Priest Professor PhD Academician
DUMITRU STĂNILOAE

THE ROMANIAN PHILOKALIA

The Romanian

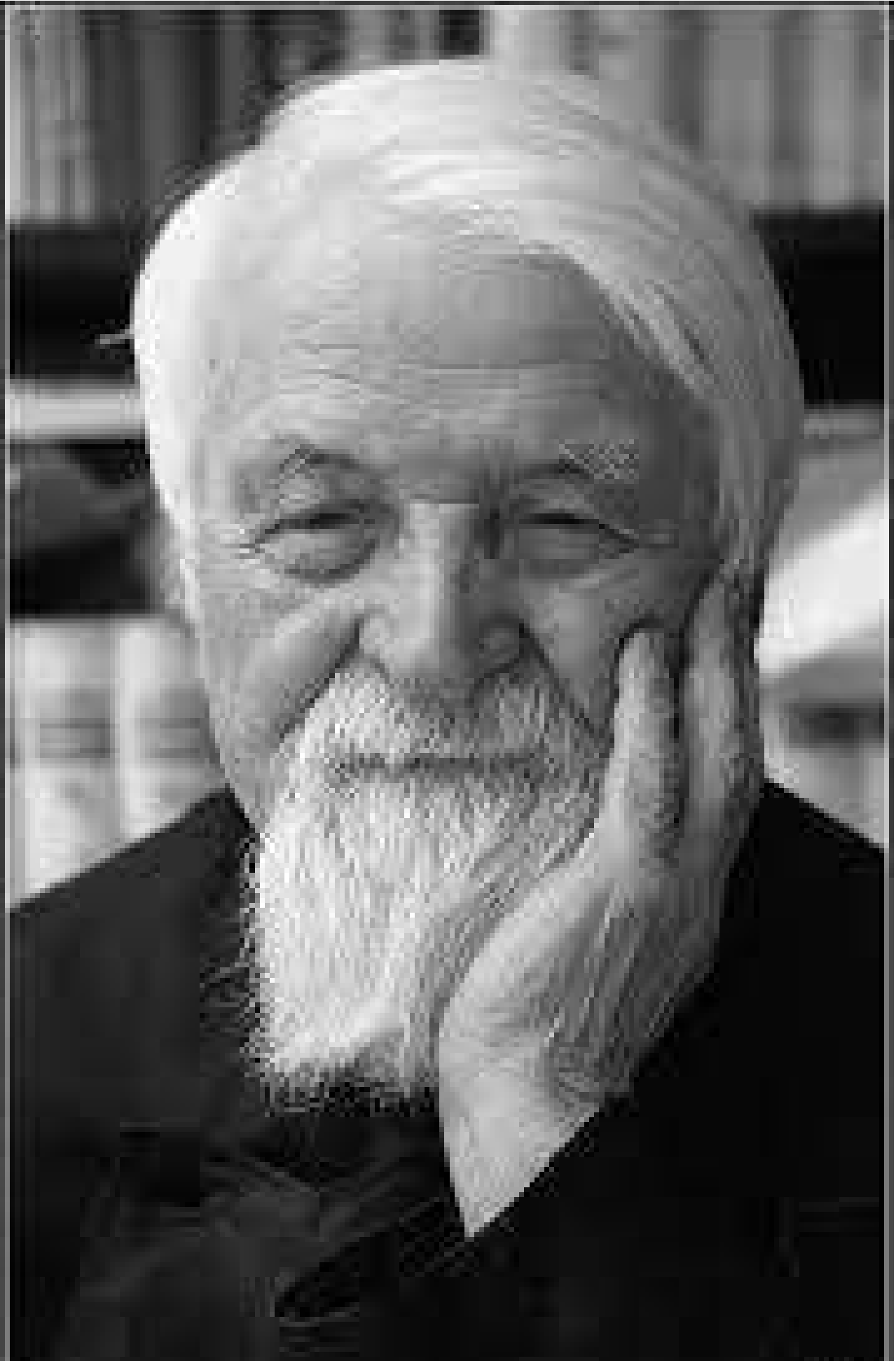
PHILOKALIA

OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

Twelve Volumes

TRANSLATION, INTRODUCTION AND FOOTNOTES BY

SAINT DUMITRU STĂNILOAE



Foreword to the Translation into the English Language

Dear Reader,

Translating *The Romanian Philokalia* - originally translated by Saint Dumitru Stăniloae the Restorer of the Christian theology, from original Greek texts into Romanian – it has been the most difficult undertaking we have ever been assuming; it took us around twelve years of hard and almost daily work: between 06.16.2013 – 03. 18. 2025.

We have been benefitting during all this time of the moral and of the theological help from the following personalities whom we thank with the whole our heart: His Eminence Timotei Seviciu, Archbishop of Arad; Archimandrite Nestor Iovan from Bodrogul Nou Monastery; Univ. Emeritus Prof. Fr. Andrew Louth; Univ. Prof. Fr. Vlad Vasile; Univ. Prof. Fr. Cristinel Ioja; Univ. Reader Fr. Constantin Jinga; Univ. Reader. Fr. Ioan Lazăr; Fr. Florin Gaşpar; and Fr. Bob Holley. We will eternally be grateful to them for helping us to correctly decipher the sometimes so intricate theological phrases we have come cross.

We are the first to admit the fact that our translation is not perfect. During the whole this time we have been unable to find an opportunity to secure any academical support of a commission constituted at the level of the higher education and composed of both theologians and linguists that would have provided our translation with a higher quality. But we not exclude that, in the future, the occurrence of such a collaborative effort to review our lonely work.

As author of the translation, we encourage the readers to share this manuscript for free and to whomsoever would be interested in the works of Saint Dumitru Stăniloae and in the Philokalian Fathers' texts.

Dr. Marius Golea

Arad, 03.18.2025

Priest Professor PhD Academician

DUMITRU STĂNILOAE

THE ROMANIAN PHILOKALIA

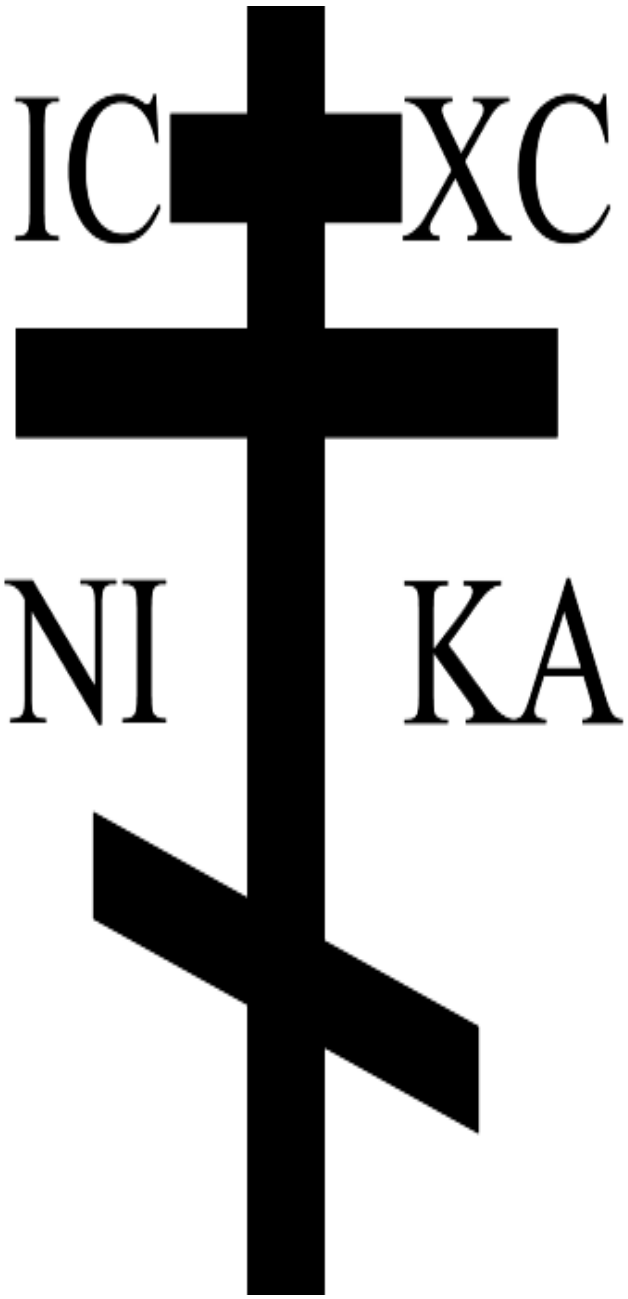
- VOLUME I -

“Evagrius divides the spiritual life in active and contemplative, or Gnostic. The active life it is only the preparation for the Gnostic one. The entire endeavor of the man must lead to knowledge, or to Gnosis, of which coronation it is the contemplation of the Holy Trinity. The goal of the ascesis it is to remove the impediments which stay in the way of the knowledge, through the cleansing of the soul of passion.

The virtues which are the stairs of the active life and are lined up in the following order: the most lower one it is the faith, which gives birth to the fear of God. This one gives birth to keeping of the commandments, of whose daughters are: the restraint, the sapience, the patience and the hope. All of these lead to dispassion *(απαθεια)*, of which fruit is the love. From now on we leave the active life. The love introduces us into the contemplative life.

The lower step of the contemplative life is the “natural Gnosis” *(φυσιχη)*. After this one it follows the theology, the higher gnosis, the contemplation of the Holy Trinity, which it is also the step of the “clean prayer”. “

Priest Professor PhD Academician
DUMITRU STĂNILOAE



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PHILOKALIA

OF THE SAINT LABORS OF THE CONSUMMATION

FIRST PUT TOGETHER AND
TRANSLATED FROM GREEK LANGUAGE
IN ROMANIAN LANGUAGE BY PRIEST
PROFESSOR PhD ACADEMICIAN

DUMITRU STĂNILOAE

God, please receive the work of this translation, like a prayer for the soul of my dear child Mioara.

PHILOKALIA

OR

COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS, WHICH SHOWS HOW THE MAN CAN CLEAN, ILLUMINATE AND CONSUMMATE HIMSELF

VOLUME I

SECOND PRINTING

Translated from Greek language in Romanian Language by priest stavrophore PhD DUMITRU STĂNILOAE professor at the "Andreiana" Theological Academy[1]

[1] ***Translated in English language, from the mercy of God, by the most worthless from men: Marius Golea, between: 16.06.2013 – 10.02.2015. It`s been finished at the feast of the Saint Martyrs: Haralambie, Enata and Valentina.***

The Preface of the Translator[2] at the Second Printing of the First Four Volumes

Whereas the first four volumes from Philokalia were printed at Sibiu into the years of 1947 – 1948 into a restraint number of items and that is why they were soon exhausted, I have gave the my accord to the "Harisma" Author House to issue a second edition. The writings comprised in the Philokalia collection, which reached at the volume twelve, were sought for because they describe a progressive road of the spiritual life, with the most concrete recommendations. This road is the one of cleansing of the man by the passions which has closed him in the egoism of the passing satisfactions, closed to the ever more rich and eternal horizon of the spiritual life. And this is not a road invented by man, but is the way showed by the life of Jesus Christ and on which can progress the one who believes in Him. Jesus Christ Himself is the personification of this "way", or rather He is Himself the "Way" and to progress on it is the same with to progress into Him towards the target of the consummation at which He raised the assumed humanity through the defeat with patience of our weaknesses and passions voluntarily received, and of the enduring with love of the enmities to the crucifixion, having like result the defeat of the death, and the eternity like happy life of Him like man, and of those who will be joined to Him through faith.

The program of the life that is described into the Philokalia it is an Christological program, it is the living into Christ from the power of the Christ, Whom the ones who are living in Christ, they have Him into their inner inside, through ever more dense prayer. This is the way towards the highest human nobles; it is the only way which promotes the unification of the man between them into Christ, opposite to the disunions which bring so much human sufferance.

[2] It is about priest professor PhD academician Dumitru Stăniloae, who translated the original Greek texts in Romanian language, and put them together into the Romania Philokalia.

The separation of the work of Jesus from His work into man – united with the collaboration of the man – was started to be done later by the scholastic through the too much strict division between the dogmatic and the moral theology. It was told that the Dogmatic has to represent what God is in Himself and what He has done for the man and the Moral what the man has to do. It was passed over the fact that what the man it does, he does not alone, but he does it strengthened by Christ and by His Holy Ghost. That`s why in the Western theological sense, there do not exit a kind of writings which to describe, like the Philokalia does, the way of the man into Christ and of Christ into the man. In Catholicism there it is not known about an uncreated energy of Christ working into man and strengthening the man`s work to make him to advance ever more into Christ. About such a life into Christ it is spoken neither into the Reformation nor among the evangelical congregations. According to the Catholicism, Christ saved us giving through Cross satisfaction to God for the offense that was brought to Him by the peoples` sins, ending with this the savior work and retiring into heavens, letting on earth a replacer who to share to the people the merits gain by Christ through the satisfaction that was brought by Him.

Into the Reformation there it goes further being almost completely denied the Mysteries into which the Catholicism does not see the uncreated work of Christ. And amid the evangelist congregations there it is denied even the Cross of Christ like mean of salvation and of defeating of the death, but it is even denied to Jesus the name of the Christ, contrary to the fact that it was given to Him by Himself (Mt.: 16: 16-17), name which shows Him like the Son of God.

That`s why all these Western forms of the Christianity are content to praise Jesus like being somebody distant who has brought or will bring to them the forgiveness for sins, without to see in Him the worker of the salvation and of the sanctifying into Him, lived into an ever bigger communion, through the prayer, but also through the their effort to resemble ever more with Him through the their science to use His power to grow up into communion and resemblance with Him.

Priest professor PhD D. Stăniloae
Holy Easter of 1992.

Foreword

The first printing of the first volume of the Philokalia being exhausted in few weeks and many of the requests remaining unsatisfied, we have decided to issue this first volume in a second printing, before to proceed to the publishing of the other volumes.

We are reproducing also here the reproduction of the presentation of the Philokalia, made in the preface of the first printing.

The word "Philokalia" means "love for beauty", but which is in the same time also kindness. The saints Basil the Great and Gregory of Nazianzus are the first ones who have used it like name for an anthology from the Origen`s writing.

The Philokalia, which appears now in Romanian language, is a big collection from Eastern ascetical and mystical writings, of the Holy Fathers and churchly writers, between the forth and the fourteenth centuries. The collection was put together and printed at Venice, in 1782, by the well know writer of the eighteenth century, Nicodemus of Aghios, who was born in 1784 and he had spent his life like a monk on Athos Mountain, like his name shows us, dying in 1902[3].

[3] Filaret Vafidi, "Εκκλησιαστικό Ιστορία", volume III, Second part, Alexandria 1928, page 412. I regret that I had not within reach the study of M. Viler, Nichodème l`Hagiorite, in Revue d`Ascètique et de Mystique, t. V. 1924, p. 174 – 177.

This edition it is attributed unanimously to Nicodemus and Makarios of Corinth. He himself, the one who had taken care by this edition, Panegiot At. Tzelati, says in his preface, speaking to the monks from Athos: "From you was the ever memorable Nicodemus, who had spent his life with the printing of so many saint and godlike books, contributing and not only a little, at the present one, when he had printed it with the Saint Makarios of Corinth. But a still no clear connection has with the first edition of the book some Ioan Mavrocordat, like it is seen from the unsigned preface which fallows after the preface to the second edition and which it seems to be the preface to the first edition. Within it, after it is showed what a big shortcoming is the fact that these writings were unknown, to the wider circles, it is added: "But behold the most gracious and of loving Christ, the Voivode Ioan Mavrocordat, who is in all the first one… turns this sorrow into joy, removing the shortcoming. Because behold his bringing together the writing which were never printed before, the ones which advice with knowledge to the cleansing of the heart, to the watchfulness of life, to the refreshing of the divine grace in us and to deification, and not saving any spending, gives them to the big and brilliant light of the printing. Because it must that the writings which speak to us about the godlike light to be worthy by the light of printing. Through this saves to ones who were knowing the writings by the effort to copy it, and advertise the ones who did not know it to the wish to have them and to fulfill them with the deed". This Mavrocordat must be one from the family of the Romanian Principalities family of rulers,

We had not within our reach but only the second printing, published by Panagiot At. Tzelati at Athens in 1893. This edition, printed in two volumes, comprises, besides the writing of the first one, the "Heads of the Beatitude Patriarch Kallistos" (second volume, pages 412 – 455). The first volume comprises 18 authors; the second comprises 14 authors, plus few writings of anonymous or collective authors. In the first volume the names and the order of the authors are the followings: Anthony the Great, Isaiah the Hermit, Monk Evagrius with 3 writings, John Cassian with 2 writings, Mark the Ascetic with 3 writings, Hesychius the Priest, Nilus the Ascetic with 2 writings, Diadochus of Photice, John the Carpathian with 2 writings, Theodore of Edessa with 2 writings, Maxim the Confessor with 3 writings, Thalassius, John Damascene, Philemon, Theognostus, Philoteos Sinaite, Elijah the Priest and Ecdicul with 2 writings, Monk Theophanes Climacus.

We had put in the first Romanian volume seven of these authors in the following order: Anthony the Great and Evagrius Ponticus with 4 writings, because "The Treatise about Prayer" attributed in the Greek Philokalia to Nilus the Ascetic, we reckon that it is of Evagrius, John Cassian and Nilus the Ascetic remain with 1 writing, Mark the Ascetic with 4 writings, because we had added also his writing about the "Baptism", which it is not in the Greek Philokalia, Diadochus of Photice and Isaiah the Hermit, We had left Isaiah the Hermit at the end of this series because the newest researches have proved that he had not lived in the fourth century, how it was believed before, but at the end of the fifth one. We had put

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who were outstanding scholars. But we do not now surely which one of them. He can be Alexandru Mavrocordat, also voivode in Principalities, dead in 1769 and outstanding scholar, like his father was, the voivode Nicolae Mavrocordat; or probably the other Alexandru Mavrocordat, the son of Ioan Mavrocordat, who was brother of Nicolae Mavrocordat mentioned above. This second Alexandru Mavrocordat was chancellor of the Patriarchy of Constantinople, and in 1782 Great Dragoman of the Ottoman Porte and in 1786 Lord of Moldavia. The fact that in the preface of the Philokalia they are called Ioan, maybe is due to that ***Io*** of which they had taken like Lords of Romanian Countries. About the scholarly pursuits and about the big library of manuscripts of this family, are to be seen: Maria C. Marinescu, The Humanist Stefan Bergler (1680-1732), Bucharest, 1932, the National Printing Office, and Nicolae Iorga, New news about the library of the Mavrocordat family, Memories, the historical section of the Romanian Academy, series III, volume IV, Memories 6, Bucharest, 1926.

before Nilus the Ascetic because he had lived some time before that one. We will place Hesychius after Maxim the Confessor, because Hesychius uses him a lot in his writings. Also we will place John the Carpathian and Theodor of Edessa, who in the first volume of the Greek Philokalia is before Maxim the Confessor; we will place them after him, because they had lived after Maxim the Confessor. That`s why the second volume, we will start with Maxim the Confessor, to whom we will dedicate it entirely, adding also some other of his writings, which are not comprised into the Greek Philokalia.

About the minute order of the author who follows in the volumes I and II of the Greek Philokalia, will be spoke at its place in the introduction at the nest Romanian volumes.

It is sad the fact that until the present were not published critical editions over the writings comprised into the Philokalia, with a as possible as could text. Amides the writings published into this first volume only the "Treatise of One Hundreds of Heads" of Diadochus and "The Treatise about Prayer" of Evagrius had enjoyed of such editions. But it was impossible for us to procure them in today conditions. But, for all of them, we had confronted the text from the Greek Philokalia with the one from Minge`s Pathology, following in the places where were differences either the variant of Migne, or the variant from the Philokalia, as it seemed to us more reliable, one or another (taking into account the connection, the intelligible character). At Diadochus we had the Latin translation from Migne to help us. Only at Anthony we did have nothing. In general, the texts translated into this volume do not seem to be far from the original. Maybe in this situation Evagrius and Isaiah the Hermit, from whom the Philokalia gives us rather extracts from it, there are much serious changes.

Much more altered will be, unfortunately, the texts from the last part of the first and the second volumes of the Philokalia. Sometimes they will be totally impossible to understand, because we have to complete or rebuild the text after our thinking. The hardship will be increased by the fact that neither the Migne`s Pathrology will not offer to us parallel texts to those translations, but rather will reproduce it the ones from the Greek Philokalia.

Albeit we had considered that the translation of this treasure of Orthodox spirituality cannot wait to be translated in Romanian language, for another dozens or hundreds of years, until we will have at least a good part of its texts in as critical editions as possible. Broadly in, the Romanian readers could know, even from the translation of some texts with some mistakes in which concerns some details, the teachings of the practical life in Orthodox spirit.

First of all, the collection of these texts addresses to our monks. But in the Orthodox Church we consider that there isn`t a clear line of separation between the life of the monk and the Christian life in general. Everyone is indebted to rise up as much as possible towards the ideal of the consummation; everyone is indebted to fight for his cleansing of his passions and for acquiring the virtues, which culminates into love. It is here about only of a gradual difference between the Christianity achieved by the laymen and the one which the monks must fulfill, but not a qualitative difference.

In our places in the last years the patristic sources have lessened, even they are destined to give a more precise and more specific substance to the Christian living. We are speaking about god with great feeling, we know enough well the dogmas of our belief, and we are telling a lot of interesting generalities about our Orthodoxy.

But despite of all these we don`t know how to transform them, methodically, in practical values, in powers which to transform us day by day. Because, both in the spiritual domain like in the physical one, you can do nothing with general formulas. Like you cannot cultivate a garden making a general gesture, even you would repeat that again and again, but you must to start digging the soil piece by piece, using precise and skilled movements, and like the flowers do not grow up in that garden only by rushing upon it a wave of benevolence, but doing each time minute and delicate works, it is the same in the spiritual domain: it is not enough to tell to the man in tender words to live according to God`s will, but you must guide him pace by pace how to deliver himself by the “giants” of the sin, who put to him all sort of impediments, and how to proceed to strengthening himself in the virtuous life, which opens to him the way towards the light of the knowledge of God. O course, the

general enthusiasm of the faith it is necessary for the Christian soul which wants to become perfect. But equally necessary is the precise knowledge of the soul`s laws and of the impediments which stay against him and weaken little by little its enthusiasm.

We often consider that it is enough to tell to the man to not do the evil; and to not do the good in the sight of the people. But until he reaches here he must to achieve some internal habits; to have defeated internal the evil and to be accustomed with the right cogitations. Otherwise he will do the good not freely but forced, perishable of pharisaical. That is why it is put so big price on the thoughts guarding. The passions can be melted and the external deeds can be improved only after the man has accustomed to watch at every thought of him; and if this thought is evil to ban it immediately, or to clean it and to dress it into the God`s remembrance. When in this way the entire development of the internal life will be made clean, bright, good, permeated by the light of God, the man will became truly good also in the external life and freed from passions. Henceforth he will grow up in the love for his fellow humans and will know more and more the deep mysteries of the spiritual life, penetrating into the centre of godlike light and happiness.

But until then, we must lead our life according to the most precise and most minute prescriptions, in the most steadfast manner. The Holy Fathers are unsurpassed master into a science which we let it to be stolen from us, into the science of the soul, which is the most expensive reality after God, and this knowledge they put it at our disposal in these writings. Usually the mystic is confused with the poetry (when there are not said upon it most offending judgments, which do not aimed the Christian Mystic, bright, ordered, and alleged to the reason, but the different currents, irrational ones, passionate and unilateral sentimental[4]). But before the

[4] The great role of the reason in practical Orthodox living it is highlighted especially Saint Maxim the Confessor, of whose writing we will put in the second volume. In his conception, the man must pass first over the phase of the knowledge of the reasons of all the things and of all the virtues, to reach at the Supreme Reason, at the Logos from whom they emanate like rays. (To be seen for instance: Josef Loosen, Logos und Pneuma im begnadeten Menschen bei Maximus Confessor, Münster, in Westphalia. 1941). The Christian mystic it is supra-rational not irrational, because does not bypass the reason but firstly exhausts

mystical living, it is necessary a scrupulous orientation according to the most precise science of the soul. The Holy Fathers tirelessly sustain that the soul must be guided "scientifically" and that the highest "science" is the one of guiding the soul. Only after this ascension of the soul, according to "scientifically" established rules, from stage to stage, the man fills himself, and also in the front of the fellow humans, by the conqueror charm: by a spiritual beauty, by the incomprehensible presence of God. It is searched often, nowadays, the living of the religion. But this living it is not channeled towards a target, to bear the soul, according to precise laws, towards ever more cleanliness, but it is reckoned like a value in itself, even if leads nowhere, even if gropes besides the road. In the conception of the Holy Fathers, the living it has a value only because is a advancing, orderly, towards the target of the consummation. The religious living cannot be a spiritual state, which to be left to conquer us, whenever it happens, or to provoke it through nice words, without to impose to ourselves any obligation concerning its steadfast preservation and its progressive development towards a clear target. And the Holy Fathers had fixed in all the details the laws of this advancing, on the base of a thorough knowledge of every phase from the life of the soul. The process of getting rarer the old translations from the Holy Fathers, the absence of the other newer ones, has contributed a lot to the forgetting of many of these rules of Christian living in Eastern Spirit. The Western theology, which was increasingly consulted, could not bring something else instead, either because the Protestantism does not put at all the

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through its efforts all the possibilities of the reason, remaining steadfast enriched with the harvest gathered from them. On its supreme peaks it is: love and lack of passions. But, who can say a word of reproach to the love, even it is not only rational, but also supra/rational? The "mysticism", in a pejorative sense, it is characterized through passion, and its opposite it is characterized by love. That is because, the passion darkens the reason, but the love enlightens the reason. All of them have reason in this world, things and deeds, says Saint Maxim the Confessor, only the passions haven`t any. The pious man works "rationally", all the Holy Fathers say. Only the passionate man works irrationally (thoughtless). Then, the authentic Christian mystic it is all that is opposed to what it means "mysticism" in an evil sense, either this it is marked in religious formulas, or it speaks even in the name of the reason. That is because nothing follows more methodically, more "rational", more "scientifically", the cleansing of the man of all passion, and the increase of love in his soul, more than the Christian mystic.

problem of the internal consummation of man through his internal sanctification, and the Catholicism fallows rather the ideal of a correct or worthy man at exterior, or because the substance of the practical Western livings does not fit with the frames of the dogma and with the Eastern spirit.

From a multitude of reasons we must full our spiritual preoccupations with this science of transformation in practical values of the thesaurus of the faith, filling our soul with the dense substance of the religious living precise guided, which is no other but the Orthodox one.

In the end, here follows little information about the circumstances of the translation and of the printing of Romanian Philokalia.

For the translation of the first Greek volume we had in our rich also the translation of the bishop Gherasim Safirim, having a copy after the manuscript from Frasinei monastery. I have made the translation after the Greek manuscript. The version of the bishop Gherasim Safirim it was to us only an auxiliary mean, used especially at the obscure places, to see he had understood them also. At Anthony, Evagrius (aside from "The Treatise about Prayer"), Josh Cassian and Isaiah, we had a sketch of translation from the worthy Father Hieromonk Serafim Popescu from Brancoveanu monastery. Also, at some writing, we have used some copies of the earlier Romanian manuscripts from the Mount Athos, brought by him and by Father Arsenie. In the translation I have tried to use as much as possible a vocabulary understood by all people and also not too far away from the traditional one. But in some places I had appealed to some new term, for the sale of the precision.

A worm word of thanks must be bring to his worthy Father Hieromonk Arsenie, from Brancoveanu Monastery, my good student of yore, who remained ever close to me. He had condescended to write to my dictation the most part of the translation at its first writing. Besides these, through his almost ceaseless presence and through his insistence which he had to me to do this translation, he fueled my courage in a considerable measure, to could bring to the end such a tiring work, which I do not believe that I would made it otherwise. And after he had sold from the first printing 800 copies, through the subscriptions made for the second one, he had

given me the decisive impulse to print it again. Also Father Arsenie had made the cover.

I thank also to those pristine souls of some humble believers, who had helped anonymously at the printing of this edition.

And now we pray the good Lord to give us the possibility to print also the other volumes. But especially to send His power over all the ones who will read this book, to help them to get closer to the ideal of the consummation depicted by it.

Sibiu, the Birth of the Lord, 1946

Priest PhD. Dumitru Stăniloae

Saint Anthony the Great

A Few Words about His Life and His Work

Saint Anthony was the first monk who had withdrew himself into the wilderness, being followed by several apprentices. His life, which filled with wonder the world of that time, was described by the Saint Athanasius, the patriarch of Alexandria.

Born into a small village from Middle Egypt, after the death of his parents, who were wealthy peasants, Anthony had decided around the age of 18 – 20 of years, to sell all he had inherited, to share it to the poor people, and to devote his life to God. This had happened around the year 270 after Christ. At the beginning he had not got too much far away from the places inhabited by people. For a while it had served shelter for him an empty tomb. Afterwards, increasing in him the whish after loneliness, he had retired himself in the sandy mountains from the right bank of the Nile. Later, he had left also this place and the monks who had gathered around him and went in the middle of the wilderness near to the Red Sea, from where he came only to certain time to time to give advices to the pilgrims who ran to him ask for those answers. He had died in 356 and was buried into an unknown place, not having next to him but only two reliable people, to whom he ordered to not unveil the place of the tomb.

Like true writings of him were proved to be until now 7 letters, mentioned by saint Hieronymus[5]. This 7 epistles we had it printed (in Migne, Greek Patrology, the tome 40), in two printings, both in Latin translation. The first printing (col. 977 – 100) it is a translation of Symforian Camperius from 1516 after a Greek manuscript, which wasn`t indicated and had remained unknown. The second one, which comprise a text translated after an Arab manuscript, forms the first 7 epistles, from the 20 ones, all of it given under the name of Anthony (col. 999 – 1066), from which however the last 13 of them (col. 1016 – 1066) Klejna had proved that they are of Ammonas, the apprentice and the successor of the Anthony to the leadership of the monastic community from Pispir. In the more recent times begin to be discovered also the Coptic text, the original one, of some of these epistles.

[5] This proof was did recently by F. Klejna: Antonius und Amonas. Eine Untersuchung über Herkunft und Eigenart der ãltesten Mönchsbriefe in Zeitschrift für katholische Theologie. 62 (1938) 309 – 348. According to Marcel Viller S. I. und Karl Rahner S. I.: Aszese und Mystik in der Väter Zeit. Ein Abriss, Fr. i. Br., Herder, 1939, p. 89.

O. Berdenhewer (Gesichte der altkirchlichen Literatur, vol. 3, second edition, p. 81) wrote in 1923, until was not proved that these epistles are of Anthony, that they cannot be of him, because they are so general in their content and deprived of power and of substance, to be produced by the great ascetic.

How is the situation instead with the 170 heads of which Nicodemus of Aghios, who had lived at the end of the 18th century, had placed them in the forefront of the Philokalia? Neither Bardenhewer, nor Viller – Rahner from whom I take this notes, do not mention amidst the writings of Anthony the Great. They are not comprised not even in the Migne`s Pathrology. We do not know, also, after which manuscript were taken by Nicodemus of Aghios. It gives this to us the right to affirm with surety that they do not belong to Saint Anthony? No, we haven`t this right. Even if today, they would not be found in some manuscript hidden who knows where, Nicodemus of Aghios certainly had taken them from some manuscript, which may be lost. The fact that this heads have the same general character, it can`t be a sure argument that they do not belong to Anthony the Great, how isn`t also for the epistles.

Some internal kinship between this heads and the epistles can be found; even they are a separate work with its own content. Some kinship we would have for instance in the idea of “rational man” used both by the heads and the epistles; also in the price put both in ones and in the another on the “difference between good and evil”, on the characterizing God like a “medic”, and so on.

Of the One from the Saints
ANTHONY THE GREAT

Teachings about the Moral Life of the People
And about Good Behavior, in 170 Heads

1. People reckon themselves being rational. But unjustly, because they are not rational. Some of them, however, have learned the words and the books of the ancient wise men. But rational are only the ones who can discern between good and bad, they stay away from the things hurtful for the soul and they have all their concern towards the good things and useful for the soul; and they do these with plenty of thanks towards God. Only these must be called rational people.

2. The true rational man has only one care: to listen to the everybody`s God and to please Him; and only to this he learns his soul: how to please God, thanking Him for such a big taking care and for the guiding of everybody, any fate he would have in life. because it is inappropriate to thank for the health of the bodies to the doctors, who give us bitter and unpleasant medicines, and not to thank to God for the ones which seem heavy to us and not to know that all happen to us like it should be, towards our benefit and according to His care. Because in the knowledge and in the faith towards God stay the salvation and the consummation of the soul.

3. We have received from God virtuous and very big powers: restraint, enduring of the evil, righteousness, perseverance, patience and all the ones like these, which help us to resist and to fight against the evil ones. Having in our reach these powers and putting them at work, we reckon that nothing unpleasant happens to us, painful or unbearable. We believe then that all are human and area defeated by our virtues. But aren`t thinking to this the one who don`t understand, that`s why they do not understand either that all

these are done for our good and as properly for our benefit, to shine our virtues and to get crowned by God.

4. When you will reckon the earning of money and their many helpful, like a temporary deceit, you will know that the virtuous and pleasant to God spending of life, it is something else than richness. Thinking to these with surety and keeping it in mind, you will not sigh, you will not cry, you will not blame anybody, but for all you will thank to God. You will not wobble yourself seeing other leaning on money and calculations, because very bad passion of the soul is the lust, the opinion and the ignorance.

5. The man with judgment, taking attention to himself, weights the ones which are meant for him and are useful to him. That one cogitates which thing are useful for the nature of his soul, and which aren`t. So he avoids the inappropriate ones, which would harm his soul and apart him from immortality.

6. As much somebody has a more measured life, as he is happier, because he does not care for many things: about servants, about workers, about lands and about the richness of the domestic animals. Because pinning us to them, we will drown ourselves in the hardships connected to them and we will blame God. Behold how from our willingly lust drinks water the death and how we wander into the dark of the life full of sins, without knowing ourselves.

7. Do not say somebody that isn`t possible for man to reach to the virtuous life, but only that this isn`t easy, albeit even the ones who have gain it aren`t fully enlightened about this thing. Of virtuous life get impart themselves all pious people, as the ones with a mind loving God. Because the average mind is worldly and changeable, leaning towards the bodily ones. The God loving mind, instead, punish the sin which get born into people with their permission, of idleness.

8. The stupid and the unskilled ones deride these words and they don`t want to listen them, if they reprove their ignorance, but they want that all people to be in all things like them. In the same way, the profligates strive to show all others worse that they themselves are, reckoning to hunt on their count the innocence, due to the multitude of the evils. If is a fable soul there are these sins: the fornication, the pride, insatiable greed, the anger, the restlessness of the tongue, the

rage, the killing, the lamenting, the envy, the lust, the kidnapping, the pain, the lie, the pleasure, the idleness, the sadness, the fear, the illness, the hate, the accusation, the helplessness, the straying, the ignorance, the deception and the forgetfulness of God, that soul defiles itself and will be lost. Because through these and through the ones as these, it is condemned the poor soul, who has separated himself by God.

9. Te ones who want to accustom into the virtuous, pious and glorified life must not be judged according to the customs or according to their liar life until now. But like the painters and the sculptors, they will prove from their deeds themselves, their high and pleasing to God life. Aren`t they running from all sinful pleasures, like from some traps?

10. The rich and noble one, but without the spiritual guiding and the purity of life, unhappy is he, in the eyes who are cogitate right; as happy is the poor or the servant – according to their fate – but adorned with teaching and with virtue. Because like the strangers go astray from the paths, so do they who don`t take care of virtuous life, they wander and get lost, being deluded by the lust.

11. The one who can tame the unlearned ones, to love the teaching and the straightening, must be called maker of man. Alike the ones who straighten the wicked towards the virtuous and pleasing god life, like ones who change the composition of the people. Because the gentleness and the self restrain are happiness and good hope for the soul of the people.

12. It is appropriate that the people to struggle themselves and to straighten their life and customs according to the truth and to the decency. Because fulfilling these things, they easily know the godlike ones. Who honors Bog from whole his heart and all his faith, that one is helped by God to master his anger and his lust. Because the motifs of all the evils are the lust and the anger.

13. Man it is called either the rational one, or the one who allows to be straightened. The one who cannot be straightened he is inhuman, because this can be found only to inhuman ones. And by the ones like these, we must run, because to the ones who are living together with the sin, they are not allowed to be ever amidst the immortal ones.

14. The reason makes us worthy to be called humans. And if we don`t have it, only with our voice and with the form of our limbs we are different by the animals. To recognize the san man that he is immortal and he will hate all the sinful lust that he makes himself amidst people reason to death.

15. As every crafts show their power adorning the materials objected to them, like for instance one working the wood, another the brass, another the silver or the gold, likewise we must show that we are truly reasonable people, through the learning of the fully virtuous an pleasing to God life, and not only through the forma of the body. And the truly loving God soul, immediately understands all the aspects of the life, gains the full of love guiding from God, truly thanks to Him, and towards Him it has all the flying and all the cogitation.

16. As the sailors carefully governing the ship, to not hit her on e seen or unseen rock, so are the ones who are struggling towards the spiritual life, they must search out with fear what they must and what they mustn`t to do.

17. As the helmsmen and the ones who diligently hold the breaks, and attentively reach their target, likewise the one who force themselves towards the right and virtuous life, they must travel with diligence and care, like it is appropriate and how it is the will of God. The one who cogitates and believe that this is possible, believing he makes himself a place into immortality.

18. Consider free, not the ones who accidentally are free, but the ones who are free according to their life and customs. It is not appropriate to name free, speaking into the truth, the boyars who are min and dissolute, because these are slaves of the bodily passions. Free and happy is only the soul without blemish, and free from the temporal ones.

19. Realize that you must show yourself to the people ceaseless. But through good behavior and through deeds. Because also the ill people find and know the benefactor and savior doctors, not from words, but from deeds.

20. Behold the signs about which it is recognized a rational and virtuous soul: the look, the walk, the voice, the laugh, the occupations and the meetings with the people. Because all these are moving towards even more decency. Their loving of God mind makes itself to them an awakened

guard and closes the entrances passions and of the shameful memories.

21. Search and prove the ones of yours, because the chieftains and the rulers they master only over the body, not also over the soul. This thing should be always in your care. So, if they are ordering killings, or iniquities, or injustices which are harming to the soul, you must not obey to them, even they would torture your body. Because God has created the soul free and independent, in what he does, good or bad ones.

22. The rational soul is trying to flee from the untried path, from pride, from deception, from envy, from kidnapping and from all their peers, which are deeds of the devils and of the bad choice. Because all these are defeated by the man of whose lust do not tend towards the lower pleasures.

23. The ones who have accustomed with the spiritual life a little, but not consummated, they deliver themselves from danger and they do not need guardians; and if they defeat the lust into everything, they find easy the path towards God.

24. The rational man does not need many speeches, but only the necessary ones, to find out the God`s will. This way the man reaches again to the eternal life and light.

25. The ones, who are searching for the God loving and virtuous life, must deliver from the high opinion about Himself, and of all the vain and liar glory, and to urge himself towards the good straightening of the life and discernment. Because the unchanging mind and loving of God, it is ascension and path towards God.

26. Learning words doesn`t use to anything, if there lacks the behavior of the soul, which it is pleasant to God. But the cause of all evils are the deception, the straying and, and the ignorance of God.

27. The care for the spiritual life and the soul make people good and loving of God. “Because everyone who searches for God, he finds Him”, if he defeats the lust into everything and he doesn`t diminish the prayer. One like this one doesn`t fear of devils.

28. Because all who deceive themselves with the worldly hopes and they know to the detail what they have to do for the spiritual life, but they are not doing that, they resemble to the ones who borrow the drugs and the tools of the

medicine, but they do not know and they do not care to use them. That is why, let us to not blame the first cause, or somebody else, for our sins, but to blame ourselves, because if the soul wants to be sluggard, he cannot be undefeated.

29. To the one who knows to discern the good by the bad, it is not allowed to him to judge the good ones and the bad ones. Because good is the man who knows God. But he himself is not good, knows nothing and neither he will know something ever. Because the path of the God`s knowledge it is the goodness.

30. The good and loving of God man, doesn`t rebuke for the bad deeds when they are present; and do not gossip in behind them. But neither allows this from the part of the ones who try to speak bad about those.

31. In speeches any harshness to be missing. Because the shyness and the righteousness beautify the people with judgment more than the virgins, because the mind loving of god it is a light which envelops the soul, like the sun envelops the body.

32. At any of the passions who swoop upon your soul, remember that the ones who cogitate right and want to put their things at a safe place, they do not reckon the perishable fortune of money like a pleasant thing, but the right and true knowledge. These ones make them happy. Because the wealth is stolen and kidnapped by the mighty ones. But the virtue of the soul it is the only safe wealth, which it is not stolen and which after death saveth the ones who earned it. And who cogitates this way will not be deceived by the deceit of the money and of the other pleasures.

33. The fickle ones and the slouch ones to not tempt the wise ones. And wise is the man who which is pleasant to God, who speaks a little and the ones necessary and pleasant to God.

34. The one who follows the virtuous and pleasant to God life takes care by the virtues of the soul, because these are his wealth and his eternal food. By the perishable ones he imparts himself only as much as wants and gives God, using them with thank and joy, whatever humble it would be. The expensive food feeds only the body; the knowledge of God instead, the restraint, the goodness, the doing of good, the good honor and the gentleness, these ones deify the soul.

35. Those masters who force the people at inappropriate deeds and harm the soul, they have not mastery and over the soul, which it is built with free will. They can tie the body, but not the free will. Upon this one the rational man it is master with the will of God the one who has built him, Who is more powerful than all the domination, the force and the power.

36. The ones who reckon unhappiness the loosing of the money, of the children, of the servants, or of any other thing, they have to know first that they must be satisfied with the ones given by God; and when they have to give them back, to be ready to do this with gratefulness, being into nothing disgusted by the depriving of them, better said: for their return. Because after they had used the ones which were not theirs, they had given them back.

37. It is a good thing to not sell the man his free will, thinking at the earning of money, even if it would be given to him a lot of money. Because the worldly ones are like the dream; and the illusions of the wealth are insignificant and for a short time.

38. The true people must to force this way themselves, to live into the love of God and into virtue, so to shine their virtuous life amidst the other people, like it shines and it is seen the little piece of purple, brought like an ornament on a white garment. Because in this way they are increasingly taking care of the virtues of the soul.

39. The wise people must investigate their power and the measurement at which has reached the virtue of their soul, because they must prepare themselves to fight with the passions which give inrush upon them, according with the power from inside them, gifted according the their nature, by God. Against the temptation by foreign beauty and of every cravings which damage the soul, it helps us the restraint; against the pains and the privations, it helps us the strength; and against the insults and rage, the patience; and like these, for everything.

40. It is impossible for someone to become suddenly a good and wise man. There is needed insistent thought, living, trying, timing, ascetic and longing for good work. And the good man and loving of God, who truly knows God, do not cease to

do richly all things which enjoy God. But this kind of people is rarely found.

41. It is not appropriate that the ones a little weaker with their nature, to despair, and to leave the virtuous living and pleasant to God, and to despise it like one which could not be understood and reached by them. Because even if they could not reach at the peak of the virtue and at salvation, through diligence and desire they still make themselves good; by no means bad. And this benefit of the soul it is not small.

42. The man according to the rational part of him it is in connection with the ineffable and godlike power; and according to his body he is related to the animals. But few are the rational and consummated people who force themselves after the kinship with God and with the Savior, and show this through deeds and virtuous life. Most of the people, small in mind, leaving that godlike and immortal adoption, they descend themselves at the death, unhappy and of short time kinship, of the body. They cogitate, like animals, the ones of the body, and turning themselves into pleasures, they separate themselves from God. They pull the soul from heavens into abyss, far away from its will.

43. The man with judgment, thinking at his kinship with God, doesn`t catch ever love for anything earthly or despicable, but he has his mind into the heavenly and eternal ones. He knows that the will of God, the Maker of all good things and source of the eternal goods, it is that every man to be saved.

44. When you find somebody arguing and fighting against the truth and the proven thing, stop arguing, living the one like that, because he totally petrified him mind. Because like the bad water spoils the good vine, so the talking with dissension spoils the ones virtuous with their life and their discernment.

45. If we use any diligence and skill to escape of the bodily death, the more strongly we are indebted to strive to escape by the death of the soul, because the one, who wants to save himself, has not any impediments, but only the carelessness and the laziness.

46. The ones who hardly understand the useful ones, no matter how clearly it would be told, are considered ill. And the ones who understand the truth, but they stay against it

without any shame; they had killed their reason and had made savage their behavior. Ones like these do not know God and their souls have not been enlightened.

47. God had brought to life, with the word, the kinds of the animals, to be used according to the order: some for food and some others for work. And He has built the man to be their watcher and interpreter. That`s why people must strive lest, not seeing and not understanding God and His things, to die like the dumb beasts. The man must know that God may everything, and that nothing can stay against the One who may everything, and from nothingness He has made all that He has wanted and He makes them with His word, towards the salvation of the people.

48. The ones from heaven are immortal, due to the goodness which is into them; the ones from the earth reached to be perishable for the willingly leaning towards the evil. And this comes into the mindless ones for their laziness and for they do not know God.

49. The death, if the man will have it in his mind, it is immortality; and not having it in mind, death it is to him. And not by death we must fear, but by the loss of the soul, which is the ignorance about God. This is dangerous to the sou.

50. The sin it is a passion of the matter. That`s why it is impossible to be born a body without sin. But the rational soul, knowing this, shakes from the heaviness of the matter, into which it is laying the sin. Easing himself by such a burden, he knows the God of all, and carefully looks at the body like to an enemy, and do not believe anymore the ones of the body. This way the soul is crowned from God, like one who defeated the passions of the sin and of the matter.

51. The soul which knows the sin he hates it like an all stinking beast. If he doesn`t know it, he loves it. And this one brings after into slavery its lover, and this unhappy doesn`t see his interest and doesn`t understand it, but he reckons that he adorns himself with the sin and enjoys himself.

52. The pure soul, being good, it is enlightened by God. Then the mind thinks the good ones and gives birth to the words loving of God. But if the soul is defiled by passions, God turns away His face from him, better said: the soul separates himself from God. Then the foes devils enter into

thought and put in front of the soul, indecent deeds: adulteries, killings, kidnappings, desecration of the holy things, and the ones likewise, how many are things of the devil.

53. The ones, who know God, are full by all benevolence and, wishing the heavenly ones, despise the earthly ones. Ones like these are not pleasant to many, but also they do not like many. That`s why they are not only unpleasant but also mocked by many scatty. They, though, endure in poverty, knowing that the ones which seem at many people like being bad, but they are good to them. Because the one who understands the heavenly ones, believes to God, knowing that all are the creatures of His will. But the one who doesn`t understand them, doesn`t never believe that the world it is the creation of God and it was made for the salvation of the man.

54. The ones filled in by wickedness and dazed by ignorance do not know God and they do not have the watchfulness of the soul. Because God cannot be seen, but only understood with the mind, being as much as possible evident in the ones seen, like the soul into the body. Because like the body cannot exist without the soul, likewise all the ones who are and are seen cannot exist without God.

55. Why was the man created? To understand the creatures of God, to see Him into them and to give Him glory to the One Who built them for the man. And the mind pleasant to God it is an unseen good, given like a gift by God, to the worthy ones, after the good behavior.

56. Free is the man who not serves to the passions, but with wisdom and with restraint, masters his body and get satisfied, full of thank, with the ones gifted from God, even if they would be very few. Because the mind loving of God, and the soul, if they will cogitate in the same way, will conciliate and the whole body, even if would not want this. Because when the soul wants, all the disturbance of the body extinguishes.

57. The ones who are not content with the ones which they have in their reach for the living, but lust more, they make themselves servants of the passions, which disturb later the soul and insufflate thoughts and imaginings that the ones they have now are bad. And like the clothes bigger than the

measure impede the movement of the ones who are fighting, so the wish of the exceedingly wealth, impede the souls to fight and to save themselves.

58. The condition into which somebody is, it is for him both guard and punishment. So, be satisfied with what you have, lest behaving yourself with ingratitude, and to punish yourself without to feel it. And the path towards this is only one: the despising of the earthly ones.

59. As God has given us the sight to know the ones which are seen: what is white and what is black, in the same way he had given us judgment to distinguish the useful ones for the soul. And the lust, separating itself from the judgment, gives birth to the pleasure and doesn`t allow the soul to save himself or to unite with God.

60. Not the ones which are done according to the nature are sins, but the bad ones according to the choosing with the own will. It is not sin to eat, but to eat without thanking and without restraint. Because you are indebted to keep the body alive, but without any bad thought. It is not a sin to watch purely, but to watch with envy, with pride and with lust. It is sin, so, to not listen quietly, but with anger. It is not a sin the lack of restraint in thanking and praying, but it is sin to the evil speaking. It is sin to not work the hands on charity, but killings and kidnappings. And in this way every limb of our body sins, when from the free choosing, work the bad ones instead of good ones, against the will of God.

61. If somehow you doubt that God sees everything that is done, think at that: you, being a man and on earth, you can see in the same time in many places. Understand yet, how many more can do this God, Who sees all, until the grain of the mustard, like One Who gives life and feeds everyone of them, like he wants.

62. When you open the doors of your room and you are alone, think that there is with you the angel ordained by God to every man. The Hellenes, they name him, the own demon. This one is not being asleep and couldn`t be deceived, it is always with you, seeing all, without being impeded by darkness. But with him, there is also God, the One who is everywhere. Because does not exist any place or any matter into which is not God, like being bigger than all and comprises all in His own hand.

63. If the soldiers keep faith to the Cesar, because he gives them food, how stronger are we indebted to force ourselves to thank ceaseless, with not muted mouths, and to please to God, the One Who has made all for the man?

64. The gratitude towards God and the pious living it is the fruit of the man who pleases God. And like the fruits of the earth do not ripen in an hour, but after time passing and rains and care, so the fruits of the men, they make themselves wonderful through ascesis, attention, persistence for a long time, through restraint and patience. And if doing thing you will seem to yourself godly, do not believe to yourself while you are in the body, but reckon that nothing is pleasant in front of God, from the ones of yours. Because, know that, it is not easy for the man to guard the sinless to the end.

65. Nothing else does not people honor more than the word. So powerful is the word, that through it and through thanking we serve to God; and using the worthless word or the word with an ugly sound, we condemn our soul. So, it is a deed of a shameless man, that someone to blame his own birth, or the others for that he sins. Because he uses with free choice the word or the bad deed.

66. If we strive ourselves to get heal by the passions of the body, by the fear that the world to not laugh on us, the more strongly to strive us by the passions of the soul, as we will be judged in front of God`s face, where it is good for us to not be without honor, or worthy of mockery. Because having the free will, if we do not want to do the bad deeds, when we want them, we can do this and it stays in our power to live being pleasant to God; and nobody can hurt us, if we don`t want. And in this way, fighting ourselves, we will be worthy by God, and we will live like the angels into heaven.

67. If you want, you are slave of the passions; and again, if you want, you are free to not kneel to the passions, because God had made you with a free will. And the one who overcomes the passions of the body it is crowned with the immortality. Because is there would not exist the passions, there would not exist the virtues, neither the coronets gifted by God to the most worthy ones from people.

68. The ones who know the good but do not see what it is useful to them, they blind their own soul; and their power to distinguish had petrified. That`s why we mustn`t direct our

mind towards these ones, lest not to fall also ourselves, forcedly, in the same things, attentive less, like some blind men.

69. We must not get angry on the ones who had mistaken; even they had done crimes worthy of punishment. But for the justice itself, on the ones who mistaken to turn them back and to quarrel them if appropriate, either through themselves, or through others. But to get mad or to get furious it is appropriate, because the anger works carried out by the passion and not by justice and by judgment. That`s why not accept to be advised neither by too merciful people, because for the good itself and for justice you must to quarrel the bad ones, but not for the passion of the anger.

70. Only the earnings of the soul are safe and cannot be stolen. And this is the virtuous living and pleasant to God, and the knowledge and the doing of the good ones. But the wealth it is a blind adviser and mindless councilor, and the one who uses the wealth in a bad manner and for delight, he loses his soul, of which he has brought to delight.

71. It is appropriate that the people not to save up nothing superfluous, or, being wealthy, to know that all the ones from this life are perishables, easy to lose, worthless and easy to defeat. That`s why they have the duty to not let themselves to be discouraged by what could happen to them.

72. Know that the bodily pains are in a natural way of the body, line one that it is earthly and perishable. So, the skillful soul shall dwell in the midst of such sufferings, with patience, with manhood and with thanking, and to not blame God, for why He has made the body.

73. The warriors from the Olympic Games, they are not crowned after the first victory, neither after the second nor of the third one, but only when they defeated all the ones who fight with them. Like so, all the one who wants to be crowned by God, must learn his soul into the purity, not only regarding the ones of the body, but also regarding the earnings, the kidnappings, the envy, the food, the vain glory, the evil speaking, the killings and the same other ones.

74. Not for human praise we started the pure life and the one loving of God; but for the salvation of our soul we had chosen the virtuous life. Because every day the death stays in front of our eyes; and the human ones we do not see them.

75. It stays into our power to live restraint, but to get rich, do not stay into our power! So, what do we say? Have we need, the short time shine of the richness, which we do not have the power to enrich, this remaining only a desire? Oh! How foolishly we are running for it, not knowing that before all the virtues there stays the humbleness, like before of all the passions, stays the greed of the stomach and the lust for the wordly ones.

76. The wisdom ones, must ceaselessly remember, that enduring small and short troubles in life, after death they will enjoy by the biggest pleasure and by the eternal happiness. Therefore, the one who fights with the passions, if he will fall down, to not fall down with his soul, and not to remain in the falling down, deprived of hope. But, rising up again, to fight and to endeavor to be crowned, rising up from the falling down, to the own last breath. Because the toil of the body, it is weapon of the virtues and makes itself the savior of the soul.

77. The troubles of the life make to be crowned by God, the men and the worthy warrior. So they must kill in their life the limbs of the body towards all the pleasures of the life. Because the death one doesn`t ever concern about the ones of the life.

78. It is not appropriated that the rational and fighter soul to get quickly scared and to be quickly afraid by the passions which come upon him, lest to not be mocked by devils, like being cowardly. Because, troubled by the worldly hallucinations, the soul gets out from its path. We must know that our soul`s virtues made themselves to us forerunning of the eternal goods, and the voluntarily sins, reasons of the damnation.

79. The rational man it is warred by the senses of his body, through the passions of his soul. And the senses of the body are five: the sight, the hearing, the taste, the smell, and the touch. Through these five senses falling down, the scoundrel soul, into the four passions of his own he makes slave himself. And the four passions of the soul are: the vain glory, the joy, the anger and the fear. But, the man who is fighting with reckoning and wisdom, he will overcome them all and he will master them perfectly and he will be no more

warred, but he will receive peace into his soul and he will be crowned by God, like being one who overcame.

80. From the ones who are in a hostel, some are lending beds; some other ones, unable to have a bed and sleeping on the floor, they are snoring not less than the ones who are sleeping in beds. And waiting the measure of the night, they are leaving all of them, in the morning, leaving the beds of the hostel and taking with them only their own things. It is the same thing with all the ones who are coming to life: both the ones who had lived with few things and the ones who had lived into glory and richness, they are getting out of life like from a hostel, not taking anything from the delight and the richness of the light, but only their deeds, good or bad, done by them into their life.

81. And if you are somehow a master with a great power, do not easily menace somebody with the punishment of death, knowing that about nature you are also subjected to death and the soul disrobes the body like the last garment. Knowing it clearly this one, work with gentleness and doing the good thank incessant to God. Because the one who haven`t mercy, he doesn`t have virtue into himself.

82. Getting rid of death it is impossible. Knowing this one, the wise men and the ones habituated in virtue and into thought loving of God, they receive the death without sighs, without fear and without crying, remembering its infallibility and the salvation from the evils of life.

83. We must not hate the ones who have forgotten about the good and pleasant to God living, and who do not recognize the right and loved by God dogmas. But rather to have mercy by them, like being weak in the power to understand the things and blind with their heart and understanding. Because, accepting the bad like being the good, they lose themselves because of the lack of knowledge, and they do not know God, the poor and the reckless of them.

84. Do not tell words to the crowd, about piousness and good living. I`m not saying this because of envy, but I reckon that you will be mocked by the insane ones. Because by the resembling one enjoy the resembling ones. And such words have only a few listeners. So, it is better to not speak, but only what God wants, for the salvation of the people.

85. The soul suffers together with the body; but the body doesn`t suffer together with the soul. For instance, being cut the body, the soul suffers also, and if the body will be strong and healthy, the soul enjoys also. But when the soul understands, the body doesn`t understand, but remains deserted in himself. Because, to understand, that is a sufferance of the soul, like the lack of knowledge, and the pride, and the mistrust, and the greed, and the hate, and the envy, and the lack of care, and the vain glory, and the honor, and the disunity, and the feeling of good. Because the ones of this kind are worked through the soul.

86. Thinking to the ones about God, be yourself plentifully pious, good, wise, gentle, generous according to your possibilities, obliging, and the ones resembling to these. Because this is the wealth of the soul, which cannot be stolen: to be pleasant to God through ones of these, and to not judge anybody and to not say: somebody is sinful and he has sin; but it is better to look at your own sins and to watch yourself into you about your behavior, if it is pleasant to God. Because what it concerns us if the other one it is sinful?

87. The true man urges himself to be pious. And pious it is the one who doesn`t desire the strange ones. And strange to the man are all the created ones. So, he despises all these, like one who is in the form of God. And in the form of God, the man makes himself when he lives in the right manner and pleasant to God. But it is impossible for this to done, if he wouldn`t leave all the ones from world. And the one, who has a loving of God mind, knows all the benefit and all the piousness that are born from it. The loving of God man, doesn`t blame anybody for his own sins. Behold the sign of the soul who saves himself.

88. Some people they are struggling to gain the perishable richness with all cost, and they love the deeds of the sin, not being willing to know that the death it is coming and they will lose their soul. They are not following, the scoundrels of them, what it is useful for them and they do not think at what suffer the man after death, from the part of the sin.

89. The sin it is a passion of the matter; but not God it is the reason of the sin, but He has given to the man knowledge, skilful and the power to distinguish between god

and bad and free will. What give births to the sin, are the careless and the idleness of the people. The evil it is not caused by God; but through the volunteer choice the devils had made themselves bad, as the most of the people.

90. The man who lives into piousness, do not allows to the sin to sneak into his soul. And missing the sin, neither the danger nor the harm, is in this soul. On ones like these, doesn`t master neither the dark devil, nor the fate. Because God delivers these ones by the evils and they live unharmed, like ones who have reached just like God. If a man like this it is praised by people, he laughs into himself about the people who are praising him; if they are bad speaking of him, he doesn`t defend himself in front of the ones who defame him, neither get angry against the insults.

91. The evil adheres to the nature like the rust by the brass, or the uncleanness on the body. In the same way, neither the evilness wasn`t made by God, but He has given to the man both the knowledge and the power to distinguish, to run away from evil, like one who knows that he will be harmed and tormented by it. Take heed, lest seeing somebody prospering into power and wealth, to boast him, letting you deceived by the devil. But bring yourself immediately the death in the front of your eyes and you will never lust something bad or a worldly thing.

92. Our God has gifted to the ones from heaven the immortality; to the ones on earth the transformation; and into all of these He rendered life and movement. And all of these for the man. Do not be, consequently, deceived by the worldly shininess of the devil, which snakes bad thinks into your soul. But, remembering immediately about the heavenly goodies, tell into you: if I want, it hangs on me to overcome also this war of the passion; but I will not overcome if I want to fulfill my lust. Struggle, so, with what can save your soul.

93. The life it is the uniting and the connection of the mind with the soul and with the body. And the death it is not the lost of the clasped ones, but the extinguishing of their knowledge. Because, for God, all are kept, even after the separation.

94. The mind it is not soul, but a gift from God, which deliver the soul. The mind guides the soul and advises it towards what it is pleasant to God: to despise the perishable,

bodily and corruptible ones, and to crave for the eternal, imperishable and incorporeal ones. The mind teaches the man to walk in the body, but to understand through the mind the heavenly ones, the ones from around God and all usually together. The mind loving God it is the benefactor and the savior of the human soul.

95. The soul, descending into the body, immediately darkens by the sadness and pleasure, and is lost. The sadness and the pleasure are like some tumors of the body. But the mind loving God, working against, makes sad the body and saves the soul, like the doctor who burns and cuts the body.

96. The souls which aren`t kept in harness by the reason and aren`t governed by mind, to strangle, to master and to govern their passions, namely: the sadness and the pleasure, are lost like the dumb beasts, the reason being dragged by passions like the charioteer overcame by horses.

97. The biggest illness of the soul, the ruin of the soul and the loss of the soul, is to know not God, Who had done all for the man and had given to him, the mind and the word, through which, flying upwards, the man gets together with God, understanding and glorifying God.

98. The soul is in the body, and into the soul is the mind, and into the mind the word. Through them, being understood, and glorified, God, He makes immortal the soul, giving it, the imperishability and the eternal happiness. Because God had given the existence to all the beings, only due to His kindness.

99. God, making the man with a free will, like the most rich One, and a most good One, he has given to the man also the power to be pleasant to God, if the man wants that. And God likes to not be sin into the man. If amidst the men are praised the good deeds and the virtues, of the pious and loving of God souls, and are despised the shameful and the bad deeds, how more would not be like this at God, the One who wants the salvation of the man?

100. The good ones are received by man from God. Because just for this was the man built by God. And the bad ones, he himself drags them to him, from himself and from the sin, lust and insensibility of his.

101. The thoughtless soul, even it is immortal and master over the body, he serves to the body through pleasures,

because he has not understood that the delight of the body is damaging to the soul. Being insensible and insane, it cares for the delight of the body.

102. God is good, the man is bad. Nothing bad there is in heavens, nothing good is on earth. And the thoughtful man chooses the best, and knows the God of all. To Him he thanks, and Him he praises. He hates the body even before death and let not to be fulfilled the bad senses, knowing that these work his own lost.

103. The cunning man loves the greed and disregards the rightness. He doesn`t care about the fickleness, the deceitfulness and the transitoriness of this life, neither thinks at death, that death receives not gifts, and that death cannot be bypassed. And if he is old and shameless, and mindless, like a rottenness, he uses not to anything anymore.

104. Only if we have been tried by the annoyances, we can feel the pleasures and the joy. Because does not drink with pleasure the one who`s not thirsty and doesn`t eat with pleasure the one who in not hungry; likewise, doesn`t sleep with pleasure the one who did not vigil long and doesn`t feel the joy the one who wasn`t sad before. Like so, we will not enjoy the eternal goods, if we will not despise the perishable ones.

105. The word is the servant of the mind. Because what the mind wants, the word speaks.

106. 106. The mind sees everything, even the ones from heavens. And nothing darkens the mind, but only the sin. Consequently, to the clean man, nothing is incomprehensible, and to his word nothing is impossible to be expressed.

107. Through the body, the man is mortal. But through the mind and through the word, the man is immortal. Being quiet, you understand, and after you have understood, you are going to speak. Because the mind gives birth to the word into the silence. And speaking word of thanking to God, you are working at your own salvation.

108. The one who speaks without judgment, he has not any mind, because he speaks without understanding anything. Search therefore what is useful for yourself, to do for the salvation of your soul.

109. The word which has meaning, and it is useful to the soul, it is a gift from God. And the empty words, which

search to measure the sky and the earth, the size of the sun and the remoteness of the stars, it is a figment of the man who labors in vain. Because searching for the useless ones, he labors himself in vain, like wanting to draw water with the sieve. Because it is impossible to men to find out these ones.

110. Nobody sees the sky, neither can understand the ones from heaven, but only the man who cares about the virtuous life and understands and glorifies the One who has made him, towards the salvation and the life of the man. Because the men loving of God, knows that nothing is without God and He is everywhere and into everything, like One who is edgeless.

111. As gets out, the man, from him mother womb, likewise does the soul, getting out naked from the body: one clean and shining, the other having the stains of the mistakes, and again, one black for the multitude of the sins. That`s why the rational soul, remembering and thinking at the bad things from after the death, lives piously, not to be condemned for those ones. And the ones who do not believe, being unwise with the mind, they do not behave piously and they sin, disregarding the ones from beyond.

112. As after you came out from the womb, you will not remember anymore the ones from there, likewise, after the getting out from body, you will not remember the ones from the body.

113. As after you came out from the womb you have made bigger to the body, likewise after you will come out from the body, clean and blameless, you will be much bigger and totally imperishable, living into heavens.

114. As the body, after was grown up into the womb, it must be born, as the soul, after has fulfilled into the body the size that was decided for by God, the soul must get out from the body.

115. Like you will serve the soul until it is into the body, like so the soul will serve you after you will get out from the body. Because the one who had served here his body, good and with delights, had served bad himself, for after death. Because he had condemned his own soul like a foolish one.

116. Like the body, getting out from his mother`s womb, cannot feed by itself, being not consummated yet, likewise the soul when it gets out from body, if it has not

accumulated through good living the knowledge of God, cannot save itself, or to unite himself with God.

117.The body united with the soul comes out from the darkness of the womb at light, and the soul, uniting itself with the body; it is tied by the darkness of the body. That is why we must hate the body and to restrains it like being an enemy of us which carries a war against our soul. Because the multitude of the foods and their pleasant taste awake the passions of the sin. And the restraint of the belly humbles and saves the soul.

118.The body sees through the eyes; and the soul through the mind. And, like the body without eyes is blind and does not see the sun, which illuminates the entire earth and the sea, neither can enjoy by the light, like so, the soul, if it has not good mind and a pious living, it is blind and does not understand God, the Maker and the Benefactor of al, and does not glorify Him, neither will can to enjoy by His imperishability and by the eternal goods.

119.The ignorance about God it is a senseless and an insanity of the soul. Because the evil births from ignorance, and the good, which saves the soul, from the knowledge of God. Consequently, if you will force yourself to not do your own wills, living in watchfulness and knowing God, your mind will take care at the virtues. But, if you will force yourself to do your own wills, for pleasure, dizzy by the ignorance about God, you will be lost like the beasts, not thinking to the bad things that will happen to you after death.

120.The ones which happen after the unwavering godlike order, as are the sunrise and the sunset, in each day, or the fruiting of the earth, they take part from Providence. And the ones that are done at order.

121.As many as God does, like a good one, He does these for man; and how many the man does, he does them to himself, either good or bad. And you to not be tempted by the happiness of the bad ones, but know that like the fortresses feed the common executioners, and not praise their ugly deed, but for punishing through them the worthless people, in the same way and God allows that the bad ones to master over the worldly ones, for punishing through them, the impious people. At the end He gives also the masters, at the judgment. Like

ones who had not serviced God, but through their evil they had caused troubles to the people.

122. If the worshipers at the idols would know and would see with their heart to which they worship, no way they would not go astray from the good worship. But, watching to the order and to the taking care of the ones that have been made, and the ones which are made, by God, would know The One, who had made them all for man.

123. The bad and the wicked man, can kill, but God does not cease to give life neither to the worthless ones. Because, being good and abundant through His own nature, He has wanted the world to exist, and the world was done. And all are done for man and for his salvation.

124. Man it is the one who has understood what the body is: that it is perishable and temporary. Because, one like this understands also the soul, that it is godlike and immortal and respiration of God and it was tied to the body for trying and salvation. And the one, who has understood the soul, lives right, and pleasant, in front of God, not obeying anymore to the body. That one, sees God, with his mind, and contemplates the eternal goods, given to the soul, by God.

125. God, being always good and generous, has given to the man the power to do the bad and the good, and after that He has given knowledge to the man, for seeing the world, and the ones from the world, to know The One who has done the world. And the impious ones can, also, to want to not understand, because he can to not believe, and to be unhappy; he can cogitate even against the truth. So big is the power of the man to do the good, or the bad.

126. It is an order of God, as the body grows up, to be filled the soul by mind, for the man to can choose between good and bad, what he likes. But the soul, who does not choose the good, has not any mind. All the bodies have soul, but not all the souls have mind. Because the mind loving by God, comes to the wise men, to the pious, to the righteous, to the clean ones, to the good ones, to the merciful and to the right worshipers. And the presence of the mind makes itself, a help towards God.

127. Only a thing it is not allowed to the man: to be immortal with the body. It is allowed to the man to unite with God. if he will understand that he can. Because, wanting and

understanding, believing and loving, through the good living, the man reaches to be together speaker with God.

128. The eyes watch the visible ones, and the mind understands the unseen ones. Because the mind which loves God, is a torch which illuminates the soul. The one who has a loving of God mind he has illuminated his own heart and sees God, through his own mind.

129. Nobody is good, being shameless; and who is not good, it is bad and loving of body. The first virtue of the man, it is the despising of the body. Because the voluntarily separation and not for the lack of the temporary, perishable and earthly ones, makes us inheritors of the imperishable and eternal goods.

130. The one who has mind, he knows himself that he is a perishable man. And the one who knows himself, know that all are the creatures of God and were made for the salvation of the man. Because, it stays into the power of the man, to understand all and to believe right. And this man surely knows, that the ones who do not put price on the worldly ones, they have a very little effort, and after death, they acquire, from God, the eternal rest.

131. As the body without soul it is dead, so, the soul without the power of the mind it is non-working and cannot inherit God.

132. God listens only to the man, and only to the man He shows Himself, being a God loving of people, wherever they would be. And again, only the man is worthy worshiper of God. Only for the man, God is changing His face.

133. God has made for the man, the sky, which it is adorned by stars, for the man, the earth on which the people are working it for themselves. The ones who do not feel such a great care, they have their soul deprived of mind.

134. The good it is unseen, like the ones from the sky; the evil it is seen, like the ones from earth. The good it is what it has not any comparison; and the man who has mind chooses what it is better, because only him understands God and His creatures.

135. The mind shows itself into the soul, and the nature into the body. The mind deifies the soul, and the nature is poured into the body. Into all body there is nature, but not

into every soul, there is soul. That is why not all the soul saves itself.

136. The soul shows itself into the world, being born. The mind it is above the world, being unborn. The soul who understands the world and wants to save themselves, in every hour he has a law which he doesn`t break. He thinks inside himself, that now is a time for fight and for trying, and not waits that this to be done by the Judge. He knows that he can lose the salvation, just receiving the smallest ugly pleasure.

137. On earth God has left the birth and the death; on sky are shown the care, and the unshaken order. But all of these were made for man and for his salvation. God, the abundant One with all the goods, He has made the sky and the earth and the elements, for people, making people part of all the goods.

138. The mortal ones, obey to the immortal ones; and the immortal ones serve to the mortal ones (namely the elements of the man), for the love of people and the natural goodness of God, Who has made them.

139. The one who is poor, and cannot harm, it is not reckoned amidst the pious ones. And the one who can harm, but doesn`t use the power to for the evil, but spears the most humble ones, for his piousness, he will be into good reward, also after death.

140. God our Creator, for His love for people, he has left to us, more ways of salvation, which turn the souls and ascend them to heaven. Because the souls of the people receive reward for virtue, and punishment for mistakes.

141. The Son is into the Father, the Holy Ghost into the Son, and the Father is into them Both. And through faith the man knows all the ones seen and the thought ones. The faith is the voluntary consent of the soul.

142. The ones who are forced by some needs, or by some situations to swim over very large rivers, if they will be awake at their mind, they will escape by danger, even there would be adverse waves; and even they will sink a little, grasping something from the shore, they will escape. But the ones who will be drunk, even they will fight tens of thousands times, to reach to the target, they couldn`t, but defeated by wine they will sink into the waves and they will find their death. Like so also the soul, falling down into the turmoil of

the life, if he wouldn`t get awake from the sin of the matter to know himself, that he is godlike and immortal, and only for a short time he was tied by the mortal body and full of passions, he will be lured by the bodily pleasures, towards perdition; and despising himself, and getting drunk by ignorance, he will be lost and will be outside of the saved ones. Because the body lure us, often, like a river, towards the undue pleasures.

143. The rational soul, dwelling unshaken, on the good decision, he keeps in harness the angry, the lust and the reckless passions, in the same way like being a horse. And defeating them, harnessing them and controlling them, he will be crowned and he will be worthy of the life from heavens, which he receives it like a rewarding of the victory and of the efforts, from God, Who has build him.

144. The real rational soul, seeing the happiness of the evil ones and the wealth of the worthless ones, he don`t deceive himself, whishing their happiness in this life, like are doing the reckless men. He knows clearly the fickleness of the things, the hidden parts of the life, and the judgment which cannot be bribed. A soul like that, believes that God will not overlook him neither concerning the part of the perishable food.

145. The body's life, and the joy for plenty of wealth and power into this life, it makes itself death for the soul. And the painstaking, the patience, the need worn with thanking and the death of the body, they are life and eternal happiness to the soul.

146. The rational soul not putting price on the material building and on the temporal life, he chooses the heavenly delight, which he will going to receive it from God, through clean living.

147. The ones who have dirtied their garment, they make dirty also the garment of the ones who get close to them. So the voluntarily evil ones and unfair at the behavior, spending time with the simply ones, and talking the undue ones, they dirty their soul through the hearing.

148. The beginning of the sin is the lust, through which it is lost the rational soul; and the beginning of the salvation and of the Kingdom of Heaven it is the love.

149. Like a pot made of brass, forgotten for a lot of time and not having part by the needed care, it is eaten by rust

because of the lack of using, and ends useless and ugly, in the same way also the soul, not working, and not taking care of the good living and of the turning back at the God, is eaten by the sin, grown up from the idleness, into the matter of the body, and will be found without beauty and worthless for salvation.

150. God is good, without passion and changeless. And if somebody finds that it is rational and right that God not change Himself, but just for that he asks perplexedly, how He enjoys the good ones and turns His back to the evil ones, or He gets angry on the sinful ones, and being served He shows mercy, to be answered to that man that God neither enjoy Himself, nor get Angry, because the joy and the sadness are passions; neither receives gifts, because then he would be defeated by pleasure. It is not allowed to reckon God good or bad, from human things. He is only good and useful and doesn`t harm ever. In this way He is always the same. And we, remaining good, for the resemblance we unite with God, and making us bad, for the dissimilitude we separate ourselves from God. Living into virtue we are of God, and making us bad, we make, to ourselves, enemy, the Ones Who doesn`t get angry in vain. Our sins are the ones which do not let God to shine into us, but tied us with the demons which are tormenting us. And when through prayers and good deeds, we are receiving absolution of sins, through this we do not neither serve God, nor change God, but through our deeds and through our turning towards God, healing our sin, we enjoy again His goodness. So, it is the same to say that God turns His face from the evil ones, or that the sun hides from the blind ones.

151. God of all, it is known by the pious soul. Because the piousness isn`t anything else but the fulfillment of the God`s will. And this is the knowledge of God, which makes the man to be without envy, wise, gentle, obliging, and merciful according to his power, not quarrelsome, and in everything according to the will of God and pleasant to God.

152. The knowledge and the fear of God, bring healing of the passions of the body. Because being into the soul the ignorance about God, and the passions remaining unhealed, they make the soul to rot, like through for long remaining pus. And for this we must not blame God, Who has given to the people understanding and knowledge.

153. God filled the man with understanding and knowledge, willing to clean the passions and the voluntarily sin, and to move what it is mortal to the immortality, for His goodness.

154. The mind from the pure soul and loving of God truly sees the uncreated, unseen and unspeakable God, the Only One Pure to the ones with pure heart.

155. The man who endures the troubles with a good heart, and with thanks, he will take the crown of the incorruptibility, the virtue and the salvation. And the mastering of the angry, of the tongue, of the belly, and of the pleasures is a great help to the soul.

156. What keeps the world it is the God`s providence; and there doesn`t exist any place without providence. And the providence is the consummated word of God, which gives form to the matter which comes into the world, and it is the builder and the foreman of all the ones who are done. Neither the matter can be put into order without the power of the word, which discerns the things. And the word it is the form and the mind, the wisdom and the providence of God.

157. The lust from the memory, it is the root of the passions, which are the relatives of the darkness. And the soul, dwelling on the remembrance of the lust, doesn`t know himself, that he is the instilling of God.

158. The biggest and the most cureless illness of the soul, is the unbelief in God, and the love of glory. Because the lust of the evil it is a lack of the good. And the good is into doing plentiful all the good ones, all those that are pleasant to God.

159. Only the man is capable to receive God, because only to this animal God speaks in the night through dreams, and in the day through mind. And through all, he forespeaks to the men worthy of Him, the future goodness.

160. To the faithful man and to the ones who wants to understand God, nothing is too heavy for them. And if you want also to see God, look at the adornment and the providence of all that were created, and of the ones who are done with His word. And all these are for man.

161. Saint it is called the man cleansed of passions and of sins. That is why, the biggest victory of the soul, which is pleasant to God, is that to not be any sin into the man.

162. The name is the marking of the one, from many. That is why, it is a mindless thing to reckon that God Who is only One, has another name. Because God means this: the One without beginning, Who has made all for man.

163. If you know that you have bad deeds into you, remove them from your soul, waiting the good ones. Because right is God, and loving of people.

164. Knows God, and it is known by God, the man who uninterrupted forces himself, to be inseparable by God. And inseparable by God reaches to be the man who is good in all and who defeats all the pleasure, not because of the lack, but through effort and restraint.

165. Do the good, to the one who wrongs you, and you will make God friend of yours. Do not speak evil, about your enemy, towards nobody. Accustom yourself with the love, with the righteousness, with the patience, with the restraint, and with the similar ones. Because this is the knowledge of God: to follow Him with humble thought, and through some similar to these. And this work it is not of the ordinary people, but of the soul who has mind.

166. I had written this verse for the simplest ones for their knowledge, because some ones have had the daring to say that the herbs and the vegetables would be animated. I am telling to these ones: the herbs have the life of the nature, but they have not soul. And the man is called rational animal, because he has mind and he is capable of knowledge. The other earthly beasts, and the ones from the air, they have voice into them because they have ghost and soul. And all the ones who grow up and diminishes, are creatures, because they live and they grow up, but for that they have not soul. And the differences of the creatures are four: one of them are immortal and animated, like the angels; the others have mind, soul and ghost, like the people; the other have only ghost, like the beasts; and the others have only life, like the herbs. Into herbs lasts the life without soul, without ghost, and without mind. And all the other ones cannot be without life. And all the human soul it is in a continuous movement from a place to another.

167. When you do receive the imagination of a pleasure, guard yourself to not be immediately kidnapped by it, but raising yourself for an instant, above this, remember yourself

about death, and thing that is better to know yourself that you have defeated this lure of the pleasure.

168. Like from the birth begins the sufferings, because what has came to life decays also, so from the passion begins the sin. Do not say, consequently, that God could not cut the sin, because the ones, who are saying that, are ignorant and fools. Was not needed that God to cut the matter, because these passions are of the matter. But God has cut the sin from people in a useful manner, giving them mind, knowledge, science, and the power to understand the good. So, knowing that the sin harms us, we can run by it. But the mindless man throws into the arms of the sin and praises himself with the sin, and falling down like into a net, it is fought by it, after he is draw inside. One like this never can again to raise his head, to see and to now God, the One Who has made all for the salvation and for the deification of the man.

169. The mortal ones are discontent about themselves, knowing from before about the death which comes. The immortality comes to the pious soul from its kindness, and the death comes to the scoundrel soul from its evil.

170. When you are turning with thanks, towards your bed, remembering about the benefactions and about the great care of God, and filling yourself by the good understanding, you will enjoy it even more, and the sleep of your body will make itself watchfulness of the soul, and the closing of your eyes, true seeing of God. Then your quietness, being filled by the goodness received, will give from the entire soul and from the entire power, a deep felt glory to God of all. Because if the sin will miss from man, a single thank, weights more than all the expensive sacrifice in front of God, to Whom is due the glory forever and ever.

Amen.

Evagrios Pontius

The Life and the Writing

Evagrius, originating from Pont, he was disciple of the Saint Basil the Great, who made him reader of the Saint Gregory of Nazianzus, who sanctified him into deacon. At the year 379 he seems to be coming with Saint Gregory of Nazianzus, at Constantinople, where he remained for a while after the departure of that one, around Patriarch Nektarios. Being a good speaker and well trained into theology, he held in the same time very appreciated sermons related to dogmatic controversies of the time. Different motives determined him to leave Constantinople for Jerusalem, and after a short staying there, he went Egypt, devoting himself to the life of a hermit, into which he had Makarios the Great as a guide.

The episcopal chair offered to him by Theophilus of Alexandria, he has been rejecting it in a very steady way. He dies at the year 399[6].

By reading from Origen with much zeal, he borrowed from this one the theory of the preexistence of the souls and of the final restoration of everybody (apocatastasis). That`s why the fifth ecumenical synod condemned him as being an Origenistic. This fact had as a consequence that the Greek original text of his writings was not preserved, except of some excerpts, but even those put often under other names, especially of the one of Nilus the Ascetic. His whole works were preserved only into the Syrian and Armenian translations, namely to Monophysite Christians[7].

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[6] O. Bardenhewer, Geschichte der altkirchlichen Literatur, volume 3, second edition, Fr. i. Br. Herder, 1923, page 93 and the followings.

[7] Here are the writings of Evagrius, according to Viller-Rahner: a). Antirrheticos, edited by R. Frankernberg, Evagrius Ponticus (In Nachrichten von de Gessellschaft der Wissenschaften in Gőtingen, Phil-hist, Klasse, n. Folge XIII, 2; Berlin, 1912); p. 472-575 (in the Syrian language and in Greek retranslation); b). Monachicon in 2 parts: 1. Capita practica, Migne G. P. 40, 1220-1236, G. P. 40, 1236-1244, G. P. 40, 1244-1252 and G. P. 40, 1272-1276 (de octo cogitationibus). How the heads must be placed, it can be seen at Frankenberg, c. p. 4; 2. Gnosticus, edited by Frankernberg, work cited, pages 546-553 (in Syrian language and in retranslation if Greek language). The first part has 100 heads; the

Evagrius seems to be the first churchly writer who, by imitating the philosophical literature of sentences, he has dressed his teaching into this form. He is the initiator of the "Centurias", of the sentences in groups of 100. In general, he is known as "the most prolific and characteristic spiritual writer from the wilderness of the Egypt" (Viller-Rahner, c. w. 99). He has given a more understandable form to the big ideas of Origen and Gregory from Nyssa. His writings, beside the Origenistic writings that were condemned, they exercised maybe the greatest influence upon the eastern mystic and ascetic, to the XVth century, and even to the XXth one, as says J. Hausherr. Evagrius meant more for the orthodox mystic than Dionysus the Aeropagite, who came later, when the mystical ones had through Evagrius a already fixed mystique. This teaching passes from him over Climacus, Hesychius, Maxim the Confessor, Nikita the Stitat, to the hesychasts (at Viller-Rahner, w. c. p. 109).

Evagrius divides the spiritual life in active and contemplative, or Gnostic. The active life it is only the preparation for the Gnostic one. The entire endeavor of the

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second one has 50; c). Capitula prognostica (600 Gnostic problems, 6 Centurias), edited by Frankerberg, w. c. p. 49 – 471.

Under the name of Evagrius were preserved in Greek language and in Latin translation, besides the "practical heads": d). *Rerum monachalium rationes*, G. P. 40, 1252 – 1264. This it is the "Monastic sketch" from the Philokalia; e). Sententiae per alphabetum dispotitae, in G. P. 40, 1267-1270; f). Two small writings, from which, one it is addressed to the "brother who live into coenobitic communities", and the second one "toward virgins", edited by H. Gressman. Texte und Untersuchungen 39, 4 (Lipsca, 1913), p. 146 – 165, A Latin translation in G. P. 40, 1277 – 1286. The foreword at this one it if constituted by the epistles 19 and 20 (Frankenberg 579). Under the name Nilus the Sinaite were partially preserved form him: g). *De divertis malignis cogitationibus*, in G. P. 79, 1199-1228 C. Into the Philokalia it is given under the name of Evagrius, with the title: "About the discernment of the passions and of the thoughts" (It follows after the "Monastic Sketch", and it ends with: *"νουν άστεροειδη οψει εν προσευχι"* (it corresponds with G. P. 40, 1228 C). What is fallow it is an adding which, according to J. Muyldermans (A traverse la tradition manuscrite de l`Evagre le Pontique, Bibliotèque de Mus, Löven, 1932), it is considered as not being of Evagrius, but it seem as not being true; h). Tractatus de Eulogium, under the name of Nilus, G. P. 79, 1093-1140; i). De orationae, under the name of Nilus, G. P. 79, 1165-1200 (Translated in French language and commented by J. Hausherr in Revue d`Ascetique et Mystique, 1934, 34-93, 113-170); j). Capita paraenetica, G. P. 79, 1249-1252 A. In Syrian language has been preserved also: l). Epistles, at Frankenberg, p. 554-635, I Syrian language and in Greek translation. Between them there it is a "protreptic" 554-557, a "paneretic" 558-563, a long letter toward Melanie (613-619), and epistle (621-635), which it is kept also in Greek as the eighth epistle of Saint Basil (G. P. 32, 245-268).

man must lead to knowledge, or to Gnosis, of which coronation it is the contemplation of the Holy Trinity. The goal of the ascesis it is to remove the impediments which stay in the way of the knowledge, through the cleansing of the soul of passion.

The virtues which are the stairs of the active life and are lined up in the following order: the most lower one it is the faith, which gives birth to the fear of God. This one gives birth to keeping of the commandments, of whose daughters are: the restraint, the sapience, the patience and the hope. All of these lead to dispassion *(απαθεια)*, of which fruit is the love. From now on we leave the active life. The love introduces us into the contemplative life.

The lower step of the contemplative life is the "natural Gnosis" *(φυσιχη)*. After this one it follows the theology, the higher gnosis, the contemplation of the Holy Trinity, which it is also the step of the "clean prayer".

The knowledge of God as a supreme target of the spiritual life, it is not accomplished through discursive knowledge. The cleaned one reaches at the intuitive knowledge of Him, into the light of the deified soul. In the time of the prayer, the soul of the contemplative one it is like the sky, into which shines the light of the Holy Trinity. But for this one, it is requested a cleansing of all the passions and of all the thoughts related to them. This is the cleansing requested to the soul, headquarter of passions. But it is required also a cleansing of the mind, the knowledgeable tip, or the eye of the soul. Until the mind still keeps even thoughts which are not crossed over by the passions, it might give birth through them, to God, in a mediated way. But if it wants to reach at the sight of the Holy Trinity, it must be cleaned even of these thoughts, to become entirely pure *(γυμνος)*[8]. One can reach to this state only through the gift of God. In the heart of the man who has reached here shines the light of the Holy Trinity. This light it is "shapeless" because God also is without form, simple, and inscrutable. In this knowledge of God, there is not anything to be imprinted into the mind of the man. That`s why the mind must liberate itself from all imprinting of the things and of the meanings of them. The knowledge of God it is beyond any image. The imaginative vision they are suspect. This knowledge

[8] *γυμνος* = nakedness (E. l. t`s. n. (= English language translator`s note))

it is simple, not composed, and indescribable, without images. It is an overwhelming of the mind by the infinite One. Just because that, this light in a certain meaning it is, the deepest darkness, "the nescience without borders".

But this knowledge has also another side. When the godlike light springs up into the mind, the mind sees also itself. The sight of itself it is a condition of the consummation of the mind. Thereby, in the time of the prayer the mind sees also itself, shining as the sapphire and the sky, as being the place into which the Holy Trinity has descended.

Evagrius speaks much about the state of the dispassion (the lack of passions), as a condition of seeing God. The sign that somebody has reached at the true dispassion stays into the fact that he can pray himself untroubled and unscattered, liberated of all the worries, and of the all thoughts and images of the things. But this carelessness towards the things of the world, it is not also an indifference towards God and towards fellow humans, but a condition to be able to truly love them.

The passions, that take the man into dominion, and of which the man must clean himself to reach at dispassion, love and gnosis, Evagrius brings them into connection with the devils, than the fight with the passion it is in the same time a fight with them. This idea becomes an important leitmotif of the entire eastern ascesis.

Also at Evagrius we find for the first time the theory of the eight passions, or vices, or sinful thoughts, a theory which will come back at the time and again at the writers from after him: at Cassian, Nilus, John Climacus, John Damascene, etc.

At Evagrius there are drawn the directives of the following ascesis and mystic; and him there are comprised all the psychological and pneumatological teachings, that are applied into the eastern ascetical and mystical life[9].

[9] I have taken this entire presentation from Viller-Rainer, w. c., thinking that its appropriate dimensions will spare me of an own analysis of the writing of Evagrius, exemplified with quotes from his work.

Of Evagrius the Monk

Monastic Sketch, Into Which It Is Shown How We Must Strive and to Soothe Ourselves[10]

1. At the Prophet Jeremiah was written: "And you do not take wife in this place. Because this tells the Lord about the sons and the daughters who are born in this place: with morbid death they will die"[11]. This is shown also in the word of the Apostle: "The man who marries, he cares about the ones of the world, how to be pleasant to the woman, and scatters himself into these. And the married woman, she cares about the ones of the world, how to be pleasant to the husband[12]. And it is clearly seen that not only about the sons and the daughters who will be born from marriage the Prophet has told that "by morbid death they will die", but also about the sons and the daughters who are born in their heart, namely about the thoughts and the bodily lusts, because also these will die into the morbid mind, helplessness and profligate of this world and they will

[10] In Migne, G. P. 40, 1251 – 1264, under the title: "Evaggrii monachi, Rerum monachalium, earumque juxta quietem apposition" (Latin and Greek text). In G. P. it is divided in 11 heads. I take tins division. In the Greek Philokalia (Athens 1893, volume I, pg. 21 – 25) has not any division.

[11] Jeremiah: 16: 2 – 4: KJB (**King James Bible**): "Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place. // For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; // They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth."; ROB (**Romanian Orthodox Bible**): "Do not take wife and do not have sons or daughter in this place, // Because this is how the Lord speaks about the sons and the daughters which will be born in this place, about the mother who will give them birth and about the parents who will make them in this land: // They will die of a grievous death and they will be neither lamented not buried, but they will be as trash on the face on the earth; they will be destroyed through sword and famine and their bodies will be the food for the fowls of the air and of the beasts of the earth."

[12] I Corinthians: 7: 33 – 34: KJB: "But he that is married careth for the things that are of the world, how he may please his wife. // There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband."; ROB: "The married one takes care about the ones of the world, how to be pelasant to the woman. // And this is division. And the unmarried woman and the virgin take care about the ones of God, , to be saint both with the body and with the ghost. And the one who got married takes care about the ones of the world, how to be pleasant to the husband."

not be worthy by the heavenly life. "But the unmarried one, he says, cares about the ones of the Lord, how to be pleasant to God"[13] and how to bring the eternal and immortal flowering fruits of the eternal life.

2. So is the monk and so he must be: to not have wife, to not give birth to sons or daughters in the before told place; but not only that, but he must be also a soldier of Christ, unearthly, without care, outside of any thought and deed of winning, like the Apostle says too: "Nobody, being a soldier, he do not impede himself by the earthly things, for only to the Voivode to be pleasant[14]. So, the monk to be likes this, especially the one who has rejected all the material ones of this world and he is racing towards the beautiful and good earnings of the quietness. "Mild is its yoke and the easy is the burden"[15]. Sweet is the life and pleasant is its deed.

3. Do you want, therefore, brother, to take upon you the lonely life, and to race towards the crowns of the biggest victory: the quietness? Leave the cares of the world with its principalities and its masters, namely: be unearthly, without passion and without any lust, so making yourself stranger to the friendship of these ones, to can really soothe yourself. Because if somebody will not snatch himself from these ones, he could not gain that living. Satisfy yourself with a little and cheep food, not with plenty and expensive one. And if for the sake of being hospitable, you are thinking at some expensive dish, reject this thought and in no way to listen to it, because through it the enemy sets a trap to you, to deviate you from the quietness. Have like example Lord Jesus, who reproves the soul who takes care about ones like these, telling to Martha: "Why are you look after, and compel yourself for many things? A single thing is needful, to listen the God`s word; after that all are found without painstaking. That`s why, He immediately adds, saying: "Mary hath chosen that good part, which shall not be taken away from her". You have also the parable of the widow from the Zarephath of Zidon. Even if you would have only bread, salt and water, and with these you can make yourself worthy of the reward of the love of the foreigners. And if you have neither these, but you receive the foreigner only with benevolence, and you will return, a useful word to him, you could also receive the reward of the love of the

[13] Ibid.

[14] II Timothy: 2: 4: KJB: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."; ROB: "No soldier entangles with the businesses of the life, to be pleasant to the one who gathers up the army."

[15] Matthew: 11: 30: KJB: „For my yoke is easy, and my burden is light."; ROB: "For my yoke is good, and my burden is light."

foreigners. Because was said: "The word is above the gift". Some like these you must also cogitate about the alms.

4. Take heed, therefore, to not lust to have wealth for impart it to the poor people; because this is a lure from the evil one, to bring you to the vain glory and to push the mind to all kind of efforts for earnings. Think to the widow about whom the Lord confesses in the Gospel, who has had only two mites and overwhelmed with her determination and the power of the wealthy ones. "Because those ones, says, from their abundance had cast into the treasury, while this one all her wealth"[16]. In what concerns the clothing, do not lust to have a surplus of clothing, but take care of the ones which are necessary to the body. "Better, cast your burden upon God, and He shall sustain you"[17]. "Because He takes care, says, of us"[18]. If you are deprived of food or clothing, do not be ashamed when these will be brought to you by others, because this shame it is a sort of pride. And if you are exceeding on this, give at your turn, to the deprived one. So wants God, that His children to manage among themselves. That`s why the Apostle writes towards Corinthians regarding the deprived ones: "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack"[19]. So, having for the present time, the necessary ones do not take care for the time which comes, neither for a day, nor for a week or for a month. Because coming the day from tomorrow, He will bring the necessary ones. You better search the kingdom of heaven and the righteousness of God. "But

[16] Luke: 21: 4; Mark: 12: 44: KJB: „For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." // "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."; ROB: „Because all these from their abundance they cast in the offerings, but this one from her poverty she hast cast everything she had for life." // "Because all of them have cast from their abundance, but she, from her poverty, she has cast everything she had, all her wealth."

[17] Psalms: 55: 22: KJB: „Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."; 54: 25: ROB: "Cast toward the Lord your burden, and He will feed you; He won`t let ever shaken to the right one."

[18] Peter: 5: 7: KJB: „Casting all your care upon him; for he careth for you."; ROB: "Let Him all your worry, because He takes care of you."

[19] II Corinthians: 8: 14 – 15: KJB: "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: // As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."; ROB: "Your abundance to fulfill the lack of those ones, for also their abundance to fulfill your lack, for be there fitting, // As it is written: to the one with much wasn`t too much, and to the one with a few didn`t lacked."

seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."[20]

5. Do not take to you a young servant, lest the enemy rise up through him a folly, and to trouble your thought, to take care of fine foods, because you could not take care anymore only about you. To not do this, thinking only to the bodily rest, but think to what is better, at the spiritual rest, because truly, the spiritual rest is better than the bodily one. And if you are thinking at the benefit of the young man, do not consent even then, because this duty is not ours, but of the others, of the saints from the monastic community. Care solely for your benefit, guarding the manner of the silence. With people with many cares and loving the matter, do not like to dwell together, but dwell either alone, or with brothers with the same thought with you. Because the one who dwells with the people who love the matter, and with many cares, he will make at his turn fellowship with them and he will serve at the human commandments. Not let yourself to be attracted in vain talking, neither in any other kind of blight, like the anger, the sadness, the folly after earthly things, the fear of madness, the care about births, or about relatives, but even more, avoid the often meetings with these ones, lest get you out from the quietness from you cell and be dragged in their cares. "But Jesus said unto him, Follow me; and let the dead bury their dead."[21] And if also the cell in which you live is loaded with many, run away, and do not spare it, lest get melt yourself about its sake. Do all, fulfill all, for can you quiet yourself. Warm your heart, striving yourself to be in the will of God and in the unseen war.

6. If you cannot easy quiet yourself in your places, hurry up with the willful estrangement and strengthen with your thought towards it. Make yourself like a skillful merchant, which tries everyone of those useful to the quietness, and in all the ways takes possession upon the ones soothing ones and useful to this purpose. I advise you again: love the estrangement, because it spares you from the circumstances of your county, and makes you to enjoy only by the use of the quietness. Run away from the tarrying in the city and endure with manhood the ones from the wilderness; "because, behold, says the Saint, running, I have got away, and I have dwelt in the wilderness". If it is possible, in no way show yourself into the city. Because you will not see there anything useful and nothing

[20] Matthew: 6 : 33: KJB: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."; ROB: "Seek you first the Kingdom of God and His righteousness, and all of these will be added to you."

[21] Matthew: 8 : 22: KJB: "But Jesus said unto him, Follow me; and let the dead bury their dead."; ROB: "And Jesus Said to him, come after Me and let the dead bury their dead."

good for your living. "I have saw, says again the saint, lawlessness and roving in the city". Therefore, search for the untroubled and lonely places, and do not fear by their echo. Even hallucinations from the devils if you will see there, do not be afraid, neither to run away, nor to reject the running which is useful for your soul. "Stay put fearless and you will see the glory of God"[22]: the help, the taking care and all the knowledge towards salvation."Because I have received, says the Saint man, the One who saves me from the scarcity of the soul and of the storm". "The lust of wandering, not to conquer your heart, because the wandering together with the lust, corrupt the mind without malice". Many temptations are laid down with this purpose. That`s why, fear of mistake, and stay with settlement into your cell.

7. If you have friends, run away from the oft meetings with them, because only meeting rarely with they, you will be useful to them. You must have like friends the ones who aren`t useful to your living. Run away also from the meetings with the wicked and warrior men, and with no one of these dwell together; even their advices, reject them like being nothing. Because they are not living next to God, and neither steadiness they have not. Your friends to be the peaceful men, spiritual brothers and the holy fathers; because those ones also God calls them like so, saying: "My mother and my brethren are these which hear the word of God, and do it."[23] With the ones scattered by many cares, to not gather together with them, neither feast with them to not accept, lest to not draw you into their scattering and to get you away from the science of the tranquility. Because they have, inwards them, this passion. Do not listen to their words, and do not get their heart`s reasoning, because they are really damaging. Be your endeavor towards the believers of the earth, and the desire of your heart, and towards their eagerness to weep. "Mine eyes shall be upon the faithful of the land that they may dwell with me: he that walketh in a perfect way, he shall serve me"[24]. And if somebody among the ones which are living according to the

[22] Paraphrase after Exodus – the second book of Moses, Chapter 14, verse 13: "And Moses said unto the people, Fear ye not, standstill, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever.

[23] Luke: 8: 21: KJB: "And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it."; ROB: "And He answering said toward them: My Mother and My brothers are these ones which listen to the Word of God and fulfill it."

[24] Psalms: 101: 6: KJB: "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me."; 100: 8: ROB: "My eyes are upon the faithful of the land, to be them dwelling together with Me. The one who was walking righteously on the way, that one was serving Me."

God`s love, comes to invite you to the table and you want to go, then go, but return sun into your cell. If it is possible, do not sleep ever outside of the cell, to remain forever inside you the spirit of the tranquility, and you will have into your cell, unhindered, the ministration of your sacrifice.

8. Do not lust the good food, and the ones which lust towards delight. "But she that liveth in pleasure is dead while she liveth"[25]. Do not satisfy your belly with the other`s foods, lest to not birth lust about these ones, and to longing after the feasts from outside. Because was said: do not delude yourself with the satiety of the belly". And if you will see yourself, unceasingly invited, to go outside of your cell, do not accept it. Because it is harmful the tarrying outside of your cell: steals from you the grace, it darkens your thought, and quenches you fervor. Look at a pot with vine, staying for a long time unmoved in the same place: what a shiny wine, settled and good smelling prepares. But if you will move it here and there, the wine will be dreary, showing the unsightliness of the yeasts. So, resembling yourself with those ones, try yourself to use this. Cut off the liaisons with too many, to find you not surrendered at your mind, and to flee your quietness from you. Take care of the work of the hands, and this one, if it is possible, day and night, to not hamper anybody, but especially to have from where to give to the others, as the Apostle Paul urges us[26]. Especially, though, to fight also through this one against the demon of the idleness, and to scattered abroad also all the other lusts of the enemy. Because, in the time of the idleness, rushes upon you the demon of the idleness and into the lusts is any idle man[27], like one says. When you give and not take, you will not escape from the sin. That`s why, or you sell, or you buy, let yourself from the right balance, lest not holding yourself diligently on the habits of the love of winning, to not fall yourself into things which damage the soul, in quarrels, false oaths, in changing of your words and in the ones likewise, that through them to dishonor and embarrass the honest worthiness of your life. Understanding yourself these ones, beware of give and take. And if you want to choose what it better, and you are able of this, throw your care upon another certain virtuous man, that in this way being you happy, to have yourself good and happy hopes.

9. These useful admonitions are given to you by the ordinance

[25] I Timothy: 5: 6: KJB: "But she that liveth in pleasure is dead while she liveth."; ROB: "And the one who lives into pleasures, even being alive, she is death."

[26] I Thessalonians: 2: 9 and II Thessalonians: 2: 8; Ephesians: 4: 28.

[27] Proverbs: 13: 4: "The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat"; "The soul of the lazy one desires, but vainly. Only the soul of the zealous ones it is satisfied."

of quietness. But now I will draw your heed, and over the following things, related to it. You listen to me and do what I am ordering to you: Settling yourself into your cell, gather your mind and think at the hour of the death. Look then at the death of the body, understand the happenings, take your labor and despise the futility from this world, both of the pleasure and of the striving, to could remain resolute into the same resolution of the of the quietness and do not get yourself weaken. Move your thought and to the state from the hell, thing about how the souls are tormented there, in what too bitter silence? Or in what dreadful sigh? In what big fear and torment? Or in what waiting? Think to the relentless pain of the soul, to the endless tears of the soul. Move then the thought at the Day of Resurrection and at the showing before God. Imagine that dreadful and terrible throne. Bring in the middle what expects the sinful people: the shame in front of God, of Christ Himself, of the Angels, of the Archangels, of the Powers and of the people, all the labors, the eternal fire, the tireless worm, the big serpent, the darkness and over all these, the weeping and the gnashing of the teeth, the fears, the torments. Think then at the good things which expect the righteous ones: the daring towards God Father and towards Jesus Christ, towards Angels, Archangels, Powers, together with the entire people of the Kingdom and with its gifts: the joy and the happiness. Bring into you, the remembrance of these two, and cry and sigh for the fate of the sinful ones, dress your own sight with tears of fear to not be yourself among them. And by the good things which wait the righteous ones rejoice and be glad. Strive yourself to be worthy of the side of these ones, and to deliver by the punishment of those ones. To not forget by these ones, either you are into your cell, or outside of it, and nowise do not forsake the remembrance of this from the front of you, so at least through one of these to get rid of the dirty and damaging thoughts.

10.The fasting to be to you with all your power, like in the front of God. The fasting cleanses your sins and your iniquities; makes the soul to be decorous, sanctifies the cogitation, cast away the devils and makes you to get closer to God. And if you have eaten one day, do not lust in the second day, to not make yourself wasteful and to trouble your mind. In this way you can have with what to fulfill the commandment of the benefaction and you can kill the passions of the soul. And if would be made meeting between brothers and you would be forced to eat second time, and third time, do not fear, neither get sad, but better rejoice, thanking God because, making yourself obeying to the need, and eating two and three times, you have fulfilled the law of love, and you will have God Himself organizer of your life. If sometime the body is ill and you have to eat two times, or three times and more times, not to be sad

in your thought. Because the bodily labors must not to be kept in times of illness and weakness, but have to be let loose in certain aspects, to get your body fortified again towards the same labors of the living. And in what concerns the restraint from certain foods, did not stop the godlike word to eat anything, but had said: "Behold that I have given to you all, like the vegetables of the herbs"[28], "eat them nothing investigating"[29], and: "Not what goes into the mouth defiles the man"[30]. So, the restraint from certain food, it is a thing which remains at your understanding, like a labor of the soul.

11. Gladly suffer the vigil, the sleeping on the floor, and all the other labors. Search for the future glory, which will be discovered to you together with all the saints. "For are worthless the passions of this century, in front of the glory which is to be discovered to you"[31], says the Apostle. "If you are weakened with the soul, pray yourself"[32], like it is written; pray yourself with fear, with tremble, with labor, with restraint and with vigil. So we owe to pray ourselves, especially for the viciously evil enemies. Because these ones, every time that they see us staying at the pray, they also stay with diligence against us, seeding into our mind those that should not be, to remember them or the think at them in the time of the pray. This way they want to bring our mind into slavery, and to make our pray to be not working, empty and useless. Because really empty and truly useless it is the pray made without fear, without watchfulness and without vigil. If you are getting close to the man which is an emperor, with fear and trembling, and pray him with heed, how

[28] Genesis: 9: 3: KJB: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."; ROB: Everything that moves and lives to be food to you; all of them I have given to you, as the green herb.

[29] I Corinthians: 10: 25 – 27: KJB: "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: // For the earth is the Lord's, and the fullness thereof. // If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake."; ROB: "Eat everything that it is sold into butchery, without asking anything for your thought. // because "of the Lord it is the earth and its fullness". // If somebody from the unbelievers invite you at table, and you want to go, eat whatever it is put in front of you, without asking anything for the conscience."

[30] Matthew: 15: 11: KJB: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."; ROB: "Not what enters into the mouth defiles the man, but what comes out from the mouth, that defiles the man."

[31] Romans: 8: 18: KJB: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."; ROB: "because I reckon that the suffering from the time being are not worthy of the glory which will be discovered to us."

[32] James: 5: 13: KJB: "Is any among you afflicted? Let him pray. Is any merry? let him sing psalms."; ROB: "Is there somebody of you suffering? Let him pray. Is there somebody with good heart? Let him sing psalms."

much stronger, you must show yourself in the same way before of God, the Master of all, and before of Christ, the King of Kings and the Lord of Lords, praying Him in the same way? Because, to Him serves, with fear and with trembling, the whole multitude and the spiritual multitude of the angels, and He is praised by them with fear and with trembling, through unceasing singing, together with the One without beginning His Father, and with the Most Holy and together eternal Ghost, now and ever and ever. Amen.

Of the Same One

Evagrius

Heads, about the Difference of the Passions and of the Thoughts[33]

1. From the devils which are against our work, the first ones, which raise with battle are the ones charged with the lusts of the belly`s greed, the ones which sneak into our soul the love of money and the ones which lure us with the glory from the people. All the other ones come after these ones to take into custody the ones wounded by them. Because it is impossible to fall somebody into the hands of the spirit of the fornication, if not has been downed first by the greed of the belly. Likewise the anger cannot trouble the one which does not fight for foods, or for money, or for glory. And it is impossible to escape by the devil of sadness, for the one which has not rejected all of these. Neither of pride, the first calf of the devil, will not escape somebody, if did not snatch from himself the love of money, the root of all evils – the poverty humbles the man, like says the wise Solomon. Shortly speaking, it is impossible to fall the man into the power of some devil, if he was not firstly wounded before, by those chieftains of that one. That is why, also the devil, these three thoughts has showed to the Savior: urging Him, first, to make the stones into breads, secondly, promising Him the entire world, if He will worship him, and thirdly, telling Him that He will be covered with glory if He will listen, because He will not suffer anything from such a great fall[34]. But, The Lord, proving Himself above these, He had commanded the devil to walk behind Him. Through these He has taught us that it is impossible for someone to cast away the devil from himself, if he did not despise these three thoughts first.

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[33] In Migne G. P. 79. 1199 – 1228 C, under the name of Nilus of Sinai and with the title: De diversis malignis cogitationibus. In G. P. the division in heads differs a little by the one from the Philokalia, and at the end, after 1228 C has a longer addition, which, after J. Muydermans, it seems not to be of Evagrius. Also, this text has from place to place one short passage in plus.

[34] Matthew: 4: 3 and the followings.

2. All the devilish thoughts sneak into the souls the forms of the sensible things, which, putting their imprint into the mind, make it carry into itself the forms of those things. So, from the thing itself, which it happens into the mind, you can know which devil has approached to you. For instance, if in my thinking shows the face of the man who has prejudiced me, or dishonored me, it reveals the thought of the keeping in mind of evil, has sneaked into the mind. If, again, it is committed in mind the thought to money or glory, from these ones will be known the spirit which bothers us. Likewise, and at other thoughts, from the things you find out the devil which it is present and sneaks to you hallucination. With these, I`m not saying that all the memories of such a kind of things come from devils, because, also the mind itself, aroused by the man, brings imaginings of things and deeds; but only those from memories which kindle the anger, and the lust against the nature. Because through the disturbance of these powers, the mind commits adultery into thought, and it is warred, being unable to receive the appearance of God, The One Who has given, to her, the Law, if the shining of the godlike light power, shows itself to the thinking power of the soul, in the time of prayer, after the removing of the thought of the things.
Wont toss, from himself, the passionate memories, and the man who did not take care of lust and anger, quenching one with fasts, with vigil and with the sleeping on the floor: and taming the other one with the longsuffering, with the enduring of the evil, with the lack of the remembrance of the evil, and with almsgiving. Because from these two passions are weaved almost all the thoughts of the jitters, which bring the mind to danger and perdition. But it is impossible to overwhelm these passions, if we do not despise the foods, the money and the glory, and even our own body, due to they who search often to arouse it. Example without delay we must take from they who put themselves in danger, on the sea, who jump out, even from the ship, due to the furry of the winds and of the upraised waves. Here, we must be attentively, not to jump out from the ship, to be seen by people. Because we will lose our payment and we will be taken up by another shipwreck, even more dreadful one, blowing against us the devil of vain glory. That`s why even our Lord, teaches in the Gospel, this helmsman which it is the mind, saying: “Take heed that ye do not your

alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven."[35] And again: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward."[36] Let us be attentive at what teaches us here the doctor of the souls: through almsgiving heal the anger, through prayer clean the mind, and with the fast wither lust. From these ones comprises himself Adam, renewed after the form of his Builder, not being into him, due to the dispassion, man and woman, Greek and Jewish, the circumcision and the lack of it, barbarian and hermit, slave and free man, but all one and into Christ.

About Dreams[37]

4. We must search how the jitters imprint the hallucinations from the sleep, and give them a certain form. One like this uses to happen to the mind, either seeing through the eyes, or hearing through the hearing, either through a certain sense, or through memory, which imprints into the mind, moving them, the ones which acquired through the mediation of the body. So, the jitters, ransacking the memory, imprint it into thinking. Because the organs of the body stay into inactivity, being hold by sleep. But, again, must we investigate how they are ransacking the memory? Or, maybe, through the passions? So must be, because they that are clean and dispassionate do not suffer something like this, anymore. There is also a simple movement of the remembrance, ransacked by us of by the Holy Powers. Through it we speak, and are together with the saints. Let`s be careful, though. Because, the forms which the soul together

[35] Matthew: 6, 1: KJB: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven."; ROB: "Take heed to not make the deeds of your righteousness in front of the people, to be seen by them; otherwise you won`t have payment from your Father which is in heaven."

[36] Matthew: 6, 5: KJB: "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward."; And when you pray, do not be as the hypocrites which love, in the synagogues and at the corners of the streets, standing, to show themselves to the people; Verily I say to you: they have taken they payment."

[37] This title isn`t into the G. P.

with the body, receive into themselves, the remembrance moves them, without being helped by the body. This it is shown through the fact that we often suffer the passion something like this in sleep, when the body is resting itself. We must know that, like we can remember about the water, with and without being thirsty, like so, we can remember about the gold with and without greed; and so on also with the other ones. And the fact that the mind finds out these differences between its hallucinations, it is due to the perfidy of the enemies. But we must know also this one: that for the hallucination the jitters also use the things from outside, like for example the roar of the waters, at they who are traveling on sea.

5. The goal of devils it is very much helped by our anger, when it moves against the nature, making itself very helpful to any stratagem of them. That`s why all of them hurry up to inflame it day and night. When they see it, however, tied by gentleness, then they search for justified causes to untie it immediately, that making it very heated, to use it for their furious thoughts. That`s why we must not excite the anger neither for right things, nor for the bad ones, for not to give ourselves a dangerous sword, that I know many to do it and more then it is needed, inflaming themselves for insignificant motives. Because, tell me, why you hastily inflame yourself, if you despised the food, the money and the glory? Why do you feed the dog, when you praise yourself that you have nothing? And if this one barks, and menaces the people, you must have some things and you try to guard them. But I think about one like this that he is far away from the pure prayer, knowing that anger it is a plague for prayer. And I wonder that one like this, has forgotten even the Saints: on Davis who shouts: "Cease from anger, and forsake wrath"[38]; on the Ecclesiast who commands: "Therefore remove sorrow from thy heart, and put away evil from thy flesh"[39]; on the Apostle who orders: "I will

[38] Psalms: 37: 8: KJB: "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil."; 36: 8: ROB: "Forsake the anger and let go the wrath; do not search for doing cunning."

[39] Ecclesiastes: 11: 10: KJB: "Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity."; ROB: 11: 9: "(...) Banish the trouble from your heart, and put away the sufferings from your body, because the childhood and the youth are vanity."

therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."[40] Why do we not learn, from the old and very secret custom of the people, who cast away the dogs in the time of the prayer? This custom gives us to understand that the anger must not be with the one who prays. "The anger is the wine of snakes."[41] That`s why the Nazarites restrain themselves from wine. And, about the fact that we must not look after the clothing and dishes, I reckon that it is superfluous to write, The Savior Himself stopping this in the Gospels: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on", because all these are also made by the pagans and by the miscreants, which reject the taking care of the Master and deny the Maker. To Christians, this thing it is totally strange, immediately that they believe that even the two sparrows which are sold for a dime stay also under the care of the angels. But, the devils have this custom also: after the unclean thoughts, they bring into the soul also the ones of the worry, for Jesus get away from us, and to not be able fruiting anymore the word, being overwhelmed by the thoughts of the worry. Rejecting[42], so, these thoughts, let all our care to the Lord, satisfying ourselves with the present ones, with meager clothing and food, to weaken every day the parents of the vain glory. And if somebody reckon that he don`t look well in meager coat, to look to Saint Paul how he waits in cold and undressed, the crown of righteousness[43]. If the Apostle called this world stadium and theatre, I wonder if he, who dressed himself with the thoughts of the care, still can run towards the reward of God`s calling from above[44], or can he still fight with the beginnings, with the dominions, and with the masters of

[40] I Timothy: 2: 8: KJB: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."; ROB: "I want so that the men to pray everywhere, lifting up holy hands, without anger and doubting."

[41] In the Romanian Philokalia it is indicated that this quote is taken from Deuteronomy, Chapter 32, and Verse 33. That verse it is like this: "Their wine is the poison of dragons, and the cruel venom of asps."

[42] In Greek Pathrology here starts chapter 6.

[43] II Corinthians: 11: 27: KJB: "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."; ROB: "In weariness and painfulness, in often watchfulness, in hunger and thirst, in many fasting, in cold, in lack of clothes.

[44] In Greek Pathrology here starts chapter 7.

the darkness of this century?[45] I do not know if this will be possible to him; this thing I have learned from the cases seen themselves. Because he will hinder himself in the garment and he will roll down to the ground, like the mind does due to the thoughts of the care, if it is true the word which says that the mind remains stuck to its treasure, that "where is your treasure, there will be also your heart"[46].

6. From[47] the evil thoughts, some of them cut and other of them are cut. Namely, the evil ones cut off the good ones, but also the evil ones are cut down by the good ones. The Holy Ghost takes heed to the first thought that we have put, and after that, He will condemn or will receive us. Look what I mean: I have the thought to receive the strangers and I have it indeed for God, but, the deceiver comes, and he cut this good thought off and sneaks into the soul the thought to receive the strangers for glory. Or, I have the thought to receive the strangers for being seen by people; but if comes over it a good thought, this one cuts off the evil one, directing towards God our virtue and forcing us to not do this for praise from the people.

So, if we persist with the deed at the first thoughts, with all the temptation of the second ones, we will have only the reward of the thoughts which we have put first, because being humans, and fighting with the devils, we can`t keep the right thought unbroken, neither the evil one not tempted, since we have into us the seeds of the virtue. But if somebody dwells next to the thoughts which cut off (the second kind), he places himself in the land of the tempter and will work excited by them.

7. After much heed taking, we have found that that between the angelic thoughts, human thought and the thought from the devil, it is this difference: first, the angelic thoughts, search minutely the nature of the things and follows their

[45] Ephesians: 6: 12: KJB: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."; ROB: "For you fight it is not against the body and the blood, but against the principalities, against the powers, against the masters of the darkness of this century, against the spirits of the evilness which are into the sky."

[46] Paraphrase after Matthew: 6, 21:" For where your treasure is, there will your heart be also."

[47] In the Greek Patrology here starts chapter 7.

spiritual meanings and reasons; for example: why was the gold made, and why it is like the sand and was scattered in certain particles from underground, and why it is necessary much weariness and toil until to be found, and then, after it is found, it is washed with water and passed through fire, to be then given to the masters who make the candlestick of the tent, the censer, the censer and the golden pots[48], from which, by the gift of our Savior, does not drink anymore the Babylonian King, but to these mysteries approaches Cleophas, with an ardent heart. But the devilish thought doesn`t know these ones, but only sneaks the pleasure of winning the gold without shame, and depicts the delight and the glory which will come after it. And the human thought doesn`t occupy itself neither with the acquiring of gold, nor searches to fin whose symbol it is, or how it can be get out from earth, but only brings into mind the simple form of the gold, separated from passion and greed. The same word can be said also about other things, after this mysteriously learned rule.

8. There is a devil which is called wanderer, which shows especially at dawn of the day in front of the brothers, and carries their mind from a city to another city, from a village to another village, and from a house to another house, occasioning so-called simple meetings, then long conversations with the known ones, which disturb the state of the deceived ones and bit by bit get them away from the knowledge of God and make them to forget about virtue and promise. The hermit must observe this thought from where it comes and where it finishes, because not without meaning and only by chance makes this circle, but willing to brake the hermit`s state of the soul, in order to, after he ignited his mind with these ones, and get dizzy by so many conversations, to be attacked without warning by the devil of fornication, or of anger, or of sadness, which defiles even more the brightness of his state. But we, if we want to know in detail its stratagem, do not talk immediately with it, neither to show openly the ones which happens, how takes shapes dialogues into the mind and, bit by bit, searches to carry the mind to the death; because will run away from us, due to the fact that it wants to keep itself unknown, and in this way we will not find anything of what we

[48] Exodus: 25, 29; Maccabees: 1, 25; Jeremiah: 52, 18, 19.

have tried to find out. But, let us allowed it, one or two days more, until it finishes its work, so, finding in detail everything that he has crafted, to show it plainly with the word and to cast it away. But[49], because it happens that in the time of temptation, the mind, being disturbed, can`t fallow diligently the ones which happen, to do this after the devil`s casting away. After you have calmed down yourself, remember into yourself what happened to you, from where you started, where you were wandering, and in which place you have been comprised by the ghost of the fornication, or of the anger, or of the sadness, and how all these have happened. Learn these ones, and keep them in your mind, to can expose it when it will get close to you again. Expose also the place where it stays hidden, not to follow it again. And if you want to make it be really angry, expose it immediately when it comes close, and unveil with the word the first place, into which it has entered, and the second one, and the third one. Because it abhors very much, not being able to endure the shamefacedness. And the first prove that you have spoken to it at good time, you will have from the fact that the thought has run away from you. Because, is impossible for it, to stay when it was put on showing. And after the overtaken of this devil, follows a deep and heavy sleep, a numbness of the eyelids, accompanied by numerous yawns and heavy shoulders; but from all of these, Holy Ghost relieves us, through tensed prayer.

9. It[50] is very much useful for salvation the hate against the devils, and this hate helps us also to the working of the virtue. But to nurture this one from us, like a good offshoot, we are incapable, because the loving of pleasure ghosts, quench it and call again the soul to friendship with they. This friendship or better said this wound, grievous to be cured; it is healed by the souls` doctor through our leaving. Because He let us to suffer dreadful thing from the evil spirits, day and night, until the soul runs again to that hate from the beginning, teaching itself to say towards God, like David: "I hate them with perfect hatred: I count them mine enemies"[51]. And with perfect a hate, hates the enemies the one who does

[49] In the Greek Patrology here starts the chapter 9.
[50] In Greek Pathrology here starts the chapter number 10.
[51] Psalms: 139: 22: KJB: "I hate them with perfect hatred: I count them mine enemies."
138: 22: ROB: "With a perfect hatred I hated them, and they have become my enemies."

not commit sin neither with the deed, nor with the thought, the fact that is the sign of the biggest and of the first dispassion.

10. But[52], what can we say about the devil which makes the soul callous? Because, I am scarred to even write about it. When inrushes that one, the soul get out from its natural state and rejects the decency and the fear of God, and the sin he reckons it sin no more, the lawlessness he does not reckon it lawlessness anymore, and to the damnation and to the eternal labor he thinks like to some empty words. By the earthquake carrier by fire, he laughs. He confesses God, that`s right, but doesn`t work His commandments. If you knock him in his chest, when he is moving towards the sin, he doesn`t feel anything; if you talk to him from the Scriptures, he is totally callous and he doesn`t listen. You remember to him about the reproach of the people and he doesn`t take it into account. He hasn`t any shame by people, like the pig that has closed the eyes and has broken the fence. This devil is brought by the old thought of the vain glory. "And if those days wouldn`t be shortened, nobody could be saved"[53]. In fact, this devil is among them which rarely attack the brothers. And the cause it is very clear. Because the unhappiness of the others, the sicknesses of the tormented ones, the prisons of the unhappy ones and the fierce death of somebody, put to flight this devil, because the soul it is pricked little by little, and it is awakened by mercy, being untied by the callousness which came from the devil. Of course, we don`t have these ones close to us, being given the lack and the rarity of the ones who are encompassed by palsy among us. That`s[54] why, The Lord, casting out this devil, commands us to go to the ill ones, and to the ones from the prisons, saying: "Sick I was and you came not to Me"[55]. In any case, this is to be known: if somebody of the hermits being attacked by this devil, he doesn`t receive thought of fornication, neither has leaved his cell by careless,

[52] In Greek Pathrology here starts the chapter number 11.
[53] In King James Bible: "And except those days should be shortened, there should no flesh be saved".
[54] In this place begins in the Greek Pathrology the chapter 12.
[55] Matthew: 25, 42. KJB: "I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."; ROB: ""For I was hungry and you didn`t give Me to eat; thirsty I was, and you didn`t give Me to drink."

one like this has received from heaven the patience and the purity and it is happy for a lack of passions like this. And how many committed themselves to worship God, dwelling together with the world, to be guarding themselves from this devil. Because, for to say or to write more about it, I am ashamed myself of the people.

About the Devil of Sadness[56]

11. All[57] the devils make the soul loving of pleasures; only the devil of chagrin doesn`t accept to do that, but he kills the thoughts of they who have began this living, cutting and drying through chagrin any pleasure of the soul, if it is true that the bones of the sad man get dry[58]. If this devil wars a monk with measure, makes him tried, because convinces him to stay away from everything of this world, and to remove all the pleasure. But if it insists more, it gives birth to thoughts which advices the monk to take his own life, of force him to run far away from the place where he dwells. This thing had thought and had suffered the righteous Job, being oppressed by this devil. The symbol of this devil it is the weakness called grass snake, of which nature shows to be friendly but of which venom overwhelms the venom of the other bests, yea if it is received without measure, kills even the animal itself. To this devil Paul surrendered him, the one who made lawlessness in Corinth, saying: "Show him love, lest not to be one like this one swallow by an even bigger chagrin"[59]. But his spirit which makes the people sad, knows to make himself also cause of much repentance. That`s why, even Saint John the Baptist called these ones who were pricked by this spirit and were running to God, brood of vipers, saying: "O, generation of vipers, who hath warned you to flee from the wrath to come?

[56] Chagrin it is a synonymous for sadness.
[57] In the Greek Pathrology here begins the chapter 12.
[58] Proverbs: 17: 22: KJB: "A merry heart doeth good like a medicine: but a broken spirit drieth the bones."; ROB: "A merry heart it is a wonderful medicine, while a ghost without courage dries the bones out."
[59] II Corinthians: 2: 7: KJB: "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."; ROB: "So that you, contrariwise, better forgive him and comfort him, to not be one like this overwhelmed by sorrow."

Bring forth therefore fruits meet for repentance: And think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to rise up children unto Abraham."[60] Because, whoever has fallowed to Abraham, and has got out from this land, and from his generation, he has made, himself, stronger than this kind of devil.

12. Who mastered his anger, he has mastered the devils[61]; and who has got enslaved by it he doesn`t hang anymore by the monastic life and he is stranger to the ways of the Savior, if it is said that the Savior Himself, teaches the meek one, His ways[62]. That`s why only hardly can be hunted the mind of the monk, which runs on the plain of the gentleness. Because, the devils are afraid by gentleness mostly like they are not by any other virtue. This one was gain by that Great Moses, who was called: "gentle, more than all men"[63]. And the prophet David had showed it worthy to be mentioned by God, saying: "Remember God, David, and all his meekness"[64]. Our Savior Himself, commanded us to make ourselves followers of His meekness, saying: "learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls"[65]. And if somebody would restrain himself from food and beverages, but through the evil thoughts he would excite the

[60] Matthew: 3, 7-9: KJB: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? // Bring forth therefore fruits meet for repentance: // And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."; "But seeing John many from the Pharisee and Scribes coming to Baptism, he said to them: generation of vipers, who has shown to you to flee away from the wrath to come? // Make therefore fruits worthy of repentance: // And do not believe that you can say into yourselves: we have Abraham as Father, because I say to you that God can even from these stones to raise up sons to Abraham."

[61] In the Greek Pathrology here begins chapter 14.

[62] Psalms: 25, 9: KJB: "The meek will he guide in judgment: and the meek will he teach his way."; ROB: "

[63] Numbers: 12, 3: "Now the man Moses was very meek, above all the men which were upon the face of the earth."

[64] Romanian Orthodox Bible, Psalm 131, 1; in KJB, The Book of Psalms, Psalm 132, 1: "Lord, remember David, and all his afflictions".

[65] Matthew: 11: 29: KJB: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."; ROB: "Take my yoke upon you and learn from Me, for I am meek and humbled in My heart, and you will find rest to your souls."

anger, that one it resembles with a ship traveling on the sea, having the devil like helmsman. That`s why we must take heed from all our power, to our dog, teaching it to tear apart only the wolves and not to eat the sheep, showing the entire meekness towards people.

About the Vain Glory[66]

13. From[67] all the thoughts, only the one of the vain glory works with a lot of means. It encompasses almost the entire world and opens the doors for all the devils, making itself like a sort of sly traitor of the fortress. That`s why humiliates very much the mind of the monk, filling it up with a lot of talks and things, and defiling his prayers, through which the monk strives to heal all the wound of his soul. This thought it is made to grow up by all the devils after they were defeated, to receive through it another entering into the soul, and to make this way, the ones from the end worse than the ones from the beginning[68]. From this thought it is born also the one of the pride, which has made to fall with great sound from heaven to earth the seal of the resemblance and the crown of the beauty. Jump out of it and tarry not, to not sell to others our life, neither our living to the merciless ones. This devil it is cast away by the perseverant pray and by the striving not to say or do from your will anything from the ones which help to the vain glory.

14. When the mind of the hermits reached at a little dispassion, it has earned also the horse of the vain glory, to which immediately spurs it through the cities, bearing without restraint, the praise sprung from glory. And, being welcomed by the spirit of the fornication, through a unseen order, lock him into a pigpen, teaching it not to raise another time from the bed before make itself fully healthy, and not to do what the disobedient sick people who, still bearing the signs of the illness inside them, give themselves to travels and go to baths, untimely, falling again into illness. That`s why, sitting in place,

[66] This title is not in the Greek Pathrology.
[67] In Greek Pathrology here starts the chapter 15.
[68] Matthew: 12, 45; Luke: 11, 26: "and the last state of that man is worse than the first".

let us take heed even better to ourselves, that advancing into virtue, to make ourselves hard to move towards the sin, and renewing us into the knowledge, to achieve multitude of various views. And in this way, raising us even more, we will see better the light of Our Savior.

15. To describe all the evil works of the devils it is impossible to me, and to enumerate in detail their crafts makes me feel shame, and to be shy in front of the simple readers. Nevertheless, listen about some cunnings of the spirit of fornication. When somebody has achieved the dispassion of the lusting part, and the thoughts of shame have cooled, then shows men and women dancing together, and makes the hermit to watch at things and shapes of shame. This temptation it is not among the ones which last long time, because the ceaseless prayer and the diminished food, the vigil and the occupation with the spiritual contemplations, chases it away like on a cloud without rain. But sometimes, touches also the bodies, arousing in them the beastly heat. And this sly, plots other numberless crafts, which we do not need spread them more, and to entrust them to the writing. In front of this thoughts, it is useful the ignition of the anger, started against the devil. By this anger, he fears most, when it is ignited against these thoughts and breaks his plans. About that is said: "Get angry, and do not sin"[69]. This anger gives to the soul found in temptations a useful medicine. But sometimes, also this anger it is imitated by the devil of the anger. This one forges the faces of parents, or of some friends or kindred, reproached by worthy people, and through this moves the anger of the hermit and urges him to say or to do something bad to the ones that have showed him into his mind. To these must be the hermit with much heed, and to pluck immediately his mind from these kinds of things, lest, tarrying next to them, to find himself in the time of the prayer like an ash consumed by fire. In this kind of temptations fall especially the testy ones, and the ones who easily may stick to a fight, who are far away from the pure prayer and of the knowledge of Our Savior Jesus Christ.

[69] Psalm: 4, 4. In Romanian Orthodox Bible: "Get angry, but do not mistake"; in KJB: "Stand in awe, and sin not".

16. The thoughts[70] of this century, Lord has given them to the man, like some sheep, to the good shepherd. And was written: "He has given to every man a thought into his heart", sowing into him also the lust and the anger for help, that through anger to chase away the thoughts of the wolves, and through the lust to love the sheep, even when he is whipped by winds and rains. And has given to him, besides all of these, a Law, according to it, to guard the sheep, and also, has given to him place with greenery, water for rest, Psalter, guitar, and stick. And He has ordered to him, to feed and to get clothed himself from this flock, and at the right time, to gather hay to the flock. Because these are said by the word: "Who shepherds the flock and from its milk do not eat?"[71] So, the hermit must guard day and night this flock, lest not to be kidnapped a lamb by the wild beasts, of to be taken by the thieves, and it would happen this into a forest, to immediately pluck the lamb from the mouth of the bear and of the wolf[72]. Therefore, if the thought about our brother it spins inside us with hatred, let us know that a beast has taken it; likewise alto the thought about the woman, is turns into us mixed with lust of shame; the same the thought about silver and gold, if dwells accompanied with greed; as well the thoughts of the holy gifts, if they graze with vain glory into mind. And likewise will happen with other thoughts if they will be stolen by passions. And[73] not only during the day must the monk be taking heed to them, but also during the night he must guard them, watching. Because, it happens to lose what he has gathered, if he loses himself into liar and sly hallucinations. This is also what the patriarch Jacob: "I did not bring to You a sheep kidnapped by a wild beast; I was paying the thefts by day and night; and I was melting myself by the heat of the day and by the frost of the

[70] In Greek Pathrology here it starts the chapter 17.
[71] I Corinthians: 9, 7. KJB: "who feedeth a flock, and eateth not of the milk of the flock"; ROB: "who shepherds a flock and does not eat from the flock`s milk?"; in KJB: "who feedeth a flock, and eateth not of the milk of the flock".
[72] Samuel (The First Book of the Kings): 17, 35. KJB: "And I went out after him, and smote him, and delivered it out of his mouth"; ROB: "Then I went out after him, and I was taking it out of his mouth". In KJB: "And I went out after him, and smote him, and delivered it out of his mouth".
[73] In Greek Pathrology here it starts the chapter 17.

night, so that the sleep went away from my eyes"[74]. And if from tiredness would happen to us a carelessness, let us hurry up a little, on the rock of the knowledge, let us take our Psaltery, and to hit its cords through the virtues of the knowledge and to shepherd our sheep, under the Sinai mountain, so the God our fathers to call us, also, out of the pyre and to give us the meanings of the signs and of the wonders.

17. The rational nature[75], killed by the sin, Jesus raises it, through the contemplation of all the centuries. And the soul which has died with the death of Christ, it is raised by the Father, if the soul knows Him[76]. It is here what the Saint Paul has said: "If we have died together with Christ, we believe that we will also rise up together with Him"[77].

18. When[78] has disrobed by the old man and has dressed himself into the man of the grace sees also its state in the time of the prayer, resembling to the sapphire or to the azure of the sky, state which the Scripture names it "place of God, seen by the elders on the Mount Sinai"[79].

19. From the unclean devils, some of them tempt the man like a man, and other disturb the man like a dumb beast. The first of ones, approaching us, they sneak to us thoughts of vain glory, or of pride, or of envy, or of blaming, which are not touching any of the beasts. But the second ones, they ignite into the body anger and lust outside the nature. These ones we have together with the dumb beasts, being, though, hidden

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[74] Genesis: 31, 39. KJB: "That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night"; ROB: "Cattle torn by beasts I have brought you not: these were my lost. From my hand, you have demanded what was stolen during the day and in the night".

[75] In the Greek Pathrology it holds by the chapter 18. In the Greek Pathrology 40, column 1244 it is comprised in "Capita practica" chapter 69.

[76] The soul knows Jesus. Who knows Jesus, knows the Holy Trinity, and so reaches the Father, through the Son, through the mediation of the Holy Ghost. Nobody can reach at the Father, but only through the Holy Ghost, which it is received from the Father through the mediation of His Son Jesus Christ. (E. l. t.`s n.)

[77] II Epistle to Timothy of Saint Apostle Paul: 2: 11 KJB: "For if we be dead with him, we shall also live with him".; ROB: "if we have died together with Him, we will also raise up together with Him". In KJB: "For if we be dead with him, we shall also live with him".

[78] In the Greek Pathrology it holds by the chapter 18. In the Greek Pathrology 40, column 1244 it is comprised in "Capita practica" chapter 70.

[79] Exodus: 24; 10: KJB: "And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness."; ROB: "And they saw the place where was staying the God of Israel; under His feet was something, that resembled with a thing of sapphire, pure and clear like the blue sky".

under the speaking nature. That`s why the Holy Ghost says to the ones who fall into the human thoughts: "I have said: gods you are, and sons of The Most High, all of you; and you die as men, and like whosoever of captains you fall"[80]. And towards the ones that are beastly aroused up, he says: "Do not be like the horse or like the mule to which there is not any understanding, but you must squeeze with cannon bit, and with bridle, their mouth, because they do not get close to you"[81]. But the soul who commits sin will die. And it is evident that the people, if they die like men, they are buried like men, and if they who are killed like beasts, either they will fall down or they will be eaten by the vultures. And from their offspring some of them will call God, other wallow into blood. He that has ears to hear, let him hear.

20. When one of the enemies, he shall wound you in a battle, and you want to turn his sword, like it is written, upon his heart, you do what we advise you: inquire yourself into your heart the thought thrown by him, what kind it is, and by how many things it is composed, and what thing disturbs more the mind. And what I am saying, it is this: let`s say the it is sent by him the thought of love of silver. Decompose this one into the mind which received it, in the meaning of the gold, into the gold itself, and in the passion of love of money. And then ask: What it is sin from these ones? May be the mind? But then, how it is the form of God? The meaning of the gold? But who, having mind, would ever say this? Maybe the gold itself it is a sin? But, then, why was made? Here fallows then the fourth thing it is the cause of the sin. And this one isn`t neither the thing which holds itself, nor the idea of the thing, but some pleasure, which it is enemy to the man, born from the free will of the man, pleasure which forces the mind to evil use the God`s creatures. This pleasure we have to cut it off, according to the duty that was given to us by the law of God. If

[80] Psalms: 82, 6-7. In KJB: "I have said, Ye are gods; and all of you are children of the most High. // But ye shall die like men, and fall like one of the princes. In ROB, the same verses are grouped in the psalm 81, the same 6-7 verses: "I have said: gods you are, and all of you sons of the Most High // But you die, like some men, and like one of the chieftain you fall".

[81] Psalms: 32, 9. In KJB: "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee". In ROB, at the Psalm: 31, 10: "Do not be like a horse and like a mule, at which there it is no understanding; with cannon bit and with bridle I will squeeze their jaws, not to approach to you".

you will be searching these, the thought will be destroyed, undoing itself into a simple contemplation of yours, and the devil will run away from you, after that thought this knowledge of yours, your mind has rose at height. And[82] if, willing to use against him his own sword, you want first to bring him down with your sling, remove you a stone, from your shepherd`s bag and search for his sight, to find out how the angels and the devils come into our world, and we are not going into their worlds. Why we can`t so, to unite the angels even more with God, and we do not decide us to make the devils even more unclean. And how is that, it has arisen in the morning, was thrown down on the earth and he reckoned the sea like a nut shell, and the tartar of the depth as a slave? And why he makes the depth warm like a melting pot, disturbing all through his malice and willing to master all of them? Because we must know that, the understanding to these things, hurts very much the devil and chase away his entire camp. But these ones come slowly into those who were cleaned, and they see somewhat the meanings of the happenings. The unclean ones, they do not see the sight of these ones. And even if they find out these from others, would say it themselves, they won`t be heard, being lot of dust and noise of passions in the middle of the war. Because the camp of those of other nation must be totally quiet that, Goliath alone, to meet our David[83].

21. When[84] will hastily run from you some of the unclean thoughts, let`s find the motif for which was made this. Maybe for the scarcity of the work, being hard to find the matter, or due to our dispassion, the enemy could not have done anything against us? For example, if to one hermit would come in his mind the thought that to him was entrusted the spiritual guiding of the first city, of course he will not tarry in this imagination; and the motif can be easily known from the ones that were told before. But if to somebody would have a thought related to any other city would get, and he would

[82] In the Greek Pathrology, this passage, from here to the end of the 20th head, it is put together like being the 20th one.

[83] Samuel: 17: 48: KJB: "And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine."; ROB: "And after the Philistine has arisen and started coming close into the way of David, David run hastily towards the rows of the army to meet the Philistine."

[84] In the Greek Pathrology this is the head number 22.

think in the same way, that one it is happy that he reached the dispassion. In the same way also for the other thoughts the motif of them will be found searching in the same manner. These ones we must know for our zeal and for our power, to see if we have crossed the Jordan and we have got closer to the greenery, or we still live in wilderness, being hit by those of other nations. For instance, it seems to me the devil of love of money has so many faces and it is very dexterous in the power of deceiving. So, when it is in reduced circumstances, by the consummated dispassion, immediately pretends to be the care bearer and to be lover of poor ones. He gladly receives the strangers, who are not present yet, sends help to the needy ones, searches the prisons of the city, and redeems the slaves; he cultivates relations with rich women, makes indebted the ones who are doing well, advises the other to renounce at their large purse. And so, deceiving the soul, it surrounds the soul, slowly, in the thoughts of the love of money, and gives him in the hands of the devil of the vain glory. And this one[85] brings forwards the multitude of the ones, who worship the Lord, for this exquisite wearing of care, and put some of them to talk together a little about priesthood, foretelling the death of the present priest and contriving countless motifs for which he will not be able to escape. And in this way, the poor mind, engulfed into these thoughts, it fights tooth and nail, with the ones from the people who did not receive him, and to the ones who did receive him, he makes them gifts, and receive them with gratitude. He gives the ones who resist him, on the hands of the judges, and plots against them to be cast away from the boundaries of the city. Then being these thought inside him, and spinning into his mind, immediately come in front the devil of the pride, contriving ceaseless shining and winged devils in the sight of the cell, that in the end to get the man out of his mind. Therefore we, wishing perdition to this kind of thoughts, to live with content in poverty, "because it is obvious that we have nothing brought into world and nothing can we take away from it. Having food and clothing,[86] let us be

[85] In the Greek Pathrology this is the head number 23.

[86] I Timothy: 6, 7-8. In ROB: "For we brought nothing into world, likewise we can`t take out something from it. // But, having food and clothing. With these we will be satisfied"; in KJB: "For we brought nothing into this world, and it is certain we can carry nothing out. // And having food and raiment let us be therewith content."

satisfied with them", remembering Saint Paul, who says that "the root of all evil things it is the love of money"[87].

22. All the evil thoughts[88] which tarry inside us due to the passions carry the mind to corruption and perdition. For, like the icon of the bread, tarries into the hungry one due to his hunger, and the icon of the water due to hid thirsty, likewise the idea of the wealth and of the money, tarries due to the greediness, and the meanings of the shameful thoughts which are born from food, tarry due to our passions. For being pulled down by these thoughts, also that miscreant mind from the Gospel, which has rejected the biggest good of the knowledge of God[89]. Likewise the one tied by hands and feet,

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[87] I Timothy: 6: 10: ROB: "For the love of money it is the root of all evil"; KJB: "For the love of money is the root of all evil".

[88] This head it is in the Greek Pathrology 79, 1225, a continuation to the head 23. It comprised also in the "Capita practica", G. P. head 47, where it is the head 64.

[89] Matthew: 22: 2-4: **ROB**: "The kingdom of heaven was resembled to the man king who made wedding to his son// And he has send his servants call the ones invited to the wedding, but they did want to come // And again, he has send another servants, saying: Tell to the ones that are called: Behold, I have prepared my feast; my calves and the fathered ones of mine, were slaughtered, and all are ready. Come to the wedding // Bu they, without taking heed, went, one to his field, another to his merchant; // and another ones, putting their hand on his servants, mocked them and killed them. // And hearing the emperor this things, ha has filled by anger, and, sending his armies, they destroyed those killers, and have set in fire their city. // Then he said towards his servant: The wedding it`s ready, but the invited ones were not worthy. // Go, then, to the road crossings, and so many you will find, call them to the wedding. // And getting out those servants on the streets, they have gathered all that they have found, good and bad, an \d the house of the wedding was filled with guests. // Ad entering the king, to watch the guests, he saw there a man who wasn`t dressed for the wedding // And he said to him: Friend, how have you entered here without a wedding garment? But he was silent. // Then the king said to the servants; Tied him by the feet and by the hands and cat him away into the outer darkness. There will be the weeping and the gnashing of teeth. // For many are called, but a few chosen."; **JKB**: "The kingdom of heaven is like unto a certain king, which made a marriage for his son, // And sent forth his servants to call them that were bidden to the wedding: and they would not come. // Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. // But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. // But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. // Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy" // Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. // So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. // And when the king came in to see the guests, he saw there a man which had not on a wedding garment: // And he saith unto him, Friend, how camest thou in

and cast into the outer darkness, from these thoughts he had weaved his garment, for what motif the One who called him to the wedding, has find him unworthy for a wedding like that. The wedding garment it is the dispassion of the rational soul, which has rejected the human lusts. And the reason for which the sensible thoughts, which tarry into the mind, corrupt the knowledge, we have showed it in the "Heads about the sensible things".

23. In three ways are the chieftains of the devil which resist to our work. To them follows the entire camp of the ones of the other nation. Those stay first to war, and they call the soul towards sin, through the unclean thoughts. Some of them bring the lusts of the greed of the belly, other ones sneak into the soul the love of money, and in the end, other tempt us with the glory from the people. So, if you desire the pure prayer, guard the anger; if you love the purity, guard the belly; do not give it enough bread to be fed and tease him with the water. Watch in prayer and cast away from you the remembrance of the evil. The words of the Holy Ghost, you not leave them, and, knock into the doors of the Scriptures, with the hands of the virtues. Then will spring out to you the dispassion of the heart, and you will see into the prayer, the mind, in the form of the star.

24. From the ones that we cogitate them , some of them put their imprint into the mind and give it a shape, the other ones only give it a knowledge, and put not their imprint on it, and give not a shape to it . For instance: "At the beginning was the Word, and the Word was God", leaves a meaning into heart, but give not a shape to the mind, neither put their imprint on it. The words: "Taking a bread", give a form to the mind, and, "He broken it", again put their imprint on it. The verse: "I have seen the Lord on a sitting on a high and elevated stole"[90], puts its imprint on the mind, save of "I have seen the Lord". These words, after the letter, they seem to put their

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hither not having a wedding garment? And he was speechless. // Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. // For many are called, but few are chosen."

[90] Isaiah: 6: 1: ROB: "In the year of the death of the king Ahaziah, I saw the Lord sitting on a high and great throne and the hems of this garment fill in the Temple."; KJB: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

imprint on mind, but their meaning they cannot put it there. The prophet saw, with a prophetic eye, the rational nature, raised through good deeds, receiving into itself the knowledge of God. For it is said that God dwell where it is known, because the pure mind it is called also throne of God. But it is said also about the woman that she is throne of ungodliness, understanding through woman the soul which hates the right ones. And the dishonor of the soul it is the sin and the lack of knowledge. So, the notion of God it is not from the ones which put their imprint on the mind. That`s why he who prays must totally separate from the from the ones which put their imprint on the mind. This thing makes you to question yourself if, like it is in what concerns the bodies and their meanings, so is also in what concerns the incorporeal ones and their reasons; and if in this way a mind shapes itself watching to another mind, also like this will be its state, thinking to the meaning of that mind? Of course, we know that the spiritual knowledge moves away the mind from the meanings which put their imprint on it, and shows it without any imprint, in front of God, because the notion of God it is not from the ones which put their imprint on the mind. And we also know, that from the notions which do not put their imprint on the mind, one of them mean the being of the bodiless ones, and the other ones their reasons. But, this does not happen alike, in the case of the bodily ones, and of the incorporeal ones. Because in the case of the bodily ones, some of them put their imprint on the mind, and other don`t, but beyond, nothing puts its imprint on the mind[91].

25. When the devil of the greed of belly, fighting a lot and often, can`t succeed to break the imprinted restraint, the he pulls the mind to the lust of the ultimate ascesis, bringing forth of it, also the ones regarding to Daniel, his life in poverty, and the seeds, and reminds him also about the life of the other hermits who had lived always like that, and urges this monk to make himself the follower of those ones. In this way, following the restraint without measure, will lose also the measured one, from a while being impossible to the body to keep it, due to the

[91] The meaning of this chapter it is the following one: the material thing watched, they put their imprint in the mind, but their reasons not. Different it is with the spiritual realities. From these ones neither the hypostases (for instance: an angel, or the soul of a man), nor their reason do not put their imprint into the mind.

feebleness. So, he will reach to bless the body and hate the heart.

I reckon so, that it is right, to not listen, those ones, to that one, and not to restrain themselves from bread, oil and water. Because, this order was tried by the brothers, being found very good by them. Of course, not do this one for satiety, and, to do it only once on a day. I would wonder if one, being fed with bread and water, would still get the crown of the dispassion. And I call "dispassion", not the simple stop of the sin in the deed, because this it is called restraint, but that one, which cut off from the cogitation all the passionate thoughts, that one which Saint Paul called it "Spiritual circumcision of the hidden Jew"[92]. And if someone is discouraged hearing these ones, remember he about the pot of choice, the Apostle, who fulfilled the running away in hunger and thirst. But also the enemy, imitates the truth, the devil of the discouragement, this devil, putting into the mind of the one who restrains himself the thought of the ultimate retreat, urging him to the zeal of John the Baptist and of the beginner of the anchorites, Anthony, for not being able, this one, to endure the long and inhuman retreat, to run away with shame, leaving the place, and the devil to boast itself, saying: "I have defeated him".

26. The unclean thoughts[93] receive a lot of matters for their growth and they stretch towards a lot of things. In fact, they cross over the oceans with the imagination, and they don`t giving back to walk wide roads for the great heat of the passion. But those which are more or less cleaned are narrower than those ones, being unable to stretch together with the things, for the fact that the passion if it weakened. That`s why they move rather against the nature, and, according the sage Solomon, wandering sometime outside, they bring reed to the outlaw burning of the brick, to deliver themselves like some goats from chains, and like some birds from traps. For it is easier to be cleaned an unclean soul, than to bring again to health the one once cleaned and wounded

[92] Romans: 2: 29: ROB: "But it is Jew the hidden one, and the circumcision it is the one of the heart, in the ghost, not in letter; of whose praise do not come from people, but from God." ; KJB: "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

[93] It is included in "Capita Practica", Greek Pathrology, 40, 1241, where it is chapter 68.

again, the devil of sadness not allowing, but bringing always, in the sight, in the time of prayer, the sin`s idol.

27. The devils don`t know our hearth, like some of the people reckon. Because the single Knower of the heart it is The One Who knows the mind of the people, and He has built their heart, for each one of them, different[94]. But they know many of the movements of the heart, based on the spoken word and on the seen movements of the body. Wanting I, to plainly show them, the Holy Priest has stopped me, saying to me that it is an unworthy thing to be spread these ones, and to bring them to the ear of the defiled ones. Because, one says, also the one who helps the conspirator, it is guilty according to the law. But that from these symbols they know the hidden ones from our heart, and from these ones they get occasions against us, I have often shown, rejecting one who were speaking those that should not be, behaving us, without love, towards them. That`s why we fell into the power of the devil of the keeping the evil in the mind, and immediately we received evil thoughts against them, that we had known before that they had came over us. For that, justly reproves us the Holy Ghost: "Sitting, you spoke against your own brother, and against the son of your own mother, you have brought slander"; and you opened the door to the thoughts which keep the evil into the mind, and you disturbed your mind in the time of the prayer, always hallucinating in front of you the face of your enemy, and having that face like your God. Because what the mind sees when it prays, that it is appropriate to name it its God. So, let us run away, my beloved ones, from the sickness of slander, remembering not, about anybody, with an evil thought. And not to darken our sight at the remembrance of our neighbor, because all the countenances that we take are spied by the

[94] Samuel: 16: 7; Psalms: 7: 10; Book of Wisdom: 11: 6. In **ROB**: "But Lord said to Samuel: "Do not look at his countenance and at the stature of his height; I do not look like the man does; for the man looks at the face, but the Lord looks at the heart". // "My help is from God, He Who saves the ones righteous at heart". // "The wisdom it is a loving of people ghost, and do not leave unpunished the one who blasphemes through his words, because the Lord it is witness to the most hidden thoughts and penetrates, without mistake, the hearts, and hears all the words."; in **KJB**, there are only the first two cited places (Samuel: 16, 7; Psalms: 7, 10), but not the third one (Book of Wisdom): "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" // "My defence is of God, which saveth the upright in heart".

devils, and they let nothing of our things unsearched: neither the work, nor the sitting, neither the word, nor the walk, nor the sight. They spy all of these, and they move all of these, all day long, they conspire stratagems against us, to deceive in the time of the prayer, the humble mind, and to quench its happy light They spy all of these, and they move all of these, all day long, they conspire stratagems against us, to deceive in the time of the prayer, the humble mind, and to quench its happy light. See also what says Saint Paul to Tit: "Prove in teaching, healthy word, unbroken and without guilt, for the adversary to be ashamed, not having anything bad to say about us"[95]. And the happy David prays saying: "Save me from the slander of the people"[96], calling also "people" the devils, for their rational nature. But also the Savior, in the Gospels, has called he that saws into us the seed of the tare of the sin, "foe man"[97]. Let us be saved by him, with the grace of Christ and of our God, to Whom is due the glory and the worship, ever and ever. Amen.

Heads about Watchfulness[98]

1. The monk must behave himself as he would die tomorrow; and again, he must use his body as he would live many years. This one, on one side, cuts the thoughts of the

[95] The epistle of Paul to Titus: 2: 7-8: In ROB: "Into all these show yourself example of good deeds, proving yourself unchanging into teaching, propriety // Healthy word and without blemish, for the adversary to be ashamed, not having anything bad to say against us."; in KJB: "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, // Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

[96] The Book of Psalms: 119, and 131. In ROB: 119, 2: "Lord, deliver my soul, from the unjust lips, and from the cunning tongue"// 131, 18: "On his adversaries I will dress them with shame, and on him will flourish my holiness"; in KJB:

[97] Matthew: 13, 25. In ROB: "But while the men slept, his enemy came, sowed tares among the wheat and left". in KJB: "But while men slept, his enemy came and sowed tares among the wheat, and went his way".

[98] Into the Greek Philokalia it wears the title: *τον αύτοῦ εχ τών νηπτιχών χεφαλαιων*, following after the previous writing. The five heads of this writing we identified them all in "Capita Practica", like I indicate at each chapter.

idleness, making him more diligent, and on the other side watches the body healthy and in the same restraint.[99]

2. The one who has achieved knowledge and gathers from it the fruit of the pleasure, doesn`t believe anymore to the devil of vain glory, which shows him all the pleasures of the world. Because that one can`t promise to him a bigger pleasure that the spiritual sight. But while we didn`t taste from knowledge, let`s willingly submit to the labors with the deed, showing to God our target: that we are doing all for His knowledge[100].

3. It is useful to show the ways of the monks who traveled before us, and to walk us on that ways also. Because many are the ones done and said good of them. Amongst that ones, also this one it is said by someone of them: "The more dry food and the more though living, together with love, bring the monk earlier to the realm of the dispassion."[101]

4. I was being in the middle of the day next Saint Makarios, and melting myself of thirst, I asked him some water to drink. And he told me: "Satisfy yourself with the shadow, because many are in this moment travelling on the sea with the ships and they don`t have even this one". and them, confessing him some thoughts about restraint, he told me: "Dare son, because I in twenty year I don`t satisfied myself neither by bread nor by water or sleep; but the bread I ate it weighted at the scales and the water I drunk with measure, and only leaning a little against the walls I was stilling a little sleep."[102]

5. The wandering mind it is settled down by the reading, by the watchfulness and by the prayer; the lightened lust it is quenched by hunger, by the painstaking labor, and by the loneliness; and the anger it is eased in a consummated way by the psalms singing, by the longsuffering and by the mercy. Because the ones without measure and without right time are

[99] Identical with one the sentence added to the chapter about idleness from the writing "De octo cogitationibus", given under the name of Nilus the Sinaite G. P. 79, 1457 D (writing it is a processing of the extract from John Cassian, translated into the present book), but also with the head 29 from "Capita practica", G. P. 40, 1244.
[100] Identical with the head 21 from "Capita practica", G. P. 40, 1228.
[101] Identical with the head 91 from "Capita practica", G. P. quote 1245.
[102] Identical with the head 94 from "Capita practica", G. P. quote 1245.

perishable and they more corrupt than use.[103]

[103] Identical with the head 6 from "Capita practica", G. P. quote 1224.

Of the Same One

Word about Prayer

Divided into 155 Heads[104]

Foreword

Being myself burning into the flames of the unclean passions, you have strengthened me often, through the sending of your loving of God letters, comforting my mind tormented by the most shameful thoughts, and imitating in this way, in a happily way, the great Teacher and Master. And there is no wonder. Because your own part were always the honorable ones, like for the blessed Jacob it was. For servicing well Rachel, and receiving Leah, you are asking also the desired one, because you have fulfilled the seven years of this one[105]. I don`t deny that, painstakingly working myself all night, I didn`t caught anything; though, launching the nets according to your word, I have caught a multitude of fish, I don`t know if they are big, but in any case they are 153 in number. These ones I am sending you into the little basket of love, as so many heads, accomplishing your command. But I admire you and I congratulate your wonderful thought, of wanting to have the heads of the prayer. Because I know that you don`t love them in a simple way, like the ones that you have into your hand, and are written with the ink on paper, but also the ones implanted into the mind, through love and the evil not mentioning. That`s why, being given the fact that all of them are twofold, on increasing the other one, according to the wise man Syrah[106], receive them not only into the letter but into ghost, because to every letter precedes its meaning. Because if that doesn`t exist, also the letter will not be. Consequently, twofold it is also the sort of the prayer. One it is practical, and the other one it is contemplative. In the same way also the number has two sides: on which you can lay

[104] Into the Greek Philokalia it is places among the writing of Nilus the Sinaite; also, in G. P. 79, 1165-1120. But it belongs to Evagrius. See Viller-Rahner, c. w. p. 171.
[105] Genesis: 29, 23 – 28.
[106] The book of the wisdom of Sirach: 42, 25.

upon your hand, and this is the quantity, and the other one it is its meaning, namely the quality.

In this way, dividing the word about prayer into 152 heads, I have sent you an evangelical food, for having the pleasure of a symbolic number, and also a figure of a triangle and of a hexagon, which indicate on one hand the devout knowledge of the Holy Trinity, and on the other hand the meaning of this world[107].

But also the number 100 taken in itself, it is a square[108]; and the number 53 it is a triangle and a sphere. Because 28 it is a triangle[109]; and 25 a sphere, namely 25 it is 5 taken five times. So, you have the figure in four angles symbolizing the fourth of the virtues, and on the other side the wise knowledge of this century, symbolized by the number 25, which imagine the sphere form of the times. Because week moves after week, and month after month, and the time passes into a circle, year after year, like we see in the movement of the son, of the moon, of the spring and of the summer, and of the other ones. And the triangle means the knowledge of the Holy Trinity. Regarding in this way also the number 153, like being three figures, it can be understood like being the triangle of the practical, natural and theological knowledge, or: the faith, the hope and the love; or: the gold, the silver and the precious stones.

The number it means all of these. And the humble content of the heads you`ll not be criticizing it, knowing how to be both hungry and fed[110], and reminding yourself about the One Who didn`t overlook the two penny of the widow, but He received them joyful, like the wealth of many. Therefore, receiving this fruit of the benevolence, and of love, guard it amongst your true brothers, commanding them to pray for the

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[107] The number 153 it composes itself from: 3 = triangle; 1 + 5 = hexagon, which would symbolize the temporal world through the cycle of the six working days of the week.

[108] 100 = 4 x 25.

[109] Probably for the number 3 which passes over 25.

[110] Philippians: 4, 12: KJB: "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."; ROB: "I know also how to be humble, I know also to have abundance; in anything and in everything I have learnt to be both hungry and satisfied, both in abundance and in need."

sick one, to be made whole, and taking his bed, to walk through the grace of Christ, Amen.

1. If somebody would want to be prepared fragrant incense, he would have mixed according to the order, in an equal way, Lebanese translucent resin, cassia, onyx, and stacte. This is the fourth of the virtues. If they are full and equal, the mind won`t be betrayed.

2. The cleansed soul through the fullness of the virtues makes the mind steady and clever to receive the searched estate.

3. The prayer it is the speaking of the mind with God. Therefore, what`s the estate needed by the mind, to can stretch itself, without looking back, beyond itself, to its Master, and to talk to Him, without anyone mediation?

4. When Moses tries to get closer to the burning pyre, he is impeded until he don`t untie his footwear[111]. How won`t you untie yourself by any passionate thought, if you want to see the One from above any feeling and understanding and to talk with Him?

5. First of all pray yourself for the achievement of the tears, that through crying to soften the savagery that exist into your soul; and after you`ll have confessed your transgressions, against yourself, in front of the Lord[112], to receive forgiveness from Him.

6. Use the tears to receive the fulfillment of any request. Because, very much enjoys Himself the Master, when you are praying with tears.

7. If you shed springs of tears into your prayer, not to praise yourself, like you would be above many. Because your prayer has received help to can gladly redeem your sins and to reconcile the master. So, not you turn towards passion the passions` removal, not to anger even more the One Who granted you the grace.

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[111] Exodus: 3: 2: KJB: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."; ROB: "And there the Angel of the Lord appeared to him into a flame of fire, which was getting out from a pyre; and he saw that the pyre was burning, but it was not consumed."

[112] Psalms: 32: 5: KJB: "For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah."

8. Many, crying for sins, forgot the reason of the tears; and in this way, losing their mind, they have gone astray.

9. Stay with strain, and pray yourself with zeal, and avoid the cares and the thoughts, because they trouble and disturb you, to get you out from the strength of the prayer.

10. When the devils see you really craving at prayer, they slip into your mind the thoughts of some so-called useful things; and after a little while, they steal the memory of those things, so your mind moving into the search of those things, and not being able to find them, to get discouraged and to get very quickly sad. Then, when comes again at the prayer, they remember to it the searched ones from before, that the mind trying to notice them, to lose the prayer, the only one which brings fruits.

11. Struggle yourself to keep your mind, in time of the prayer, mute and deaf, and you`ll be able to pray.

12. When you`ll be faced by a temptation, either it will abet you to resistance, to move your anger towards the one who stays against you, or to say some empty words, then remember you about the prayer and about the godlike commandment regarding the prayer, and the disorderly movement from inside you will be appeased immediately.

13. All that things you will make to revenge on your brother, who did wrong to you, will offend you in the time of the prayer.

14. The prayer it is the offspring of the gentleness and of the lack of the anger.

15. The prayer it is the fruit of the joy and of the satisfaction.

16. The prayer it is the chasing away of the sadness and discouragement.

17. Leaving, sell your wealth and give it to the poor people[113], and taking your cross, reject yourself[114], to be able to pray undivided.

18. If you want to pray yourself in a worthy to be praised way, reject yourself all the time, and, suffering countless malice, strive yourself for the prayer.

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[113] Matthew: 19, 21; Maccabees: 10, 21.
[114] Matthew: 16, 24; Luke: 9, 23.

19. The trouble that you suffer with good understanding makes you to find its fruit in the time of the prayer.

20. Wanting to pray as it is due, not to make sad any soul; if not, you are running in vain.

21. Let you gift in front of the altar, it is said, and leaving, reconcile first with your brother, and then, you`ll pray undisturbed[115]. Because the remembrance of the evil darkens the thought of the one who prays, and darkens his prayers.

22. The ones who pile up upsets and remembrances of the evil are like the ones who scoop out water and pour it into a bottomless pot.

23. If you are patient, you will always pray with joy.

24. Praying like it is ought, such thing will happen to you, that it will seem to you justified to use the anger. But there isn`t any justified anger against the neighbor. Because if you`ll search well, you`ll see there is possible to render the thing good, and without anger. So, use the entire craft, to not burst in anger.

25. Take care, lest not to seem, yourself, healing the other one, being yourself unhealed and impeding your own prayer.

26. Running away from anger, you`ll find spare, and you`ll be find wise and you`ll be amongst the ones who pray.

27. Arming yourself against the anger, you`ll always reject the lust, because this one nourishes the anger; and the anger troubles the mind`s eye, defiling the state of the prayer.

28. Don`t pray yourself fulfilling only the shapes from outside, but urge your mind towards the feeling of the spiritual prayer with much fear.

29. Sometimes, staying to the prayer, you`ll suddenly pray good; even toiling you much, you won't reach the target, and this is for asking even more, and receiving it, to have got a earning that couldn`t be stolen from you anymore.

30. Getting closer the angel, all the ones who trouble us get away all together, and the mind finds out a lot of rest, praying clean. Some other times, being menaced by the usual

[115] Matthew: 5: 23: KJB: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;"; ROB: "Therefore, if you`ll bring your gift to the altar, and there you will remember that your brother has something against you,"

war, the mind fights and cannot rest anymore, because it mixed itself before with many passions. Though, asking for more, it will find it. Because to the one "knock, and it shall be opened unto you"[116].

31. Do not be you, praying, that your own will to be made, because these ones aren`t entirely covered by the will of God, but rather pray like you was taught, saying: be Your will to be done[117], into me. And into everything pray Him like so, that His will to be done. Because, He wants what it is good and useful to your soul. But you don`t always ask that.

32. Many times, praying myself, I asked to be fulfilled what I reckoned to be good, and I tarried into that request, forcing recklessly the will of God; I didn`t let Him to order better what he did know that was better to me. And receiving the result of my request, I was very disgusted about it, because I didn`t ask well, that the will of God to be done. Because that asked thing wasn`t useful like I thought.

33. What it is the Good, if not God Himself? So, let to Him all what concerns us, and it will be good. Because the On Who is Good, He is certainly the Giver of the good Gifts.

34. Do not be grievously if you do not receive immediately what you are asking from God. Because He wants to make to you even more good, by letting you to insist even more, towards him, into your prayer. Because, what it is above than to speak with God, and to be kidnapped at the together spending time with Him.

35. The unscattered prayer, it is a supreme understanding of the mind.

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[116] Matthew: 7: 7: KJB: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:"; ROB: "Ask and will be given to you; seek and you`ll find out; knock and it will be opened to you."

[117] Luke: 11: 2-4: KJB: "And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. // Give us day by day our daily bread. // And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."; ROB: "And He said to them: When you pray, say: Our Father, Which are in heaven, sanctified be Your Name. Your Kingdom come. Your will to be done as in heaven so on earth. // Our bread toward being, You give us in each day. // And forgive us our mistakes, because ourselves also forgive to the ones who wrong us. And do not lead us into temptation, but deliver us from the evil one."

36. The prayer it is the ascent of the mind towards God.

37. If you want to pray, reject all thing, to inherit everything.

38. Pray yourself in the first place, to get cleaned of passions; in the second place, to be delivered by the lack of knowledge and of forgetfulness; and in the third place, to be delivered by all temptation and desertion.

39. Be you, into your prayer, asking only the justice and the Kingdom, and all the other things will be added to you.

40. It is right to pray, not only for your purity, but also for everyone of your fellow human being, to imitate the angelic form.

41. See yourself, if you have showed in front of God with your prayer, if you are defeated by the human praise, and be forcing yourself to hunt this one, using the manner of the prayer, like a shield.

42. Being you praying with your brothers, or by yourself, be yourself striving to pray not out of habit, but with the feeling.

43. The feeling of the prayer, it is the gathering up of the spirit, clasped with awe, with the pricking of the hearts, with the pain of the soul, with the confession of the sins, with unseen sighs.

44. If your mind it is still stolen during the prayer, still doesn`t know that a monk is praying, but you are still a layman, who adorns the outside tent.

45. Praying, guard you with strength your memory, to not put in front of you the ones from it, but move yourself towards the thought of appearing at judgment. Because, due to the custom, the mind it is very kidnapped by the memory in the time of the prayer.

46. The memory brings to you in the time of the prayer either the image of the things from aforetime, or new cares, or the face of the one who upset you. The devil envies very much the man who prays, and struggles with all the crafts to defile his body. Consequently, it does not stop to put in movement the icons of the things through memory, and to stir up the passions through the body, to be able to impede him from his best walk and from the journey towards God.

47. When the most cunning devil, doing a lot of things, cannot impede the prayer of the just man, for a little while it leaves it less deep, and after that makes again war on him who prays. Because, either lights him towards anger, and in this way brakes his good state achieved through the prayer, or abets him towards passionate pleasure, and in this way it defiles his mind.

48. After you have prayed like it is ought, wait for the unnecessary ones and stay manly guarding your fruit. Because towards this you were ordered from the beginning, to work and to keep. So, after you have worked, better not to let unguarded what you have done. Otherwise, was useless for you to pray.

49. The entire war which it is lightened between us and the unclean devils, it is not carried out for anything else, but for the spiritual prayer. Because it is very enemy and hated to them, and to us very pleasant and savior.

50. What the devils want to work into us? The greediness of the belly, the adultery, the love of money, the pride, the keeping in mind of the evil, and the other passions, for being thickened the mind though them, not to be able to pray properly. Because, being stirred up the passion of the irrational part, do not let the mind to move with good judgment.

51. We cultivate the virtues for the reasons of the beings, and we search for these ones, for the Reason Who gave them life. And this it is usual to be found in the state of the prayer.

52. The state of the prayer it is a state of dispassion, earned through accustoming, which kidnaps the wise mind towards the spiritual height, through pure love.

53. The one who really wants to pray, he must not only master his anger and his lust, but he must also reach outside of any passionate meaning.

54. The one who loves God, talks to Him always, like would stay with a Father, eliminating any passionate meaning.

55. The one who has reached the state of the dispassion, he still does not truly pray. Because he can follow some simple thoughts, and to be kidnapped by their histories, and to be away from God.

56. When the mind tarries into the simple ideas of the things, it still has not reached the place of the prayer. Because

it can be ceaselessly into the contemplation of the things, and to tittle-tattle about their meanings, which even they are simple ideas, but expressing views of the things, give to the mind their form and shape, and bring the mind away from God.

57. Until the mind did not rise above the contemplation of the bodily nature, it has not seen yet the place of God.

58. If you want to pray, you need God, Who gives prayer to the one who prays. Wherefore, call Him, saying: "Hallowed be thy name. Thy kingdom come."[118], namely the Holy Ghost and Your Son, the Only One Born. Because He taught us like this, saying: "must worship Him in spirit and in truth"[119].

59. The one who prays in Spirit and Truth, does not worship the Creator from His creations, but from He Himself.

60. If you are a theologian (if you do contemplate God), pray you truly; and if you truly pray, you are a theologian.

61. When your mind leaves, longing a lot about God, leaves somehow, a little, from the body, and gets away by all thoughts which come from feeling, from memory or from the humoral state, being filled up by awe and joy, then you reckon that you got closer to the borders of the prayer.

62. The Holy Ghost, suffering together with us, due to our weakness, investigates us also when we are not clean. And if it is found out that our mind prays to Him with love of truth, that it is enough for Him to dwell into our mind, and banishes away the entire crowd of thoughts and of meanings that surrounds the mind, advising it towards the love of the spiritual prayer.

63. The other ones sneak into mind thoughts and meanings, or different views through the changing of the body. And the Lord works against that: by descending into the mind

[118] Matthew: 6: 9-10: KJB: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. // Thy kingdom come. Thy will be done in earth, as it is in heaven."; ROB: "So, in this way you pray: Our Father which are in heaven, sanctified be your name; Your Kingdom come; You will be done; as in heaven, so on earth."

[119] John: 4: 23: KJB: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."; ROB: "But the hour comes, and it is already come, when the true worshippers will worship the Father into ghost and truth, for also the Father such worshippers He wants."

itself, puts into it the knowledge of those that He wants, and through the mind appeases the lack of restraint of the body.

64. The one who gets angered and keeps the evil into mind, no matter how much he would love the prayer, he is not outside of the guilt. Because he is like the one who wants to have a sharp sight but troubles his own eyes.

65. If you want to pray, do not anything of the ones which resist against the prayer, so God, coming closer to you, to travel together with you.

66. Praying yourself, do not give a face to God into yourself, neither permit to your mind to shape itself after some form, but get yourself closer into an immaterial way to the immaterial One, and you will understand.

67. Guard yourself against the traps of the enemies. Because it happens while you are praying cleanly and undisturbed, suddenly to appear in front of you a strange and odd face, to lead you to the opinion that God it is there, and to persuade you to believe that the godhood it is this iota which was suddenly discovered to you. But the godhead is not an iota and has not a face.

68. When the envier devil cannot move the memory in the time of the prayer, then forces the humoral state of the body to bring some odd hallucination in front of the mind, and to make it to receive a certain shape. And in this way the one who forces himself towards the immaterial and shapeless knowledge, it is deceived, grasping smoke instead of light.

69. Stay at your watch, guarding your mind against thoughts in the time of the prayer, to fulfill its prayer and to tarry into the rest of it. Do it in that way, for the One Who suffers together with the ignorant ones, to investigate you also, and then you will receive the all shining gift of the prayer.

70. You won`t pray with purity until you are interweaved with material things and disturbed by unceasingly worries. Because the prayer it is the rejection of all the thoughts.

71. The one who it is tied cannot run, neither the mind which serves to the passions, can see the place of the spiritual prayer. Because it is pulled out and carried by the passionate thought, and won`t have an unmoved state.

72. When, at last, the mind prays with purity and without passion, the devils from the left side do not come

against it anymore, but now the ones from the right side do. Because they speak to him about the glory of God, and bring in front of Him a shape from the pleasant to the feeling, so much that he believes that seems to him that he has reached entirely to the goal of the prayer. And this was said by a wise man, that it is done through the passion of the vain glory, and through the devil which touched the brain.

73. I reckon that the devil, touching the brain, changes the light of the mind, as he wants. In this way it is stirred up the passion of the vain glory, towards the thought to make the mind to pronounce itself with easiness, through own opinions, about the godlike and existential knowledge. One like this one, not being upset by unclean and bodily passion, but being showed, one would say, with purity, reckons that no enemy work happens into him. That is why he reckons as being a godlike appearance, the work of the devil that is made into him, which uses a lot of cleverness, and through his brain, changes the light together with him, and give to him, like I said, the shape that he wants.

74. The angel of God, showing himself to us, stops only with the word, the enemy work from inside us, and moves the light of the mind at work without straying.

75. The word said into the Apocalypse, that the angel brings incense to add it to the prayers of the Saints[120], I reckon that it is this grace, which it is worked through the angel. Because it seeds the knowledge of the true prayer, insomuch that the mind stays from now one outside of any movement of careless.

76. The goblets with incense[121], it is said that they are the prayers of the Saints, which were being carried by the twenty four elders.

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[120] Apocalypse: 8: 3: KJB: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."; ROB: "And there come another angel, and stood to the altar, having a golden censer, and was given many incense to him, to bring it together with the prayers of all the saints on the golden altar from before the throne."

[121] Apocalypse: 6: 8: KJB: "And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."; ROB: "And I looked ad behold a yellow-blue horse, and the name of the one who sit on it was Death; and the hell was following him. And they were given with

77. But the golden goblet must be considered to be the friendship with God, or the pure and spiritual love, into which the prayer it is worked in Ghost and Truth.

78. When you reckon that you do not need tears in the prayer for your sins, think how much you got away from God, having the duty to be always into Him, and you will shed tears with even more warmth.

79. In this way, knowing your own measures, you will weep easily, sadden you off, according to Isaiah: "How, being unclean, and living amidst of such a people, namely amongst enemies, you dare to show yourself before Lord Savaot?"[122]

80. If you are truly praying, you will find a lot of hardening and entrustment, and the angels will come to you like they came to Daniel, and will illuminate the meanings of the ones which happen to you.

81. Know that the saint angels urge us to the prayer, and they are present together with us, enjoying themselves and praying for us. But if we are careless and we receive enemies thoughts, we upset them very much, being given that they are praying so much for us, and we do not want to pray to God not even for ourselves, but despising our work, we leaving their Master and God, we spend our time with the unclean devils.

82. Pray you with propriety, and without disturbance, and sing with understanding and good measure, and you will be like a cub of vulture, which ascends to the height.

83. The psalmody appeases the passions and makes the lack of restraint of the body to be quenched. And the prayer makes the mind to fulfill its own work.

84. The prayer it is the work worthy of the mind, or the best and the cleanest usage of it.

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power over the fourth part of the earth, to kill with sword and with famine and with death and with the beast from on the earth."

[122] Isaiah: 6; 5: KJB: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."; ROB: "And I said: "Woe to me, that I`m lost! I`m a man with unclean lips, in the middle of a people with unclean lips. And I have seen Lord Savaot with my own eyes."

85. The psalmody it is the work of various wisdom; and the prayer it is the beginning of immaterial and simple knowledge.

86. The knowledge it is all that can be better, because it is co-worker to the prayer, awaking from sleep the understanding power of the mind, for the contemplation of the godlike knowledge.

87. If you have not received yet the gift of the prayer and of the psalmody, insist with power, and you will receive it.

88. "He told everybody also a parable, how they have to pray, and not to weaken". Consequently, do not get weak, neither discourage yourself, it you have not received it yet. And He added to the parable the word: "Though I fear not God, nor regard man; // yet because this widow troubleth me, I will avenge her // and shall not God avenge his own elect, which cry day and night unto him, though he bears long with them?"[123]. So, be on good comfort, insisting strengthen into the holy prayer.

89. Do not want the ones which concern you, like you wish, but how God likes, and you will be undisturbed and pleased into your prayer.

90. Even it seems to you that you are with God, guard yourself against the devil of fornication, because it is very

[123] Luke: 18: 2 – 7: KJB: "Saying, There was in a city a judge, which feared not God, neither regarded man: // And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. // And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; // Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. // And the Lord said, Hear what the unjust judge saith. // And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"; ROB: "Into a city there was a judge which feared not of God and of man was not ashamed. // And there were into that city a widow which came to him, saying: Do me justice against my enemy. // And for a while he didn`t want, but after that, he said into himself: Though I do not fear of God, and I am not ashamed of people, // Although, because this widow troubles me, I`ll do justice to her, to be her not always coming and troubling me. // And the Lord said: Do you hear what the unjust judge says? // But God, therefore, will He not do justice to His elected which cry toward Him day and night and because He endures for long?"

deceitful and as envier as possible, and wants to be quicker than the movement and the awakening of your mind, to detach it even from God, when your mind stays in front of Him with awe and fear.

91. If you take care about the prayer, prepare yourself against the rushing of the devils, and suffer with manhood their whippings. Because they will come upon you like the wild beasts and they will torment your entire body.

92. Prepare yourself like a seasoned warrior. If you will see suddenly a hallucination, do not move yourself. Even if you would see a draw out sword against you, do not disturb yourself; or if you will see an ugly and bloody shape, do not weaken you soul. But stay right, and confessing the good confession, you will look at your enemies more easily.

93. The one who suffer the troubles, he will reach also at the joys. And who insists into the unpleasant ones, will not be deprived by the pleasant ones.

94. Take care lest the evil devils deceive you through some hallucination, and call God, that if it is a vision from Him, he to enlighten you, and if not, quickly to chase it away. And be in good comfort, because the dogs they won`t not be able to stay, when you fiery insist in conversation with God. Because they will be instantly chased away with the help of God, being beaten in an unseen and not showed way.

95. It is right to not remain unknown to you either this craftsmanship, that for a while the devils separate from themselves. And if you want to ask help against some of them, the other ones come in form of angels, and chase away the first ones, to be you deceived by their action, and to believe them to be angles.

96. Take care yourself to achieve a lot of humble cogitation and manhood, "and their evilness won`t touch your soul, and the whip won`t approach to your tent, that He will command to His Angels to protect you"[124], and these ones will

[124] Psalms: 91: 10 – 11: KJB: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. // For he shall give his angels charge over thee, to keep thee in all thy ways."; 90: 10-11: ROB: "Won`t come to you evil things, and beating won`t come nigh to your dwelling. // For He will command to His angels for you to guard all your ways."

chase away from you all the enemy work.

97. The one who takes care of the pure prayer, he will suffer from devils: insults, shouting and injuries. But he shall not fall down, neither will leave his thought, saying towards God: "I shall not fear evilness, for You are with me", and the other like this.

98. In time of such temptations, use the short and insistent prayer[125].

99. If the devils will menace you, showing themselves suddenly from the sky to frighten you, and to kidnap your mind, don`t be afraid by them and don`t have any care of their menace, because they fear you, trying to see if you take heed to them, or you despise them totally.

100. If you stay in prayer in front of God, the Almighty One, The Maker and The Providential of all things, why are you showing to Him so deprived of judgment, than you forget by His unsurpassed fear, and you shiver by some mosquitoes and bugs? Or, have you not heard the one who says: "Thou shalt fear the Lord thy God"[126], and again: "By Him fears and tremble all things, by the face of His power"[127], and the following ones.

101. As the bread it is food for the body and the virtue it is food for the soul, so it is the spiritual prayer food for the mind.

102. Pray yourself at the holy place of the prayer, not like the Pharisee, but like the publican, to be you also, straighten by the Lord.

103. Strive yourself to not curse somebody into your prayer, not to tear down what you build, making hated your prayer.

104. The one who owes ten thousands talents, let him teach you, that you`ll not forgive to the one who is in debt to you, neither you will gain forgiveness. "Because he handed him

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[125] We think that prayer is the prayer of the heart (the prayer of Jesus): "Lord Jesus Christ, have mercy on me, the sinner!"

[126] Deuteronomy: 10: 20: KJB: "Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name."; ROB: "Fear you of your Lord God, only Him to serve, stick with Him, and with His name to swear."

[127] Joel: 2: 10: KJB: "The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining"; ROB: "Before them the earth trembles, the sky is shaken, the sun and the moon are darkened, and the stars lose their shininess."

over to the tormentors"[128].

105. Forget about the needs of the body when you show yourself into the prayer, lest bit by the flea or by the lace, by the mosquito or by the fly, to deprive yourself by the greatest gain of your prayer.

106. It happened at us, that to one of the saint, who was praying, so much the enemy has opposed to him, than, immediately when he put fort his hands, the enemy was showing to him in a shape of a lion, and raised up his front paws, and pricked its claws into both hips of the ascetic, with the intension to not depart from him, until that ascetic won`t let his arms down. But that ascetic never let his arms down, until he did not fulfill his ordinary prayers.

107. Like this, I have met the one he had accustomed himself with the work of the hesychia into a pit, John the Little, but better said the most big monk. This one remained unshaken into the unity with God, when the devil has been coiling around him, and has been squeezing his body, and filling his face with slobber.

108. You have surely read the lives of the Tabenisiotes? monks, when it is said that speaking Abba Theodore the word towards the brothers, two grass snakes came at his feet, and he, undisturbed, making his feet circle around them, kept them inside, until he finished the word; and then he showed it to the brother, telling them the story.

109. I have read also about another brother. That, praying himself, had came a grass snake and stuck on his foot. But he did not descend his hands, before fulfilling the usual prayer. And into nothing was harmed the one who loved God more than him himself.

110. Have you, into your prayer, you eye not scattered, and, rejecting you body and your soul, live your life through the mind.

111. To some other saint, who was praying strenuously, being showed to him the devils, they grabbed him, and they tossed him away and they swirled him over, for two weeks time, then they caught him into a hassock. But not even

[128] Matthew: 18: 34: KJB: "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."; ROB: "And getting his master angry, he has given him on the hand of the tormentors until he will pay the entire debt."

through this, they did not succeed to lower his mind from the fiery prayer.

112. To some other God lover, who was occupying his mind with the prayer, walking through the wilderness, two angels showed to him, travelling both together; but he did not take heed at them, to not be deprived by what it best. Because he remembered the word of the Apostle who says: "Not even the Angels, neither the Principalities, nor the Powers, they won`t be able to detach us from the love of Christ"[129].

113. The monk makes himself, through the prayer, alike the angels.

114. Do not try, by no means, to receive some form or some image of some appearance in the time of the prayer, by the longing to see the face of the Father from Heavens.

115. Do not wish to see Angels, of Powers, or Christi in a sensitive way, to not get all out of your mind, considering the wolf being the shepherd, and to worship the enemy devils.

116. The beginning of the straying of the mind it is the vain glory. Because being the mind moved by the vain glory, tries to limit godhead at images and appearances.

117. I will tell my word, the one that I have told it to the younger ones: blessed it is the mind which has gained in the time or the prayer the shapeless state.

118. Blessed it is the mind which praying unscattered, and gains unceasingly, an even bigger longing towards God.

119. Blessed it is the mind which in the time of the prayer makes itself immaterial and poor of everything.

120. Blessed it is the mind which in the time of the prayer has deprived itself by any feeling.

121. Blessed it is the monk who reckons all men like God, according to God[130].

122. Blessed it is the monk who considers the salvation and the spiritual advancement of everybody, like his own.

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[129] Romans: 8: 38-39: KJB: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, // Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."; ROB: "Because I`m entrusted that neither the death or the life, neither the angels, nor the masteries, neither the ones from now, nor the ones to come, nether the powers, // nor the height, neither the depth and not any other creature will not be able to separate us from the love of God, the one into Jesus Christ, Our Lord."

[130] It seems to us that "after God" it would be fit also.

123. Blessed it is the monk who considers himself everybody`s trash.

124. Monk it is that one who separated himself by everybody, and he reconciles with everybody.

125. Monk it is the one who considers himself to be one with everybody, because it seems to him that he sees himself in everyone else.

126. Prayer commits the one who always brings his first thought like fruit to God.

127. As a monk who wants to pray, run away from any lie or oath. And if not, you vainly take for yourself an appearance which doesn`t fit you.

128. If you want to pray into spirit, do not take anything from the body, and you won`t have a cloud to shadow you in the time of the prayer.

129. Entrust to God the need of the body, and you will understand that you can entrust Him also the one of the spirit.

130. If you will gain the promises, you will reign. Therefore, looking towards these, you will bear joyfully the poverty from now.

131. Do not try to banish away from you the poverty and the embarrassment, the matters of the unburdened prayer.

132. Let meet inside you the bodily virtues with the spiritual ones. And these ones with the immaterial and existential knowledge.

133. Take heed to thoughts when you are praying: if they have ceased easily, where does this come from? Not to fall into a trap and to surrender yourself being deceived.

134. Sometimes the devils sneak thoughts to you, and then they abet you to pray, against them or to stay against them. And then they willingly move themselves away from you, to deceive you, imagining yourself about you that you have started to overcome the thoughts and to frighten the devils.

135. If you are praying against the passion or the devil which upsets you, remember the One who says: “I have wounded them that they were not able to rise: they are fallen under my feet. // For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.”I will chase my enemies away, and I will catch them and I will not come back until I will destroy them. I will

oppress them and they won`t be able to stand; they will fall under my feet"[131], and the following ones.

136. Do not consider that you have gained virtue, if you did not fight for it before, to the blood. Because you ought to resist the sin to the death, fighting with it and not weakening, according to the godlike Apostle[132].

137. If you will be useful for someone, the other one will revile you, for, feeling yourself wronged, to say or to do something inappropriate, and in this way to waste badly what you have gathered good. This it is the goal of the devils. That is why we must take heed with wisdom.

138. Wait you for the blows of the devils, taking care of how to escape them.

139. The cunning devils wait for the night to disturb the spiritual teacher, through themselves; and in the day time they envelop people with tribulations, defamations and dangers.

140. Do not fear yourself of brighteners. Even though they blow by trampling and dry by stretching, through these ones the garment becomes shining.

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[131] In the original text of the Romanian Philokalia, the foot note indicates Psalm 18, verses 38-39. We have found in KJB that the number of the psalm corresponds, but the verses are 37-39. In ROB, we have the Psalm 17, and the verses are 41-43. There is also a little difference in using the tenses of the verbs: in KJB it is used the present perfect in the verses 37-38, while the ROB uses the future simple:

KJB	ROB
Psalm 18	Psalm 17
37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.	41. I will pursuit my enemies and I will catch them and I won`t come back until they will be consumed.
38 I have wounded them that they were not able to rise: they are fallen under my feet.	42. I will crush them and they won`t be able to stand; they will fall under my feet.
39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.	43. And you have girded me with power towards war and you have impeded everyone who had risen against me.

[132] I Timothy: 6: 12:KJB: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."; ROB: "Be you fighting the good fight of the faith, conquer the eternal life at which you were called and for which you have given good witness before many witnesses."

141. While you have not liberated yourself by passions yet, and your mind resists against the virtue and the truth, you won`t find sweet-smelling incense into your bosom.

142. Do you want to pray? After you have moved yourself from the ones from here, be your living to always in heavens, not simply, with the empty word, but with the angelic deed, and with ever more godlike knowledge.

143. If only when you are doing the evil you remember the Judge, that He is fearsome and impartial, you still have not learnt to serve God with fear and to rejoice by Him with trembling[133].

144. Wise man it is the one who does not cease before the true repentance, to remember his own sins and the right reward into the eternal fire.

145. The one who is dominated by sins and by anger and dare to stretch himself to the knowledge of the godlike things, or to rise even to the material prayer, let him receive the rebuking from of the Apostle, who shows him that it is not without danger for him to pray bareheaded; "because such a soul, he says, has to have mastering on his head, for the Angels who are present"[134], covering himself into the due shame and humble cogitation.

146. As the strong and uncovered light of the son from the mid of the day, when lightens more vividly, isn`t useful to the ill eye, so it is not useful the imprint of the supernatural and truly fearsome prayer, which is done into spirit, to the unclean and passionate mind.

147. If the one who has approached to the alter with gift, was not received by the Impartial One, until he would have not reconciled with his neighbor, who was upset with him[135], think about how much guard and power to discern the

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[133] Psalms: 2: 11: KJB: "Serve the Lord with fear, and rejoice with trembling." ROB: "Serve the Lord with fear, and rejoice with trembling."; ROB: "Serve to the Lord with fear, and rejoice of Him with trembling."

[134] I Corinthians: 11: 10: KJB: "For this cause ought the woman to have power on her head because of the angels."; ROB: "That`s why the woman is indebted to have (*sign of)* obedience, over her head, for the angels.

[135] Matthew: 5: 23 – 24: KJB: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; // Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."; ROB: "So if you`ll bring your gift to at the altar and there you`ll remember that your brother has something against you, // leave your gift there, before the altar, and go before and reconcile

things we need, to bring to God, through the intangible altar, well received incense.

148. Do not be disturbed by words, nor by glory. Otherwise the sinners will do as they please, not behind you, but in front of you[136]. And you will be the target of the mockery in the time of the prayer, dragged away and carried away by them in reckless thoughts.

149. The attention of the mind, searching for prayer, will find out prayer. Because the prayer follows to the attention more than anything else. That`s why we must strive towards it.

150. As the most precious thing from all the sense it is the sight, so, the most godlike one from the virtues it is the prayer.

151. The praying of the prayer does not stay simply into its quantity, but into its quality. This one it is shown by the ones who have ascended into the Temple[137], and also by the word: "And you, praying, do not mumble"[138], and the other ones like these.

152. While your attention it is turned toward the body and the mind cares about the ones which bring delectation to the tent, you still have not seen the place of the prayer, but the happy path of the prayer it is far away from you.

153. When, staying at the prayer, you will be lifted above any joy you then have truly found the prayer.

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with your brother, and then, coming, bring your gift."

[136] Psalms: 129: 3: KJB: "The plowers plowed upon my back: they made long their furrows."; "My back the sinners hit, they stretched up their lawlessness."

[137] Luke: 18: 10; KJB: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican.."; ROB: "Two men climbed to the temple to pray. One Pharisee and the other one publican."

[138] Matthew: 6: 7: KJB: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."; ROB: "When you pray, do not say many, a the Gentiles, for they believe that into their much speaking they will be listened."

John Cassian

His Life and His Writings

John Cassian it is the founder of the monastic life in West, before Benedict. Being the most read from the spiritual writers from there, despite of his semi-Pelagianism, his teaching has nourished countless generations of monks, influencing the pious writing till our days. This thing it is due to the fact that his writings are the best synthesis of the awe of the old Eastern monasticism, though not a perfect one, and he was the connection bridge of the Eastern monasticism and the Western one.

John Cassian was born at 360, but it is now surely know in which part of the world. The most historians consider that he is from Scythia Minor (Dobrogea[139]), but others consider the he is from the South of France.

Even from early youth made himself monk in Vifleem, after he had gathered a nice culture. Around the year 385, he received together with his friend Gherman, the permission to visit twice the land of the anchorites: Egypt. Around the year 400 they go to Saint John Chrysostom, the Patriarch of Constantinople, who ordains Cassian into deacon. At the year 425 the two friends are in Rome, where they defend the cause of Saint John Chrysostom, who in 404 was sent for the second time in exile. From now on, nobody knows anything about Gherman. Cassian, meanwhile became a priest, went to Marseille, when he founded around 415 a monastery for men and another one for women. There he lived until his death, which happened in 435.

At the wish of the Bishop from Apta Iulia (France), who also founded a monastery in his diocese, Cassian made around the year 420 his writing: "About the ordinances of the monastic communities and about the healing of the eight chief passions"[140], in twelve books. In the first 4 books, which form

[139] Dobrogea it is a Romanian historical Province, situated in the South of Romania, mainly between the Danube and the Black Sea.

[140] "De institutis coenobitiorum et de octo principalium vitiorum remediis" (Migne L. P. 49, 53-476). O correct edition was has given Petschenig, in "Corpus Scriptorum ecclesiasticorul latinorum", Vienna, 1888, volume 17, p. 1-231.

the first part, he occupies with the way of clothing of the monks from Palestine and Egypt (the first book), with the prayers and the psalms of the night (the second book), and with the condition for receiving the novices (the fourth book)[141]. Into the eight books of the second part, he occupies himself with the eight passions, in each book with a passion, in the following order: the greediness of the belly (gastrimargia), the fornication, the love of money (philargyria), the anger, the sadness, the idleness (acedia), vain glory (cenodoxia), the pride. In these eight books, Cassian does nothing else but to impropriate to himself the theory of the eight passions, which was into the preoccupation of the Eastern Christianity since the fourth century, and to which the first formulation was given by Evagrius Ponticus. The four Greek names used by Cassian for the passions number 1, 3, 6, 7 (the ones from the parenthesis), show that he does not anything else but to pass into the West a theory from the East. From this writing was preserved in Greek language an extract, which was known even to Photios, in the ninth century. It seems like this fragment it is from a Greek translation of the entire writing, which dates even from the fifth century. The extract has also the part I and the part II, like the entire writing it is divided in its entirety. Both parts of the extract are put under the name of Athanasius the Great, as being the first and the second epistle towards Castor[142]. The first writing of Cassian from the Greek Philokalia, it is not anything else but the second part of this extract (or the second epistle), namely the one who resumes the teaching from the eight books about the eight passions[143].

At a short time after that, Cassian composed the second writing, a lot more extended, with the title: "Dialogues with the Fathers"[144]. There are 24 dialogue on which he and

[141] This part it is translated in Romanian language from the Russian edition of the Bishop Theophanes, al published in "The Old Ordinances of the Monastic Life" (Edited at Dobrusa Monastery, Soroca County, 1929, under the care of mister Const. V. Tomescu), p. 56-662.
[142] Pseudo-Athanasius, Epistles 1-2 ad Castorem, G. P. 28, 849-905.
[143] The writing "De octo vitiosis cogitationibus" (G. P. 79, 1436-1464) put under the name of Nilus, it is in its cohesive parts, a short processing of the second epistle of the Pseudo - Athanasius toward Castor. And the sentences which follow to each part are extracted from Nilus (De octo spiritubus malitiae, G. P. 79, 1145-1164) and from Evagrius.
[144] "Collationes Patrum" in Migne L. P. 49, 477-1328, and the more accurate edition of Petchenig, in Copt. script. eccl. lat. volume 13, p. 1-711 (Vienna 1886).

his friend Gherman, they had with the hermits of Egypt, in the two trips there. The writing it has three parts. The first one comprises the first 10 dialogues, had during the second trip with the Fathers from the ascetic wilderness. The second part comprises the dialogues 11-17 with the Fathers from the Panefisis county, and the third one the dialogues with the Fathers from the Diolcos county. The first part it is dedicated to the Bishop Leontius, a brother of Castor, because the last one, who also asked him for this writing, died meanwhile; it is also dedicated to a monk, became later Bishop, Helados. The second one and the third one are dedicated to other bishops.

The second writing of Cassian, comprised into the Philokalia, it is not but only a Greek extract of the first two dialogues held with Abba Moses.

If in the first writing Cassian occupied himself with the work of passions` cleaning, into the second one he occupies himself with the target of the spiritual life, with the way into which it is possible to reach at consummation (perfection). With great persistence he shows here that the negative ascesis has only a relative meaning. The poverty, the fasting, the watchfulness, are only tools, to achieve the consummation, not an end in itself. The body it is mortified not for the mortification, but to make it an obedient tool of the spirit. The ideal it is to make the mind always having its thought to God. The contemplation it is for Cassian just this occupation with God. And the consummation it is the permanent contemplation. It is a ceaseless prayer. The biggest impediment in its way, are the thoughts which are foreign by God. Against them must fight the ascetic.

It was told about Cassian that he describes with such a skill the movements of the soul, that almost force the reader to discover his own mistakes and to avoid them, while before he was not seeing them but only as through a mist.

In what concerns the prayer, Cassian knows above the usual prayer, “a prayer of the fire”, which only a few, know it from their own experience. It is a prayer without words which overpasses the understanding, and which ascends to God through the flooding of the heavenly light into the heart[145].

[145] The presentation it is made after O. Berdenhever, cited work, volume IV, edition 1-2, Fr. i. Br., p. 558-565, and Viller-Rahner cited work p. 184-192.

Saint Cassian the Roman

TOWARD CASTOR, THE BISHOP

About the Eight Thoughts of the Evilness[146]

After I have put together before, the word about the composition of the coenobitic communities, this time, hoping into Your prayers, we have started to write about the eight thoughts of the evilness, namely about the one of the greed of the belly, of the fornication, of the love of money, of the anger, of the sadness, of the idleness, of the vain glory and of the pride.

I. About the Restraint of the Belly

Firstly, so, we will talk about the restraint of the belly, which resists to the gorging of the belly; then about the ways of the fasts and about the type and of the quantity of the meals. And these ones we won`t tell them from ourselves, but from the Holy Fathers, from who we have received it. They have not lived a single canon of fasting, neither a single type of impartation of meals, nor the same measure for everybody; because, not everybody have the same strength, and the same age; and, also, for the weakness of some ones, or of a more delicate habituation of the body. But one thing they have established for anyone: to run away of the gorging and the saturation of the belly. And the daily fasting they have reckoned it to be more useful for cleaning than the one of two or three days, of than the one stretched till an entire week. Because they say: the one who stretches above measure the fasting, he also often above measure uses the food. From this

[146] In Migne, G. P. 28, 871-906, like the second epistle of the Saint Athanasius towards Castor; and in Greek Philokalia (Athens, 1893), volume I, p. 37 – 47.

reason it happens that sometimes, by the exceeding of the fasting, the body weakens and makes itself more lazy towards the spiritual duties; and other sometimes, through the abundance of food, and makes to be born into the soul careless and drowsiness. The Father have tried also that the eating of the greeneries and of the vegetables it is not suited to everybody, and neither the crumbled bread cannot be used like food by everybody. And the Fathers have said that one eating two pounds of bread he is still hungry, and another one, eating one pound, or six ounces, he is fed. (In this case the ounce it is the Roman ounce: 27 grams and 165 milligrams) So, like I have said before, it was given to everybody only one rule for restraint: that nobody delude himself with the saturation of the belly and to not let himself stolen by the pleasure of the throat. Because not only the difference of the types but also the quantity of the meals, make to be lighten the arrows of the fornication. Because, with any sort of food being filled the belly, gives birth to the seed of the adultery; likewise, not only the fumes of the wine make the mind to get drunk, but also the satiety of water, and also the surplus of any meal makes it drowsy. In Sodom, not the fumes of the wine, or of the diverse meals, had brought the disaster, but the gorging with bread, like the Prophet says[147]. The weakness of the body does not harm the purity of heart, when we give to the body not what the pleasure wants, but what the weakness needs. Let`s use the foods only to survive, not to make ourselves slaves to the impulses of the lust. The receiving of the food with measure and with reckoning, gives the health to the body and does not take from it the holiness.

The rule of the restraint and the canon placed by the Fathers, it is the following: the one who partakes himself of a meal, let him go away from it when he still has lust, and not to wait to be fed. And the Apostle, saying: "(…) make not provision for the flesh, to fulfill the lusts thereof", he did not

[147] Ezekiel: 16: 49: KJB: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."; ROB: Look what were the lawlessness of Sodom, your sister, and of her daughters: the pride, the gluttony, the gorging og the belly, and the idleness; and the hands of the poor one and of the needy one they do not supported them."

stop the necessary administer for the life, but that care loving of pleasures. Besides, for the perfect cleansing of the soul it is not enough the restraint from the meals, if are not added to it the other virtues. That`s why the humbleness through the obedience with the work, and through the tiredness of the body, bring a lot of great benefits. The restraint from the love of money leads the soul toward cleansing, when it means not only the lack of money, but also the lack of the lust to have it. The restraint from the anger, from the sadness, from the vain glory and from the pride, it does the cleansing of the soul in its entirety. And the partial cleansing of the soul, namely the one of the righteousness, it is done especially by the restraint and by the fast. Because it is impossible for the one who has saturated his stomach, to be able to fight in his mind with the devil of the fornication. Behold why our first battle must be for the restraint of the stomach and for the obedience of the body, not only through fast, but also through watchfulness, tiredness and readings; the bringing of the heart at the fear of the hell, and at the longing after the kingdom of heavens.

II. About the Devil of the Fornication and of the Bodily Lust

The second battle that we have it is against the devil of the fornication and of the bodily lust. This lust starts to upset the man from the very first age. Great and horrendous war it is this, and asks for a twofold fight. Because this war it is twofold, being both into the body and into the soul. That`s why we must fight the battle from two sides against it. Therefore it is not enough only the bodily fast, for the achievement of the consummated righteousness and of the true cleansing, if you won`t add the crushing of the heart, and the prayer stretched toward God, and the often reading of the Scriptures, and the tiredness, and the manual labor, which barely together can stop the restless impulses of the soul, and to bring it back from the shameless hallucinations. First of all, though, it is useful the humbleness of the soul, without which nobody will be able to win, neither the fornication, nor the other passions. So, from the beginning must be guarded the heart, with all the

watchfulness, against the filthy thoughts[148]. Because, from this one proceed, according to the Word of the Lord, evil thoughts, killings, adulteries and fornications , and the other ones. Because the fast was ordered to us not only for the tormenting of the body, but also for the wakefulness of the mind, lest, becoming us darkened by the multitude of the meals, to not be able to guard itself against of the thoughts.

Therefore, it is not ought to be put the entire striving only into the bodily fast, but also in spiritual meditation, without which it is impossible to ascend at the height of the true purity and cleansing. It is appropriated, according to the Word of God let us "clean first that which is within the cup and platter that the outside of them may be clean also"[149]. That`s why, let us strive, as the Apostle says, "to fight ourselves after the law and to take the crown"[150], after we have defeated the unclean spirit of the fornication, relying us not on our power and on our ascesis, but also into the help of Our Master God. Because this devil don`t cease to make war the man, until the man will believe that not through his striving, neither through his tiredness, but through the cover and the help of God, he is delivered by this disease and it is raised to the height of the purity. Because this thing it is above nature, and the one who trampled the inciting of the body and its pleasures, reaches somehow, outside the body. That`s why it is impossible to the man (so to say) to fly with his own wings to this high and heavenly crown of the holiness, and to make himself follower to the Angels, if he will not be raised from mud, by the grace of God. Through this, still being on earth, they are - like the Apostle says – living in heavens[151].

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[148] Proverbs: 1: 23: KJB: "Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you"; ROB: "Turn yourselves back again to my reproof and, behold, I`ll poor upon you My ghost, and I`ll herald My words to you."

[149] Matthew: 23: 26: KJB: "Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."; ROB: "You, blind Pharisee! Clean first the inside part of the cup and of the plate, to be clean also the one from outside."

[150] II Timothy: 2: 5: KJB: "I have fought a good fight, I have finished my course, I have kept the faith: // Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."; ROB: "And when somebody fight at the games, he does not take the crown if he has not fought according to the law of the game."

[151] Philippians: 3: 20-21: KJB: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: // Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to

And the sign of the achievement of this virtue, we have it into that the soul even in the time of the sleep, does not take notice to any image of the shameful hallucination. Because, even such a movement it is not reckoned a sin, it still shows that the soul it still is sick and it is not delivered by the passion. And that`s why we have to believe that the shameful hallucinations that happen to us in the sleep, are a prove of our idleness until now, and of the helplessness which it is into us, because the leak which happens to us in the time of the sleep, shows the sickness which sits hidden in the hidden places of the soul. That`s why also the Doctor of our souls has put the medicine into the hidden places of our souls, where He knows that also the causes of the sickness are, saying: "Who looks at a woman to lust her, he already committed adultery with her in his heart."[152] Through this He has strengthen not so much the curious and fornicator eyes, but mainly the soul placed inside, which used badly the eyes that were given by God for a good purpose. That`s why the word of the wisdom doesn`t say: "With all guarding, guard your eyes", but "With all guarding, guard your heart"[153], applying the medicine of guarding especially to the one which uses the eyes toward what it wants. Therefore, let`s this one to be our first guard of our cleansing: if will come into our thought the memory of a woman, sprung out from the devilish cunningness, for instance of the mother, or of the sister, or of some devoted women, let`s us immediately banish it away, lest tarrying much at this memory, the deceiver of the ones lacked of skills, to roll down the cogitation from these faces to shameful and hurtful hallucinations. That`s why also the first commandment given by God to the first man, asks us to guard the head of the snake[154], namely the beginning of the hurtful thought, through

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subdue all things unto himself."; ROB: "As for us, our rebuking it is in heaven, from where also expect a Savior, Our Lord Jesus Christ, // Who will change the appears of the body of our humbleness, to be alike the body of His glory, working with the power that He has to tell himself everything."

[152] Matthew: 5: 28: KJB: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."; ROB: "But I say to you; whosoever looks at the woman, by lusting her, he already has committed sin into his heart."

[153] Proverbs: 4: 23: KJB: "Keep thy heart with all diligence; for out of it are the issues of life."; ROB: "Guard your heart more than anything, because from it springs out the life."

[154] Genesis: 3: 15: KJB: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."; ROB:

that one tries to sneak inside us, lest through the receiving of the head, which it is the first spring of the thought (*προσβολη*), to receive also the body of the snake, namely the consent (*συγχαταυεσιζ*) with the pleasure, and through this to bring the cogitation to the forbidden deed. But it is ought, as it is written:"In the mornings let`s kill all the sinful ones of the earth"[155], namely through the light of the conscience, to distinguish and to destroy all the sinful thoughts from the land, which is our heart, according to the teaching of the Lord; and until they still are babies, the sons of the Babylon, namely the cunning thoughts, let`s kill them, crushing them on the rock, which is Christ. If they become mature men, through our consent, they will not be defeated without great sigh, and heavy tiredness. But besides the ones told from the Holy Scripture, it is good to remember also the words of the Holy Fathers. Thereby, Saint Basil, the Bishop of the Caesarea of Cappadocia, says: "Neither I know woman, nor bashfully I am". He knew that the gift of the virginity it is not achieved only through the physical remoteness by the woman, but through the holiness and the cleansing of the soul, which are gained through the fear of God. The Fathers say also, that we cannot gain the perfect purity, if we don`t achieve first in our heart the true humbleness of the thought; neither of the true knowledge we cannot be worthy, until the passion of the fornication tarries into the hidden places of the soul. But to perfect the meaning of the righteousness, we will remember another word of the Apostle, and then we will end our word: "Search for peace with everybody and the sanctification, without which nobody will be able to see God"[156]. That he speaks about this, it can be seen from the ones which he adds, saying: "To not be somebody adulterous, or wordly, like Esau."[157] As much as is heavenly the virtue of the holiness, as much it is warred with

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"Enmity I will put between you and the woman, between your seed and her seed; this one will crush your head, and you`ll sting her heel."

[155] Psalm 101: "I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."

[156] Hebrews: 12: 14: KJB:"Follow peace with all men, and holiness, without which no man shall see the Lord"; ROB: "All of you seek the peace and the holiness, without which nobody will see God."

[157] Hebrews: 12: 16: KJB: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."; ROB: "And to not be some of you fornicator, or defiled as Isav, who for a meal sold his right of first born."

bigger haunting of enemies. That`s why we are indebted to strive not only with the restraint of the body, but also with the crushing of the heart, and with frequent prayers, weaved with sighs, to quench the oven of our body - of which the emperor of the Babylon lights it every day trough the enticements of the lust – with the dew of the Holy Ghost. Besides these, a very powerful weapon we have the watchfulness, the one after God. Like the guard of the day prepares the holiness of the night, so the watchfulness from the time of the night opens for the soul the path toward the purity of the day.

III. About the Love of Money

The third fight we have it against the devil of the love of money. This war it is foreign, and comes from outside of the nature, using the disbelief of the monk. In fact the incitation of the other passions, namely of the anger and of the lust, take their occasions from the body, and they have, somehow, their seedling of the nature, from the birth. That`s why they are defeated only after a long time. The sickness of money, however, coming from outside, it can be cut easier, if there is diligence and heed. But if it is not noticed, it makes itself more harmful than the other ones, and harder to defeat. Because is "the root of all evilness", according to the Apostle. Let`s notice that: the natural impulses of the body are seen not only to the children, into whom there isn`t yet the conscience of the good and bad, but also and the very small children and at the toddlers, which don`t have any trace of pleasure into them, but they still have the natural impulse. Also we observe at the little children the pin of the anger, when we see them turned against the one who has bothered them. And I am saying these not rebuking the nature like a cause of the sin (not be it), but to show that the anger and the lust were weaved together with the nature of the man by the Builder Himself, with a good purpose, but through idleness they slip from the natural ones of the body into the unnatural ones. In fact the impulse of the body was left by the Builder toward the birth of children, and toward the continuation of the human race through descent ones from another ones, not toward fornication. Likewise the impulse of the anger was seeded into us toward salvation, to be anger against the sin, not against our neighbor.

Consequently, the nature into itself it is not wicked, even if we use it in a bad way. Or will we reckon guilty the Builder? It is guilty the one who has given the iron toward a useful and necessary use, if the who has received it uses it for killing?

We have told these wishing to show that the passion of love of money does not have its cause into the natural ones, but only into the bad and wicked free will. This sickness when it finds the soul being lukewarm and unbeliever, at the beginning of the rejection of the world, sows into him some justified causes and blessed in his opinion, to keep something from the ones that he possesses. This passion depicts into the thought of the monk a long old age, and whispers to him that the ones received from the monastery are not sufficient for his comfort, not speaking about the time when he is sick, but neither when he is in good health; then says to him that there does not exist any care for the sick ones and if he won`t have some gold saved he will die into misery. End then, sneaks into his mind the thought that he won`t be able to stay for a long time into the monastery, due to the hardship of the tasks and due to the minute surveillance of the Father. And after he deceives his mind with this kind of thoughts, to keep for himself at least a penny, the enemy convinces him to learn a craft about the Abba does not know, from which he will be able to multiply his silver that he covets after. Then the rascal deceives him with hidden hopes, depicting into his mind the earning that he will have from his manual labor and then the carefree living. And in this way, giving himself all to the care of the earning, does not take heed to anything from the averse ones, not even to the darkness of despondency, that engulfs him in case he does not have part of gain; so as to some the stomach makes their God, so does to this one the gold. That`s why the blessed Apostle, knowing this, he has called the love of money not only “the root of all evilness”, but also “idolatry”. Let`s then take heed, at how much evilness this passion drags the man, if pushes him also at the idolatry. Because after the lover of money moved away his mind from the love of God, he loves the idols of the men carved into gold.

Darkened by these thoughts and advancing even much more into evilness, the monk cannot have any obedience, but he rebels, suffers, fretteth at everything, answers against, and not finding any awe, he goes like a loose horse into precipice.

He does not satisfy himself with the daily meal, but shouts openly that he cannot endure these endlessly. He says that God isn`t only there, and he did not lock his salvation into that Monastery; and if he won`t get away from there, he will be lost.

The put aside money, helping this broken reckoning, sustain him like some wings to cogitate at the getting out from the Monastery, to answer roughly and with pride at all commandments, and to reckon himself like a stranger from outside. Anything he would see into Monastery that needs to be straightened, he does not take heed to it, if he not defame and blasphemes all that are done. Then he searches for reasons to anger or to sadden himself, to not seem glib, getting out without reason from Monastery. And if he can, he remove and another one from the Monastery, deceiving him with whispers and vain words, he does not give back to do it, wanting to have a coworker at his bad deed. And so being lit by the fire of his money, the lover of money won`t be able to be soothed into the Monastery, neither he will be able to live under obedience. And when the devil will kidnap him like a wolf, from the stable and, separating him from the herd, will take him to eat him, then the ordered works for certain hours into the monastic community, which were hard for him to fulfill them, the enemy will make him to fulfill them into his cell, day and night, with much zeal. But won`t set him free, however, to keep the way of the prayers, neither the order of the fasts; nor the canon of the watchfulness. But, after he has tied him with the madness of the love of money, he convinces him to have the entire zeal towards the manual labor.

Three are the sorts of this sickness which are totally forbidden by the godlike Scriptures, but also by the teachings of the Fathers. The first one it is the one which makes the monks to earn and to gather the ones they had not into the world; the second it is the one which makes them rejected the wealth, to repent, putting into their mind the thought to search for the ones that they have given to God; at last, the third one it is the one which, bonding the monk from the beginning, by disbelieve and laziness, doesn`t let him to be saved in a consummated way by the things of the world, but puts into his mind the fear of poverty and the mistrust into the care of God, advising him to trespass the promises that he made when he separated himself by the world. The examples of

these three sorts, like it was said, we have them found into the godlike Scripture. This way, Giezi[158], wanting to gain the money that he has not before, he get rid himself of the gift of the prophesy, of which his teacher wanted to left him as legacy, and instead of blessing he has inherited eternal leprosy, through the curse of the Prophet[159]. Judas, wishing to get his money back, which he it has rejected before, following to Christs, he himself has followed not only from the bunch of the disciples, slipping toward the selling of the master, but also his own bodily life, through a forced death, he ended it[160]. And Ananias and Sapphira, keeping a part of the price of the treason, they are punished with death through the apostolic mouth[161]. The great Moses commands himself in the "Second

[158] II Kings: 5: 22-27: KJB: "And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. // And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. // And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. // But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. // And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? // The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.": ROB: "And Gehazi answered: with peace. My master has sent me to tell you: Behold, now have come to me two youngsters from the mount of Ephraim, from the sons of the prophets; give them a silver talents and two garments. // And Naaman said: "Take, please, two silver talents". And he beseeched him and he tied two silver talents in two sacks and gave them to two servants and they brought the in front of him. // And when they reached under the hill he took them from their hands, and hid them into the house. And then he let the men go, so they left. // When, though, came and shown himself their master Elisha, he told him: wherefrom are you coming Gehazi? And he answered: "Your servant was nowhere". And Elisha said to him: Was not accompanying you when that man descended from the wagon and came to meet you? It is maybe the time to take silver, and clothing, olive trees and vineyards, big or small cows, men or women servants? // Let the leprosy of Naaman stick on you, and or your heirs for and ever!" And came Gehazi out from Elisha white of leprosy as the snow."

[160] Matthew: 27: 5: KJB: "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."; ROB: "And throwing him the silvers into temple, he left, and going, he hanged himself."

[161] Acts: 5: 1-10: **KJB**: "But a certain man named Ananias, with Sapphira his wife, sold a possession, // And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. // But Peter said, Ananias, why hath Satan filled

law", mysteriously, to them who promise to reject the world, but by the fear of disbelieve, they hold themselves again of the wordly things: "If there is anybody fearful and his heart trembles of fear, let him not get out to war, but let him turn at his home, lest his fear frighten the hearts of his brothers"[162]. May there be something else more founded and more clear than this testimony? I wonder we do not learn from this, we who reject the world, to reject it perfectly, and this way to get us out to the war, lest putting a feeble and corrupted beginning, to turn back also the other ones from the evangelic perfection, sowing fear into them? Even the good said word in the Scriptures: "that better is to give than to take"[163], they

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thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? // Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. // And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. // And the young men arose, wound him up, and carried him out, and buried him. // And it was about the space of three hours after, when his wife, not knowing what was done, came in. // And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. // Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. // Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband."; **ROB:** "And a man, called Ananias, with Sapphira, his woman, they sold their field. // And hiding from the price, knowing about this also his woman, he brought a part of the price, putting it at the feet of the apostles. // And Peter said: Ananias, why satan has filled you heart, to be you lying to the Holy Ghost and to hide from the price of the field? // Being sold would have not remained to you, and being sold would not have been under your dominion? For what have you put into your heart this thing? You did not lie to people, but to God. // And Ananias hearing these words he fall down and died. And great fear engulfed the ones who heard it. // And getting up the younger ones took him out they shrouded him and buried him. // After an interval as three hours, there coming in his wife, not knowing what happened. // And Peter said toward her: Tell me if you sold the field with this much? And she answered: Yes, with this much. // And, Peter said toward she; Why did you agree yourselves to tempt the Ghost of the Lord? Behold, the feet of the ones who have buried your husband are outside, and they will take you outside also you. // And she straightway fell at the feet of Peter. And entering, the young people, they found her dead and, taking her outside, they buried her next to her husband."

[162] Deuteronomy: 20: 8: KJB: "And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart."; ROB: "But also the chieftains of the army to tell the people and to say to them: Who is fearful and little in his heart , that one to be getting out and turning back home, to not be him making fearful the heart of his brothers, as hi heart is."

[163] Acts: 20,:35: KJB: "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more

interpret it badly, forcedly changing its meaning, to fit it with their roving and with their lusty for silver. Also the teaching of God which says: "If you want to be perfect, sell your wealth and give it to them who are poor and you will have treasure into heavens; and coming, follow Me"[164]. They reckon that instead to be poor, it is happier to master upon a own wealth and from its surplus to give to them in need. Let ones like these, to know that they have not rejected the world yet, neither have they reached at the monastic perfection, while they are ashamed about Christ and they do not take upon themselves the poverty of the Apostle, that through the labor of hands, to serve to themselves, and to them who are in need, to fulfill the monastic promise, and to be crowned with the Apostle, as one who, after they have scattered their old wealth, they right as Paul does, the good fight, in hunger and in thirst, in frost and without clothes[165]. Because if the Apostle would have known that for the salvation is more useful the old wealth, he would not have despised his state of honor, because he says about himself that he was a honorable man and a Roman citizen[166]. Likewise also they from Jerusalem, who were selling their houses and their lands and put the price at the feet of the Apostles, they would not done these ones, if they would have known that the Apostles keep as a happier thing that each one to feed himself from his own money and not from his own tiredness and from what the gentiles bring. Even

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blessed to give than to receive."; ROB: "I have shown you everything, for laboring you this way, you must help the weaker ones and to remember the words of Lord Jesus Christ, for He said: Happier it is to give, that to take."

[164] Matthew: 19: 21: KJB: "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."; ROB: "Jesus said: If you want to be perfect, go, sell your wealth, give it to the poor, and you will have treasure into heaven; and then come and follow Me."

[165] II Timothy: 4: 7-8: KJB: "I have fought a good fight, I have finished my course, I have kept the faith: // Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."; ROB: "The good fight I fought, the trip I ended, the faith I guarded. // From now on the crown of the righteousness it is prepared to me, which the Lord will be giving to me in that day, He, The Right Judge, and not only to me, but to all of the who loved His appearance."

[166] Acts: 22, 25: KJB: "And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?"ROB: "And when he was sent to be flocked, Paul said toward the centurion that was present: It is allowed to you to flock a Roman citizen, and not judged?"

clearer the same Apostle says about this in what he writes to the Romans, when he says: "And now I am going to Jerusalem to serve to the Saints, because Macedonia and Achaea deigned to do a help gathering for the deprived ones amongst of the Saints of Jerusalem. That they were willing, but also they owe to them[167]. But even he himself, being often put into chains and into prisons, and tired by travelling, or impeded by all these to gain his food from his own hand labor, like he used to, he says that he received his food from the brothers from Macedonia, who came to him: "And my need was fulfilled by the brothers, who came from Macedonia"[168]. And he writes to the Philippians: "And you Philippians know that, getting I out from Macedonia, no church united with me when was about giving and taking, but you alone. Because and in Thessalonica once and twice you sent me the necessary ones."[169]

Therefore, according to the opinion of the silver lovers, some are happier than the Apostle and those, because they gave him from their wealth the necessary ones. But nobody will dare to say this, unless he has reached the last foolishness of the mind.

So, if we want to follow the evangelic commandment, and to entire Church from the beginning, founded on the foundation of the Apostles, let`s not follow our own reckonings, nor understand badly the ones that were said good. Because only in this way we will be able to follow to the Fathers, and we

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[167] Romans: 15: 25: KJB: "But now I go unto Jerusalem to minister unto the saints. // For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. // It hath pleased them verily; and their debtors they are."; ROB: "But now I go to Jerusalem, to sere to the saints."

[168] II Corinthians: 11: 9: KJB: "And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself."; ROB: "And being you present, and being I in wants, I have not troubled anybody. Because, what has lacked to me, it was brought by the brother from Chalcedony. And in everything I have guarded myself, and I`ll guard myself to not be a burden to you."

[169] Philippians: 4: 15-16: KJB: 'Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. // For even in Thessalonica ye sent once and again unto my necessity."; ROB: "Yu also know, Philippians, that at the beginning of the Gospel, when I left Macedonia, no church unites with me when it comes about giving and receiving, nut only you. // For even into Thessaloniki, once and twice, you send me to have the necessary ones. "

won`t be separated ever by the science of the congregational life, but we will verily reject this world. Good it is to remember also here the word of a Saint, who says that Saint Basil the Great would have said to a senator, who rejected without decision the world, and he was keeping some of his money, a word like this one: "Also you have lost the senator, and neither you have made the monk!". We ought therefore, to cut off with all diligence from our soul "the root of all evils", which it is the love of money, knowing that if the root remains, easily the branches grow up. And this virtue hardly it is acquired living outside of the congregational life, because only in the congregational life we don`t have to take care even for the most basic needs. So, having in front of our eyes the damnation of Ananias and Sapphira, let`s be afraid to keep for ourselves some of our old wealth. Likewise, being afraid by the example of Ghiezi, of the one who for the love of money he was given to the eternal leprosy, let`s shun of gathering the money which we do not had into the world. Thinking then at the end of Judas the one who hanged himself, let`s be afraid to take some of what we have rejected, despising it. And above all these, let us have forever before our eyes the sudden death, lest in the hour in which we do not wait, the Our Lord to come and to find out our conscience defiled with the love of money. Because He will say to us the ones which were said in the Gospel to that rich man: "You fool, into this night I will ask your soul, and the ones that you have gathered to whom will belong?"[170]

IV. About Anger

The fourth fight that we have it is against the ghost of the anger. And how much need there it is to cut, with the help of God, the venom carrier of death of this ghost, from the depth of our soul! Because smoldering this secretly into our heart, and blinding with darkened disturbances the eyes of the heart, we cannot achieve the power to distinguish the ones which are useful to us, neither the penetration of the spiritual knowledge. Likewise we cannot guard the perfection of the

[170] Luke: 12: 20: KJB: "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"; ROB: "And God said to him: You fool! Into this night they will ask from you your soul. And the ones that you have prepared whose will they be them?"

good advice and we cannot make ourselves partakers to the true life, and our mind won`t reach to be capable so look at the godlike light. "Because it was disturbed my eye, he says, by anger."[171] But we cannot make us partaker to the godlike wisdom, even if all brothers would have reckoned us like being wise. Because it is written: "The anger dwells into the bosom of the foolish ones."[172] But we cannot also achieve the saving advices of the right reckoning, even the people reckon us dutiful. Because it is written: "The anger destroys even the dutiful ones."[173] We won`t be able neither to keep the scales of the righteousness with an awaken heart, because it is written: "The anger of the man doesn`t work the righteousness of God".[174] Neither the adornment, nor the good face, we cannot achieve it, despite that all praise us, because it is written again: "The wrathful man it is not with a good face"[175]. Therefore he who wants to come at the consummation and lusts to fight the spiritual fight according to the law, be him foreign to all anger and wrath. Look at what the pot of the choice commands to us: "All the bitterness and the wrath and the anger and the shouting and the blasphemy to be lifted from you, together with all evilness"[176]. And when he says "all", he didn`t let us any reason for which the anger to be useful or justified. So, he who wants to correct his brother when that mistakes, or to rebuke him, let him strive to guard himself untroubled, lest wanting to heal the other one, to attract upon himself the sickness of that one and to hear the word of the Gospel: "Doctor, heal yourself"[177], or: "Why you see the straw

[171] Psalms: 6: 7: KJB: "Mine eye is consumed because of grief"; ROB: "Remember God that my life it is a breath, that y eye won`t see the happiness anymore."
[172] Ecclesiastes: 7, 9 (LXX): "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools."
[173] Proverbs: 15: 10 (LXX): "Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die."
[174] James: 1: 20: "For the wrath of man worketh not the righteousness of God."; ROB: "Because the anger of the man does not work the righteousness of God."
[175] Proverbs: 11: 25 (LXX): "The liberal soul shall be made fat: and he that watereth shall be watered also himself."
[176] Ephesians: 4: 31: KJB: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:"; ROB: "For any bitterness, and anger, and bursting up, and defamation to perish from you, together with any evilness."
[177] Luke: 4: 23: KJB: "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country."; ROB: "And He said to them: Verily you will say to Me this parable: Doctor, heal

from the eye of your brother, and the beam from your eye you don`t know it"[178].

For any reason that the anger would boil into us, it blinds the eyes of our soul and doesn`t let him to see the Sun of the Righteousness. Because as we put on our eyes, either foils of gold, or of lead, as that from every reason would light our anger, being it, so called, justified or not, in the same way it darkens the seeing power.

Only then we use the anger in a natural way, when we start it against the passionate and pleasures loving thoughts. So the Prophet teaches us, saying: "Get anger, and do not sin"[179]: namely, light you the anger upon you sins and upon the evil thoughts and not commit sin doing the ones put by them into the mind. This meaning it is shown clearly by the next word: "... for those that you say into your hearts, into your bedding repent yourself"[180]; namely, when the evil thoughts come into your heart, cast them out with anger, and after you will have them removed, being you as on a bed of the peace of the soul, repent you. Together with this one speaks also the blessed Paul, using his word and adding to it: "Let not the sun to set over your anger, neither give you place to the devil"[181]; namely not to make Christ, the Sun of the Righteousness, to set for your hearts, because you anger Him through the consent with the evil thoughts, and then, through His removal, to find the devil place for dwelling into you. About this Sun also God says through the Prophet: "And to them who fear My Name, will arise to them the Sun of the Righteousness and healing will be into His wings"[182].

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yourself! How many we have heard that were done into Capernaum, do tem also here into your country."

[178] Luke: 6: 41: KJB: "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?"; ROB: "Why do you see the straw from the eye of your neighbor, and you do not consider te beam from your eye."

[179] Psalms: 4: 4: KJB: "Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.";

[180] Ibid footnote no. 9.

[181] Ephesians: 4: 26-27: KJB: "Be ye angry, and sin not: let not the sun go down upon your wrath: // Neither give place to the devil."; ROB: "get anger, and do not wrong; the sun not be setting upon your anger; // neither give place to the devil."

[182] In the Romanian Philokalia there it is mentioned "Malachi: 3, 20", which totally corresponds with the partition of the text from ROB. In KJB, there is a fourth chapter, which comprises the verses numbered: 19 - 24 from the end of the chapter no. 3 from ROB. So, if we present here the quotation from KJB, it would be: "Malachi: 4, 2: "But unto you that fear

And if we will take the said one literarily, neither to the sunset we are not allowed to keep the anger. What will us say then, about them who, in the savageness and rabies of their passionate mood, they keep the anger not only to the sunset, but, stretching it over many days, they are silent to each other, and they no longer cast the anger out with the word, but through silence they increase the venom of keeping in mind the evil, toward their perdition. They do not know that they must run away from the anger in deed, but also with the one from thought, lest, being their mind blackened by the darkness of the remembrance of the evil, to fall down from the light of the knowledge and from the right reckoning and to be deprived by the dwelling of the Holy Ghost. For this one, also God commands in the Gospel to let our gift before the altar and to reconcile with our brother[183]. Because it is not possible to be the gift well received, until the anger and the keeping in mind of the evil still are into us. Likewise, the Apostle, saying: "Ceaseless you pray"[184], and: "Be the man praying everywhere, raising pious hands, without anger and without thoughts"[185], he teaches us the same things. It rests to us, consequently, either not to pray ever and through this to make us guilty before the apostolic command, or, forcing ourselves to keep what it was commanded to us, to do this without anger and without keeping the evil into mind. And because many times when our brothers are sad or troubled, we say that we don`t care, and that they aren`t troubled because of us, the Doctor of the souls, willing to pluck out from the root, namely from the heart, the causes of the anger, he commands us that not only when we are upset with our brother to let our gift and reconcile with our brother, but also if he got upset upon us, rightly or wrongly, to heal him, justifying us, and then to bring the gift.

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my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

[183] Matthew: 5: 24: KJB: "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."; ROB: "Leave you gift there in front of the altar, and go first and reconcile with your brother, and then, coming, bring your gift."

[184] I. Thessalonians: 5: 17: KJB: "Pray without ceasing."; ROB: "Pray always."

[185] I. Timothy: 2: 8: KJB:"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."; ROB: "I want so that the men to pray everywhere, lifting up holy hands, without anger and without doubting."

But why to tarry too much at the evangelical times, when we can learn this also from the Old Law? Even would seem that this is more forgiving, though it also says: "Do not hate your brother into your heart"[186], and: "The ways of them who remember the evil, towards death (it lead)."[187] And hence there it is forbidden not only the anger with the deed, but it is condemned also the anger from the thought. That`s why, following to the godlike laws, let us fight with all our power against the spirit of anger, of which disease we have it inside us.

Let`s not search for loneliness, and for wilderness, just because we get anger with people, as though there would not be the one who starts us toward anger, or because it is easier to achieve the virtue of the longsuffering in loneliness. Because out of pride and out of the will to blame not ourselves and to ascribe not to our idleness the causes of the perturbation, we crave after the separation from of brothers. Consequently, until we throw the causes of our helplessness on the account of the others, it is not possible to reach at the perfection of the long suffering. The end of our correction and of our peace it is not gained from the long suffering that our neighbor has for us, but from the long suffering of the evil that our neighbor does it to us. So, if we will flee from the fight of long suffering, searching for wilderness and loneliness, our unhealed passions, which we will bring them there, will remain hidden, but won`t be plucked out. Because the wilderness and the withdrawal of them who are not delivered from passions, not only keep their passions unscathed, but it even cover them, so that does not let them to feel themselves of what passion they are overcome, but, on the contrary, it puts into their mind illusions of virtue and makes them to believe that they have won, the long suffering and the humbleness, until there isn`t somebody to tempt them and to try them. But when comes a cause, which arouses them and tries them, the passion which

[186] Leviticus: 19: 17: KJB: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him."; ROB: "Do not hate your brother into your heart, but to rebuke your neighbor, to no carry his sin."

[187] Proverbs: 12, 28 (LXX): in KJB we have: "In the way of righteousness is life; and in the pathway thereof there is no death. "; in ROB we have: "On the path of the righteousness there is the life and the way that she marks, the immortality, and the way of madness leads to death".

smolder in secret, jump at once as the bridle less horses, fed for long time in silence and rest, in their enclosures, and drag with even more tempest and savageness, their horseman towards perdition. because even more the passion get wild into us, when the connection with the people is interrupted, then we lose even the shadow of the forbearance and of the longsuffering, which it seemed to us to have them in the company of the brothers; this one it is due to the interruption of the connection with the people and due to the loneliness. Because, as the poisonous beasts which stay into their dens from the wilderness, immediately that they catch somebody approaching to them, they show up their entire rabies, as the passionate men, who are rested due to the wilderness, and not due to some disposition of their virtue, and they show their true color of their venomous face when they catch somebody that has got closer and stirs them up. That`s why them who search for the consummation of the gentleness, they ought to put the entire endeavor, not to get upset with the people, and not even on the animals and on the soulless things. Because I remember me when I was living into wilderness that I started with anger over the reed and thrown it away, because I didn`t like either the thickness, or its thinness; likewise over the wood, when I wanted to cut them off, and I couldn`t to do it quickly, or over the flint, when I strived to produce sparks and the fire didn`t come out immediately. So much was stretched the cord of my anger than I started it also over the soulless things.

Therefore, it we want to achieve the happiness that was promised by God, we are indebted to restrain ourselves, as was told, not only with the anger in deed, but also with the anger from the thought. Because it is not so useful to keep your mouth shut in the time of anger, to not let out furious words, as it is useful to clean your heart by the keeping in mind of the evil and to not stir upon your brother cunning thoughts. The Evangelical teaching commands to be cut off better the roots of the passions than their fruits. Because, being the root of the anger cut off from the heart, there takes not place the deed of hate or of envy. Him who hates his brother, was called man`s killer, because he kills the man with the disposition of hate from his thought. Of course in this case people don`t see the blood of the killed one shed by the sword, but God sees how

that man was killed by the thought and by the disposition of hate. God will give to each one, either crown, or damnation, not only for the deeds, but also for the thoughts and decisions, as the Prophet says himself: "Behold, I come to gather their deeds and their thoughts."[188] Likewise says also the Prophet: "Their thoughts themselves will blame or defend one other, in the day that God will judge the hidden ones of the man."[189] But even the Master, teaching us that we must reject all the anger, says into Gospel: "His who angers on his brother guilty will be in the judgment day"[190]. Like this it says in the good copies of the text (the word: "in vain" it is an adding), according to the good thought of the Scripture about this thing. Because the Lord wants us to cut off in all ways the root and the spark itself of the anger and no cause of it to be kept into us, lest, starting at the beginning from a so called justified reason, after that to slip into the madness of the reasonless anger.

And the perfect medicine for this sickness it is the following: "to believe that it is not forgiven to us to stir up the anger neither for right reasons, nor for the unjust ones. Because the spirit of the anger darkening our mind, there won`t be founded into us neither the light which helps us to discern the things, nor the strength of the standing right, nor the rudder of the justice. But neither temple of the Holy Ghost won`t be possible to be made our soul, as long as the spirit of the anger will master upon us darkening our mind. And at the end, having each day in front of us the icon of the death,

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[188] Isaiah: 66, 12: KJB: "For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory."; ROB, from the same verse it is like this: "But I come to gather together the nations and all tongues. They will come and see My glory,"

[189] Romans: 2, 15: KJB: "Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)"; ROB: "What shows the deed of the Law written into their hearts, through the witness of their conscience and through their judgments, which blame or defend them."

[190] Matthew: 5, 22: KJB: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."; ROB: "But I say to you: whosoever angers with his brother, he will be worthy of damnation: and who will say to his brother: you, worthless, he will be worthy of the judgment of the council; and who will say: you, fool, he will be worthy of the hell of fire."

which we don`t know when might come, let`s guard ourselves against the anger and to know that we don`t have any use of the immaculacy, neither of the rejection of the earthly ones, nor of the fasts and watchfulness, because if we will be mastered by the anger and hate, guilty will be us in the judgment day.

V. About Sadness

The fifth fight we have it against the spirit of sadness, which darkens the soul, for not being able to see any spiritual sight and it stops it from all good work. When this sly spirit encamps over the soul and darkens it in its entirety, does not allowed it to make its prayers with zeal, and to read the holy scripts with profit, nor suffer the man to be meek and lowly towards the brothers. It causes him nausea towards all the things and towards the promise of the life itself. Shortly speaking, the sadness disturbs all the saving advices of the soul and withers all its power and insistence, making him like a frantic one, and bonding him on the thought of despondency. That is why, if we think to fight the spiritual fight and to overcome the spirits of the evilness with the help of God, let`s defend our heart with the entire watchfulness against the spirit of the sadness[191]. Because, as the mob chews the coat, and the caries chew the wood, like so the sadness eats the man`s soul. The sadness makes the man to avoid all the good meeting, and does not let him to receive any word of advice from his true friends, as does not allow him to give them a good and peaceful answer. But engulfing the entire soul fills it up with bitterness and indifference. At last, it puts in his mind the thought to run away from people, as ones who have made to him cause of disturbance and does not let him to realize that not from the exterior comes hi illness, but it smolders inside, being shown when some temptations comes. Because never would be wounded the man by another the man, if he do not have inside him the smoldering reasons of the passions.

[191] Proverbs / The Parables of Solomon: 4, 23: KJB: "Keep thy heart with all diligence; for out of it are the issues of life." ; 4, 23: ROB: "Guard your heart more than everything, because from it springs the life."

That`s why the Builder of everything and the Doctor of the souls, God, the Only One Who knows diligently the wounds of the soul, but let`s us cut off from us and to know that the health of the soul it is achieved not separating ourselves from people but living and exercising us with them who are virtuous. When, therefore, for some reasons, so called "justified", we separate from our brothers, we have not cut off the reasons of the sadness, but we have only changed them, because the illness which is smoldering inside can be lit also through other things. Because if we will remove these off from our heart, with the gift and the help of God, not only with the people we will easily live, but even with the wild beasts, as the blessed Job also says: "The wild beasts will be in peace with you."[192] So, we must fight firstly against the spirit of the sadness, which pushes the soul to despondency, to banish it away from our heart. Because this one did not let Cain to repent after he killed his brother, neither Judas after he betrayed the Lord. Let`s us get accustomed only with that sadness which it is comprised into the repentance for sins and weaved with the good hope. About this also the Apostle says: "The sadness that after God, works repentance towards salvation, without regret[193]. Because the sadness after God, nourishing the soul with the hope of the repentance, it is interweaved with joy. That`s why it makes the man zealous after all good work, friendly, humble and gentle[194], ready to suffer the evil and to endure all the good tiredness and the crushing, as one which it is truly after God. It makes to be shown into man the fruits of the Holy Ghost, which are: the joy, the love, the peace, the long suffering, the kindness, the faith and the restraint. From the enemy sadness however, we know the fruits of the evil spirit, namely: the idleness, the lack of patience, the anger, the hate, the resistance in word, and the laziness at prayer. It is healed through prayer, through the

[192] Job: 5, 23: KJB: "At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth."; ROB: "Because you will have covenant with the stones of the field and with the wild beast you will live in peace".

[193] II Corinthians: 7, 10: KJB: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."; ROB: For godly sorrow works repentance to salvation, without regret; and the wordly sorrow brings death."

[194] From here to the next footnote it misses in G. P. 28, 897 (this note belongs to father Dumitru Staniloae).

trust in God, through the cogitation to the godlike words and through the living with the pious people.

VI. About Idleness

The sixth fight we have it against the spirit of the idleness, which it is combined with the spirit of the sadness and works together with it. Dreadful and oppressive it is this devil and wars incessantly the monks. It falls around the sixth hour over the monk, causing him slackness, sadness and disgust, even towards the place where he is and towards the brothers with whom he lives, but even towards every work and the reading of the Holy Scriptures itself. It puts into his mind also thoughts of moving away, whispering him that if he won`t move to another places, meaningless will be for him all the time and the tiredness. Besides these it arouses also hunger into him around the sixth hour, how much it would not have happened after a three days fasting, or after a very long travel, or after a heavy tiredness. Then it puts into his mind the thought that he will not be able to escape of this illness and of this hardship in no any other way, but only if he will get out often and will go to the brothers, giving him like a motif the use and the search of the helpless ones. And if it cannot deceive him only with these ones, it deepens him into a heavy sleep, and rushes over him even more furiously, being impossible to be banished in other way, but only through the prayer, through the restraint from the vain words, through the cogitation to the godlike words, and through patience into temptations. If it would not find the monk dressed up with these weapons, it will shoot him with its arrows, and it will make him flickering, scattered and lazy, urging him to wander through many monasteries and not to care about anything else, but only to find out where there are made better meals and drinks. Because nothing imagines the mind of the lazy one but thoughts like these ones. Through these ones it tangles him, after, with wordly thoughts and little by little attracts him into harmful occupations, until it gets him out totally from the monastic rank.

Knowing the godlike Apostle that this illness it is very heavy, and like a skillful doctor wanting to pluck it out from our soul from the roots, he show especially the motifs from

which it is born, saying: "We command to you, brothers, in the name of Our Lord Jesus Christ, to guard yourself against any brother who walks disorderly, and not according to the rules[195] that you have taken from us. Because, you yourselves, you know how you must to follow us, because we have not walked disorderly amongst you, neither we ate from somebody bread offered like a gift, but with tiredness and painstaking labor, working day and night. Not only because we would not have the right to do so, but also for you to have us example and to follow us. When we were at your place, these ones we commanded to you, that if somebody doesn`t work, not to eat. We hear that there are some of you, who walk disorderly doing nothing, but spying. To some like these ones we command them and pray to them into Jesus Christ, that they working into quietness, to eat their bread[196]. Let`s take heed how clear the Apostle shows to us the causes of the idleness, when he calls "without order" them who don`t work, unveiling in a single word their many sins. Because he without order it is also without awe and naughty in words and ready towards mockery, that`s why also incapable of tranquility and slave of the idleness. Therefore, the Apostle commands to everybody to withdraw from this kind of people, guarding against them like against the plague. The he says: "And not according to the rules, which you have taken from us", showing through these words that those ones are proud and despising and they undo the apostolic rules. And he says again: "I did not eat bread from nobody, as a gift, but with tiredness and toil, working day and night". The teacher of the gentiles, the preacher of the Gospel, he that was kidnapped to the third heaven, the one

[195] In the Romanian Philokalia there it is used the word "predanie", which in the expression "predania biserici" it is equivalent to "the tradition of the church". In this case from here, we believe that the meaning of the word is rather "the set of rules". (t. n.)

[196] Thessalonians: 3, 6-12: KJB: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. // For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; // Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: // Not because we have not power, but to make ourselves an ensample unto you to follow us. // For even when we were with you, this we commanded you, that if any would not work, neither should he eat. // For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. // Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

who says that the Lord has commanded that them who preach the Gospel, from the Gospel they to live, he works with toil, day and night, to not burden anybody. Then, how will be us lazy at work, and will us search for bodily rest, once we have not been entrusted with the preaching of the Gospel, neither with the care of the churches, but only with the taking care of our soul? Then, showing more clearly the harm that is born from the staying without work, he adds: "nothing working, but spying". Because, from the staying without work it is issued the spying, and from the spying it is issued the lack of order, and from the disorder are issued all the sins. Showing to them also the salvation, he says: "And to some as these we command them that into tranquility working to eat their bread". Then he tells them into an even more rebuking way: "If somebody doesn`t wants to work, then not to eat". Being taught by these apostolic commands, the Holy Fathers from Egypt, they do not allow any time into which the monks to be without work, especially the young ones, knowing that through the patience of the work they banish the idleness, they achieve their food, and help them who are deprived. Because they do not work only for their needs, but from the surplus their give to the strangers, to the poor and to them who are in prisons, believing that such a good deed it is a holy sacrifice and it is well received by God. And the Fathers say also this: "he who works it is often warred only by one devil and it is troubled only by that one, while the one who does not work, it is enslaved by many evil spirits. Besides these, it is good to bring forth a word of Abba Moses, the most tried from the Fathers, that he told me. Because sitting I for a little while into the wilderness, I was bothered by idleness and I went to him and I said to him: "Yesterday, being dreadfully upset by idleness and getting I very weak, I would not have been delivered by it, if I would not have passed by Abba Paul". And answered to this Abba Moses and said to me: "Know you that, you are not delivered by it, but even more you surrendered to it and became a slave of it. So, know you that, even more will fight you, as one who trespass the order, if you won`t try from now one to overcome it with the patience, with the prayer and with the work of the hands".

VII. About the Vain Glory

The sixth fight that we have it is against the spirit of the vain glory. This passion it is very divers and very thin, and it is not noticed easily not even by him himself who suffers by it. The attacks of the other passions are more evident and that`s why it is somehow easier the fight with them, because the soul knows its enemy and immediately overthrows it through the resistance with the word and through the prayer. But the sin of the vain glory, having many guises, as was said, it is hard to defeat. It tries to hurt the soldier of Christ, through any occupation, through the voice, through the word, through the silence, through the quietness, even through the long suffering. Him, who it cannot deceive through the expensiveness of the clothes, it tries to tempt him through bad clothing, and him who it could not to brag through honor, it brings that one to madness, through the so called endurance of disrespect; and him who it could not push to the vain glory through the competence in word, it deceives him through silence, making him to imagine that he has achieved his rest. If it could not weaken somebody through the abundance of meals, it weakens him through the position that he keeps by the sake of the praises. Shortly speaking, all things, all the occupations give occasion of war to this cunning devil. Besides these, it makes the monk to think about priesthood also. I remember an old man, while I was living into the ascetic wilderness. Going this one at the cell of some brother to inquire that one, approaching to the door, he heard him talking. And reckoning that the old man is reading from the Scripture he staid to listen, until he felt that the brother has got out from his mind due to the vain glory and he has ordered himself as deacon, doing just the dismissal[197] of the called ones. So, immediately that the old man has heard these ones, pushing the door he entered and being welcomed by the brother he worshipped him and asked him if he was waiting for a long time at the door. And the old man answered him jokingly, saying: “I have just arrived now, when you were doing the dismissal of the called ones”. Hearing these, the brother

[197] The Romanian term used is: “otpust”.

fell to his feet, asking him to pray for him, to be delivered from this straying.

I have mentioned this, wanting to show at how much insensibility it is the man brought by this devil. Therefore, he who wants to fight perfectly and to take the crown of the perfect righteousness, he must strive in all ways to overcome this beast with many heads. He has to have always in front of his eyes the word of David: "The Lord has scattered the bones of them, who are pleasant to people"[198]. Therefore, they have not to do anything looking for the praise of the people, but only searching for the reward from God. Be him rejecting unceasingly, the thoughts which come into his heart and praise him, and to despise himself before God. Because, only this way, will he be able, with the help from God, to be delivered from the spirit of the vain glory.

VII. About Pride

The eighth fight we have it against the spirit of the pride. This one it is very dreadful and more savage than all those from before. It fights especially with the consummated ones, and with the ones who have climbed almost at the top of the virtues, trying to overthrow them. And as the plague, bringing corruption does not destroy only one limb of the body, but the entire body, so the pride does not corrupt only a part of the soul, but the entire soul. Each of the other passions, although they trouble the soul, fight only with the opposite virtue and tries to overcome it, darkens only a part of the soul. The passion of the pride, however, darkens the entire soul and overthrows it into the deepest precipice. To understand more clearly the spoken ones, let`s take heed at the following thing: gorging of the stomach strives to break the restraint; the fornication, the cleanness; the love of money, the poverty; the anger, the gentleness; and the other sorts of the sin the other kinds of the opposite virtues. But, the sin of pride, when takes possession over the poor soul, like a most dreadful tyrant who

[198] Psalms: 53, 6 in KJB: "There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them."; 52, 7 in ROB: "Because God has scattered the bones of them who are pleasant to men; they were ashamed, because God has accursed them."

has conquered a big and tall city, overthrows it entirely and will destroy it to the ground. Witness about this it is that angel, which for pride he has fallen from the sky. Because, being him built by God and adorned with all virtue and wisdom, he did not want to recognize those ones as being came from the gift of the Master, but from his own nature. That`s why he considered himself just like God. This thought of him, being rebuked by the Prophet, by saying: "You have told into your heart: I will sit on a high mountain, I will put my stool over the clouds and I will be likewise the Most High"[199]. And you are a man, and not God. And again, another Prophet says: "Why do you boast into evilness, you mighty one?"[200], and the other ones of the psalm. So, knowing these, let`s fear and with "all the guarding to defend our heart"[201] against the spirit of the pride, the one which brings death, saying inside ourselves each time we have achieved a virtue, the word of the Apostle: "Not me, but the gift of God, Who is with me"[202], and the one said by the Lord: "Without Me you cannot do anything"[203], or the one said by the Prophet: "If the lord would not build the house, in vain would the builders toil"[204], and in the end that

[199] Isaiah: in KJB: 14: 13-14: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: // I will ascend above the heights of the clouds; I will be like the Most High."; in ROB: 14: 13-14: "You, who said into your thought: "I will raise myself into heavens and above the stars of the Mighty God I will place my throne! Into the holy mountain I will place my dwelling, in the edges of the North side. // I will climb myself above the clouds and like the Most High I will be."

[200] Psalm 52, 1: KJB: "Why boastest thou thyself in mischief, O mighty man?"; 51, 1: ROB: "Why do you boast into evilness, you mighty man?"

[201] Proverbs: 4, 23: KJB: "Keep thy heart with all diligence; for out of it are the issues of life."; The Parables of Solomon: 4, 23: ROB: "Guard your heart more than anything else, for from it gushes the life."

[202] I Corinthians: 15, 10: KJB: "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."; 15, 10: ROB: "But through the grace of God I am what I am; and His grace which it is in me wasn`t in vain, but I labored more than they all. Yet not me, but the grace of God which is with me."

[203] John: 15, 5: KJB: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."; 15, 5: ROB: "I am the vine, you are the branches; he that abides in Me, and I into him, that one brings forth much fruit, because without me you cannot do anything."

[204] Psalms: 127, 1: KJB: "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."; 126, 1: "If the Lord would not build the house, in van would toil they who build it; if the Lord would not guard the city, in vain would wake he who guards it."

one said by the Apostle: "Not of him who wants, neither of him who runs, but of God, Who has mercy."[205] Because even it would be there somebody as much as possible with the zeal and as much as possible with the diligence, being tied to the body and to the blood, he wouldn`t reach the consummation, but only through the mercy of Christ and through His grace. Because Jacob says: "All the good giving from above it is"[206]; and the Apostle Paul says: "What do you have, that you have not taken? And if you have taken it, why you praise yourself like you would not have taken and like you are bragging yourself with your own things?"[207]

And, about that the salvation comes to us through the grace and the mercy of God, it gives us true witness that thief who has received the heaven not as a price of the virtue, but through the grace and the mercy of God. These being known, by our fathers, all of them, with a single voice they taught, that we cannot reach on another way at the consummation of the virtue, but only through the humbleness. And this one is born from faith, from the fear of God, from gentleness and from the perfect poverty, through which it comes to us also the perfect love, with the grace and with the love of people of our Lord Jesus Christ, to Whom is ought the glory forever end ever. Amen.

[205] Romans: 9, 16: KJB: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."; 9, 16: ROB: "So, that, it is not neither from he who wants, nor from he who runs, but from God, Who has mercy."

[206] Jacob: 1, 17: KJB: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."; 1, 17: ROB: "All the good giving and all the consummated gift from above it is, descending from the Father of the lights, to Who there is not any changing or shadow of movement."

[207] Corinthians: 4, 7: KJB: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"; 4, 7: ROB: "Because who makes you different? And what do you have, of which you have not received it? And if you have received it, why do you brag yourself like you have not received it?"

Of the Same Pious One

Very useful word, about the Holy Fathers from the ascetic wilderness and about the gift of discernment

Toward the abbot Leontius[208]

The duty that I have taken towards the His Beatitude, Father (pope) Castor, to tell him the life of the Holy Fathers and their teaching, duty which I have fulfilled it partially through what I have written to him once, Your Eminence Leontius, about the order of the congregational life and about the eight passions of the evilness, I had put at this stage in my mind to bring it to fulfillment in a perfect way. But finding out, that the remembered Hierarch, leaving us, he has moved from this life to Christ, I have reckoned that it is necessary to complete the story of those who are still needed, and to send them to you, the one who inherited the virtue of the Holy Father and, with the help of God, the care of the monastery.

So, when I went in the ascetic wilderness, where there were the most tried fathers from the monks, together with the saint Gherman, with whom I was friend since the time I was a school student, then into the army, like also in the monastic life, I saw Abba Moses, a holy man, who was shining not only into the work of the virtues, but also in contemplation. Therefore we prayed to this one with tears to tell us word of building, through which we can reach the consummation. This one being prayed a lot told us: "My sons, all the virtues and the occupations, they have a certain goal, after which being fit the ones who are watching toward it, they reach at the desired target. The worker of the land, suffering the heat of the sun, and the hardship of the frost, he works his land having as goal to clean it by briar and pelamid, and as an ultimate goal, to enjoy the fruit. The one who is a merchant does not think to the dangers from the sea or from the dry land, but he

[208] In reality it is a resume of the conversations I and II (Collationes I – II), of which the first one occupies itself with the consummation as a science of the spiritual endeavor, and the second one occupies with the gift of discernment (Corp. Script. eccl. lat. 13, pg. 3-69; Migne, L. P. 49, 477 – 558).

endeavors with al zeal for his commerce, having like goal the gain which will come from it, and like ultimate target the joy due to the gain. The soldier is not thinking at the dangers of the war, neither at the troubles of his living among strangers, having like goal his advancement in the military rank and like ultimate target the gain from his office. Therefore, also our order has a goal and an ultimate target of it, for which we suffer willingly all the tiredness and the toil. That`s why the fast does not tire us, the ascesis of the watchfulness makes us happy, the reading and the meditation of the scriptures we do it with an open heart, the toil of the work, the obedience, the rejection of all earthly things, the living into this wilderness, we do all these with love.

But you, who despised the country, the nation, and the world, and you did gone astray from them, coming to us, who are ordinary people and stupid ones, tell me, what is your goal? And what ultimate target did you have before, when you did these? And we, answering, we said: "For the Kingdom of Heaven". To these, Abba Moses said: "You answered well regarding the ultimate target, but the goal, without which it is impossible to reach at that end: it is the cleanness of the heart. Therefore, toward this goal it ought to be directed our mind, and when it would happen to get our heart a little astray from the right path, let`s immediately turn it back, directing it toward the aimed purpose, like after a ruler of the builder. This one being known by the Saint Apostle Paul, he says: "The ones from behind, I am forgetting them, and toward the ones from beyond, I am stretching myself, I am running toward the target, at the reward of the calling from above, of God[209]. That`s why, for this goal we do all of these, for the ones we disregard everything: and the country, and the nation, and the treasures, and the entire world, to gain the cleanness of the heart. And if we will forget about this goal, we will be forced, as ones who walk into the darkness, and who travel besides the

[209] Philippians: 3, 13-14: KJB: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, // I press toward the mark for the prize of the high calling of God in Christ Jesus."; 3, 13-14: ROB: "Brothers, I still not reckon to have it conquered, // But one thing I do: forgetting the ones which are behind me, I am running at the target, at the reward of the calling from above, of God, into Jesus Christ."

right path, to stumble many times and to get astray. Because, to many it happens that, disregarding the beginning o the rejection of the world, the money and the entire world, after that they light themselves by anger and by hate for a book, for a hoe, for a pen, or for a needle. They would not suffer these ones, if they would remember the goal for which they have rejected all the things and the world itself. Because for the love of the neighbor we despise the wealth, lest, arguing for it, and increasing our inclination toward the anger, to fall down ourselves from love. When, so, for vain things, we show the same anger against the brother, we have fallen down from the goal, and we have not any use from the rejection of the world. Knowing these ones, the blessed Apostle said: "If I would give my body to be burned, and I have not love, it is useless to me". Let`s learn from here, that the consummation does not come with the rejection of the wealth and of the things, but after the achievement of the love, of which features the same Apostle describes them as the followings: "The love does not envy, does not get angry, does not brag, does not excite, does not think the evil"[210]. All these, together, comprise the purity of the heart. For this one we ought to do everything: to despise the money, to insist into fasting, and into watchfulness with joy, and to pass our time into the reading of psalms. And if we would be sometime impeded from these ones, by a blessed cause, let`s not give that one to the forgetfulness. Because, it is not so big use after the fast, as much it is the lost after the anger; neither the use from the reading, as the hurt from the despising and from the sadness of the brother. The fasts, the watchfulness, the readings of the Scriptures, the rejection of wealth, and the rejection of the entire world, they are not the consummation itself, but, like it was said, the tools of the consummation. Because, not into these ones stays the consummation, but with these ones the consummation it is won. Therefore, in vain are we praising ourselves with the fast, with the watchfulness, with the poverty and with the reading of the scriptures, if we have not achieved, love toward God and

[210] I Corinthians: 13, 3: KJB: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."; ROB: "And if I have had the gift of the prophesy and all the mysteries I would know them, and every science, and if I would have such a faith, to move even the mountains away, and love I have not, nothing I am."

toward the neighbor. Because, the one who has achieved the love, he has God into himself and his mind it is always at God".

To these ones Gherman said: "But who can, till he is connected with his body, to have his mind always to god, then not to think to anything else: neither to the investigation of the sick ones, nor to the receiving of the foreigners, neither to the work of hands, or to the other forced bodily sufferings? And at the end, how the mind of the man will be able to see God always, the Unseen One and the uncontained, and to pass forward undivided by Him?" Moses answered: "To see God unceasingly and to remain undivided by Him, in the way that you considered it, it is impossible to the man who it is carrier of his body and yoked with the helplessness. In the end, how will be able the mind of the man to eternally see God, the Unseen and the Uncontained One, and to live undivided by Him?" Moses answered: "To see God unceasingly and to remain undivided by Him, in the way that you consider it, it is impossible to the man, body bearer of a body and yoked with the helplessness. But, into another way it is possible. Because, the seeing of God, it happens in many ways, and in many ways it is understood. Because, God it is not known only into His happy and boundless being, for this was kept only for His Saints, into the age that it is to come, but also from the glory and from the beauty of His creatures, from His government and His behavior, and from the mighty works that He shows in each generation through His Saints. Because, when we cogitate at his unmeasured power, and to His sleepless eye, which sees the hidden ones of the hearts, and from which nothing can be hidden, we do not anything else but to admire Him with our hearts overwhelmed by fear and to worship Him. And when we think that all the drops of the rain, all the sand of the sea, and all the stars of the heaven, are counted by Him, we remain amazed by the glory of the nature, and of the omniscience of the Builder. When we meditate, then, at His unspoken wisdom, His love of men and at His unperceived love of people, and at His unfathomable long suffering, which suffers the countless mistakes of the men, it comes to us to worship Him from all our soul. And when we cogitate at His boundless love towards us, because even we did not any good, He received to make Himself a man, being God, to deliver us

from straying, we raise ourselves toward desiring of His. At last, when we reckon that He has defeated into us His enemy, the devil, and He gives us the eternal life only for our decision and for our inclination toward good, our heart urges us to worship Him. But there are also other countless sights as these, which rise up into us, according to our ascesis and to the measure of our purity, and through which we watch at and we understand God."

But again Gherman asked: "From where it comes that often, without our will, many memories and many wicked thoughts, they bother us? These ones steal us without us realizing it, snaking into us hidden, and into a thin way, then we not only are unable to stop their entrance, but with a great difficulty we even know them. We pray unto you to show us, if it is possible for the cogitation to get entirely rid of them, and not to be ever bothered by them?" Moses said: "it is impossible not to ne the cogitation bothered by these memories, but it stays in the power of everyone who strives himself, either to receive them and to tarry close to them, or to cast them away. It not hung on us that they come, but their banishment stays into our power. The straightening of our cogitation stays into our decision and into our endeavor. When we cogitate with understanding and ceaseless at the law of God, and we pass our time into psalms and songs, into fats and into watchfulness, and we remember ceaseless about the future ones, about the Kingdom of Heaven, about the hell of fire, and about all the deeds of God, the evil thoughts become fewer and they are no longer finding place into us. When we tarry instead into wordly cares and into bodily thoughts, and we even loosen us at vain and worthless words, the wicked thoughts. Because, as the mill, while it is moved by the water, cannot stop by itself, but it is in the power of the miller to grind wheat or tares, as so also our cogitation, being constantly into movement, cannot stay without thoughts, but stays into our power to think either the spiritual ones or the bodily ones".

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Seeing[211] the old man, that we wonder and that we are very keen about his words, keeping the silence for a little while, he said again: "Because, for your interest I have prolonged so much the word, and you still have benevolence, so from this I reckon that you really are thirsty after the teaching of the consummation, I want to tell you about the most valuable good, which is the power of discern the things, in other words: the right judgment.

This one it is amongst the other virtues like a high and kingly citadel. I want therefore to show its overwhelming height and its use, not only through my sayings, but also through the opinions of the ancient fathers, because God shows His grace to the interpreters, according to the worth and to the longing after knowledge of the listeners. This one it is not a small virtue, but one of the most important gifts of the Holy Ghost. Because, the Apostle says: "To someone it is given through the Holy Ghost the word of wisdom, to another one the word of the knowledge into the same Ghost, to another one faith, to another one the gift of healings, to another one the power to discern the spirits"[212]. Then, finishing the enumeration of the spiritual gifts, he adds: "all these are worked by one and the same Ghost"[213]. See, therefore, that it is not small, neither earthly, the gift of the discernment, but one of the biggest gifts of the godlike grace. So, if the monk won`t strive with all his power to achieve this gift, and he won`t be able, through a sure thinking, to make the difference of the ghosts which come upon him, he will need, as one who wanders into the night, not

[211] Until here it was the dialogue number I (Migne L. P. 49, 477-532); from here starts the dialogue number II (see Migne, L. P. 49, 523-558).

[212] I Corinthians: 12, 8-11: KJB: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; // To another faith by the same Spirit; to another the gifts of healing by the same Spirit; // To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues"; 12, 8-11: ROB: "That to one it is given, through the Holy Ghost, word of wisdom, and to another one, after the same Ghost, the word of the knowledge. // And to one it is given, into the same Ghost, faith, and to another one the gifts of the healings, into the same Ghost; // To one, works of wonders, and to another one, prophesy; to one the discernment of the ghosts, and to another one kinds of languages, and to another one, the interpretation of the languages."

[213] I Corinthians: 12, 11: KJB: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."; 12, 11: ROB: "And all these are worked by one and the same Ghost, Who shares to everyone, differently, as He wants."

only to fall down into the most dreadful precipices of the sin, but to stumble also on the right and smooth ways.

I remember that once, in the time of my youth, being in the places of Thebaid, where the blessed Anthony was living, some old fathers gathered at him, to search, together with him, for what is the consummation into virtue; namely, which from all the virtues is the biggest one, and can guard the monk unharmed by the nets and by the deceiving from the devil? So, everyone expressed his opinion, according to the skillfulness of his mind. Some of them said that the fast and the watchfulness, because through these ones being cleansed and sharpened the cogitation, it can approach to God more easily; others said that the poverty and the despising of your own things are bigger, because through these ones, the cogitation escapes from the much weaved ropes of the wordly cares and can approach easily to God. And other ones, put above the virtue of the almsgiving, because Our Lord said into the Gospel: "Come, the blessed ones of My Father, to inherit the Kingdom, which was prepared for you from the creation of the world, because I was hungry, and you gave me to eat"[214], and the other ones.

After that everyone, in this way, told his opinion about through which virtues the man would better to approach to God, and almost entire night has gone with this research, after all them, answered the blessed Anthony: "All these ones that you said are needed and useful to them who search for God and desire to come to Him. But we cannot give the honor of being the first one, to these virtues, from the following reason: I know many who have melted their body with the fast and the watchfulness and they passed through wilderness, and with the poverty so much they strived, than not even the daily bread they did not left on their own responsibility; and they did so much almsgiving, than it would not be enough all things from the entire world to share them. But after all these, they

[214] Matthew: 25, 34-35: KJB: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: // For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:"; 25, 34-35: ROB: "The King will say to the ones from His right hand: Come, the blessed of My Father, inherit the Kingdom that was prepared from the creation of the world. // Because I was hungry and you gave Me to eat; thirsty I was, and you gave me to drink; stranger I was, and you received Me.

have fallen down and rolled over into sin. So, what has made them, to have lost from the right path? Nothing else, after my understanding and my opinion, than they had not the gift of discernment. Because this one teaches the man how to guard himself against all that gets over the measure, in both sides, and to walk the kingly path. It lets not the monk, to be stolen, through the restraint beyond measure, by the path from the right hand side, neither to be pulled, through carelessness and slackness, by the ones from the left hand side. This gift of discernment it is some sort of eye and enlightener of the soul, according to the word of the Gospel, which says: "The enlightener of the soul it is the eye. Therefore, if your eye will be clean, your entire body will be enlightened. And if your eye will be darkened, your entire body will be darkened"[215]. And so it is. Because this one, researching all the thoughts and the deeds of the man, discerns and removes all evil thing, unpleasant to God, banishing the straying away from the man. This one we can find it out from the stories of the Holy Scriptures. Like this, Saul, to whom was entrusted for the first time the kingdom of Israel. Because he had not this eye of the right reckoning, being darkened to his mind, he did not know to judge that more pleasant is to God to listen to the commandment of the prophet Samuel, than to bring sacrifice before God. And so, what he did believe that straightens before God, that one made him to stumble and to be removed from kingship. He would have not suffered this, if he would had into him the light of the right reckoning. For this, the Prophet calls it "sun", saying: "The sun not to set down into your anger"[216]. But it is also called "rudder of the life", as it is written: "They into whom there is not governance, they fall like leafs". The Scripture calls it also "counsel" and teaches us that without it not to do anything. Therefore, not even the spiritual wine, which makes glad the heart of the man, it is not allowed to be

[215] Matthew: 6, 22-23: KJB: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. // But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"; 6, 22-23: ROB: "The enlightener of the body is the eye; if your eye will be clean, all your body will be enlightened. // And if will be evil your eye, your entire body will be darkened. So, if the light which is into you, it is dark, then the darkness, how much more!"

[216] Ephesians: 4, 26: KJB: "Be ye angry, and sin not: let not the sun go down upon your wrath"; 4, 26: ROB: "Get angry, and err not; let not the sun to set down over your anger".

drunk without right reckoning[217]. Because says the word: 'With counsel it is drunk the wine". And again says: "As a fallen down city and without walls, as is the man who does not everything with counsel"[218]. Into the righteous reckoning there is the wisdom, into it there are the understanding and the feeling, without which cannot be built neither our house from the inner inside of us and cannot be gathered nor the spiritual richness, according to the word: "With wisdom is built the house and with the mind it is renewed and with the precaution are filled in the chambers with wealth"[219]. This is called also "hard food", being given the fact that only them who, after habituation, they have learned their senses to distinguish right from wrong, only they are capable by it. From all these it is shown clearly that no virtue it is born and stays unmoved to the end, without the right judgment. "She is the mother and the guardian of all virtues". This was the reckoning and the opinion of Saint Anthony, to which rallied also the other fathers.

And to strengthen the word of Saint Anthony with some newer parables, you too remember of Iron and of his pathetic fall that he endured, not so many days ago, on our sight, because through the mocking from the devil, he has fallen from the height of his living into the depths of the death. We remember him that for fifty year he has been living in the wilderness next to us, dwelling in great harshness and perseverant restraint. He searched for wilderness and loneliness harder than anyone from here. Thought, after such great tiredness and fights, being mocked by the devil, he rolled over into a very heavy fall, than he brought all the Fathers and

[217] Psalms: 104, 15: KJB: "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."; 103: 16-17ROB: "To get out bread from earth, and the wine rejoice the heart of the man; // To rejoice the face with oil and the bread strengthens the heart of the man.".

[218] Proverbs: 25, 28: KJB: "He that hath no rule over his own spirit is like a city that is broken down, and without walls."; 25, 28: ROB: "As a city with a breach and without wall, as is the man to whom lacks the self control."

[219] proverbs: 24: 3-4: JKB: "Through wisdom is an house builded; and by understanding it is established: // And by knowledge shall the chambers be filled with all precious and pleasant riches."; 24: 3-4: ROB: "Through wisdom it is raised up a house, through good reflections it is strengthened // And through knowledge are filled in with all kind of expensive and pleasant richness."

the brother from the wilderness to inconsolable grief. Would not this happen, unto him, if he would have been strengthened into the virtue of the right reckoning; which would have taught him not to have confidence in his own judgment, but to listen to the advices of the Fathers and of the brothers. But he, leading himself after his own opinion, he increased so much the fasting and the separation from people, than not even at the feast of Passover he was not coming at the church, lest, meeting with the Fathers and the brothers, to be forced to eat together with them, vegetables or something else, from the ones which were brought to the refectory, and to seem to him that he has fallen from his own rule. So, after he was deceived for a long time by his own will, receiving the angel of satan and worshipping him like an angel of the light, he received the commandment to cast himself at the midnight into a very deep fountain, to know with the deed that he would not be in danger, being given the great virtue that he has it and his toil after God. And he, not discerning with the judgment who advices him to do this, but being darkened at understanding, he cast himself into the fountain at the midnight. After a while, finding out the brothers about the happening, only with a great effort they could get him out of there, almost dead. And after they got him out, he lived two days more, and in the third one he died, leaving to the brothers and to the old Paphnutius inconsolable grief. This one, urged by his great love of people, and remembering the great toil of that one, and the many years in number that he suffered into wilderness with dedication, he did not left him without the remembrance and the offering of the asleep ones, lest be counted with those who committed suicide.

But what can I say about the two brothers, who were living beyond the wilderness of Thebaid, where was once living also the blessed Anthony? These ones, being urged by a reckless thought, they counseled themselves to go into the most inner wilderness, which it is very large and not worked, deciding to not receive any food from the man, but only that one that God will give it to them, in a wonderful way. Being met these ones, wandering through the wilderness and starving, Mazikis, the most savage and cruel from the savage tribes, they changed, through godlike arrangement, the savageness of their nature, in love for people, and welcomed

them with bread. Then, one of the two brothers, coming at the right judgment, he received the bread with joy and thankfulness, considering that these people, so cruel and so savage, who enjoy always to shed human blood, would not have mercy of them, who were so perished, and would not brought them bread, if they would have not been urged by God Himself. The other one, however, rejecting the food, as being brought by the people, and persisting into the reckless thought, he died by hunger. Though at the beginning, both of them were wrongly advised each - other, putting into their mind a reckless and killer thought, though one of them, coming to the right judgment, he directed toward good what he hastily and recklessly decided. The other one, however, persisting into the insane imagination and situating himself outside of the right judgment, he attracted death upon himself, which God wanted to deviate it from him.

What can I say also about that one, on whose name I do not want to tell it, because he is still alive? He received often the devil in the image of angel, and he also received discoveries from that one, seeing ceaseless into the cell such a light as from a lamp. Eventually, that one commanded him to bring sacrifice to God his own son, which he had with him into the Monastery, to be vouchsafed of the honor of the patriarch Abraham. And so much he listened to the advice of that one, than, if his own son would have not realized that he was sharpening the knife and prepared the ropes with which to tie him as for a burnt offering, he would have done the insane crime, if his son would have not escape by run away.

We would have prolonged the word, for a long time telling also the story of one from Mesopotamia, who, despite of proving such a great restraint than he stayed for many years locked into his cell, eventually he was mocked with devilish discoveries and dreams, than after so big labors and virtues, with which he surpassed all the monks who were living there, he felt in Judaism and received the circumcision. Because, wanting to deceive him, the devil showed to him for many times, true dreams, that through these ones to make him receive easily the straying, at which he wanted to bring him. So, he showed into a night the nation of the Christians, led by the Apostles, and with the martyrs, darkened, all of them covered by all shame and destroyed by grief, and in an another

side, a contrary, the Jewish people, with Moses and with the Prophets, enveloped in a shiny light, and feasting in joy and happiness. So, he was advised by the deceiver, that if he wants to take part at that happiness and at the joy of the Jewish people, to receive the circumcision, and he himself, letting to be deceived, he did it so.

From all I have told you it is seen very well that all these people would not have been mocked so badly and pathetic, if they have achieved the gift of discernment.

After these, Gherman said: "It was shown enough, with new examples and through the words of the Fathers of old, that the right judgment, it is the spring, the root, the head, and the connection of all virtues. But we wish to find it out how to gain it? And, how it is possible to recognize the right judgment, that one from God, unlike the liar one, the deceiver one, and the one from the devil?" Abba Moses answered: "The true right judgment it is not achieved but through the true humbleness, that makes us to show to the Fathers not only the deeds, but also our thoughts and certainly not be confident in our opinion, but in all things to follow the exhortations of the elders and to think that is good what they will consider as such. This one not only makes the monk to remain unflinching from the right path through the true discernment, but also guards him unharmed against all the traps of the devil. Because it is impossible to fall into the deceiving of the devils the one who organize his life according to the judgment and to the opinion of the advanced ones. Indeed, even until somebody has not achieved the gift of the right judgment, through the fact itself, that he shows to the Father his evil thoughts, dries them and makes them weaker. Because, as the snake, got out to the light from the hiding place, tries to run and hide, like so are the evil thoughts, revealed through consummated confession, are in a hurry to run away from man.

And, to understand this virtue even better from an example, I will tell you the story of the deed of Abba Serapion that he himself remembered to those who were coming to him, to know how to guard themselves. He said like so: "When I was younger, I was living together with my Father. And it was happening to me that, after we ate, I stood up from the table, I was stealing a biscuit, being urged by the devil, and I ate it without the old man`s knowing. So, by persevering I into this,

for a while, I was defeated by this habit and I could not stay against it. The conscience was rebuking me, but I was ashamed to tell it to the old man. It happened however, through the care of the loving of people God, that some of brothers came to the old man, for spiritual use. These ones asked him about their thoughts. And the old man answered to them: Nothing harms harder the monks, and nothing enjoys more the devils, than the hiding of the thoughts to the spiritual Fathers. Then he spoke them about the restraint. Telling he them these things, I came into my senses and thinking that God has discovered to the old man my wrongs, I felt myself humble and I started crying. Then I removed the biscuit from my clothes` bosom, which I was stealing it according to my bad habit, and throwing myself down to earth, I asked forgiveness for the past ones and prayer for strengthening for the ones which will come. Then the old man said to me: O, son, you have been delivered, even if I kept silence, by your confession. Telling about your mistake, you have stabbed the devil, which was hurting you, through your silence. Until now you have made him to master over yourself, because you have not spoken against him, and you have not put him out from your heart in plain sight. From now on, he will have no place into you, because you have put him out from your heart in plain sight. And have not finished the old man his word, and behold the devilish work was shown like a flaming fire, getting out from my bosom, and the cell was filled by stink, so much than the brothers have reckoned that a lot of brimstone was lit. So, then the old man said: Behold, through the sign which was done, the Lord has given confirmation to my words and to your deliverance. So was put away from me, through confession, the passion of the greediness of the belly and the devilish work, insomuch that not even through my mind did not pass anymore such a lust". Behold so, that even from the ones said by Abba Serapion we learn that, we will be worthy of the gift of the true discernment, when we trust not to our opinion, but to the teaching of the Fathers. Because through no other mistake, the devil brings the monk easier into precipice, like through the one which convince him to reject the advices of the fathers, and to follow his own judgment and will. We must take example also from the human crafts and from the sciences. If those ones, which

we touch with the hands, and we see them with the eyes, we cannot learn them from ourselves, but we need somebody to teach us and to direct us towards good, how there could not be insanity to believe that the spiritual art does not need a teacher? Especially that it is hidden and unseen and can be seen only by the clean heart. And the failure into this art does not bring only temporary loss, but the eternal loss and death of the soul".

Then Gherman said: "Often, some fathers, listening to the thoughts of the brothers, not only they did not heal them, but they also condemned them and brought them to despair. This one made many to be ashamed to confess and to cover themselves with a veil of liar awe. We ourselves have known a happening like this in the places of Syria. Because, some brother confessed his thought with all cleanness and with all the sincerity to one of the elders from there, unveiling, without any shyness, the hidden ones of his heart. And that one, immediately that he heard, he started to get angry and to rebuke the brother, reviling him for such evil thoughts, than, many of them, hearing this, they felt shame to confess their thoughts to the elders".

Abba Moses answered: "It is good, like I said before, to not hide your thoughts to the Fathers. But do not confess them to anyone, whom you have come across, but show them to the spiritual elders, who have the gift of discernment and not to them who are whitened by age. Because, many, looking at the age, they confessed their thoughts, but instead of receiving healing, they fell down into despair due to the lack of the skillfulness of the elders. There was some very zealous brother. This one, being very troubled by the devil of the fornication, he went to an elder and confessed his thoughts. And this one, being unskilled, he got upset after he listened him, and told him that he is a jerk and unworthy of the monastic order, because he received this kind of thoughts. Hearing these ones, the brother fell into despair and leaving his place, he was turning back into the world. On his way, by divine arrangement, he met Abba Apollo, the most tried from the Fathers, who, seeing him disheartened, and very gloomy, asked him, saying: "Son, by what reason, are you so upset?" This one, at the beginning, for his big sadness, did not answer anything to the elder; a little later, being much prayed for the

elder, he told the ones of him, saying: “Because I am often upset by the thoughts, I went and I confessed myself to a certain elder, and after his word I have not any hope of salvation and being disappointed I am going into the world.” Hearing these ones, Abba Apollo, comforts the brother and advices him a lot, saying: “Do not wonder son and do not despair about yourself, because I am at the age of the gray hairs, and despite of all these, I am very much troubled also by these types of thoughts. So, let yourself not discouraged for this warmth, which cannot be healed insomuch through human effort, but through the love of people from God. Give me like a gift only this day from today and turn yourself back to your cell”. And the brother did so. And Abba Apollo, after separated from him, went to the cell of that elder father who disappointed the brother. And stood outside, and he prayed with tears to God, saying: “Lord, the One Who let coming temptations for our use, turn over the war of the brother upon this elder father, that through trying, to learn at his old age, what for a long time he did not learn, namely to suffer together with the tempted ones”. And after he finished the prayer, he immediately saw a blackamoor staying close to the cell and firing arrows over the old man, who, being wounded by them, started to turn over here and there, as into a drunkenness, until, not being able to suffer anymore, he get out from his cell, on the same path on which the young man was turning back into the world. Abba Apollo, knowing what happened, welcomed him, saying: “Where are you going and what reason troubled you so much?” And the old man, feeling that the Saint knows all about him, did not say anything, being ashamed. However, Abba Apollo said to him: “Turn back into your cell and from now on know your weakness, and consider yourself either not known by the devil or not noticed by him, because you were not found worthy to fight with him. But what am I saying “fight”, while you were not able to suffer neither his one day attack. And this one has happened to you because, receiving you a young man fought by the enemy, instead of encouraging him towards the battle, you have brought him to disappointment, not taking heed at the wisdom commandment, which says: “Liberate the ones dragged to

death, and not cease to redeem the ones brought to be stabbed"[220]; but nor to the parable of Our Savior, Who says: "The crushed reed, do not break it, and the smoking flax do not quench it"[221]. Because, nobody would suffer the plot of the enemy, neither quenches the fiery overheating of the nature, if the gift of God would not strengthen the human weakness. So, after this work was fulfilled, savior to us, let us pray to God to remove that whip, which was let upon you. Because, He brings the sufferance and again He heals, he wounds us and with His own hands he makes whole, He humbles us and he raises us, He kills and He resurrects, descends to hell and rises up". Saying these ones and praying themselves, immediately was that old man delivered of the war that was upon him. Then, he advised him to ask from God word of teaching, to know what to say at the right time.

So, from all the ones said, let us learn that there it is not other safe way to salvation but this one: To confess your thoughts to the Fathers, the ones with the most right judgment, and to let yourself to be guided towards the virtue by them, and not at all, by your own thought and by your opinion. Even if it happens to somebody to find a simpler or not so skilled elder, for this he must not avoid confessing his thoughts to the most skilled Fathers and to disregard the tradition of the ancestors. Because, also these ones, not from their own advice, but from the advice of God and of the inspired Scriptures, they have left to the descendants the advice to ask them who have advanced more than they. We can learn this also from many others examples which are comprised into the inspired by God Scripture, but especially from the story of Samuel. This one, being dedicated to God, from his childhood, by his mother, and being worthy to God to speak him, though, he did not believe to his own thought, and, being called once, and twice, by God, he ran to the old father Ili, and after the advice of this one, he organized the way in

[220] Proverbs: 24: 11: KJB: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain"; ROB: "You deliver that ones, who are dragged to death, and the ones who are brought tottering to stabbing, you escape them!"

[221] Matthew: 12: 20: KJB: "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory"; ROB: "Crushed reed he will not break and smoking flax he will not quench, until he will bring forth, toward victory, the judgment."

which he must answer to God[222]. The one that was found by God worthy to Him through His calling, he wants to advise him through the guidance and the commandment of the old man, that through this to be guided to the humbleness.

And on Paul, being called by Christ to Himself, and speaking to him, even if he could open his eyes immediately and to teach the mystery of the consummation, he sends him to Ananias and commands him to learn from that one, the path of the truth, saying him: "Arise yourself, enter into the

[222] I. Samuel: 3, 1-11: **KJB**: "And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. // And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; // And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; // That the Lord called Samuel: and he answered, Here am I. // And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. // And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. // Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. // And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. // Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. // And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth. // And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle."; **ROB**: "And the child Samuel ministered to God under the advice of priest Eli. In those days the word of God was rare and neither the visions were frequent. // And behold in that time, when Eli was laying at his place and his eyes started to close and he could not see; // When the candlestick of the Lord has not quenched yet and Samuel was lying in the tent of God, where the Ark of God was, // The Lord shouted towards Samuel: "Samuel, Samuel". And he answered: "here I am!" // And he ran to Eli and said to him: "Here I am! Why did you call me?" That one, however, he answered: "I did not call you. Go and sleep!" And Samuel went and lay down. // And the Lord called Samuel for second time: 'Samuel, Samuel!". And this one rose up and came again to Eli and said to him: "Here I am! What for you did call me?" And that one said him: "I did not call you my son. Go back and sleep!" // Samuel did not know, then, the voice of the Lord and the word of the Lord was not discovered to him yet. // But, the Lord called Samuel for the third time. And this one rose and came to Eli and said: "Here I am! Wherefore did you call me?" The Eli understood that God called the child. // And Eli said towards Samuel: "Go back, and lay you down, and when the One Who called you, will call you again, you say: "Speak, Lord, because Your servant is listening!" And Samuel went, and laid down at his place. // And the Lord came and stood and called like the first time, and like the second time: "Samuel, Samuel!" And Samuel said: "Speak, Lord, that Your servant is listening!" // The Lord said towards Samuel: "Behold, I will do in Israel a thing, than whosoever will hear about it, both ears will whiz to him."

city and there will be told to you what you have to do"[223]. Through these ones, He teaches us to follow the guidance of the ones who traveled before us, lest, being wrongly understood the ones that were spoken good by Paul, to be taken by the descendants as an example of boldness, wanting each of them to be guided to the truth by God Himself, as Paul was, and not through the advice of the Fathers. That these are so, we can find out not only from the said ones, but also from the ones shown by the Apostle through deeds, as he himself writes: "I went up to Jerusalem to see Peter and Jacob, and I have shown them the Gospel that I preach, lest running, to run in vain"[224]. And he did this, even he was accompanied by the Holy Ghost through the power of the signs that he was doing. Who would be, therefore, so proud and self-conceited, than to arrange his living according to his own opinion and judgment, when the Pot of the Choice confesses that he needs the advice of the Apostles, the ones from before him? It is clearly seen, also from these ones, that the Lord does not discover to anybody the path of the consummation, but only to them who are guided towards it by the spiritual Fathers, like also the Prophet says: "Ask your Father and he will herald to you; ask them who are older than you and they will tell you".

We are debtors, therefore, to achieve with our entire power and zeal, the gift of discernment, which will be able to guard us unharmed, against the stretching over the measure, toward both sides. Because about both of them, the Fathers say, are equally deleterious: either the stretching over measure of the fast or the satiety of the belly; either the watchfulness over measure, or the satiety of sleep; and the same are all the passing over the measure. I have met some ones who were not defeated by the gorging of the belly, but they were downed by

[223] Acts: 9: 6: KJB: "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." ROB: "And he, trembling and being frightened, said: "Lord, what do you want me to do? And the Lord said: "Arise, enter into the city, and it will be told you what you must do."

[224] Galatians: 2, 2: KJB: "And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain."; ROB: "I went up according to a discovery, and I showed them the Gospel that I preach it to the Gentiles, especially to them who are the most important ones, lest not run, or ran, in vain."

the fasting without measure, and they have rolled over towards the same passion of gorging the belly, due to the feebleness that has come to them as a result of the fasting without measure. I remember that also I have suffered one like this. I was restraining myself so much, than I forgot about the need of food even up to two or three days, and by any means I would not wanted any food if I would not have been urged by the others to eat. And also, by the plot of the devil insomuch the sleep ran from my eyes, than many nights I remained awaken and I prayed God to give me some sleep. Harder I endangered myself due to the privation of food and due to the watchfulness without measure, than because of the satiety of the belly and of the many sleep".

With such wonderful teachings Saint Moses rejoiced our heart, than we, benefiting, we did not know how to glorify God, Who gives so much wisdom to them who fear Him.
To Him it behooves, the dominion and the honor, forever and ever, Amen.

Nilus the Ascetic

The Life and His Writings

Under the name Nilus the tradition has left to us a multitude of spiritual writings, which certainly are from many authors. For example the author of the collection of "Letters"[225] in four books it seems to be different of the author of the seven "Stories"[226], which describe the killing of the monks from the Sinai Mountain, with the occasion of the invasion of the barbarians into that holy place. "The Letters" confess that they are put together by an abbot of a monastery from next to Ancyra (Ankara from today). And into the "Stories" it is shown to us as a narrator an elderly ascetic, who has left all for the sake of God, and he has retired, together with his son Theodoulos, at the Sinai Mountain, living as an ascetic. There happened, after a while, the incursion of the barbarians and the killing of many monks, with which occasion Theodoulos was taken into slavery, and his old father escaped by fleeing. But Theodoulos managed to escape from slavery, and to meet again with his father.

Although the old man from these "Stories" does not give his name, he was reckoned to be one with Nilus, to whom it was easily put together a biography based on the data from the "Stories", and also to him were attributed the "Letters" and all the other writings which are kept under his name. Into the Synaxarion from the Constantinople from the 10th century[227], and at the historian Nicephorus Callistus from the 14th century[228], this biography has the following shape: "Nilus, born from a family of nobles from Constantinople, has had in the time of the Emperor Theodosius (379-395) the high position of the prefect of the Capital. He was living into a happy marriage,

[225] Migne, G. P. 79, 81-581.
[226] Narrationes, G. P. 79, 589-694. To this result has reached K. Heuser in his researches, laid down on paper in many writings, from which we remember here: Untersuchungen zu Nilus dem Aszeten, in Texte und Unterschungen zur Geschichte der altchristlichen Literatur, 42, 2, Leipzig 1917.
[227] This Synaxarion it is edited by H. Delehaye in "Prophilaeum ad Acta SS. Novembris", Bruxellis 1902, p. 217.
[228] Nicephorus Callistus, Historia Ecclesiatica 14, 54, at Migne G. P. 146, 1256.

having a son and a daughter. By love of God he left his happy life in this world and retired with his son Theodoulos at Sinai, while his wife retired with their daughter in the wilderness of Egypt. The barbarian hordes washed in a bath of blood the Sinai Mountain. Nilus escaped by fleeing, Theodoulos was taken by surprise. But he succeeded in a short time to escape and to find his lost father. The Bishop from Elusa, at the border between Arabia and Palestine, ordained into priests both the father and the son. The rest of his life Nilus spent again into the Sinai Mountain.

But these data, mostly taken from the "Stories", do not match with most of the writings known under the name of Nilus. This one, after he has become a monk, he lived, if not all the time, but at least a long time at Ancyra in Galatia. He was not a hermit, but a monk in a coenobitic community, and abbot of a monastery. Into the "Letters" he shows himself steadfastly like a teacher of the young monks. He always asks that the monk to break off the connections which tie him to the relatives, what does not fit to the old man from Sinai, so close bonded to his son. Thereby, the name "Nilus the Sinaite", used in the latest time increasingly more, does not seem to be fitted for our author. More fitted is the older name "Nilus from Ancyra", or "Nilus de Ascetic". It is missing any news that this Nilus would have ever been to Sinai. He was enjoying at the end of the 4th century of a big notoriety. From his letters we find out that the ruler of the Goths, Gainas, who probably died at 23th of December 400, entered in theological – dogmatic talks with Nilus. At a request of the emperor Arcadius, to pray for the Constantinople so hard tried "by frequent earthquakes and heavenly fire", Nilus answers in a letter from the year 407, that he cannot fulfill his wish, because these beatings come because "it was exiled the pillar of the Church, the light of the truth, *the trumpet of Christ, the His Beatitude bishop John*"[229]. This fact and the using of the writings of Saint John Chrysostom, show that Nilus was a big admirer of this one. From other letters it is seen the fact that Nilus has lived in the time of Nestorian strife, he himself representing the right teaching of the Church. Because it seems to have been living

[229] Ep. 2, 225; Migne G. P. 79, 336.

to an old age, he could be living until the time of the Synod from Ephesus (431).

The writings which belong in an almost sure way to Nilus the Ascetic are the followings:

1. The remembered collection of "Memories", divided in four books. From the 1600 letters, some of them have resulted through the dividing of some of the bigger letters, or from the adding together of some of the smaller ones; other are shown to us in a curtailed shape, some of them they are again almost literal duplicates of some other letters, or extracts from certain writings of Nilus or of some other writers, especially of Saint John Chrysostom. But making abstraction of these operations, which could have been made by the oldest copyists or in some part by Nilus himself, the body of the "Letters" represents a unity and comes in general from the same abbot from Ancyra. These letters are the mail of a spiritual guide, addressed to some persons from all the social layers, but especially to the priests and to the monks, showing to them the ideal of the consummated life, which can be reached through the graduate shaping of the own self after the form of Jesus Christ, to Whom we must not be only disciples, but also imitators. In this purpose it is asked a victory over the passions of the body, a turning back of the soul inside itself to find out the quietness and of the state of dispassion, the obligatory condition for the unity with God through contemplation. The grace of the full dispassion cannot be gained, however, in the earthly life. The continuous struggle it is necessary also due to the motif that the man while he is alive he can ever fall again into the passionate state. But the ascesis it is not a purpose in itself, but only a mean to get rid of passions, namely to reach the dispassion *(απάθεια)*. Into the letters, as in all his writings, Nilus proves to be a great master in the allegorical interpretation of the Holy Scriptures, especially of the Old Testament.

2. Also of the Nilus it is the "*Ascetic word*"[230], into which there are many parallels with texts from the "Letters". It was addressed to some monks from a coenobitic community, having they a weakened monastic life, around the year 425. In

[230] Ed. in Migne G. P. 79, 720-809 (Tractatus de monastica exercitatione) and in Greek Philokalia (Athens 1893) volume I, p. 111-139. The text from the Philokalia it is not divided in chapters like the one from G. P.

this writing, Nilus begins through showing what the monastic life is, these true philosophy of life, left us by Christ, and practiced in an elevating way by the forefathers (Chapters 1-5). He describes after its decay through the preoccupation of the material ones and combats with strength this tendency (Chapters 6-19). O big part from the writing occupies with the duties of the abbots and with their features (Chapters 20-44). Especially beautiful it is the part in which he shows the reasons for which the ones who have embraces the monastic life they must not keep anymore any connection with the world (Chapters 45-75). Using the idea of Aristotle, naturalized into the Christian ascesis by Evagrius, that every seen things, every known idea, they give to the mind a certain shape, Nilus says that the monks, separating themselves from the world, they have decided to erase from their mind any shapes of the things which arise into them the passions. But if they come back to the memory of those things, or to the worries like the ones from the world, it continues to shed into them the river of the shapes, which engages their soul into the lower ones. "If other and other shapes will enter, he (the monk) won`t be able to erase neither the ones from before, the cogitation being occupied with the ones who come. Through this, his effort to cut off the passions, it is made, in a necessary way, harder, these ones gaining power through their gradual increasing, and covering the revelator power of the soul[231], with the imaginings which are added continuously, like a river into a ceaseless flowing. They who want to see the river bad dried, remaining into it only a few things worthy to be known, they succeed nothing scooping the water from the place where they thing there it is what they are searching for, because the water which flows from above immediately fills in the emptied place. But, if they stop the flowing from above, the dried land it will be shown to them, to find out the desired ones. Likewise, it is easier to empty the shapes which give birth to the passions, when the senses do not bring anymore the ones from outside. But when these ones send inside like a torrent the faces

[231] In the Romanian translation, Priest Professor PhD Academician Dumitru Staniloae uses the expression: "puterea străvăzătoare a sufletului". In "Romanian Explicative Dictionary" we have found as the equivalent for the figurative sense of the verb "a străvedea", the followings: "to be made seen", "to come to light", "to be proved" or "showed", and "to be revealed" (E. l. t.`s n..

subjected to the senses it is not only hard, but even totally impossible to clean the mind of such a flooding (Chapter 48; G. P. 78, 777-780). In his writing, Nilus does not follow the soul to its positive meeting with God. But he describes all the stairs until next to this meeting, from which the highest one it is the complete cleansing of the soul of any shape, for, not being limited[232] by any contour, to be able to receive the Limitless One. Nilus describes the entire negative development of the soul, namely the ascesis itself, to stop at the point where the ascesis passes into mysticism, the negative effort into the living of the mysterious positive presence of God.

But Aristotle said that the mind does not only receive the imprints of the exterior images, but also gives shape to the known and seen things. Nilus naturalizes in the Christian ascesis also this idea. It seems to be here a contradiction. If the things give the shape of the mind, who comes that also the soul give a shape to the things?

Here intervene the power of the passions, of which taking heed these Christian writers, they give to the Aristotle`s theory a new aspect and a plus of certitude. The things give their own shape to the mind, not only because the mind shrinks after each of them liken elastic band after the shape which it comprises it, but also because any watched thing makes to be added to the knowledge a lust, a desire, a passion after the thing in cause. And once the mind it is invaded by a certain passion, or by many, which dominate in it steadfastly, all the things that are watched by the mind after that moment they are seen through the light of that passion, of that interest. If, therefore, the passion it is that one which makes the mind to give to the created things certain shapes, the lack of the passion won`t tie much more the mind to the things, or, in any case, will make it to give them a "simpler" look, as Evagrius says, and then Saint Maxim the Confessor, which (that simpler look) does not impede the mind to see God, but instead even

[232] In the Romanian translation, Priest Professor PhD Academician Dumitru Staniloae uses the word: "desmărginit", which has not a direct equivalent in English Language. And, in fact, this word does not exist neither in Romanian language, being a very good example of the prodigious linguistic talent of the Father Dumitru Staniloae, who often uses the rhetoric trope called: rhetoric catachresis, but also any other rhetoric means. In this particular case, a description of the word "desmărginit" would be the following: "something at which its boundaries were removed". (E. l. t.`s n.

helps it. The “simple” look for the things, their looking like simple beings of God, does guard the mind not only against the stiffness of the mind in callous shapes, received from the things, but also against the populating of the space from around with such a shapes, so, by both impediments which stay in the way of seeing the limitless God, the One from beyond shapes. The mind preserves its vivacity, its elasticity, being able to pass easily, from the seeing of the limited things, to the contemplation of the Limitless God. There is not anymore the passion, with its role as glue between the mind and the things, with its role of stiffening of the mind in limited shapes and of closing of the mind into a world of limited shapes. Let`s observe that the “shape” given by the mind to the things, lend them also a consistency which the things they do not have it into themselves. Look at how Nilus the Ascetic presents this role of the passions: “The soul which is resting from many years among the things of the life, it sits next to the idols, which through themselves are without shape, but they receive their shape through human craftsmanship. Because, it is not a shapeless things the wealth, and the glory, and the other things of the life, which have not anything steadfastly and decided into themselves, but, simulating the truth through a resemblance easy to made, they receive each time other and other changes? We give them shape, when through human thoughts we invent the imagination of a use to useless things. Because, when we enlarge the strict necessity of the body into a meaningless luxury, preparing the food with countless goodies, and after that, being accused by this vanity, as ones who vainly lifted up to delightful consumptions a need which could be fulfilled with little, we build defenses as for things that we were indebted to do them, what we do anything else than to force ourselves to give shape to the shapeless matters. (Chapters 54-55; G. P. 79, 785-788). From another point of view, the desires, the passions, and above all, the connection with the things of the world, are likened by Nilus to some clothes, by which the man can be caught in the fight with the contrary powers, or which can impede him in his run towards consummation. That`s why the man, who has disrobed himself of passions, it is like one who fight naked into the arena and his enemy has nothing left of which to catch him. This resemblance it is developed by the Nilus the Ascetic, starting

from the happening between the wife of Potiphar and Josef, who, caught by garment by the wife of the Pharaoh, he leave the clothes in the hands of that woman, and flees: "The clothes are the bodily things, through which, the pleasure, catching on someone, he pulls him towards itself and the one who keeps the clothes, will be cast down to the ground, in the fight with them who disrobed themselves. Thereby, the fighter for righteousness, when he see himself pulled by force through pleasure and towards the union of the fornication, being held by his clothes, most needed for the body, learning that he must be naked in the house with his female master, he left his clothes and got out, walking, like in Eden, naked into his virtue, like the first man, who had received from God as a special honor the nakedness, until through the disobedience he has reached at the need of the clothes. Because, until he fought with the enemies, who advised him to trespass the commandment of God, he stood naked into the arena like a fighter, and after he was defeated and cast out from the fight, he dressed himself as it was due, rejecting the nakedness together with the warrior craftsmanship" (Chapter 65; G. P. 79, 788). That in this likeness it is contained a lot of psychological truth, it is proved by the fact that it is resumed in the latest time, and founded through a powerful existential analysis of the man, by L. Binswanger, without being aware of the existence of the writing Nilus the Ascetic[233]. Any part, any characteristic, or weakness, through which a man can be caught by another man, or by a certain thing, it is likened by Binswanger with a handle, and the means through he can be caught, it is resembled to a hand. You can catch somebody, spiritually, through his ear, impressing him through what you are saying, through the word that he gives, making him responsible for keeping it, or through his name, calling him. The catching of somebody through passion it is called by Binswanger "the catching through weak places". Limiting us at this group of "weak places" which really denote the weakness of the man, we would say, in Christian terms, that the handles through somebody can be caught are the passions or the

[233] Grundformen und Erkenntnis menschlichen Daseins, Zürich, Max Niehans Verlag 1942, p. 266 – 375.

desires, and the hand which can catch him it is the temptation[234].

For example, the love of vain glory it is a handle which can be caught through flattery, the greediness of the belly it is a handle which can be caught through the showing of some tasty meals, the inclination towards lechery can be caught through the face of a beautiful woman. And not only a part of the man it is caught through that passion, but the whole man. The whole man becomes a slave carried by the hook of the passion by the one who knows how to catch him by it.

Thereby, is considered being in a very appropriate manner, that the man who cannot be caught by any passion, he is like an empty man, who slips from under any will who tries to enslave him, as Nilus says; or as a man who does not present any handle, any hook, by which to be caught, as Binswanger says.

3. "Towards Magna, Deacon of Ancyra, About the Voluntary Poverty"[235], written in 427 or in 427, shortly after the "The Ascetic Word", which he mentions here. From the indications that the author gives us about himself, it seems that he lives in Ancyra and the recipient does the same. From here it is seen that he is one and the same with the author of the epistles. Like in "The Ascetic Word", Nilus blames also in this writing the tendency of the monasteries to gather wealth, and the begging of the monks amidst the cities, being driven by the lust after wordly goods. According to Nilus there are three way of poverty: the highest poverty, the one of the saints, and of the protoparents from before their falling, which let the soul to dedicate itself entirely to God; the middle poverty, which allows, into a reduced measure, also the care for the body; and the lowest poverty, which ties the soul entirely to the earthly ones. Nilus urges the monks to the middle poverty and condemns the lowest poverty, as being a falling down from the ideal of the monasticism.

[234] This resemblance it is intuited also in the Romanian expression: "you must know from where to take somebody". And some people try to seriously initiate themselves into this sinful art, which it is founded, one would say, on a thoroughly knowledge of the men.

[235] Migne G. P. 79, 967-1060 "Ad. Magnam, diaconissam Ancyrae, de voluntaria paupertate".

4. "Speech at the Death of Albian"[236]. Albian it was, probably, a monk in a monastery from Ancyra. Being animated by holy zeal, he went to visit the holy places from Palestine, and from there he retired into the nitric wilderness from Egypt, where he died.

5. "The Treaty About the Benefit, Which the Monks Have, Living Away from the Cities, into the Wilderness" . It is shown in it that, living into loneliness defends the monk against the scattering of the mind, and of temptations, and guard him against the desire about the vain glory, which breaks even the good deeds and it is hard to avoid in the middle of people. The content of this small writing is consonant in general with the ideas from "The Ascetic Word", and from "The Voluntary Poverty".

6. "The Treaty about the Eight Spirits of the Evilness"[237]. With these eight passions occupied themselves also Evagrius and Cassian in their writings. A parallel research of them, undertaken by Degenhart[238], showed that each of the three authors described these passions independently[239].

From the other writings known under the name of Nilus, about some of them I am not sure that they belong to him, and about others it seems to be sure that are not his [240].

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[236] In Albianum oratio, Migne, G. P. 79, 695-712.

[237] Tractatus de octo spiritibus malitiae; Περι τών οχτώ πνευμάτων της πονηριας, in Migne G. P. 79, 1146-1164.

[238] Fr. Degenhart, Der hl. Nilus Sinaita, Münster 1915, p. 174 and the followings.

[239] It is to be remarked that both the writing of Evagrius about the eight passions, and a processing of an excerpt from Cassian, are edited in the one tome, both under the name on Nilus. Of Evagrius, entitled "De diversis malignis cogitatinibus" in G. P. 79, 1199-1234 (see the translation of it into this book, amongst the writing of the Evagrius: About the Discernment of the Passion and of the Thoughts), and the processing of the excerpt from Cassian (excerpt which is also translated into this book) in Migne 79, 1435-1472 under the title: "De octa vitiosis cogitationibus". This later processing, published by Migne, has after each description of a passion, one collection of judgments from Evagrius and Nilus (from: "De octo spiritubus malitiae").

[240] Of Nilus they are not, besides the two writings from the previous footnote, also:

3. "About Prayer", G. P. 79, 1165-1200. The Greek Philokalia gives it also under the name of Nilus. In this translation I have put it among the writings of Evagrius, to whom it seems to belong.

4. "The Treaty towards the monk Eulogy" (G. P. 79, 1093-1140) it is also of Evagrius.

5. "The Treaty towards Agatie, or Paeristeria" (G. P. 79, 812-968), it seems to be written in Alexandria around the middle of the fifth century.

The other less important writings which do not belong to Nilus, or are not known belonging to him, to be seen at O. Bardenhewer, work cited volume IV, editions 1-2, p.

From his writing, Nilus is found to be "an imposing figure of spiritual guide, from the golden times of the Christianity: powerful in Scriptures, clever in word, of a vivacious temperament and, according to the circumstances, full of hardness, but then again good and gentle and crying with the ones who are crying, tired of the world, but a connoisseur of the world, a man who followed his way, with his eyes open, knowing to guide the others in a safe way"[241].

161-178. Otherwise all the biographic and bibliographic notes about Nilus I have collected them from Bardenhewer and from Viller-Tahner, work cited, p. 166-174. Iustin Moisescu (Ευάγριος ο Ποντιχος, Athens, 1937, p. 95-98) reckons that there are not sufficient motives to attribute to Evagrius the writings "About Prayer" and "De diversis malignis cogitationibus". And "The Treaty toward Eulogy" he reckons that surely belongs to Nilus, based on Fr. Degenhart, work cited.

[241] That is how O. Bardenhewer characterizes on Nilus, work cited, volume IV, editions 1-2, p. 165.

Of Our Worthy

And Carrier of God, Our Father

NILUS THE ASCETIC

Ascetic Word, Very Needful and Useful[242]

Chapter 1

Many from the Hellenes and not a few of the Jews practiced the philosophy. But only the Disciples of Christ craved the true wisdom; because only they have had as a teacher the Wisdom itself, which showed them with the deed the appropriate living for such an occupation. The first ones, alike them who are playing a drama on the stage; they adorned themselves with a foreign mask, taking an empty name, because they were deprived of the true philosophy. They show their philosophy in their toga, in their beard and into the baton. Taking care of the body, they served to pleasures, as to some masters, being the slaves of the stomach and receiving the pleasures from beneath of the belly as being a natural thing. They were obeyed to the anger and they raced for glory; and they thrown themselves over the illustrious tables, starving like some puppies. They did not know that the philosopher must be, before all, free, and especially to avoid to make himself slave to the passions, lover of silver and house breaker. Because the fact of being slave to the people may not bring any damage to the one who lives with righteousness; but the one who uses the passions, serving to the pleasures like to some masters, he attracts shame and many mocking.

Chapter 2

There were some of them, who did not take care not in the least, bragging themselves that they exercise the

[242] It can be found also in Migne G. P. 79, 719-810 under the title "Tractatus de monastice exercitatione" and it is divided there in 75 chapters. In the Greek Philokalia (Athens 1893, volume I, p. 11-139) it has not any division.

speculative philosophy. So, some of them were punching the cloud; others explained things that cannot be proved, promising that they know the size of the sky, the sizes of the sun and the works of the stars. Sometime they tried so speak also about God, to Whom neither the truth can reach at, and the human judgment it is dangerous. But all of them they lived more dishonorable than pigs which wallow in the mire. And if there were also some people who occupied themselves with the practical life, these ones made themselves even worse than the first ones, by selling their labors for worship and praise. Because, most often, the useless that they were, made effort for nothing else but for glory and for the love of being worshipped, receiving instead of these kind of labor almost nothing like payment. Because, being ceaselessly silent, to nourish yourself with grass, covering the body with rags and living locked into a barrel without expecting any reward after death, is beyond any insanity; as insanity it is to receive the reward for the virtue in this life and to race for the crown from here and to fight a ceaseless fight, deprived of the true crowns, and to occupy yourself with labors which does not bring anything else than sweat.

Chapter 3

And how many men from the Jews honored this life – and these are nephews of Jehonadab, - receiving all of them who wanted to live this way, they introduced them into the same living. They lived always into tents, restraining themselves from vine, and from all that belongs to the living at ease, having a meager life and measured according to the obligatory needs of the body. Instead, they spent very much time with the moral habits and they persevered in contemplation. That`s why they were named Esei, the name telling about them that they are wise men. Saying simply, they accomplished the goal of their philosophy because their deeds were not in contradiction with their promises. But what was the use of these fights and of their painstaking ascesis, once they denied Christ, the organizer of the battle? Because also these one they lost the reward their labors, denying the One

Who shares of the reward of the true life. That`s why they fell down from the philosophy. Because, the philosophy is the weaving of the good manners with the knowledge about the One That Is. Due to this one have fallen down also the Jews and the Hellenes, rejecting the Wisdom that came from heaven, and trying to philosophize without Christ, the Only One Who showed with the deed and with the word, the true philosophy.

Chapter 4

Because He the first crossed the path of this one with His Own Life, showing us a clean living and keeping always His soul above the bodily passions, and after that despising also the soul, when the salvation of the men planned by Himself, asked this. He taught through this that the one who has chosen to philosophize rightly, he must reject all the pleasant things of the life and to master powerfully over the labors and passions, despising the body, and not having even the soul in honor[243], but being ready to give his soul, when he would reject it for proving the virtue. And this behavior, taking it, the Saint Apostles imitated it, rejecting the life, immediately that they were called; and leaving country, nationality, and all that they had, they displaced themselves immediately at the harsh and tiring life, passing through all the hardships. Distressed, troubled, persecuted, living in poverty, deprived even of the most needful things of life, later they were confronted even with death, following into everything to the Teacher, and leaving to us through their life the example of the best behavior[244]. But because the Christians, who all of them are indebted to live their life according to this example, either

[243] Acts: 20: 24: KJB: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."; ROB: "But I take heed to nothing and I put not price on my soul, only to fulfill my way and my ministry, that I took from Lord Jesus, to testify the Gospel of the grace of God."

[244] Jews: 11: 37: KJB: "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented"; 11: 37: ROB: "They were stoned to death, they were tortured, they were cut asunder with the saw, they died killed with the sword, they wandered about in sheep skins and in goat skins, deprived, distressed, unwelcomed."

they did not want, or they weakened in their will to imitate the Apostles, only a few of them remained who could raise above of the worldly disturbance and to flee away from the noise of the cities. These ones, getting out from the turmoil, they have embraced the lonely life, making themselves the icon of the apostolic life. Instead of earning they have chosen the poverty, to not be scattered; instead of masterly cooked food, they cherished the simple one, due to the reason of the stirring up of the passions, fulfilling the need of the body with casual food. Despising soft clothing and above need, as being a contraption of the human slackness, they have used simple and inconspicuous clothing, as much as it was forced need for the body. Reckoning that it is a unwise thing that, leaving the care of the heavenly ones, to occupy their mind with the ones from below and with the ones owning to the beasts, they did not know the world, being outside of the human passions. There was not amongst them one to have more than anyone else, and someone what to have less than other one, someone who to judge and someone to be judged.

Chapter 5

Because, each of them, has had as being an impartial judge his conscience. There was not one rich, and another one poor, neither one dying for starvation, nor another one bursting by satiety; because the generosity of them who had plentiful, fulfilled the need of the deprived ones. All of them were equal and they had the same rights, the most prominent ones willingly mixing themselves with the most humble ones, and in his way being cast outside the inequality. Better said, they were not even then all equal, because the zeal of the ones who forced themselves to more humble, has sustained even then the inequality, like it is sustained now by the insanity of them who are racing for being more glorified. it was cast outside the envy; it was banished the slander; it was the vain glory put to flight; it was the proud killed; there were scattered all the reasons for strife. Because they were dead and unfeeling towards the most powerful passions, not receiving even into dream their hallucinations, because from the beginning they have rejected them decisively their memory,

rising to this habituation through their ascesis and their insistence of each day. Shortly speaking, they were candlesticks which lighten into darkness, wandering stars, which shined into the night without light of the life, beacons of the shores, unmoved by the storm, easily showing everybody how to escape unharmed by the inrush of the passions.

Chapter 6

But that living full of zeal, and their heavenly living, faded slowly, like an icon by the neglect of them who have copied it during the time, reaching the last resemblance and getting perfectly away from the first image. Because we who have crucified to the world, and rejected the life, and we ceased to be humans, striving to rise ourselves to the nature of the angels, through the same image of the dispassion, we have started to disturbing the cleanness of the ones who lived good before us, through worldly worries and through cursed gains. Through our lack of heed, we have done to be blasphemed them who could be glorified and praised for their virtue. We hold the plow keeping a pious countenance, but we haven`t made us worthy for the Kingdom of Heaven, because we have turned ourselves back to the ones from before and we stuck with much zeal to the things that we ought to forgive them. Because we do not think anymore at the lack of the price and we don`t consider anymore the need of the fickleness of the life, and we don`t take in account the need of the appeasement for the deliverance of old defilements. In exchange of that, we value the piling up of material things and we honor worries, which haven`t any connection with the original target, and the zeal for the material things has overcome the savior advices. The Lord has rejected Himself totally the care of the earthly ones and has commanded us to search only the Kingdom of Heaven. But we, striving ourselves to walk an averse way, we have disregarded the commandments of the Lord, and getting away from His taking care, we have put our hopes into our hands. He said us: “Look at the fowls of the air, they don`t sow, neither they reap, nor they gather into the barns and You

Father which is into Heaven feeds them"[245]; and again:"Look at the lilies of the field, how they grow up and they do not labor, neither do they spin."[246] And He even commanded to the Apostles to take not with them neither a bag, nor a purse, not a truncheon, but to take account about the not liar promise, that He gave it to them, sending them at the service of helping the other people, when He told them: "Worthy is the worker of his food"[247].

Chapter 7

Though, we do not stop of earning land, as much as possible. We buy flocks of sheep, oxen for work, wanted by appearance and size, and well fed donkeys. We want the sheep to give us plenty of wool for different needs; the oxen to serve at the working of the land, bringing us food, and to them and to the other animals, fodder; at last, the cattle carrying of burdens, to make more refined the necessary food, completing the ones which can`t be found into the country, with merchandise from abroad, to increase the pleasures of our life. But we are not pleased only with that much, but we chose also that craftsmanship which brings more money, but which does let not time to us to think about God, but which turn all our care toward them. And then, we blame rather the weakness of the care taker, than our selves, for the choice that we have made. But even if we do not confess through the word, we are proved through the things that we enjoy a living as the laymen, when we occupy ourselves with the same things like them and

[245] Matthew: 6, 26: KJB: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"; ROB: "Look at the fowls of the heaven, that they don`t sow, neither do they reap, nor gather into barns, and Your Heavenly Father feeds them. Are you not much more above than them?"

[246] Matthew: 6, 28: KJB: "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:"; ROB: "And about the clothing, why do you worry about it? take heed at the lilies of the field how they grow up: they do not labor, neither spin,"

[247] Luke: 10, 7: "And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house."; ROB: "And you stay into this house, eating and drinking what they would give to you, because worthy is the laborer of his payment. You do move not from house to house."

we rather tarry in bodily labors. In this way many think that the awe would be an occasion for earning material things, and that we do not chose the life, erstwhile quiet and happy[248], for anything else, but for a liar worshipping of God, to run away, on one side from the laboring works, and on the other side, gaining loosing toward pleasures, to can give our impulses the way toward what we want. Taking us pride with much shameless toward the simply ones, and sometime also towards the ones who surpass us, we reckon the virtuous life as a justification toward oppression, but not as a motif of humbleness and lenience. That`s why we are judged even by the ones who ought to honor us, as being a glib flock. We trample each–other throughout fairs, mixed into a gathering of all sort, not having anything to distinguish us by the other people, like it should. Wanting to be known not from our kind of living, but from our appearance, and avoiding the labors for virtue, we furiously want the glory for them, playing theater of the truth of aforetime.

Chapter 8

Today, immediately somebody has taken this pious countenance, until he has not washed the stains of the soul and he has not erased from the cogitation the imprints of the old sins, but he still freely delights himself into the hallucinations of these ones, and until he has not fit his morals according to the rule of the promise, neither he knows which is the goal of the philosophy the one after God, he has appropriated to him a pharisaic picture, pretending himself as being something big according to the appearance. He walks in all parts, carrying tolls whose craftsmanship he has not learnt, and promises according to his seen countenance a science of which he has not even touched himself by the tip of the lips,

[248] I Timothy: 6, 8-9: KJB: "And having food and raiment let us be therewith content. // But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."; ROB: "But, having food and clothing, with these ones we will be well pleased. // The ones who want to enrich themselves, o the contrary, they fall into temptation and into trap and into many foolish and damaging lusts, which deepen the people into ruin and into perdition."

being a rock instead of a shore, a whited tomb instead of e church and wolf instead of a sheep, toward the perdition of them who are deceived by his countenance. Because, when some like these ones running away from the backyard of the Monastery, because they do not want to keep the code of the laws, they indulge themselves into dissoluteness in the cities, then, pulled downward by the needs of the belly, they bear for the deceitful of many, the countenance of the awe, as a bait. They agree to do all those at which they are forced by the need of the body. Because, nothing forces the man more than the need of the body, which devises a skillful exit from the most hard deprivations, especially when the laziness it is added, which makes to increase, in a cunning way, the power of the thought toward contrivance. They serve, therefore, at the doors of the rich people, not less than the parasites, and they run through market places after the rich people as some servants, and chasing away the ones who try to approach the rich men. Pushing away all people, they urge themselves to make an easy passing for the rich men. And all these they do for food, because they have not learnt yet to cut off their pleasure from the tasty foods, neither they want to carry at their waist, like Moses, the nail which quenches the need. Because, if they would carry it, they would have known that the greediness it is the border of each pleasure of foods, and the casual things fulfilling the need of the body, cover the ugliness of the lust which must not come.

Chapter 9

That`s why the name of God it is blasphemed, and the most wanted life it is hated now; and the interest of the ones who are truly living into virtue has come to be reckoned a delusion. The cities groan by the ones who wander through them for nothing, and the ones from the houses are troubled, and they feel sick themselves only looking at the wanderers, seeing them insisting at the doors, begging more shameless; and many, after they are received into the houses, pretending the awe for a brief time and covering with the mask of the hypocrisy the thought of the stratagem, they rob those people, and after that they leave, so they make to be laid upon the entire monastic life a hated name. And so are banished from

the cities as a plague, them who were once their teachers; and they are banished like some soiled, even worse than the ones full of leprosy. More gladly decides somebody to confide to the thieves and to the breakers, than to the ones who occupy themselves with the monastic life, reckoning that they can more easily to defend themselves by the seen evilness, than by the pretended worthiness, which conspire into hidden. These ones do not even started the life of awe and they do not know the use of the appeasement, but they were pushed at the lonely life without judgment, maybe by some trouble. They have reckoned this thing like a trade, good for the achieving of the needed ones. And I reckon that they would make this thing more decorous, if they would not pass on to all doors, but they would reckon that their countenance impedes them from the receiving of more rich gifts, lest, wanting to pay the due toll, to not give only the useful one, but also the one invented by them who live a soft life, fulfilling their unmeasured lusts. But to cure the ones who suffer by these incurable illnesses it is very hard.

Chapter 10

Because, how would somebody explain the use of the health to the ones who have never been healthy, but they were fed even from dippers with the illness of the tuberculosis, and this burden of the nature, which came to them from habituation, they reckon that it is not different at all by a natural aptitude. It is known that it is useless any word of teaching, when the wish of the listeners, inclining toward evilness, resists against the words given as advice. Especially when the hope lust of the gaining, the passion close the hearing of the advice, so that the advices to become wise do not find any possibility of penetration, the cogitation being stretched toward the wanted earning, even that it is bad. We, though, oh my beloved ones, who reckon that we have rejected the life by the longing of the virtue, and we have rejected the worldly lusts and we have sworn to follow Christ, why do we entangle into the anxieties of the life, why we build bad what we have good demolished before. Why we listen to the foolish advices of the ones who make the thing as it is not right,

igniting the desires of the weaker ones through our vain endeavor, and why we open to the most not guilty ones the way toward the greediness of wealth?

Chapter 11

Because we have ordered by God to heal, not to entice the one who are easy to be rolled over; and to rather have in our view not what we do like, but what it is useful to our neighbor, lest, following to our reckless impulses, to make many of the most simply ones to be offended, giving them occasion to lust after the earthly ones. Why he put such a price on the matter, which we have learnt to despise it, binding us to money and to wealth and dividing our mind into many and useless cares. The zeal after them removes us from the most needful perseverance and makes us to be careless about the good of the soul, and on the other side it carries in a great precipice the ones who are attached at the goods of the life, who reckon the enjoinment of wealth as the most high and the most illustrious happiness, when they see the ones who have promised to occupy themselves with the true philosophy and who praise themselves that they are above pleasures, that they strive for it even more than they. Because, anything else does not bring someone so surely to the labors, than to make many people desiring his own lawlessness. The perdition of the ones who imitate him it is an adding to the punishment of the one who had taught them. But not little it is the damnation of the ones who have not rejected the shameful imitation, because they have made themselves disciples of the evil deeds, of which cursed lesson are running them who, with right judgment, they are using a wise thought. That`s why everybody to complain not about the said ones. But, either you correct the ones that have been made in a wrong way through the careless of many, toward the shame of the name, or you reject even the name. Because, if it is about to love the wisdom, are useless the treasures, the love of wisdom promising the estrangement even by the body, for the cleanness of the body. And is some of them want to earn wealth and to enjoy the sweet things of life, why they still honor through word this philosophy, once that they show through deeds their estrangement by it, and they do

foreign things by what they have promised, dressing themselves with pious names?

Chapter 12

Either we reckon that it is shameful to be condemned by the smaller ones, that we call them laymen, for the orderings of the Savior, broke by us, and to be taught His commandments by them who would learn them from us? Because when we fight and they tell us: the servant of Christ must not fight, but to be gentle with everybody, or when we argue for money and wealth, and they tell us: "when somebody takes your coat, leave him also your shirt", what else they do, than to laugh on us and joke on our unfitness between our deeds and our given promise? And in fact there is not any need to fight for wealth and to do all that are imposed by the taking care of the wealth. Somebody has broken the coast of your vineyard and has added it to his field; another one has left his cattle on your field; another one has diverted the water which was flowing through your garden. Consequently you must get upset and to make worst than them who are caught by furies, arguing with all of them. The mind, which it is debtor to occupy itself with the contemplation of the creatures, has to go to the courts and to turn its contemplative power toward all sort of stratagems to succeed in the gaining of some things good for nothing.

Why do we care of foreign things, like being ours, taking upon us the heavy chains of the matter, and we do not listen to the one who weeps for us like being some unworthy ones? "Woe, says the Prophet, to him who gathers the ones that are not his ones, and he makes his yoke very heavy". Because if the one who follow us are beloved, according to the one who says: "Our pursuers were made quicker than the vultures of the sky"[249], and we burden ourselves with worldly things, it is proven that moving heavier on the road, we will be easily caught by the enemies of which Paul taught us to flee

[249] The Lamentations of Jeremiah: 4, 19: KJB: "Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.": ROB: "Our persecutors were quicker than the vultures from the sky: they were searching for us through the mountains, they stalked for us into wilderness."

from, saying: "flee from fornication"[250] and from greediness of wealth. Because even the agile ones into running at a target, if they do not put their power with strengthening at work, they remain behind and they are caught by the enemies that pursue them, who may have quicker legs.

Chapter 13

The greatest impediment for the ones who force themselves toward the virtue it is the love of material things. Often this love brings perdition to the body and to the soul. Because what destroyed Naboth of Israel?[251] Wasn`t his vineyard made envied, cause of death, arousing the envy of his neighbor Ahab against him? And what made the two half of tribes to remain outside of the Promised Land? Not the multitude of the cattle?[252] What separated Lot from Abraham? Not the multitude of the herds of grazing, which caused ceaseless arguing between the shepherds, until it totally antagonized them[253]. If, consequently, the wealth arise to envy the envious ones, against the owner of it, and extract the ones who are burdened with it from the most valuable things, if it cuts the kinship and brings the enmity between friends, if it has nothing together with the future life, and does not bring any important use to the life in the body, why to get ourselves away from the service of God, making ourselves servant of the emptiness.

Are we the ones who will take care for the needs of our life? Not God it is the One who takes care of it? The human endeavor, if it has not received the care of God, cannot reach at the target. But the taking care of God gives perfect goods, even without the human collaboration. What it was good, about the own endeavor to the ones towards whom God said: "You sowed much and you took a little, and I have blown this

[250] I Corinthians: 6, 18: KJB: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."; ROB: "Flee from fornication! Any sin which man will commit it is outside the body. But who indulges himself to the fornication he commits sin into his own body itself."
[251] I Kings: 21, 1 and the followings.
[252] Joshua: 22, 1 and the followings.
[253] Genesis: 13, 1 and the followings.

from your hands?" And what missed from the needful ones, to the ones who lived for virtue, without taking care of them? Wasn`t fed Israel into the wilderness for forty years, not enjoying even one of the fruits of the land? Were they deprived of food? Was not the sea unceasingly refreshing a unusual meal, sending them quails and was not the sky sending to them manna, through and unusual and strange rain? And the stone, deprived of humidity, didn`t give them, when it was hit, a plentiful flow of water? And, in the end, the garments, and the footwear, didn`t service to them, all the time, without getting them worn out? And through what work of the earth, has gained, Elijah the priest, the food into the den? Wasn`t it the food for him being brought by the ravens? And coming into Zarephath, wasn`t the widow, deprived of the most needed things, be giving to him bread, being taking it from the mouth of her children, to be shown that the virtue must be put above even the nature?[254]

Chapter 14

All of these, of course, are wonderful happenings, but they have also a reason. Because, is possible for somebody to live, even without eating, then when God wants. But how finished Elijah the way of forty days under the power of only one meal? And how did spend Moses eighty days on the mountain, speaking with God, without tasting any human food?[255] Because, descending after forty days and getting angered for the casting of the calf, immediately he broke the tablets and climbed the mountains again, spending there another forty days, from where receiving the second round of tables he descended to the people[256]. What human thinking would explain satisfyingly this wonder? How could the nature of the body to spend itself for so much time, without being made whole what was scattered from his power each day? This

[254] II Kings: 1, and the followings.
[255] Exodus: 24, 18: KJB: "And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights."; ROB: "And Moses got up into the mountain and entered into the midst of the cloud; and staid Moses on the mountain for forty days and forty nights."
[256] Exodus: 34 and the followings. Deuteronomy: 1, 2.

bewilderment it is clarified the word of God, Who says: "Not only with bread the man will live, but with all the word which gets out from the mouth of God"[257].

Why then, therefore, to pull down on the ground the heavenly life, plunging it into the material miseries? Why we do pile around us garbage, we "the ones who used to feed once with fine foods", how Jeremiah said about some people, weeping for them?[258] Because, when we rest ourselves in brightest and fervent thoughts, we are feeding ourselves with fine foods. And when we leave this state and we are attracted into the earthly things, we gather around us garbage. Why we turn away our hope from God and we lean it against the flesh of the arm, ascribing the taking care of the Master to our hands, a thing that even Job considered it as being the greatest sin?[259] We weren`t ashamed to do like him, who puts his hand on his mouth, to kiss it. Because many have the custom to kiss their hands, saying that from them all the welfare is coming. Those ones being shown by the "Law" through a symbol, it is said about them: "He who walks on his hands, it is unclean, and he who always walks on four legs, it is unclean"[260]. On his hands walks he who is founding himself on his hands ad all his hope he has it into them. And on four legs walks he who trusts himself into the things subjected to the senses and lowers his mind, the leading part of his being, to the ceaseless occupation with them. At last, with a multitude of legs walks he who is entirely enveloped into the bodily ones.

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[257]Deuteronomy: 8, 3; KJB: Matthew: 4,4: "3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." // "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."; ROB: "He humbled you, and He punished you and he fed you with the mana, which you was not knowing it, neither your parents, to show to you that not only with the bread the man lives, but that the man lives with all the word that gets out from the God`s mouth." // "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

[258] Lamentations of Jeremiah: 4, 5: KJB: "They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills."; ROB: "They that were once eating fine foods they are falling down on the streets for hunger; they who were raised in purple are dropped into garbage."

[259] Job: 31, 1 and the followings.

[260] Leviticus: 11, 1 and the followings.

That`s why, the wise writer of the "Proverbs" wants the wise one not to have neither two legs, but only one, and even this one rarely to move towards the bodily ones: "Lead rarely your leg towards your friend, lest, getting him tired of you, to hate you"[261]. Wherefore, if one rarely troubles Christ for the needs of the body, he is a true friend of Him, like the Savior says towards His disciples: "You are My friends"[262]; but if he does this more often, he will end to be hated.

Chapter 15

But then what will happen to him and who won't he be totally hated, the one who occupies always himself with these needs and he never raise himself at the right life, because he hasn`t thighs above the legs, to jump with them from the earth? Because as the thighs receive, through bending, firstly the whole weight of the body and so, getting closer to the earth, they suddenly jump into heaven, so the rationality, which distinguish the things of the nature, after it descended, humiliating itself, to the needs of the body, soars itself again, quickly, towards the ones from above the light cogitation, not elevating with itself any of the earthly things. Because, holding straight the thighs, it is proper both to the ones who do **not**[263] enjoy many pleasures and don`t always crawl on the ground, but also to the Holy Powers, who needn`t at all the bodily ones, neither have to incline themselves towards them. And this one being shown by the greater Ezekiel, he said: "Their thighs were straight and their legs were winged"[264]. This shows the unbent will and the nimbleness of their nature towards the intelligible ones. To the people though, it is quite usual to have their thighs bent. Sometimes they incline towards the bodily needs, and some other times they head towards the higher

[261] Proverbs: 15, 17: KJB: "Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee."; ROB: "Put rarely your foot into the house of your neighbor, lest he gets weary of you and to hate you."
[262] John: 15, 14: KJB: "Ye are my friends, if ye do whatsoever I command you."; ROB: "You are My friends if you do what I command you."
[263] "Not" it is omitted in the G. P. 79, 737 C. ((This note belong to priest professor PhD academician Dumitru Staniloae (English translator`s note)).
[264] Ezekiel: 1, 7 and the followings.

occupations of the soul. Due to the kinship of the soul with the Powers from above, often they tarry together with those ones into the heavenly things and due to the body they occupy themselves with the care about the earthly ones, as much as the need forces them. But to fallow always the preparations of the pleasures, it is truly an unclean thing and unfitted with the man tried into the rational knowledge. Because, let`s take heed that also about the one who walks on four legs, he did not say that it is unclean, except if he walks always on four legs. Because, he has given to them, who are from the body, the right to descend sometimes to the needs of the body. Jonathan, fighting with Naas the Ammonite, he defeated him walking on four legs, because through this he was serving only to the need of the nature[265]. Because it ought that the one who was fighting against the serpent which was crawling on his belly – this is how Naas is interpreted – to take for a little while a countenance resembling to it, walking on four legs, and then, raising at the own aptitude, to easily destroy it.

Chapter 16

But what doesn`t teach us also the history of Ishbosheth[266]. Let`s not stick with care to the worldly ones, neither to let our guard on account of the feeling (to the work of the senses: to the perception). Because that one being king and resting himself into his chamber, he has allowed to a woman to guard the door. But, come the men of Rechab and finding her selecting wheat grains and napping, they entered unnoticed and killed Ishbosheth, finding him also sleeping. Because, all of them sleep, the mind and the soul and the feeling, when reign the bodily ones. The fact that the female guard from the door selects wheat grains, show that the cogitation occupies itself with much care of the bodily ones, occupying itself not in a passing way, but with much zeal, with their cleaning.

If what shows the Scripture to us it isn`t a simple history, it is proved from the text itself: because how else could

[265] I Samuel: 14, 1 and the followings.
[266] II Samuel: 4, 1 and the followings.

the king have as a guard a woman, when he should have been guarded by a multitude of soldiers and to have around him all the pomp ought to a king? Or, how could have been him so deprived, to put just this woman guard to select wheat grains? But often into history are mixed facts that are impossible to be received, to be indicated the truth of some higher meanings. Because everybody`s mind dwells somewhere inside, having the cogitation as a guard of the senses. When this one indulges itself to the bodily cares (to select wheat grains it is a bodily thing), easily the enemies sneaks themselves in and kill the mind. That`s why the great Abraham doesn`t entrust to the woman the guard of the door (because he knew how easy can the feeling be deceived), lest, bewitched by the seeing of the ones which are subjected to the senses, to spread the mind and to persuade it to be partaker with it at delights, even if the impartation of them would be dangerous, but sits he himself on guard, letting the entrance opened to the godlike thoughts, and closing the door to the worldly cares.

Because, what gains our life from all the vain labor around these ones? Isn`t go all the effort of the man into his mouth? – how the Ecclesiastes says[267]. But the food and the garments are enough for the sustaining of this sinner body[268]. Why, therefore, to work endlessly and to chase the wind, how Solomon says[269], impeding, due to the zeal for the material ones, the soul to enjoy the godlike goods and taking care and warming the body more than it ought? We feed it, to make an enemy neighbor to us, not to be in its fight with the soul only equal, but, due to its great power, to be stronger in the war against the soul, not allowing to this one to be honored and crowned. Because in what consist the need of the body, which

[267] Ecclesiastes: 6, 7: KJB: "All the labour of man is for his mouth, and yet the appetite is not filled."; ROB: "All the work of the man it is for his mouth and nevertheless his lust isn`t appeased."

[268] I Timothy: 6, 8: KJB: "And having food and raiment let us be therewith content."; ROB: "But, having food and clothing, with these we will be satisfied."

[269] Ecclesiastes: KJB: 5: 15: "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand."; 6: 9: "Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit." // ROB: 5: 15: "And this is a miserable happening to go as he came; and what profit that his work was into wind?"; 6: 9: "It is better to look with the eyes than to wander with the desire. And this is desolation and wind chasing!"

we taking it as a liar motif, we stretch the lust to foolish hardships? It consists, of course, of bread and water. But, aren`t the springs, giving us plenty of water? And the bread, isn`t it so easy to be earned by them who have hands? And we can acquire it through such works, through which the need of the body it is reconciled without being us partakers, but only very little, or even not at all. But is the raiment giving us more concern? Neither this one, if we have not in our sight the softness come out of habit, but only the need. What clothes from spider web, what mink, or porphyry, or silk, had worn the first man? Didn`t make for him the Maker a garment from leathers, and didn`t command him to feed with herbs? By putting these borders to the need of the body, He stopped and condemned from far the ugliness of the man`s living from nowadays. Not saying that even now, He will feed them who live in cleanness[270], Him who feeds the fowl of the air and clothes them, Him who adorns the lilies of the field with so much beauty, because it is not possible to convince them who have got so far from this belief. Because, who won`t give with joy the necessary things to him who lives into virtue?

Chapter 17

If the Babylonians, though they were barbarians, conquering Jerusalem according to the law of war, they respected the virtue of Jeremiah and gave him plenty of the necessary things[271], namely not only that ones for food, but

[270] We haven`t find an easy and direct English translation for the Romanian expression: "cei ce bine vieţuiesc"; the meaning of the Romanian expression is so complex, than can result from the combination of a multitude of expressions like: "they who live in purity", "they who live in virtue", "they who live in righteousness", etc. (E. l. t.'s. n.).

[271] Jeremiah: 40: 1, 4: KJB: "THE word that came to Jeremiah from the Lord, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon. // And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go."; ROB: "The word which was said from the Lord to Jeremiah , after Nebuzar-adan, the chieftain of the guard, let him go out from Rama, where he was locked in chains, amid the other slaves of Jerusalem and of Judas, which were displaced into Babylon."// So, behold, I`ll release you from the chains that you have at your

also the pots from which it is the custom to be served only them who eat, how won`t respect the virtuous life them who are the same kin, who have the thought cleaned from their youth by all it is barbarian, to understand the good things, and they who crave for virtue? Because, even they could not take upon them the occupation of the ascesis for the earning of this one, due to the weakness of the nature, but they honor the virtue and they marvel about them who occupy themselves with the earning of it. Who else persuaded Shunammite to build to Elisha an arbor and to put in there a table, a chair, a bed and a candlestick?[272] Not the virtues of the man? And what urged that widow, when the famine haunted all over the earth, to put above her need the ministry of the Prophet? Of course if she wouldn`t have been amazed by the life of Elijah, she wouldn`t put forth the little food of her life and of her children, to give it to him, choosing before time the death which she imagined to come after a short time, to honor her guest[273].

Chapter 18

And these are made like so by the manhood and by the perseverance into labors, and the disdain for the things of the live. Because, being they accustomed to a simple life and advancing, saying so, from the scarceness of the needs to the state into which they have not any need, they placed themselves near to the bodiless Powers. Therefore, even they were insignificant and not personable, according to the body, they were made stronger than them who had everything, talking to them who wore diadem, with so much boldness, even more than the one of those rulers talking to their subjects. In what weapons or in what power entrusted himself Elijah, when he told to Ahab: "Is not me, who troubles Israel, but you and the house of your father"[274]. Or let`s see how

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hands! If you want to go with me to Babylor, then come, and I will take care of you, and if you are not pleased to go with me in Babylor, stay here. Behold, the entire country is in front of you, where you want and where you like, there you go!"

[272] II Kings: 4, 1 and the followings.

[273] II Kings: 17, 10 and the followings.

[274] I Kings: 18: 17-18: KJB: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? // And he answered, I have not troubled Israel;

stays Moses against the Pharaoh, not having anything else to dare but the reason of the virtue. And Elisha said to Joram, when the army of the two kings from Israel and Judas was gathered together for war: "Alive is the Lord of the Powers, in front of Whom a staid today, so if I wouldn`t have seen the face of Jehoshaphat, I wouldn`t even have taken a look at you and neither I wouldn`t have noticed you."[275] He wasn`t afraid neither by the marching army, nor by the anger of the king, to which, being time of war, it was so easy to be released, his thought being troubled by an untamed impulse due to the care of the war. But can the earthly kingdom to make things resembling to those ones made by the virtue? Which porphyry can separate a river, like the sheepskin coat of Elijah[276], which

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but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."; ROB: "When Ahab saw Elijah, he said to him: «Are you he who brings misfortunes over Israel?» // And Elijah said: «I am not him who brings misfortunes over Israel; but you and the house of your father, for you left the commandments of the Lord and you go after the followers of Baal.»

[275] Ii Kings: 3, 14: KJB: "And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee."; ROB: "Then Elisha said: «As much as is true that the Lord Savaot , to Whom I serve, it is alive, as true it is that if I wouldn`t honor Jehoshaphat, the king of Judaea, neither I would look at you, nor I would have seen you!»

[276] II Kings: 2: 8-14: KJB: "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. // And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. // And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. // And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. // And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. // He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; // And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over."; ROB: "Then, taking Elijah his mantle and rolling it up, he smote the water with it and this one gathered to the right side and to the left side and they passed forward as on dry ground // And after they passed Elijah said to Elisha: «Ask me what to do to you before to be taken from you». And Elisha said: «The ghost that it is into you, to be twofold into me!» // Elijah answered: «Difficult thing you are asking me. But, in you see me when I am taken from you, will be like that; and if you don`t see me, won`t be. // While they were walking the road and talking, suddenly appeared a cart and horses of fire, and separated one by another, lifted Elijah into a swirl of wind to the sky. // And Elisha staid and watched and said: «Father, father, the cart of Israel and his horses!" And then he doesn`t see him

diadem healed diseases, as the towels of the apostles?[277] The Prophet rebuked alone the king who done lawlessness, even that one had with him his entire army; and because the rebuke stirred up his anger, the king stretched forward his hand over the Prophet, but he can`t neither to catch that one, nor to put his withered hand back in place[278]. It was a fight between the virtue and the power as kings. But stronger it was the victory of the virtue, because, without being the Prophet fighting, the virtue downed the enemy; staying put the worrier, the faith worked. The comrades of war of the king were made onlookers of the fight, and the hand remained stuck, confessing the victory of the virtue.

Chapter 19

And they did those things because they decided themselves to live only for the soul, rejecting the body and all the needs of the body. The fact that they need not of anything, it lifted them above everybody. Because they chose well to leave the body and to deliver themselves by the life into the body, then to betray the honor of the virtue, or to palaver somebody of them who has everything, due to a bodily need. We though, when we are into a certain need, we run after the rich ones, as some doggies, which gladly move their tails around the ones who cast to them a chew bone, or some crumbs while they are hitting them; and we call them

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anymore. And, grasping his own clothes, he torn them in two. // And, after that, grasping the cloak of Elijah which had fallen from this one, he turned back and stopped on the bank of Jordan. // And he took the cloak of Elijah, which had fallen from this one and hit the water with it, saying: «Where is the Lord God of Elijah?» And hitting, the water retired to the right and to the left and Elisha passed forward."

[277] Acts: 19: 12, 15: KJB: "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."; ROB: "Insomuch that also over the ones who were sick was laid towels and aprons worn by Paul, and the diseases departed from them, and the evil spirits went out of them."

[278] I Kings: 13, 4: KJB: "And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him."; ROB: "When the king Jeroboam heard the word of the man of God, which he spoke with a loud voice in front of the altar from Betel, and he stretched forward his hand from the alter, saying: «Lay hold on him», his hand which he stretched forward against him dried, and he couldn`t pull it back to him."

benefactors and protectors of the Christians, and we simply recognize to them any virtue, even if they are in the last evilness, to gain what we crave for, without trying to achieve the living of the saints, of whose virtue we say that we have decided to follow it. Once came to Elisha, Naaman, the chieftain of the Syrian army, bringing with him a lot of presents. What the prophet did? Did he serve to that one? Did he run to welcome him? Did he not show to him what he must do through a servant, not receiving him not even to see him, to not be believed that he give him the healing for the presents that he brought?[279] And those ones were said not to learn how to make ourselves haughty, but to not palaver for some bodily need the ones who take care of those things, that we have received commandment to despise them. What for, we, leaving the goal of the living into wisdom, we occupy ourselves with the work of the land and with the trade? What great help we bring to God, through our worries? Do we want to show that the occupation with the agriculture it is a civic duty? The human industriousness only cuts the soil and throws the seeds. But God it is The One Who, through the rains one after another, germinates the seeds, making them to stretch their roots through the little holes of the earth; He raises the sun, which warms the earth and through warmth He calls the plants upwards; He blows into them breezes suitable to the age of the fruits, which he nourishes, blowing at the be beginning with light breezes the green crops, lest the seeds to be burnt and chocked by the warm winds; and then he makes to be ripen the milky core of the seed through ceaseless blowing into the scabbard of the seed, strengthening the grain through the flame of the heat, and giving winds to the chaff in due season. If any of these works lacks, the toil of the man will be proved futile, and our zeal helpless, not being sealed by the gifts of God. But is happens also that, often, there did not lack any of these ones for the consummation of the fruit. But too much rain and at the inappropriate time spoiled the grains either while they were into the ear of the wheat, or when they were gathered. And sometime it happens, even that, being gathered into the barns, they are spoiled by the worm, being kidnapped, to say so, the prepared meal from the front of your mouth.

[279] I Kings: 5, 1 and the followings.

Chapter 20

Where is it, therefore, and what use it has our industriousness, if God holds the rudder of the things and all are carried by Him and He bears them how He wants? But it would be said, at the helplessness the body needs comforting, and how much better is to die, than to do something from those ones which do not fit with the promise? Of course, if God wants us to live any longer, either He will put into our body a power to balance the weakness, than to be able to bear also the pain come from weakness, and more than that to receive also crowns for our courage and determination, or He will find means to feed the tired one. In any case He will not lack the knowledge to save us, to the One Who is the spring of the salvation and of the wisdom. Therefore, it is good, my beloved ones, to raise us again to the past happiness, and to achieve again to us the living of the ancient ones. Because I think that it is an easy thing to the ones who really want it, and even if there would be some tiredness, it will not be fruitless, having enough comfort into the glory of the forefathers, and into the strengthening of the ones who will follow their example. Because the gain will not be little for the ones who started this kind of living, if they will let after them the form of a consummated living, which will be their ascension.

Let us run away from the living into the cities and villages, for them who live into the cities and villages to run towards us; let us search for the loneliness, to attract them who are now running away from us, if this is pleasant everywhere to somebody. Because was written about some ones with praise, and they lived amongst the rocks, and they made themselves like some lonely doves. And John the Baptist lived into wilderness and all the cities came to him with all their inhabitants, and rushed to see his leathern girdle[280] them who were clothed into silk garments, and chose to spent their time into plain air they who had homes adorned with gold, and to sleep on the matting, they who used to rest in jeweled beds. And they accepted all these things, even they were contrary to their own habit. Because the longing after the virtuous living of

[280] Matthew: 3: 1 and the followings.

the holy man cut the feeling of the painful ones, and the wonder of seeing him put away the tiredness of the living into restraint.

Chapter 21

The virtue it is more worthy than the richness, and the quiet life it is more glorified than the multitude of the gold. How many rich men were in that time, which thought big thing about their glory, but they were covered by silence and forgotten, while the wonder of the one without glory it is praised until these days, and the memory of him, who lived into wilderness, it is cherished by all. Because it is proper to the virtue to be praised and to spread its own fame, which heralds its beauties. Let us stop feeding ourselves like the cows do, to earn the cleverness of the shepherd; let us leave the cursed trade, to earn the pearl of a great price; let us run away by the work of the land, which springs out thorns and thistles, to make ourselves workers and guardians of the Paradise. Let us throw away everything and to chose the quiet life, to get ashamed them who now are blaspheming us, accusing us of profit. Because, nothing is more embarrassing - to them who revile us - then the straightening with gentleness, of them who are blasphemed. The changing of them, who are blasphemed, turns into shame for them who blaspheme.

But I reckon that, also the following thing, it is of shame; true shame, for which we are all of us mocked:

Today, immediately that somebody has entered into the monastic life, and he has learnt the forms of the ascesis, namely how and when to pray, and which it is the way of living, he straightway makes himself a teacher for the things that he has not learnt yet; and he starts to attract lots of disciples, he himself still having need of learning. And he does this thing the more he thinks it is an easy thing to do, not knowing that amongst all the things the hardest one it is the care for the souls. Because these ones need firstly to be cleaned by the old defilements, and then a lot of taking heed to receive the imprints of the teachings of the virtue. But he who imagines that there is nothing else than the bodily ascesis, how will straighten he the behavior of his subjects. How will he

change them who are mastered by a bad habit? How will he help them who are warred by passions, not knowing at all the war from the mind; or how will he heal the wounds received into war, while he himself lies by wounds and needs to be bandaged.

Chapter 22

Any craftsmanship needs time and lots of learning to be achieved. Only the craftsmanship of the craftsmanship (the teaching of the teachings) it is practiced without any learning. Would not dare to start working the land, somebody who is without understanding, neither to start doing the things of the medicine he who is untaught. The last one would make himself of shame because he cannot be useful to they who suffer, but even makes their sickness even worst; and the first one, through the fact that he makes the best land to become fallow and derelict. Only of awe dare all the dolts, as being something easier than everything; and many reckon the hardest thing as being the easiest one; and what Paul himself says that he has not got yet[281], they sustain they know in detail, they, who not even know what they do not know. That`s why the monastic life ended to be despised, and them who occupy themselves with it, are all mocked. Because who would not laugh about that one who until yesterday brought water to the pub, seeing him today as a teacher of the virtue, carried in showiness by his disciples; or about the one who only this morning has retired from the evilness of the life in the city, and in the evening he walks throughout the market place with a multitude of disciples after him. If these ones would be convinced that it takes a great toil to bring the others to the awe, and would have known the danger with which it is weaved this thing, they would have renounced at it, as one who it is beyond their powers. But while they do not realize

[281] Philippians: 3: 13-14: KJB: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, // I press toward the mark for the prize of the high calling of God in Christ Jesus."; ROB: "Brothers, I still not reckon to have it conquered, // But one thing I do: forgetting those things which are behind me, and tending towards those things which are before, I run towards the target, at the reward of calling from above, Of God, into Jesus Christ."

this, and they reckon that it is a thing of glory to stay in front of the others, they easily roll down into this precipice, and they believe that it is easy to throw themselves into the furnace of fire, make laughing them, who know their life from yesterday and the wrath of God, for this reckless boldness.

Chapter 23

Because, if nothing spared Elijah by the anger of God[282], neither the honored old age, not the old daring, nor the priestly honor, because he did not take care of the strengthening of his sons, how will they who do not enjoy from God neither by the confidence due to the past deeds, nor they know the manner of the sin or the way of straightening, but they started to deal with a such a feared thing being untried, due only to the love of glory. Therefore, the Lord, rebuking, in appearance, only the Pharisees and the scribes from that moment, He says to them: "Woe to you, scribes and Pharisees hypocrites, that you get round the earth and the sea, to make a proselyte, and when you find him, you make him the son of the hell of fire, twice then yourselves."[283] But, in fact, through their rebuke, He also rebukes them who will be possessed in the last time by the same mistakes that, taking heed at that "woe", to bridle their inappropriate lust for the glory from the people, realizing that their threat it is even more dreadful. Being these ones ashamed also by Job[284], either to have the same good care for their subjects as that one had, or to renounce at such a supervision, because they do not know to do the same things like that one, and they do not want to depose the same diligence for them who are in their care. Because that one, wanting his sons to be cleaned even by the defilement from the

[282] I Samuel: 2, 12 and the followings.
[283] Matthew: 23, 15: KJB: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." // ROB: Idem KJB.
[284] Job: 1, 1-2: KJB: "THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. // And there were born unto him seven sons and three daughters."; ROB: "There was once in the land of Uz a man called Job and this man was without blemish and righteous; he feared God and he shunned of what it is evil. // And were born to him seven sons and three daughters."

thought, he brought every day sacrifices for them, saying: "There it is possible that my sons to have thought into their hearts evil things against God"[285], how dare these, which cannot discern even the seen sins, because the dust from the fight with the passions still darkens their judgment, to take upon themselves the supervision of the others, and how they accept to heal the others, until they have not healed their own passions, and they cannot, on the basis of their victory, to guide the others to such a victory?

Chapter 24

Because they ought first of all, to fight with the passions and with much watchfulness to imprint into their memory the things happened during the fight, and then, on the basis of what has happened to them, to teach to the others the things of the fight, and to make to them easier the fight, describing to them, earlier, the course and the craftsmanship of the war. Because there are some who defeated the passions through their great harshness into their living, but they do not know the craftsmanship of the victory, because, warring as in a night fight, they did not follow the rules of the war neither they headed diligently their mind towards the enemy`s traps. This was done also in a symbolic manner by Joshua, the son of Noon, who after the army crossed the Jordan during the night, he commanded to be taken stones out from the middle of the river, and to build them outside the river, and to write on them how they crossed the Jordan . He has given to be understood, through this, that the deep thoughts of the passionate life, must be brought in plain sight and nailed as on a pole, in the plain sight of the others, to not be hidden with envy, the knowledge that could be taken by the others. In

[285] Job: 1, 5: KJB: "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."; ROB: "And then, when they finished the days of their feast, Job called and sanctified his sons, and he rose up early morning and brought burnt offerings, according to their number, the number of them all, because Job said: «There it is possible that my sons have committed sin and to have thought with sin against God.» And so Job did always."

this way there would be possible that not only the past to know the manner into which the crossing was done, but also, to them who decide the same thing, to make themselves the crossing easy, and the experience of some, to be toward the teaching of others. But these things are not seen by those people; and neither have they listened to them who tell them these things. Wanting to have only for them the knowledge, they command to the brothers slave`s jobs, as being they bought for money, putting their entire glory to stay in forefront of many. There is a true contest between them, each of them fighting to not carry in showiness, after him, a smaller number of slaves than the others, proving in this way a spiritual estate rather of the innkeepers, than of the teachers.

Chapter 25

Because when they reckon that it is easy to command with the word, even if the commanded thing are tough, but they do not dare to teach them with the deed, they prove to everybody their goal, namely they claim for themselves this leadership, not by striving themselves to be useful to whom come to them, but to fulfill their own pleasure. Let them who want, to learn from Abimelech and Gideon that not the word, but the deed brings the novices to the imitation. The first one, bringing a load of firewood, after he did carry it, he said: "Do yourselves in the manner that you have seen me"[286]. And the other one, teaching them how to do a soldierly job, and doing this thing firstly himself, he said: "Look at me, and do it the same"[287]. Also the Apostle says: "My needs, and those ones of

[286] Judges: 9, 48: KJB: "And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done."; ROB: "Then Abimelech went into the mount Zalmon, he and all the people which were with him; have taken Abimelech axes and hewn timber from woods, and put it on his shoulder and he said toward the people: «Have you seen what I have done? Do quickly, yourselves also, what I have done!»"

[287] Judges: 7, 17: KJB: "And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do."; ROB: "And he said to them: «You look at me and do what I will do; behold, I go to the camp, and what I will do, you do it the same.»"

them who are with me, these hands have served"[288]. But the Lord Himself, first doing and then teaching, who does Him not convince to reckon the worthier to be believed the teaching with the deed, than that through words. Those ones, though, they close their eyes to these parables, and they command with conceit the things that are to be done. And when they seem to know something about these by hearsay, they are like the shepherds rebuked by the Apostle for their lack of skill, which carry the sword under their arm, and that`s why, after they cut their arm, they also pluck off their right eye[289].

Chapter 26

Thereby also Naas the Ammonite, which is interpreted: snake, menaces Israel: the full of understanding one, to have not left any right understanding, which to guide them to the right deed. He knew that the understanding it is the cause of the great advancement of them who come from the contemplation to the practical life. Because some like these, they make without any mistake what they have seen before, through the discerning eyes of the knowledge.

And, that it is specific to the light-minded people, which have not from themselves any profit, to take upon themselves the leading of the others, it is proved also from experience. Because would not have been attracted at all somebody who has occupied himself with the contemplation, to tie his mind by the bodily things, untying it from the knowledge and pulling it down to the earthly thing, once he is into the high ones. This thing it is even more proved from that parable, so famous, that Jotham told it to the people of Sachem, saying to them: "Once, the trees of the forest left their places to anoint upon them a king. And they said toward the

[288] Facts: 20, 34: KJB: "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."; ROB: "You yourselves know that these hands have worked for my needs and the needs of them who were with me."

[289] Zechariah: 11, 17: KJB: "Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened."; ROB: "Woe to the bad shepherd, who left the flock into desertion! Let the sword be hitting his arm and his right eye! Let be his arm totally withering, and let remain his eye totally blind!"

vine, come and reign over us. And the vine said: will I leave my good fruit, which was glorified by God and by people, to go and reign over trees?" That`s why also the fig tree did not accept, for his sweetness, neither the olive tree did, for its oil. The brier instead, a fruitless and thorny wood, received the mastery, a mastery which did not have into itself, neither did find into the subjected trees anything to make it pleasant[290]. Because the parable tell us not about the trees of Eden, but about the trees of the forest, that they need to be leaded. As the vine, also the fig tree and the olive tree did not accept to reign over the trees of the forest, enjoying more of their fruit than the honor of the reign, likewise them who see into themselves any fruit of the virtue and they feel its profit, even if they would be forced by many people to this mastery, they do not accept it, valuing more their profit than the leading of others.

Chapter 27

And the curse, which was announced in the parable, to the trees by the bramble, comes also upon the people who do like those ones. "Will come out fire from the bramble, says the Scripture, and will consume the trees, or will come out from the trees and will consume the bramble." Likewise is between people, once there were made useless pacts, there certainly will follow a danger, both for them who have obeyed to an untried master, and for them who have accepted the mastery consequently to the lack of attention from the part of the disciples. In fact, the lack of skillfulness of the master is what destroys the disciples. And the lack of care of the disciples brings danger to the master, especially when to the nescience of the first one it is added the idleness of the disciples. Because, the master must not forget something that helps to the straightening of his subjects and the disciples must not overlook something from the commandments and advices of the master. Do not think the master that his job is an occasion for rest and delectation. For, from all the things, the most tiring is leading of souls. Those ones who master over the speechless bests, they do not have any resistance from the

[290] Judges: 9, 7 and the followings.

flocks and that`s why their work goes well most often. But to them, who are put over the people, the diversity of the bad habits and the wickedness of the thoughts, make their leadership to be very difficult, and they who accept it must prepare themselves for a tiring battle. They must suffer with no offence the shortcomings of everybody, and the unfulfilled duties due to the nescience, to make them know, with longsuffering.

Chapter 28

That`s why the washing vessel from the temple is held by oxen, and the candlestick was cast in one piece and was hammered[291]. The candlestick shows that the one who wants to enlighten the others must be solid from all parts, and to not have anything light or empty; and to be hammered out all that is superfluous, which cannot be used as an example of a blameless life, to them who would watch at it. And the oxen from under the washing vessel show that the one who takes upon him such a work, he must not reject anything that comes upon him, but to bear also the burdens and the defilements of the small ones, until it is not dangerous to bear them. Because, of course, if he wants to make clean the deeds of them who come around him, it is necessary to him to accept some defilement; while also the washing vessel, cleaning the hand of him who washes himself, receives itself the defilement of that one. That one, who speaks about passions and cleans the other by such stains, cannot pass over them undefiled; because even the memory itself uses to defile the cogitation of him who talks about them. Because, even if they do not imprint the images of the ugly things in deep carved signs, it still defiles the surface of the mind, troubling it through the developments of the word, like through some unclean colors.

The adviser must have also knowledge, to not be unknown to him the plots of the enemy, and to be able to bring into the plain light the hidden sides of the war. In this way, describing from before the traps of the enemy, he will make their victory easier, and will bring them out from the battle

[291] Exodus: 25, 31 and the followings.

being crowned. But it is a rare thing an adviser like this and it is not easy to be found.

Chapter 29

The Great Paul confesses the same thing, saying: "Because his thoughts are not unknown to us"[292]. And the wonderful Job asks himself puzzled: "Who will discover to us the face of his garment? Who will penetrate into the lining of his armor? And, the gates before his face, who will open them?"[293] What he says, it is this: "It is not seen his face because he hides his perfidy into lots of garments, spellbinding into a deceiving mode through the way into which he shows his countenance, and into hidden compiling the trap of the perdition. And to not count himself among those who do not know the deceits of that one, Job describes his signs, knowing clearly his entire fearsome ugliness: "His eyes, he says, are as of the morning star; his guts are brass snakes." These he says, revealing his cunningness, as the one of somebody who, through the fact that he takes the countenance of the morning star, h e plan to attract to him the ones who look at him, and through the snakes from inside he prepares the death for them who come close. But also the proverb, giving us to understand the danger of this thing, says: "The one who splits wood, he will be put in danger, if the ax will slip."[294] Namely, the one who distinguish the things with the reason, and he separates the ones reckoned to be useful from mixing, and wants to show them as being totally stranger, namely, separating the ones who are really good from the ones who only appear as being good, if he will not have the judgment strengthen from

[292] II Corinthians: 2, 11: KJB: "(…) for we are not ignorant of his devices"; ROB: "(…) for his thoughts are not unknown to us."

[293] Job: 41, 5-6: KJB: "Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? // Shall the companions make a banquet of him? shall they part him among the merchants?"; ROB: "Will you play with him like you play with a bird, or will you bind him to make your daughters happy? // Will be able the partakers fisherman to bring it to the sell and the merchants to sell him by piece?"

[294] Ecclesiastes: 10, 10: KJB: "If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct."; ROB: "If a tool was blunted and it was not sharpened, we have to twofold the powers, but the wisdom has as a part the victory."

all sides, he will not avoid the danger, as his word, lacked of certainty in front of his listeners, to give occasion for offense to his disciples.

Chapter 30

Thereby, some man of them who were walking with Elisha, cutting down a tree and his ax falling into the river, being in danger, shouts out after the master, saying: "Oh, master, this one I have borrowed it." And this thing happens to them, who from bad heard things, they start to teach others, and at the end they realize their helplessness, because they do not talk from their own competence. Because immediately that they are proved saying something contrary to what it is ought, they confess their nescience, putting themselves into danger into the borrowed word. That`s why also Elisha, casting a piece of wood into depth, he made the ax lost by the disciple to come out at the surface, namely he clarified the meaning, which was reckoned to be hidden into depth, and he brought it at the sight of the listeners. Jordan River it means the word of the repentance. And that one who does not speak clearly about repentance, but, unveiling the hidden goodness, makes the listener to come at its despise, he casts the ax into Jordan River. And who does not know then, what it means the wood which appears, bringing from depth the ax, and making it floating? That`s why also the one who wanted to say something about it, he was immediately rebuked for his boldness. But after the cross, it was made clear to everybody, being shown, at its time, through the cross.

Chapter 31

I am saying these ones not stopping somebody to lead, neither impeding them to guide some other younger people toward awe, but urging them to take firstly over themselves the habituation of the virtue, on the measure of the size of the thing. To not start suddenly to do this thing, thinking at the pleasant part, and at the service that will be done to them by their disciples, and also to the fame that they will achieve at

the ones from outside, without thinking at the danger that will follow. And to not transform, before the settling down of the peace, the tools of war into plowing tools. Namely, after we have all the passions subdued, and we are not troubled by enemies from any sides, and so it is not anymore necessary to use the tools in the service of our defense, it is good to plow the others. But, until we are warred by the passions, and still lasts the war against the bodily thought, we must not to get off our hands from the weapons, but we must keep ceaselessly our hands on them, lest the cunning ones, using our rest as a time for inrush upon us, to enslave us with cruelty. To them who have fought well for virtue, but for their much humble cogitation they still do not reckon that they have come over, he says to them the word: "Transform your swords into plow blades and your spears into sickles."[295] Through this, he advices them, to not vainly attack anymore, the defeated enemies, but, for the benefit of many, to remove their spiritual power from the habit of the war, to the plowing of those ones, who still are deepened into the deeds of evilness. But likewise, on them who have tried over their own power, to do these before to reach at such an estate, either for the lack of experience, he advices them the opposite: "Transform your plow irons into swords, and your pruning hooks into spears."

Chapter 32

Because, to what is good the plowing, while into the country lasts the war, and impedes us to enjoy the fruits of the plowing, forcing us rather to give the abundance to the enemies, than to the ones who toiled? Maybe that`s why the Lord does not allow to the Israeli, who were still fighting into wilderness with different peoples, to occupy themselves with the plowing, for not being distracted by it from the warrior occupations. But after the enemies have came under their

[295] Isaiah: 2, 4: KJB: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."; ROB: "He will judge the nations and to countless people he will give his laws. They will transform the swords into plow irons and their spears into pruninghooks. No nation will raise its sword against other one and they will learn the war no more."

hand, he advices them to occupy with the plowing, saying to them: "When you enter into the Promised Land, saw into it every fruitful tree, but before you enter, do not plant."[296], but before you enter, do not plant. Plantation comes after the entering. And that is worthily. Because, before the consummation the planted ones are not safe, especially because the ones who want to plant walk hither and thither, according to the habit of the fickle ones. Because, also in the things of the awe there is an order and a sequence, as in any other domain, and one has to start into this living also from the beginning. They who look over the things from the beginning and they are attracted by the more pleasant things; they are made forcedly to take them into account the sequence of the order, as Job, attracted by the beauty of Rachel, he did not look at the weakness of the eyes o the Leah, but despite all these he could not avoid the toil of achieving of such a virtue, but he fulfilled also its week of years. The one who wants to take account of the order of the living, he must, therefore, to not go from the end to the beginning, but to advance from the beginning to the consummation.

Chapter 33

In this way he will also reach at the coveted estate, and he will guide also his subjects, without any mistake, toward the target of the virtue. But most of them, without having made any effort, and without having achieved any little or big thing of the awe, they run randomly in its name proving a awful lack of judgment, once they do not reckon this as being a danger. They not only do not allow anyone to urge them to work, but, wandering through the narrow streets, they attract around themselves all them who happen to be there, promising to them the moon, likewise to them who hire paid men, making with them agreements about food and clothing. In fact, the ones who love things, wishing to be surrounded by crowd and

[296] Leviticus: 19, 23: KJB: "And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of."; ROB: "When you enter into the land which your Lord God will give it to you, and you will plant any fruitful tree, clean its uncleanness: three year reckon you its fruits unclean and do not eat them."

to be carried on hands, and to show themselves with all the pomp by which are surrounded the teachers, clothed into theatrical hypocrisy, it they want not to be left by the ones who do this job, they have to give them a lot for the fulfillment of their pleasure, and to be with indulgence towards their lusts. They have to do as a coach man who must gives free rein to the horses and let them on their own will, due to which reason they holes and into precipices, stumbling on whatever it comes into their path, being there nobody to stop them, and to impede them from theirs disordered impulse.

Chapter 34

But let ones like these ones to hear the blessed Ezekiel, who cries for them who procure means for the pleasure of others. And they fit to the will of everybody, gathering to themselves the "woe". Because he says: "woe to them who sewed little cushions for all the elbows, and make veils for any head of all ages, to lose the souls for a hand of barley, and for a piece of bread[297]." Likewise these ones, gathering the necessary ones from donations, and clothing themselves into garments sewed from soft fabrics, they embarrass, through their veils, them who have to pray and to explain the Scripture with their uncovered heads, feminizing the manly estate and losing the souls that they did not have to kill them. They would have to listen, these ones, to Christ, the True Master, rejecting with all their power, the leading of other people. Because That One says towards his disciples: "And you do not call yourselves Rabi." If to Peter, and to John, and to the entire band of the apostles, Her gave them the advice to stay away from this kind of things, and to reckon themselves little for such a worthiness, who would be that to imagine himself above them and to reckon himself capable of such a worthiness, of which those ones were stopped? Or, maybe, saying to them not to call

[297] Ezekiel: 13, 18: KJB: "And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?"; ROB: "And he says to them: So the Lord God speaks: Woe to them who sew magic small pillows for armpits and make scarfs for the head of all stature, for hunting the souls! Will you save your souls hunting the souls of My people?"

themselves Rabbi, He does not stop them to be, but only to call themselves like so?

Chapter 35

And if somebody, without wanting, because he have receive the first, and the second, he would be forced to lead even many of them, firstly he have to prove himself in detail, if he is a such of kind that he can better teach through deed than to word the ones which ought to be made, showing his own life as a image of the virtue for them who want to learn. Let him to do this, lest the ones who would copy him, being given the ugliness of the mistake, to be blunted the beauty of the virtue. And after that let him know that he must fight for the beginners as for himself. Because, as for him as he will be held accountable also for those ones, once he has received to take care of their salvation. That`s why also the saints strived to not let the disciples below themselves into virtue, but from the initial state to move them at a better state. In this way the Apostle Paul made Onesimus from a fugitive into a disciple; Elijah made Elisha from a plowman to a prophet; Moses adorned Joshua more than all, and Eli showed Samuel bigger than himself. Because, also their own diligence helped to these disciples at the achievement of the virtue, but the entire cause of their increase stood in the fact that they had part of teachers, who could lighten the chocked spark of their zeal toward a bigger increase, making it to lighten. Through this their teachers made themselves mouth of God, serving His will among people, because they heard the One Who says: “If you will bring out honorable thing from the worthless one, you will be like My mouth.”

Chapter 36

Behold hoe God shows to Ezekiel the job of being teacher, teaching him from which kind into what kind to make the disciples: “And you, the son of man, says, take to you a brick and place it in front of your face, and imagine on it a city of

Jerusalem."[298] Through this he gives us to understand that the teacher makes the disciple, from clay, a saint church. And good was said also the word: "place it in front of your face", because the improvement of the disciple will take place quicker if he will be always in the sight of his teacher. Because the ceaseless influence of the good examples imprints very similar images into the souls which are not too much hardened and tightened up. Likewise, Gehazi[299] and Judas fell down, the first through theft, and the second through treason, because they hidden themselves from the eyes of the teacher. If they would have insisted close the wise ones, they would have not mistaken any of them. And that from the lack of care of the disciples there comes a danger for the teacher, God has showed it there also, through the following words, saying: "And you will place a iron sheet between you and the city, and it will be a wall between the city and you."[300] Because the one who does not want to have part of the punishment of the careless one, after he has made him from brick a city, he must announce him the punishments which menace them who fall down again from this estate, that, being these ones made a wall, to separate the guiltless one from the guilty one. Because, commanding this to Ezekiel, He says to him: "You son of man, I have put you guardian to the house of Israel, and if you will see the sword coming and you will announce not, and it will take somebody of them, his soul from your hand I will ask it."[301]

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[298] Ezekiel: 4, 1: KJB: "THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem"; ROB: "And you, the son of man, take you a brick, and put it in front of you and dig on it a city, Jerusalem."

[299] We didn`t find any translation for this name in the KJB, or elsewhere, so we have considered through similarity, that it is about the name written "Ghehazi" in Romanian language (E.l.t.`s n.).

[300] Ezekiel: 4, 3: KJB: "Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel."; ROB: "And after that take an iron sheet and place it like an iron wall between you and the city and turn your face towards it as it being surrounded, and you, the one who surrounds it. This will be a sign for the house of Israel."

[301] Ezekiel: 33, 8: KJB: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."; ROB: "When I will say to the sinner: «You, sinner, you are going to die», and you will not speak anything to him, to announce the sinner to diverge from his path, then that sinner is going to die for his sins, but his blood I

Chapter 37

Such a wall places Moses to himself, saying to the Israelites: "Take heed at yourself, to not looking for following to them, after they were cut off by you."[302] Because it happen to them who do not quite take care of taking heed at their thought, after the cutting off of the passions, that the icons of the old hallucinations start to spring up again like some offshoots. If somebody will give them place to penetrate again into cogitation and he will impede not their entering, the passions will dwell again into him, forcing him to make his living another fight, after the victory. Because, it happens that, some of the passion, after being tamed and taught to eat grass like oxen, to become wild again, of the lack of care of him who pasture them, and to regain the cruelty of the beasts. Therefore, to nod this happen, He says: "to not search for to follow them after they were destroyed by you", lest the soul, gaining the habit to sweeten itself with such kind of hallucinations, to turn back to the evilness. Knowing the great Jacob, that these when they are cogitated ceaseless and contemplated, they hurt even more the cogitation, imprinting the most limped and evident images of the ugly hallucinations, he hides the foreign gods into Sachem[303]. Because the toil against the passions, it hides and destroys them, and not for a short period of time, but "till the day from today", because "today" it is prolonged with the entire time, always meaning the time from now. And Sachem it means fight, which it shows the toil against the passions.

Chapter 38

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will ask it from your hand."

[302] Deuteronomy: 12, 30: "Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise."; ROB: "Then you guard yourself to not fall into the trap and to follow them , after you will destroy them from the face of the earth, and to not search for their gods, saying: as these people served to their god the same I will likewise."

[303] Genesis: 35, 4: "KJB: "And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Sachem."; ROB: "And they gave to Jacob all the foreign gods, that they had into their hands, and the earrings that they had in their ears; and Jacob buried them under the oak tree from near Sachem and left them unknown till the from day today."

In fact, Jacob, saying that he has conquered the Sachem with sword and bow, show that it has taken fight and toil to put mastering on the passions and to hide them into the land of Sachem. But, it would seem that there is a contradiction between hiding of the gods in Sachem and keeping an idol into a hidden place. Because hiding the gods in Sachem it is a commendable thing, and to keep an idol into a hiding place it is a reproachful thing. That`s why he sealed the last place with a curse, saying: "Cursed is he who keeps idol into a hiding place." And it is a matter of fact that is not the same thing to hide something forever with keeping it into a hiding place. Because, what it was hidden into earth and it is not showed anymore to the sight, it is erased in time from the memory. But what it is kept into a hiding place, it is not known by them from outside, but it is ceaselessly seen by him who has put it there. This one has it continuously into his memory like a carved image, which he wears into himself in a hidden way. Because every ugly thought, which takes shape into cogitation, it is a hidden carving. That`s why it is shameful to bring out to the sight such things, but it is also dangerous to keep into hiding a carved image, as is also more dangerous to search for the disappeared shapes. The cogitation inclining easily toward the banned passion, and thrusting into soil the bronze of the idol. Because the habit of the virtue it is of a such a kind that it inclines easily also toward a side or towards the another, being inclined, if it is not taken into care, toward the enemy ones.

Chapter 39

This one seems to want the Scripture to show through a symbol when it says: "The earth on which you walk it changes with the changing of the peoples and of the generations." Because immediately that the one which has the habituation of the virtue has moved toward the enemy ones, also the virtue has moved, being a together moving soil. Therefore, even from the beginning, it must not to be left passing toward the cogitation of the hallucinations, which use to harm the thought, like also must not be left the cogitation to descend into Egypt, because from there it is brought forcedly

to Assyrians. In other words, if the cogitation has descended into the darkness un the unclean thoughts (because this is Egypt), it is forcedly and against its will brought at work by the passions. Therefore also the legislator, symbolically stopping the penetration of the pleasure, he has commanded to be guarded the head of the snake, because also that one stalks the heel.[304] Because the goal of that one it is to push the man to the doing, at which if he cannot reach, it cannot easily introduce the venom through the bite. But our tendency it is to defeat even the first sprouting of the pleasure *(προσβολή)*[305], because being this one crushed, the work will be weak. Maybe, not even Samson would have put in fire the crops of them of other nation, if he would have not tied the tails of the foxes, turning their heads from their togetherness[306]. Because the one who can understand the trap prepared by the by the wicked thoughts from their spring out, passing over the beginnings (because these ones pretend themselves at the entrance that they are pious, plotting to reach at the target), will prove by the comparison of the ends (the tails) between each / other, the wickedness of the thoughts. This it means that, tying tail by tail, he puts between them, as a torch, the judgment which reveals them in plain sight.

Chapter 40

For being the said things even clearer, I will unveil the ones from above with the example of two thoughts: This one will give also to the other ones a true credence. Often times the thought of the fornication comes from the thought of the vain

[304] Genesis: 3, 75: To be seen this interpretation also at Cassian, "About the eight thoughts of the evilness", in this very book, p. 110: KJB: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."; ROB: "Enmity I will set between you and the woman, between your seed and her seed; this one it will crush your head, and you will prick her heel."

[305] For this Greek word we have found the followings appropriate words in English language: attack, and assault. (t. n.)

[306] Judges: 15, 4: KJB: "And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails."; ROB: "Then Samson went and caught three hundred foxes, he took torches, he tied two by two foxes by their tails, and between them a torch.."

glory and gives decent appearances to the beginnings of the path which lead to hell, hiding the dangerous slidings from later, through which brings to the dungeons of hell, them who follow it without judgment. First it enchants somebody with the priesthood or with his life of a consummated monk, making many to come at him for their benefit; then, from the word and from the deed it makes him believe that has himself achieved a good name. And so, after it surrounded him enough with such thoughts and lured him afar from the natural watchfulness, enticing him with the meeting with a so called pious woman, bring the boldness of his conscience toward the fulfillment of the unclean thought, dragging him to the most big shame. He who wants to tie the tails, therefore, let him take heed at then ends at which the two thoughts want to reach at, the honor of the vain glory and the dishonor of the fornication, and when he will see them clearly opposing one to another, then let him believe that he has made like Samson.

Again, the thought of covetousness of the belly, has as an end the one of the fornication; and of the fornication has as an end the one of sadness. Because immediately the defeated one it is taken, after he has committed the evil deeds exposed above, by the sadness and the discontent. Let him, which fights, therefore, to think not only at the good taste of the meals, neither at the sweetness of the pleasure, but at the end of them both. And when he will imagine himself the sadness, which follows to both of them, let him know that he has tied them by their tails, and by revealing them, he has destroyed the crops of them who are of another nation.

Chapter 41

If, therefore, he who fights against the passion needs such a big knowledge and experience, let them who receive to lead others, thing at how much knowledge they need, to guide with wisdom also them who are called to the crown from above, and to teach them clearly all the things of the fight; for these ones not only to imagine the icon of the fight, hitting the air with their hands, but also in the fight with the enemy himself, to give him deadly hits; to not beat vainly the air with their fists, but to crush the enemy himself. Because this war it is harder than the fight of the athletes. There only fall bodies of

the athletes, which easily can to rise up again. But here fall souls, which once being overthrown, only hardly can be restored again. And if somebody, still fighting with the passionate life and being covered with blood, he had had begun to build a church of God, from the thoughtful souls, of course that he would have heard the word: "You will not build Me a temple, because you are covered with blood."[307] Because, building church to God, it is proper to the estate of peace. Moses, by taking the tent and erecting it out of the camp, he also shows that the teacher must be as far away as possible from the noise of the war, and to dwell far away from the resettled to a peaceful and without wars life. But when such teachers are found, they need disciples, which have rejected themselves, and their wills, in such a measure, than they differ not by the soulless body, or by the matter subjected to the master. Because, as the soul works into the body whatever it wants, the body not doing anything against it, and as the master shows his craftsmanship into matter, not being impeded into anything by it in his goal, so the teacher to work into the disciples the craftsmanship of the virtue, being they totally listening and not resisting to him into anything.

Chapter 42

Because, to spy full of curiosity the plans of the master, and wanting to put to trial the things that he has commanded you, it mean to impede your own advancement. Surely, not what it seems, to the inexperienced one, as being founded and appropriate, it is truly founded. Differently judges the master, and in a different way the one who is lacked of craftsmanship, the things of the craftsmanship. The first one has as a rule the knowledge, the other one the reckoning that so it would ought. But this reckoning rarely is covered by the

[307] I Chronicles: 22, 8: KJB: "But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight."; "But it was toward me the word of the Lord and said: You have shed a lot of blood and made great wars; it is not appropriate that you build a house to My name, because you have shed a lot of blood on earth before My face."

truth; most of the time deviates from the right path, being related with the straying. Because, what it is more irrational, at the first sight, than the helmsman of a ship carried on one side, in the floating called right by the sailors, than to command to the sailors to sit next to the sunken wall, leaving the one who stays upright, even if the wind also pushes them toward that wall next to which, the helmsman has commanded to put on it more weigh. According to the common sense it would be appropriate to advice them to put more weigh on that wall which is raised up, and not to run at the endangered one. But the ones who float, they better listen to the helmsman than to their own reckonings. Because the need convinces them to listen to the craftsmanship of the one who has taken their salvation in his own hand, even if what it is commanded to them, reckoning according to what they see, does not seem to them as being convincing. Therefore, them who has surrendered the care of their salvation to other, leaving all theirs reckonings, let them to obey theirs thoughts to the craftsmanship of the skillful one, judging his knowledge more worthy to be believed. First, rejecting everything, to not let anything outside, neither the least thing, fearing of the example of Ananias, which believing that he deceives the people, he received from God the punishment for theft.

Chapter 43

But, as they have surrendered themselves, let them likewise to surrender all their things that they have, knowing well that what remains outside, pulling ceaselessly the thought toward there, often detaching it from the better things, and after it will snatch out from brotherhood. That`s why the Holy Ghost commanded to be written The Lives of the Saints, for everyone of them who starts this kind of living, to be brought through a similar example at the truth. How did Elisha reject the world, to follow his master? “He was plowing, it is said, with his oxen, and twelve pairs of oxen before him, and he sacrificed the oxen and broiled them into the oxen`s vessels[308].

[308] II Kings: 19, 19-21: KJB: “So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. // And he left the oxen, and ran after Elijah,

This shows the heat of his zeal, because he did not say: I will sell the pairs of oxen and I will use the price as it ought, neither did he reckon how he would have more profit from their selling. But, being totally engulfed by the desire which pulled him to be nigh to his master, he despised the visible ones and strived himself to be quicker delivered by them, as ones who could impede him from his right decision, knowing that the postponing often makes itself a cause of mind`s changing. Why then also God, enticing to the rich man the consummation after God, commanded him to sell his riches, and to not let anything for himself?[309] Because He knew that, what remains, make itself as the whole, a cause of spreading. But I reckon that also Moses, ordering to them who want to clean themselves into the big prayer, to shave their entire body[310], he commanded them through this to reject completely their riches, and secondly to forget about the family and all the close ones, in such a measure, than to be not, in the least, bothered by their memories.

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and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? // And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him."; ROB: "Then Elijah departed from there and found Elisha, the son of Shaphat, plowing; this one had twelve pairs of oxen at the plows, and at the twelfth one was himself. And Elijah passed by him throwing him the mantle. // Then Elisha left the oxen and ran after Elijah, saying him: «Let me go and kiss my father and my mother and I will come after you.» And he said: «Go and come back, because what I have done, it is done!» // Departing from him, he took a pair of oxen which he slew and, making fire with the plow of the oxen, he broiled their meat and divided it to the people and they ate it. And he rose up and went after Elijah and started to minister to him."

[309] Like: 18, 22: KJB: "Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me."; ROB: "Hearing, Jesus said him: You still lack one more thing: Sell all that you have and divide to the poor, and you will have treasure in heaven; and come and follow Me."

[310] Leviticus: 14, 8: "And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days."; ROB: "And the cleansed one let him wash his clothes, and shave all his hair, wash himself with water, and he will be clean. Then enter into camp and stay seven days outside of his tent." //// Numbers: 6, 7: KJB: "He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head."; ROB: "When will die his father, or his mother, or his brother, or his sister, do not defile himself by their touching, because the consecration to God it is upon his head."

Chapter 44

The Ark of the Covenant made the cows yoked at its cart to forget about their nature. Because even the calves were kept into the house, separated by the cows, and on the other hand nobody forced the cows, they made the road without any mistake, not deviating neither to the left or to the right, not showing through the turning of their necks their love for the calves, neither showing through their bellowing the pain for being separated from them. But, pressed also by the burden of the ark, and mastered by the relentless law of the nature, they nevertheless walked straight, as executing a command, not deviating at all from the right path[311], the bond of the nature being replaced by the respect toward the ark that they were carrying. If those caws behaved like that, why would have not done the same way the ones who want to lift up the intelligible ark. They should do this even more than those cows, for not being rebuked the rational nature by the irrational nature, through comparison of the free deeds of that one with the deeds from necessity of this one, because that one does not through judgment the things done by the irrational being by necessity. Maybe also Josef, that`s why he wandered through wilderness, because he was searching through the family connections the land of consummation. That`s why, also the man, who in fact asks him about the cause of the wandering, finding out that this is the strong bonding with his family (because he would have not said about them that they graze, but that they shepherd, if he would have not a wrong judgment about this craftsmanship), says toward him: "They have departed from here, because I heard them saying: let`s go in Dotaim."[312] But Dothan it is interpreted as "enough

[311] I Samuel: 6, 12: KJB: "And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh:; I Kings: ROB: 6, 12: "And departed the cows right on the road to Beth-shemesh, and they kept the way straight forward, lowing, but not deviating neither to the right side, nor to the left side: and the chieftains of the Philistines went after them to the border of Beth-shemesh."

[312] Genesis: 37, 17: KJB: "And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan."; ROB: "He said to that man: «They left from here, because I heard them saying: Let`s go to Dothan!» And Josef went after his brothers and he found them at Dothan."

forsaking". Through this he teaches him who still wanders, through the joining to them which keep about the body, that it is not possible to reach the consummation in other way, but forsaking enough the kinship after the flash.

Chapter 45

Because even if somebody would left the Haran, which show us the senses (because it is interpreted "caves") and he would exit the valley of Hebron, namely from the deed of dishonor, and from the wilderness, where goes astray the one who searches for the consummation, if he have not rejected all, in a sufficient manner, he will have not any profit from his long ascesis, not reaching at the consummation, due to the love for his family. But also the Lord, straightening Mary the Birth Giver, who was searching for Him among the kinsfolk , and reckoning unworthy of Him the one who loves his father and his mother more than Him[313], He asks as it is ought, the forsaking of the family ties.

And after they have done this, they must be advised, if they have exited recently from the disturbances, to occupy themselves with the silence and to not refresh, through often trips, the wounds produced to the cogitation through senses, neither to bring other form to the old images of the sins, but to avoid the sneaking of the new ones and all the diligence to be for erasing the old ones. Of course, the appeasement it is a very tiring word to them who only recently have rejected, because the memory, taking now a pause, move the entire uncleanness that lays into them, what has not had the time to do it before, for the multitude of the things which exceeded. But, besides tiredness, the appeasement has also a profit, delivering the mind, in time, by the disturbance of the unclean thoughts. Because, it\f those want to wash their soul and to clean it by all the stains which make it unclean, they ought to retire from all the places through which the grows the defilement, and to give to the cogitation a lot of tranquility,

[313] Luke: 14, 26: KJB: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."; ROB: "If somebody comes to Me and does not hate his father and his mother and his children and his brothers and his sisters, even his own soul, he cannot be My disciple."

also to go afar of all the ones who entice them, and to run away from the together spending the time with them who are close to themselves, embracing the loneliness, as a mother of the entire wisdom.

Chapter 46

Because it is easy that these ones to fall again into the nets from which they reckon that they have escaped, when they hurry up to live into cares and all sort of things. And it is not for any profit for them who have resettled themselves to virtue, to enjoy of the same things, of which they separated themselves, despising them. Because the habit being a weight which attract to itself, if it to be feared lest this one trouble again their tranquility, earned with so much diligence, through ugly occupations, and to refresh the memories of the done evil deeds. Because the mind of them who recently have detached themselves from the sin, it is likewise the body which has started to recuperate after a long sickness, to which any occasion makes to it cause to fall again into sickness, still not being restored enough. Because the metal nerves of these ones are weak and trembling, than there is a fear to not rush in again the passion, which usually it is arisen by the scattering into all kind of things. That`s why Moses commanded to them who want to not be wounded by the devastating enemy, to remain inside the gates, saying: "Do not go outside, any of you, from your houses, lest you be touched by the killer one."[314] And Jeremy it is proved to command the same thing when he says: "Do not go to the field and do not walk on the roads, because the sword of the enemies is round about."[315] Because it is proper only to the brave warriors to go to meet their enemies, and to escape unharmed from their traps. And, if

[314] Exodus: 12, 22: KJB: "And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning"; ROB: "After that, you have to take a bunch of hyssop, deepen it into the blood gathered from the lamb into a vessel, and to anoint the lintel and both the side posts of the door with the blood from the vessel, and do not go you outside, any of you, outside the house, till the morning."

[315] Jeremiah: 6, 25: KJB: "Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side."; ROB: "Do not go out to the field, neither leave you to the road, because the sword of the enemy and the horror are everywhere."

there is somebody from them who does not know how to fight, let him remain untroubled into the house, assuring to himself the lack of danger through his own appeasement. So it was Joshua Nun, about which was written: "And the servant Joshua, still being young, he did not get out from the tent."[316] Because he knew from the history of Abel, that them who leave for the field are killed by the brothers and by the friends after the body, because they get out for the fight before time.[317]

Chapter 47

Not less can be learned from the story of Dinah, that it is proper to the childish and female cogitation, to try things over its experience, and to be deluded by the imagination that makes herself about the own skillfulness[318]. Because, if that one would not started to soon at the seeing of the things from the county, reckoning himself that he is tough, and would have not been charmed by their charm, it would not have been broken before the time the power of discernment of the soul, deceived by the hallucination of the things that fall under the senses, and if would not have reached at the still illegitimate togetherness with the manly reasoning. God knowing this passion from within the people, namely that of the high self consideration and wanting to uproot it with the roots too from our habit, says toward Moses the legislator: "You make pious the sons of Israel."[319] He knew that he that takes upon himself, before time, fights that go beyond his own powers, he is a

[316] Exodus: 33, 11: KJB: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle"; ROB: "The lord, though, spoke with Moses face to face, as somebody would speak with his friend. After that, Moses turned into the camp. And his young servant Joshua, the son of Nun, did not leave the tent."

[317] Genesis: 4, 8: KJB: "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."; ROB: "After that, Cain said to his brother Abel: «Let`s go us into the field!» And when they were into the plain, Cain thrown himself upon Abel, his brother, and killed him."

[318] Genesis: 36, and the followings.

[319] Leviticus: 15, 31 Septuagint: KJB:"Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them."; ROB: "This way you will defend the sons of Israel against their uncleanness; for not die they into their uncleanness, defiling My tabernacles from among you."

stranger to awe. Consequently, let the monk not mix, before to gain the consummated habit of the virtue, into the troubles of the world, but let him run as far as possible, placing his cogitation at great distance of the noises that sound round about. Because it is without any use, to them who have detached themselves from the things, to be hammered from all quarters by the news about them and, after they have left the city of the wordly deeds, to lay themselves at the gate as did Lot[320], remaining full of the noise from there. They must come out, as the great Moses did, to cease not only the deeds, but also the news about them, as he says: "When I will come out from the city and I will stretch my hands, the voices will stop."[321]

Chapter 48

Because when the true consummated tranquility comes, when not only the deeds, but also their memories cease, giving to the soul time to see the imprinted faces, and to fight with each of them to remove them out from the cogitation. If there will enter other and other shapes, he will not be able to neither to erase the imprints from before, the cogitation being occupied with the ones which come. Through this the toil to erase the passions it is made necessarily harder, these ones gaining strength and from the slow increasing, and covering the power of understanding of the soul, with the hallucinations which are continuously added, like a river in a ceaseless flowing. Because them who want to see dried the riverbed, only keeping into it a few things worthy to be known, it is useless the drawing of the water from the place into which they think there it is the thing that they are searching for, because the flowing water immediately fill in the emptied place. But, if they will stop the flowing of the river from upstream, the earth will appear to them without effort, the remained water going down

[320] Genesis: 19, 15 and the followings.

[321] Exodus: 9, 29: KJB: "And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's."; ROB: "Straightway I will go out from the city, I will stretch my hand towards the sky, toward the Lord, and the thunders will cease; there will be no more hail, and rain, for you might know that the earth it is of the Lord."

by itself, leaving them the dried earth for finding the wanted things. But when these ones send inside, like a torrent, the shapes subjected to the senses, it is not only hard, but rather impossible to clean the mind by such a flood. Because, even one like that it is not troubled by the passions, not finding occasion to be stirred up, due to the lack of often meetings, but snaking unobserved they strengthen even more, gaining power with the time passing.

Chapter 49

Likewise, the ceaseless trampled earth, even if has thistles, it not shows them, because the constant treading impede them to spring out. Only into his bosom, there are stretched the more powerful roots. Likewise, the passions, impeded by the lack of the ceaseless meetings to show up, they become stronger and, growing in peace, they rush over with even more power, making the war hard and dangerous, to them who at the beginning they did not take care to fight against them. That`s why also, the Prophet commands to be destroyed the seed from Babylon[322], advising to be eradicated the shapes until they still are in the sheaths of the senses, lest falling into the soil of the cogitation, to sprout out, and being watered by the rains of a plentiful and useless constant taking care of, to bring in the multiplied fruit of the sin. And another Prophet congratulates them who do not receive even the offspring of the passions, but they kill them together with their mother to which they are still attached. "Blessed it he, says, who will take and crushes your kids against the rock."[323] But maybe, also the great Job, thinking about himself, lets us to understand such a thing, saying that the bulrush and the

[322] Isaiah: 14, 22: KJB: "For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord."; ROB: "«I will rise Myself against them», says the Lord Savaot, «and I will destroy the name of the Babylon and the one who remained, and the buds and the offshoots», says the Lord."

[323] Psalms: KJB: Psalm 137, 8-9: "O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. // Happy shall he be, that taketh and dasheth thy little ones against the stones."; ROB: "Psalm 136, 8-9: "The daughter of the Babylon, the jerk. Blessed is he, who will reward you the deed that you have done it to us. // Blessed is he who will grab and smite your little babies against the rock."

sedge are made to grow up by the pond,[324] and when it is deprived of river, all the plants wither; and the anteater lion dies when it has not anything to eat.[325] Because, wanting, the great Job, to show us the traps that the passion sets against us, he contrived a certain composite from the very bold lion and from the very small ant. In fact, the baits (the attacks = προσβολαι) of the passion start from the smallest imaginations, snaking inside unobserved as an ant, but to the end it swells so much, than constitutes for him, who is trapped by it, not a smaller danger as the attack of the lion. That`s why the fighter must fight against the passion since they are as an ant, putting forth the smallness as a bait. Because, when the passion will reach at the power of the lion, it will be difficult to his to defeat them, and they will press him hard. He must not, by any means, feed them. And their food, as it was told often, are the sensible shapes come through senses. Because, these ones feed the passions, arming, one by one, each idol (image), against the soul.

Chapter 50

That`s why, the Legislator has prepared also for the temple gridlocks at the windows[326], meaning through this that, them who want to guard their cogitation, clean like a temple, they must fence impediments in front of the senses, from thoughts which get afraid by the future judgment, as were made bars at the windows, to enter not, anything from the unclean ones. Maybe that`s why Ahaziah became sick after he fell down from the window with bars.[327] Because, to fall

[324] Job: 8, 11: KJB: "Can the rush grow up without mire? can the flag grow without water?"; ROB: "Can the bulrush grow up without pond, and the sedge without moisture?"

[325] Job: 4, 11: KJB: "The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad."; ROB: "The old lion dies because it has not anything to eat, and the cubs of the lioness, they scatter away."

[326] Exodus: 1, 7 and the followings.

[327] KJB: II Kings (THE SECOND BOOK OF THE KINGS, COMMONLY CALLED, THE FOURTH BOOK OF THE KINGS): 1, 2: "And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease."; ROB: IV Kings (The fourth book of the kings): "And Ahaziah, falling down through the bars of his upper chamber, the one from Samaria, he became sick and sent messengers and said to them: «Go and ask Bal-zebub, the God of Ekron: will I recover of this sickness?» And these ones went to ask."

through the window with bars, it means to disregard, in the time of temptations, the thoughts concerning the future reward, being stooped toward the pleasures. And what can be more dreadful than the sickness? Because, the sickness of the body, it is a state contrary to the nature; the scales of the elements from the body, being broken, due to the predominance of one of them, what brings a state contrary to the nature. And the sickness it means his deviation from the right judgment, being defeated by the passions which are bringer of death. Such sort of corrals has weaved before the sight of the one who can see, also Solomon, saying: "When your eyes will behold at foreign woman, your mouth will speak crafted things."[328] He calls crafted things to the ones which we would want to meet after the sin, at the time of the reward. Because, thinking at these ones with an appropriate mood, it will be blocked, to our eyes, the entire dangerous seeing. But, he showed also what mood, must the thought have, in that time: "Because, you will find yourself, he says, in the middle of the sea, as a helmsman in a great storm."

Chapter 51

Because, if somebody will be able to make himself, in the time of the enticing fight, so valiant, due to the punishments that are menacing him, as it is the one who is in the middle of the enraged sea, he will defeat without effort the enemies who rush against him, not feeling the kits that he receives, than to can say: "They hit me, and I felt not pain, they mocked me and I knew nothing." Namely those ones, he says, they hit me and they reckoned to mock on me, but I felt not the arrows, because they were from the children, and I did not turn toward either on their deceits, pretending that I am not noticing them. Likewise David, despising these enemies, he said: "Departing away from me, the cunning one, I did not know; I did feel neither when he came, nor when he went."[329]

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[328] Proverbs: 23, 33: KJB: "Thine eyes shall behold strange women, and thine heart shall utter perverse things."; ROB: "If your eyes will behold at foreign women, and your mouth will speak crafted words,"

[329] Psalm 10: 4: KJB: "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts."

But the one who does not know either the fact that the senses have much mixing with the things that are subjected to the senses, and of this mixing easily is born the straying, and does not realize the harm which comes to him from these ones, but cohabits with them without care, how will he know at time the snare of the straying, if he is not thought from before how to discern them? Because, between the senses and the material things there it is born a fight, and the material things put a toll over the senses, it is proved by the war of the Assyrians against the Sodomites. The Scripture, historically showing the happening between the four kings of the Assyrians, and the five kings of Sodom, says that at the beginning, between those there were made agreements, pacts, and sacrifices for peace, at the Salty Sea. And after that the five served for twelve years, and then in the thirteenth year they rioted and in the fourteenth the four commenced war against the five ones and took those slaves.[330]

Chapter 51

The history finishes here. But we, from this history, we have to learn the things that concern us, namely to take note about the war of the senses against the material things. Because each of us, from our birth to the age of twelve years, not having yet cleansed the power of discernment, subjects his senses, without searching, to the material things, serving them as some masters: the sight, to the things that are seen; the hearing, to the voices; the taste, to juices; the smell, to steams; the touch, to the things that can move this sense through their touching. Till that age, the man cannot distinguish or break apart any of these perceptions, due to his childhood. But when his cogitation strengthens and he begins to see the loss he suffers it, he straightway starts to plan the rebellion and the escape from this slavery. And, if he become powerful in cogitation, he strengthen this decision, declaring himself free for ever, escaped from the bitter masters. But, if his judgment it is too weak for this effort, he lets again his senses to be slaves, taken over by the power of the material things; and

[330] Genesis: 14.

these ones will endure forward the slavery, without any hope of improvement. That`s why also, the five kings from the history, being defeated by the four ones, they cast themselves into the pitch wells[331], to let us learn that, those defeated by the material things, they throw themselves through each sense, as in some precipices and wells, into the pitch of the thing corresponding with that sense, understanding nothing from the seen ones, because they have tied their lust to the earthly things, and they love more the things from here than the one which can be known with the mind.

Chapter 55

In the same way also the slave who loves his master, his wife and his children, renouncing at the true liberty, for the connection with the bodily ones, he makes himself slave for eternity. That`s why his ear was pierced with the pricker, lest, hearing through the natural opening of the hearing, to receive any thought of liberty, but to remain ceaselessly slave, loving the ones from here. For this reason, the Law commanded to be smoked with incense the hand of the woman who grabs a man by the shameful ones when she fights[332], because taking place a fight, for choosing between the worldly things and the heavenly ones, she chose the ones of the conceiving and of the corruption, because, through the limbs that help to give birth, were shown the created things.

So, it is without profit to renounce at the things for them, who do not insist into this decision, but they let themselves to the dragged and lead again by the thought, and that`s why they turn themselves back ceaselessly towards the

[331] Genesis: 14, 10: KJB: "And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain."; ROB: "The Valley of Siddim was full of pitch wells; and, running away, the king of Sodom and the king of Gomorrah, they fell into them, and the other ones fled into the mountains."

[332] Deuteronomy: 25, 11 – 12: KJB: "When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: // Then thou shalt cut off her hand, thine eye shall not pity her."; ROB: "If there will fight between themselves some men, and the wife of one of them will go to take his husband out of the hands of the who is smiting him and, stretching forth her hand, will grab this one by his shameful parts, // Let her hand be cut off, and your eye to not spare her."

forsaken ones, showing their love for them, as the woman of Lot did. Because, that one, turning herself backward, stays to these days, transformed into a pillar of salt, as an example for them, who do not listen. In the same way the habituation, of whose symbol it is that woman, turns towards their habits, them who want to separate themselves, without changing themselves. But what wants also the Law to say, when commands that the one who enters into temple, to not get back through the same gate through which he had entered, but to exit through the opposite one, making his way, not turning back, but straight forward? Nothing else, but somebody must not weaken, through his doubts, the concentration of stepping toward the virtue. Because, the ceaseless inclinations toward the things from which we have come out, they pulls us through habituation, totally toward the ones from behind, and, weakening our impulse toward the one from ahead, they turns it toward them and make it crave for the old sins.

Chapter 54

This is because the habituation pulls the man to itself, powerfully, and does not let him to arise at the first habit of the virtue. For, from habituation it is born the addiction, and from addiction it is made the character. And to remove the character and to change it, it is a difficult thing. Even if it is moved a little forcedly, immediately comes back to itself. And if it was removed from its boundaries, does not turn back to its integrity, if there is not paid much effort to be brought to its path, because it wants to come back to the addiction of habit, which it has left. Take a look at the soul which keeps itself glued to the habits, how sits next to the idols, gluing itself to the shapeless matters, and does not want to raise up and to come close to the reason, which tries to lead it toward the higher ones. It says: "I cannot raise myself up in front of you, because I find myself into the usual order of the women."[333]

[333] Genesis: 31, 35. The soul in Greek language it is of female gender, and the reason it is of male gender. (this note belongs to priest professor PhD academician Dumitru Staniloae): KJB: "And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images."; ROB: "And she said to her father: «Let my lord not to be angered because I cannot rise

Because, the soul which rests itself for many years into the things of the life, sits next to the idols, which are through themselves shapeless, but they received shape from the human craftsmanship. Or maybe, are not shapeless things the richness and the glory and the things of the life, which do not have into themselves any durable and decided image, but simulating the truth through a countenance easy to compose, they receive each time other and other changes? We give them shape, when through human thoughts we contrive the image of some profit, on behalf of those things, which do not serve for anything useful.

Chapter 55

When we enlarge the strict need of the body into a pointless luxury, we prepare the food with countless goodies, and diversifying the clothes for slackness and delectation, after that the accused ones for this futility, as ones who vainly increased at the delectating consumptions something that could have been fulfilled with little, we build defenses as for some things that we ought to fulfill them, what else we do but forcing ourselves to give shape to the shapeless matters? It was well said then of such a soul that "it sits", because the soul that has hardened in such judgments about the said ones, it has been stuck to the thing from here, as to some idols, and from now one it serves to the habit, and does not serve anymore to the truth; and neither can raise to the truth anymore, but through habits it defiles the nature of the things, as through the uncleanness of each month. And into sitting, the Scripture shows here the idleness from the good ones, and the love of pleasures. The idleness it is shown, when it talks about: "The ones who sat into darkness and in the shade of death, being locked up into poverty and iron."[334] Because, both the darkness, and the chain, they are impediments to the work. And the love for pleasure, when says about the ones who were turning with their heart back to Egypt, and spoke among themselves: "We have remembered, when we were sitting next to the meat pots, and we ate meat until we were fed up."[335] Verily, next to

myself up in front of you, because just now I have the usual trouble of the women», and rummaging Laban for the idols, throughout the entire tent, he did not find the idols."

[334] Psalms: KJB: 107, 10: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron;"; ROB: 106, 10: "They sat into darkness and in the shadow of the death; they were chained by poverty and iron;"

[335] Exodus: 16, 3: KJB: "And the children of Israel said unto them, Would to God we had

the meat pots, sit they who light their lusts, with a moist and ceaseless desire. And the mother of the love of pleasures it is the gluttony of the belly, because this one gives birth to the love of pleasures, but also at many of the other passions. Because, from this one, as from a root, there spring up the other passions, which, raising up slowly, as some trees, above the one which has gave them birth, they push their evilness to the sky. The love of money, the anger and the sadness, are the offspring and the sprouts of the gluttony of the belly. Because, the gluttonous one has, in the first place, he needs money; to feed his lust which burns forever, and which, though cannot ever be fed. And towards them who impede him from the earning of the money, he must light his anger. When, however, the anger cannot reach its target, due to the weakness, it is necessary followed by sadness.[336] In fact, he who crawls on his chest and on his belly, when he has the means which fulfill his pleasures, he crawls on his belly, and when he is deprived of these ones, he crawls on his chest, where the anger is. Because, the pleasure lovers, when they are deprived of them, they get anger and they get bitter.

Chapter 56

That`s why the great Moses, places on the chest of the priest, the ephod of the judgment, as a sign of the reason, showing out through symbols that the priest must bridle through the judgment of his reason, the impulses of the passions of the anger, because the ephod of the judgment it is the reason. But the priest, who masters the passion with the reason, it is not a consummated one. That`s why, the consummated Moses, totally casts the anger out, because he does not wear the ephod of the reason, but he shows out his chest itself. "Because, by taking the chest, says he, he cradled it, placing it in front of God."[337] There are, though, others,

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died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."; ROB: "And said to them, the sons of Israel: «Would have been better for us to die battered by the Lord in the land of Egypt, when we were sitting around the meat pots, and we were eating bread until we were fed up! But you have brought us into this wilderness for this entire assembly to die with hunger»."

[336] See this idea also to Evagrius, in "Heads about the discernment of the passions and thoughts, in the present book, at page 48 (G. P. 79, 1201). (This footnote belongs to the priest professor PhD academician Dumitru Stăniloae, the compiler and translator of the Romanian Philokalia).

[337] Leviticus: 8, 29: KJB: "And Moses took the breast, and waved it for a wave offering before the Lord: for of the ram of consecration it was Moses' part; as the Lord commanded

who neither cast the anger out, nor refrain the passion with their reasoning, but their defeat it with the work and with the toil. These ones are they who cut out the chest with the arm, because the arm it is the sign of the work and of the toil. Also, to walk (to crawl[338]) on the belly it is the truest sign of the pleasure. Because, usually, the belly it is the source of all pleasures. When the belly is full, there are lit also the desires after other pleasures; and when it is in need, also these ones remain quiet and more appeased. But here it is also one more difference between the one who is still in course of advancing and the consummated one. Moses, totally rejecting the pleasures of the food, he washed the belly and the feet with water[339], meaning through the belly the pleasures of meals, and through the feet, the wanderings and the entrances. But he, who is only in course of advancing, he washes only the things from inside the belly, not the entire belly. And between the expressions: "they have washed", and "they will wash", there it is a great difference. The first thing it is willingly done, the second one it is done from commandment.

Chapter 57

Because the consummated one he must move toward the deeds of the virtue by his own zeal; and the one who is still in course of advancing, he do it listening to the advice of his adviser. Let`s notice that the chest it is cut off in one piece, and the belly it is not cut off, but washed up . Because the wise man can reject and appease his entire anger, but his own belly he cannot remove it. The nature forces also, the restraint one, to use the necessary food. But when the soul does not listen to the right and steadfast reasoning, but it lets to be itself corrupted by pleasures, there are lit the entrails. Because, even the vessels of the body are filled up beyond measure, the lust remains still thirsty, and the belly continues to grow, while the loins fall. Because, the cogitation weakens into giving birth to the good ones; because the stomach, being lit by the richness of the meals, it weakens the spiritual

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Moses."; ROB: "Taking them Moses the chest, he brought it, weaving it, in front of the face of God; this was the part of Moses from the ram of the sanctification, as the Lord has commanded to Moses."

[338] (E.l.T.`s n.).

[339] Leviticus: 9, 14: KJB: "And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar."; ROB: "And the entrails and the legs he did wash them with water, and put them over the burnt offering, and burnt them on the altar."

powers. These ones were show by the Law, through loins. Therefore, the lover of pleasures, he wholly crawls on his belly, being totally stooped over the pleasures. And when one has started to live the virtuous life, he cuts off the tallow of the belly, rejecting the meals which fatten the belly. Namely, the one who is still in course of advancing, he washes the ones from the belly, and the consummated one washes the entire belly, totally rejecting the ones which abound above the sheer necessity.

Chapter 58

In a very appropriate way it was then added to the words: "on the chest and on the belly", the word "you will walk"[340]. Because, the pleasure does not reign over those ones who stay still, and are quiet, but rather over them, who are always in movement, and full of disturbance. But more than these ones, the impulse toward the fornication comes from the covetousness of the belly. Because of this motif, the nature also, willing to show the closeness of these two passions, has named the organs for procreation like "those ones from beneath the belly" *(υπογαστρια[341])*, showing their kinship through neighborhood. Because, if these passion weakens, it weakens from the poverty of the one from above, and if it if lit and excited, from there it receives its power. But the covetousness of the belly, not only finds and feeds it, but also, but also banishes all the virtues. Because, reigning and holding itself the power, there fall and are destroyed all the virtues: the restraint, the temperance, the manhood, the passions, and all the other ones. This one was shown by Jeremiah, covertly, saying that the chief cook from Babylon destroyed all around the walls of Jerusalem[342], calling through

[340] Genesis: 3, 14: KJB: "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:"; ROB: "Said the Lord God to the snake: "Because you have done this, cursed be you among all the animals and all the beasts of the field; on your belly be you crawling, and earth be you eating, in all the days of your life."

[341] "*υπογαστρια*" it means "lap" (E. l. t.`s n.

[342] Jeremiah: 52, 14: KJB: "And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about."; ROB: "And the army of the

the chief cook the passion of the covetousness. Because, as the chief cook gives all his diligence to serve to the belly and invents countless crafts to produce pleasures, in the same way the covetousness of the belly puts into movement all the craftsmanship to serve to the pleasure in time of hunger; and the diversity of the meals, it breaks down and crumbles to earth the stronghold of the virtues.

Chapter 59

In fact, the tasty and crafty seasoned meals make themselves tools for demolition of the well fortified virtue, shaking and crumbling down its steadiness and fortitude. On the other side, as the abundance banishes away the virtues, so the scarcity crumbles down the strongholds of the sin. Because, as the chief cook of the Babylon crumbled down the walls of Jerusalem, namely the walls of the peaceful soul, drawing it with the craftsmanship of the cooking toward the pleasures of the body, in the same manner, the barley bread of the Israelites, rolling down slop, crumbled down the tents of the Midianites[343]. Because, the meager food, rolling down and advancing much, it scatters away the passion of the fornication. Because, the Midianites bear the symbol of the fornication, and this is because they are the ones who brought the fornication into Israel, and they deluded a great multitude of young people. And in a very appropriate manner says the Scripture that the Midianites had tents, and Jerusalem had a wall, because all things that surround the virtue are strengthen and safe and the ones which sustain the sin are shape and tent, not differing at all by the hallucination.

Chaldeans, which was with the captain of the guard, broke down all the walls from around Jerusalem."

[343] Judges: 7, 13: KJB: "And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along."; ROB: "Gideon has come. And behold, one was telling to another one a dream: «I dreamt, like a round bread of barley, which was rolling down through the camp of the Midianites, and, reaching at a tent, it hit into it so hard, than the tent fall down, was overturned and was opened»."

Chapter 60

That`s why the saints ran away from the cities, and they avoided the together living with many, knowing that the together living with corrupt people brings more harm than the plague. That`s why not taking anything, they have left the vain richness, running away from the scattering brought by them. That`s why, Elijah, leaving the Judaea, he was living into the desert mountain of Carmila, which was full of beasts, not having for quenching the hunger anything else but the trees. Because he was content with the acorns of the trees, with which he was fulfilling his need. Elisha had also the same living, receiving from his teacher, besides other virtues, also that one which was to live into deserts[344]. And John, living into the wilderness of the Jordan, he ate grasshoppers and wild honey, showing to the many that it is not difficult to fulfill the need of the body, and condemning them for the loaded delights[345]. Maybe also Moses, commanding to the Israelites, to collect the mana from day to day, he put this law in a general way, ordering to the man to be taking care only for the life from today, and to not assure himself from before. He reckoned that it is so lawful to the rational being to do: to be content with the ones which happen to him, because the Caregiver of all the other things it is Christ; to not take care about the ones from before, to seem that he does not believe into the Grace of God, which will not pour always his ceaseless gifts.

[344] II Kings: 2, 25: KJB: "And he went from thence to mount Carmel, and from thence he returned to Samaria."; IV Kings: 2, 25: ROB: "From here, Elisha went into the Mountain of Carmela, and from there he turned back to Samaria."

[345] Matthew: 3, 3-4: KJB: "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. // And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."; ROB: "He is the one about whom the prophet Isaiah said: «The voice of him who cries into wilderness: Prepare the way of the Lord, straighten His paths». // And John had a raiment from the hair of the camel, and leather girdle around his hips, and his meal was locusts and wild honey."

Chapter 61

And shortly speaking, all the saints, of whom the world was not worthy[346], they left it, wandering through desert places, through mountains, through caves and through the earth`s cracks, and they worn sheep and goats skins, deprived, in reduced circumstances, needy, running away from the bad habits of the people, and from the insane deeds, which overwhelm the cities, lest not to be driven by the agglomeration al all, as by the power of a torrent. They enjoyed the living with the beasts and they reckoned the harm from these ones less than the one from humans. Better said, they ran away from humans, as from some conspirators, and they trusted into beasts, as in some friends. Because those ones do not learn the sin, and they wonder about the virtue, and they honor it. So, for example, the people Daniel gave to perdition, but the lions saved him, guarding the unjustly condemned one by envy, as also the righteousness mocked by people; in this way the lions uttered the right judgment concerning the unfair condemned one. In this way, the virtue of the man was made to people cause of envy and enmity, and to the beasts, occasion of shyness and honor. In so many beings was sowed the desire after better.

Chapter 62

Let`s us to crave for the virtues of the saints, detaching ourselves from the commands of serving the body; let`s us searching for the liberation. On the wild ass, let loose by the Builder into the wilderness, which does not hear the shouts of the driver, and mocks about the noise of the city[347], being

[346] Hebrews: 11, 38: KJB: "(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.:; ROB: "They, of whom the world was not worthy, wandered into desert places, and into mountains, and into caves, and into the earth`s cracks."

[347] Job: 39: 5-7: "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? // Whose house I have made the wilderness, and the barren land his dwellings. // He scorneth the multitude of the city, neither regardeth he the crying of the driver."; ROB: "Who did let free the wild donkey and loosed it from the manger? // I gave to it the desert to dwell and the salty land I destined it to be carrel for it; // It mocks about the noise of the cities; it hears not the shouts of any master."

known that the salty land and the wilderness, mostly often, are not appropriate for growing grass? The meaning it is this, that only the one who is empty of passions, it is able to search for the content of the contemplation into the godlike words, after it was dried from him the juice of the passions.

Chapter 65

Let`s us leave the worldly things, and to tend towards the goods of the soul. How long will remain we to the childish games, not receiving manly cogitation? How long will we work with less judgment than the children, learning not even from those ones how one can advance to the higher things? Because those ones, changing themselves with the age, they change the tendency towards games, and they easily live the pleasure for the materials things. As we know, not only the matter of the childhood is composed by whips, nuts and balls. The children are addicted by them only until they have the mind imperfect, and they consider them valuable things. But, after somebody has advanced with the age, and he has become a grown up man, he throws these things away and start doing some serious things with much zeal. But we, instead, we have remained into the childhood, wondering by those things of the childhood, which are worthy to be laughed about, and we do not want to take care of the higher ones, and to start thinking at the ones lawful to the fully grown up men. But we, leaving the manly cogitation, we are playing with the earthly things as with some nuts, giving occasion for laughing to them who judge the things following the order of the nature. Because, as it is shameful to see a fully grown up man, sitting into ashes, so also shameful it is, and even much more shameful, to see his who searches for the gathering of the perishable goods, and covering with shame the consummation of the promise, through the clumsy occupation with the ones which do not fit with themselves. And the cause of this state of ours, as it can be seen, stays into the fact that we reckon that there it is not anything better than the things that we see, and we do not know, in comparison with the lack of the significance of the ones from now, the overwhelming of the future goods; surrounded by the shininess of the goods from here, reckoned

as being valuable, we fully tie ourselves, with our lust, by them. Because, always, in the absence of the better ones, there are honored the evil ones, which inherit the right of those ones. If we had had a better understanding of the higher things, we would not have remained tied to the things from here.

Chapter 64

Let`s therefore, to detach ourselves from the things from here. Let`s reject the wealth, the money, and all that sink the thought and descend it under the water. Let`s throw away the ballast to be the ship raised. Engulfed by the storm, let`s throw also away a lot of the tools, that the helmsman, namely the mind, to can save itself together with the remained thoughts with which still travels. They who float on the sea, when they are caught by a big storm, they despise their profit, and they throw away, with their own hands, the load, into the sea, reckoning the wealth as being beneath to the life. In this way, lest not the too much loaded ship to be sunk due to the heaviness of the load, they ease it, throwing away the valuable treasures. If they do this, why do we not also despise, for the sake of the higher life, the things which draw the soul to the seabed? Why cannot the fear of God to do as much as the fear of the sea does? Those ones, due to the lust of the perishable life, they do not reckon as being a big deal the lost of the merchandise: but we, who say the we strive for the eternal life, we do not despise even the most less important thing, but we rather chose to perish together with the burden, than to be saved without it. Let`s disrobe ourselves, I pray you, of everything, because our foe is waiting to fight with us naked. Do the athletes fight clothed? The law of the fight brings them into the arena naked.

Chapter 74

Because, how it is appropriate to them who are preparing themselves for the contest games, to habituate their body and to unceasingly move their limbs, and to the men who prepare themselves for the athletic fights, to cultivate their fighting power and to anoint themselves for the holy fights, so

it is due to the beginners into awe to master their works. Because, it is a beautiful thing to master their passions to them who are urged by the pleasures with which they have grown up, and who are pushed almost unwittingly toward the evil deeds out of the habit. But they who reached at the habituation of the virtue with the deed, and for now one they take care of the ones of the thinking, they must guard with all the diligence their thought, lest, being stirred up disorderly, to be carried toward something unconsummated. Simply speaking, the endeavor of the first ones must be that to bridle the movement of their body, and of the last ones, to master the movement of their thought, to move with good composition toward the wise living, and to not be dragged by any worldly hallucination from the godlike cogitation. The entire lust of the worshiper of God must be directed toward he wishes, then to not be found time that his passion to forge thoughts of hatred towards people. Because, if each passion, when it moves toward what masters it, keeps the thought chained, why would not have also the zeal of the virtue the cogitation free of the other passions. Because, let`s think about with which sentiment beholds, the one who gets angered, the exterior things, fighting into his own mind with that one who saddened him? And with what sentiment behold the money lover, when, being kidnapped by hallucinations, he looks at the material wealth? And the dissolute one, often, even being among many, he closes his senses, and, taking into himself the desired face, he speaks with it, forgetting about the present ones, and sits like a speechless pole, not knowing anything about what it is happening before his own eyes, or what it is spoken around him, but being turned toward the inwardly ones, it is wholly surrendered to his hallucination. Such a soul it is maybe called by the Scripture “woman who sits due to the ordering”, because sitting far from senses, he gathers inside his work, not receiving anything of the ones from outside, for the shameful hallucination which is mastering him.

Chapter 75

If these ones master in this manner, the thought, due to the passions, making the senses to cease their work, how

much stronger makes the love for wisdom, the mind to reject the sensible things and the work of the senses, kidnapping it into heaven and making it to occupy itself with the sight of the intelligible ones! Because, as into him who has cut himself or has burnt himself, cannot enter another thought than the one of his sufferance, which rules him because of the pain, in the same manner, neither the one who thinks at something with passion, cannot cogitate to something else, but to the passion which masters his mind, and which penetrates his entire thought with its liquor. And this is because pleasure does not accept next to it pain, neither the joy accept sadness, nor the gladness accept grief. Also, while the pain masters, it does not accept the pleasure to get closer, neither the sadness accepts the joy, nor the grief mixes with the gladness. The opposite passions do not entwine together and do not match ever, neither accept a friendly fellowship, sue to their irreconcilable estrangement and enmity by nature. Therefore, do not be troubled the purity of the virtue with the worldly thoughts, neither the clarity of the contemplation be darkened with the worldly worries, for the face of the true philosophy, showing its lightened beauty, to be no more blasphemed by the daring mouths, and not being anymore made a thing of mockery, due to the lack of skillfulness of them who are drawing it; but to be praised, if not by humans, then by the Powers from above, and by Lord Jesus Himself, from whom the Saints asked also the praise, as the great David says, who trampled upon the human glory, asking for the praise from God: “From You it is my praise” , and again: “into the Lord will be praised my soul” . Because, people often denigrate from envy the good ones. But, the amphitheatre from above, judges without partiality, and crowns according to the truth the things which are done. Consequently, let`s delight this amphitheatre, because it must be delighted through the beauty of the deeds. And about the people who cannot reward them who have lived well, and neither they will receive the punishment for others, it is inappropriate to lengthen the word, if they shadow from envy or from passion the deeds of the virtue, in the name of the sin, and they defame the life known to God and to the Angels, through contrived reproaches. Because, in time of the reward of the everlasting goods from them who lived well, will not come from the opinion of the people, but from the truth itself

of the deeds that were done during the life. Be us having part of these goods all of, through the grace and the love of people of Our Lord Jesus Christ, to Whom be the glory, together with the Father and with the Holy Ghost, now and ever, and into the endless ages of the ages. Amen.

Mark the Ascetic

His Life and His Writings

Mark the Ascetic lived close to Nilus the Ascetic. He was also, it seems, abbot of one monastery from near to Ancyra from Galicia. From there he retired later into a wilderness, where he died in the first half of the fifth century. In which wilderness he retired, it is no known. As Nilus, so it is Mark the Ascetic, a disciple, or at least and admirer of Saint John Chrysostom.

Photios reminds nine writings of Mark the Ascetic. They are:

1. "About the spiritual law"[348]. This writing wants to explain how it is understood and how must be regarded the spiritual law about which speaks Saint Apostle Paul (Romans: 7, 14). This spiritual law comprises the ideal of the moral consummation and the diverse heads show the entire circle of the moral duties of the man.

2. "About those ones who think that they justify themselves through deeds"[349]. As the words from the end show an also a Syrian translation, this writing was at the beginning one with the first one.

3. "About repentance"[350]. Into this text it is shown that the repentance it is necessary for all without exception, and it consists in "banishing the thoughts, in ceaseless prayer, and bearing with patience of the troubles." These three general virtues make the people dispassionate (*απαθεις*). But, the repentance that it is understood in this manner, it must be followed the entire life, both by the sinners, and by the righteous ones, if they want to achieve the salvation. There does not exist into this life and end of this repentance. Through it, or through these virtues, the beginners have part

[348] About the spiritual law, Edited in Migne G. P. 65, 905 – 932; and into the Greek Philokalia, in volume I, p. 55 – 63 (Second Edition). The text from Philokalia it is divided in 200 heads, the one from the Migne in 201.

[349] "De his qui putant se ex operibus justificari." Edited in Migne G. P. 65, 929-966, and in the Greek Philokalia volume I, pg. 63 -73 (The second edition). The text from Migne it is divided in 201 heads, and the one from the Philokalia, in 226.

[350] "De poenitentia", Ed. Migne, G. P. 65, 965 – 984.

of the introduction into awe, the one from the middle have part of advancement, and the consummated ones have part of strengthening. These virtues never stop their work, but only into the one started, by nescience, to slip toward pleasures, or into the despondent one, or into the one touched by the Novatian error, which reject the repentance, on the basis of the place from Hebrews: 6, 1-2. But the Apostle Paul does not reject there the repentance, but he commands that the foundation of the repentance to remain the unique baptism of Christ, condemning the daily baptism of the Christians from among the Jews (G. P. 65, 976). Are condemnable both they who say that they do not need repentance after the baptism, and so they can commit sins without any care, and also they who, knowing that they will be forgiven through repentance, they do not reject the evil deeds. The Scripture, condemning both errors, demands repentance from them all, either being they hardly committing sin, or being they as much as possible spiritually advanced, because, "who despises the small ones, he will fall, slowly" (Sirach: 19, 1). When the spiritually advanced one, he received into him something of those which are not appropriate, and he tarries next to that something without to repent himself, that tiny thing, getting old and growing, does not want to live together with the man who has received it like and orphan, but it attract him toward the kinship with itself, bringing him close to itself through the long friendship, as drawing him with a rope. And if, fighting through prayer, he cuts it off from himself; he remains as close to the dispassion, as far it is the committed sin from the passion. But, if the force of this sin brings the man to the end, and makes him to abandon the fight, in a necessary manner, that man will be conquered also by the other passions… If you will say: could he not pray to God from the beginning, when he first met the sin, not let him fall down to the end? Of course he could. But despising this tiny evil thing, he has received it willingly, or as being nothing, and did not pray for it, not knowing that this tiny evil thing makes itself cause for the introduction of a bigger one." (Greek Paterikon, 65, 960).

But even those ones who reached at so much consummation, than, it does not happen to them neither this thing, they must repent their entire life for a word said

sometime, for an upset against their brother, etc. (Greek Paterikon, 65, 980).

In this way, for the tiny ones and for the big ones the repentance remains unfinished to the death. Even we cannot commit it until then; we still are indebted to cultivate it with the intention. Learn from the nature how we must not leave it until the death has come. The mind cannot be stopped from the rational work, but, even if it would be perfect, it works well on the plan of the ones from the right side. And if, on the motif that it is perfect, would stop to work the good ones and surely it would lean toward the ones from the left side. But being stopped from the ones from the left side, it is again naturally attracted toward the ones from the right side. And the work on the plan of the ones from the right side consists also the beginners, and to the ones from the middle, and also to the consummated ones into the prayer, in banishing away of the thoughts and into suffering of the troubles…" "Even if we have persevered to the death into repentance, neither in this way we have not fulfilled our duty. Because, nothing it weights like the Kingdom of Heaven. As we eat, we drink, we talk and we hear, as natural we ought to repent ourselves… Christ has taken us on warranty; waiting for our repentance; who lets these ones, despises the One Who has taken us on warranty." (Greek Paterikon: 65, 981).

4. "About the Baptism", or more accurate: "Answer to Them who Doubt about the Godlike Baptism". It is a showing of the effects of the baptism under the form of a dialogue. There it is discussed the question if the baptism totally erases the sin, or it leaves something of it, which must be erased through own efforts. The baptism, declares Marcus the Ascetic, has a perfect effect. Because, it does not only erase the sin, but also imparts the Holy Ghost. The one who says: I see another law into my limbs, which resists against the law of my ghost" (Romans: 7, 23), it is not the baptized one, but the one who was not yet baptized. But the fight it is still necessary after that too. Hits grace it is only the power given to the man to stay away from sin. if he does not put into work this power, through the keeping of the commandments, falls again into sin, but not into the Adam`s one, but into his own: "We do not say that every man, who was baptized and has received the grace, it is after that unchanged (unchangeable) and he does

not need repentance anymore, but from the baptism, through the grace of Christ, it was gifted to us the full grace of God, toward the fulfillment of all the commandments. So, any man who has received it in a privily manner and does not fulfill the commandments, in the measure that he does not fulfill, he is defeated by the sin, which it is not Adam`s, but of the negligent one, because, taking the power to work, doesn`t fulfill the work"[351].

It seems that in this treatise, as in those ones from 1-2, Mark the Ascetic fights against the Massalinists, which sustained that into the soul of the man there it is after the baptism, both the Holy Ghost and the devil, and on the other hand, that any presence of the grace itself must be felt by the man.

Mark the Ascetic answers that through the baptism dwells into the depth of the man the Holy Ghost, or His grace, or Jesus Christ, being the sin totally erased. But the grace it remains only as a power *(δυναμισ)* toward good deeds, the deeds themselves having to be done by the man himself. And as he does these good deeds, it is discovered the presence of the grace from him. Through the fact that the baptism lays into us the grace as power toward deed, He liberates us, namely He makes us capable to not do the evil anymore, but to do the good. The evil it is not worked through us in a necessary manner, haw the adversaries of Mark were saying, but only if we want to do the evil. On the other side the same adversaries affirmed that the ancestral sin not being erased through the baptism, our efforts have just the goal to erase it, to which Mark responds that, it were so, Jesus wouldn`t have had anything to die. In reality the sin it is erased through the baptism, and our deeds only actualize the power of the grace, which – that power – has abolished the sin and made us free toward the doing of the good deed. Into the sin we fall only if we do not prolong in good deeds the power of the grace, but them we fall not into the sin of Adam, but into our personal one.

"We confess that the Holy Baptism it is perfect, and into it is hidden the grace of Christ, Who waits for our obedience and for our fulfillment of the commandments, of

[351] Greek Paterikon: 65, 1004 C.

whose power we have received it through the grace." (Greek Paterikon: 1001"."You have understood from the things said before that the purification was made secretly *(μυστικό)*, through baptism, but it is effectively found out through commandments. But if we, being baptized, we have not liberated ourselves of the ancestral sin, it is proved that we cannot do the deeds of the righteousness. And if we can do these deeds, it is clear that we were secretly cleansed of the slavery of the sin… But, for the neglecting of the commands of the One Who ha liberated us, we are dominated by the sin (*υπό της αμαρτιας ενεργου*)[352]. Therefore, either you show me that the baptized ones cannot fulfill the commandments of the liberty and, so, the baptism it is not perfect, or, showing us that they have received such a power, let them all to confess that they were liberated through the gift of Christ, but they have surrendered themselves into the slavery of the evil deeds, through the fact that they did not receive all the commandments, and that`s why they have made themselves slave again (Greek Paterikon cited 988). "Therefore, you, man, which you were baptized into Christ, you give only the work, for which you have taken the power, and adorn yourself for the showing of Him, who dwells into you." (Greek Paterikon, cited, 1005). We confess that the power for fulfilling the commandments we have taken it and from the tidings of the death we were released. So we are indebted to do the work. And if we do not fulfill the commandments of God, the grace that it is given to us will be not discovered." (Greek Paterikon, cited, 1008).

Some from the adversaries ceded regarding the evil deeds, admitting that they stand in our power. But they were strongly sustaining that the sinful thoughts stand not into our power, even after we are baptized. They are coming without us to want, being a proof about the existence of the ancestral sin into ourselves, from which they still spring out.

Trying to demonstrate that the thoughts of the sin they are not coming inside us from the Adam`s sin, not are forcedly imposed to us by Satan, but they are produced by us through the receiving of the bait of the evil one, Mark develops into this

[352] The translation in English language would be: "the sin in activity"; "dominated by the sin" would be translated through: "κυριαρχείται από την αμαρτία" (E.l.t`s.n).

writing a series of remarkable psychological and pneumatological analyze. It is shown to us in the most precise manner the meaning of the "attack" and of the "bait" of the Satan, the so called *προσβολή*[353], the first spring of a sinful thought, to which almost the writing from the Philokalia give to it an important role, and in general the entire ascetic literature of the Est. It is exposed than the entire process which takes place into the soul after the emergence of this attack, during which are formed the sinful thoughts, and it is reached at the deed of the sin and at the passion. "The attack", or the "bait", which come from Satan, it is not "sin". It is, according to Mark, the simple and isolated thought of the sin *(μονολογιστος εμφανεια πραγματος πονηρου)*[354], while it still has not been multiplied, transformed into a developed cogitation, by our leaning over it, and until there it is not aroused into us a sweetness, a pleasure for it. It is a sparkle thought, about which we realize that we did not produce it, but it has suddenly appeared, lonely, as a suggestion from nowhere and it still is a pure thought, without any mixture of pleasure. It may be tarrying into us, but even into this case, if we are not multiplying it, we do not develop it into images, and we do not associate with it a pleasure, it is not a sin. Sins are only the "thoughts" that we bring them to fructification, we do not associate to it a pleasure, is still not a sin. The sins are just the thoughts to which we bring forth fruits from that "attack", but they are not imposed forcedly to us, as a growing up from an ancestral sin which we ware bearing into us, or as an overwhelming of us, without our will by the satanic power (Greek Paterikon, cited, 1016). It is true that these thoughts appear to us as having a forcing power upon us, so we can get rid of them. But this is due to the fact that through habituation we have again made slaves to the passion s and the thoughts that are nourished by them, we suddenly cannot chase them away, but we need a long battle, for melting down from us the power of the passions, which give sap to these thoughts.

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[353] Attack (E.l. t`s n.).

[354] We have found the Greek translation for: "the simple and isolated thought of the sin", which in the initial version was:"*μονολογιστος εμφανεια πραγματος πονηρου*", as being more appropriate like so: "*απλή και απομονωμένες σκέψεις της αμαρτία*".

"Who, believing to the godlike Scripture, and fulfilling the commandments of the Lord, he does not know that... the thoughts do not master us through their own force, but through the scarcity of our faith, and through the absence of the fulfillment of the commandments? That`s why we are not all of us in an equal state, and not all of us are driven by the same ideas, because the causes of the thoughts they stay into our power. If these causes would be mandatory, taking their origin from Adam, we would be mastered all the same and inevitable. Let that not be! Because, behold, we see that not every man it is driven in the same way, not in the same time, toward the same things, but everyone as much as the Lord believed, regarding the future things, despising the human glory and the passion of the voluptuousness. That` why we are different one to each other both in conceptions and in the life. We want to mystify the truth when we try to quench the thoughts not through the faith into Jesus, namely not through the cogitation of His commandments, neither humility and humble cogitation, together with the pain of the heart, but remaining into the hidden voluptuousness, namely into the vain glory and into the longing to please the people, into the self esteem and into the imagination of the victory, and of our pride and of others like these ones, of which we not being able to defeat them, we are multiplying the lusting thoughts. That`s why we cannot distinguish them. Why we are trying to remove in an unfair way the effects, preserving the causes out of which they come? (Greek Paterikon, cited work, 1021).

An important place has into the spiritual life, as it is been described by Mark the Ascetic: the heart. He is the first o from the Authors of the Philokalia, at which the heart receives such an importance. Evagrios, John Cassian, and Nilus, they consider exclusively the mind as a place and as a central factor of the human being. John Cassian remembers for few times the place from the Proverbs: 4, 23, about the guarding of the heart, but without any analysis, and without insisting upon the role of the heart into the spiritual life. At Mark the Ascetic the heart has a major importance in report with the transformation process of the "satanic" attack into sinful thoughts. Namely, the state of purity of the man it is characterized by the union between the mind and the heart. When the mind gets separated from the heart, give place to the

satanic attack. "We have received the commandment to not take care of everything, but to guard with all the watchfulness our heart (Proverbs: 4, 23), and to search inside us the Kingdom of Heaven. That`s why, when the mind it separated from the heart, and stops from the reminded search, immediately give way to the devil and makes itself able to receive the evil suggestion". But, if the mind, after a certain fight, it has liberated by the satanic attack, it has again the power to take heed at the heart and to guard it with the entire watchfulness, trying to penetrate untroubled into the most inside rooms of it, where are not blowing the evil thoughts` winds, which push forcedly the body and the soul into the precipices of the voluptuousness, and throw them into pitch pits Greek Paterikon: 65, 1016).

Because, the content of this writing constitutes a doctrinarian basis for many of the manifestations of the eastern ascetic and mystical life, and especially for the methods of the mental prayer, we have thought to translate it, and to make a place for it into this Romanian edition of the Philokalia., even if it is not comprised into the Greek edition.

5. "Useful Advices for Soul toward Nicholas"[355]. it is an epistle through which Mark answers to the letter of the Nicholas the ascetic from Ancyra, a young friend of him, after he has retired into wilderness and cannot give him advices by the word of mouth, as before. As the best mean for mastering the passion he recommends him the steady thought at the benefits of God, of which the greatest it is the embodiment and the sufferance supported by Christ for us. The three evil facts which constantly menace the soul, they are: the forgetfulness, the idleness and the nescience. Against them one must fight with: the remembrance of God`s benefactions, the zeal, and the lightened knowledge.

6. "A Dispute with a Scholar"[356]. This is a dialogue between an old ascetic, which is named Mark, and an advocate. The advocate asks explanation about the thesis sustained by the monks that the evil-doers have not to be judged. Without being convinced, the advocate leaves, and the old ascetic continues to speak to the brothers.

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[355] "*Χρήσιμες Συμβουλές για την ψυχή προς Νικολάου*" (Ed. Migne, Greek Paterikon: 65, 1027-1050, and in the Greek Philokalia, volume I, pg.: 73 – 81 (Second edition).

[356] Disputatio cum quodam un scolastico. Edited in the Greek Paterikon: 65, 1071-1102.

7. “The Deliberation of the Soul with the Mind”. The truths developed in the writing about the baptism, they are showed now by the mind in front of the soul. The mind wants to show to the soul that it is a mistake to believe that the sin comes from Adam, or from the devil, or from the influence of some other people.

Of the Pious and the God-carrier Our Father
MARK THE ASCETIC

About the Spiritual Law in Two Hundred Heads[357]

1. Because you have wanted for many times to know what it is the spiritual law, about which the godlike Apostle[358] speaks, and what it is the knowledge and the work of the ones who want to guard it, we will talk about these ones, as much as will be possible to us.

2. Firstly, we know that God is the beginning, the middle, and the end of every good thing; the good it is impossible to be believed and done otherwise than into Jesus Christ and the Holy Ghost.

3. Every good thing it is gifted by God, with a certain purpose, and the one who receives it with this believe, he will not lose it.

4. The unmoved faith it is like a steady tower, and Christ makes He Himself, everything to him who believes.

5. Start you each of your plan with The One Who is the beginning of every good, to be according to the will of God what you have thought to do.

6. The one who is humble into his cogitation and fulfills a spiritual work, when he reads the godlike Scripture, he bring all in relation with himself and not with another one.

7. Beseech you God to open the eyes of your heart, and you`ll see the benefit of the praying and reading.

8. He who has a spiritual gift and suffers together with him who doesn`t have it, he preserves his gift through the together suffering; and the proud one will lose it, sinking himself into the depth of the pride.

9. The mouth of the humble one in cogitation speaks the truth; and the one who resists him, he is like that servant, who smote the Lord on the face.

10. Don`t make yourself disciple of the one who brags himself, lest, instead of the humble cogitation, to learn the pride.

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[357] I am taking the division of the heads after the Greek Philokalia. In Greek Pathology is varies a little.

[358] Romans: 7, 14: KJB: "For we know that the law is spiritual: but I am carnal, sold under sin."; ROB: "Because we know that the law is spiritual: but I am bodily, sold under the sin."

11. Do not become haughty in your heart, because you understand the things said into the Scriptures, to not fall with your mind into the spirit of the blasphemy.

12. Do not try to untangle through quarrel a complicated thing, but through the one showed by the law of the spirit, namely through patience, prayer and the hope which thinks to only one thing.

13. He, who prays bodily, and he is still not having spiritual knowledge, he is like the blind man who shouts and says: "Son of David, have mercy on me".

14. The once blind man, after his eyes were open, and he saw the Lord, worshipping Him, he did not witness Him anymore as Son of David, but as The Son of God.

15. Do not elate yourself when you shed tears in the time of the prayer, because Jesus is the One Who has touched your eyes so you have been able to see with the mind.

16. He, who as the blind man, he left his garment and has drawn close to the Lord, he makes himself His disciple and the preacher of the higher teachings.

17. If the sin tarries into our thoughts, it will fill up our heart with haughtiness; and if we will banish it through patience and hope, we will achieve the emancipation of the heart.

18. The watchfulness, the prayer, and the suffering of the troubles which come upon us, bring to the heart the not dangerous and the useful emancipation, if we scatter not their togetherness through the covetousness after something. Because, he who suffers into these ones, he will be helped also in the other ones; and the careless and scattered one, at the getting out from the body, he will be utterly tormented.

20. The loving of pleasures heart, in the time of the exit, it is made to the soul a prison and a chain; and to the lover of the painstaking it is an open gate.

21. The callous heart it is an iron gate locked before the city; and to he who suffers the evil, and he is restraint, it opens from itself, as to Peter.[359]

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[359] Acts: 12, 20: (See Maxim the Confessor: Quaest, at Thalasius, G. P.: 90, 329): KJB: "When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him."; ROB: 12, 10: "And passing they by the first watch, they reached at the iron gate which leads into the city,

22. Many are the manners of the prayer, each more particularly. Yet, no one of them is harmful, but only that which it is not prayer anymore, but devilish work.

23. A man, wanting to do evil, he prayed, according to his habit, firstly into his thought, and through the taking care of God being impeded, afterward he gave a lot thanks to Him.

24. And David, wanting to kill Nabal of Carmel, after he had taken notice about the godlike reward, cutting off from himself this thought, he gave a lot thanks. We do know again, what he done when he forget about God, not stopping himself until Nathan the prophet remembered to him about God.

25. When you remember yourself about God, multiply you the prayer, for when you will forget about God, He will remember about you.

26. When you are reading the godlike Scriptures, think about the things that are hidden into them; because all those were written before, all of them - it is said –, they were written for our teaching[360].

27. The Scripture calls the faith as "foundation of the hoped ones"[361], and the ones who do not know the dwelling of Christ, it has called them as untried.

28. As from the words and from the things it is seen the mind, likewise it is seen from the good deeds of the heart the future reward.

29. The merciful heart it is proved that it will receive mercy; and the one which it is not as so, the contrary ones.

30. The law of the freedom teaches the entire truth. Many know this through the knowledge; but only a few understand it, because the understanding it is always proportionally with fulfillment of its commandments.

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and the gate has opened by itself. And getting out, they passed on a street and immediately the angel departed from him."

[360] Romans: 15, 4: KJB: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."; ROB: "Because, all those that were written before, they were written for our learning, for through the patience and through the comforting that come through the Scriptures we may have hope."

[361] Hebrews: 11, 1: KJB: "NOW faith is the substance of things hoped for, the evidence of things not seen."; ROB: "And the faith it is the entrustment of the hoped ones, and the proving of the unseen things."

31. Do not try its consummation through human virtues, because it won`t be perfectly fulfilled through them. Its consummation it is hidden into the cross of Christ.

32. The law of the liberation it is known through the true knowledge; it is understood through the working of the commandments; and it is perfectly fulfilled through the mercy of Christ.

33. When we will force ourselves to fulfill into conscience all the commandments of God, we will understand that the law of the Lord it is blameless; that it is cultivated through our good deeds, but without the help of God it is not possible to be consummated among people.

34. They who do not consider themselves indebted to the entire law of Christ, they know in a bodily manner the law of God, "not understanding neither the said ones, nor the one about which they utter with power"[362]. That`s why they reckon that they are fulfilling perfectly the law of God through deeds.

35. A thing can be well done in appearance, but the goal of the one who has done it is not good. Also, it can be bad in appearance but the goal of the one who has done it can be good. Not only deeds are done by some people, but also words they utter in the said manner. Because, some people, change the quality of a thing, through their lack of skills and nescience, other through their evil intention, and again others through their pious goal.

36. The one who hides the defamation and the insult putting forth words of praise, only with difficulty can be discovered by the simply ones. As this one it is also the one which under the appearance of the humbleness, he is full of vain glory. These ones, covering for a long time the truth with the falsehood, in the end they are revealed through the deeds.

37. One, doing a good, in appearance, thing, he harms his neighbor; other one doing such a thing, he helps him with the thought.

38. There is a rebuking from evilness or from vengeance, and it is another one into the fear of God and for the truth.

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[362] I Timothy: 1, 7: KJB: "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."; ROB: "Wanting to be teachers of the Law, but not understanding neither the ones that they say, nor the ones for which they give witness."

39. The one who has ceased to sin and he has repented himself, do not rebuke him anymore; and if you say that for God you are rebuking him, discover firstly your own sins.

41. When you do virtuous deeds, remember the One who has said: "Without Me, you can do nothing"[363].

42. Through troubles, people have built the good things, and, through the vain glory and through pleasure, the evil things.

43. The one who is wronged by people, he escapes the sin, and on the measure of his upset, he finds support against that sin.

44. He who believes into the reward from Christ, on the measure of his faith he suffers gladly the entire injustice.

45. The one who prays himself for the people who wronged him, he frightens the devils; and the one who fights with the first ones, and he is wounded by the second ones.

46. It is better to be mocked by people than to be mocked by devils; but the one who is pleasant to God, he has defeated both of them.

47. All the good comes from the Lord according to a certain order, and leaves secretly from the unthankful, ungrateful and the lazy ones.

48. Every sin ends into the forbidden pleasure, like any virtue into a spiritual comfort. If the first one reigns, it will stir up its own things; and, if the second one reigns, also it will stir up the things related to it.

49. The reproach from the people brings sadness to the heart, but becomes cause of the cleanness to the one who suffers it.

50. The nescience urges at resistance against the useful ones, and not being ashamed, it increases the number of the sins.

51. Accept the troubles, because they cause no damage to what you have from before; but reject the greediness, because you will be held accountable.

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[363] John: 15, 5: KJB: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."; ROB: "I am the vine, you are the branches. He who abides into Me, and I in Him, that one brings fort much fruit, for without Me you can do nothing."

52. After you sinned into hidden, do not try to forget about it. "Because all are naked and discovered for the eyes of God, in front of Whom we will be held accountable"[364].

53. Show yourself to the Master with your thought. "Because the man looks at the face, while God looks at the heart."[365]

54. Do not cogitate and do not do anything without a pleasant to God purpose. Because the one who travels without a purpose, he will toil vainly.

55. The one who does sin without being forced, he hardly repents, because the righteousness of God it is without mistake.

56. The painful happening makes the wise man to remember God, and makes sad, on its measure, the one who has forgotten about God.

57. Let any forced sufferance to remember you about God; in this case it will not lack from you the occasion for repentance.

58. The forgetfulness in itself has not any power, but it strengthens itself due to our lack of care and upon its measure.

59. Do not say: what I have to do, because what I don`t want that it happens to me to do. But, remembering, cogitate at what you are indebted to do it.

60. Therefore, do the good that you remember: and the one that you do not remember it will be discovered to you. And not give your thoughts, without judgment, to the forgetfulness.

61. The Scripture says that "the hell and the perdition are shown in front of God"[366]. These are said about the nescience and the forgetfulness of the heart.

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[364] Hebrews: 4, 13: KJB: "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."; ROB: "And there is not creature hidden in front of Him, but all are naked and discovered from the eyes of The One in front of Whom we will be held accountable."

[365] I Samuel: 16, 7: KJB: "But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."; ROB: "But the Lord said toward Samuel: «Do not look at his countenance and at his stature; I am not looking like the man does; because the man looks at the face, and the Lord looks at the heart»."

[366] Proverbs: 15, 11: KJB: "Hell and destruction are before the Lord: how much more then the hearts of the children of men?"; ROB: "The hell and the depth are known to the Lord,

62. Because into the hell there is the nescience, because both of them are darkened. And perdition it is the forgetfulness, because through it we have lost some of what we had.

63. Take heed to your own things, not of the other; and won`t be pillaged by thieves the house for work of your mind.

64. The one who do not take care, according to his power, of all virtues, he does a hardly to be forgiven sin; but the prayer and the mercy turn back the ones who do not take care.

65. Any sadness after God takes part from the being of the godliness. Because the true love it is proved through the ones which stay against it.

66. Do not say that the virtue can be gained without troubles; because the virtue that it is not proved into troubles, it is not strengthened.

67. Think at any forced trouble, and you will find into it the perdition of the sin.

68. Many are the advices of the neighbor toward what it is useful; but to nobody nothing fits so much than the judgment of his own conscience.

69. When you search for healing, take heed at your conscience, and everything that it tells you, you do it, and you will find profit.

70. God and the conscience know the hidden ones of everybody, so, though this let us receive the strengthening.

70. b. The one who toils without advice, he is poor in everything. And the one who runs with hope, he is twofold richer[367].

71. The man tries as many as he can, according to his will; and God ends those according to the justice.

72. If you want to receive praise from people, you will love firstly the reproach for the sins.

73. No matter how much mocking would suffer somebody for the truth of Christ, he will receive hundredfold glory from the multitude. But it is better to do the good for the future ones.

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the more strongly the hearts of the people."

[367] This head is present only in G. P.: 65, 913, where has No. 71.

74. When a man profits to other one through words or deeds, let them both know that the grace of God is present. And he who does not understand this, he will be mastered by the one who understands.

75. The one who praise the neighbor in a hypocrite way, he will condemn him after a while, and will be he himself ashamed.

76. The one who does not know the traps of the enemy he will be easily killed; and the one who does not know the causes of the passion he will easily fall down.

77. From the love of the pleasure comes the lack of care and from the lack of care comes the forgetfulness; because God has given to everyone the knowledge of the useful ones.

78. The man advises his neighbor as he knows, and God work into him who hears how this one has believed.

79. I have seen simple people being humble with their deed, and they have made themselves wiser that the wise men.

80. Another simple man, hearing about those that they are praised, he did not follow their humbleness, but, being filled up with vain glory because of his own simplicity, he has fallen down into pride.

81. The one who despise the knowledge and praises himself with the lack of the learning, he not only is simple in the word, but also in knowledge.

82. As it is something else the craftsmanship of the word and something else the understanding, likewise, something else it is the simplicity in the word and something else the understanding.

83. The simplicity of the words does not harm the all worthy one, as the craftsmanship to the one who is humble in his cogitation.

84. Do not say: I do not know what it is ought, so I am innocent, if I do not that one. If you do everything that you know that they are good, it will be discovered to you in the end the other ones also, being known one from another one. That`s why it is not profitable for you to know the second ones, before you have fulfilled the first ones. Because the knowledge make

someone haughty[368], advising at the lack of the work, and "the love builds", advising to the sufferance of everything.

85. Read the words of the godlike Scripture through deeds, and do not stretch them in many words, vainly becoming haughty yourself, with their lack of understanding.

86. The one who has left the deed and he leans on the simple knowledge, he keeps instead of a two edges sword, a reed, which, in time of war, as the Scripture says[369], pricks the hand and pours into it the poison of the being, before of the enemies` one.

87. Every thought it is measured and weighted to God. Because it can be cogitated both: with passion, or in a moderate way.

88. The one, who has fulfilled a commandment, let him wait the temptation for it. Because the love for Christ it is proved through the adverse ones.

89. Do not despise without taking care of thoughts. Because to God no thought it is hidden.

90. When you see that some thought promises to you the human glory, be sure that thought prepares the shame for you.

91. The enemy he knows the righteousness of the spiritual law, and that`s why he tries to gain only the consenting of the cogitation. Because in this way, either it makes the fallen one to submit himself to the toils of the repentance, or being unrepentant, it will burden him with unwanted troubles. And it even happens sometimes, that it make hi to fight against troubles, to multiply his pains into this life, and at the yielding of the soul to prove him unworthy due to the lack of patience.

92. Against the trying that is coming many resisted in many ways. But without prayer and repentance, nobody did escape of oppression.

93. The evil ones they receive power one from another; also the good ones grow one through another one, and they drive the partaker of them ahead.

94. The devil despises the small sins, because otherwise it cannot drive toward the big ones.

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[368] I Corinthians: 8, 1: KJB: "NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth."; ROB: "As about the ones sacrificed to the idols, we know that we all have knowledge. But the knowledge puffeth, and the love edifies."

[369] Isaiah: 36, 6: KJB: "Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him."; ROB: "Ah, I know! You have put your hope in Egypt; you have taken a s a protector this broken reed, which breaks and enters into the hand of whosoever leans upon it. Such it is the Pharaoh, for all them who leans upon him."

95. The root of the shameful lust it is the human praise, as of the righteousness it is the reproach for sin, namely not only when we hear it, but also when we receive it.

96. He who has rejected everything, and he still indulge himself with the passion, he has gained nothing. Because what he was doing through wealth, he is still doing it now, but without having anything.

97. Also, the one who is restraining himself, but he is gathering wealth, he is brother into thought with the one from before; because their mother is the same for the pleasure from thought, and the father it is another one for the difference of the passion.

98. There are some people which cuts off a passion for a bigger pleasure, and he is glorified by whom does not know his intention. And maybe, one like this does not realize the truth about himself, stupidly toiling himself.

99. The cause of each sin there are the vain glory and the pleasure. The one who does not hate these ones, he won`t uproot the passions.

100. The root of all evil things it was told that it is the love of money[370]. But also this one it is proved that it sustains itself through those ones.

101. The mind becomes blind through these three passions: through the love of money, through the vain glory and through the love of pleasure.

102. All three they are, according to the Scripture, the daughters of the leech[371], being loved by the intemperance with a love of a mother.

103. The knowledge and the faith, the comrades of our nature, are not blunted through anything else, as they are through the mentioned ones.

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[370] I Timothy: 6, 10: LJB: "10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."; ROB: "For the love of money it is the root of all evil and the ones who coveted for it eagerly they erred from the faith and they pierced themselves with many pain."

[371] Proverbs: 30, 15: KJB: "The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: // The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough."; ROB: "The leech has two daughters which are saying: «Give me, give me!» There are three things that cannot be satiate, and even the fourth which never says: «Enough!», namely: // The grave, the barren womb, the earth which it is not satisfied with water, and the fire which does not say ever: «Enough!»"

104. The anger, the war, the killings and the entire diptych of the evil things, due to them they have caught so much power among people.

105. The love of money, the vain glory and the pleasure, they must be hated as some mother of the evil things, and as some foster mothers of the virtues.

106. Because of them it was commanded to us: to not love the world, and the ones from the world.[372]

107. Nobody, serving into the army, does entangle himself in the businesses of the life[373]. Because, the one who wants to defeat the passions, entangling himself in those businesses, it is as the one who wants to quench the fire with straws.

108. The one who gets angered on his neighbor for wealth, for glory or for pleasure, he still has not known that God administers into righteousness.

109. When you hear the Lord saying: "If somebody will not reject all his wealth, he is not worthy of Me."[374], do not understand you this thing only about the wealth, but also about all the things of the sin.

110. The one who does not know the truth, he neither believes truly. Because the natural knowledge foreruns to the faith.

111. Like God has shared to each from the seen ones, what it is appropriate to its nature, like so He has shared to the human thoughts, whether we like it or not.

112. If somebody, committing sin in a proved manner, and repenting not, he did not suffer anything to the death; you reckon that his judgment will be merciless there.

113. The one who is praying into reasonableness, he suffers the ones which come upon him. And the one who remembers the evil, he is still not praying cleanly.

114. If you have suffered a loss, or you were rebuked, or persecuted by somebody, you override the ones from now, and wait for the future ones; and you will find out that, that one was for you a reason for many good things, not only in the time now, but also in the afterlife.

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[372] I John: 2, 15: KJB: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."; ROB: "Do you not love the world and the ones which are into world. If somebody loves the world, the love of the father it is not into him:"

[373] II Timothy: 2, 4: KJB: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."; ROB: "No soldier entangles himself with the businesses of the life, to please the one who gathers army."

[374] Luke: 14, 33: KJB: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."; ROB: "Therefore, whosoever from you does not reject everything he has, he cannot be My disciple."

115. As to the ones who fed themselves recklessly, the bitter absinth it is useful, likewise to the ones with sinful behavior, it is good for them to suffer evil things. Because these medicines, they make the first ones whole, and they prepare the next ones for repentance.

116. If you do not want to suffer the evil, let you not wanting to do it, because the first thing follows forcedly to the second one. "Because what sows each, that he will reap."[375]

117. Sowing willingly the evil ones, and reaping them unwillingly, we must wonder about the righteousness of God.

118. But, because there was ordered a certain time between the sowing and the reaping, we do not believe into reward.

119. Committing sin, do not blame the deed, but the thought. Because, if the mind did not get ahead, the body would have not follow it.

120. It is worst for the ones, who commit the evil secretly, that for the ones who do the injustice plainly. Therefore, the first ones will be tormented even worst.

121. The one who interweaves evilness, and does the evil secretly, he is, according to the Scripture, "snake which sits in the path and bites the hoof of the horse"[376].

122. The one who in the same time, praise his neighbor for some things, and for other things he speak evil about him, he is mastered by the vain glory and by the envy. Through praising he tries to hide his envy, and through the evil words, he tries to show himself better than that one.

123. As the sheep and the wolves cannot graze together, so, cannot have mercy the one who works with cunningness on his neighbor.

124. The one who secretly mixes into the commandment his own will, he is a dissolute, how it was shown into the Wisdom, and for the impotence to restrain himself, he suffers pain and shame.

125. Like the fire and the water do not allow together each – other, in the same way do not allow each – other the defense and the humbleness.

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[375] Galatians: 6, 8: KJB: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."; ROB: "The one who sows into his own body, from his body he will reap corruption; and the one who sows in the Ghost, from the Ghost he will reap the everlasting life."

[376] Genesis: 49, 17: KJB: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward."; ROB: "Dan will be a serpent on road, a viper on the path, poisoning the leg of the horse, to make the rider to fall down."

126. The one who asks forgiveness for his sins, he loves the humbleness of the thought. And the one who condemns the other, he seals his own evilness.

127. Do not let your sin not erased, be it no matter how small, not to drag you at the bigger evilness.

128. If you want to save yourself, you will love the true word and you will not reject ever, without judgment, the reprimand.

129. A true word has changed the brood of vipers and has shown them to run away from the wrath that is to come[377].

130. The one who receives the words of the truth, he receives the God Word. Because it is said: "The one who receives you, he is receiving Me."[378]

131. The man with palsy, being descended through the roof[379], he is the sinner rebuked by the believers for God, and who receives the forgiveness for their faith.

132. It is better to pray with awe for our neighbor than to rebuke him for everything.

133. The one who repents as it is ought, he is mocked by the fools. But let this be to him a sign of being pleased to God.

134. "The one who fights, he restrains himself from everything"[380], and he does not rest until the Lord will destroy the seed from Babylon.

135. Think that the reproachable passions are twelve. If you willingly love one of them, that one will fill up the place with the other eleven passions.

136. The sin it is a burning fire. As much as you remove from it the matter, as much it will quench, and as much as you will add the matter to it, as much it will burn stronger.

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[377] Matthew: 3, 7: KJB: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?"; ROB: "But seeing John many of the Pharisees and Sadducees coming to baptism, he said to them: Brood of vipers, who has shown you to flee from the wrath that it to come."

[378] Matthew: 10, 40 KJB: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."; ROB: "Who receives you, he receives Me, and who receives Me, he receives Him, Who has sent Me."

[379] Luke: 5, 19: KJB: "And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus."; ROB: "But, not finding a way through which to bring him, due to the multitude, they ascended upon the roof and, through the tiles, they descended him with his bed into the middle, in front of Christ."

[380] I Corinthians: 9, 25: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."; ROB: "And whosoever fights, he restrains himself from everything. And that one, to take a corruptible crown; but we, an incorruptible one."

137. If you were elevated through praises, expect the reviling. Because it is said: "The one who elevates himself, he humbled will be"[381].

138. When we will have totally rejected from our thought, willingly, every sin, we will fight with the passions from habituation.

139. The habituation, which takes ahead to the will and of the conscience, it is the unwillingly remembrance of the sins from before. At the one who strives himself into ascesis, it is impeded to advance to the passions; and to the victorious one, it is defeated to the bait (*προσβολε)*[382].

140. The attack (the bait) it is a movement without images, of the heart, which it is immediately caught, by the tried ones, a sin an anvil.

141. Where there appear images in the thought, there it has been produced the consent. Because the movement without images it is an innocent attack. Rarely, some man, he runs away even from these ones, as the log from the fire; but some other man does not turn back until he burns with flame.

142. Do not say: I do not want but it comes; because, surely, if you do not love the thing itself, you do love its roots.

143. The one who searches for praises, he is subjected to the passion, and he who complains about the troubles, he loves the pleasure.

144. The thought of the passionate of pleasure one oscillates as a scales does. Here he weeps, and here he fights with the neighbor and resists him defending his own pleasures.

145. The one who tries everything and retains the good, in the end he will run away from all the evil.

146. The long suffering man has much wisdom; likewise the one who draws his ear nigh by the words of the wisdom.

147. Without the remembrance of God, there cannot be true knowledge. Because, without the first one, the second one it is a liar one.

148. To the one who is hardened at his heart, it is not useful the word of the thinner knowledge, because if he is not afraid, he will not receive the pains of the repentance.

149. To the meek man it is useful the faithfulness, because it makes him not to tempt the long patience of God, and to not be wounded through often disobedience.

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[381] Luke: 14, 11: KJB: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."; ROB: "For whosoever exalts himself will be humbled, and the one who humbles himself, will be exalted."

[382] "Attack" (E. l. t.`s n.).

150. Do not rebuke the powerful man for vain glory, but show him the future dishonor. For in this way the wise one can be rebuked easily.

151. The one who hates the reproach, he submits himself willingly to the passion; and the one who loves it he will fight also with the habituation.

152. Do not want to hear the strange evilness; because through such a will to hear, there are carved also into you the characteristics of the evilness.

153. If there enter into your ears ugly words, get you angered on yourself, and on the one who speaks them. Because, if the ear it is evil, evil is also the one who bears it.

154. If somebody happens to be among the people who speak vanities, be him considering himself guilty of such words; even if he has not a fresh wound, he has an older one.

155. If you see somebody that praises you with hypocrisy, be you waiting for the time of the reproach from him.

156. The troubles from now let be you putting them over against the future goods, and the discouragement will never weaken your ascesis.

157. When, for some bodily benefaction, you praise a man as being good, forgetting about God, the same man, after that, he will appear to you as being bad.

158. All the good comes from God, according to His ordering; and the ones who do a good thing, they are His servants.

159. Receive the interweaving of the good ones with the bad ones, with an equal thought; and God will smooth the inequalities from among the things.

160. The inequality brings the change of the own states. Because God has ordered that after the willingly ones, to come there the unwillingly ones.

161. The sensible happenings are the offspring of the intelligible ones, fulfilling the due ones, according to the will of God.

162. From the heart addicted to pleasure, spring out soiled thoughts and words. And from the smoke we know the matter which smolders inside.

163. Tarry into thought and you will not toil into tries. And leaving from there, endure the troubles which come upon you.

164. Pray to not receive trying. And when it comes, receive it as being yours, not as being a stranger one.

165. Take your mind off any covetousness, and you`ll be able to see the intrigues of the devil.

166. The one who says that he know all the craftsmanship of the devil, he reckons himself as being perfect, without knowing it.

167. When the mind gets out from the bodily cares, it sees, on the measure of its exit, the schemes of the enemies.

168. The one who is carried out by thoughts, he is blinded by them. He sees the works of the sin, but their causes he cannot see them.

169. It can happen, that one, fulfilling plainly a command, to serve secretly to the passion, and through sinful thoughts to spoil the good deed.

170. Being caught by the beginning of a sin, do not say: "it won`t defeat me". Because being caught, you are already defeated.

171. Everything that is born, starts from something small, and on the measure that is fed, it grows up.

172. The craftsmanship of the sin it is like a well weaved net, and the one who became entangled from a side, if he is careless, he will be caught whole.

173. Do not want to hear about the misfortune of the enemy; because them who listen with pleasure such words, they are eating the fruits of their planning.

174. Do not reckon that every trouble comes upon people due to their sins. Because there are some people well pleasant and though tried with troubles. It is right that it was written: "The impious ones and the lawless ones will be persecuted." But as so it was written: "The ones who want to live piously into Christ, persecuted will they be."[383]

175. In time on trouble, take heed at the bait of the pleasure. Because, for it comforts the trouble, it is welcomed.

176. Some people call wise the ones who discern the sensible things. But wise men are those who master their wills.

177. Before the uprooting of the evil do not listen to your heart; because the ones that it has put inside, those ones it tries to increase them.

178. As there are snakes which live into woods, and other which live into houses, as so, there are passions which are imagined by the thought, and other which are worked with the deed, even they interchange one into another.

[383] II Timothy: 3, 12: KJB: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."; ROB: "And all those who want to live devoutly into Christ Jesus they will be persecuted."

179. When you see the lusts which are lying inside, moving themselves with power, and calling the mind which lives into silence, at some passion, be you knowing that your mind has occupied itself, before, with these, and has brought them to deed, and has placed them into heart.

180. There it is not formed cloud without wind, and passion is not born without any thought.

181. If we won`t do the wills of the body, as the Scripture says, easily there will end into God, the ones which were lying into us before.

182. The consistent idols (the images) from before the mind they are worst and more powerful. But the thought ones are the cause and the precedents of the other ones.

183. There it is a sin which masters the heart due to the long habituation (*πρόληφις*); and there is also another sin which wars our cogitation through the everyday things.

184. God judges the deeds according to their intentions. Because it is said: "Be God giving you according to your heart."[384]

185. The one who does not insist in searching of the conscience, he does not want to receive neither the toil of the body for faith.

186. The conscience it is a natural book. The one who reads it with the deed he is experiencing the godlike help.

187. The one who does not take upon himself the toil for the truth, he is harsher rebuked by the unwillingly ones.

188. The one who has known the God`s will and fulfill it according to his own power, through little toil he escapes from the great labors.

189. The one who wants to defeat the temptations without prayer and patience, he won`t remove them away from himself but he will stronger entangle in them.

190. The Lord is hidden into His own commands. And them who are searching for Him, they are finding Him according to the measure the fulfillment of these commands.[385]

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[384] Psalms: KJB: 21, 2: "Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah."; ROB: 20, 2: "According to the desire of his heart You have given to him and by the will of his lips You have not deprived him."

[385] The ideas from the chapters 187 and 190, they form main themes in the conception of Saint Maxim the Confessor (G. P. 90, 369; or in G.P. 91, 1081, where it is said: "The being

191. You do not say: I have fulfilled the commandments and I have not found the Lord. Because you did often find the knowledge joined with the righteousness, s the Scripture says. And they who are searching for Him as it is due, they will find peace.

192. The peace it is the deliverance from passions. But it cannot be found without the work of the Holy Ghost.

193. Something else it is the fulfillment of the command, and something else it is the virtue, even they are causing each other.

194. The fulfillment of the commandment consists in fulfilling what was commanded, and the virtue to be pleasant to the truth what was done.

195. As the wealth seen it is one, but divers according to the type of the gathering, as so, the virtue it is one, but it has many ways of activity[386].

196. The one who deceives others and speaks word without deeds, he becomes rich from injustice and his labors will pass in stranger houses, as the Scripture writes[387].

197. All things will obey to the gold; and the thoughts will be governed by the grace of the Lord.

198. The good conscience it is found out through the prayer and the clean prayer though conscience. Because one needs the other one, through nature.

199. Jacob did a mottled cloth to Joseph[388]. And the Lord gives to the meek one the knowledge of the truth, as it was written: "The Lord will teach His ways to the meek ones."[389]

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of the virtue from everyone it is the Unique Word of God; because the being of all virtues is Our Lord Jesus Christ Himself.": Ambigorum Liber).

[386] The idea of the "ways of the virtue" we will find it more developed at Maxim the Confessor.

[387] Proverbs: 5, 10: KJB: "Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;"; ROB: "That the strangers not to be filled by your endeavor and your labors not to pass into the house of another one."

[388] Genesis: 37, 23: KJB: "And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;"; ROB: "When, however, Joseph has arrived to his brothers, they disrobes Joseph by his long and rich garment, with which he was clothed;"

[389] Psalms: KJB: 25, 9: "The meek will he guide in judgment: and the meek will he teach his way."; ROB: 24, 10: "He will lead the meek ones to judgment, and he will teach the meek ones His way."

200. Do always the good, according to your power. And in the time of the big thing, do not turn you toward the little one. "Because, the one who turns backward, it is said, he is not worthy of the Kingdom of Heaven."[390]

[390] Luke: 9, 62: "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."; ROB: "And Jesus said to him: No man which puts his hand on the plow, and looks backward, it is fit for the Kingdom of God."

Of the Same One

About the Ones Who Imagine that They Straighten Themselves from Deeds, in 226 Heads[391]

1. In the ones written below will be rejected, by the ones who strongly believe and know the truth, the wrong believe in the deeds from outside.

2. The Lord, willing to show that every command it is a duty, and on the other side that the adoption it is given to the people for His blood, says: "When you will have done all that were commanded to you, say: we are worthless servants and what we were indebted to do we have done." Therefore, the Kingdom of Heaven it is not the payment for the deeds, but the grace of the Master, prepared to his faithful servants.

3. The servant does not ask the liberation as payment, but he give thanks for it, as an indebted one, and he receives it as a gift.

4. Christ died, according to the Scriptures, for our sins, and to the one who serves Him well, he give them the liberation. Because He says: "Well done, good and faithful servant, you have been faithful over a few things, and I will put you over many things; enter into the joy of your Lord."[392]

[391] The text from the G. P. 65, 929 – 966, even though it is the same with the one from the Greek Philokalia, it is divided only into 211 heads.

[392] Matthew: 25: 21 – 23: "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. // He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. // His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."; ROB: "The lord said to him: Well done, good and faithful servant, you have been faithful over a few things, I will put you over many things; enter into the joy of your lord. // Coming closer also the one with two talents, he said: Lord, you have given to me two talents, and behold, other two I have gain with them. // The lord said to him: Well done, good and faithful servant, you have been faithful over a few things, I will put you over many things; enter into the joy of your Lord."

5. He is still not a faithful servant the one who leans against the simple knowledge; but the one who believes through obedience to Christ, Who has commanded.

6. The one who honors the Lord, he fulfills the commanded ones. And mistaking, or disobeying, he suffers the consequences due to him.

7. If you are lover of the learning, make yourself also a lover of toil. Because the simple knowledge makes the man haughty.

8. The trying that comes unexpectedly, it teaches us with a good reason, to be lovers of toil and it draw us, even if we do not want, at repentance.

9. The troubles, which come upon the people, are the fruits of the own sins. And if we will suffer them through prayer, we will enjoy again the coming of the good things.

10. Some people, being praised for their virtue, they left themselves to be conquered by pleasure, and this pleasure nourished by the vain glory they have called it consolation. Others, reproached for the sin, they were filled up with pain, and the useful pain they have reckoned it as a work of the sin.

11. All the ones who, for the fact that they strive themselves in ascesis, they despise the careless ones; they reckon that they are straightened from the bodily deeds. And all them who, leaning against the simple knowledge, they disregard the ones who are deprived of knowledge, they are found much more deprived by understanding than those ones.

12. The knowledge without deeds, which follows from it, it is not sure, even if it is true. Because the deed it is the strengthening of each thing.

13. Often, from the negligence toward the deeds it is darkened also the knowledge. Because the things of whose fulfillment was disregarded, they were partially erased from the memory.

14. That`s why the Scripture advices us to gain the knowledge of God, to serve Him as it is due, through deeds.

15. When we fulfill the commandments plainly, we get from God, on the measure of this fulfillment; but we profit according to the goal which we pursuit.

16. The one who wants to do something and he cannot, he is reckoned by the knower of the hearts, God, as though he

would have done it. And this thing we must understand it both: regarding the good things and the evil things.

17. The mind without the body, it does good and bad things. But the body without the mind cannot do any of these, because the law of the freedom it is known before the deed.

18. Some people, not fulfilling the commandments, they reckon that have a right faith. Others, fulfilling them, they expect the Kingdom as an owed payment. Both of them they are wrong towards the truth.

19. The master does not owe payment to his slaves; but again, the ones who do not serve rightly; they do not achieve the liberation.

20. If Christ died for us, according to the Scriptures, and we do not live for ourselves anymore, "but to The One Who died and rose again for us"[393], it is proved that we are indebted to serve Him to death. How can us, therefore, to reckon the adoption as something that it is due to us.

21. Christ it is Master through the being and Master through the work of salvation, because, not existing us, he has made us, and dying due to the sin, He has redeemed us and to the one who believe He has gifted the grace.

22. When you hear the Scripture saying that: "God will reward each man according to his deeds"[394], do not understand from here that it is about deeds of an equal worthiness with the Gehenna or with the Kingdom, but that Christ will reward the deeds of disbelieve in Him, or of the faith in Him, not as a money changer, which weighs the weight of the things to be exchanged, but as God, our Creator and Redeemer.

23. The ones who were worthy of the bath of the second birth, we do the good deeds not for reward, but for guarding the cleanness which was given to us.

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[393] II Corinthians: 5, 15: KJB: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."; ROB: "He died for all, that the ones who live to not live for themselves anymore, but to That One Who for them died and rose."

[394] Psalms: KJB: 18, 20: "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me."; ROB: 17, 23: "And will reward me the Lord according to my righteousness, and according to the cleanness of my hands He will reward me,"

24. Every good things that we do through our nature, make us to retain from the contrary evil, but it cannot add to us a growth in holiness, without the grace.

25. The one who restrains himself, he retains himself from the covetousness of the belly; the one who despised the richness, from the avarice; the silent one, from much speaking; the pious one, from dissoluteness; the one who is satisfied with what he has, from the love of money; the meek one, from the disturbance; the one with humble thought, from the vain glory; the obedient one, from the love of quarrel; the one who rebukes, from hypocrisy. Also, the one who prays, he is stranger from the despondency; the poor man, from much richness; the confessor, from denial; the martyr, from the service of the idols. See you, how all the virtue done to death, it is not anything else, but the restraint from the sin. And the restraint from the sin it is a thing of the nature, and not what brings the reward of the Kingdom.

26. The man barely guards the ones of his nature. Christ, though, through the Cross, He gives the adoption.

27. There it is a limited command, and there it is also a comprehensive one. Through the first one it is ordered to us to give some from what we have, to him who has not; through the second one it is ordered to us, to reject the entire our wealth.

28. There is a work of the grace, which is unknown to the faint minded; and there is another work of the sin, which resembles to the truth. But it is better not to research too insistently these things, to nor get astray. But, let us to bring all to God, because He knows the use of both of them.

29. The one who wants to cross over the spiritual sea, he suffers for a long time, and he cogitates humbly, watches out, and restrains himself. If he will force himself to cross over, without these, he will be troubled in his heart, but he won`t be able to cross over.

30. The appeasement it is the restraint from the evil. And if somebody will take with him also the four virtues, beside the prayer, he won`t have any more sure help towards the state of the lack of passions.

31. The mind cannot be appeased without the body, as the wall between them cannot be downed, without appeasement and prayer[395].

32. "The body covets against the spirit, and the spirit covets against the body"[396]. And the ones who walk into spirit, they will not fulfill the lust of the body.

33. There is not a perfect prayer without a calling of the mind. And the thought which cries undivided, will be heard by God.

34. The mind which prays undivided, it restraints and breaks the heart; and "the defeated and humbled heart, God won`t persecute it".

35. The prayer it is still called virtue, though it is the mother of all virtues. Because it give birth to those one through the unification with Christ.

36. All that we have done, without prayer and good hope; it is after that harmful and useless.

37. When you hear that "the last ones will be the first ones"[397], understand that it is about the partakers to the virtues, and the partakers to the love. Because the love is the last from the virtues, according to the order, but it is the first of all, according to the honor, proving the virtues born before it, as being the last ones.

38. Whether, in time of your prayer, you are overwhelmed by the idleness, or you are bothered by different types of sins, remember yourself about death and the fearsome labors. But it is better to stick to God through prayer and hope, that to think at the outside things, even they are useful.

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[395] Namely, somebody cannot appease his mind, whether he does not appease also his body; also, it is impossible to cross over from the life after the body, at the one into spirit, without appeasement and prayer.

[396] Galatians: 5, 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."; ROB: "Because the body lusts against the ghost, and the ghost against the body; because these ones resist each against other, that you not do what you would want."

[397] Matthew: 19, 30: KJB: "But many that are first shall be last; and the last shall be first."; ROB: "And many of the first ones will be the last ones, and the last ones will be the first ones."; 20, 16: KJB: "So the last shall be first, and the first last: for many be called, but few chosen."; ROB: "So, will be the first ones the last ones, and the last ones the first ones, because many are called, but few are chosen."

39. No virtue does open, alone, the door of our nature, if they are not interwoven all together.

40. It is not a restrained one, that one who nourishes himself with thoughts. Because even if they are useful, they are not as useful as the hope.

41. *Mortal sin it is any impenitent sin. Even if a Saint would pray for this sin of another man, he would not be heard.*

42. The one who repent as it is ought, he will not reject the labor for the old sins, but he will gather through it the mercy of God.

43. If we are indebted to do each day all what our nature has good, what have we to offer to God in return, for the evil deeds that we have done before?

44. Any increase of virtue would we add today, it is prove for the past careless, not a right for reward.

45. The one who is troubled with the mind and is peaceful with the body, it is alike the one troubled with the body and scattered with the mind.

46. The willingly troubling of the mind, or of the body, it increases that of the other one, the one of the mind on the one of the body, and the one of the body on the one of the mind.

47. Great virtue it is to suffer the ones which come upon us and to love the ones who hate us, according to the word of God.

48. Prove of the not hypocrite love it is the forgiveness of the injustices.

49. Cannot be somebody`s mistakes forgiven from the heart, without true knowledge. Because this one shows to everybody the mistakes that he himself does.

50. You won`t lose anything from what you will forgive for the Lord, because at the due time, they will come to you multiplied.

51. When the mind forgets about the thought of God`s honoring, the seen deed of the virtue loses its value.

52. Whether the bad planned deed, it is damaging for everybody, it is a lot more damaging for the one who take no care about its details.

53. Be you philosophizing with the deed about the will of the man and about the rewards from God. Because the knowledge it is not wiser or more useful than the deed.

54. The labors from awe are followed by the consolation. And this one we know it through the God`s law and through conscience.

55. One man has received a thought and he has kept it without much reckoning. Other man has received it, and he has confronted it with the truth. The question is: which one worked with more awe?

56. The suffering of the troubles it is the sign of the true knowledge; likewise, not blaming the people, for your own misfortune.

57. The one who does the good and searches for reward, he does not serve God, but his own will.

58. The one who has committed sin, he won`t be able to escape of reward, but through a labor, which is correspondent his transgression.

59. Some people say: "We cannot do the good, whether we do not receive in a felt way the grace of the Ghost."[398]

60. This I am saying for, laying always into pleasures, through their free decision, they renounce as some helpless ones at what it is given to them as a power (*τό χατά δύναμιν)*[399]*)*[400] .

61. Because, to them who were baptized into Christ, it was gifted the grace into a mysterious way; but it works into them on the measure of fulfilling of the commandments. The grace does not cease to help us in a hidden way; but it hangs to us to do or to not do the good for which we have power.

62. *Firstly, the grace awakens in a godlike manner, the conscience.* This one makes even the evil doers to repent, and to be pleasant to God.

63. It is also hidden into the teaching that is given to us by our neighbor. And sometimes it appears into the

[398] This was one of the wrong teachings of the Messalians, which sustained that only when the grace it is felt, it is also present.

[399] The English translation would be: „as a force". A verified Greek version for „as a force" might be „*ως μια δύναμη*".

[400] Into this head it is answered to the wrong theory from the precedent head, being shown that the grace it is given to us as a power, but the transformation of this power into deeds hangs to us. In G. P.: 65, 937, this head is properly connected with the precedent head. Also the three following heads, 61 - 63, form in G. P. only one head (56), in which Mark the Ascetic exposes the teaching about the grace given as a power from the baptism, and about its actualization, in almost identical terms with the ones from the writing about "About the Baptism".

thought, from reading; or it teaches the mind though the natural cogitation about its truth.

64. The one who asks for the works of the Ghost before the fulfillment of the commandments, he is like the servant bought for money, who, immediately that he was bought, asks together with the price also the letter of liberation.

65. The one who reckons the troubles came from outside, as the justice from God, that one, searching for God, he has found together with His righteousness also the knowledge.

66. If you will understand what the Scripture says, that "in all earth reign the judgments of God"[401], every happening will be made for you a teacher toward the knowledge of God.

67. Every man receives what it comes to him, according to his idea. But only God knows, how it is matched to everyone, what it comes to him.

68. When you suffer a reproach from people, immediately think at the glory which will come to you from God. And the reproach will leave you, not grieved, and untroubled; and the glory, when it will come, will let you faithful and not subjected to damnation.

69. When you are praised by the multitude, according to the will of God, do not mix anything lofty in what God has destined to you, lest changing them, to fall into the opposite state.

70. The seed won`t grow up without earth and water; and the man won`t profit without willing labors and without godlike help.

71. Without cloud there does not come any rain, and without good conscience you cannot be pleasant to God.

72. Do not reject the learning, even you are much taught. Because divine economy it is much useful than our wisdom.

73. When the heart it is moved by a movement from the place of willing labors, it becomes hardly to be retained, as a very heavy boulder, which rolls down the slope.

74. As an unaccustomed vial, running through the grass, ends in a place bordered by precipices on both sides, in

[401] Psalms: KJB: 105, 7: "He is the Lord our God: his judgments are in all the earth."; ROB: 104, 7: "He is the Lord our God, in all earth His judgments."

the same situation it is the soul which the thoughts have slowly detached it from its place.

75. When the mind, achieving manhood into the Lord, it detaches the soul from the obsolete habits, then the mind it is tormented by thoughts and by passion, as by some executioners, that pull back and forth.

76. As the ones who float on the sea they endure with pleasure the burn of the sun, in the same way the ones who hate the sin, they love the reproach. Because the sun resists against the winds, and the reproach against the passions.

77. As the fleeing away in the Sabbath day[402], brings pain to the body and defilement to the soul, in the same way the uprising of the passions into the aged body and into the sanctified soul.

78. Nobody is so good and as merciful as God; but neither even Him forgives the one who does not repent.

79. Many of us get sad for sins, but we receive with pleasure their causes.

80. The blind rat which hides itself underground, being blind, it cannot see the stars: likewise the one who do not believe to God regarding the temporal ones, he cannot believe also regarding the eternal ones.

81. The true knowledge was gifted to people, by God, as a grace before the grace; and it teaches them who take the impartation of it, to believe first of all into The One Who gifted it to them.

82. When the soul which has committed sin does not receive the troubles which come upon him, then the angels say about him: "We have healed the Babylon and it has not been made whole."[403]

83. The mind which has forgotten the true knowledge, it fights for the opposite ones, as for the ones which are profitable to it.

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[402] Matthew: 24, 20: KJB: "But pray ye that your flight be not in the winter, neither on the sabbath day:"; ROB: "Pray you to not be your flight in the winter, neither on the Sabbath day".

[403] Jeremiah: 51, 9: KJB: "We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies."; ROB: "We wanted to heal the Babylon but it has not been healed! Leave it, and come to go, each of us, in his own country, because its damnation has risen to the heaven and has reached to the clouds."

84. As the fire cannot tarry into water, neither the ugly thought cannot tarry into the God loving heart. Because the one who love God, he also loves the labor. And the willing labor it is enemy of the pleasure through nature.

85. The passion reaching ruler over deeds with the help of the will, after that it imposes itself forcedly, even without the will of the one who is partaker of it.

86. Whether come upon us thoughts without our will, let`s be sure that we love their causes; and if come thoughts with our will, we love also the things toward they direct themselves.

87. The self opinion and the conceit are causes of the blasphemy; and the love of money and the vain glory are causes of the mercilessness and of the hypocrisy.

88. When the devil sees that the mind has prayed from heart, it brings big and maliciously conspired passions. Because it does not want to quench small virtues with great temptations.

89. A thought which tarries, show the addictions of the man. And if it is hastily banished, show war and resistance.

90. Three are the spiritual things at which comes the mind, when it changes itself: the one according to the nature, the on above the nature, and the one against the nature. When the mind comes at that place according to the nature, it discovers itself as being the cause of all thoughts, and it confesses to God its sins, recognizing the causes of the passions. When the mind comes at that place against the nature, it forgets about God, and wars against people on the motif that they wrong it. And when the mind it is elevated above the nature, it finds out the fruits of the Holy Ghost, which were shown by the Apostle: love, joy, and peace, and the following ones; and knows that if it chooses the worldly cares, it cannot stay there. But, if it separates from that place, falls into sin, and into the troubles which fallow to the sin, even if not immediately, but of course at its time, when knows the justice of God.

91. So much truth is comprised in the knowledge of anybody, how much is given to him by: meekness, humbleness, and love.

92. Everyone who has been baptized according to the right faith, he secretly has received the entire grace. But he is

filled up by the knowledge of this fact, after that, through the work of the commandments.

93. The commandment of Christ, fulfilled with conscience, gives comfort according to the multitude of the pains of the heart. But each one of these comes at its time.

94. Pray earnestly at any work, as one who cannot do anything without God.

95. Nothing helps more to the work, that the prayer; and for gaining the benevolence of God nothing is more useful.

96. The entire work of the commandments it is comprised into it. Because nothing stays above the love for God.

97. The unscattered prayer it is a sign of love at the one who insists into it. The lack of care for it and the scattering are proving the love of pleasures.

98. The one, who keeps watch, endures and prays without being distressed, he is imparted in a proved way by the Holy Ghost. Ad he who is embarrassed into these ones, but he though endures willingly, he also receives help straightway.

99. A commandment is proved to be more exquisite to another. That`s why there is a faith surer than another faith.

100. There is a faith from hearing, according to the Apostle[404], and there is a faith which is the proof of the hopes things[405].

101. Good it is to be useful through words, them who ask questions; but better is to co-work with them through prayer and virtue. Because, he who, through these ones, brings himself to God, is useful also to his neighbor.

102. If you want to be useful to the learning`s lover, urge him to the prayer, to righteous faith and to the suffering of the troubles. Because, through these ones are gained all the other virtues.

103. For the things for which somebody has put his hope in God, he does no longer warring with his neighbor.

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[404] Romans: 10, 17: KJB: "So then faith cometh by hearing, and hearing by the word of God."; ROB: "Therefore, the faith is from hearing, and the hearing through the word of Christ."

[405] Hebrews: 11, 1: KJB: "Now faith is the substance of things hoped for, the evidence of things not seen."; ROB: "And the faith is the entrustment of the hoped ones, the proving of the unseen things."

104. If, according to the Scripture, all that happens to us unwillingly, it has its roots in our willingly deeds, nobody is so much enemy to the man, than the man itself.

105. To all the evil deeds it is precedent the nescience, and second after the nescience it is the faithlessness.

106. Run away from temptation through patience and prayer. Because if you try to resists to it without these ones, it will come upon you even more impetuously.

107. He who is meek for God, it is wiser than the wise men, and he who is humble in his heart it is more powerful than the powerful ones. Because they wear the yoke of Christ into knowledge[406].

108. All that we do or commit them without prayer are shown later, to us, either wrong or damaging, and proving us being deprived of knowledge, through the things that follow.

109. Only one is righteous from deeds, from words and from thoughts. From faith, from grace, and from repentance, many are righteous.

110. As to the one who repents it is stranger the lofty cogitation, as so to the one who willingly commits sin it is impossible the humble cogitation.

111. The humble cogitation it is not a damnation of us from the part of the conscience, but the knowledge of the grace of God and of His compassion.

112. That what is it the seen house for the usual air, that it is the rational mind from the godlike grace. As much as you get that matter out, as much that it is rushing in; and as much as you drive it inside, as much it slips outside.

113. The matters of the house are the vessels and the foods; and the matters of the mind are the vain glory and the pleasure.

114. The hope in God makes the heart wider; and the worldly concern it narrows it.

115. The Grace of the Ghost it is one, and unchanged; but works in each man how it wants.

116. As the rain, flowing into the earth, give to the plants their own quality, to the sweet ones their sweetness,

[406] Matthew: 11, 29: KJB: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."; "Take My yoke upon you and learn yourself from me, for I am meek and humble with the heart, and you will find rest to your souls."

and to the sour ones, their sourness, so does the Grace, entering into the soul of the believers, it gives them works which are fit to their different virtues.

117. To him who hungers for Christ, the grace it makes itself food to him; to him who gets thirsty, an all-sweet drink; to him who shivers with cold, a cloak; to the worn one, rest; to him who prays, a full entrustment; to him who cries, comforting.

118. So, when you hear the Scripture saying about the Holy Ghost that has descended upon each of the Apostles[407], or that has rushed upon a certain prophet[408], or that he works[409], or that he gets saddened[410], or that he quenches[411], of that he gets angered; and again that some people have the firstfruits of the Ghost[412]; or that others are full of Holy Ghost[413]; do not think at some cutting, or to some transformation, or to some changing of the ghost, but believe you, as I have told earlier, that he is unmoved, unchanged, and almighty. That`s why he remains into works that what he is, but in the same time, he saves into each one, in a godlike manner, what it has to be saved. Because he flows upon the baptized ones in a consummated manner, like the sun, but

[407] Acts: 2, 3: KJB: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."; ROB: "And appeared to them, splitted, tongues as of fire and sat upon each of them."

[408] I Samuel: 10, 10: KJB: "And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them."; ROB: "And when they reach at Gibeah, behold, a band of prophets welcomed them, and it came upon them the Ghost of God, and he also prophesied in the midst of them."

[409] Ezekiel: 2,2: "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."; ROB: " And in the moment that One said me these words, entered the Ghost into me and raised me on my feet, and I listened to The One Who spoke to me."

[410] Ephesians: 4, 20: KJB: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."; ROB: "Grieve not the Holy Ghost of God, into which you were sealed for the day of the redemption."

[411] I Thessalonians: 5, 19: "Quench not the Spirit."; ROB: "Quench not the ghost."

[412] Romans: 5, 17: KJB: "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."; ROB: "Because, it through the mistake of the one, the death reigned through the one, much more the ones who receive the abundance of the grace and of the gift of the righteousness, will reign into life through The One Jesus Christ."

[413] Acts: 2, 4: KJB: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."; ROB: "And they were all filled up of Holy Ghost, and they started to speak in other languages, as the Ghost gave them to speak."

each of us is enlightened on the measure that he, hating his own passions that are darkening him, he plucks them out from himself; as, likewise, it darkens him in the measure into which, loving them, he cogitates at them.

119. The one who hates the passions he plucks off their causes. And the one who obey to the reasons, he is warred by passion even if he does not want.

120. When we are mastered by evil thoughts, let`s blame us ourselves, and not the ancestral sin[414].

121. The roots of the sins are the seen sins, which we commit with the hands, with the feet, and with the mouth.

122. He who does not love the causes of the passion, he cannot stay in dialogue with the passion into his own mind.

123. Because, who does stay at the bargaining with the vain glory if he despises the shame? Or, who is troubled by reproach, is he loves the humiliation? Who does receive the bodily pleasure, having a broken and humbled heart? Or, who take care and fights for the perishable ones, if he believes into Christ?

124. The one who, being despised by somebody, does not quarrel with him who despises him, neither with the word, nor with the thought, he has achieved true knowledge and he shows true faith to the Master.

125. Liars are the sons of men who stay in balance to do the injustice[415]. But God keeps for each man what it is right.

126. If neither the one, who does the injustice, does not reach at some profit, nor the wronged one it is prejudiced of something, the man passes like a shadow, so, in vain is troubled[416].

127. When you see somebody grieved by many reproaches, know you that, after he has been filled by

[414] This theme is developed in the writing about the baptism.

[415] Psalms: 62, 9: KJB: "Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity."; 61, 9: ROB: "But futility are the sons of the men, liars are the sons of the men; in the balance, all they together are futility."

[416] ROB: Psalms: 38, 9: "Though as a shadow passes the man, but in vain is troubled."; KJB: Psalms: 144, 4: "Man is like to vanity: his days are as a shadow that passeth away." (We did not find at the time of this translation a identical verse for the number 9 from Psalm 39; other similar contents: Psalm: 78, 39; Psalm: 90, 9, Psalm 102, 3; Psalm: 102, 11, Psalm: 103, 15 (E. t.`s. note).

thoughts of vain glory, he reaps with disgust the fruits of the seeds from his own heart.

128. The one who has enjoyed himself of the bodily pleasure more than it should, he will pay the abundance with hundredfold labors.

129. The chief is obliged to say to his subject what this one it is indebted to do; and if he is not listened, to herald him the arrival of the evils.

130. The one who is wronged by somebody, and do not ask from that one what is ought to him, he believe, regarding this part, to Christ, and he will take hundredfold in this century, and he will inherit the eternal life.

131. Remembrance of God, make to be born into heart the labor and the pain for His honoring; and everyone who forgets about God, searches for the pleasure and runs away from the pain.

132. Do not say that the one who is delivered by passions, he cannot have troubles anymore. Because, even if not for himself, but he is still indebted to have troubles for his neighbor.

133. When the enemy possesses many bills of the forgotten sins, he forces the indebted one to commit them also through the remembrance of them, using is a cunning way the law of the sin.

134. If you want to remember ceaselessly about God, do not reject the troubles as being unjust, but suffer you them, as ones who come according to justice. Because their suffering awakes and refresh the memory through each happening. And their rejection decreases the spiritual pain and labor of the heart and through this is produced the forgetfulness.

135. If you want your sins to be covered by God, you will not show your virtues to the people. Because, what we do with these ones, that it is done by God with those ones.

136. Hiding your virtue, do not be haughty, like doing the righteousness. Because the righteousness does not stay only in hiding the beautiful ones, but also in not thinking anything from the forbidden ones.

137. Do not rejoice when you do good deed to somebody, but when you suffer the enmity which follows, without putting the evil at heart. Because, as the nights follows the days, as so follows the evilness to the benefactions.

138. The vain glory, the love of money and the pleasure do not let the benefaction stainless, whether they are not melted before through the fear of God.

139. Into the unwillingly pains, there is hidden the mercy of God, Who draws at repentance the one who suffers them, and delivers him from the eternal labors.

140. Some ones, fulfilling the labors, they think to put them in balance with the sins. And others gain the benevolence of God through the sacrifice of The One Who died for our sins. Here it is to be asked: which one is thinking rightly?

141. The fear of the Gehenna, and the love for the Kingdom, they give the strength to endure the troubles. And this one does not come from ourselves, but from the One Who knows our thoughts.

142. The one who believes in the future goods, he refrains himself from the pleasure from here, without playing the teacher. And the one who does not believe, he seeks for the pleasure and runs away from the pain.

143. Do not say: how will the poor man indulge himself to the pleasure, being deprived by the ones who cause it? Because, somebody, can indulge himself to the pleasure through his own thoughts, in an even more villain manner.

144. Something else it is the knowledge of the things, and something else it is the knowledge of the truth. As much it is different the sun from the moon, as much more it is the second one is more useful than the first one.

145. The knowledge of the things grows up with the fulfillment of the commandments; and the knowledge of the truth on the measure of the hope into Christ[417].

146. So, if you want to save yourself and to come at the knowledge of the truth, try always get above the things which fall under the senses, and to stick with God only through the hope. Because, in this way, watching aside unwillingly, you will find Dominions and Masteries, warring through the attacks (*διά τών προσβολών*)[418] which they will give upon you. But defeating them through prayer and remaining in a good

[417] The idea that through virtue we increase in knowledge, it forms a main theme of the Saint Maxim the Confessor.

[418] "*διά τών προσβολών"* = through the attacks (E. l. t`s. n.)

hope, you will tarry into the grace of God, which delivers you by the future wrath.

147. The one who understands what Saint Paul has said in a mysterious way, that our fight it is against the spirits of the evilness[419], he will understand also the parable of the Lord, through which He showed that we must pray ceaselessly, and do not be getting lazy[420].

148. The Law orders to us, in a figurate way, to work six days, and in the seventh one to rest. The work of the soul consists in well-doing through things and money. And his rest in selling everything and share to the poor ones, according to the word of the Lord[421]. And who has reached at such a rest through the rejection of the wealth, he lives into the mental hope. At this rest urges us also Paul, to enter with diligence, saying: "Let us force ourselves to enter to this rest."[422]

149. These ones I have told you, not disregarding the future things, neither deciding that here it is the communal reward, but because we must have before the grace of the Holy Ghost working into our heart, and after then to enter, on the measure of our worthiness into the Kingdom of heaven. This one, being discovered to us, The Lord said: "The Kingdom of Heavens is inside you"[423]. But the Apostle also said it: "The faith it is the confirmation of the hoped ones."[424]; and again:

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[419] Ephesians: 6, 12: KJB: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."; ROB: "Because our fight it is not against the body and the blood, but against the principalities, and against the powers, against the masters of the darkness of this century, against the spirits of the evilness which are in skies."

[420] Luke: 18, 1: KJB: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint."; ROB: "And he was telling them a parable, about how they must pray, and to not lose their hope."

[421] Matthews: 19, 21: KJB: "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."; ROB: "Jesus said to him: If you want to be perfect, go, sell your wealth, give it to the poor, and you will have a treasure into heaven; after that, come and follow Me?"

[422] Hebrews: 4, 11: KJB: "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."; ROB: "So, let us force ourselves, to enter into that rest, for nobody to fall into the same example of the disobedience."

[423] Luke: 17, 21: KJB: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."; ROB: "And neither they will tell: here it is, or there. Because, behold, the Kingdom of God it is inside you."

[424] Hebrews: 11, 1: KJB: "NOW faith is the substance of things hoped for, the evidence of things not seen.": ROB: "And the faith it is the entrustment of the hoped ones, the proving of the unseen thongs."

"Run for it in such a way to take it."[425]; and again: "Search for yourself, whether you are into faith. Or, do you not know that Jesus Christ dwells into yourself? Apart if you are some worthless Christians."[426]

150. The one who know the truth, he does not resist against troubles, which come upon him. For he knows that these troubles lead the man toward the fear of God.

151. The sins from yesteryear, remembered especially after their image, they are harming the one with a good hope. Because, if it appears him into thought accompanied by sadness, they detach him from hope, and if they are showed to him without sadness, they are imprinting again their old defilement.

152. When the mind, through the rejection of itself, holds on tight only at the thought of the hope[427], the enemy, on the motif of confession, it show to him the sins from before, to arouse again the forgotten – through the gift of God - passion, and, unobserved, to make the man unjust. Because this enemy, if would be the man enlighten and hater of passions, he will be darkened, being troubled for the done ones. And if he will be also fogged and lover of pleasures, he will surely tarry into the passionate dialogue with the baits, so this remembrance won`t be for it a confession but s beginning of a sin.

153. If you want to bring forth to God confession without damnation, do not mention, especially, after their name, the transgressions, but suffer with manhood their consequences.

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[425] Corinthians: 9, 24: KJB: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."; ROB: "Do not know you that the ones who run on the stadium, they all run, but only one takes the prize?".

[426] Corinthians: 13, 5: KJB: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"; "Examine yourselves if you are into the faith; prove your own selves. Either you do not know yourselves well, that Jesus Christ is into yourselves? Except that you are worthless Christians."

[427] *Μονολόγιστος ἐλπίς* can have three meanings: *a)* a hope which occupies entirely the soul; *b)* a hope which does not think but to only one thing; *c)* the hope which does not comprise its object through images, but only through a thought without images, being given the fact that the images attract the mind toward sensible things and toward sins. Maybe, in this place, are envisaged all three senses. (we only could find the expression *ελπίζουμε ενιαία*, the equivalent of "unique hope" (E.l.t`s n.))

154. The painful happenings come upon us for the sins committed before; each transgression bringing after itself what it is tied on its nature.

155. The one who knows and confesses the truth, he does not confess himself to God through the remembrance of the done ones, but through the endurance of those which come upon him after.

156. When you reject both the pain and the reproach, do not promise that you will repent through another virtues. Because the vain glory and the running away from pain use to serve to the sin even through the ones from the right side (through virtues).

157. As the virtues use to be born from pains and reproaches, as so the sins are born from pleasures and praises.

158. Any bodily pleasure comes from some laziness, from before. And the laziness is born from faithlessness.

159. He that lies in sin cannot defeat alone the bodily thought. Because the enticement moves unceasingly into his limbs.

160. If we are passionate, we must pray and we must obey. Because, barely with help we can war with the habits of the sin.

161. He that smites his will with the obedience and the prayer is a skillful worrier, proving the mental fight which he fights, through the restraint from the things subjected to the senses.

162. He that does not unite his will with God, he stumbles into his deeds, and he falls into the hands of the enemy.

163. When you see two bad men, having love to each other, know that each one helps to be fulfilled the will of the other one.

164. He that is thinking haughtily, and he that loves the vain glory, they come together with pleasure. Because the first one praises the lover of the vain glory, which falls before him with servility; and the other one glorifies the one with haughty cogitation, which he praises unceasingly.

165. The one who listens with love for truth, he draws profit from both sides: for the good ones receiving witness, he becomes fonder of them; for the evil ones being reproached, he

is forced to repent. According to our increasing must be also our life; and according to the life we are indebted to raise toward God our prayers.

166. Good is to keep the most comprising commandment, and to not care about anything in part, in this way not being necessary to pray for anything apart, but to ask only the Kingdom of God, according to the word of the Lord[428]. And if we take care of each need, we are indebted also to pray for each of them. Because the one who does or takes care of something without prayer, he is not on the right road which leads to the end of the work. This is what the Lord has said: "Without Me, you cannot do anything."[429]

167. The one who disregard the commandment of the prayer, he falls into disobedience and into some worst, one giving him on to another one, as being chained.

168. He that receives the troubles from now, in the hope of the good things that will come later, he has found the knowledge of the truth, and he will be quickly delivered from anger and sadness.

169. He who receives the first sufferance and the disrespect, for the truth, he walks on the path of the apostles, taking up his cross and undergirding himself with chains. And he that tries to take care of his heart without these ones, he goes astray with his mind and he falls down into the temptations and into the snares of the devil.

170. The one who wars cannot defeat neither the evil thoughts, without defeating their causes, neither the reasons without the thoughts. Because, when we defeat one of them apart, not after much time, we are caught through the other one, by both of them.

171. The one who fight against people, by the fear of the bad suffering and of the reproaches, either he will suffer here

[428] Matthew: 6, 33: KJB: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."; ROB: "Seek you first the Kingdom of God, and His righteousness, and all these will be added to you."

[429] John: 15, 5: KJB: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."; ROB: "I am the vine, you are the branches. He that abides into Me, and I into him, that one brings much fruit, for without Me you can do nothing."

more troubles, or he will be mercilessly tormented in the next century.

172. The one who wants to be guarded against any bad happening, he is indebted to entrust all his businesses, to God, through the prayer; then after, his mind to hold on tight on the hope on Him, and the care for the things subjected to the senses, let him be disregarding them from all his power.

173. When the devil finds someone, caught without need by the bodily ones, first steals from him the trophies of the knowledge, then cuts off his hope into God, as beheading him.

174. If you occupy some stronghold of the clean prayer, do not receive in that time the knowledge of the things, arisen in front of you by the enemy, to not lose what is the most valuable. Because, better it is to shoot him with the arrows of the prayer, staying closed into our stronghold, than to dialogue with him, which brings us presents, plotting to detach us from the prayer against him.

175. The knowledge of the things it is useful to the man in time of temptation or laziness. But in time of the prayer it prejudices him.

176. If it is ordained to you to teach into God and you are not listened, be sad with the mind, but do not be troubled yourself at appearance. Because, being sad, you won`t be condemned with the disobedient one. But being troubled, you will be tempted through the same thing.

177. At the time of interpretation, do not hide the things who concerns the present people, telling them the decorous things and worthy of praising clearer, and the things which are hard to hear, more covered.

178. To the one who is not into your guidance do not show him his mistake. Because this rather belong to the mastery than to the spiritual guidance.

179. The ones told at plural made themselves useful to everybody, showing to each one, in his conscience, the ones that belongs to him.

180. The one who speaks right, it is indebted to be also himself thankful, as one who receives his word from God. Because the truth is not of the one who speaks, but of God Who gives it to him.

181. Do not quarrel with them who have not made profession of obedience to you, when they resist against the truth, to not stir up your hate, as the Scripture says.

182. The one who cedes to the disciple, when that one resists where it is not ought, he makes him astray, concerning that thing, and prepares him to disregard the orders of the obedience.

183. He who advices or reproaches into the fear of God, the one who commits sin, he gains for himself the virtue that is opposite to the transgression. And the one who keep in mind the evil, and condemns with evilness, he falls down into the same passion, according to the spiritual law.

184. The one who has well learnt the law, he fears of the law maker; and fearing of Him, he guards himself against all evil.

185. Do not speak with two tongues: in a way showing yourself with the word, and in another way being with your conscience. Because, one as this one, is put under condemnation by the Scripture[430].

186. Often, the one who says the truth is hated by the mindless ones, according to the Apostle[431]. And the hypocrite one is loved. But none of these rewards lasts for a long time. Because, the Lord will reward to each one, at the due time, what it is ought.

187. The one who wants to remove the future evils, he must to bear with pleasure the present ones. Because in this way, reconciling himself with wisdom with the things, he will avoid through small pains great punishments.

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[430] The Book of The Wisdom of Joshua, the Son of Sirach (The Ecclesiastes): ROB: 28, 15: "The slanderer tongue has shaken many and has scattered them from a nation to another nation, and strong cities has torn down and the houses of the mighty ones has broken them." (**This book is not comprised by the KJB. Other books present only in the ROB are: The Book of Tobit; The Book of Judith; The Book of Baruch; The Epistle of Jeremiah; The Song of the Three Youngsters; The Third Song of Ezra; The Son of the Wisdom of Solomon (The Wisdom of Solomon); The History of Susanna; The History of the Killing of the Dragon and of the Crushing of Baal; The First Book of Maccabees; The Second Book of the Maccabees; The Third Book of the Maccabees; The Prayer of the King Manasseh** (E. l. t.`s n.)).

[431] John: 8, 40: KJB: "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham."; ROB: "But now you seek to kill Me, the Man who told you the truth which I have heard it from God. Abraham did not do this."

188. Fence you your word with defenses against the self praising, and your thought against the high opinion about yourself, lest ceding, to do the opposite ones. Because, the good it is not committed only by man, but also by God, the All Seeing One.

189. The All Seeing God, as He gives appropriate rewards to our deeds, as so also to our cogitation and to our willingly thoughts.

190. The unwillingly thoughts spring out from the earlier sin; and the willingly ones from the free will. That`s why, the last ones are the reasons for the first ones.

191. The unintentional evil thoughts are followed by sadness. That`s why they quickly disappear. And the intentional ones are followed by joy. That`s why we are hardly delivered by them.

192. The lover of pleasure becomes sad because of reproaches and deprivations; and the lover of God by praises and abundance.

193. The one who does not know the judgments of God, he walks on a road surrounded from both sides by precipices, and he is easily overthrown by any wind. When he is praised, he gets swollen by pride; when he is reproached, he becomes angry; when it goes well to him, he loses his decency; when he reaches into sufferance, he weeps; if he understands something, he immediately tries to show it up; when he does not understand, he pretends that he does; if he is rich, he gets haughty; if he is poor, he pretends that he is not; when he is fed up, he is full of dare; when he fasts, he is filled up with vain glory; with them who rebuke him, he quarrels; and them who quarrel him, he reckons them as being stupid.

194. Whether, consequently, somebody has not gained, through the grace of Christ, the knowledge of the truth and the fear of God, he is dreadfully wounded not only by passions, but also by other happenings.

195. When you want to figure out about an entangled thing, search in its regard what it is pleasant to God and you will find out the useful explanation.

196. When God deign to be something done, the entire creation helps to be it done. But when he does not deign, the entire creation also resists against it.

197. Who resists against troubles, he makes war, without knowing, with the commandment of God. And the one who receives them into the true knowledge, he suffers God, as the Scripture says.

198. After the trying has come, do not ask why or by whom it has come, but how to bear it with gratitude, without sadness and without remembrance of the evil.

199. The evil from another one does not increase the sin, if we do not receive it with evil thoughts.

200. If it is not easy to find somebody to be pleasant to God without being tried, we must thank God for all happening.

201. If Peter would not have remained without gain in the night fishing[432], he would not have been victorious neither in the day fishing. And if Paul would not have lost the sight of his eyes[433], he would not have gained the sight of the mind. And if Stephen would not have been mocked as being a blasphemer, he would not have seen God, when the heaven was opened to him[434].

202. As the work according to God, it is virtue, so the trouble against expectation it is called trying.

203. God tried Abraham, namely He brought him useful trouble, not to find out how he is, because The One Who knows everything even before its birth, He also knew him, but to give him occasions for a perfect faith.

204. All the troubles prove the leaning of the will, giving to it the occasion to lean toward right, of toward left. That`s

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[432] Luke: 5, 5-6: KJB: "And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. // And when they had this done, they inclosed a great multitude of fishes: and their net brake."; ROB: "And answering, Simon said: Master, entire night we toiled and we caught nothing, but, according to Your word, I will cast the nets. // And, doing this, they caught a great multitude of fish, that their nets were breaking."

[433] Acts: 9, 8: KJB: "And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus."; ROB: "And Saul arose from the ground, but, though he had his eyes were opened, he did not see anything. And taking him by hand, they brought him into Damascus."

[434] Acts: 7, 55-56: KJB: "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, // And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."; ROB: "And Stephen, being full of Holy Ghost and looking up to the heaven, he saw the glory of God and Jesus Christ staying on the right hand of God. // And he said: Behold, I am seeing the heaven opened, and Jesus standing on the right hand of God."

why the trouble that it happens to come it is called trying, giving to the one who it is imparted of it, the knowledge of his own hidden wills.

205. The fear of God forces us to fight against the sin. But being us fighting, the God`s grace itself is breaking it down.

206. The wisdom does not consist only in knowing the truth from the natural high, but also in suffering the evilness of the ones who make us injustice, as being ours. Because the ones who remain to the first one, they become full of pride; and the ones who reached at the second one, they achieved humbleness into cogitation.

207. If you want not to be tormented by evil thoughts, he receives the humiliation of the soul and the trouble of the body. And this one not only in part, but into all time and place and work.

208. The one who lets himself to be advised by, willingly, through troubles, he will not be mastered by the unwilling thoughts. And the one who receives the first ones, he will become, even he does not want to, the servant of the ones from here.

209. If you are wronged and your heart becomes callous, do not be sad, because with a good reason was put into movement what it has happened to you. And rejoicing, banish the thoughts which spring up, knowing that, defeating them from the first attack, it will be defeated together with them also the evil which was put into movement; but if the thoughts continue to move, the evil will increase also.

210. Without the liberation of the heart it is impossible to be totally delivered by sin. And the heart it is crushed through three things: from sleep, from food, and form the bodily laziness. Because the abundance of these ones sows the love of the pleasure; and the love of the pleasure receives the evil thoughts. On the other side, it resists both to the prayer and to the due service.

211. If you were ordained to commend to the brothers, guard you order, and to not cover the owed ones by the fear of the ones which resists against them. When they will listen, you will have payment for their virtue; and when they will not listen to you, of course you will forgive them and you will

receive also forgiveness from the One who has said: "Forgive and it will be forgiven to you"[435].

212. All the trying is like a deal. The one who knows how to trade, he earns a lot; and the one who does not know, he suffer losses.

213. Do not force with quarrel the ones who does not listen a certain word; but the earning, which he has rejected, gather you it for yourself. Because the decision to not put the evil at your heart, will be more useful to you than his atonement.

214. When the damage which springs out from one it spreads at many, you must not have long suffering, neither to search for your own profit, but for the one of the many, to be them saved. Because it is more profitable the virtue of many than the virtue of one.

215. If somebody will fall into any kind of sin, and he will not be sad on the measure of the gravity of the transgression, he will easily fall down again into the same mistake.

216. As a lioness does not approach with friendship the heifer, in the same way the shamelessness does not willingly accept the godly sorrow[436].

217. As the sheep does not meet with wolfs for procreation of cubs, as so neither the sorrow of the heart with the shamelessness, for birth giving to the virtues.

218. Nobody can have godlike sorrow and sadness, if he does not love before their causes.

219. The fear of God and the reproach receives between them the sorrow. And the restraint and the watchfulness are accompanied by the pain.

220. The one who does not accept to be guided by the commandments and the advices of the Scripture, he will be driven ahead by the whip of the horse and by the sting of the

[435] Luke: 6, 37: KJB: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:"; ROB: "Do not judge, and you will not be judged; do not condemn and you will not be condemned; forgive and you will be forgiven;"

[436] II Corinthians: 7, 10: KJB: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."; ROB: "Because the godly sorrow brings repentance toward salvation, without regret; and the wordly sorrow brings death."

donkey[437]. And if he will resist also against these ones, his jaws will be pressed in bits and reins[438].

221. He that is defeated easily by the small ones, it is also defeated by the bigger ones. And he that despises those, he will stand also against great ones, into the Lord.

222. Do not try to be profitable to the one who praise himself with his virtues, because that one cannot be both: loving of fame and lover of the truth.

223. Every word of Christ discovers the mercy, and the righteousness, and the wisdom of God, and pours through hearing, their power, into those ones who listen to it with pleasure. But the unmerciful ones and he unjust ones, listening to it without pleasure, they could not know the wisdom of God, but they even crucified The One Who spoke it. Because even Him said: "He that loves Me will keep My commandments, and he will be loved by My Father, and I will love him, and I will show to him." Do you see how He has hidden His showing into commandments? But from all the commandments, the most comprising it is the love toward God and towards the neighbor. And this one comes into being from the restraining from the material ones, and from the resting of the thoughts.

224. The Lord, knowing this, He commands to us, saying: "Do not take care for the day of tomorrow."[439] And this is with justice. Because he that is not delivered of the care from the material things how can he be delivered of the evil thoughts? And the one who is enveloped into thoughts, how can he see the sin, which is covered by them? *Because the sin it is a darkness and a mist of the soul,* which falls from thoughts, from words, and from evil deeds. And the sin it is

[437] Proverbs: 26, 3: KJB: "A whip for the horse, a bridle for the ass, and a rod for the fool's back."; ROB: "The whip is good for the horse, the bridle for the donkey, and the rod for the back of the fouls."

[438] Psalms: 32, 9: KJB: "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."; ROB: "Do not be like a horse and like a mule, at which there is not understanding; with curb and bridle their jaws I will squash them, to be they not getting night to you."

[439] Matthew: 6, 34: KJB: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."; ROB: "Do not take care for the day from tomorrow, for the day of tomorrow will take care of its things. It`s enough to the day its evilness."

born so, that the devil tempts the man through a bait which does not force him but shows him the beginning of the sin, and the man start talking to it due to the love of the pleasure and due to the vain glory. Because, even he does not want through reasoning, but he himself sweetens with the deed, and receives it. And he that does not see this comprising sin of him, how can he pray for it to be cleaned? And the one who it is not cleaned, how will he find the place of the pure being? And if he won`t find it, how will he be able to see the inner house of Christ, if we are the house of God, according to the word of prophets, of the apostles and of the Gospel?

225. We must therefore, according to the words said before, to search for this house, and to insist to knock at its door through prayer, for, be it now, of be it in the hour of our death, to be the master opening it, and to not tell us, as to some ones who were careless: "I do not know you from where you are."[440] And we are even indebted, not only to ask and to take, but also to keep what we received. Because there are some people, who even after they received, they lost it. That`s why, maybe, the simple knowledge, or even a random experience of the things told before, it belongs both to the younger and to the older in learning. But a perseverant living, with patience, do not have but the pious and much tried elders, who, often losing it inadvertently, they have searched for it with willing painstaking labors and have found it again. Do not cease us to do the same, until we will achieve it in such measure than to be impossible to lose it again, just like those ones.

226. These few teachings of the spiritual law I have known them from the many. Upon them insists also the great Psalmist, wanting to be learnt and fulfilled by them who unceasingly sing into Lord Christ: to Whom it is due the glory, and the masterdom and the worshipping, now and ever. Amen.

[440] Luke: 13, 25: KJB: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:"; ROB: "After the master of the house will rise up and he will lock the door, and you will begin to stand outside and to knock at the door, saying: Lord, open to us! - and he, answering, will tell you: I do not know from where are you,"

Of the Same One

Answer to Them Who Doubt About the Godlike Baptism[441]

Some people reckon about Holy Baptism as being perfect, founded on the Scripture, which says: "Rise up, receive the baptism, and be washed of your sins"[442] , or: "Wash yourself and be clean"[443], or: "But you washed yourselves, but you were cleaned"[444], as also many other things like these. Other people, though, they sustain that the ancestral sin it is destroyed only through ascesis, bringing them also the witness of the Scripture, which says: "Let clean ourselves of all the defilement of the body and of the ghost."[445] And these ones sustain that even the work of the sin it is into them after the baptism.

What we`ll say to these ones, or to whom we will believe?

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[441] Edited in G. P. 65, 985-1028.

[442] Acts: 22, 16: KJB: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."; ROB: "And now why you are tarrying? Rising up, baptize yourself and wash your sins, calling His name."

[443] Isaiah: 1, 15-16: KJB: "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. // Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;"; ROB: "When you raise up your hands toward Me, I turn My eyes away, and when you multiply your prayers, I do not listen to them. Your hands are covered in blood; wash yourselves, clean yourselves. // Cease to do evil before My eyes. Cease it at once!"

[444] I Corinthians: 6, 11: KJB: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."; ROB: "And so were some of you. But you were washed, but you were sanctified, but you were straightened in the name of the Lord Jesus Christ and into the Ghost of your God."

[445] II Corinthians: 7, 1: KJB: "HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."; ROB: "Having therefore these promises, my beloved ones, let us clean ourselves of all the defilement of the body and of the ghost, consummating the holiness into the fear of God."

Answer

We must believe to the preaching of the Apostles, and stick close to their witness, and not tempt the power of God through human reckoning. Also, not to accept willingly, again, the slavery, but keeping dearly to our freedom, through the fulfilling of the commandments. Because on the measure of their fulfillment we find out all the truth, as we must know that on the measure of the lack of their fulfillment we stay under the power of the sin. Only because we have reckoned vain the preaching, listening more to our curiosity than to the Word of God, our faith was also made vain, and we still are into sins.

Question

We do not say that the preaching it is vain, but we are trying to find out the truth.

Answer

If we consider the preaching as being true, let us fulfill all the commandments, and then we will know whether we are still mastered by the sin. Because, the holy baptism is perfect, but it does not make perfect the one who does not fulfill the commandments. Therefore, let us to believe not to the human reckonings, but rather to the godlike Scripture that says: "Christ died for our sins"[446], or "We have been buried with Him through baptism"[447], or "The one who died is healed of sin"[448],

[446] I Corinthians: 15, 3: KJB: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;"; ROB: "Because I have given to you, before of all, what I have also received, that Christ died for our sins, according to the Scriptures;"

[447] Romans: 6, 4: KJB: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."; ROB: "Therefore, we buried with Him into death, through the baptism, for, as Christ has resurrected from dead through the glory of the Father, like so, being us going into the renewal of the life;"

[448] Romans: 6, 3: KJB: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"; ROB: "Do you not know that all of us which into Jesus Christ were baptized, into His death we were baptized."

or "The sin will no more have dominion upon us"[449], if we will fulfill the commandments; and we do not fulfill them, we are unfaithful and mastered by the sin. Because, the faith does not stay only in being baptized into Christ, but also in the fulfillment of His commandments. That, once we have buried ourselves with Him through baptism, he has also elevated us and He places us together with Himself into the heavenly ones, it is proved into Scriptures[450]. But it is not less proved that He has given to us commandments, for, by fulfilling them, to reach at the perfection that he has given it to us. And if we won`t fulfill them, we will prove us being mastered by the sin.

If we say therefore, that the sin is destroyed through deeds, then "Christ vainly died"[451] and the sayings that have been said before are liar. And if these people say that the baptism it is not perfect, but they achieve the perfection through ascesis, vain it is for them the both the law of the freedom and the entire lawfulness of the New Testament is abolished. And these people they make even Christ being unjust, once He commands to the baptized ones to commit the deeds of the freedom, while they are enslaved by the sin without their will. And the grace of God it is not in this case a grace, but the reward for our ascesis. Because if we get rid of the sin through deeds, then we cannot say anymore that we do this through grace. And if through grace, the deed it is not anymore a deed, but a command of the One Who has liberated us, and deed of the freedom and of the faith. These ones were said before by Saint Paul to the Galatians, according to the divine economy, advising them as some ones being unfaithful as the ones from nowadays.

But we do not have the same lack of faith into the grace of God. That must not be! Neither have we denied the apostolic preaching. But, even if we are kept under the sin after the baptism, this happens not because the baptism

[449] Romans: 6, 14: KJB: "For sin shall not have dominion over you: for ye are not under the law, but under grace."; ROB: "For the sin won`t have dominion upon you, because you are not under the Law, but under the grace."

[450] Ephesians: 2, 6: KJB: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:"; ROB: "And together with Him He has rose us up and together with Him He has placed us in heavens, into Christ Jesus."

[451] Galatians: 2, 21: KJB: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."; ROB: "I do not reject the Grace of God; because if the straightening comes through the Law, the Jesus died in vain."

would not be perfect, but because we disregard the commandments, and we stick to pleasures willingly, as the Holy Scripture rebukes us. Because the man turns back, with his free will, at his sin, "as a dog at his puke"[452]. Because neither the baptism, nor God, nor satan, are forcing the will of the man. Have not heard these ones that the commandments of Christ, those ones given after the baptism, they are a law of the liberty? Because the Scripture says: "So to work and so to speak to each – other, as ones who will be judged through the law of the liberty."[453] And again says the Saint Peter: "Add to your faith the virtue."[454] And after he says eh followings, he adds saying: "He that does not have these ones, he is a blind man with his sight diminished, forgetting about the cleansing of his sins from of old."[455] You could have understood from these sayings that there is about the cleansing happened in a mysterious way through baptism, but which it is effectively *(ένεργως)*[456] found through virtues.

Whether instead, being baptized, we have not liberated ourselves by the ancestral sin, it is proved that we cannot commit neither the deeds of the freedom. And if we can commit these ones, it is shown that we were mysteriously liberated from the slavery of the sin, as it is written: "The Law of the Ghost of the Life has liberated me from the law of the death and of the sin"[457], but disregarding the commandments of Him

[452] II Peter: 2, 21: KJB: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."; ROB: "For it would have been better for them if they would not have known the way of the righteousness than, after they have known it, to turn back from the holy commandment that was given to them."

[453] James: 2, 13: KJB: "For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment."; ROB: "Because the judgment it is without mercy to him, who have not done mercy. And the mercy overcomes in front of the judgment."

[454] II Peter: 1, 5: KJB: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;"; ROB: "For this, put also from your part the all diligence and add to your faith the good deed, and to the good deed, the knowledge;"

[455] II Peter: 1, 9: KJB: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."; ROB: "And he who does not have these, he is a weak seer and a blind and he has forgotten about the cleansing of his sins from old."

[456] We have found for "*ένεργως*" the equivalent word of: "active" (E. l. t.`s n.)

[457] Romans: 8, 2: KJB: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."; ROB: "For the Law of the Ghost of the Life into Christ Jesus has liberated me from the law of the sin and death."

Who has cleaned us, we are carried away by sin. Therefore, either you show to me that the baptized ones cannot fulfill the commandments of the freedom, and then the baptism it is not perfect; or, by showing us that those ones have received such a power, let them confess all of them that they have been liberated through the grace of Christ, but they have surrendered themselves into the slavery of the sin, through the fact that they have not fulfilled all the commandments, and that`s why they have subjected themselves again to the sins. And let them draw out the proof from even the witness that they have brought it: "Let us clean ourselves, brothers, by all the filthiness of the body and of the ghost."[458] Because, the ones who is enslaved to the sin, how can he clean he himself, of all the filthiness of the body and of the ghost, once he does not have the liberty and the needed power, but he is kept under the sin? And if you have domination over the passions, you can know that you are not kept under them by their power, but because of your own will. So, all that the godlike Scripture says to us about cleansing, it tell to us as to free people, and as to free people it gives us the advice to not remain into such thoughts, but to love freedom, having the power to lean ourselves toward what we want, be it good or evil.

Question

If we would have been liberated from the baptism, why do we not see the air of the freedom, as do the ones who strives themselves into ascesis?

Answer

Our sight it is darkened by the willfully pleasures and by the disregard of the commandments, which those have committed. Because I have said before that the man is liberated through the gift of Christ, but his will insists close to

[458] II Corinthians: 7, 1: KJB: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."; ROB: "Having therefore these promises, my beloved, let us clean ourselves by all the filthiness of the body and of the Ghost, consummating the holiness into the fear of God."

what he loves, even after has been baptized, due to his liberty. When Jesus says: "The ones who force themselves they kidnap the Kingdom of Heaven"[459], He speaks about our will, wanting that each of us to force himself according to the Baptism, to not deviate toward evil, but to insist into good. Of course, as the man was suffering under the power of the Dominions (the bad ones), God could have liberated us, and make us unchanging also by force. But he did not do like so, but through the Baptism he has taken us forcedly out from the slavery, abolishing the through the cross, and he has given to us the commandments of the liberty, but He has left up to our will to follow or not the commandments. Therefore, by fulfilling the commandments, let us show our love for the One Who has liberated us; and by not taking care of them, or by not fulfilling them, we prove ourselves as being passionate by pleasures.

But these ones, they impede themselves into their own thoughts, when they say: "We want to fulfill the commandments, but we cannot, being us kept forcedly by sin; that`s why we ought first to strive ourselves, and to erase the sin, in order to be able to fulfill the commandments of the liberty". But they do not understand what they say, neither what they try to give it as being a sure thing. Because if you do not have everywhere liberty, and you cannot fulfill the commandments, through which strivings do you say that you erase the sin? Because, the striving of the faithful ones, they are commandments. So, you say: "I cannot fulfill the commandments, until I will clean myself through striving". But show me than the striving, about which you say that they are outside of commandments, and I will believe to your opinion. If you show me the prayer, this is a commandment; the watchfulness, it is also a commandment; the generosity, also it is a commandment; the commitment of the soul, also it is a commandment; the cleansing of the thoughts, also it is a commandment; the cross, the death, and any other deed of the virtue you would nominate more, all of them are commandments. That`s why, to them who have received the

[459] Matthew: 11, 12: KJB: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."; ROB: "From the days of John the Baptist, the Kingdom of Heavens is taken by striving and the ones who force themselves they lay their hands on it."

power of fulfilling the commandments, Christ commands them as to some who are believers, to strive themselves for not turn themselves to the ones from behind. So, these commandments, they do not take out the sin (because this was done only through the cross), but they guard the conditions of our liberty. Because, you tell me, if you take out the Adam`s sin through deeds, why it was said that "Christ died for our sins, according to the Scriptures"?[460]

But to these ones they have nothing to answer, but they only put contradictory questions, trying to use anything for their reckonings, and not listening to the truth of the Scripture. So, these ones say: "If the sin it is erased through Baptism, why it works again into our heart?" But we have shown many times before the cause, saying that not a remnant of the sin works into us after the Baptism, (because this one gives the full untying), because we wrap ourselves with the free will into the bonds which were untied through the fulfillment of the commandments. Because the thought which tarries around any pleasure or anger, it is not a sign of the remained sin, but of a willful addiction. Because we have the power to quench the thoughts, and to tear down "all the haughtiness, that arises against the knowledge of God"[461]. Therefore, the evil thought it is for them who quench it inside them, a sign of love for God, not of the sin. Because, not the attack *(προσβολε)*[462] of the thought is a sign of the sin, but that is the friendly conversation of the mind with it. Because if we do not love it, why are we tarrying with him? Because if we have not done evil deeds, it is impossible to prolong the conversation with it into our heart, once we hate it from all our heart. Consequently, whether even when it is hated, a thought powerfully dominates our mind (because I do not say that this does not happen), this fact it is not a remnant of the Adam`s sin but a sign of faithlessness after the Baptism. Because, whether after the

[460] I Corinthians: 15, 3: KJB: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;"; ROB: "Because I have given to you, before of all, what I have also received, that Christ died for our sins, according to the Scriptures."

[461] II Corinthians: 10, 5: KJB: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"; ROB: "And all the haughtiness which arises against the knowledge of God and every thought we enslave them toward the obedience to Christ."

[462] *προσβολε* is the Greek word for "attack" (E. l .t. `s n.).

Holy Baptism, though we can fulfill de commandments, but we do not fulfill them, we are kept by the sin, even if we do not want, till, fulfilling all the commandments, we will pray to God to erase the sin of our disbelief. Because two are the causes of the work of the sin into us and both of them are from ourselves: one works on the measure of the lack of the fulfillment of the commandments, and the other one dominates us with power due to our evil deeds from after the Baptism. And only God removes this word, if we pray Him through beneficence, through prayer, and through enduring of the troubles that comes over us. But also these ones are gifted to us in a secret way, by the grace gifted to us through the baptism.

Question

Then, did not also Paul commit sin after the Baptism, id he was dominated by sin with his will? Because he says: "I see another Law, fighting against the law of my mind"[463].

Answer

In the same way they have spoiled also the other places from the Scripture, they who are made astray by their sinful understanding. But read this chapter from above, and you will see that Saint Paul does not speak about himself, how he was after the Baptism, but about the faithless Jews, wanting to convince them, that without the Grace of Christ, given through Baptism, it is impossible to be defeated the sin. Because saying: "Wretched man that I am! Who will deliver me from the body of this death?"[464], he then adds: "I give thank God through Jesus Christ, Our Lord[465], for the Law of the Ghost of

[463] Romans: 7, 15: KJB: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I."; ROB: "Because what I do I know not; because I do not what I want, but I do what I hate."

[464] Romans: 7, 24: KJB: "O wretched man that I am! who shall deliver me from the body of this death?"; ROB: "Wretched man that I am! Who will deliver me of the body of this death?"

[465] Romans: 7, 25: KJB: "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."; ROB: "I thank God,

the Life has freed me from the law of the sin and of death"[466]. That`s why he says: "The law is spiritual, but I am bodily, sold under the sin."[467] From here follows that all of the laws and of the temple and of the sacrifices, they have theirs consummated fulfillment into us, which have received in a mysterious way the Grace of the Ghost at baptism. Because He said about us that we are a temple of the Ghost[468], and he urges us to bring spiritual sacrifices[469], calling us Jews in hidden, and not in showing[470], and circumcision of the heart into the ghost, not into the letter. And even more he said that the heavenly law maker, Jesus, He has written the spiritual law through Ghost in the faithful ones, not in stone tables, but in the tables of the flesh of the heart[471].

So, as he said about these ones that they are in hidden, in the same way you must understand all the other ones, which he remembered them as images. But because we have not strongly believed yet to Christ and we have not considered us indebted towards all his commandments, neither we have rejected of ourselves, according to His word, so

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through Jesus Christ, Our Lord! So, but, myself with my mind I serve to the law of God, and with the body, to the law of the sin."

[466] Romans: 8, 2: KJB: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."; ROB: "For the law of the ghost of the life has liberated me from the law of the sin and death."

[467] Romans: 7, 14: KJB: "For we know that the law is spiritual: but I am carnal, sold under sin."; ROB: "Because we know that the Law it is spiritual; but I am bodily, sold under the sin."

[468] I Corinthians: 6, 19: KJB: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"; ROB: "Or you do not know that your body is a temple of the Holy Ghost, Who is into you, Who do you have from God, and that you are not your own."

[469] I Peter: 2, 5: KJB: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."; ROB: "And you yourselves, as living stones, build to yourselves, as a spiritual house, a holy priesthood, to bring spiritual sacrifices, well-pleasing to God, through Jesus Christ."

[470] Romans: 2, 29: KJB: "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.": ROB: "But he is Jew in hidden, and the circumcision it is the one of the heart, into ghost, not into letter; of which praise does not come from people, but from God."

[471] II Corinthians: 3, 3: KJB: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."; ROB: "Showing that you letter of Christ, ministered by us, written not with ink, but with the Ghost of the Living God, not on tables of stone, but on the fleshy table of the heart."

we do not know the mysteries mentioned above, which we have received in the moment of the Baptism. When, though, we will rebuke ourselves for the scarcity of our faith, and we will sincerely believe into Him through the fulfillment of all His commandments, then, gaining into ourselves the living of the mentioned above, we will confess that the Holy Baptism it is perfect, and through It the grace was given to us, but it stays into an not shown way, waiting for our obedience and the fulfillment of the commandments, for which we have received power through it.

That`s why, as many as we have not fulfilled yet the commandments of the liberty, we still do not reach at the free Jerusalem (for the Jerusalem from above it is free and it is our mother[472], who reborn us through the bath of the second birth), but we still are on the road of Cain, and we wander, walking astray. Because the one who quarrel and resist against the truth, he shows that he does not walk on the straight path, but he has deviates from the road. That`s why the blessed Paul, seeing that we are tarrying on the road to perfection, he says: "Be you running for it, as for taking it"[473]. And is we still not reached at the city, when will we see the temple and when will we enter into it, to bring sacrifice to the altar?

But what I am saying about the faith, about the temple, and about the altar, when we have left behind not even the beasts from the reed[474], of which the Prophet prays to the Lord to rebuke them, to not be them kidnapping his first born calves, which were ordered to be brought as sacrifice by the Jew from hidden. Because we find ourselves into this state, if according to you, the Jew from hidden does exist, according to the word of Paul, but the temple was not yet built by the Son

[472] Galatians: 4, 26: In the Greek language, as the name of a city, Jerusalem has the feminine gender: KJB: "But Jerusalem which is above is free, which is the mother of us all."; ROB: "And the free one is the Jerusalem from above, which is our mother."

[473] I Corinthians: 9, 26: KJB: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:"; ROB: "I am running as so, not as randomly. I am fighting as so, as punching not in the air."

[474] Psalms: 68, 31: KJB: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."; 67: 31: ROB: "Rebuke You the beasts from the reads, rebuke You the bulls gathered against the heifers of the nations, to not be removed the ones who were tried like the silver."

of David, neither the altar was prepared by Him. Because this is openly declared by who says that he erases the sin of Adam through striving and not through the grace of God.

But this grace is into us in a hidden way from the Baptism, but does not make itself seen to us, but only when, after we will have well passed the road of the commandments, we will bring as sacrifice to the Chief Priest Christ, the healthy thoughts of our nature, not those ones bitten by beasts. Because, the most of them are taken by the beasts, when they deviate from the path of the commandments: namely from having patience into troubles. Jumping out from the right path, they go astray then, blaming for this rather on the others, than their own master. Only a few of them walks the right path, and this is because they are guarded by the prayer, bonded by the hope, and impelled by trying. And only these ones reach at the city and at the temple, where they are brought as sacrifice[475].

The city it is the right judgment into Christ, which it is full of light. When this one administers, with awe and according to the law, the things, it lives into peace and righteousness. But when he errs, it surrenders itself to be collapsed. And the temple it is the holy place of the soul and of the body, which it is built by God. At last, the altar it is the table of the hope, placed into this temple. On it is brought and it is sacrificed by the mind, the first born thought of each happening, as a first born calf, brought as a sacrifice of atonement for the one who brings it, if he brings it undefiled.

But this temple also has a place, in the inside part of the veil. There has entered Jesus for us, as a Forerunner[476], dwelling into us from the Baptism, "except we are worthless Christians"[477]. This place it is the innermost room, the most

[475] The resemblance of the thoughts with the sheep that can be torn apart by beasts, it is taken from Evagrius. See his writing: "Heads about the Discernment of the Passions and of the Thoughts", in this book; see also Migne, G.P. 79, column 1220.

[476] Jews: 6, 20: KJB: "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."; ROB: "Where Jesus entered for us as forerunner, being made chief priest forever, according to the order of Melchisedec."

[477] II Corinthians: 13, 5: KJB: Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"; ROB: "Examine yourselves if you are into faith; try on yourselves. Or you do not know well yourselves, that Jesus Christ is into you? Except only, if you are worthless Christians."

hidden and the most sincere of the heart, room which if it is not opened through God, and through the rational and understanding hope, we cannot know in a sure way The One Who dwell into it, and we cannot know if the first sacrifices of thoughts have been accepted or not. For as in the beginning, in the time of Israel, the fire consumed the sacrifices, as so it happens also now. Being opened the faithful heart through the hope mentioned above, the Heavenly High Priest receives the first born thoughts of the mind and burns them into the godlike fire, about which He said: "I am come to cast fire into the world, and how I would want to be lit even now."[478]

And first born thoughts he named the ones which do not appear in the second cogitation of the heart, but they are brought straightway from the first casting *(προσβολε)*[479] and springing into heart, to Christ[480]. Because the ones who are brought from the bustle of the cogitation, those were named by the Scripture as being lame, blind and maimed, and that`s why they are not accepted as tithes, by the Heavenly High Priest and Master Christ.

That after the Baptism we are the cause of any evil thought, it was proved with witnesses from the Scripture. But if it is necessary to be proven this also through the natural chaining of the cogitation, we will say: O, man, which say that also after the Baptism you are pushed at blameless work by the sin of Adam, and you promise to remove this one through

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[478] Luke: 12, 49: KJB: "I am come to send fire on the earth; and what will I, if it be already kindled?"; ROB: "Fire I have come to cast on the earth, and how I would want to be now lit!"

[479] *προσβολε* = attack (E. l. t.`s n.).

[480] A thought once appeared makes to be born after it and in connection with it another one. Or in another words it develops into another one. So we have not to wait that a thought to be developed into another one, or to appear after it another one, from a prolongation of the cogitation, but immediately to bring it to God, namely to haste our thought to God to put this thought in connection with Him, or to have God as companion in the development further more of the first thought. For the presence of God into our cogitation will stop the development of the emerged thought on a dangerous slope. Of course here is about the good thought. Because the evil thought must be immediately destroyed, also through directing of the cogitation toward God.

This guarding of the thoughts from their first apparition, to be brought to God when they are good, or to be chased away when they are evil, must form, together with the bearing of the troubles and the ceaseless prayer, the inner service of the pious man, namely the repentance of whole life. Here is to be observed, that the thoughts can be kept clean only when this endeavor it is together with the bearing of the troubles. These ones they do not stay only into a random annexation, but into a necessary connection.

striving, find out that you resist to just to your words and you stumble just into them. For if you say that the evil thoughts are the sin of Adam, learn from Paul that, once you are reconciled with Christ through Baptism[481], you have power and weapons to demolish them. "And the weapons of our soldiering are not bodily, but powerful in front of God, to demolish the fortifications; we demolish the thoughts of the mind and any haughtiness which arises against the knowledge of God."[482] But if, having power against them, you do not banish them from their first attack *(προσβολής)*[483], it is proved that you love the pleasure due to your own faithlessness, and you consent together with them, and then you are the cause of this work of them, not Adam.

Question

How can love the pleasure due to the faithlessness, or how can consent with the thoughts, the one who closed himself into the cell of the hermitage or monastery, and fasts in each day, the one who lives into restraint, in poverty, in the estrangement of everything, into prayer, and into bearing of many other sorrows (troubles) of this kind?

Answer

Well you have said that the one who does something like these endures many sorrows. For, if we would fulfill with joy and without sorrow the virtues mentioned above, we would not love the pleasure with the mind. But because we let

[481] Galatians: 3, 27: KJB: "For as many of you as have been baptized into Christ have put on Christ."; ROB: "For how many of you have been baptized into Christ, into Christ you were clothed."

[482] II Corinthians: 10, 4-5: "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) // Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"; ROB: "Because the weapons of our fight are not bodily, but powerful in front of God, toward the demolition of the fortifications. We demolish the spying of the mind, // And all the haughtiness which arises itself against the knowledge of God and every thought we enslave it toward the obedience of Christ."

[483] *προσβολής* = attack (E. l. t.`s n.)

ourselves to be penetrated by the sorrow, it is impossible that feeling the pain of the bodily labors, to not talk with the thoughts which springs out as some baits *(προσβολαι)*, and to comfort with them the sorrow which comes after the labors. If we would not be searching for such comforting, we would prove that we are not upset by such kind of fatigues. And this happens to us because we do not receive the fatigues for the sake of the future goods, but for the fear of the temptations that come upon us in the present life.

For this reason we reckon in a wrong way that only the evil deed it is our sin, while the thought from before it, we say that it is a foreign work. But it is impossible to banish the work of the thought, to them who reckon that it is not theirs, but it is foreign. There exists of course, even without our consent *(χωρίς τη συγκατάθεσή μας)*[484], one ugly and unpleasant thought which sneaks in, and kidnaps forcedly the mind at itself. Nevertheless, be sure that this also has its causes into us. Because, either we have surrendered ourselves, after the Baptism, to a certain evil thought, reaching to the deed - and we have made ourselves guilty even without seem to us - or we keep willingly inside us some seeds of the evilness, and that`s why the evil one is strengthened. And that one, dominating us through the seeds, it does not leave until we will throw them away. And if it dominates us through our evil deed, he will not be chased away when we will bring to God fatigues worthy of Him. That`s why I do not call neither this sin an Adam`s sin, but rather of the one who has done the evil and who has the seeds. Even if in both these two cases the cause it is a thought, which has penetrated inside as a thief (because to both of them precede the thoughts), I will tell you that the true cause is the one who had the power to make him clean from the first emergence *(πρώτη επίθεση)*[485], and he did not clean it up, but he tarried into dialogue with it until he reached at deed, due to the weakness of the mind, how can he promise to banish it after the committing the deed?

If though you can do this after the deed, you must understand that also before the deed God helped you, if you wanted it. And if the help has come to you through heart,

[484] *χωρίς τη συγκατάθεσή μας* = without our consent (E. l. t.`s n.
[485] *πρώτη επίθεση* = first attack (E. l. t.`s n.

understand you that the grace has not come to you from outside through a movement from elsewhere, but if fact the grace, given to you from the Baptism in a hidden way it has worked so strong, that you have hated the thought and you have banished it. That`s why, Jesus, liberating us of any constraint, He has not impeded the casting *(προσβολή)*[486] of the thoughts into heart. And this on it is, for, one of them being hated by us, to be immediately erased, and other, being loved, in the measure that they are loved to be remaining, and in this way to be shown both the grace of God; and the will of the man: what is that it wants: the labors caused by the grace, or the thoughts due to the pleasure. And be us not wondering that we are not taken forcedly into dominion only by what we love, because between them there it is a sinful kinship, as it is also between the thoughts which are cast into us *(προσβολαι)*[487] and between lusts, a s also between our different lusts, so as each lust surrenders the thought, which lit it, after it has tarried a little more, to the neighbor lust, or that thought it is attracted without our will, being forcedly pushed by the habituation with the first one. Because who, being filled with vain glory, will be able to run away from pride? Or, indulging himself with plentiful food, won`t be taken into domination by fornication? Or who, giving himself prey to the avarice, won`t he be chocked by the pitilessness? And how, the ones deprived by all these, won`t they be stirred up by unwillingly and won`t they splash around with anger? That`s why we must understand that because of us we are taken into dominion by the sin, but according to the Ghost we are liberated from the forced slavery. "Because, the law of the Ghost of life it has liberated me, from the law of the sin and death."[488] So it depends of us, who have heard and have found the commandments of God, to listen either to the body, or to the ghost. But there it is impossible to listen to the ghost the ones who love the praise from the people or the rest of the body, as it is impossible to live listening to the body, for them who value the future ones more than the ones from now. That`s why we,

[486] *προσβολή* = the attack (E. l. t.`s n.
[487] *προσβολαι* = attacks (E. l. t.`s n.
[488] Romans: 8, 2: KJB: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."; ROB: "Because the law of the ghost of Life into Christ Jesus, it has liberated me from the law of the sin and death."

which were deceived so much, we are indebted to hate from now on the praise from people and the rest of the body, through spring the evil thoughts, even if we don`t want that; and let`s tell from our heart the words of the Prophet: "Haven`t I hated, Lord, them who are hating You, and haven`t I melted down against Your enemies? With perfect hatred I have hated them, and they have made themselves enemies to me."[489]

And true enemies of God are the evil thoughts, which impede that His will to be made. While That One "wants that all people to be saved, and to come at the knowledge of God"[490], these ones deceive us through passions and close in front of us the path to salvation. About them the Lord also said that they come not from Adam, but they start from the heart, and that`s why they defile the man[491]. On the other hand, it is sure that they are not from the faith, but from the vain glory. "Because how can you believe, when you receive glory from the people, and the glory from God you are not searching for it?"[492]

Therefore let`s hate the vain glory and to believe to Him regarding of everything, to implant into Him, as into soil, any thought of the heart and of the hope, without any image. Because going like that, as at the beginning of the faith came through Baptism, the Body of Christ has made itself food to the believer, in the same way now the mind, become strong into the faith and clean, through the rejection of the thoughts and through the understanding hope, it will be made food to Christ. Because He said: "My food it is to make My Father`s will"[493]. And this is "for all people to be saved and to come at

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[489] Psalm 139: 21-22: KJB: "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? // I hate them with perfect hatred: I count them mine enemies."; ROB: "Have I not on the ones that hate You, Lord, hated I, and upon Your enemies I have been grieved? With perfect hatred I have hated them and they have made themselves my enemies."

[490] I Timothy: 2, 4: KJB: "Who will have all men to be saved, and to come unto the knowledge of the truth."; ROB: "Who wants that all people to be saved and to come they at the knowledge of the truth."

[491] Matthew: 15, 18: KJB: "But those things which proceed out of the mouth come forth from the heart; and they defile the man."; ROB: "And the ones which proceed out from the mouth they start from the heart, and those ones defile the man."

[492] John: 5, 44: KJB: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"; ROB: "How can you believe, while you receive glory one from another, and the glory which comes from the One Only God you do not seek it."

[493] John: 4, 34: KJB: "Jesus saith unto them, My meat is to do the will of him that sent me,

the knowledge of the truth", according to the word of Paul. The food of Jesus it is therefore, the truth comprised into the understanding knowledge, together with the hoper, faith which it is not from hearing anymore, but also from the wok of the Holy Ghost, and about which the Scripture says that it is the confirmation of the hoped things; because there it is a faith from the hearing[494], and this believe it is the confirmation of the hoped things[495]. But the unbaptized one or the vain glory lover, he can`t come at the knowledge of the truth. Because, first it is given the Baptism into the universal Church, and through the Baptism it is given in a secret way *(μυστικιστής)*[496], the grace which, dwells so in a hidden place *(κρυμμένο)*[497].

After that, on the measure of the fulfillment of the commandments and on the understanding hope, the grace is discovered to the ones, who believe into God, Who said: "He that believes into Me, as the Scripture has said, rivers of living water will flow from his belly. And this one He said it about the Ghost, from Who they will have to take, the ones who believe into Him." That`s why we believe that through Baptism, we have received the liberation, and the cleansing, it a mysterious way. Because, we take heed at the One who says: "And now you were washed, now you were straightened, now you were cleaned."[498] And these he writes to the Corinthians which were not yet cleaned through the rejection of the thoughts through the understanding hope, and sanctified through the work of the Ghost from the heart, but they still were evil, and unjust, and extortionists, and this even towards brothers. But it was written to them to be shown that the baptized ones, according to the gift from Christ, they have received the cleaning in a

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and to finish his work."; ROB: "Jesus said to them: My Food is to do the will of Him Who has sent Me and to commit His thing."

[494] Romans: 10, 17: KJB: "So then faith cometh by hearing, and hearing by the word of God."; ROB: "Therefore, the faith it is from the hearing, and the hearing, through the word of Christ."

[495] Hebrews: 11, 1: KJB: "Now faith is the substance of things hoped for, the evidence of things not seen."; ROB: "An the faith it is the entrusting of the hoped ones, the proving of the unseen things."

[496] *μυστικιστής* = mystical (E. l. t`s. n.)

[497] *κρυμμένο* = hidden (E.l. t`s.n.)

[498] I Corinthians: 6, 11: KJB: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." // ROB: "And so were some of you. But, you are washed, you are sanctified, but you are straightened, in the name of the Lord Jesus Christ and into the Ghost of Our God."

mysterious way, but according to the scarcity of the faith, everyone is dominated by his own lust, being attracted and bewitched by it. Because it was written: "After that the lust giving conceiving it give birth to the sin, and the sin once committed, it brings death."[499] So, the willfully sin comes from the own lust, and of it results the deed of the sin, which was called death by the Scripture.

That the grace of the Ghost it is into us from the Baptism, teaching us all the truth, according to the word of the Lord[500], you can know it from the Scripture and even from the effects that we feel. Behold what says into Acts the Blessed Paul, toward the multitude: "Repent yourselves, and to be each of you baptized in the name of Our Lord Jesus Christ, for the remission of the sins; and you will take the grace of the Holy Ghost."[501] But immediately that somebody does not believe, he is taken into dominion by the sin. Look how the Apostle rebukes the twelve men from Ephesus, who were baptized without having faith. He asked them: "Have you received the Holy Ghost believing? But they answered him: We have not even heard that there is Holy Ghost. Paul said to them: But with which Baptism have you been baptized? And they said: The one of John. Then Paul spoke: John baptized with the Baptism of the repentance, telling to the people to believe into the One Who will come after him. Hearing this they were baptized in the name of Jesus Christ. And laying Paul his hands upon them, the Holy Ghost came upon them."[502]

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[499] Jacob: 1, 14-15: KJB: "But every man is tempted, when he is drawn away of his own lust, and enticed. // Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."; ROB: "But everyone it tempted when he is pulled and enticed by its own by lust. // Then the lust, giving birth, gives birth to the sin, and the sin, once being committed, brings death."

[500] John: 16, 13: KJB: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."; ROB: "And when That One will come, the Ghost of the Truth, will lead you to all truth; because he will not speak from himself, but what he will hear he will speak, and the future ones he will herald to you."

[501] Acts: 2, 38: KJB: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."; ROB: "And Peter said toward them: Repent and be baptized each of you in the name of Jesus Christ, for the remission of your sins, and you will receive the gift of the Holy Ghost."

[502] Acts: 19, 2-6: KJB: "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy

Are you now convinced that even from the Baptism it is give the Holy Ghost to them who strongly believe, and to them who do not believe or believe wrongly, it is not given? And, that we are who make him sad and quench him into us, find you out from the Apostle, who says: "Do not quench the ghost, do not lower down the prophesies"[503]; and again: "Grieve not the Holy Ghost, into which you were sealed for the day of redemption."[504] But we do not bring theses witnesses to tell that every man, who was baptized and has received the grace, remains unchanging, and does not need repentance. But through them to show that even from the Baptism, according to the gift of Christ, it was gifted to us the consummated grace of God, toward the fulfillment of all the commandments, but after that, just the one who has received him in a mysterious way, but he does not fulfill the commandments, also on the measure of unfulfilling, he is taken into dominion by the sin, which it no of Adam, but of the one who has disregarded the commandments, as taking the power of the work *(τήν δύναμι της έργασιας)*[505] , he does not the work. Because, the unfulfilling of the commandments, it comes from faithlessness. And the faithlessness it is not a foreign sin, but of the one who does not believe, making itself, after that, mother and beginning of every sin.

So, either we want to made us perfect quickly, or slowly, we a indebted to believe in a consummated way to

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Ghost. // And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. // Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. // When they heard this, they were baptized in the name of the Lord Jesus. // And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."; **ROB**: "He said toward them: Have you received the Holy Ghost when did believe? And they said to him: But we have not even heard that there is Holy Ghost. // And he said: So into what were you baptized? They said: Into the baptism of John. // And Paul said: John baptized with the baptism of the repentance, telling to the people to believe into That One Who will have come after him, namely in Jesus Christ. // And hearing, they were baptized in the name of Jesus Christ. // And laying Paul his hands on them, the Holy Ghost came upon them and they spoke with tongues and prophesied."

[503] I Thessalonians: 5, 19-20: KJB: "Quench not the Spirit. // Despise not prophesyings."; ROB: "The Ghost do not quench him. // The prophesies do not despise them."

[504] Ephesians: 4, 30: KJB: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."; ROB: "Grieve not the Holy Ghost of God, into which you were sealed for the day of redemption."

[505] *τήν δύναμι της έργασιας* = the power of work (E. l. t.`s n.

Christ, and to work all His commandments, once we have received from Him the power for such a work; but not fulfilling them one by one, and each one apart, but embracing all together the singular ones, and in this way fulfilling all of them in the same time. Because, there are some more general commandments, that comprise into them a great multitude from the other ones. Therefore, we have not another duty, than to fight this battle against our faithlessness, and not to disregard the comprising commandments, through which it is discovered in a clear way the grace that was gifted to us. Of this thing prays Saint Paul to be us having part, saying: "For this thing I bow my knees before the Father of our Lord Jesus Christ, to give the Lord power to you, to be strengthened through His Ghost, in the man from inside, and to dwell Jesus into all the entrustment and feeling into your hearts through faith."[506]

But now it is the time to strengthen as I`ve said this witness through the effects that we are feeling. For in the measure into which, believing, we work the commandments, the Holy Ghost also works into us His fruits. And "the fruits of The Ghost are, as Saint Paul says: the love, the joy, the peace, the long patience, the kindness, the doing of the good deeds, the fait, the gentleness, the temperance"[507]. Who is, therefore, so stranger to this fruits after the Baptism, than to dare to deny that he has received the gift of the Grace of the Ghost at the Baptism? On the other side, who stays so unceasingly, each day, under the influence of these gifts, until he hasn`t fulfill in a consummated way the commandments, can he tell: "I am consummated and unchanging."? This shows that as the

[506] Ephesians: 3, 14 – 17: LJB: "14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, // Of whom the whole family in heaven and earth is named, // That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; // That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,"; ROB: "For this I bow my knees in front of The Father of our Our Lord Jesus Christ, // From Whom pulls his name every nation in heaven and on the earth, // To give you, according to the richness of His Glory, to be powerfully settled through His Ghost, in man from inside you, // And Christ to dwell, through faith, into your hearts, rooted and founded being into love."

[507] Galatians: 5, 22-23: KJB: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, // Meekness, temperance: against such there is no law."; ROB: "And the fruit of the Ghost is the love, the joy, the peace, the longsuffering, the kindness, the doing of good works, the faith, // The gentleness, the temperance, the cleanness; against ones like these there is no law."

grace it is perfect, but we aren`t perfect due to the lack of fulfillment of the commandments, as so the Holy Baptism it is perfect to us, bet we are imperfect to it.

Therefore, O, man, which have been baptized into Christ, you give only the work, for which you have taken the power *(και τους δίνει δύναμη)*[508]and prepare yourself to receive the showing of the One Who lives inside you. And in this way the Lord will show Himself to you, according to the promise, in a spiritual way, as Himself knows: "And the Lord is the Holy Ghost, and where is the Holy Ghost of the Lord there it is freedom."[509] Then you will understand what was said, that: "The Kingdom of Heaven inside you it is."[510]

But it must be known also that the partial commandments, being form the number of the partial ones, they are completed through those which are also called singular. And those who partially have fulfilled the commandments, on this measure they will enter into Kingdom. But those who want to reach the perfection they are indebted to fulfill all the commandments in a comprehensive way. And, that one who comprises all the other ones, is the rejection of the own soul, which is death. And, as until somebody still live into the body the fulfillment of this one lacks to him, in the same way until the exit from the body, he cannot be spared buy the attack of the thought *(*προστατευθεί από την προσβολή της σκέψης*)*[511] for the mentioned lack.

Therefore, whether someone from the believers, because he has fulfilled the commandments, he find inside himself some spiritual work on the measure of his living, be him believing that he has taken, from before, the power for it, because he has received through Baptism, the cause of all virtues, namely not only of the hidden and spiritual virtues, but also of the shown ones; and nobody from the virtuous ones

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[508] *και τους δίνει δύναμη* = you give work, and you take power (E. l. t.`s n.

[509] II Corinthians: 3, 17: KJB: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."; ROB: "The Lord is Ghost, and where the Ghost of the Lord is, there is freedom."

[510] Luke: 17, 21: KJB: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."; ROB: "And neither they will say: Behold it here, or there. Because, behold, the Kingdom of God is inside you."

[511] *προστατευθεί από την προσβολή της σκέψης* = spared by the attack of the thought (E. l. t.`s n.

to imagine that he has done some good only through his own power. Because the good man, not from himself, says the Word, but "from the good treasury of his heart he brings out the good ones."[512] And through the treasury it is understood the Holy Ghost hidden into the heart of the believers. "Because likewise is the Kingdom of Heaven as a treasure hidden into field, which finding it the man has hidden it, and going he sold everything and bought that field."[513] This word explains in a very appropriate way the sayings from before. Because the one who has understood that after the Baptism he has Jesus Christ hidden inside himself, according to the word of the Apostle, he casts away all the goods of the world and he insists only into his own heart, guarding it with all watchfulness[514], and looking straight at the end of the life, as the proverb says. That`s why he mustn`t imagine that he banishes the Adam`s sin through ascesis; but neither the sins that are born into him after the Baptism he mustn`t imagine that he cast them, but only through Christ. Because "He is The One Who works into you, and, and be yourselves wanting and working after benevolence"[515]. By adding the Apostle the words "according to the benevolence", he showed that be willingly to work the virtues, hang on us. But also the word of the World: "Without Me you can do nothing"[516], or: "Not you have chosen Me, but I

[512] Luke: 6, 45: KJB: "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."; ROB: "The good man from the treasury of his brings out the good ones, while the evil man from the evil treasury of his heart he brings the evil ones. Because from the superabundance of the heart speaks the mouth."

[513] Matthew: 13, 44: KJB: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."; TOB: "Alike is the Kingdom of Heavens with a treasure hidden into a field, which, being found by a man, he has hidden it, and of it joy he goes and sells all he has and he buys that field."

[514] Proverbs: 4, 23: KJB: "Keep thy heart with all diligence; for out of it are the issues of life."; ROB: "Guard your heart more than everything, because from it springs up the life."

[515] Philippians: 2, 13: KJB: "For it is God which worketh in you both to will and to do of his good pleasure."; ROB: "Because God is The One Who works into you, both to want both to do, according to His benevolence."

[516] John: 15, 5: KJB: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."; ROB: "I am the vine, you are the branches. He that abides into Me, and I in him, the same brings fort much fruit, for without Me you can do nothing."

have chosen you"[517], have the same meaning. Maybe it should be understood also the verse: "Everything was done thought Him, and without Him nothing was done"[518], if in "everything" are comprised our deeds; also the words: "No one comes to the Father, except through Me."[519] That`s why also the Prophet didn`t say: "From Jerusalem the kings will bring to You gifts into Your temple", but: "From Your temple the kings will bring to You gifts in Jerusalem."[520] And this is because the mind, which it is the king of each one, takes first from the hidden temple of the heart the good and beautiful advices from Christ, Who lives there, and brings them to the virtuous living, which was called Jerusalem by the Prophet; and then it brings again through the good intention to Christ, Who did give them to it before.

And I have said these ones not removing the future ones, but confessing that the power for the fulfillment of the commandments we have received it, and we were loosed from the bonds of the death. So, the duty that remains to us, it is the one of working, and if we will not work the commandments of God, the grace given to us won`t be unveiled. Because once we died into sin, how could we do the good, if we wouldn`t have been resurrected by the Lord, through the bath of the second birth, and He wouldn`t have given to us the grace of the Ghost? Therefore, let`s know that once the perfect grace of the Ghost was gifted to us, towards the fulfillment of all the commandments, he give us the help for the growing up after Christ, and He strengthen us, His workers, to the death, "until all of us would have reached at the union of the faith and of the knowledge of the Son of God, at the state of the perfect

[517] John: 15, 16: KJB: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."; "You have not chosen Me, but I have chosen you and ordained you to go and to bring fruit, and your fruit to remain, for the Father be giving you anything you ask in My name."

[518] John: 1, 3: KJB: "All things were made by him; and without him was not any thing made that was made."; ROB: "Everything was made through Him; and without Him nothing was made from what was made."

[519] John: 14, 6: KJB: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."; ROB: "Jesus said to him: I am the Way, the Truth and the Life. No one comes to My Father, except through Me."

[520] Psalms: 68, 29: KJB: "Because of thy temple at Jerusalem shall kings bring presents unto thee."; 67, 30: ROB: "For Your place, from Jerusalem, the kings will bring to You gifts."

man, at the measure of the age of the fulfillment of Christ."[521] This it is the parental teaching about which we were talking before.

Question

Then Whom receives mysteriously the one who was baptized: Christ or the Holy Ghost? Because you said once that Christ lives into him, and another time that he is dwelled by the Holy Ghost?

Answer

We receive the Holy Ghost at the Baptism. But because He is called also the Spirit of God, and the Spirit of the Son, that`s why through the Spirit we receive also the Father and the Son.

Question

Then is the Holy Ghost the Trinity?

Answer

We do not say through this that the Trinity is only one person. But because the Ghost does not separate Himself from the Father and the Son, that`s why we confess that into Him there is the Trinity, being given His Godhead. Because, as into the Son there are the Father and the Holy Ghost, and again into the Father the Son and the Holy Ghost, not through the mixing of the three hypostases, but through the unity of the same will and godhead. That`s why also us, either we call the Father in part, or the Son, or the Holy Ghost, through the

[521] Ephesians: 4, 13: KJB: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:"; ROB: "Till we`ll all of us reach at the unity of the faith and of the knowledge into Christ, at the state of the perfect man, at the measure of the age of the fullness of Christ."

single name we call the Trinity, in the meaning that I have told it.

Question

How Says the Scripture that the Jerusalem it is heavenly, and you have said that it is into heart?

Question

Have we, in a necessary way, received Adam`s transgression, which is our sin with the thought?

Answer

The sin with the thought it is not Adam`s transgression, but the sign of his addiction for pleasures. And we haven`t receive neither the transgression, because if it would be like so, on the ground of the inheritance it would be mandatory for all of us to trespass the commandment and to not be blamed by God, committing sin in a necessary way on the basis of the natural inheritance[522]. But it is not like this. Because not all of us transgress the commandment, as not all of us keep the commandment. From here one can say very clearly about the sin that it does not happen in a necessary way, but it is an addiction after the pleasures. You are asking why the Lord, coming for the transgression, He didn`t annul it into the Baptism, but also now each of us has the power to transgress the commandment or to not transgress it? I will answer you: the transgression having its cause into the free will as it was proved nobody has received it in a necessary way. But death, which it is necessary due to the transgression, we have inherited it because it is estrangement from God.

[522] It is about us, the baptized ones, which cannot bring anymore as an excuse for our sins the inheritance of the ancestral sin. We cannot say anymore that we have the inheritance of Adam`s sin. But Mark the Ascetic does not deny such a presence into the unbaptized ones. This can be seen from the fact that he attributes to the baptism the role of liberating us from the slavery of the sin. of having given to us the power of do not commit sins anymore if we want this, of having given to us the cleansing.

Because dieing the first man, namely going astray from God, neither us could live into God. That`s why the Lord came to make us alive again, through the bath of the second birth, and to reconcile us with God, what He did. Therefore, we haven`t receive the transgression, because otherwise it would have dominate over Him also the one who mastered over "the ones who did not transgress into the likeness of Adam`s transgression"[523].

Question

Let`s say that Adam did the transgression through free will and for this, being of the same nature with him, we also fall through will. But then, didn`t he have the bait also through the will?

Answer

It is sure that he didn`t have the bait in a necessary way. But the bait it is not a sin, neither rightness, but the proof of the freedom of the will. That`s why was permitted to be the bait thrown into us, to be crowned the ones who incline toward the fulfillment of the commandment, and to condemn the ones who incline toward the pleasure as being sinful. But we must also know that we are not judged straightway after each decision, as being tried or worthless, but after we would have been tried our entire earthly life through baits, being shown here victorious, here defeated, here falling, here rising again, here going astray, here walking good. Only then, in the day of leaving the body, being counted all, we will be judged according to them. Consequently, the bait it is not a sin. This must not be! Because even it shows, in a necessary way, the things in the simple form of a thought, but we have received into God the power of the spiritual work, and it stays into our power to judge them from their first sprouting into thought, to

[523] Romans: 5, 14: KJB: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."; ROB: "But the death reigned from Adam to Moses also over them who did not commit sin, according to the Adam`s transgression, who if the figure of him that was to come."

know whether it is about something deleterious or something useful, and in this way to receive or to accept the thoughts which come; so these are not multiplied due to the necessity, but from the free will. Although, let`s say like you, that also these bud on the ground of the necessity and of the inheritance. But then, why the godlike Scripture condemns us for the evil thoughts? Or, how can we stop the thoughts which trouble us from the necessity and from the inheritance? And whether you answer: "We can, through the grace that we have received it from the Baptism", know that in this case also we are the cause, having power from God to remove the evil thought from their beginning into sprouting into cogitation. And if somebody makes other as cause of his own sins, not only that he doesn`t sin without fear, but he also blasphemes against God, blaming Him about letting guiltless people to be warred.

Question

Why then me, who I am baptized and pray to God and I beg His grace, and I want with all my power to be delivered and to be saved by the evil thoughts, I still cannot succeed it? It is not proved from here that the sinful deed of Adam has left to us this inheritance, to which we cannot resist against it?

Answer

It should that we who are rational, to know what we are hearing. But because the soul, darkened by the love of pleasures and by the vain glory, has fallen into the depth of the lack of knowledge, and it is not hearing neither the commandment of the Scripture, and nor listen to the order of the nature, nor to the advice of the tried ones, but only follows his own reckonings. Because who, believing the godlike Scripture and fulfilling the Lord`s commandments, he doesn`t see how on the measure that he increases into these, are the thoughts moved away, and he become aware that those are not dominating us through their power, but because of the scarcity of our faith and due to the lack of the fulfillment of the

commandments? This is the cause for which we are not in the same state, and we are not carried away by the same thoughts: because the causes of the thoughts stay into our free will. Because, if it would come in a forced way from Adam, all of us would be kept under their dominion in the same way, and we would have been kept under their power without the possibility to resists against them. We even need not the advices of the Scripture, whether the good thoughts would dominate our nature through inheritance, and not through the loving of pleasures will. But it is not like that. This must not be! Because we see that we are not everyone carried by them in the same way, not in the same time, not toward the same deeds, but each of us on the measure in which he has believed to God regarding the future goods, despising the human glory and the addiction of pleasures, in the same measure he has removed the thoughts and has made himself more appeased than the one passionate of the sweetness of the life. That`s why we are different one to another also into the cogitation of the life. We want to deceive the truth, when we try to extinguish the thoughts not through the faith into Jesus, namely not through the working of His commandments, neither through the humiliation and humble cogitation, together with the toil of the heart, but remaining at the hidden addiction for the pleasure, namely o the love of the vain glory, at the longing to be pleasant to people, at the high opinion about the self, at the imagination of the victory, at the pride and at the all the similar ones, which not achieving them we multiply the lusting thoughts. Why are we trying in a wrong way to remove the effects, keeping instead the reasons which generate them?

And if you still affirm that our word it is a liar, and we are dominated by thoughts without our will, let`s search ourselves with even more heed, as ones who confess to God. Who doesn`t know that we pile up daily our sins with the work, with the word and with the cogitation? And who doesn`t know that the ones who help us to this we love them as some benefactors, and the ones who impede us we avoid them as being some enemies? But if the love the remembered passions so much than we defend them even plainly, how will us hate their bait under the form of a simple and first thought *(δόλωμα*

απλό όπως πηγαίνοντας πρώτα)[524]. And if it was accepted the first sprouting into the cogitation, how it won`t be followed by the thoughts which are determined by it?

Question

Let`s see that those are like so. But then why has promised the Lord in to Gospels to do justice to the ones who cry toward Him night and day[525]?

Answer

The Lord Doesn`t say this parable toward them who lay in their passion willingly, but toward them who are warred only by habits. That`s why to them who are wronged by the enemies the Lord has promised to them to do them justice, but He rebukes them who trespass the helping commandment, saying: "Why do you call Me Lord, Lord, and you do not what I say to you?"[526] These ones He compares them to the foolish man who builds his house on the sand of his own wills[527].

Therefore, do not base yourself, with a fickle mind and with a reckless judgment, on your suppositions, as they would be real, here saying: "I am baptized and I pray to God and I call His grace, wishing with all my power to be delivered by the evil thoughts, but I can`t, being guiltless dominated by these thoughts", here expecting again the justice of the Lord, which He has announced it into the Gospels that He will do it,

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[524] *δόλωμα απλό όπως πηγαίνοντας πρώτα* = the bait under the form of a simple and prime thought (E. l. t.`s n.

[525] Luke: 18, 8: KJB: "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"; ROB: "I tell you that He will do justice to them, soon. But the Son of Man, when he comes, will He find faith on earth?"

[526] Luke: 6, 46: KJB: "And why call ye me, Lord, Lord, and do not the things which I say?"; ROB: "And why you call Me: Lord, Lord, and you do not do what I say to you?"

[527] Luke: 6, 49: KJB: "But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."; ROB: "And he who hears, but doesn`t do it, he is alike the man who built his house, without foundation, upon the earth, and striking into it the torrent of water, it fell immediately, and the collapse of that house was great."

showing yourselves always as being guilty. This it is an awful blasphemy.

But I will ask you about the reason of the high opinion that you have about yourself, to have your answer. And I know that, pressed by the truth, either you will speak even more haughty words, or you will confess your guilt. This is the question:

Question

Why God, once He said that he will do justice in a hurry, doesn`t do it in a hurry, but lets you into evil thoughts, even you pray Him from all your heart and without hesitation, as you said?

Answer

At this question you answer: "I believe that the cause for which He delays to do what He has said, it is not but my patience. As much somebody will allowed to be more warred, as much he will be more glorified." I reckoned that into your answer will be shown only the high opinion that you have of yourself. But you have introduced here also a blasphemy. Because, for being able to praise yourself with your liar patience, you have shown God as being a liar into His word, and the evil thoughts, which, after the word of God, they come out from the heart and defile the man[528], are not, after you, occasions of the evilness, of the voluptuousness, and of all sin, as the Scripture says, but of the patience. But I have never found out, neither into the Old Testament, nor in the New Testament, praised the ones who are dominated by the evil thoughts, but rather condemned as being guilty. Because God, like He hates the evil thoughts, so hates He the heart which gives birth to them. That`s why, we who have them, we are

[528] Matthews: 15, 19-20: KJB: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: // These are the things which defile a man: but to eat with unwashen hands defileth not a man."; ROB: "Because from the heart proceed: evil thoughts, killings, adulteries, fornications, thefts, liar witnesses, blasphemies, // These ones are which defile the man, but to eat with unwashen hands doesn`t defile the man."

indebted to cry as being lovers of the sin, and not to get haughty, as ones being warred by foreign evil. Know therefore, man, that God looks at the hearts of everybody, and to them who hate the first burgeoning of an evil thought *(πρώτη εμφάνιση κάποιου κακού σκέψης)*[529], immediately comes to their aid (does them justice), as He has promised, and doesn`t let the swarm of the jumble of thoughts, to burst in and to defile their mind and conscience; and on them who do not eradicate the first burgeoning, through faith and hope, but stick to them with sweetness, on the motif that they want to know them better and to try them, He lets these people alone, as ones being deprived of faith and wanting to help themselves, to be stricken also by the thoughts which follows to the first ones, which He does not crumble them because He sees their bait being loved by those people and it is not hated from its first springing.

And whether, after all this clear explanation there still is somebody, who doesn`t believe what has been said, let him start to learn the truth with the work itself. And, if he doesn`t believe neither to the Scripture itself, and he doesn`t want to entrust himself with the work, he is proved that he loves the self-appreciation. Because, what it is sweeter than this self-appreciation, which reckons that sin with the thoughts as being foreigner, and makes people rather to become arrogant and to exalt themselves, as some innocent ones, instead of confessing and weeping their sinful spying?

Question

You have said that Adam`s deed of disobedience we have not received it, but we`ve received his death. But where death dominates, there also dominates the evil thought.

[529] *πρώτη εμφάνιση κάποιου κακού σκέψης* = the first out spring of an evil thought (E. l. t.`s n..

Answer

Oh, what a lack of faith! Why then the Lord came into the body, if not to die for everybody, according to the scriptures, and to demolish down the one who has the mastery of the death, namely the devil?[530] And if you reckon that death from Adam still reigns into us for another reason than our lack of faith, it is a proved fact that you disregard the coming of Christ, and you consider the Baptism as being imperfect, once even the baptized ones are kept under the death of the death of the forefather, without an own guilt. But then, o, man, it is impossible to say that Adam has made you new, with the grace of Christ and you do not wear anything from the old one in a necessary way, but only that is born from your broken faith and from your disobedience? We know that the Lord came for us, and He died for us, and He cleans us through the Baptism, He places us into the Heaven of the Church, and He allows us to eat from each three from the Heaven, namely to love each one that was baptized into the Church, and to suffer him into the defeats that he endures, and to not watch him on every zigzags that he makes, and not to love him only for the things that appears to us as being good, and to hate him for the things that appears to us as being evil. Because this it means to eat from the tree of the knowledge of the good and of the evil, from which having the mind a taste, immediately it impedes into its own sins, and discover, through the naughty spying of the neighbor, its emptiness, of which he didn`t know before, being covered by the veil of understanding and mercy. That`s way was ordered to the ones placed into the Eden of the Church: "Do not judge, to not be judged"[531], "forgive, and it will be forgiven to you"[532]. They were told, shortly: "As much as you

[530] Hebrews: 2, 14: KJB: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;"; ROB: "Therefore, while the children were made partakers to the blood and to the body, in the same way, also He was imparted with these, to demolish down through His death the one who has the mastery of the death, namely the devil."

[531] Matthew: 7, 1: KJB: "Judge not, that ye be not judged."; ROB: "Do not judge, to not be judged."

[532] Luke: 6, 27: KJB: "But I say unto you which hear, Love your enemies, do good to them which hate you,"; ROB: "And to you, who are listening, I am telling you: love your enemies, do good to them who hate you;"

want the people to do to you, as much be you doing to them likewise; because, these are the Law and the prophets."[533] As you have done it will be to you. But for how many times haven't us trespass this commandments! How many times didn't we condemn our neighbor without any guilt! For how many time didn't we hate him, or wronged him, without being wronged ourselves by him! And if it is like so, why we still mock and blame Adam for foreign evilness? Because, whether we fell into the same death, we also have willingly transgressed the commandment. Therefore, three things happened to Adam, and not as you reckon. And these are: that attack (the bait) through a higher arrangement, the transgression of the commandment through unbelief, and the death through the right reckoning of God, a consequence not so much due to the attack through the divine arrangement, but rather to the transgression through the unbelief.

We have only inherited the death of Adam, for the motif that we couldn`t be made alive from dead, until the Lord has come and has made all of us alive. And the first burgeoning of thought *(πρώτη εκκολαπτόμενους)* we have it through oikonomia *(από την οικονομία*) as Adam had; likewise the power to listen, or not listen to it, according to out will. But the transgression with the thought we have it from our free will. About this we are entrusted by "them who have not sinned in the resemblance of Adam`s transgression", as the Apostle says[534]. Because if those ones, being from Adam, were able to not sin into the resemblance of Adam`s transgression, it is proved that we also can. Why then we bring excuses for our sins, and say unjust things against God, namely that He would allowed us to be warred by foreign evilness? We are indebted to know exactly that all the guilt that springs out from Adam being abolished

[533] Matthew: 7, 12: KJB: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."; ROB: "But all that you want to be done to you by people, likewise be you doing to them, for these are the law and the prophets." – Luke: 6, 41: KJB: "And as ye would that men should do to you, do ye also to them likewise."; 6, 31: ROB: "And as you want people to be doing to you, likewise do you to them."

[534] Romans: 5, 14 KJB: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."; ROB: "But death reigned from Adam to Moses, also over them who did not sin, after the resemblance of Adam`s transgression, who is image to Him Who was to come."

by the Lord, anyone who still suffers of a sin this happens to him because he has despised through his unbelief, or through the love of pleasure, the perfection that he has received it in a mysterious way from the Baptism. Because even the man hasn`t known what he has received, being imperfect into faith and with shortcomings into working of commandments, but God has gifted to him the perfection. For it is said: "Every perfect gift is from above, descending from the Father of the lights"[535]. And this perfect gift it is not found by somebody anyhow, even if he would use the entire worldly smartness, but only by working the commandments of God, in analogy with what he fulfills from them. Because, as different it is their fulfillment (of the commandments), as different it is the unveiling of the gift. Therefore, nobody should base himself on words and in shapes, if he wouldn`t have this understanding. Because it is said: "Not the one who praises himself it is proved, but whom the Lord praises"[536]. But even that one who receives praises from the Lord, it owes to use rightly the cogitation, and to know exactly, that no matter how much somebody would have been fighting against his own lack of faith, and no matter how much would he have advanced in faith, and what good thing he would have achieved, not only through the simple knowledge, but through working, he hasn`t found or he won`t be able to find nothing more, but what he received in a mysterious way at the Baptism. And this One is Christ. Because it is said: "As many of you into Christ have been baptized, into Christ you have been also clothed"[537]. But Christ being perfect God, he has given to the one who have been baptized the perfect gift of the Ghost, Who doesn`t receive any adding from us, but unveils himself to us, and shows himself to us, according to our working of the commandments, increasing our faith until all of us: "will have reached at the

[535] James: 1, 17: KJB: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."; ROB: "Every good giving and every perfect gift are from above, descending from the Father of the Lights, at whom there is not changing of shadow of movement."

[536] II Corinthians: 10, 18: KJB: "For not he that commendeth himself is approved, but whom the Lord commendeth."; ROB: "Because not that one who praises himself is proved as being good, but whom the Lord praises."

[537] Galatians: 3, 27: KJB: "For as many of you as have been baptized into Christ have put on Christ."; ROB: "As many of you into Christ have been baptized, into Christ you have been also clothed."

unity of the faith, at the consummated man, on the measure of the age of the consummation of Christ"[538]. Therefore, no matter what would we bring to Him after we were born again, it was from before hidden into us by Him, according to what was written: "Who knew the thought of Christ, or who has given before something to Him, to be returned to him after as a reward? Because, from Him, and for Him, and into Him, there is everything, and to Him it is due the glory forever and ever [539].

[538] Ephesians: 4, 13: KJB: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:"; ROB: "Until we`ll all of us reach at the unity of the faith and of the knowledge of the Son of God, at the state of the consummated man, at the measure of the age of the fullness of Christ,"

[539] Romans 11: 34, 36: KJB: "For who hath known the mind of the Lord? or who hath been his counseller? // Or who hath first given to him, and it shall be recompensed unto him again? // For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.": ROB: "For who knew the thought of the Lord, or who was His councilor? // Or, who has given something to Him, before, and will take it back from Him? // Because, from Him and through Him and into Him are all. To Him be the glory, forever. Amen!"

Of the Same One

Epistle toward Nicholas the Monk

To the Most Desired Son,

Just the other day you were much concerned about your salvation, and you have been having much care for the life according to God. That`s why you came to us, telling us about yourself, through what kind of labors and fervent impulse you have been thinking to stick yourself to the Lord, through a as much neat living as possible, through restraint, through every bad suffering, and through fighting into much watchfulness and into stretched prayer. You were also telling us about what wars and swarms of passion, were being lit into you, and are raised against the soul from the law of the sin, which fights against the law of the mind. And you complained that you are even more warred by the passions of the anger and of the lust. That`s why you asked us some method or some word of teaching, and you asked also about what labors and fight profiting, you could raise above the corrupting passions, those mentioned here before.

In that time, I gave as much as possible, personally, to your spiritual love, the necessary advices, showing to you the ideas and to thoughts that are profitable to the soul, and showing to you through what kind of ascetic labors and insistences, full of understanding and lightened rational knowledge, in accordance with the Gospel, the soul can, by living through the faith and being helped by the grace, to overcome the evilness that springs inside from the sin, and especially the mentioned passions. Because the fight must be fought ceaselessly, and with much more zeal against these passions, because they have put their seal, in a special way, on the soul, through its accustoming with them, dragging it with much power after them. This one, until it will subdue the bodily and irrational movements of the sin, to which it has been obeying before, and by which it was dragged, to the ceaseless remembrance of the thoughts and of the cogitation to the evil ones.

After that, we separated from you; but, only with the body, not also with the heart. Because I came into the

wilderness, at the true servants and fighters of Christ, for fighting also us, even just a little, and striving ourselves with the brothers, which fight against the enemy works, and with them who valuably resist to the passion, to be us rejecting the laziness and to throw away from us the lack of care, and to take upon us the zeal and the care, forcing ourselves to gain the good pleasure of God. That`s why, I`ve thought to send to your cleanness, through this letter, a little urge and a useful advice, that reading shortly into our humble letter about the things of which I have told you personally, to draw out with zeal a spiritual profit, as we would be ourselves present.

2. For this one, my son, the beginning of your pleasant to God behavior you must do it to start from this one:

To think steadily into a ceaseless meditation to the benefactions, of which you has been made partaker, by the loving of men God, for the salvation of your soul; and to not cease to remember His great benefactions, covering them with the forgetfulness of the sin, or of the idleness, and through this allowing to pass the other time without profit and without you bringing thanks. Because this ceaseless remembrance, by pricking the heart like a pin, it moves it always toward the confession, toward humbleness, and toward thanksgiving, brought with a crushed soul, and toward all the good zeal. These ones urge us to repay to God with our good behavior, and with all the virtue, because they make us cogitating with a good conscience at the prophetic word: "What will I render to the Lord for all He has given to me?"[540] So, let your soul to cogitate to all the benefactions, of which the loving of men God has made him partaker even from his birth; or, from how many dangers He has delivered him so often; or, in how many evil deeds he fell down, and in how many mistakes he rolled down, without being given, according to the justice, to the spirits that deceived him to destroy him and to bring him to death, but instead, with long patience, the loving of men Master, overlooked the mistakes, and He has kept him, waiting for his return, to think that serving willingly to the evil spirits through passions, He was feeding him, covering him and defending him in all manner, and in the end He has guided

[540] Psalms: 116, 12: KJB: "What shall I render unto the Lord for all his benefits toward me?"; 115: 3: ROB: "What will I reward to the Lord, for all that he has given to me?"

him through the Good Ghost on the way of the salvation and has put into his heart the love for the ascetic life and empowered him to leave with joy the world, and all the delusion of the bodily pleasures, adorning him with the angelic countenance of the ascetic order, and preparing the things in such a manner, to be him easily accepted by the holy men, into the congregation of the brotherhood.

And thinking at these things with a good conscience, who won`t be living always into the crushing of the heart? Who won`t be filled up with the strong hope, having so many proofs of benefaction, without having he done anything good before? Because, everybody that will cogitate like so: "If without doing I anything good, but even committing a lot of sins in front of Him, and spending my life into the uncleanness of the body, and in other much evilness, though he hasn`t done to me according to my transgressions[541], but instead he has arranged for me so many gifts, whether I will decide with all the self of mine to serve only Him, through clean living and through the fulfillment of the commandments, of how many good things and gifts will He makes me worthy, strengthening me, straightening me, and guiding me toward all the good thing?

Therefore, that one who thinks always to these ones, and doesn`t forget the benefactions of God, he becomes ashamed, and he straightens himself and strives himself toward all the good virtue, and toward all the working of the righteousness, being always ready to do zealously the will of God.

3. Therefore, my beloved son, having, through the Grace of Christ, like a natural wisdom, this meditation and healthy thinking, keep it always inside you. Do not let yourself overwhelmed by the pernicious forgetfulness, neither impeded by the carelessness, which makes the mind vain and it deviates it from the life; do not let your cogitation to be darkened by the nescience, which it is the cause of all evilness, neither deluded by the carelessness, which it is all can be more evil; do not let yourself to be dragged by the pleasure of

[541] Psalms: 103, 10: KJB: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities."; ROB: "Not according to our sins He has made us, neither according to our transgressions He has rewarded to us."

the body, neither defeated by the covetousness; not let yourself to be with the mind enslaved by the lust, neither to work into yourself the defilement, by consenting with the filthy thoughts; do not let yourself to be defeated by the anger, which gives birth to the hate of brothers. At last, do not sadden nobody, and do not let yourself to be sadden, for some sad and unhappy reason, which to make you piling up memories of evil thoughts against your neighbor, so to find yourself deviated from the clean prayer toward God, and to let your mind to be enslaved, looking at your brother with savage thought, at the one who has the same soul. Because through this your conscience will be enchained by the reckless behavior of the bodily thought and by the evil spirits, to whom you was delivered as a punishment, for a while, namely until your mind, exhausted in every concern and overwhelmed sadness and drowsiness, after it has lost its advancement toward God due to the causes from before, it will start again, with much humbleness, to start again on the path of salvation. In this way, much exhausting himself into prayer, and into whole night watchfulness, and scattering the reminded causes, through humbleness and confession toward God and toward the neighbor, it starts again the restraint life. And lightened by the lights of the evangelical knowledge, it knows then, with the grace of the Lord, that who doesn`t surrender himself on a consummated way to the cross, into thought of humbleness, and hasn`t thrown himself at the feet of everybody, to be trampled, abased and despised, wronged, mocked and taken into derision, and being him suffering all of these with joy, and to not pretend on his account, at all, the wordly things: glory or honor, or praising, or pleasure of food, or of drink, or of clothing, he isn`t made a true Christian.

4. Therefore, being in front us such fights, striving and crowns of the awe, until when will we mock ourselves with the pretended countenance of the awe, serving God only in appearance, so we are shown different among people and different are we discovered to God, Who knows the hidden ones of ours? Because, while we are reckoned by the others as being saints, we still are savages according to our vices; having a face of pious people, we still haven`t achieved the power in front of God; being reckoned by many as being virginals and clean ones, in front of The One Who knows the hidden ones,

we appear to Him as being defiled inside, by the defilement of the thoughts of fornication, and made filthy by the movements of the passions. And for our false striving from now, we are the slaves of the human praises, and we make our own mind to be blind. So, how long will we walk into the vanity of the mind, not agreeing with the evangelical wisdom, through which we can know the living required by the conscience, to follow it zealously, and to also find the boldness of the conscience?

Until we are still leaning against the apparent righteousness of the outer man, in the absence of the true knowledge, and we are deluding ourselves with the occupations from outside, desiring to be pleasant to the people, and desiring glory, honor and praising from them?

Because, surely will come The One Who unveils the hidden ones of the darkness, and Who shows plainly the advices of the hearts[542], the Judge which doesn`t wrong, and Who doesn`t let himself to be ashamed by the rich man, neither have He mercy on the poor man, Who removes away the outer countenance and gets out the truth hidden inside. That One will crown the true fighters, who have lived in accordance with the conscience, in front of the angels and of The Father, and for them who have put on the appearance of the piousness with falsity, and they only have shown to the people a apparent good living, and they have vainly relied on this one, insanely deluding themselves, they will be revealed plainly in front of the Church of the Saints and of the entire heavenly army, to send them after, utterly ashamed, into the outer darkness, like the insane maids. Because, these too kept their ouster virginity, being the given the fact that they were not blamed in every aspect concerning this, and they even had partially some oil into their lamps, namely they were partakers also to some virtues and outer feats, and of some pains. That`s why their lamps burned for a while. But because of the carelessness, nescience and idleness, they weren`t with

[542] I Corinthians: 4, 5: KJB: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."; ROB: "That`s why, do not judge anything before time, until The Lord will come, Who will illuminate the hidden ones of the darkness and He will prove the advices of the hearts. And then everyone will have his praise from God."

precaution and they didn`t know in detail the swarm of the passions hidden inside and put into work by the evil spirits. For this reason their cogitation was ruined by the enemy influences, insomuch that they agreed with them. And so they were in this way secretly deluded and defeated by the envy – which it is all bad, by the vexation which hates the good, by the strife, by the quarrel, by grievance, by the remembrance of the evil, by hypocrisy, by anger, by pride, by vain glory, by the desire to be pleasant to the people, by the whim, by the love of money, by the idleness, by the bodily lust that arises into thoughts the voluptuousness, by faithlessness, by the lack of fear of God, by cowardice, by sadness, by resistance against, by drowsiness, by sleep, by high opinion about the own self, by the will to excuse himself, by haughtiness, by bragging, by covetousness, by waste, by avarice, by despair which it is more dreadful than all of them, and the other thinner movements of the sins. They were reckoning that also the work of the good deeds, or the pious living, it is done with human powers, and that`s why they tried to receive praising from the people. And from this reason, even they were partakers to some gifts; they sold them to the evil spirits for the vain glory, and for the pleasure from the people. Being imparted also by other passions, they mixed them into the good behavior also the evil and bodily thoughts. That`s why they made their good deeds as being unclean and rejected as the sacrifice of Cain, being deprived by the joy of the bridegroom, and being left outside of the heavenly wedding.

5. Cogitating to these ones, weighting and trying them, let`s know and understand in what state we are, for, as long as we still have time for repentance, and of changing, to straighten ourselves. This one because our good deeds, being done with cleanness, to be true and clean, unmixed with the bodily thought, to not be rejected as s speckled sacrifice, because the lack of fear of God, of the care and of the true knowledge, lest bearing the painstaking of the virginity, or the restraint, and of the watchfulness, of the fast and of the bad suffering, and to spend the days of our life, and though, for the causes named before, of the passions, what seemed to be righteousness from us, to be found as a speckled sacrifice and to not be well received by Christ, the Heavenly High Priest. Therefore, oh my son, who wants to take his cross and to

follow Christ, through ceaseless analyzing of the thoughts from inside him, through much taking care for salvation, through understanding and much zeal toward God, and through asking the servants of God, who are of the same soul and of the same thought, and who carry on the same fight, he must before everything to increase his knowledge and his understanding. And this is for the motif that lest, not knowing where and how he walks, to travel into darkness, deprived by the light of the candlestick. Because the one who travels according to his own reckoning, without having the evangelical knowledge and without somebody`s guidance, he stumbles of many things and falls into pits and traps of the evil one, wanders much and passes through many dangers, and he doesn`t know what target he`ll reach at. Because there are enough people who have passed many labors and striving, and they endured for God many sufferings and a lot of disgust. But through the fact that they have walked according to their own reckoning, and they couldn`t discern the things, neither asked the advice of the neighbor, these strivings of them have remained vain and meaningless.

6. Therefore, you, my most beloved son, as I told you at the beginning of this word of advising, do not forget the benefactions of the loving of people God, of which you have been partaker, letting yourself to be stolen by the sin and carelessness. But putting in front of your eyes the benefactions of which you have been imparting from the beginning of your life until now, either bodily, or spiritually, tarry with your thought upon them, as was said: "Do not forget all His benefactions"[543]. And do these, for your heart be easily moving toward the fear of God and toward love, to repay to Him, after your power, a clean life, a virtuous living, a powerful conscience, a balanced judgment, a righteous faith, a humble cogitation, and, simply speaking, to be able to give yourself, whole, to God. Because, being ashamed by the multitude of so many good things, which you enjoyed from the part of the good and people loving Master, your heart will be filled up by the love and longing for Him, through a movement started even from itself, better said by working together here also the gift

[543] Psalms: 103, 2: KJB: "Bless the Lord, O my soul, and forget not all his benefits:"; 102, 2: ROB: "Bless, my soul, the Lord, and do not forget all His rewards."

from above. Because you will realize that, the wonderful things that he hasn`t done them to others a lot better than you are, He has done them to you, through His unspeakable love of people.

Force yourself, therefore, to keep ceaselessly in your memory all the benefactions gifted to you by God. Especially, remember you about that great and wonderful gift and of that benefaction, to which He has made you partaker, as you told us, while you were traveling together with your mother from the Holy Places to Constantinople, when started that fearsome and unleashed storm, and that great swirl into that night, after which all the people from board, including your mother, they perished into depth. Remember that only you with another two people, you escaped then, being thrown as through a godlike wonder at shore. Remember how than was arranged to you to come to Ancyra, where you were received with parental love by somebody, and how you have made yourself brother with the most pious Epiphany, that both of you being guided by a pious man, to come both of you at the way of the truth and to be welcomed by some saint servants of God, as true sons.

7. For these great benefactions gifted to you, with what worthy of them, could you please The One Who has called you soul to the eternal life? Because you, according to the rightfulness, you mustn`t live anymore for yourself, but to Christ, Who died and has resurrected for you[544], having to live into all the virtue of the righteousness, to fulfill all the commandments, and to search for "which it is the good will, perfect and well pleasant to God"[545], forcing yourself with all your power to follow it.

That`s why, my son, submit[546] your youth to The Word of God, as The Word Himself asks for it: "Surrender your body

[544] II Corinthians: 5, 15: KJB: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."; ROB: "And He died for everybody, that the ones who are living, not to be living to themselves, but to that One Who for them died and has risen."

[545] Romans: 12, 2: KJB: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."; ROB: "And do not fit to this century, but to change yourselves through the renewal of the mind, to discern what the will of God it is, what it is good, and pleasant, and consummated."

[546] Submit your youthfulness = giving it as a gift, to Christ, for doing with it what He wants; obey your youthfulness = be obedient into your youthfulness to Christ, and do what The

as a living sacrifice, a holy one, well pleased to God, speaking liturgy"[547]. All the stum of the bodily lust you wither it up, and dried it up, with little food and with watchfulness of the entire night, to say also you from your heart: "I became as a letter hanged in the smoke; but your righteousness I haven`t forget it."[548] And knowing that you belong to Christ, crucify your own body, according to the word of the Apostle, together with its passions and lusts[549]; and kill the limbs of the wordly man[550], namely not only the work of the fornication, but also the uncleanness worked by the evil spirits into your body.

And, the one who expects the crown of the true virginity, undefiled and consummated, he doesn`t carry his fight only here, following to the apostolic teaching, they fight to kill even the image and the movement of the passion. But neither this it is sufficient to the one who, touched by a powerful love, he wants to dwell inside his body not only angelic and righteousness virginity, but he pays also even the simple memory of the lust to be quenched, even it appears into the memory as light as a breeze of a thought, without the movement and the work of the bodily passion. And this state it is possible to reach at, if nowhere there are worthy of such a gift, but only through the help from above and through the power and the gift of the Ghost.

Word says to be done. We consider the dogmatic meaning of the first one as being the total surrender of the soul into the hands of Christ, through the true love, and through total renouncement for the self, for adoption; the second one is still being the step of obeying because of the fear of God, in the state of a servant, not of a son of God and brother or Christ (E. l. t.`s n.)

[547] Romans: 12, 1: KJB: "BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."; ROB: "I advice you, therefore, brothers, for the mercy of God, to present your bodies as a living sacrifice, holy, well pleasant to God, as your spiritual worshiping."

[548] Psalms: 119, 83: KJB: "For I am become like a bottle in the smoke; yet do I not forget thy statutes."; 118, 83: ROB: "For I have become as a bellows in the smoke; but your statutes I haven`t forgotten them." (E. l. t`s. n.: In ROB the Psalm 118 isn`t divided on letters-chapters as it is in KJB).

[549] Galatians: 5, 24: KJB: "And they that are Christ's have crucified the flesh with the affections and lusts."; ROB: "And they who are of Christ Jesus, they have crucified their body together with the passions and the lusts."

[550] Colossians: 3, 5: KJB: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:" ROB: "Therefore, kill your earthly limbs: the fornication, the uncleanness, the passion, the evil lust and the greediness, which it is the idolatry,"

Therefore, the one who expects the crown of the perfect virginity, an immaterial and undefiled one, and he crucifies his own body through striving and ascesis, breaking the outward man, thinning him, shriveling him, and making him only a skeleton. And this is for, through faith and fighting, and through the work of the grace, the inward man to be renewed[551], advancing from day to day toward ever more good, growing in love, adorning himself with gentleness, rejoicing with the joy of the Ghost, being crowned with the peace of Christ, increasing in awe, strengthening into goodness, veiling himself into the fear of God, being lightened with understanding and knowledge, shining of wisdom and driven by humbleness.

And being the mind renewed through the Ghost with these ones and with more other virtues, he discovers inside him the seal of the godlike image, and understands the spiritual and unspoken beauty of the resemblance with God, and he penetrates the richness of the inward law of the wisdom, which teaches him and let itself to be taught from itself.

Therefore, make the young body thinner, oh my son, and fatten the immortal soul with the ones told before; and renew the mind with the virtues shown before, through the together working of the Ghost. Because the young body fattened with diverse meals and with wine drinking, it is as a pig ready to be slaughtered. His soul it is slew by the lighting of the bodily pleasures, and the mind it is enslaved by the evil lusts, not being able to resist against the pleasures of the body. Because, the blood`s heaping up causes the scattering away of the ghost. Especially the wine, not to be even smelled it by the young people, lest through the twofold fire, born from the work of the inward passion and from wine drinking, to be the pleasure of his body overheated beyond measure, and to banish away from him the spiritual pleasure of the pain, born from the pricking of the heart, and to bring into it darkening and callousness. By the sake of the spiritual lust, the young people to not think even to satisfy themselves by drinking

[551] II Corinthians: 4, 16: KJB: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."; ROB: "That why we do not lose our courage anymore and, even our man from outward passes away, the inward one is still renewed from day to day."

water. Because the scarcity of the water it helps a lot to increase the temperance. After you will try this through work you will take alone the entrustment of it, through experience. Because we do not order and decide these to you because we want to put upon you a forced yoke, but, urging and advising you with love, we give these to you as a reckoning and a good way to be followed, toward the increasing in the true virginity, and into the full temperance, letting to your free choice to do what you want.

8. Let`s talk now a little about the irrational passion of the wrath, which desolates, confuses and darkens the whole soul, and shows the man like the beasts in the time of its movements and work, especially that one who slips easily and rapidly into it. This passion leans against especially on pride; through pride it is strengthen and becomes undefeated. Because, until the devilish tree of the bitterness, of annoyance and of anger, with the stinky water of the pride, flourishes and put forts leaves, and brings fort much fruit of the evilness. And the stronghold of the evil one from the heart cannot be brought down, until it has as support and strengthening, the foundation of the pride. If you want, therefore, to be withered into you the tree of the lawlessness (namely the passion of the bitterness, and the anger) and to be made fruitless, that coming the axe of the ghost to cut it off and to throw it into fire, as the Gospel says, and to draw it out with all the evilness; and if you want that the house of the evilness to be brought down, which it is built into the soul by the evil one (and he does this by gathering each time into thought as stones divers reasons, founded or unfounded, provoked by things and by words related to the material ones, and erecting into the soul a building of the evilness, to which he puts as support and reasons of strengthening thoughts of pride), to have the humbleness of the Lord ceaselessly into your heart. Think about Who He was and what He made Himself for us, and from what highness of light of godhood descended Him, - discovered after power to the beings from above and glorified into heavens by all the rational nature of the Angels, Archangels, Chairs, Dominions, Principalities, Might, Cherubims, and Seraphs, and of the unnamed spiritual Powers, of whom names haven`t reach at us, according to the

mysterious word of the Apostle[552]) - in what depth of human humbleness He descended, through His untold kindness, resembling into everything to us, who were sitting into darkness and into the shadow of the death", and we ended to be slaves through Adam`s transgression, being dominated by the enemy through the working of the passions.

9. Because being us into such a scaring slavery and being mastered by the unseen a d sly death, was not ashamed of us the master of the whole seen and unseen nature, but humiliating himself and taking upon Him the man fallen under the reproachable passions and under the godlike damnation, "He made Himself into everything like us, except the sin"[553], namely except the reproachable passions. He took all the punishments sent over the man for the sin of the disobedience by the godlike decision: the death, the labor, the hunger, the thirst and those alike, making Himself what we are, for us to be made what He is; "the Word was made body"[554] for the body to be made Word; "being rich He made Himself poor for us, for to be us made rich with His poverty"[555]; He made Himself alike us because of His much love for mankind, for to be us made alike Him through every virtue. Because from where Christ came, from there is renewed, through the grace and with the power of the Ghost, the man truly built after the image and the likeness of God. And through this renewal he reaches at the

[552] Ephesians: 2, 21: KJB: "In whom all the building fitly framed together groweth unto an holy temple in the Lord:"; ROB: "Into Him, any well formed building grows to become a holy place into the Lord," Colossians: 1, 16: KJB: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:"; ROB: "Because into Him was everything made, the ones from heavens and the ones from the earth, those seen ones and those unseen ones, either thrones, or dominions, either principalities, or powers. All those were made through Him and for Him."

[553] Hebrews: 4, 15: KJB: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."; ROB: "That we do not have High Priest who could not suffer together with us into our weakness, but, being tempted into everything according to our likeness, except the sin."

[554] John: 1, 14: KJB: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."; ROB: "And the Word was made body and dwelled among us and we saw His glory, glory as of the Only One born from the Father, full of grace and truth"

[555] II Corinthians: 8, 9: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."; ROB: "For you know the grace of Our Lord Jesus Christ, because Him, being rich, for your, He made Himself poor, for you to be made rich, with His poverty."

measure of the perfect love, which throws outside the fear[556], being impossible to fall ever again down. Because "love never falls down"[557], "because love (says John) is God, and who remains into love, into God he remains"[558]. Of this measure were worthy the Apostles and the ones who strived like them into virtue, and they showed themselves to God as being perfect, following to Christ with perfect love, their entire life.

Think, therefore, without forgetfulness, at this so great humiliation, which God took it upon Himself, due to His unspoken love for people; namely, at the dwelling into the Mother of the God-Word, at the taking of the man upon Him, at the birth of woman, at the gradual increasing with the body, at reproaches, at swearing, at mocking, at taking in derision, at gossips, at whippings, at spitting, at jeering, at the scarlet robe, at the crown of thorns, at his condemnation by the chieftains, at the outcry of the lawless Jews, but of the same nation with Him, against Him: "Take Him, take Him, crucify Him!"[559], at the cross, at the spikes, at the spear, at drinking of vinegar and gall, at the triumph of the pagans, at the laughing of the ones who passed by and said: "if you are the Son of God, descend from the cross and we we`ll believe in You"[560], at the

[556] I John: 4, 18: KJB: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."; ROB: "Into love there is not fear, but the perfect love casts away the fear, because fear it has with it the punishment, and the one who fears he is not perfect in his love."

[557] I Corinthians: 13, 8: KJB: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."; ROB: "Love never falls down. As about the prophesies – they will be abolished; the gift of the tongues will cease; the science will end;"

[558] I John: 4, 16: KJB: "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."; ROB: "And we have known and believed the love which God has toward us. God is love, and the one who remains into love remains into God and God remains into him."

[559] John: 19, 15: KJB: "But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.", ROB: "So they cried: Take Him! Take Him! Crucify Him! Pilate said to them: Do I crucify your king? The chief priests answered: We do not have other king except Cesar."

[560] Mathews: 27, 40-42: KJB: "And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. // Likewise also the chief priests mocking him, with the scribes and elders, said, // He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him."; ROB: "And saying: You, the One Who tear down the temple and in three days you build it again, save Yourself! If you are the Son of God, descend from the

other passions that He suffered for us: at crucifixion, at death, at the laying for three days into the grave, at the descending at hell; and after at the fruits of the passions: the resurrection from death, at the bringing out from hell and death of the souls, which were united with the Lord, at the ascending at heaven, at the sitting on the right hand of God, at the honor and the glory above all Principality, all Might, and above all name which is named, at the worshipping brought by all angels to the First Resurrected from death, according to the word of the Apostle who says: "This to be cogitated into you, what also into Christ Jesus, Who being in the form of God, did not reckon as a robbery to be even with God, but he humiliated Himself, taking the countenance of a slave, making Himself in the resemblance of the man, and being at the countenance like the man; and he humbled Himself making Himself obedient to death, and the death on the cross, that`s why also God has highly exalted Him, and gifted Him name above all names, for in the name of Jesus Christ every knee to be bent, of the heavenly ones, of the earthly ones, and of the ones from beneath"... and the followings[561]. Behold at what glory and highness, the reasons shown above, exalted, according to the righteousness of God, the Lord Who was made man.

10. Therefore, whether you will keep into your heart, without forgetfulness, with love and with feeling, these

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cross! // Likewise also the chief priests, mocking Him, with the scribes and the elders, said: // Others he saved, and He cannot save Himself! If He is the king of Israel, let Him descend now from the cross, and we will believe in Him."

[561] Philippians: 2, 6-11: KJB: "Who, being in the form of God, thought it not robbery to be equal with God: // But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: // And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. // Wherefore God also hath highly exalted him, and given him a name which is above every name: // That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; // And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."; ROB: "Who, God being in form, didn`t reckon curtailment to be Him equal with God, // But He emptied Himself, countenance of servant taking, making Himself in the likeness of men, and at the appearance being like a man, // He humbled Himself, making Himself obe3dient to death, and death on the cross. // Therefore, also God has highly exalted Him and has gifted Him a name which is above every name; // That in the name of Jesus every knee to bow, of the heavenly ones, of the earthly ones and of the ones from beneath. // And all tongue to confess that Lord is Jesus Christ, into the glory of the God-Father."

memories, you won`t be dominated by the passion of the bitterness, anger and grief. Because the foundations of the passion of the anger, being dug out through the humbleness of Christ, at which you will be thinking, also will crumble down easy from you the entire building of the lawlessness, namely of the anger and of the grief. Because, what rough and callous heart would not be broken if will be always having in mind the great humbleness of the Godhood of the Only One Born for us, and the memory of all the passions told before? Who won`t willingly make himself earth, ash and dust, to be trampled by all people? And if he will humble himself and his soul will be broken like this, watching at the humbleness of God, what anger will be able to dominate over him? But, in the same way it is proved that the forgetfulness of this useful and life making thoughts, and its sister: the laziness, and their helper and comrade: the nescience, which are the most deep and inner passions, and harder to identify and to be corrected, which cover and darken the soul with much care, make to nest and to work into it also the other passions, because they plant the carelessness and banish away the fear of sins, preparing way and easy working to each passion. Because once the soul it is covered by the sinful forgetfulness, by the corrupting laziness, and by the nescience, the mother and the nanny of all the evilness, the wrecked mind easily sticks itself to at all it sees, cogitates or hears. For instance, if will see the woman`s beauty, immediately will be hurt by the bodily lust. And so alternating the memories of the things watched at with passion and lust, they paint again inside the soul their icons, through the imprinting of the meaning and of the sinful thought. And the consequence it is that they defile the passionate and wrecked mind with the work of the evil spirits.

11. And then, also the body, if it is young and fat, or full of stum, when it is enticed by the memories, it searches with passion to fulfill the ones comprised into this memories, being pushed toward by the lust, or commits sometimes uncleanness in dream or in sleep. Because, even if somebody had not any mixing with the woman, in appearance, and he is reckoned by the people as chaste, virginal and clean, and he even has the renown of being a saint, in front of God, Who sees the hidden ones, this man is reckoned as soiled, profligate and intemperate. And he will rightfully condemned in that day, if

he won`t cry and weep, melting his body ceaselessly with fasts, watchfulness and prayers; and if he won`t heal and correct his mind through holy memories and through the cogitation of the godlike word, to be bringing due repentance to God, in front of Whom has cogitated and done the evilness. Because, doesn`t lie the voice which said: "And I am saying to you: everyone who watches at the woman to lust her, he already has committed adultery with her in his heart."[562] That`s why it is useful to the young man, to not meet at all with women, even if those women are reckoned to be saint. And if he can, be him living separated even from people, because then he carries the war easily and knows it better; especially whether he will take heed to himself and he will live in temperance, by drinking only a little water, in much watchfulness and prayers, and he will strive himself to be together with proved spiritual Fathers, letting himself to be made wise and guided by them.

Because it is a dangerous thing to be somebody alone, without witnesses, and to guide himself according to his own will, and to live together with unproved ones into the spiritual war. Some people like this are easily defeated by other types of wars. Because, many are the crafts of the sin, and are kept well hidden, and the enemy has set divers traps everywhere. That`s why, if it is possible, it is good to strive yourself to be or to meet ceaselessly with knowledgeable men. In this way, even if you don`t have the torch of the true knowledge, being you still imperfect with the spiritual age and a little child, but accompanying the one who has it, you won`t walk into darkness, you won`t be put in danger by snares and traps, and you won`t fall among the spiritual beasts, which lurk into darkness, and kidnap and kill the ones who walks into darkness without the spiritual torch of the godlike word.

12. I know that you want also, my son, to achieve inside you the guiding torch of the understanding light, and of the spiritual knowledge, to be able to walk without stumble into the deepest night of this century, and to be your steps guided by the Lord. Because, you have wanted very much the

[562] Matthew: 5, 28: KJB: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."; ROB: "But I am saying to you, Whosoever looks at the woman, lusting her, he has already committed adultery with her in his heart."

path of the Gospel, according to the prophetic word, namely to follow with fiery faith the perfect evangelical commandments; and that I make you partaker, through desire and prayer, to the passions of the Lord. That`s why I`ll show you a wonderful method and a rule for the spiritual way of life. It needs not tiring and bodily striving, but of the tiring of the soul, and of the mind supervision and of an attentive thinking, which it is helped by the fear of God and by the love of God. Through this method you will be able to easily put on flee your enemies, as the blessed David did, when he slay a giant of the ones of the other nation, through faith and confidence into God, and in this way, he put on fleeing, together with people, the tens of thousands of the enemy[563].

The target of our word it is to draw attention upon the three strong giants of them, who are of another nation, on which leans against the entire enemy power of the spiritual Holofernes. If those ones will be destroyed and killed, all the power of the unclean spirits surely will be weakened, until will be totally melted away. The three giants of the evil one, which are reckoned as being the strongest ones, are the three evil things remembered before: the nescience - the mother of all evilness; the forgetfulness – its sister, and servant and together worker; and the idle carelessness which weaves the cover of the black could, placed over the soul, and which supports the both of them, strengthens them and sustains then into the soul, which it was before, without the rooted and steadfast evil. Through the slothful indifference, through forgetfulness and through nescience, are strengthened and increased the supports of the other passions. Because helping each-other together, and not being able to function one without another one, they are proved to be strong powers of the enemy and powerful chieftains of the evil one. Through them it is strengthened and on them it leans against the entire army of the spirits of the evilness, to be able to fulfill its plans. Without them can`t be sustained also the ones said before.

13. If you want, therefore, to achieve victory against the passions, enumerated before, and to easily put of fleeing the multitude of the spiritual enemies of the other nation, gather yourself into yourself through prayer and with the help of God.

[563] Samuel: 17, 49 and the followings.

Reaching in this way in the depths of the heart, search for the track of these three powerful giants of the devil, namely of the forgetfulness, of the idle carelessness, and of the nescience, which are the support of the spiritual enemies of another nation, and under which sneaking in the other passion of the evilness, they work, life and get stronger into the hearts of the pleasure lovers and into untaught souls. And through much attention and supervision of the mind, using also the help from above, you will find out that evilness which is unknown to the others, and maybe reckoned even not to be evilness, but which it is more corruptible that others. And through the weapons of the righteousness, which are contrary to the other, namely through the good memory which it is the cause of all goodness, through which the enlighten knowledge, through which the soul, watching, banishes away from itself the darkness of the nescience, and through the good zeal, which guides and urges the soul to the salvation, you will be victorious into the power of the Holy Ghost, through prayer and demand, valiantly and bravely, the three giants of the spiritual enemies. Through the good memory, the one according God, always reckoning "how many they are true, how many are honorable, hoe many are righteous, how many are clean, how many are with good name, either is virtue, or it is praise"[564], you will banish from yourself the all sinful forgetfulness. Through the enlighten and heavenly knowledge you will destroy the killer forgetfulness of the darkness; and through the all virtuous and too good zeal, you will cast out the idle carelessness, which keeps into soul the sin of the unbelief in God, rooted in there. If you will gain these virtues, not through your simple will, but with the power of God, and with the together working of the Holy Ghost, through much attention and prayer, you will be able to deliver yourself from the three mentioned before giants, of the evil one. Because the harmony of the true knowledge with the memory of the words of God, and with the good zeal, when will be forced to tarry into the soul, through the working grace, and

[564] Philippians: 4, 8: KJB: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."; ROB: "Further, brothers, how many are true, how many are honorable, how many are righteous, how many are worthy to be loved, how many are with good name, any virtue and any praise, at these ones to be your thought."

will be carefully guarded, will erase from it the tracks of the forgetfulness, of the nescience, and of the idle carelessness, and will reduce them to nonexistence, and then will reign into soul the grace, into our Lord Jesus Christ, to whom be the glory and the mastery, forever. Amen.

Diadochus of Photice

His Live and Writing

Under the name of Diadochus of Photice it is know a writing of spiritual content, divided into a hundred heads. Starting even from the seventh century, Maxim the Confessor and Sophrony of Jerusalem, quote from this writing and reckon Diadochus of Photice as being its author. This one cannot be but that Diadochus, bishop of Photice, from the Old Epirus, who in the year 458, sings, together with other hierarch, a letter toward the emperor Leo the First, announcing him about the death of the patriarch Proter from Alexandria, killed by Monophysites[565].

Nothing else it is known about the life of this hierarch, who must have been a great ascetic and a knower of the mysteries of the mystical life, as results from the remained writing, which it enjoyed a great appreciation in the time which followed after him, as it show the multitude of the manuscripts which were preserved.

For him it has remained also a "Sight"[566], into which, in the form of a dialogue held between him and John the Baptist, there it is discussed related to the sight of God on earth and in the future life[567].

The mentioned writing in 100 heads it is not printed into the Pathrology of Migne, but only into a Latin translation[568], though a text of it had been published in 1782 in Venice, in Philokalia[569].

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[565] J. D. Mansi, Sacrorum Concilorum nova et amplissima colletio, Florence, 1757-1764, volume VII, 619.

[566] "*Οραμα του αγίου επισκόπου Διαδόχου Φωτιχης"*, Edited by Justino Bithynos in *Νέα Ζιών* 6 (volume 9; Jerusalem 1909) p. 247-254. A better edition it is W. N. Benesevici, "The Vision of Diadochus, the Bishop of Photice in Epirus" (The Memories of the Imperial Academy of Science from Sankt Petersburg, series VIII, historical – philosophical class, volume VIII, number 11, Sankt Petersburg, 1908, in Russian language).

[567] From Diadochus it is remained also a sermon "About the ascent of our Lord Jesus Christ", Migne G. P. 65, 1114-1148. "The Speech Against the Followers of Arius", G. P. 65, 1149-1166, being from the volume IV, it is not of Diadochus.

[568] Migne G. P. 65, 1167-1212. The Latin translation it is made by Fr. Turianus, in 1570, and it has as a title: "Capita centum de perfectione spirituali".

[569] This text, reproduced in the second edition of the Philokalia (Athens, 1893), volume I, pages 140-164, it is entitled *"Λέξη ασκητική διαιρούμενο σε εκατόν κεφάλια ψυχή πρακτικές γνώσεις*. I have translated after it, not having at hand the more critical texts edited by C.

This writing it is a complete treaty about the spiritual life, written by a man who did practice it. It clarifies us better than many thick volumes about the spirit into which the monastic life lived. It shows to us that in the time of the great ecumenical synods and of the great Christological quarrels, neither from the teaching about the Christian living lacked the disputes. This writing it has also a polemic part, into which it rejects wrong teachings.

According to Diadochus the goal of the spiritual life it is the unification of the soul with God through love (heads 1-2). He makes the difference between the "image" of God into man and the "resemblance" with Him (Chapter 4, 88). Through the ancestral sin the "image" was defiled, and washed-out. The Grace of the Baptism cleans the "image", it washes it of the defilement of the sin. But through this we still not have the "likeness", yet. The washing of the "image" it is made without our collaboration; this work of the grace we still do not feel it yet. The "likeness" we start to gain it on the measure that we increase our striving for a virtuous life and we reach at it when the love of God has increased into us in an overwhelming way. Only after we have increased into "likeness", into love, the grace it is made "felt" to us. "The grace, as I have said, even from the moment when we are baptized, it hides into the depth of the mind. But it covers its presence towards the feeling of the mind. Once somebody starts loving God with all determination, a part of the goodness of the grace enters into communion in a mysterious way with the soul through the feeling of the mind. Because, on the measure that the soul increases, the godlike gift it shows its sweetness to the mind"; (head 77). "Two things are brought to us by the holy grace of the Baptism of the rebirth, of which one overwhelms the other one in a perfect way. The first one it is given immediately to us. Because it renews us even into the water and lightens all the features of the soul, namely "the image", by removing all the wrinkle of our sin. And the other one waits to realize together with us what it is the "likeness". So, when the mind starts to taste into much feeling the sweetness of the Most Holy Ghost,

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Popov and J. E. Weiss-Liebersdorf. The edition of C. Popov appeared in 1902 at Kiev and the one of J. E. Weiss-Liebersdorf in 1912 at Leipzig, in Bibliotheca Teubnariana.

we are indebted to know that the grace starts to paint over the "image" the so-called "likeness" (head. 88).

Through this difference Diadochus wants to reject the Messalians. For those ones the grace and the experience of the presence of the grace were identical. Only this experience it is a proof that the man is liberated from sin and from the devil. That`s why, valuing exclusively the prayer, as a mean of experiencing the grace, they disregarded the Mystery of the Baptism, as an intermediary of the grace which erases, without being us conscious about it, the sin from inside us. Among those who rejected the Messalianism (especially Mark the Ascetic and Diadochus of Photice), valuing, as their adversaries did, the mystical living of the grace, they must distinguish "the image" of God by "the likeness" with God, to be able to distinguish also the grace of the Baptism, which reestablishes this "image" without being us conscious about it, from the conscious living of the grace, which gradually realizes "the likeness", not only through prayer, as the Messalians said, but by willingly striving toward all the virtue.

Gone out on the road of the depreciation of the Baptism and of the grace unnoticed by the conscience, gifted through this mystery, the Messalians affirmed that the Baptism does not banish the devil from the soul of the man, and therefore does not totally erase the sin, but into the baptized man there dwell both the grace and the sin, the Holy Ghost and the devil.

This theory it is rejected by Diadochus, by showing that, if until the Baptism inside there it is the devil, starting from the Baptism inside him there is the grace, and the devil it is cast out. From now on the soul it is influenced by the grace from inside it; and the devil influences it only from outside it, through the wort of the body and through its senses. "Some people contrived that both the grace and the sin, namely both the ghost of the truth and the spirit of the error, are hidden into the mind of the one who is baptized. That`s why they say that one person invites the soul toward the good ones, and the other one toward the enemy ones. But I have understood from the godlike Scriptures, and from the feeling of the mind itself, that before the holy Baptism the grace invites the soul toward the good one from outside, and satan lurks into its depths, trying to stop all the exits of the mind toward the right side.

But from the hour into which we are reborn, the devil it is cast out, and the grace enters inside us. Consequently we find out that, as once the error mastered over the soul, as so, after the Baptism, masters over it the truth. It works, to be honest, satan, over the soul, even after the Baptism, as did before, but many times even worst. But, not as one which is in the same place with the grace, be that not!, but engulfing the mind into the irrational sweetness, through the wort of the body" (head 76). In the other words, until the grace dwells not into the depths of the soul, work even from it the thinner devils, stopping it from desiring the good and urging it towards bodily passions. But, after the grace dwells into the mind, comes the turn of more material devils, which entice the body toward bodily passions, to separate the mind from the communion with the grace (head 81). "The grace of God dwells into the depth of the soul itself, from where we feel somehow springing out the love of God, when we think fiery at Him. And the devils from now on, they move out and make nest into the senses of the body, working through the easy to be influenced nature of the body, upon them who still are children in their soul... That`s why the grace, through the feeling of the mind, rejoices the body with an unspoken joy, at the ones who increase into knowledge; and the devil through the senses of the body enslave the soul, inviting it forcedly, the killers, toward what the soul does not want, especially when they find us walking carelessly and recklessly on the path of the faith" (head 79).

Spiritual life starts with the fear of God. "Nobody could love God from all his heart, if he did not fear Him before into the feeling of the heart" (head 16). Through fear the soul starts to be cleansed of sins. But even before this it must detach itself from the wordly cares. Until the soul it is careless and wanting pleasures, it does not feel the fear of God. But when it starts to clean itself with much heed, then it feels the fear of God as a medicine of life. Being cleaned, in this way, ever more, it reaches at the perfect love, into which there it is not fear anymore, but lack of passions (head 17). "The one who loves God, he truly believes into Him, and fulfills with awe the commandment. And the one who only believes and he is not into love, he does not have either that faith, which he believes to have it" (head 21).

After the cleansing of the bodily passions, work into which a great role have the obedience and the temperance, there must be also done the cleansing of the mind of evil thoughts, things which asks for an appeasement of the mind. "The ones who strive themselves they must keep their cogitation peaceful, for the mind, discerning the thoughts which enters into it, to place the good and sent by God ones into the chambers of the memory, and to cast out the ugly and devilish ones from the treasures of the nature" (head 26). But only the Holy Ghost can truly clean the mind... Because, shining Him ceaselessly into the chambers of the soul, not only that are shown into mind the small and the gloomy rushing in of the devils, but they are also weakened, being proved by that holy and glorified light. That`s why the Apostle says: "*Do not quench the Ghost*"[570] (head 28).

Being the mind cleaned, it is put in working its feeling, which it is an organ through which the mind puts itself in report with the unseen and godlike ones, as the senses of the body to the seen ones (heads: 24, 30). "This feeling of the mind", or "of the heart", or "of the soul", must not be though understood as a material sight of God. "Nobody must hope, hearing about the feeling of the mind that the glory of God will be shown to him in a visible way. We only say that the one who has cleaned his soul he feels into an unspeakable tasting the godlike comforting, and not that something from the unseen ones it is shown to him. *Because now we are walking though faith, not through sight* says the blessed Paul. So then, if it will be shown to any mortal either some light, or some shape in a form of fire or some voice, be him in no way receiving it. Because, this is a proven deception from the enemy (head 36; see also: 37, 38). That the mind, when starts to be worked with power by the godlike light, it is made entirely transparent, so that it sees in a plentiful way its own light, nobody doubts about this. Because, so it becomes, when the power of the soul it has totally defeated upon the passions. But, everything it is shown to the mind into a certain form, either as light, or as fire, comes from the evil plot of the enemy, teaches us clearly,

[570] I Thessalonians: 5, 19: KJB: "Quench not the Spirit."; ROB: "Do not you quench the Ghost."

the godlike Paul, by saying about that one, that it transfigures itself into an angel of the light" (head 40).

But this advancement into the spiritual life, toward the state of dispassion, love and mysterious sight, it is not done without fights. "When the mind starts feeling the grace of the Most Holy Ghost, then also satan comforts the soul through a sweet feeling, during the night rest, when comes as a breeze of a light sleep over him. What helps then the soul to banish away the sweet breeze of the satan, it is the name of Lord Jesus. "So, if the mind will be found keeping in a fiery memory the saint name of Lord Jesus and will be using as a weapon that most holy and most glorified name, the sly deceiver will go away" (heads: 31, 32).

The more it is enriched the soul by the gifts of God, the more God "allows it to be bothered by devils, to learn always more to discern between good and bad, and to make itself more humble" (head 77).

Diadochus has in common with many writers from East the theory about the difference between "theologian" and "gnostic". The theologian is the preacher, the speaker of the godlike mysteries, who has received the gift of the word, of the teaching, which it is in the same time the gift of the wisdom. Different by him, the gnostic has received the gift of the "knowledge", of the uniting with God, and of the living of this union. The path of the gnostic it is especially the one of the prayer, of the loneliness into the depths of the mystical living, away from any worry (heads: 7, 11).

"Maybe the most surprising note of this writing, says Viller-Rahner (cited work 223), it is that the spiritual life appears from the beginning to the end as a "feeling", and that at any step it speaks about "experience"... This is a just characterization. Not such appropriate it is though, the observation that Diadochus belongs to *the theology of the sentiment*, direction of the eastern piety, of which decayed and extreme form it is the Messalianism". That mystical feeling about which speaks Diadochus cannot be simply identified with a sentimental state. The togetherness of the two words

the "feeling of the mind" it is a satisfying proof about this truth[571].

[571] For the biographic and bibliographic notes I have used the cited work of Bardenhewer (volume IV, Fr. i. Br. 1924, page 186-189), and the one of Viller-Rahner (pages: 216-228).

The Blessed Diadochus

Bishop of Photice

Definitions[572]

1. Definition of the faith: dispassionate cogitation about God.

2. Definition of hope: the trip of the mind toward the promised ones.

3. Definition of patience: the ceaseless perseverance to see with the eyes of the understanding, the unseen One, as being seen.

4. Definition of the lack of the love of money: wanting to not have money, as somebody wants to have it.

5. Definition of the knowledge: to forget about yourself when you are thinking at God.

6. Definition of the humble cogitation: permanent forgetfulness or your good deeds.

7. Definition of the lack of angry: much desire to not get anger.

8. Definition of cleanness: having your feeling always glued to God.

9. Definition of love: the increase of the friendship with the ones who reproach us.

10. Definition of the perfect delight into God: to reckon as being joy the sadness of the death.

[572] Greek Philokalia, Second Edition, Volume I, page 140.

Of the Same One

Ascetic Word

About the Moral Life, about the Knowledge and the about Spiritual Right Judgment,

Divided in 100 Heads[573]

1. Brothers, any spiritual sight (contemplation), be preceded by the faith, hope and love, but especially by the love. Because these ones teach us how to disregard the seen goods: and the love binds our soul itself to the goodness of God, sniffing, through a feeling of the mind, the trace of unseen One.

2. Only God is good by nature. But also the man is made good through the One which is totally good, if he cultivates the ways of his living. From this state he cannot change himself, when the soul, through cultivating the good, it has reached so much into God, as much as wants the power of the One who works into it. Because it is said: "Be you good, and merciful, as your Father from heaven is"[574].

3. The evil is not by nature, neither is somebody evil by nature. Because God has not created something. But when somebody, from the lust of his heart, brings to a form that what it has no being, that thing it starts to be what wants the one who does this. it is ought so, through the ceaseless cultivation of the memory of God, to avoid to accustom ourselves with the evil. Because it is stronger the habituation with the good than the habit of the evil. Because the first one it is, while the second one it isn`t, but only in the fact that it is done.

4. All the people we are "according to the image of God"; but according to the resemblance are not but those ones, who,

[573] The Greek text edited into the Greek Philokalia, Second Edition, Volume I, pages: 140-164. One Latin translation in Migne, G. P. 65, col. 1167 – 1212. For our translation we have used this Latin text as well.

[574] Luke: 6, 36: KJB: "Be ye therefore merciful, as your Father also is merciful."; ROB: "Be you merciful, as well as your father is merciful."

through much love, they have enslaved their liberty to God. When in such a way, we are not of ourselves, only then we are alike The One Who, through love, has reconciled us with Himself. To these ones, though, does not reach somebody, if he won`t convince his own soul to not let itself anymore bewitched by the spell of the easy living.

5. The freedom of the will it is shown it the will of the rational soul, which it ready to move toward whatever it would want. This one to be us convincing it, to be only ready toward good, for though the good memories to destroy always the remembrance of the evil.

6. The light of the true knowledge consists into discerning, without mistake, the good from the bad. Because then, the path of the righteousness, attracting the mind toward the Sun of the Justice, brings it to the endless light of the knowledge, as one which searches, from now, the love, with boldness. Therefore we must to pluck off, into an impulse without anger, the righteousness, from the ones who dare to defile it. Because the zeal of the piousness it shows its victory not through hating somebody, but by rebuking him.

7. The spiritual word fills with surety the feeling of the mind, because it is carried by the work of live which springs from God. That`s why our mind, occupies itself, without being forced, with the speaking about God. Because does not feel then some lack which provokes worry. Because so much it is widened through sights, as the work of love wants. Therefore, it is good to wait always with faith, to receive through love the illumination to speak. Because nothing it is poorer then the cogitation which, standing outside God, philosophizes about God.

8. Neither the one who is not yet enlightened, it is not appropriate for him to come nigh to the godlike sights; nor the one plentifully veiled into the love of the goodness of the Most Holy Ghost, do not start speaking. Because the absence of the light brings nescience; and the abundance does not allow any speaking. Because the soul, being then drunk by the love of God, it wants to delight itself, with a quiet voice, from the glory of God. Therefore, only the one who keeps the middle of the illumination have to start speaking about God. Because this measure gifts to the soul words full of brightness. And the brightness of the illumination feed the faith of the one who

speaks out of faith. Because the system it is, that the one who teaches other, to taste he himself firstly, from the fruit of the knowledge, as the plowman who strives, he have to be imparted first from the fruits.

9. Both the wisdom and the knowledge, and also the other godlike gifts, but also the other godlike gifts, are of the one and the same Holy Ghost. But each of them has its different work. That`s why to somebody it was given wisdom, and to the other one the knowledge into the same ghost, confesses the Apostle[575]. The knowledge ties the man to God through experience, but does not urge the soul to speak about things. That`s why some of the ones who live onto the monastic life, they are enlightened by it in their feeling, but to godlike word they do not come. If it is given to somebody, beside knowledge also wisdom, into ghost and fear, thing which rarely happens, this one discovers also the work of the knowledge itself, through love. Because the first one uses to lighten through living, and the second one through the word. But the knowledge it is brought by the prayer and the lots of quietness, when the worries totally lack; and the wisdom it is brought by the meditation without vain glory, of the words of the Ghost, and especially of the grace of God which gives it to us.

10. And when the impulsive faculty (the anger) it is started against the passions, you must know that it is a time of silence, because there it is an hour of tight. And when somebody sees that this state of unrest has reached at the peaceful state, either through prayer or through mercy, let him be moved by the love of the words, assuring though the bonds of the humble cogitation the wings of the mind. Because, until it is not very humble somebody though the despising of the self, he cannot speak about the greatness of God.

11. The spiritual word preserves the spirit of the one who speaks it, as being forever hating the vain glory. Because, comforting every part of the soul through the feeling of the heart, it makes it not needing the glory from people. That`s why it guards always his cogitation without hallucinations, by

[575] I Corinthians: 12, 8: KJB: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;"; ROB: "Because to one it is give through the Holy Ghost wisdom, and to another one, according to the same ghost, the word of the knowledge."

changing it whole into love of God. But the word of the wordly wisdom always urges the man toward the love of glory. Because not being able to comfort and satisfy the ones who are speaking about him, through the experience of the feeling, he gives them the pleasure of the praising, being himself a figment of the vain glory loving people. We will know without estrangement this influence of the word of God, whether we will spend the hours into which we do not speak, into lacked of worries quietness, and into the fiery remembrance of God.

12. The one who has love for himself, cannot love God. But the one who has not love for himself, due to the overwhelming richness of the love of God, he loves God, because one as this one does not search for his own glory, but for the glory of God. Because the one who has love for himself searches for his own glory. And the one who loves God, he loves the glory of the One Who has created him. Because it is characteristic to the sensitive and loving of God soul, to search always for the glory of God in all the commandments that he fulfills, and on the other hand to be delighted into his own humbleness. Because, to God it is owed glory for his greatness, and to the man humbleness, that through it to end belonging to God. If we will do this, enjoying - as Saint John the Baptist did – of the glory of Lord, we will start saying ceaselessly: "This one must grow, and we to diminish"[576].

13. I Know someone who loves God so much, but he is still crying that he cannot love Him as much as he wants, than his soul it is ceaselessly into such a fiery desire, that God it is glorified into him, and he is as would not even being. About himself he does not know what value he has and the praises of the words do not sweeten him. Because, for the much desiring of the humbleness he does not know his worthiness, but he serves God according to the order of the priests. And from the much love for God he hides the remembrance of his worthiness, burying with humbleness, somewhere in the depth of the love for God, the praise owed to him due to this worthiness, to seem himself into his own cogitation as being a worthless servant, being totally stranger to his own worthiness, through the longing for humbleness. This thing we

[576] John: 3, 30: KJB: "He must increase, but I must decrease.": ROB: "This One must increase, and I must decrease."

are indebted to do it also, fleeing away from any honor or glory, for the overwhelming richness of the love of God, Who loved us so much.

14. The one who loves God for the feeling of the heart, that one it is known by Him. Because on the measure that somebody receives into the feeling of the soul the love of God, in the same measure he reaches into the love of God. That`s why one like this one does not cease to desire the light of the knowledge with such a powerful love, than to feel melting even his bones, not knowing anymore about himself, but being made whole by the love of God. About one as this one we can say that he is into this life, and also that he isn`t. Because living into his body, he travels due to the love, outside it, moving ceaselessly with the soul toward God. Burning ceaselessly by the fire of love, he has stuck to God through the untiring power of a great longing, as one who has exited once and for all from the love for himself for the love of God: "Because if we went out of our minds, he says, it is for God, and if we are sane, it is for you"[577].

15. When somebody starts feeling with abundance the love of God, he starts loving also his neighbor into the feeling of the ghost. And this is that love about which the Holy Scripture tells us. Because the friendship after the body it is easily untied, when it is found the slightest reason. But into the soul which stays under the influence of God, even there would happen an annoyance, the bond of love still remains untied into it. Because lighting himself again by the fire of God`s love, immediately comes back at the good state and with much love receives the love of the neighbor, even if he was reviled or much prejudiced by that one. Because this soul melts into the sweetness of God the bitterness caused by the quarrel.

16. Nobody can love God from all his heart, if he won`t be afraid of Him into the feeling of the heart. Because only being the soul cleansed and being softened through the influence of the fear, it comes at the working love. But won`t somebody come at the fear of God, in the shown way, if he

[577] II Corinthians: 5, 13: KJB: "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause."; ROB: "Because, if we went outside of our mind, it is for God, and if we are in our right mind, it is for you."

would not leave all the wordly worries. Because only when the mind reaches at the much and unspeakable quietness, it is pressed by the fear of God, cleaning it into much feeling of all the earthly thickness, to bring it at the great love of God`s kindness. So, the fear it is a characteristic state of the righteous which is still cleaning himself, being half united with love. And the perfect love it is characteristic to the righteous that are fully cleaned, into whom there is no more fear. "Because the perfect love, it says, cast out the fear"[578]. But of both of them take part only the righteous, who work the virtues with the help of the Holy Ghost. That`s why the Scripture says in a place: "Fear the Lord all His saints"[579]; and in other place: "Love the Lord all His pious"[580]. Through this we clearly learn that the fear of God it is characteristic to the righteous which still clean themselves, being mixed, as it was said, by half with love; and the perfect love it is characteristic to the cleansed righteous, into which there is not anymore the thought of any fear, but a ceaseless burning and a stitching of the soul to God, through the work of the Holy Ghost. Because was said: "My soul has stuck to You and Your right hand has supported me"[581].

17. 17. The wounds that were inflicted to the body, it they became hard and full of filthiness, they do not feel the work of the medicines: but after they are cleansed they feel the work of the medicine reaching through them at perfect healing. Likewise the soul: while it is untidy and entirely covered by the leprosy of voluptuousness, cannot feel the fear of God, even if somebody would ceaselessly announce him about the fearsome and tough judgment of God. But when it starts to clean

[578] I John: 4, 18: KJB: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."; ROB: "Into love there is not fear, but the perfect love banishes the fear, because the fear has with itself the punishment, and the one who fears he is not perfect in love."

[579] Psalms: 34, 9: KJB: "O fear the Lord, ye his saints: for there is no want to them that fear him."; 33, 9: ROB: "Fear the Lord all His saints, because they do not want to them that fear Him."

[580] Psalms: 31, 23: KJB: "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."; 30, 25: ROB: "Love the Lord all his pious, because God searches for the truth, and rewards them who pride themselves, plentifully."

[581] Psalms: 63, 9: KJB: "My soul followeth hard after thee: thy right hand upholdeth me."; 61, 8: ROB: "In the covering of Your wings I will rejoice myself. My soul it is glued to You and Your right hand upholded me."

himself with much heed taking, feels the fear of God as a true medicine of the life, which by rebuking it, burns it as a fire without pain. After that, being gradually cleansed, it reaches at the perfect purity, increasing in love on the measure on which the fear decreases into it. In this way it reaches at the perfect love, into which, as I`ve said before, there is not fear anymore, but full dispassion, produced by the glory of God. Therefore, let`s have as a ceaseless praise, above all praises, first the fear of God, and then the love, which it is the fullness of the Law of the perfection into Christ.

18. The soul that it is not delivered by the wordly worries, it does neither truly love God, and nor despise the devil as it is ought. Because the care of life it is as a covering, which burdens it. Due to this cause, the mind cannot know its own right of judgment upon this kind of things, to give without any mistake the decisions of its judgments. Therefore, in every aspect, the retreat from the world it is useful.

19. It belongs to the clean soul the word without envy, the zeal without evilness, and the ceaseless love towards the Lord of the Glory. Then the mind adjusts his scales with exactness, being present into its cogitation as in the cleanest court.

20. The faith without deed, and the deed without faith, both of them will be rejected in the same way. Because the believer must show his faith by bringing to God his deeds. Because neither to our father Abraham would have been his fait reckoned toward righteousness, if he wouldn`t have brought his own son as a fruit of this faith.

21. The one who loves God, that one also truly believes, and does the deeds of the faith with awe. And the one who only believes and he is not into love, he does not have even that faith itself, which he reckons to have it. Therefore, the working faith through love it is the great spring of the virtues.

22. When we do research on the depth of the faith, it becomes cloudy, but when we watch at it with the simple mood of the heart, is clearing up. Because being the depth of the fait the water of forgiveness of the evil deeds, cannot bear to be researched by spying thoughts. So, let`s float upon these waters with the simplicity of the understanding, to reach at the shore of the will of God.

23. No one can truly love or believe, if he has not himself as his own accuser. When our conscience gets troubled through the reproaches that it make itself, the mind it is not allowed anymore to feel the fragrance of the supernatural goods, but immediately it is engulfed by doubt: on one hand wants that fragrance with ardor for their experience anticipated through faith, and on the other hand it cannot anymore catch it with the feeling of the heart through love, due to the often pricking of the rebuking conscience. But cleaning ourselves through a more fiery attention, we will win what we want in God, achieving an even fuller experience.

24. As the senses of the body leads us toward the ones that seem to us as being good, somehow forcedly, in the same way uses to guide us the feeling of the mind toward the unseen goods, after has once tasted them. Because each one desires to be together with what is related with it: the soul, as being incorporeal, desires the heavenly goods, while the body, as being earth, wants the earthly delectation. So, at the experience of the immaterial feeling we will reach without error if we will make thinner the matter through labors and pains.

25.The light of the holy knowledge itself teaches us that the natural feeling it is one, but it is divided in two works, due to Adam`s disobedience. So, one and simple it is the work of the Holy Ghost, descended into that feeling. But this cannot be known by anybody, but only the ones who rejected joyfully the pleasures of the life, for the hope of the future goods, and they have withered the entire lust of the bodily feelings through restraint. The mind of those ones, moving itself with its entire power toward those good, due to the lack of worries, it feels first itself in an unspoken way the godlike goodness. After then, it shares also to the body from its gladness, on the measure of its advancement, having a endless longing to confess itself. “Because into Him has hoped my heart, he says, my heart and I were helped; and my body has flourished, and willingly I will confess myself to Him”[582]. The true gladness which floods then the soul and the body it is a not deceitful heralding about the incorruptible life.

[582] Psalms: 287. (Septuagint; in Romanian language, the edition of the Holy Synod, 1914).

26. The ones who strive must keep their cogitation always untroubled, for the mind to discern the thoughts which pass through it, the good ones and sent by God to place them into the chambers of the memory, and the dark and devilish ones to cast them out from the barns of the nature. Because then when the sea it is calm, the fishermen see to the depths, then they almost do not miss any fish that live in there. But when it is blown by the winds, it hides in the darkness of the disturbance what it allows plentifully to be seen, when it is calm and limpid. The craftsmanship of the ones who plot fishing tricks, doesn`t have then any power. This happens also to the contemplative mind, especially when for an unjust anger the depth of the soul it is troubled.

27. There are only very few they who know in detail all their mistakes, and whose mind is never taken away from the remembrance of God. Because, as our bodily eyes, when they are healthy, they can see everything, even the mosquitoes which fly through the air, but when these eyes are covered by cataract of by some bleariness, even some big thing comes in front of them, they do not see it but very faded, and the small ones they do not even catch them with the sense of the sight, as so the soul, if it will make itself thinner the bark which has come to it from the love of the world, it will reckon even the smallest mistakes of itself, as being them very big and will be shedding tears ceaselessly with much thanking. Because it was said: "The righteous ones will confess themselves to Your Name". But if he will insist into love for the world, even if he will commit killing, or other deed worthy of big punishment, he will consider it very calm, and to the other mistakes he will not give them any importance, but he will consider them often as being some feats. Therefore will not be this wicked ashamed even to warmly defend them.

28. Only the Holy Ghost can clean the mind. Because if the powerful one won`t enter to disarm and to tie up the thief, the pray won`t be liberated at all. So, it is ought through everything and especially through the peace of the soul to give rest to the Holy Ghost inside us, to have the candlestick of the knowledge always lighting inside us. Because, being Him spreading ceaselessly His light into the chambers of the soul, not only that are shown into the mind that small and darkened attacks (baits) of the devils, but they are also weakened, being

revealed by this saint and glorious light. That`s why the Apostle says: "The Ghost do not quench Him!", namely: do not work, or do not think the evil ones, to not make sad the goodness of the Holy Ghost, and to be you lacked by that shielding candlestick. Because, won`t be quenched the Eternal and Life-Doer One, but if we will make Him sad, he will depart from us, leaving the mind being foggy and lightless.

29. As I said, we know that there it is not but only one natural feeling of the soul, because the five ones of the body, they are different according to our needs, as teaches us The Most Holy and the men lover Ghost of God. But it is divided in as many movements of the soul there are, because the mind has become slippery due to the disobedience. So, a part of it is carried away by the passionate side of our nature, and that`s why we feel pleasure for the good things of the life. Another part it is sweetened by the rational and mental movement of our nature, because our mind wants to run toward the heavenly beauties, when we live into cleanness. But when we will achieve the habit to disregard the things from the world, we will be able to unite also the earthly lust of the soul with its rational desire. And, of this thing will make us part, the impartation by the Holy Ghost. Because, it His godhood would not illuminate with power the chambers of our heart, we could not taste the good with an undivided feeling, namely with the entire affection of the soul.

30. The feeling of the mind consists in the precise tasting of the distinct realities from the seen world. Because, as through the sense of the bodily taste, when it is in a state of health, we discern without mistake the good ones from the bas ones, and we desire the good ones, in the same way our mind, when it starts to move in full health and without worries, it can feel plentifully the godlike comforting, and to not be kidnapped anymore by the opposite of this one. And as the body, tasting from the earthly sweet things, experiences without mistake the their tasting, in the same way also the mind, when it is above the bodily cogitation, it can taste without being deceived the comfort of the Holy Ghost, ("Taste, it says, that the Lord is good"[583]) and to keep the memory of

[583] Psalm: 34, 8: KJB: "O taste and see that the Lord is good: blessed is the man that trusteth in him."; 33, 8: ROB: "Taste and see that good is the Lord; blessed is the man who hoped into Him."

the tasting unforgotten through the work of love, than to realize without mistake about the ones that are useful to it, according to the Saint who says: "And for this one I pray, that your love to abound more and more, into knowledge and feeling, to value the ones that are useful"[584].

31. When our mind stats to feel the grace of the Holy Ghost, satan also tries to comfort our soul through a feeling pleasant in appearance, bringing over us, a breeze like a very light sleep. But if the mind will be found keeping in fiery remembrance the saint name of the Lord Jesus, and will use the Most Holy and Glorified Name of Him, as a weapon against the deceitfulness, the sly deceiver will go away. But from now one he will steadily light itself against the soul. And the consequence will be that the mind, knowing in detail the deceitfulness of sly one, will gain even more experience to discern these two works.

32. The good comfort it comes, either in the time of watchfulness of the body, or as a showing into sleep of a future good thing; but this only happens when somebody, persevering into the fiery remembrance of God, has stuck to His love. And the deceitful comfort comes, as I said, always when the one who strives himself it is stolen away by a mild torpidity, mixed with a half of God`s remembrance. The first one, as one being from God, urges in a shown way the souls of the ascetics toward love, filling them up with much joy. The second one, having the habit to compass the soul into a deceitful breeze, tries to steal through the sleep of the body the feeling of the healthy mind, which preserves the remembrance of God. So, if the mind will be, as I said, persevering with heed into the remembrance of Lord Jesus, will scatter away the sweet in appearance breeze from the enemy, and will start with joy the war against him, having at hand as weapon, besides the grace, the achieved experience.

33. It happens sometimes that the soul it is lighten toward the love of God, being taken away by an unwavering and lacked of hallucination movement; then the soul attracts somehow also the body into the depth of that unspoken love, and either this happens into the time of watchfulness, or as I

[584] Philippians: 1, 9: KJB: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment;"; ROB: "And this I pray, that your love to abound more and more, into knowledge and into every understanding,"

said, when the one who is mastered by the work of the holy grace ends into sleep. Then the soul does not cogitate at anything, but at that one toward which it is moved. When something like this it happens to it, it must know that this is the work of the Holy Ghost. For being then sweetened by that unspoken sweetness, the soul cannot cogitate at anything else, being overwhelmed by a deep joy. But if the mind, being under such a work, gives birth to some doubt or to some a defiled meaning, and uses the holy name to defend itself, and not only for receiving the love of God, it must understand that this comfort with an appearance of joy it is from the deceiver. This gladness it is not lacked by intimacy and quality, being produced by the enemy which wants the soul to commit adultery. For when sees the mind boasting itself with the achieved experience of its feeling, it invites the soul at some comforting that it is good in appearance, for this one, being distracted by that soft and sweat sweetness, to be unable to recognize the interference of the cunning one. From this one, let`s recognize, consequently, the Ghost of the Truth and the spirit of deceitfulness. Because it is impossible for somebody to taste with the feeling from the godlike sweetness, or to experience through feeling the bitterness of the devils, it he was not filled up by the entrustment that the grace has dwelled into the depth of the mind, and the evil spirits stay around the limbs of the heart, - thing wanted by the devils not being ever believed by people, lest, knowing this for sure, to arm against it with the remembrance of God.

34. Something else is the natural love of the soul, and the something else the one which comes from the Holy Ghost. The first one it is moderate and put in movement by our will, when we want. Therefore it is easily kidnapped by the evil spirits, when we do not keep strongly our decision. The other one so much lights the soul toward the love of God, than all its parts stick to the unspoken sweetness of this love, through an affection of an infinite simplicity. Because the mind, being then filled up by the spiritual work, it is made as a spring from which spring out the love of the joy.

35. As the troubled sea it is appeased when it is poured oil into it, its storm being defeated by the quality of that oil, in the same way our soul it is filled up by a happy calm when it is poured into it the sweetness of the Holy Ghost.

Because it allows joyfully be defeated by the dispassion and the unspoken sweetness which overwhelm it, according to the Saint who says: "My soul, obey you to God"[585]. That`s why no matter how many allurements will then the devils be trying, he remains without anger and full of all joy. But at this state won`t come and 1on`t stay somebody, but only if he will sweeten his soul ceaselessly with the fear of God. Because to the ones who fight, the fear of Lord Jesus gives them some sort of cleanness. Because "the fear of God, it is said, it is righteous; it remains forever and ever"[586].

36. Hearing about the feeling of the mind, nobody to be thinking that the glory of God will be shown to him in a seen way. Because we say that the soul feels when it is clean, through a certain unspoken tasting, the godlike comforting, but not that are shown to him something from the unseen ones. Because now we are walking through faith, and not through sight"[587], as the blessed Paul says. Therefore, if it will be shown to somebody from the ones who strive themselves, either a light, or a figure in a form of fire, in no way be him receiving such an apparition. Because it is a proved deceit of the enemy, which deluded many through the nescience, making them to deviate from the path of the truth. But we know that, until we live into this corruptible time, we are away from God, namely we cannot see Him, neither something else from the heavenly wonders.

37. The dreams that are sent to the soul by the love of God, they are clear witnesses of a healthy soul. That`s why they do not pass from an appearance to an another, neither they terrify the feeling, nor bring the laughing or the crying suddenly. But they come nigh to the soul with all the gentleness, filling it up with spiritual gladness. That`s why, even after the body is awaken from sleep, the soul seeks with much longing to prolong the joyful of the dream. But into the

[585] Psalms: 62, 5: KJB: "My soul, wait thou only upon God; for my expectation is from him."; 61, 5 (LXX): ROB: "But to God you obey, my soul, because from Him come my patience;"

[586] Psalms: 19, 9: KJB: "The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."; 18, 10: ROB: "The fear of God it is clean, remains for ever; the judgments of the Lord are true, all of them justified."

[587] II Corinthians: 5, 7: KJB: "(For we walk by faith, not by sight:)"; ROB: "Because we walk through faith, not through sight,"

hallucination brought in by devils everything happens on the contrary. They neither remain at the same appearance, nor do they show for a long time a clear form. Because, what do not have the devils from the free will, but they only borrow it from the desire to deceit, cannot satisfy them for a long time. That`s why they say big things and threaten fiercely, taking often countenance of soldiers; and sometimes they sing into the soul by crying out. But the mind, recognizing it from these signs, when the mind is clean, awakens the body, and sometimes also rejoices because it could recognize the cunningness of the enemy. That`s why, by proving them often even into dream, it makes them very angry. But there it happens also that not even the good dreams bring gladness to the soul, but place into it a sweet sadness and tears without pain. And this happens to the ones who have advanced much into the humbleness of the cogitation.

38. I have shown, as I have heard from the ones who had the experience, the difference between the good and the bad dreams. It will suffice, though, for advancing at as much as possible virtue, to not trust in any hallucination at all. Because the dreams, most often, they are nothing else but images of the thoughts, or, as I said, and mocking from the devils. Even if it would be sent to us, from the goodness of God, some view, and we would not receive it, would have not made upset the Most Desired Lord Jesus on us. Because He knows that we do this for the wickedness of the devils. Of course, the difference shown before is very precise. But it happens that the soul, being imperceptibly imprinted, because it is stolen by some thought (thing about which I believe nobody is spared), cannot anymore distinguish precisely and believe to the ones who are good, as being good.

39. Let`s take the following example for the understanding of this place: a servant it is called by his master, in the night, at the gate of the front yard, after a long absence; but that servant, not recognizing precisely his master, doesn`t open the gate to him, because fears to not be deceived by the resemblance of the voice, and to make himself looser of the things entrusted to him by his master. The lord of that servant not only does not get angry on his servant, when the day comes, but he will even find him worthy of many praises, because he reckoned that even the voice of his master

it is deceit and he didn`t believe it for not losing the goods of the master.

40. We must not doubt about, that when the mind starts being under the powerful work of the godlike light, it is made entirely transparent, so much than sees its own light. Because this happens, it is said, when the soul takes under his mastery the passions. But, that all it is shown to the soul under a certain form, either as a light, or as a fire, it happens to it from the conspiracy of the enemy, clearly teaches us the godlike Paul, by saying about that one, that transforms itself into the angel of the light[588]. Therefore, must not somebody start the ascetic life with this hope, lest satan find out the soul being through this ready to be stolen; but only with the hope to reach at loving God with all his soul, with all his heart, and with all his thought[589]. Because the one who is brought by the work of the grace of God at this state, he is outside the world, even he still is in the world.

41. It is known that the obedience is the first good thing in all the beginner virtues, because destroys the appreciation of the self and gives birth into us to the humble cogitation. That`s why, to the ones who persevere into it with joy, it is made for them entrance and door toward the love of Christ. This one being disregarded by Adam, he rolled down into the depths of the hell; and this one being loved by the Savior, for the purpose of the Salvation, He obeyed His Father to the cross and death. And by doing this He was not in anything lower that His greatness. Because quenching the guilt of the human disobedience, through His obedience, He has brought again to happy life, the one who live in obedience. Consequently, of this one must be taking care, the ones who start the fight with the self appreciation brought in by the devil. Because going this forward, will be showing us all error all the paths of the virtues.

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[588] II Corinthians: 11, 14: KJB: "And no marvel; for Satan himself is transformed into an angel of light."; ROB: "There is no wonder, because satan itself transforms into an angel of light."

[589] Luke: 10, 27: KJB: "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."; ROB: "And he, answering, said: you will love your Lord God with all your heart and with all your soul and with all your power and with all your thought, and your neighbor as yourself."

42. The restraint it is a usual name which it is added to all virtues. Therefore, the one who strives himself must restrain himself in everything. Because, as every limb of the human being, even the smallest ones, if it will be cut off, it makes ugly the whole countenance of that human being, no matter how small the missing limb would be, in the same way the one who neglects even only one virtue, he breaks the entire beauty of the restraint, without knowing about this. We ought so, to strive ourselves not only for the bodily virtues, but also for the ones which can clean our inside man. Because, what profit would have the one who keeps his body virginal, if he lets his soul to commit fornication with the devil of disobedience? Or, how would be crowned the one who has restrained from the covetousness of the belly, and from all the bodily lust, but he has not taken care about the self-imagination, and about the love of glory, and he has not suffered not even the smallest trouble, than which it is the measure with which will be measured the light of the righteousness of the ones who fulfilled the deeds of the righteousness into the ghost of humbleness?

43. The ones who strive must hate all the irrational passions, so the hate for that passions to become for them a true habitude. But the restraint from food they must keep it in such a way to not achieve any disgust for any of them, because this one would be a worthy of damnation thing and totally devilish. Because we do not restrain ourselves from them because they would be worthy of rebuking (let not that be), but, as staying away from the many meals, to punish with right measure the heated limbs of our body; and then for having enough surplus to give to the poor.

44. To eat and to drink from all the ones put in front of you, thanking to God, it is not something that in contrary to the canon of the knowledge. Because all, it is said, were very good[590]. But to happily restraint yourself from the many and the sweet ones, it is a more appropriate thing with the right reckoning and with the knowledge. But we could not despise

[590] Genesis: 1, 31: KJB: "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."; ROB: "And God looked at everything that He has made, and behold, they were very good. And it was evening, and it was morning; the sixth day."

the sweet thing from here, if we would not taste with all the feeling and the entrustment the sweetness of God.

45. As the body being burdened by the multitude of the meals, makes the mind as being idle and heavy, in the same way, when it is weakened by too much restraint, makes the contemplative part of the soul gloomy and not loving of knowledge. Therefore, the meals must fit with the body. When the body is healthy, it must be tormented as much as it is ought, and when it is weakened, to take care of it, but with measure. Because the one who strives himself he must not weaken his body but only that much to make the fight easier, that through the labors of the body, also the soul to be cleaned as ought.

46. When de devil of the vain fornication it is powerfully lit against us, taking as a motif the arrival of some brothers, or of any other stranger at our place, it is good to preserve with this occasion some of the harshness of our diet. Through this we will make de devil to leave without feat, but rather crying out his unsuccessful trying. In the same time we will fulfill with right judgment the law of the love, guarding in the same time the mystery of the restraint not betrayed, through the forgiving understanding which we have received it.

47. The fast has praising into itself, but not to God. Because it is only a tool, leading to the restraint the ones who want it. Therefore, to the ones who strive themselves it is not appropriate to boast themselves with it, but only to wait with faith in God the end after which they longing. Because the experts of any craftsmanship they do not praise themselves with their tools, as being the result of their craftsmanship, but each of them waits to finish the started work, for from it to be shown the skillfulness of their craftsmanship.

48. As the soil watered with measure, makes, with the greatest profit, springing the clean seed sown into it, but drowned y many rains, brings forth only thorns and briar, so also the soil of the heart, if we will use the wine with measure, it will bring forth the, clean, its natural seeds, and the ones sown by the Holy Ghost into it, it will make them spring out very flourishing and with much fruit; but if we would bath it into much drinking, will transform into thorns and briar all its thoughts.

49. When our mind swims into the waves of the drinking, not only it sees by dreaming, with passion, the images painted by the evil devils, but it invents also into itself some beautiful views, ardent hugging its hallucinations, as some mistresses. Because getting hot the limbs which serve to the bodily copulation, because of the heat of the wine, the mind it is forced to imagine some pleasant shadow of the passion. It is ought that, using the right measure, to guard ourselves against the harm which comes from greediness. Because, whether the pleasure it is not born into the mind, which it pushes it toward the painting of the sin, the mind remains entirely lacked of hallucinations, and what it is even more important, not effeminate.

50. The one who want to restraint that parts of the body which swallow, he must not search for the topped drinks, which are named by the masters of this contrivance called appetizers, because they open the way of the belly for the abundance of the meals. Because not only their quality it is harmful for the one who strive themselves, but even their foolish mixing wounds very hard the fearing of God conscience. What lacks to the wine to be softened its harshness through all sort of sweetness?

51. Our Lord Jesus Christ, the Teacher of this holy living, He was watered with vinegar by them who served the devilish commandment, to let us (it seems to me) to leave us a clear example, about the disposition that we must have in the time of the holy striving. Because they must not use, it is said, sweet food and drinks, the ones who fight against the sin, but to rather suffer unhesitatingly, the sourness and the bitterness of the fight. But it was added also hyssop into the sponge of the rebuke, to be shown to us the way into which we can clean ourselves. Because the sourness it is proper to the striving, and the cleanness proper to the perfection.

52. Nothing impedes you to call the doctor in the time of the disease. Because was necessary that the human experience to give birth in the end, also to such a craftsmanship. That1s why also the medicines existed before to be discovered. But we must not entrust our hope of healing into the doctor and the medicines, but into Jesus Christ, our true Savior and Doctor. And this I am saying it to the ones who follow their target into monasteries and coenobitic

communities, because they cannot have permanently the faith which works through love, due to the situations that happen to them; but also to not fall into the vain glory and into the temptation of the devil, for which, some of them brag themselves that they do not need any doctor. If some people lives their life in desert places, being only two or three of them, leave they themselves only into the care of God, Who heals us by all disease and helplessness, in whatever sufferings would us fall[591]. Because after the Lord, the wilderness it suffice to comfort him into his disease. Because one like this one is never deprived by the work of the faith, neither has he occasions to boast with his patience, but he uses the wilderness as a good covering. That` why "the Lord dwells them, who live into loneliness, into house"[592].

53. When because of some bodily diseases which happen to us, we loathe ourselves, we must know that our soul it still is a slave of the bodily lusts. That`s why it desires earthly happiness and does not want to separate itself from the good things of the life, but considers as a big shortcoming not being able to use, because of the diseases, the beauties of the life. But is he will accept thankfully the sorrow of the disease, he will know that he is not far from the borders of the righteousness. Consequently, then he waits even the death with joy, as being rather the cause of the real life.

54. The soul won`t want to separate from the body, until will lose any pleasure for the world from here. Because all the senses of the body resist against faith, because they are only for the world from now, and the faith heralds the greatness of the future goods. It is appropriate to the one who

[591] It is remarkable the positive attitude of Diadochus towards the medicine, and in general towards science. The nature in quality of natural Revelation it is given to our mind as a book, at the deciphering of which every generation brings its contribution, increasing the thesaurus of the science, which at its turn, discovers to us the wisdom of the Creator, and put into value the power stored by God into nature just for this purpose. Diadochus goes further in recommending the medicine, than he considers the refusal of medical help as being pride. Of course the Christian must not put his hope only in the power of the medicines, but also in the Maker of this power, for the result to be sure. Only the hermits are comforted for the lack of the doctor, by telling them that their faith must be so great as to substitute the lack of the doctor.

[592] Psalms: 68, 6 (LXX): KJB: "God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land."; 67, 6 (LXX): ROB: "God is in the holy place of Him. God places the lonely ones into the house."

strives himself, not to think ever at trees with rich and shady branches, at springs with flowing waters, at diverse and flourished gardens, at adorned houses and at parties with his relatives; also, not to remember the feasts that would happen at festivals, but to use only that things which are strictly necessary, with all the thanking, and further to consider the life as a strange way, away from all bodily pleasure. Because only narrowing our cogitation in this mode, we will direct it whole on the tracks of the eternal life.

55. That the sight, the taste, and the other senses, they weaken the memory of the heart, when we use them beyond measure: it is said first by Eve. Because, until she looked with pleasure at the forbidden tree, she was carefully remembering the godlike commandment. That`s why she was covered by the wings of the godlike love, not realizing for this reason her nakedness. But when she looked at that tree with pleasure, and touched it with much lust, and finally she tasted its fruit with a powerful voluptuousness, she straightway was engulfed by the desire of the bodily copulation, being kindled by passion through the fact that she was naked. And in this way, all her lust she turned it toward the tasting of the things from here, mixing, due to the pleasant looking fruit, in her mistake, also the mistake of Adam. From then, the man hardly can remember God and His commandments. So we, by looking always into the depth of our heart with the ceaseless remembrance of God, let`s spend this life as some blind men[593]. Because it is characteristic to the spiritual wisdom to ever guard wingless the viewer longing. At this urges us also the much tried Job, by saying: "My heart hasn`t followed my eyes"[594]. This thing it is truly the sign of the last restraint.

56. The one who always lives into his heart, he is far away from all the nice things of the life. Because living into ghost he cannot know the lusts of the body. On like this one, doing his walking into the strengthened city of the virtues, he has these ones as guardians at the gates of the city of the

[593] Here we can see the essence of the mental prayer.

[594] Job: 31, 7. We observe that Diadochus always takes his quotes from the Septuagint, to which corresponds in Romanian Orthodoxy the edition of the Holy Synod, from 1914. When the quotes correspond in text to the Scripture from 1938 (translated from Hebrew), we have given the places without any notification. When instead it is only the Septuagint, namely the edition from 1914, we have added into parentheses: LXX.

cleansing. That`s why the conspiracies of the devils against his remain without result, even the arrows of the despicable lusts would reach at the windows of the nature.

57. When our soul starts to not lust anymore the beautiful things of the earth, it snakes into it, most often, a thought of idleness, which does not allow it to tarry with pleasure neither in the service of the word, nor leaves to it the decided desire toward the future goods; but even shows to it even this perishable life as not having any meaning, an being totally incapable of some deed worthy to be called virtue; and it despises even the knowledge, as one being given also to many other peoples, or as one which does not promise to us anything perfect. From this softening and bringer of drowsiness passion we will escape whether we will keep our thought inside the very narrow borders, looking only at the remembrance of God. Because only turning back in this way the mind to its warmth, it will be able to deliver itself without pain from that reckless scattering.

58. When we lock out to the mind all the exits through the remembrance of God, it asks for an occupation to give something to do to our industriousness. We must, so, give it the *Lord Jesus*[595] through which it can fully reach its goal. "Because nobody calls Jesus Christ as Lord, but only in Holy Ghost"[596]. But so closely and so ceaselessly to be him watching to this word into his chambers, than not anyhow deviate toward some hallucinations. Because all the ones who cogitate ceaselessly to this holy and glorified name in the depth of their heart, they will be able at some point to see also the light of their mind. Because, if it is kept tighten into the memory, it burns all the stain from the face of the soul, through powerful feeling. "Because our God is a consuming fire"[597], which burns

[595] This is one of the oldest witnesses about the prayer of Jesus.

[596] I Corinthians: 12, 3: KJB: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."; ROB: "That`s why I make known to you that as nobody, speaking into the Ghost of God, says: Anathema be Jesus!, in the same way, nobody can say: Jesus is the Lord, , but only into Holy Ghost."

[597] Deuteronomy: 4, 2; Hebrews: 12, 18: KJB: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you."; "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,"// ROB: "Do not add anything at what I command to you, neither to let outside

out all the evilness. Consequently, the Lord attracts the soul at the loving of His glory. Because tarrying that glorified and much desired name, through the remembrance of the mind into the warmth of the heart, sows straightway into us the habituation to live His goodness, not being there anything more to impede us. This is the pearl of a great price, which somebody can achieve it, by selling all his wealth, to have an unspoken joy at its finding[598].

59. One it is the beginning joyful, and another one it is the consummating one. The first one it is not lacked by the work of the imagination (hallucinations); the other one has as power the humble cogitation. And in their middle there is the loving of God sadness, and the tear without pain. "Because into the multitude of wisdom there is increasing of bitterness, and who multiplies his knowledge, he increases his sufferance"[599]. That`s why the soul must be led first to labors through the beginner joy, and after than being rebuked and tried by the truth of the Holy Ghost, for the evil deeds that has done, and for the scattering for which it is guilty. "Because into reproaches, it says, you have punished the man for the lawlessness, and you have thinned as a spider net his soul"[600]. And afterwards, through this reproach the soul will be tried as into an oven, this one will receive the joy without hallucinations, into the fiery remembrance of God.

60. When the soul it is troubled by anger, or it becomes foggy because of the wine, or becomes upset for a heavy sadness, the mind cannot keep the remembrance of God (no matter how much it would force itself). Because, being entirely darkened by the fury of the passions, it becomes totally stranger from its feeling. That`s why the desired thing has not where to imprint its seal, for the mind be carrying

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something from it; guard the commandments of the Lord your God, that I am telling you today."; "Because not you came nigh neither to the mountain that could be touched, nor to the fire which was burning with flame, neither to the cloud, nor to the darkness, and nor to the tempest."

[598] Matthew: 13, 46: KJB: "Who, when he had found one pearl of great price, went and sold all that he had, and bought it."; ROB: "And finding a pearl of a much price, he went, and sold everything he had and bought it."

[599] Ecclesiastes: 1, 18: KJB: "For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."; ROB: "For where it is much wisdom, there it is much bitterness, and the one who multiplies his science increases his sufferance."

[600] Psalms: 38, 12 (XXL).

ceaselessly the strengthened image, being given that the memory of the cogitation became callous due to the harshness of the passions. But being this soul delivered, even if the good thing was stolen for a while by the forgetfulness, being the mind using straightway it sharpness, attaches itself again, warmly, to that much desired and savior thing. Because then it has the grace itself, which cogitates together with the soul, and cries out together with it: "*Lord Jesus Christ*". Because the grace teaches the soul as the mother teaches the child, striving together with him to pronounce the word father, until brings him to the habituation to pronounce clearly, instead of any childish word, the name of the father, when he falls into sleep. That`s why the Apostle says: "Likewise also the Ghost stays as a help for our helplessness. Because to pray as we ought it, we know not, but the Ghost Himself prays for us with unspeakable sighs"[601]. Because being us children towards the consummation of the virtue, we obligatory need His help, for uniting and sweetening Him all the thoughts with His sweetness, to be us able to move ourselves from all our heart toward the love of God our Father. That`s why into Him, as the godlike Paul says, we are ceaselessly crying out, when we are guided by Him to call God as Father: "Abba, Father"[602].

61. The anger uses more than the other passions to trouble and to puzzle the soul. But sometime it is as much profitable as it can be. Because, when we use it without troubling against the impious ones, or being intemperate in a way or another, for, either to be them saved, or to be ashamed, we cause to the soul a surplus of gentleness; because we are working according to the goal of the righteousness and of the goodness of God. Besides these ones, by getting us anger often against the sin, we give vigor to the soul, liberating it by slackness. Also, there is no doubt that getting angry against

[601] Romans: 8, 26: KJB: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."; ROB: "Also the Ghost comes into the help of our weakness, because we do not know how to pray as we ought, but the Ghost Himself prays for us with unspeakable sighs."

[602] Romans: 8, 15: KJB: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."; ROB: "Because you have not received again a ghost of slavery, toward fear, but you have received the Ghost of the adoption, through which we cry out: Abba, Father!"

the spirits of the corruption, when we are in a great sorrow and discouragement, than we are with our thought above the bragging which it is toward death. To teach us this thing the Lord had become troubled and angered against the spirit of the hell, though He has been doing everything He wanted with an untroubled will[603]. In this way He turned the soul of Lazarus back into the body. Therefore it seems to me that the righteous anger was gifted to us by God, Who has created us, rather as a weapon of justice. If Eve would have been using it against the snake, she wouldn`t have been kidnapped by that passionate pleasure. In this way it seem to me that the one who uses the anger with righteousness, due to the zeal of piousness, he will be found more tried in the scales of the rewards, than the one who never moves himself toward anger, because the slowness of his mind. Because the last one seems not to habituate his coachman to master the bridles of the human senses. And the other fights by restraining the horses of the virtue, and he is carried in the middle of the battles with the devils, driving ceaselessly with the fear of God, the wagon with the four horses of the restraint. This one we find it out into Scripture, at the ascent of the godlike Elijah, "the cart of Israel", for the motif that God spoke for the first time to the Jews, about the four virtues in a special way. And the one who has fed himself so much with the righteousness, he was raised to heaven in a chariot of fire, because he used, I reckon that, his virtues as some horses, living into the ghost that kidnapped him as in a swirl of fire[604].

62. The one who has been imparted from the holy knowledge and has tasted from the sweetness of God, he must not judge anybody and never. Because the justice of the chieftains of this world it is totally overwhelmed by the justice

[603] John: 11, 13 and the followings.

[604] II Kings: 2, 11-12: KJB: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. // And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces."; ROB: "While they were walking like this on the road and speaking, suddenly there appeared a chariot and horses of fire, separating one of another, lifted up Elijah into a swirl of fire. // And Elisha was looking at and crying: "Father, Father, the chariot of Israel and his horses!" And after that he saw him no more. And grabbing his own clothes, he torn them apart."

of God, and better said, it is nothing in comparison with the justice of God. Because what would be the difference between the people of this century and God, if the righteous man of Him, would not appear as being imperfect being judged by the justice of the people? That` why the first one it is called human law and the second one it is called godlike justice. In this way, being our Savior reproached, He did not respond with reproach, being given to torments He didn`t menace[605], but He suffered silently to be even disrobed by clothes, and for our salvation He suffered pain; and, what it is greater, He even prayed Himself to the ones with whom He was tormented[606]. But the people of the world they do not stop suing each – other until they take with usury their things from the one with which they are in process of judgment, especially when they receive their usury before the debt has being paid. So that their right it is made as a beginning of a great injustice.

63. I`ve heard saying some pious people, that we must not allowed to be taken our things, which we have for our survival, or for helping the poor people, to be taken from us, to not become cause for sin to the ones who wrong us, through the fact that we endure this situation, especially when we get this from Christians. But this doesn`t mean something else, but to value your things more than yourself, for an irrational cause. Because, if I leave the prayer and the guarding of the mind and I start searching for judgment against the ones who want to prejudice me, and I will be waiting at the doors of the courts, it is clear that I reckon the ones for which I am in court, more important than my salvation, and not to be saying than even the savior commandment. Because, how do I listen entirely the evangelical word, which commands to me: "And from the one who takes your belongings, do not ask back", if I do not endure joyfully, according to the apostolic word, the stealing of my things[607], or if, by suing somebody, and

[605] I Peter: 2, 23: KJB: "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:"; ROB: "And Who, being reproached, did not answer with reproach; being suffering He did not menace, but He let Himself into the knowledge to the One, Who judges with righteousness."

[606] Luke: 23, 34: KJB: "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots."; ROB: "And Jesus said: Father, forgive them, for they do not know what they are doing. And parting His clothes, they did cast lots."

[607] II Corinthians 11, 20: KJB: "For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.";

receiving back what was forcedly taken from me, do I not deliver from sin the covetous one? So, being given that the corruptible courts do no judge according with the incorruptible judgment of God, because the guilty one has all the confidence into these laws in front of which he defends his case, it is good to suffer the force of whom wants to wrong us, and to pray for them, that through repentance and through the returning of the things that they kidnapped from us, to be they delivered from the sin of covetousness. Because this it is wanted by the righteousness of God, to receive not the coveted thing, but the covetous one himself, delivered from sin through repentance.

64. If is very appropriate and as useful as possible, that, once we have known the path of the piousness, to straightway sell all of our possessions, and the money obtained to share it according to the commandment of the Lord[608], lest, of the motif that we want always to fulfill the commandments, to disregard the savior commandment. Because, doing like so, we will first achieve the good carelessness, and after that poverty not lurked by traps, which keeps our thought above every injustice and judgment, being give the fact that we no longer have the matter which ignites the fire from inside the covetous ones. But, more than the other virtues, it will warm us up and rest at its bosom, us, remained naked, the humble cogitation. it will be to us as a mother who warms her child, taking him into his arms, when from the childish simplicity this one has thrown away his cloth which he has just disrobed it, finding pleasure, due to his evilness, rather into nakedness, than into the variegated color of the cloth. Because the Scripture says: "God guards the little children; that's why I have humbled myself, and He has delivered me"[609].

65. God will ask us reckoning, according to the alms that we have done according to what we have, not according to what we do not have[610]. So that, if what we have to give for a

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ROB: "Because, if somebody kidnaps you, if somebody eats you, if he takes what it is yours, if somebody looks at you with pride, if somebody smites your cheek – endure."

[608] Matthews: 19, 21: KJB: "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."; ROB: "Jesus said to him: if you want to be perfect, go, sell your wealth, give it to the poor, and you will have treasure in heaven; after that, come and follow Me."

[609] Psalms: 116, 6: LXX.

[610] Ii Corinthians: 8, 12: KJB: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."; ROB: "Because whether there it is

long time, I will spend for the fear of God in a short time, driven by a fiery impulse, how will I be condemned if I have nothing left? But will be there somebody saying: from where would be in the future the poor will obtain mercy, who are accustomed to be helped with measure and at their turn from our ones? Let ones like this one learn to not blaspheme God, due to his own love of money. Will there not lack to God the power to take care of His own creation, as He has done from the beginning, neither was all the poor lacked of food and clothing, before to be stirred up this one or that one to give alms. Good it is therefore, when somebody, sharing his one things into service and whole conscience, he rejects the perfect taste and the reckless thought and the praising which come from richness, hating his lusts. And this it means to hate our soul, than, not being able anymore to enjoy the sharing of money, we despise very our soul, as ones as do not do any good anymore. Because, until we are full of money, we enjoy much of it (if it happens to us to do the good deed) by their sharing off, as ones as we are serving joyfully to the godlike command. But after we have gave everything that we had, it comes upon us a humiliation and a sadness that are without margins, as upon some people that are not doing anything according to justice. Through this the soul turns over himself with much humbleness, that what it cannot gain each day through mercifulness, to achieve to itself through the painstaking prayer, through patience, and through the humble cogitation. "Because the poor and the destitute one will praise Your name God."

66. *Neither the gift (charisma) of speaking about God will not be given to somebody by God, if he will has not prepared himself in such a way, than to has he rejected all his wealth for the glory of the Gospel of God, for in loving of God poverty to preach the richness of the Kingdom of God.* Because this one, of course, wants to show the one who said: "You have prepared into your kindness, to the poor, my God", adding: "The Lord will give word to the ones who preach with much power"[611].

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benevolence, well received it is the grace, not according to how much somebody has, but according to what he has not."

[611] Psalms: 68, 10-11: KJB: "Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor. // The Lord gave the word: great was the company of

67. All the gifts (charismas) of your God, they are good and much giver of all kindness. But no one ignites and moves so much our heart toward loving His goodness, that the charisma of speaking about God (the theology). Because being this an early fruit of the goodness of God, it gives to the soul the first gifts. it makes us firstly to joyfully despise all the love for life, as ones who have, instead of the corruptible lusts, as unspoken richness, the words of God. After than it lightens our mind with the fire which changes it, inasmuch than it makes it to be in communion with the servant ghosts. Let`s walk, my beloved ones, with all our heart toward this virtue, because we`ve prepared for it. Because it is beautiful, all-seeing and removes all the worry, feeding the mind with the words of God into the lightings of the unspoken light; to not say much, it prepares the rational soul for the unseparated communion with God, with the Saint Prophets, like also between people (oh, wonder!), to be clearly sung the mastery of God, in godlike sounds, harmonized by this godlike bringer of the bride to her bridegroom[612].

68. Often, our mind feels itself being burdened at prayer, due to the great narrowness and concentration of this virtue. But it joyfully embraces the contemplation and the speaking about God, being given the wideness and the liberty of movement which are provided by the godlike views. To not give, therefore, to the mind the opportunity to say many, or even to be flying beyond measure, let`s occupy ourselves mainly with the prayer, with the singing of the Psalms, and with the reading of the Scriptures, not over looking either the explanations of the taught men, of whose faith it is known from words. Because by doing this, we do not let our mind to mix its words among the words of the grace, as also we do not allow it to the stolen by the vain glory, and to be scattered by the much pleasure of the much speaking, but we keep it in the time of the contemplation outside of all imagination, and we make through this that almost all its cogitation to be

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those that published it."; ROB: "Your creatures live into it; into Your kindness, God, you have taken care to the poor one. // The Lord will give the word to the ones who preach with much power."

[612] We have here the known icon of the wedding for uniting the soul with God. This image of the icon it is simplified because in the Greek language the "soul" it has the feminine gender.

accompanied by tears. Because by resting in the hours of the quietness (hesychia), and being sweetened especially with the sweetness of the prayer, not only that it will be liberated by the shortcomings mentioned above, but it will achieve even more power to engage itself with sharpness and without tiredness to the godlike contemplations, increasing in the same time with much humbleness into the gift of discernment. But we must know that there it is a prayer above any width. This one, though, it is proper only to those ones who are filled up in all their feeling and entrustment with the grace of the Holy Ghost.

69. The grace, at the beginning, usually fills up the soul with light through much feeling. But, advancing the man into striving, of the race works unfelt his mysteries into the contemplative soul (seer), and speaking about God. By doing like this at the beginning, he wants us that, by rejoicing, to herd us toward the godlike contemplations, as ones that are called from the nescience to the knowledge. At the middle of the striving, through, he wants to keep our striving unspotted by the vain glory. Therefore, he must let us to become sad in a certain measure, as one which would be left, to be even more humbled and to obey ourselves even more to the glory of God, but in the same time to rejoice also with measure, winged by the good hope. Because, as the much sadness engulfs the soul into the despondency and disbelieve, as so the much joy invites it to the self appreciation. Of course, here is about the ones who still are little babies. And in the middle, between enlightenment and abandonment, there it is the trying; as in the middle, between the sadness and joy, there it is the hope. "Because waiting, I have been waiting for God, and He looked toward me"[613]; and again: "After the multitude of my pains into my heart, your comforting rejoiced my soul"[614].

70. As the doors of the baths, ceaselessly being opened, they are pushing the heat from inside to outside, as it is the soul when it wants to speak many things, even it would tell everything well, it scatters and weakens the power of the memory through the speaking gate. Through this the mind forgets to tell the due things at the due time, and shares in a heap, to anyone happens to be there, a mixture of thoughts,

[613] Psalm: 39, 1 (LXX).
[614] Psalm: 93, 19 (LXX).

neither having the Holy Ghost to guard the cogitation freed of hallucinations. Because the good thing always escapes to the much talking, being stranger to any crowding and imagination. God it is so, the silence at the due time, it being nothing else but the mother of the wise thoughts.

71. The word of the knowledge itself, teaches us that many passions trouble at the beginning the contemplative soul (seer) and speaking of God. But more than all, the anger and the hate. And this one he endures it not so much for the devils which stir up these passions, but rather because his own advancement. Because, until the soul it is carried away by the thought of the world, even if he sees that what it is right it is trodden by some people, it remains untroubled and unmoved, because by taking care of its passion it is not interested by what it is right in the eyes of God. But when it starts to raise above passions, the contempt of the things from here and the love of God don`t let it anymore to see recklessly what it is right, neither into itself nor in another one, but is gets angered and it troubles against the evil doers, until he does not see the mockers of the justice that they become its defenders with a pious thought. That`s why it hates the unjust ones, and love the good ones beyond the measure. Because the eye of the soul cannot be deceived any longer when its covering, namely the body, has become through restraint a very thin fabric. Although, it is much more thing to cry for the callousness of the unjust ones, than to hate them. Because even if those ones are worthy to be hated, but the reason does not want that the loving of God soul to be troubled by hatred. Because as long as the hatred it is into the soul, the knowledge does not work into it.

72. The mind speaking of God (theological), by sweetening and warming its soul through the words of God themselves, achieves the dispassion into an appropriate measure. Because, "the words of God, it is said, are clean words, silver purified into fire, on the account of the earth"[615]. And the knowing mind (gnostic), strengthened by working experience, raises itself above the passions. But also the mind speaking of God, it tastes from the experience of the knowing

[615] Psalms: 12, 6: KJB: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."; 11, 6: ROB: "The words of the Lord, clean words, silver purified into fire, cleaned of earth, cleaned by seven times."

one, it if makes itself more humble, as also the knowing mind tastes from the contemplative virtue (seer), if it keeps un gone astray the discerning power of the soul. Because it would not happen to be given both of the gifts, entirely at each mind. And the reason it is to wonder both minds about what it has the other one more than itself, and through this to advance into the humble cogitation, together with the zeal of the righteousness. That`s why the Apostle says: "To the one, through the ghost, it was given to him word of wisdom, and to the other one, word of knowledge through the same Ghost"[616].

73. When the soul it is full of the abundance of its natural fruits, it does with stronger voice its singing of psalms, and it wants to pray rather with the voice. But when it is under the work of the Holy Ghost, sings and prays under all relaxation and sweetness, only with the heart. To the first state of the soul, it follows a gladness mixed with imaginations, ad to the last one, spiritual tears, and after that a lover of quietness satisfaction. Because the remembrance, by remaining hot due to the slow voice, makes the heart to print out some tearfully and gentle thoughts. Here it can be seen how are sown the seeds of the prayer with tears into the earth of the heart, into the hope of the joy which will follow. Though, when we are pressed by much sadness, we have to do the singing of the payer with a little stronger voice, smiting the soul with sounds, into the hope of the gladness, until the heavy cloud will be scattered by the waves of the melody.

74. When the soul it reaches at the knowledge of the self, it produces also from itself a certain ardor and a shyness loving of God. Because, not being troubled by the worries of the life, it gives birth to some love full of peace, which it searches with measure the God of the Peace. But it is hastily detached from this thought, either because the remembrance of God it is stolen by the senses, or because the nature rapidly spends its virtue, because it is poor. That`s why the wise men of the Hellenes, they had not as it is ought what they believed they had through the restraint, because their mind did not stay under the influence of the imperishable and true wisdom. But the ardor came from the heart from the Most Holy Ghost it is whole only into peace. And after that it does not weaken by

[616] I Corinthians: 12, 8 and the followings.

any means and calls all the parts of the soul at the longing about God. It does not get outside the heart and rejoices every man with a borderless love and gladness. It is ought so, after we have known it, to try to reach at it. Because the natural love it is a sign of the healed being, through restraint. But this it cannot bring the mind at dispassion as the spiritual love.

75. The air from around us it is made clean when the Northern wind blows, due to the thin and clearing up nature of this wind. But when it blows from South, it is loaded, due to the foggy nature of this wind, which resembles, on the virtue of some kinship, from its territories, clouds over the entire earth. Like so it is also the soul when stands under the blowing of the True and Holy Ghost, it is entirely outside the devilish mist. But when it is under the blizzard blowing of the deceiving spirit, it is entirely covered by the clouds of the sin. Therefore we must be always decidedly turned, with our entire power, toward the cleaning and life-doer breeze of the Holy Ghost, namely toward the wind that the Prophet Jehezekel saw, into the light of the knowledge, coming from North.

76. Some people have contrived that both the grace and the sin, namely both the ghost of the truth and the spirit of the error, they both are hidden into the mind of the ones who are baptized. Consequently they are saying that a person invites the mind towards the good things, but the other one toward the opposite ones. I`ve, though, understood from the godlike Scriptures, and from the mind`s feeling itself, that before the holy Baptism, the grace urges the soul from outside, towards the good ones, and the satan lurks into the depths of the soul, trying to hold back all the exits toward the right side. But from the moment of which we are reborn, the devil it is cast out, and the grace enters inside us. Consequently, we are finding out that as once the error had mastered over the soul, in a similar way, after the Baptism, the truth masters over the soul. Of course, satan works against the soul also after the Baptism, as before it, it not sometimes even worst. But not as one which it is present together with the grace (be it not!), but engulfing the mind through the stum of the body, as into some smoke, into the sweetness of the irrational lusts. And this is done through the God`s permission, for passing the man through the storm, through fire and through trying, to reach in

this way at the gladness of the good. "For we passed through fire and water, it is said, and You drawn us at rest"[617].

77. The grace it hides itself, as I`ve said, from the moment itself from which we have been baptized, into the depth of the mind. But it covers his presence towards the feeling of the mind. But from the moment that somebody starts loving God, with all his decision, a part of the gods of the grace enter in a unspoken way into communication with the soul, through the feeling of the mind. Through this, the one who wants to keep with strength the thing that he just has found out, he comes at the desire to sell with much joy all the good things from here, to really buy the field where he has found the treasure of the life. Because, on the measure of the advancement of the soul, also the godlike grace discovers its goodness into the mind[618]. But also then, the Lord allows the devils to bother the soul, to teach it how to make the difference between good and bad, and to make it more humble through that on the measure that it cleans itself up, it feels more fear because of the abomination of the devilish thoughts.

78. We are according to the image of God[619] through the thinking movement (mental) of the soul. Because the body it is a house of the soul. Therefore, because through the Adam`s transgression, not only the features of the soul were defiled, but also our body has fallen into corruption, the Holy Word of God embodied Himself, gifting us as a God the savior water through His Baptism, to be us born again. Because we are born again through water, with the work of the Saint and of Life Doer Ghost. Through this, straightway it is clean our soul and our body, if we come to God with all our heart. Because the Holy Ghost, dwelling into us, banishes out the sin. Because, if the godlike grace it comes together through the features of the image through the Holy Baptism, as an earnest of the likeness, where can anymore have place the person of

[617] Psalm: 65, 11 (LXX).

[618] This idea it is developed also by Mark the Ascetic in the writing entitled "About Baptism" (see in this book):

[619] Genesis: 1, 26: KJB: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."; ROB: "And God said: let`s make man in our image and likeness, to master over the fish of the sea, the birds of the sky, and over the domestic animals, and over all the creatures that creep on the earth, and over the entire earth."

the evil one, especially being given the fact that there is no sharing between the light and the darkness[620]? So, we the runners on the road of the holy striving, we do believe that the snake with the many appearances, it is cast out, through the bath of the incorruptibility, outside of the chambers of the mind. We must not wonder ourselves about thinking evil things again after the Baptism, together with the good things. Because the bath of the holiness erases our stain due to the sin, but does not change now the possibility of our will to decide for both sides, and neither stops the devils to war us, or to tell us deceiving words. These ones are, because of those ones that we didn`t keep when we were in the natural state, to be us guarding them now, with the power of God, after we have taken the weapons of the righteousness.

79. As I`ve said, satan it is cast out from our soul through the Holy Baptism. But it is allowed to us, for the reasons shown before, to work in it through the body. Because the grace of God dwells only into the depth itself of the soul, namely into the mind. Because it is said, that "the entire glory of the daughter of the emperor it is inside"[621], not shown to the devils. That`s why from the depth of the heart we somehow feel springing out, the godlike love, when we think ardently to God. And from now on, the evil spirits moves themselves and are nesting into the senses of the body, working through the easy to be influence nature of the body, upon the ones who still are little babies with their soul. In this way, our mind enjoys always, as says the godlike Apostle, the law of the Ghost[622], and the senses of the body are attracted by the slipperiness of the pleasures. That`s why the grace, working through the feeling of the mind, rejoice the body of the ones who increase into knowledge with an unspoken gladness, and the devils, working through the senses of the body, enslave the soul, inviting it - the killers that they are, forcedly towards what it

[620] II Corinthians: 6, 14: KJB: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"; ROB: "Do not yoke yourselves at a foreign yoke, because what fellowship has the righteousness with the lawlessness? Or what impartation has the light with the darkness?"

[621] Psalms: 44, 15 (LXX).

[622] Romans: 7, 22: KJB: "For I delight in the law of God after the inward man:"; ROB: "That after the inward man, I enjoy the law of God;"

does not want, especially when we are walking carelessly and recklessly on the path of the faith.

80. The ones who say that the two powers, of the grace and of the sin, they are together into the hearts of the believers, they want to lean their contrivance against the fact that the evangelist said: "the light lightens into darkness and the darkness hasn`t comprehended it"[623]. They say that the godlike shininess it is not at all defiled, no matter how close would be into the soul the godlike light to the darkness of the devil. But they are proved to be cogitating besides the Holy Scriptures, by the evangelical word itself. Because the theologian wrote these things to show that the Word of God, the true light, deigned to show Himself to the creation through His body, igniting into us, through measureless love of people, the fire of the holy knowledge, but the thought of the world didn`t comprehend the thought of God, namely didn`t know it, because "the thought of the body it is enemy of God". That` why, after he said a few more words, the godlike Evangelist added: 'It was the true light, which lightens all the people, coming into world (instead of: leads him and makes him alive). Into world he was, and the world has been made through Him, and the world didn`t know Him. He came into His own and their own people didn`t receive it. And as many as have received Him, He has given to them power to be made sons of God, to the ones who believe into His name"[624]. But says also the most-wise Paul, explaining the word: "didn`t comprehend": "I do not think that we have already taken the reward, or that I am perfect, but I am running toward it to comprehend it, because I was also comprehended by Jesus Christ"[625].

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[623] John: 1, 5: KJB: "And the light shineth in darkness; and the darkness comprehended it not."; ROB: "And the light lightens into darkness, and the darkness has not comprehended it."

[624] John: 1, 9-12: KJB: "That was the true Light, which lighteth every man that cometh into the world. // He was in the world, and the world was made by him, and the world knew him not. // He came unto his own, and his own received him not. // But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:"; ROB: "The Word was the true Light, which lightens every man that comes into the world. // He was into the world, and the world was made through Him, but the world didn`t know Him. // Into His own did He came, but his own didn`t receive Him. // And to the ones who received Him, who believe into His name, He has given them power to make themselves sons of God;"

[625] Philippians: 3, 12: KJB: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of

Therefore, not about satan says the Evangelist that didn`t comprehend the true light. Because from the beginning it was stranger to it. Because not even lightens into it. Because through his word he justly rebukes the people who hear about the powers and the wonderful things of God, but they don`t want to approach the light of His knowledge, because their heart it is darkened.

81. The word of the knowledge teaches us that there are two kinds of evil ghosts. Some of them are somehow thinner, and others are more material. The thinner ones war the soul. The other ones lead the body into slavery through a series of insistent impulses. That`s why the devil which war the soul and the devil which war the body are always ones against the other ones, though they have the same goal to harm the people. When therefore, the good gift doesn`t dwell into the man, these ones lurk into the depths of the heart, not permitting at all to the soul to search for the desire of the good. But when the grace it is hidden into mind, they snake as some darkish clouds through the parts of the heart, towards the passions of the sin, or they take the countenance of different scattering, for stealing the mind from the remembrance of God, to detach it from the dialogue with the grace. When so, the devils which bother our soul, ignite us towards the passions of the soul, and especially towards the high appreciation of the self, which it is the mother of all the evil things, let`s think at the death of our body, and the swelling of the love of glory will be ashamed. But we must do the same thing also when the devils, which war our body, push our mind to be ignited towards shameful lusts. Because only this thought, accompanied by the remembrance of God, can stop the different works of the evil spirits. If the devil which war the soul, want to use also this thought, putting into our mind the infinite nothingness of the human nature, as not having any price before the body, because this one they love to do it if somebody wants to torment them with this thought, let`s remember the honor and the glory of the Heavenly Kingdom, not overlooking either the bitterness and the darkness of the eternal damnation, for through one to comfort our sadness,

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Christ Jesus."; ROB: "I do not (say) already have achieved the betterment, or that I`m perfect; but I pursue it, if that I may apprehend it, for I was apprehended by Jesus Christ."

and through the other one to make sad the easiness of our heart.

82. Our Lord teaches us into Gospels[626], that satan, turning back, finds the house swept and empty, namely without fruit, takes other seven evil spirits, worse than itself, making the last ones of the man worst that the first ones. From here we must understand that while the Holy Ghost is inside us, satan cannot enter to remain into the depth of the soul. But also the godlike Paul explains clearly the meaning of this icon. Because, looking at this thing from the point of view of the fight, he says: "I rejoice, according to the inward man, by the Law of God. But I see another law into my limbs, warring against the law of my mind and enslaving me to the law of the sin, which it is into my limbs"[627]. And looking at it from the side of the perfection he says: "So, there is not any damnation for the ones who walk into Jesus Christ, and not after the body, because the Law of the Ghost has liberated me from the law of the sin and of the death"[628]. But he says also elsewhere, to show us again that satan wars the soul who is imparted by the Holy Ghost, from the body: "So stand well, girdling your

[626] Luke: 11, 24; Matthew: 12, 44; II Peter: 2, 20: KJB: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out." // "Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished." // For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."; ROB: "When the unclean spirit gets out of man, walks through places without water, seeking rest and, finding not, says: I will turn back to my house, from where I came out." // "Then says: I will turn back to the house from where I came out; and coming, finds it emptied, swept and adorned." // "Because whether, after they escaped from the defilement of the world, through knowing the Lord and Our Savior Jesus Christ, they entangle themselves again into these, they are defeated; the last ones were made to them worst than the first ones."

[627] Romans: 7, 22 – 23: KJB: "For I delight in the law of God after the inward man: // But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."; ROB: "Because according to the inward man, I rejoice myself by the Law of God; But I see into my limbs another law, fighting against the law of my mind and making me slave of the law of the sin which it is into my limbs."

[628] Romans: 8, 1-2: KJB: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. // For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."; ROB: "Therefore there is no damnation now upon the ones who are into Jesus Christ. // Because the Law of the Ghost of the Life into Christ has liberated me from the law of the sin and of the death."

waist with the truth and putting on the breastplate of the righteousness, and put shoes on your feet toward the preparation of the Gospel of the peace, taking upon all the shield of the faith, into which you will be able to quench out all the lit arrows of the cunning one; take the helmet of the salvation and the sword of the Ghost, which it is the Word of God"[629]. But to fight it is something else than to be taken into slavery. Because the second thing show a taking away by force, but the first one a fight with equal powers. That`s why the Apostle says that the devil rushes against the bearer of Christ souls, with lit arrows. Because the one who is not master upon his enemy, he obligatory needs arrows, to could defeat and bring into obedience, from distance, the ones who fight against him, by shooting the arrows. Therefore, satan, because it cannot nest into the mind of the ones who are striving, as once before, being given the presence of the grace, it travels on the stum of the flesh, as one which nests into the body, for through the easy to handle nature of this one, to delude the soul. That`s why we must dry out our body with measure, lest through its stum, to be the mind rolled down on the slipperiness of the pleasures. So it is ought, that from the word of the Apostle itself, to entrust ourselves that the mind of the ones who are striving, it is under the work of the godlike light[630]; that`s why also serves to the godlike law and rejoice of it. And the body receives with pleasure, due to its easy to be handled nature, the evil spirits; that`s why also it chooses to serve them. From here can be seen even more that the mind it is not a common dwelling of God and of the devil. Because how would be Paul saying than: "I serve with the mind to the Law of God, and with the body to the law of the sin"[631]? From here

[629] Ephesians: 6, 14-17: KJB: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; // And your feet shod with the preparation of the gospel of peace; // Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. // And take the helmet of salvation, and the sword of the Spirit, which is the word of God:"; ROB: "Stand therefore strong, having your waist girdled with the truth and putting on the breastplate of the righteousness, // and put on your shoes, being ready for the Gospel of the peace. // In all take the shield of the faith with which you will be able to quench all the ardent arrows of the cunning one. // Take also the helmet of the salvation and the sword of the Ghost, which it is the word of God."

[630] Romans: 7, 22: KJB: "For I delight in the law of God after the inward man:"; ROB: "That after the inward man, I rejoice myself by the Law of God;"

[631] Romans: 7, 25: KJB: "I thank God through Jesus Christ our Lord. So then with the mind

can be seen again that my mind stays into full liberty into fight with the devils, serving joyfully to the goodness of the grace, and the body receives the sweet steam of the irrational pleasures, for the fact that permits, as I`ve said, to the evil spirits to stay nesting into it. "Because I know, he says, that not dwells inside me, namely into my body, the good"[632]. It is about the ones who resist against the sin, but they are about the middle of their striving. Because he does not say about himself this thing. So, with the mind are the devils fighting, and they try to incline it toward the slipperiness of the pleasures through insistent impulses. Because they are allowed, according to a right judgment, to dwell into the depths of the body, even into the body of the ones who zealously fight against the sin, because of the fact that the free will of the human nature it is always under trying. And whether somebody died, though labors, while he is still alive, he reaches entirely into the tabernacle of the Holy Ghost. Because one like this has resurrected, even before to dying. Likewise was with the blessed Paul, and it is with all the ones who fight in a consummated way against the sin.

83. It is right that the heart spring also from itself good and evil things. But does not bring forth evil thoughts by its nature, but the memory of the evil it is made to it as some habit, due to the first error. But the most and the worst evil thoughts are born by evilness of the devils. But we feel them all as coming out from the heart. And that`s why, maybe, some people have suspected that into the mind there is together with the grace, also the sin. And that`s why also they reckon, that the Lord said "that the ones who come out from the mouth proceed from the heart and those ones defiles the man, because from the heart proceed out evil thought, adulteries"[633], and the followings. But they do not know that our mind,

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I myself serve the law of God; but with the flesh the law of sin."; ROB: "I thank God, through Jesus Christ, Our Lord! So then, I myself, with my mind serve to the Law of God, and with the body, to the law of the sin."

[632] Romans: 7, 18: KJB: "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."; ROB: "Because I know that does not dwell into me, namely in my body, what it is good. Because to want it is in me, but to do the good I don`t find;"

[633] Matthews: 15, 11: KJB: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."; ROB: "Not what enters into the mouth defiles the man, but what comes out from the mouth, this defiles the man."

having a very thin feeling, impropriates the work of the evil deeds whispered by the evil spirits, somehow through the body, being given that the slippery nature of this one leads through the humoral state *(χυμική κατάσταση)*[634] even more the soul at this state, in a way that we don`t know. Only because the body loves always and beyond measure the comfort of the delusions it seems to us that also the thoughts sown by the devils into the soul they also proceed out from the hart. It is a matter of fact that we appropriate them when we want to sweeten ourselves with them. This thing condemned the Lord when He said the word from before. Because the one who sweetens himself with the thoughts blown to him by the evilness of satan, and somehow he imprints their memory into his own heart, he is proven that from now on he brings them forth as fruits of his own cogitation.

84. The Lord says into Gospels that the strong one cannot be removed from his house, if he would not be removed by a stronger one, after he was tied up and pillaged[635]. How can then, the one who was so shamefully removed, to enter again and to live together with the True Master, Who rests into His own house as He wishes? Because neither the king would consider to let together with himself into the kingly yards, the tyrant which once stood against himself, and which he has defeated. Rather he will kill him straightway, or he will tie up for a long punishment, and will give him to his hosts for a death of shame.

85. If somebody suppose, for we are thinking together both the good and the evil ones, that the Holy Ghost and the devils dwell together into the mind, let him find out that this thing happens because we haven`t yet tasted and seen that "good if the Lord"[636]. Because from the beginning, as I said also before, the grace hides his presence into the baptized ones, waiting for the decision of the soul, for when the man

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[634] *χυμική κατάσταση* = humoral state (E. l. t.`s n).

[635] Matthew: 12, 29: KJB: "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."; ROB: "How can somebody enter into the house of the strong one and to pillage his things if he would not tie up the strong one, and then to loot his house?"

[636] Psalms: 34, 8: KJB: "O taste and see that the Lord is good: blessed is the man that trusteth in him."; 33, 8: ROB: "Taste and see that the Lord is good; blessed is the man who hopes into Him."

will entirely turn toward God, to show, through an unspoken feeling, his presence onto the heart. And after it waits again for the movement of the soul, allowing the devilish arrows to reach even in the depth of this feeling, than through an even warmer decision and through an even humbler cogitation, to look at God. Therefore, if the man will start from now on to increase into keeping the commandments, and to ceaselessly call the Lord Jesus, the fire of the holy grace will overflow also upon the outer senses of the heart, totally burning the tares of the human field. Consequently the devilish traps will be removed from this place, stinging from now one more softly the passionate part of the soul. And when the striving one will be dressed with all the virtues and especially with the perfect poverty, then the grace will lighten his entire nature, through some even deeper feeling, warming him up toward more love for God. For this reason the devilish arrows will be quenched outside the body`s feeling. Because the breeze of the Holy Ghost, moving the hearth toward the blowing of the peace, quenches the arrows of the carrier of fire devil, while they are still in the air. But even the one who has reached at this measure it is left by God sometimes in the hand of the evilness of the devils, letting his mind not lighted, for the free will not to be at all tied by the chains of the grace. And this one not only because the sin it is defeated through fighting, but because the man it is indebted to increase more in the spiritual experience. Because what it seems as being a perfect thing to the advised one, it is still imperfect towards the richness of God, which advises with wide love, even if somebody would be able to climb the entire ladder shown to Jacob[637], advancing through striving.

86. God Himself says that satan fell from the sky, to not be the maimed one looking at the tabernacles of the holy Angels[638]. How could it than have together with God as tabernacle the human mind, that one which was not worthy

[637] Genesis: 28, 12: KJB: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."; ROB: "And he dreamt that there was a ladder, set up on the earth, and with its top touching the sky; and the angels of God were climbing and descending on it."

[638] Luke: 10, 18: KJB: "And he said unto them, I beheld Satan as lightning fall from heaven."; ROB: "And He said to them: I saw satan as a lightning falling down from the sky."

for the living together with the good servants. And if they would say that these are happening from the permission of God, they won`t tell anything more. Because the forsaking (the permission) with the purpose of teaching, does not at all deprive the soul by the godlike light, but the grace only hides, for many times, its presence from the face of the mind, to push somehow forward the soul through the evilness of the devils, to search with all the fear and with much humbleness, for the help of God, knowing little by little the evilness of his enemy. It is what does the mother who removes a little the child from her breast, if he behaves disorderly towards the rules of suckling, for being scarred by some people with ugly faces which stay around, or by some beasts, to turn back with much fear and with tears at the chest of his mother. But the abandonment, in the sense of rejection, gives the soul which does not want to have God as Master, tied up to the devils. But we are not the sons of the rejection[639], not be it, but we believe that we are true little children of the trace of God, suckled with little abandonments, and with often comforting, for through His goodness to reach at the perfect man, at the measure of the age of the fullness of Christ[640].

87. The teaching abandonment it brings to the soul much sadness; also certain humbleness and a measured despair. This is for its fearful and loving of vain glory part to reach, as ought, to the humbleness. It produces straightway into the heart the fear of God, and tears of confession, as also much desire of silence. But the abandonment in the sense of rejection lets the soul to be filled by despair, by unbelief, by the smoke of the pride and by anger. Therefore, having us the experience of both abandonments, we owe to approach us to God, as each of them asks for it. And in the first case we owe to bring Him thanking accompanied by prayers for forgiveness, as to One Who punishes the lack of restraint of our will with

[639] Hebrews: 10, 39: KJB: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."; ROB: "We are not *(the sons)* of the doubt toward perdition, but of the faith for achievement of the soul."

[640] Ephesians: 4, 13: KJB: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:"; ROB: "Until we will all reach at the unity of the faith and of the knowledge of the Son of God, at the state of the perfect man, at the measure of the age of the fullness of Christ,"

the rebuking of this abandonment, to teach us, like a good Father, the difference between virtue and sin. In the case of the last one, we must bring to Him the ceaseless confession of the sins, with ever present tears, and more reclusion that might make to be able, through the increasing of the striving, to turn God merciful on us, to look as before toward our hearts. But we must know that when the fight between the soul and satan takes place, colliding as two beings, because of the teaching abandonment, the grace hides itself like I`ve said, but collaborate with the soul, giving it an unnoticed help, to show to the enemies of the soul that the victory it is only his.

88. When somebody stays in time of winter in some open place, watching at the beginning of the day entirely toward East, the front part of his body it is warmed up by the sun, and the back side of the body remains cold being given the fact that the son it is not above his head. Likewise the ones who are at the beginning of their spiritual work, they warm up their heart in the same part through the saint grace, for which reason the mind starts bringing forth spiritual thoughts; but the outer parts of it remains to cogitate according to the body, because are not yet lightened by the holy light, through a deep feeling, all the limbs of the heart. Not understanding this, some people reckoned that into the mind of the striving ones there are two hypostases which resist one against another. But if in the same time happens that the soul thinks both good and bad things, this happens in the way into which the man given before as an example he feels in the same time the warmth and the cold. Because since our mind has been rolled down to the twofold way of the knowledge, it is forced even doesn`t what it, to bear in the same time both good thoughts and bad thoughts, especially at them who reach at some thinness of the power of the discernment. Because immediately that it forces itself to remember the good, straightway it remembers also the evil. Because from the disobedience of Adam the memory of the man it was torn in two pieces. When we will start, though, fulfilling the commandments of God with fiery zeal, the grace, illuminating all our senses through a deep feeling, on one side it will burn all our memories, and on the other side, sweetening our heart with the peace of a steady love, will make us to spring out spiritual thoughts, and not according to the body. And his happens very often to the ones who have come

close to the perfection, having in their heart the ceaseless remembrance of God.

89. Two good things are brought to us by the holy grace, through the Baptism of the rebirth, from which one overwhelms infinitely the other one. The first one it is gifted straightway to us, because the water itself renews us, and lightens all the features of our soul, namely our "image", washing away any wrinkle of our sin. And the other one waits for us to do together with us what it is the "likeness". So, when the mind starts to taste into much feeling from the sweetness of the Most Holy Ghost, we owe to know that the grace starts to paint, so saying, over the image, the likeness. Because as the painters, they draw firstly the face of the man with a single color, and after that, developing little by little the color through color, they bring forth the alive face of the painted one, to the hair, as so the holy grace of God brings back firstly through the Baptism the "image" of the man, at the form at which it was when he was created, and when it sees us desiring with all the decision the beauty of the "likeness", and standing after that, naked and fearless into his workshop, develops one more virtue from the one before, and elevates the image of the soul from brightness to brightness, gifting it the seal of the likeness. So that the feeling shows to us how taken shape into us the likeness, but the perfection of the likeness we will know it only from illumination. Because all the virtues are received by the mind through feeling, advancing after an unspoken measure and order. But the spiritual love cannot be gained by somebody until he will have been illuminated into the entire entrustment by the Holy Ghost. And when he will liken to the virtue of God (I am speaking about likeness, as much as it is possible to the people), then he will bear also the likeness of the godlike love. Because as in the case of the painted portraits, if there is added to the portrait the brightest color, it is brought forth even the resemblance of the smile of the painted one, likewise to the ones painted according to the godlike resemblance by the godlike grace, it is added the light of the love, the "image" it is totally elevated to the beauty of the "likeness". Neither the dispassion can be gifted to the soul by another virtue, but only by love. Because the Love it is the

fulfillment of the Law[641]. Because "our man from inward is renewed day by day"[642] in the tasting of the love, but is accomplished only into the perfection of it.

90. At the beginning of the advancement, if we warmly love the virtue of God, the Most Holy Ghost makes the soul to taste with all the feeling and the entrustment from the sweetness of God, for the mind be finding out through an exact knowledge, the perfect reward of the one who love God. But after that, the richness of this life-doer gift it is hidden for a long time, so that even if we would fulfill the other virtues, to reckon ourselves that we are nothing, because we do not have yet the saint love as a habituation. Therefore the devil of the hatred bothers then the souls of the ones who strives themselves, and makes them speaking evil even about the ones who love them, and makes them to bring the corruptible work of the hatred to that level at which they make from it a pleasant occupation. For this reason the soul become even sadder, carrying into itself the memory of the godlike love, but being unable to achieve it into feeling, for the lack of the most perfect striving. But there is need to fulfill it even forcedly, to reach at its tasting with all the feeling and entrustment. Because its perfection nobody can gain it, until he is into this body, but only the saints who reached at martyrdom and to the perfect confession. Because the one who reaches at it is transformed entirely, and does not want easily even food. Because what lust will still have after the good things of this world, the one who is nourished by the godlike love. That`s why the most wise Paul, the great vessel of the knowledge, preaching us from his full conviction, says: "The Kingdom of Heaven it is not food or drink, but righteousness, peace, and joy into Holy Ghost[643], which are the fruit of the perfect love, so that the ones who advances to the perfection they can often

[641] Romans: 13, 10: KJB: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."; ROB: "The love does not hurt the neighbor; the love it is therefore the fulfillment of the Law."

[642] II Corinthians: 4, 16: KJB: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."; ROB: "That`s why we do not lose our courage, and, even our man from outside passes away, the inward one is renewed day by day."

[643] Romans: 14, 17: KJB: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."; ROB: "For the Kingdom of God it is not food and drink, but righteousness and peace and joy into the Holy Ghost."

taste it even while they are here, but nobody can gain it perfectly, but only when "will be perfectly swallowed up what it is perishable by the life"[644].

91. Somebody from the ones who love God with a unsatisfied will, he told me: "Wishing I to know clearly the love of God, The Good One gifted me this into much feeling and entrustment. And so much I felt this word, than the soul rushed with an unspoken joy and love to get out from the body and to reach at God, not knowing, seemingly, the form of this perishable life". The one who has reached to live this love, even if somebody would have been be reproached and harmed for countless times by somebody (because it happens that this one still has somebody to upset him), he does not become angry against him, but he remains somehow stuck with the soul of the one who reproaches or harms him. He ignites his wrath only against the ones who are turned against the poor, of the speak injustice against God, as the Scripture says[645], or they live somehow else into evilness. Because the one who loves God more than loves himself, better said, the one who does not love himself anymore, but loves only God, he does not avenge his honor, but he want to be honored only the righteousness of the One Who has honored him with eternal honor. And he does this not only with a weaker will, but as one who has made a habituation from this, because he has much tried the love of God. In addition to these ones we must know that the one who was led by God to such a great love, he is even above faith in the time of the work of this love, as one which has into his feeling of his heart, through the great love, the One Honored through faith Himself. This one it is clearly shown by Paul, saying: "And now remain these three ones: the faith, the hope, and the love; and the biggest of all it is the love"[646].

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[644] II Corinthians: 5, 4: KJB: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."; ROB: "Because we, that are into this tabernacle, we are sighing burdened, while we do not want to take of our cloth, but to put on the other one upon it, for what it is mortal to be swallowed by the life."

[645] Psalms: 72, 4: KJB: "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."; 71, 4: ROB: "He will judge the poor of the people and will have mercy on the sons of the poor and will humiliate the slanderer."

[646] I Corinthians: 13, 13: KJB: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."; ROB: "And now remain these three: the faith, the hope and the love. And the greatest from these is love."

Because the one who has God into the richness of the love, as I`ve said, is much bigger than his faith, as one which is entirely into his love.

92. The middle phase through the work of the holy knowledge, causes as not little sadness, when reproaching something to somebody from a certain stirring up, we have made him our enemy. Because it doesn`t cease to prick our conscience, until through much prayer for forgiveness, we do not bring the reproached one to that thought from once. But the most perfect understanding causes us much worry and reproach when someone from the wordly people would get upset on us unjustly, for the fact that we are everywhere offence to somebody from this century. Then the mind it is hindered also from the contemplation of God, and also from the dialogue with Him. Because the basis of the knowledge being the love, the cogitation it is not allowed to widen itself into the birth of godlike contemplations, while we have not firstly regain in love, also the one who has got angered vainly with us. And if that one doesn`t want to happen this, or he went abroad from the place where we live, it is ought that, placing the image of his face into the wide affection of the soul, to fulfill in this way into the depth of the heart the law of the love. Because the ones which want to have the knowledge of God, they also must look spiritually at the faces of the ones who got vainly angered on them, and with a peaceful thought. Being this accomplished, not only that our mind will move without mistake toward the contemplation of God, but will be elevated toward His love with much daring, as one which hurries without being hindered from the second stage toward the first one.

93. The path of the virtue it seems to the ones who just start to love the awe as being tough and gloomy. Not because so it is, but because the human nature, immediately that has emerged from the womb, it indulges itself in the company of the pleasures. But to the ones which have succeeded to pass beyond the middle of it, this path seems to them as being pleasant and easy. Because the bad habits being obeyed to the good ones through the fulfillment of the good, were lost together with the memory of the reckless pleasures. Therefore, the soul walks from now on with joy on all the path of the virtues. For this bringing us God at the

beginning of the path of the salvation, says: "Narrow and difficult it is the path, which lead to life and few walk on it"[647]. And toward the ones who want with much decision to keep His holy commandments, He says: "My yoke is gentle and my burden is light"[648]. So, at the beginning of the holy striving we must fulfill the holy commandments of God with a somehow forced will, as seeing the Good Lord our goal and labor, to send us His ready to help will, to be us after then serving which much pleasure to His glorified commandments. Because then our will is straightened from God, to do with much joy, ceaselessly the good. Then we will truly feel that God is "the One Who Works into us and we want to work for benevolence"[649].

94. As the bee wax, if it is now warmed and melted for a long time, cannot receive the imprint of the seal, likewise the man cannot receive the seal of the virtue of God if isn`t tried through pains and sufferance. That`s why God says toward godlike Paul: "It is enough My grace to you. For My power is perfected in helplessness"[650]. But even the Apostle praises himself saying: "With great pleasure I will praise myself into my weaknesses, for dwelling into me the power of Christ"[651]. But was written also into Proverbs: "Who is love by God, is rebuked; and He beats every son that He receives at Him"[652]. The Apostle calls weaknesses the rushing over of the enemies of the Cross, which happened ceaselessly to him and to all the

[647] Matthews: 7, 14: KJB: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."; ROB: "And strait is the gate and narrow it the way which leads to life, and few are that find it."
[648] Matthews: 11, 30: KJB: "For my yoke is easy, and my burden is light."; ROB: "For My yoke is good and My burden is light."
[649] Philippians: 2, 13: KJB: "For it is God which worketh in you both to will and to do of his good pleasure."; ROB: "Because God is the One Who works into you, both to will and to do, according to His benevolence."
[650] II Corinthians: 12, 9: KJB: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. "; ROB: "And He told me: It is sufficient to you My grace, because My power it if perfected into weakness. So, very gladly, I will praise myself especially into my weaknesses, to dwell into me the power of Christ."
[651] In the same place as specified in the previews footnote.
[652] Proverbs: 3, 12: KJB: "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."; ROB: "Because the Lord rebukes the one loved by Him and as a Father punishes the son who is dear to Him."

Saints, to not exalt himself, as he himself says, because of the overwhelming richness of the unveiling[653], but to perseverate rather into humbleness into the way of perfection, guarding through the often humiliations, with awe, the godlike gift. And we call helplessness the evil thoughts and the bodily weaknesses. Because the bodies of the saints which were striving against the sin, being delivered to the bringer of death beatings, and to other sort of torments, were way above the passion entered into the human nature through the sin. But now the churches having much peace through the mercy of God, it must be tried the body of the ones who strives themselves for awe with many weaknesses, and the soul with the evil thoughts. And this happens especially to the ones who into knowledge they are working with much feeling and entrustment, to be they shielded against all the vain glory and pride, and to be they able to receive, as I`ve said, with much humbleness, the seal of the godlike beauty, according to the Saint who says: "Imprinted was upon us the light of Your face, Lord"[654]. Therefore we must endure with thankfulness the will of the Lord. Because in this way will be reckoned to us as the second martyrdom, the continuous upset due to the illnesses, and the fight with the devilish thoughts. Because the one who said then to the saints martyrs, through these outlaws chieftains to reject Christ, and to wish the wordly glory, he tells even now ceaselessly the same things to the servants of God. The one who brought then hallucinations over the bodies of the Saints, and fiercely reproached the honored teachers, through them who were serving to the devilish reckonings, brings now divers sufferance to the confessors of the awe, together with many reproaches and humiliations, especially when these ones help with power the poor who suffers for the glory of God. That`s why we must fulfill the martyrdom of our conscience with much determination and patience, in front of

[653] Corinthians: 12, 7: KJB: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."; ROB: "And to not become myself haughty with the greatness of the discoveries, was given to me a thorn into the body, an angel of satan to smite me over the cheek, to dwell into me the power of Christ."

[654] Psalms: 4, 7: KJB: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."; ROB: "You have given gladness into my heart more than the joy for their fruit of wheat, of wine and of oil which was multiplied."

God. "Because enduring, says, I have been waiting God, and He looked at me"[655].

95. The humble cogitation it is a difficult thing to gain. As bigger it is as much more strivings are asked for its achievement. It appears into the partakers of the holy knowledge in two cases and ways: when the fighter for the awe is in the middle of the path of the spiritual experiences, he has a humbler thought due to the helplessness of the body, or due to the ones that hate without reason the ones who take care of righteousness, or of the evil thoughts; after then, when the mind is lighted by the light of the godlike grace into feeling and much surety, the soul has the humble cogitation as a natural feature, because, being full of godlike goodness, it cannot be anymore filled by the vain glory, even if it would ceaselessly fulfill the commandments of the Lord, but it reckons itself humbler than everybody, after the impartation by the godlike benevolence. The first humble cogitation comprises in itself many times sadness and discouragement. And the last one comprises gladness joint with a full of wisdom shyness. Because the first one appears, as I`ve said, into the ones which are at the middle of the striving, and the second one it is sent to the ones who have reached close to perfection. The second one, even somebody would offer to it all the kingdoms of the earth, it is not impressed and does not feel the dreadful arrows of the sin. Because being totally spiritual, doesn`t have any more the bodily glory. But everyone who strives himself, he has had to pass through the first one, in order to reach at the second one. Because if the grace would not soften us, bringing upon us the savior sufferings, to convince our free will, he would not give to us the brightness of the last humbleness.

96. The ones who love the pleasures of the life from here, they pass from thoughts to mistakes. Because being carried away by a reckless judgment, they want to transform almost all their passionate thoughts into ungodly words, and into indecent deeds. And the ones that try to live a life full of striving, escaping of mistakes, they easily pass to evil thoughts, or to evil and harmful words. Because if the devils see these ones keeping themselves with pleasure by

[655] Psalms: 40, 1: KJB: "I waited patiently for the Lord; and he inclined unto me, and heard my cry."; 39, 1: ROB:"Waiting I have been waiting the Lord and He leaned toward me."

reproaches, or speaking vain and misplaced things, or laughing as it is not ought, or getting angry beyond measure, or craving after the vain and empty glory, they arm themselves in multitudes against them. Because taking especially the vain glory as an occasion for their evilness, and jumping through it inside as through a certain small gate, they succeed to kidnap the souls. So, the ones which want to live together with the multitude of the virtues, they owe to not wish neither glory, nor many encounters, nor many exits, or to defame somebody, even that one would be worthy of defamation, nor to speak many, even he would be able to tell everything good; because the much speaking, scattering away the mind beyond measure, not only stops it from the spiritual work, but it delivers it also to the devil of the laziness, which, weakening it beyond measure, it delivers it after to the devil of the sadness, and after that to the one of the anger. So it is ought that the mind be always occupying with the keeping of the holy commandments, and with the deeps remembrance of the Lord of the glory. "Because the one who keeps the commandment, he says, won`t know evil word", namely he won`t be deviated to evil thoughts and words.

97. When the heart receives with some fiery pain the arrows of the devils – than it seems to the attacked one that he is receiving the real arrows themselves -, the soul hates bitterly the passions, as one which is at the beginning of the cleaning. Because if would not be aggrieved by the shamelessness of the sin, he would not be able to rejoice abundantly by the goodness of the righteousness. The one who wants, therefore, to clean his heart, let him warming it up continuously with the remembrance of the Lord Jesus, not having but this thought and this thing, ceaselessly. So, the ones which want to reject their own rottenness, it s not appropriate to pray sometimes, and other time not, but always live with prayer in guarding the mind, even if they would be somewhere outside of the house of prayer. Because as the one who wants to purify the gold, if he let to cease for no matter how short time the fire from the oven, he make the slag to set again on the gold cleaned, so also the one who sometimes remembers God, and sometimes not, he is losing through interruption what he reckon to gain through the prayer. It is proper to the loving of virtue man to keep always the clay of the heart into the fire of the remembrance of

God, for in this way, being the evil cleaned little by little under the heat of the good remembrance, to be the soul totally turned back at his natural brightness, to even more glory.

98. The dispassion doesn`t mean to not be warred by devils anymore, because then would have to get out, according to the Apostle, from the world[656], but, being warred by them, to stay undefeated. Because also the warriors dressed in iron are the target of the archers, and they hear the sound of the arrows, and they see the sent arrows, but they aren`t wounded by them, because of the power of the war equipment. Because being covered in iron they remain undefeated when they are warred. So also us, being covered with all the weapons of the holy light, and with the helmet of all the good deeds, let`s cut off the darkish gangs of the devils. Because the cleanness doesn`t come only from not doing evil deeds anymore, but also from quenching totally the evilness through fulfilling carefully the good deeds.

99. When the man of God will defeat almost all the passions, there still remain to war him two devils. One of these troubles the soul by bringing it from the much love of God to an inappropriate zeal, than this one doesn`t want anybody else to be pleasant to God beside himself. And the other one upsets the body, stirring it up through a certain heat towards the lust of the copulation. This happens to the body because such a pleasure it is proper to the nature, with the goal of procreation, and that`s why it is easy to be defeated. But also due to the permission (forsaking) from the part of God. Because when God sees any striving man flourishing rich into the world of the virtues, He lets him be defiled by this devil, to be him reckoning himself more worthless that every living man. The bothering from this type of passion either fallows to be a accomplisher of worthiness, or even preceded to them sometimes, that either in a way, or in another one, to give to the soul the opinion that it is worthless, no matter how great would be its deeds. With the first devil we will fight using

[656] I Corinthians: 5, 10: "Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world."; ROB: "But I haven`t tell, of course, about the fornicators of this world, or about covetous ones, or about the kidnappers, or about the idolaters, because, otherwise, you would need to go out of the world."

much humbleness and love, and with the second one, through restraint, lack of anger and deep thinking at death. By feeling ceaselessly in this way the work of the Holy Ghost, we will be elevated above these passions, into the Lord.

100. As many as we will make ourselves partakers to the holy knowledge, we will take doubtlessly part also of scattering without will. "I have marked, say the much tried Job, also what I`ve wronged without will". And He did like this righteously. Because, if wouldn`t somebody cease to always remember God, and if he wouldn't sometimes forget His holy commandments, he would not fall into the mistake willingly and without will. Therefore we must bring straightway confession to the Master also about the mistakes without will, namely to fulfill abundantly the usual canon (because there is no man which not be doing human mistakes), until our conscience will be entrusted through the tears of the love about the forgiveness of these ones. "Because, he says, we will confess our sins, to forgive our sins, and to clean our injustice"[657]. We must take heed at the feeling with which we are making our confession, lest our conscience to lie itself, thinking that it has confessed enough to God. Because the judgment of God it is a lot better than our conscience, even would somebody be fully entrusted that he not know unclean into himself. The wisest Paul teaches us saying: "But I do not judge either myself. Because I even don`t know anything into myself, but I do not justify myself into this. And the One Who judges me is the Lord"[658]. Therefore if we won`t confess ourselves properly, for the mistakes done without will, we will find into us in the time of our exit a certain unclear fear. We which love God, we must also be praying, to be then outside any fear. Because the one who will be then in fear he won`t pass freely over the chieftains of the hell. Because it has, as this one has, into the fear of the soul, a witness of his sin. But the soul which rejoices itself in the time of the untying, it is

[657] I John: 1, 9: KJB: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."; ROB: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us of all unrighteousness."

[658] Ephesians: 6, 13: KJB: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."; ROB: "Therefore, take you all the weapons of God, to be able to stand against into the evil day, and, overcoming to all, to remain standing."

elevated then with the angles of the peace above the darkened armies. Because the spiritual love it seems to wing him up, being given the fact that he has fulfilled the law without shortcomings.[659] That`s why the ones who exit the life with such a daring, they will be kidnapped until in the presence of the Lord, with all the Saints. And the ones who fear even only a little in the moment of the death, they will be left into the crowd of the other people, as ones who are under judgment; because they are necessary to be tried through the fire of the judgment[660], and in this way being they receiving the part that it is lawful to them according to their deeds, from Our Good God and Emperor Jesus Christ. Because He is the God of the righteousness, and His it is the richness of the goodness of the Kingdom, of which He will make part to us which love Him, for even and ever. Amen.

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The explanation of the Saint Maxim at the word of the head 100, which says: "Because they must be tried through the fire of the judgment", about the meaning of it some people have asked:

The ones who have gained the perfect love towards God, and they have risen the wings of the soul through virtues, they are kidnapped into clouds and at the judgment they do not come, as the Apostle says. And the ones which haven`t totally reached the perfection, but they have sins and feats together, they come to the place of the judgment and there, being somehow burnt through the research of the good and bad deeds[661], if the scales will be tilted down by the good deeds, they will be delivered from labors[662].

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[659] Romans: 13, 10: KJB: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."; ROB: "The love doesn`t hurt the neighbor; the love it is so the fulfillment of the Law."

[660] From this explanation of the place from I Corinthians: 3, 13, it is seen that the fire about which Saint Paul speaks it is the last judgment, which will definitively try the sincerity of the good deeds, and it will be show as they are the apparently good ones, to not be the Pharisees praising themselves with them.

[661] This is a new proof that the "fire" from I Corinthians: 3, 13 it is the "judgment" or the "research" of the good deeds, and it is not any fire, which cleans the one who haven`t cleaned himself from here.

[662] Answer to the question 10 from "Questiones et Dubia", G. P. 90, 792.

Isaiah the Hermit

The Life and the Work

The author of the 27 heads about the "Guarding of the mind", he is not that Isaiah which lived around the year 370, and which are speaking about Rufinus and Palladius[663], as also admits the bibliographic note from the Greek Philokalia, but a monk with the same name from the Scete wilderness of Egypt, and after from the wilderness from nigh to the Gaza of Palestine, who resisted against the synod from Chalcedon, signing the "Enoticon" to the emperor Zeno, at 482, and died at 488. This thing was proved by Krüger[664], on the basis of the short biography dedicated to him by the younger Zacharias the Rhetor, which was published at 1870[665]. From him have remained 29 "speeches" (Orationes Isaiae Abatae), which were not know until lately, but only into a Latin translation from 1574, of P. Fr. Zinus (published at Migne G. P. 40, columns 1109 – 1206), after an unidentified Greek manuscript. Only at 1911 was published an original Greek text of them, at Jerusalem, by the monk Augustine *(τού οσίου Πατρός ήμων Ησαίου ρήτοραζ)*, pages XXV+251. But we do not have this text at hand[666]. These speeches addressed to some young monks treat about the main virtues of the ascetic life, and they have a warmth and a density, which show that they spring out from experience. They do not have inside any Christological error, and that`s why they were very much read. From these speeches there were preserved more excerpts. So are the 19

[663] Ruf. Hist. monachorum, Migne P. L. 21, 428; Pallad. Hist. Laus. 14, Ed. Butler: 2, 37.
[664] Krüger in Ahrens und Krüger, Die sog. Kirchengeschichte des Zaharias Retor, Leipzig 1899, 385 and the followings, as also in Byzant. Zeitsch. 8 (1899), 303.
[665] This „Life" of Isaiah the young, due to the Monophysite Zacharias the Rhetor, it is published in: Brooks, Corpus script Christ, East, Scriptores Syri, series 3, t. 25, Paris, 1907, 1-16 in the Syrian text, and 1-10 in the Latin text. Isaiah from the "Apophtegmata Patrium" (Paterikon), Migne Gr. 65, 179-184, it is the same Isaiah, or even younger.
[666] We have this information from O. Bardenhewer, Geschicte der altkirchlichen Literatur, IV Band, Edition 1-2, Fr. i. Br. 1924, pages 95-98, and Viller-Rahner, cited work, 109-110. The last one affirms that Isaiah dies a Monophysite, but G. Florovaki (Vizantijchie Otți V-VIII, Paris, 1933, page 177), sustains that Isaiah wasn`t a proper Monophysite, even he did sign the "Enoticon" toward the emperor Zeno, because there is nothing Monophysite into his writing.

heads published in Migne (G. P. 40, 1205 – 1212)[667]. Gallandi had identified all the text of these heads, in the 29 speeches, and he showed at footnotes from which speech it has been extracted each of them[668]. The 27 heads "About Guarding the Mind", comprised into Philokalia, they also form such an excerpt, which only gives us an approximate idea about the beauty of the ascetical - mystical thinking of Isaiah. From them I`ve identifies some of them into the 19 heads "About Ascesis and Hesychia" from Migne (G. P. 40, 1205 – 1212), which have been identified at their turn by Gallandi into the text of the 29 speeches. And, some other heads I`ve only identified then into the 29 speeches. In total I`ve managed to identify 15 heads out of 27. But I believe that it is possible to find also the other 12 in the text of these speeches[669].

[667] *Αρχηγοί του ασκητισμού και της σιωπής* (Heads about ascesis an hesychia, E.l.t`s.n..)

[668] An extract of sentences from these speeches, in Latin language, after a Greek text, which it seems not be preserved, it is comprised into the big collection of monastic rules of the Western monk Benedict de Aniane (dies in 821), and wears the title: Praecepta seu consilia abbatis Isaiae posita tironibus in monachatu".

[669] I am giving beneath a summary which it is showing each of the 15 heads that were been identified into the Philokalia (P), with its parallel from the 29 speeches (Or.), and with the one from the 19 excerpts (E):

P 1	Or. II Head. 2 (G.P. 40, 1108	
P 2		E 12 (G.P. 40, 1209)
P 3	Or. IV Head 8 (G.P. 40, 1117)	
P 4	Or. IV Head 12 (G.P. 40, 1120)	
P 5	Or. IV Head 12 continuation (G.P. 40, 1121)	
P 6	Or. XVI Head 4 (G.P. 40, 1164)	
P 10	Or. XIII Head 3 (G.P. 40, 1139)	
P 11	Or. XVII Head 9 (G.P. 40, 1151)	E 10 (G.P. 40, 1208)
P 12	Or. XVII Head 9 (G.P. 40, 1151)	E 13 (G.P. 40, 1209)
P 15	Or. XXVI Head 2 (G.P. 40, 1192)	E 19 (G.P. 40, 1212)
P 16	Or. XXVI Head 2 (G.P. 40, 1193)	
P 20 - 21	Or. XXV Heads 14 – 15 (G.P. 40, 1183)	E 16 (G.P. 40, 1212)
P 22	Or. XXV Head 15 (G.P. 40, 1184)	E 17 (G.P. 40, 1212)
P 23 second part		E 18 (G.P. 40, 1212)
P 26		E 11 (G.P. 40, 1212)

ISAIAH THE ASCETIC

About the Mind Guarding

In 27 Chapters

1. It is in the nature of the mind the anger against the passions. Because, if doesn`t get anger the man against everything that the enemy is sowing into him, he will not see cleaning into himself. When Job found out this thing he cursed his enemies, saying: "You, dishonest and defamed ones, I`ve not reckoned you worthy even for the dogs of my flocks"[670]. And the one who wants to reach at the natural wrath he cuts all his wills, until he strengthens into himself that will of the mind according to the nature.

2. When, by resisting against it you will see the army of the enemy fleeing away weakened, to not be your heart rejoicing. Because the evilness of the spirits it is behind them. They prepare a war even worst then the first one, and they gather forces behind the city, commanding them to not move from there. If you will resist against them furthermore, fighting with them, they will flee away from your face into weakness. But if you will elevate yourself into your heart, on the motif that you`ve banished them, and you will leave the city, will be raising against you ones from behind you, and other from the front of you, and the poor soul will find itself surrounded by them without escape. The city it is the prayer; the fight it is the resistance through Jesus Christ; and the basis from where we start our fight it is the anger.

3. Let`s stay then, my beloved ones, into the fear of God, guarding and watching the work of the virtues. Let`s us not be giving cause of offence to our conscience, but be us taking heed at ourselves into the fear of God, until it will be

[670] Job: 30, 1-2: KJB: "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. // Yea, whereto might the strength of their hands profit me, in whom old age was perished?"; ROB: "And now I`ve reached to be mockery for the younger ones than me and of which parents I have been pricing them too little to put them beside the dogs of my herds. // What would I have done with the power of their arms, once the whole their strength had perished?"

liberated together with us, to be made between she and us a full union. She will be then our guardian, showing us everything that we must be guarding against it. But if instead would be not listening to it, it will be departing itself from us, and will leave us, and we will fall into the hands of our enemies, which won`t have any mercy on us. For look how taught us Our Master saying: "Reconcile you with your accusatory, while you are still on the way with him"[671]... and the followings. The accusatory it is the conscience, because resists against the man who wants to do the will of his body, and if this one doesn`t want to listen to it, it will give him on the hands of his enemies.

4. When God sees that the mind is totally obeyed to Him, from its entire power, and does not have anymore any other help but Him, He strengthens it saying: "Do not fear my son Jacob, the too small in number Israel". And again: "Do not fear, that I`ve redeemed you; I`ve name you with My name, and Mine you are. And if you would be passing through water, with you will be I, and the torrent won`t swallow you. And if you will be passing through fire, you`ll not be burnt, and the flame won`t be consuming you. Because I am the Lord your God, the Saint of Israel, the One Who saves you"[672].

5. If the mind will hear this encouragement, it will dare against the enemy, saying: "Who wants to wage war with me? Let him come in front. Who`s my enemy? Let him come nigh to me. Behold, the Lord is my help, who will oppress me? All of

[671] Matthews: 5, 25: KJB: "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."; ROB: "Reconcile you with your accusatory quickly, until you are with him on the way, lest not the accusatory to be giving you to the judge, and the judge to the servant, and to be you thrown into the jail."

[672] Isaiah: 43, 1-3: KJB: "BUT now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. // When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. // For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee."; ROB: "And now so says the Lord, your Builder, Jacob, and you Creator, Israel: "Do not fear, because I`ve redeemed you and I`ve called your name, you are Mine! // If you will pass through waters, I`m with you and into waves you`ll not be drowned. If you`ll pass through fire, you`ll not be burnt and the flames won`t consume you. // For I`m the Lord you God, the Saint of Israel, the Savior. I am giving Egypt as a ransom price for you, Ethiopia and Saba instead of you."

you, as a cloth you`ll get worn, and you`ll got eaten by moths"[673].

6. If your heart hates the sin by its nature, will come over and will depart from all the ones who give birth to the sin. Put the labors in front of you and you`ll know that your help will remain with you. And be you make God sad into nothing, but crying in front of Him, say this: "Yours it is the mercy, to deliver me, God; because without your help, it is impossible for me to escape from the hand of my enemies." Be taking heed also to your heart, and He will defend you against all evil.

7. Indebted is also the monk to close all the doors of his soul, namely all the senses, to not make any more mistakes through them. Because if the mind will see itself as not being mastered by anything, it`ll prepare itself for immortality, bringing its senses together and making them a single body.

8. When the mind will be liberated from all the hope from the seen world, know you that this it is the sign that into yourself all the sin died.

9. When the mind will be liberated, will be removed everything that it is in the middle between it and God.

10. When the mind will be delivered by all its enemies, and will be appeased, it`ll be into a new age, thinking at the new and imperishable ones. "So where it is the corpse there will gather up the vultures"[674].

11. The devils shroud and cover themselves for a while into their scheme, for will be the man letting loose his heart, reckoning that he was delivered by fight. And if this happens, they suddenly jump upon the poor soul and kidnap it as on a sparrow. And if they are stronger than the poor soul, they roll

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[673] Isaiah: 50, 8-9: KJB: "He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. // Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up."; ROB :"My defender is nigh. Who`s judging with me? Let`s measure ourselves together! Who`s my enemy? Be him coming nigh! // Behold, the Lord God Is my help; who will condemn me? Behold, as an old cloth all of them will perish and the moth will eat them!"

[674] Matthew: 24, 28; Luke: 17, 37: KJB: "For wheresoever the carcase is, there will the eagles be gathered together." // "And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."; ROB: "For where the carcass will be, there the vultures will gather up." // "And answering the disciples said to Him: Where, Lord? And He said: Where the carcass will be, the also the vultures will gather up."

it down into heavier sins than before, for which he has been praying to be himself forgiven of. Let`s stay with the fear of God and guard our heart, perfecting our work. Because by guarding the virtues we are impeding the evilness of the enemies.

12. Jesus Christ, our Teacher, knowing their enemy merciless, and having mercy on the mankind, he has commanded us to strictly guard our heart, saying: "Be ready at any time, because you don`t know when the thief comes, so lest coming to find you sleeping"[675]; and again: "Watch to not become your heart heavy into fornication, drunkenness and wordly worries, and to come over you unnoticed that hour"[676]. So, take heed at your heart, being attentive to your senses. And if the remembrance of God will become your comrade, you will catch the thieves which are stealing it. Because the one who become accustomed to discern the thoughts, he recognize the ones which want to enter and to defile him, because these ones troubles the mind in order to become proud and lazy. But the ones who know their evilness, they remain untroubled.

13. If the man won`t be hating all the work of this world, he won`t be able to serve to God. So, what it is the serving of God? Only this: to not have anything stranger into our mind when we are praying to Him, neither pleasure when we are blessing Him, nor evilness when we are singing to Him, neither hatred when we are taking His part, nor bad zeal which to impede us to tarry in thinking at Him and remembering Him. Because all these darkened things become a wall which encloses the unhappy soul, so it cannot serve cleaned to God. Because these keep the soul into sky and into let him go welcoming God, and to secretly bless Him, and to receive Him into the chamber of his heart, and to be lightened by Him. Behold why the mind it is always darkened and cannot come

[675] Luke: 12, 39: KJB: "And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through."; ROB: "And this you to know, that if would know the master of the house in what hour the thief comes, he would watch and he wouldn`t let his house to be broken."

[676] Luke: 21, 34: KJB: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."; ROB: "Take heed at yourselves, not to be your hearts burdened by food and by drink and by the worries of this world, and this day to come over you unnoticed."

close to God, it doesn`t take care to cut of these ones from itself, into knowledge.

14. When the mind will deliver the feelings of the soul by the wills of the body, and will bring them to dispassion, and will detach the soul from the body, then, if God will see the shameless passions rushing in upon the soul, to attract its feelings into sin, and the mind will be secretly calling God ceaselessly, He will send to it His help, and He will banish all of them together.

15. I am praying to you: while you are still into the body do not let your mind loosed. Because, as the plowman, he cannot base himself on a certain fruit that will his field be growing it up, before he gathers it into his barns. In the same way the man cannot set his heart free "until he has breath into his nostrils"[677]. And as the man does not know what passion will come in front of him, until the last breath, as so he cannot untie his heart until he is still breathing; but he must always be crying toward God, for His help and mercy.

16. The one who does not find help in time of war, he cannot hope for peace.

17. Only when somebody will detach himself from the ones from the left side (from the evil ones), he will know in detail all his sins that he has done in front of God. Because does not see the man his sins, if he won`t detach from them with bitterness. But the ones who have reached at this measure they haven`t found the crying and the prayer and the shame in front to God, by remembering their ugly comradeship with the passions So, let`s fight, brothers, according to our power, and God will be working together with us, according to the multitude of His mercy. Even we haven`t guarded our heart as our Father did, let`s strive ourselves according to our power to guard our body without sin, as God asks, and to believe that, considering the time of famine that we are living it, the same mercy will He do with us as with His Saints.

18. The one who has yielded his entire heart to searching for God into awe and according to the truth, he cannot have the opinion that he has reached to be much

[677] Job: 27, 3: KJB: "All the while my breath is in me, and the spirit of God is in my nostrils;"; ROB: "While my ghost will be whole into me and the breath of God into my chest."

pleasant in front of God. Because while his conscience rebukes him for some of the against the nature works, he is still not totally free. While there is somebody who rebukes him, there is also somebody who blames him; and while hangs upon him the blaming, there is not present the freedom. If though, taking heed at yourself into the time of the prayer, you are seeing that nothing blames you of sin, you know that you are free and you have entered into His holy rest according to His will. If you are seeing that the good crop has strengthen itself than the tares of the enemy cannot chock it anymore, and that not from their will and cunningness the enemies have departed from you, ceasing to war your sense; and if the cloud it is shadowing the tent, and the sun does not burn you in the day, neither the moon in the night; if there is inside you finished all the preparation of the tent, to be you standing and guarding it according to the will of God, be you knowing that you are victorious with the will of God. And then He also makes shadow upon the tent, because it is His. Until the war is still going on, though, the man lives into fear and trembling, thinking that he could win or he could be defeated tomorrow. Because the fight narrows the heart. But the righteousness it is not trouble by war. The one who has reached at dispassion he has received his reward, and he worries not anymore of the division of the three ones, because peace has been made between them through God. And the three ones are: the soul, the body and the ghost. So, when the tree ones are made one through the work of the Holy Ghost they cannot be separated anymore. Therefore, do not reckon yourself that you are dead to the sins, while you are still bothered by your enemies, either into the time of watchfulness, or in the time of sleep. Because, while the unhappy man is on the arena of the fight, he cannot be sure.

19. While the mind it is strengthened and it is prepared to follow to love, which quenches all the passion of the body and does not let something from the contrary ones to master over the heart anymore, it resists to all the ones that are against nature, until it will separate them from the natural ones.

20. Concentrate yourself, brother, in each day, to know your heart, and to see what passion are into it, before

God; and reject them from your heart, to not the bad condemnation be coming upon you.

21. Be therefore taking heed at your heart, and pay attention to your enemies, because they are cunning into their wickedness. Entrust your heart by this word: cannot do the good ones the man who does the evil ones. That`s why the Savior taught us to keep vigil, saying: "Strait it is the gate and narrow the way which leads to life, and few are the ones who find it"[678].

22. So, be you taking heed at yourself, lest something from the ones of the perdition to detach you from the God of the love. "Master your heart and do not be careless, saying: "How will I be guarding it, being a sinful man?" Because when the man will leave his sins and will turn to God, his repentance will reborn him and will make him totally new.

23. The godlike Scripture the Old One and the New one speak everywhere about guarding the mind. First, the singer David he shouts: "Sons of men, how long will you be heavy at heart?"; and again: "Their heart it is empty." And about the ones who think the vain things, he says: "He had said into his heart: I will not be shaken"; and again: "He had said into hi heart: God has forgotten". And many as these ones. The monk is indebted to understand the goal of the Scripture, toward whom he speaks and when he speaks, and to keep the way of the striving. To be attentive to the attacks (baits) of the enemy. And as a helmsman to be him cutting the waves with the help of God. To not turn himself back, but to be taking heed only to himself, and to be him speaking in quietness with God, with unshaken thought and with a not spying mind.

24. The circumstances ask from us prayer, as the waves, the storms and the tempests ask a helmsman. Because we are subjected to attacks *(προσβολαι)*[679] of the thoughts, both of the virtues and of the sins. And master over the passion it is

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[678] Matthews: 7, 13-14: KJB: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: // Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."; ROB: "Enter you the strait gate, because wide it is the gate and broad it is the way which lead to perdition and many are the ones who find it. // And strait it is the gate and narrow it is the way which lead to life, and few are the ones who find it."

[679] *(προσβολαι)* = attacks (E. l. t.`s n.

said to be the pious and loving of God thought. So it is ought to us crave for quietness, to discern and to divide with attention and with wisdom the virtues and the sins, and to find out which virtue must we cultivate it when are present the fathers and the brothers, and which one when we are alone. We must know which is the first virtue, and then the second one, and then the third one; and which passion it is bodily and which one it is spiritual; and from which virtue kidnaps the pride our mind, and from which emerges the vain glory, through which comes closer the anger, and from which emerges the covetousness. Because we are indebted to clean our thoughts as also any exaltation which would grow up against the knowledge of God.

25. The first virtue it is the carelessness, namely the death toward any man and anything. From this one it is born the longing after God. And this one gives birth to that anger which it is according to the nature, which resists against any attack tried by the enemy. Then finds out dwelling into the man the fear of God, and through fear it is shown the love.

26. We must banish from our heart the bait *(προσβολή)* of the thought, through pious resistance in the time of the prayer, to not be us speaking about God with our lips, and with the heart thinking at the inappropriate ones. Because God does not receive troubled and despising prayer, from the one who occupies himself with the quietness. The Scripture urges us to guard the senses of the soul. But the will of the monk will obey to the law of God, and according to His law will the mind lead the ones that are obeyed to itself (I understand here all the movements of the soul, but especially the anger and the lust, because these ones are obeyed to the power of the reason), we have committed the virtue and have fulfilled the righteousness, directing the lust toward God and His wills, and the anger against the devil and the sin. Toward what work do we aspire therefore? Toward the hidden meditation.

27. If any evil thought will be sown into your heart, sitting into your cell, watch and resists against the sin, lest be you defeated by it. Strive yourself to remember God, thinking that He takes care of you and the ones that you are speaking into your heart, are discovered in front of Him. be you therefore saying to your soul: “If you fear yourselves, that the sinner ones, who are like you, to not see your sins, how much

more must you fear God, which takes heed at everything? And from this council with yourself comes into your soul the fear of God. And if you will remain into it, you will be unshaken by passion, as it is written: “The ones who hope toward God they are like the mount Zion, won`t be ever shaken the one who dwells into Jerusalem.” And at everything that you do, be you always having God in front of you, and thinking that He sees any thought of yours, and you will never commit sin. His to be the glory forever. Amen.

THE BIOGRAPHY OF PRIEST PROFESSOR PhD. ACADEMICIAN DUMITRU STĂNILOAE[680]

The greatest Orthodox Romanian theologian from all of times, the priest professor PhD academician Dumitru Staniloae is born in 16th of November 1903 at Vladeni, Brasov County, and deceased in 5th October 1993. He followed the studies at "Andrei Saguna" high school from Brasov (1914-1922) and the higher education at the Faculty of Letters from Bucharest (one year) and at the Faculty of Theology in Chernivtsi (1923-1927), where he has obtained the PhD in 1927. He was sent by the Archbishop Nicolae Bălan at specialization studies of dogmatic and of history of the Church, at the Faculties of Theology from Athens (1927-1928), Munich and Berlin (1928 – 1929), doing also travels for documentation and studies at Paris and Belgrade. Returned from studies he was appointed substitute teacher (1929), provisional teacher (1932) and after that, definitive holder (1935) of the department of Dogmatic at the "Andreiana" Theological Academy from Sibiu[681], where he has functioned until 1946 (he has taught also Apologetics 1929 – 1932 and 1936 – 1937, the Pastoral in 1932 – 1936 and the Greek Language 1929 – 1934). After the election of the rector Nicolae Colan like bishop of Cluj[682], priest professor Dumitru Staniloae was appointed rector of 1 This biography it is taken in its entirety from "Romanian Theologians Dictionary", from: the Academy (1936 – 1946). Ordained deacon in 1931, priest in 1932, stavrophore dean in 1940; he was member in the diocesan Assembly of the Sibiu Archdiocese and archdiocesan adviser, editor of the "Romanian Telegraph" newspaper

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680 The information for this biography it has been taken from Internet:
http://biserica.org/Who`sWho/DTR/S/DumitruStaniloae.html

681 A City which is the capital of the county with the same name: Sibiu, which is situated in the middle of Romania, and is an ancient academic centre, laic and theological.

682 A Romanian county situated in the Middle - West of Romania.

(January 1934 – may 1945). He will be transferred through appointment to the Faculty of Theology from Bucharest at the department of Ascetic and Mystical (January 1947 – 1948); in the year 1948 when the faculty has became Theological Institute of university degree, Dumitru Staniloae was assigned titular professor of Dogmatic and Symbolic Theology, with an interruption in the period of 1957 – 1963 while he has suffered a detention in the communist prisons; the professor Dumitru Staniloae comes back at the university in the period of 1965-1973; after his retirement he has activated like consultant professor for doctoral courses. Over six decades priest professor Dumitru Staniloae has developed a multilateral scientific activity, especially in the domain of the Dogmatic, being considered one of the most important Christian theologian and thinker of the world. He has published books, studies, and translations. He has taken part from the delegations of the Romanian Orthodox Church which have visited other Churches: Germany (1970), Greece (1971), Coptic Church from Egypt (1971), Vatican (1971); he was delegated to the second Congress of the Professors of Orthodox Theology from Athena (1976); he has participated to numerous consultations and theological conferences organized by different Commissions of the Ecumenical Council of the Churches from many countries; he has held conferences like invitee, at the faculties of theology from Athena, Thessalonica, Paris, Strasbourg, Bonn, Heidelberg, Tubingen, Freiburg, Geneva, Oxford, at the Ecumenical Institute from Bossey in U.S.A., and so on; Dumitru Staniloae has taken part from the Romanian Orthodox Commission for the theological dialogue with Jesus Christ or the Restoration of the Man the Evangelical Church from Germany, participating to numerous meetings in both countries. His rich theological activity put in the service of the Christian Church and its unity, was appreciated through many distinctions: “Doctor Honoris Causa” of the faculty of Theology from Thessalonica (1976), of the “Saint Serge” Institute from Paris (1981), of the Faculty of Theology from Belgrade (1982) and of the University from Bucharest in (1992), the prize “Dr. Leopold Lucas” of the Evangelic University of Tubingen, the “Saint Augustine of Canterbury Cross” from the part of Primacy of England (1981) and so on. Priest professor PhD Dumitru Staniloae was

correspondent member (1990), and then titular member of the Romanian Academy (1992).

INDEX OF WORKS OF PRIEST PROFESSOR PHD ACADEMICIAN DUMITRU STĂNILOAE

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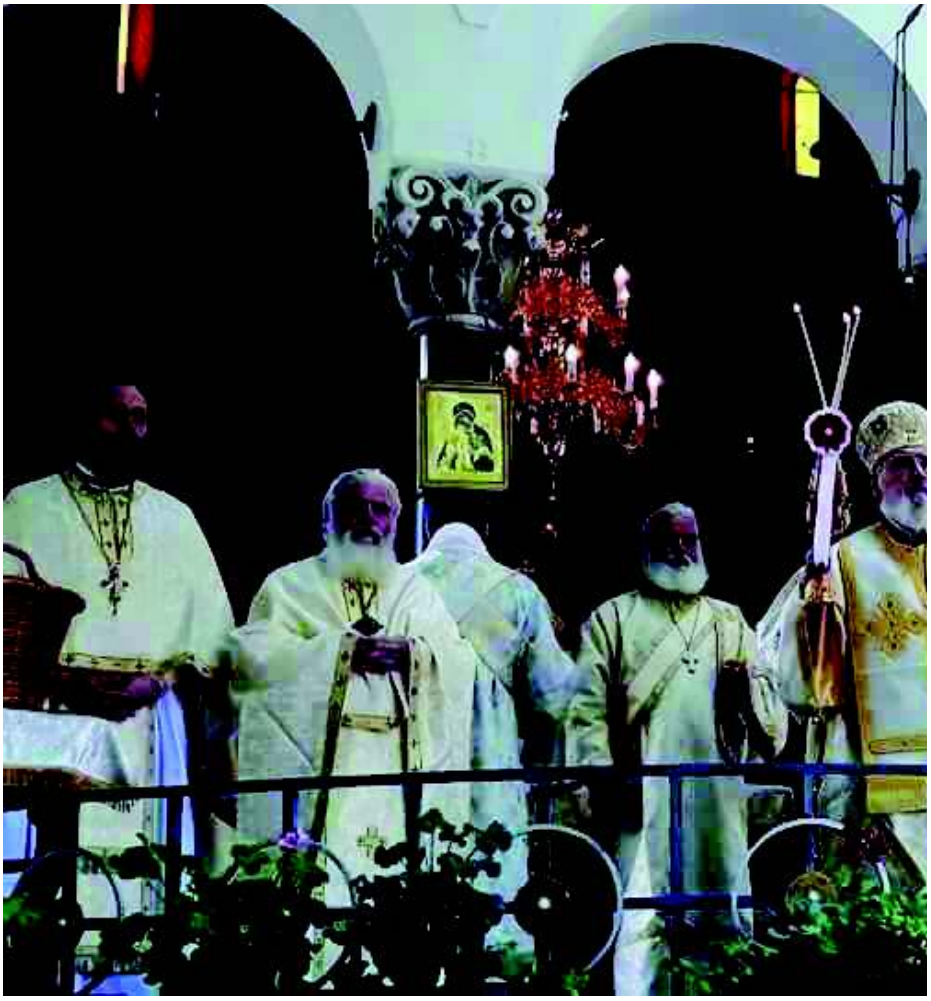
DUMITRU STĂNILOAE



THE ROMANIAN PHILOKALIA

- VOLUME II -

„Into this connection of each step of the human destiny to the world, it is manifested the wide, cosmic character of the vision of Saint Maxim. The lifting up of the man to God, it must cross through the phase of a turning back at the state of nature. The feeling must become a pure sensitive perception, and the reason must regain its objective firmness. From the entire system of Saint Maxim it is detached a great confidence into nature and into the human reason. Everything it is made by God according to a reason and all are understood and committed normally, according to a reason. Only the passion it is irrational, because it hasn`t been created by God. The divine commandments have their reasons; the sin comes always from a detachment of the will from the reason of the nature, and the virtue from the reestablishment of the agreement between the will and the reason of the nature. “Because there isn`t anything irrational into the reason of the nature”. But immediately after the will decides to work according to the reason of the nature, it is not alone anymore, but is has the grace of God helping it. That`s why a pure state of the nature, separated from the godlike Grace, there doesn`t exist into the Orthodox conception. “And if there doesn`t exist anything irrational into the reason of the nature, rightly, immediately the will moves according to the reason of the nature, receives the work of God to help”. It is natural to be like that, once the reasons of the nature are of divine origin, and the things are carried on in their natural movement by the providential energies of God.”

Priest Professor PhD Academician
DUMITRU STĂNILOAE

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PHILOKALIA

OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

VOLUME II

MAXIMOSOS THE CONFESSOR. Ascetic Word. Heads about Love. Gnostic Heads. Questions, Bewilderments and Answers. Explanation at the Lord`s Prayer.

TRANSLATION[1], INTRODUCTION AND FOOTNOTES BY

DUMITRU STĂNILOAE

[1] Translated in English language, by the will of god, by the most worthless from men: Marius Golea. This translation has been finished at 21 November 2015, at the celebration of the **Entering into the Church of the Mother of the Lord**.

Preface at the First Edition from 1947

With the will and help of the Merciful and Almighty God, we can now to give at the light of the printer the second volume of the Philokalia, comprising few of the writings of Saint Maximos de Confessor. The fulfillment of this deed in under the hardships of the time being, it is due to the love which was awakened into our people towards this book. It is a love which affects even the brave printing workers of the Archdiocesan Printing House from Sibiu, which, with a great enthusiasm, doubling their powers of work and working even overtime, they have managed to edit this volume in the record time of less than a month.

I am especially indebted to thank:

His Eminence Metropolitan of Transylvania PhD Nicolae Bălan, who accepted the printing of this volume into the Archdiocesan Printing House, and with the wide understanding that he shows to any cultural act, he has promised the subscription for at least 300 copies of this volume for the parishioner libraries.

His Grace Bishop of Oradea PhD Nicolae Popovici, who, with the enthusiasm and the readiness which characterize him, he effectively helped at the printing of this volume with the sum of money that he has sent it to us for 200 copies from the first volume in the second edition, with which I could pay for a part of the needed paper, and with the considerable advance that he has put it at my disposal for the amount of 250 copies from the present volume, with which money I have partially paid for the expenses of the printing.

Through the assurance that he has given it to me, namely that he will go with this number of copies to the end of the printing of the entire work, His Holiness will be a main adviser and a supporter of the printing of all the volumes.

The decisive help for printing this volume was given though, again, by my good student, the hieromonk Arsenie[2] from Brâncoveanu Monastery. Due to massive subscription that his worthiness has provided, I was able to deal with the hardships that arose as mountains in front of printing of this volume. His worthiness can be rightly called as a leading

[2] It is about hieromnk Arsenie Boca.

founder of the Romanian Philokalia. After the impulse that he has been giving me ceaselessly to translate this capital work, now he is sustaining with untiring power the work of its printing. If God will help the entire work to appear in Romanian language, this act will remain related in a certain measure by the name of His Worthiness, and to the religious movement that he awakened it around Upper Sâmbăta Monastery, on the most authentic bases of the Orthodox Tradition, and with the cleanest spiritual means, of the spiritual perseverance and of the love of souls.

Being happy that I could unveil this second volume, I pray to the Good God, to help me starting straightway, even this summer, the work at the third one, which will comprise the great writing of the Saint Maximos the Confessor, entitled: "Answers toward Thalassius". The necessary paper it is partially provided, being obtained from the factory before the recent price increases, through the zeal of His Worthiness Father Ioan Cărpinişan from Petreşti – Alba, who in addition has put at my disposal even a free share.

In front of the mighty work that it is realized through the printing of this book in so hard times, I have truly felt what the Apostle said: "When I weaken, then I am strong" (II Corinthians, 12, 10). The power of God is truly shown into helplessness. Therefore, blessed and praised be the Lord in everything.

Be all the ones who will read this book glorifying Him.

Bucharest, Lord`s Ascension, 1947.

Priest Dumitru Stăniloae.

The Preface of the Translator[3]
For the First Four Volumes

Because the first four volumes from Philokalia were printed at Sibiu, between 1947-1948, in a limited number of copies, and that`s why they were soon exhausted, I have consented with the "Harisma" Publishing House, to print them in a second edition. The writings comprised into the Philokalia collection, which has reached at the 12th volume, they were much desired because they describe a progressive way of the spiritual life, with the most concrete recommendations. This way of the man`s cleansing by the passions which keep him locked into the egotism of the perishable satisfactions and closed to the horizon of the always richer and eternal spiritual life. And it is not a way that has been invented by the man, but it is the way show by Jesus Christ, and on which way can advance the one who believed into Him. Christ Himself is the personification of this "way", or, better said, He Himself is the Way, and advancing on this way, it is the same with advancing in Him toward the target of consummation, at which He has elevated the assumed humanity, through the overcoming with patience of our weaknesses and of our passions, willingly received by Him, and of suffering with love of the enemies, to the crucifixion, having as result the defeating of the death and the eternity as a happy life of Him, and of the ones which will stuck with Him through the faith.

The program of the life described into Philokalia, it is a Christological program. it is the living of Christ from the power of Christ, which the ones with spiritual life, they have it inside them, through always denser prayer. It is the way toward the greatest human nobleness; it is the only way which promotes the unification of the men between themselves into Christ, being opposite to the dissensions which bring so much human sufferance.

The separation of the masterpiece of Christ from His work as a man - united with the collaboration of the man – has started to be done latter by the Scholastics, through the too much strict division into the Dogmatic and Moral Theology. It was said that the Dogmatic have to present what is God in

[3] Priest professor PhD Academician Dumitru Stăniloae translated the texts of the Romanian Philokalia from the original texts from Greek language.

Himself, and what He has done for the humanity, and the Moral what the man has to do. It was overlooked the fact that what the man does, he doesn`t do it alone, but he does it strengthened by Christ and HIs Holy Ghost. That`s why in the western theological sense there isn`t any writings to describe as Philokalia does, the path of the man into Christ, or of Christ into the man. In Catholicism there it is not known about an uncreated energy of Christ working into man and strengthening the work of the man, to make him advancing ever more into Christ. About such a life into Christ it is not spoken even into the Reform, not into the Neo Protestant groups. According to the Catholicism, Christ saved us by giving satisfaction to God, for the offence that was brought to Him from the sins of the people, finishing His Savior Work with this, and withdrawing Himself into heaven, and leaving on earth a replacer to be sharing to the people the merits gained by Christ through the satisfaction brought by Him.

In the Reform there the things go even further by not thinking almost at all at the Mysteries, into which the Catholicism does not see anymore the work of Christ. And into the Neo Protestant groupings there it is denied even the Cross of Christ as a mean of salvation and of defeating of the death, and even it is refused to Jesus the name of Christ, contrary to the fact that He has taken it even Himself Matthew: 16: 16-17), name which shows Him as being the Son of God.

That`s why all these western forms of the Christianity, they are content to praise Jesus as somebody distant, who has brought or will bring to them forgiveness of sins, without seeing into Him the worker of the Salvation, and of the Sanctification into Him, lived (Him) into an ever greater unification through prayer, but also through the effort of the ones who lives spiritually into Christ, to liken themselves ever more to Him, through their knowledge to use His power to grow themselves up into union and likeness with Him.

Priest professor PhD Dumitru Stăniloae
The Holy Easter, 1992.

Saint Maximos the Confessor

The Life.

Saint Maximos the Confessor was born in 580 in Constantinople, from a noble family and he benefited of a distinguished education. Around the year 610 Heraclius the Emperor called him at his court, entrusting him with the job of the Prime Secretary. But after more three or four years, he left the position and entered into the Chrysopolis Monastery (today Scutari) from the opposite shore of Constantinople. Latter he traveled a lot. Around the beginning of the year 632 he was in Africa, friend with Sophrony the Monk, the future Patriarch of Jerusalem. This one started the battle against the Monothelite heresy which was making its appearance at the horizon.

The Patriarch Serge from Constantinople gave the advice to the emperor Heraclius, to try gaining the "Monophysites from the eastern border of the empire, to be able to use them as a help against the menace of the Persians. The reconcilement had to be done on the basis of a compromise which, letting on the second plan the problem of the two natures of Christ, obliged to admit a single work into Him. From among the Orthodox bishops was gained for this idea Cyrus from Phasis, who was at the year 360 exalted on the chair of the Patriarch of Alexandria. At 633 it is agreed the formal pact in this sense between the Orthodox and Monophysites.

But Sophrony had noticed first the peril of this compromise. He went in front of patriarch Cyrus and beseeched him on his knees, to renounce at the publication of this pact. Not succeeding, he went at the patriarch Sophrony of the Constantinople, from whom he obtained at least not to be spoken neither about a single work nor about two into Jesus Christ. According to this agreement, Sergius published at 634 a Synodial epistle. Immediately after this, Sophrony reached patriarch at Jerusalem. Sergius addressed himself to Pope Honorius, asking him to consent with his Synodial epistle, and with the concealment of the fact if there is a work or there are two works into Jesus Christ. The Pope agrees with Sergius, admitting that into Jesus Christ there is a single will (See Dr.

Heinrich Straubinger, Die Christologie des Maximosus Confessor, Bonn, 1906, p, 7).

Straightway Sophrony also publishes his Synodial epistle (634), into which he actually makes a clear distinction between the two works into Christ, without priori saying that they are two. In the following four years there reigned a relative tranquility. The unrests begin when the emperor Heraclius publishes the so called Echtesis, through which, commanding silence upon the question if there are one or two works into Christ, he orders that everybody to confess a single will into Him.

Into the fight with the followers of this imperial decree it engages with all his power also Maximos. And, because Sophrony dies just in the year when appears the «Echtesis», Maximos becomes the leader of this fight. Between 642 and 645, he develops in Africa an intense activity for strengthening the bishops against the heresy. «He is the soul of the movement which starts from Africa, for keeping the faith clean» says (Straubinger, *op. cit.*, p. 8).

In July 845 he is involved in Cartagena into a great dispute with Pyrrhus, the former Monothelite bishop of Constantinople, in front of numerous bishops. In the same time he takes part at more synods in Africa, convoked at his advice, for the condemnation of the Monothelitism. At the end of the year 646 he is in Rome, where he stays until 649, determining the Pope Martin to convoke the Synod from Lateran, through which the Monothelitism it is also condemned.

At 648 Emperor Constantine the Second (641-668), he had given a new decree through which he stopped under a heavy punishment, to be discussed anymore if Christ was in one or two works or wills (Typos). Maximos and Pope Martin were the first two victims of this decree. At 635 Maximos is arrested and brought at Constantinople, where, being condemned is exiled to Bizija in Thrace. A new hearing, in the same year, in Bizija has as a result his sending at Perberis. At 662 he was brought again with Athanasius the Roman apocrisiarius, and with another Athanasius, his disciple, at Constantinople at a hearing. Because they did not want to be silent upon the question if Jesus is in one or in two works and wills, it were cut to them, in front of the multitude, their tongues and their right hands, to be they unable to communicate the truth neither in speech, nor in writing. In this

way it was proved again that every piece from the dogmas of the Church it was imposed through the blood of them, who were ready to give up their lives, for the confession of it, being a matter of life, and not a simple theoretical speculation. The ones who were then sent into a third exile into the country of the country of the Lazis, on the eastern coast of the Black Sea, where Maximos remained a simple monk to the end of his life, he passed in the same year to the Lord, as a consequence of the torments that he endured, at the venerable age of 82 years old[4].

[4] For this short biographical not I have used V.Grumel, *Maximose de Chrysopolis ou Maximose le Confesseur*, in Dictionnaire de Théologie catholique, tom, X, Première partie, p.448-459; Te same, *Notes d'histoire et de chronologie sur la vie de Saint Maximose le Confesseur*, Echos d'Orient, 26 (1926) p.24-32; R.Devreese. *La vie de St. Maximose le Confesseur et ses recensions*, Anal Boll. 1923, p. 5-49; The same, *Le texte grec d l'Hypomnesticon de Theodore Spoudee,* Anal. Boll. 53 (1935), p. 49-80; Dr. Heinrich Straubinger, Die *Christologie des Maximosus Confessor*, Bonn, 1906; Hans Urs von Balthasar, *Kosmische Liturgie*, Fr. i. Br. (Herder) 1941; P. Peitz, *Martin I und Maximosus Confessor, Beiträge zur Geschichte des Monothelitenstreites* in den Jahren 645-648, în Historisches Jahrbuch 38 (1917) 213- 236, 429-458; V. Grumd, *Recherches sur l'histoire du monothelitisme*, în Echos d'Orient, 29 (1929), 31 and the followings; R. Devreese, *La fin inedite d'une lettre de Saint Maximose; un baptäme force des Juifs et des Samaritaines à Charlage* en 632, în Rev. de Sciences Religieuses 1937, 25-35. Especially through the works of Grumel şi Devreese it was exceeded the work of E Montmasson, *Chronologie de la vie de Saint Maximose le Confesseur*, Echos d'Orient 13 (1910) 145-154. We have also consulted: 0. Bardenhewer, *Geschichte der altkirdil Literatur*, Fr. i. Br., Herder, V Band p. 28-36.

The Writings of Saint Maximos the Confessor And their Order

The chronological order of the writings of Saint Maximos the Confessor were almost not at all an object of study for the researchers of his life, until Hans Urs von Balthasar, who has established with a certain approximation the dates at which were composed some of them, into his study entitled: "*Die «gnostischen Centurien» des Maximosus Confessor*" (Fr. i, Br., Herder, 1941, p. 149- 156).

1. One of the earliest writing of Saint Maximos it is "Ascetic Word"[5].

2. To this one it follows immediately after the "Four Hundred Heads about Love", both addressed to the same Elpida[6]. The first one it is a short and simple pleading for the ascetical needs, written as for beginners. The simple manner into which it is written doesn`t even let us to suspect the deep and systematizing thinking of the latter. And "Heads about Love" are, as Saint Maximos the Confessor confesses himself into the introduction, excerpts from the writings of the anterior fathers, personally stylized and ordered. That`s why P. Viller have wronged when he judged Saint Maximos only on the basis of some texts extracted from this "heads", declaring him as lacked of originality[7]. In fact, those writings betray a certain

[5] In Migne G. P. 90, 911-958, where it wears the Latin title *"Liber Asceticus"*. We have placed it the first into this volume.

[6] In Migne G. P. 90, 959-1073, with the title *Capita de Charitate* and in the Greek Philokalia, volume I (second edition, which I have at hand, at pages 201-232). It is the second from this volume. A German translation of the Liber Asceticus was given by Garbas, Breslau, 1925. I haven`t had this at hand. Also, though I have ordered it, I haven`t received it yet, neither the recent French translation: *Centuries sur la charitée*. Preface and translations by I. Pegon, 1945, in-12, 175 pg., Paris, Editions du Cerf.

[7] P. Viller, *Aux sources de la spiritualitée de S. Maximose* Revue d'Ascese et de Mystique (1930), 136-184, 239-268, 331-336. The same thing it is sustained by J. Hausherr in the article "Ignorance Infinie", from Orientalia Christiania, year 1936, page 357 and the followings, that Maximos is totally tributary to Evagrius reckoning as that one did (and also as Origen did), that the mind must not come out from itself to know God, as Dionysus the Aeropagite sustains, according to whom God it is above the mind and above the laws of understanding, being in the darkness of a supra-mental ecstasy, of a nescience, which it is outside of any knowledge. After Hausherr, at the basis of the writing of would stay on all the line the immanentism and the mental and rational naturalism of Evagrius. From Dionysus he hasn`t but verbal addings, unassimilated in the ground of his cogitation. But H. U. von

verbal dependence of Evagrius Pontius, but Saint Maximos the Confessor must not be judged according to them. More than that, even into these ones, beyond the verbal resemblance, there it is revealed the lines of a conception of a personal mark[8]. Also from this time, it dates, after Balthasar:

3. Quaestiones et Dubia[9], and

4. The Explanation of the Psalm 59[10], because neither into these ones isn`t observed any trace of the Christological disputes.

5. Balthasar considers that the "One Hundred Gnostic Heads", edited by Epiphanovici in "Materials at the Life and Works of Maximos the Confessor (Kiev 1917 133-36), after a manuscript from Moscow, even older than the mentioned writings, being maybe the first writing of Saint Maximos, because wouldn`t betray any influence from writings of the Aeropagite, which it is not anymore the case of any other writings of Saint Maximos. On the other hand, it wouldn`t betray a bigger influence than the others.

The up here writings they seem to be composed before 626, when he flees away from his monastery (maybe Chrysopolis), together with other monks, from before the invasion of the Persians.

6. Between 626 and 632 (while he is with Sophrony in Africa) must have been written the four epistles toward John, bishop of Cyzic[11], through which he prays him to gather together the monks scattered from his monastery, and also the former abbot George. Maximos is overseas from John.

7. It is possible that, with some time before these epistles, Maximos, in his trips, that he has been living for a while with John and they would have read and discussed together on Gregory of Nazianzus. After this common reading, Maximos left, and John prayed him from distance to explain to him the darkish places from Gregory the Nazianzus. In this way was born the second part from Ambigua (G. P. 91, 1061-1417), the more extended one than the first one (G. P. 91, 1032-1061,

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Balthasar highlighted in *"Kosmische Liturgie"* the original synthesis made by Maximos between Evagrius and the Aeropagite.

[8] So declares for instance, Hans Urs von Balthasar in *"Die gnostischen Centurien"*, page 1, footnote no. 3.

[9] G. P. 90, 785-856, It is the fourth one from this volume.

[10] G. P 90, 855-872.

[11] Epistles 28-31; G. P. 91, 620-625.

having an exclusive ascetical – mystical character, unlike the other one which debates the problem of the works of Jesus Christ. The older part should date from 630, at the beginning of the living of Maximos in Africa, before the outburst of the Monothelite dispute.

8. A part of this writing, the later one, it is addressed to the abbot Tomas, a friend of Thalassius. From the epistle number forty[12] it is seen that one prayed him to compose this part of the writing and the request was supported also by Thalassius, or even accompanied by a letter from Thalassius. This part of the writing occupies itself with the works from Jesus Christ. It is seen that it dates from around 634, after the outburst of the Monothelite dispute. But the fact that Maximos sustains that the work belongs in a necessary way to the nature, and even defines the nature, though he doesn`t speak aprioristically about two works into Christ, but he sees only the "twofold work" (dittin energeian 1056 D), it shows that was written during the armistice that took part between the years 634 – 638. He says here that "one could not simply speak about one work into Christ (1057 B), but the two works intertwine themselves and work unitarily (1052 B), in the sense o the Aeropagite` s term: theandric work (1057 A).

This is the way into which write also Sergius and Sophrony into their Synodial epistles from 634, after the agreement from that year to not speak neither about two work, nor about one work. In another way will write Saint Maximos, after 638, when the Ecthesis of the emperor Heraclius, provokes him to fight plainly. Therefore, this part from Ambigua must have been written shortly after 634, but in no case before 638.

In the time between composing the older part and the newer part from Ambigua, Maximos must have written the other major work of him: "Answers toward Thalassius" (Quaestiones ad Thalasium, G. P. 90, 243-786)[13], into which he clarifies in a mystical – ascetic sense 65 hard places, which were sent to him by his friend, the hegoumen Thalassius. This work sends at the answer 39 (G. P. 393 B) at a place from the second part from Ambigua (l389-l392 D).

[12] G. P.91, 633C - 636C.
[13] This work will occupy the third volume of the present Philokalia.

So, it is written after this one, but on the other hand doesn`t comprise any allusion to the Monothelite disputes, which shows us that it is older than the first part from Ambigua. This work, which has the same fundamental character as the second part from Ambigua, it was written therefore after 630 and before 633, probably around 631-633.

9.-10. The "Mystagogy", or the explanation of the Liturgy (G. P. 81, 657-718)[14], and "Short Explanation of Lord`s Prayer" (G. P. 90, 871-910), must be dating also from the years 631-634, moving itself into the same circle of ideas as the Ambigua and the "Answers toward Thalassius" do.

11. The "Two Hundred Heads about the Knowledge of God, and the Oikonomia of the Embodiment of the Son of God", or as entitled by other manuscripts: "Gnostic Heads" (G. P. 90, 1084-1176)[15], are considered by Balthasar as being composed after "Ambigua" and "Questiones ad Thalasium", though not later than 634. They develop certain themes from the two main works of Maximos, but would not betray also a greater influence of Origen, which would show us that they were written at the beginning of the staying of Maximos at Alexandria, when he would have been reading again the works of that one. About this work Balthasar says that it is "one of the most deep and important from the many produced everywhere by the Greek Theology"[16].

12. To Maximos has to belong also the short writing «Ad Theopemptum Scholasticum» (G. P. 90, 1393-1400), because two of the three evangelical places explained into it, there are also clarified in other writings of Saint Maximos ("To the One Who Smites You on the Right Cheek..." in Quaest. et Dubia; Inter. 24; G. P. 90, 804; "Do not Tough Me" in Capit. gnost. II, 45; G. P. 90, 1145).

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[14] Translated by us into the "Theological Magazine", Sibiu, 1934, no.: 3-4, 6-8. An Italian translation it is given by R. Cantarella, *San Massimo Confessore:* La Mistagogia ed altri scriti in "Testi Christiani", Florence, 1931. And a French translation it is published in "Irenikon", 1935.

[15] A remarkable study of them, accompanied by summary translation of each head, has been given to us by Hans Urs von Balthasar *Die "gnostichen Centurien" des Maximosus Confessor*. Fr.i.Br., Herder, 1941. A critic edition of them was promissed in 1928 by (Byzant. Zeitschrift 28 (1928) 67) F. Skulella.

[16] "... dieses Werk zum Tiefeten und theologisch Bedeutsamsten gehort, was die spätere mystische Theologie der Griechen überhaupt hervorgebracht hat". *work cited*, p. 4.

The other works in the shape of sentences, they circulate under the name of the Saint Maximos, but they don`t belong to him. Therefore, don`t belong to him: «Loci communes» (G. P. 91, 721-1018)[17]; «Capita alia» in number or 243 in G. P. 90, 1401-1462) have been proved by Disdier like having as author Elijah Edicus, from the XI or XII century[18]. The "Five Hundred Head Referring to Theology and Oikonomia, Virtue and Sin" (G. P. 90, 1177-1392), is in the most part of them a compilation from the works of Saint Maximos from about XI century[19]. Don`t belong to Maximos neither the books: "De Trinitate", the treaty "De Anima" (G. P. 91, 1139-1176), a big part of the scholions at Dionysus the Aeropagite, and "Capita Practica", edited by Epiphanovici, work cited, p. 56-60.

Another group of writings it is constituted by the dogmatic - polemic writings, some of them against the Monophysitism, and other ones against the Monothelitism. The last ones have been composed in the last part of the life of Saint Maximos, after 640. A series from these ones has been edited by Combefis, under the title: "Opuscula theologica et polemica" (G. P. 91, 9-286). Of a great importance it is "Discussion with Pyrrhus" (G. P. 91, 286-354).

The other preserved letters counts 45 numbers (G. P. 91, 363-650), from which many have a dogmatic or a ascetical - mystical content.

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[17] To be seen from Bardenhewer, work cited, p.33.

[18] This has been demonstrated first by W. Soppa, *Die diversa capita unter den Schrif îten des heiligen Maximosus Confessor in deutscher Bearbeitung und quellenkritischer Beleuchtung* (Dresden 1922; Diss), and later, independently by him, by M. Th. Disdier, *Une oeuvre douteuse de St. Maximose le Confesseur* in Echos d'Orient 34 (1941) 160-178. This work it is a compilation of several writings of Saint Maximos, having as author, probably, on Antoine Melissa, from XI century. The most part of these heads are excerpts, more or less literarily, from *Quaestiones ad Thalasium* and from the scholions which don`t appear as being of Saint Maximos. For instance, from Cent. I head 49 to the Cent. V head 61, inclusively from the mentioned word. Cent. I heads 7 – 17 are compiled from the Gnostic Centurias from Moscow; Cent. I head 15 from Mark the Ascetic, G. P. 65, 1064 C; Cent. I 26 – 47 inclusively, from *Epistles about Love* (G.P. 91, 396-408) and from other epistles din G. P. 91, columns 580, 613, 629, 637, 640, 641); Cent. V, 72, 70–100, from *Ambigua*, and V, 62-69, from Dionysus the Aeropagite and the Scholions to his writings (G. P. 3 and 4).

[19] To be seen Hans Urs von Balthasar, *Die Kosmische Liturgie*, p. 47, and about the scholions on Dionysus the Aeropagite, the study of the same one: "*Scholienwerk des lohannes von Scythopolis*, in Scholastik XV, 1 (1940) 16-38.

The Teaching of Saint Maximos the Confessor

The vision of the world, which Saint Maximos the Confessor has left to us into his writings, it is more than in one aspect, the peak and the balance sheet of the Greek cogitation, both of the theological and mystical one and of the philosophical one (Hans Urs von Balthasar, *Kosmische Liturgie,* p. 1). His writing it is a grandiose and personal synthesis of the great philosophical currents of the antiquity, and of the main patristic ideas.

In the writings of Saint Maximos the Confessor, Origen and Evagrius, in what they have irreproachable, they meet with Dionysus the Aeropagite, with Gregory of Nyssa and with Gregory of Nazianzus; Also the acceptable ideas of the Platonism meet the ones from Aristotle, melted into a wide personal vision dominated by the Logos Who has descended through embodiment, to the lowest ones, and has penetrated, through the ascension, with His humanity, beyond all, comprising all of them; to save all the ones who want to be saved, by deifying them.

Shortly speaking, Saint Maximos gives an undiminished importance to the man, to the world and to God. Proper saying, the theme of Saint Maximos it is the ascension (anabasis) of the man toward deification. But this ascension cannot be done but only through cleansing of passions, and through the knowledge into ghost of the reasons of the world, which are the first two stairs, which anticipate the third one: the union with God and the contemplation of Him in the direct light of the reason of all the things.

The man has such a value at Maximos the Confessor than he reports all the senses of the Scripture to the inward life of the individual, not deviating even for a moment from the anthropological and ascetical - mystical explanation of the Scripture. He always returns to the description of the spiritual faculties of the man, of their functioning according to the nature, or against nature, of the temptations from the evil spirits and of the good suggestions from God and from angels, who penetrate into the spiritual life, of the states and of the inward habituations of all nuances, which are born after the influences that are produced, and of the functioning into a way or another of the spiritual powers. The answers toward

Thalassius give us in this respect a considerable psychological material.

But the inward life of the man it is not developed in an isolated way, but in a contact or in a ceaseless report of the man with the world. According to how the man adopts an attitude or another one toward the world, the function of his spiritual faculties and his inward spiritual states are modified, which at their turn are manifested into his latter attitudes.

The man is endowed with sensible perception (feeling), and with mind, the two organs of observing the reality. The fact itself that the man it is endowed with these two it shows that the man it is not made as a being that can live separated by any other reality. Through feeling observes the seen ones, through the mind the unseen ones. It is normal for the feeling to be only an occasion through which the reason, as a discursive function of the mind, to take notice about the divine realities which are hidden into things. Therefore, the feeling must be in the service of the mind. When this does not happen, the feeling works alone, not being concerned but the seen aspect, beautiful at sight and tasty to eat, of the things; or it subordinates the reason, to lead it, builds so called reasonable arguments for this behavior, and contrives way for satisfying its desires. The world becomes in this way purely material. And the spiritual faculties have deviated from their nature. In this way the feeling has not remained anymore in the objective sensitive perception, but has become “feeling” exaggeratedly affected by pleasure and pain. The spiritual powers of the lust and wrath, destined to desire the spiritual ones and to fight for them, they put their energy at the disposition of the feeling, and in this way the man lusts strongly what is pleasant to the feeling, and hates with all his power what it is painful for the feeling, the reason bringing arguments for searching of the pleasure, and for fleeing away from pain, and contriving modalities for finding out the pleasure and avoiding of the pain. But the effects of this orientation are multiple: on the one hand the world becomes narrower for the man only to the seen and material ones, and the divine reasons from the things, they are not seen anymore, there cannot be intuited neither God; on the other hand, being everything reduced into the man at the working of the feeling, or being put into its service, the man becomes unilateral, becoming entirely only feeling, lust and anger, or only passion and irrationality. On the other words, the ensemble between

world and God, in continuous widening, it is reduced for the man, and the connection with Him weakens and it is diminished, being diminished also the inward life of the man. As much as the man forgets about God, as much as the man neglects the world, in its wide meaning, the more he becomes poor and the life of the man it is also distorted. The sin, away from meaning an affirming and a widening of the man and of his connections with the world, it is a diminishing of the man and a narrowing of the world. And the salvation from the sin, away from meaning a preoccupation of the man exclusively by himself and by God, an eventually a narrowing of the man, it is in fact a widening, through the activation of the connections with the freed world reinstated into its always widened horizons, and through this world with God. The man sins and is saved becoming ghost, namely looking at the world from the depth of a life penetrated by the Godlike Ghost[20].

Into this connection of each step of the human destiny to the world, it is manifested the wide, cosmic character of the vision of Saint Maximos. The lifting up of the man to God, it must cross through the phase of a turning back at the state of nature. The feeling must become a pure sensitive perception, and the reason must regain its objective firmness. From the entire system of Saint Maximos it is detached a great confidence into nature and into the human reason. Everything it is made by God according to a reason and all are understood and committed normally, according to a reason. Only the passion it is irrational, because it hasn`t been created by God. The divine commandments have their reasons; the sin comes always from a detachment of the will from the reason of the nature, and the virtue from the reestablishment of the agreement between the will and the reason of the nature[21]. "Because there isn`t anything irrational into the reason of the

[20] It is not here the place to illustrate this short presentation at any pace with quotes. We give here only one which comprises all the ideas up to here: "The first man, losing the movement toward the goal of the natural faculties, ignored his cause… In this way transgressing the commandment and ignoring God, and mixing his entire mental power into whole the feeling, he embraced the composed knowledge of the sensitive ones, which leads to the passion and became alike the thoughtless beasts… and falling down to irrationality, he changed the natural function of the reason in one against the nature (Introduction at *Quaest ad Thalas*, G. P. 90, 253).

[21] "In this way being united the will with the reason of the nature, it takes place the reconcilement of God with the nature" *(Explanation at Lord`s Prayer*, G. P. 90, 901).

nature"[22]. But immediately after the will decides to work according to the reason of the nature, it is not alone anymore, but is has the grace of God helping it. That`s why a pure state of the nature, separated from the godlike Grace, there doesn`t exist into the Orthodox conception. "And if there doesn`t exist anything irrational into the reason of the nature, rightly, immediately the will moves according to the reason of the nature, receives the work of God to help"[23]. It is natural to be like that, once the reasons of the nature are of divine origin, and the things are carried on in their natural movement by the providential energies of God.

So, into the conception of the Saint Maximos, the natural movement which animates the entire universe, and every creation, it is an impulse given to the nature and sustained into it by God, in quality of cause and final target of it. The movement it is not an effect of falling down from God, as into the conception of Origen, but it keeps by the nature itself of the created ones, manifesting their aspiration from the simple existence, to the happy existence and to the eternal happy existence[24]. So positively looks Saint Maximos the Confessor at the development of the creation in its entirety, than according to him, God Himself – Who is not for and into Self, neither beginning, nor final target, neither a moving interval between these ones, as One Who doesn`t develop toward anything, being unlimited from ever – He makes Himself for the world, action which mediates between the beginning and the final target, increasing and adapting according to the different phases crossed by the world, into the bosom of the world, but still not identified with its created nature, there are hidden as active forces the divine energies, passing through all its development phases. This is the divine Providence: "God is not for Himself, as much as we could know, neither beginning, nor middle, nor end... The beginning of the existences, the middle and their end is God, the One Who makes all these

[22] Ibid.
[23] Ibid.
[24] "The movement it is natural power". "The final target of the movement of the ones which are moving is the One who is into the eternal happy existence, as that One is also its beginning, namely God, Who is both the Giver of the existence, and also the Giver of the happy existence, as a beginning and also a final target (end). Because from Him we have also the power to move ourselves purely, and simple as from beginning (principals), and the way into which we are moving as a final target." (Ambigua, G. P. 90, 1073).

ones, not as the One Who tolerates them. Because He is a beginning as Doer, is middle as Providence and End as the One Who circumscribes them" (Gnostic Heads, I, 1, 10; G.P. 90, 1084, 1088). God leads them from inside as an efficient power and from outside as an attractive target, all of them, into their development toward Godhood, and being Him One, all the ones are connected together through Him. All things exists in union with all the things, without confusion, on the basis of the unique and indissoluble connection into which they are kept by the beginning and by the unique and shielding Cause, because this connection overwhelms and covers all the individual relationships seen in everything according to the nature of each thing, not altering them and abolishing them, and making them to not exist anymore, but overwhelming them and showing them above everything, as the whole appears towards the parts, or better said, the cause of the whole, in the basis of which are shown and exist both the whole and the parts (The Mystagogy, P.G. 91, 665; Translated in The Theological Magazine, 1944; No. 3-4, p. 170).

The One Who keeps everything together and leads them both on the general plan of the existence, and also on the more special plan of the salvation, is God, Through the Logos and the Holy Ghost, namely the divine reason as the most general reason, which embraces all the reasons of the creatures, and the divine life, through which it is sustained and elevated qualitatively the life of everybody[25].

That`s why the lifting toward the higher stair of the existence: toward deification, cannot be done but through Logos. he is the substance or the strength which works into virtues, is the path of the man strengthened into virtues, who doesn`t deviate neither to the right nor to the left[26].

He is the door which opens the path of the knowledge to the ones who traveled well the way of the virtues[27]. The one

[25] "The godlike word is like the water which penetrates in the multitude of the plants and into animals, into them who drink from on the measure of their power, in an active and gnostic way, being shown into virtues as a fruit, according to the quality of the virtue and of the knowledge of everyone". (Introduction to *Quaest ad Thalas*. G.P. 90, 248); "The Holy Ghost doesn`t miss from any creature, especially from the ones who are imparted by rationality". (*Quaest, ad. Thalas*. q.13; G.P. 90, 297. See also *Explanation at the Lord`s Prayer*, G.P. 90, 892).

[26] *Gnostic Heads II, 68*; G.P. 90, 1156.

[27] *Ibid.* II, 69.

who is lifted up from the first phase of purification of the passions, to the knowledge of the divine reasons from the world, he also advances into the environment of the Logos, because these reasons are the rays of the Rationality. These reasons cannot be seen but into ghost, after the work of purification, so it is a work of the Grace, and therefore it has into it something intuitive. He who sees them, he also sees beyond them. They are mirrors of the Logos. The discursive rationality and the intuitive sight they encounter and harmonize together[28].

But on the measure that the man progresses, through purification, into the knowledge of the most general reasons of the world, he feels himself into an always more fuller unity with the universe. Because they advance into the knowledge of the Supreme Rationality, from which start the reasons of everything and to which everything is subordinated. In the first place he elevates himself from the division between people, restoring the unity of the human nature, torn apart through sin[29]. Reached at the direct seeing of the Logos, the mind sees all the creatures in a unitary and simple way into Him.

So until to God it is accompanied the mind by the ensemble of the creation. And neither them this one doesn`t disappear, but become even brighter, like the things from inside a room, when the light of the sun comes upon them, they are seen more clearly than when they are deepened into the darkness.

Whether though, Saint Maximos affirms, in accordance with the entire eastern mystique, that the mind must become "empty" of all the veils of the impressions, and of the ideas from the world, to be able to see the "naked" Logos, not covered by the veils of the created symbols[30], this doesn`t mean but only these must move from the centre of the sight toward periphery,

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[28] *Explanation at the Lord`s Prayer*, G.P. 90, 853D.

[29] Proper said the human nature it is one, but people a different through their opinions and the inclinations of their will ((γνώμη) = opinion)). When the will of each one it is put in accord with the nature from himself, it is reestablished the same will with everybody, so the unity of the nature is restored. *Explanation at the Lord`s Prayer*, P.G. 90, 901. See also the introduction to *Quaest. ad, Thalas*., P.G. 90, 256.

[30] "So it takes a lot of science for penetrating firstly beyond the coverings of the words from around the Word, to see with the empty mind the clean Word as staying by Himself", *Gnostic Heads*, II, 73.

to be seen in the centre the Logos, and only on his sides, in the light spread by Him, the reasons of the law and of the nature, presented by Elijah and by Moses. As preparation for bringing out God on the first plan of the sight, it is necessary, for a while, the forgetfulness of the meanings of all things. But after that, they may appear, and they in fact appear, without danger, bathed in the purifying and unifying light of the Logos.

But the lifting up from the second step, of the contemplation of God, in a direct way through the reasons of the world, at the third step, of the direct contemplation of God, it is not done through the natural power of the mind and of the human will, helped by the grace. This lifting up cannot be done but through the exclusive energy of God, after the shutting down of the human powers[31]. This is the deification of the man after the mystical death of his natural powers[32]. This is the Sunday of the deified life, after the Saturday of the rest from the natural powers, and after the six days of natural work of the life from here. Through our passing into the seventh day of resting from the natural powers, God Himself rests from the created activity which He sustains it into us, from the providential work, as sustainer and leading of the natural activity of the created world, and through our lifting up at the uncreated activity, of which subjects we become, He Himself comes again at His exclusively uncreated activity, from before the creation of the world[33]. Better said, not exactly to that one, because then there did not exist subjects created after nature, at the level of which have anyway to be the godlike activity which they will have then, qualitatively identical, but not also quantitatively, with the activity of God Himself.

Into this stopping of our created activity and receiving of the divine uncreated activity, we are accompanied not only by the Providential Logos, Who after has created the world and has developed it to the limit of its powers, now he rests to come back at the exclusive uncreated activity, remaining like so in

[31] *Heads about Love*, II, 62.

[32] *Gnostic Heads*, II, 88: "Only God still appears, both through the soul and through the body, the natural features being overcame through the overwhelming of the glory."

[33] *Gnostic Heads*: II, 47: "The rest of God from Saturday it is the gathering of all the created ones at Him. Then His all-godlike activity which He created in an unspoken way rests from the natural work from inward of them. Because God cease Himself from the natural work from inside each creature, through each thing it is moved in a natural way, when we receive each of us, on the measure, the godlike work, will put an end to its natural work around God."

the day of the Saturday, and He resurrects Himself with us into the endless Sunday[34].

Proper said, if the Logos wouldn`t have embodied to die and to resurrect together with us like a man, we wouldn`t have reached at the Sabbath of the creation, and at the Eighth Day of the deification, being impeded by the sin. And God wouldn`t have had the satisfaction to pass at this rest after the conclusion in a happy way of His work related to the creation. The Logos consummates His work related to the world as Christ. Through Christ we fulfill our destiny, we are deified.

The Mystique of the Saint Maximos the Confessor it is an Christological mystique, without ceasing to be a all-comprising system, into which the world enters and it is valued for ever into its entire amplitude[35].

[34] *Gnostic Heads*, I, 60: "The one who has been imparted from the rest of God from the Seventh Day, the one for us, will be imparted also by His work from the Eighth Day, namely by the mystical resurrection, leaving also into the tomb the linens and the towel from the head, which, being seen by a Peter or a John, these ones believe that the Lord has risen."

[35] Of course such a summary presentation it is far from showing the richness of the System of the Saint Maximos the Confessor. Maybe God will help us to show sometimes into an ampler study his conception.

Of the One from Among the Saints, Our Father
Saint Maximos the Confessor

Ascetic Word
Through Questions and Answers
The Brother-Old Man[36]

1. The brother asked the old man saying: "Please, Father, tell me, what the goal of the embodiment of the Lord was?"

The old man answering said to him: "I wonder, brother, for, even you hear each day the symbol of the faith, you are asking me about this. Although, I am telling you that the goal of the embodiment was our salvation.

The brother said: "In what way, Father?"

And the old man answered: "The first man being created by God and placed into paradise, he transgressed the commandment and fell down into the corruption of the death. After that, being guided through the divers Providence of God, generation after generation, he though insisted to increase in evilness, being driven by the different passions of the body, to the desperation about the life. For this reason the Only One born Son of God, the Word from before centuries, Who is God Father, the spring of life and of immortality, showed Himself to us who were sitting into darkness and in the shadow of the death. Embodying Himself from the Holy Ghost and from the Virgin Mary, he showed us the form of a living in a godlike way.

And by giving us holy commandments and by promising to the Kingdom of Heaven to them who will order their life according to them and by frightening with the eternal torments the ones who will transgress them, and after that by suffering the savior passion, and resurrecting Himself from dead, He has gifted us the hope of the resurrection and of the eternal life. "Through this He untied the damnation for the ancestral sin of the disobedience, and has abolished through death the mastery of the death, for «as into Adam everyone dies so into Him all to become alive»"[37].

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[36] After the text from Migne, P.G. 90, 911-958

[37] I Corinthians: 15: 22: KJB: "For as in Adam all die, even so in Christ shall all be made alive."; ROB: "For as in Adam all die, so in Christ all will be resurrected."

Through the ascension, after that, at heaven, and sitting on the right hand of the Father, he has sent the Holy Ghost, as an earnest of the life, and toward the enlightenment and sanctification of our souls, and also toward the help of the ones who strive themselves for their salvation and for the keeping of His commandments. This is the goal of the embodiment, shortly said.

2. And the brother said: "What commandments, therefore, must I fulfill, Father, to be saved through them?" And the old man answered: "The lord Himself said after the Resurrection: «going, teach all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to guard all that I have commanded to you»[38].

Therefore, every man that was baptized in the name of the Godlike and life doer Trinity, he must keep everything the Lord has commanded. For this reason the Lord has united the keeping of the commandments with the right faith, knowing that it is not possible to only one of them to bring the salvation to the man, being separated by the others. That`s why also David, having the right faith, said toward God: «Toward all your commandments I headed myself; all the unjust way I hated it»[39]. Because all the commandments of the Lord, have been gifted to us against all the unjust way. If we will disregard, therefore, even only one of them, the entire way of the sin will be opened to us, being opposite to it.

3. And the brother said: "But who could fulfill all the commandments, Father, for they are so many?" And the old man said: "The one who imitate the Lord and goes on His footsteps." And the brother said: "And who could imitate the Lord? For the Lord was God, even He made Himself man. And I`m a sinner, enslaved by tens of thousands of passions. How then can I imitate the Lord?" And the old man answered: "No one from the ones enslaved by the matter of the world could

[38] Matthew: 28: 19-20: KJB: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: // Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."; ROB: "Therefore, going, teach all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. // Teaching them to guard everything I have ordered to you. And behold, I am with you in all days, to the end of the world. Amen."

[39] Psalms: 118, 129; Luke: 10, 19.

imitate the Lord. But they who can say: «Behold, we`ve left all and followed You», these ones receive the power to imitate Him, and fulfill all His commandments." The brother says: "All the power?" The old man answered: "Hear Him saying: «behold, I`ve given to you power to step over snakes and scorpions and over all the power of the enemy; and nothing will harm you»[40].

4. Receiving this power and mastery, Paul, says: «Make yourselves my followers, as I to Christ»[41]. Or again: «There isn`t now damnation upon the ones who are into Christ, who don`t walk after the body, but after the ghost»[42]. Or again: «And if they are of Christ, they have crucified the body together with its passions and lusts»[43]. And again: «To me the world it`s been crucified, as I to the world»[44].

5. About this mastery and help, prophesying David, he said: "«The one who dwells into the help of the Most High he will rest under the covering of the sky. And he will say to the Lord: You are my help, and my escape, my God, and into Him I will trust»[45]. And a little after: «Over asp and basilisk you will step and you will tread over lion and dragon, because He will command to His angels for you, to guard you in all your

[40] Luke: 10: 19: KJB: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."; ROB: "Behold, I have given to you power to tread over the snakes and over the scorpions and over all the power of the enemy."

[41] Philippians: 3: 17: KJB: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample."; ROB: "Brothers, make yourselves my followers and look at the ones who walk so you have us as example."

[42] Romans: 8: 1: KJB: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."; ROB: "Therefore, no condemnation it is now upon the ones who are in Jesus Christ."

[43] Galatians: 5: 24: KJB: "And they that are Christ's have crucified the flesh with the affections and lusts."; ROB: "And the ones who are of Christ Jesus they have crucified their body together with its passions and lusts."

[44] Galatians: 6: 14: KJB: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."; ROB: "And be not to me, to praise myself, but only into the cross of Our Lord Jesus Christ, through which the world it is crucified for me, and I for the world!"

[45] Psalms: 91: 1-2: KJB: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. // will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."; 90: 1-2: ROB: "The one who dwells into the help of the Most High, into the covering of God of the heaven he will dwell. // He will say to the Lord: «My supporter You are and my escape; my God, I will trust toward Him»".

paths»[46]. And they who stick themselves to the body, and love the matter of the world, what do they hear from Him: "He who love his father, or his mother, more than loves Me, he isn`t worthy of Me"[47]. And after a little while: "The one who does not take his cross to follow Me, he is not worthy of Me" (Luke: 14: 33). And: "The one who won`t reject all his own richness he cannot be My disciple" (Luke: 14: 33). Therefore, the one who wants to make himself His disciple and to receive from Him power against the spirits of the evilness, he detaches himself from all the bodily bond, and empties himself by all the addiction to the material ones, and in this way he takes the fight with the unseen enemies, for His commandments, as the Lord made Himself an example to us, being tempted into wilderness by their chief, and after He came into the world, by the ones dominated by the evil spirits.

6. And the brother said: "But there are many the commandments of the Lord, who could remember them all, to strive himself for all of them? And especially I, being so little minded? That`s why I would want to hear a short word, that keeping it, to be myself saved through it". And the old man answered: "Even they are many, brother, they are all comprised into one single word: «You will love your Lord God with all your power and with all your thought; and your neighbor as yourself»[48]. The one who strives to keep this word, he fulfills all the commandments. But the one who has not detached himself, as was said before, from the addiction of the material ones, he cannot love truly, neither God nor the neighbor. Because it is

[46] Psalms: 91: 11-13: KJB: "For he shall give his angels charge over thee, to keep thee in all thy ways. // They shall bear thee up in their hands, lest thou dash thy foot against a stone. // Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."; 90: 11-13: ROB: "For He will command to His angels for you to guard you in all your paths. // On hands they will raise you up, lest you impede foot by the stone. // Over the asp and basilisk you will step and you will tread over lion and over dragon."

[47] Matthew: 10: 36: KJB: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."; KJB: "He who loves father and mother more than Me he is not worthy of Me; he who love daughter or son more than Me is not worthy of Me."

[48] Mark: 12: 30: KJB: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."; ROB: "And: «You will love the Lord your God from all your heart, from all your soul, from all your thought, and from all your power». And this is the first commandment."

impossible than somebody be sticking himself also to the material ones, and to be also loving God. This is what the Lord says: "Nobody can serve to two lords!"[49] Or: "Nobody can serve God and mammon!"[50] Because in the measure into which our mind sticks with the material things, it is enslaved by them, and he disregards the commandment of God, transgressing it."

7. And the brother said: "About which «things» are you saying, father?" The old man answered: "About foods, about money, about wealth, about glory, about relatives, and so on." And the brother says: "But father, doesn`t God made all of these? And hasn`t Him given them to the people, for profit? How He commands then to the people, to not take care of these things anymore?" The Old man answered: "Of course God has made them and has given them to people for use. And good are all the things made by God, for using them in a good manner, to be us thanking God. But being us weak, and bodily at understanding, we have chosen rather the material ones than the commandment of the love, and taking care of them, we make war to the people. We ought then to put the love for any man above the seen ones and above the body itself. Because this love is the sign of the love of God, as the Lord Himself shown into Gospel: «The one who loves Me, he says, he keeps My commandments»[51]. And which is the commandments that keeping it we will love Him, hear from Him when He says: "This is My commandment, to be you loving each-other"[52]. Do you see that the love between us founds the love of God, which is the

[49] Matthew: 6: 24: KJB: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."; ROB: "Nobody can serve two lords, for either he will hate on and will love the other one, or he will stick to one and despise the other one; you cannot serve God and mammon."

[50] Luke: 16: 13: KJB: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."; ROB: "No servant can serve two masters. For either he will hate one and love the other one, or he will hold on one and will despise the other one You cannot serve God and mammon."

[51] John: 14: 15: KJB: "If ye love me, keep my commandments."; ROB: "If you love Me, keep My commandments."

[52] John: 15: 12: KJB: "This is my commandment, That ye love one another, as I have loved you."; ROB: ""This is My commandment: that you love one another, as I loved you."

fulfillment of every commandment of God? That`s why He commands to not take care about wealth but to reject all that has, the one who wants to be His disciple".

8. And the brother said: "Because you have said, Father, that we must put the love for every man above all the seen ones and above the body itself, how can I love the one who hates me, and he turns away from me? And how can I love him whether he envies me and pricks me with insults, and sets cunning in front of me, and sets up traps to me? It seems to me, Father, that this thing is impossible through nature, the annoyance itself forcing us in a natural way to avoid the one who has upset us." The old man answered: "To the creeping things and to the beasts, carried here and there by the nature, it is truly impossible to not shun themselves from the one who brings them pain. But to the ones who are made after the form of God, and guided by rationality, and worthy of the knowledge of God, who have received the law from Him, it is possible to them to not avoid the ones who upset them and to love the ones who hate them. That`s why also the Lord, by saying: «Love your enemies, do good to the ones who hate you…», and the other ones, he didn`t command them as being impossible to do, but as being possible. Otherwise He wouldn`t punish the one who transgress this commandment. And the Lord Himself show this to us through deeds, as also His disciples, which all of them strived for the love of the neighbor, until their death, and warmly prayed for the ones who killed them. We cannot love the ones who ate us, because we are lovers of matter and pleasure, and we put these above the commandment. And we also avoid due to these ones, even the ones who love us, being worst than the beasts and the creeping things. That`s why, not being able to follow the steps of the Savior, we cannot know neither His goal, to receive the power."

9. And the brother said: "Behold, Father, I have left everything: family, wealth, pleasures and the glory of the world, and an have nothing left in my life but this body. But I cannot love the brother who hates me and avoids me; even I am trying with the deed, to not pay back the evilness with evilness. Tell me, so, what I must do, to be able to love him from the heart, even if he annoys me and sets to me all kind of traps". The old man answered: "It is impossible for somebody to love the one

who annoys him, even if he shows himself as being rejected the matter of the world, if he doesn`t truly know the goal of God. And if from the gift of God he will be able to know it and he will force himself to walk in accordance with it, he will be able to love from heart the one who annoys him and hates him, as the Apostles who, by knowing Him, they loved Him."

10. So the brother says: "Father, let me know what the goal of the Lord was?" The old man answered: "Listen carefully. Our Lord Jesus Christ, being God by nature, and accepting to make Himself man, for the love of men, being born out of a woman, He descended Himself under the law, according to the godlike Apostle, for keeping the commandments entirely as a man, to abolish the old condemnation of Adam. Therefore, knowing the Lord that all the Law and the prophets hang on these two commandments of the Law: «You will love your Lord – God from all your heart and your neighbor as yourself», he hurried to keep them just like a man, from the beginning to the end. But the devil, which from the beginning has allured the man, and that`s why it had the mastery of the death, seeing Him at the Baptism confessed by the Father and receiving as man the kindred Ghost from heaven, and going into wilderness to be tempted by it, he started against Him the war, only he could make also Him to put the matter above the love of God. Therefore knowing the devil that three are the things around which revolves everything that`s human, namely the food, the wealth and the glory, through which it always has brought down the man into the precipice of the perdition, with these three it hit the Lord into the wilderness. But Our Lord, showing Himself above them, he commanded to the devil to get behind.

11. Not being able to make him transgressing the commandment of the love of God, Through the ones that he promised to Him, he strived after, when He comes into the world, to make Him transgressing the commandment of the love of the neighbor, through as many he did, working through the lawless Jews. For this purpose, while The Ones taught the ways of the life, and described through deeds the image of the heavenly living, heralded the resurrection of the dead and promised the eternal life and the Kingdom of Heaven to the ones who believe, and frightened the unbelievers with the eternal punishment, and, for highlighting His sayings He

worked the godlike wonders, calling the multitudes at faith, the devil urged the lawless Pharisees and Scribes to divers craftsmanship against Him, for not being able to suffer the challenges, as he thought, to start hating the ones who set traps to Him, and in this way to reach the wicked his goal, by making Him transgressing the commandment of loving the neighbor.

12. But the Lord, as God, knowing his thoughts, He did not hate the Pharisees put to work against Him (because, how it would have been this possible, being Him good by nature?), but through the love towards them, He smote the one who worked through them, and ceased not to advice, and rebuke, and condemn, and to cry for them who were carried by the evil one, as ones who could have been able to not let themselves being carried by the evil one, but they willingly suffered that due to the carelessness. Being cursed by them, He behaved with long-suffering, suffering He showed Himself tolerant and showed them all the deeds of the love, and He smote the evil one with the love of men toward the ones that were carried by him. Oh, wonderful war! Instead of hatred He shows the love and defeats the father of the evilness through goodness. For this purpose, suffering so much evilness from them, or more truly speaking for them, he strived to death in a human way, for the commandment of the love, and achieving the full victory against the devil, he has received the crown of the resurrection for us. In this way the new Adam has renewed the old one. This is what the godlike Apostle says: «This one cogitate you among yourselves, what also into Jesus Christ…»[53], and so on.

13. This was, therefore, the goal of the Lord, that on one hand to obey to the Father to death, as a man, for us, guarding the commandment of the love, and on the other hand to overcome the devil, by suffering from him, through the Scribes and the Pharisees put to work by the evil one. Thus, through the fact that He willingly let Himself defeated, He defeated in fact the one who hopes to defeat Him, and liberated the world from under his mastery. In this way "Christ was

[53] Philippians: 2: 5: KJB: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ."; ROB: "This thought be into you, which was also into Christ Jesus,"

crucified from helplessness"[54], helplessness through which He killed the death, and He «threw down the one who had the mastery of death»[55]; in this way was also Paul weak through himself and he was "praying into his helplessness, to dwell into him the power of Christ"[56].

14. Knowing the way of this victory, he said by writing to the Ephesians: «it is not our fight against the blood and the body, but against the principalities, the masteries, and so on»[57], and commands them «to put on the breastplate of the righteousness, the helmet of the hope, the shield of the faith and sword of the ghost», for the ones who fight the war with the unseen enemies to the able to quench the lighted arrows of the cunning one. Showing with the deed the way of the war, he says: «I am, therefore, running like so, and not blindly. Like so I am fighting, not beating the sky, but restraining and obeying my body, lest while preaching to others, I myself ending to be rejected»[58]. And again: «To the present moment we get hungry

[54] II Corinthians: 13: 4: KJB: "For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you."; ROB: "Because, even He was crucified from weakness, from the power of God He is though alive. And we are weak into Him, but we`ll be together with Him from the power of God towards you."

[55] Hebrews: 2: 15: KJB: "And deliver them who through fear of death were all their lifetime subject to bondage."; ROB: "And to deliver them whom the fear of death kept them in bondage all the life."

[56] II Corinthians: 12: 9: KJB: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."; ROB: "And he said to me: "It is enough to you My grace, because My power is perfected into weakness. Therefore, very gladly I will praise myself especially into my weakness, to dwell in me the power of Christ."

[57] Ephesians: 6: 12: KJB: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."; ROB: "Because our fight is not against the body and the blood, but against the principalities, against the powers, against the masters of the darkness of this century, against the spirits of the evilness which are into skies."

[58] I Corinthians: 9: 20-27: KJB: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; // To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. // To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. // And this I do for the gospel's sake, that I might be partaker thereof with you. // Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. // And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. // I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: // But I keep under my body, and bring

and fogy, naked we are walking and we receive beatings»[59]. Or again: «In toil and in work, in too often vigils, in cold, and being naked, leaving besides the ones from outside»[60].

15. In this way fights against the devils, which work the pleasures into the body, banishing them away through the helplessness of his body. But he shows to us through deeds also the way of the victory against the devils, which fight to bring the believers to hatred, and that`s why they stir up against them the idler people, as being these ones tempted, to hate them and to transgress the commandment of the love. Therefore, the Apostle says: «Reproached being, we bless; persecuted being, we endure; blasphemed, we comfort; as some rejections of the world we have been made, as the trash of everybody, to the present time»[61]. The devils set up his reproaching, his blaspheming and his persecution, to move him to the hatred of the one who reproaches him, blasphemes him, and persecutes him, having as purpose to make him transgressing the commandment of the love. And the Apostle,

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it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."; ROB: "With the Jews I was like a Jew, to gain the Jews; with the ones from under the Law, like one being under the law, though I am not under the Law, to gain the ones that are under the Law; // With the ones who don`t have the Law, I have made myself like one without Law, though I am not without the Law of God, but having the Law of Christ, to gain the ones who don`t have the Law; // With the weak ones I`ve made myself weak, to gain the weak ones; to everybody everything I`ve made myself, for in any way to save some ones. // But I do everything for the Gospel, to be myself partaker to it. // Don`t you know that the ones who run in a stadium, all of them run, but only one takes the prize? Run you in such a manner to take it yourselves. // And everyone who fights, he restrains himself from everything. and those ones, to take a corruptible crown, and us, an incorruptible one. // So, therefore, I am running in this way, and not as randomly. So I am fighting, not as smiting into the air; // But I`m tormenting my body and I`m subjecting it to the bondage, lest preaching to others, I myself to become worthless."

[59] I Corinthians: 4: 11: KJB: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;"; ROB: "To the hour from now we hunger and thirst; we are naked and we are slapped and we wander."

[60] I Corinthians: 4, 11.

[61] I Corinthians: 4, 12-14: KJB: "And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: // Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. // I write not these things to shame you, but as my beloved sons I warn you."; ROB: "And we are tiring ourselves working with our own hands. Being us reproached, we bless. Persecuted being us, we endure. // Being us blasphemed, we pray. We have reached ourselves as the trash of the world, as the broom stick of everybody, until today. // Not to make you feel shame about yourselves I am writing these things, until today."

knowing their thoughts, he blessed the ones who reproached him, he suffered the ones who persecuted him, and comforted the ones who blasphemed him, to remove the devils which were working these things, and to unite himself with the Good God. And he smote the devils which were working these things with through this manner of the fight, always overcoming the evil through good, according to the likeness of the Savior. In this way he has liberated the entire world from under the mastery of the devils, and He and the other apostles have united it with God, overcoming through their defeating the ones who hoped to be victorious. If you at your turn, brother, you will follow this goal, you will be able to love the ones who hate you, and if not, this is impossible".

16. And the brother said: "Truly, Father, it is like so, and not otherwise. That`s why, being blasphemed and slapped, and suffering Him the other things, as many as He endured from the Jews, he endured, having compassion for those ones, as being they ignorant and gone astray. That` why He even said on the cross: "Father, forgive to them, for they do not know what they are doing". And the cunningness and the deceitfulness of the devil and of this chieftains, He has defeated them on the cross, by fighting with them for the commandment of the love to death, and giving Him to us the victory against them. And breaking Him down the mastery of the death, He has gifted His resurrection, toward life, to the entire world. But, please pray for me, Father, to be able to understand the consummated goal of the Lord, and of His Apostles, and to be able to take vigil, in the time of temptations, and to not be ignorant regarding the plans of the devil and of his demons.

17. And answering, the old man said: "If you`ll be always taking care of the ones said before, you`ll be able to not be ignorant. And if you`ll understand, you`ll realize that as you are tempted, in the same way is tempted also your brother, and you`ll forgive the tempted one; and to the one who wants to tempt you, making you hating the tempted one, you`ll stay against him, not obeying to his conspiracy. This is what James, the brother of the Lord, says: «Obey yourselves to the Lord, stay against the devil, and he will run away from you!»[62]. Whether,

[62] James: 4: 7: KJB: "Submit yourselves therefore to God. Resist the devil, and he will flee

as it was said, you will always with a great vigil, take care of the ones said before, you`ll be able to know the goal of the Lord and His Apostles, and to love the people, and to suffer for them when they are wrong, but to be fighting ceaselessly against the cunning devils through love. But whether we are drowsy, careless and flickering, and we deepen our thought into the wordly pleasures, we are no longer deterring the devils, but instead on ourselves and the brothers, better said we serve through these ones (through brothers) the devils, fighting with the people for the devils.

18. And the brother says: "That`s right, Father. In fact, due to my carelessness the devils seize occasions against me. But I pray you, Father please tell me how can I achieve the vigilance of the attention?" And the old man answered: "The total carelessness for the earthy ones, and the ceaseless occupation with the Holy Scripture, bring the soul to the fear of God. And the fear of God brings the vigilance of the attention. Then the soul start seeing the devils which are making war against it through the thoughts, and starts defending itself. About this David also said: «And my eye penetrated into my enemies»[63]. Toward this deed also urging Peter, the coryphée of the Apostles, the disciples, he said to them: «Be awaken, keep alert, because your enemy, the devil, walks roaring like a lion, searching for whom to swallow; against whom stay you, strong in faith»[64]. Also, the Lord says to us: «Keep vigil and pray, to not enter into temptation»[65]. The Ecclesiastes also says: «Whether will climb upon you the spirit of the master, do not leave your place»[66]. And the place of the mind is the virtue, the knowledge

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from you."; ROB: "Submit yourselves therefore to God. Stay against the devil and he will run away from you."

[63] Psalms: 92: 11: KJB: "Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me."; 91: 11: ROB: "And my eye has watched toward my enemies, and the cunning ones who raise up against me, my ear will hear them."

[64] I Peter: 5: 8: KJB: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"; ROB: "Be awaken, keep vigil. Your enemy, the devil, walks roaring like a lion, searching for whom to swallow."

[65] Matthew: 26: 41: KJB: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."; ROB: "Keep vigil and pray, to not enter into temptation. Because the ghost is zealous, but the body is helpless."

[66] Ecclesiastes: 10: 4: "If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences."; ROB: "If the anger of the master raises up against you, do

and the fear of God. The wonderful apostle, fighting with great watchfulness and valor, says: «Walking into body, we do not fight bodily. Because the weapons with which we are fighting they are not bodily, but powerful in front of God, to crumble down the fortifications; we break down the thoughts and all haughtiness which arises against the knowledge of God; and we enslave all the thought towards obeying to Christ; and we are ready to punish any disobedience»[67]. Therefore, if you will also imitate the saints, and detaching yourself from everything you`ll be serving only God, you`ll achieve the watchfulness of the attention."

19. And the brother said: "What must somebody do to ceaselessly occupy himself with God?" And the old man answered: "It is impossible that the mind to occupy itself only with God, if it will not achieve these three virtues: the love, the restraint, and the prayer. Because the love tames the wrath; the restraint withers the lust; and the prayer detaches the mind from all the meanings and shows it empty to God. Therefore these three virtues they embrace all the other virtues, and without them the mind cannot occupy itself with God, liberated by all the others."

20. And the brother says: "Please, Father, teach me how the love tames the wrath?" And the old man answered: "Because it has the power to have mercy and to do good to the neighbor and to be with long sufferance to him, and to endure the things that come from him, as I said many times. Therefore, having the love these ones, tames the wrath of the one who has achieved the love." And the brother says: "Are not small the deeds of the love, but happy is the one who could achieve the

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not move yourselves from your place, because the gentle nature removes great shortcomings."

[67] II Corinthians: 10: 4-6: KJB: "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) // Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; // And having in a readiness to revenge all disobedience, when your obedience is fulfilled."; ROB: "Because the weapons of our fight are not bodily, but powerful in front of God, toward the crumbling of the fortifications. We crumble down the spying of the mind, // And all the haughtiness which raises against the knowledge of God and every thought we enslave it toward the obedience to Christ, // And we are ready to punish all the disobedience, when you submission will be complete."

love. But I am indeed far away from it. But please, Father, tell me what does it mean having long sufferance?"

21. And the old man answered: "To stay unmoved in harsh circumstances and to suffer the evilness; to wait for the end of the trying and to not let go randomly to the wrath; to not speak unwise word, neither to think something of what are not lawful to a worshiper of God. Because the Scripture says: «For a while will suffer the one with long-sufferance, and then will be rewarded to him with joy; for a while he will hide his words, and the lips of many will tell his wisdom»[68].

22. "These are the signs of the long-sufferance. But not only these ones, but characteristic to the long-sufferance it is and can be reckoned as being, also to consider yourself as being the cause of the trying. And might be like that, in fact. Because many of what happens to us, happens to lead us, or for quenching the past sins, or for correcting the present lack of attention, or toward avoiding the future sins. Therefore, the one who considers that for one of these has come to him the trying, he does not rebels when is hit, especially if he is conscious about his sin, neither blames the one through which it has come to him the trying, because either through that one, or through another one, he has to drink the cup of the godlike judgments. But he looks toward God and thanks to Him for allowing the trying, and he blames himself, and welcomes the rebuking with a good heart, behaving himself as David with Semein, or as Job with his wife. The insane one, even more, he prays to God to have mercy on him; but he does not receive the mercy, because it has not come as he has wanted, but as the doctor of the soul has considered that it is useful. And that`s why he becomes careless and is troubled and sometime he fiery wars with the devils, and some other times he blasphemes God; in this way, showing himself as being discontent, he doesn`t receive but the bat."

[68] The Book of the Wisdom of Isus, the son of Sirach: 1: 22-23: ROB: "For a while will suffer the log-suffering one; after that it will spring to him gladness; // For a while he will hide his words, but the lips of the faithful ones will speak his wisdom." (Note: this chapter of the Bible it is not present into KJB).

23. And the brother said: “You have said right, Father, but please tell me, how does, the restraint, withering the lust?” And the old man answered: “Because it makes you to retain yourself from all which do not fulfill a need, but bring pleasure instead; and advices you to not impart yourself of anything but only of the ones that are strictly needed for the life; neither to pursuit the sweet ones but instead of the useful ones, and to measure with the need the foods and the drinks; likewise because advices you to not let to the body superfluous wort, but only to sustain the life of the body, and to guard him untroubled by the impulse toward copulation. In this way the restraint withers the lust. Because the pleasure and the satiety of foods and drinks, they do warm the stomach and light up the desire toward shameful lust, pushing the whole animal toward lawless mixing. This one is then nothing but shameless eyes, fornicator hand, tongue which speaks things that delight the hearings, ear which welcomes vain words, a mind despising of God, and soul which fornicates with the understanding and arouses up the body toward the forbidden deed.”

24. And the brother says: “Truly, Father, it is so. But I pray you to teach me also about the prayer, how it does detach the mind from all the meanings?” And the old man answered: “The meanings are meanings of the things. And from the things some of them fall under the senses, and others are intelligible. Therefore, being the mind occupied with them, it bears into it their meanings. But the grace of the prayer unites the mind with God. And by uniting it with God, it detaches it from all the meanings. Then the mind, dialoguing with God, being disrobed of all, reaches to take a godlike form. Reaching like this, it asks the lawful ones and it is never wrong in what is asking. That`s why the Apostle commands to us to be always praying[69], for having continuously the mind united with God, to separate it little by little away from the lust for the material ones.”

25. And the brother said: “But how can the mind to pray ceaselessly? Because singing and reading, and meeting more of us, and serving, we pull the mind toward many thoughts and images.” And the old man answered: “The Godlike Scripture doesn`t command anything that`s impossible,

[69] I Thessalonians: 5: 17: KJB: “Pray without ceasing.”; ROB: “Pray ceaselessly.”

because also the Apostle sung, read and served, and though he prayed ceaselessly. The ceaseless prayer consists in having the mind stuck with God, with much awe and longing, and to be always hanging with the hope by Him, and to trust in Him in everything you`d do or it`d happen to you. Being into this mood, the Apostle said: «Who will separate us from Go? The trouble or the tribulation?»... and so on[70]. And after a while: «I am entrusted that neither the death, nor the life, nor the angels». And again: «In everything miserable, but not crushed; in a great trying, but not hopeless; persecuted but not afflicted; thrown down, but not destroyed. We always bear into the body the death of the Lord Jesus, for also the life of Jesus to be shown into our mortal body»[71].

26. Being into such mood, the Apostle prayed ceaselessly, because in all he did or what happened to him, he hanged with the hope by God. That`s why all the saints, when they were into trouble, they prayed ceaselessly, for achieving the aptitude of love. And that`s why the Apostle said: «Therefore with sweetness I will pray into my helplessness, for to be dwelling into me the power of Christ»[72]. And a little further: «When I`m weak, then I`m strong»[73]. But woe to us, the worthless ones, for we forsaken the way of the Holy Fathers, and that`s why we are deserted of any spiritual fruit.

27. And the brother said: "Why, Father, I have not the piercing of the heart?" And the old man answered: "because the

[70] Romans: 8: 35: KJB: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"; ROB: "Who will separate us from the love of Christ? The trouble, or the tribulation, or the persecution, or the hunger, or the lack of clothing, or the danger. or the sword?

[71] II Corinthians: 4: 8-10: KJB: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; // Persecuted, but not forsaken; cast down, but not destroyed; // Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."; ROB: "Being troubled in all, but not being crushed; being deprived, but not hopeless; // Being persecuted, but not forsaken; downed, but not destroyed; // Bearing always into the body the killing of Jesus, for also the life of Jesus to be shown into our mortal body."

[72] II Corinthians: 12: 9: KJB: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."; ROB: "And He said to me: it is enough, to you, My grace, because My power is made perfect into weakness. So, very gladly I will praise myself into my weakness, to be the power of Christ dwelling into me."

[73] Ibid: 10.

fear of God it is not before our eyes. We`ve made ourselves the pit of all evilness, and that`s why we`ve despised as a simple word the fearful punishment from God. Because who wouldn`t feel himself pierced by hearing of Moses speaking in the name of God, about sinners: «Fire came out from my. It will eat the earth and its fruits; it will burn the foundations of the mountains. I will pile upon him evilness, and I will break my arrows in them»[74]. And again: «I will sharpen my sword as the lightening and I will avenge upon My enemies and I will reward to them who hate Me»[75]. Let`s hear Isaiah shouting: «Who will herald you that the fire is burning, who will herald you the eternal fire? Go you in the light of your fire and into the flame into which you have burnt»[76]. And again: «I will get out and I will see the carcasses of the men who rebelled against Me. Because their worm will not die and their fire will not be quenched, and they will be toward sight for each body»[77]. Hear also Jeremiah who says: «Give to our Lord God glory, until it is not getting dark and until the feet do not stumble through the

[74] Deuteronomy: 32: 22-23: KJB: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. // I will heap mischiefs upon them; I will spend mine arrows upon them."; ROB: "Because a fire has been lit due to My anger : it will burn to the depth of the dwelling of the dead, it will eat the earth and it will scourge the foundations of the mountains. // I will gather troubles against them and I will spend upon them all My arrows."

[75] Deuteronomy: 32: 41: KJB: "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me."; ROB: "When I will sharpen My glittering sword, and My hand will start judging, I will avenge Myself on My enemies, and to them who hate me I will reward."

[76] Isaiah: 33: 14; 50: 11: KJB: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? // Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."; ROB: "The sinner will tremble in Zion and the iron will encompass the lawless ones: "Who from us can endure the consuming fire, who from us can stay on the eternal embers? // You all, which kindle the fire and prepare burning arrows, cast yourselves into the fire that your arrows have kindled! From My hand on like this happens to you; on the bed of the sorrow you will be laid down."

[77] Isaiah: 66: 24: KJB: "And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."; ROB: "And when they will come out, they will see the dead bodies of the ones who rebelled themselves against Me, because their worm will not die and their fire will not be quenched. And they will be a scarecrow for everybody."

darkish mountains»[78]. And again: «Listen, you foolish and heartless people: they have eyes and they do not see, ears they have and they do not hear. Don`t you fear Me, says the Lord, and won`t you tremble in My face? Of the One Who set the sand boundary to the sea, and eternal border over which won`t ever pass over?[79]» And again: «Punished you`ll be, by your faithlessness, and your evilness will rebuke you. Know you and see you, that bitter it is to you, for you have forsaken Me, says the Lord. I have planted you as a fruitful vine, all true. How did you turned back to bitterness, you foreign vine?[80]» And again: «Into the assembly of the ones who laugh I haven`t sat, but I have feared the face of Your anger, and I have sat alone, because I had enough bitterness»[81]. And who won`t tremble by hearing Ezekiel, shouting out: «I will pour My anger upon you, I will spend my wrath upon you. And I will judge you into your ways and I will cast upon you your misdeeds; and My eye won`t spare you, neither I will have mercy on you. And then you will

[78] Jeremiah: 13: 16: KJB: "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness."; ROB: "Give glory to the Lord your God until the darkness does not come and until your feet do not hit the mountains of the night. You will wait for the light, but He will transform it into the shadow of the death, He will transform it into a deep darkness."

[79] Jeremiah: 5: 21-22: "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: // Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?"; ROB: "Hear these, foolish and heartless people! They have eyes, but they don`t see, ears they have and they don`t hear. Don`t you fear Me, says the Lord, and don`t you tremble in front of Me? I have put the sand boundary around the sea, and eternal border, over which won`t pass. Though its waves get angry they cannot overcome it, and, though they throw themselves against it, they cannot pass over it."

[80] Jeremiah: 2: 19, 21: KJB: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. // Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?"; ROB: "Your own rejection of the faith will punish you and your evilness will rebuke you. Understand and see how bad and how bitter it is to forsaken the Lord your God and to not have anymore any fear of Me, says the Lord God of the Powers. // I have planted you as a noble vine, as the most clean seed; how then you has become a wild branch of a foreign vine?"

[81] Jeremiah: 15: 17: KJB: "I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation."; ROB: "In the assembly of the ones who laugh, I have not sat, neither have rejoiced myself, but I have stayed alone under Your hand which presses upon me, because You had filled me with anger."

know that I am the Lord»[82]. But who does not repent, hearing Daniel describing clearly the day of the fearsome judgment, and when he says: «I, Daniel, watched until the chairs were placed. And The Old of Days sat. His garment, white like the snow, and His hair, clean like the wool. And His chair flaming fire, and the wheels of the chair, burning fire. A river of fire was poured and come out in front of Him. Thousands of thousands were serving Him, and tens of thousands stood in front of Him. The Judge sat, and the books were opened»[83] - namely the deeds done. And again: «I saw in night visions; and behold, on the clouds of the sky, there was somebody coming as a Son of man. And He has reached to the One Old of Days, and they have brought Him in front of Him, and have given to Him the mastery, the honor and the kingdom, and all the nations, tribes and tongues will minister to Him. And His dominion: eternal dominion, and His kingdom: eternal kingdom. And I was shaken with my ghost, I, Daniel, and the visions from my head troubled me»[84].

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[82] Ezekiel: 7: 4-9: KJB: "And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord. // Thus saith the Lord God; An evil, an only evil, behold, is come. // An end is come, the end is come: it watcheth for thee; behold, it is come. // The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains. // Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. // And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth."; ROB: "My eye will not spare you, neither will have mercy on you, but I will reward you after your ways, your misdeeds will be upon you, and you will know that I am the Lord. // This says the Lord God: «Behold, there comes misfortune over misfortune: // The end! The end has come! // Behold, I am coming now, straightway, to pour upon you My wrath, to appease My anger upon you and I will judge you after your ways and after all your misdeeds I will punish you. // My eye will not spare you, neither will have mercy on you, but I will pay you after your ways; your misdeeds will be over you and you will know that I am the Lord Who smites».

[83] Daniel: 7: 9-10: KJB: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. // A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."; ROB: "I watched until there were placed chairs, and The One of Old Days sat down; his garment was white like the snow, and the hair of His head, clean like the wool; His throne: flames of fire; its wheels: burning fire. // A river of fire was poured out and came out of it; thousands of thousands served Him, and myriads of myriads stood before Him. The Judge sat and the books were opened."

[84] Daniel: 7: 13-15: KJB: "I saw in the night visions, and, behold, one like the Son of man

28. And who is not afraid, when he hears also David, saying: «God spoke once, and I have heard these two: that the power is of God, and Yours it is the mercy, Lord; because You will reward to everyone after his deeds»[85]. And again, let`s hear the Ecclesiastes, who says: «The end of the word: listen to everything, fear of God, guard His commandments. This is every man. Because God will bring everything that has been secretly done, at judgment, everything that was looked over, either good, or bad»[86].

29. But who does not tremble, hearing the Apostle saying similar things: «Because we must appear ourselves in front of the throne of Christ, to take each of us, the ones did through the body, either good or bad»[87]. Who will not, therefore, cry for our faithlessness, and for the blindness of our soul, for, by hearing all of these, we do not repent and we do not cry bitterly, for our big carelessness and easiness. These ones being seen from before by Jeremiah, he said: «Cursed is him who

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came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. // And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. // I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me."; ROB: "I watched into the night vision, and, behold, on the clouds of the sky there was Somebody coming as the Son of Man and He advanced to the One Old of Days, and was brought in front of Him. // And to Him were given the dominion, the glory and the kingdom, and all the nations, tribes and tongues ministered to Him. His dominion is eternal, dominion which will not pass away, and HIs kingdom will never be destroyed. // For this, I, Daniel, I was troubled with my ghost and the visions that I had were frightening me."

[85] Psalms: 61: 11-12: KJB: "God hath spoken once; twice have I heard this; that power belongeth unto God. // Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."; 61: 11: ROB: "Once spoke God, these two things I have heard: that the power is of God, and Yours, my Lord, it is the mercy; that You will reward to everybody after his deeds."

[86] Ecclesiastes: 12: 13-14: KJB: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. // For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."; ROB: Behold, shortly, all that you have heard is this: Fear of God and guard His commandments! This is the right thing to every man. // Because God will judge all the hidden deeds, either good, or bad."

[87] II Corinthians: 5: 10: KJB: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."; ROB: "Because we must all appear in front of the throne of judgment of Christ; to receive everyone after what he has done into body, either good, or bad."

carelessly does the things of the God»[88]. Because, if we would take care of the salvation of our souls, we would tremble by the word of the Lord, and we would rush ourselves to fulfill His commandments, through which to be saved. But we hear the Lord saying: «Get through the strait gate, which leads to life»[89], we have chosen the broad and wide one, which leads to perdition. That`s why we will hear from heaven, when He comes to judge the living and the dead: «Go away from Me, you cursed ones, into the eternal fire, which it is prepared to the devil and to his angels»[90].

30. And we will hear these, not because we have done evil deeds, but because we have not taken care of the good ones, and we have not loved our neighbor. And if we have done evil deeds, how will we endure that day, once we were with so much carelessness? Besides, «to not commit adultery, to not steal, to not kill», and the others, were said through Moses to the ancient ones. The Lord, though, knowing that these are not enough to the Christian toward perfection, He said: «Amen I say to you, if will not be your righteousness more abundant that the one of the Pharisee and the Scribes, you will not enter into the Kingdom of Heaven»[91]. That`s why He has commanded with any occasion the sanctification of the soul, for which it is also sanctified the body, and the pure love for all the people, through which we can also achieve the love toward Him; and He gave Himself example to us, to the death, as also His disciples too, as was often said.

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[88] Jeremiah: 48: 10: KJB: "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood."; ROB: "Cursed be everyone who does the things of God carelessly, and cursed be everyone who stops his sword from blood."

[89] Matthew: 7: 14: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."; ROB: "And strait is the gate and narrow is the way which leads to life and few are them who find it."

[90] Matthew: 25: 41: KJB: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:"; ROB: "Then He will say to the ones on the left hand: Depart from me, you the cursed ones, into the everlasting fire, which was prepared to the devil and his angels."

[91] Matthew: 5: 20: KJB: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."; ROB: "For I say to you: if will not abound your righteousness more than the righteousness of the Pharisees and Scribes, you will not enter into the Kingdom of Heaven."

31. What defense will we have, therefore, in that day, having such an example and being so carelessness: being cried out by Jeremiah, us, which we have been worthy of so much grace, but we have behaved with so much carelessness, better said we have been filled with all evilness, he said: «Who will give to my head water and to my eyes spring of tears, to cry for this people day and night?[92]»

But I am hearing also Moses saying about us: «And Jacob ate, and has been satiated, and has become indomitable; he has become fat, he has become thick, and he has become broad, and he has forsaken God Who has created him, and he has separated himself from God his Savior»[93]. And Micah cries and says: «Woe to my soul, the pious one has perished from earth, and there is not anymore among people the one who does the virtue. Each one afflicts with vexation his neighbor; toward evilness they prepare their hands»[94]. And the Psalmist also says about us: «Save me, God, for lacked the pious one; for have been diminished the truths from among the sons of men...»[95] and the other ones.

32. But also the Apostle cries for us with the Prophet, saying: «There is not the one who does goodness, there is not, to the last one. Opened tomb it is their throat, with their tongues they spoke deceit. Asp venom it is under their tongues, their mouth it is full of cursing and bitterness. Sadness and trouble are in their ways, and the path of the peace they have not

[92] Jeremiah: 9: 1: KJB: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"; ROB: "Oh, who will give water to my head and to my eyes springs of water, to cry day and night the stricken ones of the sons of my people?'

[93] Deuteronomy: 32: 15: "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation."; ROB: "Jacob has eaten, Israel has become fat and has become indomitable; he has become fat, he has become thick and he has been filled with fat; he has forsaken God, Who has created him, and he has despised the city of his salvation."

[94] Micah: 7: 2: KJB: "The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net."; ROB: "Pious man there is not in the country anymore, neither righteous man on earth; all of them lie in wait to shed blood, each other they lay down trap."

[95] Psalm: 12: 1: KJB: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."; 11: 1: ROB: "Save me. God, for the pious one lacked, for the truth has been diminished from the sons of men."

known it. There it is not the fear of God in front of their eyes»[96]. That`s why, foreseeing the future ones, he writes about our bad behavior from now, toward Timothy: «Know this, that in the last days will emerge fearsome times; for there will be some people loving of themselves, money lovers, boasters, haughty, blasphemers, disobedient to their parents, unpleasing, without piousness, slanderers, not loving goodness, traitors, cheeky…» and so on[97]. Woe to us, that we have reached at the last from the evil things, because tell me, which of us is not partaker to the mentioned evil deeds? Has been not fulfilled to us the prophecy? Are we not all of us greedy with the stomach? Are we not all of us lovers of pleasure, mad for achieving land and lovers of matter? Are we not all of us full of anger? Not all of us irritated? Are we not keeping in our mind the evil? Are we not all of us traitors of all the virtue? Are we not all of us slanderers? Not all of us lovers of cursing? Are we not cheeky all of us, and haters of the brothers? Not all of us proud? Not all of us haughty? Not all of us boasters? Not all hypocrites? Not all lovers of vain glory? Not all cunning, not all enviers? Not all disobedient? Not all careless? Not all fickle? Not all frivolous, not all careless to the commandments of the Savior? Not all full of all evilness? Have we not made ourselves instead of a church of God, a temple of the idols? Are we not dwellings of the evil spirits, instead of being of the Holy Ghost? Do we not call God as our Father in a liar way? Have we not made ourselves instead of sons of God, sons of the hell? Have we not made ourselves worst than the Jews, we who are wearing today the name of Christ? Nobody to rebel himself by hearing the truth, for also those ones, being lawless, they said: «We have only one Father: God»[98]. But they heard from the Savior: «You are from

[96] Romans: 3: 12-18; Psalms: 13: 3; Psalms: 5: 9; Psalms: 35: 1.

[97] Ii Timothy: 3: 1-4: KJB: "This know also, that in the last days perilous times shall come. // For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, // Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, // Traitors, heady, highminded, lovers of pleasures more than lovers of God;"; ROB: "And you know this, that in the last days there will come hard times; // for there will be peoples lovers of their selves, lovers of silver, boasters, haughty, blasphemers, disobedient to parents, unthankful, unholy, // Without love, unyielding, slanderers, unbridled, cruel, not loving the good, // Traitors, indecent, proud, lovers of delights more than lover of God."

[98] John: 8: 41: KJB: "Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.; ROB: "You do the deeds of your father. They said to Him: We are not born from fornication. One father we have: God."

your father the devil and the lusts of your father the devil you want to do them»[99].

33. How then, being also us transgressors of His commandments, will we not hear from Him the same words? For also the Apostle, the ones carried by the Ghost he named them sons of God: «How many are, he says, led by the Ghost, these ones are sons of God»[100]. But how can we hear, being driven by death, that we are sons of God? «Because the thought of the body it is death»[101]. They who are led by the ghost they are shown from the fruits of the ghost. Let`s see therefore the fruits of the ghost. «For the fruits of the ghost, he says, are: the love, the joy, the peace, the long-patience, the doing of the good, the kindness, the faith, the gentleness, the temperance»[102]. Do we have these inside us? Do we not have the opposite ones? How can we, therefore, to hear that we are sons of God, and not rather of the enemy? For the one born from someone is like the one who has given birth to him. This is shown also by the Lord, saying: «The one born from the Ghost, ghost he is»[103]. But we have made ourselves bodies which lust against the Ghost and that`s why rightfully we hear from Him: «Will not remain My Ghost into these people, because they are only bodies»[104]. How

[99] John: 8: 44: KJB: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."; ROB: "You are from your father the devil and you want to do the lusts of your father. He was from the beginning murderer of people, and he did not stay into truth, because there is not truth into him. When he speaks the lie, he speaks from his own, because he is a liar and the father of the lie."

[100] Romans: 8: 14: KJB: "For as many as are led by the Spirit of God, they are the sons of God."; ROB: "For how many are driven by the Ghost of God they are sons of God."

[101] Romans: 8: 6: KJB: "For to be carnally minded is death; but to be spiritually minded is life and peace."; ROB: "Because the desire of the flesh is death, but the desire of the ghost is life and peace."

[102] Galatians: 5: 22-23: KJB :" But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, // Meekness, temperance: against such there is no law."; ROB: "And the fruits of the Ghost is the love, the joy, the peace, the longsuffering, the kindness, the doing of the good, the faith, // the meekness, the temperance, the cleanness; against ones as these ones there is no Law."

[103] John: 3: 6: KJB: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."; ROB: "What it is born from the body, body it is; and what it is born from the Ghost, ghost it is."

[104] Genesis: 6: 3: KJB: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."; ROB: "But the Lord

can we, therefore, to hear that we are Christians, not having anything of Christ into us?

34. But maybe, somebody will say: But I have the faith, and the faith into Him it is sufficient to me for salvation. To this one James will answer him, saying: «For also the devils believe and are shudder»[105]. And again: «The faith without deeds dead it is, as also the deeds without faith»[106]. But how we even believe into Him, or how do we believe to Him regarding the future ones, we who do not believe Him concerning the perishable and present ones, and that`s why we are mixed with the earthly ones and we live to the body, fighting against the Ghost? They who have truly believed to Christ and they dwelled Him entirely into themselves also through the commandments, they said like so: «I do not live anymore but Christ lives into me. And if I am living now into the body, I am living through the faith of the Son of God, of the One Who loved me, and He gave Himself for me»[107]. That`s why suffering by His sake, for the salvation of everybody, as some true followers of Him, and as some true guardians of His commandments, they said: «Rebuked, we bless; persecuted, we endure; blasphemed, we comfort»[108]. They did this because they heard His saying: «Love your enemy, do good to the ones who hate you, bless the ones who curse you, pray for the ones who grieve you»[109] and the

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God said: «Will not remain My Ghost forever into these people, because they are only body. So their days will be one hundred and twenty years!».”

[105] James: 2: 19: KJB: “Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”; ROB: “You believe that only One is God? You do good; but also the demons believe and shudder.”

[106] James: 2: 20: KJB: “But wilt thou know, O vain man, that faith without works is dead?”; ROB: “Do you want, though, to understand, you reckless man, that the faith without deeds dead is it?”

[107] Galatians: 2: 20: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”; ROB: “I have crucified myself together with Christ; and I do not live anymore but Christ lives into me. And my life from now, into the body, I live it into the faith into the Son of God, Who loved me and He gave Himself for me.”

[108] I Corinthians: 4: 12-13: KJB: “And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: // Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.”; ROB: “And we tire ourselves working with our own hand. Reviled being, we bless. Persecuted being, we endure it. // Blasphemed being, we pray. We have ended as the trash of the world, as the sweeping of everybody, until today.”

[109] Matthew: 5: 44: KJB: “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute

other ones. Through their words and deeds was shown Christ working into them. But we, for we are working against all His commandments, we have been filled by all uncleanness. And that`s why we have ended instead of church of God, house of trading, and instead of house of prayer, a cave of thieves; instead of a holy nation, a sinful nation, and instead of people of God, a people full of sins; instead of a holy seed, a bad seed, and instead of sons of God, sons of the wickedness, because we have left the commandments of the Lord, and we serve to the cunning spirits through the unclean passions, getting angry the Saint of Israel.

35. That`s why, crying for us, the great Isaiah, and wanting to help us into our falling, says: «Why do you hurt yourselves again, by adding lawlessness? Entire your head it is toward pain and entire your heart it is toward sadness. From the feet to the head, there it is not any whole place. Entirely it is only wound, only bruise, and only pus-filled sores. There cannot be put anymore patch, neither oil, nor bandage»[110]. And then it follows: «Forsaken will be the daughter of the Zion as a shack into a vineyard, as a hayloft into a vegetable garden, as a surrounded city»[111]. This desolation of our souls was also shown by the Apostle, by saying: «And how they have not found the way for knowing God, God left them into a worthless mind to do those that should not be; being filled up by all injustice, evilness, cunningness, greediness, full of envy, of murder, of quarrel, of deceit, of bad behaviors, whisperers, gossipers, haters of God, revilers, haughty, proud, inventors of evil, disobedient to the fathers, trucebreakers, unmerciful, which even they know the righteousness of God, namely that they are

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you;"; ROB: "And I say to you: Love your enemies, bless the ones who curse you, do good to the ones who hate you and pray for the ones who harm and persecute you."

[110] Isaiah: 1: 5-6: KJB: "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. // From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."; ROB: "Where to be you stricken anymore, you that always rebel? All your head it is only wounds, and all your heart is faint. // From the top of the head to the soles of the feet there is no healthy place; all it is plagues, bruises and pus-filled wounds, not cleaned, not moistened with oil and not bandaged."

[111] Isaiah: 1: 8: KJB: "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."The Zion has ended as a cottage into a vineyard, as a shack into a melon field, as a surrounded city."

worthy to die, not only that they do these, but also they approve the ones who do these. That`s why God has given them toward passion of dishonor, to dishonor their own bodies among themselves»[112]. And the consequence of these ones is that: «It is revealed the anger of God from heaven over all faithlessness and injustice of the people»[113], and the other ones.

36. This desolation of the soul, being heralded also by the Lord, he says: «Jerusalem, Jerusalem, you that murder the prophets and kill with stones the ones sent to you, how many times have not wanted I to gather your sons to you, as the hen gathers his chicken under its wings, and you did not want? Behold your house will be left desolated»[114]. And Isaiah, seeing us, the so-called monks, committing only the bodily services and neglecting the spiritual ones, and that`s why being us full of pride, he said: «Listen to the word of God; chieftains of Sodom take heed to the law of the Lord, people of Gomorrah. What do I need the multitude of your sacrifices? I had enough

[112] Romans: 1: 28-32: KJB: "28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; // Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, // Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, // Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: // Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."; ROB: "And as they have not tried to have God into knowledge, so also God has left them to their reckless mind, to do those that are improper, // Full of all injustice, of fornication, of wickedness, of covetousness, of evilness; full of envy, of murder, of quarrel, of deceitfulness, of bad behaviors, gossipers, // Speakers of evil, haters of God, revilers, haughty, proud, boasters, inventors of evil, disobedient to the parents, // Unwise, covenant breakers, without love, merciless; // These ones even they knew the right order of God, that the ones who do things like these are worthy of death, not only that they do these things, but they also approve them to the ones who do these things."

[113] Romans: 1: 18: KJB: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;"; ROB: "For the anger of God is revealed from sky over all lawlessness and over all the injustice of the people which keep the injustice as truth."

[114] Matthew: 23: 37-38: KJB: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! // Behold, your house is left unto you desolate."; ROB: "Jerusalem, Jerusalem, which murder the prophets and kill with stone the ones sent to you; how many times I have wanted to gather you sons as the bird gathers its baby birds under its wings, but you did not want. // Behold, your house is left desolate to you;"

of your burnt sacrifices of the rams and I do not want anymore the fat of the lambs and the blood of the oxen and of the male goats. For who asked these from your hands? Not put your feet anymore in the yard of My temple. If you will bring to Me the flower of the flour it is in vain. Your incense burning makes Me feel sick. The full moons, the Sabbaths, and the great day, I can`t stand them. My soul hates the fast, the rest and your feast days. I had enough of you, I can`t stand you anymore. When you stretch forth your hand toward Me, I turn My eyes away from you. And if you will multiply the prayer I will not hear you»[115]. Why? «Because your hands are full of blood»[116]. Because, «The one who hates his brother, a is killer of men»[117]. That`s why all the striving (ascesis) that has not love, it is foreign to God.

37. That`s why, rebuking also our hypocrisy, He says: «This people honors Me with their lips; but its heart is away from Me and it honors me vainly»[118], and the other ones.

[115] Isaiah: 1: 10-15: KJB: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. // To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. // When ye come to appear before me, who hath required this at your hand, to tread my courts? // Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. // Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. // And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."; ROB: "Listen to the word of God, you, leaders of Sodom, take heed to the teaching of God, you, people of Gomorrah! // To what good is for Me the multitude of your sacrifices?, says the Lord. I have had enough of your burnt offerings with rams and of the fat of the fattened calves, and I do not want any more oxen blood, and of lambs and of male goats! // When you were coming to bring it, who did ask it to you? Do not set your foot anymore into the yard of My temple! // Do not bring anymore vain gifts! The incense burnings are disgusting to Me; the new moons, the resting days and the gatherings from the feast days I cannot suffer them anymore. Your feasting itself it is lawlessness! // I hate the full moons and your feasts are a burden for Me! Enough! // When you raise your hands toward Me, I turn My eyes elsewhere from you, and, when you multiply your prayers, I do not listen to them. Your hands are full of blood; wash yourselves, clean yourselves!"

[116] Ibid.

[117] I John: 3: 15: KJB: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."; ROB: "Whosoever hates his brother is a murderer, and you know that any murderer has not eternal life, abiding into him."

[118] Isaiah: 29: 13: KJB: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:"; ROB: "And the lord said: That`s

Because the ones said from our Lord, lamenting the Pharisees, I hear them as being told for us, the hypocrites from today, who have been offered with so much holy grace, but we are worst than the Pharisees. Do we not tie heavy and hard to be carried burdens and set them on the shoulders of the men, and we do not want to move them neither with the tip of the finger? Do we not do all our deed toward being seen by people? Do we not love also to sit at the head of the table at feasts, and on the leading seat in assemblies, and to be called by people: «Rabbi, rabbi», and the ones who do not give us these ones, we hate them to death? Do we not also taken the key of the knowledge and we close the Kingdom of Heaven in front of the men, neither entering us and nor letting others to enter?

Do we not encompass the sea and the earth to make a proselyte, and when this happens, we make him the son of the Gehenna, twofold than us. Are we not blind advisers, sifting the mosquito and swallowing the camel? Do we not clean the outside of the cup, the seen one, and the one from inside us is full of extortion and covetousness, better said of uncleanness?

Do we not give tithe from the mint and dill and any vegetable, and we overlook the judgment and the love of God? Are we not also some dark graves, showing ourselves to the people, being right outwardly, and inwardly being full of all hypocrisy, lawlessness, and uncleanness? Do we not build the tombs of the martyrs and adorn the monuments of the prophets, but we are alike with their murderers?

Who will not cry for us, therefore, because of such a feeling? Who will not cry for such a slavery of us? That`s why us, the ones who are honored sons of God, we are reckoned as being some clay pots. That`s why the gold has been blackened and was broken the good silver. That`s why we, the Zion`s Nazarenes, which have been lighting stronger than the snow, we have ended as some Abyssinians; we which were whiter than the milk, have been blackened more than the ink. That`s why our face has been darkened more than the soot. The one who fed ourselves with coconuts, we are wallow in slops. Our lawlessness has increased more than the lawlessness of Sodom.

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why this people drew near to Me with their mouth the heart is far, because the worshipping before Me it is not but a human ordering, learned from men." ; Matthew: 15: 8: KJB: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."; ROB: "«This people honors Me with the lips, but with the heart it is far from Me."

We who were the sons of the day and of the light, we ended to be the sons of the night and of the darkness; and from the sons of the Kingdom we have made ourselves the sons of the Gehenna. That`s why we, the sons of the Most High, we die as simple people and we fall down as one from the boyars[119]. That`s why we have been surrendered into the hands of the lawless enemies, namely of the fearsome devils, and of the unjust and sly emperor of the entire earth, namely of their chieftain, as ones that have committed sin and lawlessness, disregarding the commandments of our Lord God, and we trampled the Son of God, and we have reckoned the Blood of His Testament as being an insignificant thing.

But do not surrender us to the end, for Your name, Lord; and do not break Your Testament; and to not move away from us Your mercy, for Your mercifulness, our Father from heaven, and for the mercy of Your Holy Ghost. «Do not hastily remember our old lawlessness, but rapidly to come in front of us Your mercifulness, because we ended to be very poor. Help us, God, our Savior, for the glory of Your name; Lord, have mercy on us and forgive our sins, for Your name, Lord, remember the first fruits that, taking it from us, for the love of men, Your Only One Born Son keeps it for us into heaven, to give us the strong hope of salvation, for not becoming worst due to despair. Save us for the honored His blood, that He shed for the life of the world, for His holy Saints Apostles and disciples, which shed their own blood for His name, for the Holy Prophets, Fathers and Patriarchs, which strived to bring joy to Your name. Do not overlook our prayer, Lord, and do not forsake us to the end. Because we do not trust to our righteousness, but into your mercy, through which You take care of our entire nation. We beg and pray to your goodness, to not be made to us, toward condemnation, the mystery of the salvation, destined to us by Your Only One Born Son, and do not reject us from before Your face. Do not be disgusted by our worthlessness, but have mercy on us according to Your mercifulness; and after the multitude of Your mercifulness erase our lawlessness, to draw near without condemnation in front of Your glory, to be us found worthy by the covering of

[119] Psalms: 82: 7: KJB: "But ye shall die like men, and fall like one of the princes."; 81: 7: ROB: "But you die as some men, and fall down as one from the chieftains."

Your Son the Only One Born, and to not be rejected as some unworthy servants of the sin.

Yea, Master, Almighty Lord, hear our prayer, because besides You we do not know other one. Your name we call; for You are the One Who works everything in everyone, and we all ask for Your help. «Look from heaven, Lord, and watch from the holy glory of Your house. Where it is the Your zeal and power? Where is the multitude of Your mercy and of Your mercifulness, for You suffered our falling? Because You are our Father, for Abraham did not know us, and Israel did not know us. But You, Lord, our Father, save us, because from the beginning is for us Your holy name, and of Your Only One Born Son, and of Your Holy Ghost. Why have You made us go astray from Your way? Do not punish us with the staff of Your judgments. Why have you made our heart callous, for not having fear of You? You have forsaken us into our own law of our estrangement? Turn Your servants back, Lord, for Your Holy Church, and for all Your saints from ever, to inherit a little from Your holy mountain. Our enemies trampled Your holy place. We have made ourselves as at the beginning, when You did not master upon us, neither was Your name called upon us»[120].

38. «If You will open the sky, will tremble because of you the mountains, and they will melt themselves down as the wax by the face of the fire; the fire will burn the opposite ones and

[120] Isaiah: 63: 15-19 (Free quotation): KJB: "Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? // Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting. // O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. // The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. // We are thine: thou never barest rule over them; they were not called by thy name."; ROB: "Look down from heavens and see, from Your holy and brilliant dwelling: Where are Your zeal and endless power, the turmoil of Your inside and You mercifulness? // For me these ones have ended! But You are our Father! Abraham does know nothing; Israel does not know us. You, Lord, are our Father, our Savior; this is Your name since always. // For what, Lord, have You left us going astray from Your ways and have made our hearts callous, to not fear You? Turn back, for Your servants, for the tribes of You inheritance. // For what the lawless ones set their leg into Your temple, and our enemies trampled Your altar? // We have ended as some ones over whom You from a long time do not master and who are no longer called with Your name. If You would break the heavens and descend, the mountains would tremble!"

fearsome will be Your name to Your enemies. When You will do Your mighty works, the mountains will tremble because of You. From always we haven`t heard, neither our eyes have seen God, except You. And Your works that You will made, will be mercy, to whom that will suffer them. Because the righteousness will meet the ones who are doing it and they will remember Your ways. Behold, You have become angry, and we have sinned»[121]. Better said, we have done wrong and You have become angry. «That`s why we all have gone astray, and we have made ourselves as some unclean ones. Like a rejected cloth it is all our righteousness, and we have fallen down as the leaves for our lawlessness; so the wind will blow us away. There is not who to call Your name and who to commemorate You to ask help. You have turned Your face from us and You have left us for our sins. And now, Lord, our Father is You, and we are mud, the work of Your hands are we all. Do not get very angry on us, neither mention our sins ever. Look, we are Your people all of us. The city of your Saint, the Zion, has ended desolated. Like a wilderness has been made Jerusalem. The house of Your Saint has ended being a curse and the glory that was blessed by our Fathers has been engulfed by fire and all the glorified ones crumbled down. And all these things You have suffered Lord, and You have been silent and you humbled us beyond measure»[122].

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[121] Isaiah: 64: 1-5: KJB: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, // As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! // When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. // For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. // Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved."; ROB: "As a fire which burns the brushwood, as a flame which seethes the water, make your enemies to know Your name and to tremble in front of You the nations, seeing You, // Making unexpected mighty works, // About which has been never heard speaking. Neither the ear has heard, not the eye has seen a god, except You, which will commit some like these ones for the ones who have hope in Him. // You go to meet the ones who do the deeds of the righteousness and remember Your ways. Behold, You started Yourself with anger, and we were guilty through our faithlessness and our lawlessness! // We all have ended unclean and all the deeds of our righteousness, as a muddy garment. We all have fallen as the dried leaves and our lawlessness has been taking us like the wind."

[122] Isaiah: **64: 6-12: KJB**: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us

39. All these things happened to Your old people through foreshadow, but now they truly have been fulfilled to us. «We have made ourselves reproachable to our neighbors, the devils, and mockery and laughter to them who stay around us»[123]. But look down from heaven and see and save us for Your holy name. Make us to know the craftsmanship of our enemies, and save us from their plots. Do not take far Your help from us, because we are not able to vanquish the ones which come against us, but You are strong to save us from all our enemies. Save us, Lord, from the hardships of this world according to You goodness, for into clean knowledge, crossing the sea of the life and showing ourselves whole and without stain in front of the fearsome throne, to be us found worthy of the eternal life.

40. Hearing all these, the brother, and being engulfed by a great repentance, he says with tears to the old man: "As far I can see, Father, no hope of salvation has left to me. «Because the iniquities overwhelmed my head»[124]. But please tell me, what I have to do? And the old man, answering, he says: "Salvation it is an impossible thing to the men. To God,

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away. // And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. // But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. // Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. // Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. // Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. // Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?"; **6-11: ROB**: "Nobody was calling Your name and no one awakened to strengthen himself into You. Because You have hidden Your face from us and You have left us into the will of our lawlessness. // And now, Lord, You are our Father, we are the mud, and You the potter, all of us we are the work of Your hands! // Oh, Lord! Do not get very angry on us, and do not endlessly remember our lawlessness! Look, we are Your people! // Your holy cities have ended desolated, the Zion it is like a desert, Jerusalem like a desolated place! // Our holy and glorified temple into which our fathers glorified You has ended prey of the fire and all the cherished ones by us, ruins! Can You contain Yourself, and to be silent, Lord, and to make us so sad?"

[123] Psalms: 79: 4: KJB: "We are become a reproach to our neighbours, a scorn and derision to them that are round about us."; 78: 4: ROB: "We have become reproach to our neighbors, mockery and laughter to them from around us."

[124] Psalms: 38: 4: KJB: "For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me."; 37: 4: ROB: "For my iniquities overwhelmed my head, as a heavy burden they pressed over me."

though, everything is possible, as the Lord Himself said[125]. «Let`s come out in front of Him into confession, to worship Him, to fall down and to cry in front of the Lord, Who has made us, because He is our God»[126]. Let`s hear what he says through the voice of Isaiah: «When you will turn back and will sigh, then you will be saved»[127]. And again: «Is it not powerful the hand of the Lord to save us? Or His ear has become heavy, to not hear? But the sins put a wall between us and God, and because of our sins He has turned HIs face for not having mercy on us»[128]. That`s why He says: «Wash yourselves, make yourselves clean, pluck out the evil from your souls in front of Me, stop yourselves from your evil deeds, learn to do the good, ask judgment, deliver the wronged one, make justice to the orphan and defend the widow. And come to judgment, says the Lord. And if your sins would be as the purple, as the snow I will whiten them; and if they will be scarlet as the fire, I will whiten them as the wool. If you would listen, the goodies of the earth you will eat, because the mouth of the Lord has spoken these ones»[129]. And again through Joel: «Turn back to me from all

[125] Matthew: 19: 26: KJB: "But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.": ROB: "But Jesus, looking at them: To people this is impossible, to God, however, all things are possible."

[126] Psalms: 95: 6: KJB: "O come, let us worship and bow down: let us kneel before the Lord our maker."; 94: 6: ROB: "Come to worship Him and to fall down in front of Him and to cry before God, the One Who has made us."

[127] Isaiah: 30: 15: KJB: "For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not."; ROB: "Because so says the Lord: «If you turn back and you are in good peace, you will be delivered. The quietness and the hope are your virtue». But you did not want to listen."

[128] Isaiah: 59: 1-2: KJB: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: // But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."; ROB: "Behold, the hand of the Lord is not too short for not being able to deliver you, and His ear to heavy for not hearing you. // But your iniquities have put separation between you and your God, and your sins have made Him to hide His face to not hear you."

[129] Isaiah: 1: 16-19: KJB: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; // Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. // Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. // If ye be willing and obedient, ye shall eat the good of the land:"; ROB: "Do not do evil in front of My eyes. Stop it at once! // Learn to do the good, search the righteousness, help the oppressed one, make justice to the orphan, defend the widow! // Come to judgment, says the Lord. If your sins would be as the cochineal, as the snow I will whiten them, and if they would be as the purple, as the white wool I will make them. // If you will want and you will listen to Me, you will eat the goodies of the earth."

your heart in fast, weeping and mourning. Tear apart your hearts not your clothes. For gracious and merciful is the Lord and He is sorry for the evil ones»[130]. And toward Ezekiel: «You son of the man, tell to the house of Israel: so you have spoken saying: our errors and our iniquities upon us they are, and into them we melt us down, how are we will live? Tell them: Alive Am I, says the Lord, I do not want the death of the unbeliever, but his turning back from his way and to be alive. With turning turn you back from your way, for glorify the house of Israel»[131]. And the Third Book of Kings, showing the overwhelming goodness of God, says through Elijah, to be heard by Ahab, who was in the vineyard of Naboth, which he has inherited by killing him through Isabella: «This says the Lord: you have killed and you have inherited. In the place where the dogs

[130] Joel: 2: 12-13: KJB: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: // And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."; ROB: "«And now, says the Lord, turn you back to me from all your heart, with fasting, with crying and with lamentation». // Tear apart the hearts and not your clothes, and turn toward the Lord your God, for He is gracious and merciful, slow to anger, and much merciful, and he repents about the evil which He has sent upon you."

[131] Ezekiel: 33: 10-14: KJB: "Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? // Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? // Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. // When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. // Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;"; ROB: "And you, the son of man, tell to the house of Israel: You say so: «Our iniquities and our sins are upon us and we perish into them; how then will be us able to live?» // Tell them: As it is true that I am alive, as true is that I do not want the death of the sinner, but that the sinner to turn from his way and to be alive. Turn you, turn you from your evil ways! For what to die you, house of Israel? // And you, the son of man, tell to the sons of your people: The righteousness of the righteous one will not deliver him in the day of his transgression, and the lawless one will not fall for his iniquity in the day of his turning from his iniquity, as also neither the righteous in the day of hi transgression will not be able to stay alive for his righteousness. // When I will say to the righteous that he will be alive, and he will trust into his righteousness and will commit injustice, then all his righteousness will be not remembered, but he will die for all the evil that he has done. // And when I will say to the sinner: «You will die», but he will turn from his sins, and it will be done judgment with righteousness:"

licked the blood of Naboth, there the dogs will lick your blood. And Isabella will be eaten by the dogs at the edge of the wall of Israel. And hearing Ahab these words he has torn apart and he put sackcloth on his body, and he fasted and he slept into the sack. And there was the word of the Lord toward Elijah, saying: Behold Ahab has been ashamed by My face. I will not bring evil things into his days»[132]. And David says: «My lawlessness I have known and my sin I have not covered it. I have said: I have confessed against me my lawlessness to the Lord; and You have forgiven my unbelief of my heart. For it will pray to You every believer at the due time; however flood of many waters will not approach to him»[133]. And in the Gospel the Lord says: «Repent, for the Kingdom of Heaven is at hand»[134]. And Peter asks: «How many times a day my brother will wrong to me and I will forgive him? Until seven times?», answer to him The One Who is good

[132] III Kings: 21: 19, 23, 27-29: KJB: "And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. // And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. // And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. // And the word of the Lord came to Elijah the Tishbite, saying, // Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house."; ROB: "And tell him: So speaks the Lord: You have killed, and you still want to enter into inheritance? And to tell him also: So says the Lord: In the place into which the dogs licked the blood of Naboth, the dogs will lick also your blood! // Also for Isabella spoke the Lord: The dogs will eat Isabella on the wall of Jezreel. // When Ahab heard all these words, he started to cry, he tore his clothes, he put on a sackcloth over his body, he fasted and he slept in that sack and walked around sad. // Then was the word of God toward Elijah the Tishbite, for Ahab, and the Lord said: // «Do you see how Ahab has humbled himself in front of Me? For he has humbled himself in front of Me? That`s why I will not bring the troubles into his days, but in the days of his son I will bring the troubles over his house!»"

[133] Psalms: 32: 5-7: KJB: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. // For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. // Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah."; 31: 5-7: ROB: " My sin I have known it and my lawlessness I have not hidden it, against me. // I said: «I will confess my lawlessness to the Lord»; and You have forgiven the lawlessness of my sin. // For this will pray toward you every pious one at appropriate time, and flood of many waters will not approach to him."

[134] Matthew: 4: 17: KJB: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."; ROB: "From then Jesus began to preach and to say: Repent, for the Kingdom of Heaven is at hand."

by nature and not likened in goodness: «I do not say to you for seven times, but until the seventy times seven»[135].

41. Knowing therefore, the fear of God, and His goodness and love for people, from the Old and the New Testament, let`s us turn from all our heart. Why to perish us, brothers? Let`s wash our hand, us, the sinners. Let`s clean our hearts, we, the ones with doubtful souls. Let`s lament, let`s mourn and cry for our sin. Let`s cease from our evilness. Let`s fear His menaces, let`s guard His commandments. Let`s love each other from all our heart. Let`s say to the brothers even to the ones who hate us and are disgusted of us, to be the name of the Lord glorified, and to show Himself to us into His joy. Let`s give forgiveness to others, we, who have tempted each other, as one who were warred by the common enemy. Let`s stay against our thoughts, calling God as ally in our fight and to cast out from us the evil and unclean spirits. Let`s submit the body to the ghost, tormenting it and dragging it enslaved[136], through all kind of straits. «Let`s clean ourselves of all the defilement of the body and of the ghost». Let`s entice each other to increasing in love (in the Greek text: the paroxysm of love) and in good deeds. Let`s do not envy between us, neither through envy to become wild at heart. Rather let`s have mercy on each other and to heal each other through humbleness. Let`s not gossip each other, neither mockery on each other, because limbs we are ones to others. Let`s deny from us the carelessness and the frivolity, and to stay manly, fighting against the spirits of the evilness, because «We have Jesus Christ comforter, straight to the Father, and He is deliverance to us for our sins»[137]. Let`s pray

[135] Matthew: 18: 22: KJB: "Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."; ROB: "Said to him Jesus: I do not tell you to until seven times, but until seventy times seven."

[136] I Corinthians: 9: 27: KJB: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."; ROB: "But I torment my body and I submit it to bondage, lest preaching I to others, I myself to become worthless."

[137] I John: 2: 1-2: KJB: "MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: // And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."; ROB: "My children, these I am writing to you for you do not sin, and if somebody will commit sin, we have mediator toward the Father, Jesus Christ the righteous. // He is the expiatory sacrifice for our sins, but not only for ours, but also for the ones of the entire world."

to Him with pure heart from all our soul, and He will forgive our sins. «Because nigh is the Lord to all who call Him into truth»[138]. That why says: «Sacrifice to God sacrifices of praise and give your prayers to the Highest. And call Me in the day of your trouble and I will deliver you and you will glorify Me»[139]. And Isaiah says: «Break all the bond of the injustice, loose the yoke of the forced covenants, let go the oppressed ones, and break all unjust letter. Break to the hungry one your bread and the poor people without dwelling bring them into your house. If you see somebody naked, clothe him up, and do not overlook the ones from your tribe. Then your light will burst out as the dawns, and your healing will spring soon. And will walk before you your righteousness, and the glory of the Lord will surround you»[140]. And after this he says: «Then you will shout out and God will hear you. Being you still speaking, He will say: Behold, here I am. Then will spring up into darkness your light and your darkness will be as the midday. And God will be with you always, and He will satisfy you as your soul wants»[141]. Behold

[138] Psalms: 145: 18: KJB: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth.": 144: 18: ROB: "Night is the Lord to all the ones who call Him, to all the ones who call Him into truth."

[139] Psalms: 50: 15: KJB: "Offer unto God thanksgiving; and pay thy vows unto the most High: // And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."; 49: 15: ROB: "Sacrifice to God sacrifice of praise, and fulfill to the Highest your promises. // And call me in the day of the trouble and I will deliver you and you will exalt Me."

[140] Isaiah: 58: 6-8: KJB: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? // Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? // Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.;" ROB: "Do you not know the fasting that I like It? – says the Lord. Break the chains of the injustice, loose the bonds of the yoke, set free the oppressed ones and break their yoke. // Share your bread with the hungry one, shelter into the house the indigent, clothe the naked one and do not hide yourself from the one of the same kin with you. // Then your light will spring as the dawns and your healing will be hurried up. Your righteousness will go before you, and after you, the glory of God."

[141] Isaiah: 58: 9-10: KJB: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; // And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:"; ROB: "Then you will shout out, and the Lord will hear you; at your shout He will say: Here I Am! If you remove from your midst the oppression, the menace with the hand and the word of grumbling, // If you give your food to the poor one and you will satiate the embittered soul, your light will spring out in the darkness and your gloom will be like the mid of the day."

therefore, that by breaking all the tiding of the injustice from our heart and untying all the yoke of the forced covenants, namely of the keeping in mind of the evil, and hurrying us to do good to the neighbor from all our hearts, we reach being surrounded by the light of the knowledge and to liberate ourselves from the reproachable passions, being filled up by all the virtue, being lightened by the glory of God and liberating ourselves from all the nescience. And praying Christ, we are heard by Him and we have God always with us, and our desire of God it is satiated.

42. Let`s therefore love each other and we will be loved by God. Let`s be with long suffering together and He will be also with long suffering towards our sins. Let`s not reward the evil with evil, and we will not receive according to our sins. Because our forgiveness it is in the forgiveness of our brothers. And the mercy of God is hidden into the mercifulness towards the neighbor. That`s why the Lord said: «Forgive and it will be forgiven to you»[142]. And again: «If you will forgive to the people their mistakes, also your Father from heaven will forgive to you your mistakes»[143]. Or: «Blessed are the merciful ones, because they will receive mercy»[144]. Or: «With what measure you will measure, with that one will be measured to you»[145]. Behold, has given to us the Lord form of salvation and He has given to us eternal power to be us made sons of God. Consequently, in our will stays the salvation.

43. Therefore, let`s give ourselves to the Lord, entirely, to entirely receive Him. Let`s make ourselves gods for Him. Because fro this He made Himself man, being God and Master

[142] Luke: 6: 37: KJB: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:"; ROB: "Do not judge, and you will not be judged; do not condemn and you will not be condemned; forgive and you will be forgiven."
[143] Matthew: 6: 14: KJB: "For if ye forgive men their trespasses, your heavenly Father will also forgive you:"; ROB: "For if you will forgive to the people their mistakes, will forgive also to you, your Father from heaven, your mistakes."
[144] Matthew: 5: 7: KJB: "Blessed are the merciful: for they shall obtain mercy."; ROB: "Blessed the merciful ones, for they will receive mercy."
[145] Matthew: 7: 2: KJB: "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."; ROB: "For with the judgment with which you judge, you will be judged, and with the measure with which you measure will be measured to you."

by nature. Let`s listen to Him and He will overcome our enemies without difficulty. «If My people would have listened to Me, says, if Israel would have walked into My ways, I would have humiliated to the destruction their enemies, and I would have put My hand on the ones who tease them»[146]. Let`s put all hope only into Him, and to throw all our care only upon Him, and He will save us from all the trouble, and all our life He Himself will feed us. Let`s love every human from our soul; but let`s not put our hope in any man.

Because, as long as the Lord upholds us, all our friends surround us, and all our enemies are powerless. When, therefore, the Lord forsaken us, then all our friend forsaken us and all our enemies gain power against us. But also the one who dares, relying on himself, he will fall with pitiable falling. The one who fears God, yet, he will be exalted. That`s why David said: «I will not trust in my bow, and my sword will not save me. Because You have saved us from the ones who trouble us and You have ashamed the ones who hate us»[147].

44. Let us not persevere into thoughts which present our sins diminished, and which tell us like some oracles that we have received the forgiveness. Strengthening us against them, the Lord said: «Guard yourself against the false prophets, for they will come to you in sheep skin, and inwardly they are ravening wolves»[148]. For, while you mind is still troubled by the sin, it have not received yet His forgiveness, because has not made yet fruits worthy of repentance. And the fruit of the repentance is the dispassion of the soul; and the dispassion means the erasing of the sin. But we still not have consummated dispassion, if here we are troubled by passions,

[146] Psalm: 81: 13-14: KJB: "Oh that my people had hearkened unto me, and Israel had walked in my ways! // I should soon have subdued their enemies, and turned my hand against their adversaries."; 80: 12-13: ROB: "I My people would have hearkened to Me, if would have been walking Israel in my ways, // I would have totally subdued their enemies and I would have put My hand on their persecutors."

[147] Psalm: 44: 6-7: KJB: "For I will not trust in my bow, neither shall my sword save me. // But thou hast saved us from our enemies, and hast put them to shame that hated us."; 43: 8-9: ROB: "For not in my bow I will trust and my sword will not save me. // For You have delivered us from the ones who afflict us and the ones who hate us You have put them to shame."

[148] Matthew: 7: 15: KJB: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."; ROB: "Beware of false prophets, who came to you in clothing of sheep, and inwardly they are ravening wolves."

and here we are not. So, we have not perfectly received either the forgiveness of the sins. From the ancestral sin we have been liberated at the Holy Baptism, but from the sin which we have dared to commit after the Baptism, we are liberated through repentance.

45. Therefore, let us truly repent for, being liberated from passions, to achieve the forgiveness of the sins. Let us despise the temporary ones, lest, fighting for them with the people, to transgress the commandment of the love and to fall down from the love of god. «Let us walk into ghost, and we will not fulfill anymore the lust of the body»[149]. Let us do vigil, to be awakened, to reject the sleep of the flippancy. Let us crave for following the footprints of the saint athletes of the Savior; let us imitate their fights, forgetting the ones from the past and stretching us toward the ones from the future. Let us imitate their tireless way, their burning zeal, the perseverance in restraint, the wisdom of the righteousness, the valor of their suffering, the steadiness of the long suffering, the tenderness of the mercy, the undisturbed gentleness, the warmth of the zeal, the lack of hypocrisy in their love, the height of the humbleness, the poverty, the manhood, the kindness, the tolerance. Let us not give ourselves to the pleasures; let us not get drowsy; let us not defile our conscience. «Let u follow the peace with everybody, and the holiness, without which nobody will see the Lord»[150]. Besides these, let us flee from the world, brother, and from the master of the world. Let us forsake the body and the ones of the body. Let us step decidedly toward heaven; there we will see our city. Let us imitate the godlike Apostle, being receiving the Chieftain of the Life, to enjoy the spring of the life. Let us sing in choir with the angels; let us praise our Lord Jesus Christ together with the Archangels, to Whom is due the glory and the mastery, together with the Father and with the Holy Ghost, now, and always, and forever and ever. Amen.

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[149] Galatians: 5: 16: KJB: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."; ROB: "I say therefore: into ghost be you walking, and do not fulfill the lust of the body."

[150] Hebrews: 12: 14: KJB: "Follow peace with all men, and holiness, without which no man shall see the Lord:"; ROB: "Search for the peace with everybody and the holiness without which nobody will see the Lord,"

Of the One from the Saints, Our Father
Maximos the Confessor

The Four Hundred heads about Love[151]

Forewords toward Elpida

Behold, I have sent to Your Piousness, Father Elpida, besides the Word about the Ascetic Life, also the Word about Love, in as many heads as also the four Gospels. Maybe there it is not anything worthy of your expectations. But only that much was our power. Besides these, please know, your holiness, that neither these are the fruit of my cogitation. But, reading the writings of the Holy Fathers and picking up from there the ones that are related with our theme, we have stuffed many things in a few words, to be easy to keep in mind. And so we have sent them to Your Piousness, praying you to read them with tolerance and to extract from them only the profit and the lack of beauty of the words please overlook it and please pray for my humbleness, the empty one of all spiritual profit. I also pray you to not consider that we have written this to disturb you; but because, I have received a commandment. I am saying this, because we are many today who disturb through words, and the ones who teach through deeds or learn in this way, are very few. But in particular, we pray you to take heed, with much diligence, to each head. Because I reckon that they are not easy to be understood for all people, but the most part of them need a together examination from the part of many, even they seem to be simple according to their word.

Maybe from them it will emerge something good for soul. And surely, through the grace of God, will spring out something useful to the one, who reads without spying thoughts, but with the fear of God and with love. But to the one who do not read for the spiritual profit, this one or any other work, but to gather words for mocking the writer, to show himself, for instance, wiser than the writer, as one that is full of imagination, to him will not ever spring out any profit from anywhere.

[151] Migne G.P. 90, 954-1080; Greek Philokalia, vol I, second II, p. 20l-231

The First Hundred Heads about Love

1. The love it is a good and affectionate disposition of the soul, due to which it does not honor anything more than the knowledge of God. But it is not possible to reach at the habituation of love the one who is addicted to something from the earthly ones.

2. The love is born by dispassion; the dispassion by the hope in God; the hope by the patience and by the long suffering; and these ones are born by the all-comprising restraint. The restraint, at its turn, it is born by the fear of God; at last, the fear of God is born by the faith in God[152].

3. The one who believes in God, he fears the torments; the one who fears torments he restrains himself from passions; the one who restrains himself from passion he suffers the troubles; the one who suffers the troubles he will have hope in God, and the hope in God detaches the mind from all the addiction for the earthly ones; at last, the mind detached by these ones, it will have the love toward God.

4. The one who loves God, he cherishes His knowledge more than everything done by Him, and unceasingly perseveres nigh to it, with a great longing.

5. If everything that exists, was made through God and for God, and if God is better that what was done by Him, the one who forsakes God, Who is better without any possibility of comparison, and he occupies himself with the evil ones, he shows himself appreciating more the ones that were done by God than God himself.

6. The one who has his mind nailed into the love of God, he disregards all the seen ones and even his own body, as something stranger.

7. If the soul is better than the body, and if God, who has made the world, is incomparable better than the world, the

[152] The heads no. 2 and 3 show us the order of the virtues, according to Saint Maximos the confessor.

one who honors the body more than the soul and the built world more than God, he is not at all different by worshippers at the idols.

8. The one who has detached his mind from God and from the perseverant love for God, and he has it tied to somebody from the ones which falls under senses, that one honors the body more than the soul and the ones made by God more than God Who has created them.

9. If the life of the mind it is the light of the knowledge, and that one is born by the love toward God, it is well said that nothing it is greater than the godlike love.

10. When the mind comes into the fire of the love toward God, it does not feel anymore, either itself or some other things. Because being lightened by the godlike and endless light, leaves the feeling towards everything done by God, like the sensitive eye does not see the stars, when the sun shines.

11. All the virtues help the mind to gain the godlike love. But more than all, the pure prayer. For through this one, flying up toward God, it comes out, from all that exists.

12. When the mind is kidnapped through love of the godlike knowledge, and, coming out of all the created ones, it feels the godlike endlessness, and then, being overwhelmed by the godlike presence, it awakens itself at the feeling of its humbleness, likewise the godlike Isaiah, and utters with amazement, the words of the prophet: «O, miserable me! I am lost! Because being a man and having unclean lips, and living in the midst of a people which has an unclean mouth, I have seen with my eyes the Emperor the Lord Savaot»[153].

13. The one who loves God (4) cannot but to love every man as himself, even he does not like the passion of the ones

[153] Isaiah: 6: 5: KJB: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."; ROB: "And I said: «Woe to me, for I am lost! I am a man with soiled lips and I dwell in the midst of a people with unclean lips. And the Lord Savaot I have seen Him with my eyes!»"

who are not cleaned yet. That` why when he sees their turning back and their betterment, he enjoys it with great and unspoken gladness.

14. Unclean it is the passionate soul, which it is full of thoughts of lust and hate.

15. The one who sees into his heart any remnant of hate towards a certain man, for certain mistake, he is utterly stranger to the love for God, because the love for God does not suffer at all the hate towards man.

16. «The one who love Me, says the Lord, he will guard My commandments»[154]. «And My commandment is this, that you love each other»[155]. The one who does not love therefore the neighbor, he does not keep the commandment. And the one who does not keep the commandment, neither can he love God.

17. Blessed is the man who can love everybody equally.

18. Blessed is the man who does not stick with anything perishable or temporal.

19. Blessed it is the mind which has overcome all the things and delights itself ceaselessly with the godlike beauty.

20. The one who transforms the care for the body into lust and for temporal things keeps in mind the evil from the neighbor that one ministers to the creation instead of the Creator.

21. The one who preserves his body as not being submitted to the pleasure, and healthy, he has it fellowservant toward the working of the good ones.

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[154] John: 14: 21: KJB: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."; ROB: "The one who has My commandments and guards them, that is the one who loves Me; and the one who loves Me will be loved by My Father and I will also love him, and I will show Myself to him."

[155] John: 15: 12: KJB: "This is my commandment, That ye love one another, as I have loved you."; ROB: "This is My commandment: That you love each other, as I have loved you."

22. The one who flees from all the bodily lusts, he places himself above any wordly sadness.

23. The one who loves God surely he loves also the neighbor. And one like this cannot keep the money but he uses it with godlike propriety.

24. The one who gives alms, imitating God, does not know the difference between good and bad, between just and unjust, when it is about the ones that are needed to the body, but he shares to everybody the same, even though he honors more, for the good leaning of the will, the virtuous one rather than the lazy one.

25. As God, being good by nature and without passion, loves everybody in the same way, as being His creatures, but He glorified the virtuous one, as one who has achieved the knowledge also through the leaning of the will, and the lazy one He has mercy on him due to His goodness, and turns him into this century through rebuking, in the same way also the good one and without passion into the leaning of his will, he loves all the people in the same way: on the virtuous one for the nature and for the good leaning of his will, and on the lazy one he has mercy for the nature and from compassion, as on someone that is reckless and walks into darkness.

26. The love is made known not only through giving of money, but with a lot more through the impartation of the word of God through bodily ministration.

27. The one who has truly rejected the things of the world and serves without hypocrisy to his neighbor, through love he is hastily liberated from any passion and he is made partaker to the godlike love and knowledge.

28. The one who has achieved inward the godlike love, he does not get tired following to the Lord his God, as the godlike Jeremiah, but he suffers with valor any tiredness, mockery and insult, not taking account at all, the evil from anybody.

29. When you will be insulted by somebody or despised in some regard, be careful with the thoughts of the anger, lest, by separating you from the love due to the annoyance, to place yourself into the land of the hate.

30. When you will suffer due to an insult or a dishonor, let you know that in fact, you gain a profit. Because through the insult it is banished from you the vain glory.

31. Like the memory of the fire does not heat the body, so the faith without love does not work into the soul the enlightenment of the knowledge.

32. Like the light of the sun attracts the healthy eye, so the knowledge of God attracts toward itself in a natural way the mind that was purified through love (5).

33. The pure mind it is that one which has been separated from the nescience and it is lightened by the godlike light.

34. The pure soul it is that one which has been liberated from passions and ceaselessly enjoys the godlike love.

35. Reproachable passion it is the movement of the soul against the nature.

36. The dispassion it is a peaceable state of the soul, which make difficult to the soul to move toward evilness.

37. The one who through diligence has achieved the fruits of the love, he does not move away from this one, even if he will endure tens of thousands of evil deeds. Let you be entrusted by this by Stephen, the disciple of Christ, and the ones like him and the Savior Himself, who was praying to the Father for the ones who were killing Him, and asked the forgiveness from Him, as for one who did not know what they were doing.

38. Whether it is proper to the love to be long suffering and to be good, the one who fights with anger and plots

cunningness, it is proved that he makes himself stranger to God, if God is love.

39. «Do not tell, says the godlike Jeremiah, that you are the church of the Lord»[156]. And you do not say that the simple faith into our Lord Jesus Christ can save me. Because this is impossible, if you will not achieve also the love for Him through deeds. About the simple faith it was said: «the devils also believe, and tremble» (James: 2: 19).

40. The fruits of the love are: to do good to the neighbor from all your heart, to be yourself long suffering, to be with tolerance, and to use the things with right judgment.

41. The one who loves God does not make anybody sad and he does not become sad for the temporal ones. He makes sad and he becomes himself sad with the only savior sadness, with which also the blessed Paul became sad, and made sad the Corinthians.

42. The one who loves God, he lives angelic life on earth, fasting and doing vigil, singing and praying and always thinking at good things about everybody.

43. If somebody craves for something, he fights for achieving it. But from all the good things worthy to crave for, the incomparable one, better and worthier to be craved for, is God. How much diligence are we indebted to show to achieve this good thing and worthy by nature to be craved for?

44. Do not defile your body with deed of shame and do not make your soul unclean with cunning thoughts, and the peace of God will come upon you bringing love.

45. Torment your body with the hunger and with the watchfulness, and occupy yourself, without idleness, with the

[156] Jeremiah: 7: 4: KJB: "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these."; ROB: "Do not trust in lying words, which say: «This is the temple of the Lord, the temple of the Lord, the temple of the Lord, are these»."

singing and with the praying; and the holiness of the righteousness will come over you bringing love.

46. The one that has been found worthy of the knowledge of God, and he has achieved the light of it through love, he will not be troubled ever by the spirit of the vain glory. And the one who is not worthy yet of this, he is easily caught by this one. If therefore, one like this one will look at God, in everything he does, as one who does everything for Him, he will easily escape from it with God.

47. The one who has not yet achieved the knowledge of God (6), which it is earned through love, he thinks great thing, about the ones did by him, according to the will of God. And the one who has been found worthy of it, he says, from his soul, the words of Patriarch Abraham, which he said when he has been worthy of the godlike apparition: «I am earth and ash»[157].

48. The one who fears God, he always has as a companion the humbleness, and through the thought of this one he comes to give thanks toward God. Because he remembers about the wordly behavior from before, and about the divers mistakes, as also about the temptation that happened to him in his youth, and how from all these he was delivered by God, Who removed him from the passionate life, to the life according to God. In this way he achieves beside fear also the love, always giving thanks with humbleness to the Doer of the good, and the Ruler of our life.

49. Do not defile your mind, by suffering thoughts of lust and anger, lest by falling down from the pure prayer, to be engulfed by the spirit of the drowsiness.

50. The mind falls down from the daring toward God when accompanies itself with the wicked and unclean thoughts.

[157] Genesis: 18: 27: KJB: "And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:"; ROB: "And answering, Abraham said: «Behold, I dare to speak to my Lord, I, which I am dust and ash.»

51. The mindless one, being driven by passions, when he is troubled being pushed by anger, he hurries up without judgment to avoid the brothers. And when he is lit by lust, changing his mind, he runs to meet them. And the wise one works in both situations totally the opposite: because in time of anger, hiding the causes of the anger, he casts away the disgust towards the brothers, and in time of lust, he retains himself from the impulse toward the reckless meeting.

52. In the time of the temptations do not leave your monastery, but suffer with valor the waves of the thoughts, especially the ones of the hopelessness and of the drowsiness (acedia)[158]. For so being tried with a good profit through troubles, you will gain a even more strengthened hope into God. And if you will leave it, you will be found untried, without manhood and flickering.

53. If you do not want to fall down from the love after God, do not let also your brother to go to sleep being sad against you, neither be you go to sleep being disgusted against him, but «go and reconcile yourself with your brother»[159], and coming, bring to Christ, pure conscience, through perseverant prayer, the gift of love.

54. If the one who has all the gifts of the Lord, but he has not love, he does not have any profit, according to the

[158] "Acedia" = laziness. According to Romanian Explicative Dictionary (online version), it is a simultaneous movement, prolonged, of the irascible and of the concupiscent, the first one being angry on what stays at his hand, the last one, on the contrary, wishing what it does not have. In Philokalia and in Paterikon "acedia" it is described as a state of blockage of the will, emerged to some of the ascetics, and producing a state of carelessness, combined with some psycho-physiological symptoms; for instance, in the morning, when is time to get up from the bed and to go the religious service, the monk feels fever, feebleness, and other signs of illness. When it comes the time for lunch, all the symptoms disappear, and he joyfully runs to the mess hall. In the grave forms, the will to pray and to advance toward God totally disappears, and the monk enters into a state from which it is very difficult to be brought out. He himself does not have the power to escape from it. (English language translator`s note (E.l.t.`s.n.))

[159] Matthew: 5: 24: KJB: "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."; ROB: "Leave your gift there, before the altar and go first and reconcile you with your brother and after, coming, bring your gift."

godlike Apostle[160], how much zeal we must show to achieve this?

55. If «the love does not evil the neighbor»[161], the one who envies the brother and is getting sad due to the wellness of that one, and defiles his good name with defamations, or sets up some traps to him, to attract him toward evil deeds, how will he not make himself stranger to the love, and guilty of the eternal damnation?

56. If «the fullness of the law it is the love»[162], the one who thinks at evil against his brother and plots stratagem against him, and he desires the falling down of that one, and enjoys of it, how will he not be a transgressor of the law and worthy of the eternal torments?

57. If «the one who defames the brother and judges him, he defames and judges the Law»[163], and if the Law of Christ is the love, how will not the defamatory fall down, from the love of Christ, and will he not make to himself cause of eternal torments?

58. Do not give your ear to the tongue of the one who defames, and do not give your tongue to the ear of the one who loves the slander, listening or speaking with pleasure the ones that are against the neighbor, to not fall from the godlike love and to be found stranger in the eternal life.

59. Do not receive gossip against your Father, neither encourage the one who dishonor him, to not get the Lord angry

[160] I Corinthians: 13: 1: KJB: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."; ROB: "If I would speak into the tongues of the people and of the angels, and I have not love, nothing I am."
[161] Romans: 13: 10: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.": ROB: "The love does not evil to the neighbor, the love it is therefore the fulfillment of the Law."
[162] Ibid. note 11.
[163] James: 4: 11: KJB: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."; ROB: "Do not speak evil one of another, brothers. The one who speaks evil of the brother, or judges his brother, he speaks evil of the law and judges the law; and if you judge the law you are not a fulfiller of the law, but a judge."

for your deeds, and to cut you off from the land of the living ones.

60. Close the mouth of the one who slanders, to not commit a twofold sin together with that one: habituating yourself with the destroying passion, and not stopping that one to blab against the neighbor.

61. «And I say to you, tells the Lord, love your enemies, do good to the ones who hate you, pray for the ones who curse you»[164]. Why then He has commanded these ones? To set you free from: hate, sadness, anger, and keeping in mind of the evil, and to make you worthy of the biggest wealth, which it is the perfect love. Because is impossible to have it, to the one who does not love all the people equally, as God does, Who loves all the equally and «wants that all of them to be saved and to the knowledge of the truth to come»[165].

62. «And I am saying to you: do not stay against the evil one, but to the one who will smite you over the right cheek, turn to him also the other one; and to the one who wants to sue you to take your coat from you, leave him also your shirt; and to them who forces you to walk with him one stadia, walk two with him»[166]. Why? For keeping you calm, untroubled and not sad, and to straighten that one through your patience, and to bring you both, because he is Good, under the yoke of the love.

63. That things towards which we felt at some point some passion, make us after that to bear their passionate imaginations. The one who therefore has overcome to the passionate imaginations, he surely despises also the things of

[164] Matthew: 5: 44: KJB: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;:; ROB: "And I am saying to you: Love your enemies, bless the ones who curse you, do good to the ones who hate you and pray for the ones who hurt you and persecute you."

[165] I Timothy: 2: 4: KJB: "Who will have all men to be saved, and to come unto the knowledge of the truth."; ROB: "Who wants that all the people to be saved and to the knowledge of the truth to come."

[166] Matthew: 5: 39: KJB: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.": ROB: "But I am saying to you: Do not resist to the evil one; and to whom smites you over your right cheek, turn to him also the other one."

which imaginations he was bearing. Because the fight with the memories is the more difficult than the fight with the real things, as the easier is committing the sins with the thought than with the deed.

64. From the passions, some of them are bodily and some of the spiritual (7). The bodily ones take their occasions from the body, and the spiritual ones from the things from without. But both are abolished by love and by restraint; the first one abolishes the spiritual ones, and the second one abolishes the bodily ones.

65. Some of the passions are of the wrath (anger), others of the lustful part of the soul, but all of them are aroused through senses. But they are aroused when the soul is outside of the love and of the restraint.

66. More difficult are abolished the passions of the wrath than the ones of the lust. That`s why the Lord has given as a stronger medicine against it, the commandment of the love.

67. All the passions hang either only to the wrath of the soul, or only to the lustful part of it, or of the rational one, as it is the forgetfulness or the nescience. But the drowsiness (acedia), becoming master over all the powers of the soul, it arouses almost all the passions at once. That`s why it is also the most difficult from all passions. Well says therefore, the Lord, when He gives the medicine against it: «into your patience you will gain your souls»[167].

68. To not smite ever someone of the brothers, especially without reason and recklessly, lest, not suffering the insult, he to leave, and never get you rid of the remorse of the conscience, bringing always sadness to you in the time of the prayer, and kidnapping your mind from the godlike daring.

69. Do not suffer suspicions, or even people who bring offences against each other. Because the ones who receive the

[167] Luke: 21: 19: KJB: "In your patience possess ye your souls."; ROB: "Through your patience you will gain your souls."

offences, in any way, towards the ones which happen willingly or unwillingly, they do not know the way of the peace, which leads through love to the knowledge of God, them who love it.

70. Does not have perfect love, yet, the one who is influenced by the opinions of the people, for instance, loving somebody, and hating the other one for this or that reason, or on the same, sometimes loving him, and some other times hating him, for the same reasons.

71. The perfect love does not tear apart the unique nature of the people, being influenced by their different opinions, and after the different leanings of their will. But looking always to it, it loves all the people equally; the good and zealous ones, as friends, and the lazy ones as enemies, doing good to them, long suffering and enduring that ones that come to him from them. He does not take heed not in the least, the evil from these ones, but he really suffers for them, if the time asks for it, to make them also friends if it is possible; and if he cannot, at least to not fall from his own love towards them, showing always the same, the fruits of the love for people. That`s why also our Lord and God Jesus Christ, showing His love for us, He suffered for all humanity, and to everybody He has give the hope of the resurrection, even if after that hangs on each one to make himself either worthy of glory, or of torments.

72. Still does not have achieved the perfect love the one who does not despise the glory and the insult, the richness and the poverty, the pleasure and the sadness. But the perfect love does not despise only these ones, but even the temporal life and the death.

73. Listen to the ones who have been found worthy of the perfect love, how they speak: «Who will separate us from the love of Christ? Either the trouble, or the narrowness, either the persecution, or the hunger, either the nakedness, or the sword? Because as it is written: for You we are murdered each day; we were reckoned as some sheep for slaughter. But in all of these we are more than victorious through The One Who loved us. For I am entrusted that neither the life, nor the death, neither the angels, nor the principalities, neither the powers, neither

the ones that are now, nor the ones that will be, neither the height, nor the deepness, neither some other creature, will be able to separate us from the love of God, the one into Christ Jesus, our Lord»[168].

74. And about the love for the neighbor, listen again what I am saying: «Verily I say to you into Christ, I am no lying, confessing together with me also my conscience into the Holy Ghost, because much sadness it is to me and endless pain to my heart. Because I would want to be myself anathema from Christ, for my brothers and my relatives after the body, which are the Israelites»[169] and the other ones. The same also Moses and the other Saints.

75. The one who does not despise the glory, the pleasure and the love of money, which increases also those ones and stay in their service, cannot cut off from himself the occasions for anger. And the one who does not cut these ones off, he cannot reach at the perfect love.

76. The humbleness and the bad living liberate the man from all the sin. The first one cuts off the passions of the

[168] Romans: 8: 35-39: KJB: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? // As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. // Nay, in all these things we are more than conquerors through him that loved us. // For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, // Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'; ROB: "Who will separate us from the love of God? The trouble, the tribulation, or the persecution, or the famine, of the lack of the clothing, or the danger, or the sword? // As it was written: «For You, we are murdered every day, reckoned have we been as some sheep for slaughter». // But in all of these we are more than victorious, through That One Who loved us. // Because I am entrusted, that neither the death, nor the life, neither the angels, nor the principalities, neither the ones from now, nor the one which will be, neither the powers, // Nor the height, nor the depth, will be able to separate us from the love of God, the one into Christ Jesus, our Lord."

[169] Romans: 9: 1-3: KJB: "Say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, // That I have great heaviness and continual sorrow in my heart. // For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:"; ROB: "I am saying the truth into Christ, I am not lying, witness being to my conscience into the Holy Ghost. // Because, great it is my sadness and unceasing pain of my heart. // That I would have wanted to be anathema from Christ for my brothers, the ones same nation with me after the body."

soul, and the second one, the ones of the body. This one, shows himself as doing it, also the blessed David, when he prays to God, saying: «Look at my humbleness, and at my labor, and forgive all my sins»[170].

77. Through commandments the Lord makes to be without passions the ones who fulfill them; and through the godlike dogmas He gives them the enlightenment of the conscience.

78. All the dogmas are either about God, or about the seen and unseen ones, or about the Providence and the judgment shown into those ones.

79. The mercifulness heals the wrath of the soul; the fat withers out the lust; and the prayer cleans the mind and prepares it for the contemplation of the things. Because the Lord has given to us the commandments for and according with the powers of the soul.

80. «Lear from Me, says, for I am meek and lowly in my heart»[171], and the followings. The gentleness guards the wrath untroubled, and the humbleness liberated the mind from the smoke of the pride and of the vain glory.

81. The fear of God is twofold. One it is born into us from the menacing of the torments. This one make to be born into us, by turn: the restraint, the patience, the hope in God, and the dispassion, from which springs out the love. And the other one it is united with the love. It sustains always into the soul the shyness of the humbleness, lest, for the daring of the love, to reach at disregard of God.

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[170] Psalms: 119: 132-135: KJB: "Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name. // Order my steps in thy word: and let not any iniquity have dominion over me. // Deliver me from the oppression of man: so will I keep thy precepts. // Make thy face to shine upon thy servant; and teach me thy statutes."; 118: 132-135: "Look toward me and give me mercy after Your judgment, towards the ones who love Your name. // Lead my steps according to Your word, and do not be me dominated by any lawlessness. // Deliver me from the slandering of the people and I will guard Your commandments. // Your face show it to your servant and teach me Your commandments."

[171] Matthew: 11: 29: KJB: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."; ROB: "Take My yoke upon you and learn from Me, for I am meek and lowly in heart , and you will find rest to your souls."

82. The first fear it is put off by the perfect love of the soul, which it has achieved, and which does not fear anymore of torments. The second fear it is united always, as it was said, with the love. To the first fear fits the word: «By the fear of God every man deviates from evil»[172]; or: «The beginning of the wisdom it is the fear of the Lord». To the second one, the word: «The fear of the Lord, the pure one, remains forever and ever»; or: «Nothing lack to them who fear Him»[173]. To the second one, the word: «The fear of the Lord, the pure one, lasts forever»[174]; or: «Nothing lacks to the ones who fear Him»[175].

83. «Kill your limbs, the ones from on the earth: the fornication, the uncleanness, the passion, the bad lust, the covetousness»[176], and the other ones. «Earth» he named the thought of the body; «fornications», the sin with the deed; «uncleanness» he named the consent; «passion» the addicted thought; «the bad lust», the simple receiving of the thought of lust; «covetousness» he named the matter which give birth to and makes to grow up the passion. All of these the godlike Apostle has commanded to us to kill them, like some limbs of the bodily thought.

84. Firstly, the memory brings the simple thought into the mind; this one, tarrying, the passion it is aroused. This one, at its turn, not being put out, bends the mind to consent; happening this, is reached, at last, at the sin with the deed. The wisest Apostle, writing toward the ones from the gentiles, he

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[172] Proverbs: 15: 33: KJB: "The fear of the Lord is the instruction of wisdom; and before honour is humility.:; ROB: "The fear of God is instruction and wisdom, the humbleness comes the glory."

[173] Proverbs: 1: 7: KJB: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."; ROB: "The fear of God is the beginning of the wisdom; the mindless ones despise the wisdom and the self-control".

[174] Psalms: 19: 9: KJB: "The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."; 18: 10: ROB: "The fear of the Lord is clean, lasts forever and ever; the judgments of the Lord are true, all of them righteous."

[175] Psalms: 34: 9: KJB: "O fear the Lord, ye his saints: for there is no want to them that fear him."; 33: 9: KJB: "Fear God, you all His saints, for have no lack the ones who fear Him."

[176] Colossians: 3: 5: KJB: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:"; ROB: "Therefore, kill your earthly limbs: the fornication, the uncleanness, the passion, the bad lust and the covetousness, which is worshiping of idols."

commands therefore to separate first the result of the sin, then, stepping by turn toward the beginning, to end with the cause of the sin. And the cause of the sin is, as it was said before, the greediness, which gives birth and makes to grow up the passion. And I reckon that here it is shown the covetousness of the belly, which is the mother and the nurse of the fornication. Because the covetousness is not bad only when leads toward richness, but also when is headed toward foods, as also the restraint it is not good only when retains itself from foods, but also when retains itself from richness.

85. As the bird when it tries to fly, having the feet tied, it is pulled down to earth by the rope, likewise the mind which has not achieved the dispassion yet (11), if wants to fly toward the knowledge of the heavenly ones, it is pulled down to earth by the passions.

86. When the mind has been definitely liberated by passion, advances without turning back into the contemplation of the things, doing its journey toward the knowledge of the Holy Trinity (12).

87. If the mind is clean when receives the meaning of the things, these ones arouse it toward the spiritual contemplation of them. But if from idleness, it has made itself unclean, it remains simply to the meanings, when it is about other things; and when it is about people, it transforms them in unclean and wicked thoughts.

88. When you have reached to never be your mind, in the time of prayer, troubled by some idea from the ones of the world, let you know that you are not anymore outside the border of the dispassion.

89. When the soul starts to feel its own healthy, it starts also to see the hallucinations from the dreams as some vain things, that only troubles it.

90. Like the eye is attracted by the beauty of the seen ones, likewise the mind it is attracted by the knowledge of the unseen ones.

91. It is a great thing not to be engulfed by passion toward things. But much greater it is to remain without passion towards their hallucinations. Because the war of the devils against us, through thoughts, is more dreadful than the war through things.

92. The one who has achieved the virtues and has made himself richer into knowledge, looking at the things, from now on, in a natural way, he does and says everything with the right judgment, not sliding at all from this one. Because as we use the things with right judgment or without judgment, we become virtuous or evil.

93. The sign of the fullest dispassion stays in that one, that always comes up to the heart only the simple meanings of the things, either in the time of the wakefulness of the body, or in the time of the sleep.

94. Through the fulfilling the commandments the mind undresses itself by the passions; through the spiritual contemplation of the seen ones, it undresses itself also by the passionate meanings of the things. At last, through the knowledge of the unseen ones (13), rejects also the contemplation of the unseen ones. And by these ones, it is disrobed through the knowledge of the Holy Trinity (13).

95. As the sun, rising and lighting the world, shows also itself and the things lightened by it, in the same way, the Sun of the Righteousness, rising to the pure mind, He shows also Himself, but also shows the pure reasons of everything was of will be done through Him.

96. We do not know God from his being, but from the greatness of the deeds and from the care that He has for the ones that are. Because through these ones we understand, as through some mirrors, the endless kindness, wisdom and power of Him.

97. The human pure mind, tarries either into the simple meanings of the human things, or into the natural contemplation of the seen ones, or into the light of the Holy Trinity.

98. The mind, tarrying into the contemplation of the seen ones, either examines their natural reasons, or the ones indicated through them, or seeks their cause Itself.

99. By tarrying, therefore, into the contemplation of the seen ones, it seeks their natural reasons and the Cause of their creation, as well as the ones that follow from these ones. Also the Providence and the Judgment shown into them.

100. At last, rising the mind into God, it firstly seeks, burning by longing, the reasons concerning His being, but does not find out what He is Himself, because this is a impossible and forbidden thing to the whole created being, equally; but it is comforted with the ones from around Him, namely with the ones concerning the eternity, the endlessness and the borderless of Him, the goodness, the wisdom and the creative, providential and judge power upon the ones that are. Only this one can be comprised from the ones of Him: the endlessness. And to not know anything of Him, it means to know that he is above the mind, as the speakers of God, Dionysus and Gregory said.

Of the Same One

The Second Hundred of the Heads about Love

1. The one who truly loves God, that one also prays totally not-scattered. And the one who prays totally not-scattered that one also truly loves God. But does not pray not-scattered the one who has his mind nailed on something from the earthly ones. Therefore, does not love God the one who has his mind nailed on something from the earthly ones.

2. The mind, which tarries in some things submitted to the senses, it is surely dominated by some passion toward it, for instance by some lust, by some sadness, by anger, or by the memory of some evil. And if does not despise that thing, it cannot set itself free from under that passion.

3. When the passions master the mind, they tie it to the material things, and separating it from God, determine it to occupy itself with those ones. When, yet, it is dominated by the love of god, it unties it by their ties, convincing it not only to despise the ones that fall under the senses, but even our temporal life.

4. The purpose of the commandments is to make simple the meaning of the things[177]; and of the reading and contemplation to make the mind unearthly and without shape. This one gives to it the capability to pray without scattering.

5. It is not enough the moral deed to set the mind totally free from passions (15), to be able to pray not-scattered, it there do not come into it, one after another, the spiritual contemplations. Because that one sets free the mind only from the lack of restraint and from hate, while the spiritual contemplations deliver it also from the forgetfulness and from nescience. And only in this way will be able to pray properly.

[177] The simple meaning of the thing (φιλόν νόημα) it means, according to Saint Maximos, the detachment of this meaning from any passionate thought.

6. Two are the highest states of the pure prayer. Of one are partakers the ones who occupy themselves with the working and of the other one they who occupy themselves with the contemplation. The first one it is born into the soul due to the fear of God and from the good hope; the second one from godlike love and from the fullest cleanness. The signs through which we know that we have reached at the first one we have them from this one, that the mind gathers itself from all the ideas of the world, and makes its prayer not-scattered and undisturbed, as God Himself would be in front of it, as well as He is. And the signs of the second one consist into the fact that the mind it is kidnapped into the enthusiasm of the prayer by the godlike and endless light, and does feel anymore neither itself nor anything else from the ones that exist, but only the One Who works into it through love this illumination. Then, moved being also around the reasons about God, it receives clean and limpid the images regarding Him.

7. What somebody loves, that he embraces with all his power, despising everything impeded him from that thing, to not be deprived of it. Therefore, who loves God, perseveres into the clean prayer and casts out from the self all the passion which impedes him from this.

8. The one who has rejected from himself the mother of the passion, namely the bodily love for the self (filoutia), he easily rejects, with the help of God, the other ones, like the anger, the sadness, the remembrance of the evil, and the ones which follow. And the one who is dominated by the first one, he is wounded also by the second one, even if he does not want. Into the bodily love for the self, there it is the passion directed toward the body.

9. People love each other, either in a way worthy of rebuke, or for these five reasons: either for God, as the virtuous one loves everybody, both the virtuous and the one who is not virtuous yet; for nature, as the parents love the kids and vice-versa; or for the vain glory, as the glorified one loves the one who glorifies him; or for the love of silver, as somebody loves the rich one for receiving money; or for pleasure, as the one who serves his stomach and the ones from bellow the stomach.

The firs love if is worthy of praising; the second one medium, and the other ones are passionate.

10. If you hate some of them, on others you neither love nor hate them, other again you love them but moderately, and at last, you love other very much, from this inequality know that you are far from the perfect love, which demands to love every human equally.

11. «Flee from evil, and do the good»[178], namely fight the enemy to diminish your passions, and after keep yourself awakened to not let them grow up. And again: fight to achieve the virtues, and after that keep yourself awakened to preserve them. This mean working and preserving.

12. The ones that tempt us with the permission of God, either they warm up the lusting part, or bother the wrath, or darken the rational part, or wrap the body into pains, or rob us of the bodily ones.

13. The devils tempt us through themselves, or they give weapons against us the ones who do not fear God. Through themselves they tempt us when we are living separated from people, like on the Lord in the wilderness; through people, when we are together with the people, as on the Lord through Pharisees. But us, looking at the One Who is example to us, let us deter them from both sides.

14. When the mind starts to advance into the love of God, then also the devil of the blasphemy starts to tempt it, and whispers such thought that no man could contrive them, but only the devil, the father of the evil thoughts. And this he does because he envies the one who loves God. He want that this one, coming at the lack of the hope, for he has cogitated some like these ones, to not dare anymore to soar toward God through the usual prayer. But nothing profits from this the wicked one for his goal, but he makes us even stronger.

[178] Psalms: 34: 14: KJB: "Depart from evil, and do good; seek peace, and pursue it."; 33: 13: ROB: "Shun yourself from evil and do good, seek the peace and follow it."

Because, being warred by them, and fighting us with him, we are more tried and more true into the love of God. «And his sword will enter into his heart, and his arrow will be crashed»[179].

15. The mind, bowing toward the seen ones, understands the things according to the nature, through the mediation of the senses. And neither the mind is evil or the understanding after the nature, neither the things nor the senses. Because these are the things of God. What it is evil, then? it is proved that it is the passion associated to the meaning according to the nature, and so the passion can lack from the cogitation of the senses if the mind is vigilant.

16. The passion is a movement of the soul against the nature either toward an irrational love, or toward a hatred without judgment of something, or due to some things from the ones submitted to the senses. For instance there it is a movement toward the irrational love of the foods, or of the woman, or of the wealth, or of the fleeting glory, or of some other thing from the ones submitted to the senses, or due to these ones. Or it is a movement towards the hatred without judgment of something from the ones said before, or due to these ones.

17. Or again the sinfulness it is a wrong judgment regarding the meanings of the things, to which it follows the bad usage of the things. For instance, when it is about the woman, the right judgment regarding the mating must see its purpose as being the procreation of children. So the one who pursuits the pleasure he wrongs into judgment, reckoning as being good that what is not. Therefore, one like this, he makes a bad usage (he abuses) of the woman, by mating with her. In the same way it is with all the other things and meanings.

18. When the devils take out the mind from righteousness, surrounding it in thoughts of fornication, be you

[179] Psalms: 37: 15: KJB: "Psalms: 37: 15: KJB: "Their sword shall enter into their own heart, and their bows shall be broken."; 36: 15: ROB: "Their sword to enter into their heart and their bows to be broken."

shouting with tears toward God: «Taking me out, they have surrounded me»[180]. Doing like this you will be saved.

19. Oppressive it is the devil of the fornication and rushes dreadfully upon the ones who fight against the passion, especially when they are not taking head to what kind on meals he eats and in the encounters with the women. Stealing unnoticed the mind through the spell of the pleasure, latter rushes through the memory upon the hesychast, lighting his body and showing to the mind divers shapes, and urging it to consent to the sin. if you do not want to tarry these ones into you, start the fasting, the watchfulness, and the good hesychasm, united with perseverant prayer.

20. The ones who always seek our soul, they seek it through passionate thoughts (16), to push it to the sin with the thoughts, or to the one with the work. Therefore, when they will see that the mind does not accept it, they will be ashamed; and when they will find the mind occupied with the spiritual contemplation, they will turn back and they will be ashamed very quickly.

21. Service of deacon fulfills the one who prepares his mind for the holy battles, and removes the passionate thoughts from it; service of priest the one who lightens it toward the knowledge of the things, and banishes away the liar knowledge; and service of bishop the one who consummated it through the holy Myrrh of the knowledge of the holy and worshipped Trinity[181].

22. The devils get weaker when through the fulfillment of the commandments the passions are diminished into us; and they parish when the passion are totally put off through the

[180] Psalms: 17: 11; 32: 7: KJB: "They have now compassed us in our steps: they have set their eyes bowing down to the earth;" // "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah." ; 16: 11; 31: 8: ROB: "Casting me out now they surrounded me, they eyes they stared to bow me down to earth." // "You are my deliverance from the trouble that encompasses me, my joy; deliver me from the ones who have surrounded me".

[181] These are the three stair steps of the spiritual ascent: a) the striving with the deed for purification of passions, b) the contemplation of God through things and c) the unmediated knowledge of Him. This is an enlargement of the idea of deacon, priest and bishop.

dispassion of the soul, not finding the passions anymore, through which they were into the soul and warred it. This must be what was said: «They will weaken and will perish from Your face![182]»

23. Some of the people retain themselves from the passions by the fear of the people; others, for the vain glory; other for the sake of the restraint; and at last, other are delivered by them for the fear of the godlike judgments.

24. The words of God comprise these four things: the commandments, the dogmas, the menaces, the promises. For these ones we endure the entire harshness of the living: fasts, vigils, sleeping on the floor, labors and hardships into services, dishonor, revilement, torments, killings, and the ones likewise. «For the words of Your lips, he says, we have guarded harsh ways»[183].

25. The reward of the restraint it is the dispassion, and of the faith, the knowledge. The dispassion, at its turn, gives birth to the discernment; and the knowledge, the love toward God.

26. The mind habituated with the advances to the right judgment; and habituated with the contemplation it advances to the knowledge. Proper to the first one it is to bear the one who strives, to the power of distinguishing between the virtue and the passion. Proper to the second one it is to bear the one who is partaker of it, to the reasons of the bodiless beings and of the bodies. And of the grace of the knowledge of God he will be worthy when he, passing through all the said ones, through the wings of the virtue and reaching into God, he will scrutinize through the ghost the reason concerning Him, as much as it is possible for the human mind[184].

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[182] Psalms: 9: 3: KJB: "When mine enemies are turned back, they shall fall and perish at thy presence."; 9: 3: ROB: "When my enemies will turn back, they will weaken and will perish from Your face."

[183] Psalms: 17: 4: KJB: "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer."; 16: 4: ROB: "To not speak my mouth human things, for the words of Your lips I have kept harsh ways."

[184] Again the three stair steps.

27. Desiring you to know God, do not search for the reasons from Him (because they won`t be find out by any human mind), but neither of the ones of some other existence from after God, but research the ones from around Him, as much as it is possible; for example the ones referring to the eternity, infinity and borderless, to goodness and wisdom, as also the ones regarding the providential and judging power concerning the creatures. Because that one is into the world a great theologian who finds out in a certain measure their reasons.

28. Powerful man is that one who unites the knowledge with the doing. Through the last one he withers the craving part and soothes the wrath, and through the first part wings the mind and travels toward God[185].

29. When the Lord says: «I and My Father are one»[186], He shows the identity of the being. And when He says: «I am into the Father, and Father into Me»[187], shows the lack of separation of the hypostases. Consequently, the three-deists, separating the Son from the Father, they fall on both sides into the precipice. Because, either they say that the Son is together-eternal with the Father, but separating Him from the Father they are forced to tell that the Son has not been born from the Father, and in this way, to sustain three gods and three principles; or they tell that the Son was born from the Father, but separating Him, they are forced to tell that the Son is not co-eternal with the Father, and in this way to make submitted to the time the Master of the times. So, we must both: to preserve the One God, and to confess also the three hypostasis, according to the great Gregory; and each of them His own characteristic. Because He «divides» Himself, but «undivided», and He «unites» Himself, but «differing», according to the same one. That`s why incomprehensible are both the separation and the union. But where would then be the

[185] So, the one who has elevated himself to the level of the contemplation, he must not neglect the moral activity.
[186] John: 10: 30: KJB: "I and my Father are one."; KJB: "And I and My Father are one."
[187] John: 10: 38: KJB: "But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."; ROB: "And If I do them, even you do not believe in Me, believe into these works, to know and to acknowledge that the Father is into Me, and I into Father."

incomprehensibility, if the union and the separation of the Son and of the Father would be like the union and the separation between man and man, and would not consist in anything else?

30. The one perfect in love and reached at the pick of the dispassion does not know anymore the difference between his own thing and of the other one, or between believer and unbelieving, between servant and free man, or over all between man and woman; but, being elevated above the passions, and looking at the one nature of the people, he regard everybody in the same way and has towards all of them the same love. Because there is not anymore into him Jew and Greek, or man and woman, nor servant or free man, but into everything and into everybody there is Christ[188].

31. The devils take the occasions to arouse into us the passionate thoughts from the passions that are into our soul. After that, being the mind warred through these thoughts they force it to assent with the soul. Being victorious in this way, they bring it to the sin with the cogitation. And being committed this sin they bring the mind, at last, to the deed. After this, the ones who have desolated the soul through thoughts, they depart with them and there remains into the mind the idol of the sin, about which the Lord says: «When you will see the abomination of the desolation staying into a holy place... the one who reads be him understanding»[189], that holy place and church of God it is the mind of the man, into which the devils, after they have desolated the soul through passionate thoughts, they have placed there the idol of the sin. And about the fact that these ones have happened also historically, I think no one will doubt from the ones who have read the books of Josef[190]. Some people say that these things will happen in the time of Antichrist.

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[188] Galatians: 3: 28: KJB: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."; ROB: "There is no more Jew, or Greek; there is no more either servant or free man; there is no more male or female, because you all are one into Christ Jesus."

[189] Matthew: 24: 15: KJB: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"; KJB: "So, when you will see the «abomination of the desolation», which was said through Daniel the prophet, staying in the holy place - who reads be him understanding - ,"

[190] Josef Flavius, the Hebrew historian who described the conquest of Jerusalem by Romans, and the burning down of the temple, in the year 70 a. c.

32. Three are again the one who moves us towards the evil ones: the passions, the devils and the evil decision. The passions, when we desire something irrational, food for instance when it is not the time and when we do not need it; woman without the purpose of procreation, or an illegitimate one; or again when we get angry or upset inappropriately, as for instance against the one who has insulted us or has prejudiced us. The devils, when, due to our lack of inattention, using the occasion, they stir up all at once the mentioned passions and the ones like them. And the evil decision when, knowing the good, we chose the evil.

33. The rewards of the striving for virtue are the dispassion and the knowledge, which bring to us the Kingdom of Heaven, as the passions and the nescience bring to us the eternal torments. The one who seeks these ones for the glory from the men and not for the good itself, he hears the Scripture saying: «You ask for and you do not receive, for you ask amiss»[191].

34. There are things, good by their nature, done for people. For example the fast and the watchfulness, the prayer and the singing of the psalms, the mercifulness and the welcoming of the strangers, these are deeds good by nature. But when they are done for the vain glory, they are not good anymore.

35. God looks at the purpose of everything that we have done, to see if we do these for Him, or for other cause.

36. When you hear the Scripture saying: «For You will reward to everyone according to his deeds»[192], know you that God will not reward those made without a righteous purpose. Because the judgment of God does not look at those made, but at the purpose of those made (17).

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[191] James: 4: 3: KJB: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."; ROB: "You ask and you do not receive because you ask amiss, for you to waste into pleasures."

[192] Romans: 2: 6: KJB: "Who will render to every man according to his deeds:"; ROB: "Who will reward to everyone according to his deeds:".

37. The devil of the pride is full of twofold evilness: because either convince the monk to put on his own account the feats, and not into God`s. That he, the monk, is also the giver of the good ones, and the helper toward succeeding into them, or, not being able to convince him about these ones, insufflates him the thought to despise the less accomplished brothers. And the one who receives this thought, he does not realize that it makes also him to reject the help from God. Because, if he despises those ones, as ones that are not capable of his feats, proved is him that he reckons himself as one who has done such feats from his own power. But this is impossible to everybody, because the Lord Himself has said: "Without Me, you cannot do anything!"[193] Because our weakness moved toward the good ones, cannot reach at the target without the help of the Giver of the good ones.

38. Only who has known the weakness of the human nature he has made the experience of the godlike power. And one like this one, succeeding through it in some things, and in other ones forcing himself to succeed, he will not despise somebody ever. Because he knows that as has helped him, and has liberated him from many and hard passions, Ha can help everybody if He wants, and especially to the ones who strive for His sake, even if for some judgments, He does not deliver everybody at once from passions, but, like a good and loving of people physician, He heals everyone of them who strive themselves, at his time.

39. When the passions cease their work, either because their causes hide themselves, or because the devils leave in a cunning way, there sneaks in the pride.

40. Almost all the sin is committed for the sake of the pleasure. And its abolishment is done through the bad suffering and sadness, either willingly, or unwillingly, through

[193] John: 15: 5: KJB: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."; ROB: "I am the vine, you are the offshoots. The one who remains into Me, and I into him, that one brings much fruits, because without Me you cannot do anything."

repentance, or through some rebuke brought by the godlike Providence. «Because, if we would judge ourselves, we would not be judged; and being judged by the Lord, we are punished, for not being condemned together with the world»[194].

41. When it will come to you a trying unexpectedly, do not blame the one through which it has come; but ask for what it has come? And you will find correction. Because, either through that one, or through another one, you must drink the bitterness of the judgment of God.

42. If you have bad behavior, do not avoid the bad suffering, for getting humble through it, to puke out the pride from inside you.

43. Some temptations bring pleasures to the people, other sadness, and again, others bodily pains. Because according to the cause of the passion, which it is into the soul, also the doctor of the souls brings the medicine through His judgments.

44. The troubles of the trying are brought upon some people for erasing the committed sins, over other for stopping them from the ones that they will have done. But besides these, there are also the ones which come for proving, like for instance the ones come upon Job.

45. The dutiful man, thinking at the healing power of the godlike judgments, bears with thanksgiving the troubles that come upon him, and not blaming anybody for them but his own sins. And the fool one not knowing the all-wise Providence of God, he commits sin also when he is rebuked, by reckoning either God or other as being cause of his own evil deeds.

46. There are some things that stop the passion from their movement and do not let them to increase in growth; and there are others that lessen them and bring them toward diminution. For instance, the fast, the labor and the watchfulness, they do not let the lust to increase; and the

[194] I Corinthians: 11: 31: KJB: "For if we would judge ourselves, we should not be judged."; ROB: "Because, if we have judged ourselves, we would not be judged anymore."

loneliness, the contemplation, the prayer and the love for God, they diminish it and totally quench it. In the same way it happens with the anger. For instance, the long suffering, the lack of the remembrance of the evil, and the gentleness, they stop it and do not let it grow up; and the love, the mercifulness, the kindness and the love for people, they diminish it.

47. If the mind of somebody looks always toward God, his lust also increases overwhelmingly after the godlike love, and his wrath totally turns toward the love for God. Because through the long companionship with the godlike brightness, the man has reached entirely an image of light. That one, gathering close to him his own passionate part, he has turned toward the godlike ceaseless love, being totally moved from the earthly ones toward the godlike ones.

48. The one who does not envy and does not get anger on the one who has saddened him, and does not keep in mind the evil from that one, through this he still does not have love for that one. Because, he might not reward the evil with evil, even if he still does not have love, because so it is the commandment. But he still cannot reward the evil with good without disgust. Because to do good from inwardly impulse to the ones who hate us, it is proper only to the perfect spiritual love.

49. The one who does not love somebody, through this one he still does not hate that one; and the one who does not hate him, he still does not love him. But he can stay in the middle: neither loving him, nor hating him. Because the loving disposition is not produced but only by the five kinds of love, mentioned in the head number nine of this hundred, the one of praising, the middle one and the reproachable one.

50. When you see your mind occupying itself with pleasure, with the material ones, and tarrying along their images, be you knowing that you love these ones more than you love God. Because «where your treasure is, there is also your heart»[195], says the Lord.

[195] Matthew: 6: 21: KJB: "For where your treasure is, there will your heart be also."; ROB: "Because where your treasure is, there will be also your heart."

51. The mind, getting united with God, and tarrying into Him through prayer and love, it becomes wise, good, powerful, loving of people, merciful, long suffering, and simply speaking, carries into itself almost all the godlike characteristics. But separating itself from Him, and getting stuck to the material ones, either it becomes beastly, as one which has become pleasure loving, or savage, making war to people for these ones.

52. «World» the Scripture calls the material works; and worldly are the ones who tarry with the mind into these ones. On these people it urges them: «Do not love the world, neither the ones from the world! The lust of the body, the lust of the eyes, and the pride of the life are not from God, but from the world» and the following ones[196].

53. Monk is the one who has detached his mind from the earthly things and, through restraint, through love, through singing of psalms and through prayer, he steadfastly sticks to God.

54. Spiritual shepherd of cattle is the one who occupies himself with the doing[197], because the moral feats have the meaning of cattle. That`s why Jacob said: «The shepherds of cattle are your servants»[198]. And the shepherd of sheep is the one who occupies himself with the knowledge[199]. Because the thoughts have the meaning of sheep, being shepherded on the mountains of the views by the mind. That`s why any shepherd

[196] I John: 2: 15: KJB: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."; ROB: "Do not love the world, neither the ones that are into the world. If somebody loves the world, the love of the Father is not into him."

[197] *ό πρακτικός* (= practice (E.l.t.`s n.))

[198] Genesis: 47: 6: KJB: "The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle."; ROB: "Behold, the land of Egypt is before you; place your father and your brothers in the best land of the country. Let them dwell into the land of Goshen; and if you know among them skillful people, put them supervisors over my cattle."

[199] *ό γνωστικός* (= the gnostic (E.l.t.`s n.))

of sheep is a abomination to the «Egyptians»[200], namely to the enemy powers.

55. The worthless mind, when the body moves itself through senses toward its lusts and pleasures, follows it and accompanies its imaginations and impulses; and the virtuous one restrains itself and retains from the imaginations and from the passionate impulses, and rather strives to better this type of movements of the body.

56. From the virtues, some of them are of the body, and others of the soul. Of the body are, for instance: the fasting, the watchfulness, the sleeping of the floor, the labor of the hands, for not burdening somebody or to give alms, and the following ones. And of the soul are, for instance: the love, the long suffering, the prayer, and the following ones. Whether for instance, for some need of bodily circumstance, for example due to an illness, or something else of this kind, it would happen to us to not be able to fulfill the mentioned virtues of the body, we have forgiveness from the Lord, Who also knows the causes. But not fulfilling the ones of the soul we will not have any defense. Because they are not submitted to the need.

57. The love toward God persuades the one who imparts himself of it, to despise all the fleeting pleasure, and all the tiredness and sadness. Let yourself be convinced about this by all the saints which suffered so many for Christ.

58. Beware yourself of the mother of all evils, of the love of the self[201], which is the irrational love of the body. Because from these are born, after all the signs, the three passionate thoughts, which are also the most general ones: of the covetousness of the belly, or the love of money, and of the vain glory. Because these ones take their occasions from the so-

[200] Genesis: 46: 34: KJB: "That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians."; ROB: "Answer you him: «Your servants, we have been cattle breeders since our youth until now, both us and our parents», that in this way him to place you in the land of Goshen. Because for the Egyptians is defiled all sheep shepherd."

[201] *φιλαυτία* (= egotism (E.l.t.`s n.))

called absolute need. From them it is born the entire list of the passions. We must, therefore, to guard ourselves in a necessary way, and to make war to it with much watchfulness. Because being this one eradicated, there are eradicated in the same time all he thoughts that are born from it.

59. The passion of the love of the self insufflates to the monk the thought to be merciful to his body and to dare to meals over that is proper. And he makes this bringing as a motif the good care and settling, for, attracting him little by little, to make him falling down into the precipice of pleasure loving. And to the lay man he insufflates to transform the care of the body in lust.

60. The highest state of the prayer some people say that it is that into which the mind has reached out of the body and of the world, and has become totally immaterial and without form in the time of the prayer[202]. Consequently, the one who preserves this state unharmed, he truly prays unceasingly.

61. As the dying body separates itself from all the things of the world, in the same way also the mind, dying when it reaches at the pick of the prayer, separates itself from all the thoughts of the world. Because if does not die with this state, it cannot find and live with God.

62. Nobody to deceive you monk that you can save yourselves serving to the pleasure and to the vain glory.

63. As the body commits sins through things, and has as pedagogues the bodily virtues for getting wise, in the same time the mind commits sins through the passionate cogitation, and has as pedagogues the spiritual virtues, for, seeing the things cleanly and without passion, to become righteous.

64. As the nights follow to the days and the winters to the summers, also the sadness and the pains follow to the vain glory and to the pleasure, either in the present time, or in the future one.

[202] Evagrius. About Prayer, heads 119, 119, Philokalia, volume I, first edition, page 90.

65. The one who has committed sin, he cannot escape to the future judgment without suffering here willingly labors, or unwillingly troubles.

66. For five causes, some people say, God allows us to be warred by the devils. The first one, for being warred and fighting us for defense, to come at the power to discern the virtue and the sin. The second one, for achieving the virtue by struggle and pain, to have it sure and unmoved. The third one, for advancing into virtue, to not get lofty, but to learn how to humble ourselves. The fourth one, for after have been tempted by the sin, to hate it with a perfect hate. The fifth, which it is above all, for becoming dispassionate, to not forget our weakness, neither the power of The One Who helped us.

67. As the mind of the hungry one hallucinates only bread, and of the thirsty one only water, in the same way the covetous one hallucinates all kind of meals, to the pleasures lover women shapes, to the lover of vain glory honors from the people, to the money lover earnings, to the one who keeps the evil in his mind revenge, to the one who envies, troubles upon the envied one, and so on in all the other passions. Because the troubled by the passions mind receives, passionate thoughts, either the body watches, or being asleep.

68. When the lust increases, the mind shines to itself the matters of the pleasures in the time of the sleep; and when the wrath increases, it sees the causing of fear things. And the passions are made to grow up by the unclean devils, taking in their help our carelessness, and also they arouse them. But the passions are decreased by the holy angels, moving us toward the work of the virtues.

69. The lusting part of the soul being strengthened more often, places into the soul the difficult to be removed love for pleasure; and the wrath being continuously disturbed, makes the mind fearful and unmanly. The first part from these ones it is healed by the steadfast striving with the fasting, the watchfulness, and with the prayer; on the second one, the love for people and the mercy.

70. The devils make us war either through thoughts, or through the passionate meanings of the things. Through things, on the ones which are among things and through meanings on the ones separated from works.

71. As easier it is to commit sin with the mind than with the work, as harder the war with the thoughts than the one with the things.

72. The things are outside the mind, but their ideas stay inside it. Into the mind it is therefore the power to use the things good or bad. Because the wrong use of the ideas it is followed by the bad using of the things.

73. Through these three the mind receives passionate meanings: through feeling, through changes into the organic state, and through memory. Through feeling, when the things which we are passionate about, coming into touching with it, they move it toward passionate thoughts. Through changes into the organic state, when the wort of the body changing its composition through an unrestrained food, or through the work of the devils, or through some disease, moves against the mind towards passionate thoughts or against the Providence. And through memory, when this one, bringing his thoughts in connection with the things about which we felt once some passion, also moves the mind towards passionate thoughts.

74. From among the things which have been given to us by God for using them, some of them are into the soul, others are into the body, and other around the body. For instance into the soul there are its faculties; into the body the organs of the senses and the other limbs; and around the body the foods, the richness and the others. The usage good or the bad of these ones, or of the accidents which stay in connection with these ones, show `us virtuous or worthless.

75. From among the accidents of the mentioned things, some of them are of the works from inside the soul, other from inside the body, and others of the ones from around us. Of the ones from inside the soul are from example the knowledge and the nescience, the forgetfulness and the remembrance, the love and the hate, the fear and the courage, the sadness and the

gladness, and the other ones. Of the ones from inside the body are for instance the pleasure and the pain, the health and the illness, the life and the death, and the ones likewise. And of the ones from around the body, for example the richness in children or the lack of the children, the abundance and the poverty, the glory and the lack of the glory, and the other ones. From among these ones some of them are reckoned by the people as being good, and some of them as being bad. But none of them is bad by nature, but by their usage, they either are good or bad.

76. The knowledge is good by nature; likewise the health. But the opposite ones were useful to many, more than these two ones. Because to the worthless ones the knowledge is not toward good, though through nature it is good. Likewise neither the health, nor the richness, nor the gladness. Because they do not use them with profit. Therefore to these ones are useful the opposite things. Therefore neither the bad things are evil in themselves, though it seems to be evil.

77. Do not use wrongly the ideas (19) to not be forced to use the things in the same way. Because if somebody does not commit sin with the mind, he won`t commit sin either with the work[203].

78. «The image of the earthly one» is the general sins as the recklessness, the fear, the intemperance, the injustice. And «image of the heavenly one» is the general virtues, as the wisdom, the manhood, the temperance, the righteousness. «But as we have worn the image of the earthly one, let`s wear also the image of the heavenly one»[204].

79. If you want to find out the way which leads to life, seek it into The «Way» and there you will find it, namely into the

[203] Mark the Ascetic, About the Spiritual Law, head 119, Philokalia, volume I, first edition, page 243.
[204] I Corinthians: 15: 47: KJB: "The first man is of the earth, earthy: the second man is the Lord from heaven."; ROB: "The first man it is from earth, earthly; the second man is from heaven."

«Way» which said: «I am the Way, the life and the truth»[205]. But search for it with great painstaking labor, because «few are they who find it out»[206]; and lest remaining outside the few ones, to be you with the many.

80. For these five causes the soul stops itself from sins: Either for the fear of people, or for the fear of the judgment; either for the future reward or for the love for God, or, in the end, for the rebuking of the conscience.

81. Some people say that the evil would not be into creatures, if there would not be some other power which attracts us to it. And this is not anything else but the lack of taking care of the natural works of the mind. Because the ones who take care of these ones they do the good things, and they do not do the evil ones ever. So, if you want, banish the lack of care, and you will banish in the same time also the sin. Because the sin is the wrong usage of the ideas, to which it follows the bad usage of the things.

82. Natural it is for the rational part from us to obey to the godlike reason and to master over the irrational part. Let`s this order to be kept into everything, and there won`t be the evil into creature, neither some power to attract toward evil.

83. Some from the thoughts are simple, others complicated. Simple are the dispassionate ones. And the composed ones are the passionate ones, as ones which consist in passion and idea. So being, it can be seen many from the simple ones following the composed ones, when they start to be moved toward the sin with the mind. Let`s take for instance the gold: within the memory of somebody there has appeared a passionate thought about gold, and this fact has driven the man to theft and to committing the sin into cogitation. To the memory of the gold there followed so the memory of the purse, of the coffret, of the treasury, and the following ones. The

[205] John: 14: 6: KJB: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."; ROB: "Jesus said to him: I am the Way, the Truth and the Life. Nobody comes to the Father, except through Me."

[206] Matthew: 7: 14: KJB: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."; ROB: "And strait is the gate and narrow is the way which leads to life and few are the ones who find it out."

memory of the gold was composed, because it had within it the passion. But of the purse, of the coffret, and of the following ones, was simple. Because the mind didn`t nourish any passion about them. Likewise are the thoughts, with the vain glory, with the woman, and with all the other things. Because not all the thoughts which follow to the passionate thought are they also passionate, as I`ve shown above. From these ones we can know which the passionate meanings are, and which the simple ones are.

84. Some people say that the devils, touching some parts of the body while we sleep, arouse the passion of fornication. After that, the aroused passion brings into the mind the image of the woman, by memory. Others say that those ones show themselves to the mind in image of woman, and touching the parts of the body they arouse the desire and in this way appear the hallucinations. And again, others say that the passion, which masters into the devil which approaches to us, arouses the passion and in this way the soul is kindled toward thoughts, bringing forth the shapes through memories. Also about other passionate hallucinations, some people say that they are produced in a way, and other say that they are produced in another way. But in none of the specified ways the devils cannot move any kind of passion, if there are into the soul the love and the restraint, be it the body into wakefulness, or asleep.

85. Some of the commandments must be guarded both bodily and spiritually; others only spiritually. For instance: do not fornicate, do not kill, do not steal, and the ones likewise, they must be guarded both bodily and spiritually. And spiritually even into a threefold way[207]. But the circumcision, the killing of the lamb and the eating of the unleavened bread with bitter lettuce and the ones likewise, only spiritually.

86. Three are the most general moral state at the monks. The first one consists in not committing sin with the deed. The second one in not lasting in the soul the passionate thoughts. And the third one, in watching with the mind the

[207] See the next chapter.

shapes of the women and the face of the ones who have grieved them without passion.

87. Poor it the one that has rejected all his richness and has nothing left on earth except the body; and on this no affection keeps him tied, but all the care for himself he has entrusted it to God and to the pious Christians.

88. In what concerns the possessed things, some people possess them without passion; that`s why when they lose them, they do not get sad. So are the ones who receive with joy the stealing of their things. Some other people, they possess them with passion; that`s why when they think at losing them, they get upset, as the rich man from the Bible, «who has left being grieved»[208]; and when they really lose them, they become upset to death. Consequently, their lost gives their true colors, of both the dispassion and the passionate one.

89. The devils make war to the ones who elevates themselves on the highest stair step of the prayer, to not receive simple the meanings (the images) of the sensitive things; on the ones who occupy themselves with the knowledge, to tarry into them the passionate thoughts; and the ones who strive themselves with the deed[209], to convince them to commit sin with the deed. In every way the devils – worthless that they are - they make war to everybody, to separate the people from God.

90. The ones who strive themselves in this life toward piousness, under the guidance of the godlike Providence, they are tried through these three temptations: either are given to them the pleasant ones, namely health, beauty, plenty of children, richness, glory and the ones likewise; or there come upon them causes of sadness as the lack of children, of wealth and of fame; or there come pain in the body, as illnesses, torments, and the ones likewise (20). To the first ones says the Lord: «If somebody would not reject everything that he has, he

[208] Matthew: 19: 22: KJB: "But when the young man heard that saying, he went away sorrowful: for he had great possessions."; ROB: "But, hearing this word, the young man has left, because he had much richness."

[209] Here we have again the three stair steps, but the highest one is called not the mysterious knowledge of God – of the theology – but of the prayer.

won`t be able to be my disciple»[210]. And to the second and the third ones: «into your patience you will win your souls»[211].

91. These four ones are said by some people to be changing the organic state of the body and give to the mind thoughts, either passionate, or dispassionate: the angels, the devils, the air and the food. The angels, they say, change it through thoughts (rationality); the devils through touch; the air through burning (metabolism); and the food, through the different sort of meals and drinks, through their multiplication or the diminution of them. There are also the changes which appear through memory, hearing and sight, when the soul suffers firstly because of some things, of sadness or joy. Suffering because of these ones, the soul firstly, it changes the organic state of the body. But the ones told before, though, change firstly the organic state of the body, and these ones insufflate to the mind the thoughts.

92. The mind it means in the first place the separation from God. And the pin of the death it is the sin[212], which being received by Adam, he was banished from the tree of life, and from Paradise, and from God. To this death followed in a necessary way the death of the body. Because the Life it is, properly said, the One Who said: «I am the Life»[213]. This One descending in death, He has brought again the killed one to the life.

93. The written word it is written to be remembered by the one who writes it, or for some use, or for both of these ones, or for damaging some people, or for proving something, or by necessity.

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[210] Luke: 14: 33: KJB: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."; ROB: "So, whosoever of you who doesn`t reject all he has he cannot be my disciple."

[211] Luke: 19: 21: KJB: "In your patience possess ye your souls."; ROB: "Through your patience you will gain your souls."

[212] I Corinthians: 15: 56: KJB: "The sting of death is sin; and the strength of sin is the law."; ROB: "And the sin of the death is the sin, and the power of the sin is the law."

[213] John: 14: 6: KJB: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."; ROB: "Jesus said to him: I am the Way, the Truth and the Life. Nobody comes to My Father except through Me."

94. «The place of the pasture» is the working virtue, and «the water of the rest», the knowledge of the things[214].

95. «The shadow of the death» is the human life. Whether, therefore, somebody is with God and God is with him, that one can clearly say: «Even if I will walk in the middle of the shadow of the death, I will not fear of evil, because You are with me»[215].

96. The clean mind sees the right things; the exercised rationality brings the seen ones under the regard; and the clear hearing receives them. The one deprived of these three ones, he rebukes the one who speak about them.

97. «With God» is the one who knows the Holy Trinity, the world created by the Holy Trinity and the Providence, and he has made dispassionate the passionate part of the soul.

98. «The staff» some people say that it is the Judgment of God; and «the rod» is the Providence. The one who has been imparted of the knowledge of them, he can say: "The staff and the rod of yours, these ones cuddled me"[216].

99. When the mind is emptied by passion and is enlightened through the contemplation of the creatures, it can both, to reach into God and to pray properly.

100. (In fact, the original text contains two identical heads[217]).

[214] Psalms: 23: 2: KJB: "He maketh me to lie down in green pastures: he leadeth me beside the still waters."; 22: 2: ROB: "At a place of pasture, there He dwelled me; at the water of the rest He nourished me."
[215] Psalms: 23: 4: KJB: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."; 22: 4: ROB: "Because, even will I walk in the middle of the death, I will not fear of evil; because You are with me."
[216] Psalms: 23: 4: KJB: see footnote no. 9; ROB: 22: 5: "Your staff and Your rod these ones comforted me."
[217] E.l.t.`s n.

Of the Same One
The Third Hundred of Head about Love

1. Using with right judgment the meanings of the things, we achieve temperance, love and knowledge. And using them without right judgment, we fall down in intemperance, hate and nescience.

2. «You have prepared the table in front of me…» and the ones likewise. «Table» it means here the working virtue. Because this one has been prepared to us by Christ «against the ones who afflict us». And «the oil which anoints the mind» is the contemplation of the creatures. «The cup» is the knowledge of God. And «His mercy» is His Word and God. Because This One, through His embodiment, «follows us in all days», until He will catch all of us who will be saved, as Paul was. And «the house» it means the Kingdom into which are places are the saints. Finally, the «length in days» is the eternal life[218].

3. The sins are coming to us through the bad usage of the powers (faculties) of the soul[219], of the full of lust one, of the irascible one and of the rational one. The nescience and the recklessness come from the bad usage of the rational power. The hatred and the intemperance from the bad usage of the irascible power (wrath) and of the lustful one. And from the good usage of these ones come: the knowledge and the thoughtfulness, the love and the temperance. If it is so, nothing of the ones created and made by God isn`t bad.

4. Not the meals are bad, but the covetousness of the belly; neither the procreation of children but the fornication; nor the money but the love of money; nor the glory, but the vain glory. And if it is so, nothing is bas from the existent ones, but the bad usage, which comes from the lack of care of the mind to cultivate the natural ones.

[218] All this head is an explanation of the Psalm 22.
[219] Through "bad usage" we`ve translated the Greek word *παράχρησις*, choosing a more popular word. But maybe the word "abuse" would express better the meaning.

5. The evil from the devils consists in these, says the blessed Dionysus[220]: in the anger without judgment, in the lust without mind, in the hasty imagination. And the lack of judgment, the recklessness and the hastiness at the rational beings they are diminutions of the rationality, of the mind and of the wisdom. But the diminutions come according to the aptitudes[221]. Therefore, once it were in them rationality, mind and decent thinking. And if it is so, neither the devils are evil by nature, but they turned themselves evil through the bad usage of the natural powers.

6. Some of the passions cause intemperance; others hatred; and again others both intemperance and hatred.

7. Much food and eating with pleasure are causes of intemperance; the love of money and the vain glory are causes of hatred towards the neighbor. And the mother of these ones, the bodily love for the self it is cause for both of them.

8. The bodily love for the self it is the passionate and irrational love towards the body. To this one oppose the love and the restraint. The one who has the love for the self it is proved to have all the passions.

9. «Nobody, says the Apostle, did not hate his body»[222], but «bridle it and drag it enslaved»[223], not giving to it anything except food and clothes, and from these ones, only that much that it is necessary to live. In this way somebody loves without passion his body and nourish it as a servant of the godlike ones, and warms it only with the ones which fulfill to it the necessary ones.

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[220] *De div. nom.* head 4.

[221] Through diminutions we have translated the Greek word: *στερήσεις*; and through aptitudes the word: *εξεις*.

[222] Ephesians: 5: 29: KJB: "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:"; ROB: "Because nobody has ever hated his body, but everyone nourishes and warms it, as also Christ the Church,"

[223] I Corinthians: 9: 27: KJB: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."; ROB: "But I torment my body and submit it to the slavery, lest preaching to others, to make myself worthless."

10. Whom somebody loves, that one he hurries to serve to. If somebody therefore loves God, that one also hurries to do the ones pleasant to Him. And if somebody loves his own body, he hurries to fulfill what delights it.

11. God loves the love, the temperance, the contemplation and the prayer; the body loves the covetousness of the belly, the intemperance, and the ones who increase these ones. That`s why: «The ones who are into body cannot be pleasant to God»[224]. And «the ones of Christ, they have crucified the body together with the passions and the lusts»[225].

12. If the mind leans toward God, it has the body as a slave and does not give it anything more than the necessary ones to live. And if leans toward the body it is enslaved by passions, always putting its care in their service.

13. If you want to overcome the thoughts, heal your passions, and then you easily will get them out of your mind. For instance, for fornication, fast, do vigil, tire yourself and live in loneliness. For anger and sadness contemn the glory, the dishonor and the material things. And for the keeping the evil in mind, pray for the one who has upset you and you will be delivered.

14. Do not measure yourself with the most weak of the people, but rather tend toward the commandment of love. Because, by measuring yourself with those ones you will fall down in the precipice of self imagining; but stretching yourself after this one, you will raise yourself at the height of the humble cogitation.

15. If you fully keep the commandment of the love for the neighbor, why do you let to be born into yourself the bitterness of the sadness? It is proved that, by doing so, you

[224] Romans: 8: 8: KJB: "So then they that are in the flesh cannot please God."; ROB: "And the ones who are in the flesh cannot be pleasant to God."
[225] Galatians: 5: 24: "And they that are Christ's have crucified the flesh with the affections and lusts."; ROB: "And the ones who are of Christ Jesus they have crucified their body together with the passions and the lusts."

put above love the temporary things and these one you search for, fighting against your brother.

16. Not for necessity is the gold so craved for by the people, but for the fact that the multitude fulfills through it its pleasures.

17. Three are the causes of the love of money: the love of pleasure, the vain glory and the faithlessness. The most evil of these ones it is the faithlessness.

18. The lover of pleasures loves the silver to procure for himself pleasures by trading it; the lover of vain glory, to be glorified through it; and the faithless, to hide it and keep it, fearing of hunger, of old age, of illness, or of reaching among strangers. This one trusts more in silver than in God, the Doer of all things and the Governor of all, even of the last and of the smallest creatures.

19. Four are the people who take care of money: the three of them from before and the thrifty one. But only the last one takes care of money in a right way, namely for not ceasing to help everyone in need.

20. All the passionate thought either stir up the lustful part of the soul, or bother the irascible one (the rationality), or darken the rational one. That`s why they blind the mind, stumbling it from the spiritual contemplation, and from the travel through prayer. For this cause the monk, and especially the one who tranquil himself he own to take heed at the thoughts and to know and to cut off their causes. In this way he can know for instance how the lustful part of the soul it is enticed by the memories about women, and how the cause of these ones it is the intemperance at foods and drinks and by the irrational and often meeting with the women themselves. But these ones are cut off by the hunger, watchfulness and retirement into loneliness. The wrath is troubled by the passionate memories about the one who have upset us. And the causes of these ones are the love of pleasure, the vain glory and the love for the material ones. Because for these ones gets upset the passionate one, either because he has lost them, or

because he hasn`t achieved them. And these ones are made by their contempt and disregard, for the love of God.

21. God know Himself but He also knows the ones made by Him. The Holy Powers also know God, and they also know the ones made by God. But not as God knows Himself and the ones made by Himself are the Holy Powers knowing God and the ones made by Him.

22. God knows Himself in His happy being; and the ones made by Him from His wisdom through which He has made everything[226]. But the Holy Powers know God through participation, He being above participation; and the ones made by Him through by perceiving the aspects and the meanings from them.

23. The created things are outside the mind; but the mind receives inside itself their sight. It is not in the same way to the eternal God, boundless and endless, Who has gifted to the ones that are both the existence, but also the happy existence forever.

24. The rational and mental being is imparted by the Holy God, namely of His kindness and wisdom, through the fact itself that exists and through the capacity to be happy, as also through the gift to last forever. Through this it knows God. And the ones made by Him, it knows them, as was said, through the perception of the artistic wisdom (22), contemplated in creatures, which it is simple and without its own hypostasis, existing only in the mind.

25. Four of the godlike characteristics which sustain, guard and deliver the existing ones, were imparted by God, for His consummated goodness, bringing to existence the rational and mental being: the existence, the eternal existence, the kindness and the wisdom. From these ones the first two He has given them to the being, and the last two ones, namely the goodness and the wisdom to the capacity to will. This one for

[226] This is Sophia, the point of passing of God toward the created world, and the way in which the creatures are elevated through deification and the place where they live forever. It is the Kingdom of Heaven.

what He is through being, to reach at that also the creation through impartation. That`s why it is said about the creature that was made in the image and the likeness of God; in the image of the existence as existence, and in the image of the eternal existence as eternal existence; because, even isn`t without beginning, is though without end; and in the likeness of the Good and Right according the being One, the good and wise one according to the grace.

26. All the rational and mental nature is divided in two: namely the angelic nature and the human nature. And all the angelic nature is divided in two general groups and in two sorts of general wills. In a holy one and in a sinful one. Namely in the holy powers and in the unclean devils. The human nature is divided only in two sorts of general will: the pious one and the impious one.

27. God, as the One Who is the existence itself, the goodness itself and the wisdom itself, more truly speaking even above these ones, he hasn`t anything contrary. But the creatures, which all of them they have the existence in participation and grace, and the rational and mental ones, have also the capacity of kindness and wisdom, they have something contrary. Namely, to their existence opposes the non-existence, and to their wisdom opposes the evilness and the nescience[227]. So, to be them existing forever or to not exist, stays in the power of The One Who has made them; but to participate at His kindness and wisdom, stays in the will of the rational beings.

28. The Hellenes, saying that the being of the works exists together with God from eternity, and that only the qualities from around the being they have them from Him, they sustained that the being has nothing contrary, and the contradiction is only between qualities. But we say that only the godlike being has nothing contrary, as being eternal and infinite and giving also to others the eternity. The being of the

[227] The creatures have even in themselves a contrary virtuality. Their existence is menaced by nothingness, their goodness by evilness, their kernel, taken in itself, it is the "nothingness" (Nichtigkeit, as Heidegger calls it). In God, there isn`t any contrary virtuality. His existence isn`t menaced by the non-existence, nor His goodness by evilness. Because then, who will help Him to remain in existence, as He helps the creatures, or what would be if He will cease to be good?

things, though, has as contrary also the non-existence. Because stays in the power of The One Who Truly Is, to exist the being forever or to not exist. But because He is not sorry about His gifts, the being will eternally exist and will be sustained through His all-keeping power, even if the being has the nothing as contrary, as it was said, as one who has been brought to existence from non-existence, and stays in His will that the being exists or not.

29. As the evil is the lack of good and the nescience the lack of the science, in the same way the non-existence is the lack of the existence; but not of the true and proper existence, because that one hasn`t anything contrary, but of the one which exists through impartation of the true existence. The lack of the first ones hangs on the will of the creatures; of the second one hangs on the will of the Maker, but Who wants that, for His goodness, the creatures to exist eternally, and eternally taking part at His benefactions.

30. From the creatures, some of them are rational and mental and capable of the contrary ones, as for instance of virtue and sin, of knowledge and nescience; others are corps of different sorts, consisting of the contrary ones, namely of earth, air, fire and water. The first ones are completely bodiless and immaterial, even if some of them are tied of the body; the second ones are composed only of matter and shape.

31. All the bodies are inert according to their nature; they are moved by the soul. Some of them by the rational soul, and some others by the irrational soul, and again others by a senseless soul.

32. From the power of the soul one of them nourishes sustains the growth, and other it is imaginative and impulsive, and another one is rational and intellectual. Of the first one are imparted the plants. The rational being, besides this one, they are imparted also by the second one. And people, besides these two ones, also of the third one. The first two powers are submitted to the corruption, but the third one is proved being incorruptible and immortal.

33. The saint powers, communicating one to another the light, as they communicate it to the human nature, they impart either from their virtue, or from their knowledge which is into them. Imparting from virtue, namely from a kindness which imitates the godlike kindness, they do good to themselves, and also to the other ones and to the ones from beneath them, becoming all of them in the form of God. And by imparting from the knowledge, they give either something highest toward God (and you, Lord, he says, are the Highest always)[228], or something deeper about the bodies, or something more detailed about the bodiless beings, or something clearer about the Providence, or something more clarified about the Judgment.

34. The uncleanness of the mind consists firstly in having a liar knowledge; secondly to ignore something from the universal ones (I`m saying this about the human mind, because to the angel it is proper to not be anything unknown from the particular one; thirdly, in having passionate thoughts (23), and fourthly to consent with the sin.

35. The uncleanness of the soul consists in not working according to the nature (24). Because from this one are born the passionate thoughts. And it works according to the nature when the suffering powers of it, (passionate ones), namely the wrath and the lust, they remain without passion in the meeting with the things and with their meanings (images).

36. The uncleanness of the body is the sin with the deed.

37. Loves the quietness and the loneliness the one who doesn`t get passionate about[229] the things of the world. Loves all the people the one who doesn`t love anything from what is human. And has the knowledge of God and of the godlike ones the one who isn`t offended by somebody, either that one wrongs him, or nourishes suspicious thoughts.

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[228] Psalms: 92: 8: KJB: “But thou, Lord, art most high for evermore.”; 91: 8: ROB: “To perish forever and ever. And You are the Most High for ever, Lord.”

[229] We`ve found also the syntagma: “one that enslaves himself not (to the things of the world)”. (E. l. t.`s n.)

38. Great virtue is not getting passionate about the things. But even bigger that this is to remain without passion towards their meanings (images).

39. The love and the restraint keep the mind dispassionate towards things, and towards their meanings.

40. The mind of the one who loves God, it doesn`t fight against things, nor against their meanings, but against the passions braided with the meanings. For instance, it doesn`t fight against the woman, nor against the one who has upset him, but against the passions braided with these ones.

41. The entire war of the monk against the devils aims to separate the passion from the meanings (images). Because otherwise he cannot look at the things without passion.

42. Something else it is the things and something else their meanings, and something else it`s the passion. The thing is for example: man, woman, gold, and so on; the meaning is the simple memory of something from the mentioned ones. And the passion is the irrational love and the hatred without judgment of something from the mentioned ones. So the fight of the monk is against the passion.

43. Passionate thought it is the thought composed by meaning and passion. Let`s separate the passion from the meaning and there will remain only the simple thought. And we separate them through spiritual love and restraint, if we want it.

44. The virtues separate the mind from the passion; the spiritual contemplations from the simple meanings; at last, the clean prayer shows it to God Himself.

45. The virtues are for the knowledge of the created things; the knowledge for the knowledgeable ones; and the knowledgeable one for the One Known in an unknown way, and for the One Who is known above knowledge.

46. God, The Super-Full One, He hasn`t brought the created ones to the existence because He needed something, but for being these one enjoying by imparting of Him on the measure and according to them, and He rejoicing of His things, seeing them rejoicing and getting satisfied by The One of Whom they cannot be satisfied.

47. Many poor in spirit has the world, but not as it ought. And many who cry, but for the loss of money, or for loss of children. And many meek, but for the unclean passions. Many hungry and thirsty, but for stealing the foreign ones, and for gaining out from injustice. Many merciful, but for the body and the ones of the body. And clean in their heart, but for vain glory. And peacemakers through the obedience of the soul to the body. Many persecuted, but because they disorderly. Many rebuked, but for shameful sins.

Blessed are though, only those ones (25) who do and suffer these ones for Christ, and according to the example of Christ. Why? For there is « the Kingdom of Heaven», and because these ones «will see God»[230], and so on. Therefore, not because they are doing these ones, are they blessed, because also the ones mentioned before also are they doing these ones. But because they do and endure these ones for Christ, and according to the example of Christ.

48. In all that we do, God takes heed at the purpose (26), as has been often said: if we are working for Him or for something else. When therefore we want to do something good, let`s not have as goal the pleasure from the people, but God, for always be looking at Him, to do everything for Him, lest not endure the tiredness and also loosing the payment.

49. In the time of the prayer banish away from your mind also the simple meanings of the human things and the views of all the created ones, lest being burdened with the imagination of the small ones, to fall down from The One unlike Higher, and Better than everything that is.

50. If we love God as true, we will reject the passion through this love itself. And the love towards Him consists in

[230] Matthew: 5: 3 and the following (The Blessings).

cherish Him more than the world, and the soul more than the body, and to despise all the worldly things, and to occupy ourselves with him always, through restraint, love, singing psalms and the ones as these ones.

51. If we will occupy ourselves with God for a long time, and we will take care of the passionate part of the soul, we will be attracted by the baits of the thought, but understanding more exactly their causes, and cutting those causes off from us, we will become more acute, and will be fulfilled into us the word: «And my eye saw in my enemies; and into the cunning ones who upraise against me will be hearing me ear»[231].

52. When you see your mind being with piousness and with righteousness in the ideas of the world, know you that also your body remains clean and without sin. But when you see your mind occupying itself with the sins and you do not stop it, know that the body won`t be late in slipping into them.

53. Like the body has as world the things, so the mind has like world the ideas. And as the body fornicates with the body of the woman, so the mind fornicates with the idea of the woman through the image of our body. Because it sees in the thought the shape of our body mixed with the shape of the woman. It takes also revenge upon the face of who has upset him, through the image of his own body. And the same thing happens with other sins. Because what the body does with the deed in the world of the things, those ones are done also by the mind in the world of the thoughts.

54. We must not tremble, to wonder and to amaze ourselves with the mind, about the fact that God and Father doesn`t judge anybody, but all the judgment He has left it to the «Son»[232]. Because says the Son: «Do not judge, not to be judged,

[231] Psalms: 92: 11: KJB: "Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me."; 91: 11: ROB: "And my eye looked toward my enemies and the cunning ones, which raise themselves up against me my ear will hear them."

[232] John: 5: 22: KJB: "For the Father judgeth no man, but hath committed all judgment unto the Son:"; ROB: "The Father does not judge anybody, but all the judgment He has given it to the Son,"

do not condemn, to be condemned not»[233]. And the Apostle likewise: «Do not judge something before time, until the Lord will come»[234], and «With the judgment you judge the other one, you judge on yourself»[235]. But the people, leaving the care of crying their own sins, they have taken the judgment from the Son and they judge and condemn each-other, as they seem to be sinless: «The sky has been amazed for this and the earth has trembled»[236]. They, though, aren`t ashamed, as being shameless.

55. The one who spies the sins of the other one, either he judges from the suspicions his brother or he hasn`t put yet a beginning to the repentance, nor to the searching and acknowledging of his sins, which are really heavy as the led which weights many talents. That one hasn`t known yet by what cause the man becomes heavy at the heart, loving the emptiness and searching for the lie. That`s why as a mad man and as one who walks into darkness, leaving his own sins, he thinks at the sins of the others, either they exist in fact, or because he imagines them from suspicion.

56. The bodily love for the self, as has been said many times, is the cause of all the passionate thoughts. From it are born the three more general thoughts of the lust: of the

[233] Matthews: 7: 1: KJB: "Judge not, that ye be not judged."; ROB: "Do not judge, to not be judged."; Luke: 6: 37: KJB: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:"; ROB: "Do not judge and you will not be judged; do not condemn, and you will not be condemned; forgive and you will be forgiven;"

[234] I Corinthians: 4: 5: KJB: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."; ROB: "Therefore, do not judge something before time, until the Lord will come, Who will enlighten the hidden ones of the darkness, and will prove the advices of the hearts. And then each one will have praise from God."

[235] Romans: 2: 1: KJB: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."; ROB: "Therefore, whosoever you would be, o, man, that judge, you are without word of answer, because, in what you judge to the other, you condemn yourself, because what you judge, you do the same things."

[236] Jeremiah: 2: 12: KJB: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord."; ROB: "Marvel about these ones, heavens; tremble yourselves, be you horrified, says the Lord."

covetousness of the belly, of the love of money, and of the vain glory. At their turn, from the covetousness of the belly it is born the thought of fornication; from the love of money it is born the thought of the greediness and of the avarice; and from the vain glory the thought of the pride. And all the other thoughts spring out from these three mentioned above: of the pride, of the sadness, of the remembrance of the evil, of the despondency, of the envy, of the gossip, and the others. These thoughts tie the mind to the material things (27) and keep it on earth, staying all of them upon it like a very heavy boulder, despite of being the mind by its nature lighter and more agile than the fire.

57. The beginning of all passions is the bodily love for the self, and the end it is the pride. The bodily love for the self is the irrational love for the body. Who would cut off this one, he would cut off all together the passions which spring out from it.

58. Like the parents of the bodies are passionate by the ones born from them, as so the mind sticks to its words by its nature. And like to the most passionate from the parents, their children, even if they would be the most laughable in every aspect, they would seem to them the most cute and beautiful from all, in the same way to the insane mind it would seem its own words, even they would be the most stupid ones, the wisest ones from all words. But to the wise man his word do not seem like so, but when it seems to him that his words are more true and good, then he will trust lesser in his own judgment. He takes other wise men as judges of his words and thoughts, «to not run or not have been running in vain»[237], and through them he receives the strengthening.

59. When you overcome one of the dishonored passions, for instance the covetousness of the body, or the fornication, or the anger, or of the greediness, immediately starts upon you the thought of the vain glory. And if you defeat also this one, it is followed by the one of the pride.

[237] Galatians: 2: 2: KJB: "And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain."; ROB: "I went up according to a discovery, and showed them the Gospel that I preach it to the Gentiles, especially to the most important ones, lest run or would have been running in vain."

60. All the dishonorable passion when they master upon the soul, they banish away from the soul the thought of the vain glory. And when all the shown ones from above are defeated, they send that one back.

61. The vain glory, either being present, or being banished, it gives birth to the pride. When it is banished, it gives birth to the self appreciation; when it is present it gives birth to the haughtiness.

62. The vain glory is banished away by the accomplishing in hidden; and the pride by the will to ascribe to God all the feats.

63. The one who has been found worthy of the knowledge of God and he truly imparts himself by the sweetness of this knowledge, he despises all the pleasures born from lust.

64. The one who craves for the earthly ones, he either lusts for foods, or after the ones which satisfy the ones from beneath the belly, or human glory, or money, or something else from the ones which follow to these ones.

65. The ones who despise the pleasures, they despise them either for the fear (29), for the hope, or for the knowledge, or for the love of God.

66. The knowledge without passion[238] of the godlike ones, still doesn`t convince the mind to despise to the end the material ones, but it is like the simple meaning of a thing which falls under the senses. That`s why there are many of the people, who have much knowledge, but who wallow in the passions of the body as some pigs in mud. Because cleaning themselves for a little while, with zeal, and achieving knowledge, by not taking

[238] In Greek language the word is παθος, like the same word as for the passions, which are disapproved by all the ascetic writers. But in the next chapter the Saint Basil tell us that there exists a blessed passion, different by the dishonorable ones. This it must accompany the knowledge of God, for not remaining this one a simple theory. This blessed passion is the love. From here it is seen that the dispassion searched for by the saints, it is not insensibility, but a supreme love for God and people.

any care after, they are like Saul, who being found worthy of the kingdom, but behaving as worthless after, he was rejected out from it with fearsome wrath.

67. As the simple meaning[239] of the human things (30) doesn`t force the mind to despise the godlike ones, so the simple knowledge of the godlike ones doesn`t fully convince it to despise the human ones, because the truth is now in shadows and guesses. That`s why is needed the blessed passion of the holy love, which ties the mind to the spiritual views (contemplations), and convince it to value more the immaterial ones than the material ones; and the intelligible and godlike ones more than the ones submitted to the senses.

68. The one who has cut off the passions from himself and has made his thoughts simple, through this he hasn`t turn his thoughts to God, and he may be dispassionate both for the earthly and of the godlike ones. But this happens only to the ones found in the stage of the doing, which still haven`t been found worthy of knowledge (31), and who refrain themselves from passions rather of the fear of the torments than for the hope of the kingdom.

69. «Through faith we walk, not through sight»[240]; and in mirrors and in guesses we have knowledge. That`s why we need much occupation with this, that through the long research and penetration of them, to gain a difficult to be deviated habit from this views (contemplations).

70. If we cut off the causes of the passions for a little while and we occupy ourselves with the spiritual views, but we do not always occupy ourselves especially with these views, we easily turn ourselves back to the passion of the body (32), not achieving any other fruit but the simple knowledge together with the self appreciation. And the end of this is the gradual darkening of the conscience, and the total deviation of the mind toward the material ones.

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[239] The Greek word νόημα, which we have usually translated through "meaning", it could have been translated also through "the image" or "the representation" of a thing, preserved through the memory.

[240] II Corinthians: 5: 7: KJB: "(For we walk by faith, not by sight:)"; ROB: "Because we walk by faith, not by sight,"

71. The reproachable passion of the love occupies the mind with the material things; and the praiseworthy love ties the mind to the godlike ones. Because in what things tarries the mind, in that things it widens itself. And with the things into which the mind widens, with those ones it nourishes both the lust and the love, either with the godlike and proper one, or with the things and the passions of the body.

72. God built both the unseen and the seen world; so he has made both the soul and the body. If the seen world is so beautiful, how much more will be the unseen one? And if that one is more beautiful and better than this one, how much more God will exceed them, as The One Who made them? Therefore, if the Maker of all the good things is better than everything, for what reason the mind leaves The One Who is better than everything, and occupies itself with the worse than everything, namely with the passions of the body? It is proved that this happens because the mind has lived with the body from the birth, and it hasn`t had yet, in a consummated way, the experience of The One Who is better and above everything. If therefore, through a long habituation with the restraint from pleasures and through an occupation with the godlike ones, we break little by little this connection and affection, the mind widens itself in the godlike ones gradually advancing into them, and discovers its own dignity. And the end it is that it moves all its longing toward God.

73. The one who tells the sin of the brother without passion, he tells it from two reasons: either to straighten him or to be useful to another one. And if he tells it for other reasons, either to that one, or to other ones, he will tell it to mock him or to gossip about him. But then he won`t escape from the godlike desertion, but he will fall alone either in the same mistake or in another one, and he will suffer shame, being rebuked and mocked by others.

74. The same sin committed by many hasn`t a single cause, but more. For instance, something else is to commit sin from habituation, and something else is to commit it from lack of attention. The second one did not think at the sin both before committing it and after that. And he is even very sorrowful

about what has happened. The one who has committed the sin from habit, to the contrary; before committing the sin he won`t cease to commit it with the thought, and after committing it he keeps the same disposition.

75. The one who cultivates the virtues for the vain glory, it is proved that he cultivates also the knowledge for the vain glory. And one like this doesn`t do and speak anything towards the creation, but in everything he hunts for the glory from the ones who look at him and listen to him. But this passion shows it true colors (33) when some of the mentioned ones rebuke him for some deeds or words. Then, that one becomes very sad; not because those ones haven`t been built (neither was this one his purpose), but because has been himself despised.

76. The passion of the love of money it is shown in the joy that somebody has it, when he receive money, and in the sadness that he has it, when gives money. One like this one doesn`t save goods for helping the deprived ones.

77. The man endures sufferings for one of these ones: either for the love of God, or for the hope of the rewards, or for the fear of the toils, or for the fear of the people, or for the nature, or for pleasure, or for gain, or for the vain glory, or forcedly.

78. Something else is to be you delivered from thoughts, and something else is to liberate yourself from passions. Often somebody is delivered by thoughts when there are not present things, towards which he has some passions. But the passions hide themselves within the soul, and when they show themselves, the things come in plain sight. Therefore we have to observe the mind in front of the things to know for which of them the mind it is dominated by passion.

79. A true friend is the one who endures the troubles, the needs and the misfortunes of the neighbor, as would have been his, without noise and without disturbance.

80. Do not despise your conscience, which always gives you the best advices. Because it instills to you the godlike and angelic reckoning and decision, and liberates you from the hidden defilements of the heart, and in the time of getting out it gives you daring toward God.

81. If you want to be with understanding and with right measure, and to not serve to the passion of self appreciation, search always to know what good hide the things for your conscience. And by finding out a lot of diverse knowledge hidden from you, you will wonder yourself about your nescience and you will bridle your thought. And by knowing yourself, you will understand many great and wonderful things. Because your reckoning that you know, doesn`t let you to know (34).

82. Only this one wants by all means to be saved, who doesn`t resist against the medicines. And these ones are the pains and the sorrow brought by the different blows. The one who resists, though, he doesn`t know what trade is made here, neither with what profit will he get out of here.

83. The vain glory and the love of money they gives birth to each other. Because the ones who love the vain glory their force strive themselves to become rich; and the ones who have become rich they want to the glorified. But this one happens to the laymen. Because the monk just when he is poorer he suffers more of the vain glory, and when he has silver he hides it, being ashamed that he has a thing inappropriate with the scheme.

84. Proper to the vain glory of the monk it is that it is founded on virtue and on the ones which follow to the virtue.

85. The victories of the laymen are backslides to the monks; and the victories of the monks are backslides to the laymen. For instance, the victories of the laymen are: the richness, the glory, the power, the delight, the bodily welfare, the abundance of the children, and the ones likewise, at which reaching the world lovers, and the victories of the monks are: the poverty, the humbleness, the lack of power, the toil of the

body, at which for instance, reaching the lovers of the worlds, they might even hang themselves, as some of them did.

86. The foods were made for two reasons: for nourishment and for healing. Therefore, the ones who impart themselves with them outside these reasons, they will be condemned as ones who indulged themselves to the delights, using bad the ones given by God for necessity. And in everything the bad use if a sin.

87. The humble cogitation is a ceaseless prayer, mixed with tears and pain. Because this one, always calling God for help, doesn`t let the man to confide crazily in his own power and wisdom, neither to raise himself above others, things that are fearsome illnesses of the pride.

88. Something else is to fight against the simple thought (35), to not arouse the passion; and something else is to fight against the passionate thought, for not being produced the consenting. But both these types of fight do not let the thoughts to tarry into the heart.

89. The grief is weaved with the memory of the evil. Consequently, when the mind will reflect at the face of the brother with grief, it is proved that he remembers the evil endured from him. «And the ways of the ones who keep the evil in the memory lead toward death»[241], «because everyone who keeps the evil in mind is lawless»[242].

90. If you remember the evil from somebody, pray for him and you will stop the passion from movement, separating, through prayer, the grief from the memory of the evil that has been done to you. And by becoming a person who loves people, you will totally erase the passion from your soul. But if somebody else keeps in his mind the evil from you, be obliging

[241] Proverbs: 12: 28: KJB: "In the way of righteousness is life; and in the pathway thereof there is no death."; KJB: "On the path of the righteousness there is the life and on the path that it marks it up, the immortality, and the path of the insanity brings death."
[242] Proverbs: 21: 24: KJB: "Proud and haughty scorner is his name, who dealeth in proud wrath."; ROB: "Who is arrogant and conceited, is called scorner; that one behaves himself with surplus of wrath."

and humble towards him, and stay with love around him, and you will deliver him from his passion.

91. The grief of the one who envies you, you will appease it through tiredness. Because he reckons as cause of misfortune what he envies at you. That`s why you cannot appease him but only hiding this thing from him. If this is useful to many but upsets that one, which part you will disregard? It is useful, of course, to be profitable to the many, but, as you can, do not disregard also that one. Do not let you be influenced by the evilness of his passion. Because you do not avenge yourself on the passion, but on the passionate one. Therefore, reckon him also above you, and in every moment and in any place and work, and give him more honor. And your envy you can alleviate it, if you enjoy yourself together with the envied one of what he enjoys, and get yourself upset together with him of what he gets upset, fulfilling the word of the Apostle: «Rejoice with the ones who rejoice, and cry with the ones who cry»[243].

92. Our mind is in the middle, between two beings, from which each of them works its own things: one the virtue; the other one the evilness; namely between the angel and the devil. But it has the possibility and the capacity to follow or to resist against whom it wants.

93. The holy powers urge us toward the good ones, and the natural seeds and the good decision help us. At their turn, the attacks (the baits) of the devils are helped by passions and by the bad decision.

94. The clean mind receives sometimes teaching from God Himself, Who comes inside it. Some other times the good ones are instilled by the Holy Powers. And again, some other times, the nature of the things which are contemplated.

95. The mind which has been found worthy of knowledge has to keep without passion the meanings of the

[243] Romans: 12: 15: KJB: "Rejoice with them that do rejoice, and weep with them that weep."; ROB: "Rejoice with the ones who rejoice; cry with the ones who cry."

things, the spiritual views (the contemplations) limpid, and the state of the prayer untroubled. But it cannot defend these ones unceasingly against the bursts of the body, being filled with smoke through the craftsmanship of the devils.

96. We do not get angry of everything that upsets us. Because there are more the ones which upset us, than the ones which cause to us anger. For instance, this vessel has been broken, that thing has been lost, or somebody died. For some like these we get upset. For the other ones though, we both get upset and angry, proving ourselves as being without wisdom.

97. By receiving the mind the images of the things, it changes its shape after each image; and by looking at them spiritually, it is modified in a different way after each view. But by reaching God, it becomes totally without image, and shapeless. Because by contemplating the uniform One, the mind becomes uniform and whole bright.

98. Consummated soul is the one whose passionate power inclines totally toward God.

99. The mind is the one which, through true faith, has supra-know in a supra-unknown way the One Supra-Unknown and contemplates the universal characteristics of His creatures, and has received from God the comprising knowledge of the Providence and of the Judgment shown into them; being understood here, as much as it is possible to the man.

100. The time is divided in three. The faith stretches together in all the three parts; the hope with one of them; and the love with two of them[244]. Both the faith and the hope last for sometime; but the love, by uniting itself for borderless ages with the supra-borderless One, remains forever, ever growing above itself. That`s why, «bigger than everything is the love»[245].

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[244] I believe in the past, present and future ones, I hope in the future ones, I love the present and the future ones. For love nothing belongs to the past, nothing is dead, but everything is alive.

[245] I Corinthians: 13: 13: KJB: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."; ROB: "And now remain these three: the faith, the hope, the love. And biggest from these is love."

Of the Same One

The Fourth Hundred of the Heads about Love

1. Firstly the mind is lightened, thinking at the endlessness of God in all aspects, and to that ocean uncrossed and much desired. Secondly, it is amazed, asking how He has brought all the things have reached at existence from nothing. But as «His greatness has no margin»[246], also «His wisdom cannot be spied»[247].

2. But how not to wonder, watching (contemplating) that borderless and above wonder ocean of goodness? Or, how to not be filled up with wonder, asking himself how and from where has been done the rational and mental being, and the four elements by which the bodies are composed, since no matter existed before of being these done? Or asking himself what kind of power is that which, moved toward deed, has brought these ones to existence? But the Hellenes do not accept this, not knowing the almighty kindness, the wisdom and the knowledge of Him, capable of work and above the mind.

3. God, being Doer from eternity, He creates whenever He wants, through His Word and through the Ghost, for His borderless kindness. Do not say: for what reason has He created them now, since He is always good? Because the wisdom of the borderless being is impenetrable and does not fall under the human knowledge.

4. Having the knowledge of the things preexistent in Himself from eternity, the Doer has brought it to existence (has given substance to it)[248], and He revealed it when He wanted. Because is an insanity to doubt about the fact that God can bring to something to being, when He wants.

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[246] Psalms: 145: 3: KJB: "Great is the Lord, and greatly to be praised; and his greatness is unsearchable."; 144: 3: ROB: "Great is the Lord and praised very, and His greatness has no end."

[247] Baruch: 3: 29: ROB: "Who ascended to heaven and took the wisdom and descended from clouds?" (E.l.t.`s n.: the book of Baruch is not present in K.J.B.)

[248] *Ούσιωσε* (E.l.t.`s n.: the direct translation of the Greek word in English language would be: "material reconciliation")

5. For what reason God has created, you search for find it out! Because this is a subject of knowledge. But how and why recently, do not look for finding it out! Because this is not a thing that can fall under your mind. Because the godlike ones, some of them are possible to be comprised, but other are impossible to be comprised by people. Because «the unbridled sight, can push somebody even in precipices»[249], as has said someone from the saints.

6. Some people say that the creatures exist together with God from eternity. But this is impossible. Because how can the totally limited ones to exist from eternity with the limitless One? Or, how they are properly creatures, whether they are together eternal with the Doer? But this is the doctrine of the Hellenes, who do not reckon God as Doer of the beings, but only of the characteristics. But we, knowing the Almighty God, we say that He is the Doer not of the characteristics but of the beings permeated by characteristics. And if it is so, the beings do not exist together with God from eternity.

7. In a certain regard, God and the godlike ones can be known; in another regard they cannot be known. He can be known through the ones from around Him; but He cannot be known in what is Himself.

8. Do not search for habits and aptitudes at the simple and borderless being of the Holy Trinity, to make not the Holy Trinity composed like the beings are. Because is insane and forbidden such a thing regarding God.

9. The only borderless, almighty and all-doer being is simple, uniform, without qualities, quiet and undivided. Every creature is composed by being and accident, and always needs the godlike Providence, not being free of transformation.

10. All the mental and sensitive being, brought to existence by God, has received powers to perceive the things; the mental being the powers of understanding; and the sensitive one, the senses.

[249] Saint Gregory, Speech at the Birth Day, and Second Speech at Easter.

11. God lets Himself only to be imparted; the creation, though, both receives through impartation and gives forward. Receives through impartation the existence and the happiness; but gives forward only the happiness, but differently the bodily being, and differently the bodiless one.

12. The bodiless being transmits the happiness speaking, working and being contemplated; the bodily one only through the fact that is contemplated.

13. To exist eternally the rational and mental being, or to not exist, hangs on the will of the One Who has built everything being good; but to be these ones good or bad, according to the free choice, hangs on the will of the creatures.

14. The evil is not contemplated as staying in connection with the being of the creatures, but in connection with their wrong and irrational movement.

15. The soul moves properly when its lusting faculty has been penetrated by restraint, the wrath perseveres in love, turning back from hatred, through prayer and spiritual contemplation.

16. Still doesn`t have perfect love, nor the deep knowledge of the godlike Providence, the one who in time of trying doesn`t endure with long suffering the upsetting happenings, but he moves away from the love of the brothers.

17. The purpose of the godlike Providence is to unite the ones who have been separated in all ways by evilness, through right belief and spiritual love. Because for this suffered the savior, for gather together the scattered children of God, for being one[250]. Consequently, the one who does not suffer the upsetting things, and does not endure the painful ones, he walks outside of the godlike love and of the purpose of the Providence.

[250] John: 11: 52: KJB: "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."; ROB: "And not only for this nation, but also to gather together the sons of God, the scattered ones."

18. If «love long suffers and is has mercy», the ones who is discouraged by the upsetting happenings and that`s why he behaves with evilness towards the ones who have upset him and turn back from the love for them, how won`t he fall from the purpose of the godlike Providence?

19. Take heed of yourself, lest the evilness which separates you from your brother, is not in your brother, but in yourself. And hurry up and reconcile yourself with him, to not fall out from the commandment of the love.

20. Do not despise the commandment of the love, because through it you will be the son of God. But by transgressing it, you will be found as the son of the Gehenna.

21. The ones which undo the love from among the people are these ones: to envy or to be envied; to cause loss or to be caused to you a loss; to dishonor or to be dishonored; the suspicious thoughts. So, take heed, have you done or suffered something of these ones, and that`s why you are separated from the love of the friend?

22. It has a temptation come from your brother and the upset has taken you to hatred? Do not let yourself defeated by hatred, but overcome the hatred in love. And you will overcome in this way; by truly praying for him to God, receiving his defense, or even trying yourself to find something in his defense, and reckoning yourself as being the cause of the temptation, and being with long suffering until the cloud will pass.

23. Long suffering is the one who waits for the end of the temptation and the praise of the perseverance.

24. «The long suffering man is with great wisdom»[251], because all that comes upon him he brings them in connection with the end; and waiting for that end, he suffers the annoying

[251] Proverbs: 14: 29: KJB: "He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly."; ROB: "The one slow to wrath is rich in wisdom, and the one who hastily gets angry, shows plainly his folly."

happenings; and «the end is the eternal life»[252], according to the godlike Apostle. «And the eternal life is this, to know the One and True God, and the One Who you have sent, Jesus Christ»[253].

25. Do not reject easily the spiritual love, because other way of salvation has not remained to the people.

26. The man you have reckoned till yesterday and virtuous (36), do not reckon him today as evil and cunning, for the hatred that has emerged into you for the temptation from the evil one, but through the long suffering love, think at the good things from yesterday and banish away the hatred of today from your soul.

27. The brother that you have praised him as being good and you have heralded him as virtuous, do not gossip him today as evil and cunning, making the defamation of the brother a motif of defending the cunning hatred from within you, consequently to your movement from love to hatred. But insist in the same praising even if you are still dominated by grief, and in this way you will come back to the savior love.

28. The usual praising that you bring to your brother (37) do not stain it, in the meetings with the other brothers, due to the hidden annoyance that you have against him, by mixing unnoticed the defamation in your words, but use in meetings the clean praising, and sincerely pray for him as for yourself. In this way you`ll be quickly delivered from the killing hatred.

29. Do not say: I do not hate my brother, while you are disgusted by his remembrance. But listen to Moses who says: «Do not hate your brother in your thought; with

[252] Romans: 6: 22: KJB: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."; ROB: "But now being delivered and servants making yourselves to God, you have your fruit toward sanctification, and the end, the eternal life."

[253] John: 17: 3: KJB: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."; ROB: "And this is the eternal life: to know You, the only one true God, and Jesus Christ, Whom you have sent."

reprimand you will rebuke your brother and you won`t be taking sin from him»[254].

30. If some brother, being tempted, insists to speak evil of you, do not let yourself driven out, from the state of love, enduring as long that evil devil tries to bother your thought. And you won`t be pulled out from it if you, being reviled, you will bless, and stoked by evil thoughts, you will behave yourself with benevolence. Because this is the way of wisdom according to Christ. And the one who doesn`t follow it, he won`t dwell together with Him.

31. So not reckon as benevolent the ones who bring to you words that produce within you annoyance and hatred against your brother (38), even it seems that they tell the truth. But turn you back from ones like these, as from some serpents that kill, to cut them off their evil speaking, and to deliver your soul from evilness.

32. Do not sting your brother with covered words, lest receiving yourself the same words from him, to banish away from both of you the state of love. But go and rebuke him with loving daring, for scattering from him the causes of the annoyance, to deliver both yourself and him from trouble and grief.

33. Examine your conscience in detail, to see, is not your brother irreconcilable because of you? And do not disregard your conscience, because it knows the hidden one of yours, and it will denounce you in the time of getting out from the body, and in the time of the prayer it will be an impediment for you.

34. Do not remember in time of peace the ones said by your brother in time of grief, either those things were said in front of you, or they were said to somebody else, and you heard them latter. And this, lest tarrying in keeping the evil in the mind, to turn you to the killing hatred of the brother.

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[254] Leviticus: 19: 17: KJB: “Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.”; ROB: “Do not be hostile to your brother in your heart, but rebuke your neighbor, to not carry his sin.

35. The rational soul which nourishes hatred towards the men cannot have peace with God, the Giver of the commandments. «Because if you will not forgive to the people, it is said, their mistakes, neither your heavenly Father will forgive your mistakes» . And if that one doesn`t want to reconcile, at least guard yourself against hatred, praying sincerely for him and not speaking badly about him in front of somebody.

36. The unspoken peace of the holy angels it is sustained through these two things: through the love for God and through the love for each-other. So, too beautiful was said by our Savior: «In these two commandments hang all the Law and the Prophets»[255].

37. Do not search for be pleasant to yourself, and you will not hate your brother; and do not love your body, and you will love God.

38. If you have chosen to live with the spiritual ones, leave your wills at the gates. Because you won`t be able in other way to live in peace neither with God, nor with the ones living together.

39. The one who was been able to achieve the perfect love and he has composed his entire life according to this, that one says «Lord Jesus...» into the Holy Ghost. And the opposite one, he does the opposite ones.

40. The love for God always wants to give wings to the mind toward the godlike speaking; and the one toward the neighbor, makes the mind to cogitate always the good things about him.

41. The one who still loves the vain glory or is still attached to any of the material thing, gets upset on people for the temporary ones or keeps the evil in his mind, or has hatred toward them, or serves to the evil thought. But for the soul who loves God all these are stranger.

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[255] Matthews: 22: 40: KJB: "On these two commandments hang all the law and the prophets."; ROB: "In these two commandments are comprised all the Law and the prophets."

42. When you do not say and you do not do with the thought anything evil, and when you do not keep in your mind the evil from the one who afflicted you or gossiped you, and when in the time of the prayer you have the mind always immaterial and shapeless, mind you that you have reached at the measure of the dispassion and of the perfect love.

43. Not a little fight is requested to deliver yourself from the vain glory; and somebody is delivered from this one through the hidden work of the virtues, and through the often prayer. And the sign of the deliverance consists in not keeping in the mind the evil from the one who has defamed you or who is defames you.

44. If you want to be righteous, give to each part from you, namely to the soul and to the body, the ones of which they are worthy. To the rational part of the soul give to it readings, spiritual views and prayer; to the wrath give spiritual love which opposes to the hatred; to the lustful part give temperance and restraint; and to the body food and clothing, as much as are necessary.

45. The mind works according to the nature (39), when has submitted to itself the passions and contemplates the reasons of the things, bringing them in connection with God.

46. As the health and the illness are reported to the body of the animal, and the light and the darkness to the eye, in the same way are reported the sin and the virtue to the soul and the knowledge and the nescience to the mind.

47. In these three ones consists the philosophy of the Christian: in commandment, in dogmas and in faith. The commandments separate the mind from the passions; the dogmas bring the mind at the knowledge of the creatures; and the faith at the contemplation of the Holy Trinity.

48. Some of the ones who strive themselves they only reject the passionate thoughts; others, though, they cut off even the passions themselves. The passionate thoughts are rejected either through psalms singing, or through prayer, or through

elevating the mind to heaven, or through other certain detachment from the things and from the place. And they detach themselves from the passions, by disregarding those things for which they have the passions.

49. The things for which we can have a passion are for example these ones: the woman, the money, the presents and the ones likewise. The woman can be disregarded by somebody, when, after his retirement from the world, he withers thoroughly also his body, through restraint. The money, when he convinces his thought to be pleased in everything with what he has got. And the glory, when he loves the hidden working of the virtues, shown only to God. Concerning any other thing it must be done in the same way. The one who disregards these things won`t reach ever at the hatred of somebody.

50. The one who has rejected the things, for example the woman, the money, and the other things, he has made a monk the exterior man, but not also the interior man. And the one who has rejected also the passionate meanings (images) of these things he has made a monk also the interior man, who is the mind. The exterior man can be easily made a monk by somebody, if he only wants this. But it is not little the requested fight for making a monk the inside man.

51. Who has been totally delivered in this generation by the passionate meanings and he has been found worthy of the clean and immaterial prayer, the one which is the sign of the monk from inside?

52. Many passions are hidden into our soul. They are revealed when the things show up.

53. Somebody may be untroubled by the passions when the things are missing, enjoying a partial dispassion; when, however, the things are showing up, immediately the passion are stealing the mind.

54. Do not reckon that you have reached at the consummated dispassion, as long as the thing is missing. When, however, it shows up and leaves you unmoved, both the thing and its memory after that, you know that you have

entered inside the borders of dispassion. Although, neither then do not disregard the care, because only the prolonged virtue kills the passions, while the neglected one stirs them up again.

55. The one who loves Christ (41), of course that he imitates Him, according to his own power. In this way Christ didn`t cease Himself to do good to the people, and being rewarded with hatred and blasphemy He behaved with long suffering; at last, being beaten and killed by the people, He was enduring not blaming anybody. These three are the deeds of the love for the neighbor, without which the one who says that he loves Christ, or that he will gain His Kingdom, he deceives himself: «Because not the one who calls Me Lord, Lord, will enter to the Kingdom of Heaven, but the one who does the will of My Father»[256]. And again: «The one who loves Me, he keeps My commandments»[257]... and the other ones.

56. The whole purpose of the Savior is to release the mind from intemperance and hatred, and to bring it to His love and to the love of the neighbor, from which is effectively born the light of the holy knowledge.

57. If you have been found worthy of little knowledge from God, do not disregard the love and the restraint. Because these ones cleaning (42) the passionate part of the soul, they find ceaselessly for you the way toward knowledge[258].

58. The way toward knowledge is (43) the dispassion and the humbleness, without which nobody will see God.

59. Because «the knowledge makes haughty and the love builds»[259], put together the knowledge with the love and

[256] Matthew: 7: 21: KJB: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."; ROB: "Not whosoever says to Me: Lord, Lord, will enter in the kingdom of heaven, but the one who does the will of My Father, the One from heaven."
[257] John: 14: 15: KJB: "If ye love me, keep my commandments."; ROB: "If you love Me, keep My commandments."
[258] From this head and from the previous one it is seen that the love and the knowledge give birth to each – other, and increase on each – other, according to Saint Maximos.
[259] I Corinthians: 8: 1: KJB: "NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth."; ROB: "As about the ones

you will be without haughtiness and spiritual builder, building yourself and all the ones who come close to you.

60. Love edifies because doesn`t envy and doesn`t and doesn`t upset the ones who envy us; but doesn`t also brag with the envied thing, and doesn`t reckon itself that it has reached at the target. And in what concerns the things that it doesn`t know it confesses without blushing up his nescience. In this way makes the mind without haughtiness (44) and prepares it to increase ceaselessly in knowledge.

61. Usually the knowledge is accompanied also by the self appreciation and by envy, especially at the beginning. The self appreciation comes only from inside; and the envy both from inside and outside. From inside, to direct itself toward the ones who have knowledge; and from outside also from the ones who have knowledge. But the love scatters all three of them: the self appreciation because it doesn`t puff up; the envy from inside, because it doesn`t envy; and the one from outside, because suffers long and has mercy. It is necessary so, that the one that has the knowledge, to achieve also the love, to guard his mind not wounded in everything.

62. The one who has been found worthy of the grace (charisma) of the knowledge and is dominated by vexation, or by the keeping of the evil in the mind, or by hatred, he is like that one who stings the eyes with thorns and briar. That`s why the knowledge immediately needs love.

63. Take heed not to yield all your preoccupation to the body, but decide striving to it according to its power. And turn your entire mind toward the ones from inside. Because «the bodily striving is useful for a few things, but the awe is useful toward everything»[260]... and the followings.

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sacrificed to the idols, we know that all have knowledge. The knowledge, yet, puffs up, and the love builds."

[260] I Timothy: 4: 8: KJB: "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come"; ROB: "Because the bodily exercising is useful for little, but the right faith is useful toward everything, having the promise of the life from now and of the one to come."

64. The one who lives ceaselessly in the ones from inside, he is temperate, suffers long, has mercy and thinks humbly. But not only that much, but he also contemplates, theologizes[261], and prays. This is what the Apostle says: «In ghost you walk»[262], and the followings.

65. The one who doesn`t know how to walk on the spiritual path, he doesn`t care about the passionate thoughts, but all his preoccupation moves only around the body. And the consequence is that he either lives in the greediness of the belly, in the lack of restrain, in grief, in anger, and in the remembrance of the evil, and through these ones his mind it becomes darkened, or he give himself to a measureless striving and he disturbs his understanding.

66. The Scripture doesn`t remove anything from the ones given to us by God for being used, but punishes the lack of measure and corrects the lack of judgment. For example, it doesn`t forbid to the man to eat, to have children, to have wealth and to manage it right. But it forbids to the man the covetousness of the belly, the fornication, and the other ones. It doesn`t forbid him neither to cogitate to these ones, but to cogitate passionately.

67. Some of the things done by us according to the will of God, are done according to the commandment; some others, not for the commandment, but, like somebody would say, as a willing sacrifice. For example, according to the commandment it is to love God, and the neighbor, to not fornicate, to not kill, and the other ones, which transgressing them we will be condemned. And not from commandment it is to live in virginity, the poverty, the retirement from the world, and the other ones. These ones have the meaning of gifts, so that if we wouldn`t fulfill from weakness some of the commandments, to gain through gifts the mercy of our Good Master.

[261] Contemplate the reasons from inside you and know God in an unmediated way.
[262] Galatians: 5: 16: KJB: “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.”; ROB: “I say then: walk in Ghost and do not fulfill the lust of the body.”

68. The one who has chosen for himself the life of not getting married or in virginity, he is indebted «to have his hips girdled and his torch lit»[263]; the hips through the restraint, and the torch through the prayer, contemplation and spiritual love.

69. Some of the brothers reckon themselves as being outside the gifts (charismas) of the Holy Ghost. The idleness in working of the commandments makes them not knowing that the one who has the not offended faith in Christ he has all together inside himself the godlike gifts. Because being, due to our idleness, far away from the working love towards Him, which shows to us the godlike treasures hidden inside us, we reckon ourselves, rightly, outside the godlike gifts.

70. If «Christ dwells in our hearts through faith», according to the godlike Apostle, on the other hand, «all the hidden treasures of the wisdom and of the knowledge are hidden into Him»[264], then all the treasures of the wisdom and of the knowledge are hidden in our hearts. And they will become known to the heart on the measure of cleansing of everyone through commandments[265].

71. This it is the treasure hidden in the field of the heart, which you haven`t found it yet due to the lack of working. Because if you would have found it, you would have sold everything and you would have bought this field. But now, because you have left that field, you take care about the ones from around of the field, in which there are not anything else but thorns and pelamid.

72. That`s why the Savior says: «Blessed are the ones clean in their heart, for they will see God»[266]. So they will see Him and the treasures from Him when they will clean up

[263] Luke: 12: 35: KJB: "Let your loins be girded about, and your lights burning;"; ROB: "Let your loins be girded and your torches be lit."
[264] Colossians: 2: 3: KJB: "In whom are hid all the treasures of wisdom and knowledge."; ROB: "Into whom are hidden all the treasuries of the wisdom and of the knowledge."
[265] From head 69 to head 78 it is exposed the theme of the Saint Mark the Ascetic from "About Baptism", Philokalia, volume I.
[266] Matthew: 5: 8: KJB: "Blessed are the pure in heart: for they shall see God."; ROB: "Blessed are the ones pure with the heart, because those ones will see God."

themselves through love and restraint; and so much more as they will increase the purification.

73. That`s why again it is said: «Sell your wealth and give it alms and all will be clean to you»[267]. Namely, do not get yourselves occupied with the things from around the body, but strive yourselves to clean your mind of hatred and helplessness, through the heart understanding the Lord the mind. Because these ones stretch the mind[268], do not let it to see Christ, Who dwells into it, through the grace of the holy Baptism.

74. The Scripture calls «ways» the virtues. And the biggest is the love. That`s why the Apostle said: «I show you a way above all ways»[269], as one which convince them to despise all the material things, and to put nothing from the perishable ones above the eternal ones.

75. The love for God resists against the lust (46), because it convinces the mind to restrain itself from pleasures. And the one for the neighbors, resists against anger; because it makes it despising the glory and the wealth. These are the two dinars which were given by the Savior to the keeper of the guest house, to take care of you. So, do not show yourself ungrateful, associating yourself with thieves, lest to be wounded again, and this time to be not only half dead, but thoroughly.

76. Clean your mind of anger, of remembrance of the evil and of the ugly thoughts. And then you will be able to know the dwelling of Christ.

77. Who has lightened you in the faith of the Saint, of One Being and worshipped Trinity? (47) Or who has made

[267] Luke: 12: 33: KJB: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."; ROB: "Sell you wealth and give alms; make to yourselves purses that do not get worn, undiminished treasure in heaven, where thief doesn`t get close, nor moth doesn`t corrupt it."

[268] Often, the Holy Fathers use alternatively the terms "mind" and "heart", and even "ghost". The "heart" would be, according to them, some sort of center of the mind, the mind being the center of the human being. See also Diadochus of Photice, Romanian Philokalia, volume I.

[269] I Corinthians: 12: 31: KJB: "But covet earnestly the best gifts: and yet shew I unto you a more excellent way."; ROB: "Crave for the best gifts. And I show you one more way, which exceeds them all:"

known to you the oikonomia? Who has taught you the one referring to the bodiless beings, or the ones regarding to the genesis or to the end of the seen world, or the ones regarding the resurrection from death and the eternal life, or to the glory of the Kingdom of Heaven and to the fearsome judgment? Not the grace of Christ Who dwells into you and which is the handsel of the Holy Ghost? What is greater than this gift? Or what is better than this wisdom and knowledge? Or what is more than the promises? Therefore, if we are not-working, slow and careless ones, and we do not clean ourselves of the passions which impede and are blinding our mind, to be us able to see the reasons regarding these ones more shining than the sun, we blame ourselves, but we do not deny the dwelling of the grace inside us.

78. God Who has promised to you the eternal goods, and has given into your heart the handsel of the Ghost, He has commanded to you to take care of your life, for the man from inside, being delivered by passions, to start from here to enjoy the goods.

79. If you were found worthy of the godlike and high views (contemplations), cultivate with great care the love and the restraint, for guarding yourself your passionate side untroubled, to have not-darkened the light of the soul.

80. Restraint the wrath of the soul with the love: wither its craving part with the restraint; wing up the rational part of it with the prayer. And the light of the mind won`t be ever darkened.

81. The ones who waste the love are these: the dishonoring, the damaging, and the defaming, either they are directed against the faith, or against the life; then the battles, the wounds, and the following ones. And these ones either they are happening personally to somebody, or to someone of his kinship. Consequently, the one who quenches the love through one of these, he hasn`t found out what is the purpose of the commandments of the Lord.

82. Force yourself as much as you can to love each human being. And if you can`t do this, at least not to hate

anybody. But you won`1t be able to do neither this one, if you won`t hate the things of the world.

83. Have you been cursed by somebody? Do not hate him, but the curse and the devil who has arranged that curse. Because if you hate the one who has cursed you, you have hate a man and you have disobeyed the commandment. And what that one has done with the word, you are doing with the deed. And, if you keep the commandment, show the signs of the love; and if you can do something, help him to deliver him from evil.

84. Christ doesn`t want you to hate somebody, or to be upset with somebody, or anger, or to keep the evil in your mind, in no way for any perishable thing. This is cried out by the four Gospels.

85. Many are we who talk, but few of us are doing it. But nobody must break the word of God for his own carelessness, but be him confessing his helplessness, not to hide the truth to God. And this one lest to be us found out guilty besides the transgression of the commandments, also of the misinterpreting of the word of God.

86. The love and the restraint liberate the soul from under the passions; the reading and the contemplation liberate the mind from the nescience; and the state or prayer shows the mind to God Himself.

87. When the devils see that we despise he things of the world (48), to not hate the people anymore for them and to fall down from the love, they stir up defamations against us, for not enduring the defamation to be hating the ones who defame us.

88. There is no bigger pain of the soul than the defamation, either somebody defames your faith, or your life (49). And nobody can despise it, but only the one who looks at God, as Suzanna, God being the only one Who can deliver us from needs, as Her did with that woman, and to discover to the people the truth, as He did in that case, and to comfort the soul with the hope.

89. The more you pray for the one who defames you, the more God show the truth to the offended ones.

90. Only God is good by nature; and through the decision of the will is good the one who imitates God. The goal of this one is to unite the evil ones with the One Good by nature, to make them good. That`s why, when he is mocked, he blesses; when he is persecuted, he suffers; when he is cursed, he comforts; and when he is killed, he prays plentifully[270]. Everything he does it is for not to fall down from the goal of the love.

91. The commandments of the Lord teach us to use with good judgment the things from the middle[271]. Because the use with good judgment of the ones from the middle cleans the state of the soul. And the clean state gives birth to the power of discernment (the right reckoning). The power of discernment, at its turn, gives birth to the dispassion, from which is born the perfect love.

92. Still hasn`t reached at dispassion the one who, for some random trying, he is not able to look over the shortcoming of the friend, be it even only apparent. Because, only for the passions which were lying in the soul were stirred up (50), his understanding has been blinded, and it is not allowed to penetrate to the rays of the truth, neither to discern the good from bad. So, one like this one, he hasn`t achieved yet the perfect love, which throws out, the fear of the judgment.

93. «The faithful friend you cannot change him by anything»[272]. Because he reckons the misfortunes of his friend as his own, and suffers with them to death, suffering hard.

94. Many are the friends, but in good times. In the time of the trying, however, you hardly will find any.

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[270] I Corinthians: 4: 12: KJB: "And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:": ROB: "And we get tired, working with our hands. Being reviled, we bless. Being persecuted, we suffer."
[271] Maybe here is about "the thing which serve as means": *τοίς μέσος πράγματι*.
[272] Ecclesiastes: 4: 15.

95. Let`s love every man from our heart, but put our hope only in God, and Him to serve with all our power. As long as He sustains us, all friends walk around us, and the enemies have no power against us. But when He forsakes us, our friends avoid us and the enemies have power against us.

96. Four are the general kind of forsaking: One from oikonomia, as it is to the Lord, for through the apparent forsaking the forsaken ones to be saved. Another one toward proving, as it is to Job and Josef, to be shown a pillar of the manhood, another one of the righteousness. The third one toward spiritual guidance, as it is to the Apostle, for, humbling himself in cogitation, to keep the overwhelming of the grace. At last, the fourth one is the rejection, as to the Jews, for being bent toward repentance. But all these kinds are good and full of the goodness and of the love for people of God[273].

97. Only those who strictly keep the commandments and truly know the godlike judgments, only they do not forsake their friends tried through the permission of God. But the ones who despise the commandments, and do not know the godlike judgments, when the things go well, they rejoice together with their friend, and when he is tried, and suffers, they forsaken him. And sometimes they even join the enemies.

98. The friends of Christ they love everybody from their heart. And the friends of the world, they neither love everybody, nor are loved by everybody. The friends of Christ, they keep the love uninterrupted to the end; of the world, until they collide together for the things of the world.

99. «The faithful friend is a powerful shield»[274]. When the things go well to his friend, he is an adviser and helps him from his heart; and in the time of the sufferance, he is the most sincere helper and the tenderest defender.

100. Many people said many things about love. But you will find it out, only searching for it amongst the Disciples of

[273] See also Diadochus, in the volume I of the Romanian Philokalia, who knows only two kinds of forsaking.
[274] Ecclesiastes: 6: 14.

Christ. Because only them had the true love as teacher of the love. They said about it: «If I would have prophecy and I would know all the mysteries and all the knowledge, and I have not love, it is not profitable to me for anything»[275]. Therefore, who has achieved the love, he has achieved God Himself, for «God is love»[276]. His is the glory forever. Amen.

The End of the Fourth Hundred of Heads About Love
The Scholia of an Unknown[277]

1. We cannot learn and we cannot let ourselves to be taught neither through words nor through deeds. But we still want to teach through words and to make ourselves doctors, while we ourselves are covered in wounds. Think also that «not everything is easy to be understood to the ones who want to understand; even it appears to be so». Therefore, who won`t wonder about the ones who promise, with all seriousness, let them teach these things to the easy women who live in delights and to children.

2. When the Apostle says: «And if somebody loves God, that one is known by Him»[278], he wants to say that being us loving God, we are known by Him. «And if we are known, we are also taught», says Gregory the Great, both in virtue and in theology. This I think it is also the meaning of the sentence:

[275] I Corinthians: 13: 2: KJB: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."; ROB: "Even if I would have the gift of the prophecy and I would know all the mysteries and any science, and even if I would have so much faith than to move the mountains, and I have not love, nothing I am."

[276] I John: 4: 8: KJB: "He that loveth not knoweth not God; for God is love."; ROB: "The one who does not love, he has not known God, because God is love."

[277] According to the scholia 49, somebody would presuppose that the author is Demetrius Cydone, or his brother Prohor, the adversaries of Saint Gregory Palamas, in the XIVth century. Each of them had reason to complain that his "life and faith" were defamed, being declared as heretics in the Church. But those were called "Kudwvnh", while this one calls himself "Khdovnio". (see about Demetrius Cydone at Giuseppe Cammelli: Demetrius Cydones, Correspondance, Paris 1930).

[278] I Corinthians: 8: 3: KJB: "But if any man love God, the same is known of him."; ROB: "But if somebody loves God, that one is known by Him."

«Love is born by dispassion; and the love gives birth to the light of the knowledge».

3. Who does not get impressed by this sentence? I reckon that especially the ones who die for Mammon, namely for the lord and the master of this world.

4. God wants that every man to be saved and He died for all of them, for all to be saved. So, the one who loves God, he guards what God wants. And guarding these ones, how won`t he love every man and won`t he want that everybody to be saved, once God wants this thing?

5. Through the knowledge of God it is understood the faith, and through love the keeping of the commandments, which he calls also the will of God, the righteousness and His will, according to the word: «Light are Your commandments»[279]. The sentence speaks about the working knowledge.

6. The cause of the virtues is God. And the actual knowledge of Him it means the transformation in spirit through habituation, of the one who truly has known God.

7. Read the head 76 of the same hundred and you will find out the same thing but in another words.

8. As the commandment of the love has been given as medicine against anger, the restraint has been given against the lust. Read the head 79.

9. And we, who are the servants of all three of them, how much hatred aren`t we nourishing between us, reaching at not being satisfied anymore due to the passion. Read the head 64.

10. Saying in the head 77 that through the commandments the Lord makes us dispassionate, now, through this head, he is showing us how: through love and fasting, restraint and prayer.

[279] Isaiah: 26: 9.

11. The Gnostic is also pulled downward.

12. But we, who are also deepened into passions, how would us be able to contemplate? Or, wouldn`t us be pulled out from the knowledge of the Holy Trinity, by the things that we contemplate?

13. Do you see the stages of the contemplation?

14. As in the faith there is no reason of disbelieve, as so in the reasons according to the nature there is nothing irrational. And the core of the commandments is a working reason. Read the head 84 (the second hundred) and you will find out enough.

15. The natural contemplation of the commandments, namely the sincere love for the neighbor, liberates the ones who keep it, from the bodily love and from hatred (tyranny). And the knowledge of the things delivers the ones who occupy themselves with the knowledge (Gnostics) from forgetfulness and nescience. Through all these it is presupposed that the three parts of the soul, moving themselves in accordance with the reason and with the nature, they work any virtue. But by moving themselves against the reason and the nature, they work all the iniquity. Remember that the springs and the causes of all the evilness are these three: the nescience, the bodily love for the self, and the hatred (tyranny). And those ones have been laid into us, by the cunning one, by using the bad usage of the power from us.

16. Of these passionate meaning of the things are we cleaned by the commandments, as it is shown in the fourth head of this hundred (the second one).

17. The ones committed without a just purpose are the ones done against the will of God, Who wants what it is good, well pleasant and perfect, namely a good mood towards the neighbor, for God. And that the lack of the good mood towards the neighbor it is against the will of God, God shows it us in the Gospel, when says: «Because you did to them, and

because you did not to them»[280], telling then the kinds of the love and of the hatred. Notice that the ones who worked against the good purpose, namely against the commandment of God, rejecting the love of people, they appear as ones who cannot have any defense, and cannot prove any purpose. They know that the ones who does something outside the purpose of God, even if he would bring dozens of arguments, he won`t escape the Gehenna.

18. The lust is stopped by the love of God. And the love of the neighbor appeases the enraged anger.

19. The ones who confuse the material images with the spiritual characters of God symbolized by them, he makes abuse of the meanings of the characters. Because the spiritual characters indicating the divine hypostasis, those people reckon the substance or the matter, into which are symbolized the characters, as being characters. But, committing the abuse in their thought, in a necessary way the commit also the abuse with the deed, burning shamelessly the holy characters as simple and mute matter.

20. Take heed at the difference between anger and pain, and also to the fact that the pain is the consequence of the pleasure, and the anger of the vain glory.

21. The three following heads take us every excuse through which we want to keep our wealth.

22. Artistic wisdom you name it not the one gained through learning, but the one through which God has made everything.

23. Three kinds of filthiness defile the mind. But there is one more: to reckon himself wiser than others.

[280] Matthew: 25: 40: KJB: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."; ROB: "

24. Never has been my soul working according to the nature. Knows this the One Who knows everything. And I`ve never stopped committing sins with the deed.

25. So, then we cannot show a purpose, when we do not do something for Christ, but for something else. And this is because we have been working not according to the purpose of God, but after ours.

26. If somebody thirsts after the kidnapping of the foreign ones, which is not the will of God, how will be him showing that he works according to His will, while the purpose of God is to have mercy and to give alms?

27. The one who serves to the love of the body he is heavy at heart, loving and searching for the futility and the lie, which is the bodily thought.

28. The ones told before are: the love of pleasure, the love of glory, and the love of money. Is somebody hangs tightly on them as I do, I cannot see how him could be found worthy of the knowledge of God.

29. So, either as the servants, or as the paid ones, or as the sons, namely either as the ones who occupy themselves only with the doing (the practical ones), or as the ones who have been found worthy also of the knowledge (the Gnostic ones).

30. The simple thought, is the ones without passion. Because the passionate one removes from God. In the same way, neither the simple knowledge removes from the human ones, but the one who suffers the love (it is loaded with the passion of love). And this is the transformation in spirit through habituation.

31. The sons refrain themselves from passion through knowledge and love. And the servants, and the paid ones, or the ones who occupy themselves with the doing (the practical ones), either of fear, or for hope.

32. These things stop also the ones who want to write, showing at the end the damage.

33. I reckon that he thought at us when he wrote these things.

34. The ones who reckon that they know, they haven`t understood the gain that they could have it from this method. Because if they would have know it, they would have advanced to the knowledge.

35. Tarrying the simple thought, is stirred up the passion, and tarrying the passionate one, is produced the acceptance.

36. You know Lord, how I`m judging myself today and for what reason; do not forsaken us.

37. Can`t do this the one who believes to his own reasons, and he reckons that he has comprised the ones which remain uncontainable even after they were comprised.

38. The anger and the hatred are illnesses of the passionate part of the soul.

39. Look at how we deceive ourselves, by doing the opposite ones and reckoning that we are living according to Christ, and what it is even graver, we are imagining that we already suffer the spiritual love.

40. Somebody suffers by the passion of the covetousness, but he hasn`t the occasion to be greedy. When he has the occasion he immediately reveals himself.

41. See when it must be used the long suffering and when the patience. Because if both of them are shown in the unwilling trying, but as these ones are divided in words and wounds, so are divided together with them also those ones, for the ones who understand.

42. The good and working knowledge is born through the restraint and love.

43. Why some passionate and lofty people do delude themselves, bragging themselves that they have the knowledge of God? Maybe by passion and loftiness?

44. And the one who imagine that he has understood and knows everything, he is proven that he hasn`t love. And not having it, how will he enter to knowledge?

45. Having the thorns and the briars of the evilness and of the nescience, we reckon that we have virtue and spiritual knowledge.

46. He has more fully described the love, and the two dinars he has interpreted as the love of God and the love of the neighbor.

47. The knowledge of Christ comes to us through the cleaning of the three parts of the soul.

48. The ones who take care of the things of the world, they necessarily fall off from the love of Christ, and due to the worldly things they fill themselves up with irreconcilable hatred for their fellow humans.

49. In both regards has been defamed the Saint monk Cedonia. But by looking at the God of Suzanna, he is strengthened with the godlike hope.

50. The one who serves to the passions, he has made his understanding callous, and having blind his power of discernment, he cannot discern the good from the bad.

Of the One from the Saints, Our Father:
Maximos the Confessor
The Two Hundreds Heads on the Knowledge about God And the Oikonomia of the Son of God[281]

The First Hundred

1. God is One, without beginning, uncontainable, having all the power to exist. He excludes the "When" and the "How"[282], because He is totally inaccessible, and He can be comprised by no creature, through some existential discovery of Him.

2. God is not in and for Himself (as much as is possible to us to know), neither beginning[283], nor middle[284], neither end, nor something from the ones which are cogitated as existing after Him. Because He is undetermined, motionless and infinite, as the One Who is infinitely above all the being, power and work (realization).

3. All the being carrying in itself its own determination, it is the spring (the principle, the beginning) of its movement, which is thought as virtually existing in it. All the natural movement toward the realization of a work presupposes before it the being; but on the other hand, thought as the being of the work, it owns the middle place, existing in a natural way between both of them, as intermediary. And all the work (realization), defined according to its natural sense, it is the end

[281] Migne. G. P. 90, 1083-1186: *Capita theologica et oeconomica*, and in the Greek Philokalia, vol. I, ed. II, p. 232-256, were in continuation are as hundreds 3-5 the 500 heads P. G. 90, 1117-1392

[282] God excludes from His being, the time and any other determined modality of the existence, because this would take away from Him the character of absolute infinity.

[283] There is no principle, or spring, from which to start something inside Him, to have a development, as at the creatures it is the existence, the principle, the spring of the movement, and the movement is the mean which leads to a realization, as an end or as a final target.

[284] The interval between the point of departure, or between the beginning and the final point, or the end. 4b. Undetermined (indefinable, not rounded in Himself) it mean the lack of a departure basis; unmoved: it means the lack of an interval between the basis of departure and the end which to be traveled through movement; infinite: it means the lack of an end, of a target, which being once realized, God would have finished His work.

of the existential[285] movement, which it is thought as existing before that.

4. God is not a being, in a pure and simple sense of the word "being", or of a being determined in some way[286], to be also a principle (beginning, spring), nor power, in the sense of a pure and simple power, or of a power determined in some way, to be a middle[287], neither a work (realization) in a sense of a pure and simple work, or of a work determined in some way, to be also an end of the existential movement, though as existing before as virtuality. But He is life-doer and supra-existential entity; and power-doer and above all powers; and working aptitude and endless[288]; shortly speaking, is doer-entity of all being[289].

5. The beginning (the principle), the middle and the end, are the characteristics of the ones which are divided by the time[290]; and somebody could say, without mistaking, that these characteristics are of the ones which have a certain place in the age[291]. Because the time, having its movement measured, it is circumscribed through the number; and the age being thought

[285] Here Saint Maximos the Confessor corrects the opinion of Origen and Evagrius, that the movement doesn`t belong to the nature of the creatures, but it appeared after the falling into sin. See Hans Urs von Balthasar, Die "gnostischen" Centurien des Maximosus Confessor, Fr. i Br, (Herder), 1941, p. 110.

[286] Namely, in the sense of the most general being of the entire created world or in the sense of such and such a thing.

[287] Interval between the beginning and the end.

[288] In God can`t be thought separately the being, the power (the movement) and the realization; that`s why at Him the being is in the same time also movement and working, which doesn`t cease, reaching at an end. God is in the same time and eternally, both beginning and end, *άρχή καί τελος*, as says Evagrius (Hans Urs von Balthasar, cited work, 110); he is not at first a beginning (principle), and after to reach at the end.

[289] On the other hand God is Maker of the being, of the movement and of the realizations in the world, so of the beginning (and of the beginnings), and of the end (and of the ends) from it. If it is so, the movement into the world is not anymore a product of the sin, as, according to Hans Urs von Balthasar, would say Origen and Evagrius.

[290] Each creature it is divided or stretched by the time in the beginning, or point of departure, in the middle, or in the dynamic interval between the beginning and the end, and in the end, or the realized form.

[291] According to Balthasar, the work cited: page 112, the difference between time and age is taken by Saint Maximos the Confessor from Saint Gregory of Nyssa, but the last one separates them more consistently. The time is measured, therefore is limited, and that`s why circumscribed by a precise number. This one against the neo-platonic ones who considered the time infinite. The age (the eon) it is the being of all that is created.

in its existence together with the category of "when" (with the time), implies the interval[292], because it has a beginning of its existence. And if the time and the age are not without a beginning, the more aren`t the ones comprised into them.

6. God is truly and forever One, and alone about nature, comprising in Himself, in all the ways, the entire proper said existence, as One Who, proper said, is above all the existence. And if is so, the One Who has the proper said existence, He has not when and neither where, anything of the ones about which it is said that they exist. Consequently, nothing of which it is different according to the being, cannot be thought together with Him as from eternity: neither age, nor time, nor anything of the ones which take place in these ones. Because these ones cannot ever meet together: which it is proper said and which is not in a proper way.

7. Neither a beginning, nor a middle, nor an end, they do not exclude the characteristic to hang, through relation, on something else; God though, being of infinite times infinite, at all above any relation, rightly saying, He is neither beginning, nor middle, nor end, end everywhere neither something else of the ones from which can be seen a verb of the relation toward something.

8. All the existences are called intelligible, because the principles of their knowledge can be demonstrated. God, however, is called the incomprehensible One, because He is only believed as existing, on the basis of the ones which can be understood. That`s why nothing of the ones which can be understood cannot be compared with Him in any way.

9. The knowledge of the thing it has its own reasons, naturally joined with the things, to their demonstration. Through this they receive in a natural way their definition. But God is only through as existing, on the basis of the reason from the things. But He gives to the ones who believe in Him a faith

[292] The term "distance" or "interval" (*διάστημα*), the central term of Gregory of Nyssa, expressing through it the "distance of the doing of itself", the road traveled from its point of departure (being) to the point of realization, through movement, it is taken by Saint Maximos the Confessor, as *διασταση* (dimension), according to Hans Urs von Balthasar, cited work, page 110.

in His existence, more founded than any demonstration. Because the faith is a true knowledge, founded on principles which cannot be demonstrated, as one which is the foundation of the things from above the mind and reason.

10. In principle, the middle and the end of the existences is God, as the One Who makes them, but not the other ones, through as many we call them. He is beginning, as Doer; middle, as Providential; and end, as the One Who circumscribes[293] them. Because "From Him, it is said, through Him and toward Him is everything"[294].

11. There is not a more honorable soul, according to the being, than other soul. Because God the Good One, making each soul according to His image, He brings it to existence endowed with the capacity to move by itself. But each of them through free decision chooses the honor, or achieves through deed the dishonor.

12. God is, as it was said, "the Son of the Righteousness"[295], shedding over everybody the rays of the goodness. But the soul behaves through the free decision of its will, or as the wax, through the love towards God, or as the clay, through the love of the earthly ones. So, as the clay dries through its nature under the rays of the sun, and the wax melts through nature, in the same way the loving of earth and

[293] Here is positively shown that the moment of departure, the middle and the end of the things is God; also of all the other positive characteristics, contemplated in the created world. But God does not suffer, in Himself, these determinations, but He only does them and sustains them on the account of the creatures. They do not reflect upon Him, to be also in Him a beginning, an end and a development. As Maker, He is principle, as Providential, Who sustains the movement toward the target of the creatures, He is the interval between the departure point and the target toward they tend, and as a final border of their development, He is their end.

[294] Romans: 11: 15: KJB: "15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"; ROB: "Because if their removal has led to the reconcilement of the world, what would be their receiving back, if not a resurrection from death?"

[295] Malachi: 4: 2: KJB: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."; 3: 24: ROB: "And it will arise for you, the ones who fear My name, the Sun of the righteousness, with healing coming in His rays, and you will come out and you will romp as the lambs for fattening.

world soul, being urged by God and resisting against[296], through the decision of its will, becomes callous as the clay, and pushes itself toward perdition, as the Pharaoh did; but the loving of God soul it melts like the wax, and receiving the godlike forms and imprints, it makes itself the dwelling of God in ghost.

13. The one who has modeled his mind with the godlike meanings, and accustomed his reason to unceasingly praise the Maker through godlike singings, and the feeling he has sanctified it through clean images, that one adds to the natural goodness of the "image" the intentioned goodness of the "likeness" with God.

14. Somebody guards his soul stainless for God, if he strives to direct his cogitation only toward God and His characteristics, to make his reason a right interpreter of the virtues, and to habituate his senses to imagine in a pious way the seen world and the ones from it, heralding to the soul the greatness of the reasons from them.

15. God, Who has released us from the bitter slavery of the devils which were oppressing us, he has given us as the humble cogitation as a loving people yoke and worshipping Gog. Through this one is tamed all the devilish power, it is built the good in the ones who have chosen it and it is preserved.

16. The one who believes he fears himself; the one who fears he humbles himself; the humble one becomes tamed, achieving the acquiring the habit of appeasing the against to nature movements of the wrath and of the lust; the meek one keeps the commandments; and the one who keeps the commandments he cleans himself; the one who has cleaned himself, he is enlightened; and the one who was enlightened is found worthy to dwell in the chamber of the mysteries with the Groom-Word.

17. As the plowman, searching for an appropriate place to plant some wild trees, stumbles over an unexpected treasure,

[296] *άντιτυπούσα* = it refuses to model itself according to the divine pattern, and even models itself in an opposite way.

in the same way, the one who strives himself with a humble and sincere thought, and with the soul cleaned out of the thicket of the worldly ones, like the most-blessed Jacob, being questioned by the father about the way in which he has reached at the knowledge ("How did you find out this thing so quickly, my son?"), he answers saying: "Because it has been given to me by Lord God before"[297]. Because when God gives us from His wisdom the wise views, without effort to us who didn`t expect it, let`s reckon that we have found suddenly a treasure. Because the proven laborer (ascetic), he is also a spiritual plowman, who transplants the contemplation toward the ones seen by the senses, as a wild tree, in the land of the spiritual ones, where he finds, as a treasure, the discovery through the grace of the wisdom from the things.

18. The knowledge of the godlike views, coming suddenly to the ascetic, who doesn`t expect this, due to his humbleness, it breaks the reasoning of the one who searches for it through this with labor and pain, to brag with it, but he doesn`t find it, and give birth into the insane one the envy against the brother and thought of killing, together with much sadness, because he is deprived of the haughtiness from praising.

19. The ones who search for the knowledge but they do not succeed it, they do not succeed it because of their faithlessness, or because the maybe plan to arise foolishly against what they know, as the people of yore against Moses. About these ones the laws says righteously that "hurrying some ones, they climbed up in the mountains and the Amorite who has been living in that mountain, he crushed them". Because it is sure that the ones who clothed themselves in the image of the virtue, for praising themselves, not only that they won`t succeed in their scheme against the awe, but they will be crushed down by the knowledge.

[297] Genesis: 27: 20: KJB: "And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me."; ROB: "Said Isaac toward his son: «How have you found it so soon, my son?» And this one said: «The Lord you God has pulled it out in front of me»."

20. The one who wants the knowledge for bragging with it and he doesn`t receive it, do not be him envying his neighbor, neither to become sad, but to make his preparation in the vicinity of it, as it has been ordered; namely to strive himself firstly with the deed in the body, for preparing the soul for the knowledge[298].

21. The ones who approach the things with awe, and they don`t contrive any occasion to brag themselves, they will find out the most-bright meanings of them, coming in their welcoming, and planting amongst themselves the full understanding of them. Toward these ones says the Law: "By entering in, you have inherited big and beautiful cities and houses full of all good things, which you haven`t built them, and dug lakes, which you have planted them"[299]. Because the one who doesn`t live to himself but to God, to be filled up of all the godlike gifts, which haven`t been shown before due to the passions, which have been pressing upon with their burden.

22. The word "feeling" it has two meanings. Through one of the two, it is shown the feeling as aptitude and habituation, which it is in us even when we sleep, even if we perceive nothing. From this one we don`t have any profit when it doesn`t tend toward any work. Through the second meaning it is shown the feeling as working. Through it we perceive the things submitted to the senses. Likewise, the knowledge is of two kinds. One has a character of a science, gathering through the simple habituation the reasons of the things. This it is of no profit if doesn`t tend toward the working of the commandments. And the other one it is practical and working, procuring to us through the experience of the things the true understanding of the things itself.

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[298] Nobody can reach at the knowledge of God (the Gnosis), until he hasn`t strive himself with the fulfillment of the commandments (as practice). The body is the neighbor of the soul. Let it striving with the moral deed of the body, before reaching at the living of God into the soul.

[299] Joshua: 24: 13: KJB: "And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat."; ROB: "And I have give to you the country with which you haven`t got tired and the cities that you haven`t built them, and you are living in them; from the vineyards and olive gardens that you haven`t planted, lo, you are eating fruits."

23. The hypocrite, until he imagines that he is covered, he is quiet, hunting the glory from the appearance that he is righteous. But when he if proved, he gets out carrying deadly words, imagining that he can hide his own ugliness through the reproaches against the others. One like this, being likened to the snake by the Scripture, as a hypocrite that he is, it urges him to bring forth fruits worthy of repentance, namely to change his hidden mood of the heart, according to the seen behavior.

24. Some people say that everything that it is reckoned as unclean from the creatures from air, from earth and from the sea, it is a beast; even it is meek in behavior. But the Scripture give the name of this beast to each man, according to the passion that he has.

25. The one who takes the appearance of the friendship toward damaging the neighbor he is wolf which hides his evilness in ship clothes. This one when he find out some of the ones of Christ, behaving simply of uttering a naïve word, he kidnaps him and tears him apart, pouring countless reproaches upon the ones on whose words and behaviors he burst over, as a spy of «the unfettering of the brother into Chris»[300].

26. The one who plays himself as the quiet one, from the sake of the evilness, he plots against his neighbor. By not succeeding into this, he gets astray, adding pain to his passion. But the one who says nothing for the profit, he increases the friendship and departs joyfully, as one who has taken the light that scatters away the darkness.

27. The one who interrupts with impertinence the one who speaks in the assembly, he cannot hide that he is suffering of vain glory. Dominated by these ones, he put countless impediments to the proposals, wanting to cut off the row of the sayings.

[300] Galatians: 2: 4: KJB: "And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:"; ROB: "Due to the liar brothers, who came, snaking in, to spy our liberty that we have into Christ, to enslave us,"

28. The wise man, either he teaches others, or he receives teaching, he wants to teach to the others and to learn himself only the useful things. But the one who is wise only in his own consideration, both when he puts a question, and when he is questioned, he brings forth only curious things.

29. The good of which somebody has been imparted by God, he is indebted to share them also to the others, with a wide heart. "As a gift you have taken, it is said, as a gift you will give"[301]. Because the one who hides the gift in the ground he gossips the Master that He is rough, and he spears his body avoiding the virtue. And the one who sells the truth to the enemies, after that, not being able to endure the shame, as one who is tormented by the vain glory, he commits suicide.

30. The ones who are still afraid of the war with the passions and of the attack of the unseen enemies they must remain silent, namely to not take upon them the task to answer for the virtue, but to let to God, through prayer, the care for themselves, in the "Exodus" it is said about them: "The Lord will fight for you, and you will be silent"[302]. And the ones who, after the overthrown of the persecutors, they study the ways of the virtues for leaning them with gratefulness, they must have opened only the ear of the understanding. Toward these ones He says: "Hearken, Israel"[303]. In the end, to the one who wants powerfully the knowledge of God, due to his cleanness, it is appropriate to him the pious daring. Toward him it is said: "Why do you cry out toward Me?"[304] Therefore, to the one whom due to the fear it has been ordered to him silence, it is rightful to him to search his salvation only to God; to the one to whom it is commanded to hearken, it is rightful to him to be ready for

[301] Matthew: 10: 8: KJB: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."; ROB: "Heal the helpless ones, resurrect the dead ones, clean the lepers, cast out the devils; as a gift you have taken, as a gift you will give."
[302] Exodus: 14: 14: KJB: "The Lord shall fight for you, and ye shall hold your peace."; ROB: "The Lord will fight for you, and you be quiet."
[303] Deuteronomy: 6: 8: KJB: "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."; ROB: "Tied them as a sign at your hand and have them as a tablet on your forehead."
[304] Exodus: 14: 15: KJB: "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:"; ROB: "Then the Lord said toward Moses: «Why are you crying out toward Me? Tell to the sons of Israel to start going forward,»"

hearkening the commandments of God; in the end, to the one who occupies himself with the knowledge, it is rightful to him to cry out ceaselessly, praying himself for the removal of the evil things, and thanking for the good things of which he has been imparted[305].

31. The soul never can stretch itself after the knowledge of God, if God wouldn`t touch it, making descent, and wouldn`t elevate toward Himself. Because the human mind cannot cross so much road, than to reach at the perceiving of some godlike enlightenment, if it is not attracted by God Himself (as much as it is possible to the human mind to be attracted), and if He doesn`t enlighten it with the godlike rays[306].

32. The one who imitates the disciples of God he doesn`t gat afraid of Pharisees, to travel in the Sabbath through the crops and to pull out the ears of the wheat; but after the endeavors with deeds, reaching at the state of dispassion, he gathers the reasons of the creatures, nourishing himself in a pious way, with the godlike science about existences[307].

33. According to the Gospel, the one who is only faithful, he moves the mountain of his own evilness through doing[308], removing from him the affection towards the things that are caught in the fickle stream of the ones which fall under the sense. But the one who can be a disciple, receiving into his hands from the Word, the crumbs of the breads of the knowledge, he nourishes thousands, showing with the deed the multiplying of the power of the word[309]. And the one who can be

[305] Three levels: the beginner cut off; the progressed listen, being all ears; the perfect ones cry out toward God with daring.
[306] Any knowledge of God (Gnosis) it is through the grace.
[307] Saturday is the end of the moral activity; it represents the dispassion at which reaches the soul through the fulfillment of the commandments, and reached at this state, it picks up through contemplation the reasons from the creatures, as some wheat ears. Only when the soul has reached at this phase, the reasons of the creatures "are ripened for him, are ready to nourish him".
[308] Matthews: 17: 19: KJB: "Then came the disciples to Jesus apart, and said, Why could not we cast him out?"; ROB: "Then, coming the disciples close to Jesus, they said to Him apart: Why could we not cast it out?"
[309] Matthews: 15: 22: KJB: "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have

also apostle, he heals all the illness and all the helplessness, casting out devils, namely banishing the power of the passions, healing sick people, namely bringing back, through the hope, at the habituation of the awe, the one deprived of it, and awakening the word about judgment in the ones drowsing of idleness. Because the One Who has given power to the disciples to step over the snakes and scorpions[310], He destroys both the beginning and the end of the sin[311].

34. The apostle and the disciple one, they are of course, also believers. But the disciple surely he is not also Apostle, but he is a believer. And the one who is only a believer; he neither is a disciple, nor an Apostle. But through life and contemplation he might be moved on the fourth stage, and to the worthiness of the second one, and the second one on the one of the first one.

35. As many as are produced in time, according to the law of the time, when they are consummated they stop at the end of their natural growth. Though, when they are made from the virtue, through the science of God, when they are consummated, they move again toward a new growth. Because their end compose the beginnings of others. So, the one who makes to stop in himself, through the virtues with the deed, the hypostasis of the corruptible ones, he has put the beginning of other more godlike modeling. Because God never ceases to impart us from His goods, which have no beginning. Because as it is proper to the light to lighten, so also it is proper to God to do good. That`s why in the Law, which describes the existence and the consummation in time of the one submitted to the creation and to the corruption, the Sabbath is honored through inactivity. In the Gospel, however, which shows (introduces) the stage of the spiritual ones, the Sabbath is lighted through the

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nothing to eat: and I will not send them away fasting, lest they faint in the way."; ROB: "And Jesus, calling His disciples to Him, He said: I have pity of the multitude, because, behold, there are three days since they wait next to Me, and they do not have what to eat; and I don`t want to release them hungry, for not be they fainting on their way."

[310] Matthews: 10: 1: KJB: "AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."; ROB: "Calling at Himself the twelve disciples of Him, He has given to them power over the unclean spirits, and to heal any disease and helplessness."

[311] The three stair steps of Origen: the simple believer, the disciple and the apostle.

commitment of the good deeds[312], even though are troubled the ones who do not know that the Sabbath was made for man and not the man for Sabbath, and that "the Son of Man is Lord also of the Sabbath"[313].

36. In the Law and in the Prophets, there is spoken about the Sabbath, the Sabbaths, and the Sabbath of the Sabbaths[314], as also it is spoken about the circumcision, and about the circumcision of the circumcision; and in the same way about the reaping and about the reaping of the reaping, as

[312] Here begins the string of the heads about the Sabbath, in which the Saint Maximos exposes his own theology, through types used by him before. Look at how Balthasar considers this theory (cited work: 118): For Origen and Evagrius, the Sabbath is the rest after the movement brought by the falling in the sin, and in the same time the consummated actualization of the mind of the inside man. For Dionysus the Aeropagite, it is the ecstasy of the doing above his nature, and so it is not anymore a work, but a suffering. Maximos, however, following to the Gregory of Nyssa, acknowledges a temporary movement, which has an end, and an eternal one, which, after any realization of a target, starts forward again. But this eternal movement doesn`t belong to the nature of the created spirit, as it seems to reckon Saint Gregory of Nyssa, but it is through the godlike grace. In the old Law the Sabbath was honored through resting, because it was reckoned that it ends the movement in time, not following anything after it. In the Gospel it is honored through the doing of the good, being shown that after the consummation reached through the practical activity, starts the climbing toward a new consummation, it starts the study of the spiritual knowledge. But the contemplative one doesn`t stop himself either from the fulfillment of the commandments, doesn`t stop himself to be also a believer (*πρακτικός*), as was said in the head 34. That`s why the new stage it is inaugurated also through deeds, but committed with another understanding. In this way falls down the excuse of the Westerners, that the Orthodox Christians consider the contemplation superior to the activity, they neglect the charitable work.

[313] Mark: 2: 27-28: KJB: "And he said unto them, The sabbath was made for man, and not man for the sabbath: // Therefore the Son of man is Lord also of the sabbath."; ROB: "And that`s why He said to them: the Sabbath has been made for the man, and not the man for the Sabbath. // So that the Son of the Man is Lord also of the Sabbath."

[314] Exodus: 31: 13-15: KJB: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. // Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. // Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death."; ROB: "«Tel to the sons of Israel so: Take heed to guard My resting days, because these are sign between Me and you from generation to generation, to know that I Am the Lord, the One Who sanctifies you. // Therefore, guard the resting day, because it is made saint for you. The one who will defile it, that one will be killed; everyone who will do in it some work, that would will be cut off from My people; // Six days to work, and the seventh day is a resting day, consecrated to the Lord; everybody who will work in the day of the rest will be killed.»

it was said: "When you ingather your harvest"[315]. The Sabbath is the end of the active, natural and theological philosophy[316]. The Sabbaths are the end of the doing (of the becoming) and of its reasons. And the Sabbaths of the Sabbaths the entering at the more spiritual reasons, with the feeling and with the mind, and their happy tasting. And this one happens in a threefold way with the each one from the said ones, to know the one who occupies himself with the knowledge (the Gnostic), the reasons for which, Moses, dying, he rests himself (keeps the Sabbath) outside the holy land[317], Joshua Nun, crossing the Jordan, commits the circumcision[318], and the ones who inherit the good land, bring to God tribute from the abundance of the twofold reaping[319].

37. The Sabbath is the dispassion of the rational soul, which through doing has totally rejected the signs of the sin.

38. The Sabbaths means the liberation of the rational soul, which has rejected even the according to the nature work of the senses, through the natural contemplation into ghost.

39. The Sabbaths of the Sabbaths mean the spiritual resting of the rational soul which withdraws the mind even from the more godlike reasons from the things and ties it totally

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[315] Leviticus: 13: 10: KJB: "And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising;"; ROB: "The priest will examine and, if the swelling on the skin will be white, and the hair will be changed in white, and if the swelling will be raw flesh,"

[316] The end of the three stages of the spiritual climbing.

[317] Deuteronomy: 34: 4-5: KJB: "And the Lord said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. // So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord."; ROB: "The Lord said to him: «Behold the land for which I swore to Abraham, to Isaac, and to Jacob, saying: To your seed I will give this land. I have vouchsafed you to see it with your own eyes. But into it you won`t enter!» // And Moses dies, the servant of God, in the land of Moab, according to the word of God."

[318] Joshua: 5: 3: KJB: "And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins."; ROB: "And Joshua made sharp knives of flint stone, and circumcised the sons of Israel, in the place called the Aralot Hill."

[319] Here we have a gradation: Moses remains outside of the place of God (Canaan), somehow, in the yard of the temple, Joshua Nun introduces the ones led by him, through the second circumcision (it is an increased cleanness) in the Place of the Lord (the Holy), and the ones who enjoy the twofold harvesting from it, they have reached in the Holy of the Holies.

only to God, in the ecstasy of the love, and through the mystical theology (the Mysterious knowledge of God), it makes it utterly unwavering from God[320].

40. The circumcision it is the rejection of the passionate affection of the soul for the ones which are born and perish.

41. The circumcision of the circumcision is the perfect rejection and cutting off, even of the natural impulses of the soul toward the ones which are born and perish[321].

42. The harvesting of the rational soul is the skilful gathering and knowing of the more spiritual reasons, either of the virtue, or of the nature.

43. The harvesting of the harvesting it is the totally inaccessible understanding of God, which appears in the mind in an unknown way, after the mysterious contemplation of the intelligible ones; this one is brought, as it ought, to the Lord, the one who praises with worthiness the Creator, from the seen ones and from the unseen ones.

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[320] In the heads 36-47, are being described the three stages of the spiritual climbing, corresponding with the ones of the Evagrius: a) the active stage (the practical one), of the cleaning through the fulfillment of the commandments, b) the stage of the contemplation of the reason from the world, which he calls it natural contemplation (*φυσική θεωρία*) (E.l.t.`s.n.: physical theory), but not because it would be done with the mind`s natural power of contemplation – it is the contemplation through grace and into ghost, and c) the stage of the mystical direct knowledge of God, to the ecstasy of the love.

The three types correspond in their gradation, approximately, like this:

Sabbath	Sabbaths	Sabbaths of the Sabbaths
The circumcision	The second circumcision	
The reaping	The twofold reaping	
The practical activity		
The natural contemplation	The mystical theology	

In the head 36, from the first type, it is taken the first stage (Moses), from the second the second stage (Joshua Nun), and from the third one the third stage (the twofold reaping). In the heads 37-47 it is developed latter the theme from the head 36.

[321] Saint Maximos the Confessor uses the term γένεσις (E.l.t.`s.n.: Genesis), which comprises any doing and development, and not the one which means "birth". That`s why we have translated "the passionate affection (respectively the natural movement toward the ones which are born and perish", and not "toward the birth" (see Balthasar, cited work: 121). In the head 40-41 the two circumcisions means the achievement of the full dispassion through the killing of the affection towards the things, so the first stage or the purification (corresponding to the Sabbath); the two reaping from the heads represents the second and the third stages.

44. But there is also another harvesting, more spiritual, about which it is said that it is of God Himself; and another circumcision, more mysterious; and another more hidden Sabbath, into which God rests, ceasing Himself from doing His things[322]. For the Scripture says: "The harvesting is a lot and the laborers are a few"[323], and the "circumcision of the heart into ghost"[324], and "God blessed the seventh day, and sanctified it, for in this one He rested from all His things, which God started doing"[325].

45. The harvesting of God is the dwelling and the total settling down in Him of the worthy ones, thing that will happen at the end of the ages.

46. The circumcision of the heart, in ghost, it is the total removal of the natural works of the mind and of the feeling, directed toward the sensible and intelligible ones, and transforms entirely the soul and the body in what is more godlike.

47. The resting of God from Saturday (the Sabbath of God) is the full coming back of all the ones created to Him, when His all-godlike work, which is done in an unspoken way,

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[322] At this head it is announced and in the following three heads is described the total stopping or cutting off, of the natural works of the creatures, which happens through the resting of God from the activity which supports this works. It is the resting from the future age, when all the created ones come back to God, or God is everything in them. It is the replacement of the created work through the godlike one. The creature becomes pure "place" of the apparition of God. This is the highest stage at which the creatures reach to. God gathers all of us like at a harvesting, circumcises us, namely He cleans us through His exclusive work and rests from the natural work from us.

[323] Luke: 10: 2: KJB: "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."; ROB: "And He said toward them: the harvesting is a lot, but the laborers are few; pray you therefore the Lord of the harvesting to send out laborers at his harvesting."

[324] Romans: 2: 29: KJB: "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."; ROB: "Who is a hidden Jew, and the circumcision is the one of the heart, in ghost not in letter; of whom praising comes not from people, but from God."

[325] Genesis: 2: 2: KJB: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."; ROB: "And God finished in the sixth day His work, which He done it; and in the seventh day He rested from all His things, which He made them."

will be resting from the natural work from them. Because God will be resting from the natural work from each creature, through each of them moves in a natural way, when each of them, receiving on its measure the godlike work, will have reached at the border of its natural work, directed toward God[326].

48. The ones who strive themselves, they must examine what are the things about which it is proper to us to think that God has put a beginning to their genesis; and which are the ones to which He hasn`t put any beginning to them? Because if "God rests from all the things that He started to do"[327], it is proved that He doesn`t rest from the ones that He hasn`t started to do. Things of God, which started to exist in time, are all the ones which exist through participation (*με τη συμμετοχή*). Such are for example the different essences of the things. Because they have their non-existence older than their existence. There was once when the works which exist through participation didn`t exist. And things of God, which haven`t started to exist in time, are the participated ones, (*τά μευεκτά*), to which participate through the grace the ones which are imparted.

Such is for instance the goodness and everything that it is comprised in the reason of the goodness. And simple speaking, the entire life, the immortality, the simplicity, the un-changeability and the infinity, and all the ones that are thought as existing night to God. These are both things of God and temporally not-started. Because there wasn`t the non-existence older than the virtue, nor than something else from the said ones, even though the ones which participate at them, in themselves, they have started to exist in time. Because, all the virtue without a beginning it is, not having the time older that it, as one which it has God from eternity, as the only birth giver Father, to its existence[328].

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[326] The natural work of each one will end when he would have reached at the border of the powers in his endeavor to know God (*όπόταν τήν κατά φύσιν όπίση ένέργειαν*). It is some kind of mystical death of the creature in God (Compare head 62 from the *Second Hundres of the Heads about Love*).

[327] Genesis: 2: 2.

[328] This head stays in connection with the previous one. If God will rest Himself from sustaining the created activities, there rises the question: what it is created in the creatures and what it is not? Created are in the creatures the ones which exist through participation, and

49. God is of infinite times above all the things (of the one that are), both above the ones who participate and the ones that are participated. Because all that the existence has as verb it is a thing of God, even one has begun to exist temporarily through genesis, and other one it is planted according to the grace in the ones that have been made, as a certain innate power, limpidly heralding God, Who exists in everything[329].

50. All the immortal one and even the immortality itself, all the living ones and the life itself, all the saint ones and the

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uncreated the ones of which these one are imparted of these ones. For instance, in human kindness there is distinguished a striving of the man to impart himself from the divine goodness, which on the other hand it is also a force which attracts and sustains the human endeavor. In the future life, the human endeavor, reaching at its limits, will be resting entirely in the good-doer grace of God, not remaining but the human goodness into the creatures. These one will continue to exist as subjects, but they will be fully filled up by the divine powers, works and characteristics; by the goodness, by the immortality, by the infinity of God, not through their nature, but through the grace. It`s to be observed that also these ones are called by Saint Maximos things or deeds (*έργα*) of God, but not God Himself, Who is infinitely above them, as the next head shows it. That`s why Saint Gregory Palamas used this head and the following one to prove the thesis about the difference between the uncreated works of God. At the ceasing of the perishable ones and at the continuation of the uncreated ones into creatures, Origen applied the word of God: "The heaven will pass, but My reasons (*λόγοι*) won`t pass. It is about the dynamic reasons which created and are deifying the creature (see Balthasar, cited work, 104-5).

[329] The idea that God is infinitely infinite above His uncreated works, among which we find even the infinity, it is understood in the sense that the created creature, even achieving the divine works, still doesn`t have them from the beginning, and even never entirely, but continues eternally to increase in them, as Saint Gregory Palamas would explain latter. And in the identification with the being of God Himself, the creature will never end. It is then to be remarked that also these uncreated works and characteristics, Saint Maximos calls them as the created things (*πάντων των όντο καί μετεχόντων καί μετεχομένον*), so he considers them in a solidarity with the creation. From this follows that the uncreated works and attributes, about which it is spoken, are works and attributes specially destined to the creatures, having the purpose to give them subsistence and to perfect them. So as ones that are anyway adapted to the creatures, and „descended" to them, these works are infinitely bellow God in His absolute sovereignty and transcendence. An immortality of the creature won`t ever be equal wit the one of God, even it is received from Him, because it is an immortality adapted to the measure (*αναλόγως*) of the creature. Saint Gregory Palamas was right to speak about superior and inferior godhood. To be observed again that Saint Maximos the Confessor, even he makes a categorical distinction between the nature of the man as a creature and the uncreated grace, he still tells about the grace that it is innate to it, in the sense that the human nature aspires to the grace, that only through the grace the human nature can develop itself, that the grace it is for the human nature a "natural" necessity. The Holy Eastern Father makes a distinction, but not a functional separation between nature and grace. The concrete world it is for them a totality constituted from nature and grace.

holiness itself, all the virtuous ones and the virtue itself, all the good ones and the goodness itself, they are proved to be the things (*ἐργα*) of God. But ones of them have begun to exist in time, because once they weren`t existing, and other haven`t started to exist in time, because there wasn`t ever a time when they weren`t virtue, or goodness, holiness and immortality. And the ones which have started in time, are and they are called what they are and what they are called, through participation to the ones that haven`t started in time. Because God is the Creator of the entire life, immortality, holiness and virtue. And He is above the being of all that are thought and called.

51. The sixth day, according to the Scripture, show the fulfillment of the ones that are under the nature; the seventh one puts an end (circumscribes) to the temporal movement; and the eighth one imagines the kind of that state which is above nature and time[330].

52. The one who lives the sixth day only in the spirit of the Law, running away from the tyranny of the passions that troubles the soul in an active way, he passes through a great fear in the wilderness, where he celebrates only the Sabbath of not working the passions. But the one who also has crossed the Jordan, leaving even the state of not-working the passions, he has come to the inheritance of the virtues[331].

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[330] This head announces the theme developed in the heads 52-57. Through the icon of the day 6, 7 and 8, it is taken again the problem of the passing of the creature to God. In the sixth day the Creation ends, reaches at its fulfillment, following soon to begin a new stage, beyond its natural border. In the seventh day totally ceases any movement within its content. "It is the moment of the gap between its natural movement reached at the limit and the presence of God in it, as Balthasar says (cited work, 124), for the eighth day to has the meaning of the new state, beyond nature and time. About the symbolism of the numbers to the Old Father to be seen: F.L Dolger, *Das Octogon und die Symbolik der Achtzahl, Antike und Christentum* 4, 3 Heft (1934), 153-187 and Staehle, *Die Zahlenmystik bei Philo von Alexandrien* (cf. H. Urs v.Balthasar, *cited work*, 125-126).

[331] We have here another mystical interpretation of the sixth day, of the seventh day and of the eighth day. The three days understood in the spirit of the law, they help the man only to become a *πρακτικός*, but they do not bring him to the mystical union. This state it is also achieved in three stages: a) the running away from passions, b) the dispassion a simple absence of the passions (the wilderness), and c) the entering in the land of the virtues. These stages are already know by Evagrius, (Balthasar, cited work, 126-127). The three days lived accordingly to the spirit of the law correspond to these three stages. The icon of the three stages it is weaved with the ones of: a) the running away from Egypt (the land of the demons); b) the entering in the wilderness and c) the entering in Canaan (Joshua Nun who

53. The one who lives in the sixth day in the ghost of the Gospel, killing the first movements of the sins, passes through the virtues to the state of the dispassion, deserted of all the sin, resting with the mind (celebrating the Sabbath), even of the simple imagination of the passions. And the one who has crossed the Jordan moves himself in the land of the knowledge, into which the mind, being mysteriously built by the power of the peace, becomes dwelling of God into Ghost[332].

54. The one who has filled up the sixth day to himself, in a godlike way, with decorous deeds, and he has ended well his things with God, he has passed with the understanding beyond all the reality of the ones being under the nature and under time, and he has moved himself to the mysterious contemplation of the ages and of the eternal ones, resting himself (celebrating the Sabbath) with is mind in an unknown way, through the forsaking and through the exceeding of all the existence. And the one who has been found worthy also for the eighth day he has resurrected from dead, namely from all the ones that are according to God, sensible and intelligible, reasons and ideas, and he has passed to the happy life of God, Who is the only One and is truly and properly called "Life", becoming himself also, through godhood, god[333].

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lives in the new country in the eighth day. The one who has passed from a state to another one, he must feel himself separated as through a sea, or as through a river, from the previous one.

[332] The second stage of the climbing toward the consummation, it is at his turn divided in three stages, imagined through the three days (the sixth, the seventh and the eighth one) lived evangelically. a) the first stage (the sixth day) it means the uprooting of the last roots of the sin, namely of the first thoughts of it; b) in the second stage (the seventh day) it has been obtain the liberation even from the imaginations of the passions; c) in the third stage (the eighth day) the mind, reached at the land of the mysterious knowledge of God, it is built by the peace that was achieved, in the Temple of God.

[333] The third stage and the last one it has also three stages (it is to be remarked that each stage takes again, somehow, the ones from before, radicalizing their work. Each one of them cleans, lightens and approaches to God. As, according to Dionysus the Aeropagite, each angelic stage it is cleaned, it is lighten and it is consummated, though a superior stage it is above the perfection obtained through an inferior stage). The three stages of the last one are: a) Pious deeds and thoughts – virtues (the sixth day, a day of work, the day of the last things); b) On one hand the contemplation of the eternal ones, and on the other hand, the "emptying", through the exceeding of all the existences (the seventh day); c) "But the seventh day isn`t the last one, but the ultimate state which appears only with the eighth day, the mystical resurrection for the godlike life. Because everything that is created, it must die for achieving this godlike life (Balthasar, cited work, 128). Everything that has been created passes through

55. The sixth day it is the last one for the fulfillment of the natural deeds of the virtue; the seventh one it is the finalization and the stopping of the natural contemplative thoughts of the unspoken knowledge; and the eighth one it is the passing and the removal of the worthy ones to the state of deification[334].

56. The sixth day indicates the idea of the simple existence of the creatures; the seventh one it means the way of their happy existence; and the eighth one indicates the unspoken mystery of the eternal happy existence of the creatures[335].

57. Knowing that the sixth day it is the symbol of the practical work, let fulfill in it the entire duty of the deeds of the virtues, to be said also about us: "And God saw everything that He done and they were good very"[336].

58. And the duty of a good work, praised by God, it fulfills it to himself the one who labors with the body to prepare to the soul the rich and divers adornment of the virtues.

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death to resurrect, or the mortal one must cloth himself into immortality (I Corinthians: 15: 51-53).

[334] We have here a short recapitulation. The three days show the three stages of the spiritual ascension: the working of the virtues, the enlightenment through the contemplation of the reasons from the creatures, and the deification through rising up above the nature. Better said, it shows the one who has perfected himself in each of these phases, being at their end and about to pass in the superior one. The sixth day being also the last day of work represents the perfection into the committing of the virtues, but just for that it is the closing point of this phase, and of passing to the seventh day, in the phase of the enlightenment. In the same way the seventh day represents the contemplation of the reasons, but also the finalization of this thing and the resting from it, the gap that expects to be filled up by God in the eighth day, or in the third phase.

[335] John: 19: 30: KJB: "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."; ROB: "So, after He took the vinegar, Jesus said: It is done. And bowing His head, He yielded His Ghost.

[336] Genesis: 1: 21: KJB: "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."; ROB: "God made the big animal from the waters and all the living beings, which swarm in the waters, where they bread according to their kind, and all the winged birds according to their kind. And God saw that it was good." // Because in some measure, all the good things done by us, God makes them through us, so they are His work.

59. The one who has finished the «preparation»[337] of the deeds of the righteousness, he has passed to the resting of the knowledgeable contemplation, for gathering through it in a worthy of God way the reasons of the things, to rest after with the mind from the movement from around it.

60. The one who has made himself partaker to the resting of the seventh day of God, taken upon Himself for us, he will be imparted also by His deifying work, done also for us, from the eighth day, namely at the mysterious resurrection, he being also forsaking the tomb, the shroud and the towel from the head, which being seen by some people called Peter and John, they believe that the Lord has Resurrected[338].

61. The grave of the Lord is either this world, or the heart of each of the believers; the shrouds are the reasons of the things, together with the modalities of the virtues: and the towel the simple and not-divers knowledge of the intelligible ones, together with the theology, as much as it is possible to us. Through this it is made known firstly to us the Word,

[337] After that in the heads 57-58 we have shown what does it mean especially the sixth day, as the last phase of labor, therefore as the stage of finishing, of consummation of the moral activity, in the head 59 it is specified that it is the stage of the preparation (in Greek language: *παρασκευή*, which it is the name of the Friday), and the one who has finished this preparation he passes to the Sabbath day, which is the second phase of the spiritual ascension of the man, namely the contemplation of the reasons from the world, but in the same time the finishing of this thing and so the resting of the mind from any movement. After this phase, or after the Sabbath day, there follows the kidnapping of the mind to the seeing of God, without any activity from its part. But the one who has reached at this stage, which it is in the eighth day, he has resurrected himself into the Lord. So, starting from the head 60 to the head 67, Saint Maximos transposes the symbolic of the three days from the plan of the creation and of its the consummation on the plan of the passions and of the resurrection of the Lord: Friday (the sixth day) is the phase of the preparation for the death of the natural works from us (the Sabbath), to resurrect in us only the godlike work of Christ (Sunday).

[338] This is the death of the Lord for us, through which His rested from his earthly activity. This resting it is a parallel of the resting of God, from the activity of the natural powers from us. And this resting and the one of Christ are taken by God for us. God "descends" to us both with His works and with His rest. The idea of the order of God in the seventh day it is weaved with the idea of the death of Christ. Hans Urs von Balthasar (cited work: 132), says that the weaving of the two symbolic makes from the following head to the head 67, the deepest and the most beautiful from the entire writing. In them it is highlighted the Christological character of the mystic.

because without this, His understanding which is above this, remains uncontainable[339].

62. They who burry with honor the Lord, they will also see Him resurrecting with glory. But He can`t be seen by anybody who aren`t as they are. For he can`t be caught by the enemy`s traps, not having the garments from outside, through which he seemed to be willingly to be caught by them who were trying to caught him, and received to suffer for everybody`s sins[340].

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[339] For the simple believer, being at the beginning of the spiritual ascent, who believes but still doesn`t have the evidence of the knowledge, the world is the tomb of the Lord, because he know that the world hides within itself the reasons and over all His powers, but he doesn`t see Him in an evident mode. To know that the world is a tomb of the Lord it is a privilege of the faith, which doesn`t have it the unbeliever, who doesn`t grant to the world this character of hiding God. But for the one progressed into the spiritual life, God is not hidden anymore into world, but He is transparent through it, being come out from under the covering of the tomb.

In the same way, the one being in the phase of the striving for the virtue, who believes but doesn`t have yet the evidence of the believed ones, he is sure about Christ being in the depths of his heart from the Baptism, and he give the entire power of his striving for virtue. But this thing he knows it through faith, and not through evidence, like the one who has progressed at the mysterious knowledge (the Gnostic). Christ is in himself, but covered.

In the second stage, the one of the enlightenment, we see the shrouds of the Lord, but not Himself, namely the divine reasons from the world, or the modalities of the virtues from within us (Saint Maximos, following to the Saint Mark the Ascetic, the distinguishes between the reasons of the things and even of the virtues, and the way, or their modalities, namely between the senses and the different appearances taken by them), as proved signs that He was and is into the world with us, but when to be noticed by us He escapes, as being above our power of understanding. Even the towel from the head, or the unitary and not-discursive intuition of the divine wisdom from the world, it is not a noticing of God Himself, Who remains always above our comprising. We can have an always more overwhelming understanding mysterious and not-conceptual evidence of His presence, but we can`t comprise He Himself, like Mary Magdalene couldn`t touch Him after resurrection (John: 20: 16).

[340] They, who believe that the world, or their own heart, is the tomb of the Lord, they burry Him with honor, as Nicodemus and Joseph of Arimathea did. These ones prepare themselves to see also His resurrection, striving through the deeds of the virtue to reach at the evidence of the knowledge. But the ones who don`t start from there, from the faith which doesn`t want from the beginning to see, and from the striving assumed on its bases, but they want from the beginning to see Him in a palpable way, a proved one, or shown like any material object, they will not see the Lord. These ones are His enemies, or the lazy ones. You must admit at the beginning that the Lord can`t be seen, but to keep as a sure thing that He is into the world and into yourself through Baptism, and on the basis of this faith to take upon yourself the long toil of your purification, and of the achievement of the virtues, then after to see Him resurrecting from your depth, or of the world where He was buried, but from where He has been gifting to you the power of the moral life. Who wants to see God from the beginning, and after that to engage himself to the faith in Him, he won`t reach ever seeing Him. This is the one who

63. He who buries God with honor, he is honored by the ones who love God, because he spared Him as ought from the reproach of the multitude, not letting as a motif of blasphemy, to the unbelievers, His crucifixion. And they who seal the grave and hire soldiers are worthy of hatred; these ones, even when the Word resurrects, they defame Him as being stolen, paying silver to the soldiers, to mock the resurrected Savior, as they bought out the liar disciple (namely the deceiver image of the virtue) to give Him to them. He who occupies himself with the knowledge (the Gnostic), knows the meaning of the said ones. He knows how and for how many times it is the Lord crucified, buried and resurrected, killing the impassionate thoughts, brought by the devils into the heart, thoughts that have shared between themselves in the time of the temptations, as some clothes, the way of a good moral behavior, and rising it above of some seals, over the signs of the sins from before, imprinted into the soul[341].

64. Every silver-lover, miming the virtue through awe, when he finds the matter which he wants to acquire to himself, he removes the countenance through which he was reckoned before as being a servant of God.

65. When you see some haughty ones that they do not suffer to be praised the better ones, but they try to choke out the truth that is spoken out, by impeding it through all kind of trying and impious slandering, you understand that the Lord is

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wants to know Him from the beginning through reasoning and seeing, and not through faith. But the one who enterprises his purification through working of the virtues, he kills himself, and ascends together with Christ, namely he kills himself as a old man, to resurrect after, also with Christ, as new man.

[341] They who burry the Lord with honor, they do this thing with the hope that He will resurrect, and being they doing everything for this by fulfilling the commandments. These ones believe in the presence and in His power hidden within them. But they who seal the tomb and put soldiers are they who believe that He died definitively, that He won`t resurrect again, and when someone says that He has resurrected in certain believers, they buy him up to explain in a different way what happened. The Gnostic, who has progressed to the last stage of experiencing the resurrection of the Lord in himself, he know that the Lord is crucified and resurrects in him many times. Because the spiritual life doesn`t progress in strait ascending line, but it has countless zigzags and turning back. He who has reached on the highest levels doesn`t remain there forever, but he has always to resume the fight with the temptations of the passionate thoughts, ascending again for a little time to the clear living of the presence of God.

again crucified and buried by these ones, and guarded by soldiers and seals[342]. But the Word, throwing them down to earth, resurrects again, showing Himself the brighter as the more refuted He is, being strengthened in dispassion through passions. For He is stronger than all of us, as the One Who is and is called the Truth.

66. The mystery of the embodiment of the Word comprises in itself the meaning of all the guesses and types from the Scripture, and the knowledge of all the visible and thought ones. Because he who has known the mystery of the cross and of the tomb, he has understood the reasons of the ones said before; and he who has known the mysterious meaning of the resurrection, he has know the purpose towards which God has founded everything from before[343].

67. All the visible ones (the phenomena) they need the cross, namely the habituation to block the affection of the ones who are dragged through senses towards them[344]. And the

[342] This is the burial without piousness, unlike the pious one described in the head from before.

[343] This head and the following ones introduce us in the sanctuary of Saint Maximosos`s cogitation. In a certain sense they constitute the center of his work, because it is woven the speculation about the Logos, of Origen (the oikonomia), with the doctrine about the Sabbath and the problem of the transcendence (the theology)… The embodiment of the Lord is the centre, the sense and the purpose of the world; and even the death and the resurrection of Christ are only the concrete form of the universal law in general, as the following head shows it, even leaving aside the sin. Of course Maximosos doesn`t exclude the sin - so he isn`t a direct witness for the "scotist" theory of the embodiment (E.l.t.`s.n.: doctrine of the medieval thinker Duns Scot, a synthesis of the Augustinian Platonism with the Aristotelianism, represented by Thomas Aquinas, attributing preeminence to the will over the Aristotelian intellectualism) but he shapes the law of the embodiment according to the law of the nature, and even is this one shaped in the godlike advice as regarding that one. The world is through its nature destined to be sacrificed to God, and that`s why the salvation of Christ has the form of the death as sacrifice; but this destination has been given to the world for the mystery of Christ" (Hans Urs von Balthasar, cited work, 135). Or on a higher plan, voluntary and spiritual, Christ fulfills a law on which, involuntarily and naturally, have to fulfill the entire creation. It is a supreme law, according to which everything that is mortal it must die to receive the immortality, being impossible to coexist the mortal and the immortal element in the same being, or the created with active function, with the uncreated received as grace. Or in other words: the creature either is spiritually consumed as homage brought to God, if it wants to live through Him, or it is killed by sin and by punishment. It must choose a death, either the death towards life, of the death towards death.

[344] It is the explanation of the Pauline word: "To me the world was crucified". But not only through my will to reckon them as death, but through the fact that it teaches me to see that everything withers and perish, what soothes my passion for them. The world of the creatures

intelligible ones (the noumena[345]) all of them need a tomb, namely the total stillness of the ones who are carried towards them by the mind[346]. For together with the affection and with this motion, being removed also the natural work and motion directed towards the created ones, there springs up the single Word, existing by Himself, as risen from dead, circumscribing everything that has been originated from Him. Now, nobody is still tied on Him through natural relation, for according to the grace, but not according to the nature, it is effectuated the salvation of them who are saved[347].

68. The eons and the times and the places are from the ones which exist for something (are relative); for without these ones there don`t exist anything from the ones that are thought

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crucifies itself o me in a very objective way: through the fact that everything it is through itself dead. Through this it wants to create inside me the habituation (the aptitude (*ικανότητα*) to refrain myself from the affection toward it, to exit from the relation (*σχέσις*) which ties me by it, "it needs" this habituation of mine to crucify it. This habituation is the cross through which I kill my affection towards them, or through it I kill them for me

[345]Noumenon (noumena (in plural)) in Kantian philosophy is a thing as it is in itself, as distinct from a thing as it is knowable by the senses through phenomenal attributes (E.l.t.`s.n.).

[346] The intelligible ones need, through their definite and relative character, a tomb. And their tom it is the stillness of our mind towards them. After it has known them, the mind stops thinking at them. Whole its activity ends, waiting in itself the work of God, through which to know Him in an unmediated way. It couldn`t be possible to say that it has buried these ones outside itself, since it hasn`t know them. But only cogitating to them it has buried them into itself, still being they good to its sharpening, through which it will know easily theirs reasons in God.

[347] Everything must die for us, phenomenal and noumenal realities, for Christ to be rising for us alone from everything, from all these dead things. The Resurrection being a transcendent state of the entire natural existence and activity, all this one must die inside us, therefore the entire noumenal and phenomenal human being, to be able to reach at it through grace. Neither the mind in its natural state can`t obtain Christ, as it seems to be sustained by Evagrius, but only the transcendent man, from beyond; not the nature, but the grace. The mind (νοϋς) is only the faculty capable to receive God through grace, but not that one which comprises God potentially (Hans Urs von Balthasar, cited work, p. 136). Until the human being acting through its natural powers, it is tied to the Logos through a natural relation. But the salvation it is effectuated beyond the rational plan, exclusively through grace. In this sense, that Christ is the One Who gives as also the power to receive Him, it ought to be understood that everything the is natural dies, to appear Christ alone, but not in the sense of the disappearing of the creature, for everything in us and outside us to become Christ (pan or isochritism). It is this told by Saint Maximosos in the last rows of the head, by declaring that Christ circumscribed everything in Himself, but doesn`t abolish them, He elevates them through grace on the plan of the relation with Him, namely He saves them through His love, and not through His natural powers.

together with them. God, however, is not from the ones that exist for something. For He has nothing to be thought together with Him. If therefore, God Himself is the inheritance of the worthy ones, the one who will be found worthy of this grace, he will be above all the eons, times and places, having God himself as place, as it was written: «Be to me shielding God and fortified place, for saving me» (Psalms: 70: 3[348])[349].

69. The target has nothing to do with the journey. And journey is constituted by all the ones from after the beginning, which are far from the target. If therefore, all the centuries, the times and the places, with the ones together cogitated with them are after God, Who is the beginning without beginning, and they are far from Him, as an endless target, they do not differ at all from the journey. And if the target of they who are saved is God, when these ones reach at the ultimate target, nothing from the ones of the journey must be cogitated as being into them[350].

70. The entire world, marked off (definite, determined) through its reasons, it is and it is named place and century of the ones who are in it. Having as modes of the natural understanding the ones co-grown with it, these ones can give to the ones who dwell in it a partial knowledge of the wisdom of God, spread in everything. Until the people use these modes of the understanding, they cannot be outside of the knowledge of the middle and of the knowledge from part. But when will stop what it is from the part, through the showing of what it is

[348] Psalms: 71: 3: KJB: "Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress."; ROB: 70: 3: "Be You, to me, God defender , and fortified place, to save me,"

[349] The one who had God, he will be above time, space and eons, because God doesn`t exist joined with any of these ones.

[350] The same idea from the previous head, argued with the scheme: beginning, middle and end (target). He who has reached to the target, to God, cannot have anymore anything from the ones from the middle (centuries, times, and the one which hang of these ones). In the one who has reached to God everything is transcendent in him, supernatural, not through the development of the natural, but through the death or the stopping, and then through its surpassing. God is "the beginning without beginning", namely the beginning or the principle for the world, but not for Himself.

God is an "endless target", namely there is an eternal process in Him, but though, since the natural has been surpassed, and one that has entered in His zone, he has entered in the zone of the "end", and he has come out from the ones from the middle.

consummated, and there will pass all the mirrors and the guesses, coming the Truth face to face, then the one who is saved, becoming perfect according to God, he will be above all the worlds, above all the centuries and above all the places, through which he was guided before, like a child[351].

71. Pilate is the type of the law of the nature; and the crowd of the Jews is the type of the written law. So, he who didn`t elevate himself above these two, he cannot receive the Truth above nature and reason, but he alone crucifies the Word, either reckoning the Gospel as an offence, as the Jew, or as insanity, as the Hellene.

72. When you see Herod and Pilate making friendship for killing Jesus, think at the meeting between a devil of fornication and of the vain glory, for killing the reason of the virtue and of the knowledge. For the devil of the love of the vain glory, pretending that he loves the spiritual knowledge, he sends it to the devil of the fornication. And the one of the fornication, pretending the cleanness through renouncement, sends it to the devil of the vain glory. That`s why: «Putting on, it is said, Herod, a brilliant coat, he sent Jesus back to Pilate»[352].

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[351] The same idea as in the two anterior heads. The knowledge through the modes of the world - the ones of the middle – it is a knowledge from the part. When we will reach face to face with God, we will leave these modes of knowledge.

For Maximosos "the reason of a thing it is in the same time its border, its definition, its measure, therefore it expresses its being and its limitation (Balthasar, cited work, 106). The knowledge of this reason, which uses the ones from the middle (centuries, times, places), it is not a consummated knowledge. Of course, it is not only a knowledge of these reasons, so only through reason, because they still are a mirror of the Infinite One, but the "much more" of this "seeing" it is thought transparent through the mirror of the reasons perceived by the reason. So, this neither is an intuition, which dispenses itself of "reason" as an objective instrument, nor of the "reasons" as its object. But it must be noticed that only the reason guided by faith "sees" through reasons more than they are; only for that reason the reasons are mirrors, having a nature of a symbol, as also the guesses or the types of the law. For the fallen reason, the reasons aren`t only mirrors pointing on something else, but they are the ultimate reality. It kills the Godlike Truth. And another reason than the fallen one, or of the one guided by the faith and by the grace, there doesn`t exist. This he says in the following heads (71-73).

[352] Luke: 23: 11: KJB: "And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate."; ROB: "And Herod, together with his soldiers, mocking Him and taking Him in derision, clothed Him with a shining garment and sent Him again to Pilate."

73. Good is to not allowed the mind to tarry in the bodily ones and in the passions. Because, «I do not gather neither figs from the thistles», namely virtues from passions, nor «grapes from the thorns», namely from the body the knowledge that gives the joy[353].

74. The ascetic tried through the enduring of the troubles, cleaned through the disciplining and restraining of the body, and perfected through the occupation with the high seeing (contemplations), it is found worthy of the godlike comforting. Because «Has come the Lord, says Moses, from Sinai», namely from tries, «and has shown Himself to us from Seir», namely from bodily labors; « and rushed Himself from the mount Pharan, together with tens of thousands of saints»[354], namely from the mount of the faith, with tens of thousands of knowledge.

75. Herod has the meaning of the bodily thought; Pilate of the perception through the senses; Caesar of the ones which fall under the senses; and the Jews have the meaning of the soul1s thoughts. The soul, sticking, due to its lack of knowledge, to the ones that fall under the senses, it surrenders the Word (the Reason), to the sense towards death, strengthening against Him, through its own confession, the kingdom of the corruptible ones[355]. Because the Jews say: «We do not have other emperor, but Caesar»[356].

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[353] Matthew: 7: 16: KJB: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"; ROB: "By their fruit you will know them. Do the men gather grapes from thorns or figs from thistles?"

[354] Deuteronomy: 33: 2: KJB: "And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them."; ROB: "And he said: The Lord came from Sinai and He discovered Himself to us in His glory in Seir; He shone from the mountains of Paran and came out with a great multitude of saints, having on His right hand the fire of the law."

[355] The heads 71-75 are a transposition of the Crucifixion of the Logos on the interior plan (Logos-mystic), in the sense of Origen. What it is characteristic is that in this interiorization, the Logos is considered more as Truth or virtue, not so much as a Person. Herod, Pilate, Caesar, the Jewish people, are divers psychological factors, which collaborate to the killing of the Truth, of the Reason inside us. The Jews are the impassionate thoughts of the soul, which, led by Herod, or by the bodily thought, it attaches itself to the kingdom of the sensitive and corruptible things, and let the Truth on the account of the perception of the senses, which proper-said doesn`t see Him anymore, namely kills Him, if the Truth doesn`t stay in the matter perceived by the senses, but in their reasons, and in what is transparent beyond them.

[356] John: 19: 15: KJB: "But they cried out, Away with him, away with him, crucify him.

76. Herod keeps the place of the passions` working. Pilate, on the habit deceived by them; Caesar, of the darkened master of this world; the Jews, of the soul. So when the soul, submitting itself to the passions, surrenders the virtue to the sinful habituation, it rejects the Kingdom of God, as passes under the domination, bringer of corruption, of the devil.

77. It is not enough to the soul, for achieving the spiritual joy, to subdue the passions, if it doesn`t achieve the virtues through the fulfillment of the commandments. «Do not rejoice of the devils obey to you», namely the works of the passions, «but because your names have been written into heaven»[357], being passed on the place of the dispassion by the grace of the adoption, achieved through commandments.

78. He who has reached at the stage of the knowledge he thoroughly needs the richness of the virtues with the deed. «The one who has it, He says, a purse», namely spiritual knowledge, «let him also take his scrip», namely the richness of the virtues with the deed», which plentifully nourishes the soul. «And he who hasn`t it (purse and scrip, namely knowledge and virtue), let him sell his garment and to buy himself a sword»[358], Namely to surrender with zeal his body to the labors of the virtues, and to enterprise, wisely, the war with the passion and with the devils, for the peace of God, for achieving the habit to discern, with the word of God, what it is good from what it is bad[359].

Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar."; ROB: "So those ones cried out: Take Him! Take Him! Crucify Him! Pilate said to them: Will I crucify your Emperor? The hierarchs answered: We do not have emperor but Caesar."

[357] Luke: 10: 20: KJB: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."; ROB: "But do not rejoice by this, that the spirits kneel to you, but rejoice that your names are written in heaven."

[358] Luke: 22: 36: KJB: "Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one."; ROB: "And He said to them: but now, he who has a purse, let him take it, and likewise the scrip, and the one who doesn`t have a sword, let him sell his garment, and buy one."

[359] From here it is seen again that the superior stages of the spiritual ascension do not exclude the inferior ones, but implies them. Te contemplative mustn`t forget about the virtues with the deed.

79. God shows Himself in the world when He is thirty years old, teaching in a hidden way the ones to whom, through this number, are transparent the mysteries regarding Him. For the number thirty, mysteriously understood, it shows the Lord as Doer and Governor of the time, of the nature, and of the intelligible ones from above the visible world. Of the time, through the number seven; because the time is sevenfold[360]. Of the nature, for the nature is fivefold, being divided for the sense in five. Of the intelligible ones, through eight; because the intelligible ones are above the measured period of the time. And Governor is through ten, for the saint decade of the commandments, which guides the people towards happiness, and because the Lord has made to Himself as a commencement of the name, in a mysterious way, this letter[361], when He has made Himself man. Therefore, adding five and seven and eight and ten, we have thirty. So, he who knows well to follow to the Lord, as to a Chieftain, he will know the cause for which he will also appear at thirty years, being able to herald the Gospel of the Kingdom.

For he will build without any mistake, as a seen nature, the world of the virtues with the deed, not changing the period which happens into the soul, like the time, through contrary happenings, and through contemplation he will reap the knowledge of the intelligible ones without any offence, and he will be able to providentially plant the same habituation also into others, and then also into him, no matter what bodily age he will have, he will be of thirty years old in ghost, showing the work of his own gifts also into others.

80. He who is weakened[362] through the pleasures of the body, he is incapable both of working the virtues and he doesn`t move himself easily towards knowledge. That`s he doesn`t have any man, namely a wise thought, for throwing him, when the water gets disturbed, into the pool, namely into the virtue that is capable of knowledge, which heals all the

[360] The time repeats itself always in cycles of seven days.

[361] In the Greek language the sign for the number ten and for the letter I (iota) it is the same. And the name of Jesus commences with the letter I (iota, or ten). (E.l.t.`s n.: this observation can be applied so beautifully in Romanian language also, where the name o Jesus it is spelled Iisus)

[362] John: 5: 5: KJB: “And a certain man was there, which had an infirmity thirty and eight years.”; ROB: “And was there a man who was sick by thirty eight years.”

disease. For suffering of drowsiness and of carelessness, keeps postponing this, and thus he is taken before by another one who impedes him to reach at the healing. That`s why he lays for thirty eight year into the illness. For he who doesn`t regard the visible creation towards the glory of God, to elevate his thought towards the intelligible ones, he really remains sick for as many years as were mentioned above. Because the number thirty, naturally understood, it mean the sensitive nature, as regarded practically, it mean the virtue with the deed. And the number eight, naturally understood, it show the intelligible nature of the bodiless ones, as being gnostically seen, it show the all-wise theology[363]. He who isn`t moved by these ones towards God, remains crippled until coming the Word, teaches him shortly the way of the healing, by saying: «Get up, take you bed and walk», namely He commands him to raise his mind form the love of the pleasure which ties it and to take his body on the shoulders of the virtues and to leave to his house, namely to heaven. Because it is better that what it is inferior to be taken on the shoulder of what it is superior, to be taken towards virtue, than what it is superior to be carried by the drowsiness of what it is inferior towards the love of pleasures.

81. Until we haven`t come out cleanly, in a clean way, with the understanding, from our being and of all the ones that are sequent to God, we haven`t achieved yet the habit of the unshaken perseverance into virtue. But when we will achieve this worthiness through love, we will know the power of the godlike promise. Because we must believe that the worthy ones strive to remain unshaken, where the mind has rooted through love, from before, his power. So, he who hasn`t come out from himself and from everything that can the thought in any way,

[363] The numbers can be understood according to Saint Maximosos the Confessor, *πρακτικώς* (practical), *φυσικώς* (physical), and γνωστικώς (Gnostic), namely differently on the three stages of the spiritual life: on the active one, on the one which contemplates the reasons from the nature, and on the one which directly contemplates God. For the one from the active stage the number thirty, resulting from multiplying the ten commands with the three powers of the soul, represents the virtue with the deed. For the one from the stage of the contemplation of the nature, resulting from the ten categories of the reality and from the same powers of the soul, represents the sensitive nature (*Quaest. ad Thalas*. G.P. 90, 544A). The number eight, the one which contemplates the reasons, represents the bodiless beings, and for he who raises above represents the knowledge of God (the theology).

and he hasn`t settled himself down in quietness above understanding, he cannot be totally free from all changing[364].

82. Any act of cogitation comprises in itself many works, or at least two. Because it is a relation which mediates between two ends, tying them up together: the one who thinks and what it is cogitated[365]. At their turn, none of these is simple. Because the one who cogitates is a support which possesses the power to cogitate. And that what is cogitated it is a support, or in a support, namely a substance that has the possibility to be cogitated. Because here doesn`t exist something from the created ones, which to be through itself either substance, or simple cogitation, to be in this way an undivided unity.

But God, if we call Him being (substance), doesn`t have united with itself in a natural way the possibility to be cogitated, to be composed. And if we call Him cogitation, it doesn`t have in a natural way a being (substance) capable of cogitation. But God is by nature itself both cogitation and whole, cogitation and only cogitation; and according to the cogitation itself He is being and whole, being and only being, and He is whole above being, and whole above cogitation, because He is the undivided unity, without parts and simple. Consequently, he who cogitates in any way, he hasn`t come out from the duality. And he who has totally left the cogitation, he has reached somewhat in unity, rejecting, through supreme surpassing, the power to cogitate (to understand)[366].

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[364] From here we are finding out that even though the virtue if won on the first stage of the spiritual ascension, the stillness into it is assured only on the highest stage when somebody has come out from himself (έκτος εαυτοῦ (E.l.t.`s n.: outside yourself)) and he has risen himself into that quietness above understanding. Until the man has ideas, he passes from an idea to another one. But this movement form an idea to another one, easily can move him also from an attitude to another one. And when there are many ideas, no one represents God. Only when the entire mind fixes itself steadfastly and with the thought to God, there don`t take place either intellectual or moral movements. And he who is fixed with his entire thought to God, he has forgotten about himself; he has exited from the preoccupation for the self.

[365] The subject and the object.

[366] The cogitation isn`t a simple act, but a synthesis of the following factors: cogitation being-power, like a subject being-power as an object.

This interweaving of many things has the soul to surpass, if it wants to enter into the unity of God. That`s why Saint Maximosos the Confessor says in "*Ambigua"* that God is above subject and object (G.P. 91, 1220A). God is above any contradictions and syntheses from the world, even above truth and lie (G. P. 296C). God is monad in an absolute sense. Because,

83. Between the many ones, rules the diversity, unlikeness, and difference. But into God, Who truly is One and alone, it is only identity and simplicity. So it isn`t a wise thing to approach ourselves to the contemplation of God before getting out from the many ones. This is shown by Moses, who firstly installs the tent of the cogitation outside the camp, and only then he enters in dialogue with God[367]. Because it is dangerous trying to express the unuttered One spoken word. Because any spoken word is a duality and even more. And to contemplate the One Who is without voice, only with the soul, it is all that`s the best. Because That One is an undivided unity, and not a multiplicity. The hierarch, to whom it was ordered to enter once a year in the Holy of the Holies, inside the veil, it shows at its turn that only that one must to come closer, with the mind naked and emptied, of the imaginations regarding God, which has passed through the yard and through the Holy, and has reached at the Holy of the Holies, namely he who has left behind all the nature of the sensible and of the intelligible ones, and he has made himself clean of everything that is proper to the things that are born and die[368].

84. The great Moses, by installing his tabernacle outside the camp, namely setting outside the visible ones his will and cogitation, starts worshipping God. Then, entering into

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everything from the world, having its origin into Him, is encompassed into Him, but He isn`t an ulterior synthesis of the divided ones, but a simple principle of them.

[367] Exodus: 33: 7: KJB: "And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp."; ROB: "And Moses, taking his tabernacle, he pitched it outside the camp, far away from it, and named it the tabernacle of the congregation; and everyone who searched for God came at the tent of the congregation, which was outside the camp."

[368] It is continued the idea from the two anterior head. Hans Urs von Balthasar (cited work, p. 197) says that here, Saint Maximosos the Confessor, overcomes the contrast between Dionysus the Aeropagite and Evagrius with the help of the Philo. Dionysus would sustain that the man must come out beyond even his mind to meet God, while Evagrius would admit a meeting with God in the depth of the mind. (At Dionysus there is a total transcendence, at Evagrius immanence). At Maximosos the mind itself contemplates God, but after it rises above its natural cogitation, as synthesis of the many. – "The imaginations (*φαντασιώσεις*) concerning God, which the mind contemplates, are according to Balthasar, a daring and surprising expression, after Maximosos also says that the mind must pass beyond any sensitive and intelligible imprints. But Balthasar quotes Dionysus the Aeropagite, who says that all the ways of the human knowledge, can be applied not only apophatically, but also cataphatically, to the knowledge of God (*καί εστιν αυτοϋ καί νόησις καί λόγος... καί φαντασια*, De div. nom. 7, 3; 872A).

darkness, namely in the lacked of shape and matter of the knowledge, he remains there, initiating himself in the holy orderings[369].

85. The darkness is the state without shape, without matter, and without body, which has the knowledge of the models of the things. He who reaches inside it, as another Moses, contemplates with the mortal nature the unseen ones. Through this, painting inside himself the beauty of the godlike virtues as an easy to imitate design, into which the original beauty reflects itself, descends, showing himself to the ones who want to imitate his virtue, and showing through this the love of people and the abundance of the grace of which he has been imparted[370].

86. They who occupies themselves spotless with the philosophy after God, they find out the biggest gain from its science: to not change the leaning of the will together with the things, but with steadfast strength, to fit it unhesitatingly, according to the reasons of the virtue.

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[369] The "tabernacle of the Cogitation", and above all the ascension of Moses on Sinai, as symbol of the mystical ascension of the soul, we find it first at Origen (Num. Hom.: 17: 4), the at Saint Gregory of Nyssa and at Dionysus the Aeropagite.

The "darkness" of Dionysus is at Saint Maximosos the Confessor "the place without shape and matter of the knowledge", - namely not an absolute ignorance, but a knowledge, which doesn`t notice anymore an object consisting from, as the creatures are, because God isn`t neither one nor another, or is above this duality.

[370] Is repeated the same characterization of the "darkness" from the pick of the Mount Sinai. In that darkness the soul receives a positive knowledge; it is the knowledge of the models according to which were created and are being developed the things (παραδιγμα των όντον γνοσις). They imprint in the spiritual being of the ones who are near to God, namely not only as ideas, but as total state, existential ones, which imply also a life of virtue. In our course of mystic, held at the Theological Faculty of Bucharest, we tried to clarify these imprints, which Dionysus the Aeropagite and Saint Gregory Palamas call name them through the notion of "structures". The "imagination" from the anterior head (84), the "picturing" from the present head, must be the same things: they are total states, precisely structured, but not conceptual forms. (See the term τύπος (= type (E.l.t.`s n.))) at Maximosos, in this sense, in Ambigua G.P. 91, 1117; 1149). This state being modeled also as a virtuous state, it is shown again that for Maximosos the contemplative one is not a theoretician who dissolves himself into the world, but he descends from his visions among the other people, influencing as a model upon them. The heads 81-85, as also 68-70, have described this supreme stage of mysterious knowledge of God (the eighth day), after in the heads from before has been spoken about the first stage of the moral activity, represented by the sixth day, and of the contemplation of the reasons or of the rest after the natural activity, represented by the burial of the Lord, or by the seventh day.

87. We who have been baptized through Ghost in the first incorruptibility of Christ, according to the body, we are waiting into ghost the last incorruptibility of Him, guarding through the perseverance into good deeds, and through the willing mortification, the first one spotless. From them who have this, nobody fears about losing the things that he has[371].

88. Willing God to send to the people from the earth the grace of the godlike virtue from heaven, for His towards us mercy, He has prepared symbolically the holy tabernacle and everything from within it, which it is a reflection, a way and an imitation of the wisdom[372].

89. The grace of the New Testament was mysteriously hidden into the letter of the Old One. That`s why the Apostle says that «The law is spiritual»[373]. Therefore, the Law according to the letter becomes old and ceases to have effect; but according to the ghost it is always young and working[374]. Because the grace never becomes old.

90. The Law is the shadow of the Gospel; and the Gospel is the icon of the future goods. The first one stops the doing of the evil deeds; the second one commands good deeds.

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[371] Through Baptism we have received a virtual incorruptibility, which could lose. It has not been yet assimilated by us through will and deeds (it is according to the body and not to the ghost). But through the perseverance into deed it becomes to us incorruptibility onto the ghost, and we can`t lose it anymore.

[372] Saint Gregory of Nyssa (The Life of Moses, G. P. 44, and Saint Gregory of Palamas, (The Third Treaty, in the last ones) they tell us that the tabernacle seen by Moses is Jesus Christ Himself Who, as God and man, embraces all of them. Here it is told to us that the tabernacle built on earth is the mirroring of the divine wisdom. But the divine wisdom, which embraces the ideas of all the things, without shape and matter, is he Divine Logos, as Gregory of Nyssa says in the same place. He administers everything as a tabernacle or as a universal temple. He isn`t only the Truth, but also the virtue, and he who is modeled by His sight, is modeled also by the heavenly virtue, therefore from all his being. Balthasar (cited work, p. 85) showed that the idea of this head is taken from Philo (Quis rerum divinarum heres, 126).

[373] Romans: 7: 14: KJB: "For we know that the law is spiritual: but I am carnal, sold under sin."; ROB: ""For we know that the law is spiritual; but I am bodily, sold under sin."

[374] Hebrews: 8: 13: KJB: In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."; ROB: "And by saying «new», the Lord has made old the first one. And the one which becomes worn and old, close that`s it to perishing."

91. The entire Scripture is says to be divided “in body and in ghost”, being as a spiritual man. He who says, therefore, that the word of the Scripture is body, and its meaning ghost or soul, doesn`t commit sin towards the truth. But truly wise is he who leaves aside what is corruptible, and sticks whole to which is incorruptible.

92. The law is the body of the spiritual man, which is the Holy Scripture; the Prophets are the feeling (the perception of the senses); he Gospel the mental soul which works through the body of the law and through the feeling of the Prophets, and through these works show its power.

93. The law was the shadow and the Prophets the icon of the godlike goods from the gospel. The Gospel, though, it showed through letters the Truth Himself come to us, overshadowed through the law and fore-imagined through Prophets.

94. He who fulfills the law through life and conduct, the only puts an end to the consequences of the sin, sacrificing to God the work of the rational passions, and satisfies himself only with that for salvation, due to his childish spirituality.

95. He who is guided by the word of the prophesying word, together with the rejection of the working of the passions, draws outside from himself also the consents with them, existing into the soul, lest, retaining with what is inferior, namely with the body, from sin, to forget to retain himself with what it is superior, namely with the soul, and to plentifully commit the sin.

96. He who embraces from heart the evangelical life, he has cut off from himself both the beginning and the end of the sin, and cultivates all the virtue with the deed, and with the word, and with the reason. This one brings sacrifices of praising and confessing, freed from the entire upsetting of the working of the passions, and free from the fight of the mind against them. He doesn`t have but only the insatiate pleasure of the hope of the future goods, which nourishes his soul.

97. To them who occupy themselves with much more diligence with the godlike Scriptures, the Word of God appears to the in two forms: in one commune and simpler, which is seen by the many, according to what it was written: «I saw Him and He hadn`t face, nor beauty»[375], and in another one more hidden and known only by few, by the who came as the Holy Apostles: Peter, Jacob and John, in front of whom the Lord transfigures Himself, dressing Himself up in the glory which defeated the senses. After this, «He is more beautiful at countenance than the sons of men»[376]. From these two forms, the first one is appropriate to the beginners; the second one is on the measure of the ones consummated into knowledge, as much as it is possible to the human beings. The first one is the icon of the first coming of the Lord, referring to the letter of the Gospel and which cleans through sufferings them who are on the stage of the being; the second one is the prefiguring of the second coming into glory, to which refers the ghost of the Gospel, and which transforms through wisdom the ones from the stage of the knowledge, elevating them to the state of deification. These one, on the ground of the changing of the Word into them, they are mirroring with the uncovered face the glory of the Lord.

98. He who resists unmoved in struggles and troubles for the virtue, he has inside himself the first coming of the Word, which cleans him of all stain. And he who has moved him mind, through contemplation, in the state of the angels, he has inside himself the power of the second coming, which works in him the dispassion, in order to not be overcome[377].

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[375] Isaiah: 53: 2: "KJB: "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."; ROB: "He has raised Himself up before Him as a child, and as a root in a dried soil; He had no face and no beauty, to watch at Him, and no countenance, to love Him."

[376] Psalms: 45: 2: KJB: "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever."; 44: 3: ROB: "Adorned are You with the beauty more that the sons of the men; grace has been poured on your lips. For this you have been blessed by God, forever."

[377] The idea that he who is on the stage of cleansing the passions and of the struggle for achieving the virtues has Christ inside himself, in the humble form of the first parousia, and he who is on the stage of dispassion and of the mystical knowledge, he has Him anticipated in the glorified form of the second parousia, shown for an instant of the Tabor Mountain, starts from Origen. This idea is intertwined with another one: that through Baptism it hides itself in

99. The feeling accompanies him who is on the stage of doing and who achieves the virtues through toil; and the lack of feeling, him who is on the stage of the knowledge, who has withdrawn his mind from the body and from the world, directing it towards God. The first one, struggling himself to detach his soul from the bonds of the natural affection for the body, he feels the disposition of the will continuously touched by pains. But he who has pulled the spikes of this affection off , through contemplation, he isn`t anymore retained by anything, becoming clear of everything that has been making him suffering, and to be dominated by the who wanted to dominate him.

100.The manna given to Israel into wilderness, is the Word of God, which destines all the spiritual pleasure to them who eat Him, and is fitted to any taste, according to the difference of the lusts of the ones who eat it. Because it has the quality of any spiritual food. That`s why to them who were born from above, from incorruptible seed, through Ghost, it makes itself to them not-deceitful spiritual milk; to the weakened ones a vegetable which recovers the suffering power of the soul; to the who through habituation exercised the sense of their soul, in the discerning the good from the bad, He give Himself as a solid food. But the Word of God has also other infinite powers which nobody can encompass in this age. When, though, somebody dies, and is found worthy to be put over many or over all, he will receive also those powers of the Word, all of them or some of them, even though he was here faithful over a few. Because any pick of the spiritual gifts given here to us, it is small and humble in the likeness with the future ones.

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our depth and stays there invisibly, in the supreme dose of kenosis, until by fulfilling the commandments, cleaning ourselves, we become the more conscious of Him, and he mirrors Himself the more in our bettered being. This is an idea developed especially at Mark the Ascetic and Diadochus against the Messalians, who told that we must feel Christ inside us from the first moment from which He has dwelled inside us; otherwise we don`t have Him.

Christ, present inside us from the Baptism, thought not in a felt way, He give us the power to overcome the passions. This is the working power of the first Parousia. At the beginning, Jesus urging us only from under the veil, through commandments, He appears to us though, without “beauty”. Only latter He shows Himself to us and attracts us through the sweetness and the beauty of His knowledge.

Of the Same One

The Second Centuria of the Gnostic Heads

1. God is One, because One is the Godhood: Unity without beginning, simple, above being, without parts, and undivided. The One and the same is unity and Trinity; the same whole unity and the same whole Trinity; the same whole unity and the same whole Trinity; the same whole unity according to the being, and the same whole Trinity according to the hypostases. Because the Godhood is Father, and Son and Holy Ghost, and the Godhood is in the Father, the Son and the Holy Ghost. The same is whole in the whole father; and the Father is whole in the same one. And the same one is whole in the whole Son; and the Son in whole in the same whole one. And the same one is whole in the whole Holy Ghost; and the Holy Ghost is whole in the same whole one. The whole is Father and in the whole Father; and the whole Father is whole in the whole of it. And the same whole one is the whole Son; and the whole Son is in the whole of it and in it whole. And the same whole is the whole Holy Ghost, and in the whole Holy Ghost; and the whole Holy Ghost is in it whole and in the whole of it, and the whole Holy Ghost is in the same whole one.

Because isn`t the Godhood only a part in the Father, or the Father only in part God; neither is the Godhood only in part the Son, and the Son only in part God; nor is the Godhood only in part Holy Ghost, or the Holy Ghost only in part God. Because the Godhood isn`t divided, neither there is imperfect God the Father, and the Son, and the Holy Ghost. But whole is the same, perfect, in a consummated way, in the consummated Father; and whole is the same, perfect, in a consummated way, in the consummated Son; and whole, the same, perfect, in a consummated way, in the consummated Holy Ghost. Because the Father is whole in the whole Son, and in the whole Holy Ghost in a consummated way; and whole is the Son, in the whole Father and in the whole Son, in a consummated way. And whole is the Holy Ghost in the whole Father and in the whole Son, in a consummated way. That`s why the Father, and the Son, and the Holy Ghost are one God. For one and the same are the being, and the power, and the work, of the Father,

of the Son and of the Holy Ghost, not existing and not being understood anyone without the other ones.

2. Any cogitation it is (a synthesis) of them who cogitate[378] and of the cogitated ones[379]. But God is not from among the ones who cogitate; neither from among the cogitated ones. He is above these ones. For otherwise He would be circumscribed, as subject who cogitates, needing the relation with which He cogitates, and as cogitated object falling, due to this relation, in a natural way under the view of the one who cogitates Him. It follows therefore we mustn`t consider God neither that He cogitates, nor that He is cogitated. He is above cogitating, and of being cogitated. For it is proper and natural to the ones sequent to God, to cogitate and to be cogitated[380].

3. Any cogitation as it has its own basis in a creature; this being a quality of it, in the same way it has its movement directed toward a being. Because it is impossible to reckon it as something totally detached and simple. God instead, He is simple in both ways, being a being which doesn`t constitute the support of something else, and cogitation which doesn`t have something as support.

In this way, He is not from among the ones which cogitate, namely being existence above cogitation and being[381].

4. As in the centre, from where starts every line in a straight direction, these are seen as totally undivided, in the

[378] The Subject.
[379] The Object.
[380] It is the same idea as in the head 82 (The First Century). God cannot be subject, different to the object, or object different to the subject, because otherwise He would be finite. But this doesn`t mean that God doesn`t cogitate, or isn`t cogitated (contemplated) but that He is in the same time Subject Who cogitates and object to be cogitated.
[381] A more profound argumentation of the act of the plurality of the act of cogitation (see the head 82, the First Hundred),. It doesn`t presuppose only a subject who cogitates and a cogitated object, different by the first one, but in the subject itself there is a duality. For, the cogitating subject consists from a subject who cogitates and from the act - or the power - of the cogitation. The cogitation can`t exist by itself, alone, perhaps because it spring out from a being (substance), and also through the fact that it is oriented towards the being from which starts. But God is above not only of the subject – object duality, but also of the being – cogitation duality. Neither the term "subject who cogitates" is not entirely appropriated to God, because through the subject could be understood a support different from the act of the cogitation.

same way he who is found worthy to reach into God, he know all the reasons of the creatures pre-existent in him, through a simple and undivided knowledge[382].

5. The cogitation, being modeled according to the cogitated things, the one cogitation changes in many ideas, taking the shape of each of the cogitated things. When though, it passes beyond the multitude of the sensitive and intelligible things, which imprints their form to it, and it remains like so, completely without shape, and it is attached by the Word, the one from above cogitation, detaching it from the things which were altering it through the shapes of the ideas (*αλλοιου* (E.l.t.`s n.: elsewhere)).And he who has suffered this, «he has also rest himself from his things, as God of His ones»[383].

6. He who has reached at the consummation that it allowed here to the people, he brings forth to God love, joy, peace, long-suffering, and for the life to come, incorruptibility, eternity, and the ones like these ones. The first ones are ought to the one who perfected himself into doing, and the second ones, to the one who through the true knowledge has exited from the created ones[384].

7. As the fruit of the disobedience it is the sin, as so the fruit of the obedience is the virtue; and as to the disobedience it follows the transgression of the commandments and the separation from the One Who commanded them, as so to the obedience it follows the keeping of the commandments and the union with the One Who has commanded. Therefore, he who through obedience has kept a commandment and has committed the righteousness, he has kept also not-separated the union with the One Who has commanded; and the one who

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[382] According to Hans Urs von Balthasar (cited work, 193), Saint Maximosos doesn`t aim here so much on the absolute God, but rather the passing point from the divine unity to the multiplicity of the world: "Sophia".

This head values also the endeavor of the man to know the reasons of the things in a special way. Through this his mind is exercised to recognize them in an undivided way in God.

[383] Hebrews: 4: 10: KJB: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."; ROB: "For who has entered into the rest of God, he also rested of his things, as God also of His ones."

[384] The parallel between the life from here, on one hand, and between knowledge and (Gnosis) the life from beyond, it is Alexandrian. Neither Origen, nor Evagrius know beyond a doing (Balthasar, cited work, 89).

has transgressed through disobedience a commandment, and he has committed the sin, he has separated from himself and from the union of love with the One Who has commanded.

8. He who recollects himself from the division brought by the transgression of the commandments, firstly he separates himself from the passion, and then of the impassionate thoughts, and then from the nature and from the reasons of the nature, and then from the ideas and from the knowledge brought by them, and in the end, crossing beyond the variety of the reasons of the Providence, he reaches in a unknown way to the reason itself of the Monad. Only in the light of this one the mind contemplates its own not-changeability, which makes it to rejoice with an unspoken gladness. Because it has received the peace of God, which overwhelms all the minds, and unceasingly guard him who has been found worthy of it[385].

9. The fear of the Gehenna makes the beginners to run away from the sin; the longing after the reward of the goods gives the advanced ones the zeal of working the virtues; and the mystery of the love, raising the mind above all the created ones, it makes it blind towards all that are sequent to God. Because God makes wise only them who have become blind towards all the ones sequent to God, showing to them all that are more godlike.

10. The word of God is like the grain of mustard; it seems to be very small before planting it. But after it was cultivated as it ought, it shows itself so big than rest in it the mighty reasons of the sensitive and intelligible creatures, as some birds[386]. Because the reason of everything fit in Him, and He can`t be encompassed by any of the creatures. That`s why the Lord said that «he who has faith as much as a mustard grain, can move the mountain»[387] with the Word, namely he can banish away

[385] In this head and in the head number 5, the mind is considered as estranging from its nature, when it divides its cogitation according to the multitude of the things. In this way it is conform to its nature (*προσφυως* (E.l.t.`s n.: justly)) to unite itself with the Word, after exiting from the forms of the multiple ideas, which have been altering it. And the retrieval of its not-changeability of produces to the mind an unspoken joy.

[386] Matthews: 13: 31. When the Word discovers Himself to us, we see in Him in the same time all the reasons of the things.

[387] Matthews: 17: 19: KJB: "Then came the disciples to Jesus apart, and said, Why could not

the domination of the devil from us and to move it from its foundation[388].

11. The grain of the mustard is the Lord, planted through faith into the ghost, in the hearts of the ones who welcome Him. He who carefully cultivates Him through the virtues, they move the mountain of the earthly thought, sending far from him the difficult to be removed habit which dominates him, and give rest in himself, as to some birds of the sky, to the reasons and the modes of the commandments, or to godlike powers[389].

12. Building on God, as on a foundation of the faith, the high edifice of the virtues, let`s bestow in it gold, silver, precious stones, namely clean and undefiled knowledge about God (theology), transparent and bight life, godlike thoughts and shining ideas. Let`s not bestow there neither wood, nor grass, nor reed, namely neither idolatry, nor sticking to the sensitive ones, neither reckless life, nor impassionate thoughts and lacked of the understanding of the wisdom, as some empty wheat ears[390].

13. He who wants knowledge has placed the foundations of his soul, unshaken, nigh to the Lord, as the God of Moses says: «And you stay here with Me!»[391]. But it must be known that among them who stay nigh to God there are differences, if isn`t read in vain, by him who loves learning, the word: «Here are some of the ones who stay here, who won`t taste death until

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we cast him out?"; ROB: "Then, coming close the disciples of Jesus, said to Him apart: Why couldn`t we cast him out?"

[388] For, in the faith is hidden the entire power of the God-Word, having to develop itself as the grain of the mustard.

[389] Jesus Christ, or His grace, hides from the Baptism in the depth of our heart, as in a soil, as Mark the Ascetic says. By cultivating Him through virtues, He develops and emerges, encompassing us entirely. The "reasons" of the commandments are their meanings, and the "modes" are the modalities to apply them.

[390] I Corinthians: 3: 12: KJB: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;"; ROB: "And if somebody build on this foundation: gold, silver, precious stoned, wood, hay, reed,"

[391] Exodus: 33: 1: KJB: "AND the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:"; ROB: "The the Lord said toward Moses: «Go away from here you and the people that you have brought it up from the land of Egypt, and climb up in the land for which I sworn to Abraham, to Isaac and to Jacob, saying: To your inheritors I will give it»".

they will see the Kingdom of God coming with power»[392]. For not to everybody who stays nigh to Him, God shows Himself always into glory; but to the beginners He shows Himself in an countenance of a servant, and to them who are able to follow Him, climbing on the great mountain of His Transfiguration, He shows Himself to them in the countenance of God, into which He has been from before the world. Therefore it is possible that the Lord not to show Himself in the same way to everybody that stay nigh to Him; but to some of them in a way, and to other in another way, changing His countenance according to the measure of the faith from each of them.

14. When the word of God becomes into us clear and bright, and His face shining as the sun, then also His garments become white. And these are the words (reasons) of the Holy Scripture of the Gospels, which become transparent and clear, not having anything covered. And even appear nigh to Him, Moses and Elijah, namely the more spiritual reasons (the meanings) of the Law and of the Prophets.

15. As the Son of the Man will come, like it was written, with His angels into the glory of the Father, as so after each advancement, the Word of God transfigures Himself, for the worthy ones, coming with His angels into the glory of the Father. And the more spiritual reasons from the Law and from the Prophets, which are symbolized by Moses and Elijah, showing themselves with the Lord at His transfiguration, they proportionally unveil themselves, with the glory of which those ones are imparted, unveiling as much meaning as the worthy ones can encompass[393].

[392] Mark: 9: 1: KJB: "AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."; ROB: "And He said to them: Verily I say to you, that are some of the ones who stay here who won`t taste death until they will see the Kingdom of God coming with power."

[393] At Origen, on the measure that God-Word grows up into the soul, the other meanings disappear. That`s why, for Origen, on Tabor, Moses and Elijah (The Law and the Prophets), are absorbed into Christ (Levit. Homilies: 6: 2; Matthew Co.: 12: 43). On the opposite, for Maximosos, the apparition of the Logos is accompanied by the *λογοι* (E.l.t.`s n.: reasons). Just the apparition of the glory of God, it makes the world to appear in its whole clarity and distinction (Balthasar, cited work, 45).

16. He who is somewhat initiated into the teaching about the Monad (Unit), he has known in any case also the reasons of the Providence and Judgment, which appear together with that one. That`s why, to them to whom it is shown and appears to them that is good to do three tabernacles, as Peter proposed, namely to build the three habits, through which is achieved the salvation: of the virtue, of the knowledge, and of the knowledge of God (of the theology). The first one needs the manhood and the temperance with the deed, of which blessed image was Elijah; the second one needs the righteousness of the natural contemplation, which was showed by the great Moses, through himself; and the third one, needs the unimpaired consummation of the wisdom, which the Lord showed it. And these ones have been called tabernacles, because there are also better and brighter dwellings than these ones, which will receive in the future the worthy ones[394].

17. He who is on the stage of the committing, it is said to live in the body as a stranger, as one who has cut off through virtue the affection of the soul for the body, and he has plucked off from himself the deceitfulness of the material things. He who is on the stage of the knowledge, it is said to live as a stranger even into virtue, as one who still watches the truth in mirrors and guesses. For haven`t showed to himself the self-standing images of the good things, as they are, to rejoice of them face to face[395]. Because any saint travels having in front of Him the

[394] We have here the following parallel schemes, partially taken from Evagrius:

Christ	Moses	Elijah
Monad	Providence	Judgment
Theology	Gnosis	Virtue
Consummation	Contemplation of the nature	Committing
Wisdom	Righteousness	Manhood and temperance

The spiritual ascension it is done from the stage represented by the last terms, through the stage represented by the middle terms, towards the one represented by the first terms. To the virtue or the committing it corresponds the judgment, as a harsh disciplining of the man from the part of God, to elevate him at the understanding of the Providence, or to the contemplation of the positive reasons of God from nature, and then to consummation or the knowledge of God, as a unitary spring of the diversity of the things.

[395] Even the knowledge of the Gnostic is knowledge in mirrors and guesses, compared to the knowledge of the future age. The self-standing images are spiritual realities not covered by envelops of the symbols. So are, especially, the Persons of the Holy Trinity. And he who has only the icon and lives under its regime, is like a stranger who hurries up towards reality. Even the virtue is something provisory, and it only gives us the promise that Jesus is hidden into us, for He hasn`t showed Himself yet in a plain way.

icon of the good things, which call him towards the future. He cries out: «I am a stranger and a traveler of this earth like all my parents»[396].

18. He who prays must never stop from his ascension towards the height, which leads to God. Because as an ascension from power to power must be understood the advancement into the working of the virtue, and as a bigger ascension the increasing in the spiritual knowledge of the contemplation, and the crossing from the letter of the godlike and holy Scripture at its ghost, in the same way must do also the ones who has reached at the place of the prayers: to elevate his own mind from the worldly ones, and the thought of the soul, towards the ones that are more godlike; for the mind to be able to follow to the One Who has crossed the heavens, to Jesus the Son of God, Who is everywhere and crosses everything by care for us, for us also, following Him, to cross everything that is sequent to Him and to reach at Him. And we will succeed in doing this, if we will understood Him not according to scarcity that He has showed it to us, by descending for us, but according to the richness of His natural boundlessness[397].

19. It is good to occupy ourselves always with God, and to search for Him, as it was commanded to us. For even though

[396] Psalms: 39: 12: KJB: "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were."; 38: 17: ROB: "Because stranger I am to You, and stranger as all my parents."

[397] Here appear firstly again the three stages, from which the last one is called here "of the prayer": a) the doer; b) the knower, and c) the man of prayer, who is closer to God. The first one must advance from virtue to virtue (the virtue is called here power); the second one, from knowledge to knowledge, to an ever more spiritual and deeper understanding of the divine reasons from nature and Scripture; the third one, who has elevated himself above the ones of the middle, directly at the godlike ones, he must advance towards the ones which are ever more godlike. The godlike energies descended to us are infinite, but they stretch themselves upwards, to the bosom of the divine being, on an infinite ladder. For the divine being is "infinite times infinite", above His infinite energies (Capit. theol. I, 49).

These energies, fitted to our stages of understanding and of encompassing of the necessities of the creation and governing of finite creatures, are Sophia or God descended next to the world. In its content it is made the ascension of the people and of the angels. In this sense says Saint Gregory of Nyssa in "The Life of Moses", that, on one hand the man "stays" in his ascension (he stops himself), namely he doesn`t fall anymore from where he is, but on the other hand, he advances eternally. This ceaseless advancement is described also in the head 19.

we are unable in the present life to reach, through this searching, at the end of the depth of God, may nevertheless, by getting a little closer to this depth, we reach at contemplating the ore holy things, and the more spiritual from the spiritual ones. This is shown through imagination the Hierarch, who enters from the holy ones, which are holier than the yard, to the Holies of Holies, which are holier than the Holy Ones.

20. Any word of God is not much speaking, nor babble, but it is one, composed by many views (contemplations), each of which being a part of the word. It is that`s why the one who speaks for truth, even he could speak in the manner of not letting anything outside of which he wants to say, he didn`t say but a single word of God?[398]

21. In Christ, Who are God and the Word of the Father, «dwell by being the entire Godhood»[399]. And into us dwell the fullness of the Godhood by grace, when we gather inside us all the virtue and wisdom, not lacking to us in any way, as much as it is possible to the man, nothing from the imitation of the model. Because it is not an inappropriate thing that, through our endeavor, to dwell also in us the fullness of the Godhood, composed by different spiritual views (contemplations).

22. As our word, starting according to the nature, from the mind, it is the herald (the angel) of the hidden movements of the mind, in the same way, the Word of God, Who know God by being – like the Word knows the Mind Who bore Him -, Whom no other creature knows without Him, He reveals the Father Whom He knew, as the One Who is His Word according

[398] Any word or any reason of God it concentrates in itself a multiplicity of senses, which can be exposed in many human words. It is a parable about the way in which, in the God-Word, are concentrated and can be unitarily contemplated all the reasons of the things. As much as somebody has habituated himself to watch in a separate form many meanings, as much he will be in the measure to notice them quicker and fuller, in a single word or in a comprising reason. In this way it is shown the importance of the human striving to know in the present life as many as possible reasons of the things and events, to be able to see them in a unitary way in God-Word and in the external life. These ones constitute the Sophia, about which the next head (21) says that can dwell also in us as full as in God – Word, but in us through grace, and in Him by being.

[399] Colossians: 2: 9: KJB: "For in him dwelleth all the fulness of the Godhead bodily."; ROB: "For into him dwells, bodily, all the fullness of the Godhead."

to the being; that`s why He is called: «angel harbinger of the great counsel»[400].

23. The great counsel of God and the Father, it is the quiet and unknown mystery oikonomia, on which, fulfilling it through embodiment the Only One Begotten Son has revealed it, making Himself angel of the great counsel from before the ages, of God and the Father. In the same way makes himself angel of great counsel from before the ages, and of God and the Father, he who know the reason (the meaning) of the mystery and elevates himself ceaseless, through deed and reason, so much above all, that he reaches at Him Who has descended so much.

24. Whether the Word of God has descended for us, for oikonomia, to the lowest parts of the earth, and He has ascended above all heavens[401], He is according to the nature totally unmoving, committing in Himself with anticipation, as man, according to the oikonomia, the ones to be, he who loves the knowledge, let him think with a hidden joy how wonderful will be the end to them who love the Lord.

25. Whether for that thing, has made Himself Son of the Man and Man, the Word–God, the Son of God and the Father, to make the people gods and sons of God, let us believe that we will reach there, where is now Christ Himself, the Head of the entire body[402], Who has made Himself forerunner to the Father[403], through what He is like us. Because in the assembly

[400] Isaiah: 9: 5. Through the word (*λόγος*) can be understood also the reason (our reason or the divine one). The mind is deeper than the reason, and the reason is the self-revelation of the mind. So, between the mind as intuitive knowledge, and the reason as discursive knowledge, there isn`t any opposition, but the last one starts from and comes back to the first one.

[401] Ephesians: 4: 9-10: KJB: "(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? // He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"; ROB: "And that «He has ascended» - what else does it means, but that He has descended to the lowest parts of the earth? // He Who has descended, that One has Ascended above all the heavens, to fill all the things up."

[402] Colossians: 1: 18: KJB: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."; ROB: "And He is the Head of the body, of the Church; He is the beginning, the First One born from dead, to be the First into all things."

[403] Hebrews: 6: 20: KJB: "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."; ROB: "Where Jesus has entered for us like forerunner, being made Hierarch forever, according to the order of Melchisedec."

of the gods, namely of them who are saved, God will stay in the middle[404], sharing the rewards of the happiness from there, not being any distance anymore between Him and the worthy ones.

26. He who still fulfills the impassionate lusts of the body, he lives as an idols worshipper and maker in the land of the Chaldeans. But when he has started to discern the things a little, and to achieve in this way the feeling of the ways of the behavior to which the nature obliges him, he has left the land of the Chaldeans, and he has come in the Mesopotamian Paran, namely at the state between the virtue and the sin, which hasn`t been yet cleaned of the deceitfulness of the feeling. At last, when he elevates himself even above this limited understanding of the good, at which he has reached through feeling, he rushes towards the good land, namely towards the state free from all the sin and nescience, which the not-liar God shows it and promise that He will give it as a crown of the virtue to the ones who love Him.

27. If the Word of God «crucified for us from weakness and He rose from the power of God»[405], it is proved that He is going to do this and He suffers it for us forever, as One Who makes Himself to everybody everything, to save them all. So the godlike Apostle says to the Corinthians, which are into weakness, that he has not reckoned to know anything, but only on Jesus Christ, and this One Crucified[406]; and to the Ephesians, who are consummated, that: «God has elevated us and bestowed us together with Him in the heavenly ones, into Jesus Christ»[407]. He says through these ones, that the Word of

[404] Psalms: 82: 1: KJB: "GOD standeth in the congregation of the mighty; he judgeth among the gods."; ROB: "God stood in the godlike assembly and in the middle of the gods He will judge."

[405] II Corinthians: 13: 4: KJB: "For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.:; ROB: "For though He was crucified from weakness, by the power of God He is still alive. And we are weak into Him, but we will be together with Him, by the power of God toward us."

[406] I Corinthians: 2: 2: KJB: "For I determined not to know any thing among you, save Jesus Christ, and him crucified."; ROB: "For I reckoned that I do not know among you something else but Jesus Christ and this One crucified."

[407] Ephesians: 2: 6: KJB: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:"; ROB: "And together with Him He has risen us and together

God makes Himself to everyone on the measure of his power. In this way He crucifies Himself in the life of the ones who start the life of the piousness, through deeds, nailing through the fear of God their impassionate works; and He resurrects Himself and ascends to heavens in the ones who has disrobed totally the old man, which is corrupted through the deceitful lusts, and they have put on entirely the new man, the one who is being built through the Ghost, according to the image of God, and they have come close to the Father of the Grace from within them: «above all the principality, mastery, power and dominion, and of all the name that is named, either in this age, or in the future one»[408]. Because all the ones sequent to God, things, names and dignities, will be on beneath the one who will reach through the grace in God[409].

28. As before the seen and into the body coming, the Word of God came spiritually to the Patriarchs and to the Prophets, prefiguring the mysteries of Hid coming, as so after this arrival, He comes not only into the ones who still are little children, nourishing them spiritually and bringing them towards the life of the consummation, the one according to God, but also in the consummated ones, designing to them from before, in a hidden way, the form of His future coming, as in an icon.

29. As the words of the Law and of the Prophets, being the forerunner of His coming into Body, they guided the souls to Christ, in the same also the Word of God the Embodied, raised into glory, He has made Himself the forerunner of His spiritual coming, guiding the souls through His own words, towards His bright godlike coming. This coming He eternally commits it, transforming through virtues the worthy ones from body into ghost, but He will commit it also to the end of the

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He has placed us into heavens, into Jesus Christ."

[408] Ephesians: 4: 22-24; Colossians: 3: 9-10.

[409] Ephesians: 1: 21: KJB: "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:"; ROB: "Above all principality, and mastery, and power, and dominion and all the name that is named, not only in this age, but also in the future one."

time, plainly discovering those ones that were hidden to everybody[410].

30. As long as I am unconsummated and disobedient, not listening to God by working the commandments and not perfecting myself in cogitation through cognition, Christ also seems to me as a unconsummated and disobedient man because of me. Because not growing together with Him after the ghost, I shrink and curtail also Him, as one that I am body of Christ and limb from part[411].

31. «The sun raises and the sun sets down»[412], says the Scripture. So also the Word, now is reckoned up, and down after, according to the worthiness and to the reason and to the behavior, of them who cultivate the virtue and they strive after the godlike knowledge. Blessed is though, the one who keeps, as Joshua Nun[413] does, unquenched in himself the Sun of the righteousness, during the entire day of the present life, not bordered by the evening of the sin and of the nescience, to be able to crush and chase away according to the law the cunning devils, which raise themselves against him.

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[410] The coming of Christ in each soul it is not only a repetition of His historical coming and of His sufferings and of His Resurrection, but an anticipation of the second coming, namely starting from here their deification. In the same way Christ anticipates the first coming into body through the "intelligible" visiting of the Patriarchs and of the Prophets, preparing also those ones for the understanding of His Embodiment. Thus the entire history is in a development for its raising into the godlike Sophia, having in its bosom as a dynamic factor, but still transcendent and not immanent to itself, on Word-God Himself, Who draws it and attracts it towards the target.

[411] I Corinthians: 11: 27: KJB: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."; ROB: "Thus, whosoever will eat this bread or will drink the cup of God with unworthily, he will be guilty to the Body and the Blood of the Lord."

[412] Ecclesiastes: 1: 5: KJB: "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose"; ROB: "The sun rises, the sun sets and hurries towards his place to rise again."

[413] Joshua Nun: 10: 12: KJB: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon."; ROB: "In that day in which God gave the Amorites in the hands of Israel and when He defeated them at Gibeon and they were crushed before the face of Israel, Joshua cried towards the Lord and he said before the Israelites: «Stay, sun, above Gibeon, and you moon, stop above Ajalon valley!"

32. Being raised into us the Word of God, through doing and contemplation «attracts to Himself»[414] all our thoughts and reasons; and He sanctifies our body`s limbs and the feelings through virtue and knowledge, putting them under His yoke[415]. So, he who sees the godlike ones let him climbing up with diligence, following to the Word, until he will reach at the place where He is. For there He attracts them, as the Ecclesiastes says – «and towards His place He attracts»[416], them who follows to Him, as to the great Hierarch, Who brings them into the Holy of Holies, where He Himself has entered as man, making Himself Forerunner for us[417].

33. He who cultivates the philosophy[418] in a pious way, and fights against the unseen powers, be him praying to remain inside him the natural power of discernment[419] (which it has a measured light) and the illuminating grace of the Ghost. Because the first one guides the body towards the virtue through deeds; and the second one illuminates the mind to understand above all the companionship of the wisdom[420], through which it «breaks down the fortifications of the sin and any pick elevated against the knowledge of God»[421]. This is shown through prayer by Joshua Nun, who prays «to stand the

[414] John: 12: 32: KJB: "And I, if I be lifted up from the earth, will draw all men unto me."; ROB: "And I, when I will elevate Myself from earth, I will draw everybody to Me."

[415] This is the idea of Saint Mark the Ascetic from the writing "About Baptism", the Romanian Philokalia, volume I.

[416] Ecclesiastes: 1: 5: KJB: "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose."; ROB: "The sun rises, the sun goes down, and hurries towards its place to raise again."

[417] Hebrews: 6: 20: KJB: "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."; ROB: "Where Jesus has entered for us as forerunner, being made Hierarch forever, according to the order of Melchisedec."

[418] The philosophy is the virtuous living.

[419] It is the right reckoning.

[420] The Wisdom of Solomon: 8: 2 (E.l.t.`s.n.: This book can be found only in Romanian Orthodox Bible, at page no. 968, and not in KJB. The second title mentioned in ROB for this book it is: The Song of the Wisdom of Solomon). Here is about the connubial cohabitation between the mind (in Greek language *νοῦς* = male gender) and the wisdom.

[421] II Corinthians: 13: 4: KJB: "For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you."; ROB: "For, even He was crucified from weakness, from the power of God He is still alive. And we are weak into Him, but we will be together with Him, from the power of God towards us."

sun above the Gibeon»[422], namely to be him guarded unquenched the light of the knowledge of God on the mountain of the mental contemplation; and «the moon above the valley», namely to remain to him the natural power of discernment in the helplessness of the body, not deviated from the virtue.

34. Gibeon is the high mind; and the valley is the body which has been humbled through mortification[423]. The Sun is the Word Who enlightens the mind, bestows to it the power of the views (of the contemplations) and delivers it from all nescience. And the moon is the law of the nature, which convinces the body to obey, according to the law, to the ghost, for receiving the yoke of the commandments. For the moon is the symbol of the nature because it is changeable. But into the saints it remains unchangeable, due to their unshakable habituation into virtue (for the unchangeable habit of the virtue).

35. The Lord must not be searched outside by them who search for Him; but into themselves must search for Him they who search for Him, through the faith shown through deeds. Because it was said: «Close to you it is the word, in your mouth and in your heart; namely the word of the faith»[424]. And the sought Word is Christ Himself.

36. When we cogitate to the endless height of God, let`s not lose the hope in His love for people, as it wouldn`t reach to us due to the height; and when we think at the endless depth of our falling, let`s not lose the faith in the resurrection of our killed virtue. Because both of them are possible to God: either to descend to enlighten our mind through knowledge, or to

[422] Joshua Nun: 10: 12: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon."; ROB: "In that day in which God gave the Amorites in the hands of Israel and when they defeated them at Gibeon and they were crushed before the face of the sons of Israel, Joshua shouted towards God and said before the Israelites: "Stay, sun, above Gibeon, and you, moon, stop upon the valley of Ajalon."

[423] The mind becomes elevated when the body in humbled, and vice-versa.

[424] Romans: 10: 8: KJB: "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;"; ROB: "But what the Scripture says: «Close to you it is the word, in your mouth and in your heart» / namely the word of the faith which we preach it."

resurrect again the virtue into us to elevate us together with Himself, through the deeds of the righteousness. «Do not say, says the Scripture, into your heart: who will ascend to heaven? Namely to descend Christ, Or: Who will descend into depth? Namely to rise Christ from dead»[425]. According to another meaning, the depth it means here all the ones sequent to God, in which the Word of God descends whole to everybody, through Providence, as the life which penetrates through all the ones which feel death[426]. Because dead are all the ones which live only through the impartation of life. And the heaven it means here the natural hidden of God, due to which He cannot be comprised by anything and anybody. And if somebody says that the «heaven» is the knowledge about God (the theology), and the «depth» the mystery of the oikonomia, he won`t make any mistake, after my opinion. Because both of them are difficult to understand for them who try to examine them through demonstrations; better said they are totally impenetrable, when they are examined without faith[427].

37. In the one who is on the stage of the doing, the Word, getting thickened through the ways (modalities) of the virtues, becomes body; in the contemplative one however, being thinned

[425] Romans: 10: 6-7: KJB: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) // Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)"; ROB: "And the righteousness from the faith speaks like this: «Do not say in your heart: Who will ascend to heaven?», namely to descend Christ! // Or: «Who will descend into depth?», to raise up Christ from dead!"

[426] Or "dead", these rows being a commentary at the words from Romans: 10: 6-7.

[427] There are two infinities: the positive one of God, and the negative one of ours; or the infinity of the Life and the infinity of our nothingness, when we want to stand through ourselves, namely into the sin. "The abyss of our infinity into nothing is one with the death. All the creatures through themselves are dead. Only through the Word of God, the One Who sustains them through Providence, they live. They are alive for they participate at the life of God; but this it means that in the same time through themselves they are dead. Origen regarded the participation as a sign of the intrinsic death. This was made also by Gregory of Nyssa. But these ones regarded the death only from a moral point of view; as weakness brought by the sin, Saint Maximos identifies the "participated life' itself with the dead life (Balthasar, cited work, 40). The Word it is in this way not only the re-creator of the supernatural life, through the salvation work, but also the sustainer of the natural one, through Providence. Without Him there isn`t and doesn`t continue anything into Universe. He is the cause and the engine of everything.

through the spiritual cogitations, is made as He was at the beginning, God-Word[428].

38. The one who shows the teaching of the Word through more thickened words and examples, fitted to the understanding of the listeners, he makes body the Word. And he who exposes the mystical theology (the mysterious knowledge about God) through high views he makes again ghost the Word.

39. The one who wants to know God in an affirmative way from affirmations he makes body the Word, not being able to know God as a cause from elsewhere but from the seen and touched ones. And the one who wants to know Him in a negative way through negations he makes ghost the Word, knowing properly the supra-unknown One, as the One Who was at the beginning God and was at God, but not from something from the one that can be known[429].

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[428] Origen speaks about a thickening of the spirit through sin (Io. Co.: 13: 21). According to him, the Logos destroys the thicker and the more material cogitations from the soul (Io. Co.: 2: 7). But he doesn`t use the term "thickening" for the existence of the Logos into the World. This formula is used only by Gregory of Nazianzus (*Or. in Epiph.*, G. P. 36, 313 B). Saint Maximos comments it in Ambigua (G. P. 91, 1285C, 1288 A). "The thickening" is made through likenesses and images, through "the book" of the things from the nature, and in the end through embodiment, for we, the ones "thick with the understanding", to be able to comprise Him and to be able to ascend to the spiritual contemplation of Him. In this head it is made the first "oikonomic" application of the idea of "thickening" and "thinning". The Logos is "thickened" in the work of the man, in the doing made through the body, and is thinned in the work of God, into knowledge.

Evagrius said also about the natural contemplation that it is a spiritual body of the Gnosis (Cent.: 2: 5), or the "last coat: (Cent.: 3: 8), which being then put on by the mind, after it disrobed the thick coat of the doing, it shows itself naked before of God. Even more, Evagrius calls the virtue and the Gnosis as bodies of the mind (Cent.: 2: 18). The exact parallel at Maximos it is however the sentence: "The body of the Lord are the virtues… the blood of Christ the contemplation of the nature… the heart of Christ the knowledge of God (*Sent. ad. frates*; G. P. 90, 377 C D.) (Balthasar, *op. cit*., p. 34-35). Not from this kind of ideas, which can be found also the thinkers from antiquity, have been developed the fantastic theories of the theosophists about the different bodies of the beings, which though, differently by those ones, they conceive them so materialistically?

[429] As also Dionysus the Aeropagite, Saint Maximosos considers the negative theory superior to the affirmative one. The positive theology knows God as a simple cause from doings. The negative theology know more of Him (more "substantially"), because it doesn`t know Him from creatures, from the ones which can proper-said be, through His unmediated discovery. From here it is seen that Saint Maximosos doesn`t understand through the negative theory an intellectual theology, parallel with the affirmative one, but a mystical living of God, which cannot be comprised in the concepts and the terms borrowed from the created world.

40. The one who has learned how to dig, through deeds and contemplation, the wells of the virtue and of the knowledge from inside him, like the Patriarch, he will find Christ inside, the Spring of Life[430], from which the wisdom advices us to drink, saying: "Drink water from your vessels and from the spring of the wells". By doing this, we will find inside us its treasures[431].

41. The ones who live beastly, only for the senses, they endanger themselves, making body the Word, as ones who abuse the creatures of God to serve to the passions, and they do not understand the meaning of the wisdom which is shown in everything, for knowing and glorifying God from His creatures, and to understand from where, as what and towards what purpose we have been made, and in which direction we have to let us be led by the seen ones. But walking in this century in darkness, they touch with both hands only the nescience when it comes about God.

42. They who hang themselves only on the letter of the Holy Scripture, and descend the dignity of the soul enslaving it to the bodily service of the law, they make to themselves, in a worthy of reproach way, body the Word, reckoning that God is satisfied only with sacrifices of animals. Being cleaned outside, the entire care of them is from the body. But they don`t care about the beauty of the soul, but they let it to be defiled by the stains of the sin, even thought for the soul has been brought to existence the entire order of the seen ones, and for the soul have been given all the godlike word and the Law.

43. The Holy Gospel says that: "The Lord has been put for the falling down and raising of many"[432]. Consequently, let`s

[430] He is inside us from the Baptism, but without hanging on our being (according to Mark the Ascetic, the writing "*About Baptism*", Romanian Philokalia, volume I).

[431] Proverbs: 5: 15: KJB: "Drink waters out of thine own cistern, and running waters out of thine own well."; ROB: "Drink water from your water well and from the brooks which flow out from your spring."

[432] Luke: 2: 34: KJB: "And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;"; ROB: "And Simeon blessed them and said towards Mary, His mother: Behold, this One is put towards the fall and the raising of many from Israel, and as a sign which will stir up resistances,"

notice whether lest He is put towards the falling of the ones who regard the creation only with the senses, and they keep only the letter of the Holy Scripture, as ones who cannot penetrate towards the new ghost of the grace, because of their own insanity; and for the raising of the ones who spiritually regard the creatures of God and spiritually listen to His words, and they take care through decent behaviors, only of the godlike image of the soul.

44. The word that «the Lord has been put for the falling and the raising of many from Israel», understood only in a good sense, it means that He is put for the falling of the passions and evil thoughts from every believer and towards the raising up of the virtues and of every loving of God thought.

45. The one who reckons God as creator of only the ones that are subjected to birth and corruption, he takes Him wrongly as a gardener, like Mary Magdalene did. That`s why, towards the profit of that one, God shuns Himself his touch, because for him He still couldn`t ascend to the Father. So He says: "Don`t touch Me"[433]. For He knows that the one who comes close to Him with such an obsolete prejudgment he harms himself[434].

46. The ones who by the fear of the Jews stay in a upper chamber from Galilee with the doors closed, namely the ones who, by the fear of the spirits of the evilness, they spend time in the region of the discoveries on the height of the godlike views,

[433] John: 20: 17: KJB: "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."; ROB: "Jesus said to her: Don`t touch Me for I haven`t ascended to My Father yet. Go to My brothers and tell them: I ascend to My Father and your Father and to My God and your God."

[434] Still for Origen the only meaning of the "descent" of the Word into the world it is His "ascent" from the world. The believer must do everything either not to retain God-Word down into the world, but to facilitate in his own ghost His ascent to heaven. Every believer must understand Christ increasingly according to the ghost, not according to the body, even for his own profit, to not be pleased only with this, but to raise himself to a higher understanding of Him. It is about the one who still is on the stage of the doing, who hasn`t the Lord discovered yet, to tend towards the exceeding of this phase. The Lord descended into the world is the Lord hidden into commandments. The one who still is in the exclusive phase of fulfilling the commandments he keeps the Lord descended and His glory covered by the body of the ascetic-moral deeds (Cap. theol. II, 94).

locking for safety the senses as some doors, they receive in a not-understood way the Word of God, Who comes to them and shows Himself to them without the work of the senses. And by coming Him, He gives them the state of dispassion, telling them: «Peace to you!», and the impartations of the Holy Ghost He blowing upon Them; also He gives them «power» over the evil spirits and shows them the symbols of His mysteries[435].

47. For the ones who investigate according to the body the teaching about God, the Lord Doesn`t ascend to the Father; but for the ones who investigate it according to the ghost, through high views (contemplations), He ascends to the Father. Let`s not keep for ever down the One Who has descended for the love for people; but let`s unite up to the Father together with Him, leaving the earth and the ones of the earth, to not be us told what it was said to the Jews that remained incorrigible: "I am going there where you can`t come". Because without the Word it is impossible to reach at the Father of the Word[436].

48. The land of the Chaldeans is the passionate life in which are made and perfected the idols of the sins. And Mesopotamia (the land from between the rivers) is the living which moves between the enemy ones. The land of promise is the state filled up by all good things, by all the virtues. Consequently, the one who doesn`t care about this habituation, like the old Israel, is dragged again into the slavery of the passions, being deprived of the received liberation.

49. To be noticed that about no saint it is told to descend willingly at Babylon. Because it is not allowed, neither hangs on the wise judgment, to the ones who love God, to chose the evil ones instead of the good ones. And whether some of them were

[435] This is a spiritual interpretation of John: 20: 19-23. Galilee it is the region of the mystical discoveries. Saint Gregory of Nazianzus interpreted the room of the Last Supper as the place of the Gnosis (Or. 41 in Pent; P.G. 36, 444, A. B.). Now the upper room from the region of the discoveries is, as height of the mystical views, the place of union with God-Word. There the Lord gives to the souls the peace of the dispassion, imparts to them through instilling the powers of the Ghost, and shows them his side from where flowed out blood and water – the symbols of the Eucharist. The height of the contemplation it is not detached from the mystery of the Eucharist, but only there it actualizes entire its power. The mysterious showing of the Lord in the soul is produced when the soul ceased any of its natural activity. This is a fundamental idea of the mystical ideology.

[436] John: 8: 21. The idea from the head 45.

carried there forcedly together with the people, through this we understand those who not by their will, but from necessity, for the salvation of the ones who need advice, they leave the higher meaning of the knowledge and descend to the teaching about passions. For this reason also the great Apostle reckoned that is more profitable to be into body, namely to occupy himself with the moral teaching, even his entire longing was to detach himself from the moral teaching and to be with Christ[437], through supra-mundane and simple of the mind.

50. As the blessed David appeased Saul, the one tormented by the evil spirit, by playing the guitar to him[438], in the same way the spiritual word, sweetened through the views (contemplations) of the knowledge, rests the labored mind, liberating it from the evil conscience which torments it.

51. Blond, with beautiful eyes is, as David[439], the one in whom the bright knowledge is accompanied by the brightness of the love after God. And these are the doing and the contemplation[440]. The first one shines through the ways of the virtues; the second one illuminates through the godlike cogitations.

52. The kingship of Saul is the bodily way of serving the law, which the Lord has abolished it, as one which did not consummated anything. «For the Law, it says, did not consummate anything»[441]. And the lordship of the great David is the pre-imagination of the evangelical ministration. For it

[437] Philippians: 1: 23. It is shown the importance of the mission among the ones from bellow.
[438] I Kings: 16: 23: KJB: "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."; ROB: "And when the spirit sent by God was upon Saul, David, taking the harp, played it, and to Saul it was easier and better and the evil spirit departed from him."
[439] Ibidem: 16: 12: KJB: "And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he."; ROB: "And Jesse sent and they brought him. And that one was blond, with beautiful eyes and pleasant at face. Then the Lord said: «Arise to anoint him, for this one is!»"
[440] The higher stage keeps also the lower one.
[441] Hebrews: 7: 19: KJB: "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."; ROB: "For the Law didn`t consummated anything, and in its place it makes way to itself a better hope, through which we come closer to God."

comprises in a consummated way all the wills from the heart of God[442].

53. Saul is the natural law, which received from the beginning from the Lord to master over the world. But when it transgressed the commandment through disobedience, sparing Agog, the king of Amalek, namely the body, and slipped into the passions, he was removed from lordship, to take Israel, namely the law of the ghost, which begets the peace which builds to God the great temple of the contemplation.

54. Samuel is interpreted as "obedience to God". So, until the Word preaches inside us through obedience, even if Saul will spare Agag[443], namely the bodily thought, He will kill Agag with all the zeal of the Word priest, and He will make the loving of sin mind to feel shame, as one which has transgressed the rights of God[444].

55. When the mind, getting haughty, ceases to ask, through the due investigation, on the Word giver of teaching, Who has anointed it against the passions, about what it has to do or to not do, it surely falls under the power of the passions because of its nescience. These ones, gradually separating the mind from God, make it to turn, in time of tribulation, towards the devils, and to deify its belly, wanting to receive from this one comfort in troubles. Let yourself be convinced about this by Saul, who not taking Samuel in everything as adviser, he is taken forcedly to the ministration of the idols, and asks for advice the ventriloquist witch, as a god[445].

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[442] I Kings: 16: 1: KJB: "AND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons."; ROB: "The lord said towards Samuel: «For how long will you weep for Saul, whom I rejected, to be no longer king over Israel? Fill up your horn with myrrh and go, for I am sending you to Jesse the Beth-lehemite, for from among his sons I have chosen to Me a king»."

[443] Namely on Solomon.

[444] It could be also here about reason (*λόγος*).

[445] I Kings: 15: 17: KJB: "And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?"; ROB: "And Samuel said: «When you were little in your eyes, haven`t you reached the chieftain of the tribes of Israel and the Lord has anointed you as king over Israel?"

56. The one who prays to receive the bread for being, he doesn`t receive it, of course, whole, as the bread itself is, but as himself is able to receive it. Because the Bread of Life gives Himself to everyone who ask for Him, for the love of people, but not in the same way to everybody, but to the ones who have committed great deeds of the righteousness, more, and to the ones who are little in these, less. To each one according to how much he can receive with the worthiness of the mind[446].

57. The Lord, partially is absent, partially is present. He is absent for the sight face to face; he is present for the sight in mirror and riddle[447].

58. The Lord is present through virtues in the one who is on the step of the doing; and from the one who doesn`t value at all the virtue, He is far away from him. And again, in the one who is on the stage of the contemplation He is present through the true knowledge of the things; but from the ones who is devoid of this in some regard He is far away.

59. Is far away from the body the one who has moved himself from the amplitude of doing to the one of the knowledge, being kidnapped by the higher cogitations as in the clouds, in the transparent sky of the mysterious sight (of the mystical contemplation), into which he will be able to be with God always. And is far away from the Lord the one who still can`t watch (contemplate) the meanings with a clean mind, without the works of the senses, as much as it is possible to the man, and he cannot comprise without guesses the simple reason of the Lord.

60. The Word of God is called body not only because He has embodied Himself, but also because the Word-God the simple one, Who was at the beginning at God and Father, and had inside Himself limpid and unveiled the patterns of everything, not comprising likenesses and guesses, nor

[446] It is a kenosis of the gifts, of the divine energies, according to the capacity of the ones who receive them.
[447] Until the mystical parousia doesn`t pass into the eschatological one, it remains partially absent.

allegorical histories, when He comes to people, who are not able to come closer with the mind naked to the intelligible ones naked, detaching from the things that are usual to them, He makes Himself body, multiplying Himself in the variety of the stories, guesses, likenesses and obscure words. Because at the first encounter, our mind doesn`t notice the unveiled Word, but the embodied Word, namely in the diversity of the words, being word through nature but body at sight. So as to the many it seems that they see a body and not the Word, even if according to the truth is the Word. Because the meaning of the Scripture is not the ones which it seems to the many, but other than the one which it seems to them. Because the Words makes Himself body to them through each of the written words.

61. The beginning of the apprenticeship of the people into awe is bonded to the body. Because at the first approach to the worshipping of God we talk after the letter and not after the ghost. But advancing slowly into the ghost through the thinner views (contemplations), we reach in a clean way in the clean Christ, as much as it is possible to the people. Then we can say as the Apostle: «Although we have known Christ according to the body, now we don`t know Him anymore»[448]. And this one is because of the simple approach of the mind to the Word, through the removing the coverings off of Him. In this way we have advanced from knowing the Word according to the body, to His glory, as One Begotten from the Father.

62. The one who lives his life in Christ, he has raised himself above the righteousness of the law and of the nature. Showing this, the godlike Apostle says: «Because in Christ there is no more either circumcision or uncircumcision»[449]. Through circumcision he has shown the legal rightness; and through the not-circumcision he has shown the natural rightness.

[448] II Corinthians: 5: 16: KJB: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more."; ROB: "That`s why we don`t know anybody after the body from now on; even if we knew Christ after the body, now we don`t know Him anymore."

[449] Galatians: 6: 15: KJB: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."; ROB: "Because in Christ neither the circumcision is something, nor the uncircumcision, but the new creature."

63. Some people are reborn from water and from ghost[450]; others receive their baptism in Holy Ghost and fire. But this four, namely: the water, the ghost, the fire and the Holy Ghost are one and the same ghost of God. Because to some people the Holy Ghost is water to them, for He washes them of the exterior defilements of the body; to some others only ghost, because He works in them the good things of the virtues; to some other again fire, because clean the stains from within, from the depth of the soul; and in the end, to the others, as to the great Daniel, is Holy Ghost to them, because gifts them wisdom and knowledge. Because after the difference of the works from the subjects, the one and the same ghost receives different names[451].

64. The Law ordered the Sunday: «to rest your ox of yoke and your servant»[452]. Both these show the body through guesses. Because the body is the beast of burden of the laboring mind[453], being forced to feel disgust for the burden of the virtues through deeds. The same one it is also the servant of the contemplative mind, because it serves in a rational way to the commandments of the mind, which it has reached at the knowledge, as one which has been also penetrated by rationality, through the contemplations of the mind. The Sunday is the end of both of them, destining to each of them the due rest from the good things to which they serve through doing and contemplation.

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[450] Matthews: 3: 14; John: 3: 5.

[451] Here the spiritual ascension has four steps, corresponding to four works of the Holy Ghost which all of them are potentially given from the baptism. This is a wide vision of the effects of the baptism. In fact the grace of the other mysteries must be connected somehow to the grace of the baptism, or better said, to one or to another of the sides of this grace, carrying it further more. The four steps are: a) cleansing of the passions, b) achieving of the virtues, c) removing of the last roots of the passions from the soul (of the thoughts) and d) achieving the wisdom and the knowledge. In the tripartite division the first two constitute on the other hand the practical phase.

[452] Exodus: 23: 12: KJB: "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed."; ROB: "In six day do your affairs, and in the seventh day rest yourself, to rest also your ox and your donkey and to breath the son of your handmaid and the stranger which is with you."

[453] Of the mind being in the practical or active phase.

65. The one who works the virtue with the due knowledge he has the body as beast of burden, which he drives it to the fulfillment of the duties with the reason, and as a servant the way of doing the virtue, which buy him with the judgments of the right reckoning, which are instead of money. And the Sunday is the state of peace and dispassion into virtue of the soul and of the body, or the unchangeable habituation[454].

66. The Word of God is to the ones of whose care spins round, much more around the bodily virtues, straws and hay, nourishing the suffering (passionate) part of their soul towards working of the virtue. But to the one who have raised themselves through true contemplation to the understanding of the spiritual ones, it is to them bread which nourishes the mental part of their soul towards the consummation according to the image of God[455]. That`s why we see the patriarchs feeding themselves on the road with bread and the cattle with fodder[456]. And the Levite from the Judges says to the old man, who received him as guest: «We also have breads, and our cattle straws and we do not need any of your servants»[457].

[454] Saint Maximosos describes in the heads 64-64 the way into which the natural faculties of the human being are imparted of the Sunday (of the rest) of the mind, and how the body, from an irrational animal, becomes – through education – a rational servant (*ορθολογική*). In the head 65 the place of the body is taken by the mode (*τρόπος*), namely that personal practical way towards the fulfillment of a virtue, which to Maximosos it is the practical parallel of the theoretical logos of a thing (Quest ad. Thalas. 90, 321 B) (Balthasar, cited work, 144). The rest of the body and of the soul after the endeavor of fulfillment the virtue it is not an exit from the state of the virtue, but on the contrary, a steadfast consolidation into it. The rest it means only that the man mustn`t strain himself so much anymore for the accomplishment of the virtue, because it has become to him a habit. This habit, raised above agitation and straining, it is just the state of dispassion, which therefore isn`t a state of neutrality, of carelessness, but one of firmness in virtue. The dispassion as an ending phase from the spiritual ascension, it is just the Sabbath from the end of the practical activity.

[455] The deiform consummation.

[456] Genesis: 24: 32: KJB: "And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him."; ROB: "And that man entered into the house. And Laban took out the burden from the camels and gave to them straws and hay, and to him and to the men that were with him he gave water to wash their feet."

[457] Judges: 19: 19. It is continued here the resemblance from the heads 64-65 of the ones who work the bodily virtues with the beast of burden to which the Logos makes Himself an inferior food, on their measure.

67. The Word of God is called and is: «dew» and «water» and «spring» and «river»[458], as it was written, being and making Himself these ones according to the power of the ones who receive Him. To some ones He is dew because He quenches to them the fever of the passions, which heats their body from outside. To them who are shaken into depth by the fever of the venom of the evilness He is water, not only because He destroys through a contrary characteristic what is opposite, but also because He gives them power of life for a happy existence. And spring He is to the ones who have inside them as a ceaseless gushing the habituation of the contemplation because He gives them wisdom. At last, rive He is to the ones who flow out like a river the pious teaching, right and savior, because water plentifully people, cattle, beasts and plants. And He makes this for being people deified, being elated through the meanings of the spoken ones; for the brutified by the passion ones to receive back the power of the natural reason, they achieving again also their humanity through the zealous showing of the images of the virtues; they who have become savage through their wicked habits and deeds to be softened through the sweet and smooth advices and to come back to the gentleness of the nature; and the ones who have become insensible towards the good ones, like the plants, being thinned through the penetration of the Word into depth, to achieve the feeling towards bringing forth of the fruits, and the power of the Word to be to them as a sep which nourishes them.

68. The Word of God is the way of the ones who are crossing well and in a sustained manner the road of the virtue through deeds, and they do not deviate either to the right, through vain glory, or to the left through the leaning towards the passions, but they direct their paces towards God. This thing not guarding to the end, Asa, the king of Judas, it is said that at the old age his feet harmed him, because he had weakened in stepping on the road of God[459].

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[458] Deuteronomy: 32: 2. Ecclesiastes 1: 5; 15: 3; 24: 41-43.

[459] III Kings: 15: 23: KJB: "The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet."; ROB: "All the other deeds of Asa, and his labors, and all that he done, and the cities that he built are written in the chronicle of the kings of Judas, except the fact that at his old age he had ill feet."

69. The Word of God is called door because introduces to knowledge the ones who have crossed well the entire path of the virtues on the righteousness road of the deeds and because He shows to them as a light the much shining treasures of the wisdom. Because one and the same is both way and door, and both key and kingdom: way, as the One Who guides; key, as the one who opens and opens also Himself to the one worthy of the godlike ones; door, as the One Who leads inside; kingdom, as the One Who is inherited, and is given through Kingdom to everybody[460].

70. The Lord is called: light, life, resurrection and truth. Light, as the One Who gives brightness to the souls, banishes the darkness of the nescience, lightens the mind towards the understanding of the mysterious things and shows the mysteries which cannot be seen but by the ones who are clean in their hearts; life, as the One Who gives to the souls which love God the power to move themselves towards the godlike ones; resurrection, as the One Who raises up the mind from the dead adhesion to the material ones, cleaning it up of all the corruption and numbness; truth, as the One Who gives to the worthy ones the unchangeable habituation of the good ones.

71. The Word of God and of the Father is mysteriously in each of His commandments; and God and the Father is whole undivided in whole His Word in a natural way. Consequently, the one who receives the godlike commandment and accomplishes it, he receives the Word of God Who is in it. And the ones who has received the Word through the commandments he has received in the same time the Father, Who is in Him in a natural way. For He said: «Amen, I am saying to you, the one who receives the One Who I will send, he receives Me; and the one who receives Me, he receives the One Who has sent Me»[461]. Therefore, the one who has received a

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[460] Way is especially to the ones who are on the step of the doing, door and key to the ones who pass on the step of the knowledge, and kingdom to the deified ones.

[461] John: 13: 20: KJB: "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."; ROB: "Verily, verily I say to you: the one who receives the One Who I will send, he receives Me; and who receives Me he receives the One Who has sent Me."

commandment and has accomplished it, he mysteriously has received the Holy Trinity[462].

72. That one glorifies God in his inside, not who praises Him in words, but the one who endures, from the sake of God, for virtue, pains and labors. This one is glorified at his turn by God with the glory that is in God, receiving through impartation the grace of the dispassion as a coronation of the virtue[463]. Because everyone who glorifies God inside him through suffering for the virtue during the doing, he is also glorified in God, receiving the light of the spiritual ones in a free of passion contemplation. For the man says coming at His passion: «Now has been extolled the Son of Man and God has been extolled into Him. And if God has been extolled into Him, He will extol Him into Himself. And immediately He will extol Him»[464]. From here it is limpid seen that the sufferings for virtue are followed by the godlike gifts[465].

73. Until we see the Word of God embodied in the letter of the Holy Scripture, in a divers way, through guesses, we still haven`t seen spiritually the Heavenly Father, bodiless, simple, one and alone, as he is in the bodiless Son, simple, one and alone, according to the word: «The one who sees Me, he sees the Father»[466]; or: «I am into the Father, and the Father into Me»[467].

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[462] The teaching that the Lord is hidden into the commandments, taken from Mark the Ascetic, becomes through development a fundamental theme in the system of Saint Maximosos. (At Mark the Ascetic, in the Spiritual Law, head 190, Romanian Philokalia, volume I, first edition, p. 249; at Saint Maximosos in *Quaest. Et dubia* 90, 833; *Ambigua* P.G. 91, 1172).

[463] The dispassion it is the unshaken habituation in virtue; this cannot come but at the end of the endeavors for purification of passions and of achieving of the virtues. But then it is given as a gift, and not a simple result of the human efforts.

[464] John: 13: 31: KJB: "Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him."; ROB: "And when he has gone out, Jesus said: Now has been extolled the Son of Man and God has been extolled into Him".

[465] A new mentioning of the active step and of the contemplative one. The active one, through his sufferings for the virtue, glorifies God, making himself small, and straining all his powers only in the service of the commandments of God. But as a reward he receives the knowledge, the light, the deification, through which he is glorified by God. Now God works into that one His glory, exalting him in front of everybody.

[466] John: 14: 9: KJB: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"; ROB: "Jesus said to him: For so long I am with you and you haven`t know me, Philip? The one who has seen Me, he has seen the Father. How do you say: Show us the Father?"

Therefore, it takes many science for, carefully removing firstly the veils which cover the Word, to be able to watch with the unveil mind[468] the Word Himself, standing by Himself, and showing in Himself clearly the Father, as much as it is possible to the people. That`s why it is necessary that the one who piously searches for God, not to be retained by any letter, lest to receive instead of God the ones from around God, namely to embrace in a wrong way, without realizing it, instead of the Word the letters of the Scripture. Because the Word escapes to the mind, which believes that through veils it has caught the bodiless Word, as the Egyptian woman didn`t catch Josef but his vestments[469]; as the one from old, remaining only to adornment the seen ones, they didn`t notice that they are servicing to the doing and not to the Doer[470].

74. The word of the Holy Scripture after it was gradually disrobed of the bodily additions, which are laid down upon it, through coming in the plain site of its higher meanings, it shows itself to the more transparent mind as being in a thin waft[471]. It is about that mind which, totally leaving its natural

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[467] John: 14: 10: KJB: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."; ROB: "Do you not believe that I am into the Father and the Father is into Me? The words that I tell you I do not speak them from Me, but the Father - Who remains into Me – does His works."

[468] With the empty mind.

[469] Genesis: 39: 12; Romans: 1: 25.

[470] III Kings: 19: 11-12: KJB: "And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: // And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice."; ROB: "The Lord said: «Come out and stay on the mountain before the face of the Lord! For behold the Lord will pass; and before Him will be a fierce storm which will rend the mountains and will break in pieces the rocks, but the Lord won`t be in the storm. And after the storm there will be an earthquake, but he Lord won`t be in the earthquake; // After the earthquake there will be a fire, but neither into the fire will be the Lord. And after the fire there will be a gently waft, and there will be the Lord»".

[471] As the mind disrobes itself of different clothes or bodies, for becoming naked, in the same way the godlike Logos disrobes Himself for the naked mind. "The feeling above the feeling of the knowledge" it is not a sentiment in the modern psychological sense of the word, but an act of feeling, of noticing a simple spiritual presence. Even Origen spoke about the "insensible feeling" (*μη εναίσθητα αισθητήρια*). Gregory of Nyssa calls it "the feeling of a some presence" (*μερικοί αίσθηση της παρουσίας*) (*Cant. hom.* 11; P.G. 44, 1001 B), and Diadochus originally develops it, in the sense that the soul leaves the five external senses

works, it is able to receive only the feeling of that simplicity which in some degree announces the Word, as the great Elijah has been found worthy in the cave of Horeb of this view. Horeb it is interpreted novelty and indicates the habituation of the virtues in the new ghost. And the cave is the hidden place of the wisdom into the mind, in which reaching somebody in, will feel that knowledge from above feeling, in which it is told to be God. So, everyone who truly searches for God, as the great Elijah, he won`t be only in Horeb, namely into the habituation of the virtues, as the one from the step of the doing, but also in the cave of Horeb, namely in the hidden place of the wisdom, being only in the habituation of the virtue, as a contemplative one.

75. When the mind will shake off the many opinions about the things which have laid upon it, the Word of the Truth[472] will be clearly discovered to it, giving to it the grounds of the true knowledge and removing its prejudgments from before, as some scales from the seeing powers, as happened with the godlike and great Apostle Paul. Because the opinions which are born by the attention directed only towards the letter of the Scripture and the passionate reckonings which emerge from the watching of the ones that can be seen only with the senses, they really are scales laid upon the transparent power of the soul, which impede the penetration at the unimpaired Word of the truth.

76. The godlike Apostle Paul says that he has only from part the knowledge of the Word[473]. And the great Evangelist John says that he has seen His Glory: «I have seen he says, His glory, glory as of the One Begotten from the Father, full of grace and of truth»[474]. Saint Apostle Paul said that he has only from

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when it is actualized the unique and mystic spiritual sense of the mind. The cave is the hidden place of the mysterious knowledge, but it necessary is on the mount Horeb, namely on the pick of the habituation into virtue. The one who has reached at the knowledge must not leave the virtue.

[472] Or the reason of the truth.

[473] I Corinthians: 13: 9: KJB: "For we know in part, and we prophesy in part."; ROB: "Because in part we know and in part we prophecy"

[474] John: 1: 14: KJB: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."; ROB: "And the Word has made Himself body and dwelled among us and I saw His glory, glory as of the One-Begotten from the Father, full of grace and of truth."

part the knowledge of the Word as God. Because is known only on a measure from the works. Because His knowledge according to the being and hypostasis it is not possible in any way to anybody, being in the same way inaccessible to all the angels and people. But Saint John though, who knew the reason of the embodiment of the Word in a consummated way, as much as it is possible to the people, he said that he saw the glory of the Word as body, namely he saw the reason or the purpose for which God has made Himself man, full of grace and of truth. For not because is God according to the being and of one being with God the Father has been given with grace the One Begotten, but because He has made Himself man and of a being with us, according to the oikonomia, He has been given with grace for us who need grace; and from His fullness we ceaselessly receive, at any of our advancements, the grace on our measure. Consequently the one who guards unstained within him the word (reasons) of the Word of God Who has embodied for us, he will receive the full of grace and truth glory of the One Who sanctified Himself for us as man during His living among us. «For when that One will show up, it is said, like Him we will be»[475].

77. Until the soul passes from power to power and from glory to glory, namely advances from virtue in a bigger virtue, and ascends from knowledge in a bigger knowledge, it ceases not to be far from its country, as it was said: «From long wanders my soul»[476]. Because long it is the distance and bigger the multitude of the knowledge that must cross them «until will reach at the lightened tent, to the house of God, in voice of joy and confession and in sound of feast»[477]. He adds to the full of meaning words in its advancement in the spiritual

[475] I John: 3: 2: KJB: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."; ROB: "Beloved, now we are sons of God, and what we will be it hasn`t been shown until now, We know that if He will appear, we will be like Him, because we will see Him how He is."

[476] Psalms: 120: 6: KJB: "My soul hath long dwelt with him that hateth peace."; 119: 6: ROB: "For long time my soul wandered."

[477] Psalm: 42: 4: KJB: "When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday"; 41: 5: ROB: "In voice of joyfulness and praise and in sound of feast."

contemplations, increasing in the same time in the joyfulness of the mind, namely in the correspondent gladness and thankfulness[478]. Because all of the ones who have received the gift of the grace celebrate these ones, shouting in their hearts: «Abba Father!»[479].

78. «The place of the wonderful tent» it is the dispassionate and unbroken habituation of the virtues. The Word of God descending into this habituation, adorns the soul as a tent, with the divers beauties of the virtues. And «the house of God» is the knowledge composed from many and divers views – contemplations. God, dwelling through it in the soul, fills it up with the abundance of the wisdom. «The voice of joyfulness» is the bouncing of the soul for the richness of the virtues. And «the voice of confession» is the thankfulness for the participation full of glory to the feast of the wisdom. At last, «the sound» is the mysterious and uninterrupted doxology, composed from the mixing of both of them, of the joyfulness and of confession[480].

79. The one who has fought valuably with the passions of the body and warred with strength the unclean spirits and has banished from the county of his soul their thoughts, let him pray to be given to him clean heart and to be renewed right ghost within the ones from inside[481], namely to be fully emptied

[478] After in head 76 it was made the difference between the fullness *(πληρότητα)* of the grace and of the truth which are in Christ as a man and between His existential godhead, this fullness being one with the godlike things destined to the created world (Sophia) and after he said that from this fullness placed in His human nature we gradually receive at any spiritual advancement, in this head he show how long it is the distance to our true house, or to the house of God, which we must go through this advancement. The divine energies descended to us, thought infinite from the first moment that we start to receive them, they stretch on an infinite distance to the divine being, Who is of "infinite times infinite" above them. The world of Sophia is an infinite field, opened to the eternal progress of Sophia-nization of the creature, namely of deification, or of increasing of the divine energies from it, became subject of them according to the grace.

[479] Galatians: 4: 6: KJB: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."; ROB: "And because your are sons, God has sent His Son in your hearts, Who cries out: Abba, Father!"

[480] On one hand the progress in the impartation of the godlike wisdom (Sophia) is endless, but on the other hand, when the man ha leaved all that it is created, and so changeable and fickle, not having anymore in himself but the uncreated divine energies and so the steadfastness in virtue and in conscience, he reached at home.

[481] Psalms: 51: 10: KJB: "Create in me a clean heart, O God; and renew a right spirit within

of the defiled thoughts and to be filled up by the godlike thoughts, to become in this way in a spiritual manner a world of God, bright and great, composed from views – contemplations -: moral, natural and theological ones[482].

80. The one who has made clean his heart he knows not only the reasons of the inferior ones and sequent to God, but he watches in some measure in God Himself, after he has passed over everything; and this is the last end of the good things. In this heart coming God, He deigns to carve in it through ghost His own characteristics, as in some tablets of Moses. And this in the measure in which that heart has increased through doing and contemplation according to the word which mysteriously commands: «Increase!»[483].

81. Clean heart it is called the one which doesn`t have anymore any natural movement towards anything. In this one coming in the Lord, for its consummated simplicity, He writes His laws as in a much smoothed tablet.

82. Clean heart it is that one which shows its memory to God totally shapeless and without image, ready to let itself be signed only through His imprints, through which He uses to make Himself shown[484].

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me. "; 50: 11: ROB: "Clean heart build inside me, God, and righteous ghost renew in the ones from within of mine".

[482] The clean heart is a gift from above, which surpasses any human effort. The soul was considered even by Philo and Origen as a spiritual world (Balthasar, cited work, 91). This heart becomes and ever bigger world on the measure that it receives in it ever more from the world of the divine reasons and energies (Sophia).

[483] Exodus: 23: 30: KJB: "By little and little I will drive them out from before thee, until thou be increased, and inherit the land."; ROB: "But I will banish them little by little, until you will multiply yourselves and will take possession on that land."

[484] The idea of Evagrius that the mind or the heart must become shapeless, if it wants to contemplate God, is completed in the heads 80-82 by the idea that God writes into it His characteristics, signs and shapes.

Τύπος to Maximosos it means also the original model, the idea of the thing in Logos (heads: 2, 60).

The watching of these *τύποι* is equivalent with the watching of the world of God.

Through *τύπος* it is named the model of the tent seen by Moses on the Mount Sinai, while the idols of the Jews are called *αντιτύποι*, namely counter-models. From here it fallows that the one who contemplates God, is shaped according to the original model of his being, but his mind being elevated above all the finite shapes. It is a ceaseless shaping through which the being of the man it is brought ever closer to its model, entering in the same time in ever tidier connection with the models of all things. It is interesting that clean heart it is considered here

83. The mind of Christ that the saints receive it, according to the word: «And we have the mind of Christ»[485], does not come into us to deprive us of our mental power, neither to complete our mind, but to illuminate, through its quality, the power of our mind, and to bring it to the same work with His. Because the mind of Christ I say that it has it the one who cogitates like Him and through all, he cogitates Him[486].

84. Body of Christ it is told to us that we are, according to the word: «And we are the body of Christ and limbs in part»[487], not because we would renounce at our bodies and we would make ourselves His body, neither because that One would change Himself into us according to the hypostasis, or He would be cut in limbs, but because we reject the corruption of the sin, in resemblance with the body of the Lord. Because as Christ it was according to the nature man, so us also, the one who have believed in Him and have put Him on in ghost, we can be through the free will without sin in Him.

85. In the Scripture there are temporal ages, and then of those ones which comprise the end of the end of other ages, according to the word: «But now at the end of the ages» and the following ones[488]. And again other ages, free of the temporal nature, after the age from the present time, according to the word: «To be shown in the ages to come His overwhelming

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the heart which has stopped any natural movement, as movement which, through the fact itself that it is finite, cannot notice God, but stops itself to finite things. Even when it wants to dream God through one of them, it does it in an imperfect form, unworthy of God.

[485] I Corinthians: 2: 16: KJB: "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."; ROB: «For who has known the thought of the Lord, to instruct Him?» But we have the thought of Christ."

[486] The dwelling of Christ into us doesn`t have as a result an absorption of the created spirit into the divine Logos, but a divine and supernatural activity of the natural faculty, which as faculty remains natural. As Saint Maximosos says in another part: "Because the grace never destroys the power of the nature. A contrary: it make the nature weakened by the unnatural abuse capable again of its natural affectivity" (Quaest. ad. Thalas., 59; P.G. 90, 608A).

[487] I Corinthians: 12: 27: KJB: "Now ye are the body of Christ, and members in particular."; ROB: "And you are the body of Christ and limbs *(each)* in part."

[488] Hebrews: 9: 26: KJB: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."; ROB: "Otherwise, he should have suffered repeatedly from the foundation of the world; but now, at the end of the ages He showed Himself once towards the erasing of the sin through His sacrifice."

richness» and the following ones[489]. We find out in the Scripture also a multitude of past ages, present one and future ones. And some ages are ages of the ages, eternal times and nations tied to the ages. We are not going to tell now what wants the Scripture to indicate through temporal ages, and what through eternal times and nations, which are simply the ages and which the ages of the ages. Because if I would to this we would prolong much over our intention our word. That`s why we are going to let to the lovers of learning ones to study these ones and we are going to turn back to the purpose for which we have these ones written.

86. We know that, according to the Scripture, there is something above the ages. That this it is, the Scripture told it. But what it is this did not show it. Namely it is said in it: «The Lord reigns forever, and after that»[490]. So there is something above the ages: the true kingdom of God. Because it is not allowed to say that the Kingdom of God has begun, or that it falls under ages and times. And this one we believe that is the heritage of the ones who are saved, their dwelling place, as the true word teaches us. It is the target of the ones who are moved by desire towards the last wanted thing ad reaching to which, they receive the ceasing of any movement, because there is no any time or age that they have to cross it. Because they have reached after all at God, Who is before all ages and to Whom the nature of the ages cannot reach[491].

87. While somebody is in this life, even if he would be perfect according to the state from here, both in deeds and in contemplation, he has the knowledge, the prophecy and the handsel of the Ghost, but not the fullness itself. But when will reach, after the finish of the ages, to the consummated end,

[489] Ephesians: 2: 7: KJB: "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."; ROB: "To show in the future ages the overwhelming richness of His grace, through the goodness that He had towards us into Jesus Christ."

[490] Exodus: 15: 18: KJB: "The Lord shall reign for ever and ever."; ROB: "The lord will reign forever and ever."

[491] The kingdom of God is above movement of becoming of the created ones. The ones who reach in it they rest from any movement. To it nobody reaches through the natural movement of the spirit, but it comes as a gift from God, as a coronation of these efforts, but when these efforts have ceased. It is the last thing towards which we tend, and this is like a new motif for which, reaches at it, we rest ourselves of any temporal movement.

when will show Himself to the worthy ones, face to face, the Self Standing Truth, he will have not only a part from the fullness, but he will receive through the impartation the fullness of the grace itself.«For we will reach all of us, says the Apostle (namely the saved ones) to the state of the consummated man, at the measure of the fullness of Christ»[492] in which there are «hidden the treasures of the science and of the wisdom»[493]. Being showed this, what it is from part will cease.

88. Some people ask: how will be the state of the ones who are found worthy by consummation in the Kingdom of God? Will it be one of advancing and movement, or one of unmoved identity? And then how must we understand that the bodies and the souls will be? To these ones somebody could answer, expressing his opinion, as in the bodily life the purpose of the food is twofold, one for growing and the other one for sustaining of the ones who nourish themselves (because until we reach at the consummation of the bodily stature, we feed ourselves for growing up, and after the body stops from increasing in size, it doesn`t nourish himself for growing, but for sustaining), so in what regards the soul, the purpose of the nourishing is twofold. Because it is nourished advancing in virtues and contemplations, until, crossing through all the things, reaches at the measure of the fullness of Christ. But reaching at this it stops from growing and increasing through the ones that are in the middle, nourishing itself without mediation with which is above understanding and because of that, maybe, above growing. From now on, we receive a sort of incorruptible food towards keeping of the deiform consummation which has been gifted to it and being communed by the endless sweetness of that food, through which he receives the power to be eternally equally happy, he becomes God through impartation of the godlike grace, resting himself from all the works of the mind and of the feeling and together with this giving rest also to all the natural works of the body, which is also deified together with the soul, through the

[492] Ephesians: 4: 13: KJB: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:
"; ROB: "Until we will reach all at the unity of the faith and of the knowledge of the Son of God, at the state of the consummated man, at the measure of the age of the fullness of Christ,"
[493] I Corinthians: 3: 10; Colossians: 2: 3.

impartation of deification according to its measure. So that only God is still seen both through the soul and through the body, the natural characteristics being overcame through the glory`s overwhelming[494].

89. Some from the learning lover ask: in what it will consist the difference between the dwelling places and the eternal promises? Will they be different according to their local placement, and after the spiritual quantity and quality of each dwelling place? To some people the first opinion it seems right, to some others the second one. But the one who has known

[494] Is it the eternal life static or dynamic? This is the great question of Origen and Gregory of Nyssa. Origen had remained at a unsatisfactory dualism of the state and of the movement, for he reckoned the movement as being tied to the finite world, and he did not reckon the state as a fulfilled movement, but only a stopping which implied the peril of the boring. Saint Gregory introduced with boldness the idea of the eternal movement, fulfilled and happy, which exceeded the contradiction between state and movement, and even realized an identity (*Vita Moysis*, G. P. 44, 406). Saint Maximosos also searches for a reconcilement, but discerning stronger than Saint Gregory the movement from the finite world from the element of movement which enters in the state of the eternal life.

In the sense of this synthesis he speaks about "the unmoved mobility" or about "the mobile stillness" (Quaest. ad Thalas, G. P. 90, 769A), or as he said in this head, of a ceaseless tasting of the spiritual goods, but nor in order of increasing, not of preservation of the obtain consummation.

It has been said in the head no. 25 that then will not be any "spatial distance" between God and the worthy ones. Proper said, spatial distance there never is, if God is present everywhere. Through this it is said that there will nothing be in the middle between our sight and God. Because all are deified or Sophia-nized, namely everything that is created in all is overwhelmed by the godlike attributes. All are clothed in godlike, as in sunlight, and so the godlike is seen firstly and through its transparency the creatures turned back to Him and in Him. They remain creatures according to the being, not becoming themselves springs of the godlike attributes and this excludes any pantheism. But all of them live in concrete through the attributes of God and in God, but with their conscience of creatures essentially different of God. So, if in this life we see firstly the creatures and only through them with great difficulty we see God, the we will see God firstly and in His transparent light all the creatures in a clearer and deeper way than we see them in the earthly objectivity. Being the creatures in God, this does not mean that they cease to increase to be deified in Him; because they are not in His being, but in the Sophia-nic environment of His energies, which is more infinite than an ocean. Of course, God as a subject, He is in entire this environment, and who is in this environment he is "in front" of God. But the interior of the godlike subject is different than this environment of His manifestations. Inside this environment there still are stages and on them the angelic world and the categories of the righteous ones. And Jesus Christ comprised and penetrates all of them. So, on one hand, there is not any distance between God and each righteous one, but on the other hand each one has "such a long way" o which to advance in God. But because this increasing in deification it is not a growing up of the natural faculties, because all of these have ceased from growing up after they have been consummated, but an increasing through suffering the divine work, it is right to be said on the other hand that the creatures in the future life they "stay".

that: «The kingdom of God is inside you»[495], and that: «to the Father there are many dwelling places»[496], he reckons as being more true the second opinion[497].

90. Some people ask: what is the different between the Kingdom of God and the kingdom of heavens? Are they different by substance, or only in the idea? Towards these ones it must be say that they are different, but not by substance. Because both of them are one according to the substance. So they are different for the cogitation. Because the kingdom of heavens is the possession of the clean knowledge of the things according to their reasons from God, and the Kingdom of God is the impartation through grace of the good things that God has them by His nature. The first one is at the end of the created world, and the second one, different from the first one by idea, after the end of the world[498].

91. The word: «the kingdom of heavens is at hand» does not mean, as much as I reckon, a shortening of the time. «For does not come in a visible way, neither will they say: lo here, or, lo there». But it is the inwardly affection of the worthy ones

[495] Luke: 17: 21: KJB: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."; Neither will they say: Lo, here! Or Lo, there! For, behold, the Kingdom of God is inside you."

[496] John: 14: 2: KJB: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."; ROB: "In the house of My Father there are many dwelling places. And if not, I would have told you. I go to prepare a place for you."

[497] So, the different dwelling places from heaven are not different spatially, but they express the progress of the soul from a sphere in another one. Saint Gregory of Nyssa reckons that the souls are different only by the degree of the height of the virtue. Saint Maximosos removes also him the spatial distance (second hundred, head 25). But what does it mean quantity and quality? Evagrius reckons the prayer of the working one as quantity, and of the contemplative one, quality (*About Prayer,* The Romanian Philokalia, volume I, first edition, pg. 75). The "quantity" of the soul is so the degree of practical virtue and the "quality" is the achieved knowledge. Saint Gregory of Nazianzus explains the "many dwelling place" as different degrees of virtue achieved and he asks that nobody to remain in one of them, but to pass through all of them (*Or*. 14, 5; G. P. 35, 86 B).

[498] This is the problem of the report between Logos (or God) and Sophia, which will be debated latter. In Logos are in the same time the divine energies and the world, as ensemble of eternal ideas of the things (Sophia). According to Saint Maximosos they are not separates as two substantial realities, but though they are not confounded for cogitation. That`s why the contemplations of the ideas of the world in God, whatsoever perfect would be, it is not the same thing as the participation to the energies of God Himself. As so reckoned Origen; for him there was not a difference between the two kingdoms, what easily led to the absorption of the world in the being of God.

towards it. Because «the Kingdom of God, says, inside you it is»[499].

92. The Kingdom of God and Father it is potentially in all that believe; and in working in the ones who rejected from their disposition all the life according to the nature of the body and of the soul, and they have achieved it only the one of the ghost, so they can say: «I do not live anymore, but Christ live within me» (Galileans: 2: 20).

93. Some people say that the kingdom of heaven it is the living of the worthy ones in heaven; other, the state likewise the angels of the saved ones; and other, the image of the godlike beauty itself, which, the one who bear the icon of the Heavenly One[500], they have it. As it seems to me, all three opinions are consonant with the truth. Because the future grace is given to everybody according to their qualitative and quantitative righteousness[501].

94. Until somebody crosses through the godlike fights of the working philosophy, he keeps in himself the Word, Who has come into the world from the Father, through commandments. After he has left behind the fights with the deed against the passions, and he has passed to the philosophy of the knowledge through contemplation, he allows to the Word, in a mysterious way, to leave again the world and to go to the Father. That is why the Lord says to the disciples: «You have loved Me and you have believed that I have come out from God. I have come out from the Father and I have come into world; again I leave the world and I go to the Father»[502]. World, he might call the painstaking work of the virtues with the deed. And Father, the state of the mind the one from above the world and free from any earthly thought, from which the Word of God

[499] Luke: 17: 21: KJB.
[500] I Corinthians: 15: 49: KJB: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."; ROB: "And s we have born the image of the earthly one; and how is the Heavenly One, so are also the heavenly ones."
[501] See the head 89.
[502] John: 16: 27: KJB: "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."; ROB: "Because the Father Himself loves you, for you have loved Me and you have believed that I came out from God."

comes to us, putting an end to the fight against the devils and the passions[503].

95. The one who could kill through deeds the limbs the ones from the earth[504], and to overcome by the Word from the commandments[505] the world of the passion in himself, he will not have any trouble anymore, once he has left the world and he is in Christ, Who has defeated the world of the passion and gifts all the peace. Because the one who has not rejected the addiction to the material ones he will always have trouble, changing the tendencies of his will, together with the ones that change by their nature. But the one who has reached in Christ he will not resent in no way the changing and the corruption of the material one. That is why the Lord says: «These I have spoken to you, for you have in Me peace. In the world you will have troubles, but dare, I have overcome the world»[506]. In other words: in Me, the Word of the virtue, you have peace, being delivered from the swirl and the disturbance produced by passion and by the material things; but in the world, namely in the addiction to the material ones, you have troubles, due to their continual changing and corruption. Because troubles have both of them: the one who commits the virtue, for the toil and the pain weaved with it, and also the one who love the world, for not steadily achieving of the material ones. But the first one has savior troubles; and the second one corrupting and destroying troubles. To both of them God is a relief: to the first one for He rests him in Himself from the toils of the virtue, elevating him to contemplation through the labors of the virtue; to the second one, for He snatches off the addiction from him through repentance.

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[503] We raise ourselves from the first state, of the doing, on the second one, of the knowledge.

[504] Colossians: 3: 5: KJB: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:"; ROB: "Therefore, kill your earthly limbs: the fornication, the uncleanness, the passion, the evil lust and the covetousness, which is worshipping of idols."

[505] The Logos from commandments or from the virtues it is in the same time the reason from the commandments or from the virtues, through which kills the rationality of the passions or liberates the reason from the slavery of the passions, making it steadfast in its objectivity, through which can know the truth.

[506] John: 16: 33: KJB: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.": ROB: "These I have spoken to you, to have peace in Me. In the world you will have troubles; but dare. I have overcome the world."

96. The letter from the title of the guilty of the Savior showed the crucified One as Emperor and Lord of the practical, natural and theological philosophy[507]. Because it is said that it was written in Latin, Greek and Jewish languages. Through Latin I understood the practical philosophy, because the kingdom of the Romans was ordered, according to Daniel, to be the manlier one from the kingdoms of the earth; and proper to the practical philosophy, more than anything, it is the manhood. Through the Greek language I understand the natural contemplation, because the nation of the Hellenes occupied itself more than the other people, with the natural philosophy. And through the Jewish language I understand the mysterious knowledge about God, because this people were in a proved way consecrated to God in a seen way, for his parents.

97. We must be not only the killers of the bodily passions but also to be the destroyers of the passionate thought from the soul, according to the Saint who says: «In ten mornings I killed all the sinners of the earth, to destroy from the city of the Lord all the ones who commit the lawlessness»[508], namely the passions of the body and the lawless thoughts of the soul.

98. The one who guards the way of the virtues, unharmed, with awe and right knowledge, without leaning towards a side or another, he will realize the coming of God to him from dispassion. «I will sing and I will understand in the righteous way from where You will come to me»[509]. The singing shows the virtuous doing; and the understanding the knowledge that is added to the virtue, through which feels the coming of God, the one who waits for the Lord, keeping vigil through virtues.

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[507] The three stages of the spiritual climbing: deeds, the contemplation of the nature and the mysterious knowledge of God.

[508] Psalms: 101: 8: KJB: "I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."; 100: 10: ROB: "In ten days I will judge all the sinners of the world, to destroy from the city of the Lord all the ones who work the lawlessness."

[509] Psalms: 101: 1: KJB: "I WILL sing of mercy and judgment: unto thee, O Lord, will I sing."; 100: 2: ROB: "I will sing and I will walk with understanding on a righteous way. When will You come to me?"

99. The beginner in awe must not be lead to the fulfillment of the commandments only with kindness, but he must also be often warred with harshness, to remember the godlike righteousness; to not only love with longing the godlike ones, but also to abstain with fear from sin: «I will sing, says, Your mercy and Your judgment, Lord» (Psalms: 101: 1: KJB; 100: 1: ROB).

100. The one who has adapted the body to the soul, through virtue and knowledge, he has made himself guitar of God and flute and church. Guitar, because he guard well the harmony of the virtues; flute, for he receives through godlike views (contemplations) the instilling of the Ghost; church, because, for the cleanness of the mind, he has been made dwelling place of the Word[510].

[510] Again the three stages of the ascension.

Of the One from the Saints, Our Father Maximosos the Confessor

Questions, Bewilderments, and Answers[511]

Question number one

Which are the virtues of the body and which of the soul?

Answer

The virtues of the soul are these ones: the love, the humbleness, the gentleness, the long-suffering, the forbearance, the lack of fury, the lack of intrigue, the not-judging; the not-searching for glory, the mercifulness, the not-love of silver, the compassion, the lack of haughtiness, the lack of pride, the pricking of the heart. And the virtues of the body are: the sleeping on the floor, the watchfulness, the fasting, the restraint, the poverty, the lack of scattering.

Question number two

What does it mean what it was said by the Apostle: "I am singing with the ghost, but I am singing also with the mind"[512]?

Answer

Somebody sings with the ghost when he utters only with the tongue the singed ones. And he sings with the mind, when, knowing the meaning of the singed ones, he rejoice himself in their contemplation.

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[511] Migne G. P. 90, 785-856, with the abbreviated title: *"Quaestiones et Dubia"* 2.

[512] I Corinthians: 14: 15: KJB: "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."; ROB: "Then what will I do? I will pray with the ghost, but I will pray also with the mind; I will sing with the ghost, but I will sing also with the mind."

Question number three

What does it mean: «into lawlessness I have been conceived and in sins born me my mother»[513]?

Answer

The goal from before of God it was not to be us born through the bond of the wedding through corruption. But the transgression of the commandment has brought the wedding, because Adam wronged, namely he disregarded the law given to him by God. So, all of the ones who are born from Adam «they are conceived in lawlessness», falling under the damnation of the proto-parent. And «in sins my mother born me» it mean that Eve, the first mother, of all of us, gave birth in sin, as one qho kindled herself towards pleasure.

Question number four

What does it mean the word said by the Apostle: «To by myself anathema from Christ for my kinsfolk»[514]?

Answer

I would want to be myself given by Christ to the devil, to be tormented and to suffer for Israel the punishments that it owes due to the faithlessness in God, only just to be they saved, like the Lord gave Himself and He has made Himself curse for us[515].

[513] Romans: 9: 3: KJB: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:"; ROB: "Because I would have wanted to be myself anathema from Christ for my brothers, the ones of one kinship with me according to the body."
[514] Galatians: 2: 10; 3: 13.
[515] Matthews: 10: 29: KJB: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."; ROB: "Are not sold two sparrow for a penny? And no one of them will fall on the ground without the knowledge of your Father."

Question number five

In how many ways the human being commits sin?

Answer

I reckon that the human being commits sin in four ways: through kidnapping, through deluding, through nescience, and through inclination (disposition) of the soul. The first three ways bring the human being easily to the confession of the sin and to repentance. But the one who commits sin through the inclination of the soul and does not come to repentance neither by experience, nor with the passing of the time, will he be surely partaker of torments.

Question number six

What the Lord wants to say in the Gospel through the words: «Two birds are sold in exchange of an asar»[516]?

Answer

Some people say that the asar comprises ten farthings. And through ten it is shown the letter I. But this letter is the beginning of the name of our Lord Jesus Christ[517]. So through the name of the Lord is redeemed the new people and the old people; both the man from inside and from outside.

Question number seven

What does it mean the word told by Elijah and repeated by Elisha: «Where is God Aphou»[518]?

Answer

It is interpreted in three ways: Where is God my Father? Or: Where is God of my chief? Or: Where if the God of the one who has hidden himself?

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[516] Ten "asars" were a dinar. So the asar was a very small coin. And the asar had also ten farthings. IV Kings: 2: 14.

[517] In Romanian language the name of Jesus it is spelled "**Iisus**" (E.l.t.`s n.).

[518] The note of Combefis, Migne G. P. 90, 792, gives "Song of the Songs" as example of adjectival using of the human limbs the.

Question number eight

Of how many types are the allegories and what the tropes are?

Answer

The allegory uses unanimated things, as mountains, hills, threes and the other ones. The tropes use our limbs, as is the head, the eyes and the other ones. Because the trope it means: changing (*αλλαγή*)[519].

Question number nine

What does it mean the word from the psalms: «sitting you have been slandering on your brother and you have been plotting offence against the son of your mother»?

Answer

The one who slanders the activity of the one of the same faith and insists in his defamation rightly is he reckoned as a slanderer of his brother; and the one who defames, carried out by envy, on the one adorned with wisdom, and offends everybody, he truly plots offence against the son of his mother.

Question number ten

Because in the head number 100 of Saint Diadochus it is written that some ones will be judged in the future age with fire and so they will be cleaned, I pray you to discover to me the meaning of these words.

Answer

The ones who have achieved the perfect love towards God and they raised in the air the wings of their soul through virtues they are kidnapped in the clouds and they do not come to judgment, as the Apostle says. And the ones who have not

[519] Psalms: 50: 19: KJB: "Thou givest thy mouth to evil, and thy tongue frameth deceit."; 49: 20: ROB: "You mouth has multiplied evilness and your tongue has weaved cunningness.";

totally achieved the consummation, but they have sins and good feats together, they come to the place of judgment and there, being somehow burnt through researching of their good and bad deeds, if they will be heavier on the side of the good ones they will be delivered from works.

Question number eleven
About Different Righteousness.

Answer

The wise ones in the godlike ones they say that there are three types of righteousness: humanly, angelic and godlike. The human one is the equally and honest sharing of the seen of things of the world; the angelic one is the plentiful impartation of the godlike knowledge; and the godlike ones they say that it consists in suffering for the sinners.

Question number twelve
What for, God, rebuking Peter, He called him: «Satan»[520].

Answer

The Lord did not call Peter Satan in an injurious sense. All the ones of which the Lord was deprived, have become to us cause for positive goods: so, His death has become life to us; His disgrace it has been made glory to us. This thing not being known by the Apostle Peter, when the Lord said that He is going to suffer, he reckoned, according to the nature of the things, that it is impossible to die the life, or to be dishonored the Glory that is so great. The Lord, removing this judgment and wanting to show that there is no need to search an order of the being in the ones that are above being; He decided to cause positive goods through the contrary ones: through death, life, through insult, glory. So, to the one who opposes himself to this judgment, He says to Him: «Walk behind me» instead of «Follow My decision and do not step ahead, following the order of the things». Because the name satan is interpreted: the one who

[520] *Libr. de opific. hom.*, head 21 and the following.

opposes himself. So He did not utter it in an injurious way, but somehow He said: you, who oppose yourself to my intention!

Question number thirteen

Because to the ones who do not understand the height of the cogitation of Gregory of Nyssa[521] it seems to them that he admits in many places the restoration (apocatastasis), please tell me what do you know about it?

Answer

The Church knows three restorations (apocatastases). One it is of each one in part, on the ground of the virtue; through his is restored each individual who has fulfilled in himself the reason of the virtue. The second is the one of the entire being at resurrection; it is the restoration in incorruptibility and immortality. And the third one, about which Gregory the Nyssa speaks more in his treaties, it is the restoration of the powers of the soul, fallen through sin, to the state in which they were created. Because as all things will receive through the resurrection of the body, at the hoped time, their incorruptibility, so they must reject also the perverted powers of the soul, during the prolongation of the ages, the memories of the sin dwelled into the soul, and, crossing (the soul) all the ages and not finding rest, to come to God, the One Who does not have an end. And so through the recognition of the goods, not through the impartation of them, to receive the soul his powers and to be restored and to be shown that the Maker is not the cause of the evil[522].

[521] Combefis declares that it is hard to understand this text; anyway, from this text cannot be deduced an apocatastasys of the ones who do not repent on earth, and still less, an apocatastasys of the evil spirits.

[522] Matthew: 5: 22: KJB: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."; ROB: "But I am saying to you: "Whosoever gets angry on his brother, worthy will he be of damnation; and who will say to his brother, you worthless, worthy will he be of the judgment of the synedrium; and who will say: you fool, worthy will he be of the gehenna of the fire.

Question number fourteen

For what reason, being many the heavy insults, the lord decides in the Gospels, that the one who says to his brother: «You fool» is guilty to the gehenna, and the one who says: «Raca» it is submitted to the judgment[523]?

Answer

The name «fool» say the interpreters it is given to the insane and mindless one; and the one of «fool» in Hebrew language it means «worthless». So because the name of «fool» it has been given to the faithless one, according to the word: «The fool one said into his heart: there is no God»[524], or according to the word of Moses: «This people is fool and not wise»[525], the one who says to his brother and of the same faith, faithless and idolater, of heretic, he calls him «fool» and he rightly makes himself guilty by gehenna. But the one who says to him «raca», namely «you worthless and unclean», he blackens the life of his brother and he is rightly submitted to an easier punishment.

Question number fifteen

How has to be understood the word from the Symbol: «He embodied from the Holy Ghost and of the Virgin Mary»?

Answer

Some of the saints say that from the Holy Ghost He took His soul as from manly seed, and His body He has formed it from virginal blood.

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[523] Ephesians: 1: 12: KJB: "That we should be to the praise of his glory, who first trusted in Christ."; ROB: "To be towards the praise of His glory we, who have hoped before in Christ."

[524] Psalms: 14: 1: KJB: "THE fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good."; ROB: "The fool said in his heart: «There is no God!». The men corrupted are and hated they have become in their occupations. The is not the one who does goodness, there is not to the last one."

[525] Deuteronomy: 32: 6: KJB: "Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?"; ROB: "Reckless and mindless people, is not Him your Father, Who has built you, made you and founded you?"

Question number sixteen

Whom does the Apostle show, by saying towards Ephesians: «On the ones who hoped before in Christ»[526]?

Answer

On any of the saints from before the Lord, that, striving themselves into virtue, even if he did not know the whole mystery of the oikonomia, but he was moved in part by nature, he hoped and he expected that the Lord, Who created the nature, He will also recreate it, once being corrupted. Herod is translated: of skin. So we must be disgusted by the bodily thoughts.

Question number seventeen

What does it mean the word of the Apostle that: «The body and the blood cannot inherit the Kingdom of God»[527]?

Answer

The body is the lust and the blood the anger. Rightly is so, that the one who does not clean himself of these, cannot inherit the Kingdom of God.

Question number eighteen

What the diapsalm is?

Answer

I reckon that it is the passing from a thought to another, or from a teaching to another.

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[526] Ephesians: 1: 12. See the previous page.

[527] I Corinthians: 15: 50: KJB: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."; ROB: "But this I say, brothers: The flesh and the blood cannot inherit the Kingdom of God, neither the corruption inherits the incorruptibility."

Question number nineteen

What meaning does it have the history of Lamech[528]?

Answer

Some of the taught ones in the godlike ones say that in the time of Lamech, being disturbance and disorder, the powerful one mastered over the weak one. So this Lamech, encountering a husband with his wife, he killed him and took his woman. Again, encountering a brother with a sister, he killed also that one and took his sister. The first one has been named: «man», and the second one: «young». These ones are according to the history. But according to the deeper meaning, Lamech it means the work of the sin. So, this one has killed in us the man, or the natural law[529], and the young, or the spiritual law, and it has taken from them the letter[530], for mixing with it the sower of the evil to make to be born the sin. That`s why the revenge for Lamech will be «of seventy times seven», through what it is understood that will be forgiven the punishments which come after consenting and committing the sin. Therefore, when Peter asks: «For how many times I will forgive to my brother if he will do wrong to me; up to seven times?», the Lord answers Him: «Not only to the seven times; but to seventy times seven»[531]. Namely to forgive to the one who repents to you, not only the small ones committed through the consent of the thought, but also the deeds.

[528] Genesis: 4, 23 and the followings.

[529] In Greek language the word "law" it is of the gender male.

[530] In Greek language we have the word "*ένννοια*" (the meaning), but the sense is this of "letter", in accord with the conception of Saint Maximosos

[531] Matthew: 18: 21-22: KJB: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? // Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.": ROB: "Then Peter, coming close to Him, he said to Him: Lord, of how many times will do my brother wrong towards me and I will forgive to him? Up to seven times? // Said to him Jesus: I do not say to you until seven times, but until seventy times seven."

Question number twenty
About the different wills of God?

Answer

We must understand three wills at God: the one according to the pleasure (benevolence), the one according to oikonomia and the one according to forbearance. The one according to the pleasure it is shown by the ones happened with Abraham, when he said to God: «Get out from your land»[532]. The one according to oikonomia it is shown by the ones brought upon Joseph, to make possible the ones which have come after that. And the one according to forbearance it is shown by the ones happened to Job.

Question number twenty one
What the psalmist wants to show by saying about the enemies: «The one who rush around»[533]?

Answer

«Around» it mean ahead, backwards, to the right and to the left. So the devil rush upon us from ahead, when they enchant us through the appearances of the matter; from behind, when they stir up the memory of the sin, through the thoughts that we had aforetime; from the left when they disturb the soul through the unrestrained bodily passions; and from the right, when they rush upon the soul through pride and vain glory.

[532] Genesis: 12: 1: KJB: "NOW the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:"; ROB: "After that the Lord said towards Abraham: «Get you out from your land, from your kindred, and from the house of your father and come in the land that I will show you»"

[533] Psalms: 3: 6: KJB: "I will not be afraid of ten thousands of people, that have set themselves against me round about."; ROB: "I will not fear of thousands peoples, which surround me around."

Question twenty two

What does it mean: «Take the psalm and give the drum; the sweet harp with the guitar»[534]?

Answer

Take the godlike teaching and give the virtuous doing through the mortification of the body. And «the sweet harp with the guitar» is the ghost and the soul, as the drum is the body[535].

Question twenty three

What does it mean: «The crushed reed He will not break it, and the smoking linen He will not quench it»[536]?

Answer

The one who follows the example of the Lord and behaves himself with mercy he does not make either the one crushed by sin to break totally and he does not quench either the one who has his reason full of the smoke of the vain glory for some virtues, but he let him in his zeal until the light of the knowledge comes. Because this it means, I reckon, to grow together with the good seed also the tares, namely to sprout out together with the virtues also the passion to be pleasant to the people and to be glorified by them. That`s why the plowman of the souls do not commands to be this one snatched out until the roots of the virtues are steadily imbedded in the soil, lest, wanting somebody to snatch it out, to snatch together with it also the zeal of the virtues.

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[534] In his translation the Patriarch Nicodemus says: "Beat the drum", so beat the body.

[535] Isaiah: 42: 8; Matthew: 12: 20.

[536] Matthews: 5: 29: KJB: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."; ROB: "And if your right eye offends you, pluck it out and cast it from you, for is more profitable to perish one of your limbs than all your body to be cast in the gehenna."

Question twenty four

What does it mean: «If somebody smites you on the right cheek, you turn it to him also the other one»[537]?

Answer

When the devils tempt you through the thoughts that they bring to you, to the right cheek, making you to be proud for the deeds of the right side, turn also the other cheek, namely bring out to the sight the deeds from the left side done by us[538].

Question twenty five

How must we understand in a pious way the word of the Gospel: «The Father will not judge anybody, but all the judgment He gives it to the Son»[539]? And why He says in another place: «I will not judge anybody, but the word that I spoke, that one it will judge»[540]?

Answer

As God, neither the Father nor the Son will judge anybody. For neither the man makes himself judge of the speechless ones, but of the men. So, the Father has given all the judgment to the Son, not because the Son is God, but because He has made Himself man. And this One will judge everybody, comparing His living as a man with ours. And «His word that will judge» it is the teaching that He has shown it through deeds, as it was written: «The ones that Jesus started to do and to teach»[541].

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[537] Matthew: 5: 39: KJB: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."; ROB: "But I tell you: Do not resist to the evil one; and to whom smites you on the right cheek, turn to him also the other one."

[538] The Holy Fathers call the pride and the hidden enchantment consequent to the virtues, sins of the right side.

[539] John: 8: 15; 12: 48.

[540] Deeds: 1: 1. God as a superior being He does not judge the man, as an inferior being, as also the man does not judge the animals. Because, judging it means taking yourself as a measure. But God cannot take Himself as a measure for the man.

[541] Matthew: 12: 31; Luke: 12: 10.

Question twenty six

What does it mean the blasphemy against the Ghost and how: «All sin will be forgiven to the people, but to the ones who will blaspheme, it will not be forgiven neither in this age or in the future one»[542]?

Answer

He question regarding the blasphemy against the Holy Ghost it has this answer: the Lord, doing many healings, the Jews put the works of the Ghost on account of the master of the devils. And the word that: neither here nor in the future age will have forgiveness the blasphemers, it must be understood as following: it is said by some who researched this through the Ghost, that there are four manners of forgiving the sins: two here and two in the future age. Because the memory is not capable to remember all the mistakes done during the entire time, for the man be repenting here for them, the Master of the being, in His love for people, He has ordered, as it was said, also for us who do not repent ourselves, two manners of repentance in the future age. So, when someone commits sin here with indifference, but he does after good also with indifference, either moved by mercy or sympathy towards the neighbor, or by other philanthropic motives, his deeds will be weighted also in the future age at the time of the judgment and, being see his inclination towards last one, he will gain forgiveness. This is one manner. And the second one is the following: When someone is guilty of sins, but hearing the word of the Lord: «Do not judge to not be judged»[543] he fears and does not judge anybody when he examines the done ones, he will not be judged, as one who has kept the commandment. Because does not forget His promise given through His commandment, the All-Not-Liar One.

And the other two manners refer to the forgiveness from here, when somebody, being into sins he is left of a good reason by Providence in shortcoming, in needs, in sicknesses. For

[542] Matthew: 12: 31: KJB: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."; ROB: "That`s why I say to you: "Any sin and any blasphemy will be forgiven to the men, but the blasphemy against the Ghost will not be forgiven."

[543]

without being the man aware, God cleans him, through ones like these. And if that one, being tried in this way, he gives thanks, he takes payment for giving thanks. And if he does not give thanks for being rebuked as a consequence of his sins, he is cleaned of sins, but he receives the punishment for not giving thanks. And then, for everything that somebody commits sin towards the people, are given to him occasions for forgiveness as the Word showed. For committing somebody sin towards a man, but doing good do another man, the same nature towards which he has committed sin it also defends him[544].

But the blasphemy towards the Ghost, of the lack of faith, not being forgiven for any other reason, but only if the one who has committed sin becomes a believer, rightfully will not be forgiven the one who ends his life in faithlessness, for the sin of faithlessness.

Question twenty seven

What does it mean the riddle from the Proverbs: «If your enemy gets hungry, give him to eat; and if he gets thirsty, water him; because, by doing this, you pile up burning coals on his head»[545]?

Answer

The enemy of the soul is our body, which makes war to us always through the rebellion of the passion from within it. When so, the bodily thought appeased by the conscience gets hungry, namely it wants the salvation, or gets thirsty after the godlike knowledge we must feed it through restraint and toils, and to water it through meditation on the godlike words. So are piled up over its head, namely over the mind, burning coals, or godlike and spiritual thoughts.

[544] Here we have another place from Saint Maximosos that show his conception about the concrete unity of the human nature.

[545] Proverbs: 25: 21: KJB: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:"; ROB: "If your enemy gets hungry, give him to eat bread and if he gets thirsty, water him with water."

Question twenty eight

What does it mean the word from the Psalm 101: «I have become as the lonely pelican»[546]?

Answer

This pelican is a bird. And the snake has enmity on its hatchlings. So what it does? It places his nest at height, piling it up from all sides due to the fear of the snake. What the sly snake does then? He studies where the wind blows and from that part it sends its venom and kills them. So the pelican comes and sees that his hatchlings died. Then he looks at the cloud and flies at height, stretching wide his wings. There he pierces his ribs with the beak and through the clouds fall drops of blood on them and they wake up.

Through the pelican is understood the Lord, and his babies are Adam and Eve, our nature. The nest is the paradise. And the snake is the rebelled devil. So the snake, the beginner of the evil, instilled through disobedience his venom to the proto-parents and these ones died through sin. But our Lord God has risen Himself, for His love for people, on the honored cross, and from His pierced side he has gifted to us the life through the cloud of the Holy Ghost.

Question twenty nine

What does it mean: «There the birds will make for themselves nests»[547]?

Answer

The birds are either the souls or the different virtues.

[546] Psalm 102: 6: KJB: "I am like a pelican of the wilderness: I am like an owl of the desert."; 101: ROB: "I was likened to the pelican from the wilderness: I have reached as the owl from within ruins."

[547] Psalm 104: 17: KJB: "Where the birds make their nests: as for the stork, the fir trees are her house."; 103: 18: ROB: "The trees of the field will be satisfied, the cedars of Lebabon which You planted; there the birds will make for themselves nest."

Question thirty

What does it mean: «The dwelling place of the hobbledehoy is above them»[548]?

Answer

The hobbledehoy is a bird which lives in so much purity, for when he is going to breed it cries for forty days, and after that ones, another forty. And its nest it places in trees, where is not shadowed by anything, but it has clean air. Through this is indicated the purity. For this it is above all virtues. It stays far also from the ones which fall under the senses not being shadowed by anything from the temporary ones. Because, the number forty, comprises the perfection of each one from the four elements (of the nature).

Question thirty one

What does it mean: «I will punish the sins of the parents into children, to the third and the fourth generation, in the one who hate me»[549]?

Answer

The first generation I reckon that is the seed of the evil, namely the attack (the bait). The second one it is the lust. The third one the habit (the habituation), namely the consent. The forth one, the work, namely the deed. For the attack and the lust are not guilty, because the evil did not make its way to the end.

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[548] Psalm 104: 17: KJB: "Where the birds make their nests: as for the stork, the fir trees are her house."; 103: 19: ROB: "The dwelling place of the hobbledehoy in cypresses. The high mountains shelter to the stags, the rocks escaping for the rabbits."

[549] Deuteronomy: 5: 9: "Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a **jealous** God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,"; ROB: "Do not bow down yourself to them neither serve them, because I the Lord Your God am **zealous**, who punishes the guilt of the parents into children to the third and the fourth generation for the ones who hate Me." (We can see here again the keen care of the Orthodox translators to be in compliance with the Orthodox dogmatic, which cannot attribute to God any negative characteristic (E.l.t.`s n.)).

Question thirty two

How must we understand in a pious way the change of the mind of God in the Scripture?

Answer

The one who have learnt how they must cogitate in a pious way the things of God, they say that it is impossible that God to be Creator through nature, if He is not also Providential to the creator ones. If it is so, is obligatory necessary that God, once He is in a natural way the Governor of the mankind, to dispose of many methods of salvation of the nature governed by Him. Because being the man an unsteady living creature and changing easy with the times and with their habits, it is necessary that also the godlike Providence, even it remains the same, to change itself according to our dispositions, contriving, from the ones which are fitted in a natural way, the most correspondent method with the evil appeared into our nature. And as in medicine, being many illnesses to be treated and the body falling into the different sicknesses, the physician have to change the worse methods with another ones good, so also to God it takes place a passing from a method of the Providence to another one, and this changing it is usually called in the Scripture "changing of mind" (*μεταμέλεια*[550]).

Question thirty three

What does it mean: «For the three sins of the Tyre, and even for four I will not turn Myself»[551]?

Answer

The four sins of the Tyre, to which cogitates the prophesying word, I reckon that they are these ones: the attack, the lust, the habituation of the evil and the perpetration. On

[550] We have found for this Greek word the translation: "repentance" (E.l.t.`s n.).

[551] Amos: 1: 9: KJB: "Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:"; ROB: "So says the Lord: «For three sins of the Tyre, and even for four I will not change My mind, because entire camps of slaves have been given to Edom and did not remember that covenant between brothers.»"

the first one and of the second one, namely the attack and the lust, God suffers them, because the evil has not reached at fulfillment. But upon the third and the fourth sin, namely upon the habituation and upon the work, or of the consent and of the deed, the Scripture rightly utters its menace.

Question thirty four

Why one cannot say Father to the Ghost, or Christ to the Ghost, as one can say, when it is about the Father and the Son: the Ghost of the Father, and the Ghost of the Son?

Answer

Like the mind (*voῦς*) is the cause of the Word, as so also of the Ghost, but through the mediation of the Word. And as one cannot say about the Word that it is of the Voice, so also not about the Son that He is of the Ghost[552].

[552] This is an interesting ascertainment this likening of the Ghost with the Voice. This stays in harmony with His likening with the Life (in the interpretation of the "the Lord`s Prayer"). If the Son represents in Godhead something analogue to the complex of senses of the world, being some sort of sense of all the senses, of all the reasons, so more than they are, the Ghost is something analogue to the aspect of life of the world, being some sort of sense of all the senses, which, though united, cannot be identified with the life. The life has different stages on the created plan and all of them must stay in a special connection with the Ghost (the natural spiritual life, even the biological one, and upwards, through uncreated energies, the spiritual one). That`s why the Grace is brought in a special connection with the Holy Ghost. But on the other hand the life in Ghost being also a life of revealing of the divine reasons, He puts us in connection with Christ. All around, the world of the divine energies (of the Sophia), being on one hand a world of the divine reasons, but on the other one of the dynamic and moderator grace, this world is a world of Christ, but also of the Holy Ghost. Maybe this report between reason and life explains why at the beginning Christ is brought in the conscience of the world by the Ghost, and then Christ makes to be revealed the Ghost, but only the revealing of the Ghost fully opens to us the eyes to see Christ as God. Namely first an unknown (inexperienced) by us life reveals the reason, and this one draws after the attention upon the life, for bursting latter out with all the power through a new weave, to highlight all the profoundness of the reasons of the things and of God. (To be seen, also, the parallelism between the Ghost and the woman in conceiving the human soul.) – The Ghost as Life has a different character by the reason, but both of them are in the same time, from the depth that reveals Himself simultaneously under these two not-separated aspects, but not-confounded. "Through the mediation" it means only that you must cogitate firstly to the sense for in connection with it to discover the life. The sense and the life are in the same time and together, but the cogitation, even concerning the life, it watches firstly its sense.

Question thirty five

What does it mean the word said by the Lord: «If your eye or your hand offends you, get them off from you and cast them from you»[553]?

Answer

What the parable says in a darkened way it can be understood also about the friends, who are to us as some eyes, and about the kindred, who are as some hands to us, and about servants, who serve us as some legs. The Scriptures commands to us to pluck off all of these ones, if they offend us and they harm our soul. But the commandment can be understood also in another way, in a higher sense. If you have a contemplative knowledge, as an eye, but it makes you to be proud, pluck it off from you. If you also have a pious doing, but it becomes to you a cause of haughtiness, pluck it off also. And also if you have skillfulness in a craftsmanship - and this is the leg – but it makes you boasting yourself, separated yourself from it. For it is more profitable to you to be without these imagined virtues, than to go through haughtiness and pride to total perdition.

Question thirty six

What does it mean: «The sun up raised and the moon stopped in its order»[554]?

Answer

When the sun of the righteousness up rises in us through the right deeds and through the true knowledge, then

[553] Matthew: 5: 29: KJB: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."; ROB: "And if your right eye offends you, get it out and cast it from you, for it is more profitable to you to perish one of your limbs than all you body to be cast in the Gehenna."

[554] Habakkuk: 3: 11: KJB: "The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear."; ROB: "The sun and the moon stopped in their dwelling place; to make light Your arrows start going and the thunderbolts of Your spears glitter ceaselessly."

the moon stops itself in its order; namely our nature which is subjected to changing and to fickleness receives a fix and stable order.

Question thirty seven

What does it mean the word written in the General Epistle of Peter: «To be they judged according to the humans with the body and according to God with the soul»[555]?

Answer

These ones were said about the ones from the time of the flood. And these ones were in a total lack of knowledge of God and they lived in evil deeds. So as many as they sinned to the people were forgive to them for the wars the troubles and the different tribulations which came upon them each day. But the sins from the lack of knowledge of Him were not forgiven to them, because the sin of the faithlessness to be forgiven to them for the faith in Him of the ones who will believe in Him, when they will descend in the place of the hell from the love for people, and so to live they with the body, being judged with the body, as it was said, for the mistakes towards the people.

Question thirty eight

What does it symbolize David who sings and tames the ghost of Saul[556]?

Answer

All the one who, like the blessed David, graze the ship, namely the rational power of the soul, and kills the wrath and

[555] Peter: 4: 6: KJB: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."; ROB: "For towards this it was preached to the dead, to be judged as humans, according to the body, but to live according to God, with the ghost."

[556] I kings: 14: 16: KJB: "Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well."; ROB: "Let our lord to command to his servants which are in front of you and to search for a skilful man to playing the harp, and when will come upon you the evil ghost sent from God, then that one, playing with his hand, will appease you».

the lust, as that one the wolf and the bear, using the word of the teaching in a high contemplation, sweetens the listener and appeases the passions of the evilness from it.

Question thirty nine

The Scripture tells us clearly that Abraham gave tithe to Melchisedec. On the other hand Abraham says that he did not take anything as prey, not even a shoe latchet. But then, from where did he give the tithe to that one? For neither him brought at war anything, starting unexpectedly[557]?

Answer

Because the godlike Scripture says that Melchisedec was a priest, rightly it will be believed that Abraham, as one who was in the gang of the laymen, he gave tithe to the priest. And that he also had from where to give it is easy to be understood. Because, the kings who invaded Sodom, did not take only the things of Sodom, but they also had with them the prey of other counties. These all being taken by Abraham, after he beat them, some of them he returned to Sodom and the other ones he kept them for himself and from them he gave tithe to Melchisedec.

Question forty

Why the priests of the law were not forbidden to have wives and the priests of Christ are forbidden, as the custom is?

Answer

Because is believed that the order of the priesthood it is according to the order of Melchisedec and not according of Aaron`s. And about Melchisedec it wasn`t written he would had wife. So in a necessary way, neither the bishops who minister according to the order of Melchisedec they do not take wives.

[557] Genesis: 14, 20 and the followings.

Question forty one

Why, at the putting forth of the honored Body and of the most holly blood of the Lord, it is the custom into the Church that the breads and the cups to be put in an unequal number?[558]

Answer

All the ones committed by the Church have a reason above nature. The Church puts forth the showbreads and the goblets, for they are through excellence symbols and images of the godlike being. And this One is not-composed, while the entire creation is composed. Because only the Holy Trinity, as it was said, is simple and not-composed. That`s why the Church puts the breads and the cups in unequal number, imagining through this the Godhead.

Question forty two

Some people ask in what meaning it is said that to the Heavenly Powers it was hidden the mystery of the Embodiment of the Lord[559], after we find out that the prophecies about the Lord were made through the angels, that His conceiving is heralded to the Virgin by Gabriel and the shepherds are taught through the angels?

Answer

There is no doubt that the angels knew about the future Embodiment of the Lord for the salvation of the people. What remained hidden to them was the incomprehensible way of the conceiving of the Lord, how, being whole in the Father and whole in everything and filling them up, He was whole in the womb of the Virgin.

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[558] It is maybe about the wafers from proscomidy and some more cups, when there are many believers to be imparted. Never the breads and these cups are in equal number. Combefis, G.P. 90, 819 note f.

[559] Ephesians: 3: 10: KJB: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,"; ROB: "Because the wisdom of God the one of many kinds to be made known now, through the Church, to the Principalities and to the Masteries, in heavens,"

Question forty three

What does it mean: Gerizim and Ebal[560]?

Answer

Gerizim is interpreted through circumcision; and Ebal through mixture. So in the cursed admixture of the Gentiles places His altar our Lord Jesus Christ.

Question forty four

What does it mean: Havones[561], Cana, Galilee, Doec[562], Hermon?[563]

Answer

Havones is interpreted through windows, Cana through achievement. Galilee it means unveiling. Doec the Syrian is the haughty thought. And Hermon is interpreted through the chasing away of the beasts. Some people say that from there springs out the Jordan. Through these ones is indicated the grace of the Holy Baptism.

Question forty five

What does it mean the word from the Psalms: «Stop and know that I am God»[564]?

Answer

There are six stops which by appropriating them to ourselves we can know God. The first one is from committing the sin; the second one from the food which light us; the third

[560] The text from Comfebis (Migne) sends to Jeremiah: 7: 18.
[561] I Kings: 21: 7; 22: 18.
[562] Deuteronomy: 3: 8; 4: 48.
[563] Psalms: 45: 10: KJB: "
[564] Psalm: 46: 10: KJB: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."; ROB: "Stop yourselves and know that I am God, I will exalt Myself on earth."

one from the mixing with the ones who live without guarding; the fourth one from the occupation which moves us far from the living according to God; the fifth one from the worthy of damnation wealth, which attracts the mind towards many; the sixth one it means not having everywhere an own will. This is the rejection and the true obedience according to God.

Question forty six

On whom symbolize Jephthah and his daughter[565]?

Answer

Jephthah symbolizes the Person of the Lord. And his daughter the most pure body of that One. Because as Jephthah was born from a wanton and he was banished from among his own people, and he going out fought and defeated the enemies, promising to God to bring as sacrifice the first one from his family, who will welcome him at return, in the same way also the Lord, being born according to the body from our wanton nature, in a sinless way, through that He made His own sower, being banished by the ones who reckoned themselves as being Jews and being victorious in the war for us, He brought his own body to God and His Father. Because, Jephthah it is interpreted as «opening of God».

Question forty seven

How to understand the word from Gospel: «Bigger than John among the born ones will never raise up, but who is the smaller in the Kingdom of Heaven is bigger than him»[566]?

Answer

The one who will humble himself more than John, because this it means «smaller», this one is bigger than John.

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[565] Judges: 11: 1: KJB: "NOW Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah."; ROB: "Jephthah the Gileadite was a fighter of valor. This was the son of a profligate who born Jephthah in Gilead."

[566] Matthew: 11: 1; Luke: 7: 28.

Or otherwise: because it was thought that John achieved through contemplation the entire knowledge allowed here, the smallest and the last knowledge in the future life is bigger than the one from here. Or: the bigger theologian is smaller than the smallest angel. Or: the one who stays on the last step on the Evangelical teaching is bigger than the most exalted in the stage of the law.

Question forty eight

What does it mean the word from the Proverbs: «The one who puts hand over hand, he will not be guiltless»[567]?

Answer

The one who mixes the evil deed with the good deed won`t be guiltless.

Question forty nine

What does it mean: «The righteous one will fall for seven times and he will raise himself again»[568]?

Answer

Righteous is here our Lord Jesus Christ, the Only One truly righteous. For about His it is said that both falls and raises Himself into us, as One Who has received all the ours ones. And our nature fell for seven times. The first falling was produced through the mistake of our proto-parent; the second one through Cain`s man killing, who introduced for the first time the killing; the third one in the time of Noah`s generation, upon which the Host of God did not remain, because the people were only bodies; the forth one on the time of tower`s building; the fifth one on the time of Abraham`s generation, from which only this one alone was pleasant to God; the sixth one on the

[567] Proverbs: 16: 5: KJB: "Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished."; ROB: "Every haughty heart is abomination in front of God; decidedly, it will not remain unpunished."

[568] Proverbs: 24: 16: KJB: "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief."; ROB: "Because whether the righteous one falls for seven times and he still rises, the lawless ones stumble into misfortune."

time of Moses, of whose generation increased so much in disbelief, than he was sent from God towards healing this disbelief; the seventh one on the time of prophets` generation, which exceeded the previous generation by the measures of their evilness. Therefore, because as it was said, our nature fell for seven times, the Lord, moved by the love for people, He raised it up, uniting it with Himself according to hypostasis.

Question fifty

What does it mean the word of the Gospel: «Wash your face and anoint your head»[569]?

Answer

Our face is the life, showing, as the sight, how we are according to the man from inside. The Scripture commands us to wash this one, namely to clean our life of all the stain of the sin. And the head is our mind, which the Scripture commands to us to anoint it, namely to make it shinning by the godlike knowledge.

Question fifty and one

What does it mean the word: «More useful would be to that to be a mill stone tied by his neck and to be thrown into the sea, than to offend one of the small ones»[570]?

Answer

«Small ones» I reckon that He calls the ones simple in cogitation, who due to the smallness of the mind cannot discern the judgments of the Providence. So whether somebody offends some as these ones, more useful would have been for him to take part from the band of the pagans, who, likewise the

[569] Ecclesiastes: 9: 8: KJB: "Let thy garments be always white; and let thy head lack no ointment."; ROB: "All the time your vestments to be white and the oil to lack not on your head."

[570] Luke: 17: 2: KJB: "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."; ROB: "More useful would be to him if a millstone would be tied by his neck and he would be thrown into the sea, than to offend one of these small ones."

donkey tied to the stone of the mill, they keep themselves only in the furrow of the world, and to be thrown into the sea, namely into a full of confusion life. This is also highlighted by Apostle Peter saying: «Better it would have been for them not to have known the way of the righteousness, than knowing it to turn themselves towards the ones from behind»[571].

Question fifty two

Whom symbolize Cain and Abel?

Answer

Cain symbolizes the bodily thought, and Abel the crying or the repentance.

Question fifty three

What does it mean: «Do not bless the man before his death»[572]?

Answer

Even for the understanding of the many ones it is limpid that, due to the uncertainty and to the fickleness of the human will, you must not boast somebody, until passing through all the virtue, he won`t end the life with the indubitable end. And the higher meaning, the one who has started, through repentance and toil, to humiliate the earthly thought which live inside him and to weaken it, he must not be boasted until he will mortify himself through the ascetics of some strained toils and he won`t receive the end yet. Only this one is happy, as one who died together with Christ through not working the sins, and he resurrected together with Him for the height of the virtues. This is said also by the Psalmist, by saying: «Blessed are the unstained ones, namely the ones cleaned from sin, they

[571] II Peter: 2: 21: KJB: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."; ROB: "For it would have been better for them to know not the way of the righteousness than, after he knew it, to turn away from the holy commandment, given to them."

[572] Unidentified quotation (E.l.t.`s n.)

who walk in the law of the Lord»[573], namely they step forward through the good deeds.

Question fifty four

What does it mean the word: «When they will banish you from this city, flee into another»[574]?

Answer

The cities have the purpose to guard and to keep safe the precious things. Therefore in an allegorical sense the city is the toil consisting of different virtues, as for instance: refraining from wine, retaining from foods, which they are towards guarding and surety. So, when the devils banish us from one of these ones, snaking inside us the haughtiness and the vain glory for such a struggle which it seems zealous to us, to not fall into pride, lets run to another virtue, free of the vain glory, until will came to us the power of the dispassion. Or in another meaning, He calls cities the human souls.

For to these ones being sent the Apostles by the Savior, when they are banished from the unworthy ones, they pass to the souls of the other ones, who have made themselves able to receive their teaching. And these cities of Israel, they will not finish them to visit, for either in some of them they are welcomed, or by the other ones they are banished, until the Son of Man will arrive, fulfilling everything at His arrival into glory.

Question fifty five

How it is understood that He: «will put His mercy to the scales», as it is said at the godlike Isaiah?[575] And that

[573] Unidentified quotation (E.l.t.`s n.)

[574] Matthew: 10: 23: KJB: "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."; ROB: "When they are pursuing you in this city, flee in the another one; verily I say to you: you won`t finish the cities of Israel until the Son of Man will come."

[575] Isaiah: 28: 17: KJB: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."; ROB: "And I will make the judgment as reglet, and the righteousness as scales. And the hail will take downhill the shelter of the lie and flood of waters will come upon its escaping place."

no good is given without judgment, even to the workers from the vineyard it seems to be like so?

Answer

If the mercy of God is weighed, it is also circumscribed of course. Therefore, so must we understood this place, so as we have power to see, to hear, and to breath, this doesn`t make us to take in all the air, light, and voice, for in that case would not remain anything to be by another one imparted, likewise the mercy of God gives to each one, according to the quality of the dispositions, both the forgiveness and the grace. For instance somebody has repented in a consummated way, so her is also forgiven in a consummated way; likewise also with the one who loves.

Question fifty six

What does it mean what is being said at Ezra: «You frighten them with the law of the Lord»[576]?

Answer

«You frighten them» it was said instead of: you shake them, not by promising the good ones, but menacing them with the fearsome ones. Because this method, good for slaves, it fits to the Jews.

Question fifty seven

What does it mean: «Weapon in the fears of the night, rest in the labors of the day»?

Answer

[576] Ezra: 7: 14: KJB: "Forasmuch as thou art sent of the king, and of his seven counsellers, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;"; ROB: "Because you are sent by the king and by the seven counselors of his, to inquire Judah and Jerusalem according to the law of your God, which you have it in your hand."

«Night» he called the hidden and cunning attacks (baits) of the enemy. And «day» the open temptations. So, the one who has achieved the competence (the skillfulness, the habit) of the godlike knowledge and doesn`t ignore any of the thoughts of the enemy, he doesn`t fear about any of his attacks. Because the fear in nothing else by an expected evil. And the toils endured for the open temptations he reckons them as rest, for the experience gained from the fight with them and for the blessed incorruptibility, which will be obtained after their defeat.

Question fifty eight

What does it mean the word said in the Psalm 75: «The thought of the man, it will confess itself to You and the remnant of his thought it will be feast to You»?

Answer

«The feast» it is of the ones who rejoice themselves. And the «confession» is of the ones who are subjected to the inquiry. The last one is accompanied by sadness; the first one by joy. So he tells this, for being put in balance what is perishable and imperfect in the good thought with which is steadfast and consummated, the last part is heavier. Therefore, the first part is subjected to the inquiry; the second part becomes cause of joy.

Question fifty nine

Which is the etymology of the word gastrimarghia (the covetousness of the belly)?

Answer

There hasn`t been found neither from the scribes (philologists), nor from the orators to mention about this. But Aristotle, in his writing «About animals» he mentions about an animal, called «margos», which is born from the rottenness which is between earth and water. This one, from the moment in which is born, it doesn`t stop eating earth, until it pierces the

earth and comes to surface. And after it comes out, it dies in three days. After another three days it comes a rain cloud, and it rains upon it and it brings it back to life, but not it doesn`t eat continuously. From here I reckon that the old philosophers started when they called the ones who eat much as «gastrimarghians». But the one who knows to watch with piousness to the things he can understand the said ones also in a spiritual sense. So, all the passion uses to be born from rottenness. And after it is born doesn`t cease eating the hearth which has given birth to it, until it comes out, through habituation into knowledge, to apparition. And coming out, it dies in the three faculties of the soul[577]. Then after, the grace of the Ghost showing itself through the cloud of the teaching, it brings flows of knowledge and refreshes it; but not to the passionate life from before, but to one that is virtuous and pleasant to God[578].

Question sixty

What meaning it has the parable from the Gospel about the vine`s workers and what does it mean that inequality?[579]

Answer

The judgment of God isn`t done considering the time and the body, because the soul, being timeless and bodiless, doesn`t grow up and doesn`t end with the time, and its movements and inclinations aren`t born in a temporal way. For instance, often somebody has in the monastic life seventy years, and another one only one day. On the other hand, the purpose of the monastic life is to detach the soul from the addiction and chaining of the material ones and to turn it towards God. So we put the case that the first one, having seventy years, he died not taking care at all of such a dispassion, and the second one, having only one day, he has detached all the passionate thought from the earthly ones. To the rewarding which it is

[577] After we have accustomed ourselves to discern the spiritual states, we reveal the passion with its abomination. But through this it dies.
[578] It spiritualizes the energy from it.
[579] Matthew: 20: 1-16.

done at judgment, the second one will get his payment according to the worthiness, as one who brought the target of his promise to the fulfillment; the first one though, will take it as a gift and only because he endured the tiredness of the toil.

Question sixty one

Why did the Ghost descend exactly after ten days from the ascent of the Lord?

Answer

Some of the scholars of the godlike knowledge say that because, according to the Dionysus the Aeropagite, the angelic powers are ordered into nine groups, the Lord ascending according to humanity (because according to Godhead He fills everything up), he has gave to each group one day, from the first one to the last one. For they needed also the Lord to come to them, because «in Him, says the Apostle, have been reunited all, not only the ones from earth but also the ones from heaven»[580]. After that He has shown Himself to God and Father and after that the Ghost descended.

But this thing can be understood also in this way: the Word of God, hidden into His ten commandments, it becomes body into us, descending with us in our moral activity, and after He raises us again through knowledge, elevating us upwards until we ascend to the highest from all the commandments, which says: «the Lord your God the One Lord is»[581]. When therefore our mind has detached itself from all things, better said it has left everything and it has reached at God Himself, then it receives the fire tongues, becoming God according to the grace[582].

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[580] I Corinthians: 8: 6: KJB: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."; ROB: "But to us there is Only One God, the Father, from Who are all things and we into Him; and only One Lord, Jesus Christ, through Who are all things and we through Him."

[581] Deuteronomy: 6: 4: KJB: "Hear, O Israel: The Lord our God is one Lord:"; ROB: "Listen, Israel, the Lord Our God is the only One Lord."

[582] The entire ascension along the three stages (doing, knowledge and uncovered seeing of God) it is sustained by Christ dwelled inside us, Who ascends together with us, making Himself to us the more uncovered.

Question sixty two

What does it mean: «Bring rarely your foot towards your friend, lest, having enough of you, to hate you»[583].

Answer

The friend is here our body, for the union and the natural love that we have for it. So, the Scripture urges you not to load yourself to much with the care for the body, but to take care of it only that much to be it able to walk on the traces of the soul. And this one to be rarely, lest, taking too much care for its rest, to appear in you the things of the enemies and of the ones who hate you.

Question sixty three

What symbolizes the helpless man brought down through the roof by four individuals? Would have it been possible to get off the roof of the house, as the story says?

Answer

Through these ones is symbolized the spiritual thought of the Scripture, that we must have fear not only because of the proven mistakes, as ones who will have to suffer punishments for them, but also because of the ones done by us in an unknown way, giving always the heifer, namely our body[584], to be slain in the valley of the restraint and of the toil. That`s why they left the still alive[585] heifer, to learn us that we must not kill the body, but only to slain and to tame the rebelled pleasures.

[583] Proverbs: 25: 17: KJB: "Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee."; ROB: "Put rarely your foot in the house of your friend, lest to become him weary of you and to hate you."

[584] The word "body" it is in Greek language of feminine gender.

[585] In the Holy Scripture the heifer doesn`t remain alive – it is slain – but Saint Maximosos the Confessor understood through the verb *neurokopein* a hitting and a weakening of the heifer, not a slaughtering of it.

Question sixty four

What symbolizes the helpless man brought down through the roof by four individuals? Would have it been possible to get off the roof of the house, as the story says?[586]

Answer

According to the story the roof of the house was broken, because the visitors of those places say that the roofs of the houses, made from porous stone, are very light, so the one who wants to remove them, he can do this easy and quickly. But according to the higher meaning, the helpless one is any mind which suffers in sins and can`t see the Word (the Supreme Reason) through the natural contemplation, which is the door. Therefore, removing through faith the thick roof of the letter of the Law, it is descended by the four ones from the vain height towards the Word Who has humbled Himself (the kenosis) and it receives through faith and doing the ability to walk.

Question sixty five

Why Elisha the prophet prayed and bears came out and torn apart the 42 from the children who were laughing on him?[587]

Answer

Some people say that these children aren`t Israelites, but from other nations; and they aren`t children according to the age but according to the mind. So, these ones hearing about the prophet that he was doing many signs, they did not believe, but they laughed on him. But there were also some of them

[586] Luke: 5: 19: KJB: And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus."; ROB: "But not finding through where to bring him, because of the multitude, they climbed up on the roof and, through the bricks, they "let him down with his bed into the middle, in front of Christ."

[587] IV Kings: 2: 24: KJB: "And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them."; ROB: "And turning him back and seeing them, he cursed them with the name of the Lord. Then, coming out from the wood two bears, they tore apart forty two children of them."

who did not impart their vain opinion. So, to not be these ones harmed and the blasphemy to raise at the sky, God came in their help.

And according to the spiritual meaning, any mind which it is, as Elisha, bold, namely clean of earthly thoughts, it is derided often, in the ascension of its knowledge, by the thoughts that are oriented towards the things that fall under the senses[588], and towards the matter and the shape. Because the number forty it means the things that fall under the senses, to which being added the matter and the shape, it is born the number forty two. So, the mind is derided by these thoughts, which want to make it to feel the virtue as a burden. These thoughts are killed by the mind through prayer and through bears, namely through pleasure and lust. Because these passions used oppositely[589], namely towards good, they kill the mocker thoughts.

Question sixty six

How must we understand the nescience of the Son about the end of the world?[590]

Answer

There are two sorts of nescience: one worthy of revilement, another innocent. The first one hangs by us, the second one doesn`t hang by us. The worthy of revilement and hanging by us one it is the nescience regarding the virtue and the piousness. The innocent and not hanging by us one it is the nescience regarding all those things which, when we want to know them, we don`t know them: for instance regarding the things that are happening far away, or the ones which will happen into the future. But if the holy Prophets knew through grace the ones from far away and not hanging by us, how wouldn`t have known all of them, the more strongly, the Son of

[588] The number four symbolizes the four elements which according to the old ones compose the nature. So, the number four is the constituted nature.
[589] Their energy is transferred on the spiritual plan.
[590] Mark: 13: 32: KJB: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."; ROB: "And about that day and about that hour nobody knows, neither the angels from heaven, nor the Son, but only the Father."

God, and through Him also His humanity, not by nature, but by union with the Word? Because as the incandescent fire it has all the features of the fire because it lightens and burns, but it still isn`t fire, but iron, likewise the humanity of the Lord, because it was united with the Word, it knew all of them and this godlike characteristics it show them into itself, but as human nature taken by itself, namely not united, it is said that it didn`t knew them.

Question sixty seven

What does it symbolize the monastic clothing (the scheme) and the tonsure of the hair?

Answer

As the head is in the forehead of all the limbs of the body, as so the mind also it has the role of the head of the soul. So also this one must be tonsured of all the worldly thoughts. The colovion[591], that covers the entire body and lets bare only the hands, it means that we must put on the moral philosophy, which removes the works that commit the sin, and that this one must cover both power and the work. Because the power of the mastery of the evil one it is, as Job[592] says, under the button of the belly; and the soul, according to the blessed David, are full of the mockeries of the devils[593]. And those mockeries are the works of the fornication. And the analav[594], because it has the cross on it both in the front and in the back on it, it means that that it must, as the Apostle says, to not only crucify ourselves to the world, but also the world to us[595]. And this is for, running us away from the world, to not have us

[591] The robe that covers the entire body of the monk, down to the ankles. (E. l. t.`s n.)

[592] Job: 11: 11: KJB: "For he knoweth vain men: he seeth wickedness also; will he not then consider it?": ROB: "He know the ones who live from deceitfulness, He sees the righteousness and takes it into account;"

[593] Psalms: 38: 8: KJB: "I am feeble and sore broken: I have roared by reason of the disquietness of my heart."; 37: 8: ROB: "I was troubled and I humbled myself very; I roared from the sighing of my heart."

[594] This is the upper vestment decorated with the cross. (E. l. t.`s n.)

[595] Galatians: 6: 14: KJB: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."; ROB: "But not be to me to praise myself but only with the cross of our Lord Jesus Christ, through which the world it is crucified for me, and I for the world".

any impediment and to not be retained anymore by the pleasure for it, deceived by its surface, but neither to be followed by it from behind, through the involuntary trials, and so to weaken from the straining of the faith. But, let`s remain dispassionate and dead, both towards the voluntary passions and towards the involuntarily[596] ones. The culion[597] symbolizes the grace of God, which guards and covers our mind. Because the one who has tonsured himself by the thoughts of this world, he receives the helmet of the salvation[598]. And the sandals have this meaning: parts from the body, in the same way as the body uses a remnant of skin, the soul must use the body, and to kill this one without passions. The peribol (pallium, the upper vestment), being in four corners, as the world is from four elements, it shows that we must dress ourselves into the natural contemplation, then not to watch anymore to the ones which are seen by the sake of the feeling and of the passions, but through the reason that it is in them to elevate ourselves towards their Creator. The fact that the left hand remains uncovered[599] it shows that the good deeds must irradiate from inside us, according to the word of the Savior, so the people to see our good deeds and to glorify our Father from heaven. And the vestments must be black, to show that we mustn`t be visible to the world, as ones that we have our living into heavens. If somebody also reckons that the upper coat (pallium) through the four corners symbolizes also the four general virtues, he will wrong not.

[596] The willing passions are the ones which attract us towards pleasures, the unwilling one are the sufferings from which we want to run away. Therefore, let`s not care neither about the pleasure, nor about the pain, neither about the ones from the front, nor about the ones from behind.

[597] The heat of the monk. (E. l. t.`s n.)

[598] Ephesians: 6: 17: KJB: “And take the helmet of salvation, and the sword of the Spirit, which is the word of God:”; ROB: “And take the helmet of salvation, and the sword of the Ghost, which is the Word of God”.

[599] Comfebis asks himself if there isn`t a mistake in the text, being in fact about the right hand.

Question sixty eight

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Answer

The priest says «peace» to the church from the height of the chair (pulpit), imitating the Lord from on the chair (pulpit), Who, ascending Himself, He has left and He has given His peace. And the people answering «and with your ghost»[600], it wants saying: «You have given us peace, Lord, and good understanding among us. Give us also the peace which is the undivided union with You, for reconciled with Your Ghost, Whom You have put in us at the beginning of the creation, to reach us inseparable of Your love».

Question sixty nine

If the dead people resurrect in their entirety, why our bodied do not resurrect in their entirety? Why do we believe, then, that through Baptism there are transformed?

Answer

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Question seventy

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Answer

If you want a mystical interpretation of the Scripture, this one must be understood like this: «Praise the Lord in sound of trumpet»[601] it means: through the remembrance of the resurrection, which will be announced by the trumpet, as it was written: «Praise Him in psaltery and guitar», namely through our tongue and through mouth, hitting them with the ghost as

[600] From the explanation which follows it seems that it should be translated "*καί τω πνεύματι σου*"((and your ghost (E. l. t.`s n.). So also Comfebis translates.
[601] Psalms: 150: 3-5.

with a feather, «Praise Him in drum and lute», namely in body and soul, from which, as from a lute, the requests travel to God. «Praise Him in strings and organs», namely in heart and in all entrails and in all fibers from inside, which he called organs. «Praise Him in good sounding cymbals», namely through lips, through which are weaved the harmonious melodies of the psalmody.

Question seventy one

In some of the texts of the Apostle it is said: «All of us will fall asleep, but not all of us will be changed»; in others «Not all of us will fall asleep, but all of us will be changed»[602]. Please show me which version must be accepted and what the written ones do mean.

Answer

I reckon that doesn`t somebody deviate from the word of the Apostle, if he receives with piousness both versions, because also the old manuscripts contain both of them. On the first one: «All of us will fall asleep, but not all of us will be changed», we must understand it that all of us will have to endure the falling asleep into death, but not all of us will be transfigured receiving the glory and the daring. This is shown by the Apostle in another place even clearer, by saying: «Only to be us dressed, not undressed»[603]. And the second one: «Not all of us will fall asleep, but all of us will be changed», we must understand it in the sense that not all of us will fall asleep with the sleeping for a certain time, to need the tomb and the scattering through corruptibility, but the ones from then will endure a short death, not needing the sleeping for a certain time, because straightway will take place the resurrection. But all people will be changed, namely they will be clothed into incorruptibility.

[602] I Corinthians: 15: 51: KJB: Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,"; ROB: "Behold, a secret I am telling you: Not all of us will die, but all of us will be changed."
[603] I Corinthians: 53-54.

Question seventy two

Luke says into the Deeds, about Paul, that «he hurried, if would be possible to him, to keep the day of the Pentecost at Jerusalem». But then, how does Paul knee bowings, which it is forbidden by canons?[604]

Answer

Not about the Pentecost itself, in which the Ghost descended, he speaks of, but because all the fifty days are called days of the Pentecost, Paul hurried himself up to keep at Jerusalem the first day after the Passover. So it is clear that he bowed down his knee in the time of the fast.

Question seventy three

What does it mean the words: «The one who build gold on this foundation, or silver, or precious stones, woods, grass, or reed, the fire will try them? So the one of whose thing, which he build it, will last, payment he will take, and the one of whose thing will burn, he will be damaged. He though, will be saved, but as through the fire»[605]**.**

Answer

The faith is the faith in Christ. The gold build by somebody in it is the secret knowledge about God (the theological mystagogy); the silver it is the life lighten by virtues; the precious stones are the pious thoughts; the woods are the addiction to the ones who fall under the senses; the grass is planted by the one who feeds himself with the recklessness; the reed is planted by the one who works the corruption. So on the ones who have good deeds in the day of the knowledge he shows them that into the fire, namely into the ghost, their unveiling has been done. But in what concerns the sinner ones, their things are burnt through the judgment from the knowledge, which burns the consciousness; this one abolishes

[604] Deeds: 20: 16-36. The canons of the Church forbad the kneeling down between Passover and Pentecost, being this interval time of joy for the Resurrection of the Lord.
[605] I Corinthians: 3: 13-15.

the sins and saves the man, but deprives him of the virtues that he didn`t work them before. But also in the future age, the things of the sin are melted into inexistence, the nature receiving back its power through fire and judgment[606].

Question seventy four

What does it mean what David says by singing: «Give to your servant Your power and save the son of Your housemaid»[607].

Answer

Because we are according to the nature servants of God and sons of the wisdom: His handmaid; David prays to be given to us firstly the power, namely the mastery over the passions. Latter, through this one, there the salvation it comes.

Question seventy five

In the books of the Kings it is written that God moved David to count the people. But in 1 Chronicles it is said that this is the devil. How could be shown the accord of the Scripture with itself?[608]

Answer

The Apostle calls the devil as god of this age. In this way the word from the Kings must be understood. Or also in this way: because outside or the Providence of God there nothing happens, but all things happen either from His benevolence or

[606] Here is not taught that the sinner will be "saved" in the sense that their punishment will cease sometime in the future, but that they will not perish together with their things, but they will be "preserved" but into the eternal fire". Saint Maximosos agrees with Saint John Chrysostom, the Homily no. 9 to I Corinthians: 3, where he says: "What he says it is this: he won`t be lost as the things which melt in the nothingness, but he will remain into the fire". See also other places from the holy parents in the same sense; take also the note of Comfebis, G. P. 90, 847.

[607] Psalms: 86: 16: KJB: "O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid."; 85: 15: ROB: "Look at me and have mercy on me, give Your strength to Your servant and save the son of Your handmaid."

[608] II Kings: 24: 1; 1 Chronicles: 21: 1. (In ROB the 1 and 2 Chronicles are called "1 Paralipomena and 2 Paralipomena".

from His forbearance, the word from the Kings that: «God moved» it must be understood as «God allowed», and the one from Chronicles (Paralipomenas) that the devil worked; he was the cause. After that the seventy thousands one fall, who were with Absalom, and they suffered by the passion of the self-appreciation and of the pride. In a higher meaning this it means that David is any human being who gave birth, not through inward tendency (disposition), but through self forgetfulness, a thought of pride, but latter he repents and prays to God. And doing like this, the mortal and concerning the perishable thing die. Because the number seventy it means the temporal movement, for the sevenfold circle which is repeated. That`s why is better to be persecuted by the enemy devils, then to endure the famine of not hearing the Word of God.

Question seventy six

What does it mean the word of the Apostle: «Oh, if it would even be at least cut»?[609]

Answer

This it was said instead of: They will cry and they will be hit, reached at repentance for the sins that they committed troubling the believers.

Question seventy seven

Why are the Moabites and the Ammonites forbidden to enter in the temple of the Lord, to the third, and the forth, and to the tenth generation; and to the end of the time?[610]

Answer

Moabite it is interpreted as the intestine of the father (*έντερου*), and Ammonite the father of the mother. Through this it is said that the one who takes example of evilness he has

[609] Galatians: 5: 12: KJB: "I would they were even cut off which trouble you."; ROB: "Oh, if would be totally cut the ones who rebel you!"
[610] Deuteronomy: 23, 3; I Ezra: 13: 1.

discovered the intestine of the father; and the one who give birth to the sin from himself, he is the father of the mother, namely of his own sin. So these ones will not enter in the house of the Father to the third, and the forth and the tenth generation; and to the end of the time. Namely the one who did not approach to God through the achievement of the habit of the good and through its doing (for these are the third and the fourth nations of the virtues), then through the name and the faith of the Lord Jesus and through the ten commandments of the Law, he will not enter, through the future rebirth in the imperishable age, in the house of God, namely in the heavenly city where is the dwelling place of all the ones who rejoice themselves[611].

Question seventy eight

From what reason the one who was only in part leper it was considered unclean in the front of the Law and the one wholly leper it was clean?[612]

Answer

The one leper on some part he has a dead part in the place where he has the leper. Because by retiring the blood which sustains the life, the place is emptied. And when through the touch of the priest, it soils the leper one. So also the one leper in some part of the soil, being his soul emptied, namely being deepened through the retirement of the vital power of the virtue, it becomes unclean. But the one who is wholly leper it is true that he has the color of the leper, but having him the blood of the life scattered through the whole body, he it has it sowed also to the surface. This it means that the one who has reached at the last end of the evilness, but he has repented after, he achieves again the vital power of the virtue. He has only his conscience colored by the traces of the thoughts from before *(σκέψεις κομμάτια πριν)*[613]. Because he can`t cogitate not at the ones that he has made as he would have not done them. That`s why the law declares clean one like this.

[611] Psalms: 86: 7: KJB: “
[612] Leviticus: 13: 1-12.
[613] The traces of the thoughts from before. (E. l. t.`s n.)

Question seventy nine

What does it mean the five sorts of sacrifices brought according to the order of the Law: the sheep, the ox, the goat, the turtle dove and the pigeon?

Answer

According to one of the meanings, the ram, as one which is chieftain, symbolizes the rational part; the ox the wrath; and the goat the lust. The turtle dove at its turn symbolizes the righteousness, and the pigeon the holiness. But if we must take in account also the natural characteristics of each animal and to search their appropriate meaning, the ones who are knowledgeable in this kind of things they say that the sheep brings three kind of thins to the master: the wool, the milk and the lamb. And the pupil of its eye turns after the sun, and in each day it eliminates 365 little boblins. Likewise the rational little sheep which is the man, if he wants to bring sacrifice to the Master, he must give Him as fleece the moral doing, as milk the natural contemplation (because this one nourishes the mind), and as lamb the disciple whom he gives birth through teaching, toiling to make him entirely like himself and to bring him perfect to God. But also the pupil of the eye of the one like this turns after the sun, namely his mind directs itself towards the Sun of the righteousness, Who guides all our things; because in troubles and in good days he thanks to That One for the Providence which guides everything well. One like this one eliminates in each day 365 boblins, namely he throws away each time the corruptible and useless ones, submitted to the time and to the transformation.

As about the ox, it is said about it that it has the heart in three corners and the kidneys with five protrusions; and it has then five stomachs. During the day it has bright eyes, and during the night as the fire. A third part from the day and a third part of the night it ruminates (*πνέειουσου*)[614], looking eastwards. Its right nostril gives a good smell (*ευώδιαζει μόσχου*)[615]. And its blood kills the domestic animal, except the

[614] Here we have to choose between "as breath" and "as blowing". (E. l. t.`s n.)
[615] Musk aroma. (E. l. t.`s n.)

dog. So also us, taking as some oxen the yoke of Christ, let`s cut our heart on the stone and uprooting the thorns of the passions, let`s widen the land of the heart, toward the receiving of the godlike word. Let`s then have the heart in three corners, namely to have in the heart the healthy teaching about Trinity, as how the heart communicates in a natural way its life to the body, so also the faith in God to sustain the limbs of the soul. Let`s also have our kidneys with five protrusions, namely our lusting part not to be turned towards passions, but through the five senses to look at creation only for desiring and loving the Creator. Let`s then have three stomachs. The stomach receives firstly the meals and through the digestion work it chooses and sends to each limb what fits to it and it give the rest to the belly. So is rightful that also us, being driven by the active, natural and theological contemplation and sharing to all the limbs of the soul the suitable ones, to take care also about the lowest one, namely of the body or of the belly. And to breath a third of the day and of the night, watching eastwards, it mean to look towards the threefold Providence of God, towards the one that sustains, turns back and rebukes, and to thank to it both in the night of the trials and in the day of advancement. Let`s have also the eyes as the fire in the nigh, and bright during the day, namely our contemplative power capable of receiving in the day of the virtues the rays of the knowledge from the Sun of the Righteousness, and in the night of the trials also the temptations which come one after another on the traces of the virtues, able to understand the senses of the desertions. Because the right part of the man it is the soul, being given the fact that we have two parts: the soul and the body. So the one who for the virtues of the soul he has embraced the grace of the Holy Ghost, he becomes good smelling to the others. And the blood of this one it has a power which kills the domestic animals; namely the wrath deviated from its way, it kills the people who practice it and nourishes the devils which bark against us.

The goat has a nature which climbs easily the mountains, jumps over the precipices, and it is enchanted by the musical melodies. Its straight horn, no matter where it would be blown, it gives the sensation of an earthquake. Then it eliminates in each day two hundred boblins. So, our soul also must jump with boldness over the precipices of the temptations and trials, to climb the mountains of the prophets and reaching at the

height of the knowledge to sweeten itself with it. And not only to sweeten himself but through its little bell (*δονακος*)[616], namely though the working rationality, to communicate that sweetness also to the ones who hear this teaching. And it straight horn it means that the one who dedicates to God the contemplation of the soul through prayer, making himself good smelling to the listeners, he shakes the habit of the bodily passions from these ones. One like this one rejects always the straying around the ones which fall under the senses. Because the senses weaving themselves with the sensible ones… (here the end misses).

[616] Vibrios. (E. l. t.`s n.)

Of the One from the Saints, Our Father
Maximosos the Confessor

Short Interpretation of the Lord`s Prayer
Towards a Lover of Christ[617]

I have received, my guarded master[618] by God Himself, come to me through his letter, the one who is always present and cannot be far away with the ghost. Because he doesn`t despise being together with his servants, for the richness of the virtue imitated in godlike manner, once God Himself has given this one as mean of meeting with Himself. That`s why, wondering I about His descent, my fear of Him I have mixed it with affection, and from both of them, namely from fear and affection, I have given existence to love, consisting from respect and the desire of getting close. For I have wanted that the fear not to be detached from the affection, and to become hatred, neither the affection to become contempt, which it happens when it hasn`t united with it the fear which equilibrates. I have rather wanted that the love to be shown as affectionate law which it is planted inside and tends to get close to everything it is related according to the nature, replacing the hatred through affection and removing the disdain through respect. This fear being known by the blessed David, as composing more than everything the love for God, he says: «The fear of God is pure and it remains forever»[619]. But he knew that this is another fear than the one who is born from the fear of punishment for the committed evil deeds. Because this is removed, totally ceasing when the love comes, how the great evangelist John show

[617] G. P. 90, 871-910; Greek Philokalia, second edition, volume I, 317-327.

[618] It can be seen that this writing it has been addressed to a personality for whom Saint Maximosos had a great respect; in many epistles the addressee was called master. Probably he was an abbot, a bishop or a civil ruler. (For instance the epistle no. 40 toward the abbot Thalassius, G. P. 91, 633).

[619] Psalms: 19: 9: KJB: "The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."; ROB: 18: 10: "The fear of the Lord is clean, it lasts forever. The judgments of the Lord are true, all of them justified."

somewhere in his words, saying: «Love gets out the fear»[620]. But the other one it is a natural characteristic feature of the perfect love. It preserves through its shyness into the saints, forever unbroken the law and the way of the love towards God and together.

Uniting so, as I have said, also I the fear of my Master, with the affection for Him, I am preserving in this composition the law of love. Through respect it impedes me to write, to not appear the disdain; through affection, though, it forces me to write to not seem hatred the consummated refuse of writing. So, listening to the commandment I am writing, but not everything that I am thinking, «Because the thoughts of the man are vacillating»[621], according to the Scripture, but as many as God wants and as many He gives through His grace for producing a certain profit.

«The advice of God, says David, remains forever; the thought of His heart, from generation to generation»[622]. Through «advice» he understood, maybe, the advice of God and Father, regarding the unspoken descent (kenosis) of the Only Begotten Son in the view of the deification of our nature, advice which embraces the edge of all the ages[623]. And through «the thoughts of His heart», the reasons of the Providence and of the Judgment, according to which He rules in a wise way our life from here and the future one, as of some different generations,

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[620] I John: 4: 18: KJB: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."; ROB: "In love there isn`t fear, but the perfect love banishes the fear, because the fear has with itself the punishment, and the one who fears is not perfect in love."

[621] The Song of the Wisdom of Solomon (The Wisdom of Solomon): 9: 14: ROB: "The thoughts of the mortal ones are vacillating and our cogitations are with mistake." (This book is not comprised in KJB (E. l. t.`s n.)

[622] Psalms: 33: 11: KJB: "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."; 32: 11: ROB: "And the advice of the Lord, the thoughts of His heart from generation to generation."

[623] All the ages (eons) are carries by the dynamics of Jesus the One Who descended into them, thickening Himself on the measure of their thickening and ascending Himself on the measure of their ascension. Jesus is into the world through its reasons, through Providence, through the old Law, even before coming into the body for making Himself the first fruit of the deification of the human nature. And after that He rules also from above, but also from within the bosom of the history, the process of deification of the human nature, and even this process lasts for the people and for the angels even after the end of this world, forever. So, there isn`t age which to remain outside of this mission.

giving to each one the appropriate way to work[624]. So, if the work of the godlike advice consists in the deification of our nature and the purpose of the godlike thoughts is to consummate to the end the ones that we ask in our life, it is useful to know and to fulfill the meaning of the Lord`s Prayer, and also to describe it[625]. For my master has thought at this prayer, when he wrote to me, his servant, being him moved by God. So, having us to make it now theme of my words, I pray to God, the teacher of this prayer, to open my mind towards the understanding of the mysteries from it, and to give me appropriate words towards the interpretation of the things that I will understand from it. Because it shown all the hidden in a secret way in the ones told before, or better said heralded in a limpid way to the one who are strong at the mind. The word of the prayer comprises the asking of all the ones of which made Himself cause to us, the Word of God, by humbling Himself. He teaches us to force ourselves to impropriate those goods, which can be provided to us only by God and Father through the Son, Who mediates in a natural way and through the Holy Ghost. For He mediator between God and people is, according to the godlike Apostle, the Lord Jesus[626], Who showed the unknown Father to the people through His body, and to the Father He brought the people through Himself, reconciled through the Ghost.

For these ones, making Himself man in an unchanged way, he makes Himself the cause and the teacher of some new and many mysteries, and then the multitude and the greatness of them could not be at least in some measure embraced by the

[624] The reasons of the Providence interweave themselves and alternates ceaselessly with the ones of the Judgment. God urges the people towards the good things both through aspirations and positive gifts, and trials and punishment. These dynamics reasons (force-ideas) which work into the bosom of the history, give to it a unitary sense. But history isn`t uniform, because neither these reasons remain the same; but each generation is guided by other reasons, being given to each generation other missions, other ways to work. It is to be remarked that also about the future life Saint Maximosos says that it will be guided according to the reasons of the Providence.

[625] The things that we ask in our life are the ones comprised into the Lord`s Prayer (Our Father). And the purpose of the thoughts of God is to fulfill these ones to the end. So it is appropriate to be clarified the things which we are asking in the Lord`s Prayer to know what pursuits God through His thoughts.

[626] I Timothy: 2: 5: KJB: "For there is one God, and one mediator between God and men, the man Christ Jesus;"; ROB: "Because One is God, and One is also the Mediator between God and people: the Man Christ Jesus,"

reason. From them He has given to the people, with His generosity, which exceeds everything, a number of seven, more general than others. So the purpose of the prayer is, as I have said, to secretly embrace the meaning itself of these ones, namely: 1. The teaching about God (the theology); 2. The adoption through the grace; 3. The equality in honor with the angels; 4. The impartation of the eternal life; 5. The restoration of the nature to incline towards itself in a dispassionate way; 6. The abolition of the law of the sin; and 7. The overthrowing of the wicked, who dominates us through deceitfulness. Let`s therefore study the truth of the said ones.

The Word of God teaches us theology through the fact that He embodies Himself, showing into Himself the Father and the Holy Ghost. Because the whole Father and the whole Holy Ghost were existentially and perfectly into the Son even after Him has embodied Himself, without be Them embodying Themselves, but One deigning, and the other One together working with the Son, Who Himself worked to Himself His embodiment. Because the Word remained mentally and alive[627] and not-comprised by anybody else according to the nature; but only by the Father and by the Holy Ghost, also when He done, through the love for people, the union according to the hypostasis with the body.

He destines the adoption to us, gifting to us according to the grace that birth from above nature, from above, through the Ghost. This one is guarded and preserved, together with God, the free will of the ones who were born, cultivating with true love the gifted grace and increasing through the zealous fulfilling of the commandments, the beauty gifted through the grace, and advancing through emptying of the passions as much into godhead, as the Word of God emptied Himself of the glory of His majesty, for our salvation, making Himself truly a man.

He has made the people equal into honor with the angels, firstly because «He reconciled through the blood of His cross the ones from the heaven and the ones on earth»[628] and He

[627] The Saint Parents liken the Father with the mind, the Son with the reasons (or with the word), and the Ghost with the life. So, the Word embodying Himself He remained united with the Mind (the Father) and with the Life (the Holy Ghost), namely mental and alive.

[628] Colossians: 1: 20: KJB: "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."; ROB: "And through Himself everything with Himself to reconcile, either the ones

overthrew the enemy power which filled the place from between heaven and earth[629], showing that in what concerns the sharing of the heavenly gifts, the band of the heavenly and earthly Power is one, the human nature heralding into gladness the glory of God together with the Powers from above through one and the same will. And then because, after the fulfillment of His work for us, He ascended to the heaven with the received body, uniting with Himself the heaven and the earth. Through this one He has united the sensitive ones with the intelligible ones, and He showed the created nature as one from one extremity to another of its parts, unified into itself through the virtue and through knowing the First Cause. So, through everything that He has done, He secretly showed, I think, that the reason it is the connection of union between the separated one; and the lack of the reason it means the separation of the united ones[630]. Through this one He urged us to learn to achieve the reason through doing, to unite ourselves not only with the angels through virtue, but also with God through knowledge, by denying all the ones that are.

He makes us partakers of godlike life, by giving Himself as Food, as only Him knows and the ones who have received from Him such a mental feeling, than through tasting this food to know through true knowledge that «good is the Lord»[631].

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from earth, or the ones from heaven, making peace through Him, through the blood of His cross."

[629] Namely they were impeding us to raise ourselves to God.

[630] The word "Logos" cane have here three senses: reason, word and sense; the Reason or the Godlike Word in all these three senses, the Logos, is the connection for uniting the separated ones. The passion, which separates, it is the lack of the reason; likewise the egotism, which doesn`t understand to obey to a major reason, which frames everybody. The reasons from the things and from the people tend after a higher reason, which is more comprising. A particular reason which doesn`t want to subordinate itself to a more general one it is not anymore a reason. In this sense the reason unites the things of the reasons of the separated things. And the Supreme Reason Who is in the top of the pyramid of all the reasons, towards Whom tend all the reasons, is God-Word. But also the word of the man toward man is a characteristic of union between them. Having this purpose, it is understood that the true word is an expression of the unifying reason, of a reason which elevates itself from the individualistic reason to the superior reason which bows over the particular reason of the two ones. Otherwise the word is not anymore rational it is not anymore from the reason. But Logos means also sense. A particular thing has a meaning only if it takes part from an ensemble. The individuality, if it would stay totally by itself, it would mean a non-sense. The sense unites the things.

[631] It is a steadfast teaching at the Holy Parents that only through doing, through practice we achieve the true reason (and in the same time appears Christ into our conscience the One hidden into us from the Baptism). The union with the angels through the virtue it show that the virtue remains a permanent good into the one who raises himself above the stage of the

Through this one He fills the ones who eat of a godlike quality which deifies them, as One Who is in a proven way and is called «Bread of the life and of the power».

He gathers again the nature into itself, not only because, making Himself human, He kept his will dispassionate and not-rebelled against the nature (not being moved from its according to the nature foundation, not even against the ones who crucified Him); a contrary, choosing more gladly to die for them then the life, as it is also shown by the voluntary character of the passion, increased through the love for people of the One Who suffered), but also because He abolished the enmity, nailing of the cross the chart of the sin, due to which the nature had the ceaseless war with itself. Through this one He called the ones from far and the one from near, namely the ones from under the law and the ones from outside the law and «crumbling down the wall from the middle of the separation, namely abolishing the law of the commandments with its teachings, he built the two ones in one new man, making peace and reconciling us»[632] through Himself with the Father[633] and with each-other, as ones that do not have anymore a will which resists against the reasons of the nature, but, as in what regards the nature, in the same way also in what regards the will, we remain unchangeable. And He has made again the nature clean of the law of the sin, not permitting that His embodiment for us to be anticipated by pleasure. Because his conceiving was done in a wonderful way, without seed, and the birth, above nature, without corruption; because God, giving birth to Himself from the Mother, He was tightening the bonds

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doing, to contemplation. It is to be remarked that the achievement of the true reason it is necessary also for mystical knowing of God through the apophatic gnosis. To be able to deny everything to God, for ascending to His knowledge, you must have been firstly penetrated by reason about their limitation and their relativity.

[632] Colossians: 2: 4: KJB: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;"; ROB: "Erasing the charter that was written upon us, which it was against us with its ordinances, and he took it away from the middle, nailing it on the cross."

[633] Ephesians: 2: 14-15: KJB: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; // Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;"; ROB: "Because He is our peace, He who has made from the two ones – one; crumbling down the wall from the middle of the separation // Abolishing the enmity in His body, the Law of the commandments and its teachings, for into Himself to build the two ones into one new man and to establish the peace,"

of Her virginity more than the nature. And He set free from under the rule of the law the entire nature into the ones, who willingly want to imitate His death, by killing from the felling the ones on earth limbs[634]. Because the mystery of the salvation is worked only into the ones who want, and not in the ones who remain under the mastery which enslave them.

At last, the overthrowing of the tyranny of the wicked one, who mastered us through deceitfulness, He does it putting forth the defeated into Adam body, as weapon against him, and defeating him. Through this one, He showed the body, swallowed before by death, swallowing the swallowing death and breaking the life of that one (of the death) through natural death. His body was made poison to the Cunning one, as the ones who he succeeded to swallow them while he mastered them through death, to throw them out. And to the human nation, the same body gifts life to it, pushing as would be a leaven, the entire nature towards the resurrection of the life. Because, especially for this one, the Word being God, He makes Himself a man (a truly strange thing to be heard!) and He willingly receives the death of the body.

Therefore, the asking of all of these, as I`ve said, we will find it out that it is comprised in the word of the Prayer.

Because He says «Father», He mentions the «Name» of the Father and His «kingdom». And He shows the one who prays as being «son» of this Father according to the grace. He wants that all from the heaven and the ones on earth to reach at one single will.

He commands then to be asked «the breath towards being» and ask to the people to reconcile between themselves, uniting the nature with itself through the commandment to forgive and to be forgive to it, to not be cut anymore through the difference between the wills. He teaches then the people to pray themselves, to not fall into temptation, as law of the sin, and to be delivered from the wicked one. And it was appropriate that the Cause and the Giver of these goods to be in the same time their Teacher, to give the ones said into the prayer, as rules of life to the disciples who believe in Him and imitate His

[634] Colossians: 3: 5: KJB: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:"; ROB: "Therefore, kill your earthly limbs: the fornication, the uncleanness, the passion, the bad lust, the covetousness, which is idolatry,"

living into the body. Through them He showed «the hidden treasures of the wisdom and of the knowledge», truly existing into Himself[635], awaking the desire of the ones who pray themselves for their achievement.

The Scripture named, I think, «prayer» this teaching, because it comprises the asking of the gifts given by God to the people through grace. Because our by God instilled parents said decisively that the prayer is the asking of the ones which God gifted, in an appropriate with Himself way, to the people, as the vote is the promise of the ones which the people, truly serving to God, they bring them to Him. They put the Scripture as witness in support of their word. For instance: «Promise and give to God»[636]. Or: «As many as I have promised, I will give to the Lord, to my Savior»[637]. These things are being said about the vote. And about the prayer, the followings: «and Anna raised herself up, saying: Adonai, God of powers, if hearing You will hear Your servant, give me a fruit of the womb»[638]. Or: « Prayed himself Hezekiah, the king of Judaea, and Isaiah, the son of Amos, the prophet, towards the Lord»[639]. Or: «And when you pray, say our Father the One from heavens...», words said to the disciples by the Lord. So the vote is the guarding of the commandments, strengthened through the will of the one who

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[635] Colossians: 2: 5: KJB: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ."; ROB: "For even I am far away with the body, with the ghost I am though together with you, rejoicing myself and seeing your good order and the strength of your faith into Christ."

[636] Psalms: 16: 11: KJB: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."; ROB: "You have made knows to me the ways of the life; You will fill me up with gladness with Your face, and at Your right hand of eternal beauties You will satiate me."

[637] Jonah: 2: 9: KJB: "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord."; 2: 10: ROB: "But I will bring to You sacrifices of praise and all my promises I will fulfill them, because the salvation comes from the Lord!"

[638] I Kings: 1: 10. Origen, in the interpretation to the Lord`s Prayer, he occupies himself also with this prayer (*προσυχή*) and vote (*ευχή*), making this difference and using even this parable of Anna. (G. Bardy, *Origene, De la priere*, Paris, Gabalda, 1931, p.33). Although, Saint Maximosos, in the rows that follow, he reaches at deeper formulas. Origen just simply says that the vote is a gift, and the prayer is a demand. Everywhere, the interpretation of the Saint Maximosos is deeper than of Origen`s one, taking system proportions, with all its shortness.

[639] II Chronicles: 32: 30: KJB: "This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works."; II Paralipomena: 32: 30: ROB: "The same Hezekiah plugged up the upper course of the waters of Gijon, and he made them flowing downwards, through the western part of the city of David. And to every of his work Hezekiah worked profitable."

has given the vote; and the prayer, the asking which is done by the ones who guards the goods of the commandments, to be transformed himself in those goods. Or better, the vote is the struggle for virtue, which being brought by somebody to God, That One receives it with much pleasure, and the prayer is the crown of the virtue, which is given by God with joy.

So, because it has been shown that the prayer is the asking for the goods provided by the embodied Word, taking Himself as teacher of the words of His prayer, we will dare to start their interpretation, unveiling carefully, as much as it is possible, the meaning of each word, knowing that the Word Himself uses to destine, in a profitable way, the power of the understanding to the one who speaks.

«Our Father, Who are in heavens, hallowed be Your Name, Your Kingdom come».

The Lord teaches in these words on the ones, who are praying, that it is appropriate to start with the teaching about God. He gives us here a secret teaching about the way of the existence of the make Cause of the things, He Himself being, according to the being, the Cause of the things. Through the words of the prayer it is showed the «Father», the «Name» of the Father and the «Kingdom» of the Father, to learn from the beginning to call and to venerate the One Trinity. Because the «Name» of God and Father, Who existentially subsists, it is Himself the Only Begotten Son; and the «Kingdom» of God and Father, which also subsists existentially, is the Holy Ghost. Because what Matthew calls here Kingdom, in other place, another Evangelist called the Holy Ghost, saying: «Your Holy Ghost come and to clean us»[640]. Because the Father doesn`t has the name as something achieved, and we don`t reckon the Kingdom as a dignity which is added to Him. Because He didn`t start to exist, to have begun to exist also Father or Emperor. He hasn`t started either to exist, or to exist as Father or Emperor. And if being from ever, he is also Father end Emperor from ever, then also the Son and the Holy Ghost exist together with the Father, existentially, from ever, being in a natural way from Him and in Him, above cause and rationality, and not appeared, due to the cause, after Him. Because the relationship

[640] Gregory of Nyssa says that this place can be found at Luke (Word to Lord`s Prayer), but at Luke: 12: 2 there are the same words as at Matthew. Saint Maximosos has fallowed here to Gregory of Nyssa.

shows in the same time with itself also the ones that it connects through relation, not allowing these ones to be regarded one after another.

Therefore starting this prayer, we are urged to venerate the Trinity of one being and above the being, as one Who is the cause of our creation. Besides this we are taught to herald also the grace of the adoption which was given to us, being made worthy to call the One Who is Maker to us according to the nature, Father according to the grace. And this one compels us that, honoring the name of our Maker according to the grace, to force ourselves to imprint into our life the characteristics of the One Who beget us, namely to hallow his name on earth, to resemble us to Him as to a Father, to show ourselves as sons through deeds and to extol the natural Son of the Father, the Cause of this adoption, through all we think and do.

And we hallow the Name of our Father according to the grace, Who is in heaven, killing the earthly lust and cleaning ourselves of the passions bringers of corruption. For the sanctification consists of perfectly stopping and killing of the lust from the feeling. Reached us to this state are appeased the indecent barking of the wrath, not existing anymore the lust which to stir it up and to convince it to fight for its pleasures, once it was killed through the state of holiness of the rationality. Because the wrath being the advocate of the lust, ceases to get angry when the lust is killed.

And after the rejection of the wrath and of the lust, rightly comes, the mastery of the Kingdom of God and Father, into the ones who become worthy to say after the detachment from those ones: «Your Kingdom come», namely the Holy Ghost. «Over whom, says, I will rest myself, if not over the good and humble one, who trembles by My words?»[641]. From here is shown that the Kingdom of God and Father it is of the humble and gentle ones. «Blessed are, He says, the gentle ones, for those ones will inherit the earth»[642]. It is understood that not this earth, which held, according to the nature, the middle

[641] Isaiah: 66: 2: KJB: "For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."; ROB: "All the one My had has done them and they are mine, says the Lord. Towards some ones like these I turn my look: towards the humble ones, with the humiliated ghost and who tremble at My word."

[642] Matthew: 5: 5: KJB: "Blessed are the meek: for they shall inherit the earth."; ROB: "Blessed are the meek ones, for those ones will inherit the earth."

place of the world, it was promised by God inheritance to the ones who love Him. For He says: «When they will resurrect from dead, they won`t get married and they won`t be give in marriage, but they will be as the angels from heavens»[643]. Or: «Come, the blessed ones of My Parent and inherit the Kingdom prepared to you from the establishment of the world»[644]. And in another place says to another one, who has worked with zeal: «Enter into the joy of your Lord»[645]. And after Him, the godlike Apostle says: «It will be sounded from trumped and the dead ones into Christ will rise first into incorruptibility. After, we, the ones alive, which will have been remained, will be suddenly kidnapped into clouds, into the welcoming of the Lord in sky and so will be us always with the Lord»[646]. These ones being promised to the ones who love the Lord, who will be able to tell, if he watches at the word of the Scripture and if he is moved by rationality and he wants to be a servant of the reason that the sky and the Kingdom prepared from the foundation of the world, and then the joy of the Lord hidden into mystery and the living and the ceaseless dwelling and totally undivided of the worthy ones with the Lord, it is the same thing with the «earth»? Therefore, «earth» I reckon that He calls the habituation and the strengthened and perfectly unshaken of the unchanged steadfastness of the gentle ones in good. Because this one is always with the Lord and it has a ceaseless joy, as one which has received the Kingdom prepared from the beginning and has

[643] Matthew: 22: 30: KJB: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."; ROB: "Because into resurrection they neither marry, nor they are given in marriage, but they are the angels of God in heaven."

[644] Matthew: 25: 24: KJB: "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:"; ROB: "Coming closer also the one who has received a talent, he said: Lord, I knew you are a harsh man, reaping where you have not sowed and gathering where you have not strawed,"

[645] Matthew: 25: 21: KJB: "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."; ROB: "Said the Lord to him: Well done, good and faithful servant, over a few things you have been faithful, over many I will put you; enter in the joy of your lord."

[646] Corinthians: 15: 52: KJB: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."; ROB: "Suddenly, in a twinkle of an eye, at the last trumpet. Because the trumpet will sound and the dead ones will resurrect incorruptible, and we will be changed."

been found worthy of the fixity[647] and of the order from the heaven. It is settled in the reason of the virtue, as in some earth placed at the middle of the entire world. On the ground of this reason, the good one staying in the middle between the good name and the evil fame, he remains without passion, without swallowing himself by praises (getting haughty of being filled by vain glory) and without becoming sad because of the revilements. Because detaching his rationality from the thing of which the reason is free according to the nature, he doesn`t feel when their baits bother him, as one who become appeased of any agitation related to them, and has directed the entire power of his soul towards the godlike freedom, not pursuing anymore any interest. This freedom wanting the Lord to impart it to His disciples, He says: «Take My yoke upon you and learn from Me for I am gentle and humble in heart and you will find rest to your souls»[648]. Rest He calls the mastery of the heavenly Kingdom, which is like a mastery which sets free the ones worthy of all the slavery.

And if He gives the imperishable mastery of the kingdom of the humble and meek ones, who will be so not-loving and so not-wanting of the godlike goods, to not want at peak the humbleness and the meekness, towards receiving the seal of the godlike kingdom, as much as it is possible to the man, bearing its ghost, through grace, the intact form of the One Who is according to the nature, the Great Emperor Christ.

Into this man, says the great Apostle, «there is no man and woman»[649], namely anger and lust. Because the anger banishes forcedly the rationality and casts out from the law of the nature the cogitation. And the lust makes more loved than the Cause and the Being the unique one and the sure one to desire and dispassionate, the ones sequent to this Cause and Being, and that`s why reckons more honorable the body than the ghost. Likewise it makes more attractive the possession of

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[647] *Στερεότητας*.

[648] Matthew: 11: 29: KJB: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."; ROB: "Take My yoke upon you and learn from Me, because I am meek and humble with the heart, and you will find rest to your souls."

[649] Galatians: 3: 28: KJB: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."; ROB: "There is no Jew or Hellene; there is neither servant, nor free man; there is no more male part or female part, for you all are one in Christ Jesus."

the seen ones than the glory and the brightness of the intelligible ones, dragging the mind through the working of the sensual pleasure from the godlike watching and relates one of the spiritual ones. In this man there is no more but the reason which has undressed itself, through the abundance of the virtue, even of the most dispassionate love and affection, but still natural for the body. Because the ghost has defeated perfectly the nature and has convinced the mind to rest itself even from the philosophy of the moral activity, when it meets with the reason from above the being, through a simple and undivided contemplation[650]. Because if the man has succeeded to reach at this stage in which he can easily cut off and reject the ones which flow into time, it is not appropriate that, once he has proved himself free of the sensitive ones and he has passed over them, to burden himself again with the image of the moral creature as with a sheepskin.

This is more clearly showed by the great Elijah, indicating this mystery through the ones that he committed in a symbolic way. This one, when he was kidnapped, he gave the sheepskin, namely the state (or the work) of the mortification of the body, into which there was fixed the greatness of his moral beauty, to Elisha, as helper of the ghost against every enemy power and as tool of hitting of the fickle and thoughtful nature, of which image was the Jordan, to not the disciple impeded to pass towards the Holy Country, by drowning into the muddy and slippery lust after the material ones[651]. But he departed freely

[650] The gentle on and only him raises himself on the highest step of the simple contemplation, a not discursive ones, of the Divine Rationality. From this one we see that for the Saint Maximosos the rationality is not clearly distinguishable against the mind, either it doesn`t necessarily mean discursive cogitation, or the discursiveness passes naturally into the simple and unitary contemplation, or vice versa. In this sense "rational" man is not a non-contemplative man, but a man without anger and lust. The rationality doesn`t oppose itself to the mind, or to the contemplation, but to the passions. A clarification: on the stage of the moral doing the man still bears in him affection within the limits of the nature, but on the Gnostic stage, the ghost has overwhelmed even this affection.

[651] Both to Evagrius and to Saint Maximosos we find often the idea of some clothes or bodies which must be taken off, for the man to reach and the empty mind. The first coat which must be taken off is the one of the passions. The one who takes this coat off he must put on the coat of the virtues; on a higher step it must be taken of also this one, for putting up the coat of the views of the natural contemplation, for at last to be this one also taken off and the mind to remain "empty", to meet the naked Rationality, the unveiled God. (In this sense it is spoken also about taking off the old man). The one who, like Elijah, has passed even over the natural affection for the sensitive ones, he must also disrobe the work of the body`s mortification, namely the care for ascetics, as a sheepskin. But this care must be put on by the disciple,

towards God, not stopped by any of the things, by some affection towards them, simple through desire and not-composed through will, towards the simple One through nature[652], making his journey through the general virtues, which push one on another and elevate together as some fire horses. Because the disciple of Christ knew that he must reject the unequal dispositions, of which difference proves its alteration and fickleness, if the passion of the lust provokes the flowing of the blood around the heart, and the anger puts in movement the boiling of the blood. So the one who has reached to live, to move himself and to be into Christ, he has liberated himself from the terrible apparition of the unequal dispositions, not carrying anymore in himself, as would be a man or a woman, the opposite affections of these passions, through which the reason is enslaved, being made unnatural by their fickle changes[653]. Because in the rationality which it is not enslaved by these affections he has depicted the greatness of the godlike image, which convinces the soul to be transformed through the free decision of its will to become after the according to the godlike likeness and to become all-bright dwelling place of the great kingdom which existentially subsists with God and Father of everybody, namely of the Holy Ghost[654], dwelling place which receives, it one could say so, the power of the knowledge of the godlike nature, as much as it is possible. In this state, the birth of the evil ones ceases and of the good ones starts being, the soul guarding into itself, just like God, through the grace of His calling, untouched the hypostasis of

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namely the one who has remained on a lower stage. This doesn`t mean that the ones who disrobe the care of the ascetics can now to romp with the body, but that in himself the state of mortification has become something that is maintained by itself, without a special care. The ascetic care for the body would impede him now from the contemplation. The mortification is a help of the ghost against the enemy power, namely through it is accentuated the character of the ghost of our nature.

[652] God is simple according to the nature but we can divide ourselves from the nature through the will making ourselves composed. So also through the will we can again come out from composition, by uniting our will with the nature.

[653] From all these it is seen the moral character of the rationality, according to Saint Maximosos. The rationality it is the more what it opposes itself to the passions, resisting against the lust and the anger. Only in this way it is not perverted, it is not altered.

[654] The great kingdom of the Ghost is the world Sophia, or of the divine energies, which filling up whole on everybody, on the measure or the power of everyone, as the same light fills up everybody, it unites them all. But the life of the Ghost it is not given on a way strange to the rationality of the individual, so it is not separated from the divine Rationality (Logos), to whom the individual rationality opens itself.

the gifted goods. Into this soul always Christ willingly begets Himself in a mystical[655] way, making Himself a body through the saved ones, and making «Mother Virgin»[656] the soul who begets Him, because this one doesn`t anymore have, to say it shortly, through some affection, as a man and a woman, those signs of the nature being under corruption and creation[657].

Do not anybody wonder that I have mentioned the corruption before the birth. Because watching without passion, with right judgment, the nature of the ones which appear and perish, he will find out clearly that any creation starts from corruptness and ends into corruptness.

But the passions which characterize the ones submitted to the creation and corruptness, as I`ve said, Christ or the living and the rationality of Christ or according to Christ do not have them. For it was said; «into Christ there is not man and woman»[658], and through this are indicated the signs and the passions of the nature, which is submitted to the corruptness and to creation. Into such living there is not but the rationality soaked by the godlike knowledge[659], and the unitary movement of the will, which doesn`t choose by the virtue.

«Neither Hellenes and Jew». Through this it is indicated the difference of the teachings about God, or speaking more truly, the opposition between them. The first teaching sustains foolishly some principles, dividing the unique principle into works and adversary powers; it contrives the worshipping of

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[655] The birth of Christ it is here the conscious apparition of Him into the conscious life of the one who has purified himself, fact called sometimes the resurrection of Christ from the tomb of the nature, into which He buried Himself from the Baptism, and from where He works in a covered way to the purification of the man.

[656] The soul in Greek language is of feminine gender.

[657] Saint Maximosos makes difference between creation (*γένεσις*) and birth (*γέννησις*). The creation it is any natural beginning of existence, which it is in a natural way followed by corruptness. The birth, when it is natural, it is a special way of the creation. But when it is not natural, as in the case of Christ, it is not subsumed anymore in creation, though He has taken the birth, He did not receive the corruptness or the creation followed always by corruption. The soul which begot Him has become a virgin and it has also escaped from this kind of birth which leads to corruption.

[658] Galatians: 3: 28: KJB: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."; ROB: "There is no Jew or Hellene; there is neither servant, nor free man; there is no more male part or female part, for you all are one in Christ Jesus."

[659] The deiform attribute clarifies in a satisfactory way the sense of the rationality, at Saint Maximosos. It is not the rationality opposite to the contemplation, but the rationality opposite to the passions, but soaked by the intuitive knowledge, mysterious of God.

many gods, which it is divided into itself, together with the multitude of the worshippers, and makes itself risible due to the big variety of the ministering. The other teaching sustains, it is right, a single principle, but narrow and imperfect and almost inconsistent, being reasonless and lifeless[660]. That`s why falls into an equally big evil as the teaching from before, namely in the opposite side of this one, in atheism, narrowing to a single person the unique principle, and reckoning it as existing without Word and Ghost, or crossed by the Word and by the Ghost as simple qualities. I wonder who cannot realize what God which is lacked by these qualities? Or how will God be imparted of these ones, as some accidents, like the rational beings submitted to conceiving? Both these teachings aren`t as I said, into Christ. Into Him there is only the teaching of the true piousness and the unshaken law of the mysterious knowledge of God (of the mystical theology), which rejects the unraveling of the Godhead, as the first teaching and doesn`t accept the compression of the Godhead, as the second one, this is to not be divided the Godhead through the multiplication of the being, for this is the Hellenistic mistake, neither to make the Godhead passionate through the reduction to a single hypostasis, reckoning that is lacked of Word and Ghost, or soaked by Word and Ghost only as simple qualities, because this is the Judaic mistake, according to which the Godhead isn`t: Mind, Word and Ghost. The teaching into Christ teaches us, the ones called by grace through the faith to the knowledge of the truth, to know a single nature and power of the godhead, namely a unique God, contemplated into the Father, the Son and the Holy Ghost, subsisting existentially as a single Mind non-caused, birth giver of the Only without beginning Word, subsistent according to the being, and spring of the only eternal Life which existentially subsists as Holy Ghost. It teaches us to know the Trinity in Oneness and the Oneness into Trinity. Not one into another, because the Trinity isn`t into Oneness as an accident into being, or vice versa the Oneness into Trinity, because is without qualities. Neither as on something and something else, because the Oneness into Trinity isn`t different through the heterogeneity of the nature, being a unique and simple nature. Neither one before the other, because doesn`t differ through a smaller power the Oneness from the Trinity

[660] Namely lacked of Logos and of Holy Ghost.

and the Trinity from the Oneness. The Oneness doesn`t differ from the Trinity neither by what it is common and general to the subordinate parts, to be contemplated only through cogitation, because this is a being existing by itself in a proper sense, a power truly powerful through itself. There isn`t either one through another; for there isn`t in the middle some relation as between the effect and cause, where is everything one and the same and without any relation. But isn`t either one from another, because the Trinity doesn`t come from unity, being uncreated and being explained through itself. But the same one it is said and it is thought as truly unity and Trinity. It is unity through the rationality of the being, and Trinity through the way of the existence. The same one is whole unity, undivided in three hypostases; and the same one whole Trinity, not-confounded through unity. To not be introduced through division a multitude of gods, or to be removed through confusion any God, the teaching of Christ shines through the avoidance of both of them.

And through the teaching of Christ I understand the new preaching of the truth, into which there «isn`t either man or woman», namely the signs and the passions of the nature, the submitted to the corruptness and birth one; «neither Hellenes and Jew», namely the adversary teachings about Godhead. In it there isn`t either circumcision or uncircumcision, namely the corresponding ministering of these ones, because the first one dishonor the visible nature for the sake of the symbols of the law and reviles the Creator Himself, reckoning Him as a maker of evil things; and the second one deifying the nature for the sake of the passions and stirs up the creature against the Creator, endings both of them in the same river, in the mockery of God. There is neither «barbarian nor Scythian», namely the separation and the raising up of the nature against itself, through will, separation through which it has been rooted into men the corruptible and against to the nature law, of killing to each-other. «Neither servant of free man», namely the division of the same nature against the will, which does without honor which it is according to the nature of the same honor, having as a helping law, which tyrannizes the dignity of the image, the free will of the rulers[661].

[661] If the separation between "barbarian and Scythian" it refers to the "distancing" (*διαχωριστικό*) and the voluntarily uprising of the nature against itself, through the quarrels

«But everything and into everything there is Christ», who depicts into the ghost the shape (*μορφή*) of the without beginning kingdom through the ones from above the nature and above the law. This shape, as it was shown before, it is characterized by the humbleness and the meekness of the heart, of whose unity perfects the man built according to Christ. Because anybody who is humble is also meek, and anyone who is meek is of course also humble; humble, as one who knows himself having his existence as a gift; meek, as one who understands the usage which must be made by the powers gifted according to the nature, making them to serve to the rationality and totally refusing to put their work at the disposition of the feeling. That`s why he is with the mind in a uninterrupted movement towards God, and with the feeling he remains unmoved, not wanting at all to feel anything from the ones who really upset the body, and not permitting to be imprinted into the soul any shadow of sadness, for not being shaken the causing of joy disposition from within him[662]. Because he doesn`t reckon as lack of pleasure the pain according to the senses. For he knows only one pleasure: the union of the soul with the Word, of Whose lack is a endless torment, which stretches itself over all the centuries. That`s why leaving the body and all the ones of the body, he goes directly towards the cohabitation with God[663], thinking at the only one damage which he could have, even he would rule over all the goods of the earth: not achieving the expected deification according to the grace.

Let`s clean ourselves of all defilement of the body and of the ghost, to sanctify the godlike name. And we do this by quenching the lust, become indecent in an inappropriate way

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between people, the division in «servant and free man» it is an order which it is imposed most often against the will of the many ones, through the despotic will of a minority, or of a only one man. This one «tyrannizes» the dignity of the human image to the man, in of which composition the liberty enters as an essential feature.

[662] It is a voluntary state of "dispassion" for all the pains that come upon the body. This isn`t a general lack of feeling, because while he doesn`t feel the pain of the body, the soul it is full of feeling of some spiritual joys ("the mental or the spiritual feeling"). But it is also a "dispassion" on the soul`s plan, at which must reach the one who searches for the consummation: the calmness in front of the praising and revilements. The lack of this denotes an egotistical sensibility, o preoccupation for the self, a inferior moral state, which can reach at a morbid susceptibility.

[663] In Greek language it is *συμβίωση*, conjugal cohabitation, between the soul as wife (being of a feminine gender) and the Word of God.

due to the passions, and tying the wrath, angered disorderly by the passions, with the rationality, to receive the kingdom of God and Father, Who comes to us through gentleness.

And now let`s fit the following word of the prayer with the one from before, saying:

« *Your will be done, as in heaven, so in earth*».

The one who brings worshipping to God in a secret way, only in the faculty of the rationality, separated from the lust and wrath, he fulfills on earth the will of God, as the groups of the angels are doing it in heaven. That one through everything has made himself servant and together living with the angels, as the great Apostle says: «And our living is in heavens»[664]. Because into angles there isn`t the lust which weakens the vigor of the mind through pleasure, neither the wrath which gets anger and barks indecently to the related ones, but only the rationality which leads the rational ones, in a natural way, towards the first rationality[665]. Only of this rejoice God and only this one He asks it from us, His servants. This he shows it, by saying towards the great David: «For what is to Me in heaven, and what I have wanted from you on earth?»[666] God has nothing into heaven which to be brought by the holy angels, except the rational ministering. This one being asked by Him from us, He has thought us to say when we are praying: «Your will be done, as in heaven, so in earth».

Consequently, let`s be us moved by our rationality towards seeking for God; the power of the lust be moving us towards His wanting; and the wrath to be fighting towards His keeping . Better said, the mind to be tending whole towards God, strengthen by wrath as by a tonic and lit by the sake of the lust brought to the peak. Imitating in this way the angels

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[664] Philippians: 3: 20: KJB: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:"; ROB: "As for us, our city is in heaven, from where we also wait for Savior, the Lord Jesus Christ."

[665] Here we have a proof about the confidence of Saint Maximosos the Confessor in rationality, which it is active also into angels. The Reason it is vigor. The lust and the anger weaken this vigor, weakening in the same time the vigor of the nature. Therefore the strength and the vigor of the nature it means the predomination of the rationality into it. We note here again that the rationality doesn`t oppose to the contemplation, but these two are almost a whole. The rationality opposes to the lust and to the anger, having a moral character, therefore a firm rationality it is interweaves with a strong will.

[666] Psalms: 73: 25: KJB: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."; 72: 24: ROB: "For whom have I in heaven except You? And without You, what have I wanted on earth?"

from the sky, we will be serving God through everything, by showing on earth the same living as the angels, not having the mind moved towards anything from the sequent to God ones, exactly as those ones.

Living like this after the vote that we give, we will receive, as a «bread towards being» and towards life, for the nourishment of our souls and for keeping and good using of the ones gifted to us, on the Word Who said: «I am the bread which has descended from heaven and gives life to the world»[667]. For He makes Himself to us everything, on our measure of the ones who are nourished through virtue and wisdom, and makes Himself body, as only Him knows, through everyone of us who are saved, in a divers way, while we are still in this age, according to the meaning of the prayer which says:

«*Give us this day our daily bread*». Through «today» I reckon that it is indicated this age. The one who would want to express more openly this place of the prayer he might be saying: «Our bread that You have prepared to us from the beginning towards the immortality of the nature, give it us today, while we still are in this mortal life, to be the death from the sin defeated by the nourishing with the bread of the life and knowledge, of which the transgression of the godlike commandment did not let the first man to become partaker; for if he would have eaten to satiate himself from this meal, he wouldn`t have been held by the death from the sin».

But the one who prays to receive this bread towards being of course he doesn`t receive it in its entirety, as the bread itself it is, but as much as he can receive it. The bread of the life gives Itself to everyone that asks for it, as love for the people, but not in the same way to everybody. But much more to the ones who have did bigger things, and lesser to the one who are less into the deeds, to each one as much as the worthiness of his mind can receive[668].

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[667] John: 6: 33: KJB: "For the bread of God is he which cometh down from heaven, and giveth life unto the world."; ROB: "Because the bread of God it is the one which descends Itself from heaven and give life to the world."

[668] It is a mysterious "descending" (kenosis) of the godlike gifts, which it is potentiated to the level of each one, for everyone on the measure on that he increases in the capacity of receiving, in the unfolding of his spiritual powers, to take more from the treasure of the gifts hidden into itself, but to our disposal. In this universal oikonomia of God it is comprised also the historical embodiment of the Son of God, as also the embodiment into each man, growing then up and manifesting itself according to the natural gifts and with the circumstances of life of everyone. The process of this ceaseless actualization of the divine uncreated energies lasts

Towards this meaning of the present words the Savior Himself has brought us, aprioristically commanding to the disciples to not take at all care of the nourishment which falls under the senses. For He says: «Do not take care about what will you eat or about will you drink, neither of your body, or what you will put on. For all these things are searched after the Gentiles of the world. But search firstly the Kingdom of God and His righteousness, and all of these will be added to you»[669]. How would He urge us to ask for the ones which He has commanded before not to take care of? It is proven that he hasn`t urged us to ask through prayer the ones that who has ordered us through the commandment not to take care of. Because through the prayer it can be asked only what we can seek on the basis of the commandment. Therefore what hasn`t been allowed to us through the commandment of course it is not allowed to us neither to ask through the prayer. And if the Savior commanded us to seek only the Kingdom of God and the righteousness, rightly He ordered that this one to be searched for through the prayer to the ones who want themselves after the godlike plans. Through this, assuring the gift of the ones asked through the prayer, He has united the will of the ones who ask with the will of the one Who offers the gift, making through this affectionate union the two wills one and the same one.

And if it is ordered to us to ask through the prayer also the daily bread, through which it is sustained our life from here, let`s not exceed the borders of the prayer, watching in a covetous way to many periods of years and to forget in this way that we are mortals and we have a life which passes as the shadow. But let`s ask through the prayer, without worry, only the bread necessary for the day. Let`s show in this way that we make, through the wisdom after Christ, of our life a meditation (preparation) regarding death, harmonizing our disposition of

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even into the eternal life; the Sophia isn`t but his infinitely nuanced form of the divine energies "descended" to the level of the creatures, to be elevated together with them. And endless dynamism crosses this world of the divine energies, which descends to the level of each creature to ascend after with each of them. This is a huge net descended into the content of the entire ocean of the created world to elevate us the ones who want to grab ourselves on it, but which continues to elevate us also after we have ascended into the heaven of the eternal life. "The bread" it is aside or inside of everyone. But one sees or uses from it only a small crumble, other one a bigger morsel, other one a bigger one, and so on; and from its endless sweetness everyone notices as much as it is able to.

[669] Matthew: 6: 25-31.

the will with the nature, before death to come. And this is for not be him gluing himself on the corruptible ones, turning his desire after the nature[670] toward the matter, and to accustom himself with the greediness, which lacks us of the abundance of the godlike goods.

Let`s run therefore with all our power from the love for the material ones and let`s erase the affection towards them, as would be a dust on our metal eyes. Let`s be satisfied only with the ones which sustain, but not also with the ones which sweeten our life from here. And let`s pray only for them, as we have learnt, to God, to be able to guard our soul not-enslaved, and nothing from the visible ones not to be retaining it for the sake of the soul. Let`s show ourselves as eating for living and not living for eating. Because the first thing it is proper to the rational nature; the second one to the irrational one.

Let`s be guardians of the precise prayer, showing us that we embrace with resoluteness a unique and single life, the one in Ghost, and for achieving it we are using the present one. For the sake of that one let`s agree the usage of this one, only that much to not renounce to sustain this one with bread and to guard its natural vigor as much as not being to us towards corruptness. Let`s not pursuit (pure and simple) to live, but to be us living to God, making from the body and angel (herald) of the soul, crossed by rationality through the virtues[671], and the soul a herald of God through the fixation into the good ones. And this bread let`s restrain it in a natural way to a single day, the shame of the Giver of the prayer stopping us to stretch the request of it to a second day.

Harmonizing in this way in a real manner our inner state with the sense of the prayer, we will be able to get closer also to the other words of it, saying:

«And forgive us our trespasses // As we forgive them that trespass against us.»

Therefore after the first meaning of the word from above, it must be asked through the prayer the incorruptible bread of the wisdom into this age, of which symbol it is «today», bread of

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[670] The idea of the transfer of the spiritual energy on the biological plan and vice versa.

[671] Body soaked by rationality or rationalized (*λελογισμένον* as he says here, or *λογικός*, as he says somewhere in the theological heads) it is the body through which are worked the virtues. Because being the body a working tool, the rationality shown through it, it is rationality oriented towards deeds. But the deeds that are conforming to rationality are exclusively the deeds of the virtue. The "rationalized" body it is a parallel to the "spiritualized body".

which we have been separated at the beginning by the transgression of the commandment. But the one who wants to do this he mustn`t know but the unique pleasure of achieving the godlike ones, of which Giver, it is by the nature, God, an guardian, according to the will, the free decision of the one who has received them; and he mustn`t fear but of a single pain: of loosing these gifts, thing which happens through the advice from the devil and through the work itself of the one who tired by the drowsiness of the will, he doesn`t guard the precious gift through the disposition of the will. Therefore he mustn`t have the will inclined towards anything from the visible ones and consequently to not let himself deviated by any painful happenings which come upon the body. The one who truly does so, he forgives without passion to the ones who wronged him. Because the good towards which his desire endeavors nobody can kidnap it from him, being considered according to the nature impossible to be kidnapped.

That one shows himself to God as an example of virtue – if we are allowed to say so – asking to the One Who cannot be imitated to let him imitating Him, saying: «And forgive us our trespasses // As we forgive them that trespass against us». Namely he prays to God to be to him as he has been to the people. So whether, as he has forgiven the mistakes to the ones who wronged him, he want to be forgiven also to him from the part of God, it is proven that as God forgives without passion the ones whom He forgives, likewise he also forgives to the ones who wronged him, showing himself without passion towards the ones that have happened to him. He doesn`t allow any upsetting memory to be imprinted into his mind[672], to not be proven that he tears apart the nature through the inclination (disposition) of the will, separating himself from some human being, he being also a human being. Being united in this way the inclination of the will with the rationality of the nature, it is done the reconcilement of God with the nature. Because otherwise it is not possible to the nature divided in itself through the inclination of the will, to receive the godlike and

[672] To shape his mind: *να διαμορφώσουμε τον νους*. It is a structuring of the mind both theoretical and affective, an existential structuring. The same term of *τυπικαι* it is used by the Holy Parents also for continuous shaping of the human and angelic minds by the godlike light.

unspoken descent[673]. Maybe that`s why God want to be done first the reconcilements between us; not to learn from us how to reconcile with the one who wronged Him and to forgive the punishment of the many and fearsome mistakes, but to clean us of passions and to be shown that the disposition of the forgiven ones gladly collaborates with the grace. It is proven that the inclination of the will uniting itself with the rationality of the nature, the free choice of the ones who have reached at this state will not be anymore opposite to God. Because it can`t be thought anything contrary to the nature, which is both natural law and godlike law, when the rationality has gained the movement of the will to work according to it. And if there isn`t anything contrary into the rationality of the nature, rightly the inclination of the will moving itself in harmony with the rationality of the nature, it will have in everything its work of harmony with God. And this work it means an active disposition, crossed thru by the grace of the One Good by nature, towards committing of the virtue[674].

Therefore in this disposition is the one who prays asking for the bread of the knowledge. But in the same disposition will also be the one who, forced by the nature, will ask only for the daily bread, but he forgives the mistakes of the one who wronged him, as one who know that according to the nature he is mortal. This one, waiting in each day, as one who is not sure about the future ones, for what keeps about the nature (to die), he takes it before the nature through the disposition of the will,

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[673] It is a frequent idea at Saint Maximosos that: the will can incline towards what is against nature, which produces a division both in the individual`s nature and in the general human nature through the division between individuals. The nature has rationality. When the will unites with it, it is a rational will, otherwise it is irrational. The rationality of the nature it is its general rationality, to which must be subordinated the particular rationalities of the different tendencies and limbs of the nature. The usually sinner will unites itself with the particular rationality of a tendency, disregarding the general rationality of the nature, which jeopardizes the unity and the health of the nature, endangering it through the anarchy that it encourages. The nature through itself tends towards unity. What it tears it apart is the bad or the particular inclination of the will. But a worthy to be remarked thing it is that a divided nature cannot either be, according to Saint Maximosos, united with God. Within such a nature there is a war and where it is a war there cannot be done any union or love. Everything that is contained in the vortex of the war is dominated by hatred, by the affirmation of their particularity, not by the tendency towards the union with something.

[674] The godlike grace dwells into the hidden of our nature, but it waits for our will to unite with it. Only by uniting the will with it, it transforms our life entirely. Proper said what the human will gains from the union with the grace, from its interpenetration with the grace (*διαπλοκή με χάρη*), it is just its will to harmonize itself with the nature.

making himself willingly dead to the world, according to the word which says: «For You, Lord, we die each day; for You we have been reckoned as sheep for the slaughter»[675]. That`s why he reconciles himself with everybody, to not take with him some sign of the evilness of the present age, when he will be moved to the life without old age, and to take from the Judge and the Savior of everybody the equal reward of what he has done here.

Therefore it is profitable to both of them the clean disposition towards the ones who have upset them, for all the reasons.

But especially for the meaning of the words which have remained and which are:

«*And lead us not into temptation, // But save us from the evil one.*»

The Scripture shows through these ones that the one who doesn`t forgive perfectly to the ones who wronged him and who doesn`t show to God his heart clean of any upset, shining by the light of the reconcilement with the neighbor, he won`t achieve the gift of the asked ones, and he will be delivered to the temptation of the evil ones, after a right judgment, to learn that only in this way he cleans himself of sins, if he casts out from himself the upset against others. He calls here «temptation» the law of the sin, which the first man didn`t have when he came to existence; and «the evil one» is the devil, who has mixed this law into the nature of the human beings and has convinced the human being, through deceitfulness, to move the desire of his soul from what is allowed to what it is forbidden, and to deviate himself towards the transgression of the godlike commandment, of which effect it has been the loosing of the incorruptibility gifted to him according to the grace.

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[675] Psalm 43: 22: KJB; 44: 24: ROB. The idea that the death progresses into us each day, that our nature bears into itself the death from the moment in which it is born, has been formulated by Heidegger in the definition which he has given to the human being as "Sein zum Tode". This truth as a permanent fact of conscience it structure in a characteristic way the entire existence of the human being. The one who tries to cover the transparency of this evidence he takes refuge for himself in the plenitude of a social life, running away from himself. But the ones who receive this truth, they live their own identity if a sort of sober resoluteness. The anticipation through the will of this unavoidable end at which reaches the nature, we find it out also to Heidegger, who said that the human being it is characterized by the fact of being always launched before itself, "je vor Sich sein", in which it is show in the first place the preoccupation for death.

Or again, «temptation» He calls here the willing consent of the soul with the passions of the body; and «the evil one» it is the way into which the passionate disposition becomes a deed. The righteous Judge will not deliver of any of these ones on the one who doesn`t forgive the mistake of the ones who wronged him, even if this one asks for this with the speech through the prayer. But He even allows that this one to be defiled by the law of the sin and forsakes the callous and harsh to the heart one, to be taken into domination by the evil one, as one who has chosen rather the dishonorable passions, of which sower is the devil, that the nature, of which Maker is God. He doesn`t impede him to willingly consent with the passion of the body, neither delivers him from the way into which the passionate disposition becomes deed, because that one, reckoning the nature of less importance than the inconsistent passions, he has ignored, in his ardor for them, the rationality of the nature. For is he would have let himself moved by it, he would have known what is the law of the nature and also what is the tyranny of the passions, which is not born from the nature, but it has been added through the free choice of the will. He would have known to cultivate the first one, preserving it through the natural works, and to banish the second one far from the disposition of the will and to guard the nature through the rationality, to tarry into itself, clean and undefiled, without hatred and division. In this way he would have done again from the disposition of the will a comrade of the nature, to not bring from elsewhere anything what the rationality of the nature doesn`t offer[676]. Through this he would have banished any hatred and any distancing from the one related to him by the nature, for uttering this prayer to be heard and to receive twofold grace from God, for the simple grace, namely the forgiveness of the previous mistakes and the defense and the deliverance from the future ones, not being let to reach into temptation and to be enslaved by the evil one, for only one thing, namely for the fact of wholeheartedly forgiving the neighbors.

[676] The sin can`t be inspired by the nature. The nature can`t give but fears and good inspirations. The sin comes as adding (*επισυμβαίει*), through the fact that the human will accepts inspiration from elsewhere, or maybe doesn`t want to take account everywhere about the rationality of the nature.

That`s why also us, to be I showing shortly the meaning of the ones said before, if we want to be delivered from the evil one and not to be lead into temptation, let`s believe in God and forget the mistakes of the ones who wronged us. «For if you will not forgive, He says, to the people their sins, neither your Father from heaven won`t forgive you»[677]. By doing this, not only that we will take the forgiveness of the mistakes, but we will also overcome the law of the sin, not being forsaken to reach in its temptation; and on the sly serpent, the birth giver of the law of the sin, from whom we pray to be delivered, we will trample it. Because Christ Himself, Who has overcame the world, it is leader to us in this fight and He arms us with the laws of the commandments. He is the One Who through the lawful rejection of the passions connects the nature with itself through love and moves our insatiate desire towards Himself, Who is the bread of the life, of wisdom, of the knowledge and of the righteousness. He will make us through the fulfillment of the will of the Father, together servants with the angels, us who through our behavior in life we have shown ourselves as worthy imitators of the well pleasant heavenly living. And from there He will raise us again to the highest stage of the godlike ones, to the Father of the lights, and He will make us partakers to the godlike nature, through the impartation of the Ghost according to the grace, bearing in a righteous way, whole, the cause of the grace Himself, the Son by the nature of the Father, the One from Whom, through Whom and into Whom we have and we will have the existence, the movement and the life.

This mystery of deification let it be the target towards which to be us watching into prayer, to know what we were and what have we been made by the descent (kenosis) through the body of the Only Begotten One, and from where and where He has raised us through the power of His right hand, us who where in the lowest place of the world, to which the burden of the sins descended us. And in this way to love even more the One Who has spoken to us, with so much wisdom, this salvation. An through as many as we do let`s show the fulfilled prayer and to prove ourselves as preachers of God, of the One

[677] Matthew: 6: 14: KJB: "For if ye forgive men their trespasses, your heavenly Father will also forgive you:"; ROB: "For if you will forgive to the people their mistakes, will forgive you also your Father Who is in heaven."

Who truly is our Father according to the grace. Let`s not rather show us, through the dishonorable passions, as having as father of the life the sly one, which always plots to forcedly become master upon the nature, and to not change by lack of care our life with the death. Because each of the two ones (God namely and the devil) shares to the ones who follow him what has as his own: One destines eternal life to the ones who love Him; the other one plants into the ones who come close to him, through sneaking of the willing temptations, the death.

Because according to the Scripture the sorts of the temptation is twofold: one is through pleasure, the other is through pain. The first one is willingly chosen, the second one is unwillingly. The first one is the birth giver of the sin and from his we have been ordered to beware ourselves according to the Lord`s teaching Who says: «And do not lead us into temptation»; or: «Watch and pray, to not enter into temptation»[678]. And the other One is the punisher of the sin, tormenting through pains and troubles the loving of sin disposition. If somebody will endure this type of temptation, especially the one who isn`t nailed by the evil one, he will hear the great Jacob shouting: «Think at all the joy, my brothers, when you will fall into divers temptations, for the trying of your faith works patience, and the patience the proving, and the proving to has its thing perfect»[679]. But both temptations, the willing one and the unwilling one, are cunningly united by the evil one: the first one, by sowing the tares and stirring up the soul through the pleasures of the body, to convince it to detach its desire from the godlike love; and the second one he desires it and asks it with cunningness, wishing to break the nature through pain, to force the soul downed by the pain to put in movement the thoughts of revilement against the Maker.

But knowing us the plans of the sly one, let`s pray to not come to us the willing temptation, to not detach our desire from the love for God; and let`s manly suffer the unwilling one for showing us putting the Maker of the nature above nature.

So be it that all of us who call the name of our Lord Jesus Christ to be delivered from the sweetness from the evil one and

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[678] Matthew: 26: 41: KJB: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."; ROB: "Watch and pray, to not enter you into temptation. For the ghost is zealous but the body helpless."
[679] Jacob: 1: 2; Romans: 5: 41.

to liberate us from the future pains, through the impartation from the hypostasis of the future goods, which will be shown to us in Christ Himself, our Lord, the Only One extolled, together with the Father and with the Holy Ghost, by all the creature. Amen.

End and praise to God.

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Priest Professor PhD Academician

DUMITRU STĂNILOAE

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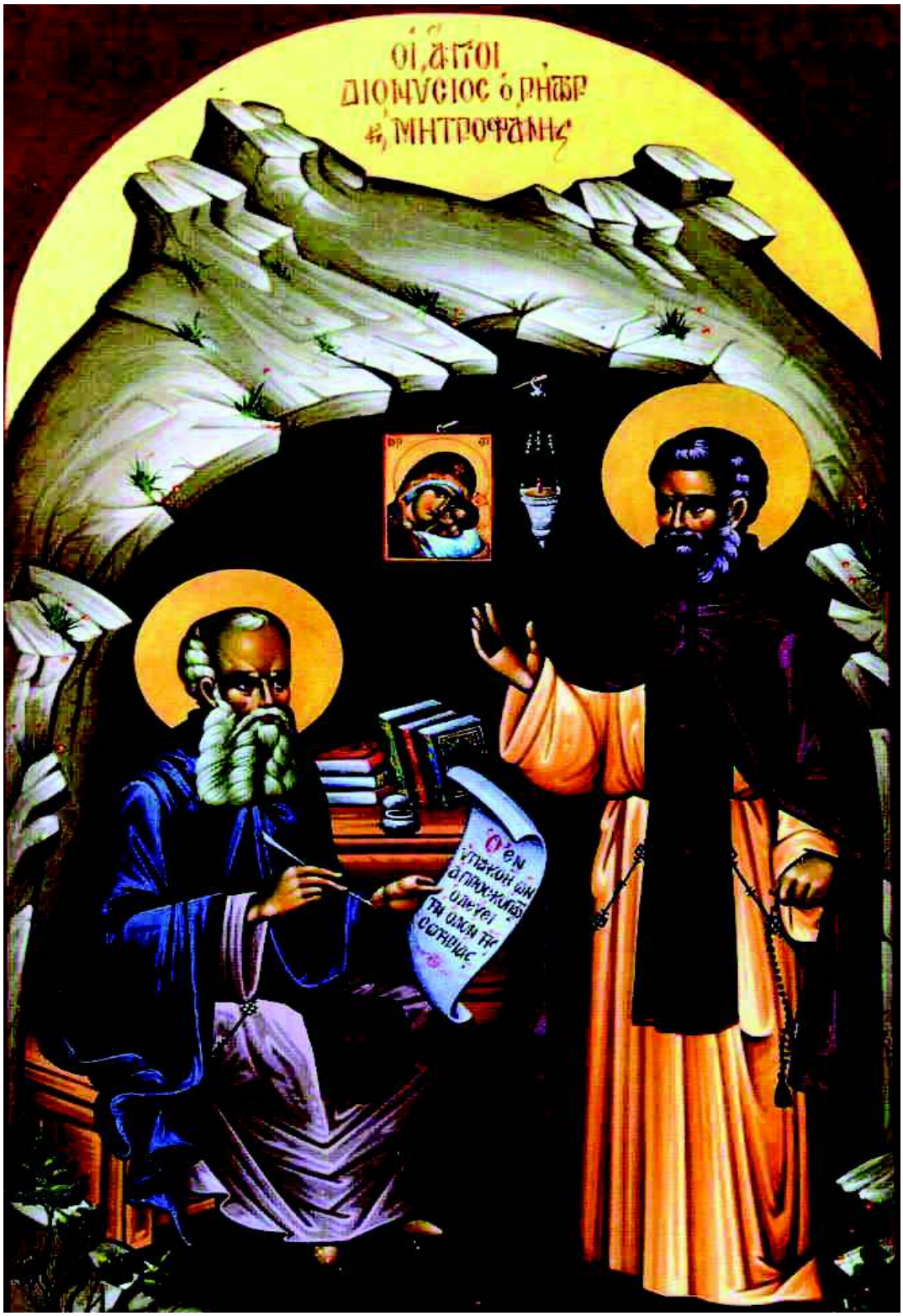
THE ROMANIAN PHILOKALIA

- VOLUME III -



“In the Orthodox theology, Saint Maximos the Confessor, this giant of the Christian cogitation – maybe the greatest of all – has not found yet a representation worthy of him”.

Priest Professor PhD Academician Dumitru Stăniloae

Priest Professor PhD Academician
DUMITRU STĂNILOAE

THE ROMANIAN PHILOKALIA

- VOLUME III -

"And I, by receiving this list and reading it, my mind and my hearing and my cogitation stopped. Therefore I have asked you to allow me to refuse this thing. I have told you that these places barely can be understood by the ones who have advanced much in contemplation and have reached at the end of the highest and the most unapproachable knowledge, but not by me that crawl myself on the ground and, as yesteryear the cursed snake, I don`t have any other food but the earth of the passions, muddy as a worm by the rottenness of the pleasures. Therefore, by doing this much and for many times, when I have seen that you do not accept this request of mine, fearing to not suffer something the love which unites us and makes us to have only one soul, even we bear two bodies, being possible that my refusal to seem to you a sign of disobedience, I have dared against my will the ones from above my power. I have reckoned that is better to be accused of daring and to be mocked by the ones who desire this, than the love to suffer any shaking or diminution. Because, after God, nothing is more valuable than love, in the eyes of the ones who have mind. Better said, nothing is more pleasant to God than it. Because love gathers in one place the divided ones, and can create in most of them, or in all of them, an undisturbed identity of the will".

Saint Maximos the Confessor

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PHILOKALIA

OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

VOLUME III

Answers towards Thalassius

TRANSLATION[1], INTRODUCTION AND FOOTNOTES BY

DUMITRU STĂNILOAE

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[1] **Translation in Romanian language by Priest Professor PhD Academician Dumitru Stăniloae.**
(Translated in English language, from the will of God, by the most worthless from men: E.l.t.)

The Preface of the Translator[2] at the Second Edition of the First Four Volumes

Because the first four volumes of the Romanian Philokalia were printed at Sibiu between 1947-1948 in a small number of copies and that`s why the edition was rapidly exhausted, I have consented to the proposal of "Harisma" Publishing House to print them in a second edition. The writings comprised in the Philokalia collection, reached at the twelve volume, they have been searched for because they describe a progressive way of the spiritual life, with the most concrete recommendations. This path is the one of the cleaning of the man of the passions which encloses him in the egotism of the passing satisfactions, closed to the horizon of the spiritual life always richer and eternal. And it is not a road invented by man but it is the way showed by the life of Jesus Christ and into which can advance the one who believes in Him. He Himself is the impersonation of this «way» or, better said, he Himself is the «way» and advancing in it is one with advancing into Him towards the target of the perfection at which He has elevated the assumed humanity through defeating with patience of our weaknesses and passions, willingly received, and of enduring with love the enemies to the crucifixion having as result the overcoming of the death and the eternity as happy life of Him as man and of the ones who will stick to Him through faith.

The program of the life described into the Philokalia it is an Christological one. It is the living of Christ by the power of Christ which the ones who live it have into themselves through ever more frequent prayer. It is the way towards the highest human nobility; it is the only way which promotes the union of the people between themselves and into Christ, opposed to the separations which bring so much human sufferance.

[2] Priest Professor PhD Academician Dumitru Stăniloae.

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The separation of the work of Christ from His work as a man - united with the collaboration of the man – it started to be made latter by the scholastic through too strict division in Dogmatic and Moral Theology. It have been told that the Dogmatic has got to represent what God is in the Self and what He has done for the man, and the Moral what the man has to do. It has been overlooked the fact that what the man does he doesn`t do it alone; but he does it strengthened by Christ and by His Holy Ghost. That`s why in the westerner theological sense there aren`t any theological writings to describe, like the ones from the Philokalia, then road into Christ or of Christ`s into the man, of Philokalia sort. In Catholicism there isn`t known any uncreated energy of Christ, energy which to be working within man, strengthening the work of the man, and making him to advance ever more into Christ. About such a life into Christ, in Reform or in Neo-Protestant groups, there aren`t any talks either. According to Catholicism, Christ saved us by giving though the cross satisfaction to God for the offence brought to Him by the sins of the people, finishing with this the savior work and retiring Himself into heaven; leaving on earth a substitute of Him who to be sharing to people the merits gained by Christ through the satisfaction brought by Him.

In Reform they are going even further almost completely denying the Mysteries into which the Catholicism does not see anymore the uncreated work of Christ. And in the new-Protestant movement there it is denied even the cross of Christ as mean of salvation and of overcoming death; even more, it is denied to Jesus even the name of Christ despite to the fact that He Himself assumed it (Matthew: 16: 16-17), name that shown Him as Son of God.

That`s why all these western forms of the Christendom are satisfied of praising Jesus as something distant, Who has brought or will bring to them the forgiveness of sins, without seeing into Him the Worker of the salvation and of the sanctification into Him, lived into ever bigger union through prayer, but also through their effort to resemble themselves

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more and more to Him, through their science of using His power for growing themselves into union and likeness with Him.

Priest professor PhD Dumitru Stăniloae
The Holy Easter, 1992.

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Foreword

With the help of the good and almighty God, comes to light the third volume of the Philokalia. We apologize to the readers that this volume is a heavier spiritual food. But the importance of this writing of Saint Maximos the Confessor it is too great of not having us been tempted to publish it. The following volumes will almost all of them be much easier.

The present volume comprises on from the two great works of Saint Maximos the Confessor, this one being entitled: "About Different Heavy Places from the Holy Scripture", written around the years 931-633 and addressed to the abbot Thalassius, of which reason we call it shortly: "Answers towards Thalassius"[3].

The motif which urged us to give into the Philokalia this work is the following: in the Greek Philokalia are comprised from the work of Saint Maximos, besides the "Heads about Love", the "Interpretation at The Lord`s Prayer" and "Gnostic Heads", another writing in 500 heads entitled: "Different Heads: Theological, Economical, and about Virtue and Sin"[4].

But because through the researches of W. Soppa[5] and M. Th. Disdier[6] established that from these 500 hundreds heads 422 hundreds are literal or almost literal excerpts from "Answers towards Thalassius", we thought that it is preferable to give this writing in its entirety for better understanding the cogitation of the Saint.

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[3] See the Introduction to the second volume of The Romanian Philokalia.

[4] Migne G. P. 90, 1177-1400, κεφάλάιαν θεολογικά τε καί oikonomiká καί περί αρετης κακίας. In the Greek Philokalia they form a group with the Gnostic Heads, forming together 700 heads, of which the Gnostic Heads are given as the first and the second hundreds, and these ones as the three to seven hundreds. The Philokalia, second edition, p. 232-256, 256-316. But the title of the first two hundreds heads it is different from the last five hundreds, from where it is seen that there are two works united together. The titles coincide with the ones from G. P.

[5] Die diversa Kapita unter den Schriften des hl. Maximus, in deutscher und quellenkritischer Beleuchtung, Dresden, 192, no. 8, p. 135.

[6] Une oeuvre douteuse de Saint Maxim le Confesseur Les cinq Centuries Théologique, in Echos d`Orient, 34, 1931, p. 160-178.

This fact urged us the more as after these ascertains there are strong motives to believe that not Saint Maximos the Confessor composed himself the 500 hundred heads, but this work was done by a later author, compiling from the works of the Saint, maybe even at the beginning of the XIIth century. This opinion is base on the fact that the scholia at the "Answers towards Thalassius", which provided not less than 221 from the 500 heads, are improbably of being of the Saint Maximos the Confessor, but rather of someone who probably lived after the Saint. It is right that in the Foreword at the Scholia – which is of an obscurity that Saint Maximos maybe did not equaled it ever[7] – their author declares his identity with the author of the "Answers towards Thalassius"[8]. But forgetting about these, he often presents, in different scholia, the ideas from the answers, with the word: "says" (namely: Saint Maximos says), showing therefore the author of the "Answers" as being different by himself. And then, the author of the scholia praises sometimes the clarity, the depth, the elegance of the explanations from the "Answers", which the Saint Maximos himself couldn`t do it. Sometimes, then, the scholia are reduced to two or three words, which bring not any contribution to the understanding of ideas from the "Answers". Through this fact they are proved as simple notes made by an attentive reader, but not real explanations, as they would have been if Saint Maximos himself would have thought later to do through them easier to be understood some passages from his writing[9].

Besides these motives, which are brought out from context of the Scholia, there also some external indices which strengthen our proposal that these are from later on. The Patriarch Photius knew the "Answers towards Thalassius", as the description[10] that he does to them shows it, but it seems that he didn`t know the Scholia. Therefore it is probable that

[7] See M. Th. Disdier, *cited work*, p. 164.
[8] See G. P. 90, 265; The Romanian Philokalia, volume III, p. 18.
[9] Disdier, *cited work,* p. 165.
[10] Library, cod. 190, G. P. 103, 637 A – 645 C.

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the Scholia would have been composed after the year 857, when Photius wrote.

The four of the scholia rebuke Nilus the Young[11], character who have to be identified with the disciple of John the Italian (from around 1040) and about whom Ana Comnen says that he was condemned at Constantinople by a Synod in the time of the Emperor Alexius Comnen (1108-1118), because he was sustaining the Monophysite thesis that the humanity of Christ was deified "through nature" (φυ σει νεωνη ναι τὸ πρόσλημα), not understanding anything from the hypostatical union[12]. So, either these two scholia are added later, this that ought to be proved by a research of the manuscripts, or the Scholia in their entirety are written at the end of the XIth century. In this case neither the 500 heads are written before this time. And as these 500 heads are certified by manuscripts from the XIIIth century, their compilation must have been done in the XIIth century, probably at its beginning[13].

But somebody could ask: If the Scholia come from another author and from such a late time, why have I translated them also in this volume? Because whether not all of them, but at least a good part of them, bring important clarifications to the ideas from the "Answers", or precious records (for instance, the Scholia 20 and 21 at the Answer 65).

In what concerns me, the content of the writing "Answers towards Thalassius" it is so rich, that it is difficult to be summarized. This work would be necessary to be widened through interpretations, than to be compressed into a summary. The summarizing it is the more difficult as it doesn`t develop in a systematical way its content of ideas, but presents it spread and with comebacks, with the occasion of interpreting

[11] Scholium l at Answer 42, p. 149 (P. G. 90, 409); Scholium 9 la Answer 53, p. 232 (P. G. 90. 508); Scholium l at Answer 62, p. 360 (P. G. 90, 661); Scholium 14 at Answer 64, p. 415 (P. G. 90, 729).

[12] The Alexiad, book X, P. G. 131, 697-700. In this sense must be corrected the translation of the Scholium 1 at the Answer 62, p. 360, where we have interpreted φυσιθεσιται as: the ones who reckon that the natures stay by themselves. I believe that the Greek term should be φυσιθεται and it means: the ones who sustain the deification through nature.

[13] Disdier, *cited work*, p. 161.

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some obscure passages from the Holy Scripture, in whose presentation cannot be ascertained some order.

Another difficulty in the way of a summarization it is the character of the writing of Saint Maxim the Confessor. Even a Photius complained that the style of Saint Maximos is burdened, heavy and obscure, avoiding the direct expressing and loving the metaphors[14]. But the newer researchers ascertained that his writing even seeming to be unwieldy, this is not due to a meaningless piling up of words, but just to the extraordinary richness of nuances of his cogitation, to which it corresponds the same richness of words. Tixeront could say: Maximos is a mystic who is in the same time also a metaphysician and an ascetic, who from the contact with the Aristotelian philosophy has gained a stringency and a precision of the cogitation, which vainly would be sought at the Aeropagite[15].

The wide, deep and harmonic thinking of Saint Maximos the Confessor, it has found a presentation worthy of itself in the book of an extraordinary density, solidity and penetration, of Hans Urs von Balthasar, entitled: "The Cosmic Liturgy"[16]. In the Orthodox theology, Saint Maximos the Confessor, this giant of the Christian cogitation – maybe the greatest of all – haven`t found yet a representation worthy of him. The thought of trying such an enterprise arouses an almost paralyzing feeling. It is the sentiment aroused by any alpine massive at the thought of embracing it; anyway, the endeavor of presenting Saint Maximos requires a prolonged time to be brought, somewhat satisfying, at its accomplishment.

Thus, all you would say about him, it seem to you an impiousness, a presentation of the mountain through a few pebbles scratched out of it, or through a clumsy drawing which deforms and lowers its overwhelming majesty.

[14] G. P. 90, 268.
[15] Precis de Patologie (1934), p. 395.
[16] Kosmische Liturgie, Fr. i. Br. 1941.

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So it is, of course, also what is said bellow about the cogitation of this Saint, a cogitation unfolded in the "Answers towards Thalassius".

The angle of which Saint Maximos sees and explains everything is the divine Logos. The Logos gives sense to the human life, and He fills up with senses (reasons) all the things of the world, related with which one lives in a way of another in this life. Normally, the man through the Logos from himself must himself be weaved with the divine Logos and with the reasons of the things.

But through falling into the sin, was hidden together with the divine Logos, both the personal rationality and the rationalities from the world. The man fell in the narrow zone of the feeling, through which he remains only at the surface of the things. Through this he has become irrational[17].

The feeling it has firstly the meaning of perception of the senses, of acknowledgement through the senses, without any moral or immoral qualification. As such, it is allowed by God, for the mind noticing the reasons from the sensitive things, to ascend towards the knowledge of God[18].

But to it very easily it is associated a pleasure or a pain, because some material aspects of the things are favorable to the body, and other are unfavorable to it. The feeling as pleasure or as pain occasioned by the things it is the condemnable feeling, because it ties the man on the material surface of the things, making him forgetting about their higher senses and over all of the spiritual order. These pleasure and pain related to the sense the man hasn`t have it from the beginning, but he has had inside him some sort of capacity of rejoicing with the mind of the ones relates to it, of the spiritual things. But the man lowered this capacity from the spiritual plan on the bodily one, uniting it with the feeling. There has been produced, through the will of the man, of through the lack of attention and of a steady will, a transfer of the capacity of pleasure from the

[17] Introduction, p. 9; G. P. 90, 253.
[18] Introduction, p. 1; G. P. 90, 245.

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spiritual plan on the biological one. Thus the man has moved his pleasure through the mediation of the senses towards the sensitive ones[19].

This sticking of the man towards the sensitive ones, being a falling down from the connection with the spiritual order, it is also a falling from his nature, a falling in a para-natural existence (from κατά φύσιν la παραν φύσιν)[20]. The falling doesn`t consist only in the fact that the man works exclusively with the senses, but it has a total character and it means a perverting of the natural way of working, though the perversion mean in the same time an exaggeration of the working through the senses and an elevation of this work at the leading role. The total and the perverted character of the work it is shown in the fact that the senses neither now work alone, but the mind (the cogitation) puts itself in their service, contriving ways of pleasure from their contact with the material surface of the things. In the state of cleanness, the cogitation still was present in the feeling, but not for ministering to the feeling for pleasure, but for detaching from the aspects noticed by it the reason of the things, leading the feeling from the feeling itself. Now it is totally "descended" into feeling, or under it, being led by this one. In a certain way, the fallen man, though he has become irrational, he hasn`t totally sacked the rationality, but this one has also fallen with him, leaving its chair of righteous and impartial judge and forging arguments in the favor of the passions. In this way the man is below the animal, "which he has exceeded in irrationality, moving the according to the nature rationality in what is contrary to the nature"[21].

But this perverting of the cogitation in the state of falling implies also a perverting of the senses. Because the sense which aren`t guided anymore by rationality, they act contrary to the nature and towards its damaging, through the

[19] Answer 61, 333; G. P. 90, 628.
[20] Ibid.
[21] Introduction, 9; G. P. 90 253.

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passionate exaggeration of their work, abusing of their function[22].

The sticking to the seen[23] side of the world, through feeling and the searching for the pleasure which this one can offer it to the body, as also the fleeing from the pain that can come out of it, they give birth to all the passions, as the same number of tongues with which the surface of the world keeps us attached to itself. Better said the sap which feeds or moves itself in all the passions, it is the bodily love for the self, (φιλαυτία), which the man searches for satisfying it related to the material surface of the world[24].

A great role belongs in the conception of Saint Maximos the confessor to the pleasure and to the pains. The searching for the pleasure gives birth to a string of passions, the fleeing from pain to another string[25]. But between pleasure and pain there is also a ceaseless reciprocal causality. They alternate one to another in a vicious circle. Searching for the pleasure, the man surely will have, after tasting the pleasure, the pain. And fleeing from pain, he searches for escape in the arms of the pleasure, for finding beyond it an even bigger pain. Nobody can break this circle of the pleasure and of the pain, for remaining only with the pleasure. Who searches for the pleasure come across the pain, and who flees from the pain through the pleasure he also comes across the pain[26]. From here doesn`t result a fatality. This succession cannot be overcome; and not gradually, through a taming during several incarnations, but through a jumping out from the circle of the pleasure and of the pain. It is necessary for you to stand unmoved both to the temptation of the pleasure and to the menace of the pain, as an immobilized needle of a pair of scales. This is the state of the

[22] Answer 65; G. P. 90, 749.
[23] The English Philokalia uses as a corresponding term the word: "visible" (E. l. t.`s n.).
[24] Introduction 10; G. P. 90, 256 C.
[25] Ibid.
[26] Introduction, 9; G. P. 90, 253.

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dispassion, of the dispassionate man[27]. But it is not a feeling of a cadaver, in the Buddhist apathy.

But for understanding this thing we must see from where the bodily pleasure and the bodily pain have emerged.

The bodily pleasure and the bodily pain could have been born through the fact that the man as limited being has be endowed by God, as we have been showing above, with the capacity of rejoicing of what makes him whole on the essential or on the spiritual plan of his own being, and of getting sorry about the diminution of his spiritual life through its departing from the spring of its true existence. Only to God isn`t given to alternate the joy with the pain, or at least to try a new joy, through a surplus of life that would come to Him from outside, once He is endless.

But the man having also a bodily side, the capacity of joy or of grievance that he has in his entire being, has become accustomed to actualize itself as pleasure for what increases his bodily life – by seeming to him that this is an increase of his integral being – and as a displeasure for what restricts his bodily prosperity – again confounding the body with his whole being. And the ones who increase of diminish his bodily life are sensitive things. Thus, through falling, the good and the bad for the man has been limited to what is good or bad for the body, namely to the sensitive world; this is the knowledge or the false knowledge to which he has ended through falling, the knowledge given by the world as a tree of knowledge of such a good and such a bad. Thus the man hasn`t reckoned anymore that the good consists in the spiritual plan, and neither has reckoned the bad as lack of the spiritual things[28].

That the pleasure and the pain haven`t appeared out of nothing, but they are a turning towards the material things of

[27] "So the one who doesn`t want the bodily pleasure and does not fear the pain, he has reached dispassionate. Because in the same time with these ones and with the bodily love, that have give them birth, he has killed all the passions which grow up through this ones and through those ones", Introduction, 14; G. P. 90, 260 -261.

[28] Introduction, 12; P. G. 90, 257; Answer, 43, p. 151; P. G. 90, 412-413; Question 21, p. 62 and the followings; G. P. 90, 312.

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an energy through which the man is meant to search for the spiritual ones and to avoid their loss, it is also shown by the fact that both for the seeking and the joy of the good ones, and also the unhappiness and the grievance for the bad ones, the human soul has a faculty: of the lust and of the anger. These faculties have not been born from the orientation of the man towards the sensitive ones, but through this one they have been also perverted, as also the rationality, as also the feeling, turning themselves towards what isn`t ought, or pouring their entire energy and feeling. So it is explained the occurrence of the conform with the nature affects, after the man`s falling into the sin. These affects are: the appetite and the pleasure of eating, the fear of pain and of death, some sort of manifestations of the bodily conservation instincts. Until they are kept in the rein of the rationality, being limited to what is necessary to the body, these affects are irreproachable. But when they are satisfied with exaggeration, they are becoming sinful passions[29]. That`s why they mustn`t be suppressed while we are living of the earth. But to the future life they do not move themselves anymore with us. Proper-said, in the future life, when we will be "pure minds", there cannot be spoken anymore about lust and anger, because they do not have anymore the reflex movement which they have in the life from here, once only God works then into the man. But they still remain in a somewhat form, namely the first one as "endless vigor of the will which delights of them"[30].

But if it is so, the getting out from the iron circle of the bodily pleasure and pain does not mean astonishment in insensibility, but the elevation to another pleasure and to other vigor of spiritual order, which, far from weakening its nature, gives to it the true strengthening.

But let`s see now how has become possible that for man jumping out from the circle of the bodily pleasure and pain, of to free himself from passions.

[29] Answers 20-21; G. P. 90, 269.
[30] Answer 55, p. 266, 267; G. P. 548D, 549B.

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This possibility has been given by the descent and by the fight of the Logos into the body. After the man has fallen down from the clear seeing and connection with the Logos through the rationality from himself and through the reasons from the world, in the dark mire of the seen side of the world, into which he was fumbling carried away by the feeling lacked of the rationality`s sight, also the Logos has acted to liberate him, by descending Himself of the battle field where the man was lying defeated. The fight done now by the Logos and which we must do it ourselves being helped by Him, takes an ascetic character. There must be done a fight in the human nature itself for overthrowing the domination of the feeling upon the rationality, for being taken the veil of the feeling from upon the cogitation, for this being able to see the rays of the Logos into the world and for intuit Him also beyond the world. Better said the feeling itself must be liberated from pleasure and pain, which injects its unrestrained impulse towards the sensitive ones; it must be made a neutral tool of knowledge in the hand of the cogitation; in other terms the mind must be "withdrawn from the feeling", as the lust and the anger with their pleasure and pain also, and must be directed towards the spiritual ones. This is the same with the liberation of the human nature from passion, or from the attraction of the pleasure and the fear of pain, through overcoming the bodily love for the self.

And as the man weakened by the sin, the man fallen from connection with the Logos, it is in the same time a man enslaved by the material side of the world, the liberation fight that must be started in the human nature, it must be a struggle of unclenching from this material side of the world. The man falls down in contact with the world, and he must also in an attitude towards it to get himself up again. He falls through the world reduced only to the material side; but through the world rediscovered in its spiritual depths he raises himself towards God. This fight for strengthening and restoring the human nature, it must be firstly started by the Logos into the humanity that He assumed it as first-fruit of the entire

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human nature, and then in each human subject in collaboration with him. And this is because only with the godlike power could be carried through successfully. Therefore, He took from the dough of the human nature, exposed to the assaults of the evil one, which tempt it with the pleasure and scares it with the pain, attracting it through these ones in all the passions. Believing Him only a man, the chieftains and the masteries of this world approached Him but He defeated them because His nature strengthened with the godlike nature stood unmoved against the temptation through pleasure and against the menace through pain[31]. The Logs had not the condemnable passions in the human nature that He brought it, but He had the affects according to the nature, which to the other people immediately becomes sins, when the temptation through pleasure it comes. So, having these affect He showed that the human nature can stand strong in the front of the pleasure and of the pain, without being lacked of its natural affects.

He has procured so, through His strengthened nature, immunized against the passions, such dough which has remained in solidarity with the entire leaven of the human nature.

Each man, if he stays through faith in connection with Christ, he can gain this strength, this immunity. He can this especially because Christ Himself is into him, helping him at the fight of strengthening the nature, of freeing from passions, namely of restoring the rationality and the mind as organs for union with God.

We do not insist upon the detailed method, or upon all the stages that the man must climb through from the living through the blind and passionate feeling, drowned in the material mire of the world, until the living in the light of God, shown in his mind and in the rationalities of the world. We note only the chief phases. The first phase one of cleansing the passions and achieving the virtues. This phase does not suppress the feeling, but makes it becoming again a pure work

[31] Answer 21, p. 62 and the followings; G. P. 90, 312.

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of knowledge, free from pleasure and pain. So is possible the virtue, through which the man does not break the connections with the world, but liberates himself from the slavery in which the world keeps him through the pleasure and the material utilities that it offers to him. The man uses now the world on the strict frame of the natural necessities and for restoring through love the relations with the fellow humans, namely of restoring the unity of the human nature. This is a first victory of the spirit into the man[32]. It has been realized "through Ghost" or "into the Ghost", namely the power of the Holy Ghost passing through the spiritual deep of the man it strengthens the rationality and cleans the work of the senses[33]. Through the virtue the man is elevated from the against nature state to the one according to the nature. The virtuous man is the one who lives in accord with his nature, the man with the restored nature, namely with the strengthened nature, being given the fact that the virtue is spiritual strength, as unmoved habituation into good. But because the being of the virtue as strength we have it from Christ (Who is the Being of the virtue) the first effect of the grace of Christ is the restoration of the nature. The life according to the nature isn`t a life from the exclusive powers of the human nature, but is a life as it is required by the meaning, the "rationality" of the nature, as it is necessary for the nature for existing in its normality[34]. In this phase the rationality has a great role, as factor that directs the feeling, as factor of objective judgment[35].

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[32] "Because where the feeling is guided by rationality, the body is deprived of all the pleasure after the nature, not having the feeling free and loosen from all the rational chains, for ministering to the pleasure". Answer 58, p. 305; G. P. 90, 597.

[33] "In the ones who have inherited the name of Christ… the Ghost moves the natural rationality", Answer 15, p. 49, G. P. 90, 297.

[34] "Paths are the ways of the virtue in conformity with the natural law and the rationalities of the knowledge from the spiritual law, which are unveiled by the presence of God Word and which bring back the nature to itself and to its cause, through virtue and knowledge". Answer 39, p. 134; G. P. 90, 393 A.

[35] "Perfect is the one who has overcome the pleasure and the pain of the body through rationality". Answer 58, G. P. 90, 601.

From this step, which a first elevation of the man from the dungeon of the blind feeling towards the godlike Logos through rationality, the man elevates himself on the second step, which is the one of seeing the divine rationalities into the world. Now the divine rationality does not work anymore only hidden under the virtues, but it shows itself through the transparence of the nature and of the Scripture. The connection of the man with the divine Logos becomes more obvious and more powerful. This sight is called natural contemplation, not because it would be done exclusively with the natural powers of knowledge, but because one hand it direst itself towards the nature, and on the other one because it presupposes a restored human nature. This knowledge it is not so much knowledge through the deductive reasoning, but a simple understanding, representing a new elevation of the man from the discursive rationality, which is proper more to the virtuous phase, to the simple and intuitive knowledge of the mind[36].

At last, from this supreme step of his activity, the man is elevated above himself, being filled up exclusively of the godlike uncreated work, namely becoming God after grace. This happens after the entire created work of his nature ceases; even the simple understanding of the mind is in a mystical death, in a full Sabbath, being given that the mind does not move anymore towards the created and limited things, but has met the infinite God, in front of Whom it must renounce at any attempt to comprise Him. Then the mind does not know God in a positive way, but in an apophatic way, through that quietness above speaking and the nescience above any understanding. Through ascesis the man has cleaned himself of all that is evil in his bodily and thinking movements, for emptying himself after of any created content of the soul, for being able to be filled up by God[37]. The man has raised himself to a life above

[36] Answer 59, p. 332; G. P. 90, 616; Answer 60, 329; G. P. 90, 624.

[37] "And the Sabbath is the perfect non-working of the passions and the total ceasing of the movement of the mind around the created ones and its consummated passing to God, in Whom the one who has reached through virtue and knowledge, must not remember about the passions anymore… neither to gather the rationalities of the nature anymore… crying at God

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nature[38]. The godlike energies will increase endlessly into us; our deification will progress into eternity. "Therefore, being us here in state of activity, we will reach once at the end of the centuries, the power and the work through which we activate coming to an end. But in the centuries to come, we won`t be in activity, but in passivity, and that`s why we won`t ever reach at the end of our deification. Because the passion from then will be above nature, and there won`t be any rationality to limit the endless deification of the ones who suffer it"[39].

During this entire ascension we have been sustained by the force of the embodied Logos. He has been to us path, impulse, and attractive target; in front of the virtues and of the knowledge of the rationalities from the world he made Himself man with us, helping us to achieve the intact image of the human being, being given the fact that the virtues are the human images of the godlike goods, or the human face of the Godhead. In the deification phase, without ceasing of having also a human nature, it shows to us through its transparence His Godhead, making also our human nature the transparent environment of the godlike energies[40]. Christ, the man Who deifies Himself, filling up His humanity only with the uncreated divine energies, He transmits through the communion that He has it with the entire human nature, to our humanity also, the content of the divine energies. From Christ as deified man, flows into the man who has grown into Him through faith, virtue and contemplation, the deifying content of the uncreated energies.

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only through the perfect silence and representing Him only through the total nescience through exceeding". Answer 65, G. P. 756.

[38] Answer 59, p. 316; G. P. 609; Answer 53, p. 228; G. P. 90, 504.

[39] Answer 22, p. 72; G. P. 90, 320.

[40] "The goods from above nature they have as image and foretelling features the different modes of the virtues and the rationalities of the ones that can be known through nature. Through these ones God ceaselessly makes Himself man in the worthy ones. Blessed is so, the one who has transformed God into man within himself. Because after he has fulfilled the committing of this mystery, he suffers his transformation in God through grace, and this thing won`t cease to be committed ever". Answer 22, p. 72, G. P. 90, 321 B.

Fallen through the ancestral sin from the divine Logos to the irrationality of the feeling, which does not notice but the material surface of the world, we raise ourselves through the Logos that come nigh to us as man; starting from the faith that He gives it to us at Baptism, as manifestation of His covered presence, through the rationality of the virtues and the contemplation of the spiritual senses of the worlds, as beginning of glimmer of His presence, to His unveiled sight and to the union with Him. The entire our ascension into Him we have done it in contact with the created world. Reached above, the world does not totally disappear, but we see it also here into Him. Because the ascension was nothing else but a continuous thinning of the being of the one who has ascended and of the world, for the Logos being more and more fully visible through them, for not being at last but an aerial world, bathed by the light of the sun Jesus. It is what Hans Urs von Balthasar expressed through the words: "Must not be forgotten also the fact that together with the apparition of the godlike archetype there will also appear the world in its perfect form, an eternalized one"[41].

But the endless richness of contrasts, of counterpoints, of syntheses and harmonies which are born from the living dialectic between the human subject, Logos and world, along this ascension, it remains a treasure buried in the pages of Saint Maximos the Confessor`s writings, until there will be find somebody to unbury it in all its beauty for the today world.

Bucharest, the Baptism of the Lord, 1948.

Priest Professor PhD Academician Dumitru Stăniloae

[41] Die "gnostischen" Centurien des Maximus Confessor, p. 45. And on is invited to see the Gnostic heads II, 15.

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The Humble Monk Maximos towards the Most Pious Presbyter and Abbot Thalassius

About Different Difficult Places from the Godlike Scripture[42]

To the Most Pious Servant of God, to Mister Thalassius, the Presbyter and the Abbot, Maximos, the Humble Monk, Joy

After you have detached, you man of God, the soul in a rational way from the affection for the body and the mind you have totally withdrawn it from the feeling through the ghost, you have made your body[43] a most honored mother of all the virtues, and you have shown your feeling as inexhaustible spring of godlike knowledge, putting the company of the body with the soul only in the service of the good things, and using the feeling as organ through which to know the greatness of the moral ones, the beauty of the soul, to which it gives a shape seen through virtues and shows it to the ones from outside, to have You life as icon of the virtues placed in the sight of everybody towards imitation (1). And your feeling symbolically carves into the figurines of the seen ones the rationalities of the intelligible ones, and through them elevates the mind towards the simplicity of the intelligible views, for us to have Your knowledge, the not-wandering road of the truth, for passing through it towards the intelligible ones (2). That`s why after you have totally rejected the addiction which ties on the feeling and on the body, crossing intensely with the mind the endless ocean of the words of the Ghost (of the Scripture), you are studying with the ghost the ones of the Ghost. But receiving from this One the unveiling of the hidden mysteries, the humbleness has

[42] ΠεριΥ διαφόρων άπόρων της qείας γραφης (Regarding Different Problems of the Divine Scripture). In Latin language: Quaestiones ad Thalasium (Questions to Thalassius) G. P. 90, 243-786. In Romanian language we`ll call it shortly: "Answers towards Thalassius".

[43] In Greek language the body is of feminine gender.

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made you, however, to compose a list with many obscure places from the Holy Scripture, which you have sent it to us, asking from me, the one lacked of any virtue and knowledge, a written answer regarding their higher meaning.

And I, receiving this list and reading it, my mind and my hearing and my cogitation stopped. Therefore I have asked you to allow me to refuse this thing. I have told you that these places barely can be understood by the ones who have advanced much in contemplation and have reached at the end of the highest and the most unapproachable knowledge, but not by me that crawl myself on the ground and, as yesteryear the cursed snake, I don`t have any other food but the earth of the passions, muddy as a worm by the rottenness of the pleasures. Therefore, by doing this much and for many times, when I have seen that you do not accept this request of mine, fearing to not suffer something the love which unites us and makes us to have only one soul, even we bear two bodies, being possible that my refusal to seem to you a sign of disobedience, I have dare against my will the ones from above my power. I have reckoned that is better to be accused of daring and to be mocked by the ones who desire this, than to suffer the love any shaking or diminution. Because, after God, nothing is more valuable than love, in the eyes of the ones who have mind. Better said, nothing is more pleasant to God than it. Because love gathers in one place the divided ones, and can create in most of them, or in all of them, an undisturbed identity of the will (3).

Therefore, please forgive to me, you first, honorable Father, this endeavor and ask also to others to forgive my boldness. Gain you for me the mercifulness of God through your prayers and make Him be helpful to me in what I am going to say, better said to give me right answer to every question. "Because all the good giving and all the perfect gift are from Him"[44], as from the spring and the Father of all the knowledge

[44] Jacob: 1: 17: KJB: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."; ROB:

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and of the lighting powers, which he gives them on the measure of the worthy ones. Because only by trusting myself in you, I have accepted to fulfill your commandment, waiting for the benevolence of God as payment of the obedience.

So, by placing each question in front, in the order in which you have written them, I will give after it a short and precise answer, as much as I will be able, and as much as I will receive from God the grace and the power of understanding and of pious speaking. This is because I do not want to burden the hearing of the readers with a multitude of words. I don`t want, especially because I know that these words will sound in your hearing, who have true knowledge and a close sight of the godlike ones, and who have passed beyond the disturbance of the passions and have left behind the whole affection of the nature, making Your rationality leader and whole rightly judge in all that are necessary to be done (4), and introducing the mind on the ladder of a superior understanding in the inner bosom of the godlike silence, where there is not perceived but a godlike happiness in an unknown way, a happiness of which greatness cannot be made known but by the experience that have about it the ones found worthy.

Just because that, some like these ones, they do not need but a brief indication in such matters, which show with anticipation the all-shining beauty of the secret visions contained into the godlike words and of the great spiritual meanings from them. Besides, I do not know if it is allowed to me to say even that much to you, who have become, according to the word of God, the salt of the earth and the light of the world, for the richness of the virtue and the great overflowing of knowledge, also cleaning from other the mud of the passions through the modes of the virtues and crossing through the nescience, which is an enslavement of the soul, with the light of the knowledge.

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"All the good giving and all the perfect gift is from above; descending from the Father of the lights, to Who there is no change or shadow of movement".

Therefore I pray You the all-sanctified Ones, and all of you who will read this writing, to not reckon the ones said by me as a norm of the spiritual explaining of these texts. Because I am much lower than the understanding of the godlike words and I need myself the teaching from others to understand these writings. But, if you can presuppose or find out something from yourselves or from others, reckon rather that one as being true, and believe that you have a higher and truer understanding. And this is known through than one that it gives certitude to the heart of the ones who wish themselves after the spiritual penetration of the secret things.

For the godlike word resembles to the water. It shows itself as in some plants and seedlings and as in different living creatures, in the ones who water themselves from the same Word, on their measure, both in form of deeds and of knowledge, springing up as a fruit through virtues, according to the quality of the virtue and of the knowledge of everyone, and passing from ones to the others (5). For it cannot be circumscribed and does not suffer to be closed inside of only one mind, being given its natural infinity.

So, firstly, you have commanded us to hurry towards the passions that bother us. Namely, how many and which they are, and to what end they reach passing through the middle phase that is characteristic to them; out of what power of the soul or out of what limb, each of them springing up, they give to the mind its shape (*μορφή*), and makes the body as a dye which colors through the thoughts of the sin the entire unhappy soul; what the meaning of the name of each one is and its work, the fruits and the countenances, as also the cunningness set up through them by the unclean devils, their unseen accompanying and dissimulations, how those one bring out in a hidden way the ones through the other ones, and how through ones they attract, in a luring way, towards the other ones; which the thinness (nuances) are, the diminutions, the increases and their huge swellings; how they cede, withdraw themselves, cease, insist, burst in more quickly of more slowly;

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which are they justification before the soul as before a tribunal and the decisions made by the cogitation; the seen defeats and victories and the inner state that accompanies each of them; what is the reason for which the devils are allowed to trouble the soul with many passions, and this through themselves or through others (other things) (6); through what thought they bring, in inappropriate time, in front of our mind our own matters, through which they secretly start the bitter war against us, us who preoccupy ourselves with the ones that are not present as they would be present, stretching ourselves towards matters, or fleeing from them, namely suffering the first thing for the sake of the pleasure, and the second one due to the pain (7); about the manner of their presence inside us and about the complicated and diverse hallucinations that they arise in the dream during the sleep time; then, whether they are closed in some part of the soul or of the body, or they are in the whole body; and whether, being inside, they convince the soul through the spiritual passions to embrace the exterior ones through the mediation of the body and deceive it to totally surrender itself to the feeling, forsaking the ones that are proper to it according to its nature; or, being outside, through external touch to the body they shape the unseen soul according to the manner of the material ones (*πρός τά ὑλιά σχηματίζουσιν*)[45], planting in it a composed form and giving to it the countenance of the matter received through imagination; and whether there is any order and any orderliness in their work, with planned cunningness, for trying firstly the soul through some passions and then to wage war against it through the others; and which (devils) precede, which follow in line, or which accompany which, whether they trouble the soul in a mixed way and with no order, randomly, through any passions; and then whether the soul is allowed to suffer such things from them outside Providence, or according to the Providence; and what the reason, for which the Providence forsakes the soul in any passion, is; and then, what is the manner of destroying any

[45] "In material form" (E. l. t.`s n.).

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of the listed passion and by what deed, words or thoughts the soul is freed from them and is cleaned of the defilement of the conscience; what virtue will he oppose to any passion to defeat it, chasing away the cunning devil and totally cutting off together with is the movement itself of the passion; and how will be the soul able, after the deliverance from the passions, to well scrutinize its own things; and with the help of what reasons and ways, reaching through that rationality according to the nature to dispassionate relations between the senses and the sensitive things, will shape the senses to stand in the service of the virtues, as it shaped them before through the passions, to stand in the service of the sin (8) and how will it do this good turning to use the ones though which it has been doing wrong before, now towards giving birth and sustaining the virtues; and how then, being delivered also from this relations (9), he will collect with understanding, through the natural contemplation into ghost, the rationalities of the created ones, detached from the sensitive symbols from inside them; and who after these rationalities, taking contact with the intelligible ones, through the mind become clean from that cogitation leaned towards the ones obeyed to the senses, it will receive the understanding of the simple ones and it will achieve the simple knowledge, which ties everything together according to the original rationality of the wisdom; at last, as after this one the soul, once passed beyond all the ones that exist and beyond their natural meanings, and detached from all power in a clean way, even from its own power of thinking, it will suffer that above understanding union with God Himself, and in this state, receiving in an unspoken way from Him the teaching of the true truth, as a seed, it won`t ever deviate towards sin (10), not being there anymore room for the devil to attract it again towards evilness through deceitfulness, due to the knowledge of the One Who is Good through nature and beautifies all the ones that can impart themselves from Him?

Because you have commanded me to clarified in writing the rationalities, the ways and the causes of all of these, I pray

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you to wait a little more for the word concerning them. If God will help, I will study these ones with a more appropriate occasion and more thoroughly in other writings, if I will feel everywhere in my mind such a power of understanding as to be able of daring to cross such a great and deep ocean. Because I am not ashamed of recognizing that I do not know the difficult to untangle plotting and cunningness of the unclean devils, being given the fact that the dust of the matter it still darkening the eyes of the soul and do not allow me to watch (contemplate) in a clean way the nature of the created ones and to discern from the heap of the ones exist the ones that seem to exist (11) only deceiving the lacked of rationality feeling. Because only the very contemplative and high at cogitation ones can really study some like these ones and can talk about them, namely only the ones who through much experience have achieved the power of knowing the good ones and the ones that aren`t good, and they have received from God even what is the most honorable and higher than everything, namely the grace and the power of understanding well and to tell clearly the understood ones.

But for not remaining totally unenlightened the teaching about these things in the present work, I am going to tell few things about the birth of the passions, as much as it is necessary that You and the spiritual men like You to see the end from the beginning. And then I will pass to the interpretation of the heads that follow.

The Definition of the Evil

The evilness never was and will never be something that subsists through its own nature. Because it hasn`t in itself any being, or nature, or power, or work in the ones that are. It isn`t either quality, or quantity, either relation, or place, either time, or position, either action (*ποίησις*), either movement, or aptitude, either passion (passiveness, affect) naturally contemplated in any existence and in no one of these it doesn`t subsist through a natural kinship. But for containing it in a

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definition I am going to say that the evil is the deviation (*ἔλλειψις*)[46] of the works of the powers (faculties) planted into nature from their purpose, and nothing else. Or again, the evil is the reckless movement (*ἀλόγιστος*)[47] of the natural powers towards something else than their purpose, due to a wrong judgment. And purpose (*τέλος*)[48] I call the cause of the ones that exist, after which all the ones wish themselves in a natural way, even if the Cunning one, covering mostly of the time the envy under the appearance of the benevolence and cunningly convincing the man to move his desire towards something else from the ones that exist and not towards the cause, it has sown in him the ignorance of the cause.

So, the first man, not bringing the movement of the natural powers towards a purpose, he got ill with the ignorance of his cause, reckoning, by the advice of the snake, that that is God, about which the word of the godlike commandment has ordered him to have it as foe. He becoming in this way transgressor of the commandment and not knowing God, he stubbornly has mixed in all the feeling the whole thinking power and in this way he has embraces the composed and destroying knowledge, producer of passions, of the sensitive ones (13). And so "he has joined to the mindless beasts and has likened himself to them"[49], by working, seeking and wanting the same things as they do in every way; and even surpassed them in irrationality, by moving that rationality according to the nature in what is against nature.

So, as much more the man was taking care only by the knowledge of the ones seen only through feeling, the more he gathered around himself the ignorance about God. And as much more he tightened to himself the ties of the ignorance, as he was sticking himself the more to the experience of tasting

[46] Ellipse (E. l. t.`s n.).
[47] Thoughtless (E. l. t.`s n.).
[48] Finality (E. l. t.`s n.).
[49] Psalm: 49: 12: KJB: "Nevertheless man being in honour abideth not: he is like the beasts that perish."; 48: 12: ROB: "And the man, being in honor, he understood not; he joined himself to the mindless beasts and likened himself to them".

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through feeling of the known material goods. But as much more he was filling himself up with this experience, the more was lightened the passion of the bodily self-love, which was born from it. And as much more he was taking care about the passion of the bodily love of the self, the more he was contriving many ways of producing the pleasure, which it is both the fear and the purpose of the bodily self-love. And because any evilness perishes together with the means that produce it, the man finding out through the experience itself, that any pleasure it surely has as descendant the pain, he had had the whole impulse towards the pleasure and the whole fleeing towards from the pain. For the first one he was fighting with all his power, and on the second one he was combating it with whole his zeal, imagining himself an impossible things, that through such a skillfulness he will be able to separate one from another, and the bodily love for the self will have united with itself only the pleasure, remaining untried by pain. Under the power of the passion he didn`t know, as one can see, that the pleasure cannot be ever without pain. Because into the pleasure there is mixed the torment of the pain, even though it seems to be hidden to the ones who taste the pleasure, by the fact that the passion of the pleasure dominates. Because what dominates always comes above, covering the feeling of everything that stands nigh.

So has sneaked in the big and the countless multitudes of the corrupting passions in the life of the people. In this way has become our life full of sighs, by honoring the causes that destroy it, and by contriving and cultivating the occasions of its corruptness, due to the ignorance. In this way the unique nature has been cut in countless little pieces and we who are of the same nature, we eat each other as the reptiles and as the beast do. Because seeking the pleasure of ourselves, due to the bodily love, and striving for fleeing from the pain due to the same cause, we are contriving unimaginable sources of passions, which are causing corruptness. So, when we are taking care through pleasure about the bodily love of ourselves

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(*φιλαυτία*)[50], we give birth to the covetousness of the belly, to the pride, to the vain glory, to the boastfulness, to the love of silver, to the avarice, to the tyranny, to the bragging, to the arrogance, to the recklessness, to the insanity, to the self-appreciation, to the contempt, to the insult, to the uncleanness, to the levity, to the waste, to the lack of restraint, to the frivolity, walking by punching the clouds, the slackness, the impulse for maltreating, for taking in derision, to the much speaking, to the speaking at the inappropriate time, the ugly speaking, and all that are of this kind. And when we sharpen even more through the pain the way of the bodily self-love for ourselves, we give birth to the anger, to the envy, to the hatred, to the enmity, to the keeping in mind of the evil, to the calumny, to the gossip, to the intrigue, to the sadness, to the despair, to the defaming of the Providence, to the laziness, to the neglecting, to the discouragement, to the depression, to the crying at the inappropriate time, to the weeping, to the mourning, to the total crumbling, to the spite, to the jealousy, and all than hang on a disposition that was deprived of the pleasure`s occasions. At last, when because of other reasons the pain is mixed into the pleasure, resulting the perverseness (so some people call the union of the contrary parts of the evilness), we give birth to the hypocrisy, to the irony, to the cunningness, to the pretense; the flattery, the desire to be pleasant to the people, and all that are contrivances of this cunning mixture. Because listing them now and naming them all, with their appearances, their modes, their causes and their times, it is not possible. The study of each of them, we will do it, if God will destine power to us, in the future.

Other Definition of the Evil

So the evil consists, as we told before, in not knowing the good cause of the things. This state, by blinding the human mind, but widely opening the feeling, it totally estranged the

[50] Selfishness; self-love (E. l. t.`s n.).

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man from the knowledge of God and filled him up with the passionate knowledge of the things that fall under the senses. Therefore the man, imparting himself without measure of this only through the senses, like the speechless beasts, and finding out through experience that the impartation of the sensitive ones sustains his bodily and seen nature, he forsook the godlike beauty destined to compose his spiritual adornment and he reckoned the seen creation, as God, deifying it due to the fact that it is necessary for sustaining the body; and the own body, tied through nature on the creations taken as God, he loved it with all his power. And so, through the exclusive care for the body, he served with all the zeal to the Creation instead of the Creator. Because one cannot serve to the creation, if he doesn`t cultivate the body, as he cannot serve to God, if he doesn`t clean his soul through virtues. So, through the care for the body, the man committing the corruptible ministration, and filling himself against himself of the bodily love for the self, he was having inside himself in a ceaseless work the pleasure and the pain. Because eating always from the tree of the disobedience, he was having in feeling the appearance (of the knowledge) of good and evil[51], mixed within him.

And maybe in fact, if somebody would say that the tree of the knowledge of good and evil is the seen creation, he would not deviate from the truth. For the impartation of it, naturally produces the pleasure and the pain.

Or again, the creation of the seen one may have been called tree of the knowledge of the good and of the evil, because it has also spiritual rationalities which nourish the mind, but also a natural power which on one hand delights the feeling, and on the other hand perverts the mind (14). Thus, spiritually contemplated, it offers the knowledge of the good, and taken in a bodily manner, offers the knowledge of the evil. Because to the ones who bodily impart themselves of it, it becomes to them

[51] The good for the bodily feeling is the pleasure, and the evil it is the pain. This "good" and "evil" are produced by the seen world, which is thus the tree of false "good" and "evil".

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teacher of the passions, making them forgetting about the godlike ones. That`s why, maybe, God forbids it to the man, postponing for a while the impartation of it, for firstly, as it was right, by knowing the man his own cause through the union with it in grace and transforming, through this communion, the immortality given to him according to the grace, in dispassion and non-changeability, as one who has already become God through deification, to watch without being harmed and totally free, with God, the creatures of God, and to receive their knowledge as god, and not as man, having according to the grace in a wise manner the same knowledge of the things as God has it, due to the transformations of the mind and of the feeling through deification[52]. So must be understood here that tree, according to an interpretation that can be understood by everybody. Because the more secret and the higher meaning it is reserved for the ones who have a mystical cogitation, we having to honor it through silence. I have remembered here about the tree of the disobedience only in passing, wanting to show to you that the not-knowing of God has deified the creation, of which cult comes out from the love for the body (*φιλαυτία*) of the human kind. Because around of this love spins itself, as some sort of mixed knowledge, the whole experience of the pleasure and of the pain, due to which it was introduced in the life of the people the mud of the evil deeds that lasts in a diverse and motley manner and in so much forms that the word cannot name them all. Because each one of them who participate to the human nature has in himself, in a certain

[52] So, the deification doesn`t exclude the knowledge of the creatures. But then, the man knows them without passion, as God and into God, and not with passion, namely with the forgetfulness of God. All the ones have their own time, to know and to be committed rightly, having to wait for the growing up of the man at their height. The tree of the knowledge of the good and of the evil (or the world), as being also planted by God, it was not something bad through itself. But the man was not grown at the state into which he could watch it justly and without danger. So, the interdiction of touching it is was a postponing, and not an eternal interdiction. The same idea is developed by Saint Gregory Palamas in "Natural Heads, Theological, etc.", The Greek Philokalia, volume II, Second Edition, p. 319.

The evil is not identified with the hypostasis of some reality, but it is a wrong way of behaving towards realities, which comes also from an entering of the man in relation with a thing before being grown up to the capacity of a right relation.

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quality and quantity, alive and working, the love for his own seen part, namely for the body, which forces him as on a servant, through the lust for pleasure and the fear of pain, to contrive many forms of the passions, after who the times and the things fall together, and according to how his own way of being urges him, because the experience teaches him that it is impossible of having ceaselessly with him the pleasure as companion of life, and to remain totally untouched by pain, that he cannot reach at the end of this purpose. Because the entire nature of the bodies being corrupted and on its way of scattering no matter through how many ways he would try to impede this evolution, he strengthens even more the corruptness from it. That`s why the man, fearing, without wanting, ceaselessly, for the fate of what he loves, he cultivates unwillingly and imperceptibly it, through what he loves, that one that he does not love, hanging by the ones that cannot last, and in this way he transforms the disposition of his soul together with the ones that are scattered, as one that rolls down together with the ones that flow, and does not understand that he destroys himself due to the total blindness of the soul towards the truth.

And the deliverance from all this bad things and the short way towards salvation it is the true love, the one from knowledge, of God, and the banishing from the soul of the love for the body and towards this world. Through this, rejecting the lust for pleasure and the fear of pain, we liberate us from the bad bodily love for ourselves (*φιλαυτία*), being lifted up to the knowledge of the Creator. In this way, by receiving instead of the bad love for ourselves, the good and the spiritual one, totally separated from the care for the body, we won`t c ease to serve God through this good love for ourselves (*νοερά, καλή, αγαθέ, φιλαυτία*), seeking always to sustain our soul through God. Because this is the true ministration and through it we take care as it is ought and in a way pleasant to God, of our soul through virtues.

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So the one who doesn`t want the bodily pleasure and he doesn`t fear at all the pain, he has reached to be dispassionate. Because together with these ones and with the bodily love for the self, which it born them, he has killed all the passions that grow up through it and through them, together with the nescience, the first source of all the evil things. And in this way he has made himself servant of the good, that permanently persists and is permanently the same, remaining together with him totally unmoved[53]. So he mirrors with the opened face the glory of God[54], as one who watches into the light that shines in himself the godlike and unapproachable[55] glory of God.

So, since it was shown to us, by the Word, the right and easy way of the ones who are being saved, let`s deny with all the power, all the pleasure and all the pain of the life from here, and let`s teach with much urging also the ones that are obeyed to us to do this. For, by doing this, we are saved, and we consummately have also delivered others from all the contrivance of the passions and from all the evilness of the devils. Let`s embrace only the love and nobody will separate us from the love of God, neither trouble, nor tribulation, neither sword, nor all the things listed by the Apostle in that place[56]. For through the knowledge with the work remaining us into the unmoved love, we will receive from Him an eternal and unspoken joy and sustaining of the soul. And by imparting ourselves from this one, we will have towards the world the

[53] In the same sense also Saint Gregory of Nyssa understands the fixation and the not-changeability of the man in that life according to God, without being excluded the possibility of advancing into God.

[54] II Corinthians: 3: 18: KJB: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."; ROB: "And we all, looking at as in a mirror, with the unveiled face, the glory of God, we are transformed in the same way from glory to glory, as from the Ghost of the Lord".

[55] Without having somebody the godlike light (the good, the love, God) in himself, he cannot see either outside himself.

[56] Romans: 8: 35: KJB: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"; ROB: "Who will separate us from the love of Christ? The trouble, or the tribulation, or the persecution, or the famine, or the lack of clothing, or the danger, or the sword?"

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savior nescience[57], not looking anymore as before, without undefiled thought, with the unveiled face of the feeling, at the surface of the sensitive ones as to a slave, but rather mirroring with the unveiled face of the cogitation (mind), after the removal of any sensitive veil, that glory of God shown into virtues and into the spiritual knowledge[58], through which we receive that union according to the grace. For as ignoring God, we have deified the creation, which we has known it through the feeling, tasting from it, for the fact that through it our body was being sustained, so by receiving the lived knowledge of God, that one accessible to the understanding, we will ignore the experience of the entire feeling, for the fact that He sustains our soul to exist and to be happy.

Foreword to the Scholia Placed After the Answers

The natural adornment of the rational ones it is the rationality. The adornment of the rationality it is the understanding. The adornment of the understanding is the habituation and the aptitude, which is manifested through the virtue crossed through by the rationality, the rational ones. The adornment of this habituation is the contemplation without mistake, through which the true knowledge is achieved. And the end of this one is the wisdom, which is the truest fulfillment of the understanding. Because this is the rationality which has become perfect according to the nature, or the clean mind, which through union with its cause has entered into an above understanding relation, due to which, resting from the natural and divers movement and relation with the ones from after the cause, insists in it only in an not-understood way. Arrived here,

[57] Besides that nescience from above knowledge, of God, there is another savior nescience. It is that one which doesn`t notice anymore the possibility of the passionate side of the things. For this one the world has irremediably become a transparent of the godlike glory, after its glory has been "torn", or its opaque surface, built by its gaze exclusively through the feeling.

[58] The unveiled face of the feeling it is the unimpeded gaze by the spiritual considerations and unashamed of the exclusive feeling, which sees only the sensitive aspect of the world, only the material veils. And as much the face of the feeling is unveiled or rejected, so much the unveiled face of the mind appears, and the veils of the world are removed.

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the mind enjoys the unspoken rest of the happiest and above understanding silence that cannot be unveiled by any word and by any understanding, but only the experience through participation of the ones who have been found worthy of its above understanding possession and tasting. And the feeling of this, easy to be known and evident to everybody, it is the dispassion and the total distance of the soul`s disposition towards this century.

So, nothing is more proper according to the nature, to the rational ones, than the rationality, neither more fitted for the ones who love God, for showing their right faith, but its studying and its understanding. This logos which we have spoken about, it isn`t the luxuriously adorned word in a crafted utterance which is pleasant to the hearing, with which also the pervert men can habituate themselves, but the rationality which the nature has it existentially hidden inside itself, without any teaching, for researching the things and for exposing the truth in words[59]. On this one also the Holy Ghost uses to associate it to Himself, shaped through virtues, and to make it godlike statue of that beauty according to the likeness, nothing lacking to it according to the grace from the characteristics that naturally fall to the Godhead. For it is an organ, which skillfully gathers the whole unveiling of the goodness of God, that intelligibly shines into creatures. And by noticing in this way the greatness of the things, elevates towards their maker cause on the ones who have totally made their entire impulse, of the desire that is in them according to the nature, to be passed by Him through, not being they anymore retained by anything from the ones that are after the cause.

By cultivating this ones, we that are enslaved by all the contrary to the nature ones, we will prove ourselves the doers of all the godlike virtues, namely we will reject through all the good, the earthly ugliness from the soul, for receiving the

[59] We have here the Greek term for rationality and for word. The rationality is an interior word. About this thing it is about in whole this foreword.

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spiritual beauty. For where the rationality reigns, there ceases the reigning of the feeling, into which there is mixed the power of the sin; which, by deceiving the soul with the mercy for the related according to the hypostasis body, attracts to itself the body through the pleasure. For its natural thing being the passionate and voluptuous care for the body, it deviates the soul from the life according to the nature and convinces the soul to become doer of the without hypostasis sin (own support). Because the evilness is a deed of the understanding soul, namely the forgetfulness of the goodness of the according to the nature ones, which is born from the passionate affection for towards the body and world. This one is destroyed by the rationality through its strategy, by scrutinizing with spiritual science the origin and the nature of the world and of the body and pushing the soul towards the related country of the intelligible ones, against which the law of the sin has not any power. Because it has not anymore the feeling on which to cross as on a bridge towards the mind, because the soul does not have anymore any affectionate connection with it, because the soul has deserted it together with the sensible views, of which relation and nature, the mind, by leaving them behind, does not feel them anymore.

By knowing this, as I said, I have reckoned that I must give the present word of this writing, as some help, the scholia placed at the end of the answers, for making whole and to beautify their meaning, and to make sweeter for the readers the nourishment of the ideas from it, and in general, more sure the understanding of the entire cogitation contained into this writing. Because, by re-reading after the publication the entire work, I have found that some places need clarification, others need addings and ascertainments, and again others need a conclusion to the published text. Therefore I have composed this writing of scholia, giving to every place the due clarification. That`s why I pray to all the readers, or even to the ones who will copy it, to read and to add also the corresponding

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scholium to the note of each place, for the word being in every aspect not diminished by any mistake.

Scholia

1. The body, he says, expresses through the seen manners, the virtuous disposition of the soul, being an organ united with the soul towards its manifestation.

2. The feeling sends, he says, to the mind the image (the representation) of the seen ones, towards the understanding of the rationalities from the things, as an organ which serves to the mind to pass towards the intelligible ones.

3. Proper to the mind is, he says, to show in the ones who have a single tendency of the will.

4. The mind, crossing beyond the nature of the things, becomes not-understanding (*ἀνόητος*), getting into contact with God, Who is above all being, knowledge and understanding.

5. The Word of God shares His gifts making these gifts diverse in the ones who receive them, according to the disposition of their souls.

6. The devils wage the unseen wars with our mind as there would be present the matters.

7. For pleasure we love the passions, and for pain we flee away from virtues.

8. As the rationality mastering upon the passions makes the feelings organ of the virtue, so the passions mastering upon the rationality, shape the feelings towards sin.

9. Namely of the sensitive ones.

10. The soul uniting himself with God through habituation, after the deliverance from the natural affection (relation) towards things, he receives the unmoved firmness into good.

11. Existences he calls the beings of the things. And apparent existences he calls the flowing and the draining which change the quality and the quantity of a thing, and give birth to the fiction of the feeling which drives to the sin.

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12. The man being in the middle between God and matter, through the fact that he has not moved himself towards God as towards the cause and the purpose of his creation, but towards the matter, he has ignored God, making his mind earthly by tilting it downwards towards the matter.

13. Composed knowledge has called the experience of the sensitive ones through the feeling, which contains in it through the nature the pleasure for what is born and the pain for what is decayed.

14. The creation of the seen ones contains, he says, both spiritual rationalities for the mind, and also a natural power for the feeling. Their meanings are as a tree in the middle of the heart, which is the Paradise in a utopian sense.

15. Somebody ignores the experience of the pleasure and of the pain from the feeling when he ties his mind on God, after he has become free from the bodily affection.

Because God has made you so good to command me to write and to send to you those obscure places that I had them marked, I have put firstly the ones that have seemed to me more necessary.

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Question number 1

The affects (the passions) are they evil through themselves, or due to a wrong usage? I speak about pleasure and sadness, about desire and fear, and those resulting from these ones.

Answer

These affects as also the other ones, they were not created from the beginning together with the human nature. Otherwise they would enter into the definition of the nature. I say, learning from the Great Gregory of Nyssa, that they spring

up into the nature, after they have penetrated in the least rational part of the nature, due to its falling down from the state of perfection. Through them, instead of the godlike and happy image, immediately after the transgression of the sin, there was made into the man transparent and evident the resemblance with the speechless beasts. Because it was necessary, after the dignity of the rationality was covered, that the nature of the people to be tormented rightly by the characteristics of the irrationality (beastliness) to which it was willingly attracted, God has most wisely ordered, that the man to come in this way to the knowledge of his greatness of rational being.

Nevertheless also the affects become good in the ones who strive themselves, namely when, wisely detaching these affects from the bodily things, they use them towards gaining the heavenly goods. For instance: they can transform the lust in a spiritual longing for the godlike ones (1); the pleasure, in the pure joy for the willing collaboration of the mind with the godlike gifts; the fear, in the care for avoiding the future damnation consequent to the sins; and the sadness, the repentance which brings even from the present time the straightening after the sin. And shortly speaking, like the physicians who heal through the venomous body of the viper a venomous bite or which will become poisoned, let`s use also these affects towards the removal of the present evilness or of the one to be, and towards achieving and guarding of the virtue and of the knowledge. As I said so, these ones become good through usage into the ones who enslave any of their thought towards the obedience to Christ[60].

[60] The affects are considerate according to Saint Maximos as irrational characteristics penetrated into the nature of the man after the falling into the sin and getting him close to the animalism, because the animals also react irrationally through these affects to what they see. Through them the body is quickly set in movement towards everything appears to the man as worthy of being craved for, as also quickly retires from before the dangerous ones. In the primordial state, the man guided his life totally rational. The body did not escape, through anarchical and disorderly movement from under the control of the rationality and of the will. Now, even in the state of rebirth, these affects cannot be anymore removed from the nature. But they can be used towards a good purpose. The clean and rational thoughts would not be

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And if the Scripture speaks about such an affect at God and at the saints (2), it does it in what concerns God for our understanding, expressing through our affects the savior and benefactor deeds of the Providence; and in what concerns the saints, because their spiritual reports with God and their dispositions cannot be expressed through human speech, without the known affects of the nature (3).

Scholia

1. How and when these affects become good.

2. The Scripture describes the different reports of the Providence with us through the affects known by us.

3. The Scripture marks through these names the quality of the saints` reports with God.

Questions number 2

If all the species, by which the world is composes, God made them in only six days, what does the Father work after? Because the Lord says: "My Father work until now, and I am

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able to easily move our body, which has ended under the power of these rational but very dynamic factors, towards the targets fixed by them. That`s why he tries to gain for these target the affects, for through their impulse to easily move the body through them. It is known that the theoretical idea has not so much effect in what concerns the transformation of the man, until the idea does not gain the feeling of the man in its favor. The way from the idea to the good decision leads through the sentiment. This is called Vîşeslavţev (in Russian language, this author`s name, here spelled in Romanian language, it would be spelled as: Вышевлавцев (E. l. t.`s n.)) calls "the sublimation of the affects", into which he attributes a big role to the imagination ((Etica preobrajenago erosa) (The ethics of the transfigured eros (the first parentheses contain the phonetic translation of the Russian words; E. l. t.`s n.)). This is also the way in which the faith becomes a transforming power of the men. It converts the affects towards other targets, towards God. A faith that does not bring this kind of fruits, which to extend upon the whole man, it is something unconceivable and I wonder how it can be sustained by the Protestants. God is without affects. Also the angels are pure minds (*νόες*). This will be also our part in the future life. Because Saint Maximos says: "The affects that preserve the nature in the life from here cannot move together with us to the immortal and eternal life" (Answer 55).

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working"[61]*. Is not here about the conservation of the created species?*

Answer

God, finishing the creation of the prime rationalities and the universal essences of the things, He still work until today, not only by sustaining these ones in existence, but also bringing in actuality, developing and constituting the part virtually given into essences (1); then by assimilating through Providence the particular ones with the universal essences, until, using the more general rationality of the rational being, or by the movement of the particular ones towards happiness, He will unite the spontaneous impulses of everybody. In this way He will make all of them to move harmoniously and identically together, the particular ones not having anymore a different will from the general ones, but one and the same rationality being seen divide in all of them according to the ways of being of the ones which are attributed to the sort (2). Through this one it will be shown in full work the grace which deifies all. It is the work about which God and the Word Himself, Who made Himself man for it, says: "My Father until now He works; and I work"[62]. The first One, namely, He deigns, the second One works Himself, and the Holy Ghost existentially makes whole the benevolence of the Father concerning everything and the work of the Son, to be through all and in all, the good God in Trinity, according to everyone from the ones worthy according to the grace; and to be seen in everything as exists, in a natural way, the soul in the entire body and in every limb of it, without diminution[63].

[61] John: 5: 17: KJB: "But Jesus answered them, My Father worketh hitherto, and I work."; ROB: "But Jesus answered them: My Father until now He works; and I work".

[62] Ibid the anterior note.

[63] Maurice Blondel, L`Action, volume II, Paris, Alcan, 1936, says in another form the same thing: "Because all hangs on all, that the Universe is in a continuous growth, that the relative fixity of the being comports a development of which multiple phases cannot be, without bad consequences, isolated ones from the others" (p 326). The work about which Saint Maximos

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Scholia

1. Into the matter, namely into the general being of the things, there potentially exist the singular exemplars, which come one by one from matter, and of which apparition is worked by God.

2. The assimilation of the singular ones with the general ones, it is the union of all people, through only one movement of the will, with the rationality of the nature. This union is brought to accomplishment by God through the Providence, as in everybody there is only one nature, in the same way to be formed only one leaning of the will, everybody being united with God, and between them, through the Ghost.

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speaks here it is the universal action, a unitary one, which, after Blondel, it is beyond the phenomenal deeds, having the source in the primary cause. As Maximos in this answer, Blondel also sees a "universal independence" and the "human perspectives" from the world, unlike the "the hypotheses which stabilize the things in closed cycles within which all things would stay juxtaposed in separate compartments" (p. 327). If the creation is an exclusive act of God, the development of the created Universe, through the work of the Divine Providence, it engages also the cooperation of the creatures which, collaborating with the primary cause, they reciprocally cause and influence themselves.

We especially draw the attention on the fact that Saint Maximos admits: a) "a more general rationality of the rational being", from where it follows that there are also more particular rationalities; and b) "a different will of the particular ones", from where it follows that there is also a more general will. This idea we find it again developed at Blondel (L`Action, volume II). According to him, any tendency from within us it has a rationality, due to which comes out its appearance of rightness. This particular rationality, by attracting the will towards its side, this one becomes the will of a part from us, instead of being the will of the whole from us. So the normal deed is not going to suppress the various tendencies from within us, but to subordinate them to the whole or to harmonize them. The more general rationality is like a pyramid top towards the particular rationalities. The most general rationality of our being seeks to subordinate itself to a higher general rationality which embraces more beings and things, and the most general rationality if the Divine Logos. But working in conformity with the more general rationality from within our being, we satisfy, in the same time, the true interests and aspirations of the parts from us. Because by satisfying the anarchical tendencies, we disintegrate the organic whole and we throw it into a tormented existence.

It is to be noted that according to Saint Maximos this work conform to the more general rationality, or the union of the will with this rationality of the nature, it meets the work of the grace from within us. (See also the interpretation to the Lord`s Prayer). Towards grace and towards deification we elevate ourselves through the raising towards the normal state of the nature, towards the activity conform to the ever more general rationality of it. There exist a harmony between rationality and grace.

MANUSCRIPT

Question number 3

Who is that one about whom the Gospel says that he carries in the city the pitcher of water and who being met by the disciples sent by Jesus, they receive the commandment to follow him[64]? And then who is the master of house? And why his name is not told by the Evangelists? And what is, finally, the big and paved upper room, into which the fearsome mystery of the Last Supper is being done[65]?

Answer

The Scripture leaves unnoticed the name of the man whom the Savior sent the two disciples for preparing the Passover, as also the name of the city in which they were sent. According to the first thought that comes to me, I reckon that through the "city" it is shown this sensitive world and the "man" is the general nature of the human beings. To these ones are sent the two disciples, as disciples of God and of the Word, as forerunners and organizers of the mysterious feast which God had together with the nature of the humans, the First Testament and the New One. The first one cleans the human nature of all defilement, through the practical philosophy (the working wisdom); the other one elevates the mind through knowledge or through the mysterious guiding of the contemplation, from the bodily ones towards the visions related with it of the spiritual ones[66]. And a proof about this is the fact

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[64] Mark: 14: 13: KJB: "And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him."; ROB: "And He sent two of His disciples, saying them: Go in the city and you will be met by a man carrying a pitcher of water; go after him".

[65] Luke: 22: 10: KJB: "And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in."; ROB: "And He said to them: Behold, when you will enter into the city, you will be met by a man carrying a pitcher of water; go after him in the house in which he will enter."

[66] Here the spiritual ascension is divided in two stairs: a) the doing, b) the contemplation. To the first one it corresponds the Old Testament, to the second one the New Testament. The

that the sent disciples are Peter and John. Because Peter is the symbol of the deed and John is of the contemplation.

So it is very appropriate that the first one who encounters the disciples to be a pitcher carrier, meaning through himself all the ones who bear, through the practical philosophy, on the virtues` shoulders, closed into the mortified earthly limbs of the body, as into a pitcher, the grace of the Ghost, which cleans them of defilement through faith. After this one, the second one who meets them is the master of the house, who shows them the paved upper room. This one shows through himself all the ones who pave through contemplation the height of their clean and great contemplation, as an upper room, with cogitations and dogmas achieved through knowledge (in a gnostic way), towards the receiving, as it is due, the Great Word. And the house is the habituation into godliness, towards which the practical mind advances by cultivating the virtue. Upon it (upon the accustoming into godliness) reigns, as one which is master through nature, the mind[67] enlightened by the godlike light of the mysterious knowledge, which has been found worthy, together with the practical mind, of the above nature together feasting with the Word and Savior.

It is spoken into Scripture either of a man or of two men, if one is the carries of the pitcher and the other one is the master of the house. About one it is spoken, as I said, due to only one nature, and about two, because this nature is divided between the active and the contemplative ones. These ones, being again mixed by the Word, through the Ghost[68], He names them and makes them one.

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symbol of the first stair is Peter, and of the second one is John. To the first one it corresponds the man with the pitcher and to the second one the master of the house, or the practical mind and the contemplative mind.

[67] The mind in Greek language is of male gender (νοῦς). Therefore it is "master". (The author makes this ascertainment because both the Greek and the Romanian languages use the grammatical agreement of the substantive "master" in gender. In English language we have "master" and "proprietress" (E. l. t. `s n.)).

[68] Matthew: 26: 18: KJB: "And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.";

And if somebody wants to apply the said ones to every human being, he would not get out of truth. Because the "thirsty" is the soul of everyone, to whom are always sent, as disciples of the Word and of God, the advices of the virtue and the rationalities (words) of the knowledge. The ones who carries the pitcher with water it is the way of living and the thought which sustains, in an unflinching way, on the shoulders of the restraint, not-evaporated, the grace of the faith, given by the Baptism. And the house is the virtuous disposition and habit, built from many and diverse virtues and strong manly cogitations, as of some stones. The upper room is the wide and extended cogitation, and the capacity of knowledge adorned with godlike views of the mysterious and unspoken dogmas. And the master has the mind widened by the shininess of the habituation into virtue, by the height, by the beauty and by the greatness of the knowledge. At this mind coming the Word with His disciples, namely with the first spiritual meanings of the nature and of the time (1), He imparts Himself.

At last, the Passover is the passing of the Word towards the human mind, through which He gives to all the worthy ones, the plenitude of His goods, Himself Word of God mysteriously coming to them.

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Scholium

1. In which He appears to be hidden. Because from the ones that are, we know the Maker of the ones that are, as being proper-said the rationalities of the ones that have been made. And the time and the nature are the ones under which there are the ones that are under time and under nature and everything that is created, cogitated and felt. With these ones God and Word comes to the worthy ones. Because from the

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ROB: "And He said: Go in the city, to such man, and tell him: the Master says: My Time in nigh; at you I want to do the Passover with My disciples".

ones that are around Him is known Him, and through them He gives Himself whole, conforming Himself with the power of receiving of each one. And through the spiritual meanings of the time and of the nature indicates their rationalities, learned from matter and shape, or from body and world, for knowing through them the One Who made Himself these ones for us.

Question number 4

How the Lord commanded to the disciples to not have two shirts[69], He Himself having five, according to John the evangelist[70], as one can see from the ones who divided them; and which are these clothes?

Answer

The Savior did not have five shirts, but only one and the covering over that one. From these ones, the one from bellow is called *χιτονιον*[71] (jacket), and the covering from outside *ιματιον*[72] (toga, or pallium[73]).

But through the terms of the story John the evangelist has mysteriously shown a hidden meaning, detached through a contemplative knowledge. For he aimed to lead us, through the

[69] Matthew: 10: 10: KJB: "Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."; ROB: "Nor scrip for the trip, neither two coats, nor shoes, neither staff; for worthy is the worker of his food". // Luke: 9 : 3: KJB: "And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece."; ROB: "And He said towards them: Do not take anything for the trip, neither staff, nor scrip, neither bread, nor money and do not have two coats."

[70] John: 19: 23: KJB: "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout."; ROB: "After crucified Jesus, the soldiers took His clothes and made four parts, to each soldier one part, and the shirt. But the shirt was without seam, woven entirely from top."

[71] Greek language (E. l. t.`s n.).

[72] Greek language (E. l. t.`s n.).

[73] Latin language (E. l. t.`s n.).

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things he told, throughout the spiritual truths. The shirt of the Savior, woven from top to bottom as a whole, even though they were allowed to undress Him of it, it is the connection and the undivided weaving of the virtues together; or our cogitation, fitted and adequate to the Word (to the rationality); or the grace of the new man, of the one in the likeness of Christ, woven from above through the Holy Ghost. And the outer covering is the sensitive world, divided in four elements, which they tear it apart, as the shirt of Jesus, in four parts, the ones who naturally crucify the Lord in us.

So the devils tear apart the seen creation of the four elements, determining us to see it in a passionate way and to ignore the divine rationalities from within it. But it is something else with the shirt of the virtues, because even they pluck this one out of us, after our laziness towards the good ones, they still cannot to convince us that the virtue is a vice. Let`s not make therefore the five cloth of Jesus occasion for greediness, but let`s know which the intention of the Scripture is, and how the Lord is crucified and is undressed within us, who are lazy towards the good ones, just because this laziness in working the virtues; also how the devils share His creation as on a coat, for making us to serve to the passions. Let`s become trustful guardians of the goods destined to us by God and let`s look as it is due to the creation, only towards His glory[74]. At last, let`s preserve not-stolen the shirt of the word (rationality) of the knowledge, namely the virtues, through the sedulousness towards the good deeds.

And if you want to understand through the shirt woven from above, besides the said ones, the world of the bodiless and spiritual beings, and through the outer cover, which the Scripture had divide in four parts, as in four elements, the

[74] When we become lazy in working the commandments, Christ is crucified inside us, but they undress Him, before, of the unitary shirt of the virtues. For in the eyes of the ones, inside whom Christ has been crucified, the world is not contemplated anymore as a unitary vestment which clothes the solidary system of the divine rationalities, so, in the last analyze, the supreme Rationality from which irradiate those, but as a juxtaposition of matter meant to satisfy the lusts.

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bodily nature, you will not be wrong to the truth. From among these ones, they scattered the body through corruption, taking power upon us from the transgression of the commandment. But they didn`t tear the soul apart, the soul having kinship with the ones from above[75].

Question number 5

What is the land cursed by God in the deeds of Adam, according to the more hidden meaning[76], and what does it mean to nourish the man himself from it in troubles? What does it mean then to bring that one to the man thorns and brambles, and the man to eat the grass of the field? What does it mean, at last, to eat the bread into the sweating of his forehead? Because never has been seen a man eating either earth, or grass. Neither the ones who eat the bread do eat it with the sweating of their forehead, as it is said in that story[77].

Answer

The cursed earth in Adam`s deeds is the Adam`s body, ceaselessly cursed through his deeds, namely through the

[75] The soul is the shirt that cannot be divided. The body is the garment divided in component elements (four in number, according to the belief of the old ones) as consequence of the sin.

[76] In Greek language it is said *κατά αναγογια* (through anagogy: the anagory is the interpretation of the Bible which raises from the literary sense of the text to the mystical one (E. l. t.`s n.)). Mister professor PhD Iustin Moisescu (The Holy Scripture and its interpretation in the work of Saint John Chrysostom, Chernovtsy, 1942, p. 98-102) he translates: anagogic sense, which he considers as one of the four senses in which the Holy Scripture can be interpreted: literary, anagogical, allegorical and typical. About this anagogical sense he says that does not suppress the literary one, but it completes it by adding a higher idea. This fact distinguishes it from the allegorical one. The anagogical interpretation is for instance the one which, without suppressing the truth about the two vestments of the Savior, sees in them a higher meaning. The allegorical interpretation is the one which, considering for instance that king Ishbosheth could not have as guardian to the door a women (II Kings: 4: 1), sees in this episode only the misfortune that comes upon the mind when it is guarded only by the feeling (see the word of Nilus the Ascetic, chapter XVI, The Romanian Philokalia, volume I, p. 167; G. P. 79, 740). The most interpretations of the Saint Maximos are anagogical and very few are allegorical.

[77] Genesis: 3: 17 and the followings.

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passions of the stuck to the earth mind, to the fruitlessness of the virtues, the virtues being deeds of God[78]. From his body the man feeds himself with pain and with much sadness, enjoying only the little sweetness that his body gives it to him. Out of the body, spring the man, the worries and the thoughts, as thorns, and the great temptations and dangers, as brambles. And these ones prick him from all sides through rationality, lust and through anger (wrath), than he barely can take care and can eat, namely to maintain the health and the welfare of the body, as a grass that withers itself. But also this one through a long repetition of pains, "in the sweat of the forehead", namely into the toil and labor of the senses, which force themselves to explore, full of curiosity, the sensitive things. And the endeavor to sustain its life from here, either through a craftsmanship, or through another skilful method, it is as a bread to the man.

Or maybe even better, the earth, which is the heart of Adam[79], that it has been cursed for the transgression of the commandment, with the loss of the heavenly goods. This earth (the heart) the man eats it into many troubles through the working wisdom (practical philosophy) cleaning him from the curse of the conscience for the acts of dishonesty. (1) In the same time he cleans with the rationality the thought regarding the birth of the bodies, thoughts which spring out of the heart as some thorns, as also the frowning thought regarding the taking care and the judgment of the souls, which also spring out from the heart as some brambles, while the spiritual contemplation he reaps it quite as a natural grass. And thus, as through a sweat of the forehead, he eats through the inquiring toil of the cogitation, when he reached at the cogitation, the incorruptible bread of the knowledge of God, which is the only one bread of the life and the only one which sustains into incorruptibility the being of the ones who eat it.

[78] The passions are "the deeds of the man", in the sense that they aren`t born by the power of God. The virtues are the deeds of God, because they are born by the power of God.

[79] In Greek language the earth and the body and the heart (*γη, σάρξ, καρδία*) are of feminine gender, so it is possible to say about the earth that it is both body and heart.

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Therefore, the eaten earth in good meaning it is the heart cleaned through deeds; and the grass is the science of the things coming from the natural contemplation[80]. At last, the bread is the mysterious and true conscience of the godlike works[81].

Scholium

1. The Adam`s deed are the dishonorable passions[82]. For the virtues are worked by God alone, in the ones who want this. From the ones who want only the intention is required, being used by them as a tool, for bringing the virtues to the light.

Question number 6

If, according to Saint John: "The one who is born from God does not commit sin, because His seed remains into him and he cannot commit sin[83], and the one born from water and ghost is born from God, how can we the ones born from God through Baptism, can commit sin?

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[80] The natural contemplation is a contemplation helped by the grace. It is named natural because sees God (the divine rationalities) through nature.

[81] Again the three steps of the spiritual ascension: the eating of the earth (the cleaning of the body through virtues), the eating of the grass (the contemplation of the nature), and the eating of the bread (the seeing of God).

[82] Romans: 1: 26: KJB: "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:"; ROB: "Therefore, God gave them to some reproachable passions, because and their women changed the natural order with the one against nature;"

[83] I John: 3: 9: KJB: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."; ROB: "Whosoever is born from God does not commit sin, because the seed of God remains in this one; and he cannot sin, because he is born from God".

Answer

The way of our birth from God is twofold: one gives to the born ones the grace of the adoption, to have it present as potency; the other one gives them to have the entire grace in work, to transform and to shape the leaning of the will of the one born from God, than to freely tend towards the One Who gave him birth (1). The first way it has, only through faith, the grace as potency (2); the other one it plants besides faith also the all-godlike likeness with God, likeness which works accompanied by knowledge in the one who knows (3). The ones in whom the first way of the birth is, not having yet the leaning of the will[84] fully satisfied by the bodily impulses, and that`s why not being entirely crossed through by the Ghost, to impart themselves in a natural way from the mysteries known in a godlike way, it is not excluded to lean towards sin if they want. Because the Ghost does not give birth to a forced leaning of the will, but the wanted one He shapes it to deification. And the one who has known this through experience cannot fall down from what he has once truly and proper known by living, towards something else. As neither the eye, which once saw the sun cannot deceive itself with the moon, or with other stars from the sky. Otherwise is however with the ones who have imparted themselves from the second way of the birth. The Holy Ghost conquering the whole leaning of their will, He has totally moved it from earth to the heaven, and through the true and lived knowledge He has transformed their mind, crossing it with the happy rays of God and Father, than to be reckoned as another god, who suffers through grace states that have become a habituation to him, what God does not suffer, but is according to the being. But through this one the leaning of the will has become free of sin, gaining through habituation the aptitude of the virtue and of the knowledge and not being able anymore of

[84] In whole this chapter Saint Maximos uses the term *γνώμη* or *προαίρεσ* and not *θέλησ*, which is a will that has decided himself in some way, and not the will as abstract possibility. (*γνώμη* = opinion; *προαίρεσ* = option; *θέλησ* = will (E. l. t.`s n.)).

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denying what they have known through the experience with the work. Consequently, even though we have the Ghost of the adoption, which is the seed that makes the born ones, according to the likeness with the One Who sows, we do not though surrender to Him the pleasure of our will cleaned of the inclination and of the affection towards any other thing; this is the reason for which still after we are born from water and Ghost we commit sin with the will. But is we prepare our will to receive through knowledge (*γνωστικως*)[85] both the work of the water and of the Ghost, then the mysterious water commits through the deeds the cleaning of the conscience, and the life doer Ghost produces into us the consummation of the not-changeability in good, through the knowledge from experience. It remains so on the account of each of us, who can still commit sin, to want to totally surrender ourselves with the inclination of our will to the Ghost[86].

[85] Gnostically (E. l. t.`s n.).

[86] This theme is treated according to Mark the Ascetic, About Baptism, G. P. 65, 985-1028 (The Romanian Philokalia, volume I). If we connect this answer with the answer number 15, in which it is shown that in a larger sense in each man there potentially is a gift of the Holy Ghost, the whole problem is put in an universal light by the considerations made by Blondel (cited work) related to the question about how can God, who is the source of the entire power and of the entire activity, to cede from this power and from this activity also to His creatures, without those being like some automated machines, but in the same time without Him ceasing to be the source and the master of their free activity? "How can God grant to us His power and His light and to make it our own, without being to be His own, in such a way that He wants and to make free the ones to whom, though, He remains their master, source and judge? And this one is without suppressing the free will and the fair responsibility of the human agent? A first condition seems to be necessary for this maneuver to be possible and to succeed. It consists in the subconscious preparations and in partial clarities or equivocal at the beginning, from which, are born the options to be done and the decisions to be made, for the imperfect agents, of whom contingency and implications imply a possibility of mistake and a relative infirmity. God does not communicate at once His constraining evidence and His immediate work, because it would be not only a metaphysical impossibility, but it would in the same time be ruinous for the plan of His kindness, which tends to incite to work true and active beings and not extras. Thus for existing causes to be in the same time second and initiators, it ought that their action to take its roots from obscure states and to develop itself across the shadow of and ascension towards a intellectual and moral order which to give place to the work of the cogitation, to the appeals of the conscience, and to the rational and voluntary choice". "If God gives Himself to the spirits by hiding Himself under the covering of the physical greatnesses or of the obscurities of the unconscious, that is for making Himself sought, it is for making Himself found by the ones whom He stimulates from outside, through unrest and desire, through trials and certitudes, through this whole pedagogy

MANUSCRIPT

Scholia

1. The answer is very appropriate also for the ones who inquire if Adam was created mortal or immortal.

2. The not-working faith has, he says, the grace of the adoption in potency, as one which is not put in movement by the ones who have it, by fulfilling the commandments.

3. There are shown two ways of the birth. The first one is the one according to the being, so to speak, which is of the whole man. Through this thing He sows into the being the consummation of the adoption in potency. The second one is the one according to the good pleasure and according to the will`s decision. Through this, the Holy Ghost taking the option and the decision of the will, He shapes it to the deification, uniting it whole with God. The first way of the birth lets the possibility that the born ones to incline towards the sin, if they do not want to translate in deed the potency of the adoption sown into them, being addicted to the bodily ones. Because the one that uses this thing is the decision of the will. The potency of the adoption is like a tool which remains unused if the will does not decide to use it. According to this way of birth it is

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of the nature and of the soul: advances and withdrawals which compose our state of debtors towards the Creator Who aims to make us gaining what He has put at the beginning to our disposition, for this acquisition to permit us to transform this thing in a gift (de transformer se prêt en don (for transforming this loan in donation (E. l. t.`s n.))". "Without doubt it can seem strange, fort the divine action, to veil itself, to limits itself thus, and to suspend its shininess and its power, for offering itself under the features of some partial truths, of some occasional and particular goods, "in front of which our conscience and our free will have to bring judgments and to make decisions. But it is not this the only one and the true mean for the finite and imperfect spirit to put something from itself, to accept the light and the kindness instead of refuse them, of using what we call «le prêt divine» for turning it back fructified and for receiving it as a gift?" (p. 200-202). "Our spiritual aspiration is not born through some sort of spontaneous generation. It has roots downwards in the entire universal and of the life movement, which it is already a divine advance made with the goal of preparing the apparition of the spirits; it has roots upwards in the infusion of the divine transcendence, which lightens the spirit and it is given for making itself sought along the insufficiencies themselves of the immanent and contingent order" (p. 420). We can say that what is the natural man it is the aspiration towards the high ones, this is the tendency in the baptized man. An initial gift, which drives the man upwards, as a stimulant, as a dynamic germ, towards the development of the gift from within him, towards his transformation from an object of a undeveloped knowledge into an object of a more and more explicit knowledge, for his growth into God or of God into him. The trials have also a role in this ascension.

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possible that the born ones to commit sin. But according to the second one, it is impossible, once the inclination of the will and the decision are deified. So, this way of birth is in the view of the Apostle when he says: "the one born from God does not commit sin".

Question number 7

What does it mean: "Towards this one even to the dead ones it has been preached, to be judged with the body according to the man and to live with the ghost according to God?[87] *How are the dead ones judged with the body?*

Answer

It is the custom of the Scripture to change the times and to replace each other, so that the future to show it as past and the past as future, and in present to express the time from before or from after the present. This thing is limpid for the ones accustomed with the Scripture.

Some ones say, therefore, that the Scripture calls "dead" here the people that have become consummated before the coming of Christ, as for instance the ones from the time of the flood, the ones from the time of the erection of the tower, the ones from Sodom, the ones from Egypt and the other ones, who in different times and ways they received the damnation in many manners and the afflictions of the judgment of God. These ones received their damnation not for the cause that they did not know God, but because of the evil deeds that they did to each other. To them it was preached, he says, the great news of

[87] I Peter: 4: 6: KJB: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."; ROB: "For towards this one it was preached to the dead ones, to be judged as men, according to the body, but to live, according to God, with the ghost."

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the salvation, after they were judged once in body according to the man, namely after they received the damnation for the evil deeds that they did to each other in the life from the body, "to live according to God with the ghost", namely with the soul. In this purpose they received, even being in hell, the sermon of the knowledge of God, being given the fact that the Savior descended to hell, to save also the dead ones who believed. Therefore, to understand this place, we`ll give to it the following shape: "and to the dead ones was preached, who were once judged with the body according to the man, to live with the ghost according to God".

Or again, he maybe calls "dead ones" in secret meaning, the ones who bear in their body the seal of the death of Christ, to whom it has been truly given the godlike Gospel through deeds, if the Gospel seeds the renouncement to the bodily life and the confession of the spiritual one. These ones are the ones who ceaselessly die according to the man, namely in what concerns the human life with the body in this eon, and they life only with the ghost according to God, likewise the godlike Apostle, and according to the ones like him. These are the ones who do not live anymore their own life, but they have Christ living into them only according to the soul. Thus, the ones who have made themselves, for God, dead towards this eon, they are judged with the body, having to endure tribulations, denigrations, troubles and many persecutions, and joyfully suffering countless sorts of trials.

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Question number 8

Saint John says: "God is light"[88]*, but after that he adds: "if we walk into light, like He Himself is in light"*[89]*. In what*

[88] I John: 1: 5: KJB: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all."; ROB: "And this is the announcement that we heard it from Him and which we announce it to you: that God is light and there is no darkness into Him."

meaning says the same one: "He is in light", like something in something else?

Answer

God, Who is truly light according to the being, He truly makes Himself light in the ones who walk in Him through the virtues[90]. As the light through participation, in other words any saint, reaches through the love of God to be in that light according to the being, in the same way that light according to the being receives the love of people to be in that light according to the participation. If therefore we are through virtue and knowledge in God, namely in light, also God being in us as light, He is in light. Because God Who is light according to the being is in us that are light through imitation, like the model is in the image made according to it.

Or better said, also the Father is light in light, because He is in the Son and in the Holy Ghost, not being other and another light, but one and the same according to the being, lighting threefold according to the way of the personal subsistence.

Question number 9

In what meaning Saint John says again: "Brothers, now we are sons of God and it has not been shown yet what we will be"[91]? And what wants to say Saint Apostle Paul through the

[89] I John: 1: 7: KJB: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.": ROB: "And if we walk into light like He is in light, then we have impartation one with another and the blood of Jesus, His Son, cleans us of any sin".

[90] At the end of the virtues God makes Himself evident to us as light.

[91] I John: 3: 2: KJB: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."; ROB: "You beloved ones, now we are sons of God, and what we will be it has not been yet shown to us. We know that if He will show Himself, we will be like Him,

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words: "And to us God has discovered through the Ghost, because the Ghost visits everything, even the deeps of God"[92]*? What must we understand, in the end, through "that what we will be"?*

Answer

Saint Evangelist John says that he does not know the image of the future deification of the ones who have become here sons of God through the virtues from the faith, because it has not been yet shown the hypostasis, seen as standing by itself, of the future goods. This is "because we walk here by faith, not by sight"[93]. And Saint Paul says that he has received through unveiling a godlike sign towards which he must run if he wants to achieve the future goods, not that he would know the image itself of the deification on the basis of that godlike sign. That`s why he clearly says, interpreting Himself: "I am running towards the sign, towards the crown of the calling from above"[94]. This one he does it wanting to know through suffering the way of fulfilling in fact of the godlike sign, done here to him through unveiling, namely through the deifying power of the worthy ones. So the Apostles confess in the same way, proving the same thought in the teaching that might seem to be opposed, as ones that are moved by One and the same Ghost. The first one confesses his nescience regarding the way of the future deification according to the grace; the second one announces in a great manner the news about the sign that has

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because we will see Him like He is."

[92] I Corinthians: 2: 10: KJB: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."; ROB: "And to us they have been revealed by God through His Ghost, because the Ghost studies all things, even the deeps of God".

[93] II Corinthians: 5: 7: KJB: "(For we walk by faith, not by sight:)"; ROB: "Because we walk by faith, not by sight,".

[94] Philippians: 3: 14: KJB: "I press toward the mark for the prize of the high calling of God in Christ Jesus."; ROB: "But I do one thing: forgetting about the ones that are behind me and tending towards the ahead ones, I am running to the target, to the reward of the calling from above, of God, into Christ Jesus."

been unveiled to him. That this is the reckoning of the Saint Apostles he himself confesses about it, by all his godlike words, by saying in one place that with all the science and all the prophecy will cease, and in another place that he sees the future ones as through mirror and through riddle, but it will come the time when he will enjoy the great and above all the understanding gift of seeing the hoped ones face to face; another time he confesses again that he knows from part and from part he prophesies, and at last he strongly cries out that he would have to know as he himself is known, because he does not know yet the ones that he will know them. Shortly speaking, the word of the Apostle that "when what is consummated will come it will cease what is fragment", I reckon that it has the same meaning with what the Theologian says: "It has not been yet shown what we will be".

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Question number 10

If "the one who fears is not consummated in love", how it comes that "nothing misses to the ones who fear Him"? And if nothing lacks to them then they are consummated. But then, how comes that the ones who fears is not consummate?

Answer

The good order of the Holy Trinity, which follows to the savior order of the ghost, making difference between the stages of the ones who advance, from the turmoil from outside of the passions towards the divine unity, between the beginners, who are at the gates of the godlike courtyard of the virtues, it has called them fearful; on the ones who have achieved a measured habituation of the rationalities and of the manners of the virtues, it has called them advanced; and on the ones who have reached through knowledge to the peak of the truth itself,

which makes itself transparent through the virtues, it calls them perfect.

Therefore, neither the one who fears the Lord, once he has totally turned himself from the old living in the corruption of the passions and he has dedicated his heart, due to the fear, to the godlike commandments, he is not deprived of any of the goods that are due to the beginners, even though he has not achieved yet the unmoved habituation of the virtues and has not yet made himself partaker to the wisdom that speaks out of the wise ones[95]. But neither the advanced one is deprived of any of the goods that belong to his stage, even though he has not achieved yet the knowledge of the godlike things which overwhelms even the consummate ones.

And again we can consider as fearful the ones who occupy themselves with the working wisdom (the practical philosophy) and they have not liberated yet their soul from the fear and from the thought of the future godlike judgments. To these ones, on one hand nothing lacks to them, as the blessed David says, once they are fighting for the truth against the enemy power. Although, on the other hand, they are lacked of the mysterious views of which the mind of the consummate ones is imparted. And the ones who in a secret way have been found worthy of the contemplative knowledge of God (the contemplative theology) and they have made their mind clean of any material imagination and they have made their all mind image of the godlike beauty through the imitation of that one, let`s reckon that they are the loving ones.

Therefore, nothing is missing to the fearful ones, according to the blessed David, because they are fearful, even if the fearful does not have the fulness and the consummation of the mediated union with the Word, as the ones who love God, they have it. Because everyone enjoys the consummation

[95] I Corinthians: 2: 6: KJB: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:"; ROB: "And the wisdom we preach it to the consummate ones, but not the wisdom of this eon, neither of the masters of this eon, which are perishable,"

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"among his own order"[96], according to the place that has been ordered to them, even though one is above the other, according to the quality and the measure of the spiritual age.

But once we know that the fear is twofold, according to the words: "Fear more the one who can lose both the body and the soul in gehenna"[97], and "The fear of the Lord is clean, remaining forever and ever"[98], and "Great and fearsome is over all the ones who stay around Him"[99], we must question ourselves how the love abolishes the fear if this one endures forever and ever and how God remains fearsome in the endless ages over all the ones from around Him? This is, of course, for as we have said, the fear being twofold, one fear is clean and the other one is unclean. Thus the fear that is born from the waiting for punishment for mistakes, having the sin as cause of its birth, because it is not clean, it won`t last forever, but it will disappear together with the sin through repentance. But the clean fear, which endures always, even without the memory of the sins, will never cease, because it is existential. It keeps somehow on the report of God with the creature, as One Who makes evident to everybody His natural greatness, which is above all kingdom and power. Therefore the one who does not fear God as judge, but he worships Him for the overwhelming glory of His immensurable power, he rightly does not have any lack, being consummate in love, as one who loves God with the shyness and with the awe that are due. This is the one who has

[96] I Corinthians: 15: 23: KJB: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."; ROB: "But everyone amongst his own order: Christ beginning, and then the ones of Christ, at His coming."

[97] Matthew: 10: 18: KJB: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."; ROB: "Do not fear the ones who kill the body, and they cannot kill the soul; rather fear yourselves the one who can destroy both the body and the soul into gehenna."

[98] Psalm: 19: 9: KJB: "The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."; 18: 10: ROB: "The fear of the Lord is clean, it lasts forever and ever. The judgments of the Lord are true, justified all of them."

[99] Psalm: 89: 7: KJB: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."; 88: 8: ROB: "God the extolled One in the council of the saints, great and fearsome is over the ones from around Him."

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achieved the fear which lasts forever and ever and will never have any lack ever.

So they agree with each other the Prophet and the Evangelist, because the first one says that are not deprived of anything the ones who fear the Lord with clean fear, and the second one, that the one who fears Him as judge, due to his defiled knowledge, he is not perfect in love. In this meaning God is fearsome also for all the ones who stay around Him, as One Who makes to be mixed with fear the love of the ones who love Him and reach around Him. This is because the love which is separated from fear is most often changed in contempt, not being restrained by the fear the daring which naturally is born from it. What does it mean, at last, "around Him", we will understand from the followings.

The surrounded One has the ones who surround him, ahead and behind, and to the right and to the left. Because, consequently, also the Lord has the ones who surround Him, we will understand as the ones from behind, the ones who walk without mistake on the footprints of the Lord God by fulfilling the commandments, namely by the virtue with the deed; through the ones from the left, the ones who have achieved the natural contemplation in ghost, together with the pious understanding of the judgments. Because the Book of the Proverbs says about wisdom: "And at its left side, richness and glory"[100]. Through the ones from the right hand we will understand those who have received the immaterial knowledge of the intelligible ones, free from the sensitive imaginations. Because: "in its right hand, he says, the years of the life"[101]. At last, on the ones from before, on the ones found worthy, for the overwhelming warmth of the mind towards the godlike beauty, of the joy of seeing face to face. And if there is also another

[100] Proverbs: 3: 16: KJB: "Length of days is in her right hand; and in her left hand riches and honour."; ROB: "Long life is on its right hand, and on its left hand, richness and glory; out of its mouth comes the righteousness; the law and the mercy it bears them on its tongue."
[101] Ibid.

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higher meaning of these ones, of course you can by yourselves encompass it both you and godlike men like you[102].

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The fear, he says, it is of two sorts: one clean and on unclean, because also the people, ones are sinful, and ones are righteous. The righteous ones guard in themselves, through the cleanness and through the righteousness of the conscience, the first fear of God, honoring Him for the overwhelming greatness of His endless power; and the sinful ones expect from Him, through the second fear, the punishments for the mistakes. The clean fear remains forever and it is never erased, according to the word: "The fear of the Lord clean remains forever and ever". And the unclean fear is quenched and perishes, disappearing through repentance. That`s why the Apostle, saying about the one who fears that he is not perfect in love, he has in his view the fear that is unclean, and the Prophet by saying that are not deprived of anything the ones who fear the Lord, he has in his view the clean fear.

Question number 11

Which was the first state of the angels, which they did not guard it, and which was the dwelling place, which they left it? And then, what are the eternal chains and what is the darkness under which they are kept? At last, what will they suffer at the great day of the judgment of the?[103]

[102] In this answer the spiritual ascension is divided once in three steps (beginners, advanced, consummated), and another time in two steps (actives, and contemplatives), and in the end in four steps (the fulfilling of the commandments, the contemplation of the nature, the contemplation of the intelligible ones, the sight of God).

[103] Jude: 6: KJB: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."; ROB: "And on the angels that did not guard their worthiness, because they left

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Answer

The exact meaning of these ones is reserved only to the ones with apostolic understanding[104], to the ones who have received directly from the Word the not-lying knowledge about creatures and about the good and righteous government of them through Providence; but in what concern me, who I am the most down and I have many barriers which impede the passing of the Word towards me, I reckon that the first state of the Angels, which they did not guard, it might be the reason according to which they were created, of the natural power given to them towards the deification according to the grace, or maybe again, the stage of their state according to the dignity of the grace. And the dwelling place is either the heaven, or the wisdom of the ground of the habituation with the good from above understanding, into which they have been destined to dwell, being given the fact that the Scripture uses to call the wisdom also as "house"[105]. But it can be also the supervision, with which they used to guard their natural homes, and earned of the cleanest godhead, which they have left through uprising (tyranny). The eternal chains are the total and continuous stillness of their will towards good, due to which they will never take part of the forgiveness from God[106]; or the power which impedes them, according to the Providence of God and for our salvation, in their madness against us, not allowing to them to carry their cunningness to an end against us. And the darkness is the total and full ignoring of the godlike grace, ignorance by which being they crossed through due to their good will, they cannot enjoy of the welcoming of the happy and shiniest light,

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they dwelling place, He has put them for preservation under the darkness, in eternal chains, toward the judgment of the great day".

[104] The one with the apostolic understanding are the one on the highest stage, of the contemplative one. Lower than them are the disciples. And lover that that there are the simple believers.

[105] Proverbs: 9: 1: KJB: "WISDOM hath builded her house, she hath hewn out her seven pillars:"; ROB: "The wisdom has built to itself house leaned on seven pillars".

[106] In this sense neither the sinners in hell cannot better themselves.

spending the entire power of the cogitation that was given to them – according to the nature -, into the preoccupation with the nothingness. At last, what it will happen to them in the day of the judgment, only the Right Judge knows it, Who will give to everybody the righteous reward, the one according to the worthiness, and will share on the measure of the evilness, the kind of the damnation, deciding with justice the fate due to the everyone, for the endless ages, according to His good judgments.

Question 12

What the shirt soiled by the body is?[107]

Answer

The soiled shirt is the life soiled by many mistakes of the body`s passions. Because each man is transparent out of his behavior into life, either he is right, or he is unjust. The first one has the virtuous life as a clean shirt, the other one makes his life soiled by his evil deeds. Or maybe better, the shirt soiled by the body it is the habituation and the disposition of the conscience which gives to the soul a certain shape through the memories left by the bad impulses and deeds started from the body. This habituation, being seen by the soul as an always being shirt around the soul itself, it is filled up by the stench of the passions. Because as from the virtues woven together, the Holy Ghost makes to us a beautiful and honored shirt of the incorruptibility, in the same way out of the passions woven together the body makes us a unclean and stained shirt, which

[107] Jude: 23: KJB: "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."; ROB: "On others, snatching them out of the fire, save you them; of others, however, have you mercy with fear, hating even the soiled shirt on their body."

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shows through itself the soul, after it has given to it another shape and another image than the godlike ones.

Question 13

What does it mean: "The unseen ones of God from the foundation of the world, from the being are seen His eternal power and Godhead?[108] Which are the unseen ones of God and which are His eternal power and Godhead?

Answer

It is about the reasons of the things, composed from before the ages by God, as Himself knew, reasons which the Holy Men use to call them also "good wills"[109]. These ones, being seen, are seen through understanding out of the creatures. Because all the creatures of God, being contemplated by us through nature, with the help of the due science and knowledge, they herald to us in a hidden way according to which they have been done, and they unveil to us through themselves the purpose placed by God in each creature, being in this meaning also: "The heavens tell the glory of God and the work of His hands is heralded by the strength"[110]. And the eternal power and deification it is the Providence which keeps the things together and the work of deification of the ones that are sustained by the Providence.

Or, maybe de seen things of God are not something else but His eternal power and deification, which have as full of light heralds, the wonderful greatness of the created ones. Because, as watching at the ones that exist, we believe in God the One

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109 In Ambigua Saint Maximos says about Dionysus the Aeropagite and about the disciples of Pantaenus of Alexandria that they call these reasons "godlike wills" (G.P. 91, 1085).

110 Psalms: 19: 1: KJB: "THE heavens declare the glory of God; and the firmament sheweth his handywork."; ROB: "The heavens tell the glory of God and work of His hands is heralded by the strength".

Who truly exists, in the same way, out of the existential difference of genres of the existing ones, we know His subsistent wisdom, which He has it according to the being, and which sustains the things. And again, from the existential movement of the creatures, according to their genus, we know the subsistent life of Him, which He has it according to the being and which fulfils the ones that exist[111]. From the wise contemplation of the creation, we take out the rationality which enlightens us concerning the Holy Trinity, namely about the Father, the Son and the Holy Ghost (1), because the eternal power of God is the Word, the One of the same being with Him, and the eternal Godhead is the Holy Ghost. Condemned are therefore, the ones who did not know from the contemplation of the things their cause, neither the proper ones of the cause according to the nature, namely their power and their Godhead. Because the creation itself shouts out through the creatures from itself and it heralds to the one who can hear with their mind, its cause, extolling it in a threefold way, namely unveiling God and the Father, and His unspoken power and the Godhead, or His the One Begotten Son and the Holy Ghost. These are the unseen ones of God, but seen through the understanding from the foundation of the world.

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1. Out of the things, he says, we know the cause of the things, and from the distinction of the things, we detach the hypostatic wisdom of the One Who Is. And from the natural movement of the things, we find out the hypostatic life of the One Who Is, namely the life-doer power of the things, or the Holy Ghost.

[111] Here, the existence of the creatures is considered as image of the Father, and their wonderful organization as a unity in diversity, as image of the hypostatic wisdom, namely of the Son, and their movement or life, as image of the Holy Ghost; in the three aspects of the world, there are reflected, and there are working, the three Persons of the Holy Trinity.

Question number 14

What does it mean:"And they worshipped and ministered to the creature instead of worshiping the Maker[112]*? What it is the worshiping (σεβας) and what it is the ministering (λατρεια)?*

Answer

Worshipping is honoring God faithfully, and ministration is serving through deeds. This worshipping, namely the faith, being moved by people towards the being, they honored this one instead of honoring the Creator, believing to the devils, to whom they also ministered, serving to them through their evil deeds. But we, honoring God through the faith in Him, we also strive to bring to Him clean ministration, and this one is the life consummated into virtues[113].

Question number 15

What does it mean: "Your Ghost, the One without corruption, is in all things. That`s why You punish with measure the ones who fall"*[114]*? If there is about the Holy Ghost, how "the wisdom won`t enter in the reckless heart, neither will dwell into the body that is submitted to the sins"[115]*? I`ve noted this because it was simply told: "in all things".*

[112] Romans: 1: 25: KJB: "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."; ROB: "As some people who changed the truth of God, and worshipped and served to the creature, instead of the Creator, Who is blessed forever, amen!"

[113] The virtuous life is a higher stage than the faith. The simple faith is the first stage, the virtuous life is the second one, and the contemplation is the third one.

[114] The Singing of Solomon`s Wisdom: 12: 1-2: ROB: "Your Ghost, the One without corruption, is in all things. // That`s why You punish with measure the ones who fall and, when they commit sin, You open their eyes and rebuke them, to forsake their evilness and to believe in You. Lord". (this quoted text is not present in KJB (E. l. t.`s n.))

[115] The Singing of Solomon`s Wisdom: 1: 4: ROB: "Wisdom do not penetrate in the cunning soul and do not dwell in the body that is submitted to the sin". (this text is not present in KJB)

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Answer

The Holy Ghost is not absent from any creature and especially from the one that were found worthy of rationality. He sustains each of them in existence, because God and the Ghost of God are, through the power of the Providence, in all of them. And He moves the natural rationality from each one[116], and through this action He brings to the knowledge of the wrong doings, the ones against the order of the nature, on the ones who is capable to feel, namely on the one who has the will willing towards receiving the right thoughts of the nature[117]. Because it happened to find out also from among the barbarians and nomads, many who live a full of good deeds life, and reject the savage laws which ruled in their time. In this way, one can say in a general manner that in everybody, there is the Holy Ghost.

In a different way, though, and with another meaning He was in all the ones who lived under the Law. In Them He sustained the Law and heralded to them the future mysteries, awakening in them the conscience of the transgressions of the commandments and the science about the future consummation into Christ. That`s why we find out many also from among these ones, who, forsaken the old and closed into shadows ministration, they have moved joyfully towards the new and mysterious one.

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[116] Here, as also in the answer no. 13, it is shown the tight connection, and in the same time, the difference between God-the Word and the Holy Ghost: it is the same report like between "the natural rationality" from the man and "the power which moves it". "The natural rationality" can be darkened through passions; can slip away from its objective judgment. The Ghost through His energy can move it, can activate it and through these ones He awakens the conscience, when a committed deed wasn`t in accordance with the conscience. The world mirrors even in its natural state both God – the Word and the Holy Ghost, in its rational and dynamic aspect, tightly united. (this quoted text is not present in KJB (E. l. t.`s n.))

[117] But the conscience it is chocked when the will is in a contrary to the nature disposition. About the conformity of the inconformity of the disposition of the will with the rationality of the nature, to be seen in the "Interpretation to the Lord`s Prayer", The Romanian Philokalia, volume II, p. 278.

But besides the ways mentioned above, he is in another manner in all them who inherited through faith the truly godlike and deifying name of Christ. In these ones He is not only like the One Who sustain them and Who moves through Providence, their natural rationality, and then like the One Who unveil to them the transgression of the commandments and their keeping and herald to them the future consummation into Christ, but also like the One Who builds in them the adoption according to the grace, gifted through faith. But as wisdom Giver He is only in them who cleaned their soul and their body through the detachment and the thoroughly accomplishing the commandments. Into these ones He dwells like into His own ones, through the simple and immaterial knowledge that he imparts to them, imprinting in their mind the most pure and unspoken meanings, which raise them to deification[118].

Therefore, in the most general manner He is everybody, because he sustains and is providential to everyone, and moves the natural germs from all people; in a different manner he is in the ones from under the law, for He makes known to them the transgression of the commandments and clarify to them the foretold promise of Christ; at last, besides the mentioned manners, He is in another way in all the ones who follow to Christ, as Doer of the adoption. Like giver of wisdom though, He is not in any of the ones in which He has been mentioned before as generally being, but only in the wise ones, who have been found worthy of His deifying dwelling, through a life according to the will of God. Because everyone who does not fulfill the will of God even though he is a believer, he has his reckless heart as laboratory of evil thoughts, and the body is submitted to the sins, as one who is always dominated by the filthinesses of the passions.

[118] The adoption according to the grace, gifted through faith, all the believers have it. It is the first stage of the life in Christ. But at wisdom, at the simple, unitary and above understanding knowledge, one can reach after the cleaning of passions and after achieving the virtues. It is the highest stage of the spiritual ascension.

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Question number 16

What does it mean: "the cast calf" and why it is called "calf" at singular, for immediately after that to be said: "are these your gods, Israel"? And what does it mean that they shattered it and scattered it under water? And them what are the earrings and the other adornments[119]*?*

Answer

The mind gone out, like Israel, from the sin`s Egypt, having in itself the imagination which has gone out together with it from the straying of the sin, as some imprinting left by the evilness into the cogitation[120], immediately that it is a little forsaken, because of its own lack of care, by the discernment of the rationality, as once Israel by Moses, gives birth, as to a calf, to the reckless (irrational) habit, which is the mother of all passions. Gathering purposely, like some earrings, the rationalities concerning God, in a naturally way detached from the pious understanding of the things, and as some necklaces the due opinions about the things which have been born into it from the natural contemplation, and like some hands bracelets, the natural works of the virtues, it melts them down into the oven, namely in the lit boiling of the anger and of the passionate disposition of the lust. Then, using the imagination of the shape of the sin, remained from before into the cogitation, which through its work is always scattered and scatters together with itself also the mind that is occupied by it, which in other words separated the mind from the Unitarian identify with its truth and scatters it in many and flickering opinions and imaginations concerning things that do not exist,

[119] Exodus: 32: 4; 32: 20; 32: 2.

[120] This imagination (φαντασία) is the fantasy, which is influenced in its work by the imprints left in it by the old sins. The imagination to a man with an experience in his past does not have a neutral power, but always it is influenced, it is determined by the imaginings that he contrives from the deeds that he committed and by the images that he had, even though these ones do not move themselves anymore into conscience, but they are sunk into subconscious.

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gives birth to the reckless habit. This habit is shattered and scattered under water, the coming of God-the Word, thinning out through the fines of the contemplation the thickness of the cogitation directed, due to the passions, towards the surface of the sensitive ones. This coming of the Word determines also to be chosen the powers (natural faculties), from the confusion and together interchanging, into which they were thrown by the passion, bringing them back again at the proper principle of their rationalities. For this seems to be to me "to scatter under water". Our interpretation has presented shortly in these words the whole meaning of the ones told in de place from above. But to become the place clearer, let`s look at, if it is possible, each part of it in a more determined manner.

The "cast calf" it is thus the mixing and the confusion of the natural power together, or better said their passionate coming together, which gives birth to the reckless work of the passions which are contrary to nature. And the calf is one, because one is the habit of the evilness, the ones scattered into the many sort of the sins. And it is "calf" for its robustness resistance at work, for its gross character and for the easiness to digest and contrive, because it ruminates its sinful affection towards passions. And "cats" it is, because the habituation of the passions and their committing are shaped after the image of the sinful imagination, remained into the cogitation from before. The plural "these are your gods" it is used because by nature the sin is scattered and flickering, all-diverse and divided. Because if the good, by nature, unites and sustains together the divided ones, the evil divides and corrupts the united ones, at last, the earrings are the rationalities concerning God, which emerge naturally into the mind from the pious understanding of the things; and the necklaces are the right opinions about things on the basis of the contemplation, as the bracelets are the work the virtues with the deed.

Or again: the earrings are the innate rationality, because the ear is the symbol of the rationality. The necklace is the faculty of the anger; the neck is the image of the

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haughtiness and of the tyranny. The bracelets are the lust showed through the willing of pleasure deed. All these, according to the meaning given to each one of them, lighting their mind in the fire of the passions, give birth to the reckless and foolish habit of the nescience, which is the mother of all sins. This one is thinned by the mind when, looking through cogitation at the thickness of the passions directed towards the surface of the things, unbinds the passionate embroilment of the elements which compose it, bringing back each one of them to its own principle - in this way scatters under water, namely it brings under the knowledge of the truth, the elements separated and loosen from the bad interweaving and amalgamation together.

For example, any passion is an interweaving between a submitted to the senses thing, between a feeling (the sense`s work: perception) and a natural power (faculty), as are: the anger, or the lust, or the rationality, deviated from what it is proper to the nature. If, therefore, the mind sees the target of this embroilment of the sensitive thing, of the feeling and of the natural power, and seeing is able to bring back, through separation, each of them to its natural rationality, and to contemplate the sensitive thing in itself, without provoking the affection of the feeling for it, and the feeling free from the slavery of that sensitive thing, and let`s see the lust of another one from the natural powers, without the passionate disposition for that thing or that feeling, as for instance a certain movement of the passion cause to became a look, has thinned the thickness of the calf, namely the composition of whatever passion, and scattered it under the water of the knowledge, causing to totally disappear even the simple imagination of the passions, by reestablishing the things that compose it in their natural purpose[121]. Let`s be therefore, by thinning the fat calf,

[121] This idea is taken from Evagrius (Heads about the Discerning of the Passions and of the Thoughts, Philokalia, Romanian translation, volume I, p. 63). Evagrius splits the passion of the love of money in: a) the gold itself; b) its meaning; c) the mind which has received it; and d) the passionate pleasure that ties the mind on it. At Saint Maximos the division is more psychological: a) object; b) perception and c) a natural faculty deviated from its natural work,

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to make it disappearing from our soul, for the soul preserving untouched only the godlike image, undefiled by anything from outside. And the adding: "and with that water he watered the sons of Israel" it shows the cleaning teaching which is given to the disciples by the ones who teach them.

Question number 17

If God sent Moses in Egypt, why the angel of God tried to kill the one that was sent by God? Because surely the angel would have killed him if the woman wouldn`t hurried to circumcise the little child, stopping through this the attempt of the angel. And if the circumcision of the little child was necessary, why God did not gently command to him, before sending him, to do this? At last, if that was a mistake, why the good angel did not gently advice on the one sent by God to such an assignment[122]?

Answer

The one who studies with the fear of God the meaning of the hard places of the scripture, and does not raise the cover of the letter from upon the ghost except for the glory of God, "will find out everything before himself"[123], according to the Word of the wisdom, not being found anything which to impede the without error advancing of the understanding towards the godlike ones. Therefore we will let the history, which from a bodily point of view was accomplished even in the time of

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which expresses the b) and c) points from Evagrius. Through c) Saint Maximos gives us also an explanation of what the passion is in itself, what Evagrius does not do it, being satisfied to indicate it through the "enemy pleasure".

[122] Exodus: 4: 24: KJB: "And it came to pass by the way in the inn, that the Lord met him, and sought to kill him."; ROB: "But, at a nightly halt, on the way, the angel of the Lord came at him, and tried to kill him." (to be noticed that in KJB version we have "the Lord" and in ROB we have "the angel of the Lord" (E. l. t.`s n.).

[123] Proverbs: 8: 9: KJB: "They are all plain to him that understandeth, and right to them that find knowledge."; ROB: "All are clarified to the knowing one and righteous to them that have found the knowledge".

Moses, and we will understand with the eyes of the mind its spiritual meaning, which is ceaselessly fulfilled, and it is fulfilled ever more, it is ever more alive.

The wilderness from which Moses is sent to Egypt to bring out of it the sons of Israel or the human nature, or this world, or the habit, lacked of passions, in one of this being the mind after it`s achieved the knowledge of the things though contemplation, receives from the depth of the heart from God the hidden and mysterious urge to bring out from Egypt, namely from the body and from the feeling, as some Israelites, the godlike meanings of the things, for these to not continue foolishly toil with the kneading of the clay, namely of the passions of the body. Assigned with this godlike job, the mind departs, together with the wisdom, which is united with it, through knowledge, just like a wife[124], and with the manner of the chosen behaviors, or with the noble thought, born from it, on the way of the virtues. This way does not allow any halt to the ones who walk on it, but these ones must advance strenuously and ceaselessly towards the target of the soul, namely towards the crown of the calling from above. Because the stopping on the way of the virtues it is the beginning o the sin, because then the mind occupies itself passionately with one of the material things, which stay on both sides of the road, and make the clean image and thought and circumcised of the pious behavior, not circumcised and defiled. When stops, it immediately sees through the conscience the rebuking rationality[125], as an angel, menacing it with the death,

[124] In Greek language "the mind" is of masculine gender, and "the wisdom" is of feminine gender (νουσ, σοφία), so it is appropriate to be understood as husband and wife.

[125] In Greek language the rationality (reason) it is of masculine gender (λόγος). It is the rationality from inside us, which is a herald (an angel) of the will of God. The rationality slips from its objective position when the man surrenders himself to the sin, contriving to him arguments for his sinful deeds. But at the beginning, when the temptation occurs, the rationality still fulfills its role of showing the liar character of the deeds, towards which the temptation wants to allure the man. This moment is described here. The halt from advancing into virtue is not yet a falling into the sin, but it is a moment of hesitation, to which the danger of falling is very close; into the virtue one must always go ahead. Any hesitation is dangerous. A prolongation of it surely leads to the sin. Not only in this moment of hesitation the rationality heralds the truth that must be committed, but also after the man has fallen into

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confessing that the cause of this menace is the halt on the way of the virtue, halt which makes the thought uncircumcised. The wisdom - the wife of the mind – appeases it by cutting with a stone (with the rationality of the faith), like Sephora, the material hallucination emerged in the child-thought and withers all the memory of the life according to the senses. Because it is said: "And the blood of the circumcision of the child stopped", namely the passionate life and the hallucination and its movement ceased, after the defiled thought was cleaned by the Wisdom of the faith. After this cleaning it ceases, just like and angel, also the reason of hitting through conscience, the mind that commits sins, and of condemning each of its thought that moves wrongly. Because the way of the virtues is really full of many saint angels, who make every virtue working, according to its kind, namely of many rationalities and sort of working[126], as also of unseen Angels, who help us towards the good things and move these rationalities[127].

The word of the Holy Scripture shows in a wonderful way, always the spiritual meanings before the told stories, to them who have achieved the healthy sight of the soul, and they do not gossip about God or about the Saint Angels. Because

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sin and the rationality has slipped to the role of contriver of arguments in the service of the sin, in a hidden way, the rationality still continues with a part of itself to herald the truth. It is a kind of doubling the rationality. At the surface, the rationality loudly sustains the lie of the sin, but in hidden it protests more or less perceptible, against the lie. The rationality has in both these two case the form of the conscience. Because it is a fact that also the conscience has a rational element in itself. Neither the conscience must be perceived as a blind movement or the rationality as a purely theoretical function. The conscience is rational and the rationality is moral power, it is the movement of protest itself of our rational nature against the irrationality and the lie of the sin. But the movement of protest of the rationality is awaken also by the Holy Ghost, like we have seen in the Answer no. 15, and from the present Answer, results that also the angels move, proper-said, our rationality.

[126] Each commandment or virtue it has its own rationality, like ray of the divine Logos. But this rationality is acknowledged by the one rationality from within us, which in this way receives diverse forms. Each time the rationality from within us harmonizes itself with the rationality from a commandment and pleads for it. In this way there are many rationalities, but though only one.

[127] The rationality from within us it is truly moved by an angel, for coming back to its right judgment after falling into the sin. Or the rationality of each thing it is imposed to our rationality, when this one separated itself from that one through the sin, by an angel. And then in fact through the righteous movement of the rationality or of our conscience, there is manifested the goodwill of an angel towards us.

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Moses when he was sent by God, he did not have, according to the spiritual meaning of the Scripture, a son or some uncircumcised thought. Because otherwise God would have commanded to him firstly to circumcise it and then He would have sent him. Neither the Angel showed cruelty, heralding to Moses that he could die because of the mistake of stopping himself on the way of the virtues, because in fact the halt of the way of the virtues could have brought death to Moses. Namely looking more attentively to this story, you will find out limpidly that not at the beginning, not at the middle and not at the end of the road, but "at a halt" the Angel met him and menaced him with the death for the mistake done in thought due to carelessness. So, if he would not have stopped himself from walking and he would not have interrupted the trip, he would have not been rebuked, by receiving through the Angel the menacing for the lack of circumcision of the child. Let`s also pray to God, if we are on the road of the commandments, that at any transgression to not cease sending to us, like an angel, the rationality which to menace us into conscience with death, due to our mistake, for, awakening to the true feeling, to be us learning to cut through the innate wisdom, as a uncircumcision, the uncleanness of the passions which has stuck on us on the road on the life, because our lack of care[128].

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[128] In general, according to Saint Maximos, the life into virtue is conceived dynamically. The virtue requests a continual movement of the nature upwardly. On the opposite, the sin is a halting, and then a rolling downwardly. The virtue asks for a continuous effort, even though we would want only maintaining it at the same degree. But nobody can maintain himself to the same degree into virtue, but he either increases himself into it, or he fall down from it. The simple ceasing from advancing, it means, as weakening of the effort of the virtuous life, a falling downwards.

A second things that must be remarked it is that the virtuous life, on one side, it is the only one conform to the nature, "as it ought", on the other side that it is not possible without the angels. Therefore a flat separation between nature and grace it is not possible at all.

Question 18

If "the makers of the law will become righteous"[129], after the Apostle how it was said again: "how many of you become righteous from the law, you have fallen from the grace"[130]?

Answer

Not simply de law makers will become righteous, but them who fulfill the spiritual law, which is spiritually understood, therefore the ones who fulfill the spiritual law, according to the man from within, in ghost. Only those will become righteous, because only these ones do not fall down from the grace, because the word penetrates to the depth of their soul, due to the fact that this soul is clean. But the ones who serve bodily to the law, according to the outside of the law, they surely fall down from the godlike grace, because they do not know the consummation of the spiritual law, which cleans the mind through grace of all the defilement, as also they do not know either the target (the end) of the law, which is Christ.

Question 19

What does it mean: "As many as did wrong without having the law, without the law will they perish; and as many as committed sin with the law in front of them, according to the law they will be judged"[131]? And how the same one says: "When God

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[129] Romans: 2: 10: KJB: "(For not the hearers of the law are just before God, but the doers of the law shall be justified."; ROB: "Because not the ones who hear the law are righteous to God, but the ones who fulfill the law will be straighten".

[130] Galatians: 5: 4: KJB: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."; ROB: "You who want to straighten yourselves by the law, you have departed from Christ; you have fallen from the grace".

[131] Romans: 2: 12: KJB: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;"; ROB: "As many, without the law, have sinned, they will also perish without law; and as many have sinned in

will judge the hidden ones of the people according to My Gospel, through Jesus Christ"[132]*? If there will be judged according to the law, how will they be judged through Jesus Christ?*

Answer

Jesus Christ, the Word of God, as Builder of everything, He has done also the natural law. And as a Providence Doer and Giver of the Law, He surely gave both the written in letters law, and also the law of the ghost, namely the law of the grace. "Because the end of the law", namely of the written law, spiritually understood, "is Christ"[133]. Therefore if in Christ, as Builder, as Providence Doer and as Law Giver and as Redeemer, there are gathered also the natural law and the written one and the one of the grace, it is proven the work of the godlike Apostle that God will judge the hidden ones of the men according to His Gospel, namely according to what is being preached to them. But his does not mean anything else but that He will judge through Jesus Christ, His Word the One Begotten according to the being, because He is dwelling into everybody and on some ones He rebukes, and on other ones He praise them according to their merit; and to the ones who lived according to the nature, according to the law and according to the grace, He gives to them through the unspoken and the One Begotten Word, Who exists according to the being together with Him, the things of which they are worthy. Because the Godlike Word is the Maker of the whole world, of all the law, all the stage and all the order, and the Judge of the ones who live according to the nature, according to the law, according to their stage and to the order. For without the word that promulgates,

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the law through the law they will be judged".

[132] Romans: 2: 16: KJB: "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."; ROB: "In the day in which God will judge, through Jesus Christ, according to my Gospel, the hidden ones of the men".

[133] Romans: 10: 4: KJB: "For Christ is the end of the law for righteousness to every one that believeth."; ROB: "Because the end of the Law is Christ, towards righteousness to all the one who believes".

there is no law. So, even someone is judged according to the law, through Christ he will be judged; or without law, again he will be judged through Him. Because the Word as Builder is the beginning, the middle and the end, of all the ones which are, are thought, and are named[134].

Question 20

What does it mean the fig tree from the Gospel, which is cursed to wither apparently without any good reason[135]? And what does it mean that unrestrained hunger that asks fruit before the due time. And at last, what is the meaning of cursing an unfeeling thing?

Answer

God the Word, Who administers everything with wisdom having in sight the salvation of the men, He advised the nature before through the law, because this one agreed a more bodily ministration of God. For the nature could not receive then the naked Truth, without the coverings of the types, due to the nescience and to the estrangement born into it in opposition with the original of the godlike things. After that He Himself came to us in a revealed manner, making Himself a man by putting on the body, crossed by mental and rational soul, and He has removed the nature to the immaterial ministration through the knowledge in ghost. The Truth showing Himself alive, God the Word did not want to have the shadow mastery anymore, of which image was the fig tree. That`s why He says: "Coming again from Bethany to Jerusalem", namely after He

[134] God the Word is like beginning the Maker of all, like middle the order according to which also the power through all things are moved and developed, and like end the target towards which tend all things and to which they reach by fulfilling of all the law and order. Out of Him, in Him and towards Him are all things. The Word that dwells in everybody like the Great Rationality (Logos) speaks to everybody through their rationality, even to the ones who are in the natural state.

[135] Matthew: 21: 19; Mark: 11: 20.

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gave to the world His presence hidden in the type and in the shadow of the law, he came again to the human nature through body. So must be understood the word: "coming, again, He saw a fig tree in the way, not having but leaves". Namely He saw the bodily ministration of the law, the one in shadows and types, sustained by a flickering and temporary teaching, placed - so saying – in the way, consisting only from passing types and rules. And the Word seeing this one, pompous and shiny adorned by the outside coatings of the bodily shapes of the law, as a fig tree by his leaves, and not finding fruit to the righteousness which to nourish the Word, He cursed it. And what followed was showed in fact, by totally withering the legalist beauty which had its being only in types and through this being quenched the haughtiness of the Jews related to the law. For it was not a justified thing, neither appropriate, that, "after the Truth of the fruits of the righteousness showed Himself plainly, to be deceitfully attracted by the leaves, the ones who pass through this life as on a road, than to leave the good fruit of the Word. That`s why he says: "It was not the time of the figs", namely the time during which the law mastered over the human nature was not the time of the fruits of the righteousness, but the time when the fruits of the righteousness were prefigured. It was the time which foretold the godlike and unspoken grace which fallowed to come in the future to save everybody, grace at which not reaching the old people was lost through disbelieve. Because "Israel - says the godlike Apostle – following the law of the justice, namely the one in shadows and types, did not reach at the law of the straightening, namely to the one consummated in ghost according to Christ"[136]. Or other meanings: because the multitude of the priests and of the scholars, of the law makers and of the Pharisees, which suffered from vain glory by keeping,

[136] Romans: 9: 31: KJB: "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness."; ROB: "And Israel, by following the law of the justice, did not reach at the law of the righteousness."

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on the sight of the people, of some contrived morals, in so called, ghost of piousness, giving the appearance of fulfilling the righteousness, but nourishing in fact the haughtiness of the self-appreciation, the Word declares this self-appreciation of the mentioned men as unfruitful fig tree, adorned only with leaves. And this self-appreciation, the Desirer of the salvation of all the people, Who starves after their deification, he withers it by cursing it, because it is fruitless. And He does this for the people, instead of giving the appearance that they are righteous, they better try to be really righteous, getting off the shirt of the hypocrite morality, and putting on without dissimulation the virtuous one, as the godlike Word wants them, for in this way to spend their life in awe, and better showing to God the love of their soul, rather than to the people their hypocrite outside countenance of the moral behavior.

And if some Christians among us are alike, pretending us to be pious in our behaviors, without truly being, let`s wait for the Word as a people Lover, for Him, starving after our salvation, to wither the self-appreciation of our soul, which is the seed of the sin, to not bring forth fruit anymore, the desire of the people to be pleasant. This is the interpretation according to my weak power. The given interpretation shows the Lord starving for our good, usefully cursing the fig tree and withering it at time, as one tree which impedes the Truth, either it is understood through it the old order of the law of the material forms, or the self-appreciation of the Pharisees which were proud of keeping the morals.

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Question 21

What does it mean: "Undressing the Chieftains and the Masteries..." and the others[137]? And how was He clothed with them once He was without sin?

[137] Colossians: 2: 15: KJB: "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."; ROB: "Undressing (of power) the principalities

Answer

The godlike Word, the One Who in every aspect like us except the sin, put on without changing our nature and through this He made Himself a full man, He showed in Himself the first Adam through the characteristics of the conceiving and of the birth[138]. The man, receiving his existence from God, and starting to exist just through the act of the creation, he was free of corruption and sin, because these ones were not created in the same time with him. When he, though, committed sin transgressing the commandment, he received the chastisement of the birth, which is sustained through the sin, the sin having its source in the suffering characteristic[139] emerged because of the sin, as in a law of the nature (1). On the ground of this law no man is without sin, each man being submitted through the

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and the masteries, He disgraced them in the sight of everybody, overcoming upon them through the cross".

[138] Από τη σύλληψη και τη γέννηση. The creation (γένεσις) shows the direct provenance from God through an act of creation. The birth (γέννηση) shows the provenance from man and woman copulation. Jesus took some of the characteristics of the birth, but not all of them, and especially not the sinful ones. That`s why He did not also lose all the characteristics of the genesis. In this way, in Him were shown again some of the characteristics of the old Adam before the sin, as also some of the characteristics of him after the sin. Form that Adam from before the sin He took the lack of sin and the incorruptibility received through creation; from that Adam from after the sin He took the suffering characteristic come through birth, but not the passion against nature, which would have annulled the lack of sin and the incorruptibility. According to the opinion of Saint Maximos, as also of the other Fathers, the people was not destined to multiply through "birth", but through an another way. "The genesis" means here also the characteristics which the human nature has, or had them through creation, and "birth", those characteristic which it has them though this way of coming to existence. These are the characteristics consequent to the sin, which choked some of the original characteristics. Instead of "characteristic" it is possible to say also "mode" (τρόπος), as it is in Greek language.

[139] The suffering characteristic are the affects (τά πάτη) entered, according to the answer no. 1, into the nature, after the sin. They are not sinful, but they ease the birth of the sin. For instance, the appetite is a sinless affect, but its extraction or deviation it is a sin. They have become as some sort of a natural law, namely they accompany in a necessary way our being in our earthly existence. But do not take on the eternal idea itself of the nature, and so they won`t belong to it in the heavenly existence. From here results the natural character of the marriage in report with the earthly existence and the natural character of the virginity in report with the eternal existence at which the nature is called. The marriage is natural, but is appropriate only to a passing stage of the nature.

nature to the law of the birth, which was introduced after the creation, due to the sin.

Because, therefore, due to disobedience the sin has entered, and due to the sin has entered into the nature of the people the suffering (passionate) characteristic through birth and because ceaselessly with this suffering characteristic of the birth through the sin was being refreshed the first transgression, there was no hope of liberation, the nature being shackled with its will approval into a bad bond. Because as much the nature struggled to preserve itself through birth, the more the snare of the chain of sin was tightened, having in itself the first mistake working through the suffering characteristic. Because the nature having just in the suffering characteristic the source of the sin`s increasing, due to the natural affliction, bore, due to the general sin comprised in the suffering characteristic, through the passions against nature, the works of all the Powers and Masteries hidden into the according to the nature passions (affects).

Through these works the whole cunning power was contributing, using the suffering side of the nature, to the corruption of the passions against nature, pushing the will towards them through the according to nature passions (affects).

Making Himself, due to His love for the people, the One Begotten Son and the Word of God and complete man, for getting out the nature of the men from this tribulation, from the first composition of Adam, which Adam had it from the creation, He took the lack of sin and the incorruptibility, and from the birth that was after that introduced into nature, due to the sin, He took only the suffering characteristic, but without sin. The evil power had, as we have said, due to the sin, their works hidden into the suffering characteristic received from Adam, as into a necessary law of the nature. Seeing them into the Savior the characteristic of the suffering nature from Adam, due to the body that He had, and imagining themselves that also the Lord received the law of the nature by necessity like

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any common man and not moved by the decision of His will, they cast also upon Him their lure (δόλωμα) hoping that they will also convince Him that through the according to the nature passion (through the natural affect) to hallucinate the against nature passion, and to commit something pleasant to them. The Lord, permitting to them the first attempt (πείρα) of the temptations (πειρασμών) through the pleasure (2), made them to entangle themselves in their own cunningness and through this He disrobed them, banishing them from nature, because He remained inaccessible and untouched by them. In this way He won the victory, of course not for Himself, but for us, for whom He made Himself man, laying all the profit in our benefit. For did not necessitate try for Himself. The One Who was God and Master and free by nature from all the passion, He accepted the try for, attracting to Himself the evil power by accepting our temptations, to defeat - through the lure of the death[140] - that evil power which expected to defeat Him as it did at the beginning with Adam.

So that from the first try He disrobed the Chieftains and the Masteries which undertook to lure (attack) Him, banishing them far away from nature and healing the side of pleasure of the of the suffering characteristic. Through this He Himself annulled the charter of Adam, through which Adam willingly agreed with the passions of the pleasure and through which, having the will tilted towards pleasure, Adam heralded – even keeping his silence – the domination of the cunning one upon him, through the deeds that Adam was committing, by not being able to liberate himself from the chain of the pleasure, due to the fear of death[141].

That`s why, therefore, through the victory upon the first try (πείρα), through pleasure, He thwarted the plan of the evil

[140] While Satan was the one who lured the man before, through pleasure and through the promise of a false life, desiring covetously the death of the enslaved ones, now Jesus lures him with the opinion that He could die. The death of Jesus became bait to Satan.

[141] This charter was a contract always confirmed by the will of Adam, through which, driven by the lust of the pleasure from the suffering characteristic, accepted the slavery of Satan. Jesus refuses to accept anymore the pleasure offered by Satan, and so He abrogates the contract with that one.

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Powers, of the evil Chieftains and of the evil Masteries, the Lord allowed them to put in work also the second bait (the second attack = προσβολή), namely to come also with the only try that remained to them, with the temptation through pain, in this way, those powers fully pouring in Him the corruptible venom of their evilness, but He burnt that venom as by a fire, totally destroying it from nature. So He disrobed, in the time of death on the cross, the Chieftains and the Masteries, because He remained undefeated by pains. Better said He shewed Himself fearsome to the death, brought out from nature the painful side of the suffering characteristic, from which the man, running away willingly, due to the cowardice, as one who was always terrorized, without wanting, by the fear of death, he persevered in the slavery of the pleasure, simply and solely to live.

After the Lord disrobed, therefore, the Chieftains and the Masteries at the first try of the temptations in the desert (κατά τήν πρωτην των πειρασμον πείαν)[142], by healing the side of pleasure of the entire nature, He disrobed them again in the time of death, also eliminating the side of pain from the suffering characteristic of the nature. In this way He took upon Himself, as He would have been a guilty one, our feat, due to His love of people, or better said, He wrote in our account, as a Good, the glory of His feats. Because, like us, taking without sin the suffering characteristic of the nature, through which the entire evil and corruptible power uses to work its evil things, the Lord disrobed the evil powers in the time of death, because they came also upon Him for spying Him. And He overcame upon them and nailed them on the cross in the time of yielding up of the soul, as ones which did not find out anything proper to them in His suffering characteristic (3), while they expected to come across something human, due to the suffering characteristic which He had it by nature due to the body. So, He worthily liberated through His saint body taken from us, as through a beginning, the whole nature of men mixed in it through the suffering characteristic, submitting through the

[142] At the first temptation with hunger (E. l. t.`s n.).

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suffering characteristic itself of the nature, the cunning Power which is just in it (namely the suffering characteristic), reigning upon the nature. There is, of course, a more mystical and higher meaning of this word. But because, as you already know, the more hidden meanings of the godlike dogmas must not be given in writing, let`s be content with the ones told until here, which can appease the inquisitive cogitation. And if God will find me worthy also to see your face, we will tell you also the apostolic meaning with the whole care[143].

[143] This "answer" is a wonderful page of Christology and anthropology. The main notion with which operates Saint Maximos in this answer it is that of "suffering characteristic" (τό παθετόν), which the human nature has achieved consequently to the Adam`s mistake. This suffering characteristic, introduced by sin, it differs from the passivity which human nature it has in general just by creation, which it means in general the characteristic which make the human nature to easily endure internal states and movements or strange influences in opposition with the wanted attitudes, and active, of the nature; in this sense passive is event the nature by its creation or definition. **Even the movement is passivity because the nature can decide how to move itself, but the movement it is a must**. But the special suffering characteristic emerged after the sin it comprises three elements: the sufferance capacity, the passions appropriate to the nature (the affects) and the passions against nature. In this "Answer" it is about only the last three ones. Using in translation the word passion (πάθος) of Saint Maximos, we have added in parentheses, when was felt the need of a special clarification, to the passion in sense of sufferance, the word suffering of sufferance, to the passion according to nature the word affect, and to the passion against nature we haven`t added anything. The natural affect it is for instance the hunger, of the fear of death. The passion against nature is the hunger become pervert appetite, or the fear of death transformed in despair which leads to any moral abdication to escape death. Saint Maximos does not understand through the word πάθος only the evil passion in the sense of the other saints from Philokalia, as sin become habit which enslaves us, but in it, he lays besides this meaning also the meaning of the affect according to the nature. In the suffering characteristic (τό παθητόν) entered into the nature after the sin are also comprised these three meanings. But the passions against nature are at the beginning only as virtuality. Firstly, it means only the passions conform to nature and with the capacity of sufferance; in a necessary manner the nature manifests itself in such affects. But the necessity manifested in these affects easily leads to their exaggeration in passions contrary to nature. The sin is generally comprised in this suffering characteristic and it has its source of growth in it. Although sinful are properly said only the passions against nature, in the common man the natural affects are developed so quickly, so automatically and so surely in affects against nature, than one can say in general the whole suffering characteristic is touched by sin, or tilts towards sin. Saint Maximos says that "when the natural affects are satisfied over necessity, they are the way on which the devil comes into the soul", but "when they are satisfied according to the necessity they are the way on which that one must return in his country" (Answers towards Thalassius 49, Scholia 15, G.P. 90, 461). That`s why Saint Maximos says that "the power of the evil hide their works in the bosom of the natural affects, for whipping these ones to become due to the necessities of the nature in affects contrary to nature". Another division of the suffering characteristic, clearly presented by Saint Maximos, it is that in affects of pleasure and affects of pain. It is

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1. Genesis (γένεσις) he calls the first creation of the man by God, and birth (γένησις) the succession of ones from others, which has come after due to the Adam`s mistake.

2. He deigned to impropriate our temptation (πείρα), the one through pleasure, to attract the tempter, because he was, also as man, by nature, lacked of the passion of pleasure. Because as man He was by nature submitted to the passions (affects, sufferings) with the body, for His possibility to die, but through the leaning of his will He was not passionate, as One Who was without sin.

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clearly understood that under the moral aspect both these sorts can be according to the nature or against nature. Jesus took also the suffering characteristic of the human nature after the Adam`s falling into the sin, but Jesus being without sin, He had not from this characteristic but the capacity of sufferance and the natural affects, of pleasure and of pain. In other words these affects were restrained by His will, than never were developed or were transformed in contrary to the nature affects. But the evil power thought that, setting in movement also in Jesus these affects, they will make them to become contrary to the nature, sinful affects, leading also Jesus to sin.

They tried to do this once with the affects of pleasure. Jesus had pleasure for a piece of bread in the state of hunger, but Satan could not push this pleasure to the searching at any cost of that piece of bread. So He restrained the movement of Satan on this plan, for that one was proved to be weaker that the power of Jesus. Saint Maximos says that Jesus through this has totally brought out from nature the side of pleasure of the suffering characteristic, namely the affects of the pleasure. The affects it is what dominates. But defeating the temptation of Satan, Jesus did something more than not letting the affect to become and affect against nature. He placed in general the affect under His will. But a mastered affect is not anymore a proper-said affect. So the pleasure in it is not anymore a forcefully power above the will, but a movement always in accord with the will.

The second time, Satan tried to push Jesus into the sin through the affect of the pain, at crucifixion. But Jesus defeated this time also the power of the evil one, and by this not only He stopped the natural fear of pain do be develop into a fear contrary to nature, but in general, he eliminated the fear of pain from the nature, putting it under the domination of the will. In this way he eliminated in general the suffering characteristic from the nature; or He plucked out his fangs, or the needle through which Satan was injecting the poison into the human nature. The affects of pain were dangerous because of the will in its desire to get rid of them and in general of the dread of death was throwing itself in the opposite direction, being attracted by pleasure. And the pleasure was dangerous through this powerful attraction which it exercised it upon the will to the slavery. Jesus has raised through Himself, in general, the human nature above pleasure and pain, above the suffering characteristic. And this effect from His human nature is prolonged in general into the nature of all the people who enter in communication with Him. Let`s not confound with the affect of the pain the capacity of sufferance, or of feeling the pain. This one remains in the human nature also after the man overcomes the affects of pleasure and pain. But through sufferance the man is always above the affect of the pain, if the affect is something that dominates, not something that is dominated.

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3. He called: proper to the nature, the slipping with the will towards the sin after Adam`s mistake, due to the weakness, which the Lord had it not, even according to the body, being also according to the body sinless by nature.

Question 22

If God will show His richness in the future ages[144]*, how "the end of the time has reached at us"*[145]*?*

Answer

The One Who gave existence to the entire seen creation, only with the power of His will, He had before all ages, so also before the creation of the world, a most good and unspoken plan regarding the world. And this plan was that the world to become united with Himself, without change, with the nature of the people, through the true union in a hypostasis, and to unite with Himself in an unchanged manner, the human nature (1)[146]. And this was to become Him a man, like only He knew, and to make the man God by uniting him with Himself. In this goal He divided the ages with wisdom, appointing some of them for the work through which He made Himself a man, and some

[144] Ephesians: 1: 17-18: KJB: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: // The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,"; ROB: "For God of our Lord Jesus Christ, the Father of the glory, to give to you the ghost of the wisdom and of the revelation, towards His full knowledge, // And to enlighten the eyes of your heart, to understand which is the hope at which He has called you, which is the richness of the glory of His inheritance, in the saints ones,"

[145] I Corinthians: 10: 11: KJB: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."; ROB: "And all these things happened to those ones, as foreshadowing of the future, and were written for our advising, at which the end of the time has reached."

[146] εγκραθήαι = to be mixed. The Saint Fathers use the term "mixture", but not the one of "merger", between the human nature and the godlike one. The mixture is the tight union but which preserves the identity of each one; the merger changes these identities.

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others for the work through which He makes the man God (2). The end of the ages decided from before for the work through which He made Himself a man, has reached at us, the advice of God regarding the embodiment finding its fulfillment through its achievement. Thinking at these things the godlike Apostle and seeing that the advice of God regarding the ages decided by God to make Himself a man, has been fulfilled the embodiment of God-the Word itself, he says that "at us has reached the end of the ages". Therefore, it is not about all the ages thought by us, but about the ones appointed for the achievement of the mystery of the embodiment, which have come at their end through the decision of God.

Once the ages appointed from before, for the work through which God was to make Himself a man, ended at us, God truly fulfilling His consummated embodiment, we must wait from now on the other ages which will come, which are appointed for the work of the mysterious and unspoken deification of the men. During these ages God will show to us the overwhelming joy of His kindness, consummately working the deification into the worthy ones. For whether He has reached at the end of the mysterious work of the humanization, making Himself in all aspects like us, except the sin, and descending to the lowest parts of the earth, where the tyranny of the sin cast the man down, of course He will reach also to the end of the mysterious work of God of man`s deification, making the man in all aspects like Him, except the identification in being with Him, and raising the man above all heavens, where the natural greatness of the grace calls the man, due to the endless kindness, the man who lies on the ground (3). This thing, the great Apostle, wanted to make us known, when he said that "in the ages that will come will be shown in us the overwhelming kindness of God".

Let`s divide with our thought the ages and appoint ones for the mystery of the embodiment, and others for the grace of the man`s deification. By doing so we will find out that the first ones reached their end, and the other ones haven`t yet. Shortly

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speaking some of the ages are for the descending of God to people and others for the ascent of the people to God. Understanding the things in this way, we won`t blame the Holy Scripture of haziness, reckoning the Saint Apostle as suffering of contradiction in one and the same question.

Or better: if our Lord Jesus Christ is the beginning, the middle and the end of all the past, present and future ages, we rightly can say that it has reached at us, in the virtuality of the faith, the end of the ages destined to the deification of the worthy ones, which will be shown[147] in fact according to the grace in the future (4).

Or again: being given the fact that one is the rationality of the activity and another is the rationality of the suffering (of the passivity), the godlike Apostle discerning the past ages from the future ones, he discerned through these words in a mysterious and wise manner the rationality of the activity from the one of the suffering. In this way the ages of the life into the body, in which we are living now (because the Scripture also knows temporal ages, according to the word: "And he toiled in age and will live to the end"[148]) are the ages of the active state and the future ones, which follow after the ones from here, are the ages of the ghost, of the transformation in the suffering state (5). So, being us here in state of activity, we will reach once at the end of the ages, our power and our work through which we are active coming to an end, and in the future which will come, suffering the transformation of the deification through grace, we won`t be in activity, but in passivity, and that`s why we won`t reach ever at the end of our deification (6).

[147] The end of the ages destined to the deification has reached at the end as virtuality in faith (δυναμει τες πίστεως), if in the faith there is virtually comprised the state of ultimate consummation at which we will reach through the power of Christ, which is in it, for the time being as beginning, having to develop itself and to lead us to the middle state and to the consummated one. Because in the beginning is virtually comprised also the end; our deification, or the identification with Christ according to the grace, hidden as power into the faith, it will be shown as seen reality (κατ ειδος) and actualized in the future.

[148] Psalms: 49: 9: KJB: "That he should still live for ever, and not see corruption."; 48: 9: ROB: "To remain somebody forever alive and to not see death ever."

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Because the "suffering" from then will be above nature and there won`t be any rationality which to limit the endless deification of the ones who suffer it. Therefore we work as much time as we have in activity the working power of the virtues, which is rational by nature, and the power of thinking, capable, without restriction, of all the knowledge, being capable to cross the entire universe of the things that are and are known, and to make his own, retroactively, all the ages that past. And we will suffer, after we will have totally past beyond the rationalities of the ones created from nothing, and we will have reached in an incomprehensible way at the Cause of all things. Then we will let to rest, together with the ones that are limited by nature, also our powers, achieving what never could be achieved by the power according to the nature, because the nature has not the power to encompass what is above nature. Because nothing of what it is created is maker of deification, once neither can encompass God[149]. Because only to the godlike grace it is proper to destine the deification to the created beings according to their measure, and only the grace makes the nature transparent with that light which is above nature, and raises it above its borders through the overwhelming of the glory (7).

Therefore, it is right to say that the end of the ages has reached to us, though we have not received yet, through the grace of Christ, the gift of the goods from above nature. For these goods have as images and foretelling characteristics the diverse manners of the virtues which can be known through nature[150]. Though these ones God ceaselessly makes Himself man in the worthy ones (8). Blessed is therefore the one who

[149] The rationality is a practical power through which we judge what is good to be done and what is not. The cogitation (a function of the heart) knows the different rationalities of the created works. But after we have ended with the knowledge of these ones, we cannot know God through some natural power of us, because the Infinite One cannot be encompassed by our finite intellectual powers. Then God will give to us an infinite godlike power as organ through which we will be able to encompass the Infinite One. God Himself will know Himself through us. We will suffer His knowledge – this knowledge it won`t be our product. That power will also deify us.

[150] Are known through nature not in the sense that are know exclusively through the natural powers, but in the sense that the natural powers of the creature are still active, while in the state of deification there will not be working but the grace.

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has transformed God in man, within himself, through wisdom. Because after he has fulfilled the doing of this mystery, he suffers his transformation in God through grace, and this thing will never cease to be done always[151]. Because the One Who works this thing in the worthy ones, not being limited according to the being, he has also the power which works this boundlessness, and even exceeds any boundlessness[152]. This work never ends together with the things done by it, as happens to us. Rather maintains together with itself, the ones who have received the existence from this work, because they cannot exist without it. That`s why he called it also as richness of the kindness, because it never ends the all-enlightened affection of God towards us, through which He works our transformation regarding the deification. (10)

Scholia

1. The union of the Word with the body in one hypostasis unveiled the unspoken target of the godlike counsel. Because not mixing the being through the union with the body, but showing a single hypostasis also after the embodiment of the Word, it showed that the target of this counsel was that the body to remain body according to the being, but to become according to the hypostasis, godlike.

2. From the ages, he says, some of them unveiled to us the work of the embodiment. Their end has reached at us.

[151] In the ways of the virtues and in knowing the divine rationalities from nature, when the natural power of the creature is active, God is the One Who sustains this power of the creature in activity. So God works somehow as a man, in the manner of the creature. After this sort of work has ended, being reached the culminating state of it, the created work of the creature is transformed in godlike uncreated work. If before God transformed Himself in a subject of a created work in man, (or man), now the man becomes subject of godlike work (or God); before, God was covered by the man, now the man is covered by God. And the growth of the godlike work into the man, or the deification of the man, will last forever.

[152] The godlike work, through which the man will work, it has no border. The man will always increase in it, but without becoming ever exactly like God, because the man cannot identify himself with God according to the being, to the spring of the being.

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Other ages show the work of the deification of man`s nature. The richness of their glory has not been yet shown to us.

3. The embodiment of God, he says, it is a sure warranty for the man`s hope of deification. This work makes the man God, as fully as God made Himself man. Because it is proven that the One Who made Himself a man without sin, He will deify the nature without transforming it in God; and he so much will raise the man because of Him, as much as He descended because of the man.

4. Another meaning, through which it is shown that in Christ are encompassed in a concentrated and not-separated manner the beginning, the middle and the end of the ages. He reached to us through the embodiment, as an end, having by nature the fulness of the godlike kindness, of which He has made us partakers in Himself according to the grace, laying in us the hope as strengthening of the faith.

5. Another meaning, the rationality of the activity is the natural power for fulfilling the virtues, and the rationality of the suffering is the grace of the ones from above nature or the inrush of the contrary to the nature ones. As we do not have natural power for what is above us, in the same way we do not have by nature power for what it is not. Therefore we suffer the deification through grace, as something that is above nature; but we do not work it ourselves. For, we do not have, by nature, a power capable to work the deification. And again, we suffer the sin as an accident contrary to the nature, but accepted with our will[153]. And this is because we do not have a natural power for bringing the evil in existence. So, while we are in this life from here, we work, at the fulfilling of the virtues, having towards this work a natural power. And in the future we will suffer the deification, by receiving as a gift the grace towards suffering it.

[153] The sin become passion drives us without our will. The insanity, as the last degree of the sin, of nature`s alteration, does not leave any trace of voluntary initiative into the man, but the man is in a total passivity. That`s why in the hell the man cannot do anything for his salvation. In this state the man cannot even repent himself.

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6. After this life, he says, we will cease working the virtues, but we will not cease suffering the deification according to the grace, like a reward for them. Because the suffering which above the nature is borderless, it is because of that also full of effective force; but the one that is contrary to the nature is also without consistence, and that`s why is without power.

7. Governing the anger and the lust, the rationality works the virtues. And the mind taking heed at the rationalities of the things, after banishing the contrary ones, it finds out what is worthy to be loved through nature, and the mind, after passing over the ones which can be known, it notices the Cause of the things, the one above science and knowledge; then emerges the suffering of the deification through grace. This suffering detaches the rationality from the occupation with the natural discernment, because there is nothing to be discerned and stops the mind from that cogitation according to the nature, because there is nothing to be known. He makes God the one worthy of godlike participation, through the identity which he receives through rest (καταποιουν τη κατά τηνστάσιν ταυτοτετι Θεον)[154].

8. The sorts of the virtues and the rationalities of the things are, he says, the images of the godlike goods. The diverse kinds of virtues are like some kind of body of God, and the rationalities of the knowledge in ghost like some kind of soul. Through these ones He deifies the worthy ones, giving them the consistent seal of the virtues and destining to them the enduring substance of the true knowledge.

9. The richness of the goodness he interpreted it for us as the affection of the kindness of God for us.

[154] By participating to God, the mind does not pass anymore either the desire from a thing to another. That man remains forever totally unchanging. But that is not a dead change, but a living (an intense suffering of God in the self). He is God not only because he has in his self the godlike works, but also because he is unchangeable as God is.

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Question 23

If David reigned only over that Israel according to the body, and that Israel rejected the Kingdom of Christ, for which reason Christ passed to Gentiles[155]*, how can still be true the word of the Archangel: "And God will give to Him the throne of His father David and He will reign over the house of Jacob forever"*[156]*?*

Answer

This bewilderment has a clear and obvious interpretation. For "if not all the ones of Israel are also Israelites and not all of them are the sons of Abraham, for the fact that they are the seed of Abraham, but God will reckon them as seed of the promise"[157], and if, on the other hand, even "the number of the sons of Israel would be as the stars of the sky and as the sand of the sea, only the remnant will be saved"[158], it is clear

[155] Acts: 13: 46: KJB: "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."; ROB: "And Paul and Barnabas, daring, they said: To you it was appropriate to be spoken, firstly, the word of God, but since you reject it and judge yourselves unworthy of the eternal life, behold we turn us towards the Gentiles."

[156] Luke: 1: 32-33: KJB: "He shall be great, and shall be called the Son of the **Highest**: and the Lord God shall give unto him the throne of his father David: // And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."; ROB: "This One will be great and the Son of the **Most High** will be called and the Lord God will give to Him the throne of David, His father. // And He will reign over the house of Jacob forever and His Kingdom will have no end."

[157] Romans: 9: 6-8: KJB: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: // Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. // That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."; ROB: "But not as the word of God would fell, because not everybody from Israel are also Israelites; // Neither because they are the descendants of Abraham, are all of them sons, but "into Isaac, He said, will be called descendants to you:, // Namely: not the children of the body are children of God, but the sons of the promise are reckoned as descendants."

[158] Romans: 9: 27: KJB: "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:"; ROB: "And Isaiah

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that through Israel one understands the faithful people, which sees God through the deeds of the righteousness and through the true knowledge from the faith, either as it is from the seed of Israel, or as is from the seeds of the Gentiles. Because the one who bears in him clear and untouched the seal of the Abraham`s faith, of Isaac and of Jacob, is not a stranger to the calling and to the grace of the true Israel.

But also the blessed David himself, reigned over the faithful ones from Israel. For this reason, immediately that Israel quenched the light of the faith it was detached also from the kingdom of David (1)[159]. Consequently, it is about the spiritual throne of David and about the spiritual kingdom of the rational souls, about the faithful house of Jacob and about the saint and great people, about which God promised in a prophetical way that it will be born from Moses, replacing the bodily Israel which continuously bitters God, about that people to which the bodily Israel serves only as an image. This was shown by God saying: "Let Me and I will destroy this people at once and I will make you bigger and more feared nation than this one"[160]. So, it isn`t about the unfaithful house of Jacob, which ceaselessly upsets God, about the sinful and of cunning seed nation, about the lawless sons, about the chieftains of Sodom and about the people of Gomorrah, about the ones who turned with a cunning turning and forsook the Lord, about the ones who angered the Saint of Israel and they did not know God and didn`t understand Him, about the ones who were wounded by the incurable of the faithlessness, which cannot be healed by any rational method of cure, which to heal them of

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cries for Israel: "If the number of the sons of Israel would be as the sand of the sea, the remnant will be saved."

[159] 1 Kings: 12: 28: KJB: "Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."; 3 Kings: 12: 28: ROB: "And by taking counsel, the king made two golden calves and he said to the people: "You ought not to go to Jerusalem; behold Israel, your gods, which brought you out from the land of Egypt!"

[160] Deuteronomy: 9: 14: KJB: "Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they."; ROB: "But let me, now, to destroy it and to wipe out its name from under the sky, and I will raise up out of you a greater people, more powerful and more numerous than they."

the soul`s disbelieve. It isn`t about the ones about whom he says: "Woe to you, sinful generation, cunning seed, sons of the lawlessness, you have forsaken the Lord and you have angered the Saint of Israel. How can you hurt yourself anymore, increasing your lawlessness? There is no place where to be put a cataplasm, neither the oil nor the ties do help"[161]. It is not about the ones who are limping of both feet[162], about the ones who turned away from the truth and they were brought out from the godlike inheritance, like Cain and Ismail, Esau and Ruby, Er and Onan, Manasseh, Eleaf and Amon, all the first born of the Patriarchs and of the Prophets, who were denied and rejected. That`s why He says: "My first born Son, Israel"[163], but not a born one (2). Because was expected the receiving towards adoption of a pious and devout people, built to please God and brought to the adoption according to the grace, through the rejection of the first born and unfaithful people of Israel. Because that one upraised itself by envy, against the spiritual Abel[164], whom he killed and Cain did; he mocked the

[161] Isaiah: 1: 4-6: KJB: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. // Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. // From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."; ROB: "Woe to you, sinful nation, people burdened of injustice, lowbred, sons of perdition! They have forsaken the Lord, they have denied the Saint of Israel, and they have turned their back to Him. // Where to be stricken anymore, you the always rebellious? The whole of your head is all wounds and all your heart is weakened. // From top to toe there isn`t any healthy place; all is only plagues, bruises and wounds full of puss, unclean, not softened with oil and not tied."

[162] I Kings: 18: 21: KJB: "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word."; III Kings: ROB: "Then Elijah came close to the whole people and said: Until when will you limp of both feet? If the Lord is God, follow Him! And if is Baal, follow that one". But the people didn`t answer anything."

[163] Exodus: 4: 22: KJB: "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:"; ROB: "But you must say to Pharaoh: So says the Lord God of the Jews: Israel is My son, my first born one."

[164] Genesis: 4: 8: KJB: "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."; ROB:

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deified life of the spiritual Isaac as Ismail did[165]; angered himself upon Jacob, the one spiritual as Esau[166]; he spilled out on the land of the straying and of the passions the seed of the faith and of its righteousness, as Er and Onan, and he rejected the Church of God, as those did with Tamara[167]; and he made Manasseh`s virtues forgotten[168]; he angered himself due to his own pride with the spiritual David, who received the Kingdom, and that`s why he despised him as Eliasaph did[169]; and in the end he has made himself the beginner of a strange law, as Amon did (3). It isn`t about these estranged sons, who have deviated limping from their paths[170], which blow only wrath and death[171], of these bodily sons who really are only bodies and they are totally strangers to the grace, "of whose God is the

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"After that, Cain said towards Abel, his brother: "Let`s go out to the field!" And when they were in the plain, Cain threw himself upon Abel, his brother, and killed him".

[165] Genesis: 21: 9: KJB: "And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking."; ROB: "But seeing Sarah that the son of the Egyptian woman, Agar, who this one born to Abraham, laughs about Isaac, her son,"

[166] Genesis: 27: 41: KJB: "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob."; ROB: "That`s why he hated Jacob, for the blessing his father blessed him with. And Esau said in his thought: "The days of mourning for my father come nigh; then I am going to kill Jacob, my brother."

[167] Genesis: 38: 7: KJB: "And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him."; ROB: "But Er, Judah`s firstborn, was evil in front of the Lord and that`s why the Lord killed him."

[168] II Kings: 21: 2: KJB: "And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel."; IV Kings: ROB: "This one did wicked things in the sight of the Lord, following the abominations of the heathens which the Lord banished them from the face of the sons of Israel."

[169] I Samuel: 16: 6-7: KJB / I Kings: 16: 6-7: ROB; [169] I Samuel: 17: 28: KJB / I Kings: 17: 28: ROB.

[170] II Samuel: 13: 10: KJB: And Ammon said unto Tamar, Bring the meat into the chamber, where I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Ammon her brother."; II Kings: ROB: "And all people went out from him. Then Ammon said towards Tamar: Bring the food in the back room and I`ll eat there from your hands". Then Tamar took the cakes that she backed and brought them to Amon, her brother, in the back room."

[171] Acts: 9: 1: KJB: "AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest," ROB: "And Saul, still blowing menace and killing against the Lord`s disciples, he went to the hierarch,"

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stomach and of whose glory is in their shame"[172], of whose memory of faithless people perished with sound[173]. But, as we have already said it, it is about the faithful and spiritual Israel, about that Israel who sees God through the faith, out of all nations through the choice of the grace[174], to constitute a people and a holy nation and a heavenly priesthood[175]. God promised to this one, speaking through the angel towards the Virgin, to give it to the Savior and God of everybody, to be born, and to reign upon it. This promise has received its proof through the manner itself in which the things were done. Because the Lord fulfilled the promises made to the parents, blessing and adopting all the nations of the spiritual Abraham, and by making Abraham spiritual father of all the nations through the faith, and He sitting on the spiritual throne of David and reigning forever over the faithful house of Jacob, His kingdom not having an end.

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[172] Philippians: 3: 19: KJB: "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)"; ROB: "The end of these ones is the perdition. The belly is their god, and their glory is in their shame, as ones who have in their mind the earthly ones."

[173] Psalms: 11: 2: KJB: "For, **lo**, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. "; Psalm 10: 2: ROB: „For, lo, the sinful ones strained the bow, they have prepared arrows in the quiver, to shot in the darkness the upright in the heart ones."

[174] Romans: 11: 5: KJB: "Even so then at this present time also there is a remnant according to the election of grace."; ROB: "So, in the same way also, in the present time there is a remnant chosen by grace".

[175] I Peter: 2: 9: KJB: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:" ROB: "And you are a chosen seed, a kingly priesthood, a holy nation, people earned by God, to herald in the world the goods of the One Who has called you out of darkness, to His wonderful light,"

Scholia

1. In the times of Jeroboam Israel detached itself from the House of David, falling out the faith in God.

2. The listing of the firstborn ones rejected from the beginning of the time, to who resembles also the people of Israel. We can admit that about this people was indirectly said that: "My son, the first born one, Israel", showing us that in quality of firstborn will be rejected, to be called through faith the people adopted after Israel, chosen from all earthmen.

3. The brothers envied by the firstborn ones imagine the Lord and the new people through faith.

Question 24

What does it mean the word from Acts about Peter: "Passing on the first guard and the second one, he came at the iron gate?[176]*"*

Answer

The faithful and working mind[177], being like Saint Peter, caught by Herod, namely by the law of the skin (because Herod is interpreted as "the one of skin"), or by the bodily thought, it is locked up behind two guards and an iron gate, namely it is fought by the work of the passions and by the agreement of the thought with them. These one being passed by the mind, as some guards, or prison cells, helped by the rationality of the

[176] Acts: 12: 10: KJB: "When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him."; ROB: "And passing they the first guard and the second one, they reached at the iron gate which leads into the city, and the gate opened by itself. And going out, they crossed a street and immediately the angel departed from him."

[177] It is the first step of the spiritual ascension. Because this ascension begins from the simple faith, it reaches at the working of the virtues (πρακτικός), then at the contemplation of the rationalities from nature, and in the end at seeing of God.

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working philosophy (like by an angel)[178], it reaches at the iron gate, which leads into the city, namely to the tight and hard to defeat weaving, between the senses and the sensitive things. This one being opened by the rationality of the natural contemplation in the ghost, it lets the mind to leave without fear towards the related world of the intelligible ones, liberated from the Herod`s fury[179].

Scholium

Guards he calls the habituation with and the committing of the sin. Because the characteristic feature of the habituation it is the consent with the sin. Under the slavery of the sin the evil one fights to keep the saints. And the iron gate is the natural relation with the senses with the sensitive ones, from which the rationality of the active knowledge, as an angel, sets free the truly faithful one.

Question 25

What does it mean: "I want you to know that Christ is the head of all man, and the head of the woman is the man and the

[178] The rationality being in Greek language of masculine gender (λόγος), it can be easily reckoned as being symbolized by the angel. On the other hand the reason of each thing and of each activity, being reckoned by Saint Maximos as a ray heralding the Supreme Rationality (the Logos), its comparison with an angel is appropriate, who is at his turn a herald of God.

[179] The working philosophy it is the endeavor for purifying, which is the first stage of the spiritual ascent, supposing the starting from the faith. With the help of this one (or of the rationality = its angel) the mind evades from the two prisons, from the sin with the deed and from the habituation with the sin. And then the mind reaches in front of the world, which even it is not urging anymore the mind to sin, it is still not transparent to the mind, but it is as an opaque wall, as an iron gate in the way towards the spiritual world, the man not knowing how to see the world but only with the senses. This gate is opened or it is made transparent by the natural contemplation in ghost, respectively the reason (its angel). It is to be observed that Saint Maximos doesn`t call the first stage as working wisdom (σοφία), but love of wisdom (φιλοσοφία). The wisdom is achieved on the highest stage. In front of the endeavor for virtues, the man doesn`t have the wisdom yet, he is not wise yet, but he has only the love for wisdom.

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head of Christ is God. Any man, who prays, or prophecies, having something on his head, he puts to shame his head, and any woman, who prays and prophecies with a bare head, she puts her head to shame: because it is the same as she would have had a shaven head?"[180]*And what does it mean: "That`s why the woman must have on her head a sign of mastery because of the angels?"*[181]

Answer

It must be known that by saying the godlike Apostle that "Christ is the head of every man", he affirmed that Christ is the head of every faithful man, who fulfills the godlike commandments and contemplates the dogmas of the awe. Despite of its general content that word doesn`t encompass the unfaithful men. For how could be Christ the head of the ones who don`t have faith. Consequently, according to a higher meaning of this place, we say that the man is the active mind[182], which it has as his head the rationality (the word) of the faith (1). By looking at this direction as towards Christ, the mind composes its own life, building it with the gifts of the commandments through deeds; in this way it doesn`t dishonor its head, namely the faith (2), by placing upon it some earthly cover from outside. What does it mean that it doesn`t put above the faith anything from the temporary and perishing ones. Woman of this mind we say that is the habit of the doing itself, which is covered with the rich hair of the many thoughts and manners of practical life; or better said, this habituation it has

[180] I Corinthians: 11: 3: KJB: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."; ROB:"But I want you to know that Christ is the head of each man, and the head of the woman is the man, and the head of Christ: God."

[181] I Corinthians: 11: 10: KJB: "For this cause ought the woman to have power on her head because of the angels."; ROB: "That`s why the woman ought also to have (sign of) submission upon her head, for the angels".

[182] The mind (in the Greek language of masculine gender) in its endeavor after the virtues is leaded at the beginning by the faith, and not by evidence.

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the mind itself as head, covered by the thick adornment of thoughts and images. And we say that Christ is the hypostasized faith (3), of which head is obviously God, towards Whom the rationality of the faith leads, by showing God to the one who raises his cogitation from the lower ones, in which he also is according to the nature[183]. And we can say again that the man is the mind which cultivates the natural contemplation into ghost, having as head the Rationality (the Logos) creator of everything, which shows Itself to the one who believes, out from the beautiful order of the seen ones (4). This one isn`t dishonored by the mind, because the mind doesn`t cover it and doesn`t place it under some of the seen things, and it doesn`t raise, over all, something above it. The woman of this mind is the feeling (the work of perceiving), which is its companion of life, and through which penetrates in the nature of the sensitive things, and gathers the more divine rationalities from it (5). The mind does not allow to this consort to take off, in its work, the veils of the rationality, and to make itself the servant of the recklessness (of the irrationality) and of the sin, for in this way, rejecting the more divine rationalities as some vestments, to receive as head, instead of the mind, the passion of recklessness[184]. And head of Christ, namely of the creator Rationality (Logos), Who unveils Himself out of the things, analogically with them, through their natural contemplation, permeated by the faith, there is the unspoken Mind, which gives birth to the one according to the being (6). Towards that Mind, the Rationality (the Word) through Himself, leads the mind, which climbs through the pious contemplation of the things, by imparting it from the spiritual visions of the godlike ones, according to the knowledge of the seen ones (7).

[183] Until here, through the man who has Christ like his head, and through the woman who has the man like her head, it has been indicated the first step of the spiritual ascension, the active one.

[184] Here, through the unveiled man and through the covered woman, it is indicated the second stage of the spiritual ascension, the contemplation of the nature. This contemplation, though it is called natural according to its object, it is made in ghost, therefore in the grace. It is a work of the rationality helped by grace. Only such a work of the rationality rightly knows the nature.

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And again, the man is the mind reached inside the mysterious knowledge of God (of the mystical theology) (8), having Christ as unveiled head, namely the Rationality of the faith, understood in an unknown way, of better said: known in and not-understood way (9), through the mysterious indemonstrable initiations. The mind reached through exercise at the deifying emptiness (στέρησις), praiseworthy, which totally and distinctively exceeds it and everything that exists, doesn`t put over that Rationality nothing from the ones that exist, neither feeling, nor rationality, neither something known, nor something thought, neither something spoken, nor something felt or something that feels. The woman of this mind is the cogitation cleaned of the entire sensitive imagination (11), having as head the mind richly covered with the illuminations (επιβολαις) without beginning and above understanding of the unspoken and unknown dogmas. And head of Christ, namely of the Rationality mysteriously denied through exceeding, it is the Mind raised in an absolute manner and infinitely, over everything and in all manner (12). On this one, Christ, the One spiritually understood as the Rationality of the Mind by nature, makes it known to the worthy ones. Because He says: "the one who has seen Me, he has seen the Father"[185]. And the understanding of the divine Rationality truly becomes knowledge of the Mind Who has given birth to that one, because the Rationality shows the Mind subsisting in Himself by nature. Towards that Mind, the Rationality elevates that mind which desires itself about the identification with God through grace (13), after this mind has liberated its understanding of the multitude of the qualitatively and quantitatively diverse things; and which mind gathered itself

[185] John: 14: 9: KJB: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"; ROB: "Jesus said to him: For so long I am with you and you have not known Me, Philip? The one who has seen me he has seen the Father. How are you saying: Sow us the Father?"

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into a deiform unity, through the identity and the simplicity of the ceaseless and knowing movement around God[186].

So, the active (working, practical) mind, "by praying and prophesying", in other words, trying to find out the rationalities of the virtues (because so must be understood the word "praying"), or by discovering their images through deeds (because so must be understood the word prophesying"), this mind must look only at the naked rationality of the faith, not deviating its cogitation its thought or its word to nothing else, and so not covering its head, or putting something else on it. And any woman, namely any active habit of the active mind, "by praying of by prophesying", namely moving in a hidden way its internal disposition, or showing the vesture in the manners of the external behavior, if it does this without a rational discernment, dishonors its head. Because then it cultivates the good by following to a lust, once it is lacked by the rationality which adorns it like a cover. Also, the entire mind which is exercised in the natural contemplation, is it prays itself or if it prophesies having something on its head, in other words it tries to know the rationalities of the things or shares these rationalities to others, with some impulse towards something else, without a pious purpose, it dishonors its own head, as one which puts above the right and pious knowledge something from the perishable ones. Any woman, namely any perception oriented in the natural way towards the sensitive things, if it hasn`t the covering rationalities of these ones, dishonors its head, by occupying with the contemplation of the seen ones out of passion, for the natural affection towards them. And again, the whole mind in love with the mystical theology, if it prays and prophesies having something on its head, namely if penetrates to the mysterious views in an unknown way, of

[186] Here is described the third stage of the spiritual ascension. The rationality of the faith of this stage isn`t anymore the faith as evident norm from the first stage, but it is the Logos Himself directly known, but above understanding, after the exceeding of everything, and in this sense reckoned rather as object of the faith. Here is shown that the apophatism doesn`t mean a total nescience, but parallel with the apophatism there takes place mysterious enlightenments.

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teaches and initiates others in theology, having some form of understanding while knows or makes known that Word from above understanding, puts its head at shame, by putting the simple and from above understanding One under something of the ones which exist and which are known (14). The mind must be then emptied of any idea or knowledge, to see the true God Word, without using the eye, clearly knowing that in what concerns God are more true the negations through exceeding, which announce the positive divine reality by totally denying the ones that exist (15). And any woman, namely any cogitation of such a mind, by praying or by prophesying with the uncovered head, namely emancipated from under the mastery of the mind, which is shadowed by many mysterious views, it dishonors its head, by rejecting the godlike and mysterious knowledge which covers the mind as it would be a head. So, any man, namely the active, working mind, either natural or theological, when it prays or prophesies, namely receives the teaching of teaches others, let it have unveiled its head, namely Christ: the active one, not valuing anything more than the faith and the virtue; the natural one by not putting any rationality above the prime Rationality; and the theological one not contouring in any way in the schemes and the meanings earned out of the things, the One Who is above understanding and knowledge. And each woman, namely each habit of the active mind, or the perception of the natural one, or the wise cogitation of the theological one, let it cover its own head: the active habit, having placed on itself the discernment of the rationality with which to discern the ones which ought and the ones which ought not to be done; the perception the power of the rationality with which to judge knowingly the seen ones; and the cogitation, the totally indemonstrable knowledge of the ones from above understanding, because any habit, any perception and any cogitation, not covered in the shown mode, it is not different from the shaven one, namely from the one which doesn`t have any rationality of the virtue, or of the awe, or of the mysterious knowledge, and of the godlike love.

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So any such woman has to have, rightly, always the mastery of the rationality, or the rational surveillance upon the head. And this one in the first place for angels, who see our shown or no-shown movements, and they write any thoughts and any deed towards our praise or damnation in the fearsome day of our unveiling. Then for the thoughts of the conscience, also being understood figuratively as angels[187], which remonstrate us in for what we have committed, or defend us now and in the judgment day. At last, for the evil angels also, which lurk our habit, and perception, and our cogitation, for immediately they see these ones unveiled of the discernment, of the awe of the mental and rational knowledge, to rush themselves in, causing to be born the opposite of these ones: the lack of discernment, the lack of awe and the nescience, through which the evil devils work the sin, the error and the faithlessness.

And head of Christ has been called God, Who like Mind is by nature the principle of the Rationality.

Scholia

1. Man is also the one who occupies himself with the active (working, practical) philosophy.

2. He has called Christ like head, as hypostasis of the future goods. Because the faith, according to the godlike Apostle, "it is the hypostasis of the future ones and the proof of the unseen ones" through which He Himself is shown. For "in Him are hidden all the treasures of the knowledge and of the wisdom"[188].

3. The hypostasized faith is the effective and working faith, through which the Word of God shows Himself embodied

[187] The "thoughts" in Greek language have male gender (λογισμοί) as the angels have.

[188] Hebrews: 1: 11: KJB: "NOW faith is the substance of things hoped for, the evidence of things not seen."; ROB: "And the faith is the trust of the hoped ones, the proving of the unseen things."

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in commandments[189] in the active ones. And through this the Word brings the active ones towards the Father, in Who He is by nature.

4. The man is also the mind which is exercised with awe in the contemplation of the nature, having as head the Rationality of God, which is contemplated through the faith by the cogitation, as creator cause of all the seen ones.

5. If somebody wants to see the creation in a right manner (because the man has the natural power to see good and to discern the good from the evil), he will be guided towards the tree of life, which is God, the maker of any tree, "in Whom are hidden the treasures of the knowledge and of the wisdom". And if, by wrongly using the natural power (by abusing it), he will want to see the creation in an evil manner, he will depart from life and he will eat from the tree which hides in it the discernment of the good and of the evil, submitting to the feeling and to the irrational reckoning the mind and the rationality. So, such a man will reckon the pleasure as being good, and the pain and the toils of the body as being bad, because they don`t help to that self-preservation; and he will consider the creature as God, obtaining from within it the occasions of the bodily pleasures.

6. Because in the same time with the rationality, which is the Maker of everything, it is also cogitated the Mind, at which the Rationality reports itself as at Its cause, he called the Father as head of Christ, in His quality as Mind, which gives birth to the Rationality by nature.

7. Out of the being of the seen ones and out of their movement and variety, we know the Holy Monad in three hypostases.

8. Man is also the initiated one in the mystical theology.

9. To the word: in not-understood way, there must be added: through exceeding, because the One Who is believed, namely God, He is above understanding.

[189] Colossians: 2: 3: KJB: "In whom are hid all the treasures of wisdom and knowledge."; ROB: "In Who are hidden all the treasuries of the wisdom and of the knowledge."

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10. The one who has received in an unknown way, through the denial of the seen ones in the sense of exceeding them, the unmediated sight itself of that Rationality above any rationality, he has as head the all-unique Rationality, over which and with which and after which there does not exist any other rationality by nature. That Rationality has by nature the unique Mind as birth giver, towards which guiding, as towards His head, the mind which follows Him, through the Ghost of the same being with Him, gives him life.

11. He says that the woman of the active mind is the habit, as birth giver of the ways of the virtues; of the natural one the feeling (the perception through the senses) ennobled through the rationalities of the Ghost, as birth giver of the dispassionate images of the things; and of the theological ones, clean cogitation, capable to suffer in a unitary manner the unique light in three brightnesses.

12. Christ, he says, He is the Rationality above being and embodied in a supra-existential way, while neither His embodiment was encompassed by the mind through the natural rationality. And the head of this one is the not caused by nature Mind, cogitated together with the Rationality, of which cause is. Because the one who has seen through faith the Rationality, he mysteriously has seen in the same time with the Rationality also the Mind which gives birth in a not-temporal way to the Rationality, being in Rationality by nature.

And some people say that through Christ it is here indicated the humanity of Christ, as one which is the head of everything, namely of the entire nature. And head of this humanity is the Godhead of Christ. By giving the name to the whole of the parts, these ones bring a correct interpretation.

13. The identity with God of the consummated mind, it means the simple and undivided movement of the mind around the One Who is by nature the One and the Same. This movement doesn`t receive meanings that are different according to the quantity of the substance or according to the quality of

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the power, but only an unspoken joyfulness, full of a feeling from above understanding.

14. The prayer of the active (practical) one consists, he says, in asking the virtues, and the prophecy in the true communication of the rationalities from them. The prayer of the one who occupies himself with the contemplation of the nature, he says, consists in asking the scientific knowledge of the things, and his prophecy "in communicating this one to the others" through a true teaching. At last, the prayer of the one who occupies himself with the theology, its, he says, the mysterious quietness, during which the mind becomes, through the negation of the things in the sense of exceeding them, worthy of that union from above understanding and knowledge; and the prophecy of this one is the mysterious initiation of the others in these ones. Because the prayer does the union with God of the one who prays, and the prophecy for God urges the one who prophesies to communicate to the world the goods given to him[190].

15. When we affirm God out of things, we think at Him together with them, but as the maker cause. But when we totally deny God starting from things, we do not think Him neither in quality of their Cause, because, rightly speaking, He doesn`t have any relation with the things, on the ground of which we would have to cogitate together the ideas of the ones which are in relationship[191]. Therefore, the true theologian makes from the nescience through exceeding, a position of true knowledge; namely, he knows the characteristic of God of being totally not-understood.

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[190] The prayer, accompanying the man on all the stages of the spiritual ascension, to the union with God, is different on each state of the man. The prayer as mysterious quietness is the pure prayer.

[191] Saint Maximos often says that God is outside of the relationship, meaning that He is not necessarily tied to the things, for when we cogitate Him, to cogitate that the things necessarily derives from Him. God can be cogitated without things.

Question 26

If the king of Babylon allegorically means the "devil", how it is understood the word sent by God through Jeremiah the prophet, to the kings of the nations and to the kings of Judah, through which He threatens them "with prisons and chains, famine and death, sword and slavery, if they won`t serve him, and to the ones who will serve him willingly, it will be with tolerance on their land"?[192] *And why He calls him "His servant" by saying: "I have given the entire earth to Nebuchadnezzar, the king of Babylon, My servant, and also the beasts of the land I have given them to serve him"*[193]*. What it means serving the devil and what the beasts are? Then, what the six sorts of threatening are and who the kings of the nations and the kings of Judah are?*

Answer

The devil is both enemy and avenger of God. He is enemy when, out of the hatred for God he gives to himself an appearance of a destroying love for us the people, urging us through the willing passions of the pleasure to chose instead of the everlasting good the temporary goods. Through these ones he steals later the entire desire of the soul; he totally detaches

[192] Jeremiah: 27: 8: KJB: "And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand."; ROB: "If some people or some kingdom will not want to serve Nebuchadnezzar, the king of Babylon, and will not bow his neck under the yoke of the king of Babylon, I will punish that people with sword, with famine and with plague, until I will destroy it with his hand."

[193] Jeremiah: 27: 6 : KJB: "And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him."; ROB: "And now I will give all these countries in the hand of Nebuchadnezzar, the king of Babylon, My servant, and even the beasts of the land I will give them to him to serve him."

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us from the love for God, making us enemy with the will, of the Maker.

And he is avenger when, unveiling the whole his hatred towards us, who have ended debtors to him due to the sin, he asks our punishment (1). Because nothing delights the devil more than the punished man, being allowed to do this, and contriving one after another the sufferings of the unwilling passions, he rushed upon as a merciless blizzard upon the ones that he has earned, with the permission of God, with a power which doesn`t aim to fulfill a godlike power, but only wants to satisfy the passion of his hatred against us. He wants that for the great burden of the painful troubles, the soul exhausted with weakness to cut off from itself the power of the hope in God, making out of the painful happenings that come upon it, not causes for the recollection of the mind, but causes of faithlessness.

God, being good and desiring to pluck out totally of us the seed of the sin, namely the pleasure, which detaches the mind from the love for God, he allows the devil to bring upon us torments and punishments. Through this he withers the venom of the pleasure from before with the torments of the soul (2) and in the same time he wants to plant the hatred and the consummated disgust towards the present ones, which only caress the senses, as towards ones that bring nothing else, being used, but punishments. He wants further more to make out of the punisher power and out of the hatred of that one towards the people a cause of the forced bringing back to the virtue, of the ones who willingly have slipped out of it.

So, the devil is called “the servant of God”, as the one who, with the permission of God, punishes the sinners, but still remains an apostate and a cunning thief, as one who has the tendency of the will very related to the ones who departed from God through pleasure. Because it is right to be tormented by the devil the ones who have embraced with voluptuousness his cunning plans through the willing sins. So, the devil is both the

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sower of the pleasure and the bringer of the pain through the unwilling passions.

When, so, the inhabitants of Judea and of Jerusalem, namely the ones who have achieved the habit of the deeds or the science of the contemplation, use these ones for their glory from the people, shadowing the ways of the virtues by fulfilling them only like so, and being content only by speaking the words of the wisdom and of the knowledge, without committing the deeds of the righteousness, and even more, boasting themselves in from of other for the virtue and science of theirs, they rightly are provided to the toils and to the troubles, for through their sufferance to learn the humbleness forgotten by them, because of the vain opinion that they have about themselves. Knowing this thing, also the wonderful Apostle delivered to Satan the lawless one from Corinth towards the destruction of the body, for the ghost to be saved in the day of Lord Jesus[194]. That`s why are delivered also the king of Judaea and the king of Jerusalem to the king of Assyrians, being shown through these ones that the contemplative and knowing (gnostic) mind is delivered to the devil towards punishment, for that one to bring upon it torments and troubles according to the justice, and the mind to learn, by suffering, to philosophize rather towards the patience in troubles, than to boast itself vainly for things which don`t really exist.

So, everyone who willingly and with thanksgiving endures the hard troubles of the unwilling tribulations, being conscious about the wrongdoings that he has made, he isn`t brought out from the habit and from the grace of the virtues and of the knowledge, as erstwhile the inhabitants of Judaea and Jerusalem. And this is because they willingly endure the yoke of the king of Babylon and, as one who pays a debt, he welcomes the torments come upon him. By remaining into

[194] I Corinthians: 5: 5: KJB: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.:; ROB: "Give one like this to Satan, towards the destruction of the body, for the ghost to be saved in the day of Lord Jesus."

these torments, he pays to the king of Babylon the forced labors of the suffering side of the nature, consenting to them through the right-judgment, as one who owes them to that one due to the sins from before; and to god he brings true worshipping, namely through the humble disposition of the soul, the correction of errors.

But the one who doesn`t receive with thanksgiving the unwilling troubles and trials, brought upon him with the permission of God, for correction, and doesn`t repent himself by rejecting the high opinion about the self which comes from imagining that he is righteous, but he resists against the decisions of God founded on His right judgments, as yesteryear the inhabitants from Judaea, and doesn`t accept willingly the yoke of the king of Babylon, he is provided, at the godlike command, to the king of Babylon to be brought in slavery, to the thrown in prisons and chains, to suffer hunger and thirst, being totally brought out from his land, namely, from the imagined habit of the virtue and of the knowledge. By bringing him in slavery, he is condemned to the estrangement from the godlike ones; by casting him in prisons, he is condemned to the liar imaginations about things; by putting him in chains, to the total ceasing of any good deed; by hunger, to the lacking of the godlike teachings; through death, to the thickening and to the total insensibility towards the good ones; through sword, to the passionate and raffish thoughts, which quench the memory of God (3).

All of these and more than these ones are endured by the one brought out from the habit of the virtue and of the knowledge, as off his land, for the fact that he doesn`t want, due to the pride and to the vain imagination, to pay the debts for the mistakes, willingly accepting the troubles, the needs and the tribulations. In this regard let`s have the godlike Apostle as example, who although, for his righteousness, was free of all debt towards these ones. Because the great Apostle knew, that the humiliation from the outside of the body through labors, it is the guardian of the godlike treasures from within the soul.

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And therefore he endured with joyfulness, both for himself and for whom he followed to be example of virtue and faith, and even they would rightly suffer, according to the punished Corinthian, to have comfort and example of patience the one who innocently suffers.

And the kings of the nations from this place of the Scripture I believe they are the men who stay in front through the diverse shameful passions. They are still rightly submitted to the punishment for their sins, and that`s why they are given to the king of Babylon, as punishing power which enjoys of tormenting the nature. Thus, the king of Egypt is the raffish and lover of pleasure mind; the Moabite is the caressed and defiled mind; the Ammonite is the mind indulged to the avarice; the Syrian is the superstitious and dialectic (quarrelsome) mind, because it was said that only the Syrian stood against Solomon[195], namely against the peace and wisdom (4); the king of Tyr is the mind loving of world and life; and the other kings each of them symbolizes what the wise (gnostic) man can realize, seeking their meaning by himself through the interpretation of their name, or of the places where they are remembered, or taking heed at the way in which they live, or at their occupations, or at their special enmity towards Israel. Because not always and not all of them must be interpreted according to the same meaning, but according to the need asked for by the circumstances, and according to the meaning of the prophecy.

For the Scripture understands through the Pharaoh once the devil and the law of the nature some other time. The first meaning is give to it when it wants to destroy Israel and the next one when Joseph serves from above according to the order, which prophetically embodies the God Word Who willingly serves our nature and passions, except the sin. Also the king of Tyr is once understood as the devil and some other

[195] I Kings: 13: 25: KJB: "And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria."; III Kings: ROB: "And he hated Israel during all the days of Solomon and, besides the evil that Haddad caused to the last one, Rezon always brought harm to Israel and made himself king in Syria."

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time as the natural law. The first meaning is given to him when he fights against Israel through Sisara[196], and the second one when becomes friend of David and helps David to build the godlike temple[197]. And many other meanings are given to the kings listed by the Holy Scripture, according to which sense the prophecy has it.

And the beasts, which are given by God to the king of Babylon, are the devils, each of which works, according to his innate skillfulness, at the bringing of one or of another temptation. Because each one of them is the sower of other evilness and each of them is more cunning than the other one and more skillful towards some sort of evilness. But the demons themselves cannot serve in any way to the devil, the beginner of all evilness, without the permission from God. It ought that God Himself to allow this, as only He knows, in His care for the world and in His love for people, to allow to the devil to bring, through his servants, diverse punishments upon us for the committed sins. This is clearly shown in the history of Job, where it is said that the devil couldn`t approach Job without the permission of God[198].

But also Nebuchadnezzar himself, the king of Babylon, it is often understood as the natural law. This is shown by the letter addressed to the inhabitants from Jerusalem, the ones who, by not being able to fulfill the spiritual law, they were moved in the land of Babylon, namely in the habit of the earthly confusion. They ask to those ones to pray for the life of

[196] Jews: 4: 2: KJB: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."; ROB: "For it was preached to us as to those ones, but the word of the preaching wasn`t useful to them, by not being united with the faith to the ones who heard it."

[197] II Samuel: 5: 11: KJB: "And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house."; II Kings: ROB: "At that time, Hiram, the king of Tyre, sent messengers to David and cedar wood, carpenters, stone carvers and masons, and those ones made a house to David."

[198] Job: 1: 12: KJB: "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."; ROB: "Then the Lord said to Satan: "Behold, everything that he has is in your power; only upon him you do not put forth your hand". And Satan perished from the front of God."

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Nebuchadnezzar, the king of Babylon, and for the life of Balthazar, his son, namely for the natural law and for its habituation with the deed (5), under which they fell yesteryear, "to be their days as the days of the sky"[199]. Through these words they ask to the ones who still remained in the dispassionate state of the virtue and in the truth of the knowledge to pray for being the thoughts of the natural law and of its habituation with the deed, under which they have ended by forsaking the law of the ghost, like the godlike thoughts of the spiritual law, calling the thoughts as "days", and the spiritual law as "sky". Namely they were praying to God, to not be removed by the spiritual law from the natural and tiresome law under they have reached (6).

With these ones is consumed also the word which Daniel secretly said it to Nebuchadnezzar, as godlike threatening, when he interpreted the vision from the dream: And I will banish you from among the people, and your dwelling will be with the wild beasts; and I will feed you with grass like an ox and you will sleep under the dew of the sky; and seven years will pass over you until you will know that the Most High reigns over the kingdom of people and He gives it whomsoever He wants. And because He said: let the corner of the roots of the tree in soil, your kingdom it will remain to you and from it you will know the heavenly kingdom"[200].

[199] Baruch: 1: 11: ROB: "And you are praying for the life of Nebuchadnezzar, the king of Babylon, and for Balthasar, his son, to be their days as the days of the sky on earth." (the Book of Baruch is not present in the content of KJB (E. l. t.`s n.))

[200] Daniel: 4: **25-26**: KJB: "That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. // And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule."; **22-23**: ROB: "That you will be banished from among the people and you will live together with the animals of the field and you will eat grass and from the dew of the sky you will be watered and seven years will pass over you, until you will know that the Most High has the mastery over the people`s kingdom and He gives it whomsoever He wants. // And if He commanded to let the stump and the roots of the tree, it means that your kingdom will be protected for you immediately that you will know that the sky has the mastery."

MANUSCRIPT

Through banishment maybe he understands the removal from paradise into this world, for transgressing the commandment, and the falling from living with the holy angels, namely from the spiritual views, under the power of the natural law founded on feeling. And the inhabiting with the wild beasts it means the living with the passions and with the devils which work. The grass with which they fed him (the angels, say some codices, or the people, say others, and not the beasts with which he had his dwelling, because those ones not feed someone, but tear him apart), it means the natural knowledge through feeling of the things and the tiring work of the virtue; this ones are provided as a grass, the angel to the people.

And "you will sleep under the dew of the sky" it means having, by the godlike Providence, the power which is in these ones. "The dew of the sky" indicated the Providence, which destines to the man in this age, besides all those listed before, the preservation in existence; or the law of the nature, which remains totally unbroken; or maybe the knowledge in part of the intelligible ones, which is mediated to us by the seen things through the grace of God and which sustains here the man in the hope for the future ones.

The words "seven years will pass over you" indicated the extent of the sevenfold cycle of the times in this age. Under this cycle the nature has fallen, because hasn`t kept the habit and its own work, but after the end of this cycle, at the expected resurrection, it will came back again to itself, by rejecting the beastly (irrational) characteristics, receiving again the glory of the Kingdom from the beginning, after has known, through the oikonomia of the Providence from this age, the mastery of the true kingdom (7). Because through the words: "let the corner of the roots of the tree in the soil", it is shown that the seed and the powers of the goodness[201] are not fully plucked out due to the mistake from the beginning. Due to these ones, the nature resuming its growth comes back through resurrection to the natural glory and beauty from before.

[201] Through the falling into the sin the godlike image doesn`t totally disappear into the man.

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But the best thing is to listen to the law of the commandments and to learn to distinguish our bodily thought through the willing toils. And this is not only a good thing, but also very wise and pious to the ones who have made their innate rationality master over the passions. And if we don`t do this thing, let us unwillingly be rebuked, and let`s receive with the due thanksgiving the will of the One Who rebukes us, as some sort of yoke of the king of Babylon, towards punishing the sins that we have committed. And then the spiritual king of Babylon will not move our mind from our land, namely from our faith, from our hope and from our habituation with the virtue. So in this meaning, shown before, the devil is also called "the servant of God" and in this meaning the kings of the peoples, the king of Judah and the beasts of the land are given on his hand.

Scholia

1. He explains in how the devil is enemy and avenger of God.

2. The toil and the trouble clean the soul defiled by the filthiness of the pleasure and totally pluck out the affection of the soul for the material things, unveiling to the soul the damage that it comes out from the love for them. That`s why God allows to the devil, after a right judgment, to upset people with all sort of troubles.

3. The one who suffers because he has neglected the grace of God, if the recognize the rationality of the Providence which tries to heal him, he received the trouble with thanksgiving and with joyfulness, and he corrects the mistake for which he is rebuked. But the one who proves himself insensitive to this medicine that is given to him, he rightly is removed out from grace and delivered to the confusion of the passions, letting him to come to the sin with the deed, towards which he was carried by his internal desire.

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4. Solomon had the peace through the meaning of the name, and the wisdom through the gift of God, as fruit of the prayer.

5. Nebuchadnezzar means here the natural law, and Balthasar, his son, the habituation with the natural law.

6. It is shown from the prayer that Nebuchadnezzar and Balthasar mean here the natural law, and the habit born out of it, but not the devil. Because nobody says that it is made prayer for the devil. A prayer which the prophetic word didn`t condemn, we must not believe that it was brought to God for the devil.

7. The nature will return to itself, regaining the lack of the sin and the incorruptibility. Because the sinners, namely the causes of the sin, they will perish, and everybody will be without sin and through this without corruption; because these ones are born one from another. And everybody will know the true kingdom, some people through enlightenment, others through damnation. But not all of them will enjoy the goods, and the ones who will enjoy of them will not enjoy in the same way.

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Question 27

Once the Lord clearly commanded that after the resurrection all the nations[202] to be taught, why Peter needed the unveiling in the case of Cornelius[203]? And why the Apostles from Jerusalem, hearing the things regarding Cornelius, differed from Peter?[204]

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[202] Mathew: 28: 19: KJB: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"; ROB: "Therefore, by going, teach all the nations, baptizing them in the name of the father, and of the Son, and of the Holy Ghost."

[203] Acts: 10: 11: KJB: "And saw heaven opened, and a certain **vessel** descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:"; ROB: "And he saw the heaven opened and something big descending as a big sheet of cloth, tied on four corners, coming down to earth."

[204] Acts: 11: 1 and the followings.

Answer

Saint Peter, the greatest of the Apostles, was in great need for an unveiling regarding the nations. Because he didn`t know that there isn`t any difference between circumcision and the lack of it, in what concerns the faith. Namely, he didn`t know clearly if the Lord said to be taught the nations, without being compelled to serve the external law, until the Lord showed to him the mystery of His hidden counsel. Only this convinced him, through the symbol of the cloth, that the grace of the Holy Ghost is given also to the nations, as to himself, only through faith, and so into Christ there is no difference between Jew and Hellene. But neither the Apostles from Jerusalem knew about this. That`s why they differed from him, until they also found the hidden richness of godlike mercy regarding all the people. Because the grace of the preaching brought a new life and a new ministration, different from the one of the law, and a teaching of the soul, that makes the man, willingly and out of his own decision, to liberate himself from the body, as well as a more godlike birth from another spring (1). But just for this cause the ones appointed to the job of preaching needed at every word the teaching of the One Who sent them. And if I do not seem to somebody more scrupulous than I should, each word of the godlike teaching needed a teaching and an unveiling which to decide the way in which must be fulfilled (2). Because there is in no way somebody to know the manner to apply a word, without the unveiling from the One Who uttered that word (3). Knowing this also the famous Peter, after he received from the Lord the commandment of preaching among the nations, he didn`t start to work, but he waited for being taught the mode for applying the commandment, by the One Who gave the commandment.

But, maybe there were also other things that Peter ought to learn through the cloth descended from heaven and through the diverse animals contained in it. Better said, maybe there were things which must be learnt by the entire mankind,

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or by any man who, like Peter, reaching at the ultimate height of the faith, learns clearly how to totally quench any feeling, because until he watches through it the seen ones, he knows the creation as one which breaks by itself, not being possible to protect it against corruption and confusion. So, through the cloth and through the beasts on it, God unveiled to Peter as spiritual food the seen world, understood through the unseen one, on the ground of its rationalities, or the unseen ones shown through the images of the sensitive things. That`s why He says to Peter: "Rise Peter, do sacrifice and eat"[205]. Where from is commanded to him? Where from but from the habituation and form the chains of the feeling (perception through the senses) and out of a low prejudgment about the things, or out of the seemed righteousness of the law, as being liberated from the hallucinations of the senses, to be able to see only with the mind the rationalities of the sensitive things, disrobed of images, and so to know the types of the intelligible ones, and to learn that nothing of the ones made by God isn`t unclean. Because the one who contemplates the creation seen in its rationalities, as a showing of intelligible one, or the types of the intelligible ones out of the adornment of the seen things, as a cloth which descends from above, he will not consider anything unclean out of the seen things, not observing in their rationalities anything to cause disgust (4). Because, the corruption is in the sensitive side, as well as also the war of the creature one with another. Between the rationalities, though, there is no enmity.

The cloth, held by the four corners, it is so the sensitive world also held by the four elements[206]. And the crawling creatures, the beasts and the birds, are the different rationalities of the creatures, which are unclean for the feeling, but are clean for the mind and good to be eaten, sustaining the spiritual life. At last, the voice repeated for three times it the

[205] Acts: 10: 13: KJB: "And there came a voice to him, Rise, Peter; kill, and eat."; ROB: "And there was a voice towards him: By rising you up, Peter, stab and eat."

[206] Earth, air, water, fire.

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active philosophy (the practical one), the natural one and the theological one[207]. Because, the one who truly wants to follow to God, must not only once, but two times and three times, to rise himself up and to sacrifice the seen creation and to eat it through the knowledge (in a gnostic way). Thus, the one who has risen himself up from the passionate attachment to the sensitive ones, he has sacrificed their movement and he succeeded to eat the active virtue[208]. The one who has risen himself up from the liar opinion about the things, he has sacrificed the seen norms and, by eating the unseen rationalities, he has achieved the natural contemplation, the one in ghost. And the one who has risen himself from the polytheistic error, he has sacrificed the being of the things itself and, eating by faith their cause, he has been filled up by the power of the theological knowledge (of God).

So, the whole contemplative mind, having the sword of the ghost, which is the Word (the Rationality) of God, after he killed in himself the movement of the seen creation, he has achieved the virtue, and after he cut off from himself the hallucination of the sensitive forms, he has found the truth in the rationalities of the things, this constituting the natural contemplation.

Or, maybe God commanded to the most praised Peter, the greatest of the Apostles, that, rising himself out from the limited power of the nature to that godlike power according to the grace, to sacrifice with the help of God, through the sword of the word, the passions of the evilness from inside men and then to made them the Word a good and well pleased food towards spiritual digestion through the rejection of the passionate and beastly life from before. Because it is said that the blood which flows out of any stabbed animal it is the symbol of the life. And the diversity of the animals shown of that cloth it means, maybe, the diversity of the passion from

[207] The three stages of the spiritual ascension.

[208] He is not troubled anymore by the movements caused within man by the seen things, and he has achieved the virtue with the deed.

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within people. The crawling ones show the ones of whose lust crawls among the earthly things; the beasts, the ones who light with wrath their whole anger to destroy each other; and the birds, the ones who push their entire rational power towards the offense of the pride and towards the haughtiness which is born out of it, as also the one who speak injustice towards the high ones and raise their mouth to the heavens. These being sacrificed, as a together worker of God, by the Great Peter, through the word of the Ghost, he made the first ones desiring the heavenly ones, and the others gentle and lovers of people and with tolerance to each other, and the last ones lovers of God and humble in their thought.

Let`s see now what wants to show through her name Ioppe, in which the Most Holy Peter, the great foundation of the Church, had this vision? The name Ioppe is interpreted as observation post, designating the watching which we ought to grant it to the facts (6). Because the city, being at the shore of the sea, would have been washed by many waves if would have not been built on high ground. For this reason I reckon that through it is indicated the one who builds his virtue, like a city, on the height of the knowledge and who is though not far from the unwilling temptations, because he hasn`t totally shaken off yet the bond (affection) with the sensitive things, but it has it almost as a sea and that`s why he needs an observation post, lest the unclean devils, secretly using the unwilling temptations, to facilitate the penetration of the willing passions. But Ioppe belongs to the tribes of Issachar, and this being translated as "payment" or "toil", it can also mean the habituation in supervising the deeds, guarding them against the unseen rushing over of the evil spirits. To the great Apostle it was commanded, consequently, to raise his mind from this one[209], and to move it towards the knowledge of the higher ones.

[209] Apostle Peter and everyone who has achieved habituation in virtue, let them not remain here, but go higher to the superior stage of the knowledge.

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Therefore, the ones who is on the height from where he oversees the active philosophy, we can say about him that he is in Joppa; and the one who inhabits the Zion from Jerusalem, namely in the place from where the peace is seen (for so is the name Jerusalem interpreted), he is far from any affection towards the sensitive ones, as geographically the sea is far from the place where the Zion is. This one, being placed on the height of the knowledge, he looks only at the intelligible views of the existences, removing with the mind the seen forms of the things. Consequently he receives in the clearest way possible the visions of the godlike things, which give to his mind a more godlike form. Therefore, the one who inhabit Joppa is the man of the deeds (πρακτικός), who is watching the traps of the enemy, and the one who lives in Zion it the man of the knowledge (γνωστικός) who contemplates with the mind only the beauty of the godlike things[210].

And if the cloth is again kidnapped to heaven, we must understand through this that after God showed to the great Peter the godlike rationalities of the sensitive things, which exist in the same place with the intelligible ones, He pulls them again to Himself, showing to us in this way that nothing is unclean from the one of which rationalities are at Him. That`s why, the great Apostle understanding the sense of the ones seen by him, he learnt that he must not reckon unclean any man and at God there is no judgment according to the countenance, on the basis of which He would make an unfair division of the creatures. Because of this reason, not postponing it anymore, he accomplished the spiritual commandment, sacrificing towards the spiritual life the ones who willingly circumcise their heart, through the word of the grace, and they reject the entire uncleanness of the faithlessness, of the evilness and of the nescience, as would be a foreskin, without cutting off from the body anything of those which the body has by nature, being given that these ones

[210] The inhabitant from Joppa is the one on the stage of the virtues, and the one from Jerusalem is the one from the stage of the contemplation.

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didn`t take their existence out from the passionate tendency of the will, but they have their origin in the godlike creation. Because, nothing from the proper to the nature ones are unclean, having God as their cause.

Scholia

1. The mystery of the New Testament is announced like a changing of the life, like angelic ministration, like willing estrangement of the soul from the body and as beginning of the godlike transformation in ghost.

2. Something else is, he says, the rationality (the word) of the commandment and something else is the way in which the commandment must be fulfilled. So, the great Peter receiving commandment to evangelize the nations, he found out the way of executing the commandment, which he didn`t know, through the cloth, learning that the calling of the nations must be made without circumcision, as also without the other more bodily norms of the law. Because the Scripture doesn`t know but the spiritual circumcision, namely the cutting off of the passionate affection of the soul for the body.

3. Any word of the godlike commandment needs teaching regarding to the way in which to be that word fulfilled, thing called by the godlike Apostle as "competence".

4. The one who doesn`t remain for the sake of the feeling at the images of the seen things, but he seeks their rationalities with the mind, as types of the intelligible realities, or he contemplates the rationalities of the sensitive things, he learns that nothing from the seen ones is unclean. For all of them are very good by nature[211].

5. The one who doesn`t change himself together with the movement of the things that fall under the senses, he occupies himself with the unspotted deeds of the virtues. And

[211] Genesis: 1: 31: KJB: "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."; ROB: "And God looked at everything He made and behold they were very good. And was evening and was morning: the sixth day."

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the one who doesn`t let his mind shaped by their images, he has achieved the true knowledge about things; at last, the one who has penetrated with the understanding beyond even the being of the things, he has reached, as the best theologian, in an unknown way around of the Monad. Consequently, the one who has sacrificed for three times within himself the creation of the seen things, he has made himself worthy of the stage of the consummated ones[212].

6. Joppa is, he says, the habituation into virtue, which guards against any approach of some harm from the neighbor sensitive things. And the Zion is the habituation into knowledge, which sees how the gifts of the understanding are received.

Question 28

To whom said God: "Come to descend and to mix their languages"[213]?

Answer

The Holy Scripture imagines God according to the disposition that is in the ones of whom it takes care (1). So is called also lion and bear and leopard and panther and man and ox and sheep and sun and star and fire and ghost and other countless things, God not being any of these ones, but being

[212] Here we have again the three stages of the spiritual ascension. Each of them represents a new detachment from the things that fall under the senses (a new sacrificing of them). The one from the stage of the virtue doesn`t change himself together with their movement, namely he isn`t happy for achieving them of sad for losing them, namely for their producing or for their disappearance. The one from the stage of the natural contemplation he has detached his cogitation from the slavery of the sensitive images of the things. And the one who mysteriously know God, he has forgotten even about the intelligible rationalities of the things, namely about their being.

[213] Genesis: 11: 7: KJB: "Go to, let us go down, and there confound their language, that they may not understand one another's speech."; ROB: "Let`s, therefore, to descend and to mix their languages, so that they don`t understand each other anymore".

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though according with the force and with the characteristic presented by each of these. For instance, showing Himself to Abraham, who was consummated in knowledge, God taught him that in the rationality of the unity is encompassed the immaterial rationality of the Trinity. And this is because Abraham totally went with the mind out from the matter and from its forms. That`s why he showed Himself as Three and spoke as One[214]. And to Lot, who still didn`t clean his mind of the composition of the things composed out of matter and form, and believed that God is only the Maker of the seen world, He unveiled Himself to him as two-ness, and not as Trinity, indicating through the shapes in which He clothed Himself that the mind which He wants to teach it has not come out yet from matter and form. In this way, if you had penetrated with understanding the rationalities of each of the places where the Scripture shows God in diverse way, you would have found out as cause of His continuous change of the countenances, the disposition of the ones of whom He take care.

In the present case, the ones who were building the tower, they started from before out from the sunrise`s country from east, namely from the unique and true knowledge about God, and they came in the land of Shinar, name that is translated as "cursed teeth", falling down in all sort of opinions about Godhead. By gathering here all the opinions, as some bricks, they started to build, like a tower, the polytheistic faithlessness. For this reason, rightly, God, who scatters the unity of the unity of the sinful together-speaking of the people that went astray, He calls Himself here at the plural, according to their disposition, which was divided and scattered in endless opinions. Through this He shows that, in them He has been

[214] Genesis: 18: 1-2: KJB: "AND the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; // And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,"; ROB: "Then the Lord showed Himself again to Abraham at the oak of Mamre, in a day around noon, when he sat in the door of his tent. // Then raising his eyes, he looked and behold three Men stood before him; and when he saw Him, he ran from the threshold of his tent to welcome Them and he bowed to Them to the ground."

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divided in many. This He shows it also in Adam`s case, by saying: "Behold, Adam has become like One of Us"[215]. So, according to the man`s each time state, God is shown by the Scripture either as plural or as unity. And at the question to whom God speaks, one can answer that is the custom of the Scripture to show the unspoken and hidden counsels of God in a bodily way, to be us able to understand the godlike ones with the help of the words and voices that are familiar to us, because in Himself God is an unknown Mind, unspoken Word and boundless Life; He nether speaks nor allows to be Himself spoken, being the words itself and Himself by nature. If we will understand in this way the sayings of the godlike Scripture, we won`t impede on any word of the written ones, on the motif of darkness.

But somebody could say that in no way the plural number related to God, it isn`t in the Scripture in an irreproachable way. And towards strengthening his opinion he could bring the word: "And God said: «Let us make man in our image and in our likeness»"[216], by declaring that through this word we cannot understand that the Scripture introduces the polytheistic idea. To this we respond: When the Holy Scriptures talks about God at plural, addressing itself piously to the pious ones, it makes it to indicate that three hypostasis; namely the Scripture shown mysteriously the way of the existence of the All-Holy Trinity, without beginning and consubstantial, being given that the All-Glorified, Worshipped and All-Praised Trinity

[215] Genesis: 3: 22: KJB: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:"; ROB: "And the Lord God said: "Behold, Adam has become like One of Us, knowing the good and the evil. And now, lest he will be able to put forth his hand and to take fruits out of the tree of the life, to eat and to live forever!..."

[216] Genesis: 1: 26: KJB: "And God said, **Let us make man in our image, after our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."; ROB: "And God said: "Let us make man in Our image and in Our likeness, to master the fish of the sea, the birds of the sky, the domestic animals, all the creatures which crawls on earth and the whole earth!"

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of the hypostases it is the fullest unity by nature. Because our God in unity in Trinity and Trinity in unity. When though, the Scripture speaks about God at plural towards the faithful ones, it condemns the false idea about Godhead of these ones, because these ones reckon that the difference of the personal characteristics is existential, not hypostatical. And by thinking in the Godhead in this way, it proved that they sustain the polytheistic error (2).

And if we won`t convince them by saying this, we will please the Ghost and the ones who love the Ghost, avoiding the strife and understanding the Holy Scripture in accordance with them. So we will also say that it show the Most Holy Trinity when it says: "Let us make man" (because the existence of the created ones is the work of the Father and of the Son and of the Holy Ghost), some other times as rewarder of the ones who live in faith listening to its laws, of a the Providence Does of the ones who have received the existence from it, as He showed Himself to Abraham as Three and spoke to him as One, and some other times as a punisher one, or a judge of the ones who have transgressed the laws of nature, like when it says: "By descending, let us confound their languages". Because the Holy and of One Being Trinity hasn`t created only the creatures, but sustains them also, and shares to everyone His gifts according to his worthiness. Because being the Trinity only One God, creator by nature, the Trinity is also the Providence Doer and the judge of the ones made by the Trinity. Because as it is common to the Father and to the Son and to the Holy Ghost to create, as so it is common to Them to judge and to assure the Providence for the created ones.

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Scholia

1. To each one, he says, God shows Himself according to the opinion that that man has it about God. To the ones who have passed with the desire of their heart beyond the

composition of the material bodies, and they have harmonized the powers of their soul in one unique and constant movement around God, the Trinity shows Himself to them as unity, to show to them His existence and to mysteriously teach them the way of His existence. And to them who move their desire only around the affection around the bodily ones and they have the powers of their soul divided between themselves, God show Himself to them not as He is, but as they are, proving them as remained with both hands holding our duality, on the ground of which bodily world is composed from matter and form.

2. The one who says that the difference of the personal characteristics of God is existential, and not hypostatical, he is not monotheist but polytheist instead, because he sustains that God receives through these characteristics a number of beings and not a number of hypostases.

Question 29

What does it mean the word from the Acts: "And they were telling to Paul through the Holy Ghost to not go up to Jerusalem"[217], and why he didn`t listen to the Ghost and went up to Jerusalem?

Answer

Saint Isaiah the prophet says in his prophecy that seven Ghosts will rest upon the Savior, Who will spring out from the Jesse`s root. Of course he doesn`t sustain the existence of seven Ghosts[218], to teach also other to think like that, but he called "Ghosts" the works of the One and the Same Holy Ghost,

[217] Acts: 21: 4: KJB: "

[218] Isaiah: 11: 2: KJB: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;"; ROB: "And the Ghost of God will rest upon Him, the ghost of the wisdom and of the understanding, the ghost of the counsel and of the strength, the ghost of the knowledge of the good faith."

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because in each work the Holy Ghost is whole and without diminution, Who works, on the measure of the one in whom He works (1). And the godlike Apostle calls the diverse works of the same Holy Ghost as charismas, worked by one and the same Ghost[219]. Therefore, if so each one it is given the showing of the Ghost on the measure of the faith from within him, through the impartation of such a charisma, it is proven that each of the believers receives the work of the Holy Ghost on the measure of the faith and according to the disposition from his soul, this work endowing him with the habit (aptitude) which makes him able to fulfill this or that commandment (2).

So, as one receives word of wisdom (the rationality of the wisdom), another word of knowledge, the third word of faith, and other again another from the Ghost`s charismas listed by the Godlike Apostle, likewise, one receives through the ghost the charisma of the perfect love, unmediated and free of all the material things towards God on the measure of his faith, another through the same Ghost the charisma of the perfect love for the neighbor and again, another, as I said, something else through the same Ghost, having each o them in work (to work it) his own charisma. And these charismas if somebody will call them ghosts as Saint Isaiah did, I reckon that he doesn`t fall out of the truth. Because in each charisma, either it is greater, or it is smaller, there is working, on the measure of the one in who works, the Holy Ghost.

So, rightly the great Paul, who was called by God servant of His mysteries on people`s account, once he received unmediated the ghost of the perfect grace of the love for God, on the measure of his faith, he didn`t listen to the ones who received the charisma of the perfect love for him (3), who were telling him through the "ghost", namely through the charisma of the love for him, taken in them by the Ghost (because the ghost and the charisma are the same, as I said, teaching out of the word of the prophet) to not go up to Jerusalem. And this

[219] I Corinthians: 12: 4: KJB: "Now there are diversities of gifts, but the same Spirit."; ROB: "The gifts are different, but the same Ghost."

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was because he valued the godlike and above understanding love, a lot more than others` love for him. Better said, he didn`t go up by not listening, but instead he elevated through his personal example the desire of the ones who were prophesying through the charisma of through the work of the Ghost give to them with measure, towards the love which if above all. So one cannot say that the great Paul didn`t listen to the Ghost, but he taught the ones who were prophesying about Him through the charisma of the love, to go up from a smaller charisma of the Ghost to a higher one.

Or again, if the charisma of prophesying is far behind the apostolic charisma, wasn`t appropriate to the rationality, which guides them and orders the fire of each of them, to be oriented what is above according to what is lower, but rather what is below ought to listen to what is above. Because the ones who were prophesying through the Ghost of prophesying, and not through the apostolic one, they announced the way of the sufferance which Saint Paul followed to endure it because of the preaching. But he, looking only at the godlike target, doesn`t give any importance to the ones from the middle (4). Because the whole his care was not how to pass through the ones that are going to happen to him, but how to become himself another Christ, accomplishing according to the example of Christ, all those ones for which Christ chose, for the love for people, the life into body. Therefore, the seemed disobedience of Paul isn`t but a keeping of the good order, which governs and guides all the godlike ones and which makes everyone to steadfastly stay at his own place. It is a clear teaching to not be confounded the stages of the Church, so rightly ordered by the Ghost.

Scholia

1. The One Who works in a different way in each of the ones bettered by Him in a different manner, He is whole and undivided in all of them because the Holy Ghost shows Himself as working not-confounded and undivided way in everybody

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and in anyone through one and the same power, being the accomplisher of everything. And this is because He is God, above being, and cannot be encompassed even by all things together.

2. Any habit (aptitude), through which a commandment is fulfilled, he calls it a charisma.

3. The one who loves God from all his heart, from all his soul and with all his power, this one is greater, he says, than the one who loves the neighbor. So it is not rational that what is greater to be oriented after what is smaller, but is better that what is smaller to be oriented after what is greater. That`s why the godlike Apostle rightly didn`t allow to be the apostolic dignity and honor dominated by the stages over which it was dominating, lest the good order of the things – and especially of the godlike ones - to be broken.

4. The ones from the middle are the different trials, which were foreseen by the ones who were prophesying, through the Ghost, to the Saint Paul, the sufferings which he was going to endure for the truth. But he didn`t care about these ones, and he hurried up to unite with Christ, with the unveiled hypostasis of the goods, after he will pass through faith beyond the created ones.

Question 30

What does it mean: "Can you drink the cup that I drink and can you be baptized with the Baptism I am baptized with?"[220] *What the difference between the cup and the baptism is?*

[220] Mark: 10: 38: KJB: "But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"; ROB: "But Jesus answered to them: You do not know what are you asking for! Can you drink the cup that I drink or to be baptized with the baptism that I am baptized with?"

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Answer

The baptism of the Lord is the image of our willing toils for virtue, through which erasing the stains from on the conscience, we willingly kill the inclination of our will towards the ones which are seen. And the cup is the image of the unwilling trials, which come upon us in times of tribulations because we stand in the service of the truth and by enduring those trials, placing the sake for God even above life, we willingly consent even to the forced death of our being (1).

Today, 17.02.2017, I`ve just found out from radio Trinitas that in this morning, around seven o`clock, Madam Lidia Stăniloae passed the way. God rest Her in peace.

Consequently this is the difference between Baptism and cup, that the Baptism kills our leaning towards the pleasures of the life, by the sake of the virtue, and the cup convinces the pious ones to put the truth above even the life. He has placed the cup before the Baptism, for the virtue is for the truth, and not the truth for the virtue (2). That`s why the one who cultivates the virtue for the truth, it is not wounded by the arrows of the vain glory; but the one who struggles for the truth by the sake of the virtue, he open within himself a dwelling place of the self-appreciation of the vain glory[221].

Scholia

1. The Lord`s Baptism, he says, is the perfect killing of our inclination towards the senses` world; and the chalice is the denial even of the life from here, for the truth.

2. The truth, he says, is godlike knowledge; and the virtue, the fight for the truth of the ones who want it. Therefore,

[221] Like the Eucharist follows after the Baptism, so the knowing of the truth follows after the virtue, as a higher stair. Through Baptism or through virtue, we kill our egotistic will, but we don`t kill the energy of the virtue. Through the impartation with the truth, we forget about ourselves, even as subjects of the virtue, to not be living anymore but the truth.

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the one who endures the toils of the virtues for the knowledge; he is not enslaved to the vain glory because he knows that the truth by its nature remains above all toils. For the truth by nature cannot be comprised by the last ones. But the one who seeks the knowledge for the sake of the toils for it, he surely enslaves himself to the vain glory, as one who believes that he has taken the crown before the sweats, not knowing that the toils are for the crown, and not the crown for the toils. Any method is proven reckless when, instead of reaching through it to what is absolute (for itself), it is believed as an absolute thing (for itself).

Question no. 31

"If "God doesn`t dwell in temples made by hands", how did He live in the Jews` temple?

Answer

God, most wisely taking care of the ones cared by the providence, according to their state, first he guided the men towards truth through images, because they governed themselves according to the senses, in this manner he mixed Himself in an unseen way in all the types given to the old people, working to the elevation of the guided ones. He dwelled therefore in the temple of the Jews in a figurative mode, but not in a real mode, circumscribing through this dwelling in the temple His unspoken advice regarding the mysterious advising of the ones cared by providence. For the most appropriate dwelling place of God is only the clean mind. For the mind, God allowed to be built the temple as type, wanting that through much thickened symbols to detach the Jews` mind from the (material) matter, which was more thickened than the lifeless types. He wanted to make it to see its helplessness to be dwelling place of God due to its materiality and due to the

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division of which was dominated and through this to come to the knowledge of its natural features. This thing not being understood by the Jew, who didn`t know else but only to nourish through pride his pious haughtiness, he was deprived also by type and he estranged himself from truth in a sinful way (1).

Scholia

1. Jew is, he says, the one who cultivates only the shape of the conscience, which is the empty word and only the image of the virtues, which is the habit without soul. He boasts himself with the images of the truth.

Question no. 32

What does it mean: "If somebody will ferret, he would find God?[222] *How somebody, by ferreting, finds God?*

Answer

The one who doesn`t stop himself at the seen side of the bodily serving of the law, but, by penetrating through the ways of the mind in each of the seen symbols, he finds out the divine perfect rationality, hidden in everyone, and in this rationality he find God Himself. Ferreting well through the power of the mind in the matter of the law`s prescriptions, as in a pile of mixed things, he will find somewhere hidden in the flesh of the law the pearl-rationality, which totally escapes to the feeling. Likewise also the one who doesn`t circumscribe the nature of the seen ones only to what the feeling comprises, but he studies wisely with the mind the rationality from each creature, he discover God, finding out from the shown greatness of the things their cause itself.

[222] Acts: 17: 27.

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Being given therefore that the own feature of the one who ferrets is the discernment, which penetrates through knowledge into the symbols of the law and contemplates with science the seen nature of the things, that one discerns the things from the Scripture, from creation and from himself. Into the Scripture are discerned the letter and the ghost, into the creation the rationality and what is seen at the surface, and in himself the mind and the rationality. Then, by taking from the Scripture the Ghost, from the creation the rationality and from himself the mind, and by uniting them together indissolubly, he find God, knowing Him as much as it is appropriate and as much it is possible into the mind, into rationality and into ghost. This is because he has liberated himself of everything that estrange him and draw him towards all sort of opinions, namely of the letter, of the seen surface of the things and of feeling, in which stays the quantitative side of the things, so diverse and adversary to the unity. But is somebody mixes and weaves the letter of the law, the surface of the things and the own feeling, he is like a short-sighted man, suffering of the illness of not knowing the cause of the things (1).

Scholium

1. The one who sees from the Scripture only the ghost without images and from the creation the rationalities without shapes, with the mind liberated from working the feeling, he has found God; in the ghost of the Scripture like the cause of the goodness, in the rationalities of the things like the one of the power, and in himself like he one of the wisdom. For the created from nothing rationalities tell about the power of the Creator; the ghost of the Scripture, bringing back the estranged ones to godhead, He announces the goodness of the One Who wrote it; and our mind, by receiving into itself in a not-

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separated manner the rationalities of the created ones, reveals the wisdom of the Builder[223].

Question no. 33

What does it mean" Amen I say to you, that anybody who will say to this mountain: raise and through yourself into the sea, and he will not differ into his heart, but he will believe that what he says it will be done, it will be to him what he has said"[224]? What does it mean: "and he will not differ"?

Answer

The godlike and great Apostle, defining what the faith is, he says: "The faith is the hypostasis of the hoped ones and the proof of the unseen things"[225]. And if something would define it like an inward asset, or like true knowledge, proving of the mysterious assets, he wouldn`t commit sin against truth. Finally, the Lord, teaching about the mysterious things and about the hoped and unseen ones, He says: "the Kingdom of God is inside you"[226]. Therefore the faith in God is the same

[223] Sophia is the unitary content of all rationalities. The prime and perfect Sophia from ever is the divine Logos. But then any mind becomes Sophia, according to its progress in gathering of all the rationalities in itself and in their depth.

[224] Mark: 11: 23: KJB: "23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."; ROB: "Verily I say to you that whosoever will say to this mountain: raise yourself up and throw yourself into the sea, and he won`t doubt into his heart, but he will believe that what he will say it will be done, whatever he will say it will be to him".

[225] Hebrews: 1: 11: KJB: "NOW faith is the substance of things hoped for, the evidence of things not seen."; ROB: "And the faith is the certitude of the hoped ones, the proving o the unseen ones.

[226] Luke: 17: 21: KJB: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."; ROB: "And they won`t say: Behold it here or there. For, behold, the Kingdom of God is inside you."

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thing with the Kingdom of God. It is different only by cogitation from the kingdom, for the faith is the Kingdom of God without shape, and the Kingdom is the faith which has received in godlike way a shape (1).

Therefore, on the ground of this fact, the faith is not outside us. But we, by cultivating it through the godlike commandments, we make it to become the Kingdom of God, which is known only by the ones who have it. Therefore the Kingdom of God is the faith developed through working. And this Kingdom does the unmediated union with God of the ones who are part of it.

Therefore it has been clearly proven that the faith is a power of connection, which does the consummated, unmediated and above nature union of the one who believes with the believed God (2).

The man, consisting of soul and body, is carried by two laws, of the body and of the ghost. The law of the body has at its disposal the feeling (the work of the senses), and the law of the ghost the work of the mind. The law of the body, working through the feeling, it ties the man to the matter, and the law of the ghost, working through mind, does in an unmediated way the union of the ghost with God. That`s why rightly "the one who doesn`t discern in his heart", namely who doesn`t distinguish with the mind, or doesn`t cut off the unmediated union with God, produced through the faith, as one who has become dispassionate, better said god, due to the union through the faith, "he will say to this mountain to move itself and that it will move itself" (3). Through the word "this one" it is indicated the thought and the law of the body, which is truly heavy and difficult to remove, and for the natural power even totally unmoved and unmovable. Because so much its power has rooted itself into the nature of the people through the irrational work of the senses, than many don`t even believe that the man is anything else but body, having the feeling as power through which enjoys this life. Therefore everything is possible to the one who believes and discerns, namely he doesn`t cut off

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the union made through faith between his mind and God, for the sake of the affectionate connection between soul and body, sustained through feeling. For everything which estrange the mind from the world and body and tie it to God, are perfect in their results (4).

Scholia

1. He calls the simple faith Kingdom without shape, because the one who has it hasn`t reached yet to the likeness with God through virtues. And Kingdom is called that faith which has achieved through deeds the godlike shape of the goodness.

2. The faith is a knowledge that cannot be proven. And if it is knowledge that cannot be proven, then the faith is a connection above nature, through which in unknown and not-provable way we are united with God in an above understanding union.

3. When the mind has achieved the unmediated union with God, it totally stops its natural power of cogitating and of cogitate on itself. And when allows this again and cogitates something from the ones which are behind God, it starts discerning the union from above understanding[227]. While the man is in this union with God, as one who has ascended above nature, and has become god through participation, it moves the law of his nature just like an unmoved mountain.

4. Is must be added, he says: "Everything is possible to the one who believes", namely everything that estranges the

[227] So that union from above nature and cogitation, with God, and the stopping of the natural working of the cogitation it takes place also in this life, but for short periods of time. The union with God and the deification of the man doesn`t mean identifying with God according to the nature, but it is lived as a state into which the cogitation of the man doesn`t make difference anymore between itself and God, because the cogitation isn`t anywhere in function. But into the deified man there remains though the conscience that he isn`t either only him, or only God. It is something analogue to the relation of love between two persons. They don`t make distinction anymore between me and you. But though they don`t live themselves as one, as me or you, but as two, in the same time, as a fullness, as a communion, different from the singular state.

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mind from the world and from the body. For these ones are made by God possible to the one who believes.

Question 34

What does it mean again: "For this one I am saying to you that everything that you will ask by praying yourselves, believe that you will take it, and it will be to you"[228]? How can somebody believe, that he will take everything that he will ask for, once only God knows if it is profitable what he has, or not? So whether out of nescience he will ask something that isn`t useful to himself, how will He give to him? And if He doesn`t give to him what isn`t useful to him, but asked out of nescience, how can somebody believe that everything he will ask for he will take it and it also be his?

Answer

All these questions have been explained shortly in the previous answer. For only to the ones who know how to believe it is given to know what is necessary, and what things to ask for. Because "the knowledge isn`t of anybody", as also the faith. Besides, the Lord Himself said: "Search firstly the Kingdom of God and His righteousness", urging us to search before everything the knowledge of the truth and secondly the exercising of the moral duties. Through this he showed clearly that the faithful ones must search only the godlike knowledge and the virtue which it adorns it through deeds. But we just know that many are the things that must be sought in order of the knowledge of God and of the virtue by the ones who believe. For instance: the deliverance of passions, the enduring of the

[228] Mark: 11: 24: KJB: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye **receive** them, and ye shall have them."; ROB: "That`s why I am saying to you: Everything you ask, by praying, believe you that you **have received** them, and you will have them."

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trials, the rationalities of the virtues, the ways of the works, the uprooting of the affection of the soul for the body, the untying of the senses from the connection (relation) with the sensitive things, the consummated withdrawal of the mind from the created ones and shortly speaking ther innumerable things which are necessary for banishing away the evilness and the nescience for achieving the knowledge and the virtue. That`s why righteous word said the Lord: "Everything that you will ask for, believing, you will receive". He thought Himself at everything that helps to the knowledge of God and to virtue, the only ones that must be asked for, with science and faith, by the pious ones. Because all of these are useful and that`s why the Lord certainly gives them to the ones who ask for them. Consequently, the ones who asks only for the sake of the faith, namely of the unmediated union with God, all the things that help to that union, he surely will take them. But that one who asks without this purpose, other things, or even the ones mentioned before, he won`t receive them. Because he doesn`t believe, but as a faithless one, he aims his own glory through the godlike ones.

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Question no. 35

Because the Word has made Himself body, and not only body, but also blood and also bones, and on the other hand it is commanded to us to eat the body and to drink the blood[229]*, but do not crush the bones*[230]*, please tell me what does it mean this threefold division of the Word made man?*

[229] John: 1: 14; 6: 41; 19: 36.

[230] Exodus: 12: 46: KJB: "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof."; ROB: "It must be eaten in the same house; do not let it for the second day; do not bring the flesh out of the house and do not crush the bones."

Answer

Deciding to descend into the being, like only Him knew, the Word from above being and the Maker of everything that is, he brought the natural rationalities of all the seen and possible to be thought things (intelligible), together with the not-comprised meanings of His own godhead. Among these ones, the rationalities of the cogitated ones are the blood of the Word, and the rationalities of the sensitive ones are His seen body. Therefore the Word being the teacher of all the spiritual rationalities, both of the ones from the seen things, and of the ones from the intelligible realities, according to appropriateness and rightly he gives to the ones worthy to eat, as a body, the science comprised into the rationalities of the seen things, and to drink, as a blood, the knowledge that is in the rationalities of the intelligible ones (1). These ones were prepared by the wisdom in a mystical way even since aforetime, seasoning wine and bringing sacrifices, as it is said in the Proverbs[231]. And the bones, namely the rationalities from above understanding about godhead, which exceed infinitely the whole created nature, it gives them not, the nature of the created ones not having any power to enter in connection (relation) with these ones[232].

And again, the body of the Word is the true virtue, the blood the knowledge without mistake, and the bones the unspoken theology (the knowledge of God) (2). For as the blood transforms itself into the shape of the body, in the same way the knowledge transforms itself into virtue[233]. And as the bones sustain the blood and the body, in the same way the rationalities from above any understanding, about godhead, being in the bosom of the creatures, create and sustain in an

[231] I Proverbs: 9: 2: KJB: "She hath killed her beasts; she hath mingled her wine; she hath also furnished her table."; ROB: "She stabbed cows for the feast, prepared the wine with spices, and set her table".

[232] Our created nature cannot know through its finite power the ones of God, but only if receives the power of God, as for through Him to know the ones of His.

[233] The general knowledge leads to virtue, and the virtue leads to a special knowledge.

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unknown way the beings of the things and give birth to any knowledge and virtue.

And if somebody would tell that both the rationalities of the Judgment and of the Providence can be reckoned the body and the blood, as ones that will be someday eaten and drunk, and the unspoken rationalities about godhead, hidden into those ones, he would say that they are the bones, he hasn`t fallen, I believe, from the truth.

Or maybe body of the Word is also the consummated tuning back of the nature to itself and its restoring through virtue and knowledge, the blood, the deification which it will keep it through grace into the eternal happiness, and the bones, the unknown power itself which it will sustain the nature into the eternal happiness through deification.

And if somebody will tell, through a thinner interpretation, that the body is the willing modification through virtues, the blood is the death for truth in time of narrowing, and the bones are the prime rationalities about God, which are inaccessible to us, it will tell also this one correctly and he wouldn`t fall down from the due understanding.

Scholia

1. He speaks about the being, the power and the work of any creature. These ones are seen at all the creatures and through them is known God as Maker, Providence Doer and Judge. Or he speaks about the two parts of which the creatures are composed, namely the matter and the shape of the sensitive ones, or about the being and the accident of the intelligible ones, or about the virtue and the knowledge, through which He made Himself known, to the ones who are worthy, the One Who is above knowledge.

2. The unspoken theology is the total nescience in sense of exceeding, which is so unknown, as are know the ones which are known in a natural way.

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3. Through blood he understands the godhead, which will be the life of the ones worthy of it. For the blood is the symbol of the life.

Question no. 36

What the bodies and the blood of the speechless animal do mean, which the Israelites bringing them to God, they ate the bodies, and not the blood, but they shed it in circle at the foundation of the altar?[234]

Answer

The ones, who aforetime served to God in the shadow of the law, imagine also the beginners in the awe. For also these ones barely can understand the seen dispositions of the symbols with meaning of types. Being given therefore that not to those ones was firstly given the law, but to us, because through us the law is spiritually consummated, us who live according to the example of Jesus, to search with awe the rationality of the sacrifices from then.

The beginner in awe, learning to know the deeds of the righteousness, he occupies himself only with the doing into all the obedience and the faith, eating the seen ones of the virtues as some bodies (1).

The rationalities of the commandments, which compose the knowledge of the consummated ones (2), he leaves them through faith to God, not being able to stretch himself as the length of the knowledge stretches.

Because the altar is the symbol of God, to Whom all of us bring sacrifice and to Whom we leave the knowledge of the ones which are above our power, to be us living. And the foundation of the altar is the image of the faith into Him, for the

[234] Deuteronomy: 12: 27 and the followings.

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faith is our foundation[235] which bears the whole building of the deeds and of the godlike meanings. Everyone who cannot impart himself through knowledge with the drunkenness of the wine of the godlike wisdom, he does good to shed the rationalities of the knowledge which he doesn`t understand next to this foundation, namely to leave to the faith the knowledge of the rationalities which are above his power.

Therefore, like an image of the beginners into awe, the old people eats the bodies of the sacrifices, and the blood (3) they shed it at the foundation of the altar, because, due to the childish thought, they cannot come up to the knowledge of the ones who were being committed mysteriously. But Christ, making Himself to us Hierarch of the future goods[236] and sacrificing Himself as mysterious sacrifice, he gives together His body and His blood to the ones who habituated their senses of the soul in order of the consummation, for being able to distinguish the good and the bad[237]. For the consummated one has passed not only the stage of the beginners, but also of the forerunners[238], and that`s why they don`t ignore the rationalities of the things done by him according to the commandment, but by drinking firstly those ones with the ghost (the rationalities), he eats through deeds the whole flesh of the virtues, elevating the understanding of the ones

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[235] Hebrews: 11: 1: KJB: "NOW faith is the substance of things hoped for, the evidence of things not seen."; ROB: "And the faith is the certitude of the hoped ones, the proving of the unseen things".

[236] Hebrews: 9: 11: KJB: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;"; ROB: "And Christ, coming hierarch of the future goods, he passed through the biggest and the most consummated tabernacle, not made by hand, namely not from this building;"

[237] Hebrews: 5: 14: These ones don`t fulfill anymore the commandments through faith, without realizing their value, but they discern the good and the bad through understanding.

[238] Saint Maximos the Confessor, as also Nilus the Ascetic, distinguishes in three stairs the ones who dedicate themselves to a life of awe: οί εἰσαγόμενοι οί προκόποντες καί οί τέλειοι, which correspond to the ones who purify themselves, or to the active ones, to the ones who contemplate the rationalities from nature and to the ones who see God in a mysterious way. The Jewish people were on the first stair. That`s why they don`t ate but the bodies of the animals, but not also their blood.

committed through the senses to the level of the knowledge with the mind.

There are also lots of other meanings of these ones, especially for you lovers of God, but we leave them now due to their multitude.

Scholia

1. Through the seen ones of the senses he understood the moral discipline.

2. Observe that he called the rationalities as knowledge. And if the rationalities are knowledge, the one who know the rationalities he knows, of course, the Reason (Logos) and the Father of the Reason. For the Reason is the exact knowledge of His Father: "The one who sees me, he sees My Father"[239], says the Savior.

3. The blood in a spiritual sense is the knowledge, as one which nourishes the body of the virtues.

Question no. 37

It is said into Acts about Saint Paul: "Thus that they laid on the sick ones towels and ties from on his body and the illnesses went away from them"[240]. Were these wonders being done for promoting his mission and the believers also rejoice of

[239] John: 14: 9: KJB: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"; ROB: "Jesus said to him: For so long I am with you and you haven`t known Me, Philip? The one who has seen me he has seen the Father. How are you saying: show us the Father?"

[240] Acts: 19: 12: KJB: "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."; ROB: "Than also over the ones who were sick were laid towels of aprons worn by Paul, and the evil ghosts went out from them."

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them, or because his body was sanctified, these things were being committed through the power of his body? And if for this reason he wasn`t harmed by the viper, for what motif the saint didn`t die due to the venom of the viper, but he died from sword? This question refers also to the body of Elisha. And then, what the ties are?

Answer

Not only because of the holiness of Paul, neither only due to the faith of the ones who received the healing, the skin of his body did healings through towels and ties, but because the godlike grace, being imparted to him and to those ones, did with mercifulness into them working through faith, the holiness of the Apostle (1). And again by the will of the grace his body remained protected against sufferance, not being harmed by the venom of the viper, either for the grace changed the hurting power of the venom (2) or for it made the body of the saint able to scatter this harm, or through some other way of the oikonomia, which only God, Who did and transformed these ones, knows it. And he died by the sword also because the grace wanted. Because he wasn`t immortal according to the nature, though he was wonder doer due to the grace.

If he had been immortal according to the nature, it would have been the case to ask how he could die by sword, against nature. But, once he remained mortal through nature also after achieving the holiness, is not necessary to ask why the godlike Apostle passed away from the life according to the body in this way and not in other one. For God, Who ordered before eternity the life of everyone in a useful manner, he drives each one in the way He wants, towards the end of his life, either that one is righteous, or is sinful.

Whether therefore it is one and the same the rationality of the nature and of the grace, it should wonder us and amaze us everything that happens according to the nature but against the grace, or according to the grace but against nature. But

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whether other is the rationality of the nature and other is the one of the grace, it is limpid and proven thing that the Holy Fathers did wonders due to the grace, but as men they suffered due to the nature. This is because the grace didn`t abolished the suffering feature of the nature, being given that the rationalities of the nature and of the grace didn`t mix with each other at all (3). Thus we will understand that the grace of God does everything into the Saints according to the care which it takes of the ones who are in the care of the Providence, either they live, or they die, following through them, as through some own tools, the salvation of the other ones. These ones are appropriate also about the body of Elisha.

But because the soul of the lovers of God are more rejoiced by the spiritual meanings of the told stories, we will tell that the skin of the great Apostle was his awe, through which to some ones was "fragrance of life towards life" (4), and to others "smell of death towards death" [241](5). And the towels are the limpid rationalities which were made known to him through contemplation. Finally the ties are the pious modes of the active philosophy, of the virtue. For these ties are sleeves. These rationalities and ways of work were scattered like a good fragrance from the deep awe of the blessed Apostle, like out of this skin. And the ones who were receiving them achieved healing from the illness that was tormenting them. Some of them expelled the sickness of the nescience through the rationalities of the contemplation, as through some towels, and the other ones were totally abolishing through the images of the active virtues the helplessness of the sin.

As much it concerns the harsh cold which came upon them, I believe that is the burden of the unwilling trials. And the island is the strong and unmoved habituation of hopping into God. The fire is the habit of the knowledge. Through this

[241] II Corinthians: 2: 16: KJB: "To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"; ROB: "To some ones, namely, fragrance of death towards death, and to others fragrance of life towards life. And for these ones, who is competent?"

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one putting Paul his hand, namely searching it through the ferreting power of the mind which contemplates, he nourished with its meanings the habit of the knowledge, which removes the sadness brought into cogitation by the storm of the trials. Finally, the viper is the evil and hurting power hidden in the nature of the sensitive things. It bites the hand, namely the ferreting work of the mind which contemplate, but doesn`t wound the perspicacious mind, because this one immediately destroys in the light of its knowledge, as in a fire, the hurting power, which sticks to the active movement of the mind when the mind contemplates the sensitive things.

In the same way are understood the ones regarding Elisha. Whoever dies through his mistakes, if he is place on the tomb of the Prophet in which is his body, namely he is brought near to the memory which bears the trace of the life of the Prophet, in which is well guarded the body of his virtues, he is brought back to life through imitating the way of life of that one, being moved to the virtuous life from the death consequent to the passions of the evilness (5).

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Scholia

1. The faith of the ones who needed the healing and were praying for it, it stirred up, he says, the power of the Ghost from the Saints, for the hidden power to be shown through faith, and the hidden faith to become power to everybody. For the true mode of the healings it is done when through the faith of the ones into whom is done, penetrated in whole power in the ones who work in Ghost.

2. The one who cleans through the leaning of his will (γνωμη)[242] the corruptness of the sin, he breaks the corruptness of the ones who use to break by nature. For the incorruptibility of the will can sustain, with the help of the Providence,

[242] This Greek word has the following translations: opinion, notion, mind, counsel, judge. (E. l. t.`s n.)

uncorrupted the corruptness of the nature, for through the grace of the Holy Ghost which is in it, doesn`t allow to be dominated by the adverse qualities.

3. Once the rationality of the grace and of the nature is one and the same, it mustn`t bewilder us the fact that some Saints remained sometimes above sufferings, and some other times they were brought down by them. Because we must know that the wonder was of the grace and the sufferance of the nature.

4. "Fragrance towards life" is the Apostle to the believers through his example, for through deeds he urges them to tend towards the good fragrance of the virtues, and as preacher he moves the ones who listen to the word of the grace from the life according to the senses to the life into ghost. And "smell of death towards death" he is to them who progress from the death of the nescience to the death of the disbelief, because he makes them feeling the damnation which is waiting for them. Or again, "fragrance of life towards life" he is to the ones who elevate themselves from doing to contemplation, and "smell of death towards death" to them who, after they have mortified their limbs on earth through ceasing the sin with the deed, they pass to the most-praiseworthy mortification of the thoughts and of the passionate illusions.

5. Here are explained the words: "We are the good fragrance of Christ, for God, in the ones who save themselves and in the ones who perish: to some of them fragrance of life towards life, and to some others smell of death towards death"[243]. "Fragrance of life towards life" he is to the ones whom his Gospel is unveiled, and "smell of death towards death" to them whom the Gospel is totally covered, because "God of this age has blinded the minds of the heathens[244]. And the Gospel

[243] II Corinthians: 2: 16.

[244] II Corinthians: 4: 4: KJB: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."; ROB: "In whom the God of this age has blinded the mind of the heathens, to not light up to them the light of the Gospel of the glory of Christ, Who is the image of God".

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was unveiled and covered, due to the warmth or to the cold of the ones who hear.

6. By keeping, he says, the memory of the life of the saints, through imitation, somebody rejects death brought by the passions and receives the life brought by virtues.

Question no. 38

Did the Sadducees randomly given the number of seven brothers, as husbands of a sole woman[245], or this it has a deeper meaning? And if it has such a meaning, who are they and who is she?

Answer

Some people say that the persons which the Scripture doesn`t praise, they mustn`t be understood allegorically. But for is better to toils ourselves more and to pray ceaselessly to God to give us wisdom and power, for understanding the whole Scripture spiritually, I am going to answer also to this bewilderment, relying myself also on your prayers. The Sadducees are, according to the spiritual meaning, the devils or the thoughts, which sustain that everything is dominated by happening. And the woman is the nature of the people. The seven brothers given to her from God at different times from the beginning of the world, towards advising her and making her to bring forth fruits of the justice, are the laws[246]. With these ones living the nature of the people as with some husbands, she give birth to no son, but she remained barren of the fruits of the righteousness. The first law is the one given to Adam in Paradise. The second one is the law given to Adam after the banishing from Paradise, in a shape of rebuking. The third one is the one given to Noah at exiting from the ark. The fourth is

[245] Matthew: 12: 20 and the followings.
[246] In Greek language the law is of masculine genre (νόμος νόμοι). (law laws (E. l. t.`s n.))

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the law of circumcision, given to Abraham. The fifth is the ones given to the same one regarding the sacrificing of Isaac. The sixth is the one given to Moses. And the seventh is the one given through the foretelling grace, or through the instillation of the Prophets. During this whole time the human nature still didn`t become company to the law of the Gospel through the connection of the faith towards the together-living, namely with the man with whom was to remain forever.

The devil bring always before our rationality, through the thoughts which they stir up, these laws, fighting against the faith with arguments which are apparently justified, taken out form Scriptures, and making us doubting that there is some resurrection from dead, and that we must wait for another way of life after the one from here. In case that we answer affirmatively, they make us asking ourselves according to which law will be nature of the men be guided, form the ones given to it from eternity? If we will say that after the one from the mentioned ones, they will object, by saying: "Therefore vain and useless will be also then the life of the people, if it wasn`t liberated from the evil ones from before: namely the nature will spin around again in the same things. This introduces in a obvious manner the reign of the happening and gets the Providence out from the world". But the Lord and the savior word rejects these devils and these thoughts, making seen the incorruptibility of the nature, which it will be discovered in the future and showing that it doesn`t live according to any of the mentioned laws, but, after it has been deified, it becomes company, through the Ghost, to God-the Word Himself, from Whom and towards Whom it has taken and it will take the beginning and the target of the existence.

And if somebody understands through the seven men also the seven thousands years, or the seven ages, with which the human nature cohabited, he won`t interpret the place without judgment and without the necessary understanding. And to no one of these ones the nature will be wife in the future

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life, for the temporal nature has received its end and the eighth man, namely the immortal and endless age, has taken her.

Question no. 39

What the three days are, during which the multitudes tarry nigh to the Lord into wilderness?[247]

Answer

The wilderness is the human nature or this world, in which tarry besides the rationality of the virtue and of the knowledge[248] the ones who endure toils and troubles full of faith and of the hope of the future goods. And the three days are, according to one of their spiritual meanings, the three powers of the soul through which by tarrying around the godlike rationality of the virtue and of the knowledge (namely studying through one, desiring through another, and through the third one fighting for it), they receive incorruptible and mind strengthening food, the knowledge of the things (1).

According to another meaning, the three days they mean the three more general laws: the written ones, the natural one and the spiritual one, or the one of the grace (2). For each law enlightens according to itself the human nature, having as Maker of its light the Sun of the righteousness. Because, as without sun in no way can there be day, likewise without the existential and self-subsistent wisdom there cannot be a law of the righteousness. This wisdom makes its own sunrise in each

[247] Matthew: 15: 32: KJB: "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way."; ROB: "And Jesus, calling His disciples to Him, said: I have mercy on the multitude, for behold there are three days from when they are waiting next to Me and they have nothing to eat; and I don`t want to send them hungry away, to not exhaust themselves on the way."

[248] The rationality is in the same time the divine Logos, Who is the substance of the virtue and of the knowledge.

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law and it is the one which fills up the understanding eyes of the soul with the light of the understanding. The blessed David knowing this, he says: "You Law is torch to my feet"[249]. Torch he called the written law, for the fact that this one, through the skillful combinations of the different symbols, riddles and material types, it spreads before the ones who widen through deeds the steps of their souls against the enemy powers, the light which burns the evilness of the passions (3). And the light unite the spiritual law of the grace due to the fact that it shows simply, without the sensitive symbols, the eternal paths[250], which the contemplative mind, by following its road, it is carried towards the most high of the goods, towards God, not letting determined and limited the movement of the cogitation by any of the created things (4). For the light of the grace`s law is without evening, not having any knowledge which to define its all-shining rays. Or maybe the Prophet called "legs" the road of the entire life lived according to the will of God, or the movements of the good thoughts into soul guided as by a torch of light by the written law. And "paths", he called the modes of the virtues conform with the natural law and the rationalities of the knowledge from the spiritual law, which are unveiled by the presence of God-the Word, and which bring back the nature to itself and to its cause, through virtue and knowledge[251].

The ones who by the ardent desire after salvation, they stayed during these three days, or of these three laws along God-the Word, and they manly endured the toils of each one, they aren`t sent away hungry, but they receive a plentiful and godlike food: for the written law, the consummated deliverance

[249] Psalms: 119: 105: KJB: "Thy word is a lamp unto my feet, and a light unto my path."; 118: 105: ROB: "Torch to my feet is Your law and light to my paths".

[250] The mind eternally walks on the paths of the knowledge of God. In this sense this knowledge is a without evening light. But also in the sense that it isn`t defined by anything limited.

[251] The natural modes of the virtues or the coming back of the nature to itself, through virtues, are not done only through the powers of the man, but through the coming to it of God-the Word. The living in conformity with the nature is conditioned by the help of the grace, a separation between nature and grace, in the Catholic sense, it isn`t known by the Holy Fathers.

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from the against nature passions; for the natural law, the power for fulfilling without mistake the natural duties, fulfilling through which are sustained the affectionate connections of the people to each other, being removed the whole estrangement and division which tear apart the nature; and for the spiritual one, the union with God Himself, on the ground of which, getting out from the created ones, they receive that glory from above nature, through which is shown only a sole God illuminating within them (5). But more widely about these ones you can read in the writing about "The Doubtful Places"[252], where is interpreted a place from "The Speech of Saint Gregory on at the Pentecost".

Scholia

1. He speaks about rationality, wrath and lust. Through rationality we study, through lust we want the studied good, and through wrath we fight for it.

2. He called the powers (faculties) of the soul, as ones which are capable to receive the light of the godlike commandments; and also the more general three ones, as ones which illuminate those souls which receive the light. As because at Genesis the Scripture named "day" both the light, by saying: "And God saw that the light is good and He named the light day", and also the air lightened by it, by saying: "And there was evening and there was morning, the first day"[253]; in the same way it named "days" not only the powers of the soul, but also the laws which illuminates these ones. For only the interpenetration of those ones to each other produces the day of the virtues, through the fact that are not different anymore from the godlike light of the Word[254], the powers which are totally penetrated by it.

[252] Ambiguorum liber, G. P. 91, 1389-1393.
[253] Genesis: 1: 4: KJB: "And God saw the light, that it was good: and God divided the light from the darkness."; ROB: "And God saw that the light is good, and God separated the light from the darkness."
[254] Του κατά τόν λόγον θείου φωτός. (By the word of divine light (E. l. t.`s n.))

3. The Word (the Rationality) of God is in the same time both torch and light. Light, for it illuminates the natural thoughts of the believers, and torch for on one hand it scatters the darkness of the life according to the senses, in the ones who hurry themselves up through fulfilling the commandments towards the hoped life, and on the other hand, punishes with the burning`s judgment the ones who attach themselves willingly on this dark night of the life, for the body`s love of pleasure.

4. The one who hasn`t firstly elevated at himself, through the rejection of the contrary to nature passions, he won`t elevate himself to the own cause, namely to God, through achieving with the help of the grace of the goods from above nature. The one who wants to be truly elevated at God, he must part himself with the cogitation from the created things.

5. The written law has at purpose the deliverance from passions, the natural one the equal honoring and the equal justification of all the people and the consummation of the spiritual one stays in the fact that its purpose is to make the man like God, as much as it is possible to the man.

Question no. 40

What does it mean the number of the six vessels of water from the wedding from Cana Galilee?[255]

Answer

God, Who made the human nature, He has given through His will together with the existence also the

[255] John: 2: 6: KJB: "And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."; ROB: "And there were six vessels of stone, placed for the cleaning of the Jews, which took two of three buckets each."

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corresponding power of fulfilling the duties (1). The six vessels of water are therefore the natural power of fulfilling the godlike commandments. The people, chasing away from it the knowledge, in their vain endeavor after material things, they detached this empty and without water power and that`s why they weren`t knowing how to clean the dirtiness of the sin, because the one who lacks the knowledge doesn`t know the way of cleaning the sins through virtue. This was happening until coming the Word (the Rationality), the Builder of the nature, He filled with that knowledge according to the nature called power of fulfilling the duties and then He transformed into wine, namely in the rationality of the knowledge from above nature, the rationality and the law of the nature (2)[256]. The ones who drink this water go out from the nature of the things and fly to the hidden place of the godlike inside, were they receive the joy and the gladness which are above all knowledge. They drink the good wine, namely the mysterious rationality, the godhead maker one, at the end, after they have enjoyed all the other benefactions destined by Providence to the people.

And through the number six one understands the nature`s power of doing (4), not only because God made the heaven and the earth in six days, but also because it`s the most perfect number inside of number ten and it is composed of its parts. The vessels of water, says the Scripture, were of two or of three measures. Through this it is shown that the nature`s power of doing comprises on the plan of the natural contemplation, exactly as it would comprise two measures, the whole knowledge of the creatures, both of the bodily ones which consist in matter and shape, and of the intelligible ones, which consist in being and accident, in one word, the general knowledge of the bodily ones; and on the plan of the mysterious teaching about God, as much as it is possible to the nature, the knowledge and the light about the Holy Trinity, or about the

[256] The restoration of the human nature only Christ does it. But He does more than that. He fills up the vessels with water, but then He transforms the water into wine.

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Father, about the Son and about the Holy Ghost, as three measures.

Therefore, you who are on the stair of the knowledge, take heed. The general power of the nature, through which it fulfills the good ones, is divided in six. And these are the general modes of the works. And to the general power of the nature, which produces the virtues, to which it corresponds the most general virtue of all, which is also divided in six forms (species), they being also general. Corresponding to the power of the nature, the general virtue it dresses itself in more modes, ramifying itself in the six forms (5). These one must be studied by the one who initiates himself and by the one who initiates another in the mysteries of the godlike words and meanings, whether his mind delights itself with the higher meaning of these ones. Besides these, they must research who were the servants who pulled the water out, who is the bridegroom, and who is the bride, who the mother is who dared to announce the Word that "they have no wine". But lest our word about these ones to be stopped by remaining mute, not giving to the hungry ones at least a part of spiritual food, I will speak according to my power, without promising to unveil the whole meaning of the said ones (because my mind is too weak for embracing the spiritual sights comprised into them), but only as much as my capacity of understanding will be able to comprise.

So, the most general of all the virtues everybody says that is love. And the most general power of the nature which produces the love, they say that is the rationality. This one, by strongly grabbing its cause (6), and developing itself into work it differs in six more general modes, which embraces the forms (the species), in which the rationality of the love divides itself by bodily and spiritually taking care of the ones who get hungry and thirsty, of strangers and of the naked ones, of sick ones and of the ones from jails (7). Because the rationality of the virtue isn`t limited only to bodies and the power of our nature isn`t shown only in the ones submitted to the senses.

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Therefore the most general power of the human nature gives forms to the most general virtue, by differing it through its six modes in equally numerous species. Through these ones the nature the nature unites itself with the unitary leaning of the will[257], showing into everybody (everything) the undivided and shaping rationality, which gathers them to itself through the fact that does and endures everything with kindness (8). By taking back this rationality to itself, strengthened through the due toils, the mind, cuts off all the swellings and the chippings of the nature, which contriving through the leaning of the will, the bodily self-love of everyone, has made wild the gentle nature and has cut off the one being in many and adversary parts, and, the worst of all, even corruptible to one another, in this way the mind brings back the nature to the steadily mediation, for which were even written into it by God the natural laws of the virtues (9); the Scripture indicating perhaps also this mystery, it shows the six empty and without water vessels, showing how the more general power of the nature it is in an inertia in what concerns the doing of the good.

Thus the most general power of the nature, being divided in six modes of work, it shapes in the same number the most general of the virtues, embracing the entire virtue. By doing so, the nature listens to its most general law, as to a without mistake judge of the truth. The Scripture called this judge the person who leads the ceremony of the. This one wisely declares that the best wine, which the Word has brought later through His coming, namely the higher rationality about God, the human nature must drink it at the beginning, as the first wine, and to get drunk with this one, and only after to know other wines, namely the rationalities of the things, as some wines inferior to the first one. For it is as right and as

[257] ή φύσις ενουται τω της γνώμης μοναδικω (or the nature of the opinion is unique (E. l. t.`s n.)) = the nature unites with a unitary orientation of the everybody`s will and thus it regains itself the unity, which the different reckoning of the everyone`s will torn it apart. But just for the fact that each individual`s will unites itself with his nature, his will unites itself with the wills of everybody. For immediately that somebody puts himself in accord with the will from himself, he has put himself in accord with the nature in his fellow humans.

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decent as can be that the nature to know firstly the Rationality for which it has been created and only after that to spy the rationalities of things built for itself (10).

And the ones who were pulling out the water and were serving, are the servants of the Old and of the New Testament, namely the Saint Patriarchs, the lawmakers, the leaders of the hosts, the judges, the kings, the Prophets, the Evangelists and the Apostles, through whom the water of the knowledge has been pulled out and it has been given again to the nature. This thing was done by the Word in the grace of the deification, Who made the nature out of kindness and deified it through the lofe for human beings. And whether somebody would say that the servants are the natural cogitations full of science and awe which at the command of the Word, they pull out the water of the knowledge from the good order of the things, I think that he doesn`t mistake to the truth.

And the bridegroom is obviously, the human mind, which marries, towards good living, the virtue. The Word, being called, he joyfully comes honoring their accompanying, and strengthens the covenant of their spiritual wedding and spiritually warms, through His wine, their desire for bringing forth a lot of children. The Mother of the Word is true and undefiled faith. For as the Word as God is according to the nature the Maker of the Mother who gave Him birth according to the body, making Her Mother out of His love for people and accepting to be born by Her as man, in the same way the Word, by producing firstly in us the faith, he makes Himself later into us the Son of the faith, embodying Himself out of this faith through the virtues with the deed (11). Through faith we reach ten at everything, receiving from the Word the gifts towards salvation. Because without faith, to which the Word is God according to the nature, and according to the grace is Son, we don`t have any daring to address ourselves to Him with requests.

Be it to us that to always conclude such a wedding and be it that Jesus and His Mother to come to this wedding, to

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gather again our knowledge which flows outside due to the sin and to transform it in godhead. For this one gets the mind out from the knowledge of the things and strengthens to the not-changeability the knowledge of the nature, as spiritual water, through the quality of the wine.

Scholia

1. Power he calls the movement sown into nature in existential way, towards working the virtues, but manifested through its willing and free use by the one who has it.

2. The Word of God, making Himself man, he filled up again with knowledge the nature emptied of its knowledge. And he strengthened it to non-changeability, he deified it, not through nature, but through the quality[258] which He has given to it, by sealing it with the His Ghost, for nothing to lack to it, as He gave strength through the quality of the wine. Cause He made Himself true man, for making also us gods according to the grace.

3. The good wine is the rationality which gets us out from nature and elevates us towards deification[259]; this thing was forbidden to Adam after falling[260]. But the Word (the Rationality), emptying Himself out of the love for people, he made Himself later, through embodiment, as only He knows, good to drink wine. For Himself is also the Providence, like

[258] As the water becomes wine not through itself and not according to the substance, but through power from above and through given quality, so our nature is deified not through itself, but through a quality different from its being, which is given to it by God.

[259] Καλόν οινον, τόν πρός θέωσιν εκστατικον της φυσεως λόγον (Good wine, to the eloquence of the nature (E. l. t.`s n.)). I don`t believe that the Latin translation is justified: the good wine is the rationality of the nature, which elevates us towards deification. The rationality of the nature can`t deifies us, like the natural power of the water didn`t make it this one wine. The rationality which gets out from nature is, as it is said below, the divine Logos Himself, the supreme Rationality. But the divine Rationality lowers Himself to make possible to be received and drunken by this one as a good wine. He unites Himself with the human rationality, transforming this human rationality, like Jesus transformed the water into wine, but in wine which can be suffered by the man, and the getting out from nature doesn`t mean the getting out of his one from its being, but only for its power.

[260] He became incapable of understanding the divine Rationality, his mind being thickened through sin.

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sustainer of the things, and the Rationality of the Providence, as method of taking care of the providential ones, and the Providence Maker which sustains everything through their rationalities of being.

4. The mind`s power is capable by nature of knowing the bodily and the bodiless creatures. But it receives the enlightenments of the Holy Trinity only through grace, believing that is but not daring to search what is according to the nature.

5. The general power of the nature is divided in six way and works. And the general love in six forms of virtues. Because the one who appeased the hunger, and the thirst, and helps the poor ones, the strangers , the sick and the ones from jails, either he does this bodily or spiritually, he fulfills the love towards God and towards the neighbor, which consists of six virtues, as one who keeps the sake of the soul filled up only by God.

6. The cause of the rationality is God, for Whose searching the man has received the power of the rationality.

7. Love is divided in the ones out of which it consists.

8. The one who due to the virtue he has become through the tendency of the will equal towards everybody, he shows God in himself, the One Who doesn`t look at the face. Because as God created the everybody`s nature, according to one and the same rationality, to he ordered that the whole movement of the will to be one and the same. Through this the rationality of the nature, which seems to be scattered, it is gathered.

9. The middle state is delivered from the passions against nature, but has not reached yet at the goods from above nature. It shows the tendency (reckoning) of the will in accord with the nature, not having and own inclination and against nature. That`s why it considers all the people as one, having the law of the nature as a book written by God.

10. Natural judge isn`t the nature`s law, which teaches us that, before the wisdom from things, we must move our

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desire towards the mysterious knowing of the Maker of everything.

11. The faith, in a more hidden meaning, it the mother of the Word; being firstly produced, it give birth later, embodied through virtues, to the Word Who begotten it (the faith).

Question no. 41

What the meaning of the five men of the Samaritan woman is and of the sixth one, who is not her husband?[261]

Answer

Both the Samaritan woman, and the one who was given in marriage, according to Sadducees, to the seven brothers[262], and the one whit the issue of blood[263], and who bowed to the ground, and the daughter of Jair and the Syrian-Phoenician[264] one, show both the humans` ordinary nature, and the soul[265] of each person in part. Each of them it means, according to the passionate disposition, both the nature and the soul. Thus the woman about whom the Sadducees speak is the nature or the soul, which cohabitated with all the godlike laws given from ever, without bringing forth fruits, and doesn`t want to know about the future goods. The one sick with the issue of blood, is also both the nature and the soul, of which power, given to them for giving birth to the deeds of the righteousness and to

[261] John: 4: 18: KJB: "For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."; ROB: "For you had five husbands and the one who you have now is not your husband. This one you have truly said it."
[262] Matthew: 22: 23-32.
[263] Luke: 8: 41; Matthew: 9: 20.
[264] Matthew: 15: 22: KJB: "And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil."; ROB: "And behold a woman from Canaan, from those lands, coming out she was crying, by saying: Haven mercy on me, Lord, Son of David. My daughter is badly tormented by demon."
[265] The word soul in Greek language is of feminine genre, ψυχέ.

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the rationalities, flows through passions towards matter. The Syrian-Phoenician woman is again the soul and the nature of each person, of whose cogitation, like a daughter, is badly tormented by the epileptic helplessness, due to the love for matter. Jair`s daughter is also the nature and the soul from under the law, which truly died due to the lack of fulfilling of the law`s dispositions and of the godlike commandments. And the woman bowed down to earth is the nature or the soul which bowed towards matter the whole mind`s power of activity, consequently to the deceiving from the devil. At last, the Samaritan woman, like the women from before, show the nature or the soul of each one, lacked of the prophesying gift, which spends the time, with some men, with all the laws given to the nature; from these ones five of them passed, and the sixth one, though still existing, wasn`t husband of the nature or of the soul, because didn`t make to be born out of him the righteousness which saves for eternity.

The first law which the nature of man had it was the one from Paradise, the second one was the one given to Adam after the banishment from Paradise, the third one is the one from the time of Noah`s flood, the fourth one is the one of the circumcision in the time of Abraham, the fifth one is the one of Isaac`s bringing. All of these being received by the nature, the nature rejected it, namely they died, due to not bringing forth the virtue`s deeds. And the sixth law, the one given through Moses, was as wouldn`t had it, either because the nature didn`t commit the righteousness commanded by it, or because it followed to pass to the Gospel`s law, like to another man, because the nature`s law wasn't given to the people forever, but to their leading to something higher and more mysterious. This it means, I think, what the Lord said to the Samaritan woman: "And the one who you have now, isn`t yours"; for He knew that the nature was to pass to Gospel. That`s why He was also speaking to her around the sixth hour, when the soul is specially crossed through by the rays of the knowledge through the Word`s coming to it, after the shadow of the law has passed.

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And the soul stayed with the Word next to the Jacob`s fountain, namely next to the Scripture`s meanings. But these are enough to the present theme (1).

Scholium

1. The Jacob`s foundation is the Scripture; the water is the knowledge from the Scripture; the depth of the fountain, the difficult to be reached meaning of the mysteries of the Scripture. The bucket of water is the erudition in interpreting the godlike word of the Scripture, which the Savior didn`t have it, He being the Word Himself (the Rationality itself), and not having to give to the believers a knowledge gathered through learning and study, but giving them from the spiritual grace the ceaselessly springing out wisdom, which never ends in the ones worthy of it. For the bucket, namely the erudition, pulls out a very small part of the knowledge, leaving the whole untouched, because that one cannot be comprised by any word (by any rationality). But the knowledge according to the grace comprises the whole wisdom as much as is allowed to the people, without study, gushing out in a diverse way, according to the needs.

Question no. 42

In what meaning it is said about us that we do the sin and do not know it, and about the Lord that He made Himself sin, but He didn`t know it, and how comes that isn`t worse to be sin and to not know it, than to commit the sin and to know the sin? "For he made the One Who didn`t know sin, to be sin for us"[266].

[266] II Corinthians: 5: 21: KJB: "

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Answer

Being firstly corrupted the free choosing of Adam`s natural rationality, it corrupted together with it also the nature, which has lost the grace of the dispassion and that`s how the sin has emerged (1). Therefore the falling of the will from good to bad is the first and the more worthy of damnation. The second one, happened because of the first one, it is the movement of the nature from incorruptibility to corruptibility, movement that cannot be condemned. Because two sins emerged in the proto-parent, by transgressing the godlike commandment: one worthy of damnation and one that cannot be condemned, having as cause the worthy of damnation one. The first one is the one of the free decision, that rejected the good willingly, and the second one, that of the nature, that has rejected unwillingly, due to the free decision, the immortality (2). This corruption and alteration of the nature, produced one out of another, wanting our Lord and God to repair it, he took the whole nature, and thus He had also, in the taken nature, the suffering characteristic, adorned with the incorruptibility of the free will (3). And thus He became through nature, due to suffering characteristic, sin, for our sake, but not knowing the sin from the leaning of the will, due to His unchangeable free will`s steadiness, He repaired the suffering characteristic of the nature, making out of the end of the suffering characteristic, namely out of death, the beginning of the transformation towards that incorruptibility according to the nature (4). And as through a man, who willingly moved his free choice away from the good, has been done in all people the transformation of the nature from incorruptible to corruptible, in the same way through a man, Jesus Christ, Who didn`t move the free choice from good, has been committed into all people the restoration of the nature from the state of corruptibility to the one of incorruptibility.

Therefore, the Lord not knowing my sin, namely the leaning of my free will, He didn`t take and He didn`t make

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Himself my sin (5). But by taking that sin which was for me, namely the corruptibility of the nature due to the leaning of my free will, He made Himself, for us, suffering man by nature, abolishing my sin through the sin destined to me (6). And as in Adam the free decision of his own will for evil abolished the common adornment of the nature`s incorruptibility, God reckoning that isn`t good that the man, who grew evil his will, to have an immortal nature, likewise in Christ the decision of His won will towards good has washed away the common shame of the corruptibility of the entire nature. And thus at Resurrection the nature was changed into incorruptibility, for the lack of movement of His will towards evil, God judging that right is that the man, who hasn`t changed his free will towards evil, to receive again the immortal nature. And this man is the embodied Word of God, Who has united to Himself, according to hypostasis, the body crossed through by the rational soul. For if that suffering, that corruptibility and that death according to the nature was brought into Adam by the leaning of the free will, rightly the steadfastness of the free will from Christ has brought that dispassion, that incorruptibility and that immortality according to the nature, through resurrection.

The changing of the life towards suffering, towards corruptibility and towards death is therefore the damnation of the sin committed through free decision by Adam. This state the man hasn`t from the beginning from God, but he set it up and knew it, by committing through disobedience the sin with the will.

The damnation through death is the fruit of this sin. By taking the Lord this damnation of my sin freely chosen, namely the suffering, the corruption and death according to nature, He made Himself for me sin, through suffering, death and corruptibility, putting on Himself willingly through nature my damnation, He Who weren`t condemned according to the free will. He did this for condemning the sin and my damnation from will and from nature, bringing in the same time out from nature the sin, the suffering and death. In this way it has been

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made a common mystery the oikonomia of the One Who from the love of people, for me the one fallen due to disobedience, He willingly impropriated to Himself through death my damnation, for saving me, destining to me through this deed the renewal towards immortality.

I reckon that it has been shown, on short, from many sides, how the Lord made Himself sin, but He didn`t know the sin, and how the man didn`t become sin, but he did and knew the sin, both for the one from the free will, of which doer he is, and on the one of the nature, which the Lord received it for him, the first one being made totally free (7). Therefore in no way is a better thing to do and to know the sin, than to make oneself sin. This was seen by taking in account the purpose of the Scripture, which we have shown, and of the due understanding of the meanings, which are in the word sin. For the first sin produces the separation from God (8), rejecting by free decision the godlike ones; and the second one melts lot of evilness, not allowing that the evilness of the free decision to step to the deed, being given the weakness of the nature (9).

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Scholia

1. Read, Nilus, and memorize it, even later.

2. The nature`s sin, he says that is death, through which we cease to exist, even if we don`t want it; and the sin of the will is choosing the contrary to the nature ones, through which we willingly refuse to be happy[267].

3. The Lord, by embodying Himself as man, He was corruptible according to the nature. In this sense it is said that He became sin.

[267] Saint Maximos often places in parallel the existence (τό ειναι (it is (E. l. t.`s n.))) with the happy existence (τό ευ ειναι (it is good (E. l. t.`s n.))). The first one we have it from God; for the second one we must collaborate also us through our free will. The first one we have it exclusively from God in quality of initial cause; the second one through God as final target towards which we have to tend.

4. The death of the Lord, he says, has become beginning of the whole incorruptibility of the entire nature.

5. And as man He was sinless according to nature.

6. The sin to us is the corruptibility of the nature; the sin is the slippery character of the free will. The man has become mortal, suffering death, on the ground of a right damnation, to be abolished the free will`s death.

7. The first sin, he says that is the one of the Adam`s free will, leaned towards evil. That`s why he was the only one "free among dead ones"[268], not having the sin due to which death emerged. To do and to know the sin is proven that it depends on the will`s decision.

8. Adam became suffering by nature, towards the punishment of the free will`s sin. The Lord by not knowing this sin, He made Himself sin, by taking as man, due to it, through nature, the suffering characteristic according to the body.

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Question no. 43

If the Scripture says that the tree of life is the wisdom, and the work of the wisdom consists in discerning and in knowing[269], through what is different the tree of knowing the good and the bad from the tree of life?

Answer

The great teachers of the Church, being able to say many things about this theme, through the grace from

[268] Psalms: 8: 6: KJB: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:"; ROB: "You put him over the work of Your hands, all things You put under his feet."

[269] Proverbs: 3: 8: KJB: "She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."; "Tree of life it is to the ones who master it, and the ones who lean against it they are happy."

themselves, they reckoned that is better to honor this place with the silence, not wanting to say anything deeper, due to the helplessness of the many to elevate themselves to the understanding of the written ones. And if some on them even said something, in the first place they studied the power of the listeners and in this way they told a part of what they could say, for the profit of the ones whom they were teaching, letting the most part untouched. That`s why I also would have thought that it better to keep silence over this place, if I wouldn`t have reckoned that by doing so I would have saddened your loving of God soul. That`s why, for your sake, I will tell what can be appropriate to everybody and what can be understood both by the small ones and the great ones.

The tree of life and the other tree are much and unspeakable different, by the fact itself that it is called the tree of life, and the other one not of the life, but of "knowing the good and the bad". For the tree of life is of course life-doer and the tree which is not of the life, it is proven to be death-doer. Because the tree which is not life-doer, for it wasn`t called tree of life, of course it will be death-doer, since nothing else is different by opposition, from life.

Besides this, the tree of life is much different also like wisdom from the tree of knowing the good and the bad, which isn`t even wisdom. For characteristic to the wisdom are the mind and the rationality, and characteristic to the opposite habituation of the wisdom are the lack of rationality and the feeling (the domination of the senses). So, because the man came to existence composed from mental soul and body endowed with feeling (senses), according to the first meaning, the tree of life is the mind of the soul, within which the wisdom it has its chair, and the tree of the knowledge the good and of the bad is the feeling of the body, within which is proven to be the irrational movement. The man by receiving the godlike commandment of not touching through experience, with the deed, this feeling, he respected it not. Both trees, namely both the mind and the feeling, they have, according to the Scripture,

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the power of discerning between the spiritual (intelligible) ones and the ones submitted to the senses (the sensitive ones), between the temporary ones and the eternal ones. Better said, as being the soul`s power of discernment, it convinces the soul to grab zealously the first ones, and to despise the other ones. And the feeling has the power to discern between the pleasure and the pain of the body. Better said, being this one a power of the animated and sensitive bodies, it convinces the man so embrace the first one (namely the pleasure) and to reject the second one (the pain). Therefore when the man isn`t preoccupied to make other difference but this one, between the bodily feeling of pleasure and pain, he transgresses the godlike commandment and eats from the tree of the knowledge of good and bad. He has namely the irrationality of the feeling as sole means of discernment in the service of preserving the body. And through it he totally grabs himself on the pleasure like on what is good and avoids the pain like what is bad. But when, though, he is preoccupied to do with the mind only the difference between the temporary and the eternal ones, he keeps the divine commandment, by eating from the tree of life. He namely has then the wisdom which dwells in the mind, as sole means of discernment in the service of sustaining the soul. And through it he endeavors himself after the glory of the eternal ones, like after the true good and retains himself from the corruptibility of the temporary ones, like from what is bad.

Great it is, consequently, the difference between the two trees and between their natural power of discernment, as also between the own meanings of everyone. Because the terms of good and bad are used, without difference, in many meanings and they can cause to the ones who don`t cogitate wisely upon the words of the Ghost, many straying. But you, being wise by grace, you know that what it is simply called bad, isn`t bas in all ways, but it is bad in report with something, and in report with something else it isn`t bad. In the same way what is simply called good, isn`t good in all ways, but it is in report with something, and in report with something else isn`t good (1).

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Guard yourself therefore against the danger which emerges from using the same names for different things.

Scholia

The good of the mind is the dispassionate love for the ghost and the bad is the passionate affection. The good of the feeling is the passionate movement through pleasure towards the body, and its bad it is the disposition which is born in it through virtue.

Question no. 44

Towards whom says God "Behold Adam has become like one of us?" If He says towards the Son, how Adam is placed next to God, not being from His being. And if He says towards angels, how He places the angel next to Himself as equal according to the being, by saying "like one of us"?

Answer

I have already told in the chapter about the raising of the tower, that the Scripture imagines God speaking, according to the inward disposition from the soul of the ones under providence. It indicates thus the godlike will through its own images fitted to us according to the nature. Neither here therefore the Scripture doesn`t present God to us without a certain cause, by saying: "Behold Adam has become like one of us", but it presents Him saying this after presenting the commandment. And it adds also the cause of this saying, which you have forgotten to put in into the question and which clarifies the whole meaning. Because by saying: "knowing the good and the bad. And now lest to stretch his hand and to take from the tree of life and to eat and to life forever". Suddenly, namely, with the advice given to him, the devil elevated the man

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and the polytheism, by saying him: "In the day in which you will eat from the tree, your eyes will be opened, and you will be like some gods, knowing the good and the bad". That`s why God uses ironically and accusatory the plural: "He has become like one of us", which corresponds to the idea about God, seeded in Adam by the deceitfulness of the snake, to rebuke the man who listened to the devil. And lest somebody t imagine that the ironical manner of speaking is stranger to the Scripture`s custom, let him listen to how the Scripture speaks in the name of God towards Israel: "If you will walk against me with cunningness, I will also walk against you with cunningness"[270]. But the cunningness doesn`t differ at all from irony. And that one remember also how God prepared the deceitfulness to Ahab, showing to his the lie like truth (2), for by mistaking that one to be God bringing upon him the just punishment[271]. The Scriptures aims, therefore, to deceive Adam, when it presents God saying about him, that "he has becomes like one of us". Because otherwise how God would add: "knowing the good and the bad", as he would have also a composed knowledge and consisting of opposed things? This one is impossible to be thought about God, and even less to dare to say it about the One Who is sole simple according to the being, to the power and to the knowledge and Who doesn`t have but the knowledge of the good (3); better said, he is the power and the knowledge themselves. But not even one from the rational beings, who have their existence from and after God, doesn`t have once and in the same place, in the simple movement of the cogitation, the composed knowledge of the contrary ones, because the knowledge of the one of the two things which are contrary to each other it produces the ignoring of the other thing. Because it can`t be mixed the knowledge of two contrary things and it

[270] Leviticus: 26: 27-28: KJB: "And if ye will not for all this hearken unto me, but walk contrary unto me; // Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins."; ROB: "If neither after this you will listen to Me and you will step against Me, then I also will come with anger upon you and I will punish you sevenfold for your sins;"

[271] III Kings: 22 and the followings.

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don`t coexist at all. The knowledge of this thing it means the incognizance of the other one from the contrary ones, as the eye cannot perceive in the same time what is above and what is below and what is on both sides, but it is necessary a own turning towards each of them, by detaching from the others.

The Scripture presents God, therefore, like He would impropriate the Adam`s suffering itself, or rebukes Adam for listening to the advice of the snake, determining him to realize the polytheistic insanity, sown within him through the deceitfulness of the satan. If it is so, the bewilderment has been clarified enough. Besides, if you alone find out something higher, please share to me from the gift destined to you by God for the knowledge of the things. And the word: "And now lest to stretch his hand and to take from the tree of the life and to live forever", I reckon that providentially aims to separate with the deed the unmixed things for the evil to not become immortal, and being preserved through the impartation of the good. This is because the One Who has made the man wants that the knowledge of the same man to not be mixed; but to be staying in the same time in connection with the ones that are contrary (5).

Scholia

1. God speaks to Adam according to the idea of godhead, which that one learnt it from the devil.

2. The one who loves the lie, he is given to it towards perdition, to know through suffering what he willingly has cultivated and to find out from experience that he has embraced by mistake, death instead of life.

3. God has only the knowledge of the good, being the science and the knowledge of the good itself. And He has not the knowledge of the bad, for He hasn`t either its power. For, only if somebody has by its nature power for something, he has also its knowledge in existential manner. So the evil is cogitated in rational beings as something which comes later in an

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accidental mode, against nature, due to their passivity, but no on the basis of a natural power.

4. The knowledge of the contrary ones is contemplated by turn by the ones who are capable of it.

5. The one who has convinced his conscience to consider the evil that he does it as it would be good by nature, that one has restricted the soul`s power of activity as it would be a hand and he has taken in a guilty manner from the tree of life, reckoning the evil as immortal by nature. That`s why God, placing through nature in the conscience of the man the rebuking for the evil, He has separated him from life, as on one who has become evil through the decision of the will. And this is for lest, by committing the evil, to be able to convince his conscience that the evil is good by nature.

Question no. 45

What is intended to be said in Leviticus by mentioning the swinging chest and the separated arm (hip), consecrated, in the honor of God, to the priests?[272]

Answer

I believe that through the chest it is understood the higher contemplation, and through the arm, the activity, namely the habit (the aptitude) of cogitation and the work, or the knowledge and the virtue (1). This is for the knowledge brings the mind in an unmediated manner to God, and the virtue detaches it through deeds from the whole becoming of

[272] Leviticus: 7: 31-32: KJB: "And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. // And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings."; ROB: "The grease to be burnt by the priest of the altar, and the chest will be of Aaron and of his sons. // And the right shoulder from the deliverance sacrifices which you bring give it to the priest."

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the things. These ones have been left by the Scripture on the account of the priests, who have received as inheritance only God and nothing from the ones of the earth.

Or an another meaning: The ones who through knowledge and virtue are penetrated by the Ghost, they have to do through the word of the teaching, the others` hearts capable of awe and of faith, and their doing aptitude and power, they must separate them from the endeavors according to the corruptible nature and to move them towards achieving the incorruptible and above nature goods. That`s why rightly the Scripture has commanded that, from the ones brought as sacrifice to God, the swinging chest, namely the heart of the ones who dedicate themselves to God, and the arm, namely their activity, to be given on the account of the priests (2).

Scholia

1. The chest is the symbol of the contemplation, and the arm of the activity. This is because the contemplation is the attitude of the cogitation, and the activity is work. By both these is characterized the true priesthood.

2. The one who through pious teaching, brings to God as sacrifice the hearts of the others, like the chest from Leviticus, and the one who separates their power of activity from the corruptible one by fulfilling the commandments, he has become priest, taking on his account the chest and the arm of the ones who bring on themselves as sacrifice to God.

Question no. 46

What the difference between mirror and riddle is?[273]

[273] I Corinthians: 13: 12: KJB: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."; ROB: "For now we see like through a mirror, in riddle, and then, face to face; now I know in part, but then I will know fully, as I was known to."

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Answer

The mirror is, to say it shortly, the conscience which has in it intact the form of all the virtues with the deed and through the clean with the understanding sees God; or in other words, it is the habituation with the fulfillment of the commandments, which comprises the synthesis of all the virtues fulfilled together in a unitary manner, like a divine face. And the riddle is the knowledge of the godlike rationalities (words), through a full embracement, as much as it is possible, with the help of the contemplation, comprising in itself the transparent showing of the one from above understanding. The mirror is, simply speaking, the habituation which indicates the original form of the virtues, which will be unveiled to the worthy ones. This is because the mirror shows the future end of the philosophy with the deed, to the ones who have the mirror. And the riddle indicates the original of the intelligible ones, through knowledge (1).

So the whole righteousness from here, compared to the future one, it has the meaning of a mirror, which reflects the image of the original things, but doesn`t comprise the things themselves in their unveiled subsistence. And the whole knowledge that we have here about the high things, compared to the future one, it is a riddle which contains an indication of the truth, but not the truth itself in its subsistence, which it will be unveiled in the future. Because into virtue and into knowledge are comprised the godlike ones, the mirror indicates to us the originals through virtue, and the riddle makes transparent the original through knowledge. This is the difference between mirror and riddle: the mirror announces the future end of the creature, and the riddle indicates the mystery of the contemplation[274].

[274] Our virtue from here, no matter how consummated, it is only a mirror through which one can see the future consummation, which on the other hand it won`t be so-called virtue, if the virtue is a mirror, or a transparent veil, which will cease once. And our knowledge from here, as higher stage of the virtue, no matter how rich would be, it isn`t but a riddle through which

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Scholium

The mirror indicated the goods which will correspond to the creature and the riddle indicates the future mysteries of the knowledge.

Question no. 47

What does it mean: "The voice of the one who shouts in the wilderness" and the other ones? What the wilderness is and what does it mean here the way of the Lord and its preparation? Which are the His paths and what does it mean to straighten them? What the precipitous valleys are and what does it mean "and the whole precipitous valley will be filled up"? What the mountains and the hills are, and what their downing means? What do mean the crooked ones and how one will straighten them? What the harsh ones are and how will they be made smooth ways? And what does it mean after he says all these: "And each body will see the salvation from God"?[275]

Answer

Voice of God the Word, which shouts from the beginning into wilderness, namely into the human nature, or in

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the future can be foreseen, which at its appearance it will abolish any riddle, or the knowledge from here.

So the virtue and the knowledge have a paradoxical constitution. On one hand they comprise the future reality, and on the other hand they dissimulate it, they hide it, they deceive us regarding its true image (κατ ειδος) (depending on the type (E. l. t.`s n.)). It would be interesting to compare the idea of dissimulation involved in the Christian virtue and knowledge to the one from the Blaga`s (Lucian Blaga, Romanian poet and philosopher (E. l. t.`s n.)) gnosiology for instance. It could be possible to say about the stylistic categories of this one, or about the Kantian ones, which on one hand present something from reality, and on the other hand they dissimulate it, that they are the expression of our finite powers of understanding the reality. When these powers will cease and their place it will be taken by the infinite godlike power, then we will know the Truth "face to face".

[275] Isaiah: 40: 3-5; Luke: 3: 4-6.

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this world, is of course any saint, either he consecrates to God, sincerely, like Abel[276], the first movement of the soul`s contemplation, fattened through virtues (1); or he walks with the unmoved hope of the faith, like Enos[277], of the future goods, achieving through the hope in them the power of calling them with strength (2); either that, tried in all virtue, he has raised his mind, like Enoch[278], totally from the connection and the knowledge of the things and he has moved it, fully liberated, to that cause itself from above understanding (3); or, like Noah[279], looking through the faith at the future images of the godlike judgment, he has composed, like on a ship, a life and a habituation, which to save him from the future anger, strengthened from all quarters with the fear of God (4); or that, like Abraham, seeing with the clean eye of the faith the beauty of the future goods, he has listened to go out willingly from the land, the kinship and the affection towards the body, towards the senses and towards the ones submitted to the senses (5) and, being during the trials and the fights, above nature, he preferred instead of the nature that One Who is the cause of the nature, like the great Abraham preferred God to Isaac[280]; either that, like Isaac[281], he has reached at the top of the suffering

[276] Genesis: 4: 4: KJB: "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:"; ROB: "And Abel brought from the firstborn ones of his sheep and from their fat. And the Lord looked at Abel and at his gifts."

[277] Genesis: 4: 26: ROB: "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord."; ROB: "To Seth also was born a son, and he called him Enos. Then the people started to call the name of the Lord God."

[278] Genesis: 5: 24: KJB: "And Enoch walked with God: and he was not; for God took him."; ROB: "And Enoch walked before God and then he was not found anymore, for God moved him (from this world)."

[279] Genesis: 6: 8: KJB: "But Noah found grace in the eyes of the Lord."; ROB: "But Noah found grace before the Lord God."

[280] Genesis: 21: 1; 22: 2.

[281] Genesis: 26: 1: KJB: "AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar."; ROB: "And there was a famine into country, besides the first famine, which happened in the days of Abraham. Then Isaac went to Gerar, to Abimelech, the king of the Philistines.

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and at a insatiable hunger of contemplation, he has gained such a firm habituation into virtue and knowledge, then it was impossible to move him from truth, even when he has been fought by the cunning ghosts (6); either that, like Jacob, by cleaning his mind of the thicket of the material ones and of their confusion, he has made it smooth and, by dressing his body in baby goatskins, namely the harshness of the life of God, he has received from God the power against the bodily thought; then, also like Jacob, due to the fear of the passions` uprising, and due to the sake of a higher teaching through experience, he has moved himself in Haran, namely to the contemplation of the nature from which by taking, through the toils with the deed, the whole spiritual science of the seen world, gathered in different cogitations and meanings, he has turned himself back in the parental and own land, namely to the knowledge of the intelligible ones, bringing with him, like some women and handmaids, the firm habits and things of the activity and of the contemplation, which he has achieved and the sons born out of them, who are these ones (7)[282]. And simply speaking, not to take the talk any longer over what is needed, showing the life of each one, every saint is, obviously, through his life, as one who has in himself that word Who shouts His will towards the other people, a voice of the Word and a forerunner, on the measure and in the image of the righteousness and of the faith from within him.

More than all of them though, is the voice of God and forerunner the great John, the herald and the preacher of the true coming of God, of that one without images and symbols, as also the one who shows Him, to the one who don`t know Him. For he showed openly the One Who removes the world`s sin[283]

[282] Genesis: 33: 5: "AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids."; ROB: "Then, raising up his eyes, Jacob saw Esau, his brother, coming with the four hundred people. And James divided the children of Leah and of Rachel and of the two handmaids."

[283] John: 1: 26: KJB: "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;"; ROB: "John answered them, saying: I baptize with

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and contributed, with his ministration from the Baptism, to the fulfilling of the salvation`s mysteries, according to the oikonomia.

But because, due to the richness of the grace, any syllable, even the most insignificant one of the godlike Scripture, it can be interpreted in many ways to the profit of the ones eager of virtue and of knowledge, let`s study, as much as it is possible to us, also in another manner the words placed at the beginning on the chapter.

Therefore, the wilderness, as we have said, it is the nature of the people and this world, as also each soul in part, due to the lack of bringing forth the good fruits, where it has reached due to the ancestral mistake.

The voice of the Word Who shouts is the movement of the conscience at every mistake. This one, by shouting in the hidden of the heart, it prepares the way of the Lord. Preparing the way of the Lord is limpid and proven that it is done through changing and correcting towards good of the ways (of life) and of the thoughts and through cleaning the defilements from before. And beautiful and glorious way is the virtuous life of everyone, along which the Word makes the road of the salvation, dwelling into him through faith and walking accompanied by the diverse precepts and dogmas of the virtue and of the knowledge. The paths of the Word are the diverse modes of the virtues and the different behaviors and occupations according to the will of God. These ones are made right by the ones who don`t cultivate the virtue and the study of the godlike words either for glory, or from avarice, either to be flattered by people, of to be pleasant to the people, or to boast themselves before the people, but they do and say and cogitate everything before God. For the Word of God doesn`t tarry on the path which aren`t straight, even if He would have found the way prepared in certain regards. For instance, somebody is fasting and he abstains from the food which stirs up the

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water; but amid you is the One Whom you do not know;"

passions and he does all the other things which can help to the deliverance of passions. This one has prepared the certain way, but he cultivates these modes for the vain glory, of for the avarice, or to be flattered by people, or to be pleasant to them, or for other reason, and not for being pleasant to God. This one hasn`t made straight the ways of God. He suffered the toil of preparing the way, but he doesn`t have God walking on his paths. So, the way of the Lord is the virtue, and the straight path is the right and not-cunning mode (the manner) of the virtue.

"Every precipitous valley will be filled up". It is about, of course, about the valley of the ones who have well prepared the way of the Lord and have straightened His paths, and not pure and simple about the everybody`s valleys; namely not about the ones who haven`t prepared the way of the Lord and haven`t straightened His paths. And the precipitous valley is the body of each one, when it has been dug and eroded by the much flowing of the passions and when has been cut the spiritual continuity and cohesion with the soul, sustained by the law of God, which ties them together. But it can be the understood as a precipitous valley also the soul, which has been dug and eroded by the long storms of the sin and which has lost to the vice the beauty of the smoothness in ghost (8). So every precipitous valley, namely the body and the soul of the ones who prepared the way of the Lord and have made His paths straight, it will be filled up by rejecting the passions, which produce within them, in body and into soul, precipitous inequalities, and it will be regain the natural countenance of the virtuous living, smoothed into ghost.

"And each mountain and hill will be lowered". As it is known, next to the valley usually there are the mountains and the hills. Mountain is any "height which rises up against the knowledge of God"[284] and hill is every sin which rebels against

[284] II Corinthians: 10: 5: KJB: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the

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the virtue. In other words, the mountains are the ghosts which produce the nescience, and the hills, the ones who commit the sin. When every valley, namely the body or the soul of the ones who have prepared the way of the Lord and have made straight His paths, will be filled up with knowledge and virtue, by the presence of God the Word Who walks among them through the commandments, all the ghosts of the liar knowledge and of the sin will be humiliated. For also the Word of God will trample and will submit and break down their cunning mastery, arisen against the human nature, by digging, to say so, the size and the height of the mountains and of the hills and will fill up the valleys with them (9). For truly if somebody will take back, through the power of the Word, everything that the devils have taken from the nature, producing the nescience and the sin in the content of the nature, there won`t be any height of the nescience and of the sin at all, as also there won`t exist anymore in the seen world any mountain and any hill, if the people would have a machine with which to dig the mountains and the hills and to fill up the valleys.

So the lowering of the mountains and of the spiritual and cunning hills it means the restoration of the body and of the natural powers of the soul in their order. After this restoration the loving of God mind, being filled up, in a natural way, of the richness of the virtue and of the knowledge, it will smoothly pass through this age and it will vigorously step on the not-aged and incorruptible world of the spiritual and holy Powers. It won`t by deceived anymore by the willing passions of the body, which use the diverse and the cunning pleasure, and won`t by exasperated anymore by the unwilling trials of the pain, for renouncing to the difficult way of the commandments, running away from the harshness of the virtue`s toils.

"The crooked ones become straight" when the mind, liberating the body`s limbs of passion, namely stopping the senses and the other limbs from working the pleasure, teaches

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obedience of Christ;"; ROB: "And all the haughtiness which raises itself up against the knowledge of God and every though we enslave it, towards the obedience to Christ."

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them to move themselves according to the simple rationality of the nature (10). And the "harsh ones", namely the unwilling trials, they will become smooth ways, when the mind, rejoicing itself and being glad, suffers with a good heart the helplessness, the troubles and the needs, abolishing the whole mastery of the willing passions through the unwilling toils (11). For the one who desires himself after the true life, knowing that the whole toil, either the willing one, or the unwilling one, he makes himself death to the pleasure, which is the mother of death (12), he will receive with gladness all the harshness of the unwilling trials, rejoicing himself into patience and making out of his troubles easy and smooth ways, which lead him without straying him, towards the crown of the calling from above, the one who with awe makes longwise them his godlike road.

Consequently everyone who has quenched through restraint the tortuous, complicated and mixed pleasure, in diverse manner in all the senses, he has straighten the crooked ones. And everyone who tramples with the power of the patience over the harsh and difficult to cross happenings of the toils, he has made harsh those smooth ways. That`s why "he will see the salvation from God", which he will receive as a reward of the virtues and of the toils for it, as one who has fought well and according to the law, has defeated the pleasure through the thirst for virtue and has trampled the pain through love of knowledge and through both of them he has manly worn the godlike toils (13).

That`s why he says: "And all the body will see the salvation from God". Through "all the body" one understands the faithful body, according to the word: "And I will pour out from My Ghost over all the body"[285], namely over all the body who has believed. So, not all the body, in general, will see the

[285] Joel: 2: 28: KJB: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:"; Joel: 3: 1: ROB: "After that, I will pour out My ghost over all body, and your sons and your daughters will be prophets, your elders will dreams dream and your young people visions will see."

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salvation from God. Because the body of the unbelievers it won`t not see it, if it is true the word which says: "Let the unbeliever perish, to not see the glory of the Lord"[286]. It is here, in a determined manner, about all the unbeliever body. And through body as part, the Scripture`s word means usually the entire man. It shouts therefore: "And all the man will see the salvation from God". So all the human being which listens to the voice which shouts into wilderness and, according to the meaning shown above, prepares the way of the Lord and straightens His paths; all the man who then, by tearing down the mountains and the spiritual and cunning mountains and the hills, and fills up the valley, namely the soul which, through its carving, namely by transgressing the godlike commandment, has occasioned to the mentioned cunning mountains and hills to raise up (14); all the man who through this filling up causes the downing of the cunning power and then he straightens, through restraint, the crooked ways of the willing passions, namely the pleasure`s movements and smoothes through patience the harsh happenings of the unwilling trials, namely the diverse sorts of pains, making them good ways: all the man of this kind rightly will see the salvation from God, as one who has become clean in heart. For the clean in heart one sees God, through his virtues and pious contemplations, at the end of his struggles, according to the word: "Blessed the pure in heart, for they will see God"[287]. For he has received as payment for the toils for virtue, the grace of the dispassion, which shows God fully, unlike anything else, to the ones who have Him. And maybe to the ones who seek the higher meanings it is given to hear also otherwise, on the ground of this grace, in their soul liberated from passions, as in a wilderness, the voice of the

[286] Isaiah: 26: 10: KJB: "Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."; ROB: "If we have mercy on the lawless one, he doesn`t learn anymore what the justice is and in the land of the saint ones there the crookedness will be done. Let the lawless ones not be on earth anymore, and let them not see anymore the glory of the Most High."

[287] Matthew: 5: 8: KJB: "Blessed are the pure in heart: for they shall see God."; ROB: "Blessed are the pure in heart, for those ones will see God."

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godlike wisdom and knowledge, which shouts out without sound, through virtues (15). For one and the same Word makes Himself everything to everybody according to each one, crossing through each one and giving anticipatively His grace, as a forerunner-voice, which prepares everybody for His coming. In some people this grace becomes repentance, as forerunner of the future righteousness, in other virtue, as preparing of the waited for knowledge, and again in others knowledge, as icon of the future contemplative aptitude. Simply speaking, the time is getting away from the contemplative mind, when this one achieves through knowledge (in a gnostic manner) the godlike ascents of the Word and accommodates to His supernatural and loving of people rationalities, through which He makes Himself everything to everybody, to save them all through the richness of His mercifulness.

Scholia

1. The one who cultivates the knowledge fattened through virtues, namely the working knowledge, he has become like Abel. Therefore look towards God and towards His gifts.

2. The one who truly knows the future ones and has trust in them, he never ceases to call through deeds the hoped ones. And thus he becomes a new Enoch, who calls on God.

3. The one who is well pleasant to God through deeds, he moves his mind through contemplation in the land of the spiritual ones, to not see anymore, through the illusion of something, death which comes through the passions sustained by feeling. This one is no more under anything from those which want to enslave him.

4. The one who due to the future anger, strives himself in a tiring life, he has become like Noah, who through a little distress of the body escapes the future damnation of the unbelievers.

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5. Earth he calls the body, kinship: the senses, parental house: the world submitted to the senses. The Patriarch got out from these ones; he cut the affection of the soul for them.

6. Only about Isaac was written that he didn`t move himself from the Promised Land[288]. His father, Abraham, went out from Mesopotamia and went to Egypt, and his son Jacob was banished from Mesopotamia and after that he settled down in Egypt, where he also died.

7. Through wives he understood the habits of the virtue and of the knowledge, and through housemaids their works, Out of these ones are born, as some sons, the rationalities comprised in nature and in time.

8. Like the body ceaselessly hit by passions becomes like a precipitous valley, so becomes the soul when is carved by the flowing of the evil thoughts.

9. The rejection of the contrary to the nature passions and the achieving of the according to nature virtues fill up the dugout soul like a valley and humbles the cogitation exalted like a mountain, by the evil ghosts.

11. The "crooked ones" are the happenings of the unwilling trials. They are transformed in smooth ways through the patience with thanksgiving.

12. The mother of death is the pleasure, and the death of the pleasure is the tiredness, either the one out of the free will, or the unwilling one.

13. The one who loves the virtue, he quenches the wanted oven of the pleasure. And the one of whose mind is crossed through by the knowledge of the truth he is not stopped by the unwilling toils from the ceaseless movement of the desire which carries him towards God.

14. The soul carved through sin, has given to the devils as to some mountains the possibility of exaltation, namely to master upon himself.

[288] The more accurate translation from Romanian language to English language would be "the Land of Promise" (E. l. t.`s n.).

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15. The virtue worded with the deed becomes voice of the conscience which shouts out, like in the wilderness, in the lacked of passions soul. This is because the virtue is the forerunner of the true wisdom, announcing the truth which will be shown after it according to oikonomia, but exists before it according to the cause[289].

Question no. 48

The second part of the Chronicles says about Hosea: "he did what is righteous before God and sought the Lord in the days of Zachariah, who advises him in the fear of the Lord; and the Lord gave him prosperity"[290]*. "And Hosea built towers in Jerusalem and at the gate of the angle and over the angle of the valley and over the angles; and he enforced them. And he built tower in the wilderness and dug many water fountains, for he had many flocks in the field and worker to the vines from the mountains and from Carmel, for he was a land worker"*[291]*. What the towers are, what is the gate of the angle, what the valley is and its angle and again what the angles are, and the towers*

[289] The truth is the cause of the virtue, but it is useful to the man to reach at the truth through virtue.

[290] II Chronicles: 26: 4-5: KJB: "And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. // And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper."; ROB: "This one did things which were pleasant before the eyes of the Lord, just as Amaziah, his father, did. // For he ran to God in the days of Zachariah, who teaches him the fear of God. And while he ran to the Lord also God helped him and it went well to him."

[291] Ibid: 9-10: KJB: "Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. // Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry."; ROB: "Then Uzziah built towers in Jerusalem, above the gates from the corner and above the gates from the valley, as also at the corner of the wall and fortified it. // He also built towers into wilderness and he dug many water fountains, for he had many cattle on the field and of the valley; he had land workers and vinedressers into the mountain and on Carmel, for he loved working the field."

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from wilderness? What the dug fountains and the flocks are? What Sephila and the plane are? Who the workers from the vineyard are and what the Mountain and the Carmel are? And what does it mean: "For he was a land worker?"

Answer

Come, most glorified Word of God, and impart us, on the measure of our powers, the unveiling of Your words. By removing the thickness of the coverings, show us, Christ, the beauty of the spiritual meanings. Take our right hand, namely the power of our mind, and "guide us Your commandments on the way"[292]. And bring us to the place of Your wonderful tent, to the inside of the house of God (1), in voice of joy and of confessing of the sound of the holyday"[293], for also us, by confessing the witness through the joy of the contemplation[294], to be made worthy of coming to the unspoken place of Your feast and to feast together with the ones who spiritually celebrate there, **singing the knowledge of the unspoken ones with the silent voices of the mind**. And forgive me, Christ, for daring, at the command of Your worthy servants, what is over my power. Lighten my not-lightened cogitation, towards the understanding of the present place, to be You even more glorified, as One Who gives "sight to the blind ones and makes the tongue of the stutterers to speak clearly.

I reckon, therefore, that as, to a certain place, Solomon was the image of Christ God, so was also Uzziah to a certain place the image of the Savior. For the name Uzziah, interpreted

[292] Psalms: 119: 35: KJB: "Make me to go in the path of thy commandments; for therein do I delight."; ROB: "Advice me on the way of Your commandments, for this is what I have wanted."

[293] Psalms: 42: 4: KJB: "Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God."; ROB: "I will praise You in theorbo, God, my God."

[294] Through the two stairs of the ascension.

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in Greek language, it means the strength of God. And the natural strength and the hypostatical power of God and the Father, is our Lord Jesus Christ. This One has made Himself the cornerstone. And the angle is the Church. For as the angle makes through itself the connection between the two walls, likewise the Church of God is made through the union of two peoples, of the one from the Gentiles and of the one from the Jew3s. And this union has Christ like connection (2). This One built the "walls in Jerusalem", namely he elevated, as some fortifications, "in the place from where is seen the peace" the first godlike and unbreakable words (rationalities) of the dogmas about godhead. And "at the gate of the angle" he elevated the words (rationalities) of the dogmas about embodiment. For gate and door of the Church is also Him (3), for He says: "I am the door". This gate is surrounded by towers, namely by the fortifications of the godlike dogmas about embodiment, showing that the ones who want to rightly believe they must enter inside the angle, namely in the Church, through these fortifications and to be defended by them. For the one who is assured by the towers of the godlike dogmas, as by some fortifications of the truth, he doesn`t fear the thoughts and the devils which menace him with the perdition.

"And over the angle of the valley". The valley is the body. And its angle is its union with the soul[295], through the connection into ghost (4). Over this union are the towers built, namely the fortifications of the commandments and the teachings which the right reckoning draws out of them, for through these ones to be guarded undetached the union of the body with the soul, as an angle.

"And he built towers over the angles". Angles may the Scripture called the different union between the separated creatures, which were done through Christ (5). For He has united the man by secretly removing into the ghost, the

[295] The image of the angle for the unity which is done between two things, which still aren`t confounded, is as appropriate as one could find. The angle is a whole, in which though the united parts can be distinguished. The straight line wouldn`t express this novelty, but it would show a merger of the united ones.

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difference between man and woman, for He liberated in both of them from the rationality of the nature from the characteristics grown out from the passions[296]. Then He united the earth, by removing the difference between the sensitive paradise and the earth which we inhabit[297]. He also united the earth with the heavens, showing thus the nature of the sensitive things as only one which gravitates towards itself. And again He united the sensitive ones with the intelligible ones, proving also that the nature of the created ones is only one, being in a tight connection through some mysterious rationality; at last, he united in a mode and according to a rationality from above nature the whole created nature with the Creator. And over each of these unions or angles He built the fortified towers of the godlike dogmas, which to sustain them and to tie them tight (6).

"And he built towers into wilderness". The wilderness is the nature of the seen ones, namely this world in which the Word has built the pious opinions about things, giving them to the ones who ask for them; in other words He has sown into ghost the just rationalities of the natural contemplation`s dogmas.

"And he dug many fountains, for he had many flocks and in Sephila and in the plain and workers to the vines from the mountains and from Carmel, for he was a worker of the field". The wilderness is, as I`ve said, the world or the people`s world; in this one He dug fountains by that that he has

[296] Των εν τοις πάθη ίδιομάτων (Of the same sufferings (E. l. t.`s n.)). The rationality of the human nature is the same into the man and into the woman. But the passions grafted on it different characteristics into the man and into the woman. These characteristics come out from passions are cleaned by Christ from the rationality of the human nature, showing it the same into the man and into the woman. But this uniformity is done only into ghost, namely only if the bodily life is overwhelmed within them – the life of the feeling – through the ghost opened in their deep through the godlike Ghost and flooded their entire existence. Into ghost the man and the woman are the same, only the body with the corresponding feelings differentiates them.

[297] This earth can become again through our clean life and through the good understanding between people the sensitive paradise, which it was at the beginning. Not a geographical border separates the original paradise from the earth which we inhabit, but the border of the sin. Through Christ the earth has become again a paradise in potentiality, and therefore into development, like within the man has been inaugurated the order of the resurrection.

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removed from the earth from the hearts of the worthy ones, has cleaned them of the heaviness and the thought of the earth and has widened them for being able to receive the godlike rains of the wisdom and of the knowledge, to water the flocks of Christ, namely the ones who need, for the infancy of the soul, of the moral teaching (7).

"The flocks from Sephila". Sephila is interpreted: "narrow cauldron". These ones indicate the ones who clean themselves through the unwilling trials and wash themselves from the defilements of the soul and of the body. These ones need to drink as a water the teaching about patience (8).

And "the flocks from the plain" show the ones who thrive, enjoying width, because the things from the right side develop their course according to their will; or the ones who thrive in good on the road of the virtues and widen themselves without passion in accomplishing the commandments, walking on the way or in their law. These ones still need to water from the word which waters them to humbleness, to communion and to together suffering with the ones who are more helplessness and to the thanksgiving for the things destined to them (9).

"The workers at the vines from the mountains" are the ones who cultivate on the heights of the contemplation the godlike and ecstatic rationality of the knowledge, which gladdens the heart (10). And the "workers at the vines from Carmel" are the ones who through contemplation exercise themselves in a high way in the science of the consummated cleaning, with the total removal of the created ones. For the Carmel is interpreted like: "the recognition (acceptance) of the circumcision". So the one who cultivates the vine in Carmel, he cultivates the mystical idea of the circumcision through knowledge, circumcising from around the mind everything that is matter and all the material ones, but without reckoning in a Jewish manner their shame as glory (11). The Scripture says that also these ones need the water of the godlike wisdom from the fountains dug into wilderness, for, on the measure of the faith, each one to receive the appropriate word for what he

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believes, namely the grace through which to teach others the saving word[298]. For through this our Lord Jesus Christ takes care in a wonderful manner of the everyone`s soul, being given the fact that He is and He makes Himself ceaselessly the good and skilful agriculturist, Who works everything that has been told before for our salvation.

This is in short one of the meanings of the words from before. This meaning has Jesus Christ in its center. According to another meaning they refer to each one`s mind, describing the consummation of the ones strengthened by the fear and by the love of God (12). But before showing this meaning of the words, I have to show my wonder that was possible to be told about Uzziah, who, according to the history, was the king of Judaea, that he had workers to the vines from Carmel, being known that this mountain wasn`t in Judas`s kingdom, but fell in the kingdom of Israel, the capital city of Israel itself being built on its top (13). But, as one can see, the Scripture, wanting to arise our lazy cogitation to the searching of the truth, it has mixed in the fabric of the history what didn`t exist ever.

Uzziah, therefore, it is the mind which has achieved the godlike strength for doing and for contemplation[299]. For, as I`ve said, Uzziah it is interpreted through "the strength of God". And Uzziah sought, he says, on God in the days of Zachariah, who was advising him in the fear of God". Zachariah it is interpreted: "the remembrance of God". Therefore the mind, until it has within the live remembrance of God, it searches through contemplation for God. Not anyhow, but in the fear of the Lord, namely through fulfilling the commandments (14). For the one who searches through a contemplation without deeds, he doesn`t find the Lord, because he hasn`t searched for Him in the fear of the Lord.

[298] One could translate this passage also like this: "that, on the measure of the faith, each one to receive the due rationality from the believed ones, namely the grace of the savior teaching".
[299] Having in view the two stages of the spiritual ascension.

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"And the Lord made him thriving". The Lord destines thriving to anyone who does deeds into knowledge[300], by teaching him the modes of the commandments and unveiling to him the true rationalities of the things[301].

"And Uzziah built towers in Jerusalem". The one who thrives in searching for the Lord through contemplation, together with fear, namely with the fulfilling of the commandments, he builds tower5s in Jerusalem, namely erecting, in the simple and peaceful state of the soul the rationalities about Godhead (15).

"And over the gate of the angle". The gate of the angle, namely of the churchly faith, it is pious life. Above it the gnostic mind (which occupies itself with the knowledge) builds, as some powerful and unconquered towers, the dogmas` fortifications about embodiment, consisting of different teachings, as of the same number of stones; likewise, the different modes of the virtues through which it is ensured the fulfillment of the commandments.

"And over the angle of the valley". The valley is the body. And its angle is its union with the soul through the commandments` law. Over this union the mind builds, as on a tower, the knowledge, which submits the body to the soul, through the ghost`s law[302].

"And over angles". Many, he says, are the angles over which the mind powerfully strengthened into God has built the towers. One of these angles is the union of the particular ones with the general ones of the same nature, through the same rationality of the existence. So unite themselves for instance the individuals with the species, the species with the genres and the genres with the being. In this way the edges are united in a

[300] Or: to anybody who unites the doing with the knowledge, or seeks to penetrate the meaning of the commandments which he is fulfilling.

[301] The modes of the commandments: the ways of applying them practically; their rationalities or of the things; their meanings, their purposes in the ensemble of the Universe and of the existence.

[302] The knowledge from here isn`t the gnosis in general, through which God is know, but the διάγνωσις (diagnosis (E. l. t.`s n.)), through which the man recognizes the union between body and soul and consequently the necessity for the body to obey to the soul.

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unique manner[303]. Over these particular realizations and through them are transparent the general rationalities, being done, as some angles, the many and various unions of the ones which are different to each other (17). Such angles are: the union of the mind with the feeling, of the earth with the heavens, of the sensitive ones with the intelligible ones, and of the nature with its rationality (18). Over all of these the contemplative mind elevates its true conceptions through its science, building wisely the spiritual towers over these angles, namely elevating over these unions the dogmas which sustain them.

"And he fortified them, and built towers into wilderness and dug many fountains". The one who has been able to liberate his senses from passions and to deliver his soul from the slavery of the senses, he has succeeded to erect a wall against the devil`s entrance in the mind through the mediation of the senses. That`s why it is said that he elevated into wilderness, namely into the natural contemplation, as some fortified towers, the pious opinions about the things, into which seeking himself refuge, he doesn`t fear the devils, which plunder into this wilderness, namely into the nature of the seen ones and deceive the mind through senses, pulling it towards the darkness of the nescience (20).

"And he du many fountains", namely different good habits, capable of receiving through gnosis (knowledge) for sharing them to others, the teachings destined from above. "For he had many flocks in Sephila and in the plain and workers to the vineyards and from the mountains and from Carmel, for he was an agriculturist". The one who fight according to the law for the truth, through the weapons from the right side and from the left side, he refreshed the power of patience of the flocks from Sephila, namely the movements of the soul dedicated to the body, which is exercised in bearing the unwilling trials, watering them with reasons for resistance from the diverse

[303] Μοναδικως (unique (E. l. t.`s n.)). In each individual the particular meets the universal in a unique way, which is not repeated anymore.

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habits of the virtue and of the knowledge, like some dug fountains; and on the ones from the plain, namely the movements of the soul which prosper in the ones from the right side, or in the width of the virtues, he waters them with rationalities (with thoughts) of humbleness and temperance, for not to fall also in the ones from the left side and to not be brought out either the ones from the right side.

"And workers at the vineyards from mountain and from Carmel". The workers from the vineyards from mountains are the pious thoughts[304] of the contemplation, which tarry on the height and cultivate the ecstatic and secret knowledge (21). And the ones from Carmel are the thoughts which cultivate the science of the dispassion and of the consummated cleaning, through the removal of all the things and cares, as a foreskin which must be cut off, because it surrounds the soul`s power of fructifying. These thoughts totally cut off from around the mind, through knowledge, its affection towards the earthly things[305]. Because the Carmel it means the "acceptance (the recognition) of the circumcision".

At the end it is said about Uzziah that he is an agriculturist. This is because each mind, which has achieved the strength from God in order of the contemplation, it is like a true agriculturist, guarding clean of tares the godlike seeds of the good ones, through its endeavor and care, until it has in itself the remembrance of God which sustains it. For he says: "And he was searching for God in the days of Zacharias, into the fear of the Lord". And Zacharias interpreted in the Greek language it means the remembrance of God.

That`s why let`s ceaselessly pray to the Lord, for His savior remembrance to remain always within us, for our spiritual victories to not break our soul, determining it to extol itself with pride and to dare things from above nature, like Uzziah.

[304] In Greek language the thoughts are of masculine gender (λογισμοί (thoughts (E. l. t.`s n.))).
[305] The relation or the connection of the mind with the earthly things.

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Scholia

1. Through the wonderful tent it is understood the holy body of God, which he took it from our nature, because He gave it existence into Himself, without seed. And the house is His mental soul, for the Word by making Himself man has united to Himself, in an unspoken way, a body endowed with mental soul, to clean what is alike with what alike. And the place is the Word Himself, Who has crystallized in Himself, according to the hypostasis, our nature, in an unchanged way. To this tent or body let then us reach, by sanctifying our body through virtues. For through theses ones it can become, according to the grace of the Ghost, of the same form with the body of His glory. And let`s enter inside the house of God, or in the contemplation cleaned of any mix, through the simple and undivided knowledge, reaching at the mental soul itself of the Lord, to have also us the "mind of Christ"[306], like the Apostle says, through the impartation with the Holy Ghost. Then we will have become according to the grace also us to Him, what He made Himself, through nature, according to oikonomia, for us[307].

2. The cornerstone is the connection of the angle, namely of the Church.

3. Through the gate of the angle it is understood the embodiment, which is the gate of the Church; and through towers, the right dogmas about embodiment.

4. Through the angle of the valley it is understood that union according to the nature of the body with the soul and that connection according to the ghost of the soul with the body, when this one is servant of the virtue.

[306] Philippians: 3: 20: KJB: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:"; ROB: "As about us, our city is in heavens from where we also wait for a Savior, our Lord Jesus Christ."

[307] Through virtues, but not without grace, we reach at the body of the Lord, namely our body is shaped according to His body in all its feelings; through the simple and undivided knowledge we reach at His soul, our soul being in a pure contemplation of God. Then we have that human "mind of Christ", namely we climb there, where He descended, we meet Him in the crossroads point of the godhead with the humanity, in the state of the deified man.

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5. Angles he generally calls the different unions of the creatures, namely the unions of the different more general natures between themselves, to give a unique harmony.

6. Each union of the mentioned creatures it is done according to a rationality of the wisdom. The Scripture calls these ones the towers of the angles. For the existential rationality which we know in each creature[308] and the rationality which connects all of them into a sole harmony, it is like a fortification and like a tower of each creature.

7. Fountains he called the hearts which receive the heavenly gifts of the saint knowledge, after they have been dug through the strong word of the commandments. These hearts have rejected like some boulders, the love for passions and the nature`s affection for the sensitive things and they have been filled up with that knowledge into ghost, come from above, which washes the passions and gives life to the virtues.

8. The flocks from Sephila are the ones who learn through many tribulations the moral philosophy and who need the words (rationalities) which urge to patience.

9. The flocks from the plain are the ones who easily advance on the road of the virtues and remain unharmed by evil. These ones need the words (rationalities) which urge to thanksgiving.

10. Through mountains in general it is under5stood the high contemplation of the nature into ghost. This one is cultivated by the ones who have rejected the sensitive hallucinations and have reached at rationalities, through the mediation of the virtues.

11. Carmel is the height of the recognition of the circumcision[309]. And the circumcision is the removal of the

[308] τε κατ ούσίαν της επ αύτω γνώσε (either, in essence, he has known connection into it (E. l. t.`s n.)). So it could be translated also like this: that rationality according to the being, on the basis of which we recognize the respective creature. Either in one sense, or in another, the rationality of whatever creature it is a fortification which cannot be broken down, or altered. This rationality keeps together like a tower the parts of a creature. In the same way does also the more general rationality of more things, like these ones.

[309] The height of the recognition of the necessity of the circumcision.

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natural affection towards the ones who are changing[310] and the suppression of the affectionate connection of the mind towards creatures. The vine of this state is the rationality of the Providence, which destined the sober ecstasy. This one is cultivated by the men of the thoughts which are moving only around the simple and without beginning monad. For the one who moves himself only towards this one he has cut from himself, like a foreskin, the affection which covers the cause of the creation of the things.

12. Another meaning of these ones.

13. It is shown with courage that the history of the things it might have happened in conformity to this place.

14. Through the fear of God he indicated the active philosophy, by showing the end through the beginning. For "the beginning of the wisdom it is the fear of God"[311].

15. The high thought about godhead it is a tower into soul, fortified through implying the commandments.

16. What the gate of the angle is?

17. The rationalities of the particular ones, in union with the general ones, they do the unions of the different ones, because the more general rationalities embrace in a unitary way the rationalities of the particular ones, to which the particular thing refer naturally.

18. There is also among these ones a dimension of the relation into ghost, which does their union together.

19. Observe how it must be understood the word "he fortified".

20. The one who has achieved a pious opinion about each thing, he doesn`t fear anymore the devils which deceive the people through the seen things.

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[310] ή της κατά φύσιν σχέσης προς γένεσιν αφαίρεσης (of the nature of relation to deduction (E. l. t.`s n.)). It is the pleasure for the things caught in the torrent of the becoming. Or the pleasure for the phenomenon of the emergence and growth of the things and the sadness for the phenomenon of theirs withering and disappearing.

[311] Proverbs: 1: 7: KJB: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."; ROB: "The fear of God is the beginning of the wisdom; the mindless ones despise the wisdom and the self-control."

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21. The vine produced wine, the wine causes drunkenness, and the drunkenness generates ecstasy. Consequently also the active rationality, which is the vine, cultivated through virtues, it gives birth to knowledge; and the knowledge gives birth to the happy ecstasy, which brings the mind off the connection with the feeling (the work of the senses).

Question no. 49

What does it mean the things said in the same book: "And Hezekiah saw that Senaeherib comes in front of him to fight against Jerusalem. And the elders and the mighty ones took counsel, to clog the springs of the waters and the river which was passing through the city"[312]. What all of these mean according to their higher meaning?

Answer

Hezekiah is the mind which has girded the working philosophy with the knowledge and the godlike power of discernment against the enemy power. Because Hezekiah it means, according to his name, the godlike power of mastery. That`s why he reigns over Jerusalem, namely over the soul, or it is the vision of the peace, in other words over the knowing contemplation, liberated from passions (1). When this one sees the enemy power turned against, it takes counsel with the elders and with the mighty ones to clog the water springs from outside the city. And the chieftains of such a mind are the rationality of the faith, of the hope and of love, which master

[312] II Chronicles: 32: 2-3: KJB: "And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, // He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him."; ROB: "When Hezekiah saw that Senaeherib came with the thought to fight against Jerusalem, // He decided together with his advisers and his valiant ones to clog the water spring which were outside the city and these ones helped him."

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like some elders over all the godlike meanings and thoughts from the soul. They advise wisely the mind and in the same time they strengthen it against the enemy power and show to it the modalities of destroying that power. And that is because without faith, hope and love, the mind cannot stop the evil ones, neither to be victorious in the good ones.

The faith convinces the warred mind to seek refuge to God, giving courage to it to dare through the spiritual weapons which it puts at hand. The hope becomes the most not-liar guarantor of the godlike help, promising the destruction of the enemy powers. And love makes it to be difficult to be shaken, better said totally unmovable from the godlike love, even when it is warred, fixing into the sake after God all its natural power (2).

And in fact the interpreted names of the chieftains, they correspond to the said ones. Hezekiah`s Chieftains were at that time at Eliakim, the son of Hilkiah, the treasurer (the supervisor), Somas the writer and Joah, the son of Asaph the chronicler. Eliakim it means "the resurrection of God", and his father Hilkiah it means "the part of God". And in fact the resurrection of God within us through faith it is the first and unique son of the part of God, namely of the true knowledge (3). This faith, united with the due supervising of the conscience, namely with the gift of the discernment, limpidly distinguishes between the willing temptations` inrush and the unwilling ones.

And Somas the writer it means "turning back", limpidly showing the fullest meaning of the godlike hope, without which there is no possibility of anybody`s turning towards God (4). And characteristic to the hope is to write, namely to learn the future ones and to lay them under the eye as being present; then to convince the ones warred by the enemy power that God Who defends them is not far from them, and for Him the saint carry on the fight.

At last, Joah, the son of Asaph, the chronicler, it is interpreted like "the brotherhood of God", and Asaph his father like "assembly". Consequently, out of the gathering and uniting

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around the godlike ones of the soul`s powers, namely of the rational, impulsive and lustful one, there is born love. Through this one, the ones who have achieved through grace an equal honor at God (for the brotherhood it means the grace of the equal honoring), inscribing into memory the brightness of the godlike beauty, they preserve within them the not-wiped desire after godlike love, which inscribes and imprints in the thinking part of the soul the pure beauty (5).

That being the way things are, as has been shown somehow also by interpreting the names, any girded mind, like Hezekiah, with godlike power, it has next to itself like some elders or chieftains, in the first place, the power of the rationality. Out of this one it is born the knowing faith, which teaches the mind in an unspoken manner that the Lord is always present, and the hope, due to which he has present the future ones as the present ones are. Secondly, it has the lusting power, through which comes to existence the love for God. Through this one the mind willingly fixing itself into the sake after the all-holy godhead, it is inspired by the most powerful desire after the beloved One; at last it has next to itself the power of the wrath, through which it is lit with strength by the godlike peace, giving impulse to the movement of the desire towards desiring God (6). Any mind has these powers working together with itself to the abolishment of the sin and to founding and maintaining the virtue, like some elders, for they are the first powers of the soul and they even make the soul`s being whole, and then like some chieftains, for they have mastery over the movements which start from them and have control through the mind`s will, which moves them, upon the works submitted to them (7). They advise the mind and help it, to clog the water springs, which were, or better said they are, outside city. Because always what is past for history is present, in a mysterious way, in the spiritual meaning.

Having these three powers healthy and undeceived, the mind gathers the much people, namely the pious movements

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and thoughts, which naturally start out of them[313]. And the waters from outside the city, namely from outside the soul, which form the river that passes through the middle of the city, they are the thoughts which flow into the soul, sent through each sense from the corresponding sector of the sensitive life, which crossed the soul like a river which crosses through the city (8).

As long as it is crossed through by this knowledge, the soul doesn`t reject the sensitive images and hallucinations, through which the cunning and destroying power uses to start war against the soul. That`s why Hezekiah says: "Lest king Assur to come and to find much water and to be victorious"[314]. It is like the perspicacious mind would say towards its powers, in the time of the invasions: "Let`s stop the natural contemplation and occupy ourselves only with the prayer and with working the body, through the active philosophy (from these ones the prayer is it imagined through the ascension of

[313] The unification of all the soul`s tendencies in a good direction gives a great power to the people. But it is very difficult to be done. This is because there are some tendencies which make opposition. And then a war is started inside man for defeating the recalcitrant ones. Behold how Blondel describes this strategy: "There is within the man a multiplicity of tendencies, of appetites more or less concerted or divergent, a poly-phychism of which it was possible to be told that they are like a numerous people which is to stay under the leadership of under the government of the rationality and of the will and among which there can be found both the docile and disciplined subjects, and the recalcitrant and dissident ones. What was called the ascesis and the spiritual fight it is not else but the applicable manifestation and method in this inward history, in this militia hominis adversus et propter semet-ipsum" (man`s campaign against him and his account of self (E. l. t.`s n.)). "And this is because in front of any defined and decided attitude arises, out of contradiction spirit, the party of the discontent ones… Any initial effort tit is like a declaration of war against the laxity and the scattering of the living forces, which also have the instinct of independence and conservation". These ones awaken within us "strange or hostile states of conscience, new desires which arise themselves against the will". (M. Blondel, L`Action, volume II, p. 194-6). The fierce fight starts only in the ones who have decided for a life more conform to the godlike commandments. And upon Hezekiah the enemies are coming after they have seen the consolidation work which he proceeded to accomplish.

[314] II Chronicles: 32: 4: KJB: "So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?"; ROB: "Then a multitude of people gathered together and clogged all the watersprings and the creek which was flowing through the middle of the country, saying: Not to come the king of Assyria and finding much water, to strengthen himself."

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the king in the temple of God, and the body`s working through dressing Hezekiah with sackcloth), lest through the ideas of the sensitive things the cunning one to sneak within us their images and shapes[315]. Because through these ones would be born within us the passions for the seen things, the rational work from inside us ceasing to penetrate through the mediation of the feeling (perception) toward the intelligible realities, and thus the cunning one would succeed to crumble down the city, namely the soul, and to drag us in Babylon, namely into the confusion of the passions".

The one who, consequently, during the passions` stirring up, he closes valiantly the senses and consummately rejects the imagination and the remembrance of the sensitive ones and totally stops the natural movements of the mind directed towards researching the ones from outside, that one has clogged, like Hezekiah, the waters of the springs which are outside the city and has cut the river, which passes through the middle of the city. To these ones he has been helped by the mentioned powers and by the much people gathered, namely the pious thoughts of each power. By doing so, the soul has overcome and has ashamed, through the hand of God, the cunning and tyrant power, raised against, killing, at the godlike command, through the rationality capable to destroy the passions, like through an angel, one hundred and eighty five thousands of its soldiers. And this number indicates the habit of the sin which has penetrated in an irrational manner within the three powers of the soul through the sensitive ones, as also the work of the senses directed towards them (11).

Consequently the mind which wants to scatter through knowledge the unseen crowding, it mustn`t occupy itself neither with the natural contemplation or to do something else during the attack of the cunning devils, but only to pray, to tame its body with toils, to extinguish all the zeal of the earthly thought

[315] The natural contemplation isn`t bad. But it can be done without danger except in the second stage, after cleaning the passions, but even then it must be stopped when it is felt the temptation from the evil one to associate to the meanings or to the images of the things, thought of lust.

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and to guard the city`s walls (namely the virtues which guard the soul, or the methods of preserving the virtues, namely the restraint and the patience), through good thoughts, innate to inborn to our nature (12). It is also needed that no thought to answer through contradictions to someone of the spiritual enemies from outside. This is lest the one who brings into the soul cunning revenges, by alluring it through the ones from the right hand, to separate the soul from God, by stilling its desire and, deceiving the soul through what seem to be good ones, to attract its cogitation, which it searches for the good ones, towards the evil ones. This deceiver is imagined through Rabshakeh, the chieftain of Assyria`s king Senaeherib, about whom the Scripture says that he speaks Jewish language. Rabshakeh it is interpreted: "strong to the drink united with the kisses", or "the one who has many kisses". Because the cunning devil which uses to war the mind through the ones from the right hand, he speaks Jewish language, bringing into the soul the imagined virtue, but an untrue one, cunning twists and by showing a deceiving and destroying love, than which are better the wounds of the friend who strikes. For it is said: "Better is to trust in the wounds of the friend, than in the kisses of the enemy"[316] (13).

And Senaeherib is interpreted "the temptation of the dryness", or "sharpened teeth". He is the devil which, truly draining through the thoughts sharpened towards evil (for this I think it means the "sharpened teeth", the godlike water of the knowledge which flows into us, through the word that he produces in the ones who receive it, he truly accomplishes his job indicated by the name. He is and he is truly called "the dryness`s temptation", like the one who makes lacked of any impartation of life into the Ghost the ones who fall into his cunning tricks.

[316] Proverbs: 27: 6: KJB: "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."; (The Parables of Solomon) ROB: "Of good faith are the wounds caused by a friend, and the kisses of the one who hates you are cunning."

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Or maybe it is said to Senaeherib, namely the devil, "the dryness`s temptation", for the fact that he is needy and poor, not having any own power when inrushes against us (14). And in fact, without the sensitive things, through which uses to war the soul, he wouldn`t be able to harm us. That`s why he needs for our submission the springs from outside the city, namely the meanings of the material things through which use to penetrate into the soul the appearances and the images of the sensitive things. For the senses, by receiving their imprinting, they often reach, due to the affection towards those things, a cunning and harming weapon in the hand of the devil, towards the removal of the godlike adornment from the soul, surrending to the enemy, through the slackness, the power of the rationality from within us.

But the one who through the mentioned restraint closes manly his senses, and through the soul`s powers elevates walls at the entrances of the sensitive images toward the mind, he easily scatters the cunning tricks of the devil, making him to turn back with shame on the way on which he has come. And the way on which the devil comes are the matters which seem to be necessary for sustaining the body (15). So that one forces him to turn back in his country, namely in the world of the confusion and chaos, killing him through the cunning thoughts themselves, born out from him, to which he has changed their direction towards bringing back the peace. For the one who could defeat the devil through the cunning thoughts themselves brought by that one, to which he has given a better use, he has killed Senaeherib through his sons and has chased him back in Armenia, his country. That one has used the thoughts towards strengthening the peace, just that thoughts which have troubled the soul through senses. This is because Armenia is interpreted through "settling the peace"[317]. And the settling of the peace is done through achieving the godlike virtues. The mind by turning the thoughts in this direction, those thoughts which have been bullying it before, through senses, towards the

[317] II Samuel (II Kings): 19: 36.

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reproachable passions, he is killing the devil which gives them birth towards the perdition of the human nature (16).

Well and wisely Hezekiah worked therefore, according to the spiritual meaning of the Scripture, by clogging the springs` waters, which were outside Jerusalem, due to Senaeherib, the Assyrians` king. The springs from outside the city, namely of the soul, are all the sensitive ones. And the river, which flows through the middle of the city, it is the sum of knowledge gathered through natural contemplation, from the meanings of the sensitive things. This one flows through the middle of the soul, being at the border between mind and feeling (17). For the knowledge of the sensitive things isn`t totally stranger neither to the power of the mind or totally hangs on the work of the senses (on perception), but it is at the meeting place of the mind with the feeling or of the feeling with the mind, realizing through itself the connection between them (18).

It hangs on the feeling (on the sensitive perception), because it comprises the imprints left by the images of the sensitive things; and also on the mind, because it transforms in rationalities imprints left by these images; that`s why rightly was called the knowledge of the things the river which flows through the middle of the city, for this knowledge is the bridge between the two extremities, namely between mind and feeling. This knowledge is the one to be clogged, in the time of passions` rushing in, by the one who consciously scatters the hidden concentrations of the cunning devils, to avoid the danger of entering the material images into the mind. And by doing so, he kills one hundred and eighty five thousands enemies, namely the sinner habit, through the mediation of the sensitive things; also he kills the senses` work directed towards the sensitive ones, namely the irrational work of the natural powers through senses. Because the number six, either he is composed by unites, or by tens, or by hundreds, or by other multiples of these ones, it indicates to the familiarized ones with the science of the numbers the habit doer of virtue or of sin, in proportion with the multiple from which it is composed, namely with the

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disposition which stays at the basis of this or of that habit. With this number six "tying", "adding" or "uniting" the number five, are indicated the senses, namely the power, of the habit, or their work, consecrated to the sensitive ones, "adjoined", or "added", or "combined" with the natural powers of the soul. For instance if "it is tied" five with six as unites, namely simple with simple, it appear as power (as potency) the capacity of working through senses. And if "it is added" to the number six separately multiplied the number five composed by unites, it is showed the habit of working through senses on the basis of the soul`s power. And if, at last, "is united" with the number six separately multiplied, the number five also separately multiplied, it is indicated the effective doing of a thing on the basis of the power, of the habit and of the working through senses, namely the bringing to accomplishment of the virtue or of the sin, as the number would have a evil meaning, either or a meaning of praise, according to the respective place from the Scripture[318]. In the present place, the number six multiplied with more tens, "being added" with five, composed by units, results the number 185 (180+5) and it shows the habit of the natural faculties with committing the sin through senses, because this number it is in the present place from Scripture in a bad meaning (19). This habit is killed through the godlike rationality, as by an angel, the mind, which founds itself more on the prayer, than on its own power, and it reckons only God like cause or any victory and of nay overcoming upon the devil.

Consequently, the one who during the temptations` rushing in, he abstains himself from the natural contemplation

[318] Number 5 represents the senses; the number 6 being composed by 2x3 it represents the three powers (faculties) of the soul. The "tying", the "adding" or the "uniting" of those numbers represents an ever fuller union. To them correspond the "adjoining", the "adding" and the "combining" of the soul`s powers with the senses, also in a gradation. For instance 5 "tied" with 6, a simple units, it represents the simple potency "adjoining" of the senses with the soul`s powers; the multiple of 6 'added" to 5 (for instance 180+5) it represents the "adding" of the senses to the soul`s powers and it means the habituation of these ones to work through senses. And the multiple of 6 "united" with the multiple of 5, it represents the "combining" of the soul`s powers with the senses in full synthesis of accomplishing the good deed or of the sin, on the basis of the potency and of the habituation (see also the Scholia 18-19).

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and insists only into prayer, gathering his mind from everything and concentrating it in itself and in God, he kills the habit of the soul`s natural powers of working the evil through senses by moving itself against nature. By doing so, he send back the devil with same, being given the fact that that one doesn`t dispose anymore of the mentioned depreciation, in which trusting with his usual haughtiness he has come upon the soul, arising himself through haughty thoughts against the truth. Knowing, trying and doing this thing, the great David, who has more than everybody the experience of the wars in thought, he says: "Whilst the lawless one stood before me, I have remained mute and deaf and I humbled myself and I kept my silence about the good ones"[319]. After him the godlike Jeremiah orders to the people to not go out from the city, due to the sword of the enemies who surrounded it from all quarters[320]. And whether the blessed Abel would have kept this order and he wouldn`t have gone out together with Cain in the field, namely in the ocean of the natural contemplation, before reaching at dispassion, the law of the body wouldn`t have killed him, which is also called Cain, by rushing upon him with cunningness and by deceiving through the ones from the right side during the contemplation of the things, before the consummated habituation (20). But by not doing so, he was killed by Cain, on whom, like his name shows him, Adam, the first man, achieved him like the first fruit of his sin, which wasn`t created by God simultaneously with the man in Paradise. This is because Cain is also interpreted as "achieving". Also Dina, the daughter of the great Jacob, if she wouldn`t have gone out with the daughters of the local peoples, namely, with the sensitive hallucinations, Sechem, the son of

[319] Psalms: 38: 2: KJB: "I was dumb with silence, I held my peace, even from good; and my sorrow was stirred."; 39: 2: ROB: "I was mute and I humbled myself and neither I spoke of good and my pain was renewed."

[320] Jeremiah: 6: 25: KJB: "Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side."; ROB: "Do not go out in the field, neither hit the road, because the sword of the enemy and the horror are everywhere."

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Enor, wouldn`t have humiliated her[321]. Sechem is interpreted like "back" and Enor like "donkey", namely the body. So the back of the body, namely Sechem of Enor, it is the law from behind, not the one from before, namely the last one not the first one. Because at the beginning, namely before (before being commit the transgression of the godlike commandment), didn`t have human body, namely Enor, the sin`s law, namely on Sechem, but the sin`s law sprouted out later, due to disobedience (21). The Scripture knowing this and wanting to indicate the later emergence of this law, called it Sechem, namely "back", or what is later, because the back shows through nature what at the end.

Therefore is good that before the consummated habituation, to start with the natural contemplation, lest, trying to find out the spiritual rationalities from the seen creatures, to gather, by not paying attention, passions. This is because in the not-consummated (imperfect) ones there rather master the external countenances of the seen things, which preoccupy the senses, than the rationalities of the things hidden in countenances, which preoccupy the soul.

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1. The simple contemplation of the things needs a soul liberated of passions. This soul is called Jerusalem, for the consummated virtue and for the immaterial knowledge comprised into it. This soul is achieved when are removed not only the passions, but also the sensitive imaginations, which the Scripture called them the springs from outside.

2. The faith comforts and encourages the warred mind, strengthening it with the hope of the help. And the trust, placing under our eyes the help in which we believe, we reject the enemies` inrush. At the end the love exhausts the power of

[321] The place from Jeremiah and the examples of Abel and of Dina he uses them in the same senses like Nilus the Ascetic (Ascetic Word, chapters 46-47, The Romanian Philokalia, volume I, First Edition, p. 196).

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the attack (προοβολη[322]) of the mind`s enemies, totally weakening it, through the thirst after God.

3. The first resurrection of God within us, after he was killed through nescience, it is the well attended faith through the deeds of the commandments.

4. The things correspond, he says, to the names. This is because without expecting a pleasant or an unpleasant thing nobody turns himself towards good.

5. Nothing gathers the scattered ones like the love does, which unites the leaning of their will, sustained by a sole thought. And the sign of its presence is the equal honoring of everybody.

6. Without the power (faculty) of the rationality, he says, there doesn`t exist knowing knowledge. And without knowledge there cannot be the faith[323], out of which comes like fruit the hope, through which the believer is with the future ones as with the present ones. Likewise without the lusting power there cannot be the sake, of which end (final end) is the love. This is because to love something is proper to lust; finally, without the power of the wrath, which strengthens the lust to reach at the union with delights it, the peace cannot come, whether the "peace" it truly means the untroubled and total possession of the desired thing.

7. The rationality, he says, it is the spring of all the knowing thoughts (gnostic), as the wrath and the lust of the impulsive and lusting ones.

8. Hezekiah, in a higher meaning, it is the mind which philosophizes with the deed, as the city is the soul and the spring is the different forms of the sensitive things. The waters are their imagination or meanings, and the river is the knowledge gathered from the meanings of the sensitive things through the natural contemplation.

[322] Invasion (E. l. t.`s n.).

[323] It is about the progressed faith, enlightened by evidence, and not about the faith from the beginning.

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9. Must not, he says, the one who hasn`t yet cleaned himself of passions to start with the natural contemplation. This is because the icons of the sensitive things can give to the mind a passionate form[324], if it isn`t totally liberated of passions.

10. The mind which tarries with the imagination to the countenances of the sensitive things for the sake of the feeling, it becomes the creator of some unclean passions, not penetrating through contemplation towards the intelligible realities related to it.

11. When the rationality is without mind, and the anger is precipitated and the lust is irrational, then becomes master upon the soul the nescience, the tyranny and the dissoluteness. Out of these ones is born the habit of the sin with the deed, braided with the diverse pleasures of the senses. This one is indicated by the number of the 185000. This is because by multiplying 60 to 3, for the consummated impulse of each power (faculty) towards evil and adding 5, for the pleasure which is into senses, we obtain this number, which it means the habit which does the evil. The devil by having at its disposal this habit, it enters forcedly into the soul. But God kills it like through an angel, through the rationality of the knowing (gnostic) wisdom and liberates the soul, this true Jerusalem, and the mind from the soul, from the danger of being enslaved by the sin.

12. The people from the walls are the innate thought of our nature.

13. The friend is here the Lord. The wounds from Him are the diverse kind of trying, brought in order of salvation upon each one, towards tormenting the body or the bodily thought, for the ghost to be saved in the day of the Lord. The enemy is the devil. And the kisses are the diverse pleasures of

[324] Τυπουσ προς παθος τον νουν ((the types of the passion in the mind) E. l. t.`s n.)). It is the idea which, to Evagrius and Nilus the Ascetic, it comes from Aristotle (see The Romanian Philokalia, volume I, the preface to Nilus the Ascetic).

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the senses, through which, by deceiving the soul, it convinces it to separate itself from the love of the One Who has created it.

14. Senaeherib is interpreted as “the temptation of the dryness”, on one hand because it dries the hearts of the ones who listen to him, separating these hearts from the grace out of which spring the holy thoughts, and on the other hand because itself is dry, as one who is poor and needy, not having anything of his own. That`s why he hides cunningly, like a thief, in the countenances of the sensitive things, when rushes in against us.

15. Everything that is redundant and over the natural need, it is intemperance. And this is the devil`s way towards the soul. But also through it that one turns back with shame in his country, when the nature is advised by restraint. Or again, the way is formed by the natural affects, which being satisfied above need they bring the devil into the soul, and when they are satisfied according to the need they send the devil towards his country. And the country of the devil is the habit and the thickened confusion of the vice, in which he always lives, and to which he brings the ones defeated by the love for the material things.

16. He who turns the thought towards virtue, he has given rest to them, by putting a distance between them and the fickle throng of the passions.

17. The mind, by uniting according to the nature, through the mediation of the rationality, the work of the senses, it gather the true knowledge from the natural contemplation, and this knowledge was called river which crosses the soul, for the presence of the cogitation into the work of the senses.

18. The tilting of the will it has “next” to itself in a natural way the virtuality of a competence and it is “added” to it a habit, for the habit is added to competence. And the habit is “combined” always with the work, even this one it is not continuously shown, the material conditions being often absent.

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19. Through the "tying" of the numbers he understands the enunciation of the simple numbers up to 10, being differed through the conjunction "end", for instance 6 and 5. It is shown the potential competence for working the virtue or the sin, like it is told in the Scripture about this kind of numbers in a good or in a bad sense. By "adding" a number he understands the adding of a simple number, consisting of units, to the number multiplied in itself. In this case, again they differ through the conjunction "and"; for instance: sixty and[325] five, or one hundred eighty and[326] five, like our number is. It shows not only the competence for working through the senses, but also the habit to consummate the virtue of the vice through senses. And through the "union" of the numbers, he understands the meeting of the multiplied numbers within themselves, which also differ through the conjunction "and"; for instance 60 and 40, or 500 and 600 and the ones alike. This shows not only the virtual competence and the habit of working, but also the work of the virtues or of the sin through the senses on the basis of the habit. Consequently the one who know the meaning of each number up to ten, he will know what it means in the Scripture each number, according to how it is connected, added, or united. The unity (1) it means the not-mixing, the half (2) the difference, the third (3) the equal and the intelligible, four (4) indicates the sensitive things, the five (5) the senses and the circle, six (6) the activity and the consummation, seven (7) the roundness and the not-mixing, eight (8) the stability and the stillness, nine (9) the border between matter and shape, or between the sensitive ones and the feeling, and ten (10) the all-fullness.

20. Cain is the law of the body, which is born by the same one, later, through repentance. This one is killed by Abel, for he proceeded to the contemplation of the nature before

[325] In Romanian language the conjunction "and" participates to the forming of the numbers and separates the units, the tens, the hundreds, the thousands, etc. In English language it would have been simply: "sixty five" and 'one hundred eighty five"; we have chosen to ad "and" to not lose the idea of the text. (E. l. t.`s n.)
[326] Idem supra.

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achieving the consummated habit in this purpose. But who will kill Cain will untie himself of seven avengers, says God[327]. The same is also called by God in Gospel as "cunning ghost", "which takes with him seven ghost worse than him"[328]. This one is maybe the thought of the bodily love for the self, or of the covetousness of the belly, to which always it follows the thought of the fornication and of the love of money, of the sadness and of the anger, of the vain idleness and of the pride. So the one who kills Cain, namely the covetousness of the belly, he had killed together with it also the passions, which sprout out after it, according to the saying: "The one who will kill Cain, he will untie himself from seven avenges".

21. The law of the birth and of the corruptibility of the body, according to which we are born and give birth, it has penetrated later in the humans` nature due to the mistake, because we haven`t kept the deifying law of the ghost, by listening to the first commandment.

Question no. 50

What does it mean what he again says in the same book: "And prayed king Hezekiah and Isaiah the Prophet, the son of Amos, for these ones and shouted to heavens. And the Lord sent an angel and destroyed all the powerful and the war and all the

[327] Genesis: 4: 15: KJB: "And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him."; ROB: "And the Lord God said: "Not so, but everyone who will kill Cain, he will be punished sevenfold". And the Lord God laid sign on Cain that whosoever will find him to no kill him."

[328] Matthew: 12: 455: KJB: "Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."; ROB: "Then he goes and brings with him other seven ghost worse than him and, by entering, they dwell here and the later ones of than man become worse than the first ones. So it will be also with this cunning generation."

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chieftain and the host leader in the camp of Assur. And he turned back with the shame of the face in his country?"[329]

Answer

The word from the Scriptures, though it has edges (is circumscribed) according to the letter, ending together with the told things, according to the ghost, in its higher meanings, it remains always borderless (Uncircumscribed). And nobody to say that he can`t believe this, knowing that God Who spoke is without border (uncircumscribed) according to His nature. For the ones who want to listen with a clean heart to the advice of the Scripture, it is due to them to believe that also the word spoken by Him it resembles more to Him[330]. Because God is the One Who spoke, and He is according to His being not bordered, it is obvious that also the word spoken by Him is without border (1).

Therefore, even the things happened figuratively during the time of Hezekiah came to an end, by spiritually contemplating the told happenings which ended then, let`s admire the wisdom of the Holy Ghost Who wrote them. For in each one who imparts the human nature He has placed the possibility to realize in themselves as it is ought and as it is due

[329] II Chronicles: 32: 20-21: KJB: "And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven. // And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword."; ROB: "Then prayed king Hezekiah and Isaiah the Prophet, the son of Amos, and they shouted out with great voice to the sky. // And the Lord sent an angel who destroyed any warrior and valiant and chieftain and general from the camp of Assur, than this one turned back with shame in his country; and when he entered in the house of his god, his sons killed him there with the sword."

[330] The Scripture`s word resembles more to the uncircumcised God, that to the limited man, from which God borrowed it. For in the mouth of God the human word widens it content to infinite, according to the one who uses it. (We strongly believe that everything is created by God, even the words which He has given to the people. But we, the limited people, cannot use the words but in a limited manner, not being able, due to our sins, to perceive all the meanings and all the powers of the words (E. l. t.`s n.)).

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the meaning of the written ones. Thus, everyone who w3ants to become a disciple of the godlike word and to not reckon anything from the present and passing ones like the virtue, he can become another Hezekiah into ghost. And even another Isaiah, not impeded by anything to pray, to shout out to the sky, to be heard and to obtain from God, through an Angel, the destruction and the perdition of the ones who war him spiritually.

But the one who wants to understand the Holy Scripture in the light of the knowledge of Christ, as referring to the soul, he must exercise himself with all the diligence also in interpreting the names, which can clarify the whole meaning of the written ones. He needs to do this if he wants to reach at the exact understanding of the written ones and to not lower in a Jewish manner the height of the Ghost to the earth towards the Body, by closing (circumscribing) the godlike and incorruptible promises of the spiritual goods in the corruption of the passing goods, as some of the ones who call themselves Christians they do it. These ones bear in a liar way the name which derives from Christ, being proven that they deny through their deeds its meaning and they walk on a way contrary to Christ, like we will show shortly in our word.

This is because God came to us by making Himself man, besides other mysterious reasons which cannot be penetrated by any rationality, also to fulfil the law spiritually, by removing the letter, and to elevate and to make its life-maker power shown, by removing that part which kills. And the part of the law that kills is, according to the godlike Apostle, the letter, as the life-maker part of it is the ghost. For he says: "the letter kills, and the ghost makes alive"[331]. But if it is so, the liar Christian I`ve been speaking about, they have outright chosen the part contrary to Christ and they have ignored the whole

[331] II Corinthians: 3: 6: KJB: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."; ROB: "The One Who has made us worthy of being servants of the New Testament, not of the letter, but of the ghost; because the letter kills, and the ghost makes alive."

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mystery of the embodiment. They not only have buried through the letter the whole power of the understanding and haven`t wanted to be in the image and the likeness of God (3), but they rather have chosen to be on earth, according to the menace, and to turn to earth, through their affection for the letter, that toward the earth, instead of choosing the connection with the heavens, namely with the ghost, and to be kidnapped in heavens, namely into the spiritual light, for meeting the Lord, in clouds, namely in the high contemplations, and thus to be always together with Him through knowledge. That`s why rightly it is due to be us disgusted by these ones, because they suffer an insupportable lost because of the nescience, but also to be sad, because they give many occasions to the Jews towards their strengthening into disbelieve. But we by letting these ones to be like they want to be, let`s turn us back to ourselves and to the Scripture, starting the spiritual research of the present chapter with the interpretation of the names.

Therefore Hezekiah is interpreted "the power of God"; Ahaz, his father, it means "force"; Isaiah is interpreted "the raising of God", namely the "Ascension of God"; and Amos, his father, it means "people of toiling". The "Power of God" is the virtue which kills the passions and guards the pious thoughts and which is born by the working of the commands, which isn`t anything but "force", taken in a moral sense (4). Through this one we destroy, with the help of God, better said with His power, the evil Powers which resist against the good ones. And the "Height of God" is the knowledge of the truth, which is born by the "toiling" of contemplating the creatures (5) and the sweats united with the working of the virtues, which (sweats) become the parents of this toiling. Through knowledge we totally destroy the power of the lie, which resists against the truth, by humiliating and crumbling down "all the raising of the evil ghosts which rise against the knowledge of God"[332].

[332] II Corinthians: 10: 5: KJB: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"; ROB: "And the whole haughtiness which rises against the knowledge

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And the "prayer" is the asking of those things, which God uses to given them to the people towards salvation. And this is rightly. Because if the vote (εὐχη (to wish (E. l. t.`s n.))) it is the promising of those goods (virtues) which are brought to God from the part of the people, the prayer (προσευχη (prayer ((E. l. t.`s n.))) it will be the request of those goods, which God destines them to the people towards salvation. It brings therefore the payment of the disposition with which we have made before the promises.

And the "shouting out" is the insistence and the increasing in the working of diverse modes of the virtues and into the contemplation of diverse sights of the knowledge during the rushing in of the evil devils. This one is listened to by God in a natural way more than all the others, for He rejoices more of the disposition of the ones who cultivate the virtue and the knowledge, than of a great voice.

Through "sky" it is often understood within the Holy Scripture God Himself, as somewhere John the Forerunner, the great preacher of the truth says: "The man cannot take anything from himself, if it wouldn`t be given to him from heavens"[333], namely from God, for: "every good gift and every consummated gift are from above, descending from the Father of the lights"[334]. In this sense must be understood the word "sky" from the Scripture`s text, given in the chapter. But the Scripture also calls "sky" the heavenly powers, according to the word: "The heavens are chair to Me"[335]. This is because God

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of God and every thought, we enslave them, towards the listening to Christ."

[333] John: 3: 27: KJB: "John answered and said, A man can receive nothing, except it be given him from heaven."; ROB: "John answered and said: cannot a man to take anything, if it wasn`t given to him from heavens."

[334] James: 1: 17: KJB: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."; ROB: "Every good gift and every consummated gift are from above, descending from the Father of the lights, to Whom there is no change or shadow of move."

[335] Isaiah: 66: 1: KJB: "THUS saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"; ROB: "So says the Lord: "The heavens are My chair and the earth is the laying down of my feet! What kind of house will you build to Me, and what place of rest for Me?"

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rests Himself in the simple and bodiless creatures. And if somebody would say that also the human mind, cleaned of all the material hallucination and adorned with the godlike rationalities of the intelligible ones, it is "sky", won`t fall off, in my opinion, from the truth. But neither the one who would call "sky" the height of the spiritual knowledge from within men, he wouldn`1 be wrong. For verily the true knowledge becomes, like the sky, the chair of God, by receiving God to enthrone Himself into it, through the unmovable tendency of its firm and high desire towards good. Likewise the clean work of the virtues is called "footstool of Him", for it receives upon itself the godlike soles and it doesn`t let them to get dirty at all by the defilements of the body, understanding through earth the body (6).

So, king Hezekiah symbolizes, according to his name`s interpretation, the virtue, because this name, translated in Greek language, it means "the power of God", and the power of God against the enemy powers it is manifested only through virtue. Ahaz, the Hezekiah`s father, it is interpreted 'Force" and indicates the working of the commandments, as it has been said before. Out of this work it is born the virtue`s godlike power. Isaiah the prophet symbolizes the knowledge of the high one, for his name being interpreted it means "the height of God". It indicates the height of that knowledge after God, born out of the tiredness of the diverse contemplations of the things. For Amos it means "the tiredness of the people" as I have already shown it.

Consequently, this being the meanings of the names, it is obvious that any wisdom lover and pious one, armed with virtue and knowledge, or with doing and with contemplation, when he will see rushing upon himself, through affects, the cunning Power, as the king of Assyrians went upon Hezekiah, he will reckon that he cannot have but only One help towards scattering the evils: God. And he will make This One merciful to him by shouting out voiceless, through insistence, even greater in virtue and knowledge. And in this way he will receive help

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better said towards salvation, and Angel, namely a higher rationality of the wisdom and of the knowledge, which will crush every powerful and warriors one, the chieftain and army leader from the Emperor Asshur`s camp (7), and he will turn that one back to his country with the shame of the face. Because the cunning and the destroying devil`s kingdom, symbolized by the Assyrians` camp, starting war against the virtue and the knowledge of the people, it tries to overthrown their soul through their innate powers (faculties). Firstly it stirs up their lusting power, for desiring the against nature things, urging it to choose the sensitive ones instead of the intelligible ones; then it agitates their wrath, to fight for the sensitive things chosen by the lust: finally it teaches the rationality to contrive pleasure modes to the ones according to the senses. In one word, it places as master over this power the sensitive things, of makes reigning over these souls` faculties, the earth`s law.

So, "powerful" has been called by the Scripture the cunning devil which takes over the lust and lights it towards the indecent desires of the ugly pleasures. For nothing is more powerful and more forceful than the natural lust. And "warrior" it has called the devil which places itself into wrath and makes it fighting ceaselessly for pleasures. "Chieftain" has been called the one who hidden without being seen in the countenances of the things and deceivingly calls towards each of them the soul`s desires through each sense. And the Scripture has called this one "chieftain" for the fact that it makes that each passion to be mastered by something corresponding from the sensitive things. Because without some sensitive thing, which to attract towards it the soul`s powers, through the mediation of some sense, the passion wouldn`t come to existence (8). And "army`s leader" it has called the devil which abuses of the rational faculty of the soul, moving it towards contriving and finding out of all the ways which lead towards evil. Finally, the "face" of the devil is the pleasure`s gilding, through which takes over any soul which hurries up to receive it and values more the

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sensitive things which spell the senses than the contemplation of the intelligible ones, which fatten the mind. This "face" it ashamed by the one who has received from God, through prayer, the wisdom`s rationality, which destroys the whole enemy power, namely totally abolishes the evil tyranny which troubles the soul. For "he destroyed them", says the Scripture, not "crushed" them. Because the crushing (τρίψις)[336] it has as effect only the ceasing of the passionate activity, and the "destruction" (εκμηδένιση) it is the total abolishment even of the movements from cogitation.

And the king Asshur`s country, namely of the cunning and all-evil devil, it is the thickened and tough habit of the sin or of the nescience, a habit deprived of any warmth of life which it is given by the virtue and of any spiritual light which is brought by the knowledge (10). The devil turns alone into it after the unsuccessful attempt of the attack. Because through its attack it couldn`t move the Jerusalem into this habit of itself, namely the soul loving of God and totally dispassionate which it has in itself, as an Hezekiah, the mind lightened by knowledge, which achieve the mercy of God and destroy through the Angel the evil power.

Thus I have understood the place according to my power. If somebody can see in the said ones a higher meaning, he will make us and himself joyful, by showing this more precious meaning of the written ones. For I have said before about the godlike Scripture`s word that it will always remain borderless (uncircumscribed) and bordering (circumscribing) all the ones who speak it, but being impossible to be itself bordered by the ones who speak it. Therefore even I have said something according to my power, and this is by daring a lot, I haven`t embraced the meaning of the written ones, this one being infinitely above my power.

[336] We believe that it would have been more accurate σύνθλιψη (crushing); τρίψις it means "friction". (E. l. t.`s n.)

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1. Like God according to the being isn`t submitted to the knowledge, in the same way also His word cannot be comprised into our knowledge.

2. They who stick, in a Judaic manner, their cogitation only to the letter, they expect the promises of the righteous things in this age, not knowing the soul`s natural goods.

3. The one who wears the "heavenly image"[337], he strives to follow in everything to the Holy Scripture, which preserves the soul through virtue and knowledge. And the one who wears "the image of the earthly one' he cultivates only the letter which sustains the bodily serving through senses, which gives birth to the passions.

4. The doing gives birth to the "virtue", like Ahaz to Hezekiah.

5. The contemplation gives birth to the knowledge, like Amos to Isaiah.

6. The one who accompanies his knowledge with the doing, and the doing with the knowledge he is chair and footstool to the feet of God. Chair for knowledge, footstool for doing[338].

7. The camp of the Assyrians` king it is the gathering of the evil thoughts. "Powerful" is in is the one who moves the natural desires towards pleasure. "Warrior" is the one who stirs up the anger towards guarding the pleasures. "Chieftain", the one who stirs up the senses through the countenances of the seen things, and the "army`s leader" is the one who gives image to the passions and contrives the means and the modes of doing them.

8. Without a sensitive thing the passion isn`t produced. Because if there is no woman, there neither is fornication; if

[337] I Corinthians: 15: 49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."; ROB: "And as we have borne the image of the earthly one, let also bear the image of the heavenly one".

[338] So, the two stairs (the practice and the gnosis) don`t exclude each other, but the stair of the knowledge it preserves the virtue doing.

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there isn`t any food, there is no gluttony either; and if there isn`t any gold, there neither is the passion of love of money. Therefore any passionate movement of our natural powers is mastered by a sensitive thing, or by a devil, which stirs up the soul, through that thing, towards sin.

9. The "crushing" stops the work; the "destruction" abolishes even the thought of the evil.

10. As the northern part of the earth doesn`t enjoy the sun, in the same manner the evil habit, in which lives the devil, it doesn`t receive the knowledge`s light.

Question no. 51

And many were bringing gifts to God in Jerusalem and presents to Hezekiah, the king of Judaea. And he has been elevated in the eyes of all nations". What the "gifts" are and what are the "presents"? And what does it mean "He has been elevated in the eyes of all nations"?

Answer

God, by creating the whole seen nature, He hasn`t left it to move only through feeling, but He has sown wisely in each of the species which compose it wisdom`s spiritual rationalities and modes of decent behavior (1). And He has done this for not only through the silent creatures to be heralded with a loud voice their Maker, show through the rationalities of the things, but also the man, advised by the natural laws and modes of the seen ones, to easily find the teaching`s way which leads towards Him (2). For it was proper to the supreme kindness to make not only out of the godlike and bodiless beings of the spiritual ones, images of the mysterious and godlike glory, like ones who receive, as much as it is allowed to them, analogue to themselves, that splendor from above understanding of the unreachable beauty, but to mix also in the sensitive things, which are so far away from the spiritual beings, traces of the

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own greatness, to be able to transport through them the human mind in an undeceiving way towards God, by helping it to raise itself above all the seen ones and to leave behind itself all the ones being in the middle, through which it has cut to itself this road (3).

And not only for this, but also for not having anyone of the ones who serve the creature instead of the Maker, the possibility of excusing his nescience, once he hears the creature heralding, more strongly that any voice, its Maker.

But if the Maker of the seen ones has sown into nature in a natural way spiritual rationalities of the wisdom and modes of decent behavior, then it follows that any mind crowned as it is due, with virtue and cognizance, reigning, like Hezekiah, over Jerusalem, namely over a habit which doesn`t see but the peace, or over a state lacked of any passions (for Jerusalem it is interpreted as: "the sight of the peace"), it has the whole creation in its mastery through the forms which compose it. And the creation brings to God, through the mediation of the mind, the spiritual rationalities of the cognizance, as some "gifts", and to the mind itself it offers, like some "presents", the modes of the virtues according to the natural law, which exists in it. And through both of them it leads the mind on the right path, which can gain through them a great brightness, namely the loving of wisdom mind, which becomes consummated through rationality and life or through deeds and contemplation (6). The Scripture aprioristically says that to the Lord are being brought "gifts", and to the king "presents". For, as the ones who have strived themselves with these things, "gifts" are called, according to their exact meaning, the things which are being brought to the ones who don`t need those things, and "presents" are called, the things given to the ones who need them. From here it comes also the common custom of the people to call the things which they bring to the king as "gifts". This custom could have in sight the fact that the ones who receive these gifts aren`t lacked of them.

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Also someone from the ones who are zealous in everything, he could say that also due to this reason were called "gifts" the things brought by the Magi to the Lord, Who out from His love for people made Himself alike us. Of course that by saying this he won`t change anything from the truth of the symbol.

Therefore by bringing to the Lord the spiritual rationalities from the things, we bring them as "gifts" for He by nature isn`t lacked of any of these ones. For we don`t bring to the Lord, along with other things, the rationalities of the things, because he would be lacked of them, but for praising Him somehow, according to our power, as ones who are indebted to this, out of His creatures. And "presents" receives the one who zealously occupies himself with the godlike philosophy, as one who needs by nature both the modes of the nature through virtue and it rationalities for cognizance.

But the "gifts" can be understood also in other way (6). If the "gift" it what it is given to the ones who didn`t bring anything before, we can say that the knowing mind (the gnostic one) receives like "gifts", from the contemplation of the things, the rationalities which compose (sustain) the faith without any rational demonstration (7) and which are brought through it to the Lord. This is because for the faith nobody brings anything before (8). And this is because the mind looks in a natural way and without any craftsmanship at the own Maker, because he is heralded by the creation. For what could somebody bring of an equal value to the faith (9), to receive the faith in God like a debt and not like a "gift". And like "presents" he receives (10) the natural laws of the things, by imitating them through his ways of living, namely bringing before achieving them the labors of the repentance[339]. Through this he strips firstly the old man

[339] The cognizance of God through nature though it is an act of the rationality, it is not an act which is due exclusively to it, because not the rationality builds "the rationalities from the world", on which it would climb after as on a scaffold to God. But those rationalities are placed within nature by God Himself, as a readymade meal on behalf of the human rationality, which hasn`t anything to do but to ascertain it. Not being built by rationality, through demonstration, the rationality accepts them somehow through faith. Thus the

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and only then he goes out to reap the fruits of the righteousness, by gathering the diverse modes of the virtue, sown into creatures. Because he couldn`t impropriate these ones, if he wouldn`t strip firstly the old man, forcing him to the limit through many toils and sweats, like the snake does when it molts.

Thus, the knowing mind (the gnostic one) receives as "gifts" for God the sustainer rationalities of the faith, gathered out from the things, not bringing and not giving anything before receiving them. For "who gave Him something before and it will be turned back to Him"[340] (11).

And he receives as "presents the natural laws of the things, by imitating them through his modes of living. For instance, the wise mind by imitating the natural law of the heavenly canopy, it receives as "present" the ability of maintaining itself always in the regular and constant movement of the virtue and of the cognizance, movement that bears with itself firmly the luminous all-shining rationalities of the things, just like some stars (12).

Or, by imitating the natural law of the sun which changes its places according to the needs of the Universe, it receives another "present" namely the good reckoning, through which it accommodates itself wisely and according to the decency to all the circumstances, remaining always the same through the undiminished identity of the light which it spreads through virtue and cognizance (13).

Likewise it receives from the vulture the power of looking directly at the godlike brightness of the pure light,

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contemplation of the rationalities from the world it is on one had an act of the rationality, and on the other hand, an act of faith, of the rationality`s faith we would say. The creation brings them through the human mind to God, because only the man reports them consciously to God, as to their cause. If the rationalities are offered to the man by nature, or through God through nature as readymade, not the same thing can be said about the laws of the nature. For the man to impropriate them, it is required a long effort. Only after that he truly has received them. The effect is sustained by the repentance or by the regret for the previous life, the one not according to the nature.

[340] Romans: 11: 35: KJB: "Or who hath first given to him, and it shall be recompensed unto him again?": ROB: "Or who has given to Him before, and he will take back from Him?"

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without being at all damaged the spiritual pupil by the all-shining ray (14).

Then it imitates the stag, crossing like some mountains the heights of the godlike sights and destroying through the discernment of the rationality the passions hidden into the nature of the things like some poisons: then, by gathering through the many and diverse springs of the cognizance, the venom of the evilness remained into memory with some occasion (15).

Not the less it imitates the nibble walk of the goat and the surety of the bird, skipping like a goat over the traps of the devils which wage war against the virtue, and flying like a bird over the snares of the ghost which fight against the cognizance. (16)[341].

Some people say that the lion`s bones, crushing one to another, they issue sparks. So also this one is imitated by the mind which occupies itself by nature with the knowing and with the serving of God, because it searches for the truth through debates, crushing into each-other the pious thoughts, like some bones and lighting thus the fire of the cognizance (17).

It becomes after, wiser then the snake and gentle like the dove, because it preserves in any circumstance the un-crushed faith, like a head, and rejects in any circumstance the wrath of the anger like a dove, by not knowing to bear evil thought to the ones who trouble it and mock it (18).

And even receives also from the dove as "present", the zeal of imitating its righteousness, doing by will everything that is done by the speechless animals from necessity (19).

Thus, the wisdom loving mind, contemplating into cognizance the world of the creatures according to the animal reason or natural way of life of each one, if occupies itself with the knowledge, (if it is gnostic), it receives the spiritual rationalities of the things, as some "gifts" brought to God by

[341] To be observed the permanent parallelism of the two stages of the spiritual life: of the virtue and of the cognizance.

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creation, and if it occupies itself with the doing (which is practical), by imitating through its modes of living the natural laws of the things, it receives the "presents", unveiling into itself, through the live which it lives it, the whole greatness of the godlike wisdom borne in an unseen manner by the creatures (20).

Somebody could sustain that the Scripture said that to God are brought "gifts", for the Scripture wanted to show the limitless of the godlike kindness, for God receives from us as "gifts" what He has given to us before, as He wouldn`t have given to us anything before, and reckoning like coming from us everything that we are bringing to Him. Of course also this one would be right by saying so, for he shows how great and unspoken is the kindness of God towards us, by accepting what is His as coming from us and confessing His need for them, as of some foreign things (21).

"And Hezekiah raised himself in the eyes of all nations". The one who has reached through deeds and contemplation, like Hezekiah, on the highest peak of the virtue and of the cognizance, he has rightly raised higher that all nations, namely he has raised himself through doing above bodily and dishonest and of the so-called natural bodies passions (22); and simply speaking, to show you shortly, above all the ones which fall under the senses, penetrating through contemplation and cognizance (in a gnostic way) all the rationalities from within them. This is because also these ones are figuratively called in the Scripture "nations", being through their nature of another nation in report with the soul and with the mind. God did not order, at all, to be waged war against them (23). For it hasn`t been ordered to us to fight against the creatures from outside, from outside the senses, but to ceaselessly fight the reproachable passions which live inside us, namely in the land of the heart, against nature. These ones must be fought until we will blot them out from this land, and we will end to be the sole masters over this land, which will be from now on untroubled, once have been destroyed the foreign passions (24).

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That`s why the Scripture by speaking about the "gifts" which were being brought to God and about the "presents" which were being brought to the king, didn`t say simply: "Everybody was bringing gifts to God and presents to the king", but "many", namely not all the nations, but many nations. Through this it is being shown that there are so-called nations, from which nothing is brought to God or to the King. For rightly it is said that only the creatures which compose the world of the created ones are bringing on one hand as "gifts" to God the godlike rationalities from within them, according to which they have also been created, as ones which have been made by God, and on the other hand like "presents" to the king, their natural laws, like ones which have been created for the man, for the mind of the man, orienting itself after them, to settle down the sustainer of virtue modes. But the passions from within us, namely the "nations" with a liar existence, which haven`t been created by God, they don`t bring anything to God, because they haven`t been created by Him. For the reproachable passions take their origin from us, who have transgressed the commandment of God, and not from God. Therefore no one from them brings anything to God, not having any reason of the wisdom or of the cognizance, as ones which exist in a fraudulently, by rejecting the wisdom and the knowledge[342].

So, through the words: "And he was raised in the eyes of all the nations" the Scripture shows that the ones who has been found worthy, through the toils with the deed, to inhabit into dispassion, like in Jerusalem, and he has liberated himself from all the troubling of the sin, so that he is not working anymore, he is not speaking anymore, he is not listening and he is not thinking but to what is proper to the peace, after he

[342] Everything that is made by God it has a rationality and a legitimacy into existence, contributing to the Universe`s harmony. Only the passions have no reason, and therefore no legitimacy, and they produce troubling in the relations among creatures. Therefore unjustly the sin claims a reason, and even with so much exclusivity! The sin claims a reason by fraud, as it exists by fraud. It is seen from there that the passion drives a creature to destruction. There cannot be conceived a true and eternal consolidation of the existence through passion. But also unjustly it is reckoned that the virtue, the faith and the mystical living in God are lacked of rationality.

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has received into the soul, through the contemplation of the nature, the world of the seen ones[343], which it brings through him the rationalities from itself, as some "gifts", to the Lord, and the laws from within it, it brings them to him like "presents", like to a king has raised into the eyes of all the nations, as one who has raised himself through doing above all the bodily passions, and through contemplation above the natural bodies and above all the species which fall under the senses, once he has crossed the spiritual rationalities and their modes of life. So have I understood the word that "many" were bringing gifts, but not "everybody". Namely, there are bringing gifts to God the nations from outside of the creatures, but not the nations from inside us, or the passions. This is because all the creatures, which compose the world, praise and extol God with speechless voices. And their praising becomes ours. "From them I am learning to praise Him", says the Great Gregory, the one with the name Theologian.

Therefore, the Holy Scripture by addressing, like it`s been shown, to everybody who want to save themselves its unforced advice, it hasn`t locked itself into the narrowness of one person. For everyone can become a Hezekiah, by imitating Hezekiah in ghost. Everyone can shout out through prayer towards God and can be listened and can receive an Angel, namely the rationality (the inspiration) of a higher wisdom and cognizance during the time of the cunning devils` rushing in, through which to destroy all the mighty one and all the warrior and the leader of the army, namely the passionate movements of the lust and of the anger, as also the addiction towards ten sensitive ones and the thought which, like a commander of an army, contrives the modes of committing the sin. And by doing so, everyone can reach at the state of peace, by deliverance from passions and can occupy himself with the contemplations of the things. And he receives through this one, towards the

[343] Firstly he receives through the cleaned of passions contemplation, the images and their rationalities into himself, then he raises himself above them to God, to seeing Him above understanding; this happens by the as rich as possible cognizance of the world, and not by avoiding the world.

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glory of God and towards his own thriving, as some "gifts", the rationalities which compose the knowledge and like some "presents", which are the modes which sustain the virtue. And this is because ones and other ones are brought to him by the whole creation. And after all of these he is raised in honor in the eyes of all the nations, namely he is raised through virtue above all the passions and above all the creatures through cognizance[344] and he guards through humbleness the grace of the salvation, for not happening to him what it follows to them into the Scripture.

Scholia

1. He shows which the rationalities are and which the modes of the creation are.

2. For these three reasons God has sown within the seen nature spiritual rationalities and modes of decent behavior:

a) To announce the Creator of the creatures,

b) For the man advised by the nature`s modes to easily find out the way of the righteousness which leads towards Him, and

c) For no one of the believers to have as excuse the nescience.

3. The ones which are in the middle between God and men are the sensitive things and the intelligible relations. The human mind when has come close to God elevated itself above

[344] Through virtue the passions are overcome, through cognizance first there are known (through the natural contemplation), and then are overcome (through theology) the created things. The virtue unties the man from the things as ultimate values and through this it liberates him from passions. The one who seeks the things in themselves for the pleasure that he has from them, he works driven by the passion, or he is tied by them (σχέσις) relation, o.n.)). Immediately that he searches through the things a goal above them, he has escaped from the passion and he has achieved the liberty of that "pure silver" - not burdened by passivity, or passion – that Blondel speaks of (L`Action, volume I, p. 235).
But the virtues working conformable with the nature of the things, they have also the purpose of showing the rationalities of the things by developing the virtuality from them. Because the rationalities sown in the things` nature aren`t some static entities, but dynamic factors (Blondel, cited work, p. 229).

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them, not being enslaved anymore by the sensitive things through doing neither retained by the intelligible realities through contemplation.

4. The creatures becomes the accuser of the unbelievers, as one that through the rationalities from within itself heralds its Creator, and through the natural laws of each species advises the man towards virtue. The rationalities, are shown to us in the steadily preservation of each species and the laws in the identity of the natural activity of each species. Not taking heed to them with the power of our mind, we have ignored the cause of the things and has sunken ourselves in all kind of passions contrary to the nature.

5. The man by contemplating the spiritual rationalities of the seen things, he learns that there is One Creator of the shown ones, but he doesn`t search how That One is like, because this can be understood by nobody. The seen creature helps us understanding that there is a Maker, but not how the Maker is. Thus the Scripture called "gifts" the seen rationalities, which herald His mastery over everything, and "presents" their natural laws, through which the man knowing how each species is like, he learns to not break the natural law through a stranger law.

6. Another meaning of the gifts.

7. We have received the faith in God as a gift, being a knowledge which moves itself unmediated around God and containing a science that cannot be proven. "For it is the hypostasis of the hoped ones"[345], which aren`t contained in the knowledge of some creature.

8. Nothing, he says, does have an equal value to the faith.

9. It is about the believer and spiritual man.

10. Before the virtue is being brought the faith, and before the knowledge the virtue. But before the virtue nothing is

[345] Hebrews: 11: 1: KJB: "NOW faith is the substance of things hoped for, the evidence of things not seen"; ROB: "And the faith is the entrustment of the hoped ones, the proving of the unseen things".

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being brought, because the beginning and the spring of all the goods from the men is the faith. Before this one we cannot bring anything[346].

11. The knowing mind (gnostic) receives the rationalities of the things as together-confessing of the faith in God, and not as creator of the faith. Because the rationalities of the things aren`t principle (beginning) of the faith, because in this case what is believed it would be limited. For if the principle of a thing can be embraced through knowledge and therefore proven, that also that thing itself can be embraced through the according to nature knowledge.

12. The law of the sky is to be moving constantly in a circle. From it receives the one who occupies himself with the knowledge (the gnostic), the steady movement into good by imitating through the identity of his virtue the uninterrupted movement of the vault of heaven.

13. The natural law of the sun is to produce through its movements the variety of the seasons. From it learns the one who occupies himself with the knowledge to accommodate himself to the different situations, but keeping through rationality the brightness of the virtue not-shadowed by any of the happenings which come upon him unexpectedly.

14. The natural law of the vulture is to receive the sunray directly in the eyeball. From it learns the one who occupies himself with the knowledge to willingly let his mind surrounded by the godlike light.

15. It shows what the one who occupies himself with the natural knowledge of the stags learns, if he takes heed to the nature of the created ones.

16. It shows what learns by imitation from the goat or from the bird the ones who cuts his way towards knowledge, if he preserves the virtue not-hunted by enemies.

[346] The order of the three stairs: faith, virtue and knowledge we meet it also to Mark the Ascetic (About Baptism, The Romanian Philokalia, volume I).

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17. It shows the good thing the philosopher in the godlike ones learns it, by achieving with the will and in a rational manner what belongs to the lion.

18. It shows what we can learn from the dove.

20. The one who transforms by imitation the creatures` laws into his own law is virtuous, filling up with rationality the movement of the ones which are lacked of rationality. And the one who transforms, also through imitation, his law in laws of the creatures, he is passionate, making irrational what it is rational.

21. Another explanation of the gifts, proving the godlike kindness.

22. He calls natural bodies all the ones which are submitted to creation and corruption.

23. It is a good observation that one according to we must not fight against nature, of which Creator is God, but against the movements and against the works which are contrary to the nature and disordered of the existential powers from within ourselves.

24. The working philosophy elevates the active one above the passions, and the contemplation elevates the one who cultivate the knowledge above the seen ones, lifting his mind towards the intelligible ones, related to it.

Question no. 52

But Hezekiah didn`t reward, after the benefaction God did it to him, but he exalted himself in his heart. And anger has come over him and over Judah and Jerusalem. And Hezekiah became humble from the haughtiness of his heart and the ones who inhabited Jerusalem. And the anger of God didn`t come anymore over them in the days of Hezekiah[347]*. What the benefaction is and what are the other ones?*

[347] II Chronicles: 32: 25-26: KJB: "But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. // Notwithstanding Hezekiah humbled himself for the pride of his heart,

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Answer

God destined many and diverse benefactions to Hezekiah, escaping him and delivering him in different moments from all the need and the tribulation. But he though didn`t give to God the whole thanksgiving for salvation, as he should had, but he was touched by human defilement and attributed to himself part from the victories` merit. That`s why, rightly it is said that Hezekiah didn`t reward after the benefaction that God made to him. Because he didn`t measure gratefully according the thanksgiving with the greatness of the victories received from God but he became haughty in his heart, not succeeding to escape from the illness of the self-appreciation, that almost naturally emerges out from virtue and knowledge.

"And anger came upon him and upon Judah and Jerusalem". The anger of God is, according to one of the meanings, the pain felt by the ones who are guided through rebuking (1). It accompanies the unwilling troubles which are sent upon us. Through this one, God often guides the mind that boasts itself with its virtue and wisdom, towards modesty and humbleness, giving to it the possibility to know itself and to confess its own weakness. For the mind by feeling its weakness, it rejects the vain imagination of the mind. That`s why one can also say about Hezekiah, after the anger came upon him: "And Hezekiah humbled himself from the haughtiness of his heart and the ones who lived in Jerusalem. And the anger of God didn`t come anymore upon them in the days of Hezekiah".

According to another meaning the anger of God is the interruption of the overflowing of the godlike gifts (2). This thing

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both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah"; II Chronicles (Paralipomena): 32: 25-26: ROB: "But Hezekiah wasn`t grateful for the benefaction that was done to him, because he became haughty in his heart. And the anger of God fell over him and over Judah and over Jerusalem. // But immediately that Hezekiah humbled himself for the haughtiness of his heart and together with him also the inhabitants of Jerusalem, the anger f God didn`t come upon them in the days of Hezekiah".

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it happens with profit to any mind which becomes haughty in the goods given to it by God and praise itself as it would be some of its own feats. But we must find out and see what does it means the fact that not only over Hezekiah, who became haughty in his heart, came anger came, but also over Judah and over Jerusalem. This detail must convince those ones who insist with the whole toil only on the letter of the Scripture, that the lovers of God must have zeal with their whole power towards the spiritual understanding of the written ones, if the knowledge of the truth is more precious to them than anything. For, if we listen only to the letter, we will often speak injustice about the judgment of God. For instance in this case we will tell that he punishes together with the sinful ones, unjustly, also the one who didn`t commit sin. But then how it will be true the word which says: "Won`t die the father for the son and neither the son for the father, but each of them will die for his sin?"[348] Or how it will be found true the word said by David towards God: "For You reward to everyone according to his deeds"[349]?

"And he became haughty, he says, the heart of Hezekiah". But he didn`t add: "and the heart of the inhabitants from Jerusalem and Judah". How then He punished together with the guilty one also the innocent ones? Behold something that I cannot understand according to the interpretation of those ones (3). For he says: ""And the heart of Hezekiah became haughty. And anger came over him and over Judah and Jerusalem". So about those ones the Scripture hasn`t write that they became haughty. But then the ones who remain to the letter and put higher the word than the spiritual meaning, they cannot untie this difficulty. That`s why doesn`t remain to us but to use the spiritual meaning and then we`ll find out without any tiredness the truth which is covered by the letter and which shines like a light to the ones who are truth lovers.

[348] Deuteronomy: 16: 24; II Kings (II Samuel): 4, 6; Ezekiel: 18: 20.

[349] Psalms: 62: 12: KJB: "Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."; 61: 11: KJB: "(…) and Yours, Lord, is the mercy; that You will reward to everyone according to his deeds".

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So every the knowing and the wisdom lover mind it has with itself also Judah and Jerusalem. Judah, in the spiritual sense, it means the living as the confession through deeds together with the thoughts which sustain it, on the measure which marks the mind in its climbing[350]. For Judah it is interpreted like confession. And Jerusalem, allegorically understood, it is the peaceful habituation with the truth and with the godlike views which compose the truth. Shortly speaking, Judah is held by the mind like working philosophy, and Jerusalem is held by the mind as secret initiation in contemplation. Therefore, when the wise mind through the godlike grace has rejected through the working and contemplative philosophy with the whole power which it has erected against the virtue and the knowledge, then it has achieved a complete victory upon the spirits of evilness, but this fact doesn`t determine it to bring the due thanksgiving to God, the author of the victory, they become haughty in their heart, by reckoning themselves the cause of the entire feat, then for the reason that didn`t reward to God, after the benefaction of which it was imparted, not only the mind endures the anger of the desertion which comes upon it, but also Judah and Jerusalem, namely the habituation of the activity and of the contemplation. Because immediately raises up, with the lenience of God, the reproachable passions against the moral activity and defile the conscience which was clean until now, and, the liar opinions mix themselves in the contemplation of the things and crook the conscience which was strait before (4).

For there is a rule and a law of the Providence laid in the creatures, according to which the ones who have shown themselves ungrateful for the received goods, are guided towards gratefulness through the opposite ones, having to make the experience of the contrary ones to know the godlike taking care which gifted the goods to them. And it has been

[350] Every gnostic and philosopher mind, namely the one that cultivates the knowledge and the moral activity.

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ordered like so, lest, being allowed by the Providence to keep unmoved our self-opinion for the good deeds, to roll down in the opposite disposition of the pride, by reckoning the virtue and the knowledge as natural victories of ours, and not as gifts achieved through grace. In this case we would be like those who use the good to do evil and the things through which it should be made within us even more unmoved the godlike knowledge, they would cause to us the disease of ignoring God (5).

Because the one who imagine that he has reached at the last end of the virtue, he won`t ask about the cause from which the virtues spring out, but he will circumscribe the power of wishing them only to himself, damaging the condition of his own salvation, namely God. But the one who feels his natural poverty in what regards the virtues, he won`t cease to run with hurry towards the One Who can replace their lack (6).

Rightly it comes therefore the punishment over the mind which becomes haughty in its cogitations. And this punishment consists in deserting it, or in the leniency which God gives it to be troubled by devils in its activity, namely in Judaea, and in its contemplation, namely in Jerusalem, to gain the conscience of its natural impotence and the conscience of the godlike power and grace, which defend it and give to it all the goods. Through this he will be humbled totally banishing from himself the stranger and against nature haughtiness. Consequently the other anger won`t come upon it, the one of taking back the destined gifts, as has not come over Hezekiah, who immediately that didn`t come over him anymore the first pride, or desertion, he became humble, and reached at the knowledge of the One Who gave the goods. For according to the words: “And anger came over him and over Judah and Jerusalem” it is said: “and the anger of the Lord didn`t come anymore over him in the days of Hezekiah”. Namely the other anger didn`t come anymore, the one of taking back the gifts, for the first desertion taught him to be grateful. Because the one who didn`t become wise through the first type of anger, or desertion, to come to humbleness, he has to endure surely the

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other anger, which strips him off the working of the gifts and lacks him of the power which guarded him before. "I will break the vine`s fence", says God about the ungrateful Jerusalem, "and there will be plunder; I will break down the wall and it will be trodden. And I will desert My vine and it won`t be cut, neither plowed and I will command to the clouds to not bring rain anymore over it"[351]. The same thing is told allegorically that it was suffered also by Saul, the first king of Israel. That one, by receiving through anointment together with the kingly office also the gift of the prophecy, because he didn`t guarded this one, he receives as first anger the tormenting from the evil spirit (7). And because he didn`t come in his senses, through this he achieved the other anger and ended his life, reaching for his recklessness, in front of death lacked of any piety. This sad trouble of his it is shown by the fact that he is first tormented by devils, and then he willingly employs demons through sorcery and brings them haggish cult like the unbelievers[352].

Therefore if through Hezekiah we understand the loving of wisdom mind, through Judaea the activity, and through Jerusalem the contemplation, when we will take notice that the mind is suffering somehow, let`s believe that in the same time with the mind suffers also its working and contemplative powers through the rationalities which sustain them. Because isn`t possible to suffer the subject, without receiving also the ones comprised into the subject (8).

Therefore the spiritual meaning it harmonizes perfectly with the Scripture`s word, than no gossiping is brought to the godlike judgments and no other commandment is overthrown (9). Because according to the spiritual meaning which we`ve given not only Hezekiah becomes haughty, namely the mind, but together with it becomes haughty also Judah and Jerusalem, namely the activity and the contemplation, as also these ones don`t suffer taken in themselves, whilst they don`t exist as proper hypostases. That`s why doesn`t come only over

[351] Isaiah: 5: 1-6.
[352] I Samuel: 16, 14 and the followings; in ROB: I Kings: 16, 14 and the followings.

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Hezekiah, namely over the mind, the anger, but also over Judah and Jerusalem. Because immediately that the mind is defiled in some regard, are stained together with it also the activity and the contemplation, even they aren`t partakers to the guilt which brings the anger.

Let`s therefore to apply also to us the meaning of the written ones. Because, though according to the history these things happened to Hezekiah as type, they have been written for us, towards spiritual advice. The ones written then are happening to us always in a spiritual manner, because the enemy power is always ready to battle against us. They have been written for, by absorbing us as much as we can the whole Scripture into the mind, to enlighten our mind with the godlike meanings, and to make the body to shine by the way of living conform to the godlike rationalities understood, transforming it in speaking tool (rational) of the virtue, through rejecting the innate affects (10).

This place f the Scripture refers therefore also to every man loving of God and virtuous, who wisely girdled himself (in a gnostic way) with power against devils, likewise Hezekiah. If to such a man, it would happen to him an attack from the evil spirits, which wage war with the mind in an unseen way, and him, by receiving through prayer an Angel sent by God, namely the rationality (inspiration) of a higher wisdom, he would scatter away and destroy the whole gang of the devil, but he then wouldn`t reckon God like the cause of this victory and salvation, but he would attribute to himself the whole victory, it can be said that that man didn`t reward to God after His gift, because he didn`t weight the size of the thanksgiving with the size of the salvation and didn`t measure exactly his love (disposition) with the benefaction. To the one who saved him, (for the rewarding consists in the corresponding love of the saved one towards the One Who saved him, love measured through deeds), but be became haughty in his heart, boasting himself with the gifts that he has received, as he wouldn`t have received them. Such a man will have to endure, rightly, the

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anger which comes upon him. Because God allows the devil to make war to him mentally, for on the plan of the activity to shake the modes of the virtue, and on the plans of the contemplation to trouble the limpid rationalities of the knowledge; in this way, by realizing the man his own weakness, he will recognize that God is the sole power which kills inside us the passions and he will become humble and he will repent himself and reject the inflated self-opinion. Through this one he will regain the mercy of God and he will turn the anger which comes after upon the ones who don`t repent, of retracting the grace which defends the soul, letting deserted the ungrateful mind (11).

And through "the days of Hezekiah" (12), the Scripture has understood the diverse enlightenments which every right-believer and loving of God mind it receives, that mind which lean through contemplation upon the things to understand the wisdom heralded by all of them in a diverse way. Until the activity and the contemplation accompany these enlightenments (13), they won`t suffer of a diminishing of the virtue and of the knowledge, the Sun of the Righteousness bringing into such a mind, through His sunrise, these days (14).

Scholia

1. What the anger of God is?

2. How can be understood in another way the anger of God?

3. Of the ones who listen only to the letter.

4. The one who becomes haughty for his deeds is reached by the dishonor of the passions, and the one who boasts himself with the knowledge, the right judgment let them deviate from the true contemplation.

5. Through the rule and the law sown by God into creatures, he understands the Providence sustainer of the things. This one advises, after a right judgment, towards

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gratefulness the ones who have shown themselves ungrateful for the abundance of the benefactions towards the One Who has destined those benefactions to them; and this is that he makes these benefactions rarer. This action often awakens those ones to senses through the opposite ones, by making them to recognize the One Who has destined the goods to them. Because the self-opinion for virtue and knowledge, if it is not rebuked through punishment, it gives birth to the illness of the pride, which produces a disposition enemy to God.

6. The one who has known the insufficiency of his virtue, he never stops from its road. Because if he would do like so, he will be deprived of its beginning and of its target, namely of God, by stopping the movement of the desire around himself. In this case he would imagine that he has reached at consummation, whilst he has fallen from the truly existent One, towards Whom tends all the movement of the one who strives himself.

7. Not feeling the damages suffered by the virtues it is a slippery way towards disbelief. Because the one who for the pleasures of the body accustomed himself to not listen to God anymore, he will deny even God Himself when the occasion will emerge, cherishing the life of the body more than God, after he has put the pleasures of this one above the will of God.

8. He calls subject the mind, as one capable of virtue and knowledge. And the ones comprised into the subject are the activity and the contemplation, which stay toward the mind in report of accidents. That`s why they suffer together in all manner with the mind which suffers, having any movement of this one as beginning of their own changing.

9. Another commandment is that one, which orders that the son not to die for the father.

10. The innate affects of the body, when they are guided by the rationality, they are free from condemnation, but when they move without rationality, they attract the condemnation to themselves. Therefore the affects must be rejected, because

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their movement, though innate, often is used against nature, not being guided by rationality[353].

11. Saving anger is the lenience which God grants it to the devils to wage war through the passions to the mind which has become haughty. Its purpose is that the mind, suffering the ones of dishonor, after it boasted itself with the virtues, to know Who is the Giver of the virtues, or to see itself disrobed of the foreign goods, which it has reckoned that it has them from itself, without having them received.

12. What the days of King Hezekiah are, in which the anger doesn`t come?

13. Judaea and Jerusalem are, in hidden meaning, the doing and the contemplation.

14. The Sun of the Righteousness is the Lord and God and Savior of all, Jesus Christ.

Question no. 53

Again he says about Hezekiah: "And they buried him on the height of the tombs of the sons of David. And glory and honor gave to him the whole Judah and the ones who live in Jerusalem"[354]. What the height of the tombs is and the other ones?

Answer

David, understood in a spiritual sense, it is our Lord Jesus Christ, the stone which despitefully was thrown away by the masons, namely by the priests and by the chieftains of the

[353] The passion has as cause the irrational use of the affects.

[354] II Chronicles: 32: 33: KJB: "And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead."; II Chronicles (Paralipomena): 32: 33: ROB: "Then Hezekiah died with his parents and they buried him in the upper row of the tombs of the sons of David and the whole Judah and all the inhabitants of Jerusalem made a great honor at his death. And in his place was made King Manasseh, his son".

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Jews, and Who has reached at the head of the corner, namely of the Church[355]. For the angle is the Church, according to the scripture. For as the angle makes the union of two walls, which it unites in an indissoluble tie, so also the Church has become the union between two peoples, bringing together the ones from the Gentiles and the ones from Jews in a single teaching of faith and gathering them in a sole thought. And the stone from the head of this corner is Christ, the One Who is Head of the entire body[356]. Because the name of David, interpreted, it means "despising". And this One is nothing but the Word and the Son of God, the One Who for me put on countenance of servant[357] and let himself rebuked by the people who didn`t believe to the truth and to be despised by the full of sin people[358]. He is the good shepherd, Who put His soul for the sheep[359] and He killed the lion and the bear[360], namely He has plucked out from the human nature the anger and the lust, which were tearing apart the shape of the godlike image which was inside us through rationality. He is the blushing young man, for the suffering of death, adorned with beautiful eyes[361],

[355] Psalm: 118: 22; Matthew: 21: 42.

[356] Colossians: 1: 18: KJB: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."; ROB: "And He is the Head of the body, of the Church; He is the beginning, the First One born from dead, to be Him the first One into everything."

[357] Philippians: 2: 7: KJB: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:"; ROB: "But he emptied Himself, taking a countenance of servant, making Himself like humans, and at the countenance being like man,"

[358] Psalm: 22: 7: KJB: "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,"; ROB: "All the ones who saw me they mocked me, spoke with the lips, shook their head, saying:"

[359] John: 10: 11: KJB: "I am the good shepherd: the good shepherd giveth his life for the sheep."; ROB: "I am the good shepherd. The good shepherd puts his soul for his sheep."

[360] I Samuel: 17: 36: KJB: "Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God."; I Kings: ROB: "And bears and lions your servant has killed; and with this uncircumcised Philistine it will happen the same thing as with those ones, for he blasphemes like so the army of the living God. Should I go and hit him, to wash away the shame of Israel? For I wonder who this Philistine is?"

[361] I Samuel (I Kings): 16: 12; I Samuel (I Kings): 17: 4.

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namely with the glory of the higher rationalities of the Providence and of the Judgment (for the eyes of the Word are the Judgment and the providence), through which, even when he suffers for us, He supervises everything. He is the killer of the spiritual and haughty Goliath, namely of the devil which is of five cubits tall[362], due to the passion which works through our five senses (1); which stature of the devil raises as much as the work of our senses stretches passionately towards the sensitive ones. He is the true King of Israel and seeing of God, even if Saul, namely the old people according to the law becomes angry, tormented by envy due to the disbelief, for he cannot renounce to the passing glory. Persecuted by that one, David, my Emperor, takes the spear and the vessel of water of that one, namely from the old people the power of the virtue with the deed and the grace of the knowing contemplation (2), which he gives them back to the ones who come to him with faith, namely to the ones from the Jews which will inherit the salvation, by receiving the news of His Kingdom.

Also he cuts to that one the side of the vestment, whilst that one sits in the cave for eliminating the surplus of the stomach, namely he takes from the old people the high decency of the moral philosophy, or the height of the meanings from the coating of symbols and of the riddles of the law. He reckons that it is not appropriate and it is nor right that the people of Jews, namely of the earthly and loving of body people, which sits in this age, or in the letter of the law, as in a cave, closing the godlike promises of the incorruptible goods in the corruptness of the passing ones, to have the spiritual adornment of the commandments of the law, as a wing of the vestment which to bring it through abuse to the corruption (3)[363].

[362] I Samuel (I Kings): 16: 12; I Samuel (I Kings): 17: 4.

[363] I Samuel: 26: 12: KJB: "So David took the spear and the cruse of water from Saul's bolster; and they get them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the Lord was fallen upon them."; I Kings: ROB: "And David took the spear and the water vessel from the Saul`s bolster and they went into their ways and nobody saw them; because nobody awakened himself, for the Lord sent over

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This one is the spiritual David, the true shepherd and Emperor, who overthrows the enemy powers. He is shepherd to the ones who still occupy themselves with the working philosophy and graze like a grass the natural contemplation; and Emperor to the ones who renewed the beauty of the image given to them, making it like the model, through the spiritual laws and rationalities, and now they unmediated stay with the mind before the great Emperor of the ages[364] and mirror the unapproachable beauty[365], if we can say so (4).

So the sons of this David are all the Saints from ever, as ones who have been born from him in ghost. And the tombs of these sons are the memories of their life on earth according to God[366]. And the hill on which these tombs are placed is the height of the knowledge and of their love for God. There they burry the mind, by placing it in the deserved place of the happiness, also into Judah also the ones who live in Jerusalem, namely the modes of the activity and the rationalities of the knowledge comprised into the true contemplation (5). Like this it is, through, only the mind which has died, in a commendable sense, to all the things, and namely to the sensitive ones through the rejection of the work of the senses, and to the intelligible ones through ceasing the mental movement[367].

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them a deep sleep and everybody was sleeping".

[364] I Timothy: 1: 17: KJB: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."; ROB: "And the Emperor of the ages, the incorruptible One, to the unseen One, to the only God to be honor and glory forever and ever. Amen!"

[365] I Corinthians: 13: 12-15: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. // And now abideth faith, hope, charity, these three; but the greatest of these is charity."; ROB: "For we see now like through a mirror, in riddle, and then, face to face; now I know in part, but then I will know fully, as I was also known. // And now remain these three ones: the faith, the hope and the love. And bigger from these three ones is the love".

[366] In Greek language τά μνημεια (the monuments) it means the remembering monuments; τά μνημεία (the tombs) and αί μνημαι (the memories) are etymologically related.

[367] About the mystical death of the mind into God, namely about the ceasing of its natural movements, for being replaced by the uncreated godlike works, Saint Maximos has spoken also in the chapter 62 from the II Centuria the chapter About Love (The Romanian Philokalia, volume II, p. 139). In Ambigua (G.P. 91, 1113) he says that the soul has three kinds of movements: of the mind, which, by moving itself in an unknown way around God, no

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So, Hezekiah, by meaning the power of God, namely the powerful mind in activity and the most-enlightened in knowledge, through his burial he have to understand the burial of the mind when this one dies, namely when it detaches itself willingly from all the created ones and raises itself to the uncreated ones (6). Its burial is done also by Judaea and the ones who live in Jerusalem, namely its virtuous activity and the true contemplation into knowledge[368]. And it takes place "on the height of the tombs of the sons of David", namely it is elevated to the height of the memory of the Saints from ever. "And they have given to the mind glory and honor": glory as to one which has reached through the spiritual knowledge above all the rationalities from things, and honor, as to one which has cleaned itself of all passions and has made the movement of the senses (of the feeling) not-submitted to the natural laws from things (7).

Or maybe somebody from the ones who are very zealous he would say that the glory is the supreme beauty of the image, and the honor is the exact imitation of this one; and that the first one is produced by the true contemplation of the spiritual rationalities, and the second one is produced by the scrupulous and sincere fulfilling of the commandments (8). These ones being held by the great Hezekiah, he was buried on the height of the tombs of the sons of David. If somebody would want to more limpidly show this thing, instead of the words: "They buried him at the height of the tombs of the sons of David",

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creature knows Him, due to His transcendence; of the rationality which defined the unknown One only according to the cause, through the rationalities gathered from the world; and of the feeling, which from the icons seen outside gathers like some symbols the rationalities mentioned above. All these three movements must be surpassed. The one of the feeling by forgetting the sensitive icons and by preserving in mind only their rationalities; the ones of the rationality through unifying all the rationalities in a sole simple and undivided cogitation; and the one of the mind by the detaching from all the created ones and by resting it even of the natural work, gathering itself whole into God. Therefore the mystical death of the mind it means the surpassing even of its supra-rational, intuitive and undefined cogitation.

[368] The true contemplation from the stage of the gnosis (η κατα την γνώσιν αληθης θεωρία (the true theory, E. l. t.`s n.)). So also the gnosis must be rejected when the mind leaves its works.

then he would say: "They placed the memory of Hezekiah at the height of the memory of the Saint from ever".

Let`s notice that it hasn`t been said: "in the tombs of the sons of David, or on the height of the tombs of the sons of David". This is because both the rationality of the Lord according to the body, and the mode of His life are above any comparison to the creatures and namely not only to the people, but also to the Angels, being totally not-comprised, not to talk also about the unreached meaning of His infinite godhead (9). So it is a pleasant thing even to the most sensitive man at what it means greatness, to be buried in the tombs of the sons of David, or, what it is a supreme honor, on the height of the tombs of the sons of David. For the Scripture doesn`t say about anybody to would have been buried in the tombs of David, and even lesser on the height of the tombs of David. This is because the life according to the body of the Lord and God and Savior of ours doesn`t have, as I`ve said, in no sense and in no image, comparison. Because it is said: "His virtue covered the heavens", namely even the righteousness of the Lord as a man, shown through body, covered the Powers from above, through the overwhelming abundance of His righteousness, in all regards (10). This is because He wasn`t a simple man, but also God Who embodied Himself, to renew through Him and in Him the obsolete nature of the people and to make it partaker to the godlike nature, namely to make it to reject the whole corruption, fickleness and alteration; because through these ones our nature became like the one of the beasts, than the rationality was overwhelmed by the work of the senses. Let the glory be His forever.

Scholia

1. The devil is five cubits tall, he says, due to the senses. This is because without these ones the reckless movement of his evilness into our soul cannot increase the growth of the sin.

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2. The "spear", he says, symbolizes the power of the virtue, and the vessel of water indicates the mystery of the knowledge.

3. "Cave" he calls this world and the power of the law. And Saul is the Judaic people, of whose mind, turning from the godlike light of the spiritual ones, it settles itself down in the darkness of the tied ones and in the shadow of the letter, using the creation done by God and the law towards producing the corruption. This is because the one who limits the immortal promises only to the letter and to the countenances of the things, which fall under the senses, he surrenders them to the corruption, as a meal which he transforms in excrement, showing at the end, the beginning of his opinion about God[369]. The "vestment" is the envelope of riddles of the law, and its "wing" the sublimity of the meanings uncovered through the spiritual contemplation. This sublimity is cut off from the ones who interpret the Holy Scripture only according to the senses.

4. The Lord is called the shepherd of the ones who are guided through the natural contemplation towards the stable from above and Emperor to the ones who obey the law of the ghost and stay close to the throne of the grace of God, through the simple contact of the mind, on the ground of the undivided knowledge.

5. The ones who live in Judaea are the modes of virtuous activity, and the ones who live in Jerusalem are the rationalities of the knowledge which are comprised in contemplation.

6. The worthy to be praised death of mind, it is its willingly detaching from all things. After this the mind receives the godlike life through grace, gaining instead of things, in a not-understood way, the Maker of the things.

7. "Glory" he calls the knowledge indentified and unlimited by any rationality, and 'honor" the unrestrained movement of the will into the virtue, according to the nature.

[369] Showing out of this final result, the character of his initial conception about God.

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8. The knowledge which doesn`t forget anything is a movement, being an indefinite and above understanding movement of the mind around the godlike infinity, it imagines, through its "indefinite", the supra-infinite "glory" of the truth. And the voluntary imitation of the wise goodness of the Providence, it receives as 'honor" the proven likeness of the mind to God, imprinted in its inward disposition.

9. Listen to it, Nilus, you who are crawling yourself on the ground, and be you silent.

10. According to the higher meaning, David is Christ, and the His tomb is the memory of His righteousness, which doesn`t have likeness in the entire rational nature. This is because the Worde of God making Himself a man, He didn`t measure His righteousness according to the natural laws of the body, but He worked through the body the natural righteousness which is in Him like in God, not being lacked by the natural work[370].

Question no. 54

In the first book of Ezra it has been written about Zerubbabel: "And when the young man went out raising his face to the sky, towards Jerusalem, he blessed the Emperor of Heavens, saying: From You is the victory, from You is the wisdom and Your is the glory. And I am Your servant. Blessed are You, the One Who has given to me wisdom and to You I confess myself to You, Lord of the parents"[371]. What does it mean: Raising hi face to the sky towards Jerusalem" and the others?

[370] He worked the natural righteousness of God which is in Him; because this one wasn`t reduced to a static presence, potential after embodiment, in the sense of the modern theories about kenosis (for instance S. Bulgakov) but it had the corresponding work, through which it was manifesting itself.

[371] III Ezra: 4: 58-60.

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Answer

Zerubbabel, according to the exact rule of the Hebrew language, it is pronounced either harshly, or smoothly, in all cases: when it is a composed word, when it is a combination of two separate words, and when it is a sole elementary word. When is pronounced harshly, this word it means 'the seed of trouble"[372], and when it is pronounced smoothly, it means the "dawn of the trouble". When it is a composed word it means: "dawn into trouble", and when it is formed by two separate words it means "the dawn from scattering". Finally, when it is a unique word it means "the resting itself" (1).

Zerubbabel is, therefore, the loving of philosophy mind (philosopher). For the first time it is sown, according to righteousness and repentance, into the "trouble" caused by the slavery to the passions: secondly it follows "the dawn of the trouble", namely the mind unveils "the shame" caused to it by the "trouble" from the passions: thirdly it comes the "dawn into trouble", namely the mind through knowledge it brings light in the confuse work of the senses which are directed towards the sensitive ones and those ones anymore to come close to the sensitive things without rationality[373]. Fourthly, it comes the "dawn from scattering", namely the mind offers to the powers of the soul, which are scattered around the sensitive things, the dawn of the deeds of the righteousness which gives birth to the rational activity, for this one it is not lacked anymore of the

[372] The trouble as state of confusion and passionate disorder exists before any descending of the mind as critic spirit into it. But, as a fact of conscience, it is unveiled only through this awakening and penetration of the mind into it, on the basis of the repentance. That`s why one can say about this first descent of the mind into it that it is seed thrown into "trouble", or "seed of the trouble", namely having to show to the conscience this trouble or confusion. It is not less true that the shown objective trouble or confusion it is another kind of trouble than the one which exists as an objective fact. It is already a "shame", a "trouble" which carries into itself the germ of the repentance. This showing of the objective trouble and therefore its transformation in subjective trouble, it happens in the second phase, in the "dawn of the trouble".

[373] Both the trouble as passionate state and the trouble as shame for the sins are scattered in this third phase, when the mind through the light of its knowledge becomes master within the soul and scatters the domination of the passions.

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knowledge through contemplation, which brings back the scattered powers towards the spiritual realities; in the fifth place, the mind becomes "itself rest", after it has reconciled all and it has united the activity with the good through nature, and the contemplation with the truth through nature[374].

For the whole activity it is done for the good and the whole contemplation seeks the knowledge only for the truth (2). After one has reaches at them, there won`t be anything which to arouse the activity of the soul, or to attract the contemplation of the soul through stranger views. For the soul has reached beyond everything that exists and is thought, and the soul has put up on itself God Himself, Who is sole good and true and is above all being and understanding.

The mind, become thus through the diverse advancements into virtue, it comes out, after its victory, from Emperor Darius, namely from the natural law[375], after it has shown to that one the power of the love and of the truth, through comparing the virtue to the passions (3) and it has taken from that one letters which to straighten its impulse and to stop the one of the enemies. And after it comes out, by knowing from where the grace of the victory has come, "it raises its face towards heavens, towards Jerusalem and blesses the Emperor of the Heavens".

"The face" of such a mind it is the hidden disposition of the soul, in which there are all the characteristics of the virtues. This one is raised by the mind "towards heavens", namely towards the height of the contemplation, "towards Jerusalem", namely towards the habit of the dispassion (4).

Or maybe through the words "towards heavens, towards Jerusalem" it is shown that the mind it seeks its dwelling place

[374] If in the third phase the mind lets the powers of the soul to direct themselves not-passionately towards the sensitive things, in the fourth phase it sends them towards intelligible realities, and in the fifth one it rests itself also of this activity, gathering itself into God.

[375] The law (νόμος) being in the Greek language of masculine genre, Emperor Darius can be easily understood as the law which masters over nature.

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from heaven[376] and towards the city of the ones who are enlisted in heavens[377] (5), about whom "extolled things have been spoken"[378], as David says.

For he couldn`t bless God without raising his face or the disposition of the soul, composed, as some features, from many and diverse virtues, towards the height of the contemplation and of the knowledge, through the habit of the dispassion, namely of the peaceful and innocent state (6)[379].

And what does he say, raising his face? "From You is the victory". Through "victory" he shows the end of the doing against passions, as a reward of the godlike striving against the sin. "And from You is the wisdom". Through "wisdom" he indicates the end to which one reaches through contemplation, the end which removes, through knowledge, the whole science of the soul. "And Your is the glory". "The glory" he calls the shininess of the godlike beauty, which irradiates out of those ones and consists in the union of the victory with the knowledge, of the kindness and of the truth. For these ones, being united together, irradiate a sole glory and the one of

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[376] II Corinthians: 5: 1-2: KJB: "FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. // For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:"; ROB: "For we know that, if this tent, our earthly dwelling place, it will broke, we have a building from God, not made by hands home, eternal, in heavens. // Because that`s why we also sigh, in this body, desiring to reconcile ourselves with the dwelling place from heavens,".

[377] Hebrews: 12: 23: KJB: "To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,"; ROB: "And of the church of the first born ones, which are written in heavens also by God, the Judge of everybody, and to the ghosts of the consummated righteous ones,"

[378] Psalms: 87: 3: KJB: "Glorious things are spoken of thee, O city of God. Selah."; 86: 2: ROB: "Glorified things have been spoken about you, the city of God".

[379] This disposition, as face of the soul, is not a momentary state, but a permanent image of the soul, achieved by the man through many habits. Even though it is hidden into the soul, is reflects also on the external face. When the face from within is a synthesis of all the virtues, it is not anymore an ugly face, but a beautiful face, which represents in the same time the state of dispassion. For the state of dispassion consisting of the absence of any passion, it is the same thing with the presence of all virtues, once any passion is banishes away through the corresponding virtue.

God[380] (7). That`s why he also adds in a very appropriate manner: "And I am Your servant", knowing that the whole activity and contemplation, virtue and knowledge, victory and wisdom, kindness and truth, are done within us, like in some organs, by God, we bringing no more than the disposition which wants the good things (8). This disposition is had also by the great Zerubbabel. That`s why he adds, saying towards God: "Blessed are You, the One Who has given me wisdom and to You I confess myself, Lord of the fathers". As a grateful servant, Zerubbabel attributed everything to God, Who gave everything. Form Him Zerubbabel received the wisdom, through which he can confess to Him, as to a Lord of the fathers, the power of the received goods. Therefore he says: "Blessed are You Lord", showing through this that God has the infinite wisdom, or, better said, He is the wisdom itself, from Who Zerubbabel also receiving wisdom, he confesses to Him the received wisdom.

And he calls Him "Lord of the fathers", to show that the feats of the Saints were proven gifts from God and no one of the Saints wanted anything, but only the good which was given to him from the Lord God, on the measure of the gratefulness and of the benevolence of the one who received that good thing; in other words, each one of them achieved only those goods, which he attributed to the Lord, Who gave them (9).

So he calls "father" the Saints from ever. For by receiving him their faith and imitating their life, he has succeeded through will to born himself from those ones with the ghost, as son born through his free will from the fathers who also have this quality through their free will. This quality is the more valued by God than the quality of the ones who become parents and sons through body and not through will, as is the more discerned through the superiority of the being of the soul from the body (10).

[380] The most satisfying definition of the godlike glory. It is not a feature or a singular work of God, in row with the other works, but the total brightness which irradiates out from the ensemble of all the divine features and works.

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This Zerubbabel is the one of the young men who stay about King Darius[381], namely about the natural law, and comprises the whole stretch of the godlike goods form people in two words. He scatters the daring of the other ones and attracts to himself the law which scatters them over the nature, and this one decrees the liberation of the powers of the soul kept into the foreign slavery of the passions.

The evil ghosts, which defend the body as more earthly, are two, through the twofold of the number being indicated this passionate and perishable character of the body (11). And the mind which defends the soul, which is simple according to the being, it is one, being the expression of the righteous unity of the soul, and the soul cannot be touched by death at all, because doesn`t admit some cutting which to be divided (the soul).

So, one of the young men says, namely the first one, by presenting the passionate vitality of the body: "The strongest one is the wine"[382]. He calls "wine' the whole stretching of the loving of pleasure passions, which he circumscribes in this sole word. This "wine" causes the "drunkenness" which drives the man out of his minds and perverts the use of the natural thoughts. For the Scripture says: "The anger of the devils is their wine and the anger of the asps without healing"[383]. The Scripture calls the boiling of the bodily pleasures "the wine of the devils" and the haughty and despising disobedience "the wine of the asps". Because it is said something about this beast, that unlike all the other beasts of the earth, it closes its own ears from singings despising proudly the ones who sing.

Another from the young men, namely the second one, says: "The strongest one is the emperor"[384]. He calls "king" the

[381] III Ezra: 4: 13: ROB (this book is included only in the Romanian Orthodox Bible and not in the King James Bible): "And the third one who spoke about women and truth, is Zerubbabel. He started speaking:"
[382] III Ezra: 3: 10: ROB: "One wrote: stronger is the wine".
[383] Deuteronomy: 32: 33: KJB: "Their wine is the poison of dragons, and the cruel venom of asps."; ROB: "Their wine is scorpion venom and killing poison of asp".
[384] III Ezra: 3: 11: ROB: "The other one wrote: stronger is the king".

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whole vain glory of the richness, of the mastery and of the other shininess from outside. It is the glory which gives birth to the nescience, through it is produced the tearing apart of the nature, because everybody ignores to each other and all of them tear apart among themselves for only one thing: because each one wants to be glorified more than others, either due to the power, or to the richness, or to the pleasure, or for other reasons for which want to be glorified the ones who don`t know the godlike glory the one which remains and consequently they despise its power.

These ones reducing the whole depth of mud of the passions contrary to the nature to these two springs, they made Darius judge of the words, hoping that the law which dominates over the nature will consent to their opinions.

But the third one, which is the mind that defends the virtue and the conscience and strives to liberate the soul from the evil slavery of the passions, says:

"Stronger are the women and all of them are defeated by the truth"[385]. "Women" he called the deifying virtues, from which is born the love into people, which unites them with God and with each other. This one kidnaps the soul[386] of everybody, of the ones submitted to the birth and to the corruption, as also of the spiritual beings which are above birth and corruption, and interweaves their souls with God Himself in a loving union[387], as much as it is possible to the human nature, accomplishing in a unique way the godlike and righteous marriage. And "truth" he called the unique and sole cause of

[385] III Ezra: 3: 12: KJB: "And the third one had written: stronger are the women and more than all, the truth overcomes".

[386] The soul being in the Greek language of feminine gender, it is reckoned like a virgin who gives herself in marriage to God in a mysterious wedding.

[387] κατ έρωτικήν τινασύγκρασιν = in a loving admixture (in a romantic confrontation, E. l. t.`s n.). The Holy Fathers use the term ένωση both for the union of the soul with God and for the one of the human nature with the godlike nature into Christ. This "admixture" though, is not the same with the "merger" σύγχυσις, which it is forbidden by the Chalcedon council. The admixture is the interpenetration of two substances without losing their identity (for instance of the soul with the body). It would be better for the Romanian theology to impropriate this term, for defining the union as reciprocal soaking of substances and energies which preserve their identity, for not reckoning it as a simple sticking together.

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the things, the beginning, the mastery, the power and the glory, from which and for which have been made and are made all things and through which and for which are sustained all things in existence, and for the sake of which h is done all the striving of the loving of God ones. Shortly speaking, through "women" he showed the end of the virtues: the love. And this is the pleasure of the undivided and uninterrupted union of the ones whom is imparted the good through the nature. And through "truth" he indicated the end of all knowledge and even of all the ones which can be known, end towards which they are attracted, as towards the beginning and the end of all things and natural movements, through some general rationality (12). This is because the beginning and the end of all things, as truth, overcomes all through nature and attracts towards itself the movement of all beings.

The loving of wisdom mind (the philosopher one) speaking thus to the law of the nature, banishes from it the whole deceiving of the cunning devils and convinces it to decree the liberation of the thoughts and of the powers of the soul, kept into the slavery of the passions, and to herald to the ones locked into darkness, namely into the lust for the sensitive ones, the unchaining from the spiritual slavery. Through this it let them to go up to Judaea, namely into virtue, to build in Jerusalem, namely in the habit of the dispassion, the temple of the Lord, or the knowledge capable to receive the wisdom[388] (13).

Therefore, wise and most-wise is the great Zerubbabel. This is because by receiving the wisdom from God, he could,

[388] From virtue (Judaea) one advances towards dispassion or towards the totality of the virtues (Jerusalem), and from this one to knowledge (temple). And the knowledge (the gnosis), as result of the human contemplative striving, helped, of course, by the grace, it receives from above, as a coronation, the wisdom. The idea that the temple, as peak of human endeavor into virtue and knowledge, it receives the divine Wisdom as grace, it has received its expression into the great church of Justinian, dedicated to the godlike Sophia, as collective mind, as one that has been destined to be filled up by the godlike wisdom. The cleaned and gnostic mind, as subjective temple, and the sanctified church, as collective mind of the faithful congregation, as mind of the cosmos, are the vessels destined to be filled up by the Sophia of the creature in the process of deification.

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due to this wisdom, to combat, to defeat and to overthrow the answers given by the evil ghosts, which, defending the body, they were trying to bring to delusion and corruption the human kind. Through the two answers of his, he totally blown away the both enemy answers and liberated the soul from the evil slavery of the passions. Being given the fact that through the praising of the wine those answers strived to obtain the greatest honor for the boiling of the bodily pleasures, and through praising the emperor they elevated above all the pleasure of the worldly glory, this one showed, through the symbol of the women, the superiority of the spiritual pleasure, which has not end, and through the truth indicated the power that cannot be moved by anything. Through this one he convinced Darius to despise the present goods and to search for the future ones.

This is the healthy and wise meaning, according to my opinion, of the answers of the three young men. It was reckoned by the Ghost worthy of being preserved in writing for our advising. And if somebody could see a higher meaning of the written ones, according to the power given to him for seeing the godlike ones, he mustn`t be envy. This is because the grace of the Ghost doesn`t decrease into the ones who are imparted by Him (due to which reason also the passion of the envy is born), even if one receives more, and another less, from the grace. This is because each ones receives according to the measure of his own faith the showing of the work of the Ghost. So that everyone is his own distributor of the grace (14). And if he would cogitate better, he shouldn`t envy the one who has achieved greater graces, because it hangs on to himself the disposition through which he receives the godlike goods.

But let`s come also to another secret meaning of the written ones, namely to the one which unveils their original truth, the true and new Zerubbabel (15), heralded figuratively through the old one, namely to our Lord and God Jesus Christ, Who was conceived, bore and born in the "confusion"[389] of our

[389] The "confusion" represents Babylon where Zerubbabel was born and from where he liberated the Jews. Babel enters also in the composition of the name: Zerub-Babel.

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nature, for making Himself man according to the nature, t[p bring back to Himself the nature, bringing it out from confusion.

This One wasn`t brought into slavery with us and wasn`t moved into the confusion of the passions (16). "For He didn`t commit sin, neither was cunningness into his mouth"[390]. But He was born like a servant among us the enslaved ones, and "He was reckoned with us, the lawless ones"[391], making Himself out of the love for people "into the resemblance of the body of the sin, for the sin"[392]. He made Himself "into the resemblance of the body of the sin", because, being God without passion by nature, He deigned to make Himself, according to the oikonomia, in unchanged way, man by nature with passions (17). And so He made Himself "for sin", because "due to our sins He was brought to death and for us He suffered pains"; "for our sins He was crushed, for us to be healed with His wound"[393]. The ghost before our face, the

[390] Isaiah: 53: 9: KJB: "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."; ROB: "His tomb was placed next to the lawless ones and with the doers of evil deeds, after His death, though He didn`t commit any injustice and neither deceitfulness was in His mouth".

[391] Isaiah: 53: 12: KJB: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."; ROB: "For this I will give His part among the great ones and with the mighty one He will share the prey, as reward for He gave His soul towards death and with the doers of the evil He was counted. For He bore the lawlessness of many and for the sinful ones He gave His life".

[392] Romans: 8: 3: KJB: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:"; ROB: "For what it was impossible to the Law – being weak through the body – was done by God, by sending His Son into the resemblance of the body of the sin and for the sin to condemn the sin into the body,"

[393] Isaiah: 53: 4-5: KJB: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. // But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."; ROB: "But he took upon Himself our pains and with our sufferance He burdened Himself. And we reckoned Him punished, beaten and tormented by God, // But He was pierced for our sins and crushed for our lawlessness. He was punished for our salvation and for His wounds we all have been healed."

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anointed of God was caught in our corruption, He about Whom we say: "in His shadow we will live among nations"[394].

He is the righteous Sunrise from our scattering, in which we have ended through sin. About Him the Holy Ghost says through the Prophet: "For righteous Sunrise will rise to you"[395] or "Behold man, Sunrise is His name and beneath Him it will rise"[396], or "The Sun of the righteousness will rise, bringing healing in His wings"[397]. Through the word "beneath Him" it is shown the not understood mystery of the embodiment of the Word, from Whom rose up the salvation of everybody (18). And "the wings of the Sun of the Righteousness" would be the two Testaments, through which flying the Word into us, he heals us of the wound of falling into the sin and gives to us the consummated health of the virtue, namely through the Old one removes the sin, and through the New one plants the virtue; or again, the wings and the Providence and the Judgment. The Word flying by these ones, He dwells in an unseen way into creatures, healing through the rationalities of the wisdom the ones who want to be made whole again and

[394] Jeremiah: 23: 5: KJB: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."; ROB: "Behold, days are coming, says the Lord, when I will raise to David righteous Branch and He will reach to be King and He will reign with wisdom; there will be done judgment and justice on earth."

[395] Lamentation (of Jeremiah): 4: 40: KJB: "The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen."; ROB: "The breath of our life, the Anointed of the Lord, was trapped in their pit – that One about Whom we were saying: "Under His shadow we will live among peoples".

[396] Zachariah: 6: 12: KJB: "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord:"; ROB: "And you will tell Him in this way: "Behold a man Who will be called Branch; this One will bud and will build the temple of the Lord."

[397] Malachi: 3: 20 (4, 2, Septuagint): 4: 2: KJB: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."; 3: 20: ROB: "And will rise up for you, the ones who fear My Name, the Son of the righteousness, with healing coming into His rays and you will go out and romp around like calves for fattening."

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healing through the modes of the rebuking the hard to be moved towards virtue ones. Through this to some ones He cleans the defilement of the body, and to others He wipes away the stains of the soul[398] (19).

He is the One Who brings back the true Israel from slavery. He doesn`t move Israel from a country to another, like the old Zerubbabel did, moving the people from Babylon to Judaea, but from earth to heavens, from sin to virtue, from nescience to the cognizance, from corruption to incorruptibility and from death to immortality, shortly speaking, from the seen and perishable world, to the spiritual and steady world, and from the life which disintegrates to the ones who lasts and doesn`t shatter.

He is the true Builder of the rational temple, destroyed by sins and burnt by the foreign fire, which we have brought upon it by walking into the light of the fire from within us and in the flame in which are burnt, because we not only have made the mental part of the soul to slavishly follow the bodily thought, but we have also shamelessly have lit up the matter of the passions through our work (20).

He is the One Who convinced, through wisdom, the Emperor Darius, namely the law of the nature. For it is not possible that in this place to be understood through Darius the devil, once he made himself willingly together-worker with the grace in liberating the people and let himself convinced that nothing is stronger and more useful to the nature towards salvation, than the faith and the good conscience. For through truth it is understood the faith which it has within itself the rationality of the truth, and the good conscience is the sign of the love for God, allegorically indicated through women,

[398] Through Providence God guides in a positive manner the man through the benefactions which He gives to him in every instant and through meditation upon them; through judgment He deviates the man from evil, by sending to him diverse tribulations. These two modes alternate or even interweave with each other, like in a parental pedagogy. In each day God gives to us His goods and almost each day He also rebukes us. He stays daily to judgment with us, to escape us from the unmerciful judgment from the end.

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because where it is it there isn`t possible the transgression of the godlike commandments (21).

He is the One Who rebuilt in Himself, through an unspoken union, "the tent of David"[399], namely the nature broken through death due to the sin.

He is the Zerubbabel Who raised up with glory the fallen house of God, about which the Ghost was saying: "The last glory of this house will be above the first one"[400].

For the Word entered in the second communion with the nature, which is the more enlightened than the first one, as for the first time He gave to it from what was the best, and later he imparted Himself from what was the worst. This is for also saving the image and to make immortal also the body. So, by totally erasing the word of the snake, blown into the ears of the nature, He has made again the nature clean as at the beginning. End He even made the nature to surpass through deifying its first creation. And as not existing at the beginning, he founded it, so being brought down latter; He made it unchangeable, for not falling down anymore (22). Through this He accomplished the whole advice of God and the Father, deifying it through embodiment[401]. "The hands of Zerubbabel (the spiritual one) laid down foundation, he says, to this house (namely to the man) and His hands will accomplish it"[402]. It is

[399] Amos: 9: 14; Acts: 15: 16.

[400] Haggai: 2: 10: KJB: "In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying,"; ROB: "In the twenty fourth day of the ninth month, in the second year of Darius, there was the word of the Lord through the mouth of Haggai, the prophet, saying:"

[401] The Son of God fixed (we have used the term "fixed" which in the Romanian language it means "to establish", "to make steadfast", for its twofold sense, of which the second meaning is in English "to repair" (E. l. t.`s n.)) the human nature in Himself (as on a "tent" in the "place" of the supreme solidity of the godhead), for making it to not fall anymore, being held just by God. That`s why even the embodiment constitutes a deification of the human nature; the embodiment makes this nature to not be able to slip anymore from this consolidation of the human nature into lack of passions; but this mustn`t be misinterpreted in the sense of a physical salvation, according to an accusation which the Western fathers bring it to the Oriental Ones. The human nature of Christ, from spiritual reasons, doesn`t slip anymore. It is too close the truth and the supreme good to it to be anymore attracted by something inferior.

[402] Zachariah: 4: 9: KJB: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.";

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here about the first creation of the man and the latter remake done by Christ Himself, through the unspoken union (23).

According to history it doesn`t seem possible at all to have been Zerubbabel holding in his hand a tin stone, which to have seven eyes and even of the Lord, through which God looks all over the earth[403]. According to the history doesn`t seem possible at all to be Zerubbabel the one who would have had in his hand a tin stone, which to have seven eyes, even the Lord`s eyes, which to look all over the earth. Therefore being impossible to take these ones according to the letter, we are going to use the higher meaning of the written ones.

Zerubbabel is, like I`ve said often before, The Lord and our God Jesus Christ. And this stone is the faith in Him. Having this stone in hand it means that the faith into Christ it is made shown through fulfilling the commandments. This is because "the faith without deeds is dead"[404], as also the deeds without faith. And the "hand" is obviously, the symbol of the deeds. So the Lord by holding in hand the stone, he teaches us to have in Him the faith shown through deeds. And the seven eyes of the Lord, with which this stone is adorned, are the seven works of the Holy Ghost (24).

"And will rest over Him, he says, the seven ghosts: the ghost of wisdom, the ghost of understanding, the ghost of cognizance, the ghost of science, the ghost of the advising, the ghost of mightiness, and the ghost of the fear of God"[405].

ROB: "The hands of Zerubbabel laid down the foundation of this temple and also his hands it will finish it, and you will know that the Lord Savaot has sent me to you."

[403] Zachariah: 4: 10: KJB: "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."; ROB: "For who despised the time of these tiny beginnings? They will rejoice themselves by seeing the scales of the mason in the hand of Zerubbabel. And these seven (candles) are the eyes of the Lord which roam the whole earth."

[404] James: 2¨26: KJB: "For as the body without the spirit is dead, so faith without works is dead also."; ROB: "For as the body without soul dead is, thus also the faith without deeds, dead is."

[405] Isaiah: 11: 2: KJB: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of

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The ghost of the fearing of God it is shown into the restraint with deeds from sins; the ghost of the might, in the impulse and in the full of zeal movement towards working and accomplishing the commandments; the ghost of the counsel, in the habit of the discernment which helps to fulfill with rationality the godlike commandments and to discern the good ones from the bad ones; the ghost of the science makes us to know without mistake the modes of the virtuous activity, according to which, being us working, we don`t fall ever out from the right judgment of the rationality; the ghost of the knowledge gives us the possibility to comprise with the mind the rationalities from the commandments, on which are founded the modes of activity of the virtues; the ghost of the understanding is the affectionate consent of the soul with the modes and with the rationalities of the commandments, of better said, its transformation in those ones, transformation through which there takes place a fusion of our natural powers and of the modes and of the rationalities of the commandments; the ghost of the wisdom makes us to elevate ourselves to the cause of the spiritual rationalities from the commandments and to the union with that cause; through this, by knowing as much as it is possible to the humans, in an unknown way, the simple rationalities of the things, which are in God, we draw like from the gushing spring of the heart the truth out of everything, scattering in diverse manners also to the other people (25). In this way we ascend on a certain road and according to a certain order to the ones which are the last ones towards God, but the closest to us, towards the first ones and the most far to us, and the closest to God (26).

For in fact from stopping to commit sins by fear we come to working the virtues by might and from working the virtues, or to science; and from the habit of the virtues, to the knowledge of the rationalities from the virtues. From these ones

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the Lord;"; ROB: "And will rest over him the ghost of God, the ghost of wisdom and of understanding, the ghost of the counsel and of might, the ghost of the knowledge and of the good faith".

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we go up to the habit which transforms the natural powers in the known rationalities of the virtues, namely to understanding and from this one to the simple and exact contemplation of the truth from all things. Finally, starting from this one, we will bring forth many and various pious rationalities of the truth from the wise contemplation of the sensitive things and of the intelligible beings.

Ascending therefore through these eyes of the faith, or through these enlightenments, we gather ourselves into the godlike unity of the wisdom, by concentrating the charismas (the gifts), which have been shared for us, through our ascensions, like stairs on the ladder of the virtues (27), not omitting, with the help of God, anything from the said ones. This is lest, by neglecting them bit by bit, to make our faith blind and without eyes, lacked of the enlightenments of the Ghost, which are imparted to us through the mediation of the virtues, and to be us sent, according to the justice, to the labors of the endless ages, as ones who have blinded the godlike eyes of the faith, in what concerns us (28).

This is because everyone who brought out these eyes of the faith from himself due to the unfulfilling of the commandments, he surely is going to be condemned, because he is not having God watching at him anymore[406]. This is, I reckon, the cause due to which the Scripture has called the faith tin stone because it punishes all the ones who don`t adorn it through fulfilling the commandments and uses all the ones who keep it beautified with the works of the Ghost. "For it will be, says the great Simeon speaking about the Lord, towards the falling and raising of many from Israel"[407]; and this will be

[406] The eyes of the faith, as evidence of the truths of the faith, faith achieved through deeds, though they are within us, helping us seeing, though they aren`t ours, but they are the gift from God, or His works. Therefore though we see through them, they are the eyes through which God Himself looks inside us and around us. And we see through these eyes of God. In this sense God is known by the one who is known by God.

[407] Luke: 2: 34: KJB: "And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;"; ROB: "And Simeon blessed them and said towards Mary, His mother:

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towards the falling of the unfaithful ones, of course. For some people say about tin that it is composed from silver and led. But led is the symbol of rebuking, of punishment, of tormenting and of damnation, and silver is the image of brightness, of glory and of extolling. If it is so, then the faith indicated through tin on one hand rebukes, punishes and condemns the ones who have been proven to be weak in it, by not working the commandments, having maybe as led the helplessness of the body – this rebuking is strengthened through the union with the Word; and on the other hand is glorifies, enlightens and leads towards godhead the ones proven to be powerful in working the commandments, having as silver the godhead of the Word, which shines in the worthy ones, according to their power (30).

Other understood the tin stone like being our Lord Jesus Christ, as One Who is composed from two natures, from godhead and humanity. And if somebody wants to understand the faith in Christ, or Christ Himself in a spiritual manner, the faith and Christ are the led because they rebuke the soul, torment the body, punish the passions and condemn the demons, and silver because fill the mind of brightness through virtues, glorify it through knowledge and make it, by deifying it, light which mirrors the prime Light; in this sense must be understood also the "falling" and the "raising up" which will happen due to Him: He provokes the falling of the body, namely of the bodily thought and the raising up of the natural powers of the virtue and of the thoughts which sustain the knowledge. Simply speaking, the Word causes in the worthy ones the falling of the entire old man according to the image of Adam and of the letter of the law, and the raising up of the new man according to His image and to the ghost of the law (31).

But maybe the Scripture imagines the faith through the tin stone also for the fact that it gives possibility to the ones who darken their virtue and their knowledge to lighten all of

behold, this One is put towards the falling and the raising of many from Israel and as a sign which will stir up resistances."

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them again through repentance, regaining the activity and the contemplation and coming back again to the full of light brightness of the life (32).

Scholia

1. He shows in how many ways Zerubbabel is interpreted, being translated from Greek language.

2. The end (the ultimate target) of the virtue is the good, which it means the fulfillment and the completion of the godlike work. Towards this fulfillment leads the rational power (faculty) of the soul, using the power of the anger and of the lust, according to the nature. And in it comes forward the beauty of our resemblance to God, and the end of the contemplative philosophy it is the truth, which is the unitary and undivided knowledge of all the ones which are around God. Towards the truth is carried the clear mind, after it has totally rejected that judgment according to the senses; in this knowledge is unveiled undefiled the dignity of the godlike image.

3. Through women he understood the virtues of which end is the love; and through truth the not-quantitative knowledge. Knowing the law which reigns over the nature the price of these ones, namely of love and knowledge, he rejects, as a wine, the pleasure of the bodily passions and as a kingdom the insane lust for glory of all the ones dominated by the self-opinion in an unrestraint manner.

4. The face of the contemplative mind which directs itself towards the height of the true knowledge, as towards heavens, it is the virtuous disposition.

5. Another meaning of the same thing. According to this one those ones are written into heavens who willingly offer themselves to be written with the pen of the Ghost[408]. This is

[408] The one who is not written inside himself by the pen of the Ghost, he is neither written in heavens. For he doesn`t fit with the heavens; he hasn`t become a piece of heavens. Will go up

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because the Holy Ghost writes in heavens only the ones who want to be written and without forcing anybody.

6. Nobody can truly bless God whether he hasn`t sanctified his body through virtues and hasn`t enlightened his soul through knowledge.

7. The victory is the last end of the godlike toils of the soul on the ground of the deeds. This is the unmixed good. And the wisdom is the last end of the secret sights of the soul in the order of the knowledge (of the gnosis). This is the simple truth, towards which the mind leads the ones who liberated himself from the sensitive hallucinations and the rationality which has taken into domination the vital part of the soul. The meeting of these ones, of the victory and of the wisdom, or of the goodness and of the truth, unveils a sole glory into the ones in whom it is produced, irradiating the light of the resemblance.

8. With what we contribute to the virtue.

9. For what reason He is called God, the Lord of the fathers.

10. The fathers according to the ghost they make themselves willing fathers of the ones who want to be their sons, through the teaching that they are giving to them, creating them through their word and through their life according to God. And sons according to the ghost willingly make themselves to the ones whom they want to be their fathers, by receiving their teaching, by letting themselves willingly formed by those ones through their word and life. This is because the grace of the Ghost works the freely-consented birth of the ones who are giving birth and who are being born according to Him, what the parents according to the body don`t have, they being the involuntary parents of some involuntary sons. This is because the conceiving of the ones who are born on the natural manner it is the deed of the nature, not of the will.

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in heavens only the one who has accommodated himself, from here, to heavens, only the one within whom the heavens previously has descended.

11. The number two indicates here the matter and the shape, of which encounter cause the making (the composing) of the body and of whom detachment causes the destruction of the body. Consequently the things which exist through the coming together of the matter and of the shape, they have a contrary end to the natural beginning, once the breaking destroys the creation. For creation and for breaking fight two powers: the one of the lust and the one of the anger. The first one wants to preserve the creation in existence; the second one fights for removing the detachment which follows to the breaking. The advocates of these powers are the cunning devils: some of them propose to the natural law the exit (the ecstasy) of the soul from the godlike ones through lust, of which symbol is the wine, and other the tyrannical domination through anger over the material ones, of which image is the "kingdom"[409]. They want to convince the mind to choose the passionate life. And the number one it means that soul simple according to the being, image of the three-hypostatical and supra-natural unity according to the being. The advocate of this one, namely of the soul, it is the mind, which is one as also the soul is one. The mind proves to the natural law, through the parable of the truth and of the "women", that both the faith in God and the love for Him are stringer than everything and convinces it to give the power to those ones.

12. The truth unveils itself as one and sole, when the plurality is removes through exceeding the plurality. The truth covers the knowing powers of all the ones that can cogitate and can be cogitated, as one which is through its supra-existential subsistence above the ones which understand and which are understood, embracing (circumscribing) through an infinite power the extreme ends of the things, namely their beginning and their end. Through this one the truth attracts towards itself the everybody`s movement and gives to some of them the clear knowledge, of which grace they would be deprived, and to

[409] Here is about an earthly "kingdom". We are specifying this because usually the word "kingdom" is used for naming the "kingdom of God" (E. l. t.`s n.).

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others it gives the possibility of proven recognition of the good which they wanted, through an unspoken feeling, due to the impartation of that good.

13. Through the people of Babylon are categorically understood the thought kept into the slavery of the passions. Through Darius, the natural law; through Zerubbabel, the knowing (gnostic) mind; through Judaea, the virtue; through Jerusalem, the habit of the dispassion; through temple, the knowledge capable to receive the wisdom; through the ascension from Babylon to Judaea, the moving from the bodily ones to the spiritual ones through repentance.

14. The norm of the sharing of the spiritual goods it is the measure of the everyone`s faith. This is because on the measure of the faith we increase in the zeal of the doing. The one who works, according to the analogy of his work he shows the measure of his faith, receiving the measure of the grace as he has believed. Consequently the envious one does wrong by gossiping. This is because it hangs on him to believe and to work according to the measure of the faith for receiving the grace.

15. How Zerubbabel is image of the Lord.

16. Nicely it has been shown the congruence between image and truth. This is because Zerubbabel wasn`t taken himself into slavery, but he was born out from the ones who were at that time in the slavery of the Babylon and he became their liberator, likewise the Lord, being without sin, he was born from among us, was among us and was reckoned as one of us. He willingly put on the suffering characteristic of our nature, through which, truly enduring our natural helplessness, he liberated us from under the causing corruption mastery, and he elevated us from earth to heavens. Namely through His embodiment, he took without any diminishing, the whole our nature, uniting it with Himself through an unspoken union, but through the calling of the grace, only on the ones who joyfully received the calling and honored through deeds the grace of their rebirth.

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17. “The body of the sin” is the one which it has its origin into the seed of the man. This is because in it there is as potency both the sin and the corruption as end of its existence. And “the body into the resemblance of the body of the sin” it is the body of God, conceived without male seed. He had the corruptibility according to the nature, through which it was like our body, and in the potency the sinless by nature, according to which was like us.

18. In report with the pure and supreme theology, the teaching comes in the second place. The first one occupies itself with the supreme teaching about the being. The second one it shows the supreme work of the Providence, which was called by the Ghost as “the Sunrise from beneath”. This is because within the teaching of the godlike embodiment it is comprised the creation of the ages and of the ones from ages and the borderless prolongation (indefinitely) of that life of the creatures according to the grace and above ages.

19. He who loves the good and beautiful things, he willingly tends towards the grace of the deification, being guided by Providence through the rationalities of the wisdom, and he who isn`t in love with the grace he is drawn from the sin against his will and this thing is done by the righteous Judgment through diverse modes of punishments. The first one, namely the lover of God, he is deified through Providence, whilst the second one, namely the lover of the matter, he is stopped by Judgment to reach at the damnation.

20. Our reproachable fire it is the law of the body, the light of this fire is the habit of the passions to move themselves according to this law, and the reproachable flame it is the burning cause within us by the work of the passions. Or again, the reproachable fire it is the sin, the reproachable light is the habituation with the sin, and the flame is its work. Consequently it is not appropriate to the mind to warm itself to this fire, neither to lighten itself with this light, nor to burn in this flame. This is because what it is light to the pleasure of the senses, to the mind is deep and darkness.

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21. The authentic faith serves to the truth by not having in itself any lie, and the good conscience bears within itself the power of the love, not being in it any transgression of the godlike commandment.

22. The resurrection is the restoring of the nature so that the nature exceeds now its state from Paradise. The superiority consists in general in the universal immovability, and in special unspoken godhead according to the grace of the saints.

23. The hands of the spiritual Zerubbabel are, maybe, on one hand the creator work, through which we receive the existence in order to achieve the happiness, and on the other hand the restoring work, through which we receive the grace on order of achieving the eternal happiness; or on one hand the grace, which produces within us, through our activity, the virtues, and on the other one, the undivided overflowing of the knowledge, of which we are imparted, through contemplation, due to this grace.

24. The faith was called "stone" for the strength, the not-changeability, the steadfastness and the total immovability of its truth, as also for its resilience against the assaults of the lie. The faith is held in "hand", being shown through this its power, which produces and sustains all the virtues. And the seven eyes, which the faith is has, indicates its power of discernment, as also the fact that it embraces the full and without mistake knowledge of the temporary ones and it is capable of the sevenfold work of the Most-Holy Ghost, which the number makes it composed.

25. The explanation of each spiritual gift. It is appropriate to the fear to restrain itself from evil deeds. Appropriate to the might is to work the good ones. Appropriate to the counsel is to discern between the contrary ones. Appropriate to the science is to know without mistake the duties. Appropriate to the knowledge is to comprise with the deed the godlike rationalities from the virtues. Appropriate to the understanding it is the consent of the soul with the known

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ones. Finally, appropriate to the wisdom is the not-understood union with God, through which the desire of the worthy ones becomes possession. This possession makes the one who is partaker to it to be God through participation and interpreter of the godlike happiness through an uninterrupted and not-pompous showing and clarifying of the godlike mysteries before the ones who need it.

26. The fear, which is in fact the first gift we achieve it, the Scripture has placed it at the end. The fear is the beginning of the wisdom. Starting from it we raise our understanding towards the target of the wisdom. And after we have achieved this one, we are in the immediate closeness of God Himself, not having anymore but only the wisdom like mediator of the union with Him[410]. But it is not possible to reach at the wisdom to the one who hasn`t shaken himself off, first, through fear and the other intermediary gifts, of the pus of the nescience and of the dust of the sins. That`s why the Scripture, taking account of the real order, in presents the wisdom as being the closest to God, and the fear as being closest to us. And this is for us to learning also the rule and the law of the good order.

27. The unity of the wisdom can be contemplated as existing undivided in diverse virtues which spring out of it, and on the measure that we increase in working all the virtues we concentrate it more and more, than it is unveiled again as a simple unity through the coming back to it of all the virtues started from it. This happens when we, for whom it launches from itself for the birth of each virtue, gather ourselves again into it, ascending through each virtue.

28. Blind faith has the ones who doesn`t fulfill through faith the godlike commandments. For if the godlike commandments are light, it is proven that the one who doesn`t fulfill the godlike commandments it is lacked of light and he bears only the empty name, but not the true one of the faith.

[410] For the wisdom is in unmediated closeness to God, for in it are in a concentrated manner comprised all the gifts which we receive from God and the wisdom it is all that concerns the creature from God, one can say that God makes contact with the world through Sophia, and that the culminant stair to which the world can be elevated is Sophia.

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29. The Scripture has indicated through the eyes of the Lord the paths of the Ghost. The ones who doesn`t open these eyes by fulfilling the commandments, he doesn`t have God watching him. And through many eyes God looks at the ones from earth, if the light of our virtue is ray of the godlike look[411].

30. The tin characterizes the faith for it has the natural features of the silver and of the led. This is because if it isn`t guarded, the faith punishes through the eternal damnation which it brings it upon the ones who haven`t guarded it, pressing them down as the led. And the ones who guard it, it glorifies them, adorning them with shiny and great silver.

31. No one of the ones who commit the sin can bring as excuse for the sin the weakness of the body. This is because the union with the God Word has strengthened the whole nature, by untying it from the curse, not leaving any excuse to us for the willing impulse towards the passions. This is because the godhead of the Word, being always through grace within the ones who believe in Him, heralds the law of the sin from the body.

32. Like the tin getting black it gains again its luster, like so also the faithful ones, even if they become blackened through sins they regain again their shininess through repentance. Maybe out of these reason also the tin has been compared to the tin.

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[411] The look of God is affectionate, it is creator and modifier. The ray of the look of God produces our virtue, by sending into us a true spiritual energy. But we open the eye of God by striving to fulfill His commandments. We receive these commandments externally. But God transforms this external striving into a steadfast and pleasant quality of ours. The virtue is therefore also a kind of union with God, but through "looking at", from distance, and not a union which removes the "distance" (the diastase). The difference in degree between the union realized between man and God by the morality and the contemplation has been shown by Paul Hankamer, with the example of Schiller for the first one, and with the examples of Ekkehart and Goethe for the second one. For the last ones "the morality it still was a stair towards a final goal". Jacob Bohme, Bonn, Cohen, 1924, p. 25.

Question no. 55

"And all the ones from Israel, from twelve years old and above, except the children and the women, were forty three thousands three hundred and sixty. And their servants and maids, seven thousands three hundreds and seven; psalms singers and singers, eight hundreds and five; camels, four hundred and thirty five; horses, seven thousands seven hundreds and six; mules, eight hundred and forty five; donkeys, five thousands five hundred and twenty five"[412]*. Please do a spiritual agape out of these so great and high things, written by the Ghost through the Prophet, regarding the sixth coming back from slavery. What does it mean this descent and this meaningless and unworthy of the Ghost story, of mentioning about horses, mules and donkeys and even with such a precision in counting?*

Answer

Speaking with precision about these ones it is possible only to those ones, who for their much cleanness of their mind have received from God the whole grace that the people can receive (1). This is because by penetrating with the help of this grace in the flow of the secret views, these ones see only the rationalities of the written ones, disrobed of the vestment of the shapes. They don`t occupy themselves at all with the symbols, which give to the views a sensitive form, but only in the case that they want in a most-wise manner, to corporeal show them to the ones who, due to their inexperience of the mind, they cannot raise above the perception of the senses, but they must exercise themselves first through sensitive shapes, and after that to want to climb to the archetypal rationalities which are above sensitive perception (2). But we reckon that isn`t absurd to come close to the subtle rationalities through conjecture,

[412] This counting doesn`t correspond exactly either to the one form Nehemiah (II Ezra) 7, 66-69, or to the one from III Ezra 5, 63-69.

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being given the natural faculty from within us, which desires itself after the knowledge of the godlike ones. This is because two good can result out from conjecture to the ones who are dominated by a sincere veneration towards the godlike ones: the one who approaches from conjecture the godlike things, or discover the truth regarding the cogitated ones and then he brings, joyfully, like sacrifice of praised, thanks to the One Who told him about what he has been searching for (3), or ascertains that the meaning of the written ones escapes to him and then he respects even more the godlike things, learning that their understanding exceeds his own power.

Therefore, by approaching myself also through conjecture, the written ones, I pray God to be helping me in the ones which I am going to say, for I know that the power of my understanding is too weak for the sublimity of the mysteries of the Scripture. If I succeed, I will owe the entire victory to God, Who has elevated me through understanding towards thanksgiving, and if I don`t succeed, I will reckon also the lack of understanding as a good thing, which I will also owe to God, Who, cutting in advance, through His taking care of me, the pride that could have been born out of knowledge, He has made to me out of lack of understanding a motif of modesty (4). Consequently, by approaching myself through conjecture the meaning of the written ones, I am starting from the ones from before the Scripture. In the chapter from before these ones has been written about Zerubbabel: "And when the young man came out, raising his face to heavens towards Jerusalem, he blessed the Emperor of the heavens"[413]. One would understand that he came out after he answered to the questions of King Darius. So he came out from that one`s face. Darius is, though, as I`ve said before, the law which masters upon nature (5). In fact this meaning of him corresponds to the interpretation of his own name. This is because the Darius`s name it means

[413] III Ezra: 4: 58: ROB (this book isn`t present in KJB): "And when the young Zerubbabel came out, raising his face to the sky before Jerusalem, he blessed the Emperor of the heavens, saying:"

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"generation", or "genealogy" (generation`s book), or "the one comprised into a genealogy", like the ones who know the exact meaning of this word are saying. But the word "generation" or "genealogy" expresses a natural law, because the "generation" and all the ones which are comprised into a "genealogy" stay under nature (6).

Therefore we did well by understanding through Darius the natural law. This is because the law of the nature embraces the genres (the generations) and the species which are under the nature, and also all the ones which are contemplated in connection with the nature, namely the time and the space. This is because all the ones without which there doesn`t exist a created thing, are contemplated in the same time with that thing[414].

Darius is, consequently, as I`ve said, the nature`s law. And Zerubbabel is the contemplative mind, which, coming out from the law of the nature, symbolized by Darius, has raised above the whole order of the thing saw from under the time and the space and has raised his face, namely the disposition capable of knowledge, achieved through virtue, towards heavens, in other words towards the sublimity of the spiritual beings; towards the spiritual Jerusalem from heavens, namely towards that Jerusalem, of which "walls are painted on the palms of the Lord"[415]. For in it is the dwelling of all the ones who rejoice themselves[416] and to it truly turn back all the ones who escape from slavery and search for their house from heavens[417], as the Apostle says (7); all those, who can say with

[414] Saint Maximos discerns between nature and the ones which are in connection with the nature (τα περι την φύσιν (nature, E. l. t.`s n.)). The nature is the totality of the things which are born and perish, and the ones in connection with the nature are the time and the space.

[415] Isaiah: 19: 16: KJB: "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."; ROB: "Behold I have engraved you in My palms; your walls are always before My eyes!"

[416] Psalms: 87: 7: KJB: "As well the singers as the players on instruments shall be there: all my springs are in thee"; ROB: 86: 6: "For in you is the dwelling place of the ones who rejoice themselves". (To be observed that the content of the correspondent verse from the psalm from KJB doesn`t have the same content (E. l. t.`s n.)).

[417] II Corinthians: 5: 2: KJB: "For in this we groan, earnestly desiring to be clothed upon with

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the great David: "If I will forget you Jerusalem, be my right hand forgotten; let my tongue stick on my throat if I won`t remember you"[418]. Through the "right hand" one understands the spiritual working of the godlike and most praised commandments, and the "tongue glued to the throat" is the activity of knowing our rationality, which due to the nescience stays glued on the throat, namely to the passion which has its headquarters night to the throat, and due to this reason cannot be put in movement by the desire after the unspoken goods and that`s why it cannot taste the goodness of the Lord.

Therefore Zerubbabel who, by rushing himself towards Jerusalem, brings the rationalities from under time and nature (9), it is our contemplative mind. But he can also be the creator Word, the One Who is above us, Who came among us like one of us, namely He made Himself man, to gather through embodiment to Himself the ones who willingly rolled themselves down into sufferance and into life in passions and in the death of the body. So, either he is the mind, or the Word, Zerubbabel brings them out together with himself and bring them with him towards the heavenly Jerusalem, on all them who has become, as much as possible, alike him. Their consummation into virtue and into knowledge was imagined symbolically by the Scripture through the diverse species and numbers mentioned before. This is because every right and loving of God man, turning him in spiritual way towards the Jerusalem from above, he fulfills the mentioned numbers of the diverse species, by gathering the rationalities of each species and number in a unique plenitude of the virtue and of the knowledge. This is limpidly shown by the sense of the place from above mentioned into the Scripture.

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our house which is from heaven:"; ROB: "For that`s why we also sigh, in this body, wishing to put on our dwelling from heavens,"

[418] Psalm: 137: 5-6: KJB: "If I forget thee, O Jerusalem, let my right hand forget her cunning. // If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."; 136: 5-6: ROB: "If I will forget you, Jerusalem, forgotten be my right hand! // Let my tongue to be glued to my throat, If I won`t remember you, if I won`t put Jerusalem forth, as beginning of my joy."

"And there were all the ones of Israel from twelve years old and above, except the children and women, forty three thousands three hundred and sixty". It is to be admired the exactness of the words of the Ghost, Who notes here that no one of the ones counted in Jerusalem after they went out from Babylon, namely form the confusion of this century, wasn`t under age twelve. Through this one the Scripture secretly showed, that only the one who has raised himself above feeling (sensitive perception) and above time (because this it means the number twelve which is composed by five, namely the five senses and by seven, namely by time) (10) and has cut off any affection of the soul for them, has come out from their confusion, hurrying up towards the city from above. And only this one has with him, except the children and the women, the number of forty three thousands three hundred and sixty.

"Children" are all the thoughts referring to the natural and innocent affects and independent of our will, and the "women", either the cogitations, or the lusts and the natural pleasures which don`t bring any damnation upon the ones who have them, being the necessary consequence of the natural lusting. This is because even the simplest food causes us a natural pleasure, even if we don`t want it, for it satisfies our need from before. Likewise also the drink, through the fact that it quenches the displeasure of the thirst, or the sleep, through the fact that it renews the power spent through watchfulness. Also all the other functions of our nature, which are on one side necessary for its sustaining, and of the other side useful to the ones who strive themselves for achieving the virtue. All of these, even they aren`t counted with the men, they though go out with any mind which runs away from the confusion of the sin, lest this one to the kept due to them in the slavery of the condemnable and contrary to the nature passions, which hang on our will and they don`t have their source in us in anything else but in the movement of the according to nature affects (11). But they aren`t counted together, because the affects which

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preserve the nature in the life from here cannot be moved with us to the immortal and eternal life (12).

The four myriads (forty thousands) are the fourth of the general virtues. With which, the mind, by crossing the nature and the time, it reached at the happy target of the dispassion. Let`s explain ourselves: The Myriad (the number ten thousands) it is indicated by the figure of the unities and cannot be symbolized by any other figure, being according to the support identical to the unity and differing only through cogitation, like the end differs to the beginning. This is because the myriad it is the end of the unity and the unity is the beginning of the myriad, or better said, the myriad is the unity set in movement and the unity is the myriad before being set in movement (13). But likewise each of the general virtues it has as beginning and as end the godlike monad, namely God, because it starts out of Him and ends in Him and it is one with God, differing only through cogitation. This is because it is proven that from Him and towards Him it has its origin any virtue.

Or maybe the Scripture understands through the four myriads (forty thousands) the four advancements in fulfilling the godlike commandments along the contemplation and the knowledge. Each of the advancements goes to the proximate ten. Thus the first advancement consists in the simple working of the commandments by the beginners, after their runaway from sin (14). It fulfills the first decade, which it is in the same time also a monad. The second advancement it is the one which embraces through each commandments the other ones. This is because the tenfold worked decade produced the hundred. The third advancement it is the multiplication by ten of the hundred through the law of the nature. This is because the nature`s law is also tenfold (15) as one which consists from ten parts, namely: from the three powers of the soul, from the five senses, from the vocal function and from the natural fecundity. The man used the power of the rationality (16) in searching for the cause and for the goods from around the cause; the man uses the power of the lust towards desiring the searched for things,

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and he uses the wrath towards guarding and loving them. The senses, at their turn, serve the man for discerning the things (17), this discernment being at its turn divided in five and from which is born the science. This fivefold difference divides the things in "the started ones" and "the not started ones" (19), in "the ones which are to be cogitated" and in "the ones which aren`t to be cogitated", in "the ones which are to be spoken about" and in "the ones which aren`t to be spoken", in "the ones which can be done" and in "the ones which cannot be done", in "the corruptible ones" and in "the incorruptible ones". And the man uses the vocal function towards speaking, and he uses the fecundity towards increasing the searched for, desired, loved, known, and spoken about goods. Thus the hundred multiplied with ten through the law of the nature becomes thousand. And the fourth advancement is the climbing, through contemplation and knowledge, of the natural law, with the shown divisions, towards the original rationality of each commandment. At the end of this climbing, it is contemplated the concentrated myriad, indicated by the figure of the first unity. This is because the one who fulfills the commandments in a simple manner, and then he embraces in fulfilling each of them the others, and then he unites with the embracing of these ones the distinctions of the natural law and he climbs this one also in the end, through knowledge (in a gnostic way), towards the rationality of each commandment, he has concentrated the four myriads, honored at each advancement, by the mystery of the unity, in which the rationality of the myriad is gathered.

Or the four myriads it means also the four general lacks of passions (20). The first dispassion it is the consummated restraint from the sins with the deed, ascertained to the beginners (21). The second dispassion is the total rejection of the thoughts which consent to the sins. This one we find it at the ones who cultivate the virtue with rationality (22). The third one is the total lack of movement of the lust towards passions. This is proper to the ones who contemplate in a spiritual way in

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the countenance of the things their rationalities (23). The fourth dispassion is the total cleaning even of the simple imagining of the passions. This one we find it in the ones who have made their mind, through knowledge and contemplation, a clean and transparent mirror of God (24).

So the one who has cleaned himself of the work of the passions, who liberated himself from the cogitation consenting with them, he has stopped the movement of the lust towards them and has made his mind clean, even from the simple imagining of them, having the forty thousand he goes out from the matter and from the earthly ones and hurries up towards the godlike and peaceful region of the spiritual world.

Thus we understand the forty thousands. And the three thousands indicate the consummated, right, pious and rational teaching about the Holy Trinity and of one being; according to which we believe and we praise the three-hypostatical unity like one God (25).

And the number three hundreds imagines here the idea of the Providence, first because through the shape of the letter which indicates it[419], it is imagined the power that, coming from above, crosses through the ones from bellow and comprises the extremities of the two sides, through what the Providence is shown, which gathers everything in an unspoken way. The second because this number was honored through the image of the cross on which has been done the great mystery, the first one and the hidden one of the Providence. This is because the mystery of the Embodiment of God was a mode of unspoken working of the Providence. Maybe in this sign of the cross and of the name of the One Who was crucified on it the great patriarch Abraham also dared, when he went out and overcame the enemy powers indicated through kings. This is because it is said that he went out with 318 servants, namely with this sign and with the name of Jesus (26). This is because for many times the Scripture unveils, to the clean ones, its thought through the shape of the letters.

[419] In Greek language the number 300 is spelled with the letter T.

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And if somebody wants to know the thought of the Holy Scripture also from the number, he will find out that also through the number is indicated the Providence[420]. This is because the work of the Providence consists not only in preserving the nature with the undiminished existence, but also in doing so that nothing lacks to the nature for becoming happy through grace[421]. Therefore, by adding somebody to two hundred another hundred, he totals three hundred. And through this number is indicated the nature and the virtue. The nature is indicates by the number two hundred, as one which consists of matter and shape. This is because the matter is divided for the four elements of itself, and the shape in fivefold for the senses which lay on the dough of the matter the imprint of the shape (27). By multiplying now forty times five, or fifty times four, we obtain the number two hundreds. And the number one hundred it means the consummated mind, as one which comprised the tenfold decade of the godlike commandments. At this reaching Abraham, he becomes father of Isaac, because being dead according to the nature he became, according to the ghost, birth giver of the life and of the joy. Therefore by adding to two hundreds one hundred, you obtain the number three hundred, which indicates the Providence that sustains the nature in its tendency towards happiness[422] (28).

And the number sixty it means the natural power which fulfills the commandments and has made itself consummated through the rationalities of the virtues. This is because the number six it means the power of activity of the nature, as one that consists from the own parts. Due to this reason it has been written also that God made the world in six days. And the number ten it shows the consummation of the virtue by

[420] In the previous paragraph it has been shown the idea of the Providence out of the written shape of the number, and now it is shown out of the number itself.
[421] A literary translation: For the work of the Providence consists not only in preserving the undiminished nature according to the rationality of the existence, but also in making it without lack according to the happy existence, achieved through grace.
[422] The Providence sustains the nature according to its happy rationality.

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fulfilling the commandments. Consequently the number sixty (29) limpidly indicates the natural power which receives the godlike rationalities which are into the commandments.

Therefore the forty thousand added to three thousands three hundred and sixty indicate the consummated rationality of the virtue, the venerated mystery of the Theology, the true target of the Providence and the power of activity of the nature which has been improved through virtues. So, the one who has liberated, through ghost, the mind from the body, from senses and from world, he comes out from them, leaving their admixture and the confusion (30), as the ones of yore the Babylon; he hurries himself up towards the city from above, having his mind detached from any affection towards something.

"And their servants and housemaids, seven thousands three hundred and seven" – the Law says about servants and about housemaids: The servants and the housemaids from among Hebrews let them serve for seven years, and in the seventh year to be them set free. And the servants and the housemaids from another nation let them serve forever". I think that he calls "forever" the year fifteenth of liberation.

The Jew servant and the Jew housemaid are the rationality and cogitation[423], which serve to the philosopher who occupies himself with the doing for six years, helping him to study everything that contributes to the moral beauty and to the modes of the virtues. This is because the rationality and the cogitation serve to anybody who occupies himself with the doing, as a servant and a housemaid, studying and creating the modes of the virtuous activity (31). And their whole power is directed against the spirits of the evilness, which oppose to the moral doing. Therefore by bringing to accomplishment the working philosophy, which has been indicated by the number "six" of the years (for it has been said that the number "six" it

[423] Rationality in Greek language is of masculine gender: λόγος; and the cogitation it is of feminine gender: διάνοια. They serve to the one from the first stair of the climbing.

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means the working philosophy)[424], the rationality and the cogitation are set free to come back to the spiritual contemplation of the rationalities from the things, which are related to them. They have reached then at the year "seventh", namely to the habit of the dispassion (32). This is because the passions have been enslaved through the much striving of the rationality and of the cogitation united with it and that`s why they came out from and went away from the soul.

And the servant and the housemaid of another nation are the powers of the anger and of the lust[425]. These ones are forever enslaved by the mastery of the rationality, to serve for achieving the virtues through manhood and temperance. And they are not set free until the death of the miserable body is swallowed by the borderless life, and until does appear clearly the icon of the eternal kingdom, having imprinted in it, through imitation, the whole shape of the archetype. Reaches here, the contemplative mind unleashes the anger and the lust, transforming the last one in clean pleasure and in the undefiled attraction for the godlike love, and the first one in spiritual ardor, in fiery steadfastness and in sober madness (38). In this state reached according to the merit the great ray of the untroubled light, the great Apostle Paul, when he heard King Agrippa saying to him: "You are crazy, Paul"[426]. But also he himself writes to the Corinthians: "That either go we out of ourselves, it is for God, or if we are with the mind settled down, this is for you"[427]. He calls the sober madness, the one after God, "going out from the self" (ecstasy), as one which brings the

[424] The number six symbolizes the six days of work during the week, and therefore the activity in general.

[425] The power of the anger in Greek language is of masculine gender: θυμός, and the lusting power is of feminine gender: επιθυμία.

[426] Acts: 26: 24: KJB: "And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad."; ROB: "And these things being spoken by him, for his defense, Festus said to him with a loud voice: Paul, you are insane! Your much learning leads you to madness."

[427] II Corinthians: 5: 13: KJB: "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause."; "For, if we went beside ourselves, it is for God, and if we are with the mind whole, it is for you."

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mind outside the created things, even the mind is sober in itself and thoughtful.

And the number of the servants I reckon that it indicates the temporary life, lived according to rationality and together with the modes of the dispassion (34). During this one the mind, using the rationality and the cogitation as some Jewish servants and housemaids which serve to the creature, it decides the measures of the help which these ones must give it to the virtue, removing them to contemplation. By taking also care of anger and of lust, as of some servants and housemaids of another nation, like a master takes care of his servants, it leads them to the same liberty from the end (35). Namely this is because it transforms the lust into the desire which enjoys itself of the godlike ones, and the anger in the endless vigor of the lust which enjoys them, making the servants of another nation true Jews according to the grace.

"Singers and psalmists eight hundred and fifty five". The "singers" are the ones who announce the godlike word (rationality) through the modes of the virtue with the deed, without contemplation (36). And the "psalmists" are the ones who secretly initiate others in the godlike word (rationality), through the modes of the virtue united with the sweetness of the knowledge from contemplation; enchanting their spiritual ears (37).

Their number indicates the knowledge of the eternal things (38), as much as it is allowed to the people. From the number eight hundred and fifty, "eight hundred" indicates the future rationalities of the knowledge, and "fifty" of the virtue. At last, "five" shows the science of the things from here, as we have shown before by speaking about the number "five".

"Camels three hundred and thirty five. The camels which come out together with the sons of Israel liberated from the bitter slavery, are the different natural representations (contemplations) of the seen things, which are composed, like the camel is, on one hand of the countenances of the seen ones which relate themselves to the senses and are, to say so, their

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feet, and on the other hand of the higher rationalities, seen within them with the ghost, which relate themselves to the mind and are, to say so, by themselves.

Maybe about these camels the great Isaiah said, prophetically foretelling the glory of the spiritual Jerusalem: "And you will be covered by the camels of Midian and Ephah"[428]. They are the representations spiritual (contemplations) of the bodily natural affects (passions) (39). This is because Midian is interpreted as "the emptying of the stomach", or "bloody clay", or "human and of the mother sweats", and Ephah "the possession of the back", which is the contemplation elevated above the bodily passions. This is because the back of the soul is the body, as one which is behind it. So the Scripture says here that the spiritual place or residence of the peaceful and undivided knowledge of the mysterious views it is alike a holy city, covered by them like by some cattle.

The same sense is shown also by the number itself, which indicates the rational movement around the time and the nature (40).

"And horses, seven thousands seven hundreds and six". "Horse" is that one who runs in his life on the road of the virtuous ones, having the whole vigor of the wrath (anger). This is because it is said that the bladder of the horse stays in the nails of the feet, which he has from the nature. That`s why also it was reckoned the most capable and strong on the way from all the other domestic and submitted to the people animals. To them the great prophet Habakkuk compares also the holy Apostles, when he says through the ghost: "And You mounted on the sea Your horses, which troubles many waters"[429]. He

[428] Isaiah: 60: 6: KJB: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord."; ROB: "Caravans of camels will cover you, and dromedaries from Midian and Ephah. All of them arrive from Sheba, loaded with gold and incense, singing the praises of the Lord."

[429] Habakkuk: 3: 15: KJB: "Thou didst walk through the sea with thine horses, through the heap of great waters."; ROB: "With Your horses You wander the sea, the flood of the vast

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calls “horses” the holy and blessed Apostles, who bear the savior word of the truth before the nations and the emperors, into the whole world, which figuratively he calls it “sea”. And he compared the nations with the waters. This is because also the nations are troubled and agitated by that great power from the word of the Ghost and passed by the savior earthquake from disbelieving, from nescience, to knowledge and from the sin to the virtue.

This is shown also by the number itself of the horses, which imagines the habituation to the practical philosophy of the virtue. This is because the number “seven thousands and seven hundreds”, as number which indicates the time, it shows the nimble movement of the virtues, and “thirty six” the activity of the nature which runs together with the virtues (41).

“And the mules eight hundred and forty five”. The mule is, according to that meaning of praise, the habituation which doesn`t bring the sin as fruit (42). For this reason it has been ordered, in the most fitted and appropriate to the Scripture manner, that the one elected king in Israel to not sit on a horse, but on a mule. Through this the Scripture show that the contemplative mind, which reigns over the meanings and the representations (views) of the things, as also over the own movements, it must have a habituation which is fruitless of evil, namely one which not to conceive and not to give birth to the evil. It must be carried by this habituation when it moves into contemplation, lest, by occupying itself with the spiritual studying of the things, to fall carelessly under the power of someone from the evil ghosts, which can corrupt through something from the sensitive ones, the clean disposition of the heart.

We know that in the Scripture the mule has also a reproachable meaning. For instance it says: “Do not be like the

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waters”.

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horse and the mule, to which there is no understanding"[430]. He Scripture calls "horse" the habit of searching for the pleasures of the passions[431] (43), and "mule" the habit which neither conceives nor gives birth to the good. The Scripture forbids both of them to the ones who want the salvation: the first one because it works the sin, the second one because doesn`t work the virtue. Also in this reproachable meaning must be taken the mule of Absalom, on which ridding this one went out to kill his parent. Through this the Ghost shows that that one wounded by the vain glory, due to the virtue and to the knowledge, he vainly feeds the mane of the self-appreciation, trimming it and mixing it as on a mule, for deceiving the watchers by showing a moral behavior. That one by ridding on it, he imagines that he will overthrow his father who born him through the teaching of the word, aiming to kidnap with pride and forcedly for himself the glory of the virtue and of the knowledge, which his father has it from God.

But by exiting in the width of the natural contemplation into ghost, to the rational war for the truth, due to the non-mortified feeling he remains hanged by the hair on the bush of the oak of the material views. Thus the self-appreciation itself, which ties his mind on those ones, it serves to him towards death, by suspending him between earth and sky. This is because the one who is dominated by the vain glory he doesn`t have the knowledge as sky which to pull him out from the self-appreciation which holds him down, but neither the sole of the humble creature as earth to pull him downwards from the haughtiness which holds him up (44). On this one the pious teacher who born him, letting himself carried on by the love for people, he weeps him even after he dies, because, like God, he

[430] Psalms: 32: 9: KJB: "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."; 31: 10: ROB: "Don`t be like a horse and like a mule to which there is no understanding: with curb and with bridle I will squeeze their jaws to not come they close to you."

[431] Jeremiah: 5: 8: KJB: "They were as fed horses in the morning: every one neighed after his neighbour's wife."; ROB: "They are fattened horses, and each one neighs after the woman of his neighbor."

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doesn`t want the death of the sinner, but to come back and to be alive[432].

And for understanding also in another way the place (45) David it means, of course, the active mind, and Absalom the self-appreciation, born out from the active mind in togetherness with the feeling (with the perception)[433]. This is because the feeling is the daughter of King Geshur, who being taken in marriage by David, she gave birth to Absalom. And "Geshur" is interpreted as "the guide of the wall". The wall is, of course, the body. And the guide of the body is the law of the body, or the feeling. Out of this one is Absalom born, which is interpreted as "the reckoned peace of the father", which is, obviously, the self-appreciation. This is because by reckoning that we have defeated the passions, we give birth to the self-appreciation. The great David, noticing that this one has rebelled against him, because he has stopped the doing through knowledge, leaving the tent, Jerusalem and Judaea, he flees beyond Jordan, in the land of Gilead, which is interpreted "the removal of the witness", or "their unveiling". This shows that David reckons himself unworthy, due to the rebelled imagination, of the holy tent, namely of the mystical theology, of Jerusalem, namely of the knowledge which sees the godlike ones and of Judaea, namely of confessing the joy for his deeds.

This is means that the mind removes its powers from joy to sadness (46) and to the knowledge or to confessing the things done before; in other words to remember all mistakes individually; because this is "their unveiling". Simply speaking, it moves itself through cogitation in the time from before the grace (because this it means "to cross beyond Jordan), when it

[432] Hezekiah: 33: 11: KJB: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"; ROB: "Say to them: as it is true that I am alive, it is also true that I don`t want the death of the sinner, but that the sinner to turn back from his way and to be alive. Turn yourselves back; turn yourselves back from your evil ways! What to die you for, house of Israel?"

[433] The mind (νους) being in Greek language of masculine gender, and the feeling (αίσθησις) of feminine gender, the icon of their marriage is appropriate here.

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was stranger to the gift of the virtue and of the knowledge. In this way, by knowing its own helplessness and by achieving the deep humbleness, which opposes to the self-appreciation, through the conscience of its state, it kills the rebel, namely the self-appreciation, which passed by to him when he was in much sadness. And thus he comes back to the own glory and reigns over the land of Judah and reigns over Jerusalem and serves in the holy tent of God a clean and undefiled service.

But let`s come back to the number of the mules of the Jews liberated from slavery and to look according to our power at the spiritual sense from it. "Mules, he says, were eight hundred and forty five". This number indicates the consummated dispassion of the mind towards the sensitive ones and towards the senses, on the ground of the habit of being fruitless to the sin, namely of the habit of not giving birth to the sin. This is because the number "eight hundreds", taken in praising meaning, it means the characteristic dispassion of the future age, the number "forty" indicates the insensitive things, and "five" indicates the senses (47).

"And donkeys, five thousands two hundred and twenty five". The donkey (48) is the body which serves to the soul, by carrying the burdens and the toils of the deeds for achieving the virtue; in other words, the virtuous habit of the body. The same kind of donkeys had the sons of the great James than they could bring from Egypt in the land of promise the wheat necessary for food, namely the spiritual knowledge, gathered from contemplating of the nature like from Egypt and closed in the sacks of the thoughts, which they place through doing, above the bodies, transporting them towards the future life.

And the round number of these donkeys it shows the constant moving of the virtuous habit of the soul towards deeds, by following without deviating the word of the knowledge. This is because the cognizant of these things calls the spherical movement as unchanged, as one which remains the same in all circumstances, more than the other movements of the things (49).

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I have said these ones, according to your power of understanding and of saying. And if somebody would want to say that in these ones are symbolized the diverse stairs of the Church`s believers and their dispositions, he wouldn`t be wrong. Thus the "men" are the ones who have reached, as much as it is possible, to the measure of the fulness of the age of Christ and they commit the virtue from love, through their own decision.

The "servants" and the "housemaids" are the ones who bear the burden of the working philosophy by the fear of the eternal torments, with which they are being menaced. The "singers" are the ones who preach beautifully and well the word to the creature and heal the passions of the others. The "psalmists" are the ones who show through contemplation the beauty of the cognizance of the godlike words (rationalities) and remove, like darkness, the nescience from others. The "camels" are the ones who tame through rationality the evilness of the will, guiding it towards virtue. The "horses" are the ones who run well in the stadium of the life pleasant to God. The "mules' are the ones who have mixed habits and who prove in the common life a practical wisdom, without blemish. The "donkeys" or the "cattle for yoke" are the ones who must tire themselves with the deed and are receiving through contemplation to be placed the rationality upon them. By summing all of these we do the fulfilling of the holy Church, adorned with many beauties and by the virtue of many.

In my opinion, the word about the spiritual meaning of these mysteries has reached to an end. If there would be somebody full of the richness of the grace of the knowledge, able to see, like the great Samuel in a spiritual sense the ones said before, let him unveil also to us the comprised meaning of the written ones, to irradiate the high light of the truth in everybody, and to convince all them who are able to learn that nothing is written without a purpose and in vain by the Holy Ghost, even if we cannot comprise it. This is because all of them are on purpose and full of mystery and aim the salvation

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of the people, of which beginning and end it the wisdom, which starts by producing the fear (51) and end by giving birth to love, or better said it becomes itself to us, for our sake, fear at the beginning (52), to stop from sin the one who falls in love with the wisdom, and at the end it becomes love, for filling up with spiritual joy the ones who give everything for sharing themselves of wisdom.

These I believe that are the "men" about whom the Ghost writes, these are the "servants and the housemaids", the "psalmists and the singers", the "camels", the "mules" and the "donkeys". It is not about the ones known by the bodily feeling, but about the ones understood by the clean mind and who are described by the pen of the grace.

It has been done, with the help of God, the fifth "tome".

Scholia

1. The full grace of the Ghost is the wisdom as potency, as habit and as work, which embraces the whole knowledge as much as reaches at the people consummated into Christ. Through it, the mind, by leaving the images per5ceived through senses, it penetrates into the variety of the rationalities unveiled to the ones which have been made and have been written, by synthesizing the godlike characteristics which are in them in a whole of godlike shape, out of which by irradiating in a unitary way the undivided knowledge of all the things, the light of the truth uses to shine out.

2. The ones who occupy truly themselves with the knowledge the gnostics), by knowing the rationalities of the mysteries written into Scriptures, they use the types of the history as some examples, for elevating the cogitation of their students; they harmonize the spiritual meaning to the letter of the history, to save both the image (the type) for the senses, and the meaning for the human mind. This is because the man consists of soul and of body, and therefore one and the same man has both mind and feeling.

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3. The praise is a word which announces the godlike beauty; the praising is a relation of the one who praises with what he praises, namely an uttering of the words which herald the godlike greatness. Through it, it is born the habit of the knowledge, which transforms the one who praises in the praised one. And the "sacrifice of this praise" isn`t only the total killing of the contrary to nature passions and the overcoming of the according to the nature affects, but also the total bringing of the one who praises to God.

4. The knowledge which is not bridled by the fear of God through deeds, it produces haughtiness, because it convinces the haughty one to present as his own what it has been given to him and to transform in self-praising the gift of the Word. And the virtuous activity, which grows up together with the sake of God, by not receiving the knowledge of the things which are above the ones which must be done, determines the active one to become humble and to gather in himself into himself through the rationalities from above his own power.

5. The one who has defeated the irrational movements of the contrary to nature passions through faith and through love for God, he goes out even from the law of the nature, and his rationality moves itself in the country of the intelligible ones, taking out from the foreign slavery also what is of the same nation according to nature, together with the ones proper to them.

6. Under nature is everything that is either subject (support) or togetherness with the subject, or in subject. Out of these ones are collected the definitions of the things which can be defined. This is because the ones who make whole the diverse natures of the things are reckoned as related to their definitions, precisely indicating the respective thing, as ones which subsist in a natural way into subject or together with the subject and out of which the subject has its existence, not being possible to be contemplates outside the subject.

And around the nature there are the ones which can be thought before of in the same time with it. This is on one hand

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because the things were made somewhere and sometime; and on the other hand, because from the first making of the things it must be thought together with them also their position and their movement. These are the time and the space, in which there is the nature according to the position from outside and after the beginning of the movement, but not according to the substance. This is because the nature not out of them it consists, but into them it has exterior the beginning of the existence and the position.

When therefore we contemplate only the rationalities of the existence of the genres, of the species and of the individuals, we notice in their existential rationalities the differences which constitute them. But when we search for their birth, by asking "where" and "when", in a necessary manner are presented to us in the same time with the things also the space and the time, making us to contemplate their beginning and their position, without which there doesn`t exist anything of the created ones. This is because nothing is free from circumscribing through beginning and position.

7. Jerusalem and the heavenly dwelling place are the dispassionate habit with the virtue and with the knowledge, in which there are not contained any wrong idea which to fight with it.

8. The tongue, he says, it is the symbol of the knowing activity of the soul, and the throat is the sign of the natural love for the body. Therefore he who sticks these ones together in a worthy of reproach manner, he cannot remember the peaceful habituation with the virtue and with the knowledge, sweetening himself zealously with the troubling of the bodily passions.

9. Darius, he says, it means the law of the nature. And the law of the nature embraces the nature and the time, as one which masters the movement of everything, both of the ones according to the nature, and of the ones from around the nature. Consequently the mind which comes out from under the law of the nature, as from Darius, it raises itself above the time and above the nature, not being retained by any of the

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meanings from under the nature and time, lest, bearing the icons of the corruptible ones, to become a temple of the idols, and instead of having only one God, to have many images of the unclean passions which to worship[434].

10. What a mystery it contains the number twelve.

11. Through children, who weren`t counted, but they went out together with their parents, he understood the thoughts[435] of the affects which stay in our power, which even they are born out of us, but it doesn`t hang on us to use them however we want. And through women he understood the desires, which care caused by the natural and irreproachable affects which don`t hand on us. These one are being brought out by the mind when it starts going towards that life according to God, to not fall into the slavery of the contrary to the nature passions.

12. He shows the cause due to which the Scripture didn`t count the women and the children together with the men.

13. The myriad (the number ten thousands) it is the end of everything that moves, and the unity is the beginning of the myriad which doesn`t move. This is because the beginning of each end it is the lack of movement towards it, and the end of each beginning is the finishing of its movement. Thus is also the faith, being by nature, the beginning of the virtues, it has like end the fulfillment of the good from within them, and the good by nature, as end of the virtues, having the faith as beginning, it is concentrated within the faith. This is because the faith is the good concentrated within, and the good is the activated faith. And God is faithful and good by nature; he is faithful like the first good and good as the last object of the desire. So these ones are to Him in every aspect identical to each other, because they do not really differ through any

[434] The idols are taken here with the meaning of definite images and concepts, reckoned right God. (So reckons them Gregory of Nyssa). The mind as it receives in itself definite images and concepts, or widens itself to contemplate the borderless godhead it makes itself temple of idols, or temple of God.

[435] The thoughts = λογισμοι in Greek language are of masculine gender.

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rationality, but only the cogitation discerns them, due to the movement of the ones which start from Him and end at Him. Therefore the myriad by imagining the last object of the desire, it represents the consummated desire of the ones who move themselves towards Him. And the unity of the symbol of the first good, it represents the consummated steadfastness of the ones which start from Him. Consequently the four myriads (forty thousands) are the consummated good shown through deeds by each general virtue, according to its nature.

14. The ones who runs away from evil and simply shuns himself to not sin, he works the Ten Commandments. And the one who, in the consummated work of each commandment, he comprises also the other ones, because all of them can be seen in each one by working one of them, he has made a hundred out of the decade. This is because the consummated guarding of each one of the commandments with the deed, it means the full accomplishing of the other ones. And again, the one who has reached with full cognizance at their consummated discernment, he has made a thousand out of the hundred. And at last, the one who has penetrated with the mind through contemplation to the consummated rationalities of these ones, he has made the myriad out of the thousand, gathering himself back from the unfolding into deeds, back in the unity of the contemplation. Shortly speaking, the one who keeps the commandments not-transgressed, through the consummated avoiding of the sin, then he fulfills them in a consummated manner, after that he has achieved the fullest natural discernment of them, and at last he has crossed through to their consummated spiritual view, of the four myriads (forty thousand), which he has gathered through the consummated rationality of each advancement.

15. How it works the law of our nature.

16. Which is the way of working of each natural power (faculty), which for we also have received the natural powers.

17. Of course that of the godlike ones.

18. In how many sorts the general virtue is divided.

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19. “Beginning” he calls the evil, because it has as beginning our contrary to the nature movement. And ”not-started” he calls the good, for the good it is by nature before any age or time. “Thing that must be cogitated” he calls the good, for surely it must be cogitated, and “thing that mustn`t be cogitated” he calls the evil; because one mustn`t talk about it. “Thing that must be done” it is the good, because it is not-done according to the nature, but according to the grace, for the love for people, it accepts to be done by us, towards our deification – the one who do it, think about it and cogitate it; and even the good alone must be done. And “thing that mustn`t be done” is the evil, the only thing that mustn`t be done. “Corruptible” he calls the evil, because the nature of the evil is the corruption, as one that hasn`t at all existence. And “incorruptible” it is the good, as the one which it is eternal and never ceases to exist and it is the guardian of all the ones in which it dwells. The good it is what we are looking for through our rational power (faculty), we want it through the lusting power, we guard it not-kidnapped through the power of the anger, we distinguish it through the senses, consciously, unmixed with the contrary ones, we speak it through the speaking power, highlighting it to the ones who don`t know it and we multiply it through the fruitful power; better said we multiply ourselves through it.

20. Another meaning.

21. The first dispassion it is the movement of the body towards deeds, when it is not touched by the sin.

22. The second dispassion it is the total rejection of the passionate thoughts from the soul. Through it is quenched the movement of the passions from the first dispassion, by not having the passionate thoughts which to kindle it for working.

23. The third dispassion is the total stillness of the lusting part towards passions. For the sake of this one there also exists the second one, which consists of cleaning the thoughts.

24. The fourth dispassion is the total rejection also of the sensitive images from cogitation. Through it the third one

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also has received its existence, by not having in itself the sensitive imagines which to give shape to the passions` icons.

25. The number thousand it is the unit, which doesn`t need consummation. This is because it comprises the fullest rationality of the unities from before it, as also of itself. That`s why also when it is multiplied it gives again a unit, and not a decade. When the result of multiplying the number one thousand it is a unit, like the ones who have understood the meaning of the numbers. Rightly, the trinity of the thousands it means the theological teaching about Trinity, which the one who possesses it together with the consummated virtue, he leaves the spiritual Babylon.

26. The letter "Tau" (T) it is the sign of the cross, preserving in its shape the countenance of the cross. And the "Iota" (I[436]), as initial letter of the name Jesus, namely the fearsome name. "Ita" (H), as initial letter also, it expresses the firmness of the virtue. Patriarch Abraham, secretly transforming these ones in number, he boldly went out against the enemy powers, having three hundred and eighteen servants, namely the whole teaching of the theology, symbolized by tree hundred (T), the unspoken mystery of the embodiment of the Word, represented by number ten and the consummated mode of the unmoved habituation into virtue, expressed through the number eight (H)[437]. all of these ones the Scripture called them servants born in house, as ones which are godlike fruits according to the grace of the heart of the one who has achieved them.

27. He shows how the number three hundred expresses the consummated Providence.

28. The number one hundred it is the tenfold decade of the godlike commandments. This is because it perfectly embraces all of them through fulfilling of each one. And the consummated embracing of the godlike commandments by fulfilling each of them, it is the total and whole virtue. At its

[436] In Romanian language the name Jesus it is spelled: Iisus. (E. l. t.`s n.)
[437] Only the number 8 is beyond the fickleness symbolized by 7.

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turn the consummated virtue it is the knowledge, without mistake, of the truth. Therefore the mind which knows, without mistake, the truth, it has reached at one hundred plots[438], like the great Abraham did, and therefore it also reckons the body mortified, namely it sees it detached from the life according to the senses, which it makes it to give birth to the living joy into ghost. This is because so it is interpreted the name Isaac. So it is proper to the Providence, not only to guard the nature in conformity with its rationality, but also to deify it, by perfectly improving the tendency of the will through virtues, on the ground of the achieved wisdom. And the nature considered together with these ones it constitutes the number three hundred.

29. The number six it is the consummated indication of the existence of the things. And the number ten it means the possibility of the happy existence of the things. Therefore, somebody, by multiplying six times ten, he obtains sixty, which it shows the factual state of the happy existence of the things.

30. Of course that of the body, of the senses and of the world.

31. Who they are, in the spiritual meaning, the Jewish servant and housemaid.

32. Coming the dispassion, which is indicated by the year seventh, the rationality and the cogitation turn back to the contemplation of the related ones, after they get rid of serving the bodily modes of the virtues[439].

33. The pleasure is the activated lust, once it is a present good, according to its definition. And the lust is the not-activated pleasure, once it is a future good, according to its definition. The wrath is the intentional anger. And the anger with intention it is the wrath passed into deed. Therefore to the one who has brought into submission these powers of the rationality, the lust has become pleasure through the righteous

[438] Here with the sense of pieces of land. (E. l. t.`s n.)

[439] The year seventh is the year of resting, of liberation from a foreign work. The cogitation comes back to contemplating the pure rationalities, after the man has achieved the dispassion.

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union of the soul with God into grace, and the wrath the clean ardor which defends the pleasure which comes from the union with God and sober anger which determines the power of the will to totally come out from things in the desire of the soul after God. Consequently, until the world is alive into us through the willing affection of the soul for the material ones, we mustn`t give liberty to these powers (faculties), lest, by mixing themselves with the sensitive ones, as with some kinships, to make war to the soul and to conquer it being defeated by passions, as did yesteryear the Babylonians with Egypt. This is because through the time during which the law commanded to remain the servants of another nation to their master, the Scripture indicated as good the affection of the soul for this world, or for the life from here, by indicating through the ones of the history, the spiritual ones.

34. The number seven thousands, which has here a good meaning, it means the temporary and present life, adorned with virtue and rationality. This is because the number one thousand it means the written and the natural law, according to the meaning which we presented when we have explained the myriads, together adorning the life of the one who loves God, it is proven so that the number seven thousands indicates the whole life from under the time of the one who loves God, guarded by these laws. And three hundred indicates the Providence of God, Who takes care of the existence according to the nature and of the happiness according to the grace, of the ones who are in the care of the Providence. At last, the number seven it symbolizes the dispassion in the modes of behaving. So, the one who through his natural powers, he guards his life lacked of passions, like the Providence wants, having seven thousands three hundreds and seven servants and housemaids, he come out from the confusion and from the troubling of the passions.

35. He calls end both the dispassion from here according to the deeds, and the deification from there, according to the grace.

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36. “Singers” he calls those ones who through their life of deeds they herald the wills of God.

37. “Psalmists”, he says, are those ones who not only fulfill the wills of God, but they also tell to others the mysteries happened within themselves.

38. The number eight comprises in itself both the stillness and the movement. The stillness, when it is considered into itself, because any even number is still, not having a center; the movements, when it is summed to the one from before itself or to the one from after itself, because then it results an odd number. This is because every odd number is mobile through itself, due to the equal distance from the extremes to the center. That`s why what eight does between the numbers from under the number ten, that is done also by the number eighty between the numbers from under the number one hundred. Likewise also the number eight hundreds among the numbers placed under the number one thousand. Therefore, considered in it, it shows the standing still, but it circumscribes the movement of the one from before itself. This is because seven, seventy and seven hundreds symbolize the characteristic of temporality. Consequently, being given the fact that the ones submitted to the time and to making are noticed by the feeling (the work of the senses), it follows that also the knowledge or the science without mistake of the eternal and spiritual ones are received by the consummated mind (we understand through science the existential knowledge). And the number fifty, comprising into it and odd unit, added after multiplying the number seven with itself, indicates the end of the fulfilling of the virtues by the righteous ones. This is because isn`t moving anymore towards committing the virtues the one who has reached to the Good through nature, and has received in himself the immobility. This is because the unit is the beginning and the end of any movement. And the number “five” indicates the science about these ones. This is because it comprises the rationalities of the intelligible, rational and sensitive ones, of the ones which have life and of the ones

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which purely and simply[440] exists, rationalities comprised only by the godlike wisdom alone, which is defined as science without mistake of the truth.

39. The camels from Midian are, if Midian is interpreted as "emptying the stomach", the representations of the things which are born and perish, and if it is interpreted as 'clay with blood", they are the rationalities of the Providence referring to this passing and fickle life; at last, if it is interpreted as "human sweats and of the mother" they are the rationalities of the godlike Judgment referring to the present life, which are gathered by the thoughts through cogitation and the intuition through the senses oriented towards the seen ones. Out of these ones, namely from thoughts and from intuition, it coagulates the true opinion about things, which is the fruit of the cogitation in the union with the senses. So, "the human sweats and of the mother' are the thoughts of the cogitation produced with tiredness and with the institutions of the feeling, which gives us suck like a mother.

And the camels from Ephah are the ones which come from the possession of the back. And the back is the body, because it exists for the soul. Therefore, if we use well the possession of the body, we make it servant of the soul towards giving birth of virtues, and we do not take in consideration but the godlike rationalities of the body, for which it has been created. After that, by gathering also the rationalities of the seen ones, as some camel of Midian, we cover our Jerusalem, namely the soul, hiding it in the godlike views of the things and making it unseen and undefeated by passions.

40. The number "four hundreds" indicates the nature of the corporeal world. This is because this one is formed out of four elements. And the number "thirty five" it means the rational movement of the virtuous ones into time. This is because seven times five it gives the number thirty five. And

[440] It is the ranking of the existences as it was seen by Dionysus the Areopagite. De divinis nominibus, chapter 6, III, G.P. 3, 817: οί νόες, τα λογικα, τά αισθητικα, τα όντα. (the laws, the logic, the aesthetics, the beings (E. l. t.`s n.))

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"seven" it means the temporal movement, as 'five' it means the rational knowledge. Therefore by summing four hundred with thirty five you have shown the rational, natural and temporal knowledge of the holy men which life under nature and time.

41. There is a matching between the number and the counted ones. The horse nimble to running it represents through its feet the perpetual mobility and the ascension. The time that moves quickly, not taking any pause in its flowing, it represents the relentless activity of the counted ones. And this is made obvious by the round number. This is because the number six, being multiplied with itself, it give birth to itself six fold. So, the word of the Ghost has shown through horses and through their number, the nimbleness, the quickness and the relentlessness of the virtuous habit of the godlike men in a mysterious way.

42. What the mule is.

43. What the horse and the mule from the Scripture are in a reproachable meaning.

44. The one who offers to the watchers the appearance of knowledge only by repeating some stolen words, deceiving the hearing of the unwise ones, like Absalom, and defiling in the hearing of the profane ones, by forcedly possessing them, the beautiful an loving of God contemplations of the one who has taught him, like of some concubines, according to the advice of Ahithophel (which is interpreted "brother who dusts you up", namely brother who kisses with cunningness), it is proven that suffers of vain glory and he falls in the hand of the David`s servants, in the forest covered by the variety of the natural contemplations, when he starts with boldness to fight against the superior one[441]. For it is proven that he doesn`t even step on the earth, as one who has the solitude of the virtue, and he hasn`t even achieved the heaven, as one who

[441] II Samuel 16: 18: KJB: "18 And Hushai said unto Absalom, Nay; but whom the Lord, and this people, and all the men of Israel, choose, his will I be, and with him will I abide."; II Kings: 16: 18: ROB: "No, said Hushai to Abesalom, I follow the one whom the Lord has chosen, and this people and the whole Israel; with that one I am and with that one I remain".

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hasn`t really reached at the high habit of the knowledge. That one dies, receiving three arrows into heart, which are: the mentioning of the lawlessness towards the one who has taught him, the shame for being pride of a knowledge that he hasn`t it, and the waiting for the inevitable future judgment for these ones. Pricked by these arrows, the glory lover dies pricked. But Ahithophel, the evil adviser, precedes him, rightly receiving the death by hanging[442], as one who has taught the children to rise up against the parents and he has seen thwarted his evil advice. For he cannot endure anymore the life after he has removed the veil from upon the false friendship towards David, and he couldn`t prove that the ones who praises himself with the apparent knowledge he has the mastery of the rationality.

45. Another explanation of the same things.

46. Gilead, interpreted as "the moving of the crying", indicates the sufferance of the repentance, and interpreted as "the moving of the witness", it means the rebuking from the conscience for the mistake; at last, interpreted as 'their unveiling", in imagines the confession of the sins according to their sort. The mind, reaching at this state, which is followed by the self-appreciation due to some good, it kills this self-appreciation, born out of itself by mating with the feeling of another nation. And again, he comes back in Judaea and Jerusalem, namely to confessing the godlike mercies consequently to the virtues and to the peaceful contemplation of the things into the ghost; and after all of these to the mystical theology, as to a holy tent, in which are unveiled in a mysterious way the beauties totally unseen by others.

47. Eight is one of the number from inside the decade; eighty, from inside the hundred; eight hundreds, from inside

[442] Samuel: 17: 23: KJB: "And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father."; II Kings: 17: 23: ROB: "Ahithophel though, seeing that his plan wasn`t followed, he put the saddle on the donkey, left and went to his house, in his city, and he made his testament in the profit of his house, and then he hanged himself and died and he was buried in the city of his father."

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the thousand; eight thousands, from inside the myriad. Seen in themselves these numbers indicate the immobility, namely a decreasing of the quantity and an increase of the intensity[443]. Consequently, when they are into the Scripture in a commendable meaning, the number eight shows the consummated stillness, namely the ceasing of the passions. The number forty is the icon of the sensitive things, and the number five is the icon of the senses, under which there falls the sensitive world as object of natural science. So, rightly this number indicates the fruitless of evil habit, and the consummated liberation of the godlike men from the affection of the senses towards the sensitive ones.

49. The number five is round and by multiplying it with any odd number if finds itself again. This is because by multiplying with any odd number the number five or the multiples of the number five, you will find out that the resulted number it ends also with the figure five. For instance: 5X3=15; 5X5=25; 5X7=35; 5X9=45. Likewise, advancing to infinite, you will find out that five multiplied with each odd number, or fifty times fifty, or five hundred times five hundred, or five thousand times five thousands, they give the numbers in which they find themselves: I mean that they end in themselves. But this thing is proper to the circular and spherical movement. Therefore rightly the scholars in the science of the numbers they called the number five spherical and cyclical, as one which never goes out from itself, when multiplied with odd numbers. But this number also symbolizes the general science, which never goes out of itself, in the endless movement of around the whole, and it comprises everything through the power of the word.

50. The wisdom, by liberating from passions through punishments, it produces the fear, and by achieving the virtues through stirring the mind up to look at the future ones, it produces the sake for those ones.

[443] Good definition of the immobility, of the resting on the superior stairs of the spiritual life and from the future life: it is not inertia, but gathering from scattering and agitation, in a unitary and intensive living.

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51. The wisdom is fear to them who don`t want the wisdom, giving birth to the privation through fleeing (from the ones of the life) and it is longing in the ones who love the wisdom, or habit of rejoicing themselves (of other goods).

Question no. 56

Again, it has been written in the second book of Ezra: "And hearing the enemies of the nation of Judah and Benyamin, they came to see what that sound of the trumpets is, and they found out that the ones from slavery are building up the Temple of the Lord God of Israel. And coming close to Zerubbabel and to Joshua and to the chiefs of the families of Israel, they spoke to them: "Let`s build together with you, for to be us like you, listening to your Lord and to sacrifice to Him from the days of Esarhaddon, the King of Assyrians, who removed us here". And Zerubbabel and Joshua and the chiefs of the families told them: "We cannot build together the house of our Lord. We will build alone the house of the Lord God of Israel"[444]. What does it mean this and especially what the jealousy for they didn`t want to build together with the ones who were worshipping the Lord God?

[444] I Ezra: 4: 1-3: KJB: "NOW when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; // Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. // But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us."; ROB: "Hearing, the enemies of Judah and Benyamin that the ones who came back from slavery are building up a temple to the Lord God of Israel, // They have come to Zerubbabel and said to him: "Let`s build also us with you, because also us, as you are, we are searching for your God and to Him we bring sacrifices ever since the days of Esarhaddon, king of Assyria, who brought us here". // And Zerubbabel, Joshua and the other chieftains of the tribes of Israel said to them: "Is is not appropriate to build together with us the temple or our God, but only us alone will build the temple of the Lord God of Israel, as Cyrus commanded to us, the king of the Persians."

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Answer

Judah it means "confession". And the meaning of the confession it is twofold (1). There is a confession of thanksgiving for the goods received as gifts, and there is one caused by remonstrance and by rebuking for the evil deeds committed. This is because confession it is called also the enumeration of the thanksgiving for the godlike benefactions by the guilty ones. And both of them produce the humbleness, because both the one who gives thanks for the good ones and the one who is tried for lawlessness gives also thanks (2); the first one, reckoning himself unworthy for the good that have been given to him, the second one praying to receive forgiveness for mistakes. Benyamin is interpreted, according to the exact meaning of this word to Jews, "the crying of the sighing of the mother", or "the guidance of the mother", or "the son of the righteous mother", or "the building of the people".

Therefore everyone who confesses himself being in the two shown torments, it is about the tribe of Judah. And everyone who is crying for virtue, or has the righteousness as a mother, or is way towards salvation to many for the richness of the virtue and his overflowing of the teaching into word, he takes part to the tribe of Benyamin (3). So defined the Scripture the ones who liberated themselves from the slavery of the passions and leaved the affection towards the sensitive ones, and they made themselves, through the habituation with the dispassion, capable to build the house of God. And "house" I call the mind built from diverse virtues and rationalities, through doing and contemplation, to be dwelling house to God into ghost. At last, the enemies of these ones are the ones from the four nations moved in the land of Israel by Azvacafat, king of Assur. This is because these one was the first who brought in the land of Israel: Babylonians, Cuthah, Hamath and Hebrews[445].

[445] II Kings: 17: 24: KJB: "And the king of Assyria brought men from Babylon, and from

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The Babylonians imagine the pride, being interpreted as "confuse (bewildered) nature" (4). The Hamath imagine the vain glory because it moves its cogitation from virtue to the barren self-appreciation. This is because their name interpreted it means "coming out of these ones" (5).

The Hamath imagine the will to be pleasant to people. This is because Hamath is interpreted as "the sight of the ones from outside". Through this one are shared to others the richest gifts to the ones who cultivate the virtue in a liar way, for the sight of the people (6).

At last, the Jews imagine the deceitfulness of the hypocrisy. This is because they are interpreted as winding. They bring out from virtue the ones who listen to them, through deceitfulness and friendly hypocrisy, as the snake did first to Adam (7).

And Esarhaddon, who removed these ones in the land of Israel, it is interpreted "the one who enslaves from back side", namely in a hidden and unnoticed way; or "the ones who enslaves in chains". But it is proven that this is the devil, which does everything secretly, towards the overthrowing of the human nature, which he squeezes in the chains of its own sins. This one brought in the land of Israel, namely in the habituation of the knowledge and of the virtue, the pride, the vain glory, the desire of being pleasant to the people and the hypocrisy, mixing them with the ones who occupy themselves with the virtue and with the knowledge, to steal the toils of the ones who labor for achieving the good, deviating cunningly towards other things than the supreme cause, the purpose of their activity (8).

Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof."; IV Kings: 17: 24: ROB: "Then after the king of Assyria gathered people from Babylon, from Cuthah, from Ava, and from Hamath, and from Sepharvaim and settled them down in the cities of Samaria in the place of the sons of Israel. These ones mastered Samaria and started to inhabit through its cities."

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Maybe just for he knew that these cunning devils follow the virtuous ones, the godlike Apostle writes to Thessalonians[446] that he didn`t go to them "with flattering words", as a hypocrite (as maybe they believed about him), neither "with hidden impulses of greediness", wanting to be pleasant to people, nor "searching for glory from somebody", as a glory lover. This is because he didn`t show any pride, being proved the characteristics of his humbleness: the countless persecutions and the sufferings with the body, the consummated poverty and the simplicity in uttering the word. "For though I am simple in the word, but not also in knowledge"[447].

So, "those ones hearing the sound of the trumpets, they came to see what is with this sound and they found out that the ones escaped from slavery are building the temple of the Lord God of Israel". The trumpets, of which sound is being heard by the unclean devils, are the words about virtue and knowledge. And the sound of these words is the deeds of the virtues and the good steadfastness in the way of behaving of the ones who turned themselves through repentance from the sin to virtue, and they elevated themselves from nescience to the knowledge of God (9).

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[446] Thessalonians: 2: 4-6: KJB: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. // For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: // Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ."; ROB: "But as we were reckoned by God worthy for being entrusted to us the Gospel, so speaking, we don`t search for being pleasant to people, but to God Who tries our hearts. // For we don`t ever show us with flattering words, as you know, neither with hidden impulses of greediness. God is my witness. // Neither did we search for glory from people, nor from you, neither from others, though we could have been important, as apostles of Christ."

[447] II Corinthians: 11: 6: KJB: "But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things."; ROB: "And if I am lacked of skills in word, not though in knowledge, but I have proven it in everything and in before all of you".

And they came to Zerubbabel and to Joshua and to the chieftains of the families, and said to them: Let`s build together with you, because in the same way with you we listen to your Lord and to Him we bring sacrifice". Zerubbabel is the active mind, Joshua is the contemplative mind (10), and the chieftains of the families are the powers (the faculties) of the soul, out of which spring out the modes of the virtues and the rationalities of the knowledge. To this one come nigh the unclean devils of the pride, of the vain glory and of the will to be pleasant to the people and of the hypocrisy, saying: "Let`s build up together with you the temple of the Lord". This is because no one of these cunning devils doesn`t ever come against the zeal of the virtuous man, but rather removing the deficiencies of the virtues it urges the man to even greater efforts, making itself together-zealous with the ones who toil themselves, to attract the heart of the one who strives himself after he has lost the constant measure of the moderation and to bring him imperceptibly, towards other target than the one he taught going at. That`s why they say cunning things: "likewise you we listen to your Lord". This is because they don`t hate the righteousness and they aren`t disgusted by fasting, nor by the sharing material help, or by the receiving of strangers, or by the singing of psalms, or by the readings, of by the high teachings, of by the sleeping on the floor, or by the vigil, of by everything else through which is characterized the life of God, until the purpose and the cause of the committed things serve to them. That`s why the other devils are observed more quickly by the ascetic and he escapes more easily from the hurting that comes from them.

But these ones, which have the appearance of helping to the man to walk on the path of the virtues and of building together with the man the temple of the Lord, what high mind would be able to unveil them? This mind can do this only "through the alive and working word which penetrates everything and crosses through to the separation of the soul

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and of the ghost"[448], namely it knows which of the deeds and of the thoughts are of the soul, or natural forms and movements of the virtues, and which are spiritual or forms and movements above nature and proper to God, given to the nature through grace (11); through the word which crosses through to the separation "between joints and marrow", by knowing the matching or the mismatch between the modes of the virtue and the spiritual rationalities (12); through the word which "judges the cogitations and the intentions of the hearts"[449], namely the hidden affections of our deep towards the said ones and the unseen causes of these ones from the soul (13).

This is because "there is not before Him any hidden creature"; this it means among us, who believe that we can hide ourselves. This is "because all of them are empty and unveiled"[450], not only the committed ones and the thought ones, but also the ones which will be done and which will be thought. This is because maybe about the future deeds and thoughts the Scripture says that "there is no hidden creature", and not about the committed ones. This is because these ones are unveiled to us and to others. The more is this to God, Who knew from before all the endless ages which were, are and will be, and Who has from before by nature the knowledge of the doing of everything; and Who not out of things, but from Himself has received the existential knowledge of the things, being Him their Maker; he is the knowledge itself (αὐτο γνοσις), as the One Who has His knowledge by nature, and above any cause. But he is even to his one above in all ways, according to a supra-finite rationality which exceeds by infinite times the

[448] Hebrews: 4: 12: KJB: "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."; ROB: "For the word of God is alive and working and sharper than any two edged sword, and it penetrates to the separation of the soul and of the ghost, between joints and marrow, and it is skillful to judge the feelings and the cogitations of the heart."

[449] Ibid.

[450] Ibid 13.

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infinity[451] itself (14). This is because He is also the Maker of so-called knowledge in any meaning and way, and he is not accessible to any knowledge which can be cogitated and uttered.

Who, therefore, not having this word[452] dwelt in the deep of the heart, would be able to escape from the hidden cunning things of the devils` hypocrisy against us and to stay by himself, totally alone, without having anything to do with them, and to build up the temple of the Lord, like Zerubbabel, like Joshua and like the chieftains of the families, who say assertively and with loud voice to the deceitful spirits of the pride, of the vain glory, of the pleasure from people and of the hypocrisy: "We won`t build with you the temple of the Lord our God, but we will build alone to the Lord of Israel"? Only the one who has this word is able to know that the interference of the devils causes the corruptibility and the crumbling down of the whole building and defiles the grace and the beauty of the striving dedicated to God. This is because nobody can, by having as help to the virtue some of the mentioned devils, to build on the virtue the house of God. This is because he hasn`t God a purpose in what he does, to exercise himself into virtue by looking at Him. Therefore not out of jealousy didn`t accept the ones who came out from slavery the Babylonians, the Cuthah, the Hamath and the Jews to build together with them the temple of the Lord, but because they knew their snares which were being hidden in the devils` appearance of friendship, who wanted to bring to them, imperceptibly, through good, the death from the sin.

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[451] To be seen the parallel in the Theological Heads I. 49, in The Romanian Philokalia, volume I, p. 140. God as being is above the infinity of His energies, of which the creatures can be imparted (or can impart themselves (E. l. t. `s n.)). There is an "infinite" ranking in infinity. Infinite is the joy of the creature`s meeting with God, but the increasing of this joy it never ends.

[452] It seems like in this whole interpretation of the place from Hebrews: 4: 12, λόγος is considered by Saint Maximos the Confessor not like "word", but like rationality, like inspiration, like penetration, like enlightenment, like lightning of the understanding, of the rationality, like whisper or like ray started from the heavenly Logos.

Let it be, therefore, that also us to be saying always to the spirits of the evilness, which shows to us in an unseen manner the countenance of the spiritual friendship and say to us: "Let`s build up together with you the temple of your God": "We cannot build up together with you the house of our Lord God, but we will build up alone to the Lord of Israel". Alone in a certain regard, because once we have liberated ourselves from the spirits which have been making war to us due to the lack of the virtue and from which we have come out, we don`t want that, by extolling ourselves through you excesses (15), to be pricked again and to fall the more horrible than the first time, than from the first falling there existed the hope of turning back on the ground of a forgiveness for weakness, but from the second one the coming back is impossible or very difficult, because now we are hated, because of the pride that comes to us out from the fact that we have committed, instead of the ones from the right hand, other things which are even more to the right (16). But though, not alone also in another regard, because we have the holy Angels as help to the good ones, but even more we have God, Who shows Himself into us through the deeds of the righteousness[453] and builds us to Himself as a holy and free of all passion temple.

[453] The virtues are the first stair of our union with God, and the knowledge is the second one. Between ascesis and mystical doing there is not opposition, but continuity; in the active phase the union is not so existential and so durable, because the godlike it is only partially present, leaving room also to the creational. In the mystical phase the creational has totally made room to the godlike. Paul Hankamer (Jacob Bohme, Gestalt und Gestaltung, Bonn, Cohen, 1924) by showing that Schiller believed in the union of the man with God through the moral deed, and Eckarth and Goethe through mystique, he reckons that the first one is a union through will, and the second one through being; the first one is non-existential and passing, the second one is existential and steadfast. "This union through deed it remains always limited, somehow temporary. Through the moral deed God doesn`t become existentially lived into man. He remains outside the man and above man". To Eckarth and Goethe the man is not separated anymore from God through will, but through being, through the fact that he is individuality. Here is not about deed, but is about being. No moral doing heals such a shortcoming. Only the destruction can help, the death and the resurrection, the deep secret sacrifice, which is the necessary destiny of the entire humanity. The salvation is here a supra-moral, real and existential union between the universal Spirit and person" (p. 24-25). But from this place of Saint Maximos the Confessor, and out of the ones where he says that Christ is the essence of the virtue, it results that one cannot be made a so categorical difference between the union with God through virtues and the mystical union. The union through virtues isn`t only a union

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1. The confession is of two sorts.

2. Every confession, he says humbles the soul: the first one teaching the soul that it has been straightened by grace, and the second one that it must blame itself for its mistakes into the willing sadness.

3. The one who weeps for the sins from before and has in himself in a consummated way the faith in God, Who give birth to him always towards righteousness, and him who offers his life and his rationality to be imprinted on them every virtue, he has made himself limb of the spiritual tribe of the Benyamin, showing his birth according to God as deed of the will, and not of the necessity. This is because the one who willingly wears the birth from God is "the son of the righteous mother".

4. Through Babylonians he understands the pride, being given the fact that the pride produces a confuse cogitation. This is because the passion of the pride it consists in two nesciences. And these two nesciences getting together, give a confuse cogitation. This is because only that one is proud who ignores the godlike help and the human helplessness. Therefore the pride is the lack of knowledge of God and of man. This is because by denying the two extremes it comes to life a liar affirmation.

5. Through Cuthah he understands the vain glory. This is because the vain glory is the deviation from that purpose according to God and a directing towards another purpose than the godlike one. This is because the vain glory lover is the one who pursuits the virtue for his glory and not for the one of God and who pays through his toils the empty praises from people.

6. Through Hamath he understands the desire of being pleasant to people. This is because the one who wants to be pleasant to people he takes care only of the outside behaviors

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in the sector of the will, but it also touches the being of the man. And the union through being cannot be made without the union through will.

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and of flattering words, to steal the sight through the first ones, and to steal the hearing through the second ones to those ones who let themselves to be sweetened and impressed only by what they see and by what they hear, and who limit the virtue only to what it falls under the senses. Therefore, the will to be pleasant to people it is seen in showing some behaviors and saying some words which want to be honored by people as being virtuous.

7. Through Jews he understands the hypocrisy. And the hypocrisy is the pretended affection of the friendship, or the hatred covered under the appearance of the friendship, or the enmity which is shown as benevolence, or the envy which takes to itself a loving face, or the sinful disposition which deceived the onlookers by showing the images of the virtues, or a life which has the form of the virtue but not also it adornment of deeds, or the affection of a righteousness which consists only in appearance, or the image of the working philosophy which covers the hidden void of the virtuous will, or the deceitfulness with image of truth which it is cultivated by the ones who imitate the snake through the cunningness of the habits.

8. The cause of the things and of the goods of from within things is God. Therefore the one who toils himself for virtue and for knowledge and doesn`t advance, on the measure of his growth in grace, in recognizing the own unworthiness, he hasn`t escaped from the spirit of the pride. And the one who cultivates the good for his own glory, he honors himself more than he honors God, being pricked by the nail of the vain glory. Likewise the one who commits or follows the virtue for being watched by people, he places the human approval above the godlike one, being sick of the passion to be pleasant to people. And the one who cunningly paints his behaviors with the decency of the virtue and covers the evil disposition of the will with the seen appearance of the piousness, toward deceiving the people, he buys the virtue with the cunningness of the hypocrisy. Therefore, the spiritual Azvacafat directs the

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intention of each of these ones, from the own cause towards other purposes.

9. The words of God spoken simply only by uttering, they cannot be heard for not having as voice the deeds of the ones which are spoken. And if they are uttered with voice by fulfilling the commandments, the devils are consumed by the power of this voice, and the people are building, by increasing in the deeds of the virtue, zealously, the Godlike temple of the heart.

10. Through Zerubbabel it is understood here the active mind, being given the fact that he is more warrior, and through Joshua the contemplative mind, being given that he is a priest and he has been ordered to ceaselessly pray to God.

11. The separation of the soul and of the ghost indicates the difference between the virtues by nature, of which rationalities we have them in a natural way, and the ones from the Ghost, of which grace he receive as a gift[454]. The difference of these ones is made clearly by the Scripture.

12. The "marrow" is the godlike word, which nourishes as some bones the godlike thoughts from within us, which at their turn sustain the body of the virtues. And the "joint" is the mode of the creature, in which it is accomplished the union of the thoughts with the Godlike rationalities, to give the whole of the virtue.

13. The "cogitations and the intentions" which he says that are judged by the word are the affectionate ties of the soul with the godlike rationalities and with the thoughts and with the causes of those ties. This is because the cogitation moves the memory, which is affection by nature, and the intention looks at the end, which is proper to the cause.

14. The existential knowledge is God. But the mind precedes in an obvious manner to any knowledge, because this one falls under the mind. Therefore God is above even to this

[454] This interpretation is related to the trichotomy-ism. The soul is the nature, the ghost is the grace. Or the soul is the natural inward man, and the ghost is the inward man, namely the soul in crosses through by the grace.

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knowledge, being given the fact that he is in a supra-infinite above any mind under which the knowledge falls.

15. The devils which make war to the soul in the absence of the virtue are those ones which teach to the soul the fornication and the drunkenness, the love for money and the ones alike. And the ones which make war to it due to the excess of virtue are the one who teach to the soul the self-appreciation, the vain glory and the ones alike, sneaking through the ones from the right side, secretly, the ones from the left side.

16. The definition of the virtue is the union through knowledge of the human helplessness with the godlike power. Therefore the one who closes himself into the helplessness of the nature, he hasn`t reached yet at the border of the virtue. Due to this cause he commits sin, as one who hasn`t received yet the power which strengthens the helplessness. And the one who daringly presents instead of the godlike power the human helplessness as power, he jumped over the fence of the virtue. He commits sin by not recognizing what has been done through him later in a supernatural way. He reckons the sin like virtue. It is more forgivable therefore the one who has closed himself into the natural helplessness, rather suffering the falling from virtue due to the laziness, than the one who presents instead of the godlike power his own helplessness as power capable to fulfill the duties. This is because rather he causes his own falling through his daring.

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Question no. 57

"A lot is capable the working prayer of the righteous one"[455]*. What does is mean "working"?*

[455] James: 5: 16. Ένεργουμένη could be translated maybe more correctly as "worked": a prayer worked through deeds. But worked in this way, the prayer becomes at its turn working, efficient – from a passive principle, an active factor.

Answer

I know that the prayer is working in two ways. In one of them, when the ones who prays himself brings his prayer to God together with the deeds of the commandments, so when the prayer doesn`t fall off the tongue as a simple word and as an empty sound of the voice, laying down lazy and without consistency, but when it is working, alive and animated through fulfilling the commandments. This is because the prayer and the request fulfill their consistency when we fill them up with virtues. This filling up makes strong the prayer of the righteous one, than he is able to do anything, by working through commandments.

In other manner it is working, when the one who needs the prayer of the righteous one commits the deeds of the prayer, straightening his life from before and making strong the request of the righteous one, because he empower it through hid good behavior. This is because the prayer of the righteous one is useless to that one who having need of it, he delights himself more with the sins than with the virtues. For instance the great Samuel was crying yesteryear for Saul who committed sin, but he was unable to make God merciful, not having as help to his crying the due straightening of the sinful one. That`s why God, making his servant to stop the useless crying, says to him: "For how long will you cry for Saul? I have rejected him, to not reign anymore over Israel".[456]

Also Jeremiah, who suffered thoroughly for the people of the Jews who was turned crazy by the deceitfulness from the devils, he is not heard when he prays, because he doesn`t have as power of the prayer the turning back of the unfaithful Jews from wandering. That`s why, being him stopped by God from

[456] I Saul: 16: 1: KJB: "AND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons."; I Kings: 16: 1: ROB: "The Lord said to Samuel: "For how long will you weep for Saul, who I have rejected, to not be king over Israel anymore? Fill up your horn with chrism and go, for I am sending you to Jesse the Bethlehemite, for among his sons I have chose king to Me"."

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the useless prayer, God says to him: "And you do not pray for this people and do not ask Me anymore to have mercy on them; and do not pray and do not come to Me for them, for I won`t hear you"[457].

It is truly an awful insensibility, not to say madness, to ask for salvation through the prayers of the righteous ones that one who delights his soul with the corruptible ones, and to ask for justice for the deeds with which he praise himself, by defiling himself willingly. The one who needs the prayer of the righteous one he must not let that prayer not-working and inert, if he truly hates the evil ones, by winging the prayer of the righteous one with his own virtues, so that that prayer becomes able to reach at the One Who can give forgiveness for mistakes.

Consequently it avails much the prayer of the righteous one when it is working, either through the righteous one who does it, or through the ones who asks him to do it. When it is working through the righteous one who does it, it gives him daring towards the One Who can fulfill the prayers of the righteous ones; and when it is working through the one who asks for it, it balances him from the wickedness from before, by changing his disposition towards virtue.

Question no. 58

"Into this one let yourselves to rejoice now a little, though you must be sad in many kinds of trials"[458].

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[457] Jeremiah: 7: 16: KJB: "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee."; ROB: "But you don`t pray for this people and don`t lift up prayer and request for them, neither you mediate before Me, for I won`t hear you."

[458] I Peter: 1: 6: KJB: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:"; ROB: "Into this one rejoice yourselves, though you would need now to be sad, being tried by many temptations for a short time,"

How, being somebody sad in trials, can rejoice himself into the ones which are sad?

Answer

The word of the truth knows two kinds of sadness: one is hidden into soul, and another shown through feeling. The first one (1) comprises the whole deep of the soul, which is hit by the whip of the conscience; and the second one it stretches itself over the whole feeling, which gathers itself from its natural overflowing, under the burden of the pains (2). The fist one is a consequence of the pleasure lived with the senses, and the other one is the consequence of the joy from the soul (3)[459]. Better said, one is the consequence of the willing passions of the soul, and the other one is the consequence of the unwilling passions[460].

This is because the sadness is, in my opinion, a disposition in which the pleasure is not present. And the lack of the pleasures is brought up by tiredness. The tiredness, at its turn, it is obviously provoked by the lack of the natural habituation, or by loosing that habituation. And the lack of the natural habituation is produced by becoming ill the power which is through itself available to the habituation. This illness of the power which is through itself available to the disposition of the habituation comes out of the bad usage of its natural work. At last, the bad usage of its work it consists in the movement of the power towards which is not appropriate to the nature and doesn`t have consistency (4).

But as the Scripture knows two kinds of sadness, it also knows two kinds of temptations (5); one willingly and one unwillingly, one creator of wanted pleasures, the other one

[459] The spiritual joyfulness it means a compression of the sensual pleasures, as the sensual pleasures produce sadness into soul.

[460] The willing passions are the sinful ones. They produce sadness to the soul. The unwilling passions are the pains, the tribulation. They produce the sadness of the senses.

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causing unwilling pains[461]. The willing temptation gives birth to the wants pleasures, and the unwilling one brings the unwilling pains. One is the cause of the sadness from within the soul, and the other ones of the sadness according to the senses (6).

That`s why I reckon that the Lord and our God, teaching His disciples how they must pray, He tells them to pray to not come that kind of the willing temptations: "And do not lead us into temptation"[462], namely He teaches His disciples to pray to not be allowed to have the experience of the temptations of the pleasure, namely of the willing and craved for ones. And the great James, so called the brother of the Lord, teaching the ones who fight for truth to not avoid the kind of the unwilling temptations, he says: "Consider a great joy, my brothers, when you fall in diverse temptations"[463], namely into the trials which aren`t wanted and produce pains (7). And the Lord clearly shows this by adding: "Knowing that the trying of your faith works the patience and let the patience have its consummated thing, to be you consummated and whole, without any lack". "Consummated is the one who fights against

[461] The unwilling temptation, which is a sufferance, a trouble, a labor, it is more appropriate to be called trying. It is a temptation too, because the sufferance also determines the man to commit sin for get rid of it. But while the temptation of the pleasure (the temptation in a narrow sense) it must be rejected, the temptation of the pain (of the trying) must be accepted. So, the attitudes towards them must be directly opposed. It would be bad when both of them would be rejected (the indifference, the apathy), but even worse it would be when to accept the temptation of the pleasure and to reject the temptation of the pain. The temptation (of the pleasure) it brings pleasure to the feeling and sadness to the soul, and the trying (of the pain) it brings sadness to the feeling and joyfulness to the soul. One cannot rejoice with the soul and in the same time to delight himself with the senses, namely you cannot receive in the same time both the temptation and the trying. Therefore the drunkenness and the delight which we feel it during a voluptuousness, though it seems to us that has penetrated the whole our being, it is only a pleasure of the senses, and not of the soul. The soul could deepen, in those moments, when we don`t feel in the middle of that voluptuousness an internal sadness, as sign of the soul`s presence. We have become, in other words, in those moments, entirely of the senses; in no way the voluptuousness is also of the soul.

[462] Matthew: 16: 13: KJB: "And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."; ROB: "And do not take us into temptation, but deliver us from the evil one. For Your is the kingdom, the power and the glory, forever. Amen."

[463] James: 1: 2: KJB: "My brethren, count it all joy when ye fall into divers temptations;"; ROB: "Great joy to reckon, my brothers, when you fall into diverse temptations,".

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the willing temptations, through restraint, and in the unwilling ones he insists with patience (8), and "whole" is the one who accompanies the doing with the knowledge and of whose contemplation is not lacked of deeds (9)[464].

Therefore the sadness and the pleasure being divided between soul and feeling, the one who searches for the pleasure of the soul, he receives the sadness of the senses and becomes tried, consummated and whole. "Tried" because he has experimented through feeling the contrary ones[465]; "consummated" because he has fought tirelessly against the pleasure and the sadness through the senses, through restraint and patience; "whole" because he preserves intact, steadfast and constant the habits which fight against the dispositions of the feeling which are opposed to each other; these habits are the doing and the contemplation, which remain tied to each other and undivided, the doing proving through its modes the knowledge of the contemplation, and the contemplation wearing, like the rationality, the shield of the virtue with the deed (10).

So, because the Scripture says that the sadness as also the pleasure are of two sorts and one is in the soul and the other one is in senses, let`s take a short look also at their causes.

The sadness from the soul is twofold. One is for the own mistakes, another is for the foreign mistakes. And the cause of this sadness is obviously the pleasure according to the senses; of the one who becomes sad, or of the ones for whom he becomes sad (11). This is because by judging rightly, there is almost not sin into people, which to not have as beginning of its birth the irrational affection of the soul towards the pleasure of the senses (12).

And the pleasure`s cause from the soul is, obviously, that sadness according to the senses of the one who rejoices

[464] This is a proof that in the eastern mystique, the contemplation doesn`t mean inactivity, as it was reckoned. The contemplative stage doesn`t abolish the previous one.
[465] The ones contrary to the senses are the pains.

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himself and is glad about his own virtues or of the others (13). This is because according to the right judgment, there almost isn`t virtue among people, which to not have as beginning of its birth the wise turning away of the soul from the feeling (14). Gaining the soul, which it follows the virtue, this detaching from the feeling the last one will be in a necessary way in pains and in toils, not having anymore united with it the power which contrives to us the diverse pleasures on the ground of the voluntary affection of the soul for them (15). On the opposite, this power is manly rejecting now, through restraint, the rushing in of the natural pleasures of the senses. And towards the toils and the unwilling and against nature pains, which come upon itself, it remains totally unyielding, not being possible to be deviated from the godlike habituation and beauty of the virtue, from that pleasure without consistency. And it doesn`t fall from the height of the virtues, in order to deviate the toils which comes upon itself; it doesn`t try to spare the body from feeling the pains. And the cause of the sadness according to the senses it is the soul`s total preoccupation for the ones which are conform to its nature, whilst the pleasure according to the senses it is obviously produce by the work of the soul contrary to its own nature (16), not being possible to have another beginning of its birth than the deviation of the soul from the according to its nature ones.

This is because the works according to the nature of the mind and of the senses are opposed to each other, due to the extreme difference of the ones submitted to them (17). This is because the ones submitted to the mind are the spiritual and incorporeal entities, which the mind notices them according to the being; and the ones submitted to the senses are the sensitive and corporeal things, which they perceive them also according to the nature.

Therefore, because it is not possible to the mind to penetrate to the spiritual ones related to itself, without contemplating the sensitive things, which are placed in the middle, and this one cannot be done without the work of the

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senses which accompany it and which it is related to the sensitive things (18), rightly, if renounces at the appearances of the seen ones, reckoning the work of the senses which accompany it as a natural work (19), falls out of the spiritual and according to the nature ones, grabbing – so to say - with both hands the corporeal and according to the nature ones. And being carried by these one in an irrational way (due to the feeling which overcame it), the mind born by the sadness from the soul, because the soul is hit by the often whippings of the conscience, and on the other hand it produce a pleasure from feeling, fattening it with the contriving of the means for delighting the body. But if the mind, from the first touching through senses with the seen ones, it cuts off the appearance of these ones and contemplates the spiritual rationalities of the things, cleaned up of the images places on them, it produces pleasure into the soul, not being retained anymore by any of the things seen through the senses, and it gives birth to the sadness through the senses, this one being deprived of all the sensitive natural things. This is because where the senses are ruled by rationalities in contemplating the seen things, the body is deprived of all the according to the nature pleasure, not having the senses free and unchained of the rationality`s chains, to serve to the pleasures[466] (20).

If therefore, as I`ve said, the sadness or the pain of the soul (because they are one and the same thing) it is produced by pleasure of feeling, and the sadness of the pain of the feeling is produced by the pleasure from the soul, rightly the one who wants it and hopes after that life "preserved in heavens towards incorruptible, righteous and not-withered inheritance, through the resurrection from dead of our God and Savior Jesus

[466] So to Saint Maximos the Confessor the two pleasures, from the soul and from the feeling, cannot be together at all. Nobody can have them both in the same time. A contrary, to the pleasure from the soul it corresponds the pain from the feeling, and vice versa. The man, therefore, he must chose together with the pleasure from one of them, the pain from another. In the Greek text everywhere is mentioned the term "feeling". I`ve translated sometimes through "senses". It is about the work of the senses, about perception, to which there can be associated a pleasure or sadness.

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Christ"[467], he has in his soul a unspoken gladness and joy, ceaselessly rejoicing himself of the hope of the future goods, but he wear into body and into feeling the sadness, or the toils caused to the feeling by the diverse tribulations and the pains caused by them. This is because any virtue is accompanied by pleasure and by pain: pain to the body, which is stuck with the sweet and smooth pain, and pleasure to the soul, which delights into ghost with the rationalities cleaned of everything that falls under senses.

It is therefore appropriate that the mind, being sad in this life (because I believe the word "now" it means so) with the body for the much narrowing which come out from the trials for the virtue, to always rejoice and to be glad with the soul for the hope of the future goods, even if the feeling is pressed by pain. "Because the sufferings from now, of the soul, aren`t worthy of the future glory, which it will be unveiled to us"[468] says the Apostle.

In this way the man can rejoice, in my opinion, for what he is sad. This is because by becoming him sad with the body due to the toils, he rejoices himself with the soul of the same virtue, by looking at the beauty of the future ones as to something present (21). For this beauty, the ones who ceaselessly renews himself through the birth of the soul into ghost, he dies daily, likewise the great David[469], by willingly renouncing to the body, having both the savior pleasure and the useful sadness (22). And through sadness we do not understand the irrational one, of the many, which presses upon the soul because the soul is deprived of pleasures or of material

[467] I Peter: 1: 3: KJB: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,"; ROB: "Blessed be God and the Father of our Lord Jesus Christ, Who, according to His great mercy, through the resurrection of Jesus Christ from dead, he has reborn us, towards alive hope,"

[468] Romans: 8: 18: KJB: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."; ROB: "For I reckon that the sufferings of the time present aren`t worthy of the glory which it will be unveiled to us".

[469] Psalms: 44 :24: KJB; 43: 24: ROB; I Corinthians: 15: 31.

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goods which stir up into man contrary impulses towards the unnecessary things (23) and make him running away from the ones of which he mustn`t run (24), but the rational one and tried by the wise men into the godlike one and the one which unveils the present evil. This is because the sadness is a present evil which is within the soul when the pleasure of the feeling impedes the rationality`s discernment, or into feeling when the road of the soul advances not-impeded into virtue, bringing all the more tribulations to the feeling, the more provides pleasure and joy to the soul yielded to God, through the related light of the virtue and of the knowledge.

Scholia

1. Namely the sadness of the soul.

2. Now he calls sadness the pain of the feeling.

3. The sadness of the soul is the consequence of the pleasure of the senses, because through this one is born the sadness of the soul. Also the sadness of the body is the consequence of the pleasure of the soul, because the joy of the soul it becomes the sadness of the body[470].

4. The definitions of the sadness are alternated in what concerns the cause, which produces sadness.

5. The sadness if of two sorts. One is of the feeling, being born out of the lack of bodily pleasures; and another is of the mind, being produce by the lack of the soul`s goods. But also of two sorts he says that are also the temptations. Some of them are willing, others are unwilling. The willing ones are on one side the causes of the bodily pleasure of the senses, on the other side of the sadness from the soul. This is because only the committed sin saddens the soul. And the unwilling ones, which are shown in the involuntary tribulations, are the causes of the pleasure form the soul and of the bodily pain of the senses.

[470] The joy of the soul is concomitant to the bodily ascesis.

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6. The willing temptation produces a sadness into soul and creates the pleasure into senses; and the unwilling one gives birth to the pleasure of the soul and to the sadness of the body.

7. The Lord teaches us to pray to not reach at the wiling temptations, which produce pleasure to the body and pain to the soul. And the great James urges us to rejoice of the unwilling trials, which banish away the pleasure of the body and the pain of the soul.

8. He shows whom he calls perfect.

9. He shows whom he calls whole.

10. "Tried" is the one who has had the experience of the bodily pain and of the bodily pleasure, for he has tried the favorable side of the bodily ones. "Consummated" is the one who has overcome the pleasure and the pain of the body through the power of the rationality. And "whole' is the one who has preserved unchanged the habits of the doing and of the contemplation, through the strength of the love for the godlike ones.

11. To any sadness from the soul it precedes, he says, a pleasure of the body.

12. Without the passionate tie of the soul with the senses there is no sin into people.

13. The ones who appeases the body through the wiling toils, he rejoices the soul spiritually.

14. The virtue is born out of the willing estrangement of the soul from the body.

15. The contriving power about which he spokes is the thinking (mental) power of the soul. This one, coming out from the tie with the senses, there is no one to take care of the pleasures on the account of the soul, through a wiling affection towards it. This power doesn`t occupy itself anymore with easing the pain of the body, due to the total and affectionate preoccupation of the will for the godlike ones.

16. The preoccupation of the soul with the ones according to the nature it becomes the beginning of the senses`

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pain. This is because the soul, toiling for the according to the nature good ones, there is no power to contrive the means which provide pleasure to the senses.

17. To the senses are submitted the sensitive ones, and to the mind the intelligible ones. Therefore great is the difference between the sensitive ones and the intelligible ones.

18. Immediately that the mind reckons the work of the senses as its own, it entangles itself in the appearances of the sensitive things and contrives pleasures on account of the body, not being able to penetrate beyond the nature of the seen ones, being retained by the passionate tie with the senses.

19. The one who transforms the laws of the things, by imitation, into his law he is a virtuous one, by making rational the movement of the irrational ones. And the one who transforms his own law, in the laws of others, by imitation, he is an addicted one, changing the rationality in what is lacked of rationality.

20. When rationality masters within us, this one necessarily torments the body, which serves to it concerning the virtue.

21. The body if of the soul and not the soul of the body. This is because the smaller one is of the bigger one, and not the bigger one of the smaller one. Therefore because for the mistake of the first one is sprang into us the law of the sin, which is the pleasure of the senses, and because of this one it has been decided the death of the body through toils and pains, ordered towards the abolishment of the sin`s law, the one who knows that death emerged due to the sin from within his body, towards its abolishment, he always rejoices into his soul when he sees how is abolished the sin`s law from within his own body through the diverse toils and pains, to receive the happy future life into ghost. This is because he knows that he cannot reach at that future life if isn`t emptied before, as of a vessel, even from this life, the sin`s law, sustained through the affection of the will towards it.

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22. The savior pleasure is the pleasure of the soul for virtue. And the useful sadness is the pain of the body for the sake of the virtue.

23. The one who is without passions and without things, he doesn`t bring his impulses towards the inappropriate ones.

24. The ones who doesn`t receive the happenings which separate him from passions and from things, he runs away from the ones of which he shouldn`t.

Question no. 59

For this salvation searched insistently and thoroughly studied the Prophets who prophesied about the grace destined to you, by studying which and in what kind of time is that grace shown to them by the ghost of Christ from within them, which confessed to them about the passions of Christ and about the glories after them[471]*. If the blessed Prophets left to us in writing the ones which sounded in their ears from the Ghost, to be us searching them, how and with which searching and study they searched for them and studied them, once it sounded into ears and they wrote about the things unveiled to them?*

Answer

The power of searching for and studying the godlike things are planted into the humans` nature, existentially, by the Maker, by their bringing to existence itself. And of the unveilings of the godlike things you are imparted through grace by the power of the Most Holy Ghost. Being given though that the cunning one nailed down these powers consequently to the sin, even from the beginning the nature of the seen ones "and there was nobody to understand and to search for God"[472], because all of the ones who had the human nature they had

[471] I Peter: 1: 10-13.
[472] Psalms: 13: 2; 52: 3 (LXX).

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limited the power of their mind ands of their rationality to the appearance of the sensitive things and had not any understanding for the ones from above senses, rightly the grace of the Holy Ghost reestablished the power of the ones who didn`t embraced the straying with their intentions and with their whole heart, by detaching it from the material ones. Therefore, by receiving it back cleaned through grace, these ones first they searched and studied, and then they insistently searched for and studied the godlike mysteries through the same grace of God.

This is because it is not allowed to us to say that only the grace by itself works into Saints in knowing the mysteries, without the powers which receive the knowledge by nature (1). This is because then we reckon that the holy Prophets didn`t understand the enlightenments given to them b y the Most Holy Ghost. But in this case how could be true the word which says: "The wise man understands the ones from his mouth"[473]? On the other hand they didn`t receive the true knowledge of the things neither by searching for it only through the power of the nature, without the grace of the Holy Ghost. This is because then it would be proven useless the dwelling of the Holy Ghost into Saints, not helping them with anything in discovering the truth. And how could be true anymore the word which says: "All the good giving and all the consummated gift is from above, descending from the Father of the lights"[474]; or : "To each one it has been given the showing of the Ghost towards profit; for to one, he says, it has been given through the Ghost through word of wisdom, to another word of knowledge through the same Ghost, to another, the gift of healings", etc. Then he adds: "All of them are worked by one and the same Ghost, sharing to each

[473] Proverbs: 16: 25: KJB: "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth"; ROB: "Gather wisdom, gain understanding! Do not forget them and do not go away from the words of my mouth!"

[474] James: 1: 17: KJB: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."; ROB: "All the good giving and all the consummated gift is from above, descending from the Father of the lights, to Whom there is no change or shadow of moving".

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one usually as He wishes"[475]. And He wants what is useful to each one, to fulfil the non-passionate sake of the ones who search for the godlike ones. This is because the ones who search without the godlike ones, of course they will take what they are searching for (2). And the ones who searches for with some passion, he won`t receive what he is searching for, because he is searching in a bad way. For it is said: "You ask and you do not receive, because you are asking in a bad way"[476].

Consequently the grace of the Holy Ghost doesn`t work the wisdom without the mind which to receive that wisdom; neither the knowledge, without that rationality capable of it; neither the faith, without the conviction of the mind and of the rationality about the future ones and not-shown for the time being; nor the gifts of the healings, without that according to the nature love for people; nor some other gift from the others, without the habituation and the power capable of each one. But again, the man won`t achieve some of the listed ones only through the natural power, without the power of God, which to give them (3).

And this is limpidly shown by all the Saints, who, after they have been found worthy of the godlike unveilings, they search for the rationalities of the unveiled ones[477]. Thus, Abraham, receiving the promise that he will inherit the land, promise shown to him through the words which God tells to him: "I am the Lord Who brought you out from the land of Chaldeans, to give this land to you towards inheritance", he isn`t pleased to receive what he has been searching for when he came out from the land of Chaldeans, but he searched for with sake to find out also the way in which he will inherit, by saying towards God: "Master Lord, through what will I know that I will

[475] I Corinthians: 2: 7-11.
[476] James: 4: 5: KJB: "Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"; ROB: "Or it seems to you that the Scripture speaks vainly? The Ghost, Who dwells into us, does He urge us towards envy?"
[477] Daniel: 12: 8; Zachariah: 4: 5.

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inherit it?"[478] And Moses, receiving the power of the signs and of the wonders, he searched for learning the modes and the rationalities through which to prove the worthiness of being believed of the given signs[479]. And the great David says: "And He put also into them all the rationalities of His signs and of His wonders, in the land of Ham"[480]. And the same one says about himself, shouting out towards God: "Unveil my eyes and I will understand the wonders from Your law"[481]. And them: "Torch to my feet is Your law and the light of my paths"[482]. And the great Daniel, who wanted so strongly the godlike views, for which he staid hungry for three weeks, while searching their rationalities, he hears an Angel saying to another Angel: "Interpret to the one from there the vision"[483]. At last, the great Prophet Zachariah at each vision from his prophecy he presents the Angel who was speaking within him, showing to him and teaching him the rationalities of the visions, saying: "And the Angel showed himself to me, who speaks into me: Lord, what are these ones?"[484]

[478] Genesis: 15: 7: KJB: "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."; ROB: "And He said again: "I am the Lord, Who brought you out from the Ur of the Chaldeans, to give to you this land as inheritance."

[479] Exodus: 4: 1: KJB: "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee."; ROB: "And answering, Moses said: "But if they won`t believe me and they won`t listen to my voice, but they will tell me: "The Lord didn`t show Himself to you!", what to tell them?"

[480] Psalms: 105: 27: KJB: "They shewed his signs among them, and wonders in the land of Ham."; 104: 26: ROB: "He places into them the words of His sings and wonders, in the land of Ham."

[481] Psalms: 119: 18: KJB: "Open thou mine eyes, that I may behold wondrous things out of thy law."; 118: 18: ROB: "Open my eyes and I will know the wonders from Your law."

[482] Psalms: 119: 105: KJB: "Thy word is a lamp unto my feet, and a light unto my path."; 118: 105: ROB: "Torch to my feet is Your law and light to my paths."

[483] Daniel: 8: 16: KJB: "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision."; ROB: "Then I heard voice of man above the Ulai River, voice which shouted and said: "Gabriel, interpret the vision to the one from over there".

[484] Zachariah: 1: 9 (LXX): ROB: "Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be."; ROB: "And I said: "Who are these ones, my Lord?" And then the Angel who was speaking to me he answered me: "I will show you now who these ones are."

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It is limpid out of this one that all the Saints on one hand they received from the Ghost the gift of unveiling, and on the other hand they asked for being clarified to them the rationalities of the unveiled ones. Also that the grace of the Ghost doesn`t abolish at all the power of the nature, but rather, being weakened by using it in a contrary to nature way, he makes it again strong by using it in an according to the nature way, elevating it to the understanding of the godlike ones.

Of course the Holy Ghost is the One Who searches for and tries into us the knowledge of the things. But he doesn`t search for Himself what he is searching for, because he is God and above any knowledge, but for us who need knowledge. As also the word becoming body, he doesn`t commit the mystery of the embodiment for Himself, but for us. But as without a body mentally animated the Word wouldn`t have worked in a godlike way the ones of the body, likewise the Holy Ghost doesn`t work into Saints the knowledge of the mysteries, without the according to the nature power, which searches for and studies the knowledge. Therefore whether they searched for, or whether they insistently searched for, whether they studied or whether they studied thoroughly, the Saints had the grace of the Ghost, which moved their mental and rational power towards searching and studying the ones concerning the salvation of the soul. Without the Ghost, they weren`t seeing anything of the spiritual ones; this is because the human mind cannot understand without the godlike light, the godlike and the spiritual ones.

This is because like the eye cannot perceive the sensitive ones without the sunlight, likewise without the spiritual light the human mind couldn`t receive ever any godlike vision. The first one lightens the sense of the sight by nature towards perceiving the bodies (4), and the second one lightens the mind towards contemplation for understanding the ones from above senses (59).

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And the salvation of the "souls" it is the end of the faith. The end of the faith is the true unveiling of the believed One. And the true unveiling of the believed One is the unspoken penetration (perichoresis) of the believed One into the one who believes, according to the measure of the each one`s faith. This penetration, at its turn, it is the final turning of the ones who believe to proper principle, which is the fulfilling of the desire (69). The fulfilling of the desire it is the always noble resting[485], of the ones who are full of desire, around the desired One. And the always noble resting of the ones full of desire, around the desired One, it is the eternal an uninterrupted joy of the desired One. The eternal and the uninterrupted joy it is the impartation of the godlike goods from above nature[486]. And the impartation of the godlike goods from above nature it is the like the ones who are imparted. The resemblance of the ones who are imparted to the One of Who they are imparted, it means the actualized identity through resemblance of the ones who are imparted to the One of Whom they are imparted, as much as it

[485] ή άεικίνητος στάις (or an inactive stage (E. l. t.`s n.)). For explaining this eternal state is to be seen The Romanian Philokalia, volume II, p. 203, footnote 1. Gregory of Nyssa, asked to himself the question: how can be the same thing both state and movement? And he answered: "the more somebody remains more firmly and more unmoved into good, the more he advances on the road of the virtue. This is because the unsure one and the slipping one to its thoughts, without a firm steadfastness into good, engulfed by storm and carried in all sides, as the Apostle says, he doesn`t advance towards the height of the virtue. For instance the ones who step on sand, even they look like crossing long spaces with their feet, they are vainly toiling themselves, their step sliding downwards due to the sand. They make the movement, but their movement doesn`t make any progress. But if somebody else, as the Prophet says, by getting his feet out from the slippery depth, he leans himself on stone, and the stone is Christ, the consummated virtue), the more he comes more firm and more unmoved, according to the advice of Paul, the quicker he crossed along the road using the stability (στάσις (stasis (E. l. t.`s n.))) as some wing, which wings him for the trip upwards through the steadfastness in good" (Vita Moysis, G.P. 44, 405 C. D.). As Saint Gregory synthesizes the movement and the stability into the consummated one, who continue to become even more perfect, like to Saint Maximos the eternal resting, they aren`t a stiffness. Though they are seeing the desired One, His infinity makes them never finish in loving Him and in knowing Him, but eternally desiring to know and love Him the more.

[486] "The joy, says Saint Maximos, doesn`t have anything opposed, neither a past, nor a future. This is because the joy doesn`t know either past sadness, or doesn`t wait fearfully for the future saturation (boredom) (Ambigua G.P. 91, 1088). If it is so, the true joyfulness, which cannot be but the eternal joyfulness, cannot be compared to the created and limited goods, but only to the godlike goods, which never end, which make the ones who is partaker to them to get out of time.

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is possible. And the actualized identity through resemblance of the ones who are imparted to the One of Whom they are imparted it is the deification of the ones who are found worthy of deification. The deification, to say it shortly, it is the concentration of all the times and of all the ages and of all the ones from time and from age. And the concentration and the end of the times and ages and of the ones from within them, it is the undivided union of the true and proper beginning in the saved ones (7). The undivided union of the beginning and of the true end into the saved ones it is the good exit from the natural ones of the existentially limited ones between beginning and end. And the good exit from the natural ones[487] of the ones limited between beginning and end, it is a all-vigorous and supra-powerful work, unmediated and infinite of God, Who work infinitely in the ones worthy of the good exit from the natural ones (8). At last, this unmediated, all-vigorous and supra-powerful work of God, Who works infinitely, it is a mysterious pleasure and joy, and a supra-secret one, of the ones mastered by it, on the ground of a unspoken and above understanding union; a joyfulness on the measure of it there cannot be found mind or rationality, understanding or word in the world of the created ones[488].

This is because the nature doesn`t possess the rationalities from above nature, neither the laws of the contrary to nature ones. Above nature we call the godlike and not-understood pleasure, which God provides it to the creature, by uniting Himself according to the grace with the worthy ones. And contrary to the nature is the unspoken pain which is born from the lack of this pleasure, which God provides it to the nature, by uniting Himself outside the grace with the unworthy ones. This is because God, by uniting Himself with everybody,

[487] The exit from the natural ones (η κρείττων των κατα φύσιν εκβασις (the nature`s creatures by their nature (E. l. t.`s n.))) isn`t an exit downwardly, a leaving of the natural powers, but an overcoming of their highest stage.

[488] Until God is within the creature only as beginning, the creature contributes with its work for developing the gift received as beginning. But when God has made Himself creature, namely the beginning has united Himself with the end, there doesn`t anymore work but God.

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according to the quality of the disposition existing in each one, He gives to everyone, as He knows, the appropriate feeling, as everyone has prepared through himself towards receiving the One Who will unite Himself with all of us at the end of the time (9)[489].

Therefore I reckon that through the "salvation of the souls" as end of the faith[490], the coryphée of the Apostles, Peter, he understands the embracing by the ones from above nature. "For this salvation, of course through the Holy Ghost, the Prophets searched insistently and they studied thoroughly, which and what kind of image is the one shown to them by the Ghost of Christ dwelling within them and about the glories from after them ". Therefore the ones who insistently searches for the rationalities and the spiritual bridges of this salvation, they are advised to understanding by the Holy Ghost, Who doesn`t let to remain within them the unmoved and not-working power through which they can search insistently for the godlike ones.

Firstly, he teaches them to "search for" the killing of the will from the sin or of the sin from (through) will; and the resurrection of the will into (through) virtue or of the virtue into (through) will. Also to "study" the way of killing of the will from the sin, or of the sin from (through) the will; likewise the rationalities of the resurrection of the will (through) virtue and of the virtue (through) will (10). This is because through these modes and rationalities it uses to be done the killing of the sin from (through) will, or of the will from sin, as also the resurrection of the virtue from (through) will, or of the will in (through) the virtue. This is because they have in a obvious way, as part in this age (which the Scripture has called it "time"), the passions of Christ or for Christ around the nature, passions confessed to them by the Holy Ghost, to plant

[489] Any creature must reach at a ceasing of its natural work (the Saturday) and to a dwelling within it of the exclusive work of God; the good creature by developing to the upper limit of its possibilities, and the bad creature through the total corruption of its natural powers.

[490] I Peter: 1: 9: KJB: "Receiving the end of your faith, even the salvation of your souls."; ROB: "Gaining the reward of your faith, the salvation of the souls."

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themselves into Christ into the resemblance of His death through killing the sin, but also in the resemblance of the resurrection, by working the virtues (11).

This is because it is due that the one who wants to save himself to kill not only the sin through the will[491], but also the will itself for the sin (towards the sin)[492] and to resurrect not only the will for the virtue[493], but the virtue itself for the will[494]. This is because the entire killed will to be separated from the killed sin, insomuch than not to feel it anymore, and the entire resurrected will to feel the entire resurrected virtue through a undivided union (12).

"Searching for" this one firstly, the Holy Fathers, through the Holy Ghost, they have gained the working philosophy. After this, becoming they clean and free from any defilement, they moved their mental eye of the soul towards the final target of the creatures through the same Ghost, "searching for with insistence", after the resurrection of the will, and the not-brightness of the nature, and "thoroughly studying" the modes and the rationalities that godlike immortality[495]. This is because they weren`t "searching for" the resurrection of the will, which they already received it through moral doing from the Ghost, as also they weren`t "studying" also its modes, but

[491] Τη προαιρέσει νεκρωσαι την άμαρτίαν (You have chocked her to not sin) E. l. t.`s n.)). It is the same with the killing of the sin or through will (την κατά την προαίρεσιν την άμαρτίασ νέκρωσιν (the preaching of sin`s abomination (E. l. t.`s n.))

[492] Αλλα και αυτην την προαίρεσιν τη άμαρτία (but this is also the preaching of sin (E. l. t.`s n.)). It is the same with killing the will through the sin (την κατα την αμαρτίαν τεν προαιρέσεως νέκρώσιν (the sin of choosing death (E. l. t.`s n.)). It is a parallel to the expression of Paul: "I have crucified myself to the world (I have killed my will for of of sin) and the world has crucified itself to me (I have killed the sin for or of the will)".

[493] Αναστησαι τη αρετη την προαίρεσιν (You restore the advancement of the virtue (E. l. t.`s n.)). It is the same with the resurrection of the will in or through virtue (την κατά την αρετην της προαιρέσειος αναβίωσιν (in it`s virtue revival (E. l. t.`s n.)).

[494] Τη προαιρέσει την αρετεν (she chooses her (E. l. t.`s n.)). It is the same with the resurrection of the virtue in or through will (κατα την προαίρεσιν την αρετης αναβίωσιν (in preference to the virtue revival (E. l. t.`s n.)).

[495] The ascesis, and the moral doing, they resurrect the will. The ulterior stage, the gnosis or the deification, which it follows after ceasing of the moral activity, it resurrects also the nature into incorruptibility and immortality. Until the will it is not consolidated into the not-changeability into good, neither the nature can achieve the not-changeability. Between ascesis and mystic there is a necessary continuity.

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they were now "searching for insistently" the incorruptibility of the nature, which they didn`t have, and they were "searching for thoroughly" the modes and the rationalities of its deification. Towards this they had now their entire haste, wanting its glory into Christ, as they suffered together with Him in this age (which, as I said, the Scripture called it "time"), so to be they glorified together with Him into the future age, becoming into an above nature way, inheritors of God according to the grace and together-inheritors with Christ according to oikonomia, through the power of the embodiment of the One Who has achieved the whole nature.

This is because Christ being God and man according to the nature, like God we inherit Him according to the grace and above nature, through that unspoken participation. And like man Who has assumed us, making Himself in our image for us, He also inherits Himself together with us, due to his not-understood descent. This One being desired before, by the Saints, in a secret way into ghost, they learnt that to that glory into Christ, which will be shown in the future following to the virtue, it must precede in the present time the sufferings into Him for the virtue. This is because they "studied, he says, which and what sort of time it is the one shown to them by the Ghost of Christ from within them, Who was confessing before the sufferings into Christ".

So they were "searching for insistently" and "studied thoroughly" not only the incorruptibility of the nature and the rationalities of its deification, but also the time in which the trying will come through suffering for its sake, to make obvious both the disposition of the ones who truly want it, and the intention of the ones who want it hypocritically; and then also the time, namely the other age, in which it will be shown present and actualized the deification according to the grace, which will make everybody into the godlike resemblance, on the measure on which everyone is capable for receiving it. Maybe this it has been called, by the Scripture, the "glory" which will follow to the toils for the virtue.

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These things must be said to the one who would say: why the Scripture didn`t say here "searching for" and "studying", but "insistently searching for" and "thoroughly studying"? Answering like this, it will be clearly shown their closest meaning. But I know also another meaning of them, which I have heard it from a certain wise man. That one was saying, by telling a more secret thing about "se4arching for" and "insistently searching for the origin (beginning) and of the final target (the end). Namely, he was saying about "searching for" that it is used in a natural manner for origin and the "insistently searching for" it is used for the final target. This is because in a natural way nobody "will search insistently for "his origin, as nobody will "search for" the final target in a natural manner. But the origin is "searched for", and the final target is "insistently searched for". But, he was saying, since the man threw through disobedience, immediately that he started to exist, behind himself his own origin, he was unable anymore to "search for" what was searched for after him. And because the origin circumscribes in a natural manner the movement of the ones started from it, it is also a final target, into which it search for its end the movement of the ones which are in movement.

Therefore the man "insistently searching for" his final target he find his origin, which is in a natural manner in his final target. This is because by leaving the "searching for" his origin, he has undertaken through nature the "insistently searching for" of it as final target. This is because it was impossible to escape from its border, which surround him from all quarters, and circumscribe his movement. So, as I said, he couldn`t "search for" the origin which has reached behind himself, but he must "insistently search for" the final target which is before him, to find out through the final target the deserted origin, after he hasn`t known the final target from origin.

Maybe this is also what the wise Solomon tries to teach us when he says: "What is what it was? It is what it will be itself. And what is what was done? It is what it will be done

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itself". Through this he wisely shows somehow the origin from the target, because there is now shown anymore after the transgression of the commandment the final target from the origin, but the origin from the final target; neither is there somebody "searching for" the rationalities of the origin, but "insistently searches for" the ones which lead the ones who are in movement towards the final target.

But somebody could say that for many times the word "searching" in the Scripture it has not this meaning with certitude. For instance it is said: "Search for the peace and pursue it"[496], or: "Search firstly for the Kingdom of God and His righteousness"[497]. But that one can find even in these places, if he watches at them attentively, the strengthening of what we have said. This is because the scripture by saying: "Search for the peace and pursue it", through this it has given the advice to be pursued the origin in the final target; and the "Kingdom", which is the origin, it has commanded to us to be "insistently searched for" through straightening, which is the final target of the Kingdom. This is because the Kingdom of God is before all "righteousness", or better said it is the righteousness itself, towards which it tends, as towards the final target, the whole movement of the one who strives himself. This is because the righteousness it means to give equally to each one according to the worthiness; and the Kingdom is the defence according to the law. Therefore the righteousness is the same thing with the Kingdom. Through it, as through the final target, the ones who want they can easily go towards Kingdom, as towards origin. This is because the righteousness it worked (actualized) Kingdom, and the Kingdom, is the righteousness supported through deeds. This is because defending the creatures according to the law it means to give to each of them the due

[496] Psalms: 34: 14: KJB: "Depart from evil, and do good; seek peace, and pursue it."; 33: 13: ROB: "Shun yourself of evil, and do good, search for the peace and pursue it."

[497] Matthew: 6: 3: KJB: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."; ROB: "Search first for the Kingdom of God and His righteousness and all of these will be added to you".

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ones according to his worthiness. And to give the appropriate ones with its worthiness it is the same thing with defending the existences according to the law. Consequently, no difference in word shakes the accord between the meanings of the Holy Scripture for the ones who wisely understand the godlike ones.

And if somebody would want to understand the "searching for" also in another manner (13), or the "searching for insistently" and the "searching for thoroughly", he will find out that both the "searching for" and the "searching for insistently" refers to the mind, and the "searching for" and the "searching for thoroughly" to the rationality. This is because in a natural way the mind is the one which "searches" and the rationality "studies" by nature. The "searching for" is, to give a definition, a simple movement accompanied by desire, which the mind does it towards something that can be known; and the "searching for" it is a simple distinction and accompanied by an intention, which the rationality does it concerning something that can be known. The "searching for insistently" it is the movement penetrated by knowledge and science and accompanied by a desire of a certain quality or size, which the mind does it as something that can be known; and the "searching for thoroughly" it is the distinction between deeds which the rationality does it concerning something that can be known, being the rationality driven by an intention of a certain quality or size. By applying these definitions to the godlike ones, we say about the "searching for" that it is the prime and simple and accompanied by desire movement of the mind towards its own cause, and the "studying" is the prime and simple distinction that the rationality does it concerning its own cause, being the rationality driven by a certain intention. The "searching for insistently" it is again the movement penetrated by knowledge and science, that the mind does it towards its own cause, driven by a fiery desire. And the "studying thoroughly" it is the distinction, which the rationality does it in what regards the virtues, concerning its own cause, driven by a considerate and wise intention (14).

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So, also the Saint Prophets, "searching for insistently" and "studying thoroughly" the ones concerning the mind of the soul, they were driven towards God by an ardent and fiery movement, of the mind, penetrated by science and knowledge, and they made with the rationality wise distinctions while they were fulfilling the godlike commandments. And the ones who imitate them, they likewise insistently search for, with knowledge and science, the salvation of the soul, and they study thoroughly, with consideration and wisdom, the distinctions from the godlike deeds.

Scholia

1. Neither the godlike grace produces the enlightenments of the cognizance, if there isn`t somebody able to receive the enlightenment through the natural power, nor the capacity of this one for receiving produces the enlightenment of the conscience, without the grace which to give it.

2. The one who asks without passion, he receives the grace for working the virtues through deeds: the one who searches for in a dispassionate way, he finds out the truth from the things through the natural contemplation; and the one who knocks in a dispassionate way to the door of the knowledge he will enter unimpeded to the hidden grace of the mystical theology (the secret knowledge about God)[498].

3. The mind is the organ of the wisdom; the rationality is of the organ of the knowledge; the entrustment (the conviction0 lf both of them, is the organ of the faith, that is sustained by both of them; the natural love for people it is the organ of the gifts of healings. This is because every godlike organ has within us, as power or disposition, an organ corresponding and capable of that gift. Thus the one who has cleaned his mind of any sensitive hallucination, he receives wisdom; the one who has made his rationality master over the innate affects, namely over anger and lust, he receives

[498] The three stairs of the spiritual ascension.

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knowledge; the one who has in mind and in rationality a unshaken entrustment regarding God, he receives the faith which can everything; and the one who has reached at the natural love for people, after total removal of the sinful love for the self, he receives the gifts of the healings.

4. It is about the sensitive light.

5. It`s about the spiritual light.

6. Of course, of the ones who move themselves towards God.

7. The fact of the existence[499] presents God as natural origin (beginning), and the tendency after the happy existence[500] it shows God as final target (end) towards Whom willingly tends everything that is penetrated by the desire to build itself again in God. The unity of these ones stays in the happy existence[501] come through grace. This one shows God, Who is by nature above any beginning and above any end, making the ones who have according to the nature a beginning and an end, to be according to the grace, without beginning and without end.

8. The qualitative transformation according to the grace, to the deification, it is the exit from the ones which are naturally bordered between beginning and end[502].

9. Secret word about the future judgment.

10. Firstly, the pious one "searches for" killing the sin for the will and the will for the sin. After the consummated mortification of these ones, he "searches for" the life of the will into virtue and of the virtue into the will; then he 'studies" how and in what way he must give life to each one of these out from the other one. The "searching for" is, to give a definition, the desiring of a desired thing, and the "studying" is the searching for the mode of fulfilling the desire after the desired thing.

[499] The rationality of the existence.
[500] The rationality of the happy existence.
[501] The rationality of the happy existence.
[502] The ones who are elevated above time, they must have the feeling that they are without beginning, that what is within them it hasn`t an end, and that they are without an end.

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11. The one who has killed the desire of the sin, he has united himself with Christ into the resemblance of death, and the one who has resurrected his will for righteousness, he has united himself with Him also into the resemblance of His resurrection.

12. The sin and the will by killing one for each other, they achieve a twofold insensibility one to each other. And the righteousness and the will by having the life one into each other, they achieve a twofold sensibility one towards each other.

13. Another meaning of these ones.

14. The mind by moving without knowing, towards the cause of the things, only through desire, it only "searches for"; and the rationality by scrutinizing the true rationalities from within things, in a diverse manner, it "studies" them.

Question no. 60

"As of an undefiled and not-soiled lamb, Who is Christ, known before the foundation of the world, but shown in the latter times for us"[503]*. By who is known before?*

Answer

Through the mystery of Christ the Scripture`s word named Christ Himself. This is limpidly confessed by the great Apostle, by saying: "The secret hidden from nations, it has been unveiled now", from where it can be seen that according to him the mystery of Christ it is the same with Christ. And this mystery is, of course, the unspoken and not-understood union of the godhead with the humanity in a sole hypostasis. This union gathers the humanity together with the godhead in all

[503] I Peter: 1: 19-20: KJB: "But with the precious blood of Christ, as of a lamb without blemish and without spot: // Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,"; ROB: "But with the precious blood of Christ, as of a without blemish and without spot lamb, // Who was know from before the foundation of the world, but Who showed Himself, in the latest years, for you,"

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ways in the rationality of the hypostasis and makes out of both of them a sole composed hypostasis, without causing any diminishing of their existential difference according to their natures. In this way it is done, as I said, a sole hypostasis of them, but though the difference of the natures remains untouched, which it causes that also after the union, to be preserved undiminished their integrity according to the nature, though they are united. This is because where through union there hasn`t been produced any change or alteration in the ones which has been united, there it has been remained untouched the existential rationality of each one according to the ones which have been united. And where the existential rationality has remained untouched also after the union, there have remained unharmed also the natures, not losing any of them its own characteristics.

Because it was due to the Maker of everything, that by making Himself through nature, according to the oikonomia, what he wasn`t before, to preserve Himself unchanged, both as he was according to the nature[504], and also as he has become through nature[505] according to the oikonomia. This is because there cannot be cogitated to God any change[506], as there cannot be cogitated a movement above all, which alone to make possible the changing to everything that moves[507]. This is the

[504] κατα φύσιν (by their nature (E. l. t.`s n.)).

[505] φύσει (natural ((E. l. t.`s n.)). There is a difference between φύσει and κατα φύσιν. The Son of God hasn`t become man "according to the nature", but He has become man "through nature", namely, truly taking a human nature, not only apparently.

[506] This is a very interesting deduction of the lack of alteration of the human nature into Christ; the Hypostasis of Christ it is a undivided whole. And this hypostasis being godlike, it cannot change in anything of what it has. Consequently, neither the human nature, become part of the Godlike Word, cannot come out from its definition.

[507] The movement is taken here in a bad meaning, as exit of a nature from its own normality. This sinful meaning of the movement we have seen that it is known also to Saint Gregory of Nyssa (Vita Moysis, G.P. 44, 405 D). Maybe only this beginning of the movement it is reckoned as beginning of the sin also by Evagrius of Pont, and not the movement in general, as Hans Urs von Balthasar reckons it (Die gnostischen Centuries, p. 118). For instance, about these two groups of movements Evagrius speaks in Centuria II, chapter 72 (Gnostic Heads): "Who cogitated the first separation and who knew the first movement (it is the separation of Adam from God and his movement towards sin, translator`s note) and how the rational being through their toils (the good movement, translator`s note) they turn back at their inheritance. (Frankenberg, p. 179).

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great and the hidden secret. This is the happy target (the end) for which everything has been founded. This is the godlike purpose, thought before the beginning of the things, which defining it, we can say that it is the final target thought before, for which exists everything, and this final target doesn`t exists for some of the things. Watching towards this final target, God has brought to existence the beings of the things. This truly is the end of the Providence and of the providential ones, when is will be gathered back into God the ones made by Him. This is the mystery which circumscribes al the ages and unveils the supra-infinite advice of God, which exists for infinite times infinite before ages. And herald (Angel) of it has made Himself the existential Word of God Himself, become man. This is because this One has unveiled, if it is permitted to us to say so, the most inner deep of the parental kindness, and He has shown into Himself the end for which the creatures has received the beginning of the existence. This is because for Christ of for the mystery of Christ, all the ages and the ones from within ages have received the beginning of the existence and the end into Christ. This is because even from before the ages was cogitated and ordered the union of the border (the definite one) and of the borderless (the indefinite one), or the measure and of the lack of measure, of the edge and of the edgeless, of the Creator and of the creature, of the stability and of the movement[508] (1). And this mystery has been done into

[508] This idea is expressed by Saint Maximos the Confessor also in the Gnostic Heads: 1: 66-67. Commenting these Heads Hans Urs von Balthasar (cited work p. 135) said: "The embodiment of Lord is the center, the meaning and the purpose of the world, and even more, the death and the resurrection of Christ are only the concrete form of the universal law in general, even making an abstraction of sin. Of course, Maximos doesn`t exclude the sin – therefore he isn`t a direct witness for the Scot-ist theory of the embodiment – but shapes the law of the embodiment according to the law of the nature, and this is even composed in the godlike advice regarding that one". (The Romanian Philokalia, volume II, p. 148-149). In this place Saint Maximos the Confessor says that not only the sin of Adam, but even the constitution of the world, as it has emerged from the thought and the creator act of God, guide the world towards Christ. In Gnostic Heads 66-67, it has been said that all the created ones have been founded towards Christ, because all of them ask themselves after the cross, tomb and resurrection. Now he says that this foundation towards Christ stays in that that all the created ones ask themselves after the union with the uncreated one, fact started through the embodiment of the Word of God. Related to this conception we mention here that Serge, the

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Christ, Who showed Himself in the last times, bringing through this mystery the fulfilling of the decision of God from before. This is because everything that moves according to the nature to find its rest around that One Who is according to the nature totally still, from their movement towards themselves and towards each other; Also to receive through experience the lived knowledge of that One in Whom it has been found worthy to rest, knowledge which offers to them the happy possession, unchanged and constant of that One known by them.

This is because the Scripture has a twofold knowledge of the godlike ones. One is relative and it consists only of reasoning and in meanings, not having the feeling experienced

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formal Patriarch of Moscow, in an epistle taking attitude against the teachings of Serge Bulgakov, he declared as wrong the affirmation of this one that: "God created the world having in sight the embodiment of the Son of God". He literarily said: "According to the Bulgakov`s conception, on the opposite, the embodiment of the Son of God isn`t a simple accident (Zuffälligkeit) in the plan of the world, but "God created the world just for the embodiment" ("Orient and Occident" Review, Neue Folge, Erstes Heft, Marz 1936, p. 5). Without defending the Bulgakov`s conception in its ensemble, it is obvious that his phrase from above it is more in accord with Saint Maximos the Confessor than the phrase of Patriarch Serge. This is the more true as Bulgakov doesn`t exclude the causality of the sin from the embodiment of the Son of God. (See in the same place, p. 19, where Bulgakov quotes from his "The Lamb of God", Russian edition, Paris, Ymca Press, 363-438, the following phrases: "The embodiment of God has been fulfilled in its whole importance and expanse as it was decided from eternity into the advice of God; it has been though fulfilled for the fallen humanity; after this falling the embodiment it has become before all a means for salvation and redemption, but it has maintained the whole plenitude of its importance also beyond the redemption, because it does not exhaust itself in the last one".

It seems that according to Saint Maximos the Confessor the problem must be solved in the sense that even without the sin the world was predestined to an embodiment of the Logos into it, to a death and to a resurrection of the humanity of the Logos and of the world into Him. But the sin gave to this embodiment the character of extreme kenosis, to the cross the bloody and expiator character, and to the resurrection the character of victory upon death. Without the sin there would have been an embodiment, a cross and a mystical resurrection, in the sense that also the created as such (even reached at dispassion) must look within itself at God in a fuller way (embodiment), to rest itself from its activities and features (death) and to resurrect to an activity which is exclusively godlike (deification). The Logos wish His humanity would have been our forerunner on this road. Therefore the mystery of Christ was ordered from ever and the world was created with a constitution corresponding to this mystery, but the sin has shaped in a new manner the fulfilling of this mystery. But beyond the redeemer sense imposed by the sin, His embodiment, death and resurrection, have also in the mystical meaning, and in this sense they must be repeated by any creature. (We disagree with the consideration that the sin modifies the plan of God and appears as an accident, because such an affirmation denies the omniscience of God, as he would have not known that Adam will commit sin and this fact surprised Him (E. l. t.`s n.))

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through living of that known One. Through this knowledge we guide ourselves through this world. The other one is in the proper meaning true and it consists only of the lived experience, being outside reasoning and meanings and providing the whole feeling of that known One by participating to Him according to the grace (2). Through this we will receive in the future life the deification from above nature, which will be worked ceaselessly. The relative knowledge, comprised into reasoning and into meanings, it moves the desire towards the knowledge lived through participation (3). And the live one, which obtains the feeling of the known One through participation and through experience, it removes the knowledge comprised into reasoning and into meanings.

This is because it is impossible – the wise men say – to exist in the same time with the experiencing of God also the reasoning regarding him; or in the same time with the feeling of God, the understanding regarding Him. This is because the reasoning about God I understand knowledge through analogy, brought out from the contemplation of the things; through feeling, the experience through participation, of the things from above nature (4). At last, through understanding, the simple and unitary knowledge about Him, sprung out from things. But maybe these ones have value related to any other thing, if the experiencing of a certain thing stops the reasoning concerning itself and if the feeling of that thing gives rest to the striving for understanding that thing. This is because I call experiencing the lived knowledge (κατ ενέργειαν (by action (E. l. t.`s n.)), which emerges after the ceasing of any reasoning and feeling I call the participation itself to the known thing, feeling which it emerges after ceasing of any understanding. Maybe these things wants to tell us mysteriously the great Apostle when he says: "As about prophecies, they would be abolished; as about the gift of the tongues, it will cease; as about knowledge, it will come to an end"[509]. He speaks, of course, about the knowledge which is in reasoning and in meanings.

[509] I Corinthians: 13: 8: KJB: "Charity never faileth: but whether there be prophecies, they

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This mystery was known before all ages by the Father, the Son and the Holy Ghost. By the Father as the One Who deigned it, by the Son as the One Who fulfilled it, and by the Holy Ghost as the One Who together-worked. This is because it isn`t the (separate)[510] knowledge of the Father and of the Son and of the Holy Ghost, once one is also Their being and Their power. This is because the Father wouldn`t have ignored the embodiment of the Son, as wouldn`t have done it either the Holy Ghost. This is because in the whole Son, Who have been fulfilling the mystery of our salvation through embodiment, there was the whole Father according to the being, not embodying Himself, but deigning to the Son to embody Himself, and also in the Son there was the whole Holy Ghost according to the being, not embodying Himself, but together-working with the Son to the unspoken embodiment for us.

So, whether somebody says Christ, whether he says the mystery of the Christ, the sole Holy Trinity has its prescience according to the being; in other word only the Father, the Son and the Holy Spirit. And let nobody ask himself with bewilderment, how comes that Christ, being One of the Holy Trinity, he is foreknown by the Trinity. This is because Christ was foreknown not like God, but like man, namely His embodiment according to the oikonomia for the man, This is because the One Who is eternally existent, out of the eternally existent One above cause and rationality, is never foreknown. This is because foreknown are only those ones which have a beginning of their existence being them caused. Therefore Christ was foreknown not like he was according to the nature as He Himself is, but like he showed Himself later by making Himself man out of oikonomia for us.

For it was truly due that the One Who is according to the nature the maker of the things` being, to become also the

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shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."; ROB: "Love never falls. As about prophecies – they will be abolished; the gift of the tongues will cease; the science will come to an end."

[510] E. l. t.`s n.

Author of the deification according to the grace of the created ones, for in this way the Giver of the existence to show Himself also like the Giver of the eternal happiness of the existence. So being given that no one of the creatures does know itself or any other things like they are according to their being, rightly there is no creature not to be lacked according to the nature also of the prescience of the ones to come. Only God, Who is above the ones that are, knows Himself like He is according to His being and knows all the ones created by Him like there are before they exist. And He will even give according to the grace also to the creatures the knowledge about themselves, as also the reciprocal knowledge what they are according to the being, and he will unveil to them their rationalities which are into Him in a unitary way before their making.

Some people say that Christ was known before the foundation of the world, by the ones to whom he showed Himself in the latter times, because they also existed before the foundation of the world, together with that Christ known from before. But we don`t accept this teaching, because it is totally stranger from the truth, as one which makes the being of the rational ones co-eternal to God[511]. This is because it isn`t possible to be somebody with Christ like He is and then to be no more with Him, if in Him reach the ages at their end and into Him are stopped the ones being in movement. This is because into Him no creature is submitted anymore to the changing[512].

[511] It`s being rejected the theory of the preexistence.

[512] In this meaning the mystery of Christ circumscribes all the ages or all of them have been created for this mystery. All the ones are gathered together again into God according to the grace. But God, the One in Whom all the ones are gathered together again, is Christ, the embodied Logos. And through this one, through the fact that God, the One into Whom all things "come to an end", he is also man; the identity of the human being is provided for ever. Wonderful is this mystery. This mystery it makes possible the closest union of the human nature with the godlike one, though assuring its changing. And we have seen before that this not-changeability doesn`t mean only an alteration into evil, but also an exit from its borders upwardly, because the human nature is the nature of God – the Word and this thing doesn`t change anything of His. But through this it is assured also the not-changeability or our deified nature. Much less can be altered into evil a human nature united with Christ. Through this it

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And "undefiled" the word of the Scripture called Christ, and "unsoiled", like One Who was by nature totally free, both with the soul and with the body, by the corruption of the sin. This is because His soul didn`t have the defilement of the evilness, neither His body had the filth of the sin.

Scholia

1. The border that comprises it is the edge of the ones which are bordered by nature. And the measure is the circumscribing of the universal quantity and the end of the ages and of the temporary natures. The edge is the circumscribing of the bordered ones into their existence from a beginning to an end. And the creature is the hypostasis got out from the ones which aren`t. The union of these ones, according to the hypostasis, through Providence, with the One through Whom these ones have been done, was cogitated from before. This one, to be on one hand preserved the existence of the things according to the being as it was due, and on the other hand to receive a subsistence (a support) or a mode to be according to the godlike grace, proving the whole state of not-changeability through the union with God.

2. The knowledge, he says, it is twofold. One stays in reasoning and in meanings about God, not having the feeling of the cogitated ones through a presence of their face. The other one is the one through living, the sole that has the possession of the truths, through the presence of their face, without reasoning and meanings.

3. Being given the fact that the rationality indicated through knowledge a thing that can be known, it moves the desire of the ones who are moved by rationality towards the possession of the indicated thing.

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is rejected the theory of the preexistence, according to which the souls have preexisted to God and then, due to the sin, they have been sent into bodies.

4. The knowledge through rationality it precedes to any experience. This is because the possession of the thing is given only through experience.

Question no. 61

"This is because it is the time to commence the judgment from the house of God. And if it starts firstly from us, which would be the end of the ones who don`t listen to the Gospel of God? And if the righteous one barely saves himself, where will be shown the faithless one and the sinner?[513] *What does it mean: "The time is to commence the judgment from the house of God?" Or: "if the righteous one barely saves himself?"*

Answer

God, Who built the human nature, he didn`t create together with it neither the pleasure or the pain from the feeling (from the senses), but He gave to the mind a certain capacity of pleasure, through which the human creature to be able to rejoice secretly of Him. This capacity (which is the natural desire of the mind towards God), being stuck by the first man to the feeling immediately that he was created, the man saw his pleasure moving against nature, towards the sensitive things, through the mediation of the senses (1). But the One Who takes care of our salvation he stuck in a providential manner in this pleasure, as means of punishment, the pain, through which it has been build into the nature of the body the law of death, to limit the madness of the mind, which also moves, against nature, the desire towards the sensitive things (2).

[513] I Peter: 4: 17: KJB: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"; ROB: "For it is the time to commence the judgment from the house of God; and if it starts firstly from us, which will be the end of the ones who don`t listen to the Gospel of God?"

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Thus, due to the pleasure against the rationality, which has penetrated into the nature, it has penetrated, as an antidote, also the pain according to the rationality. This one is mediated by many sufferings, among which there is also death, and it has the purpose of removing the pleasure which is against nature, and even to abolish it totally, to be shown the gift of the godlike pleasure in mind (3). This is because the whole pain, by having the deed of a pleasure which precedes it as cause of its birth, it is a debt that must be paid in a natural manner, in the virtue of the causality, all the ones who are partakers to the human nature. This is because the pleasure against nature it is in a natural manner followed by pain in all the ones of whom birth has been anticipated by the law of the pleasure without cause. And without cause I call the pleasure of the first mistake, because it wasn`t the consequence of a preceding pain.

Therefore after the falling all the people had in a natural way the pleasure as anticipation of their coming into the world and no one of them was free of the passionate birth out of pleasure. That`s why all of them were paying in a natural manner the pains as a debt and as a duty they endured death from them, and there was no way to escape for the ones daily tyrannized by the unjustified pleasure (4) and dominated in a natural manner by the justified pains and by the all-justified death from them[514]. This is because for abolishing the all-undue pleasure it were necessary the all-due pains after it which pathetically tore apart the man (who had the beginning of his creation in the corruptibility of the pleasure and the end in the corruption of death). And for the straightening of the nature which was suffering, there had to be invented a pain in the same time undue and not-caused; not-caused (blameless) through the fact of not having the pleasure as anticipation of the birth and undue through the fact of not being the consequence of a passionate life. This is because the all-undue

[514] It may be translated also like: unjust pleasure and right pain or death; or the undue pleasure and the due pain and death.

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pain and the all-undue death, being placed in the middle, between the undue pleasure and the all-undue death, to totally abolish the all-undue origin of the nature from pleasure and its all-due end through death, caused by that origin. And in this way to be the mankind made again free of pleasure and of pain, the nature regaining the limpidity from the beginning, not being defiled anymore by the characteristics which penetrated in the nature of the ones submitted to the happiness and to the corruption (5).

For this reason the Word of God, being consummated God according to the nature, He makes Himself a consummated man, consisting of mental soul and suffering body according to the nature, like us, except the sin, not having at all that pleasure sprung out from disobedience, as anticipation of His birth in time, out of woman, but impropriating, due to His love for people, willingly, the pain after that birth, which is the end of the nature (6). And He did this for, by unjustly suffering, to abolish our origin from the undue pleasure, which was tyrannizing our nature; this is because the death of the Lord wasn`t a paid debt for this origin from pleasure, as to the other people, but rather a power opposite to this origin. Also to remove the due end of the nature through death, because this one (7) had not into Him as cause the lawless pleasure, due to which it penetrated (this end into the nature) and, which was punished through this end rightly[515].

This is because the Lord being wise, right and powerful according to the nature, it was due that wisely not to ignore the mode of the healing, that rightly to not do forcedly the salvation of that man willingly dominated by the sin, and as almighty to not show Himself as weak in bringing the healing to its accomplishment.

[515] The pain and the death generally are a flux meant to wash up the beginning out of sin of the nature, which defiles its entire existence. But to the ordinary man they don`t succeed to remove this mud. To Jesus though, this flux does not smash into the wall of an own passionate origin. That`s why to Him this flux passé beyond His person, cleaning with impetuousness the origin out of sin of the ones who are partakers to His human nature and therefore removing also the death which results out from this origin.

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He showed His wisdom in the mode of the healing, by making Himself man without any change or diminishment. The scales of the justice he showed it in the greatness of the descent, by willingly taking our damnation in the suffering[516] feature of His nature and by making out of this feature a weapon towards the abolishment of the sin and of death consequent to the sin, namely of the pleasure and of the pain after that pleasure. This is because in the suffering feature (8) there staid the power of the sin and of the death, namely the forcedly reigning of the sin through pleasure and the domination of the death through pain. It is obvious that in the suffering characteristic of the nature there staid the power of the pleasure and of the pain. This is because by wanting to escape from the tormenting feeling of the pain, we seek refuge into pleasure, trying to comfort our nature tortured by the torments of the pain. But by rushing to blunt the thrusts of the pain through pleasure we strengthen even more the charter of that pain against us, not being able to reach at a pleasure liberated from pain and from toils (9).

And the strength of the all-overwhelming power he showed it by giving to the nature the not-changeability through all the contrary ones suffered by Him (10). This is because by giving to the nature through sufferings the dispassion, through toils the resting and through death the eternal life, he has restored it again, renewing through his deprivation the habits of the nature and giving to it through His embodiment the above nature grace, namely the godhead.

So God made Himself true man and gave to the nature another origin for a second birth, origin which carries the nature through toil and pain towards the future pleasure[517]. This is because the proto-parent Adam, by transgressing the

[516] Το παθητόν (the sufferings (E. l. t.`s n.). The best translation would be: the suffering mode; because it is a mode which influences the entire nature. It is and "existential" category in the sense of Heidegger`s philosophy.

[517] As the first origin, the pleasure of the bodily mating, was driving the nature, through perpetuating the love of pleasure, towards pain, corruption and death, so the new origin, of the grace, urging the nature to pains and toils opposite to the pleasure, it leads the nature towards the pleasure of the true life.

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godlike commandment, he gave to the nature another origin than the first one, consisting of pleasure, but ending in the death through pain; and he contrived, at the advice of the snake, a pleasure, which wasn`t the consequence of a pain from before, but rather led to pain. Through this he brought, rightly, all the ones born out of him according to the body, together with himself, to the end of the death through pain, due to their unjust origin out of pleasure. But likewise the Lord, making Himself man and giving another origin to the nature, for a second birth out of the Holy Ghost, and receiving Adam`s out of pain due death, become in Him all-undue, because He had not as origin of His birth the all-due pleasure consequent to the disobedience of the proto-parent, he bought the abolishment of both extremes: of the origin and of the end of the human creature according to the image of Adam, as ones which weren`t given from the beginning by God. And so He made all the rebirth ones in Him, free of the guilt which weighted upon them. Consequently these ones haven`t anymore from Adam the pleasure of the birth, but they preserved due to Adam the pain which works death within them, not as a debt for sin, but as means against the sin, according to a wise ordering out of a natural necessity (11). And when death hasn`t anymore the pleasure as mother, who gives birth to it and whom it mustn`t punish, it becomes obvious the cause of the eternal life[518]. Thus, as the Adam`s life out of pleasure became the mother of the death and of the corruption, likewise the death of the Lord for Adam (for he was free of the Adam`s pleasure), it becomes the birth giver of the eternal life[519].

Therefore I reckon that the Scripture has discerned the things well, by showing how the provenance of Adam from pleasure, by putting its forcedly seal over nature, it gave this

[518] The death being in Greek language of a masculine gender (θάνατος (death (E. l. t.`s n.))) and the pleasure being of feminine gender, the Greek text permits the wordplay: when death has not anymore the pleasure as mother, it becomes father of the eternal life.

[519] The Adam`s "life" is cause of common death. The "death" of the Lord is reason of common and eternal life. This is because the "life" of Adam was a false life, a consumption of the true life through the worm of the pleasure. And "death" of the Lord it doesn`t mean a killing of the life, but of the worm which was chewing the true core of the life.

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one to death which emerged due to it, and how the birth of the Lord according to the body led to the abolishment of both of them, namely of the Adam`s pleasure and of the Adam`s punishment. This is because it wasn`t possible to be given at the end to the corruption through death, the One Who came on world untouched by the origin through which death emerged as end (12). But if it is so, according to this difference, until mastered forcedly over the nature, in what concern the beginning and the end, namely the birth and the corruption, only the Adam`s corrupt things, there wasn`t the time to begin the judgment for the full condemnation of the sin. But when the Word of God showed Himself into body and made Himself consummated man, except the sin, bearing through nature, but with His will, in the body of Adam only the punishment, and he condemned the sin into body, suffering without blemish, the right One for the right ones, and He overthrown the purpose of the death, by transforming it condemnation of the sin from condemnation of the nature, it has come the time to begin the judgment for condemning the sin through overthrowing the purpose of the death.

But let me clarify this thing even better: the sin by deceiving Adam at the beginning, it convinced Adam to transgress the godlike commandment. Through this, by giving existence to the pleasure, and through the pleasure dwelling itself in the deep itself (the bosom) of the nature, it condemned to death the entire nature, pushing through man the whole nature of the created ones towards disintegration through death (13). This is because this thing was planned by the cunning devil, the sower of the sin and the father of the evilness, which through pride estranged itself from the godlike glory, and out of envy on us and also on God, it brought Adam out of Paradise: to destroy the things of God and to scatter the ones brought to existence. This is because the sin has envy not only on us for the glory which we receive from God due to the virtue, but also on God for the most-praised power which He has in our view because of the salvation (14).

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So the entire nature is mastered by death due to the falling. And the motif of the mastery it was the pleasure, which, taking its beginning out of a disobedience, it maintains itself along the whole chain of natural births. Due to this pleasure was death brought as damnation over the nature. But the Lord, making Himself man and not receiving as anticipation of His birth the undue pleasure, for which it was brought over the nature the due damnation of the death, but accepting with the will the death in the suffering feature of the nature, namely enduring death, he has overthrown the meaning (the use) of death, death not having anymore in Him the purpose of damnation of the nature, but of the sin. This is because it was impossible that in the One Who didn`t take His birth from pleasure to the death damnation of the nature. Consequently into Him death had the purpose to abolish the sin of the proto-parent, due to which mastered over all nature the fear of death.

This is because in Adam the death was a condemnation of the nature, because the nature took as origin of its birth the pleasure, rightly the death in Christ has become a condemnation of the sin, the nature regaining into Christ an origin free of pleasure. Thus, like in Adam the sin out of pleasure condemned the nature to corruptibility through death and while the sin mastered it was the time during which the nature was condemned to death for the sin, likewise into Christ was right that the nature to condemn the sin through death and to be the time to start being condemned the sin to death, for the righteousness achieved by the nature, which totally rejected into Christ the birth out of pleasure, through which the damnation of death spread over everybody with necessity as a debt. So the same death, in Adam is a condemnation of the nature consequently to Adam`s sin, and into Christ a condemnation of the sin consequently to the righteousness. This is because the one who suffers death as a damnation of the nature consequently to his sin, he rightly suffers it. But the one who doesn`t suffer death consequently to his sin, he willingly receives the death brought into the world by the sin

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towards the abolishment of the sin, giving it rather from oikonomia to the nature as a grace for condemning the sin.

Therefore like due to Adam, who founded through disobedience the law of the birth out of pleasure and consequently the death as condemnation of the nature, all the ones who had existence out of Adam, according to the law of the birth out of pleasure, they necessarily and unwillingly had, virtually united with the birth, also the death as damnation of the nature and then was the time during which the nature was condemned through sin, because then mastered over the nature the law of the birth out of pleasure, likewise due to Christ, Who has totally plucked out of nature the law of the birth out of pleasure and consequently the purpose of the death as condemnation of the nature, by willingly receiving death as condemnation of the sin, all the ones who were reborn with their will out of Christ through the bath of the rebirth into ghost and who rejected through grace the birth from before through pleasure out of Adam and who guard the grace of not committing sins since the Baptism and the undiminished and undefiled power of the mysterious adoption into ghost, through the law of the evangelical commandments, they have within themselves as it is due, the death (the use of death) which is worked towards the condemnation of the sin[520]. They lived during the time when the sin into body is condemned through grace. And this condemnation takes place in general according to the nature, for the great mystery of humanization, even since the time of the embodiment; and especially, after the leaving through grace, since the time when everyone receives through

[520] Adam`s death, as also the death of Christ aren`t only some finals events which end the earthly life of the man, but an active power, which kill slowly, the first one killing the nature, the second one killing the sin. Each one of these two deaths it is given as power, the one out of Adam into the birth out of pleasure, and the one into Christ (we believe that here, Father Professor PhD Academician Dumitru Stăniloae, he refers himself to the death into Christ one the people, and not that into Christ there would be death (E. l. t.`s n.)) into that adoption according to the grace. And each of these deaths passes from potency into the actual reality, being worked the first one through continuing the living into pleasure, and the second one through fulfilling the commandments. Better said, the second death isn`t another death, but the first one, the one of the nature, it suffers a change of the use, of its purpose.

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Baptism the grace of the adoption. Through this grace, voluntarily worked (actualized) by fulfilling the commandments[521], having at the beginning only the birth into ghost, everyone, through many sufferings, suffers death (the use of death) towards the condemnation of the sin (5).

This is because the one who has been baptized and receives the Baptism, strengthening it through fulfilling the commandments, he doesn`t pay death as a debt for the sin, but he accepts the use of death as condemnation of the sin, which mysteriously to pass him to the godlike and endless life. This is because the Saints, who has crossed the way of the life from here by passing through many sufferings, which they bore with manhood for truth and justice, they liberated the nature from within them from the death as condemnation for the sin, and the weapon of the death, which was used to destroying the nature, they used it towards destroying the sin, according to the example of the Chieftain of their salvation, Jesus. This is because if the sin used the death as a weapon for destroying the nature in the ones who were committing the sin like Adam, the more the nature will use the death, as a weapon towards destroying the sin, into the ones who commit the justice through faith.

Therefore, when the mystery of the embodiment was done and God the embodied One totally abolished the birth of the nature according to the pleasure in the ones born with their ghost out of Him, "the time has come to begin the judgment from the house of God", namely to be condemned the sin, starting to be condemned through sufferings from the ones who believe and have know the truth and have killed through Baptism the birth out of pleasure. This is because these ones were called by Peter "the house of God", like the godlike Apostle confesses, by saying: "And Christ into His house, of Whom house we are"[522]. But also Peter himself, the coryphée of the

[521] See this idea at Saint Mark the Ascetic, About Baptism, The Romanian Philokalia, volume I.

[522] Hebrews: 3: 6: KJB: "But Christ as a son over his own house; whose house are we, if we

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Apostles, he shows this through the following word: "And if (starts) first from us (namely the judgment), which will be the end of the ones who don`t listen to the Gospel of God?" It is like we would say: "If us, who have been found worthy to become, by the grace of the Lord, the house of the Lord through Ghost, are indebted to show such a great patience in the sufferings for the righteousness towards the condemnation of the sin and to gladly receive the reproachable death as some malefactors, even we are good, "which will be the end of the ones who don`t listen to the word of the Gospel?" In other words, which will be the end, or the judgment, of the ones who not only keep with their entire zeal, alive and working into the body and into the soul, in their leaning of the will and into nature, their birth out of Adam through pleasure, which masters over the nature, but they don`t either receive God and the Father of the embodied Son, Who calls us, or even the Mediator and the Son Himself, Who has willingly accepted with the will of Father, death for us, to0 reconcile us with the Father? And he did this to glorify us for Himself consequently to His deed, enlightening us with the beauty of His own godhead as much as He has received to be dishonored for us, through our sufferings. For this I reckon that is the "Gospel of God": messenger and advice of God towards the people, sent through His Son, Who embodied Himself and gave as reward of the reconcilement with the Father, to the ones who listen to him, the unborn deification (or uncreated) (16).

Because of this the great Apostle cries for the ones who, disobedient in what they fallow, by saying: "And if the righteous one barely saves himself, where will be shown the faithless one and the sinner?" "Righteous" he calls the faithful one and the ones who preserves the grace given to him at Baptism, by guarding through many sufferings not-plucked out of him the

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hold fast the confidence and the rejoicing of the hope firm unto the end."; ROB: "And Christ was faithful as Son over His house. And His house we are, but only if he keep to the end with steadfastness, the daring of the confessing and the praise of our hope."

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adoption through the Ghost. And "salvation", the full grace of the deification, which God will give to the worthy ones and will be received barely by the one who insists with his whole power into the godlike ones; at last, "faithless" and "sinner" he calls the one who is stranger to the grace of the Gospel; "faithless" for the faithlessness in Christ, and "sinner", for the old creature, which is maintained alive within him through the corruption of the passions. Or maybe the Scripture called "faithless" the one that is totally lacked only of the knowledge into Christ, and "sinner" the ones who believes, but he transgresses the evangelical commandments, which keep clean the shirt of the incorruptibility gained through the Holy Baptism. The place of these ones, of the faithless and of the sinner, it is not known to the ones who cultivate, even barely, the secret knowledge. This is because the word "where", it indicates, of course, a place, which is not lacked of spatial circumscribing (17). To the place of these ones, the place of the righteous one differs through that that it is not shown through the word "where", because the righteous has received God Himself through grace, as place above "where", as it was promised to him. This is because God is not "somewhere", but in an absolute way beyond any "where" and in Him it is the dwelling place of anybody who was saved, as it was written: "Be You to me defending God and fortified place, to save me". And every one who won`t impart himself from Him, for receiving out of the relation with Him the happiness (18), he will be like a limb of the body, totally lacked of the life giver work of the soul.

Or again, once God will be the uncircumscribed place, not-distanced[523] and endless, of all the ones who will be saved, by making Himself to each one on the measure of the sufferings accompanied by knowledge which that man endured here for

[523] Ἀδιάστατος (non-dimensional (E. l. t.`s n.)). It can be translated also: without intervals. Between God and the saved man there won`t be any interval; or the saved man reached into God, he increases in Him like in a continuous place, without intervals, not having to do any jumps, or to interrupt his increasing. On one hand the life in God is a rest, not having anymore to change the "place", by passing from a place to another, or from a thing to another; on the other hand it is an eternal advancement.

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justice, as it is shown the soul into the limbs of the body, working within them according to the own capacity of each limb and tying them together to be able to exist and sustain the life "where will be shown the faithless one and the sinner one", who are lacked of this grace? This is because the one who cannot receive God within himself to work in him the happiness, where will he appear, once he has fallen from that godlike life from above ages, above place and above time?

Therefore, if we remain to the first meaning, to the affirmative one, the faithless and the sinner who will be shown "somewhere", he won`t be at all free of circumscribed life, by not having that life free of any circumscribing and beyond any place. And if we receive the second meaning, the negative one, it is the case to ask ourselves where the faithless and the sinner will be shown, once they won`t be able to receive God, Who embraces the whole happy life and Who will be the place of all the righteous ones? If they don`t have God Himself as place, how will they be in the dwelling place and in the establishment of the happiness from God? And simply speaking, if the righteous saves on himself with much difficulty, what will be made of the one who has no thought about faith and no virtue in the life from here? (19).

Scholia

1. The pleasure and the pain haven`t been created, he says, in the same time with the nature of the body, but the transgression of the commandment contrived the first one, towards the corruption of the will, and the second one has brought it as condemnation towards the disintegration of the nature, because the pleasure to be working the willing death of the soul due to the sin, and the pain to cause, through disintegration, the destruction of the form of the body.

2. God has given, through Providence, to the nature the unwilling pain, and death consequently to that pain, towards the punishing of the willing pleasure.

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3. The willing searching for the toils and the suffering of the unwilling ones, they abolish the pleasure, stopping its actual movement. But they don`t pluck off its power, that has dwelled like a law against nature in order of the birth. This is because the philosophy which cultivates virtue produces the dispassion of the will, but not of the nature. And through the dispassion of the will it comes to dwell in the mind the grace of the godlike pleasure.

4. The undue pleasure is the law of the sin, which has been built into the nature consequently to the Adam`s mistake.

5. The toil and the death of the Lord were the means through which He abolished the extremes, because His birth was free of pleasure, and the death of His godlike body fights for us, being clean of passionate life. Suffering for us with the body the birth and the willing death, He has made Himself to us a mean that has abolished our birth out of pleasure and the death consequent to the passionate life and he has moved us to another life, free of any temporal beginning and free of end, which is created not by the nature, but by the grace.

6. It was impossible that our nature submitted to the willing pleasure and to the unwilling pain to be brought back again to the life from the beginning, if God wouldn`t have made Himself man, by receiving willingly, for punishing the voluntary pleasure of the nature, the pain which wasn`t anticipated by the birth out of pleasure. In this way, he has liberated the nature from the condemnation of the birth, by receiving a birth that had not its beginning into pleasure.

7. The end through death of the Lord.

8. It is understood the suffering characteristic of the nature.

9. How we increase even more the natural punishment of the pain, by forcing us to gather it through pleasure.

10. The wisdom of God is shown out of the fact that he makes Himself true man through nature, the righteousness in the fact that, he takes through birth the suffering characteristic of the nature like us, and the power into the fact that he

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prepares to the nature through sufferings and death also an eternal life and a unchanged dispassion.

11. The Lord, by plucking off from the ones born into Him the pleasure started from the law of the sin and through this abolishing the birth according to the body, he allows them to receive death, which was before towards the condemnation of the nature, and now is towards the condemnation of the sin.

12. The nature of the people had after falling, as beginning of the existence, the conceiving out of seed united with pleasure, and as end the death through corruption united with pain. The Lord though, not having such a beginning of the birth according to the body, he wasn`t submitted according to the nature either to the end, namely to death.

13. The devil, wanting to turn the nature of the created ones into nonexistence, it fought to determine the man to transgress the godlike commandment.

14. The devil, envying God and us, and cunningly convincing the man that he is envied by God, it determined the man to transgress the commandment. It envied God to not be shown in fact (actualized) His most-praised power, which deifies the man; and it envied the man, to no reach to be partaker to the godlike glory through virtue.

15. The general condemnation of the law which mastered over the nature after falling it is the true embodiment of God; and the special condemnation of the law if the rebirth of each man through will.

16. The unborn deification it is the conscious light of the deification into the worthy ones, which has no beginning, but only a not-understood showing.

17. How the word “where” must be understood.

18. The one who won`t achieve the clean godlike life, the uncircumscribed around one, he won`t be free of pain, because he will permanently have the born life which will circumscribe his existence or will limit it, but not the life unborn and the free of any placing into space and of all movement into time, which cannot be comprised and that`s why neither circumscribe. This

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is because the godlike and not-understood life, though it give joy to the ones who are imparted of if according to the grace, it cannot be comprised. It remains always not-comprised, even to the ones who posses it through participation, because as unborn it is also infinite by nature.

19. God through one and the same endless powerful will of the kindness, He will comprise all the angels and people, either good or bad. But not all of these will be imparted in the same manner of God, Who is in all of them in an unforced way (ἀσχέτως (regardless (E. l. t.`s n.))), in conformity with the nature, and they have made it able to receive in actual manner the rationalities of the nature, according to the whole rationality of the eternal happiness, they are imparted, for their consenting to the godlike will, entirely of kindness, through the godlike life with lights within them as into angels, or as into people. And the ones who have made in every aspect their will not-conform to the nature, by transforming it in scattering factor of the rationalities of the nature, in opposition to the rationality of the happiness, they will fall down from the whole godlike kindness due to the division of their will from the godlike will, by making friendship with a wicked existence. By doing this, these ones put a distance between them and God, not having the rationality of the happiness fecundated by the will through working the good, through which uses to show itself the godlike life. So the rationality of the nature it is the indicator of the scales, which shows plainly the movement of everyone`s will, if these one leans towards bad or towards good, following that in conformity to this movement to be imparted of the godlike life, or to not be imparted of it. This is because under the report of the existence and of the eternal existence, God will comprise everybody, He being present in everyone; but under the report of the eternal happiness, He will comprise in a special manner only the angels and the holy people, leaving to the ones who aren`t like so the eternal unhappiness, as fruit of their will.

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Question no. 62

What does it mean what Saint Prophet Zachariah says: "And I raised my eyes to heavens and I saw: and behold a sickle flying, the length of twenty cubits, and the width ten cubits. And it said to me: This is the curse which comes out over the face of the whole earth". And after a little: "And I will bring it out, says the Lord All-Keeper, and it will enter in the house of the thief and in the house of the one who perjures into My name and in a liar way, and it will place itself into the middle of his house and it will destroy it, both its wood and its stones"[524]*. What the sickle is and the measure of the length and of the width? And why is flying? And what the thief and the one who perjures are; and which is his house? What the wood and the stones are?*

Answer

God, Who said: "I have multiplied the visions and in the hands of the Prophets I have sown Myself"[525], he sent from before, imagined into symbols, diverse news about His wonderful coming into body, in order to save us, unveiling to us through each Prophet, other and other news, according to the power of understanding of each of us. So, by giving also to the great Prophet Zachariah also the understanding of His future mysteries into body, he showed to the Prophet in a wise manner towards contemplation, a sickle. Through this He showed that, after he will embody Himself, in mysterious and diverse ways into the images comprised into the visions of the Prophets, he will receive Himself, truly and willingly, our creature by nature, to show that the truth foretold through images has really come to us. Therefore the sickle is our Lord Jesus Christ, the Only

[524] Zachariah: 5: 1-4: Septuagint.

[525] Hosea: 12: 10: KJB: "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets."; 12: 11: ROB: "I have spoken to the prophets and multiplied their visions and also through the prophets I have spoken into parables."

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One Begotten Son and the Word of the Father, the One Who to Himself He remains always simple according to the nature, and to me He makes Himself composed according to the hypostasis, as only Himself knows, by receiving the mentally animated soul, without that through the full union, with the body according to the hypostasis, to receive the union into a sole nature and without that through the full difference from the body to be cut into two Sons (1). And full union according to hypostasis I call the consummated not-division, as full difference according to the nature, the consummated not-merging and not-changing. This is because the mystery of the godlike embodiment doesn`t introduce the difference according to the nature of the ones of which it consists also a difference according to the hypostasis, neither the union according to the hypostasis into a sole nature. The first thing doesn`t happen to receive the mystery of the Trinity in addition; and the second ones, to not be according to the nature nothing of the same kind and of the same being with the godhead (2). This is because the two natures have united themselves into a hypostasis, but not into a sole nature. And this is for being shown through union both the unity of the hypostasis, resulted from the gathering together of the natures, but also the difference of the natures which have met into an undivided unity, each of them remaining, in what concerns the natural feature, outside any changing and merging.

This is because if the union of the natures would have been done to give birth to a sole nature, the mystery of our salvation would have remained totally unknown to us, not having from where or how to find out about the descent of God to us. This is because in such a case, either the body would have been changed into the godlike nature due to the godlike union, or the godlike being would have been changed into the nature of the body, or both of them would have been merged through who know what admixture, producing another one different from them, not preserving either of them the natures which they consists of, its undiminished rationality (3). But

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either the body would have been changed into the godlike nature, or the godlike nature would have been changed into body, or whether the union in a sole nature would have pushed the natures towards producing a nature different from them, I wouldn`t know the mystery of the godlike embodiment, not being able to ascertain after the union a difference of nature between body and godhead. And if there exists into Christ after union any difference according to the nature between body and godhead (because they aren`t according to the being one and the same thing the godhead and the body), this means that the union of the two natures united in Him wasn`t done to give birth to a sole nature, but for making to result a sole hypostasis regarding which we don`t find any difference at all. This is because according to hypostasis the Word is One and the Same with His body. This is because Christ receives referring to something a certain difference, than He cannot be according to that something One in every way. But if referring to something else He doesn`t receive any difference, according to that something He is, and it is piously said to be, One in every way and always.

Therefore being given that any difference, because it is difference, it has at its basis the iota of difference of the ones which differ (because without this iota there wouldn`t be difference), and the iota cannot be indicated without a number, it is good to use the number only for showing the difference of the natures of which Christ consists after the union, indicating according to this that the natures are preserved unchanged after the union, but not dividing though number the union of the ones who collaborate in a sole hypostasis. And this thought we show it to us without adding any number to the word hypostasis. This is because in what it is there is not cogitated any difference, there is not introduced any iota. And where the iota cannot be introduced, there also the number – which indicates the difference - has no reason to be. So according to hypostasis is composed. This is because according to hypostasis is one and the same and sole. Thus, on one hand we

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guard the unity and the identity of the hypostasis, and on the other hand we confess the difference of the natures which converge into a sole hypostasis. This is the One saw by the wonderful Zachariah flying in an image of a sickle. This is because the Word of God is the reaper of all evilness and nescience.

"Its length, he says, was of twenty cubits, and its width of ten cubits". This is because Christ, as God and Word, he widens progressively in the way of the Providence until to ten cubits, namely in the ten godlike commandments of the active life (4). This is because in Ten Commandments it is widened the Word of God, through Whom legislating the fulfillment of the ones which must be done and the restraint from the ones which mustn`t be done, he embraced the whole movement of the will of the ones who are taken care of by Providence. And te One Who made Himself body and embodied Himself in a consummated way, also He elongates Himself to twenty cubits because the body is composed by multiplying the elements with the senses (5). This is because five are the senses and four the elements, of which union is composed the nature of humans. But five times four give the number twenty. And through length the Scripture indicated the mode of the oikonomia, for its height and for the fact that the mystery of the godlike embodiment it is above all nature.

The sickle was seen "flying", due to the fact that it has nothing earthly, as also due to the speed, nimbleness and, in a word, for the shortness of the word (6). This is because it circumscribes the whole salvation of the human only in the heart of the ones who are saved, being given the fact that the salvation consists only of faith and good knowledge (7). And in fact there`s nothing that you can do quickly than to believe and easier than to confess with your mouth the grace of the One in Whom you believe. The first thing shows the animated love of the one who believes to his Maker, and the second one the faithful disposition towards the neighbor. And the love and the sincere mood, or the faith and the good conscience, are unseen

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movements of the heart, which don`t need to happen of any matter from outside: "For short word will God make on earth"[526].

This is the "curse", which God has sent over the face of the earth (8). It is the true curse over the true curse. This is because the disobedience of Adam has become curse through his mistake, because he didn`t allow the commandment to grow up for bringing the fruits of the righteousness, for the creation to take blessing; over the Adam`s curse it comes the natural blessing of God and the Father, which so it becomes curse of that curse coming out of the sin, towards abolishing the disobedience which has grown up bringing forth the fruits of the injustice, to be the creation stopped from growing into sin anymore[527]. This is because has made Himself curse and sin, the One Who untied my curse and ha removed the world`s sin.

This is because I had two curses: one of them was the fruit of my will, namely the sin, through which the fruitful seed of the soul, namely the power of the virtue, fell in the ground; and the other one it was the death of the nature, brought rightly upon the nature, due to my will. This death pushed the nature forcedly and without its will where was sown the seed of my willing will (9). So, God Who created the nature, He took willingly upon Himself the curse with which the nature was condemned, namely death, and thus He killed through His own death on the cross the curse of the sin which lived within me through my will. And so the curse of my God has become curse and death of the my sin, not allowing to the disobedience to reach at the fruits of the injustice; but in the same time it has become blessing of the godlike righteousness through the fulfilling of the commandments, and endless life[528].

[526] Isaiah: 10: 22; Romans: 9: 28.

[527] Joel: 1: 26; II Corinthians: 5: 21; Galileans: 3: 13.

[528] The embodiment of the Son of God it is both blessing and curse; blessing to the man and curse to the sin. This is because what is curse to the sin it is blessing to the man.

But the names of blessing and curse refers here to the embodiment of the Lord, for it refer firstly to the pain and death brought over the nature by the Adam`s sin with the will. These pain and death were a curse to the sin, and in a certain sense, even to the human nature. But their purpose was especially to be a blessing to the nature, because they urged the man to stop

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This sickle, namely our Lord and God Jesus Christ, he destroys the thief and the one who perjures and he demolishes the house of that one. But the thief and the one who perjures are the cunning devil (10). It is thief because it has brought out, with the trick of the deceitfulness, the man from Paradise, namely kidnapped a thing and a creature and a precious wealth of God, pulling the man in this place of troubles, and it made dirty the icon of the godlike glory with the many stains of the sins. Through this the devil sought to gain to itself wealth from a stranger wealth, lusting with evilness the stranger goods, and not for keeping them, but to steal them, to tear them apart, and to destroy them (11)[529]. And the devil is perjure because it is liar and deceptive. This is because by promising to give to Adam the glory of the godhead, it lured Adam towards the dishonor and the mockery of the speechless beasts, and to rightly say, it made Adam even more reproachable than any beast[530], making him to be the more reproachable than the beasts through his lack of rationality, the more he is more gruesome what is against nature than what is according to the nature. And it even estranged Adam from immortality, by dressing him up into the defiled coat of the corruption.

And house to this thief and perjure has become the present world of corruption and of ceaseless confusion, which the devil achieved it by robbing the man (12) and into which the devil was allowed to steal furthermore, for the reasons known by God (13), Who allowed it to steal until lasts the cyclical course of the time.

But the Word of God, placing Himself into this world as in a house, through His unspoken embodiment, and tying up

committing the sin willingly. This second curse the Son of God took it upon Himself through embodiment, setting us free from its burden. He made Himself curse in our place, but making Himself blessing just through this.

[529] Joel: 10: 10: KJB (unconfirmed quotation).

[530] Psalms: 47: 12: KJB: "Nevertheless man being in honour abideth not: he is like the beasts that perish."; 48: 12: ROB: "And the man, being in honor, he didn`t understand; he joined himself to the mindless beats and resembled himself to them".

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the devil[531], He crumbled it down, and its wood and it stones, namely the statues and the altars and the pedestals of the statues, he crumbled them down and destroyed them (14). This is because through them the devil and the father of the lie, imagined itself to be honored by the gone astray ones, as some disfigured and multiform god, due to the fact that is did of his insanity a means for own glorifying, as one which is much more insane than the ones fooled in this way. So, the Savior of our souls and of our bodies, Who has made Himself man for His love for people, by placing Himself through body in this house of the thief and of the perjure, which is the devil, namely in this world, he crumbled the world down wholly, namely he destroyed the strayed mode of the world from before (15) and he straightened the world again according to the rationality of the true knowledge. And shortly speaking, by banishing the thief from the foreign wealth, he has made Himself again Master over His owns through virtue, building over all earth under the sky, in a glorious way, His Saint Church.

Or maybe the devil is a thief (16), because it plots until these days how to attract towards itself, through the trick of the deceitfulness, the desire of every man. And perjure and liar, because it is deceptive and deludes the feather-minded ones to renounce at the goods from their hands, hoping other good, even better ones, and because it causes in an unnoticed manner, through the things reckoned as being sweet, all kind of troubles, to the ones who listen to it. And the house of this thief and liar it is the loving of sin mood of everyone`s heart. This house has as "stones" the callousness and the insensibility of the heart towards the good ones, and as "wood" the memories which easily ignite the unclean fire of the passions.

Or maybe the Scripture calls "wood", figuratively, the lust (18). This is because it has been written that the wood

[531] Matthew: 12: 29: KJB: „Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."; ROB: "How can somebody to enter in the house of the strong one and to plunder his goods, if he won`t tie firstly the strong one and them to loot his house?"

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corrupted first the movement of the lust[532], directing it against the nature; then because it is the power of the soul which is ignited by any passion, as the wooden matter is ignited by fire. And through "stones" the Scripture maybe indicates the toughness and the insensibility of the wrath`s movements, wrath which doesn`t listen to the virtue`s rationality. All of these, together with the "house" in which they are, namely with the internal mood, the Word of God crumbles them down and destroys them, through His dwelling getting out of it, firstly through faith, the devil, which once built his accommodation through deceitfulness in this house and reckoned itself to the strong. The Word of God chains the devil with unbreakable chains and loots the house, taking out from the heart the easy to ignite habit of the passion together with the callousness towards the good ones[533].

Or maybe "stones" the Scripture calls the carelessness of the soul towards the good ones, namely the insensibility towards virtues. And through "wood' it calls the zeal towards the evil ones (18). All these being banishes away from the heart of the believers by the Word, the Word doesn`t cease to reconcile and to unite in a sole body of the virtues the ones who are far away and the ones who are close, crumbling down the wall from the middle of the separation, namely the sin, and tearing apart the charter which forced our will towards evil, and submitting the bodily thought to the law of the ghost[534]. Through the ones from far away it understood, I think, the movements of the feeling, which are totally stranger to the law of God. And through the close ones it understands the thinking (mental) works of the soul, which according to the kinship aren`t far from the Word. These ones are gathered together by the Word after tearing down the bodily law, uniting them

[532] Genesis: 3: the whole chapter.

[533] Luke: 11: 22: KJB: "But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."; ROB: "But when a stronger one comes upon him and defeats him, that one takes all the weapons on which he trusted, and takes the spoils from him and shares them."

[534] Ephesians: 2: 14-17; Colossians: 2: 14.

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together into ghost through virtue[535]. This is because I think that through the "wall from the middle" it meant that law of the body according to the nature, the affection for the passion, or the sin. This is because only the reproachable affection towards passions it becomes wall of the law of the nature, namely of the suffering part of the nature, separating the body form the soul and form the rationality of the virtues, and not allowing to be done with the help of the doing the passing to the body through the mediation of the soul (19). But by coming the Word and overcoming the law of the nature, namely the suffering feature of the nature, he has abolished the affection towards the contrary to the nature passions.

This is my Lord and my God Jesus Christ, Whom the Prophet saw like a sickle, having twenty cubits in length, like One Who embraces the whole work of the senses directed towards the sensitive one, and ten cubits in width, because my God and Savior comprises the whole rational movement. This is because some people say that counting it is not a deed which belongs through nature only to the rationality. And the decade is the embracing and the end of each number. Consequently the Word of God embraces not only the powers of the senses, but also of the mental works, as One Who is the Maker not only of the bodies, but also of the incorporeal ones.

And "sickle" He was called into vision, not only because He reaps the evil out from the rational nature, that evil which was not Him Who sowed it, and He gathers the nature which He hasn`t scattered it; but also because He reaps and places into the godlike barns the saved ones (20). At last also because, being handled by the works of the virtues, He unites Himself with the powers of the soul (21).

But to the one who wants to see, the word of the Scripture indicates here two persons and two houses, which are abolished by the sickle. For it is said: "And he will enter in the thief`s house and in the house of the one who perjures in My name". Through the two persons the Scripture has indicated

[535] Through the mode of the virtue.

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the two general works of the devilish deceitfulness which comprise all the others, or the two modes of the works. And through the two houses it has indicated the two general moods of the man, favorable to going astray, which contain all the others. For instance when the evil one kidnaps through the trick of the deceitfulness the innate knowledge of the nature about God, attracting this one towards itself, it is "thief" because it tries to make itself master over the worshipping owed to God, or in other words, it deviates the mental sight of the soul from the spiritual rationalities from creatures and circumscribes the power of the cogitation only to looking at the outside countenance of the sensitive things. And when abuses of the natural movements, by attracting sophistically the power of soul`s activity towards the ones contrary to the nature and through the ones which seem to be good tempts through pleasure the soul`s desire towards the evil ones, it "perjures" n the name of God, carrying the deluded soul towards other things than the promised ones. So it is "thief" because it kidnaps to itself the conscience of the nature, having like house the loving of nescience mood of the deceived ones. And "perjures" because it convinces the soul`s power of activity to vainly toil with the contrary to the nature ones, having like house the loving of sin mood of the ones who listen to it (22).

Therefore the devil is a "thief", because it crooks the knowledge of the nature[536] and "perjures", because it deviates the power of activity of the nature from committing the virtue. The house of the "thief" it is the disposition of the soul which stays at the basis of a liar knowledge, and the house of the "perjurer" it is the disposition penetrated by the uncleanness of the reproachable passions. Into these ones, by penetrating with love of people the savior Word of God, He makes them dwelling place of God through the Ghost, bringing the knowledge of the truth instead of the straying and of the nescience and the virtue and the righteousness instead of evilness and of cunningness.

[536] It changes the direction of the natural knowledge.

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In this way He shows Himself through them into the righteous ones.

So through persons, the Scripture indicated the modes of the diverse cunningness of one and the same evil devil, and through "houses" the corresponding dispositions to these modes of the ones who are mastered by the devil.

But "thief" is also the one who uses the godlike words towards alluring the ones who listen to him, without having known their power through deeds. He is the one who occupies himself with the empty uttering of those words for buying glory and he hunts through the word of the tongue the praise from the listeners, namely the reputation of being righteous. Simply speaking, "thief" is the one of whose life doesn`t correspond to the word and of whose disposition of the soul it is in contradiction with the tongue, namely the one who hides himself under the stranger goods (23). The Scripture rightly says about this one: "And God said to the sinner: what are you telling my righteousness and are you taking upon you My covenant through your mouth for?"[537]

And again "thief" is that one who covers with the modes and with the seen morals the unseen cunningness of the soul and with decent showings the inward disposition (243). This is because the one from before steals by claiming the words of the knowledge the mind of the listeners, likewise this one steals through the hypocrisy of the morals the feeling of the watchers (25). Towards these ones also it will be said: "Shame on you, you who have put on stranger vestments", or: "The Lord will uncover their face in that day"[538]. But it seen to me that I hear everyday God saying these in the hidden of my heart, as one who feels myself guilty of both of these things.

[537] Psalms: 49: 17: KJB: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?"; 48: 17: ROB: "And to the sinner God said: "What are you telling My righteousness and take My covenant into your mouth for?"

[538] Isaiah: 3: 17: KJB: "Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts."; ROB: "The Lord will make bald the pate of the daughters of the Zion, the Lord will uncover their nakedness."

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And “the one who perjures or lies in the name of the Lord”, he is the one who promises to God a virtuous life and he does things which are stranger to the promise, and through not fulfilling the commandments he transgresses, as I also do, the covenant that he assumed to live a pious life. Shortly speaking, the one who perjures and lies it the one who decided himself to live according to the will of God, but he hasn`t fully mortifies himself towards the present life. This one has sworn to God, namely he has promised to keep the flowing of his life without any reproach in the godlike toils, but he hasn`t fulfilled the promise and that`s why he is not at all worthy of praise (26). “For it will be praised, he says, each one who swears on Him”, namely all the ones who promises his life to God and who truly fulfills the oath of the good promise through the deeds of the righteousness. But if the one who fulfills his promises will be praised, for he has sworn to God and has kept his oath, it is obvious that the one who has transgressed his promises will take rebuke and reproach, as one who has lied.

By entering, the sickle, namely the knowledge of God and the Father, Who is knowledge and virtue by nature, into the hearts of these ones as in some houses, in other words into the everyone`s disposition, he totally destroys them, and abolishes them through the changing into good the state from before of everybody`s heart, and bringing them both towards the impartation of the good that lacks to them. Thus he transforms the thief of the knowledge into fearless worker of the truth, and the thief of the apparent gentleness of the cultivated morals in competent cultivator of the hidden disposition of the soul; also, He makes the ones who perjures to be true guardian of his promises, a man who strengthens his promises through fulfilling the commandments.

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Scholia

1. Look at the mystery; look how he brings to silence the ones who reckon that the natures stay by themselves; look at death of the Italian and of Nilus[539].

2. We don`t admit, he says, into Christ any difference of the hypostases, because the Trinity has remained Trinity also after God and the Word has embodied Himself, not being added to the Holy Trinity some person due to the embodiment. But we admit a difference of the natures, for not showing the body of the same being with the Word according to the nature.

3. The one who doesn`t admit the difference of the nature, he hasn`t anything to demonstrate the confession that the Word has become body without any change, not recognizing that what has received and what has been received in the unique hypostasis of Christ and God the One, have been preserved according to the nature what they were before.

4. What the Lord is sickle for, and what does it mean the ten cubits width.

5. Why also Him, as sickle, has the length of twenty cubits.

6. Why the Prophet saw the sickle flying.

7. The faith gives birth through hope the perfect love for God; and the good conscience gives birth through keeping the commandments the love for the neighbor. This is because the good conscience doesn`t have as accuser the transgressed commandment. And these ones can be believed by the heart of the ones who want themselves after the true salvation.

8. To whom the Lord is curse and whose curse He is.

9. Because the man had his desire directed towards the earth, in that direction was him being pushed unwillingly, by death.

10. What the “thief” and the “perjure” are.

[539] It is unknown who was that Nilus of Latin faith, or a Greek from Calabria. It is rejected here the Nestorian or adoption-ist thesis.

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11. Cunning robbery is the enslavement of the nature through deceit. The tearing apart with which the devil tears apart the ones kidnapped by it, it is the stabbing of the will directed towards life in God and the total killing of the memory of this life. And the perdition is the nescience which is born into the torn apart ones, due to the lack of knowledge about God. That`s why the devil steals their thought by kidnapping to itself, to lack them of the life into virtue and knowledge.

12. What the house of the "thief" and of the "perjurer" is.

13. Somebody could say that the reason for which it has been allowed to the devil to plunder it is that of knowing also the men through experience its evilness and so appearing it to them to become even more hated; also this is for all the people to unveil one to another, by trying, the disposition of their soul and through this each of them to have the conscience inner defender to himself. This is because God doesn`t need such an experience, to find out how we are, He having the everybody`s conscience in a existential way and before their birth.

14. What the wood and what the stones are.

15. The crumbling down of the house, namely of the strayed world has been made through embodiment.

16. The showing of those ones according to another meaning.

17. Another meaning of those ones.

18. This meaning is appropriate to the passionate ones. This is because the one who suffers of the total stillness towards good, he moves himself as quickly as possible towards evil. This is because the stillness towards both of them is impossible.

19. The movement of the senses together with the work of the mind gives birth to the virtue accompanied by knowledge.

20. What he called Him "sickle" for.

21. The word is united with the powers of activity of the soul, the sickle with the hand of the reaper, for cutting off the passions and for gathering the virtues.

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22. The devil is a "thief" because it produces the nescience; and it "perjures" because it produces evilness. The devil has as "houses" the deceived mind of the ignorant ones and the tendency towards sin of the will of the sinner one.

23. A beautiful and very appropriate meaning to us who falsify, for the sake of the vain glory, the adornment of the virtue and of the knowledge.

24. But "thief" is, he says, also the one who shows feignedly a deceiving countenance of virtuous man and covers with the appearance from outside the hidden cunningness of the will.

25. The one who simulates the knowledge only by uttering words, he steals the mind of the listeners towards his own glory; and the ones who pretends himself to be virtuous only through his behavior, he steals the sight of the watchers towards his own glory. Both of them by stealing through deceiving, they lead to straying: one of them on the soul`s understanding of the listeners, and the other one the bodily feeling of the watchers.

26. What the one who "perjures" is.

Question no. 63

At the same Prophet has been written also: "And it said towards me: What do you see? And I said: I saw, and behold a chandelier (candlestick) totally made of gold and a lamp (torch) above it; and seven candles on it and seven funnels at the candles from on it. And two olive trees above it, one on the right hand of the lamp and another one on the left hand"[540]*. What the*

[540] Zachariah: 4: 2-3: KJB: "And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: // And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof."; ROB: "And He said me: "What do you see?" and I said: "Behold I see a chandelier totally made of gold, with seven candles, and above the chandelier there is a vessel with oil out of which start seven pipes towards the seven candles; // And next to it, two olive trees, one of

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chandelier is and why it is made out of gold; what the lamp from above the chandelier is, and what the seven candles are; what the seven funnels at the seven candles are; what the two olive trees are and why are they on the right hand and on the left hand of the lamp?

Answer

The prophecy word, describing further, in a symbolic manner, the all-lightened and supra-bright greatness of the Holy Church, has described this vision thus, wanting to show, I think, the meaning of its new mystery. So the chandelier totally made of gold it is the all-praised Church of God, clean and undefiled, righteous and unaltered, undiminished and receiver of the true light (1). This is because one says that the gold being unalterable, if deepened into earth doesn`t blacken and isn`t chewed by rust and if is burnt it doesn`t diminish itself. Besides this, it strengthens and it renews through its natural force the power of the sight of the ones who stares at it. So is also the all-glorifies Church of God, which really exceeds the cleanest nature of the gold. The Church is unaltered as one which hasn`t any stranger mix in its secret teaching about God, confessed through faith (2); it is clean because it shines of the light and of the glory of the virtues (3); it is undefiled not being stained by any dirt of the passions (4); it is righteous as one which has not touch with any of the evil spirits (5). Living into the earthly circumstances it is not darkened by the rust of the sin; at last, it remains undiminished and not-decreased because, though it is burnt from time to time in the oven of the persecutions and tried by the relentless rebellions of the heresies, it doesn`t suffer under the burden of the trials any weakening in its teaching or in its life, in its faith or in its discipline (6). That`s why the Church straightens through grace the understanding of the ones who look at it with awe. This is

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them on the right hand of the vessel with oil and another one on the left hand."

because the Church on one hand calls the faithless ones, giving them the light of the true knowledge, and on the other hand, the Church keeps the one who contemplate with love its mysteries, guarding unharmed and without illness the pupil of their understanding. And on the ones who suffered some shake the Church calls them again and restores to them through work of advice their ill understanding. So it is understood the chandelier seen by the Prophet, according to one of the meanings of the words from above.

And the lamp from above it, it is the parental and true light, which lightens every man who comes into the world[541] (8): namely our Lord Jesus Christ. This One, by receiving our body taken from us, He has made Himself and He was called lamp, as the One Who is the wisdom and the Word according to the nature of God and the Father, Who is preached in the Church of God through the right faith and Who is extolled and unveiled among nations by the virtuous living and by the keeping the commandments. He lightens like a lamp (torch) to everybody in that home, namely in this world, as Himself says: "Nobody lightens a torch and places it under bushel, but into candlestick that lightens to all the ones form the house"[542]. So He called Himself "torch" for the fact that being God according to the nature and making Himself body according to oikonomia, as light according to the being he is kept into the shell of the body in an uncircumscribed way through the mediation of the soul as torch, like the fire is kept through the wick. This was understood also by the great David, when he called the lord "wick", by saying: "Your law is torch to my feet and light to my

[541] John: 1: 9: KJB: "That was the true Light, which lighteth every man that cometh into the world."; ROB: "The Word was the true light which enlightens every man, who comes into the world."

[542] Matthew: 5: 15: KJB: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."; ROB: "Neither they lighten a torch an place it under bushel, but into the candlestick, and it lighten to everybody from the house."

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paths”[543]. This is because the Savior and my God delivers me from the darkness of the nescience and of the evilness. That`s why He was also called by the Scripture “torch”. This is because the word (in Greek language) λύχνος (torch), it comes from untying the darkness = λύειν τό νύχος (for νύχος it means darkness, as the ones who search the meaning of the words they say). This is because by scattering, like a torch, the mist of the nescience and the darkness of the evilness, He made Himself way of salvation to everybody, guiding through virtue and through knowledge towards the Father all the ones who want to step, through fulfilling the godlike commandments, on His footprint, as on a way of righteousness. And the candlestick (the chandelier) it is the Holy Church, for in it lightens, through preaching, the Word of God, by sending its rays of the truth upon everybody who are in this world as in some house, fulfilling the everybody`s understanding with the godlike knowledge (9).

On the other hand the “bushel” symbolizes the Jews` synagogue, namely the bodily serving of the law, which covers through the thickness of the letter`s symbols the light of the true knowledge of se meanings (10). The Word[544] (the Rationality) doesn`t want at all to be under this bushel, but He wants to be placed on the top and on the height of the Church. This is because if the Word is kept under the letter of the law, as under a bushel, this will deprive all of the eternal light by not giving the spiritual sight to the ones who strive themselves to reject the deceiving feeling (the perception), which is not capable but of error and doesn`t notice but the corruptible aspect of the bodies related to itself. The Word wants therefore to be placed onto the candlestick, namely into the church, or in rational serving into ghost, to lighten everybody, from all over

[543] Psalms: 119: 105: KJB: “Thy word is a lamp unto my feet, and a light unto my path.”; 118: 105: ROB: “Torch to my feet is Your law and light to my paths.”

[544] As in many places also here λόγος it means Christ Himself, but also the word of the preaching, or the rationality (the meaning) hidden into the words and into the ceremonies of the law. Better said, the rationalities of the meanings of the Scripture are the rays of the godlike Logos.

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the world, teaching them to live and to behave themselves in accordance to the rationality, and to take only that much care of their corporeal ones as it is necessary to cut off any affection of the soul towards them; also to be their whole striving for not giving to the soul any material imagination, after the feeling (the perception of the senses) has been quenched through rationality, which at the beginning was rejecting the rationality (the word) and it has accepted the irrationality of the pleasure as a slippery snake (11). This is because rightly has been ordered the death against the feeling to not be able anymore to offer to the devil entrance towards the soul. And this feeling, being one according to the genre, it is divided in five species, convincing through the perception of each sense the deceived soul to love the one related to that sense, instead of loving God (12). That`s why the one who wisely listens to the rationality[545], he willingly chooses the body`s death before the forced and unwillingly death, totally separating his will from the feeling[546].

But the one who remains only at the letter of the Scripture, he has as sole master over the nature the feeling (the perception), through which is manifested the soul`s affection for the body. This is because the letter, if it is not understood spiritually, it is limited in its content by feeling, which doesn`t allow the meaning of the written ones to penetrate to the mind. And if the letter addresses itself only to the feeling, everyone who receives the letter in a Judaic way only as a history, he lives according to the body, enduring each day through the leaning of the will the death from the sin, due to the alive feeling, not being able to kill the body with the deeds of the ghost, to live the happy life into the ghost. "For if you live according to the body, you will die", said the godlike Apostle,

[545] In this fragment the rationality, to which opposes the feeling, could be also the divine Logos, or better said the rationality from within us it is in the same report with the Logos as the meanings of the things with Him.

[546] The death of the feeling it is meant to save the man from the death of the nature. Death as condemnation it has been caused by the increasing of the senses` work, which tied the man to the seen world, separating him from God. The death of the feeling is the death of the bodily man, of the man leaned towards the ones from outside, of the spiritually "dead" man, for resurrecting the inner man, the true man, the rational man, the self of the man.

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"and if you kill with the ghost the deeds of the body, you will live"[547]. Therefore, by kindling the torch, namely the rationality which brings the light of the knowledge through contemplation and through deeds, as ones who limit to the letter the not-comprised by the mind power of the wisdom, but on the candlestick, namely into the Holy Church, on the peak of the true contemplation, to spread over everybody the light of the godlike dogmas.

About this Holy Church the law foretold figuratively that it will be a cast chandelier and totally made of gold. This is because on one hand it hasn`t within it any empty part, which to be lacked of the power of the Word, and on the other hand it is stranger of any material redundancy and it hasn`t anything earthly.

But the great Zachariah, describing this chandelier in every detail, he adds that beside the lamp there were also seven candles (torches). We must here understand these seven candles also in another way that we have presented the candle (the torch) form the Gospel. This is because not all the persons and all the things which are expressed through the same word must be understood in one and the same way, but each of the said ones must be understood according to the place from the Holy Scripture, it we want to take in consideration the purpose of the written ones[548].

Through candles I reckon that the Holy Scripture understands here the works of the Holy Ghost, which the Word gives them to the Church, the Word being the head of the whole body (13). This is because it was said: "And the Ghost of God will rest over Him, the ghost of the wisdom and of the understanding, the ghost of the advice and of the strength, the

[547] Romans: 8: 13: KJB: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."; ROB: "For if you live according to the body, you will die, and if you kill, with the deeds of the ghost, the body, you will be alive."

[548] This fragment has a full meaning only in Greek language, because the "candle" from here (Zachariah) is expressed in Greek through the same word: λύχνος, also the "torch" from Matthew: 5: 15. In the Romanian translation has been avoided the confusion, because λύχνος from Zachariah was translated through candle, and λύχνος from Matthew: 5: 5, through torch.

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ghost of the knowledge and of the awe: and the ghost of the fear of God it will fill Him up"[549]. But the head of the Church, according to a human image, is Christ. Therefore the One Who has the Ghost according to the nature, he gives, as God, the works of the Ghost to the Church. This is because the Word making Himself man to me, he works to me the whole salvation, by giving to me through the mines the ones that are proper to Him according to the nature, to me for whom He has made Himself man. And by placing Himself in the situation of the One Who receives for me, He show His own ones. This is because by asking, as a lover of the men, for Himself the grace which I need it, he attributes to me the merit (the power) of His feats according to the nature. Therefore it is said that for me He receives even now what He has through nature without beginning and above rationality. This is because the Holy Ghost, like he is God and the Father through nature, likewise is also the Son according to the being, as the One Who existentially and unspoken proceeds from the Father through the born from the Father Son; and he gives to the chandelier, namely to the Church, as some candles, His won works. And like the candle dispels the darkness, likewise the works of the Ghost bring out and banish from the Church the sin of many sorts. Thus the wisdom abolishes the recklessness, the understanding removes the lack of understanding, the advice banishes the lack of discernment, the knowledge erases the nescience, the awe banished the faithlessness and the wickedness of its deeds, and at last, the fear removes the

[549] Isaiah: 11: 2-3: KJB: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; // And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:"; ROB: "And the Ghost of God will rest over Him, the ghost of the wisdom and of the understanding, the ghost of the advice and of the strength, the ghost of the knowledge and of the good faith. // And the ghost of the fear of God will fill Him up. And He will judge not after the countenance from outside, and neither will Him give his decision according to those that are rumored,"

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callousness of the carelessness. This is because not only the commandments are light, but also the works of the Ghost (15).

But the candles which burn their whole life into Church, spreading the light of the salvation, they are also the stairs which sustain its good order. For instance the wise teacher of the godlike and high dogmas and mysteries, he is a candle which unveils teachings unknown to the multitude. And the one who listens with understanding the wisdom spoken by the consummated ones, he is also a candle, because as wise listener he guards into himself the light of the spoken ones[550]. The one who discerns with good advice the times from the things, and accommodates the modes of activity to the rationalities of the things, by not allowing them to mix together in an inappropriate manner, being a wonderful advisor, he is proven to be also him another candle. And the one who endures with unshaken thought the attacks of the unwilling trials, as the blessed Job and as the valiant martyrs he is a strong candle, by keeping also with manly patience, unquenched, the light of the salvation, as one who has God as strength and praise[551]. The one who knows the craftsmanship of the cunning one and doesn`t ignore the rushing in of the unseen wars, he is also another candle unveiled by the light of the knowledge, being able to say rightly together with the godlike Apostle: "For its thoughts aren`t unknown to us"[552]. And the one who live a

[550] Not only the one who teaches is a honored level into the Church, but also te one who listens attentively. And he even follows immediately after the first level of the wise ones, being on the level of the understanding. Besides, often the one who teaches he feels how his word`s power increases and how he is enlightened due to the understanding listening of the one whom he teaches. The listening with understanding it is also a grace, and the graces compose together a whole as also the ones in whom these graces dwell. The unveiling of the truths is in certain measure the fruit of the communion between the preacher and the listener. These levels are others than the levels of the ordination entrusted with administrating the Mysteries. The two systems presuppose each other.

[551] Psalms: 43: 2: KJB: "For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?"; 42: 2: ROB: "For You are, God, my strengthening; why have You rejected me? Why am I walking saddened when my enemy troubles me?"

[552] II Corinthians: 2: 11: KJB: "Lest Satan should get an advantage of us: for we are not ignorant of his devices."; ROB: "To not let ourselves to be overwhelmed by satan, because his toughts aren`t know to us".

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pious (rightly-faithful) life according to the commandment of the Lord, straightening it through virtues, he is another candle, as one who proves his awe (faith) through the modes of his behaviors. At last, the one who waiting for the judgment makes out of the restraint a wall which stops the entering of the passion to the soul, he has made himself another candle, by zealously cleaning, through the fear of God, the stains of the passions imprinted into him and making his life transparent and luminous by erasing the against nature defilements (16).

Therefore the cleanness of the worthy ones brought by virtues is done by the Holy Ghost through fear, awe and knowledge; and the illumination which renders the knowledge of the things according to the rationalities on the ground of which it exists, He gives it to the ones worthy of light, through strength, advice and understanding; at last, He renders the consummation to the ones worthy of deification through the all-luminous wisdom, simple and entire, unmediated elevating them and in every aspect towards the cause of the things, as much as it is possible top the people, insomuch then shine within them only the godlike characteristics of the kindness of God. Through this, they knowing on themselves out of God, and knowing God out of themselves (17), because between them and God there is not a wall anymore to separated them, being given the fact that between wisdom and world there is not a name, they will enjoy the unshaken not-changeability, as ones who have exceeded everything from amidst (18), in which was hiding yore the danger of mistaking in what regards the knowledge[553].

[553] After the danger of mistaking has been overcome in what regards the knowledge, it has been achieved the moral not-changeability. Therefore the moral fickleness it is due to the knowledge mistakes, in the danger of this sort of mistakes is the man until he is amongst the created things. But once reached at the unmediated connection with God, he cannot mistake anymore. The mistakes come out of the possibility of wrong deductions from the things created by God (from Truth). When the Truth is directly lived, the mind cannot mistake anymore, because the Truth overwhelms its works, through which it would be wrong. This Truth is God, being contemplated by the created mind. He is directly contemplated, but still by the created mind. As such, this Truth is one with God, between this Truth and God there isn`t anything amidst, but still is not God as God knows on Himself. This is the Wisdom. It is the supreme form in which God can communicate on Himself to the creature; in the frame of the wisdom the created mind can advance infinitely. But it never can pass beyond it.

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Because they were elevated in an unspoken and not-understood way, according to the grace, on the highest peak, infinite and by infinite times infinite, beyond anything according to the nature, through a unspoken nescience and silence.

"And the seven funnels from the seven candles from on the candlestick". Our word about candles indicated two meanings of theirs. The one about funnels it will start here. Some people say that the funnel is vessel in a cup form, in which people use to put the oil which must be pour in the candle for nourishing and sustaining the light. Therefore, according to the higher meaning, the funnels of the seven candles of the seen candlestick are the habits (aptitudes) and the dispositions capable of receiving the diverse rationalities and modes of moral activity, namely the works of the Ghost; in other words the habits and the dispositions of the ones who have received within Church the sharing of the gifts (19). This is because as without oil there is impossible to maintain the candle unquenched, in the same way without a habit which to nourish the good ones through rationalities, moral activity modes, ideas and appropriate and due thoughts, it is impossible to keep the light of the gifts unquenched. This is because any spiritual gift it needs a habit (aptitude) corresponding to it, which to ceaselessly pour, as oil, the matter of the cogitation, being preserved through the habit of the one who has received that gift.

The funnels of the seven candles of the chandelier are therefore the senses (the aptitudes) corresponding to the godlike gifts of the Holy Church. Out of them the wise and the not-sleeping guardians of the given goods, as out of some vessels, like the wise virgins from the Gospel, the oil of the joy in the candles of the gifts (of the charismas).

"And two olive trees above it: one on the right of the lamp and other on the left side". The words has described very beautiful and appropriate the whole vision which refers to Himself. Because by showing the chandelier, the lamp, the

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candles, the funnels, it has brought also two olive trees. This is because it was due that in the same time with the light to the naturally cogitated also the cause which gives birth to the power and maintains the light, lets the light of the chandelier to be quenched, by not being fuelled. The two olive tress of the golden chandelier, namely of the Holy Universal Church, are the two Testaments, out of which, as out of some olive trees, it is squeezed out, through pious seeking and research, as in olive oil, the substance of the meanings, which fuels the light of the godlike gifts. Through this substance the habit of everyone guards unquenched the light of the gift which has been given in accordance with his measure, the light which is maintained, as through oil, through the meanings of the Scriptures (20). This is because without olive tree one cannot find true and natural oil and like without vessel one cannot hold the received oil, and by not being fueled by oil the light of the candle quenches, in the same manner without the Holy Scriptures one cannot truly achieve the godlike substance of the meanings and without the habit capable of receiving as a vessel, these meanings, there cannot emerge a worthy of God cogitation, and the light of the knowledge out of gifts, not fueled by the godlike meanings, cannot maintained unquenched by the ones who have it.

Therefore, by raising us our sight to the spiritual meaning, our word resembles the chandelier to the Church; the lamp is the embodied God, Who dressed Himself in our nature in an unchanged way, according to the hypostasis; the seven candles with the gifts, the works of the Ghost, as limpidly showed the great Isaiah; the funnels of the candles with the skills capable of the godlike meanings; at last, the two olive trees, with the two Testaments, out of which is received through wise striving the substance of the godlike meanings through which is kept unquenched the light of the godlike mysteries (21). “One on the right side, and other on the left side”: through the right side I reckon that the Prophet understands the more spiritual part of the Scripture, and through the left side he understands the more bodily ones (22). And if the left side

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indicates the more bodily side of the Scripture, and the right side the more spiritual one, I reckon that the olive tree from the left side it means the Old Testament, which occupies itself more with the active philosophy, and the olive tree from the right side, the New Testament, which teaches us the new mystery and gives birth within each believer the contemplative skill. This is because the first one offers to the ones who occupy themselves with the godlike philosophy the modes of the virtues, and the second one the rationalities of the knowledge. The last one, by kidnapping the mind out of the mist of the seen ones, it elevates it towards what it kindred to it, cleaned of the whole material hallucination, and the first one cleans it of the whole addiction after the material ones, getting out through the force of the manhood, as with a hummer, the nails which nail down the affection of the will to the body. The Old One elevates the body crossed through by rationality (rationalized) towards soul, through the mediation of the virtues, impeding the mind to descend to the body; and the New One elevates the mind, lit by the fire of the love, towards God. The fist one makes the body one with the mind, through the willing movement, and the second one makes the mind one with God through the habituation (with the work) of the grace. Through this the mind achieves so much likeness to God, than, the One Who is impossible to be known by somebody according to His nature, God, He can be known out of this mind as of an icon (23).

In this way we understand these things. And if somebody would want to refer the meaning of the said ones also to each human being, he will also find out beautiful and pious meanings. For instance he will be able to understand through chandelier the each man`s soul (24). This in entirely made of gold, as one that according to its mental and rational nature, it is incorruptible and immortal and is honored with the most imperial power of the free will. Above the soul there is the lamp of the faith, namely the Word Who made Himself body and to Whom the soul strongly believes and truly serves. And within the soul there is placed the lit torch (candle) of the word of the

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knowledge, according to the teaching of the same Word of God, Who says: "Nobody lights the torch and places it under bushel, but in the candlestick to lighten to everybody from the house." This is because the Lord maybe He calls "torch" the word of the knowledge into ghost, shown through deeds, namely the law of the ghost (26). And "bushel", the bodily though of the flesh, namely the passionate law of the body. The law of the grace mustn`t be placed under these ones, but within soul, which truly is a golden candlestick to lighten through the lightnings of the deeds of the righteousness and of the wise thoughts, to everybody from within that house, namely from within Church, of from within this world; in this way the ones who bears this light determines the watchers to imitate and to glorify also themselves through the deeds of the virtue and not only through the simple uttering of words, the heavenly Father, namely God (27), Who produces within saints, on the peaks of the mysterious contemplations of the knowledge, the adornment of the virtuous deeds of the righteousness. This is because it was written: "For they see your good deeds and to glorify your Father from heavens"[554].

Be you understanding like this the chandelier and the lamp from the Prophet`s vision. And through the seven candles one will understand, according to the previous explanation, the diverse gifts of the Ghost, which descend their light and rest themselves over the one who consummated himself into Christ through virtue and knowledge (27). This is because the Scriptures understands here through Christ, the one who live according to Christ and he is full of the light of the same rationalities and modes of activity, as much as it is possible to the man, having also himself wisdom and understanding, advice and strength, knowledge, awe and fear, through which it is said that God looks, as through some spiritual eyes, over the

[554] Matthew: 5: 15: KJB: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."; ROB: "Neither they light torch and place it under bushel, but in the candlestick, and lightens to everybody from within that house".

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entire earth of each heart. "Because these seven candles are the eyes of the Lord, which look over the whole earth"[555].

"And seven funnels at the ends of it". The funnels are the skills of doing and of contemplation of the ones worthy to be imparted with the godlike gifts. Out of these ones they pour the substance of the mysterious thoughts, as they would pour some olive oil out of some vessels, preserving unquenched the light of the gifts of the Ghost (28).

And you will understand through the two olive trees, as I said, the two Testaments (29). The one from the left side of the lamp is the Old Testament, which ceaselessly provides to the knowing or contemplative power of the soul, as olive oil, the spiritual rationalities of the knowledge through activity (30). And the one from the right side is the New Testament that ceaselessly provides to the passive side, or to the active side of the souls (31), as olive oil, the spiritual rationalities of the knowledge through contemplation[556]. So through each one the mystery of our salvation is beautifully consummated, being shown the teaching through the life and the glory of the life through the teaching. In this way the activity appears as a working contemplation, and the contemplation as a cognizant activity. Shortly speaking, the virtue appears as a manifestation of the knowledge, and the knowledge as a power sustaining the virtue (32). And through both of them, namely through virtue and through knowledge, it is manifested a sole wisdom. Through this we know that the two Testaments sum together in

[555] Zechariah: 4: 10: "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."; ROB: "For who despised the time of these small beginnings? They will rejoice seeing the scales of the builder in the hand of Zerubbabel. And these seven (candles) are the eyes of the Lord which range the whole earth."

[556] The two Testaments complete to each other, as the activity and the contemplation complete each other in the man`s spiritual life. The contemplation is fueled by the olive oil of the virtues, symbolized through the Old Testament, and the virtues are fueled with the olive oil of the contemplation, symbolized by the New Testament. Or the olive oil of the two olive trees, the virtuous activity and the contemplation, the Old Testament and the New Testament, they fuel one and the same light, of the unitary spiritual life. The two Testaments ceaselessly complete each other. A new proof that the contemplative one doesn`t reckon himself as untied from the virtuous activity.

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every aspect and they are unite together in committing that unique mystery through grace, more than are unites the body and the soul in composing a sole man, through their synthesis (33).

And if somebody who is strong in the spiritual meanings, says that the two olive trees are the two laws, the natural law and the spiritual law, he wouldn`t deviate from the truth. In this interpretation the natural law, as the one from the left side of the lamp, namely of the God – the embodied Word, it would offer to the rationality, through the feeling (the senses` perceiving) related to it, the modes of activity regarding the virtue, understanding them out of the sensitive things. And the spiritual one, from the right side, it would pick up, through the cogitation related to itself, the rationalities out of the things, regarding the spiritual knowledge (34). And thus through both of them we fill up the diverse habits and skills corresponding to the spiritual gifts, with active and contemplative seeing, just like some funnels of the candles, guarding unquenched the light of the truth.

Or, by understanding this place of the Scripture in a wider and higher sense, we can consider the two olive trees from the right side and from the left side of the lamp as symbolizing the Providence and the Judgment. And in the middle, between Them, there stays as in a golden chandelier in the Holy Universal Church, or in the soul of each saint, the light of the truth that lights to everybody. And this light is the Word, as God Who comprises everything and unveils the true and the all-general rationalities of the Providence and of the Judgment, through Whom the things are preserved and in Whom it consists the mystery of our salvation, decided before all ages and done in the last of times. Among these ones, the Providence, which stays as an olive tree at the right side of the lamp, we perceive it only through faith in an unspoken mode of the hypostatical union of the Word with the body animates in a rational way; and the Judgment, which stays to the left side, we understand it in an unspoken way out of the life-maker

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sufferings endured by the embodied for us God (35)[557]. This is because He firstly accepted the willing embodiment due to His kindness, as the One Who is by nature the Savior of everybody; and them He sundered the willing sufferings like Redeemer (36). For God didn`t make Himself man from before, to suffer, but to save the man through sufferings, because the man became the slave of the passions by transgressing the godlike commandment, after being without passions at the beginning.

Therefore at the right side there is the mystery of the embodiment of the Word, the one according to the Providence. This mystery works through grace the deification from above nature of the ones who are saved, deification decided from before ages, at which no creature win be able to raise itself according to its nature. And at the left side of the life-maker mystery of God, Who wanted to suffer according to the body. This mystery is conform with the Judgment and it causes on one hand the consummated abolishment of all the characteristics and movements, which penetrated into nature through disobedience, and on the other hand it does the full restoration of all the characteristics and of all the movements which are conform to the nature from the beginning (37). Consequently to this restoration there won`t be within creatures any diminishes or falsified rationality. These ones, namely the Providence and the Judgment, or the embodiment and the passion, on one hand for the steadfastness and the incorruptibility of the virtue and of the manly steadfastness with the deed, and on the other hand for the brightness and for the transparency of the contemplation and of the mysterious knowledge, they were likened by the Prophet to two brass mountains, out of which they came out, like some chariots with

[557] The Providence in general it is shown in all the positive gifts which God gives to us on natural and on supra-natural way, and the Judgment it is shown in all the trials and the punishments which God sends to us for correcting us and for consummating us. But both the Providence and the Judgment they culminated in the embodiment and in the sufferings of the Lord. That`s why His embodiment is a special manifestation of the Providence, and the sufferings a special manifestation of the Judgment. Or through the embodiment of the Lord have been poured out all the godlike gifts for the whole world, and in His sufferings was poured out the whole pedagogical harshness for all the mistakes.

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horses[558], the four Gospels (38), which crosses and went around the earth and they healed the Adam`s wound, making through faith and good-living the Ghost of God to rest Himself upon the country from north, namely over the nations mastered upon by the mist of the nescience and upon the nature of which the darkness of the sin forcedly ruled daily (39).

Or maybe the four ones they represent the force of the four general virtues, equal in number to the Gospels (40). For also this force crossed, as through an earth, the whole heart of the believers and healed the reproachable wound, caused to the heart by passions, making to rest, by fulfilling the commandments, the Ghost of God in the Northern land, namely into the body, because it has brought out, to be shown, through the deeds of the righteousness, the law of the Ghost.

Or maybe the two olive trees can be also understood as being the contemplation and the activity (41). Amongst these ones the contemplation it is highlighted by the Providence manifested through embodiment, and the activity is put in work by the Judgment manifested through passion[559]. The first one, concerning the soul, it is on the right side of the Word; the second one, concerning the body, it is at the left[560]. The first one calls the mind towards the kindred with God, the second one sanctifies the feeling (the work of the senses) with the ghost and erases from within it the seals of the passions (42).

Or again, through the two olive trees we must understand the faith and the good knowledge (43). In the middle of these ones there stays the Word, to Who through faith the believers bring righteous worshipping, and through the

[558] Zechariah: 6: 1 and the followings.

[559] A more literary translation would be: Out of these ones the Providence manifested in embodiment determines to be shown the rationality of the contemplation; and the Judgment manifested in passion determines to be worked the activity`s mode. The meaning of the sentence is: the embodiment facilitated the contemplation of God, by bringing Him in direct connection with the human nature. And the passions activate in all the believers the striving of cleaning themselves through the deeds of the mortifying ascesis.

[560] Through contemplation we enrich the soul; through the deeds of the ascesis we clean the body.

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good conscience they serve Him with awe, striving to do good things to each other.

Or through the two olive trees the Scripture symbolized the two peoples: the one of pagans and the one of Jews (44). These peoples are also called the "sons of the anointment"[561] (so the Scripture interprets the olive trees), for their birth in ghost and for the gift of the adoption given to them towards deification. In their middle there is the embodied God, staying as a chandelier in the Universal Church, the one and the only, and through this reconciling them with Himself and to each other and by making them birth givers of light through virtue and knowledge.

Or maybe through the two olive trees the Scripture mysteriously also indicated the soul and the body (45), because the first one id adorned as an olive tree with the rationalities of the true knowledge, and the body is covered by the deeds of the virtues.

And if somebody would say that the Scripture`s word indicates through the two olive trees also the two world (46), good it would be also this meaning. Because the Word of God actually stays in the middle of these world, making the intelligible one to mysteriously flicker in the sensitive one through images, and teaching us to understand the sensitive one as being in the intelligible one through rationalities (47).

And again if somebody would say that the vision of the two olive trees it would symbolize the life from here and the future life (48), good it would be also this explanation. This is because also between these ones there stays the Word, pulling us out from the life from here through virtue and taking us to the future one through knowledge. This was understood by the wonderful Habakkuk when he said: "In the middle of two lives

[561] Zechariah: 4: 14: KJB: "Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."; ROB: "And he made me understood: "These ones are the two anointed sons: which stay before the Lord of the whole earth"".

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you will be known"[562]. He understood through "lives" what the great Zachariah understood through "brass mountains" or through olive trees, namely the two worlds, or eons, of the corresponding to them lives, or the soul and the body, or the activity and the contemplation, or the habit of the good and its working, of the law and the Prophets, or the entire whole Testament and the New Testament, of the two peoples, the one amongst pagans and the one amongst Jews, or the two laws, the natural one and the spiritual one, of the faith and the good conscience. In the middle of all of these ones, there stays the Word, praised and extolled by all the ones, and guiding all the ones towards a sole harmony into good, as everybody`s God. This is because He created all the things for becoming the not-undone connection of everybody, by uniting all things to the good and amongst them.

And through the chandelier from the vision the Scripture indicated maybe the Church and the soul, as the ones which through their nature have the light of the grace as an achieved good. This is because only God has the good by nature. That`s why all the ones which are by nature capable of light and kindness, they receive the light and the kindness from Him through participation.

These things said our word about the written ones taking care of the due measure. But you, Pious Father, who has seen by himself, with the help of God, even higher things than these ones, lighten with the always shining rays of your understanding my soul worn off of seeing.

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Scholia

1. What the chandelier is?

[562] Habakkuk: 3: 2: KJB: "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."; ROB: "Lord, I have heard about Your fame and I have feared Your plans, O God! Make Your work live during the years and, in the passing of the time make it known! But, into Your anger, remember that you are also merciful!"

2. How can be the Church inalterable Gold?

3. How it is clean?

4. How it is defiled?

5. How it is without blemish?

6. How it is diminished?

7. What does it mean the lamp of the chandelier?

8. Not every man who comes in this world is necessarily enlightened by the Word, because many remain not-enlightened and not-partakers to the light of the knowledge. But is is obvious that only the man who comes by his won will in the true world, namely into the one of the virtues. Therefore every man who really comes, through the willing birth, in this world of the virtues, he is surely enlightened by the Word, achieving a steadfast habit in virtue and a true and without mistake knowledge.

9. How God, the embodied Word, is also a torch?

10. What the bushel is, under which is not appropriate to be put the torch, to be covered?

11. Through woman he understood the feeling, through the snake the pleasure. This is because both of them are diametrically opposed to the rationality.

12. The feeling (the sensation) taking over the mind, it teaches the mind to worship many gods. This is because the feeling being enslaved through every sense of the passions, it serves to the corresponding sensitive thing, as to God.

13. What the Scripture does it mean through candles?

14. Look at the greatness of the grace. Look at the borderless ocean of the teaching about God (the theology).

15. Which the fruits of the gifts are?

16. What the candles are according to other meaning?

17. The fear, the awe and the knowledge give birth to the active philosophy, while the strength, the advice and the understanding give birth to the natural contemplation into ghost. But the mysterious teaching about God (the theology) it is given only by the godlike wisdom.

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18. Through the ones from the middle it is understood the nature of the sensitive ones and of the intelligible ones, through which the human mind is elevated towards God, as towards the cause of the things.

19. What, in a higher meaning, the candles` funnels are?

20. What the two olive trees are?

21. Recapitulation and short definition of the explanations from before.

22. What the "right" and what the "left" are?

23. The Old Testament, he says, being the symbol of the doing and of the virtue, it makes the body to consent to the mind in each movement. And the New Testament, by giving the contemplation and the knowledge, it lightens the mind which occupies itself with them in a secret way, with the godlike gifts.

24. A particular meaning of the chandelier which refers to the soul of everyone.

25. What the torch is?

26. God makes Himself and is called Father to and by the ones who have willingly received the clean birth into Ghost. These ones, bearing upon themselves the seal of God, Who gave them birth, which they show through virtues, like a face of the soul, determine the ones who look at them, to glorify God through the changing of their behaviors, because they offer to those ones their own life as an exquisite example of virtue. This is because God mustn`t be glorified only with the empty word but through the deeds of the righteousness, which heralds more than the word does, the godlike majesty.

27. What must we understood that the seven candles are?

28. What the funnels are?

29. What the two olive trees are?

30. The Old Testament provides to the one who occupies himself with the knowledge (to the gnostic), the modes of the virtues, and the New Testament renders to the one who occupies himself with the activity, the rationalities of the true knowledge.

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31. He calls the passive part of the soul as active part.

32. The one who shows the knowledge embodied in activity and the activity animated by knowledge, he has discovered the exact mode of the deifying work. And the one who has only one of these, separate from another, or he made out of knowledge an inconsistent (without support) hallucination (fantasy), or out of activity an idol (a form) without soul. This is because the knowledge without deed it is not different at all from hallucination, not having the deed as basis; and the irrational activity it is the same thing with an idol (with a form) without soul, not having the knowledge which to animate it.

33. Like the soul and the body constitute the man by their union, likewise the activity and the contemplation give through union, a sole cognizant wisdom[563], and the Old and the New Testament constitute a sole mystery.

34. The natural law is on the left hand, because it uses the feeling (the perception of the senses). It offers to the Word (to the rationality) the modes of the virtues and makes the knowledge to be working. And the spiritual law is on the right hand, because it works through the mind. It mixes into feeling (in perception) the spiritual rationalities from things and it makes the activity to be rational.

35. The Providence was shown in the hypostatical union of the Word with the body, and the Judgment in the fact that Jesus Christ accepted to suffer for us with the body. Through them, namely through union and passion, it was done the salvation of everybody[564].

[563] The scholia 32-33 are the most assertive denial of the opinion that in East the contemplative is disinterested of activity. The most beautiful definition it is the ones in the Scholium 33: the union of the activity and of the contemplation.

[564] The Westerners accuse the Easterners that they reckon the salvation done through the descent of the divine substance in creation through embodiment. Actually, while they reckon the salvation as an exclusive fruit of the cross – the theory of the satisfaction, of the substitutive expiation – the Easterners recognize the role of both of them in the realization of the salvation, both of the embodiment and of the suffering, as one can see out of this scholium. Namely, whilst in West the embodiment is only the necessary premise of the crucifixion (the Son of God must make Himself man for the crucifixion being possible), in East even the intimate union of God with the mankind it constitutes a means of salvation and

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36. The embodiment was done towards the salvation of the created nature, and the sufferings towards the redemption of the ones held by death, due to the sin.

37. The mystery of the embodiment, he says, removes the characteristics opposite to the nature from the human nature, and it restores the ones which are according to the nature.

38. The Providence and the Judgment, the embodiment and the passion, he imagined them as two brass mountains, out of which gush the four Gospels.

39. Through the country form North he understood the gentiles which were yore in the error of the nescience as in a country of the darkness, and now they have reached in the country of the light, at the knowledge of the truth, through the grace of the four Gospels, as incorruptible elements, being reborn according to the inner and mental man towards the eternal life, through faith.

40. Another meaning of the four chariots.

41. Another meaning of the olive trees.

42. To the contemplative it is unveiled the rationality of the embodiment, done on the ground of the Providence, and the active shows in the work the image of the Word`s sufferings, borne on the ground of the Judgment.

43. Another explanation of the olive trees.

44. Another explanation of the same things.

45. Another explanation of the same things.

46. Another explanation of the two olive trees.

47. The one who understands the seen world, he contemplates the intelligible world. This is because by imagining the intelligible ones he shapes them through the feeling (he dresses the up in forms through senses) and he schematizes in mind the seen rationalities. He understands the sensitive world through the intelligible one, transferring through rationalities the feeling (the content of the feeling) into

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of deification of the man, the passion remaining though necessary in the process of realizing these ones.

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mind, and the intelligible one through the sensitive one, twining the mind with the feeling whilst he contemplates the forms.

48. Another explanation of the same things.

Question no. 64

What meaning does it have the Word from Jonah the Prophet who said about Nineveh: "In which there dwell more than twelve thousands of men, who haven`t known their right neither their left"*[565]*? I ask you because I don`t find in the letter a satisfying answer. Because he didn`t say "children", to make me thinking that he is speaking about little babies, but "men". And which man, having his mind undamaged, doesn`t he know his right and his left? Therefore tell me what the "men" are and what the "right" and the "left" are, according to the higher meaning?

Answer

Nothing from what it is written into Scripture about persona, or places, or times, or other animated or unanimated things, sensitive or spiritual ones, we mustn`t understood them always in the same mode, if we want to not produce a disaccord between history and the spiritual meaning of that place from the text. That`s why the one who wants to find out without mistake the godlike meaning of the Scripture, he must take each of the listed things for each time in another meaning, according to the differences of the happened or told events, giving according to the place and to the time the due interpretation. This is because any name recorded in the

[565] Jonah: 4: 11: KJB: "And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"; ROB: "But how could I not have mercy on the great city of Nineveh with more than one hundred and twenty thousands of people, who don`t know to discern the right from their left, and with a great number of cattle?"

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Scripture it has many meanings, according to the diverse possible etymologies of the Hebrew word. This fact we can see it clearly also here.

This is because Johan is interpreted, according to its diverse etymologies, "the resting and the gift of God", or "the healing from God", or "the gift of God given to them", or "the toil from God", or "corn", or "the running away from adornment", or "their sadness" (1). And then he arrives also in Joppa and on the sea and inside the whale and in Nineveh and even under the pumpkin. Amongst these ones, Joppa is interpreted as "the place from where is seen the joy", or "the wonderful beauty", or "strong joy" (2). Therefore the Prophet Jonah symbolizes Adam, of the common nature, or Christ, or the gift of the prophecy, or the ungrateful people of the Jews, which is saddened by any good thing and envies all the godlike gifts (3). For instance Jonah symbolizes Adam and the common nature when flees from Joppa on sea, fact for which, according to one of the meanings of his name, it is called "the running away from adornment". This is because Joppa symbolizes the Paradise (4), which is and rightly called as "the place from where the joy is seen", or "strong joy", or "wonderful beauty", being given the richness of the incorruptibility from within it, like it was the Paradise planted by God. "And he planted, he says, the Lord paradise in Eden and He put there the man He built"[566]. But what the trees out of it are, either would be about seen trees, or about spiritual trees and what the tree of life form the middle of the Paradise is? What are all these trees out of which Adam received commandment to eat, but he maybe didn`t even touch them? Because God says to him: "Out of every tree from paradise you will eat"[567].

[566] Genesis: 2: 8: KJB: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."; ROB: "Then God planted a garden in Eden, towards East, and He put there the man whom He built".

[567] Genesis: 2: 16: KJB: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:"; ROB: "Then the Lord God gave commandment to Adam and said: "You can eat out of all the trees from paradise,".

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Joppa it means also the virtue and the knowledge, as also the wisdom consequent to them (5). The virtue, when it is interpreted as "wonderful beauty"; the knowledge when it is understood like "place from where is seen the joy". And the wisdom, when it is interpreted like "strong joy"; this is because through wisdom the consummated man receives an unspoken joy, namely the powerful joy which truly sustains the life according to God, or the godlike life of the man. This is because "the wisdom it is tree of life to everybody who stick themselves to it and sure foundation to the ones who lean themselves against it, as on the Lord"[568]. So the human`s nature always runs away from Joppa, namely from the habit of the virtue and of the knowledge, as also from the grace of the wisdom which comes consequently to them, as Adam ran away from Paradise by disobedience. It runs away, for its cogitation lays with pleasure in evil deeds. And by running away, it is drown willingly on the sea, namely on the dirty waves of the sins, as Adam rolled himself down in this world after falling off the Paradise, embracing the deceitfulness and the fickle confusion of the material things, caused by waves and causing other waves. And the gain of the ones who embrace this deceitfulness it that they are confounded and they are swallowed by the whale and they are overwhelmed by water to the soul. Than they are surrounded by the biggest deep, and they head deepens in the cracks of the mountains, for finally descending on the bottom of the earth, of which latches are eternal locks[569]. Because that land, being the sole of the lowest deep, it is truly "darkened and gloomy, earth of the eternal dark, where is no glint of light and one cannot there see life of the mortals", as

[568] Proverbs: 3: 18: KJB: "She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."; Solomon`s Parables: ROB: "Tree of life it is to the ones who master it, and the ones who lean against it, they are happy."

[569] Jonah: 2: 6: KJB: "I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God."; 2: 7: ROB: "I descended to the foundations of the mountains, the latches of the earth were closed upon me forever, but You pulled out from corruption my life, Lord my God!"

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the great Job says, the one who victoriously waged great wars for truth[570].

So the Prophet secretly shows Adam, namely the common nature of the people in each of the states which he passed through: how he ran away from the godlike goods, as from Joppa, and it is drown in the dirt of the life from here, as on a sea, by sinking itself in the agitated and restless ocean of the earthly passions (6); how it is then swallowed by the whale, the spiritual an insatiable beast, namely by the devil, and how it is overwhelmed from all quarters by the temptations` water to the soul, namely is overwhelmed by the life`s temptations; and then how it is surrounded by the ultimate deep, in other words how it is wrapped the mind by the total nescience and how it is overwhelmed the judgment by the heavy burden of the sin; and after that how its head is being sunk in the crevasses of the mountains, or how the first teaching about monad is caught, being founded on faith (7), which is the head of the entire body of the virtues, amongst the thoughts of the cunning powers, as in some dark crevasses of the mountains, and it is shattered in many opinions and hallucinations (because through the crevasses of the mountains the Scripture indicated the deceiving ideas of the ghosts of the evilness, which dwell somewhere in the bottom of the last deep of the nescience); finally, how descend down to earth, "of which latches are eternal locks", or how falls in the habit empty of any godlike feeling and deprived of any movement of life of the virtues, namely into a habit which has no feeling for kindness and no desire which to move itself towards God (8). It is the habit upon which the darkness of the nescience and the terrible torrent of the evilness weights as an abyss (9), and in which have their roots the mountains of the evilness, namely the ghosts of the evilness in which crevasses being deepened the human nature,

[570] Job: 10: 21: KJB: "Before I go whence I shall not return, even to the land of darkness and the shadow of death;"; ROB: "Before I leave for not coming back anymore from the land of the dark and of the shadows of death".

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it became later basis for the most sinful habit, as one which became residence and tool of their error and of their evilness. In this habit are, as some eternal latches, the addictions of the soul to the material things, which don`t allow the cogitation to be delivered from the darkness of the nescience, for seeing the light of the true knowledge (10). This habit was maybe indicated, as I told you a little earlier, in a covered manner, the great Job, through the words: "Darkened and gloomy earth, earth of the eternal darkness"[571]. It is darkened earth, because it is barren of any virtue and activity. And he continues: "in it there is no glint of life, it means knowledge and truth, and it cannot be seen life of the mortals", namely a living dignified of the rational beings (11).

The Prophet reaches to be in all these states, maybe for imagining through himself the passions in which the mankind rolled down ruefully, making as itself the characteristics of the common nature of the men. That`s why when symbolizes Adam, it is appropriate to him one of the meanings of the mountain, namely "the running away from adornment". When though symbolizes God, Who descended Himself for us in our ones, through a mentally animated body, making Himself like us, except the sin, and anticipatively depicts the mystery of the embodiment and of the passions concerning the salvation, then through his departure from Joppa on the sea he indicates the descent of the Lord from heavens into this world (12), and through his swallowing by a whale and through his throwing out unharmed after three days and nights, he foretells the mystery of the burial and of the resurrection[572]. That`s why it is

[571] Idem.

[572] Jonah swallowed by the whale symbolizes also the Lord`s kenosis during history, having to be shown at the end of the history. As the whale isn`t tranquil while he bears Johan in its belly, neither the history doesn`t remain uninfluenced by the presence of the Lord in its deep. Often the harsh forces of the history bear in their bellies great ideas. Unwillingly they serve Christ, Who once will reveal Himself. Frown currents and forces of the history bear in their belly great ideas, which otherwise couldn`t have been imposed to the peoples, like Jonah couldn`t have travelled with so great quickness his road, without the whale which doesn`t have been realizing that it serves to a higher plan. The kenosis of Jesus in history is though only apparent. It is a kenosis full of force.

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as well as possible appropriate to him another meaning of the name, namely: "the resting and the healing from God", of "the grace of God given to them", or maybe also "the toil of God" for the willing passion of the Lord. This is because the Prophet prefigured Jesus Christ through his happenings, the true God, the true "resting" of the ones who are tired with pains, the "healing" of the crushed ones and the "grace" of the forgiveness of the mistakes (13). This is because also our Lord and God, making Himself man, he descended in the ocean of our life, as from a Joppa which is interpreted as "the place from where is seen the joy", on the sea of this world, as it was written: "Who instead of the joy laid before Him, He suffered the cross, not taking into heed the insult"[573]. And by willingly descending in the heart of the earth, where the cunning one was keeping us locked after he swallowed us through death, Christ elevated again the whole enslaved nature to heavens, after He plucked it out from there through resurrection. Through this He truly is "resting", "healing" and "grace" to us (14). "Resting", as the One Who unties through His temporary life the law of the forced slavery of the body; "healing", as the One Who heals through resurrection the natures crushed by death and by corruption; "grace" as the One Who gives through faith the adoption into ghost and the gift of the deification, granted to each one according to his worthiness. This is because it was truly necessary to reach the light and the power of God and the Father in that earth, for the One Who is spiritual light to scatter the darkness of the nescience and the One Who is hypostatical power of God to break the latches of the sin and so to liberate the nature of the awfully shackled ones by the evil one, by giving them the unquenched light of the true knowledge and the impossible to uproot power of the virtues.

[573] Hebrews: 12: 2: KJB: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."; ROB: ""With the eyes upon Christ, the starter and the fulfiller of the faith, Who, for the joy put before Him, He endured the cross, He didn`t take heed at its insult and He sat on the right hand of the throne of God".

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But the Prophet symbolizes through his person also the grace of prophesying which is moved through the Gospel from the service of the law, reckoned yore so glorious, at the gentiles, leaving the Judaic people, which became faithful, empty of the joy which they had from that service, for through many troubles, dangers, tribulations, toil, persecutions and deaths, to come back in the Church of the gentiles to God, as at a Nineveh. When symbolizes this grace of the prophesying, the Prophets secretly confesses Joppa, which means that the grace departs from the servicing of the law and starts crossing on the sea of the unwilling enmities and of the toils and of the dangers, until he is swallowed by death as by a whale, without being damaged at all (15). This is because nothing in the world could impede the work of the grace preached to the people through the Gospel: "neither trouble, nor tribulation, neither persecution, nor famine, neither danger, nor sword"[574]. A contrary, through these ones, the grace was being fortified even more, overcoming all the ones who stood against. By suffering, it was even more overcoming the ones who resisted against and thus it turned the strayed nature back to the living and true God, like Johan turned the city of Nineveh. And even if the cunning one imagines that he was covering the grace with the multitude of the persecutions, as the whale did to Jonah, he couldn`t keep the grace covered to the end, not being able to weaken the strength of the power through which the grace was working. And this power even was making the grace for shine even more brightly in his disciples, after they were crossing through these enmities, so that the cunning one was causing, through his attacks, rather the overthrowing of his power (16). For he was seeing not only that the grace cannot be defeated by him, but also the fact that the natural weakness of the saints, which were heralding the grace to the gentiles, were being transformed in strength which was being overthrowing all his

[574] Romans: 8: 35: KJB: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"; ROB: "Who will separate us from the love of Christ? The trouble, or the tribulation, or the persecution, or the famine, of the lack of clothing, or the danger, or the sword?"

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raising against the knowledge of God[575]; and even when it was thought to be bodily defeated through tribulation, it appeared even more spiritually adorned. This thing was known out of experience of his sufferings, by Paul, the great trumpet of the truth, who became servant of the grace of prophesying into Christ amongst gentiles, for the renewal of the ghost and not in the oldness of the letter. That`s why he says: "We have this treasure in vessels of clay"[576]. "Treasure" he calls the word of the grace; and "clay vessels", this suffering body, or the apparent simplicity in the uttered word, which has overcome the whole wisdom of the world, or which comprised in itself, as much as it was possible, the wisdom of God, which the world didn`t comprise it and which has filled up the whole world with the light of the true knowledge comprised in itself. And he adds: "For the multitude of the power to be of God, and not out of us; in everything suffering trouble, but not being narrowed; being in need, but not despaired; persecuted, but not forsaken; thrown down, but not destroyed; all the time bearing, the killing of Jesus, into our body, as also the life of Jesus to emerge in our body. For we the living ones always we are giving ourselves to death, for Jesus, for the life of Jesus to emerge in out mortal body, so that death is being worked in us, the life in you"[577]. This is because the ones who were preaching the word of the

[575] II Corinthians: 10: 5: KJB: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"; ROB: "And all the haughtiness which raises itself against the knowledge of God and every thought, we enslave them, towards the obedience to Christ,"

[576] II Corinthians: 4: 17: KJB: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."; ROB: "And we have this treasure in clay vessels, to be made obvious that the overwhelming power is of God and not from us,"

[577] II Corinthians: 4: 8-12: KJB: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; // Persecuted, but not forsaken; cast down, but not destroyed; // Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. // For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. // So then death worketh in us, but life in you". (We do not quote here the verses from ROB because they have been quoted already in the text from above)

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grace, without blemish and wholeheartedly bearing the willing death, through their sufferings they were working to the gentiles that life into ghost, into the knowledge of the truth. This thing was suffered also by Jonah, who, mysteriously symbolizing in himself the grace, he endured so many dangers, to turn from straying, the Ninevites to God. That`s why, according to another meaning his name is also interpreted as "the gift from God", or the "toil of God". Because truly loving of people "gift from God" and most-praised "godlike toil" is the grace of prophesying sent to the gentiles. It is "gift", because it gives the light of the true knowledge and provides the incorruptibility of the life to the ones who receive this grace; and it is "toil of God", because it convinces its servants to adorn themselves with the toils for truth and teaches the ones who take too much care of the life into body to grow up more through sufferings than to joys, giving to them as proof of the overwhelming power of the Ghost from inside them, the natural incapacity of enduring the sufferings (18).

Therefore the word of the grace crossing through the nature of the human after many trials, or to the gentiles` Church, as Jonah through many troubles to the big city of Nineveh, it persuades the law which reigns over the nature, to rise up from its throne, namely from the previous habituation in evilness, or from the living according to the senses, and to take off its coat, namely to reject the fumes of the worldly glory for its habits, and then to put on the sackcloth, namely the grief and the unpleasant harshness of this bad suffering and a behavior dignified of the that life pleasant to God, and to sit down in ashes, namely in the poverty in the ghost in which is used to sit down everyone who wants to live with awe and who has in himself the lash of the conscience which whips him for his mistakes (19). But not only the emperor is persuaded, by that preached word of the grace, to believe in God, but also other men, namely the whole to the nature men, convincing them to loudly confess that One is God, the Maker and the Judger of everybody, and persuading them to totally reject their

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evil occupations from before and to dress themselves up in sackcloth from the smallest one to the biggest one amongst them, namely to start with the whole zeal a harsh life, a killing of passions life.

"And the men of Nineveh believed to God and they decided to fast and they clothed themselves in sackcloth, from the smallest one to the biggest ones from amongst them. And the word went to the emperor of Nineveh and he raised himself up from his throne and he disrobed his vestment and put on sackcloth and he sat down in ashes. And then was announced and was ordered in Nineveh from the emperor and from his magistrates, being said: The people and the beasts, the oxen and the sheep, to not taste anything, nor to graze, and water to not drink"[578]. "Emperor" of the nature is, like I said, the nature`s law. His "magistrates" are the rational power, the irascible power and the lusting power. The "men" of this city, namely of the nature, are, according to one of the meanings, the ones who commit sin through lust and pull at the burden of the pleasure through the bodily passions. The "oxen" are the ones who use the whole movement of the anger for achieving the earthly goods; for some people say that the ox`s blood when it is drunk cause immediate death to the one who drinks it; therefore its blood is obviously the symbol of the anger. The reproachable "sheep" from here are the ones who graze without mind, only through senses, the seen ones, as on a grass, due to the passion that dominates them. All of these we reckon that in

[578] Jonah: 3: 5-7: KJB: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. // For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. // And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:"; ROB: "Then the Ninevites believed in God, fasted and dressed themselves in sackcloth, from the biggest ones to the smallest ones. // And the news reached at the king of Nineveh. And this one rose up from his throne, disrobed his expensive vestment, covered himself with sackcloth and laid himself down in ashes. // Then, by the commandment of the king and of his magistrates, were shouted out and said these ones: "The men and the animals, the big and the small cattle to not eat anything, to not graze and neither to not drink water;"

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this place of the Scripture they have a reproachable meaning, until the Word by taking them He transforms them in good ones. That`s why the Scripture adds about them: "Let them not taste anything, either to graze, or to drink water". In this way the causes from before, which were sustaining the passions in each of the listed ones, they will be removed. And after the removal of these causes, they will change their bad occupations of which they were dominated yore. Showing this thing the Scripture adds: "And the people dressed themselves up in sackcloth and the cattle didn`t graze and they cried towards the Lord and God insistently; and each of them turned from his bad way and from the injustice out of his hands"[579].

The "people" are, as I said, the ones dominates through a wrong judgment of the rationality by the bodily passions, through the ban usage of the anger and of the lust, in order to have pleasure. Therefore all of them put on, as a sackcloth, the killing of the limbs from earth, or of the entire earthly law and cogitation, and they cry insistently, namely with a loud voice, or with daring, asking for the forgiveness of the sins from before and parting themselves from the course of the habit, as from a certain way, and from the injustice worked by their deeds as some hands.

Thus, Nineveh, understood as the common nature of the human beings, or as the Church of the gentiles, it always has Jonah, or the word of the grace of prophesying, prophesying in it and turning the strayed ones in each day to God. And if we refer ourselves to the spiritual meaning of Nineveh to each man individually, then we say that the big city is the soul of each man (21), to which, after has committed sin, it is sent the word of God to preach him repentance towards life. In this case, through the city`s emperor we are understanding the mind; the magistrates are the innate powers;

[579] Jonah: 3: 8: KJB: "But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands."; ROB: "And let the man dress themselves in sackcloth and let them cry towards God with all their power and everyone to turn away from his evil way and from his injustice that his hands are doing it".

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the men are the passionate thoughts; the beasts are the lusting parts of the body; the oxen are the greedy movements of the anger towards the material goods; and the sheep are the movements of the senses which perceive the sensitive things without cogitation. Therefore the Word of God convinces the mind, namely the emperor, to rise up, as from a throne, from the occupation with the nescience, from before, and to disrobe as a coat the liar opinion about things, and then to put on as a sackcloth the repentance for the evil thought ones and to itself lay down, as in ashes, in the habituation of the poverty with the ghost; and then to command to the people, to the beasts, to the oxen and to the sheep to fast, restraining themselves from the food of the sin and from the drink of the nescience, namely to refrain themselves from committing sins and from that deceiver through the senses contemplation, and to put on sackcloth, namely in the habit which kills the contrary to the nature passions, but it cultivates the virtues and the knowledge according to the nature; and then to cry towards God insistently, namely to strongly denounce the ones from before and to pray with humbleness, to receive forgiveness from the One Who can give it; also to ask for the steadfast power for fulfilling the commandments and for guarding the decision towards the good ones from tat One Who is ready to give it to the ones who are asking for, for in this way to be they able to deviate their cogitation from the straying from before, as from a bad way, and to reject the habit of contriving the evil out of the doing powers of the soul.

In this great city, namely in the common nature of the people, or in the Church composed by gentiles, or in the each ones` soul, saved through the word of the virtue and of the knowledge, namely of the faith and of the good conscience, "there live more than twelve myriads (more than twelve thousands) people who do not know their right side or their left side"[580]. I think that the Scripture indicated here through the

[580] Johan: 4: 14: KJB: "And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand;

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twelve myriads, according to a higher meaning, the rationalities of the time and of the nature, namely the comprising knowledge of the seen nature with the ones without which this one cannot exist (22). This is because the number twelve is formed by summing five to seven, and the nature is defiled for the sense and the sevenfold time, then the number twelve indicates, of course, the nature and the time. To be notices through that he said "more than" twelve myriads of people, for us to know that this number is circumscribed and exceeded in an undefined manner "by much more", which compose through them a sum superior to the number twelve.

Therefore the most-praised Church of God, having the rationalities of the virtue and of the knowledge, which exceed the rationalities of the time and of the nature and cross towards the greatness of the eternal and intelligible ones, has "more than twelve myriads of men, who do not know their right hand or their left hand". This is because the one who, due to the lawful virtue, he has forgotten about the passions from the body, as some ones which are to the left and, due to the without mistake knowledge of his deeds, he is not dominated by the illness of the self-appreciation, as one which is on the right side, he has become a man who doesn`t know his right hand, because he doesn`t love the glory which disintegrates itself, neither the left, because he doesn`t allow himself to be stirred up by the body`s passions (23).

Therefore, through the "right side" the Scripture understands, as one can see, the vain glory consequent to the so-called feats, and through the "left side", the lack of restraint which emerges consequently to the reproachable passions. These men who don`t know their right side and their left side are owned by any soul which is lightened by the sights of the spiritual (intelligible) ones. This is because every soul which

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and also much cattle?"; ROB: "But how can I have no mercy of the big city of Nineveh with more than one hundred and twenty thousand people, who don`t know how to discern their right hand form their left hand, and with a great number of beasts?"

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draws its power of cogitation from the contemplation of the nature and of the time, it has the natural cogitations[581] as some men which passed the number twelve, or as some rationalities which doesn`t tire themselves anymore with the ones which are under nature and under time, but they occupy themselves with the understanding and with the knowledge of the godlike mysteries and that`s why they don`t know their right side or their left side. This is because the knowledge of the virtues according to their rationality, namely the true recognizing by living of the virtues` cause (24), it determines the ones who are partakers to it to not know anymore at all the insufficiency and the excess of virtue, which stay on the two sides of the virtues` middle, as right and left sides.

This is because if within rationality there is nothing contrary to the rationality (25), it is clear that the one who has elevated himself to the rationality of the virtues, he won`t know at all the position of the irrational ones. This is because isn`t possible to look in the same time at two things which contradict each other and to know one of them being manifested in the same time with the other one.

This is because if in faith there is no rationality of the faithlessness, and if through nature the light cannot be the cause of the darkness and the devil cannot show itself in the same time with Christ, it is obvious that what is contrary to the rationality it cannot exist in the same place with the rationality (26). And if what is contrary to the rationality cannot be in the same place with the rationality, it is obvious that the one who elevates itself to the rationality of the virtues he cannot know the position of the contrary to the rationality ones. He knows the virtue only as it is, but not as it is reckoned (27). That`s why he doesn`t know either the right side through excess, or the left side by insufficiency, because in both of these ones the irrational can be ascertained. This is because if the rationality if the border and the measure of the things (28), what it is borderless and measureless, or it is over the border and over

[581] In Greek language the cogitations, λογισμοί are of masculine gender.

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the measure, it is irrational and therefore contrary to rationality. This is because both of these ones bring likewise to the ones, who move themselves in this manner, the falling down from what truly exists. One of them through the fact that it determines them to direct their course of life towards something undefined and unclear (29) and to not have God as purpose, because due to the lack of measure of their mind they aim to deviate from the right side even more towards the right side; and the other one, through the fact that it also deviates them from the purpose, guiding their course of life only towards the ones which hold on the senses, because due to the mind`s lack of power, it determines them to reckon as target what it is circumscribed through senses. These ones are not know and are not endured (30) by the one who listens only to the movement of the virtue and he borders through it (31) every movement of his mind, than to not be able to cogitate over rationality or without rationality.

And if somebody wants to elevate his mind at a higher meaning, through the "right side" he can understand the rationalities of the bodiless ones and through the "left side" the ones of the bodies. But the mind which elevates itself towards the cause of the things, not being impeded by anything, it doesn`t know anymore these rationalities, because it doesn`t see any rationality in God, the One Who according to the cause is above any rationality. By gathering himself towards Him out of all the things, he doesn`t know anymore any rationality of the ones from which he has separated himself, and he looks in an unspoken way only at the Rationality at which he has been elevated according to the grace (32).

These men and the ones alike them, who truly don`t know their right side and their reproachable left side, they are spared by God; and for them the entire world. (I have said "the reproachable one", because almost all the ones from the Scripture have also a commendable meaning and a reproachable meaning). But the Jew people, envious and enemy of any love for people, it complains about the salvation of the

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people and that`s why dares to rebel even against the godlike kindness. Full of ingratitude, of discontent and of hatred towards people, it gnashes its teeth, and it is disgusted of life and it makes to itself cause of sadness out of the haunting of the gentiles into Christ. By reckoning, out of nescience, more precious a pumpkin than the salvation of the people, it becomes sorrowful when it sees it withered and chewed by the worm. This madness of the Jews was depicted in himself as type by the great Prophet Jonah, without suffering himself – God forbid that – the shortcoming of the Jews, but by condemning in himself with anticipation their faithlessness, due to which they have fallen down from the glory from before, as from a Joppa (33). That`s why the Holy Ghost mysteriously gave this name to him, capable of showing through his diverse interpretations the inward state of all the prefigured ones. Therefore when he unveils in himself the madness of the Jews, which are saddened by the salvation of the people and are offended by the people`s wonderful calling, but this madness is being disgusted by life and it wants, by blaspheming the will of God, rather the death due to the pumpkin, his name is interpreted as "their saddening". This saddening is condemned by the Scripture when it says: "God saw their deeds, namely of the Ninevites, that they turned from their evil ways and He felt sorry to punish them anymore and He didn`t punished them anymore. And Johan became sad and said: Now Master Lord, take my soul from me, because better is to die than to live"[582]. And again: "And the Lord God commanded to a worm the next morning, and it chewed the pumpkin underneath and it withered. And it was after sunrise, the sun beat upon the head

[582] Jonah: 3: 10; 4: 1: KJB: "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. // BUT it displeased Jonah exceedingly, and he was very angry."; ROB: "God saw they deeds of repentance, that they turned themselves from their evil ways. And the Lord felt sorrow of the bad predictions which He done to them, and He didn`t fulfilled them. // And Jonah was comprised by grief and was lit with anger."

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of Johan and he became dishearten and disgusted of his life and he said: better is to me to die that to live"[583].

Therefore Nineveh is the Church of the gentiles, which it has received the word of the grace and it turned from the straying from before of worshipping idols and that`s why it has been saved and it has been found worthy of the glory of heavens. And the bower, which Jonah made to himself after he went out the city, it symbolizes the Jerusalem from bellow and the temple of it made by hands[584]. The gourd symbolizes the temporary mood of the bodily serving and only according to the letter of the law, which isn`t steadfast and cannot please the mind. And the worm is our Lord Jesus Christ, as He says about Himself at Prophet Davis: "I am worm and not man"[585]. This is because He truly made Himself and He was truly called worm, for the seedless body which He received. This is because the worm doesn`t have mating and mixing, as previous cause of its birth, likewise neither to the birth according to the body of the Lord Didn`t precede any mixing. But He is also worm due to the fact that He put on the body as bait put in hook of the fishing rod of the godhead towards deluding the devil, because the insatiable spiritual devil, by swallowing the body for its easy to be grabbed nature, to be torn apart by the fishing road of the

[583] Jonah: 4: 8-9: KJB: "And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. // And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death."; ROB: "And at the sunrise God started a hot wind from East and the sun beat upon the head of Jonah, then he was perishing of heat. And he prayed for his death, saying: "Better is to me to die than to live!" // And the Lord spoke to Johan: "Are you right to be angry for the gourd?" and he answered: "Yes, I`m right to be upset to death!".

[584] Johan: 4: 6: KJB: "And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd."; ROB: "And the Lord God made to grow up a gourd which raised above the head of Johan, to shadow him and to appease his anger. And Johan rejoiced with a great joy for the gourd."

[585] Psalm 22: 6: KJB: "But I am a worm, and no man; a reproach of men, and despised of the people."; 21: 6: ROB: "And I am worm and not man, the reproach of the men and the defamation of the people".

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godhead and in the same time with the holy body of the Word, to let go the whole human nature, which he swallowed it up before; In other words for as he swallowed the man before, by tempting him with the hope of the deification, being himself later deluded human nature, to let go the one deceived by with the hope of deification, being himself deluded that he will lay hold on mankind; then for showing the overwhelming richness of the godlike power, which overcomes, through the weakness of the defeated nature, the strength of the one who defeated it before; and also to be shown that rather God defeats the devil, using the bait of the body, that the devil defeats the man with the promise of the godlike nature (35). This worm chewed the gourd and withered it, namely it put an end to serving the law, as to a shadow, and it withered the self-appreciation of the Jews, founded on it.

"And it was the next day after sunrise". The next day, namely after the passing of the riddles form the types of the law and of the time decided for its bodily serving, it rose the grace of the new mystery, bringing another day of the higher knowledge and of a godlike virtue, a day which deifies the ones who embrace it. Therefore after the worm chewed the gourd and this sun (because one and the same is both worm and the sun of the righteousness: it is worm, because He was born without seed and His conceiving is above any understanding; and sun, because He descended for me underground, through the mystery of the death and of the tomb and because He is by nature and in Himself the eternal light) (36) He rose from dead through resurrection, "God commanded to a hot wind and the sun beat upon the head of Jonah". In other words after the sunrise or the sun of the righteousness, namely after the resurrection and the ascent of the Lord, it came the hot wind of the trials over the Jews remained unrepentant and beat upon their head, according to a just judgment, turning as it was written the pain over their heads[586], as themselves asked for it

[586] Psalms: 7: 16: KJB: "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."; ROB: "Let his injustice return on his head and on his

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before by saying: "His blood upon us and upon our children"[587]. This is because, actually, after the resurrection and the ascent of the Savior, came over them as a very hot wind the revenge through gentiles and my Sun cast down to earth the glory and the power of the entire nation, by beating on it as on a pate. This is because they, by closing their eyes of understanding before Him, they knew not the light of the truth, which was shining to them.

Or the hot wind raised against the Jews, who didn`t listen to the word of the grace, it is also the forsaking, which stops the rain of the knowledge and the dew of the prophecy and it dries the natural spring of the pious thought from the heart (37). It is the forsaking justly brought upon them, because they defiled their hands with innocent blood and they gave the truth in the hands of the lie and they denied God the Word, the One Who for the salvation of the mankind came to us in our image, without change. That`s why they have been left in their own straying, in which there cannot be any disposition close to the faith and to the fear of God, but only a withered, droughty and crossed by every evil passion ambition. It is the ambition that can be characterized through conceit (haughtiness), which it is a cursed passion which consists of combining two evils: the pride and the vain glory. From amongst these ones, the pride denies the One Who is the cause of the virtues and of the nature, and the vain glory falsifies the nature and even the virtue itself (38). This is because the proud one doesn`t do anything according to God, and the one enslaved by the vain glory doesn`t undertake anything according to the nature. And out of their mixing it is born the haughtiness, which despises God, gossiping about and blaspheming the Providence, and it estranges itself from nature, by using all the ones of the nature against the nature and by breaking the beauty and the good composition of the nature

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pate the violence to descend."

[587] Matthew: 27: 25: KJB: "Then answered all the people, and said, His blood be on us, and on our children."; ROB: "And the whole people answered and said: His blood upon us and upon our children!"

through the faithlessness in Christ. Shortly speaking, the Jew people, allowing through the faithlessness in Christ, to be its mind tied by the haughty devil, he hated both God and men: God because they considers Him bellow the body`s pleasure and that`s why they reject to serve Him into Ghost; and the people because they consider the ones who do not descend their nation according to the body out of Jacob as totally strangers to the Maker and that`s why they imagine that the killings which they plan against us are well pleasant to God. They don`t know, as it seems, in their madness, that the body and the kinship by nation they cannot bring someone so close to God as the soul can, which bears the same seal of the faith as the other souls and the same inwardly inclination of the will towards good. And this totally quenches the law of the body, because there cannot be seen but the rationality of God emerging through Ghost and making everybody one according to the mind, to know the One God and to be amongst them all a sole love and harmony (39), due to which no one is anymore spiritually separated from anyone, even if bodily, according to the places which they are occupying, they are far one to another.

Therefore the hot wind it is the haughtiness, which is the passion of the hatred on God and on people. This is because it withers the heart of the faithless ones, by withering the right rationalities about nature, as a hot wind. For some people say that this wind is produce by the mixing of a wind from East and of one from South and that`s why it withers the moisture scattered on the ground. This wind is also called the Evroklidon (the Large Vortex) or Giffon (the Smoky). It bears the first name because is arises from all quarters storm on earth and on sea, and it bears the second name because it brings a dry gloom. But both these ones are also caused by haughtiness.

This is because, in fact, haughtiness stirs up great unrest within soul and it fills up the mind with the darkness of the nescience. This hot wind was stirred up by God, better said He let it come, after the mocking of Christ, upon the Jews, who

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achieved a disposition corresponding to it, to be made obvious their will towards God and towards people. That`s why, being pricked by the mist of the nescience, they willingly threw themselves on the side opposite to God, not having anything to do, but to complain and to be vex themselves of the salvation through faith and of the glory of which the gentiles were imparted and of the rights which they had according to the body and they lost them. That`s why they say: "Now Lord take our souls from us, because it is better to us to die than to live". They say this because the gourd was born, namely the serving in the shadows of the law it ceased – which grew during the night and perish also during the night – as one which had no spiritual light for being able to lighten the soul`s understanding, being circumscribed only to the images and to the riddles of the symbols (40).

But let`s spiritually embrace, through faith and through the righteousness which accompany it, the spiritual Nineveh, namely the Church composed amongst gentiles, which is, as it was written, a great city of God, saved after the three days ordered to it for repentance. And let`s hurry up to make ourselves citizens of this great city of God through repentance and through our changing in good. This is because the Scripture clearly says that it is a great city of God: "And Nineveh was a great city of God". Where can, the Jew who respects the truth, find out being said within the Scripture a word like this about the Jerusalem from bellow? Although I have for many times read the Scripture, I haven`t found yet anywhere being said: "And Jerusalem was a great city of God". But who could, by relying himself on the power of the word and on the richness of the ideas, to measure and to circumscribe the greatness of this city, which is and which is called of God? To me this thing is impossible, as I reckon that it is impossible to any man with a wise mind, who realizes, even for a little bit, the godlike majesty and doesn`t ignore that all the godlike sentences must have something of the greatness of God. But how comes that the first city of Assyrians was "great city of

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God", whilst within it kingly reigned the madness of serving the idols, which was so far away from the country called holy, promised to the bodily Israel? Of course that this city couldn`t have been called like that, if God wouldn`t have seen the greatness of the faith, not-comprised by any word, of the Church from amongst gentiles. Through this He showed the future as present and what was stranger before He impropriated it as something owned and what was worthy of reproach due to the faithlessness He made through His Word to be crossed through by godhead, full of honor and with a future which exceeds any word (41). That`s why the Prophet could say: "And Nineveh was great city of God". To this city was sent the word of the grace of prophesying, which heralded to it the blessed destruction, by saying: "three more days and Nineveh will be destroyed"[588]. Reaching at this place of the stated time, I reckon to renounce at the other things, which can be told to the ones who are searching for the higher meaning of the Scripture. This is because I am aiming to write down and to say only what it is sure of not being beside the truth. So, by hearing that the Prophet announces in a determined manner: "Three more days and Nineveh will be destroyed", I reckon that this decision against Nineveh it will remain unchanged, better said I am sure that Nineveh will be tried. This thing must be understood like this: that after the three days, which the Prophet spent in the belly of the whale, symbolizing from before the burial and the resurrection of the Lord, the Scripture waits to come other three days (42), during which will be shown the light of the truth and the true fulfillment of the foretold mysteries, and then to be produced the destruction of the city, being given the fact that these latter days won`t symbolize anymore only the truth of the burial and of the resurrection of the Savior, but it will show Him limpidly, being accomplished in reality, whilst

[588] Jonah: 3: 5: KJB: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."; ROB: "And then the Ninevites believed in God, they fasted and they dressed themselves up in sackcloth, from the greatest ones to the smallest ones."

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the three days from before, spent by Jonah within the whale, only symbolized Him. This is because if any image it refers itself to a truth waited in the future, and the image in this case consisted in the three days spent by Jonah in the belly of the whale, it is obvious that the image will be shown as following after him, in a real manner, the mystery of a new truth. And in fact three days and three nights the Lord spent n the heart of the earth, as the Lord Himself says: "As Jonah was in the belly of the whale for three days and three nights, so will be the Son of the man in the heart of the earth for three days and three nights"[589]. Therefore the Scripture by saying: "Three more days", it shows in a hidden manner that other three days passed, because otherwise it wouldn`t have said "more", namely "there will be other three days, and Nineveh will be destroyed". Therefore not the image will have destroyed Nineveh according to the godlike decision, but the truth about which it said: "three more days". It is like Jonah would have said: "There will be three more days, aster the image shown through me, time during which there will take place a more mysterious burial and resurrection, after which Nineveh will be destroyed".

But somebody bewildered could ask: How God keeps His word, once He decides the destruction but does not execute it? We answer to this one that God keeps His word, by actually destroying and saving the city. The first thing He does it through the fact that those ones reject the straying, and the second one through the fact that they receive the true knowledge. Better said, He kills the straying from within them through the faith invigorated again and He does their salvation through the death of the straying. This is because Nineveh is interpreted as "tightened blackening" and "all-smooth beauty". Therefore according to the meanings of the word, the Lord, after the three days burial and after His resurrection, He destroyed

[589] Matthew: 12: 40: KJB: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."; ROB: "For as Jonah was in the belly of the whale for three days and three nights, so will be also the Son of the man in the heart of the earth for three days and three nights".

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the "tightened blackening" brought within nature by disobedience and He renewed the "all-smooth beauty" of the nature through the obedience of the faith, by showing again within nature through resurrection the "all-smooth beauty" of the incorruptibility, not-tightened by anything earthly. But one can say this also about the common nature and about the Holy Church and about the everyone`s soul, who has rejected through faith and good conscience the image of the old and earthly Adam and has put on the image of the heavenly One.

Therefore it has been limpidly shown that the Prophet represents several meanings, according to the meanings of his name, which is interpreted according to the diverse places of the Scripture. Interpreted: as "the running away from adornment" (44), it indicated Adam and the common nature; as "the resting and the healing from God", or "the toiling from God", it indicates our Lord and God, according to the given explanation; and as "corn" and "gift from God" it indicates the grace of prophesying and the richness of the Ghost comprised in it. The "toiling of God" indicates the much toiling of the ones who make themselves servants of this true calling. And when it is interpreted as "their sadness" it indicates the Jew`s fury against the truth, namely their envy for the "foreign goods" which gives birth to the sadness in the ones dominated by it. This evil has become rooted in the Jew`s nature, who has been filled up with hatred towards God and people, and that`s why they do not aim but to break the nature, shamelessly, through blood and killings.

But due to the fact that our word has had a quick course, it has passed over the meaning of the three days road. This is because in the Scripture is said: "And Nineveh was a great city of God, of three days` journey"[590]. If you wish, let`s

[590] Jonah: 3: 3: KJB: "So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey."; ROB: "And Jonah arose and went to Nineveh, according to the word of the Lord. And Nineveh was great city before the Lord; you needed three days to cross it through."

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complete a little what we have left outside. The three day`s journey are the diverse way of living of the ones who walk the path of the Lord, or the ways of living which correspond to each of the general laws. And the general laws are: the natural one, the written one and the one of the grace. This is because to each one of these laws it corresponds a certain way of living and a certain course of the life, as also a special internal disposition produced by that law through the will of the ones who are under its power (45). For instance the natural law, when the rationality isn`t overwhelmed by feeling, it persuades us without a special teaching to embrace all the kindred and of the same nation ones, because the nature itself teaches us to help the ones in need and to want all of us to everybody the same thing, which everyone wants to be dome to himself by others (46). This thing was told to us by the Lord Himself: "As many you want to be done to you by the people, yourselves do it likewise to them"[591]. This is because the ones of whose nature is ruled by rationality, they have the same disposition (47). And the ones who have the same disposition, it is obvious that they have also the same behavior and the same course of their life, and of course they are united through a connection of affectivity, which gathers them all through a sole inclination of the will in the same rationality of the nature, in which there is not at all the division which rules now within nature due to the self-love of everyone.

And the written law, by restraining through the fear of punishments the without order impulses of the not-wise ones, it habituates them to reckon everybody as equals. Through this it is consolidated the force of the righteousness, than in time it

[591] Matthew: 7: 12; Luke: 6: 35: KJB: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." // "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."; ROB: "But everything that you want the people to do to you, likewise do yourselves to them, for this are the Law and the prophets." // "But love your enemies and do good and lend, without hoping anything in return, and your reward will be great and you will be sons of the Most High, for He is good to the unthankful and evil ones."

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becomes nature, transforming the fear of the soul in affection towards good which it is slowly strengthened through will, and the habit to clean themselves through forgetfulness of the ones from before in a habit which determines to be born in the same time with itself the love for others (48). And in this it consists the fulfilling of the law, all of them being united together through love. This is because the fulfilling of the law is the solidarity through love of all the ones who have been imparted of the same nature, bearing the rationality of the nature crowned by the sake of the love and beautifying the law of the nature with the adding of the sake[592]. This is because the law of the nature it is the natural rationality which obeyed its feeling to the modes[593] (49). And the written law, or the fulfilling of the written law, it is the natural rationality, which has taken in its help the reports of reciprocity with the ones of the same nation the spiritual rationality. That`s why it says: "You shall love your neighbor as on yourself". But it doesn`t say: "You shall have your neighbor as yourself". This is because the second one is shown only in the solidarity with the ones of the same nation towards maintaining the existence, and the first one it means the care for them regarding the happiness (50).

Finally the law of the grace it teaches the ones guided by it to imitate God in an unmediated manner, Who, is one can say so, He loved us more then on Himself, even we were enemies to Him due to our sin. He loved us so much, than He deigned to descend in our being, in an unchanged mode, He Who is in supra-existential mode above any being and nature, and to make Himself man and to be one of the men. Out of the same love He didn`t refuse to impropriate our damnation and to deify us according to the grace insomuch than He made Himself, according to oikonomia and by nature, man. And He

[592] The ones who love each other, they desire each other. The sake of something also presupposes a certain distance. But a certain distance is at anytime maintained between two persons, being given the fact that according to their being they cannot unite themselves. Therefore at anytime in love there is also sake. And the sake beautifies the desired one.

[593] The modes are always the modes of the virtues, steadfast images of moral or rational activity, being given the fact that the sin is opposite to the steadfast manhood.

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did this to teach us not only to help amongst ourselves in a natural manner and also to love each other as on ourselves in a spiritual way, but also to take care of others more than of ourselves in a godlike manner and this to be the proof of the love for each other than, on the ground of our virtue, to be us ready to suffer the willing death for each other. "For there it is no other greater live than this, that somebody to put his soul for his friends"[594].

Therefore the law of the nature is, to say it shortly, the natural rationality which obeyed its feeling towards removing the recklessness (the irrationality) through which it is maintained the division between the ones united by nature. And the written law is the natural rationality which, after the removal of the irrationality of the feeling, it has associated to itself also the spiritual love, through which it is sustained the reciprocity between the ones of the same nation. Finally, the law of the grace it is the rationality from above nature, which transforms the nature in an unchanged way[595] by deifying it and it shows in the people`s nature as in an icon the not-comprised and above being and above nature archetype, and it provides the eternal happiness.

And if this is the meaning of the three laws, rightly the big city of God, namely the Church, or the soul of each one, it is at the end of a road of three days, as one which receives and comprises the righteousness of the nature, of the law and of the ghost (52). This is because in these laws is the whole adornment of the Church, as much as it is comprised in the

[594] John: 15: 13: KJB: "Greater love hath no man than this, that a man lay down his life for his friends."; ROB: "Greater love than this nobody has, that to put his soul for his friends."

[595] There is a rationality above nature. Let`s not confound, as usual, the rational one to the natural one. Doubtlessly, the natural is rational, but not the only rational one. Rational is also the supra-natural one. Only the under-natural one or the counter-natural one they are irrational. Of course the supra-natural one is in a certain measure supra-rational. Namely in report to our "natural" rationality. We need a 'supra-natural" rationality to see the rationality of the above nature ones. But our rationality has an affinity for the rationality of the truths from above nature. That`s why by receiving the rationality from above nature, our nature, therefore also the natural rationality, it is not changed, and it is not diminished as it happened through sin.

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width of the virtues, in the length of the knowledge and in the depth of the wisdom and of the mysterious knowledge of God (of the mystical Theology)[596]. Therefore let`s not separate ourselves through the inward disposition from this city, as the Jew people, by loving our own body as a bower and by taking care of the body`s pleasure as of a gourd, lest by being pricked by the worm of the conscience, to wither our strayed affection towards pleasures and by coming upon us, through the unwilling trials the punishment for what we have done evil in our life, as a hot wind, to become us disgusted of life and to rebel ourselves against the godlike judgment.

This is because each of us, the ones defeated by the delusion of the material things, who enjoy the body`s pleasures, he receives as on a worm the word of God, which stings him through conscience, and chews his affection towards pleasure as a gourd root, for after the consummated forsaking of the light comprised in the words of the Ghost to wither its sinful work, and the wind with scorching heat, namely the remembering of the eternal torments, to burn up, as a pate, the beginning of the evilness` passions, from the baits which come through senses (53). Thus we will achieve the knowle3dge of the rationalities of the Providence and of the Judgment, which teach us to cherish the eternal ones more than the temporary ones, of which lack usually saddens the people (54). This is because the word of the Scripture shows that the man saddens himself for the bower and for the gourd, namely for the body and for the body`s pleasure, and that God takes care of Nineveh, it is obvious that what God reckons to be worthy of live it is more precious and more honorable than all the beloved and the expensive things of the people, either they somehow exist, or they don`t exist, but only they seem to exist, consequently to wrong judgment, or to a prejudice, not having any rationality of their real existence, but being the fruit of the

[596] The virtue it corresponds to the natural law. The virtue is wide and it corresponds to the written law and it is stretched, elongating the line of our sight. The wisdom and the mystical theology they correspond to the law of the grace and they are deep, deepening our sight in God.

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hallucination which deludes the mind and it gives an empty shape to the ones which don`t exist, but not also a real hypostasis to the passion.

Scholia

1. In how many ways the name Jonah is interpreted.

2. In how many ways the name Joppa is interpreted.

3. How many things Johan symbolizes, spiritually understood.

4. Another meaning of the word Joppa, which is appropriate to the lonely individuals.

6. It is about a much agitated storm.

7. "Head" it is called here the prime teaching about monad, as beginning of any virtue; and the crevasses of the mountains are the thoughts of the cunning ghosts, in which our mind has sunk itself through disobedience.

8. "The lowest earth" it is the habit empty of any feeling of the knowledge of God and of any movement of virtuous life.

9. "Deep" (abyss, precipice) he calls the nescience which lays over the habit of the sin, upon which float, as upon an earth, the seas of the sin.

10. "Earth" he calls the callous habit in sin, and the "eternal latches", the passionate lusts after the material things, which keep enslaved the worst of the habits.

11. The "glimpse of light" it is the true knowledge, and the "life of the mortal ones" is the behavior worthy of the rational beings, of which the ones who are dominated by an evil habit they are lacked.

12. "Sea" he has called here our world within which the Lord came through body.

13. "Resting" it is the Lord, as the One Who delivers from the toils for virtue; "healing from God", like the doctor who heals the wound come through death; "the grace of God", as the One Who brings redemption; and, "toil of God", as the One Who receives our passions.

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14. How our Lord and God is grace? See Nilus and do not let yourself to be shaken by the word "full of grace and of truth"[597].

15. How Jonah symbolizes the grace of prophesying.

16. The patience of the saints it touches the attacking power of the cunning one.

17. The saints, by bodily suffering and willingly receiving the body`s death for truth, they procured to the gentiles a life of faith in ghost.

18. The helplessness according to the nature of the Saints it is a proof of the overwhelming godlike power. Through this power the Lord defeated the haughty devil.

19. The "emperor" is the natural law; the "throne", the passionate habit of the senses; the "imperial vestment", the clothing of the vain glory; the "sackcloth", the crying out of the repentance; the "ashes", the humble cogitation.

20. "People" he calls the ones who do mistake through rationality; "beasts", the ones who do mistake through lust; "oxen" the ones who do mistake through wrath; and "seep" the ones who do mistake in contemplating the seen ones.

21. Nineveh it means also the soul of everyone.

22. The ones without which there doesn`t exist anything, are the time and the space, without which there doesn't exist anything of the made ones.

23. The Church and the soul of each one, by having in them the rationalities of the virtue and of the knowledge which exceed the time and the nature, they have more than twelve myriads. This is because the rationality of the virtues doesn`t know the sin of the body, which is the left side; and the

[597] Joel: 1: 14: KJB: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."; ROB: "And the Word made Himself body and He dwelled Himself amongst us and we saw His glory, glory like of the One Begotten out of the Father, full of grace and truth."

rationality of the knowledge doesn`t know the evilness of the soul, which is the right side[598].

24. The cause of the virtues is God. And the knowledge with the work of this One it means the true transformation of the one who knows God, into ghost, consequently to a insistent habituation.

25. The natural rationality elevates, through the mediation of the virtues, the one who occupies himself with the doing, to the mind; and the mind it takes, through contemplation, on the one who wants the knowledge, to wisdom. But the irrational passion persuades the one who disregards the commandments to descend to feeling (sensation). And the end of this one is that the mind is lacked of pleasure.

26. Faithlessness he calls the rejection of the commandments; faith, the consent to them; darkness, the not-knowing of the good; light, its knowledge. Christ is called the being and the hypostasis of these ones; and devil, the all-evil habit, which gives birth to all evils.

27. Virtue he calls the all-dispassionate habit and callous in good, which hasn`t anything contrary, neither on a side nor on another. This is because it bears the seal of God, which hasn`t anything contrary.

28. If the rationality borders the being of each thing, no one of the things does not exceed itself through nature and doesn`t remain below to himself. The border of the creatures it is that they to reach through desire at knowing their cause; and the measure it is to be they imitating the cause through living, as much as this is possible to the creatures.

29. When the ones who move themselves they bear their desire over their border and over their measure, they make their trip worthless, not reaching at God in Whom the movement of everybody`s desire comes to an end, by receiving

[598] Another specifying of the sin of the left side and of the right side. If the sin of the right side is the pride which is born out of the excess of the virtue, it is obvious that it is a sin of the soul.

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the possession and the joy of God, Who is the final self-subsistent target of theirs.

30. Namely what is over the border and over the measure, and without border and without measure.

31. Namely through rationality.

32. The mind which stretches itself towards God through ecstasy, it leaves behind both the rationalities of the bodiless beings and the ones of the bodies. This is because it is not possible to somebody to look in the same time at God and at something out of the ones which come after God.

33. How Jonah symbolizes the Jewish people.

34. How Jonah is interpreted when symbolizes and rebukes in himself, as type, the Jewish people.

35. Stronger defeated the Lord the power of the tyrant, by luring him with the weakness of the body, then the devil on Adam by promising to him the dignity of the godhead.

36. The Lord is worm to the seedless body; and sun both to the sunset in the tomb, through which the Word descended as man underground, and also like the One Who through nature and according to the nature light and God.

37. The hot wind symbolizes not only the trials but also the forsaking by God, consequently to which the godlike gifts weren`t destined anymore to the Jews.

38. Characteristic to the anger it is to not recognize that God is the Maker of the virtues and of the Nature, as also characteristic is to the vain glory to divide the nature for weakening it; and the haughtiness it is the brood of both of them, being a sinful habit composed of the willing denial of God and of ignoring the equal honor of the ones of the same nature.

39. The spiritual kinship which is done into ghost, it detaches the affection of the will from body and it ties it at God, through sake.

40. Night he calls the symbols of the law under which there is the law; in these symbols the soul cannot find its enlightenment, if they aren`t spiritually understood.

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41. The gentiles` Church was called great city consecrated to God, for the great and not measured by any word mystery of the godlike oikonomia.

42. According to the being the truth precedes the types; though according to the emergence, the types precede in time the truth. Therefore, because Jonah depicted in himself in an anticipated manner the truth like type, by remaining for three days and for three nights in the whale`s belly, the Scripture by speaking about "other three days", it understands through the three days of the burial and of the resurrection of the Lord, after which the straying and the nescience of the gentiles will be destroyed.

43. Namely it resurrects the faith.

44. The short listing of the interpretations of the Jonah`s name as this name it refers itself through its meanings to diverse persons and ways of life.

45. Namely of the law.

46. The effect of the natural law it is the voluntary affection of everybody towards everybody.

47. Definitions through which it is presented the characteristic feature of the natural law.

48. The written law, by impeding the injustice through fear, it accustoms the man towards which is right, and in time it transforms the habit in a loving of righteousness affection, which gives birth to a firm habit towards good, which produces the forgetfulness of the evilness from before.

49. Definitions which show the work of each of the mentioned laws.

50. Having your neighbor as on yourself, it is characteristic to the care of the one who occupies himself only with his life and this it hangs on the natural law. Loving your neighbor as on yourself it means taking care also of his happiness through virtues, and this is commanded by the written law. At last, loving your neighbor more than yourself it is characteristic to the law of the ghost.

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51. Short definitions which present the characteristic through which each of the three days commits the good things.

52. The road of the three days it is the consummation through the three laws of the ones who guards them by fulfilling their entire righteousness.

53. Another more subtle meaning of the bower and of the gourd, of the worm, of the hot wind and of the sun.

54. The one who is impeded in the body`s impulses towards pleasure, he learns how to know the rationalities of the Providence, which keeps in rein the inflammable matter of the passion. And the one who endures painful kicks in his body, he learns how to know the rationalities of the Judgment, which clean him, through unwilling toils, of the defilements from before.

Question no. 65

In the Second Book of the Kings has been written: "And great famine came in the days of David for three years, consecutively. And David searched for the face of the Lord. And the Lord said: "Upon Saul and upon his house the injustice, for he killed the Gibeonites". And David summoned the Gibeonites and said to them: "What am I going to do to you and with what to reconcile you for you to be blessing the inheritance of the Lord". And they said towards the king: The man who crushed us and reckoned to eradicate us, we want to kill him for not being him in any land of Israel. Give us seven men out of his sons and we will hang them by their necks to the Lord din the mount of Saul". And the king too the two sons of Rizpah the daughter of Aiah, the mistress of Saul, whom she born to Arial, and gave them on the hand of the Gibeonites. And they hanged them by the necks in the mountain before the Lord, and there the seven ones fell together. And they killed them in the days of the beginning of the reaping, at the beginning of the barley`s reaping. And Rizpah, the daughter of Aiah, took the sackcloth and paid it down of a rock, until the rain of God from heavens fell over them.

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And they fulfilled everything that the king commanded. And after these things God had mercy on the country"[599]*. Why after the Saul`s death was asked for expiation from David, famine mastering over the country until he gave the seven men from the seed of Saul to be killed by Gibeonites? Which is the meaning of these words and how must we understand them spiritually?*

Answer

The exact knowledge of the words of the Ghost is unveiled only to the ones worthy of the Ghost, namely only to the ones who through a long cultivating of the virtues, cleaning their mind of the soot of the passions, they receive the knowledge if the godlike ones which is imprinted and it is placed in them from the first touch, like a face in a clean and transparent mirror (1). But the ones whose life is stun as mine is by the stains of the passions, they barely are able to deduce out of some probable reckonings the knowledge of the godlike ones, without daring to penetrate it and to express it in details. And I limpidly know, honorable Father, that because you endured them, you know the godlike ones and you know out of experience better than I, who cannot speak anything about the godlike ones on the ground of their suffering (2). Although neither this toil of mine is to be condemned, especially by you who have commanded me and have imposed to me this toil to speak about the ones from above my power.

Therefore Saul it means in this place of the Holy Scripture the law which reigns with its letter and through the power of the bodily commandment over the bodily Jews (3), or the bodily mode or meaning of the law, which reigns over the ones who let themselves to be guided only by the letter[600]. This is because Saul is interpreted according to this meaning as "the asked hell". The people of the Jews, namely, by choosing the life

[599] II Samuel: 21: 1-14: KJB / II Kings: 21: 1-14: ROB.

[600] This interpretation of Saul can be also found in: Theological Heads II, 52-53; G.P. 90, 1143; The Romanian Philokalia II, p. 186.

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of pleasure instead of the Kingdom and of a live lived virtuously in the Ghost of God, they asked to be reigned over by the hell, namely by the nescience, instead of knowledge. This is because everyone who fell off the godlike love, he is dominated through pleasure by the law which cannot guard any godlike commandment, or he doesn`t even want to guard it.

After another interpretation, Saul it means "something given with interest" or "lent with interest". This is because the written law wouldn`t be given to the ones who have received it to be to them as a wealth, but to prepare them for the expected promise. That`s why God by giving the kingdom to Saul, in the covenant made with this one He didn`t promise the eternal kingdom. This is because everything that is lent doesn`t become to the borrower as his own wealth, but cause of work and toil towards gathering another wealth. And Rizpah, the mistress of Saul, it is interpreted as "the road of the mouth". Road of the mouth is though the learning of the law only by uttering the words, namely its bringing into home illegitimately. This thing is done by the one who cultivates only the bodily serving of the law, out of which no good or pious fruit is born to him (4). This is because the ones who occupies himself only with the bodily part of the law by learning the words, he doesn`t have this serving in a legit union with the rationality. That`s why what is born to him is worthy of damnation and reproach. This is because out of the illegitimate mating with Rizpah are born Armoni and Mephibosheth, which means: "their anathema" and "the shame of their mouth". In fact Armoni, according to another meaning, it is interpreted as "anathema". "Their anathema" it the corruption of the sin with the mouth brought by working the passions (5). And Mephibosheth is the unnatural movement of the mind towards evil and towards the contriver of evilness thought of the mind, which is called the shame of the mind.

Or "their anathema" it is the place in which the nature is being held towards rebuking, namely this world (6), which has become the land of the death and of the corruption due to

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the sin and in which the first man fell off the Paradise after transgressing the godlike commandment. This world is born through the will`s affection for pleasure, namely through the worldly lust, by fulfilling the law only through uttering the words, the one who doesn`t cross through with the mind to the godlike beauty and greatness of the ghost from inside the law`s letter. And "the shame of their mouth" is the cultivation within mind of the loving of world and of body thoughts. This is because immediately that out of the seen image of the bodily law or of its letter uses to be born the world through the affection of the will, namely the loving of world disposition, it is born also the cultivation with the mind of the loving of world and of body thoughts (7).

Or again "their anathema" is the ugly, earthly and shapeless movement of the passions, and "the shame of their mouth" is the movement of the mind which adds to the passions an image and is contrives a pleasant to the senses beauty (8). This is because without the contriving power of the mind the passion isn`t brought towards forging a shape. Consequently the one who limits the meaning of a godlike promise only to the law`s letter, he has the teaching of the law only as a mistress and not as a legit wife. That`s why, necessarily, such a teaching gives birth to anathema and to shame, not because of itself, but due to the one who takes is, namely the one who unites himself with it in a bodily manner. This is because the one who believes that God ordered through law the sacrifices and the holidays, the Saturdays and the full moons, for the caressing and the resting of the body, surely he will fall under the power of the passions and under the shame of the filthiness of their defiled thoughts; that one will be the servant of the rotting world and of the occupying with the bodily thoughts; also of the matter and of the shape of the passions (9), not being able to honor anything else but the things submitted to corruption. That`s why one like this sinfully gives birth to Michal, who at her turn will give birth to the five sons of Adriel. Michal it is interpreted as "satiating the throat",

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which is not else but the covetousness of the belly. This one by understanding the commandment in a Jewish manner, give birth to Adriel the abusive modes of using the senses. Adriel is the contemplative part of the soul, because this name is interpreted as "godlike power", or "strong help", or "powerful vision". And these ones aren`t but the mind created in the image of God, but then persuaded to mate itself with the covetousness of the belly, namely with the law`s letter. This is because being the mind persuaded by the law`s letter that the caressing of the body is a godlike commandment, it doesn`t accept but this one towards cohabitation, reckoning it as godlike and honoring it as a daughter of the law which reigns[601]. And so it gives birth out of herself to the abusive ways of using the senses (10). This is because once the contemplative part of the soul by listening to the law`s letter embraces the bodily caressing in order of cohabiting with it[602], it starts using the contrary to the nature senses, not allowing anymore the usage of any work of the sense conform to the nature.

Therefore the one who occupies himself with serving the law in bodily manner (11) he has the knowledge of the godlike ones as a mistress and not as a legit wife, and he makes to be born out of it the "anathema" (the damnation) for working the passions and the "shame" of the ugly thoughts from within them; and Michal (the daughter of Saul), namely out of the covetousness of the belly, she gains as grandsons, the modes of the abusive using of the senses (41). Due to this reason he uses to kill the rationalities and the thoughts which are in the nature of the things, namely the ones which are conform to the nature, as some Gibeonites. This is because the Gibeonites are interpreted as "mountain men" or "floating in the sky" (meteorites) indicating of course the higher rationalities of the natural contemplation or our thoughts conform to the

[601] The law (λόγος) is in the Greek language of masculine gender, therefore it can symbolize Saul.

[602] The mind (νους) is in the Greek language of masculine gender, and the caressing (τρυφή) it is of feminine gender. Thus the image of the conjugal mating is fitted to them.

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nature[603]. These ones are killed by Saul and by anybody who imitates Saul through his internal disposition, through the fact that, allowing himself to be deceived to keep only the letter of the law, he rejects and perverts the according to the nature rationalities. This is because nobody can receive a rationality or a thought if he is paying attention to a bodily serving. This is because the symbols aren`t the same thing with the nature. And if the symbols aren`t the same thing with the nature it is clear that the one who lacks himself of the law`s symbols as prototypes, he is never able to see the things according to their nature. That`s why he foolishly rejects the rationalities according to the nature (12). He doesn`t think that must be defended them who were spared by Joshua[604], and for whom That One also waged a fearsome war against the five kings who rushed upon them, war in which the sky itself also fought through stones and hail[605], together with Joshua against the ones who rose themselves upon the Gibeonites; the ones on whom the embodied Word made them carry woods and water to the godlike tent, namely to the Holy Church, symbolized through the tent[606] (13). Because this is Jesus Who killed the passionate modes (of activity) and the thoughts, which rose up against them. This is because always Jesus, the Word (the Rationality) of God, He protects the rationalities of the natural contemplation, making them to carry wood and water to the godlike tent of His mysteries, namely to procure the matter which is lit by the light of the godlike knowledge and to give the occasion for cleaning the stains of the passion and for increasing the life into Ghost. This is because without the

[603] The rationalities and the thoughts (λόγοι καί λοισμοι) are in the Greek language of masculine gender.
[604] Joshua Nun: 9: 3 and the followings.
[605] Joshua Nun: 10: 5 and the followings.
[606] Joshua Nun: 9: 23: KJB: "Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God."; ROB: "That`s why be you cursed! Not to cease to be in bondage, as hewers of wood and drawers of water for the house of my God".

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natural contemplation is not sustained in anybody and in any way the power of the mysteries.

But is it not wrong nor against the awe to be said also that the Gibeonites symbolize the fate of the gentiles which come to Jesus, the fulfiller of the godlike promises, and Who saves them by teaching them to carry wood and water, namely to carry on the shoulders of the virtues, through deeds, the mysterious and savior rationality of the cross and of the godlike rebirth through water; and to procure to the godlike ark of the pious faith through doing the killing of the earthly limbs[607], as some woods, and through contemplation the overflowing of the conscience into ghost, as a water (14).

Therefore either they symbolize the rationalities of the natural contemplation, or the gentiles saved through faith, the Gibeonites the one who decided to live in Jewish manner only according to the law`s letter have as enemy who fights against the one who is saved. This is because him, by serving to the belly as to God[608] and presenting his shame as a worthy of honor things, he clings sticks himself to the reproachable passions as they would be godlike and that`s why he doesn`t take care but of the temporary goods, namely of matter and form, and of the fivefold work of the sense which are used bad; of the first ones as of some sons of Rizpah the mistress, and of the last ones, as of some nephews from the dishonored daughter Michal. And the feeling (the work of the senses) being united with the matter and with the form, on one hand gives birth to the passion, and on the other hand it kills and eradicates the according to nature cogitations (15). This is because the rationality of the nature cannot emerge together

[607] Colossians: 3: 5: KJB: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:."; ROB: "Therefore kill your limbs, the earthly ones: the fornication, the uncleanness, the passion, the evil lust and the covetousness, which are worshipping of idols,"

[608] Philippians: 3: 19: KJB: "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)"; ROB: "The end of these ones is the perdition. The belly is their god, and their glory is into their shame, as ones who have in mind the earthly ones."

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with the passion, as neither the passion can be born together with the nature[609] (16).

Therefore the ones who hangs himself only on the Scripture`s letter as Saul did, on one hand he rejects the rationalities according to the nature, and on the other hand he doesn`t believe in the calling of the Gentiles mysteriously announced from before, searching in the law, as he understands it, only the pleasure of the body. And while this bodily disposition dominates over the ones who, by understanding the law in this manner, they live only according to the senses, it doesn`t emerge in it the hunger of the spiritual knowledge (17). This is because the hunger is the absence of the goods which have been known once through the experience itself and the total lack of the spiritual goods which maintain the soul. This is because how somebody would reckon as hunger or as lack the absence of the ones which he has never known? That`s why, while Saul live the hunger doesn`t emerge, because it wasn`t felt the lack of the spiritual knowledge while the letter of the law was living and reigning over the earthly with understanding Jews. But when the ray of the evangelical grace starts shining and David take the reigning over the spiritual with the understanding ones, which happens after Saul`s death, namely after the end of the letter (because David is interpreted as "contempt" and "the one strong at seeing", the first meaning being fit to the Jews` point of view, because the letter overwhelms the ghost, and the second one out of the Christians` point of view, because the ghosts overcomes the letter) (18), then is being felt the hunger of the spiritual knowledge. Namely the faithful people commonly and the everyone`s soul feel it, when they choose the outer wrapping of the letter instead of the mysterious contemplation into ghost and reckon, so saying, the soul of the Scripture less honorable than its body (19). This is because it truly becomes hungry the people of the ones who believe and who have known the truth,

[609] The passion is contrary to the nature, and the nature existing always according to a rationality, then the passion is contrary also to the rationality.

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as also the soul of everyone, when they fall off the spiritual contemplation through grace and they reach in the bondage of the forms and of the letter`s images, which doesn`t nourish the mind with the glorious meanings, but it fills up the feeling with passionate hallucinations through the bodily figures of the Scripture`s symbols. Due to this reason one says that the hunger of the knowledge of God it is prolonged "for three years consecutively". This is because all the ones who doesn`t impropriate the spiritual understanding of the Scripture, he rejects on one hand, together with the Scripture, like the Jews do, also the natural law, and on the other hand he doesn`t know either the law of the grace, through which it is given the godhead to the ones guided by it.

Consequently the hunger of the three years it means the lack of knowledge which comes out of the three laws, out of the natural one, out of the written one and out of the one of the grace, corresponding to each one, to the ones who searches through contemplation for their higher meanings. This is because he cannot cultivate at all the science of the Scriptures the one who rejects the natural rationalities of the things in his contemplation and he pays attention only to the material symbols, and not thinking himself at any spiritual higher meaning (20). This is because while it dominates only the historical side of the Scripture the domination of the temporary ones upon the understanding it still hasn`t ceased, but even if Saul dies, his children and his nephews are still living, who are seven in number. In other words out of the bodily and temporary serving of the law it is usually born within the loving of the body ones, due to the mentioned reason, a passionate disposition, which has an encouraging in straying the commandment shown in symbols (21). Due to this reason I reckon that there was no famine in the days of Saul, namely it wasn`t felt the lack of the spiritual knowledge during the serving according to the body of the law, but during the time of the evangelical grace. This is because only now after the kingdom of the letter has passed, we hunger when we don`t

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understand the Scripture, because we don`t taste the spiritual serving into ghost, as it is appropriate to the Christians. And when we, like David, awake ourselves to the feeling and we are looking at the face of the Lord (22), we limpidly understand that the grace of the knowledge has been taken from us because we haven`t received that rationalities according to the nature, for entering at the mysterious contemplation into ghost, but we are still stuck to the bodily thought form the law`s letter.

"And David, says the Scripture, looked at the face of the Lord. And the Lord said: Over the house of Saul the injustice, for he killed the Gibeonites". David is every scrutinizing mind, which lives into Christ (23) and it is always looking at the face of the Lord. And face of the Lord is the contemplation and the true knowledge of the godlike ones, which being sought by somebody through virtue, he finds out the reason due to which it lacks (the knowledge) and he receives the commandment to give to death the five sons of his daughter, Michal. Saul is interpreted as I have said, through the "asked hell" or "the desired nescience". And the "desired nescience" it means of course the law`s letter, namely the domination of the bodily serving of the law; or the mind bodily glued only to the matter of the letter through senses (24). Rizpah it is interpreted as "the way of the mouth", which it means the learning of the law only by uttering the words. This is because "the way of the mouth", but not also of the understanding, it is truly used only by the ones who are stranger to the spiritual contemplation of the law. And sons of Rizpah are Armoni and Mephibosheth. Armoni it is interpreted as "their anathema", which it means the corruption of the sinful work of the passion through body, or the place, namely the world, within which the punishment for transgressing the commandment is suffered, in other words the affection out of the pleasure for the world, or maybe the earthly movement, ugly and deformed of the passions. And Mephibosheth it is interpreted "the shame of their body", what it means the unnatural movement of the mind towards sin, namely the contriving of passions thinking, or may the

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cultivation of the loving of world and of body thoughts, or, at last, the movement of the mind which it gives image to the passions and forges pleasant beauties for the senses. These are sons, which are born by the written law and the mind which sticks only with the law`s letter, out of serving the law only by uttering the words. And Michal, the daughter of Saul, it is interpreted "the satiation of the throat", which it means the covetousness of the belly. This is because the law`s letter, which it closes in its symbols the ones who serve to it, and the mind which limits the law in a literary manner only to the images, for the sake of the bodily life, they cannot give birth but to the delight towards the material things. And the five sons of Michal, the Saul`s daughter, are the five passionate modes of the evil usage of the five senses, which she beget to Adriel, namely of the contemplative side, the affection which serves through law only to the body, by caressing it.

On these two sons of Saul (namely the matter and the form) (25), and on these five nephews of his (namely the five modes of the abusive movement of the senses towards matter and form, or the passionate and unnatural interweaving of the senses with the sensitive things, or with the things submitted to the time and to the flowing), after the Saul`s death (namely after the passing of the bodily serving of the law and after the passing of the nescience), David surrender them, by the godlike commandment, to the Gibeonites, who life on the height of the Saul`s mountains (namely of the spiritual contemplation), to be killed. In other words the spiritual law, or the mind, it surrenders the general affection of the things from under the time towards the bodily and the sensitive part of the symbols, to the rationalities and to the higher thoughts of the natural contemplation, to be killed and eradicated.

This is because if somebody didn`t discern before in a natural manner[610] the godlike and spiritual things from symbols (26) and is consequently hasn`t been born within him

[610] Φυσικως. Out of the scholium no. 23 one can see that this is about the natural contemplation.

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the sake to come close only with the mind to the beauty of the spiritual ones, by totally drawing out the feeling (the work of the senses) from the godlike deeps, he cannot liberate himself from the bodily variety of the images. And whilst he searches for these ones, by sticking himself to the letter, he rightly doesn`t find alleviation to the hunger of knowledge. This is because he has condemned himself to eat the earth of the Scripture, or the body, like the alluring snake, but not the meaning or the ghost and the soul of the Scripture, namely the heavenly and the angelic bread (I mean the spiritual contemplation and knowledge, the one into Christ, of the Scriptures), food which God gives it plentifully to the ones who love Him, as it was written: "Bread from heaven I gave them, the bread of the angels the man ate"[611].

And if we want to feed ourselves with the godlike grace, we must eradicate the bodily understanding, the one according to the senses, of the Scripture, which give birth to the passions and to the affectionate disposition towards the temporary and passing ones (or to the passionate work of the senses, directed towards the sensitive ones). Let`s eradicate also these ones a s some sons and nephews of Saul through the natural contemplation, into the height of the godlike rationalities (words), as on a mountain. This is because whether according to the godlike word, upon Saul and upon his house it hangs the injustice, because he killed the Gibeonites, it is obvious that the law understood only according to the latter, namely the Jewish people and everyone who imitates that one in what concerns the understanding (because these ones were called by the Scripture as the house of Saul) it commits injustice toward the truth. This is because these one limits the meaning of the law only to the letter and he doesn`t receive the natural contemplation, which it helps to discovering that knowledge deeply hidden into letter and mediates between images and

[611] Psalms: 78: 25: KJB: "Man did eat angels' food: he sent them meat to the full."; 77: 29: ROB: "Angelic bread the man ate. He sent plentifully sent meat to them." This interpretation of the angels` bread to be seen also at Origen: De oration, G.P. 11, 515.

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truth, detaching the ones who are guided by itself from the first ones and driving them towards the last one, but he totally rejects this one and he removes it from the mysterious knowledge of the godlike ones.

Therefore the ones who search for the sights of the godlike ones they must kill this bodily, temporary and passing understanding of the law through the natural contemplation, for reaching at the height of the knowledge as on a mountain. "And David called, he says, the Gibeonites and said to them: What will I do to you and with what to reconcile you, to be you blessing the inheritance of the Lord? And they said towards the kind: That man who crushed us, and who persecuted us and who reckoned to eradicate us, let us to destroy him, to not stay anymore in the land of Israel. Give us seven men of his sons and we will hang them by the neck to the Lord in the Saul`s mountain. And the king took the two sons of Rizpah, the daughter of Aiah, on Armoni and Mephibosheth, and on the five sons of Michal, the Saul`s daughter, whom she born to Adriel. And they gave them on the hands of the Gibeonites. And they hanged them by the neck on the mountain before the Lord. And there the seven ones fell together. And they killed them in the days of the reaping, at the beginning of the reaping of the barley"[612]. Where do we find in history that the Gibeonites would have eradicated Saul "to not stay anymore within the land of Israel"? Because Maribaal, the Jonathan`s son, son of Saul, was saved by king David[613], as many others out of Saul`s family, as also it is shown in the books of Chronicles[614]. And how the Gibeonites could say, that by taking seven men out of the Saul`s seed: "we will destroy him, to not be him anymore in

[612] II Samuel: 21: 2-9: KJB; II Kings: 21: 2-9: ROB.

[613] II Samuel: 21: 7: KJB; II Kings: 21: 7: ROB. But there Jonathan`s son is called also Mephibosheth.

[614] I Chronicles: 12: 2: KJB: "They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin."; ROB: "They were archers, and they were throwing stones both with the right hand and with the left hand and they were shooting arrows out of bows and they were part of Benjamin people, Saul`s brothers, namely:"

the land of Israel", since that one dies many years before? As one can see it has been mixed in the historical record something meaningless to give us the impulse of searching the higher meaning of the written ones. Therefore eradicate the bodily meaning of the Scripture, namely Saul, from all over the land of Israel, the ones who actually kills, through the natural contemplation, as through some Gibeonites, the greedy and bodily affection towards the fickle and flowing matter, affection born within the soul out of the written law. That one kills, as some sons and nephews of Saul, the descended meaning of the law, through the mediation of the natural contemplation on the height of the knowledge as on a mountain, and he unveils before the Lord through confession, the bodily understanding of the law from before. This is for like this it can be understood the "hanging by the neck before the Lord", by the loving of learning ones. Thos ones bring out to light, through knowledge, the wrong understanding that they had regarding the law taken according to the letter (27). But everyone who killed the bodily understanding the law, of course he killed and eradicated the letter of the law "not not stay anymore within all the land of Israel", namely within all the rationality of the spiritual contemplation (28). This is because Israel is interpreted as "mind which sees God". But it is obvious that the bodily side of the law cannot be at all in the spiritual contemplation of the ones who have chosen the ghost instead of the letter. This is because, as it was said, "the Ghost is God and the ones who worship Him they ought to worship Him in ghost and in truth"[615], and not in letter. This is because the letter it kills, and the ghost gives life"[616]. Due to this reason what it uses to

[615] John: 4: 24: KJB: "God is a Spirit: and they that worship him must worship him in spirit and in truth."; ROB: "God is Ghost and the ones who worship Him must worship Him in ghost and in truth."

[616] II Corinthians: 3: 7: KJB: "Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."; ROB: "The One Who made us worthy of being servant of the New Testament, not of the letter, but of the ghost; because the letter kills, but the ghost makes alive."

kill it must be killed through the life-maker ghost. Because there is impossible to exist and to work together the bodily part and the godlike part of the law, namely the letter and the ghost, since cannot work together what destroys the life with what destines it by nature (2).

Therefore by reckoning this out of an historical perspective, what the Scripture says doesn`t correspond to the truth. This is because how the Gibeonites eradicated Saul from all over the land of Israel, since many descendants of his family are amongst people? But by spiritually understanding these things, we clearly find out that the written law, namely the bodily order of serving in symbols is totally abolished through the mediation of the natural contemplation into the height of the knowledge. This is because where the circumcision of the body lasts anymore when the law is spiritually understood? Where the Sabbaths and the beginnings of the months are? Where the feasts of the holidays are? Where the order of the sacrifices, of the resting of the land and all the other prescriptions of the bodily serving of the law are? This is because by considering the things in a natural manner, we know that the consummation doesn`t consist in cutting something off the wholeness according to the nature left by God (30). This is because the consummation doesn`t stay in the masterly diminishing of the nature and in the rejection, through the contriving, of what it has been given to it from God according to the rationality of the creation. Thus we would reckon that the craftsmanship is stronger than God is in strengthening the righteousness and we would consider that the masterly diminishing of the nature right wholeness of a diminished righteousness according to the creation (30). But out of the typical place occupied by the cut off little piece we learn to do in a spiritual way (a gnostic way) the circumcision of the passionate disposition of the soul, for the leaning of our will to fuller conform itself to the nature, correcting thus the passionate law of the nature (of the conceiving) added later. This is because the mysterious (mystic) circumcision it consists

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in the total loosing of the passionate affection for the birth (conceiving) emerged later[617] (31). And the Saturday (the Sabbath) it is the full ceasing of the of the passions and the total stopping of the mind`s movements towards the created ones, as also the consummated passing to God[618] (32). The one who has than reached at God, as much as it is possible to the man, through virtue and knowledge, he must not cogitate, as to some woods[619], to some matter which lights up the passions, neither to gather anymore the rationalities of the nature, to not dogmatize as the Hellenes do, a God which delights Himself with the passions or it is measured with the borders

[617] About circumcision see also the Gnostic Heads I, 40-41, The Romanian Philokalia, volume II, p. 137; G.P. 90, 1096 and Ambigua, G.P. 91, 1932-3. There I translated: περι την γένεσιν (about genesis (E. l. t.`s n.)) toward the ones which are born and perish, being influenced by the interpretation done by Hans Urs von Balthasar. But because out of here one can see that the law of this γένεσις it is later introduced in creation, it must mean the passionate mode of the birth or the passion interweaved with it and not the genesis of the becoming generally, or the ones who are born and perish. It is επίκτητον or επίσακτον (achieved (E. l. t.`s n.)) added to nature, and doesn`t essentially existentially depend on the nature and through its cutting off isn`t removed something characteristic to the nature, but rather the will is being conformed to the nature.

[618] About Sabbath see also Gnostic Heads I, 35-39, 51-60, II, 64-65. Generally, also in those places we find the same threefold gradation in the mystical interpretation of the Saturday: 1. the ceasing from committing sin; 2. the ceasing from activities directed towards creatures; 3. the mind`s crossing through to God. But in the Gnostic Heads we find between the first stop and the second stop one more: the ceasing of the natural activity of the senses, when only the mind it remains active in the natural contemplation of the rationalities from within things (I 38). Evagrius said: "The Sabbath is the appeasement of the natural soul which doesn`t cross the borders of the nature" (Gnostic Heads IV, 44, Frankenberg p. 291). In conformity to its imanentism, Evagrius doesn`t interpret the Saturday as an exceeding of the nature`s borders. The commentary of Baboi interprets this head like this: "The ones who through moral living they have reached to that natural tranquility, than the soul doesn`t let itself to be attracted by the earthly ones, they preserve that natural order and they do not cross anymore over the natural border of their rational thinking, which God placed it to them at the creation, but they preserve it carefully inside themselves towards their own happiness".

While to Saint Maximos the Confessor the Saturday symbolizes also a passing of the soul beyond everything to God, to Evagrius it is only a coming back of the nature within its own borders, from the deviations into sin. According to Saint Maximos the Confessor the Saturday symbolizes more than the circumcision, which is the removal of everything that was added in an evil manner to the nature; to Evagrius it isn`t anything more.

[619] Numbers: 15: 32. Evagrius still used the type of the man who, by gathering firewood on Saturday, he was burnt (to be understood in the oven of the passions). (Prognostic Heads IV, 26, Frankenberg, 281).

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(definitions) of the nature[620]. This is because then God is not called but only by the consummated silence (33) and He is not represented but by the total nescience through exceeding (ἡ κα ὑπεροχη νάγνωσία[621])[622].

At the beginning of the months we say that there are the diverse enlightenments which meet us on the road of the days lives through virtue and knowledge (34), with the help of which we look in the same time over all ages and we fulfill the received year of the Lord[623] "adorned with the crown of the goodness"[624]. And the crown of the kindness is the clean faith adorned with the high thoughts the dogmas and with the spiritual cogitations, as with some precious gems and crowning the mind which loves God, as on a head (35). Or better said, the crown of the kindness is (36) the word of God Himself, Who with the diversity of the modes of the Providence and of the Judgment, namely through the restraint from the willing passions and by enduring the unwilling ones (37) it surrounds the mind as a forehead and through the impartation of the grace of the deification it makes the mind more beautiful than Himself.

Among holydays, the first one (38) it is the symbol of the active philosophy, which brings the ones guided by itself out of the Egypt of the sin to virtue; the second one (39) it is the way of the natural contemplation into ghost, which brings to God as a first fruit of the reaping the pious knowledge about things; the third one symbolizes the mystery of the theology (of the knowledge of God (40)), by embracing the aptitude (the habit) of knowing all the spiritual rationalities from within creatures, the

[620] For here one can be see that the Saturday symbolizes the elevating even above the contemplation of the rationalities from within world.
[621] "or even the supreme nescience" (E. l. t.`s n.).
[622] The Saturday therefore symbolizes also the apophatic theology.
[623] Isaiah: 61: 2: KJB: "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;"; ROB: "To announce a year of mercifulness of the Lord and a day of revenge of our God;"
[624] Psalms: 65: 11: KJB: "Thou crownest the year with thy goodness; and thy paths drop fatness."; 64: 12: ROB: "You will bless the crown of the year of Your kindness and Your plains will be filled with fat fruits".

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perfect sinless through grace on the ground of the embodied Word and the immortal and consummated in good not-changeability, as one which is interweaved with trumpets, with sacrifice of the reconcilement and with building up of tents[625].

I reckon that this is a meaning of the honoring the days. This is because God didn`t commanded to be honored the Saturday, the beginning of the months and the holydays because He wanted to be honored certain days by the people. In this way He would have taught them through the commandment of the law to serve to the creature instead the Maker, determining them to imagine that the days are venerable by nature and that`s why they must worship the days (41). But God indicated symbolically that He is the One Who must be honored through those days. This is because He is the Saturday, as the One Who is the repose of the soul after the toils into body and the peace after the endeavors for righteousness (42)[626]. He is the also the peace because He liberates the ones who are held in the bitter slavery of the sin. But He is also the Pentecost, as beginning and end (final target) of the things and like rationality (word) into which everything is comprised through nature (44). This is because if the Pentecost falls after the period of the first week it is a fivefold tenth. But this doesn`t mean that the nature of the created ones, which according to its rationality is fivefold, due to the senses, after the natural crossing of the times and of the ages it will dwell itself into the One according to nature God, by not having any

[625] The trumpets announce the knowledge, the sacrifice it brings the cleaning of sins, and the building of the tent it means the stabilizing of the body to not be broken anymore.

[626] This meaning of the Saturday we do not find it so clearly in the Gnostic Heads. From here it seems that the Gnostic Heads are written before Answers towards Thalassius and not after, like Urs von Balthasar believes. In Ambigua it is said about this Saturday something similar: it is "the great day of the godlike resting, which, according to Genesis, it hasn`t either beginning or end or genesis; it is the showing above border and measure according to the measure of the ones defined through measure; it is the endless identity of the not-comprised and unwritten around according to the iota of the ones which can be comprised and written around" (G.P. 91, 1932). Therefore the Sunday isn`t only something negative, only the stopping from the natural ones, but also the emergence of the godlike life within man, or better said even the resting from the natural ones isn`t but the work of God.

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edge[627], because in God there is no interval, because some theologian say that the Word is a Monad which widens Himself as Providence advancing in the ten commandments. But when the nature will be united according to the grace with the Word, there won`t be the ones without which there nothing exists[628], coming to an end also the movement which transforms (alters) the ones who are moved by nature. This is because the bordered stability in which there necessarily is the movement of the ones which move themselves, it must receive an end through the coming of the endless stability in which to be rested the movement of all the ones which move themselves[629]. This is because where a border according to the nature is there also is a movement which transforms the ones which are within that content. And where is no border, of course there won`t be any movement which to transform the ones comprised there[630].

[627] To reach at that edge.

[628] The time and the space.

[629] This world of all the things and beings it is a stability between two borders. (For instance between birth and death). When the latter border has been reached by a being, this being ceases to exist, namely that being has passed beyond border. But in God the beings have no border anymore, and therefore they have not a limited stability anymore, but a borderless stability.

[630] By the fact that any created thing of being have two borders it must cross the distance from one border to another. This interval (διάστασις) which the being must cross it, it keeps the being in movement. The fact that it has an edge which makes it to move, but also to die, or to be transformed in something else when the movement brings it to its ultimate border. But in God there is no edge for anything. Therefore in Him the creature doesn`t die or isn`t being transformed; in Him there is an internal stability. On the other hand, not being Him comprised between two borders, not being in Him one or more intervals to be crossed through, in Him there properly-said is no movement. We make here two observations. The First one: the stability (στάσις) it has here other meaning that the one of petrifying. It is a stability in with the meaning of persisting in the own being. It is therefore a stability which doesn`t exclude the consummation. So are synthesized the resting and the movement (Ambigua, G.P. 91, 1221: God neither moves Himself nor stays). Another observation: the interval is both what is comprised inside two borders and the space between the final forsaken border and another unreached initial one. No one of these intervals is in God. Therefore in Him the creature doesn`t benefit either a evolution through which it brings to emergence new forms, or of an end or alteration, namely of a total ceasing of existing as that specific being, to start after that as something else. Therefore that is neither a movement (as alteration), not a ceasing (as death), but a stopping as eternal and identical movement, a stabile mobility or a mobile stability.

A parallel place of Saint Maximos the Confessor is this: "The beginning of any natural movement of the ones who move themselves it is the genesis (γένσις (birth (E. l. t.`s n.)) of the ones who moves themselves, and beginning of their creation is God as Maker. End of the

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But the world is a bordered space and a limited stability, and the time is a circumscribed movement. That`s why the movement from during the life it transforms the ones who are in the world. But when the nature will cross with the work and with the cogitation over the space and time (namely over the ones without which doesn`t exist anything, or over the limited stability and movement) and it will interweave itself with the Providence, it will find the Providence as a rationality simple and stable by nature which doesn`t have any edge and therefore it doesn`t have any movement. Therefore until the nature is in the world in a temporal manner, it is submitted to the transforming movement due to the limited stability of the world and of the corruption through alteration during the time. But reached in God it will have, due to the natural monad of the One in Whom it has reached[631], a stability which is always in movement and a identical stabile movement, eternally done around the Same One, One and Alone. It is what the Scripture calls the steadfast and unmediated dwelling of the created ones in their first causes.

The mystery of the Pentecost it is therefore the unmediated union of the ones taken care by the Providence with the Providence itself, namely the union of the nature with the Word, through the work of the Providence, union in which doesn`t appear anymore either time of becoming[632]. And the trumpet is the Word, like the One Who make to sound in us the godlike and unspoken knowledge. Also in Him there is expiation, as the One Who made Himself like us and He melts

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genesis of the created ones is the stability (στάσις) which is produced after crossing all the bordered ones by the boundlessness (άπειρο). In this one there stops the whole movement of the ones who moves themselves by nature, due to the fact that there isn`t in it any distance or interval (διάστημα), therefore not having where, how and towards what to move, because it hav God Who borders even the boundlessness which borders the whole movement, as end in quality of cause" (Ambigua, Lib. 91, 1217).

[631] God being by His nature the unity which is identical to everything, He hasn`t any border. That`s why the one who is in God, by not reaching at any border, he doesn`t perish and isn`t altered for eternity. The borderless continuity of the divine monad, or of its life, which it becomes life to the one who has reached in God, it ensures the eternal stability of this one.

[632] Γένεσις. In the union with God there is not anymore: birth, or genesis, of development or death, or transformation in something else.

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in Himself our lawlessness and with the gift of the spiritual grace he deifies the nature which has committed sin. And finally He is also the building of the tents, like the One Who stabilizes us in not-changeability through our habit in good like God and He constitutes the connection which brings us through transformation into immortality (45).

And if we come with the natural understanding close to Scripture, we don`t believe that by slaughtering speechless beasts and through spaying blood we sweeten God to give forgiveness to the sins as a reward to the ones who bring these sacrifices. If we would believe this, we will worship, without realizing it, to a passionate God, which passionately and with much zeal desires those things for which we consider also the people who search for them with great lust, as unrestrained and uncontrolled (46). But here is about spiritual sacrifices. This is because these sacrifices we know that they aren`t only the killing of the passions stabbed with the sword of the Ghost, which is the Word of God, and the intentional emptying of the entire life from the body, like the blood, but also the wise bringing of the morals and of all the natural faculties to God, as burnt offerings in that fire of the grace in ghost, for surrending them to God (47). Thus, by understanding in a natural way[633] each of the symbols from the Scripture, we are killing in the height of the mysterious contemplation, as on a mountain, the seven sons of Saul, namely the temporary teaching of the law[634] and we eradicate Saul, namely the bodily meaning related to the letter of the Scripture, "for not staying him in all the land of Israel", namely in the spiritual contemplation. This is because by truly living this, it crushes, persecutes and eradicates the natural rationalities and thoughts, through the fact that limits the law only to the body, by honoring as godlike the reproachable passions (48). But the natural thoughts by getting approval from the law of the ghost, it kills these passion all

[633] It is about the natural contemplation, which is done into ghost, through grace, unlike the bodily sight which is external.

[634] The number seven symbolizes the time. It is here about the temporary and passing side of the law.

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together, at the beginning of the reaping of the barley, namely when through the working philosophy a balanced rationality gather in the same place all the virtues[635]. Then it is killed the earthly understanding of the Scriptures and the whole bodily craving is totally eradicated. This is because immediately that somebody occupies himself in a rational way with the philosophy of the virtues he naturally[636] moved his understanding of the Scriptures towards the ghost. He actively serves now to God into the renewal of the ghost through the highest views and not in the oldness of the letter through the low bodily and sensitive understanding of the law, towards feeding the passions and for serving the sin, like Jews do (49). He kills with the deed, through the natural thoughts, the passionate and bodily understanding of the law, as the Scripture`s word tells us, by saying: "And the king took the two sons of Rizpah, the daughter of Aiah, the mistress of Saul, on Armoni and Mephibosheth, and the five sons of Michal, the Saul`s daughter, whom she born to Adriel, and he gave them on the hand of Gibeonites". The hand of the Gibeonites is the virtuous activity of the natural thoughts (50), through which are killed the sons of Rizpah, of Armoni and of Mephibosheth, namely the work of the passions and the fornicator movement of the thoughts, born out of the born out of the, only by uttering the words. Likewise are the five sons of Michal, namely the fornicator ways of the five senses, born out of voluptuousness, by the contrary usage of their work. These ones are killed together, as on a mountain, on the height of the spiritual contemplation, by any high and sublime in the godlike things mind, at the beginning of the reaping of the barley, namely at the beginning of the virtuous activity, or of the pious contemplation conform to the nature. It kills them together,

[635] It is the first phase of the spiritual life, the phase of the purification or of achieving the virtues.

[636] The movement to the spiritual understanding of the Scripture is natural, because it is conform to our nature and to the nature of the Scripture. But it doesn`t take place but through the natural contemplation, which is done with the help of the Ghost. The restoration in nature and the remaining in it cannot be done without the grace from above.

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because it stabs in the same time the work of the passions, the ugly movement of the thoughts and the fornicator modes of the abusive work of the senses.

"And fell, he says, together with the seven ones and they killed them at the beginning of the reaping of the barley. And Rizpah, the daughter of Aiah, took sackcloth and laid it down on a stone, until the rain of God fell over them from heavens". Rizpah, as I said, it means "the road of the mouth", which is the bodily teaching of the law only by uttering the word. This one, after all the passions born out of it are killed and after are shown, as on a mountain, the peaks of the natural contemplation in the heart of the ones who are dominated by it before (51), it lays down sackcloth on stone (namely on the faith in the Lord), fulfilling into ghost, through that repentance after Christ, the ordered ones. During the day and during the night she has before her eyes by memory, as some sons the bodily fulfilling of the law from before, until the rain of God fall from heavens, namely until the godlike knowledge of the Scripture is sent from the height of the spiritual contemplation (52) to quench the passions and to restore the virtues. This is because the habituation into the law`s things, by coming through repentance to Christ, the true and the hard stone, it receives the godlike rain of the spiritual knowledge of the Scripture, after the fulfillment of the King David`s commandment, namely of the mind powerful at seeing. This is because it is said: "And she did everything the king ordered. And after that God had mercy on the country". Consequently the habituation with the godlike Scriptures, by being moved to Christ, namely at the stone, according to the commandment of King David, namely of the "spiritual law", or of "that mind powerful at seeing", through the mediation of the repentance (of which`s symbol is the sackcloth), interweaved with the working of the virtues, it makes the godlike rain of the knowledge to descend and persuades God to have mercy on the land (country) of the heart and to send the godlike torrents of the gifts (charismas) and to provide plentifully the fruits of the righteousness. Through this

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it brings to an end the ignorance from before, about the godlike ones, which dominated as a famine and it fills up the country with the spiritual goods, by loading the soul with wheat, with wine and with oil. The first one (53) it strengthens the soul as teaching of the working knowledge; the second one (54) it gladdens as a godlike love which animates the ardor of desiring the union with God; and the last one (55) it lightens the face of the virtues as a smooth and serene, transparent and luminous and free of all the earthly movement removal of the passions (56).

Let`s say like the great David: Let`s eradicate Saul from the whole land of Israel, namely to kill the earthly and bodily serving of the law, or the Judaic way of serving and the bodily and immediate meaning of the Scripture`s letter from all the mysterious contemplation and let`s pass to the spiritual meaning which deifies and to reconcile with the Gibeonites (namely with the natural rationalities of the things), whom Jesus[637] escaped them untouched, He being the true fulfiller of the godlike promises and for whose eradication (of the Gibeonites) by Saul, God stopped the rain of the mysterious knowledge. And through Gibeonites, namely through the natural contemplation, let`s kill the passionate, material and temporary understanding of the law, namely the seven men of the Saul`s sons, born by Rizpah, or by the road of the mouth, which is the bodily learning of the law, and by Michal, which is interpreted as the satiation of the throat, namely the delight of the belly, the first one giving birth to Mephibosheth and to Armoni, the first one being interpreted as "the shame of the mouth" and the second one as "their anathema", of the habit and the working of the passions, and the second one begetting to Adriel, namely to the contemplative part of the soul the five sons, namely the five passionate modes of the bad using of the senses. BY eradicating these ones from the natural

[637] Joshua: 9: 20: KJB: "This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them."; ROB: "But behold what are we going to do to them: let`s take them in slavery and to keep them alive, for the anger to not reach to us for the oath with which we swore to them."

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contemplation, we reconcile the angered God, as ones who passed from the letter to ghost. Through this we make descending the godlike rain of the knowledge and we plentifully enjoy the fruit of the righteousness. This is because by elevating the latter of the law, as a certain Saul, or the material understanding of the letter, born within the earthly to understanding ones, as some sons and nephews of Saul, to the height of the mysterious and spiritual understanding, through the mediation of the natural contemplation, we kill the bodily and the temporary meaning of the law, if we have also, together with God, hated Saul, and reckoned him no longer unworthy to reign over Israel[638]; namely we have rejected the bodily mode of the Scripture, namely the Judaism, for no longer reigning over the cogitating power from within us to enslave it to the body.

This is because we must hate Saul (or the bodily serving of the law) and to get him out from the kingly dignity, for he spared Agag the king of Amalek, and the fattest ones of the sheep and of the cattle of this one, as also his vineyards and his olive tree, namely the matters which kindle the anger and the lust and the causes of the caresses, and he even passed Hagar alive in the land of the promise[639], which is means that he moved the calf, or the earthly thought of the body, in the place of the godlike knowledge, namely into the heart (57). This is because Agag is interpreted as "calf", being maybe that calf on which the insane and the unwise people of Israel (58), molding

[638] I Samuel: 16: 1: KJB: "AND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons."; I Kings: 16: 1: ROB: "The Lord said towards Samuel: ":For how long will you weep for Saul, whom I have rejected, to no longer be king over Israel? Fill your horn up with chrism and go, for I am sending you to Jesse the Bethlehemite, for from among his sons I have chosen to me a king.""

[639] I Samuel: 15: 9: KJB: "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly."; I Kings: 15: 8: ROB: "But Saul and the people spared Agag, the best of sheep and the horned cattle, the fattened lambs and everything was the best and he didn`t want to destroy them."

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it in wilderness, it deified[640] it, cherishing more the pleasure of the belly than the godlike serving. This calf is destroyed by Moses and Samuel: the first one crumbling it down and scattering it under water, and the second one stabbing it with the spiritual sword[641]. In other words he is destroyed by the living and working grace of the Holy Ghost (because this it means Moses) and the obedience to God by fulfilling the commandments (for this it means Samuel)[642]. In fact Moses is interpreted as "jumping water", and Samuel as "the obedience to God", which is the true faith and the life according to the will of God.

Therefore the domination of the sin or the bodily thought is killed on one hand by the holy Baptism, and on the other hand is stabbed by the obedient working of the godlike commandments with the sword of the ghost (namely the sword of the godlike knowledge into ghost). This is because this obedience mysteriously shouts out towards the passion of the sin, as the great Samuel also shouted to Agag: "As your sword deprived the mothers of their sons also your mother is going to be today deprived of sons"[643]. Actually the passion of the

[640] Exodus: 32: 8: KJB: "And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt."; ROB: "By taking then out of their hands, he molded them in a mold and made out of them a molded calf and carved it with the chisel. And they said: "Behold, Israel, your god which brought you out from the land of Egypt!""

[641] Exodus: 32: 20; I Samuel: 15: 32: KJB: "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." // "Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past."; ROB: "And then taking the calf, which they made it, he burnt it in fire, he made it powder and, by spraying it with water, he gave it to the sons of Israel to drink it." // "Then Samuel said: "Bring to me Agag, the Amalekites` king"; and Agag came close to his shivering and said: "Surely the bitterness of the death has passed.""

[642] Moses symbolizes the grace of the Baptism, and Samuel the fulfilling of the commandments after that. No one is sufficient for destroying the sin without another.

[643] I Samuel: 15: 33: KJB: "And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal."; ROB: "But Samuel answered him: "As your sword deprived the mother of their children, likewise your mother to be without son amongst women". And Samuel cut

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stomach`s covetousness deprived of sons many virtues, by destroying them through the shiny and slippery thought of the pleasure, as by a sword. This is because through intemperance it destroys the seeds of the temperance, through covetousness it breaks the equal scales of the righteousness, through the bodily love for the self it cuts off the natural tie of the love for people, and shortly speaking the passion of the belly`s covetousness it kills all the children born out of virtues. And this passion is abolished, as I said, only by the grace of the Baptism and by fulfilling the commandments through the obedience to God (59). Therefore after God anointed the law as king of Israel, which cultivates through the letter this passion, He repents and passes the power of the kingdom from the law, by giving it to David, namely to the evangelical and spiritual law. This is because David is the son of Jesse, and Jesse is interpreted as "the making of God". Therefore the Holy Gospel is the making`s fruit, or of the own work of God into body. The Gospel receives the kingdom for endless ages. Under its rule we are partaker to impassable joyfulness and gladness, for the Gospel is the without-evening and endless day. This is because it is said: "This is the day which the Lord has made; let`s rejoice and be glad in it"[644]. And the day is means here the evangelical grace[645], or the mystery of that One Who has brought this grace and in which He wants us to walk, as the godlike Apostle says, all of us with decency, as in the day of the knowledge and of the truth[646]. This is because the day of the eternal light is Christ Himself, Who must live within all the ones who believed in Him, into the decency of the virtues.

Agag before the Lord in Gilgal."

[644] Psalms: 118: 24: KJB: "This is the day which the Lord hath made; we will rejoice and be glad in it."; 117: 24: ROB: "This is the day that the Lord has made it; let`s rejoice and glad in it."

[645] The grace (η χάρη) is in the Greek language of feminine gender, therefore it can be understood here as the day.

[646] Romans: 13: 13: KJB: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."; ROB: "Let`s walk decently, as during the day: not in feasts and in drunkenness, not in fornications and in shameful deeds, not in strife and in envy;"

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This is because solely Him has been made by God, according to the body, without seed, and He renewed the nature`s laws and He has been "prepared before the face of the nations, light to be unveiled by the peoples and towards the glory of His people Israel"[647]. This is because our Lord truly is light to the Gentiles, unveiling to them through the true knowledge the eyes of the understanding, which are covered before by the darkness of the nescience (60); and truly He has prepared Himself for the faithful peoples like good example of the godlike virtue and living (61), towards Whom by looking us like towards the guide of our salvation, we succeed to achieve, by imitating Him through our deeds, the virtues, as much as it is possible to us. But He is, as God and the Word, also glory to people Israel, because He fills up the mind of the brightness of the godlike light of the knowledge through mysterious contemplation (62). Or maybe the Scriptures calls "peoples" the natural rationalities and "face" of theirs the stainless glory, of which preparation (light towards knowledge) has made Himself the Word as Maker of the nature (63). And the "Gentiles"[648] are the passions against nature (64), which are unveiled in their places for hiding, by giving the light of the knowledge, and he totally pluck they off from nature. So the Word makes Himself glory to Israel because He cleans the mind of those passions against nature and He adorns the mind with those rationalities according to the nature, but besides this also because He adorns surrounds the mind with the diadem of the not-changeability, through deification (65). This is because the true glory of Israel it consists in deliverance from the passions which are contrary to the nature and in achieving the rationalities of the nature and of the goods from above nature.

[647] Luke: 2: 31-32: KJB: "Which thou hast prepared before the face of all people; // A light to lighten the Gentiles, and the glory of thy people Israel."; "Which You have prepared it before the face of all peoples, // Light to be unveiled to the Gentiles and glory to Your people Israel."

[648] The "gentiles" have a meaning inferior to "peoples", being the stranger of the pagan gentiles.

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And him, who spiritually receives this David, though he is envied by Saul, he is not defeated. On the opposite, being given his great love for people and the lack of passion at which he has reached, even being hated, he appeases through the guitar of the Ghost the enemy tormented by the evil ghost and soothes him, escaping him, as from a cunning devil from the evil illness (epilepsy) of the earthly thought[649]. This is because everyone who hates out of envy and denigrates with evilness the ones who is stronger in the toils of the virtues and richer in the word of the spiritual knowledge, he is a Saul tormented by the evil ghost, because he cannot stand the fame and the fame and the happiness of the one who is better in virtue and in knowledge and he becomes the more furious as he cannot kill the benefactor[650]. Often this one spitefully rebukes even his most beloved son Jonathan, namely the intimate thought of the conscience, who rebuked the unjust hatred and who tells with respect for the truth the worthiness of the hated one[651]. Therefore he behaves himself like Saul, the insane of yore, towards whom Samuel said, after he transgressed the godlike commandments: "Foolishly you have transgressed my

[649] I Samuel: 16: 18; 18: 9: "Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him." // "And Saul eyed David from that day and forward."; I Kings: 16: 18; 18: 9: ROB: "Then one of his servants said: "Behold I have seen at Jesse the Bethlehemite a son who know how to sing, a sturdy man in war, skilful in speaking and handsome man and the Lord is with him." // "And since that day and during all the following time, he has been looking at David suspiciously."

[650] I Samuel: 20: 30: KJB: "Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?"; I Kings: 20: 30: ROB: "Then the king became fiercely angry on Jonathan and said to him: "Worthless and disobedient son! Do I not know that you have made friendship with the son of Jesse towards your shame and towards the mockery of your mother?"

[651] I Samuel: 19: 5: KJB: "For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?"; I Kings: 19: 5: ROB: "He put his life in danger, for hitting the Philistines and the Lord made great deliverance to all Israel. You saw this and you rejoiced. But why do you want to commit sin against innocent blood and to kill David for no reason?"

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commandment, which God gave it to you"[652]. And Saul is, as I said before, either the written law, or the nation of the Jews, which lives according to the written law. This is because from both of these ones, which are interweaved together in an earthly manner, the Ghost of the Lord departs from them, the Ghost of the Lord being the spiritual contemplation and knowledge, and instead of Him it comes the evil ghost (namely the earthly thought), which torment them with the unceasingly restlessness and torments of the ones which are submitted to creation and to corruption, as ones which are possessed by the illness of the thoughts` fickleness. This is because the law considered only in its letter and materially understood, it seems to be dominated by the evil disease, being tormented by countless contradictions and not having any harmony in itself, and the Judaising mind, bewildered to insanity by the spinning and the fickleness of the material things, it necessarily changes its own disposition. But when David, namely our Lord Jesus Christ, Who truly is singer by nature, He enchants through the ghost of the mysterious contemplation, the law and the Jew, and makes the first one spiritually from earthly, and it moves the second one from faithlessness to faith. Therefore like Saul, both the Judaic law and nation can be possessed and wise. The law is possessed when it is earthly understood, and the Jew is possessed when he wants to serve earthly to God. And again, the law is wise when it is spiritually understood, and the Jew is wise when he has passed from the bodily serving to the spiritually serving to God.

It is to be noticed that the ones liberated by Jesus are killed by Saul. This is because the ones who are saved by the ghost are killed by the letter. That`s why God Who anointed Saul, I mean the written law, to reign over Israel, He repents Himself when He sees the law bodily understood by the Jews

[652] I Samuel: 19: 5: KJB: "Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?"; I Kings: 19: 5: ROB: "Why didn`t you obey the voice of the Lord, and cast yourself upon the spoil and you did evil in the eyes of the Lord?"

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and He give power to the kingdom of the ghost, which is the neighbor of the letter, but better than it. "And I will give, He says, the kingdom to your neighbor, who is better than you are"[653]. This is because David was nigh to Saul, likewise the ghost is in the vicinity of the letter, usually showing himself about the death of the letter (66).

Let`s also pray the spiritual David (67) to sing to our possessed by the material things mind, the harp of the contemplation and of the spiritual knowledge and to banish away the evil ghost, which rolls it through the senses down in the material things, to be able to spiritually understand the law and to find out the rationality which is hidden in it, for achieving to ourselves a steadfast wealth towards the eternal life for not remaining us only with the loan of the symbolical law of the latter, strangers to that knowledge according to the grace, and to occupy ourselves only with the asking for the godlike ones, as ones who do not see, lacking the al-clear sight of the truth indicated in the mysterious words (68). (This is because Saul, interpreted in Greek language, it means both these ones; because besides the told things, it means also either "a borrowed thing", or "question". And the written law is both of them. It is the first thing, because isn`t a characteristic to the nature thing, but it accompanies the nature in its existence; and it is the second one because it stirs us up towards the true knowledge and towards the original wisdom, us who do not reckon the question, as the understanding itself of the truth of the godlike things, but we strive ourselves only through the bodily symbols of the law, as through a certain question, towards understanding the godlike things). This is for resting ourselves from the care of the question, in which maybe, often, also straying (69), once we have reached at the truth of the things we are asking for, and to receive the happiness

[653] I Samuel: 15: 28: KJB: "And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou."; I Kings: 15: 28: ROB: "Then Samuel said: "Today the Lord has broken the kingdom of Israel from you and He has given it to other one who is better than you are,"

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produced in an unchanged way by the impartation of these things, (70) happiness which transforms the characteristics of our nature according to its image, into Jesus Christ, our God and Savior, to Whom to be the glory forever and ever, Amen.

Scholia

1. The mind cleaned to the end through virtues, being taught to know the rationalities of the virtues, making, in a godlike way, the knowledge imprinted in these virtues as its own face. This is because through itself the mind is shapeless and without characteristics, having a shape achieved either through the knowledge into ghost founded on virtues, or on the nescience produced by the passions.

2. The one who has received as shape of the mind the godlike knowledge into ghost, the one out of virtues, it is said to be suffering the godlike ones, because he hasn`t received this one through nature due to the existence, but through grace according to participation. And the ones who hasn`t received that knowledge according out of grace, even he would say something related to knowledge, he doesn`t know out of experience the meaning of what he is saying. This is because the simple learning of a thing doesn`t give the knowledge which is given by the habituation.

3. He says well how Saul must be understood in this place of the Scripture. This is because this meaning it fits in many regards to the meanings from other places and to what it results out of history.

4. Like the ones who is together with a mistress he doesn`t have the lawful marriage, likewise the ones who occupies himself with the bodily learning of the law, he doesn`t have a lawful companionship, giving birth out of it illegitimate dogmas, which decay together with the body`s life.

5. The one who impropriates the Scripture in a bodily manner, he learns out of it the sin with the deed, and his mind is habituated to cogitate at sin. That one learns out of the law`s

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letter about caressing, mating with harlots and killings, and he comes to the habit of reckoning as defiled the whole creation of God.

6. Another spiritual meaning. The "anathema" it is this world, as place of damnation, which is born out of passion or through lust the ones who doesn`t penetrate with the mind at the ghost of the law.

7. The thing towards which we feel ourselves attracted, at that one we also cogitate with the mind.

8. According to another meaning, the "anathema" is the movement without face of the passions; and the "shame of their mouth" is the movement of the mind which gives a face for the senses and it provides through contriving a matter fitted to the passion.

9. It presents in summary the three meanings of the text.

10. The one who is convinced that it is commandment from God to bodily delight himself according to the law, he gladly accepts the covetousness of the belly, as a godlike gift towards together living, and out of it he gives birth to the modes which defile by evil using the work of the senses.

11. Short recapitulation of the things said before, through which he shows that the ones who bodily understands the law he has the teaching as a mistress, out of which are born the habit and the work of the passions, and he brings in home the covetousness of the belly, as it would be godlike, giving birth to the modes which defile through by evil using the senses, as through them to eradicate the natural rationalities and seeds out of things.

12. The one who remains at the law`s symbols he cannot watch at the things` nature according to the rationality and to take care of the rationalities put by the Maker due to the difference between the symbols and the nature of the things.

13. The nature`s rationalities carry woods, making themselves matter on behalf of the knowledge of the godlike ones, and they carry water, by doing the cleaning of passion and the spreading the life-giver work of the Ghost.

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14. Another meaning of the same things, presenting through Gibeonites the calling of the Gentiles.

15. Armoni and Mephibosheth are the matter and the shape, and the five sons of Michal are the evil usage of the senses; interweaving these ones together, namely weaving the senses with the matter and the shape, consequently to the bodily understanding of the law, the one who limits the meaning to the letter, on one hand he gives birth to the bodily passion, and on the other hand, he corrupts the natural rationalities.

16. The passion and the nature, according to the rationality of their existence, they never exist together.

17. The one who doesn`t believe that the Scripture is spiritual, he doesn`t feel the scarcity of his knowledge.

18. When David is understood as law, in Judaic sense, it is interpreted as “despising”, for the tradition of the bodily interpretation of the godlike things, and when it means the ghost, in a Christian sense, it is interpreted as “the one strong at sight”, for the contemplation of the knowledge which it takes place within mind.

19. Through the soul of the Scripture he understood its ghost, and through the body its letter.

The three years are the three laws, the written one, the natural one and the one of the grace, which comes one after another. Therefore the ones who understand the bodily written law, he doesn`t nourish the soul with virtues; likewise the ones who doesn`t notice the rationalities of the things, he doesn`t plentifully nourish his mind with the diverse wisdom of God; and the one who doesn`t know the great mystery of the new grace, he doesn`t rejoice himself with the hope of the future deification. Therefore the lack of the spiritual contemplation under the regime of the written law it is followed by the lack of the diverse wisdom of God which can be receives through the natural law, and this one it is followed at its turn by the

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ignoring of the deification which will be given through grace on the basis of the new mystery[654].

21. The one who doesn`t understand spiritually the law, even if the law died for him, being given the fact that the law doesn`t serve him bodily anymore, but he still keeps the low meanings of the law, he is still sparing the children and the nephews of Saul. That`s why he is tormented by the hunger of the knowledge.

22. As the face is the characteristic seal for everyone, likewise the spiritual knowledge characterizes and reveals the godlike one. That`s why the one who searches for this knowledge, he searches the face of the Lord.

23. David is also interpreted as "the strong in sight one" and "the penetrating mind".

24. The one who has entirely become a body through the bloody sacrifices brought according to the letter of the law, he loves the nescience, by reckoning that the commandment is only towards the body`s pleasure.

25. The one who serves, he says, bodily to the law, he gives birth to the sin with the deed as matter and he shapes the consent of the mind to the sin as form, through the pleasures corresponding to the senses. And the one who receive the Scripture spiritually, he kills through the natural cogitations on the height of the contemplation the working of the sin as matter and the consent to the sin as form, together with the modes of the abusive using of the senses, in order of the pleasure, as some sons and nephews of the written law.

26. Without the natural contemplation nobody knows the difference between the law`s symbols and the godlike things.

[654] It is interesting that in this order of the laws, the natural law is placed after the written one, being reckoned as on higher stair. This order corresponds to the three stages of the spiritual ascension: of the virtuous activity, of the natural contemplation and of the deification. This order of the laws, we understand it of we consider it not so much on the plan of the history, but on the life of each individual. This is if we understand through the written law especially the law of the Ten Commandments. Thus each man must begin from the fulfilling of the commandments, to be elevated at the contemplation of God within the nature and then to be united with God.

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27. Through hanging by the neck he understood the revealing of the killed letter of the law on the height of the contemplation, through the knowledge into ghost.

28. Through "the land of Israel" he understood the whole rationality and the whole mode of the contemplation, within which there cannot at all be maintained the teaching of the bodily understanding of the law.

29. The Ghost, he says, is the Giver of the life, and the law is the killer of the life. Consequently there cannot work in the same time both the letter and the ghost, as there don`t exist together what is like-maker with what is maker of corruption.

30. The little piece which is cut off (the foreskin), it is something natural and everything that is natural it is a deed of the godlike creation. And the deed of the godlike creation is "very good", according to the word which says: "God saw all the things He did, and behold, they were very good". But the law, commanding the removal of that little piece, through circumcision, it shows God as one who would artificially correct His own work, what even by thinking at, it constitutes the peak of the impiety. That`s why the one who understands in a natural manner[655] the symbols of the law, he know that God doesn`t aims to artificially correct the nature, but He orders to be cut the passion added to the rationality (the constitution) of the soul and typically indicated through that bodily little part. This one is rejected by the knowledge through the manhood of the will shown into doing. This is because the priest who does the circumcision he symbolizes the knowledge which saves, as a knife against the passion, the manhood shown through deeds. So is abolished the bodily teaching of the law when the Ghost overwhelms the letter.

31. Short definition of the mysterious (mystical) contemplation.

32. The definition of the mysterious institution of the Saturday, through which it is shown in a mystical way what the Saturday is and which is its spiritual rationality. It is the

[655] Through the natural contemplation into Ghost.

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ceasing of the passions and of the mind`s movement around the nature of the created ones.

33. Namely God.

34. What the beginning of the worlds it means.

35. The definition of the kindness`s crown.

36. Another mysterious definition of the same things.

37. Here it is said that the restraint it is a work of the Providence as one which cleans the willing passions, and the patience is a work of the Judgment, as one which confronts the unwilling trials.

38. Through the first holiday it is understood the Pascua.

39. Through the second holyday it is understood the Pentecost.

40. The third holyday is the day of the Reconcilement from the seventh month.

41. Look how the law destroys the ones who understand it bodily, by convincing them to serve to the creature instead of serving the Maker and it makes them to imagine that the things made for them are by nature worthy to be consecrated, and it determines them to not know the One for Whom they have been created.

42. How can be God the Saturday itself?

43. How is God the mysterious Pascua itself?

44. About the mystery of celebrating the Pentecost. Here he explains the mysterious spiritual meaning of the indicated ones, by understanding through Pentecost God Himself. This is because the monad[656] remaining standing after the sevenfold development of the week, it gives the Pentecost; or again, through its addings to the monad itself it becomes decade, and this one by being multiplied with five it gives the Pentecost, which otherwise is the beginning and the end of the ones of its (beginning, because it is before any quantity, and the end, because is above any quantity). But likewise also God, Who allowed to be symbolized by monad through analogy, He is the

[656] The number which comes after 7x7 = 49.

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beginning and the end of all things and the rationality through which everything exists. He is the beginning, because He is before any being and movement; is the end, because He is above any being and movement; He is the rationality, because in quality of cause He is the Providence of everybody and He sustains the individual form, through which each creature remains in its own rationality. Therefore when the times and the ages will come to an end, of which symbol is the week, there won`t be but God alone, without the mediation of the things without which there no thing exists, namely places and times, by sustaining Himself, through the true union with the creatures, the being of the saved ones, namely the created nature. This is because he symbolized this one through the number five, not only due to the senses under which it falls, but also due to the universal nescience, which it consists in embracing through the knowledge without mistake of the spiritual (intelligible) and rational ones, of the sensitive beings, of the living creatures and of the things. Therefore the nature of the created ones will cease once to stay in space and to move in time, through the true union with God, for Whom it was created. This is because once it has made to itself God Himself, according to the rationality of the Providence, its won quality, through the decade of the commandments (by showing through characteristic features the impropriation of the deification through grace), it liberate itself from the circumcision given to it by the state into space and by the movement into time[657], by receiving as an always mobile state (resting) the unlimited possession of the godlike ones and as a self-standing movement the insatiable desire after them[658].

[657] It will liberate itself from the circumscribing into space through state and into time through movement.

[658] Often the scholia to this work of Saint Maximos the Confessor bring precious completion of meaning, or meanings which aren`t in the content of the work. (For instance also the scholia no. 20 and 21). Such a contribution it is brought also by the present scholia. This scholium it ascertains why the future life will be an always mobile state, of resting; because it will possess the godlike good. Also why it will be in the same time a staying movement, with the accent on movement; this is because that good, being borderless, it will always maintain the desire to comprise it even fuller. Or it will be a mobile resting, because the possession

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45. During the seventh day there are three celebrations: of the trumpets, of the reconcilement and of erecting the tents. From amongst these ones, the trumpet is the symbol of the law and of the Prophets and of the knowledge preached by these ones. The holyday of the reconcilement is the symbol of the reconcilement of God with the man through embodiment. This is because God, by willingly putting on the damnation of the condemned one, He melted down the callous enmity against Him, which existed before. And the erection of the tents is the symbol of the resurrection and of the transformation of everybody in the state of not-changeability[659].

46. The one who rejoices himself of bloody simple sacrifices, he is a passionate one who determines the ones who bring sacrifices to walk on the trace of the passions. And the one who honestly honors somebody, he rejoices himself of what the one honored by him rejoices also[660].

47. The Scripture reckons as sacrifices the stabbing of the passions and the consecration to God of the natural faculties. From amongst these ones the ram is the symbol of the rationality, the ox is the symbol of the anger and the he-goat symbolizes the lust.

48. When the earthly meaning of the Scripture dominates over the soul, the soul rejects the natural rationalities by killing them through the evil usage of the natural powers.

49. Immediately that somebody ceases to bodily and according to the senses understand the Scripture, he crosses with the mind to the ghost, through the mediation of the

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will embrace a borderless good; and a staying movement, because the limitless of the possessed good will ceaselessly maintain the desire after it.

[659] I have found nowhere at Saint Maximos the Confessor, that the embodiment and the sacrifice of Christ had as purpose to pay to God with His life for the man, in the meaning of the theory of the satisfaction; the reconcilement was ontologically done in Christ, and not juridical between Christ and the Father.

[660] If God would rejoice Himself of sacrifices of blood, it would be right also that the believer to rejoice himself of receiving sacrifices from others, namely to maintain himself into egotism.

nature, spiritually committing those ones, which when committed by the Jew angered God.

50. What the hand of the Gibeonites is, to whom David surrenders the ones out of the Saul`s seed.

51. The hanging by the neck is, he says, the bringing in sight suffered by passions, unveiled by the high thoughts of the nature through the high contemplation.

52. The habituation with the bodily fulfillment of the law, having through repentance, before the eyes, the bodily meanings of the killed law, if it is placed next to the word of Christ, it receives as a rain the heavenly illuminations of the knowledge.

53. Namely the wheat.

54. Namely the wine.

55. Namely the oil.

56. He called the "wheat" as strengthening of the soul, in its quality of spiritual knowledge; the "wine", means for gladdening the heart, as one which commits the union with God through love; and the "oil" he said that lightens the face, being the characteristic sign of the spiritual grace, which lightens the mind in the state of dispassion.

57. Amalekites is the covetousness of the belly. King Amalek is the earthly thought. The oxen and the sheep of this one are the matters which nourish the passions. The life is the naughty movement of the thought. The olive tree is the brightness which lights up the lust after pleasure. The one who insists around the bodily nature of the law it moves these ones in the habituation of the serving of God, as in a holy land by taking as payment for them his own rejection by God.

58. "Insane" was called the Jewish people as faithless, and "unwise", as the one who was committing the evil, or "impious and sinful".

59. The passion of the covetousness of the belly it kills, he says, the godlike offspring of the virtues. But at its turn it is killed by the grace of the faith and by the obedience to the

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godlike commandments, through the rationality filled up by knowledge.

60. How the Lord is light.

61. How the Lord is preparedness before the face of all peoples.

62. How the Lord is also glory to Israel.

63. What the “peoples” are and what the preparedness before the face of all peoples is, according to other meaning.

64. What the “gentiles” are, who, by coming, the Word is unveiling them.

65. In what meaning is the Word again glory to Israel.

66. Immediately that somebody kills the bodily meaning of the law, which is in its letter, he receives the Word into Ghost (the rationality) as emperor.

67. Through David he understood also the Lord and the Gospel and the spiritual law and the knowledge and the contemplation and the doing and the new people. It can be understood in many ways, according to the diverse places.

68. The one who has only the types, but not also the archetypes of the mysteries, he only has the question, but not also the knowledge of the enlightenments into ghost.

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Priest Professor PhD Academician
DUMITRU STĂNILOAE

THE ROMANIAN PHILOKALIA

- VOLUME IV -

“When he (Fr. Dumitru Stăniloae) speaks about the humanity, tenderness and delicacy of the Saints, unintentionally he is painting an icon about himself.”

(Foreword by **Callistos Ware**, at **Orthodox Dogmatic Theology**, entitled in English edition ***The Experience of God***, vol. I, translation in English by Ioan Ioniță and Robert Barringer / Holly Cross Orthodox Press, Brookline, Massachusetts, 1998, p. xv)

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PHILOKALIA

OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

VOLUME IV

TRANSLATION[1], INTRODUCTION AND FOOTNOTES BY

DUMITRU STĂNILOAE

[1] **The texts of *The Romanian Philokalia* were translated from Greek language in Romanian language and put together by Priest Professor PhD Academician Dumitru Stăniloae**.
Translated from Romanian language in English language, by the will of God, by the most worthless from men: E.l.t.
Finished at 04.13.2018, on the Healing Spring Holyday.

Motto: "When he (Fr. Dumitru Stăniloae) speaks about the humanity, tenderness and delicacy of the Saints, unintentionally he is painting an icon about himself."

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In this volume we have put together the writings of Holy Fathers: Thalassius, Hesychios the Sinaite, Philoteos of Sinai, John the Carpathian, Philemon, John Damascene, Theodor of Edessa, Theognostus, Elijah the Ecdicus, Theophanous (from v. 7-9), with advices for supervising the thoughts and with advices about prayer.

Sibiu, 1948
Archdiocesan Printing House

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PREFACE

With the will and with the help of the Merciful God it comes out of the light of the Romanian press this fourth volume of the Philokalia. With it, it comes to an end the first volume of the Greek Philokalia (second edition), which comprises two volumes. I showed in the "Foreword" at the first Romanian volume that in the first Greek volume are comprised the following authors in the following order: Anthony the Great, Isaiah the Hermit, Evagrius the Monk with 3 writings, John Cassian with 2 writings, Mark the Ascetic with 3 writings, *Hesychios the Priest*, Nilus the Ascetic with 2 writings, Diadochus of Photice, *John the Carpathian* with 2 writings, *Theodor of Edessa* with 2 writings, *Maximos the Confessor* with 3 writings, *Thalassius*, *John Damascene*, *Philemon*, *Theognostus*, *Philoteos*, *Elijah the Ecdic* and *Theophanous the Monk*. IN the present volume we grouped the authors spelled above with italics, after we presented the others, except Saint Maximos the Confessor who we presented within the second and the third volumes.

It would follow that in the fifth volume to present the authors from the second volume of the Greek Philokalia, starting with Peter Damascene, writer of the twelfth century. But probably we will intercalate in two or three volumes (V-VII) also the writings of Saint Simenon the New Theologian, the great saint and spiritual writer from the eleventh century, namely the speeches out of a neo-Greek translation, and the hymns out of the old, original text[2].

The authors comprised in the present volume are little known in what concerns their lives. But their writings were being appreciated in the monasteries from East and lately they have become the object of some attentive researches[3]. These writings comprise the most precious concrete norms for accomplishing the ideals of spiritual life, presented in the previous writings in a rather speculative manner. That`s why they imprinted their characteristic seal on the monastic life of

[2] It was edited in Venice in 1790, which comprises first the speeches in neo-Greek translation at Dionysus the Zagoreus, then 55 hymns, edited by Nicholas Glyki. We have the second edition from Siros, 1880.

[3] A beautiful exposition of the ideas out of the Thalassius` writings it is the one of Th. M. Disdier, Le témoignage spiritual de Thalassius le Lybien, in Etudes Byzantines, tome II, 1946, p. 79-118, which we have known after concluding the present volume.

the East. The multitude manuscripts of the Academy of the Popular Republic of Romania, amongst which are included, it shows how much they were being read also in our monasteries.

The printing of these writings in these days isn`t such an awkward act as it would seem at the first glance. The endless worth which they give it to the man, no matter the external accidental conditions of his social position and of his material situation, the merciless and ceaseless fight which they request against the passion of the love of wealth, of the pride, of the sadness, these all characteristics makes them today even more understood by the general population than during the previous time, when it was being reckoned that the virtues opposed to those passions (the poverty, the love for man above all, the carelessness, the joyfulness, the sentiment of equality) are possibilities reserved in their fullness only to the monks.

We have overcome the material difficulties mostly because of the help provided by His Beatitude Justinian the Patriarch, who deigned, with a prompt understanding, to order the placing of three hundred copies from the first three volumes (one hundred of each one) amongst the priests from the Archbishopric of Bucharest, act for which I express my entire gratitude to him. His Eminence Bishop Nicolae of Cluj, he also hired for his eparchy one hundred copies. A animated supporter and spreader of the book was the Most Pious Prie4st PhD Ilarion Felea, the rector of the Theological Academy of Arad, at the advice of His Eminence Bishop Andrei.

And the Most Pious Hieromonk Arsenius, with the blessing of His Eminence Metropolitan Nicolae, he continued to provide the same decisive support through the subscriptions made.

To all of them I present my warmest thanks into the Lord.

Dumitru Stăniloae

Thalassius the Libyan

Thalassius was the abbot of a monastery from the Libya`s wilderness, which whom Saint Maximos the Confessor became friends during his trips through Africa, after the year 626. Towards him we have several writings of Saint Maximos[4]. To him Saint Maximos addresses around the years 631-633 also his great writing "Answers towards Thalassius", within which he interprets in an ascetic-mystic meaning a list of 65 difficult places from the Saint Scripture, which were sent by that one.

In the opinions of Viller and Rahner, Thalassius composed the 400 heads "About Love, Restraint, and that Living According to the Mind" around the year 650. The mentioned authors also consider Thalassius a disciple of Saint Maximos, though the last one considers himself a disciple of Thalassius[5]. Actually one can observe that the sentences of Thalassius and the writing of Saint Maximos are closely related, and how Saint Maximos is much deeper and his cogitation is more cohesive; there is no doubt that Thalassius is depending on Maximos and not vice versa. We find at Thalassius the same order of the virtues (IV, 61), the same idea about the "simple meanings" (I 54), the same likeness of the report between mind and feeling like of a marriage (II 27), the same dialectic of the pleasure and of the pain (the acrostic to the Third Hundred), the same difference between the natural contemplation as the second phase of the spiritual ascension and the theology as the third phase (IV 62), though Thalassius doesn`t insist so much on this point as Maximos did[6]. A new term at Thalassius is the one of the hesychia, of the tranquility.

But despite the fact that they are simple, it seem that one can observe a more rigorous order in listing the 400 head of Thalassius, as for instance in the 400 heads about love of Saint Maximos the Confessor. Almost every sentence it mentions the idea from the previous one, being aimed through an entire group of sentences the development of the same theme.

[4] Epistles: 9 (G.P. 91, 445); 26 (G.P. 91, 616); 40-42 (G.P. 91, 633-637).
[5] Aszese un Mystiq in der Väterzeit, Fr. i. Br. 1939, p. 244.
[6] G.P. 91, 29D, 449A.

A characteristic note of these 400 heads is that their initial letters of all the sentences from a Centuria, they form a proposition with some meaning, the so-called acrostic[7].

[7] A Thalassius, prior of a so-called of Armenians from Rome Monastery , forwards in the year 649 top the Synod from Lateran, together with other abbots and monks from East, arrived with more or less time before at Rome, a factum asking for the translation of the Synod`s documents in the Greek language. It is quite possible to be our Thalassius, who would have come together with Saint Maximos at Rome, after around the year 640 the Egypt fell under the Arab rule (Mahsi, Amplissima, coll. Council. Tom. 10, 1901, p. 904, 909).

The Pious and Bearer of God Our Father

Thalassius the Libyan And the African

About Love, Restraint, and that Living According to the Mind, towards Paul the Presbyter[8]

THE FIRST HUNDRED

Of which acrostic is this one: To the spiritual brother and beloved gentlemen Paul, Thalassius, apparently hesychast, and in reality searcher for vain glory

1. The entire intense longing towards God, it ties the ones who have it, with God and amongst themselves.

2. The mind which has achieved spiritual love doesn`t cogitate about the neighbor things which are not fitted to love.

3. The one who blesses with his mouth but despises with the heart he hides the hypocrisy under the appearance of love.

4. The one who has gained love he endures without being troubled the upset and the sufferings which come from enemies.

5. Only the love unites the creation with God and the creatures amongst themselves in the same thought.

6. True love has achieved the one who doesn`t suffer suspicions and words against his neighbor.

7. Honored before God and before men is the one who doesn`t try anything for damaging the love.

[8] The Greek Philokalia, second edition, volume I, p. 328-341; G.P. 91, 1427-1470.

8. Of the non-hypocritical love it hangs the true word, started from the good conscience.

9. The one who informs the brother about the insults from the other, he hides the envy under the appearance of the benevolence.

10. Like the bodily virtues attract the glory from people, likewise the spiritual ones they attract the glory from God.

11. The love and the restraint clean the soul, but the mind is enlightened by the clean prayer.

12. Powerful man is that one who banished away the sin through doing and knowledge.

13. The one who has achieved the lack of passion and the spiritual knowledge, he has found out grace from God.

14. If you want to defeat the enemy thoughts, gain the restraint and the love for the neighbor.

15. Guard yourself against unrestraint and from hatred, and you won`t encounter impediment at the time of your prayer.

16. As one cannot see spices in mud, likewise the good-fragrance of the love in the soul of that one who remembers the evil.

17. Master with valor the anger and the lust and you will be delivered quickly from the evil thoughts.

18. You will quench the vain glory by doing in hidden; and you will banish away the pride by not despising anybody.

19. On the vain glory it hangs the hypocrisy and the lie, and on the pride, the self-appreciation and the envy.

20. Adviser is the one who masters on himself and he obeys his soul and his body to the rationality.

21. The honesty of the friend is being shown at the time of the trial, if he takes part to the trouble.

22. Ensures your senses with the image (mode) of the hesychasm and balance the thoughts which stay within heart.

23. Meet the upsetting thoughts without the remembrance of evil; and towards the loving of pleasure ones show yourself as having enmity.

24. The tranquility (the hesychia), the prayer, the love and the restraint, they are a chariot with four wheels, which carries the mind up to heavens.

25. Melt down your body with the hunger and with the watchfulness, and you will banish away the despicable thought of the pleasure.

26. "As the wax melts down by the face of the fire"[9], likewise the unclean thought by the fear of God.

27. A bad loss is to the wise soul to tarry with the mind in a reproachable passion.

28. Endure the happenings of sadness and pain, because through these ones the taking care of God (the Providence) it cleans you up.

29. If you have cast the matter and you have rejected the world, reject now also the evil thoughts.

30. The characteristic work of the mind is of ceaselessly occupying itself with the words of God.

31. Like the work of God is to rule the world, likewise of the soul is to rule its body.

32. With what hope will we meet Christ if we have been serving until now to the body`s pleasures?

33. The pleasure is quenched through the bad suffering and through sadness, either through the wiling ones, or through the ones brought by the Providence.

34. The love for money is a substance of the passion because it determines the general pleasure to increase.

35. The absence of the pleasure it gives birth to the sadness; and the pleasure is twinned with every passion.

36. The measure with which you are measuring your body, it will be measured back to you from God.

37. The deed of the godlike judgment it is the right rewards the things done into body.

38. The virtue and the knowledge give birth to immortality; their absence is the mother of the death.

39. The sadness after God it quenches the pleasure; and the quenching of the pleasure it means the resurrection of the soul[10].

40. The absence of passions it is the soul`s lack of movement towards sin. But one cannot achieve it without the mercy of Christ.

41. The Savior of the soul and of the body is Christ. The one who steps on His tracks that one liberates himself from sin.

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[9] Psalms: 68: 2: KJB: "As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God."; 67: 2: ROB: "As the smoke is quenched, let them be quenched; as the wax is melted by the face of the fire, so the sinful ones to perish from the face of God,".

[10] The two general stages of the spiritual life.

42. If you want to achieve the salvation, reject yourself the pleasures and take upon yourself the restraint and the love, together with the insistent prayer.

43. On the lack of passions it hangs the true right reckoning (the discernment). Following to this one, you do everything with measure and order.

44. Our Lord and God is Jesus Christ; the mind, which follows to Him, won`t remain in darkness.

45. Gather your mind together and guard your thoughts; and which one of these thoughts you will find it out as passionate, make war to it.

46. Three are the ways though you receive thoughts: the feeling (the work of the senses), the memory and the state of the stum (mixing) from within body. But the most insistent are the ones from the memory.

47. The one who it has been given wisdom, he knows the reckonings of the bodiless ones and which is the beginning and the end of the world.

48. Do not forget about doing and your mind will be enlightened. "Hidden and unseen treasures, he says, I will open to you, secretly"[11].

49. The one who has liberated himself from passions, he has found grace at God, and the one who has been found worthy of knowledge, great mercy.

50. The mind liberated from passion it becomes like light, being ceaselessly lightened by the contemplations of the things.

51. The light of the soul is the holy knowledge, and by being deprived of it, the mindless one walks into darkness.

52. The one who lives into darkness, he is completely without mind. He is taken over by the darkness of the nescience.

53. The one who loves Christ, he will liberate himself from sin. And the one who follows Him, he will see the true knowledge.

54. The mind liberated from passions, it sees the simple thoughts[12], both when it supervises the body and into sleep.

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[11] Isaiah: 45: 3: KJB: "And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."; ROB: "And to you I will give hidden treasuries, riches buried into ground, for you to know that I am the Lord Who called you by name, I am God of Israel."

55. The mind cleaned as much as it is possible, it feels itself narrowed by the things and it wants to be always outside the created ones.

56. Blessed is him who has reached at the edgeless infinity; and has reached there the one who has passed over the limited ones.

57. The rationalities of God are researched by the one who honors Him. But these rationalities are found out by the one who is in love with the truth.

58. The mind which moves itself from righteousness to righteousness it finds out the truth. But that one which is moved due to some passion, it won`t find it out.

59. Like God is not known in His being, likewise in greatness He is edgeless.

60. That being which hasn`t beginning and end, it cannot be understood according to its nature.

61. The salvation of each creature it stays in the taking care, above any kindness, of the Maker.

62. The Lord supports all the ones fallen into worthy of pity states and He raises all the defeated ones.

63. Christ is the Judge of the living ones and of the dead ones and the rewarder of the everyone`s deeds.

64. If you want to dominate your soul and your body, cut from before the causes of the passions.

65. Unite the powers of your soul with the virtues, and you surely will detach them from all the passions` impulse.

66. Bridle with the restraint the impulses of the lust; and the ones of the wrath, with spiritual love.

67. The tranquility (the hesychia) and the prayer, they are the greatest weapons of the virtue, because these ones by cleaning the mind, they make the mind seeing through.

68. Only the spiritual encounter is useful. And more than all the others, pricier is the tranquility (hesychia).

69. Out of the five sorts of encounters, you chose three; the forth one do not use yourself to do it often, and pout a distance between you and the fifth one.

70. Tranquility loved by the one who doesn`t suffer towards the ones of the world.

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[12] It is the idea of Saint Maximos. It is about the meanings or the icons of the things which are not associated anymore to the passions.

71. The conscience is a sincere teacher. Who listen to it, he lives without mistake.

72. The conscience doesn`t judge only on the ones who have reached at the peak of the virtue, or of the sin.

73. The highest lack of passions it makes the thoughts to be simple. And the highest knowledge stays before the One Who is above knowledge.

74. The reproachable sadness is caused by the lack of the pleasures. That one who despises these pleasures he lives not-saddened.

75. The sadness, everywhere, is the lack of the pleasure, either of the one after God, or of the one after the world.

76. The kingdom of God is kindness and wisdom. Who achieves these ones, he live into heavens.

77. A wretched man is the one who values the body more than the soul, through deeds, and the world more than on God.

78. Equal love towards everybody has gained that one who doesn`t envy the zealous ones and he has mercy on the evil ones.

79. According to the truth it should lead that one who imposes firstly to his body and to his soul the virtue`s laws.

80. Spiritual merchant is that one who for the future ones he rejects both the pleasant ones and the sour ones of the life.

81. The soul is straightened through love and restraint; and the mind through the clean prayer and through spiritual sight (contemplation).

82. Hearing a useful word, do not judge the one who is saying nit, to not deprive yourself of the useful advice.

83. The cunning reckoning thinks at the evil ones and it transforms the worthiness of the neighbor in shortcomings.

84. Do not believe to the thought which judges the neighbor. This is because only who has an evil treasury he thinks at the evil things.

85. The good heart bears good thoughts. This is because like its treasure is likewise are its thoughts.

86. Guard the thoughts and run away from sin, lest, being the mind darkened, to see some things instead of others.

87. Strengthen yourself, by thinking at the Jews who, blinded by envy, they reckoned the Lord and our God, as Beelzebub.

88. The evil suspicion darkens the cogitation and it makes you seeing instead of the path, the ones from beside the path.

89. The sins stay next to virtues, and that`s why the evil ones consider the virtues as sins.

90. That mind that tarries in pleasure or in sadness, it quickly falls in the passion of the idleness (acedia).

91. The clean conscience raises the soul. And the filthy thought descends it on the ground.

92. By being the passions stirred up, they banish away the vain glory; and if the passions are removed, the vain glory comes back again.

93. If you want to deliver yourself from all passions, start occupying yourself with the restraint, the love and the prayer.

94. The mind by tarrying through prayer at God, it delivers also the passionate part of the soul from passions.

95. God, by giving existence to the creatures, He also tied in the same time all of them through His taking care (through Providence).

96. Being Master and making Himself servant, He showed to the creation the peak of His taking care (the peak of His Providence).

97. This is because God and the Word embodying on Himself unchanged, and He united Himself with all the creation through body[13].

98. Stranger wonder takes place in heavens and on earth, that God is on earth and the man in is heavens.

99. This is because by uniting the men with the Angels, He wants to give in the same time the godhead as present to the entire creation.

100. The knowledge of the Holy and of One Being Trinity it is sanctification and deification for Angels and for men.

101. The forgiveness of the sin is liberation from passions. Who hasn`t yet liberated through grace, he still hasn`t achieved the forgiveness.

[13] Heads no. 96-96 they compose a whole.

The Pious and Bearer of God Our Father

THE SECOND HUNDRED

Of which acrostic is this one: Pray for me, you most honorable brother, because I am expecting great evilness, worthy of me, sadness for the soul and pains for the body

1. If you want to deliver yourself at once from sins, reject the love for the self, the mother of all the evilness.

2. The health of the soul is the lack of passions and the knowledge. At it the one who serves to the passions cannot reach.

3. The restraint with patience and the love with longsuffering it withers the pleasures of the body and of the soul.

4. The beginning of the evilness from within soul is the love for the self. And the love for the self is the love for the body.

5. It is characteristic to the rational one to obey himself to the rationality and to curb and to enslave his body.

6. It is a shame to the rational man to obey himself to the irrational part and to serve to its ugly lusts.

7. It is a bad deed of the rational soul to leave the Builder and to worship the body.

8. You have been ordered to have your body as a servant, not to serve yourself to its pleasures, against the nature.

9. Break the ties of the love for the body and do not give to the servant anything that is not of an absolute need.

10. Close the senses in the stronghold of the tranquility, to not be the senses pulling the mind towards their lusts.

11. The best weapons of him, who soothes himself with patience, are: the restraint, the love, the prayer, the attention[14] and the reading.

12. The mind won`t stop swirling itself around the pleasures, until it won`t occupy itself with the contemplation, after it would have taken over the body.

[14] The Greek Philokalia.

13. Let`s fight for the commandments, for delivering ourselves from passions; and for the godlike dogmas, to be ourselves found worthy of knowledge.

14. The absence of the disturbance (the immortality)[15] of the soul it stays in the lack of passions and in knowledge; the one who serves to the pleasure, he cannot impart himself of it.

15. Take over your own body by quenching the pleasures and liberate your body from the heavy slavery[16].

16. Being built free, and being called to freedom, do not endure to be you slave servant to the unclean passions[17].

17. The devils tie the mind on the ones which are submitted to the senses, through sadness and pleasures, lusts and fears.

18. The fear of the Lord dominates the lusts and the sadness after God it banishes away the pleasure.

19. The lust after wisdom despises the fear and the pleasure of the knowledge banishes away the sadness.

20. The Scriptures comprise these four ones: the commandments, the dogmas, the menaces and the promises.

21. The lust is stopped by restraint and tiredness; and it is diminished by tranquility and by the godlike love.

22. Do not prick your brother with riddles; for you won`t endure when receiving the alike ones.

23. The anger is stopped by the longsuffering and by not mentioning the evil; and it is diminished by love and by the together-suffering (compassion).

24. To whom it has been given knowledge, to that one it has been given the light of the understanding. And the one who by receiving it he despises it, he will see darkness.

25. The keeping of the God`s commandments it gives birth to the lack of passions; and the soul`s lack of passions it preserves the knowledge.

26. You elevate the ones which are submitted to the senses to a sight with the mind (to an intelligible contemplation) and you will elevate the feeling above the ones which are submitted to the senses.

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[15] The Greek Philokalia.

[16] The body necessarily is under one of these two slaveries: either of the mind or of the pleasures.

[17] In the Greek Philokalia: to serve disorderly to the uncleanness. Παραθεσιν probably appeared here out of the wrong spelling of the word πάθεσιν.

27. The sensitive woman it symbolizes the active soul, with which the mind[18], by accompanying itself, it gives birth to the virtues.

28. The researching of the words of God is brings the knowledge of God to the one who it searches for it into truth, with awe and longing.

29. What the light is to the ones who see and for the seen things that is God to the ones who cogitate and for the cogitated ones.

30. The sensitive strength (the sky) symbolizes the strength of the faith, in which shine all the saints as some stars.

31. Jerusalem[19] is the heavenly knowledge of the bodiless ones. This is because in it there is contemplated the sight of the peace.

32. Do not forget about doing. This is because by forgetting about it the knowledge is diminished and by emerging famine, you will descend into Egypt.

33. The spiritual (mental) liberty stays in the deliverance from passions. Nobody reaches at it without the mercy of Christ.

34. The Promised Land is the Kingdom of Heavens, which is gained to us by the lack of passions and by the knowledge.

35. The spiritual Egypt is the darkness of the passions. Nobody descends to it if he doesn`t fall to famine.

36. Habituate your ear to often listen to the spiritual words and your mind will get away from the unclean thoughts.

37. Only God is good and wise by nature. But the human mind can also become like so through impartation, if it strives itself to.

38. Dominate your stomach, your sleep, your anger and your tongue; and you won`t hit your foot against the stone.

39. Strive yourself to equally love every man and you will hurry-scurry banish away all the passions.

40. The sight (the contemplation) of the ones which are submitted to the senses it is a common work of mind and of the

[18] The soul (φυχη) is of feminine gender in the Greek language, and the mind (νους) is of masculine gender. A similar comparison we find in *Answers towards Thalassius*, no. 25, in *The Romanian Philokalia*, volume III, p. 81.

[19] In the Greek language Jerusalem is of feminine gender.

feeling. But the knowledge of the intelligible ones it is only of the mind.

41. It is impossible to the mind to occupy itself with the intelligible ones, if it won`t cut off the affection towards feeling and towards the things submitted to the senses.

42. The feeling is driven by a natural addiction towards the things submitted to the senses and by being attracted by those things the feeling also pulls the mind after itself.

43. Bend the feeling towards serving the mind and do not give time to it to pull the mind towards itself.

44. When it happens that the mind occupies itself with the things which are submitted to the senses, the mind attracts the feeling to itself, by elevating within the mind the present things.

45. The sign that the mind occupies itself with the intelligible ones, we have it in that that the mind despises everything which delights the feeling.

46. When the mind is opened towards seeing the intelligible ones, it has towards them a difficult to lose pleasure.

47. When the mind is enriched by the knowledge of the Unity, that mind also has totally taken over the feeling.

48. Impede your mind to swirl around the things submitted to the senses, to not bring forth fruits of pleasures and sadness through them.

49. The ones with which the mind occupies itself into the godlike ones, they make out of the suffering (passionate, affectionate) part a godlike weapon.

50. It is impossible to the mind to be penetrated by knowledge[20] if it would have not got closer[21] before the passionate part from within itself, through its virtues.

51. The mind makes itself stranger towards the world`s things when it cuts off any affection towards feeling.

52. On the nature of the soul`s rational part it hangs to occupy itself with the knowledge of God; and on the one of the passionate part, to embrace the love and the restraint.

[20] To be transformed through knowledge.

[21] The text from Migne has πλησιάζει = it comes closer. The one from Philokalia εξορίσει = to banish away. The first meaning it seems to be more solidary with the idea from the head no. 49.

53. It is impossible to the mind to tarry at a thing submitted to the senses, if it hasn`t gained a passion towards that thing.

54. Consummated mind is that one which has been imbued with knowledge; and consummated soul it that one which has been interwoven with the virtues.

55. The affection of the mind towards the feeling it makes the mind slave to the body`s pleasures.

56. The Mind is budged from the place of the knowledge, when the passionate (affective) part of the soul it comes out from its virtues.

57. We have taken power to become sons of God. But we don`t become like that, if we won`t unload ourselves of passions.

58. Let nobody imagine that he has reached son of God in an actual manner, if he hasn`t achieved yet, within himself, the godlike characteristics.

59. The likeness in behavior[22] with the good or with the evil, it makes either sons of God or sons of satan.

60. Considerate man is the one who take heed to himself and hurries up to part himself from all defilement.

61. The petrified soul, when it is being beaten it doesn`t feel, and it doesn`t know its benefactor.

62. The dirty coat, it brings the one who wears it, out from the godlike wedding and it makes him partaker to the darkness from outside.

63. The one who fears God, he takes care of his soul and he delivers himself from the evil comradeship.

64. It is impossible to achieve the mercy of God, to the one who has forsaken Him and who serves to the pleasures.

65. Even if we don`t want to believe it, Jesus said that we cannot serve to two lords.

66. The defiled by passions soul it has become callous and doesn`t accept to believe without cuts and burns.

67. The petrified ones are being taken over by fearsome trials. This is because without pains, they don`t accept to soften themselves.

68. The considerate man takes care of himself and through willing pains he avoids the unwilling ones.

[22] According to the mode.

69. The care for the soul it is shown n the bad suffering and in humbleness, through which God forgives all the sins.

70. As the lusts and the anger multiply the sins, likewise the restraint and the humbleness weep them out.

71. The sadness after God it breaks the heart; and the sadness is born by the fear of labors.

72. The sadness after God it cleans the heart and removes from the heart the defilements of the pleasures.

73. The patience is the soul`s love for toil. And where the love for toil is, it has been removed the love for pleasure.

74. Any sin is done for pleasure and any forgiveness it comes for the bad suffering and for sadness.

75. The one who doesn`t want to repent through willing toils, he falls, according to the Providence, in unwilling toils.

76. Christ is the Savior of the entire world and He has given to the people the repentance towards salvation.

77. The repentance gives birth to the keeping of the commandments; and the keeping of the commandments it brings the cleanness of the soul.

78. The cleanness of the soul it means the deliverance from passions; and the deliverance from passions it gives birth to the love[23].

79. Clean soul is that one which loves God; and clean mind, that one which has separated itself from nescience.

80. Fight for the commandments of Christ to death; because by cleaning on yourself through them, you will enter in life.

81. Use your body as on a servant of the commandments, by guarding it with all your power disobedient to the pleasures[24] and without illness.

82. The uprising of the body it comes out of the neglecting the prayer, the diet and the good tranquility.

83. The good tranquility it brings forth good fruits: the restraint, the love, and the clean prayer.

84. The reading and the prayer they clean the mind; and the love and the restraint, the passionate (the affective) part of the soul.

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[23] A good definition of the lack of passions: the cleanness of the soul. And if according to all the Fathers the lack of passion it is followed by love, one can say that the love if born by the cleanness of the soul.

[24] Without pain, in Migne.

85. Keep the same restraint always, to not fall, through inequality, in the contrary ones.

86. The one who establishes laws to himself, to not make himself disobedient to himself. This is because the one who disregards on himself, he deceives on himself.

87. The passionate souls are spiritual dusks, because to these ones the Sun of the righteousness has set down.

88. Son of God is the one who has made himself like God, through kindness, wisdom, power and righteousness.

89. The habit of the sin is the illness of the soul. And the sin with the deed it is the soul`s death.

90. The consummated lack of passions it is the spiritual poverty, and by reaching at it the mind separates itself from the things from here.

91. Keep in harmony the virtues of the soul; because out if this one it is born the fruit of the righteousness.

92. The Fathers say that the seeing of the intelligible ones is bodiless, being totally free of matter and shape[25].

93. As the four elements are of matter and shape, likewise the created bodies are out of them.

94. The Word by making on Himself body out of the love for people, He didn`t transformed either what He was or what He became he didn`t transformed.

95. Like we say that the One Christ is out of godhead and humanity and in godhead and humanity, likewise we say that He is out of two natures and in two natures.

96. We confess a sole hypostasis of Christ in two natures, undividedly united.

97. We undividedly glorify that one hypostasis of Christ and we confess the unmixed union of the natures.

98. We worship a Being of the godhead in three hypostases and we confess that of One Being Holy Trinity.

99. The different characteristics of the Three Hypostases are: the one of Father, the one of Son and the proceeding. And in common the Three Hypostases have: the being, the nature, the godhead and the kindness.

[25] Saint Maximos the Confessor, Gnostic Heads, I, 84-85, in *The Romanian Philokalia*, volume II, p. 159.

THE THIRD HUNDRED

Of which acrostic is this one: But truly evil aren`t the ones which sadden the body, and they clean the soul, but the ones which sadden the conscience, and they delight the body[26].

1. About the One good by nature, you think the good ones. And about any man you think only good.

2. In the judgment day God will ask us to give account for words, deeds and thoughts.

3. The habit of the virtue or of the sin it moves us to think, to speak, or to do the good things or the bad things.

4. The dominated by passions mind, it cogitates to the inappropriate things. And this cogitation is shown by the words and by the deeds.

5. To the evil thoughts it precedes the passion. And the cause of the passion is the feeling (the perception through senses), as of the evil use of this one it is the mind.

6. Lock in the feeling and make war to the imagination (prejudgment); and uproot the passions with the weapons of the commandments.

7. The old sin it requests long ascesis. This is because the callous habit cannot be moved from its place at once.

8. The insistent ascesis in restraint and love, through patience and tranquility pull out the rooted ones.

9. Move your mind ceaselessly to the prayer and you will scatter away the thoughts which tarry into your heart.

10. The ascesis needs patience and longsuffering. This is because only through long toil it is banished away the love of pleasure.

11. You will easily getting used yourself with the toils of the ascesis, if you will do everything with measure and order.

12. Keep the same measure in ascesis and do not untie the canon unnecessarily.

13. Like love and the restraint clean the thoughts, likewise the contemplation and the prayer, the whole lofty exaltation.

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[26] The acrostic is a summary of the answer no. 58 towards Thalassius, *The Romanian Philokalia*, III, p. 300 and the followings.

14. The clean conscience is made by the toils of the ascesis, as the fasting, the watchfulness, the patience and the longsuffering.

15. The one who endures the hits of the unwilling trials, he becomes humble in thought, well hoping and tried.

16. The patience is the soul`s love for toils. It consists of willing toils and of unwilling trials.

17. The sin is withered by the insistence in sufferings and it is fully burnt out by the patience until the end.

18. The coming of the toils afflicts the feeling; and the coming of the sadness removes the pleasure.

19. Four are the most general passions (affects) which the Providence uses with wisdom one against another.

20. The arrival of the sadness narrows the pleasure; and the fear of torments withers the lust.

21. The considerate mind strengthens its soul and habituates its body to all toil.

22. Strive yourself to make a monk not only the outside man, but also the one from inside, by delivering him from passions.

23. The first rejection if the rejection of the things; the second and the third, they are the rejection of passions and the rejection of nescience.

24. If somebody wants it, he easily delivers himself from things. But not with a little toil gets he rid of the passions[27] towards the things.

25. By dominating your lust, you will also overcome the anger; because the lust is the cause which stirs up the anger.

26. Have we delivered ourselves from the passionate thoughts and started the clean and immaterial prayer? Or have we not?

27. Great is the mind which has delivered itself from passions and has separated itself from creatures and it lives in God.

28. The one who advances, he philosophizes about these three: in commandments, in dogmas and in the faith in the Holy Trinity.

29. The mind which is delivered from passions it is in these ones: in simple thoughts, in the contemplation of the creatures, and in the eternal light[28].

[27] In the Greek Philokalia: of the thoughts about things.

30. Within our souls there hide themselves very evil passions. But they show themselves when the things are shown.

31. It often happens that the mind to remain unbothered, enjoying some lack of passions' but it is not tried, because the things are missing.

32. The passions are arisen by these three ones: by memory, by the state of the body`s stum (χυμός) and by the feeling (the sensitive perception), as it has been said.

33. The mind which has closed the feeling and has made equal the state of the stum from its body[29], it hasn`t war anymore but with the memory.

34. The passions are stirred up by feeling, when there aren`t present the restrain and the spiritual love.

35. The temperate fasting, the watchfulness and the singing of psalms, they make the state of the body balanced.

36. These three ones change the state of the body in bad: the lack of rule in eating, the changing of the air and the touch of the devils.

37. The passionate memories are made simple[30] through prayer, reading, restraint and love.

38. Firstly close the feeling, through tranquility, and then fight with the weapons of the virtues against memories.

39. The sin with the thought it is the bad usage of the thoughts; and the sin with the deed it is the bad usage of the things.

40. The bad usage of the thoughts and of the things it consists in not using them piously and rightly.

41. The reproachable passions are chains to the mind, which keep the mind in the things submitted to the senses.

42. Consummated lack of passion has that one who isn`t addicted neither to the things nor to their memory.

43. The good soul does the good to the neighbor. And if it is answered to it with ingratitude, it behaves with longsuffering and it endures by suffering the things which come from that one.

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[28] Migne = εν τω αιδιω φωτί (into light); Greek Philokalia = εν τω ιδίω φωτί (in its light).

[29] The one who always maintains the same balanced diet, he does not produce unequal states into body.

[30] Ψιλουνται can be translated in two ways: 1. They are made simple, namely they are detached from the passionate side; 2. They are being thinned, they are being weakened.

44. The evil thoughts are evil richness: the one who doesn`t reject the, he won`t reach at knowledge.

45. The one who obeys himself to Christ, he guides on himself towards the light; and the one who follows Him, he corrects on himself.

46. The memory about the evilness it is leprosy to the soul; and this it happens to the soul out of dishonors, out of loss, or out of the suspicion of the thoughts.

47. The Lord blinds out the passionate mind; because it becomes sad unjustly for the good things of the neighbor.

48. The gossiper soul it has instead of tongue a thorn: this is because it wounds on himself, it wounds the listener and sometimes also the one who is evil spoken.

49. Forgets the evil the one who is praying for the one who has saddened him; and it is delivered from the remembrance of the evil the one who doesn`t spare the gifts.

50. The hatred towards the neighbor it is the death of the soul. And this is had and it is done by the soul of the gossiper.

51. The idleness it comes out of the negligence of the soul; and it is negligent the soul which is ill with the love for pleasure.

52. The one who loves Christ, he habituates on himself with toils; and through the insistence in toils, he banishes away the idleness.

53. The soul is strengthened through the toils of the ascesis; and by doing everything with measure, it banishes away the idleness.

54. The one who dominates his belly, he withers the lust and his mind doesn`t serve to the thoughts of fornication.

55. The mind of the restrained one it is Church of the Holy Ghost; and the mind of the covetous one is dwelling place of the crows.

56. The satiety it gives birth to the lust after many sorts of food; and the lack it sweetens even the simple bread.

57. The one who rejoices himself in a hidden manner with the envied one, he delivers on himself from envy; and the one who hides the envied one, he delivers (also other) from envy.

58. Go away from the one who lives with carelessness, even if he has achieved a great name to many.

59. Gain as friend the man who loves the toil and you will find him cover to your mistakes.

60. The careless one has sold on himself to many masters; and how they carry him so he walks.

61. In time of peace it is benevolent to you as a friend; and in time of trial he makes war to you as an enemy.

62. He puts his soul for you before the stirring up of the passions; and when the passions are being stirred up, he takes your soul.

63. The uncultivated land has been taken over by thistles, and the careless soul, by unclean passions.

64. The considerate mind it restrains its soul, it torments its body and it bridles the passions (is dominates its affects).

65. The seen movements are the signs of the ones from inside, like the produced fruits are the signs of some unknown trees.

66. The words and the deeds prove the hypocrite and they bring to sight the hidden liar prophet.

67. The reckless mind doesn`t advice (discipline) its soul and it takes the soul away from love and restraint.

68. The cause of the worthless thoughts it is the bad habituation, which is born out of vain glory, out of pride and haughtiness.

69. Characteristic to the things said above are the followings: the hypocrisy, the cunningness, the plotting, the irony and the lie, which is also the worst.

70. Are serving the ones mentioned before the followings: the envy, the strife, the anger, the sadness and the keeping in mind the evil.

71. This is the way of the ones who live in carelessness and this is the treasure of the things hidden within me.

72. The soul is saved through the bad suffering and humbleness. They deliver the soul from the passions mentioned above.

73. On the word “considerate” it hangs the useful word; and on the good soul it depends the virtuous doing.

74. The enlightened mind it brings out wise words and the clean soul cultivates godlike thoughts.

75. The thoughts of the zealous one are occupied with the wisdom, and his words enlighten the ones who listen to them.

76. When the virtues are dwelling into the soul, the soul cultivates good thoughts. And when the sins are dwelling into the soul, the soul gives birth to worthless thoughts.

77. The soul of the passionate it is a factory of evil thoughts; and out of its treasury brings out the evil things.

78. The good treasury is the habituation with the virtues; and the good mind brings out from this treasure the good things.

79. The mind worked by the godlike love it produces thoughts about God; and when is worked by the love for the self, it does the opposite.

80. The mind moved by the love towards the neighbor it ceaselessly thinks good things about him; but when moved by the opposite, it suspects the evil things.

81. The causes of the good thoughts are the virtues; of the virtues are the commandments; and of the working of these ones, the free will.

82. The virtues and the sins coming and leaving, they make the state of the soul better or worse, by moving it towards corresponding thoughts.

83. The causes of the evil thoughts are the sins; of the sins the disobedience; of the disobedience the deceit of the feeling; and of the deceit of the feeling the carelessness of the mind in guarding the feeling.

84. Within the ones who are advancing, the dispositions towards the contrary ones are easily being changed; in the consummated one, the habits in both directions are difficult to be budged.

85. The strength of the soul is a habituation of the virtue difficult to be budged, and the one who has reached at it he says: "Who will separate us from the love of Christ"[31], and the other things.

86. All the passions are preceded by the bodily love for the self; and after all of them it comes the pride.

87. The three more comprising thoughts of the lust are born out of the passion of the love for the self.

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[31] Romans: 8: 35: KJB: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"; ROB: "Who will separate us from the love of Christ? Will the trouble, or the tribulation, or the persecution, or the famine, or the lack of clothing, or the danger, or the sword?

88. Understand, of course, the thought o the covetousness of the belly, of the vain glory, and of the love for money, to which follow all the passionate thoughts, but not all of them in common.

89. To the thought of the covetousness of the belly it follows the one of the fornication; to the thought of vain glory, the one of the pride; and the others, in common to the three ones.

90. It follows in common to the three ones: the thoughts of the sadness, the thought of the anger, of the remembrance of the evil, of the envy, of the idleness and the others.

Prayer

91. Master of everybody, Christ, I pray You to liberate us from all of these, from the destructive passions and from the thoughts which are born out of them.

92. For You we have been created, to delight ourselves, being placed in the Paradise seeded by You.

93. But we have attracted to us dishonor, by choosing instead of the place of the happy delectation, the corruption.

94. Of which payment we have taken it within ourselves, by changing the eternal life for death.

95. Therefore now, Master, like You have looked at us, continue looking at us to the end; like You have embodied Yourself, so also save us all.

96. Because You came to save us, the lost ones. Do not separate us from the part of the ones who are saved.

97. Raise the souls and save the bodies. Clean all of us of all the defilement.

98. Break the ties of the passions which dominate us, the One Who broke the bands of the devils.

99. And delivers us from their oppression, to be us able to serve only to You, to the eternal light.

100. By resurrecting from dead and by singing together with the angels the happy, the eternal, and the endless song.

THE FOURTH HUNDRED

Of which acrostic is this one: Despite all these, you pray insistently towards our Lord God, to deliver us both from true evilness and of the not-true evilness, but reckoned as being true

1. The one who has detached his mind from the love for the body and from the body`s pleasures, that one has killed with the living ghost the body`s deeds.

2. Do not think that you have separated yourself from the affection for the body, until the mind still occupies itself with the ones of the body.

3. As the ones of the body are the feeling and the ones submitted to the senses, so the ones of the soul are the mind and the intelligible ones.

4. Retract your soul from the feeling of the submitted to the senses ones and the mind will be into God and in the intelligible ones.

5. Kindred with the godhead are the thinking beings, known only with the mind; and the feeling and the ones submitted to the senses were created to serve to the mind.

6. Let the feeling and the ones submitted to the senses to serve to you towards the spiritual sight (the contemplation) and do not turn the feeling and the ones of it towards the lust of the body.

7. You have been ordered to kill the deeds of the body, to resurrect through toils the killed through pleasures soul.

8. Let yourself to be mastered by God and master your feeling and do not allow on yourself, who are better, to be mastered by the worse one.

9. God is eternal, limitless, borderless (indefinite), and Who promised eternal, limitless and unspoken goods to the ones who obey themselves to Him.

10. It depends on the mind`s nature to live in God, to cogitate about Him, about His taking care and about His fearsome judgments.

11. You have the power to incline yourself towards both parts; be yourself of the better part and you will bring the worse one into submission.

12. Good is the feeling and good are the ones submitted to the feeling, as things of the Good God. But they cannot be likened at all to the mind and to the intelligible ones.

13. God built the rational and mental being able to receive the ghost[32] and His knowledge. And the feeling and the ones submitted to the senses He made them towards the need of the being.

14. As to the worthless servant it is madness to obey to the good master, so it is madness that the rational mind to make itself servant to the corruptible body.

15. The mind, which doesn`t master its feeling, it falls through the feeling in the evil ones. This is because being deceived by the submitted to the senses ones it gives birth to worthlessness to itself.

16. By mastering your mind, you assure yourself from the part of the memory. This is because the memories, awakened through the feeling they move the passions.

17. Persecute your body and always pray; and you will quickly delivered from the thoughts brought by memory (by prejudice).

18. Let occupy yourself ceaselessly with godlike words. This is because the toil with them it consumes the passions.

19. The reading, the watchfulness, the prayer and the chanting of the psalms, the stop the mind from the straying around the passions.

20. As the spring time moves the plants to shoot out, likewise the lack of passions it moved the mind towards the knowledge of the creatures.

21. Keep the commandments and you will find peace; love God and you will find out knowledge.

22. In tiredness, in toiling and in the sweat of the face you have been condemned to eat the bread of the knowledge.

23. The carelessness brought the ancestor to the transgression of the commandment and, instead of the delectation of the Paradise, it condemned him to death.

24. Let yourself also to master Eva[33] and take heed to the serpent, lest, being Eve deceived, to also give to you out of the tree.

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[32] In the Greek Philokalia: all of them.

[33] Eva is the feeling; the serpent is the devil.

25. As the soul makes the body alive according to the nature, likewise the virtue and the knowledge, the soul.

26. The haughty mind, driven by the ghost of the vain glory and of the pride, it is a waterless cloud.

27. When mastering your love for vain glory, take heed towards fornication, lest, running from honors, to fall down in dishonor.

28. Running away from the vain glory you look towards God; and if not you will surely fall in the self appreciation or in fornication.

29. It is characteristic to the vain glory to show its competence; and it is characteristic to the pride to despise and to quarrel.

30. Running away from the covetousness of the belly, guard yourself against the pleasure of being pleasant to the people; that it wants to show a pale at sight cheek.

31. The beautiful fasting it is the one which enjoys a little and simple food and doesn`t try to be pleasant to the people.

32. By fasting until the evening comes, do not eat in the evening until you will satiate yourself, to not build again what you have once crumbled down.

33. When you do not drink wine, do not satiate yourself with water; and if not, you will give to the fornication the same matter.

34. The pride makes us getting away from the godlike help, to trust in ourselves and to raise ourselves against people.

35. Against pride there are two medicines; who doesn`t receive these two, he will have a third one, a very harsh one.

36. To remove the pride you must pray yourself with tears, to not despise anybody and to willingly receive the unwilling troubles.

37. The advising through trials it is a spiritual staff. It teaches the one who mindlessly raises himself to cogitate with humbleness.

38. It depends on the mind`s nature to not suffer the thoughts which secretly gossips the neighbor.

39. As the gardener, if he doesn`t plucks the weeds, they chock the vegetables, likewise the mind, if doesn`t clean the thoughts, it loses the toils.

40. A considerate man is the one who accepts the advice and especially the spiritual Father who advises him.

41. The ones who is being killed by passions he doesn`t listen to the advice and doesn`t endure at all the spiritual rebuking and advising.

42. The one who doesn`t accept the advice he doesn`t make his ways straight but he is always driven towards precipices and ravines.

43. The mind which has rejected the feeling[34] and doesn`t accept anymore to see thoughts of pleasure, it is monk[35].

44. The mind which has healed on itself and it also heals others, it is a medic.

45. Search for the virtue and preserved it unharmed, for not being you living ugly and dying pitifully.

46. Our Lord Jesus Christ gave the light to everybody, but the ones who doesn`t listen to Him they are darkening on themselves.

47. Do not reckon as an unimportant thing the lost of the virtue; this is because due to it the death has entered into the world.

48. The obedience to the commandments it means the resurrection of the dead ones; this is because to the virtues, it follows according to the nature, the life.

49. Being the mind killed through the transgression of the commandment, death of the body it also necessarily followed.

50. As Adam through disobedience fell into death, likewise the Savior, by obeying, He killed the death.

51. You kill the sin, to not be resurrected and remaining dead, and to not pass from a small death to a bigger one.

52. The Savior embodied on Himself due to the disobedience of Adam, for untying the damnation, to resurrect on everybody.

53. From life to life passes that one who has killed his passions and has separated himself from nescience.

54. Research the Scripture and you will find out the commandments; and do the said ones and you will deliver yourself from passions.

[34] That mind which has rejected the perceiving through feeling.
[35] The mind in Greek is of masculine gender.

55. The obedience to the commandment it brings the cleanness of the soul; and the cleanness of the soul it brings the impartation of light.

56. The knowledge of God is the tree of life, of which, the clean one, by imparting on himself, he remains immortal.

57. The beginning of the doing is the faith in Christ; and the end of it is the love for Christ.

58. Jesus Christ is our Lord and God, Who, by giving to us the faith in Him towards life,

59. He has shown on Himself through soul, body and godhead, to deliver us from death and the soul and the body as a God.

60. Let`s gain the faith, for coming to life, out of which is born the enlightenment of the knowledge.

61. To the asset of the faith there follow successively these ones: the fear of God, the restraint from pleasures, the suffering of the toils, the hope in God, the lack of passions and the love[36].

62. Out of sincere love it is born the natural knowledge. And to this one it follows the last desired good thing. This one is the grace of the knowledge of God (of the theology)[37].

63. The mind, which dominates its own passions, of course that it masters the passions because of the fear, believing to God regarding the hoped ones[38] and regarding the ones which have been promised to it.

64. To who it has been given the promise, to him it is requested restraint. This one by lasting, it gives birth to patience, which is a much loving of toil habit.

65. The sign of the patience if the love for labors. By daring towards them, the mind hopes to achieve the promised ones and to get rid of menaces.

66. The acceptance of the future goods it unites the mind with the waited ones; and the mind by tarrying into them, it forgets about the present ones.

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[36] The same order of the virtues like at Saint Maximos the Confessor, Head about Love, I, 2, in *The Romanian Philokalia*, volume II, p. 37.

[37] The natural knowledge it is the one achieved through the contemplation of the nature, from the second phase of the spiritual ascension; higher that this knowledge it is the knowledge of God.

[38] In the Greek Philokalia we have: regarding the menaces.

67. The one who have tasted the promised ones, he throws away the present ones. This is because he has poured his entire longing in those things.

68. God is the One Who promised the future goods. By believing Him, the restrained one desires the future goods like (other one desires) the present ones.

69. The sign that the mind lives into the hoped goods, it is that the mind has totally forgotten about the ones from here and it widens itself in the knowledge of the future ones.

70. Good is the truth which we learn through the God of the truth, Who fills up the loving of God soul, with confidence, even from here.

71. The goods which are waiting for the inheritors of the promise are above ages and before any age and above mind and word.

72. Let`s ourselves submit to the canons of the awe, lest, deviating in passions, to fall from hope.

73. Jesus is Christ, as One of the Trinity, of Whose inheritor you will also be.

74. The one who has learnt the knowledge of the creatures from God, he won`t be unfaithful to the Scripture regarding the ones said above.

75. The Holy Ghost, when finding the mind emptied of passions, He mysteriously teaches the mind, according to its power, about all the hoped ones.

76. The soul receives the knowledge of the godlike ones on the measure of the mind`s cleanness.

77. The one who has disciplined his body and lives into knowledge, he is increasingly cleaned up by the knowledge itself.

78. The mind which starts to become wise (to philosophize) in the godlike ones, that mind starts from faith and, by passing through the ones from the middle, it ends again to the highest faith.

79. At the beginning of the wisdom it is seen the fear which is at the end; and at the end, the love which is at the beginning.

80. The mind by starting to become wise (to philosophize) from the closest faith, it ends to the theology (the knowledge of God) from beyond any mind, which is the faith that is never forgotten anymore and the seeing of the unseen ones.

81. The rationalities concerning God are contemplated by saints not out of Himself, but out of the ones from around Him.

82. And the rationalities from around God are cogitated some of them through affirmation, other through removing.

83. The being, the godhead, the kindness and everything said positively are through affirmation. And the lack of beginning, the boundlessness and the not-definition and everything that is negatively said, they are through negation.

84. The hidden godhead, above any mind or word of the Holy Trinity being One, the things said above and the things alike, they are contemplated around the Holy Trinity.

85. As they say (the saints) a sole godhead of the Holy Trinity, to they worship three hypostases of the one godhead.

86. The things said above through affirmation and through negation, they cogitate as being common to the Holy, and of one Being, Trinity, besides the characteristic ones to each hypostasis, which are also said more often through affirmation, and other through negation.

87. The things which are characteristic to the godlike hypostases, especially, they say that are these ones: the quality of Father, the quality of Son, the proceeding and everything that is especially said.

88. And they decide that the hypostasis is a being with different characteristics. That`s why each hypostasis has both the common being and what it differs him as hypostasis.

89. The things said before in common through negation about the Holy Trinity, I reckon them more characteristic than the ones said through affirmation. But it is not likewise regarding the distinctive characteristics, though they are also said, as I have said before, one of them through affirmation, others through negation, like the characteristic of being born and the characteristic of not being born and the ones alike. This is because the characteristic of not being born it differs according to the meaning from the characteristic of being born. This is because the first one it means that the Father is not born, and the second, one that the Son is born.

90. For clarifying the rationalities contemplated around the Holy Trinity, we use, as it has been said, words and names. But it is not alike for the ones of the being; because these ones are totally unknown by any mind and unspoken through any word, being known only to the Holy Trinity.

91. As I am saying that the one being of the godhead is threefold in hypostases, so I am confessing that the Holy Trinity is of one being.

92. The Father is cogitated as without beginning and as beginning (principle). Without beginning like unborn; and beginning (principle), like the One Who gives birth and proceeds the One Who are out of Him according to the being and are in Him from eternity, namely the Son and the Holy Ghost.

93. By moving itself after Them, to the Trinity, the unity it remains unity; and the Trinity, by gathering Himself to the unity, He remains Trinity, which is a wonderful thing[39].

94. I also understand the Son and the Ghost, not without principle, but eternal. Not without principle as reporting Themselves to the Father as principle and source; but eternal, as One Who are from eternity together with the Father, One of Them through birth, and Another through proceeding.

95. They keep the One godhead of the Trinity, undivided, and They preserve the three hypostases of the One godhead, unmixed.

96. Distinctive characteristics of the Father, I say that are the ones of being without beginning and unborn; of the Son of being in the beginning (in the principle) and of being born; and of the Holy Ghost, of being with the beginning (the principle) and of being proceeded. And the beginning of the Son and of the Ghost I don`t say about it as being temporal. And who could that be? But through Him it shows the cause out of which, like the light out of the sun, They have Their existence from eternity. This is because out of Him (out of the principle) They are, according to the being, although not after Him.

97. The distinctive characteristic of the hypostases remains, after Them, unmoved and unchanged.

98. I confess the unity in Trinity and the Trinity in unity, as One Who divides Himself undivided, and unites Himself divided.

99. I know the Father as being the One beginning (the principle) of everybody: of the Son and of the Ghost, as birth give and as eternal source, together eternal, borderless, of-one-being and not-separated; and of the creatures, as Maker, Source of the Providence, and Judge, namely through the Son

[39] It is a place from Gregory of Nazianzus, Orat. I de Filio, head no. 2, commented by Saint Maximos the Confessor in Ambigua, G.P. 91, 1036.

and in the Holy Ghost. "This is because through Him and towards Him are all the things; His to be the glory forever and ever. Amen!"[40]

100. I also say about the Son and about the Holy Ghost that They are together eternal with the Father, but not together without beginning (principle); together eternal with the Father, like being together with the Father from eternity; but not together without beginning, not being without a cause; because They are out of Him, though not after Him, as the light out of the sun, as it has been said before. I also say about Them, that They are without beginning, when one understand the beginning out of the time, for not being cogitates under time the One out of Whom the time is. Therefore They aren`t without beginning in what concerns the cause, but They are without beginning regarding the time, being before all time and before all ages and above ages and time, through Them being all ages and all time and the ones out of the time; as They being, as I have said before, together eternal with the Father, to Whom together with Them is due the glory and the mastery, forever and ever, Amen.

[40] Romans: 9: 36: KJB: "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."; ROB: "For from Him and through Him and into Him are all things. His be the glory forever. Amen!"

Hesychios the Sinaite

Monk Hesychios the Sinaite from the Monastery of the Pyre (το καίγοντας θάμνο) from Mount Sinai it is the author of the two hundred heads "About Watchfulness and Virtue"[41]. In Migne`s Patrology they are attributed to Hesychios the Presbyter from Jerusalem; but unjustly. This is because Hesychios from Jerusalem he live in the Century V, whilst the author of these two hundreds of heads lived later, being given the fact that he reproduces for several times not only saying of Mark the Ascetic[42] but also of John Climacus[43] and Maximos the Confessor[44] who lived around the middle of the Century VII.

The main virtue to Hesychios is the watchfulness (προσοχή), which it will enjoy in the ascetic writings, written after him, a great cherishing. One can say also that according to Hesychios the whole spiritual life is reduced to watchfulness or attention, that this is the durable method through which the man purifies in himself of all passionate words and thoughts, for achieving then the mysterious knowledge of God (The First Hundred, head 1). Through watchfulness the man does the spiritual ascension above all stages from the active and from the contemplative phase. Watchfulness is the ceaseless attention to the self, which brings the man to all the virtues (I, 3), to the knowledge of God. For the first time we find at Hesychios the identification of the watchfulness to the heart`s cleanness (I, 1), or to the quietness of the heart: the hesychia (I, 3). The watchfulness is also called as the guarding of the mind (I, 3), taking heed to the attacks which are thrown by satan within the soul, avoiding to be provoked inside us friendly thoughts towards those attacks. The definition of the attack is taken literally by Hesychios from Mark the Ascetic (I, 2). According to a beautiful characterization, the watchfulness is

[41] λόγος ψυχωφελής περί νήψεωζ χαι αρετης (the reason of the soul`s ignorance and virtue (E. l. t.`s n.)).
[42] Hesychios, chapter I: 55, 56, 57, 58, 59 = Mark the Ascetic, The Law of the Ghost: 115, 16, 117, 101, 102, 103ş Hesychios I 79, 80, 81, 82 = Mark the Ascetic, About the One Who Imagine: 2-3, 4-5, 6-7, 9.
[43] Hesychios I 99 = Climacus G.P. 88, 1112.
[44] Hesychios I 67, 68, 69, 70, 71, 72, 73, 75 = Maximos the Confessor, Heads about Love IV, 58, 64, 65, 50, 51, 64, 72.

"the insistent focusing of the thought at the heart`s gate, to watch at the thieves thoughts which want to come inside" (I, 6).

The most important help of the watchfulness it is the ceaselessly calling of the name of Jesus (I, 21; I, 28; I, 41; I, 62; I, 96-97; II, 72; II, 80; II, 96-87). Before Hesychios we find this calling of the name of Jesus at Diadochus. At Hesychios the lacing of this name it becomes the main preoccupation.

According to J. Hausherr, Hesychios belongs, together with Diadochus, John Climacus and Philotheos the Sinaite, to the Sinaite spirituality, which, unlike de spirituality which descends from Saint Basil the Great or the Constantinopolitan one, from the Studites` Monastery, it is more passive, less valuing the active virtues and attributing the greatest role to the godlike grace, out of a conviction about the human helplessness. From there the accent which this spirituality poses it on the internal quietude (ησυχια), obtained through prayer and through guarding the mind from any thoughts and hallucinations (λογισμοι, φαντασία).

Maybe it would be more just to be said that the Sinaite spirituality it is more internal, or that it draws the attention especially on the internal causes of the sin and on the method of combating the sin from its origin. This is because the watchfulness and the continuous attention, through which the grace it becomes efficient, it is also an extraordinary straining, maybe greater than anyone else; so this virtue can be called anyhow, but not passive. Or maybe it is even more just that, presupposing the inferior conditions of the fulfilled external ascesis, Hesychios in this description he occupied himself with the higher stage of the cleaning of the inward sin. Proof for this is the fact that John Climacus, who also belongs to the Sinaite spirituality, he described at the beginning the external ascesis and only on the last stage the internal virtues.

Exposing the doctrine of Hesychios, Hausherr identifies two dominant principles: one of the psychological and another dogmatic. According to the psychological one, every sin passes through a through (λογισμος), and according to the dogmatic one, without Jesus we can`t do anything. From here result all the consequences of the spiritual doctrine of Hesychios. According to him the external ascesis (fasting, restraint, sleeping on the floor) isn`t sufficient.

The external ascesis only impedes the sin with the deed (II, 8). Only the attention (προσοχη) opposes itself to the sin

thinking. The Old Testament symbolizes the external ascesis, the New Testament the watchfulness (νηψις). The first is pedagogue towards the last one (II, 10). Through activity one only apparently gains the union with God; for the true union it is necessary the virtue of the attention, which is the guarding of the mind, or the quietude without hallucinations (II, 13).

The rules of the internal war, which is being waged by the watchfulness to reach at that quietude undisturbed by thoughts and imagination, are the followings:

1. The rejection of the thought from its first emergence, namely from the attack (προσβολή), or bait, which is not our product, but of satan (II, 71, 72). This it means to guard the head of the snake (II, 76). The attack it seen innocent at the beginning; it is the thought or the imagination of a sensitive thing (II, 78). Firstly it is sent the pigeon, for on his tracks to snake in the snake (II, 61). Therefore one mustn`t discern between good thought or bad thought (ευλογος and ἀλογος), but the man must reject all of them (I, 49), especially until he isn`t consummated. But once reached at consummation, the mind can let the thought to move themselves a little, as a god releases the rabbit, or better said, as the cat releases the mouse for examining it better.

In this rejection of the thought from the first emergence, the attention had the main role (προϛοχή).

2. But if despite all these the thought has penetrated in, the role of fighting it, it`s up to the resistance (αντίρρεσις). This one must crush the snake`s head (II, 50; I, 34).

3. But without the continuous calling of the name of Jesus, the whole our striving is vain (II, 50; II, 68). Therefore the attention (προϛοχή) and the resistance (αντίρρεσις) must be united with the ceaseless prayer.

But because the devil can disguise itself in angel of the light, by mixing in our prayer thoughts which are pious at the beginning, to scatter out mind, the prayer must consists of a sole word or thought (μονολόγιστος ευχή), in the one of Jesus (II, 72)[45]. This is the Prayer of Jesus. It must become as usual as the breathing is, "stuck to the breathing", according to the formula of John Climacus (G.P. 88, 1112 C). This continuously breathed prayer (II, 87) it will clean the air of the heart of the

[45] Hausherr translates this expression like: "Une invocation toujours répétée à Jésus, le nom de Jésus". But I believe that, after a while, it means also only repeating the thought at Jesus.

dark`s clouds (I, 73). Then, we see us like in a mirror, but also the black face of the spiritual Ethiopians (I, 23). With the name of Jesus we can crash the Babylonian children, namely the thoughts born by satan in us (II, 50; I, 56).

The mind cleaned of imaginations (φαντασίαι) and thoughts (λογισμοι), it give birth now to godlike meanings (νοήματα) (II, 54). Then it sees a light which at the beginning is like a candle hanged inside the mind, then like a moon, and at last like a sun with endless light, and this is Jesus Himself (II< 64). Now we have become seers (θεωρητιχοί). Because the guide who leads us there is the guarding of the mind, this one can be called as birth giver of light, birth give of lightning, birth giver of fire (I, 64).

In this state, the heart has Jesus Himself as Master, Who mysteriously tells His will to it (II, 84). This is the heavens of the hesychia, where the mind has entered (II, 98). So we become angels into Christ Jesus, through watchfulness and ascension in love (II, 99)[46].

[46] To this presentation we have widely used I. Hausherr, *La method d`oration hésychaste*, in Orientalia Christiana 9, 2 (No. 36) (1927), p. 138-140. Then we have used also Marcel Viller S. I. und Karl Rahner S. I., *Aszese un Mystik in der Väterzeit*, p. 164-166. Finally, we have used A. Ehrhard at K. Krumbacher, *Geschichte der Byz. Literatur* [2] (München, 1897), p. 147. The fact that Hesycios was in the Burning Pyre`s Monastery, therefore being other than Hesychios from Jerusalem, it has been proven lately on the basis of the title of this writing of Hesychios in the codices Vallicell, E. 21, Century XIV, f, 260, v. and in other codices in manuscript.

Hesychios the Sinaite

TOWARDS THEODOULOS

Short Word Useful to the Soul and Savior, about Watchfulness and Virtue

The So-called Words about Resistance and Prayer[47]

THE FIRST HUNDRED

1. The watchfulness is a durable spiritual method, followed with zeal, which, with the help of God, it totally delivers the man from passionate thoughts and evil deeds; followed thus, it give him then the sure knowledge of the not-comprised God, as much as possible, and the unveiling of the godlike hidden mysteries. It fulfills every commandment of God from the Old Testament and from the New Testament and it brings the whole good in the age to come. It is actually the cleanness of the heart, which, due to its greatness and beauty, or better said out of our lack of attention and carelessness it is so rare today amongst monks. This one is blessed by Christ, when He says: "Blessed are they who are clean in the heart, for those ones will see God". So being, it is very expensive to buy. The watchfulness by lasting for a long time into man, it because the guide of the right and pleasant to God life. And the ascension in this one is habituates us to the contemplation and to the way how we must put in movement, in a due manner, the three

[47] The Greek Philokalia, Second Edition, volume I, p. 82-91; G. P. 93, 1480-1544. Between the text from The Greek Philokalia and the one from the Greek Patrology are enough differences. But in general the one from Philokalia is way better, if not perfect. That`s why we mainly have used this text. Otherwise, out of the marginal variants one can see that the editor consulted several codices. It is strange that sometimes the Latin translation from Greek Patrology it follows a text similar to the ones from the Greek Philokalia. For instance: II, 2, G. P. = 103 Greek Philokalia; II, 21, G. P. = 123 Greek Philokalia. But most often it follows the text from the G. P.

The counting of the heads it is also different between the two versions, starting from I, 80. In the text from the Greek Philokalia there are 203 heads and for many times the matter is better distributed in them. Although, we have taken the counting in two hundreds of the text from G. P. because the quotes from there, from foreign writings, are easily to be followed in this way, the text from the G. P. being more accessible.

parts of the soul and to guard our senses without mistake. It increases daily the four general virtues in the one who imparts himself out of it.

2. The great lawmaker Moses, better said the Holy Ghost, by showing the lack of blemish, the cleanness, the comprising width and the elevator power of this virtue, and by teaching us how we must conceive it and learn it, He says: "Take heed, to not be some hidden word in your heart". Hidden word it is called the emergence, as a simple thought, of some evil things, hated by God[48]. This one is called by the Father as bait (attack) thrown into heart by the devil. Immediately that this one emerges to the mind our thoughts follow it by having dialogue with it in a passionate manner.

3. The watchfulness is the way of every virtue and commandments of God. It is also called as the quietude of the heart (the hesychia). And consummated to the emptying of any hallucination, it also is a guarding of the mind.

4. The one who was born blind, he doesn`t see the sunlight. Likewise the one who isn`t guided by watchfulness, he doesn`t see abundantly the rays of the grace from above, neither will he liberate from the evil and hated by God: things, words and thoughts. This one at his death he won`t escape from the chieftains of the Hell.

5. The watchfulness is the ceaseless attention of the heart towards any thought. It breaths and ceaselessly calls only on Jesus Christ, the Son of God and God, and together with Him it manly opposes to enemies. And only to Him it confesses, for He has the power to forgive the sins. But by ceaselessly dressing itself up, through this calling, in Christ, Who only Him mysteriously knows the hearts, the soul tries in every way to hide to all people His sweetness and the fight from inside, lest the cunning one to make his evilness to advance and to crumble down, unnoticeably, the good work.

6. The watchfulness is the insistent focusing of the thought and by placing it at the gate of the heart, to look at the thieves thoughts which come, and to listen to what the killer

[48] η μονολογιστος εμφάνεια πράγματοσ πονηρου, it is a definition of the attack, taken from Mark the Ascetic, "About Baptism", in The Romanina Philokalia, volume I, Second Edition, p. 298. Saint Mark said μονολογιστος because it emerges at the beginning as a simple thought, inoffensive, to which we haven`t stuck ourselves yet with the pleasure aroused within us. Hesychios calls it like that because it is the first to appear in us from elsewhere, to which our thoughts follow to answer.

ones say and which is the image made and raised by devils, which try to deceive the mind through hallucinations. Learning these labors, they teach us, with much science, the skillfulness of the mind`s war.

7. The twofold fear, the desertions from God and the advising happenings of the trials, they give birth to the attention as continuous supervisor within the man`s mind, which tries thus to clog the source of the evil thoughts and deeds. Therefore also the desertions are for it and the unexpected trials from the part of God, for the correction of our life. And especially for the ones who have tasted the resting of this kindness, but after that they are careless. And the continuation gives birth to the habit; and this one is a natural thickening of the watchfulness; finally, this one, through its characteristic, it makes possible the quiet contemplation of the war from before. It follows to it the insistent prayer of Jesus and the sweet quietude and without hallucinations of the mind and the state which comes from Jesus.

8. Being the cogitation focused and calling Christ against the enemies and searching for its escape at Him, as a beats surrounded by many dogs, and by placing itself inside the city, it looks, with the mind, from far away, the spiritual assaults of the unseen enemies; and through the fact that it always stays with Jesus the peace Maker against them, it remains unharmed by them.

9. If you are a watcher, it has been given to you to also be seen as present out of the morning hours, but also to see others. You know what I mean; and if not, be careful and you will understand.

10. The seas` bodies consist out of much water. And the being and the foundation of the watchfulness, of the attention, of the deed quietude of the soul and the abyss of the happy and unspoken views, of the grateful humbleness, of the righteousness and of the love it consists out of the fullest watchfulness and out of the without-thoughts prayer of Jesus Christ, which must be intensively and often done, ceaselessly and with tiredness, without yourself weakening.

11. “Not everyone who calls Me Lord, Lord, will enter in the Kingdom of heavens, but the one who does the will of My Father”[49]. And the will of the Father is this: “You, who love the

[49] Matthew: 7: 21: KJB: “Not every one that saith unto me, Lord, Lord, shall enter into the

Lord, hate the evil ones"[50]. Therefore, concomitantly to the prayer of Jesus Christ, let`s hate the evil thoughts; and behold we have done the will of God.

12. Our embodied Lord and God showed to us as example the whole virtue and as model of the entire mankind and as rising from the old falling, His all-virtuous life into body, as a depiction. And together with all His virtues, which He showed to us, it is also that one that after Baptism, ascending into0 wi9lderness, He starts the mental fight with fasting, the devil coming close to Him as to a simple man. And through this mode of the victory, the Master taught also us, the unworthy ones, how we must fight the battle against the ghosts of the evilness, namely in humbleness, with fasting, with prayer and with watchfulness; He, Who didn`t need them, as One Who was God and the God of Gods.

13. And how many are, in my opinion, the ways (the modes) of the watchfulness, able to gradually clean the mind of the passionate thought, behold I won`t be lazy to show them to you in an unadorned and a not-masterly language. This is because I haven`t intended, like in the stories of war, to hide in this treaty the profit under words, especially for the simpler ones. And you, son Theodoulos, take heed at what you are reading.

14. Therefore, a way of the watchfulness is to supervise often your fantasy[51], namely the attack, for not having satan the imagination at his disposition, to be unable to forge liar thoughts, for presenting them to the mind towards liar deceit.

15. Other one it consists in having always the mind deeply keeping its silence and calm of any thought: and to be us praying.

16. Other one, it is to ceaselessly call with humbleness our Lord Jesus Christ to our help.

17. Other mode it stays in having ceaselessly into soul the remembrance of death.

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kingdom of heaven; but he that doeth the will of my Father which is in heaven."; ROB: "Not everyone who says to Me: Lord, Lord, will enter in the kingdom of heavens, but the one who does the will of My Father from heavens."

[50] Psalms: 97: 10: KJB: "Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked."; ROB: 96: 10: "You who love the Lord, hate the evil; the Lord guards the souls of His pious ones; out of the hand of the sinful He will deliver them."

[51] Imagination.

18. All these works, my beloved one, they impede the evil thoughts, as some doormen. And about the need of looking at the sky and to reckon the earth as nothing, useful thing together with others, I will speak in other place widely, if God will give me word.

19. If we cut only for a little while the causes of the passions and occupy ourselves with the spiritual views, but we do not insist in them by making this our thing, easily we will return ourselves to the body`s passions, without reaping other fruit from there, but the consummated darkening of the mind and the deviation towards the material ones.

20. The one who fights inwardly he must have in the same instant these four: humbleness, full attention, resistance and prayer. Humbleness – because his fight it is against the proud devils, enemies to the humbleness; and to have in the heart`s hand the help of Christ, because Christ hates the proud ones. Attention – to make his heart always being without any thought even that thought it would seem to be good. Resistance – for when he would sharply know the one who comes, immediately to oppose angrily himself to the cunning one. "And I will answer, he says, to the ones who rebuke me[52]: will not obey my soul to God?[53]" Prayer – for immediately after resistance to shout out towards Christ in an unspoken sigh; and then the ones who fights will see the enemy scattered through the holy and worshipped name of Jesus Christ, as the dust in the wind, or as the smoke which is consumed together with its hallucinations.

21. The one who doesn`t have clean of thoughts prayer, he doesn`t have weapon for battle. And I call prayer that one which is working ceaselessly in the deeps of the soul, for by calling Jesus, to be whipped and burn the enemy that secretly fights.

22. You owe to watch with a sharp and strained look of the mind, to know the ones who enter. And by knowing them, immediately to crush, through resistance, the snake`s head. And together with this, shout out with sigh towards Christ and

[52] Psalms: 119: 42: KJB: "So shall I have wherewith to answer him that reproacheth me: for I trust in thy word."; 118: 42: "And I will answer word to the ones who rebuke me, for I have hoped in Your words."

[53] Psalms: 62: 1: KJB: "Truly my soul waiteth upon God: from him cometh my salvation."; ROB: 61: 1: "Won`t my soul obey to God? Because from Him is my salvation."

you will feel the unseen godlike help and then you will see lighting far the heart`s cleanness and righteousness.

23. As the one who holds a mirror in his hand, if he stays amidst many and looks at that mirror, he sees his face as it is, but he also sees the faces of others, who bow towards the same mirror, likewise the one who bows towards his heart he sees his spiritual state in it, but he also sees the black faces of the spiritual blackamoors.

24. But the mind can`t defeat, only by itself, the devilish hallucination. Let it not dare to! This is because being sly, they pretend to be defeated, but on the other hand they make the mind falling through the vain glory. But by calling Jesus Christ, they do not duffer to stay and to deceive even for once.

25. Take care of not making high opinions about yourself, as that Israel of yore, and to surrender also you to the spiritual enemies. This is because Israel, being delivered by Egyptians through everybody`s God, it contrived to itself a casted idol.

26. And through casted idol you understand our weak mind, which, while it calls Jesus Christ against the ghosts of the evilness, it easily banishes them away and with masterly science puts on run the unseen and warrior powers of the enemy. But when it recklessly dares to totally lean against itself, it rolls down like bird called Oxypteros (quickly flying). "Towards the Lord, he says, my heart hoped and I was helped; and my body flourished again"[54]. Or: "Who, except the Lord, will raise me up and will stand together with me against the countless cunningly plotted thoughts?"[55] And the one who trusts in himself and not in God, he will fall a pitiful falling.

27. The way and the order of the heart`s quietude is this one: If you want to fight, let the small bug of the spider be always example to you. And it not, you still haven`t achieved quietude with the mind. That one hunts small flies. And you, if you do so and you want to gain the quietude of your soul with tiredness, do not cease always killing "the Babylonian children".

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[54] Psalms: 28: 7: KJB: "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him."; 28: 9-10: ROB: "The Lord is my help and my defender, in Him hoped my heart and He helped me. // And my body flourished and out of my willingness I will praise Him."

[55] Psalms: 94: 16: KJB: "Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?"; ROB: 93: 16: "Who will rise himself up together with me against the ones who commit cunningness and who will stand together with me against the ones who work the lawlessness?"

This is because for this killing you will be blessed by the Holy Ghost, through David.

28. A sit is impossible to be the Red Sea seen on the sky amidst the stars and as the man can`t walk on earth without breathing this air, so it is impossible to clean our heart of passionate thoughts and to banish the spiritual enemies from within it, without the often calling of Jesus Christ.

29. If you always live in your heart with humble thought, with the remembrance of the death, with the self-blaming, with resistance and with the calling of Jesus Christ and you carefully walk during each day with these weapons, on the narrow path, but bringer of joy and delight to the mind, you will reach at the holy visions (contemplations) of the Saints and deep mysteries will be enlightened to you by Christ, "in Whom there are hidden the treasures of the wisdom and of the knowledge"[56] and "in Who lives bodily the whole plenitude of the Godhead"[57]. This is because you will feel next to Jesus that the Holy Ghost jumps with joy inside your soul. This is because from Him is enlightened the man`s mind to look with the unveiled face. "Because nobody calls Lord on Jesus except into the Holy Ghost"[58], Who mysteriously testifies for the searched One.

30. But the ones who love learning must also know that the envious devils often hide and withdraw the war from us, envying us for the profit, the knowledge and the ascension towards God which we would have out of this war, and for, by not taking us care of ourselves, to be they kidnapping our mind unexpectedly and to make us again careless with the thought. This is because the ceaseless purpose and their fight it is to not let us be attentive to our heart, knowing the richness gathered into soul by the daily attention. But let us raise ourselves then with the remembrance of our Lord Jesus Christ towards spiritual visions (contemplations) and the war comes again

[56] Colossians: 2: 3: KJB: "In whom are hid all the treasures of wisdom and knowledge."; ROB: "Into Whom are hidden all the treasuries of the wisdom and of the knowledge".

[57] Ibid: 9: KJB: "For in him dwelleth all the fulness of the Godhead bodily."; ROB: "For into Him dwells, bodily, the whole fulness of the Godhead."

[58] I Corinthians: 12: 3: KJB: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."; ROB: "That`s why a make known to you that, like nobody, speaking in the Ghost of God, he doesn`t say: "Anathema be Jesus! – likewise nobody can say: Lord is Jesus, - but into the Holy Ghost."

within mind; but let us do all of these only with the advice, to say so, of the Lord Himself, and with humbleness.

31. This is because by living into monastic community, we must cut off the whole our will out of our own decision and gladly, God Himself being with our selectman. And let`s make ourselves also like some things for sell, without will. And as method in these ones it is due to not put ourselves in movement our wrath without judgment and against nature, and then to be us without daring in the unseen war. This is because our will, by not being cut off by us willingly, it uses to become angry on the ones who cut it off without our will. And out of this, by being the wrath aroused with evil barking, it destroys the knowledge of the fight which we have achieved with much toil. When moved towards devilish thoughts it breaks and it will kill those ones; when troubled against people, it breaks the good thoughts from inside us. Therefore the wrath, as I am seeing, it is breaking any kind of thoughts, either evil, or on the right side, when falls on them. This is because it has been given to us from God as weapon and as bow, when not used in both directions. And if it works in a different manner, it is breaker; for I knew a dog, otherwise daring against wolves, which also was tearing apart the sheep.

32. Thus, we must run away from haughtiness as from the scorpion`s venom and to avoid the many encounters as some snakes and viper`s babies. This is because these ones can quickly take us to the total forgetfulness of the inward war and to bring the soul down from the high joyfulness, which the heart has it out of cleanness. This is because the cursed forgetfulness opposes to the attention as the water to the fire and makes war to it all the time. This is because from forgetfulness we end in carelessness, and from carelessness will end in despise, in laziness and in indecent lusts. And so we turn ourselves back as the dog at its vomit. Let`s therefore run away from haughtiness, as from a deadly venom. And the evilness of the forgetfulness and the ones which emerge out of it are healed by the guarding of the mind and by ceaselessly calling our Lord Jesus Christ – because without Him we can do nothing.

33. It can`t happen and it is impossible to make friendship with the snake and to carry it in your bosom, nor to caress, to serve and to love the body in every aspect – besides the necessary and the needed ones – and to take care

concomitantly of the heavenly virtue. This is because the snake bites on the one who takes care of it, and the body defiles, the one who serves it, in pleasures. When the body mistakes, let it be hit mercilessly, as on a fugitive slave, full of stum, to know the master of the whip. Let it not spend time in the pub; the corruptible dust, the servant and the darkened one, let it not forget about the incorruptible landlady[59]. Until death, do not trust your body. "The body`s will is enemy to God"[60], because it won`t obey the law of God; and "the body lusts against the ghost"[61]. "And the ones who are into body, they can`t be pleasant to God"[62]. But we aren`t though into body, but into ghost.

34. The work of the restraint is to always move the anger towards the inward war and towards self-despising; of the wisdom, to move the rationality towards full and ceaseless watchfulness and towards the spiritual contemplation; of the righteousness, to direct the lusting part of the soul towards virtue and God; and of the manhood, to guide the five senses and to defend them to not be defiled through them our human being from inside, which is the heart, and the ones from outside, which is the body.

35. "Over Israel His glory"[63]; namely over the seeing mind it descends the beauty of the glory of God, as much as it is possible. "And His power into clouds", namely in the luminous souls, which look in the mornings at the One Who sits on the right hand of the Father and sends them light, like the sun sends its rays in the clean clouds, showing its beauty.

36. By committing somebody sin, says the godlike Scripture, he will lose great kindness, namely by committing the

[59] The housemaid is the body (σάρξ), the landlady is the soul (ψυχή).

[60] Romans: 8: 7: KJB: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."; ROB: "Because the desire of the flesh is enmity against God, for it doesn`t obey to the law of God, because neither it can."

[61] Galatians: 5: 17: KJB: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."; ROB: "Because the body lusts against the ghost; for these ones resist to each other, to not be you doing what you would want to do."

[62] Romans: 8: 8: KJB: "So then they that are in the flesh cannot please God."; ROB: "And the ones who are in flesh cannot be pleasant to God."

[63] Psalms: 68: 35: KJB: "Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds."; 67: 35: ROB: "Give glory to God! Over Israel His greatness, and His power into clouds."

mind sin, it loses the foods and the beverages of ambrosia, shown in the previous chapter.

37. We aren`t stronger than Samson, neither wiser than Solomon, nor knower like David, neither more loving God than Peter the Apostles. Let`s then do not trust in ourselves. Because the Scripture says: "The ones who trusts in himself, he will fall miserable falling".

38. Let`s learn from Christ the humble cogitation; from David, humiliation; and from Peter, how to weep for the falling which happen to us. But let`s not despair like Samson, like Judah and like the most-wise Solomon.

39. "Because the devil walks around roaring as a lion, searching for whom to swallow"[64], together with its powers. Consequently, let never cease the attention of the heart, the watchfulness and the prayer towards Christ Jesus, our God. Because greater help, besides Jesus, you won`t find the whole your life. This is because only the Lord knows, as God, the cunningness, the trickeries and the deceitfulness of the devils.

40. Therefore let the soul trust in Christ and to call Him and to not be afraid at all. Because it doesn`t fight alone, but together with the fearsome Emperor Jesus Christ, the maker or everything that exist, bodily and bodiless, seen and unseen.

41. Like the rain that the more it falls on the ground the more softens the ground, likewise the saint name of Jesus, shouted out by us without thoughts, the more we call it often, it softens the ground of our heart and it fill it up with joy and gladness.

42. The inexperienced ones they better know also this, that we the unwieldy ones and inclining with the body and with the thought towards earth, we cannot in any other way, but through the ceaseless watchfulness of the mind and by calling the name of Jesus Christ, our Lord and Maker, to overcome the bodiless and the unseen enemies, which want to harm us and which are skillful in doing it, which are nimble and rapid and experienced in the war which they wage is since Adam to these days. That`s why, to the inexperienced ones, let the prayer of Jesus to be their means of probing and of knowing the good.

[64] I Peter: 5: 8: KJB: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"; ROB: "Be you therefore awaken; take vigil. Your enemy, the devil, walks around, roaring like a lion, searching for whom to swallow,"

And to the experienced ones, let it be the doing, the proving and the quietude the best means and teacher of the good.

43. Like the little and innocent child, seeing some hallucinations doer, he rejoices and follow that man with innocence, likewise our soul, being simple and good – because so it was created by the good Master – it is delighted by the baits of the devil`s hallucinations; and being deceived, it runs towards the evil one as towards someone good, like the dove runs towards the one who lays snares to its baby birds. And so he mixes his own thoughts with the hallucination of the devilish bait. If he encounters the face of a beautiful woman, or something else totally forbidden by the commandments of Jesus Christ, he wants to plan something with those things, to transform in deed what it has been shown to him like being beautiful. And then, falling into consent, he transforms, through the mediation of his body, in fact the lawlessness from the cogitation, towards his own damnation[65].

44. This is the craftsmanship of the cunning one; and with these poisoned arrows it poisons the whole soul. That`s why it is not without danger to let the thought enter in our heart, before our mind to be experienced in war, and especially at the beginning. Because in an instant our soul is charmed by the devilish baits, it becomes sweetened by them and it follows to them. But we must only understand them and to cut them off immediately as they emerge and attack us (allure us). But, after the mind has been exercised through long battling in this wonderful thing and it has achieved the ceaseless habit of the war, than it truly understands the thoughts, and like the Prophet says: “It can easily master the small foxes”, than it ought to let the thoughts to come inside, and then to wage war to them into Christ, to prove them with science and to overthrow them.

45. As it is impossible that through a trench to pass concomitantly fire and water, likewise it is impossible the sin to enter into the heart, if it doesn`t knock before at the door of the heart through the hallucination of the cunning bait.

46. First is the bait (the attack); the second one is the accompanying or the mixing of our thoughts with the ones of

[65] It is the order in which the bait becomes sin with the deed.

the cunning devils[66]; the third one is the consenting (the acceptance) of the mind to be between the two sorts of thoughts which advice to each other in a sinful manner[67]; the fourth one is the exterior deed, or the sin. If, consequently, the mind will be attentive through watchfulness, through resistance and through calling the Lord Jesus, it will set in running the hallucination of the bait since its emergence, and the ones which follow out of it remain unfulfilled. This is because the cunning one, being bodiless mind, it cannot deceive the souls but through hallucination and thoughts. About bait David says: "In the mornings I killed all the sinful ones of the earth"; and about consenting, the great Moses says: "And you will not consent to them".

47. The mind with the mind fight in an unseen way; the devilish mind with our mind. That`s why is necessary to us to shout out towards Christ to remove the devilish mind, and to give the victory to us, as One Who loves the people.

48. Image of the quietude to be, to you, the one who has a mirror and watch at it; and then you will see the things spiritually written into your heart, bad and good.

49. Take heed to never have in your heart any thought, either rational or irrational, for in this way to easily know the ones of other kind, namely the firstborn of the Egyptians.

50. How good, pleasant, luminous and sweet, how beautiful and shiny virtue is the watchfulness, guided by You, Christ, on good road and walking with much humbleness of the human mind which takes vigil. Because it stretched to the sea and to the deep of the sights its branches and to the rivers of the delighting and godlike mysteries, its buds; and it waters the

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[66] The literal translation would be: "the accompanying or our thoughts and the ones of the devils become mixed". It is repeated the ideas from the head 43: "And so the mind it mixes its own thoughts with the hallucination of the devilish bait". This takes place through our "sweetening" by the bait (head 44). This sweetening is a glue which makes to accompany, to stick with, to unite (copulation it is the term used by the Latin translation) our thoughts with the simple (not sweetened yet by our adhesion) through thrown by satan. The definition of the bait and the idea of its transformation into sin it is done through the adhesion of our thoughts to it, it is taken from Mark the Ascetic (About the Spiritual Law, 140, in The Romanian Philokalia, volume I, p. 243; About Baptism, in The Romanian Philokalia, volume I, 285, and so on). But the scheme of the four moments we find it for the first time at Hesychios (bait, accompanying, consent, deed).

[67] During the phase of the accompanying (συνδυασμος) only our thoughts answer to the bait; in the phase of the consenting we give our approval and on ourselves, as subject of the thoughts (the mind), to take part at the sinful advice of the two sorts of thoughts.

mind, burnt for so long, due to the lack of faith, by the saltiness of the evil ghosts and of the hostile thought of the body, which is death.

51. The watchfulness resembles to the James` ladder, above which stays God, ladder which is walked by the holy Angels. This is because it erases from within us the whole evil. It cuts off the rebuking, the gossiping and the whole list of the seen evilness, not allowing to be deprived, due to the evilness, not even for a short while, of the own sweetness.

52. Let`s cultivate, my brothers, this one zealously. And flying into its views with clean thought, together with Jesus, let`s start looking at our sins and at our life from before. Because by being broken and humiliated by the memory of our sins, to see undetached from us the help of Jesus Christ, our Lord, in the unseen war. Because if we will lack the help of Jesus, through pride, or vain glory, or love for the self, we will lose cleanness of the heart, through which God makes on Himself known to the man; this is because cause of the second good, as it was promised to us, it is the first one.

53. The attentive to its hidden work mind, it will achieve together with the other goods, which spring out of the ceaseless work of guarding the self, also the deliverance of the evil five senses from outside. This is because by being ceaselessly attentive through its virtue and through its watchfulness, and wanting to delight itself with the good thoughts, it doesn`t allow to be stolen through the five senses, when the material and vain thoughts come close to it. But by knowing their deceit, it withdraws them, most often, inside itself.

54. Insist inside the mind, and you won`t be tired in temptations; and if you leave from there, endure the ones which comes upon you.

55. Like to the ones who ate recklessly the bitter absinth is useful, likewise to the ones with sinful behaviors it is useful to suffer evilness.

56. Therefore if you don`t want to suffer evilness, let yourself not wanting to do evilness. This is because the first mentioned thing it necessarily follows to the second mentioned one. This is because what everyone sows that thing also he will reap. Therefore by willingly sowing the evil ones, and by reaping them unwillingly, we are forced to wonder ourselves about the justice of God.

57. The mind becomes blind through these three passions: through the love for money, through the vain glory and through pleasure.

58. The knowledge and the faith, the comrades of our nature, they aren`t weakened by anything but due to the passions mentioned above.

59. The wrath, the anger, the wars, the killings and the whole list of the other evil deeds, they have been so much strengthened amongst people also due to the passions mentioned above.

60. The one who doesn`t know the truth, he cannot also truly believe. This is because the knowledge precedes, according to the nature, the faith. The ones said in the Scripture weren`t said only to be understood by us, but also to be done by us.

61. Let`s therefore start working. This is because by advancing so, step by step, we will find out that not only the hope in God, but also the string faith, the most inner knowledge, the deliverance of temptations, the gifts of the charisms, the confession from the heart and the insisting tears, they come to the believers only through prayer; and not only these ones but also the enduring of the troubles which come upon us, the sincere forgiveness of the neighbor, the knowledge of the spiritual law, the finding of the righteousness of God, the visiting from the Holy Ghost, the giving of the spiritual treasures and everything that God promised to give to the faithful people, both here and in the future age. Shortly speaking, it is impossible to the soul to show itself as being in the image of God otherwise than through the gift (charisma) of God and through the faith of the man, insisting in the mind with much humbleness and with the prayer which is not scattered.

62. I said out of experience that it is truly a great good thing that the ones who wants to clean up his heart, to ceaselessly call the Lord Jesus against the spiritual enemies. But look at how the word said by me out of experience it is covered with the Holy Scripture`s witnesses: “Prepare yourself, it says, Israel, to call the name of your Lord God”. And the Apostle says: “Be you ceaselessly praying”[68]. Our Lord also says: “Without Me you can do nothing; the one who remains into me and Me into Him, that one will bring forth much

[68] I Thessalonians: 5: 17: KJB: “Pray without ceasing.”; ROB: “Pray ceaselessly.”

fruits"[69]. And again: "If won`t remain in Me, he will be brought out like the offshoot"[70]. Great good is the prayer. This is because the prayer comprises in itself all the goods, as one which cleans up the heart, in which God makes on Himself seen to the faithful ones.

63. The good of the humbleness is difficult to gain. This is because it is bringer of ascension and it is beloved by God and destroyer of almost all the evilness hated by God and existing inside us. You will easily find in a man the partial works of other many virtues. But searching in it the fragrance of the virtues, only with difficulty you will find it. That`s why is necessary a lot of watchfulness for achieving this good. The Scripture says that the devil is unclean because he rejected from the beginning this good of the humble cogitation and it loved the pride. That`s why it is also called as unclean ghost in all the Scriptures. This is because what bodily uncleanness can gather the ones who is totally incorporeal, bodiless, not settled down in a place, to be called, out of this perspective, unclean? It is obvious that due to the pride it was called unclean, because out of clean and luminous Angel he showed itself as being soiled. This is because is unclean before the Lord everyone who becomes haughty. This is because the fist sin is, he says, the pride. That`s why also the proud Pharaoh said: "I do not know your God and I won`t let Israel to leave"[71].

64. Many are the works of the mind which can bring the good gift of the humble cogitation to us, if we will take care of our salvation. For instance, the memory of the sins with the word, with the deed and with the thought and others, it helps to increasing the humble cogitation, if they are gathered into contemplation. Somebody gains true humbleness when he glorifies within himself the deeds committed by the close ones

[69] John: 15: 5: KJB: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."; ROB: "I am the vine, you are the offshoots. The one who remains into Me and I into him, that one brings much fruit, for without Me you can do nothing".

[70] Ibid: 6: KJB: "If a man abides not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."; ROB: "If somebody doesn`t remain in Me he is thrown outside like the offshoot and he withers; and they gather them and throw them into fire and they burn them."

[71] Exodus: 5: 2: KJB: "And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."; ROB: "But Pharaoh said: "Who is that the Lord, to obey him and to let go to the sons of Israel? I do not know the Lord and I won`t let Israel go!"

amongst he lives and he puts these deeds next to his ones. In this way, by seeing his own fewness and how far from him is the consummation of his brothers, the man will reckon on himself as dirt and ash and not human, but some dog, as one who is bellow and less in everything than all the rational human being on earth.

65. The mouth of Christ, the pillar of the Church, our great Father Basil says: "It is of much help not to commit sin, and to not fall the next day in the same mistakes, that, after ending the day, to research in our conscience our owns: what did we wrong and what did we according to the justice? This one was being done also by Job for himself and for his children. This is because the reckonings from within each day lighten what is being done or it is to be done during each hour". And he also says: "The measure is the best thing".

66. And other ones from among the wise men in the godlike things he said: "The beginning of the fruiting is the flower and the beginning of the doing is the restraint". Consequently, let`s restraint ourselves; and this, with measure and with weighting, as the Father teaches us. The whole day of the twelve hours let`s spend it into guarding the mind. Because by doing so, we will be able to distinguish, with the help from God, the sin and to diminish the sin through some force. This is because also forced it is the virtuous living through which is given the Kingdom of Heavens.

67. The way towards knowledge is the lack of passions and the humbleness, without which nobody will see God.

68. The one who ceaselessly occupies him himself with things inward things, he is temperate; and not only that, but he also contemplates and knows God and he prays. This thing is what the Apostle says: "Walk into ghost and the lust of the body do not commit it"[72].

69. The one who doesn`t know to walk on the spiritual way, he doesn`t take care of the passionate cogitations; but the whole his preoccupation is moved around the body. And the consequence is that either he lives in the covetousness of the belly, in fornication, in sadness, in anger and in the remembrance of the evil and through this he darkens his mind,

[72] Galatians: 5: 16: KJB: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."; ROB: "I say then: Walk you into the Ghost and do not fulfill the lust of the body."

or he falls in a measureless ascesis and he troubles his own understanding.

70. The one who has rejected the things, for instance the woman, the money and the ones likewise, he has made the outside man a monk, but he still hasn`t made yet the inward man to be a monk. But the one who also has rejected the passionate meanings of those things, he has made also a monk the man from inside himself, which is the mind. Easily could somebody make a monk the outward man, he only has to want it; but not a little struggle it is required for making the inward man a monk.

71. Who then has totally delivered himself among this generation and has made himself forever worthy of the clean and immaterial prayer, the one who is the sign of the inward monk?

72. Many passions are hidden within our soul. They are shown only when the causes occur.

73. Do not pay all your attention to the body, but decide to the body an ascesis according to your power. And turn the whole your mind towards the inward ones. This is because, “the bodily ascesis is useful to a little, and the awe towards all the useful ones”.

74. When the passions appeased, there comes the pride. Ant this thing it happens to you either because the causes haven`t been cut off, or because the devils cunningly withdrawn themselves.

75. The humbleness and the bas sufferance liberate the man from all sin. The first one it cuts off the soul`s passions, the second one the ones of the body. That`s why the Lord says: “Blessed are them who are clean in the heart, for they will see God”, namely Him and the treasuries hidden into Him, when they will clean themselves through love and restraint. And this is the more, the more will they stretch the cleaning.

76. The guarding of the mind is a tower out of which can be seen the rationalities of each virtue, like the David`s tower of yore symbolized the circumcision of the heart.

77. As seeing with the damaging senses we hurt ourselves, so it happens also to the mind.

78. As the one who has wounded the heart of the plant, he has withered it entirely, so be you understanding also about the man`s heart. You must be careful even in that particular moment, because the thieves do not stay without working.

79. The Lord, wanting to show that every commandment must be fulfilled, and on the other hand that the adoption has been gifted to the people in His blood, He says: "When you will do the things commanded to you, say that unprofitable servants we are, and that`s why we have owed to do, what we have done"[73]. That`s why the Kingdom of Heavens isn`t the payment of the deeds, but the grace of the Master, prepared to the faithful servants. And the servant doesn`t ask for liberation as payment, but gives thanks, as an indebted one, and he receives the liberation according to the grace.

80. Christ died for our sins, according to the Scriptures, and to the ones who serve Him well He gives them the liberation. For He says: "Well done, good and faithful servant, over a few you have been faithful, over many I will put you; enter into the joy of your Lord"[74]. But he is not yet a faithful servant the one who bases himself only on knowledge, but the one who believes through obedience to Christ who has commanded. This is because the one who honors the Master, he does the things commanded by Him. And by mistaking or by disobeying, he suffers the things which come upon him as the due ones. Therefore, loving the learning, make yourself lover of toil. This is because the simple knowledge makes the man haughty.

81. The trials which come unexpectedly upon us, they teach us with a good purpose to make ourselves lovers of toil.

82. It is characteristic to the star the light from around it; likewise are characteristic to him who honors and fears God, the simplicity and the humbleness. This is because there is no other sign, which to make known and to show the Disciples of Christ, like the humble thought and the humiliated countenance. This thing is being shouted out by all the four Gospels. And the one who doesn`t live like so, namely into humbleness, he falls off the partaking of the One Who has

[73] Luke: 17: 10: KJB: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."; ROB: "So also you, when you will do all the things commanded to you, let yourself saying: unprofitable servants we are, for we have done what we have been indebted to do."

[74] Matthew: 25: 23: KJB: "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."; ROB: "The master said to him: Well done, good and faithful servant, over a few things you have been faithful, I will put you over many things; enter into the joy of your lord."

humbled on Himself to the cross and death, Who is the lawmaker with the deed of the godlike Gospels.

83. "The thirsty ones, he says, go to the water"[75], and the ones thirsty of God, walk in the cleanness of the heart. But the one who flies towards height through its cleanness, he must also look at the earth of his fewness, because nobody is taller than the humble one. This is because like when the light misses, likewise by being missing the humble cogitation, all our things are vain and all our striving after God, they are rotten.

84. And at the end of the entire speech, listen to him: "fear God and keep His commandments"[76] both with the mind and with the feeling. This is because if you strive yourself to guard them with the mind, a little need you will have of bodily toils for guarding them. Because David says: "I wanted to do Your will and Your law in the middle of my belly"[77]. If the man won`t do in the middle of his belly, namely in the middle of the heart, the will of God and His law, he cannot either do it easily outwardly. And the one without watchfulness and careless, he will say towards God: I don`t want to know Your ways. Of course he will say it due to the lack of the godlike enlightenment, of which is full the one who is partaker to it, becoming increasingly steadfastly in the godlike ones.

85. Like the seen salt sweetens the bread and any food, and it preserves unspoiled for a long time some meats, so must you understand that the guarding of the mind does it through its wonderful work. This is because it sweetens in a godlike manner both the inward man and the outward one and banishes away the power of the evil thoughts and ceaselessly guards us into the good ones.

86. Out of bait come out many thoughts; and out of these ones comes the evil deed. But the one who, with the help of

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[75] Isaiah: 55: 1: KJB: "HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."; ROB: "The ones who are thirsty, go to the water, and the ones who have no silver, go to buy and eat, go and buy without silver and without price wine and fat."

[76] Ecclesiastes: 12: 134: KJB: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."; ROB: "Behold shortly; everything that you have heard this is: Fear God and guard His commandments! This is the thing due by every man."

[77] Psalms: 40: 8: KJB: "I delight to do thy will, O my God: yea, thy law is within my heart."; 39: 11: ROB: "In the beginning of the book it is written about me. To do Your will, my God, I have wanted You law inside my heart."

Jesus, immediately quenches the first one, he has escaped the following ones and he will sweeten himself in the sweet godlike knowledge, through which he will find God, Who is everywhere. And by leaning the mirror of his mind on Him, he is ceaselessly enlightened, as a clean window (stained glass) in the seen sun. And then the mind, reached at the last desired thing, it will rest in Him of any other seeing (contemplation).

87. Because every thought enters into heart through the imagining (hallucination) of some sensitive things, the happy light of the godhead will lighten the mind when this one will rest itself of everything and it will leave any shape which comes out of these ones. This is because that brightness it shows itself to the clean mind when all the thoughts (images) disappear.

88. The more you pay attention to the cogitation, the more you will pray to Jesus with more longing. And again, the more you research your cogitation with less care, the more you will get far from Jesus. As the first thing consummately lightens the sky of the mind, likewise the falling from watchfulness and from the sweet calling of Jesus, it totally darkens the inattentive one. The fact that the mentioned thing is natural to be like so - as I have said - and not otherwise, you will find it out through experience, out of the approval with the work. This is because the virtue and especially a work like this, birth giver of light and of delight, it cannot be learnt but through experience.

89. The reason for which Jesus is ceaselessly called, with full of sweetness and full of joy love, it is the fact that the sky of the heart is full of joy and quietude, due to the consummated attention. And the reason for which the heart is consummately cleaned is Jesus Christ, the Son of God and God, the cause and the maker of the goods. "I am, He says, God Who makes peace"[78].

90. The soul, which has been filled up of benefactions and has been sweetened by Jesus, it rewards the Benefactor with joy and love, through confession, giving thanks and voluptuously calling the One Who fills it up with peace; because it sees Him in its spiritual middle, scattering the hallucinations of the evil ghosts.

[78] Isaiah: 45: 7: KJB: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."; ROB: "I form the light and I give face to the darkness, the One Who dwell the peace and gives way to affliction: I am the Lord Who does all these things."

91. “And He looked, says David, with the eye of my mind into my enemies”[79] – spiritual enemies; “and into the cunning ones who rebel against me my ear will hear”. And I have seen the reward of the sinners, done by God in me.

92. And when there aren`t hallucination into heart, the mind tarries in the state according to the nature, being ready to move towards every delightful, spiritual and loving of God view (contemplation).

93. Therefore, like I have said before, the watchfulness and the prayer of Jesus sustain on each other. This is because the supreme attention comes out of the ceaseless prayer; and the prayer, out of the supreme watchfulness and attention.

94. Good pedagogue to the soul and to the body is the ceaseless remembrance of the death, through which, passing over all the ones until then, let`s always look since now at it, at the bed on which we will be laid near death, and at the other ones.

95. He ought not to embrace the sleep the one who wants to always remain unharmed. But he must choose one of two: either to fall and to perish after he has been undressed of virtues, or to stay always with the mind armed. This is because the enemy always stays with his army in battle formation.

96. Out of the ceaseless remembrance and calling of our Lord Jesus Christ it is born a certain godlike state in our mind. This one, if we don`t neglect the ceaseless prayer of the mind towards Him, the tight watchfulness and the work of supervising, but, always and in the same manner committing this thing, we call the Lord Jesus Christ, shouting out with the heart`s ardor, then the holy name of Jesus to come and stay in the middle. This is because the continuation is the mother of the habituation, either being about virtue, or about sin. And this one dominates later, like the nature. By reaching the mind at this state, it searches for enemies, as a dog which hunts[80] a rabbit through the bushes; but that one to eat the rabbit, and this one to scatter the evil thoughts.

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[79] Psalms: 92: 11: KJB: “Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.”; ROB: 91: 11: “And my eye looked at my enemies and the cunning ones, who rebel against me, my ear will hear them.”

[80] Θηρευτιχός, in G.P. is λακωνιχός. Hausherr, by not having but only the text from G.P., he translates it “laconic dog”, cited work, p. 139.

97. Therefore, whenever and each time it happens to multiply inside us the evil thoughts, let`s throw in their middle the calling of our Lord Jesus Christ, and we will immediately see them being scattered like the smoke in the sky, as the experience teaches us; and the mind by remaining alone, let it start again the work of the ceaseless attention and calling. And every time when we suffer this due to scattering, let`s do like that.

98. This is because as it is not possible to enter in the battle with the naked body, or to swim into the sea with the vestments, or to live without breathing, likewise is impossible to learn the mental and hidden war, to wage it on with skillfulness and to scatter it, without humbleness and ceaseless prayer towards Christ.

99. The all-great David in doing says towards the Lord: "I will preserve my power through You"[81]. Therefore, the power of guarding inside us the mental quietude of the heart[82], out of which are born all the virtues, it comes to us out of the help of God, Who also gave the commandments and Who, ceaselessly shouted out by us, He banishes away from us the sinful forgetfulness, which breaks the quietude of the heart, like the water on fire. That`s why, you monk, do not sleep towards death out of carelessness, but whip the enemies with the name of Jesus; and like a certain wise man[83] said, let the name of Jesus stick to your breath[84] and then you will know the profit of getting quiet.

100. When we are found worthy, we the unworthy ones, with fear and with tremble, of the godlike and most-clean mysteries of Christ, our God and Emperor, let`s show then even more the watchfulness, the guarding of the mind and the zeal, for the godlike fire, or the body of our Lord Jesus Christ, to burn our sins and the small and big uncleanness. This is because Him, by entering inside us, He immediately banishes away from our heart the cunning ghosts of the evilness and He forgives our sins committed before and then the mind remains

[81] Psalms: 59: 10: KJB: "Because of his strength will I wait upon thee: for God is my defence."; 58: 10: ROB: "My power in You I will guard it, because You, God, my upholder Are."

[82] Like that is in the G.P. In the Greek Philokalia instead is "the quietude from the mind and from the heart".

[83]

[84]

without the troubling from the evil deeds. And if, after that, we will zealously guard our mind and we will stay in the gate of our heart, when we will be again found worthy of them, the godlike body will lighten even more our mind and it will make it like a star.

THE SECOND HUNDRED

1. The forgetfulness uses to quench the guarding of the mind, as the water quenches the fire. But the ceaseless prayer of Jesus, together with the strained watchfulness, it totally destroys the forgetfulness from within heart. This is because the prayer needs watchfulness, like the lamp needs the light of the torch.

2. We must toil for guarding the honored ones. And truly honored are those things which guard against any sin through senses and mind. These are: the guarding of the mind, together with the ceaseless calling of Christ; the ceaseless looking in the deep of the heart; the ceaseless quietude of the cogitation, to say so, even from the part of the thoughts which seem to us to be of the right hand; and the striving of being emptied of thought, to not be deceived by thieves. This is because even we toil to tarry into the heart, but also the comforting is near.

3. This is because the ceaselessly guarded heart, even if it is not allowed to receive the shapes, the images and the hallucinations of the darkened and cunning ghosts, it uses to give birth out of itself to luminous thoughts. As the charcoal gives birth to the flame, likewise much more God, Who dwells into the heart from Baptism, if he finds the sky of our cogitation clean of the winds of the evilness and guarded by the supervision of the mind, it kindles our power of understanding towards contemplation, like the flame kindles the bee wax.

4. We must always stir up in the content of our mind the name of Jesus Christ, as the lightening is swirled around in the sky of the firmament, when the rain is about to begin. This thing is precisely known by the ones who have the experience of the mind and of the inward war. Let`s therefore to wage the mind`s war according to an order, thus: first of all attention; then, knowing that the enemy has thrown a thought, let`s strike him in the heart with words of anger and curse; in the third

place, let`s immediately pray against him, by gathering our heart in the calling of Jesus Christ, for immediately to be scattered the devilish hallucination, for the mind to not be influenced by that hallucination, as a little child allured by some hallucinations maker (prestidigitator).

5. Let`s toil as David, by shouting out: Lord Jesus Christ. "Let our throat to become raucous and let not the eyes of our mind to weaken from trusting into our Lord God"[85]. Let always remember about the parable of the judge of the injustice[86], which the Lord said for showing that we are indebted to always pray and to not weaken; and we will find out gain and deliverance.

6. Like the one who looks at the sun it is impossible to him not to fill his sight up with plentiful light, likewise the one who bows to look at the heart`s sky, it is impossible to him not to lighten.

7. Like it is impossible to live this life without eating and drinking, likewise is impossible, that without the guarding of the mind and the cleanness of the heart, which is and it is called watchfulness, that the soul to reach at a spiritual and pleasant to God state, or to be delivered from the sin with the mind, even if somebody strives himself hard, due to the fear of the labors, to not commit sin.

8. But also the ones who abstain themselves from the sin with the deed, they will be blessed before God, before Angels and before men, because they have taken the Kingdom of Heavens forcedly.

9. This is the wonderful profit which the mind has it from the quietude: All the sins firstly knock only through thoughts at the mind`s door, than if they would be accepted by cogitation, they would then become sensitive and thick sins. But all of them are cut off by the cogitating virtue of the watchfulness, by not allowing them to enter in our inward man and to become evil deeds. And this is done through the influence and with the help of our Lord Jesus Christ.

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[85] Psalms: 69: 3: KJB: "I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God."; 68: 4: ROB: "I have tired of shouting, my throat has become numbed, my eyes have weakened by hoping towards my God".

[86] Luke: 18: 8: KJB: "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"; ROB: "I am saying to you that He will do justice to them soon. But the Son of Man, when He will come, will he find faith on earth?"

10. The Old Testament is the image of the bodily, exterior and sensitive ascesis, and the Holy Gospel, which is the New Testament, it is the image of the attention, namely of the cleanness of the heart. As like the Old Testament didn`t consummate and didn`t strengthen the inward man in honoring God ("for nobody, says the Apostles, was consummated by the law"[87]), but only impeded the thick sins (this is because only for the cleanness of the soul it is a greater thing to cut off also the thoughts and the bad memories from the heart, - what is characteristic to the Gospel – than to impede the plucking off of the eye and of the tooth of the neighbor), likewise one can say also about the bodily righteousness and ascesis, namely about fasting, restraint, sleeping on the floor, standing up, taking vigil and the other ones, which are usual related to the body and which appease the affectionate (passionate) part of the body from the sin with the deed. As we said about the Old Testament, good are also these ones, for they are a bridling of our outward man and a guardian against the passions with the deed, and even more than that, they guard us, or they impede us also from the sins with the mind; for instance, they deliver us, with the help of God, from envy, from anger and from the others.

11. The cleaning of the mind, though, or the observing and the guarding of the mind, of which image is the New Testament, if it is held by us as it is ought, it cuts off all the passions and all the evils, by uprooting them from the heart, and it brings instead joyfulness, good hope, pricking of the heart, crying, tears, knowledge about ourselves and about our sins, endless love towards God and people and a godlike love into heart.

12. As it is impossible to the one who walk on earth not to cut the air, likewise it is impossible to not be always warred the heart of the man by devils, or to not be troubled by them secretly, even if he does much bodily ascesis.

13. If you want not to be only at countenance a good monk, tolerant and always united with God, but to truly be in fact like that, take care with all your power of the attention`s virtue, which is also the guarding and the observing of the

[87] Hebrews: 7: 19: KJB: "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."; ROB: "Because the law didn`t consummate anything, and instead of it, it makes way to itself a better hope, through which we come closer to God."

mind, a consummated sweetness of the heart, a quietude without hallucinations, a happy state of the soul, which is a thing that isn`t inside many people.

14. This is because this it is called the philosophy of the mind. Seek it in much watchfulness and in fiery zeal, together with the prayer of Jesus, with humbleness, ceaselessly, in the quietude of the sensitive and intelligible lips, with the restraint from foods and drinks and from every the guilty thing; search for it on the way of the cogitation, with science, with reckoning, and it will teach you, together with God, the things that you didn`t know, and the ones from before was impossible to you to receive them into mind, - like one who was walking in the darkness of the passions and of the darkened deeds and was covered by forgetfulness and by the disorder of the deep, - it will make them known to you, it will enlighten them to you and it will make them understood to you.

15. As the valleys multiply the wheat, thus it multiplies this every good in your heart. Better said, Lord Jesus Christ, without Whom we can`t do anything, He will give these things to you. At the beginning this will be to you a ladder, and then a book for reading. And by advancing after, the city of the heavenly Jerusalem will be unveiled to you and you will see Christ with your mind, limpidly, the Emperor of the Israel`s powers (together with His Father, the One of the one being, and with the Holy Ghost, the One worthy of being worshipped)[88].

16. The devils always lead us towards committing sin through hallucination and lie. Actually, through the hallucination of the love for money and of the profit made the wicked Judah to betray the Lord and God of everybody. And through the lie of a worthless bodily resting, of the honor, of the profit and of the glory, they took him at galleys and caused him the eternal death. The wicked ones rewarded him with what is contrary to their hallucination of bait.

17. Look at how through hallucination, lie and vain promises, the enemies of our salvation determine us to fall down. But satan itself rolled down as a lightening from the skies, because he hallucinated that it is like God. And again likewise it separated Adam from God, by giving him the

[88] The text from parentheses is present only in the Greek Philokalia, which this time is more developed.

hallucination of the godlike dignity. And likewise, the liar and cunning enemy uses to deceive all the ones who commit sin.

18. Our heart becomes sour from the venom of the evilness` thoughts, when the forgetfulness detaches us for a long time from the attention and from the prayer of Jesus, due to our carelessness. But we are sweetened again by the feeling o a happy joyfulness, when we do the things said before, with strength, with zeal and with diligence in the workshop of our mind. This is because then we crave to walk in the quietude of the heart, not for something else, but for the sweet pleasure and delight which it gives it to the soul.

19. The science of the sciences and the craftsmanship of the craftsmanship, it is the craftsmanship against the cunning thoughts. It consists in looking into the Lord at the hallucination of the bait and of guarding the cogitation, like we guard the sensitive eye and we are sharply looking with it at what it is coming, maybe, to hit it, and we remove, as much as we can, any garbage out of it.

20. As the snow won`t give birth to flame, or the water to fire, or the thistle to figs, so the heart of any man won`t be liberated of devilish thoughts, words and deeds, if he didn`t clean his inward, didn`t unite the watchfulness to the prayer of Jesus, didn`t reach at spiritual humbleness and quietude and didn`t strives on this road with much zeal. The soul without attention will necessarily be barren of any good and consummated thought, as a fruitless mule. And in it there is not the understanding of the spiritual prudence. This is because only the good and sweet name of Jesus it really brings peace to the soul and emptying of passionate thoughts.

21. When the soul is accomplice to the body in the evilness, then they both build a city of the vain glory, a tower of the pride and the faithless thoughts which inhabit these buildings. But the Lord discomforts their union and undone it with the fear of the Gehenna, forcing the master soul to speak and to cogitate strange and opposite things to the body. Out of this fear is born also embroilment, because the thought of the body is enemy to God and it doesn`t want to obey to the law of God.

22. We must weigh the daily deeds and observe in each hour and in the evening to make them as light as possible through repentance, if we want to overcome with Christ upon evilness. And we must take heed at the fact if we do all our

sensitive and seen deeds after God, before God and only for God, to not be irrationally stolen by senses.

23. If we gain daily, with God, from our watchfulness, we mustn`t walk carelessly amongst people, to not damage ourselves through many dangerous encounters, but rather we must despise the vain ones, for the beauty and the sweet and worthy to be loved gain of the virtue.

24. We are indebted to move the three parts of the soul in a due way and according to the nature, as they were created by God: the anger, against our outside man and against the snake satan. Get angry, he says, against the sin, namely get angry on yourselves and on the devil. "Get angry, to not commit sin against God". We must move our lust towards God and virtue. And the rationality to put it in front of these two with wisdom and science, towards commanding, advising, punishing and mastering, like the emperor masters upon servants; and then the rationality out of us guides these ones after God. And if the passions rebel against rationality and they want to lead it, let`s put the rationality over them. This is because the brother of the Lord says: "Is somebody doesn`t mistake in word, that one is a consummated man, powerful to restrain also the whole body" and the other things[89]. This is because, truly speaking, the whole iniquity and the whole sin are done through these tree ones, as also the whole virtue and righteousness are also sustained through these three ones.

25. The mind is being darkened and it remains unfruitful when is speaks worldly words, or when, by receiving them into the thought, it dialogues with them, or when the body together with the mind occupies themselves with some things submitted to the senses, or when the monk indulges himself to vanities. This is because then he immediately loses the warmth, the pricking, the daring into God and the knowledge. This is because the more we are attentive to the mind, we are enlightened, and the more we are inattentive, we are being darkened.

26. The one who aims and daily searches for the peace and the quietude of the mind, that one will easily despise

[89] James: 3: 2: KJB: „For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."; ROB: "For all of us we do wrong in many ways; if somebody doesn`t do wrong in word, that one is a consummated man, able to restraint also the whole body".

everything that is submitted to the senses, to not toil vainly. And if he disregards his conscience, he will bitterly sleep the death of the forgetfulness, which the godlike David prays not to sleep[90]. This is because also the Apostle says: "The one who knows the good and does not do it, he has sin"[91].

27. The mind comes again from carelessness to its order and watchfulness, if it starts again to be careful and if we will move our mind`s power of activity with hot zeal.

28. The donkey from the mill won`t advance outside the circle in which he has been tied, neither the mind will advance into virtue which consummates it, if won`t has corrected the ones from inside of its. This is because by being always blind with the inward eyes, it cannot see the virtue and Jesus shining into light.

29. A nimble and towering horse jumps with delight when it receives its horseman; and the mind being delighted it will be delighted in the light of the Lord, entering in mornings delivered from thoughts. It will start from the power of its active philosophy, elevating on itself towards an unspoken power, which contemplates through virtues and mysterious things. And by receiving into heart a high abyss of godlike meanings from the endless One, it will show Himself to the mind, as much as it is possible to the heart, the God of the gods. And the amazed mind glorifies God with love, the One Who is being seen and Who sees and therefore He saves the one who aims thus his sight towards Him.

30. The heart reached at quietude through knowledge (in a gnostic way) it will see a high abyss; and the ear of the silence it will hear from God unspoken happy things.

31. The traveler, who starts to walk a long distance, difficult to walk and full of troubles, thinking to not get astray at the return, he places some sign and some poles in his track, to make his return easier. And the man who travels with watchfulness, he marks the words (heard), thinking also him at the same thing.

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[90] Psalm 13: 1: KJB: "HOW long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?"; 12: 1: ROB: "For how long, Lord, will You forger me, to the end? For how long will You turn Your face away from me?"

[91] James: 4: 17: KJB: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."; ROB: "Therefore who knows to do what is good and doesn`t do it, he has sin".

32. But to the traveler, the coming back from where he leaved is cause of joy, whilst to the one who walks with watchfulness, the turning back is to him towards losing the rational soul and sign of falling from the deeds, the words, and the meanings pleasant to God; and in the time of the spiritual sleep, bringer of death, he will have the thoughts as some needles which wake him up, remembering to him of the long torpidity and of the disregard which has come to him out of carelessness.

33. By falling us into troubles, in discouraging and in despair, we must do inside us what David did: to pour our heart before God, and our prayer and our trouble to announce them to the Lord. This is because we confess ourselves to God Who can govern our things with wisdom, and Who can ease our trouble, it if is towards our profit, and He can deliver us from the destroyer and corruptible sadness.

34. The anger started towards people against nature and that sadness which isn`t after God and the idleness, they corrupt the good and knower thoughts. These ones are scattered by the Lord through confession, seeding joyfulness inside.

35. And the stuck and fixed into the heart thoughts, without our will, they are erased through the prayer of Jesus, doe with watchfulness out of the deeps of understanding of the heart.

36. Reaching and the tribulation of many irrational thoughts, we will find appeasement and joy, if we truly and without passion we blame ourselves, or if we will confess everything to the Lord, as to a man. Through these two we surely will find resting from everything.

37. The Holy Fathers consider the lawmaker Moses as a symbol of the mind. This is because he sees God into pyre, his face is filled up with glory, he is made God of Pharaoh by God of Gods, he beats up Egypt, he brings out Israel and he gives the law, deeds which when considerate figuratively, according to the ghost, are deeds and right of the mind.

38. And Pharaoh, the law maker`s brother, he is reckoned as symbol of the man from outside. That`s why also us, by rebuking this one with anger, as Moses on Aaron who wronged, we say to him: “What Israel did wrong to you, that you hurried yourself up to remove them from the living Lord God, the All-Keeper?”

39. The Lord, when He was about to resurrect Lazarus from dead, He showed us together with other goods also that one that we must strain through menaces the laziness and the glad living of the soul and we must embrace a harsh living, namely the self-grieving, to be possible to the soul to be delivered from the love for the self, from the vain glory and from pride.

40. As without big ship there isn`t possible to cross the sea, likewise without the calling of Jesus Christ there isn`t possible to banish the bait of the evil thought.

41. The resistance against uses to bring to silence, and the calling (of Jesus Christ) uses to banish the evil thoughts from the heart. This is because when the bait takes image in the soul through the hallucination of the sensitive thing, for instance when the face of the one who has upset us, or the hallucination of the woman`s beauty, or of the gold, or of the silver, they come one after another in our thought, immediately are revealed to us the thoughts of keeping the evil in the mind, of the fornication and of the love for money which cause the hallucinations of the heart. And if our mind is experienced and disciplined, having the habituation of observing itself and of seeing cleanly and limpidly the deceiving hallucinations and deceit of the evil ones, it easily quenches, through resistance and with the prayer of Jesus Christ, the fiery arrows of the devil immediately as they appeared, not allowing the passionate fantasy to move in the same time with the bait and to shape with passion our thoughts after the form that has been showed to us, or to think much at that, or to agree with it. This is because out of these ones it necessarily follows, like the nights to the days, the evil deeds.

42. But if our mind is inexperienced in the skillfulness of the watchfulness, immediately mixes itself passionately with the image which appeared to it, whatever would be, and converses with it, receiving inappropriate questions and giving answers. And then our thoughts are mixed with the devilish hallucination, this one growing up and increasing even more, to seem to the mind, which has received it and on which it has plundered, worthy to be loved, beautiful and pleasant. The mind suffers then the same thing which would happen, for instance, if a dog will appear somewhere in an orchard, when it happen to be also some lambs, which, being innocent, they run towards that dog which appears to them as their mother, and not

gaining something else out of the approaching to the dog than the fact that they take from that one its uncleanness and stench. In the same manner also our thoughts stupidly run towards all the devilish hallucinations of the mind and by mixing themselves, as I`ve said, with those ones, they can be seen like wanting together to destroy Troy, as Agamemnon and Menelaus. This is because so also take council what they must do to pass into deed, through the body, the beautiful and the sweet hallucination which appeared to them in a deceiver manner through the devilish influence. So are committed inside the fallings of the soul. Later, the ones from inside the heart are also necessarily prolonged outwards.

43. The mind is a light and innocent thing, which easily is influenced by hallucinations and only with difficulty it refrain itself from the lawless hallucinations, if it doesn`t have the thought mastering upon passions, which to ceaselessly impede the mind and to hold the mind into bridle.

44. The contemplation and the knowledge are guides of the clean life and causes of this kind of life, due to the fact that the cogitation being elevated by them it reaches at despising the pleasures and the other sensitive and sweet things of the life, considering them as worthless.

45. And the attentive life into Jesus Christ is, at its turn, mother of the contemplation and of the knowledge and birth giver of the godlike stairs and of the most-wise understandings, if it accompanies the humbleness, as the godlike Prophet Isaiah says: "The ones who wait for the Lord, they will move the strength, they will receive wings and they will be made to fly, through the Lord"[92].

46. Difficult and unpleasant thing it seems to the men to spiritually appease themselves of any thought. And it is truly difficult and tiresome. It is not difficult only to the ones who are unaccustomed to the war to close up and to fence the bodiless part in the bodily house, but also to the ones who have achieved the skillfulness of the immaterial fight from inside. But the one who has dwelled the Lord Jesus in his own chest through ceaseless prayer, he won`t get tired to follow Him, according to

[92] Isaiah: 40: 3: KJB: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."; ROB: "But the ones who trust in the Lord they will renew their power, wing like the ones of the vulture will grow up to them; they will run and they will not exhaust their power, they will walk and they won`t get tired."

the Prophet`s word. And one like this one won`t desire a day spent humanly, because of the beauty, of the delight and of the sweetness of Jesus Christ; and he won`t fear his enemies, the unfaithful devils, which walk around, when he speaks to them out of the gate of the heart and, through Jesus, banishing them away from behind.

47. When the soul will have flown through death into sky, by having Christ with itself and for itself in the gates of the heavens, he won`t fear his enemy there, but he will speak boldly to them out of the gates, as he does it right now. Lest not weaken himself until his getting out to shout out towards the Lord Jesus Christ, the Son of God, day and night, And He will quickly deliver him, according to His not-liar promise, which He told it about the judge of the injustice: "I am saying you that He will do their deliverance in a hurry"[93], both in the life from now and also after the soul`s getting out from the body.

48. Floating on the mental (intelligible) sea, trust Jesus. For He secretly says inside your heart: "Do not fear, My son Jacob, you small in number Israel; do not fear, you worm Israel, I am defending you and supporting you". Therefore, if God is with us, which it is the evilness that can do something against us? With us is the One Who blessed the ones clean in heart and ordered that the sweet and the only One clean, Jesus, He wants to enter in godlike manner and to dwell in the clean hearts. Therefore, let`s not cease, according to the godlike Paul, to accustom our mind towards awe. This is because rightly was said that awe is the one which uproots the seeds of the evil ones. This is because awe is the way of the rationality, or of the judgment, or the way of the thought[94].

49. "Into the multitude of the peace we will delight himself"[95], according to David, the ones who doesn`t look at human face, judging injustice in his heart, namely by accepting images of the evil ghosts and through images cogitating the sin;

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[93] Luke: 18: 8: KJB: "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"; ROB: "I am saying to you that He will soon do justice to them. But the Son of the Man, when He will come, will He find faith on earth?"

[94] The text from G.P. has few more rows of explaining the word οίμος = way (the sole translation that we have found to the word οίμος was the adverb "fairly". So we aren`t sure about the translation through the word "way" (E. l. t.`s n.))

[95] Psalm: 36: 11: KJB: "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."; 37: 11: ROB: "And the gentle ones will inherit the earth and into the abundance of the peace they will delight themselves."

or judging evil in the earth of his heart and through this fact surrending to the sin the righteous ones. This is because the great and the knower Fathers names as men, in some of their writings, also the devils, due to their rational faculty, like is the place from the Gospel, where the Lord says: "An evil man did this"[96] and mixed tares into wheat. And the evil comes from these ones because we do not quickly oppose to them; that`s why we are defeated by evil thoughts.

50. After we started to live being attentive to the mind, if we unite the humbleness with the watchfulness and accompany the prayer with the resistance, we will walk well on the road of the cogitation, beautifying, weeping, adorning and cleaning the house of our heart of evilness, guided by the holy and worshipped name of Jesus Christ, as by a candlestick of light. But if we will trust only in our watchfulness or in our attention, we will quickly fall down toppling ourselves over, being pushed by enemies, and the cunning ones and the deceivers will defeat us; and we will be increasingly caught in the nets of the evil thoughts, and we will be even easily torn apart by these evil thoughts, by not having as powerful spear the name of Jesus Christ. This is because only this most-honored knife, very often turned in the heart which doesn`t take care but of one thing, is knows to gather and to cut off the thoughts come from those ones, to burn these thoughts up and to bury them, as the fire does with the straws[97].

51. The work of the ceaseless watchfulness, or the great profit and gain which it brings it to the soul, it is that of immediately seeing the hallucinations of the thoughts which has taken image into the mind; and of the resistance it is that of rejecting and exposing the thought which tries to enter in the sky of our mind through the hallucination (imagination) of something which is submitted to the senses. But what quenches and immediately scatters any intention of the enemies, any thought, any hallucination, any shape and any evil statue, it is the calling of the name of the Lord. This is because actually we ourselves also see into the mind their defeat through Jesus, our great God, and our deliverance, of the

[96] Matthew: 13: 28: KJB: "He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?"; ROB: "And he answered to them: An evil man did this. The servants said to him: Do you want us to go and to pluck it off?"

[97] The text from G.P. has few more rows, showing that the man knows when God helps him.

humble ones, of the insignificant one, and of the worthless ones.

52. Most people don`t know that all the thoughts are nothing else but only hallucinations of the sensitive and worldly things. And if we persevere for a long time into prayer, with watchfulness, the prayer empties the cogitation of all the material hallucination of the evil thoughts. And of the other hand it makes it makes known to it the thoughts of the enemy and the great gain of the prayer and of the watchfulness. "And with your eyes you will look and the reward of the spiritual sinners you will see"[98], and yourself, with the mind, you will understand, says David, the godlike singer.

53. Let`s remember, if it is possible, ceaselessly, of death. Through this remembrance is born in us the rejection of the cares and of all the vanities, the guarding of the mind and the ceaseless prayer, the body`s lack of passions, the disgust of the sin and, if we must say the whole truth, almost every virtue spring out of this one. That`s why, if it is possible, let`s use this thing as would be our own breath.

54. The heart which is totally emptied of imaginations, it will give birth to godlike and mysterious meanings, which jump up in the middle of the heart, like the fish jumps and like the dolphins jump and roll over in the quite sea. And like the sea is moved by the thin breeze, so is the deep of the heart moved by the Holy Ghost. "And because you are sons, He says, God has sent the Ghost of His Son into your hearts, Who shouts out: Abba, Father!"[99]

55. Any monk will have fear and will stay far from the spiritual thing, before occupying himself with the watchfulness of the mind, either because he doesn`t know its beauty or because by knowing it he cannot follow it, due to the idleness. But the fear will surely be scattered when the work of guarding the mind it starts, which is and it is called the active philosophy of the mind[100]. This is because then he will like one who has

[98] Psalms: 91: 8: KJB: "Only with thine eyes shalt thou behold and see the reward of the wicked."; 90: 8: ROB: "But with your eyes you will look and the reward of the sinner you will see."

[99] Galatians: 4: 6: KJB: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."; ROB: "And for you are sons, God has sent the Ghost of His Son in your hearts, Who shouts out: Abba, Father".

[100] Here the watchfulness is identified to the active phase of the spiritual life.

found the way Who said: "I am the way, the resurrection and the life"[101].

56. And he will again be afraid by seeing a multitude of thoughts and a multitude of Babylonian children. But this fear is also scattered by Christ, if we ceaselessly base ourselves on Him, as on the foundation of the cogitation; and we throw the Babylonian children to the ground, hitting them on this Rock[102], fulfilling, according to the word, our lust regarding them: "The one who guards, he says, the commandments, he won`t know evil word"[103]. "Because without Me, He says, you cannot do anything"[104].

57. Truly is a monk that one who has achieved watchfulness: and true watchfulness has achieved the one who is monk in the heart.

58. The life of the humans is developing in a repetition of years, of months, of weeks, of days, of nights, of hours and of minutes. In these ones, therefore, let`s carry on the virtuous works, namely the watchfulness, the prayer and the sweetness of the heart, in zealous quietude, until our exit.

59. It will come over us the fearsome hour of the death and it is impossible to avoid it. Be it that the Master of the light and of the sky, by coming then, to consider our iniquities few and unimportant, to not show us, by proving us, and to be us crying out uselessly. "For that servant, he says, who has know the will of his Master and didn`t work according to his will as a servant, he will be much beaten"[105].

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[101] John: 11: 25: KJB: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:"; ROB: "And Jesus said to her: I am the resurrection and the life; the one who believes in Me, even he will die, he will live."

[102] Psalms: 137: 9: KJB: "Happy shall he be, that taketh and dasheth thy little ones against the stones."; 136: 9: ROB: "Happy is the ones who will grab and will hit your children against the stone."

[103] Ecclesiastes: 8: 5: KJB: "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment."; ROB: "To the one who listen to the commandment nothing evil will happen to him, for the heart of a righteous man will know the time and the judgment ."

[104] John: 15: 5: KJB: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."; ROB: "I am the vine, you are the offshoots. The one who remains into Me, also I into him, that one brings forth much fruit, for without Me you cannot do anything."

[105] Luke: 12: 47: KJB: "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."; ROB: "And that servant who knew the will of the master and didn`t prepare himself, neither did according to his master`s will, he will be beaten much."

60. “Woe to them who have lost their heart”, he says; what will they do when the Lord will inquire them? That`s why we must strive ourselves, brother.

61. The simpler and without passion thoughts are followed by the passionate ones, as I have found out in a longue experience and observation. As the snake follows the dove which enters in his nest[106], I reckon that the first ones open the entrance to the following ones, and the not-passionate ones to the passionate ones.

62. The man truly must cut himself, through free decision, in half; and he must break himself apart with the most wise understanding, as I`ve said. It is truly due to make on himself an irreconcilable enemy of himself. Therefore we must have towards ourselves the disposition had by somebody towards a man, who awfully troubled and did injustice to him, and even more than that, if we want to fulfill the great and the first commandment, namely to achieve the living of Christ, the happy humbleness, the way of the life into body of God. That`s why the Apostle says: “”Who will deliver me from the body of this death?”[107] For he doesn`t obey the law of God. By showing then that obeying the body to the law of God it is part of the things which are in our power, he said: “Because if we won`t judge on ourselves, we won`t be judged; but the Lord by judging us, He punishes us”[108].

63. The beginning of the fructification is the flower, and the beginning of the observing of the mind, the restrain in foods and drinks, the rejection and the denial of any kind of thoughts, and the quietude of the heart.

64. To us, who are strengthened in Christ and started to walk in watchfulness without mistake, firstly it appears in mind as a candlestick, somehow hold by the hand of our mind and guiding us on the path of the cogitation; after that, like a all-luminous moon, going around of the heart`s sky; later it appears to us as a sun, Christ Himself, spreading rays of

[106] This comparison is missing from the Greek Philokalia.
[107] Romans: 7: 24: KJB: “O wretched man that I am! who shall deliver me from the body of this death?”; ROB: “Wretched man that I am! Who will deliver me from the body of this death?”
[108] I Corinthians: 11: 31: KJB: “For if we would judge ourselves, we should not be judged.”; ROB: “For is we would have judged on ourselves, we wouldn`t be judged.”

righteousness, namely showing on Himself and His things as some all-shining lights of the views.

65. And these things are secretly unveiled to that mind which follows His commandment, which says: "Circumscribe the callousness of your heart"[109]. As it was said, the zealous watchfulness it teaches the man happy meanings. This is because God doesn`t look at the face. That`s why the Lord says: "Listen to Me and understand "that to the one who has it will be given and it will about to him, and to the one who doesn`t have, even what he has it will be taken from him"[110]. "And to the ones who love God, all the things are worked them towards good"[111]. Therefore his virtues will be much more worked.

66. The ship won`t travel many miles without water; and it won`t advance at all the guarding of the mind without watchfulness united with humbleness and with the prayer of Jesus Christ.

67. The foundation of the house is formed of stones. And this virtues it has both as foundation and as roof the worshipped and the holy name of our Lord Jesus Christ. Easily will got stranded a helmsman confused in times of storm, if he has banished the sailors, has thrown the oars and the sails into the sea, and he is sleeping. But more easily will be sunk by the devils the soul which didn`t take care of watchfulness and didn`t call the name of Jesus at the beginning of the baits (attacks).

68. We are telling in writing what we know and we confess to the ones who want to listen to it, what we have seen by travelling the way, if you want to accept the said ones. This is because He Himself said: "If somebody won`t remain into Me, he will be cast out as the vine and they will gather it up and they will cast it into fire and it will burn"; "and the one who remains into Me and I into him, much fruit he will bring

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[109] Deuteronomy: 10: 15: KJB: "Circumcise therefore the foreskin of your heart, and be no more stiffnecked."; ROB: "Therefore circumcise your heart and from now on do not be stiff-necked."

[110] Matthew: 25: 29: KJB: "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."; ROB: "For to everyone who has it will be given and it will be abundant to him, and from the ones who doesn`t have even what he has it will be taken from him."

[111] Romans: 8: 28: KJB: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."; ROB: "And we know that God works everything towards the good of the ones who love Him, of the ones who are called according to His will;"

forth"[112]. This is because like it is impossible to the sun to lighten without light, likewise it is not possible to be the heart cleaned of the defilement of the thoughts of perdition, without the prayer of the name of Jesus. And it this is true, as I can see, let`s use it, like we use our breath. This is because this prayer is light, and those ones are darkness; and that is God and the Master, and those are the servants of the devils.

69. The guarding of the mind can be appropriately and rightly called like birth giver of light, birth giver of lightening, light thrower and fire bearer. This is because it exceeds, speaking the truth, countless other bodily virtues. That`s why this virtue must be called with the honored names mentioned before, for the shiny lights born out of it. Those ones amongst sinners, worthless, defiled, nescient and unjust, who fall in love with it, they can be made through Jesus Christ, righteous, reliable, clean, holy and understanding. And even more than that, because they also can contemplate and theologize the mysterious ones. And by becoming contemplatives (seers), they are swimming in this most-clean and endless light, they are penetrated by this light with unspoken penetrations and they inhabit and live together with it, because they "have tasted and they has seen that the Lord is good". Into this first heralds it is fulfilled the work of the godlike David: "And the righteous ones will confess themselves to Your name and the righteous ones will inhabit with Your face"[113]. This is because truly these ones call the name of God and they confess themselves to Him, because they love dialoguing with Him, always loving Him.

70. Woe to the inward one from the outwards ones. This is because the inwards man will be much troubled by the outward ones. And being upset, this one will use the whip against the outward senses. The one who has committed the ones with the work, he knew from before the ones from the contemplation.

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[112] John: 15: 6, 4: KJB: "If a man abides not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." // "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."; ROB: "If somebody doesn`t remain into Me he is thrown out as the offshoot and he gets withered; and they gather them up and they cast them into fire and they burn." // "Remain into Me and I into you. Like the offshoot cannot bring forth fruits by itself, likewise also you, if you don`t remain into Me."

[113] Psalms: 140: 13: KJB: "Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence."; 139: 13: ROB: "And the righteous ones will praise themselves to You name and the righteous ones will dwell before Your face."

71. If the inward man lives in watchfulness, as the Fathers say, he is able to guard also the one from outward. But we and the committing of sins devils do in common the both sorts of sins. Thos ones only give image to the sin into thought, or in descriptions of hallucinations in the mind, as they want. And we commit that sin through thoughts inside and through deeds outside. The devils, by being deprived of the thickness of the bodies, they cause to themselves and to us the labors only through thoughts, through cunningness and through deceitfulness. If they wouldn`t be deprived, the cursed of them, of the thickness of the body, they wouldn`t be late in committing sin also through deeds, by keeping always their free will ready to dishonor God.

72. The prayer of a sole word (or thought)[114] it kills and transforms in ashes their delusions. This is because Jesus, God and the Son of God, ceaselessly and without idleness called by us, doesn`t allow to them to show to the mind in the mirror of the cogitation, either the beginning of the entering, which is called by some ones as bait, or some image, and neither to speak some words into the heart. And by not penetrating some devilish image into the heart, the heart will be empty, as I said, also of thoughts. This is because the devils use to speak to the soul and to teach it the sin through thoughts, hiding themselves from it.

73. Therefore through the ceaseless prayer the sky of the cogitation is cleaned of the darken clouds and of the winds of the evilness. And by being the sky of the heart cleaned, it is impossible he says, to not shine in it the godlike light of Jesus, if we won`t inflate ourselves of vain glory, of the smoke of the pride and of the passion of unveiling ourselves. Through these ones though, we will make ourselves too light-minded, and we will find ourselves without help from Jesus, because Christ, Who showed to us the humbleness, He hates all these.

74. Let`s therefore persevere in prayer and humbleness, on working these two ones, which together with the watchfulness arms us against the devils, as with a sword of fire. This is because the ones who live like that, we can feast in each day and in each hour, out of heart, in a mysterious way, a holiday of joyfulness.

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[114] η προσευχή μιας λέξης (the prayer of one word) E. l. t.`s n.)).

75. The eight more general thoughts of the evilness, in which is comprised every thought and out of which is born everything (as out of Hera and Zeus, all the cursed devils, honored by Greeks, according to their myths), all the things ascend to the gate of the heart and, by finding the mind unguarded, they enter one by one at their own time. And then each of the eight thoughts, ascending and entering into the heart, it brings with itself a swarm of other shameless thoughts. And in this way, by darkening the mind, they entice the body, urging it to commit deeds of shame.

76. Therefore the one who guards the head of the snake and through angry resistance he uses courageous words, by punching with the fist in the face, he has banished the enemy from himself. This is because by crushing the head, he has set in running many other evil thoughts and even worse deeds. Thus the cogitation by remaining untroubled, God receiving its vigil over the thoughts and giving to it in return to know how it must defeat the ones who make war to it and how the heart must clean itself gradually of the thoughts which defile the inward man. This is because the Lord Jesus says: "Out of heart come the evil thoughts, adultery, fornication… and those ones are the ones which defile the man"[115].

77. Therefore, so can the soul stay into the Lord in its decency, its beauty and in its righteousness, as it was built from the beginning by God, good and very clean, as Anthony, the great servant of God, says: "The soul having mind according to the nature, it is sustained through virtue". Or he says again: "The righteousness of the soul stays in preserving the mind according to the nature, as it has been built". And after a while he says again: "Let`s clean our cogitation, for I believe that if the soul has been cleaned from all quarters and it remains in the natural state, it can, by reaching to the clairvoyant, to see much more and much far than the devils do, having the Lord in itself, Who unveil the devils to the soul". These things are said by the famous Anthony, as the great Athanasius says in the book about Saint`s Anthony "Life".

[115] Matthew: 15: 19-20: KJB: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: // These are the things which defile a man: but to eat with unwashen hands defileth not a man."; ROB: "Because out of the heart come the evil thoughts, killings, adulteries, fornication, thefts, liar witnesses, blasphemies. // These ones are which defile de man, but eating with unwashed hands do not defile the man."

78. Any thought is a hallucination of a sensitive thing, appeared into mind. This is because the Assyrian being mind, it cannot delude us otherwise but by using the things known to us through senses and usual to us.

79. As it is impossible to us to pursuit the fowls which fly into the sky, being us humans, or to fly like them, our nature not having this feature, likewise it is impossible to defeat the devilish thoughts which happen to com, without awake and frequent prayer, or to cross with the mind`s eye directly towards God; and if not, see the earth.

80. Therefore, if you truly want to cover with shame the thoughts and to appease yourselves with sweetness and to easily preserve the watchfulness in the mind, let the prayer of Jesus stick with your breath and you will see how this thing is accomplished in a few days.

81. As it is impossible to write letter in the air, because these ones must be written on something, to be preserved for a long time, likewise we must stick the prayer of Jesus with the tiring watchfulness, for the most-beautiful virtue of the watchfulness to remain steadfastly together with Him and through Him to be preserved to us not-kidnapped forever.

82. "Turn, says the Lord, your things and you will find grace". Therefore let`s avoid to be said also about us by the Prophet: "Close are You, Lord, to their mouth, but far away from their entrails"[116]. Nobody else will steadily bring peace to the heart in what concerns the passions, but only Jesus Christ, the One Who united the ones who were as great distance one from another.

83. The soul is equally darkened by these two: by the speeches of the thoughts in cogitation and by the meetings and by the encounters and vain words from outside. The ones who want to be shunned from the damaging of the mind, they must be saddened both by the thoughts and by the men, who love to speak purposelessly, for a very blessed reason: lest by being them darkened with the mind, to be their watchfulness becoming drowsed. This is because by being darkened due to the forgetfulness, we are losing our mind.

[116] Jeremiah: 12: 2: KJB: "Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins."; ROB: "You have planted them and they have taken roots, they have grown up and they have brought forth fruits; You are close only to their lips, but of their heart You are far away."

84. The one who guards the cleanness of the mind with the whole zeal, he will have as teacher the lawmaker Christ, Who secretly whispers to him His will. "I will hear what the Lord God will speak into me"[117], says David when showing this thing. And by showing the observing which the mind does it to itself for the mental (intelligible) war and for the helping support from God, he says: "The man will say: will there be fruits to the righteous one?"[118] And then by showing the effect which results out of both of them, through meeting of them, he says: "Therefore there is God, Who judges them on earth"[119], namely the cunning devils in the earth of our heart. And in another place he says: "The man and the deep heart will come closer, and God will be extolled; and then the wounds from them will seem to us as childish arrows"[120].

85. Let`s always guide our heart, advised by wisdom, according to the sanctified singer, ceaselessly breathing the power itself of God the Father and the wisdom of God, Jesus Christ. And if, by becoming drowsy from a certain circumstance, we will weaken in the mind`s working, let`s girdle tightly again, the next morning, the waists of the mind and let`s start working powerfully, by knowing that we won`t have any defence, we who know the good, if we won`t do that good.

86. As the bringer of illness foods, immediately that they are received into the body, they upset the body, and the one who ate them, by sensing immediately the damage he tries to vomit them by using some medicine and so he remains unharmed, likewise the mind, when has accepted to swallow the thoughts and it feels their bitterness, it easily throw them up through the prayer of Jesus, shouted out from the deeps of the heart, and it totally rejects them, as it have learnt and tried

[117] Psalm: 85: 8: KJB: "I will hear what God the Lord will speak: for he will speak peace unto his people,"; 84: 8: KJB: "I will hear what the Lord God will speak into me; for He will speak peace over His people".

[118] Psalm: 58: 11: KJB: "So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth."; 57: 11: ROB: "And the man will say: Yes, there is rewards for the righteous one! Yes, there is God Who judges them during their life!"

[119] Idem.

[120] Psalms: 64: 6-7: KJB: "They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.// But God shall shoot at them with an arrow; suddenly shall they be wounded." // 63: 7-8: ROB: "To penetrate inside man and in the depth of his heart. // But God will hit them with the arrow and He will unexpectedly wound them."

with science the ones who occupy themselves with the watchfulness.

87. Unite with the breathing of the nostril the watchfulness and the name of Jesus, or the unforgotten thought to death and to humbleness; because both of them are very useful.

88. The Lord said: "Learn from Me, that I am gentle and humble in heart, and you will find rest to your souls"[121].

89. The Lord said: "The one who will humble on himself like this little child, he will be elevated, and who will elevate on himself, he will be humbled"[122]. "Learn from Me", He says; do you see that humbleness is teaching? This is because e\his commandment is eternal life, and this is the humbleness. Therefore, the one who isn`t humble he has fallen off life and in the opposite part he will be.

90. If every virtue is done through soul and body, and on the other hand both the body and the soul are creatures of God, through which, as I said, the virtues is fulfilled, how aren`t we delusional in the most dreadful manner, praising on ourselves with the stranger adornments of the soul and of the body, namely searching for the vain glory and supporting ourselves on pride, as on a reed staff. And how don`t we raise thus against our head, for our lawlessness and for our insanity, as the most fearsome as can be, on God, Who surpasses us with His borderless greatness? This is because "The Lord stays against the pride ones"[123]. Instead of following the Lord into humbleness, we make friendship with the haughty devil, the enemy of the Lord, due to the pride and loving vain glory thought. Because of this the Apostles says: "For what do you

[121] Matthew: 11: 29: KJB: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."; ROB: "Take My yoke upon you and learn on yourselves from Me, for I am gentle and humble in heart and you will find rest to your souls."

[122] Luke: 18: 14: KJB: "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."; ROB: "I say you that this one went down to his house more corrected that that one. Because whoever will exalt on himself he will be humbled, and the one who humbles on himself he will be exalted."

[123] James: 4: 6: KJB: "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."; ROB: "No, but He gives a great gift. That`s why He says: "God stays against the pride ones, and to the humble ones He gives them grace."

have, and you do not take it"; have you made on yourself? And if you have taken from God the body and the soul, out of which, into which and through which every virtue is done, "why do you praise on yourself like you wouldn`t have taken?" This is because the Lord in the One Who gives to you all of these.

91. Everywhere the cleanness of the heart, through which there is in us the humbleness and the good which descends from above, it doesn`t stay in something else but in not allowing to the thoughts which are coming close to enter into the soul.

92. The guarding of the mind with God, which perseveres into the soul only through God, it gives wisdom to the mind in the fights according to God. This is because not little skillfulness it gives to the one who imparts himself of it towards administer his deeds and words with judgment well received to the Lord.

93. The signs of the priest in the Old Testament they were prefigurations of the clean heart, for us also to take care of the vestment of the heart, lest to be darkened due to the sin and to clean it with tears, with repentance and with prayer. This is because the mind is a light thing and difficult to be stopped from lawless memories; a thing which is easily influenced by the evil or by the good hallucinations of the cogitation.

94. Truly happy is the one who has stuck in cogitation with the prayer of Jesus and shouts at Him ceaselessly in his heart, as the air has united with our bodies, of the flame with the bee wax. By coming over the earth the sun makes day; and the holy and most-honored name of Lord Jesus by ceaselessly lighting into the cogitation it gives birth to countless meanings, like the sun does.

95. After the clouds are scattered, the sight it becomes clean. And after the hallucinations of the passions have been scattered, by the sun of the righteousness Jesus Christ, use to be born in the heart luminous and stellar meanings out of the whole its sky lightened by Jesus Christ. This is because the Ecclesiastes says: "The Ones who trust in God, they will understand the truth and the faithful in love ones, they will live with Him"[124]. Someone from the Saints said: "If you keep the evil in the mind, keep then in mind the evil from the devils; and

[124] The Wisdom of Solomon (this book is missing from KJB (E. l. t.`s n.)): 3: 9: ROB: "They will understand the truth as ones who have put their trust in the Lord; the faithful ones will live with Him in love, for the grace and the mercifulness are the part of His chosen ones."

if you have enmity on someone, have enmity on the body forever. The body is a cunning friend, and if it is served it makes war to you even more". And again: "Gain enmity against the body and fight against the belly"[125].

96. In the previous words of the first and of the second hundreds I have presented the toils of the holy quietude of the mind. They don`t comprise only the fruits of our cogitation, but also the ones which we have learnt out of the words of the wise God bearers Fathers about the cleanness of the mind. And now, after I have said these few things, for showing the gain which comes out of guarding the mind, we will cease speaking.

97. Come therefore and follow me towards the union with the happy guarding of the mind, whoever you will be, you who wants into the ghost to see good days, and I will teach you into the Lord the seen work and the living of the intelligible Powers.

98. This is because the angles won`t get fed of praising the Maker, neither the clean mind to compete with them. And like the bodiless beings do not take care of food, likewise the bodiless beings into body do not take care of food, if they will enter in the sky of the mind`s quietude.

99. Like the Powers from above do not take care of money or of riches, likewise the ones who have cleaned the sight of their soul and who have reached at the habituation of the virtues, they won`t be worried about persecution from the evil ghosts. And like to those ones it is proven the richness of the advancing into God, likewise to these ones it is proven the love towards God, the aiming and the ascension towards God. And by stretching themselves even more in their ascension with love and with insatiability, for the reason that they have tasted the godlike and ecstatic longing, they won`t stop themselves until they will become Seraphims, and they won`t hesitate in the watchfulness of the mind and in their loving ascension, until they won`t make themselves Angels, in Jesus Christ our Lord.

100. There is no stronger venom than the venom of the viper and of the dragon, and there is no bigger sin than the sin of bodily love for the self. And as flying baby birds you have these ones: the praises into heart, the self-delight, and the covetousness of the belly, the adultery, the vain glory, the envy, and the crown of all of them: the pride, which knows to conquer

[125] This chapter misses in the G. P.`s text.

not only the men, but also the angles from heavens and to dress them up in darkness instead of light.

These things have been written to you, Theodoulos, by the one who wears the name of the hesychia, though he is denied by deeds. But maybe they aren`t ours, but as much as God has given them to us, the One praised and the glorified into the Father, into the Son and into the Holy Ghost, by the whole rational nature, by Angels, by people, and by the whole creation, which the unspoken Trinity has made it, the One God, of Whose illustrious Kingdom to be us partakers through the prayers of the Most-Pure Birth Giver of God and of our Pious Fathers. To which not-comprised God is due the eternal glory, Amen.

Philotheos the Sinaite

Philotheos the Sinaite lived in the same monastery of the Pyre of the Holy Birth Giver of God from Mount Sinai, like Hesychios[126]. And it seems that approximately in the same period of time with Hesychios, as it results out of the kinship of the preoccupations and out of the fact that in some codices "Heads about Watchfulness" of Philotheos are placed even before the ones of Hesychios the Sinaite[127]. In any case, he is not one and the same person with the Patriarch Philotheos of Constantinople, from the Century XIV, because he is quoted at the beginning of the Century V by Gregory the Sinaite and even immediately after Hesychios the Sinaite[128]. Are known until now two writings of Philotheos the Sinaite: 1. "Heads about Watchfulness"[129], published in the Greek Philokalia (volume I, Second Edition, p. 366-374), which we are translating in this volume, and 2. "About the Commandments of our Lord Jesus Christ"[130] (in Migne, G.P. 154, 729-745, according to Thesaurus asceticus of P. Possinus, Paris, 1613)[131]. But until a more detailed research of more manuscripts one cannot tell which was the genuine text, especially in what it concerns the first writing, or if different other writings, indicated by the catalogues of the Greek codices from the diverse libraries under the name

[126] See also J. Hausherr, cited work p. 140 (44), where he gives the title of the writings of Philotheos form the cod. Athous Λ 38 (Spyridon et S. Eustratiades, Catalogue no. 1528, 11). Philotheos is called likewise also in the title of his writings from the cod. Naniensis (Venitian) 95 (Mignareli, Cat. Codd. Greek Nan p. 185), presented in Migne G.P. 98, 1369-70. See also the title from cod. 30 Moscow (Matthaeus, Not. codd. Greek Mosq., p. 317), presented in Migne G.P. 154, 717-718.

The manuscript of the Romanian Academy no. 2012, which comprises in Romanian translation "The Heads for Watchfulness and Prayer", it calls him: "Philotheos the monk, the abbot of the dwelling place Pyre of the Most-Holy Birth Giver of God".

[127] Cod. Athous quoted at f. 112a it gives the "Heads" of Philotheos, and at f. 114a the "Heads" of Hesychios". See also at J. Hausherr, cited work, 1. C.

[128] In "Heads about Watchfulness and about the Two Modes of the Prayer", Greek Philokalia, volume II, Second Edition, p. 271 – We find this confusion also at Migne G.P. 154, 729-745, where the writing of Philotheos the Sinaite "About the Commandments of the Lord Jesus Christ", it is published amongst the writings of the Patriarch Philotheos. Ehrhard (at Krumbacher, cited work p. 107-9) has clarified though the situation.

[129] Νηπτικα χεφάλια. In other codices though it has other titles.

[130] Πεpι των εντολων του κυριον ημων Ιησου Χριστου. See also the footnote no. 20 din Migne G.P. 154, 717-718.

[131] According to J. Hausherr, cited work p. 140-142 (44-46), these two are also in cod. Vatic. 730.

of Philotheos differ from his writings, or only parts of the writing from No. 1.

For example in Migne G.P. 98, col. 1369-1372, it is given the more extended beginning of a writing which it starts with the words "How many of us into Christ have been baptized"[132]. Bu in the content of this fragment we find also the first head of the text from Philokalia. It would result from here the fact that in cod. Nan. 95 it would be comprised also a larger text of the writing from Philokalia. Although the end of the text from cod. Nan. 95 coincides to the end of the head no. 11 of the text from Philokalia[133].

On the other hand the two writings comprised under the name of Philotheos in cod. Moscow 30, according the beginning given at Migne G.P. 154, 717-718, they wouldn`t be but two parts of the "Heads about Watchfulness" from the Greek Philokalia[134]. At Migne G.P. 98, 1371-72 are also mentioned out of cod. Nan. (Venetian) 95, besides the beginnings and the ends of the writing from Philokalia, comprised in that codice in fol. 93a-99b and of the writing "The Commandments of the Lord", comprised in the fol. 113b-125a, also the beginnings and the ends of other two writings between fol. 99b-113a and 113a-f. 113b[135]. But it is quite possible that also these last writings – of which the last one it seems to be extremely short – to not be but also parts from "Heads about Watchfulness" given in the Greek Philokalia.

Another question it is the ones of the number of heads, in which is divided the writing given in the Philokalia and of the order of these heads.

The division of the text in 40 heads, as we have it in the Greek Philokalia, it doesn`t seem to be common to all the codices. According to the footnote no. 20 from Migne G.P. 154, 717-718, several codices form the Viennese and Parisian

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[132] "Οσοι εις Χριστόν εραπτίσθημεν". This fragment is reproduced in Migne according to Mignareli, cited work p. 185, from cod. Nan. 95, f. 93 a.

[133] … "the ones who are digging for gold". G.P. 98, 1371-1372.

[134] These two writings (indicated at Migne according to Mathaeus, cited work) are entitles, the first one: "Φιλοθέου, μοναχου μονης της υπεραγίας Θεοτόκσυ της βάτου εν Σινα, περι τριμερους την ψυχης και περι νήψεως και ευχης". Inc. Ο μακάριος ο αποστολος Παυλος; the second one: "Περι τηρήσεως νου και ταπεινοφροσυνης". Inc. Βλέπετε και ορατε, φησιν ο κυριος, μήπος Βαρυνθωσιν. But the beginning of the first writing it seems to coincide to the head 31; and the beginning of the second one to the head 15 of the writing from Philokalia.

[135] Also according to Mignareli, cited work, p. 185.

libraries (amongst which also cod. No. 1091), they would comprise this writing divides in 40 heads.

The Manuscript no. 2012 from the Romanian Academia it gives us though the translation of this writing in 37 chapters, arranged differently than in the Greek Philokalia. By comparing the text of the head 30 from Vat. 730, f. 193v (given by J. Hausherr, cited work p. 141 (54), we ascertain that it doesn`t correspond to the head 30 form the Greek Philokalia, but to the one from the Manuscript from the Romanian Academia, which at its turn correspond to the heads 34-36 from the Greek Philokalia.

From here it would follow that Vat. 730 gives us a text divided and arranged like the one after which it is translated the Romanian manuscript from the Library of the Romanian Academia.

All these are sign that Philotheos is an old author, because if he would have written around Century XIV, there wouldn`t have been possible so many variations between codices concerning the text of this writing.

We are presenting bellow also a parallel between the heads from the Manuscript of the Romanian Academia and the one o0f the Greek Philokalia, which we have followed:

the Manuscript of the Romanian Academia	the Greek Philokalia
Heads 1-3	1-3
4	7
5	8
6	23
7	27
8	28
9	24
10	25
11	26
12	21
13	29
14	22
15	47
16	5
17	6
18	30

19	9
20	10
21	11
22	31
23	12
24	13
25	14
26	14 (from “thus the holy humbleness”)
27	32
28	15
29	33
30	34-36
31	37
32	38
33 (from “nothing will defile us, nor make us sad”)	39
34	20
35	16
36	17
37	18

Only the head no. 19 out of the Greek Philokalia we could not have identified it amongst the heads from the Manuscript of the Romanian Academia.

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The spiritual teaching of Philotheos it is very close to the one of Hesychios, both of them being spiritually related to John Climacus. But between Hesychios and Philotheos there are also some differences. Hesychios ceaselessly repeats the urge to observe the mind. “He seems to be one of those concentrated and deep souls, predestined from nature to the most absorbed forms of the inward life”[136]. Philotheos has more warrior tendencies, more active ones. By praising also the hesychia, he stops less to describing it, giving importance to the guarding of

[136] J. Hausherr, cited work, 141 (45).

the commandments. He is not such a poet like Hesychios, but he gives clearer definitions and stronger arguments.

The importance of the "guarding of the mind" he founds it psychologically. The soul has three faculties: the rationality, the lust and the wrath. The man lives a virtuous life when the last two ones obey to the rationality. That`s why the whole diligence of the enemy is to deviate the attention of the rationality from its role of mastering upon the other two powers of the soul, by occupying it with thoughts and hallucinations which scatter is, or they make it to cede to the tendencies of lust and anger to escape from its brake. That`s why our striving has as purpose to maintain the superior part of the soul in its role of master and this is done through resisting against the first attacks with the help of the attention and of the prayer[137].

[137] Idem, Ibid.

Of Our Pious Father

PHILOTHEOS THE SINAITE

Heads about Watchfulness

1. It is inside us a war of the mind, more dreadful than the seen one[138]. The worker of the awe must run and follow with the mind the target of perfectly gathering in the treasury of the heart the remembrance of God, as on a pearl, or as a precious stone. We must reject everything, to despise both the body and the life itself from now, to achieve only God into our heart. This is because it is enough, said the godlike John Chrysostom, the sight of God with the mind, to destroy all the cunning ones.

2. Therefore all the ones who fight mentally they are indebted to gather with the all diligence spiritual powers from the godlike Scriptures and to lay them on the mind as some healing bandages. And starting in the morning, he says, to stay with manhood and with assertiveness in the gate of the heart, with the tight remembrance of God and with the uninterrupted prayer of Jesus Christ in the soul, and to kill by guarding the mind all the sinners of the earth, and through the perseverance into the faithful remembrance of God to cut off the heads of the powerful ones, for the Lord, and the beginnings of the thoughts which make war to us. For we know that there is also in the sweating of the mind[139] a godlike work and a godlike order. And in this way we must force on ourselves to work until the time of the eating. Then, giving thanks to the Lord, Who satisfies us out of His love for people, in a twofold manner, in ghost and in body, we must eat into the remembrance and with the thought of the death, and then to start again, with power, the morning work. This is because only by doing so daily, we will be able to escape from the snares of the spiritual (intelligible) enemy[140]. By doing[141] these things for a long time, there are born in us these three: the faith, the hope and the love. The faith makes us truly

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[138] An intelligible war, more awful than the sensitive one. In the Manuscript no. 2012 of the Romanian Academia it is said: a thinking and feeling war.
[139] The intelligible sweats (the fights of the cogitation).
[140] In the Manuscript of the Romanian Academia: thinker.
[141] Starting from here to the end of this head the text it misses from the Manuscript of the Romanian Academia.

fear God. The hope, skipping over the fear of servant, it unites the man with the love for God, if the hope doesn`t become ashamed. This is because the hope it knows how to give birth to the twofold love, on which depends the law and the Prophets. And the love never falls, since it is, in the one who imparts himself of it, in this age and in the future one, the cause of the fulfillment of the godlike law.

3. But very rarely can be found someone who soothes himself with the thought[142]. And this thing can be done only by the ones who strive themselves to approach to themselves the grace and the godlike comforting through this work. Therefore if we want to walk in that philosophy according to Christ, in the thinking work by guarding our mind and with watchfulness, let`s start this way through restraint from the much food, receiving the food and the drinks with measure, as much as it is possible this restraint to us. This is because the watchfulness can be rightly called both as was which leads to the Kingdom, to that Kingdom from inside us and to the future one, and to the thinker work, as one which processes and whitens the things of the mind and it moves the mind from the passionate living to the one without passions. This is because it is like a luminous small window, through which God, by leaning Himself downwards, He shows on Himself to the mind.

4. Where are the humbleness and the remembrance of God, sustained by watchfulness and by attention, and the directed against enemies, there is the place of God, or the heaven of the heart, in which the gang of the devils are afraid to stay, because God dwells in that place.

5. Nothing brings more disturbance than the much speaking, and nothing is worse than the unrestrained speaking, which can damage the state of the soul. This is because the ones which we build them up daily, the much speaking demolishes them, and the ones which we gather with toil, the soul scatters them away through the itching of the tongue. What can be worse than this? It is an evil without bridle. Therefore we must put a border to it, to forcedly keep it, to strangle it, to say so, for being serving only to towards the necessary ones. But who could ever say the spiritual damage which comes from the tongue?

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[142] In the Manuscript of the Romanian Academia: "The ones who slow down with the thinking part".

6. The first gate which leads to the mental (intelligible)[143] Jerusalem, to the attention of the mind, it is the silence of the mouth into knowledge, even if the mind still isn`t soothed. The second one is the restraint with measure from foods and drinks. The third ones, which cleans up the mind and the body, it is the remembrance and the ceaseless thought of death. Myself, seeing once, for an instance, the beauty of this ones and being wounded and delighted with the ghost, not with the sight, I wanted to gain it to be my wife for the rest of the life, being in love with its beauty and its decency: how humble it is, with how much joyfulness it saddens itself, how thoughtful it is, how much fears the right future judgment, fearing the end of the life; out of its sensitive eyes uses to flow the living and healing water, out of its thinking (intelligible) eyes emerges a spring of wise thoughts, which by flowing and jumping it gladdens the soul. Of this daughter of Adam, namely the remembrance of the death, I was thirsty, as I said, to gain it as wife forever, to sleep with it and to speak to it and to discuss with it: what will happen after the rejection of the body? But often, the cursed forgetfulness, the darkened daughter of the devil, didn`t let me.

7. There is a war into our hidden, sustained by the ghosts of the evilness, which is being waged through thoughts, to the soul. This is because being the soul unseen, those malevolent powers, being alike its being, come close to the soul through the unseen war. Thus one can see between those powers and the soul: weapons, battle order, cunning deceits, fearsome war, battle clashes and victories and defeats from both parts. Only one thing misses to this war of the mind (intelligible), which the seen (sensitive) war it has it: the decided time of the war. This is because the seen war decides for a time and for an order, whilst the other ones attacks by surprise and, suddenly aiming the most inner part of the heart, it kills the soul through sin.

What is this fight and this battle started against us for? To not be done thought us the will of God, as we pray by saying: “Your will be done”. And this it stays in the commandments of God. If somebody has strengthened (has fixed) with watchfulness hi mind into the Lord against the devils` deceit and intentionally watches their entering and the stumblings which are born out of hallucinations, he will achieve their knowledge through experience. That`s why also the Lord,

[143] In the Manuscript of the Romanian Academia, the “mental Jerusalem” is missing.

directing His attention against the cursed devils and foreseeing, as a God, their thoughts, He ordered His commandments against their goal, threatening the ones who will transgress them.

8. When we will achieve the habituation of the restraint, namely of getting far from the seen sins, which are done through the five senses, we will be able then to guard also the heart together with Jesus and to be lightened by Him in it, tasting with a hot longing, His kindness through the mind. Because we haven`t received the commandment to clean our heart for something else, but, after the getting out of the clouds and of evilness from the sky of our mind and after their scattering through the ceaseless attention, only for being able to see, as in a clean clear sky, the Sun of the righteousness, on Jesus, and to be lightened to us, in some measure, in mind, the meanings of His greatness. This is because He doesn`t use to show Himself to everybody, but only to the ones who clean up their own cogitation.

9. So is due to walk daily as we would present us before God. This is because Prophet Hosea says: “Guard the mercy and the judgment and get close to your God always”. And Malachi says as from the part of God: “The son honors the father and the servant the master; and if I am the Father, where`s My honor? And if I`m the Master, where`s My fear? says the all-keeper Lord”. The Apostle says also him: “Let`s clean ourselves up of all the defilement of the body and of the ghost”. And the Wisdom says: “Guard you heart with all the guarding, for out of this is the exit of the life”. At last, the Lord Jesus Christ said: “Clean the inward part of the cup, to be clean also the outward one”.

10. The meaningless speaking sometimes causes to us the hatred of the listeners, and some other times also laughing, those ones defaming the stupidity of the words; others, the defilement of the conscience and again others, the damnation from God and the sadness of the Holy Ghost, which is more fearsome than the other things.

11. The one who cleans his heart and uproots the sin, into the Lord, and the one who labors for a more godlike knowledge and sees in the mind the things unseen by many, he must not exalt himself for this thing before somebody. This is because nothing in cleaner amongst the built ones than the bodiless one, nothing has more knowledge than the Angel. But

by exalting himself, he fell from the sky as a lightning bolt. Thus the pride of the thought was reckoned by God uncleanness to him. And the ones who dig out the gold, are being shown[144].

12. The Apostle says: "The one who lives in ascesis, he restrains himself from everything", because it isn`t possible that the ones tied to this weighing body, which always lusts against the ghost, to arm itself against the principalities and the unseen and malevolent powers, with the satiation of foods. This is because the Kingdom of God isn`t food and drink. And "the thought of the body is enmity against God; for it doesn`t obey to the law of God, and neither can". And it is obvious that it can`t because it is earthly and mixed with wort, with blood and with burning' and always hanging downwardly, it is always full of passions of the earthly ones and it sweetens itself with the destroyer pleasures of this eon. This is because the thought of the body is death. And the ones who are into body they cannot be pleasant to God.

13. The ones who take care of guarding the mind into the Lord, we need much humbleness, first towards God and then towards people. In every way and in all directions we a indebted to break our heart, by searching for everything that humiliates it. And the heart is broken and humbled by the memory of our first life into world, if we do this thoroughly. The memory of all the sins from childhood, regarded again into mind, according to their image (except the bodily ones, because their memory is damaging), it humiliates and gives birth to tears and it moves us towards giving thanks to God, out of the whole heart; likewise also the ceaseless and alive memory of the death. This one also gives birth to crying, mixed with some sweetness and joy, as the watchfulness of the mind also gives birth. Powerfully humiliate the thought and makes us seeing the sin also the remembrance of the passions of our Lord Jesus Christ, being them also regarded by the memory according to their image. They also cause tears. Besides these ones also humiliate the soul the many benefactions of God, the ones towards us,

[144] In the Manuscript of the Romanian Academia the end of this head is the following: "Because also the one into stupidity obeys to the Lord, he does the good. And shown are the ones who dig out the gold". And at the marginal note: "search in the head 144 of Abba Makarios".

counted and regarded according to their kind, once our fight is against the pride devils.

14. Do not reject, out of bodily love for the self, these savior medicines of the soul, for otherwise you`re no longer the disciple of God, neither the follower of Paul, who says: "I`m not worthy to be called Apostle", or: "The one who was blasphemer before, persecutor and mocker". See, you the pride one, the Saint, how he doesn`t forget his life from before? And all the Saints, from the beginning of the world until today, they put on this last holy thick and long coat of God. And our Lord Jesus Christ Himself, being not-comprised God, unknown and unspoken, wanting to show the way of the eternal life and of the holiness, He put on the humbleness all over His body. Thus the holy humbleness must be rightly called also godlike humbleness and commandments and godlike coat. In this virtue toil and are guarding it also the Angels and all those shining and godlike Powers, knowing with what falling fell satan, by being proud. And as fearsome example of falling, to the Angels and to the people, let be the cunning one, which lays in deep, being shown by God more lacked of honor than the entire creation, due to its pride. But we also know with what falling fell also Adam due to the pride. Therefore by having these examples urging towards this useful to the soul virtue, let`s always humble ourselves in all the ways. By using them, let`s humble on ourselves with the whole power with the soul and with the body, with the thought and with the will, in words, in thoughts and in countenance, outward and inward. Let`s search for this one as much as we can, to not have Jesus Christ against us, the Son of God, Who gave on Himself for us. This is because "the Lord stays against the proud ones, and to the humble ones He gives them grace"; and "Unclean is to the Lord everyone who exalts on himself with the heart", and "the ones who humbles on himself, he will be exalted". |Learn from Me, He says, for I am meek and lowly in heart". That`s why, let`s take heed.

15. "See, says our Savior, to not become your hearts heavy"… and the followings; and "the one who lives in ascesis, he restrains himself from everything". Therefore by knowing that all these ones were said by the Holy Scripture towards us, lets` spend our life with restraint, first of all from the much food; let`s habituate the body with a virtuous order, giving to food to it with measure. Thus the throbs of his lusting part will

be appeased and they will obey to the governing rationality, and, it we must say the whole truth, also of the wrath. But we will easily retain ourselves also from the other mistakes. Besides, this ones is also reckoned as virtue by the ones who have experienced the virtue: the all-comprising restraint, namely the retaining from all sorts of evil. This is because firstly the cause of the cleanness is God, the One who causes and Who gives all the goods; then the measured restraint, equal and on a daily basis, from much food.

16. As satan, by resisting against God, to not do His will, namely the commandments, it wages war to God through us, through whom it tries to overthrow His will, likewise God wants that also through us to be fulfilled His most-holly will, namely, as I said, the godlike and life-maker His commandments, overthrowing through us and through His help the destroyer plan of the cunning one. The vain will of the enemy, which reckons to resists to God, by determining the people to transgress His commandments, God, scatters it again through the human helplessness. And to be you seeing that it is right so: all the commandments of the godlike Gospel aim to correct the three parts of the soul and to heal them through what they command. Better said, they don`t just aim that, but they truly make them healthy. So to these three parts of the soul the devil wages war day and night. And if satan wages war to these three parts,, it is obvious that it wages war to the commandments of Christ. This is because through commandments Christ sets up laws to these three parts of the soul, namely to the wrath, to the lust and to the rationality. Look at this: “The one who gets angry on his brother vainly, he will be guilty to the judgment”, and the other commandments which follow. Through these ones He heals the wrath. And the enemy tries to break this commandment and the ones related to it inward, through thoughts of strife, or remembrance of the evil and through thoughts of envy. This is because the enemy knows also that the adviser of the wrath is the rational part, and that`s why by shooting arrows, as I said, to wound the rationality with thoughts of suspicion, of envy, of strive, of quarrel, of cunningness, of vain glory, it convinces it to leave it place of master and to surrender the bridles to the wrath, letting it without helmsman. And the wrath, rejecting the helmsman, it bring out through the mouth, in words, the ones which have been placed before into heart, crowded there through the

thoughts of the enemy and through the carelessness of the mind, allowing to be seen then that the heart, instead of being full of the godlike Ghost and og godlike thoughts, it is full of sin, as the Lord said: "Out of the fulness of the heart it speaks the mouth". This is because if the cunning one will succeed to bring out in words the ones which are cogitated inside, the tormented by hatred brother won`t say to his brother only "raca" and "insane", but from words of mockery he will often fall also to murder. And the cunning one uses this, because God gave the commandment to not get ourselves angry vainly. And it would have been possible to not reach at words of mockery and at the ones which follow to them, if immediately from the bait it would have been banished away those ones from the heart, through prayer and the attention from inward. Thus the cursed one it reaches its goal, if the ones snaked by it in the heart, it find one which disregards the godlike commandment.

17. But which are the ordered ones regarding the lusting part, through the godlike commandment of the Lord? "The one who looks at woman towards lusting her, he has already committed adultery with her in his heart". By seeing the cunning one also this commandment, it throws at the man some sort a net against the commandment. This is because this one by taking the man far from the matter which kindles him, the cunning one causes the birth of the inward war. And thus one can see into the mind, depicted by it, images and imprinting of fornication, and one can hear words which are lit towards passion, and other things which are known to the ones who have the experience of the mind.

18. Which is then the commandment which urges the rational part? "And I am saying to you do not swear at all, but you word to be: yes and no"; or: "The one who doesn`t reject everything to follow Me, he is not worthy of Me"; or: "Enter the narrow gate". These are the commandments regarding the rational part. Therefore the enemy again, wanting to catch the best general, which is the rationality, it brings the general out of his minds and from governing through thoughts of covetousness of the belly and carelessness. And by laughing at him as of a drunken general, the devil uses, through anger and lust, the wills of the general, as they would be its own servants. And these powers, namely the lusting part and the wrath, let loosed by rationality, and they use the five senses of ours, as some servants, for committing sin in plain sight. These are the

fallings. Then also the eyes are spying, not having the mind which to tie them up inside, and the hearing loves to hear vain things, and the smell becomes drowsy, and the mouth is unrestraint, and the hands touch what they mustn`t. To these ones it follows the injustice instead of the justice, the insanity instead of wisdom, the intemperance instead of temperance, the slavery instead of manhood. This is because these are the four general virtues: the righteousness, the wisdom, the temperance and the manhood. And the three parts when well governed they stop the senses from the inappropriate ones. And thus the mind by having quietude, once its powers are governed according to God and obey to Him, they fight with manhood in the mental (intelligible) war. But is the mind`s powers are troubled, out of inattention, being defeated by the attacks of the cunning one, it transgresses the godlike powers. And to the transgression it surely fallows the corresponding repentance, or the damnation in the age to come. Therefore it is good that the mind to be always awaken, through what, by becoming usual in the according to the nature mind`s order, it becomes the true defender of the godlike commandments.

19. The soul is surrounded and fenced with walls by the ghosts of the evilness and tied with the chains of the darkness, not being able, due to the darkness from around, to pray as he would want. This is because he is secretly tied, being blind with the inward eyes. Therefore when the soul will start to pray to God and to take vigil through prayer, he will be delivered through prayer from darkness, because otherwise he can`t be delivered. Then the soul can know the fact that inside, into heart, there is another fight and another hidden resistance and another war, of the thoughts of the evilness. This fact is confessed also by the Saint Scriptures, by saying: “If the ghost of the one who masters upon yourself will climb up, do not leave your place”. And the place of the mind is its firm steadfastness into virtue and the watchfulness. This is because there is steadfastness both into virtue and into the sin. This is because he says: “Blessed is the man who didn`t walk in the advice of the faithless ones and in the way of the sinners he didn`t stay”[145]. And the Apostle says: “Stand, therefore, girdling your waists into truth”.

[145] Psalms: 1: 1: KJB: “BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.”; ROB: “Blessed is

20. Let`s hold ourselves on Christ with strength, to receive This One we who ceaselessly war out of our soul, and for Jesus to not leave, being in the place of the soul many thoughts. But without the labor of the soul, we cannot hold Him strongly. Let`s touch His live into body, for spending our life into humbleness, and let`s grab His passions, for enduring our troubles, by craving Him. Let`s taste His unspoken and tolerant to us oikonomia, for out of the tasting of the sweet soul to know that "good is the Lord". But above all these, or even before all of them, let`s doubtlessly believe in Him and in what He says. Let`s wait on a daily basis for His taking care which comes to us, and when is happens to come, let`s receive it with thanks giving, with embracing and with zeal, to lean to look only at God, Who governs everything through the godlike rationalities of the wisdom. And when we will do all of these, we won`t be far from God is the awe is endless consummation, as someone of the bearer of God fathers and consummated with the ghost said[146].

21. The one who redeems his life well, occupying himself with the though and with the remembrance of the death, and wisely stealing his mind from passions, he uses to see immediately the coming of the devilish baits, nimbler than that one who decided to spend his life without the death`s thought. This one wanting to clean his heart only for the sake of the knowledge and not saving it through a saddening thought, sometimes imagining that he masters through skillfulness all his destroyer passions, he is being tied, without knowing it, by the worst of all of them and he often falls, not having God, in pride. This one must strongly take vigil, lest, becoming haughty, to lose his minds. This is because, as Paul says, the souls which gather the knowledge from here and there, they use to boast themselves towards the ones whom they reckon smaller. In these souls I believe that there isn`t even a spark of the building love. And the one who thinks with perseverance at death, by seeing the devils` rushing in, nimbler than the ones who doesn`t do like this, he casts them out banishing them.

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the man, who didn`t walk in the advice of the faithless ones, and in the way the sinners he didn`t stand, and of the stool of the blasphemers he didn`t sit."

[146] It is about John Climacus G.P. 88, 1148 C; likewise of Isaac the Syrian, word 55, About Passions, Ascetic Word, Athens, 1895, p. 220.

22. The joyful remembrance of God, namely of Jesus, it uses to scatter with the wrath of the heart and with the savior frowning (quarrel), all the spells of the thoughts, the meanings, the words, the hallucinations, the dark images, and, simply speaking, all the means through which the destroyer fiercely fights, trying to swallow souls. And the called Jesus, He burns up all of them easily. This is because in nothing else stays our salvation but into Jesus Christ. This was said by the Savior Himself: "Without Me you can do nothing"[147].

23. Therefore let`s guard with all guarding our heart an every hour, even in the smallest instant, against the thought which darken the soul`s mirror, in which use to imprint Himself and to be depicted luminously Jesus Christ, the wisdom and the power of God the Father. And let`s ceaselessly search inside the heart for the Kingdom of Heavens, for the grain of mustard, for the pearl and for the dough, and all the other ones we will find them out mysteriously, if we will clean up the eye of the mind. That`s why our Lord Jesus Christ said: "The Kingdom of Heavens is inside you", showing the godhead which is inside the heart.

24. The watchfulness luminously cleans up the conscience, and this one, by being cleaned it bursts immediately as a great light which was before covered, now banishing the great darkness. And the darkness by being banished away, the conscience, through ceaseless and true watchfulness, unveils at its turn the ones which move themselves in hidden. And through the mind it learns with watchfulness the unseen fight and the mental war (intelligible), how it must throw with the spear in the man-to-man fight and to hit the target with sharp thought and to avoid to be hit the mind, by taking shelter next to Christ from the lances` pricking and wanting the light instead of the damaging darkness. The one who has tasted the light he understand what I`m saying. The tasting of the light it hungers even more the soul which nourishes itself with it, and this soul won`t ever be satisfied again, but the more he eats the more he becomes hungry, the light attracting the mind like the sun attracts the eyes. This

[147] John: 15: 5: KJB: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."; ROB: "I am the vine, you are the offshoots. The one who remains into Me, also I into Him, that one brings forth much fruit, for without Me you cannot do anything."

thing cannot be explained, because it isn`t explained through word, and, speaking more truly, the experience of the one who suffers it or is pricked, it commands me to be quiet. But the mind wants to delight itself by speaking about the things told in the words: "Aim the peace, all of you, and the holiness, without which, nobody will see God"[148]. It is about achieving the love and the cleanness, because these ones are the peace and the holiness.

25. We must arm the wrath only against the devils, which persecute us through thoughts and only against them we must anger ourselves. And the sort of the war of anytime of inside us, listen to it and accomplish it, unite your prayer with the watchfulness, because the watchfulness cleans up the prayer, and the prayer it cleans the watchfulness. This is because the watchfulness, by uninterruptedly looking, it knows the ones who enter. And by impeding a little their entering, it calls the Lord Jesus Christ for help, to banish away the cunning enemies. And the prayer impedes them by resisting against them. And the called Jesus He banishes the devils together with their hallucinations.

26. Guard your mind with much zeal inside. And when you catch a thought, immediately resist against it and call Christ for its banishing. And the sweet Jesus, when you are still speaking, He will speak to you: Behold, I`m here, to help you. And you, after all these enemies have been soothed out, through prayer, take again heed to the mind. This is, behold again, because other waves, much more than before, rush in and the soul floats on them. But again, Jesus, waked up by the disciple, He rebukes, as a God, the evil wind. And rejoicing of a pause from the evil thoughts, either of an hour, or of an instant, you extol the One Who saved you and think at death.

27. Let walk with the whole attention of the heart into the feeling of the soul. This is because the taking heed and the prayer, accompanying each other daily, they move themselves like the Elijah`s chariot of fire, making lighter and carrying the ones who impart himself of them, in the height of the sky. But what am I saying? The one who has achieved the watchfulness,

[148] Hebrews: 12: 14: KJB: "Follow peace with all men, and holiness, without which no man shall see the Lord:"; ROB: "Search for the peace and for the holiness, without which, nobody will see God."

or who strives himself to achieve it, he has made himself as happy heart and mental (intelligible) sky, with sun, moon and stars, and chamber of the not-comprised God, on the basis of the sight and of the mysterious ascension. That one must reckon to bring Praise to God for the godlike virtue, passing, with the help of God and with zeal, the words into deeds. By impeding with some forcing the give senses which he knows that they are damaging to the soul, he makes easier to his mind the fight and the war of the heart. Therefore banish all the ones from outside through the thoughts which you know, and wage war to all the thoughts born by them inside, through the godlike bodiless craftsmanship. Banish away the pleasures with the labor of the watchfulness. Be restrained regarding the foods and drinks and make you body thin enough, to make the war of the heart easy to you, helping through this on yourself, and not to somebody else. Punish the soul with the thought of the death, and with the remembrance of Jesus Christ gather your scattered mind. This is because during the nights the mind is lightened more by the bright sights of God and of the godlike ones.

28. Let`s not reject either the labors of the bodily ascesis. This is because out of earth rises the wheat up, and out of these ones rises up the spiritual joyfulness and the experience of the good ones. And let`s also not to disregard the conscience which speaks to us about the savior ones and about the ones which we must do, which ceaselessly tells to us about our duties; especially when it happens to be cleaned up by the working and thin watchfulness of the mind. This is because then it uses to bring forth thoughtful and doubtless judgments for its cleanness. That why we mustn`t disregard it; because it foretells inside the pleasant to God life and mercilessly rebukes the soul. And when the thought is stained with sins, the conscience shows the way of correcting the mistake, by urging the heart which has done that mistake to repent, showing to it the medicine through a conquering speech.

29. The smoke, which comes out from woods, it is hard to the eyes, but it shows light to them and delights the ones whom it saddened before. Likewise the attention, which ceaselessly looks, it produces heaviness, but by coming into prayer, the called Jesus, He lightens the heart. This is because His remembrance brings, in the same time with the lighting, the most part of the good things.

30. Our enemy uses to disturb our mind and to eat dirt and to invite us together with that one. He wants that the image of God to crawl himself on the belly. That`s why God says: "Enmity I will put between you and him"[149]. Due to this reason we must always breath God, for through this to pass over each day unwounded by the burning arrows of the devil. "I will cover him, He says, for he knew My name"; and again: "Close is to the ones who fear Him, His salvation".

31. The blessed Apostle, the vessel of the choosing, who speaks into Christ, having a great experience of the inward and mental (intelligible) war, which is unseen to us, he writes to Ephesians: "It is not our fight against the body and the blood, but against the principalities, of the masteries, of the chieftains of the dark of this age, of the ghost of the evilness and into the heavenly ones"[150]. And Apostle Peter says: "Stay awake, and take vigil, for our adversary walks like a lion, searching for whom to swallow, to which you stay against, strong in faith"[151]. And our Lord Jesus Christ, speaking about the diverse dispositions of the ones who listen to the words of the Gospel, He says: "And then comes the devil and takes the word from the heart", namely committing the theft through the evil forgetfulness, "lets, by believing, to be they saved"[152]. And the Apostle says again: "For I rejoice myself into the inward man with the law of God, but I see another law waging war against

[149] Genesis: 3: 15: KJB: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."; ROB: "Enmity I will put between you and woman, between your seed and her seed; she will crush your head and you will prick her heel."

[150] Ephesians: 6: 12: KJB: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."; ROB: "For our fight is not against the body and against the blood, but against the principalities, against the masteries, against the masters of this age, against the ghosts of the evilness, which are in the sky."

[151] I Peter: 5: 8-9: KJB: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: // Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."; ROB: "Be you awake, take vigil. You adversary, the devil, walks, roaring like a lion, searching for whom to swallow, // To which you stay against, strong in faith, knowing that the same sufferings endure also your brother into world."

[152] Luke: 8: 12: KJB: "Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."; ROB: "And the one from besides the road are the ones who hear, and then the devil comes and take the word out of their heart, lest, by believing, to be saved."

my mind and enslaving me"[153]. They said all of these to teach us and to make us know the forgetfulness.

32. The knowledge uses to make haughty, making the man to imagine that he is above many, if he is without the blaming of the self and humbleness. Let`s thing therefore like the ones who have the knowledge of the helplessness, listening to the one who says: "Brothers, I do not reckon myself to have arrived yet; but I know one thing: the ones from behind forgetting them and towards the one from ahead stretching myself, I am running to the target, towards the crown of the calling from above of Jesus Christ"[154]. And again: "I am running like this, not like without target, and I am fighting like this, not like one punching the air, but I am obeying and I am restraining my body, lest, preaching to others, to prove myself untried". Do you see how much humbleness united with the running towards virtue at Saint Paul, the so great one? Christ, he says, came into the world to save the sinners "among which the first one I am". Therefore, it is not needed to humiliate ourselves, if the scarcity of the nature is characteristic to us, because what is more unimportant the dust? We must remember of God, if for this thing we have been created, but to strive ourselves also with the restraint, to be us running lightly into the Lord.

33. The one who has surrendered on himself to the evil thoughts, it is impossible to him to clean on himself from sins according to the outside man. And if the evil thoughts haven`t been plucked out from the heart, it is impossible to not be shown in deed. The cause of the fornicator look it stays in the fornication and in the darkening of the inward eye. And the cause of the lust of hearing shameful things it stays in that that the ears of the soul listen to what the shameless devils from inside whisper against us. Therefore we are indebted in the

[153] Romans: 7: 22-23: KJB: "For I delight in the law of God after the inward man: // But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."; ROB: "For, after the inwards man, I rejoice myself of the law of God; // But I see in my limbs another law, fighting against my mind and making me servant of the sin`s law, which is in my limbs."

[154] Philippians: 3: 13-14: KJB: "13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, // I press toward the mark for the prize of the high calling of God in Christ Jesus."; ROB: "Brothers, I do not reckon to have conquered it yet, // But one I am doing: forgetting the ones which are behind me, and tending toward the ones from ahead, I am running to the target, to the rewards of the calling from above, of God, into Jesus Christ."

Lord, to clean on ourselves inside and outside and to guard each of our senses and to clean them on each one individually, of the passionate works and of mistakes. And as before, when into our nescience we have been living in the world in the vanity of our mind, we have been serving with the whole mind and with the senses to the delusion of the sin, likewise now, after we have moved ourselves to that life according to God, let`s serve with the whole our mind and with the senses to the living and true God, and to the righteousness and to the will of God.

34. First is the attack (the bait), then the accompanying, then the consent (the agreeing), then the enslaving, and then the passions combined with habituation and continuity. Behold the victory of the war wages against us. Likewise state the Holy Fathers.

35. The attack, they say, it is the simple thought, or the image of the thing recently born into the heart, which it shows itself to the mind. The accompanying it consists in the dialogue with what has appeared, either with passion, or without passion. The consent is the joyful agreeing of the soul with what has appeared. The enslaving is the forcedly and unwillingly taking of the heart, or the assertive and destroying mixing of our best state, with the respective thing. And the passion is what is nested from a long time with addiction into the soul. Amongst all of these, the first one is without sin: the second one, not always; the third one, according to the state of the one who fights. And the fight is cause either of crowns or of punishments.

36. The enslaving is done in a different manner during the prayer, and in a different manner when we don`t pray. And the passion is submitted, doubtlessly, either to the adversary repentance, or to the future labors. Consequently, the ones who resists, or does not obey to the beginning, namely to the attack, has cut at once all the evil things which follow. This is the fight of the cunning devils against the monks and against the ones who aren`t monks. This is the defeat and the victory, as I`ve said. And out of victory there come either the crowns, or the punishments for the ones who wronged and didn`t repent themselves. Let`s therefore fight with the mind against them, to not bring to sensitive deeds their evil wills, but by cutting off from the sin the heart, let`s find inside us the Kingdom of Heavens. Let`s guard the cleanness of our heart and the

steadfast repentance (pricking) towards God, through this most-beautiful work.

37. Many among the monks they don`t know the delusion of the mind which comes from devils. They occupy themselves with the doing, but they don`t take care of the mind. Being simple and not instructed, they float in their life without tasting, I reckon, the cleanness of the heart, totally ignoring the darkness of the passions from inside. Therefore, all the ones who don`t know the fight about which Paul is speaking, and who aren`t imbued by good through trying, they reckon as being fallings only the sins with the deed, not taking in account of the defeats and the victories with the thought. This is because neither the sight can see them, being hidden and known only by God, the Ruler of the fight and to the conscience of the one who fights. To these ones I reckon that it was said the word from the Scripture: “And they set up peace, but there wasn`t peace”. So, there are amongst brothers, out of simplicity, some ones like this. They want and they strive as much as they can to shun on themselves from the deeds with the work. But into the ones who have the desire to clean the sight of their soul, there is another work of Christ and another mystery.

38. The limpid remembrance of the death it truly comprises many virtues. It gives birth to the crying, it urges to the restraint from everything, it remembers about Gehenna, it is the mother of the prayers and of the tears, it is the guarding of the heart, the lack of earthly passion, gushing up of understanding and right reckoning, of whose fruits are the twofold fear of God and the cleaning of the passionate thought out of the heart. It comprises therefore many commandments of the Lord. Through it, the heavy war of each hour it is seen, which worries many amongst the fighters of Christ.

39. A happening or a upset which comes suddenly, it saddens, and not a little, the attention of the cogitation. By getting the mind out of the high preoccupation, virtuous and good, it deviates the mind towards sinful quarrels and strife. And the cause of this our lost it consists in the fact that we aren`t careful with what it happens to us.

40. We won`t be defiled and we won`t be saddened by any of the upsets which come daily, once we will know and will cogitate this always. That`s why the godlike Apostle Paul says: “I am content into helplessness, into mockery and into needs”; and: “All the ones who want to live with good honoring into

Christ Jesus, they will be persecuted". His to be the glory, forever, Amen.

John the Carpathian

Regarding the time when John the Carpathian lived, the opinions were divided. Now it is almost surely reckoned that he lived in the V Century and he was bishop of the Karpathos Island from Dodecanese (between Rhodes and Crete), according to the title given to him by more manuscripts of his work[155].

A John, bishop of Karpathos, is signs the papers of the Synod III of Constantinople from 680[156]. Before being bishop, it seem that he had a monastic life in one of the island`s monasteries.

Some of the manuscripts, like also Nicodemus the Hagiorite, they call him a Saint.

The writing comprised in the Greek Philokalia[157] and which we give in the present volume, it is mentioned by Photius[158].

According to Photius the writing comprised 100 heads. Also in 100 heads it is divided in the most known manuscripts (except the address). In codice Parisinus, Greece, 1166 (XIth Century), which served as basis of the edition of Nicodemus the Hagiorite, it comprises 101 heads (except the address). But the last head it seems not being part of the hundred`s body, having a different title, a unity of itself and a disproportionate big length in comparison to the other heads (if would form about a sixth of the hundred). It is an apart piece which probably has been sent together with the hundred to the same monks, as answer to a more particular question of one of them[159].

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[155] O. Bardenhewer, Geschichte der altkirchl. Literatur, V. Band, 1932, p. 83.

[156] Ιωάννης ελέω Θεου επισκοπος της Καρπαθίων νήσου δρίσας υπέγραψα. (John the Carpathian, the Bishop of God, I Have Signed (E. l. t.`s n.)) Mansi, Amplissima collection conciliorum, 1901, tome 11, col. 653 E, 693 E.

[157] Volume I, Second Edition, p. 165-181. The text from the Greek Philokalia is reproduced in Migne, G.P. 85, col. 1837-1860, namely at the end of the volume no. 85, because the editors of this collection knew the Greek Philokalia only after they had almost finished this volume. The title from the Philokalia and from Migne is: Προς τους εν τη Ινδία μοναχους παρακλιτικόσ (To the Monks from India (E. l. t.`s n.)) (G.P. 103, 673 A).

[158] Photius calls it: Προς τους από Ινδία προτρέφαντας παρακλιτικόσ (To the Monks from India towards Strengthening (E. l. t.`s n.)) . Is was translated in Lating language by Pontanus and published at Ingolstadt in 1654, at the end of the work entitled Dioptra of Philip the Sloitary. The text of this translation it is reproduced in Migne 85, col. 791-826.

[159] Th, Didier, Jean le Carpathos, L`homme, l`oeuvre, la doctrine spirituelle, in Echos D`Orient, 1932, July – September, p. 284-303. Disdier combat the opinion of L. Petit (Dict. De Théol. Cath. T. VII,, Paris, 1924, col. 753-4) that this piece would form the head 100 of

Besides this writing, John the Carpathian has one more. It bears various titles. In some manuscripts it is called: "Theological and Gnostic Heads", in others: "Practical Heads", and again in others: "Heads about the Unborn One and about the Born Ones, about Good and Beautiful, Practical Ascetic Science"[160]. This writing is not mentioned by Photius. Disdier says that it is more interesting than the first one, though it hadn`t the same prevalence. It is also called Centuria, but it has more than 100 heads. (In some manuscripts there are 115, in other 116 and again in others 114). This writing hasn`t been edited yet in the original text, but also in a imperfect and incomplete translation of Pontanus[161].

It has been said that the ideas from these two writing are very close to the ones of Saint Maximos the Confessor[162]. It doesn`t seem like so to us. They are rather much related to the ideas of Hesychios and Philoteos the Sinaite, belonging to the same spiritual family. His main preoccupation is the same: watchfulness and the prayer of Jesus. He uses also the image of the Oxiptericx bird, as Hesychios does. The writing of John the Carpathian has the same alive, direct applying to the spiritual life. Often the author knows to adapt in a new shape images taken from the Psalms. For instance the passionate thoughts from cogitation are compared to a wall, which the mind must

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the writing of John the Carpathian. Petit has formulated this opinion through deductions from the Latin text of Pontanus from Migne. In that text are missing the heads 3, 33, 58, 100, and in the head 18 (Lat.) are concentrated the heads 19 and 20 (Greek). To the 95 remaining heads, Pontanus added the respective piece numbered in two heads: 96 and 97. So he obtained 97 heads. But even Pontanus says in a note, that the Greek text of the codice used by him (Monac. 498, sec. 10) it has a the beginning of the heads 97-97 a new title (G.P. 85, col. 810). Petis inexactly said that to his translation are missing 4 heads and he didn`t observe that the heads 19-20 are concentrate in one head. Therefore, after he obtained 99 heads, he could say that the heads 96 and 97 would make whole the hundred as the 100 head.

If in the title of this piece it is said that it completes the 100 heads (συναποπληρων (cohabitants (E. l. t.`s n.)), Greek Philokalia, p. 178))), this doesn`t necessarily mean that it makes whole the 100 heads as the 100th one, but that it is added to the 100 ones.

[160] "Κεφάλαια θεολογικά τεκ αί γνωστικά" (Theological and Gnostic Heads (E. l. t.`s n.)); "Πρακτικα κεφάλαια (Practical Heads (E. l. t.`s n.)); "Κεφάλαια περι αγγεννήτου και γεννητων και καλου φυσιολογία ασκητή (Heads about Angels and Born and Good Ascetic Philosophy (E. l. t.`s n.)), cf. Th. Didier, cited work.

[161] I was published together with the first writing in the same Dioptira, Ingolstadt, 1954, after being published for the first time also in Ingolstadt in 1603, together with a translation of 23 words of Simeon the New Theologian. This translation it is reproduces in Migne G.P. 85, 811-826. The text comprises only 97 numbers, but many numbers are repeated for other heads.

[162] Viller-Rahner, cited work, p. 245.

cross it over through a great effort (Heads about Comforting, no. 5). His definitions are often surprising through the novelty of a certain nuance, even if the general idea we have found it also at Saint Maximos. Thus, John the Carpathian also mentions the three kind of knowledge: the practical one, the natural one and the theological one. But "the men of the first one can become doctors and magistrates; the ones of the second one angels (and the purpose of the men`s nature is more fitted to this one than to the first one); of the third one initiate us in the existential Word Himself" (Gnostic Heads no. 12, according to the Latin text). Or: "If we would know how we have made ourselves through sins, we would understand how God made ourselves according to the nature" (Gnostic Heads no. 79).

Behold some models of substantial definitions: "The exaggerate fear of poverty, it gives birth to poverty" (Gnostic Heads no. 61); "The high opinion about the own science deprives of science" (Gnostic Heads no. 14); "If the lilies grow up especially in the valleys, that heart which is made valley through humiliation, it will give birth to the lily" (Gnostic Heads no. 15).

Of Our Pious Father

John the Carpathian

One Hundred Heads of Comforting, Towards the Monks from India Who wrote to Him

When some of the ones who come with some request to the earthly emperors, they bring summer flower to them, not only they aren`t banished away, but they also receive some gifts. Therefore also I, at your command, by borrowing from all quarters one hundred good words and bringing them to you, who have the living in heavens, I hope to be welcomed and to receive in exchange, from you, the gift of the prayers.

1. As eternal is the Emperor of everybody, not having either beginning or end, or end of His Kingdom, as bringing of profit is the diligence of the ones who have chosen to toil on themselves for virtues. This is because the honors of the present life, even they would be very bright, they will surely disintegrate themselves together with this life. But the ones shared by God to the worthy ones, being given together with the incorruptibility, they will last forever.

2. The blessed David, making the whole creation to sing to God, he mentioned about Angels and about all the unseen Powers, then he descended to earth, because he didn`t want to stay away either from beats, or from domestic animals, or from birds, or from crawling animals. This is because he reckoned that also these ones must worship the Maker through singing, wanting that everything that was created by Him to bring forth the same gift. How then will the monk allow to himself – who resembles to "the gold from Ophir"[163], ever to become himself drowsy, or to become lazy from the song of praising?

[163] Job: 28: 16-17: KJB: "It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. // The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold."; ROB: "It cannot be priced either with the gold of Ophir, nor with the precious agate, nor with sapphire stones! // Next to it cannot stay either the gold, or the crystal, and for a vessel of the purest gold it cannot be changed."

3. Like the fire engulfed the pyre, but didn`t burn it, likewise the ones who received the gift of the lack of passions, even they would wear a very heavy body and a much kindled one, the warmth of the body doesn`t disturb and doesn`t defile by nothing the body and the mind. This is because the voice of the Lord has detached the flame from the nature. This is because the will and the word of God has separated the ones united according to the nature.

4. The moon by growing up and decreasing again, it shows the state of the man, who here does the good ones and here he commits sin, then he turns back through repentance to the virtuous life. Therefore, the mind of the one who wronged, it has not been lost, as reckon some among you, like the body of the moon doesn`t shrink, but only its light. Therefore the man regains to himself again his brightness, through repentance, like the moon after being decreasing it is again dressed up with the light. This is because "the one who believes in Christ, even he would die, he will be alive"; "and he will know, He says, that I, the Lord, have spoken and I will do"[164].

5. If in your thought will rebel the swarm of the ugly thoughts and by being weakened you will be defeated, know that you have been separated for a while from the godlike grace. That`s why you have also been in the hand of your falling, after a right judgment. Therefore fight to not be even deprived of grace, due to your carelessness, even for an instant. And if you will be able to rise yourself from slipping and to cross over the wall[165] of the passionate thoughts and over the defiled ceaseless attacks, brought in by the great skillfulness of the enemies, let you not forget about the gift given to you from above. This is because the Apostle says: "Not me, but the grace of God, which is with me"[166], he worked such a victory and elevated me from the defiled thoughts which rose against me, and He delivered

[164] John: 1: 25; Ezekiel: 28: 10.

[165] Psalms: 18: 29: KJB: "For by thee I have run through a troop; and by my God have I leaped over a wall."; 17: 32: ROB: "For with You I will be delivered from temptation, and with my God I will pass over the wall."

[166] I Corinthians: 15: 10: KJB: "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."; ROB: "But through the grace of God I am what I am; and His grace which is in me wasn`t in vain, but I labored more than all of them; yet not me, but the grace of God which is with me."

me from the unjust man[167], namely from the devil, and from the former man. For this fact, eased by the wing of the Ghost and liberated from the burden of the body, I have been able to fly over the devils which try to hunt and to catch the human mind with the passion of the pleasure, which they show it to the mind, and forcedly attracting the mind towards the pleasure. Consequently, the One Who has brought me out of Egypt, namely out from the destroyer of soul world, This One is the One Who, fighting for me with hidden arm, He defeated Amalek, and He has given to me the hope that the Lord will crush from our face also the other nations of the indecent passions. This is our God, Who will give to us wisdom and power (for who are the ones who by taking wisdom, didn`t take also the power of the Ghost, for defeating the enemies) "this One will elevate your head over your enemies[168] and He will give to you wings as of a dove and, by flying, you will rest yourself to God"[169]. The Lord will put "brass bow in your arms"[170], showing on you strong, nimble and vigorous against the enemy and stumbling beneath you all the ones who stay against you[171]. Therefore consider the gift of the cleanness as being from the Lord, giving thanks to Him that He hasn`t locked you in the hands of your body`s wills, of the blood and of the corruptible and unclean ghosts, which entices these ones up, but He has strengthened you with His right hand. Build an altar to him as Moses did after he made Amalek to run away. "For this I will confess myself to You, Lord, and Your name I will sing it"[172], extolling Your powers, for

[167] Psalms: 18: 48: KJB: "He delivereth me from mine enemies : yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man."; 17: 52: ROB: "From the ones who rise themselves against me, You elevate me, from the unjust man, You deliver me."

[168] Psalms: 27: 6: KJB: "And now shall mine head be lifted up above mine enemies round about me:"; 26: 10: ROB: "And you have lifted me up on a rock. And now, behold, He lifted my head over my enemies."

[169] Psalms: 55: 6: KJB: "And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest."; ROB: "And I said: Who will give me wings as of a dove, to fly away and to rest on myself."

[170] Psalms: 18: 34: KJB: "He teacheth my hands to war, so that a bow of steel is broken by mine arms."; 17: 37: ROB: "You Who strengthen my hands in time of war, and You have put brass bow in my arms."

[171] Psalms: 18: 39: KJB: "For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me."; ROB: "And you girdled me with power towards war and You stumbled all the ones who were raising themselves against me."

[172] II Samuel: 22: 50: KJB: "Therefore I will give thanks unto thee, O Lord, among the

You have delivered from corruptness my life and You have kidnapped me from the traps and from the arrows of the cunning, old and with many faces evilness.

6. The cunning devils animate, renew, rise and multiply in us the filthy passions. And the meditations of the godlike word, especially the ones which are made with tear shedding, they kill the passions and scatter them, even if the passions are old, and those meditations gradually bring the sinful, destroyer of soul and body things, to a halt. But let`s not become lazy in persevering to the Lord through not-weakened and fearless prayer and hope.

7. Why Christ receives praise out of the mouth of the faithful and innocent children, if not for to be overthrown, through singing, the enemy and the avenger, which is much oppressing us (enemy of the virtues and avenger of the sin)[173]? Therefore also us, by praising the Lord into the simplicity of our heart, we will crush and we will overthrow the plots of the enemy. "For into the abundance of You glory, You crushed the wars and the enemies who wage war to us".

8. If somebody is according to his countenance born without time, it is said that now he eats half of the bodily ones, and the other half in the future age. This is because "everyone will eat the fruits of his way"[174].

9. The monk owes to choose the most beautiful fasting, to not let himself enslaved by passion and to take always care of the fullest quietude (hesychia).

10. The devils, which hate our souls, they give to some people in the mind to bring some cold praises, and then they urge us to embrace those praises joyfully. If through this we will swell ourselves through the high appreciation for the self and we will make room in ourselves to the vain glory, the enemies will not hesitate to enslave us.

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heathen, and I will sing praises unto thy name."; II Kings: 22: 50: ROB: "That`s why I will praise You amongst peoples and I will give glory to Your name."

[173] According to Maximos the Confessor, Answers towards Thalassius, no. 26, in The Romanian Philokalia, volume III, p. 91.

[174] Proverbs: 1: 31: KJB: "Therefore shall they eat of the fruit of their own way, and be filled with their own devices."; Solomon`s Parables: 1: 31: ROB: "They will eat the fruits of their way and of their own advices they will be fed."

11. Meet better the one who mocks on you than on the one who praises you, about whom it has been written that he doesn`t differ in anything from the one who curses you[175].

12. When, striving yourselves for the virtue of the fasting, you cannot achieve it due to the helplessness, and with the crushed heart you turn yourself with thanks giving towards everybody`s care Taker and Judge, the fact itself of giving thanks to God it will be counted to you[176], only show yourself always humiliated before God and to not get haughty towards any man.

13. The enemy, knowing that the prayer is defender to us, and damaging to him, and striving himself to detach us from the prayer, he pushes us to the lust of the Hellenes sciences, from which we have leaved away, and he urges us to occupy ourselves with these sciences. Let`s not listen to him, lest, separating ourselves from the laws of our plowing, to gather instead of figs and grapes, thorns and thistles. "Because the wisdom of this world it was reckoned insanity by God"[177].

14. "Great joy, he says, I am announcing to you, which will be for all the people"[178], not only for a part of the people; and "all the earth to worship You and top sing to You"[179], not only a part of the earth. And to sing it is not characteristic to the ones who pray themselves, by asking (sorrowfully begging) something, but only to the ones who are rejoicing. If it is like that, let`s not be discouraged, but to cross the life from here with gladness, cogitating to the joy and to the gladness which are from Him. But let`s mix the gladness with the godlike fear, as he says: "Rejoice yourselves into the Lord, with tremble"[180].

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[175] In the Latin translation: "ut scriptum est a Plutarcho" (G.P. 85, 793).

[176] The word from "himself" are found only in the Latin translation.

[177] I Corinthians: 3: 19: KJB: "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."; ROB: "Because the wisdom of this world is insanity before God, for it is written: "He catches the wise ones in their cunningness."

[178] Luke: 2: 10: KJB: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."; ROB: "But the angel said to them: Do not be afraid. For, behold, I am announcing to you a great joy, which will be for the whole people."

[179] Psalms: 66: 4: KJB: "All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah."; 65: 3: ROB: "All the earth to worship You and to sing to You, to sing to Your name."

[180] Psalms: 1: 13: ROB: "Serve the Lord with fear and rejoice yourselves of Him with tremble." (the serves 7-14 of the Psalm 1 from ROB are not present in the similar psalm from KJB).

This is because even the ones from around Marty ran with fear and with joy from the tomb, as also us to come out from the intelligible tomb, with fear and with joy. I wonder to be without fear, once nobody is without sin, even Moses, or being even the Apostle Peter. But in some people like these the godlike love, which has conquered, it gets the fear out in the time of the exiting.

15. You have the Scripture like proof, that somebody, even being addicted to passions, if he believes with all his heart and with humbleness, though he receives the gift of the lack of passions. For He says: "Today you will be with Me in Paradise"[181]; or: "Your faith saved you, go in peace"[182]; in the peace of the most-blessed lack of passions, and the others of this kind; or: "On autumn the grape ripe"[183]; or: "Be to you according to your faith"[184].

16. When by hating the passions, we are troubled ever harder by the shameless thoughts of the devils, let`s lean ever more on the faith in the Lord, and to make even more fortified the hope in the promised eternal goods, of which the enemies strive themselves to deprive us and to estrange us to those goods, because of their envy. This is because those goods wouldn`t be so great, the devils wouldn`t burn of such a big envy against us and they wouldn`t throw arrows on us in the form of defiled thoughts, believing that they will satisfy their fury and will push us into despair, through the much and difficult to bear trouble.

17. Some people say that the doing is the truest knowledge. Therefore strive yourselves to show your faith and your knowledge rather through deeds. This is because the one who boasts himself only with the knowledge, he will hear: "I confess I know God, but through deeds I deny Him"[185].

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[181] Luke: 23: 43: KJB: "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."; ROB: "And Jesus said to him: Verily I speak to you, today you will be with Me in Paradise."

[182] In the Greek Philokalia: "into seed".

[183] Luke: 7: 50: KJB: "And he said to the woman, Thy faith hath saved thee; go in peace."; ROB: "And towards the woman He said: Your faith saved you; go in peace."

[184] Matthew: 9: 29: KJB: "Then touched he their eyes, saying, According to your faith be it unto you."; ROB: "Then He touched their eyes, saying: According to your faith, be it to you."

[185] Titus: 1: 16: KJB: "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."; ROB: "They confess that they know God, but with their deeds they deny Him, being abominable, disobedient, and to every good thing, unworthy."

18. The devil strive themselves to defile the ascetic, through shameful hallucinations and through the leaking of the seed, most often in the time of the holydays and of the holy services, and especially when somebody wants to come close to the holy mass. But neither through this will they wound or weaken the one who is accustomed to endure everything with patience and valor. "Therefore do not praise on themselves against us the crooked ones like the straight ones"[186].

19. The enemies avenge themselves on your bearing and zeal, slapping your soul with diverse and unspoken trials. But out of the many and untold troubles is being weaved your crown; and "into helplessness is being consummated the power of Christ"[187]; and in the sad states of the soul it uses to flourish the grace of the Ghost. "For it emerged to the righteous ones the light into the darkness". Let`s only keep the daring and the praise of the hope strong until the end.

20. Nothing uses to destroy so much the virtue than laughing at the virtue; and also the mockery and the vain much speaking. And again, nothing renews so much the outdated soul and doesn`t make the soul to come close to God than the fear of God, the good attention, the ceaseless cogitation at the words of God, the arming with the prayer and the pursuing of the profit from watchfulness.

21. Much competence and much profit gains the soul if it endured with strength any trouble, either coming from people, or from devils, and if it knows that we owe to bear the labors and to not blame anybody but on ourselves. This is because the ones who blame others for his troubles, he has slept out from the right judgment of what it is due.

22. It often happens that, being multiplied the temptations, the man moves himself away from the chair from the right side, even if he is zealous, namely to get out from his order, "all his wisdom and all his craftsmanship being

[186] I Kings: 20: 11: KJB: "And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off."; ROB: "And the King of Israel answered and said: "Say to not praise on himself the one who girdles on himself like the one who takes the girdle off."

[187] II Corinthians: 12: 9: KJB: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."; ROB: "And He said to me: It is sufficient to you My grace, for My power is being consummated into weakness. Therefore, very glad, I will praise myself more often into my weaknesses, for the power of Christ to be dwelling into me."

swallowed", as the Scripture[188] says. This is for not be us trusting in ourselves and to not praise Israel on itself, by saying: "My hand has delivered me". But have hope that you will be placed again in the beautiful state from before, being banished and falling from you the cunning one, through godlike commandment. This is because the devil entices us to look at and to hear everything with passion and pushes us towards sin. Shrouding our mind like in a thick fog, he makes our body and the soul to feel heaviness and an unspoken burden. And the natural rationality, which is simple and unpretending, like the recently born children, he makes it complicated and very expert in all kind of sins, poisoning it and taking it out from its nature through the leaning in two sides.

23. Great thing is the man who grows inside and increases in virtues. But this great being is being afraid of sin, as the elephant of mouse, "lest, after he has preached to others, he himself to reach at being rejected"[189].

24. Not only close to the end of the world will de devil speak words against the Most High, as the Lord says, but even now it sometimes happens that it sends through our thoughts heavy blasphemies towards the sky and it speaks reproaches against the Most High, against His creatures and against the Holy Mysteries of Christ. But by staying us on the rock of the knowledge, we aren`t troubled by these things, neither we wonder about the daring of the cursed one, but by persevering into faith and into fiery prayer and by being us imparted by the help from above, we banish the enemy away.

25. When the soul exits the body the enemy rushes upon the soul, waging war to it and reproaching it with daring and making itself bitter and fearsome accuser of the soul for what the soul did wrong. But then one can see how the loving of God and most faithful soul, even if it has often been wounded before by sins, it isn`t afraid by the rushing and by the menaces of the devil, but the soul strengthens itself even more into the Lord

[188] Psalms: 107: 27: KJB: "They reel to and fro, and stagger like a drunken man, and are at their wits' end."; 106: 27: ROB: "They were troubled and they were reeling as a drunken man and all their skillfulness perished."

[189] I Corinthians: 9: 27: KJB: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."; ROB: "But I torment my body and I submit it to slavery; lest, by preaching to others, I myself to become unworthy."

and it flies full of joy, encouraged by the Holy Powers which lead the soul, and surrounded as by a wall by the lights of the faith, shouting at its turn with much daring to the cunning devil: What is to you and to us, you the estranged one from God? What is to you and to us, you the fugitive from the heavens and cunning servant? You don`t have the mastery over us, but Christ, the Son of God, He has the mastery over us and over everybody. To Him we have committed sin, to Him we will answer, having as earnest of His mercifulness on us and of our salvation, His honored cross. And be you running away from us, you the destroyer, because nothing is to you from the servants of Christ. By saying the soul these things with daring, the devil turns its back, weeping with a loud voice, not being able to stand against the name of Christ. And the soul being above, flies upon the enemy, slapping the enemy, as the bird called oxypterix (rapidly flying) on the raven. After this the soul is being brought with gladness by the godlike Angels to the places decides for the soul, according to its state[190].

26. Even a small temptation, if it is allowed, it impedes the one who strives himself to advance. Let yourself be convinced by this thing by the echeneida, that so small fish, which stops only with a touch a very heavy load, impeding that load to advance. And remember the one who says: "I Paul (the so great one), I wanted once and again to come to you, but Satan impedes us"[191]. But do not be troubled for this, but fight further through patience and you will have part of grace.

27. One may be very rich in virtues, but if out of carelessness he deviates from what it is due, the sons of the bad sunrises of Amalek will rise themselves upon him, and especially Midian[192], the loving of adultery power, together with their camels, namely with the passionate memories, which are

[190] This head presents more largely the idea from the head 46 of the Second Hundred, of Hesychios. Also at Hesychios in the head 26 of the First Hundred we find also the comparison to oxypterix, but with another meaning. One can see everywhere closeness between John the Carpathian and Hesychios, but we do not know who used who.

[191] I Thessalonians: 2: 18: KJB: "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us."; ROB: "Therefore we wanted to come to you, especially I, Paul – once and another times more -, but satan impeded us."

[192] Judges: 6: 33: KJB: "Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel."; ROB: "meanwhile the Midianites, the Amalekites and the inhabitants of the East gathered themselves together, crossed the rive and settled their camp in Jezreel Valley.

countless, and they destroy all the fruits of the earth, namely of the doing and of the all-good habituation. Then Israel becomes poor and diminishes itself to the soul, and it finds on itself forced to shout out towards the Lord. And from heavens it is sent good thought, which imitates Gideon through the much faith and the humble cogitation. "For my thousand, he says, it is the most humble in Manasseh"[193], to fight against so many multitudes with three hundreds of weak men[194] and to wonderfully achieve the victory against the enemies, with the help of the grace.

28. You won`t be able to step over the scorpion and dragon, and the other ones, if you won`t receive from God, through much prayer, defenders Angels, who to lift you up with their hands and to make you to be above the bodily thought.

29. When somebody, even if he fight powerfully, will be defeated, let him not become sad and to weaken at all, but by rising up to encourage on himself with the words of Isaiah: "Strengthening yourselves you have been defeated, o cunning devils. Therefore if you will be victorious, you will again be defeated"; and: "The counsel which you will plan, the Lord will scatter it, for with us is God, the One Who elevates the fallen ones and Who makes to be our enemies cut, when we repent ourselves".

30. It is possible to the one who is advised through trials, to pass through them without sadness. But after these trials, some people like these ones are filled up with much joy, and with sweet tears and with godlike thoughts, all of them who cultivated the labor and the troubles in their hearts.

31. Although Isaac wanted to bless, and Esau ran towards the desire of the blessing, though they didn`t make it. God had mercy and blessed and anointed into ghost, not on the one wanted by us, but on the one who He ordered towards serving before making him. Let`s therefore not be troubled,

[193] Judges: 6: 15: KJB: "And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.": ROB: "Then Gideon said: "Lord, how to deliver I on Israel? Behold my family is the poorest one of the tribe of Manasseh, and I am the smallest in the house of my father". But the Lord said:"

[194] Judges: 7: 7: KJB: "And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place."; ROB: "Then the Lord said towards Gideon: "With three hundred who lapped I am going to deliver you and I am going to give the Midianites in your hands, and the whole other people to go each of them to his place."

neither to be envious when we saw some lamentable and too small brothers, advancing into virtue. For you have heard also the Lord saying: "Give you place to this one"[195] to sit higher at the table. I rather wonder myself about the Judge who judged so unspeakable wise regarding these things, that the one who is the smallest and the last one, to be the first one and to advice, and we who stay before that One with the will and with the time, to remain behind. Therefore let`s consider each man according to how the Lord has shared to him. This is because it has been written: "If in the Ghost we live, in the Ghost to walk"[196].

32. Do not accept ever that the one who is under your responsibility to say to you: give me for a while the mastery (the liberty) to prove that or this thing regarding the virtue and I will succeed. This is because the one who says that, it is proven that he does his own will and he removes the rules of the best obedience.

33. The sufferings of the body and of the soul will cease, as you will see, in time and with the will of God, even if they have grown much. But the mercy of Christ won`t ever cease. This is because "the mercy of the Lord, from this age and to the future age will be over the ones who fear Him"[197].

34. The imperial treasuries will be filled up with gold and the minds of the true monks will be filled up with knowledge.

35. It happens sometimes that the teacher is given towards dishonor, enduring the trials for the ones who have profited spiritually from him. This is because "we, he says, are dishonored and helpless, and you have become honored and powerful into Christ"[198].

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[195] Luke: 14: 9: KJB: "And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room."; ROB: "And coming the one who called you and him, he will say to you: Give to this one the place. And then, with shame, you will go and sit on the lowest place."

[196] Galatians: 5: 25: KJB: "If we live in the Spirit, let us also walk in the Spirit."; ROB: "If we live in the Ghost, in the Ghost to walk also."

[197] Psalms: 103: 17: KJB: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him,"; 102: 17: ROB: "And the mercy of the Lord from age to age towards the ones who fear Him,"

[198] I Corinthians: 4: 10: KJB: "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised."; ROB: "We are insane into Christ; but you, wise into Christ. We are weak, you are powerful. You are into glory, and we are into dishonor."

36. The passionate thought it is source and cause of the corruption through the body. But the ones who cultivate the watchfulness he banishes away from the soul, after mistake through repentance, but also before the mistake[199]. Therefore it is good if you have wept more, to be taken from your middle the cunning and indecent thought, which has urged you to do this thing. Consequently the crying resists against the ghost of the corruption.

37. Who will announce to the one saddened one due to the lack of glory and to the helplessness into virtue, that he will see Jesus, not only in the future, but even from here, coming to him with power and with much glory, through the lack of passions? This one will be able to say like Sarah, or like the soul which became old in fruitlessness and gave birth, against all expectations, to a son of the righteousness: "laughing made to me the Lord", namely he has given to me the greatest joy, to me, to that one who was saddened for many years by the multitude of the passions, or, as another interpreter says: "delight has made to me God", namely "my youth has been twofold like the one of the vulture". This is because, after I have grown old into sins and into dishonorable passions, now I have been born again and I am growing young and I am becoming tender, I who have become harsh to nature, and now I am seeing luminously the things from the world, because I have received again that according to the nature simplicity and lack of complication, being my mind healed, through the great mercy of God. My body has become like that one of the Nehemiah the Syrian, like the one of the children, for I have washed myself in the Jordan of the knowledge. And through the grace of God I am living now in a sole mode, being delivered from the will of the snake and from the swarm of the much knowing and too material thoughts of the sin, which I have gained before against the nature.

38. Suppose the Lord says towards you: I have taken from you for a while this gift and that one, of which you have been reckoning that your mind if full and can rest itself, and I have given instead of the taken gifts this and that gift, of the same price. But you, thinking at the taken ones and not accepting the ones given instead of those ones, you are gloomy and grievous and melting of sadness. But by being saddened by Me you are

[199] The adding from "but" is only in the G.P.

causing Me joy. Because I sadden somebody with profit, pursuing rather to save than to lose the one, whom I have reckoned to be son to Me.

39. Reckon that you command to yourself to not eat fish and you will see after that, that the enemy relentlessly pushes you towards lusting fish and you also crave passionately towards delving with the deed of the forbidden thing, to know what happened to Adam like a type. This is because, that one by hearing: only out of this tree to not eat, he mainly ran towards this forbidden thing with much lust.

40. God saves one through knowledge, and on other ones through cleanness and lack of evilness. For you owe to know that God won`t reject the one who is without evilness.

41. The ones who are praying more insistently, those ones are more troubled[200] by fearsome and savage temptations.

42. If you have chosen to dress yourself up with the lack of passions, do not be careless, but force on yourself with all the power to achieve it. This is because "we sigh, wanting to dress ourselves up with our dwelling place from heavens"[201], to be the mortal one swallowed by life, not only bodily, after the end of the age, but even since here, in a spiritual (intelligible) way, as earnest. This is because "the death was swallowed into victory"[202], and swallowed will be all the Egyptians who bothers us, pursuing us in the waves of the power sent to us from heavens.

43. Do not forget the one who said" I fear "lest, after a preached to others. I myself to end rejected"[203]; and again: "the one who believes he stands, let him take heed not to fall"[204];

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[200] In the Latin text from G.P.: "they aren`t troubled" (non expugnatur).

[201] II Corinthians: 5: 2: KJB: "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:"; ROB: "For that`s why we also sigh in this body, wanting to dress ourselves up with our dwelling place from heavens."

[202] I Corinthians: 15: 54: KJB: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."; ROB: "When this corruptible (body) will be dressed up in incorruptibility and this mortal (body) will be dressed up in immortality, the will be the word which is written: "Death has been swallowed by the victory.""

[203] I Corinthians: 9: 27: KJB: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."; ROB: "But I torment my body and I submit it to slavery; lest, preaching to others, I myself to becomes worthless."

[204] I Corinthians: 10: 12: KJB: "Wherefore let him that thinketh he standeth take heed lest he fall."; ROB: "That`s why the one who thinks that he stays steadfastly let him take heed to not fall."

and "You the spiritual one, take heed at yourself, to not be tempted"[205]. You do not forget about the falling and the lawlessness of Solomon, after so much grace. And do not give to the forgetfulness the unexpected denial of Peter. If you have forgotten all of these, you will trust your knowledge, you will be proud with your living, you will praise yourself with the time of your long ascesis and you will make room to haughtiness. Therefore do not make yourself careless, o brother, but rather have fear until the last breath, even if you have reached at the number of the years of Moses, and pray yourself saying: "Lord, do not reject me in the time of my old age; when my virtue will be missing, do not leave me. God, my Savior! In You is my singing always"[206].

44. The lord says to you, like to Matthew: "Follow Me!"[207] Therefore by following with zeal to your much beloved Master, if your foot will stumble in the path of your life over a passionate stone and you will unexpectedly fall into sin, or you will slip and will fall ever for several times, passing through muddy places, whenever it will happen to you to fall and to be tormented by the body, each time, follow your Lord with the same zeal, until you will reach at Him. Thus I have shown to You into the holy memory, to see the power and the glory which save me and "in Your name, Lord, I will lift up my hands"[208], and I will reckon that "I am filled up with tallow and with grease and my lips will rejoice singing to You"[209]. This is because great thing is to me,

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[205] Galatians: 6: 1: KJB: "BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."; ROB: "Brothers, even if a man will fall in some mistake, you the spiritual ones correct on one like this with the ghost of the gentleness, taking heed to yourself, to not fall also you into temptation."

[206] Psalms: 71: 9: KJB: "Cast me not off in the time of old age; forsake me not when my strength faileth."; 70: 10: ROB: "Do not reject me at the time of the old age; when my strength will be missing, do not leave me."

[207] Matthew: 9: 9: KJB: "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him."; ROB: "And Jesus departing from there, He saw a man who was sitting at the customs, with the name Matthew, and He said to this one: Come after Me. And rising up, he went after Him."

[208] Psalms: 63: 4: KJB: "Thus will I bless thee while I live: I will lift up my hands in thy name."; 62: 5: ROB: "Thus I will bless You in my life and in Your name I will lift up my hands."

[209] Psalms: 63: 5: KJB: "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:"; 62: 6: ROB: "As of tallow and of grease to be my soul satisfied and with lips of joy my mouth will praise You."

that I have the name of Christian, as the Lord says to me through Isaiah: "Great thing is to you to be called My son".

45. On one occasion the Lord says that "The Father will give the good things to the ones who ask from Him"[210]; some other time that "He will give the Holy Ghost to the ones who are praying"[211]. Through these words we understand that the ones who pray to God, if they strengthen themselves in this thought, they will receive not only forgiveness of sins, but also heavenly gifts. This is because these good things are promised by the Lord not to the righteous ones, but to the sinners: "Because if you, He says, being evil, you know to give good gifts to your children, how much strongly your heavenly Father will give to the ones who ask from Him", the Holy Ghost? Therefore ask without unhesitatingly and with doubtless thought and you will take the big and above worthiness ones, even you are unimportant in the virtuous living and very helpless.

46. How could be convinced the faithless one or the one who is only a little faithful, that the ant flies and a certain worm becomes bird and other things also happen into creation, for rejecting at least on this way the illness of faithlessness and of the despair, to grow up wings to him and to flourish in him as in a tree the most-praised knowledge. Because "I am, He says, the One Who makes green the withered wood and resurrects the dried bones"[212].

47. Let`s not melt down by the cares of the things necessary to the body, but to believe to God from all our soul, as a certain wonderful man said: "Trust in the Lord and He will strengthen you"[213], and how the blessed Apostle Peter writes:

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[210] Matthew: 7: 11: KJB: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"; ROB: "Therefore, I you, being evil, you know to give good gifts to your sons, how much more your Father from heavens will give the good things to the one who ask from Him?"

[211] Luke: 1: 13: KJB: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"; ROB: "Therefore if you, being evil, you know to give to your sons good gifts, the more your Father from heavens will give Holy Ghost to the ones who ask for Him!"

[212] Ezekiel: 17: 24: KJB: "And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."; ROB: "And all the trees of the field will know that I, the Lord, I make the tall tree small and the small one I make it tall; I wither the green tree and I make the withered tree green. I, the Lord, have said these."

[213] II Chronicles: 20: 21: KJB: "And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before

"Be temperate and be awake in prayers and all your care throw it upon the Lord, for He takes care of you"[214]. And if you still doubt and you do not care that He takes care of you to feed you, take a look to a spider and think at how much the man is different from the spider. Nothing is weaker that the spider, neither more without power, for it hasn`t riches, it doesn`t do overseas trips, it doesn`t sue, it doesn`t become angry, it doesn`t gather in barns, but it lives its life in perfect gentleness, temperance and quietude, it doesn`t spy the neighbors` things, but it only does its own things, and in its occupation it remains in a peaceful and undisturbed quietude, saying, seemingly, to the ones who love idleness, only that: "The one who doesn`t want to work, neither to eat!" It keeps its silence for so long than it overwhelmingly comes over even to Pythagoras, whom the Hellenes admire more than all the philosophers, for his ascesis in restraining his tongue. Pythagoras, even if he wasn`t speaking to everybody, though he was speaking secretly to the closest ones and often uttered towards oxen and vultures some drivel and nonsense; and by totally restraining on himself from wine, he still used water. But the spider passed the restraint of the Pythagoras` tongue through the overwhelming and total silence, and it despises in the same time the wine and the water. In this peaceful state by living the frail and the unimportant spider and in no way allowing to itself to go outside, or to wander here and there according to the whims of the mind, neither to endlessly toil and work, the Lord, Who "dwells in the highest and looks towards the humble ones"[215], (for nothing is more humble than the spider), and stretches to the spider His taking of care, and daily sends the food close to the corner of the spider`s net, making to fall in that net the small flies which the spider needs.

48. But somebody of the ones enslaved by gluttony will say that he is eating very much and, because he spends much

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the army, and to say, Praise the Lord; for his mercy endureth for ever."; ROB: "Then he consulted the people and ordered singer who to sing to the Lord, for, by going these ones out in holy adornments before the armed ones, to extol and to say: "Give glory to the Lord, for His mercy is forever!"

[214] Peter: 5: 7: KJB: "Casting all your care upon him; for he careth for you."; ROB: "Let all your care to Him, for He takes care of you."

[215] Psalms: 113: 5: KJB: "Who is like unto the Lord our God, who dwelleth on high,"; 112: 5: ROB: "Who is like our Lord God, the One Who dwells into the highest"

money, he is forced to entangle himself in the countless businesses of the life. But let also this one to look at the great whales, which graze in the Atlantic Ocean, how they are plentifully nourished by God and they never know what hunger is. This is because each of them swallows so much food than no city with many inhabitants is able to daily spend. "All of them, he says, towards You await, to give them food at the right time"[216]. Consequently God is the One Who feeds both the ones who eats much and the one who eats a little. By hearing these things let on yourself whole in the care of God and of the faith, both you who have a large and spacious belly, rejecting on this way any world scattering and the much concerned thought, and "do not be faithless, but faithful"[217].

49. If we truly want to be well-pleasant to God and to make friendship with the most-blessed friendship, let`s present our mind empty, to God, not dragging with it anything from the present age, either craftsmanship, or thought, either liar contraption (sophism), or defense, even if we would have learnt the whole wisdom of the world. This is because God turns away from the ones who come close to Him full of high self-appreciation about themselves and fattened to the swelling by the vain glory. (This is because as rightly showed some of the interpreters, the vain self-appreciation as one which it fattens and it swells).

50. How could we kill the sin, which has taken us into mastery? Here striving is needed. For the man, he says, toils into labors and banishes away forcedly the perdition from him, craving always to ascend towards the holiness of his thoughts. And to remove through force, it is not forbidden by laws. Therefore if we set in working the force of a certain striving, even very weak, and sitting in Jerusalem, namely in ceaseless prayer and in the other virtues, then we are waiting for the power which comes from above, it will come to us a powerful striving, which isn`t working as our weak striving, but it is a striving which cannot be presented through human lips. It will

[216] Psalms: 104: 27: KJB: "These wait all upon thee; that thou mayest give them their meat in due season."; 103: 28: "ROB: "All of them await towards You to give them food at the right time."

[217] John: 20: 27: KJB: "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."; ROB: "Then He said to Thomas: bring your finger hither and seen My hands and bring you hand and put it in My side and do not be faithless but believing."

overcome with its great power and it will defeat the evil habituation and the evilness of the devils. It will defeat also our souls` impulse towards evil, as also will defeat the inappropriate movements of the body. "And has come, he says, sound from the sky, as of storm which comes with power"[218], to banish away forcedly the sin which always forces us towards worse.

51. The enemies lays himself in waiting as a lion in its den and it sets traps and snares of unclean and unfaithful thoughts. But we also, if we aren`t sleeping, we can set traps and snares to him, even bigger and more fearsome. This is because the prayer, the singing, the watchfulness, the humbleness, the serving of the neighbor, the mercy, the thanksgiving and the listening to the godlike words, they become to the enemy traps, snares, ropes and pits in which he falls.

52. The godlike David, after he advanced very much with his age, giving thanks to God, Who selected him, he was saying the last words of the blessing: Now Your servant has found his heart, to pray this prayer"[219]. This was said to teach us that it is needed much struggle and time in prayers, to find the untroubled state of the cogitation, as another heaven where Christ lives, as the Apostle says: "Don`t you know that Christ lives in you?"[220]

53. If "Christ made on Himself to us righteousness and wisdom"[221], and the others, it is obvious that He is also our resting. "Come, He says, to Me you who are tired and burdened

[218] Acts: 2: 2: KJB: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."; ROB: "And from the sky, suddenly, a rumble came, as of a wind blowing which comes speedily, and filled up the whole house where they were sitting."

[219] II Samuel: 7: 27: KJB: "For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee."; II Kings: ROB: "Since You, Lord Savaot, God of Israel, unveiled to You servant, saying: "I will make a home to you", then You servant has prepared his heart, to pray to You with this prayer."

[220] I Corinthians: 3: 16: KJB: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"; ROB: "Don`t you know that you are temple of God and that the Ghost of God dwells in you?"

[221] I Corinthians: 1: 30: KJB: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:"; ROB: "Out of Him, therefore, you are into Jesus Christ, Who for us made on Himself wisdom from God, and righteousness, and sanctification and redemption,"

and I will be resting you"[222]. Rightly has been said, then, that Saturday, namely the resting, has been made for the man. This is because only into Christ the mankind reaches at resting.

54. As a glass of the falling and a cup of the anger are, so is a glass of the helplessness, which, the Lord, by taking it from us at the right time, it gives it in the hands of our enemies, for now on, not us but the devils to become weak and to fall.

55. As for the outside things there are moneychangers, weavers, hunters, warriors and craftsmen, so think at the fact that for the inward things there are amongst thoughts some of them which occupy themselves with the gambling, other are poisoning, other are stealing, other are hunting, others are defiling, other are killing and so on. To everybody we quickly must forbid their entering, through pious resistance and prayer, and especially to the ones who are defiling, to not defile the holy place and to soil the man of God.

56. The Lord is stolen towards salvation not only with the tongue, as did the thief who shouted from on the cross, but also with the thought. "For was saying in herself the one with blood issue: if I will only touch even the edges of His cloths, I will be saved"[223]; and the Abraham`s servant was speaking to God about Rebecca, in his thought[224].

57. The sin almost pushes on the one who repents towards God, by giving to him some sort of feeling of his: stench, burden and madness. But on the one who doesn`t want to bow towards repentance, the sin doesn`t push him towards God, but rather keeping him in its power, it ties him with impossible to be undone chains, making stronger and more dreadful the lusts of the perdition.

58. Guard yourself against Isabella`s poisons, amongst which there are especially the thoughts of pride and of vain glory. And you will be able to defeat these ones with the grace of God, only by humiliating and abasing the soul and by throwing

[222] Matthew: 11: 28: KJB: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."; ROB: "Come to Me the tired and the burdened ones and I will be resting you."

[223] Mark: 5: 28: KJB: "For she said, If I may touch but his clothes, I shall be whole."; ROB: "For she was saying to herself: If I will touch even his coat, I will be healed!"

[224] Genesis: 24: 21: KJB: "And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not."; ROB: "And that man was looking at her with wonder and was being silent, wanting to know if God has blessed his travel or not."

on yourself before God and calling Him to help you and by knowing that the gifts which you are receiving are from heaven. That`s why he says: “Nobody can take anything if it won`t be given to him from heaven”.

59. The law says: “And if they will be confessed and he will not kill him, he will expiate by paying”. It often happens at a banquet that the thought of the vain glory jumps ahead, wanting to speak out at inappropriate time. But the angelic thought will resist against it, asking to you to chock the loving of much speaking and inappropriate thought. If therefore you won`t chock it through the good silence, but you will let it instead to come out, after you will have been filled up with the smoke of the pride, you will pay the fine, being surrendered by the judgment either to a big sin, or to a heavy bodily pains, or to the heavy blows of the brothers, or to the damnation from the future age. This is because even for the useless and loving of vain glory word we will be held accountable, due to the lack tongue`s lack of discipline. That`s why we must guard our tongue with watchfulness.

60. About the ones who are tempted by pleasures, by anger, by vain glory and by the other ones, one can say that they are burnt by the sun during the day and by the moon during the night. Therefore pray yourself to be covered by the dew-given cloud, to escape from the enemies` flame.

61. Do not allow to the ones who serve to the drunkenness and who are slaving to the disordered meals, to be with daring towards you; neither to the ones who want to speak shamelessly to you, even if they have their hair white, or even if they would have many years into the monastic life, lest the corruption to cover you, as the Scripture says, and to be brought together with the unclean and uncircumcised at heart ones.

62. Peter first receives the keys, and then he is left to fall and to deny, for his thought to be made wiser through falling. Therefore if you will also fall in all sorts of thoughts after you have received the key of the knowledge, do not wonder, but glorify the only wise One, our Lord, Who restrains through diverse tribulations the self-appreciation which extols itself for the godlike knowledge. This is because the temptations are a bridle which can restraint the man`s pride, through the taking care of God.

63. If god often takes from us the good things, as He took the wealth of Job (because the Lord has given the Lord has taken), of course He will take from our hand also the evil things which have been added to us by the eternal One. This is because "from the Lord, he says, are both the good and the evil things"[225]. And the One Who brings to us evil things, the same One will bring to us the eternal joy together with the eternal glory. This is because "as I was watching, says the Lord, to take you down and to trouble you, likewise I will be watching to build you up and I won`t overthrow you; I will plant you and I won`t pluck you off". Therefore let be silent the popular proverb, which says: "if there is bad, then isn`t good". This is because the Lord, Who has turned the things towards evil, He surely can change them again, suddenly, towards even more glory[226].

64. The one who starts against the devils, either through restraint, or through prayer, or through any virtues, stronger and with more zeal, he will receive from them ever heavier blows, until he will be discouraged by seeing the punishment of the spiritual (intelligible) death in his soul, than to reach saying: "Who will deliver me from the body of this death"[227], for I am forced to unwillingly obey the enemies` laws?

65. It was not for nothing written that some of them said amongst themselves: Wake yourselves up and let`s go to the strengthened into hope and peaceful people"[228]; or again; "Come to go up and to speak to them with cunning tongue of thought (intelligible), and we will turn them away from truth towards us". This is because the awful devils use during all the life to sharpen the spears of the temptations against the one who have

[225] Ecclesiastes: 12: 14: KJB: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."; ROB: "For God will judge all the hidden deeds, either good or evil."

[226] Jeremiah: 31: 28: KJB: "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord."; ROB: "Like I have been watching upon them to pluck them out and to crush them, to scatter them, to wound them and to destroy them, likewise I will watch upon them, to build them up and to plant them, says the Lord."

[227] Romans: 7: 24: KJB: "O wretched man that I am! who shall deliver me from the body of this death?"; ROB: "Miserable man that I am! Who will deliver me form the body of this death?"

[228] Judges: 18: 9: KJB: "And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land."; ROB: "And they answered: Let`s rise ourselves up and go upon them. We saw the country and it is very good. But you do not hesitate and to not be late to go and to take that country in mastery."

chosen the life of quietude. And even more furiously they fight against the ones who are more pious and more honoring God, pushing them towards the sin with the deed through hard to endure wars, only to be able to detach the warred ones from the faith in Christ, from prayer and from the good hope. "But we, as Davis says, won`t depart from You[229], until you will have mercy towards us and won`t be parted from us the ones who want to swallow us; we won`t depart from You, until you will command to run away from us the ones who tempt us and we won`t be made alive again through patience and through firm lack of passions". This is because means of tempting it is the life of the man and often is prepared to us by the leader of the fight[230], a planned time to fall under the feet of the ones of another nation. But it is characteristic to the great and valiant soul, to not despair in misfortunes.

66. If the devil is so strong, even the man doesn`t want it, the devils changes him and carries him towards his perdition, getting him out from the good state of the nature, how much stronger won`t be the Angel, who receives at the appropriate time commandments from God to turn towards man the whole disposition of the man? If the very cold wind from North was so strong, that was able to make the soft nature of the waters hard as the one of the rocks, what couldn`t be able to do the very hot wind from south? If the very cold air makes everything to withdraw from its way (because "who will stay in front of the frost"), how won`t the warmth turn everything towards itself? Let`s believe then, that sooner or later, could and black charcoal of our cogitation it will become hot and luminous, through the touching of the all-godlike fire.

67. There is also in the life from here a certain state placed as witness and sign of the lack of passion of our hidden Joseph. On the ground of this state the mind[231], which came out from Egypt, it is stranger both of the passionate extolling and of the most-shameful slavery of the basket[232]. The mind hears a language which it didn`t know before, which is not

[229] Psalms: 80: 19: KJB: "Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved."; 79: 19: ROB: "Lord, God of the powers, turn us back and show Your face and we will be saved."
[230] αγωνοθέτης – God.
[231] The mind being in the Greek language of masculine gender, it is symbolized by Joseph.
[232] Allusion to Genesis, chapter 40, where it is said that the cupbearer of Pharaoh will be again elevated to the lordliness from before and the baker will elevate three baskets of bread.

anymore the soiled language of the devils, which breaks the right obedience, but the holy language of the carrier of light Angels, which moves the mind from the imprints left by the body, to the bodiless ones[233]; a tongue which enlightens the soul which receives it.

68. I heard some brothers, who are ceaselessly ill with the body and they cannot use the fasting, saying to me: How can we deliver ourselves from the devil and from the passions without fasting? To these ones it must be said that: Not only through the restraint from foods, but also through the shouting of the heart you will be able to crush and banish away the evil thoughts and the ones who sneak those thoughts in. "I shouted out towards the Lord, he says, into my trouble and You heard me"[234]; and again it is written: "Out of the belly of the hell You heard my shouting out and my voice"[235]; and "let it my live rise up from corruption". That`s why, "until the lawlessness will pass", namely the disturbance caused by sin, "I will shout out, he says, towards the most-high God"[236], for giving to him the greatest benefaction, to destroy with His power the bait itself of the sin and to overthrow the idols of the passionate cogitations and to empty of idols our occupied by idols Athens[237]. Therefore, If you haven`t received the gift of the restraint, know that God wants to listen from you through prayer and hope when you pray. Therefore, knowing the judgment of God, do not discourage yourself for the helplessness of the ascesis. But rather persevere in the work of the deliverance from enemies through prayer and patience, united with thanks giving. Therefore, if the thoughts of the helplessness and of the sufferance will banish you out from the city of the fasting, run

[233] They transform the bodily mind in a bodiless one.

[234] Jonah: 2: 2: KJB: "And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice."; 2: 3: ROB: "I shouted out towards the Lord in my tribulation, and He heard me; out of the belly of the dwelling of the dead I shouted out, and He took heed to my voice!"

[235] Ibid.

[236] Psalms: 57: 2-3: KJB: "I will cry unto God most high; unto God that performeth all things for me. // He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah."; 56: 2-3: ROB: "I will shout out towards the most-high God, that God Who has done me good. // He has sent from heavens and has delivered me, and has given towards reproach on the ones who are upsetting me."

[237] In the text form the Greek Philokalia we have ασθεννείας = helplessness. But at the edge of the page there is this note: ισ... Αθήνας, and the Latin text from G.P. also has Athens.

in other city, namely in the one of the prayer united with thanks giving.

69. Pharaoh says, when praying: "Be God taking from on me this death"[238]. And he was listened. Likewise also the devils, praying the Lord to not send them into deep, they received the fulfillment of the request[239]. How much stronger won`t be listened the Christian, praying to receive liberation from the mental (intelligible, spiritual) mind?

70. The one who is lightened and rested for while by the godlike grace, but after the withdrawal of this one falls into disturbances and speaks against because of this and doesn`t encourage on himself to call again through prayer that savior strengthening, but he becomes disheartened, he is like the poor one, who has received alms from palace, but he is discontent because he didn`t enter inside to stay at the table with the emperor.

71. "Blessed are them who didn`t see Me and they believed"[240], likewise blessed are the ones who, at the withdrawal of the grace, not finding comforting in themselves, but rather seeing the prolongation of the troubles and a deep darkness, they don`t despair, but they stay strengthened into faith and persevering with manhood, reckoning that they will see the unseen One.

72. The humble cogitation, given from heavens through the grace of God, at its time, after many fights, much sadness and many tears, to the ones who ask for it, it is unparalleled strong and greater than the humbleness which comes into the ones who have fallen from virtue. The ones who have been

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[238] Exodus: 10: 17: KJB: "Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only."; ROB: "Now forgive once more my mistake and you pray to your God to divert in any way from me this havoc!"

[239] Luke: 8: 31-32: KJB: "And they besought him that he would not command them to go out into the deep. // And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them."; ROB: "And they were praying Him to not command to them to go into deep. // And was there a large herd of pigs, which were grazing on the mountain. And they pray Him to allow them to enter in those pigs; and He allowed them."

[240] John: 20: 29: KJB: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."; ROB: "Jesus said to him: For you have seen Me, you have believed. Blessed are the ones who haven`t seen and have believed."

found worthy of it they truly are consummated and unshaken into temptations men.

73. When the devil left the Lord, there came the Angels and they were serving to Him. Let`s know therefore, as wasn`t written that in the time of His temptation the Angels were present, likewise when we are being tempted the Angels of God withdraw themselves for a while, but not far from us. Then, after the withdrawal of the tempters, the Angels come again to us, serving to us with godlike thoughts, with supporting, with enlightenment, with pricking of the heart, with comforting, with patience, with sweetening and with all the things which save, strengthen and restore the tired soul. This is because it was said to Nathanael: "You will see the Angels going up and coming down over the Son of Man"[241], namely the serving and the help of the Angels will overflow plentifully over the mankind.

74. Remember that Hierarch, to Whom the devil stood at his right hand[242], to resist against to any thoughts, word and thing from the right side, to not be bewildered by what is happening.

75. The monk owes to know what the helplessness is, according to the word: "Have mercy on me, for I am helpless"[243] and what is the falling (the apostasy) from God, which is the devil`s illness and the one of his angels.

76. Like the union with the fire makes the iron impossible to be touched, likewise the frequent prayers make the mind stronger in the war against the enemy. That`s why they strive with whole their power to instill to us a certain displeasure for the perseverance into prayer, knowing that the perseverance into prayer is defender of the mind, and damaging to them.

77. Davis cherishes the zeal of the ones who went out together with him from Ziklag against the ones of another

[241] John: 1: 51: KJB: "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."; ROB: "And He said to him: Verily, verily I am saying to you, from now on you will see the heavens opening and the angels of God ascending and descending over the Son of Man."

[242] Zachariah: 3: 1: KJB: "AND he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him."; ROB: "And he shewed me Joshua, the great priest, standing before the Angel of the Lord, and satan, standing at his right hand to blame him."

[243] Psalms: 6: 2: KJB: "Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed."; ROB: "Have mercy on me, Lord, for helpless I am; heal me, Lord, for my bones are troubled."

nation, though by becoming weak they remained at River Bosor. This is because by returning to them after defeating the barbarians and hearing the ones who were saying that it mustn`t be given a share from lute to the ones who sit down, due to the weakness, at the creek, and these ones being ashamed and saying nothing, the most kind David defended them, saying that they stood there to guard the forgotten tools. That`s why he gave them a share equal to the one given to the valiant and courageous fighters[244]. Take heed therefore if, to the brother who initially showed some warmth, and later he weakened a little, are there the tools of the salvation: the faith, the repentance, the humbleness and the crying the patience, the hope, the long-suffering and the others? If a weak one in what regards the things of the living (weak according to the mode), sits and persevere next to them in waiting for Christ, he receives according to the decency some eternal gift.

78. Levites and priests were called the ones who totally consecrated on themselves to God, both with the doing and with the contemplation. And the cows of the Levites are the ones who don`t succeed to erase the traces of the passions, but they desire the virtue and, according to their power, they have the whole zeal for it and they ceaselessly lust for it, even though they mostly of the time aren`t imparted by it, being weakened by sin. But it is possible, that at the right time, to receive also

[244] I Samuel: 30: 21-24: KJB: "And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them. // Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. // Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. // For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."; I Kings: 30: 21-24: ROB: "Then David came to the two hundred men who weren`t able to follow him and who he left at Besor River; and these ones came to meet David and the men who were with him. And David, coming close to those people, asked them about their health. // Then the evil and worthless from amongst the men who went with David started to say: "Because they didn`t go with us, we won`t give them out of the preys taken by us, but let everyone take only his wife and his children and to leave". // But David said: "Do not do like this with my brothers, now, after the Lord has given to us all of these things and guarded us and has given into our hand the camps of the ones who came upon us. // And then, who will listen to you in this business? These ones are not worse than you. What part have the ones who went to war, the same part must be shared also to the others."

these ones the gift of the lack of passions, through the sole love for people of God. This is because" The Lord heard the desire of the poor ones"[245].

79. The blows given to us by the enemies either invisibly, or visibly, we often feel and see them. But the torment and the pains which he suffers from us, when we sometimes become virtuous, or when we repent for our mistakes, or we long-suffer and resist in troubles, or we pray and zealously fulfill all the other things through which the enemy is tormented, punished, made to weep, hit, - all of these, according to the godlike oikonomia we do not see them, to not become proud and drowsy. This is because "right is before God to reward with trouble to the ones who trouble us"[246].

80. If the grown old trunk into soil and into rock, it becomes green when watered by waters, like a recently planted offshoot, it is natural also that we, reinvigorated through the power of the Holy Ghost to grow up again the offshoots of the incorruptibility which we have received it according to the nature and to bring forth fruits to reap, as the recently planted offshoot, even if we have sunk ourselves into the old man.

81. God doesn`t lose the hope for our salvation. This is because to the souls which discouraged of themselves, for the multitude of the temptations and of the sins, and they said: "Our hope has been lost, we have been killed", He spoke to them: "You will live and you will know that I am the Lord!"[247] And towards the soul which wasn`t understanding who could He born Jesus through great virtues, He said: "The Holy Ghost will come upon you"[248]. And where the Holy Ghost is present,

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[245] Psalms: 9: 18: KJB: "For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever."; ROB: "For not until the end will be forgotten the poor, and the patience of the poor ones will not perish forever."

[246] II Thessalonians: 1: 5: KJB: "Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:"; ROB: "They are a proof of the right judgment of God, to be you found worthy of the Kingdom of God, for which you also suffer,"

[247] Isaiah: 49: 18. (The content of the indicated source doesn`t match the paraphrase (E. l. t.`s n.))

[248] Luke: 1: 35: KJB: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."; ROB: "And answering, the Angels said to Her: the Holy Ghost will descend upon You and the power of the Most High will shadow You; that`s why also the Saint Who will be born out of You, the Son of God will be called."

do not search for the rule of the law of the nature and of the usual. This is because the Holy Ghost is worshipped and all-mighty and the not done ones He makes them to you, for making you wonder. But also the defeated before mind He makes is now victorious. This is because the Comforter Who comes from above over us for His mercifulness, He is above everything and He places you above all the natural movements and above all the devilish passions.

82. Strive yourself to preserve unstained the brightness o the light from the ruling power of the soul. This is because if you have started to see with passions, the Lord has darkened you and has sent mourning veil over your cheek and the light of your eyes is not longer with you. But even if these things would happen, do not be discouraged either then and do not weaken. But pray, together with the holy David: "Send Your light and Your truth[249], to me, the saddened one, the salvation of my face[250] and my God"[251]. Because "You will send Your Ghost and they will be build and You will renew the face of the earth"[252].

83. Blessed is the one who eats and drinks during this life without satisfy on himself, prayers and psalms, day and night and he nourishes on himself with the glorious reading of the Scripture; because this impartation will give to the soul an undiminished joy in the age to come.

84. Assure you out of all your power not to fall. This is because it is not appropriate to the strong fighter to fall. But if it would happen to you to fall, immediately rise you up and stand again to the good fight. Even if this thing would happen to you for tens of thousands of times, through the withdrawal of the grace, you do this for tens of thousands of times, namely to rise you up until your end. This is because it has been written: "If

[249] Psalms: 43: 3: KJB: "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."; 42: 3: ROB: "Send You light and Your truth; these ones advised me and led me to Your saint mountain and to Your dwelling places."

[250] Psalms: 43: 5: KJB: "Why art thou cast down, O my soul? and why art thou disquieted within me?"; 42: 6: ROB: "Why are you saddened, my soul, and what are you troubling me for?

[251] Psalms: 42: 11: KJB: "(…) hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."; 41: 17: ROB: "I will hope in God, for I will praise Him; the salvation of my face is my God."

[252] Psalms: 104: 31: KJB: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."; 103: 31: ROB: "You will send Your Ghost and they will be built and You will renew the face of the earth."

the righteous will fall for seven times, namely the whole his life, for seven times he will rise up"[253]. Until you hold the weapon of the holy schism with tears and with prayer towards God, you are counted amongst the ones who stand, even if you have fallen for many times. Until you remain amongst monks, you receive as valiant soldier the wounds on your face and they bring you rather praising, because, even being wounded, you didn`t accept to cede or to reject. But if you will go out from amongst monks, you will be wounded from behind, as a fugitive and you are without courage.

85. More awful thing is to despair than to commit sin. Judah the traitor, being small in soul and untried in fights and that`s why despairing, the enemy came to him and put the belt around his neck. But Peter, the hard rock, suffering a fearsome falling, because he was tried in fights he didn`t weaken by discouraging himself, but immediately rising up he brought bitter tears out of saddened and humble heart, and our enemy, by seeing all of these, jumped away as burnt to face by a great flame and he ran far away, dreadfully weeping.

86. Especially against these three ones is indebted the monk to wage a merciless war: against the gluttony of the belly, against the useless glory and against the love for money, which is worshipping of idols.

87. A certain Israelite king defeated the nation of the ones who live in caves and other barbarians with psalms, with hymns and with spiritual songs through the words and the pipe-organs of David. You also have, as the barbarians who live in caves, the devils which penetrate in your senses and in your limbs and torment your body with fever, and make you look at, listen to and smell with passion, to speak indecent words, to have "eye full of fornication", and to inside and outside bewildered as a Babylonia. Therefore, strive yourselves also to destroy the barbarians from the caves, which work the evil things to you, with great faith, with psalms, with hymns and with spiritual songs.

88. Like the Lord wants that men through man to be saved, so also satan strives as man through man to be

[253] Proverbs: 25: 16: KJB: "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief."; ROB: "This is because if the righteous one falls for seven times and he still rises up, the lawless ones stumble into misfortune."

destroyed. That`s why do not stuck with the despising man, cunning and gabby, to not go with him to torments. This is because somebody, even staying close to the righteous one, he barely achieves the salvation. But if he lives with the cunning one, he will fall in waves, in the same manner in which somebody takes leper without noticing. And who will have mercy on the one who gladly came close to the dragon? Run away from the unrestraint to the tongue ones, form the ones inclined towards quarrel, and form the ones who disturb the inwards and outwards limbs.

89. Who is that wise and sapient and wants to be called as friend of God, let him strive to present his soul to the Lord, as he has received it from Him, clean, unwounded, and totally without stain and through this to be crowned in heavens and to be blessed by Angels?

90. A sole good word made the wretch thief from yore, clean and saint and took him into Paradise; and a sole inappropriate word closed to Moses the Promised Land. Therefore, let`s not consider a small illness the tongue itching. This is because the gossipers and the babblers, they close the Kingdom of Heavens to themselves. The talkative man, even if he goes straight in some regards, but it that one he doesn`t go straight but rather crooked, the evil things will hunt him for destroying him. Therefore, a certain wise man rightly said that is better to fall off a hill than off the tongue. Let`s believer therefore to James the Apostle, who writes: "Let every man to be quickly to hearing and slowly to speaking"[254].

91. To not become us haughty out of vanity, being deceived by senses, it is good to take heed to the One Who says: "Go, My people, enter in the chamber of your heart, hidden to any sensitive imagination, in that dwelling place without idols, lightened by the lack of passion and by the shadowing of the holy grace. Close your door to everybody who see you, hidden yourself even for a little bit, because little is the human life, and after that day: "Until the anger of the Lord will pass"[255], as other

[254] James: 1: 19: KJB: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:"; ROB: "You to know, my beloved brothers: any man to be quick to hear, slow to speak, slow to wrath."

[255] Job: 14: 13: KJB: "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"; ROB: "Oh, if You would hide me in the kingdom of dead ones, for keeping me there until Your anger will pass, and if You would establish to me a time, when You to remember again

one said: "until the lawlessness will pass". This is because the anger of the Lord and the lawlessness are the devils, the passions and the sins, as Isaiah says towards the God: "Behold, You have become angry and we have committed sin"[256]. And from this anger the man escapes, if he ceaselessly takes heed to his heart in prayer, and if the strives to keep himself inside to the hidden ones. "Draw, he says, the wisdom over the most inward ones". This is because "the whole glory of the daughter of the Emperor is inside" [257]. Therefore I will strive "until I will enter in the sanctified place of God"[258], the mountain of the inheritance, to the prepared dwelling place, which You have prepared it, Lord, holy place which Your hand have prepared it.

92. The one who really wants to reject (the world), let him follow the example of the blessed Prophet Elisha, who in his great and fiery love for God, didn`t keep to himself anything. Let him therefore to share his wealth to the ones in need, and in this way by bearing the Lord`s cross, let him hurry up decidedly towards the willing death, which becomes cause of the eternal life.

93. When you reach to understand that the Amorite has strengthened into yourself as a oak tree, pray to the Lord perseveringly to wither the upper fruit of this oak tree, namely the sin with the deed, and its roots from beneath, namely the unclean thoughts, and to destroy, the Lord, the Amorite from your face.

94. Do not wonder when you see that the ones who cannot appease themselves they are laughing about your quietude; but rather sing against them, not keeping the evil in the mind and oppose to them an even greater obedience to God,

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about me."

[256] Isaiah: 64: 5: KJB: "Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved."; 64: 4: ROB: "You go to meet the ones who do the deeds of the righteousness and they remember Your ways. Behold, You started with anger, and we were guilty through the faithlessness and the lawlessness of ours."

[257] Psalms: 45: 15: KJB: "The king's daughter is all glorious within: her clothing is of wrought gold."; ROB: "The whole glory of the daughter of the Emperor is inside, dressed up with fabrics of gold and most-beautified."

[258] Psalms: 73: 17: KJB: "Until I went into the sanctuary of God; then understood I their end."; ROB: "Until I have entered in the holy dwelling place of God and I have understood the end of the evil ones:"

shouting out in singing: "Obey, my soul, to God"[259], because "instead of loving me they were slandering against me and I was praying"[260] for the healing of mine and of theirs.

95. If wouldn`t blow a strong wind over the sea, the wave wouldn`t rise up. If the devil wouldn`t come to us, it wouldn`t either our body be agitates by passions.

96. If you always warm on yourself with the prayer and with the godlike grace, the godlike Scripture will say to you as to one who has put on the weapons of the light: Your coat is warm, because your enemies have been dressed with the shame and with the darkness of the Gehenna as with a lined long coat[261].

97. Remembering your fallings, to not hesitate to hit your chest, for thought this kind of wounds to carve your callous heart and to find the gold of the publican, and you will rejoice yourself very much of the hidden richness.

98. Let the fire of the prayers towards God and the holy meditation at the words of the Ghost to be always burning on the altar of your soul.

99. If you always strives yourself to put shoes on your feet towards adorning the Gospel of the peace, you will surely build up your house and the house of your neighbor. But if you will become lazy, you will be spitted in your face in an unseen way and you will inherit, according to the law, the name of the one who has rejected his footwear[262].

100. If, according to John, God is love, the one who loves remains in God and God in him; and the one who hates his neighbor, it is obvious that he gives birth to hatred through detaching from the love. Therefore the one who hates his neighbor, he is separated from God, if God is love and who remains in love remains in God and God in him. To Whom is due the glory and the power, forever. Amen.

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[259] Psalms: 62: 5: KJB: "My soul, wait thou only upon God; for my expectation is from him."; 61: 5: ROB: "But obey to God, my soul, because from Him it comes my patience;"

[260] Psalm: 109: 4: KJB:" For my love they are my adversaries: but I give myself unto prayer."; 108: 3: ROB: "Instead of loving me, they were slandering me, and I was praying."

[261] Psalms: 109: 18: KJB: "As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones."; 108: 18: ROB: "And he has put the curse on as a coat and it has entered like the water inside him and like the oil in his bones."

[262] The second law 25, 9.

Of the Same amongst Saints, Our Father

JOHN THE CARPATHIAN

Ascetic Word and Very Comforting, towards the Monks Who Urged Him from India, Completing the Number of the One Hundreds Heads

Never thing to consider the layman more blessed than the monk, as one who has wife and children and is joyful that does good things to many, that he plentifully gives alms and he is not at all tempted by devils, reckoning yourself that in this way you are less pleasant to God that that one is. And do not cry for yourself as for a lost one. I don`t say that you are living without blemish by persevering amongst monks. But even if you are very sinful, the trouble and the bad suffering of your soul are more honorable to God than the overwhelming virtue of the layman. Your much sadness, the discouraging, the sighs, the sentiment of chocking, the tears, the tormenting from the conscience, the tribulation of the thoughts, the condemnation from the cogitation, the sighing, the crying of the mind, the weeping and the crushing of the heart, the misery, the sorrow and the humiliations, all of these and the ones like these, which often happen to the ones thrown in the iron oven[263] of the temptations, they are incomparably more honored and more well received than the well-pleasant life of the layman.

Take heed therefore to not fall in the speaking against words which the Scripture say on your behalf: "What have we profited that we have walked praying before the Lord and we have lived in his house always?"[264] It is proven that any servant, who is close to the master, sometimes receives beatings and slapping and reproaches and rebukes. And the ones who are outside, they are far from beatings, as ones who are strangers and not unheeded. But then where is our profit, you`ll say, if we

[263] The second law: 4: 20.

[264] Malachi: 3: 13: KJB: "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?"; ROB: "Harsh are to Me your speaks", says the Lord. And you speak: "What have we told against You?""

must endure troubles with the soul and with the body, we who always pray and sing, and the ones who don`t even pray, nor take vigil, they rejoice themselves, they are glad, they thrive and they live their life in content? Or how the Prophet says: "Behold, stranger houses are being built up and we bless the strangers", adding: "these things were spoken against by the servants of God, the ones who know"[265]. But one must know that they do not suffer anything stranger, the ones oppressed and saddened in many ways, but they endure through many trials the things of their Master. For they have heard Him speaking into Gospels: "Amen I am saying to you, that you will cry and you will weep, you who are close to Me and the world will rejoice"[266]. But a little more and I will visit you through the Comforter and I will banish away your sadness and I will strengthen you again through the thoughts of the life and of the heavenly resting and through sweet tears, of which you have been deprived for a few days, beign tempted. And I will give to you the bosom of My grace, like the mother to the child who suckle sighing, and I will fortify you with power from above, on you who have become weakened in the war that you wage; and I will sweeten on you, the ones who have been bitter, as Jeremiah says in "Lamentations", about Your hidden Jerusalem. "But I will see you and your heart will rejoice"[267], for the hidden trying "and you trouble will be turned in joy"[268], "and your joy nobody will take it from you"[269].

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[265] Malachi: 3: 15-16: KJB: "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. // Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."; ROB: "But behold that now we are blessing the pride ones. And the ones who commit lawlessness they thrive, and they even challenge the Lord, and they escape. // Behold what say one to another, the ones who fear the Lord. And the Lord took heed and listened; a book of remember was opened before Him towards the good of the ones who fear Him and who search for escape in His name."

[266] John: 16: 20: KJB: "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy."; ROB: "Verily, verily I am saying to you, that you will cry and you will lament, and the world will rejoice. You will become saddened, but your sadness will be transformed in joy."

[267] John: 16: 22: KJB: " And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."; ROB: "Therefore also you are now sad, but I will see you again and your heart will rejoice and your joy nobody will take it from you."

[268] John: 16: 20.

[269] John: 16: 22.

Therefore let`s not be shortsighted, neither to close our eyes, blessing the laymen more than on us. But by knowing the difference between the true sons and the illegitimate ones, let`s rather embrace the apparent unhappiness of the monks and their great labor, of which end is the eternal life and the not-withered crown of the Lord`s glory. Let`s embrace the tormented life of the ascetics, to not say of the righteous ones who reckon on themselves to be sinners, and "the rejection in the house of the Lord", namely in the multitude of the ones who ceaselessly serve to Christ, and "not the dwelling in the dwelling places of the sinners"[270], of the living together with the laymen, even if these ones will do great right things. This is because says towards you, o monk, your heavenly Father, Who loves you above anybody and Who troubles you and tires you with diverse temptations: is good for you to know, sorrow monk, that like I spoke through the Prophet, I will be harsh adviser[271] to you and I will meet you on the way of Egypt, strengthening you through troubles; and your reproachable ways I will close with the sharp poles of My Providence, by pricking you with unexpected misfortunes and by impeding you lest to bring to deed the things which you want in your reckless heart[272]. And I will fence around the sea of your passions with the gates of My mercifulness. And I will be like a panther to you, which eats you with thoughts of rebuking, of discouraging, and of repentance, bringing into your conscience the things which are unknown by you. But all these troubles are the greatest grace of God. And I won`t be only a panther to you anymore, but even a needle which wounds you with thoughts of repentance and with pains into heart; and the pain won`t be missing from your house,

[270] Psalms: 84: 10: KJB: "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."; 83: 11: ROB: "For better is one day in Your courts than thousands. I have chosen to be rejected in the house of God, better, than to dwell in the dwelling places f the sinners."

[271] Jeremiah: 30: 11: KJB: "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."; ROB: "For I am with you, says the Lord, to deliver you: I will destroy with fire all the nations, through which I have scattered you, and I won`t destroy you; I will punish you according to the righteousness and I will let you unpunished."

[272] Hosea: 2: 4: KJB: "And I will not have mercy upon her children; for they be the children of whoredoms."; ROB: 2: 6: "I won`t have mercy on her children – for they are children of a wanton."

namely from your soul and from your body, which will be well and useful feasted by the sweet as honey torments from God. And the end of the torments, of the labors, of the disturbance, of the shame, of the fears, of the despairs which use to come over the ones who have chosen the ascesis, the end of all of these sorrows, it is a heavenly joy, an untold delight, un unspoken glory and a ceaseless gladness.

This is because that`s why I have tormented you, to feed you with the manna of the knowledge; and That`s why I have tormented you with the hunger, to do good to you in the after-life and to bring you in the kingdom from above. Because then you will leap, you the humble monks, as some calves liberated from bonds, namely from the body`s passions and from the enemies` temptations. And then you will step over the lawless devils, which are stepping on you now. And they will be ashes under your feet. This is because if you are honoring God and humble in thought, not extolling on yourself into vain glory and in great daring, but feeling on yourself pricked in the heart and by reckoning on yourself worthless[273] servant and crushed with the ghost, more precious is, o monk, better is your mistake, than the righteousness of the laymen and more necessary are your stains, than the great cleanness of those ones.

For what is that thing for which you are enduring troubles? Of course it is not whichever stain. But look at a man who has stained his hands, how he is cleaning them with a little oil. The stouter you can clean yourselves through the mercy of God. This is because as to you isn`t difficult to wash your shirt, likewise the much more easier is to God to wash you of any stain, even if it has been coming daily to you a forced temptation. This is because by saying you: "I have committed sin to the Lord", it is already given to you the answer: "Forgotten are your sins"[274]. "I am the One Who sweeps, and I won`t remember"[275]. As far are the sunrises from sunsets, have

[273] Hosea: 13: 8: KJB: "I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them."; ROB: "And I will throw myself upon them as a she bear bereaved of her whelps and I will tear apart the hard shell of their heart. And let the lions from the forest to eat them and the wild animals to tear them."

[274] Luke: 17: 10: KJB: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."; ROB: "And likewise also you, when you will do every things commanded to you, to say: Worthless servants we are, for we have done what we have owed to do."

[275] Isaiah: 43: 25: KJB: "I, even I, am he that blotteth out thy transgressions for mine own

been your sins removed from you; and as the father have mercy on his sons, I also have mercy on you[276]. But you do not go far from and to not run away from the One Who hasc hosen you to sing and to pray. But stick yourself on Him the whole your live, either through clean daring, or through pious shamelessness and through steadfast confession. And He will clean you up with His benevolence. This is because what God cleans up with His will, neither Peter the great Apostle, couldn`t defile of condemn. This is because it has been said towards him: "The things which God has cleaned up, you do not defile them"[277]. This is because if God is the One Who has corrected us with His love for people, who is the one who will condemn us?[278]

This is because by calling us the name of our Lord Jesus Christ, our conscience is easily being cleaned, and nothing makes us different from Prophets and from other saints. This is because God hasn`t put us towards anger, but to gain us through our Lord Jesus Christ, Who died for us, because either we will take vigil, into virtues, or we will sleep in some circumstance, as it happens, due to some fallings, together with Christ to live[279], looking towards Him with great sighs, ceaselessly crying and breathing Him.

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sake, and will not remember thy sins."; ROB: "I, I am the One Who erases your sins and Who doesn`t remember anymore of your lawlessness."

[276] Psalms: 103: 12-13: KJB:" As far as the east is from the west, so far hath he removed our transgressions from us. // Like as a father pitieth his children, so the Lord pitieth them that fear him."; 102: 12-13: ROB: "As far are the sunrises from sunsets, He has removed from us our lawlessness. // Like the Father has mercy on the sons, so the Lord has had mercy on the ones who fear Him."

[277] Acts: 10: 15: KJB: "And the voice spake unto him again the second time, What God hath cleansed, that call not thou common."; ROB: "And again, for the second time, there was a voice towards him: The things cleaned by God, you do not call them soiled."

[278] Romans: 8: 33-34: KJB: "Who shall lay any thing to the charge of God's elect? It is God that justifieth. // Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."; ROB: "Who will raise accusation against the chosen ones of God? God is the One Who corrects; // Who is the One Who condemns? Christ, the One Who died, and especially the One Who resurrected, Who also is on the right hand of the Father, Who mediates for us."

[279] I Thessalonians: 5: 9-10: KJN: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, // Who died for us, that, whether we wake or sleep, we should live together with him."; ROB: "Because God hasn`t appointed us towards anger, but towards achieving the salvation, through our Lord Jesus Christ, // Who died for us, because us, either we take vigil or we sleep, with Him together to live."

Let`s put therefore on the breastplate of the faith and to have the hope as helmet of salvation, to not have where to penetrate the arrows of the despair. But you say: I become angry and I am awfully troubled when I see that the laymen aren`t tempted. Let you know, my beloved ones, that satan doesn`t need to temp the ones who tempt on themselves and who are always attracted towards the lower ones through the worldly things. Let you know also this, that for the tempted ones are kept the rewards and the crowns, not for the ones who don`t take care of God or for the laymen who are lying on the back and are snorting. But you are saying, again: I am very much tempted and "my loins have been filled up with reproaches", as the Prophet says. I have part of unhappiness and of stooping, and there is no comforting to the body and care to my bones. But the great doctor is close to the one who labor. "He bears our helplessness and with His wound He has healed us"[280] and He is healing us. He is present also now, putting His saving medicines. For I, He says, have hit through forsaking, but I will also heal[281]. Therefore do not be afraid, because when the multitude of My wrath will flow, I will heal again. This is because as the woman won`t forget to have mercy on the children of her womb, likewise I won`t either forget about you, says the Lord[282]. If the mercy of the bird flows over its baby-birds and the birds visit them hourly, it speaks to them and it gives food in their beaks, the much more My mercy will flow over My creatures. But even more My mercy flows over you and I secretly visit you and I speak to you in your mind and in your cogitation I leave food, as in a beak of dovetail. This is because I am feeding you with the higher fear, with the heavenly sake, with sighs of comforting, with pricking, with singing, with deeper knowledge and with certain godlike mysteries. And if I

[280] Isaiah: 53: 5: KJB: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."; ROB: "But He was pierced through for our sins and crushed for our lawlessness. He was punished for our salvation and through His wounds we all have been healed."

[281] Hosea: 6: 2: KJB: "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."; ROB: "And after two days He will give us life again, and in the third day he will raise us again and we will live before Him."

[282] Isaiah: 49: 15: KJB: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."; ROB: "Does the woman forget her little child and doesn`t have mercy on the fruit of her womb? Even when she will forget him, I won`t forget you."

am lieing by speaking these things to you, I, your Master and Lord, rebuke me and I will suffer.

The Lord always says these things to our thoughts. And I realize that I have crossed the line by writing many. But you have urged me to do it. I have prolonged the word for helping the ones who endanger themselves of falling, due to their carelessness. This is because there were, at you in India, some brothers, against expectations, very burdened by temptations, who became disgusted of the life and of the living of the monks, saying that it is very chocked and shrouded in dangers, and who consider the laymen as being happy and who curse the day in which they took the schism. That`s why I was also forced to make the present writing longer and to use easy words, for being possible to them to understand the said things, both the simple one and the taught one. Because of this I have written many, for now on, the monks to not consider the laymen happy, but only on themselves, who, without any doubt, they are greater than the emperors who wear crowns on their head and brighter and more glorified, as ones who always live next to God.

And I by writing these things, I pray your love to ceaselessly make remembrance of me in the prayers, to be I, the worthless one, found worthy of the grace of the Lord, to end the present life in the best possible finish. And the Father of the mercy and God of all comforting to give you eternal comforting and hope in our Lord Jesus Christ, to Who be the glory and the mastery forever, Amen.

Abba Philemon

About the time when Abba Philemon lived we haven`t found nowhere a notice. Out of the story about his life which we are telling it in the following pages one can only generally establish that he lived after the year 450 and before the year 640. Around the year 450 was living Diadochus of Photice, whom Abba Philemon mentions as one who isn`t living anymore, and around the year 640 Egypt falls under Mohammedans and there isn`t anymore the flourishing monastic life about which Abba Philemon tells in this story. Abba Arsenius and John Colovic, about whom is being told within the story as about venerable past figures, they lived, the first one until 449[283], and the second one until the beginning of the Century V[284].

[283] Migne G.P., 66, 1615-1618, according to Galland, Biblioth. Patrum, tome VII, Prologue, p. 12.
[284] Μεγάλη Ελληνικη Εγκυκλοπαιδεία (The Great Greek Encyclopedia (E. l. t.`s n.)), tome XIII, p. 370.

About

ABBA PHILEMON

Very Useful Word[285]

They were saying about Abba Philemon the ascetic that he closed on himself in a cave at a short distance from that Monastery so-called of the Greeks, and he occupied on himself with the struggles of the ascesis, saying in his thought, often, what is say that the great Arsenius was telling to himself: Philemon, why have you come out?" Therefore he was persevering into that cave for a long time, weaving ropes and baskets, and he gave them to the steward to buy small breads for food. This is because he wasn`t eating anything but bread and salt, and even these ones only in some days. Consequently he was not at all taking care of the body, but by occupying on himself with the contemplation, he penetrated inside the godlike light. And in this manner celebrating the mysterious service of unspoken mystery[286], he lived in joy. And by going at church on Saturday and on Sunday, he was walking alone and with the mind gathered together, not allowing to anybody to come close to him, to not cut his mind off from the work that he had. And in the church, standing I a corner and starring his face to the ground, he was shedding streams of tears, ceaselessly crying and having in mind the thought of the death and the example of the Holy Fathers, especially the one of Arsenius the Great, to whom he was striving to walk on his traces.

But appearing a heresy in Alexandria and in the surrounding country, he left and went to that monastery close to the one of Nicanor. And receiving him the loving of God Paulinus, and giving to him his dwelling place of loneliness, he accommodates him in the whole quietude. This is because for an entire year he did not allow to anybody to go to Abba Philemon, end even him didn`t bother Abba Philemon at all, but only in the time when he gave to him the necessary food. Coming the Holy Resurrection of Christ and being they together, was mentioned amongst them the state of loneliness and

[285] Greek Philokalia, second edition, volume I, p. 347-354.
[286] τεν αρρητον μυσταγωγίαν τελούμενος.

quietude. And by knowing that also to the most-pious brother, the most exquisite purpose is this, he sows to him ascetic words from Scripture and from the Fathers, showing through all of them that without the perfect quietude (hesychia) it is impossible to be pleasant to God, as also the godlike Moses thought, because the quietude gives birth to the ascesis, and the ascesis gives birth to the crying, and the crying to the fear, and the fear to the humbleness, and the humbleness gives birth to forgiveness, and the forgiveness to be love, and the love makes the soul without illness and without passion; and then the man knows that he isn`t far from God.

So he was saying him: You must perfectly clean your mind through appeasement and to give to it an uninterrupted spiritual work. This is because as the eye penetrates in the ones which are submitted to the senses and wonders about that sight, likewise the clean mind penetrates in the intelligible ones and it is kidnapped by the spiritual view from which it cannot be detached anymore. And the more it is emptied of passions through appeasement and it is cleaned, the more is found worthy of knowledge. And the mind is consummated when it steps over the existential conscience[287] and it is united with God. This is because by having the imperial dignity, it doesn`t suffer anymore to be poor, neither it is tempted by the lusts from bellow, even if you would offer to it all the kingdoms.

Therefore if you want to reach at all these virtues, be without care from any man, run away from world and walk with zeal in the path of the Saints, keep your countenance disordered, the coat stained and humble, the behavior simple, the word without craftsmanship, the walk without vain glory, the voice natural, live in poverty, let yourself to be despised by everybody, and above all, guard your mind, take care of watchfulness, persevere in all the tribulations and preserve all the good things which you have unaffected, and take heed to yourself in detail, to not let in any of the pleasures which want to enter. This is because the soul`s passions are quenched through appeasement; and stirred up and angered they become even more savage and they force even stronger the ones who have them to commit even more sins, as the wounds of the body, which scratched and peeled up become even more

[287] Maybe is the conscience that corresponds to its nature, which it achieves it through its natural powers.

difficult to heal. The meaningless word also can separate the mind from the remembrance of God, the devils forcing the mind to this, and the senses listening to them. Therefore you must separate on yourself from the whole world and to break the soul from the affection towards the body, and to make on yourself without city, without home, without things belonging to you, not loving of money, without wealth, not aiming the profit and the exchanges, unskillful in human matters, humble in cogitation, together suffering, kind, gentle, serene, ready to receive in the heart the imprints come out of the godlike knowledge. This is because neither can one to write even in bee wax if haven`t smoothed before the previous traces. These things are taught to us by the great Basil.

In this way the multitude of the Saints has become totally separated from the living into world. By being them keeping the heavenly thought untroubled, they have been lightened by the godlike laws. They have been shining through the pious deeds and words, after they have killed all their limbs on earth through restraint, through the fear of God and through the sake for Him. This is because through the ceaseless prayer and through meditating to the godlike Scriptures, the understanding eyes of the soul are opened and they see the Emperor of the Powers, being born into the soul a great joy and a longing which powerfully burns into the soul. And being also the body exalted by the ghost, the whole man becomes spiritual. These things are told by the workers of the happy quietude and of the narrowest living, who, separating on themselves from all the human comforting, they speak in leanness only with the Master from the heavens.

BY hearing these things the loving of God brother, and by being him wounded into soul by the godlike sake, he went together with him in the sketish wilderness, in which crossed on the way of the awe the most part of the Holy Fathers, and they settled down in the Monastery of Saint John Colovic, entrusting their care to the monastery`s steward, because they wanted to live in quietude (hesychia). And they lived with the grace of God in the whole quietude, making their going outs unnoticed on Saturday and on Sunday, and during the other days of the week persevering into loneliness, doing everyone alone his prayers and his cell rule[288].

[288] τας προσευχας και τασ λειτουργίας.

And the cell rule of the holy old man was this: during the night he was singing the whole Book of Psalms and the canons, without disturbance, and he was also saying a pericope form Gospel[289]. Then he sat down, saying in his mind: Lord, have mercy! with so much perseverance and for so long, until he wasn`t able to continue anymore. Then he was going to bed, and when the day came he was singing again the first hour, and was sitting on his chair looking towards East and singing, alternatively, and reciting again form the Apostle and from the Gospel[290]. Si was him spending all the days, ceaselessly singing and praying and feeding on himself with the contemplation of the heavenly things, than for many times his mind was going up in contemplation and he was not knowing if he is on earth.

Therefore by seeing him the brother occupying on himself so intensively and not-weakened with the cell rule, and totally transformed by the godlike cogitations, he said towards him: You are laboring Father like this to such a old age, tormenting you body and enslaving it. And he said, answering: Believe son that so much zeal and so much longing for the call rule has placed God into my soul than I am able to fulfill it in all its length. And the sake for God and the hope of the future goods are overcoming the bodily weakness. Thus the entire longing of the mind he had it flying towards heavens; and not only in other moments, but even in the time of the eating itself.

Therefore once, living with him some brother, that brother asked him, which would be the mystery of the sight? Because he knew that brother as loving the learning and balanced, he said towards him: I will tell you, of course, son. If somebody`s mind is cleaned to the summits, God unveils to him the sights of the Powers and of the serving Groups. Then the brother asked him also this: Why, Father, above all the godlike Scripture you are sweetening on yourself with the Book of Psalms? And why are you singing calmly, as you would tell the words to somebody? And the Fathers said towards that one: I tell you, son, that so imprinted God the power of the Psalms in my humble soul, as also in the soul of the Prophet David and I cannot separate me from the sweetness of the diverse views from the psalms. This is because they comprise the whole godlike Scripture. And he said these things with much

[289] κανόνια.
[290] το περικέπαιο του ευαγγελίου.

humbleness in thought, to the one who asked him, for the sake of that one`s profit, being much forced.

Some brother, called John, born in the sides by the sea, came to this holy and great Father Philemon, and holding his feet he said to him: What to do, Father, to save myself? Because I see that my mind goes and wanders hither and thither, to the unnecessary things. And he, stopping for a little while, said: This passion is of the ones from outside, and you must persevere, because until now you do not have a true longing for God. For haven`t come into you yet the warmth of the longing for Him and of His knowledge. Then the brother said: And what should I do Father? He answered to that one: Go, until you will have the meditation (the work) hidden into heart, which can clean your mind of these ones. The brother, not understanding what he said, asked the old man: What is the hidden meditation, Father? The Father answered: Go, take vigil in your heart and by taking vigil, say into your thought with fear and with tremble: Lord Jesus Christ, have mercy on me. For so teaches the blessed Diadochus the beginners. Therefore, leaving that one and appeasing on himself with the help of God and with the prayers of the Father, he sweetened on himself with this work for a little while. But leaving this work suddenly from him and not being him able to take care of it in watchfulness and to pray, he came again to the old man and announced him the happening. And the Father said to him: For now on, behold, you have known the consequence of the appeasement and of the work and you have tried the sweetness out of it. Therefore always keep this one in your heart. Either you are eating, or drinking, of meeting somebody, or you are outside your cell, or you are on the road, do not forget to utter this prayer and to sing and to meditate prayers and psalms, with an awake cogitation and with the mind not gone astray. But even when you are in the most necessary need, let not your mind to stop meditating and praying secretly. Because in this way you can understand the godlike deeps of the Scripture and the power hidden into it and to give to the mind a ceaseless work, for fulfilling the Apostle`s word, which commands to us: “pray ceaselessly”[291]. Take therefore heed diligently and guard you heart to not receive evil or vain or useless thoughts. But always, either you are laying down, or you are standing up, either you

[291] I Thessalonians: 5: 17: KJB: “Pray without ceasing.”; ROB: “Pray ceaselessly.”

are eating, or you are drinking, either you are meeting others, let your heart to be occupied secretly in thought, either with the Psalms, or with the prayer: “Lord Jesus Christ, Son of God, have mercy on me”. And when you are singing with the mouth, also take heed to not say other words with the mouth and your cogitation to be wandering to other words.

And again the brother asked him: I see in my sleep many vain hallucinations. And the old man said towards him: do not became lazy and do not make you careless, but before going to the sleep say many prayers in your heart and resist against the thoughts, lest to be you taken by the will of the devil and to be rejected by God. Take care with all your power to fall asleep after the Psalms and after this meditation in mind, and to not let your cogitation to receive stranger thoughts, but in the though in which you have been praying, in those thought to be you meditating and falling asleep and those thoughts to be speaking to you when you wake up. Say also the holy Symbol of the Orthodox faith before going to bed. This is because the right faith in God is a spring and a guardian of all the good things.

The brother asked him again saying: Be good to me, Father, and tell me, what kind of work does your mind have? Teach me how to save myself also. And the Father said: What do you want to spy with all these? And the brother getting up and embracing the feet of the Father, he kissed the Father`s feet praying him to answer. And after a long time the Father said: You cannot bear these things yet. This is because is characteristic to the man who has reached at the habituation of the good things of the righteousness to give to each feeling the appropriate place according to it. But it is also impossible that the one who hasn`t cleaned on himself perfectly of the vain thought of the world, to be found worthy of such a gift. That`s why, if you want some things like these ones, keep the meditation hidden into clean heart. This is because if you will ceaselessly persevere in your prayer and in meditating the Scriptures, your soul`s understanding eyes will be opened and a great joy will come into it and a unspoken and powerful longing, the body being also kindled by the ghost, than every man will becomes spiritual. Therefore, when God will found you worthy to pray not-scattered and with clean mind, either during the night, or during the day, you do not take care of your cell rule and persevere with all your power stuck to God, and He will

enlighten your heart in what concerns the spiritual work which you are committing.

And he also added these ones: One time an old man came to me and asking him about the state of the mind he told me: For two years I persevered praying God with all my heart and asking without weakening to give me to be imprinted uninterruptedly and not-scattered the prayer in my heart, which He left it to His disciples. And by seeing my toil and my patience, the Lord, the great Giver, has fulfilled my request. He was also saying that the thoughts emerge into cogitation about the vain things are illnesses of the not-working and lazy soul. He therefore added: that, how it is written, we must defend our mind with all the guarding and to not-scattered singing into knowledge and to pray with the clean mind.

God wants us, my brothers, consequently, to show our zeal towards Him, firstly in toils, and then in love and in ceaseless prayer and He Himself will show us the way of salvation. But is is proven that there is no other way which to lead to heavens, than the consummated appeasement, the running away from all evil things, the achieving of the virtues, the perfect love towards Him and the co-inhabitance with God in piousness and righteousness. If somebody will reach to these ones, he will be quickly elevated in the heavenly dwelling places. But the one who wants to climb at this height he must, without any doubt, to kill his limbs on earth. This is because when our soul will rejoice of seeing the true Good, it won`t turn back towards any of the passions aroused by pleasures, but by rejecting the sweet bodily addiction (the voluptuousness), he will receive with clean and undefiled understanding, the showing of God.

Therefore we need much guarding, bodily toils and cleanness of the soul, to dwell on God in our hearts, for since now on to fulfill without straying His commandments. And He will teach us to guard in a sure manner His laws, by sending like some sunrays His works, through the grace of the Ghost dwelled inside us. Through toils and trials we must clean the image, in which we have been made rational and capable of any understanding and resemblance to God and to keep our feeling unmixed with any stain, melted again in the oven of the trials, to be us transformed towards the imperial honor. This is because God build the human nature partaker to all good, for being able to look with the mind at the groups of the Angels, the

glories of the Dominions, of the Powers, of the Principalities, of the Masteries, the not-approached light, and that glory from above lightning.

And when you achieve a virtue, let not you thought to exalt against your brother, because you have achieved that virtue, and the brother didn`t take care of it. This is because this is the beginning of the pride. Guard yourself with all your power to not do anything for the pleasure of the men. And when you are fighting with the passion, do not weaken, neither became lazy it the war lasts, but, by getting up, throw on yourself before God, out of the whole your heart, saying with the Prophet: "You judge, Lord, the one who do my injustice, because I cannot do anything upon them". And He, by saying your humbleness, will send quicker His help. And when you are walking with somebody of the road, do not receive vain dialogue, but give to the mind the spiritual work which he had it before, to become to the mind a good habit and forgetfulness of the life`s pleasures, and to reach at the shore of the lack of passions. Teaching the brother through these sayings and through more words, he let him go.

And after a short time, he came again to him, and started asking him, saying: What must I do, Father, that during my night praying program, I become heavy with sleep and it doesn`t let me praying with watchfulness, and I even cannot fully take vigil? And when I`m singing, can I do something else with my hands? And he said answered to him: When you are able to pray into watchfulness, do not do anything with the hands; and when you are taken by drowsiness, move yourself a little, menacing your thought and do something with your hands. And that one said again towards him: But aren`t you Father heavy with sleep in you praying program? He answered to him: Hardly; but if sometimes it happen to me a little, I move myself and I say from the beginning of the Gospel according to John, directing towards God the eye of the thought and it immediately disappears. Likewise I do with the thoughts. When one comes, I meet it as on a fire with tears, and it is scattered. But you are not able yet to arm on yourself thus, but rather the hidden meditation and the daily prayers, ordered by the Holy Fathers, namely force on yourself to do the third hour, the sixth hour, the ninth hour, the ones from the evening and the night program of prayers. But take heed with all your power to not do anything for the pleasure of the people, neither to ever have

enmity against your brother, to not separate on yourself from your God.

You strive to guard the cogitation not-scattered, to be careful with the inwards thoughts. And when you are into Church and you want to be imparted with the godlike Christ`s Sacraments, to not go out until you receive the consummated peace. Standing on a spot, do not move from there until the dismissal. Think that you are standing in heavens and you are welcoming God with the Holy Angels and you are receiving Him into heart. Therefore prepare on yourself with fear and with much tremble, to not be with worthlessness amongst the Holy Powers. And after saying these things, well arming the brother into the Lord and strengthening him in the ghost of his grace, he let him go.

Besides all these, the brother who was staying with him, also was telling the followings: Sitting I once neigh to him, I asked him: was him tempted by the plotting of the devils while he was staying into wilderness? And he said to me: Be condescend to me brother. If God will allow coming to you the temptations which you believe that I tried from the devil, I do not thing that you will be able to endure theirs bitterness. I am seventy years old, or even more, and I have spent the most of them in temptations. And by living in several desert places, in the fullest quietude, so many I have tried and I have suffered from them, that even isn`t useful to tell about them to the ones who haven`t received the experience of the appeasement, to not bitter them. And in temptations, this thing I was doing it always: I placed all my hope in God, before Whom I also made the promises of the rejection and, He immediately was delivering me. That`s why, brother, I do not care about myself anymore. This is because I know that He takes care of me. And in this way I easily bear the temptations which come upon me. I am bringing only this thing from myself that I am praying ceaselessly. This is because I know that as much last the unpleasant things, as much are prepared the crowns of the one who endures. For these ones are ordered as things in exchange by the Righteous Judge.

Therefore by knowing these things, brother, do not fall in laziness, being conscious that you are staying in the middle of the war, fighting, and that there are multitudinous the ones who are fighting for us, against the enemy of God. For how could we dare to resist against such a fearsome enemy of our

kind, if we wouldn`t be sustained by the all-mighty right hand of God the Word, which is defending us and shielding us? How the human nature could resist against its plotting? This is because "who, he says, will unveil the face of his clothing? And to the joint of his breastplate who will penetrate? Out of his mouth come kindled torches, which sparkle like some grids of fire. Out his nostrils comes oven smoke that burns with coal fire. His soul is charcoal. Flame comes out of his mouth. In his throat there dwells the power. Before him runs the perdition. His heart is hardened, and it stays like a stone, as an unwashed anvil. His deep boils as a cauldron. Consider the sea as a vessel with grease; and the Gehenna as a servant. Everything that is tall sees, reigning over all the things from those waters"[292]. Against him is our fight, brother. One like this was shown by the Word as persecutor.

But the victory against him is easily won by the ones who have chosen the monastic life according to the law, because they haven`t anything of his things, through the rejection of the world and through the manly kindness of the virtues, and because we have the One Who fights for us. Tell me then: Who, coming close to the Lord and taking His fear in his mind, he hasn`t been transformed in his nature, and by enlightening on himself with the godlike laws and deeds, he hasn`t made his soul all-shining and he hasn`t made it to sparkle godlike understandings and thoughts? This is because the Lord does not let him not-working. For he has God Who moves the mind, to want the light without satiation. A soul like this, being worked out relentlessly, it is not let by the Ghost to become drowsy in passions. But this soul is like an emperor who harshly and fearsomely blows against the enemies, cutting them mercilessly and not turning at all on himself towards the things from before, but through doing and through the mind`s prayer moving his hands towards the sky, he wins the victory of the war.

The same brother was telling also that besides other virtues, the Holy Fathers also has gained also this one: he never suffered to hear a meaningless word. And if out of lack of attention somebody was telling a thing which was not tending towards the profit of the soul, he was not even answering to that. But neither when the disciple left for some job, he didn`t

[292] Job 41, 3, 9-12, 14, 21-22, 24.

ask: why is he leaving, nor when he returned, he didn`t ask, where are you, or how are you, or what did you do? Once, traveling I to Alexandria for a certain need and from there going up to the imperial city[293] for a churchly thing, together with several most-pious brothers, I didn`t send any word to the servant of God. Spending I enough time there, I came again back to the Hermitage[294], to him. And him, seeing me and rejoicing and embracing me, he made a prayer, and then sat without asking me anything, but he persevered for a long time occupying on himself with the contemplation. Once, wanting I to try him, I left to pass several days, without giving him bread to eat. And he didn`t ask, nor said something. I, after that, bowing myself down before him, I told him: Please Father, out of love, tell me, haven`t you been upset that I didn`t bring to you anything to eat, as usual? And he said: Forgive me, brother, but for if you wouldn`t give me bread to eat for twenty days, and I still wouldn`t ask you. This is because until I endure with the soul, I also endure with the body. So deepened was him in contemplating the true Good.

He was also saying: Since I have come to the Hermitage, I haven`t allowed to my thought to go out from the cell, neither have I received other thought into cogitation, other than the fear of God and of the judgments of the age to come, thinking at the damnation which waits for the sinners, to the eternal fire, to the outer darkness, to the way in which the souls of the sinners and of the righteous ones will be, to the payment which each one will receive according to his labors, one for the increasing of the pains, other one for mercifulness and for not-hypocrite love, one for lack of wealth and for rejecting the whole world, other one for the humble cogitation and the fullest appeasement, one for the consummated obedience and other one for estrangement. Thinking at all of these, I do not allow other thought to work in me, neither can I be with the people anymore, or to occupy my mind with them, to not separate on myself from the godlike thoughts.

Add to these things also what happened to a monk. He was saying also the he reached at the lack of passions and he was receiving out of the hand of the Angel the bread for food, and through carelessness he has been deprived of this honor.

[293] Constantinople.
[294] In the ascetic wilderness from Egypt.

This is because when the soul allows the thickness and the intensity of the mind to weaken, the night lays mastery upon it. This is because where God doesn`t shine, all things merge as in darkness and the soul cannot look anymore towards God and to tremble of His words. “For close God I Am, says the Lord, and not far away God”; or: “Will the man hide himself on thicket, and won`t I see him? Don`t I fill up the heavens and the earth?” And he mentioned also many others, who suffered similar things.

Besides these things he was mentioning also about the Solomon`s falling, about whom is being said that he received so much wisdom and he was being honored by everybody, than he was like a morning star which raises up in the morning, lightening on everybody with the brightness of the wisdom. But for a small pleasure he lost the glory. Therefore let`s fear the carelessness. We must ceaselessly pray, lest by coming a thought, to separated us from God, and to sneak in something else into our mind. This is because the clean heart, by becoming entirely dwelling place to the Holy Ghost, it mirrors whole God cleanly.

Therefore, by hearing I these thing, he says, I have understood even out of the things that the bodily passions were totally not-working within him. He was always with his wish towards the higher ones, than one could always seeing him like he is being shaped by the godlike Ghost and how he sighs with unspoken sighs and how he is gathered within himself and how he weights on himself and fights lest his cleanness of the cogitation to be scattered through the ones which enter and to come upon him some stain unnoticed. Therefore, by seeing I these things, says the brother who was with him, and being engulfed by the zeal for resembling feats, I was keep coming close to him and I was asking him often questions. How can I, I was saying, to make my mind clean like your mind is? And he was saying to me: God and labor. For are necessary toil and the pain of the heart. Because do not come to us by sleeping and by laying down on the back, the things which are given through labor and zeal. When the good things of the earth are coming without labor? Therefore the one who wants to reach at spiritual advancement, he must, first of all, to reject his wills and to gain forever the crying and the lack-of-wealth. Not taking heed at the others` sins, but only to his own sins, let him crying for those sins, day and night, and to not have friendship with

some man. This is because the soul sorrowed by sad happenings and pricked by the memory of the sins from before it becomes dead to the world and the world it becomes dead to the soul, namely the passions of the body become not-working, like also the man to the passions. This is because the man who has rejected the world and has stuck with Christ and who occupies with the appeasement, he loves God, he guards the image and he enriches the likeness. He receives from above the gift of the Ghost and he becomes dwelling place of God and not of the devils and he knows right deeds before God. And the cleaned by life and free from the defilements of the body, not having any stain of wrinkle, will achieve the crown of the righteousness, shining due to the beauty of the virtue.

And the one who at the beginning of the rejection doesn`t receive the crying into his heart, neither spiritual tears, nor the thought at the endless torments, neither the psalmody, nor the meditation at the godlike Scriptures, the ones who doesn`t gain the habituation of these ones, to be him forced by a relentless perseverance to do these things with the mind even he doesn`t want to, one like this still rests on himself in the love for the world and he cannot achieve the clean mind in prayer. This is because the awe and the fear for God clean the soul of passions and help the mind to liberate itself and they bring the mind towards the natural contemplation and make the mind to elevate on itself to the knowledge of God (to theology)[295], which the mind receives it in the schism[296] of the happiness. This is because to the one who take it upon themselves, it gives them even from here the earnests and it keeps their mind steadfast.

Therefore let`s take care, with the whole power, of the doing work, through which we are elevated to awe. It is the cleanness of the cogitation, of which fruit is the natural contemplation and the knowledge of God (the theology). This is because the doing is the door of the contemplation, as the more-fiery and the most-theological mind says. So, if we won`t taken care of doing, we will be barren of any wisdom. Even if somebody reaches at the peak of the virtue, he needs the labor of the ascesis, to bridle his irregular impulses of the body and to guard his thoughts. Only so could we impart on ourselves of

[295] The three phases of the spiritual ascension: the cleanness, the natural contemplation and the theology.
[296] The monastic schism?

the dwelling of Jesus. This is because on the measure on which the righteous increases in us, on the same measure the spiritual manhood increases also. And by being the mind consummated, it unites entire with God, and it is filled up with the godlike light and it receives the unveiling of the unspoken mysteries. Then it truly discovers the place of the sapience, of the strength, of the skillfulness of knowing everything, of the length in days and of the life, of the light of the eyes and of the peace. Because until is caught in the fight against passion, it isn`t the time yet to enjoy all these things.

This is because the virtues and the sins make the mind blind: Some of them for not being able to see the virtues; the others for not being able to see the sins. But when is resting from war and it occupies on itself with the spiritual gifts, then it becomes wholly luminous, by staying under the thickened work of the grace. Then it perseveres steadfastly in the contemplation (seeing) of the spiritual things. A mind like this isn`t tied anymore to the things from here, but is has been moved from death to life.

Therefore the ones who has chosen to himself the zealous life and has come to God, he must have his hear and his mouth clean, for coming out of his mouth the clean word, to be able to praise God with worthiness. This is because the stuck to God soul, it speaks ceaselessly about Him. Let`s desire therefore, brothers, to reach at that peak of the virtues and to not remain into dust, nailed by passions. This is because the one who fights and who has reached to be partaker to the holy light and to be wounded by its sake, he delights himself of the Lord with a spiritual and not-comprised joy, as the godlike psalms says: “Delight of the Lord, and let Him give to you the requests of your heart; and it will look like a light your righteousness and your judgment like the midday”. This is because what longing of the soul is so powerful and so difficult to bear like the one which comes from God in the soul which is cleaned of any sin, that soul that says out of the true feeling of the heart: “I am wounded by love”? The lightnings of the godlike mind are totally impossible to be spoken and impossible to tell; they aren`t being shown by a word, and they aren`t being received by ear. Even you will speak about the light of the morning star, about the shininess of the moon, about the sunlight, all of them are nothing in comparison to this true light, and they are much lower than the true light than is the deep night, or the darkened

moon, of the most lightened noon. So taught us also Basil, the godlike teacher, the one who knew these things by trying them and learning them he taught them to us.

So these things and more than these, told us the brother who was with him. Who would not wonder also about the following thing, which is the proof of his great humbleness of thought? Found worthy for a long time of the priestly rank and arrived to the heavenly ones through living and knowledge, he was running away so much from the burden of the godlike religious services, than in the most times of his labors he almost wasn`t accepting to come close to the holy table. And, living with so much cleanness, neither the impartation with the godlike Mysteries he wasn`t receiving it when he was having meeting with the people, even he wasn`t telling anything earthly, but he was receiving the meeting for the use of the ones who were asking for that meeting. And when he wanted to impart on himself with the godlike Mysteries, he was asking for the mercy of God through prayers, psalms singings and confessions. Because he was being shaken by the voice of the priest when uttering: “The Holy of the Holies”. Fir he was saying that the whole church is filled up with the Holy Angels and the Emperor of the Powers Himself celebrated the holy service and He transforms on Himself within our hearts in body and blood. That`s why he was saying that we must become clean and somehow outside the body and so to dare coming close, without any doubt and hesitation, to the most-pure Mysteries of Christ, to become partakers to the enlightenment from them. This is because many amongst the Holy Fathers saw the Angels guarding around them. That`s why also they were guarding on themselves in silence, not speaking to anybody. He was also saying that, when he needed to sell himself the work of his hands, lest, speaking and answering, to say some lie, some oath, or some useless word, or some other sort of sin, he was better keeping his silence, allowing to seem that he is stupid. And everyone who wanted to buy from him, that one took from him and gave him what he wanted. And the Father was receiving what was being given to him with content, not speaking anything, this truly wise man.

Saint John Damascene

Saint John Damascene, the famous dogmatist of the Orthodox Church from the end of the patristic era, he has this name from the Damascus City, where he was born around the beginning of the second half of the Century VII, in a noble and rich family, within which is inherited from father to son a high office of the Saracens state. His Father, Serge, was an adviser of the caliphs from that city, knowing how to use his influence at the caliphs' court in favor of Christians. He was able thus to give to his son an exquisite education, by hiring as preceptor, of his and of his son Cosma, a monk called Cosma, originating from Italy, redeemed from the Saracen slavery.

After his father`s death John occupies his father`s position until 718, when caliph Omar II, starting a persecution against Christians will force also him to leave the position after he refused to become a Mohammedan.

Sharing his wealth to the poor ones, John Damascene retires to Saint Sava Monastery near to Jerusalem. The exquisite culture and origin has made him adviser of the Patriarch John V of Jerusalem, who ordains him a priest and appoints him to preach in the Church of the Holy Resurrection from Jerusalem.

When Emperor Leo the Isaurian publishes in the year 726 his edict against the icons, Patriarch John V of Jerusalem prays John Damascene to defend the holy icons. Saint John Damascene takes the pen and writes one after another the "Three Treaties against the One Who Attack the Holy Icons"[297]. He is not content only with the writing, but he fight in all ways. He takes part to the anti-iconoclastic synod of the Oriental bishops, during which he has the main role. "His fight against the iconoclasms can be likened to the fight of Athanasius against the Aryanism"[298].

He gave the heaviest blows to this heresy. That`s why the iconoclastic Synod from 754 casts upon him four anathemas, whilst the Patriarch Herman of Constantinople (715-730) and George of Cyprus only one anathema each of them.

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[297] Migne G.P. 94, col. 1232-1420. Translated in Romanian language by D. Fecioru, Bucharest, 1935.

[298] D. Fecioru, Introduction to the "Dogmatics" of Saint John Damascene, Bucharest, 1939, p. XXI.

But the activity of great theologian of Saint John Damascene wasn`t manifested only in the writings about icons, but also in many other works of a great importance. His most famous work is though, besides the "treaties about Icons", the trilogy entitled "The Spring of the Knowledge". The first part of this work is entitled: "Philosophical Chapters", having as main content an Aristotelian ontology (G.P. 94, col. 525-676); the second part treats "About Heresies", exposing in 103 chapters a history of the heresies until him)G.P. 94, 677-780); and the third and the most important part comprises under the title: "The Exact Exposition of the Orthodox Faith" the Dogmatics of the Christian Church (G.P. 94, 789-1228)[299].

This "Dogmatics" is the work that, together with the "treaties about Icons", it will perpetuate the name of Saint John Damascene along the entire history of the Church. It is the classical exposition of the Church`s teaching of faith, the uncontested authority on which will base the Orthodox theologians of all times. What gives to the Dogmatics of John Damascene this not-shadowed authority, it is not some originality of the author`s thinking, but the admirable manner in which he succeeded to concentrate and to systematize the teaching of the Holy Fathers in what they have in common and unanimous. The great talent and the balanced spirit of Saint John Damascene it is shown in the fact that that he always knew to choose out of the abundance of the patristic thinking the definitions which gained a more general circulation, those definitions which have themselves a more general shape, a more summarizing form, leaving aside the more nuanced forms, the details, the too deep analyzes. Without any doubt Saint John Damascene was an extraordinary systematical and disciplined spirit. Out of the stranger material, used almost literarily, after a rigorous selection, he succeeded to give us, though, a unitary work.

From Saint John Damascene we have also a series of other writings of dogmatic content, often composed at the request of some personalities of the time. Then we have a number of homilies, of commentaries to the Saint Paul`s Epistles, and of churchly songs, about which Suidas (XI

[299] Translated in Romanian language by D. Fecioru, Bucharest, 1938. It was for the first time translated by Grigorie and Gherontie, printed at Iasi in 1808, with the blessing of the Metropolitan Veniamin Costache.

Century) says that haven`t been equaled and neither they will be, so long the world and the earth will exist (Lexicon graece et latine, rec. Bernardy, 1853, tome I, p. II, col. 1029).

Saint John Damascene left to us also few small ascetic writings, namely:

1. About the Holy Fasting (G.P. 95, col. 63-78), which occupies itself especially with the duration of the churchly fasting periods.

2. About the Eight Ghosts of the Evilness (G.P. 95, 79-84), namely about the eight passions, with special referring to the monastic life.

3. About Virtues and Sins (G.P. 95, 85-98), related to the previous one, but addressed to the wider circles of readers.

Within the Greek Philokalia is printed the last one. We are also giving this one, translated in the following pages.

These ascetic writings are also characterized by the features of the entire writing work of Saint John Damascene, namely by the summarizing of the most common ideas, of the more general ones, of the more wide-spread ideas in the churchly congregation.

Thus, Saint John Damascene dedicated his entire life to the fight for defending and clarifying the faith and the endeavors of consummation. He dies in the year 749 at Saint Sava Monastery. About his tomb and his cell speak all the pilgrims who have visited this monastery[300].

[300] For this note regarding the life and the writing of Saint John Damascene we have used: D. Fecioru, Introduction to the Translation of the Dogmatics, Bucharest, Publishing House of the Theological Library, 1938, p. 17-30, where one can find also a list of the writings of Saint John Damascene. Father D. Fecioru, a true4 specialist in Saint John Damascene, he has also a larger study about Saint John Damascene: "The Life of Saint John Damascene", Bucharest, 1935. – We mention also that the dates from O. Bardenhewer, Geschiste der Altkirchl. Literatur, Band V., Fr. i. Br., Herder, 1932, p. 51-65, are different from the data given by Father D. Fecioru. For instance according to Bardenhewer, John Damascene was still at Damascus in the year 726 and only in 732 he went to Saint Sava Monastery.

Of the One amongst Saints Our Father

SAINT JOHN DAMASCENE

A Wonderful and Useful to the Soul Word[301].

One must know that the man being twofold, namely consisting out of soul and of body, twofold are also the senses and their virtues. The spiritual senses, which are called also powers by the wise men, are these ones: the mind, the cogitation, the opinion, the imagination and the feeling; and the bodily ones: the sight, the smelling, the hearing, the tasting and the touching. Due to this reason twofold are so heir virtues, twofold also the sins. Insomuch that is necessary to all the man to know limpidly how many are the spiritual virtues and how many the bodily ones; and which are, again, the spiritual passions and which are the bodily ones.

Virtues of the soul we say that are firstly these four more general ones: the manhood, the prudence, the temperance and the righteousness. Out of these ones are born the following virtues of the soul: the faith, the hope, the love, the prayers, the humbleness, the gentleness, the long-patience, the suffering of the evil, the kindness, the lack of anger, the godlike knowledge, the lack of wrath, the simplicity, the lack of disturbance, the lack of hypocrisy, the lack of haughtiness, the lack of pride, the lack of cunningness, the lack of love for money, the compassion, the mercifulness, the generosity, the lack of sadness, the pricking of the heart, the shyness, the awe, the desire for the future goods, and the sake for the Kingdom of God, the lusting after resurrection.

And bodily virtues, better said tools of the virtues, which are born into knowledge and after God and bring the man outside of any hypocrisy and desire of being pleasant to the people, to advancing into humbleness and in the lack of passions, are these ones: the restraint, the fasting, the hunger,

[301] In the Greek Philokalia, second edition, volume I, p. 342-346. In Migne G.P. 95, col. 85-98 is entitled: "Of Saint John Damascene, About Virtues and Sins, Spiritual and Bodily". Between the two texts there are some minor differences. We successively follow one or another, according to how it has seemed to us of being one better than the other one.

the thirst, the taking vigil, the standing of all night, the often bowing of the knees, the not-bathing, to be content with a sole clothing, eating dry food, eating late, eating a little, drinking only water, sleeping on the floor, the poverty, the lack of wealth, the austerity, the lack of adornment, the not-loving of the self, the loneliness, the not-going out of the house, the lack, the being content with what you have, the silence, the procuring of the needed things through the work of the hands, every bad suffering and the bodily ascesis and other likewise. All of these are as necessary as possible and useful when the body is healthy and troubled by bodily passions. And if the body is helpless and with the help of God has overcome the bodily passions, the things mentioned above are not so much necessary, because the holy humbleness and prayer[302] make whole everything.

But now we must speak about the sins of the soul and about the bodily sins, namely about passions. The passions of the soul are these ones: the forgetfulness, the carelessness and the nescience[303]. When the eye of the soul or the mind, is darkened by these three ones, it is taken in mastery by all the passions which are the followings: the lack of awe, the crooked faith or all the heresies, the blasphemy, the wrath, the anger, the bitterness, the dreadful infuriating, the hatred on people, the mentioning of the evilness, the speaking of evil, the condemnation, the becoming sad without reason, the fear, the cowardice, the strife, the rivalry, the envy, the vain glory, the pride, the hypocrisy, the lie, the faithlessness, the avarice, the love of matter, the addiction, the affection for the earthly things, the idleness, the smallness in soul, the discontent, the speaking against, the loftiness, the self-appreciation, the haughtiness, the boasting, the love for mastery, the desire of being pleasant to people, the cunningness, the shamelessness, the insensitivity, the flattery, the deceit, the irony, the duplicity, the assent to the sins of the passionate part and the often thinking at them, the wandering of the thoughts, the love for the self, which is the mother and the root of all evil things, the love for money, the evil habituation and the evilness.

[302] In the Greek Philokalia we have Eucharist instead of prayer.
[303] According to Mark the Ascetic, the Epistle towards Nicholas, in the Romanian Philokalia, volume I, second edition, p. 326.

And Bodily passions are: the covetousness of the belly, the lack of satiety, the delighting, the drunkenness, the eating secretly, the love for diverse pleasures, the adultery, the fornication, the dissoluteness, the uncleanness, the mixing of the blood (the incest), the corruption of the little children, the mating with the beasts, the evil lusts and all the ugly and against nature passions, the robbery, the plundering of the holy things (the sacrilege), the theft, the killing, any bodily drowsiness and rejoicing for the needs of the body especially when the body is healthy, the fortune-telling, the disenchantments, the spell-works, the foretelling, the love for adornments, the levity, the drowsiness, the flabbiness, the painting of the face, the wasting of time, the walking without purpose, the gambling, the evil and the passionate use of the sweet things of the world, the loving of body life, which, by thickening the mind, it makes it earthly and beastly and do not let the mind ever to tend towards God and towards working the virtues.

And the roots of all these passions and, as somebody would say, their first causes are: the love of pleasure, the love of glory and the love of money, out of which comes out every evil[304]. But the man doesn`t commit any sin if he isn`t firstly defeated and taken into mastery by these giants, as says the most-wise amongst ascetics: Mark, namely the forgetfulness, the carelessness and the nescience[305]. And these ones are born by the pleasure, the resting, love for the glory from the people and the scattering. But the first cause of all these ones and so-saying the worst mother of theirs, it is, like I said, the love for the self, or the irrational love for the body and the passionate attachment to it. And the scattering and the drowsiness of the mind, together with the slipping to jokes and words of shame, they cause many evil things and fallings, as also the daring and the laughing.

But before all these, we must know that the passionate love for pleasure it of many sorts and shapes, and many are the pleasures which deceive the soul, when it doesn`t strengthen itself through watchfulness into the fear of God and in the love for Christ, taking care of working the virtues. This is because

[304] Mark the Ascetic: About the Spiritual Law, head 105, the Romanian Philokalia, volume I, second edition, p. 239.
[305] Mark the Ascetic, The Epistle towards Nicholas, 1. c.

there emerge countless pleasures which attract to themselves the eyes of the soul: the ones of the bodies, the ones of the richness, the ones of the caressing, the ones of the glory, the ones of the carelessness, the ones of the anger, the ones of the mastery, the ones of the love of money, the ones of the avarice. All of them appear deceivingly with bright and pleasant countenances, able to attract the ones who are bewitched by them, who do not love the virtue with power and who don`t endure the harshness of the virtue. This is because almost all the earthly affection, and the addiction to something out of the material things, they give birth to pleasure and delight into the addicted one and drive man and wound in a passionate manner the lusting part of the soul, because they submit the defeated one to the wrath, to the anger, to the sadness and to the keeping in mind the evil, when he is deprived of what he desires. And if together with the addiction the man is also mastered by a little habituation, they make the one mastered by them to be driven, imperceptibly, to the end of this irrational addiction, due to the pleasure hidden into it. This is because the pleasure of the lust is of many sorts, as it have been said before, and it is not satisfied only through adultery or through other bodily delight, but also through the other passions, since the righteousness also consists not only in stopping from adultery and from the other pleasures from below the belly, but also by the estrangement from the other pleasures. That`s why dissolute is both the lover of wealth, the lover of money and the niggard. This is because that one loves the bodies, likewise this one love the riches; and even the more dissolute is this one, the more he doesn`t have such a big urge from nature, to push him on. Actually, unskillful coachman would be truly reckoned not that one who cannot subdue a restive and difficult to be bridled horse, but that one who cannot subdue a more gentle and obedient horse. But it is obvious in all the ways that the lust for riches it is useless and not according to the nature, not having its power in some urge of the nature, but in the free evil will. That`s why doesn`t have any excuse the one who commits sin into this willingly. Thus we must know limpidly that the love for pleasure isn`t limited only to delighting and to the rejoicing of bodies, but it emerges in all manners and through every things which is loved by the free will of the soul and through every addiction.

But to be even more limpidly known the passions according to the three parts of the soul, I have reckoned to add shortly also these ones: the soul is divided in three: in rationality, in wrath and in lust. The sins out of rationality are these ones: the faithlessness, the heresy, the insanity, the blasphemy, the discontent, the consenting to the sins which emerge out of the passionate part. And the healing and the medicine for these evil things are: the doubtless faith in God and in the true, not-deceiving and Orthodox dogmas, the ceaseless thinking at the words of the Ghost, the ceaseless and clean prayer, and the giving thanks to God. The sins of the wrath are these ones: the cruelty, the hatred, the lack of compassion, the remembrance of the evil, the envy, the killing and the relentless thinking at such things. And their healing and medicine: the love for people, the gentleness, the love for brothers, the compassion, the suffering of the evil and the kindness. The sins of the lusting part are these ones: the covetousness of the belly, the lack of satiety, the drunkenness, the adultery, the fornication, the uncleanness, the dissoluteness, the love for riches, the lust for vain glory, the lust for money, the lust for richness, the lust for the bodily pleasures. And their healing and medicine: the fasting, the restraint, the bad-suffering, the lack of wealth, the sharing of the richness to the poor ones, the desire for the future immortal goods, and the sake for the Kingdom of God and the lusting of the resurrection.

But we must add here also the diagnosis of the passionate thoughts, through which is done every sin. The thoughts in which are comprised all the sins, are eight: of the covetousness of the belly, of the adultery, of the vain glory, of the love for money, of the anger, of the sadness, of the idleness, of the vain glory and of the pride. Being these eight thoughts disturbing us it doesn`t depend on us. But to persevere or not to persevere, or to stir up the passions or not to stir them up, it depends on us.

Something else is therefore the bait (the attack), something else the accompanying, else the fight, else the passion, else the consent (the consenting), which is close to the deed and it resembles to it, else is the work and else is the enslavement. The bait is the thought simply brought into the mind by the enemy, as for instance: do this and that, as he said

to our Lord and God: "Say to these stone to become bread"[306]. This thing, as it has been said, it doesn`t depend on us. The accompanying is the receiving of the thought snaked in by the enemy, the preoccupation with it and our pleasant dialogue with it. The passion is the habituation with the snuck in be the enemy thought, which is called accompanying, and the relentless swirling of the cogitation and of the imagination around it. The fight is against the cogitation either at the quenching of the passion from the thought or against the passionate thought, or at the consenting, as the Apostle says: "For the body lusts against the ghost and the ghost against the body; and those ones resist one against another"[307]. The taking into slavery is the forcedly and unwillingly bringing of the heart, dominated by prejudice and by a long habituation. The consenting is the agreeing with the passion from within thought. Therefore the one who cogitates without passion from the beginning, or he rejects through resisting against and rebuking, the bait, he cut at once all the following ones.

The covetousness of the belly it is quenched through restraint; the adultery, through the godlike sake and through the desire of the future goods; the love for money, through the compassions for the poor ones; the anger, through the love for everybody and through kindness; the worldly sadness, thr0ugh the spiritual joyfulness; the idleness, through patience, perseverance and thanksgiving to God; the vain glory, through the hidden working of the commandments, and through the relentless prayer into the crushing of the heart; the pride, by not judging and by not despising anybody, as the Pharisee did, and by reckoning on ourselves as the last ones from all.

The mind liberated thus from the mentioned passions and exalted to God, from now on it lives the happy life, receiving the earnest of the Holy Ghost; and departed from here with lack of passions and with the true knowledge, it appear before the light of the Holy Trinity together with the Holy Angels, receiving the light for the endless ages to come.

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[306] Matthew: 4: 3: KJB: "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."; ROB: "And coming close, the tempter said towards Him: If You are the Son of God, say that these stones to become bread."

[307] Galatians: 5: 17: KJB: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."; ROB: "For the body lusts against the ghost, and the ghost against the body; for these ones resist one to another, to not be you doing what you would want."

Having the soul three parts, as it has been shown before (because three are its parts: the rationality, the wrath, and the lust, if within wrath there is love, and also in the lust there is love for people, cleanness and righteousness, the rationality is enlightened; and if within wrath there is hatred for people, and also within lust there is fornication, the rationality is darkened. Therefore the rationality is healthy and temperate and enlightened when it has the affects subdued to itself and it spiritually (cleanly)[308] contemplates the rationalities of the creatures of God and it is exalted toward the holy and the blessed Holy Trinity. And the wrath moves according to the nature when loves all the people and doesn`t have towards any one of them upset or remembrance of the evil. At last, the lust, when it has killed the passion through humble cogitation, restraint and lack-of-wealth, namely it has killed the pleasure of the body, the desire for richness and for the passing glory, and has turned towards the godlike and immortal love. This is because the lust it has its movement towards these three ones: either towards the pleasure of the body, or towards the vain glory, or towards gaining richness. And through this reckless desire it disregards God and His godlike commandments, it forgets about his noble godlike origin, it becomes savage towards the neighbor, it darkens his rationality and doesn`t allow any longer to look towards truth. But the ones who has gained a thought above all these, he is imparted even from here, as it has been said, of the Kingdom of heavens, and he lives a happy life, waiting for the happiness ordered to the ones who love God; of which also us to be found worthy through the grace of our Lord Jesus Christ. Amen.

It must be know this fact that one cannot reach at the measure of any of the virtues, if he doesn`t strive on himself his whole life, with all his power, towards achieving that virtue, through strained labor and through taking care of doing, for instance, of giving alms, of restraint, of prayer, of love, or o one of the general virtues. In fact everyone occupies on himself with one of these virtues separately. For instance someone gives alms for some time. But by occupying on himself only for a little while with doing this, we cannot say about him that he is proper-said merciful, especially when he doesn`t commit well and in a pleasant to God manner what he is committing. This is

[308] This text is from G.P.

because neither the good is good, when it is not worked correctly, but it is truly good when it doesn`t expect for this or for that the pleasure from people, for instance the good name, or the glory from them, neither it is done out of greediness or injustice. This is because God doesn`t look at the good which is done and which it seems to be good, but to the purpose on which it is done. This is because the God bearer Fathers also say, that when the mind forgets the purpose of the awe, the seen deed of the mind it end to be purposelessly. This is because what it is done without the right-reckoning and purposelessly, not only that they are useless, even they could be good, but they also wound; as it happens on the opposite with the ones which seem to be evil, but they are done on the purpose of Honoring God, as it is for instance the deed of that one who enter in a brothel to escape from perdition a lost woman. From here it is obvious that isn`t merciful the one who has occupied on himself for a little while with giving alms, neither restrained the one who has done likewise with the restraint, but the one who has been occupying on himself the whole his life and as much as possible, fully, with this virtue, using the right-reckoning, without mistake. This is because greater than all virtues is the right-reckoning, which is the empress and the virtue of the virtues. As also in the case of the contrary ones, we do not call fornicator, or drunkard, or liar, the one who slipped once in some of these, but the one who has fallen for a lot of times and he remains not-corrected.

Besides the said things, one must know especially this, which is of a great importance to everybody who crave to achieve the virtue and who strive to avoid the sin: as much the soul is incomparably better than the body, and more distinguished and more honored in many and very important regards, as much are also the virtues of the soul better than the bodily ones, especially the ones which imitate God and bears godlike names. Totally on the opposite we must reckon the sins of the soul, that they are different from the bodily passions in what concerns their effects and their punishment, though that this thing is forgotten by many, and I don`t know how. The drunkenness, the adultery, the dissoluteness, the theft and the things close to these ones, no matter how ugly they are with their countenance, to the pious ones and to the ones who run away from these sorts of sins, or to the ones who punish these sins, these sins do not cause so much pain to the ones who are

persevering into them without correcting on themselves, in comparison to the soul`s passions, which are much worse and heavier than those ones, and which drive to the state of the devils and to the eternal damnation ordered to the devils, the people dominated by those sorts of sins. It is about envy, about the remembrance of the evil, about callousness and about the love for money, which is the root of every evil thing, according to the Apostle, and the ones alike [309].

I`ve presented these things in this simple manner, according to our lack of learning, sketching a clear and a easy to look over word, about virtues and passions, to be somebody able to judge and to know easily the difference and the division of the virtues and of the passions, out of their thoroughly clarification. This is why I have presented all the sorts and all the forms of each one of them, to be known, as much as possible, each virtue and each sin. And so to attract the first ones towards us, namely the virtues, and especially the ones of the soul, through which we come close to God. And let`s avoid with the whole power the sins, by running away from them. This is because truly happy is the one who is searching for the virtue and who is occupying on himself with it and who is researching carefully everything that it is virtue, coming close through that virtue to God and uniting on himself with Him in his mind. This is because in this fact it truly stays the prudence, the manhood, the wisdom, the not-liar knowledge and the richness which cannot be stolen: in ascending to the sight (contemplating) of the Maker through the virtue with the deed.

This is because αρετη (virtue) it comes from (αιρεἰσθαι) (to choose), for it is chosen and desired, because we are doing the good things, by choosing them and by desiring them, and not without advice and without striving. And προσοχή (prudence) it comes from bearing into mind the useful ones (τω νοἰ φἐρειν τα ωφελήματα).

And if you want, let`s add to this simple word, as a golden seal, a few things also about the "image and the likeness" of the most honored of all the creature of God. Only the man, this mental and rational living creature, it is of all the living creatures "in the image and in the likeness of God", due to the dignity of the mind and of the soul, namely due to the not-

[309] The last two paragraphs aren`t in the text from the G.P.

comprised, the unseen, the immortality and the liberty of the will, as also due to his characteristic of being master, birth giver of children and builder. And "according to the likeness" he is due to the rationality of the virtue and of our deeds which imitate God and which bear godlike name, namely due to the philanthropic disposition towards the ones from the mankind, due to the mercifulness, due to the mercy and due to the love for the neighbor and due to the compassion shown to others. "Be merciful, says Christ God, like your heavenly Father merciful is"[310]. "In the image" is had by any man, because God doesn`t feel sorrow for the gifts given by Him. But "in the likeness" it is owned by very few and only by the virtuous ones, by the saints and by the one who imitate God in kindness, as much as it is possible to the human beings. Be us also found worthy of His love for people, above kindness, by being well-pleasant to Him through our good deeds and by making on ourselves followers to the ones from ever were well-pleasant to Christ. For His is the mercy and to him is due the glory, the honor, the worshipping, together with that One without beginning His Father and with the Most-holy and good and life giver His Ghost, now, and always and forever. Amen.

[310] Luke: 6: 36: KJB: "Be ye therefore merciful, as your Father also is merciful."; ROB: "Be you merciful, like also your Father is merciful."

Theodor of Edessa

Records about Theodor of Edessa are given by one of his "Life", which is alleged to be written by one of his nephews, the Bishop Basil of Emesa[311]. According to this writing, Theodor was born at Edessa, and at the age of twenty he entered as monk in the Saint Sava Monastery (Mar Saba), near to Jerusalem, and at the age of thirty two he end to be abbot of this monastery. Later on, he returns as bishop in his city of origin. In this quality he sustains a long activity in combating against diverse heresies, being helped by the sultan of the Persians. The same sultan sends him in a mission to Emperor Michael III, at Constantinople (842-867). Towards the end of his life he retires again at Saint Sava Monastery where he dies and is buried. It is remembered on 19th of July.

More recently R. Gouillard[312] consider the "Life" of Theodor of Edessa as one of the best example of hagiographical forgery, a mosaic of themes collected out of three centuries. The author is some monk from Saint Sava Monastery from the X Century. Gouillard recognizes though that there is some historical truth in this biographical writing. A certain Theodor from Saint Sava Monastery could have been Bishop of Edessa during the first half of the Century IX. He could have had also a catechetical activity amongst heretics and even a mission of political order towards Emperor Michael III. The chair of Edessa also could have had in the list of its occupants certain Basil. This name could have been taken as authority by the hagiographer, for making the "Life" more verisimilar.

What`s sure is the fact that Theodor of Edessa didn`t have a literary activity. The three writings attributed to him by the biography: a dogmatic catechesis[313], a word about heretics[314], and the hundred of heads comprised in the Greek

[311] This "Life" was published by J. Pomialovschii, "The Life of Our Holy Father Theodor, Archbishop of Edessa", Petersburg, 1982, p. XVIII+147, in 8^0 (Greek text with Russian introduction).

[312] In the study: Supercheries et méprises littéraires. L`oeuvre de Saint Théodore d`Edesse, in Revue de Etudes byzantines, tome V, 1947.

[313] Διδασκαλία περι πίστεως, in the Moscow Typogr. Codice 6 in 4^0, saec. 16.

[314] Λόγος περι πίστεως και διακρίσεως αίρετικων, in the Sabba Codice it 409, saec. 13, fol. 318-332.

Philokalia and translated in the present volume, are some simple compilations and excerpts from other works. The lest they are of Theodor other two writings, not mentioned in the "Life": a treaty about azyme and a word about contemplation (Theoreticon), made known through the Greek Philokalia (First Edition, Venice, 1782, p. 281-287; Second Edition, volume I, Athens, 1893, p. 194-199) and translated also in the present volume.

Letting aside the other writings, ne will be content to highlight here, according to Gouillard, the lack of authenticity of the two writings which we present in this volume.

Still J. Hausherr showed that the most part of the 100 heads are copied after Evagrius Ponticus[315]. Gouillard showed also the source of the other heads, so that, now are known the parallels to almost all the 100 heads of Theodor.

Putting bellow in parallel the heads form the Centuria of Theodor with their sources, according to Gouillard, we draw the attention also to the parallels discovered by ourselves before having read on Gouillard. They are places in the lower part of the pages which comprise the text of Theodore`s Centuria.

Theodore`s Centuria	Parainesis ad Monachos (Evagrius, G.P. 79, 1235)
1	27, 28, 30
2	30-31
3	32
4	33
5	19,18
6	17,18
7	12, 14, 16
8	11, 10, maybe also 21.

Head 66 seems to be taken from the longer review of the Parainesis out of the Codice Barberinus Or. 515 (Century XIII).

Heads 9-24 are taken from Practicus I (G.P. 40, 1220) and II (G.P. 40, 1224).

Theodore`s Centuria	Parainesis ad Monachos (Evagrius, G.P. 79, 1235)

[315] J. Hausherr, Le traité d14e l`oraison d`Evagre le Pontique, Revue d`Ascése et de Mystique, XV, 1930. 15

9	I, 1
10	2, 3
11	23
12	24
13	6
15	28
16	II, 48, 49
17	?
18	34
19	47
20	48
21	53
22	54, 55
23	58
24	61

Head 47 is a doublet of the head 21; heads 25-40 exploit the monastic mirror of Evagrius (G.P. 40, 1277).

26	10,13,14,15
27	16
28	23 (and Mark the Ascetic)
29	27
30	10, 12, 31, 34, 35
31	37
32	38-40
33	39, 42, 44
34	47-51
35	58-59
36	65
37	82
38	57
39	?
40	90

Now the compiler passes to Tractatus ad eulogium, attributed to Nilus the Ascetic (G.P. 79, 1093), but it is rather of Evagrius, even if not in the present form.

Theodore`s Centuria	Parainesis ad Monachos (Evagrius, G.P. 79, 1235)
41	11
42	15
43	16
44	27, 28
45	27
46	31

After a long interruption, the plagiarist resumes:

Theodore`s Centuria	Parainesis ad Monachos (Evagrius, G.P. 79, 1235)
70	12
71	14
72	14
73	15
74	15
75	17
76	19
77	19
78	21
79	21
80	21
81	25
82	32
83	23
84	25
85	26
86	?
87	26

Between the heads 48 and 70 Theodor takes one by one from De rerum monachalis rationibus (G.P. 40, 1252) and from the review B of the writing De malignis cogitastionibus (published by J. Muyldermans, A travers the tradition manuscrite d~Evagre le Pontique, Biblioteque du Mus, Löwen, 1932).

Theodore`s Centuria	Tract. Ad Eulogium
48	2

49	2
50	3-4
51	?
52	6, 5
53	6
54	7
55	8
56	8
57	9
58	9
59	9
60	10-11
Theodore`s Centuria	De malignis cogit.
61	1
62	1, 3
63	10
64	23
65	1
67	26
68	B. XLIV
69	B. XLIV

Starting with the head 88 to the head 100 the identification is harder. Evagrius is no longer literarily plagiarized, but are used also other authors (head 90 = apothegm of Theon, G.P. 65, 197 C; head 91 = apothegm of Alonius, G.P. 65, 100), but he mentions Arsenius (heads 100, G.P. 65, 88 C, apothegm 3).

The author of the Centuria is always influenced, thought, by Saint Maximos the Confessor. He cuts off the beginnings of the borrowed sentences, lets aside the middle, strives to hide the plagiary and pays efforts to give a meaning to the maimed sentence. He knows the apathy, the contemplation and the clean prayer, but he is always cogitating to ascesis. The compilation is composed between Century VIII and Century X. It is a clumsy Evagrius, diluted with biblical quotes, for the simpler monks.

Theoreticon (Word about Contemplation) dates, according to Gouillard, back to Centuries XIV-XVII. It is not a work emerged out of living. It lacks the warm, the freshness. It is a work with pretention of classification and speculation.

Of the Saint and Bearer of God Our Father

THEODOR

The Great Ascetic and Bishop of Edessa

One Hundred Very Useful Heads[316]

1. Since through the grace of the good God we have rejected satan and his things and we have united on ourselves with Christ in the bath of the second birth, and now, again, through the monastic promise, let`s keep His commandments. This is requested to us not only by the twofold promise, but also by the natural duty. This is because being built from the beginning by God being "very good", we must be so[317]. Even if the sin, sneaking in due to our inattention, it has brought in side us the state opposite to the nature, but we have been called again through the abundance of the mercy of our God and we have been renewed with the sufferance of the without passion One. With price we have been redeemed through the blood of Christ, being delivered from the old disobedience come to us from the parents. That`s why, if we correct ourselves, it is no big deal at all. Rather to fall off the righteousness it is pitiful and worthy of damnation.

2. Like the deed done faithlessly it is totally dead and powerless (ineffective), likewise the faith alone, without deeds of righteousness, doesn`t deliver us from the eternal fire[318]. "The one who loves Me, says the Lord, he will keep My commandments"[319]. Therefore if we love the Lord and believe in Him, let`s strive for working His commandments, for gaining the eternal life. And if we overlook the keeping of His

[316] Greek Philokalia, Second Edition, volume I, p. 182-194.
[317] This sentence is almost literarily taken from Evagrius, G.P. 79, 1237 D.
[318] At Evagrius G.P. 79, 1240A it is said: The faith and the curse don`t deliver from the eternal fire, without the deeds of the righteousness.
[319] John: 14: 21: KJB: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."; ROB: "The one who has My commandments and keeps them, that one loves Me; and the one who loves Me he will be loved by My Father and I will also love Him and I will show on Myself to him."

commandments, to which the entire creation obeys, how will we call us believers, since we have been more honored than the whole creation, but from all the creation only us turned to be disobedient to the commandments of the Maker and without thanks giving towards Benefactor?[320]

3. Keeping the commandments of Christ, we do not give anything to Him, Who doesn`t need anything and Who is the Giver of all the good things. But we do to ourselves good, by gaining to ourselves the eternal life and the joy of the unspoken good things[321].

4. Whosoever resists against fulfilling the commandments of God, even that person would be the mother or the father, or anyone, let him be worthy of disgust and hatred[322]; to not be us hearing: "The one who loves his father and his mother, or on somebody else more than on Me, he is not worthy of Me".

5. Let`s squeeze on ourselves with the whole power towards the fulfilling of the Lord`s commandments, to not be squeezed by the difficult to undone chains of the evil lusts and of the corrupting of soul pleasures[323]. This is because then it will be uttered also upon us the decision uttered upon the fruitless fig tree: "Cut it, to not make it also the place worthless; for every three which does not bring forth fruits, it is cut and cast into fire"[324].

6. The one who allows on himself to be defeated by lusts and by pleasures and who lives into the world, he will quickly fall into the nets of the sin. And the sin once committed, it is fire against the straws, stone against the cheek, torrent which widens its ways. This is because all these things bring in all ways the perdition of the one who commits the sin[325].

7. The soul, while it is in a contrary to the nature state, become savage and overwhelmed by the thorns of the pleasures, it is den to the foreign beasts, according to the said word: "There the centaurs will be resting, there the hedgehog made

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[320] The last sentence is after Evagrius, G.P. 79, 1240 B.
[321] After Evagrius, G.P. 79, 1240 B.
[322] Idem.
[323] Ibid, G.P. 79, 1237 B.
[324] Matthew: 21: 19: KJB: "And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away."; ROB: "And seeing Him a fig tree by the way, He went to it, but He didn`t find anything in it but leaves, and He said to it: From now on let not be fruit in you forever! And the fig three immediately withered."
[325] Evagrius, col. 1237 A.

his den and the devils meet the centaurs"[326]. And these ones are the diverse reproachable passions. But when he will turn back to the according to the nature state (because he can, if he wants, until he is united with the body) and he will tame on himself through the loving care of the deed and he will live according to the law of God, the beasts denned before they will run away and in their place the angels come, the guardians of our life, making of his turning back day of joy; and the grace of the Most-Holy Ghost descends into him, teaching him how to keep on himself in good and to advance towards the high ones.

8. The Fathers define the prayer as spiritual weapon and they say that we mustn`t get out without it, at war, to not be taken in slavery and brought in the enemy`s country. But one who does not persevere to God into clean heart he can`t achieve a clean prayer. Because He is the One Who gives prayer to the one who prays and teaches the man the knowledge[327].

9. It doesn`t depend on us that the passions to trouble the soul and to attack it with the war. But it depends on us to be their thoughts tarrying inside us and to be the passions persevering. The first thing is without sin, because it doesn`t depend on us. The second one, if we will wing, after we have manly fight against it, it brings to us crowns, and if we have been defeated, because of drowsiness and cowardice, it brings us punishments.

10. Three are the more general passions out of which all of them are born: the love for pleasure, the love for money, and the love for the vain glory. To these ones follow other five ghosts of the evilness. And out of these is born a big swarm of passions and all the ways of the evilness with many faces. Therefore the one who has defeated these three leaders and chiefs, he has overthrown together with them also the five ones and then he subdued all the passions.

11. Everything that we have done with passions, it oppresses our soul after in a passionate manner with its memory[328]. And when the passionate memories will be totally erased from the heart, for no longer alluring it, it appears the sign of the forgiveness of the sins from before. This is because

[326] Evagrius, 1236 C.
[327] Evagrius, 1236 C.
[328] After Evagrius Pontius, Capita practica, G.P. 40, col. 1128 C, head 23.

until the soul moves itself with passion, it is also shown the mastery of the sin within it.

12. The bodily and material passions are shrunk and withered away through the sufferings of the body. And the ones of the soul and unseen are quenched through the humble cogitation, through gentleness and love.

13. The lust is withered by restraint and by the humble cogitation; the kindled anger is tamed by the love; and the wandering thoughts is gathered by the strenuous prayer with the remembrance of God[329]. So are cleaned the three parts of the soul. This is because by showing this the godlike Apostles he said: "Follow your peace with the whole world and the holiness, without which nobody will see God"[330].

14. Some ones asked with bewilderment: is the thought the one which stirs up the passion or the passion the thought? And amongst them, some of them say that this one, others that that one. I say that out of passions are stirred up the thoughts. This is because if the passions wouldn`t have been in the soul, they wouldn`t have been troubled with their thoughts[331].

15. The devils, which always wage war to us, they use to impede us from the virtues which are possible and useful to us, and to urge us powerfully towards the ones which are impossible and useless to us. They force the ones who advance into obedience, to do the things of the ones who appease on themselves (of the hesychasts); and on the ones who appease on themselves and live into loneliness, they push them to the desire of the congregational life. And they use this craftsmanship to whatever virtue. But let`s not ignore their plans, knowing that everything is good at the right time and with measure, and again everything without measure and at the inappropriate time are damaging[332].

16. On the ones who live into world are who are close to the matters of the passions, the devils wage war to them and fight them with the war of the things. And on the ones from wilderness, due to the scarcity of the things, they upset on them with the thoughts. But the second war is more dreadful than

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[329] Ibid, cited work, G.P. 40, col. 1224 A.

[330] Hebrews: 12: 14: KJB: "Follow peace with all men, and holiness, without which no man shall see the Lord:"; ROB: "Seek the peace with everybody and the holiness, without which nobody will see the Lord,"

[331] After Evagrius, cited work, G.P. 40, col. 1228 D, head 26.

[332] Ibid, col. 1229 A, head 28.

the first one. This is because the war through things needs time, place and skillfulness[333]. But the ones of the mind is easy to start and difficult to stop. Help against this bodiless fight was given to us the clean prayer, due to which reason it has also been ordered to be relentlessly done. It strengthens the mind for the fight, as one which can be also done without body.

17. Showing the consummated killing of the passions, the godlike Apostle says: "And the ones who are of Christ, they have crucified their body together with its passions and lusts". This is because when we are killing the passions and we are quenching the lusts and we are submitting the bodily thought to the Ghost, then we take the cross and we follow to Christ. This is because the withdrawal isn`t anything else but the killing of the passions and the showing of that life hidden into Christ.

18. The ones who are weakened by the uprising of the body of this death and who renounce to the fight of every hour with this body, let them not blame the body, but on themselves. This is because if they wouldn`t have given power to the body, taking care of it to be awaken to lusts, they wouldn`t have been so tormented by the body[334]. Can`t they see the ones who have crucified on themselves together with their passions and with their lusts and who bear the death of Jesus in their mortal body, to have Him more quickly helping them towards the good things and not adversary, but obedient to the godlike law and carried on by it? Let also these ones therefore do like that and they will rejoice of the same resting.

19. Any consenting of the thought to some forbidden lust, or any agreeing to the pleasure, it is a sin to the monk. This is because the thought starts to become darkened through the suffering (affective) part, then the soul agrees with the pleasure, by not persevering in fighting[335]. This is called consenting, which, as it has been said, it is a sin. And by lasting this one, it stirs up what it is called passion. Then, little by little, it comes to committing the sin with the work. That`s why the Prophet blesses the ones who crush the Babylonian children on rock. The question is limpid to the prudent and sapient ones.

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[333] Ibid, col. 1245, heads 48-49.
[334] After Evagrius, cited work, col. 1232, head 34.
[335] Ibid, 1233 A, heads 46-47.

20. The Angels, being servants of the love and of the peace, they rejoice of our repentance and of our advancing into virtue. That`s why they strive to fill us up with spiritual views and they help us to everything that is good. On the opposite, the devils, being causing of the anger and of the evilness, they rejoice of the virtue`s decreasing and they strive to deviate the souls towards ugly hallucinations[336].

21. The faith is an inward good. It gives birth inside us to the fear of God. And the fear of God teaches us the keeping of the commandments, which is called going. And out of doing is shoots the honored lack of passions. And the fruit of the lack of passions is the love, which is the fulfillment of all the commandments, by gathering and keeping them all[337].

22. As the feeling of the body, when it is healthy, it feels the sickness which it masters it, and the one which doesn`t feel it, it is sick with callousness, so also the mind, while it has its work undamaged, it knows its powers and it knows where the passions are coming more forcedly to it from, and towards that part it directs, with strength, its fight. But it is sad when it spends its days in insensitiveness, resembling to the one who fights during the night and who doesn`t see the thoughts of the enemies[338].

23. When our rational power relentlessly occupies itself with the contemplation of the virtues, the lusting one tends only towards them and toward their Giver, Christ, and the wraths arms on itself against devils, then our powers work according to the nature[339].

24. According to Gregory the Theologian, every rational soul it has three parts. The virtue, which has its foundation in the rational part, he called it thoughtfulness, understanding, and wisdom; the one out of wrath, manhood and patience; and the ones out of the lusting part, love, righteousness and restraint. The justice is seeded in all of these, making them working in harmony. Through thoughtfulness the soul fight against the enemy Powers and it defends the virtues; through righteousness it looks at the things without passion; through love it makes the men to love everyone else as on himself; and

[336] Ibid, head 48.
[337] Ibid, col. 1233 C, head 53.
[338] Ibid, heads 54-55.
[339] Ibid, col. 1233 D, 1235 A, head 58.

through restraint it cuts off the whole pleasure; and through manhood and patience it arms towards the unseen wars. This is the harmony of the well-sounding organ of the soul[340].

25. The one who takes care of righteousness and who desires the blessed cleanness, which someone wouldn`t be wrong to call it lack of passions, to oppress and to bridle his own body, with humble thought, calling the godlike grace, and he will gain what he desires. And the one who nurtures his body in the not-restraining of the foods he will be tormented by the ghost of the adultery. This is because as the much water quenches the flame, likewise the hunger or the restraint, together with the humbleness of the soul, it quenches the fever of the body and the ugly hallucinations.

26. Let the passion of the remembrance of the evil to be far away from your soul, you who love Christ. By no means to give you room to enmity. This is because as a fire hidden into straws, likewise it works the remembrance of the evil into heart. Rather pray with warmth for the one who saddened you and do to him any good which your hand could do it, to deliver your soul from death and to not be you without daring at the time of your prayer[341].

27. And within the humble souls there God rests Himself; and within the hearts of the proud ones, there are resting the reproachable passions[342]. This is because nothing strengthens so much the reproachable passions from within the soul, than the pride thought. And nothing uproots so much the evil weeds from within the soul, as the blessed humbleness. That`s why rightly was called also passion killer.

28. Let your soul be cleaned of evil memories and to be guided by the light of the best thoughts, always having in your mind the word: “The loving of pleasure heart is prison and chain during the time of the going out and the loving of toils one, an opened door”. This is because truly the clean souls when they go out from the body are guided by Angels, who lead them by their hand towards the happy life. And the soiled and the not-repented ones will be taken away, of my, by the devils[343].

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[340] Ibid, col. 1236 B-C, head 61.
[341] After Evagrius, Sentiatiae ad eos qui in coenobiis et xenodochiis habitant fraters, G.P. 40, 1273.
[342] After Evagrius, cited work, G.P. 40, 1273.
[343] After Evagrius, idem.

29. Beautiful is the head adorned with a very precious diadem[344], with stones from India and with shiny pearls. But unmatched beautiful is the soul adorned with the knowledge of God and enlightened with the most limpid views, having dwelled within it the Most-Holy Ghost. And who will tell, in an appropriately, the beauty of that blessed soul?

30. Do not let the wrath and the anger to dwell within you. This is because the angry man, he says, it is not with good image. And in the heart of the gentle ones the wisdom is resting[345]. If the passion of the anger will dominate within your soul, the ones who live in the world will be greater than you; and you will be ashamed, as one who has not been improved by loneliness[346].

31. During any war and during any temptation, use you the prayer as undefeated weapon and you will be victorious with the grace of Christ. But let this one be clean, like our wise teacher teaches us, "For I want, he says, to be the men praying in every place, lifting us pious hands, without anger and without thoughts". This is because the ones who doesn`t take care of such a prayer, he will be handed over to the temptations and to the passions[347].

32. It has been written that the wine gladdens the man`s heart. But you, who have promised to weep and to cry, avoid this gladness and you will be gladdened by spiritual gifts. This is because by gladdening on yourself with wine, you will live with shameful thoughts and you will end in many upsets[348].

33. Take heed to not spend the holidays by drinking wine, but in the renewal of the mind and in the cleanness of the soul. This is because by filling up your belly and getting drunk of wine, you rather will get the primate of the holyday angry.

34. It has been ordered to us to always take vigil in songs, in prayers and in readings, and especially on holidays. This is because the monk who takes vigil he makes thin his understanding towards useful to the soul views, and the sleep thickens the mind very much. But take heed to not let yourself during the vigil to vain stories or to evil thoughts. This is

[344] After Evagrius, cited work, G.P. 40, 1279.
[345] Ibid.
[346] Ibid.
[347] Ibid.
[348] Ibid.

because is better to sleep than to take vigil around the vain words and thoughts[349].

35. The one who nurtures a snake in his bosom, he will be killed: the first one by being bitten in his body by the poisoned teeth; and the other one by pilling up into soul the bearer of death poison. Let`s therefore quickly kill the baby snakes and to not bear within our heart the evil thoughts, to not be us bitterly suffering[350].

36. The clean soul can be rightly called as chosen vessel, opened garden, unsealed water spring, and chair of the feeling. And the soiled one by the unclean stains it is full of the stench of the slime[351].

37. I have heard from old men, experienced in doing, that the evil thoughts are born into soul out of the beauty of the clothes, out of the satiation of the stomach and out of damaging encounters[352].

38. Let not the lust of money to dwell in the souls of the ascetics. This is because the much gaining monk is like a ship with take water on beneath, which is toppled over by the waves of the cares and is sunk into the deep of the despair. The love for money is the mother of every passion, being called, rightly, the root of all evil.

39. The lack of wealth and the silence are a hidden treasure in the field of the monastic living. “Going, therefore, sell all your wealth and give them to the poor ones” and then gain this field and, by digging out the treasure, keep it not-stolen, to enrich on yourself with a richness which cannot is not being emptied.

40. If you are living with a spiritual Father and you have felt the profit from him, let nobody separated you from his love and from the together-dwelling with him. Do not judge him in something, do not speak evil about him if you are rebuked and beaten, do not listen to somebody who defames him, do not accompany the one who mocks on him, to not become the Lord angry upon you and to erase you from the book of the living ones[353].

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[349] Ibid.
[350] Ibid. Let`s not grow up within our heart the evil thoughts, to not give them birth into pains.
[351] According to Evagrius, cited work, G.P. 40, 1280.
[352] After Evagrius, Ibid.
[353] According to Evagrius, cited work, G.P. 40, 1281.

41. The ascesis of the obedience it is consummated through the rejection of the self, as you have learnt; and the one who strives himself in this, let him fence around himself with three weapons: with the faith, with the hope and with the most-honored and godlike love, for, by being strengthened through them, “to fight the good fight and to take the crown of the righteousness”.

42. Do not be the judge of your Father`s deeds, but the fulfiller of his commandments. This is because the devils have the habit of showing his shortcomings, to cover your ears to his words and so to get you out of the battle, as a weak and fearful soldier, or to still you through thoughts of faithlessness and to make you helpless to any virtue.

43. The one who doesn`t listen to the Father`s commandments, he transgresses the most important duties of the promise. And the one who has embraced the obedience, stabbing his own will with the sword of the humble cogitation, he fulfills, according to his power, the things promised by Christ in front of many witnesses.

44. By taking heed, I have known and I have limpidly learnt that the enemies of our life, the devils, they envy very much the ones who toil into the obedience of the Fathers, gnashing their teeth against them, and contriving all sort of plots. What do they not do and what do they sneak into the mind, to detach them from the parental arms? They give to them so-called blessed occasions, they stir up enticing, they rise up hatred against the Father, they show his advices as rebuking, and his reprimand as sharp arrows. What, they say, out of the free man you have transformed on yourself in servant and even servant to a merciless despot? For how long will you let on yourself to be gnawed by the yoke of the slavery and you won`t see the light of the liberty? And then they push you to receive guests, to visit ill people and to take care of the poor ones. Then the praise beyond measure the ascesis of the appeasement and of the last loneliness and they sow all sort of bad tares in the heart of the awe`s soldier, only to get him out from the spiritual flock and to pull him off the not-agitated shore, for throwing him in the destroying of soul vortex of the infuriated sea. In the end, by taking him as a servant in their mastery, they use him according to their evil wills.

45. But to you, the ones who are in the obedience of the Father, do not let to escape unnoticed the cunningness of the

enemies and of the adversaries. Do not forget either about the promise which you have made to God. Do not let on yourself to be defeated by reproaches, do not fear the rebukes, the mockery and the laughing on you, do not obey to the evil thoughts which swell up the things, do not run away from the parental harshness and do not dishonor the gentle yoke of the humbleness though the daring of the pleasure of the self and of the headstrongness. But by putting at the heart the word of the Lord, that: "The one who will suffer until the end, that one will be saved", wear with patience the fight given to you, looking at Jesus, the chieftain and the consummator of our faith.

46. The goldsmith, by throwing the gold into the melting pot, it makes it cleaner. And new comer monk, beginning the ascesis of the obedience and enduring the fire of all the life`s sadness according to God and so leaning with toil and with much patience the obedience, by melting his old habits he will learn the humbleness, he regains the shininess and he becomes worthy of the heavenly treasures, of the imperishable life and of the blessed place, from where have run away the pain and the sighing and where have been sown relentless gladness and joy.

47. The right and the inward faith it gives birth to the fear of God. And the fear of God teaches us to keep the commandments. "For the fear of Him, he says, gives birth to the keeping of the commandments". Out of the keeping of the commandments is born the virtue with the deed, which is the beginning of the contemplative virtue. And their fruit is the lack of passions. Then out of the lack of passion is born inside us the love[354]. And about love the beloved disciple says: "God is love and who remains in love he remains into God and God into him"[355].

48. How beautiful and good is the monk`s living! How beautiful and good if it is unfolded according to the rules and to the laws established by its chieftains and primates, they being taught by the Ghost. This is because the soldier of Christ mustn`t be preoccupied with the material things and he must be lacked of the care of any thought and of worldly deeds, as the Apostle says: "Nobody, being soldier, entangles on himself

[354] See the previous head 21.

[355] I John: 4: 16: KJB: "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."; ROB: "And we have known and believed the love, that God has is towards us. God is love and the one who remains into love he remains into God and God remains into him."

with the businesses of the life, to be pleasant to the one who gathers army"[356].

49. Therefore the monk mustn`t be preoccupied with the material things, without passions, outside all the evil lust, not-loving of delectation, not addicted to the wine, not-drowsy, not-lazy, not-loving of money, not-loving of pleasure, not-loving of vain glory. This is because if somebody won`t get on himself out of these things, he won`t be able to achieve this angelic living. And to the one who are living as it is due, its yoke is gentle and its burden is light, the godlike hope making everything easy. Such a life is sweet, pleasant is the doing, good is the part which won`t be taken from the soul which has achieved it[357].

50. You who have rejected the cares of the life and have put on the fight of the ascesis, do not lust to have richness for sharing it to the poor ones. This is because also this thing is a deceit from the evil one, which pushes us towards the vain glory, to entangle the mind in all sorts of occupations. Even if you have only bread and water, you can gain with them the reward of loving the strangers. And if you don`t have either these ones, but you receive the strangers only with a good thought and you give them work of comforting, you also can gain through these the payment for the love of strangers. You have for this thing as example the widow, for whom the Lord confesses into the Gospel, and who surpassed through the two mites the thought and the power of the rich ones[358].

51. These things have been said for the ones who occupy on themselves with the appeasement (the hesychia). And the ones, who are under the obedience of the Father, let them have only one thought in their mind: to not fall in anything from the parental commandment. By doing this, they have accomplished everything. As on the opposite, the ones who will fall down from this commandment and living, they will be unworthy of any spiritual virtue and living.

52. Take also this advice of mine, you who love on Christ: love the estrangement, detaching on yourself from the circumstances from your country, to not be taken by the cares

[356] II Timothy: 2: 4; according to Evagrius, Rerum monachalis rationes, G.P. 40, 1253 ("Monastic Sketch", in The Romanian Philokalia, volume I, p. 40).
[357] Ibid.
[358] After Evagrius, cited work, G.P. 40, 1225 (Philokalia, I, 41).

of the family and by the friendships of the kindred ones. Run away from tarrying into cities and persevere into wilderness, saying with the Prophet: "Behold I got far running away and I have dwelled into wilderness"[359].

53. Search for the lonely and far from the world places, and even if they will be scarce and difficult to be found the things necessary for life, do not have fear. If the enemies will surround you as the bees or as the evil wasps, haunting you with all sorts of wars and disturbing on you with all sorts of thoughts, do not get scarred, to not listen to them, neither to run from the place of the fight. Rather persevere with long-suffering, by singing inwardly and by saying: "Waiting, I have waited for the Lord, and He took head at me and He heard my prayer". And then you will see the great things of God: the help, the defence, and any other taking care in order of the salvation[360].

54. Like friends you must have, you who love Christ, the ones who are useful and who help to your living. "Peaceful men, he says, to be your friends, spiritual brothers and holy Fathers"; about whom also our Lord said: "My mother and My brothers, these are they, who make the will of My Father, the One from heavens"[361].

55. Do not lust for diverse foods and of great price foods and after bringer of death delights. This is because "the one indulged to the delights, he says, has died still being alive"[362]. If it is possible run away even from the satiation with the easy to find foods. This is because it has been written: "Do not deceive on you with the satiation of the stomach"[363].

56. Reject the frequent living outside your cell, if you have chosen to appease on yourself. This is because it is very damaging, it takes the grace away, it darkens the judgment, and it withers the longing. That`s why is has been said: "The

[359] Psalms: 44: 8: According to Evagrius, cited work, G.P. 40, 1275 (Philokalia, volume I, p. 43).
[360] After Evagrius, Ibid.
[361] After Evagrius, cited work, G.P. 40, 1260 (Philokalia, volume I, p. 43); Matthew: 12: 50: Luke: 8: 29.
[362] I Timothy: 5: 6. After Evagrius, Ibid (Philokalia, volume I, p. 44).
[363] Proverbs: 30: 9: KJB: "Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."; ROB: "Lest, satisfying on myself, to reject You and to say: "Who is the Lord?" Lest becoming I poor to start stealing and to defame the name of my God."

wandering of the lust it changes the without-evilness mind"[364]. Consequently cut off the connections with the many (the affections towards the many things) to not be your mind scattered and to not disturb your ability (the mode) of appeasement.

57. By sitting in your cell do not do your thing recklessly and full of laziness. This is because the one who travels without target, he will toil in vain. But keep doing the good work: gather your mind, keep always before your eyes the last hour of the death, remember you about the vanity of the world, how deceitful it is, how helplessness is and how worthless is, cogitate at the fear of being held accountable, how the hating bearer of registers reached to show our deeds, our words, the thoughts which they snuck into our mind, and we received them. Remember about the hell`s works and how are staying there our souls locked away, remember also about the great and the fearsome day, namely about the general resurrection, and the presenting before God, about the last decision of the Judge Who doesn`t do mistakes. Think at the damnation which will take the sinners in its mastery, at the shame, at the remorse of the conscience, at the being removed from God and at the casting into the eternal fire, at the not-dying-worm, at the not-lightened darkness, where the weeping and the gnashing of teeth are. At these ones and at all the other torments being you thinking, do not lack watering your cheeks, your coat, the place where you are sitting, with streams of tears, because with such kind of thoughts I have seen many achieving a great abundance of tears and wonderfully cleaning all the powers of their soul[365].

58. But think also to the good things which are awaiting for the righteous ones: at the presenting at the right hand of Christ, at the voice of the Master, Who blesses them, at inheriting the Kingdom of Heavens, at the above mind gift, at that all-sweet light, at the endless joy and which is not interrupted by any sadness, at those dwelling places, at the living with the Angels and at all the other good things promised to the ones who fear the Lord[366].

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[364] The Wisdom of Solomon (This book is not present in KJB): 4: 12: ROB: "Do not hurry up your mind through the wanderings of our life and to not attract your perdition through the deed of your hands."
[365] After Evagrius, cited work, G.P. 40, 1261 (Philokalia, volume I, p. 45-46).
[366] After Evagrius, Ibid.

59. Let this thoughts staying at the table with you, sleeping with you and waking up with you. Take heed for never forget these ones, but wherever you would be do not detach your mind from their memory, to be the evil thought running away from you. And the soul which isn`t fenced with these thoughts, it cannot achieve the appeasement. This is because the water spring which has not water, vainly bears this name.

60. For the ones who are searching for the appeasement it has been ruled this order: fasting, as much as possible, taking vigil, sleeping on the floor and all the other bad sufferings, for the resting to come. This is because: aren`t worthy the sufferings of the present time, in comparison to the glory which will be unveiled to us". But especially clean prayer, say it almost ceaseless and uninterrupted; because this is a safe wall, a peaceful shore, a guarding of the virtues, a killing of the passions, a strengthening of the soul, a cleaning of the mind, a resting to the tired ones, a comforting to the ones who are crying. The prayer is dialogue with God, seeing the unseen ones, entrusting about the wished ones, living of the angels, urging to virtues, and hypostasis of the hoped ones. Grab this empress of the virtues with all you power, oh you the ascetic one! Pray with fear and with tremble, with awakened and taking vigil mind, to be your prayer received by the Lord[367]. This is because: "The Lord`s eyes, he says, over the righteous ones and His ears to their request".

61. It was said by somebody of the old ones with much righteousness and very appropriate, that the first ones from among the devils which resist against us with war are the ones which have been entrusted the desires of the covetousness of the belly, the ones which place in our mind the love for money and the ones who entice us towards the vain glory. And all the other ones come after these first ones, are taking over the men wounded by those ones.

62. Truly, by taking heed, I have found out that the man cannot fall into some sin or in some whatever passion, if he wouldn`t have been wounded before by one of those three. That`s why also the devil brought before the Savior these three thoughts. But our Lord, by showing on Himself stronger that these thoughts, He commanded to the devil to go back, giving to us His victory against that one, as a good and loving of people

[367] After Evagrius, cited work, G.P. 40, 1261-1264 (Philokalia, volume I, p. 46-47).

Master. This is because Him put on a suffering body in everything likewise to ours, except the sin, and He showed to us the deceitful path of the lack of passions, on which by walking, we again give inside us image to the new man, who is renewed in the image of the One Who has made the man[368].

63. David`s word teaches us to hate the devils with a perfect hatred, as on the enemies of our salvation. And this is very necessary for working the virtue. Who is therefore the one who hates the enemies with a perfect hatred? The one who doesn`t any longer commit sins with the deed and with the thought. But while the tools of our friendship with them still are inside us, namely the causes of the passions, how will we achieve inside us the hatred towards them? This is because the loving of pleasures heart cannot feed this hatred out of itself.

64. The wedding coat is the lack of passion of the rational soul, which has separated on itself from the worldly pleasures and has rejected all the inappropriate lusts, occupying itself with loving of God thoughts and with the most-clean meditation of the visions. But the reproachable passions and the tarrying into them disrobe the soul of the coat of the lack of passions and dress it up in ragged and dirty clothes. This is because also in the Gospel it is shown that the one who has been tied by hands and by legs and has been thrown in the outer darkness he had the coat woven out of this sort of thoughts and deeds, and that`s why the Word reckoned that that man is unworthy of the godlike and incorruptible wedding[369].

65. About the love for the self, which hates on everybody, a certain wise man said rightly: The first one of all the thoughts is this was of the love for the self. It is a tyrant, together with which the three ones and the five ones they kidnap the mind.

67. It is easier to clean an unclean soul that to bring back to health a once cleaned soul which is now wounded. This is because to the ones who have rejected the disturbance of the world recently, in whatever mistakes would they have fallen it is easier to them to reach at the lack of passions. But to the one who have tasted the good words of God, but then they have turned on themselves back to the sin, it is difficult to them to achieve the lack of passions, on one hand due to the evil habituation and because of the ugly habit, and on the other

[368] After Evagrius, cited work, G.P. 79, 1201 (Philokalia, 1, c.).
[369] After Evagrius, Capita Practica al Anatolium, G.P. 40, 1237, head 64.

hand because the devil of the sadness always jumps in front of their eyes and brings in front of them the idol of the sin. But the zealous and loving of labor soul easily succeeds also in this things, in which is difficult to be successful, together with the work of the godlike grace. This is because this one loves us with a long-patience, it calls us to repentance, and on the ones who turn back it receives them with the unspoken mercy of the compassions, like we have learnt from the Gospel through the parable of the profligate son.

68. Nobody amongst us is able to defeat by himself the plots and the craftsmanship of the cunning one, but with the undefeated power of Christ. Therefore, the ones who are proud they vainly deceived on themselves, praising on themselves that they have abolished the sin through their ascesis and through their free will. The sin cannot be abolished but through the grace of God, as one which has also been killed through the mystery from on the cross. That`s why also the enlightener of the Church, John Chrysostom, says that “the zeal of the man in not sufficient, if he doesn`t enjoy also the overflowing of the help from above”, but again that “we do not gain anything out of the overflowing of the grace from above, if there is no zeal. These two things are shown by Judah and Peter. The first one much rejoicing of help, but he didn`t use anything, because he didn`t bring his ones. And Peter, despite the fact that he had zeal, because he didn`t rejoice of any help, he fell. Out of these ones it is woven the virtue. That`s why I pray you, he says, neither to sleep throwing everything upon God, nor by striving to reckon that you achieve everything through your labors”.

69. God doesn`t want us lying down on our back. That`s why He doesn`t do everything. But He doesn`t also want to be us proud. That`s why He hasn`t left everything on our account, but by removing from everybody what it is damaging, he has left to us what it is useful. Rightly also the Psalmist teaches us: “If the Lord won`t build the house, vainly will take vigil the ones who guards and toils”. This is because it is impossible to the man to step over the asp and the basilisk, and to mount on lion and dragon, if he won`t have been clean before, as much as it is possible to the man, and won`t have been then strengthened by the One Who has said to the Apostles: “Behold I have given to you power to step over snakes and shrew and over all the power of the enemy”. That`s why it has been also commanded to us to ask in prayer from the Lord “to not bring us into temptation,

but to deliver us from the cunning one". This is because if we won`t be delivered through the power and the help of Christ from the kindled arrows of the cunning one, and if we won`t be found thus worthy to gain the lack of passions, vainly we will toil, reckoning to finish something through our power or zeal. Therefore the one who wants to stand up against the devil`s plots and to render those plots powerless and to be partaker to the godlike glory, he is debtor to ask with tears, with sighs, with insatiate longing and with hot soul, day and night, the help and the support from God. And the one who wants to impart on himself of these ones, he must render his soul clean of any sweet addiction to the world and to the passions and to the adversary lusts. This is because about such souls God says: I will dwell and I will walk into them". And the Lord said to His disciples: "The one who loves Me he will keep My commandments and My Father will love him, and We will come and make to Us a dwelling place in him"[370].

70. Someone of the old ones said a very wise and easy to understand word about thoughts, saying: "Judge the thoughts in the courthouse of the heart, if they are ours or of the adversaries. And ours and good ones, store them in the inner room of the soul, guarding them locked in the not-robbed treasury. And the adversary ones banish them away by punishing them with the blows of the rational cogitation by not giving them neither place nor dwelling in the content of your soul, or better said, stab them perfectly with the sword of the prayer and of the godlike cogitation, as by killing the thieves to be frightened the chieftain of the robbers. This is because the one who studies in detail the thoughts, that one also truly loves the commandments".

71. The one who fight to destroy the ghosts which wage war to him and trouble him, let him start fighting by taking as allies more fighters: the humbleness of the soul, the tiredness of the body and any other pain of the ascesis and the prayer with abundance of tears out of the broken heart, as Davis sings: "See my humbleness and my tiredness and forgive all my sins and

[370] John: 14: 21: KJB: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."; ROB: "The one who has My commandments and keeps them, that one is who loves Me; and the ones who loves Me he will be loved by My Father and I will also love him and I will show Myself to him".

do not keep your silence regarding my tears", or again: "My tears have become my bread to me day and night and my drink I have mixed it with crying".

72. The enemy of our life, the devil, diminishes our sins through many thoughts, and often covers our sins with the forgetfulness, for by diminishing our labors to not be us any longer thinking at the crying for our mistakes. But us, brothers, let`s not forget our mistakes, even if it seems to us that through repentance they have been forgiven. But let`s relentlessly remember our sins and let`s no cease crying for them; this is for gaining the humbleness as good wife and to escape from the traps of the vain glory and of the pride.

73. Let nobody imagine that he can endure the toils and he can achieve the virtue with his won power. This is because the cause of all the good things is God to us, as of the evil things is the devil the deceiver of our souls. Therefore you bring thanks for the good things which you do, to their Beginner.

74. The one who has united the doing with the knowledge he is a worthy of praise plowman, who waters the little place of his soul out of two very limpid water springs. This is because the knowledge gives wings to the young being through contemplating the higher ones, and the doing kills the limbs from earth: the dissoluteness, the uncleanness, the passion, and the evil lust. And by being these ones killed, it shoots out the flowers of the virtues, bringing forth the fruits of the Ghost: the love, the joy, the peace, the long-patience, the kindness, the faith, the gentleness and the restraint[371]. And then this wise plowman, after he has crucified his body together with its passions and lusts, he will say together with the God-bearer preacher: "I am no longer living, but Christ live is me"[372]; what I

[371] Galatians: 5: 19, 22, 24: KJB: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, // But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, // And they that are Christ's have crucified the flesh with the affections and lusts."; ROB: "And the deeds of the body are known, and they are: adultery, dissoluteness, uncleanness, lewdness, // And the fruit of the Ghost is the love, the joy, the peace, the long-patience, the kindness, the doing of good, the faith, // And the ones of Christ Jesus crucified their body together with the passions and the lusts."

[372] Galatians: 3: 20: KJB: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."; ROB: "I have crucified myself together with Christ; and I am no longer living, but Christ lives in me. And the present life, into body, I am living it in the faith of the Son of God, Who loved me and Who gave on Himself for me."

am living, I live through faith, through that one of the Son of God, Who loved me and Who gave on Himself for me.

75. Do not also forget, you who love Christ, that the passion by finding in you a little place and by rooting itself as habit, it brings with itself in the same enclosure also others. Even if the passions resist to each other, and their creators, the devils, likewise, but all of them search in union our perdition.

76. The one who withers the flower of his body through ascesis and cuts off his whole will, that one bears the signs (τα στίγματα[373]) of Christ in his mortal body.

77. The labors of the ascesis end in the resting of the lack of passions; and the modes of the delectation reach at the dishonorable passions.

78. Do not allow to yourself to reckon the many years of the lonely life, neither to be surprised praising on yourself with the suffering of the desert and with the harshness of the fights. But you have in mind the Lord`s word, that you are a worthless servant and you haven`t even accomplished the commandment. This is because, truly, while we are in the life from here, we haven`t been yet called back from exile, but we are still sitting at the River of Babylon and we are still toiling to make bricks in Egypt, as ones who haven`t seen yet the Promised Land, since we haven`t disrobed on ourselves of the old man who is being corrupt after the lusts of the deceitfulness and we haven`t put on yet the countenance of the heavenly one, still being us bearing the countenance of the earthly one. Therefore we don`t have way of praise, but we are indebted to cry, praying the One Who can save us from the slavery of the bitter Pharaoh and to get us out from the awful suppressing and to take us in the good land of the promise, to be us resting on ourselves in the holy place of God and to be us on the right hand of the glory of the Most High One. But the achieving of these good things is above understanding and doesn`t depend on our deeds, which we reckon that we are doing into righteousness, but on the immeasurable mercy of God. Therefore let`s not cease to shed tears day and night, according to the one who says: “I got tired in my sigh, I will wash each night my bed, with my tears I will wet my bedding”. This is because the ones who sow into tears, they will reap into joy.

[373] The stigmas (E. l. t.`s n.).

79. Banish away from yourself the ghost of the much-speaking. For in it are lying very dreadful passions. From here it comes the lie, the daring, the bad jokes, the shamelessness, the insane words and, shortly speaking, “out of much-speaking the sin won`t be absent; and the quiet man is chair of sobriety”. And even “we will be held accountable for every vain word”, as the Lord said. Therefore the quietness is very necessary and useful.

80. It has been commanded to us that on the ones who defame and rebuke us, or who trouble on us in any way, to not defame them or to upset them at our turn, but rather to speak well about them and to bless them. This is because as long as we are living in peace with the people, we are fighting with the devils; and as long as we remember the evil and we are fighting with the brothers, we are living in peace with the devils, who we have learnt to hate them with a perfect hatred and to have towards them a relentless war.

81. Avoid wounding the neighbor with a cunning tongue, to not be you wounded by the killer. This is because we have heard the Prophet who shouts out: “The bloody and the cunning man is hated by the Lord; and the Lord will destroy all the cunning lips, all the tongue which says great words”. Also, avoid condemning the mistake of your brother, to not fall you down from kindness and from love. This is because the one who doesn`t have kindness and love for the brother, he hasn`t known God yet. This is because God is love, as John shouts out, the son of the thunder, and the beloved disciple of Christ. If Christ, he says, the everybody`s Savior put His soul for all of us, we are indebted also to put our souls for our brothers.

82. Rightly was called the love as mother city (capital) of the virtues, the head of the law and of the Prophets. Let`s therefore show the whole labor until we will achieve a pious love and through it we will shake off from ourselves the passions` tyranny, and we will ascend to heavens, made lighter by the wings of the virtues, and we will see God, as much as it is possible to the human nature.

83. If God is love and the one who has love he has God in him, by lacking this one from us we don`t have any profit, neither can we say that we love God. This is because he says: “Is somebody says that he loves God, and he hates his brother, he is a liar”. And again he says: “Nobody saw God ever. If we love on each other, God remains into us and the perfect love is

into us"[374]. From here it is obvious that love is the most comprising and the highest of all the good things mentioned by the Holy Scripture. And there isn`t sort of the virtue through which the man can closer and to unite himself with God, which to not depend on love and which to not be comprised in love, kept and guarded (in connection with all the virtues) through an unspoken rationality.

84. By receiving the brothers who come to us, let`s not consider this as embarrassment and interruption of the appeasement, to not fall down from the law of the love. Neither to receive them as we would make them grace, but rather as we would receive grace; and by reckoning on ourselves indebted to this thing, let`s feats them with friendship and joy, as Patriarch Abraham thought us. That`s why also the Theologian teaches us again: "Children, let`s not love with the word, neither with the tongue; but with the deed and with the truth. And into this we know that we are from the truth"[375].

85. The Patriarch, by fulfilling this work of loving the strangers, he was sitting before his tent, inviting in the passing by ones; and he set the table to everybody. That`s why he has been found worthy also of that wonderful table, feasting the Angels and the Master of everybody. Let`s therefore also us to take care of the love for strangers with much diligence and zeal, to not receive only the Angels, but even on God. This is because the Lord says: "Because you have done it to some of these too small ones, to Me have you done it"[376]. Therefore we owe to do good to everybody, but especially to those ones who cannot turn the good back.

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[374] I John: 4: 20, 12: KJB: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? // No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us."; ROB: "If somebody says: I love God, and he hates his brother, liar he is! For the ones who doesn`t love his brother, whom he has seen, on God, Who he hasn`t seen, he cannot love Him // Nobody has seen God ever, but if we love on each other, God remains in us and His love in us is perfect."

[375] I John: 3: 18-19: KJB: "My little children, let us not love in word, neither in tongue; but in deed and in truth. // And hereby we know that we are of the truth, and shall assure our hearts before him."; ROB: "My sons, let`s no love with the word, only by mouth, but with the deed and with the truth. // In this we will know that you are from the truth and before God we will find resting to our heart,"

[376] Matthew: 25: 40: KJB: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."; ROB: "And the emperor, answering, he will say towards them: Verily I say to you, because you have done it to one of these of My brothers, too small, to me you have done it."

86. Clean in his heart is the one of whose heart doesn`t condemn him for the transgression of some commandment of God, or for neglecting it, or for receiving some enemy thought. That one is worthy of hearing: "Blessed are the clean in heart, for they will see God"[377].

87. Let`s strive to reach at governing the senses through rationality and especially to not allow that the eyes, the ears and the tongue, to look at, to listen to and to speak in a passionate manner, but towards our profit. This is because nothing slips easier towards sin that these limbs, if they aren`t dominated by the rationality; and nothing helps more for salvation than they do, is the rationality governs them and leads them towards the good things and towards what the rationality wants. If these ones don`t work orderly, then also the smelling becomes drowsy and the touching stretches forwards daringly and an entire swarm of passions are added. But kept in good order by the rationality, there it emerges much peace and steadfast quietude from everywhere.

88. As the chrism of much worth, even closed in the vessel, it spread in the air its good fragrance and it fill up with it that fragrance not only on the ones who stay neigh but also on the ones who stay around, so also the good fragrance of the virtuous and loving of God soul, by spreading through all the senses of the body, it shows to the watcher the virtue placed inside. This is because who, by seeing a tongue which doesn`t speak anything disorderly and inappropriate, but everything that is good and useful to the listeners, the restrained eyes, the ear which doesn`t receive anything from the inappropriate songs and words, feet which walk decently and face which isn`t disfigured by laughing, but which is rather ready for tears and of crying, won`t he know that inside there is also much good fragrance of the virtues? That`s why also the Savior says: "So to lighten your light before people, to be they seeing your good deeds and to glorify your Father from heavens"[378].

89. The path which Christ and our God called it in the Gospel as "narrow", He called it the same one as "gentle yoke

[377] Matthew: 5: 8: KJB: "Blessed are the pure in heart: for they shall see God."; ROB: "Blessed are the ones clean in heart, for those ones will see God."

[378] Matthew: 5: 16: KJB: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."; ROB: "So to lighten your light before people, so that they to see your good deeds and to glorify your Father from heavens."

and easy burden". How would be counted these two together, since they seem to be opposite? To the nature, this way is of course harsh and with climbing, but to the intention and the good hopes of the ones, who tread it, it is worthy to be desired and to be loved and it causes rather pleasure than difficulty to the loving of virtue souls. That`s why, somebody can see the ones who have chosen for themselves the narrow and troublesome path, that they are walking on it with more zeal than if they would have been walking on a wide and broad one. Listen to the blessed Luke saying that, after they were beaten, The Apostles "left from the face of the synedrium rejoicing", although not this is the nature of the beating, for it doesn`t usually bring pleasure and joy, but pain and sufferance. And if the beating caused pleasure for Christ, why would we wonder if also the other torments of the body have the same effect due to Christ.

90. Upset and enslaved by passions, we often wonder why we are suffering these things. Therefore we must know that this enslaving happen to us because we interrupt our occupation of the contemplating of God. If somebody will nail his mind in a not-scattered manner to our Master and God, faithful is Him, Who is the Savior of everybody, to deliver such a soul of all the passionate slavery. For the Prophet says: "I have seen the Lord before me always, that He is at my right side, to not be I wobbling". And what is sweeter and more strengthening than having God at the right side, covering you, guarding you and not letting you wobbling? And the gaining of this thing it depends on us.

91. Rightly said the Fathers and without the possibility to resist against their saying, that the man cannot find such a resting, if he doesn`t achieve inside himself such a thought, that only him and God are in the world, not wandering with the mind in any side, but desiring only on Him and sticking only to Him. One like this will truly find resting and liberation from the tyranny of the passions. This is because "my soul, he says, stuck to You and Your right hand will support me".

92. The love for the self, the love for pleasures and the love for vain glory banish away from the soul the remembrance of God. The love for the self is the mother of some unimaginable evil deeds. And in the absence of the remembrance of God, it takes place in us the disturbance of the passions.

93. The one who has uprooted from his heart the roots of the love for the self, he easily will lay mastery also upon the other passions, with the help of God. This is because out of the love for the self are born: the anger, the sadness, the remembrance of the evil, the love for pleasure and the daring. The one who is defeated by the love for the self, he is also a slave of the other passions. And we call love for the self: the love and the passionate affection towards the body and the fulfilling of the bodily wills.

94. Whosoever wants to be uninterrupted and relentlessly together with what he loves, he puts a distance between himself and the things which impede him from the dialogue and from the together-living with the beloved thing. It is obvious therefore, that also the one who loves God, he wants to be always with Him and to have a dialogue with Him. And this thing happens to us through the clean prayer, Let`s therefore take care of it with all our power. This is because the clean prayer unites us with the Master. At this reached the one who said: "God, my God, towards You I wake up in the morning; my soul got thirsty of You". For doesn`t wake up in the morning towards God the one who got his mind far from all sins and who is relentlessly wounded by the love of God?

95. Out of restraint and humbleness we have learnt that it is born the lack of passions; and out of faith the knowledge. From these ones the soul advances than to the right reckoning (the discernment) and to love. And who has gathered into heart the godlike love, he flies endlessly through the wings of the clean prayer towards its height, until he will reach at the knowledge of the Son of God, as the Apostle said: "At the consummated man, at the measure of the age of the fulness of Christ"[379].

96. Through the virtue with the deed it is enslaved the lust and it is restraint the wrath. And through knowledge and contemplation the mind is winged, which, by going up over the material things, it travels towards God, being worthy fo the true happiness.

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[379] Ephesians: 4: 13: KJB: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:"; ROB: "Until all of us will reach at the unity of the faith and of the knowledge of the Son of God, at the state of the consummated man, at the measure of the age of the fulness of Christ."

97. Let this be the first fight: to diminish the passions and to defeat them totally. The second fight: to achieve the virtues and to not let our soul empty and not working. The third stage of the spiritual road: let`s guard with watchfulness the fruits of the virtues and of our toils. This is because it wasn`t commanded to us only to work with toil, but also to guard with vigil.

98. "Let your waists be girdled and your candlesticks to be kindled, says the Lord"[380]. The good girdle of the waist, through which we can become nimble and light, it is the restraint, together with the humbleness of the mind, understanding through restraint: getting far from all passions. And the light of the spiritual candlestick it is the clean prayer and the perfect love. Therefore the ones who have prepared on themselves like this, they truly are like the people who receive their Lord, who, being Him coming and knocking at the door, they immediately open to Him, for being Him entering, to make to Himself at their place, together with the Father and with the Holy Ghost, dwelling place. And blessed are those servants on whom, by coming the Lord, He will find them doing like this.

99. The monk must love God as he would be His son, out of his whole heart and out of his whole thought; to honor Him and to obey to Him as a servant and to fulfill with fear and with tremble His commandments; to be burning with the ghost, to be clothed with the weapons of the Holy Ghost, for achieving the joy of the eternal life; to fulfill without any shortcomings all the commanded things, to be awake, to guard his heart against the evil thoughts and to relentlessly cogitate at God in good thoughts. To study on himself in each hour in what concerns the evil thoughts and of the deeds, and to make whole what is missing, and for what he has done to not extol on himself, but to call on himself a worthless servant, lagged much behind with the fulfillment of the owed things. But let him give thanks to the Holy God and to ascribe his feats to His account, and to not do anything for the vain glory or for the pleasure of the people, but to do everything secretly and to search only the praise from God. Firstly and foremost, let him fence his soul with the right

[380] Exodus: 12: 11: KJB: "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover."; ROB: "Eat it like this: have your loins girdled, the footwear on your feet and your staffs in your hands; and eat it in a hurry, for it is the Passover of the Lord."

faith, according to the godlike dogmas of the congregational Church, received from the preachers of God Apostles and from the Holy Fathers. This is because the ones who live like this, they will receive much reward, endless life and uncollapsed house from the Father, to the Son and to the Holy Ghost, the godhead of one being and in three hypostases.

100. “The end of the word, hear it all, said the Ecclesiastes: “fear God and keep His commandments, for this is every man”. I, he says, show you the most important and the most honored path of the salvation: “fear God and keep His commandments”. It is not about the beginner fear, the one due to the punishments, but about the consummated and consummator one, which we owe to have it, for the love for the One Who commanded it. This is because if the fear of the punishments we do not commit the sins, it is obvious that if the punishments wouldn`t stay in front of us, we wouldn`t keep the commandments, having our intention started towards sin. But if we keep ourselves far from the evil things, not because of the threat of the torments but because we hate the sins, we fulfill the virtues out of love for the Master, fearing not to fall. This is because through that that we fear we do not overlook anything of the commanded ones. This is the natural fear, which takes place for the good itself. This fear cleans our souls having the same power like the consummated fear. And the one who has this fear and who keeps the commandments, this is every consummated and without blemish man. By knowing these things, let`s fear God and let`s keep His commandments, to be us consummated and adorned with virtues. And by having a humble cogitation and a crushed heart, let`s ceaselessly sing to the Lord the prayer of the godlike and great Arsenius: “My God, do not leave me, for no good I have done before |You, but give me, for Your mercifulness, to lay beginning”. This is because all our salvation stays in the mercifulness and in the love for people of God. His be the glory and the mastery and the worshipping, to the Father and the Son and the Holy Ghost, now and always and forever. Amen.

Of the Same One Our Pious Father

THEODORE

Word about Contemplation[381]

Great struggle is requested for breaking this strong chain and to liberate on ourselves from serving the matter and for achieving the habit of the good things. It is truly necessary a valiant and manly soul for running away from the matter. But what we desire it isn`t the cleaning of passions. This is because this isn`t truly through itself a virtue, but preparedness for virtue. And besides the cleaning of the bad habits it is necessary also the achieving of the virtues.

Soul`s cleaning it consists in what concerns the rationality, in removing and totally erasing the deceiving imprinting from bellow, namely, according to the word of the Theologian, the cares and the disturbances of the life, and the bad inclinations or the inappropriate habits; in what concerns the lust, it consists in not lean ourselves towards matter and in not looking at the senses, but in listening to the rationality; and in what concerns the wrath, in not allow to ourselves to be troubled even for anything that happens.

But after this cleaning, and after killing or subduing the all-evil passions, it is necessary also the ascension or the deification. This is because the one who has deviated from evil, he must do the good. In addition to this, he must reject on himself and then, by taking the cross, to follow the Master, towards the highest state of the deification.

But which the ascension and the deification are? In what concerns the mind, it is the most consummated science of the things and of the One Who is above the things, as it is possible to the human nature; in what concerns the desire, it consists in the total and relentless tending and moving towards the First Good; and in what concerns the wrath, it consists in the tireless and not-weakened, all-affective and all-working towards the desired One, not allowing to be stopped by any of the upsetting circumstances which stay before it, but stepping forward unyieldingly and without turning back. The moving of the soul

[381] Θεωρητικον, in the Greek Philokalia, second edition, volume I, p. 194-199.

towards the good things must be the more assertive than towards the evil things, the more the intelligible beauties surpass the sensitive ones. One must take care of the body only that much that is necessary for its protection and for procuring the necessary things for sustaining the body, to not be the live forcedly destroyed.

To order these things is easy, but to do them is much more difficult. This is because without toil cannot be uprooted from the soul those difficult to be budged habits. Neither the achieving of the science is done without sweating. And in fact strenuously looking at and tending towards the happy existence is a thing gained with much toil and it is necessary a long time until the will is habituated with this impulse. And the mind must resist much against the feeling which pulls it towards the ones from bellow. This is the struggle and wagging war to the body, which lasts relentlessly until death comes, even it seems that is diminished through the withering of the wrath and of the anger and through the bringing of the feeling under the overwhelming science of the mind. But one must note also that the not-lightened soul, not being able to receive help from God, it cannot also be truly cleaned, neither ascended towards the godlike light. The said things must be considered as being said for the believers.

And for the fuller clarification of these ones, let`s say a few words about the kinds of the knowledge. Amongst the knowledge from here, one is according to the nature and one is above nature. The second one will be clarified out of the first one. Therefore we call knowledge according to the nature that whole one which the soul can gain it through research and searching for it, using the little pieces and the power of the nature: about creation and about the cause of the creation, as much as the tied to the matter soul can understand. This is because it was said in the “Word about Feeling and the Imagination of the Mind”, that the work of the mind has been blunted through the union and through the mixing with the body and that`s why it cannot reach in touch with the intelligible forms, but it needs the imagination for cogitating them, imagination which has a idol-like nature, of material separation and of thickness. Consequently there are necessary forms on the mind`s measure from the body, to be able to notice these ones. Therefore being the mind thus, any knowledge it

would receive through its natural method, we call that knowledge as natural.

And above nature knowledge it is that one that emerges within mind in a manner above its method and measure, namely when the cogitated things surpass (exceed, transcend) the measure (the analogy) of the mind united with the body, being the knowledge which is fitted to the bodiless mind. This comes only from God, when He finds such a mind cleaned of all the material addiction and mastered by the godlike love.

Not only the knowledge is divided like so, but also the virtue. This is because other is the virtue which doesn`t exceed the nature and which is called, rightly, also natural, and other is the one worked only by the First Good, which is above the natural power and above the natural state and that must be called, rightly, supra-natural. Therefore being these ones divided thus, the natural knowledge and virtue may be owed also by the not-enlightened one; but the supernatural ones, not at all. This is because how would he have them, not being partaker to the cause that produces them? And the enlightened one can have them both. Better said, one doesn`t achieve at all the supra-natural virtue, if he hasn`t achieved firstly the natural one. But nothing impedes him to gain the natural knowledge without the supra-natural one. One has to know that as the animals also have feeling and imagination, but the man has these powers much better and much higher, likewise about the natural knowledge and virtues one can say, that both human have them, but they are much better at the enlightened one than at the not-enlightened one.

The knowledge called natural, which occupies on itself with the virtues and with the contrary ones, it is also twofold. One is simple, when the one who philosophizes about these dispositions doesn`t have their experience; this fact happens when it the doubtful. And other is with the work and so-called animated, when the knowledge of such kind of dispositions is strengthened through experience; this one is limpid and sure, not knowing the doubt or the uncertainty at all.

These aspects being like this, four are the things which impede the mind to achieve the virtue. One of them is the habituation of the contrary habits, about which it has been said that it tries to convince it through the long lasting habit to tend towards the earthly things. Another one is the work of the senses, which attracts the mind with itself towards the sensitive

things. The third one is the blunting of the mind`s work which it suffers due to the weaving with the body. This is because it doesn`t stay a mental thing in front of the mind as the seen thing in front of the sight or, shortly speaking, as the sensitive thing in front of the feeling; I am speaking about the mind of the soul which is into body, because the immaterial minds touch more effectively the mental ones, as the sight the seen ones. Like the weakened sight of the ones who cannot see, it doesn`t see the faces limpidly, neither clear, but rather cloudy and unclear, likewise also the mind from within us looks at the intelligible ones not being able to see clearly the intelligible beauties; and cannot even desire them. This is because according to the measure of the knowledge it is also the measure of the desire. In the same time it is attracted towards the sensitive beauties, which seem clearer to it. This is because it is necessary to be filled up with a beauty which it is showed to it, being it either true or not. Besides these, there is the temptation of the unclean devils and of the hater ones. One cannot say how many traps lay also these ones on the whole road of the souls, in many ways and modes, through the senses, through the word, and even so-saying through all the things, then if there wouldn`t be the One Who took the strayed sheep on His shoulders, to make the ones who look at Him taller through an endless taking care, no soul could at all escape.

For escaping of all of these ones, there are necessary three things. The first and the greatest one is to look out of all his soul towards God and to ask from Him a helping hand, putting in Him all his hope, as ones who are convinced that if that One wouldn't help, they would be necessarily kidnapped by the ones who are pulling them toward the contrary ones.

The second one, which I reckon that it causes also the first one, it is relentlessly feeding of the soul through science. And through science I understand both the one of the sensitive things and the one of the intelligible ones, either being them considered in themselves, or in report with the first principle, as being out of it and towards it, and also the contemplation of the cause of the things out of the things from around that cause, as much as it is possible. This is because the researching of the nature of the things it very much helps to cleaning. It delivers from the passionate affection towards them and elevates to the everybody`s principle, allowing to be seen out of the beautiful

ones and wonderful and great, the One from above beauty, wonder and greatness. The cogitation by going around them, it is possible to it to not desire the One Who is truly good? This is because if it is brought towards what it is stranger, the more is brought towards what it is familiar to it. And by falling in love the soul with these things, in which from the ones from bellow would the soul suffer to tarry? And in which of the ones who use to pull it from the beloved One? Won`t the soul become tired even of the life into body, as one which impedes the soul from the beautiful things? This is because though was said that the mind sees unclearly within matter the intelligible beauty, but the intelligible goods are of such a kind and so great, than even a short glimmer of theirs and an unclear showing of that torrent of beauty, it can convince the mind to elevate itself over all the unintelligible ones and to stretch itself only towards those ones and to no longer suffer to be separated from that delectation, even if it would reach in things of sadness.

The third thing which must be followed it is the killing of the accompanying body. Otherwise it is impossible to be received those clear and limpid showings. And the body is killed through fasting, taking vigil, sleeping on the floor, through the harsh and strictly necessary clothing, and through toils and pains. In this way is being the body killed, better said it is crucified together with Christ. And by becoming thinner, by being cleaned, and by being made lighter and nimble, it follows without difficulty the movements of the mind, not resisting against them, and it is elevated together with the high One. Therefore without this thing the whole endeavor is proven to be vain.

This most-honored trinity, when it speaks to itself, it gives birth into the soul to the group of the blessed virtues. This is because it is impossible that in the ones adorned with this trinity to be found any trace of evilness, or to be missing any virtue.

But maybe the rationality if being upset by the throwing away of the wealth, or by despising the glory, to which, until the soul it is tied, the soul is pricked by many passions. I assertively affirm, though, that it is impossible to the soul to fly while it is nailed down by richness and glory. But it is not impossible to tarry in these ones to the soul which has fought for the three one so much than the habituation with them. This is because if it doesn`t know other true good but only the one

from above all, and out of the other ones it is convinced that what is resembling to the first one it is better, and so until the last ones, how could it love and would it receive the silver, or the gold, or something else from the ones which pull it downwardly? These things being also said about glory.

But, neither the thing which dominates us the most, namely the cares, it is acceptable to the rationality. This is because, why the one who isn`t addicted and who doesn`t tend towards anything, would him take care of the things from here? This is because the cloud of the care it is born out of the incense of the more general passions, namely of the love for pleasure, of the love for money and of the vain glory. So that the ones who is free from these ones, it is also stranger to the care.

But neither the reckoning which is entrusted that it isn`t anything else but the wisdom and which is the most powerful mean amongst the ones which lead towards the ones from above, it is not missing from the said ones. This is because in the knowledge of the virtue there is comprised also the exact discernment of the good and of its contrary, for which the reckoning is necessary. And the modes of the use and of the fight are taught by the experience and by the fight against the body. And the rationality of the fear it is not missing from rationality. This is because the greater is the love, the greater also increases the fear. This is because the greater is the hope of the good, the more bites on the ones wounded by it, than tens of thousands of threats. As great is the happiness when touched, so great is the fear of not reaching at it, which is the most awful misfortune.

And for our word to advance also differently on its way, let`s starting with the end. This is because it seems that everything that it takes place it receives its discernment and the order of its parts from its end. Therefore the end of our life is the happiness that also can be called the Kingdom of Heavens or of God. And this thing doesn`t consist only in seeing the all-imperial Trinity, but also in receiving the godlike overflowing from above and to suffer the deification and to fulfill and to consummate our lack-of-fulness and lack-of-consummation, through the overflowing from above. This is the food of the understanding beings: the fulfillment of the lack-of-fulness through that godlike overflowing.

This is some kind of eternal circle that starts from the same point and it ends again in the same point. This is because

as much as somebody understands, as much he wants; and as much as he desires, so much he receives; and as much as he receives, that much he uses again for strengthening his understanding. And the unmoved move or the moved motionlessness starts again. Therefore the end is like this, as much as we can understand. And who must we be going towards this end, we must take heed. To the rational souls, which are thinking creatures and a little lower than the minds of the Angels, the life from here is a struggle, the life into body is an imposed ascesis. And the reward is the mentioned state, which is in the same time a gift of the godlike kindness and a reward the righteousness. It is the reward of the righteousness, because these goods are being shown to us as being achieved through our sweat. And gift, because the power of the endless gift exceeds any toil and because the fact itself of being able to do the good and to do it is a gift from Him.

Which is therefore the fight from here? The rational soul has been yoked with an animal body, which it has its being from earth and it hangs towards the ones from below. And it has been woven to it thus than out of these two ones, soul and body, which are totally contrary to each other, to be made one, not following from here any change or mixing of the parts, but out of the two ones, which remain according to their nature, being made a hypostasis in two dull natures. And thus the man, this mixed (composite) living being, having a twofold nature, each nature works separately its own things.

Thus, characteristic to the body is to desire the likewise ones. This is because all the creatures have a natural love for the likewise ones, their lasting being, one would say, helped by the union with the ones alike. It is also characteristic to them to impart on themselves of their tasting through feeling, and being heavy, it likes resting. These things are appropriate and pleasant to the animal nature.

And to the rational soul as thinking creature are natural and desired the intelligible ones and the tasting of them, according to its own model. But before and above all it is naturally rooted to it the love for God. He wants to enjoy tasting Him and the other intelligible goods, but he cannot do this without impediment. The first man was able to know and to enjoy unimpeded the tasting of the intelligible things through his mind, as of the sensitive ones through feeling (sense`s perceiving), but he was indebted to not occupy on himself with

the things from bellow, but with the ones from above. In him was the power for both of them, either to be together with the intelligible ones, through the mind, or to be together with the sensitive ones, through feeling. And I don`t say that Adam mustn`t have been using the feeling, for not vainly was him clothed into body, but that he mustn`t have delectated on himself with the sensitive ones, but, looking through the feeling the beauty of the creatures, he must have elevated on himself to0wards their cause and must have been delighting on himself with Him in bewilderment. Having two ways for rejoicing of Creator, he mustn`t have stuck with the sensitive ones and to wonder about them and not of the Creator, leaving the intelligible beauty.

But Adam did so. Using wrongly the feeling se wondered about the sensitive beauty, that fruit seeming to him as beautiful and good to be eaten; and so, by tasting it, he forsaken the tasting of the intelligible ones. That`s why the right Judge, judging Adam as unworthy of Him, He deprived Adam of the ones which Adam himself despised, namely of the contemplation of God and of the ones which exist, and He darkness that to hide on Himself and the immaterial beings. This is because the holy ones mustn`t be left to the defiled ones. And He allowed Adam to taste the things which Adam loved, letting him living through feeling and through small traces of the mind.

Due to this cause our fight with the things from here has become more difficult. For as it was said, it is not in our power to taste the intelligible ones, as from the sensitive ones through feeling, even though through Baptism we are very much helped, being cleaned and exalted.

We must though occupy on ourselves, as much as we can, with those ones, and not with the sensitive ones. Of them we must wonder and them we must want, and on the sensitive ones neither to admire in themselves not to want to delight with them. This is because they don`t have any value in comparison to the intelligible ones. This is because as a being is more wonderful than other one, likewise a beauty is more wonderful that other one. And to desire what is uglier more than what is more beautiful and what is more dishonored than what is more honored, doesn`t it exceed all insanity? These are the things about the sensitive ones and about the intelligible ones, creatures being both of them. But what would you say about

the One Who is above all of these, when we would prefer even to Him the shapeless and without beauty matter?

This is therefore our fight: to take heed with zeal at ourselves, to be us delighting relentlessly of the intelligible ones. Aiming at them both our mind and our desire, let`s never allow to be us stolen by the things submitted to the senses, dragged towards them through feeling, to wonder about them considered in themselves. But even if we must use also the feeling, let`s use it for knowing the Creator out of the creatures, looking at Him in the creatures, as at the son in the water. This is because into the creatures there are the icons of the first cause of everybody, according to their power of comprising.

This thing must be done. But how can we do it, we must reckoning thoroughly. It was said that the body wants to delight on itself with his ones through feeling, things which is contrary to the soul`s intention. And the more is the body strengthened, the more it desires them. Therefore this was given in the care of the soul, to bridle all the senses, to not be us delighting, as it was said, with the things submitted to the senses. And because the sense by strengthening itself starts even more towards them, and by starting it is even more difficult to be restrained, it has been given into the care of the soul the mortification of the body through fasting, taking vigil, standing up, sleeping on the floor, not-bathing, and through all the other bad suffering, as by withering the power of the body, to have it easily to restrain and obedient towards the thoughtful deeds of the soul.

At this state must reach. But because these things are easy to desire but difficult to do and many are the mistakes of the deeds, because no matter how attentive would somebody be, the feeling often steals him, it has been found out also a third medicine: the prayer and the tears.

The prayer is the thanks giving for the received goods and asking for the forgiveness of the mistakes and requesting the power which empowers for the future, because without the godlike help, as it was said before, the soul couldn`t do anything. It is also the union with the desired One and the impartation with Him and the fully agreeing of the entire power of the will with Him. And the most important part of the pursued target was to persuade the will to want these things as much as possible.

And the tears have much power. They gain the mercifulness of the Master to our mistakes and wash out the

stain come to us out of the pleasure of the senses. That`s why they wing the man towards the ones from above. So these things are.

Therefore the target we want to reach at it is the contemplating of the intelligible ones and their consummated desiring. For this it is done the restraining of the body through fasting, the righteousness and the other ones. Each one is for the other one. And for these ones and with these ones the prayer also is. And each of these ones is different in several parts. This is because they are ones for others, so are others for them. But let nobody imagine that the love for glory and the love for money give comfort to the body. This thing is done by the love for pleasure, which it has as appropriate medicine the tormenting of the body. And the two ones are the fruits of the nescience. This is because the soul has embraced these liar things out of the lack of experience of the true goods, and out of the lack of knowledge of the intelligible ones, and therefore it reckons to accomplish its shortcomings through richness. In the same time the richness is sought for the love of pleasure and for the love of glory, but also for itself, as other good thing. In the last case we therefore say that it is sought for due to not knowing the true goods. But the vain glory isn`t sought for some need of the body, because it doesn`t give any comfort to the body. It comes out of the not-trying and out of not-knowing the first good and of the true glory. Therefore its cause, and, shortly speaking, the root of all the evil things it is the nescience.

This is because by being mastered by nescience the soul doesn`t understand the nature of the things, from where each thing has come and where it turns back. And by despising its purpose it turns towards the earthly ones. This is because the soul doesn`t desire on itself after the seen good. And if it is dominated by some habit, the soul can even overcome that habit. Therefore when the habit didn`t exist, the soul was deceived by nescience. Therefore the soul must aspire towards the first ones and to cogitate rightly about creatures, and then to wing his will towards the first good and to despise all the present ones, by knowing their great vanity. For what is the support they give to us for our end (purpose)?

And for summarizing everything shortly, a sole thing has to do the rational soul into the body: to desire on itself after its own purpose. And because the working of the will without

understanding it remains unmoved, we owe to work with the mind. Therefore, either to cogitate is for willing, or that is bo0th for itself and for willing, which it seem to be truer, because the happiness, to which the ascetic`s life from here isn`t only cause but also image, it has both of works: the cogitation and the desiring (if both of them are there alike, or if some of them is more chiefly, it belongs to the ones who want to philosophize for determining it), fact is that for the time being we move ourselves through both of works, of which we call one contemplation, and the other one doing. And it is impossible to be one of them without another on the peaks of these works. But on the lowest stairs, and after that, it is possible. All the impediments of these works, or the ones which look at the contrary ones, we call them sins. As also all the ones which help and deliver from impediments, we call them virtues. And the deeds committed through virtues, we call them victories, as the ones of the opposite ones, we call them falls and mistakes. And what it shapes each work, either towards worse or towards better, it is the top target, which we know that is a work composed of cogitation and willing.

Theognostus

Under the name of Theognostus in the Greek Philokalia are published 75 head "About Going, Contemplation and Priesthood"[382]. Who this Theognostus was, doesn`t know to say even Nicodemus the Hagiorite in the introduction to this heads. Nicodemus says that Theognostus can be Theognostus the Alexandrine, about whom Photius speaks in the head 107 of his Library, but also he can be somebody else. But Theognostus the Alexandrine, about whom Photius[383] speaks, he was an Origenistic, who considered the Son as creature of the Father, and who lived before Athanasius the Great. He couldn`t have written the heads from Philokalia, heads which represent a later spirituality.

Because there isn`t know another churchly writer than the Constantinopolitan archimandrite from the Century IX, the heads from Philokalia possibly belong to him. This Theognostus, archimandrite and exarch of the Monasteries from Constantinople, was a descendant of Patriarch Ignatius and a leading adversary of Photius. When, after the synod from 861, which approves the removal of Ignatius from the chair and the bringing of Photius, the Ignatius`s followers send a memoir to Pope Nicholas, Theognostus was amongst the ones who brought that memoir to Rome, fleeing Constantinople disguised in civilian[384]. After Ignatius was brought back at 867 in the chair by the new Emperor Basil the Macedonian, who first killed Michael III, Theognostus returns at 868 in Constantinople. In 870 we find him abbot of the Water Spring Monastery and scevofylax[385] of the great Church. In that year he is again sent in a delegation to Rome by Emperor Basil the Macedonian and by the Patriarch Ignatius[386].

Also from Theognostus remained and "Encomium for All the Saints".

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[382] Greek Philokalia, Second Edition, volume I, p. 355-365.
[383] Migne, G.P. 103, col. 373-376.
[384] To be seen the Memoir in Migne, G.P. 105, 855-862.
[385] Sacraphylax (E. l. t.`s n.).
[386] G.P. 105, 849-856. We have taken these dates from G.P. 105, 843-848 and from Krumbacher`s note, Gesch. der. byz. Lit., p. 78.

An internal hint that this writing was composed somewhere far from the range of influence of the Mount Sinai, namely in a big city, of high culture, as Constantinople was, we would have it in the difference of conception of this writing in comparison to the ones which bear the mark of the Sinaite spirituality and even in some tendency of contradicting this spirituality. To be seen for instance the heads 5-6 of this writing, in which is expressed some reserve in what concerns the impression which comes out of the massive and insistent affirmation of the Sinaite monks that one can see with enough easiness the godlike light in the sky of the cleaned mind. Theognostus highlights rather the impediments over which the Sinaite monks passed too quickly and he especially actualizes the idea of the areopagitic darkness, which hides God.

In the same time Theognostus proves to have a thin thinking and a nuanced phrase, as a sign that he was living in a city with a refined culture. Better said, his writing may be the first introduction of the Sinaite spirituality in the more speculative and more difficult circles of Constantinople, in a synthesized form, fact that will prepare the terrain for the apparition of Saint Simeon the New Theologian, during Century XI. He knew the Sinaite ones, that is proven by the fact that he literally repeats the head 25 from the writing of John the Carpathian (at Theognostus head 26), but he represents a more energetic and more ascetic spirituality.

On the other hand the attention granted in this writing to the Liturgy and to the priesthood it could again be a hint that it was composed by a personality with an official role in the Church`s life and in the Emperor`s Michael III Constantinople, within which, after the reestablishing of honoring the icons, the pomposity of the cult took a special impulse. It is known the legend, that has some historical truth, that the Russian envoys from Kiev were so impressed by the Liturgy of that time from Saint Sophia, that they determined Prince Vladimir to receive together with his entire people the Christendom from Byzantium.

Of our Pious Father

THEOGNOSTUS

About Doing, Contemplation and Priesthood[387]

Of Which Acrostic Is This One: To the Most Worthy Fathers Lazarus and Barlaam, Theognostus the Most Humble and Unworthy of the Entire World

1. Then reckon that you have true virtue when you will consummately despise all things on earth, having through clean conscience the heart always ready to travel towards the Lord. And if you want to be known by God, make yourself unknown by people, as much as it is possible.

2. Take heed to the useless comforting of the body and avoid it, lest something of your toils to decrease, because these comforting bring a weakening of the previous toils, from before the lack of the passions, or of the ones since now on. Consider as lost not the lacking of the sweet ones, but the falling down from the higher ones, through the impartation of the sweet ones.

3. Consider on yourself as ant and as worm into the whole feeling, to make on yourself man shaped by God. This is because you will not be firstly that one, this one won`t follow; and as much as you will descend on yourself, that much you will be exalted. When you will consider on yourself as nothing before God, as the Psalmist says, and then you will be made great out of small, unnoticeably. And when you will think that you don`t have and you don`t know anything, then you will be enriched both in doing and in the commendable knowledge into the Lord.

4. Crush the arm of the sinner and cunning one, namely of the pleasure and of the cunningness, out of which is born every sin. Crush it through restraint and through the lack of evilness of the humbleness, for even if one will be searching for your every sin with powerful word in the time of the trials of the

[387] Περι πράξεως και θεωρίας και περι ιερωσυνης. The Greek Philokalia, Second Edition, volume I, p. 355-365.

committed deeds, to not be anything found. This is because the mistakes are erased when, by hating the causes through which they have been done we wage war against them, turning the defeat from beginning into the victory to the end.

5. Nothing is better than the clean prayer, out of which gush out as from water spring the virtues: the understanding, the gentleness, the love, the restraint, the help which comes from through tears from God, together with the comforting. And the beauty of this one it stays in the fact that the mind is only the told and the thought ones and it has always an unsatisfied desire to encounter God. When the mind sniffs through the contemplation of the creatures the traces of the Master and searches with a fiery longing and with thirst for finding and for seeing the unseen One, of when the mind contemplates the darkness which hides Him, it returns again to itself, withdrawing itself with the greatest respect and awe, being for the time being satisfied with the sight which has useful to be unveiled to it and being comforted with that much. But is has good hope that it will receive the desired One, when, being melted the seen ones (the manifestations) and the imagination in shadows, as in mirror and in riddles, it will come for the everlasting sight face to face.

6. You withdraw from the highest contemplations if you haven`t reached yet at the higher lack of passions, and do not run without pause, lusting after the things which are above you. This is because if you want, he says, to become theologians and seeing (contemplative), go up through living and gain to yourself the cleanness through cleaning. And because I`ve mentioned the theology (the secret knowledge of God), take heed not to stretch on yourself endlessly and thing that isn`t allowed to us, who are still living with the milk of the virtues, to try flying towards that one, lest our wings to become weak like at the unconsummated baby birds, even if the honey of the knowledge forces our longing. But when, being cleaned through the lack of passions and through tears, we will be lifted up from earth as Elijah and Habakkuk, fore-imagining the future kidnapping into clouds, and when in clean, seeing (contemplative) and not-scattered prayer, we will be outside senses, searching for God, maybe then we will somewhat reach at theology.

7. If you lust for being worthy of godlike sight and of apparitions in your mind, embrace firstly the peaceful and quiet

life; and by occupying on yourself thus, know on yourself and on God. This is because if this thing is fulfilled, there isn`t any longer something to impede you to see with the mind, in a clean and untroubled by any passions state, as in a thin cloud, the One unseen by anybody, preaching to you salvation through His thicker (more imprinted) knowledge.

8. As when the lightning bolt emerges one expect the thunder, so also where the godlike mercifulness has lightened, there the storm of the passion is also appeased. And where this thing takes place, it comes in the same time to the one who has achieved it the earnest of the happiness from above. But there isn`t godlike mercy, or hope of lack of passion, in the soul that love the world more than the Creator and it is addicted to the seen ones and it is totally dominated by the bodily pleasure and delectations.

9. Do not search God and where He is, with your mind. This is because He is above being and not-comprised at all, being above in everything. But only look at God the Word, the circumscribed One, as much as it is possible, shedding light out of the godlike nature, and imagine the one Who is everywhere, in space, for the not-circumscribing of godhead. But the more you will clean on yourself, the more you will be found worthy of enlightenment.

10. If you want true knowledge and doubtless entrustment about salvation, you philosophize (strive on yourself)[388] firstly to break up the passionate affections of the soul towards the body and emptied of the addiction after the material things, descend in the deep (the abyss) of the humbleness, where you will find the much precious pearl of your salvation, hidden as in a clay vessel in the godlike knowledge and which is promising to you even from now the brightness of the Kingdom of God.

11. The one who has achieved the mental submission (the intelligible one) and who has subdued his body to the ghost, he doesn`t need any longer the human obedience, for he obeys to the Word and to the law of God, as a grateful subject. But we, the one inside whom there is the war of the body against the soul, we must obey and to have a chieftain of the army and a helmsman who to rule us with science and to arm us the in best possible manner, lest to be us defeated by the intelligible

[388] The philosophy is the endeavor of cleaning through deeds.

enemies and to be swallowed by passions, due to the lack of skillfulness (due to the lack of experience).

12. When you are no longer upset by any passion and the longing after God increases in your heart and when, by reckoning the death as a sleep, you do not fear death any longer, but you rather want the untying, then you have gained as it is due the earnest of the salvation and you bear within the Kingdom of Heavens, rejoicing yourself with an untold joyfulness.

About Priesthood

13. When you have been found worthy of the godlike and honored priesthood and you have indebted on yourself to have on yourself sacrificed to the death of passions and of pleasures and so to dare to touch the alive and fearsome sacrifice, if you don`t want to be burnt by the godlike fire, as an easily burning matter. This is because if the Seraphim didn`t dare to touch the godlike charcoal without pliers, you will you touch it without suffering, through which you will have the tongue sanctified and the lips cleaned and the soul clean together with the body and the hands themselves shinier than the gold, as some servants of the fire and of that sacrifice from above being.

14. Penetrate powerfully the meaning of the words, for you to see daily that salvation from God, which by seeing it the old Simeon he wondered and he prayed for releasing. And if you haven`t receive yet announcement from the Holy Ghost that you are received as mediator between God and people, as one totally like the Angels, do not dare to throw on yourself into danger, by touching the fearsome and most-clean committing of the godlike ones, which even the Angels fear of, and from which many of the Saint withdrawn on themselves with awe, lest, like Zenoah, to lose on yourself due to the opinion that you are good.

15. Take heed at yourself, according to the one who said, to make the proscomidy firstly for your sins, even if has emerged before in you some defilement, to be burnt by the godlike fire. For thus you will be able to transform on yourself, as a vessel of the choosing, clean and worthy of such a sacrifice, in the silver`s and gold`s nature, even there have been in you parts of wood and of dirt, but only to gain God with the daring and to have Him leaned upon you. This is because where God is

ready towards listening there is no longer any impediment for your transformation.

16. Think that you have been found worthy of an honor just like the one of the Angels and strive to remain unstained in the rank in which you have been called, through the whole virtue and cleaning. You know the Morning Star that fell, of what he was what he has become, due to the pride. This is for not happening to you, all these things, by imagining great things about yourself. Consider on yourself as being dirt and ash and abortion and be crying always, to be found worthy of the godlike impartation and to be called to kinship by the not-understood love for people and by the untold kindness of God, through the handling of the holy and fearsome Sacraments.

17. The one who is ordained priesthood, he must clean on himself of all the passions, but especially of adultery and of remembering the evil and to not have any simple imagination, if he doesn`t want to come close to the imperial body being distorted and with soot on his face, and that`s why to be ugly and nauseous.

18. Touch the holy things with the conscience whitened through cleanness, as a saint, after you have withered on yourself before through streams of tears more than the snow, showing through the angelic whitening from outside the inward beauty of the soul. And take heed not to be you full only with the teachings from people in the sanctified committing of the godlike things, but also to have the grace which to make to you understood in a hidden and secret way the higher things.

19. If you love the incorruptibility and the immortality, receive with faith, with shyness and with awe, the life-makers Sacraments, desiring also the leaving from here, as one who has consummated on himself through faith. And if you fear death, you haven`t united on yourself with Christ yet, Who you have been found worthy to sacrifice with your hands and with Whose body you have fed on yourself. This is because if this thing would have happened, you would strive to go where the beloved One is, not giving any importance to life and to body.

20. Becoming you a sacrificer of the body of God and partaker of it through impartation, you have indebted on yourself to unite on yourself with Him also in the likeness of His death, no longer living to yourself, but to the One Who was crucified and dies for you, as the Apostle says. And if you live with passion to the body and to the world, prepare yourself to

reach through death, to the immortal punishment, if you won`t willingly stop before death from the bloodless sacrifice. But many of the ones who commit here the holy things unworthily, being suddenly kidnapped by death, they were sent to the judgment from there.

21. Some priest who was once also a monk, being famous for his awe and honored by many for the outside countenance, but inside, secretly, being dissolute and defiled, celebrating once the godlike and holy religious service, when he came close to the song of the Cherubic, when bowing his head, as usual, before the holy Table and reading: "No one is worthy"… he suddenly fell dead, his soul living from him in such a circumstance[389].

22. Nothing is more necessary and more useful than the right word and the knowledge. This is because from here comes the fear of God and the longing after Him. And of these two, the first one cleans up through awe and shyness, and the other one consummates through the enlightening detaching and through the right reckoning and it makes the mind to travel on peaks, through the high ascension and sight. But without fear it is impossible to the mind to reach at the godlike love and through it to fly towards the hoped ones and to rest in them.

23. Therefore come and listen to me, you who fierily and without hesitating desire the salvation. Run until you will receive, searching for with straining, asking relentlessly and knocking with patience, until you will achieve, plunging as steadfast foundation the faith and the humbleness. Then you will receive what you desire, not when you will receive only the forgiveness of your sins, but also when you won`t be scared anymore, neither you will fear of the uprising of some passion, detaching yourself from your body without fear and with daring towards the body.

24. You try to receive full entrustment with many tears, but not before death, it you are humble in thought, lest after, becoming careless, to be with despise, but when you are close to the end. But without reckoning the end as sure, lest by trusting in this, to be mocked by the high self-appreciation and to not achieve what you want, being caught just then by the hoped time (whet you don`t expect it). For then where will you

[389] Until here the author speaks mainly about priesthood.

go, you miserable, without earnest and without the doubtless entrusting, which saves and which is given through the Ghost?

25. If you desire the deifying lack of passions, find out firstly what you want, through obedience and humbleness, lest by walking on other road, to cause toils to yourself. And the lack of passion it has been achieved not by the one who is sometimes upset by passions and some other times he is quiet and resting, but by the ones who ceaselessly delight himself in lack of passions, remaining unmoved even when are present the causes of the passions; but especially the one who doesn`t suffer even for the thoughts about passions.

26. When the soul comes out from the body, the enemy comes upon the soul with impertinence, fighting against the soul and condemning it and being a bitter and fearsome accuser for mistakes. But the loving of God soul;, even if it has been wounded before by many sins, it doesn`t get scared by the rushing over and by the threats of that one, but even stronger it strengthens on itself in the Lord and flies with joy, encouraged by the holy Powers who guide the soul and fenced by the light of the faith, shouting out with much daring to the enemy: What is to you and to us, you the fugitive from the sky and cunning servant? You don`t have mastery upon us, for Christ the Son of God has the mastery upon us and upon everybody. To Him I committed sin, to Him I`ll also answer, having lien of His mercifulness towards us and of our salvation, His honored cross. And you run far away from us, you the destroyer. This is because nothing is to you and to the servants of Christ. By saying the soul these things daringly, the devil turns his back weeping with loud voice, not being able to stay against the name of Christ. And the soul being above, it flies upon the enemy, slapping him as the bird called Oxypteryx (rapidly flying) on the raven. After this the soul is carried with gladness by the holy Angels to the places decided for that soul, according to his state.

27. Do not allow the longing for the flowing ones to pull down to the ground on you who are cogitating to the heavenly ones. And if some addiction to the earthly things ties you to them, you are like the vulture with his leg caught in snare and impeded to fly to the sky. Therefore consider everything as garbage, in the hope of the better ones; and by rejecting even the body when the time comes, follow the Angel of God, who gets you out (of the body).

28. As it is impossible that the coin which hasn`t have the portrait of the emperor to be placed in the imperial treasuries together with the common coins, likewise is impossible to somebody to receive the earnest of the happiness from beyond, without the right reckoning and without the lack of passions, and to leave with trust and with entrustment out of the present life towards the hoped one and to the placed together with the chosen ones. And I call knowledge not the wisdom, but that not-deceiver news about God and about the godlike things, through which the one who loves God is extolled towards deification with the grace of the Ghost, without being attracted downwardly by passions.

29. Even if you would fulfill the whole doing, do not have trust into yourself, reckoning that you have reached at the lack of passions, and do not live into the world carelessly; lest, by loading on yourself with imprints of passions from here, to be difficult to you the withdrawal from the world. But letting yourself to be always guided by fear, take care of your changeable and fickle nature. Put a distance, wisely, between you and the causes of the passions. This is because the lack of passions established at the peak it is not but within those who have reached at a perfect love and through ceaseless uninterrupted contemplation they ascended above the things submitted to the senses and they have surpassed the body of the humbleness. These ones aren`t any longer touched by the flame of the passions, because it has been cut off by the voice of the Lord, for the fact that these ones have been changed into incorruptibility.

30. Do not lust for lack of passion before time, to not suffer what suffered the first created man, imparting on you from the tree of the knowledge[390]. But working patiently through comprising restraint and through persevering asking and guarding through self-despising and through consummated humbleness the done things, wait after these things, at well ordered time, the grace of the dispassion, as a resting shore, after much storm and trouble. This is because God isn`t unjust, to not open, when it ought, the door of the dispassion, to the ones who walked straightly.

[390] As also at Saint Maximos the Confessor and at Saint Gregory Palamas, we find at Theognostus the idea that eth tasting out of the tree of the knowledge didn`t have forbidden forever, but only until the moral growing up of Adam.

31. Go to the fewness and the nothingness of the ant, oh you lazy and unskillful one, and learn from it, that doesn`t need our goods (virtues), God the without needs and most-full One, but He gives plentifully and He saves through grace, on all the ones who want this with thanks giving, although He receives with love for people the work according to the man`s power. Therefore if you toil yourself as a debtor for the goods given to you from before by Him, you are right and close to you is the godlike mercy. But if you reckon that you make God debtor for the good things which you reckon that you are doing, you have lost the right path. For how could the Benefactor be debtor? Though, keep running like a hireling and advancing little by little, you will take, through the mercy of God, what you are looking for.

32. Do you want me to show to you another way of salvation, or better said of lack of passions? Force the Creator in prayers with all your power, to not remain you without the sought thing, taking always as mediator to Him all the heavenly Powers and all the Saints, together with the Most-Clean and Mother of God. And do not ask for the lack of passions, being unworthy of this gift; but ask for the salvation with strain and you will take together with it also the dispassion. This is because one resembles to the silver, and the other one to the pure gold. Let you have also the hidden work, which serves in a special manner to God, and the words of some mysteries hidden towards Him, which deify you, because through them God is sweetened and leans towards you.

33. Fight to take the earnest of the salvation in a hidden manner inside your heart, with a doubtless entrusting, to not find in the time of the salvation trouble and unexpected fear. And when you have take, when you don`t have any longer your heart condemning for the shortcomings and the conscience stinging you for upsets; when the savageness of the beasts passions has been tamed inside you, with the grace of God; when tears of comforting spring out to you and your mind prays cleanly and not-scattered; and when you receive joyfully and with a prepared heart the fearsome death, of which many are trying to run away.

34. The words of the eternal life, which the primate of the Apostles confessed that God the Word has them, are the rationalities made by Him, which the one who mysteriously received from Him, as an undefiled one, he has achieved even

from here, together with them, the eternal life and the earnest of the Ghost and the not-shamed hope of the salvation. But is not found worthy of these things the ones who cherishes more the body than the soul and who is addicted and tied to the earthly things.

35. Speaking is not the one who have the possibility of the spoken word, because every man has it, but the one who through the power of the rationality he tries to find the traces of God. But what is the being of the One above being, he won`t find out at all. This is an impossible thing to the entire nature. But he will know Him out of the wisdom creator of the things, out of the taking care, of the guiding, out of the keeping together, out of their leading and sustaining. Through this one can find and somehow one can see the wonderful Craftsman, in the way in which the mason can be seen out of the work of his hands.

36. You won`t achieve the lack-of-wealth as it is due, without the lack of passion, neither the lack of passion without love, nor this one without fear and clean prayer. Neither on these ones without fait and lack of care, through which being the mind winged it rejects that thought which looks downwardly and flies towards the high and from above ones, searching for its Master.

37. Guard the cleanness as the light of your eyes, to make on yourself church to God and most-loved house. This is because it is impossible to come close to God without righteousness. And this is born out of the longing for God, out of lack of passions and out of running away from the world. And it is guarded by the humble cogitation, by the restraint, by the ceaseless prayer, by the spiritual contemplation and by the persevering tears, together with the lack of anger. And the beauty of the right reckoning, without the lack of patience, you won`t achieve it.

38. Do not let anybody to deceive you, brother, that you without holiness, as the Apostle says, you will see God. This is because the above all cleanness Lord does not accept to show on Himself to the unclean one. As is unworthy of Him the one who love his father or his mother more than Him, or his daughter or this son, so is also the one who loves anything else of the temporary and earthly ones. The more is unworthy the one who cherishes more the ugly and the stinky sin than the

love of the Lord. This is because God rejects the ones who doesn`t turn away from defilement, because “he won`t inherit the corruptness, but the incorruptibility”.

39. You won`t be found worthy of the godlike love without knowledge, neither of knowledge without faith. But I call this faith not the simple one, but the one that is born inside us out of the working of the virtues. And of the true pricking of the heart you will be found worthy when withering through restraint, vigil, prayer and humbleness, the innate pleasure of the body, you will crucify on yourself together with Christ, no longer living passionately, but living to the godlike Ghost and walking into the hope of the inheritance from above.

40. Shout out towards God: “In this I knew that You wanted me, that my enemy won`t rejoice of me”, mastering me and tormenting me until the end through passions. But You kidnapped me before death out of his hand and You made me worthy to live spiritually according to Your pleasure, for though good end to be You showing me saved to Your Chair, taking from here the earnest of the salvation and the doubtless entrustment; for I not be troubled and unprepared in the time of the exit, than to consider the trouble unbearable and more bitter and more bad than the death itself and worse than the labors.

41. The faith and the hope aren`t some simple and random things. But the faith needs a strong soul, and the hope needs a right reckoning and a right heart. This is because how could somebody believe easily in the things which can be seen, without the grace? And how will he hope in the future and unseen things if he won`t receive through cleanness some experience of the Lord`s gifts, through which he receives the proving of those ones, as of some which are present? Therefore for both of them the virtue is needed, but also the influence and the help from God, which, if we don`t have them, we vainly toil.

42. The true virtue has as fruit either the knowledge or the lack of passions, or both of them. And if not, it has been empty and liar what it has seemed to us as virtue. This is because if would have been real, it would has been adorned with fruit also, not only with leaves. But in this manner, trying to attract to itself, either only the pleasure from people, or its own pleasure, or something else from the things which are not pleasant to God, it is liar and not-loving of God. We though, who have corrected our work, we will doubtlessly achieve,

towards our profit, also the grace of the Good God, which brings, when is necessary and as much as it necessary, both the knowledge and the lack of passions.

43. Penetrate the thoughts of the enemy with the light of the grace and by throwing on yourself before God with crying, announce your helplessness. Consider your person as nothing, even if the deceiver would convince you that you seem to be something. Do not ask either for the coronation with some gifts, but only if they are causing the salvation and guarding the humble cogitation. Ask thought the knowledge that doesn`t make you boasting, as cause of the knowledge of God, and pray to not be dominated until the end by passions, as by some tyrants, but to detach on yourself from your body into lack of passions, or more humbleness, to suffer together with the ones who do err.

44. As one cannot fly to the high things and into the sky without wings, so one cannot reach at the hoped ones without having the doubtless entrustment even since here. And the entrustment comes from the consummated humbleness of the thought and from the grace of the Holy Ghost in the ones totally reconciled with God, in whom there is of course the lack of passions, either partially, of fuller, on the measure of the kingdom and of the cleanness. And the ones who separate from their body otherwise, as ones who still are in the winter of the passions, or on Saturday (namely in not-working the virtues), they will be under judgment and trial, as some guilty ones, at the time of the reward.

45. Being saved as of a gift, give thanks to the Savior God. And if you want to also bring gifts, bring to Him out of your deprived soul, with gratefulness, the two mites, namely the humbleness and the love. And I know well that He will welcome these two more than the multitude of the virtues thrown by many in the treasury of the salvation. By doing so, even if you will need resurrection like Lazarus did, after you have been killed by passions, send these ones, as somke good sisters, as mediators towards Him and you will doubtlessly achieve what you are searching for.

46. BY achieving the doing, you still couldn`t come close to the lack of passions only through it, to pray clean and not-scattered, if there won`t come into the mind also the spiritual visions (the contemplations) of the enlightening knowledge and of the understanding of the things. Only winged

and enlightened by these ones, the mind it elevated entirely by the love (the eros) of the true prayer, flying strenuously towards the related light of the bodiless groups from above, and from there it is taken, as much as it is possible, towards the great light, the one in three brightnesses, of the godlike Trinity.

47. We won`t be punished and condemned in the age to come for we have committed sin, once we have received a fickle and changing nature. But because by committing sin, we haven`t repented, neither have we turned back from the evil path towards the Lord, after we have received power and time for repentance, to show even more that godhead is good and not, on the opposite, passionate, as one who punishes and gets angry. But He punishes the sin and not on us. This is because He is outside any passions and punishment, even though one would say that He conforms on Himself to our deeds and dispositions, turning to each one according to the value of the deeds from his life.

48. Being you budged from a better state, do not get troubled, but correct on yourself, rather running towards the state from before, with sadness and anger and with much blaming of the self, and even with much shedding tears into the breaking of the ghost. Getting out, through these ones, of the falling happened to you, you will come in the way of the savior joyfulness, strengthening on yourself from now on with the whole power, lest, getting the Judge angry again, to be there necessary tears and trouble for His reconcilement, or, if this thing won`t happen here, to be surely punished in the age to come.

About Priesthood

49. Our word is again about the honored priesthood, as the one that needs angelic dignity and cleanness and, after these ones, even more strengthening and righteousness than before. This is because if the defiled one can in some measure to clean on himself, the clean one how will he defile on himself again, but only if we want to mix the darkness with the light and the stench with the good fragrance? But by doing this will be woe to us and we will inherit the perdition, as some thieves of holy items, like Hanani and Sapphira.

50. Being found worthy to ascend to the heavenly stage of the identical to the Angels priesthood, through a small cleaning,

you have become out of perdition`s vessel and unworthy, a vessel of the choosing and of good service to the Lord, like Paul did. Therefore preserve righteous the honor of which you have been found worthy, guarding the godlike gift as the light of your eyes, lest, defiling on yourself due to carelessness, to be cast from height in the precipice and with difficulty to find turning back.

51. Understand as sapient man does, that God by making on somebody right, there is nobody to condemn him. And if you have been called, you have entered in that grace from above world of the godlike priesthood, to not be worried any longer by the life from before, if you had some stain, because through God and through your correction, it has been cleaned. But be you striving and taking vigil after that, to not darken the gift. By doing like this, even if somebody will insanely doubt about your holy work due to the things from before, he will hear the godlike voice which says: "What God has cleaned, you do not defile".

52. Light is the dignity of the priesthood and the yoke gentle, but when it is received and borne according to the decency; and when the grace of God isn`t being bought. But when is being bought with human diligence and with corruptible gift what mustn`t be commercialized and the calling is no longer from above, the burden is very heavy, as one that is borne without worthiness and above power. And the yoke is very harsh and bruises the neck and the power of the one who bears it, and if he doesn`t lay it down, until it will totally exhaust and crush him.

53. By taking the yoke of the priesthood daringly, correct your paths and cut rightly the word of the truth[391], working through it, with fear and with tremble, your salvation. This is because our God is burning fire and if you touch Him, being gold and silver, do not fear of being burnt, like the youngsters from Babylon didn`t fear the fire. But if you are made of grass or straws, easily to be kindled matters, as one who have earthly thought, tremble of being burnt by the heavenly fire, if you won`t run away, as Lot from wrath, by getting far from the most fearsome Mysteries, or if there aren`t some very small shortcomings which come out from helplessness, the ones

[391] ορθοτόμοι τον της αληθείας λόγον, according to the translation from the Romanian Liturgy Book: rightly corrects (carves) the word of the truth. The priest also has this duty, not only the bishop.

which are burnt by this godlike fire in the most-holy religious service, than yourself to remain untouched and unharmed by fire, as those weak branches of the bramble.

54. If you cannot detach on yourself from the passionate addiction of leaking seed, due to the long habituation, how dare you, you miserable one, to come close to what even the Angels do not touch it? Therefore either you tremble and stay far from now on from the godlike religious service and so you will gain the mercifulness of God, or expect to fall with wrath, as a insensitive one and as a not-corrected one, in the hand of the living God, Who won`t spare you with love for people, but He will punish you mercilessly, because you have dared shamelessly to enter at the imperial wedding with the soul and with the coat defiled, though you aren`t worthy even to enter, and not at all to sit down.

55. I knew a priest, who dared to commit the godlike ones worthlessly, as one who fell in the addiction of adultery. This one fell firstly in a heavy and without healing illness, and he was coming close to death. After he did everything for healing the illness, but nothing was efficient, and the illness was spreading even stronger, he came to the conscience that he is going to die because he celebrated the holy mysteries worthlessly. Therefore, by stopping on himself with oath from the holy Liturgy, the healing came in a hurry, than not even s trace of the illness remained to him.

56. Enlightened is the stage and the coat of the priesthood, but only if it has also the soul shining together inward, through cleanness. If it is defiled due to lack of attention, and the conscience, which confesses about ugliness, it is despised, the light becomes darkness and cause of the darkness and of the eternal fire, if not, leaving this precipitous way on both sides, we deviate on other one, which to lead us through virtue and humbleness, without danger, in the Kingdom of God.

57. The salvation is gained through humiliation and virtue, not through the glorified priesthood, which requests for a life identical with the one of the Angels. Therefore either you make on yourself without passions as the Angels are, living outside the world and outside the body with the thought, and so step on this heavenly ladder, or by recognizing your helplessness, fear the height, as one that causes great falling to the ones who cannot remain at it, and chose the living loved by

many, that bring close to God no less than the first one. This is because into this, even if it would happen to you to fall down, easy it will be the rising again through repentance, with the mercy and with the grace of God.

58. The body and the blood won`t inherit the Kingdom of God. And you, by imparting on yourself with the body and with the blood of God, how don`t you make on yourself a body with him and you aren`t being crossed through by His blood, having even from now inside you the Kingdom of Heavens, but you still are fenced by passions of the your body and blood? I fear that the Ghost of God won`t remain in you, because you are bodily, and you will be cut asunder at the time of the judgment, being taken from you the honored priesthood, as from one who is unworthy of such a gift.

59. Not being before your eyes the fear of God, you reckon that it is a simple thing to celebrate the holy Mysteries worthlessly, being deceived by the love for the self and imagining that God is good. This thing was suffered by Datan and Aviron yesteryear, until the earth swallowed them. By fearing this and being afraid by the One Whom you must fear, cogitate at the greatness of the thing and either commit it worthily and with cleanness, this is to say identically to an Angel, the thing of the godlike priesthood, or top, as a thoughtful man, from the fearsome religious service, lest, by despising this and disregarding you conscience that rebukes you, to see painfully then, when you will be condemned, and when all thins will be judged and corrected: “The fear which I feared, has come upon me”, and :what was frightening me, it has happened to me”.

60. Bring fort firstly for yourself, with watchfulness and with pain, into the heart`s crushing and with tears, the holy and savior of the world sacrifice, towards expiation. For whom will you have to feel sorrow for you like you are and to bring forth sacrifice for you, after your death? That`s why thinking in advance as a thoughtful man, burry on yourself even since now and remember on yourself from before, placing before God on the Holy Table the Holy Mysteries themselves for your salvation, remembering also through this His willing and loving of people stabbing.

61. The soul which separates from the body, full of entrustment (εν πληροφορία) and it disrobes the body as coat, that soul tries an untold and unexplained joy. This is because

by achieving now the hoped ones, he rejects the body without any sadness, directing itself peacefully towards the luminous and glad Angel who comes from height, and crossing without impediment together with that Angel the sky, totally unharmed by the ghosts of the evilness, but ascending with joy and with daring and with words of thanksgiving, until he reaches to bow down before the Creator and there to receive the decision to be ordered with the ones like him and of the same measure into virtue, until the general resurrection.

62. I am telling you a strange word, and do not wonder: Even if you haven`t achieve the lack of passions, due to the habits which dominate you, if you are in the time of the exit in the deep of the humbleness, you will be elevated, and not less than the one without passion, above the clouds. This is because even if the treasure of the ones without passions has been gathered out of all virtues, the precious stone of the humbleness is more precious than all of them. It doesn`t cause only reconcilement from God to the one who has it, but also the entering together with the chosen ones in the wedding places of His Kingdom.

63. By receiving expiation of sins from God, glorify the One Who doesn`t keep the evil in mind and doesn`t avenge on Himself, assuring on yourself from the willing mistakes, out of all your power. This is because even there is expiation also for them, until death, through the daily repentance, but you show on yourself as being ingrate, if you commit sin easily into knowledge. By chasing away the god of the despair with the stone of the good hoping, and always daringly and perseveringly asking for, many sins will be forgiven to you, as being debtor, to also be you loving much in the age to come, on the together suffering and most good One.

64. When, being worked by the godlike grace, you are before God into that prayer with tears, fall down to the ground, stretching on you in the sign of the cross and, hitting your head, ask for the untying from here, as liberation from corruptibility and estrangement from temptations; though, not as you wish, but as it seems to God and when and how He wants it. And, the leaving from here, be you desiring it and loving it when you have left in the same time with the tears towards the Lord, in the abyss of the humbleness, than you have become without care in the flame of the longing and into prayer. But you still endure the postponing yet, God foreseeing

something better for you. Ask, therefore, with striving and with oath, for the leaving, without deciding you the date, by making, by saying, by researching and by trading everything, to not fall down from God.

65. Being carrier of body, do not try spying how the intelligible ones are, even if the mental part of the soul tends towards those ones through cleanness. This is because until the bodiless part, not tied on the breathing and on blood, won`t be detached from the thickness and won`t be in the intelligible ones, it won`t be able to appropriately cogitate and to understand those ones. Consequently, by preparing on yourself for getting off from matter, as from a second darken womb of the mother, towards the immaterial and luminous ones, rejoice yourself glorifying the Benefactor Who passé us through death towards the hoped ones. And always take you vigil for the dishonoring devils which get around us and plot against our honor and lay wait cunningly for our heel, namely the end of the life. Be you trembling until exit, for not knowing your future and for not having it sure, as one who is, due to the free will, built as being changing and flicking.

66. When the enemy feels that our soul has reached at great measures of the virtue, he comes in our way with savage and fearsome temptations. This state is known by him out of the words of the prayer and out of the ascending above the material pair: the body and the senses. And then with so much envy tempts us the people`s hater, than he makes us become disgusted even of life. But he doesn`t know, the empty one, how many good things he causes to us, making us in this way heavenly through patience and weaving even shinier our crowns.

67. There is no greater fight than of the righteousness and of the virginity. Even the Angels wonder about the one who honors the lack of wedding, who is crowned no less than the Martyrs. This is because the one who, being tied with the body and with the blood, he is striving to ceaselessly imitate the immaterial life of the bodiless ones, through cleanness, how much toil and sweat he needs? So great and so high truly is this virtue, than it misses only a little to seem impossible to him, as being above nature, if God from above wouldn`t be helping, strengthening the leanness of the nature and propping its corruptness and easing it is a certain manner, to ascend from

earth, through the love of God and through the hope for the goods prepared to it.

68. The filled up with stum body, through the much drinking and through much sleeping, it is a great hindrance towards righteousness. And the true righteousness remains unmoved also in the front of the hallucinations from sleep. This is because the running of the mind towards them it is a proof that the mind still bears into deed the illness of the passions. And if it is found worthy to speak to God, through grace, while sleeping and bodiless, it means that the passions have been soothed and the mind remains untouched and an awakened guardian of the soul and of the body, as a dog watching over the wolves which lay in waiting, not letting on himself to be deceived by them.

69. I am telling you a stranger word, and do not wonder. There is between God and soul a mystery that is being done secretly. But it is of the highest measures, of the cleanness, of the love and of the consummated faith. When the man, reconciled to the summits, unites on himself with God through full closeness, in prayer and in ceaseless sight (for through these ones Elijah locks the sky with drought and burns with heavenly fire the sacrifice, and Moses cuts the sea and whips Amalek through the stretching of the hands, and Jonah is saved from the whale and form deep, because the striving brings the most-loving of people God wherever wants it), being found worthy of Him, even he is still into the body, he has overwhelmed the measure of the corruptness that submits him to death, waiting the death as a usual sleep, that transports him sweetly towards he hoped ones.

About Priesthood

Being you shaken by the sufferings of the Lord and by the humiliation (kenosis) of God the Word for us, but also by the sacrifice and by the mixing into us of the life-maker and godlike body and blood, of which we have been worthy not only to be imparted but also to serve them, humiliate on yourself as a sheep for stabbing, reckoning everybody as truly being above you and strive to not recklessly wound the conscience of somebody. And without holiness do not dare to touch the holy things, to nor be burnt as the grass by the godlike fire, or to be melted as the wax and to be lost.

71. If you will celebrate as is ought the godlike, honored and fearsome religious service, and your conscience won`t rebuke you for anything, hope for your salvation out of this. This is because the profit from here it will be to you above all the work and sight (contemplation). And if you won`t do so, you will see yourself. And better is, without any doubt, to get far on yourself, by recognizing your leanness, from the height of the priesthood, than to insist in it with lack of consummation and with uncleanness, and by seeming to many that you are at height, to lay down as a corps worthy of crying and on worthlessness.

72. The service of the honored priesthood and its power of reconcilement and of obtaining the mercy of God, so much exceeds any psalmody and any prayer, as the sun exceeds the stars in shining. This is because we are sacrificing Him the only begotten One, we put Him forth and we bring Him towards reconcilement, the One stabbed as a gift for the sinners, out of the love for people. And not only for the forgiveness of the sins, but also for the things for which we are praying towards our profit, if our conscience is not defiled. And the body united with the godhead, it burns as a kindled charcoal the whole matter of the lawlessness and it lightens the hearts of the ones who come close with faith. Likewise also the godlike and the honored blood it washes out and it cleans, more than any hyssop, every stain and defilement, to the ones who dare to come close to the Holy Ones as clean as they as one can be, if it could have happened to remain there something.

73. It is not sacrificed the ascended body of God the Word, descending from heavens, but, like someone of the Saints said, the bread and the wine themselves are transformed in the body and the blood of Christ, through the mysterious ministration with faith, of the ones who have been found worthy of the godlike priesthood, receiving the changing from those ones in these ones, through the work and the coming of the Most-Holy Ghost; not being made other body than the one of the Lord, but being transformed in that one, incorruptible and not corruptible being. Therefore how much cleanness and holiness doesn`t the priest need to touch the godlike body, and how much daring doesn`t he need to be mediator between God and people and to receive around himself together-praying, in the same time with the Most-Holy and of God Birth Giver, all the heavenly powers of the Angels and all the Saint from ever? It

seems to me that as he need an angelic or archangelic worthiness, so he also needs an angelic familiarity with God.

74. You must, therefore, to note down, o Physinius, that that`s why the Holies stay uncovered before us, according to the Symbol of the Faith, on the Holy Table, having to be sanctified, as would stand praying in whatever way for the ones who bring them forth and would shout out with untold voices towards the One who dwells in heavens. This is because That One watching, He doesn`t turn his sight away, remembering the willing humiliation (the kenosis) for the sinners and the untold descent and the loving of people stabbing. This is not by being us corrected He have given to us the price of redemption and the salvation through His sufferings, the Good and of evil enduring One, but being us sinners, He saved us and He called us again to Himself.

75. Even if you take care of the clean prayer, which unites the immaterial mind to God, in an immaterial way, and you have reached to see as in a mirror the resting that waits for you after the end of the life from here, as one who has received the earnest fo the Ghost and who have achieved the Kingdom of Heavens inside, in the whole feeling and entrustment, do not accept to liberate on yourself from the body without the pre-science of the death, but intentionally pray for this and be with good hope that you will gain it close to the end, if it will be useful to you. But prepare yourself ceaselessly for it, rejecting the whole fear, as by crossing the sky and escaping from the ghosts of the evilness, with daring and without fearing, to reach inside the heavenly cupolas, uniting on yourself with the angelic groups and being added to the chosen ones and to the saints from ever and looking, as much as it is possible, at Godhead. And if not, let you be knowing at least the goods from under Godhead, and the Word of God, spreading rays to above heavens, the One worshipped with a sole worshipping together His undefiled body, in the same time with the Father and with the Son, by the whole heavenly army and by all the Saints. Amen.

Elijah the Ecdicus[392]

The Greek Philokalia[393] publishes under the name of Elijah the Presbyter and Ecdicus a writing entitled "Anthology of Sentences of the Striving Philosophers"[394]. In the Greek Patrology of Migne, tome 90 (col. 1401-1461) the same writing with the title "Other Heads" it is given under the name of Saint Maximos the Confessor, being taken from the edition of the writings of Saint Maximos the Confessor published by Combefis, at Paris, 1675. The text from the Greek Philokalia has been published also in the tome 127 of the Greek Patrology of Migne, with a fragmentary translation of Pontanus (col. 1127-1176)[395]. We have the same writing published in Migne twice, being attributed for each time to other author and being considered as two different writings.

More recently Th. M. Disdier has solved this problem, by establishing that the texts published in G.P. 90 and in G.P. 127 (from Philokalia) aren`t two different writings coming from two authors, but they are one and the same writing which belongs to Elijah the Ecdicus[396]. He showed how out of 36 manuscript codices, which are comprised in this writing, 23 attribute the writing to Elijah Ecdicus, other don`t indicate any author, and other attribute the writing to John the Carpathian and only a few of them attribute the writing to Saint Maximos, and these last ones are all of them newer, since Century XII and hither. The manuscript codices comprise the work of Saint Maximos from before Century XII and they do not comprise this writing, and Photius, who during the Century IX left an inventory of the writings of Saint Maximos the Confessor, he doesn`t mention either this writing.

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[392] A possible translation of the name Ecdicus can be: the Defender (source: Defensoris from Latin) (E. l. t.`s N.).

[393] First Edition, Venice, 1782, p. 529-548; Second Edition, volume I, Athens, 1893, p. 375-391.

[394] "Ανθολόγιον γνωμικον φιλοσόφων σπουδαίων, σπουδασθεν και πονηθεν `Ηλία ελαχίστψ πρεβυτέρψ και εκδίκψ".

[395] "Ετερα κεφάλαια". The translation of Pontanus is from 1603, when it was published as appendix at the translation of the work of Saint Simeon the New Theologian (Ingolstadt, 1603) under the title: "Ex Elie Presbyteri et defensoris sententiarum florilegio florilegium".

[396] Elie L`Eodicos et les ετερα κεφάλαια, attribueés à saint Maxime le confesseur et à Jean de Carpathos, in Echos d`Orient 1932 (Jan.-Mars, p. 17-51).

Disdier brings forth also internal criteria, which would prove that this writing is more recent than the writing of Saint Maximos, by indicating a more systematic and more nuanced spirituality and betraying the influence of the Saint Simeon the New Theologian`s writing from the Century XI. According to Disdier, the author must be a certain Elijah, who was, one after another, advocate, monk and priest, and who was contemporary to Elijah II, the Metropolitan of Crete from the end of the Century XI and the beginning of the Century XII. He was not the Metropolitan Elijah II himself who wrote commentaries to Gregory of Nazianzus and the Ladder of John Climacus[397], because this one was a well known personality, not a "certain advocate" (εδικόσ τις), as some manuscripts call the author of this writing. One cannot tell if he was also from Crete. The manuscripts do not tell anything concerning this.

Behold some of the differences between Saint Maximos the Confessor and Elijah the Ecdicus, noticed by Disdier: both of them know the division of the rational soul (λογικη ψυχη) in the lusting part (επιθυμητικον), the irascible part (το θυμικον) and the understanding part (το λογιστικον). But while at Saint Maximos the Confessor the lust and the wrath (επιθυμία και θυμοα) are the passional powers or the passional part (παθητικαι δυνάμεισ, το παθητικον μέρος), at Elijah the Ecdicus they are vital powers and the sinner part (Τωτικαι δυνάμεις and αμαρτητικον μέροσ). Their purification leads, according to Maximos the Confessor, to the lack of passions (απάθεια), the necessary condition for knowledge (γνοσις), the spiritual contemplation (πνευματικη θεορία) and theology, crowned by deification (θέωσις). According to Elijah the Ecdicus everything is crowned through simplicity (απλότητα), a category cherished by Saint Simeon the New Theologian.

At Saint Maximos the Confessor the main phases of the spiritual life are: the doing (πραξις), the contemplation (θεορία) and the theology. At Elijah the Ecdicus the theology is missing. We have instead the phases: the doer (πρακτικός), the middle one (μέρος) and the contemplative (θεωρητικός).

The active life it has at Elijah some more moments that at Saint Maximos. According to Saint Maximos the active life ascends on the ladder of seven virtues: the faith, the fear, the

[397] A notice about the fact that he wrote commentaries the Ladder we have it in the codice Hierosolymitanus 66 from Century XII at f. 162, in a note from Century XIV.

restraint, the patience, the hope, the dispassion and the love. At Elijah we meet some special virtues, which appear at the Sinaite monks and then they are accepted by Saint Simeon the New Theologian: the silence (σιωπή), the fasting, the prayer, the attention (προσοχή). The mercy (ἐλεος) has at Elijah a role which it hasn`t at Saint Maximos. At Elijah we do not find the idea of image and likeness. But instead we find at him the prayer of a sole word of the Sinaite monks (μονολόγιστος ευχή), which is not at Saint Maximos.

Everywhere within the spirituality of Elijah it is less accentuated the element of feeling, of living, of spiritual practicing.

He is still far from reaching in this regard the level of the Saint Simon`s writing. His work oscillates between abstract speculation and living, though the abstractionism is predominating. That`s why it is probable that its author to had lived before Saint Simeon, because its few elements of feeling were circulating ever since Century VI. IN its stile and preoccupations, this writing is very much related to the writing of Saint Maximos; even more related than the writing of the Sinaite monks.

In what concerns the title of the work, some codices which ascribe it to Saint Maximos simply call it: “Heads” (κεφάλαια), or “Other Heads” (ἑτερα κεφάλαια). One can say that some copyist writing them down after the other writings of sentences of Saint Maximos – for making to himself a codice of sentences – he let, at the beginning, empty the place for the title, and then he forgot to fill it in, and a later copyist or reader reckoned that they are of Saint Maximos and he added to them simply the title: Heads, or Other Heads of Saint Maximos.

Some of the manuscripts which ascribe the writing to Elijah the Ecdicus, they call the writing with the title from the Philokalia, from where probably it turns out that the author himself gave this title to it. But some manuscripts use as a title some words from some of the four iambic distiches, which are put in the front of the four sections of the writing. (For instance the codice Vindob. 274 calls it: Flowing Water Sprins = πηγή τρεχούμενου νερού, the first words of the first distich; the codice Moscv. 424 uses as title some words from the third distich).

Often each one of the four sections has its own title. Thus, the first section is called: Moral Heads = κεφάλαια ηθικα (Vindob. 315); the second one: About Prayer, or Heads about

Prayer (περι ευχης or κεφάλαια περι ευχης); the third one: Gnostic Heads (κεφάλαια γνωστικά); and the fourth one: Practical and Contemplative Heads, or About Doing and Contemplation[398]. The titles of the sections reproduce or develop a word out of the distich with which that section begins.

In general, the work is divided in four sections. Each section is introduced through a distich. The division has to come from the author itself. The distiches have suffered some modifications. So, the third distich has been completed with the serve: Ἐκοτίζεται δάυ, εγκλυθειζ εις πάθος (He is darkened again, by sinking into passion). In the Comfebis edition, published in G.P. 90, the distich of the first section is completed with two verses which consecrate the ascribing of the writing to Saint Maximos.

These distiches indicate the nature of the following section.

The first section insists in general notions and advices for asceticism. Each head is followed by an explaining head, as some scholium. The second section treats exclusively about prayer, the third one about the natural contemplation and especially about the spiritual one. The fourth section it is some sort of recapitulation of the first three sections, thought the intention was to be treated in it about the report between doing and contemplation. This section could have been a separate work, as it is given by the Codice Mosc. 426.

The total number of the heads varies in different codices. One of them gives 237, other 239, some of them 240, other 241, other 244, one 250, other 251. Comfebis Edition (G.P. 90) gives 243, and Nicodemus the Hagiorite (the Greek Philokalia) 248.

In general the first section comprises between 77 to 80 heads, the second one 30 or 31, the third one 32, the fourth one from 104-108 heads.

By comparing the two editions (Combefis in G.P. 90 and Nicodemus the Hagiorite in The Greek Philokalia), plus the fragmentary translation of Pontanus – who worked after a third codice – Disdier deduces that the first text had 248 heads, figure not provided by any manuscript[399]. Between Combefis

[398] The text from the Greek Philokalia has for the third section the title: του αυτου γνωστικα = Of the Same One, Gnostic Heads; and for the fourth section: του αυτου, πρακτικα και θεωρητικα = Of the Same One, Practical and Contemplative Heads.

[399] Behold how Disdier reaches at this figure: The first section has at Combefis 77 heads, in The Greek Philokalia 79. But a thorough comparison it gives 79 heads. Head II from

Edition and Nicodemus, Disdier found 464 differences, most of them orthographical. Sometimes the Comfebis text is better, but often it is preferred the text of Nicodemus. We will follow in translating, in what concerns the heads, the rectifications made by Disdier, arranging the numbering according to them.

Combefis form heads II and III from The Greek Philokalia. Here it must be accepted the division from Philokalia, which it has for it also the manuscript from the basis of Pontanus translation as also the progression of ideas. Thus we correct Combefis head II in heads II and II encore. Head III from Combefis corresponds to heads IV, XI and XII from Philokalia. But here Combefis is right, confirmed also by Pontanus and by the Codice Atheniensis 517. The scattering of this head in Philokalia is illogical. Philokalia, at its turn, blocks in head V, the heads IV and V from Combefis; and in head VII, the heads VII and VIII from Combefis. And here Combefis is more logical, confirmed by Pontanus and Atheniensis. Combefis has not the head 76 of Nicodemus. Here Nicodemus is right.

Thus 77 heads from Combefis + II encore + LXXVI Nicodemus = 79 heads.

79 heads Nicodemus – XI and XII + V encore and VII encore = 79 heads.

Section II has also both at Nicodemus and Combefis 30 heads instead of 31 as in the majority of the manuscripts. Philokalia doesn`t have the head 83 from Combefis (εζωμεν ποιειται), but instead it divides the head 91 of Comfebis in two, obtaining the heads 92 and 93.

The third section has at Combefis 30 heads (numbered in continuation), in Philokalia 32 (starting the numbering from 1). The figure from Philokalia is the right one, being indicated by almost all the manuscripts. Therefore we must complete Combefis with Philokalia, interposing between the heads 125 and 126 of Combefis the head 19 from Philokalia (ο εν ημιν εγκεκρυμμένος) and between the heads 130-131, the head 25 from Philokalia (εν τη δυαδικη).

The fourth section has at Combefis 106 heads (with numbering in continuation), and at Nicodemus 107 (with numbering that continues the 32 heads of the third section). Combefis will be completed by interposing between heads 153-154 the head 49 from Nicodemus (τη πατουμένη).

Collection from the Sentences of the Zealous Wise Man, Composed through the Endeavor and the Labor of the Smallest Presbyter and Advocate (Ecdicus)

E L I J A H

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I

Moral Heads

You will find here, if you will research perseveringly, a fountain out of which springs a dew of moral thoughts

1. No Christian who rightly believes in God must be careless, but to be always waiting for the temptation, for when it would come to not wonder and to not be disturbed, but to suffer with content the labor of the trouble and to understand what he says, when singing together with the Prophet: "Try me Lord and tempt me"[400]. This is because he didn`t say: "Your rebuking killed me", but "corrected me until the end"[401].

2. The beginning of the virtues is the fear of God, and the end is the love (the longing) for Him.

3 The beginning (the principle) of every good thing is the doing rationality and the rational deed. Therefore neither the deed without rationality is good or that rationality which is being spun without deed.

4. The deed[402] of the body is the fasting and the vigil; of the mouth, the psalmody, the prayer and the silence, more precious than the word. The deed of the hands it is what it is

[400] Psalms: 26: 2: KJB: "Examine me, O Lord, and prove me; try my reins and my heart."; 25: 2: ROB: "Examine me, Lord, and try me; kindle my entrails and my heart."

[401] Psalms: 18: 35: KJB: "Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great."; 17: 36: ROB: "And Your scolding corrected me until the end, and Your scolding itself will teach me."

[402] The activity, the doing.

done by them without murmur; and of the feet, the road walked by them, from the first commandment. The deed of the soul is the restraint done with simplicity and the simplicity with restraint; and of the mind, the prayer into contemplation and the contemplation into prayer.

5. All these virtues are preceded by the mercy and the truth, of which fruit are the humbleness and the gift of the discernment (the right reckoning) which, according to the Fathers, it comes out of that one and without which that one wouldn`t see its edge.

6. The doing, that dishonors the yoke of the rationality, it is like a cow which wanders here and there around the useless ones. And the rationality which rejects the honored vestments of the doing, it is not decent, even if it pretends to the opinion to be like that.

7. The manly soul, by keeping kindled like a woman, the whole her life, the doing and the contemplation, as two candlesticks, it does the due ones. And the one addicted to the pleasures does the opposite ones.

8. It isn`t sufficient to the soul towards the consummated deliverance from sin, the willing bas living, if the soul wouldn`t detach from the sin also through the fire of the unwilling one.

9. This is because the soul like a sword if won`t pass through fire and water, namely through willing and through unwilling labors, it will not be kept unharmed of the blows which come upon him.

10. Like the more general causes of the willing temptations are three: the health, the richness and the fame, likewise the causes of the unwilling temptations are also three: the losses, the mockeries and the sicknesses. To some people these are towards building and to other towards crumbling down.

11. On the soul are tied the lust and the sadness; and on the body, the pleasure and the pain. And the cause of the pain is the pleasure[403]; because wanting to run away from the oppressive feeling of the pain, we are running to the pleasure; and of the sadness it is the lust.

[403] This sentence is only in G.P. 90. But it seems that it must be like this: "the cause of the pleasure it is the pain". Only in this manner it is in accord to what it follows.

12. The virtuous has the good inside his heart; the one who loves the vain glory has the good in his cogitation[404]. The one who is zealous, though, he has the evil at the surface; and the one who loves the pleasure has the evil in deep.

13. The one who hates the evil he moves in it rarely and without perseverance; but the one who is stuck to its causes, more often and with more perseverance.

14. The one who do not think at repentance, they relentlessly commit sin. And the one who unwillingly commit sin they are started towards repentance, but the cause of the repentance isn`t so often.

15. Let the feeling and the conscience to accompany the uttered word, for the godlike Word which said that He will be amidst them[405], to not be ashamed by the cheekiness or by the lack of measure of the done or said ones.

16. The one who doesn`t harm his soul through deeds, he still doesn`t preserve it undefiled also through words. Neither the one who guards these ones is sure that he hasn`t defiled the soul through thoughts. This is because the committing of the sin is threefold.

17. You won`t be able to see the face of the virtue until you still cogitate with pleasure to the face of the sin. And the second one will seem to you ugly when you will lust for tasting the first one and you will estrange the sight of the face of this one.

18. The devils wage war to the soul especially through thoughts, not through things. This is because the things in themselves are necessary[406]. And the causes of the things are the hearing and the sight. But the causes of the thoughts are the habit and the devils.

19. The soul`s sin stretches in three branches: in deeds, in words and in thoughts; and the good of the impeccability in six. This is because we must guard without mistake the five senses and the uttered word. The one who doesn`t commit sin

[404] The cogitation is at the surface; the heart is in the deep of the being.

[405] Matthew: 18: 20: KJB: “For where two or three are gathered together in my name, there am I in the midst of them.”; ROB: “For where are two or three gathered together in My name, there I am also amidst them.”

[406] Being the things necessary in themselves they aren`t dangerous to the soul but when they are added to the thoughts brought in by the devils.

in these ones "he is a consummated man, able to restraint even the limbs of his body"[407].

20. The irrational part of the soul is divided in six, namely the five senses and the uttered word. The word, when dispassionate, it is divided together with the passionate in an undivided manner[408].

21. Neither the body can be cleaned without fasting and vigil; nor the soul, without mercy and truth. And neither can the mind, without speaking to God and without seeing Him. These are the most important pairs in these things.

22. The soul being fenced by the mentioned virtues it has his fortress, which is the patience, unshaken by temptations. "Into your patience you will gain your souls" says the Scripture[409]. But if the things are different, it is shaken in trembling of fear, even to the far away noises, just like a city without walls.

23. Not all the ones who are prudent concerning the word are also prudent concerning the thoughts. Neither all the ones who are prudent concerning the thought will be also prudent concerning the outside feeling. This is because even all of them are indebted to the feeling, but not all of them pay the tribute alike. Out of simplicity the most of them don`t know to honor the feeling like the feeling asks for.

24. Being the prudence undivided according to the nature, it can be sliced in different parts. This is because to someone it has given more of it, and to other one less of it. This is until the doing virtue grows up and having grown to its measure also the general virtues, it fulfills the due good of each virtue. This is because the most people according to the shortcoming of the working life they also receive their share of prudence.

25. In the ones according to the nature few people will be prudent; but in the contrary to the nature ones, many. This is

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[407] James: 3: 2: KJB: "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."; ROB: "For we all do err in many things; if somebody isn`t wrong in word, that one is a consummated man, able to bridle even the whole body."

[408] The word of the sinless one communicates with the one of the sinful one without communicating into sin.

[409] Luke: 21: 10: KJB: "In your patience possess ye your souls."; ROB: "Through your patience you will gain your souls."

because due to the fear of these ones, emptying their whole natural prudence, few are prudent in the things according to the nature. The most part of time they occupy their mind with the useless things, which aren`t by nature worthy of praise.

26. The time and the measure are the guests at the silence`s table with good purpose. And the matter of the feast is the truth. Coming at its time upon the traveled soul, the father of the lie doesn`t find anything that he is searching for.

27. Truly merciful isn`t the one who willingly give the redundant things, but the one who let the perforce necessary things to the ones who are stealing them.

28. Some people gain with the material richness the immaterial one, through the rules of the mercifulness. And the other ones lose with the immaterial one, the material one, reaching at the feeling of the one which doesn`t have an end.

29. To each one it is pleasant to enrich on him in the good things, but it saddens on the one who has become rich according to God, to not be allowed to him to enjoy as much as possible this richness.

30. It seems to the soul that the health is outwards, and the sickness hides itself inside, in the deep of the feeling. Therefore if it is necessary to be the sickness removed through the sickle of the reproaches, and the health to be brought inside through the renewal of the mind, it is insane the one who rejects the reproaches and isn`t ashamed to always be laid down in the infirmary of the callousness.

31. Do not get yourself stirred up against the one who unwillingly operates you, but looking at the deliverance from pain, cry on yourself and bless the ones who has made on himself the cause of this profit, through the oikonomia of God.

32. Do not disregard your sickness to not became even more awful to you, but through the even harsher medicines of the labor deliver on yourself from it, you who take care of the health of the soul.

33. Do not shun yourself from the front of the one who hits you when needed, but come close to him and he will show you how big it is the evil that hides in your feeling, and you will eat the sweet food of the health, after you have consumed the unpleasant one of the bitterness.

34. As much you feel the pain as much rejoice yourself of the ones who shows them to you through reproaches. This is because he becomes to you cause of consummated cleanness,

without which the mind cannot pass in the clean place of the prayer.

35. The rebuked one must keep silence, or to defend on himself gently in the front of the one who blames him; and not for sustaining the rebuked one his point of view, but to elevate maybe the ones who has impeded on himself, rebuking out of nescience.

36. The one who repents on himself in front of the one who has become upset rightly, before being summoned by that one, he doesn`t lose anything of what he deserves consequently to the repentance. And the one who repents on himself after he is summoned, he loses half of the gain. He gains everything ruled the one who doesn`t get out ever from the camaraderie for the sadness caused to him. But it is added also payment to the one who takes, in everything, the mistake upon himself.

37. Neither the haughty one at the cogitation recognizes his shortcomings, nor the humble ones at cogitation his good things (virtues). The first one is deceived by an evil nescience; on the second one, a nescience pleasant to God.

38. The proud one doesn`t want to be challenged in the good things, by the ones who are alike in honor. And in the opposite one, by comparing on himself to the ones who exceed him, his shortcoming he reckon it endurable.

39. The rebuking makes the soul strong, and the praise makes it drowsy and lazy towards the good things.

40. The foundation (the substance) of the richness it is the gold; of the virtue it is the humbleness. Therefore as the one who doesn`t have gold is poor, even if he doesn`t look like to the ones from outside, likewise without humbleness, the ascetic won`t be virtuous.

41. Like the merchant without gold he is not a merchant, even if he is very clever in trade, likewise the ascetic without the humble cogitation, he won`t be in the possession of the sweets of the virtues, even if he would trust very much his prudence.

42. The one who ascends into the humble cogitation he descends lower that his thought. But he ascends upper the one who doesn`t have that. This one doesn`t willingly suffer to be compared to the smaller ones. That`s why he shows his sadness for not sitting at the head of the table[410].

[410] Luke: 14: 7; 20: 46.

43. Good is to the ascetic to cogitate that he is smaller than his work, but to do bigger things than his fear. This is because in this way he will be honored by people and unashamed worker to God[411].

44. The one who fears to not be considered stranger to the ones who sit in the wedding room, he must fulfill all the commandments of God, or to keep with his whole power at least one: the humble cogitation.

45. Mix the restraint with the simplicity and accompany the truth with the humble cogitation and you will sit at the table with the righteousness, with which, like at a table, it desires to come any other virtue.

46. Without the humble cogitation the truth is blind. That`s why he even uses the resistance as a guide to lean against it when it toils for something, but it doesn`t find but the callousness of the keeping the evil in mind.

47. The good habit confesses about the beauty of the virtue; and the balanced movement of the limbs about a peaceful soul.

48. The first good is to not be wrong in anything; the second one is to not hide your mistake due to the shame, neither to boast yourself with it. But better is to get humble on yourself and to blame on yourself together with the one who blames you and to receive with joy the rebuking. By not taking this thing place, all you bring to God is worthless.

49. Besides the willing bad living one must accept also the unwilling one, namely the ones from devils, out of the damaged suffered and out of illnesses. This is because the one who doesn`t accept these ones, but he gets disgusted of them, it is like the ones who doesn`t want to eat his bread also with salt but only with honey. This one doesn`t always have the pleasure as companion, but he is always neighbor to the satiation (to the boredom).

50. The one who washed the broken coat of the neighbor with godlike words, or he sews it through gifts, he looks like one who, by being master, he puts up a servant countenance. But let the one who does this to take heed, lest, by not doing it like

[411] II Timothy: 2: 15: KJB: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."; ROB: "Strive to show yourself tried, before God a worker with a clean face, rightly teaching the word of the truth."

a servant, to lose, in the same time with his payment, also the honor of the power of master due to him, for the vain glory.

51. Like the faith is the foundation of all the hoped ones, likewise the thoughtfulness is the foundation of the soul[412]; and the humbleness, of the virtue. But it is amazing how the ones committed through them, they become unconsummated without the random ones (the accidental ones).

52. "The Lord, he says, will guard your entrance and your exit"[413], namely of the foods and of the words, through restraint. This is because the one who is with restraint at the entrance of the foods and at the exit of the words, he gets rid of the lust of the eyes and he tames his anger which comes out of the lack of outpouring. This is because the ascetic, first of all, he must take care of these ones and to strive in any ways for them. This is because through them it is being empowered the working life and through them it is strengthened the contemplative one.

53. Some people take much care of the entering of the foods, but they are careless about the exiting of the words. Some like these ones "they don`t know to remove the anger from the heart and the lust from the body", as the Ecclesiastes[414] says, through which the renewing Ghost uses to build the clean heart.

54. The not-exceeding of the food, it consists in the smaller quantity of the delectation; and the lack of decreasing of the words, in the better quality of the silence.

55. You clean your innards with the fire of the not-satiation with foods and try your heart with the restraint from words; and you will have in the service of the good ones both the lust and the wrath.

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[412] Hebrews: 11: 1: KJB: "NOW faith is the substance of things hoped for, the evidence of things not seen."; ROB: "And the faith is the entrustment of the hoped ones, the proving of the unseen things."

[413] Psalms: 121: 8: KJB: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."; 120: 8: KJB: "The Lord will guard your entrance and your exit since now and forever."

[414] Ecclesiastes: 11: 10: KJB: "Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity."; ROB: 11: 9: "Rejoice you man as long as you are young and your heart to be glad in the days of your youth and walk in the path of your heart and after your eyes show to you, but be you knowing that, for all of these, God will bring you to His judgment, Banish away the trouble from your heart and remove the sufferings far from your body, for the childhood and the youth are futility."

56. The pleasure from bellow the belly decreases in the ones who toil, the body losing its vigor, but it still remains the one of the throat, within the one who doesn`t reach at punishing it as ought. You must therefore strive on yourself to remove the dishonor of the consequences, by quenching the cause, lest being you there stranger from the virtue of the restraint, to be covered in shame.

57. The ascetic must know when and with which food he must nourish his body as on an enemy; when to caress it like on a friend; and when to take care of it as of a sick one; lest, by not noticing, to reckon the enemy`s things as being of the friend, and the friend`s things to ascertain them on the account of the enemy, and again the things of this one to reckon them as being of the sick one. This is because at the time of the temptation, each of them will wage war to him, after he has given offence to everyone.

58. When the one who feeds himself, he reckons more valuable the food than the delectation, the grace of the tears coming to him starts comforting him and making him forget about any other pleasure, as one which is overwhelmed by the unparalleled greater pleasure of the tears.

59. To the one who becomes wide the tears have been stopped. But they spring out to the one who loves the narrow path.

60. Neither the sinner nor the righteous one is outside sadness. But the first one, because he hasn`t totally left the evil; and the second one, because he hasn`t reached yet the consummation the true good).

61. Prayer and the silence are virtues which depend on us, through our power. And the fasting and the vigil are virtues which don`t depend on us, but, most of the time, on our body`s temperament. Therefore the ascetic must occupy on himself with what is easier to him.

62. The patience is the house of the prayer, because it is kept within it. And the humbleness is its matter, for it nourishes itself out of it.

63. The one who doesn`t suffer into toils[415], he won`t be honored with praises; and the one who before accepting the pleasure he sees the pain, he will get rid of its bitterness.

[415] G.P.: The one who doesn`t bear the words.

64. Do not let on yourself tied to what is small, and you won`t slave to what is big. This is because the bigger evil doesn`t come to existence before the small one.

65. Looking at the bigger ones you will be feared by the smaller ones. But you will be despised by these ones if you won`t think at those ones.

66. You won`t reach at the greater virtues if you won`t touch the top of the thing which are in your power.

67. Within the ones where the mercy and the truth rule, within those ones master also everything that is pleasant to God. This is because the truth doesn`t judge anybody mercilessly; and the mercy doesn`t direct itself with love towards any man without truth.

68. By uniting the restraint with the simplicity, you will make on yourself partaker to the happiness from there.

69. You won`t cut off the passions which wage war to you if you won`t let, firstly, uncultivated the field out of which they are nourished.

70. Some people strive to clean only the matter of the body, and other also the one of the soul. The first ones have achieved power only against the sin with the deed; the others also against the passion; against the lust, though, very few of them.

71. The bad matter of the body is the addiction (the libidinous tendency)[416]; of the soul it is the sweet suffering (the voluptuousness)[417]; and of the mind the tendency towards passion[418]. The first one is characterized by touching; the second one, by the other senses; and the last one, by the contrary mood.

72. The voluptuous is close to the libidinous; and the one tending towards passion, he is close to the voluptuous one. But the dispassionate one is far from all these ones.

73. Libidinous is the one within whom the power of the sin is stronger than the rationality, even though he doesn`t commit sin for the time being; voluptuous, the one within whom the work of the sin is weaker than the rationality, even though he suffers inside. And tending towards passion it is the one who is stuck more through liberty than through bondage, to the

[416] Εμπάθεια.
[417] Ηδυπάθεια.
[418] Προσπάθεια.

material means. And dispassionate is the one who doesn`t know everywhere the difference between these ones.

74. The libidinous disposition is being lost from the soul through fasting and prayer; the voluptuousness, by taking vigil and through silence; the tendency towards passion, through appeasement and attention. And the dispassion it is born out of remembrance of God.

75. From the lips of the dispassion the words of the eternal life flow as the bee wax[419]. Therefore who will be found worthy to glue his lips on the lips of that one and to dwell in its bosom and to share the sweet fragrance of its vestments, namely to sweeten on himself with the laws of the virtues, which are above all the aromatics of the sensitive knowledge?

76. Disrobed of the (bodily) love`s shirt are, maybe, many; of the ones of loving the adornment, a few. And of the ones of the vain glory, the last one, are only the dispassionate ones.

77. Every soul will be disrobed of the seen body; but of the sin`s body, only a few of the ones who enjoyed the pleasure of the life from here[420].

78. Everybody will become dead from alive. But to the sin will die only the ones who hated it with their whole soul.

79. Who will see on himself disrobed of sin, before the due death of the body? And who has known on himself and his nature, as he is, before the future disrobing?

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II

Heads about Prayer

The Soul Wounded by the Love of the Groom It Is United by the Prayer with the Groom, Even From Here

80. To the rational soul placed at the border between the sensitive and the intelligible lights, through the sensitive one it

[419] Proverbs: 6: 23; Song of Songs: 4: 11; John: 6: 69.

[420] Greek Philokalia: but of the sin`s body, the one who little rejoiced on himself of the pleasures of the life from here.

has been entrusted to the soul to see and to do the body`s things, and through the intelligible one, the things of the ghost. But because the intelligible light has been darkened, and the sensitive one has become clearer for the habituation from the beginning, it can`t fully look at the godlike things. Therefore necessarily the soul is at the border between darkness and light, moving towards darkness through deed and affection, and towards light through the cogitation`s imagination.

81. The passionate mind cannot enter inside the narrow gate of the prayer, before leaving the cares caused by lusts, but relentlessly and painfully he will agitate on himself next to the porches of the prayer.

82. Let the prayer to remain in the mind, as in the sunray. This is because without it, the cares from the senses` world, wandering like some waterless clouds, they separate the mind from its shininess.

83. The power of the prayer is the willing hunger of foods. And the power of the hunger consists in not listening and not seen anything from the worldly things, if there is not a perforce necessity. The one who doesn`t take care of these things he hasn`t fortified the building of the fasting, and he has determined the building of the prayer to crumble down.

84. If the mind has not detached on itself from all the senses` things, it cannot ascend to height and it cannot know its worthiness (dignity).

85. The prayer, empowered by tears, gets out from the soul all the thoughts which are its enemies; but they are brought again by the mind`s scattering, empowered by the levity towards the law. The one who has banished this one, he has banished also the all-causing evil of the daring (at speaking).

86. The fasting is the symbol of the day, for it is seen; and the prayer, of the night, for it is hidden. Therefore the ones who occupies on himself with both these ones, according to each one, he will arrive to the city of the views, "from where have run away all the pain, and the sadness and the sighing"[421].

[421] Isaiah: 51: 1: KJB: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."; ROB: "And thus the saved ones of the Lord will return and they will come to Zion, in songs of victory and an eternal joy will crown their head. The joy and the gladness will come upon them, and the pain, the sadness and the sighing will go far from them."

87. The spiritual work can be done also without the deed of the body. Blessed is therefore the one who reckons the immaterial work better than the material deed. This is because through it he has fulfilled the lack of the deed, by living the hidden life of the prayer, the one shown to God.

88. The godlike Apostle urges us to endure in faith, to rejoice into hope and to persevere into prayer[422], for remaining inside us the good of the joyfulness. If it is so, the one who doesn`t endures, he isn`t a faithful one; the one who doesn`t rejoice, he isn`t with a good hope, for he has rejected the cause of the joy, the prayer, by not persevering into it.

89. If the mind living from the beginning in worldly thoughts, has gained so much love for them, how much friendship wouldn`t have achieved towards the prayer, by ceaselessly living into it? This is because in what it tarries, he says, in that thing it uses to widen on itself.

90. Like leaving its dwelling place from yore, the mind has forgotten the shininess from there, so it must forget again the things from here and to run towards that dwelling place, through prayer.

91. The mind will be towards the prayer that cannot comfort it like a little child towards the breasts of his mother which have become could. And towards the one that is otherwise, as a little child asleep with pleasure in his mother`s arms.

92. "There, he says, (in the crying bed of the virtuous life, like the bride from the Song, the bride will also say a prayer, towards her groom) I will give you my breasts"[423], if you will totally come to me.

93. Cannot make friendship with the prayer, the one who doesn`t rejected the whole matter, except the life and the clothing[424]. Go out from all the other things, you who want to be only with the mind.

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[422] Romans: 12: 12: KJB: "Rejoicing in hope; patient in tribulation; continuing instant in prayer;"; ROB: "Rejoice into hope; in sufferance be you patient; to prayer persevere."

[423] Song of Songs: 7: 13: KJB: "The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved."; ROB: "You come tomorrow to the vineyard to see if the vine shoots out, if the apple trees are in buds, if they are close to flourish. And there I will give my caresses to you."

[424] I Timothy: 6: 8: KJB: "And having food and raiment let us be therewith content."; ROB: "But, having food and clothing, we will be satisfied with these ones."

94. The witness of the loving of God mind, it is the prayer of a sole thought; of the thoughtful thought, it is the word at its time; and of the liberated feeling, the taste of a sole kind. Through these three ones on says that are strengthened the soul`s ones.

95. The nature of the one who is praying must be softened and to be made well tender, just like of the children, for to those ones, likewise to this one, to receive easily the development which comes out of praying. Therefore don`t be careless, you who wants to accompany yourself with this.

96. Not everybody have the same purpose in prayer, but one has this, other has that. One prays that, if it is possible, his heart to be always with the prayer; other, to ascend even above prayer. And other prays to not be interrupted by thoughts in when praying. But all of them pray either to be guarded into the good things or to not be taken into the evil things.

97. If nobody remains not-humbled into prayer (this is because the one who prays is broken into humbleness), the one who behave with haughtiness in the outside things he doesn`t pray into humbleness.

98. The one who prays thinking at the widow who moved the judgment against the cruel oppressor[425], he won`t ever weaken due to the delay of the promised goods.

99. The prayer won`t remain into the ones who tarries at the things thought inside and to the spoken things outside. But the prayer will come back to the one who cuts off the many things.

100. If the words of the prayer won`t penetrate to the deeps of the soul, the tears won`t be allowed to roll down of the cheeks.

101. The ears of the wheat will sprout up to the plowman if the seeds haven`t been thrown to the surface of the earth (in plain sight). And to the monk the tear will spring out if he penetrates with toil the prayer`s words.

102. The prayer is the key of the Kingdom of Heavens. The one who has this one as it should he sees the goods ordered on behalf of the friends of the Kingdom. But the one

[425] Luke: 18: 3: KJB: "And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary."; ROB: "And there was, in that city, a widow, who was coming to him, saying: Do justice to me towards my adversary."

who doesn`t have daring towards that one, he sees only the things from here.

103. Te mind during the prayer cannot say with daring towards God: "You have broken my ties, to You I will bring sacrifice of praising"[426], if it doesn`t break, due to the longing for the higher one, the ties of the fear, of the idleness, of the much sleeping and of the greediness of food, out of which is born the committing of the sin.

104. The one who is scattered during the prayer he stays outside the first veil. Inside reaches the one who makes the prayer of a sole thought[427]. But in the Holy of the Holies looks only the one who together with the peace of the natural thoughts (rationalities) he contemplates the things from around the being which exceeds any mind and has been found worthy of some luminous apparition from there.

105. When the soul, by resting from the outside things, unites with the prayer, then the prayer, surrounding the soul like a flame, it makes the soul totally burning, like the fire does to the iron. The soul is the same but cannot be touched any longer by the touching from outside, likewise the burning iron cannot be touched.

106. Blessed is the one who has been found worthy to show on himself thus in the present life and his statue, of clay by nature, he sees it burning through grace.

107. On the beginners, the law of the prayer weighs on them as a harsh master; but to the advanced ones it is as love, that pushes the hungry one to a rich feast.

108. On the ones who occupy on themselves well with the doing, the prayer either overshadows them as a cloud[428], that defends them from the fiery thoughts, or it cools them down with a dew of tears, showing them spiritual visions.

109. The song is a sweetness of the guitar, touched by somebody from outside. And the soul, is during the prayer

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[426] Psalms: 116: 17: KJB: "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord."; 115: 17: ROB: "To You I will bring sacrifice of praising and the name of the Lord I will call."

[427] Namely the concentrated one.

[428] Exodus: 14: 19: KJB: "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:"; ROB: "The rose up the Angel of the Lord, who was going before the camp of the sons of Israel, and he moved on himself behind them; and the pillar of cloud raised from before them and stood behind them."

doesn`t come in his help the mysterious speaking into Ghost, it is not easily pricked. "For to pray as it is ought, we don`t know"[429]. To this is brought, the one who prays, by the Ghost.

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III

Heads about Knowledge

The Mind is Lightened through the Knowing Contemplation, Being Lifted to Height by Reading These Words

110. The one who occupies on himself with the knowledge (the gnostic) he must know that his mind is sometimes in the country of the meanings, sometimes in the one of the thoughts[430] and sometimes in the one of the feeling.

111. Not being the mind into meanings, it surely is into thoughts; and by being into thoughts, it isn`t into meanings. But being into feeling, it is with everything.

112. Through meaning, the mind crosses through the intelligible ones; through thought, the rationality, towards the rational ones; and through imagination, the feeling, towards the ones which are to do.

113. The mind gathering on itself, it doesn`t see any longer anything from the ones of the feeling, or from the ones of the thought, but empty minds and godlike rays, springing out peace and joyfulness.

114. Something else is the meaning of the thing, something else its rationality and something else what falls

[429] Romans: 8: 26: KJB: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."; ROB: "Also the Ghost comes to help our weakness, for we don`t know how to pray as it is ought, but the Ghost Himself prays for us with untold sighs."

[430] The meanings (νοήματα) are the mind`s intuitions of the intuitions of the understanding, and the thoughts (λογισμοι) are the concepts of the rationality formed discursively. In the other ascetic writing, the thoughts are the passionate cogitations.

under feeling. The first one is the being; the second one is the accident, and the last one is the discerning of the object[431].

115. The mind by cutting many ways, it proves to be not-satiated. But gathering on itself on a sole one, that one of the prayer, before finishing it the mind it appears to be distressed, urging on the one who imparts himself of it, to detach on himself from the ones out of which he has come out.

116. The mind descended from the one from above, it won`t go back there, if won`t totally disregard the ones from below, through the occupation with the godlike ones.

117. You won`t be able to determine the soul to be only with the thoughts from around the soul, even if you will force your body to live in loneliness, always cogitating to its own wickedness. This is because only in time, out of the mercy of God, you will be able to turn yourself back to the first honor of your noble origin (at the first dignity of your nobility).

118. The one who occupy on himself with the doing he easily can subdue his mind to the prayer, and the contemplative, the mind`s prayer: the first one by withdrawing the feeling from the seen images and the other one by moving his soul to the rationalities hidden into images[432]. The first one convinces his mind to forget[433] the bodies` rationalities, and the other one to cogitate to the bodiless ones. And bodiless are the rationalities of the bodies, their characteristics and their beings[434].

119. When you will liberate your mind from the pleasure (voluptuousness) of the bodies, of the money and of the foods, anything you will do it will be reckoned to you as clean gift, brought to God; and it will be given to you to open the eyes of your heart and to be able to clearly look at the rationalities[435] of

[431] We haven`t seen before this characterizing of the meaning, of the rationality and of the perception.
[432] G.P. 90: in words.
[433] G.P. 90: to cogitate.
[434] The active one doesn`t want to know everywhere about things, because being unconsummated he can easily be tempted by them. He doesn`t cogitate any longer. "He subdues his mind to the prayer". The contemplative can cogitate again, because he has liberated on himself from lust. But by turning back to the things, he doesn`t occupy on himself with their surfaces, but with their rationalities. He doesn`t renounce to cogitation for prayer, but he takes the prayer to the help of a clean cogitation. "He subdues the prayer to the mind".
[435] The laws.

God, written into it, above any honey and bee wax[436], through the sweetness from within them.

120. You won`t be able to elevate your mind above bodies, above money and above the lust for foods which aren`t perforce necessary, if you won`t introduce it in the clean country of the righteous ones, in which there springs out the memory of the death and of God, which erase from the earthly heart any sort of the lust.

121. Nothing is more fearsome than the thought of the death and nothing more wonderful than the remembrance of God. This is because the first one brings savior sadness; and the other one give joyfulness. "I remembered God, says the Prophet, and I gladdened myself"[437]. And the wise man says: "Remember the last things and you will not commit sin"[438]. But it is impossible to somebody to achieve the second one until he hasn`t tried the pressure of the first one.

122. Until the mind haven`t seen with the uncovered face the glory of God[439], he cannot tell to the soul in his feeling: "And I will rejoice into the Lord[440], I will delight on myself into His salvation"[441]. This is because the cover of the love for the self lays down over his heart, to not be unveiled to him the foundations of the world, which are the rationalities of the

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[436] Psalms: 19: 11: KJB: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."; 18: 11: ROB: "Desired they are more than the gold, and more than the stone of a great price; and sweeter than the honey and the honeycomb."

[437] Psalms: 115: 52: KJB: "I remembered thy judgments of old, O Lord; and have comforted myself."; 113: 52: ROB: "I remembered Your judgments from ever, O Lord, and I was comforted."

[438] Ecclesiastes: 12; 13: KJB: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."; ROB: "Behold on short, everything that you have heard is this: Fear God and keep His commandments! This is the due thing to every man."

[439] II Corinthians: 3: 18: KJB: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."; ROB: "And we all, looking like at a mirror, with the face unveiled, the glory of the Lord, we are being transformed in the same way from glory to glory, like from the Lord`s Ghost."

[440] Psalm: 9: 2: KJB: "I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High."; ROB: "I will rejoice and I will gladden on myself of You; I will sing Your name, You the most high One."

[441] Psalm: 104: 34: KJB: "My meditation of him shall be sweet: I will be glad in the Lord."; 105: 34: ROB: "Pleasant be to Him my words, and I will gladden myself of the Lord."

things. And this cover he won`t be able to remove it without willing and unwilling toils.

123. The leader of the people of Israel cannot see the Promised Land, which is the lack of passions, after fleeing from Egypt, that is the sin with the work, neither after crossing the sea, namely of the slavery through lust and affection, but only after living in the desert, placed between the deeds and the moves of the sin, sending ahead his seeing and researching power[442].

124. The ones who sit into wilderness, namely in the not-working of passions, they have the goods of that blessed land only from hearing. And the ones who have taken a look at the things from it, of course only with the imagination of the soul, they have reached at the contemplation of the seen ones. At last, the ones who have been found worthy of entering into it, they have been satiated with the whole feeling of the rationalities which flow out of it as a milk and as a honey, namely the first and the second contemplation[443].

125. The one who still has the natural movements of the body he hasn`t crucified on himself yet with Christ; neither has he buried on himself with Him, the one who drags after him thoughts and memories of the soul. Therefore how will resurrect together with Him one like this one, towards walking into the renewal of the life?[444]

126. The more comprising virtues of the soul being three: the fasting, the prayer and the silence, the one who wants to detach on himself (a little) from the prayer, he must rest on himself in somewhat natural contemplation; the one who wants to detach on himself from silence, in a moral conversation; and the one who is fasting, in the second given food[445].

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[442] Deuteronomy: 2: 26; 31: 2; 34: 1.

[443] The first contemplation only by sight it is flowing and passing like the milk is. The second one by possession it is considered like the honey. More probably, though, it is about the rationalities of the Providence and of the Judgment, according to the head 161.

[444] Romans: 6: 4: KJB: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."; ROB: "So we have buried on ourselves with Him, into death, through Baptism, like Christ resurrected from dead, through the glory of the Father, so also be us walking into the renewal of the life."

[445] It is the food for the body, also given by God and allowed only in the second place, after the food of the morning.

127. Whilst the mind is in its own things[446], it guards the likeness, being good and together suffering (merciful). And when it reaches in the things of the feeling, if it descend at the appropriate time and according to the decency, giving and receiving teaching, being strengthened again, it turns back to itself. But if it descends meaninglessly, and unnecessarily, it will be like an improvident general, who loses much of his power, by fighting.

128. The paradise of the dispassion hidden within us it is the icon of the future paradise, which will receive the righteous ones. But will be outside paradise all the ones who couldn`t reach inside it.

129. The sensitive sun doesn`t send its rays in the closed house; and the intelligible one doesn`t let its rays in the soul which doesn`t have the senses closed up towards the seen things.

130. Gnostic (knower) it is the one who does his descends with greatness and the ascensions of his soul with humbleness.

131. The bee wanting on itself after orchards, it gathers from there the matter of the honey; and the soul by scrutinizing the centuries, it gathers from there the diverse sweetness into cogitation.

132. The stag that has eaten snakes, it runs to the spring of the waters to quench the venom; and the soul wounded by the godlike arrows it is attracted by the relentless love towards the One Who has wounded it.

133. During the lonely life there emerge simple thoughts[447]; and of the much thinned[448] soul the thought got far from it and are coming to that soul only mind empty of bodies, which are showing to him, unveiling to him, the rationalities of the Providence and of the Judgments, as some foundations of the earth[449].

134. During the life in the couple, the man and the woman they cannot see simply, because this thing is possible only in the lonely life, during which, for the likeness to Christ, there won`t be known the difference between man and woman.

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[446] The Greek Philokalia: in the godlike ones.

[447] Thoughts without passion.

[448] In the original text we have: much torn apart (τη δε πσλυσχεδει ψυχη), but maybe is a mistake.

[449] Psalms: 17: 16: KJB; 17: 16: ROB. The idea is from Saint Maximos the Confessor. Empty mind are the Angels.

135. The thoughts[450] aren`t either of the rational part of the soul (because there isn`t thought in the beats), or in (because there isn`t either in Angels). But being fruits of the rational part and using the imagination as a ladder, they climb towards the mind from the feeling, announcing to the mind the things of the feeling, and they descend towards the feeling from the mind, putting forth to this one the mind`s things.

136. When the sin is endangered like a ship by the torrent of the tears, the evil thoughts emerge as one which come out of deep and try to rescue the ship.

137. The thoughts gather around the soul according to its present state, either as some pirates who want to sink the soul down, or as some oarsmen who want to help the soul seeing it endangered. The first ones tow to offshore the inappropriate thoughts, the others, by turning the helm, the push the ship to tranquil shores.

137[451]. The thought of the vain glory, being the seventh one, the soul that wants to reject it as being the last one, if won`t disrobe also the thought from before this last one, the soul won`t be able to put on the eighth one, which comes after them and which the godlike Apostle calls it “heavenly dwelling place”[452]. This one can be put on through sight only by the ones who disrobed for it the material things.

139[453]. To the consummated prayer can come close the angelic thoughts; to the middle one, the spiritual thoughts; and to the beginner one, the rational-natural thoughts.

140. Like the good lot of the seed used to appear through the wheat-ear, likewise the cleanness of the contemplation it is shown through prayer. The first one has for chasing away the gatherer of seeds birds, the casings which fence it like some spears; the second one, the thoughts which philosophize in temptations to banish the temptations away.

141. The ones saw by the soul, for doing, are silvery, like the wings of the dove; and the cogitated ones, for

[450] The concepts, the reasoning.
[451] This is the numbering from the original text where the head 137 is doubled (E. l. t.`s n.).
[452] II Corinthians: 5: 2: KJB: “For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:”; ROB: “For that`s why we also sigh, into this body, desiring to put on our dwelling place from heavens,”
[453] See footnote 21.

contemplation, are golden[454]. This is because the thus not-beautified soul, it cannot fly and it cannot rest where the dwelling place of the ones who rejoice themselves is[455].

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IV

Heads about Doing and Contemplation

Here Is And Orchard Full of the Fruits of the Doing and of the Spiritual Contemplation

142. It was yore commanded to the old ones to bring the first fruit of the field and of the mill to the temple[456]. And now we must bring to God, as first fruit of the working life, the restraint and the truth, and of the contemplative life, the love and the prayer. Through those ones we cut off the impulses of the irrational lust and of the wrath; through these ones, the vain thoughts and the plots from them[457].

143. The beginning of the working life is the restraint and the truth; the middle: the righteousness and the humble cogitation; and the end: the peace of the thoughts and the sanctification of the body.

144. The doing consists in not do simply the good things, but to do them as it ought, the doer deciding by himself the time and the measure for the things that must be done.

145. The contemplation consists in looking at the bodies as they are, but also their rationalities towards what he is looking at.

146. Neither the doing is firm without contemplation, nor is the contemplation true without doing. This is because both the doing must be rational and the contemplation must be doer; this is because through the first one, the sin to be powerless,

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[454] Psalms: 68: 14: KJB: "When the Almighty scattered kings in it, it was white as snow in Salmon."; 67: 14: ROB: "When the heavenly Emperor will scatter the kings in His country, they will be white as the snow on Salmon."

[455] Psalms: 85: 7: KJB: "Shew us thy mercy, O Lord, and grant us thy salvation."; 84: 7: ROB: "Show to us, O Lord, Your mercy and Your salvation give it to us."

[456] Exodus: 22: 23, 25.

[457] Philokalia: The plots from the neighbor.

and through the second one, the virtue to be strong in desiring the kindness.

147. The target of the ones who occupy on themselves with the doing, it is the killing of the passions; and of the ones who occupy on themselves with the knowledge it is the contemplation of the virtues.

148. Like the matter is towards the shape so is the doing towards the contemplation; and like the eye is seen on the face so the contemplation out of doing.

149. In the stadium of the doer virtue are running many. But only one takes the crown: the one who wants to reach at its end through contemplation.

150. The one who occupies on himself with the doing he drinks into prayer the drink of the pricking, but the contemplative gets drunk with the strongest cup[458]. The first one philosophizes into the ones of the nature. The other one forgets even on himself into prayer.

151. To the one who occupies on himself with the doing it is not allowed to persevere much into the spiritual contemplation. This is because he feels like one who is somebody`s guest and he quickly leaves that house.

152. The ones who occupy on themselves with the doing, when praying they enter like under some gates under the commandments of God; the contemplatives enter through singing like in the courtyards of the virtues. The first one give thank for they have been unchained, the others for the also have taken into slavery the ones who have been waging war to them.

153. The power of the contemplation must be at the level of the doing power. Otherwise it would be like a ship, which, not having appropriate sails, it suffer either danger from the fury of the winds for the sails` measureless, or damage from the winds for their smallness in comparison to the ship.

154. You reckon the pious thoughts like some oarsmen of the mental ship. They oars would be the living powers of the soul, the wrath and the lust, the will and the free choice. The one who occupies on himself with the doing he always needs these ones, but the contemplative doesn`t always need them. This is because in order of praying, these one by taking farewell from everything, he places on himself at the helm of the

[458] Psalms: 50: 5: KJB; 49: 5: ROB // 23: 5: KJB; 22: 5: ROB.

knowledge and he takes vigil during the whole night of the contemplation, bringing praises to the Keeper of everything. And by catching from somewhere some song of love, he sings it to his soul, looking from distance the raisings of the sea and being amazed by the godlike judgments and justices.

155. The one who is in the middle between doing and contemplation, he doesn`t guide his ship neither only with the oarsmen nor only with the mental sails, but he fulfills the need of a good floating through both of them, enduring with joy both the toils of the doing, for the moderation of the contemplation and the rationalities of the contemplation for being helped by doing.

156. Having his nature in harmony to the decision of his will, the contemplative commits the floating tirelessly as being driven by the flowing of the water. And the ones who occupies on himself with the doing, having the affection of the nature opposite to the decision of the will, he suffer a big swirl of thoughts and it lacks only a little to reach at despair, due to the burden.

157. The field that isn`t well cultivated it doesn`t use to turn to the sower the seed multiplied and clean. Likewise either the ones who occupies on himself with the doing, he won`t see the fruit of his prayer much and clean, if he won`t take care of the prayer with heed and without pride.

158. The cogitation ceaselessly trodden by the prayer`s traces, it resembles to the often trodden soil. This is because that one is leveled and this one is straight, being able to receive, the first one, gentle feet, and the other one, clean prayers.

159. Within the material things, the mind has together-worker, the thought; in the immaterial ones, if won`t reject it, it will have it as a thorn that pricks it.

160. The one who occupies on himself with the doing he has as covering to his heart in the time of the prayer, the knowledge of the sensitive ones, which he can remove it due to his affection towards them. Only the contemplative, not depending on them, he can see, partially, with the uncovered face, the glory of God[459].

[459] II Corinthians: 3: 18: KJB: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."; ROB: "And we all, by looking as in a mirror, with the uncovered face, the glory of the Lord, we are transformed in the same image from glory to glory, as from the Ghost of the Lord."

161. The prayer united with the spiritual contemplation it is the Promised Land where flows like some milk and like a honey the knowledge of the rationalities of the Providence and of the Judgment of God. And the one united with some natural contemplation, it is Egypt, where it emerges, in the ones who are praying, the memory of the thicker lusts. Finally, the simple prayer is the manna from desert, that, for its lack of diversity, to the ones who don`t endure, it closes due to the lust the promised goods; and to the ones who persevere night to this narrowed food, it causes a higher tasting, which lasts[460].

162. The doing united with the contemplation will be reckoned as the body united with the cogitating ghost; and without contemplation, like the body united with the willing ghost.

163. The feeling is the courtyard of the rational soul, the cogitation is the narthex, and the mind is the hierarch. In the courtyard there is stopped the mind interrupted by inappropriate thoughts; in narthex, the mind interrupted by appropriate thoughts; and the mind that has been found worthy to enter in the godlike altar, it is not interrupted by any of these.

164. In the house of the doing soul it is crying and weeping, due to the tiredness[461]. In the one of the contemplative soul there is heard a voice of joy and of confession, due to the knowledge.

165. The doer wants to untie on himself, due to the toils, and to be with Christ. And the contemplative wants better to remain into body, both due to the joyfulness that he receives out of prayer and for the profit that comes from here to the neighbor.

166. At the more educated one the contemplation predominate the doing; and in the ones who are thicker to the mind, the doing predominates the contemplation. But both of

[460] Solomon`s Wisdom: 16: 20: ROB (this Book is not present in King James Bible (E. l. t.`s n.)): "But You fed your people with angelic food and You sent ready-made bread from heavens, without toil, and that had the whole sweetness and was pleasant to everybody."

[461] Ezekiel: 2: 10: KJB: "And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe."; ROB: "And he unveiled before me, and I saw that it was written on both sides: crying, weeping, and grief was written in it."

them reach at a good end. Quickly will be seen this, though, at the ones in whom the contemplation predominates the doing.

167. The paradise is the contemplation of the intelligible ones. The one who occupy on himself with the knowledge (the gnostic) enters inside this one by praying, as in his house; and the doer is like a passer-by, who wants to see inside, but he is not allowed, because it is still standing the separating wall of his spiritual age.

168. The bodily passions resemble to the beasts; and the spiritual ones, to the birds. The doer can chase away the first ones from the rational vine. But he can chase away the birds until he reaches at the spiritual contemplation, regardless how much will strive for guarding the ones from inside.

169. The doer cannot elevate on himself higher than the moral beauty, except, like Abraham the Patriarch, will come out also him from the law of the nature, as from his land, out of his life grown with it in affection, as out of a family. This is because in this way he will receive as a seal the cutting off of the voluptuousness (of the pleasure), which is a cover placed on us since birth, which doesn`t allow to be given a consummated liberty.

170. Like the colt doesn`t like on spring time to stay at mangle and to eat the things from there, likewise the young mind cannot suffer for long the narrowness of the prayer, but it enjoys better, as that one, to get out at the width of the natural contemplation, which is in psalmody and reading.

171. Like the doer life it has its vital power girdled like some waists, with fasting and with taking vigil, likewise the contemplative virtue makes its knower powers as some kindled candlesticks, through silence and prayer. The first one gives to those ones the thought (the discursive reasoning) as a pedagogue, and the other one gives to its powers the inward rationality as guiding.

172. The unconsummated mind it is now allowed to enter in the full of fruits vine of the prayer, but only and barely to the simple sounds of the psalms, as a poor at leaves[462].

173. Like not all the ones who reach having a dialogue with the emperor they can also stay at the same table with him,

[462] Deuteronomy: 24: 21. The stranger is allowed to enter into vineyard after the master has harvested it, to collect what he still manage to find. Through prayer it is understood here the prayer of a sole thought; through psalms, the psalmody or the read or the singed prayer.

likewise the ones who reach at the meeting with the prayer won`t rejoice all of the contemplation from it.

174. Like the silence at good time it is the brake of the anger, likewise eating with measure it is the brake of the lust, and the one thought prayer it is the brake of the unsettled thoughts.

175. Both the one who wants to dive in the deep from bellow (on the bottom of the ocean) for the sensitive pearl and the one who wants to cross through the deep from above for the intelligible pearl, to surface it, if they won`t disrobe on themselves, the first one of light, the other one of feeling, they won`t succeed in what they are searching for.

176. The mind that is during the time of the prayer inside its cogitation, it will be like the bridegroom who speaks to his bride in the wedding chamber. And the one who is not let to enter, staying outside shouts out with sighs: "Who will take me inside of the city?"[463] Or: "Who will guide me to there, to not be I looking any longer at vanities and at liar insanities"[464] in the time of the prayer?

177. The prayer without the pricking of the heart it is considered by the mind like it is considered by the throat the food without salt.

178. The soul that is still searching for the prayer, it is like the woman in the birth pains; and the soul that has reached at prayer it is like the woman who has given birth and it is full of joy for that birth.

179. Yore the Amorite who was living in the mountain, rushing in upon the ones who were striving to cross that mountain, was hurting them[465]; now the evil forgetfulness chases away the ones who try to climb at the higher prayer of the simplicity, before cleaning.

180. The devils have much enmity against the clean prayer. These ones are beaten up not by the multitude of the

[463] Psalms: 60: 9: KJB: "Who will bring me into the strong city? who will lead me into Edom?"; 59: 10: ROB: "Who will take me to the fortified city? Who will advise me to Edom?"

[464] Psalms: 40: 4: KJB: "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies."; 39: 6: ROB: "Blessed is the man whose hope is the name of the Lord and he hasn`t look at vanities and to liar insanities."

[465] Numbers: 14: 45: Deuteronomy: 1: 44.

psalms, as an army from outside, but the dialogue of the three ones: of the mind, and of the rationality with the feeling.

181. The simple prayer appears to the ones who are praying[466], supporting them like the bread[467]; the one united with some contemplation, like the oil that fattens them up[468]; and the one without image, like a wine with good fragrance, of which, the ones who impart themselves they aren`t any longer satisfied[469].

182. It is said that the wild donkey laughs at the crowd of the city; and that the rhinoceros cannot be tied up by anybody[470]. Likewise the mind that reigns over the nature and over the rationalities of the nature, it laughs at the vanity of the thoughts when it prays, and it cannot be taken into mastery by anything of the ones submitted to the senses.

183. The one who shakes the stick against dogs, he stirs them up against himself. Likewise stirs up the devils the one who strives to pray cleanly.

184. The one who lives in ascesis, he must narrow his feeling to a sole sort of food; and the mind, to the prayer of a sole thought. Becoming in this way not depending on passions, it will reach there, to be kidnapped to the Lord, in the time of the prayer.

185. They who are dominated by the passion of the pleasure, being they earthly, when they are praying they have their thoughts as some frogs, which steal them away. They who have the passions more appeased, they have their contemplations like some nightingales, which entertain them with their flight from a branch to another, namely from a

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[466] Philokalia: τοις ευχομένοις. G.P. 90: τους αρχομένους: to the beginners.

[467] Psalms: 107: 5: KJB: "Hungry and thirsty, their soul fainted in them."; 106: 5: ROB: "They were hungry and thirsty; their soul was fainting in them;"

[468] Psalms: 13: 5: KJB: "But I have trusted in thy mercy; my heart shall rejoice in thy salvation."; 12: 5: ROB: "And I hoped towards Your mercy; my heart will rejoice of Your salvation."

[469] II Corinthians: 5: 13: KJB: "For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause."; ROB: "For, if we went besides ourselves, it is for God, and if we are with the mind whole, it is for you."

[470] Job: 39: 5, 9: KJB: "Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? // Will the unicorn be willing to serve thee, or abide by thy crib?"; ROB: "Who has set free the wild donkey and untied it from the manger? // Will the wild buffalo to enter to you as servant and to spend the night next to your mangers?"

contemplation to other one. And the dispassionate ones they enjoy much silence and tranquility from thoughts, during the prayer.

186. Yesteryear Mary, the sister of Moses, looking at the falling of the enemies, taking up her cymbal led the victory song of the singers[471]. And now the greatest of virtues, the love, rising itself up to praise the soul that has overcome the passions, it uses the contemplation ad a guitar and doesn`t cease praising God, rejoicing with the ones from around itself.

187. When the words of the Psalms are stopped during the prayer from their reeling, in the heart of the one who is praying, then the heart, as a good field, starts to show its fruits: the seeing of the bodiless ones, like some roses; the limpidity of the bodies, like some lilies; the diversity of the godlike judgments, difficult to contemplate, like some violets.

188. The flame chained into matter, it becomes carries of light, and the soul untied from matter it reaches to be bearer of God. That one grows up until burning out; and this one, until the end of the godlike love.

189. The soul that consummately rejected on itself and has totally consecrated on itself to the prayer, it doesn`t come down when it wants, once it is above creation, but when will consider that as being right, the One Who bears all our things with scales and with measure.

190. When the laziness is banished away from the soul and the cunningness is shaken away from the thought, the mind ending to be empty, through simplicity and not-crafted life, and not having any cover of shamefulness, “it sings new song to God”, and gives thanks singing with gladness, celebrating from before the beginning of the future life.

191. When the soul that prays starts to be under a more godlike work, it speaks also like the bride from the Song towards her friends, things like these: “By little Brother has

[471] Exodus: 15: 20: KJB: “And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.”; ROB: “Then Miriam, the prophetess, took the tambourine in her hand, and after her there went out all women with tambourines and dancing.”

sent his hand through the window and my heart has flinched of Him"[472].

192. Like the soldier liberated from war he downloads from himself the burden of the weapons, likewise the doer discharges from himself the thoughts, coming to contemplation. This is because neither that one needs weapons but to war nor this one needs thoughts except if he descends to the ones which fall under the senses.

193. The doers look at the bodies to know their place; and the contemplatives for knowing their nature. But only those ones who occupy on themselves with the knowledge (the gnostics) look at the rationalities of both of them.

194. Within the rationalities of the bodies are being known the bodiless ones; and within the bodiless ones is known the Word (the Rationality) from above being, towards which every striving soul hurries to be liberated.

195. The rationalities of the bodiless ones are like bones covered by the ones submitted to the senses. They are seen by nobody if they haven`t reached outside the addiction after the sensitive ones.

196. The soldier lays down the weapons when he leaves the war; and the contemplative, the thoughts, when he is liberated towards the Lord.

197. The general, if he remains without prey in the war, he is discontent. Likewise the doer, if he remains when praying without the spiritual sight (contemplation).

198. The stag runs to the springs of the bodily waters, when it is bitten by a beast; and the soul runs to the rays of the bodiless ones, when is wounded by the most-sweet arrow of the prayer

199. Neither the bodily eye can see the wheat grain nor the doer mind can see its own nature, if they won`t disrobe, that one of husk, and this one of the affection that covers it.

200. Like the stars hide on themselves when the sun rises up, likewise the thoughts when the mind turns back to its kingdom.

201. After the end of the creature, the spiritual contemplations, overflowing upon the mind like some rays of

[472] Song: 5: 4: KJB: "My beloved put in his hand by the hole of the door, and my bowels were moved for him."; ROB: "My loved one has stretched his hand through the window and my heart has flinched."

the sun, which descend from heavens, it seem to come to it from outside, though they belong to it; and these rays envelop it due to its cleanness.

202. The contemplative mind when descends from heavens, brought back by the nature`s needs, it can speak like the ones who said: What`s more wonderful than the godlike beauty? What thought fills up with joy more than the one of the greatness of God? What longing is so powerful and so difficult to bear than the one that is born from God in the soul cleaned of all sins and that shouts out from its deep: "I`m wounded by love"?[473]

203. The one who does not get tired by walking of the traces of God through prayer, and who does not want to see a man, he can say: "My heart has been kindled within me and fire will burn within my thought".

204. Let the doer soul saying after rejecting the evil, like the bride from the Song of Songs, towards the devils and the evil thoughts, which force it to look again at vanities and at liar insanities: "I have disrobed my coat, how will I put it on again? I have washed up my feet, how will I soil them again?"[474]

205. The loving of God soul dares to ask Him: "Tell me, You good Shepherd, where do You graze Your sheep and where do You rest at noon Your lambs? For by following to these ones, to not go myself astray from the flocks of Your friends"[475].

206. The doer soul, trying to keep the prayer`s word and not being able to, shouts out also, like the bride from the Son of Songs: "During the nights I have been searching for my beloved one in the bed and I haven`t found him"[476]. I shouted out his

[473] Song of Songs: 2: 5; 5: 8.

[474] Song of Songs: 5: 3: KJB: "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"; ROB: "The coat I have taken it off, how will I put it on again? I have washed my feet up, how will I soil them again?"

[475] Song of Songs: 1: 7: KJB: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?"; 1: 6: ROB: "Tell me, my beloved one, where do you graze your sheep? Where do you lodge at noon? Why must I vainly go astray to the flocks of your companions?"

[476] Song of Songs: 3: 1-2: KJB: "BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not. // I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not."; ROB: "During the night in bed I`ve been searching for the beloved one of my soul, I`ve been searching for him, but behold, I haven`t found him. // I will get myself up, I said to myself, and I`ll run to the market place, on the streets, and thoroughly I`ll search for the beloved of my soul. I have searched for him, but I haven`t found him anymore."

name, but he didn`t hear me. "I will get myself up" through even more perseverant prayer and "wandering through the city, on streets, on market places, I will search for the one Whom I love"; maybe I will find the One Who is in everything from here and outside everything, and I will satiate on myself when his glory will appear to me.

207. When my soul starts to be entirely only tears out of the joyfulness of the prayer, by also daring, shouts out like the bride towards her bridegroom: "Let my little brother to come down into his garden"; and let him eat the worked comforting of my tears as some expensive fruits[477].

208. When the doer soul starts knowing, wondering, the Maker out of the greatness and out of the beauty of the creatures, and to delight on himself of the joy caused by them, it shouts out also full of amazement: "How beautiful have you made on yourself my bridegroom[478], paradise of my Father! Flower of the field and cedar like the cedars of Lebanon! Under its shade I wanted to be and I sat, and the fruit proved to be sweet in my throat"[479].

209. If the one who receives and emperor within his house it is so proud, so famous and full of whole joy, the more is the soul that receives, after it has cleaned itself, the Emperor of emperors, according to the not-liar promise of That One[480]. But such a soul owes to provide on itself with awe, by casting out everything that doesn`t seem appropriate for the resting of That One and by placing inside everything that is towards His pleasure.

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[477] Song of Songs: 4: 16: KJB: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."; ROB: "Awake, northern wind, come southern wind, and blow through my garden and stir up their perfumes; and let my beloved one come and enter in his garden and to pick up its expensive fruits, to eat."

[478] Song of Songs: 1: 15: KJB: "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes."; ROB: "How beautiful are you, my love! And how cute are you! The meadow of green grass is our bed."

[479] Song of Songs: 2: 3: KJB: "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."; ROB: "Like the apple tree is amongst trees, so is my darling lad amongst lads. I love staying in the shadow of the apple tree; sweet is its fruit in my mouth."

[480] John: 14: 23: KJB: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."; ROB: "Jesus answered and said: If somebody loves Me he will guard My word, and My Father will love him, and We will come and make dwelling place at him."

210. The one who expects to be summoned tomorrow by the emperor, what else can he care about, than to cogitate at the words which can be pleasant to that one? By taking the soul care of this, won`t show itself unprepared at the judgment from there.

211. Blesses is the soul that, by waiting for the Lord to come tomorrow, doesn`t notice the tiredness of the day, neither of the night, knowing that tomorrow He will come.

212. God sees on everybody. But God is seen only by the ones who don`t contemplate anything during the prayer. And how many are seeing God, they are also being heard by Him; and how many aren`t being heard, they neither are seeing Him. But blessed is the one who believes that he is being seen by God. His feet won`t budge when he forces on himself to be pleasant to Him.

213. The goods of the Kingdom, that is within us, which the loving of beauty eye hasn`t seen and the loving of honor ear hasn`t heard them and to the empty of Holy Ghost heart they haven`t come up[481], are the earnest of the goods which will be given to the righteous ones in the future kingdom, by God; and the one who doesn`t delight on himself with these ones, which are the fruits of the Ghost, he won`t be able to reach at rejoicing of those ones.

214. The thoughts of the ones who occupy on themselves with the doing are like the deer. This is because as those ones, either they are high in the mountains, due to the fear of hunters, or are low in valleys, for the sake of those ones, so also these ones they cannot stay always in the spiritual contemplation, for they fewness, neither always in the natural ones, because they do not aim always the resting. But of the contemplative ones they despise the views from below (the pedestrian contemplations).

215. The dew drops inebriate the land`s furrows; and the lachrymose sighs which spring out from heart they inebriate the sentiments of the soul into prayer.

216. Nobody will reach at the contemplation of the godhead cogitated into Trinity if he won`t come up above the

[481] I Corinthians: 2: 9: KJB: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."; ROB: "But as it is written: "The ones which the eye hasn`t seen and the ear hasn`t heard, and to the heart of the man haven`t ascended, these ones God has prepared to the ones who love Him."

material two-ness and above the neighboring unit. But he won`t reach higher than these ones if he hasn`t made his mind unitary in the cogitated things.

217. It is not so difficult to be stopped the course of the river for not flowing downwards as difficult is to the ones who is praying to restrain when he wants the rushing in of the mind, for not scatter him in the seen ones, but to gather on himself towards the ones from above and related, even if this thing is characteristic to the nature, whilst the other one is against nature.

218. The ones who have cleaned on themselves by sending their mind inside the seen things they are filled up with so much amazement and joy than they can`t comprise anything of the earthly ones, even if around them would be piled up all the things which seem worthy to be done.

219. It is enough to the said the laws of the nature for making us wondering much. But, by being understood, they are like some flourished orchards which bring out from the clean flowers as out of heavenly nectar, the sweetness of the spiritual feast.

220. Through the dewy flowers of the orchards the bees are humming around the bee hive queen; and the cogitating powers of the soul, reach at a ceaseless repentance, surrounding the soul, they toil[482] together with the soul for the desired ones.

221. In the seen world the man is seen like another world, and in the cogitated (intelligible) world, the thought. This is because the man is the herald of the sky and of the earth and of the ones within the middle; and the thought is the interpreter of the mind and of the feeling and of the ones from around them. Without man and thought, both worlds would be mute.

222. The one who is taken into slavery for a while he doesn`t run back with such a joy when he is released, like the mind turns back with nimble feet towards the heavenly ones, as towards its own ones, when it is released from the material ties (affections).

223. The one who is not praying with heed but scattered, he considers the psalm as barbarian[483], but he is also a

[482] G.P. 90: they want.
[483] I Corinthians: 14: 11: gibberish.

barbarian to the psalm; and both of them are considered insanity by the devils.

224. Aren`t they one and the same the ones to whom the world has been crucified and the ones who has crucified on themselves to the world[484]? To the first ones are nails the fasting and the taking vigil; and to the others the poverty and the despising. But without the second ones, the toils for the first ones are useless.

225. Nobody can pray cleanly while he is dominated by the passion of the love for beauty and of the love for honor. This is because the lusts (the affections) and the thoughts of the vanity, by moving on themselves with familiarity around these ones, they wrap him like some ropes, pulling, like on a tied sparrow, the mind trying to fly away during the prayer.

226. It is impossible to the mind to have peace during the prayer if it hasn`t made friendship the restraint and the love. This is because the first one it fights to scatter the enmity of the body against the soul, and the second one against the enmity counter the neighbor, for the sake of God. That`s why by coming the Peace, which overwhelms any mind[485], has promised to make a dwelling place in the one who has made peace with himself[486].

227. The one who strives on himself to enter into the Kingdom of God, he must abound with the deed of the righteousness into the good things; into giving alms, by giving out of what is lacks to him; and in the toils for peace, by stealing that patience according into the Lord.

228. Neither into the one who is in lack with the virtue, due to his carelessness, nor into the one in whom the virtue it exceeds, due to his self-appreciation, they won`t be inside the

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[484] Galatians: 4: 14: KJB: "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus."; ROB: "And you have not despised my trial, that was in my body, neither have you becomes disgusted, but you have received me like on an angel of God, as on Jesus Christ."

[485] Philippians: 4: 7: KJB: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."; ROB: "And let the peace of God, which overwhelms any mind, to guard your souls and your thoughts, into Jesus Christ."

[486] John: 14: 23: KJB: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."; ROB: "Jesus answered and said to him: If somebody loves Me he will keep My word, and My Father will love him and We will come to him and We will make dwelling place at him."

shore of the dispassion. This is because neither one of them has reached to be imparted of the goods from righteousness, between them and those ones staying in the middle the lack and the surplus.

229. The earth which doesn`t give to the plowman the multiplied seed, it cannot make the plowman rich, by giving him back only the seed, or even a small adding. Likewise, on the doer, the thing done, it cannot make him righteous, if his striving won`t be, towards God, bigger than his will.

230. Not all the ones who love their neighbor they can also hate him. And something else is to envy the accretion of that one, and something else is to impede[487] his increasing. But the last stage of the sin consists in not be only bitten by the gifts of that one, but also in gossiping his good characteristics, as they wouldn`t be like that.

231. Others are the bodily passions and others are the ones of the soul; others are the ones according to the nature and others are the counter to the nature one. The one who rejects the first ones but he doesn`t take care of the last ones, it is like the man who erects high and thick enclosure against the wild beasts, but he rejoices of the birds which eat the grapes of the rational vine, the really beautiful ones.

232. First the soul imagines the evil, then the soul lusts for it, and then the soul is penetrated by pleasure or by sadness, and then it sees it with the senses and then the soul enters in seen or unseen touching with the evil. All of these are accompanied by thoughts, except the first movement, which if it isn`t accepted, the whole evil after it will remain not-worked.

233. The ones who have come close to dispassion they are budged only by hallucinations; the ones with the passions appeased, by lusts; the ones dominated by voluptuousness, they are budged by affections. In the feeling of the evil are the ones who make abuse of the necessary ones, but with sadness; and in touch with the evil are the ones who accompany it without sadness.

234. The pleasure dwells in all the body`s limbs. But it doesn`t appear to everybody equally troubling. But some of the limbs enjoy more the lusting part of the soul, other the anger and again others the things which depends on the cogitation. The first ones are troubled by the covetousness of the belly, the

[487] Within the text: to not impede.

second ones by anger, and the third ones by cunningness, the cause of all the evil passions.

235. It is necessary to be the senses opened like the gates of the city. But it is also necessary to not be allowed to enter through the opening in the same time with the necessary ones also the peoples who want the enemies and who become causes of fight.

236. The pleasure is the fruit of the lust; and anger of the wrath; and the evilness of the envy. But cannot reach at peace with the last ones he who doesn`t fight against the chieftains. Neither can enter in the shore of the appeasement of the passions the one who fulfills the commandments forcedly.

237. The ones who reject the attacks, they don`t let to enter the thoughts to the rational vine like some wild beasts and to damage its fruits. And the ones who accompany them without sweeten on themselves they simply let them come in, but they don`t let them at all to touch the vine`s fruits. The ones who talk sweetly with the passions through the thoughts but they do not come to approval, they resemble to the ones who let the wild beast to enter inside the field and of the enclosure, but they don`t allow the beast to satisfy on itself with the vine`s grapes. But then they find it stronger than their own power and they often reach at the approval of the passions[488].

238. The one who still needs to take care of the enclosure through restraint, he hasn`t reached yet at simplicity. This is because the consummated one, he says, he doesn`t restrain on himself (but the one who is still fighting)[489]. He resembles to the ones who has vine, or field, but not in the middle of other vines or fields, but somewhere in a corner. That`s why he needs much guarding and watchfulness. But the vine of the one who has reached at simplicity it cannot be touched from any side, identically to that one of an emperor or of another fearsome master, who makes the thieves and the by-passers trembling, just by hearing his name only.

239. Many climb on the cross of the evil suffering but few of them accept also its spikes. This is because many submit on themselves to the willing toils and troubles, but to the ones which come unwillingly, only those ones submit on themselves,

[488] The four stages of Hesychios: attack, accompanying, consenting, deed, here they become five: attack, accompanying, dialogue, consenting and deed.
[489] The words in parentheses can be found only in the Greek Philokalia.

who consummately have died to this world and to the resting out of it[490].

240. Many have disrobed all the skin clothes. But the last one, that one of the vain glory, it has been disrobed only by the ones who have despised the mother of it, namely the desire to be pleasant to themselves.

241. The one who rejects and doesn`t accept the praise from the people and the resting of the body, he has disrobed even the last coat of the vain glory. This one has been found worthy to put on even from here the brightness of the dwelling place from heavens, sought with many sighs.

242. Something else is the work and something else is the thing done. The last one shows the finished sin; the first one shows only the sweet addiction which is worked inside, but not outside, like the ones who haven`t been removed from their land, but they pay tribute to the masters their own thoughts.

243. If the taste is dominated by pleasures it is impossible to not be followed also by the other senses, even if the ones from bellow the belly of the colder ones seem to be tranquil, like the ones of the aged ones, who don`t receive the heat any longer, due to exhaustion.

244. The lusting part of the soul is proven as it is in foods, in countenances and in voice, in the willing impulses, of otherwise into taste, in sight and in hearing, like it uses them well or wrong, or what is in the middle between these two ones.

245. In the ones who aren`t advised by fear, the thoughts are in a great scattering, like the sheep without shepherd[491]. But when they are guided, or driven from the back by fear, the thoughts are in good order and inside the enclosure.

246. The fear is the daughter of the faith and the guardian of the commandments. The one who hasn`t gain the mother of it he won`t be found worthy of being the sheep pastured according to Lord`s will.

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[490] In G.P. 90: In the middle of the last sentence it has: Many are the servants of the willing obedience, but of the unwilling shame only the ones who have quenched the love for honor.

[491] I Kings: 22: 17: KJB: "And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace."; III Kings: 22: 17: ROB: "And he said: "Behold, I am seeing all the Israelites scattered throughout the mountains, like the sheep that do not have shepherd. And the Lord said: They have not a Lord, to turn back each of them in peace to their home."

247. Some people have only the beginnings of the goods, other their middle, and other their ends. Without these ones, each of them will be as a simple soldier or as a clerk without payment. And that`s why the first one guards only and barely his house against the ones who try to plunder it, and the other one doesn`t have the due honor in what he is doing.

248. The ones who urge us to consent to the pleasures of the throat, until we are not-consummated, they do something resembling to the ones who command us to scrape our almost healed wounds, or to scratch the sores for the pleasure cause by them to us, or to eat meals which increase our warmth, or to bring down the enclosure of the vine and to let coming in, like a wild beast, the body`s thought, which to break the good thoughts lie on some grapes. We must not listen to these ones, neither to like the meaningless flattering of the people and of the passions. But let`s rather fortify the enclosure of the restraint until the beasts will cease, namely the bodily passions, to howl, or the vain thoughts to descend like some birds to damage the vine, namely the soul guided by those views into Christ Jesus our Lord, to Whom be the glory, forever and ever, Amen.

The Miserable Monk Named Theophanous

Ladder

Consummation	10
The enlightening of the heart	9
The stranger brightness	8
The contemplation of the mysteries	7
The peace of the thoughts	6
The heart`s tears	5
The holy work	4
The heart`s warmth	3
The clean prayer	2
The godlike ascension	1

I`m presenting here, of the godlike gifts, which through trying was known by the Ghost bearer ones

First, the most-clean prayer starts,
Out of which some warmth emerges.
After that, it is the stranger and the holy work.
Then the godlike tear on the heart springs out.
After it, a peace from the multitude of all the thoughts,
Out of which to the mind cleanness shout out,
Together with the sight of the most-high mysteries.
And in an untold way, after this one, a stranger brightness.
And from now on, furthermore, the endless consummation.
This is because this stage has a borderless width,
Even if it is composes only of one verse.

*

So at the beginning of the ladder, on the lowest stair,
Only the clean prayer, we see that is appears to us.
But it is of very much sorts.
And if you would want to count to all these ones
To a great length the word will stretch.
Think the same thing about everything, my beloved one.
But teacher in them is only the trying above words.
The ladder that increases towards the top, in such a strange manner,
It is a tenth of stairs, a revival of the life in a wonderful way,
A tenth of stairs, that withers the life from within the soul.

For one of the Ghost bearers says to us like this:
The one who doesn`t toil from here to gather the life,
With vain hope let him not deceive
On Himself, that he will take this one beyond.
Ten stairs, the philosophy of the deification,
Ten stairs, the fruit of all the Scriptures,
Ten stairs, the unveiling of the consummation,
Ten stairs, towards heaven ascended,
Ten stairs which make us see God.
The ladder it seems to us too short, taken along its length.
Within heart, though, with it if the man will try,
Richness not-comprised into the world he will find for himself,
A godlike spring gushing out stranger life.
For this ladder is a great teacher to us.
Good is that everyone to see his own measures into thought,
By looking attentively at the ladder with the ten gifts.
If you reckon that you also are steadfastly stay on it,
Tell us on which stairs you are finding on yourself staying,
To the profit of us, the ones who are far away from it.
But, if you want to learn something precious about these ones,
Leave the care of all things,
Both of the meaningless ones and of the blessed ones.
This is because without the rejection of the care you cannot learn anything.
And only by trying and not of speaking it comes out this knowledge.
And for keeping in mind I am giving now to you towards knowledge,
This word, kept from the Holy bearers of God,
Even though it will penetrate with difficulty to your hearing.
The one who isn`t on one of the mentioned stairs,
Or not always he has been striving on himself towards these ones with his thought,
In the moment of his death and in the perspective of dying,
He will be engulfed by fear, with tremble of scare,
And stranger he won`t be to the last fierce dread.

*

My verses have ended in a fearsome word.
But it is of a great profit that is has happened like so.
For the ones who don`t repent and don`t do the good things,

Of which the first one I am, poor me,
They have a great cause to fear, as it should.
And the ones who has ears to hear, let him hear well.
Hear and understand also you, the one who have written these things.
How have you dared to say these things,
You man who has nothing out of them,
How haven`t you feared teaching about them?
Haven`t you heard about Zenoah and the things which he suffered,
When he dared to lift the godlike Ark of Covenant?
For I am not speaking in this manner towards teaching others,
But to condemn on myself stringer,
By knowing the high crowns of the ones who strive on themselves
And how only me, into everything, by myself I deprive on myself of fruits.

Romanian Versification
By Monk Agathon

Priest Professor PhD Academician
DUMITRU STĂNILOAE

THE ROMANIAN PHILOKALIA

- VOLUME V -

“These uncreated energies”, which irradiate from God, they aren’t limited, they come to everybody, but they especially come into the Holy Mysteries. These uncreated energies are present in the Holy Mysteries with a special intensity, bringing the Persons of Christ Himself; through the Church, especially through the priest, through all his blessings, these uncreated energies pass, in different grades, upon everybody, they are therefore also of the angels, and they are also within nature. This is because the nature, created out of nothing, it couldn’t stand by itself without the uncreated energies which found it.”

Father Professor PhD Academician Dumitru Stăniloae, in the dialogues book, put together by Sorin Dumitrescu, *Șapte dimineți cu Părintele Stăniloae (Seven Mornings with Father Professor Dumitru Stăniloae)*, Anastasia Publishing House, Bucharest, 1993.

Priest Professor PhD Academician
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THE ROMANIAN PHILOKALIA

- VOLUME V -

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PHILOKALIA

OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

VOLUME V

TRANSLATION[1], INTRODUCTION AND FOOTNOTES BY

DUMITRU STĂNILOAE

[1] **The texts of *The Romanian Philokalia* were translated from Greek language in Romanian language and put together by Priest Professor PhD Academician Dumitru Stăniloae**.
Translated from Romanian language in English language, from the will of God, by the most worthless on of men: E.l.t. The translation of this book, in English language, ended at the *Transfiguration of the Lord*, on 08.06.2019.

Peter Damascene.
Spiritual Teachings

Simeon Metaphrastes.
Paraphrase at Makarios the Egyptian

Bucharest
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1976

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Out of the Godlike Spiritual Teachings of Our Pious Father

PETER DAMASCENE

INTRODUCTION

1. **The Writing of the Pious Peter Damascene in General**. – Amongst the writing published in the *Greek Philokalia* there is also the following one[2], that has Peter Damascene as author and it consists of two books.

In the *Slavonic Dobrotoliubie* of Paisie Velicikovski, printed at Saint Petersburg in 1793, there aren`t comprised but some fragments of it, and in the *Russian Dobrotoliubie* of Theophanous the Recluse, Bishop of Tambov and Vladimir, that has been printed starting with 1877, it is not present at all[3]. This writing wasn`t also included in the *English edition of the Philokalia*, which is translated after the Russian Dobrotolibie of Theophanous the Recluse[4], and neither in the *Small French Philokalia*[5], both issued in the recent years.

By following the Greek Philokalia and taking heed at the important role of this writing in the spiritual life of the past, we have decided to print it in the *Romanian Philokalia*.

Truly, despite its missing from the *Russian Philokalia*, this writing is has been much cherished in Russia. Even before the publishing of the *Dobrotoliubie* of the Theophanous the Recluse, it has been printed in Russian language by Hieromonk Juvenal (later Bishop of Litovsc and Vilensc) at Moscow in 1894, being reprinted in 1901 in a second edition, and in 1904 in a third edition. But Peter Damascene had

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[2] Φιλοκαλία των ίερων νηπτικων, Venice, 1782, p. 554-643, 644-695. In the second edition, with the same title, issued at Athens, in 1893, in two volumes, it is comprised at the beginning of the volume II, p. 2-70, 70-108. After this one it has been done the present translation.

[3] See at Jean Gouillard, *Un auteur spiritual byzantine du XII-e siècle: Pierre Damascene*, in Échos d`Orient, tome XXXVII, no. 195-196, juillet-decembre, 1939, p. 257.

[4] *Writers from The Philokalia on Prayer of the Heart*. Translated from the Russian text by E. Kadlubovski and G. E. H. Palmer, with a new Foreword and the original Introduction and Bibliographical notes. 2nd Edition, London, Faber and Faber, 1954, 420 p.

[5] Petite Philocalie de la Prière du cœur. Traduite et présentée par Jean Gouillard, Paris, Cahiers du Sud, Neuchâtel, La Balconnière, 1953.

become in Russia a familiar name long before these editions, fragments of his writing being translated ever since Centuries XY-XVI from Greek language in Slavonic language[6]. And Paisie Velicikovski declares that he also translated the Damascene`s book in Slavonic language[7]. And he also lists Peter Damascene amongst the Fathers who teach about the mind`s prayer[8].

Not less authority enjoyer this author in the Romanian past. Amongst the old Romanian manuscripts existent in the Library of the Romanian Academia, at least 18 comprise his work entirely or in fragments. Most of them are from Cernica Monastery. But as, besides some of them which date back in the Century XVII, others back to the second half of the Century XVIII[9], when at Cernica still was not possible to carry on a work of translating and copying manuscripts, it seem that the older manuscripts from Cernica were brought from Neamț Monastery, or from other Moldavian Monasteries, directly or indirectly copied after the translation of after the translations of some collaborators of Paisie Velicikovski[10]. Of course, only consequently to a comparison of all the existent manuscripts to each other, one could surely say that all the manuscripts are reduced to a sole translation, or there are many translations[11]. Fact is that these writing are multiplying

[6] Jean Gouillard, *cited work*, p. 258.
[7] S. Cetferikov, *Paisie*, translation by Patriarch Nicodemus, Bucharest, 1940, p. 194.
[8] Ibid*, cited work*, p. 182.
[9] Behold the Romanian Academia`s manuscripts which comprise the work of Peter Damascene: No. 486, 1083 (year 1645?), 1945, from the year 1812, bought from a monk from Neamț Monastery, 1591, 1889 from Cernica, 1922 from Cernica, 1935 from the year 1795, from Cernica, 1957 from Cernica (about some of these manuscripts it is said that they were3 translated in the year 1800 from Greek language by Ilarion the Psalm Reader),. 1993 from Cernica, 2014 from Cernica, 2133 from Cernica, Century XVIII, 2141 from Cernica, Century XVIII, 2586 from Horezu Monastery, 2635 from the year 1778 (it comprises also teachings of Paisie), 2713 copied in the year 1836 at Horezu Monastery, 2800 from the year 1796, 3001 from the year 1800 from Rîșca, 3166, copied at Neamț Monastery in the year 1795, and 3222 from Dălhăuți.
[10] An origin in the Paisie`s circle it is surely indicated by the manuscript of the Romanian Academia no. 1889, which was the property of Pimen, the Cernica`s spiritual guide, but which comprises amongst its writings also a writing of Nilus Sorschi; also the manuscript no. 1922, that comprises besides Nilus Sorcshi also other texts translated from Slavonic language.
[11] If manuscript 1083 surely dates back in the year 1645, we would have some older translations than the Paisie`s époque. In this case one should compare the translations from Paisie`s époque to those ones, for ascertaining if the last ones would have used the translations from older époques.

since the revival of the monastic life in the Century XVIII. Like sure translator of the second book of Peter Damascene it is indicated to us, by a manuscript from Neamț Monastery, Hieromonk Makarios[12]. This one is probably the same monk Makarios, from whom we have a multitude of translations out of the Holy Fathers and by whom are also translated the *Spiritual Homilies* of Makarios the Egyptian, printed at 1775 at Bucharest[13].

Translating during the time when Paisie was living at Neamț Monastery and the translation being, yore, in the old library from Neamț, we have all the reasons to believe that he was Paisie`s disciple, about whom Paisie himself says that only by being helped by his Romanian translations and by the translations of Psalm Reader Ilarion, from Greek language, after manuscripts copied and brought by him from Athos, he was able to translate also in Slavonic language diverse ascetic texts[14]. In translating the writing of Peter Damascene it is not said that Paisie would have used some Romanian translation of Makarios or of Ilarion, but that he translated it directly from Greek language. But is it significant the fact that he translates the same second book of Peter Damascene[15] about which we know that it was also translated in Romanian language by Makarios.

Therefore either he used for this translation the translation of Makarios, forgetting to mention it, or both of

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[12] Priest D. Fecioru, *A Catalogue of Old Manuscripts and Books of the Neamț Monastery`s Library*, in "The Romanian Orthodox Church", 1941, July-August, year LIX, no. 7-8, p. 419-432.

[13] Ibid, *cited work*, and *The Bibliography of the Translations in Romanian Language out of the Patristic Literature*, volume I, Bucharest, 1937, p. 14.

[14] Behold Paisie`s words: "My work (as translator) I have started it I the following way: having in mind the insufficiency of the lexicons and my own inexperience, I have taken as guiding thread for me, the translation of the books of the Holy Fathers from Greek language, done by our beloved brothers, Hieromonk Makarios and Psalm Reader Ilarion, taught and experienced people in translating books. A part of these translations was done by brother Makarios, partially in the Holy Mountain, partially in Dragomirna Monastery; likewise father Ilarion toiled at their translation within our congregation. By considering their translation as doubtlessly good, I have started to correct the Slavonic books, being guided by their translation and following the Greek text." (Cetfericov, *cited work*, p. 193-194).

[15] "By correcting the old Slavonic books and not having at hand any lexicon, I has translated though, from the old Greek language, the following books: the one of Anthony the Great, the one of hermit Isaiah and the second book of Peter Damascene" (*cited work*, p. 194).

them translated it after the same Greek manuscript, copied and brought by them from Athos, one in Romanian language and the other one in Slavonic language.

The manuscript of this translation of Hieromonk Makarios no longer is at Neamț Monastery. But maybe this prototype of the translation of Makarios stayed at the basis of the manuscript no. 3166, which from page 1 to page 133, it comprises the second book of the Peter Damascene`s writing (24 heads), and at the end, according to some miscellaneous, it has the note: "It has been rewritten by father Daniel the Hieromonk, when he was living in the coenobitic community of father abbot Paisie at Neamț Monastery, in the land of Moldavia, 1895".

But if no longer can be found at Neamț Monastery the manuscript of the translation of the Peter Damascene`s second book, done by Hieromonk Makarios, there can be found though a manuscript, also from the Century XVIII, which comprises the first book, but without indicating the name of the translator[16]. He can be the same Hieromonk Makarios, or, if not, the Hieromonk Ilarion, whom we saw helping Paisie together with Makarios, through his translations in Romanian language, for Paisie`s translations in Slavonic language. This things would seem to be said also by the note from the Romanian Academia`s manuscript no. 1957. Although it is placed after Kalistos and Ignatius, and only after them follows Peter Damascene, and though it is considered to be form the year 1800, it can be only the copy of a note from the manuscript after which was copied the manuscript no. 1957 and it can refer to the entire content of the manuscript: "It has been interpreted from Greek language by Hieromonk Ilarion the Psalm Reader... 1800, August". It is right that in this manuscript there are only some of the chapters from the book one and probably only those ones introduced by Paisie in the *Slavonic Dobrotoliubie*, but this fact doesn`t exclude, but rather makes probable that Ilarion (together with Makarios) would have translated also the integral text of the first book.

[16] Priest D. Fecioru, *The Manuscripts from Neamț Monastery*. Translations from the Holy Fathers and from Churchly Writers. In "Theological Studies", second series, year IV (1952), September, no. 7-8, p. 470.

Whomever would be the translator of this first part of the Peter Damascene`s book from the Neamț Monastery, we observe that in this manuscript (no. 486), the title of the text doesn`t correspond to the text from the *Greek Philokalia*, but to the curious shape that it has in many Greek codices (Lavra 125, from Century XV, 24, Century XVI, etc., Athon 89, Centuries XVII, 957, Century XVII, etc.)[17]. Behold this title: "*Beginning with God of the Reason of this Book which It Has Namely Remembrance of His Soul, But Out of the Prayers of the Fathers Have Been Written Together, Out of Paul`s and Makarios` ones, Together With Jacob and With Luke and With Makarios, towards Whom Have Been Send These Ones from Monk Peter Damascene But Together With the Help of the Three Hierarchs of Whose Prayers Worked Together with the Word, and With the Advice They Were Much Helpful*"[18]. It is to be remarked that all the Romanian manuscripts existing in the Library of the Romanian Academia, which reproduce the first book of Peter Damascene, they give this title. Besides that, all of them have the same division in chapters, different from the text from the *Greek Philokalia*[19].And even more than we could ascertain, by doing a fugitive research, they have the same language. This makes us to deduce that all of them reproduce the same writing. We haven`t done this research for the second book, for seeing if the manuscripts which comprise this one, they also are reduced to the same writing. It seems that this thing can be said only about the manuscripts which present only some fragments of the first book of Peter Damascene. They generally comprise the same chapters and the same fragments from them[20]. It is very probably that these ones were translated by Ilarion the Psalm Reader, after some Greek manuscript and whether the *Slavonic Philokalia* comprises only these ones (which we haven`t been able to study), their translation by Hieromonk Ilarion could have been

[17] See at J. Gouillard, *cited article*, p. 270, where it is given also the Greek equivalent of this title.

[18] Priest D. Fecioru, *The Manuscripts from Neamț*, cited review, p. 470.

[19] We indicate these manuscripts of the Library of the Romanian Academia with the integral text of the first book, which we have studied and we have ascertained the same division in chapters: 1935, 1889, 2800, and 3222.

[20] Behold some of these manuscripts from the Library of the Romanian Academia: 1993, 486, 1083, and 1957.

the determining cause for Paisie to introduce only them in the *Slavonic Philokalia*.

It is difficult to say if the names from the longer title of the first book are of some friends of Peter Damascene, or they are fictitious. That`s why one cannot say either whether this title comes just from the author, or it is composed later. It can be a development of the short title that many manuscripts have it and that is given in the *Greek Philokalia*: "*The Beginning with God of the Reason of the Book*" (Αρχη συν Θεω της υποθέσεως του Βιβλίον) combined with the title from other manuscripts: "*Remembrance of His Soul*" (ανάμνησις της ιδίασ ψυχης)[21].

Other group of manuscripts has as title: "*Towards Remembrance of His Soul*" (υπόμμησις προς την ιδίαν ψυχήν)[22], taken from the first rows of the text[23].

In what concerns the second book, it is called either *Ascetic Alphabet* (Berol. Philipp. Greek 1495, Century XIII, Paris; Greek, National Library, 1935, Century XV), or "*Twenty Four Short Speeches*" (λογοι συνοπτικοι κο) (Hieros. Sabb. 378, 966, XVII, Greek Philokalia), or "*Speeches According to Alphabet*" (Athon 4613, Century XVIII), when the "*Letters*"(τα στοιχεία) (Athon. 5457, Century XVI), etc.[24].

Other works from Peter Damascene it seems that we don`t have[25].

But many Greek manuscripts (and we have seen that also Romanian manuscripts) don`t give the whole writing of Peter Damascene, but only out of the two ones, or only diverse excerpts, mostly from the first book and rarely from the second ones. Some of the Greek manuscripts, which also comprise excerpts together with the identifying of these excerpts in the text of the first edition of the *Greek Philokalia*, are indicated by J. Gouillard[26]. The identification of the fragments comprised in some Romanian manuscripts to the

[21] The last title is from Athos codice 2765, Century XVIII. At J. Gouillard, *cited article*, p. 259.
[22] Codice Vatican Pal. Greek 210, Century XIII, Codice Paris Greek 1134, Barocc Greek 133, Athos 4820, all of them from Century XV, Moscow synthesis Greek 420, 421 (Century XV), etc.;, at J Gouillard, *cited article*, p. 259.
[23] *Greek Philokalia*, second edition, volume II, page 2, column 1.
[24] At J. Gouillard, *cited article*, p. 260.
[25] Idem, *Ibid*, p. 264.
[26] Idem, *Ibid*, p. 261.

corresponding parts of the complete text, comprised in the present volume, we have partially done it and it will be indicated in footnotes at the text, at the respective places[27]. As we could ascertain by a not so thoroughly research, these fragment given almost uniformly by all the Romanian manuscripts, which do not comprise the whole first book, but which comprise also text from other authors, they have taken the shape of a whole. Generally, this reduced or fragmentary form of the first book comprises the following titles (we give the list of the titles according to the manuscript no. 1993):

P. 220 r: *For It Is Appropriate Also to Get Quiet together With One or Two* (rare fragments from chapter 1-23).

It starts (corresponding to the Greek Philokalia to the head 1, with a page before the end of the Romanian translation), "while now we do not want either into submission…", and it comes to an end like this: "or from now thinking that the monks have been tempted. For the Saint Ephraem says: Until you welcomed Christ, into the future one, let not somebody be deceived by himself to think at the high ones" (p. 231 r. corresponding to head 22, a page before the end from the Greek Philokalia). The respective places are going to be indicated in foortones[28].

Page 231 r: *For Reckoning*.

Beginning: The reckoning is light (corresponding to head 24, of the translation).

End: "He strives to not notice the thick and adulterous sight; in this way also towards all the passions" (page 232 v; corresponding to head 24, Romanian translation)[29].

Page 232 v: *For not despair someone, even he commits a lot of sins* (corresponding to head 27, Romanian translation).

Beginning: Like the beginning of this head in the Romanian translation. It continues until it corresponds in translation to the words "to despair" from head 27 and it comes to an end with the first rows of the head 31: "If you

[27] We are going to give indications only for the manuscript 1993, but this manuscript is representative also for the 486, 1083 and 1957.

[28] Likewise for the manuscript 1083, page 35, r – page 40 r; manuscript 1957, page 386 r – 400 v; likewise for the manuscript 486.

[29] Likewise for the manuscript 1083, page 40 r – page 40 v; manuscript 1957, page 400 v – 402 v.

have fallen (he says), get up... no matter what would have happened to you" (page 263 v)[30].

Page 233 v: Short Speech about Gaining the Goods (it corresponds to head 28).

It starts where this chapter it starts in the Greek Philokalia and it comes to an end like the one that corresponds to the words "for a short time" of the head 28. But it mentions the name of each Father for each sentence[31].

Page 234 v: *For How Somebody Gains the True Faith* (it corresponds to the beginning of the head 29). It continues for some 16 rows until "carefully the commandments" and then it comes to an end with a quote from Saint Maximos the Confessor[32].

Page 235 v: *For the Appeasement Is Very Useful to the Passionate Ones* (corresponding to the head 30).

It starts like it starts the head 30. It takes seven rows from the beginning of the chapter (until "the dispassionate ones"), and then it continues from head 39 after some four pages from the beginning ("for this"), until the words "without sin", being added some paragraphs which we couldn`t identify (page 239 v)[33].

The fact that it was possible to remove some chapters from the first book it doesn`t mean that the text of the first book doesn`t have continuity. And even says more: the author presents in a connection not only the chapters of each one of the two books, but also the two books of this writing. This it shows, beside the fact that both books appear as belonging to Peter Damascene, their common origin. The two books and the chapters of each of them are proven to be in a connection not only through the identity of the style, by coming back to the same quotes, by the unity of the doctrine which they comprise, but also through the references made to anterior or ulterior passages from the first book or through allusions made in the second book to the first book that is supposed to be anterior. So in the chapter 1 (Greek Philokalia, second edition, page 4, column 1) it is referred the chapter 41 (Greek text, page 68, column 2); in the head 15 (Greek text, p. 33,

[30] Likewise in manuscript 1083, page 40 v – 41 r; manuscript 1957, page 402 r – 403 v.
[31] Likewise in the related manuscripts.
[32] Likewise in the related manuscripts.
[33] Likewise in the related manuscripts.

column 1) it is referred the head 4 (Greek text, page 15, column 2), etc.

The proof that the second book presupposes the first one we have it, for instance, in the fact that in the second book it is said at a certain point about the knowledge of the creatures according to the nature, that it is the fifth knowledge, without mentioning though the previous four ones (head 11). It presupposes the theory of the eight types of knowledge presented in the first book (head 10). Better said also the second part affirms, in the head 9, that like there are seven bodily works, so there are eight sights of the mind of the knowledge, and in the head 6 it purely asks to be fulfilled the seven bodily deeds, but it doesn`t list systematically or some or others, showing in this manner that it is related to the first book, and that one is anterior[34].

Amongst the proves about the simple connection between the first book and the second book we are mentioning here: considering the virtues as habits which stay in the middle amongst six extremes or passions: the right, the left, up, down, inside, outside (the first book, head 5, the second book, head 8); considering the wisdom, in both books, as sign between madness and haughtiness (υπερφρονεις), (the second book, head 17; the first book, head 5); defining the righteousness, in both books, like: whole mind (σωον φρόνημα), (the first boo, head 17, the second book, head 18).

2. The Author of the Writing. – What we surely know about the author of this writing, out of the witness of the writing itself, it is that he was called *Peter Damascene* and that he was a monk, very probably a hesychast, who was living secluded together with one or two companions, being given the fact that he recommends the appeasing with one or two, as the best way of salvation for a monk (the first book, head. 1). Nicodemus the Hagiorite in his bibliographical note with which he precedes the writing of Peter Damascene form the *Greek Philokalia*, orienting himself after the appellative "Damascene", he identified him to Peter, Bishop of Damascus, around the year 775, who, according to the *Chronograph* of Theophanous (Chronograph, de Boor Publishing House, Leipzig, 1883, I, p. 416), consequently to his polemics with the

[34] So in the manuscript 2635 it is comprised the head "To not despair", page 54-55. But in the manuscript 1922 there are more chapters.

Arabs and with the Manichaeists, he was exiled by Al Valid, the son of Isim the Caliph, in the happy Arabia, where he also died by a martyr`s death[35]. This martyr is remembered in Synaxar on 9th of February, s being beheaded by sword, though Theophanous doesn`t says this about him, but about Peter of Majuma, who has been beheaded in the same time[36].

Gouillard, by taking as basis the indications of the Codex Paris, Greek language, no. 1134 (Century XV) and Vatican Pal., 210 (Century XIII), he considers that the present writing doesn`t belong to the mentioned bishop, but to an author from the XII Century or, in the best scenario, from the Century XI. The name Damascene doesn`t necessarily mean that he was from Damascus, because ulterior to Saint John Damascene, this name started to be worn also by some who weren`t from Damascus. Codex Paris, Greeks, it gives as date of composing the present writing, by the Monk Peter Damascene, the year 6665, indict. 5, from the Creation of the World, namely between 1156-1157 A.D. (συνέγραψαν εν τω πρωτω βιβλίω υτο του συγγράψαντος αυτο Πέτρον ανεινου μοναχου του Δαμασκινου κατ αυτο ςχξέ ετος ίνο έ). Codex Vatican Pal. 210 it gives in letter the year 6605, indict 5 (testator Petrus se id scripsisse), (ινοικτιώνος πέμπτης ετους εξακισχιλιοστου εξακοσιοστου έ), therefore sixteen year before, between the years 1096 – 1097. To Gouillard it seem more probable the data from Codex Paris, Greeks, 1134. He explains the omission of the number *sixteen*, written in letters (εζήκοντα), in the Vatican Codex Pal. Due to the likeness between 6000 and 600 written in letters, likeness which doesn`t any longer exist when this number is written in Greek language with figures: ξ it is different from x. Gouillard bring in the support of the date 1156 – 1157, also the mention of a Russian review, made on the basis of three Greek codices, that Peter lived during the Century XII[37]. That review itself wasn`t accessible to Gouillard, but he know about it from the Preface of Juvenal to the Russian translation of the writing of Peter Damascene, and where Juvenal affirms this[38].

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[35] The *Greek Philokalia*, second edition, volume II, p. 1.
[36] J. Gouillard, *cited article*, p. 265.
[37] Bratskos Slovo, 1876, fasc. 3, page 196.
[38] Tvorenije prepodognago I bogonoscano ofșa nașego sv. mucenica Petru Damaschina v russkom perevoda s ellino-grecescago v dvuch Knigach, i dabie tretie, Kiev, 1905,

Until the clarification of the matter on the basis of a richer material of study, we tend to trust more Codex Vatican Pal., being two centuries older than Codex Paris, Greeks, 1134. If the author would have lived only one century earlier, his memory would have been quite fresh to not place the life of the copyist of this manuscript almost a century after. This mistake could have been made also by the copyist of the Codex Paris, Greeks, 1134, by multiplying in mind the sound of the two words with the root six at three words. The fact that the author wrote this writing at 1096-1097 didn`t exclude the possibility to pass with his life also in the Century XII and therefore to be true the indication given by Juvenal in the mentioned Russian review.

For an older date than Century XII we reckon that pleads the content of the writing, which isn`t influenced by the important reinvigoration and enriching of the spiritual experience brought by Saint Simeon the New Theologian. If during three quarters of a century could some monastic circles remained unconquered by the new ghost brought by Saint Simeon the New Theologian - who was at the beginning regarded with suspicion – it is difficult to admit that such circles could have been possible to be found also a century and a half after. Surely, the time of the life of Pious Peter Damascene cannot be placed before Century XI. This is because in the second half of the Century X was still living and writing Simeon the Metaphrastes, whom Peter Damascene quotes (*Greek Philokalia*, volume II, p. 17, column 2, Romanian translation, chapter VI). In the year 1096, when Peter Damascene has finished his writing, he must have been at an old age. This is because the writing sprang out of a long spiritual experience, which he cherishes so much, and after a gradual elaboration, during many years. Therefore even if he would have heard since a while about the fiery spiritual feelings of Saint Simeon the New Theologian, he was too old for letting himself influenced and to restructure his spiritual synthesis, totally grown up from the writing of the older tradition, to make room in it to the so-accentuated conscience of the presence of the grace, proclaimed by Saint Simeon the New Theologian.

Preface I-IV. Juvenal says that he used for translation a Greek manuscript and a Slavonic translation.

This urges us to keep for the Pious Peter Damascene within *The Romanian Philokalia* the place granted before to Saint Simeon the New Theologian, like in the *Greek Philokalia*.

3. The Content of the Writing. – Nicodemus the Hagiorite calls the Peter Damascenes writing a "recapitulation of the holy watchfulness", namely of the teaching about watchfulness, or a small circle of the big circle, or a small Philokalia of the big Philokalia[39]. Gouillard, by expressing himself in a similar manner, he calls it "a (precise) practical manual of ascetics and mystique for the use of the monks"[40].

Rightly, what distinguishes this writing from all the spiritual previous writings it is the attempt to present the diverse virtues described by the old fathers, not isolated one from another, but in the living current of the man`s life, who ascends increasingly towards consummation. The old fathers also indicated an order of the virtues, and they also affirmed that the active life must precede to the contemplative life, but they didn`t connect them together, and they didn`t describe how in the reality of the life of the soul the man this growing up from a virtue to another, the mode how it spring out and how the knowledge grown up into man, by practicing the virtues; of they did it in a hurry and partially, not thoroughly and during the whole spiritual life.

The Peter Damascene`s writing it is given, even because of that, according to this purpose of it, as a "vade mecum", a guide of the spiritual life (υπόμνησις προς ελεγχον της ψυχης).

That`s why we could reckon the Peter Damascene`s writing the first *method* or the first *itinerary* of the spiritual life, issued in East, by preceding thus, of course with the shortcomings of the beginning, a genre that fully flourished later in West through Bonaventura, Thomas a Kempis, Ignatius of Loyola, John of the Cross, etc[41].

Peter Damascene though, composed this *synthesis-itinerary* only of the elements of the spirituality ascertained in

[39] Preface at the Saint Damascene`s writing, *Greek Philokalia*, second edition, volume II, p. 1, column 2.

[40] *Cited article*, p. 266.

[41] The John`s Climacus ladder cannot be considered in the same measure a method, because the virtues aren`t always listed in it in a real order. Bardenhawer says: "Somebody would have be very disappointed if he would expect that each stair of the ladder to mean a step forwards" (Geschichte der altkirchlichen Literatur, V Band, Freiburg im Breisgau, 1932, p. 79).

the previous centuries and not also of some own elements, or also of the more conform elements to the preoccupation of the psychological living of the man, set in circulation in East by Saint Simeon the New Theologian and present in such a great measure in the Occidental methods from later. One could say therefore that the writing of Pious Peter Damascene represents the synthesis of the spirituality of the previous centuries in the moment when a new spirituality, as "form", it emerges through Saint Simeon the New Theologian.

Doubtlessly, pious Peter Damascene isn`t totally without originality, neither in what regards the content which he strives to compose in a synthesis. In the virtues and in the spiritual knowledge defined in the previous centuries, he uncovers new meanings and aspects, sometime very interesting ones. He submits to a very "subtle anatomy" not only the passions, as Nicodemus the Hagiorite[42] says, but also the virtues and the stages of knowledge.

The continuity of the writing it is shown also by the fact that the division on chapters of the first part often doesn`t mean but the introducing from place to place of some titles in an exposition that wants to be continuous. That`s why the titles don`t always summarize exactly the content of the chapters, but they express a transition, to another idea, detaching a word or two from the beginning of the next chapter. Thus, chapter 4, entitled "About the Second Commandment", it treats about all the commandments following to the first one; chapter 20 doesn`t treat "About the Prayer that Accompanies All Knowledge", but about the need to keep the mind focused on the meditated meanings, being organically connected to the previous chapter (19), which treats about the Scripture`s meanings, and to the chapters before that one (10-18), after the eight meditations; in chapter 25 it isn`t "About that Reading about God", as it is entitled, but about the conditions necessary for this one; about this reading is treated in the final part of the anterior chapter, entitled "About the Right Reckoning" (chapter 24); chapter 34: "The Lord`s Word Isn`t Much Speaking" it treats about the love for the neighbor.

The partial accidental character of the division in chapters it is also shown by the fact that the division from the

[42] The cited preface, the cited place.

category of Greek manuscripts which staid at the basis of the Romanian manuscripts differs somewhat from the one of the category represented by the text from the *Philokalia*. The difference consists in the followings:

- the introduction in the Romanian manuscripts is divided in five chapters:
    1. The introduction itself[43];
    2. For Passion the Most Good Showing[44];
    3. For the Most Weaved Craftsmanship of the Devil[45];
    4. For Good is to Ask and to Do Everything With Reckoning[46];
    5. As It Is Appropriate to Run Away from People and to Get Quiet with One or Two[47].

    It follows:

    6. Showing for the seven bodily deeds. But in this chapter are also comprised the chapters 2-8 from *Philokalia*[48].

Then follow with separate titles the chapters which correspond to the chapter 9-10 from *Philokalia*. In the chapter 18 from the Romanian manuscripts is also comprised the chapter 19 from *Philokalia*. The coincidence between chapters goes even further until the title that corresponds to the chapter 34 from *Philokalia*. It comprises in the Romanian manuscripts also the chapter 35. The other chapters correspond to each other[49].

The red thread which crosses through the whole present writing it is the man`s cleaning of the passions which overwhelmed the grace received from Baptism and through this the elevation of the man at the state of dispassion and contemplation. It wants to present in a concrete applying the classical scheme of the Easter asceticism, to which Saint Maximos the Confessor gave the ultimate doctrinal

[43] Manuscripts: 3222, page 2 r – 10 r; 1889, page 173 r – page 177 v.
[44] Manuscripts: 3222, page 10 r – 12 v; 1889, page 177 v – page 178 r.
[45] Manuscripts: 3222, page 12 v – 15 v; 1889, page 178 r – page 179 r.
[46] Manuscripts: 3222, page 15 v – 22 r; 1889, page 179 r – page 182 v.
[47] Manuscripts: 3222, page 22 v – 25 r; in the footnotes it will be shown where it begins each new chapter.
[48] Manuscripts: 3222, page 25 r – page 45.
[49] Generally, as it is in the manuscript of the Romanian Academia 3222 (page 2 r – 150), 1935, 1889, 2800 (page 1 r – page 217 v).

substantiation, about the two stages of the man`s consummation: the doing and the contemplation (πραξις και θεωρία)[50]. That`s why we reckon as being just, generally, the Gouillard`s observation: "Peter Damascene rightly belongs to the Evagrius` stream, interpreted, corrected and spread by Saint Maximos the Confessor"[51]. But we are going to see that though, concretely, Damascene corrects Evagrius, maybe even more than Saint Maximos the Confessor, through his more accentuated preoccupation with the spiritual life itself. In this regard our opinion differs from the one of Gouillard.

Like at Saint Maximos, also at Damascene, the two stages of the spiritual life do not exclude each other in time, but, at least as some level, they coexist. "At him, as also at Saint Maximos the Confessor, πραξις is not so much an anterior stage in report with θεωρία but a ceaseless condition of its correctness. For reaching the target, the two stages must go always together as motion forces and direction"[52].

Doubtlessly the doing it is an indispensable preparation. But on the measure on which one advances in it, he advances also in contemplation. The simultaneous growth of the two orders, in correlation one to another, it is highlighted in the chapter 4 of the first book, where it is treated about Blessings.

The doing consists in two groups of strivings: in the seven bodily deeds and in the eight deeds of the soul, which coincide with the Blessings. The first ones purify the body, and the second ones purify the soul. Actually, the first ones are only the tools of the second ones, because by themselves they are useless (head 7). The last ones are also called "moral doing". On the measure that the man becomes fulfilled, he increases in the four cardinal virtues, which aren`t but forms of the wisdom and he achieves the eight knowledge or contemplations. The last one it means, therefore, the peak of the spiritual ascension, which though isn`t possible without dispassion and love. Behold this road summarized by Peter Damascene himself: "By working well and with patience the seven deeds, namely the *deeds of the body*, you climb up like

[50] J. Hausherr, *Vie de Simeon le Nouveau Théologien*, Introduction; Orientalia Christiana, XII, 1928, p. XXIX, at J. Gouillard, *cited article*, p. 272.
[51] J. Gouillard, *cited article*, p. 278.
[52] J. Hausherr, *cited place*.

on a ladder, by ceaselessly keeping all of them and by stepping towards the *moral doing*, through which are given from God to the one who believes the spiritual contemplations (book I, head 1, Greek text, p. 10, column 2). The first three spiritual knowledge start to emerge, though, together with the fulfilling of the bodily deeds and of the ones of the soul or moral; they belong to the doer. The last five emerge after the man, by fulfilling perseveringly those deeds he has reached accustomed to them. "The first three ones are due to the doer… And the other five are due to the contemplative or to the knower, for he steps and always does the bodily deeds and the deeds of the soul, or moral… This is because even from the first one the doer takes the beginning of the knowledge and the more he cultivates its working and perseveres in the meanings given to him, the more he advances in them until he reaches to their accustoming and so it comes by itself, into the mind, the other knowledge; and likewise the other ones" (the first book, head 120, Greek text, p. 20, column 2).

All the deeds, bodily ones and the ones of the soul compose what it is called the awe (ευσεβεια = the good-honoring of God). But the basis for this one, are the faith and the fear which are born out of it. "So out of faith is the fear and out of it the awe… And to speak about awe or about any spiritual deed there is not time" (the second book, head 4, Greek text, p. 75, column 1). These virtues born out of the fear which emerges from faith they succeed to each other in the order given by Evagrius and by Saint Maximos the Confessor: the restraint, the patience, the hope, the dispassion, the love and the knowledge[53]. The peak at which one reaches through them coincides to the second faith, or the big one, or to the contemplation and to the clean fear, out of love (the second book, head 4, *cited place*). The restraint comprises in itself on one hand the seven bodily deeds, and on the other hand, a part of the deeds of the soul (*ibid*).

The seven bodily virtues are: the soothing of the cares (hesychia) that is the "beginning of the purification" (first book, head 1), the fasting with measure, the psalmody, the spiritual or clean prayer of the doer, the reading of the words and of the lives of the saints, the questioning of the

[53] *Heads about Love*, I, 2, *The Romanian Philokalia*, p. 37.

experienced ones (the first book, head 2). They clean off the body from the three lusts.

The spiritual virtues consist in cleaning the soul from the thinner passion than the ones of the body. This is done through the eight Blessings. "One can know a quite precise distinction between the first five ones and the last three ones, which are solidary with the superior forms of the contemplative life. In the first stage it is attained the dispassion, the detaching (αποσύνδεση), or the neutralization of the lusts, which makes possible the contemplation of the things according to the nature; in the second one, one obtains the dispassion, the door of the perfect love, of the peace of the thoughts, the spiritual joy, the higher clean prayer. While at the beginning, during the first stage, the man is united with the suffering Jesus Christ, during the second stage, he is united with the glorified Christ"[54].

So is illustrated the interweaving between the psychic purification and the contemplative life, that works even from the phase of the cleaning.

But behold the words of the Pious Peter Damascene. By showing that through mercifulness (the fifth blessing) the man becomes "not-addicted to the things of the life", he continues: "And through lack of addiction (detachment), he becomes worthy of the six commandment, as the Lord says: "Blessed are the pure in heart", namely the ones who have achieved the whole virtue through holy thoughts and they have reached at seeing the things according to the nature, because only in this way somebody comes to the peace of the thoughts. "Blessed are, He says, the peace makers", namely the ones who have reconciled their soul with their body, through the submission of the body to the soul, for no longer lusting the body against the ghost, but the grace of the Holy Ghost to reign over the soul and to lead the soul as He wishes, by giving to the soul spiritual knowledge, through which one like this can endure the persecution, the rebuking and the tormenting for love: and he rejoices that the payment plentiful in heavens" (the first book, head 4, Greek text, p. 14, column 1).

The parallelism or the interweaving of the bodily deeds with the deeds of the soul, or of the blessings and of the contemplations, it can be seen also out of the fact that the

[54] J. Gouillard, *cited article*, p. 275.

fear is the common departure point of all of them. The fear born out of faith and that is one with the first blessing it urges the man to the bodily restraints. It produces the crying, as a second blessing, and it also give birth to the first three contemplations. That`s why also one can alternate their order, and instead of saying that the blessings give birth to the contemplations, one says that the last ones produce the first ones. Peter Damascene, by asking to the monks to sooth themselves (the first bodily deed), he continues: "For God to see their determination and to give them resting through the spiritual knowledge and so to reach at meditating the first contemplation (vision or intuition), towards gaining the untold crushing of the soul and to reach poor in spirit and thus ascending them to the other contemplations, to make them worthy of keeping the blessings". And the top of this ascension done on three interwoven plans coincides to reaching at the seventh blessing, "at the peace of the thoughts", that is also the place of God (the first book, head 9, Greek text, p. 20).

The four general virtues indicate the general healing of the soul`s powers and their unification under the yoke of the godlike will[55]. They represent the final target – though this target has also a certain progress – seen form the point of view of the man`s state, and not of the achieved godlike goods.

What gives to the synthesis of Peter Damascene, especially, the character of a practical method of the spiritual life it is the order in which are placed the eight contemplations, which are a true guide on the stages of a living meditation, a exciting one, one that we would call it existential, which accompany the fulfilling of the commandments given by the Lord through the Blessings, as also the bodily deeds. Through this fact Peter Damascene proves himself to be a forerunner of these systematized *considerations* or *meditations*, and framed in a psychological order, from the Occidental itineraries. The first meditation must refer to the troubles and trials to which is submitted the human life generally; the second one, to our personal sins and to the benefactions of God towards us; the third one, to the fears from before and after death; the fourth one, to the living of the Lord Christ, of His disciples and of other saints into the

[55] Idem, *cited article*, p. 275.

world; the fifth one, to the fickleness of the earthly things. Even the fourth one is considered by Peter Damascene as not being proper to the doer, but to the contemplative one (first book, head 11, Greek text, p. 20, column 2). Bu in a precise manner it belongs to the contemplative only the sixth contemplation and the following ones. This is because if the meditation to the life of the Savior and of the saint and to the fickleness of the earthly things can be practice also by the ones who is not fully purified, the cogitation without passion to the things, which it consists the sixth contemplation, it cannot be owed but by the one who is totally cleaned of passions. This is because, like Peter Damascene also says, only at this stage, corresponding to the sixth blessing, the man has achieved the whole virtue through holy cogitations and he can contemplate the things according to their nature (first book, head 4, Greek text, p. 15, column 1). Then follow, as the seventh one and the eight one, the contemplation of the intelligible beings and of God, or the theology. Is the sixth contemplation corresponds to the dispassion, the seventh and the eight ones, they correspond to the perfect love, the target of the entire spiritual work (the second book, heads 15-16, Greek text, p. 92, 93). Thus soul tastes, after becoming totally wise, pure, manly, and righteous, the consummated peace, the joy of the future age; this soul has achieved a feeling of the heart (the second book, heads 17-24).

Evagrius Ponticus doesn`t recommend but only five meditations: the third one, the fifth one, and the last three ones[56]. His way towards consummation has a pronounced intellectual character, from within which the thought at Christ it is absent.

If for the sixth contemplation of the things according to the nature it was necessary a clean prayer, a spiritual one, lacked of any thought or image, or color, or light, or fire (the first book, head 2, Greek text, p. 11, column 2), for the eight contemplation, the one of God, it is necessary the second clean prayer, the one characteristic to the contemplative. It is a prayer in which the mind is kidnapped by the longing for God, forgetting about everything from the world and about itself (the first book, head 18, Greek text, p. 37, column 1).

[56] V. Bousset, *Apophtagmata Patrum*, Tübingen, 1923, p. 310-311.

The difference between two clean prayers it is again an original element at Peter Damascene, which completes the stairs of the spiritual ascension. Out of the writing from before him it was remaining the impression that the clean prayer is only the one immediately before the kidnapping of the mind by God.

These efforts necessary to the spiritual are organized by Peter Damascene in a whole, in each of the two parts in a different mode. In the first book, after a summarizing introduction, everything is grouped around the seven bodily deeds, around the eight deeds of the soul (Blessings) and around the eight contemplations, to which are added the four cardinal virtues (heads 2-21). In this part are also shown certain conditions for the good accomplishing of the mentioned deeds and the author reiterates some of them, drawing the attention also on the impediments and on the dangers which menace the man during this ascension.

In the second book is described this ascension, through the virtues of which succession is borrowed from Saint Maximos the Confessor, by tinting some of those ones (heads 1-16), with the adding of the cardinal ones (heads 17-20) and of the fruits of the Holy Ghost which emerge on the peaks of the spiritual life (heads 21-24).

If in the first book this scheme of the virtues e overwhelmed by the three categories of mentioned deeds, in the second book, these sorts of deeds are overwhelmed by the scheme of the virtues. From here one can see that the two books aren`t “only two manner of treating in different ways the same subject”, but the first book rather presents the method through which one can achieve the ascension that is presented in the successive virtues from the second book.

It remains to us to give, beside the things from above, some examples of what, as much as we know, they constitute the originality in thinking of Pious Peter Damascene: the analyzing of the virtues and of the spiritual states. We notice the definition of the dispassionate one as the one who has “the Holy Ghost instead of soul” (the second book, head 14, Greek text, p. 92, column 2). It is a lapidary characterization of a state in which the psychic has been crushed and totally transfigured by the Ghost. It is to be noticed the fact that the definition that he gives it to the true knowledge, by introducing also in this domain the humbleness that must

characterize in the Orthodox teaching the spiritual life in its ensemble. The knowledge isn`t that one achieved during the struggle for the knowledge per se. This knowledge is from the devil, because it has a premise a haughty trust of the believer in his own powers. The knowledge form God, the true knowledge, it is the one that comes to the Christian without searching for it in quality of knowledge, but through the endeavor for humbleness. This true knowledge doesn`t come soon. And when it comes the man tries to remove it from him "through the hand of the humbleness", continuing to reckon himself as nescient (the second book, head 24, Greek text, p. 106).

Related to this is also the affirmation that the believer mustn`t hurry in deciding alone what is good and what is evil, but to question an advisor, and when he doesn`t have one, to wait patiently for the moment when God will whisper to him what is good and what it isn`t good, under the form of a mysterious experience. But also after that he must continue to verify through patience the received answer, because the good it is what steadfastly is proven to be good, through that that it has become a quality of the one who has been striving for a long time to become good. We have here an application of the good to the personal life as being what is proven to be always good, upon which insists so much Saint Gregory of Nyssa.

Gouillard, by declaring that Peter Damascene not doing something else but to summarize the great contemplatives of the East, "he doesn`t invent and he doesn`t prepare anything" and that`s why he doesn`t produce such a living impression, he recognizes to Damascene the merit of the equilibrium, of the moderation, of the measured notion of the contemplation, of the decency, and of the aversion against the extraordinary phenomena[57]. Through this characterization, Gouillard would want to oppose Peter Damascene to the Saint Simeon the New Theologian and to Saint Gregory Palamas. In this sense he would also want to interpret the cherishing of Peter Damascene for the "imperial way", or "medium" between extremes.

But, the definition given by Peter Damascene to the virtues as medium between extremes, it doesn`t mean a

[57] *Cited article*, p. 278.

self-sufficiency with the moderate accomplishing of the virtues, but, as N. Hartmann has noticed, the necessity that the believer to find the virtue justly, between the extremes which seem to be virtue and then on this way to ascend as higher as possible[58].

In fact, Peter Damascene proves to be, through his subtle analyzes, a man who did the experience of the highest stair of the spiritual life, which are only thinness, finesse, superior joy an light. If this joy isn`t expressed in the enthusiastic vocabulary of Saint Simeon the New Theologian, or in that one dominated by light of Saint Gregory Palamas, it doesn`t mean that Peter Damascene didn`t live them. But he wants to be, in his book, in the same time, a pedagogue to the ones who haven`t reached yet at these culminating stages.

[58] *Ethik*, Berlin, 1926, p. 401. But behold how Peter Damascene identifies the imperial way itself or the one of the middle, to the shortest way to0wards the peaks of the spiritual life: "That`s why the one who wants to walk a short road towards Christ, namely the righteousness and the knowledge and to reach with joy at consummation, let him not deviate in other places, namely to the right or to the left, but during the whole his living to step zealously on the imperial way" (*Introduction*, Greek text, p. 10, column 1). We also notice that though Peter Damascene defines in a place the imperial way with the words of John Climacus, as: "The quietude with one or two", namely neither as living into multitude nor as living in total loneliness (*Introduction*, Greek text, p. 9, column 2, p. 10, column 1; John Climacus, *The Ladder*, G.P. LXXXVIII, column 641 D, cf. Scolis 29, column 654), though he widens in a original manner the notion of this way, by opposing it not only to the right or to the left, but also to up and to down, to inside and to outside. An itinerant history of this imperial way was done by Frederik Tailliez S. I., βασιλικη οδοσ; *Les valeurs d`un terme mystique et le prix de son histoire littéraide.* Orientalia Christiana Periodica, Rome, 1947, volume XIII, no. I-II, p. 293-354.

The First Book

Beginning with God About the Theme of the Book of the Pious and of God Bearer Our Father Peter Damascene

Being I, the miserable, found worthy, according to the grace, of many and great gifts from God, and never doing I something good, I have feared lest out of laziness and carelessness to forget these so great gifts and benefactions of God and about my mistakes and to not show my gratitude and to not give thanks to the Benefactor. That`s why I have written this work of remembrance towards rebuking my wicked soul. And all the writings, the lives, and the words of the Holy Fathers, which I have found, I signed those writings with my name, to be they to me towards the remembrance of their words, even partially, being given the fact that I have no

book of mine, and neither had I one, but I have received these books from the ones who love God, like also all the things necessary to the body, for the love from God.

Therefore, by reading these with all the attention, I gave them again to the ones whom they belong. It is about the old and the new books, namely the old history[59], about the Book of Psalms, about the four ones of the emperors, about the six one of the Wisdom, about Prophets, about Chronicles, about the Acts of the Apostles, about the Holy Gospels, and about the interpretations of all the mentioned ones, about all the writing of the great Fathers and teachers: Dionysus, Athanasius, Basil, the Theologian, Chrysostom, Gregory of Nyssa, Antony, Makarios, Nilus, Ephraem, Isaac, Mark, Damascene, Climacus, Maximos, Dorotheos, Philemon, and about the lives and the words of all the saints.

Being found worthy, I the worthless one, of researching all of these, with the whole liberty and zeal, I have tried to find out the beginning of the man`s salvation or of his perdition; and if any business or occupation is savior, or not; and what al the people are searching for; and how were well-pleasant to God the old ones and the new one, in richness and in need, in the middle of many sinners and into the wilderness, in marriage and in virginity. This is because by simply speaking, in every place and in every occupation we find the life and the death and the perdition. And not only that much, but also amongst monks we find different states, namely the submission of the body and of the soul to the Father, the quietude that cleans the soul, the spiritual advising in exchange of obedience, abbots and hierarchs. And in all of them we find some people being saved and other being lost.

And I wondered not only about this, but also about the angel from yore from heavens, which, by being in immaterial nature, into wisdom and into all the virtues, he suddenly became devil, darkness and nescience, the beginning and the end of every evilness and cunningness. And then about Adam, who being adorned with so much honor and with the tasting of the goods, with the friendship of God, with wisdom and with virtue, alone in Paradise together with Eva, he suddenly ended to be exiled, passionate and mortal, working with tiredness, into sweating and much trouble; about Cain and

[59] The books of Moses.

Abel, the brother out of Adam, alone on the whole earth, how were they defeated by envy, by cunningness, which gave birth to killing, curse and trembling. And then about the ones out of them, for whom, due to the multitude of their mistakes the flood came. And about the ones whom God, out of His love for people, saved them in a ship, but out of who one was cursed, namely Hanan, the son of Ham, who committed sin; this is because for not overthrowing the blessing of God, the righteous Noah cursed that son, instead of the son`s father. After these ones, about the ones from the tower, about Ghiezi, about Judah and about all the ones being into the good things, but they turned themselves towards evilness.

And how, being good, and much merciful, the Most Good God, He allowed to come the many and the diverse trials and troubles over the world. He wanted some of these ones, out of leniency, or like some toils of the repentance, like are: the hunger, the thirst, the crying, the lack of the necessary things, the vigils, the labors, the pains, the many and bitter tears, the sighs, the fear of death, of trial and or being held accountable, of dwelling into hell with the devils, of the fearsome day of judgment, the future shame in front of the entire creation, the trembling, the bitter rebuking for deeds, words and thoughts, the menacing, the wrath, the eternal and of many sorts torments, the useless weeping, the relentless tears, the not-lightened darkness, the fear, the pain, the falling, the sadness, the tribulation and the choking of the soul in the present age and in the age to come, the sinking and the danger from within world, the too diverse illnesses, the thunderbolts, the thunders, the hail, the earthquakes, the famines, the drowning, the too early deaths, and simply speaking, all the painful happenings which come to us unwillingly out of God permission. God didn`t want others, but we and the devils wanted them, as would be the battles, the passions, the sins of many sorts, of which names we are overlooking now, from lack of reasonableness, to despair, and to the consummated perdition, the devils` assault, the wars, the tyranny of the passions, the desertions, the disturbances, the changes of the live, the anger, the plots, and every trouble which we are bringing to each other willingly, but without God wanting it.

And again how many people have been saved, in the middle of so many evil things, nothing being able to impede

them; and how many have been lost but not out of the will of God.

All these things and many others, by learning them out of the godlike Scriptures, I felt myself crushed into the soul and by pouring myself like a water, I often reached at not knowing what to do; and despite all these I didn`t hold much in the feeling the said things. This is because if I would have kept them, I could have been unable to tarry in this world, full of evilness and disobedience towards God, within which there have been born all the troubles of the present age and of the age to come.

But, though, by achieving through grace the longing after the searched things, I have found out from the Holy Fathers their differences. So, the beginning of any good thing is the natural knowledge given from God, either out of Scriptures, through people, or through angels, or through what is given at the godlike Baptism towards guarding every soul, that is called conscience and memory of the godlike commandments of Christ, through which it is preserved the grace of the Holy Ghost in the baptized one, if he wants to keep them.

According to knowledge, it is the choice of the man, and this is the beginning of the salvation. It consists in the fact that the man leaves his wills and cogitations and he fulfills the cogitations and the wills of God. And if he will be able to do these ones, there won`t be in the whole creation thing or occupation or place to be able to impede him to make himself like God wanted him to be at the beginning, in His image and likeness and, through endeavor, god according to the grace, dispassionate, right, good and wise, either in richness, or in poverty, either in virginity, or in marriage, either at leading and into freedom, or into obedience and slavery, and, simply speaking, at any time, in any place and thing. That`s why many were found worthy also before the Law and during the Law and are being found worthy during the time of the grace, because they loved more the knowledge of God and His will than their own cogitations and wills. And again, in the same times and occupations we learn that many were lost, for they loved more their own cogitations and wills than the ones of God. But about these things we will talk later.

Then the places and the occupations differ to each other and the man must know their differences, either through the

humble cogitation given to God, or by asking the ones who have the gift of the discernment. This is because without this, the done things are not good even if by not knowing this they seem good to us[60]. But through discernment, by finding out about his power towards what work he wants to step forward, he starts being pleasant to God. But as it has been said, he must deny in everything his wills, to reach at the purpose of God, or to embrace the occupation which God wants. And if he doesn`t do this, he cannot be saved through anything. This is because out of Adam`s disobedience, growing all of us through the accustoming to the passions, we do not want the good joyfully, nether we embrace the will of God, but we love stronger the passions and the evilness, and we do not want at all the good things, but only forced by the fear of torments; and only those ones who welcome the word with strong faith and with resoluteness. And the other ones of us, we do not accept the word even in these conditions; and instead, not taking heed to the troubles of the life and to the future torments, we serve to the passions with all our heart. But some people, by no feeling either the bitterness of the passion, they commit, forcedly and unwillingly, the toils of the virtues.

Thus, due to nescience, the things worthy to be hated have become to us desirable. This is because like the sick ones need cuts and burnings for the health that they have lost, likewise we need trials and the toils of the repentance and the fear of death and of torments, for regaining the former health of the soul and to reject the illness cause to us by the lack of sapience. And even more than this, as much willing and unwilling tiredness the Physician of the souls gives us, as much we must give thanks to His love for people and to receive this one with joy. This is because He multiplied the painful things to do us a good, with our will through repentance, and without our will through trials and torments.

[60] According to Saint Gregory of Nyssa and to Maximos the Confessor, the tasting out of the tree of the knowledge of the good and the bad has caused the man to consider the evil as good, a masking of the evil into good. This phenomenon takes place sometimes with the will of the man, tempted by pleasure. But it often means also a helplessness of ours to discern between good and bad. This state become permanent and extreme it is characteristic to the devils. Thus the discernment between good and bad it is the sign of getting out from the sin and it is a gift from God. But it depends on our resoluteness to live according to the will of God. It depends on an act of will, on a new and total orientation.

This is because the ones who willingly want to toil, to be delivered from the future labors, but maybe even from the present ones; and the ones who will be healed at least of torments through diverse trials, to be imparted by the grace of the Physician. And the ones who love the illness and remain in it, they cause to themselves according to the merit eternal torments prepared to the devils, because they have been ungrateful together with those ones to the Benefactor.

This is because not all of us receive the benefactions alike. But some people by receiving the fire of the Lord or His word, through working, they become at heart softer than the wax, and other, through not-working we show us strengthened like the clay and totally astonished[61]. And if we don`t welcome Him alike, He doesn`t force anybody of us. But, like the sun sends his rays everywhere and it lightens the whole world and the one who wants to be seen by it he sees him, and the one who doesn`t want to see it is not forced by it, and nobody is the cause of lacking the light, if God Himself made the sun and the eye, but the man who has the mastery (upon the eye), likewise here, God sends to everybody the rays of the knowledge, and after knowledge He has also given the faith as eye. And the one who wants to receive through faith the sure knowledge, he guards through deeds its memory[62]. And to this one God gives great zeal, knowledge and power. This is because through the natural knowledge it is born the zeal within the one who chose it and out of zeal is born the power of working; and through working the memory is preserved; and out of this one a greater knowledge; and out of this one, called sapience, it is born the restraining of the passions and the suffering of the painful happenings; and out of these ones, the according to God and the knowledge of the gifts of God and of the own mistakes; and out of these ones the gratefulness, through which is born the fear of God, out of which it comes the keeping of the commandments, namely the crying, the gentleness, and the humble cogitation; and out of

[61] The knowledge by being only theoretically received and not being put in working, it leaves the soul callous. Only the put in working knowledge changes the whole soul and shapes the soul according to the wills of God.

[62] The memory of the commandments of God is preserved through their relentless accomplishing. Peter Damascene insists upon the role of the deeds, both as factor of man`s shaping and as means of remembering the good duties.
The memory is the reflex in the mind, of the trace left by activity in the man`s being.

these ones is born the power of discerning; and out of this one the foreseeing or the power of anticipate the future mistake and to remove them early, through the cleaning of the mind, due to the experience and to the memory of the ones from before, and of the present ones, and of the ones committed out of inattention; and out of these ones the hope; and out of this one the dispassion and the perfect love.

Then one like this he no longer wants at all something different from the will of God, but he even leaves joyfully even this life for the love for God and for the neighbor, through wisdom and through the dwelling of the Holy Ghost and through adoption, due to the fact that he crucified himself and buried himself, and he resurrected and ascended together with Christ in a spiritual way by imitating Him, or through his behavior into the world; and simply speaking, he becomes god according to the grace, by taking the earnest of the happiness from there, as the Theologian says, in the Word about the eight thoughts, by becoming dispassionate, righteous, good and wise, having God in himself, as Christ said, by keeping His commandments one after another, from the first one to the last one, a things about which we are going to speak after these, by showing how the keeping of the commandments must be done.

But because it has been told about the knowledge of the virtues, we are going to speak also about passions[63]. The knowledge comes like the sun and the insane one willingly closed his eyes or the free choice, through little faith, or through laziness, and he immediately sends the knowledge in the pantry of the forgetfulness, through the not-working that comes out of idleness. This is because out of lack of wisdom it comes the idleness, and out of this one the lack of work, and through this one the forgetfulness. And the forgetfulness comes out of the love for the self, or the love of the own wills and cogitations, which is also called love for pleasures and love for glory. Out of these ones is born the love for money, the root of all the evil things, and through it there comes the scattering in the things of the life, out of which it is born the total nescience of the gifts of God and of the own sins. And

[63] Here begins in the Manuscript no. 1935 another chapter, with the title: "For passions to often shown" (page 9 r). Likewise in the Manuscript 1922 (page 269 r), which begins the writing of Peter Damascene at page 265 r.

out of this one the dwelling of the other passions, namely of the eight chieftains of them: of the covetousness of the belly, out of which is comes the adultery; out of this one comes the love for money, out of which it is born the anger, when somebody doesn`t gain the desired thing, or he doesn`t fulfill his will; out of it there comes the sadness, through which it is born the carelessness; then come the vain glory out of which it comes the pride. Out of these eight ones[64] it comes all the evilness, passion and sin, through which the one who is overwhelmed by them end in despair, to total perdition, to the falling from God and to the resemblance to the devils, as it has already said.

Each person stays in the middle of these two ways, namely of the righteousness and of the sin; and each one chooses which one he wants and on this one he advances. And by being him received by this way and by the ones who guide him on this way, either angels, or people of God, either devils and evil people, they bring him to the end of the way even if he doesn`t want this. The good ones bring him to God and to the Kingdom of Heavens; and the sinful ones, to the devil and to the eternal torment. And nobody is the cause of his perdition, but his own will. And of the salvation is God, Who gave after existence also the happy existence, the knowledge and the power, which the man cannot have outside the grace of God. Neither the devil can do something towards the perdition of the man, for instance to plant inside man an opposite decision, or helplessness, or unwilling nescience, or something else, for forcing the man, but only sneaks to the man the memory of the evil. Therefore the one who work the good he must give thanks to God, like to the One Who have given to us everything for our existence. And the one who chooses and does the opposite things, let him blame only on himself, because nobody can pull him forcedly, since God has made him free, to become worthy of praise before Him, by seeing him that chooses the good willingly and not out of nature`s necessity, like are imparted by good the speechless ones and the inanimate things, but how it is appropriate to a

[64] The same chaining of the thoughts of the evilness like at Saint John Cassian (*About the Eight Thoughts of the Evilness*), in *The Romanian Philokalia*, volume I, second edition, Sibiu, 1947, p. 97-124. Peter Damascene ascribes the writing about them to Gregory of Nazianzus.

rational being, like God has honored him to be. But we choose willingly and out of our own reckoning to do the evil, by learning this from the contriver of the sin. God, the abundantly God One, doesn`t force us (towards good), lest being forced and not obeying to it, to have even a greater damnation. Neither takes Him from us our liberty that He has given to us with kindness.

But the one who wants to do the good, let him ask for it through prayer from God and immediately are given to him knowledge and power, to be shown the fact that the grace it is rightly send to him from God. For the grace could be given to us also without prayer, as also after prayer. But like the one who receives the air for living he doesn`t have praise, by knowing that without air he couldn`t live, but owes even more strongly to give thanks to the One Who has created the air and Who has given to him the nostrils through which he receives the air, and the health to receive the air, likewise we owe more strongly to give thanks to God that he made both the prayer and the knowledge, and also the power and the virtues and us and everything that is around us, according to the grace. And not only that, but He doesn`t cease to search for any means to overcome our evilness, of the enemies and of the devils.

This is because[65] also the devil, by losing the knowledge of God through ingratitude and pride, he necessarily ended to be nescient. That`s why he cannot know by itself what to do and to whom, but it sees God what He does to save us and out of this it learns the cunningness and strives to do the resembling things for our perdition[66].

Because it hates God and cannot wage war to Him, it wages war to us, who are in His image, imagining that through this it defeats God. And we are obedient to His will, like John Chrysostom says: “Because seeing that God created Eva towards the help of Adam, the devil made her helper in disobedience and in falling. God gave commandment, for being kept by Adam, to be Adam keeping the memory of such great gifts and to give thanks for these gifts to the Benefactor. And the devil made that the commandment itself to be cause

[65] The Manuscript 1935 begins here another chapter with the title: *For the Much Woven Craftsmanship of the Devil* (page 11 v).

[66] About this perverse imitation of God by Mephistopheles, Goethe also speaks in *Faust*.

of disobedience and death. And the devil rose against the prophets liar prophets; against Apostle liar apostles; against the Law the lawlessness; against the virtues, the sins; against the commandments, the transgressions; against the whole righteousness, the heresies of the abomination". And again, seeing that Christ descends for His fullest kindness to the saint disciples and to the pious Fathers, showing to them either through Himself or through angels, or in another untold way, as He said, the devil started to show to some people many hallucinations towards perdition. That`s why the Fathers endowed with the gift of the discernment showed that we must not welcome something like these ones. This is because that one strives to deceive also in this regard, either through some images, or through some light, either through fire, or through some other deceit, during the sleep, or in sensitive manner. And if we welcome these ones, we determine our mind to, out of own imagination and out of the ultimate nescience, to imagine some pictures and colors, to think that it is some apparition of God or some angel. And it even shows often in dream or in a sensitive way, defeated devils, so-called, and it tries, simply speaking, any craftsmanship for our perdition, when we listen to it.

But the devil by doing these things he loses the hope if, as the Holy Fathers say, during the prayer we make our mind shapeless, without image, without color, by not receiving anything, either be light or fire or something else, but we close the though with the whole power only in the written words. This is because the one who prays only with his mouth, he prays to the air and not to God, because God takes heed to the mind and not to the mouth. Therefore the people "must worship God in ghost and in truth"[67]; or like it was said: "I want to speak five words with my mind than tens of thousands with my tongue"[68]. Therefore, being the devil discouraged by all these things, it brings to us thought of despair, by whispering to us that other were those times and

[67] John: 4: 24: KJB: "God is a Spirit: and they that worship him must worship him in spirit and in truth."; ROB: "God is Ghost and the ones who worship Him must worship Him in ghost and in truth".

[68] I Corinthians: 14: 19: KJB: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."; ROB: "But in the church |I want to speak five words with my mind, to teach also others, than tens of thousands of word in a foreign language."

other the people in which God showed wonderful things to be they believing; that now it is not the time in which we must strive ourselves in this manner. Behold, we are all Christians and we wear the Baptism. The one who believed, he says, and who was baptized, he will be saved[69]. What do we need more?

But if we will believe to these ones and if we will remain like this, we will be totally deserted, having only the name of Christians, and not knowing that the one who believed and was baptized he is also debtor to keep all the commandments of Christ, and when he has fulfilled them all to say: "unworthy servant I am". This is because the Lord said towards Apostles: "BY teaching them to keep everything that I have commanded to you"[70]. This is because everyone who is baptized, he rejects satan by saying: "I reject satan and all its things and I unite myself with Christ and with His things". But where is our rejection, if we don`t leave every passion and every sin which the devil wants, better said if we don`t hate them with all our soul and if do not love Christ by keeping His commandments? And how will we keep His commandments, if we won`t deny all our will and thought? And the wills and the thoughts to be denied can be reckoned those ones who resist against the will of God[71]. This is because often there are some people who, either through their constitution, or out of habit, they love the good in some things and they hate the evil. Also there are some good cogitations having witness also from the godlike Scriptures. But they also need a right-reckoning from the part of the experience ones. This is because without this right-reckoning not even the things considered as being good aren`t good, either because we fulfill them when it is not their time, or without worthiness, or cogitating without knowledge at what we are saying.

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[69] Mark: 16: 16: KJB: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."; ROB: "The one who will believe and will be baptized he will be saved; and the one who won`t believe he will be condemned."

[70] Matthew: 28: 19: KJB: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"; ROB: "Therefore, by going, teach all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

[71] In the Manuscript 1935 we have a new title: *For that Is Good to Ask and to Do Everything with Reckoning.*

This is because not only related to the Scripture but also to every question that emerges, if they two aren`t attentive, both the asked one and the one who asks, they are getting far from the true meaning and they suffer not a small loss. Actually, it often happened to me that, by asking or by being asked, when I understood correctly a word, I wondered after about the fact that the words are the same, but the meanings are far from each other. Likewise in all others, we need discernment, to find out how we must do to fulfill the wills of God[72]. This is because He knows our nature exactly, as everybody`s Maker, and He had in His sight out profit and He planned not things foreign to our nature, but those ones characteristic to our nature. Except the case that some people want willingly to reach at consummation, by ascending towards Him above nature, either through virginity, or through poverty, or through humble cogitation.

One cannot though align to these ones also the gratitude, because this one is natural. But the humble cogitation it is above nature, because the humbled one occupies on himself with every virtue and by not being debtor with anything, he makes on himself debtor and bellow everybody. But the grateful ones, being debtor, he confesses his debt. Likewise the one who gives alms, he gives alms out of what he has and he is not above nature, like the one who has rejected the wealth. Neither is the one who lives in marriage like the one who lives in virginity. This is because this one is a gift from above nature. That`s why, one is saved if, by leaving his wills, he fulfills the wills of God. And the other one will gain the crown of the patience and the glory of God, as one who hasn`t left only the things forbidden by laws, but together with them, with the help from God, also hi own nature, by loving God with his whole soul and by imitating according to his power, His suffering.

Being given the fact that we are in nescience, not only about ourselves and about the things done by us, but also about their purpose, and about what it is sought through everything, that`s why seem to us, the godlike Scriptures and the words of the saints, namely of the old men, of the prophets, of the righteous ones and of the new holy Fathers,

[72] The words hide in themselves many meanings; it depends on the situation which meaning is indicated through the word and therefore it must be noticed.

that their words aren`t in accord. It seems to us that these ones wanting to be saved they do not speak to each other. But this is not true. Let`s see, therefore, through a few words, out of the nature of the things, how any man, if he wants to be saved, nobody can impede him, neither the weather or the place or the occupation. Only to not use contrary to its nature a thing which he wants to do it, and to direct any thought with right-reckoning, according to the godlike purpose. This is because not the things done are necessary, but the thought through which they are done. We neither commit sin unwillingly, if we do not willingly consent to the thought, and if we do not fall in slavery. Then that one takes the one who is taken in bondage, even unwillingly, to the sin. Likewise the mistakes done into nescience, they come out of the things done consciously. This is because if somebody doesn`t get drunk, either of wine, or of lust, he won`t reach at nescience. And due to the drunkenness the mind starts to be darkened and from here it comes the falling. And from the falling it comes out death. Therefore death hasn`t come in an unknown way, but the drunkenness into knowledge had brought the death into nescience[73]. And for many times somebody can find out, especially in his thoughts, that out of the willing ones we fall into the unwilling ones and out of the knowledge into the nescience. And because the first ones seem to be easy and sweet, that`s why we come to the second ones, unwillingly and unconsciously. This is because if we would want to keep the commandments from the beginning and to remain like we was baptized, we wouldn`t have come to these ones and we wouldn`t have needed the toils and the pains of the repentance.

Although, if we want, the second grace from God, or the repentance, it can raise us again at the ancient beauty. But if we do not take care either of this one, we will necessarily go, as the devils which do not repent, to the eternal torments, together with them, rather willingly than unwillingly. God didn`t create us towards anger but towards happiness, to enjoy His goods and to show on ourselves with

[73] It is here about a false science, or about vanity, which forgets the limit of the achieved science. Through both of them one loses the sense of the reality and reaches at the dangerous science.

content and with gratitude towards the Benefactor. But out carelessness about knowing His gifts has brought us to idleness. And this one surrendered us in the hands of the forgetfulness, from which reigned upon us the nescience.

And when we want to set up the beginning, to turn back from where we have fallen down, we need much labor, because we don`t want to leave our wills, but we reckon that together with the will of God we can fulfill also ours. This is because the Lord Himself said: "I do not do My will, but of the Father Who has sent Me"[74], though one is the will of the Father and of the Son and of the Holy Spirit, as also one is the undivided being. But He said these things for us and about the body`s will. This is because if the body isn`t overwhelmed and if do not reach the whole man to be carried by the Ghost of God, he doesn`t do the will of God but forcedly. But when the grace of the Ghost reigns into us then we do not have our will any longer, but everything that is done is the will of God. Then we gain the peace. And some like these ones the sons of God they will be called. This is because they want the will of the Father like the Son of God and God does. But this will of God nobody can find it without keeping the commandments, through which it comes the cutting off of every pleasure or own will, and the suffering of every pain which emerges due to this reason. This is because out of lack of wisdom it is born the pleasure and the pain, as it was said, and out of these ones is born every sin. This is because the mindless one loves his own self and he cannot love the brothers, neither God. Also he cannot have the restraint from pleasures or from the will he likes, and no patience in the painful happenings. This is because sometimes by fulfilling his will, it grows up within him the pleasure and the pride, and some other times, not being able to fulfill it and being tormented by pain due to this reason, he forcedly reaches to drowning and discouraging of the soul, which is the weapon of Gehenna.

And out of knowledge or out of sapience are born the restrains and the patience. This is because the wise one

[74] John: 4: 38: KJB: "For I came down from heaven, not to do mine own will, but the will of him that sent me."; ROB: "For I have descended from heavens, not to do My will, but the will of the One Who has sent Me."

dominates his won will and he suffers the pain for this and by considering himself unworthy of the sweet things, he shows on himself thankful and grateful to the Benefactor, fearing lest, through the many goods which God has given to him in this century, to not damage on himself in the future life. Thus, through restraint, also the other virtues work. And by considering on himself debtor for everything and not having something no matter how little to give back to the Benefactor, he reckons also the virtues as an even greater debt. This is because he also receives the virtues and doesn`t give them. And even the fact that he has been found worthy to give thanks to God, and that God receives his thanks, he consider it an even greater debt. And he always perseveres into giving thanks, doing all the good things, and he always consider on himself even more indebted and, thinking with humbleness, bellow everybody.

By rejoicing himself thus in God, his Benefactor, and being glad into trembling and coming to the godlike love that doesn`t fall, he receives humble cogitation in the painful happenings as deserving them. Better said, he consider on himself deserving even more than the ones which come upon him, and he rejoices for he has been found worthy in this century to be troubled a little, for receiving relief of the many torments prepared by him to himself in the life to come, and that through this he recognizes his helplessness and he doesn`t get haughty. And because he has been found worthy to know these things and to suffer them through the grace of God, he comes to the godlike love. This is because the humble cogitation it is the fruit of the trials.

To the one who recognizes on himself is given the knowledge of everything. And the ones who obeys to God he obeys to himself every bodily thought, and after this everything will obey to him, when the humbleness will reign in his limbs[75]. This is because the one who know on himself, as the Saints Basil and Gregory say, that he is in the middle between greatness and humbleness, like the one who has

[75] The humble one is free of everything and he masters everything. But he masters because they obey to him, for they aren`t jeopardized in their freedom, and not because he wants to master over them.

understanding soul and mortal and earthly body[76], he never extol on himself, neither despairs, but being ashamed about the mental part of the soul[77], he turns back from everything that is shameful, and by recognizing his helplessness, he runs away from the whole haughtiness. The one who knows, therefore, his helplessness due to the many temptations and due to the passions of the soul and of the body, he has seen the endless power of God, how He delivers the humble ones, who shout out towards Him through persevering prayer out of the heart.

Consequently, the prayer it becomes to him delectation, by knowing he that without God he cannot do anything. And out of the fear of not falling, he strives himself to stick with God. On the other hand he is wondering, by cogitating how God has delivers him from so many temptations and passions and he gives thanks to the One Who can deliver him. And in the same time with the thanks giving he achieves the love and the humbleness and he doesn`t dare everywhere to judge somebody, knowing that like God has helped him to He can help everybody when He wants, as Saint Maximos says; or he reckon that that One it is able to fight with many passions and to overcome them, but he is helpless and that`s why God has helped him in a hurry, to not be his soul totally lost.

And by knowing many other things, the one who sees his helplessness, he remains not-overthrown. But it is impossible to somebody to reach at here, if he doesn`t suffer many temptations of the soul and of the body, and, by being sustained by the power of God through patience, he doesn`t achieve experience. And one like this one doesn`t dare to do everywhere his own will, without asking the skilful ones, neither to establish himself in a cogitation. This is because why it is necessary to want to do or to cogitate something, if he doesn`t do it for living bodily and for saving n himself spiritually?

And if somebody doesn`t know which will and which cogitation must he leave, let him prove everything and every

[76] Saint Gregory of Nazianzus considers the man as "earthly and heavenly, temporary and immortal, seen and understood by the mind, between greatness and humbleness, the same ghost and body". *Word at the Birth of the Savior*.

[77] The philosopher Max Scheller also explained the sentiment of shame of the man out of the fact that being a being endowed with spirit he still lowers on himself in bodily lusts.

cogitation, through the getting away and the restraining from them, and let him see what discontent are they bringing to him; and if, by being fulfilled, they bring him pleasure, and by not being fulfills, pain, let him know that they are evil and he owes to despise them before tarrying around them and to strive himself to overcome then when he feels their assault. I am saying this about everything and about every thought without which we can live bodily and be well-pleasant to God.

This is because the habit by getting older it gains power of nature. This is because either the habit is good, or bad, the time nourishes it, like the substances nourish the fire[78]. That`s why we owe to cogitate and to do with the whole our power the good, to come the habit and to work from itself, without toil, the daily things, like the Father overcame through the small ones the big ones. This is because only the one who doesn`t let himself to be convinced to have the things which exceed the body`s needs, but he rejects all these, to walk of the narrow and full of troubles path, he won`t reach at the love for wealth. This is because not only the much wealth shows the love for wealth, but everything that somebody keeps with addiction or unnecessarily, or over the need. This is because many from the older saints had much wealth, like Abraham, Job, David and many others, but there was not within them addiction, but they had the things as being of God[79] and through them he tried to be more pleasant to God. And the Lord by being supra-consummated (supra-sufficient) and the wisdom itself, He cut off the root itself. This is because He advised the ones who follow Him, by fulfilling the highest virtue, that not only money and riches to not have, but even soul to not have, namely own will or cogitation. The Fathers by knowing this, they ran from the world, like from an impediment towards consummation. But not only from the world, but also from their wills, for nobody form them ever did his own

[78] "If we won`t make the thoughts with the body, in time they disappear" (*Paterikon*, Abba Pimen, XX). A profound analyze does Abba Dorotheos in the word XI: "To be us cutting the passions in a hurry, until we do not habituate ourselves to them".

[79] To have the things as being of God it means to be free from them, to have them like you wouldn`t have them, to be content that in any moment to dispose of them God, than to let them be yours. "To be" it mustn`t let itself narrowed and impeded by "to have".

will[80]. But some of them lived in obedience, for having their spiritual Father as Christ, instead of any cogitation. And other, into wilderness, through consummated running away from people, they had God Himself as teacher, for Who they wanted to endure even the willing death[81].

Other, finally, they kept the imperial way, namely the appeased on themselves with one or two others, having on themselves to each other as good advisors, towards the good-pleasure of God. And as many were assigned by the Father to lead other brothers, they lived in obedience, by keeping the teaching of the same Fathers and their entire work was good. But now[82], because both the ones from obedience and the ones from leading, we don`t want to leave our wills, no one of us advances any longer.

It remains to us, therefore, to run away from people and form the life`s things and to walk of the imperial path and to appease on ourselves with one or two and to cogitate day and night to the commandments of Christ and to the whole Scripture[83]. In this way, being rebuked by everything and by conscience and by taking heed at reading and by the prayer, one can reach at the first commandment, namely to the fear of God that is born out of faith and out of meditating the Holy Scripture. And through fear he can reach at crying, and through crying at the commandments called by the Apostle like faith, hope and love. This is because the one who believes in the Lord he fears the torments; and the ones who fears the torments he keeps the commandments; and the one who keeps the commandments

[80] The man can become slave also to his own will. The liberty or the spirituality the man maintains them by always willing even against his own will, namely by not surrending on himself once and forever and in an automatic manner to his "will". It is a condition of the freedom and of the spiritual growth to always be contenting on yourself, in the favor of what it appears being always higher than you are, and what it calls you higher than where you are standing.

[81] The living into wilderness it is neither a sign of individualism, because the hermit doesn`t do there his will, but the will of God, expressed into Revelation and in the Father`s rules.

[82] From here starts the Manuscript of the Romanian Academia no. 1993. Also from here, in the Manuscript no. 1935, page no. 2 r, we have a new head: "For it is appropriate to run away from people and to appease on himself with one or two".

[83] Peter Damascene prefers a small, intimate community, instead of living in multitude or in solitude. He reckons this like being the imperial path. It is the most favorable one to communion, being different from both the individualistic mode and from the danger of being the individual lost into multitude.

he endures the troubles; and the one who endures the troubles he will have hope in God; and the hope separated the mind from every addiction; and the mind separated from these ones it will have the love for God. If somebody wants to do these things, he will be saved.

And the quietude (the hesychia) like beginning of the soul`s cleaning, it will make the ones who chooses it, to tirelessly fulfill all the commandments. "Run away, be silent, appease on yourself, for these are the roots of the dispassion"[84]. Or, again: Run away from people and you will be saved"[85]. Because the meetings don`t allow the mind to see its own mistakes, neither the plots of the devils, let the man be guarding on himself, nor the benefactions and of all kinds of taking care from God, to achieve out of these ones knowledge of God and humbleness. That`s why, the one who wants to walk on a short road to Christ, namely through dispassion and knowledge and to reach at joyfulness to consummation and to not deviate towards other parts, namely towards to the left or to the right, but the whole his living to travel zealously on the imperial path. Let him powerfully shun on himself from abundance and lacks, both of them causing the pleasure, and let him not darken his mind either with the abundance of the foods or with the meetings, or to blind his mind through scatterings. Also, let him not disturb his cogitation with the prolonged fasting and with the vigil. But by working well and patiently the seven modes, namely the bodily deeds, let him climb like on a ladder, keeping the whole seven in the same time, advancing towards the moral doing, through which are given to the believer the spiritual sight into grace, like the Lord says.

The whole Scripture is instilled by God[86] and useful and nobody can impede the ones who wants to be saved, neither have something else mastery upon us, except God, the One Who created us. He is ready towards help and protection from any temptation of the ones who shout out

[84] *Paterikon*, Abba Arsenius, II.
[85] Ibid, 1.
[86] II Timothy: 3: 16: KJB: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:"; ROB: "The whole Scripture is instilled by profit towards learning, towards rebuking, towards correcting, and towards becoming wiser into righteousness."

towards Him and who want to do His holy will. And without Him nobody can do anything good, either to suffer some evil unwillingly, if He doesn`t allow it, for rebuking the one who did wrong, and for saving his soul. The evil deeds are ours, done out of our idleness and out of the together-working of the devils. And the whole knowledge, virtues and power are of God, as also all the other ones. God has given to everybody power to make themselves sons of God, by keeping the godlike commandments. Better said, these commandments of the godlike grace they are guarding on us. This is because without His grace we cannot fulfill either the commandments. And we don`t have what to bring to Him but the faith and the free choice, by keeping all the right dogmas, through strong faith and hearing and by following the working with an not-scattered way, like the lessons from the school, learning thus with the work, with the whole care, the seven deeds mentions above. These deeds are the following ones:

Useful and Most-Beautiful Showing About the Seven Bodily Deeds[87]

The first one is the **quietude** (the hesychia), or the not-scattered living, shunned from any worry of the life, for thus the man to be able, by getting far from people, and from scattering, to run away from noise and from the ones who walks roaring like a lion and searching for somebody to swallow[88], through the meetings and the worries of the life; and to have a sole care: how to be pleasant to God and to make his soul not-condemned in the hour of death; and for finding out with the whole zeal the furtive works of the devils and those mistakes that exceed the sea`s sand and not known to the many, as a thin dust. This is because by crying for these ones, he becomes sad for the human nature, but he is comforted by God, as one who has reached to realize about himself. He is comforted that he has reached to see the things which he hasn`t hoped to see, when he was

[87] Manuscript 1935 (page 24 v) begins with the same chapter.

[88] I Peter: 5: 8: KJB: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"; ROB: "Be you awake, take vigil; our adversary, the devil, walks around, roaring like a lion, searching for whom to swallow."

living outside his cell. And by knowing his own helplessness, and the power of God, he fears and hopes. He fears lest, by daring, out of nescience, to fall. He hopes like one who, by not forgetting the love for people of God, he doesn`t lose his hope, no matter what would happen to him[89].

The second one is the **fasting with measure**, or to eat once a day and to not satiate with food. Let the food be of a sole sort, cooked of simple products, which can be found without a headache and which are not desired by the soul, except when there is no other choice. This is because the man to overcome the covetousness of the belly, the not-satiation and the lust and to remain not-scattered; in the same time, to not reject some kind of food, by rejecting in an evil manner, the things made very good by God, neither to swallow everything at once, without restraint and with voluptuousness, but by eating each day a sole sort of food, to use everything towards the glory of God, not forbidding anything to himself, like the cursed heretics do, as from something bad; and the wine, after a while, for at old age, at helplessness and at cold weather it is very useful. But even then, drink only a little. And during youth, in warm weather and in time of health, water is better, but also this one as little as possible. This is because thirsty is better than all the bodily deeds.

The third one is **taking vigil with measure**, namely having half of the night for sleeping and half for psalmody and prayer, for sighs and tears. This is because through the fasting and the taking vigil with measure, to become the body obedient to the soul, healthy and ready towards every good thing, and the soul to gain manhood and enlightenment, to see and to do the due things.

The fourth one is the **psalmody** or **the bodily prayer**, through psalms and kneeling, to tire up the body and to humble the soul, to be running away our enemies, the devils, and to be coming closer our friends, the angels, and to be the man knowing where is he receiving help from, lest to became haughty out of nescience, by reckoning that the

[89] The spiritual man lives continuously in this tension, like on a road that climbs up between two precipices: between the pressures exercised by the conscience of his sins and the trust in the mercy of God. He must combine them both, and to not surrender himself to neither of them; to always combine the fear with the hope. This it means that he will be always alive, always palpitating, without despairing and without falling asleep.

works are his, and to be forsaken by God, to know his helplessness.

The fifth one is the **spiritual prayer** done with the mind, which shuns itself from every thought. Staying the mind in the said things and falling to God with untold breakings, it asks to be done only the will of God in all its deeds and cogitations, not accepting any thought or shape, or color, or light, or fire, or everywhere something else. And like one that looks only at God and it speaks only to Him, it has reached to be shapeless, colorless and imageless.

The sixth one is the **reading of the words and of the Fathers` lives** not giving its hearing to the stranger dogmas or to other teachings, especially to the heretic ones. This is for learning from the godlike Scriptures and from the right reckoning of the Fathers, how to overcome the passions and to achieve the virtues; and to fill his mind up with the words of the Holy Ghost and to forget the indecent words and thoughts from before, which he heard being outside his cell; and for through the much dialogue of the prayer and of the reading to reach at good cogitations. In fact, the prayer is helped by the reading in quietude, and the reading, by the clean prayer, when somebody takes heed at the said things and doesn`t read or sing in a hurry. Otherwise he cannot comprise how their meaning must be, due to the darkness of the passions. Besides this we often get astray through the self-appreciation. This it happens especially to the ones who imagine on themselves as having the wisdom of this world, not knowing that we need the knowledge through doing, to be able to understand these things. And the one who wants to learn the knowledge of God he mustn`t use only the hearing; for something else is the hearing and something else is the doing. This is because like only through hearing somebody cannot reach to be craftsman, but he gains the skills of the craftsmanship by working and seeing and by mistaking a lot and by being corrected by the skillful ones, through patience and by cutting off his wills and after a long time, likewise the spiritual knowledge isn`t born only out of cogitation, but it is given by God according to the grace to the humble on thought ones. If the one who reads the Scripture he seems to partially know them; it is not e wonder, especially if he is worker. But one like this he hasn`t the knowledge of God, but he must listen to the

words of the one who have knowledge. Therefore the ones who wrote they often had knowledge from God, like the prophets, but he still hasn`t it. Therefore also I, also collecting from the godlike Scriptures, and not being worthy to hear from the Ghost, I have heard from the ones who have heard from That One, like some people hear about a city or about a man, from the ones who have seen that city or that man[90].

The seventh is **the questioning of the experienced ones**, about any word or deed, lest out of inexperience, or due to the pleasure for the self, by understanding and by doing, somebody, some things instead of the others, to get astray and to fall in the self-appreciation, by imagining that he knows like one should know, and he not knowing yet anything, as the Apostle says[91].

Later, after all these bodily deeds, the monk must be patient in everything that comes upon him, which the Lord wants to allow towards the teaching, towards the trying and towards the knowing of his weakness. To not become the man daring and to not lose his hope, any evil thing or any good thing would happen to him. He owes to shun himself from any dream, from any word and from any meaningless thing and to always cogitate at the name of God, more often than he is breathing, in every moment and place and work, and to fall to Him with whole his soul, by gathering his mind from all the world`s thoughts and trying to do only the will of God. Then the mind starts seeing his mistakes being numerous like the sea`s sand. And this is the beginning of the soul`s enlightenment and the proof of the soul`s health. Then the soul reaches to be crushed and the heart humble, than the soul truly reckons on itself being lower than everybody. Then the soul starts to understand the benefactions of God, the special ones and the usual ones.

[90] The entire knowledge isn`t received only from the Scripture, but also from live teaching. The one who wrote, he wasn`t able to ever lay in writing everything that he knew by practicing, everything that was alive in his ghost. This plus it is taught by him to the spiritual disciple, as a adding to the written word, and so on. The inherited Tradition it is composed by the Scripture and by the Ghost taught through transmission, through living teaching, through personal report.

[91] I Corinthians: 8: 2: KJB: “And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.”; ROB: “And if it seems to somebody that he knows something, he hasn`t known yet like he ought to know.”

Since then he keeps the commandments consciously, from the first one to the last one. This is because the Lord has placed the commandments like a ladder and somebody cannot miss one stair to reach to another stair, but he must advance as on some stairs, from the first one to the second one and from the second one to the third one[92], until these commandments will make the man God, through the grace of the One Who has given them to the ones who decide to fulfill them.

The One Who Wants to Keep the Commandments He Must Start from the Fear of God, to Not Roll Himself Down in Chaos

And[93] if somebody wants to cut the line, let him show his zeal rather starting from them and not from elsewhere, because otherwise he will fall into precipice, or, better said, in chaos. This is because as when it is about the seven gifts of the Ghost, if somebody doesn`t start from fear, he won`t be able to ascend at the others, likewise in the Lord`s blessings. "For the beginning of the wisdom it is the fear of the Lord"[94], says David; and the other prophet, by speaking from above, he said about this: "The Ghost of the wisdom, of the understanding, of the faith, the ghost of the fear of God"[95]. The Lord also started to teach from fear, for He says:

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[92] From here the Manuscript 1993 skips, without any title or interruption at what it corresponds in the present text to the head 23; "and the seven bodily deeds of the habit one must keep them always and neither the least one as depriving", etc.

[93] In the Manuscript 1935, it continues without having a title.

[94] Psalms: 61: 10: KJB: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."; ROB: "The beginning of the wisdom is the fear of the Lord; good understanding it is to everybody who do it. His praise lasts forever and ever."; Proverbs: 1: 7: KJB: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."; ROB: "The fear of God is the beginning of the wisdom; the mindless ones despise the wisdom and the self-mastery."

[95] Isaiah: 11: 2: KJB: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;"; ROB: "And the Ghost of God will rest upon Him, the ghost of the wisdom and of the understanding, the ghost of the advice and of the strength, the ghost of the

"Blessed are the poor in spirit"[96], namely blesses in somebody when he is engulfed by the fear of God, having an untold crushing of the soul. The Lord has placed this commandments as foundation, giving us to know that without this commandment even somebody will live in heavens, he won`t profit anything, having the pride through which the devil and Adam and many others fell.

That`s why, the one who wants to keep the first commandment, namely the fear, he owes, as one would say, to cogitate with much zeal at the happenings of the life described before and at the immeasurable and not-understood benefactions of God and at everything that he did and He does with us through commandments and dogmas, threats and promises, seen and unseen, guarding, feeding, taking care of, giving life, delivering from the unseen and from the seen enemies, healing through the prayers and the mediations of His saints the sicknesses brought by our disorder, looking with long-patience at our sins and iniquities, as many as we did, and as many as we are doing, from which His grace has delivered us, and to all the things through which we anger Him with the work, with the word, and with the thought. This is because He not only suffers us, but He even imparts to us even greater benefactions through Himself, through angels, through Scriptures, through righteous and prophets, through Apostles and martyrs, through teachers and the pious Fathers. Therefore by knowing their fights and ascesis, and then by wondering about the descend of our Lord Jesus Christ, about His living into the world, about His righteous passions, about cross, about death, about resurrection, about ascent, about the coming of the Holy Ghost, about the untold wonders which are done every say, about paradise, about crowns, about the adoption of which we have been made worthy by Him, and about everything comprised by the godlike Scripture, and by reckoning many other things, that one is bewildered by knowing the love for people of God, he shakes and he wonders about His long-patience towards us, and he gets

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knowledge and of the good-faith."

[96] Matthew: 5: 3: KJB: "Blessed are the poor in spirit: for theirs is the kingdom of heaven."; ROB: Idem.

sad by the damage suffered by our nature, by losing the angelic righteousness, the paradise and all the goods from which we have fallen in the slavery of the devils, of the passions, and of the sins and the soul is broken by thinking at all the evil things done due to our sinfulness and out of the cunningness of the devils.

About the Second Commandment And about the Birth of the Crying Out of Fear

And[97] thus the Lord God gives to that one the happy crying or the second commandments. "Blessed will be, He says, they who are crying", namely good is to somebody to cry on himself and on his neighbor out love and of zeal. He is like the one who cries for a dead under the power of the fearsome thoughts, before death, for the things which will be after death. He sighs out of the bottom of his heart and in much, untold weeping. And he doesn`t take care either of honor, or of dishonor, but he despises even the life itself, and he even forgets about eating, due to the pain of the heart and of the ceaseless weeping. In this way the grace of God and the Mother of everybody, They will give him the gentleness and the beginning of the following of Christ, namely the third commandment, as the Lord said: "Blessed are the gentle ones"[98]. One like that one becomes strengthened like a rock and he is no longer budged by any wind or wave of the life, but he is always the same, in abundance and in need, in wellness, in honor and in reproach. And simply speaking, in anything, he knows with good understanding, that all things pass, both the sweet ones and the painful ones and that this life is path towards the future age; and that even we don`t want, the done things are being done, and vainly we get troubled and we lose the crown of the patience and we show ourselves to be adversary to the will of God, because everything done by God, it is very good and we are nescient. "For He will correct, he says, the

[97] In the Manuscript 1935 it continues without a title. In the present text under this title are given all the blessings which follow.

[98] Matthew: 5: 5: KJB: "Blessed are the meek: for they shall inherit the earth."; ROB: Idem.

meek ones into judgment", or better said into the understanding of the things[99].

But neither in time of anger one like this one isn`t troubled, but he rather rejoices for he has found time for gain and of becoming wise, reckoning that the temptation hasn`t come without reason, but he upset God before, knowingly or unknowingly, either on the brother, or on somebody else. He rather rejoices that it has been given to him reason to be forgiven, to receive at least through patience forgiveness for his many sins. He ca cogitate now, that if he won`t forgive the mistakes of the ones who did wrong to him, neither the Father will forgive his mistakes. He realizes that there is no commandment or virtue which to bring him quicker to the forgiveness of the sins, than this one. "Forgiven He says, and will be forgiven to you"[100]. He rejoices himself that he has been found worthy of knowing these things, and to do according to the example of Christ, like one who has reached at being meek through the grace of the commandment. But he is sad for the brother, that due to his sins, the brother was tempted by the general enemy, becoming this brother medicine for the healing of his weakness. This is because any temptation is allowed by God like a medicine towards the healing of the soul of the sick one. Through it He gives forgiveness for the sins from before and for the present ones and an impediment the future sins.

But for this reason, neither the devil has praise, nor has the one who tempts, or the tempted one. This is because the devil is worthy to be hated as malefactor; because he doesn`t do this out of the taking care. And the tempter it is worthy of the mercy of the tempted one, because he doesn`t do that out of love but because the devil laughs at him and torments him. And the tempted one suffers the troubles for his mistakes, and not for somebody else for having praise. This is because he isn`t without sin. And even if he would have been, which is impossible, he suffers with the hope of

[99] Psalms: 25: 9: KJB: "The meek will he guide in judgment: and the meek will he teach his way."; ROB: "He will correct the gentle one at judgment, He will teach the gentle ones His ways."

[100] Luke: 6: 37: KJB: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:"; ROB: "Do not judge and you will not be judged; do not condemn and you won`t be condemned; forgive and you will be forgiven."

rewarding and for the fear of the torments. With these ones the things are like that. And God by providing, as One Who doesn`t need anything, to everybody the things useful to them, He is worthy of receiving thanks, for He endures with long-patience both the devil and the human iniquities, rewarding every good, both before sin and after sin, to the ones who repent themselves.

Therefore the one who has been found worthy of keeping the third commandment, habituating on himself with the whole understanding, he won`t laugh any longer at anybody, neither knowingly or unknowingly. But by taking the gift of the humbleness, he reckons on himself as being nothing. This is because the meekness is the matter of the humbleness, and this one is the door of the dispassion. And through this, the one who know his nature he enters at the perfect love, that doesn`t fall. This is because that one knows what was before his birth and what will be after his death. He realizes that the man isn`t anything but a short bad smell, lost in an instant, and worse than the whole creation. This is because no other creature, animated or inanimate, hasn`t ever transgress the will of God, but only the human nature, which, enjoying many benefactions, ceaselessly angers God.

And so he is found worthy of living the fourth commandment, namely the longing after achieving the virtues. "Blessed are, He says, them who hunger and thirst of righteousness"[101]. This is because he reaches to be like that one who thirsts and hungers after the whole righteousness, namely after the bodily and moral virtue, or of the soul. If somebody hasn`t tasted a thing, he doesn`t know what he misses, as Basil the Great says; but the ones who has tasted, he wants that thing much. So also the one who ahs tastes the sweetness of the commandments, he knows that the commandments gradually takes him to follow Christ. That one desires so much to achieve the other ones than for them he often despises even death. By feeling a little some of the mysteries of God, hidden into the godlike Scriptures, he thirsts much to comprise them. And the more

[101] Matthew: 5: 6: KJB: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."; ROB: "Blessed are they who hunger and thirst after righteousness, for those ones will be satiated."

knowledge he receives, the more he thirsts and burns, as one who drinks fire. And because the godhead cannot be comprised by anybody, he remains thirsty forever. Like, therefore, are the health and the sickness to the body, so are the virtue and the sin towards soul, and the science and the nescience to the mind. And the more somebody takes care of awe and doing, the more is the mind enlightened into knowledge[102].

And so he is found also worthy of the fifth commandments, as the Lord says: "Blessed are the merciful"[103]. And merciful is that one who has mercy on his neighbor and gives him alms from what he has received from God, either money, or food, either strength, or useful word, either prayer, or power to comfort that one who need that. He considers on himself as being debtor, because he received more than he asks and because he has been found worthy to be called merciful, as God is; and he will be called like so by Christ, in the present age and in the future one, in the presence of the whole creation. Also, he reckons that through the brother, God Himself need him and he becomes His debtor[104]; and then, because without what is asked from him, the poor one can live, but without him giving alms to that one, according to his power, he himself cannot live and be saved. This is because if he doesn`t want to have mercy on his nature, how could he pray God to have mercy on himself? And so, by reckoning many other things, the one who has been found worthy of commandments gives not only his things but even his soul for the neighbor. For this is the consummated mercifulness, as Christ showed to us, Who suffered death for us, giving on Himself as example and way, for we also be dying for others, not only for friends, but also for enemies, when the time asks for it. And it is not necessary to have somebody something, to give alms. Having things it is rather a great helplessness. But, not having

[102] The doing it is not left behind by the one who has reached at the knowledge, but it continues to be a means of knowledge.

[103] Matthew: 5: 7: KJB: "Blessed are the merciful: for they shall obtain mercy."; ROB: "Blessed are the merciful one, for those ones will obtain mercy."

[104] God manifests through the needy ones, His need of us, as One Who has taken upon Himself the duty to bring us to the complete realization of us as His beings. And the more we become capable of the gifts of God, through our mercifulness, the more God feel more indebted to give us those gifts, to bring us towards accomplishing.

everywhere something to be given alms, let him have compassion for everybody, to help the ones in need with what he can, detached from any addiction to the life`s things, but being addicted to people[105]. And the one who hasn`t showed before his mercifulness with the work, he mustn`t teach, due to the vain glory, saying that he is useful to the souls of the weak ones, whilst he is much weaker than the ones whom he believes to be helping. This is because everything asks for its own time, to not ne something done at a wrong time, or unnecessarily. This is because to the weak one it is better to run away from everything and the lack of wealth it is way better than giving alms[106].

And through dispassion he is found worthy of the sixth commandment, as the Lord says: "Blessed are the ones clean with the heart"[107]. These are the ones who have achieved all the virtues, according to the holy words, and they have reached at seeing the things according to their nature.

In this way somebody reaches at the peace of the thoughts. "Blessed, He says, are the peace makers"[108]. These are the ones, who have done peace in their soul and in their body, obeying the body to the ghost, to not be the body lusting against the ghost, but to be the grace of the Holy Ghost reigning into the soul, and to lead the soul as it wishes, by giving to the soul godlike knowledge.

Through this, one like that, he can endure the persecution, the mockery and every evil word, for righteousness, and he rejoices because "his payment much

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[105] Προσπάθεια. It is about the zeal that burns for the salvation of the people. All the things must be considered as nothing, but the man mustn`t be considered as nothing. But the man is saved as the priceless good only into God. To become addicted to man it means therefore to become addicted for making him addicted to God, to make him relentlessly exceed on himself, attracted by the magnet of the absolute consummation that is God.

[106] He shows what addiction must be avoided by the man. Whilst you are searching through the good that you are doing it to the neighbor the praise from that one, you are aiming in the last analyze your own interest, not the interest of the neighbor. The good done to that one is apparent and it actually isn`t profitable to him, but in the end it offends him.

[107] Matthew: 5: 8: KJB: "Blessed are the pure in heart: for they shall see God."; ROB: "Blessed are the ones clean with the heart, for those ones will see God."

[108] Matthew: 5: 8: KJB: "Blessed are the peacemakers: for they shall be called the children of God."; ROB: "Blessed are the peace makers, for those ones sons of God will be called."

will be in heavens"[109]. This is because all the "Blessings" make the man God, according to the grace, when he has reached to be meek, desiring the whole justice, merciful, dispassionate, peace maker, suffering ever pain with joyfulness for the love for God and for the neighbor.

These ones, therefore, are gifts from God and we owe to give Him thanks for them and for the promised rewards, namely for the Kingdom of Heavens and for the future age, for the comforting from here, for the satiation of every good and for the mercy of God, for the showing of God, through seeing the mysteries hidden into the godlike Scriptures (their contemplation), and in every one of His creatures and for the much payment in heavens. This is because in following to Christ on earth stays the happiness of all the commandments, namely the highest of the goods, or the last things amongst the desired ones. This is because according to the Apostle, only God is happy, Who lives in the unapproachable light[110]. Despite the fact that we have the duty of keeping the commandments, or better said, to be guarded by them, the loving of people God will give here and there, the reward for them, to the one who believes in Him.

And when all of these are done consequently to the happy crying, the mind receives easing of passions, reconciling on itself with God for its sins, through many and bitter tears. This is because on one hand the mind spiritually crucifies on himself with Christ, through the moral doing, namely, as it was said, by fulfilling the commandments and through guarding the five senses, to not do something unnecessary. And on the other hand, by

[109] Matthew: 5: 10-12: KJB: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. // Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. // Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."; ROB: "Blessed are they who are persecuted for righteousness, for their is the Kingdom of Heavens. // Blessed you will be when they will rebuke you and will persecute you and they will say every evil word against you, lying because of Me. // Rejoice and be glad, for your payment much is in heavens, for likewise they persecuted the prophets from before you."

[110] I Timothy: 6: 16: KJB: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."; ROB: "The only One Who has immortality, and Who lives in the unapproachable light; Who no one from the men saw, neither can see Him; of Whom is the eternal honor and power! Amen."

mastering the irrational impulses, it starts to restrain the passions from around itself, namely the wrath and the lust. And, now he appeases the feral wrath with the softness of the lust, or he appeases the lust with the harshness of the anger. And by coming thus the mind in itself, it knows its dignity, that it is empress. And it receives the power of seeing the things according to the nature. This is for it is being opened to it the eye from the left side[111] that has been blinded by the devil through the domination of the passions. And the mind is found worthy to be buried together with Christ and in a spiritual manner to the world`s things, and he is no longer kidnapped by that beauty from outside, but it sees the gold, the silver and the precious stones, and it knows that they are out of dust, like all the other inanimate things, like the woods and like the ordinary stones. And it sees also the man as being after death, rottenness and a handful of dust into the tomb. Therefore, by considering all the delights of the life, it always receives their changing with much understanding that comes out of knowledge, and it becomes dead to the world with much joy, and the world becomes dead to the mind and the mind it doesn`t feel pressure any longer, but rather resting and lack of addiction.

Thus, through the cleanness of the soul, the mind is found worthy to spiritually resurrect together with Christ and it receives power for dispassionately seeing also the beauties of the things from outside. And through them it glorifies the One Who created everything, by contemplating the ones which are transparent through the sensitive creatures: the power, the Providence of God, the goodness and the wisdom, as the Apostle says (Romans: I: 20-21). And by seeing the mysteries hidden in the godlike Scriptures, the mind is found worthy of the ascension together with Christ through contemplating the intelligible creatures, namely by knowing the understanding powers. Therefore, by understanding through the many tears of the understanding and of the joy the unseen ones out of the seen ones, and the

[111] The eye through which it sees the world (?) unlike the eye from the right side, through it sees the spiritual ones. Now the eye can cleanly see the world. Or maybe it must be translated "that eye with the good name". The Greek expression (το αριστερό μάτι) allows the both translations: the left eye, or the eye with the good name.

eternal ones out of the temporary ones, it reckon that if this temporary world, about which it says that it is the exile and the damnation of the one who transgressed the commandment of God, it is so beautiful, how much more won`t be the eternal and not-comprised goods, which were prepared by God to the one who love Him?

This is because if somebody will forbid to himself everything and he will only take care of the bodily deeds and of the deeds of the soul, called awe by the Fathers, and on the other hand he won`t believe to any dream and to any own thoughts, which doesn`t have witness from the Scripture, and he will run away from any vain meeting, to not hear and to not read anything useless, and especially something about heresies, the tears of the joy and of the understanding will be multiplied into him insomuch than he could drink out of their multitude; and he will reach at the other prayer, the clean one, which it is due to the seer (to the contemplative). This is because as the mind owes than to have other readings, other tears and other prayer, likewise now. This is because after the mind has come to spiritual sights, it owes to read in all the godlike Scriptures, like one that doesn`t fear the difficult to understand words of the Scripture, like do the ones who are still doers, and like the ones who are weak due to the lack of understanding[112]. This is because he persevered much in the bodily and in the moral deeds, he has crucified on himself together with Christ and he has buried on himself together with Him, through the knowledge of the things, according to their nature and to their changing, but he has also resurrected through dispassion and through the knowledge of the mysteries of God, those ones existing within the sensitive creatures[113]. From this the mind has ascended together with Him to the things from above the world, through the

[112] The contemplative has more understanding of the Scriptures than the one from the simple stage of the doing.

[113] The knowledge of the things according to their nature purpose and not out of the interested and crooked angle of the passions, it means a renunciation, a sacrifice, a death together with Christ. This effort is characteristic to the doing stage, the ascetic one, to the life which must last longer for dishabituate the man`s nature of the crooked and passionate sight of the things. Only after this, it comes the resurrection of the new man together with Christ, with an effect of the effort of removing the passions and of the knowledge of a new deep of the things, and of the mysteries of God hidden into them.

knowledge of the intelligible ones and of the mysteries hidden in the godlike Scriptures[114].

From fear the man passes to awe, and from this one it comes the knowledge, through which come the counsel and the right-reckoning. From these ones it comes the strength, through it the understanding, and from this one the man comes to wisdom. Through all the deeds and the sights (contemplations) mentioned above, the clean mind is found worthy of the clean and consummated prayer, which is born out of peace and of love for God and out of the dwelling of the Holy Ghost. This is what one would call achieving God in one`s self and the showing and the dwelling of God, as John Chrysostom said: to make the soul and the body, according to the possibility, sinless, as the ones of Christ and to have for Christ a mind that to understand, through the wisdom of the Ghost, which is the knowledge of the godlike and of the human things.

About the Four Virtues of the Soul

And the kinds of the wisdom[115] are four: the thoughtfulness or the knowledge of the things which must be or mustn`t be done[116], and the watchfulness of the mind; the righteousness, which consists in the healthy preserving of the thought, to be able to restrain on himself from anything, word or thought which is unpleasant to God; the manhood, of the strength and the perseverance (the resistance) in the toils of those trials after God; the equity, namely the sharing which is given to everybody alike. These four general virtues are born

[114] A new stage it is then the ascension together with Christ, which is means the raising from the contemplation of the mysteries of God in the sensitive things, to the contemplation of the intelligible realizations, and to noticing the presence of the angels and of the unmediated presence of God.

[115] The Manuscript 1935 continues without a title.

[116] N. Hartmann notices that the prudence isn`t science, understanding, circumspection, which is satisfied by only tasting on itself in an estrangement from the world. Its meaning it is better mirrored by the Latin *sapientia*, which comes from *sapere* = to taste. "*Sapientia* is the ethic taste and namely the fine taste, differentiated, morally cultivated, because directed towards the plenitude of the life, it me4ans contact with everything and affirmative attitude, appreciative towards everything is valuable. It is the *understanding of the sentiment of value in life*, in any contact with the reality, in any action and reaction." (In "*Etik*", Berlin, 1926, p. 389=390).

out of the three powers of the soul, thus: out of cogitation or of mind, two of them – the thoughtfulness and the equity, or the right-reckoning; out of the lusting part – the righteousness; and out of wrath – the manhood; and each of the stays in the middle between two opposite to nature passions. The thoughtfulness has above the too much reckoning[117], and below the recklessness; the righteousness has above the callousness and below the fornication; the manhood, above the reckless daring, below the cowardice; the equity, it has above, the will to have too less, and below the will of having too much[118]. The four ones are the image of the heavenly man, and the eight ones, the image of the earthly man.

All these things are exactly known to God, as also the past, the present and the future things. But they are only partially known to the one who has learnt through the grace of God, the things from Him and who has been found worthy of being made in His image and likeness. This is because who says that he knows as is ought only by hearing, he lies; because the mind of the man cannot ever ascend to heavens without an advisor; and by not ascending and by not seeing, it cannot say what it hasn`t seen. But if it hears something from the Scripture, only that thing it must speak, having it heard, with thankfulness and to confess the Father of the Word, as the great Basil said. Lest, by imagining that it has knowledge, to remain lower than the one who hasn't knowledge. This is because by imagining that you are something, it doesn`t let you to reach at what you are imagining, as Saint Maximos the Confessor says[119]. This is because there is a nescience in praising yourself, as John Chrysostom says. For instance, when somebody is into knowledge, he know that he doesn`t

[117] Υπερφρονειν can mean an excessive reckoning which is not able to go to the deed, or a too big devising which contains also cunningness.

[118] N. Hartmann ascertained, on the ground of a text from the Nicomachean Ethics of Aristotle (I, 6, 1107, 5-8), that the middle position (μεσότης) of the virtue it refers only to its being, and not to its grade. The virtue tends to extreme (ακρότες) in is accomplishing, but one must before, exactly find its way, the object of the value that must be achieved (*cited work*, p. 401).

[119] "Because the reckoning that you know, it doesn`t let you to increase in knowing". *The Third Hundred about Love*, head 81, in *The Romanian Philokalia*, volume II, p. 94. Imagining that you know, it fixe you at the grade at which you are, always lower than what you are imagining, because the imagination is always exaggerated.

know[120]. Therefore there is also a knowledge with a liar name, when somebody thinks that he know, and he doesn`t know anything, as the Apostle says[121].

About the Knowledge with the Word

There is, consequently, a true knowledge[122], and there is nescience, usually. But greater than all of them is the knowledge with the work. This is because what would the man profit if he will have the whole knowledge, better said, if he would have received it from God as a gift, like Solomon, like whom nobody can be ever, but he will go to the eternal torments? What will he profit, if he wouldn`t have received out o deeds also a strong faith, through the witness of the conscience, the assurance that he is liberated from the future torments, the fact that he doesn`t condemn on himself, that he hasn`t taken care about some of the debts, according to his power? This is because Saint John the Theologian says: "If our heart doesn`t condemn us, we have daring towards God"[123]. But Saint Nilus says: "And the conscience itself has ended to lie, being weakened by the darkness of the passions", as also say Climacus. This is because even if only the evilness uses to darken the mind, says the great Basil, and the imagination blinds somebody and doesn`t allow him to do what he imagines, what would we say about the ones who serve to the passions, when they imagine that they have their conscience clean? Especially when seeing Apostle Paul, who has Christ within him, saying with the work and with the word: "For I don`t know me of anything (of committing sin, namely), but not in this I will justify myself"[124]. Due to much callousness we reckon on us, the many, as being something, whilst being nothing. But the Apostle says: "When they speak

[120] About this thing speaks Saint Gregory of Nyssa in *The Life of Moses*.

[121] I Corinthians: 8: 2: KJB: "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."; ROB: "And if it seem to somebody that he knows something, he hasn`t known yet as he must know."

[122] The Manuscript 1935 continues without title.

[123] I John: 3: 21: KJB: "Beloved, if our heart condemns us not, then have we confidence toward God."; ROB: "Beloved, if our heart doesn`t condemn us, then we have daring towards God."

[124] I Corinthians: 4: 4: KJB: "For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord."; ROB: "For I do not know me guilty of anything, but not into this I have justified myself. The One Who judges me is the Lord."

peace, then the disaster comes to them"[125], because they didn`t have peace, but they only said that, says John Chrysostom, due to much insensibility. And Jacob, the Lord`s brother, says about some people like these ones that "by forgetting their sins, they have forgotten on themselves, the most of the pride ones", "by imagining that they have dispassion", says Climacus.

Therefore also I, trembling due to the three giants of the devil, about which Saint Mark the Ascetic wrote, namely about: idleness, forgetfulness and nescience[126], as being always dominated by them, and I fear lest by forgetting about my measure, to be outside the right way, as Saint Isaac says, I have written the present collection. This is because the one who hates the rebuking he obviously shows the passion of the pride, says Climacus, and the one who runs towards it, he untied on himself from this bondage. And Solomon says: "To the unlearned one who asks for wisdom, it will be considered to him wisdom"[127].That`s why I have told at the beginning the names of the books and of the saints, to not be necessary to say at each word whose it is and thus to add length to the word. This is because the Saints wrote the words of the godlike Scripture, often like these words are, like Gregory the Theologian did, the words of Solomon and others. And the chancellor Simeon Metaphrastes said about John Chrysostom: "It is not right to forsake the words of that one and to say mines", even he could, because out of the same Ghost all of them took. But they say of whose they are, adorning them with the grace of the humbleness, and searching more the words of the Scripture; on others they let them without name, for their multitude, to not add length to the word.

The Bodily Virtues are Tools of the Ones of the Soul

[125] I Thessalonians: 5: 3: KJB: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."; ROB: "When then will say: peace and quietude, then, suddenly, the perdition will come upon them, like the pains upon the pregnant woman, and escape they won`t have."

[126] *The Epistle towards Nicholas the Monk* (The Romanian Philokalia, volume I, p. 316).

[127] Proverbs: 17: 28: KJB: "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding."; ROB: "Even the insane one, when he keeps his silence, he is considered wise man; when he shuts his mouth up he is like a sapient man."

But[128] because is better as much as possible often remembering, behold that I am starting to present here more out of the ones who aren`t mine, but words and judgments of the godlike Scriptures and of the Saint Fathers. So the Damascene says that the bodily virtues are rather tools of the virtues[129]. They are necessary when somebody occupies himself with them into humbleness and spiritual knowledge, because without them, neither the virtues of the soul are born. And if they aren`t fulfilled so, but for themselves, they are good for nothing, as the fruitless trees. Also without appeasement and without cutting the own wills, it is impossible to somebody to learn a craftsmanship according to the whole science and in all details. That`s why after deed we need also knowledge, and in everything, we need that ceasing according to God from everything and of studying the godlike Scriptures, without which nobody can achieve any virtue. And the ones who has been found worthy to entirely and ceaselessly sooth himself, he has re4ached at the highest good. And the one who hasn`t known it, at least partially, he doesn`t reach there. But blessed are the ones who sooth themselves entirely, either by obeying to some doer of hesychast, or soothing themselves and getting out of all the worries, into the obedience to the godlike will, with zeal and with the advice of the experienced ones, in any occupation with the words and with the meanings. But especially the ones who want to reach as effortlessly possible to the dispassion and to the spiritual knowledge, they must have that entire resting according to God. For He Himself said through the prophet: “Stop on yourselves from everything and know that I am God” (P. XLV, 1).

And we who are men in the world and so-called monks, let`s appease ourselves at least partially, as the righteous from yore, for studying our wicked soul before death and to cause correction and humbleness to our soul, instead of consummated perdition, due to the general nescience and to the mistakes done knowingly and unknowingly. This is because David was emperor, bur he watered every night his beddings and his bed with tears (Psalms: 6: 7). “By feeling

[128] The Manuscript 1935 continues without a title (page 43 v).
[129] *Wonderful Word and Useful to the Soul*, The Romanian Philokalia, volume IV, p. 187.

God, says Job, the hairs my head curled"; and the following ones (Job: 4: 15). Therefore also us, as living in the world, let`s stop a part of the day or of the night and see what answer will us give to the Right Judge in the fearsome day of the judgment? And let`s take care especially of this, being necessary to the fear of the eternal damnation. Let`s not take care about how the poor ones will live and about how will become rich they who love the world, neither to insanely worry about the things of the life, as the godlike Chrysostom says. This is because it is due to work, but not to worry and to hurry up towards many things, like the Lord said to Martha[130]. This is because the taking care of the life doesn`t allow to somebody to take care of his soul and to know how the soul is, like the one who appeases on himself and takes heed to himself does. This is because it is said in the Law: "Take heed to yourself"[131] and the following ones. About this place Basil the Great wrote a holy and full of the whole wisdom word.

It Is Impossible to Be Somebody Saved, without a Detailed Attention and without Guarding the Mind

"Without attention[132] and without taking vigil about the mind, it is impossible to be us saved and to deliver ourselves from devil, which walks roaring as a lion and searching for whom to swallow"[133], as Damascene says. That`s why the Lord often said towards His disciples: "Take vigil and pray, for you

[130] Luke: 10: 42: KJB: "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."; ROB: "But a thing is necessary: for Mary has chosen the good part, which won`t be take from her."

[131] Deuteronomy: 15: 9. In the homily or in the word: "Take heed to yourself", Saint Basil distinguished between "Us, our things and the things from around us. We are the soul and the mind, because we have been created in the image of the Builder; and our things, the body and the feelings…, and around us there are the money, the craftsmanship and the other tools of the life".

[132] The Manuscript 1935 continues without a title (page 45 v).

[133] I Peter: 5: 8: KJB: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:"; ROB: "Be you therefore awake, take vigil. You adversary, the devil, walks around, roaring like a lion, searching for whom to swallow."

don`t know…"[134] and the followings. Through these words He was telling them from before about the thought of the death, to be them ready for a well received defense, for the one out of deeds and out of taking heed. This is because the devils, as says Saint Ilarion, are bodiless and sleepless, and they whole care is to wage war to us and to destroy our souls, through word, thing and thought. But we are not alike. For we sometimes take care of delectation and of the passing glory, some other times of the things of the life, and always of other many things. And we don`t want to grant even a part of the time for searching our life, that out of this searching our mind to gain the habit and to ceaselessly take heed at itself. Solomon says: "Through the middle of many traps you are crossing"[135]. About these things Saint John Chrysostom wrote clearly about what they are, in detail and with the fullest wisdom. And the Lord, wanting to cut off every worry, He commanded to us to despise even the food and the clothing, for having a sole care: how to save ourselves, like a deer from the rain and like a bird from the snare, and how to reach at the nimbleness of this living creature and at the high flight of the bird, through the lack of worries. And what`s interesting in this, it is the fact that Solomon said these things while being a king. And his father said and did the same. And that besides the whole taking heed at much ascesis, being in the whole wisdom and virtue, after so many gifts and after the apparition of God, they were defeated, woe to them, by the sin, than one of them wept once for adultery and for killing, and the other one fell in so many fearsome things. Isn`t this reason for much trembling and for fear to the ones who have mind, as Climacus and Philemon the Ascetic say?[136] How could we not be afraid and not run away from the scattering of the life, due to our helplessness, we who are nothing, but we are insensitive as some beasts? And at least, if I the

[134] Matthew: 24: 42: KJB: "Watch therefore: for ye know not what hour your Lord doth come."; ROB: "Take vigil therefore, for you don`t know in which day comes the Lord."

[135] The Wisdom of Sirach: 9: 18. This word can be found also in the *Epistle toward Hilon* of Saint Basil: "Take heed that you are crossing through the middle of the traps and you are walking on a high wall, from where, not without danger it is the falling of the one who will fall".

[136] "Therefore, let`s fear of carelessness", Abba Philemon, *The Romanian Philokalia*, IV, p. 176.

miserable one, would have guard my nature, like the beast do[137]; but better if the dog than me, and the followings.

The Ones Who Want to See Themselves in What Condition They Are, They Cannot Do This Except by Running Away from Their Wills and By Obedience and Appeasement, Especially the Addicted Ones[138]

Whether, therefore, we want to see us in what bearing of death condition we are, let`s run away from our wills and from the life`s things, and through the running away from everything let`s perseveringly embrace the happy quietude, the most-praised living of the angels. Especially to be this done by the ones who are still addicted and unrestrained in their small or big lusts.

"Sit, he says, in your cell and this one will teach you everything"[139]. And again: "The appeasing is the beginning of the soul`s cleaning", as the great Basil says. And Solomon says that God has given a bad scattering to the sons of the men, to scatter themselves in the vain things, lest out of passionate and beastly laziness to deviate towards the worst things[140]. But the ones who has been delivered through the grace of God from both precipices and has been found worthy of make himself a monk, wearing the angelic and lonely countenance, for proving himself, as much is possible, like icon of the alone God, through deed and word, as the great Dionysus says, how won`t be debtor to be always serene and attentive with his mind to any deed and to cogitate (to mediate) uninterruptedly to God according to the state at which he has reached? This is because the saint Fathers,

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[137]"… for those ones neither infuriated their Maker, nor they come to judgment" (*Paterikon*, XXV, 71).

[138] With title also in the Manuscript 1935 (page 47 r).

[139] *Paterikon*, Abba Moses, 6.

[140] Ecclesiastes: 3: 10-11: KJB: "I have seen the travail, which God hath given to the sons of men to be exercised in it. // He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end."; ROB: "I saw the struggle given by God to the sons of the men, to be they struggling. // God made everything beautiful and at their time; He has put in their heart also the eternity, but without being the man able to understand the work done by God, from the beginning to the end."

Ephraem and the other, so they say towards the beginners. One of them to have the psalm on his lips, other one: verses, and other to be attentive with the mind at the psalms and troparions[141]. So to do the ones who haven`t been found worthy of any contemplation or knowledge, to not be somebody totally outside any cogitation, either he works or he travels, either he lays down before falling asleep. But in the same time with the fulfilling of the ordered canon, he must close his mind in cogitation (meditation) lest being fond by the enemy without the remembrance of God[142], to sneak in his horrors. These things have been said towards everybody.

And when somebody through much ascesis, namely through many virtues of the body and of the soul, he was able to elevate himself through the grace of Christ at some spiritual work, namely a work of the mind, to cry for his soul, he must guard, as Climacus[143] says, like the apple of the eye, the cogitation which wears the painful tears, until it withdraws with a good purpose, namely due to the raising, the fire and the water. The fire is the pain of the heart and the fiery faith, and the water is the tears. But this wasn`t given to everybody, says the great Athanasius, but to them who have been found worthy to see the fearsome things before death and from after death, through the ceaseless remembrance of these things, in quietude. Like Isaiah says: "The ear of the one who appeases himself hears unusual things". And again: "Appease yourself, and know".

This is because the knowledge of God uses to give birth only to this, being able to help also the most addicted and the weakest ones, through the not-scattered living, by running away from people and from the meetings which darken the mind and from the worries, not only the ones of the life, but also the unimportant ones and which seem to be sinless. Like Climacus says: "A small hair troubles the eye..."[144] and the followings. And Saint Isaac says: "Do not reckon that the love

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[141] Here are indicated three stairs on occupying with the spiritual things:
a) the uttering with the mouth of spiritual words;
b) the attention of the mind to their meanings:
c) the contemplation which is above the meanings of the words.

[142] The one who is above words he though remembers God.

[143] Word VII: *About Crying*, 10.

[144] "A tiny hair troubles the eye and a small worry destroys the quietude" (Word XXVII: *For the Sanctified Quietude*, 17).

for money stays only in having gold or silver, but anything on which the thought get stuck". And the Lord says: "Where your treasure will be, there will be also your heart"[145], either in the godlike things and cogitations, or in the earthly ones. That`s why everybody due to be without worries and to appease themselves according to God; either partially, like the ones who live in the world, as it was said, to gradually come to the wisdom and to the spiritual knowledge, or entirely, like the ones who are able to stop on themselves from everything, for having the entire care to be pleasant to God. And God will see their resoluteness and will give them the spiritual resting and will make them to reach at meditating (at cogitating) to the first sight (contemplation), for gaining the untold breaking of the soul and to become poor in spirit. Then He will elevate them, little by little to the other sights, making them worthy of guarding the blessings, until they will reach at the peace of the thoughts, which is "the place of God", like Saint Nilus says, taking the word from the Book of Psalms: "And it was made in peace in His place"[146].

About the Eight Sights of the Mind[147]

And the spiritual sights, as I reckon, are eight. Seven of them are of the present age, and the eighth one if the work of the future age, as Saint Isaac says[148].

The first one is the knowing of the trouble and of the temptations of this life, as Saint Dorotheos says, and it becomes sad about any loss suffered by the human mind from the sin.

The second one is the knowing of our mistakes and of the benefactions of God, as say Climacus, Isaac and many other amongst the Fathers.

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[145] Matthew: 6: 21: KJB: "For where your treasure is, there will your heart be also."; ROB: Idem.

[146] Psalms: 76: 2: KJB: "In Salem also is his tabernacle, and his dwelling place in Zion."; 75: 2: ROB: "For was made in Jerusalem His place and His dwelling place in Zion."

[147] With title also in the Manuscript 1935 (page 47 v).

[148] "Six days we spend with the work of this life, by fulfilling the commandments; the seventh day we spend it all in the grave, and the eight one by exiting the tomb" (Word LXXIV: *About the Resemblance and the Parable Regarding the Sunday and the Saturday*), resemblance which comes to Saint Maximos also in *Gnostic Heads*, first hundred, head 56 and the followings.

The third one is the knowing of the fearsome things from before death and from after death, as it is written in the godlike Scriptures.

The fourth one is the understanding of the living of our Lord Jesus Christ in this world and of the things and of the words of His disciples, of the other Saint Martyrs and of the Pious Fathers.

The fifth one is the knowing of the nature and of the transformations of the things, as Saint Fathers Gregory and Damascene say.

The sixth one is the contemplation of the ones that exist, namely the knowing and the understanding of the sensitive creatures of God.

The seventh one is the understanding of the intelligible creatures of God.

The eighth one is the knowing about God, the so-called theology[149].

These are therefore the eight sights. The first three ones are due to the one who still is doer, for though many and bitter tears, to be able to clean his soul of all the passions, and then to receive through grace the other five ones. And the next five ones are due to the contemplative one (seer) or knower, for he guards well and relentlessly fulfills the bodily and the moral deeds, of the ones of the soul, through which he becomes worthy of the obvious and understanding feeling of those ones. This is because out of the first one the doer receives the beginning of the knowledge and the more he takes care of the work and meditates at the meanings given to him, the more he increases in them, until he reaches at their habituation and so it emerges in the mind, by itself, the other knowledge; and then likewise, the others.

But to become obvious what it has been said, I will speak individually, even if I can`t, about each sight, by showing what the ones which we understand and which we say are, to find out occasion for knowing how we must work, when the grace starts to open the eyes of the soul, for

[149] And the Pious Nicodemus the Hagiorite speaks, in his book *For the Guarding of the Five Senses*, about six kinds spiritual sweetness, tasted by the mind that has come out from the slavery of the passions: 1. The working of the godlike commandments, 2. The gaining of the good deeds, 3. The words of the godlike Scriptures, 4. The words of the creations, 5. The words of that oikonomia into body of the Lord, 6. The looking at the ones who belong to God.

understanding and for wondering about the meanings and the words which can lay into us, as it was said, the fear or the crushing of the soul.

Useful Showing about the First Knowledge and How We Must Commence It

Behold the first knowledge, through which are given to the one who wants also the other ones. So, the one who has been found worthy of reaching at this one, he owes to do like this: to sit towards East, as Adam yesteryear, and to cogitate like this: "Adam sat then and cries before the Paradise of delectation, beating his face with the hand and saying: "You the Merciful One, have mercy on me - the fallen one"[150].

Then, by understanding the happened things, he starts the weeping, by sighing out of this whole soul. Shaking his head, he says with pain into heart: "Woe me, the sinner, what happened to me! Woe, what I was and what I ended to be! Woe, what I have lost and what I have found! Instead of the Paradise, I has found this corruptible world; instead of God and of the living with the angels, the devil and the unclean demons; instead of resting, the tiredness; instead of delectation and of joy, the trouble and the sadness of the world; instead of endless peace and gladness, the fear and the painful tears; instead of virtues and of righteousness, the inequities and the sins; instead of wisdom and of the dwelling of God, the nescience and the banishment; instead of the lack of worry and of the liberation, that life drown by worries and the evil slavery. Woe me, woe me! How I was created as emperor and I have made myself servant to the passions, out of insanity. Woe me, the wicked one, how instead of life I have attracted to me death through disobedience! Oh, oh, woe me, woe me, what I the miserable one have suffered due to the lack of counsel. What am I going to do? In one side there are wars, in another there are disturbances, here the illness and there the temptation. Here are dangers, there are sinking in waves. Here we have fears, there sadness; here passions, and there are sins; here bitterness, there tribulations. Woe

[150] Churchly hymns on the Sunday of the cheese.

me, the sinner, what I am going to do? Where am I going to run? I am narrowed from all quarters, as Suzanna says. What to ask for, I don`t know. If I will ask for life, I fear the life`s temptations, of its changes and happenings. I see that angel, satan, the one who was rising like a Morningstar, ended to be and called devil; I see the first man, banished; I see Cain, fratricide killer; I see Hanan, cursed; I see the sodomites, burnt in fire; I see Esau, fallen; I see the Israelites, persecuted; I see Ghiezi and Judah the Apostle, fallen, because they were sick with the love of money; I see the great prophet and emperor crying for two sins; I see Solomon, the one who had so much wisdom, fallen; I see the one amongst the seven deacons and the one amongst the forty Martyrs, fallen, like was saying the great Basil: "By rejoicing himself the beginner of the evil, he kidnapped from the twelve, the wicked Judah; from Eden, the man; and from the forty one, the fallen one. About this one, the great Basil, crying, says: "Empty of mind and worthy to be cried about, he lost both his lives; for he was melted in fire and he went to the unquenched fire"[151]. I also see many others, countless, fallen; not only from the believers, but also many from the Fathers and these ones after much sweats.

But what am I, the worst one, the most insensible one and more helpless than everybody? What am I going to say about myself, since Abraham says about himself that he is dust and ashes[152]; David, dead dog and of a bad breed, in Israel[153]; Solomon, little child who doesn`t know the right and the left[154]. Likewise, the three young people say: "Shame and rebuking we have become[155]; Isaiah the Prophet: "Oh,

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[151] *Word at the Forty Martyrs*.

[152] Genesis: 18: 27: KJB: "And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:"; ROB: "And answering, Abraham said: "Behold, I dare to speak to my Master, I, who I am dust and ashes!"

[153] I Samuel: 24: 14: KJB: "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.."; I Kings: 24: 15: ROB: "Upon whom has come out the king of Israel? After whom are you running? after a dead dog, after a flea."

[154] I Kings: 3: 7: KJB: "And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in."; III Kings: 3: 7: ROB: "And now You, Lord, has put Your servant king in the place of David, my father; but I am very young and I don`t know how to rule."

[155] The Song of the Three Young Men, Daniel 9.

the wicked me"[156]; the Prophet Habakkuk: "I am also younger"[157]; the Apostle: "I am the first one amongst sinners"[158]. And all the other ones say about themselves that they are nothing. So, what am I going to do? Where am I going to hide myself from my many evil deeds? What am I going to become, that I am nothing and that I am worse than what it doesn`t exist. This is because what it doesn`t exist, it hasn`t committed sins and it hasn`t received benefactions like, I have. Woe me, how am I going to cross through the other time of my life? Or, how am I going to run away from the devil`s traps? This is because the devils are sleepless and bodiless, and death is close and I am helpless. Lord, help me; do not let your creature to be lost, for You take care of me, the sinner. "Show to me, Lord, the way on which I will walk, for towards You I have raised my soul"[159]. "Do not forsake me, Lord, my God, do not stay far from me. Come nigh to help me, Lord of My salvation"[160].

And in this way the soul is being crushed through word like these ones, if the soul it has a little feeling left. And by persevering, the soul, more in these ones and by becoming habituated to the fear of God, the mind starts cogitating and understanding the words of the second spiritual sight, which are these ones:

About the Second Sight

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[156] Isaiah: 6: 5: KJB: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."; ROB: "Woe me, that I am lost! I am a man with defiled lips and I am living amidst a people with defiled lips. And on the Lord Savaot I have seen Him with my own eyes!"

[157] Probably, Jeremiah: 1: 6.

[158] I Timothy: 1: 15. These quotes are present also in the second word of Abba Dorotheos, *About Humbleness*.

[159] Psalms: 143: 8: KJB: "Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee."; 142: 8: ROB: "Cause me to hear in the morning Your mercy, for in You I trust. Show me the way on which I will walk, for to You I have raised my soul."

[160] Psalms: 38: 21-22: KJB: "21 Forsake me not, O Lord: O my God, be not far from me. // Make haste to help me, O Lord my salvation."; 37: 21-22: ROB: "Do not leave me, Lord my God, do not get away from me; take heed towards my help, Lord of my salvation".

"Woe me, the wicked one, what am I going to do? What am I going to become? I have committed many sins; I am receiving many benefactions; I am much helpless; many are the temptations, and my idleness holds me tight, the forgetfulness darkens me totally and doesn`t allow me to see myself and the multitude of my evil deeds. The nescience it bad; the knowingly disobedience is even worse; the virtue, difficult to be fulfilled; the passions, many; the devils, cunning; the sin, at hand; death, close; being hold accountable is bitter. Woe me, what am I going to do? Where am I going to run from myself? This is because I am the cause of my own perdition; for I have been honored with freedom and nobody can force me to do something. I have committed sins and I am always committing sins, and I am careless towards any good things. Nobody forces me. Whom am I going to blame? God is good and loving of people and He always wants the turning back to Him and the repentance; the angels love me and guard me; the people, likewise, they want my increasing; the devil cannot force somebody to unwillingly lose on himself, either out of carelessness, or out of despair. Who is then to be blamed, if not |I, the wicked one? Behold, I have known a little that my soul is being lost and I still do not want to lay beginning to the awe. Why do you not take care of yourself, my soul? Why aren`t you ashamed before God and before the angels when you commit sin, like you are before people? Woe me the wicked one, woe me, woe me. This is because I am not ashamed before my Maker, not even like I am before a man. This is because before a man I cannot commit sin, but I use any craftsmanship for showing on myself as being right. And when standing before God I am thinking the evil things and I am not ashamed even to speak these things often. Oh, the fool I am! When doing the evil I do not fear God Who sees me. And telling to a man my mistakes towards correcting them, I cannot. Woe me, woe me, for I know the damnation, and I do not want to repent myself; I love the Heavenly Kingdom, and I haven`t achieved the virtue yet; I believe in God, and I never obey myself to His commandments; I hate the devil, and I do not cease to do the things which are pleasant to him; When I want to pray, I am lazy and I am senseless; when I am fasting, I become haughty, and I rather become worthy of damnation; if I am taking vigil, this it

seems to me as being a great thing, for being also this one useless to me; if I am reading, I the senseless one, I am doing one of the following things: either I am doing this for the sake of the much learning or of the vain glory, and I am being darkened even more, or to know and to not do, making me even more worthy of damnation. If through the grace of God I cease to commit sins with the deed, I do not cease to always commit sins with the word; and if the grace defends me, also from this part, I anger God always through thoughts[161]. Woe to me, the wicked one, what am I going to do? Wherever I would go, I find sins; everywhere, devils. Despair is worse than everything. I angered God, likewise I saddened the angels; on people I often damaged and scandalized.

I would has wanted, Lord, to erase with tears the chart of my mistakes and in the other part of my life to make on myself well-pleasant to You through repentance. But the enemy allures me and breaches my soul. Lord, save me before being totally lost.

I have committed sin before You, Savior, like the profligate son did; receive me back, Father, on me who I am repenting myself.

Toward You I am shouting out, Savior Christ, with the voice of the publican: clean me, as on that one, and have mercy on me, God.

What will there be in the future life? Woe me, the wicked one, woe me! Who will give water top my head and spring of tears to my eyes? Who will be able to cry for me as it is due, since I cannot do it? Come, mountains, and cover me, the wicked one! Oh, oh! What am I going to say? Oh, how many good things God has done to me, which only Him alone knows about, and how many evil things my ingratitude has shown towards Him, with the deed, with the word and with the thought, always getting my Benefactor angry! And the longer he suffers, the more I despise Him, the wicked ones, by becoming more senseless than the

[161] A description of the man who doesn`t know the judgments of God, walking with the mind on a road surrounded on both sides by precipices it is also done by Saint Mark the Ascetic in the word *About the Ones Who Imagine that They Correct on Themselves through Deeds*, in head 193 (*The Romanian Philokalia*, volume I, p. 268-269).

stones. But I do not despair, but I know, through this, Your love for people.

I haven`t gained repentance; that`s why I pray You, Savior, turn me back before my end and give me repentance, to be I delivered from torments.

Lord, my God, do not forsake me, for I am nothing before You; but totally sinful; where am I going to find, therefore, the feeling of my many evil things? This is because even not to do it is gravely punishable. For me You have made the sky and the earth; for me, the four elements and the things which are born out of these ones, as the Theologian says. And I will remain silent regarding the other ones, for I am not worthy to speak something due to the multitude of my sins. This is because who could understand the immeasurable benefactions, the ones towards me, even if he would have been found worthy of having an angelic mind? But behold that due to my unrepentant behavior, I, the wicked one, will fall off everything".

And by cogitating ones like these, after a certain while, the third knowledge it comes, and by relentlessly crying it utters:

About the Third Sight

"Woe what struggle has the soul, when separating from the body! Woe, how many tears the soul sheds then and there is nobody having mercy on him! Directing his eyes towards angels the souls prays uselessly; stretching the hands towards people, there is nobody who could help him"[162].

"I am crying and I am weeping, when I am thinking at death and when I am seeing laying in the tomb our beauty, not having even a face. Oh, wonder! What mystery is this, which has been done to us? How have we given us to the corruption? How have we yoked ourselves with death? Rightly, though the commandment of God, as it was written"[163].

Woe me, what will I do, I, the most wicked one, when the devils will surround my wicked soul, having written the

[162] From the canon of the burial.
[163] Idem.

evil things did by me, knowingly and unknowingly, the ones with the work and with the thought, and holding me accountable for all these? Woe me, that even without any other sin, I am much condemned for the commandments which I kept not. And this is rightly.

Oh, you wicked soul of mine, tell me, now, where are the promises of the Baptism? Where is the union with Christ and the rejection of satan? Where is the keeping of the commandments of God, where is the following of Christ, through the bodily virtues and the virtues of the soul, following for which I have been called Christian? Where is the promise of the monastic way? It may bring forth the bodily helplessness? But then where the faith is, which throws the whole worry to God[164], and through which you could have moved even the mountains, it you would have had faith at least as big as a mustard grain[165]? Where is the full repentance which removes the man from all evil thing and word? Where`s the crushing of the soul and the most-bitter cry? Where`s the gentleness, the mercifulness, the cleanness of the heart from the evil thoughts? Where`s the comprising restraint, that masters all the body`s limbs, every thought and every will, for not be moving but only when is absolutely necessary towards the salvation of the soul and towards the life of the body? Where`s the patience, which suffers the many troubles for the Kingdom of Heavens? Where`s the thanks giving in everything, the ceaseless prayer, the worrying for death, the tears of the sadness, if we haven`t reached yet at the ones of the love? Where`s the good wisdom after God, that defends the soul against the adversary`s traps? Where`s the righteousness, that keeps itself far from everything that is not done or cogitated according to God? Where`s the manhood, that endures the difficult happenings and dares upon the enemy

[164] I Peter: 5: 7: KJB: "Casting all your care upon him; for he careth for you."; ROB: "Leave to Him, all your worry, for He takes care of you".

[165] Matthew: 17: 20: KJB: "And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."; ROB: "And Jesus answered to them: Due to your little faith. For I verily speak to you: If you will have in yourselves faith as much as a grain of mustard, you will say to this mountain: Move from here, over there, and he will move itself; and nothing will be impossible to you."

through hope? Where`s the equity, that gives equally to everybody? Where`s the humble cogitation, that knows its helplessness and its nescience, and the love for people of God, through which you will be delivered from all the plots of the enemy? Where`s the dispassion and the perfect love, and the peace that overwhelms the whole mind[166], through which I will be called son of God?

Because all these things can be had by the one who wants even without bodily strength, only through free resoluteness. So, what have I said towards these ones? What have I done, oh, I the wicked one? This is because I am to little scared, due to my lack of sensibility, because I have become totally lazy in doing something according to my power, from the things owed by me to do. I will be under hell, as the great Athanasius says. Woe to my wickedness, that I have caused to myself, not only through the ones which I have sinned, but even stronger for the ones about which I haven`t wanted to repent. This is because if I would have repented like the profligate, the loving Father would have welcomed my turning back. And if I would have realized about my, like the publican, by condemning only on myself and on nobody else, I would have also taken forgiveness of sins from God: especially if I would have prayed with all my soul, like that one. But I do not see myself being like so. And therefore I fear the dwelling with the devils in hell, and the future judgment. This is because there is the river of fire, chairs and open books. The angels go in front; the whole human nature stays present and everything stays naked and uncovered before the fearsome and the right Judge.

Woe me, how will I endure the rebuking, the fearsome and unbiased Judge; the assembly of the countless angels; the denouncement and the fearsome menace; the resolution without change; the relentless weeping; the useless tears; the not-transparent darkness; the non-sleeping worm, the unquenched fire; the all sorts of torments; the falling from the Kingdom; the separation from the saints; the getting far

[166] Philippians: 4: 7: KJB: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."; ROB: "And the peace of God that overwhelms any mind, to guard your hearts and your thoughts, into Christ Jesus."

from angels; the estrangement from God; the lost of the courage; the fears, the pain, the sadness, the shame, and the torment from the conscience?"

Woe me, the sinner, what it has happened to me? Why to be myself bitterly lost? I still have time for repentance. My master urges me and I postpone it! For how long, my soul, will you tarry in sins? For how long, my soul, will you suppress the repentance? Keep in mind the future judgment; shout out towards Christ-God: You the Knower of the hearts, I have committed sin. Before condemning me, have mercy on me! At Your fearsome coming, Christ, let us not be hearing: "I do not know you!"[167]. This is because in You we have put our trust, Savior, even if we do not fulfill Your commandments, due to our laziness; but we pray You, spare our souls. Woe me, Lord, for I have saddened You and I haven`t felt it. But, behold, Your grace has made me feel a little; that`s why I have been also troubled, the miserable of me, and my wicked soul trembled a little. But have I a little time to live, for crying bitterly and to wash up the defiled body and soul? Or, after crying for an hour, I will cease again, by falling in the usual insensibility? What can I do to find a ceaseless pain of the soul? Will I fast and take vigil? But without humbleness these are useless. Will I sing only with the mouth and will I read? But the passions have darkened my mind and I can`t comprise the meaning of the said things. Will I zealously fall down before You, the Giver of goods? But I do not dare; my life has lost any hope, I have lost my soul. Lord help me, and receive me like on the publican, for I have sinned like the profligate, to heavens and before You, and like the adulterous woman who shed tears about whom it was said: "that one despaired for life and received for turning back, carrying chrisms, came close to You, by shouting out: "do not reject the adulterous me, You the One born out of Virgin; do not overlook my tears, the One Who is the joyfulness of the angels; but receive me, who I am repenting and whom You have not rejected, Lord, when I sinned, for Your great mercy"[168]. This is because also

[167] Matthew: 25: 11: KJB: "But he answered and said, Verily I say unto you, I know you not."; ROB: "And him, answering them, he said: Rightly I am saying to you: I do not know you."

[168] Sticheron at the Aposticha from the great Wednesday.

I, the wicked one, I am hopeless due to my many sins, but I am received for the untold love for people and for the endless torrent of Your mercifulness, into which, by throwing my soul`s despondency, I dare to gather my mind into the holy remembrance of You. By rising myself up, I will ask at least one thing, with fear and with much tremble, to be found worthy also me, the unworthy one, to be Your servant, and through grace to have the mind without imaginations, uncolored and immaterial, and to fall down before You, the only God and the Maker of everything, as yore Daniel did, before Your angel, on my knees and on the palms of the hands, and firstly to bring the thanks giving and then the confession before You. And so I am starting, I the wicked one, to search for Your holy will, bringing thanks giving to You for all the good things of which You have found me worthy, the dirt, the dust and the ash, and for I have been found worthy to stay before You only with the mind, I who am totally earthly.

And by reckoning to be seen by You, I am shouting out with all my soul and I am saying: "Master, You the much merciful One, I thank You, I glorify You, I praise You and I worship You, for You have made me – the unworthy one - worthy, in this hour, to give thanks to You and to have the whole hearing for some of Your wonderful benefactions, of the soul and of the body, immeasurable and unfathomable, shown and not-shown, which You have done and You are doing to us according to the grace, which we know and which we do not know. I am confessing Your gifts, and I do not hide Your benefactions; I am preaching Your mercies; I am confessing myself to You, Lord my God, with all my heart and I am glorifying Your name forever, for Your mercy great is upon me; and untold is Your leniency and Your long-patience for the multitude of my lawlessness, of my sins, of my dishonoring, and of the cunningness which I have done and which I am doing relentlessly, and which I would do and of which You grace have delivered me from, the ones with the word, with the work and with the thought, and which you Know, Lord, You the Knower of hearts, since my birth to the end of my life, and for which I am daring, I the most-wicked one, to make a confession before You.

I have sinned, I have committed lawlessness before You, I have done iniquity and evil before You, and I`m not

worthy of seeking and to looking at the height of the sky. But daring to Your love for people, the untold one, and to Your above mind kindness and mercifulness, I fall down before You praying You: have mercy on me, Lord, for I am helplessness and forgive me the multitude of my evil deeds. Do not let me sin any longer or to go myself astray from Your straight way, neither to hurt or to sadden on somebody; but restrain the whole my evilness and my bad habit, and the beastly impulse of the soul and of the body, or the anger and of the lust. Teach me to do Your will. Have mercy on my brothers and on all the minks and the priests from everywhere; have mercy on the ones who gave me birth, on my brothers and on my relatives; have mercy on the ones who have served us and who are serving us; have mercy on the ones who prays and whom trusted us to pray for them; on the ones whom we hurt and whom we saddened; on the one who have done thing things to us or who want to do these things; and on all the ones who believe in You. Forgive us all the willing and unwilling sins and guard our life and our exiting from this world from the unclean ghosts, from every temptation, from every sin and evilness, from the self-appreciation, from despondency, from disbelief, from pride and from fear, from deceit and from compulsion, from the work and from the trap of the devil. And give us the things useful to our souls, in the present age and in the age to come, as Your love for people deigns. Rest our father and our brothers who have left before. And through the prayers of everybody, have mercy on my wickedness; have mercy on my perdition, see my pain, correct my life in everything, guide my living and my end into peace. And transform me as you wish and how you wish, either I want or I don`t, but do not let me be deprived of the staying at Your right hand, in the day of the judgment, Lord Jesus Christ, my God, even if I will be the last one of Your saved servants. Reconcile Your world and have mercy on everybody as You know. Make me worthy of the impartation with Your most-clean body and with Your honored blood, towards the forgiveness of the sins, towards the impartation with the Holy Ghost, as earnest of the eternal life, the one into You, together with You chosen ones, through the mediation of the Your Most-Clean Mother, with the mediation of the holy and heavenly powers and with the

mediation all your saints. For You are blesses forever and ever. Amen.

Most-Holy birth Giver of God; all the heavenly powers, of the saint angels and Archangels, and all the saints, mediate for me, the sinner one!

Master, God, Father All-Keeper, Lord, Son, You One Begotten, Jesus Christ and Holy Ghost", and the other prayers.

And immediately speaks towards his thoughts: "Come to worship and to fall down before Christ, our Emperor God" for three times. And he starts with the Psalms, at antiphon, saying Holy God and closing his mind into the said ones. And at the end of the forty times of saying "Lord have mercy", of the each antiphon, by making the prayer, says into himself, while bowing down: "I have mistaken Lord, forgive me", once. Then, rising up and stretching his hands, he says: "Lord, clean me, the sinner", once. And after he has prayer thus, he must say the second prayer: "Come to worship", for three times, and the another antiphon likewise. Besides that, for how many times the grace pricks his heart, he must have even more the mind into the tears of repentance, even if the mouth has ceased singing and the cogitation would be taken in the good slavery, as Saint Isaac Says. This is because then is the time of reaping, and not the time of planting. That`s why he must remain in such thoughts, for being even more pricked and to give his fruits, namely those tears according to God. "Being your heart pricked to tears through a word, says Climacus, remain to that word"[169]. This is because the whole bodily work, namely the fasting, the watchfulness, the psalmody and the reading, the appeasing and the others, they are done for being the mind cleaned. And the mind without crying cannot be cleaned, to be united with God in clean prayer, that prayer which kidnaps the mind out of any meanings and it makes it without image and shapeless.

All these are good when they are done correctly, as also on the opposite. That`s why everything needs right reckoning, to be done correctly; and without the right reckoning we do not know the things` nature and that`s

[169] Word XXIII: *See how many good things the man gains through ascesis…*; see also the Word XXXII: *About the Clean Prayer*.

why, the most of us, we are offended, when we see that they do not fit to each other, the said ones and the ones done by the Holy Fathers. For instance, the Church has accepted to sing the troparions with verses, likewise also many other songs. But Climacus, praising the ones who cry after God, says that ones like these won`t shout out towards themselves in singings. Saint Isaac says also him about the ones who pray in a clean way, that for many times is someone gathering his mind into prayer and he immediately falls to the ground, not-forcedly, on his knees, as yore the Prophet Daniel, and he has his hands stretched and his eyes are looking at the cross of Christ; and his thoughts are changed and his limbs are weakened by the new understandings, which come by themselves into the mind[170]. And again many among the Holy Fathers write about things like these, that through the amazement of the mind they have been exalted not only beyond singings and psalmodies, but they forgotten even the mind itself, as Saint Nilus says. The Church has done well and a pleasant to God thing, for it has accepted the singings and the other troparions, due to the helplessness of our mind, for through the sweetness of the verse to praise God, we who are nescient, almost unwillingly; and the one who have knowledge, let them come to the pricking of the heart, by understanding the said words; and thus to ascend like on a ladder towards understanding the good meanings, as Damascene says. And the more we increase in the meanings of the ones according to God, the more the longing for God attract us to cogitate them, and to reach to worship the Father in ghost and in truth, as the Lord says and the Apostles says: "I want five words in my mind, than tens of thousands on my tongue"[171]; and again: "I want that the men to raise in every place, pious hands, without anger and without thoughts"[172]. Thus, the first ones are medicines for the helplessness, and the

[170] Word XXVIII: *For the Sanctified Prayer*, 2.

[171] I Corinthians: 14: 19: KJB: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."; ROB: "But into the Church I want to speak five words with my mind, to teach also others, than tens of thousands of words in a foreign tongue."

[172] I Timothy: 2: 8: KJB: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."; ROB: "I want therefore than the men to pray everywhere, by rising up holy hands, without anger and hesitation."

others, consummations of the mind. This is the answer to such questions. This is because all things are good at their time, but at the wrong time, everything seems to be inappropriate, to the ones who know the time of each thing; as Solomon says: "There is time for everything"[173].

Therefore when somebody has reached at good meanings he must zealously take heed to remain, such kind of sights, within himself, lest, due to laziness or to carelessness, or due to haughtiness, to be forsaken by grace, as Saint Isaac says: "If in the soul of the man are growing those meanings according to God, which bring him to a greater pricking and humiliation, he owes to always give thanks and to confess to God this gift, for he have been found worthy to know things like these, by reckoning on himself as being worthless". And if those ones cease and the understanding is being darkened again and he rejects the fear and the crying, he must become much sad and to humble on himself with the work and with the word, because the grace has forsaken him, for knowing his helplessness, to achieve humbleness and to take care of correction. This is because the great Basil says: "If the man would not have become lazy of crying after God, he wouldn`t miss the tears when he would want". That`s why we owe to know our helplessness and the grace of God and to not despair no matter what would happen to us, neither to dare that we are something. But we owe to stronger hope always in God with humbleness. And these are due to the ones who seeks many tears with the word and with the word, because he has been found worthy of so much grace and he hasn`t guarded the knowledge of God because of the laziness or of the pride from before, from now of from the future, as it was said.

And to the one who have forsaken willingly these gifts, namely the crying, the tears and the enlightened meanings, what else is due to them than only to have compassion for them? This is because the world hasn`t a greater crazy than this one, who is found worthy of the nature`s things,

[173] Ecclesiastes: 3: 1: KJB: "TO every thing there is a season, and a time to every purpose under the heaven:"; ROB: "For everything there is a favorable moment and time for any occupation under heavens."

through which he would have reached to the things from above nature, namely to the tears of the understanding and of the love, but through some useless things or through stranger thoughts and own wills, he turns himself back to the beasts` nescience, as a dog to his vomit. Despite all these, if somebody wants and he will again to occupy himself with that reading according to God of the godlike Scripture, attentively and with the worry of the death, and he will guard his mind, as much as he will be able, against the vain thoughts, while he prays, he can find again something that he have lost. This is especially if he doesn`t get upset ever against someone, even if he receives often the greatest evil deeds from that one, and he doesn`t allow anybody to get upset against himself, but with the whole his power he serves to that one with the work and with the word. Then his mind rejoices even more strongly, being delivered from the disturbance of the anger. And he receives skillfulness for not forgetting evermore about his soul, fearing lest to be forsaken again. Thus he remains not-fallen from fear, always having the tears of the repentance and of the crying, until he will ascend to the ones of the love and of the joyfulness, from which he will go up to the peace of the thoughts, with the grace of Christ.

All these things are like so. And we, who still are passionate and heavy to the heart, we owe to penetrate the motives (the words) of the crying and to study on ourselves daily, before the decided canon, during the canon and also at the end of the canon, either we work – the ones who still are weak due to the lack of that work according to God and for ceasing from everything, like Saint Isaac says, or if we sit in not-working in the same place, the ones who have unsleeping eyes and thought of watchfulness, as says Climacus[174], to be our soul gathered and to start shedding tears, as Saint Dorotheos says.

But these things have been said for the things said before about the three sights, to be us found worthy to reach at the other ones.

About the Fourth Sight

[174] In parentheses: look at your increasing!

This is the cogitation at the descent and the living into the world of our Savior Jesus Christ, for gradually forgetting even about the food itself, as the great Basil says, and like I heard from the blessed David, that he was forgetting to eat his bread (Psalms: 101: 5). And this was, says Climacus, because his cogitation was being kidnapped towards the wonders of God into much amazement and he didn`t know how to reward God, as Basil, the teller of the heavenly things, says.

"What will we give in exchange to the Lord, for all the things He has given to us? For us God came amongst people; for the corrupted nature the Word has made on Himself body and He dwelled amongst us. To the unthankful ones came Doer of the good; to the enslaved ones, the Liberator; to the ones who sat into darkness, the Sun of the righteousness; on the cross, the One without passion; into hell, the Light; in death, the Life; the Resurrection for the fallen ones. Towards Him we will shout out: Glory to You, our God"[175].

And again the one from Damascus:

"The heavens wondered about this, and the edges of the earth were filled up with amazement, for God showed on Himself to the people bodily and Your belly became more comprising than the heavens. For this, Birth Giver of God, You are being extolled by the groups of the angels and by the people."[176]

And again:

"Was afraid every hearing about the untold descent of God; the Most-High willingly descended to the body, making on Himself man out of virginal belly. For this, on the Most-Clean Birth Giver of God, we, the believers, we extol Her"[177].

"Come peoples next to me, to go up to the holy mountain from heavens and to stay in a bodiless way, in the city of the living God, and to look with the mind at the immaterial godhead of the Father and of the Ghost, shining in the Only Begotten Son"[178].

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[175] Octoechos, voice 7, on Sunday morning at praising.

[176] Churchly book comprising songs (in Romanian: "Irmologhion" (E. l. t.`s n.)), The Ninth Song, voice 8 ("Was afraid…").

[177] Churchly book comprising songs, The Ninth Song, voice 8.

[178] From the canon of the Matins on the 6th of August (the Transfiguration).

"You have attracted me with Your longing, Christ, and You have changed me, with Your godlike love. Burn with the immaterial fire, my sins, and make me worthy of being satiated of that delectation from within You, for both of Your comings, I to extol them, rejoicing myself, Oh You the Good One"[179]. You are whole sweetness, oh, You the Savior; You are whole desiring and insatiable longing; You are whole beauty impossible to reach at. And the one who has taken, through the soul`s virtues and through the virtues of the body, the knowledge of such things and of the mysteries hidden into the words of the holy men and of the godlike Scriptures and especially of the godlike Gospels, that one doesn`t rest on himself from the longing and from that many tears which spring into himself always in an unforced manner.

And we, the ones who hear only the things from the Scriptures, we owe to occupy ourselves and to always cogitate, for thus, after much time, to be imprinted into us the longing of God, as Maximos says[180], and how the Fathers did before receiving that knowledge which springs out by itself. The whole longing of the martyrs flown only towards the Master, uniting on themselves with Him through love and singings, as also Damascene said about the three young men.

"For the earthly laws, the blessed young men from Babylon, by endangering on themselves from before, they spat the emperor`s commandment and, by uniting on themselves with the fire of which they weren`t being burnt, to the One Who masters, a worthy singing they sang"[181].

And rightly, when somebody feels the wonders of God, he is overwhelmed by amazement[182] and he forgives even about the temporary life[183]. But not how we are pricked in heart by the godlike Scriptures, and then we again become darkened due to our laziness, forgetfulness and nescience and we reach again at being callous consequently to the passions. This is because only that one that has cleaned on

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[179] Troparion from the religious service of the Holy Impartation.
[180] *The Second Hundred of the Gnostic Heads*, head 77 (*The Romanian Philokalia*, volume II, p. 197-198).
[181] *The Book with Songs*, the eighth song, voice 6.
[182] He goes out of his self.
[183] Word XVII, *About Interpreting the Diverse Virtues*.

himself of passions by crying, he feels the hidden mysteries in all the Scriptures and he is amazed by all of them, but especially by the Holy Gospel, by things and by words. And as the wisdom of God has made the difficult ones to be easy, so the wisdom of God makes the man, little by little God: kind and merciful, to be able to love his enemies, like also the Father is kind and dispassionate, as being passionless God; having every virtue and the whole consummation, like the Father consummated is. And simply speaking, everything due to God, it is also received, according to the teaching of the Holy Book, by the man, to be made God through willing work. Who doesn`t wonder about the work of the Holy Gospel? This is because only by free choice, it gives to the man the whole resting in the present age and in the future ones, with much honor. For the Lord says: "The one who humbles on himself, he will be exalted"[184]. About these things also confesses Peter, he who forsook the fishing nets, and who received the keys of the heavens; likewise the other Apostles, amongst whom each one, forsaken the few things had, took the whole word in mastery, in the present age, and in the future age "the things which the eye didn`t see and the ear didn`t hear and to the heart of the man didn`t ascend"[185]. And these things haven`t been happening only to the Apostles but to everybody who have been wanted that these things to happen to them also, until today. This is because, as some amongst Fathers say, though they have been toiling into wilderness they have been having much resting. And they said this about the undisturbed and careless life.

And whom do we reckon of having more resting and honor to God: the one who appeases on himself with God and who fulfills His commandments, or the one who spend

[184] Luke: 18: 14: KJB: "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."; ROB: "I say to you that this one descended to his home more corrected than that one. For whoever exalts on himself he will be humbled, and the one who humbles on himself he will be exalted."

[185] I Corinthians: 2: 9: KJB: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."; ROB: "But as it is written: "The things that the eye didn`t see and the ear didn`t hear, and to the heart of the man didn`t ascend, those things have been prepared by God to the ones who loves Him."

his life in troubles, in tribunals and in worldly cares? The one who always stays in dialogue with God, through the detailed researching of the godlike Scriptures and through the not-scattered prayer and through tears, or the one who toils and takes vigil in thefts and lawless deeds, in which, not being successful, he doesn`t achieve but tiredness and twofold death? Behold therefore that we suffer also death with much toil and dishonor, without any gain, and better said, some ones suffered the biggest damage by losing their soul. I thing at the thieves, at pirates, at fornicators and at the professional warriors, who didn`t want to save on themselves with resting, with honor and with gain. Oh, what a blindness! For perishing we suffer death, and for saving on ourselves we don`t love even the life. And even if we have to receive death for the Kingdom of Heavens, what do we do more than the thief, the robber or the soldier, who only for bread often they suffer the future death, together with the death from here? Therefore, let Christ be the first target to us, through Whom the Kingdom of Heavens is being given, to the ones who willingly chose in the present age to spiritually despise everything and to have the things only as servants, and to reign not only over the things, but also over the body, by despising it, and even over death, through the good daring of the faith; and in the future age, to be they eternally reigning with the body, together with Christ, through the grace of the general resurrection.

Death comes alike both for the sinner and for the right man, but the difference is great. As mortals, both of them die and there is no wonder. But the first one dies without payment and condemned; and the other one, dies happy in the present age and in the future one. And then what great deal is gaining money, which he will have to leave unwillingly, the one who imagines that he has that money, not only in the moment of death, but often even before death, with much shame, toil and pain? And maybe some people have to suffer even death for money, after the countless temptations of the richness, namely the fear, the worry, the sadness and the relentless willing and unwilling trouble. But the holy commandment delivers the man from all of these, and it gives to the man the consummated lack of worries and fears, and often even an untold gladness, to the

ones who chose for themselves willingly and with all their heart the poverty.

What it is, therefore, more pleasant than to reach somebody dispassionate, not mastered at all by anger or by the lust for something of the world`s things, but reckoning as nothing the things craved for by the many, as one who is elevated above everybody, living in heaven, or better said like in heavens and being above any need, through the lack of worries and through occupying on himself with God? This is because by suffering joyfully what comes upon him, everything that happens to him is resting him. And by loving everybody, everybody loves him. Also, by despising everything, he reaches above everybody. Likewise is with the one who doesn`t want to have something, for which other one struggles to have it and saddens on himself if doesn`t achieve it, and maybe achieving what he wants, he even condemns on himself. This is because the one who doesn`t want anything, he is delivered by commandment from all the evil things from the present age and from the future age. This is because by not wanting to have what he doesn`t have, he enjoys the whole resting and he is above any richness, as the one who lusts for what he doesn`t have, he suffers the biggest torment, even before the eternal torments, and one like that one is slave, even if he seems to be emperor and wealthy. But what a difficult thing the commandments of the Lord request to us, which us, the wicked ones, not to be able to fulfill it, with much zeal, even without any reward?

Therefore the ones who have been able to partially understand the grace of the Holy Gospel and the things being within the Gospel, namely the deeds and the teachings of the Lord, His commandments and dogmas, the menaces and the promises, that one knows what undiminished treasures he has found, even if he cannot tell about them properly, because the heavenly things are untold. This is because Christ has hidden on Himself into the Gospel and the one who wants to find Him he must sell firstly all his wealth and to buy the Gospel, for not only being able to find Him by reading, but also to welcome Him within himself, by following His living into the world. This is because the one who is searching for Christ, says Saint Maximos, he mustn`t

search for Him outside, but within himself[186], namely to become sinless like Christ, with the body and with the soul, as much as it is possible to the man, and to guard with all his power the witness of the conscience, to be reigning over all his will and to overcome his will by despising it, even if he is poor and without glory, from the world`s point of view. This is for what profit has the one who seems to be emperor, but he is dominated by anger and lust in this age, and in the future one he will find the eternal labor, if he doesn`t want to keep the godlike commandments?

But oh, what insanity! How we don`t want to take, through some small and temporary things, the greats and eternal goods, but we reject the goods and we desire the opposite things. And what is more unimportant than a glass of cold water, or the giving of a piece of bread, or than the rejection of the will, or of a small thought, through which the Kingdom of Heavens is being given to us, out of the gift of the One Who said: "Behold the Kingdom of Heavens is within you"[187].

"This is because it is not far, says Damascene, neither outside, but inside. You only have to want to overcome the passions and behold you have the Kingdom of God within yourself, only for you are living pleasantly to God. And if you don`t want, then you don`t have anything". This is because the Holy Fathers say that the Kingdom of God is that living, pleasant to God, and the first and the second coming of the Lord. About the second coming was written before, at the words about crying[188]. And the one who have understood the first one through grace, into the sanctification of the soul, he must say into much amazement: "Great are You, Lord, and wonderful are Your things and no word suffices towards praising Your wonders. Behold, You most sweet Master on mine, Your servant standing before You voiceless and empty, I wait from You for the enlightenment of the conscience. For You said, Lord, that "**without Me you**

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[186] *The Second Hundred of the Gnostic Heads*, head 35 (*The Romanian Philokalia*, volume II, p. 180). Who has imprinted in himself the evangelical living, he has within himself Christ. Who makes out of the written Gospel a lived Gospel, he has discovered Christ.

[187] Luke: 17: 21: KJB: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."; ROB: "And neither they will say: Behold it here, or there. For, behold, the Kingdom of God is within you."

[188] At the third sight (head 12).

cannot do anything"[189]. But You teach me the things about You. But you teach me the things about You. For this reason I have dared to fall down to Your most-clean feet, as the sister of Lazarus, Your friend, to hear also I something with the mind. If not about Your not-comprised godhead, at least about Your bodily leaving into the world; for receiving some little feeling of the things said into the Holy Gospel of Your grace; and how You lived with us, meek and humble in heart[190], as Your most-holy mouth said, for us learning from You these things. And how willingly being You in such a great poverty, You, the One rich in mercy, in toil and in thirst, You have given living water to the Samaritan woman, as You said, Lord: "The one who thirsts, let him come to Me and drink"[191]. For You are the spring of the healings and who can praise Your living into the world?

But because You have found me, the dirt, the ash and the dust, the disobedient and the suicidal, who has sinned much and who always commits sins, worthy to know everywhere something from Your deeds and words, forgive my daring to be me able to dare and to ask You about them, as one to whom it seem to see You through faith, You Who is unseen by all creatures. For You know, Lord, You knower of the hearts, that I do not ask these questions for spying You, but I try learning, by believing that if I will be found worthy of knowledge from You, You will give to me, You the One Who loves the people, like also to the ones who desire You, also the work according to the power, to follow to You living according to the body, through which, according to the grace, I have been called Christian. Nobody ca, like Your disciples, to endure death for enemies, neither to achieve Your poverty and the one of theirs, but each of us

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[189] John: 15: 5: KJB: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."; ROB: "I am the vine, you are the offshoots. The one who remains in Me, and I into him, that one brings fort many fruits, for without Me you cannot do anything."

[190] Matthew: 11: 29: KJB: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."; ROB: "Take My yoke upon you and learn from Me, for I am meek and humble in heart and you will find resting to your souls."

[191] John: 15: 10: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."; ROB: "If you will keep My commandments, you will remain into My love as I have also kept the commandments of My Father and I remain into His love."

individually, according to his resoluteness. But even if he would daily die for You, not even in this way he wouldn`t be able to pay his debt. This is because You, Lord, consummated God being, You lived without sin in this world and You suffered everything for us. And we, even if we might be suffering something, we are suffering for ourselves and for our sins. For who doesn`t wonder, when cogitating to Your untold descent? For being not-comprised God, almighty and all-keeper, sitting on cherubims, which are called the wisdom which multiplies itself, You humbled on Yourself, for us, we who are making You angry since the beginning, than You have accepted birth and feeding, persecutions and stone throwing at You, mockery, slapping on the face, hitting and spitting, than cross, nails, sponge and reed, vinegar and gall, and as many as I`m not worthy to hear about. Then with the spear Your most-holy side was pricked, from which sprang out to us the eternal life, Your honored blood and water.

I extol Your birth and the woman who gave birth to You, whom You guarded to remain virgin also after birth as before birth. By worshipping You, to the One Who in cave and in mangle was wrapped, I glorify You, the One Who is Egypt with Your Mother, The virgin and the Most-Clean, went and in Nazareth You settled and to the parents according to the body You obeyed, to the one reckoned to be the father and to the one truly mother. I glorify You, the One Who was baptized in Jordan River by Your forerunner, Lord, together with the Father, the One Who confessed You and with the Holy Ghost, the One Who made You shown, and You Baptism and on John the Baptism, Your prophet and servant. I glorify You, the One Who fasted for us and Who allowed Yourself to be tempted, willingly, and You defeated the enemy in the body taken from us and You gave us a new victory upon him, through Your untold wisdom; on You, the One Who lived with your disciples and cleaned lepers, straightened lame, gave light to the blind, You gave to the deaf and to the mute the power of hearing and speaking, You blessed the breads, You walked on sea like on dry land, You taught the multitudes about deeds and sights, You heralded the Father and the Holy Ghost, You predicted the future fears and promises, and all the things which help to our salvation; on You, the One Who defeated the enemy and

uprooted the passions through the all-wise teaching and made wise the insane ones, and overthrown the cunning ones as on some unwise ones, with Your borderless wisdom, You cast out the devils, with mastery, like an everybody`s God. And You didn`t do this only by Yourself, but You gave power also to Your servants, to do even greater things than these ones, for being us ever more wondering, like You said, Lord. Great is Your name, for through You all the wonderful things are done by Your saints.

Master, Lord, Jesus Christ, You Son and Word of God, the most-sweet name of our salvation, great is Your glory, great are Your things, wonderful are Your words and sweeter than honey and honeycomb! Glory to You Lord, glory to You! But who can praise Your descent, Your kindness, power, wisdom, living in the world and teaching? And how naturally Your commandments teach the virtuous life, like You said, Lord: "Forgive and you will be forgiven"[192], and again: "Search for and you will find, knock and it will be opened to you"[193] and "As many as you want the people to do to you, likewise also you do to them"[194]. Who, finding out about Your commandments and about the other words, won`t him be amazed, by cogitating at Your endless wisdom?; and also by cogitating at the wisdom of God, the everybody`s life, the joyfulness of the angels, the untold light, the resurrection of dead, "The good Shepherd, Who gives His life for the sheep"[195]. I praise Your transfiguration, crucifixion, burial, resurrection, ascent, sitting on the right hand of God and the Father, the descent of the Holy Ghost and Your second coming, the one with much power and not-comprised glory. I

[192] Matthew: 6: 14: KJB: "For if ye forgive men their trespasses, your heavenly Father will also forgive you:"; ROB: "For if you will forgive to the people their mistakes, your heavenly Father will also forgive you."

[193] Matthew: 7: 7: KJB: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:"; ROB: "Ask for and it will be given to you; search for and you will find; knock and it will be opened to you."

[194] Matthew: 7: 12: KJB: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."; ROB: "And everything that you want the people to do to you, you do to them likewise also, for these are the law and the prophets."

[195] John: 10: 1: KJB: "I am the good shepherd: the good shepherd giveth his life for the sheep."; ROB: "I am the good Shepherd. The good shepherd yields his soul for his sheep."

have humbled on myself, Lord, before Your wonders and by not knowing what to do more, I want to hurry up to silence. But I don`t know what to do. For if I keep my silence, I get scared; and if I dare to say something, I don`t know what to say, for I am comprised by amazement. I reckon myself being unworthy of heavens and of earth and worthy of all torments, not only for my sins, but even stringer for the benedictions which I have received. This is because being I unthankful, I the wicked one, You have filled up my soul with the whole good. You the Most-Good One, Lord, I have partially understood Your things and my thought has been amazed. I have become totally nothing, only by looking at Your things, Master. But the knowledge and the work are not mines, but of Your grace. That`s why I cover my mouth with my palm, as Job did yore, and not having what to do any longer, I run to the saints, I the wicked one.

You, the kind master of the world, Mother of God, You know that we do not dare, we the sinners, towards God, Whom You gave birth. But by daring towards You, we, Your servants, we fall before the Master through You, like the One Who has daring towards Him, like One Who is Your Son and our God. To Him therefore, believing also I - the unworthy one -, I pray You, Mother of the Lord and Master, to give the feeling of His gifts and of the other saints to me; how You and Your Son showed such great virtues, and how on You, Mother of the Lord, only the fact that the Son of God was born out of You, it confessed You, Mother of the Lord, as being above everything that exist. For He considered You like worthy vessel of His dwelling, the One Who know from before being done, like a Maker of everything. And nobody can ask about Your things. This is because Your things are above nature, above mind and above understanding. Truly, Birth Giver of God we confess You, the one saved through You, clean Virgin, glorifying You together with the bodiless groups, for:

"Seeing God it is impossible to the people, at Whom don`t dare to look even the angelic groups; and through You, the Most-Clean One, the embodied Word showed Himself to the people, on Whom being us extolling together with the angelic armies, on You we are extolling"[196].

[196] *The Burial`s Canon*.

"What will us call on You like, oh, the One Who is full of gift? Heaven (...)", and the others[197].

Birth Giver of God, You are the true vine, Who brought forth the fruit of the life; to You we pray, mediate, You the Most-Glorified, together with the Apostles, and together with all the saints, to receive mercy our souls, of the ones who confess You with right faith, You the Birth Giver of God, and we bless You, the always blessed One, as You have prophesied, You Master. This is because truly all the nations are blessing You, the Only Birth Giver of God, "the One Who is more honored than the Cherubims and more extolled without resemblance", and the others.

But not being I able to understand Your things, I am going to speak, wondering myself, the things of the other saints:

"How did you life in wilderness, Oh, You the Baptist and Forerunner of the Lord? And what are we going to call you like: Prophet, Angel, Apostle or Martyr? Angel, for you lived like a bodiless one; Apostle, for you hunted the nations; Martyr, because for Christ you was beheaded. Pray Him to save our souls. This is because Solomon says: "The remembrance of the righteous one with praise". But to you it is sufficient the witness of the Lord, for you truly Forerunner showed yourself"[198], and the others.

You Saint Apostles and disciples of the Savior, who made yourselves seers of the mysteries, on the One Who is not seen and has not beginning, you preached Him, saying: "At the beginning there was the Word". You weren`t build before angels, you didn`t learn from people, but from the wisdom from above. That`s why, you, by having daring, pray for our souls. I wonder about your love for God, as it is said in the old troparions:

"Lord, the Apostles by desiring You on earth, with their whole heart, they reckoned everything as being garbage, for gaining You only; and for You they gave their bodies to beatings. That`s why, by being extolled, they are praying for our soul".

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[197] *To the Birth Giver*, the first hour.

[198] Proverbs: 10: 8: KJB: "The wise in heart will receive commandments: but a prating fool shall fall."; ROB: The one with a wise heart, he accepts the advices, and the fool one utter words towards his perdition."

And how being people, like us, and bearing a clay body, you showed such great virtues, than you have suffered death for the ones who were killing on you. How comes that you, the few ones, you conquered the whole world? How, being simple and untaught, you defeated emperors and rulers, you, the unarmed and naked ones? And through those ones, you the poor and the clothed with the helplessness of the body, you have defeated the unseen devils. And what this power was, if not the faith, through which you have received the power of the Holy Ghost, you and the holy martyrs, who had a good ascesis and who received a good crown? "You pray to the Lord, to receive, our souls, mercy, you Apostles, martyrs, prophets, Hierarchs, pious" and others.

Who doesn`t wonder about you, the holy martyrs, by seeing the good fight that you have fought? How, still being into body, you have defeated the bodiless enemy, confessing about Christ, and arming on yourselves with the cross? For this reason, you showed on yourselves, with worthiness, to the devils – banishing them, and, to the barbarians – resisting against them. You pray ceaselessly, to be our souls saved. This is because likewise the three young men before you, you didn`t endure the torments for the hope of the payment, but for the godlike love, like yourselves said: "Even if He wouldn`t deliver us, we won`t deny Him even so, as being the One Who delivers us".

"I keenly wonder about your humbleness, you the saint three young men, that by being you in the middle of the flame, you spoke with thanksgiving. And there is not during this time chieftain and prophet and ruler"[199], and the others. With crushed soul and with ghost of humbleness, I wonder about the power of God that was manifested with you and with Elijah the Prophet, as Damascene says: "Out of the flame, You sprung out dew, to the pious ones, and the sacrifice of the righteous You have burnt it with water. For You do everything, Christ, only by wanting".

But what am I looking at first?; at the work of the Holy Gospel, or the deeds of the Holy Apostles?; at the torments

[199] The Son of the Three Young Men, 14. (This Book is not present in the King James Bible. You can find it in Romanian language in the Romanian Orthodox Bible, and in English translation at https://independent.academia.edu/goleamarius (E. l. t.`s n.)).

of the Martyrs, or at the struggles of the Holy Fathers?; at the lives and the words of all the saints, old and new, men and women, or at their interpretations and right reckoning? I do not understand, and I wonder.

And I pray You, You the loving of people One, Lord, do not allow these things to be done towards my damnation, for my unworthiness and for my unthankful behavior, after I have known such great mysteries, which You have unveiled to Your saints, and through them to me, the sinner and the unworthy You servant. For behold, Master, Your servant is before You, deprived of everything and voiceless, like a dead, and he doesn`t dare to say anything else, or to look without being ashamed, but I fall down as usual, shouting out from the deep of my soul: "Master, You the much merciful", and the other prayers. And of the other prayer and of psalms he owes to take care into the guarding of the soul`s and of the body`s behaviors, for coming to the habituation of the godlike cogitations, than to be able to understand all the mysteries being in the godlike Scriptures, and in the wonderful works into much feeling; for, wondering about the gifts of God, to reach at loving only Him and to joyfully suffer for Him like all the saints. This is because all the godlike Scriptures frighten and amaze, like Solomon says.

Beside the other wonderful deeds, I wonder also about His power of God, shown by manna, that it wasn`t lasting until the next day, but was decaying and becoming full of worms, lest the faithless ones to take care of the tomorrow`s day. And in the vessel that was in the tent manna was remaining always unharmed. And again, being burnt in fire manna was remaining unburned, but it was melting at the slightest ray of the sun, lest the not-satiated ones to gather much than the needed. Oh, wonder! How God works everywhere the men`s salvation, like the Lord says about the godlike Providence: "My Father works until now, and I work"[200]. Therefore the one who occupies on himself only with this according to God, he is taught by the godlike Scriptures in a sensitive manner, and by the Providence through understanding, and he starts seeing the things

[200] John: 5: 17: KJB: "But Jesus answered them, My Father worketh hitherto, and I work."; ROB: "My Father until now works; and I work."

according to their nature, as Gregory of Nyssa and Damascene say, and he is no longer stolen by the outside beauty of this world`s things, namely by brightness, by richness, by the passing glory and by others like these, neither is he bewitched by the shadow that sits upon them, as the still passionate ones, they are.

About the Fifth Knowledge

Out of this fifth knowledge, which it is called, according to the Prophet, **counsel**, one can know, as it was said at the end of the Blessings, the nature and the changing of the sensitive creatures. It is known that the creatures are made from dust and they will turn again into dust, according to the word of the Ecclesiastes: "Vanity of vanities, everything is vanity"[201]. But also Damascene says alike: «Vanity is all human things, all which no longer exist after death. There doesn't remain the richness, and the glory doesn't travel together, because, by coming death, all of these vanished». And again: «Truly vanity is everything, and this life is shadow and dream, for vainly is troubled any earthman, s the Scripture says. When we gain the world, then we dwell into pit, where together are the emperors with the poor».[202]

About the Sixth Knowledge

By reaching thus at the habituation of the dispassion, the man is given the sixth knowledge, the so-called **strength**. And he starts seeing, without passion, the beauty o the sensitive beings. This is because all the thoughts are of three sorts: human, devilish and angelic. We have a human thought when it comes up to the heart some simple meaning of the creatures, for instance, man, or gold or whatever else from the sensitive creatures. The devilish

[201] Ecclesiastes: 1: 2: KJB: "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."; ROB: "Vanity of vanities, says the Ecclesiastes, vanity of vanities, all are vanities."

[202] The Canon of the Burial.

thought is composed by meaning and passion, for instance, when we think at a man either with a love without judgment, or with an affection which is not according to God, but towards fornication, or again with a reckless hatred, namely with remembering the evil, or with slandering; and at gold, likewise, for the love for money, or for theft, or for kidnapping, or something else like these, or with hatred and with blaspheming the things of God. Through both of these ones it is worked the perdition[203]. This is because if we love the things, not according to the appropriate measure, but we put them above the love for God, we are not different in anything from the servants of the idols, says Saint Maximos[204]. And again: I we hate them, as ones which wouldn`t have been created good, we anger God.

And the angelic thought is the dispassionate contemplation of the things, or the true knowledge, which is in the middle between the two precipices, guarding the mind and discerning the right target from the six traps of the devil, which surround the right target, namely from the one from above and from the one from bellow, and from the one from the left and from the one from the right, from the one from inside and from the one from outside. This is the true knowledge which lasts like a center amidst the six traps. This knowledge it is learnt from the earthly angels, who have killed themselves to the world, for their mind to become dispassionate, for seeing the things as it ought. The one who has this knowledge, he doesn`t go above the right target through haughtiness, reckoning that he understands something by his own wisdom; neither he descends bellow through nescience, because he hasn`t been able to reach at consummation; neither he deviates to the right by rejecting and hating the things; nor to the left, through reckless love or addiction; and again, neither inside, by nescience and laziness in everything; nor outside, by being recklessly busy and zeal, due to their carelessness or evilness[205]. But it

[203] Saint Maximos the Confessor, *Heads about Love*, the second hundred, head 84; the fourth hundred, heads: 45, 49 (*The Romanian Philokalia*, volume II, p. 72-73; 106).

[204] *The First Hundred of the Heads about Love*, head 7 (*The Romanian Philokalia*, volume II, p. 38).

[205] The right reckoning consists in finding the central meaning of the things and in keeping on yourself strongly in it, not allowing to be tempted by any unilateral attraction.

receives the knowledge patiently, with humble cogitation and with good hope, out of strong faith, for, by knowing something partially, to be elevated towards the godlike love, and for the conscious nescience, to achieve the humble cogitation, and through the steadfast hope and faith to reach at the target of the searched thing.

That one, he neither he hates something as totally evil, nor he loves recklessly, but he looks at the man for wondering, how the man`s mind is borderless icon of the unseen God, even though yet is bordered by the body, as great Basil says; and how the man`s mind reached at the borders of every image, like God does, Who takes care of the world. This is because the mind is transformed according to the nature of each thing and it is colored according to the image of the thing known by it. And when it is found worthy to reach into God, the imageless and the countenance-less One, the mind also becomes imageless and shapeless[206]. Then the mind wonders how it can keep any idea and how the later on ideas do not change the first ones, neither the first ones can damage the last ones, but the cogitation keeps them all, as a treasure, without forgetfulness; and when the mind wants, it unveils through speaking its thoughts, not only the fresh ones, but also the ones gathered into treasury from long time ago. Also it wonders how, again, the words getting out continuously, the mind remains the same, without decreasing.

Then, by looking at the body, the mind wonders how the eyes, the ears and the tongue receive from outside the necessary things, according to the soul`s will; the eyes, through light, the ears, through air; an no sense impedes the other one and can`t do anything else except the purpose of the soul. Then the mind wonders how the inanimate body, at the commandment of God, it was mixed with the understanding and speaking soul, which was created by the Holy Ghost, as Damascene says[207], by instillation, though there are some people who do not know this, reckoning that the mind is from the above mind godhead, which is impossible. This is because Chrysostom says: “For not

[206] Saint Maximos the Confessor, head 97, *The Third Hundred about Love*, (*The Romanian Philokalia, volume II, p. 97*).
[207] *The Dogmatics*, head XII: *About Man*.

reckoning the human mind on itself as being from God, God put in it forgetfulness and nescience, for out of these, the mind to achieve humbleness". And again, when the Creator wants, this natural mixture is being separated, and the speaking soul, as Climacus says, goes up into heavens, or down into hell, and the earthly body turns back into the dust from where it was taken. But again, through the grace of our Lord Jesus Christ, the separated ones are united, at His second coming, for each of us to receive according to his deeds. Oh, wonder! Who has felt even for a little bit, this mystery, without being amazed? This is because He rises the man up again from dust, after everything he did, disregarding His commandments, and He gives him the immortality, which the man had it before and guarded not, because the man didn`t guard the commandment that was guarding him from death and corruptness, but the man attracted the death to himself through disobedience.

Wondering therefore about all of these, the faithful man, mentally advised by a angelic movement, it is amazed also by many other things. And it again looks at the beauty of the gold and its use and it wonders how it has been made for us out of the ground, for the sick ones to spend their money giving alms, and the ones who don`t want to do this to share them through some unwilling trials, and so to be they helped to be saved, if they suffer with thankfulness the things which come upon them. Thus are saved both sorts of them. And the ones who cherish more the lack of wealth, they will be crowned, as ones who do an above nature thing, like also the one who strive on themselves into virginity. It is due therefore, that the man to not honor more the gold than the commandments of God, because this is a corruptible and earthly thing; but because it is the creature of God and useful to the man for living bodily and for saving on himself, to not reckon it worthy of hatred, but occasion of restraint and love.

And simply speaking, the enlightened one, by looking at the beauty of each thing and at its use, passionless, he loves the Creator. That one takes heed at all the sensitive things, at the creatures from above and from bellow, namely at the sky, at the sun, at the moon, as stars, at clouds, at rains, and snow, at hails, wondering how the water freezes in so much warmth, then at thunders, at lightening, at

winds and at air, at their changing, at years, at seasons, at days, at nights, at hours, at the four legged beasts, at wild beasts and at crawling creatures, at the many species of birds, at water springs, at rivers, at the endless kinds of trees and of weeds, at the tamed one and at the wild ones. This is because in all of them one can see the order, the good laying, the sizes, the beauties, the composition, the connection, the harmony, the use, the together-speaking, the diversity, the delectation, the state, the movement, the colors, the shapes, the faces, the turning back to the same things, the remaining into the corruptible ones. And by taking heed simply to all the sensitive creatures, the mind is amazed about the Creator, like out of the inexistent ones, only with the commandment, He brought to existence the four elements and how, through the wisdom of God, the opposite things do not harm on each other; also, how out of these ones He did everything for us. And these still are small in comparison to the descent of Christ, like the Theologian says, and in comparison to the future goods.

Therefore, by knowing that the kindness of God is hidden into creatures, and the wisdom, the power and His care taking, like Himself said towards Job[208], let`s look after at the ones from art, from words and from letters, how through a little inanimate ink, He unveiled to us so great mysteries, than the Holy Prophets and Apostles reach at these goods only after much toil and love for God, and we find them out only by reading. This is because the Scriptures speak to us in the most wonderful manner, as they would be speaking.

Therefore by knowing these things we think that there isn`t Creation nothing meaningless, neither the evil, but the things done without the godlike will, God transforms them wonderfully in good things. For instance, the falling of the devil wasn`t according to the will of God, but behold that it became useful to the ones who are being saved. This is because it is allowed to the devil to tempt the ones who freely decide, according to each one`s power, as Saint Isaac says, to be mocked by the identical to the angels people. And the devil is defeated with the help from God, not only by men, but also by a lot of women, through patience and faith

[208] Head 38.

into the One Who watched the fight, and from Who they receive the crowns of the incorruptibility, through His grace and love for people. This is for He is the One Who defeated and is defeating the shameless and killer of people snake.

Therefore the one who has taken the gift of the spiritual knowledge, he knows that everything is very good. And the one who still is at the beginning of the knowledge of God, he owes to know into humbleness, that he doesn`t know, saying this thing: "I do not know, like Chrysostom says: "If somebody would say about the height of the sky that is so big and I would say that I don`t know, of course that I have said the truth, and that one deceives people by reckoning that he knows, but he doesn`t know how it is ought". That`s why we owe to receive with strong faith and through questioning from the experienced ones the Church`s dogmas, and the right reckonings of the teachers about godlike Scriptures and about the felt and cogitates creatures, lest, trusting our understanding, to be rather falling, as Saint Dorotheus says[209]. In everything we owe to unveil our nescience, for, being somebody searching and not trusting his thoughts, to desire learning, and by not understanding into much knowledge, to know his own nescience out of the borderless wisdom of God. This is because the understanding mind, he says, it receives, doubtlessly, an understanding feeling, when it cleans on itself for God, as the Theologians says.

But we owe to have the knowledge towards an even greater fear, lest to be hidden into the soul some cunning dogma, which can destroy the soul without other sin, says the Great Basil. That`s why the man mustn`t be running towards this sight prematurely, out of carelessness and out of a zeal for the vain glory, but to fulfill, orderly, the commandments of Christ and the before mentioned sights, without extolling on himself, and patiently. And by washing his soul with the many tears of the fear and with the crying and by coming to that sight according to the nature and to learning these ones, the mind reaches by itself to this sight, being spiritually guided by angels. And if there is somebody more daring and he wants to come to the second ones by skipping over the first ones, let him know that not only he

[209] Word 5: *That Nobody Must Trust His Mind*.

cannot reach at the purpose of being pleasant to God, but he also will stir up many wars against himself, especially out of the sight regarding the man, as he heard about Adam. This is because it isn`t profitable at all to the ones who still are passionate, to do the things of the dispassionate ones, or to have their understandings, like also neither to the ones who still are children to eat hard food, even if it is very useful to the consummated ones[210]. But one like this owe to want them with much right reckoning and to restraint on himself as an unworthy one and neither to reject the grace when it comes, out of despair and laziness, nor to search for something with daring, prematurely. Lest, looking at the things of a certain time prematurely, as Climacus says[211], to not achieve them at their time, but by deceiving on ourselves, to not find correction from a man or from the Scripture. This is because if somebody aims a purpose according to God, into humbleness and into having patience with the temptations which come upon him, and he searches for a thing out of nescience and he gets astray regarding that thing, he can find solution at God, and he comes back with much shame and with joy, searching for the way of the Fathers. This is because what is done according to God and not according to something else, as Climacus says, it is counted to us as good through grace, even if it wouldn`t be good at all what is done. But if it isn`t like that, neither he has patience, nor much humbleness, he will suffer the things suffered by many who destroyed on themselves through their madness, by trusting their own understandings, and by imagining that they walk on the good way without an advisor, or without the experience achieved through patience and humbleness.

This is because the experience isn`t submitted either to the trouble or to the temptations, and may even either to the war; and if one like this is allowed to be warred a little, the temptation cause to him much joyfulness and profit. This is because he is allowed, by God, to be tempted, for gaining even more experience and manhood against enemies. And signs of this state are the tears and the

[210] The knowledge is connected to the time, for there is a hierarchy of the reality and o growth of the spirit on the corresponding stages.
[211] Word 24: *For Discerning the Thoughts*, 64-65.

crushing of the soul before God and the running to quietude (hesychia) and to God, with patience, as also the studying of the scriptures with toil and the pursuing of the purpose of God with faith. On the opposite, the sign of the other one it is that he doubts about the help from God, and he is ashamed to ask questions with humbleness, and he runs away from reading and he loves the scattering and the meetings, imagining that he find resting in these ones. But this doesn`t happen, and rather during such a living the passions become deeply rooted, the temptations become stronger and are multiplied the discouraging, the discontent and the idleness out of much nescience.

This is because others are the temptations of the sons towards getting wise and towards teaching and others are the ones of the enemies towards perdition, especially when somebody is reviled due to his pride. This is because "God stays against to the proud ones, and to the humble ones He gives them grace"[212]. Every trouble which is endured with patience it is good and useful, and the trouble which is not endured thus, it is sign of rejection from God and it is useless. And if somebody doesn`t heal on himself through the humble cogitation, he doesn`t have any cure. This is because the one with humble thought he rebukes on himself and he blames on himself with thankfulness. And by gaining the experience from these ones, he receives knowledge. And by knowing his helplessness and his nescience, he searches perseveringly a doctor and by searching he finds the healing. And by finding this one he wants it and by wanting it he achieves it even more; and by cleaning on himself, according to his possibilities, he strives to make room to the Desired One. And That One finding room, He dwells, as the Book of the Old Ones says (**Gerontikon**). And by dwelling, He guards the house and starts filling it up with brightness. And being filled up with brightness, he knows, and by knowing he is known, like Damascene says.

Consequently, these things and the things said before, must be guarded by the believer according to the rule and as

[212] I Peter: 5: 5: KJB: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."; ROB: "Likewise you, the spiritual sons, obey yourself to the priests; and all of you, dress yourself into humbleness, for God to the proud ones stays against, and to the humble ones gives grace."

many as he can comprise, let him fulfill them; and for as many as he cannot understand, he owes to give thanks in silence, as Saint Isaac[213] says and to not reckon to enter shamelessly. For, he says, by paraphrasing Sirach: "When you find honey, eat with measure, lest gorging yourself to vomit it"[214]. And the Theologian writes: "The unrestraint looking at something, it can drive even into precipices"[215]. This consists in being somebody searching for the things from above measure and not wanting, in the same time, to say that: "God now these things, and who am I?" We must believe that the One Who made the mountains and the great whales, that One also put the needle of the bee, as Saint Basil says. Therefore, the one who has passed from strength to understanding, he knows out of the sensitive ones to the intelligible ones, and out of the seen and temporary ones, the unseen and eternal ones. And by understanding through grace the things of the powers from above, he realizes that the whole world doesn`t worth as much as a righteous man. "Take heed, says John Chrysostom, that the righteous is greater than so many nations and languages". And the angel is, of course, greater than the believer. And it suffices to see an angel, towards the whole frightening. This is for what happened to Daniel, the one identical to an angel, by seeing an angel?[216]

About the Seventh Knowledge

Therefore, the one who is found worthy of the seventh knowledge, he wonders about the multitude of the heavenly powers, of the masteries, of the chairs, of the dominions, of the seraphims and of the cherubims, of the nine groups, which are mentioned in all the godlike Scriptures, whose nature, power and the other goods, contemplated at them, are known to God and to the Maker. He wonders also about the order in which they stay. But the armies from above have also other high offices, about John Chrysostom tell us,

[213] Word XXIII: *About the Love of God*.
[214] Parables: 25: 16: ROB. (This book is not present in King John Bible (E. l. t.`s n.)).
[215] *Word at the Birthday* and *Second Word to Easter*.
[216] Head 10. Is the sixth knowledge refers to man; the seventh refers to angels and to god.

that Lord Sabaoth is interpreted as the Lord of the armies. He also wonders about how they pass the lighting from one to other. The angels, he says, light the people, and they receive the lighting from archangels and those ones from the principalities; and so each group receives the lighting and the knowledge from another. Then he wonders how it is said that the mankind is that one sheep, which was not lost by God, but by itself, and the angels kind are the others ninety nine.

By looking thus the wisdom and the power of the Builder, he wonders how He made such a multitude only by His command. Firstly, says the Theologian, he cogitates at the angelic powers, and the other ones[217]. And by entering with the understanding beyond the veil, he becomes immaterial, says Saint Isaac. This is because the vane from outside is the image of this world. The veil is the image of the strength of the heavens. And the Holy of the Holies, it is that above world image, where the bodiless and immaterial Powers extol God ceaselessly and pray Him for us, according to the great Athanasius. Thus, the one who enters inside the veil, he reaches at the peace of the thoughts and he makes himself son of God according to the grace, by knowing the godlike mysteries hidden into the godlike Scriptures, as Damascene says: "The godlike veil of the Church was broken at the Crucifixion o0f the Maker, showing the truth hidden into letter to the believers who shout out: "Blessed are You, God of our Fathers"[218]; and as Saint Cosma, the singer, says: "By tasting out of wood, the first one of the men, into corruption he dwelled, because being condemned to the all-dishonored rejection of the life, he passed to the whole mankind the damage of the destroying of body sickness. But by finding out us the earthmen the wood of the cross as being the second calling, we shout out: "Glory to You Power, Christ!"

About the Eight Knowledge[219]

[217] Saint Gregory the New Theologian, Word 45, about *Passover*, no. 5.
[218] *Octoechos*, Song no. 7, voice III, on Sunday.
[219] The eighth knowledge will be full in the eight day, in that without-evening Sunday.

And from these one, from the seventh knowledge, the man is elevated to the sight of God, through the second and clean prayer, which is due to the seer. Therefore, in the starting itself of the prayer, the mind is kidnapped by the longing for God and doesn`t know anything any longer out of this world, as Saints Maximos[220] and Damascene say. And not only that the mind forgets about everything, but even about itself. This is because, says Saint Nilus: "If the mind still knows on itself, it is not only into God, but also into itself". Then the mind receives, says Saint Maximos, enlightenments about God and it becomes speaking of God, being found worthy of the coming of the Holy Ghost. And by hearing about God, somebody do not imagine, due to his nescience, that the things contemplated around God, as: kindness, righteousness, holiness, light, fire, being, power, wisdom and the other like these, are God Himself, as great Dionysus says[221]; but neither as many as the mind can border them, because God is borderless and not-circumscribed, and He isn`t from amongst the things from around Him, as the great Dionysus says, bringing witness from Saint Hierotheus[222]. It is more justifies to call Him the Not-Comprised One, the One without trace, the One impossible to be interpreted, and as many as cannot be interpreted. This is because He is above mind and understanding and He is known only to Himself, a God in three hypostases, without beginning, without end, supra-good and supra-praised. The things said about Him by the godlike Scripture are said due to an unavoidable need, to know that there is God, but not also what He is, being not-comprised to the whole speaking and understanding nature.

We also must wonder about the embodiment of the Son of God and about the union according to the hypostasis, like Saint Cyril says, and how He hypostasized in His godhead, the body taken out of us, according to the great Basil[223]. This is because like the iron and like the fire, so it is that union, to know the One Christ in two natures, as

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[220] *The First Hundred of Heads about Love*, head 10 (*The Romanian Philokalia*, volume II, p. 38).
[221] *About the Godlike Naming*, no. V, G.P. III, 503.
[222] *Ibid*.
[223] *Word about the Holy Birth of Christ*.

Damascene said towards the Birth Giver of God: "To a sole hypostasis in two natures, You gave birth: to the embodied God, to Whom we all are singing: God, blessed are You". And again: "The borderless One remaining unchanged, He united on Himself with the body according to the hypostasis, as a Merciful One, into You, Most-Holy Mother, He Who is the sole blessed".

There Is No Contradiction in the Godlike Scriptures

Thus, the one who has been enlightened a little, taking heed at the whole reading and psalmody, he finds out in is both seeing and knowledge of God, and each part of the Scripture he finds it confessed in other part. But the one with the mind still not enlightened, he reckons that the godlike Scriptures contradict each other. But there aren`t contradictions into the godlike Scriptures, and other have as cause the time and the person. And that`s why every word of the Scripture is without blemish. And if something appear to us as being otherwise, this is due to our nescience, and nobody must reproach to the Scriptures, but to keep them with the whole his power, as they are, and not as he wants them to be, as the Hellenes and the Jews did. These ones couldn`t say: "I don`t know what it is", but out of the self-appreciation and of the self-content, they were reviled the Scriptures and the nature of the things and they understood them according to their own reckoning and not according to the will of God. That`s why they strayed and they deviated to all evilness. This is because everyone who searches for the purpose of the Scripture, he won`t become stiffened in his own thought, either good or bad, but, as said the great Basil and Chrysostom, he has the Holy Scripture like a teacher, and not the teachings of the world, than everything that God will throw into his clean heart, he receives without doubting, it he finds for that things also witness from the godlike Scriptures, as the great Anthony says[224]. This is because out of the meanings which come by themselves, without researching, in the mind of the ones who appease on themselves according to God, they are worthy to be

[224] *Paterikon*, Abba Anthony, 5.

accepted, says Abba Isaac. And to be these ones searched and analyzed by someone, that is own will and bodily science, especially is he forces the Scriptures, like a thief, towards allegory, says Chrysostom, and he doesn`t enter through the door of the humble cogitation, but he climbs up through elsewhere. This is because there isn`t on earth a greater insane one than the one who forces the meaning of the Scripture, of who defames it, for founding his knowledge, of better said, his nescience. For what science is this one, that somebody to make out of the meanings of the Scripture whatever he wants and to dare to change the words? That one is a scientist, who lets the words unchanged and who discovers, through the wisdom of God, the hidden mysteries, confessed by the godlike Scriptures. So they are, especially, the three luminaries, the great: Basil, Chrysostom and Gregory, who find out witness from the same word, or from another word of the Scripture. That`s why, the one who wants to resist against them he has nothing to say, for they don`t bring witness from outside, for being somebody able to say that this is their thought, but from that place itself, or from other part of the Scripture which speaks about the considered aspect. And it is truly so. This is because they have from the Holy Ghost the power of understanding and of speaking, as ones who are worthy of this. Therefore anything that hasn`t witness that it is good, but there are doubts about it, one mustn`t do it or approve it with the thought. This is because why would be necessary to leave the thing proven and confessed as being good and pleasant to God, and to be done some other thing, either good or bad? Only the passion does this. There's enough about these things.

Uniting the Prayer with the Whole Knowledge[225]

And[226] about the eight types knowledge we owe to know that to the first four, we must say at each of them the things written before. And at the others, before all of them: "God,

[225] Any knowledge must be accompanied, stimulated and guided by prayer. The right faith has a doxological character.

[226] Without a title in the Manuscript 1935.

have mercy", as it was said about Saint Philemon[227], and to have our mind totally attentive to the meanings. For this is appropriate to the behavior of the zealous ones: to have their mind either contemplating the sensitive things, or knowing the intelligible things and to what is imageless; and again, either to some meaning of the Scripture, or to the clean prayers. And the body, either to reading, or to the clean prayer, either to tears for himself or for someone else, out of that compassion according to God, or to something towards the help of someone who is helpless with the soul or bodily. Thus, he will be always doing the things of the Saints, not taking care at all of the this world`s things. And God Who has chosen him, and Who appointed him for the dialogue with Himself, and He has given to him this living and the lack of worries, He will Himself take care of that man and will feed his soul and his body. "Throw your worry upon the Lord and He Himself will feed you"[228]. And the more somebody puts his hope in Him in all the things of his soul and of his body, the more he find That One taking more care of him, than he reckons himself as beings bellow the whole creation, due to the many gifts from God, shown and not-shown, of the soul and of the body. This is because by being him debtor in many things, he cannot at all be proud because of shame, with something, in comparison with the benefactions of God. And the more he thanks to God and strives to force himself towards His love, the more God comes closer to him through His gifts and wants to rest him and to make him cherishing the appeasement and the lack of wealth above all the kingdoms of the earth, except the rewards from the age to come. This is because the Holy Martyrs suffered pains, being tormented by enemies, but the longing for the Kingdom of Heavens and for the love of God, was overcoming the pains, and the fact itself of receiving power to overcome the enemies, they reckoned it as a great comforting and duty, for they were found worthy of suffering death for Christ. Through this they often reached to be insensitive. Also[229] the Saint Fathers, forcing on themselves a lot, at the beginning, through all kind

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[227] *A Very Useful Word* (*The Romanian Philokalia*, volume IV, p. 168).

[228] Psalms: 55: 22: KJB: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."; 54: 25: ROB: "Throw towards the Lord you worry and He will feed you; He won`t give shaking to the righteousness, ever."

[229] According to Manuscript 1991 of the Library of the Romanian Academia (page 228 r).

of ascesis and through the wars waged to them by the ghosts of the evilness, they were overcoming through the longing and through the hope for dispassion. This is because after much toil, the one without passions, he reaches to be without worries, as one who has overcome the passions.

It is right that also the passionate one seems to feel himself well, but due to his blindness. Only the one who lives in ascesis has the toil and the war due to his will of defeating the passions and of not being able to do it. For someone like this is sometimes forsaken to be defeated by the ones who wage war to him, in order to achieve humbleness. That`s why he owes to know his helplessness and to run strongly away from the things which harm him, to forgive the habit from before. For if he doesn`t run away firstly from scattering and if he doesn`t gain the consummated quietude, he cannot reach having something without passion, or to always speak the good things. Simply speaking, to each things it is appropriate firstly the consummated running away from scattering, for not being somebody dragged by the habit from before[230]. But let nobody imagine, due to his nescience, by hearing about the humble cogitation, about dispassion and about the ones alike, that he has these one, but he owes to search the sign of each thing and to find it in himself.

About the Humble Cogitation

And the signs of the humble cogitation are: having somebody the whole bodily virtue and all the virtues of the soul, to be still reckoning on himself even more indebted to God, as one who has taken many through grace, but being unworthy; and if some temptation would come to him from devils or from people, to reckon on himself as being worthy of this temptations and of many others, for decreasing his debt and to find at judgment alleviation from the expected torments. This is because when he doesn`t suffer something like this, he repents much and he live in much ascesis, searching for something through which to force on himself.

[230] Until here the Manuscript no. 1993 (page 229 f). Then it continues from the next chapter. Also from here the Manuscript 1935, new chapter, with a new title: *For the Humble Cogitation*.

And when he achieves this thing, he humbles on himself again, like one who by taking gift from God, and not being able to find something to give to the Maker of the good, he remains always working, reckoning on himself even more indebted.

About Dispassion[231]

And the sign of the dispassion, maybe, it is this one: to remain undisturbed and fearless, as one who has received to be able to do all things through the grace of God, according to the Apostle[232], no longer taking any care for the body. One like this will live in ascesis with whole his zeal and he will reach at the peace of the habit. But by giving thanks, he starts restraining on himself in other direction, for finding on himself always warred and overcoming into humbleness. This is the man`s increasing. This is because the ones done without striving they aren`t deeds, as Saint Isaac says, but they rather are gifts[233]. And, if after the first toil there has come the resting, this is the payment of the defeat and you must not praise on yourself with it. This is because not the ones who are paid are praised, but the ones who strive in working and they do not take anything. And can we say? All things we would do and all things through which we would give thanks to the Maker of the good, we owe all of these to Him, and even much more, for He doesn`t lack anything and doesn`t need anything, but we aren`t able to do any good without Him. The one who has been found worthy of praising Him, he rather gains, as one who has received a great and worthy to be praised gift. And the more he extols Him, the more he becomes indebted and end and ceasing of the

[231] With the same title also in the Manuscript no. 1935 (p. 99 v).

[232] Philippians: 4: 12-13: KJB: "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. // I can do all things through Christ which strengtheneth me."; ROB: "I know how to be humble also, and I also know how to abound; in whatsoever and in all things I have learnt both to be hungry and satisfied, both in abundance and in lack. // I can do everything into Christ, the One Who strengthens me."

[233] «This is because it is not called virtue that one that is not accompanied by difficulties when being worked». Word XIX: *About Faith*. And in the Word IV he says: "«The way of God is the daily cross. This is because nobody went up to heavens with convenience» (Quotes are from Saint Isaac the Syrian, according to Nicephorus Theotokis edition, Τα ευρεθέντα ασχετικά, Athens, 1895).

knowledge of God, or of the thanks giving, or of the humbleness, or of love, he doesn`t find at all. This is because these things aren`t of the present age, to have an end, but of that age without death, age that hasn`t an end, but rather an increasing of the knowledge and of the gifts.

The one who has been found worthy of this thing through work and through word, he liberates himself from all passions[234]. And the one who wants to reach at these ones, he owes to persevere close to God and to not take care at all of these age, neither to get scared by some temptation, for through this one he will be brought to even more increasing, and to an even higher level. Let him not allow to be himself deviated neither by evil dreams, nor by so-called good dreams, neither by sadness nor by the so-called joy, neither by the self-appreciation nor by despair, neither by deep nor by height, neither by forsaking nor by some so-called together-working and strength, neither by carelessness, or by increasing, or by idleness, or by the so-called zeal, neither by apparent dispassion or by the much addiction. But let him keep his life peaceful and not-scattered with humbleness, believing that nobody can harm us, if we don`t want to. And if he sometimes gets haughty and he doesn`t always run to God, to throw on himself before God, trying to do His will in everything, and saying to every thought that comes to him: «I don`t know who you are; God knows it: you are good or bad, for I has thrown and I am throwing on myself in His hands, and He takes care of me. This is for as He made me out of nothing, so He will save me through grace, if it will be pleasant to Him. Let only His holy will to be done in the present age and in the future one as He wants and when He wants. I do not have any will, but I know only this: that I sinned a lot and I am receiving many benefactions, and I do not thank Him even according to my power, with the work or with the word. But despite all these, He can and He wants to save everybody, and together with all the people also on me, as He wants. This is because where do I know from, being I a man, if He wants me to be like this, or like that? Therefore I run away due to the fear of not committing sin and I have come here also due to my sins and many much helplessness, I

[234] Continuation without title in the Manuscript of the Romanian Academia, no. 1933 (page 230 v.).

am sitting into the cell uselessly, as the ones kept into prison, waiting for the decision of the Master».

But even if he sees on himself doing nothing and being lost, let him not get afraid, for he will come to the crushing of the soul and to painful tears, with the condition of not going out of the cell. And again, whether he will have much zeal to every spiritual work and tears, let him not reckon this as joy, but as deception and as preparation for war[235]. And simply speaking, he owes to despise every good or adversary thing, for remaining undisturbed, appeasing on himself in everything and living in ascesis according to his power, doing as many as he received to do, if he has some spiritual adviser. And if not, he must have Christ, for asking Him about every thought and thing, through clean prayer, from the heart, with humbleness[236], by not daring at all to imagine that he has reached to be an experienced monk until he will meet Christ in the future age, as Climacus and Abba Agathon[237] say. And whether his whole target is to be pleasant to God, God Himself will teach him His will, making him aware either through understanding or through some man or through Scripture. And whether he will cut off his wills for That One, That One Himself will make him reach with untold joyfulness at consummation, as he doesn`t know; and by seeing this he wonders how the joyfulness and the knowledge start gushing out from everywhere and how he find everything profitable. And God will reign inside him, as into the one who no longer has own will, for he obeyed to His holy will. And he becomes like an emperor, than everything he thinks it is immediately and effortless done by God, the One Who takes care of him.

This is the faith the Lord spoke about: "If you will have faith"[238] and the other things. And on this faith there are

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[235] The evil ghost withdraw for a while, deceiving the monk with the opinion that he has come above temptations, for, by finding him trustful and inattentive, to start again with even more strength the war against him.

[236] The Manuscript 1935 ends here like this (p. 231 r): «not all al thinking that the monk has become tempted, for Saint Ephraem the Syrian says: until whosoever will meet Christ into the future one, let no one deceive on himself and neither to think the high ones». Then it continues with the title at the edge (For Reckoning) (p. 231 r): «Reckoning is light, all things showing to the ones who have it, and not only the things lightened by it, as also the thought of the Fathers` interpretation».

[237] See *Paterikon*, Abba Agathon, chapter 29.

[238] Matthew: 17: 20: KJB: "And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this

being built the other virtues, according to Apostle[239]. That`s why the enemy tries every craftsmanship to detach the man from hesychia (quietude) and to determine the man to fall into temptation and to be found somehow faithless, trusting his power and wisdom, either totally or partially. And from here the enemy gets occasion to defeat the man and to make the wicked man his slave. But the one who has known these things, after he has forsaken the whole delectation and resting of this world, as things which are good to nothing, he hurries himself up towards the lack of cares, either into obedience, by having Christ as advisor, and either entrusting to Him every thought, word and deed, for having nothing as his own, or into quietude, by running away from all things. And instead of all things he has Christ and He makes on Himself everything to the man, as Chrysostom and Damascene say, in the present age and in the age to come, nourishing the man, clothing him up, comforting him, making him glad, resting him, teaching him, and enlightening him. And simply speaking, as He took care of His disciples, likewise He takes care of this one. For even he doesn`t need to toil like those ones, but he has strong faith for which he doesn`t worry about himself as the other people. But fearing the ghosts, as Apostles the Jews, he sits in his cell, waiting for his Teacher, for through the true sight, namely by knowing His creatures, to rise him up from passion and to give him the peace, as to Apostles, who were sitting with the doors locked, as Saint Maximos[240] says.

Clear Showing about the Seven Bodily Deeds[241]

And the things written before, at the beginning of the word, about the seven bodily and moral deeds, he must keep them always; and neither to diminish them through lack, nor

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mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."; ROB: "And Jesus said to them: Due to your little faith. For I verily say to you: If you will have faith into you as a grain of mustard, you will say to this mountain: Move yourself from here to beyond, and it will move; and nothing will be impossible to you."

[239] Hebrews: 11.

[240] *The Second Hundred of Gnostic Heads*, head 44 (*The Romanian Philokalia,* volume II, p. 184-185).

[241] In the Manuscript 1935 with the title: *For the Other Bodily Deeds* (p. 103 v).

to increase them by abundance, whether is there not a time for bodily war due to the youth, or of the abundant vigor; or again, if he needs, due to the helplessness, a little resting. But, in the last case, let there not be done a full exemption, because this one can harm even the dispassionate ones, as Saint Isaac says. But let the resting be them according to their need, as a medicine of the weakness, lest the soul, by taking it as occasion, to weaken the straining. This weakening of the straining appears when somebody wants the rest from all his soul. And the resting uses to harm especially the young and healthy ones. Fathers Basil and Maxim say that for quenching the hunger and the thirst are necessary only bread and water, but for the health and the strength of the body God gave us, with love, also the other things; and lest by eating always a sole kind of food, the helpless one to reach at disgust, are useful also these foods to be eaten separately, as it was said. This is because the total restraint and the lack of restraint are the ones who bring the helplessness. And the restraint and the changing of the foods each time are causes of the health, for being the body kept without pleasures and without illness, and to be together-worker towards achieving the virtues.

These foods are useful to the ones who like in ascesis, like it was said. But the dispassionate ones, they often don`t eat for many days, forgetting about body, as Saint Sisoe, who after eating, he was asking to be imparted with the Holy Mysteries[242], due to his kidnapping by God, as the Apostle says, for the use of many: "Either we have come out of ourselves, to God, or we are with the mind whole, to you" (II Corinthians: 5: 13); and how Saint Basil the Great says, as also some other people about some ones. Or when they eat many foods with others, they do not feel these foods, but they are with their soul as some people who don`t eat anything. This is for the mind of some people like these it isn`t into their body, to feel the resting or the tiredness of the body. This thing can be seen at many Fathers and Saint Martyrs, as also at that saint about who Saint Nilus wrote. This one was some

[242] *Paterikon*, Abba Sisoe, 4. This parable is presented also by Saint Isaac the Syrian in the word no. 85: *For Sorts of Reasons*. But there is being told about Abba Sisoe and about «another someone from the fathers (who) was totally forgetting about the things from here, so that it happened to him, to eat before the Holy Impartation…».

elder man whom, being him praising into wilderness with the mind, with the permission from God, the devils were taking him by his hands and by his feet and were throwing him upwards, and then, for not being his body hurt by falling from such a height, they were catching him in a matting[243]; and the devils were doing this for a long time, to see if his mind descends from heavens and they didn`t succeeded to cause that. When, therefore, someone like this felt the food or the drink or something else from the bodily ones? And Saint Ephraem, after he overcame with the help of Christ all the bodily passions and all the passions of the soul, for not being outside the wars of the enemy and for not being condemned due to this, how he was reckoning out of an untold humbleness, he was asking to be taken from him the gift of the dispassion. About this thing, Climacus wrote, being bewildered, that there are some of the ones without passions ever more dispassionate, as that Syrian, and the other things[244].

About the Right Reckoning[245]

That`s why we need for anything the right reckoning[246], for judging each deed according to the time. This is because the right reckoning is a light that shows to the one who has it: the time, the deed, the skillfulness, the strength, the knowledge, the age, the power, the free decision, the zeal, the crushing, the habituation, the nescience, the power and how the body is composed, the health and the tiredness, the mode, the place, the behavior, the education, the faith, the inner state, the purpose, the living, the exemption, the science, the natural sapience, the thoroughness, the vigil, the lingering, etc. And then the nature of the things, the need, the amount, their sorts, the purpose of God being in the godlike Scriptures, the meaning of each word, as for instance of the one form the Gospel of John: that the Hellenes came, trying to see the Lord, and they immediately said: “The time has come”,

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[243] This happening can be found in *Paterikon*, chapter 22, 28; but here it seems to be reproduced according to the head no. 3 from *Word about Prayer* of Evagrius (*The Romanian Philokalia*, volume I, p. 88).
[244] Word 24: *For Dispassion*.
[245] The Manuscript 1935, *For Reckoning* (p. 105 v).
[246] In the Manuscript 1993 here begins Chapter no. 2.

and the other things, that means that the time has come for calling the Gentiles. This is because the time of the sufferings has begun. And he places this like a sign. The right reckoning clarifies all these things.

And not only these ones, but also the purpose of the Fathers` interpretation. This is because not the thing done is what is sought for, but through what it is done, says Saint Nilus. And the one who does something without the knowledge of the said things he maybe toils a lot, but he cannot succeed anything, as the Great Anthony and Saint Isaac say about the ones who toil in bodily virtues, but they are lazy in the work of the mind, despite the fact that this is what is sought for. This is because Saint Maximos says: "Give to your body work according to the power and the whole your ascesis turn it towards mind. This is because the one who works bodily, he says, sometimes he is defeated by the covetousness of the belly, by much sleep, by scattering and by much-speaking and through these ones his mind is being darkened. And some other times, he disturbs his understanding through the prolonged fasting, through taking vigil and through toiling over measure. But the one who takes care of the mind, he contemplates, he prays, he knows God and he can achieve the whole virtue"[247]. This is because the wise man live in ascesis skillfully, for diminishing, as much as possible, the small needs of the body, for reaching through this to take care of a few things, or to not taking care at all, and to keep the commandments. For the Lord says: "Do not take care…"[248] and the other things. This is because in the care for many things one cannot see even on himself. How he can then see the traps of the enemy, prepared from before? This is because the enemy doesn`t always use to wage the war in plain sight, as Chrysostom says. If he would do so, many of us wouldn`t easily fall in his traps; this is for being only a few the ones who save themselves, as the Lord says. That`s why

[247] *The Fourth Hundred of the Heads about Love*, heads 63-65. (*The Romanian Philokalia*, volume II, p. 109).

[248] Matthew: 6: 25: KJB: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"; ROB: "That`s why I am saying to you: Do not take care for your soul for what you will eat, neither for your body for with what you will put on; is it not the soul more than food and the body more than the clothing?"

when he wants to throw somebody in the big ones, he makes him disregard firstly the small and not-shown ones: before fornication, the often and unrestraint looking[249]; before the darkening of the cogitation, the short scattering; and before this one, again, the so-called absolute need of the body. That`s why the Lord, knowing everything from before, as One Who has the wisdom of the Father, coming before the devil`s plotting, He commands to the people to cut the causes early, lest by reckoning that the small ones are not dangerous, to pitifully fall in the bid and fearsome sins. And He says: "It was told to the ones from yore", namely to the ones from the Law, these and these things; "And I am saying to you"[250]. Therefore the one who has learnt from the Holy Gospel, he owes to take heed at what the Savior teaches us and to do those things, for being delivered from the traps of the enemy and to have the commandments in great honor and in good work, for only with much wisdom someone can save his soul. This is for the commandments are gifts from God. And truly "the whole good giving and every consummated gift are from above"[251], says the brother of the Lord. And Damascene says: "Put to us undefeated mediator the One Who gave birth to You Christ and with Her prayers, give us, as a merciful, Ghost of kindness, that comes from Your Father".

This is because the one who has received the gift of taking heed at the godlike Scriptures, as the Fathers say, he finds out the whole good hidden into all the Scriptures. For the Lord says: "The one taught in the things of the Kingdom of Heavens"[252] and so on. Or in that quietude according to God and into reading the godlike Scriptures, he knows that the

[249] Until here are heads about reckoning; in the Manuscript 1993 "of the often and adulterous looking he forces on himself to not notice it. In this way also towards all the passions". And then with the title within text: For not Despairing, even somebody commits many mistakes".

[250] Matthew: 6: 21 and the followings.

[251] James: 1: 17: KJB: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."; ROB: "Every good giving and every consummated gift are from above, descending from the Father of the Lights, to Whom there is not changing or shadow of moving."

[252] Matthew: 13: 11: KJB: "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."; ROB: "And He, answering, said: For to you it was given to know the mysteries of the Kingdom of Heavens, whilst to these ones it wasn`t given."

Scripture shows another face to the other people, even if they seem to know it, and other face to the one who consecrated himself to the ceaseless prayer, or who has his thought always to God, than to have this thought instead or breathing, even to the world he is simple and untaught in the human sciences, as the great Basil says. God shows Himself rather to the simplicity and to the humbleness, says Climacus, and not to the toils and to the wisdom which ended to be useless[253]. God rather rejects wisdom if it hasn`t humbleness. This is because better is the ones simple to word and not to knowledge, according to the Apostle[254]. This is because the spiritual knowledge is a gift, and the science of the word is a human teaching as the other teachings of this world, and it doesn`t help to the salvation of the soul. This can be seen at Hellenes.

And the reading is being done to remember to the ones who know the said things and to teach the inexperienced ones. Great Basil says that when God finds a heart cleaned of all the worldly things and teachings, He writes in that heart His dogmas as on an unwritten tablet. And I am saying this to not read somebody the things which aren`t useful for being somebody well-pleasant to God. But if, by not knowing this, he ever read these things, let him swiftly toil for erasing their memory, by spiritually reading the godlike Scriptures, especially of the ones who help him to save his soul, according to the state at which he has reached. But if he is still a doer[255], let him read the lives of the Fathers, and if the grace has elevated him to the godlike knowledge, let him read all the godlike Scriptures. Through this he will be able, according to the Apostle, "to crumble down all extolling that rises against the knowledge of God and to punish all obstreperousness and all disobedience"[256], by doing and by the true knowing of the

[253] Word 24: *For Discerning the Thoughts*, 39.

[254] II Corinthians: 11: 6: KJB: "But though I be rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things."; ROB: "And even I am unskillful in word, though not into knowledge, but I have proven it in everything towards you all."

[255] If he hasn`t reached at the stage of being contemplative, but on the stage of working the commandments.

[256] II Corinthians: 10: 5-6: KJB: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; // And having in a readiness to revenge all disobedience, when your obedience is fulfilled."; ROB: "And every haughtiness that rises against the

godlike commandments and of the dogmas of Christ. Besides these ones, let him not read anything else. This is for why is necessary to him to take unclean ghost instead of Holy Ghost? This is because in the word with which somebody occupies himself, he wants to have the ghost of that word; and he wants to show that that thing isn`t difficult to him, as to the experienced ones.

About that Reading According to God[257]

Let therefore be done that reading according to God, to not be the mind wandering, for this is the beginning of the salvation. This is because Solomon says that the enemy hates the sound of the confirmation (Parables: 11: 15). Namely, the wandering of the thought is the beginning of committing sins, as Saint Isaac says[258]. And the one who wants to consummately be running away from this, he ought to stay into his cell. And if he is submitted to idleness, let him work a little, as also the dispassionate and the knower one, towards the profit of others and towards the help of the helpless ones. This is because also the great Fathers did likewise out of condescendence, resembling to the passionate ones, for the sake of the humble cogitation, as ones who were able to have everywhere God inside them, both when they were occupying themselves with the contemplation into God and when they were occupying themselves with the work of their hands and when being at the market place, as great Basil says towards the consummated ones, as also into the multitude of the people, as ones who are always only into themselves and into God. And the one who hasn`t reached here yet, but he wants to take farewell from idleness, he owes to reject from himself the whole much-speaking and the sleeping more than needed, and to let this one (the taking vigil) to melt down his body and his soul, until, by getting enough, the idleness will depart

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knowledge of God and every thought, we enslave them, towards the obedience to Christ, // And we are ready to punish all the disobedience, when our obedience will be full."

[257] With this title also in the Manuscript no. 1935 (p. 109 r).

[258] Word 73: *Fully Profitable Advices*.

from him, by seeing his patience in that ceaseless thinking after God, in reading and in clean prayer. This is because every warrior, seeing that himself is able to achieve something, he will continue waging war, and if not, he withdraws, either for good or for a while. That`s why, the one who wants to defeat the ones who are waging war to him, he owes to have the whole patience. And "the one who will endure to the end, he will be saved"[259]. "Rightly is from Him, says the Apostle, to give trouble to the ones who makes us sad, and to us, the troubled ones, relief"[260].

No thing that is done according to God, with humbleness, is evil; although there are differences amongst things and occupations. Everything that is outside the absolute need, namely anything that doesn`t help to the salvation of the soul, or to the life of the body, it becomes impediment to the one who wants to be saved. This is because not the foods, but the covetousness of the belly is bad; not the money, but the addiction to money; not the speaking, but the vainly speaking; not the sweet things of the world, but the lack of restraint; not the love for your fellows, but becoming lazy towards the things well-pleasant to God, which is born out of here; not the necessary clothes for covering the body and against cold and against heat, but the ones in excess and of a high price; not the houses for defending together with your fellows against the wild beasts and against the evil people, but those ones with two or three big floors, and very expensive; not to have a thing, but having it unnecessarily; not having books the ones who live in poverty books, but having those not for that reading according to God; not having friends, but having friends who aren`t useful to the soul; not the woman is evil, but the fornication; not the richness, but the love for money; not the wine, but the drunkenness; not

[259] Matthew: 10: 22: KJB: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."; ROB: "And you will be hated by everybody for the sake of My name; and the ones who will endure to the end, that one will be saved."

[260] II Thessalonians: 1: 6-7: KJB: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; // And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,"; ROB: "Whilst it is right before God to reward with trouble to the ones who trouble you, // And to you, the troubled ones, to give you resting, together with us, to the showing of the Lord Jesus from heavens, with the angels of His power."

the natural angry given towards condemning the sin, but using it against our fellow humans; not mastering is evil, but loving the mastery; not the glory, but loving glory and vain glory which is even worse; not having virtue, but imagining to have it; not the knowledge, but the opinion that you have knowledge and, what is worse than this, not knowing your nescience; not the world is evil, but the passions; not the nature, but the things against nature; not the union in thought, but the union for doing evil and not for the salvation of the soul; not the body`s limbs, but using them bad. This is because hasn`t the sight given to us to lust what we must not, but, by seeing the creatures, to glorify through them the Maker, and to walk well towards the things useful to our soul and to our body; neither the ears have been given to us for hearing the gossiping and the unworthy speaking, but for hearing the word of God and the whole speaking that we hear from people, from birds and from the other creatures, and out of this to glorify the Maker; neither has been the smell given to us for making our soul drowsy and to weaken the strength of the soul through pleasant smells, as the Theologian[261] says, but for breathing and for receiving the air given to us by God and to glorify Him due to this, the air without which nobody can bodily live, either man or beast.

I wonder about the wisdom of the Maker of the good, how the most necessary things can be easily found by everybody, as would be the air, the fire, the water and the earth. But not only these ones, but also the ones which can save the soul, He made them more easily to achieve than the other things. And the ones who bring perdition to the soul, they are more difficult to achieve. Thus, poverty saves more souls, and the richness becomes hindrance to the many; and the first one can be found by whosoever, but the other one is not at hand to us. Then, the reproach, the humbleness, the patience, the obedience, the submission, the restraint, the fasting, the taking vigil, the cutting off of the own will, the bodily helplessness, the giving thanks for all of these, the temptations, the losses, the lack of the necessary things, the lack of the sweet things, the nakedness, the long-suffering, and, simply, all the things which are done for God, are

[261] *Word at Easter*, at: Saint Nicodemus the Hagiorite, *Book for the Five Senses*, Neamț, 1826, p. 87.

unhindered and nobody fights for them, but they rather let these things to the ones who chose to have them, either these things come upon them willingly or unwillingly. And the things which bring us towards perdition are hard to find, as richness, as glory, as fame, as haughtiness, and mastery, as power, as the lack of restraint, as much eating, and much sleeping, as fulfilling the own will, as the health and the strength of the body, as the life without troubles, as the earnings, as the fulfilling of all the lusts after the pleasant things, as the many clothes and of a high price and the ones alike, for which there is a great fight and they are found with much difficulty and their profit is passing and the joy for having them is short. This is because to the ones who have these things and to the ones who have them not but crave for having it, these things cause all sorts of troubles, tough no one of these things is evil, but only becomes evil due to their wrong use, as it was said. This is because not for stealing, for kidnapping or for rising our hand ones upon others, were the hands and the feet given, but for using them towards every good work according to God: the ones weaker at soul, for giving alms to the poor and for helping the ones in need in order to the consummation; and the ones stronger at the soul, towards glorifying God, through poverty and following Christ and His saints disciples, and for wondering about His wisdom hidden into our limbs; how these hands and the tiny fingers are ready for every science, work, writing and occupation, through the taking care from God. This is because from Him was given to us due to His great kindness, the knowledge of the craftsmanship and of the countless writings, of the wisdom and of the healing medicines, of the tongues and of the diverse books, and simply, everything that has been done before, and everything that are done and will be done. And are always given to us towards living bodily and for being our souls saved, if we use all the existing things according to the purpose given them by God; and through this we glorify Him with the whole gratitude. And if not, we fall and we lose ourselves, and every existing thing becomes towards our trouble in the present era and towards eternal damnation in the future one, as it was said before.

About the True Discernment (Right Reckoning)[262]

The one who has taken, through the grace of God, the gift of the discernment out of much humbleness, he owes to guard this gift with whole his power, for not doing anything without right reckoning. Lest being into knowledge, to mistake out of negligence and to cause to himself an even greater damnation. And the one who hasn`t taken this gift he still owes to not chose any thought or word or things without asking about it, without strong faith and without clean prayer, without which he cannot reach in an not-liar way at the right reckoning. This is because the right reckoning is born out of the humble cogitation. And this one itself gives birth in the one who has it to the power of seeing through, as Moses and Climacus say, than the one who has it, he foresees the hidden plots of the enemy and he cuts the causes early, as David says: "And my eye saw into my enemies"[263].

The signs of the gift of the discernment are: knowing in not-liar way the good things and the contrary ones; and then knowing the godlike will in every undertaken thing. And the signs of the power of seeing through are: to know, somebody, his mistakes before starting the deed, and the things done by devil by stealing the attention; then also the hidden mysteries into the godlike Scriptures and into the sensitive creatures. But also the mother of these ones, the humbleness, it has a sign, as it was said about humbleness. And what it can be known out of this? If somebody is humble in thought, he must have the all the virtues and to believe that he truly is below all creatures, as one who owes more. And if he doesn`t have this feeling, the fact itself is the proof that he is worse than all creatures, even if it would seem that he lives identically to Angels. This is because the true angel was impossible to be pleasant to God without humbleness, though he had so many virtues and wisdom. Therefore what has to say the one who imagines about

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[262] This title in the Manuscript no. 1935 (p. 114 r.).

[263] Psalms: 54: 7: KJB: "For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies."; 53: 7: ROB: "For You have delivered me out of all trouble and my eye looked towards my enemies."

himself that he is an angel, without humbleness, the humbleness being the cause of all the good things which are and will be? Out of humbleness is born the gift of the discernment that enlightens the ends and without which everything is dark. This is because the humbleness is also called as light before any word or deed, than by seeing the other things, to be us wondering. But we also wonder about God, how in the first day and the chieftain of the other days, He did firstly the light, for the things done after this first day to not remain unseen as they wouldn`t exist, says Damascene[264]. Therefore the light, as it was said before, it is the gift of the discernment. And the most necessary of all gifts it is the power of seeing through, born out of discernment. This is for what is more necessary to somebody than to see how the devils are trying to steal from him, and him to guard his soul with the help of the grace. But more necessary, again, than all the works, it is the cleanness of the conscience, says Saint Isaac[265], and the holiness of the body "without which nobody will see the Lord"[266], as the Apostle says.

About Man's Need of Not Despairing, Even If He Would Mistake a Lot[267]

But we must not despair if we aren`t as we should be. It is bad that you have committed sin, man! But why you do injustice to God by reckoning Him helpless, out of your nescience? Isn`t able to save your soul the One Who made such a great world for you, the world that you see? And if you say that rather the world too is for your damnation, as also His descent, repent and He will accept your repentance, as He did to the profligate son and to the sinner woman. But if you cannot do either this, because you mistake out of

[264] *Dogmatics*, II, 7.

[265] "Without the cleaning of the passions the souls aren`t healed of the illnesses of the sin, neither it gains the glory that he lost it by transgressing the commandment", Word 84, *About Diverse Causes*.

[266] Hebrews: 12: 14: KJB: "Follow peace with all men, and holiness, without which no man shall see the Lord:"; ROB: "Search for peace, all of you, and the holiness, without which nobody will see the Lord,"

[267] The same title in the Manuscript no. 1935 (p. 113 r. and in the Manuscript no. 1933).

habit, even in the things where you don`t want to, let yourself having humbleness as the publican had, and it will be enough to you towards salvation. This is because the ones who commits sins without the power of repenting, but he doesn`t despair, ne necessarily will reckon on himself below the whole creation and we won`t dare to condemn or to rebuke any man, but he rather wonders about the love for people of God and he is full of gratitude towards the Maker of the Good and he can have other good things also. This one, even if he obeys to the devil in committing sins, but again, due to the fear of God, he doesn`t listen to the enemy, that pushes him to despair and through this he still is part of God, having gratitude, thankfulness, patience, fear of God, not judging others, and through this not being judged, things which are very necessary.

Saint John Chrysostom says about Gehenna that it is almost more benefactor than the Kingdom of Heavens, for many human beings enter into Kingdom through it, and through Kingdom only a few, but this is due to the love for people, of God. The first one chases them away with the fear, and the second one embraces them, and through both of them we are saved with the grace of Christ. This is because the ones who are warred by bodily passions and by passions of the soul, if they suffer them and do not give up the freedom, out of carelessness, neither they despair, they are crowned, likewise the one who has found the dispassion with its liberation and relief, he quickly falls if he doesn`t always give thanks, by not judging anybody. And if he dares to judge somebody, he shows that he forcedly uses the richness for himself, says Saint Maximos. And like the one who is still passionate and not-partaker to the light of the knowledge, he is in a great danger, if he has mastery over some ones, says Damascene[268], likewise the one who has taken dispassion from God, and spiritual knowledge, if he isn`t useful also to other souls. This is because nothing else is useful to the helpless as the running to quietude, as also to the passionate, and without knowledge one, as to obey into quietude. Likewise nothing is better than knowing somebody his own nescience and helplessness; and nothing

[268] This thing is strongly highlighted also by Nilus the Ascetic in *Ascetic Word*, 22-28 (*The Romanian Philokalia*, volume I, p. 173-178).

is worse than not knowing these ones. Likewise, there is no other uglier passion than haughtiness, neither worthier of laughter at it, than the love for money, that is the root of all evils. This is because the people succeeding, after much labor, to make money out of the earth`s metals, they bury the money again into earth for nothing. That`s why the Lord says: "Do not gather treasures on earth"[269] and the other things; and again: "Where is your treasure there is also your heart"[270].

And when somebody is sick, then he must be taking even more heed to the witness of the conscience, for liberating his soul of all damnations, lest arriving the end of his life, to repent vainly and to weep eternally. Therefore the one who cannot suffer for Christ the sensitive death, like That One did, he must at least suffer the spiritual death, by his free choice. And he will have about it the witness of the conscience, by the fact that he hasn`t obeyed to the devils which wage war to him, or to the will of those ones, but he has defeated them. This is because likewise did also the Saint Martyrs and the Pious Fathers: the first ones suffered sensitively, the second ones suffered spiritually. Therefore, the one who has forced himself a little, he defeated the enemies, and the one who got lazy a little, he has been darkened and has been lost.

The Shortest Way towards Achieving the Virtues and Removing the Passions[271]

Nothing[272] uses, says Great Basil, to darken the cogitation so much than the evilness; neither to enlighten

[269] Matthew: 6: 19: KJB: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:"; ROB: "Do not gather treasures on earth, where the moth and the rust break them and where the thieves dig them up and steal them."

[270] Matthew: 6: 21: KJB: "For where your treasure is, there will your heart be also."; ROB: "For where is your treasure, there will be also your heart."

[271] Without a title in the Manuscript no. 1935 (p. 117 v).

[272] In the Manuscript no. 1935 it is like this: "Nothing can (says Great Basil) darken the thought like the cunningness, neither to enlighten the mind like the reading into interpretation. Saint Isaac the Syrian says: neither towards the swift pain of the soul, like remembering the godlike death, says the one of the *Ladder*; nor the unseen increasing forward are like the self-giving and like renouncing to his will, says Saint

the mind like reading in silence; nor to bring a more dreadful pain to the soul than the thought of the death; neither to cause the unseen increasing like the self-rebuking and being you pleasant to yourself. Nothing determines God to get far from man and to punish the faithful man like the murmuring does it; neither brings so easily to committing sin like the bewilderment and the much-speaking do. There is nothing to lead so swiftly to achieving the virtue as loneliness and gathering the mind; neither to knowledge and to thankfulness like cogitating at the gifts from God and to our evilness. Nothing increases the benefactions from God like heralding them with praise; and nothing uses to bring unwilling salvation like temptations do. There is no shorter way towards dispassion and towards the wisdom of the Ghost like the imperial way is, that keeps itself far in everything, both from what is too much and from what is too little. And there is no other virtue that can comprise the godlike will than the humble cogitation and forsaking any thought and any own will. There isn`t something to help to every good thing like the clean prayer is, neither hindrance in achieving the virtues like the scattering and the wandering of the cogitation are, even if for a short time[273]. This is because the more somebody has more cleanness, the more it sees on himself as committing more sins by the fact that he sees; and the more he commits sins, the more he is being darkened, even if he sees on himself as having cleanness. And again, the more he has knowledge the more he sees on himself as nescient; and the more he knows his nescience, the more he seems to himself as being knower. And the more somebody suffers and strives more with the troubles, the more surely he will defeat the enemy; and the more somebody strives to do something good in a certain day, the more he makes himself indebted for the rest of his life, says Saint Mark[274].

Dorotheos; neither the unseen perdition is like the opinion and like the crying for the self; neither causing the turning back of God and the punishing of the man as the murmuring…" says Saint Isaac.

[273] Until here the previous chapter in the Manuscript no. 1933. It follows the title in the middle: *For How Somebody Gains the True Faith*.

[274] *About the Ones Who Imagine that They Atone Themselves out of Deeds*, head 43 (*The Romanian Philokalia*, volume I, p. 252).

If the power would be his, his would also be the zeal. But the grace belongs to God. And if he was able to do something when the grace came, what praise has one like this? Why does he imagine that he can do something good by himself, unjustly condemning the ones who do not can? The one who asks for a thing to his neighbor he owes, even more rightly to ask it from himself. This is because like the sinners owe to tremble because of God for they have angered Him, likewise owe the ones who have been covered by His grace in their ready to despair helplessness, to tremble even more strongly, as ones who owe Him a whole lot. And, like great precipice is, to know not the Scriptures, as Saint Epiphanius says, likewise and greater evil is the conscious disobedience.

Greater is the benefaction on behalf of a soul through word and prayer, as greater is when somebody endures his neighbor, to not be upset the one who does injustice to him, but of be his will appeased during the time of his troubling, as Saint Dorotheus says. Through this he is merciful to the soul of that man, carrying the burden of that one, and he prays for him, wanting his salvation and any other bodily or of the soul good thing. This is the clean patience of the evil, and it cleans our soul; and elevates our soul towards God. **This is because serving the man is greater than any work and virtue**. For there isn`t something greater am amongst virtues and more consummated than the love for the neighbor. And the sign of this one it is not only to not keep a thing needed by somebody else, but to even suffer death for that man, joyfully, according to the commandment of the Lord and to reckon this as a duty. And this is rightly. This is because we owe to love our neighbor to death, not only for the right of the nature, but also for the most-honored blood of Christ - Who commanded us this - shed for us.

Do not love on yourself, says Saint Maximos, and you will love God; do not be pleasant to yourself, and you will love your brother[275]. This comes out of hope. And the hope it means to believe doubtlessly, from all you thought, that you will surely achieve what you are hoping for. This is, again, born out of strong faith, through which somebody is no

[275] *The Fourth Hundred of Heads about Love*, head 36 (*The Romanian Philokalia*, volume II, p. 104).

longer worried about life, or about his death, but he lets the whole his care to God, as it was said before about the signs of the one who wants to reach at dispassion, whose foundation is faith. The one who has the faith, he owes to cogitate, that as God made all things and us together with all the things out of nothing, for His consummated kindness, so He will surely take care also of our soul and of our body, as He knows.

How One Can Gain the True Faith?[276]

But the one who wants to achieve this (that is the foundation of all the good things, the door of the mysteries of God, the relentless victory upon enemies, the most necessary of all the virtues, the wing of the prayer and the dwelling of God into soul) he owes to endure all the trial with which he will be probed by enemies and by the many and diverse thoughts, which nobody can understand, nor to speak about them, or to unveil them, but the contriver of the evilness, the devil. But let one like this to believe that if he will overcome the temptations which are coming upon him with much force and he will keep his mind to not cede to the thoughts which are emerging into his heart, he will defeat at once all the passions[277]. This is because he is not the one who overcame, but that is Christ Who came into him through faith. About some people like these says the Lord: "The one who has faith like a grain of mustard..."[278] and the others. But even if, by becoming weak, he will cede, let him not be scared, neither to despair, nor to inscribe in his soul the words said by the beginner of the evilness, but let him persevere patiently in working according to his power, the

[276] With title in the Manuscript 1935 (p. 120 r).
[277] In the Manuscript no. 1993 here is comma.
[278] Matthew: 17: 20: KJB: "And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."; ROB: "And Jesus said to them: For your little faith. For I verily say to you:: If you have faith into you as a grain of mustard, you will say to this mountain: Move yourself from here over there, and he will move itself; and nothing will be impossible to you."

virtues, keeping carefully the commandments[279], in those quietude and occupation according to God, being removed from us all the willing thought. This is because the enemy by moving the whole plotting and his whole fantasy, by day and by night, and finding not the man worried about the traps, of the images and of all the thoughts brought in by him, angry because his traps full of lie have been unveiled, he goes away discouraged. And the worker of the commandments of Christ by experiencing the helplessness of the enemy, he is no longer troubled by any of this plots, but all that he wants according to God, with joyfulness, he fulfills it unimpeded, strengthened into faith and helped by God in Whom he believed, as the Lord Himself says: "Everything is possible to the one who believes"[280]. This is because not the man defeats the enemies, but God, Who takes care of him through faith, as the prophet says: "Appoint the Most High One as your escape..."[281] and the other things. One like this man is no longer worried about something, by knowing that the soldier prepares himself for war, but his salvation is at God, like Solomon says, and through this he dares everything. This is because Saint Isaac says: "Achieve faith into you, for trampling on your enemies". This man no longer lives like one who governs on himself, but like a creature borne by the will of God. This is because the prophet says: "Living creature I have made myself to You and I will be always with You"[282]. You want to rest me through Your knowledge, and I won`t speak against You. You also want, for the sake of the humbleness, to let

[279] It continues in the Manuscript no. 1993: "For Saint Maximos says: "You owe to tarry into anchoretism for being the mind attracted for a long time towards God due to the habituation. This is because if the mind would find out something else, and it pulls greater towards the lusting of this one and it forsakes the things which were usual to the mind for a long time". Here this chapter ends. And then with the title in the middle: *For the Appeasement is Very Useful to the Sinner*.

[280] Mark: 9: 23: KJB: "Jesus said unto him, If thou canst believe, all things are possible to him that believeth."; ROB: "And Jesus said to him: If you can believe, all things are possible to the one who believes."

[281] Psalms: 91: 9: KJB: "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;"; 90: 9: ROB: "For on the Lord, my hope, you have appointed the Most High as an escape to you."

[282] Psalms: 73: 22-23: KJB: "So foolish was I, and ignorant: I was as a beast before thee. // Nevertheless I am continually with thee:"; 72: 22-23: ROB: "Because I was mindless and I didn`t know; like a beast I was before You. // But I am always with You."

me having temptations, I also am with You; I cannot do anything at all from myself; for I haven`t become anything without You, neither I can live or to be saved. You do with Your creature what you want. But I believe that being You kind, You will prepare to me the good things, even if, towards my profit, I do not know these things. But I am unworthy to know these things, neither am I asking for knowing them. And this is because for being at ease, maybe it is not useful to me to know that. That`s why I do not dare asking for appeasement in a war, even if I am helpless and burdened in everything, for I know what is useful to me. You do know everything and do how You know. Let me not deviate from the target, no matter what. Whether I want or I don`t, You save me; and let this be if it is pleasant to You. I am, therefore, not worried. Before you I am like something inanimate. I entrust my soul in Your hands in the present age and in the age to come. You can do everything, You know everything, You wish well to everybody and You wish ceaselessly my salvation. This is proven by all the benefactions which You have done and You are doing always to us according to the grace, in a shown way and in a hidden way, which we know and which we don`t know, as also Your above mind descent to us, You Son and the Word of God. And who am I to dare to announce myself to You, You the Knower of the hearts? I am doing this for unveiling to myself and to the enemies that by running to You, the shore of my salvation, I am telling this. For behold I have known through Your grace, that You are God, and I do not dare to say much, but I want to present to You only an emptied mind, mute and deaf. This is because not I, but Your grace works everything. I do not know myself of having done something good ever, but always only multitudes of evil deeds, for which I am showing to You, by falling in my knees before You, a countenance of a servant, for You have made me worthy to repent and for I am Your servant and the son of Your maid. But do not let me, my Lord, Lord Jesus Christ, my God, to do or to speak or to think what You don`t want me. This is because the multitude of the previous sins it suffices to me. Therefore, as You wish, have mercy on me; I have committed sin, have mercy on me, as You know. I believe Lord, that You are hearing this poor voice of mine. Help my faithlessness, You Who have given to me after

existence, also the quality of being Christian. It is a great thing to me, says the Carpathian, to be called monk and Christian[283], as You said, Lord, towards somebody of Your servants that "great thing is to you for My name was called upon you". This thing is greater than all the kingdoms of the earth and of the sky, least to not fall from calling You name, You the much merciful Master; thanks to You, and the other things written before.

Therefore, as also other readings are necessary to the worker, other words, other tears and other prayer, so also other faith is this, different from the first one, which gives birth to the appeasement. That one is a faith of the hearing, whilst this is a faith of seeing, as Saint Isaac says[284]; and the sight if surer than the hearing. The first faith and the general faith of the believers it is born out of the natural knowledge[285]. Out of it is it is born that occupation according to God, as I has been said: fasting, taking vigil, reading, psalmody, prayer and asking questions to the experienced ones. And out of all of these ones are born the virtues of the soul or the keeping of the commandments and of the moral behavior. Through these ones it comes out the great faith, the hope and the perfect love, that kidnaps the mind to God, as it has been said, into prayer, when somebody unites himself with God in a mental way, as Saint Nilus says. And the words of the prayer have been written once, for always be doing the same prayer the one who wants to present his mind unmoved before the Holy, and of Life Beginning Trinity, to be seen (even if it is impossible to the mind to see something), shapeless, faceless, colorless, untroubled, not-scattered, unmoved, immaterial, totally outside to the cogitated and known things from within the whole creation, but dialoging with God in a deep peace and consummated lack of disturbance. Therefore it is appropriate to the monk to have only the holy remembrance of God, until he reaches at the kidnapping of the mind, after he was worthy of saying as it is ought the Lord`s prayer, namely Our Father Who Are in Heavens, as Saint

[283] Quote according to the meaning, from *Ascetic Word*, *The Romanian Philokalia*, volume IV, p. 155 and the followings.
[284] Του αγίου Ισααχ, τα ευρεθένταασχητιχά, Editor Nicephorus Theotokis, Athens, 1895, Word 17, p. 65.
[285] *Ibid*.

Philemon[286] said together with the Holy Apostles, martyrs and pious. And what is outside these ones, it is chattering springing out from the self-appreciation. This is because godhead is borderless and not-circumscribed. And the mind that has reached in itself, it owes to be like this, to be found worthy also of the gift of the dwelling into it of the Holy Ghost. "Not by seeing, but through faith we are walking"[287], says the Apostle. That`s why we owe to tarry into ascesis, for through much time, to be the mind attracted with its longing towards the godlike ones, by habit. This is because if the mind doesn`t find something more valuable than the sensitive things, it doesn`t turn its lust towards that, by forsaking the things to which it is accustomed for a long time. Therefore as the ones who love people and who are dispassionate, they aren`t being hurt much by the world`s things, for they administer these things well, likewise the ones who have great gifts, for they attribute their feats to God.

The Appeasement Is More Useful to the Passionate Ones[288]

Quietude is useful to everybody, like also the running away from some things and from some people. But it is more useful to the passionate and weak ones. This is because the mind cannot only by the outside doing to become dispassionate, if there do not follow to the doing many and spiritual sights. Neither the scattering nor the ruling let somebody without being harmed, if he didn`t achieve firstly the dispassion by running away from the world`s temptations. And the care of the life and the disturbance use to harm also the consummated ones and the dispassionate ones[289]. This is because no profit comes, says Saint Chrysostom, out of the man`s work, without the influence from above. But neither the influence from above comes

[286] *Very Useful Word* (The Romanian Philokalia, volume IV, p. 167-169).
[287] II Corinthians: 5: 7: KJB: "(For we walk by faith, not by sight:); ROB: "For we walk by faith, not by sight,"
[288] With title in the Manuscript no. 1935 (p. 125 r).
[289] Since here in the Manuscript no. 1993 it continues like this: That`s why the Fathers say: That someone owes firstly the dispassion, etc., from this text, chapter 39.

upon the one who doesn`t accept it freely. We need both: the godlike work and the human work; the doing and the knowing; the fear and the hope; the crying and the comforting; the fear and the humbleness; and the right reckoning and the love. This is because all the life`s things, he says, are twofold: day and night, light and darkness, health and illness, virtue and sin, easiness and difficulty, life and death, for the weak ones through some of them to love God and through the other to run away from the fear of temptations, and the powerful ones, to love through all of them God as a Father, by knowing that all things are very good and God administers them according to the profit. These ones must restrain themselves from the pleasant things, and to desire the difficult ones, by knowing that through the first ones it is sustained the life of the bodies, towards the glory of the Maker; and through the other things the souls are helped for being saved, out of the untold mercy of God.

This is because three are the states of the human beings: servants, hirelings, and sons[290]. Servants do not love the good, but their restrain themselves from evil because of the fear of the torments. This isn`t, says Saint Dorotheus, a good thing, neither a well-pleasant one. The hirelings love the good and hate the evil, but hoping to be paid. And the sons, being consummated, they do not restrain themselves from evil by the fear of the torments, but the strongly hate the evil, neither they do the good things hoping to the paid, but they reckon this as being their duty. They love also the dispassion as a following to God and as causing His dwelling into them, through which the whole evil is removed, even if there isn`t any threat. This is because if someone doesn`t become dispassionate, the Holy God sends not His Holy Ghost, lest the man still be attracted due to the habituation towards passions and to become guilty before the Holy Ghost dwelled within him and to receive an even greater damnation. But when the habituation to the virtue makes the man no longer having friendship with the enemies, neither to be attracted by the habituation of the passions, he is imparted with the grace, and so he remains not-

[290] "This is because, as the Great Basil says, there are three states with which we can be pleasant to God", Abba Dorotheus: Word IV, *About the Fear of God*.

condemned, by receiving the gift. That`s why Climacus says: "God doesn`t unveil to us His will, lest by finding it out, to not follow it and to be even more condemned"[291]. This is because being us children, we do not realize His unlimited mercifulness on us the ingrate ones. The one who wants, he says, to find out the will of God, he must die before to the whole world and to his will into everything. That` why, someone mustn`t do any doubtful thing or to decide it as being good, except the case that he cannot live or save himself without that thing. Let him ask questions to the experienced ones, or to gain his insurance out of his strong faith and out of prayer, before having reached to the consummate dispassion, that makes the mind undefeated and unmoved in every good thing. On this way, the clash can be fierce, but the man remains unharmed. For "My power into helplessness it is being consummate"[292], says the Lord. And the Apostle: "When I`m weak, then I`m strong"[293]. This is because being somebody not-warred it is not a good thing. This is because the devils often leave, says Climacus, for many reasons, forsaking the monk, either for laying traps to him, or for arousing his self-appreciation, or the haughtiness, or some other evil things, with which they are pleased, by knowing that these ones can fill up the place of the other passions.

The Fathers, says the Book of the Elders (**Paterikon**), kept the commandments, their descendants wrote these commandments, and we placed the written ones into cupboards (libraries)[294]. And even if we want to read them, we do not persevere in understanding the read things and to do these things, but we only read them fugitively, or we

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[291] The second word to the Word XXVI: *For the Well Discerned Discernment*, 5.

[292] II Corinthians: 12: 8: KJB: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."; 12: 9: ROB: "And he said to me: My grace it is sufficient to you, for My power is made consummate in weakness. Therefore, very gladly, I will praise myself into my weaknesses, to be dwelling within me the power of Christ."

[293] II Corinthians: 12: 10: KJB: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."; ROB: "That`s why I rejoice myself into weaknesses, in defamations, in needs, in persecutions, in tribulations for Christ, for, when I`m weak, then I`m strong."

[294] "(…) and by coming the last hour we have placed them vainly on the window" (*Paterikon* XXV, 16).

reckon that we do something great, and we become haughty, by not knowing that we will even more condemned by not fulfilling them, as Chrysostom says: "The one who knew, says the Lord, the will of his Lord", and the other things"[295]. Therefore reading and knowledge are good, but only when they lead to a bigger humbleness; likewise the advice, but when somebody doesn`t spy the life of the teacher, as the Theologian says: "Do not search for the worthiness of being reliable of the ones who teaches you or preaches to you" and like the Lord says: "As many things as the priests will say to you", and the other things. This is because no harm comes to the one who asks questions out of the deeds of the one who teaches him, but again no profit comes to him out of the learnt things, if he doesn`t work himself. This is because each man will be held accountable for himself: the teacher for his preaching and the hearer for his obedience with the work.

And what is outside of these things, it is against nature and worthy to be condemned. This is for, like Saint Eustratius says, God being good and right, by kindness He gives as the whole good, when be behave ourselves with gratitude, receiving from Him as from a right Giver with thankfulness; but if we show us as being ingrates, we fall from good in the damnation from God. Therefore the kindness and the justice of God, if we live according to nature, are causing to us the whole good; and if we use them bad, they cause to us the eternal torment.

Great Is the True Repentance[296]

But if somebody wants, he lays down a new beginning through repentance. "If you have fallen, he says, rise yourself up; and if you have fallen again, rise yourself up again"[297], by not despairing at all about your salvation, no matter what would happen. Do not willingly surrender

[295] Matthew: 23: 3: KJB: "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."; ROB: "Therefore all the things which they will say to you, do those and keep them; but do not do according to their deeds, for they say, but they do not do."

[296] With title also in the Manuscript no. 1935 (p. 128 v).

[297] *Paterikon*, Abba Sisoe, XXXVIII.

yourself to the enemy. It is enough to you for your salvation, this patience, together with the self-condemnation.

"We were also yesteryear, says the Apostle, mindless, walking after our lusts..."[298] and the other things. You also do not lose your hope, by forgetting about the help from God. For He can do all the things He want. But trust Him, and He will do one of these: either He will prepare your atonement through some temptations, as He knows, or He will receive your patience and your humbleness instead of other work, or He will give you love out of His love for people another way that you don`t know for saving your humiliated soul. But do not forsake the doctor. This is because otherwise you will suffer pitifully the twofold death, because you do not know the hidden purpose of God.

As it was said about knowledge, it will be also said now about deed: for every bodily deed and every soul`s deed are in the middle of six traps, namely of the one from the right hand or from the left hand, or of the too many toils or of the too few toils; of the ones from up and from down, or of the haughtiness or of the despair; of the one from inside or from outside, or of the fear or of the daring, which, says the Theologian, that is far from the true daring, by exceeding the measure, even if it seems to be alike according to their name. And in the middle amongst the six traps is the temperate work, into humbleness and patience. But we must wonder about the human mind how it turn all the things into itself as it wishes, despite the fact that the things are in themselves impossible to be turned, and in other regards they remain the same. Due to this reason, we all have the understanding to the things, but each of us uses them as he wishes, either good or bad; the sensitive one with the work, and the intelligible ones with the word and with the thought.

Four are the sights, as it seems to me, or the states of the people, according to the Theologian: Some of them are well here and in the future age as are all the saints and the ones who have reached to be dispassionate; other are well

[298] Ephesians: 2: 3: KJB: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."; ROB: "Into which we also lived yesteryear, in the lusts of our body, making the wills of the body and of the senses and, by nature, we were the sons of the anger like also the others."

only here, as ones who are imparted with benefactions, bodily and to the soul, in an unworthy manner, not having gratitude towards the Benefactor, like that rich man and the ones alike; other, again, are being tormented only here, like would be the ones held by a long illness, like that man with palsy and the ones who willingly live in ascesis with gratitude; and at last, other are tormented both here and there, as the ones who are tempted by their own wills, like Judah and the others. These four kinds of people look at the sensitive things in four ways: some of them hate the things of God, as the devils do, and they break those things out of a evil impulse; other love the things of God as being good, but passionately, as the speechless beasts, by not taking care at all of the contemplation and of the natural thankfulness; other love these things, by using them with restraint; other, again, in a supra-natural way, like the Angels, considering all things towards the glory of the Maker and not using them, except the most necessary ones for life, according to Apostle.

About the General and the Individual Benefactions from God[299]

That`s why we owe to always give thanks to God for the general and for the individual benefactions from Him, for the bodily ones and for the soul`s ones. The general ones are: the four elements and all the things made out of them and all the wonderful and above-nature things of God, being within the godlike Scriptures. And the individual ones are all the benefactions given by God to each man: either richness, towards giving alms, or towards right-reckoning and sustaining the virtue; or obedience and serving, for the sure salvation of the soul; either health, for helping the ones in need and towards that work according to God; or illness towards crowning the patience; either knowledge and power, for achieving the virtues; or helplessness and nescience, towards obedience into quietude and running away from things; either unwilling depriving of things, towards the willing salvation and towards helping the ones who do not want to come to the consummation of the poverty, or to

[299] With the same title also in the Manuscript no. 1935 (p. 130 v).

mercifulness; either easing and good advice, towards the wiling ascesis and towards toiling into virtues, for the man reaching to be dispassionate and to save also other souls; or the trial and the tribulation, towards being unwillingly saved the ones who cannot cut off their wills, or towards the consummation of the ones who can cut off their wills and suffer joyfully. Therefore all the said things, even if they are opposite to each other, by being well employed, they are very good; and by using them badly, they are rather harmful to the soul and to the body.

But enduring the troubles is better than any before mentioned thing. The one who has been found worthy of this gift owe to give thanks to God, for He imparted him with a great benefaction. For he has become follower to Christ, to His Holy Apostles, to martyrs and to pious fathers, for willingly getting himself far from the good and pleasant things, by cutting off his wills and by rejecting the thoughts which aren`t according to God, to do and to cogitate always the things pleasant to God.

The ones who have been found worthy of using the things according to their needs, they owe to give thanks to God into much humbleness, for they have been liberated from the contrary to the nature ones and from transgressing the commandments, through the grace of God. And we, the ones who still are passionate and wrongly use the things, by working against nature, we owe to tremble and to give much thanks to the Maker of the good, with the whole gratitude, wondering us about His long-suffering, for even not fulfilling us His commandments and using us the things wrongly and rejecting His gifts, He suffers our ingratitude and doesn`t cease to do us good, but He waits for our turning back and for our repentance until our last breath.

Therefore, all of us, the Christians, we owe to give thanks to God, as it was said: "Give thanks for all the things"[300]. From this one we reach at another word of the Apostle, who says: "Pray ceaselessly"[301], namely having the remembrance of God always, in every place and work. This

[300] I Thessalonians: 5: 18: KJB: "In every thing give thanks: for this is the will of God in Christ Jesus concerning you."; ROB: "Give thanks into all things, for this is the will of God, into Jesus Christ, for us."

[301] I Thessalonians: 5: 17: KJB: "Pray without ceasing."; ROB: "Pray ceaselessly."

is because no matter somebody would do, he owes to have the remembrance of the One Who has made that thing. For instance, you amongst us when you see the light, do not forget about the One Who has given it to you; when you see the sky and the earth, the sea and all the things which exist, give praise to the One Who made them; when you put on a coat, know whom is this gift from and extol the One Who takes care of your life. And simply, let any movement to be an occasion to you for giving glory to God and behold you are ceaselessly praying, and through this fact you soul "it is always rejoicing", according to the Apostle. For the remembrance of God gladdens him, says Saint Dorotheus, bearing witness David`s word: "I remembered God and I rejoiced myself"[302].

God Made All the Things to Our Profit[303]

This is because all the things which exist, God made them for our profit. Angels guard us and teach us, and the devils tempt us towards humbling us and to be us running to God. Through the last ones, therefore, we are delivered from haughtiness and carelessness, by the fear of temptations. And again, through the pleasant things of the world, through health, through wellness, through strength, through resting, through joy, through light, through knowledge, through richness, through increasing in all things, through the state of peace, through honor, through mastery, through abundance, and through all the things reckoned as being good in this life we are lifted to thankfulness and gratitude towards the Maker of the good, as also to Hi love and to doing, according to our power, the good, having as natural duty to reward the gifts, by doing the good. And through the things reckoned as being unpleasant, through illness, through difficulties, through toil, through helplessness, through unwilling sadness,

[302] Psalms: 75: 3: KJB; 74: 3: ROB; "And to understand more limpidly this what I am saying to you (namely of being deprived of this joy), imagine that one of you would stay locked in a darkened house and only for three days let him not eat, drink or sleep, or to speak to somebody, or to sing or to pray, neither to remember about God; how heavy will the passions press upon one like this, still being him here into world" (Word XII: *For the Fear of the Future Torment*…).

[303] With the same title in the Manuscript 1935 (p. 132 v).

through darkness, through nescience through poverty, through failures, through fear, through loss, through dishonor, through pain, through lack, and through all the things which are opposite to the good ones mentioned before, we come to patience, to humbleness and to good hope in the future age. And not only this much, but also in the present age, they become to us great causes for comforting. So, God made all the things good for us, in a wonderful manner, due to His untold kindness. The ones who wants to know these things and to have them as it ought, let him strive for achieving the virtues, to receive all the said things with thankfulness, both the good and the ones which seem to be the opposite, and let him be undisturbed in all of them.

And not only in these things, but also when the devils allure him with some thought of pride, to determine to become haughty, let him remember the shameful things, spoken by him before, and he will topple this thought and he will come back to humbleness. And when, again, the devils allure him with something shameful, by remembering about that thought of haughtiness, let him remove it. Therefore let him remove one through another, with the help of the grace, by remembering, to never come either to discouraging, due to the shameful ones, or to madness, due to the self-appreciation. But when the enemies will elevate his mind, let him run to humbleness, and when they will humble him, let him elevate his mind through the hope in God, never to fall in this way by being troubled, neither to despair by being afraid, to his last breath. This is the great work of the monk, as the Paterikon says[304]. When the enemies bring forth this thing, the monk bring forth the other thing; and when the enemies bring forth the other thing, he brings forth this thing, by knowing that nothing remains in this life totally unchanged, but "the one who endures to the end he will be saved"[305].

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[304] "A Old Man was asked what the thing of the monk is. And he answered: The right reckoning" (*Paterikon*, XXV, 52).

[305] Matthew: 10: 22: KJB: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."; ROB: "And you will be hated by everybody for the sake of My name; and the one who will endure to the end, that one will be saved."

And the one who wants that the things to be done according to his will, he doesn`t know where he is going, but like a blind man pushed away by any wind, whatsoever happening will occur to him, he gives himself totally to that happening; and like a servant he fears the sad things and he is like a prisoner carried anywhere by his self-appreciation. He expects from the beastly joyfulness to have the things that he has never seen, and which he doesn`t know where are they from. And if he says that he knows, then he suffer even more of blindness; for this comes out from the fact that he doesn`t rebuke on himself. And this is called to be pleasant to yourself, and hidden perdition, as Saint Makarios says, in the heads about the monk who was lost, after he saw the Jerusalem from above, being his mind kidnapped, when he was praying together with his brothers. And this thing happened to him for he imagined that he has reached at something and he doesn`t owe to have something even bigger than that. Therefore ass the very passionate ones don`t know even the obvious things due to the haze of the passions, likewise the dispassionate ones they know the things which are unknown to many, due to the cleanness of their mind.

The Word of God Isn't Much Speaking[306]

The word of God, says Saint Maximos, it isn`t much speaking, and when we, all the people, tell much things, we do fulfill no word of God[307]. For instance, God said: "You shall love your Lord God" and the other things as many as the Father said and wrote and they still saying them and writing; despite all these, we still haven`t fulfilled this sole word. This is because loving Him with all our soul, says the Great Basil, it means to not love anything else but God. This is because somebody loves his soul, he doesn`t love God with the whole his soul, but only by half. And if we love ourselves and other countless things, how could we love God, or dare to say it to Him? Likewise it is regarding the love for the neighbor. If we aren`t able to renounce to the

[306] With title in the Manuscript no. 1935 (p. 134 v).
[307] The *Second Hundred of Gnostic Heads*, head XX (*The Romanian Philokalia*, volume I, p. 173-174).

temporary life, or maybe even to the future one, like Moses and the Apostles did, how could we say that we love our neighbor? This is because the first one said to God, for the people: "If you want to forgive their sin, forgive them; if not, erase also me from the Book of the life where You have written me"[308]. And the Apostle says that he would desire to be "anathema from Christ"[309] and the other things. For he was praying to take place his own perdition, for others to be saved, namely the ones who were trying to kill him: the Jews. Souls like these are the ones of the saints, who love their enemies more than themselves, than they consider above themselves, in the present age and in the age to come, their neighbor, even if that one if their enemy, due to an evil will. They do not ask anything in return from the beloved ones, but they rejoice themselves giving all their things to others, as they would be taking, for being pleasant to the Maker of the good, and to become themselves followers, as much as possible, to His love for people, for He is good with the unthankful and sinful ones.

Better said, the mores somebody will be find worthy to have more gifts like these ones, the more he must consider himself debtor to God, to the One Who elevated him from earth and made the dust worthy to follow the Maker and God, at least partially. This is because enduring the injustices with joy and doing good without remembering the evil, to the enemies, and to lay his soul for his neighbor, and the other resembling gifts, are from God, given to the ones who want to receive these gifts from Him, through the zeal to work and to guard, as it was said to Adam, for the gift to remain, through thankfulness, around the Maker of the good. This is because we do not achieve any own good ever, but all the good things come from God, according to the grace, like the existence out of nothing. "For what haven`t you taken, says the Apostle, as a gift? - Namely from God?

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[308] Exodus: 32: 32: KJB: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."; ROB: "I am praying You now, if You want to forgive this sin to them forgive them; and if not, erase also me from Your book, where You have written me!"

[309] Romans: 9: 3: KJB: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:"; ROB: "For I would have wanted to be myself anathema from Christ for my brothers, the ones of the same nation with me, according to the body,".

"And if you have taken, why do you praise yourself, as you haven`t taken?"[310] But like you would do it by yourself? Because this is impossible, since the Lord said: "Without Me you can`t do anything"[311].

Without Humble Cogitation It Is Impossible to Us to Be Saved[312]

I do not know that somebody, due to the much darkening by passions, to not reach at such madness than to not seem to him that he is just like the angels, or even greater, than to imagine that he doesn`t owe anymore the humble cogitation. This is because even the Morningstar from the beginning, deviating himself from this, he made himself darkness, without any other sin. If it is so, what will have to suffer the ones who hasn`t humbleness, the mortal one and the dust, not to say the sinner? Maybe by being blind, he doesn`t believe that he is sinful. With the whole certitude, says Chrysostom, the consummate Christian becomes just like the angels[313], like the Lord says, it means at the resurrection of dead, not in the present age. But neither than, He didn`t say that they will be angels, but just like the angels, for the people cannot leave their nature, but by reaching to be like those ones, unchanging according to the grace and delivered from any need from necessity, they have they will totally independent, and they are in an unceasing joyfulness and love for God, and they rejoice of "the ones which the eye hasn`t saw"[314] and the other things.

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[310] I Corinthians: 4: 7: KJB: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"; ROB: "For who makes you different? And what do you have, that you wouldn`t have received it? And if you have received it, why are you boasting yourself, like you wouldn`t have received it?"

[311] John: 15: 5: KJB: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."; ROB: "I am the vine, you are the offshoots. The one who remains in Me and I in him, that one will bring forth much fruit, for without Me you cannot do anything."

[312] With this title in the Manuscript no. 1935 (p. 177). The last two titles were added later by another hand.

[313] Matthew: 22: 30: KJB: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."; ROB: "For at the resurrection, they neither marry, nor are given in marriage, but they are like the angels of God in heavens."

[314] I Corinthians: 2: 9: KJB: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that

But it is impossible to somebody to reach consummate, and here he receives only an earnest of the promised goods.

Therefore, as the ones who lack gifts owe to be humble, being poor, likewise the ones who have these gifts, as ones who have taken them from God, for not being condemned for ingratitude. And as the rich ones owe to give thanks to God and to love abundantly their benefactors for the benefaction received from them, likewise, and the much more, the ones rich in virtue. And again, as the poor ones owe to give thanks to God and to plentifully love their benefactor for the benefaction received from them, likewise, and the much more, the rich ones, for they are saved in the present age and in the age to come, by doing alms, due to the taking care of God. This is because without the poor ones the rich ones don`t gain the salvation of the soul, as they also cannot escape from the richness`s temptations. And as the disciples owe to love their teachers and the teachers owe to love the disciples, and to give ones for the others thanks to God, the One Who gives knowledge and any other good to everybody, for which we owe to always give Him thanks, and especially the ones who have taken the power to renew the godlike Baptism through repentance, without which nobody can be saved. This is for the Lord said: "Why do you call me Lord, Lord, and you don`t do anything of what I say?"[315]

But let not some insane person to imagine, by hearing these things, that if the man do not call for God he will be without blemish, but he rather is even more condemned. This is for the Lord says: "If I do this to the green wood, what I will do to the withered one?"[316] And "If the righteous ones barely save themselves, says Solomon, the unjust and the sinner where will they appear?"[317] But again, by seeing

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love him."; ROB: "But as it is written: "The one which the eye hasn`t seen and the ear hasn`t heard, and to the heart of the man haven`t gone up, these ones have been prepared by God to the ones who love Him"".

[315] Matthew: 7: 21: KJB: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."; ROB: "Not whosoever tells me: Lord, Lord, will enter into the Kingdom of Heavens, but the one who does the will of My Father from heavens."

[316] Luke: 21: 31: KJB: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."; ROB: "So also you, when you will see these things being done, know that nigh is the Kingdom of God."

[317] Parables: 3: 17; I Peter: 5: 18.

that he is restrained from everywhere by the godlike commandments, let him not despair and condemned on himself worse than a self-murderer, but let him rather to wonder about the godlike Scriptures and commandments, how they push the man from all quarters towards consummation, for not being there any place where to flee from good and to find resting into the evil ones, but immediately that somebody would want to do something like this, finding before him all the threats, to be him turning back to good. This is because God orders, with love for the people, everything in a wonderful way, for every man to become consummate in some way, even unwillingly, despite having freedom into him. But the thankful ones, they more quickly toil, being ashamed by the benefactions, like the ones who crossed the rived while sleeping, as Saint Ephraem said. That`s why Saint Isaac says: "God has multiplied the temptations, for the fear of them to be us fleeing to Him"[318]. And the one who doesn`t understand this, but he makes risible his gift, due to the love for pleasure, he has killed and he has destroyed on himself. By receiving weapons against the enemies, he has used these weapons for killing himself.

This is for God, by being good, He wants to make everybody good, as the Great Basil says, so also the devil, by being evil, he lusts to attract everybody to his wickedness, even if he cannot do it. And as the parents who love their children, they turn to good their sons, who do reckless things, with menaces, being carried out by love, likewise God allows the trial as a staff, that turns the worthy ones form the devil`s cunningness. "The one who spares his rod, he hates his son; and the one who loves him, he rebukes him carefully"[319]. But because we who love the pleasure and the self, are being stalked by the danger from other sides, therefore also the trials out of the permission of God, which are towards salvation to the ones who love God, they can bring to us the falling due to pride and not staying nigh to

[318] "(…) And during the time of the temptations let them always fleeing towards Him, due to the throng of the passions and of fearing to not fall…" Saint Makarios, quoted in the Word XLIX: *About the True Knowledge and About Temptations*.

[319] Proverbs: 13: 24: KJB: "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."; ROB: "Who spares his staff he hates his child, and the one who love him rebukes in due time."

God, when we are like some chastised sons, but not killed, we must choose what it is easier. For it is better that by enduring the things which come upon us to flee to God, than due to the fear of the dangers to suffer the falling and to end in the devil`s hands, attracting us the perdition to yourselves, better said, the eternal damnation, together with him. This is because we must choose one out of two: either to suffer the first and temporary ones, or the second and eternal ones. But the righteous ones are not touched by any of the two dangers, for they love joyfully the things which seem to us as being unpleasant, and considering these things as a means of earning, they embrace the trials and they remain unharmed by them. This is because not the one who received an arrow, without being hurt, he uses to die, but the one who has received a mortal wound from that arrow, that one has been lost. Or, was Job hurt by the wound, or rather it crowned him? Or, were the Apostles and the Martyr even afraid of being wounded? They were rejoicing themselves, he says, for they were found worthy of being mocked for His name. The more is warred the victor, the more he is crowned, and that`s why he has much joy when he hears trumpet sound. One like this is not afraid by it, as by a thing that announced his death, but he rather rejoices as for a thing which predicts to him the impartation of the crowns.

Nothing uses to prepare the victory with less effort than the good daring with strong faith, and neither uses something to bring the defeat so easy than the love for the self and the fear out of faithlessness. Also, nothing guides towards manhood than the zeal and the experience of the things do, neither towards the thinness of the thoughts than the reading into quietude. Nothing causes the forgetfulness, as doing nothing; neither something leads so quickly to the forgiveness of the sins than not remembering the evil. Nothing cause the erasing of the mistakes as the repentance and the cutting off evil; neither the quicker increasing of the soul as cutting off the own will and thoughts. There is no better thing than to throw, on yourself, before God, day and night, and to pray Him to be His will done in everything; neither is there a worse thing than loving the freedom and the wandering of the soul or of the body. This is because to us who still love the good for the fear of the torments and of

the trials, it is not useful the freedom at all, but the guarding and the fleeing from things, for also through the remoteness of the things which harm our helplessness, to be able to fight the thoughts. This is because the dominating ghosts are dispassionate ones who dominate, as ones who have defeated the shameful passions; and the ones who are under the obedience to their Father they are dominated ghosts. This is because, say Saint Makarios and Saint Cronin, devils are dominators and dominated. Therefore dominators are: the vain glory, the self-appreciation, and the ones like these; and dominated are: the covetousness of the belly, the fornication and the ones like these. Thus, the ones who have reached at the perfect love they have the mastery (the freedom) for they are doing the good not-forcedly and they rejoice themselves by doing it and they never want to forsake it. And where it emerges an unwilling impediment, they feel themselves as being tyrannized. But being attracted by the godlike longing, they immediately run to quietude, to working, to joy and to their habit. This is because towards some ones like these the Father say: pray a little, read a little, cogitate a little, work a little, hold your mind a little, and so spend your time. And I am saying these things, for the dispassionate ones to master on themselves, and to not enslave themselves to some will more than necessary. But when they want, let them having the mind and to command to the body as to a servant.

But we owe to be under the law and canon, for being forced by the duty of doing the unwilling good. This is because we still love more the passions and he pleasures than the resting of the body, and our wills, and the enemy carries our mind wherever he wants; and also our body, having the impulses in disorder, without what it wants, and without judgment. And this is rightly. For where the supervision of the mind doesn`t exist, everything is done without judgment and against nature, and not like the true Israelites, as the Lord says, towards Simon the Zealot, the Canaanite: “Behold, truly this is an Israelite in whom there is no cunningness”[320]. Through this it is announced the

[320] John: 1: 47: KJB: “Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!”; ROB: “Jesus saw Nathanael coming towards Him and He said about him: Behold, truly, and Israelite in whom there is no

virtue of the man, for Nathanael is interpreted as: ”zeal for God”. His usual name was Simon. And Canaanite he was called for being from Cana of Galilee. Nathanael, again, for his virtue; also Israelite, namely mind that sees God, outside any cunningness. For it is the habit of the godlike Scripture, says the Great Basil, to call the man rather according to his virtue than according to his birth. Actually, the chieftains of the Apostles, Peter and Paul, they were named firstly: Simon, but the lord called him Peter, for the strength of the man; and the other one Saul, namely storm, and his name was changed in Paul, namely quietude and resting. And this is rightly. For as much as he was troubling the believers before, as much he was resting their souls after. This is because Saint Chrysostom says about him: “Look at the awe of the Apostle. For, by remembering God, he was not teaching until he brought to God the due thanksgiving and prayer, showing that he has his knowledge and strength from there”. And this is rightly, because advising is together with the prayer. And the godlike Luke, by leaving unfinished the Acts of the Apostles, he did this not due to carelessness or due to some other forced circumstance, but because he left for God. But we, though, when we leave a things or a deed unfulfilled, this it happens to us out of carelessness and lack of skillfulness, because we are not doing the thing of God zealously and we do not love that thing as an important thing, but we despise it as a second hand thing, and as a burden and that`s why we remain not-increased, or we even turn ourselves often back to the previous habits, as the ones who immediately turned themselves back and didn`t followed to Jesus[321], despite the fact that, says Chrysostom, it wasn’t a harsh word, as they reckoned, but it was about dogmas. But where the resoluteness lacks, there neither is zeal, and the easy things seem to be difficult, as also vice versa.

About the Building of the Soul through Virtues

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cunningness.”

[321] John: 6: 16: KJB: “And when even was now come, his disciples went down unto the sea,”; ROB: “And when the evening came, His disciples went down to the sea.”

Any man, says the Great Basil, need patience before all, like the earth needs rain, to be placed on it, as the Apostle says, the foundation or the faith. On this one he gradually builds the right reckoning, as an experienced builder the house of the soul, by ceaselessly placing clay out of the earth fo the humbleness, to keep in place stone by stone, or virtue by virtue, until the roof is put in place, or the perfect love. Then the Master of the house enters and dwells into the soul, if He has good guards at the door, who always have weapons in their hands, namely luminous cogitations and works worthy of God, who are able to guard the Emperor untroubled; if it hasn`t as guardian a woman, and this one having her hands occupied with working, as says Saint Nilus, interpreting the old story[322]. That`s why, he says, Patriarch Abraham didn`t placed the woman as guardian at the door, but rather a manly and agile thought, and this one carrying as weapons, amongst other, also the sword of the Holy Ghost, which is the word of God, as the Apostle says, to cut the ones who would enter at him, or to chase them away. This is because not falling asleep and standing upright, he kills the stranger thoughts through a work that opposes to them and through a word that speaks against them and banished away everything that enters into the heart of the man except the purpose of God, by despising and rejecting any stranger thought, for the enlightened mind, by no means, to detach itself from seeing God and from the godlike cogitations[323].

And this is the thing of the quietude, says Saint Nilus, as in other place by bringing witness the godlike Scripture, he clarifies the fact that the scattering is the cause of the mind`s darkening. And this is a fact, because if the mind isn`t held by all sides, as the water in the riverbed, the cogitation cannot be gathered into the mind, and then to ascend also to God. And by not ascending somebody with his mind and by not tasting something from the things from

[322] II Samuel: 4: 6. (In ROB we have II Kings: 4: 6: (E. l. t.`s n.)). Saint Nilus the Ascetic, *Ascetic Word* (*The Romanian Philokalia*, volume I, p. 166).

[323] This fragment is developed by the Pious Nicodemus the Hagiorite in his book for guarding the five senses, chapter XI, where is being shown that "one owes according to the rule to gain the good deeds, and this rule is being taught to us by the Pious Peter, the one who is called Damascene…" (Romanian translation, p. 309 and the followings.

above, how could he easily despise the things from bellow? Therefore we owe to be running through faith, according to the Apostle, by having patiently, as our own thing, the constant trying to be pleasant to God. And by coming that time, the one who are running well they reach at knowing and at understanding partially, and then totally, in the future age, when the mirrors will be melted down, namely this corruptible life[324]. Then the soul won`t lust against the body, neither the body against the Ghost, as the laziness will no longer be able to bring the forgetfulness, neither the forgetfulness to bring the nescience: thing suffered today by us the many, then we must write to remember. This is because often came to us some, by itself, understanding and we gave it to the writing for recording it. And in time of war, he had it as means for help, or for alleviation, or of giving thanks, if he had the witness of the godlike Scripture. But if we were careless concerning these ones, we cannot find them when we missed them, and we have been deprived of their profit, due to the all-evil forgetfulness. That`s why we owe to learn the virtues by working them, and not only with the word, as by habituating us to them, to be the memory of the good guarded. This is because: "It is not, says the Apostle, the Kingdom of God into word, but into power"[325].

This is because the one who searches for by working, that one sees the loss and the gain into the work with which he occupies on himself, says Saint Isaac, and that one can give advice to others, as one who often suffered it and has learnt it by trying it. For there are, he says, things good in appearance, but they hide a quite important loss; and there are other evil at countenance, but they comprise within them the greatest gain[326]. That`s why, he says, there isn`t every man trustworthy, to give an advice to the ones who are visiting him, but only that one who has received from God the gift of discernment and has achieved by persevering into Ascesis, a mind penetrating beyond, as Saint Maximos says.

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[324] I Corinthians: 13: 12: KJB: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."; ROB: "For we see now as through the mirror, in riddle, and then, face to face; now I know partially, but then I will know fully, as I have been also known."

[325] I Corinthians: 4: 20: KJB: "For the kingdom of God is not in word, but in power."; ROB: "For the Kingdom of God doesn`t consist into word, but into power."

[326] Word no. 46: *About the Kind of Diverse Temptations*.

And this one must be very humble, and to not give advices to everybody, but only to the ones who willingly ask for advices, and who ask questions to him not-forcedly, and they learn according to the rule. Let him do so, for through humbleness and through willing asking questions of the one who asks, to be the word imprinted in the soul of the one who asks the questions, and to be him warmed out of faithlessness, by seeing the adviser, good, likewise that wonderful adviser Whom Isaiah the Prophet called: "String God, victorious"[327]... and the other things, namely likewise our Lord Jesus Christ. For This One said towards the one who was calling for him: "Who has put Me judge and divider over you?[328] Even if He says in other place: "The Whole judgment has been given by the Father to the Son"[329]. Through this He showed to us, as in everything, also in this regard, the way of the salvation, through His holy humbleness.

He doesn`t force anybody, but He says: "If somebody wants to follow Me, let his reject on himself and follow Me"[330]; namely to not be at all worried about himself, but as I am doing and suffering the sensitive death willingly for everybody, likewise also that one to follow Me with the work and with the word, like the Apostle and the Martyrs did, and if not let him at least suffer the death of his own will. And towards that rich man the Same One says: ""If you want to be consummate, go, and sell your wealth..."[331] and the other things.

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[327] Isaiah: 9: 6: KJB: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace."; 9: 5: ROB: "For child was born to us, a Son has been given to us, Whose mastery is on His shoulder and His name is called: "Angel of great advice, Wonderful counselor, strong God, victorious, Lord of the peace, Father of the age to come."

[328] Luke: 12: 14: KJB: "And he said unto him, Man, who made me a judge or a divider over you?"; ROB: "And he said to him: Man, who put Me judge and divider over You?"

[329] John: 5: 22: KJB: "For the Father judgeth no man, but hath committed all judgment unto the Son:"|; ROB: "The Father does not judge anybody, but He has given the whole judgment to the Son."

[330] Mark: 10: 34: KJB: "And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again."; ROB: "And they will mock Him and they will spit upon Him and they will whip Him and they will kill Him, but after three days He will resurrect."

[331] Matthew: 19: 21: KJB: "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and

Regarding this, Saint Basil says about himself that he lied out saying that he has kept the commandments[332]. For if he kept them he wouldn`t have much wealth, since the Law says before all things: "You shall love the Lord you God with all your soul"[333]. This is because by saying: "with all your soul", He didn`t allowed to the one who loves God to love also something else, for which, by getting sad, to remain into that thing`s bondage. And he says again: "You shall love your neighbor", namely any human being, "as on yourself". But how does he keep this commandment, while so many are lacked of the daily food and he has much wealth and this with addiction? This is because if we had these like Abraham, Job and other righteous ones, as wealth of God, he wouldn`t left from there getting sad. Chrysostom also says: "He believed that the things said to him by the Lord are true, because that`s why he left and got sad; but he hadn`t power to fulfill them. This is because many believe the words of the Scriptures, but they don`t have power to fulfill the written ones".

Great Is Love and the Advice with Humbleness[334]

These things and many other are advised by the Lord. Also, the Apostle who wrote: we pray you, our beloved ones, to do this and that. But we do not deign to pray the ones who come to us and ask for advice, for by seeing us how we humble on ourselves and honor them, to listen joyfully and to be sure that we speak to them the word of the Scripture with much love and humbleness, and to be they hurrying up to answer to the honor and to the love shown by us to them and together with these ones to accept the difficult things and through love to be shown to them the easy things. This is because we know that Saint Apostle Peter by hearing

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follow me."; ROB: "Jesus said to him: If you want to be consummate, go, and sell your wealth, and give it to the poor ones and you will have treasure in heavens; and then, come and follow Me."

[332] Luke: 10: 27: KJB: "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."; ROB: "And answering He said: You shall love your Lord God with all your heart and with all your soul and with all your power and with all your thought, and your neighbor as on yourself."

[333] *Word towards the Rich Ones*.

[334] All the titles from here to the end are also in the Manuscript no. 1935.

often about cross and death, he was rejoicing and he was feeling with his soul as he wasn`t hearing anything like these, due to the love that he had for the Teacher. And regarding the wonders he had no worry, as the faithless ones, but he was saying: "You have the words of the eternal life..." and the other things[335]. But not Judah, who dying twice he hanged himself and didn`t die, but by living unrepentantly and getting awfully weak he cracked in two pieces, as Peter says in the Acts of the Apostles[336]. And Apostle Paul says again, by writing towards the brothers: "Sometimes we are engulfed by the desire of giving you not only the Gospel of Christ, but also our souls; and some other times, to become your servants for Christ"[337]. And by writing to Timothy he says to him to consider the old ones as his parents, and the young ones like some brothers[338]. But who is able to comprise the humbleness of the saints and the burning love they had towards God and towards their neighbor?

But we owe to take heed not only to these ones, but also to the ones to whom we speak and write. This is because the one who wants to guide or to give some advice to somebody or to remember him about something, as Climacus says[339], he owes firstly to clean himself of passions, to know in a not-liar way the purpose of God and the state of the ones who asks for a word from him. This is because the same medicine fits not to everybody, even if their helplessness is maybe the same. And then let him convince on himself about the one who asks for advice, if he

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[335] John: 6: 68: KJB: "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."; ROB: "Simon Peter answered to Him: Lord, to Whom will we go? You have the words of the eternal life."

[336] Acts: 1: 18: KJB: "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."; ROB: "So this one achieved a field out of the payment of his iniquity and, by falling headlong, he cracked at the middle and all his bowels gushed out."

[337] I Thessalonians: 2: 8: KJB: "So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us."; "Thus, by loving you, we were joyful to give you not only the Gospel of God, but even our souls for you became beloved to us."

[338] I Timothy: 5: 1: KJB: "Rebuke not an elder, but intreat him as a father; and the younger men as brethren;"; ROB: "Do not rebuke the old one, but urge him as on a father; the young one, as on brother."

[339] Word no. II at the Word XXVI, 8.

does this out of the fact that he obeys with the body and with the soul, or he prays by himself with the warmth of the faith and he is seeking for an advice, without being brought to this by his teacher, or, on the opposite, he is forced to this by some other need for pretending that he is willing to hear an advice. Let him convince on himself about these things lest to fall both of them in lie and much-speaking, in cunningness and in many other things. In this case one is being forced by that one who is teaching him, sort of speaking, to say things which he doesn`t want to say and he is shamelessly lying, and he pretends that he wants to do the good. And another cunningly flatters the one who is teaching him, to find out the things hidden in the thought of the teacher, employing any craftsmanship and as much speaking as possible; but out of the much speaking, as Solomon says, the sin isn`t absent[340]. Also the Great Basil wrote which are the sins of the much speaking.

And these things were said to not stop ourselves from advising the ones who come to us obedient and with strong faith, especially when we are dispassionate, but to not teach with haughtiness, out of vain glory, on the ones who don`t want to obey to us with the work and out of hot faith, as we teach when we still are passionate. Neither to do this like some masters, as the Fathers were saying: Without being asked by brothers, somebody mustn`t speak, for the sake of the profit, for the good to be done out of free decision. This is because the Apostles ask us to not be like some people mastering over the herd, but like ones who make ourselves image to the herd. And the Apostle says towards Saint Timothy: "The plowman must impart himself firstly from fruits"; through this he asks that the ones who wants to teach something he must fulfill himself that thing. Or again: "Let nobody despise your youth"[341], namely let yourself do nothing as a young man, but be like a consummate one into

[340] Proverbs: 19: 20: KJB: "Hear counsel, and receive instruction, that thou mayest be wise in thy latter end."; ROB: "Listen to the advice and receive the teaching, to be wise for your entire life."

[341] I Timothy: 4: 12: KJB: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."; ROB: "Let nobody despise your youth, but make on yourself an example to the believers, with the word, with the behavior, with the love, with the ghost, with the faith, with the cleanness."

Christ. Likewise in Paterikon it is said that without being asked questions by the brothers, the Fathers didn`t speak for the salvation of the soul, but they reckoned this as vain speaking[342]. And this is right. For we surprise ourselves letting the word go, by imagining that we have knowledge more than others. And, actually, the more we are guilty, the more we reckon that we have more liberty to speak. While the Saints, the closer they are to God, the more sinful they reckon themselves to be, says Saint Dorotheus[343]. For being they overwhelmed by the knowledge about God, as ones who have been imparted of it, they feel that they do not know what to say. Likewise the holy angels, due to the joy and to the borderless amazement, they aren`t satisfied ever to extol Him. And for they have been found worthy of extolling such a Master, they extol Him ceaselessly, wondering about the things done by Him, as Chrysostom said, and growing up to an increasingly greater knowledge, as the Theologian says; likewise all the saints in the present age and in the age to come. And as the understanding power share to each other the enlightenment, likewise the speaking human beings teach ones from others; some of them taking the experience out of the godlike Scriptures, they teach the ones from bellow; and other by mentally learning from the Holy Ghost, they unveil also to others the mysteries unveiled to them through the Scripture. That`s why all of us must humble ourselves before God and amongst us, as ones who have received the existence and all the other things from God; and also from Him the knowledge ones through the others.

And the one who has humbleness he is even more enlightened. And the ones who doesn`t want to humble on himself he remains into darkness, as the one who was before the Morningstar, and then became the devil. This one being the first one form the lowest gang of the understanding powers, namely the tenth one from the uppermost group, that stays before the fearsome throne, and of the first one from earth, for he got haughty, he ended

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[342] *Paterikon*, Abba Pimen, 45.

[343] "As the trees when are loaded with many fruits their branches lean downwards and they bend down, and the fruitless trees stay upright and they do not bring forth fruits, while their branches grow upwards…, likewise the soul, as much as he humbles himself, as much fruits brings forth, and as much fruits brings forth, as much he humbles himself" (Word no. II: *About Humbleness*).

being together with the ones who obeyed to him, not only bellow the nine groups but also bellow us the earthmen, but also bellow the ones from beneath earth, being thrown in Tartar, due to his ingratitude. That`s why often was said that madness suffices, without other sin, for losing the soul. This is because the one who has little sins he is permitted to fall into the big sins, says Saint Isaac[344], and the one who has taken gift from God, and he shows himself being discontent, he prepares the lost of this gift, because he has made on himself unworthy of the gift from God, as the Great Basil says. This is because the thankfulness prays itself. But let not the thankfulness be like the one of that Pharisee, who condemns others, and he justifies on himself, but rather as one that indebts on itself more than everybody, and give thanks, overwhelmed by amazement as one that has known the untold long-suffering and lenience of God. And not only so much, but it must also wonder about how the supra-praise God, needing nothing, He accepts thanksgiving from us, who always make Him angry and bitter, after so many general and individual benefactions about which Gregory the God Bearer and the other Fathers wrote, benefactions which are not only bodily, but also for the soul, of many kinds, to which there is no number. One amongst these is also that one that some things being in the godlike Scriptures are clear and easy to understand, and others are unclear and difficult to comprise, for through the first ones to attract us, the most lazy ones, to faith and to searching also the others, to not fall, due to a too great lack of understanding into despair and faithlessness; and through the others, to not attract ourselves a even greater damnation, by despising the understood word, but as the ones who want, toiling willingly, to search for with the thing the hidden ones and to have praise out of this, as Chrysostom says.

[344] "Who believes that his sins are small, he falls in others, even bigger, and a sevenfold damnation he will receive" (Word V: *About Getting Far from the World*).

Often Remembrance of Some Words from the Godlike Scripture It Isn`t Much Speaking

In the godlike Scripture we often meet the same word. But this fact doesn`t belong to much speaking, but for through the often mentioning of the same word, wonderfully and with love for people to bring even the most lazy ones with the hearing to the remembering and understanding the said things, and to not escape the word to the ears, due to the quickness and to the shortness of a certain saying, especially when we occupy on ourselves with the worldly things. This is because we do not know even partially, despite the fact that, says Chrysostom, what it is partially it is not an entire part, but a part of a part[345]. And the part will not cease by merging into nothing, because in that case we wouldn`t have a knowledge, neither would us be human beings, but what it is partially will cease for will come the knowledge face to face, like the age of the child ceases when he reaches to be a man, like the Apostle himself said by interpreting his word through resemblance to a child[346]; or, again, as Chrysostom says, that now we know the sky that it is, but we do not know what it is, but then what it is small will be overwhelmed by what it is bigger, namely the fact that we will know also what it is, so that the knowledge will increase even more. Actually, there are many mysteries hidden in the godlike Scriptures, without knowing the thought of God from the said things. But let yourself not to get haughty, says the Theologian, when you see, being confessed the nescience with gratitude, and to be yourself rebuking with the words. For it is reckless and crooked thing to not pay attention to the meaning and to the purpose, but to letters, says the Great Dionysus.

But when somebody tries through the happy crying, the he finds. For this is the work of fearing, through which it is being done the unveiling of the hidden things. For instance, behold what the Prophet Isaiah says: "The dead

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[345] *About the Not-Comprised God*.

[346] I Corinthians: 13: 11: KJB: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."; ROB: "When I was a child, I was speaking like a child, I was feeling like a child; I was judging like a child; but when I became a man, I rejected the child`s things."

ones won`t see the life"[347]. But again, he says: "The dead ones will resurrect"[348]. Here is not contradiction, like the ones who do not know the purpose out of the meaning of the godlike Scripture. "They won`t see life", he says it for the Gentiles` idols, for they are without soul; and: "the dead ones will resurrect", he says it about the general resurrection and about the joy of the righteous ones; and not only about this, but, by prophesying, also about the rising from dead or Our Savior Jesus Christ. Likewise speak the Evangelists about the transfiguration of the Lord, that one out of the Holy Gospel: one of them places it after six days[349], other one after eight days[350] from the wonder and the teaching of the Lord from before the transfiguration. But the first one, skipping over the first and the last days, he mentioned only the six days from the middle; and the other, comprising both these ones and those ones, he said eight. And again, John, the Speaker of God, in the Gospel according to him, says in two places: in one place: "There are also many other things did by Jesus, before His disciples, which aren`t written..."[351] and the other things; and in the other place: "there are also many things which Jesus did"[352], but he doesn`t say: "before His disciples".

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[347] Isaiah: 24: 14: KJB: "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."; ROB: "The dead ones will no longer live and the shadows won`t resurrect, because You have punished them and destroyed them and erased even their name."

[348] Isaiah: 26: 19: KJB: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."; ROB: "Your dead ones will live and their bodies will resurrect! Awaken yourselves, sing joyfully, you who dwell into dust! For Your dew it is dew of light and out of the bosom of the earth the shadows will resurrect."

[349] Matthew: 17: 1: KJB: "AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,"; ROB: "And after six days, Jesus took Peter and James and John, his brother, with Him, and they went into a high mountain, apart."

[350] Luke: 9: 28: KJB: "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray."; ROB: "And after these words, about at eight days, by taking with Himself on Peter and John and James, He went up on the mountain to pray Himself."

[351] John: 20: 30: KJB: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:"; ROB: "So, many other wonders Jesus did before His disciples, which aren`t written in this book."

[352] John: 21: 25: KJB: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."; ROB: "But there are other many things

About these things Saint Prochorus wrote, speaking about both of them: in the first place the Evangelist speaks about the wonderful things and about the other things done by the Lord and which he didn`t write, for these things were written before by the other evangelists, reason for which he added: "before His disciples"; and in the other place, about Genesis, when the Word of God was bodiless and the Father did together with Him everything out of nothing, by saying: "let there be" and it was done. These things are the ones "which would be described one by one…" and the others.

And simply speaking, the whole Scripture and every word of God or of a saint or of the sensitive or intelligible beings, has a purpose hidden into itself. And even every human word. And nobody knows the meaning of a word but through unveiling. So saying the Lord about the wind that: "The wind blows wherever it wants…"[353] and the others, Chrysostom interprets as: "Not because the wind has freedom, Christ said that "where it wants", but coming down to the helplessness of Nicodemus, the Lord used the icon of the wind, for being possible to Nicodemus to understand what He was saying"[354]. He used the wind as resemblance to the Holy Ghost, or to the word He was uttering towards Nicodemus and towards others, intending to say: "The things which I am telling to you are Ghost", namely spiritual, and not as you reckon them, for I am not speaking to you about bodily things, for being you able to understand them, you being into body. That`s why Damascene says that if somebody doesn`t hear from the ones who says a word, also about the purpose of that word, he cannot say: I know the purpose of the things said by him. Therefore how dares somebody to say: I know the purpose of God hidden into the godlike Scriptures, without receiving the unveiling of the Son of God" This is because Christ said: "To whom the Son

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which Jesus did and which, if they would have been written in detail, I believe that this world wouldn`t comprise the book which would have been written. Amen."

[353] John: 3: 8: KJB: " The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."; ROB: "The wind blows where it wants and you hear his voice, but you do not know where it comes from, neither where it goes. Thus is with whosoever is born out of Ghost."

[354] *Homily XXVI at the Gospel of John*.

will want to unveil"[355]. And that one is him who wants to receive from Him the unveiling, by keeping His godlike commandments, without which the one who says that he know, he is lying. This is because he speaks out of his opinion and not like the one who has truly learnt from God, says Climacus, even if the self-appreciation determines him to immeasurably prey on himself. Towards this one the Theologian says: "When, you the most wise, you the scholar…"[356], by condemning the haughtiness, that determines one like this, without knowing, to imagine that he know something. This is because even what it seems to him that he has it, it will be taken from him, because he doesn`t want to say: I do not know! Like all the saint do. This is because only through humbleness it will be given to him and he will have plentifully, like to those ones, who even they knew, they were saying that they don`t know anything, as Chrysostom says: "Didn`t say the Apostle: "I don`t know anything yet", but "I don`t know anything as it ought"[357]. So, he knew, but not "as it ought".

Showing about the Knowledge with a Liar Name

This is the liar knowledge, which it considers that knows the things which never knew. This is worse than the usual nescience, says Chrysostom, as one that doesn`t want to receive correction from some teacher, for it imagines that itself is right. This is the worst nescience. That`s why the Fathers say that we owe to study the things from the Scriptures with toil and humbleness, and with the advice of the experienced ones, trying to find them out rather with the work, that with the word. And the things on which the godlike Scriptures are silent, let`s by no means study them. Because this is a mad thing, as the Great Anthony says

[355] Matthew: 11: 27: KJB: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."; ROB: "All the things have been given to Me by My Father and nobody knows the Son, except the Father, neither the Father is known by anybody, except by the Son and by the one whom the Son will want to unveil Him."

[356] Unidentified.

[357] Unidentified.

about the ones who want to know earlier the future things and they do not cease more quickly from this as being unworthy. And if this is given sometimes to them out of the taking care from God, as it happened in the cases of Nebuchadnezzar[358] and of Balaam[359] from yore, this happened for the general use, even those two were unworthy; for what happened with them wasn`t from devils, despite the fact that it happened through dreams and some hallucinations. And this was said, for through bodily and moral deeds, to be us searching the Scriptures, for finding out the commandment of God and the eternal life; and be not searching for the word and to consider the self-appreciation as we would have understood something, especially the things bigger than we are, hidden from us towards our humbleness; and for not being condemned, by transgressing the commandment consciously. This is because the mind that has been found worthy of achieving the knowledge and doesn`t strive itself into studying the godlike Scriptures and in penetrating in the knowledge given to itself, into much zeal and by taking heed, with humbleness and fear of God, it is brought out from knowledge, with fear, as Saul from kingdom, as being unworthy of the things given to it, by That One, as Saint Maximos says[360]. And the one who occupies on itself and strives, he says, it owes, like David, to be always praying and to say: "Clean heart build within me God, and righteous ghost renew within my inside things"[361], to be seen as worthy of His coming, as yesteryear the Apostles received the grace, in the third hour[362], as it is said into Acts.

For it was the third hour of the day, and during the day, on Sunday, as the godlike Luke says. This is because the Pentecost is the seventh Sunday from the Sunday in which it is made the so-called Pasch, in the Jews` language.

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[358] Daniel: chapter 2.

[359] Numbers: chapter 24.

[360] The Second Hundred of the Gnostic Heads, head LIII (*The Romanian Philokalia*, volume II, p. 186-187).

[361] Psalms: 51: 10: KJB: "Create in me a clean heart, O God; and renew a right spirit within me."; 50: 11: ROB: "Pure heart, build in me, God, and righteous ghost renew into the ones from inside me."

[362] Acts: 2: 15: KJB: "For these are not drunken, as ye suppose, seeing it is but the third hour of the day."; "For these ones are not drunken, as it seems to you, for it is the third hour of the day;"

And Pasch it is interpreted as passing, or liberation, in our language. And the Sunday from after the fifty days it is called Pentecost, passing fifty days between it and the Pasch from the Law. This is because also John, the speaker about God, in the Holly Gospel about him says: "The last holyday and the greatest one"[363], for then was the end of the Easter celebration. And at the threefold hour they were imparted with grace, says Damascene, and the other things. This it means that during the third hour, but in that kingly one of the days. Through this He showed to us to honor three hypostases in the unity of the mastery, namely of the one godhead. This is because Sunday, says Chrysostom, it is called one of the week, and not the first one, because the Holy Scripture considers it different from the other days. The old one does this by prophesying about it. That`s why doesn`t put Sunday in the line, as does with the second one and with the other days. This is because if wouldn`t separate the Sunday, it would have been called the first one. But for this reason it is called "one of the Saturdays" or of the week. And in the new grace, this holy and chosen day it is called Sunday) a kingly day, a chieftain day), for in it were done the most important things and the kingly things: the Annunciation, the birth of the Lord, His resurrection, and in it will take place also the general resurrection. This is because in it the sensitive light has been created by God, says Damascene, and again, on Sunday will be the second coming of the Lord, for this day to remain in endless ages, one and the eight one, for being outside these seven centuries, which have days and night.

But because we have been found worthy to find out from the Saints the purpose of these things, let`s learn also the purpose of each part of this word, starting from the beginning[364]. This purpose is firstly to say the names of the books and of the saints, to remember always their words, for craving for their life, as the Great Basil says, and towards the knowledge to the nescient ones, for the one who knows these things, to remember, and the one who doesn`t know

[363] John: 7: 37: KJB: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." ROB: "In the last day - the great day of the holyday – Jesus stood amongst them and cried out, saying: If somebody gets thirsty, let him come to Me, and drink."

[364] It seems like he is starting a summary of the word.

these things, to come to the study of the book that comprise these things; this is because the naming of the saint and of the book according to the place serves to a more often remember. Then let`s mention through a few words each one`s deeds and teachings, towards understanding the ones which follow out of each saying of the godlike Scripture, or the clarification and the good advice of the Teacher. This is because each one says: "that the said things aren`t mine, but of the godlike Scriptures"[365]. Through this, by knowing the untold love for people of God, we wonder about how through paper and ink, He prepared the salvation of our souls and gave us so many books and teachers of the right teaching; and how I, the untaught one and the lazy one, I have been found worthy of crossing through so many books, not having any book on mine, or something else above all, and being stranger and always in need, and that`s why living into the whole quietude and lack of care, with the whole bodily joyfulness. And if I have left some of them without a name, this is due to my lack of care, and to not prolong the speech.

And the questions and the clarifications of the general things have been showed for knowledge and for thanksgiving towards the One Who gave to our Holy Fathers the knowledge and the understanding, and through them to us, the unworthy ones, as also towards our rebuking, of the helpless and nescient ones. It has been told also about the righteous ones who yesteryear were saved into much wealth and in the midst of the sinful people, despite the fact that they were human beings of the same nature like us, and we don`t want to reach at the measure of the consummation, thought we have taken an even greater experience and knowledge of the good and of the bad, as ones who have learnt about their life and as ones who have been found worthy of a greater grace and of so much knowledge of the Scriptures. Then have been showed our duties as monks, for knowing that we can save ourselves everywhere, if we leave our own wills. This is because if we won`t be able to do so, we won`t be able to have rest, as we cannot have the knowledge of the godlike wills and their fulfillment. This is

[365] Place of the quotation unidentified.

because our will is a wall in the middle[366], that was separating us from God; and if this wall isn`t broken down, we cannot find out and do the things of God; but we are outside Him, mastered and persecuted by enemies, even unwillingly[367].

Then it has been shown that the quietude is greater than all things and without it we cannot clean on ourselves and we cannot know our helplessness and the devil`s plots; but neither the power and the taking care from God we cannot know out of the song and read things. That`s why all of us, the human beings, need to have this occupation, either partially, or entirely, and without it, it is impossible to somebody to come to the spiritual knowledge and to the humble cogitation, through which, the one who has chosen them, he understands the mysteries hidden into the godlike Scriptures and in all creatures.

Then, about the fact that we mustn`t use a thing, or a word, or a deed, or a thought, except in case of absolute need for the salvation of the soul and for the life of the body; and that without the right-reckoning, neither the things which seem to be good are accepted by God, as also neither the good work can be profitable to somebody, if it is not done with a good purpose. And the troparions wrote before, they have been brought for the understanding of these ones and of other scriptures, and as an urge for the pricking of the heart of the ones who have the mind helpless, as Climacus says. This is because the singing, was the Great Basil saying, attracts the soul of the human being towards what that human being wants, either towards crying, or towards longing, either towards sadness, or towards gladness[368].

It has been also shown that we owe to study the Scriptures, according to the Lord`s commandment, to find out within them the eternal life; and to take heed to the meaning of the psalms and of the troparions. Also, to know into much knowledge, that we don`t know. This is because

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[366] Ephesians: 2: 14: KJB: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;"; ROB: "For He is our peace, He made out of the two ones – one, by breaking down the wall from the middle of the separation,"

[367] *Paterikon*, Abba Pimen, word no. 54.

[368] *Commentary to the Psalm no. 1*.

the Great Basil was saying that if somebody hasn`t tasted the knowledge, he doesn`t know of how many things he is deprived. And about the births of the virtues and of the passions it has been written towards trying and knowing, to know somebody all these things, and to strive on himself towards the ones who give birth to virtues and to come close to some of those people, and to remove others, and to defeat some people by working the opposite.

It has been also said that we owe to be always guarding the bodily deeds as some trees, by working, and to the soul`s virtues to take heed relentlessly; and to cogitate how to achieve each virtue and how to find out about this in the godlike Scriptures and from the Holy Fathers and how to guard this zealously into the toil of the soul, as on a treasure, by working, until we come to the habituation of that virtue; and then to carefully start working the next one, as the Great Basil says, lest, by staring all of them at once, maybe to become weak[369]. Therefore it is due to start from suffering the things which come upon us and then to pass to the other virtues, with straining and with the whole zeal, having as purpose to be pleasant to God, for all of us owe, being Christians, to keep the commandments, because we don`t need bodily toil for achieving the virtues, but we only need free decision and the will of receiving the gift with the whole our heart, as say the Great Basil, Gregory the Theologian and the others. Although, through bodily deed it is more easily achieved; especially by the ones who live in quietude, into a not-scattered living and by rejecting any worry. This is because somebody can`t see his behaviors and to correct them, if he isn`t tranquil and if he cannot take care of them.

That`s why somebody owes firstly to achieve the dispassion, by running away from useless things and people, and only then, when the time requests it, to advice others and to administrate things without damnation and without harm, consequently to the habituation into dispassion, once he has reached to the consummate lack of passions; but only if he has received from God a calling, says Damascene, as Moses, Samuel and the other Prophets and Holy Apostles, towards the salvation of the many. And

[369] "Better is increasing forwards little by little." (*Epistle towards Philon*).

even then, let him not accept it easily, as did Moses, Habakkuk, Gregory, the Speaker about God, and others, and as Saint Prochorus said about Saint John, that he didn`t want to leave his precious quietude, even if he had, as Apostle, the duty of preaching, and not to live in quietude. But he didn`t scattered the quietude as a passionate one, this most-dispassionate one, let there not be it, but like one who didn`t want to separate on himself from seeing God and to ever lack on himself of the most-sweet quietude. Other again, being dispassionate, due to their humble cogitation, they fled in the most-inner wildernesses, fearing of disturbance. For instance, Abba Sisoe, being called by his disciple to resting, he didn`t listen to him, but he said: "Where there aren`t people, there are we going to go", even if he has reached to so much dispassion than he made on himself servant of the godlike love, and he reached to be not-suffering for this reason, not knowing if he ate or not. But, simply speaking, all of them were cutting off their wills into the whole quietude, than, still being disciples, some of them were appointed by their teacher to teach others, to receive thoughts and to master upon others, either through high priesthood, or by being abbots[370], by receiving through a feeling of the mind the seal of the Holy Ghost, through His descent, like the Holy Apostles and the one from before Apostles, like Aaron, Melchisedec, and the others.

But the one who tries to daringly step on such a stair, he is condemned, says Damascene. This is because if the ones who daringly occupy, without official imperial appointment, the offices, they are going to suffer the greatest punishment, how much more aren`t going to be punished the one who dare to occupy the ones of God, without His command? And especially if the imagine, out of nescience and self-appreciation, that this fearsome occupation is without punishment, or they reckon to use it for their own honor and resting and not rather come close to it as to the bottom of the humbleness, and to death for the obedient ones and for the enemies, when the time requests it. For this is like the Holy Apostles done by teaching others; and this

[370] Until here, the Manuscript no. 1933 (236 r – 237 v). It continues from here to the note no. 2. Then we have other unidentified paragraphs, until the book it ends (p. 237 r – 239 v.).

was whilst they were dispassionate and overwhelmingly wise. And, if we do not know at least this thing that we are helpless and unable, what to be us also hurrying for? This is because the self-appreciation and the nescience blind the ones who don`t want by any means to see their helplessness and their nescience.

For the **Paterikon** says: "The monk`s cell is the oven from Babylon within which the three young men found the Son of God"[371]. Or again: "Sit down into your cell and it will teach you all the things"[372]. And the Lord says: "Where there are two or three gathered in My name, there I am also in their midst"[373]. But also Climacus[374] says: "Do not deviate, says Solomon, to the right or to the left, but walk on the imperial way, namely by appeasing yourself with one or two; and neither be alone into wilderness, nor accompanied by many". And Again: "The fasting humbles the body, the vigil enlightens the mind, the appeasement brings the crying, and the crying baptizes the man and washes up the soul and makes it sinless".

That`s why at the end have been written the name of almost all the virtues and of all the passions[375], to know how many virtues we owe to earn and how many evil things we owe to cry for. This is because without crying the cleaning if not being done, and there is no crying in relentless scattering; and without the cleaning of the soul, the steadfast entrustment isn`t born, and without the steadfast entrustment, the separation of the soul from the body it is dangerous. This is because what isn`t proven, says Climacus, maybe it is also not believed.

And the eight mentioned before sights aren`t our works, but the payment for working our virtues. And we cannot achieve these ones only by reading, even if we force ourselves out of a pride zeal, as Climacus says about the more consummate ones, namely about the last four ones, for they are heavenly and the unclean mind cannot comprise

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[371] *Paterikon*, Abba Moses, word no. 6.
[372] *Paterikon*, Abba Paphnutius, word no. 5.
[373] Matthew: 18: 20: KJB: "For where two or three are gathered together in my name, there am I in the midst of them."; ROB: "For where are two or three, gathered in My name, there I also am in their midst."
[374] Word no. I: *For Rejecting the World*.
[375] In the next chapters.

some like these ones. And we must have the whole our zeal directed towards the virtues of the body and of the soul, and so is being born into us the first commandment of the fear of God. And, by persevering into this one for a longer time, there is being born the crying. And each time when we reach at learning a sight, the grace of God and the general Mother of everybody, as Saint Isaac says, they will give us the ones following to that one, until we will achieve the seven levels of knowledge into ourselves. And the ones who work carefully the virtues, according to the right purpose of being pleasant to God, they will be found worthy also of the eighth one, which is the working of the future age.

And we owe that as many times it comes by itself that understanding according to God, either the first one, or any of them, suddenly, without us knowing, to leave the whole worldly care and often even the canon, and by keeping the spiritual knowledge and the pricking of the heart, which have come to us, as on the apple of the eye, until it will withdraw with a good reason. And since then, let`s always thing at the things written about fear and crying, both before canons an after it. And each time when we have a pause, by day and by night, let`s have some work of the hands, the ones who still are weal and leaned towards sleep and idleness, either we stay without working, the ones who are able to entirely surrender ourselves to the crying and to be enslaved by the words said by the saints and to the emerging tears. This is because these things were written for also the inexperienced ones in these things, amongst who I also am, to budge the idleness of the mind by meditating and by taking heed at them. This is because the ones who have the zeal and the experience out of the habituation in working the virtues, they know and they say much more than the said ones, because they achieve much strength in this hour, more than the one which emerges out of their own endeavor.

But let not someone to reckon that he himself is the worker of such gifts, but rather as someone who has received these gifts above his worthiness, he must give many thanks and to fear, lest for this reason to have even a greater punishment, for not toiling at all, he is being found worthy of the working of the angels. This is because the knowledge has been given to us towards the sharpness of

the mind and as strength towards keeping the commandments and for working the virtues; and to be us knowing how and what are we doing these things for and what we must do and what we must refrain ourselves from doing, to not be condemned; and for, being winged by knowledge, to work joyfully and to take an even greater knowledge and an even greater strength and joy in working; and by being this thing done, to be us worthy to give thanks to the One Who has gives these things to us, by knowing where we have taken so great good things from. And by being us giving thanks, even greater good thing are being given to us, and by receiving those gifts, let`s love Him even more, and through love to reach at the wisdom of God[376].

But the beginning of this one is the fear of God; and the work of the fear is the repentance, says Saint Isaac, through which the hidden ones are unveiled[377]. And we have to take care of the thoughts of the fear like so: after the order of the Compline, let`s say: the Creed, the Lord`s Prayer, and Lord have mercy, for many times. And by sitting us towards East, as the ones who weep for a dead person, let`s totter our heads with pain from the soul and sighing out of our hearts let`s say the words of the knowledge that happens to us to have it, starting with the first one, until we reach at prayer. And then we fall down on our faces, before God, with unspoken fear and we pray, uttering first the thanks, and then the confession, and after, the other words of the prayer - as I said before. This is because the Great Athanasius says: "We owe to confess ourselves for the sins cause by nescience and for the ones who we would have wanted to commit, but of which, the grace of God delivered us, lest in the moment of death to be held accountable for them"; also ones for the others, according to the Apostle`s command.

And the purposed of the things uttered into prayer is this one: the thanksgiving for the request from this hour confesses our worthlessness for our lack of thanksgiving and our carelessness from the past time, and that this hour

[376] What Heidegger says to us about the wonderful passing from Seiende (the order of the individualities) in Sein, it resembles to these ones, although the effects are more unilateral than at Heidegger.

[377] Word LXXII: *About Useful Causes*.

if a gift from God. And the confession recognizes that the things given to us are unlimited and that we aren`t able to comprise all of them, neither to know them, but only to hear them; and even of these ones only some of them, and not all of them. Also, it confesses that are always shared to us benefactions, openly or in hidden, and that untold is the patience of God towards the multitude of my sins, and then that I am unworthy even to watch upward, as the publican did. And then to not dare in anything but in Your untold love for people, when I fall down as Daniel before the godlike angel, as the Apostle and the other Saints, out of my whole soul. But I do also this one out of daring, since I`m not worthy to do it. And I shortly announce the sorts of my sins, to keep them in my mind and to cry for them, confessing my helplessness, to come upon me the power of Christ, according to the Apostle[378], and to forgive the multitude of my evil deeds. This is because I do not dare to pray for everything, but only for the multitude of my sins.

And to be restrained into me the whole evilness and the whole bad habit, not being myself able to resist them, I pray the Almighty to stop the impulses of my passions and to not let me sin to Him, or to some human being, and to receive through this that salvation according to the grace and that by recalling them to achieve pain in my soul and the power to pray also for other people, fulfilling the Apostle`s[379] commandments and the love for everybody. This is because by listing the sorts of the sins, as one tyrannized by them, I run to my Master and to the pricking of the heart and I pray for the ones whom I`ve saddened, or for the ones who have saddened me, or who will make me sad, not wanting myself to keep any trace of the evil`s remembrance. This is because fearing I my helplessness during the time of the temptation, that I won`t be able to suffer with patience

[378] 2 Corinthians 12: 9: KJB: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."; ROB: "And He said to me: My grace it is enough to you, for My power is consummated in weakness. So, very glad, I will praise myself into my weaknesses, to be the power of Christ dwelling into me."

[379] 1 Timothy 2: 1: KJB: "I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;"; ROB: "I urge you, therefore, fist of all, to do requests, prayers, mediations, and thanks, for all people."

and to pray for them, according to the Lord`s commandment, I must do what Saint Isaac says: "Search for a doctor before sickness and pray before temptation comes". Also I pray for the ones who passed the way, for they to achieve salvation, and to remember the death. This is because praying for everybody and asking for the prayer of everybody, it is a sign of love; also, letting myself being guided by God, to make me how He wants and to mix me amongst others, to receive myself mercy through their prayers, considering them above me. But I do not dare yet to ask for forgiveness of all sins, lest by reckoning that I am diminishing me, to reckon others unworthy of forgiveness. But, not knowing and not being able to do something, I run to ask Him to do His love for people as He wants, fearing His justice, and saying: only to not lose the staying on Your right hand, even if I will be the last one of the saved ones, as one who is unworthy even of this.

I also pray myself for the whole world, as I have learnt from the Church, and for being myself found worthy of the godlike impartation according to the duty, and for praying myself before this one, to find Him ready to help when I`ll want to be imparted; also, to remember the most-clean passions of the Savior and to gain the love for remember those passions. And then to be the impartation to me towards the impartation of the Holy Ghost; this is because the Comforter Himself appeases the ones who are crying for God, in the present age, and in the age to come they will life a perpetually increasing joy, and the ones who pray Him from the bottom of their heart and utter: Heavenly Emperor and the others; also: to be us the impartation with the Most-Clean Mysteries, earnest of the eternal life into Christ, through the prayers of His Mother and of all the Saints.

Then, I fall down to all the Saints, begging them to pray for me, as ones who can bring the prayer to the Master. Then I say the usual pray of Saint Basil, as one that comprises the most wonderful theology and asks only for the will of God and for the blessing of God.

After that, let`s immediately turn ourselves towards our own thought, with much perseverance and heed, saying: "Come to bow down", for three times, and the other prayers, as it has been written before, for through the prayer out of heart and by meditating to the Holy Scriptures to be our

mind cleaned and to start seeing the mysteries hidden in the godlike Scriptures.

But let your soul be outside all evilness, especially outside keeping the evil in mind, as the Lord says, in time of the prayer[380]. That`s why also the great Basil, condemning the resisting through word, he says to the abbot, to give to the one who opposes through word, many prostrations, up to a thousand. And by changing the numbers he said: o thousand, or one. This means that the one who opposes through word owes to do a thousand prostrations before God, or one towards abbot, saying: "Forgive me, Father". And by untying the tie he receives only through that one prostration, that is the repentance itself and the cutting off of the opposing through word. The opposing through word it is not characteristic the Christians, says Saint Isaac. He took the word from the Apostle who says: "And if somebody tries to oppose through word, we do not have such a custom". And to not seem to somebody that he rejects the one who opposes only from himself, the Apostle adds: "neither the Churches of God"[381]. Out of this one can know that he is outside all the Churches of God, and of God, when he opposes through word and he need that unique and wonderful repentance (prostration), which by not being done, neither the thousand[382] ones are useful to the one who has an unrepentant behavior. This is because the prostration (the repentance) it is the cutting off of the evil will, says Chrysostom, and the so-called prostrations are rather kneeling, and they show the countenance of the obedience of the ones who falls down without haughtiness before God and before somebody. Through them there finds place of defense, if he doesn`t oppose at all through word, neither he tries to justify on himself, as that Pharisee, but

[380] Matthew 5: 23-24: KJB: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; // Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."; ROB: "So, if you will bring your gift to the alter and then you will remember that your brother has something against you, // Leave your gift there, before the altar, and go and reconcile first with your brother and then, by coming, bring your gift."

[381] I Corinthians 11: 16: KJB: "But if any man seems to be contentious, we have no such custom, neither the churches of God."; ROB: "And if its seem to somebody that he can find here an accusation to us, such a custom (that the women to pray with their head uncovered) we do not have, neither the Churches of God."

[382] In this fragment the word μετάνοια it signifies both repentance and prostration.

rather he imitates the publican, by reckoning himself more evil that everybody and unworthy to look upwards. This is because if he would reckon that he repents, but he tries to oppose through word to the one who judges him, be it founded or unfounded, he is not worthy of that forgiveness according to the grace, as one who searches for justice and rights and tries obtain profit from the justice`s forum. But this deed is stranger to the Lord`s commandments - and rightly. This is because where the exculpations are brought, there the justice is searched for, and not the love for people. There the grace ceased to manifest, which justifies the one who did something bad, without the deeds of the righteousness, only by recognizing and enduring, with content, the reproaches from the ones who rebuke him, and by suffering the ones who blame him without keeping this in his heart. Only then the prayer becomes clean and his repentance becomes working. This is because the more somebody prays for the ones who slander him and blame him, the more God makes known to the ones who have enmity on him, and gives him rest through clean and perseverance prayer. And the things we ask for, we mention them in detail, not to teach the hearts knower God, but to prick our own heart by doing this; and we multiply zealously the words as ones who want to remain as long as possible with Him, giving His thanks for such great benefactions, as much as it is possible, as Chrysostom says, about the blessed David: “The fact that the Prophet says the same word for several times, or a word resembling to it, it is not much-speaking. But he does this being carried away by longing and for the word of the Holy Scripture to be imprinted in the mind of the one who prays or reads”. This is because God knows everything before being done and He doesn`t needs to listen to their list, but we need this, to know what we are asking for and what we pray for, and to be grateful and to stick with Him through requests; and then to not be engulfed by the storm of the thoughts and to be defeated by enemies, as being outside the remembrance of God. But, being helped by prayer and by meditating to the godlike Scriptures, to reach at achieving the virtues, about which the Holy Fathers wrote with the grace of the Holy Ghost. From these ones learning also I, I will tell the names

of these virtues, as far I far I am capable of, although not of all of them, because my lack of knowledge.

Presenting the Virtues

So, the names of these ones are: the prudence, the temperance, the manhood, the righteousness; the faith, the hope and the love; the fear, the right-faithfulness, the knowledge, the advice, the strength, the understanding, the wisdom; the pricking of the heart, the weeping, the gentleness, the studying of the godlike Scriptures; the mercifulness, the cleanness of the heart, the peace, the patience, the restraint, the perseverance, the good choice, the assertiveness, the feeling, the taking care; the leaning on God, the warmth, the watchfulness, the burning from the Ghost, the meditation, the zeal, the vigil, the keeping in mind, the gathering of the mind; the awe, the shyness, the shame, the sorrow, the ceasing from evil deeds, the repentance, the turning back towards God; the union with Christ, the rejection of the devil, the keeping of the commandments, the guarding of the soul, the working of the good things, the toiling, the harsh living, the fasting, the vigil, the hunger, the thirst, the need of few things, the content for the good order, the decency, the modesty, the non-light-minded-ness, the despising of the money, the lack of love for silver, the rejection of the worldly things, the obedience, the listening to, the poverty, the non-running for profit, the running away from the world, the cutting of the wills, the self-rejection, the advising, the generosity of the soul, that occupation after God, the quietude, the self-punishment, the hard bedding, the not being swish, the preparing for fight, the fight, the attention, the eating of dry food, the nakedness, to have a skinny body, the loneliness, the serenity, the good heart, the courage, the daring, the godlike zeal, the ardor, the increasing, the madness for Christ, the guarding of the mind, the decency of the behavior, the piousness, the virginity, the sanctification, the cleanness of the body, the innocence of the soul, the reading for Christ, the godlike care, the competence, the truth, the non-spying, the non-condemning, the forgiving of the mistakes, the competence of managing, the skillfulness, the understanding, the forbearance, the right use of the things,

the science, the cleverness, the skillfulness, the psalmody, the prayer, the thanksgiving, the confession, the kneeling, the request, the searching for, the praising, the worrying, the lamentation, the trouble, the pain, the upset, the sigh, the painful tears, the pricking of the heart, the silence, the searching for God, the carelessness of everything, the enduring of the evil, the lack of vain glory, the simplicity of the soul, the compassion, the not-loving of self-showing, the good behavior, the deeds according to the nature, the ones above nature, the love for brothers, the union in thought, the communion in God, the sweetness, the spiritual feeling, the not-evilness, the right heart, the innocence, the simplicity, the good speaking, the good work, the cherishing of the neighbor, the love according to God, the virtuous habit, the steadfastness, the gratitude, the humbleness, the lack of passions, the greatness, the enduring, the long-patience, the kindness, the right-reckoning, the welcoming heart, the closeness of the soul, the lack-of-disturbance, the sight, the guidance, the solidity, the seeing-through, the dispassion, the spiritual joy, the steadfastness, the tears of the understanding, the tear of the soul, desiring God, the mercy, the tenderness, the love for people, the cleanness of the soul, the cleanness of the mind, the clean prayer, the not-slaved thought, the firmness, the strength of the soul and of the body, the enlightenment, the regaining of the soul, the hating of the life, the teaching as it is ought, the good desiring of death, the childhood into Christ, the thoroughness, the urging with measure and forcedly, the commendable change, the ecstasy towards God, the consummation into Christ, the not-liar enlightenment, the godlike love, the kidnapping of the mind, the dwelling of God, the love for God, the inward philosophy, the theology, the confessing of the right-faith, the despising of the death, the holiness, the overcoming, the health, the consummation of the soul, the virtue, the praising from God, the grace, the Kingdom, the adoption, and through all of these the deification of the man, through the grace of the One Who has given us victory upon passions[383].

[383] At the end of the Greek text it is specified the fact that there are 228 virtues. We have merged few of them, not having for them special words (in the Romanian language, E. l. t.`s n.).

Listing the Passions

And the names of the passions, as I reckon, are these ones: the fearsome countenance, the plotting, the cunningness, the evil cogitation, the insanity, the unrestraint, the witch-crafting, the lack of understanding, the nescience, the inactivity, the coldness, the wickedness, the flattering, the stupidity, the oafishness, the somebody`s going out of his mind, the nonsense, the savageness, the cheekiness, the cowardice, the drowsiness, the lack of care for the good things, the mistake, the avarice, the waste, the nescience, the lack of accustoming, the liar knowledge, the bad decision, the soul without conscience, the idleness, the much-speaking, the recklessness, the sin, the lawlessness, the iniquity, the passion, the slavery, the bad approval, the reckless accompanying, the devilish bait, the tarrying, the unnecessary bodily resting, the evilness, the sickness of the soul, the lack of courage, the helplessness of the mind, the carelessness, the laziness, the not cherishing of God, the deviation, the trespassing, the faithlessness, the mistrust, the bad faith, the little faith, the heresy, the serving to many gods, the serving of idols, the not knowing of God, the indecency, the witch craft, the fortune telling, the bewitching, the denial, the idolater insanity, the unrestraint, the love of speaking, the laziness, the self-loving, the lack of attention, the lack of increasing, the deceit, the straying, the daring, the uncleanness, the eating of filthy things, the delectation, the covetousness of the belly, the adultery, the love for money, the anger, the sadness, the vain glory, the pride, the self-appreciation, the self-extolling, the haughtiness, the insane loftiness, the abomination, the satiation, the drowsiness, the dizziness, the pleasure, the not eating vegetables, the eating in hidden, the overeating, the eating alone, the carelessness, the frivolity, pursuing the own will, the lack of will, the pleasure for the self, the pleasure for people, not trying to do the good, the incapability, the rudeness, the speaking against, the love for strife, the evil speaking, the shouting out, the disturbance, the harassment, the wrath, the reckless lust, the gall, the using of patronizing tone, the insanity, the enmity, the running after many things, the gossiping, the bitterness, the defamation, the rebuking, the condemnation, the blaming,

the hatred, the calumny, the cursing, the dishonoring, the fury, the harshness, the swearing, the mercilessness, the hating of brothers, the bias, the killing of parents, the decomposition, the lack of straining, the accepting of presents, the theft, the kidnapping, the envy, the quarrel, the indecency, the mockery, the taking in derision, the working against, the oppression, the despising of the neighbor, the beating, the strangling, the chocking, the absence of love, the disunion, the lack of reconcilement, misunderstanding, the slandering, the cruelty, the naughtiness, the shamelessness, the slavery, the darkness of the thoughts, the not looking at something, the blindness, the aiming for the temporary things, the addiction, the vanity, the disobedience, the drowsiness of the soul, the much-sleeping, the hallucinating, the much-drinking, the drunkenness, the unworthiness, the reckless delectation, the love for pleasure, the fornication, the shameful speaking, the hunting for women, the unrestraint desire, the burning out, the masturbation, the adultery, the sodomy, the making love to animals, the defilement, the stain of the soul, the mixing of the blood, the uncleanness, the particular friendship, the laughing, the gambling, the dancing, the meetings, the indecent songs, the parties, the daring, the disorder, the bad company, the plotting, the war, the killing, the robbery, the plundering of the holy objects, the shameful earning, the usury, the deceitfulness, the plundering of the tombs, the becoming heart-comrades, the evil fame, the murmuring, the blaspheming, the discontent, the evil planning, the lack of courage, the smallness of the soul, the bewilderment, the lie, the itching of tongue, the vain-speaking, the reckless joy, the spreading, the reckless friendship, the bad behavior, the speaking of nonsense, the much-speaking, the corruption, not welcoming the others, the much gaining, the indignation, the keeping the evil in mind, the bad use, the bad disposition, the love for beasts, the light-mindedness, the haughtiness, the love for power, the hypocrisy, the irony, the pretending, the use of bad jokes, the curiosity, the defeat, the devilish love, the clashes, the not-fearing of God, the deafness, the lack of gratitude, the lofty thought, the self-praising, the haughtiness, the humiliation of the neighbor, the mercilessness, the not getting sorrow, the lack of grievance, the despair, the

drowsiness, the hatred of God, the discouragement, the suicide, and, through all of these, the falling down from God and the total perdition[384].

So, we have found these passions named in the godlike Scriptures and we have gathered them together, like in the books from the beginning of the word. But we have been unable to list them according to their gravity, and we haven`t even tried to do this, being above us, for the word said by Saint John Climacus: "You will search understanding at the evil ones, and you won`t find it[385], for everything of the devils are without order". They have only one purpose, in which are equal the unequal and the indecent ones, to destroy the soul of the ones who accept their all-evil advice, despite the fact that to other people they cause the receiving of crowns, when they are defeated by the faith and by the patience of the ones who trust in God, and who work and pray against them, by fulfilling the good things and by resisting against them with the thought.

About the Difference between Thoughts and Lures (Attacks)

The thoughts are different concerning everything. Some of them are sinful, other not yet. For instance, the so-called bait or coming into the mind of the good or of the bad, it hasn`t neither rewards nor reproach. After this one, it emerges the so-called accompanying, namely the dialogue with the thought, either towards agreement or towards rejection. This one has praising, when it is pleasant to God, but small; as also the rebuking, when it is evil. Then, it follows the so-called fight, within which the mind is victorious or is defeated and causes either crown or damnation, when it reached at deed. Then, there is the approval that is the leaning with pleasure, of the soul, towards the seen thing, out of which it is born the slavery, which brings the heart, forcedly and unwillingly, towards

[384] At the end of the Greek text it is mentioned that there are 298 of passions. We have merged some of them (in the Romanian language (E. l. t.`s n.)), due to the lack of appropriate terms.

[385] Proverbs 15: 6. Quoted by Saint John Climacus in the Word XV: *For Cleanness*, 45.

work. And out of the tarrying of the passionate thought into the soul it is born that what it is called passion, that brings the soul to habituation through accustoming the soul with it, determining the soul to act by itself. The passion, without a doubt, it is submitted, to everybody, either to the repentance, that it is opposite to it, or to the future damnation, as Climacus says[386]. To the last one, because we do not repent ourselves, not because it wages war to us, because if it would be so, we, the many ones, couldn`t receive the forgiveness, not having the dispassion consummated. This is because the Climacus also said that it is not possible that everybody to be saved, or that everybody to reconcile with God.

But the one with a sane mind rejects all the sly and birth giver of evil bait, to cut at once all the evil which comes out of it; and he has the good bait always ready to work, for the soul and the body to reach at the habituation of the virtue and to be delivered from passions, with the grace of Christ. This is because we have nowhere anything that we haven`t received from Him, neither had we had something to bring it to Him, except our good decision, and when we do not make this decision, we don`t have either knowledge or power to work the good. And this is wanted by the love of God for people, to not be us condemned as some lazy ones. This is because the laziness is the beginning of all evil[387].

But also for working the good, says the Paterikon, the right reckoning is necessary. This is because the virgin who fasted for six weeks, always cogitating both to the old law and to the new law, she didn`t reckon in the same manner the heavy things and the easy things. That`s why, despite the fact she must have brought forth as fruit, to herself, out of so much reckoning, the dispassion, this thing didn`t happen[388], because the good isn`t good if it hasn`t as purpose the will of God. This is because we find in the godlike Scripture, that often God gets upset against somebody who does a thing which seems to everybody as being good. And He, again, receives another, who seemed to

[386] Word XV: *For Cleanness*, 43.

[387] This idea can be found at Saint Mark the Ascetic, "Answer to Those Who Doubt about the Godlike Baptism" (*The Romanian Philokalia*, volume I, especially at the page 299 and the followings).

[388] *Paterikon*, chapter XXV, 7.

do something evil. Witness is that Prophet who was asking somebody to hit. And the one who didn`t obey, by doing – allegedly – good, he was eaten by wild beasts. Peter also, when reckoning that he does something good by refusing to be washed, he was rebuked[389]. From here it follows that we owe to find out and to do, with the whole our strength, the godlike will, even if would seem to us that it isn`t right. That`s why working of the good it is not done without tiredness, to not lose besides liberty also the praise for endeavor.

Simply speaking, everything ordered by God are wonderful and above mind and understanding. That`s why we must wonder not only about the things done in the Church of the right-believers, but also about their symbols: how through the godlike Baptism we become sons according to the grace, by working nothing before Baptism and after Baptism, except keeping the commandments; and how these fearsome things, namely the Baptism and the Holy Impartation aren`t done without priesthood, as Chrysostom says. For in this it is also shown the power given to Peter, the leader of the Apostles. This is because if the gates of the Kingdom of Heaven wouldn`t be opened through the holy religious services, nobody could enter, as the Lord says: "If somebody won`t be born out of water and ghost"[390]; or again: "If you won`t eat the body of the Son of Man and you won`t drink His blood, you won`t have life into you"[391]. Then we must wonder how the old temple was on the outside, where the priests were bringing the sacrifices, the image of the world, and inside it had the Holy of the Holies, where they were bringing the incense of four sorts: Lebanon, myrrh, stacte, and cassia, through which are symbolized the

[389] John 13: 8: KJB: "Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me."; ROB: "You won`t ever wash my feet. Jesus answered him: If I will not wash you, you do not have part with Me."

[390] John 3: 5: KJB: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."; ROB: "Jesus answered: Verily, verily I say to you: If somebody won`t be born out of water and Ghost, he won`t be able to enter the kingdom of God."

[391] John 6: 53: KJB: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."; ROB: "And Jesus said to them: Verily, verily I say to you, if you won`t eat the body of the Son of the Man and you won`t drink His blood, you won`t have life in you."

four general virtues. This is because the things done outside were a condescendence of God, for the Jews, they who had little children`s mind, to not tend towards worshipping idols, through songs and delectations. And the new Church is the image of the future one. That`s why also the things done within it, they are heavenly and spiritual. This is because how in heavens there are nine groups, so also within Church, namely; the patriarchs, the metropolitans, the bishops, the priests, the deacons, the hypo-deacons, the readers, the singers and the monks. We must also wonder how through the sing of the honored and life-maker cross, are, the devils and diverse sorts of illnesses, banished, a thing which is not possible to everybody. And who can count the praises of the cross? And the symbols of this holy sign have been handed to us by the Holy Fathers, to be us able to stand against the unfaithful ones and against the heretics. This is because the two fingers and a sole hand, symbolize our Lord Jesus Christ crucified, known in two natures and in a sole hypostasis. And the right hand it reminds about His unlimited power and about His sitting on the right hand of the Father. By descending from above, it shows us His descent from heavens to us. And by passing from the right to the left banishes the enemies and it shows that through His undefeated power the Lord defeated the devil which strays on the left hand, deprived of strength and darkened. We must wonder also how through a few colors, it is shown to us the history of so many things done by the Lord and by all the saints, as also the things happened so many years before, are shown to us as they would be done today. This is being done through the taking care of God, for seeing us these things before our eyes, to want them even more, as Saint Peter, the leader of the Apostles, says, in the martyrdom of Saint Pancratius, his disciple.

But all the things said from the beginning of the word, without right faith, they are good for nothing, neither they can be accomplished; as also the faith isn`t without deeds. And about faith and deeds, I will say shortly: as deeds each of us must have the written ones, according to his group. And as faith, the right-worshipping one, that we have received it from the saints mentioned before, for together with them to achieve the eternity, through the grace and through the love for people of our Lord Jesus Christ, to Who

is due the whole honor and worshipping, together with that without beginning His Father and with the Most-Holy and Good and Like Maker His Ghost, now and ever and forever. Amen.

And by finishing, I said: Christ, glory to You!

THE SECOND BOOK

Twenty Four Short (synoptic) and Full of the Whole Spiritual Knowledge Words

Word 1: About Spiritual Wisdom

Behold the foreword and the letter a
It comprises the spiritual wisdom.
This is because the ones which is amongst all letters
The beginning in every language,
So is this one amongst all virtues
It is their beginning; even it is also their end.
But like the alphabet is
The teaching of the little children and without it
One cannot learn the sciences,
So the beginning of the knowledge
Even though it is small, but without it
One cannot find any virtue.

The beginning of the letters in any language is **a**, even if some people don`t know this. And the beginning all virtues it is the spiritual wisdom, even if it is also their end. This is because it this one doesn`t come closer to the mind, the man cannot work any good, for he hasn`t ever heard about this. And if he has been, in some measure, found worthy to hear about it, this is the wisdom itself. But like the alphabet is teaching for the little children, and without it no one can reach at the teachings from bellow, so it is also the beginning of the knowledge, even if it is very small, without it one cannot find the virtues in general. That`s why I`m afraid of writing something about wisdom, being I totally unwise.

For, as it seems to me, there are four special means which prepare the mind for being able to speak: or the grace and the happiness which come from above in a supra-natural; way; or the cleanness, gained through that ascesis according to God, and which can bring the soul back to the ancestral beauty; or the experience of the teachings from bellow, gained through human education and by learning

the wisdom from outside; of the cursed and devilish deceit, set for running by the pride and by the devils` cunningness and by crooking the nature. But I, not being partaker to any of the ones said before, I do not know how I can write, except the case that your belief, of the ones who force me to this according to the will of God, it attracts the grace towards my pen. This is because my mind and my hand are unworthy and unclean. And I know this clearly, by my experience, for it happened often to me, and it always happens to me. This is because, believe me, Fathers, each time I wanted to write something, I couldn`t bring that thing into my mind, before picking up my pen. But it was often enough a small meaning from Scripture or from hearing, or from seeing something of the sensitive things of the world, from which the mind to take its occasion, and immediately I picked up the pen and I started writing, I found out the thing about I wanted to write, and about which somebody was forcing me to write. And so I am writing since, unimpeded and without care, until the hand can write relentlessly. Everything that God throws in my darkened heart that I am writing, without thinking. I am doing this to not seem that I have from myself what I have taken through the prayers of somebody else, according to the word of Climacus, who started from what the Apostle says. For he says this: "What haven`t you taken? And if you have taken it, why do you praise yourself, as you haven`t taken?"[392], but as you would do it yourself? This is because the meanings which come by themselves, in the minds of those ones who appease themselves for God, are to be received without the cogitation that sifts them, as says Saint Isaac. This is because what somebody sifts, it is his own thought, because Saint Anthony says: "All things and all words, they must have their witness from the godlike Scriptures"[393].

That`s why, like yore the female donkey spoke to Barlaam[394], so also I am starting to write now: not by teaching, let that not be, but towards rebuking my wicked

[392] I Corinthians 4: 7. Quoted at Climacus, Word XV: *For Cleanness*, 46.

[393] *Paterikon*, Abba Anthony, 5.

[394] Numbers 22: 28: KJB: "And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?"; ROB: "But the Lord opened the mouth of the female donkey and this one said towards Barlaam: "What have I done to you, for you are beating me for the third time?"".

soul, for being it ashamed at least by words, as Climacus says, to start working, as one which hasn`t found work, but only word. But who know if I will live and I will be able to write or if you will be able to fulfill the said things? Although, let`s start both of them, and let`s everyone reach where he will be able to. This is because our death is not shown and we don`t know when the end will come. And to God, Who knows everything in advance, also our things are known to Him. To Him is due the glory forever and ever. Amen.

Word 2: About Faith

The foreword has been written, though I haven`t hoped so.
But behold the second letter,
Namely b*, and the second word*
It will be said shortly together with it.
This is because the faith *gives birth to the other one*
And the great faith - as the Fathers say.
It is the foundation of all virtues,
As said the Apostle of the Lord, who put this.
The first one is born without the deeds of the law
And the other one is consummated out of deeds.
This is found in hesychia,
But it is achieved through many wars.

The faith about which the Apostle said that it is the foundation of those deeds according to God, we have received it at the godlike Baptism, through the grace of Christ and not out of deeds. It gives birth to the fear of the faith, through which it comes the keeping of the commandments and the enduring of the temptations, as Saint Maximos says. And after we work, it comes within us that great faith of the seeing, about which the Lord said: "If you will have faith as a grain of mustard..."[395] and the

[395] Matthew 17: 20: KJB: "And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."; ROB: "And Jesus answered to them: Because of your little faith. For I verily say to you: If you will have faith within yourselves as a grain of mustard,

others. That`s why, wanting our pious father Isaac to show the faith, he said that other is the general faith of the right-believers, namely the right dogmas about God and about His intelligible and sensitive creatures, as with the grace of God, the holy and the universal Church received them, and other is the one of the seeing, namely of the knowledge, which doesn`t oppose to the one which gives birth to itself, but it makes it even surer[396]. This is because the first one we have learnt it by hearing it, inheriting it from the right-believer Fathers and from the teachers of the right-worshipping faith, and the second one it comes from that that we rightly believe and we fear the Lord in Who be believed. This is because we have decided to keep the commandments out of fear and that`s why we have decided to work the bodily virtues, namely the quietude, the fasting, the taking vigil with measure, the psalmody, the prayer, the reading, and the asking of the ones who have experience, about any thought, any word and any work, for though such deeds to be our body cleaned of the all-shameful passions, namely the covetousness of the belly, of adultery, and of wealth more than one needs, being him satisfied with the present ones, as the Apostle says. From here the man takes strength to remain next to God, through the lack of care and he learns out of the Scriptures and from the experienced people about the godlike dogmas and commandments. And through this he starts despising the eight chieftains of the evilness, and by knowing the menaces, he fears God, not simply, but as God, according to Saint Nilus. And out of this fear he starts keeping the commandments consciously.

And, the more he suffers the death of his own will, for each commandment, the more he comes to a greater knowledge and he sees then things done in himself by the grace of Christ. And out of this he believes that truly is great the faith of the right-worshippers. And he starts wanting to be pleasant to God, and he doesn`t doubt anymore, as before, about the help from God, and he casts all the care

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you will say to this mountain: Move from here beyond, and it will move; and nothing will be impossible to you."

[396] Ed. Theotochus, *Word 19*, p. 65.

upon That One, according to the Prophet[397]. This is because the great Basil says: "The one who wants to have within himself this great faith, he mustn`t take any care about his life and about his death, but even if he will see a wild beast, or uprisings of devils, or of evil people, he doesn`t fear at all, as one who knows that they are creatures of One and the Same Maker and together servants with him, and they don`t have power upon himself, if God won`t allow it". He fears only Him, as the One Who has mastery, as the Lord Himself said: "I will show you whom to fear"[398] and He added: "Fear the One Who has power to cast both the soul and the body into Gehenna"; and to strengthen His word, He says: "I say to you: This One you fear"[399]. And this is right. Because if there would be other one having mastery, except God, we should fear that one. But once This One is the only Maker and the Master of everything from above and from bellow, who can do us something without Him? And if somebody says that there are creatures which have freedom, I will also say, that actually this freedom is owned by the intelligible powers and by human beings, and also by devils. But the groups of the heavenly beings and the human beings do not suffer to harm somebody amongst the together-servants, even if this one would be very bad, but they rather have mercy on him and pray to God for him, as the Great Athanasius says. And the evil people and their teachers into evilness, the devils, they want, but they cannot, by all means, to harm somebody, it that one won`t search himself for a reason to be forsaken by God, for, if he also wants, by thankfully suffering, to correct his own evilness, and if not, to be useful to other one, the all-good God wanting that all people to be saved. And the temptations happen to the right and saint people according to the benevolence of God, towards the consummation of their soul, and towards being ashamed their enemies, the demons.

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[397] Psalms 55: 22: KJB: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved"; 54: 24: ROB: "Cast towards the Lord your care and He will feed you; He won`t ever shake to the righteous one."; I Peter 5: 7.

[398] Luke 12: 5: ROB: "But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."; ROB: "I will show you, though, whom to fear: Fear him who, after he killed, he has power to cast into Gehenna; yes, I am telling you, fear that one."

[399] Luke 12: 5; Matthew 10: 28.

By becoming aware about this things, the worker of the godlike commandments of Christ be doesn`t simply believe that Christ is God and the He has power (because this was seen also by the devils from things and they trembled)[400], but that everything is possible to Him and the whole His will is good, and that without Him no good can be done. That`s why one like this doesn`t want to do something outside the will of God, even if it is towards life, even if something like this cannot be found, but rather the will of God it is eternal and very good life, though to someone it could seem that working this life is interwoven with pain.

That`s why I, the wicked one, I am worse than a miscreant, because I don`t want to work to find that great faith and through it to come to the fear of God and to the beginning of the wisdom of the Ghost, but now I am trespassing the law closing the eyes of my soul willingly, and now I am coming to the consummate nescience, being I darkened by a consummate forgetfulness. That`s why I do not know what my soul profits and by coming to the evil knowledge, I gain the habituation of the sin. Consequently, even if I would want to turn myself back to where I have fallen down from, I cannot do it, because my will becomes middle wall which separates me from God, as the Fathers say[401], and I do not want to labor to tear down the middle wall. This is because if I would have had the faith, that comes out from the deeds of the repentance, I could have said: "In my God I will cross over the wall", and I wouldn`t have been scared due to the doubt in myself: "Who will welcome me, when I will rush to jump over the wall`s height? Is not there a precipice?[402] Will I be unable to cross

[400] James 2: 19: KJB: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble."; ROB: "Do you believe that is God one? You do well; but also the demons believe and tremble."

[401] Ephesians 2: 14: KJB: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;"; ROB: "For He is our peace, He Who made one from the two ones, by tearing down the middle wall of the separation,"

[402] Like the own will is a middle wall, so the faith tears down this wall, because the faith is the will that wants to tear down on itself as autonomous will. The godlike spiritual realities become obvious before us and penetrate into us and we advance and grow up in them, if we believe in them, namely if we want to consider them as real. They aren`t illusions, but it depends on our will to reckon them as real, for they to become real to us. Spirit is power, and if we do not contribute with the spiritual effort of the faith, we cannot discover also the expression of the spirit as power. But the fact that it depends

over it and, by rolling myself down, I will turn back down, after I labored so hard?" And many other like this one, on the one who has faith that God is close and not far, he doesn`t ever consider them. That one runs straight towards God, the One Who has all the power and the mastery, all the kindness and the love for people, to reach at Him, not as one who beats the air, but as one who rows, searching for the ones from above. By leaving the whole his will down, he makes his journey towards the godlike will, until he will hear within himself new voices, or even himself will speak about the mysteries, knowing them. From the working power he goes up the stairs towards the seer power, better said he receives this power, with the grace and with the love for people of our Lord Jesus Christ, to Whom is due the glory, the honor and the kingdom, forever. Amen!

Word 3: About Fear

The third amongst the letter is gamma (g)
But behold also the third one about fear.
This is because two are the fears of the Lord:
The beginner one, that stops from sin
And the consummate one, that works zealously.

The covetousness of the belly is the first one of the eight chieftains of the evilness. And the godlike fear and the first commandment break down all of them. This is because the one who hasn`t this one, he cannot have any other good. This is because how could, the one who doesn`t fear, to keep the commandment, except the case he has reached at love? But also this one started from fear, even if, maybe, he doesn`t realize how the beginner fear has passed away from him. And if somebody says that on the other hand he has

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on the will, on the effort of our will, manifested in faith, the discovery of the spiritual realities makes possible to us the temptation to reckon them as illusions, self-suggestions, as also the fact that they evaporate immediately that we weaken the effort of our faith. They are for us until we believe in them, namely until we want them to be, and they are no longer for us, when we no longer want them to be. By existing always as virtual for us, they exist in an actual mode only when we believe and on the measure of our belief. In this sense, the faith is sight, it is experience. And our will when is opposite to the fait, it is a wall that separates us from the spiritual realities.

traveled towards love, he has been enslaved either by the spiritual joyfulness, or by the absence of the senses, like the ones who cross the river when sleeping, according to the word of Saint Ephraem. This one, amazed through grace by the many benefactions of God, of which he was found worthy, he love the Benefactor.

And when somebody, spending his life, callously, in delectation and glory, as that rich man, and imagining that the ones who are melting by fear and life in trials, they suffer this due to their sins, he insanely lifts himself above them, by reckoning on himself worthy of this resting, which he enjoys without being worthy of it, through this fact he made himself unworthy of the future life, and due to reckless love for the temporary life, he becomes darkened so much, than it seems to him that he has reached at love, and this is why he receives greater benefactions than those ones. He doesn`t realize the forbearance of God towards him. That`s why, one like this will be defenseless at judgment and he will rightly hear the word: "You took the good things in your life"[403]. This is proven by the fact that there are many of the ones with little faith loaded unworthily with benefactions and nobody amongst the ones who judge healthily does congratulate them and does say that they are worthy to be loved by God or that they love God, and that`s why they live well. These things are like this.

And the fear of the Lord is twofold, like also the faith. The first ones are beginners, and the other ones are consummate and they are born out of the beginner ones. This is because the one who fears the labors he fears them as a servant and he deviates from the evil deeds. "For the fear of the Lord each one deviates from evil"[404]. And: "I will teach you the fear of the Lord"[405]. Therefore these things and

[403] Luke 16: 25: KJB: "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."; ROB: "But Abraham said: Son, remember that you received the good things in your life, and Lazarus, also, the bad things; and now he is here comforted, and you are tormented."

[404] Proverbs 16: 6: KJB: "By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil."; ROB: "Through love and faith the sin is expiated and through the fear of God you shun of evil."

[405] Psalm 34: 11: KJB: "Come, ye children, hearken unto me: I will teach you the fear of the Lord."; 33: 11: ROB: "Come sons, listen to me, the fear of the Lord I will teach you;"

the things like these ones were said about the beginner fear, according to Saint Dorotheus, for the fear of the menaces, to be us, the sinners, coming to repentance, searching for how to find the untying of our sins. And again: "By living the fear inside us, it teaches us the way of the life", or: "Deviate from evil and do the good"[406]. And the more somebody strives himself towards good, the more increases within him the fear, until even the smallest of his mistakes, which he hasn`t ever noticed, being him in the darkness of the nescience, the fear it shows them to him.

And the fear, by becoming consummate, the man is consummate also, through crying, and he doesn`t want to commit sin anymore, but by fearing the turning back of the passions, he live unwounded in the clean fear. "The fear of the Lord, clean, it remains forever and ever"[407]. This is because the first fear isn`t clean, but it is rather out of sins. And the cleaned one fears the sin, not because he mistakes, but because he is a man who is changing and skillful to do evil. And the more he ascends in earning the virtues, the more he fears as one who cogitates humbly. And this is rightly, because everyone who has wealth, he fears much the loss, the labors, the dishonor and the falling from height, and the poor one lives fearlessly, in the most regards, fearing only to not be beaten.

These things have been said about the ones who are very consummate and clean at the soul and at the body. And if somebody is still committing, even the smallest and the unimportant mistakes, let him not deceive on himself, says Climacus. The fear of these ones is neither a clean fear, nor humbleness, but knowledge of a servant and fear of menaces. That`s why one like this needs to correct his thought, to learn in what fear he is, and for through the most bitter crying and by enduring the troubles, to clean his

[406] Psalm 34: 14: KJB: "Depart from evil, and do good; seek peace, and pursue it."; 33: 13: ROB: "Shun from evil and do good, seek the peace and follow it." / These quotes can be found in the Word IV: *About the Fear of God*, of Abba Dorotheos, who makes a difference between the fear of the beginners and the fear of the saints.

[407] Psalm 19: 9: KJB: "The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."; 18: 10: ROB: "The fear of the Lord is clean, it lasts forever and ever. The judgments of the Lord are true, all of them justified."

own mistakes and to be able to come to the consummate fear, through the grace of Christ.

And the sign of the first fear it consists in hating the sin and get angry on the sin, as some ones wounded by a beast. And of the consummate one, in loving the virtue and fearing of deviation, because nobody is unchanging. That`s why in case of everything in this life we owe to always fear the on Solomon deviating towards so much evilness, and by falling, by seeing the great Prophet and emperor crying for two sins, and hearing the Apostle who says: "To the one who seem to be staying, let him pay attention to not fall"[408]. And if somebody says that «love casts the fear out», according to the speaker of God[409], he says well, but that`s the first and the beginner fear. This is for about the consummate fear David says: «Blessed is the man who fears God, and in His commands he wants very»[410], namely he love the virtue very much. This one has the rank of son, for he doesn`t do this because of the fear of the torments, but for the love that casts the fear out, and that`s why he wants it very much. He doesn`t fulfill forcedly, as a servant, the commandments, because of the fear of the torments, from which let us be delivered, by the grace and the love for people of our Lord Jesus Christ, Whom is due all the glory, the honor, and the worshipping, forever and ever. Amen.

Word 4: About Restraint

Behold the present word, the fourth one,
About the good honoring, and the letter d,
For it is its turn.
It occupies itself with the restraint.

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[408] I Corinthians 10: 12: KJB: "Wherefore let him that thinketh he standeth take heed lest he fall."; ROB: "That`s why, the one who seems to himself that he stands unmoved, let him take heed to not fall."

[409] I John 4: 18: KJB: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."; ROB: "In love there is no fear, but the consummate love banishes the fear away, because the fear has with itself the punishment, and the one who fears is not consummate in love."

[410] Psalm 112: 1: KJB: "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."; 112: 1: ROB: "Blessed is the man who fears the Lord; in His commandments he will want very."

Because this is the beginning of the eight enemies,
Of the eight passions. But is also about righteousness.
For these two are deeds of the good honoring.

It is obvious that the good honoring of God, the good-faithfulness, it is in many ways and of many kinds, like the philosophy from outside[411]. As only when the ten sciences are gathered together, they result in what is called philosophy, and not only one science, or two, receive this name, but all the ten together, likewise the good-honoring isn`t a name of a sole virtue, but the name of all the commandments. This is because this name is from honoring or from serving well[412]. And if somebody would say that this word shows the faith, let him tell us: does somebody believe in God after he fears Him? So, the fear comes out of faith, and out of faith is the good-honoring, according to the Prophet, who, after presenting the wisdom, he adds: «The Ghost of the knowledge and of the good-honoring, the ghost of fearing God»[413]. And the Lord, starting from the fear, He guided, the one who has fear, to crying[414]. But it is not the moment to speak about every the good-honoring, or about every spiritual work. But by forsaking the bodily deeds from before the great faith and the clean fear, for these are known to everybody, we will speak briefly about the trees of the intelligible Paradise, namely about the soul`s virtues, by the help of the grace.

One of these is the general restraint, namely the stopping from all the passions. But because there is a particular one too, amongst the bodily deeds, that teaches us how to use the foods and the drinks, and this one restraint every thought and every movement of the limbs which is not

[411] Awe, piousness, good-honoring, goof-faithfulness (ευσέβεια), it is the faith manifested through deeds; it is the entire way of life of the believers, through which he honors God.
[412] εχ του ευσεβειν, ηγουν χαλος δουλευειν.
[413] Isaiah 11: 2-3: KJB: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; // And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:"; ROB: "And the Ghost of God will rest upon Him, the ghost of the wisdom and of the understanding, the ghost of the advice and of the strength, the ghost of the knowledge and of the good-faith. // And He will fill Him up the ghost of fearing God. And He will judge not according to the outside countenance, neither will He give His decision according to rumors,"
[414] Matthew 3: 3-4. The first and the second Blessing.

done according to the will of God, this one is called the restraint of passions. The one who has this, he doesn`t approve any thought, or word, or movement of the foot or of the hand, or of any other limb of the body, except for the body's absolute need, or for the bodily living and of the soul`s salvation. Due to this reason, the temptations from the devils are multiplying, for they see the angel into body, how he is engulfed by the zeal and by the working of the good things. And this virtue must be worked and guarded, for it is a consummate thing and it needs relentless guarding, lest the one who has it - by forgetting about some of the passions which are lurking at the door – to let the passion enter.

And the two things, which are restraints and chastity (righteousness), are not identical. But one of them stops the fornication and the all-ugly passions; and the other one, it gathers towards itself even the thinnest and the most sinful thought, and through itself it elevated that thought towards God. That`s why it is impossible to somebody to describe by word, or to know by hearing it, the work and the knowledge of these things which amaze the mind, but one can come to them only by experience. How could somebody show, by using simple words, such great things, as the elevating of the dust and the transformation of the material one in immaterial? The outside teaching also known what the names are by starting from the root of the words. But the experience and the achieving of the virtues, they need God, and they are being gathered with much toil and after a long time; and this is especially in the case of the soul's virtues, because these are more mysterious and they are virtues in the true meaning. This is because the bodily virtues, being rather tools of the virtues, are easier, despite the fact they need bodily toils. But the ones of the soul, thought they only need the thought to be watched, they are very difficult to achieve. That`s why the law commands amongst the first things: «Take heed to yourself». About this advice Great Basil wrote a word that is worthy of all praise[415].

And what are we going to say, by not taking heed at all at ourselves, but being instead, some of us, like the Pharisees are? Fasting, taking vigil, and the things alike: it is right, some of us have these things; and we often have also a partial

[415] Quoted also in the first book, in the chapter: *Bodily Virtues are Tools of the Soul's Ones*.

knowledge. But we do not have right-reckoning, because we don`t want to take heed to ourselves, and to know what we are asked. This is because we do not have patience to take heed to the thoughts, for achieving the experience[416] from the many wars and thoughts, to becomes at least experienced sailors also for others, if not ship captains. But because we «see», while being blind, we are saying that we «see», as the Pharisees did. Due to this, it is said: «A greater punishment they will take»[417]. This is because if we were blind, we would have no condemnation, but it would suffice us to recognize and to confess out weakness and nescience. But woe to us, for we have a bigger damnation, like the Hellenes have, because, as Solomon says, they have contrived so many, and, what they are asked, they have lost it. Therefore, will we be silent, as ones who do no work? But a bigger evil is being done through this; we will be even stronger rebuked, he says. This is because the things done in hidden are, actually, to shameful even to speak about them[418]. That's why I will keep my silence regarding these ones. But about the worthy to be praised virtues I will start talking. For my darkened heart is pleased to remember their sweetness. Due to this reason I forget am forgetting about my measure and I do not think at the damnation that waits for me because I am speaking about what I do not do.

The restraint, therefore, and the righteousness, they have the same power and they are of two kinds, as it has just

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[416] We have sometimes translated the Greek word πειρα through *experience*, or εμπεριος through *experienced man*; as we also have done in the case of *experienced sailors*. We have used the new words for they have received a general circulation, but we have alternated them with the old ones, for showing that the experience the spiritual writing speak about, it is not a knowledge of a neutral things by simply living them, but a knowledge that comes out of suffering the trials. The word πειρα it belongs to the same family like πειρασμος is. The trying (the experience) it is gained by the ones who has passed through trials. Only the one who endures the trials (which are in the same time temptations, as the old ones translated them) and has overcome them, only that one can teach others how to overcome the trials to come.

[417] Matthew 23: 13: KJB: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."; KJB: "Woe to you, hypocrite scribes and Pharisees! Because you close the Kingdom of Heavens before people; that you do not enter, and you neither let enter the ones who want to."

[418] Ephesians 5: 12: KJB: "For it is a shame even to speak of those things which are done of them in secret."; ROB: "For the things done in hidden, it is shameful even to speak about them."

been said. But now I am going to speak about the most consummate ones. Therefore, the one who has by the gift from God the great knowledge of the seeing and the clean godlike fear, and he wants to have also the restraint and the righteousness, he owes to master himself inside and outside, and to be like one who is bodily dead, and who has his soul dead to this world and to people, saying to his though on any occasion: Who am I? And what my being is, if not a disgusting thing? At the beginning it is dust and then it is rottenness, and the middle is full of every abomination. And furthermore: What my life is? And how long it is? An hour and then comes death. What have I to do with this or with that? Behold, I am going to die soon, for life and death is mastered by Christ. What am I vainly worrying and quarrelling for? I do not need but a little piece of bread. And what is more than that, what do I need it for? If I have this, any worry has ceased. And whether I do not have it, let me take care only of it, for my knowledge's lack of consummation, even if there is God Who takes care of everything.

Therefore, let the whole care of the man to be for guarding the senses and the thoughts, to not stay, or to not do something that it seems to him as not being according to God. Furthermore, let him prepare himself for the trials coming upon him from devils and from people, either being pleasant or unpleasant, to not be budged either by those ones or by these ones, or to come to a reckless joyfulness and to self-appreciation, or to sadness and discouragement. Let him not accept any daring of the thought until the Lord will come, Whom to be the glory forever and ever. Amen.

Word no. 5: About Patience

It is the fifth word and the letter e.
It speaks about patience.
For this is the first one and great
Amongst virtues and in the whole knowledge.

The Lord said: «The one who will endure to the end that one will be saved»[419]. And the patience is the joining of all the

[419] Matthew 24: 13: KJB: "But he that shall endure unto the end, the same shall be saved."; ROB: "But the one who will endure to the end, that one will be saved".

virtues. This is because no virtue stays without it. For «everyone who turns back he is not worthy of the Kingdom of Heavens»[420]. This is because even if it seems to somebody that he is imparted by all virtues, if he won't endure to the end and he won't deliver himself from the devil's traps, he isn't worthy to reach in the Kingdom of Heavens. This is because the ones who have taken the earnest they need to be patient too, in order to receive the consummate rewards in the age to come. One needs patience in order to achieve every science and knowledge. And this is right. This is because neither the sensitive things are done without it; and if it has been done something to somebody, he needs patience in order to keep what it has been done to him. And simply speaking, everything before being done, it is done through it, and once it is done, it remains through it, and it doesn't stay without it, neither is being consummated. For if he is good, the patience brings him occasions and guards him; and if it is bad, it gives alleviation and strength to the soul and doesn't let the tempted one to be burdened by discouragement, which is the earnest of the Gehenna. The patience has the power to kill the discouragement, which kills the soul. The patience teaches the soul to get comforted, and to not weaken due to the multitude of the wars and of the troubles. Judah by not being patient, he found the twofold death, as one who lacks the experience of the war. Peter, the leader, though he fell, but being experienced in war he defeated the devil which brought him down. By finding the patience, that monk who fell into fornication, he defeated the one who defeated him before, by not obeying himself to the thought of the despair which was pushing him to leave the cell and the wilderness, but by saying patiently towards the thoughts: I haven't committed sin and again I am saying to you I haven't committed sin[421]. Oh, godlike wisdom, and patience of the valiant man! This blessed virtue consummated Job and all his good things from

[420] Luke 9: 62: KJB: "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."; ROB: "And Jesus said to him: Nobody who grabs the plow and looks back is fit for the Kingdom of God."

[421] *Paterikon* VI, 14. And Pious Nicodemus the Hagiorite so advices the one who fell in some sin: «Do not be diminished in your soul, neither be troubled because of this, but by immediately turning yourself back to God, say like this: «Behold, my Lord, what I have done like the one who I am; there wasn't even possible to be expected something else from me…» (*The Unseen War*, p. I, chapter 27).

before. And this is because if he would have weakened even a little in his patience, he the righteous would have lost everything he had before. But the One Who knew his patience, He allowed his to be beaten, in order to become consummate and for the profit of many people.

Therefore, the one who knows his interest he first of all strives to achieve the patience. This is because Basil the Great says: «Do not wage war to all the passions in the same time, because if you get weakened, you will turn back to the things from before and you won't be prepared for the Kingdom of Heavens. But fight each passion, one at a time, starting with enduring the things coming upon you»[422]. And this is right. Because if somebody doesn't have this one, he won't be aver capable to endure the seen war, but he will cause to himself and to other the fleeing away and the perdition, by weakening, according to the word God sais to Moses: «Let the fearful one not to go out at war»[423] and the other things. But in case of the seen war somebody can stay at home and to not go out at war. By doing so he loses the gifts and the crowns, and he might remain only with the poverty and with the dishonor. But in the unseen war there is no place without war, even if somebody would cross through the entire creation. But everywhere one goes, there is war. Into wilderness, there are beasts and devils and the other hardships and fears; in quietude, devils and temptations; amidst people, devils and tempter people. There is no place without upset. That's why without patience nobody can rest.

And this comes from fear and from faith and starts from wisdom. The one with right-judgment, he weighs the things in his mind and by finding them narrow, as Suzan said, he chooses the good ones, as she did. For this blessed said towards God: «Al things are narrow to me. If I do the will of the lawless old men, my soul will be lost because of fornication; and if I do not listen to them, they will blame me

[422] *Epistle towards Hilon*.

[423] Deuteronomy 20: 8: KJB: And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart."; ROB: "And the chieftains of the army to also tell to the people and to say: Who is fearful and with a weak soul, let that one to get out and to turn back home, in order to not make fearful also the hearts of his brothers, as his heart is."

for fornication as also other judges of the people, and they will condemn me to death. But better is to me to choose the Almighty, even if death stays in front of me»[424]. Oh, wisdom of this blessed one! By judging like that she wasn't deceived by hope. But, after the people gathered up and the lawless judges sat to blame her, and to condemn her to death as adulterous, the innocent one, immediately Daniel, being twelve years old, he showed himself as prophet from God and he delivered her from death, turning death upon the lawless old men, who wanted to judge her.

Through this God showed that He is neigh to the ones who want to endure for Him the trial and to not leave the virtue with carelessness, because the fear of pain, but to cherish more the law of God, by enduring the things which come upon them, rejoicing for the hope of the salvation. And this is right. For if there stay before two dangers, one of them temporary and another eternal, it isn't better to choose the first one? That's why Saint Isaac says: «Better is to endure the dangers for the love of God and to run to Him with the hope of the eternal life, than to fall somebody in the devil's hands because of the fear of the trials and to go together with that one to torments». That's why it is good that somebody rejoices, like the saints, during trials, as one who loves God. And if we are not like these ones, would we choose what is easier, because of the torment that stays in front of us? This is because in front of us there is the necessity either to get us bodily endangered here and to spiritually reign with Christ in the present age by dispassion and in the future age, or to fall by the fear of the trials as it was said, and to go to the eternal torment.

Be God delivering us from this torment, by enduring us the unpleasant things. For the patience is unshaken stone in front of the winds and in front of the waves of the life, and the one who has it he doesn't become weak and he doesn't turn back at the time of their overflowing. And by finding relief and joy, he isn't stolen by self-appreciation, but he is always the same, in good weather and in hardships. That's why he remains unwounded in the enemy's traps. In time of storm he joyfully endures while waiting the end, and when the good weather comes, he waits for the temptation, to the last breath,

[424] History of Susan 20: 23. This book is not present in KJB. (E. l. t.'s n.)

like the great Anthony[425]. For one like this knows that there isn't in this life something unchangeable, but all things are passing away. That's why he in not worried about any of these, but he leaves everything to God, for He takes care of us. To Him we owe the glory, the honors, and the mastery, forever. Amen.

Word no. 6: About Hope

There has been written one more evangelical word
About the hope *of the future things.*
And the sixth one amongst letters is z (zita)
And the man's mind searches to become careless.

The hope without care is life and hidden richness for the feeling, but confessed by wisdom and by the nature of the things. For the plowmen get tired by planting and seeding; the sailors also endure many dangers; the children learn the letters and the other sciences. All of them, they look at the hope, and that's why the toil joyfully and they give to perdition the achieved things, and they endure within cogitation in order to achieve greater things, often by suffering losses from the new desired things.

But one can say that these laws regarding the earning are known by experience. But about the intelligible things nobody has resurrected from dead to be us able to know something. This opinion comes out of not experiencing the spiritual gifts and knowledge. And that's why we ought not to wonder about it. This is because also the inexperienced one in the things from above, they get scarred until they experience those things. Likewise the little children, by not knowing the use of the letters and of the other teachings, they run away from them. But their parents, knowing the profit, they constraint their children and they force them towards learning, due to their love for them. And when the time comes, the children gain the experience too, and they start not only to love the teaching and the ones who have forced them to learn it, but they even suffer joyfully for the teaching they have been shared with.

[425] *Paterikon*, Abba Anthony, 6.

That's why we owe to run at the beginning because of the faith, through patience, and to not weaken in troubles and, at its time, we will come to the knowledge of the profit of what happened to us, and then we will work joyfully and gladly, and tirelessly. «By faith we walk, as the Apostle says, and not by sight»[426]. But as it is impossible to somebody to find out of it the profit of the things made in this world, likewise is impossible to somebody to find out the knowledge and the resting before toiling with the work and with the word into virtues. And like those ones always fear the loss and they hope having profit, likewise must happen also here to the last breath. Also, like the first ones do not run only when they gain, but also after suffering losses and crossing through dangers, so must do also the second ones, by knowing that the lazy ones doesn't eat out of his toils, and for this reason he may also owe many talents. For this «into hope You have placed me», says the Prophet[427], «and into hope they became consummate», says the Apostle. And these things have been said shortly out of the things of the nature and out of the godlike Scriptures.

And if somebody wants to learn from experience, let him work according to his power the seven bodily deeds with the whole his zeal, without scattering, and let him take care of the moral and of the soul's deeds. And by this reaching the hope and persevering in it, he will find out the knowledge of the things said in detail, and he will have from the beginning of the repentance, namely since he has started the seven deeds, since the first one, or from appeasement, the payment of the hope and the gain, before toiling into the other six ones, namely in fasting, in taking vigil, and in other ones. Immediately he accustomed himself to the quietude, that is the first one and the beginning of the soul's cleanness, his gain has been prepared for him. But the inexperience disciple he hasn't known the master's grace, as neither the little child the profit from his parents, even though before he was born, his parents were willingly benevolent to him, by praying for him to be born and to live; and even then, they toil to give him

[426] 2 Corinthians 5: 7: KJB: "(For we walk by faith, not by sight:)"; ROB: "For we walk by faith, not by sight,"

[427] Psalms 4: 8: KJB: "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety."; ROB: "With peace, so I am going to sleep and I we fall asleep, for You, Lord, especially into hope You have placed me."

inheritance and to be him having everything they have gathered. But the little child by not knowing this, he is careless about these things, and he reckons as a burden to obey his parents and if there wouldn't have been the need for food and other things, he hadn't been grateful at all.

But the one who wants to inherit the Kingdom of Heavens, but he doesn't endure the things coming upon him he shows himself even more ungrateful, because he has been built through grace, and by taking everything he has got, and by hoping for the next things, he eternally reigns with Christ, the One Who has made him - and he is nothing - worthy of so great sensitive and intelligible gifts, that even His Most Holy Blood He deigned to shed it for him, by not asking anything in return but to receive His good things. For this is His only request, of which, the one who could understand it, he wonders about it. «For what asks for, God, from you?», he says. Oh, insanity! How, by seeing, we do not see His fearsome mysteries? For even what it seems to us that He asks from us, it is in fact an even greater gift.

How not to understand that the one who takes care of virtue, he is better than everyone and he stays higher than the ones who float in height, even if he is poor and of a humble origin? Do we not know the prophets in the present age, or the Apostles, or the Martyrs? Do we still doubt the future things? Let's take a look at their lives and at what they did and where they say they receive the power and the grace from. And we even can see that they do wonders after their death. Let's take a look at emperors and at rich people, how they worship the holy icons. Let's take a look at the virtuous ones who are living now in the whole content and virtue and spiritual joy, whilst the rich people are upset and tempted more than the ones who live in asceticism and in poverty. By seeing these things, let's hope that the virtue is better than everything. And if not, let's look at the ungodly one, who might not know God, but they praise the virtues, even if the virtuous one appear to them as belonging to another faith. This is for even the enemy knows how to be ashamed of virtue.

And if we see that the virtue is good, necessarily, the One Who has made the virtue and has given it to the people, He is God. And if He is good, he necessarily is also right; for the righteousness is virtue, and that's why it is also good. And

if God is good and righteous, there is no doubt that He did and He is doing everything out of His kindness, even if it seems not be so, to the evil ones to. This is because nothing darkens as the evilness does. God shows Himself to the simplicity and to the humbleness, and not to the toils. And He shows Himself, not as some inexperienced people reckon, but by contemplating the things, or the creatures and the mysteries unveiled in the godlike Scriptures. This is the payment of the appeasement and of the other deeds in the present age; and in the future age: «What the eye hasn't seen and to the heart of the man haven't ascended, which God has prepared to the ones who love Him»[428] and they forsake their will through patience and through the hope for the future good things. For these things we pray, and we are shared with, by the grace and by the love for people of our Lord Jesus Christ, Whom is owed the whole glory, honor, and mastery, forever! Amen!

Word 7: About Dispassion

The seventh amongst letter is ita
And the present word is about dispassion
And this is born out of hope
And it is the running away from everybody.

The dispassion comes out of hope; this is because the one who hopes that he will achieve somewhere else an eternal richness. He easily despises the one he holds it, even if the temporary one brings him the whole resting. And, if this life is full of pains and of dangers, who will convince a sapient man to cherish this one more than the love of God, the One Who gives both this one and that one, to the ones who love Him?: only someone who must be blind, not being able to see at all, due to his faithlessness or malevolence and ugly habit. This if for if he believes, he will be enlightened. And if he takes a little

[428] 1 Corinthians 2: 9: KJB: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."; ROB: "But as it is written: "The things the eye hasn't seen and the ear hasn't heard, and to the man's heart haven't ascended, these ones God has prepared to the ones who love Him".

enlightenment out of the faith alone, he will strive to remove his all-evil habit. And if he puts this into his soul, he will unite himself with the grace and they will fight together.

That's why the Lord says that only a few[429] will be saved, because the things we see seem to be sweet, despite the fact they are bitter. This is because also the dog by scraping his nose with his tongue, due to the sweetness, it doesn't feel pain, despite the fact that it drinks its own blood. Likewise the greedy one, he eats things which damage him bodily and at his soul, but he doesn't feel the damage. And all of them who serve the passions they suffer, likewise, of callousness. And even if they sometimes look upwards, the habit drags them downwards again.

That's why the Lord says: «the Kingdom of Heavens is being taken by force»[430], not because of its nature, but because the accustoming to the passions. This is because if it would be taken by force due to its nature, nobody would enter it. But to the ones who will take it assertively, «the Lord's yoke is gentle and the burden is light»[431], while to the ones who don't want it with all their assertiveness, «strait is the gate and narrow the way»[432] and the kingdom requires striving (it is difficult to) in order to be taken. This is because to the first ones the Kingdom is inside them and neigh to them, for they want it and they quickly achieve the dispassion. This is for what helps or impedes the man to be saved is only his will and nothing else. Can't you do something? If you really want it you will have what you don't have. And thus the habit determines the man, by himself, step by step, to be either good or bad. This is because if wouldn't be so, no thief was saved. But they not only were saved, but they also enlightened many of the thieves. This at how long is the road from thief to

[429] Matthew 20: 16; 20: 14.

[430] Matthew 11: 12: KJB: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.: ROB: "Since the days of John the Baptist until now the kingdom of heavens is being take by striving and the ones who force themselves they lay their hand on it."

[431] Matthew 11: 30: KJB: "For my yoke is easy, and my burden is light."; ROB: "For My yoke is good and My burden is light".

[432] Matthew 7: 14: KJB: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."; ROB: "And strait is the gate and narrow the way that leads to life and few are the ones who find it."

saint. Is the will wasn't able to walk it, the assertive will travelled it. And on the one who is pious by the grace of Christ, or even a monk, what impedes him to become like those ones? That one is far, this one is neigh, and the most part of the road he received it as a gift, or by nature, or he inherited the awe and the good-worshipping from his parent. Isn't it, therefore, weird, that there are thieves and tombs robbers who become saints, while there are monks who are condemned?

But, woe to me, the wicked one, when the shame of my face will have discovered me. The emperors become poor as Josaphat and the ones like him, and the poor cannot dominate his old habit, to enter without difficulty the kingdom of heavens, through the non-addiction to the things he hasn't inherited form his parents. For when he said «I reject» the things he hadn't had (because the world and the things from the world are mastered by somebody else, and he has mastery upon his own lust) and when he rejected these things, then he made himself loving of much earning. He says: I cannot lack myself of earning and neither can I endure the things which come upon me. Tell me, what is this all about: the prisons and the chains which he would have had before, even if he had been a master? Because the ones who have the masteries and the richness they also endure these things. But which ones are these? The lacking of the necessary things, the nakedness, and the other hardships, which he had before? To not speak in detail, by prolonging my speech and making ashamed the ones who are full of all shame, it suffices to say only this much: the addiction to something from the seen things, of which lust we have rejected before, it becomes to us towards shame and damnation in the future age, as it happened to Gehazi and to Judah. The first one lusted after things he didn't have; that why he became a leper in addition of falling from God. The other one, by rejecting the things he had, he lusted for them again; and that's why together with the hanging up he also inherited the perdition.

But what the monk does more whether he doesn't keep his virginity and he doesn't live in poverty? This is because all the other commandments must be kept by everybody else, being characteristic to the nature. To love God and the neighbor, to endure what comes upon him, to use the things according to the nature and to restrain himself from evil

deeds, each individual owes these, even if he doesn't want to, and without keeping these there is no resting either in the present age. And this is because also the laws punish the ones who mistake and the rulers force the people towards observing the virtue. For the Apostle says: «Not in vain they wear a sword»[433] and again: «Do you want to not fear the mastery? Do good and you will be praised by it»[434]. Therefore, being all these things natural, everybody does these and wants these, and they even ask for these under the menace of punishment. But the part of the monk is the things from above nature, as one who is soldier of Christ. That's why the monk owes to taste His sufferings, in order to be imparted of His glory. But also this one is a natural law, confessed by the things submitted to the senses. Aren't the soldiers of the emperor glorified for they suffer together? Doesn't each one receive, here, as much praise as he suffers more? And doesn't endure reproaches on the measure he shows himself unworthy? Is not depending on somebody's wearing vestments more resembling to the emperor's ones, he is shown more familiar to the emperor, as, on the opposite, as far as somebody is from such things, he is shown more stranger to the emperor? So we ought to reckon regarding our Emperor too! The more somebody suffers together with Christ and follows His example, by tasting the His sufferings and the reproaches from before His crucifixion for us and from before His burial, the more he becomes more familiar to Him and together partaker to His glory. For the Apostle says: «If we suffer together, we will be together glorified»[435].

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[433] Romans 13: 4: KJB: "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."; ROB: "For it is servant of God towards your good. And whether you do evil, fear yourself, for it doen't wear the sword vainly; for it is a servant of God and avenger of His anger, upon the one who does the evil."

[434] Romans 13: 3: KJB: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:"; ROB: "For the rulers are not fear for the good deed, but to the evil deed. Do you want, therefore, to not fear the mastery? Do good and you will be have praise from it."

[435] Romans 8: 17: KJB: "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."; ROB: "And if we are sons, we are also inheritors – inheritors of God and together inheritors with Christ, if we suffer together with Him, for together with Him to be us extolled."

Woe to us, because how we forget how much suffer and toil the soldiers and the thieves only for a piece of bread! And who far they go the porters and the sailors! And how much toil endures all people without having the hope of the kingdom of heavens! Even though for many times they don't even reach the goal there are toiling for. And we do not want to endure, for the kingdom of heavens and for the eternal good things, such a small thing. And we wouldn't feel much tiredness if he wanted this assertively; and fulfilling the virtues isn't a burdening and unbearable thing, but rather is a joy and a resting, by the hope, by the carelessness, and by the unwilling honor which follow to the virtue. (For even the enemy, he shies and wonders of it). And it end is gladness and happiness. But not only that much, but even in itself the dispassion is mixed with joy, as the life lacked of material things has its sadness in the dishonored passions. May us, therefore, to be delivered from this and to be partakers to the immaterial life and to the eternal non-addiction, which gives birth to the body's mortification, into our Lord Jesus Christ, to Whom it is due the whole honor and worshipping forever. Amen!

Word no. 8: About Killing the Passions

Behold the eighth word and the letter thita (Th).
The dispassion gives birth to passion's killing
For if somebody doesn't keep this
He neither will be delivered from passions.

The non-addicted one always takes heed to God by sight. This is because the non-addiction to the things submitted to the senses it awakens the sight of the things known with the mind (intelligible). And we understand though sight here, not the one of the existing things, but of the fearful things from before death and from after death, about which, by being not-addicted he has learnt by grace, for out of crying to come, at his time, to the killing of the passions and to the gentleness of the thoughts[436]. For out of faith is born the fear,

[436] The killing of the passions is the destruction of the roots themselves out of which grows the addiction to the world's things.

and out of this one the good-worshipping, or the restraint, the patience, the crying, the gentleness, the hunger and the thirsty for righteousness, namely all the virtues, the mercifulness according to the Lord's blessings, the non-addiction, and out of this one the killing of the passions, through many sighs, and bitter tears of repentance and of sadness, which make the soul to reject the world's joy and even the food, because of the self-discontent. And this is because he starts to see his mistakes many as the sea's sand. This is the beginning of the soul's enlightenment and the proof of its health. Because the tears from before this and the so-called godlike cogitations, and the pricking of the heart and the things alike, they are mockery and deceit from devils, especially if they happen to the ones who live amongst people and in a no matter how small scattering. This is because it is impossible to the ones who still have the smallest tangle with something from the sensitive things, to overcome the passions. And if somebody remembers the old ones, that he would have had both of them, let him know that they really had them, but they didn't use passionately either of them. This is proven by the fact that they were taking women but they didn't know them but after many years, as it is written in the old book of the gentiles. This can be seen also at Job and at the other righteous ones. But also David was emperor and prophet, and Solomon, likewise, for a while. And as himself told: «God has given to the sons of the men the bad scattering, to scatter themselves in the vain things, to not remain packed of the evil things»[437]. But the nature itself of the things teaches us this. This is because if carries away by the countless scatterings, one man finds the occasion to do the due things, how much more wouldn't be this if our life was without scattering. That's why let one like this to scatter himself. Fir it is better to be him scattered in a bad way and to not be preoccupied with the things and with the godlike cogitations, than to work, but to work the evil things.

And the one who has reached, by the grace of God, to a partial knowledge, and he can understand the fearsome things from before death and after death, which have been

[437] Ecclesiastes 3: 10-11, and in the word *"About the ones who want to see themselves whitened by time*". Saint Cassian: *Dialogues II* (in The Romanian Philokalia, volume I, p. 137).

brought by disobedience, he mustn't leave these cogitations and the deeds which bring them, into the whole quietude and carelessness, to scatter himself into the vain things, but to remember that «the vanity of the vanities, all things are vanity»[438]. Starting from this word, Damascene said: «rightly, all things are vanity, and this life is shadow and dream. This is for vainly troubles himself every man who lives on earth, like the Scripture says»[439]. And this is right. For what can be vainer than that whose end is rottenness and dirt?

That's why the non-addiction means killing, not of the mind, but of the body, in what concerns its movements from before towards delight and resting. This is because the resting, no matter how small would be, it is a bodily need. Because the soul gets sad even more do to it, when it sees everywhere some spiritual thing or some knowledge in itself. And if he is also a body, the Ghost of God doesn't passes within him. That's why he neither takes care of some good deed, but he strives to fulfill his bodily needs and the needs of the passions from within him. And by taking darkness upon darkness, he always lives with pleasure in the usual nescience. And the one who has been enlightened to see his own mistakes, he doesn't cease crying for himself and for all the people, when seeing so much lenience of God and so many mistakes we have done from the beginning, and we are still always doing mistakes, we, the wicked ones.

Through this he becomes grateful and no longer dares to judge anybody, being ashamed by the many benefactions of God and by our mistakes.

And, consequently, he forsakes his whole will, which is not according to God, and takes heed to senses, to not do everywhere what is not absolutely necessary, according to the Prophet who says: «Lord, my heart hasn't got haughty and my eyes haven't been scattered»[440]. One like this must take heed lest also him, after reaching to such a height, to suffer due to

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[438] Ecclesiastes 2: 1: KJB: "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."; ROB: "Vanity of the vanities, says the Ecclesiastes, vanity of the vanities, all things are vanity!"

[439] The burial service for the laymen, Sedealna, voice no. 6.

[440] Psalms 131: 1: KJB: "LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me."; 130: 1: ROB: "Lord, my heart hasn't got pride, neither my eyes have been haughty, neither I have searched for great things, nor for things which are above me."

his carelessness or to his pride, what that one suffered, and to not be able, possibly, to repent as that one did. This is because the sin is at hand even to the very righteous ones; and the repentance isn't at hand to everybody, due to the fact that death is neigh and before death there is the despair. Good is therefore not to fall, and if we fall then to raise ourselves too. And if there has happened that we have fallen, it is good to not despair and to not estrange ourselves from the love for people, of the Master. For if He wants to, He can have mercy on our helplessness, if we only won't get far from him; or let's not worry and discourage ourselves if, by striving ourselves, we won't succeed to fulfill the commandments. But let's think at the fact that a thousand years before God are like a day, and a day like a thousand years[441].

That's why let's not hurry and get ourselves tired, but let's always lay down a new beginning. You have fallen, get up. You have fallen again, get again up. Only to not forsake your Physician because then you will be condemned by despair worse than a killer. You persevere night Him and he will have mercy on you, either by your turning back, or by trial, either by other deed of His taking care of you, without you even know it. This is because the devil uses to attack the soul with what he finds before the soul, either with joy and with self-appreciation, or with sadness and despair, either with overwhelming tiredness, or with total lack of work, either with things and thoughts at a wrong time and useless, or with darkness and reckless hatred for every existing thing. And simply speaking, with the matter he finds in each soul, with that one he attacks the man in order to be useless to the man, even if that matter is good and pleasant to God, but by being used recklessly by the ones who can judge the things and to find the purpose of God hidden amidst the six passions which surround the man, namely between the one from above him, from beneath him, from the left and from the right, from inside and from outside. This is because either is a deed wanted by God, or it is knowledge, it has a good purpose, which is amongst the six passions adversary to the man.

[441] 2 Peter 3: 8: KJB: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."; ROB: "And this one thing not to remain hidden from you, my beloved ones, that a single day, before the Lord, it is like a thousand years and a thousand years as a day."

That's why the man must ask questions for every good thing, as Saint Anthony[442] did, but not whomsoever you encounter, but on the ones who have the gift of discernment[443], lest, the asked ones, by not being tried (or lacking the experience), to fall both of them into the pit, according to the parable from the Gospel[444]. This is because without right-reckoning no good thing is done, even if it seems to the nescient ones that it is good, either because it if done at a wrong time and unnecessarily, or because it is not taken into consideration the measure of the thing or the strength of the man, or his knowledge and many other aspects. And the one who has the gift of the discernment, he has received through the humble cogitation. That's why he knows everything according to the grace and at its times there comes also the power of foreseeing.

Out of crying, therefore, and out of patience are born the hope and the non-addiction, through which it comes the world's mortification. And if somebody endures well, without despairing because he sees that everywhere is tribulation and death, but by knowing that these ones are trial and enlightenment, and also by not trusting that he has reached at a certain measure by seeing the many tears of the sadness, he comes to the state of seeing limpidly the holy sufferings of the Lord and of being much comforted by these ones. Then he reckons himself as being truly beneath everybody, by seeing so many good things done to him, by the grace of God. To Whom is due the glory and the kingdom forever. Amen!

Word 9: About the Sufferings of Christ, about Remembering the Death and about Tears

Behold also the ninth word
About the most honored sufferings of Christ.

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[442] *Paterikon*, Abba Anthony, 40.

[443] "But do not confess yourself to whomsoever you encounter, but to show them to the spiritual old men who have the gift of the discernment and not to the ones who are only whitened by time", Saint Cassian: *Dialogues* II (*The Romanian Philokalia*, p. 137).

[444] Matthew 15: 14: KJB: "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."; ROB: "Let them alone; they are blind guides, to the blind ones; and if blind will guide blind, both of them will fall into the pit."

Out of remembering the death and the mistakes
There are born many tears *to the toiler*
And out of these he will be able to have in his mind
The sufferings of Christ and of His saints.

Let nobody imagine somebody that he does a great thing through ascesis and through the many sighs and tears, it is given to him the knowledge of the Christ's sufferings and of all the saints. And by understanding these, he is astonished marveling at them, and in the same time he breaks himself into ascesis, for he understands, to the end, his helplessness, by seeing such great countless trials. How could the saints endure, joyfully, so many? And, how the Lord suffered so many for us? And in the same time with these he is enlightened towards the knowledge and the things done and said by Him. And by understanding all the things said in the Gospel, he starts here crying bitterly due to sadness, and here rejoicing himself spiritually due to gratitude; and not because he reckon himself as having good deeds, because this is self-appreciation, but because, by being very sinful, has been found worthy of seeing those things. Thus he humbles himself even more, with the work and with the word, through the seven deeds mentioned before, and through the moral deed, or of the soul, as also by guarding the five senses and by keeping the commandments of the Lord. And he doesn't reckon these as good deeds and worthy of reward, but rather as a duty, not hoping at all to be freed from this duty, due to the greatness of the knowledge given to him.

He makes himself, in a certain manner, slave to the cogitations sprung out from the words he reads and sings, and due to the pleasure he often forgets, unwillingly, his sins, and due to his joy he starts shedding tears which are sweet as honey. And again, by fearing the deceit - lest he is in this state at inappropriate time - he stops that state. And, remembering his first behavior he bitterly cries again, and so he will travel amidst the two kinds of tears, if he pays attention to it and if he is advices in everything by someone of the experienced ones, and if he falls to God through clean prayer due by that worker, by gathering his mind from everything he knows about, of he heard of, to the remembrance of God, and asking only His will to be done in all his deeds and thoughts. And if

he doesn't do like that, he will be deceived, by imagining that he will see the countenance of someone of the Holy Angels, or of Christ, by not knowing that the ones who searches for Christ, he mustn't search for Him outside, but within himself, by imitating His life into the world and through that that he becomes sinless body and soul, as Christ, and he has a mind always cogitating at Christ.

And having a shape, or a color, or some thought during prayer, it isn't a good thing, but rather a very damaging one. Because the mind must be in the place of God, as Saint Nilus[445] showed, starting from the Scripture's word: «And peace was made in his place»[446]. And the peace it means having no thought, either good or bad, «because –that one says – if the mind feels itself, it is no longer only into God, but also in itself». And this is right. For the godhead is unwritten around and borderless, without face, and without color. And the one who says that he is only with God, he must be without face, without color, without shape, and not-scattered. And what is outside this, it is devilish deceit. That's why the monk owes to take heed and, without asking the experienced ones about it, to not keep any thought, either good or bad, because we do not know any of these thoughts. This is because the devils take the countenances they want and they show themselves like that, as also the human mind becomes in the shape of the things it wants and it paints itself according to the countenance of the thing it has received.

And the devils do this in order to deceive us, whilst our mind wanders recklessly in order to reach the consummation. Therefore it must be kept with the whole power at some meditation appropriate to God. This is because as there are seven bodily works, so there are also eight sights of the mind and of the knowledge. Three are the things said before about the most-clean sufferings of the Lord. These ones must the monk always be meditating, in order to cry for his soul and for the souls of other people; namely to think at the bad things brought, at the beginning, by disobedience, at all the passions he has fallen in, and at his mistakes and at the trials which

[445] Evagrius, *Word about Prayer*, 57: *The Romanian Philokalia*, volume I, p. 81, 152, p. 13; 114-115, p. 89.

[446] Psalm 76: 2: KJB: "In Salem also is his tabernacle, and his dwelling place in Zion."; 75: 2: ROB: "For in Jerusalem was made His place and His dwelling place in Zion."

have come for his correcting; and then at death and at the torments waiting for the sinners after death. And this is for the pressed soul to give itself up to the crying, towards his comforting and humiliation, to not despair consequently to the many and fearsome thoughts, but neither to imagine that it has reached the spiritual work. And in order to remain in fear and in hope, meaning the gentleness of the thought that is always the same and that leads the mind to knowledge and to the right reckoning, as the Prophet says: «You will guide the gentle ones into judgment»[447], or better said «into right-reckoning».

This one is called by the Prophet as: knowledge with good worshipping. But as the good-worshipping is one, according to its name, but it has many works, so the knowledge is one according to its name, but it has many kings and sights. And, actually, the beginning of the bodily creature is knowledge and without knowledge nobody comes to committing the good. And the whole road to the end of the adoption and to the ascension of the mind to heavens into Christ it is called knowledge and sight. But the first one is before tiredness, in order the work to be done though it, as a building by using a tool; and the second one is after the building, to be guarded as a tower, out of fear. And again the knowledge is working of the soul's virtues too, in order to the prepared and planted the trees of the Paradise. After that there is the knowledge of the mind and the spiritual work, or the supervision of the mind and the setting of the soul's habits, in order the worker to work skillfully and to keep the commandments. Out of these there comes the taking care of the trees and the godlike administrating, as the sun, the rain, the wind, and the growing up, without which the whole toil of the worker it is vain, even if it is done with reckoning. «This is because neither without the influence from above one can do anything good, nor the influence from above - or the grace – comes upon the ones who don't want to», says the godlike John Chrysostom.

[447] Psalm 25: 9: KJB: "The meek will he guide in judgment: and the meek will he teach his way."; 24: 10: ROB: "He will direct the gentle ones to judgment, he will teach the gentle ones His ways."

This is because all things of this life are twofold: deed and knowledge; will and grace; fear and hope; toil and reward. But the second ones aren't done until the first ones are fulfilled. If it seems the opposite, than it is deceit. Like the inexperienced one in working the land, when he sees the flowers he imagines that they are fruits, and he immediately hurries up to gather them, and he doesn't know that he is losing the gathering's fruit of what is shown to him, so it is here too. «This is because the self-imagining of somebody it doesn't let him to reach at what he imagines», says Saint Nilus. That's why he must persevere next to God and to do everything with right-reckoning. And this happens if he humbly asks questions to the experienced ones, and if he rebukes on himself, and he rebukes the things he does and thinks at. And there is because the devil takes countenance of angel of light. And this is no wonder. Because the thought seeded by him, it appears to the inexperienced ones as thoughts of the righteousness.

«The humbleness is the door of the dispassion», says Climacus. And the substance of this one is the gentleness, according to the Great Basil. For this one makes the man to be always the same in the pleasant and unpleasant things and thoughts, and to take no care concerning the honor or the dishonor, but to receive the sweet or the painful things joyfully and to not be troubled as that virgin about whom the Great Anthony said: «While I was sitting yore next to a certain Abba, a virgin came and said to the old man: Father, I've been fasting for six days and I daily confess the old one and the new one. That old man answered her: Has it become to you the lack as the abundance? And she answered: No. Neither the dishonor like the good name? No, Father. Nor the enemies like your friends? And she said: No. And the old man said towards her: Go, work, because you have nothing»[448]. And this is right: for if she was fasting so much, than she was eating only once a week and even then only little food, mustn't she have the abundance? And again, if she was confessing daily the old one and the new one, mustn't she learn how to humble herself? And by not having anything from life mustn't she have friends everywhere? But she didn't succeed, out of

[448] *Paterikon* 24: 47. Quoted in the first part of the *Word about Discerning between Thought and Baits*.

so many toils, to consider her enemies like friends. He rightly said her: «You have nothing». And I am adding here that one like this is condemned even more, as Chrysostom says about the five reckless virgins, «because they succeeded to achieve what is the hardest, namely that virginity above nature, and what's easier, namely giving alms, which is done even by the pagans and by faithless, like something natural, to these days, they couldn't do it». And as they didn't know what was requested to them, they were toiling vainly[449]. «You must – says the Lord – do these things, and do not leave those things»[450]. Good is the ascesis, but on a right purpose; and good is to consider it not as a purpose in itself, but as preparation for working; neither as a fruit but as land that can feed, as time elapses, with the toiling and with good deeds, the trees out of which the fruit grows, that fruit being the cleanness of the mind and the union with God, to Whom is due the glory forever, Amen.

Word no. 10: About the Humbleness of Christ

Behold kappa (k) *and the tenth word*
Again about the humbleness of Christ[451]
For the soul to not take care, at all, of something,
But only to work upon himself,
Always, with the whole zeal.

The one who truly is humble in thought, he doesn't ever cease to rebuke on himself, even if the whole world will fight him and will dishonor him. And he does this in order to not be only unwillingly saved, as the ones who have patience, but to willingly run towards the sufferings of Christ, from Whom a man like this has learnt the greatest of all virtues, within

[449] *Homily no. 78 to Matthew*.

[450] Matthew 23: 23: KJB: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."; ROB: "Woe to you, hypocrite scribes and Pharisees! Because you give tithe of mint, of dill, and of cumin, but you have left the more difficult parts of the Law: the judgment, the mercy, and the faith; these one you must do, and those ones you mustn't leave."

[451] The content of the word is about the humbleness of Christ, imitated by man or within man.

which the Holy Ghost lives. This is the door of the kingdom or of the dispassion. And the one who has entered through it, he comes to God; and without it, the whole toiling is vain, and the road is with many pains. This humbleness gives the whole resting to the one who has it within his heart, for it has Christ dwelling into it. This is for through it the grace stays and the gifts are guarded.

The humbleness is born out of a multitude of virtues: out of obedience, of patience, of poverty, of godlike fear, of knowledge, and of others. Amongst these there is especially the right-reckoning, which enlightens the mind's borders. But let nobody imagine that he randomly to be reaches humble in though, but this is an above nature thing; and because it is a great gift, it is also intertwined with much difficulty, and it needs much wisdom and patience against temptations and against the devils who oppose to it, because it has to pass through all their traps.

The humbleness is the fruit of the knowledge, and the knowledge is the fruit of the temptations. This is because to the one who has known himself, it is given the knowledge of everything. And to the one who has obeyed himself to God, all thing will be told him, when the humbleness will reign within his limbs. And this is right, for through many temptation and by enduring them, the man becomes experienced, and through this he knows his helplessness And his nescience, and he realizes that yore he didn't know what he has found out now, and as yore he didn't know these things, so are many other things he may know, according to Great Basil. For this one says: «If somebody hasn't tasted something, he wouldn't know he misses it. And the one who has tasted the knowledge, he partially knows that he doesn't know, and the knowledge becomes cause of humbleness to him». And again: «The one who has known that he is a changing creature, he never gets haughty in something. This is because, even if he has something, that thing is of the Creature». This is because nobody praises a pot because that pot has created itself, but the Maker is praised. But if the pot is broken, is blamed for that damage the one who caused it, and not the Maker.

And if the pot is speaking, it necessarily has also free will. This is because in the good things it has the Maker as giver, as He is also the cause of his creation; and his falling and deviation have as cause the decision of his free will.

Without any doubt, to the one who remains unchanged, there comes also praise, as the one who accepts the evilness of the snake there it comes also rebuking. But not to the one who receives gifts, but to the one who gives them, it is due, actually, praising and thanks. But by the grace maybe has praise also the one who has received them, for he wanted to receive what he didn't have, or better said, for he is grateful to the Benefactor. And if he doesn't do this, he not only will lose the praise, but he will also be condemned because of his ingratitude. But nobody is so shameless to dare saying that he hasn't received as gift, than the one who, by stealing praise with cunningness and by boasting himself in quietude, he condemns the ones whom he reckons as not being so advances as he is, as the richness he imagines he has it he would cause it to himself and he wouldn't have taken it by grace. And if someone like this maybe gives thanks to the Giver, he does it hypocritically as that Pharisee, and by saying: «I thank You for I am like so and so». Rightly said the Evangelist, better said the hearts knower God: «He said towards himself»[452], but not towards God. Because despite the fact that he was seemingly speaking with his mouth towards God, the One Who knew his haughty soul, He said that not towards God the Pharisee was speaking, but «by standing, the Pharisee was saying this towards himself».

And if the Scripture tell us for many times the same words, or words resembling to them, this is by no means, says Chrysostom, repetition or much-speaking, but it does it to imprint that words in the listeners' hearts. And the Psalmist doesn't want to leave the word due to his love. Don't do this the ones who haven't tasted its sweetness. These ones, due to their laziness, trample even the word, to deliver himself of its burden. Will someone like this get any profit out of the godlike Scriptures? Won't we rather get only damnation and darkening of the mind, by the fact that he has opened the door to the devils which wage him war? For the Lord says: «If they do this in green word, what it would be in dry one?» and «if the righteous one barely will be saved, the unjust and the

[452] Luke 18: 11: KJB: "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican."; ROB: "The Pharisee, standing, so he was praying in himself: God, I thank you for I'm not like the other people, thieves, unjust, adulterous, or even like this publican."

faithless one where will be him shown?»[453]. And if on the ones who have their whole mind immaterial and without image, gathered in the remembrance of God, the devils wage them war, so that if God wouldn't defend them, through their humble cogitation, their prayer wouldn't succeed to go upwards, but it would turn back vain, what will us, the wicked, do, for we do not speak even in the wind, through our mouth, in order God to have mercy on us, even at least sometime later, and to come down to our fight and to our helplessness, through the gratitude we have shown Him?

And if the devils wage war to the consummate ones, let's listen to what Saint Makarios says, that «Nobody will reach to be consummate in the present age, because then there wouldn't be earnest what is given here». And he bring witness someone of the brothers, who, praying together with some ones and being kidnapped to heavens with the understanding and by seeing the Jerusalem from above and the tents of the saints, and then coming down, he fell from virtue and reached the total perdition, because he imagined about himself that he reached to something and not that he had an even greater debt, as one who was found worthy of such an elevation, being unworthy and dust according to the nature. And again, the same one says: «I know many and I count myself amongst these ones by experience, and I know well, that nobody is consummate here. But even if he would reach to be totally immaterial and almost united with God, the sin goes behind him and it doesn't ever totally perish before death. And Saint Nilus says about someone that, while he was praying, by the leniency of God, for his profit and for the profit of many others, the devils were throwing him upwards, by grabbing him by hands and by feet, and in order to not be the body damaged, when falling, they were catching him on a mattress. And even by doing this for many times, they couldn't make him to descend with his mind from heavens[454]. Will, someone like this one, ever fill the food, or he would need these due to our helplessness, even though we don't want, either seeing these things, to take heed. And woe to us, a

[453] I Peter 4: 18: KJB: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?; ROB: "And if the righteous barely is saved, what would be with the faithless and the sinner?"

[454] Evagrius, *Word about Prayer*, head no. III.

saint like this one was warred, and we don't take any care of war. The Saints are guarded by their humbleness against the enemy's traps, and we get haughty due to our nescience. And, rightly, big nescience is when somebody gets haughty about what he doesn't have». «For, what do you have, he says, and you haven't taken it from God»[455], as a gift, or through the prayers of some ones; «and if you have taken, why are you praising yourself as you wouldn't taken, but as you would do it yourself?»[456]. Says Abba Cassian: «The humbleness is born out of knowledge». And the humbleness gives birth to right-reckoning, out of which it is born the discernment, which is called by the Prophet as «counsel». And this one sees the things according to their nature; and the mind becomes death in what concerns the world, by seeing the creatures of God. To Him we owe the glory, forever. Amen.

Word no. 11: About the Gifts of Discerning the Sensitive Creatures According to Their Nature

The eleventh word and the letter lamvda
The humbleness gives birth to the gift of discerning
The creatures which are sensitive according to the nature.

It is very good to ask questions about everything. But ask the experienced ones; it is dangerous to ask the inexperienced ones, because they don't have the power of discerning. For this power know the time, the need, the state of the man, the extent of his knowledge, the power, the knowledge of the one who asks the question, and his assertiveness, the purpose of God and of each word of the godlike Scripture, and many other things. And the one who

[455] 1 Corinthians 7: 7: KJB: "For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that."; ROB: "I want all people to be like me. But everyone has from God his own gift: one like this, another in other way."

[456] 1 Corinthians: 4: 7: KJB: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"; ROB: "For Who makes you different? And what do you have which you haven't receive it? And if you have receive it, why do you boast yourself, as you wouldn't have receive it?"

hasn't the gift of the discernment he toils very much, but he cannot achieve anything. If there is somebody having this gift, he will be guide to the blind ones and light to the one who are in darkness. Therefore we owe to entrust him everything and to accept everything from him, even though we do not understand, as we would want it, the lack of experience. But the one who has the gift of discernment can make somebody accept what he says, either that one wants or not, for the ghost searches for and unveils the godlike things, being able to force the mind to believe even though the mind doesn't want to, as it happened to Jonah, to Zachariah, and to David who escaped the thieves, by being impeded by the angel to speak something else than the order of his singing.

And if there is nobody with the gift of discerning amongst the people from today, because it lacks the humbleness which gives birth to discernment, we owe to pray perseveringly before each deed, like the Apostle says. And if we lack pious hands, or we lack the cleanness of the soul, let's at least be outside the remembrance of the evil and outside passionate thoughts. For, this wants to say the apostolic word, which commands us to raise «pious hands, without anger and without quarreling thoughts»[457]. And if we think at something according to God, let's do this without passion, even though this won't be a very good thing. Due to our lack of skills and due to our will to do it, according to the purpose of God, it will be reckoned to us what we have done, by grace, as being good, if is not done out of passion, but for the will of God, as it has been said. This is in forced cases and only by the goodness of God.

But where is being searched for the own will and not for the will of God, there is haughtiness, and God doesn't show his benevolence, neither He unveils His advice, lest somebody by knowing and by now doing, to be even more condemned. This is because everything that God gives or doesn't give it to us, He does this for our profit, even though us, as some children, don't realize it. He doesn't send His

[457] 1 Timothy 2: 8: KJB: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."; ROB: "I want therefore the men to pray in every place, by raising up holy hands, without anger and without hesitation."

Holy Ghost to the one who hasn't clean himself through bodily and moral deeds, lest this one to lean himself towards passions and to become guilty towards the Holy Ghost Who has come within him. After somebody persevered for a long time in ascesis and he has cleaned firstly his body of the sin with the work, small and big, and then his soul of all the lust and of all kinds of anger, and he adorned his behavior with a good habit to no longer to anything without the will of his mind through the five senses, neither the inward man to agree something of these things, and the whole man obeys God, then also God will tell him all things with the grace of the Holy Ghost through dispassion. This is because firstly he must obey himself to the law of God and then he will make things given under his mastery obeyed to himself, as rational being, for – by cogitating – to reign as it was established for him at the beginning, through a wise, righteous, manly, and right mastery. Once reached to this state, here he appeases his anger through the softness of the lust, and here he quenches his lust through the harshness of the anger; and he knows that he is emperor and he works with all his body's limbs according to the commandment of God and he is no longer stolen, as before, by forgetfulness and by nescience. By occupying himself constantly with God, he reaches to understand, and he starts to foresee all the traps prepared by the devil and everything that happens to him secretly, when his attention is being stolen.

He doesn't foresee, of course, the future things, as the prophets do, because this is above nature and it is given for the public benefit. But the understanding is a natural thing; it only comes to sight, from under the mastery of the passion, on beneath of which it has been hiding itself as in darkness, after the mind has been cleaned. Through the humble cogitation there comes the grace and opens the eye of the soul, that was blinded by the devil, and the man immediately starts seeing the things according to the nature and he no longer let himself to be enchanted by the external seeing of the things, as he did before. For, one like this looks without addiction at gold, at silver, at precious stones, and he doesn't deceive himself, or he judges wrongly, as an addicted, and he knows that out of earth are all of these, as also all the other substances of the world, as the Holy

Fathers say. He looks at the man and he knows that he is out of earth and he will turn back into earth.

But this sight doesn't come out of the simple judgment. This is because all the people know these things from experience, but being dominated by passions they become addicted to things. And if somebody reckons, out of his self-appreciation, that he has reached to see the things according to the nature, but without the toils and the virtues which we have mentioned before, there won't be any wonder. This is because the self-appreciation knows how to make even the blind ones to imagine that they see, and to make the fools to brag themselves vainly. But if it was so easy to be the things seen according to the nature only through the simple judgment, it would be for nothing: the crying, and the ascesis of many kinds, and the humbleness, and the grace from above, and the dispassion. But it is not like that. This is because often is easier the sight of the all-simple people, and who have a mind clean of the things and of the evilness of the world; when it happens to someone of these ones to obey an experienced spiritual guide, or, likewise the old ones through the oikonomia of the grace, even before he knows his right hand or his left hand, as Solomon says.

But if we served the passion from our youth and we have been striving, with the whole our zeal, into evilness and cunningness, it is impossible to us to be delivered from such evil deeds without toil, without time, and without God, in order to be able to achieve that sight. But we first must love the before mentioned virtues and to take care of them with the work and with the word, in all diligence. But it often happens that even on this way our ascesis is useless to us, either because we don't endure the trials to the end, or because we don't know the road or the purpose, either out of laziness, or out of faithlessness, or due to other countless reasons. And if it happens even in such a case, we are too far from our target, how will we dare to say that we have reached to the old beauty, except we are delusional due to the pleasure for ourselves and due to the hidden perdition? This is because like the self-rebuking means a hidden increase, likewise the self-appreciation means a hidden perdition, for the fact that we've turned back but without knowing it. And this is truly so: for in the loving of vain glory

soul there are coming back also the passions which were cleaned by the grace, before, and the Lord says: «When the unclean ghost is gone out»[458], and the other things. And why is that? It is because the place from where he went out, it doesn't have spiritual work either humbleness. And that's why he turns back in order to enslave that man with an addition of many other evil things and he settles himself there. Let the one who understands to understand. This is because the word doesn't want to openly tell everything, neither to overlook something, but as it is necessary. This is because Saint Chrysostom says: «Great benefaction of God is also this one, that some words of the godlike Scriptures are clear, and other are unclear, for through the first ones to come us to faith and to zeal, and to not fall due to the too much understanding into faithlessness and carelessness, and through the others to awake ourselves in order to ask questions and to toil and to deliver ourselves from pride and to find the humbleness, by the fact that we cannot understand those words. And thus we pick up, out of both of them, humbleness and the longing for God, if we receive the feeling of the gifts given to us».

So, the fifth sight and strengthening this word is speaking about, it is this: to be somebody able to see, with the work, the sensitive creatures and the thoughts, and to not be hold back into nescience by some deceit; and to be able to do anything without passion, except the purpose of God; and to agree no thought, even if the death would stay before him, lest to deviate him from the godlike purpose with the word and with the work. And this has been said about the end of the knowledge, because at the beginning, as disciple, one works forcedly according to the purpose. And if, being defeated by habit, he deviates a little from his work, this will be either through a higher oikonomia, to be him turning back immediately with much humbleness, or due to the self-appreciation that makes him become haughty. And when he in such a mood, let him know that the grace, by rebuking him, it teaches him to be humble and to know

[458] Matthew 12: 43: KJB: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none."; ROB: "When the unclean ghost is gone out from the man, he walks through places without water, searching for resting and he doesn't find it."

where he is receiving the power and the knowledge from: «to not be us, by believing in ourselves, but in the One Who has risen us»[459] and the others. This thing is taking place also here. This is because if somebody endures without getting haughty and without turning away from virtue, he is also elevated, through the mortification of the body and of the things, to the knowledge of the existent things. This if for, according to Apostle, the man together-crucifies himself bodily, through the bodily deeds, and he also crucifies his soul through the soul's deeds, and then he buries himself by killing his senses and that knowledge according to the nature and he spiritually resurrects through dispassion into Christ Jesus our Lord[460], to Whom is owed the glory and the mastery forever and ever. Amen.

Word no. 12: About the Experience of Contemplating the Sensitive Things

The letter mi (m) *And the twelfth word.*
It shows the experience of contemplating
The sensitive things and the need
Of nobody to ask questions at inappropriate time.

Until the mind hasn't achieved the killing of the passions, it is not useful to it to come to the contemplation of the sensitive things. And if it is scattered by worries and if doesn't gather itself together in meditating the godlike Scriptures into knowledge and quietude, the man becomes even more darkened by forgetfulness and he slowly comes to nescience, even if someone like this has reached, maybe, at the knowledge of the mind. And this happens to him especially because the knowledge hasn't come to him from the grace, without him knowing, but out of reading, and he only finds out such mysteries from the ones who lived them.

[459] 2 Corinthians 1: 9: KJB: "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:"; ROB: "But us, into ourselves, we have reckoned ourselves us sentenced to death, to not trust ourselves, but to trust God, the One Who resurrects the dead,"

[460] Romans 6: 4-10; Galatians 6: 14, verse interpreted by Saint Maximos in the head no. 67: *The First Hundred of Gnostic Heads (The Romanian Philokalia*, volume II, p. 149-150).

For, if the plowman doesn't work his field, this soil will become tougher, no matter how good would be, so also the mind, if it doesn't gather itself together into prayer and reading, and it doesn't have these things as its works, it will become thicker and it will fall into nescience. And as the soil, even though is watered by rain and warmed by the sun, it won't bring benefit to the plowman, if this one doesn't sow it and doesn't guard it, so also neither the mind won't be able to have the knowledge without the moral deed, even if it has received the knowledge by grace; but on the measure it turns, slowly, out of carelessness, towards passions, it immediately goes astray. And even if it sees in a certain measure, due to the self-appreciation, it is forsaken by grace.

That's why the Fathers, even though they often lessened, due to their old age or to helplessness, the bodily deeds, they never lessened the soul's deeds. This is because instead of the bodily deeds they had the bodily weakness that could keep the body under oppression. But guarding the soul without sin - in order to lighten the mind - without the moral deed, it is impossible. This is because the plowman often changes the tools; and maybe he sometimes puts them out of use. But he will never let the field unworked and unsown, or not planted, neither the harvest unguarded, if he wants to impart himself with it.

And if somebody is a thief and a robber, and he doesn't want to enter this gate, but he climbs the wall elsewhere, as the Lord says[461], he is not listened to by the sheep namely the godlike meanings, according to the godlike Maximos[462]. This is because the thief doesn't enter but to steal through hearing and to stab through foreign interpretation (through allegory), not being able to raise the Scripture[463], and in order to lose himself and the meanings through his liar knowledge that comes out of self-

[461] John 10: 1: KJB: "VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."; ROB: "Verily, verily I say to you: The one who doesn't enter by the gate, in the sheepfold, but he jumps on elsewhere, that one is a thief and a robber."

[462] *The Second Hundred of Heads about Love*, head no. 66, *the Romanian Philokalia,* volume II, p. 66-67.

[463] ανάγει τήν γραφήν = not being able to elevate himself to the high meanings, or not being able to elevate the veil from Scripture.

appreciation. But the shepherd suffers the evil things together with the meanings, as a good soldier of Christ, as the Apostle says, by keeping the godlike commandments. He enters by the narrow gate, namely by the humble cogitation, and by the door of the dispassion. And before to be found worthy of the grace from above, he gathers himself together from scattering and he learns everything, by hearing. And each time there comes a wolf in sheep skins, he banishes that wolf away by despising himself, by saying: «I don't know who you are, God knows». And if there comes a daring meaning and asks for being received inside, by saying: «If you do not establish your meanings and if you do not discern the things, you are faithless and nescient», the shepherd answers him, according to Chrysostom: «If you say I'm insane, you are right, but I know that the fool in this world becomes a wise man, according to the Apostle[464]; and the Lord says that the sons of the present age are wiser to their nation than the sons of the Kingdom of Heavens»[465].

And this is right. Because the first ones want to be victorious, want to become rich, want to become wise, to be extolled, to master, and other things like these. And even if they do not reach these, and their toil remains useless, they still strive themselves above their own power, towards these things. And the other ones want to have the things opposite to the already mentioned things. And through these things they take, even from here, the crown of the happiness from beyond. They strive themselves, as the first ones, but to get the freedom by grace. This is because through it they are able to keep they memory no fallen into forgetfulness, and they are also able to know the meanings as being confessed by the godlike Scriptures, and by the ones who have the experience of the spiritual knowledge, or to not know them, even if they are into much knowledge, due to their inability

[464] 1 Corinthians 3: 18: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise."; ROB: "Let nobody deceive himself. If it seems to somebody, amongst you, that he is wise in this age, let him become fool, in order to be wise."

[465] Luke 16: 8: KJB: "And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light."; ROB: "And the master praised the wise steward, for he worked wisely. For the sons of this age are wiser in their generation than the sons of the light."

to understand, by knowing that the meanings from before these ones were temptations towards trying their freedom. The humble in thought, he strives, namely, to reject the reasoning and its purpose and to disbelieve it, and rather to fear and to ask with many tears and to run to humbleness and to the self-despising, reckoning his knowledge and his gifts as a big loss; and the proud one hurries to found his understandings, not hearing the Climacus who says: «Let's not search for the things of the time before time», and the followings, or Saint Isaac the Syrian, who teaches us: «Do not enter boldly inside, but give thanks into silence», or John Chrysostom who says, teaching from the Apostle: «I do not know», or Damascene who says about Adam, that it wasn't the time to proceed to contemplating the sensitive things.[466] This is because the senses of the children are helpless in order to eat strong food, and they need milk, as the Apostle says[467]. That's why let not search for contemplation until the time for contemplation has come, but let's achieve first, within ourselves, the mothers of the virtues, and the knowledge will come by itself by the grace of Christ, to Whom is owed the glory forever and ever. Amen.

Word no. 13: About the Knowledge of the Intelligible Things

The letter ni (n) *and the thirteenth word.*
The knowledge of the sensitive things *is easy*
Also the knowledge of the bodiless intelligible armies
The proof of whose is taken, by the one who sees, out of the sensitive things.

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[466] *The Dogmatics*, book no. 2, chapter 11, where is also give the quote from the Apostle. And Saint Gregory the New Theologian says in the *Word at the Birth of the Savior*: «The tree of the knowledge wasn't planted as bad from the beginning, neither was it forbidden due to some enmity… but it was good, if would have been imparted at an appropriate time».

[467] Hebrews 5: 12: KJB: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."; ROB: "Because you, who for a long time would be appropriate to be teachers, you need again somebody to teach you the first beginnings of the words of God and you have ended to nee milk, and not strong food."

The knowledge becomes intelligible after accustoming into the sensitive contemplation. But the one who reaches this knowledge, he doesn't see angel. Because, how could the man, who doesn't see either his own soul, an immaterial reality, which is known only to the Maker? For the general use, though, the angels took certain countenances for our fathers, by the taking care of God. But neither this happens to us, because we want this out of our self-appreciation and we don't take care of the general good, neither we suffer something according to God. That's why, the ones who wants something like this, he rather wants to see a devil. Because the Apostle says that the devil takes countenance of angel of light[468]. Rather, when somebody never aims things like these and he doesn't believe even his eyes if would appear to him, maybe will appear to him if he serves the general benefit. Therefore this is known by the fact that that we don't want to receive something like this even in when dreaming, or if it is shown to us we do not make a big deal of it, but we behave ourselves like we wouldn't know anything. This is because the true angel has power from God and makes the mind to appease and to receive him, even if the mind doesn't want to. But the devil cannot do this, but only when it sees that the mind receives it, only then it shows itself to the mind, after God allows it. And if it is not received, it goes far from there, banished by the guardian angel from the godlike Baptism, given the fact that the mind hasn't sold its freedom.

So are these things. But speaking about seeing the ones from above, we ought to show that they are nine groups, according to the great Dionysus[469], and the nine groups have names according to their nature and work. They are called bodiless, being immaterial, and intelligible, being minds; then they are called armies, ghosts serving everybody's Emperor. They also have common and particular names. Thus they are called Powers and Angels.

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[468] 2 Corinthians 11: 14: KJB: "And no marvel; for Satan himself is transformed into an angel of light."; ROB: "No wonder, because satan itself transforms itself in angel of light."

[469] *Heavenly Hierarchy*, chapter VI. See also the footnote of the Pious Nicodemus the Hagiorite at chapter no. 23, the first part of *The Unseen War*.

The first name it is on one hand of a sole group, the first one from us upwards, and from the unapproachable throne the ninth one; and according to their work all of them are called angels, as ones who herald the godlike commandments to the people. «For at Job came another angel, says Solomon, and wasn't a saint angel». Because he was left alone, says Chrysostom, and came to herald to him. But the Holy Scripture foretells about the Lord through an angel. About Abraham it is said he gave food to angels, and one of them was the bodiless Lord, as Damascene says towards the Birth Giver of God: «Abraham watched in the tent the mystery from within You, Birth Giver of God: for She received Your Son without body», and the other things. And again: «In the oven with the young men was also Him». He is called Angel according to the work, as Prophet Isaiah says: «Angel of great counsel»[470]. For the Lords Himself said: «Those things I have heard from the Father, those I will herald to you»[471]. To whom is owed the glory forever. Amen.

Word no. 14: About the True Dispassion, Generally

The present word and the letter Xi (X)
It is about the true dispassion in general.
We have until now fourteen heads,
By the grace of Christ, in short.

Strange and wonderful thing is the dispassion, for it makes the man who has overcome the passion, by habit, an imitator of God, as much as it is possible to the man. This is because by suffering, the dispassionate one, and by being warred by the devils and by the evil people, he is like

[470] Isaiah 9: 6: KJB: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace."; 9: 5: ROB: "For a Child was born to us, a Son was given to us, Whose mastery is on His shoulder and His name is called: Angel of great counsel, wonderful Counselor, powerful God, victorious, Lord of the peace, Father of the age to come."

[471] John 12: 50: KJB: "And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."; ROB: "And I now that His commandment is the eternal life. So what I am speaking, as the Father told Me, so I speak."

somebody else would suffer, like the Holy Apostles and Martyrs. When he is glorified, he doesn't become haughty, and when he is rebuked, he doesn't become upset. For he reckons that the pleasant things are gift and leniency from God, of which he is not worthy, and the hardships are towards his trying; and that the first ones are given here according to the grace and towards the good hope in the future age. And he is like a insensitive one who have much feeling of the pains, by the gift of the discernment. This is because the dispassion isn't a sole virtue, but a name for all the virtues. This is because like the man isn't a sole limb, but the man is shown by the many limbs of the body, and neither by them alone but together with the soul, likewise the dispassion is the intertwining (the synthesis) of many virtues. And instead of soul he has the Holy Ghost, from Whom has taken his name the one who is called spiritual. If the soul doesn't reject the passions, the Holy Ghost won't come within it. And without the Holy Ghost, this comprising virtue isn't called dispassion. But even if it would be, maybe, somebody like that, he is rather insensitive.

That's why also the Hellenes, by not knowing these things, they say: «Do not make yourself dispassionate (apathetic) as one who lacks the soul, neither passionate, as one who lacks the rationality». By saying that the dispassionate is lacking his soul, they were saying this according to their knowledge, not having that knowledge from the Holy Ghost[472]. And by saying about the passionate man that he is without rationality, they were right, and this we say too. But we do not say this for we've learnt it from them. For this wouldn't be knowledge, but experience. But, by having the experience of the passions' tyranny, we've learnt out of what we've suffered. And we are writing also as ones who have learnt how to achieve the virtues from the Fathers who have been found worthy of dispassion. For those ones say that the one who is very passionate, he end to be like a slave and like an insensitive one due to the too

[472] Here is being done a categorical difference between the philosophical apathy or the Buddhist one, and the Christian one. That one is insensitiveness, while this one is full of feeling into the Holy Ghost. It is not only something negative (the lack of passions) but something positive (the synthesis of virtues) and more than this, a feeling produced by the Holy Ghost. Or, as Saint Maximos the Confessor says, the dispassion brings the love as fruit (*Heads About Love*, I, 2; II, 30).

much attachment to the passions and here we starts without thinking as the beasts do, pushed by some lust, and there he tries to avenge himself with anger because of not fulfilling some lust, gnashing his teeth as a beast against his fellow humans. Likewise the dispassionate man makes himself insensitive out of the consummate love towards God. And here he directs his whole preoccupation towards God, and there towards contemplating some of His wonders or towards some word from the godlike Scriptures, as Saint Nilus says. And even if he would be amidst many people, or in the marketplace, his mind feels like he would be alone. And this state comes to him out of keeping the godlike commandments of Christ, Whom we owe the glory and the mastery forever. Amen.

Word no. 15: About Love

The keeping the godlike commandments
It is the proof of the love for God and for the neighbor.
That's why the word about love
It is the present word and the letter o
It is the fifth one
For the love is the beginning and the end of the law.

The one who wants to say something about love, he dares to speak about God Himself. This is because John the Theologian says: «God is love, and the one who remains into love, he remains into God»[473]. Oh, wonder! This paramount virtue of all virtues, it is characteristic to the nature. That's why it is mentioned the law amongst the first ones, by commanding: «You shall love your Lord God», and the other things[474].

Therefore, by hearing the words «with all», I have been filled up with awe and I haven't needed the other words. For

[473] 1 John 4: 16: KJB: "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."; ROB: "And we have known and we have believed the love, which God has it towards us. God is love and the one who remains into love he remains into God and God will remain into him."
[474] Job 19: 18; Luke 10: 27.

«with all your soul» it means that out of rationality, anger, and lust. This is because out of these three ones it is composed the soul. The mind always cogitates to the godlike ones; the lust lusts only after Him ceaselessly and after nobody else, once the law said «with all»; and the anger starts moving in a natural manner against the ones who impede this lust and only against them. So he rightly said that God is love.

Therefore, if Gods sees the three powers of the soul, having their longing only after Him, as He commanded, necessarily, that He also – because He is good – not only loves the man, but he also dwells into the man and lives into the man, as He said, through the coming of the Ghost. And the body will obey the rationality, even unwillingly, as being irrational, and it won't lust against the Ghost, as the Apostle says[475]. But as the sun and the moon are guided by the commandment of the Lord in order to lighten the world, even though they are inanimate things, so also the body will work according to the will of the soul the deeds of the light.

And as the sun, by travelling always from East to West, it gives a day, and by lacking the sun the night falls, so also each virtue done by the man it lightens the soul, and when that virtue hides, the passion and the darkness come, until that man achieves again that virtue and through it he sees again the light. Also, as the sun, by starting from the edge of the East, and by moving slowly its light to the other edge the time is being fulfilled, so also the man by growing up little by little from the beginning of the virtues, he becomes dispassionate. And as the disk of the moon grows up and diminishes during a month, likewise the man grows up and diminishes with each virtue, until he reaches to accustom himself with the virtue in cause; and here he suffers troubles according to God, here he gladdens himself giving thanks to God, being unworthy of achieving the virtues; here he again he is lightened and darkened, until his road is fulfilled. Some of the troubles come upon him for a good reason, due to his haughtiness, others due to his

[475] Galatians 5: 17: KJB: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."; ROB: "Because the body lusts against the ghost, and the ghost against the body; because these ones resist against one other, for you to not do the things you would want to."

despair[476]. As the sun makes its changes in the present age and the moon its increases and decreases, and in the future age the righteous ones will always enjoy the light, and the sinful ones like I am will be partakers to darkness, likewise now, before the consummate love and before the deified contemplation, the soul it has its movements mixed, and the mind has the darkness interwoven with the knowledge, until the man will be found worthy of the work of the future age through the consummate love, for which all the toil is being done. This is because for love listens to the commandment the one who is in obedience; for love the rich one and the free man makes himself poor and servant, in order to let himself and his things to the ones who want to have them; and the one who fasts, also, he lets to be eaten by other what would have eaten himself. And, simply speaking, every work is being done for the love for the neighbor. Namely, the things said before and the ones alike, they are being done for the love for the neighbor. And the taking of vigil, the singing of psalms, and the things alike, for the Love for God. For to Him are owed the glory, the honor, and the mastery, forever and ever. Amen.

Word no. 16: The Knowledge of God

The letter pi (p) *and the sixteenth word*
Occupying themselves on short with the knowledge of God
Because many spoke
In many rules and words about theology.

Everything God has made has a beginning, and if He wants to, it has also an end. This is because all things have been made out of nothing. Likewise His virtues, for He never was without them. For He is always supra-good and righteous, all-wise, almighty, undefeated, non-suffering, not-

[476] The man, on one hand, he grows up through virtues, on the other hand he is being diminished, because his egotism is being diminished; on one hand the virtue brings him joy, on the other hand, trial. When he is in danger to be proud about his virtue, there come trials, and when he is in danger to despair, there comes the joy. It is to be noticed then the function of enlightenment attributed to the virtues, according to Saint Gregory of Nyssa.

circumscribed, borderless, unfound, non-comprised, endless, eternal, uncreated, unchanged, ceaselessly true, non-composed, unseen, incomprehensible, consummate, above being, unspoken, much-merciful, all-clement, and all-seer. But by having the virtues, says the Great Dionysus, he is not forced to fulfill each of them, as the virtuous people are, but he does that virtue because He wants to and he freely and with full mastery uses each virtue like a tool.

But the angels and the virtuous people are like that by the grace. This is because after they have received their existence from God, they have become, by imitating Him, righteous and wise. Those ones, being creatures, they need the help and the influence of the All-Keeper, without Whom they could not have any virtues, neither wisdom. This is because the virtues are changeable and composed out of diverse things. But God is bodiless, simple, without beginning, a sole God worshipped and extolled by the whole creation into the Father, the Son, and the Holy Spirit. And the one who has becomes alike Him, he also has only one will and not many composed wills. Also, he has a simple mind, and as state, his mind always lives in the One Who has not countenance as much as it depends on it. But, according to a useful order, he descends again from the One without countenance, to contemplate something from the Scripture or from the creatures. And in order to not be condemned, he takes care of his body, and not because by loving it, he wants to reinvigorate it, but in order to not make it consummately useless, and to be condemned for this, as it has been said before. And this is because, as the mind doesn't reject the affects (the passions) from around itself, but it uses them according to the nature, likewise the soul doesn't reject the body, but it uses it in every good thing. And as the mind dominates the reckless impulses of the affects by directing each of them towards the godlike will, to also the man masters the body's limbs , becoming thus a sole will and not many[477]. This is because he neither

[477] Although in text they are called also passions (τά πάθε), it is not about the evil passions, but about the natural affects, which become passions only through a bad use. They become evil when they do not obey the rationality (Saint Maximos the Confessor, *Heads about Love*, IV, 45). The affects aren't suppressed in the spiritual life for they are the expression of the two component parts of the soul: the wrath and the lust. (Saint Maximos the Confessor, *quoted work*, IV, 44). The spiritual man doesn't get astray

lets the four element of the body, or its many limbs, to do what they want to, nor the three powers of the soul to think or to move the body towards reckless and unrestrained work, but, by advising them with spiritual wisdom, he makes his will to be not-separated from the three powers. And the kinds of this wisdom are four: the thoughtfulness, the righteousness, the manhood, and the justice, about which has written the highest things the Theologian into Christ Jesus our Lord. To God is owed the glory and the mastery forever. Amen!

Word no. 17: About Thoughtfulness

Behold now the seventeenth word
It is about one of the general virtues
We have reached the letter r.
The thoughtfulness is the first *of the four ones.*

It is easier to all the ones who want, to learn about the four general virtues from the Theologian. Despite all these, we will speak a little also here and about each of them. This is because every virtue needs these four and every deed needs the first one, namely the thoughtfulness, and it isn't done without it. Because, how could be a thing done without thoughtfulness? This one is born out of rationality and it stays in the middle between ability and the too much devising, and thoughtfulness. The first one attracts the thoughtfulness towards cunningness and towards damaging the soul, of the one who has it and of the ones whom it can do it. And the other one makes the mind insensitive and vain and doesn't let it either to take care of the godlike things or of something useful to the soul or to his neighbor. The first one likens to a very high mountain, and the second one to a precipice. The one who travels the plain in the middle of them is thoughtful. And the one who

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from the richness of his soul's life, but he brings it to unity. He is like an orchestra and in the same time as an orchestra conductor. If his affects will manifest by themselves, they would produce the cacophony of the passions. But by obeying the unique command of the rationality, which wants to execute through them the divine musical score, they produce a rich and shiny harmony. If the man was only rational, we would be without warmth, sweetness, and joy, in himself and in the reports with the others.

steps aside with the road, either he will fall down, into the precipice, or he will try to climb too high and by not finding a path he unwillingly rolls down also into the precipice and he no longer is able to stand, because he doesn't want to turn back through repentance from the height of the mountain to the plain. But the one who has fallen into precipice, he humbly prays the One Who can bring him to the imperial way of the virtue. The thoughtful one, he neither gets haughty, by priding himself and by trying to hurt somebody, nor he rolls down mindlessly and he isn't wounded by somebody; but by gathering the good things, he guards into our Lord Christ, to Who is owed the glory and the mastery forever. Amen!

Word no. 18: About Spotless

The eighteenth letter is sigma (s)
And the present word is about righteousness

The righteousness is the whole thought, namely undiminished. It doesn't allow the one who has it to deviate neither towards unrestraint, nor towards getting blunt, but it guards the good things gathered by thoughtfulness and it rejects all the evil things and it gathers the thought to itself and thought itself it elevates the thought to God. As a good shepherd, the righteousness gathers the sheep – or the godlike meanings – inside, and it kills the unrestraint as on a rabid dog, by removing the damaging things. And it chases away the blunting, as on a wild wolf, which it doesn't allow to eat the sheep in a corner, but it watches ceaselessly the wolf and it shows him to the cogitation, in order to not allow him to hide into darkness and to live there together with his meanings.

This is born out of the lusting part of the soul and without it no good thing is guarded, even it is possible to do that. This is because if there isn't righteousness, the three parts of the soul are driven either upwards, or downwards, namely either towards callousness or towards unrestraint. And through unrestraint I do not mean only that one that takes care of the covetousness of the belly or of fornication, but of every passion and thought which doesn't willingly

cogitate according to the will of God. This is because this virtue works on all these ones and it masters the reckless impulses of the soul and of the body and direct them towards God, to Whom is owed the glory, forever. Amen!

Word no. 19: About Manhood

The letter tau (t) *and the* word about manhood
It is the nineteenth one.
This born is born out of the angry part
And it is in the middle between haughtiness and cowardice.

Characteristic to the manhood isn't to overcome and to oppress the neighbor; because this is haughtiness, and it is above manhood; but neither in running away from the fear of temptations and of those virtues according to the will of God – because this is cowardice and it is beneath manhood. The manhood means patiently persevering in every good thing and to defeat the passions of the soul and of the body. This is because our fight is not against the body and against the blood or against people, as at the Jews from yore, to whom, the one who defeated the Gentiles in wars, he did a good thing to God, but against the principalities and the masteries, namely against the unseen devils[478]. And the one who fights, he spiritually wins or he is defeated by passions. This is because that war was only the image of our war.

And the two passions we have mentioned before, though they seem to be opposite to one another, they come out of helplessness. The haughtiness keeps itself on high places and it scares, allegedly, making impression as a helpless bear. And the fear runs away as a chased dog. This is because nobody of the ones who have these two, he doesn't hope in God. That's why he cannot stand at war, either because he gets haughty or because he is scared. And the righteous one, as a lion se entrusts himself to Christ Jesus

[478] Ephesians 6: 12: KJB: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."; ROB: "For our fight isn't against the body and the blood, but against the principalities, against the masteries, against the rulers of the darkness of this age, against the ghosts of the evilness, which are in the sky."

our Lord, to Who is owed the glory and the mastery forever. Amen!

Word no. 20: About Righteousness

The twentieth word and the letter epsilon (y)
It is about the justice *of all the virtues.*
This one gives to everyone the always equal measure
Ant it is born out of mind.

God is being extolled also through justice, says the Great Dionysus[479]. And this is right, because without this one everything is unjust and without it nothing can stand. It is also called the right-judgment, for it gives to each deed its always equal measure, to not be there any lack in something, for the fact that we want to little, neither some overwhelming, by the fact that we covet for too much. This is because even these ones seem to be opposite to one another, as being above and beneath justice, but both of them tend towards a side of the injustice. This is because the line either bends inwards or swells outwards, in both cases it deviates from its target. And the scales, also, in whatever side inclines itself, it takes too much from the other side. But the one who can guard the justice he doesn't fall either downwards because of his thoughtlessness, unrestraint, cowardice, and greediness, and he doesn't crawl as a snake on its belly, eating dirt and wallowing in the dishonorable passions, neither gets himself haughty with contempt through ability, haughtiness, blunting, and by being satisfied with too little, by behaving cunningly, but he reckons into righteousness and he suffers humbly, by knowing that what he has taken, what he has, by grace, as the Apostle says[480], and he doesn't deny it. This is because he commits injustice to himself and to his neighbor, but more strongly to God, attributing his victories to himself. He know that if he imagines that he has everywhere some good thing, it will be taken from himself what it seems to his as being his, as the Lord says, to Whom is owed the glory forever. Amen!

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[479] *About the Divine Names*, chapter VIII, 9.
[480] 1 Corinthians 4: 7; Matthew 25: 29.

Word no. 21: About the Consummate Peace of the Thoughts

The letter fi (f) *and the twentieth and one word*
About the consummate *peace of the thoughts,*
As some disciple learns it from the Lord.
For this is given from God.

By saying the Lord towards Apostles: «I give to you My peace», he added «not as the world gives»[481], or not simply like the people of that country when they salute each other by saying: «Peace to you» and as the Shunammite said: «Peace to you»[482], or Elisha towards Gehazi: «and you will say: peace to you, towards her»[483], namely peace to your husband, and peace to your child. The Lord speaks here about «the peace that overwhelms the whole mind»[484] and which is given by God to the ones who love Him with the whole their soul, for the wars and for the dangers endured before it. For that's why the Lord said also: «into Me you might have peace»[485] and He added: «into world you will have troubles, but dare; for I have overcome the world»[486]. This means that even if someone would have many troubles and many dangers from devils, and from people, by keeping the peace of the Lord he will reckon all those things as nothing. And he said again: «Be in peace

[481] John 14: 27: KJB: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."; ROB: "Peace I leave to you, My peace I give to you, as the world doesn't give, I give to you. Let your heart not to be troubled, neither to get scared."

[482] 4 Kings 4: 23: KJB: "And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, **It shall be well**."; ROB: "The man said: "Why do you go at him? Today is no new moon, not resting day". She said: "**Be in peace**!""

[483] 4 Kings 4: 26: KJB: "Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well."; ROB: "You run to welcome her and ask her: Are you healthy? And your husband is healthy? And your child is healthy?"

[484] Philippians 4: 7: KJB: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."; ROB: "And the peace of God, which overwhelms any mind, let it guard your hearts and your thoughts, into Christ Jesus."

[485] John 16: 33: KJB: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."; ROB: "These things I have spoken to you, for you might have peace into Me. Into world you will have troubles, but dare. I have overcome the world."

[486] Ibid.

with one another»[487]. All these things the Lord foretold to them, because they were to reach in wars and to endure troubles for Him. And according to a more far meaning, each of us, the believers, we endure wars and offenses from the passions, but if we are in peace with God and with our neighbor, we will overcome all those hurdles.

These are the world John the Theologian commanded us to hate it[488]; not the creatures, but the worldly lusts. And the soul is at peace with God, when it is at peace with itself and when it becomes whole according to the will of God. And the soul becomes like this, when it is at peace with all the people, even if suffers heavy upset from them. This is because the soul, through patience, it isn't troubled at all, but it endures everything, it wants good to everybody, it loves everybody for God and for nature. It cries for the infidels as for some lost people, as the Lord and the Apostles did, and for the believers it works and it prays. And so it receives the peace of the thoughts and it lives with the mind in contemplation and in clean prayer towards God, to Whom is owed the glory forever and ever. Amen!

Word no. 22: About the Birth of the Joy Out Of Peace

The word twenty two and the letter hi (h).
About the birth of the joy out of peace
Are going to be said only a few words.
But there is a spiritual joy and another joy

«Rejoice into the Lord», says the Apostle[489]. Well he said «into the Lord». Because if the joy isn't into the Lord, not only that somebody won't have joy, but he won't almost ever rejoice. This is because Job, by researching the human life, he

[487] Mark 9: 50: KJB: "Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."; ROB: "Good is the salt; but if the salt loses its power, what you will you fix it with? Have salt into you and live in peace one with another."

[488] 1 John 2: 15: KJB: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."; ROB: "Do not love the world, neither the things which are in the world. If somebody loves the world, the love of the Father isn't into him."

[489] Philippians 4: 4: ROB: "Rejoice in the Lord alway: and again I say, Rejoice."; ROB: "Rejoice always into the Lord. And I say again: Rejoice."

found it as comprising every trouble[490]. Likewise is the great Basil. And Gregory of Nyssa said that the birds and the other animals rejoice for they are insensitive, while the rational man doesn't have any easiness due to the crying. «This is because, he says, it hasn't made us worthy even for having the knowledge of the good things from which we have fallen. That's why also the nature teaches us rather to cry, because the live is interwoven with many pains and toils and it is enslaved to many sins». If somebody ceaselessly has the remembrance of God, he gladdens himself. This is for the Psalmist says: «I remembered God and I rejoiced»[491]. For, by rejoicing the remembrance of God, the mind forgets about the troubles of the world and by this it trusts Him and it reaches to be unworried. And the lack of worry makes the mind to rejoice and to give thanks. At its turn, the thanks giving interwoven with gratitude, it makes the gifts to grow up, and the more are multiplied the benefactions of God, the more increases the thankfulness and the clean prayer with the tears of the joy. Thus, the man slowly comes out from the tears of the sadness and from passions and he comes to the spiritual joy on any occasion. For the pleasant things he becomes humble and gives thanks, and by trials he becomes stronger in the hope into the future. And through both of them he rejoices and loves God and all the people in a natural manner, as some benefactors. And he doesn't find in the whole creation something that can hurt him. But, being enlightened by the knowledge of God, he rejoices of all the creatures into the Lord, wondering about the taking care the Lord has for His creatures. And, the one who has reached at the spiritual knowledge, he wonders not only of the shown things, as being them worthy to be praised, but he also wonders through feeling also about the things not-shown to the inexperienced ones, as not being useful for now.

He doesn't wonder only about the day, for the light, but also about the night, for the night is useful to us all: to the worker it brings quietude and ease; and it brings the one who cry to the remembrance of the death and of the hell; and

[490] Job 14: 1: KJB; Ecclesiastes 2: 23.

[491] Psalm 77: 3: KJB: "I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah."; ROB: "I remembered God and I was shaken; I thought and my ghost weakened."

it makes the ones who occupy themselves with the moral behaviors, to cogitate and to study in more details the benefactions and the settlement of the morals. For the Psalmist says: «Repent on your beds of the things you speak in your hearts»[492], or, repent in the quietude of the night, remember the fallings happened to you in the disturbance of the day and advice each other or teach to each other to live in hymns and in spiritual songs, namely in prayers and in songs, through meditation and paying attention to the reading. For in this way one gains a moral habituation: by being the man meditating to the day's events, to reach at feeling during the night and to be able to cry for the sins he has committed. And when the grace drives him to a certain increase and he really – and not in hallucination - finds out some moral deeds of the soul and of the body, committed by work or by words, according to the commandment of Christ, he fearfully and humbly gives thanks, and he toils by praying and by many tears directed towards God to guard preserving good habit, urging on himself towards keeping that in his mind, to not be that habit lost again by forgetfulness. This is because only after a long time we achieve within us a certain good habit. But after it has been achieved after a long time and ascesis, it can be lost in a blink of an eye.

These things are about the ones who work. As about the contemplative ones, the night brings them many visions, as the Great Basil says. The night recalls each time the Genesis, for the reason that the whole creation hides under darkness as before, and it helps the man to cogitate how the sky was yore without stars, as in a cloudy night. And by entering the cell and looking only at the darkness, the man remembers that darkness that was upon the deep. And by becoming the sky, suddenly clean again, and the monk by sitting outside his cell, he is amazed by the world from above and he brings praises to God, as Job says about the Angels, when they firstly saw the stars[493]. He also looks at the unseen and uncompounded earth, as yore, and the people deepened

[492] Psalm 4: 4: KJB: "Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah."; ROB: "Get angry, but do not mistake; of what you say into your hearts, in your beddings you repent."

[493] Job 38: 7: KJB: "When the morning stars sang together, and all the sons of God shouted for joy?"; ROB: "When the morning's stars sang together and all the angels of God were celebrating Me?"

into sleep like they wouldn't exist and he becomes through his feeling alone as Adam and he extols the Creator and the Maker of the creation, consciously, with the angels. Out of the thunders and of the lightning bolts he understands the showing of the honored and of-life-maker cross; and out of people's awakening from sleep he takes a proof for resurrection, as the sunrise gives him a likeness with the Lord's coming; and as the ones who welcome the sun by singing are like the saints who will come out then before the Lord into heavens, and the ones who get lazy and keep sleeping are like the ones who will be condemned then. The first ones, by rejoicing during the whole day by singing songs of praise, through contemplation, prayer, and the other virtues, they live in the light of the knowledge, like the righteous from then; the other ones remain into passion and into the darkness of the nescience, as the sinners from then.

By simply speaking, the one who has knowledge, he finds everything as helpful towards the salvation of the soul and towards the glory of God, for which they have been made by the Lord and «God of the knowledge», like the mother of Prophet Samuel says[494]. That's why, «be not the wise man praising himself into wisdom» and the other things, «but let the one who praise himself to praise himself that he understands and knows the Lord», namely he knows the Lord in much understanding out of His creatures and he imitates Him, according to his power, by keeping His godlike commandments, «in order to be able to make judgment and justice in the middle of the earth», as That One[495] (namely she said these by prophesying about the crucifixion and the resurrection of the Lord), and to suffer together with Him, by achieving the virtues, and by being glorified together, through

[494] I Kings 2: 3 (I Samuel 2: 3). God, by creating the world, he creates it also in order to elevate us, through things, at His knowledge. He reveals Himself, even through the act of Genesis, as a God of the knowledge.

[495] I Samuel 2: 10-11: KJB: "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed. // And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest."; I Kings 2: 10-12: ROB: "The Lord from the height of the sky will thunder upon His enemies, He will judge the ends of the earth, being right, he will give strength to our Kings, and the forehead of His Anointed One He will elevate". // And they left Samuel there, before the Lord. Then Elkanah went at his home in Ramah, and the child remained to serve the Lord under the advice of priest Ely."

dispassion and knowledge[496]. Then he will have praise in himself, as the one who has been found worthy to become the servant of such a Master, and a follower of His humbleness, despite the fact of being and unworthy man. Then it will be made to him, according to the Apostle, praise from the Lord[497]. But when will that time be? That will be when He will say to the ones from the right hand: «Come, you the blessed ones of My Father, and inherit the Kingdom»[498]. To which let us all be found worthy, by the grace and by His love for people, to Who is owed the glory and the kingdom forever. Amen!

Word no. 23: There Is No Contradiction in Scriptures

The twenty-third word is about Scriptures
To not be there found any contradiction
By the ones who want to study them
And in order to be them understanding the written things as it is ought.

«Sing wisely», says the Prophet and «»study the Scriptures, say the Lord. And the one who hears, he is being enlightened; and the one who doesn't hear, he is being darkened. This is because if somebody doesn't take heed to the said things, he won't gather so much fruit out of the godlike Scriptures, even if he will sing and read for many times. Appease yourselves and know, he says, for the appeasement gathers the mind together. And if somebody

[496] The man achieves the virtues by suffering toils and trials, but the power for this suffering he has by together-suffering of Christ into him; as he is elevated to dispassion and secret knowledge by the fact that he is imparted himself by the glory of Christ. Lord Christ repeats the road of His sufferings and of his glorification with everyone who wants to follow Him, or to imitate Him.

[497] Romans 2: 29: KJB: "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."; ROB: "But is a Jew the one into hidden, and the circumcision is the one of the heart, into ghost, not into letter; whose praise doesn't come from people, but from God."

[498] Matthew 25: 34: KJB: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:"; ROB: "Then the Emperor will say to the ones on His right hand: Come, you the blessed ones of My Father, and inherit the Kingdom prepared for you from the foundation of the world."

doesn't want to pay a little attention, he will know, according to the Apostle, only «in part»[499], especially in order to have some moral deeds. For this one makes the mind much experienced consequently to the fight against passions. But he doesn't know all the mysteries had by each word of the Scripture, hidden to God, but only as many as the cleanness of the mind can receive from the grace. We know by the fact that, for many times, by knowing a word of the Scripture, we succeed to discover one or two of the purpose it has been written for. But after a certain time, by becoming the mind, maybe, cleaner, it is found worthy of another meaning higher than the first one. Thus, by realizing its lack of understanding, and being amazed by the grace of God and by His untold wisdom, the man finds himself trembling before the God of the knowledge, as Prophetess Ana said, that «the Lord is God of the knowledge».

I do not mean about what somebody hears from a book, or from a man, because this isn't out of the cleanness of the mind, neither out of unveiling. But it is about what he knows without trusting to himself, until he finds the godlike Scripture or some of the Holy Fathers confessing for the meaning that occurred by itself out of the word of the Scripture, or out of a sensitive thing, or even out of a intelligible thing.

Even though this man, instead of being a sole meaning, he finds out or hears from the godlike Scripture, or from the Holy Fathers, several meanings, let him not be doubtful or to imagine that this is a contradiction. This is because sometimes the same thing has several purposes, as for instance would be a new coat. If somebody says about it that it keeps warmth, and another one that it adorns, and another one again that it covers, all three of them say the truth, for the coat is used for keeping warm, for adornment, for covering, and for adornment; and all three of them have found out the godlike purpose of the coat, having as witness the godlike scripture and the nature of the things. And if somebody is a thief or a robber, when he speaks about the coat's meanings, and he says that the coat is good to be stolen or robbed, he surely will lie, because neither the Scripture nor

[499] 1 Corinthians 13: 9: KJB: "For we know in part, and we prophesy in part."; ROB: "Because in part we know and in part we prophesy."

the nature of the things, do not confess that the coat has been made on this purpose, since also the laws punish such deeds. It is alike with all sensitive or intelligible things, or with any word of the godlike Scripture. This is because neither the saints know the whole purpose of God, regarding each thing, nor they write together everything they know. They do not know everything, for God is not-comprised and His wisdom is borderless, so that no angel or man can comprise everything. This is because Chrysostom says about knowing a certain thing that we say about it everything that we ought to say now, but God, besides the told aspects, He knows also other not-understood sides. And, sometimes, neither the saints tell everything, for it is not necessary to say everything they know, due to the incapacity of the people and in order to not prolong the word and to become unpleasant or not-understood due to the mixing, but in order to be the said things measured, as the Theologian says. That's why, one and the same speaker, he today says something about a thing, and tomorrow he says something different. And this is no contradiction for the one who has the knowledge or the experience of what it has said. And if one says these things, and another one says other things about the same word of the godlike Scripture, is because the godlike grace has given both those and these things, according to the people and to the time.

Somebody must search only for what is said and what is done to be said and to be done according to the godlike purpose, and to have witness out of the godlike Scriptures, in order not to here from the Apostle: anathema to be the one who will preach something else than the godlike purpose, or than the nature of the things, be him even an angel[500], as say the Great Dionysus, Anthony the Great, and Maximos the Confessor. That's why Chrysostom says: «Not the sons of the Hellenes have taught us these things, but the godlike Scripture».

It is not a contradiction if the Scripture says about somebody that he didn't see the Babylon in slavery[501], and in

[500] Galatians 1: 8: KJB: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."; ROB: "But even if we or an angel from heavens would preach you another Gospel than the one we have preached to you – let him be anathema!"

[501] Ezekiel 12: 13: KJB: "My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see

another place that they took him in Babylon with the others[502]. This is because who reads attentively he finds in another place of the Scripture that He blinded him, so they took him in slavery[503]. Consequently, he entered Babylon as one said about him, but he didn't see Babylon, as the other one said. And also some people say because of their lack of understanding that the **Epistle towards Jews** isn't of Paul the Apostle, and o speech of Dionysus isn't amongst other speeches of his. But if somebody takes heed, in the words themselves there is the truth. This is because the saints, when it is about a thing of the nature, they unveil the purpose of God in all its details, by analyzing it, or by natural knowledge, or by contemplating the existing things, namely the creatures, which is founded on the mind's cleanness; but they also study the Scriptures, as Chrysostom says, as the ones who want to discover the gold amongst the metals of the earth, they explore the thinnest veins, to not lose even a jot, or a tittle, like the Lord says[504]. And the jot is the tenth letter and the tittle is the one called as capital, without which we cannot write correctly.

These things have been said about the things of the nature. But when it is about a sensitive or intelligible thing that takes place above nature, then they know by foreseeing and by unveiling, if the knowledge about these things is given to them by the Holy Ghost. And if it is not given to them, but, for their benefit, that thing remains not-understood to them, they aren't ashamed to tell the truth and to confess the human helplessness, by saying: «I do not know, God

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it, though he shall die there."; ROB: "But I will lay My net in his way and I will catch him in My snare, and I will take him in Babylon, in the Chaldeans country, but he won't see it and he will die there."

[502] Jeremiah 32: 5: KJB: "And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the Lord: though ye fight with the Chaldeans, ye shall not prosper".

[503] 2 Kings 25: 7: KJB: "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon."; 4 Kings 25: 7: ROB: "And they stabbed the sons of the emperor before his eyes, and they put out his eyes, and put him in chains and took him in Babylon."

[504] Matthew 5: 18: KJB: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."; ROB: "For verily I say to you: Before the sky and the earth will pass, a jot and a tittle from the Law won't pass, until everything will be done."

knows»[505], as the Apostle says, or as Solomon says: «I do not know, even if the heretics will call me faithless; but let them call me even a fool».

And simply speaking, these ones by having the twofold wisdom, but by cherishing more the wisdom from above, they uses in a wise and measured manner also the teaching from outside, following the rule of the apostles, to not boast themselves with the immeasurable things, as the Egyptians did, when they mocked the simple language of Barnabas the Apostle, by no realizing that his preaching has the words of the eternal life, as the Clementine say. For this happens to many of us, when we hear somebody speaking another language and we laugh at him, even if that one is maybe wise in his language and he speaks about fearful secrets. And this happens to us out of inexperience. But the Fathers also intentionally wrote in simple words, according to the time and to the people they wrote for, as Saint Gregory of Nyssa says, by praising Saint Ephraim who, being a wise man, he wrote in a simple manner, but who said, being amazed, that being much skillful in dogmas, he nailed on the pillar the cursed books of an heretic with childish cogitation, and that heretic not being able to stand it, due to his pride, he died[506]. This is because the holy humbleness is above nature, and the one who doesn't believe, he cannot have the humbleness, but he reckons it as *contrary to the nature*, as Great Dionysus says about ones alike, when he write towards Saint Timothy: «To the old ones the Resurrection from dead seems to be contrary to the nature, but to me and to you, it is not contrary to the nature, but above nature. And this is in comparison to us.

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[505] 2 Corinthians 12: 3: KJB: "And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)"; ROB: "And I know such a man – either into body, or outside the body, I don['t know, God knows."

[506] *Word of Praise* at the Pious our Father Ephraim the Syrian, where also is told the happening with Apollinaire «the mindless and the reckless one, many things contriving, and speaking out of his belly», to whom, by taking his books he was praising himself with, they Saint greased them «page by page with fish oil… not letting a part to unfold from another, due to the awful sticking together». Latter, when the heretic was arguing with an orthodox, he asked for his works to be brought to him in order to read from them, not knowing what happened to the books. And boasting with his books, he tried to open them, but «seeing them not-detachable and totally disobedient, he changed his face due to the shame, and due to amazement he got scared with his soul and by separating himself from the assembly as a fool, he went close to sickness and then to death, by not enduring the reproach».

But in comparison to God is neither above nature, but natural. For the commandment of God is His nature». And the Fathers rather love the humbleness in work and in word, as the one who wrote the Gerontikon, even though he was a bishop and he was banished for Christ[507]. For he says about the word of a virgin that: «I have taken it for to be I blessed». And the Saint Fathers Dorotheus and Cassian, being wise, they wrote in simple words.

And this has been said, in order to not be there somebody to reckon that some Saint wrote complicated texts due to their pride and some others wrote in a simple manner due to their lack of learning. But the understanding of everybody is one and it is give by the Holy Ghost. And they purpose was to be useful to all people. So, if all of them wrote simply, no one of the taught people would learn something ever. This is because they would reckon the simple writings as nothing, due to the simplicity of the word. And again, nobody of the simpler people would profit, if all the writings were written in a higher style, because nobody would understand the meanings of the said things.

The one who is experienced in understanding the words, he knows that the meanings of the simples word from the Scripture and of the overwhelmingly wise word, it is one, and it aims the salvation of the man. And the inexperienced one in this, he is for many times offended, not knowing that the teaching from bellow is very useful when it becomes bearer of the wisdom from above, of the Ghost. This is because one gives luminous meanings, and the other one gives power to the word, if the man has a steadfast thoughtfulness and it dwells within him the temperance through which he fears the thoughtlessness and the careless cogitation and he thinks with temperance, as the Apostle says. Therefore, as the word «Amen» said at the end of the Gospel, according to Luke, it is the unshaken word which strengthens the things said before, so also the thoughtfulness it is an unshaken understanding that can guard the truth. This is because the word Amen shows the steadfastness of the new grace. That's why in the Old Testament the word Amen can be found nowhere, for that one was an image. But in the

[507] It is about Bishop Palladius, who wrote the *Lavsaicon* and he was exiled for 6 years from his chair in Heliopolis, from Bithynia (Century V).

new grace the word Amen is being told everywhere, for the fact that it remains forever and ever.

Word no. 24: About Feeling the Heart

Now omega (capital letter o) and the present word
The twenty-forth one, it bring a feeling to the heart,
To know the man what is useful to himself.

Oh, how many tears I would want to have, when I see myself from a side or from the other! This is because if I do not commit sin, I will get haughty because of my pride. And if I commit sin, and I can see it, I will lose my courage not knowing what to do and I will come again to despair. And if then I run to hope, the pride will come again to me. And if I cry, this will become to me cause of self-appreciation; and if I don't cry, the passions will come again to me. My life is death, and the death is worse for the fear of the torments. My prayer becomes temptation to me, and the lack of attention, perdition. «The one who has gained knowledge, he has added pain»[508], says Solomon. I do not understand it, and I am getting angry, and I don't know what to do. And if I know and I won't to what I know, my knowledge will be towards my damnation. Woe to me, what will I chose? Everything seems to me as being contrary, due to my nescience, and I cannot harmonize anything. I do not discover the virtues and the wisdom hidden into trials, because I have no patience. But by running away from quietude due to my thoughts, I'm finding the passions outside, in the temptation through the senses. If I want to not eat and to take vigil, I will find the self-appreciation and the weakness as a hindrance. If I eat and sleep without parsimony, I will come, unwillingly, to the sin. If I withdraw myself and if I flee from everything, due to the fear of the sin, the idleness will again make me drowsy.

On the other hand, I see many people who take through these wars the godlike fear, and through fear they

[508] Ecclesiastes 1: 18: ROB (This Book is not present in KJB (E. l. t.'s n.)): "For where is much wisdom there is also much bitterness, and the one who multiplies his knowledge he increases his sufferance."

have achieved the working of the other virtues. If I had faith like them, I would find the fear, through which I would receive the right-faithfulness, as the prophet says, and the knowledge, out of which are born the strength and the advice, the understanding and the wisdom of the Ghost[509], and within the ones who persevere close to God into carelessness and into the occupation with the godlike Scriptures, with patience.

For through this, all the things from above and from bellow become alike to each other. This is because, when the passion is transformed in a virtue, it is proven that this thing has been made in time and by taking trials. And when a virtue tends towards a passion, also the time and the long experience can remove that passion. If the patience is not born in the soul out of faith, nobody can by all means to have any virtue. «Into your patience you will gain your souls»[510], says the Lord, the One Who has been building one by one the hearts of the people, says the psalmist[511]. From here is proven that each heart, namely each mind, it is being built differently, through suffering the things which come upon it. For the one who believes that he has someone else who invisibly guides his life, how could he trust his thought which says: I want this or I don't want this, and this is good or this is bad? If he has a seen advisor he owes to ask about anything and to receive the answer through his ears and to fulfill the said things with the work. And if he hasn't such an advisor, according to Euhait, he has Christ, and he owes to ask Him through prayer from the heart, and to faithfully hope for the answer through things and through word, lest satan, not being able to answer with the work, to answer hi with the thought, by transforming itself in advisor and

[509] Isaiah: 11: 2: KJB: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;"; ROB: "Behold the strong God of my salvation; I will trust Him and I won't be scared, for the source of my power and my song of praise is the Lord God and my deliverance."

[510] Luke 21: 19: KJB: "In your patience possess ye your souls."; ROB: "And through your patience you will gain your souls."

[511] Psalm 24: 15: KJB: "He fashioneth their hearts **alike**; he **considereth** all their works."; ROB: "The One Who specially has built their hearts, the One Who understands all their things."

pulling to perdition the ones who have no patience[512]. This is because these ones hurry themselves up to take the things which have never been give to them, by forgiving that a day in the eyes of the Lord is like thousand years and a thousand years as a day. And the one who has out of patience the experience of the enemy's plots, as the Apostle says, he works, the hits, and he runs into patience, in order to take[513] knowledge and to be able to say: «his thoughts are unknown to us»[514], namely his plots are not hidden to us, unknown to the many. This is for he transforms himself, he says, in an angel of light[515]. And there is no wonder, since also the thoughts coming from him within our heart, shows themselves as being thoughts of the righteousness, to the untried ones, who are inexperienced. That's why is good for the man to say: I don't know, in order to not show himself as not trusting the things said both by the angel and by the enemy, but to escape, through patience, from both dangers, and to wait for the answer with the work to be given him after many years, un unwillingly, pretending that he doesn't know if somebody told him about the meaning of the things, or of the creatures of God, until he reached to a shore, namely to the knowledge with the work. And when he sees it remaining to him for many years, then he find out that he

[512] The man mustn't say by himself that a certain thing is good or is bad, but to wait patiently for the answer from the Lord, when that man hasn't a seen advisor. And the Lord will tell him that answer, after much patience, not only through a word whispered in his mind, but especially through a mysterious experience, for the good has become meanwhile a quality, a characteristic state his, which lasts; but satan gives an answer only through a word whispered in the minds of the ones who don't wait for the good to become them an intrinsic quality, by being patient in suffering some trials. Thus the patience is seen as a method through which one reaches at the knowledge of what is good and what is bad, but at knowledge out of inward experience, being given the fact that it is a method through which someone reaches himself the quality of the good.

[513] Philippians 3: 12: KJB: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."; ROB: "I don't (say) that I have already achieved the correction, or that I am consummate, but I am chasing it for I might catch it up, for I have been also apprehended by Christ Jesus."

[514] 2 Corinthians 2: 11: KJB: "Lest Satan should get an advantage of us: for we are not ignorant of his devices."; ROB: "To not let ourselves overwhelmed by satan, for his thoughts are unknown to us."

[515] 2 Corinthians 11: 14: KJB: "And no marvel; for Satan himself is transformed into an angel of light."; ROB: "There is no wonder, because satan himself transforms himself in angel of the light."

really has been and he has received an answer in an unseen way.

For instance, somebody who prays for victory over the passions which wage war to him and he doesn't hear word, neither he sees deceitful image. Even though these would happen to him when sleeping or in a sensitive manner, he doesn't believe by any means. After few years, though, he sees that was won by grace and certain meanings attracting his mind to humbleness and to the knowledge of his helplessness. But he still doesn't believe, but he waits for many years, because he fears lest this one also be a deceit. This is because Chrysostom says about Apostles, that the Lord that's why told them about the many troubles and added «The one who will endure to the end, that one will be saved»[516], in order to not remain they even careless, but to strive in ascesis because of fear. This is because somebody won't benefit anything from the other virtues, even though he would be with his living into heavens, if he is dominated by pride, due to which the devil and Adam and many other fell. That's why the fear mustn't be left, until somebody reaches the shore of the consummate love and goes out of the world and of the body[517].

This is because one like this, he doesn't leave the fear willingly, but out of his great faith, which makes his mind to not take care of body's life or death. He comes then to the clean fear of love. About this one the Great Athanasius says towards the consummate ones: «Do not fear God as of a tyrant, but have fear out of love for Him». And this is for the man to not fear only when he commits sin, but also because he is loved but he doesn't love, and he receives, unworthily, the benefactions. By fearing such good things, he wants to attract his soul to love and to make himself worthy of the benefactions he had and he will have, by being grateful to the Benefactor.

And from the clean fear of the love, he comes to the above nature humbleness. This is because no matter how

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[516] Matthew 10: 22: KJB: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."; ROB: "And you will be hated by everybody for My name; and the one who will endure to the end, that one will be saved."

[517] The comparison of the love to a shore, at which the man reaches driven by the boat of the fear, it is from Saint Isaac the Syrian (*Word 72*, Theotoche Publishing House, p. 283).

much he would suffer in a good sense, and no matter how much troubles he would endure, he doesn't imagine at all that out of his power and out of his understanding it comes the power to endure and the good state of the soul and of the body. But, out of the humble cogitation, he has gained the gift of the discernment, by which he knows that he is the creature of God and that he cannot do anything good by himself, neither to keep that good, once committed through grace; also he knows that one cannot endure the temptation, or to bring it down, through his manhood and wisdom. And from the gift of the discernment he comes to the knowledge of the things from part and he starts to see with his mind the existing things. But by not knowing their rationalities, he wants to have a teacher and by not finding such a teacher, because such a teacher cannot be found, and by rejecting that one who only pretends to be a teacher, for he knows the truth about that pretender, out of the gift of discernment, or by an understanding without witnesses, he no longer understands anything. This makes him considering everything he did or learnt, as nothing, by seeing that before him such a multitude of people fell after so many sweat and knowledge, from Adam to him.

By hearing, but not understanding anything of what the godlike Scriptures say, he starts shedding tears due to this knowledge, namely for the fact that he doesn't know as it ought. And this truly is a wonderful thing, as the one who imagines that he knows, he hasn't reach yet to know anything, and what seems to him that he has, it will be taken from him, as the Lord says[518], for he thinks he has, but that is not true. And this one, who reckon himself as insane and not-understanding, helpless and nescient, he cries and weeps and through this he receives even the things he has not, through gratitude.

This is because the humbleness is born out of many virtues, and at its turn it gives birth to even more consummate virtues. Likewise are also the knowledge, the prayer, the thanks giving, and the love, for these virtues

[518] Matthew 25: 29: KJB: "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."; ROB: "For to everyone who has it will be given and he will have it abundantly, and from the one who has not, even what he has it will be taken from him."

always receive increase. For instance, if somebody humbles himself, as a sinner, and cries, through this he restrains himself and endures the troubles which come upon him willingly or unwillingly, from the devils, due to his ascesis, and from people towards being his faith tried, in order to be proven if he has his trust in God, or in man, or in his strength and sapience. By becoming thus experienced through patience, and by leaving everything for God, he receives the great faith about which the Lord says: «The Son of the Man has come, that He may find faith»[519]. And through this faith he will gain victory upon the ones who wage war to him. And by achieving this one, he becomes aware of his nescience and of his helplessness, out of the power and of the wisdom of God, shown to him, and he starts into humbleness to thank Him and he trembles lest to fall again in the disobedience from before. Then, out of the clean fear that reached sinless, out of the multitude, of the patience, and of the humbleness he has been imparted through knowledge, he starts trusting that he will achieve mercy by grace.

And by tasting (experiencing) the benefactions given to him, he waits for and he fears lest he will be found unworthy of such great gifts from God. Because of these his humbleness and his prayer out of heart increase. And the more these one increase, together with the thanks giving, he receives an even greater knowledge[520]. Thus, from knowledge he comes to fear and from fear to thanks giving and to the knowledge that is above these. And for this he love his Benefactor in a natural manner and he joyfully wants to serve him, as one who knows he is indebted through knowledge. Through this he immediately receives the increase of the knowledge and he sees together with the personal benefactions also the general ones, and because he is not able to thank for them, he cries. But by wondering again about the grace of God, he receives comforting. Thus,

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[519] Cf. Luke 18: 8: KJB: "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"; ROB: "I tell you that He will do them justice, soon. But the Son of the Man, when he will come, will He find faith on earth?"

[520] Speaking again about the theme of the *epektasis* from Saint Gregory of Nyssa, namely the ceaseless increase or advancement of the soul into good, Peter Damascene gives it here an ascetic explanation.

here he sheds sorrowful tears, and there he sheds again tears of love sweeter than honey, out of the spiritual joy that comes out of an untold humbleness. And when this happens, when he truly wants to be done the will of God, and he hates the whole honor and resting and he considers himself as beneath all people, so that he doesn't reckon at all that he is somebody, and he feels himself indebted, with everything he has, to God and to the people. That's why he reckons the temptations and the trials as a great benefaction, and the joy and the resting as a big loss. And he wants these ones with all his soul wherever they would come, and he fears these ones even they come from God in order to try him.

And by being him in these tears, the mind starts receiving the cleanness and it comes to its ancient state, namely to the natural knowledge which it has lost it because of the love for passions. This is called by some as wisdom, for the mind sees the things as they are according to the nature. Other also call it as understanding, for the one who is partaker to it knows a part of the hidden mysteries, or the purpose of God placed in the godlike Scriptures and in each creature. And this is born out of the gift of the discernment and is able to understand the rationalities of the sensitive ones and of the intelligible ones. Because of this it is called sight (contemplation) of the existing things, or of the creatures, but it is natural and it comes from the cleanness of the mind[521].

[521] According to the Fathers, the natural state and the natural knowledge aren't the ones had by the man who is immersed into sin, but the one from before sin, achieved by the man with the help of the grace, for this is how it must be. By presenting this teaching, the Russian Deacon G. Tsebricov says: «Not the world submitted to the logical laws is conceived by the orthodox soul as being the *natural* world. On the opposite, the orthodox soul sees the true nature, the substantial reality, the normal state of things, into *supra-natural*, in the mystical domain opened to the saints. Not the nature submitted to the mathematician, not the universe within which two multiplied with two *invariably* equals four, it is represented by the orthodox soul, to itself, as the true world of God. Not the cosmos within which the laws seems to prevail upon the laws Giver, within which the pretended immovability of the physic laws seems rather to discipline God than to be disciplined by Him. "The aspect of the present universe isn't but an episode», wrote Theophanous the Recluse (1870). "It would have existed (this episode), if the sin hadn't been done. And as the sin wasn't necessary, likewise this aspect of the world hasn't anything necessary. The freedom in creation it doesn't mean only the possibility of the falling. So, it denies the necessity of the falling, of the sin, and, in the same time, the necessity of the present aspect of the universe. We don't have the power to tell how

And if somebody would be found worthy to come to the sight from before, for the general benefit, this is above nature. For only God knows from before, everything in everybody; and what He did everything for, or He said every word in the godlike Scripture and He gives this knowledge according to the grace to the ones worthy to know. Therefore the knowledge (the contemplation) of the sensitive creatures and of the intelligible creatures, called wisdom, it is a natural understanding and knowledge, for it existed from before into nature, but the passions have darkened the mind. And if God doesn't remove, through the doing virtue, the passions, the mind is unable to see. But the foreseeing isn't alike, but it is grace from above nature. But neither the first one occurs without God, despite being natural.

This is because also the Hellenes, they contrived may things, but the purpose of God from within creatures they didn't find it, for they hadn't the humbleness and the faith of Abraham. This is because somebody is called a believer when he believes to the unseen ones from within the seen ones. And to believe the things he sees it means that he doesn't believe the one who teaches him or who preaches to him.

For this, towards trying the faith, the temptations are shown, and the help is not-shown, in order the believer to find out, through patience, after the temptation ceases, the knowledge. And out of this to find out that he doesn't know and that he is imparted of benefactions, by gathering the fruit of the humbleness and of love for God, as Benefactor,

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the world would have been, if the fall hadn't taken place, but we can say that it would have been totally different. Today everything is adapted to the state of punishment that must be endured. Otherwise, everything would have been adapted to the state of obeying the will of God».

Therefore, a thing is clear: «We do not see the universe but through a vision that is corrupt by the sin committed against God and which sinks us into darkness; the true universe is, actually, another.

The true world is what is opened to the spiritual eyes and to the faith, through the influence of the grace poured within us with fullness. Then we start, or rather we restart understanding it according to God and not according to us. Then the supra-natural becomes natural, whilst the natural from below here it becomes unreal.

The wonder of God which is done by saints isn't but the most normal order of the things. In itself the wonder is not supra-natural, for "*it emanates out of the unique and true nature*"» (*Lésprit de LÓrthodoxie*, in Irenikon, Prieure d'Amay sur Meuse, Collection nr. 7, 1927, p. 14-15).

and for the neighbor, in order to serve God. And he considers this as a natural thing and a duty, that makes him wanting to keep the commandments, and to hate the passions as enemies, and to despise the body, reckoning it as a hindrance towards dispassion and towards the knowledge of God, namely towards the hidden wisdom.

And rightly this is hidden. For the one who masters the wisdom of the world and, he delights of it, and he has the resting of this world and its glory, he is a friend of it. And the friend of the wisdom of God, se strives himself in the things opposite to it, namely he is burdened with pains and he lives in restraint and he suffers every trouble and dishonor for the kingdom of heavens. The first one wants to get closer to the seen good things, to the teachings from below and to the kings; and he often suffer for this. Instead, the second one suffers together with the passions of Christ. This is for the first one has his hopes here, whether he can have them everywhere, and the second one hides himself in the eyes of the fool ones, says the Holy Scripture, but he will be shown in the age to come, when all the hidden things will be shown.

But in addition to this we must say that the knowledge of the hidden things, namely the contemplation of the Scriptures and of the creatures, are given here to the ones who cry, as Saint John Chrysostom says. This is because out of faith is born the fear, and out of this one there comes the crying, through which there comes the humbleness, out of which is born the gift of the discernment. And out of this the understanding and the foreseeing according to the grace.

And the knower mustn't fix a meaning of himself, but he must always want to have witness the Holy Scripture, or the nature of the thing[522]. A knowledge that doesn't have these, it isn't a true knowledge, but cunningness and deceit. This is said by Great Basil when, speaking about stars, he says that the Holy Scripture names only a few of them, and the Hellenes, by deceiving themselves, they call many names. This is because the purpose of the godlike Scripture is this: to unveil to some people the mysteries of the godlike

[522] The knower isn't an individualistic conceited in knowledge, but he is opened to the objective and godlike rationality of the Scripture's text, or of the thing.

Scriptures, which can save the soul and the rationalities of the existing things, namely the purpose on which everything has been created. And this is in order to enlighten the man's mind towards loving God, and to know His glory and His untold wisdom and His Providence and His taking care which He has for His creatures. This is because through this knowledge the man fears the transgression of His commandments and he despises his own helplessness and his nescience and through this he becomes humble and he Loves God, and he doesn't despise His commandments, as the ones who aren't partakers to His knowledge with the work. And He again retains some of His mysteries, to be desired by the man and to not get satisfied immediately like Adam and, by being found outside by the enemy, to be attracted in the evilness of that one.

So he does to the pious ones. And to the ingrate ones, he frightens them through trials, in order to determine them to avoid committing sins, and through the bodily benefactions He encourages them to not despair. And this is always done by God through His borderless goodness, to save all of them and to deliver them from the devil's traps, either giving or retaining the benefactions and the knowledge and giving to each one, according to his gratefulness, the gifts and the knowledge. Likewise He made the godlike Scripture, either to hide or to unveil itself known to some people, towards benefit, like the one who read it has chosen.

But the purpose of the wise liars (the sophists) from outside wasn't this, but each of them was striving to defeat the other and to seem wiser. That's why they didn't find the Lord, neither they nor the ones who did likewise, even though they toil very much. This is because not to the toils, says Climacus, but to humbleness and to simplicity unveils Himself God, through faith, namely through the contemplation of the Scriptures and of the creatures, about which the Lord says: «How could you believe, by searching glory, ones from others» and the other things.

And that is the biggest faith: that one that can put any worry into God. This is called by the Apostle as foundation, and Climacus calls it the mother of the quietude

and Saint Isaac calls it faith of the seeing[523] and door of the mysteries[524]. This is because the one who has it, he is without worry in everything, as all the saints, who also have the appropriate names. Peter wears the name of the strength, Jacob of the heel, as the one who kicks Belial with his heel, Stephen, of the not-withered crown, Athanasius of the immortality, Basil of the kingdom, Gregory of the wisdom's watchfulness, or of the theology, Chrysostom of the much precious wealth and of the much desired gift, Isaac of the forgiveness.

And simply saying, in both the Old Testament and the New Testament, there are given appropriate names. This is because Adam bears the name of the four cardinal points: A - Anatoly (East), D – Dysis (West), A – Arktos (North), and M – Mesimvria (South). And **man**, in the language from then, namely in Syrian language, it is called the fire, for the resemblance of the nature. This is because out of a man the whole world has been created, as from a candle the one who wants can set in fire all other things, and the first one doesn't diminish. And after the mixing of the tongues, a language derives the man from the forgetfulness which masters him; another one, from other occupations. And the Greek language from man's looking upwards (ανω αθρεις = ανθρωπος).

But the man's nature is in the first place the speaking rationality. That's why also it is said: rational and alone was this name of his. This is because in the other names of his, he has also partakers other creatures. That's why we must forsake everything and to cherish the rationality the most, and to bring, through rationality, the rationalities of the Word of God, to become us worthy of receiving from Him into our mind, instead of words, the rationalities of the Holy Ghost[525]. This is according to what was said: «The One Who gives prayer to the one who prays»; namely God gives to the one who does correctly the bodily prayer, that prayer from within mind; and to the one who zealously does this one, He gives him that shapeless and

[523] Word 18, *quoted edition*, p. 65.
[524] Word 72, *ibid*, p. 281.
[525] In Greek language λόγος meaning both «word» and «rationality», all over this passage one must understand besides rationality and rationalities also «word» and «words».

without any cracks prayer, out of the clean fear of God; and furthermore, to the one who correctly does this prayer, He gives him the contemplation of the creatures; and out of this it will be given to the one who rests himself from everything and meditates into Him with the work and with the word (with the rationality) and not only with the hearing, the kidnapping of the mind towards knowing God (towards theology) and towards benefaction.

Therefore, the knowledge if it is unwillingly and leads towards humbleness the one who has it, through shame, for he has received it without being worthy of it, and if that one tries to get rid of it as it would be something damaging, even though it is given from God, through the hand of the humbleness, as Climacus says, it is good. Thus, let's remember the one taken yore in forks by some black faces. What a misfortune! That one had a great name and he was so much loved by people, so that everybody cried at his death, and they reckoned his death as a big loss, but, due to the pride that he had it hidden, the one who saw all these things, he heard from height: «I won't rest him, because he didn't rest Me, neither for an hour». Woe, the one called by everybody as saint, and with whose prayers they hoped to be saved many from all kind of temptations, he had his end like this, due to his haughtiness. And the fact that this was the reason, it is obvious to everybody. This is because, if it was another sin, it wouldn't remain hidden and neither could he commit it in every hour. And if it would have been heresy, the heretic actually gets God angry in every hour because of his blasphemy, but neither this one is totally not shown, but, according to the oikonomia of God, it is shown towards correcting the one who has it, if he wants to turn back, and if not, towards guarding other people from it. That's why only the haughty cogitation of the self-delight it can remain hidden to everybody, and even to the one who has it, especially if he doesn't fall into trials through which his soul is driven to rebuking and it knows its helplessness and his nescience. And that's why neither the Holy Ghost had resting within that wicked soul, for that soul was having ceaselessly the same thought and was rejoicing of it, as of some victory. That's why that man also got darkened, as the devils, for he didn't show himself at all as committing sins.

And this was enough to the devils, being them able to fill up the place of the other evil things, as Climacus says.

And wasn't me to find out this explanation and understanding of the mentioned happening, but I have written it hearing it from the holy old man. He said also about Saint Paul the Simple One, that the reason why the devil didn't listen to immediately get out of the man, for that one said to the Great Anthony: Abba Paul, cast out the devil from this girl, but he didn't immediately listen to him, but he somehow resisted him, by saying: «But who do you are?». And when he heard that I wasn't doing that from myself, he obeyed. And that's why the blessed old man said that the devil didn't get out immediately, but only after he toiled much. And so it ought to be. This is because the old man deserves to be believed, for he is a God bearer. But we have as witnesses also the episodes of: the feet washing up, and the Moses' resistance, and of the prophet who was asking for to be hit. But, because this story has this meaning and it hasn't been told until now, it is going to be told here.

A king, it is said in Chronicles, was ruling the country in a tyrannical manner. That's why, the loving of people God, because He agreed not the tyranny, He commanded to the prophet to go and rebuke that king. But this one, knowing the cruelty of that tyrant, didn't want to go, in a simple manner, lest that one seeing him from afar and knowing for what reason he is coming, to chase him away and to not be the prophet able to rebuke him; or lest, staring him to say: «I have been sent by God due to your cruelty», that one to not pay attention to the said things. But he planned to be his by somebody and to go, covered in blood, to the king to press an accusation, and so to cunningly deceive the king and to make him listen to what he was to say. And walking the road, the prophet found somebody with an ax and said him: «This says the Lord: elevate your ax and hit me in the head». But that one, fearing God, he said: «Not at all, milord; I am a man of God, I won't lay my hand on an anointed of the Lord». And the prophet said: «This says the Lord because you haven't listened to the voice of the Lord, let a lion come from wilderness and earth you». This wasn't out of anger, let it not be, but it was done for the benefit of many. And because that man was worthy to not die simply, like other people,

but, according to the Lord's word, to be eaten by a wild beast and to get his crown through a bitter death. Also the Gerontikon says about four priests who agreed together and did prayers for the servant not to be eaten by lion, due to the fornication that he did. But the Lord didn't listen to them, but He judged to listen to the ascetic (hesychast) who prayed for him, for the lion to get far from him[526].

Then the prophet finds another man, he says him: «This says the Lord: Raise your ax and hit me in the head». And that one, by hearing: «This says the Lord», he hit with his ax, without hesitation, the head of the Prophet. And the Prophet, like yore Moses, said him: «The blessing of the Lord to be upon you, for you have obeyed the voice of the Lord».

Therefore one, out of much kindness, he shied of the Prophet and didn't obey him, as Peter on the occasion of the feet washing. The other one obeyed, as Moses the Prophet obeyed when they stabbed one another. From here we can see that the one who obeys visibly the godlike will, he does something better. This is because he reckons the above nature commandment of the above nature Master as being wiser and righter than the natural knowledge. And the one who doesn't obey, he does a smaller thing, because he reckons the visible things righter than the things of God. In hidden, though, it is not like that, but that one is being judged according to the intention of obeying or of not obeying. This is for the one who has his purpose to be pleasant to God, that one is who does a better thing. And visibly God seems to be angry with the one who didn't obey Him and with blessing towards the one who obeyed Him. But in hidden this is not like that, but as has been said, according to the natural understanding they both were equally good, for the purpose of both of them was according to God.

So are these things. And going the Prophet to the king and standing before him, he said: «Oh, king! By coming I, somebody came before me and hit me on the head». And the king, by seeing the blood and the hit, he got angry, according to his habit, but not against the claimant, because he reckoned that he had to judge somebody else

[526] It seems that the fragment with these four priests it is intercalated by an ulterior hand (*Paterikon*, chapter 12, 12).

and not on himself, he shouted out heavy words against the one who did this. And the Prophet, gaining what he hoped for, said: «You have said well, oh king. That's why this says the Lord. By plucking off, I will pluck off your kingdom from your hand and from your nation, because you are the one who did this»[527]. And so he fulfilled the commandment as he wanted and with craftsmanship he determined the king to pay attention to what he said. And he left, extolling God.

So where the prophets' souls, loving God and swiftly to suffer for His will, due to the knowledge they had of God. And this is right. For the one who knows with exactness a way or a science, he keeps it with the whole his zeal and easiness, and he also teaches others in a sure manner, the travel on that road or the secrets or the meanings of the craftsmanship, even though he is, maybe, younger than other people with his age, and maybe he is a simple man, and those ones count many years and they are wise in the other sciences. This is because THE Prophets, the Apostles, and the Martyrs, they didn't learn the knowledge of God and the wisdom by hearing, like we have done, but they gave blood and they received Ghost, as it has been said by Elders: «Give blood and take Ghost»[528].

That's why also the Fathers, instead of sensitive martyrdom, they martyrized on themselves with conscience, enduring instead of the bodily death, the death of their own will, in order the mind to overcome the bodily needs, and to reign into Christ Jesus, our Lord. To Whom is owed the glory, the mastery, the honor, and the worshipping, now and forever. Amen. Forever and ever.

[527] I Kings (III Kings) 20: 35-43.
[528] *Paterikon*, Abba Longinus, 6.

The Paraphrase
In 150 Heads
Of Saint Simeon Metaphrastes
To the Fifty Words
Of Saint Makarios the Egyptian

Introduction

The Greek Philokalia inserts, after Peter Damascene, the paraphrases – made in 150 heads by Simeon Metaphrastes – to some passages from the writings of Makarios the Egyptian[529]. This fact corresponds to a tradition which we can find also in the Romanian philocalic manuscripts[530]. We are following this tradition in the same order, though the research seems to have been proven the fact that Peter Damascene lived after Simeon Metaphrastes. We are following it in principle, for this writing serves the purpose aimed by the Philokalia, that of giving instructions regarding the fight against the thoughts and regarding the advancement towards dispassion.

The author of the writing and his works. – Simeon the Logothete and the Magister, surnamed also Metaphrastes, was high dignitary at the imperial court from Constantinople and a known hagiographer or composer of *Lives* of saints. He undertook his activity around the middle and the second half of the 10th Century, and he probably died towards the end of that century. He served as Logothete under the Emperors Nicephorus Phocas († 969), John Tzimisches († 976) and Basil II (976-1025). According to Michael Psellos, Simeon was born in a rich and noble family from Constantinople, and he shined in all the sciences of that time and he manages in a great style the businesses of the Byzantine Empire in an époque of great flourishing. Psellos insists upon the hagiographic work of Simeon. Mark the Ephesian told, at the middle of the 15th Century, that towards the end of his life, Simeon put on the monastic vestments, a not so unusual thing in an époque when even some emperors and empresses did this. The same Mark the Ephesian will tell that Simeon, after he died, he was buried in the Saint Mary Church των οδηγων. Hieromonk Paisius says in the preface of the work "Κατάνυξη" of Simeon (Athens, 1875) that this one lived as monk a life of spiritual

[529] Φιλοκαλία των ιερων νηπτικων, Second Edition, Athens, 1893, tome II, pp. 109-149.

[530] Such Romanian philocalic manuscripts comprising these heads can be found in the Library of the Romanian Academia: no. 1076, 1617, 2014, all of them dating from the 18th Century.

toils and he proved a great humbleness and repentance and he wrote speeches of repentance and of advice towards the benefit of the right-believers Christians and he was having always tears on his cheeks, ceaselessly crying while he was meditating to the themes contained in these writings. Psellos and Mark the Ephesian consider him as Saint and the last one wrote also a *Rule of Praying*, namely a religious service for celebrating him. But Simeon didn't enter the Synaxarion but later on, at the beginning, on the 28th of December, and then on the 8th day of the same month.

Regarding the writings which bear his name, it hasn't been established yet if all of them are his, or not. This is also the special case of *The Chronicle*, which bears his name and which ends on the year 948. The discussion is still going on also concerning the *Epithom*, or the collection of canons attributed to him, as also concerning the poetries with lay themes or the churchly hymns (troparions, stichera, canons, synaxarions, etc.). J. Gouillard, from whom we take all these data (*Symeon Logothète et Magistre, surnommè le Metaphraste*, in «Dictionnaire de Théologie catholique», tome XIV, II partie, 1941, col. 2959-2967) reckons that before researching the witnesses from the manuscripts, one must recognize only provisionally recognize the paternity of Simeon also concerning the three compilation usually attributed to him: Ειδικοί λόγοι, extracted from Saint Basil (G.P. XXXII, 1115-1382); another compilation from Saint John Chrysostom (inedited, Paris, Greek, 509); finally, one from Saint Makarios the Egyptian: Παράφρασις... εις ρνχεφάλεια εις τους ντ λόγους του αγιόυ Μακαρίου, published in the Greek Philokalia and translated by us in this fifth volume of *The Romanian Philokalia*. The same opinion is expressed by Gouillard, concerning some prayers attributed to Simeon (amongst which there is one before the Holy Impartation). But we reckon that a long practiced tradition in the rule of prayer and of spiritual life of the Church, it is almost always founded on strong bases in attributing some writings to certain authors.

Incontestably, it is recognized, as belonging to Simeon, the «*Menologion*», namely «*The Lives of the Saints*», lined on the calendar's day. This work justifies «the literary fame and the aura of a Saint» of Simeon the Metaphrastes, and «the limitless admiration he rejoiced of in Byzantium

during centuries» (Gouillard). Ephraem the Little, the Georgian biographer of Simeon from the end of the 11th Century, he tells us that the naïve simplicity of the writings about the lives of the saints until then, it was no longer in the taste of the readers from the refined époque Simeon live in. That's why Simeon undertakes a stylistic renewal of these *Lives* by «paraphrasing» the previous texts. He accomplished, by doing this, «a real hagiographical revolution». He gave to the old stories a rhetorical stylization, destined to the liturgical readings (A. Erhard, *Überlieferung und Bestand der hagiographischen... Literatur der griechischen Kirche*, part I, volume II, Leipzig, 1938, p. 307). This work has always been copied, but in the same time continuously modified during the ulterior periods. It circulated sometimes also as an anonymous collection of *Lives of Saints*. Erhard and M. Delehaye (*Le Ménologe de Mataphraste*, Anal. Boll. Tome XVII, 1898, p. 44 and the followings) succeeded, in a great measure, to identify the genuine works of the Metaphrastes. This work processed in ten volumes a number of 123 *Lives of Saints*. The other *Lives* continued to be copied in their old form. The Metaphrastes didn't change the substance of these *Lives*. His contribution is only of literary nature. Sometimes he makes them longer, and some other times he shortens the previous texts. Sometimes he introduces in the texts sentences and biblical and classical quotes, or he adapts them in order to be read within cult. The work had a great influence. It has been copied for hundreds of times. The Metaphrastes had also many imitators.

Under the name Simeon the Metaphrastes, in the year 1875, in Athens, the Hieromonk Paisius published the writing with spiritual content, entitled "Κατάνυξη", in 32 chapters. The editor declares that he used four manuscripts, amongst which two of them attribute the writing to Simeon the Metaphrastes, one to Simeon the Monk and the Logothete, and one to Simeon the Monk, the Logothete and the Metaphrastes. J. Gouillard doesn't mention this writing. It remains to the future researches to establish whether or not it belongs to Metaphrastes, and whether or not is identical to the «compilation» from the writings of Saint John Chrysostom, about which Gouillard says that it can be found inedited, in manuscript, in Paris, Greek 509, though

this "Κατάνυξη" doesn't seem at all to be a «compilation», for it is very well put together and organized.

In any case, this writing was circulating during the time of Neagoe Basarab, in a Slavonic translation under the name of Simeon the Monk, the writing being also called as *Umilenie*. This Slavonic text was widely used in composing *The Teachings of Neagoe Basarab towards His Son Theodosius*, in the second part (CF. *The Teachings of Neagoe Basarab towards His Son Theodosius*, a text chosen and established by Florica Moisil and Dan Zamfirescu, with a new translation, of the Slavonic original, by G. Mihăiță. Introductory Study by Dan Zamfirescu and G. Mihăilă, Bucharest, 1970, p. 16, 52-53).

Writing from the Present Volume

Around the writings of Makarios the Egyptian started, since 1920, a fiery dispute. Researches as Villencourt, Hausherr S. I., Dörr, and H. Dörries, they believed they could recognize in them a Messalian content, denying, consequently, their origin from Makarios[531].

But the publication of the *Great Epistle* of Makarios, and of the integral text of the treaty of Saint Gregory of Nyssa *De Institutio Christiano*, by Werner Jaeger[532], proved that the author of the *Great Epistle* known under the name of Makarios the Egyptian, who is the same with the author of the *Spiritual Homilies*, stays in close dependency with Saint Gregory of Nyssa, and therefore is far from being Messalian.

Saint Gregory of Nyssa wrote his treaty *De Institutio Christiano* at the request of some monks (probably from the monasteries founded by his brother, Saint Basil the Great), to show them which is the target of the Christian life, and by what means one can advance in it. Answering this request, Saint Gregory searches for showing how his doctrine about consummation can be realized in the monastic coenobitic

[531] I have presented the history of this dispute in the study: *«Around the Spiritual Homilies» of Makarios the Egyptian*, in the Review «Mitropolia Olteniei» («The Metropolitran of Oltenia»), X, (1958), n0. 1-2, p. 15-28.

[532] Werner Jaeger, *Two Rediscovered Works of Ancient Christian Literature, Gregory of Nyssa and Macarius*, Leiden, E. I. Brill, 1954.

life[533]. In addition to that, by treating about this theme of the consummation, which is characteristic also to other of his writings, for the use of the monks from within monasteries, Saint Gregory illustrates it in this treaty with many biblical texts.

The author of the *Epistle* from under the name of Makarios, he wants to adapt, even more, the ideas from the treaty of Saint Gregory, to the monks from monasteries and to their conditions of living. «The most radical change he thought to do it, it was to present the work of Gregory in a homiletic style, matched to an oral teaching and calculated to have a more immediate rhetoric effect within his listeners»[534]. But the content of the treaty if so faithfully expressed in the *Epistle*, then one cannot ascertain in it any deviation from the doctrine of Saint Gregory of Nyssa, in a Messalian sense. «After I have compared, says Jaeger, the content of this Epistle, to the original treaty of Gregory of Nyssa… I can tell that the Epistle, though isn't a mechanical compilation, as it is the Epistle II printed in Migne[535], it is not less related to the Gregory's treaty. This *Epistle* of approximately 67 pages contains a complete metaphrase of Gregory's treaty, from the beginning to the end»[536]. But its author tries to express the ideas from the treaty, which are rendered in a more philosophical and more complicated manner, in simpler words, in more affective words, explaining these ideas more widely. After he successively presents the ideas from the treaty, he adds about twenty pages, with aspects concerning the monks whom he composed the Epistle[537].

Jaeger characterizes thus the report between *The Great Epistle* with Saint Gregory's treaty: «The difference points between Gregory's treaty The *Epistle* aren't of dogmatic or theological nature, but rather of a stylistic one. For instance, Gregory, as also in his ascetic writings from before, he speaks also in this treaty, generally, about the ascetic life as about a «philosophical life», and about the monks from the monastic communities as about a

[533] W. Jaeger, *quoted work*, p. 110.
[534] *Ibid*, p. 155.
[535] G.P. XXXIV, 409-442.
[536] W. Jaeger, *quoted work*, p. 154, 187.
[537] *Ibid*, p. 188.

«philosophical group», or «the group that has chosen the philosophical life». Instead of these terms, *The Epistle*... speaks about «the saint assembly or group», or about «monastery», or about «the brothers from monasteries». «Professor Dörries reckons[538] that the «monasteries» and the «selectmen», about whom the *Epistle* speaks, they must have been tied together by the connection of some common conviction, and he suggests that this tie was their alleged Messalian heresy, of which traces he finds, generally, in the writings of Makarios, and that's why he wants to discover them also in this document, the most important document of their ascetic doctrine». «But the most extended document we possess under the name of Makarios must be considered free of any suspicion of Messalian heresy. The plurality of monasteries the *Epistle* is addressed to, were also the addressees of the treaty and the authority of its writer is under the authority of Gregory of Nyssa. «The Praying monks», who are different from the «serving brothers», they aren't the sect of the Euchites, as Dörries suggests, but it is here about two classes of monks, differentiated and recognized ever since the Gregory's treaty (οι ευχόμενοι (the worshippers) or νήπιοι (the youngsters) or εργαζόμενοι (the employees))[539]. The polemics from the final part of the *Epistle*, against the external virtues and deeds, it hasn't anything to do with the Messalian heresy and with its extreme spiritualism. It expressed the spiritualism of Gregory of Nyssa, who, in his treaty, directs the same

[538] Symeon von Mesopotamien, *Die Überlieferung der Messalianischen Makarios - «Schriften»* in: *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, 4 Reihe, 10 Band, 1 Heft, Leipzig, 1941, p. 156.

[539] Saint Gregory known even the ceaseless prayer; he speaks, in the last part of his treaty, about the highest stage of the consummation, each member of the coenobitic community must reach it: that one of the relentless prayer. «He quotes several passages from the Scripture in order to prove that the prayer was reckoned by Christ and by Apostles as the highest stage. According to this, there is a certain spiritual hierarchy having diverse stages of consummation, within the ideal monastery of Gregory, within which the ones who reach to accomplish in their life the Apostle's commandment to pray ceaselessly and to persevere in prayer, they occupy the highest place. These are the ones who are praying day and night and they stay awake for so long they bodies can endure it. The selectman and the community must encourage their effort and to empathize with their perseverance into prayer. They are the champions of the entire spiritual community and they deserve the highest prize. After these heroes of the prayer, there come the ones who haven't reached yet on the peak of the prayer's full intensity» (Jaeger, *quoted work*, p. 193-194).

attacks against the laxity and the purely external character of some monastic practices, and he insists upon the power of the living faith and of the true Christian love»[540].

Jaeger reckons that this Epistle towards monks was a document of great importance in forming the life style in East, but at its turn, it wasn't but an «explanatory paraphrase» of the treaty of Saint Gregory of Nyssa, written on the same purpose.

«Thus we start knowing the enormous spiritual influence of the ascetic «philosophy» of Saint Gregory, generally, and especially in the rediscovered treaty, an influence exercised upon the ascetic thinking from after him and upon the religious teaching from the monastic communities of the Church from east... Obviously, Saint Gregory of Nyssa represented for Makarios the theological tradition in its authoritative form. Especially the treaty of Gregory about the monastic life seemed to Makarios as a sum of these traditions, which he tried to plant in the hearts of his beloved sons. That's why a way for accomplishing his purpose was to explain, at their level, this great document about the mystical-ascetic awe, in the form of a didactical epistle»[541].

But Jaeger proved that the content of *The Great Epistle* is identical to the content of the «Spiritual Homilies», their author being considered by the tradition to be Makarios too. More than that, he proved that the «Homilies» reflect the same dependency on the treaty of Saint Gregory of Nyssa: «De Instituto Christiano». Through this, he also removed the «Homilies» from under the suspicion of Messalian-ism.

The Spiritual Homilies are at their turn also an adaptation of the content of the treaty of Gregory of Nyssa to the monasteries' necessities.

In the Homily XL, the author, following to Gregory of Nyssa, he affirms the internal connection amongst all the virtues. Both in Homily and in Epistle «the peak of all virtues» is «the perseverance into prayer», as also in the treaty of Saint Gregory[542]. All the other virtues can be

[540] Jaeger, *quoted work*, p. 204-207; 193-194.
[541] *Ibid*, p. 154-156.
[542] *Ibid*, p. 268.

achieved, it is said in the Homily, for the prayer established the soul's connection with God, the source of the entire spiritual power. The one who strives to persevere into praying, he is being lit by the divine eros and he receives the gift of the holy consummation of the Ghost[543]. Each of these terms can be found in the Saint Gregory's treaty: the perseverance into praying, the burning by love (εχχαίεσδαι ερωτι), the mind's disposition for God (διάδεσις τον νου), the mind's union with God (συνάφεια), the prayer as work of the mind that sets in movement the process of sanctification and of consummation (α τελειότης), by receiving the Holy Ghost[544] (την υποδοχή του Αγίου Πνεύματος).

In this Homily we find in continuation the idea of the spiritual advancement, which can be found also in the Saint Gregory's treaty. The Homily has also common with the treaty the idea that in this progress the man is assisted by the Holy Ghost, granted to him according to his faith and to his spiritual age[545]. But the progress it depends on the fight, on the effort. The devil tries to divert the soul from the right path through the temptation of the discouragement and of the pride[546]. This idea is artistically expressed by the Homily, by using the image of the horse and of the combat chariot from hippodrome. Using the famous image of Plato, who likens the soul to a chariot pulled by two horses, for the fight from within the soul (αγωνία). Makarios sees within the man a theater, within which the evil ghosts wage war to the soul, having God and the angels as spectators. In each moment there occur into mind good and evil thoughts. The good ones are born by the mind, while the evil ones are produces by evilness. The author of the Homily, knowing also from Gregory that the occurring of the evil thoughts happened under the influence of satan, and that the good thoughts come out from the mind under the influence of the grace, he imagines the mind as a leader who drives the chariot of the soul against the chariot of the evilness which is driven by satan. It was reckoned here that we have the Messalian idea of the simultaneous presence of the grace

[543] See this Homily in G. P. XXXIV, 704 and the followings.
[544] *De Inst. Christ.*, 46, 17, (ed. Jaeger).
[545] *Ibid*, 44, 2; 45, 7; 46, 7.
[546] Jaeger, *quoted work*, p. 141.

and of satan within the soul, not being taken into account the fact that satan is considered here as working from outside the soul, and against the soul, and that is here only about feeling the temptations thrown by satan upon the soul. But who, amongst the people preoccupied with their spiritual progress doesn't feel the satan's temptations (the battle chariot of satan), directed against his own soul?

The XL Homily, being written for the coenobitic monks, it tries to combine the state of prayer and of quietude of the consummated ones, with the obligation they feel to show their love towards brothers through diverse deeds: by visiting them, by teaching them, and by strengthening them with the word[547].

At the question addressed by the simple ones, how can simultaneously inhabit the heart the «two persons», the grace and the sin, the author answers in the Homily XL that only when we neglect keeping lit the fire of the grace within soul (by fuelling it with "wood"), the thoughts from the soul are getting colder and they no longer burn by the love of God; only then the external influence of satan is felt increasingly stronger. «The consummate grace and the absolute sin cannot, in a real mode, to dwell in the same time into the soul»[548]. This is a formulation totally opposite to the Messalian teaching.

These ideas and other ideas from the treaty of Saint Gregory of Nyssa can be found also in other Homilies. But Makarios dramatizes and artistically presents the war of the thoughts from within the soul, which is described by Saint Gregory in a more abstract manner. All the favorite ideas of Saint Gregory keep occurring in the «Spiritual Homilies»: the love (ερως) of the soul, described as a bride of Christ, it prepares it in order to receive its bridegroom; comparing the unprepared souls to the fool virgins who do not have oil for their candles; the gradual ascension; the searching for the consummate dispassion; shunning away from the vain glory from people and waiting for the judgment and for the reward from God; the resemblance of the life from monastery to the life of the angels; the duty of the brothers to love one another, either they pray, or they read the Scriptures, either

[547] *Ibid*, p. 216.
[548] *Ibid*, p. 209-217.

they do something else; reckoning the poverty as richness and the worldly richness as poverty[549].

«These ideas compose the frame of the ascetic theology of Makarios. He fills in this inherited frame with the abundant richness of his own spiritual experience, with his overflowing rhetoric, with his fiery enthusiasm. Thus everything is new and everything is old. It is an amazing identity between the fundamental structures of the theological theories of the two authors. But the thinking of Makarios is far from being a simple copy of the ideas of Gregory, which he adopted. He enriched those ideas through an intense living and he made them the expression of his internal life. Obviously, Gregory of Nyssa is accepted by Makarios not only as an author of high ideas, but also as one who gave the most exhaustive formulation of the Eastern theological tradition, which the new generation was to bring it to life. It is worthy to be noticed that all the Homilies of Makarios prefer to move on the high plan of the theological thinking and of the symbolism belonging to Gregory of Nyssa, than to follow the more practical line of the legislation of the Rules of Basil, rules which seem to be admitted.

On the other hand, it would be wrong to say that everything in the Homilies which doesn't derive from Saint Gregory of Nyssa it is the product of the own thinking of Makarios. Besides the high speculation of Gregory, about the true meaning of the ascetic ideal, there occur in these speeches and especially in the questions coming from the interlocutors, incontestable elements of a more popular monastic tradition, as we know them from the monastic moralizing short stories. The accent they put on the satan's work, it determined to reckon the author of the Homilies as being the adherent or the leader of the so-called Messalian heresy. But these short stories, interpreted by Makarios in a spiritual manner, they rather derive from a monastic tradition than from a Messalian heresy, about which, otherwise, we know very few things»[550].

By proving the correct churchly character of the work of Makarios, Jaeger still thinks that its author cannot be

[549] *De Inst. christ.* 80, 15 and 81, 6 (quoted edition).
[550] Jaeger, *quoted work*, p. 224-225.

Makarios the Egyptian, as it would indicated by the Greek manuscripts, because Makarios († 390) died few years before Gregory of Nyssa († 394), so he couldn't have used the treaty wrote by the second one towards the end of his life. The author must have lived some time after the death of Saint Gregory of Nyssa, around the middle of the 5th Century, somewhere in Syria[551].

Without any doubt, the main thing is that it has been possible to prove that this work has an irreproachable churchly character. There are enough cases when important works from the old Christian literature derive from authors who wanted to remain anonymous by attributing their own works to some great personalities of the past.

We still don't believe the decisive arguments have been brought, that the respective Homilies and the Epistle were wrote after some time after Gregory of Nyssa died, and therefore their author cannot be Makarios. Jaeger reckons that the treaty «De Instituto Christiano» it is the last work of Saint Gregory and it was written around the year 390. Therefore, Makarios dead around the year 390, hadn't had the possibility to process it for his monks. But, what would impede us thinking that «De Instituto Christiano» was written some two years sooner (around 388-389) and so, Makarios could have processed it, before his death? Besides that, the word of Saint Gregory of Nyssa from the treaty: «I have gathered for you a few seeds of the teaching, by picking them up from the Scriptures given us before by the Ghost» (απο των προδωρηθέντων[552] ημω παρά του Πνεύματος γραφων Λεγόμενα), it doesn't necessarily mean the writing of Saitn Gregory from before, as Jaeger interprets it. It rather means the Holy Scripture. Therefore, if the treaty was written around the year 380 and it was immediately sent to the monastery from all over the Christian East, to whom it was addressed, it could have become, without delay, the object of preaching and processing, by being adapted to the concrete circumstances of the life within monasteries.

We have shown in another place[553], that the formulation of Diadochus of Photice[554], concerning the

[551] *Ibid*, p. 228.
[552] In original must have been: προδωρηθέντων ημι.
[553] At the *Spiritual Homilies* of Saint Makarios (quoted review, p. 20-26).

spiritual life, it presents a character of greater precision than the work of Makarios, and they presuppose his work. Therefore, if Diadochus wrote around the beginning of the 5th Century, the work of Makarios must have been written a few decades before. This leads us to the époque of Makarios the Egyptian.

Without any doubt, a great difficulty is the fact that the Arab version of this work bears the name of Simeon. But it is possible that this happened because latter, a certain Simeon, maybe Simeon the Metaphrastes (10th century) or maybe one older than the Metaphrastes, did some excerpts from the work of Makarios. His name was, later on, associated to the one of Makarios, these two names being confounded, and so, in the Arab translation, the entire work could be attributed to Simeon, being sometimes understood, of even being named Simeon the pillar-hermit[555], as they are in some Greek manuscripts and in the excerpts attributed to Makarios[556]. Some people reckon the author of these excepts could have been a certain Simeon the Mesopotamian, who lived also around the end of the 13th century[557].

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The mentioned excerpts form in *The Greek Philokalia* a unique writing in 150 heads, continuously numbered. But this writing has instead sub-titles, from point to point, being divided in six divisions and being called «The Paraphrase in 150 Heads of Saint Simeon the Metaphrastes at the 50 Speeches of Saint Makarios the Egyptian». These subdivisions, with their titles and with their subsumed heads, they correspond to the six treaties from Migne, G.P., tome XXXIV, 941-968, where they are given under the name of Makarios[558].

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[554] Diadochus of Photice, *Ascetic Word*, in *The Romanian Philokalia*, volume I, Second Edition, p. 368-378.

[555] Jaeger, *quoted work*, p. 226.

[556] *Ibid*, p. 159-160.

[557] H. G. Beck, Kirche und theologische Literatur im byzantinischen Reich, 1959, p. 364.

[558] But the excerpts couldn't have been done by Makarios Himself. The author of the *Paraphrases* inserts for many times the word «says» (λέει), showing by this the fact that he presents the text belonging to somebody else (for instance, head XIV, corresponding to the Epistle, at Jaeger, *quoted work*, p. 269; head XV, corresponding to the *Epistle*, at Jaeger, *quoted work*, p. 269, row no. 2; head XV, corresponding to the

Out of these six treaties, the two first ones *about consummation* into Ghost (Φιλοκαλία, Second edition, volume II, p. 109-113, head I-XVII; G. P. XXXIV, 841-852, heads I-XVII) and *about prayer* (Φιλοκαλία, Ibid, p. 113-116, heads XVII-XXXII; G. P. XXXXIV, 853-866), they are composed by passages from The Great Epistle, published by Jaeger, and therefore they have through it a connection with the treaty «De Institutio Christiano» of Gregory of Nyssa.

Behold a comprising array of the heads from these two treaties with the corresponding passages from the Epistle of Makarios:

The Paraphrase of Simeon the Metaphrastes	*The Epistle of Makarios*
About the Consummation into Ghost	*Ed. Jaeger*
Head I	p. 238 r. 8-20
Head II	p. 239 r. 47-248, 18
Head III	p. 244 r. 17-245, 9
Head IV	p. 246, 1-247, 8
Head V	p. 241, 10-243, 11
Head VI	p. 250, 1-251, 4
Head VII	p. 251, 10-14
Head VIII	p. 256, 21-257, 15; 258, 4-258, 8
Head IX	p. 258, 9-259, 10
Head X	p. 259, 11-24
Head XI	p. 261, 9-263, 4
Head XII	p. 263, 4-16
Head XIII	p. 265, 1-256, 1
Head XIV	p. 265, 2-266, 2
Head XV	p. 266, 1-267, 18
Head XVI	p. 268, 1-18
Head XVII	p. 266, 2-17
Head XVIII (About Prayer)	p. 268, 20-269, 25
Head XIX	p. 273, 18-274, 8
Head XX	p. 270, 13-17; 272, 12-273,

Epistle, at Jaeger, *quoted work*, p. 267, etc.). About the oldness of these excerpts one could tell with more certitude, only after a critical edition of the whole work of Makarios, including these excerpts, it will have been done. Then it will be possible at least to know when the oldest manuscripts contained were done.

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Head XXI	p. 273, 1-18
Head XXII	p. 274, 9-276, 7
Head XXIII	p. 276, 14-277, 12
Head XXIV	p. 279, 21-280, 11
Head XXV	p. 280, 11-281, 7
Head XXVI	p. 283, 3-16; 284, 11-17
Head XXVII	p. 285, 3-285, 9
Head XXVIII	p. 282, 7-20
Head XXIX	p. 293, 5-294, 1
Head XXX	p. 295, 15-295, 15
Head XXXI	p. 298, 10-22; 298, 8-300, 15
Head XXXII	p. 287, 19-289, 3.

By comparing the parallel texts one can ascertain the following kinds of differences:

Simeon shorts the phrases from the Epistle and he simplifies the more complicated and the more rhetoric expressions, in order to make them more concentrated and easier to be understood[559]. In order to do that, he replaces archaic terms with newer ones, more common. Out of the many quotes of the *Epistle* he chooses only one for each place. For many times he doesn't address the monks at the second person, but he speaks about them at the third person (see Head 14, corresponding to Jaeger, p. 252, 2).

Besides these, he reproduces with an almost absolute fidelity the text extracted from the *Epistle*, not adding any personal idea. The quite essential changes of words show that the author lived a few centuries after the author of the *Epistle*, and the fact he speaks at the third

[559] For instance, behold how the *Epistle* expresses the idea summarized by Simeon in the Head no. IX: «But what is it the renouncing to his soul than surrendering himself totally, to the brotherhood, and to not fulfill at all his wills, but totally depending on the word of God, in order to adorn his own soul, always, with the holy and clean meanings of the commandments and to reckon these ones as savior and sweet. Then to not have anything under his mastery, except the coat he wears, in order to always be able to be careless, only fulfilling the things ordered to him, with joy; and as a bought servant, to look at all his brothers with a good heart, and especially at the hierarchs, as lords and masters for Christ, as the Lord Himself said: «The one who wants to be the first one and the greatest amongst you, let him be the last one amongst everybody and servant and slave to everybody»» etc.

person about the monks, it show that him, by writing the Paraphrase, he wasn't doing it in order to fulfill a direct job of teacher of the monks, but he wrote while being somehow retired from the monastic community. This would fit Simeon the Metaphrastes from the Century X, who did, allegedly, only a writer work and he wasn't the leader of any monastic community.

By comparing the texts of heads of these first two treaties from the six ones, with the texts of the heads of the treaty: *About the Guarding the Heart*, placed by Migne before them, we can see that many of them coincide, but the heads from the treaty: *About the Guarding of the Heart*, they more literary reproduce the texts from *The Epistle of Makarios*, not changing the archaic words with other newer ones[560]. From here one can see that the treaty: *About the Guarding of the Heart*, it doesn't originate from the author of the other two treaties we have mentioned, who it seems to be also the author of the next four treaties. So that it seems to be verified the tradition, attested by Nicodemus the Hagiorite in the Greek Philokalia, that the six treaties belong to one and the same author, probably to Simon the Metaphrastes, forming a unitary work.

Out of the other four treaties, given into the Philokalia, through the heads numbered in continuation, we have identified the followings in the Homilies of Makarios:

The Paraphrase of Simeon the Metaphrastes	*Homilies*
Head XLII	Homily XXXVI; G.P. XXXXIV, col. 749.
Head LII	Homily V, 2; quoted G.P., col. 496; Romanian translation p. 30.
Head LIII	Homily V, 5-6; quoted G.P., col. 500; Romanian translation p. 32-33.
Head LIV	Homily V, 5; quoted G.P., col. 501; Romanian translation p. 33.

[560] For instance, the head VII from the treaty *About the Guarding of the Heart* (G.P. XXXIV, 825), faithfully reproduces the one from the *Epistle* (Jaeger, *quoted work*, p. 264, 14 and the followings), whilst the head XIII from *the Philokalia*, it presents some syntax modifications.

Head LV	Homily V, 6; quoted G.P., col. 503-504; Romanian translation p. 35.
Head LVI	Homily V, 6; quoted G.P., col. 504; Romanian translation p. 35.
Head LVII	Homily V, 6; quoted G.P., col. 505; Romanian translation p. 35.
Head LVIII	Homily V, 6; quoted G.P., col. 505 D; Romanian translation p. 36.
Head LIX	Homily V, 6; quoted G.P., col. 509 B – 512 B; Romanian translation p. 38-39.
Head LX	Homily V, 6; quoted G.P., col. 512 B; Romanian translation p. 40-41.
Head LXI	Homily V, 8, 9; quoted G.P., col. 513 BD; Romanian translation p. 40-41.
Head LXII	Homily V, 11; quoted G.P., col. 546 B; Romanian translation p. 42.
Head LXIII	Homily V, 12; quoted G.P., col. 517 AB; Romanian translation p. 43.
Head LXIV	Homily IV, 1, 3, 4, 5; quoted G.P., col. 472 D, 473 D – 475 A, 476 AC; Romanian translation p. 15-17.
Head LXV	Homily IV, 6, 7; quoted G.P., col. 476 D – 477 AB; Romanian translation p. 18.
Head LXVI	Homily VIII; quoted G.P., col. 477 D; Romanian translation p. 19.
Head LXVII	Homily IV, 9, 10; quoted G.P., col. 480 AB; Romanian translation p. 19-20.
Head LXVIII	Homily IV, 11, 12; quoted G.P., col. 480 D – 481 AB; Romanian translation p. 20-21.
Head LXIX	Homily IV, 13; quoted G.P., col. 481 D; Romanian translation p. 21.
Head LXX	Homily IV, 13, 14, 15; quoted G.P., col. 481 D – 482 A, 482 BC; Romanian translation p. 21-22.
Head LXXI	Homily IV, 21, 22, 23; quoted G.P., col. 488 D – 489 A, 488 BCD; Romanian translation p. 25-27.
Head LXXII	Homily IV, 24, 25, 26, 27; quoted G.P., col. 492 AB – 483 B; Romanian translation p. 27-28.

Head LXXIV	Homily XVII, 1, 2, 3, 4; quoted G.P., col. 624 CD – 625 ABC.
Head LXXV	Homily XVII, 4, 5; quoted G.P., col. 625 D – 628 A.
Head LXXV	Homily XVII, 4, 5; quoted G.P., col. 625 D – 628 A.
Head LXXVI	Homily XVII, 6; quoted G.P., col. 628 BC.
Head LXXVII	Homily XVII, 10; quoted G.P., col. 629 D.
Head LXXVIII	Homily XVII, 7, 8; quoted G.P., col. 628 D – 629 A.
Head LXXIX	Homily XVII, 11; quoted G.P., col. 629 D – 631 A.
Head LXXX	Homily XV, 12, 13; quoted G.P., col. 632 BC.
Head LXXXI	Homily XVII, 11; quoted G.P., col. 632 A.
Head LXXXII	Homily XVII, 13, 14, 15; quoted G.P., col. 632 D – 633 AB.
Head LXXXIII	Homily XVII, 15; quoted G.P., col. 633 BC.
Head LXXXIV	Homily XVII, 15; quoted G.P., col. 633 C.
Head LXXXVI (the beginning)	Homily XVII, 13; quoted G.P., col. 632 C.
Head LXXXVII	Homily XVIII, 1, 2; quoted G.P., col. 636 AB.
Head LXXXVIII	Homily XVIII, 5, 6; quoted G.P., col. 637 BCD – 639 A.
Head LXXXIX	Homily XVIII, 7, 8, 9; quoted G.P., col. 648 BCD.
Head XC	Homily XVIII, 10, 11; quoted G.P., col. 641 ABC.
Head XCI	Homily VIII, 1; quoted G.P., col. 528 C; Romanian translation p. 50.
Head XCII	Homily VIII, 2, 3; quoted G.P., col. 528 D – 529 ABC; Romanian translation p. 50-51.
Head XCIII	Homily VIII, 4; quoted G.P., 529 D; Romanian translation p. 51.
Head XCV	Homily VIII, 5; quoted G.P., 532 AB; Romanian translation p. 52.
Head CVII (the	Homily IX, 7-8; quoted G.P., 532 D;

end)	Romanian translation p. 95.
Head CVIII	Homily IX, 10; quoted G.P., 637 C.
Head CIX	Homily X, 1; quoted G.P., 541 A.
Head CX	Homily X, 2, 3, 4; quoted G.P., 541 CD – 544 AB, Romanian translation p. 59-60.
Head CXI	Homily X, 5; quoted G.P., 544 C; Romanian translation p. 61.
Head CXVI	Homily XI, 11; quoted G.P., 552 D – 553 A; Romanian translation p. 66-67.
Head CXVII	Homily XI, 15; quoted G.P., 556 C; Romanian translation p. 69.
Head CXXIV	Homily XV, 1-2; quoted G.P., 546 BCD.
Head CXXV	Homily XV, 3-4; quoted G.P., 578 AD.
Head CXXVI	Homily XV, 6; quoted G.P., 580 C.
Head CXXXIV	Homily XIX, 3, 4, 5, 6; quoted G.P., 644 D; 645 ABC, 648 A.
Head CXXXV	Homily XIX, 7-8; quoted G.P., 648 BCD.
Head CXL	Homily VI, 10; quoted G.P., 516 A.
Head CXLI	Homily VI, 8; quoted G.P., 513 B.
Head CXLV	Homily XXI, 2, 3, 4; quoted G.P., 656 CD – 657 A.
Head CXLVI	Homily XXI, 4, 5; quoted G.P., 657 BCD[561].

We have been able to identify approximately 90 head out of 150. Some of these ones and of the unidentified ones can be found as general theme in diverse other homilies. But out of the procedure of Simeon the Metaphrastes, noticed in the identified heads, one can conclude that also the unidentified heads must follow quite faithfully to some texts, unknown yet, of Makarios.

[561] For the Romanian text of the *Spiritual Homilies* we have used the translation of Cicerone Iordăchescu from the year 1931.

The Paraphrase In 150 Heads Of Saint Simeon Metaphrastes To the Fifty Words Of Saint Makarios the Egyptian

About the Consummation into Ghost

1. Each of us receives the salvation through the grace and the through the godlike gift of the Ghost, but he can reach by faith, by love, and by the struggle of his free will to the consummate measure of the virtue, as through the grace, so also through the righteousness[562], he to inherit the eternal life. This is because nobody is made worthy only through the power and the grace of God, without the grace being helping, to the consummate measure of the liberty and of the cleanness. «Because, if the Lord won't build the house and He won't guard the city, then vainly would take vigil the guardian, and vainly the laborer and the builder»[563].

2. Question: Which is the will of God, to which the Apostle urges and prays each of us, to reach at? Answer: the consummate cleaning of the sin, the liberation from passions and from reproach and the raising up to the supreme virtue, which is the cleanness and the holiness of the heart, at which somebody can reach through the impartation of the godlike Ghost in a consummate manner into feeling (εν πληροφορία). For he says: «Blessed are the pure in heart, for they are going

[562] There is to be noticed the difference between the salvation achieved by grace and the dispassion achieved by the effort helped by the grace. This is a totally different teaching from the Messalian one, which was teaching that the grace comes consequently to the man's efforts.

[563] Psalms 127: 1: KJB: "EXCEPT the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."; 126: 1: ROB: "If the Lord wouldn't build the house, vainly would toil the ones who build it; if the Lord wouldn't guard the city, vainly would take vigil the one who guards it."

to see God»[564]; and: «Be also you consummate, like your heavenly Father is»[565]; and: «Let my heart become without blemish into Your righteous things, to not be I ashamed»[566]; and again: «Then I won't be ashamed, when I will observe all You commandments»[567]. And again, towards the ones who ask: «Who will go up to the Lord's mountain? Or who will stay in His holy place?» he answers: «The one who is innocent with the hands and clean in his heart»[568], showing through this the consummate abolishment of that sin which is committed through deed and cogitation[569].

3. How can one do the cleaning of the not-shown and hidden passions, those ones which are difficult to be removed,

[564] Matthew 5: 8: KJB: "Blessed are the pure in heart: for they shall see God."; ROB: "Blessed are the ones pure in heart, for those ones are going to see God."

[565] Matthew 5: 48: KJB: "Be ye therefore perfect, even as your Father which is in heaven is perfect."; ROB: "Be you, therefore, consummate, like your heavenly Father consummate is."

[566] Psalm 115: 80: KJB: "Let my heart be sound in thy statutes; that I be not ashamed."; 113: 80: ROB: "Let my heart be without blemish into Your commandments, to not be I ashamed."

[567] Psalm 119: 6: KJB: "Then shall I not be ashamed, when I have respect unto all thy commandments."; 118: 6: ROB: "Then I won't be ashamed, when I will observe all Your commandments."

[568] Psalm 24: 3-4: KJB: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? // He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."; 23: 3-4: ROB: "Who will go up in the mountain of the Lord, and who will stay in His holy place? // The one who is innocent with his hands and clean in his heart, who hasn't disregarded his soul and he hasn't sworn, cunningly to his neighbor."

[569] It corresponds to: *De Instituto Christiano* of Saint Gregory of Nyssa (G.P. XLVI, 289 d). Saint Gregory only says, generally, that the target of God is that the man to «clean his soul through grace, to bring his soul, clean, to God. The specification in the processing done by Simeon (and Makarios) that it is about the «the consummate cleanness» it doesn't alter the meaning from Saint Gregory in a Messalian direction; on the contrary it specifies it in an Orthodox meaning, letting to be understood the fact that the man has a certain cleanness even since the receiving of the grace and it is not achieved by himself only later. This specification in the Orthodox meaning it is shown also by the fact that, whilst Saint Gregory says that through this cleaning the man reject the shame as on a coat that makes him dirty, Simeon (respectively, Makarios) passes over this. Then, when Saint Gregory says that through cleanness, the man removes the sin in general, Simeon (respectively Makarios) affirms that it is about the sin committed with the cogitation and with the deed, therefore it is about a current sin, and it is not about the ancestral sin. The affirmation of Makarios, that this full cleanness it is lived as feeling, it is a teaching that is characteristic to Diadochus; this teaching removes the affirmation of Hausherr that the Messalian-ism of Makarios would consist in confounding the receiving of the grace to the feeling of the grace since the beginning.

and which are somehow rooted into the soul[570], it is shown through the words of David, words inspired by the Holy Ghost. For he says: «Of my hidden things, You clean me up»[571]. So, we can do this through much prayer and faith and through the consummate impulse towards God, with the together-working of the Ghost, but we also must resist against them, and to guard our heart with the whole care[572].

4. And the blessed Moses says[573], by clarifying through parables, that the soul mustn't follow the both wills, the good one and the bad one, but only to the good one, and to not cultivate two types of fruits, the good one and the bad one, but only the good one. For he says: «Do not yoke, on your field, different species of animals, as the ox and the mule, but you will thrash your harvest by yoking animals of the same species»[574]. Namely, to not have, in the field of your heart, the

[570] This head corresponds to *De Instituto Christiano* (G.P. XLVI, 293 B). It6 is added in it that the mentioned cleanness it has as object also the «hidden passions». Saint Gregory calls them: «the hidden evil things» (τα κρυμμένα κακά), but the term «passions» it doesn't change the idea in a Messalian meaning, but on the contrary, it specifies it in Orthodox meaning, because they could mean some old habits of the sin, which have lost they character of sin, but they can form the source for the sins «with the cogitation and with the deed». It was said by Hausherr (*L'Erreur fondamentale et la logique du messalianisme*, in «Orientalia Christiana Periodica», III, IV, 1935, p. 330), that the Messalian-ism of Makarios it can be shown also in the affirmation that through baptism the roots of the sin aren't plucked out from the soul. But behold that also Gregory of Nyssa says that God, by seeing the striving of the man «He will pluck out, through His power, the hidden root of the thoughts before germination» (G.P. quoted). Simeon softens here the idea of rooting, by saying: «somehow rooted».

[571] Psalm 19: 13: KJB: "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."; 18: 14: ROB: "And against the stranger things, defend You Your servant; if they don't dominate me, then I will be without blemish and I will be cleaned of big sin."

[572] Both at Saint Gregory and at Saint Simeon (respectively, at Makarios), we find the tension manifested, on one hand, in affirming that «the passions» or «the evil things» are inside us, and on the other hand, in the urge to guard our heart against them. But Simeon (respectively, Makarios) he makes a clear distinction between the «heart» that must be guarded, and the «soul» within which there are «somehow rooted» the passions, whilst Saint Gregory says generally, that we must guard our «inside» (την ενδον), or the «mind», or the «soul» against the «thought of the evilness» which arises from somewhere from deep (quoted G.P.). It seems that, according to him, the evilness doesn't stay in a substrate deeper than the entire soul, whilst at Simeon (respectively, Makarios), it would stay in the biological «psychic», different from the conscious «heart», in the meaning used by Diadochus.

[573] Corresponding to *De Instituto Christiano*, G.P. XLVI, 293, C.

[574] Deuteronomy 22: 10: KJB: "Thou shalt not plow with an ox and an ass together."; ROB: "Do not plow with an ox and with a donkey."

virtue and the sin, their work together, but only the virtue[575]. «Do not weave flax in a wool coat or wool in a flax coat»[576]. «Do not cultivate your field with two kinds of fruits together». «Do not bring stranger animal to mate with another, but only breed animals of the same species»[577]. Through all these, he gives to understand mysteriously, as it was said, that we mustn't cultivate within us the sin and the virtue, but to be left to fructify only the seeds of the virtue; and that the soul to not be partaker (to have communion) with two ghosts, with the Ghost of God and with the ghost of the world, but to let himself be enslaved only by the Ghost of God and to be produced only the fruits of the Ghost[578]. That`s why he says: «I have been directing myself towards all Your commandments; I have been hating every unjust way»[579].

5. Not only of the visible sins, as fornication, killing, theft, greediness, gossiping, lie, love for money, and avarice, and the ones alike, must the virgin's soul[580] be cleaned by choosing the union with God, but, as I've said before, much more of the hidden ones, namely of lust, of vain glory, of the

[575] Saint Gregory asks for «to not grow up in the same soul the evilness and the virtue together». Simeon (respectively, Makarios) specifies: «let not the virtue and the sin to have their work together in the field of your heart, but only the virtue». This specification seems to accentuate that there cannot be about a presence of the evilness within heart, but only about a work. It is what Saint Gregory also says, maybe less clear, when he declares that the evil thought arises from a deeper source, like does also the good thought. That's why, «the good plowman must let go only the clean waters of the life, as from a water spring good for drinking». Both Saint Gregory and Saint Simeon (respectively, Makarios) recognize that the virtue and the sin can possibly exist beyond conscience.

[576] Deuteronomy 22: 11: KJB: "Thou shalt not wear a garment of divers sorts, as of woollen and linen together."; ROB: "Do not dress yourself up with a coat made from two types of threads: of wool and of flax."

[577] Leviticus 19: 19: KJB: "Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee."; ROB: "Keep My law; do not mate your cattle with another species; do not sow you field with two kind of seeds; a coat woven out of diverse threads, of wool and of flax, you won't put it on you."

[578] Here is specified that within man remained only the possibility of fructifying the «seeds» of the sin, and not the sin itself. And the presence of the evil ghost within man is, though, external to the soul, for the soul has the possibility of not having communion with the evil. And, that the soul cannot have two types of wills in the same time, it is also a specification made by Makarios.

[579] Psalm 115: 128: KJB: "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way."; 113: 128: ROB: "For this, towards all Your commandments I have been directing myself, and I have been hating every evilness."

[580] The soul is of feminine gender in the Greek language.

desire to be pleasant to the people, of hypocrisy, of loving the mastery, of cunningness, of bad habits, of hatred, of faithlessness, of envy, of self-appreciation, of haughtiness, and of all the ones alike. This is because the Scripture uses to put these hidden sins of the soul on the equal plan with the external sins. «For the Lord, he says, has scattered the bones of the ones who are pleasant to the people»[581] and «He will be disgusted by the man of the blood and by the cunning one»[582]. So, he shows the Lord being equally disgusted by cunningness and by killing; «and by the ones who speak about peace to their close ones»[583]. For he says again: «Because in your heart you work lawlessness on earth» and: «Woe to you when the people will speak well to you»[584], namely when you want to hear nice words from people and you will be proud with the glory and with the praising from them. Of course, it is not possible that the ones who do good deeds to be hidden forever. This is because the Lord Himself says: «Let your light to light before people» (Matthew 5: 16). But strive yourself, he says, to do the good towards the glory of God and not for your own glory, neither like ones who fierily love the people's praises. Some like these ones He showed them as being unfaithful: «How can you have faith, by receiving glory from the people and the glory from God alone you don't search for it»[585]. And also the Apostle, he ask us to take care of everything, even when eating and drinking; doesn't he command us to do everything towards the glory of God? For

[581] Psalm 53: 5: KJB: "There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them."; 52: 6-7: ROB: "They didn't call upon the Lord. They feared there, where there wasn't fear, // For God scattered the bones of the ones who are pleasant to the people; they were ashamed, because God cursed them."

[582] Psalm 5: 6: KJB: "Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man."; ROB: "You will destroy all the ones who speak the lie; on the killer and on the cunning one, the Lord hates them."

[583] Psalm 28: 3: KJB: "Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts."; 27: 3-4: ROB: "Do not draw my soul away with the sinners, and with the ones who work iniquity do not destroy me, // with the ones who speak peace towards their neighbor, but the evil things are within their hearts."

[584] Psalm 58: 2: KJB / 57: 2: ROB; Luke 6: 26.

[585] John 5: 44: KJB: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"; ROB: "How can you believe, when you receive glory ones from the others and the glory that comes from the unique God, you do not search for it?"

he says: «Either you eat, or drink, or you do something else, do it towards the glory of God»[586]. And the godlike John by putting the hatred and the killing on the same plan, he says: «The one who hates his brother, killer of people he is»[587].

6. «Love suffers everything, endures everything, love never falls»[588]. «It never falls», it means that the ones who have achieved the mentioned gifts, but they aren't yet, through the fullest and the cleanest love of the Ghost, worthy of consummate liberty of passions, they haven't reached the safety yet, but they still are in danger and in battle and in fear, due to the ghost of the evilness. This measure, no longer being submitted to the falling, or to the passion, he showed it as being of such a kind, that even the tongues of the angels, and the prophecy and all the knowledge and the charismas of the healers are nothing in comparison with it[589].

7. He showed the target of the consummation for, each one by knowing himself, as being poor of such a richness, to force on himself, through a fiery and strained ghost, towards the ultimate good, and thus to run on the spiritual road until he take it, as it was said: «You run thus, to take it»[590].

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[586] 1 Corinthians 10: 31: KJB: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."; ROB: "That's why, either you eat, or drink, or you do something else, do all towards the glory of God."

[587] 1 John 3: 15: KJB: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."; ROB: "Whosoever hates his brother is a men killer and you know that any men doesn't have eternal life killer, abiding in Him."

[588] 1 Corinthians 13: 7-8: KJB: "Beareth all things, believeth all things, hopeth all things, endureth all things. // Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."; ROB: "Suffers all things, believes all things, hopes all things, endures all things. // Love never falls. Concerning the prophecies – they will be abolished; the gift of the tongues will cease; the science will come to an end;"

[589] Corresponding to: *De Instituto Christiano* (G.P. XLVI, 296 AC). It seem that the «safety» is being accentuated too assertively and the freedom of the danger of falling in which is the one who has reached the stage of the love. This also was reckoned by Hausherr as a Messalian idea. But this idea is, actually, affirmed also by Saint Gregory of Nyssa. For he also says that until the man «hasn't freed himself totally (cleanly) from the passions which have been troubling him before… he is in the fear of falling, not having that love that supports him and strengthens him (βεβεουσαν) in the state of the virtue. Therefore, while waiting for the love, you persevere, by fighting all passions, until you will reach the target of the right-faith» (G.P. XLVI, 296 B), which we have seen that is the liberation from passions.

[590] 1 Corinthians 9: 24: KJB: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain."; ROB: "Don't you know that those who run on a stadium, all of them run, but only one takes the prize? So you run, in

8. To reject on oneself, he reckons that this means the followings: «To surrender on himself, forever, to the brotherhood, and to no longer listen, at all, to his own will, neither to have lordship on something, except his clothes. This is, because being him untied of all things, to keep doing, joyfully, only the things commanded to him, reckoning all the brothers and especially the priors and the ones who have taken the burdens of the monastery, as lords and masters, for Christ, obeying to Christ Who says: «The one who wants to be the first and the greatest, let him be the last amongst all and servant and slave to everybody»[591], no longer gathering honor to himself, neither praise from brothers, for his ministry of for his living. For he says: «Serve with the whole benevolence, not with a ministry for the eyes, like the ones who search for being pleasant to the people». But to reckon on himself as always debtor for serving the brothers into love and simplicity[592]».

9. The priors of the brotherhood, who fulfill the important things, they must fight, through humble cogitation, against the evilness' plots, which are contrary to the good, lest, while having dominion upon the obeying brothers, through the passion of the pride, instead of the great earning, to damage on themselves. But, rather surrendering on themselves to the brotherhood, in order to serve them for God, bodily and spiritually, to take care of them, as some loving parents, and to always take care of them as some children of God. Let them not visibly reject the duty of priors, for instance that one of commanding or of advising the more experienced ones, or to punish someone, or to rebuke where is necessary and to comfort, lest, by invoking the motif of humbleness or gentleness, to reach the monasteries in disorder, by no longer keeping the hierarchy between priors and subjects. But in the hidden of their mind, let them reckon on themselves as some unworthy servants of all the brothers, and as some good pedagogues to whom have been entrusted the children of the

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order to take it."

[591] Matthew 20: 26-27: KJB: "But it shall not be so among you: but whosoever will be great among you, let him be your minister; // And whosoever will be chief among you, let him be your servant:"; ROB: "It won't be likewise amongst you, but who wants amongst you to be greater let him be your servant. // And who amongst you wants to be the first one, let him be servant to you."

[592] Epistle no. 6: 6-7; Colossians 12: 22.

Master, and that's why let them strive to prepare with their whole benevolence and with the fear of God, on each brother towards all good things, while not forgetting that it has been prepared for them a great and not-stolen payment for this toil.

10. Like the ones who have received the job of pedagogues of the youngsters, even if these ones are their masters, they do not avoid, when the interest of educating and of the decency of the morals request it, to give them, with much benevolence, also some beating from time to time, likewise the priors must punish the brothers who need some rebuking, but not with the passion of the pride and of the despise, neither seeking vengeance for themselves, but with much gentleness and on the purpose of the spiritual benefit, let them do everything for correcting those ones.

11. Everyone who wants, he says, to receive the imprinting of such morals, let him pursuit, before all and always, the fear of God and the holy love, which is the first and the greatest commandment. And let him ceaselessly ask for this from the Lord, in order to be imprinted in his heart and then, by ceaselessly remembering God, to gain in increasingly more, daily advancing in it and multiplying it by grace. This is because through perseverance and straining, through care and fight, we become powerful in searching for that love towards God, a love which embodies itself within us by the grace and by the gift of Christ. And out of this one can easily fulfill the second commandment, namely the love for the neighbor. This is because the first things must be place before the others, and we must strive more for them. And thus, after the first ones there will follow the second ones. But if somebody doesn't strive himself for this first and biggest commandment, namely for the love towards God, a love which comes to existence out of our inward disposition and out of the good conscience, being added here also the godlike help, but he wants to yield his outward care only to the second ministry, it will be impossible to him to fulfill the second one in a healthy and clean manner. This is because the plot of the passion find the mind empty of the remembrance, of the love, and of the searching for God, or it makes the godlike commandments to look like difficult and tiring, by lighting into the soul thoughts of disobedience, and upset, and discontent, against serving the brothers, or it makes the man to become haughty, by deceiving him with the self-

appreciation of his own righteousness, and to reckon on himself as great and worthy of honor, convincing him that he has fulfilled, to the top, the commandments.

12. When the man will reckon on himself as consummate fulfiller of the commandments, it is obvious that he commits sin and he is wrongly against the commandment, as one who judges on himself and doesn't accept the one who really judges him. This is because only when the Ghost of God will confess together with our ghost, according to Paul's word[593], we will be truly worthy of Christ and sons of God, and not when we will justify on ourselves, through the self-appreciation. «Because not the ones who praises on himself is chosen, but the one praised by the Lord»[594]. This is because when the man is empty of the remembrance and of the fear of God, he necessarily will love the glory and he will hunt for the praise from the ones whom he serves. And one like this was unveiled as faithless, by the Lord, as it has been shown before. For He says: «Hoe can you believe, when you receive glory ones from others, and the glory from the unique God you don't search it for?»[595].

13. One can achieve the love[596] for God, as it has been said, by much ascesis and by the toil of the mind, in pious cogitations and through the ceaseless care for the good things, being given the fact that the enemy impedes our mind and doesn't allow it to raise itself to the love for God[597], but it sweetens instead the feeling with the earthly lusts[598]. For in this it consists the death of the cunning one, and the so-called his hanging by his neck, namely in the fact that the mind

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[593] Romans 8: 16: KJB: "The Spirit itself beareth witness with our spirit, that we are the children of God:"; ROB: "The Ghost Himself bears witness together with our ghost that we are sons of God."

[594] 2 Corinthians 10: 18: KJB: "For not he that commendeth himself is approved, but whom the Lord commendeth."; ROB: "Because not the ones who praises himself it is proven to be good, but that one whom the Lord praises."

[595] John 5: 44. (See also the footnote no. [595]).

[596] Αγάπε.

[597] τω θείω ερωτι προσανέχειν.

[598] From here one can see the identity with Diadochus. The evil ghost works upon the mind through the worldly things, though it is not so much present in the mind like the grace is. See Diadochus, head no. 76 (*The Romanian Philokalia*, volume I, p. 386) and especially the head no. 83 (*The Romanian Philokalia*, volume I, p. 375) where it is likewise said that «the mind impropriates the work of the evil ghosts through a very subtle feeling».

stays, in a not-scattered way, in the remembrance of God. Only from here can occur also the true simplicity and gentleness, the humbleness, the innocence, the goodness, and the prayer; and the whole beautiful crown of the virtues it receives its consummation out of the unique and of the sole and of the first commandment of the love for God. One needs, therefore, much hidden and not-shown ascesis and toil, and to study his thoughts and to exercise the weaken senses of the soul, in order to discern the good from the bas and to strengthen and reinvigorate, by zealously sticking the mind to God, the tired limbs of the soul[599]. This is because our mind, being thus stuck forever to God, it becomes one ghost with the Lord, according to Paul's word[600].

14. And this hidden struggle and this toil and meditation, it must be had by the ones who love the virtue, day and night, ceaselessly, towards the whole keeping of the commandment, either they are praying or serving, either they eat or drink, either they do anything else, for any good thing that would be done, to be done towards the glory of God, and not towards their own glory. And all the things requested by the commandments, they will be easy and readily, being made easier by the love from God, and melting everything it is tiring in them. This is because the whole fight and striving of the enemy is this, as it was shown, to attract the mind away from the remembrance of God and from the fearing Him and from loving Him, deviating the mind through earthly invitations and lures, from the true good to the things that seem to be good.

15. This is because also Abraham, the Patriarch, when receiving the priest of God, Melchisedec, he brought him gifts from tops (from the first fruit) and so he was imparted by his blessing. Through these things the Ghost elevates us to the higher meaning, that firstly must be

[599] It is to be noticed the difference between mind and the «weakened senses of the soul». It seems to be indicated here the more peripheral part of the soul. Makarios doesn't have the term «senses of the soul», but he has the one of «limbs of the soul». So, actually, he also discerns between them and the mind, which, by persevering in the remembrance of God, it can heal them. Here we have again a identity with Diadochus, according to whom the evil ghost has remained after baptism in the more peripheral part of the soul, but not into the mind.

[600] 1 Corinthians 6: 17: KJB: "But he that is joined unto the Lord is one spirit.", ROB: "And the one who adheres to the Lord is one ghost with Him."

brought to God, as a sanctifies sacrifice of the burnt offerings, the tops and the fats, or the first things out of our composition, namely the mind and the conscience, the loving power of the soul, and to surrender to his remembrance the tops and the first of the righteous thoughts, and to live ceaselessly into His mysterious, and above nature, love. In this way we can daily receive growth and advancement, being helped by the godlike grace, and the burden of the righteousness of the commandments, it will seem light to us, since the Lord Himself will work them through our faith in Him.

16. In what concerns the question about the seen ascesis, and what occupation is more precious and the first to do, you know, my beloved ones, this, that all the virtues are connected to each other and they hold together like a holy chain, each of them depending on each other. Thus, the prayer depends on love, the love depend on joy, the joy on gentleness, the gentleness on humble cogitation, the humble cogitation on serving, the serving on hope, the hope on faith, the faith on obedience, and the obedience on simplicity. Likewise, the hatred on anger, the anger on pride, the pride on vain glory, and this one on faithlessness, the faithlessness on the heart's callousness, this one on carelessness, the carelessness on drowsiness, the drowsiness on laziness, the laziness on impatience, and the impatience on the love for pleasure. And thus all the other parts of the sin are depending on each other.

17. All the good that the man would do, the cunning one wants to defile it and to soil it, by mixing its seeds, for instance of the vain glory, of the self-appreciation, of thinking against, or of something else of this kind, in order the good not to be done only for God, or the done good to not be done out of zeal. This is for is was written that Abel brought sacrifice to god the fat and the first born sheep, and Cain also brought out of the earth's fruits, but not out of the first fruit. That's why God looked at the sacrifices of Abel, but He didn't take heed at the gifts of Cain. From here we are learning that it is possible that something good to not be done well, but, for instance, carelessly, or with disdain, or for other reason and not for God - and that`s why it happens to not be accepted by God.

Of the same one: **About prayer**.

18. The main thing of any endeavor and the highest amongst all deeds, it is the perseverance into prayer, through which we achieve the other virtues also, God, Whom we call, giving us a helping hand. This is because the impartation of the mysterious work, and the connection of the soul with God into holiness, and the union of the mind with the Lord into the untold love, it happens to the worthy one, into prayer[601]. «You have given gladness, he says, into my heart»[602]. And the Lord Himself says: «The Kingdom of Heavens is inside you»[603]. But that the Kingdom is within, what else would show it, than the fact that the heavenly gladness of the Ghost is imprinted limpidly into our souls? This is because the worthy souls receive since here, through the working impartation of the Ghost, to which will be partakers all the saints into the Kingdom of Christ, the eternal light. This is shown also by the godlike Apostle, when he says: «The One Who comforts us into our trouble, to be us able to comfort the ones who are in any trouble, with the comforting we are also comforted from God»[604]. The same thing is told also by: «my body rejoiced of the living God» (Psalm LXXX: 3), or: «Let my soul be filled up as with tallow and fat» (Psalm LXII, 6). And the places that speak similarly to these ones have the same meaning and they unveil the gladness and the working comforting of the Ghost.

19. Like the work of the prayer is greater than others, likewise the one who loves it, he needs more toiling and care, to not be him robbed, while not noticing it, by the sin. This is because the one who endeavor to do a bigger

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[601] Homily no. XL, 2 (G.P. 764 B).

[602] Psalm 4: 7: KJB: "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."; ROB: "You have given gladness into my heart, greater than the gladness for their fruit of wheat, of wine, and of oil, which have been multiplied."

[603] Luke 17: 21: KJB: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."; ROB: "And neither they will say: Behold it here or there. For, behold, the Kingdom of God is inside you."

[604] 2 Corinthians 1: 4: KJB: "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."; ROB: "The One Who comforts us in all our trouble, in order to be us able to also comfort the ones who are in any trouble, by the comforting with which ourselves are comforted by God."

good, are attacked by the cunning one with a bigger temptation. That`s why one like this needs more watchfulness, for through the endeavor into prayer, to occur to him, day by day, many fruits of love, of humble cogitation, of simplicity, of kindness, and, in addition to these, of right-reckoning, which to make shown to himself the increase and the strengthening in the godlike things, and to urge others to the same zeal.

20. The godlike Apostle tells us: «You pray ceaselessly» and «Persevere into prayer»[605]. And the word of the Lord teaches us the same thing, by saying: «How much more will God do justice to the ones who shout out towards Him day and night»[606] and: «Take vigil and pray»[607]. That`s why we must always pray and not to weak[608]. Like the one who perseveres into prayer, he has chosen the most important thing, likewise that one must take upon himself a great battle and a not-weakened strain, because he is going to encounter many impediments, from the part of the sin will, while persevering into prayer: sleep, idleness, the heaviness of the body, the deviation of the thoughts, the fickleness of the mind, the drowsiness, and the other scrutiny from the sin; and then troubles, the rushing in of the evil ghosts themselves which are angrily wage war to us, resist against us, and they rise up against the soul that ceaselessly and truly searches for getting closer to God.

21. The one who endeavors with the prayer, he must fortify on himself through all the zeal, watchfulness, patience and the struggle of the soul and the toiling of the body. Let him no weaken and let him not cede to the thoughts which deviate him, or to the much sleeping, or to idleness, or to drowsiness, or to disturbance, and let him

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[605] 1 Thessalonians 5; 17; Colossians 4: 2.

[606] Luke 18: 7: KJB: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"; ROB: "But God, won't He do justice to His chosen ones who shout out towards Him day and night and for whom He endures for a long time?"

[607] Matthew 24: 41: KJB: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."; ROB: "Take vigil and pray, to not enter the temptation. For the ghost is zealous, but the body is helpless."

[608] Luke 18: 1: KJB: "AND he spake a parable unto them to this end, that men ought always to pray, and not to faint;"; ROB: "And He was telling them a parable, how to pray always and to not lose trust,".

not use noisy and indecent words, neither to scatter his cogitation on other kinds of things like these, being thus content only with the proof that he perseveres to stand and to kneel, while having his mind wandering far from all of these. This is because by actually resisting the useless thoughts and studying all the thoughts, and by always wanting God, if the mind won't be prepared for the zealous watchfulness, nothing can prevent the mind to be secretly deceived, on all ways, by the sin, or be become haughty towards the ones who cannot yet persevere into prayer and, through such plots of the sin, to break the good work and to hand it to the cunning devil.

22. If our prayer is not adorned with the humble cogitation, the simplicity and the kindness, this prayer, or better said the seemingly prayer, it is of too little use to us. And we do not say this only about the prayer, but also about any toil and endeavor, of the virginity, of the fasting, of the watchfulness, of the singing, of the serving, and of any work committed for the sake of the virtue. If we don't see within us the fruits of the love, of the peace, of the joy, of the simplicity, of the humble cogitation, of the gentleness, of the innocence, of the faith, of the long-suffering, and of the friendly thought, than we endure the toils without any benefit. This is because we accept to endure the toils for the benefit of the fruits. Therefore, if there aren't within us the fruits of the love, then, doubtlessly, the work will be useless.

Some people like these are by no means different from the fool virgins, who, because they hadn't within they hearts the spiritual oil, which is the work of the mentioned virtues, through the Ghost, they were called fool and they were left, pitiable, outside the wedding chamber of the Emperor, not receiving anything for the toil of the virginity. This is because like one works the vine for he hopes for the fruits, and if the fruits do not show, the whole work is proved to be vain, likewise if we do not see within us the fruits of the love, of the peace, of the joy, and of the other ones mentioned by the Apostle, through the work of the Lord, and if we cannot confess this through all the spiritual trust and feeling, the toil of the virginity, of the prayer, of singing psalms, of the fasting, of the watchfulness, they are shown to be useless. This is because this toiling and these endeavors of the soul and of the body, they must be

committed, as I said, for the hope of the spiritual fruits. And the showing of the fruits into virtues it is a spiritual joy, united with the incorruptible pleasure in the faithful and humble hearts, being mysteriously worked by the Ghost. Therefore one must reckon the toil and the endeavors as they are: namely toil and endeavor; and the fruits as fruits. But, if somebody, due to his lack of knowledge, reckons the work and the toil as gifts from the Ghost, let him know that he allures and he deceives on himself, and, because he reckons like this, he will lack the truly great fruits of the Ghost[609].

23. Like the one who has totally surrendered himself to the sin, he works the reproachable passions which are against nature, namely the unrestraint, the fornication, the greediness, the hatred, the cunningness, and the other deeds of the evilness, with joy and with pleasure, as they would be natural, so it also the one who truly and consummately is Christian, for he pursuits all the virtues and all the fruits of the Ghost, from above nature: the love, the peace, the patience, the faith, the humbleness, and the whole golden nation of the virtues, with much joy and with spiritual pleasure, easy and without tiredness, as they would be natural. This one is no longer fighting the passions of the evilness, as one who have been consummately delivered by the Lord and who has received within heart, from the good Ghost, the consummate peace and joy of Christ. This is the one who «has stuck to the Lord and who has become a Ghost with Him»[610].

24. But the one who cannot consummately surrender on themselves to working the prayer, due to their infancy, they must accept to serve the brothers with awe and with faith and with the fear of God, as ones who serve

[609] It is to be noticed this clear difference between virtues, which are a man's work, and the spiritual fruits, which are a work of the Ghost. But, the fruits are taken by the Ghost out of the virtues. The virtues are the fruits of the spiritual toil, or the flower out of which the fruits come, but through the Ghost. Actually, what the author names here as virtues, are the bodily virtues; and what he calls as fruits of the Ghost, are the virtues of the soul. The last ones, though, cannot be achieved so much by the man's will, but the work of the Ghost has a greater role. The author himself, in other places (for instance in the head no. 13) he calls these fruits of the Ghost as virtues in obtaining which the toil has a great role.

[610] 1 Corinthians 6: 17: KJB: "But he that is joined unto the Lord is one spirit."; ROB: "And the one who sticks to the Lord is a ghost with Him."

the commandment of God and to a spiritual thing, but not like ones who wait for reward from people, or for honor or for thanks. Let them not give place at all to the speaking against or to the pride or to the carelessness or to the drowsiness, in order to not defile or to break this good thing, but even stronger, through awe, fear, and joy, to make it well received to God.

25. The Lord descended, out of his godlike mercifulness for us, with so much love for people, and kindness, to the people, than He takes care to not overlook the payment for any good deed, but from the smallest virtues to the greatest ones, he cherishes all of them, for not even for a glass of cold water to not be somebody lacking the reward. For He said: «The one who will give even a glass of cold water, but in name of disciple, amen I say to you, that he won't lose his reward»[611]; and again: «For you have done it to one of these, you have done it to Me»[612]. Only to do, what is being done, for God, and not for the human glory. For He added: «in name of disciple», namely with fear and with love for Christ. This is because to the ones who do the good for showing off, the Lord says to them, rebuking them and strengthening the word as a sure decision: «Amen, amen, I am saying to you, that they take their payment»[613].

26. Before everything, to be placed in every way, as foundation in the brotherly congregation: the simplicity, the innocence, the love for one another, the joy and the humbleness, lest be getting haughty and speaking against others to make useless our toil. Neither the ones who

[611] Matthew 10: 42: KJB: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."; ROB: "And the one who will give to drink to some one of these lithe ones only a glass of cold water, in name of disciple, truly I speak to you: he won't lose his payment."

[612] Matthew 25: 40: KJB: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."; ROB: "And the emperor, answering, will say towards them: Verily I say to you, for you have done it to one of these brothers of Mine, to the least one, you have done it to Me."

[613] Matthew 6: 2: KJB: "Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward."; ROB: "So, if you give alms, do not sound the trumpet before you, as the hypocrites do in synagogues and streets, to be glorified by people; verily I am speaking to you: they have taken their payment."

ceaselessly perseveres into prayer, let him not get haughty towards the one who cannot do so, nor the one who has consecrated himself to serving, let him not murmur upon the one who occupies himself with the prayer. If they will behave with such simplicity and love for one another, the abundance of the ones who persevere into prayer it will compensate the lack of the one who serve. And the abundance of the last ones it will compensate the lack of the ones who occupy themselves with the prayers[614]. And the equality will b preserved, according to the word: «To the one who has much it didn't have over, and to the one who has little it didn't lacked»[615].

27. The will of God is being done as in heaven so on earth, when, as it has been said, we don't get haughty ones upon others; when we are united together not only without envy, but also with simplicity, into sharing love, peace, and joy, by reckoning, appropriately, the advancement of our neighbor as it was ours, and his lagging behind as our loss.

28. The one who is lazy at prayer and soft and careless in serving the brothers and in any other things which is done for God, he is called by the Apostle, plainly, as «lazy», and he decisively is unworthy and worthy to be cried for, for he says: «And the one who doesn't work, let him neither to eat»[616], and in another place: «The lazy ones are hated even by God»[617], or: «The lazy one can neither be faithful»[618], and the Wisdom says: «The laziness has taught the man much evilness»[619]. Therefore let everyone bring fruits out of his thing, according to God, whatever that would be, and to zealously fulfill at least one of the good

[614] Head 26, 27, approximate according to the Homily III, 1-3 (G.P. 468-469).

[615] Exodus 16: 18: KJB: "And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating."; ROB: "But by measuring with the omer, neither the one who gathered much had something over, nor the one who gathered little had lack, but each one, as much as it was enough for the ones who were with him, so much he gathered."

[616] 2 Thessalonians 3: 10: KJB: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat."; ROB: "For also when we were at your place, we gave you this commandment: if somebody doesn't want to work, that one neither to eat."

[617] Unidentified.

[618] Unidentified.

[619] The Book of Teachings of Joshua, the Son of Syrah (The Ecclesiastes): Unidentified. To be noticed also that KJB doesn't have this book in its content.

things, lest by being found totally fruitless, and to not be made partaker to the eternal goods.

29. Towards the ones who say that is impossible to reach the consummation and the deliverance from passions, or to be achieved once and forever the impartation and the fulfillment of the good Ghost, it is necessary, he says, to bring witness the godlike Scriptures and to show them that they do not know well, and that they speak lying and wrongly. «Be you consummate, says the Lord, as your heavenly Father consummate is»[620], showing the full cleanness through this. Or: «I want that, were I am, also these ones to be, to see My glory»[621]. These things were said by the One Who[622] said: «The heaven and the earth will pass, but My words won't pass»[623]. And the things said by Apostle: «to present every man as consummate into Christ»[624], or: «Until each of us will reach at the unity of the faith and of the knowledge of the Son of God, at the consummate man, at the measure of the age of the fullness of Christ»[625], they have the same meaning. Thus, the ones who tend towards consummation, they do two good things: they pursuit by trust the last end of the measure and of the ascension and they don't let themselves to be engulfed by haughtiness, but they cogitate with humbleness and they

[620] Matthew 5: 48: KJB: "Be ye therefore perfect, even as your Father which is in heaven is perfect."; ROB: "Be you, therefore, consummate, as you heavenly Father is."

[621] John 17: 24: KJB: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."; ROB: "Father, I want that, were I am, to be together with Me also those ones which You have given to Me, that they to see My glory that You have given to Me, for You loved Me before the foundation of the world."

[622] Matthew 24: 35: KJB: "Heaven and earth shall pass away, but my words shall not pass away."; ROB: "The heaven and the earth will pass, but My words won't pass."

[623] Colossians 1: 28: KJB: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:"; ROB: "Him we are preaching, by advising any man and by teaching any man, into the whole wisdom, to present every man consummate, into Christ Jesus."

[624] Ephesians 4: 13: KJB: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:"; ROB: "Until all of us will reach the unity of the faith and of the knowledge of the Son of God, at the state of the consummate man, at the measure of the age of the fullness of Christ."

[625] Idem footnote 24.

reckon on themselves as small, because they haven't yet taken the consummation.

30. And the ones who tell this, he says, they cause the worst damage of the soul, on three ways: firstly, because they shows themselves as not believing the instilled Scriptures of God; secondly, because by not impropriating the greatest and the most consummate mystery of the Christendom and by not tending to reach at it, they cannot have toil and zeal and hunger and thirst for righteousness, but they alone, on the showings and on the behaviors and on the few external feats, they lack on themselves of the blessed hope, of consummation, and of full cleaning of passions; thirdly, because by reckoning that they have reached the end by achieving a few virtues and by not striving themselves towards consummation, they not only can't have humbleness, poverty, and the crushing of heart, but by justifying on themselves as ones who have already reached, they don't receive a daily increasing and growth.

31. The ones who reckon as impossible, he says, to reach this state, which comes to the people through the Ghost, which is the new building up of the clean hearts, the Apostle shows them, openly, as resembling to the ones who, due to their faithlessness, they weren't found worthy to enter the Promised Land, and that's why they bones remained into wilderness[626]. This is because what the Promised Land is, visibly, that is the deliverance from passion in hidden. This was shown also by the Apostle as the target of any commandment. And, actually, this is the true Promised Land and for it all those things happened, as fore-imaginings. That's why also the godlike Paul, wanting to strengthen the disciples, to not happen to someone to be caught by the thought of the faithlessness, he says: «Do you see, my brothers, lest there be within someone of you the cunning heart of the faithlessness, getting you far from the living God»[627]. The words «get far from», he didn't place them here

[626] Hebrews 3: 17: KJB: "But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?"; ROB: "And against whom kept anger for forty years? Not against the ones who sinned, and whose bones fell into wilderness?"

[627] Hebrews 3: 12: KJB: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."; ROB: "Take heed, brothers, lest there be,

with the meaning of denying God, but of getting far from His promises. By showing the meaning of the Judaic fore-imaginings and by comparing them to the truth, he adds saying: «This is because some ones, by becoming disobedient, they got Him angry, but not all the ones who went out of Egypt with Moses. And against whom he kept anger for forty years? Not against the ones who sinned, and whose bones fell into wilderness? And who He swore that He won't enter His resting, if not to the ones who were disobedient? We see, therefore, that He could not enter due to the faithlessness»[628]. And he adds: «Therefore, let's fear, lest being left to us the promise of entering His resting, to be someone of us proved that he lacked himself of it. This it because it has been preached also to us, as it was to those ones. For we enter the resting, the ones who have believed»[629]. And after a little while he adds again: «Let's therefore strive to enter that resting, lest somebody falls in the same example of the disobedience»[630]. Which is, though, the true resting of the Christians, if not the deliverance from passions and the fullest and the most obvious dwelling of the good Ghost within the clean heart? That's why, by elevating them to faith, he says again: «Let's therefore come closer with a true heart into the proving of the faith, by cleaning our hearts of the evil conscience»[631]. And again: «How much more won't clean, the body of Christ, our conscience of the dead things, in order to be us serving to the living and true God?»[632]. Therefore, it is appropriate, for the

within some of you, a cunning heart of the disbelief, to get you far from the living God."

[628] Hebrews 3: 16-19.

[629] Hebrews 4: 1-3.

[630] Hebrews 4: 11: KJB: "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief."; ROB: "Let's strive, therefore, to enter that resting, for nobody to fall in the same example of the disobedience,"

[631] Hebrews 10: 22: KJB: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."; ROB: "Let's come closer, with a clean heart, into the fullness of the faith, by cleaning through sprinkling our hearts, of any evil thought, and by washing our body into clean water."

[632] Hebrews: 9: 14: KJB: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"; ROB: "How much more the blood of Christ, Who, through the eternal Ghost, He brought on Himself as sacrifice to God, sacrifice without blemish, it will clean our thought of the dead deeds, to be you serving to the living God?"

immeasurable kindness promised by God to the people, through these words, to confess ourselves as being grateful servants, and to reckon as true and sure the promised things, even if due to the corruptness and weakness of our will, we do not surrender on ourselves, once for all, to the One Who has made us, neither have we reached the great and consummate measures of the virtues, in order to be able to achieve, with all of these, some kind of mercy for the righteousness and for the lack of cunningness of the thought, and for the healthy faith.

32. The working of the prayer and of the word, committed as it is due, is above any virtue and commandment. Witness to this is the Lord Himself. This is because when He entered the house of Martha and of Mary, and Martha was occupying herself with the serving, and Mary was sitting at His feet and imparting herself out of the honey of His godlike voice, when she was rebuked by her sister that she doesn't work together with her, but she stays next to Him, This One, by placing the main thing before the second one, said towards Martha: «Martha, Martha, you are taking care and you strive yourself towards many things, but only one thing is needed. And Mary has chosen the good part, which won't be taken away from her»[633]. And He said this to her, as I said, not to reject the work of the serving, but to place what is greater before what was smaller. For, how would He have thought something like this, He Who did Himself this work when he washed the feet of His disciples? So far he was from impeding the serving, than he commands to his disciples to do the same to one another. But you will find the apostles themselves placing the greater thing of the prayer and of the word, above everything, after they toiled before with serving at tables. «It is not right to, I say, by leaving the word of God, to serves at the tables. By choosing full of the Holy Ghost men, let's appoint them to this serving, and let's persevere in serving the word and in

[633] Luke 10: 41-42: KJB: "And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: // But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."; ROB: "And, by answering, the Lord said her: Martha, Martha, you take care and you strive for many things, // But only one thing is necessary: for Mary the good part has chosen, which won't be taken away from her."

prayer»[634]. Do you see how they placed the first things above the second ones despite they knew that both kinds are the offshoots of a sole good root?

About Patience and Discernment (the right-reckoning)

33. The ones who want to obey the word of God and to produce good fruits, they are accompanied by these signs: the sigh, the weeping, the sadness and appeasement, the bowing down of the head, the prayer, the silence, the perseverance, the crying, the pain, and the toil of the heart for awe. And they deeds are: the watchfulness, the fasting, the restraint, the gentleness, the long-suffering, the ceaseless prayer, the meditation to the godlike Scriptures, the faith, the humbleness, the love of brothers, the obedience, the toiling, the heavy-sufferance, the love, the kindness, the decency, and the whole light that is the Lord. And the signs of the ones who don't bring forth the fruit of the life are these: the idleness, the haughtiness, the looking around themselves, the inattention, the protesting, and the disturbance of the mind. And the deeds: the satiety of the belly, the anger, the wrath, the gossiping, the pride, the pointless speaking, the faithlessness, the fickleness, the forgetfulness, the disorder, the dishonest earnings, the love of money, the strife, the contempt, the much speaking, the pointless laughing, the arbitrary, and he whole darkness which is satan.

34. Through a godlike oikonomia, the cunning one wasn't immediately sent to the Gehenna destined to him, but he has been left loose in order to probe and to try the man and the man's free will, for even unwillingly to make the saints even more experienced and even more righteous through patience, and to be cause to them for an even greater glory; and to himself to make his damnation even more just

[634] Acts 6: 2-4: KJB: "Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. // Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."; ROB: "And the twelve by calling the multitude of the disciples, they said: It is not right that us, letting aside the word of God, to serve at the tables. // Therefore, brothers, look for seven men from amongst you, with a good name, full of Holy Ghost and of wisdom, whom we may appoint to this job."

through the evilness that he does it willingly and through his contrivances against the saints; and in order to, as the godlike Apostle says, the sin of the ancestors to become exceedingly big[635].

35. The enemy, by deceiving Adam, and through this making himself master upon him, he stole the mastery and made himself master of this age. Chieftain of this age and master of the seen things, it was the man, at the beginning, being appointed to this by God. This was because not even the fire could do anything against him, neither the water drown him, not the beats to harm him, or the poison to produce its effect upon him.

36. I reckon, he says, that Adam's glory from before, by shining alike on the face of Moses, it was hurting badly the enemy who was looking at it. Through this it was being proved the fact that the kingdom was not abolished. Nothing impedes us to bring also the word of the Apostle in order to prove it: «Death reigned from Adam to Moses even upon the ones who didn't sin»[636]. This is because it seems to me that the glorified face of Moses restores the image and the countenance of the first man, built by the hands of God. This one being seen then by death, namely by the devil, the one who causes death, he suspects that he will fall off the kingdom, and when the Lord sees him, he know that he will truly suffer this. Consequently, this glory, the not-liar Christian put it on from here. And through this they overthrow within themselves, death and the reproachable passions, which can no longer work, because the glory of the Ghost shines within their souls, into all the feeling and the entrustment; and at the resurrection, death will be totally overthrown[637].

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[635] Romans 7: 13: KJB: "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."; ROB: "Then, what was good has become to me the cause of death? No way! But the sin, to be shown as sin, it has brought me death, through what it was good, for the sin to be, through commandment, exceedingly sinful."

[636] Romans 5: 14: KJB: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."; ROB: "But death reigned from Adam to Moses even over the ones who didn't sin, according to the resemblance of Adam's mistake, who is also image of the One Who was to come."

[637] Homily II, I, 4, 5.

37. The enemy, by deceiving Adam through woman, as through somebody like him, he caused to be taken from him the glory that was enveloping him. And so he found himself naked and he saw his ugliness which he was not seeing it before, because his thought was delighting with the heavenly beauties. Actually, after the falling, his thought became earthly and tending downwards. And his simple and good thought was mixed with the bodily thought of the sin[638]. In what concerns the closing of the Paradise and the commandment given to the Cherubim, to stop him entering, we believe that it happened in the seen world, as it was said. But this is also in each soul's hidden. This is because around the heart it rotates the cover of the darkness, namely the fire of the worldly ghost, which doesn't let even the mind to encounter God, neither the soul to pray, or to believe, or to love the Lord according to his will. All these things are taught, by the experience, to the one who really entrusted themselves to the Lord, through the perseverance of the prayer and through the impulse stretched against the one who wages them war[639].

38. The master of this world, to the ones who are children in their ghost, is staff of advising and whip that beats. Through this, as it was said also before, he causes them great glory and increasingly more honor through troubles and temptations, and to himself he prepares a bigger and heavier damnation. Everywhere, through him is being fulfilled a great oikonomia. As it was said somewhere, the evil helps the good through an intentions that doesn't want the good. This is because to the good souls and with a good will, even the things which seem to cause sadness come to a good end, as the Apostle says: «To the ones who love God, all the things are worked towards good»[640].

39. This advising staff was left to them because through it to be done what is being done to the pots which are burnt in a kiln, in order to become even stronger, and the

[638] This mixing of the good with the bad after falling, it is an own teaching of Saint Gregory of Nyssa.

[639] Homily II, 1.

[640] Romans 8: 28: KJB: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."; ROB: "And we know that God works everything towards the good of the ones who love God, of the ones who are called according to His will,"

weak ones to be proven as crumbling, by not being able to endure the burning of the fire. But this one, being servant and creature of the Lord, he doesn't tempt as much as he reckons, neither he brings as many troubles as he wants, but as many as the Lord agrees through leniency. This is because He know everyone, in detail, how much power that one has, and that much trying He allows his to suffer, as also the Apostle reckons when says: «Faithful is the Lord, Who won't let you to be tempted more than you can bear, but he will make together with the temptation also the end, for you may be able to bear it»[641].

40. The one who asks, and the one who knocks, according to the word of the Lord[642], and who prays to the end, he receives his requests[643]. He only need to dare, to ceaselessly ask for that with the mind and with the mouth and to insist to God with bodily ministration without weakening, not-intertwined with the worldly things, neither sweetened with the passions of the sin. This is because not-liar is the One Who said: «Everything you will ask from Me into prayer, you will get»[644]. And the ones who say that even if someone would do all the things commanded, he may remain outside the grace, in this life, and therefore to not profit anything, they know wrongly and they speak inappropriately to the godlike Scriptures. You take care only of this, when the soul will detach from the wicked body, to be you fighting, striving, waiting for the promise, persevering, believing, and asking with right-reckoning. And I am saying to you, and you better believe it, that you will leave with joy and you will have daring and you will be found worthy of Kingdom. This is because one like this is in connection (communion) with God even from here, in a thin manner, namely through faith and

[641] 1 Corinthians 10: 13: KJB: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."; ROB: "You haven't been engulfed by a temptation that was over the human power. But faithful is God; He won't allow you to be tempted more than you can, but together with the temptation he will bring also the escape from it, that you may be able to endure it."

[642] Matthew 7: 7-8.

[643] The general idea in Homily 31: 4.

[644] Matthew 21: 22: KJB: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."; ROB: "And all the things you will ask for, by praying with faith, you will receive."

zeal. This is because like the one who «looks at a woman to desire her, he has already fornicated with her in his heart»[645], even if he hasn't defiled on himself with the body, being though reckoned as one who has committed fornication, so is the one who has banished away from his heart the evil things and he has stuck himself to the Lord, through longing and searching, namely through perseverance and love for God, he communicates from now with God and he immediately has, as a great gift from God, the perseverance into prayer and the sedulousness and into the good and loving of virtue living. This is because if the giving of a glass of water it doesn't remain unrewarded, how much more God will give what he has promised, to the ones who stay stuck to Him, day and night, praying?

41. There are some people who ask perplexedly: what is if there comes to me a day when I hate the brother, or I realize also other things which happen to and I suffer them unwillingly? To these ones one must say that the whole struggle and sedulousness of the man must be directed to always resist the evil one and the evil thoughts. But it is impossible that where the darkness of the passions and death are, namely the bodily thought, to not be the sin showing some of its fruits, either in a hidden manner, or plainly. This is like being a certain wound on the body, it is impossible, until it definitely heals, to not ooze a little juice, or to swell up, even if it is cared for and it is done everything in order to get healed up, and if it is not cared for it brings poisoning, and sometimes even death to entire body, likewise the soul's passions, even if the man strives to deliver on himself from them, though, they continue to smolder inside. But the man, by persevering into care, through the grace and through the together-working with Christ, he receives the consummate healing. Because there is some hidden stain and a remnant of darkness of the passions, which, besides the whole clean nature of the man, it has sneaked within the whole humanity. And this disturbs and defiles the body and the soul. But like the heated and hit iron is being cleaned up, or the gold which

[645] Matthew 5: 28: KJB: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."; ROB: "But I tell you though: That anyone who looks at woman, and desires her, he has already committed adultery with her in his heart."

is mixed with copper and iron is being cleaned only by fire, likewise the soul, through the most-clean passion of the Savior, burnt and his by the good Ghost, it is being cleaned of all passion and of any sing.

42. Like many candles, though they burn with the same oil and they are lit with the same fire, they do not give in the same measure the brightness of the fire, likewise are the gifts, by being shown out of diverse virtues, they show different brightness of the good Ghost. Or, like in a city, being many inhabitants, and by being used the same bread and the same water, some of them are grown up men, other are children, other boys, and others elders, and there is a great difference between them; or like the wheat, sown in one and the same field, it brings forth different ears of wheat, but it is stored in the same barn, so you have to reckon that it will be at the resurrection of dead. The ones who will be resurrected, they will be glorified and they will be known with a special glory, according to the worthiness of their deeds and according to the impartation of the godlike Ghost Who lives within them even from here. This is the meaning of the word: «Star differs from star, into glory»[646].

43. But even if some of the stars are smaller than others, they all shine from a sole light. The icon shown by this truth is obvious. Towards this one must be the whole striving, for being somebody born out of the Holy Ghost, to be erased the sin that dwelled inside him. For just through this born out of the Holy Ghost he partially has the image of the consummation, of course on his face and in his limbs, not into power or into mind or into manhood. This is because the one who has reached the consummate man and the measure of the age then, he rejects the things of the child. This is what the Apostle says: «Either tongues, they will cease, or prophets, they will cease»[647]. This is because, like the one who reaches

[646] 1 Corinthians 15: 41: KJB: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."; ROB: "Other is the brightness of the sun, other is the brightness of the moon, and other is the brightness of the stars. This is because star differs from another star in brightness."

[647] 1 Corinthians 8: 8: KJB: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."; ROB: "Love never falls. About the prophecies – they will be abolished; the gift of the tongues will cease; the science will come to an end."

grown up man, he doesn't accept either foods, or words, which fit the child, but he rejects them in an upset manner, likewise the one who has increased in the consummation of the evangelical virtues, he puts an end, through consummation, to his childhood. «For, when I became a grown up man, I stopped the child's things»[648], says the godlike Apostle.

44. The one born according to the Ghost is in a certain manner, as I've shown, consummate, as we also say that the child is consummate, by the fact that he has all the parts of the whole. But the Lord doesn't give Ghost and grace, for somebody to fall into sins. But the people cause to themselves evil things, by not fitting the grace, and being them, therefore, engulfed by evil things. This is because the man can also slip, through his own and natural thoughts, by not taking care of, or by carelessly behaving, or through self-delusion. Listen to what Paul says: «To not get myself haughty, it has been given to me as a thorn in the flesh, an angel of satan»[649]. Do you see that also the ones who have reached such measures are lacking the surety? But, if the man doesn't give occasion to satan, satan won't dominate the man forcedly. Besides this, the one taken forcedly, he is not reckoned as belonging to Christ's part, nor to the part of the enemy. But the one who sticks himself to the end, with the grace of the Ghost, he is reckoned as belonging to Christ. And if he doesn't do this, even if he was born out of the Ghost, namely even if he was partaker of the Holy Ghost, his part will be to walk in the will of satan. This is because either the Lord Himself, or the satan, has taken the man forcedly, if he doesn't make on himself as cause of that, he won't fall into Gehenna, nor he will achieve the Kingdom.

45. The one who loves the virtues, he must take care to have much discernment, to know the difference between

[648] 1 Corinthians 13: 11: KJB: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."; ROB: "When I was a child, I was peaking like a child, I was feeling like a child; I was judging like a child; but when I became a grown up man, I rejected the child's things."

[649] 2 Corinthians 12: 7: KJB: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."; ROB: "And to not get myself haughty because of the greatness of the unveilings, it has given to me a thorn in the body, and angel of satan, to hit me on the cheek, to not get haughty."

good and bad, and to prove and to unveil the diverse plots of the evil one, who usually deceives many people through hallucination which seem to be well founded. But the sure guarding is useful to anybody. Like the one who wants to prove his wife's faithfulness, he comes to her, during night, as a stranger, and if he sees that she rejects him, he rather is joyful that he cannot get close to her, and he is happy for this guarding of her, likewise us, if we carefully guard on ourselves against the evil attempts of the ghosts and we reject even the heavenly ghosts for the ones which aren't heavenly, we will cause them rather joy and they will help us to be imparted with even more grace and we will be filled up with spiritual joy, bearing witness, just because of this reason, about our love towards God. Therefore, do not easily surrender on yourself to the advices of the ghosts which come to you, even if they are the heavenly Engels themselves, but remain yourself hard to be convinced, proving this with a greater care. And thus, get what is good and reject what is bad, for on this way you will increase within yourself the fruits of the grace, which cannot be given by the sin, even if the sin takes the countenance of the good: «For I know, says the Apostle, that satan takes even the countenance of angel of light, in order to deceive»[650]. But even if it would put on shiny countenances, it cannot give a good work. Through this it is also, of course, know its deceit. Because it cannot cause either the love towards God or towards the neighbor, nor gentleness or humbleness, neither joy, nor peace, neither the quietude of the thoughts, nor the hatred towards the world, neither spiritual resting, nor the longing after the heavenly things; and it cannot sooth the passions, nor the pleasures, things which obviously are the fruits of the grace. «For the fruits of the Ghost are: the love, the joy, the peace»[651] and the followings. That one rather plants haughtiness and proud thought for the own competence and power. This is because out of the work you will know the spiritual light that is within your soul, if it is from God, or from satan. But also the soul

[650] 2 Corinthians 11: 14: KJB: "And no marvel; for Satan himself is transformed into an angel of light."; ROB: "There is no wonder, because satan transforms itself in angel of the light.

[651] Galatians 5: 22: KJB: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,"; ROB: "And the fruits of the Ghost are: the love, the peace, the long-suffering, the kindness, the doing of the good, the faith."

itself, if the power of discernment is rooted in it, immediately that the signs of the difference become obvious to it, through an understanding feeling. This is because like the wine and the vinegar, they seem to be the same to the sight, but through the sense of the taste, the throat discerns what belongs to each of them, likewise the soul, through the understanding feeling and work, it is able to judge and decide which are the gifts of the Ghost and which are the hallucinations of the enemy.

46. The soul must take heed and to foresee, as good as it can do it with his eyes, to not be caught – even in the smallest part – by the contrary power. This is because like a single part of a beast being caught in a trap, the whole beast must bend and falls in the hands of the ones who hunt it, as usually happens to the soul from enemies. This is obviously said by the Prophet, when he says: «Traps they have prepared to my feet and they bent my soul down » (Psalms 56: 8)[652].

47. The one who wants to enter the narrow gate into the house of the powerful one and to steal his things[653], he mustn't enjoy a good living and a large body, but to strengthen on himself through the good Ghost, remembering the One Who said that «the flesh and the blood won't inherit the Kingdom of God»[654]. But how can he empower on himself through the Holy Ghost? Let's take heed to the Apostle who says that «the wisdom of God it is reckoned as insanity by people»[655]. And the Prophet says: «I have seen the Son of the Man and His face was without glory, disregarded by all the

[652] In KJB we have Psalm 57: 8: "They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah."; in ROB we have Psalm 56: 8: "Traps they have prepared under my feet and they have oppressed my soul:"

[653] Matthew 12: 29: KJB: "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."; ROB: "How can somebody enter the house of the strong one and plunder his things, if he won't tie firstly the strong one and then to rob his house."

[654] 1 Corinthians 15: 50: KJB: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."; ROB: "This I say, though, brothers: The flesh and the blood cannot inherit the Kingdom of God, neither the corruptness inherits the incorruptibility."

[655] 1 Corinthians 2: 14: KJB: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."; ROB: "The natural man doesn't receive the things of the Holy Ghost, because they are insanity to him, and he cannot understand them, for they are spiritually judged."

sons of the people»[656]. Therefore, who wants to become a son of God, he must also to humble on himself firstly, and to be reckoned as a fool and without honor; to not turn his face from spitting, to not pursuit glory, neither the beauty of this century nor anything alike, to not have where to lay his head, to be rebuked and despised, reckoned by everybody as an ugly view, and as a degenerate, secretly and plainly warred, and fighting against with his thought. Then, the Son of God Himself, Who said: «I will dwell and I will walk into you»[657], will show on Himself to his heart. And he will get power and strength to tie up the powerful one and to steal his things and to step upon asp and basilisk and snakes and dragons (Matthew 12: 29; Psalm 90[658]: 3; Luke 10: 19).

48. It's not easy the fight waiting for us, in order to tear the death apart. The Lord says: «The Kingdom of God is inside you»[659]. But, somehow, inside us is also the one who wages war and takes us prisoners[660]. Therefore, let not either the soul to get weaken, until it will kill the one who keeps it in prison. And then the whole pain and sadness and sighting will run away (Isaiah 60, 10), for there has penetrated water in the dry land and in the desert there emerged a multitude of waters (Isaiah 42: 20; 41: 18). For He promised that the empty heart will be filled up with living water, by saying firstly through the Prophet: «I will give water to the one who gets thirsty, to the ones who walk in place without water» (Isaiah

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[656] Isaiah 53: 3: KJB: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."; ROB: "He was despised and the last one amongst people; a man of the pains and knower of the sufferance, one before whom to cover your face; despised and unheeded."

[657] Leviticus 26: 11-12: KJB: "And I will set my tabernacle among you: and my soul shall not abhor you. // And I will walk among you, and will be your God, and ye shall be my people."; ROB: "I will place My dwelling place amidst you and My soul won't get disgusted of you. // I will walk amongst you, I will be your God, and you will be my people."

[658] Psalm 91: 3: KJB: "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence."; 90: 3: ROB: "For He will deliver you from the trap of the hunters and from the disturbing word."

[659] Luke 17: 21: KJB: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."; ROB: "And neither they will say: Behold it here or there. For, behold, the Kingdom of God is within you."

[660] Diadochus of Photice contests that, after Baptism, there will be also the devil so much inside the man, as Christ is (*The Romanian Philokalia*, volume I, p. 368).

44: 3), and then saying also Himself: «The one who will drink the water I will give it to him, he won't get thirsty forever»[661].

49. The soul that is dominated by idleness, it is being kept also by faithlessness. That's why it allows passing day after day, without receiving the word. In exchange, it gives to itself wings, through dreams, not noticing the war from inside, as one who is dominated by the self-appreciation. And the self-appreciation is a blunting of the soul, which doesn't let the soul, by any means, to recognize its helplessness.

50. Like the newly born child is the image of the full man, likewise the soul is the image of God Who has made that soul. Therefore, like the child by partially growing up, he partially knows his father, and when he reaches the full age they understand each other, the father with the son and the son with the father, and it is unveiled to the son the treasury of the father, likewise the soul before the disobedience, it was to increase and to reach the consummate man. But due to disobedience, the soul has fallen in the sea of the forgetfulness, and in the depth of the straying, and dwells in the gates of the hell. Therefore, by getting the soul away, as much as possible, from God, it was impossible to come closer and to know well the One Who built the soul. But God has turned the soul back and has called the soul and has attracted the soul to His knowledge, firstly through the Prophets, and then by coming Himself, and he has banished away, from the soul, the forgetfulness and the straying, and then, by breaking down the gates of the hell, he entered to the astray soul, by being Himself an example, through which it will be possible to the soul to reach the measure of the age and the consummation of the Ghost. Therefore, the Word of God is tempted by the evil one, according to an order from above, and then he suffers reproaches, persecutions, curses and slapping from the daring ones, and, at last, death itself on the cross, showing us, as I said, what feeling must he show towards the ones who condemn us, persecute us, or even bring death to us. Thus, also the man must be towards those ones as a deaf and mute one, not opening his mouth, for, by

[661] John 4: 14: KJB: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."; ROB: "But the one who will drink the water that I will give it to him, he won't thirst forever, for the water that I will give it to him becomes in him spring or running water towards eternal life."

feeling the work and the thinness of the evilness, and by being as a nailed one on the cross, to shout out with loud voice towards the One Who can deliver him from death, by saying: «Of the hidden things of mine You deliver me» (Psalm 18[662]: 13, 14), and, «If they won't master upon me, I will be without blemish». Therefore, by becoming without stain, he finds the One Who has given him mastery upon everything, and he reigns and rests himself together with Christ. This is because the soul, due to the disobedience, being overwhelmed by earthly and defiled thoughts, he has become irrational. That's why there is much toiling necessary to be done, by the soul in order to rise himself from the matter and to unite himself with that without beginning Mind.

51. If you want to turn yourself back to you, man, and to receive again the glory you have lost through disobedience, as you didn't take care before of all the commandments of God, and you paid attention to the commandments and to the advices of the enemy, likewise, by separating yourself from the one whom you listened before, turn yourself towards the Lord. Know, he says, that through much toiling and sweating of your face, you will achieve again your richness. This is because it is not profitable to you to achieve, the good, because, by receiving it at the beginning, without toiling and seating, you lost what you received and you surrendered you inheritance to the enemy. Let each of us know what we lost and to impropriate the crying of the Prophet. This is because really, our inheritance has been given to the ones of another nation and our house to the strangers[663], and by the fact that we didn't listen to the commandment, we matched our wills and we sweetened on ourselves with the defiled and earthly thoughts. That's why our soul has reached to a great distance from God and we have become like some orphans who do not have father. Therefore, the one who wants to deliver his soul, let him fight with the whole his power, to clean his soul of the evil thoughts and of all the haughtiness, which raise against the knowledge of God[664]. And to strive himself to guard the church of God

[662] In KJB, the corresponding Psalm is 19: 13-14.

[663] Lamentation 5: 2: KJB: "Our inheritance is turned to strangers, our houses to aliens."; ROB: "Our inheritance and houses fell in the hand of the strangers, of another nation."

[664] 2 Corinthians 10: 5: KJB: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought

without stain[665]. Then will come to us the One Who promised to make His dwelling place and to live within us. Then the soul will receive the self-knowledge and it will be found worthy to be become the church of God. This is because That One Himself will banish away the cunning one with his army and then He will master within us.

52. The word said by the Maker, to Cain, plainly: «Groaning and shaking you will wander the earth»[666], it is an image and an icon of all the sinners, in hidden. This is because the nation of Adam, by falling off the commandment, and becoming guilty for sins, it is unquiet because of fickle thought, and it is full of fear and unrest, the enemy himself engulfing every soul which hasn't been born out of God, in diverse lust and pleasures, and stirring it up like the wheat, on a shovel. But also the Lord Himself shows the ones who listen to the wills of the evil ones, as preserving the image of Cain. This is because by rebuking those ones, he says: «You want to do the lusts of your father, the man killer. For that one was a man killer from the beginning and into truth he stood not»[667].

53. We must think, he says, how much the people want and search for seeing the earthly emperor. And everyone who travels to the city where the emperor is, he wants at least to see the richness and the adornment of the emperor's coat, except the ghosts have made him careless and except he has dishonored on himself by wounding on himself with other

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to the obedience of Christ;"; ROB: "And all the haughtiness that rises against the knowledge of God and every though, we enslave them, in order to obey Christ,"

[665] James 1: 27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."; ROB: "The clean godliness and without blemish before God and the Father, it is this: to visit the orphans and the widows in their troubles, and to guard on ourselves without stain from the part of the world."

[666] Genesis 4: 12: KJB: "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."; ROB: "When you will work the field, this one won't give you any longer his fruits; unquiet and fugitive you will be on earth."

[667] John 8: 44: KJB: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."; ROB: "You are of your father the devil, and you want to do the lusts of your father. He, from the beginning, was a man killer and he stood not into truth, because there is no truth in him. When he speaks the lie, he speaks from his own, because he is liar and the father of the lie."

beauty and wanting other glory. Therefore, if the seeing of the mortal emperor is so desired, how wouldn't be much more desired the seeing of the immortal One, to the ones within whom there has fallen a drop from the good Ghost and whose heart has been pricked by the godlike love? That's why they detach themselves from all world's friendship, in order to have that gift, within their heart, ceaselessly, and nothing else before this gift. But few are the ones who put to this beginning also an end, without stumbling. Many reach the humbleness of the heart and many become partakers to the heavenly gift and are wounded by the godlike love, but, by not being able to endure the toiling and the temptations from the cunning one, who lures them with much cunningness and craftsmanship, they fall again into the world and sink in its depth, due to the drowsiness and to the weakness of the will, or because they are engulfed by addiction to something of the earthly things. This is because the ones who want to run, strongly, to the end, they do not suffer to be other love mixed with the heavenly love.

54. As great and untold are the goods promised by God, so great are also the toils and the struggles mixed with hope and faith, required in order to achieve the goods. This is obvious in what the Lord says: «If somebody wants to come after Me, let him reject on himself, take his cross and follow Me»[668] and again: «If somebody won't hate his father, his mother and brothers, wife and children, and even his own soul, he won't be able to follow Me and to be My disciple»[669]. But the most people are so mindless, that they want to achieve the Kingdom, to inherit the eternal life and to always reign together with Christ, namely to have this above understanding thing, but they live according to their wills and

[668] Mark 8: 34: KJB: "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me."; "And calling the multitude to Him, together with His disciples, He said them: Whosoever wants to come after Me let him reject himself, take his cross and follow Me."

[669] Luke 14: 26: KJB: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."; ROB: "If somebody comes to Me and he doesn't hate his father and mother and woman and children and brothers and sisters, and even his own soul, he cannot be my disciple."

follow them, or, better said, to the one who sows amongst them these vain and obviously damaging things.

55. The one who reach to the target without falling, are the ones who totally hated the world's lusts, and on themselves, when they were scattered by the world; also, the human pleasures and occupations. Because this means to reject himself. Each one is taken out from the Kingdom by his own will, because he doesn't truly choose the toils and he doesn't reject himself, but he wants, besides that godlike longing, to sweeten himself also with some things of this age, and he doesn't give the whole tending of his will to God. This is proven by an example which is at hand. Each one weight what he has started to do and he doesn't forgive to see if what he does isn't inappropriate. So, firstly, there occurs in his heart a doubt, which, like a weighing, it unveils within each one's conscience the scales between the love for God and the love for the world and, like one weighs more than another, he proceeds to commit the external things. For instance, if he is going to say a strife word to his brother, he firstly divides in himself and he resists: should I tell him, or I shouldn't? Should I answer these reproaches he has brought to me, or is better to keep my silence? He wants to follow the commandments of God and to not forget also his honor, and he decides to totally reject himself. Therefore, if the tray of the love for the world inclines the heart's scales towards itself, immediately the evil word comes out to the lips, and them, by being stretched by the internal mind as on an arrow, it throws is into the neighbor, through the tongue. And sometimes the evil comes out also through the hands, leading to wounds and even to killing. But sometimes it is not noticed where this small movement of the soul has started from. That's why, you must take heed to any sin and thing that happens to you, when the evil flatters and moves the will of your soul through worldly lusts and through bodily pleasures. This is because on this way comes to existence the fornication, the theft, the greediness, the vain glory, and any other evil thing.

56. Often, even the good things are done for the vain glory. And then they are reckoned by God like theft, like injustice, and like the other big sins. «This is because God, he says, scattered the bones of the ones who search for to be

pleasant to the people»[670]. So, the enemy wants to be served also through the good things, as a deceiver and a cunning one, and a plotter that he is[671].

57. What somebody loves from this era, that is what makes his cogitation heavier and pulls it downwards and presses upon it and doesn't let it to rise up. This is because the scales and the leaning and the heaviness of those ones hang of the will as on heart and it becomes a proof of the entire mankind and like a trial of the Christians, either they live in cities or in mountains, or in monasteries, or on plains, on in deserts. This is because somebody, by willingly letting himself bewitched by what he loves, it becomes obvious that he hasn't surrendered his whole love to God. For instance, somebody love all the wealth, another the gold, other one wants to serve to the singing, or to surrender himself to the body's lusts, and other the wisdom of the word for the temporary glory; one wants to master, another wants the honoring from the people, other one the anger and the wrath – because, totally surrendering himself to the passion, it seems to this one as a worthy to be loved thing -, other one to unnecessary speaking, other one to be in scattering or to listen to the vain words; other one to be a teacher, and this for the glory from the people; someone loves the drowsiness and the carelessness, other one sweetens himself with the adornment of the clothes, this one with the sleeping, that one with carelessly living; other one is tied and mastered by something small or by something big from the world and he is not allowed to raise above. This is because if somebody doesn't fight valiantly with the passion and doesn't resist it, that passion drags him like a chain and it becomes to the cogitation as a vault, which doesn't allow the soul to go up towards God, neither to serve only Him. And that soul that truly directs all his impulses and all his desires towards the

[670] Psalm 103: 5: KJB: "There were they in great fear, where no fear was: for God hath scattered the bones of him that encâmpeth against thee: thou hast put them to shame, because God hath despised them."; 102: 7: ROB: "Because God has scattered the bones of the ones who are pleasant to the people; they have been ashamed, for God has accursed them."

[671] Homily 5: 6 (in Romanian language, p. 35). If in the previous head it has been shown the scales between good and evil, which is within man, here is being shown the custom of the evil to dissimulate itself into good. But where the full love for God is, there is no scales and dissimulation. This can be seen in the next chapter.

Lord, he rejects on himself, and he no longer follows the wills of his mind.

58. We must learn from this example how the man destroys himself with his will. This is because for the love for something from the world he throws himself on fire, dives into the sea, and gives himself as prisoner. Let think at somebody's house, or to the field that happen to burn. The one who wanted to escape, immediately that he sensed the fire, he ran naked, not taking care of anything from inside, only thinking at his soul. But another, thinking at getting out some of his things, he stopped to take them, but while he was taking them, the fire engulfed the whole house and caught and burnt also the man. Do you see how that man perished into fire, willingly, for the love for something temporary, which is obvious that he loved it more than himself? Others, being on a ship that is sinking, the one who wanted to save himself, he got out his clothes and thrown himself naked into waves and so he escaped with his soul. But the one who wanted to escape also with some of his clothes, he was swallowed by waves, and for a small price, that miserable one, destroyed on himself. Again, let's imagine that the invasion of the enemies has been announced. One, immediately that he has heard about it, he has fled with what he has had upon him, not taking care of his wealth. Some other one, not believing it, or wanting to carry with him also some of his valuable things, he has fallen behind and he has been caught by the enemies. Do you see that somebody can lose his soul and body, willingly, due to carelessness or through sticking to some worldly thing?

59. Of course, there are only a few people who have achieved the consummate love for God and they no longer put any price on the worldly pleasures and lusts, and they endure the temptations of the evil one with longsuffering. But due to this reason, we must not despair, neither to forget about the good hope. This is because even though there are many ships wrecked by waves, there are, doubtlessly, also many of them which, crossing through the waves, they reach their shores. But in order to achieve this, we need much faith, patience, taking care of, and struggle. In addition to these, we also need hunger and thirst, in a reasonable extent, with much understanding and right-reckoning. And then it needs with and daring in request. The most of the people, as I said, they

want to achieve the Kingdom without toils and sweating. They bless the holy men and they want to have the honor and the gifts of those ones, but they do not want to be partakers to the troubles, to the toils, and to the sufferings of those ones. Everybody wants to be like those saints, including the fornicators, the publicans, and anyone else, but until reaching there, they face temptations and trials, to be proven as being the ones who truly loved their Master and to achieve, rightly, the Kingdom of Heavens.

60. Reckon you that the lawlessness and the glory and the joy of the heavenly goods, are hidden into troubles, in sufferings, in patience, and in faith. This is because the wheat, thrown on the ground, of the planted tree, they need, to say so, to fall into rottenness and dishonor, and then to receive the adornment of the vestment and the multiplied fruits. This is because if won't pass through this rottenness and through this dishonor, it won't put on that final adornment and the beauty of the countenance. So reckons also the Apostle and says: «Through many troubles we ought to enter the Kingdom of God»[672]. And the Lord says: «Into your patience you will gain your souls»[673]; or again: «Into world trouble you will have»[674].

61. Each of us, as much as he will be found worthy through faith and zeal, to be partaker to the Holy Ghost, likewise he will be glorified in that day and with his body. This is because what he has gathered inside his soul, then it will be unveiled also outside the body. The example, he says, we have it from the trees. When the winter is passed, and the sun shines more luminously and more powerfully, and the breeze blows, those ones bud outwardly and dress themselves up with leaves, flowers, and fruits, as with a vestment. Likewise

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[672] Acts 14: 21: ROB: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."; ROB: "Strengthening the souls of the disciples, urging them to persevere into faith and (showing them) that through much sufferance we must enter the Kingdom of God."

[673] Luke 21: 19: KJB: "In your patience possess ye your souls."; ROB: "Through your patience you will gain your souls."

[674] John 16: 33: KJB: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."; ROB: "These things I have spoken to you, that in Me you might have peace. Into world, you will have troubles; but dare. I have overcome the world."

the flower of the grass sprouts at that time out of ground and the ground is covered with it and it is dressed up with it like in a magnificent vestment. About this, the God-Word also said: «Neither Solomon dressed himself up like one of these, despite his whole glory»[675]. All of these are images, examples, and icons, of the glory that are going to have, the ones who will be saved, at resurrection. Due to this reason, the first month for all the souls which love God, namely for the true Christians, it is Xanticus, which is April, through which it is shown the power of the resurrection. For the godlike Scripture says: «This month will be to you the first one amongst the months of the year»[676]. This one will dress up the naked trees with the glory which they firstly have had it hidden inside their body. So will be these ones glorified through the untold light, which is even from now inside them, namely through the power of the Ghost. Then this will be to them vestment, food, drink, gladness, joyfulness, and above all: eternal life.

About the Haughtiness of the Mind

62. The blessed Moses showed, through the glory of the Ghost, which was lighting through his face, and which no man was able to look at, the way in which at the resurrection of the righteous, the bodies of the saints will be glorified with the glory of which, the believer souls of the saints, are found worthy even from here, into the inward man. «Because, we, he says, with the uncovered face, namely into the inward man, we mirror the glory of the Lord, being transformed towards the same image, from glory to glory»[677]. About this was written, again, that «for forty days and forty nights he remembered neither about food nor

[675] Matthew 6: 29: KJB: "And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."; ROB: "And I tell you that neither Solomon, in all his glory, didn't dress himself up like one of these."

[676] Exodus 12: 2: KJB: "This month shall be unto you the beginning of months: it shall be the first month of the year to you."; ROB: "Let this month be the beginning of the months, to be to you the first month amongst the months of the year."

[677] 2 Corinthians 3: 18: KJB: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."; ROB: "And all of us, looking as in a mirror, with the uncovered face, are being transformed in the same image from glory to glory, like from the Ghost of the Lord."

about drink»[678], which is not possible to the human nature, if it is not imparted with the spiritual food, which is received by the holy souls, even from now, from the Holy Ghost.

63. The glory with which are enriched the souls of the saints, as it was said, even from here, that one will cover and will dress up the naked bodies, at resurrection, and it will make them kidnapped to heavens. Then will they rest with the body and with the soul, ceaselessly, in the Kingdom of God. This is because God, by creating Adam, he didn't give him bodily wings, as to the birds, intending to give him the wings of the Ghost, at resurrection, to be lightened, through them, and to be kidnapped where the Ghost wants. And these spiritual (intelligible) wings, have been given, even from now, to the saints' souls, and they elevate these souls towards a heavenly cogitation. This is because the adornment of the Christians is different and different are the vestments, different is the table and different is the joy. This is because we know that Christ will come from heavens and he will resurrect the dead from all times, like the godlike Scriptures confess about it. And by separating them in two parts, the ones who will have His sign, which is the seal of the godlike Ghost, he will place them on His right hand, as he says: «My sheep listen to My voice and they know Me»[679]. And then, our body will be dressed up in godlike glory, in that one of the good deeds and in that one of the Ghost, which the saints' souls have already received it from here. And so, being glorified by the godlike light and kidnapped into heavens in order to welcome the Lord, as was written, they will always be with the Lord[680].

64. The ones who want to have a Christian life in the most beautiful manner, they must firstly take care of everything, with the whole zeal, of the cogitating, discerning, and leading part of the soul, for, by strengthening the power of discerning the good from the bad, and by separating the

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[678] Exodus 34: 28: KJB: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.", ROB: "Moses stayed there at the Lord for forty days and forty nights, and he neither ate bread nor drank water. And Moses wrote on the tablets of the covenant: the ten commandments."

[679] John 10: 27: KJB: "My sheep hear my voice, and I know them, and they follow me:"; ROB: "My sheep listen to My voice and I know them, and they come after Me."

[680] 1 Thessalonians 4: 16-17.

passions which entered against nature, from the clean nature, to live, without stumbling, using the power of discernment as an eye, and remaining clean of the impulses towards sin. This is because the will of the soul is to keep the limbs of the body undefiled from damage from the part of the senses, to guard himself against the world's scatterings, and to guard his heart, in order to no stretch into the world the limbs of its thoughts, but to gather them up from all quarters and to gather them up from the worries and from the pleasures from bellow. And when God sees somebody living thus and guarding himself and watching on himself with fear, and decided to serve Him, He stretches towards him also the help of His grace. But what will God do with the one who willingly surrenders himself to the world and who walks according to world's pleasures?

65. The five virgins who took vigil, and took with themselves that oil stranger to their nature, in the heart's vessels – and this is the grace of the Ghost – they could enter with the bridegroom in the wedding chamber. And the other ones, the fool ones, the ones who trusted their own nature, they didn't take vigil, neither strived to achieve this oil of the gladness into their heart while they were still into body; they even fell asleep in their carelessness, in the drowsiness and in the self-appreciation, and thinking they are right. That's why the door of the wedding chamber of the Kingdom it was closed to them. Fir it is obvious that they were being held by some chain of the world and by a friendship with it, because they didn't give their consummate love and their ardor for the heavenly Bridegroom. Actually, the souls which are searching for what is stranger to the nature, this holiness of the Ghost, and who lighten their whole love for Christ, there they walk, there they pray, there they cogitate, there they meditate, being separated from all the other things. This is because the five senses of the soul: the understanding, the knowledge, the discernment, the patience, and the mercy, if they receive the grace from above and the holiness of the Ghost, they truly become wise virgins. And if they are left to their own will, they are found truly fool, and they are proven to be like daughters of the world and of the anger.

66. Like the sin is stranger to our nature, but once snaked inside us through the falling of the first man, it

becomes to us like a nature, likewise we ought, through this thing stranger to out nature, namely the heavenly gift of the Ghost, to be the sin banished away again from our nature and to be us turned back to the old cleanness. This is because, if we won't do this through much prayer and faith, through taking heed and through turning back from the world's things, and if won't be our nature, defiled by sin, sanctified, by the great love Who is Christ, and if we won't remain, to the end, not-fallen from His godlike commandments and transfigured, we won't be able to achieve the heavenly Kingdom.

67. I want, he says, to tell, according to my power, a thin and deep word. The endless and bodiless Lord, he makes on Himself, out of limitless kindness, body; and he diminishes on Himself, as somebody would say, the Great and above being One, to be able to unite Himself with His understanding creatures, namely with the saints' souls and with the souls of the angels, to be also these ones able to be imparted with the immortal life of His godhead. This is because each one, according to his nature, it body: the angel, the soul, and the devil. Because, even if they are thin, but into their substance, structure, and image, according to the thinness of their nature, are thin bodies. So, our body is thick in substance, but the soul, by being a thin one, it has been wrapped and dressed up with the limbs of this body, it has been dressed up with the eye which sees, with the ear which hears, with the hand, with the nose and, simply, with the whole body and with its limbs. The soul has been united with the whole body, for through it the soul fulfills all the things which come during life. In this way, Christ, in His untold and not-understood kindness, he diminishes Himself and makes Himself a body and unites Himself with the believer and loved by Him souls, and He comprises them and He makes on Himself, according to Paul's word, a Ghost with them, so-saying: soul with soul, and hypostasis with hypostasis, for such a soul to live and to subsist in His godhead and to reach the immortal life and to delight with a incorruptible pleasure and with a untold glory.

68. To such a soul, he says, the Lord make Himself, as he wants, on one occasion fire, which burns up the whole evil that sneaked inside him, as says also the Prophet: «Our

God is a burning fire»[681], and on other occasion untold and inexplicable resting, and sometimes joy and peace which warms him up and envelops him. He only needs to strive to love Him and to give himself to the good behaviors and he will see himself, through the experience itself, through his feeling itself, touching the untold good things «which the eye hasn't seen, the ear hasn't heard, and to the heart of the man haven't go up»[682], touching all the things the Ghost of the Lord will make, either towards resting, or towards joy, delectation and life, to the soul which is proved to be worthy of That One. This is because He makes Himself a body, as towards spiritual food, so towards clothing and untold beauties, to fill him up, thus, with spiritual gladness. «I am, he says, the bread of the life»[683]; and: «The one who drinks the water that I will give him, he will become spring of jumping water, towards eternal life»[684].

69. So God showed Himself, he says, also to each of the sanctified and saint ones, as it was His will and as it was useful to the one who was seeing Him. For instance, in another manner to Abraham, to Moses, to David, and to each one of the Prophets, by diminishing Himself and making Himself a body, as it was said, transfiguring Himself and showing Himself to the ones who love Him, not as He is, for He is uncontained, but according to their capacity to contain Him, for the much and not-understood love that he had towards them.

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[681] Deuteronomy 4: 24: KJB: "For the Lord thy God is a consuming fire, even a jealous God."; ROB: "For your Lord is a consuming fire, a zealous God."

[682] 1 Corinthians 2: 9: KJB: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"; ROB: "But as it is written: The things which the eye hasn't seen and the ear hasn't heard, and to the heart of the man haven't go up, these things the Lord has prepared to the ones who love Him."

[683] John 6: 51: KJB: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."; ROB: "I am the living bread, which has descended from heavens. Who eats this bread will be alive forever. And the bread which I will give for the life of the world is My body."

[684] John 4: 14: KJB: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."; ROB: "But the one who will drink of the water that I will give him, he will never thirst; because the water I will give him it will become in him a spring of running water towards eternal life."

70. The soul that has been found worthy to receive inside him the dwelling of the power from above, and that has mixed within his limbs that godlike fire, and the heavenly love of the good Ghost, he easily detached himself from the whole worldly love. This is because like the iron of the led, the gold and the silver, by being given to the fire, they let and they open even more, rejecting the hardness of the nature due to the power of the fire, likewise the soul, by receiving the heavenly fire of the love of the Ghost, he detaches himself from the addiction of the worldly ghost and from the chains of the sin, and he is transformed from the natural callousness of the sin, by reckoning and despising all the things as insignificant. Even if he would have some brother, as loved as possible, but who would impede him from this love, the soul that is consumed by such a love, he would part also with them. This is because, if the love of the bodily marriage, it detaches somebody from his father, from his mother, and from his brothers, even if he loves them, and he turns his whole feeling and longing, and he direct them towards his wife, if therefore the bodily love detaches any other love of the world, how much more, the ones who are engulfed by that dispassionate longing would be sorry, if they would be impeded in it by the love for something belonging to this world?

71. God, being good and loving of people, he has long-suffering and he waits much for the repentance of each one of the sinners, making a heavenly celebration for the turning back of the one who repents. «For joy will be in heavens for a sinner who repents»[685]. But if somebody, by not seeing this kindness and this long-suffering, he doesn't start against each sin individually, by doing, as I said, repentance, and he disregards the commandment, and he takes the kindness as an occasion of despising, he adds sin over sin, he continues to build up his insanity, he piles up indifference upon indifference, and he fills up the borders of the sins, by falling into a state from which he is no longer able to get up, but he endures the last crushing and he is

[685] Luke 15: 10: KJB: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."; ROB: "I say to you, so it is made joy to the angels of God for a sinner who repents."

lost, being left, finally, in the hands of the evil one. So happen to the ones from Sodom. By filling up and by crossing beyond the borders of the sin so much, then no spark of repentance remained to them, those ones were given by the godlike judgment prey to the fire. O happened in the time Noah. The ones from his time, by letting themselves carried towards the sin, by the unbridled impulses, and by not showing any repentance, such a mountain of sins they piled up to themselves, than the whole earth was broken together with them. To the Egyptians who sinned much and persecuted the people of God, He was still good, for he didn't destroy them, but He brought them through partial rebuking, to repentance. But when those ones turned back and showed again love for sin, and they stuck again to the faithlessness from before, and they finally started to chase the people of the Lord, the people which was brought out of Egypt, the Egyptians were swallowed by the godlike judgment, He totally destroying them. Likewise towards Israel, who sinned much, and who killed the Prophet of God, This One didn't leave the usual longsuffering. But when they advanced to such an evilness, than they no longer shied either the glory of the Master Himself, but they laid they killer hand on Him, they were totally rejected and thrown away, and were taken from them: the prophecy, the priesthood, and the serving (the cult), and those have been entrusted to the Gentiles who believed.

72. Let's run with the whole heart towards Christ, Who is calling us, by overflowing our hearts towards Him, and let's not despair over our salvation, by willingly doing the evil. Because this is also a deceit from the evil one, that, by remembering the sins from before, to bring us to despair. We understand that, if Christ, by coming, He made Himself the doctor and the healer of the blind ones, of the one with palsy, of the deaf, and He resurrected dead people who entered in rottenness, won't He heal, the more, the blindness and the deafness of the indifferent heart? This is because not other, but the One Himself Who built the body and the soul, and if he had so much benevolence and mercy towards the things which detach and die, won't he show Himself the more as having love for the people, and healing for the immortal soul, which suffer the illness of the sin and

of the nescience, but then he comes to Him and prays? For He said: «My heavenly Father, won't he do justice to the ones who shout out towards Him day and night? Verily I say to you, He will hastily do justice»[686]; or: «Ask for, and it will be given to you, search for and you will find, knock and it will be opened to you»[687]; and again: «Even if he won't give him for he is his friend, but for his daring, by getting up, he will give him everything needed»[688]. Through this he urges us to do the asking with daring and with perseverance. For he came to turn the sinners to Himself. But we need to part, with the whole our power, with the evil thoughts, and to give ourselves to the Lord. And he won't overlook it, but He will be ready to give us His help.

73. Like the ones who are engulfed by some illness of helplessness, when their body has no longer power to take food and drink, they reach to despair – and this is to them a sign of death – and their friends and relatives cry for them, likewise God and the angels are very sad and they cry for the souls which can no longer use the heavenly food. Therefore, if you have made yourself chair to God, by having Him sitting upon you, and your soul has totally become a spiritual eye, and it is whole light, if you have nourished yourself with that food of the spirit, which gladdens the heart, if you have dressed up your soul in the coat of the untold light, if your man from within has reached the experience and the surety of all of these things, behold that you are living the really eternal life, by resting yourself, even from now, together with Christ. But, if you haven't receive this yet, neither you have reached to achieve them, let yourself crying and weeping, like one who hasn't yet been imparted with such a richness, and let yourself continuously be worried and be praying for your poverty. But, it would be good that the one who has achieved it, to keep the feeling of his own poverty, and to not be careless, on the motif he is

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[686] Luke 18: 7-8.

[687] Matthew 7: 7: KJB: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:"; ROB: "Ask and it will be given to you; search for and you will find; knock and it will be opened to you."

[688] Luke: 11: 8: KJB: "I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."; ROB: "I say you: Even if, by getting up, he won't give him for he is his friend, but, for his daring, by getting up, he will give his as much as he needs."

saturated by the godlike richness. This is for «the one who searches he will find and to the one who knocks it will be opened»[689].

74. If that mixed oil had so much power, that the ones anointed with it achieved the imperial glory[690], how much more the ones whose mind and inwards man have received the anointment with the sanctified oil of the gladness, and who have taken the earnest of the good Ghost, won't they be elevated to the measure of the consummation, being made partakers to the kingdom, to the adoption, and to the knowledge of His mysteries, and having the right to enter to the Father and to go out, according to their pleasure? This is because, even if they haven't consummately taken the inheritance, because they still carry the burden of the body, but for the earnest of the Ghost, they have the surety of the hoped things and they have no doubt that they will reign together with Christ and they will be partakers to the coming and to the fullness of the Ghost. This is because, by being them still into body, they have reached the experience of that power and pleasure. This is because the cover placed by satan upon people, after Adam's disobedience, by coming the grace totally removes it, by purifying the inward man and the mind, and the grace also cats away from the soul the whole filthiness and every defiled thought, when the man wants to be made clean and to receive back his nature, and so to look at the glory of the true light with the limpid and unimpeded eyes. Some people like these, they look – even from here – to that age which kidnaps them, towards the beauties and the wonders from there. This is because, like the bodily eye, if it is healthy and doesn't suffer, it daringly looks at the sunrays, likewise these ones, if they use a luminous and cleaned mind, they will look at the hidden rays of the Lord.

75. This measure, he says, cannot be easily reached, though, by people, but there are needed often toils, struggles, and countless sweats. Because there are many within whom there is both the grace working and the

[689] Matthew 7: 8: KJB: "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."; ROB: "For whosoever asks for, he takes, and the one who searches for he finds, and to the one who knocks it will be opened to him."

[690] Exodus 30: 23-25; 1 Kings 24: 11. (In KJB we have 1 Samuel).

evilness hiding, without getting far from them at all. But both of the ghosts, the one of the light and the one of the darkness, they work in one and the same heart[691]. You are going to ask me, of course: what impartation is between darkness and light, or how the godlike light will be darkened, or how can be in the same place the Church of God and the idols? And I am answering you: how will be disturbed and defiled the cleanness and the lack of blemish? For «the light lights into darkness and the darkness hasn't engulfed it». Therefore the things mustn't be understood only from one side, not in only one way. This is because some ones rest themselves so much into the grace of God, then they are able to hold themselves, and to not let themselves to be overcome by sin which dwells inside them. It happen that they are now in persevering prayer and in resting, but then they are troubled by the defiled thoughts, and they are stolen by the sin, even if within them there is also the grace. The inexperienced ones and who aren't totally mastered yet by the godlike grace, they have reckoned that they have been delivered, at all once, from sin. But the ones who have the power of discernment and mind, they won't deny that even if the grace of God dwells within them, they still are being shaken by shameful and inappropriate thoughts.

76. I have known some of the brothers who rejoiced such a rich grace, that in five of six years the movements of the lust were totally erased to them. And then, when they seemed to have taken the crown and the quietude, it emerged to them, as out of a trap, the sin, and it rushed upon them with such a fury and savageness, than it amazed and bewildered them. Therefore, amongst the ones with a nimble sight and understanding, no one dared to say that: by having the grace within my mind, I've been delivered, from now on, of sin[692]. This is because both of them work,

[691] Homily 17: 4, at the end (G.P. col. 625 D). We are mentioning here again that Diadochus of Photice specified that the ghost of the evilness it is no longer, after Baptism, so much in the center of the heart, like the grace is. But also the place from here must be understood in the sense that satan works upon the heart, rather from the periphery of the human being.

[692] Makarios (Homily 17: 6; G.P. 628 C) says: «but both persons are working within mind» (τα δυο πρόσωπα εν τω ενεργειται). Simeon the Metaphrastes eliminates the term

as it was said, in one and the same mind[693], even if the inexperienced and untaught ones, by having the slightest spiritual movement, they immediately say hastily: I have won. It seems to me that the things are like this: Like the sun when shines cleanly, by suddenly coming a dark cloud or a mist, it darkens the sun's clean light, likewise it happens to the ones who have achieved the grace of God, but they haven't cleaned themselves in the whole fullness, but in their deep they still are mastered by sin. Therefore, it truly is necessary much power of discernment in order to recognize these things with the most consummate trying.

77. Like is impossible without eyes, without tongue, without ears, and without legs, to see, to hear, to taste, or to walk, likewise it is impossible that without God and without the work which is imparted to us from Him, to be us imparted with the godlike mysteries and to know the wisdom of God, or to enrich ourselves into Ghost. This is because the wise men of the Hellenes exercised themselves in words and they were occupying themselves with ardor in waging wars of words. But the servants of God, even if they are skillful in word, they are built up through the godlike knowledge and through the grace of God, forever.

78. I confidently can say, he says, that not even the Apostles themselves, the ones full of the good Comforter, they weren't totally free of worries, but besides gladness and joyfulness, was coming to them, even from the grace, a certain fear, without being that starting from the sin's part. This is because the grace itself was guarding them in safety, in order to not go out, even for a short period of time, from good. This is because, like a child, by throwing a small pebble into a wall, it doesn't succeed anything, or like a weak shield doesn't damage a string shield, likewise being they attack by some part of the evilness, they were rejecting it before causing something to them, like ones who were well fenced with the power of Christ. Despite all these, even being they consummate, they had the freedom of will. Therefore, it is not like some people say, without understanding, that after

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«persons». Although, this presence and work do not mean, as one can see right here, a continuous sinning of the man, but only an attempt of the evil ghost to tempt the man.

[693] Makarios has the following text: «let nobody say: I have totally freed myself of sin» (G.P. 627 B). Simeon the Metaphrastes moderates the idea, by letting to be understood that the man has liberated himself of sin, but he hasn't delivered himself of sin's attack.

receiving the grace, they have received untying and resting of worries. This is because the Lord asks for the will of the soul also in the consummate ones towards serving the Ghost, so that these two are intertwined together. This is because the Apostle says: «Do not quench the Ghost»[694].

79. Speaking to somebody about some things only by word it is an easy and at hand thing. This is because it is easy to each one to say: «this bread (I give this as an example) it is made out of wheat». But to present in detail its preparation it is not known to everybody, but only to the experienced ones. Likewise, to speak simply about dispassion and consummation it is easy, but to know the thing by trying it and into truth, it means to understand with the work and with the truth the work of the consummation.

80. The ones who utter spiritual words without tasting and trying, they are like the man who crosses in summer time, just at noon, a desert and without water land, and then, by being engulfed by a big and fiery thirst, he paints in his mind that he is close to a refreshing and with sweet water spring and nobody impedes him to get enough of that water; or with the man who hasn't tasted ever, not even a little honey, but he tries to describe to other its sweetness. For like this truly are the ones who, without finding out, themselves, with the work, by taking words from somebody else, they want to interpret to others the things about consummation, bout holiness, and about dispassion. And actually, if God would give them a little feeling about what they are talking, they would know, without any doubt, that the truth and the things aren't as they interpret them, but very different. In this way is the Christendom endangered: by deviating little by little, from what is due; and by falling into faithlessness. This is because the Christendom is like a food and like a drink, and the more somebody nourishes himself with it, the more he is lit by a greater lust. In this way, his mind becomes insatiate and unstopped; likewise, if somebody gives a sweet drink to somebody thirsty, he will make that one, not only by thirst, but also by pleasure, to search even more for that drink. And these things, as it was said, let's not understand them only through simple words, but they are

[694] 1 Thessalonians 5: 19: KJB: "Quench not the Spirit."; ROB: "Do not quench the Ghost."

mysteriously committed within mind by the work of the Holy Ghost. And then they are spoken about.

81. The Gospel, he says, assertively commands each man to not do these things, or to do them, and so to reach to be friend with the loving people Emperor: Do not get angry, he says, do not lust, if somebody hits you on the right cheek, turn the other cheek to him[695]. But the Apostle, by walking on the traces of the commanded things, he teaches how one must do the work of the cleaning, with patience and with longsuffering, by feeding us firstly with milk, like on some children, and then by bringing us to a growth, and then to consummation. Thus, in order to give an example, the Gospel says that the cloth must be made of wool. And the Apostle explains how the wool must be spun, how must be woven, and how must the coat be sewed.

82. There are some people who restrain themselves from the seen fornication, from theft, from greediness, and from the other resembling evil things, and that's why they reckon themselves amongst saints. But it takes a lot, in order to be with the work and with the truth, like that. This is because, often in their mind dwells the evilness which lives and it moves here and there within them. And this one, by remaining alone, it destroys them. Saint is the one who has been sanctified and who has cleaned himself according to the inward man. Actually, a certain brother, by praying together with others, h was taken by the heavenly power and, being kidnapped, he saw Jerusalem from above, the luminous dwelling places from there, and a borderless and mysterious light; and he heard a voice saying: «This is the resting place of the righteous ones». Later, by boasting himself and imagining about himself great things, he fell in the depth of the sin and he was engulfed later by many evil things. If he suffered that, how could somebody say: «Because I am fasting, I receive strangers, I share the wealth, and I guard myself against the mentioned evil things, and nothing evil has remained inside me, I am a saint too». Therefore, not the parting with the seen evil things is consummate, as it was said, but the consummate cleanness of the cogitation.

83. Come in, he says, the one who have understood these things, by watching your own thought, and lean

[695] Matthew 5: 22, 28, 39.

towards your mind, that is prisoner and slave to the sin, and look at the snake which is even lower than your mind and deeper than your thoughts and which moves here and there within the soul's chamber and which defeats you through the most insignificant limbs of the soul. This is because the heart truly is a unreached depth (an abyss). Therefore, if you have defeated this one, and you have cleaned up the whole lawlessness from within yourself, and you have cast out the sin, praise yourself for cleanness into God; and if you do not do this, but you humble yourself, as one who still has shortcoming and is a sinner, get closer by praying Christ, for your hidden things. This is because the whole old and new Scripture is speaks about cleanness. And each person, either being a Jew or a Hellene, he loves the cleanness, even if it is not possible to be achieved by all. And this cleanness of the heart, it cannot be reached otherwise but through Christ. For He is the hypostatized truth, and without this truth it is impossible to know the truth, or to achieve the salvation.

About Love

84. Like you have rejected the man from outside in the seen things, and you have shared and you have scattered your things, likewise you must reject the habits from before. And if you have learnt the bodily wisdom, or if you have achieved the knowledge of the things, reject, you, also this. If you have believed in the rights of the body, get far from them, by humiliating yourself and by diminishing yourself. This is because on this way you will be able to gain teaching from the insanity of the preaching. And in this you will find out the true wisdom; not in masterly words, but in the power of the cross, which is being worked within the ones who have been found worthy to achieve this one in hypostasis. This is because «the cross of Christ, says Paul, it is foolishness to the Jews, and insanity to Hellenes, but to us who are being saved, it is the power and the wisdom of God»[696].

85. Even if you have taken, he says, a tasting from heaven, even if you soul have been imparted with that wisdom and you have resting into your soul, do not boast yourself

[696] 1 Corinthians 1: 23, 24, 18.

even then, and do not be daring, as you have already reached there, and you have received the whole truth, to not be also you hearing: «Behold you have satiated yourselves, behold you gave become rich, you have reigned without us and at least if you would have reigned, for us also to reign together with you»[697]. But, even if you have tasted, reckon yourself as you wouldn't even touched the Christendom. And do not do this only at the surface, but as a thing which is planted and strengthened forever in your cogitation.

86. Like one who loves richness, even if he would have gathered countless richness, he doesn't get satisfied, but what he daily adds to it, it increases his lust even more, or like somebody dragged away from a most sweet drink before he has had enough, he feel his thirst even more fiery, likewise the tasting of God, it doesn't reach to satiation nor it has an end. But, the more somebody enriches himself with this rich, he know that he is even poorer. This kind of Christians, they no longer honor their soul, but as some ones who humiliate themselves, they put themselves at the disposal of God, and they reckon themselves as servants of all people. And God rejoices much of such a soul and rests Himself within that soul, for his humbleness. Therefore, even if somebody has something, or he has even enriched himself, let him not imagine, through this, that he is or that he has something. This is because the self-appreciation disgusts God. And this self-appreciation got out the man from Paradise, who, by hearing: «You will be like some gods»[698], he became haughty, basing himself on this vain hope. This at how God, and Emperor, and the Son of God, diminished Himself by taking a countenance of a servant, how He made Himself poor, how He was reckoned with the ones who don't deserve respect, and how He suffered. And if God did like that, how could you boast yourself and reckon yourself to be something great, you that are a man composed out of blood and body, which are

[697] 1 Corinthians 4: 8: KJB: "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you."; ROB: "Behold, you are fed; behold, you have become rich, without us you have reigned, and, you have not reigned so that at least we might reign together with you."

[698] Genesis 3: 5: KJB: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."; ROB: "But God know that in the day you will eat out of it your eyes will be opened and you will be like God, knowing the good and the evil."

dust and ashes, and you have not been imparted with anything good, but you are only filth? You, if you are wise and even more than that, through what you have received from God, say: it is not mine what I have, but I have received it from Other One and glory to Him, in order to not be taken from me everything that has been given to me. Thus, you reckon every good thing as belonging to God, and every evil thing as belonging to your weakness."

87. The treasure the Apostle says about, that we have it in clay pots, you must reckon that it is the sanctifying power of the Ghost, on which, being him still into body, he was found worthy to receive it. This is because that one says again: «Who has become to us wisdom from God, righteousness, sanctification, and redemption»[699]. Therefore, the one who has found and has at himself this treasure of the Ghost, he can achieve the whole righteousness of the commandments and the whole their work, not only clean and spotless, but also without toils and pains, what he wasn't able before to achieve without toiling. This is because nobody can, even if he wants, to truly cultivate the fruit of the Ghost, before he is imparted by the good Ghost. Let everybody strive himself with all of these, by running through patience and faith and to pray to Christ with warmth, in order to achieve this heavenly treasure. And then he will be able to do within himself and through himself, as it was said, the whole righteousness, cleanly and consummately, without toil and without difficulty.

88. The ones who have gathered within them the godlike richness of the Ghost, when they share to others the spiritual words, they take out and they share like from a treasure, the things they say. But the ones who haven't gathered this treasure in their heart's depths, out of which springs the kindness of the thoughts, the mysteries, and the godlike and from above man words, but only by picking some words from the two Scriptures, they carry these words only on the tip of their tongue, or by hearing them from other spiritual persons, they adorn themselves with the words of those ones,

[699] 1 Corinthians 1: 30: KJB: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:"; ROB: "Out of Him, therefore, you are into Christ Jesus, Who for us has made Himself wisdom from God and righteousness and sanctification and redemption,"

by presenting their words as being their own, and impropriating the words of those ones as some foreign earnings, they give others the tasting of what they have achieved without toil; but after describing that, they remain poor, because each of them has turned back from the words he has taken, to his own words, not achieving an own treasure of which to be able to rejoice firstly themselves and then to be useful, through communication, to others. That's why let's firstly search for this true richness from God, within us, and then it will be easy to be useful to others and to share them spiritual words and godlike mysteries. This is for the kindness of God deigned to dwell within everyone who believes. «The one who loved Me, He says, he will be loved by My Father and I will show Myself to him»[700]. And again: «I and My Father will come and We will make to Us a dwelling place within him»[701].

89. The ones who have been found worthy to become sons of God, and who have Christ shining within them, they are guided in diverse manners by the Ghost, and they are guided into the hidden of their heart, by the grace. It doesn't hurt to bring also some of the world's seen delights in order to exemplify the godlike states born by the grace within soul. For sometimes they seem to be at an imperial dinner, where they rejoice and gladden with an untold and unspoken joy. Now they are spiritually rejoicing like the bride of bridegroom, and now they feel their body so light, then they even reckon that they no longer have a body, as some bodiless angels. Sometimes they gladden like of a drink and they get drunk, as of an untold drunkenness, of the mysteries of the Ghost. Some other times they are engulfed by crying and sighing, praying for the salvation of the people; this is because, by burning of the godlike love of the Ghost for all the people, they

[700] John 14: 21: KJB: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."; ROB: "The one who has My commandments and keeps them, that one is the one who loves Me; and the one who love Me, he will be loved by My Father and I will love him and I will show Myself to him."

[701] John 14: 23: KJB: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."; ROB: "Jesus answered him and said: If somebody loves Me, he will keep My word, and My Father will love him, and We will come to him and We will make a dwelling place at him."

take upon themselves the whole crying of entire Adam. This is because sometimes they are lighten by the Ghost towards such a great love, together with a untold joy, then, if it would be possible, they would take within their bosom each human being, not making any difference between the evil one and the good one. Some other times they humble themselves so much, than it seems to them that nobody is lower than they are, and they reckon themselves as the last amongst all. Now they are overwhelmed by an untold joy of the Ghost, and now, like a strong man who, by taking his imperial armor and going at war, he beats the enemies, overcrowding the unseen enemies with the weapons of the Ghost and subduing them under their feet. Here they are engulfed by a great serenity and quietude, and they are warmth up by the peace and they are mastered by a wonderful pleasure; and here they are made wise by an understanding and by a godlike wisdom and by a not-understood knowledge of the Ghost and it is unveiled to them, through the grace of Christ, those things which cannot even be told by any tongue. Some other time it happens that their countenance is like the one of any other person. Thus, by changing and varying in diverse manner within them, the godlike grace wants to advice and to exercise their soul, in order to show it spotless and clean before the heavenly Father.

90. The mentioned fruits of the Ghost are the ones of the people who reached such great measures than they are as close as possible to consummation. This diverse comforting of the Ghost works within them in diverse manners, through the Ghost, but, ceaselessly, a work of the Ghost is followed by another work of the Ghost. This is because when somebody reaches the consummation of the Ghost, after he has cleaned himself of all the passions and he has been united entirely with the comforting Ghost through an untold embracing, than the soul himself has been found worthy to become ghost, by being united with the Ghost, then he becomes whole a light, whole a ghost, whole a joy, whole resting, whole gladness, whole love, whole a tenderness, whole a kindness, whole a gentleness, and so to say, he sinks into the virtues of the good Ghost, as a stone in the depth of the sea, being engulfed by waters from all quarters. Thus, these ones, being united in all ways with the Ghost of God, they becomes like Christ Himself, by having within them, unchanged, the virtues of the Ghost

and by showing to everybody fruits of this kind. This is because once they have become undefiled and clean in their heart, through the Ghost, it is impossible to them to show outwards fruits of the sin, but always shine within them, through everything, the fruits of the Ghost. This is the increase in the spiritual consummation to the fullness of Christ, at which the Apostle calls us, by saying: «To be you filled up towards the whole fullness of Christ»[702]; and again: «Until we will reach all of us to the consummate man, at the measure of the age of the fullness of Christ».[703]

91. It happen, he says, sometimes, that somebody enters (begins) to bow his knee and immediately his heart is filled up with the godlike work, and the soul gladdens together with the Lord, as it has been shown, as the bride with the bridegroom. This is said by Isaiah: «Like the bridegroom rejoices of bride, so the Lord will rejoice of you». [704] And it happens sometimes that one like this one is occupied the whole day, but being allowed to him a sole hour of prayer, the inwards man is immediately kidnapped and it is engulfed by the limitless depth of that age, and an untold and immeasurable pleasure masters then upon him, so that his mind, elevated and whole kidnapped, it is filled up with amazement and within his soul is laid down, during that time, the forgetfulness of any earthly thought. This is because his thoughts are filled up with That One, as it was said, and are taken like a female servant towards limitless and not-comprised things, than during that hour, the man feels the urge to leave also with the soul together with the prayer.

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[702] Ephesians 3: 10: KJB: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,"; ROB: "For the wisdom of God, that one of many kinds, to be made know now, through the Church, to the principalities and to the masteries, in heavens."

[703] Ephesians 4: 13: KJB: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:"; ROB: "Until all of us will reach the unity of the faith and of the knowledge of the Son of God, to the state of the consummate man, to the measure of the age of the fullness of Christ."

[704] Isaiah 62: 5: KJB: "For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."; ROB: "And like the lad marries the virgin, the One Who has built you will marry you, and like the bridegroom rejoices of Bride, so will rejoice of you your God."

92. To the one who asks, he says, if it is possible to the man to remains forever in that state, he must be answered that there is no time when the grace is not with him, and the grace is rooted and grown up like something natural, in the man where it is. But, being one but diverse, it works as it wants, for the profit of the man. This is because sometimes the fire burns more strongly within man, and some other times it is more appeased; and its light sometimes lights also more strongly in the man, and some other times is mellower and darkened, according to the godlike oikonomia, though the candlestick burns without quenching. And when the grace shines more strongly, then the man is in the feast of a greater drunkenness of the love of God. But sometimes, even the light that ceaselessly lights within heart, it opens the gate of the more inner and deeper light, than the whole man, overwhelmed by that sweetness and sight, he is no longer in himself, but it seem to the world as an insane and as a barbarian one, for the love and for the joy which have overwhelmed his soul and has spread within him, and for the depth of the mysteries of which his soul has been found worthy to be imparted with. And it happens often that during that time, he is elevated to the consummate measures and he becomes free and untouched of any sin. But after that, the grace somehow shrinks, and the cover of the enemy power is placed on, again.

93. You reckon, he says, the grace's things like so: Imagine that you have ascended to the twelfth stair of the consummation. For sometimes it happens that one can reach also this measure. But the grace withdraws again, and, by descending one stair, the man remains on the so-called eleventh stair. It has been shown to the man, for a while, those wonderful things which he has experienced. But, if those things would remain always in the same way to him, he couldn't bear the oikonomia and the difficulty of the word. He couldn't listen, or to speak, or to take care of something, no matter how small. He would stay in a corner, nailed, kidnapped, and drunk. That's why it hasn't been given to him the consummate measure, in order to have time to take care of his brothers and of the service of the word.

94. By hearing, he says, the word of the Kingdom, and being impressed to tears, let's not remain only to these tears of ours, neither to our hearing, thinking that we have

heard well, nor to our eyes, thinking that we have seen well, reckoning that we can have enough from ourselves. This is because there are other ears too, and other eyes, and other tears, as also other cogitation and other soul. It is the godlike and heavenly Ghost Himself, Who listens to, Who cries, Who prays, Who knows, and Who truly does the will of God. This is because also the Lord, when promising to the Apostles the greatest gift, the one of the Ghost, he said: «I am going, and the Savior, the Holy Ghost, Whom the Father will send in My name, He will teach you everything»[705]. And again: «I still have many things to say you, but you can't bear them now. And when That One will come, the Ghost of the truth, He will guide you to the whole truth»[706]. So, that one will pray, and that one will cry. «This is because to pray as it ought, says the godlike Apostle, we do not know, but the Ghost Himself prays for us, with untold sights»[707]. This is because only to the Ghost alone it is obvious the will of God. «The things of God, he says, nobody knows them, but only the Ghost of God»[708]. And when, according to the promise, on the day of the Pentecost, the Comforted came, and the power of the good Ghost dwelled within Apostles' soul, the cover of the sin was totally taken from upon them, and the passions were removed and the eyes of their heart were unveiled. So then, being filled up with wisdom and made consummate by the Ghost, through That One they learnt how to do the will of God, and through the Same One they were guided to the whole truth. Therefore, when the crying it comes also to us, who hear the

[705] John 14: 26: KJB: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."; ROB: "But the Comforter, the Holy Ghost, Whom the Father will send, in My name, That One will teach you everything and will remind you about everything I have said to you."

[706] John 16: 12: KJB: "I have yet many things to say unto you, but ye cannot bear them now."; ROB: "I still have many things to tell you, but now you cannot bear them."

[707] Romans 8: 26: KJB: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."; ROB: "Also the Ghost comes to help our weakness, because we do not know how to pray as it is ought, but the Ghost Himself prays for us with untold sighs."

[708] 1 Corinthians 2: 11: KJB: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."; ROB: "For, who amongst people know the man's things, except the man's ghost, which is in him? So also the things of God, nobody knew them, but the Ghost of God."

word of God, let's pray to Christ with doubtless faith and to hope that the Ghost, Who hears, has come to us, and He truly prays according to the will of God[709].

95. You reckon - he says - that the things are like this: some dark power covers the mind, lightly, like a thin mist. Despite the candlestick burns and lights, as it was said, always, but on its light there sits a cover. That's why, one as this, he won't say either he isn't consummate, or that he is totally free of sin, but, to say so, free and not free. And this doesn't take against God, but it is being done according to the oikonomia of God. Sometimes, this separator wall is scattered and breaks down. Some other times, it is not totally scattered, neither the prayer remains always the same, but sometime the grace is lit up, comforts and rests much more and some other times it is more mellow and diminished, as the grace itself reckons, for the profit of the man. Although, in some moment we entered the consummate measure and we tasted and had the experience of the age to come. But we haven't seen yet any consummate Christian, or being at once and forever free, but the same man is resting himself into grace, it is found worthy and it becomes partaker to mysteries and discoveries, and he enters to a great sweetness of the grace, but, though, the sin is inside him. Some ones like these, due to the overwhelming grace and to the light which shines within them, they reckoned, out of lack of experience, that they are consummate and free. But I, as I said, haven't seen yet anybody being totally free, because it also happened to me, as it was said, to partially enter on some moments to that measure. And I know, being taught by experience, how the consummate man is.

96. When it happens to you to hear about the union between bridegroom and bride, about choirs, songs, and feasts, do not think at anything material, or earthly, because these ones are used, through condescendence, only as parables. This is because those ones are untold, spiritual, and untouched by bodily eyes. They unveil their meaning to the holy and faithful souls. The impartation with the Holy Ghost, the heavenly treasures, the choirs and the songs of the angels, they become visible only to the one who has

[709] It probably corresponds to a paragraph from Homily no. VII, which is absent in the text from G.P.

experienced them. The one who hasn't experienced them he cannot even understand them. Therefore, you listen to, with awe, about them, until it will happen to you - to the one who believes – to reach to be worthy of some like these ones. Then you will know, through the eyes' experience itself, what good things and mystery the Christians' souls can be imparted with, even from here. This is because at Resurrection, also the body itself will be worthy to achieve some like these things, to see them and, to say so, to keep them, when the body will become also a ghost.

97. The beauties of our soul and the good fruits, or the prayer, the love, the faith, the vigil, the fasting, and the other virtuous occupations, when they are mixed with and imparted with the impartation of the Holy Ghost , they give a good fragrance, as an incense put on fire. But then it is also easier to us to live according to the will of God. This is because without the Holy Ghost, as it has been said before, nobody can understand the will of God. For, as the woman who unites herself with the man in marriage, before this union, it follows her own reckoning and it does her own wills, and if they gather together in the same place, she lives under the leadership of the man, no longer listening to her own will, in the same manner, also the soul has own will, own laws, and own things; but when it becomes worthy to be united with Christ, the heavenly Man, the soul obeys the law of the Man, no longer walking on own ways, but on the ways of his Bridegroom, Christ.

98. The wedding coat, the godlike words of Christ speak about[710], you reckon that it is the grace of the Holy Ghost, of which, the one who hasn't been found worthy to put it on, he won't be partaker to the heavenly wedding and to that spiritual banquet.

99. Let's strive to drink the spiritual and godlike wine and to get drunk with the drunkenness of the watchfulness[711], for, like the ones who are full of wine become more talkative, likewise us, by being filled up with the

[710] Matthew 22: 11: KJB: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment:"; ROB: "And the emperor, entering to see the guests, he saw there a man who wasn't dressed up with a wedding coat."

[711] μέθη νηφάλιος, a theme of Saint Gregory of Nyssa, from the commentaries at the Song of Songs (Homily no. XI, G.P. XLV, 992 A).

spiritual wine, to tell about the godlike mysteries. «For Your cup, says David, it gets me drunk with its great strength»[712].

100. The soul which is poor in spirit, it is that one who knows his own wounds, but it also knows the darkness of the passions which envelop him and he relentlessly asks for deliverance, from the Lord; or he bears the pains, but he doesn't rejoice of any earthly good things, but he only searches for the Good Doctor, and trusts His healing. How will be therefore, this wounded, beautiful, and with a good countenance soul, worthy of coexistence with Christ? How else, if not on the ground of his ancient composition and of the limpid knowledge of his wounds and poverty? This is because, if this soul does not sweeten, on himself, with the wounds and with the sores of the passions he has, and he doesn't agree the mistakes, the Ghost doesn't reckon his ugliness, but, by coming, He heals him, and He turns the dispassionate and the incorruptible beauty back to that soul. The soul mustn't willingly have impartation with what he has done, as it was said, neither to agree the passion which are worked, but to be that soul, out of his whole power, shouting out, towards the Lord, for through His Good Ghost, to make him worthy of deliverance from all passions. This soul is happy. But woe to the one who doesn't achieve the feeling of the wounds, or he doesn't realize that he has some sin or some callousness. Because neither the Good Doctor visits that one, and he doesn't heal him, nor himself takes care of his own wounds, reckoning that he is in a good shape and healthy. For «do not need doctor, He says, the healthy ones, but the sick ones»[713].

101. Truly blessed and zealous for the life and for the joy from above nature, are the ones who through fiery faith and virtuous living, they have received, through experience and feeling, the knowledge of the heavenly mysteries of the Ghost, and they live in heavens. These ones are above all humans. And the proof is obvious. For who it has happened,

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[712] Psalm 23: 5: KJB: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."; 22: 5: ROB: "You have prepared table before me, against the ones who trouble me; you have anointed with oil my head and Your cup is watering me as a powerful one."

[713] Matthew 9: 12: KJB: "But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick."; ROB: "And hearing that, he says: Not the healthy ones need the doctor, but the sick ones."

from the strong ones, or wise ones, to be thoughtful to ascend to heavens, when still moving around the things from earth, and to work there spiritual things, and to look at the beauties of the Ghost? But behold that, some man, poor at his countenance, awfully poor and humiliated, not being know even to his neighbors, who, by falling on his face before the Lord, he ascends to heavens, guided by the Ghost and full with the trust of his soul, he delight himself thinking at the wonderful things from there, and he works there, and he lives there, and he has his living there, according to the godlike Apostle, who says: «For our living is in heavens»[714]. And again: «The things the eye hasn't seen and the ear hasn't heard and to the heart of the man haven't ascended, these ones have been prepared by God to the ones who love Him»; and then he adds: «And He unveiled them to us through His Ghost»[715]. These ones are truly wise, these ones the powerful ones, these ones are nobles and the thoughtful ones.

102. But even without those heavenly good things, he says, reckoning the saints only according to the things from here, you won't doubt that they are above all people. Let's judge. When Nebuchadnezzar, who was reigning over Babylon, gathered all the nations to worship the idol he cast – and this was planned by God with wisdom, to be made known to everybody the virtue of the Jewish young people, and in order to everybody find out that there is a true God Who lives in heavens – three young man, being also slaves and with their liberty stolen, dared to oppose him. And when everybody worshipped with a great fear, and dared not to oppose, but almost voiceless, like the beats, they let themselves to be driven against their will, these ones resisted to do the same things as the others did, so that they didn't want to not be their right-faith recognized and they shouted out in the hearing of everybody: «To your gods, emperor, we do not serve, and the golden idle that you have placed, we do not worship»[716]. On these ones, in order to punish them, being

[714] Philippians 3: 20: KJB: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:", ROB: "And about us, our city is in heavens, from where we also wait for Savior, the Lord Jesus Christ."

[715] 1 Corinthians 2: 9-10.

[716] Daniel 3: 18: KJB: "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."; ROB: "And even if He won't escape us, be it known to you, king, that we won't serve to your gods and before

they received by the fiery oven, this one wasn't an oven to them and didn't show its power, but, seemingly respecting them, it kept them unharmed by evil. And everybody, even the emperor himself, they knew the true God, and wondered about them, not only the people from earth, but also the groups of the beings from heavens. This is because neither the ones from heavens stay far from the manly feats of the saints, but they are close to them, as the godlike Apostles shows, when says: «We have become spectacle to the angels and to the people»[717]. Resembling things you can see also to Elijah, who being alone, he defeated the many through the descending of the fire from the sky. But also Moses defeated the whole Egypt and the tyrant Pharaoh. You can see this also at Lot, at Noah, and at many others, who, being insignificants according to their countenance, though they defeated many of the famous and powerful[718].

103. Each seen things, if hadn't been helped also a by a strange nature, it would have been, through itself, not working and without adornment. This is because the untold wisdom of God shows mysteries and images through the seen things, proving that the human nature, by itself, it couldn't be able to show the consummate adornment of the virtues and the spiritual beauty of the holiness, if wouldn't rejoice also of the godlike hand. Thus, the earth, by remaining by itself, if wouldn't be imparted with the care of the plowmen, and if it wouldn't receive the collaboration of the rains and of the sun, it wouldn't be able to brings fruits by itself. Also, each house need the sunlight from here, which is not of the same nature with it; otherwise it would be full of dark. And you can see also other things that they are likewise. Therefore, in the same way, also to our nature, it is impossible to bring fort, by itself, the consummate fruits of the virtues, but it needs the spiritual plowman of our souls, namely the Ghost of Christ, Who is also totally strange to our nature. This is because we a creature, and he is uncreated. This One, by working according

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the golden image which you have placed we won't fall to the ground."

[717] 1 Corinthians 4: 9: KJB: "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men."; ROB: "For it seems to me that God, on us, the apostles, he has shown us as the last people, as some condemned to death, because we have become spectacle to the world and to the angels and to the people."

[718] It approximately corresponds to Homily IX, 4-6.

to His craftsmanship, within the hearts of the people who have willingly surrendered themselves, he makes those hearts to produce the consummate fruits of the Ghost, and it spread His light within the house of our soul, which was before darkened by passions.

104. Twofold is the war of the Christians and twofold is the struggle: towards the things seen by this eye – because these ones incite, tickle, and call the soul to become addicted to and to sweeten himself with them – and then against the principalities and the masteries of the dreadful master of this world[719].

105. The glory of Moses, which he had on his face, was the image of the true glory of the Most Holy Ghost. This is because like there, anybody who wanted to look at it, was unable to do it, likewise now, the darkness of the passion doesn't suffer this glory that shines within the Christians' souls, but it is banished away and set in running by this shininess.

106. The Christian, loving truth and God, who has tasted out of the heavenly sweetness and who has the grace planted and mixed in with his soul, and who has totally surrendered himself to the wills of the grace, he hates all the things of the present time. This is because this man has been elevated above all the things of the world. Either you say silver or honors or glories, or happiness and praise, he cannot be taken under mastery by any of these. This is for he has reached the experience of other richness, another honor, and another glory; and he feed his soul with an incorruptible pleasure. And he has the whole feeling and trust through the impartation of the Ghost.

107. As much differs the speaking shepherd from the speechless beasts, as much differs such a man in understanding, in knowledge, and in the power of discernment, from the other people. This is for he is imparted with another Ghost, with another mind, with another understanding, and with other wisdom than the wisdom of

[719] Ephesians 6: 12: KJB: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."; ROB: "For our struggle is not against the body and blood, but against the principalities, against the masteries, against the masters of the darkness of this world, against the ghosts of the evilness, which are in the sky."

this world. «We speak, he says, the wisdom for the consummate ones, but not the wisdom of the present time, neither the one of the mortal masters of the present time, but the wisdom of God in mystery»[720]. That's why, one as this, it differs from all the people who have gathered the world's ghost, either thoughtful or wise. And he judges all people, as it was written. One like this recognized each one where he speaks from, where he stays at, and in what water he swims in. But he cannot be known and judged by any of the ones who have the ghost of the world, but only by the one who has the same ghost of the godhead, sowing, as the godlike Apostle says: «the spiritual things with the spiritual things»[721]. «And the soul's man doesn't accept the things of God, because they are craziness to him. But the spiritual one judges all things, yet he is judged by nobody»[722].

108. And it is impossible to somebody, he says, to achieve the Holy Ghost, if he hasn't estranged himself from all the things of this world and if he hasn't consecrated himself to searching for the love of Christ, in order that his mind, liberated from all the earthly cares, to occupy itself only with sole this purpose, and so to be found worthy to be made one Ghost with Christ, as the Apostle says. «The one who stick to the Lord, he will be a ghost with Him»[723]. This is because the soul who has totally tied himself to something from this world, and he tends towards that thing - as would be, for instance: richness, glory, worldly love - he won't be able to run and to escape the darkness of the evil powers.

109. The souls loving the truth and God, they cannot suffer the slightest weakening of the love towards the Lord,

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[720] 1 Corinthians 2: 6: KJB: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:"; ROB: "And we preach the wisdom to the consummate ones, but not the wisdom of this world, nor of the masters of this world, which are mortal,"

[721] 1 Corinthians 2: 13: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."; ROB: "Which we also speak, but not in words learnt from the human wisdom, but words learnt from the Holy Ghost, explaining spiritual things to the spiritual people."

[722] 1 Corinthians 2: 15: KJB: "But he that is spiritual judgeth all things, yet he himself is judged of no man."; ROB: "But the spiritual man judges all things, yet nobody judges him."

[723] 1 Corinthians 6: 17: KJB: "But he that is joined unto the Lord is one spirit."; ROB: "And the one who sticks to the Lord, he is a ghost with Him."

but, by being whole nailed by His cross, they recognize within themselves the feeling of the spiritual increase. This is for being them pricked by this love and, to say so, hungry for the righteousness of the virtues and for the light of the good Ghost, even if they are found worthy of spiritual mysteries and they are imparted with the heavenly gladness and with grace, they do not trust themselves, neither they imagine of being something, but the more they are found worthy of spiritual gifts, the more they are hungrier and they search for the heavenly things by toiling even more. And the more they feel their spiritual increase, the more they become thirstier for their impartation. And, by spiritually enriching themselves, they seem hungry to themselves, for the godlike Scripture: «The one who eat Me, they will hunger again; and the ones who drink Me, they will thirst again»[724].

110. The souls of this kind are found worthy of the total liberation from passions and they consummately achieve the light of, and the impartation with the Holy Ghost, into the fullness of the grace. But the lazy ones, who avoid toiling, and who do not search for sanctifying the heart, and who do not hope to receive Him even from here, while they still are into body, not partially, but entirely, through patience and longsuffering, or to be imparted with the Comforter Ghost into the whole feeling and entrusting, and through Him to be delivered from all the passions of the evilness – even if they are found worthy of the godlike grace, but being stolen by the sin, they have left the whole care for themselves, on the reason that they have received the grace and have been partakers to its comforting and they enjoy its spiritual sweetness, they easily fall in self-appreciation, not getting sad in their heart, not humbling themselves into thought, and not being thirsty neither tending towards the consummate measure of the dispassion. Being satisfied with this little comforting, and rather increasing in pride than in humbleness, they often become empty even of the little that they have been imparted with. But the soul who truly loves God, as it has been shown in the previous word, even if he will

[724] The Wisdom of Sirach 24: 23. (This book is not present in King James Bible, E. l. t.'s n.). The theme is characteristic to Saint Gregory of Nyssa, in «The Life of Moses», and especially in Commentaries to the Song of Songs (Homily III, G.P. XLIV, 941 D – 942 A).

finish countless deeds of righteousness, even if he would melt down his body with the harshest fasting and vigils, even if he would be found worthy of the diverse gifts of the Ghost, of unveilings and of mysteries, he is so humble like he would have never achieved some gift, but especially, he looks, with ardor and with unquenched thirst, for the godlike love of Christ.

111. But at these measures nobody can reach at once, neither easily, but after many toils and struggles, after long time, and with much diligence, after trials and diverse temptations, until he reaches the consummate measure of the dispassion. By being proved on this way, through the whole toiling and pain and by courageously enduring ell the temptations gathered by evilness, he is finally found worthy of great honors and gifts of the Ghost and of the godlike richness. Then he reaches inheritor of the heavenly Kingdom.

112. But the soul which hasn't the mentioned living – into the whole zeal – and which hasn't received the feeling of the holiness into his heart, he must cry and fiery ask God, to be imparted with this good thing and with the work of the ghost, which is discerned into mind through untold views (contemplations). Like, according to the churchly law, the ones fallen into bodily sins are firstly stopped by the priest, and then, by showing the necessary repentance they are united to impartation, and as many as live without mistake and cleanly, they advance into priesthood and from the outside place they move inside the altar, and they are elevated at the stair of liturgists and they sit next to the Lord, likewise we just cogitate about the mysterious impartation with the Ghost, about Whom the Apostle says: «The grace of our Lord Jesus Christ, the love of God-the Father and the impartation of the Holy Ghost»[725]. You will see how it is kept here this order.

The godlike Trinity is dwelling into the clean soul, the godlike goodness being united with that soul. It dwell not as it is, because it can't be comprised even by the whole creation, but as much as the man is able to receive it. But when it

[725] 2 Corinthians 13: 14: KJB: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."; 13: 13: ROB: "The grace of our Lord Jesus Christ and the love of God and the impartation of the |Holy Ghost, be it with you all!"

willingly deviates from that living according to God, and it saddens the godlike Ghost, the mind is brought out and removed from the spiritual gladness. The godlike grace withdraws, and the man is given to the troubles, to the temptations, and to the evil ghosts, until the soul will again walk righteously, towards the good pleasure of the Ghost. And then, by showing the repentance, through the whole confession and humbleness, it is again found worthy to be visited by the grace, and receives the heavenly gladness, more than the first time. And if he doesn't sadden the Ghost with anything, but he lives according to the good pleasure of the Lord, and he resists all the evil ghosts, and on the other hand, he sticks to God forever, such a soul advances righteously and according to the order, and it is found worthy of unseen gifts, from glory to glory, and is moved from a resting to a more consummate resting. Then, by reaching the consummate measure of the Christendom, he will be appointed amongst the consummate workers and amongst the undefiled servants of Christ, in His eternal Kingdom.

113. Consider the seen things as images and shadows of the hidden things: the seen Church as image of heart's church; the priest, image of the true priest of the grace of Christ, and so on. If in the seen Church wouldn't be firstly carried out the readings, then the singings, and the whole order of the churchly service, there won't come next the celebration by the priest of the mystery itself of the body and of the blood of Christ. Then, even if all the churchly rules are accomplished, and there isn't done the mysterious Eucharist of the sacrifice through the priest, and the impartation with the body of Christ, there won't be fulfilled either the churchly order and there will lack also the serving of the mystery. So you must cogitate also about Christendom. If somebody keeps the whole fasting, the whole vigil, the whole singing, the whole toil, and he achieves the virtue, but the work of the Ghost isn't done by the grace on the altar of the heart, into the whole spiritual feeling and resting, the whole order of the ascesis will be unaccomplished and almost purposeless, by not having the gladness of the Ghost working mysteriously into heart.

114. Good is the fasting, good is the vigil, good is the ascesis, good is also that living that amazes. But these are only a beginning of the living that loves God. That's why it is a totally reckless thing that somebody simply trusts these.

Sometimes it happen also that we are imparted with a certain grace, and the evilness sitting inside, it deceives us, as it has been said before, by willingly withdrawing and not committing its things. Thus, it determines the man to believe that he has cleaned his mind, and drives him imagining that he has achieved the consummation. Then it thievishly rushes upon him, and it lowers him to the lowest things of the earth. This is because people, often being of twenty years old, becoming thieves, or being soldiers, they know all sort of craftsmanship against enemies, they hide themselves and set traps, they attack the enemies from behind and they kill them when the enemies do not expect it, the more the evilness which reached the age of so many thousands of years, and it has decided, as the most craved for thing, to destroy souls, won't it know how to spy the hidden in the heart, to set up traps, and sometimes to stay still and not-working, to attract the soul to imagining that he is consummate? Therefore, the foundation of the Christendom it is this: even if somebody would fulfill all the righteousness, let him not base himself on this, neither trust this, nor to imagine that he has done something big. Even if he has been found worthy of grace, let him not imagine that he has reached something, neither to reckon himself as fed, but let him hunger and thirst even more, and crying and having his heart totally crushed.

115. You must reckon that the spiritual state is like this: Presuppose that there is an imperial house, having in front diverse yards, porches, and other houses outwards. Then there come other houses, further in, where are stored, as appropriate, the purple and the treasuries. And then, the most inner one, more inner even than these ones, it is the one that suits the emperor's living. So, like somebody by entering the courts and the houses from outside, he reckons that he has reached the houses from inside, he deceives himself, likewise the spiritual things, the ones who fight the belly and the sleep and live ceaselessly in singing and prayers, let them not imagine they have reached the target and the resting. This is because their living still is in porches and yards, and not where the imperial purple and treasuries are. Even if they have been found worthy of a certain grace, let them not be deceived either by the thought that they would have reached the target. Therefore, they ought to research if they have found, in this clay pot, the treasury, and if they have put on

the purple of the Ghost, if they have seen the Emperor and if they have rested themselves. For you must reckon that the soul have a depth and many limbs. And the sin, by entering, it has touched all the limbs and the thought of the heart. Then, the man, by asking for the grace of God, and the grace, by coming and by engulfing two of the soul's limbs, the inexperienced man, by being comforted by this grace, he imagines that all the limbs of his soul have been engulfed and the sin have been totally uprooted from the soul, no knowing that the most part of the soul still is mastered by sin. Because it is possible, as it has been often shown, to be the grace working relentlessly, as the eye works into the body, but also to be there present the sin, and to steal the cogitation.

Therefore, the one who doesn't know how to discern, immediately that he has received something big, he imagines something big about himself, and he boasts himself as he would have had the last cleanness. But it takes more than that to truly be what he reckons that he is. This is because, like the word has shown at its place, satan has also this craftsmanship that, sometimes withdraws willingly and doesn't work the usual things, and this is, of course, on the purpose to sneak in the mind of the ones who live in ascesis, the opinion that they are consummated. But, does the one who plants a vineyard, immediately harvest the fruits? Or, the one who sows the seed into the ground, does, him immediately harvest the fruits? And the new-born child, does he immediately reach the consummation? Look at Jesus, from what glory, being the Son of God, to what sufferings, to what reproaches, and even to cross and death He descended. But again, how, for this humiliation, he has ascended and he sits on the right hand of the Father. Although, the cunning snake, by sowing from the beginning, within Adam, the lust of deification, look to what dishonor he brought Adam, through this self-appreciation. Therefore, by cogitating to these things, strengthen yourself with all your power, and strive to always have the humble and crushed heart.

About the Freedom of the Mind

116. When you hear that Christ, by descending to hell, He delivered the souls kept in there, do not reckon that are too far away either the things which are being done nowadays.

Reckon that the tomb is the heart and there stay buried the thoughts and the mind, engulfed by a deep darkness. So, the Lord comes to the souls which shout out towards Him, from hell, namely from the depth of the heart, and there He commands to the death, saying: Let go the locked souls, which are searching for Me for I can deliver them!, and then, by rolling over the heavy stone that lays upon our soul, he opens the tomb, truly resurrects the dead, and delivers the locked soul from the lightless prison.

117. It happen, he says, often, that satan whispers into your heart and tells you: you know all the evil deeds which you have done; your soul have been filled up with evil deeds, it has been burdened by many and dreadful sins. Let is not remain hidden to you that he does this to push you into despair, on motif of apparent humbleness. This is because, since the evilness has entered in, through disobedience, he has been had entrance to speak daily to our soul as a man to another man, and to put in the man's mind the inappropriate things. You therefore, answer him like this: But I have the written assuring of God Who says: «I do not want the death of the sinner, but to be him turning back through repentance and to be alive»[726]. For, what he wanted else, through His descent, than to save the sinners, to lighten the ones from darkness, and to resurrect the dead?

118. As the enemy power, likewise the godlike grace shows itself to us, urging us, but not forcing us, in order that our freedom and our mastery upon ourselves to remain untouched. That's why, for the evil deeds which the man does, being advised by satan, not him, but rather the man himself causes the punishment, as one who wasn't taken by force, but who willingly let himself persuaded through evilness. Likewise, in the case of the good, the grace doesn't attribute the deed to his account, but it attributed that deed to the man, and that's why it dresses the man up with glory, because the man has made himself cause of the good. This is because the grace doesn't forcedly make the man

[726] Ezekiel 33: 11: KJB: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"; ROB: "Tell them: As it is true that I am alive, likewise is true that I do not want the death of the sinner, but that the sinner to turn back from his way and to be alive. Turn you back from your evil ways! What you to die for, house of Israel?"

unchangeable, by tying the man up with its will, but, even though it is present, it lets the will free, to be proven the man's will as it is, either towards virtue, or towards sin. This is because there isn't a law into nature, but into the decision of the free will, in order to be able to direct chose either good or bad.

119. We must guard the soul and keep it unaccompanied by defiled and evil thoughts. This is because, as the body, by mating with another body, it is defiled through uncleanness, so also the soul is corrupted by being united with the evil and defiled thoughts, by dialoguing with them and by agreeing them. But not only with the ones of the evilness and of the fornication, but also with the ones of any other sin, as for instance the ones of the faithlessness, of the cunningness, of the vain glory, of the anger, of the envy, and of the strife. This means to clean up ourselves of all the defilement of the body and of the ghost[727]. This is because think that in the hidden of the soul there is also corruption and fornication, being worked through indecent thoughts. And like, according to the great Apostle, «the one who breaks the church of God, which is the body, is also broken by God»[728], likewise the one who breaks down the soul and the mind, by consenting and agreeing the indecent things, he is guilty to condemnation. Therefore it is due that, like we guard the body against the seen sin, likewise to guard the soul against the indecent thoughts, for it is the bride of Christ. «For I have given you as fiancée, to a man, to show you like clean virgin to Christ»[729]. And, again, listen to what the Scripture says: «With the whole guarding, guard you heart,

[727] 2 Corinthians 7: 1: KJB: "HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."; ROB: "Having therefore these promises, my beloved ones, let's clean ourselves of all the defilement of the body and of the ghost, consummating the holiness in the fear of God."

[728] 1 Corinthians 3: 17: KJB: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."; ROB: "If somebody would break down the temple of God, God will break him down, because saint is the temple of God, which you are."

[729] 2 Corinthians 11: 2: KJB: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."; ROB: "For I crave for you with the craving of God, for I have given you as fiancée to a sole man, to present you to Christ as a virgin without blemish."

for, out of this one, are life's exists»[730]. And again, the godlike Scripture teaches us that «the evil thoughts separate us from God»[731].

120. Each person must hold his soul accountable, rebuking it and determining what things his soul is attached to. If it happens that he sees that his heart doesn't speak with the laws of God, he must guard with his whole power - as he does it for the body – his mind, to not be corrupted and to not be accompanied by the evil thoughts, if he wants to dwell, within him, the Clean One. This is because He has promised that he will dwell and walk within the clean and loving of beauty souls.

121. As the plowman, who takes care of his land with all diligence, he firstly plows it and removes the roots form it, and then he throws the seeds, likewise the one who expects to receive from God the seed of the grace, he must firstly clean up the field of the heart, for, when the seed of the Ghost comes, to give consummate and multiplied fruits. Because, if he won't do this firstly, and if somebody won't clean up himself of all the defilement of the body and of the ghost, he is body and blood and he stays far from life.

122. We must nimbly understand the deceiving from all quarters, the cunningness and the plots of the enemy. This is for the Holy Ghost has become, through Paul, everything to everybody, in order to gain them all, so also the evilness[732] strives to become everything, to push everybody to perdition. So with the ones who pray, it pretends that it prays also, on the purpose that under the pretext of the prayer, to deceive them, pushing them to the self-appreciation; with the ones who are fasting, it is fasting together, wanting to deceive them with the pride of the fasting; with the one who know the Scriptures, it works alike, wanting to shake them on the reason of knowledge; to the ones who have been found worthy of the light of the unveiling, it shows itself to them in a

[730] Proverbs 4: 23: KJB: "Keep thy heart with all diligence; for out of it are the issues of life."; Solomon's Parables: ROB: "Guard your heart more than anything, for out of it springs up the life."

[731] Solomon's Wisdom (This book is not present in King James Bible, E. l. t.'s n.) 1: 3: ROB: "Truly, the cunning thoughts remove us from God; and His power, when you tempt Him, rebukes the mindless ones."

[732] Usually through κακία – evilness, as source of the sins, one understands in the text of Makarios and of Simeon the Metaphrastes, the devil.

resembling manner, because satan transforms itself in an angel of light[733], in order to deceive them with the impression of the light and to allure them to itself; and simply speaking, it diversely accommodate to each one and it becomes like everybody, in order to use what is alike to cause their perdition, through an apparent blessed state. «By breaking down, he says, the thoughts and any haughtiness that rises against the knowledge of God»[734]. Do you see how far the haughty one raises his daring, when he wants to bring down even the ones who have the godhead by the knowledge of the truth? Therefore, each one must guard, with the whole guarding, his heart, and to ask for much understanding from God, in order to receive the plots of the evilness. And our mind and thoughts owe to relentlessly work and toil into understanding, and let's fit ourselves the will of God. For there is no greater and more honorable thing than this one. «The confession, he says, and the great decency, are His thing»[735].

123. The soul that loved God, he has the habit, even if he would do all the good deeds, to not attribute anything to himself, but to attribute everything to God. In this way, also God, at His turn, by taking heed at the understanding and at the right and healthy knowledge of this soul, He accounts, on the opposite, everything to that soul, and measure the reward, as that soul would have been done everything through his own toiling, despite the fact that, if he would want to judge us, nothing really righteous would be found within man. This is because also the wealth and all these good things, through which each one can do the good things, are His, the earth and everything on earth, the body itself and the soul himself. And not only that but the fact itself that he is a man, each one has it by grace. Therefore, what remains to the man as his own, to found his self-appreciation, or to prove him righteous?

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[733] 2 Corinthians 11: 14: KJB: "And no marvel; for Satan himself is transformed into an angel of light."; ROB: "There is no wonder, because satan transforms itself in angel of the light."

[734] 1 Corinthians 10: 5. It seems that Simeon gives here to it the sense «towards the knowledge of God».

[735] Psalm 111: 3: KJB: "His work is honourable and glorious: and his righteousness endureth for ever."; 110: 3: ROB: "Praise and greatness is His thing and His righteousness remains forever."

Despite all these, God receives from people as the greatest tribute, the most pleasant one amongst the ones brought to Him, the fact that the soul recognizes how the things are and that no matter who many good deeds and good things the soul would do and endure for God, or would understand and know, everything is from God and the soul offers everything to Him.

124. When o woman is given in marriage to a man, towards cohabitation and union, all the things belonging to each of them, become common. Both the house and the wealth are one. And the woman can master not only upon his things, but even upon his body. «For the man, says the godlike Apostle, do not master upon his own body, but the woman does»[736]. Likewise the true and mysterious union of the soul with Christ, it makes the soul a ghost with Him. It necessarily follows that the soul is somehow master also upon His untold treasuries, because the soul has become His bride. Because God has become of the soul, it is clear that all His things are of the soul: either the world, or the wealth, either death, or the angels, either the principalities, either the present ones, or the future ones[737].

125. Until Israel was walking into the good pleasure of the Master, though not always as it should, but still having towards Him a somehow healthy faith, He walked before Israel like a pillar of fire and like a cloud, and the sea withdrawing from before Israel, and other wonders was imparted to Israel. But when Israel got far from listening to God, it was surrendered to the enemies and it was tormented by bitter slavery. You must reckon likewise about the soul. At the beginning, the soul knew God by grace, and it was cleaned up of many stains. And that why it was later found worthy of many good things. But, because didn't guard, to the end, the faith owed to the heavenly man, the soul fell from the life he was partaker to. This is because the enemy can rise also against the ones who have reached such measures. That's why, especially the ones who have become partakers to the

[736] 1 Corinthians 7: 4: KJB: "The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife."; ROB: "The woman is not master upon her body, but the man; likewise, neither the man is master upon his body, but the woman."

[737] This head is missing from G.P. XXXIV, 941. It corresponds to Homily no. XV, 1-2 (G.P. 576 BCD).

Ghost of Christ, they must fight with all their strength, and to take care, with fear and tremble, of their life, and to not reckon either as much, or as little, this thing, in order to not upset through this the Ghost of God. This is because like joy is made in heavens for a sinner who repents, as the truth says, likewise is made sadness for a soul who falls from the eternal life.

126. When a soul is found worthy of receiving the grace, God gives his as presents, also other useful things, especially knowledge, understanding, and power of discernment. And these are given by God to that one, if he asks for them in order to well-pleasantly serve to the Ghost, Who he has been found worthy to receive, in order to not be stolen by sin, to not mistake due to nescience, to not deviate to a careless and fearless life, and to not do something against the will of God.

127. Like working the passions it is the worldly ghost of the deceiving, of the darkness, and of the sin, it comes and dwells within the man who is full of bodily thought, likewise the work of the luminous Ghost comes and dwells within the sanctified man, according to the one who said: «If you ask for a proof that Christ speaks into me»[738]: and again: «I am no longer living, but Christ live within me»[739]; and: «As many of you have been baptized into Christ, you have been dressed up into Christ»[740]; and the Lord says: «I and My Father will come and we will make dwelling place in him»[741]. These things

[738] 2 Corinthians 13: 3: KJB: "Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you."; ROB: "Since you seek a proof that Christ live speaks into me, Who is not weak to you, but strong into you."

[739] Galatians 2: 20: KJB: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."; ROB: "I have crucified myself together with Christ: and I live no longer, but Christ lives in me. And the life from now, into body, I live it in the faith in the Son of God, Who loved me and Who gave Himself for me."

[740] Galatians 3: 27: KJB: "For as many of you as have been baptized into Christ have put on Christ."; ROB: "For, as many of you as have been baptized into Christ, into Christ you have been dressed up."

[741] John 14: 23: KJB: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."; ROB: "Jesus answered and said him: If somebody loves Me, he will guard my Word, and My Father will love him, and We will come to him and we will make dwelling place in him."

aren't done in a not-shown and non-working manner, but they are done into power and truth into the ones who are found worthy of them. This is because the law was turning back the people through not-hypostatic word, placing on them the heavy and difficult to bear yoke, and not knowing how to give them any help; and this was because the old law wasn't able to give them the power of the Ghost. «Because what it was impossible to the law, for it was weak through body», and the followings. But since the coming of Christ, the door of the grace has been opened to the ones who truly believed and the power of God and the work of the Holy Ghost are being given to them.

128. Christ, by sending to the godlike disciples the gift of the prime and natural kindness of the Holy Ghost, from them this godlike power, by shadowing all the ones who believe, and by dwelling into their souls, it has been healing them from the sin's passions, and it has been delivering them from darkness and from death. Because until then, the soul, wounded and locked up in dungeon, was mastered by the darkness of the sin. Of course also now, the soul that hasn't been found worthy of having the Ghost dwelling in him, neither of having the power of the good Ghost dwelled in him, in a working manner and through the whole power and assurance, that soul still is in darkness. But into the ones in who the grace of the godlike Ghost has come and has dwelled in the deepest parts of their mind, also the Lord becomes to them as soul. For the godlike Apostle says: «The one who sticks to the Lord, he will be one with Him»[742]. But also the Lord Himself says: «Like I and the Father are one, for also these ones into Us to be one»[743]. Oh, of what benevolence and kindness has been imparted the humans' nature, humiliated by sin? Otherwise, as the soul, when was intertwined with the evilness of the passions, the soul was one with the evilness and despite having his own will, the soul wasn't able to do what he was reckoning, as Paul says also, that: «I do not do

[742] 1 Corinthians 6: 17: ROB: "But he that is joined unto the Lord is one spirit."; ROB: "And the one who sticks to the Lord is one ghost with Him."

[743] John 17: 21: KJB: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."; ROB: "For all of them to be one, like You, Father, into Me and I into You, so also these ones into Us to be one, for the world to believe that You have sent me."

what I want»[744], how much more will him be one with the will of God, when the power of God unites with the sanctified soul who has reached worthy of Him? Then the soul truly becomes as a soul of the Lord, by willingly letting himself to be mastered by the power of the good Ghost, and that soul no longer walks according to his own will. «For who will separate us, he says, from the love of Christ»[745], namely from the soul united (with Christ), through the power foe the Holy Ghost?

129. Therefore, the one who wants to become follower of Christ, in order to be called also him as son of God, born out of Ghost, it is ought, before any other things, to bear the troubles which come to him, or the bodily sicknesses, of the reproaches and the condemnations from people; in addition to these, also the plots of the unseen ones, with courage and much patience. This is because the probing of the diverse troubles is allowed, according to the oikonomia of God, to come upon the souls, to be shown the one who truly love the Lord. And the sign which always differed, in all centuries, the Patriarchs, the Prophets, the Apostles, and the Martyrs, wasn't other but the passing through the narrow path of the trials and of the troubles, in order to be well-pleasant, thus, to God. «Son, says the Scripture, when you come closer to serve the Lord, prepare your soul for temptation, straighten you heart, and endure»[746]. And somewhere else: «All the things which come upon you, accept them as good, knowing that without God nothing is done»[747]. Therefore, the soul that wants to be pleasant to God, he must stick, before anything, with patience and trust. This is because the craftsmanship of the sin is, before everything, that of seeding drowsiness in

[744] Romans 7: 15: KJB: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I."; ROB: "For what I am doing I do not know; for I do not commit what I want, but I do what I hate."

[745] Romans 8: 35: KJB: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"; ROB: "Who will separate us from the love of God?: the trouble, or the tribulation, or the persecution, of the hunger, or the lack of clothing, or the danger, or the sword?

[746] Wisdom of Sirach 2: 2: ROB (This book is not present in KJB (E. l. t.'s n.)): "Strain your heart and be strong and do not be troubled during the trying."

[747] Ecclesiastes 3: 11: KJB: "He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.", ROB: "God made all things beautiful and at their time; He placed in their heart the eternity, but without being the man able to understand the work God is doing, from the beginning to the end."

time of trouble, to get us far from the trust in God. And God has never allowed the soul that trusts Him, to be overwhelmed by trials, than to despair. This is for the Apostle says: «Faithful is the Lord Who won't let you to be tempted more than you are able to endure, but He will endure the temptation, together with you, in order to be you able to endure»[748].

And the evil one doesn't upset the soul at will, but when is allowed by God. This is because even if to the men it is not unknown how much burden the mule can carry, how much the donkey, and how much the camel, but he places on each animal the burden it can carry, and if the potter knows for how long he must keep the pots in fire, lest remaining for too long to shatter, neither taking the pots out before they have been burnt enough and are still unusable, so, if the man has such an understanding, won't the wisdom of God know endlessly more, how much trial must be brought upon each soul, in order that that soul to become experienced and good for the Kingdom of Heavens?

130. As the hemp, if it is not beaten much, it cannot be used to made the thinner threads, and the more is beaten and the more is combed, the cleaner it becomes and of better use, likewise the new made pot, if not introduced in fire, it cannot be used by people; and also like the new born child is still inexperienced for the world's businesses, likewise is often with the souls. Even if they have been imparted with the godlike grace, and for their childhood they are full, by the kindness of God, of de assurance of the sweetness and of the resting of the Ghost, if they still are untried, neither tried through diverse troubles by the evil ghosts, they still are mastered by childhood, and to say so, they aren't clever enough for the Kingdom of Heavens. This is because the godlike Apostle says: «If you are untried, to which everybody has been partaker, you are out of lawlessness and not

[748] 1 Corinthians 10: 13: KJB: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.", ROB: "You have been not engulfed by temptation which would have been over the human power. But faithful is God; he won't allow to be you tempted more than you can bear, but in the same time with the temptation he will bring also the escape from it, to be you able to endure it."

sons»[749]. Therefore, also the temptations and the troubles are brought upon man usefully, in order to make the soul more experienced and more strengthened. And if he endures to the end, with trust in the Lord, it is impossible not to achieve the promise of the Ghost and the deliverance from the passions of the evilness.

131. Like the disciples, suffering many torments and showing patience until death, they were found worthy of crowns and of glory, and the more they suffered more and hard pains, the more they achieved more glory and daring towards God, likewise the souls given to diverse troubles, either seen and coming from the people, or unseen and coming through the inappropriate thoughts or born out of bodily illnesses, if they bear these troubles with patience, to the end, they achieve the same crowns like the martyrs did, and the same daring as they have. This is because as those ones endured the martyrdom through the torments which come from the people, likewise these ones, through the ghosts of the evilness, who worked also in those ones. And, as much these ones endure the troubles from the enemies, the more they achieve to themselves, from God, more glory, not only for the future, but also here, being found worthy of the comforting of the good Ghost.

132. For, once we have been told about the alley that leads to the life from above, that it is very narrow and full of troubles, and because of this, few people walk on it, we must endure with the whole strength the temptation from the evil one, for the hope that waits for us in heavens. This is because no matter how much troubles we would endure, nothing can balance the future promise, or the comforting which comes, even from here, into the souls, from the good Ghost, or the deliverance from the darkness of the passions of the evilness, or the multitude of the debts consequent to our sins. «For are not worthy, he says, the sufferings of the present time, in comparison to the future glory which will be unveiled to us»[750]. Therefore, we must endure them, as it has been said,

[749] Hebrews 12: 8: KJB: "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."; ROB: "And if you are without rebuking, to which all are partakers, then you are illegitimate sons and not true sons."

[750] Romans 8: 18: KJB: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."; ROB: "For I reckon that

ell of them for the Lord, dying like some valiant soldiers, for our Emperor. This is because what for, when were stuck with the world and with the things of the life, we weren't met by such troubles, and now, for we have started to serve to God, we endure this all sort of trials? This is because the enemy envies our reward with the promised things, and that/s why he wants to plant, into our souls, drowsiness and idleness, lest, by living in a well-pleasant way, to be found worthy of them. Therefore, no matter how much the evil one would arm himself against us, if we courageously endure his attacks, all his plots against us are scattered with the help of Christ, Who fights together with us. This is for we have Jesus as our defender and fighter for us. Let's remember that He Himself crossed through this time like that, reproached, persecuted, mocked, and, in the end, the reproachable death on cross.

133. If we want to endure all the trouble and all the temptations easily, let's want our death, for Christ, and let's have it always before our eyes. Otherwise, this is also the commandment: To bring our cross and to follow Him, and this means to be kneeled and prepared to die. If we will have this state in our souls, we will endure, as it has been said, all the seen and the unseen trouble, with much ease. This is because we reckon the troubles as hard to endure, because we do not think at our death for Christ, and we do not hang, with our thought, on Him. And the one who lusts to inherit Him, let him lust, also, to crave for His sufferings. Therefore, the ones who say that they love the Lord, they are proven into this, for they endure not only valiantly, but also with a good heart, every trouble that comes upon them, for the hope in Him.

134. The one who comes to Christ, he must, at the beginning, to attract himself forcedly to the good, even if his heart doesn't want to. This is because the not-liar Lord says: «The Kingdom of God is taken by force and the ones who force themselves they steal it»[751]. That's why He also says: «Force yourselves to enter the narrow gate»[752]. Therefore we must, as

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the sufferings of the present time are not worthy of the glory which will be revealed to us."

[751] Matthew 11: 12: KJB: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."; ROB: "From the days of John the Baptist until now the kingdom of heavens is being taken by striving, and the ones who force themselves they lay their hand on it."

[752] Luke 13: 24: KJB: "Strive to enter in at the strait gate: for many, I say unto you, will

it has been said, to push ourselves even unwillingly, towards virtues, and towards love, even if we don't have love, and towards gentleness, if we don't have it. Let's strive to have a merciful and loving of people heart, to endure reproaches and disregard, and remain next to the oppressed ones, if we do not have this habit: towards prayer, if we haven't yet achieved the prayer of the Ghost. If god will see us fighting like this and pushing ourselves forcedly towards good, even if our heart works against it, he will give us true prayer, mercy, patience, long-lenience and, simply, he will fill us up with all the fruits of the Ghost[753]. And if somebody, though lacking the other virtues, he will force himself only towards prayer, in order to have the gift of the prayer, and towards gentleness, toward the humble cogitation, towards love, and towards the whole good kind of the virtues, and even towards the strong faith and towards the trust in Christ, he will be careless, to someone like this it is given sometimes, partially, the prayer of the grace, into gladness and resting, by the good Ghost, according to his request; but he remains empty of the other good things, because, as it have been said, he doesn't force himself also towards achieving them, neither he begs Christ for them. That's why he must force himself, even unwillingly, towards the mentioned virtues, begging for receiving them from God; but not only towards them, but also towards the habit of not judging as worthy not even to be uttered, the useless and totally meaningless words; in exchange, let him always occupy himself, with the mouth and the heart, with the words of God. In addition to this, also towards the habituation of not getting angry and of not shouting out. «Let the whole bitterness, the anger, and the shouting out, to be removed from you»[754], he says. And towards the habit of not speaking evil of somebody, and of not judging, of not boasting, for the Lord by seeing him like this, pushing himself and taking himself forcedly, to give him power to do, without toil and easily, the things which he hasn't been able to do, not even forcedly, due to the evilness

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seek to enter in, and shall not be able."; ROB: "Force yourselves to enter the narrow gate, for many, I am saying to you, will try to enter, and the they won't be able to."

[753] Homily XIX, 3 (G.P. col. 644 D – 645 A).

[754] Ephesians 4: 31: KJB: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:"; ROB: "Any bitterness and upset and anger and defamation", let them vanish from amongst you, together with any evilness."

that has been dwelling within him. Then, all these virtuous occupations will become to him as a nature. For the Lord, by coming from before, He will dwell within him, according to the promise, and he, into the Lord, he will accomplish into That One, with much ease, the commandments.

135. The one who forces himself only towards prayer, as the previous word has shown, and towards the humble cogitation, towards love, towards gentleness, and towards the other group of virtues, he doesn't toil, nor forces himself, he reaches an end like this: sometimes the godlike grace comes to him for he prays and for the good God fulfills with love the requests of the ones who pray; but, because he hasn't accustomed himself to the mentioned virtues, he either falls off the grace he has received - and he falls because he has boasted into thought - or it doesn't getting stronger and it doesn't grow up in him. This is because one can say that the dwelling place and the resting of the good Ghost are the humble cogitation, the love, the gentleness, and the holy commandments of Christ[755]. Therefore, the ones who wants to reach the growth and the consummation through all these, let him dwell the first one in himself, and to strive to make his heart from quarreling and resisting, in one that is lenient and obedient. This is for the one who firstly forces himself like this, and who transforms his soul's bad habit of opposing, in the good habit of obeying God, and he prays with such a soul, he makes to grow up and to flourish within himself, the gift of the prayer, given him by the Holy Ghost, Who rests Himself within his abstemious thought and which he has asked for, besides love and beside the loving gentleness. And then the Ghost gives him also these, and he teaches him the true humbleness of the thought, the not-liar love, the gentleness, which he has been striving before to ask for. By growing up like this and by becoming consummate into the Lord, he is found worthy of Kingdom. For the humble one never falls. Where would fall to, the one who is on beneath even to himself? Therefore, big descent is the pride in cogitation and, on the opposite, great and steadfast ascent is the humble cogitation.

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[755] Homily XIX, 7 (G.P. 648 B). Here is being combated the (Messalian) theory that only through prayer the man is being cleaned up. From here one can see that the Homilies of Makarios weren't born in Messalian circles.

136. The ones who truly love God, they haven't decided to serve Him either for the Kingdom, as some merchants for gaining, nor for they fear the torments prepared to the sinners, but like ones who love only God Himself and the Maker, and they know, on the basis of a natural order, that they must walk for the good pleasure of the Master and Maker. They need much wisdom towards the thing they come across, because many are the impediments staying against the life which is well-pleasant to God. This is because not only the poverty, the lack of glory, but also the richness and the honor can be temptations to the soul, and, in some measure, even the comforting and the resting brought, within soul, by the grace. If, the soul that has been found worthy of grace, won't be sensible, and won't use the grace with much measure and wisely, it easily can the grace be him rather temptation and impediment. This is because the evilness, by pretending that it has lost its strength because of the grace, it plots to sneak in the soul drowsiness and carelessness. That's why the grace itself need, in order to be given to, a pious and wise soul, who to honor the grace and to show worthy fruits.

Thus, he is in danger that not only the troubles, but also and the comforting, to become temptation to the soul. This is because through both of them, the souls are probed by the Creator, to be proven which are the souls showing the love for Him and not in order to gain something, but for they truly reckon Him worthy of love and to be honored. This is because to the careless one, weak in his faith and child in his thinking, are impediment towards the eternal life: the saddening and painful happenings, the sicknesses, the poverty, the lack of glory, or, on the opposite: the richness, the glory, and the happiness from the people and, in addition to these also the war from the evil one that haunts him in hidden, to the wise and the valiant one, these are rather helping towards achieving the Kingdom of God. For «to the ones who love God, all things are, according to the Apostle, helping for good»[756]. Through this it is therefore shown, that the one who truly loves God, by breaking all the things of the

[756] Romans 8: 28: KJB: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."; ROB: "And we know that God works all things towards the good of the ones who love God, of the ones who are called according to His will."

world which are considered as impediments and overcoming them, he is mastered only by the godlike love. «Because the ropes of the sinners have wrapped me and Your law I haven't forgotten it»[757], says the godlike Prophet.

137. The godlike Apostle Paul showed that the consummate mystery of the Christendom it is experienced by each faithful soul in a cleaner and more limpid manner, through godlike work. And this is the shining of the heavenly light into the unveiling and the power of the Ghost. But, in order to not reckon somebody that the sole lightening of the Ghost is the one through the knowledge of the meanings, and to endanger himself, due to his nescience and idleness, of not achieving the consummate mystery of the grace, he brought also the example of the Ghost enveloping the face of Moses, as confessed countenance of the knowledge. Because he says: «And if the serving of the death, carved in letters of stone tablets became glory, so that the sons of Israel couldn't look at the face of Moses, for the passing glory of his face, how much more won't be the serving of the Ghost into glory? Because, if the serving of the condemnation was glory, how much more won't abound of glory, the serving of the righteousness? And, what was glorified in this limited manner, it was without glory, in comparison to this overwhelming glory. And, if what is passing was committed with glory, how much stronger it is what remains into glory»[758].

Passing it is called what it was done then, due to the fact that the glory of the light unveiled the mortal body of Moses. And he adds: «Having, therefore, such a hope, we use much dare»[759]. And a little further, he showed that the imperishable and immortal glory of God, now it shines into unveiling into immortal and imperishable eye into the immortal part of the man within the worthy ones. For he says: «And all of us, namely the ones who have been born through the consummate faith of the Ghost, we mirror with the open face the glory of God, being transformed towards the same

[757] Psalm 119: 61: KJB: "The bands of the wicked have robbed me: but I have not forgotten thy law."; 118: 61: ROB: "The ropes of the sinners wrapped around me, but Your law I have never forgotten."
[758] 2 Corinthians 3: 7-11.
[759] 2 Corinthians 3: 12: KJB: "Seeing then that we have such hope, we use great plainness of speech:"; ROB: "Having, therefore, such a hope, we work with much daring,"

image from glory to glory, like from the Ghost of the Lord»[760]. With the unveiled face, of the soul, namely: and when somebody comes back to the Lord, the cover it is taken from him; and the Lord is the Ghost. Consequently he showed, therefore, clearly, that cover of darkness set upon the soul. And this one was able to penetrate the mankind consequently of Adam's falling. Now we believe, through, that through the enlightenment of the Ghost, this cover is removed from the truly faithful and worthy souls. For this reason was also done the coming of Christ. And God deigned that the truly faithful ones to reach such measures of the holiness.

138. This shininess of the Ghost, he says, it isn't only some kind of unveiling of meanings, and a lighting of the grace, as it was aid, but a sure and ceaseless enlightenment of the hypostatic light into the souls. «For the One Who said: Let the light lighten out of darkness, That One shined into our hearts towards the lighting the knowledge of the glory of Christ»[761]. And: «Lighten my eyes, lest I will fall asleep towards death»[762], in other words, lest by scattering the body, the soul to be darkened by the cover of the death brought by sin. And then: «Unveil my eyes and I will know the wonders of Your law»[763]. Or: «Send Your light and Your truth, and these ones will guide me and will take me to Your holy mountain and to Your dwelling places»[764]. Or, again: «It has been marked upon us the light of Your face, Lord»[765].

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[760] 2 Corinthians 3: 18: KJB: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."; ROB: "And all of us, looking like in a mirror, with the unveiled face, the glory of the Lord, we are transformed in the same image from glory to glory, as from the Ghost of the Lord."

[761] 2 Corinthians 4: 6; KJB: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."; ROB: "For God, Who said: "Let shine, out of darkness, the light" - He has shined the light into our hearts, to shine the knowledge of the glory of God, on the face of Christ."

[762] Psalm 13: 3: KJB: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death;"; ROB: "Search for me, hear me, Lord, my God, lighten my eyes, lest I fall asleep into death,"

[763] Psalm 119: 18: KJB: "Open thou mine eyes, that I may behold wondrous things out of thy law."; 118: 18: KJB: "Open You my eyes and I will know the wonders out of Your law."

[764] Psalm 43: 3: KJB: "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.", 42: 3: ROB: "Send Your light and Your truth; these ones have been advising me and have been guiding me to Your holy

139. And the light about which it is said that shined to Paul in his way[766], through which he has been kidnapped to the third heavens, and he heard untold mysteries, wasn't a lightening through meanings or through knowledge, but a hypostatical lightening into the soul of the power of the good Ghost, of which overwhelming shininess not being the eyes able to endure it, they got blind. Through it is unveiled the whole knowledge and God makes Himself truly known, to the worthy and beloved soul.

140. Every soul which has been found worthy, through his zeal and faith, to consummately put Christ on, while still being here, according to the power and to the entrustment given by the grace, and who has been united to the heavenly light of the incorruptible image, he receives now the knowledge of all the heavenly mysteries, in hypostasis, and in the great day of his resurrection, together-glorified with this heavenly image of the glory, also the body, which will be kidnapped, as it was written, by the Ghost, to heavens, and he will be found worthy to become in the image of the body of the glory of That One (1 Exodus 4: 17; Philippians 3: 21) and so he will be imparted with the eternal and not-passing Kingdom, and he will be co-heritor with Christ.

141. As much as somebody has been imparted, through his zeal and faith, with the heavenly glory of the Holy Ghost, and he has adorned his soul with good deeds, likewise his body will be also found worthy to be imparted, that day, with the together-glorification. This is because what somebody has gathered in his inward treasury, that will come out then - like the fruit that is inside the tree, during the winter, it comes out when the summer arrives, like it has been shown before. Therefore, the godlike image of the Ghost, imprinted from now inside the saints, he will make godlike also their outside body, while the dark cover of the worldly ghost, by

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mountain and to Your dwelling places."

[765] Psalm 4: 6: KJB: "There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us."; ROB: "Many people say: "Who will show us the good things?" But is has been marked upon us upon us the light of Your face, Lord!"

[766] Acts 9: 3: KJB: "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:"; ROB: "But while was him traveling and coming closer to Damascus, a light from heavens, as of a lightning, suddenly enveloped him."

enveloping the souls of the defiled and sinner ones, and making their mind darkened and ugly through the passions' ugliness, it will show also the outside body as darkened and full of all shame.

142. After Adam's falling, the godlike kindness deciding his death, this one occurs firstly into the soul, quenching in him the understanding and immortal senses of the soul, through the lack of the heavenly and spiritual joy, and becoming as dead. Then the body's death came too, after nine hundred and thirty years. Likewise now, being God reconciled with the mankind, through the cross of the Savior, it bring back the soul who truly believes, while the soul still is within body, to the joy causes by the heavenly lights and mysteries, ands it opens again the soul's senses through the godlike light of the grace. And then it dresses up the body itself with the immortal and incorruptible glory.

143. The ones who got far from this world and who live decently with love for virtue, but they still are under the roof of the passions, under which all of us reached through the disobedience of the proto-father and which is bodily thought, called, very appropriately by the Apostle, as death («because the body's thought, he says, is death»[767]), it resembles to the people, who walk in the night, but under stars, which are the commandments of God. They are lightened, but they haven't yet totally delivered themselves from darkness, and that's why it is impossible to them to see everything well. These ones owe to take care, with toil and with much faith, of virtues, and to pray Christ, the Sun of the righteousness, to shin within their hearts, in order to be able to see with exactness, namely the diverse invasion of many types of the spiritual beasts against us, and the mysterious and untold beauties according to the sight and pleasure, of the incorruptible world, in the way they become obvious and shown to the ones who have reached the peak of the virtue, and in whose hearts has been shining, in a working manner, the understanding light. «For the strong food is of the consummate ones, as the blessed Paul says, of the ones who have accustomed, through habituation, their

[767] Romans 7: 24: KJB: "O wretched man that I am! who shall deliver me from the body of this death?"; ROB: "O wretched man that I am! Who will deliver me from the body of this death?"

senses, in order to discern the good and the bad»[768]. But also eh godlike Peter says: «You have also the prophetic word, to which you do good, by taking heed, as a torch that lights in a dark place, until the dawn will come and the morning star will rise in your hearts»[769].

But most of the people do not differ at all from the ones who walk by night, by totally lacking the light, who do not enjoy even a no matter how weak ray, which is a godlike word that can lighten into their souls; so that they almost do not differ from blind. These ones are they who are totally wrapped into the material things and tied up with the chains of the life, who aren't guarded either by the godlike fear, and they do not occupy themselves with some good deeds. And those ones amongst the people from the world, who are enlightened, as it has been said, by the godlike commandments, by taking heed to God, they aren't totally engulfed by darkness; that's why they can hope in salvation.

144. Like the richness from the world is being gathered by people out of diverse occasions and trades, as for instance one out of leadership, another out of commerce, another out of zealous work in agriculture, another in a different way, likewise you reckon that is the order also in the spiritual things. This is because ones get rich out of diverse gifts, as the Apostle shows: «Having diverse gifts according to the grace of God given to you»[770]. Others gather heavenly richness out of diverse ascesis, diverse righteousness and virtues, committed only for God. That's why we are not allowed to judge the neighbor, or to despise him, or to condemn him. But there do not lack also the ones who burry the gold, namely the ones who run, through long-suffering and enduring and they get

[768] Hebrews 5: 14: KJB: "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."; ROB: "And the strong food is for the consummated ones, who have through habituation the senses taught to discern the good and the bad."

[769] 2 Peter 1: 19: KJB: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:"; ROB: "And we have the prophetic word more strengthened, to which you do good by taking heed, like to a torch that shines in a dark place, until the day will shine and the morning star will rise into your hearts,"

[770] Romans 12: 6: KJB: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;" ROB: "But we have diverse gifts, according to the grace that has been given to us. If we have prophecy, let us prophesize, on the measure of our faith."

rich only partially, by sustaining themselves with the good hope. But there do not lack also the careless and heavy ones, like the hirelings, who, by eating at once what falls to them and by not leading to a growth what they have in their hand, they always walk naked and poor. These ones are always ready and full of ardor to receive the grace, but they are lazy and heavy to toil and to increase the gift, being very changing and being satiated from the first touch. Being known as ones who are immediately disgusted and get heavy from each labor, they are lacking also the grace of which they have been found worthy. This is because that will that is heavy, lazy, weak, and uncultivated, it is known also in the present time and also in the age to come, as being in opposition with the grace, desert of good deed, untried at God, and deprived of glory.

145. By transgressing the commandment of God, and by falling off the life from Paradise, the man has been chained with two chains. One it that of the life's things and of the worldly pleasures, or the richness, of the glory, of the friendship, of the woman, of the children, of the kinship, of the motherland, of the wealth and, simply speaking, of all the seen things, of which, the word of God, commands us to detach ourselves, through our own decision. The other chain is unseen and hidden. Actually, the soul has been chained with a chain of the darkness by the ghost of the evilness themselves. Due to this chain the soul cannot either to love God or to believe in Him, or to pray according to his own will. This is because the resistance of all seen and unseen things passes to all of us from the disobedience of the first man. But when somebody, by giving a listening ear to the word of God, he separates himself from the things of the life, and he reject all the bodily pleasures, then, by persevering next to god and by living next to him through stop doing all the other things, he takes power to find out that is hidden in his heart another fight, and a war of the thought. And by insisting in this way, and by asking the mercy of Christ, and by coming to him both much faith and patience, and then being helped also by the influence of God, he can deliver himself from these chains and from the darkness of the ghosts of the evilness, which are the works of the hidden passions. And we reach to be able to abolish this war through the grace and the power of Christ. Without God and by himself it is impossible to anybody to deliver himself, insomuch than to liberate himself even from

the fight of the thoughts. It is impossible to only resist them, and to not be sweetened by them.

146. If somebody is being held by the world's things and by the diverse chains, and he is carried by the evilness's passions, he is far from knowing, as I've said before, that there is another fight and another war in the unseen things. It is a good thing if, by detaching himself from all the seen things, and separating himself from the bodily pleasures, and trying to spend his life next to the Lord, he will be able to know the fight of the passions which are inside and the war hidden within us. This is because, if these things aren't done with all our soul, and somebody doesn't love to spend his life next to the Lord, he doesn't know these hidden passions and the chains from inside, but he is in danger because, by having wounds and by warming up hidden passions, he imagines about himself that he is healthy and not sick. Only to that one who despises the lust and the glory, it is given the possibility to firstly know these things, and then, by praying to Christ with faith and by receiving the weapons of the Ghost, the breastplate of the righteousness, the helmet of the salvation, the shield of the faith, and the sword of the Ghost, to overcome the hidden passions of the evilness and to destroy the chains from inside himself.

147. Countless are the plots of the enemy, which try to separate us from the hope in and from the love for Christ. This is because either the enemy brings into the soul troubles, through the ghosts of the evilness, or it cause to the soul filthy and forbidden thoughts, by unearthing the memory of the sins from before, trying to sneak within soul drowsiness and thoughts of despair, as the thought that it is impossible to achieve the salvation, because the man reckons that these thoughts are born by the soul himself, and not by a foreign ghost, seeding them with evilness and trying to remain hidden. So, either the enemy does these things, or it brings bodily pains with reproaches and troubles. But, the more the cunning one shoots these arrows at us, the more we owe to grab the hope in God and to know for sure that is His will to give to trials the souls who love Him, to see if they truly love Him.

148. A thousand years of this era, compared to the incorruptible and eternal world, are like somebody would grab a sand grain from the sea. But you thing also to this example.

Let's suppose that you will be given to be emperor of the whole planet and to master alone upon all the treasures of the world. But let's suppose that the beginning of bringing the human beings to existence it is also the beginning of you kingdom and the end on this one is the transformation and the changing of these seen things and of the entire world. Therefore I am asking you: if you had had the possibility to decide, would you have chosen this one instead of the true and sure one, which has nothing perishable and submitted to decomposition? I don't think so, if you would have a healthy judgment and you would think well at your interests. «For what would profit the man, he says, if he would gain the whole world, but would lose his soul»[771], and we have learnt that there is nothing to be given in exchange of the soul. This is because the soul alone, by himself, it is more precious than the whole world and the world's kingdom. But the Kingdom of Heaven? And we say that the soul is more precious than the world's kingdom, for no other creature has been found worthy, by God, to be united by Him with the Holy Ghost: neither the sky, nor the sun, neither the moon, nor the stars, neither the sea, nor the earth, and no other of the seen creatures, except the man, whom He loved more than any of His creatures.

Therefore, if these great things of the world, namely the no matter how big richness and the kingdom of the entire earth, we wouldn't prefer them, by judging straight, instead of the eternal Kingdom, what has happened to the many, who reckon it as being bellow to the corruptible things, and to the most insignificant ones? As for instance, o certain lust, a little glory, or a modest earning, and so on?

This is because what somebody loves from this world and it is addicted to it in exchange of that thing he gives the Kingdom of heavens. And what is even more dreadful, is that he reckon that thing as God.

Like it has been said somewhere: that «of what somebody is overcome, to that he is also serving».

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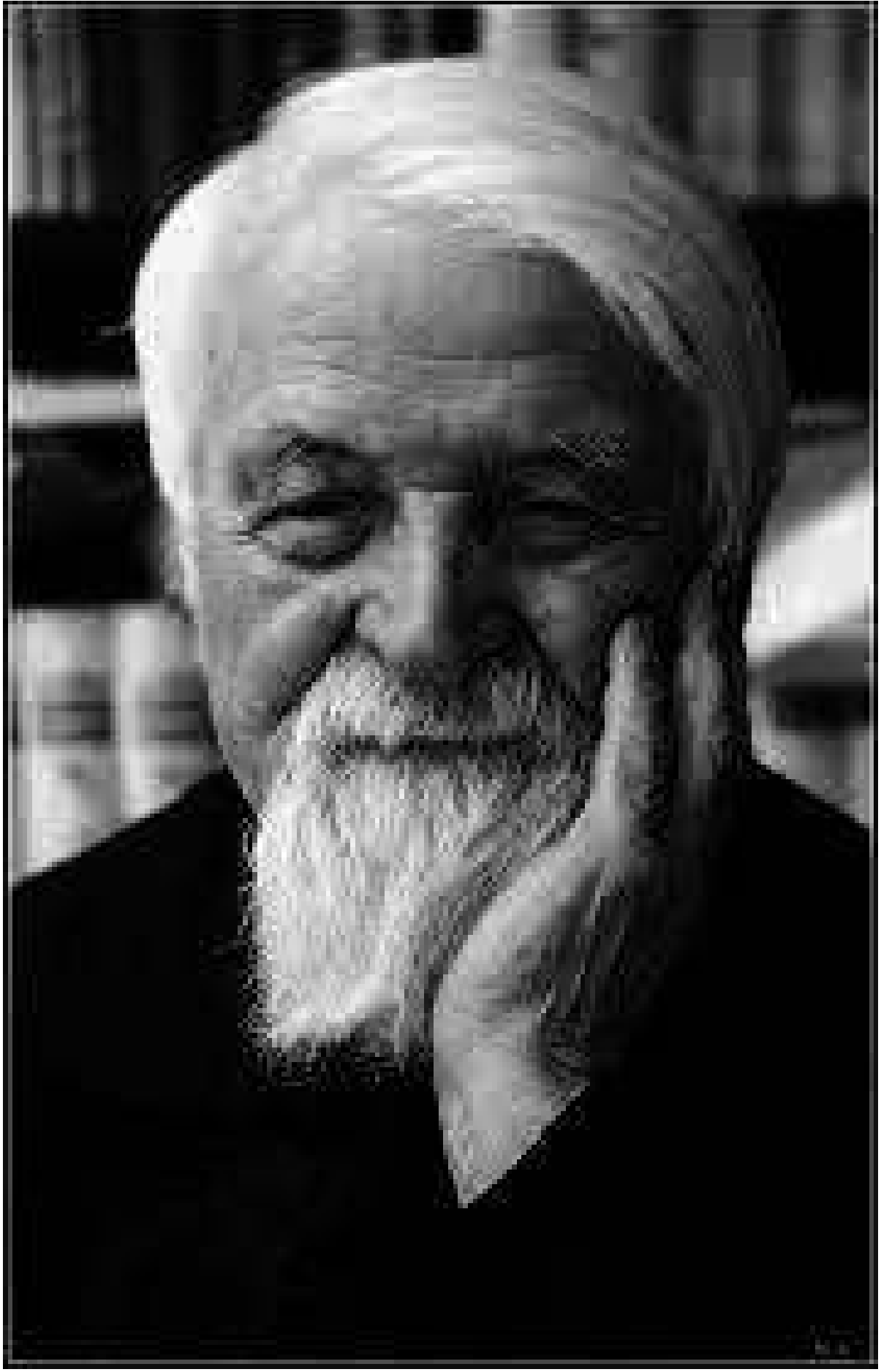
[771] Matthew 16: 26: KJB: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"; ROB: "Because what will be profitable to the man for, if he would gain the entire world, and his soul he will lose? Or, what will the man give in exchange for his soul?"

Therefore, the faithful one must run entirely to God, to hang himself on Him and to crucify his soul and body, walking according His holy commandments.

149. Thus are these things. So, do you reckon as right that the corruptible glory and the perishable kingdom and the other things as many like these there are amongst the temporary ones, to be earned by the one who want them with many toils and sweats, and to reign with Christ, endlessly, and to rejoice those untold goods, to be something so cheap and easy, so that to be achieved by the one who wants, without toils and efforts?

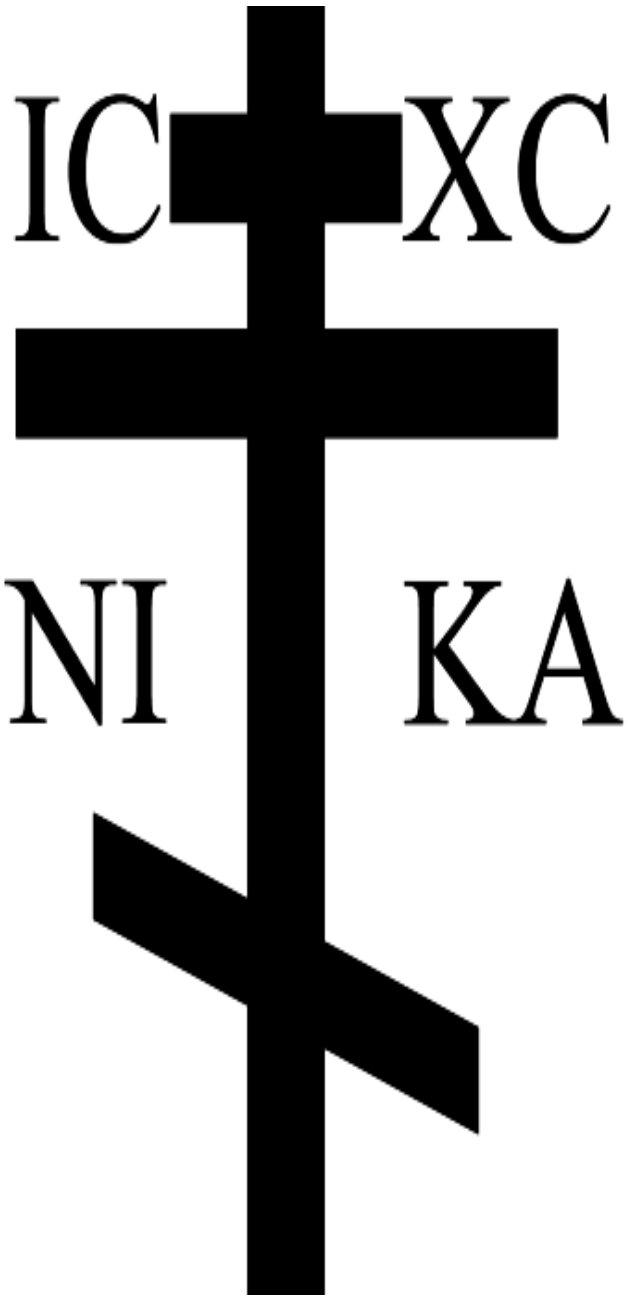
150. Which is the oikonomia of the coming of Christ? The turning back of our nature to itself and its restoration. This is because He has given back to the human nature the dignity of Adam, the first to be built. But, in addition to these, He has given to the human nature also a heavenly inheritance (o, godlike and truly great grace!), by bringing it out from the dungeon of the darkness, and he has shown to the man the way of the life and the door through which, to the one who enters it, and at which, to the one who knocks at it, he is given the possibility to reach inside the kingdom. For He says: «Ask for, and it will be given to you, knock, and it will be opened to you»[772].

[772] Matthew 7: 7; Luke 11: 9.



Saint Dumitru the Restorer of the Christian Theology

Priest Professor PhD Academician
DUMITRU STĂNILOAE



THE ROMANIAN PHILOKALIA

- VOLUME VI -

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PHILOKALIA

OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

VOLUME VI

TRANSLATION[1], INTRODUCTION AND FOOTNOTES BY

DUMITRU STĂNILOAE

[1] **The texts of *The Romanian Philokalia* were translated from Greek language in Romanian language and put together by Priest Professor PhD Academician Dumitru Stăniloae**.

Translated from the Romanian language in the English language, by the will of God, by the most worthless from men: Dr. Marius Golea

Simeon the New Theologian
The 225 Gnostic and Practical Heads; the Moral Heads; the First and the Fifth Moral Speeches

Nicephorus Stethatos
The 300 Heads about Doing, about Nature, and about Knowledge; Seeing the Paradise

Bucharest
Publishing House and the Printing House of the Biblical and
Of Orthodox Mission Institute
1977

The 225 Theological and Practical Heads
Moral Heads and
the First and the Fifth Moral Speeches of

Simeon the New Theologian

Introduction

The Life, the Work, and the Teaching of Saint Simeon the New Theologian

Saint Simeon the New Theologian had and he continues having, a great influence upon the Orthodox spirituality, especially upon the monasticism. When Irénée Hausherr published, in the year 1928, for the first time, in the original text: "The Life and the Work of Simeon the New Theologian", written by the Saint's apprentice: Nicetas Stethatos[2], a visitor come from Mount Athos said that at Mount Athos there is no other author more read than this Saint, and the monks from Mount Athos copy his writing as much as they did in the past[3]. His writing benefited of being valued by Gregory of Sinai, who had a great importance in establishing the hesychastic spirituality at Mount Athos. That one recommended to the monks: "Read especially the writings about quietude and loneliness, belonging to Climacus, to Saint Isaac, to Saint Maximos, to the New Theologian, to his apprentice Nicetas Stethatos, to Hesychius, to Philotheos of Sinai and the ones in the same ghost. Let aside the other writing, for the time being, not because they must be rejected, but because they aren't beneficial to this purpose and they deviate the ghost from the prayer"[4].

Saint Simeon was one of the most loved authors in the Russian and Greek spirituality, and the Romanian monasticism had his work at hand, in several manuscripts, which date, in translations, since the end of the XVIII Century and the beginning of the XIX Century. And important number of such manuscripts can be found in the Library of the Romanian Academia and in diverse monasteries from Moldavia.

A manuscript comprising the work of Saint Simeon, in two volumes, and dated around in the year 1804, it can be found in the Library of the Holy Synod, form Bucharest, registered with the quota no. 11. That manuscript belonged to Căldăruşani Monastery, from were it passed to the Library of the Boarding School of the Theological Institute from Bucharest, bearing the quota 28, and then in the Library of the Theological Institute from Bucharest, bearing the registration number 2251-2252. The work of Saint

[2] *Vie de la Siméon le Nouveau Théologien* (949-1022), par Nicétas Stehhatos in « Orientalia Christiana », vol. XII, no. 45, 1928, pp. 1-239.,
[3] Quoted work, *Introduction,* p. XI.
[4] G.P., CL, 1324-D.

Simeon from this manuscript comprises 104 *Words*[5]. The translation was made by Isaac Dascălul, an apprentice of Paisius Velichkovsky; its content coincides to that one belonging to the manuscript that can be found in the Library of Neamț Monastery, which comprises the work of Saint Simeon in three volumes: no. 60, 59, and 57[6]. The translation seems to be done, partially, after the neo-Greek edition of the work of Saint Simeon, printed in the year 1790 at Vienna, by Dionysus Zagoraios, but not in its entirety. We think that's why it doesn't have the "Hymns", comprised in Zagoraios's edition as a second part; then, the order of the *Word* it differs form that from Zagoraios; finally, in Zagoraios's edition are present only 92 "*Words*:" in addition to *Hymns*. But the manuscript from the Library of the Holy Synod, it has, as the Zagorases's addition too, at its beginning, the considerations expressed by Saint Gregory Palamas, by Philotheos of Constantinople, and of Metropolitan Melethius of Athens, about Saint Simeon, then the *Life* of Saint Simeon, composed by Nicetas Stethatos, and an *Introductory Word*, about the work of Saint Simeon, also belonging to Nicetas Stethatos. Another difference consists of the fact that from Zagoraios's edition it misses the *Word about the Three Ways of the Taking of Heed and of the Prayer*, comprised by the Romanian manuscript (for instance: *Word 101*). Then, in Zagoraios's edition, there are added, after the 92 *Words*, also 181 *Practical and Theological Heads* belonging to Simeon the New Theologian, and after those, also 40 *Heads* belonging to Simeon the Pious, while, in the Romanian manuscript, after the 104 *Words*, there follow also the 181 *Heads Working and Speaking about God* and 40 *Heads of Simeon the Pious*, but there are added too, 38 *"Other Heads which, in the Books According to which the Words and the Heads belonging to Saint Simeon Weren't Present, but which Were Translated after the Slav Manuscript*".

So, it seems that the translation from this Romanian manuscript was done according to several manuscripts. If the translation is nod done according to Zagoraia's edition, or it hasn't used that edition too – and this seem likely – we will say

[5] It is described by Priest D. Fecioru, in *Catalogul manuscriselor din Biblioteca Patriarhiei Române (The Catalogue of the Manuscripts from the Library of the Romanian Patriarchy)*, "Studii Teologice" ("Theological Studies"), XII (1960), no. 1-2, pp. 93-122.

[6] Ibid, *Manuscrisele din Biblioteca Mînăstirii Neamțu (The Manuscripts form the Library of Neamț Monastery)*, in manuscript.

that it was done before the issuing of the Zagoraias's edition. An aspect to be clarified is whether all the Romanian manuscripts are limited to the same translation. But this exceeds our current preoccupation; clarifying that aspect it will be important to the history of the patristic translations in Romanian and for the history of the Romanian language.

The *Life of Saint Simeon*, written by Nicetas Stethatos, it was printed in Romanian also in *The Lives of the Saints*, in the edition from the year 1835, in the volume for *October*, pp. 258-284, under the title: *Viaţa şi petrecerea celui între sfinţi părintelui nostru Simeon Noului Bogoslov care s-a scris de preacuviosul Nichita Stithat, ucenic (The Live and the Living of the One Amongst Saint Our Father Simeon the New Theologian, Written by All-Pious Nicetas Stethatos, Apprentice)*[7].

Saint Simeon was born in the year 949 in Galata in Paflagonia, in a family of a small provincial noble title. Since his childhood, he came at Constantinople, at an uncle, a public servant at the imperial court, and staying with him Simeon achieved some teaching.

After his uncle died, in the year 963, Simeon tried, despite being very young, to enter Monastery of Stoudios, where he encountered, for the first time, Simeon the Pious, who became his spiritual father. Actually, though Simeon continued living in society, up to the year 977, he remained, the whole his life, under the influence of Simeon the Pious. In the year 976 Simeon came back in his motherland, were he solved the familial matters, in order to enter, a year later, the Monastery of Stoudios. Hegumen Peter, entrusted Simeon to Simeon the Pious. After one more year, his spiritual Father led him to Mamas Monastery, recommending him to the hegumen from there, called Anthony; This one ordained Simeon as priest, in the year 980. After a little while, Anthony died and Simeon was installed as leader of the monastery, by the decree issued by Patriarch Nicholas Hrisoverghi.

Then started for Simeon a period of intense spiritual life, dedicated to prayer and to inward consummation, but also an accentuated activity of administrative order. He rebuilt the half-ruined walls of the monastery, and he also restored the discipline amongst monks. Maybe because of this energetical

[7] J. Hauherr, *ibid*, p. V, note no. 2.

activity, he faced the uprising of around 30 monks who sere sent after, by Patriarch Synesius (996-998), in exile.

In the year 1005, Simeon, craving for a life even more intensely dedicated to undisturbed spiritual preoccupations, with the agreement of Patriarch Serge, he renounced to his position of hegumen. In parallel to that, he intensified the cult for his spiritual father, started in the year 987, after his death. He composes in his honor diverse hymns and he dedicated him a celebration day on each year. This set him in conflict with Stephen, former Metropolitan of Nicomedia, who accused him at patriarch. Brought in front of the Synod, Simeon was condemned to exile, in the year 1900.

The question is: why Simeon was condemned for that cult consecrated to his spiritual father only after 16 years of practicing it? One can deduce from here that it was about the envy of Stephen of Nicomedia, as affirmed Nicetas Stethatos, Simeon's apprentice.

Disembarked at Chrysopolis (Scutari), on the Eastern bank of Bosphorus, Simeon withdrew himself to a place called Palukiton, where was being erected a prayer place dedicated to Saint Marina. Rehabilitated later, by the Patriarch, Saint Simeon still remained at Saint Marina, where a small group of monks gathered around him. He died in that monastery on 12th of March 1022[8].

The *Works of Saint Simeon* are divided in four categories:

1. *Catecheses*, 34 in number. Out of them were formed a number of "*Speeches*" (ed. Pontanus; G.P. 120) and of "*Alphabetical Speeches*" (cod. Monac. 177)[9].

2. Theological Speeches, 3 in number, and *Ethical Speeches*, 15 in number[10].

3. *Heads*[11].

4. *Hymns*[12].

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[8] J. Darrouzès A. A., *Syméon le Nouveau Théologien*, Chapitres théologiques, gnostiques et pratiques, in « Sources chrétiennes », no. 51, *Introduction*, pp. 7-9.

[9] Edited by B. Krivochéin (French translation by J. Paramelle), tomes I-III, in « Sources chrétiennes », no. 96, 104, 113.

[10] Edited in original text and translated in French by J. Darrouzès A. A., in « Sources chrétiennes », tome I (*Theological Speeches I-III, Ethical Speeches I-III*) and tome II (*Ethical Speeches IV-XV*), no. 122 and 129.

[11] Edited and translated in French by J. Darrouzès A. A., in « Sources chrétiennes », no. 51, 225 in number.

[12] Edited by J. Koder and translated in French by J. Paramelle and L. Neyrani, tomes I-III, in « Sources chrétiennes », no. 156, 174, 196.

The date that these writings were composed on, it is hard to say. The catechreses were composed and lectured during Saint Simeon's living at Stoudios Monastery, according to the customs of that monastery. There too, he wrote hymns, exegetical works and letters which weren't preserved. After he resigned the position of hegumen, he composed heads about virtues, and about the passions opposite to virtues. During the quarrel with Stephen of Nicomedia, he mainly composed the oratorical parts. During Simeon's withdrawal, Nicetas mentions only hymns composed by Simeon[13].

They said that *the teaching of Saint Simeon* hardly can be framed in the tradition of the previous fathers; and that it is rather the confession regarding a personal experience. In essence though, his teaching contains the teaching of the fathers previous to him. We find at him the same teaching about cleaning of passions, about achieving the virtues and the dispassion, as first step of the spiritual ascension, the same teaching about the dispassionately contemplating the godlike rationalities of the things, which the human being returns through, to the state of his nature, a teaching mainly taught by Saint Maximos the Confessor, and that is considered as the second step of the spiritual ascension; finally, the same teaching about the unity with God or with Christs, through the Holy Ghost, that is, in the whole spiritual patristic tradition, the third and last step of the spiritual ascension[14].

What constitutes a characteristic note of the preoccupation of Saint Simeon, it is the very strong accent he placed on feeling, on conscience, on light, and on love. All of these are related to each other, but also to the whole teaching of the fathers regarding the cleaning of the passions, or regarding the virtues which culminate in dispassion and in the love for God and in "seeing" God.

To a Protestant, as Karl Holl[15] was, the teaching of Saint Simeon about such a spiritual life as the Saint lived, it might seem quite strange. The Protestant doctrine about the total and irremediable ruination of the human nature, through sin, it cannot reckon as possible any purification, any sanctification of

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[13] J. Darrouzès A. A., *Introduction* at "*Chapitres théologiques etc.* », p. 10.

[14] J. Darrouzès A. A., *Syméon le Nouveau Théologien*, *Traités théologiques et éthiques*, tome I, *Introduction*, p. 23.

[15] *Enthusiasmus und Bussegewelt beim grichischen Mönchtum. Eine Studie zu Symeon den Neuen Theologen*, Leipzig, 1898, p. 30.

the believer, and any seeing of God. It is natural that, also, the Catholic theologians might find some point which are difficult to frame in "Orthodoxy". This is because they start understanding the "Orthodoxy" from the Catholic doctrine, according to which, God is being known through the rationality making logical deductions about God, from distance, and not through a contact with God, of the purified soul. The Catholic doctrine about the liberation from sins through the simple juridical absolution, granted on the basis of penitent's recognition of his sins, a doctrine based on the juridical general mode which Christ obtained our salvation through, it cannot consider the entering of the soul in a direct contact with God, except as a special grace, granted to some persons, a grace that isn't necessary for salvation[16].

Many criticized the Saint Simeon's affirmation that any Christian who wants to be saved, he must reach the sanctification, or the conscience of the grace present in him since Baptism. The Catholic theologians, who have become, lately, more understanding with this affirmation, reckoning it on the line of a current of sentimental spirituality, represented by Diadochus, by Mark the Ascetic, and by Makarios[17], they still manifest, at least some of them, some reserves, regarding the validity of that, to all Christians.

But if we keep in mind that, according to Saint Simeon, "the feeling" or "the seeing" (contemplating) of God, it occurs within the human being to the extent of sins' cleaning, who is that Christian who doesn't owe to strive himself for diminishing the personal sins, as a condition for salvation? Anyway, this is a teaching characteristic to Orthodoxy which, unlike the Protestantism, which consider that the human being is saved only through the simple faith and without making any effort to exist the state od sinfulness, and, unlike - in a certain measure – even to Catholicism, which cherishes the purification effort quite a little.

Anyway, Saint Simeon didn't ask for a "feeling", or for a "seeing" which to be maximum and equal to all Christians. He discerned between the "feeling" and the "seeing" of God, from here in this life, and those from the future life, and he has an

[16] J. Darrouzès A. A., *Chapîtres théologiques* etc. p. 35.

[17] J. Hausherr, *Les grands courrants de la spiritualité orientale*, in « Orientalia Christiana Periodica », I, 1935, p. 126.

understanding for the more reduced degrees of "feeling" and of "seeing" God, manifested in the cases of many believers. In the *Moral Word V*, one very important from this point of view, he said: "*Now we confess and say that we take the measured earnest of all the good things, and the whole lot, we hope for obtaining it after our death*".

By and large, the teaching of Saint Simeon about a "feeling" or a "seeing" of God, while still in this life, it was based on the distinction he made between the reasoning about God and the unmediated connection had, through the power of God, by that soul that advances in virtues and that has reached to some degrees of the love. This is for even in these degrees, there is working the power of God. The reasoning issues presuppositions about God, by hearing. And that's why it doesn't represent the true knowledge. The true knowledge is "by seeing". By "seeing", the one who knows, he notices a light that irradiates out of the know one, a material light if that is an object, or a spiritual light if it is about a spiritual center. But this light is, in the same time, a meaning, for it represents a certain particularity of the known one. "*And when you hear about light, do not reckon that that is only knowledge without light*". Somethings else is knowing a human being by hearing about him, and something else is knowing him by seeing him. The last one means knowing him in hi light. Likewise, somethings else is knowing God by hearing about Him, and something else is knowing God through "the work and the power of the All-Holy Hid Ghost, or of the light" (*Moral Word V*).

Whosoever aspires to diminish his sins, and who increase in virtues, he knows in himself the power of God Who helps him to make this effort, namely he "feels" God, or he "sees" God. And anyone who wants to be saved, they have to strive for diminishing their sins, by weakening their habituation to commit sins, and by getting accustomed to do the good, in order to imprint the good into their beings. Is that too much the believers to be asked for that"? By no means.

Characteristic to the non-passing value Saint Simeon granted to the person, it is the accent he put on the self-awareness, which remain within the saints, in the future life, where it will even be clarified at maximum; and, in the same time with the self-awareness, the awareness about others, namely the knowledge about them. If this awareness it gets faded, because of the passing ecstasy during the present life, or

in the state dominated by passions, it will be hidden, at maximum, in the future life (*Moral Word I*). Only in relation with other consciences, and in the last instance, with the divine conscience, that one that loves us and that asks for our maximum love, the self-awareness of the believer is being deepened too. The personal conscience and the communion amongst persons are reciprocally promoting one another. This means that only in the light that irradiated from others, and in the last analysis in God, the personal conscience belonging to each one, it is being deepened.

The parting of the Western Church with the Eastern Church, it was the consequence of a parting of the juridical-rational spirit, developed in Occident, by the spiritual Christendom preserved in East. Through Saint Simeon the New Theologian, and through Saint Gregory Palamas, it was directly underlined this separation on the deep plan of the spirituality. In East, the spirituality has always been understood as an unmediated contact of the soul with the powers of the Holy Ghost, on the basis of the ascesis that purifies the whole human being, namely including the body. In Occident, the "spirituality" was increasingly understood as a subtle rational speculation, non-preoccupied with this purification of the body.

Saint Simeon sees, in the spirit of the integral spirituality of the Eastern original Christendom, the intimate relation between soul and body (*Moral Word VI*).

We are presenting in this volume, as exemplification of these ideas which belonged to Saint Simeon, the *Moral Words I and V*.

But, before that, we are going to present the "Heads" belonging to Saint Simeon the New Theologian. In *The Greek Philokalia* they contain 153 heads. Amongst them, the *Heads* no. 1-118 are a collection taken from a greater number of *Heads* belonging to him; the *Heads* no. 119-126 and the last two paraphrases, included under the *Head* no. 153, they form an anonymous, unidentified group; the *Heads* no. 127-152 are part of the *Heads of Simeon the Pious*, the spiritual father of Simeon the New Theologian. This version follows the Vatopedi codex no. 667 (dating from XIV Century) that has the same *Heads* as the Coisl. Codex no. 292 (XIV Century), namely the *Heads* no. 1-124. But the *Heads* belonging to Simeon the Pious, are added in another place (Vatican 1436, XVI Century, ff. 250-284, comprising 100 *Heads*).

The most manuscripts contain a bigger number of *Heads* attributed to Saint Simeon the New Theologian, divided in three groups: 100 *practical Heads*; 25 *Gnostical and Theological Heads*; and 100 *Theological and Practical Heads* (Athens, B. N. 2612, XIV Century; Xenoph. 36, year 1321; Vatopedi 605, XIII Century: Bodl. Laud. 21, XIV Century' Bodl. Miscell. 318, XIV Century, Hierosol S. Sepulcri 181, XIII Century, Hierosol S. Sabae 407, XIII Century, Moquiensis 424 (Vladimir), XIV Century, Paris 1858, XIV Century; Paris 1610, XIV century, Paris suppl. Gr. 28, XV Century; Scorial. U. III 2, XIV Century; Vatican Ottobon. 436, year 1435)[18].

We are going to present in this volume these 225 *Heads*, but we are going to add too, the *Heads* 119-153 from the Greek Philokalia, which aren't included in the 225 *Heads*, in order to remain faithful to the tradition of this Philokalia.

Saint Simeon made, in the *Heads*, some recommendations (for instance: I 5, 14), which seem to us, today, as inappropriate and difficult to apply. Actually, they are addressed more specifically to the monks, that the *Heads* written by Saint Maximos the Confessor do. But they may seem a little inappropriate even to the monks from today. For instance, a "running away from the world" it is had to be totally accomplished today, for in all the planet's regions the population has extended almost everywhere. Today one can rather accomplish and "inward running away from the world", or better said, from what is evil and passional in the world, namely, meaning maintaining the cleanness of the thoughts, even while meeting other people. This would be a state of "inward monasticism" as Evdokimov said. This is what the Romanian monasticism mostly accomplishes, for it remains, in the most part of it, in connection with the believers from society. But Saint Simeon himself offered a positive explanation of that idea, in the *Heads* where he recommended the activity and condemned the laziness. This is for he didn't condemn the activity, but the worry, or, more precisely, a certain worry placing the perishable things above the soul that is destined to eternity (*Heads*: I, 82, 87, 195). He recommended the inward estrangement from the world, and not simply the external estrangement (*Heads* I, 96; III, 69).

[18] J. Darrouzès A. A., *Syméon le Nouveau Théologien*, *Chapîtres théologiques*, Introduction, pp. 14-21.

The 225 Theological and Practical *Heads*

Of the One Amongst Saints our Father Simeon the New Theologian, the Hegumen of Mamas Monastery from Xirokerkos, One Hundred Doer and Speaking of God (Practical and Theological) *Heads*

1. To the ones who look bodily, God is nowhere, for God is unseen. But to the ones who understand spiritually, God is everywhere; This if for, God is present by being in all realities and outside all realities. God is in all realities and close to the ones who fear Him (Ps. LXXXIV: 12[19]), but His salvation is far from sinners (Ps. CXVIII: 155).

2. The remembrance of Christ illuminates the mind and it banishes away the devils. The light of the holy Trinity, by shining within the clean heart, it separates that heart from the world and it makes the ones who is partaker to the light, to be filled up, even from here, as much as it is possible to the believer, with the future glory, as one who is under the work of the grace, though he still is hidden under the cover of the body.

3. If, after the passing of the seen realities, there will be nothing else except God Who is and Who will be, doubtlessly, the ones whoa re plentifully imparted with His grace in this world, even if they still are on earth, they have become united in the strongest manner, with the future age, despite they still sigh because of being burdened by their shadow and heaviness.

4. The Lord doesn't bless the ones who only learn, but He blesses the ones who have been found worthy of seeing, in the first place, by working the commandments, and who look within themselves, at the light of the Ghost that illuminates and glitters. This is for, due to that light, they know, by really seeing it, and by really knowing it, and by really working it, the realities which they speak about, and so they teach others. It is necessary, therefore, that the ones who want to teach others, to be elevated themselves, firstly, as it have been said, lest, by

[19] In KJB we have: Psalm 85: 11. (E. l. t.'s n.).

speaking about what they don't know, they to lose, through straying, the ones who believe in them, and on themselves.

5. The one who doesn't fear God (Ps. XIII[20]: 1), that one doesn't believe that God exists. But the one who believes that God exists, and who fears God, and he keep God's commandments. And the one who says that he fears God, but he doesn't keep God's commandments, that one is a liar (1 Jn. 2: 4) and the fear of God is not within him. This is for, where the fear of God is, there will be the keeping of the commandments too (Ps. CXI[21]: 1, 4). And if the fear of God isn't within us, neither there is the keeping of the commandments, we won't differ by anything from pagans or from non-believers.

6. The faith and the fear of God and the keeping of God's commandments, they reward us to the extent of our cleanness. This is for, to the extent we clean us up, we will be elevated from fearing God to loving Him, and, by advancing thus, we are moved, to say so, from the fear, to love God. And then we hear His word: "The one who has My commandments and who keeps them, that one is the one who loves Me" (Jn. 14: 21). And thus, we add toils upon toils, in order to show, by doing that, our love with the deeds. And if that happens, He will love us and His Father will love us too, and the Ghost will come forwards for he adorns our house, in order, through the meeting of the Hypostases within us, us to become dwelling place of the Father and of the Son and of the Holy Ghost[22].

7. The dwelling, into know and felt cleanness, of the Godhead in Three Hypostases, withing the consummate believers, it isn't a fulfilling of the desire, but it is rather a beginning and a cause of an even stronger desire[23]. This is for,

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[20] In KJB we have: Psalm 14: 1. (E. l. t.'s n.).

[21] In KJB we have: Psalm 112: 1, 4. (E. l. t.'s n.).

[22] The Holy Ghost has the role of preparing the house of our being, or to clean it up and to keep it open for receiving the Holy Trinity. The Holy Ghost, somehow, He welcomes, together with us, the Son and the Father. He unites Himself with our subject, assuming the function of sensitizing us for God. That's why the Father and the Son, by loving us They love Their Ghost too, and we, by loving Them, Himself Their Holy Ghost loves Them, somehow, through us. Thus, we are elevated in the circuit of the Trinitarian love, without us to be confounded to the Persons of the Holy Trinity.

[23] Saint Maximos the Confessor and other Fathers spoke too, about the movement towards endlessness which the souls will rest within – but never getting satiated – in the future life. But Saint Simeon gives this movement a fiery character. He no longer speaks in intellectual terms about the movement of the soul's love, but he speaks in terms full of love and of enthusiasm. The present *head* and the previous one present what is the most characteristic to

since that moment, the desire no longer allows the one who received, to get appeased, but it keeps him always burning like in a fire, and it pushes him to raise, as towards the flame of an even more godlike desire. This is for, by not being the mind able to find a limit or an end to the desired One, ne neither can set a limit to his desire or to his love, but by striving to reach and to achieve the endless limit, he always bears within himself the endless desire and the unsatiable love[24].

8. The one who has reached this end, he doesn't reckon that he has found the beginning of the desire for or of the love for God, within himself, but he reckons that he still doesn't love God, because of not being able to comprise the fullness of the love. That's why, by reckoning, on himself, as the last one amongst all the ones who fear God, he reckons, on himself, with the whole his soul, as unworthy, even of the salvation together with the other believers[25].

9. "All the things are possible to the one who believes (Mc. 9: 23). This is for the faith is reckoned instead of righteousness (Rom. 4: 9). "For the end of the law is Christ" (Rom. 10: 4). And the faith in Christ, it directs and it consummates the one who believes. This is for, the faith in Christ, being counted instead of the deeds of the law and by being strengthened and by being shows through the commandments of the Gospel, it makes the believers partakers to that eternal life in Christ Himself[26].

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the spirituality of Saint Simeon the New Theologian. And he told us, in the *head* no. 2, that he doesn't make a so clean distinction between what the soul will feel in the future life and what the soul can feel even in the present life.

[24] The soul's desire, when reached in the endlessness of the godlike love, it doesn't get quenched, but it is always kept awake due to the infinity that is in, and which it won't ever be able to comprise it wholly. Although, for it no longer tends towards something that is beyond this infinity, one can say also that the desire is resting now in this infinity.

[25] Not reached at the final end of the love, he reckons that he hasn't even put a beginning to that love, because so far it is the love the soul has, from the borderless fulness of the love. And that's why he reckons, on himself, as lower than all the other believers, and unworthy even of salvation. The one who is, in reality, above everybody, that one reckons, on himself, as lower than everybody. In this sense, Apostle Paul said about himself that he is the first sinner.

[26] The faith in Christ, by uniting the soul with Christ, and by making the soul, therefore, partaking to the consummation of Christ, it elevates the soul above any justice achieved through the deeds of the law. This is for, Christ is above the law and He is the source of a power above that power given by the man to himself, even when wanting to accomplish the requirements of the highest law.

10. The faith[27] is the power that makes us dying for Christ, for the sake of His commandment, and to believe that this death is the cause of the life. The faith makes us reckoning the poverty as richness, the unimportance and the humiliation as true glory and honor, and when we have nothing, it makes us to believe that we master everything (2 Cor. 6: 10), better said, it makes us thinking that we have achieved the richness of that impenetrable knowledge of Christ (Ephes. 3: 8). The faith makes us looking at all the visible realities, as dust and smoke.

11. The faith in Christ, it gives us the power not only to despise the life's pleasures, but also to endure and to suffer all temptations coming upon us, through sadness, troubles, and misfortunes, until God will want and until God will visit us. "For, by enduring, he says, I have been waiting for the Lord, and He has taken heed at me" (Ps. 39[28]: 1).

12. The ones calling, on themselves, as parents, in a certain regard, above the commandment of God, they haven't achieved yet the faith in Christ. They, of course, will be judged by their conscience too, if they have a living conscience of their faithlessness[29]. This is for, it is characteristic to the believers not to transgress in any regards the commandment of the Great God and our Savior Jesus Christ.

13. The faith in Christ, the True God, it gives birth to the desire for the good things and to the fear of torments. And the desire for the higher things and the fear of torments, it drives us to keeping the commandments exactly. Keeping the commandments exactly it teaches the Christians to know their helplessness. And knowing our true helplessness it gives birth to the remembrance about that. And the one who has made this remembrance his life companion, that one will painstakingly try to find out what his fate will be after going out and leaving this life. And the one who strives to know the future things, he owes, firstly, to deprive himself of the present things. This is because the one who is mastered by the addiction to the present things, even by the most insignificant one, he won't be able to achieve the consummate knowledge about those ones. And if, by the benevolence of God, he tastes that knowledge even a little, if he

[27] This *head* and the followings, up to the no. 29 inclusively, they coincide to the *heads* 1-20 from *The Greek Philokalia*.

[28] In KJB we have: Psalm 40: 1. (E. l. t.'s n.)

[29] It is a "faithlessness" of the ones who believe, but they reckon that they do not believe enough, because of their lack of zeal for strengthening their faith by deeds.

doesn't quickly leave the things by which and in which he is kept, and if he doesn't totally surrender to that knowledge, by no longer accepting to willingly cogitate at anything else except that knowledge, that knowledge will be take away from him together with that knowledge he reckons that he has it (Lk. 19: 26)

14. The rejection of the world and the consummate withdrawal, accompanied by the estrangement from all means, habits, thoughts, and persons form life, and the rejection of the body and of the will, they become cause of a great benefit to the one who has rejected them, in such a short time and so fiery.

15. If you run away from the world, take heed not to give your soul comforting from the beginning, and you respect that, even if all your kinships and friends force you to do that. This is because they are urged to that by the demons, in order to quench the warmth of your heart. Even if they cannot totally impede your decision, they surely will make it mellower and weaker.

16. When you are, regarding to all sweetness of the life, with a manly and relentless soul, the demons make your relatives to become emotional, and to cry, and to weep in front of you, for you. You will know that this is the truth, if you remain steadfast in front of that temptation. This is for you will see those relatives of yours, suddenly getting angry and hating you and leaving you as an enemy, and no longer wanting to see you.

17. By seeing the grief caused amongst your parents and your friends, because of you, let yourself laughing at the devil that caused that against you; and with fear and with much zeal, withdraw yourself and pray God perseveringly, for you to reach quickly the shore of the Good Parent Who you tired and burdened soul reaching at, He will rest your soul. This is because many causes of dangers and of ultimate perdition are contained by the life's sea.

18. The one who wants to hate the world's temptations, he owes to love God with the whole his soul and to always remember of God. This is for nothing else helps you, as that, in order you to joyfully leave everything, and to tur yourself away from all things as from garbage.

19. You do not want to remain in society for blessed or for groundless reasons, but, immediately after you have been called, you quickly obey. This is for, God doesn't get gladdened

that much, by anything else, as for our quickness[30]. This is for greater is the immediate obedience in poverty, that tarrying within world with multitude of assets[31].

20. If the world and the realities from within world, they all of them will pass, and if God if the only One incorruptible and immortal, you will rejoice, you all the ones who have deserted the corruptible things, for Him. And corruptible aren't only the wealth and the money, but even all the pleasure and the joy for sin, they are corruption too. Only the commandments of God are luminous light and life. The commandments are called by everybody like this.

21. If you have received, brother, the flame, and by running, you have reached, because of it, to come to live the coenobitic life, or to a spiritual father, if you are urged by him, or by the brothers living in ascesis together with you, to use baths and foods, of other comforting for getting stronger, you will accept those. But be always ready for fasting, and for suffering, and for the fullest restraint. This is because, if you are urged by your spiritual father into the Lord, to accept some comforting, you will obey him, in order not to obey you will even in that. And if not, you will endure joyfully the things you have wanted to do willingly, in order your soul to benefit for those. This is for, by keeping this, you will always be fasting and restraining on yourself, as one who has totally rejected his will.

22. When the devils do all they can and they still aren't able to budge you, or to impede you from reaching that target according to God, they will sneak in the ones who hypocritically pretend to be pious, and they will attempt, by using those ones, to impede the ones who live in ascesis. Firstly, by being moved, pretendedly, by love and by compassion, those ones will urge the ones living in ascesis, to rest their bodies in order not to weaken the body and, consequently, to fall into idleness. Then they attract them to useless meetings, making them to waste their time. If one living in ascesis listens to them and he agrees them, those ones will change and they will laugh at one like

[30] God wants us to immediately answer His call that He addresses us, and without any hesitation.

[31] Our immediate answer to God's calling, it gladdens God more, even if we aren't prepared, than postponing it under the pretext of getting ready for it. The good deed asked by God, it must be done immediately. Otherwise, you get accustomed to postponing, and you might never fulfill that deed. Or, the good deed which you can do in this circumstance, you won't ever be able to do it otherwise.

this. And if the ones living in ascesis doesn't listen to them, but he will guard himself in order to be stranger to all things, having his mind gathered together and restrained in all things, those ones will become envious and they will attempt everything in order to banish him away from that community. This is because the dishonored vain glory doesn't suffer to see, in front of itself, the praise humbleness.

23. The one who loves the vain glory, that one suffers when seeing the humble one shedding tears and benefiting in a twofold manner, as one gaining mercy from God, through those tears, and who unintentionally forces the people to praise.

24. Since you have totally surrendered yourself to your spiritual father, you know that you will be like a stranger to all the things pulling you outside: people, things, and money. Without him, do not agree to do anything, be it unimportant or important, or to accomplish those ones' will. But neither will you ask for him anything, unimportant of important, if he doesn't command that or give that, himself, to you.

25. Do not give alms without permission from your spiritual father according to God, out of the things you have brought him. Neither accept to take something out of those things, through a mediator, without your spiritual father's agreement. This is for, it is better being poor and stranger and obedient, than to waste money and to give to the needy, while you are a beginner. Surrender everything, with undiminished faith, to the decision of your spiritual father, as in the hand of God.

26. Do not ask for and to not take even a glass of water, even if you are burning with thirst, until you will be urged, by your spiritual father moved by his own will. Tight yourself and constraint yourself in everything, being convinced and saying: "If God wants and you are worthy of drinking, God will unveil that to your spiritual father and that one will say to you: drink". And then you drink with a clean conscience, even if at a wrong time.

27. The one who has experienced the spiritual benefit and who has achieved non-liar faith, by taking God as witness of the truth, and who said to himself: "I have placed within myself the thought at not asking to my father either for eating or for drinking, or to share something without him, until God will announce him and he will command me. And by doing so, never, he says, I have been impeded from my purpose".

28. The one who achieved doubtless faith in his spiritual father according to God, when he looks at his spiritual father, he reckons he looks as Christ Himself; and by being with him or by following him, he strongly believes that he is with Christ, or that he follows to Christ. One like this, he won't ever lust for talking to somebody else. One like this won't ever regard anything form the world as superior to remembering or to loving his spiritual father. This is for, what is greater and more useful in the present life and in the future life, than being with Christ? And what could be more beautiful and sweeter than seeing Him? And if he is found worthy of His speaking too, he takes out of that, zealously, eternal life.

29. The one who loves out of inward feeling, the ones who peak evil about him, or who do injustice to him, or who hate him and cause him losses, and he still prays for them (Mt. 5: 44), he reaches, in a short while, to a great advancement. This is for, by doing that into the feeling of his heart, he lowers his thinking in a deep humbleness and in springs of tears, which the three parts of the soul sink into[32]. That one ascends with his mind into the heavens of the dispassion, and he makes his mind seer and, by tasting the good things from there, he reaches to reckoning all the things from here as garbage. And he no longer accepts even the food, with pleasure and often.

30[33]. Doubtless faith it proves having the one who honors with awe, like saint, even the place his guide and father live in. He takes the dust off that one's feet, with fiery love, in his hands, in order to spread that dust on his head and over his chest, as a medicine and as a cleaner of his passions and sins. And he doesn't dare to get closer to his spiritual father, neither he dares to touch some clothes of that one, without that one's permission; but when touching something belonging to his spiritual father, he does that fearfully and respectfully, for he reckons himself as unworthy not of seeing him and of serving him, but even of entering that one's monastic cell.

31. Many reject the present life and the life's things, but only a few reject their own will. It is correctly said about these ones, by the godlike word: "Many are called, but only a few are chosen" (Mt. 20: 14).

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[32] In the father's thinking, the soul was composed of: the rational part, the anger, and the lust. All of them receive a great sensitiveness concerning the enemy, through tears.

[33] The *heads* no. 30-36 are missing from *the Greek Philokalia*.

32. When sitting at the table with the whole community, and all the things appear to the eyes of your mind as a shadow, and you no longer feel the sweetness of the foods, but the whole your soul is amazed and full of tears, let yourself know that the grace of God shows them to you thus, for your much humbleness out of fear, in order - by seeing the God's creatures and by knowing the weakness of the things submitted to the senses – you to gather your fear towards loving the realities known with the mind. This is the spiritual knowledge, which you hear about, one that is in the middle between fear and love, and that attracts the human being, unnoticeably and without any danger, from the first one to the second one[34].

33. Nobody can achieve the consummate and steadfast love for God, otherwise than to the extent of his spiritual knowledge[35]. And this grows up, little by little, through the daily ascesis, with the deed of the soul. Being this fact known to the Apostle, he said: "Out of the greatness of the creatures, one can know, by likeness, their Maker"[36].

34. Nobody can know, appropriately, with the sensitive eyes, the heigh of the sky and the width of the earth and the rationalities of all the other realities. This is because, how could somebody understand with the body's eyes, the realities which exceed the mind and the understanding? Only that mind that is cleaned of thoughts[37] and free of prejudices and illuminated by the mind and by the grace of God, only that mind will be able to try, appropriately, to the extent of the illumination it has received, to contemplate the creatures.

35. As during the night, we cannot see, with the sensitive eyes, except that place where we lit up a candle, and the whole rest of the world remains to us a dark night, likewise to the ones who sleep in the night of their sins, the Good Lord makes Himself to them as a little luminous light, despite the fact that, by being Him God, He remains totally non-comprised,

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[34] The spiritual knowledge of the spiritual realities isn't a theoretical knowledge, namely a cold one, but it is an exciting knowledge, one that moves between fear and love.

[35] There is a direct proportion between love and the spiritual knowledge, for, in itself this knowledge, there is love, and within love there is knowledge. No one, after John the Evangelist, has united these two, so much, in living, as Saint Simeon the New Theologian did. This fact gained him the title: "the Theologian".

[36] Rom. 1: 20. The love united with the knowledge it gradually grows up out of deeds. This is for, the deeds are manifestation of the love and of the knowledge, and the deeds deepen those.

[37] The "thoughts" (λογισμοί), which the mind must be cleaned of, are the own speculations, or the passionate thoughts related to things.

thus He sparing our helplessness. And then, by opening the eyes of his mind, and by looking at the nature of the existing realities, as he has never looked at them before, the human being is filled up with awe and sheds torrents of tears, unwillingly and painlessly, and he is cleaned up through that, with the second baptism[38], namely with that baptism which the Lord says in His Gospel about: "If somebody isn't born out of water and Ghost, that one won't enter the Kingdom of Heavens" (Jn. 3: 5); and again: "If somebody is not born from above" (Jn. 3: 7). By saying "from above", He meant the birth out of the Ghost.

36. The first baptism is done with the water that symbolized the tears, and it is done with the chrism which is the sign preceding the spiritual chrism of the Ghost, and the second baptism is no longer an image of the truth, but it is the truth itself[39].

37. The one living in ascesis[40], he must strive for being free. He must distance himself not only for the evil deeds, but also from contrary thoughts and meanings, and he must always live in cogitations which are beneficial to the soul, and spiritual, in order him to remain, thus, without worries related to the realities of the earthly life.

38. The one who has disrobed the whole his body, if he has his eyes covered with a veil, and he doesn't want to remove that veil, he won't be able to see the light only by using the other naked part of his body. Alike is the one who has despised all the other things and riches and who has been delivered from his all his passions, if he doesn't liberate the eye of his soul from remembering the worldly realities and from the evil meanings, he won't ever see the light of the understanding, namely he won't ever see our Lord and God Jesus Christ.

39. Like the cover places over the eyes is, likewise are the worldly thoughts and the memories placed over mind or

[38] This is another characteristic belonging to the spirituality of Saint Simeon the New Theologian, namely the accent he puts on tears, which he unites with the ecstasy of knowing the spiritual reality.

[39] This doesn't mean that the godlike grace doesn't truly work also in the case of the Baptism done with water, of in the Mystery of the Chrismation, but it only means that in these mysteries it works through seen means and without the receiver feeling this work, while through the tears produced by the love for God, the godlike work is felt.

[40] Starting with this *head* and up to the *head* no. 60, they correspond to the *heads* no. 21-25 from *The Greek Philokalia*.

over the soul's eye. So, as long as they will be left there, we won't be able to see. But if there are removed by remembering our death, we are going to clearly see the true light "which illuminates every man who comes within the world" (Jn. 1: 9).

40. The one who is blind by birth, he won't know neither he will believe the power of the things written in the Scripture; but the one who has been ever found worthy of seeing, he will confess the truth of those writings.

41. The one who sees with his bodily eyes, he knows when is night and when is day. But the blind one doesn't know any of those. Likewise, the one who sees spiritually, and who looks with the eyes of his mind, if he, after seeing the true and unapproachable light, he turns, carelessly, to his blindness form before and he renounces to the light, he will feel with good-feeling the lack of the light, and he will realize what that happens to him for. But the one who is blind by birth, he won't know anything about those, neither by experience, nor by working, if he doesn't catch something with his hearing, and so he will find out about things which he has never seen. That one can tell other what he heard about, without either him of his hearers to know what they are talking about.

42. It is impossible to both insatiably filling up your body with foods and also to get spiritually sweetened with the goodness that is known with the mind and godlike. This is because, the more one serves his body, the more he will deprive himself of that goodness. And the more one oppresses his body, the more he will be filled up with the spiritual food and comforting.

43. Let's forsaken all the realities from on earth, not only the richness and the money and the gold and the other means belonging to the present life, but let's even totally banish away, form within our souls, the lust for them. Let's hate not only the body's pleasure, but even all the body's irrational (animalic) moves, and let's strive to mortify our body through toils. This is because only through the body the aspects belonging to the body are worked and brought to deed. As long as our body is alive, our soul will mandatorily be dead and difficult to be budged, or totally impossible to be budged towards any godlike commandment[41].

[41] Saint Simeon didn't understand by saying *mortified body*, a body that is incapable of moving towards deeds, but a body that doesn't move by its own initiative, but only due to the

44. Like the fire's flame ceaselessly arises towards height, especially if you stir up the matter that nourishes the fire, likewise the heart of the one loving the vain-glory, it cannot become humble, but when you tell him the things which are useful to him, he gets even more haughty. This is because, when rebuked or advised, he resists that angrily, and when praised and flattered, he gets sinfully haughty.

45. The human being who uses to stay against, he makes him two-edged sword, and thus he will kill his soul without knowing it, and he will estrange his soul from the eternal life.

46. The one who resists by word, he is like the ones who willingly surrenders himself to the emperor's enemies. This is because the contradiction is a trap and it has the defense as bait, which we are deluded through, and so we swallow the sin's hook. By this, the miserable soul is usually caught, by being grabbed by tongue and by neck, by the evilness's ghosts, which here elevate the soul to the peak of the pride, and there they roll the soul down in the sin's precipice, and then the soul will be brought to judgment with the ones who have fallen from heavens.

47. The one who is despised and mocked and who suffers because of that, in his heart, let him know that he bears at his chest the old snake. So, if he suffers quietly, or if he answers with much-humbleness, he will make that snake helpless and he will weaken that snake's squeeze. And if he answers against with sourness, of if he speaks haughtily, he will give that snake power to pour out its venom in his heart and to cruelly chew his entrails. By this, that snake will each time become stronger, by being nourished with the power of that miserable soul. This makes that human being, from now on, to live in sin, and to be totally death to righteousness.

48. If you want to reject all things, and to accustom yourself to the evangelical living, do not entrust yourself to an inexperienced or passionate teacher, lest instead of evangelical living, you to learn the devilish living. This is for, the good meanings come from the good teachers; and the evil meanings come from the evil teachers. This is for, of course, out of bad seeds come evil fruits.

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good initiative of the soul. It is a body non-enslaved to the passions, and available for the ghost's freedom. In a body that is alive to the passions, the soul is dead.

49. Obtain the mercy form God, with prayer and with tears, in order Him to send you a dispassionate and holy guide. But you too, research the godlike Scriptures, and especially the writing containing teachings about how to work, belonging to the Holy Fathers, in order, by putting them together with the things taught and done by your teacher and superior, you to be able to see those ones as in a mirror, and to take in your heart the things told by Scriptures, and to master them with your cogitation, and the liar and the foreign things, you to remove them and to reject them, in order you to not stray. For you must know, that, these days, many have become liar and deceiver teachers.

50. All the ones who do not see, but who dare to guide others, they are deceivers and the drive the ones who follow them in the perdition's precipice, according to the Lord's word: "Bling leading a blind, both falling in the pit" (Mt. 15: 14).

51. He who is blind to The One, he is wholly blind to all things. And the one who sees The One, he sees all things. The last one, he restraints himself from the sight of all things, but he can see all things, by being outside the seen things. By being thus in The One, he sees all the things. And by being in al things, he doesn't see anything of them[42].

52. The one who sees The One, through The One he sees on himself and all the things. But by being hidden in all things, he doesn't look at anything of all things[43].

53. The one who hasn't put on the image of our Lord Jesus Christ, the heavenly Man and God, over the rational and mental man, with good feeling and into knowledge, he is still only blood and meat. He cannot receive the feeling of the spiritual glory through word (rationality), as either the ones who

[42] Saint Maximos the Confessor declares that in The One are the rationalities of all the things. So, the one who sees The One, he sees the rationalities of all things in That One. Saint Simeon the New Theologian places still in this life the possibility of seeing al the things into God, simultaneously to the raising above all things. This is an all-comprising contemplation in its simplicity. The one having the intuition of the whole, he sees all the whole's elements, without getting lost by watching a part or another.

[43] Both these heads are textually taken from *Catechesis XXVIII*, (*Catéchéses, tome III*, in "Sources chrétiennes", no. 112, p. 160). In *The Greek Philokalia*, there are presented as a sole chapter. Maybe because of the fact that in the edition from "Sources chrétiennes", there are given as two, the first 100 it doesn't count actually 100 heads, but 101.

are blind by birth, they are unable to know, only by word (rationality) the sunlight[44].

54. The one who hears, and sees, and he feel thus, he knows the power of the said things, as one who bears the heavenly countenance (1 Cor. 15: 49)[45], and he ascended to the consummate man, of the fullness of Christ (Ephes. 4: 13). And by being so, he can guide even better, on the path of the commandments of God, the flock of God. But the one who doesn't know thus, and who is different, that one obviously doesn't have either open or healthy, the senses of his soul[46]. It will be better to this one to be himself guided, instead of guiding himself.

55. The one who looks at his teacher and adviser, as at God, he cannot contradict him. And if he imagines and says that he can reconcile both of these, he will know that he got astray. This is for he doesn't know what feeling have towards God, the ones who belong to God.

56. The one believing that his life and death are at the hand of his shepherd, he won't ever contradict him. And now knowing that, it gives birth to contradiction that causes the spiritual and eternal death.

57. Before the condemned one is served his sentence, he is given the possibility to defend himself, in order he to tell the judge the things he did. But after telling what he did, and after the judge's sentence being issued, he no longer can contradict, either in an unimportant or in an important thing, the ones who were appointed to apply that sentence.

58. Before the monk presents himself to that judgment, and before he unveils his soul's intimate aspects, he might be

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[44] Excerpt from *Catechesis XXVIII*, Ibid, p. 162. Saint Simeon affirms, in the most categorical mode, that the Christian doesn't become human being as such, except to the extent which is imprinted in, in that human being, the image of Christ the heavenly Man and God, through feeling. The word remains here a word that communicates a rationality which it is also identified to. Neither through this word, nor through this rationality, one can get in contact with the reality itself. Only the living word, communicated us by somebody who believes, it conveys us that somebody's life too, and therefore also the life of Christ, when that somebody's life is soaked with the life of Christ, and when that somebody's word is received by us with faith. That's why Saint Simeon asks for Christ to be imprinted in the rationality of the man in a felt manner.

[45] From *Catechesis XXVIII*, Ibid, p. 160.

[46] This is a teaching belonging to the Holy Fathers, that one regarding the soul's senses. Those senses mediate more than a rational knowledge. Through them it is accomplished a contact of the soul with the spiritual realities from around God.

allowed to raise contradictions in some things, for those things aren't known, and other by imagining that he might be able to hide them. But after his thought being unveiled and after those thoughts being plainly proven, he no longer will be allowed to contradict the judge and his master according to God, until his death. This is because the monk, by presenting himself, at the beginning, at this judgment, and by unveiling the hidden aspects of his heart, he has been convinced since the beginning, if he has achieved some knowledge, if he is worthy of countless deaths; but he believes that through his obedience and humbleness, he will be delivered from all punishments and torments, if he truly knows the mystery's power.

59. The one who keeps these undeleted in his thought, he won't ever resist in his heart, when questioned, or advised, or rebuked. This is because the one falling in such evil deeds, namely in contradiction and in faithlessness towards his spiritual father and teacher, he miserably will roll down in the hell's bottom and precipice. (Proverbs 9: 18), while still alive; and he becomes house to satan and to satan's whole unclean power, as a son of the disobedience and of the perdition (Ephes. 2: 2; Jn. 17: 12).

60. I urge you, for you are sons of the obedience, you to ceaselessly refresh this advises in your thought, and you to fight with the whole zeal, in order you not to descend in the mentioned evil things of the hell, but you to fiery pray, on each day, to God: "God and Lord of all realities, for You have the mastery upon all creatures and souls; for only You can heal me, please hear my prayer, despite I am unworthy, and kill the devil that nests within me, by killing the devil by the coming of Your All-Holy Ghost[47]; an on me, for I am poor and empty of all virtues, please make me worthy of falling, in tears, at my holy father's feet. Give my heart, Lord, the gift of humbleness and pious thoughts, to me the sinner who promises You that he will repent. Do not forsake my soul until the very end, for my souls obeyed You once and has confessed to you and has chosen You, instead of the whole world. This is for You know, Lord, that I

[47] The evil ghost is killed by the Good and Holy Ghost; the addiction and the restlessness, are killed by dispassion and peace; the incapacity of loving, it is killed by the loving power.

want to be saved, despite my evil habit impeding me. But all the things impossible to the people, are possible to You, Lord"[48].

62. The one who contradicts his spiritual father, he gladdens the devils. And the one who obeys to death, the angels[49] marvel at him. This is for, one like this one, he works the thing of God (Jn. 6: 28), and he likens to the Son of God Who accomplished the obedience to His Father, to the death, and even the death on the cross (Philip. 2: 4-11).

63. The much restlessness and at inappropriate time, it darkens and it disturbs the cogitation, and it removes from the soul the clean prayer and the repentance. On the other hand, it brings tiredness in the heart and by this, harshness and callousness. And through these, the devils try to bring despair, to the spiritual ones.

64. It may happen to you, monk, to find zeal and great longing for consummation within your soul, so that you desire to fulfill all the commandments of God and no to fall, even into the sin of a vain word (Mt. 12: 37), so that you not to remain behind any of the saints from yore, either in deed, or in knowledge, or in seeing. But you see yourself, as being, in the same time, impeded by the tares of the discouragement, which doesn't let you reach such a height of the holiness, by sneaking into your mind such thoughts and saying: "It is impossible to you to be saved in the middle of the world, and to keep, without diminution, all the commandments of God". At that time, sit on a corner, gathering you in yourself, and gather your thought, and give your soul a good advice by saying: "Why are you sad, my soul, and what do you trouble me for? Trust God, for I will confess myself to Him. This is for the salvation of my person aren't my deeds, but it is my God. "For, who will be justified out of the law's deeds (Gal. 2: 16)? No living man will be righteous before You" (Ps. 141[50]: 2). But I hope to be saved as a gift, for my faith in my God, by His untold mercy. Get behind me, satan! I worship my Lord God (Mt. 4: 10) and I have been serving Him since my youth, for He can save me even only by His mercy. So, get away from me! God, the One Who has created me in His image and likeness, he will crush you".

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[48] Excerpt from *Ethical Word IV* (from *Traités théologiques et éthiques*, in « Sources chrétiennes », no. 129, p. 18.

[49] The angels marvel at him, for he is the strongest.

[50] In KJB we have: Psalm 142: 2. (E. l. t.'s n.)

65. God doesn't ask from us, the people, except no longer to commit sins. And this isn't the things of the law, btu it is the unweakened guarding of the image and of our honor from above. Being these preserved according to the nature, and by bearing the bright coat of the Ghost, we remain in God and God in us, by being us gods and sons of God by adoption, marked upon with the light of the knowledge about God[51].

66. The idleness and the body's heaviness, born withing soul out of laziness and carelessness, it deviates us from the usual canon and they bring within our cogitation: darkness and discouragement[52]. By this, there occur within heart thoughts of fear and blasphemy, so that the one who is tempted by the idleness's devil, he no longer can even enter the usual place of the prayer[53], but he feels lazy and he hesitates and he thinks at insane things, against the Maker of all realities[54]. So, by knowing the cause and the source where these things have come to you from, enter, zealously, the usual place of your prayer and by kneeling down before the loving of people God, pray with the whole your heart, with sighs, in pain and tears, asking for you to be delivered from the burden of the idleness and of the evil thoughts; and it will be given to you, for you are knocking and persevering painstakingly, the deliverance from these things.

67. The one who has achieved a clean heart, he has defeated the fear[55]. And the one who still is being cleaned up, here he defeats the fear, and there he is defeated by fear. But the one who doesn't fight at all, or who doesn't feel at all that he

[51] It depends on our nature to preserve within us the image of God, or our relation with God. By this we are sons of God and gods, but not as born out of God's nature, but by being adopted by Him by His grace and will, but also us consenting to that and making our efforts in order to be granted that. It depends on our will agreeing the will of God, to be sons of God, but this agreement is required by our nature. Saint Simeon doesn't ask, in the first place, for deeds, but he asks firstly for love and trust in God. And by this, God Himself is with us and within us. Due to this fact, we do not cease fulfilling with our powers the deeds of the law, but we trust God, with love, for He gives us the power to love with the deed.

[52] The body's idleness is transposed within soul, because of carelessness. Out of them come, within soul, the discouragement and the darkness. So, between soul and body, there is a reciprocity. One cannot neglect, without being harmed, guarding the body into the things wanted by God.

[53] It surely is here about the spiritual place of the prayer, namely the state of the prayer, the inside of the prayer.

[54] These things come as a justification of his laziness to pray.

[55] The prayer is the liberator force, by setting our effort for liberation in connection with the supreme Person Who is the source of all power and freedom.

is friend with the passion and with the devils, and so he adds to the sickness of the vain-glory also the sickness of the self-appreciation, by reckoning that he is something while he is nothing, either he is the slave and the prey of the fear, trembling like a little child with his thought and fearing there where is no fear for the ones who fear God[56].

68. The one who fears the Lord, he doesn't fear the devils' assault, neither he fears their helpless attacks, nor the menaces coming from the evil people. By entirely being like a flame or like a burning fire, one that crosses, day and night, through the hidden and dark places, he sets the devils on running. This is for rather those ones run away from him, than he runs away from them, because the devils fear being burnt by the fiery flame of the godlike fire that gushed out of him[57].

69. The one who walks into the fear of God, even if he lives in the midst of the evil people, he won't fear. He has inside him, the fear of God, and he wears the undefeated weapon of the faith, which he can accomplish all the things with, even those seeming to the many as difficult and impossible. He lives like a giant amongst dwarfs, or like a lion roaring amongst dogs and foxes, for he trusts God. With the strength of his thought, he hits those and he scares their hearts, by wielding the word of the wisdom as it would be an iron staff[58].

70. Do not wonder if, by being dominated by fear, you tremble and fear everything. This is because you are still non-

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[56] Fearful is the one who isn't clean in his heart. That one cannot enter freely the relation with another person. The heart's cleanness it brings the freedom of the relation with other persons, and therefore with God too.

[57] The ones who fear God, they aren't cowards, but they have the courage of confessing before God and before their fellow humans. Fearing God, it means shying not to upset Him, and it doesn't mean cowardice. One must notice the paradox: doesn't fear the one who fears the Lord. Fearing God isn't like fearing the world or fearing something from the world; fearing God means a power towards all the things from the world, and towards God, that fear isn't felt like an actual fear, but it is felt like a daring out of love, intertwined, in the same time, with shyness. Fearing God gives the power for undertaking any effort in order to accomplish His will, namely everything that is the best. Here isn't about differentiating these by words (fearful, scared), but it is about discerning between two states of the soul, which can be indicated no matter what words are used.

The fire this chapter speaks about, it is the enthusiasm of the love for God, a love having in itself the fullest cleanness. The terms: fire, flame, are favored by Saint Simeon, in order to express the powerful feeling of God's love, a love characterizing God.

[58] Wisdom is a force too, or it is maintained through an effort which a force is being manifested through. It is the force of thinking at God, which is united with the help from God, in order to persist in the good things, namely in the things proper to the life's equilibrium.

consummate and you fear, like a child, even the tadpoles. Because the fear is a childish illness and worthy to laugh at it, characteristic to the soul loving the vain-glory. Do not try to use, against this devil, the words of the arguments. This is because the words are useless to the soul that tremble and wobble. By leaving those, humble your thinking with the whole your power, and you will see the fear disappearing from you[59].

71. Once, by being somebody engulfed by idleness, he had his mind weakened and darkened and his soul was drowsy, so that it missed only a little him to be deprived of his heart's sadness and the flame of the ghost to be quenched within him, and the whole his body's house to be filled up with smoke[60]. And even more than that, it occurs within him a numbness of all his limbs, driving him, because of drowsiness, to oversleeping, so that he was forced to miss the usual religious services. He tried to oppose through restraint and taking of vigil. But after he defeated the sleep, his heart got harsh because of pride and by missing, from then onwards, the sadness, the fear sneaked within him. When he felt the fear within him, he left his monastic cell at an inappropriate time, and he left for a lonely and dark place, and he stood there and he raised his hands there and he marked the sign of the cross upon himself, and he raised the eye of his soul towards God. Thus, by humbling his feeling a little, the fear's devil left his for a little while. But the dreadful devil of the vain-glory, more powerful than him, stole his thought by wanting to attract him and to surrender him again in the hands of the fear's devil. By understanding this, he wondered and he prayer fierily, to God, in order his soul to be delivered by God from such traps of the devil.

72. Great, and difficult to understand to all, I reckon, is this together-working, evilness, and plotting of the devils. Because we have known the devil of the fear working together with the devil of the idleness, and the last one helping the first one and strengthening his work; also, by seeding within the

[59] It is worthy to be noticed this cohabitation between fear and vain-glory. The one who loves the vain-glory, he trembles for everybody-s opinions, even for those belonging to the most insignificant people. You won't escape the fear for opinions which do not cultivate your vain-glory, by contradicting those who do not recognize your merits, but only by accepting the feeling of the humbleness. The true courage towards others, it consists of humbleness.

[60] It is about the smoke covering the sight and weakening the soul's power of moving, and also the body's power of moving, towards the good and real things.

soul the fear intertwined with the callousness, and the second one strengthening the darkening, the drowsiness, the callousness, and the soul's and the mind's despair. The idleness is to the ones living in ascesis, a trial meant to bring them humbleness.

73. The idleness's devil uses to wage war, most often, especially to the ones who have advanced in prayer, or to the ones who are zealous in praying. This is because no other devil has power against the prayer. This one has his power either in a permission from above given on a good purpose, or, as I rather reckon, it takes his power against us from some inappropriate moods of the body[61]. And what I want to say is this: by eating much and by burdening the stomach and thus falling asleep while being too satiated, this passion got mastery upon me and I was defeated; and then, by restraining myself exceedingly, I also made my mind darkened and difficult to budge and I fell again in the same passions[62]. Sometimes, though, this happens, to the ones who live in ascesis, also because of mixing the air, which I do not know to tell your something sure about, or even because of the thickness of the Southern wind.

74. The idleness id the death of the soul and of the mind[63]. If God allowed it to work against us with the full its power, no one amongst the ones living in ascesis would ever be saved. Out duty is to resist idleness with the whole power given to us, but it belongs to God to wake us up in a mysterious way and to show us, manifestly, as defeating the idleness. This is because it is impossible that, when somebody dies, to resurrect without the help of The One Who has resurrected on Himself from dead.

75. When the mind is stolen by pride and it sinks in itself and it imagines that it is something by itself, because it lives in ascesis, the grace that illuminates the mind in an unseen mode, it leaves the mind and, by immediately living the mind empty, the mind quickly realizes its helplessness. This is for the passion start invading the mind, as some rabid dogs, trying to rip the mind. Then, because of not knowing what to do and because of not having where to run away in order to be

[61] The power of this devil comes also out of the unwilling tiredness of the body, as also out of the appearance that this devil isn't an evil ghost, for one doesn't commit the evil through him.
[62] The excess isn't good in either direction. Here it has an important role the wisdom and the right-reckoning.
[63] Although it starts from the body, the idleness becomes a state of the soul either.

delivered, the mind runs, through humbleness, to the Lord, the Only One Who can save the mind[64].

76. The one who exited the world totally, he reckons, on himself, as a non-walked desert (Ps. 62: 3[65]) and full of beasts. That's why, by being engulfed by an untold fear and by an indescribable tremble, it shouts out towards God, as Jonas when in the whale, and out of the life's sea; as Daniel out of the lions' pit and of the furious passions; as the three youngsters out of the oven of the inward fire of the burning lust; or As Manasseh out of the brass statue of this earthly and mortal body. And hearing him, the Lord delivers him from the precipice of the nescience and of the love for the world, as on the prophets from the whale, in order him no longer desire those things; the Lord delivers him from the pit of the evil thoughts of the lust, which kidnap and chew the people's souls, as on Daniel; the Lord delivers him from the passionate attacks of the fire burning and weakening his soul and which pushed him forcedly toward inappropriate deeds, for the Lord chills down his soul with the dew of the Holy Ghost, as on those Israelites; and the Lord delivers him from this earthly and heavy and all-passionate body, by preserving the body non-humiliated and non-toppled over and making him son of the light and of the day (1 Thess. 5: 5) and making him worthy of tasting the resurrection even from here[66].

77. The soul that perseveres in attaching himself to the defiled state of the body and who loves the body's pleasures and who cherishes the glory from the people, or even that soul that doesn't search for these ones but it is sensitive to the lust's breeze, that soul remains totally unmoved and heavy towards any virtue and commandments from God, as one that is heavy and powerfully chained by the mentioned evils. But when awakened by the toils of the ascesis and by the tears of the repentance, the soul shakes off himself the body's heaviness

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[64] The pride is placed by the ancient spiritual fathers, at the end of all the other passions. Saint Simeon the New Theologian places the pride, as least in the case of the ones who live in ascesis and who got liberated from passions, at the beginning of their ascesis. That's why the medicine against pride is, according to him, the humbleness, that is opposite to the pride. The humbleness opens the soul anew to God.

[65] In KJB we have: Psalm 63: 1: "(…) dry and thirsty land, where no water is;"; in ROB we have: Psalm 62: 3: "In desert land and non-walked and without water.". (E. l. t.'s n.)

[66] This chapter is entirely taken from the *Ethical Speech IV* (*Traités théologiques at étiques*, tome II, in "Sources chrétiennes", no. 129, p. 20).

and it melts, in the torrents of the tears, the bodily thought, that soul will be imparted with the clean light and it is liberated from the passions which tyrannize him. "You have broken my sack and you have girdled my with gladness, in order I to know Your glory and to not sadden myself" (Ps. 29[67]: 11).

78. The Holy Scripture let us understand that there are three places where the mind uses to spend its time[68]. But I reckon that, rather there are only two states. By this I do not teach something contrary to the Scripture – God forbid that! – but because I do not count the middle between beginning and end. For instance, the one moving from a city to another and from a country to another, he won't name, on the road he travels, the other cities and countries, even if he sees many and wonderful places during his journey. The people moving from Egypt in the Promise Land, and they settle down in the Promise Land, they remember all the things seen and experienced on the way and they describe those to everybody, but they do not say that they moved from the initial city to the next one, and so on, but they say that they have moved from slavery to freedom, from darkness to light, and from captivity to being elevated above nature[69], from the life's agitated sea to the serene state from outside the world, form the bitterness of the worries and of the life's troubles to the untold sweetness and to the carelessness regarding any earthly things; from the lust, from the worry and from the disturbance regarding many, to the full attachment and to the love for The One.

79. Moving the mind from the realities seen and falling under the senses, to the realities which are above senses, it produces the forgetfulness about all the realities left behind. I rightly call this one as the place of the quietude. When the mind is found worthy to ascend to this place, it won't descend again

[67] In KJB we have: Psalm 30: 11. (E. l. t.'s n.)

[68] There are three states of the mind. But these ones aren't simply subjective, but they are states produced by some realities differing from us.

[69] Saint Simeon knows only two states of the man: the state that is contrary to nature and the state that is above nature. He doesn't know a neutral state; that can be at most a passing stage between the two. But he still mentions, for a few times, the state according to the nature. In this state the man no longer rejoices the help of the grace from above nature. "προληψις" = "prejudice" (this term from the original text it has been translated by us as "imagining") it is a judgment done by somebody in order to really know on himself, or in order him to really know the things which he speaks or pronounces himself about. It actually is an imagining. A such, it is contrary to nature, because of being set in movement by passion. That's why it is the source of many mistakes.

from there, as in the case of Moses after spending 40 days on the mountain, but, because getting convinced that there is better, it won't turn back to the lower realities[70], by any means. Reached, even from here, in the house of the Trinity and himself as Trinity, as one who is in Trinity, he will dwell in the Kingdom of Heavens. This is for the love will keep him and won't let him fall[71].

80. Not only the one who live in quietude by himself (the hermit)[72], or the ones who live inn obedience (in community), but also the hegumen and the protos of the many, and even the one who officiates the Holy Mysteries, all of them mandatorily need to be without worries, or free of all the life's things. This is because, if we surrender ourselves to the worries, we will transgress the commandment of God Who says: "Do not worry about your soul, or about what you will eat, or what you will drink, and what you will dress yourselves up with. For all these things are searched for by pagans too" (Mt. 6: 25); and again: "Take heed not to be your hearts burdened with much food and with drunkenness and with the life's worries" (Lk. 21: 34).

81. The one having his thinking worried about the life's things, he isn't free. This is because he is mastered and enslaved by the worry for those ones, either for him or for others. And the one who is free of those, he doesn't worry, in a worldly manner, either for him or for others, be it bishop, or hegumen, or deacon. Regardless, he won't ever stay without working and he won't despise either the humble and the unimportant ones, but by doing everything in a pleasant to God manner, he will remain non-worried, the whole his life[73].

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[70] Actually, the one who once lives in higher things, he no longer feels pleasure for the lower things, and even fi he descends to lower things for a little while, he will crave for the higher things. By comparing the present worse state to the previous better state, he feels sadness and a continuous discontent.

[71] Being in Trinity it means being within love. Again, Saint Simeon attributes to the love and not to the contemplation the main role in maintaining the soul into God. And this love for God, which the soul is elevated in, it is explained through the love of the Three Godlike Persons from One Another. By being the soul placed in this cradle of the endless and perfect love amongst the Three Godlike Persons, the soul no longer can fall off it.

[72] Starting from here and up to the *head* no. 87 inclusively, the Edition from "Sources chrétiennes", it matches again *The Greek Philokalia*, heads no. 53-58, except the *head* no. 82.

[73] It is necessary that, by doing all the things which we are asked for, not to do them with the worry that the success it only depends on us. Let's keep the knowledge that all the things are perishable. Let the ones who use this world as they wouldn't use it. This is because "the mode of this world it passes" (1 Cor. 7: 31).

82. There is a non-doer worry, and a doing without worry, as there can also be the opposite: there is a doer non-worry, and a full of worries idleness[74]. These things were shown by the Lord too. This is for, by saying: "My Father had been working until now, and I am working too" (Jn. 5: 17), and again: "Work not for the perishable food, but for that food that brings you the eternal life" (Jn. 6: 27), He hasn't abolished the activity, but He recommended us the activity without worry[75]. Then, by saying again: "Who, even worrying, can add at least a cubit to his stature?" (Mt. 6: 27), he abolished the non-doer worry. And about the worries embodied in deeds He says: "And about clothes and food, what are you worried for? Can't you see the lilies of the field and the fowls of the sky, the first ones as they are growing and the last ones as they are nourished?" (Mt. 6: 28). Thus, by approving one and by disapproving another, the Lord teaches us how to work carefully and not being us worried, and how, when free of worries, we to avoid an inappropriate activity[76].

84. If you haven't achieved a consummate dispassion towards things and towards the life's assets, you won't accept to be appointed to administrate the things, lest you entangle yourself in them, and, instead of receiving the payment for your administration, to suffer the condemnation for theft and for stealing the holy things. And if you are forced to take the administration job, by the protos, you will be like the ones handling the burning fire, in order to stop the bait of the thought by confessing that thought and through repentance, in

[74] By doing this beautiful distinction, Saint Simeon proves that he doesn't condemn the activity, but he condemns the soul's burdening that can accompany the activity. Being active in a relaxed manner, as a bird in its happy flight, or as an artist happy for his winged endeavor to find the just expression of what he contemplates. This is the essence of Saint Simeon's recommendation.

[75] Actually, the activity out of love for others and for God it produces within soul a state of lack of worry for the world, and it leads the soul to eternal consummation, whilst the egotistic worry for the body it leads the soul to perdition. So, the Lord condemns the worry, but He doesn't recommend the inactivity. Even more, he condemns the laziness too, and especially that laziness accompanied by worry. From here comes that, thought we mustn't consider the world's things as eternal, we must, though, consider that the activity or the soul related to them, for the sake of God and of our fellow humans, it is a means which the soul advances in consummation through, and thus the soul reaches the happy eternity which the soul is destine for. Otherwise, the prayer is an activity too.

[76] Rebuking another for his mistakes, you can harshen up your soul and to advance into hatred against that one. Thus, you won't built him up that one and you will worsen yourself too.

order you to be kept untouched, through the prayer of the protos[77].

85. The one who hasn't reached yet to be dispassionate, he doesn't know what the dispassion is, and he even cannot believe that there is something like that on earth. This is because, the one who hasn't rejected firstly, on himself (Mt. 16: 24) and who hasn't' emptied joyfully, his blood, for that really happy life, how could he suspect that somebody has done these, in order that one to achieve the dispassion? Likewise, the one who imagines that he has the Holy Ghost while he actually has nothing, when hearing about the works of the Ghost dwelled in the ones who actually have the Holy Ghost, he could not believe that there is somebody in the today's generation, worked and moved by the holy Ghost, or who has reached to see the Ghost consciously and in a felt manner, like the Apostles of Christ and like the saints from yore. This is because each one judges according to the state he has, the aspects related to his neighbor too, either regarding the virtues or the sins.

86. Something else is the soul's dispassion and something else is the dispassion of the body; the first one sanctified the body too, through its shininess and through the pouring of light form the Ghost; and the second one, alone, it can't be used, by himself, aby any means, by the one who has it[78].

87. Something else is the movement of the soul's and of the bodily limbs, and something else means achieving the

[77] By confessing the temptation that has come to you, namely that of stealing from the things given to your administration by the Church, or by the monastery, you will receive, from your spiritual guide, power to reject the temptation.

[78] Excerpt from *Ethical Word IV*, *quoted work*, p. 12. To Saint Simeon the virtue isn't a simple passiveness, but it is a setting in movement of the soul's and of the bodily movements, in order to use them well in favor of achieving a virtue. By this, the Christian spirituality totally differs from the Buddhist one. The motionlessness of the soul's and of the bodily powers can belong to the weakened nature, of disappointed consequently to the passionate disorder of their movement. This is because the weakening of the disappointed can occur within creature, but the creature doesn't have its existence from itself, but the creature is out of nothing and consequently to that, when remaining by itself, it advances towards nothingness. But by setting the nature's movements in order, it is an effort that overcomes the tendency of the nature's movements towards the idleness of the disorder and towards nothingness.

virtues. The first one belongs to the nature, while the second one sets the natural movements in order[79].

88. Not lusting something from the pleasures and from the sweet things of the world, it isn't equal to desiring the eternal and heavenly good things. Something else is that, and something else is this. The first ones are despised by many. About the second ones, only a few people took care of[80].

89. Avoiding, and not searching for the glory from people, it isn't the same with wanting the glory from God. This is because there is much difference between these two things. The first one has been rejected by many even amongst the ones mastered by passions; on the last one, only a few have been found worthy of receiving it and only with much-toiling[81].

90. It isn't the same being content with a modest coat, and not wanting a shiny vestment, with the dressing yourself up in the light from God. There is s difference between the two. Attracted by lusts, some people easily despise the desire for a vestment; but with the light from God, will be dressed up only the ones who tirelessly search for it, through all ascesis, and they become sons of the light and of the day, in fulfilling the commandments[82].

91. Something else is the humble-speaking, and something else is the humble-thinking; else is the humbleness and else is the flower of the humbleness; else is the fruit of the

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[79] Excerpt from the same *speech*. *Ibid*.

[80] Excerpt from the same *speech*, *quoted work*, p. 14. Continuing the idea for the previous chapter Saint Simeon says that wanting the eternal goods it is more than not-wanting the earthly pleasures. The virtue is a positive desiring of the eternal goods, and by this it exceeds a nature that has reached the motionlessness, through the will of not answering the evil with evil, of by disillusionment and weakening. The virtue is an effort for elevating the nature to the above-nature realities. It is not required the abolishment of the desire as power of the nature, but it is asked for directing the desire and for strengthening the desire, continuously, towards the high realities.

[81] *Ethical Word IV*, *quoted work*, p. 12. It is here being made a discerning analogue to the one from the two previous *heads*, between the pessimism of the ones who are disgusted - because of being disappointed or because of the cynicism of the passions - of the glory from people, and the ones who desire, in a positive momentum, the clean glory from the infinite God. Here one believes in God as Person, while there is some sort of pantheism, since the human person is merged in the universal essence. Here one believes in a God-Person Whom the believer wants to be pleasant to, and the glory from God it consists of being pleasant to God, and that means, in the same time, an overcoming of the egotism.

[82] *Ethical Word IV*, *quoted work*, p. 14. This is the same idea as in the three previous *heads*. But here, Saint Simeon gives an own explanation to the difference between the lacking of a passion and the possession of an opposite virtue: the absence of a passion can come out of intense engaging in other passions.

humbleness and else is the beauty is that fruit; and else are ethe consequences coming out of that fruit. Amongst those, some of them depend on us, while others don't. The ones depending on us are: thinking at everything, taking in account everything, saying everything, and doing everything that leads us to humbleness; but the holy humbleness and the other features of it, its charismas and its works, they are a gift from God and they don't depend on us. But nobody will be found worthy of them, if he hasn't seeded the seeds which depend on him[83].

92. Something else is not rebel ourselves for dishonor, for mockery, for trials, and for troubles, and something else is to show ourselves as content for those and to pray for them who do that to us. Something else is to love those who wrongs us, with the whole our soul, and something else is to imprint, in addition to these, in our mind, the face of each of those who do evil to us, and to embrace them passionlessly, as on some true friends, with tears of sincere love, without being within us, on that moment, any trace of some upset. And an even greater things than the things we have said, it is that during temptation, somebody to have, in an unchanged manner, the same good and equal mood, for the ones who mick him, who slander him, who condemn him, who curse him and who spit him in the face, and for the ones who put on the appearance of the friendship, externally, but they do, hiddenly, the same things, but without being they able to actually hide themselves. But greater than these things, in an unmatched manner, I reckon that is that somebody totally forgets what he suffered, and he doesn't remember anything of what happened to him, either the perpetrators who upset him are absent or present, but he welcomes these ones like his friends, in dialogues and at the table without thinking, at all, at what happened[84].

93. Remembering God and loving on God aren't the same thing. Neither fearing of God and guarding His commandments[85]. These and those are different from one another. But both are characteristic to the consummate and dispassionate ones.

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[83] *Ethical Word IV*, *quoted work*, p. 16.
[84] *Ethical Word IV*, *quoted work*, ibid.
[85] *Ethical Word IV*, *quoted work*, p. 18. You can fear God but still not pass this fear into deeds.

94. Something else is the non-sinning and something else is to work the commandments[86]. The last one is characteristic to the ones who live in ascesis and who live according to the Gospel, while the first one is characteristic to them who have achieved the first dispassion.

95. The quietude isn't, of course, the same with the inactivity[87]. Neither the silence is the same with the quietude[88]. Each one of these is something else. The inactivity is characteristic to them who do not want to know the impartation with the good things from God, neither want them to fulfill something of the good things. Working the commandments is characteristic to them who ceaselessly occupy themselves with the knowledge about God and they research the deeps of the Spirit and they are introduced into the wonderful mysteries of God. And the quietude is characteristic to them who commit the work of the mind while taking heed at a cogitation that is fully attentive to thoughts.

96. It is not the same thing the withdrawal (from the world) and the moving from place to place, with the true estrangement[89]; but they differ from one another. The first one is characteristic to them who fight and to them who, because of their laziness, they are carries away by an unsteady cogitation, or, due to a plus of warmth, they desire even greater fights. And the second one it characteristic to them who have crucified themselves to the world (1 Cor. II: 10) and to the things from the world, and they want to always be only with God and with the angels and they do not turn themselves, at all, towards the human things.

97. Something else is to resist your enemies and to fight them, and something else is to defeat them and to submit them and to totally kill them. The first are characteristic to the

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[86] *Ethical Word IV*, *quoted work*, p. 16.

[87] The quietude is something positive, it is a joy. The non-doing is inactivity and it doesn't irradiate any power out of it, but it urges us to passiveness and, therefore, to sadness. You can be active while being appease and you can be inactive while not being appeased. This is for the lack of movement is contrary to nature.

[88] From *Ethical Word* quoted, ibid. You can be silent on outside, but, in the same time, not having peace within your soul.

[89] From *Ethical Word* quoted, ibid. So, above the external running away from the world, there is that running away that saves us, namely the internal estrangement from what is evil within the world.

fighters and to the valiant into ascesis; the second are characteristic to the dispassionate and consummate[90].

98. All of these are deeds of the saints who walk in the light of the lack-of-passions. But they who understand that themselves are outside such deeds, let them not allow themselves to be deceived, neither they to delude their own souls, but let them know that they are walking vainly, as into a darkness[91].

99. Many submitted themselves to these asceses, somebody for some reason, another for some other reason. But there are very few who committed that toil with fear and with natural love for God. Only these ones, by being helped by grace, they succeed for a short time in the work of the mind, and they stretch themselves towards the mentioned things. The other ones are let, as it has been said: "to wander in untrodden place and not on the road" (Ps. 106: 40[92]), according to the word: "And I sent them according to the plots of their hearts, and they will go into their contrivances" (Ps. 80: 11[93])[94].

100. The one who has achieved the experience of the aspects that we have mentioned, through the best of his zeal, he will know the power (the meaning) of the said things. And he who does it differently, he will know the outside meaning of the said things, but about their spiritual meaning – that one that is being known with the understanding – he won't have except some theoretical ideas or, better said, he will imagine into his cogitation some liar images, for he is very far from truth, as a man who deceived on himself.

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[90] Excerpt from *Ethical Word* quoted, *quoted work*, p. 18. The dispassionate no longer is moved to answer contrary to the enemy's evil, but he overwhelms his enemy and he abolish his enemy with his steadfastness into love.

[91] Excerpt from *Ethical Word* quoted, *quoted work*, p. 16. These ones walk a lot, but they walk into darkness and they do not succeed exiting that darkness.

[92] In KJB we have: Ps. 107: 40: "He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way."; In ROB we have: Ps. 106: 40: "He threw contempt upon their chieftains and He wandered them in untrodden place and without road." (E. l. t.'s n.)

[93] In KJB we have: Ps. 81: 12: "So I gave them up unto their own hearts' lust: and they walked in their own counsels."; in ROB we have: Ps. 80: 11: "And I let them walk according to the desires of their hearts and they went according to their thoughts." (E. l. t.'s n.)

[94] Excerpt from *Ethical Word* quoted, *quoted work*, p. 18. These ones have contrived their own plans, so they do not follow God's plans.

101. When you elevated yourself, through several ascetic efforts and sweats, above the smallness of your body, and you have disrobed yourself of your body's needs, you will easily bear your body, spiritually, as a body no longer feeling either hunger or thirst. Then you will see better, as in a mirror (1 Cor. 13: 12)[95], and you will see the One Who is above mind, and with your eyes washed up with tears, you will see the One Who no one have ever seen Him (Jn. 1: 18)[96]. And, by having your soul wounded by His love, you will start singing a song mixed with tears[97]. Then you remember me, and you pray for my humbleness, for you will be as one who is united with God and who has a blameless daring towards Him.

Of the Same One: 25 Heads of the Knowledge and of the Speaking about God (Gnostic and Theological)

1. Neither him who theologizes is fitted by repentance, nor him who repents is fitted by theology. This is because, as far away as the sunrises are from sunsets (Ps. 102: 12[98]), as much is higher the theology than the repentance[99]. Because, as a sick and helpless man whines, or as a beggar dressed up in rags shouts out, so does him who is in repentance and who truly does the deeds of the repentance. And the one who theologizes, he is like the ones who lives in the imperial courts and he is dressed up in the shininess of the imperial vestment and he ceaselessly talk to the emperor as an intimate o him and he

[95] His body has become transparent, as a mirror, through which the spiritual man sees himself and he sees God.

[96] The tears clean the eyes up and so the eyes become capable of seeing the mysterious essence of the things and God through things.

[97] This state of great emotion and joy for God, it finds its expression not only in tears but also in the rhythm of a melody.

[98] In KJB we have: Ps. 103: "As far as the east is from the west, so far hath he removed our transgressions from us."; in ROB we have: "As far away as the sunrises are from sunsets, so He set away from us our lawlessness." (E. l. t.'s n.)

[99] Here it is about the patristic meaning of the theology, as being a contemplation of God, a contemplation reached on the high stages of the cleanness and of the dispassion. He who lives consummately into God, and who sees God with his mind, he no longer feels any need for repentance, for he forgets even about his state, for he is wholly exited into God Whom he sees.

hears, on every moment, the emperor's commandments and wills[100].

2. Increasing into the knowledge about God, it becomes occasion and reason for knowing all the other things, and even for knowing God. And the size of His light is a consummate non-seeing; and the supra-consummate feeling of His light is above feeling, it is a feeling of all realities which are outside it[101]. This is for the feeling that doesn't know, that doesn't find out, and that doesn't understand at all what they are, where they are from, where they are, which and how are the realities which it is in, because of not having power to know that, what it will that be feeling? What couldn't these ones rather be above feeling? And the mind that feels its helplessness, how couldn't it be non-feeling the above-feeling realities? "For the things the eye hasn't seen and the ear hasn't heard and at the man's heart they haven't ascended (1 Cor. 2: 9)[102], how will they be submitted to the feeling?

3. The Lord Who gives us the above-feeling things, He also gives us another feeling, through His Holy Ghost, in order us to feel, above-nature, His gifts and His charismas, through all our senses, clearly and cleanly[103].

4. Everyone who is insensitive towards the One, he is insensitive towards all the things, as one who has feeling towards the One, he feels all the things and he is outside feeling all the things. He feels all the things and he is not mastered by their feeling[104].

5. The one who id deaf towards the word of God, he is deaf towards any other voice, while the one who hears the word of God, he hears everything[105]. This one is deaf, on the other hand, towards any voice. He hears all of them while actually not

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[100] The true theology isn't only the speaking about God, but it is a dialogue with God, it is a strong and responsible feeling of God's personal and claiming presence.

[101] It is affirmed here the apophatic character, one above-knowledge, of the knowledge about God, according to Dionysus the Areopagite and to Saint Gregory of Nyssa.

[102] Excerpt from Catechesis XXVIII; *quoted work*, pp. 158-160, where it is in connection with the chapter I, quoted edition, pp. 51-52.

[103] There is a feeling above feeling. The soul isn't, in that stage, in a sensitiveness. It is a spiritual sensitiveness, and it has, as its cause, the work of the Holy Ghost. But it is working and through the body's senses, as it was the case with the apostles on Tabor.

[104] Saint Simeon the New Theologian proves to be, throughout all his writing, a theologian of the feeling above feeling. But this feeling isn't a pure sentiment, but it is a total contact of our being - as sensitized by the Holy Ghost - with God.

[105] That one sees and hears the word of God in all the things.

hearing any of them, except those who tell their word in the Word[106], and he doesn't hear even these ones, except the Word that speak without voice, into voices[107].

6. The one who hears, and who sees, and who feels thus, he knows the power (the meaning) of the said things. And the one who doesn't know it, he obviously doesn't have his soul's senses clear and healthy. And being so, he hasn't known yet that he has been built up as seer of the seen creation and in order him to be introduced into the creation known with the mind[108], but, "being placed in such an honor, he joined and likened himself to the mindless and burden bearer animals" (Ps. 48: 12[109]). And by likening himself to them, the man remains, unturned, non-called back, or non-elevated at the first honor, according to the gift of the oikonomia of our Lord Jesus Christ (Eph. 3: 2-7) the Son of God[110].

7. Being low, do not research the realities from above; and before you reach above, do not occupy yourself, too much, with the realities from below, lest by slipping, you to fall off both of them, better said: to be lost with the realities from below.

8. The one who has been elevated by emperor, from the lowest poverty to the richness, and he was dressed up with a great honor and he was adorned with a shiny coat and he was commanded to stand before the emperor, he looks at the emperor with a great longing, and he loves the emperor as his

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[106] He doesn't hear any word as standing by itself, or as resounding by itself, but each word is identified, to him, to the Word of God.

[107] Excerpt from the quoted *Catechesis*, ibid. Only by the fact that we really hear the Word of God, as a word that we have to answer it, we really hear all His words through things and through people, as some words which get us out of our isolation and egotism, and which we must answer to. Actually, in all the words there is only one personal Word Who communicates us on Himself, and Who claims us, and we feel that we must answer it through our life and deeds.

[108] Saint Gregory of Nazianzus, *Word no. 38: 11*; G.P. 36: 324-A. The human being has been created as subject knower and seer of the known and seen realities, in an ontological connection with them, as the divine Logos is with His rationalities, which, by creation, they become rationalities of the things.

[109] In KJB we have: Ps. 49: 13: "Nevertheless man being in honour abideth not: he is like the beasts that perish."; in ROB we have: Ps. 48: 12: "And the man, being him into honor, he didn't' understand; he joined the mindless beasts and he likened himself to them." (E. l. t.'s n.)

[110] Excerpt from the quoted *Catechesis*, *quoted work*, pp. 160-162. Saint Simeon also tells us about some senses or a sensitiveness of the soul, one that became blunt because of the falling. The one who hears and sees through these senses, he known the "power" of the spiritual reality, and not only its meaning, for, through these senses, there is made a connection with that spiritual reality, and that spiritual reality, be being persona, it irradiates a power out of it.

benefactor, and he appropriately honors the coat that he put on, and he know his dignity. And he doesn't realize the richness he has been given. So is the monk who has truly withdrawn himself from the world and from the things from within the world, and he has come to Christ, and he has been called through a good feeling, and he has been elevated at the height of spiritual sight by working the commandments, he unmistakingly knowns God, and he limpidly understands the change that happened to him. For he always sees the grace of the Holy Ghost that enlightens all around him, on that can be names as coat and imperial purple, or, better said, that will be Christ Himself if the ones who believe in Him, they have been dressed up into Him (Rom. 13: 14)[111].

9. The one who has enriched himself with the heavenly richness, namely with the presence and the dwelling of the One Who said: "I and the Father will come and we will make to Ourselves a dwelling place into him" (Jn. 14: 23), he knows in his soul's conscience what great a treasure he bears within his heart. For, y talking to God as to a friend, he daringly stands before "The One Who dwells into the unapproachable light" (1 Tim. 6: 16)[112].

10. Blesses is him who believes these things! Threefold blessed is, though, him who achieve the knowledge of the said things by doing them and through sanctified asceses! But he is an angel, not to say more, that one who ascends, through contemplation and knowledge, to the height of this state and nigh to God, and who reached to be as a son of God.

11. He who stays on the shore, he sees the endless stretch of water, but he cannot see the opposite shore. Likewise, he who has been found worthy of looking at the endless ocean of the glory of God and to see God in an understanding manner, and he sees God not as much as God is, but he sees God as much as it is possible to the understanding eyes of his soul[113].

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[111] This chapter corresponds to the chapter no 59 from the *Greek Philokalia*. Saint Simeon who was the dignitary responsible for preparing the emperor's dormitory, at the court of Emperor Basil II, he often used images from the imperial court. He reckons the grace of the uncreated energy that springs out of Christ, as a coat of Christ, or as Christ Himself, if Christ is the energy irradiating out of Him.

[112] Although God is unseen, feeling Him presence is so strong than Saint Simeon declares that he feels himself as before God.

[113] To be noticed how Saint Simeon likened to an ocean only the glory of God; Saint Simeon didn't even dare to speak about God's Being.

12. He who lives by the sea, he doesn't only look at the sea, but he also enters its water as much as he wants. So are the spiritual ones who want to be imparted with and to contemplate, through knowledge, the godlike light, on the measure of the desire that they are carries by[114].

13. He who lives on the sea's shores, as long as he is outside the waters, he sees all the waters, and he looks over the multitude of the waters, but when he starts entering the sea's water and to sink into it, he leaves the sight of the things from outside. Likewise, the ones who have reached the impartation with the godlike light: on the measure they advance into the godlike knowledge, they are ever sinking into nescience[115].

14. He who descended with the sea's water up to his knees, or up to his waist, he sees all the things from outside the water in a clean manner; when he descends into the deep and when he has reached totally submerged, he will no longer be able to see anything from the outside things, and he only sees that he is, wholly, in the deep of the sea[116]. It happens likewise also to the ones who grow up through spiritual increase, and who ascend into the consummation of the knowledge and of the contemplation.

15. When they who advance towards the spiritual consummation, they are partially lightened, namely when they receive a light only within their mind, then they mirror the glory of God in an understanding manner and they are introduced into the knowledge of the understanding and into the mystery of the unveiling, by being they elevated from contemplating the realities that are, at the One Who is above the existing realities (above the creatures).

16. The ones who are coming closer to consummation and they do not see the consummation except partially, they are

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[114] Contemplating the godlike light, it isn't separated, to Saint Simeon, from being imparted with it, according to his teaching about the soul's senses, which the spiritual man enters with, the contact with the godlike reality, like any human being enters by the body's senses the contact with the material world.

[115] Starting with chapter 11 and up to chapter 19 inclusively, it is reiterated the idea of Saint Gregory of Nyssa: "This is to truly see God: not to find ever a satiation to the desire… for one won't ever thing that is possible to embrace the unsee nature" (*About the Life of Moses*, in G.P. 44, col. 404). But Saint Simeon also highlights that idea dear to him, the he who has reached into the godlike ocean he no longer sees anything except himself, but he sees everything within himself. Characteristic to him is also the image of the ocean and of the waters.

[116] So, he doesn't lose the conscience of his identity.

scared by understanding the endlessness and the infinity of what they see. This is because, on the measure they penetrate into the light of the knowledge, they receive the knowledge of their nescience. But while the spiritual reality still appears them in an unclean manner, and it is show to them as in a mirror, and it is only partially enlightened, that spiritual reality will deign to become even more clearly seen and even more united, through impartation, with the enlightened subject, and it will take him entirely within itself, when this subject is wholly sunk into the deep of the Holy Ghost, as in the bosom of an endless abyss of luminous waters; than he will ascend, in an untold manner, at the consummate nescience, as one who has reached above any knowledge[117].

17. When the mind is simple, or empty of any meaning, and it enters, whole, the godlike and simple[118] light, and the mind is covered by that light, then the mind has nothing lese to find out except the light where the mind is within, in order the mind to be moved towards understanding that something, but the mind remains in the abyss of the godlike light, for the mind no longer is able to look outside[119]. This is what has been said: "God is light" (1 Jn. 1: 5) and the supreme light and the resting of any sight, for the ones who have reached in it.

18. The mind that is always in movement, it becomes motionless and totally without thought when the mind is wholly covered by the godlike darkness and by the godlike light[120]. But it is in state of contemplation and of a feeling and of a tasting of

[117] The science and the knowledge imply the partial possession of the reality, or they imply the reality's transformation into a study object, and that means delimitation of the reality.

[118] It is about the simplicity-like-ocean, of the godhead, within which are comprised the transcendent roots of all realities, in un undifferentiated mode, and the godhead itself as spring of theirs, it is infinitely more than all.

[119] It is being reiterated here an idea of Saint Maximos the Confessor, who says: "In limitlessness it is mirrored the whole movement of the realities which move naturally, due to the fact that there isn't in it any distance or interval, so that it doesn't have how, where, and towards what to move, for it has God Who borders even the limitlessness, and Who border the whole movement, as end in quality as cause" (*Ambigua*, in G.P. 91: 1217). But Saint Simeon uses abundantly the image of the light and he gives to this image an emotional character.

[120] Saint Simeon identifies the godlike darkness - firstly formulate by Dionysus the Areopagite - to the godlike light. Besides, Dionysus himself understood through the darkness from Sinai "the too-abundant-light". Reached here, the mind remains with a receptive movement, not with a creator movement, with a set movement in the same sense, and not with a movement that passes from a thing to another.

the good things which it is in[121]. This is for the deep of the Holy Ghost isn't like the deep of the sea's waters, but it is like the deep of the living water of the eternal life (Jn. 4: 10)[122]. All the realities which the mind reaches in, after the mind has crossed the seen and cogitated realities, they are impossible to understand, or to interpret, and they are non-comprisable. The mind moves and turns itself within them only in a motionless mode[123], and the mind lives in the above-life-life, by being light into light and not light by itself. This is for then the mind doesn't look at itself, but the mind looks at the One Who is above-mind, and the glory from there it makes the mind stranger to its own knowledge, so that the mind is to itself as wholly unknown[124].

19. He who has reached the measures of the consummation, he is dead without being dead, by living into God Whom he is within, and by not living to himself (Rom. 14: 7). He is blind as the blind by nature. But he has reached above any natural sight, as one who has received new eyes and incomparably better and above the natural eyes. He is non-working and motionless, as one who has accomplished the whole his work. He is without thoughts, as one who has been elevated at that above-understanding union, and who is resting himself where there is no longer any work of the mind, or some movement of reminding, or towards some thought, or towards some meaning. This is because, by not being able to understand or to know the non-understood and impossible to be comprised realities, the mind is resting itself, to say so: within them. And that resting is the motionless of the happy non-feeling, that is, as well, the delectation in the doubtless and effortless non-feeling of the untold goods[125].

20. He who hasn't been found worthy to reach such a measure, and who hasn't been given such goods, lets him

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[121] As the darkness reconciles with the too-abundant-light, likewise the mind emptied of thoughts reconciles with its state of contemplation and of tasting the godlike goods. This is for in that simple godlike ocean there are all the realities.

[122] And where the eternal life is, there is also the life of the human soul.

[123] The identification of the stability to the movement of the soul that reached into God, it was done also by Saint Gregory of Nyssa (*About the Life of Moses*, G.P. 44: 405-C) and by Saint Maximos the Confessor (*Ambigua*, G.P. 91: 1221).

[124] The mind becomes, through the godlike light, else that is by its nature, and that's why the mind becomes to itself as a non-understandable mystery.

[125] It is about the joy of the gifts received without tiredness, effortlessly, but those gifts surpass all the gifts which have been achieved through effort.

blame only on himself, and let him not say, in order to justify himself, that this thing is impossible, or that the consummation is possible to be achieved, but in an unknown manner. But let him know, being him assured by the godlike Scriptures, that this thing is possible and true, being done through work and being fulfilled in a conscious manner. This is for everyone deprives himself of these goods on the measure of not fulfilling and of not working the commandments[126].

21. Many read the Holy Scriptures, and some people, when reading them, they hear them too[127]. But only a few of the ones who read the Scriptures, they can know, rightly, the power and the meaning of what they read. These ones sometime declare that the things said in the Holy Scriptures are totally impossible, while some other times they reckon those things as totally unbelievable, or they even reckon those sayings as allegories in a wrong meaning. The things said for the present time, they reckon those as following to take place in the future, and they reckon the things said about the future as already happened and as taking place on each day. And thus, there isn't a right-judgment within them, neither is there a true understanding of the godlike and human things.

22. God created, in the beginning, two worlds: one seen and one unseen. But there is a sole emperor of the seen things, one that bears within himself the traits of the two worlds, in the seen and cogitated side[128]. According to these two worlds, there shine two suns: that one seen with the senses and that one cogitated. And what is the seen sun in the realities seen and submitted to the senses, that is God into the realities which are unseen and non-understood with the mind. For God is and He is called as the Sun of the Righteousness (Mal. 4: 2; 3: 20). Behold, therefore, the two suns, one known with the senses and one cogitated with the mind, as there are two worlds too, as it has been told. And amongst the two worlds, that world submitted to the senses with all the realities within it, it is lightened by this sun known with the senses and seen, while the other world, namely that known with the mind, and the realities within it, it receives its light and its brightness from the

[126] Excerpt from the end of the *Ethical Word X*; *Traités théologiques*…, tome II, p. 336. This is a teaching cherished by Saint Simeon, namely that the godlike goods can be achieved in a conscious manner. Actually, if we aren't aware of possessing them, we won't have them.
[127] It is about hearing with the soul, namely hearing with a sense of the soul.
[128] This is the human being.

cogitated Sun of the Righteousness. So, the realities submitted to the senses and the realities known with the mind, they are lightened differently: the first ones by the sun known with the senses, while the last ones by the Sun known with the mind. The last ones have no union or communion with the ones submitted to the senses.

23. Amongst all the seen and cogitated realities, only the man was built by God as a twofold being, namely as having a body composed of four elements, and of feeling and breathing, through which he participates to these elements and he lives within them, and of understanding and immaterial and incorporeal soul, one that is united, in an untold and non-understood manner, with those, and that is mixed with them in an unmixed and non-confounded manner[129]. These ones are the one man, a mortal and immortal animal, seen and unseen, sensitive and intelligible, seer of the seen creation, and knower of the cogitated creation. Like the two suns fulfill their works within the two worlds, in an unseparated manner, likewise they do within the one man: one lightens the body while Another enlightens the soul, ad each sun communicated its light, through participation, to the part it enlightens, according to the power of receiving that light, either richer or poorer[130].

24. The sun that is submitted to the senses it is seen, but it doesn't see. The Sun that is known with the mind, it is both seen by the worthy ones and it sees everybody, and especially the ones who see Him. The sun known with the senses it doesn't speak, neither it gives somebody power to speak. The sun that is known with the mind, he speaks to His friends and

[129] Saint Simeon couldn't avoid being influenced by the times he lived at, in many regards which do not belong to the Christian faith as such. By letting aside, the idea of the four elements which compose the material world, an idea that was characteristic to his time, he was also influenced by the simplistic understanding of the union between body and soul, an understanding characteristic to that time. Today, we are realizing the much more complex mystery of this union. Besides, Saint Simeon himself proved to be aware of the difficulty of the problem, for he added the feeling and the breathing to the four elements of the body, and on the other hand, he declared that through feeling and breathing the body is united with the soul. The sensitiveness and the breathing are the great mystery of the human existence. Do they belong to the matter? Do they belong to the soul? It is difficult to attribute them to the body or to the soul, in a separate manner. In sensitiveness there meet the soul and the body.

[130] Without any doubt, though each sun lightens directly the human being's corresponding part, though the light of the spiritual Sun is reflected, from the soul, upon the body too, and the light of the seen sun it produced a joy to the soul too. This is for the man, though being composed of two parts, he still is one. Withing man is accomplished the union between the two worlds. This was said also by Saint Simeon in the following texts.

He gives everybody the power of speaking[131]. The sun that is submitted to the senses, by shining in the garden submitted to the senses, it only dries out the moisture of the soil, by the heat of its rays, but it doesn't fatten the plants and the seeds. That sun known with the mind, by showing Himself within soul, it fulfills the following things: it dies out the moisture of the passions and it clean up the filth produced by them and it gives fat to the soil of the soul, out of which are nourished the plants of the virtues soaked with dawn.

25. The submitted to the senses sun, it dawns and it lightens the world known with the senses and all the things from within it, the people, the beasts, the animals, and anything else, over which it stretches equally its light. Then the sun sets ad it leaves in darkness the place it has lightened. The sun that is known with the mind, it always shines and is has been shining, and it is wholly comprised in all the things in a non-comprisable manner. But He differs from the things He created, and He is wholly separated in a non-distanced manner from these, so that He is whole in all the things and nowhere; whole in the seen creatures and whole outside them; whole in the seen things and whole in the unseen things; He is present whole everywhere and he is not whole anywhere and anyhow[132].

Of the Same One: 100 Heads Speaking about God, and Doers (Theological and Practical)

1. Christ is the beginning (1 Cor. 15: 13), the middle, and the end[133]. For He is in all the things: in the first ones (Col. 1:

[131] The spiritual sun gives the souls the power of speaking, for, by speaking to them, Himself moves them to answer. He is the Supreme Subject Who addresses Himself to the souls who are created in His image. He is the speaking Word, from where start all the words of calling and out of Whom take their movement of answer all the answering words. This dialogue connects the subjects created by God and it enlightens all the creatures in the same time.

[132] These last three heads entered the preface of "Stoglavna", a collection of decisions made by the Synod that took place in the year 1551 at Moscow. To be seen E. Duchesne, *Le Stoglav et les cents chapîtres*, Paris, 1920, pp. 4-5. According to J. Darrouzès, *Chapîtres théologiques* etc. p. 79.

[133] Saint Maximos the Confessor says: "God is the beginning, the middle, and the end of the existing realities" (*Gnostic Heads* I: 5), but he says also that: "God isn't to Himself, as far as we can know it, neither beginning, nor middle, neither end" (II: 2). But Christ has made Himself, by embodiment, the beginning, the middle, and the end of our new life.

18) and in the middle ones and in the last ones alike in the first ones. This is for there isn't in Him any difference amongst those, as there is no barbarian, neither Scythian, nor Hellenes, neither Jews, but all and in all there is God (Col. 3: 11).

2. The Holy Trinity, by crossing through all the things from the beginning to the things from the end, as from the head of a body all the way to the feet, the Holy Trinity gathers all the things together and glue them and united them and tie them to Himself and, by uniting them so, He makes them strong and non-undoable[134]. The Holy Trinity makes Himself known in each reality, as One and the Same and Who is God, in Whom also the latest ones are the first ones and the first ones are the latest ones (Mt. 20: 16)[135].

3. We the believers, we must see all the believers as one and in each of them we must see Christ and to have so much love on each believer than to be us ready to put our own soul for her / him[136]. We must not call or reckon any believer as evil, but we must see all of them, as I've said, as being good. Even if you see a certain believer as troubled with passions, do not hate the fellow human, but you hate the passions that wage war to that believer. And if you see that believer tyrannized by lusts and wrong thoughts, you have even more mercy on that believer, lest not be yourself tempted too (Col. 6: 1), because you still are submitted to the changes of the fickle matter[137].

4. Like the understanding groups of the powers from above, they are enlightened by God, according to their levels, from the first one to the second one, and from this one to another, and so on, the overpouring of the godlike light passing to all realities, likewise the saints, by being they enlightened by the godlike angels, and connected, and united through the connection of the Holy Ghost, they become worthy of the same honor as the angels are, and they compete with the angels[138].

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[134] The Holy Trinity, as diversity of Persons in the unity of the being, it makes Himself principle of maintaining the unity of all realities in diversity.

[135] The Same God Who is also in the last things, He makes these too, to be the first ones. By the fact that God or Christ is in the last things too, Saint Simeon draws the conclusion that, actually, the last ones are the first ones too, and vice versa.

[136] The catholicity of the Church it has its foundation in the fact that within each believer there is the same Christ, so that within each believer there are all the believers.

[137] It corresponds to the head no. 62 from the *Greek Philokalia*.

[138] The fact that the godlike light passes through angels to saints, that doesn't place the saints lower that the angels. This is for the godlike light, by crossing from angels to saints, it isn't

For the saints come from generation to generation (Isa. 9: 27), through the saints who preceded them, and they stuck with those ones by working the commandments of God, which they are enlightened through, like those ones are, by receiving the gift from God, through participation. Thus, they compose like a golden chain, each of them being a ring connected to another, through faith, through deeds, and through love, so that they compose into the One God, a string that cannot be easily broken[139].

5. If somebody is false by hypocrisy, or he is stained by deeds, or he is easily wounded by some passion, or he has a little shortcoming because his carelessness, he is not counted with the ones who are whole, but he is rejected as useless and deprived of strength. This is lest, at the time of the stretching, his ring in the chain to brake, and thus to introduce a distance between the non-distanced ones and a sadness in both sides, the ones form before suffering for the ones from after them, and these ones suffering from the separation from the first ones[140].

6. He who doesn't aspire, with love and with strong love, to be united, through his humble cogitation, with the last saint, but he still feels a tiny mistrust in him, he won't ever be united either with the saint, or with the first saints who preceded the present saint, even if he reckons that he has the whole faith and the whole love for God and for all the saints[141].

7. The crying for God it is preceded by the humbleness and to the crying for God it succeeds untold joy and gladness. And out of the humbleness for God, it springs out the hope for salvation. This is for the more somebody reckons himself, with

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diminished, but it is imparted wholly to the saints. This passing doesn't do anything else except it accomplishes the connection between angels and saints.

[139] The passing of the light from angels to saints, it is like the passing of the example and of the power of holiness, from the saints from before, to the saints from succeeding them. This is a living tradition, one that provides the unity amongst generations. The same Christ is in the first ones and in the last ones, so that He makes the first ones as the last ones and He makes the last ones as the first ones. Saint Simeon attributes to the overpouring of the light, form angels to saints, and from the predecessor saints to their successors, a meaning of tradition.

[140] This corresponds to the head no. 62 from the *Greek Philokalia*. The passions break the chain of the living tradition of the saints, one that constitutes some kind of spine of the living Tradition of the Church.

[141] He who breaks the connection with the saint whom he is in an unmediated connection with, he breaks, by that, the connection with all the saints from before. Through him there will be introduced an interruption in the chain of the tradition, one with heavy consequences for Christ. In order we to maintain the tradition, we are required humbleness and love for our forerunners. The breakage in the tradition is caused by pride and by the absence of the love.

the whole his soul, as more sinner than all people, the more grows, together with the humbleness, also the hope that flourishes within his heart, one assuring him that he can be saved through humbleness.

8. The more somebody descends into the deep of the humbleness and the more he admits that he isn't worthy of salvation, the more he gets sad and the more he sheds streams of tears. And, on the measure he sheds his tears, the joy gushed up within his heart, and together with the joy there springs out and grows up the hope that makes even stronger the reassuring about salvation[142].

9. Each of us must observe himself and to know on himself, in order we not to trust either only the hope, without crying and without the spiritual humbleness, nor to trust the humble cogitation and the tears, without the hope and the joy which follow to these ones[143].

10. There is an apparent humbleness, one coming out of laziness, out of carelessness, and out of a lack of hope of the conscience, one that is reckoned, by the ones who have it, as causing salvation. But it isn't, because of not being accompanied by the crying that produces the joy.

11. There is a weeping without humbleness, and that is reckoned by the ones who cry as a crying that cleans up their sins. But they vainly deceive themselves, by imagining that. Because they lack the sweetness of the Holy Ghost, a sweetness that mysteriously emerges within the understanding chamber of the soul (Ps. 33: 9[144]). Because of that, some ones like these, they are quickly ignited by the lust for the world and they aren't able to consummately despise this world and the things from the world. And the one who cannot consummately despise these, and who hasn't yet achieved a detachment, with the whole his soul, from them, such one cannot either achieve the sure and without any doubt trust in his salvation. He is carries

[142] The spiritual life is intertwined contrasts, as it is the life into sin, too. The pleasure for the sin is accompanied by the torment of the sorrow. That saddening for sin that goes all the way to crying, it gives birth to joy, for it sets the beginning of the new life.

[143] With this chapter it starts a string of heads for exemplary applying a subtle discernment of some states of the soul, which can have diverse contents, despite their apparent identity.

[144] In KJB we have: Ps. 34: 9: "O fear the Lord, ye his saints: for there is no want to them that fear him."; in ROB we have: Ps. 33: 9: "Fear the Lord all His saints, for do not lack anything the ones who fear Him.". (E. l. t.'s n.)

away by doubt, ceaselessly, here and there, and he doesn't lay out the stone foundation (Lk. 6: 48).

12. The weeping is twofold in its works. One is like the water, and it quenches through tears the heat of the passions and it cleans up the soul, of his defilement caused by passions; another is like the fire, and that makes alive, by the presence of the Holy Ghost, and it reignites and it warms up and it makes fiery, the heart, for the love and due to its longing for God.

13. You notice and know the works emerging within you, out of humbleness and weeping, and you study the benefit added to you, at the right time. To the beginners, this means rejecting any earthly worries, and the detachment and their renunciation to their parents and friends, the forsaking of the worry and the despising of all things and goods, not only all the way down to a simple needle, but even your own body.

14. As one quenches a flame that burns into an oven, when he sets that flame on the ground, likewise, the life's worries and the addiction to even the most insignificant and tiny thing, they quench the lit flame from within the soul[145].

15. The one who rejected, joyfully and with the whole his heart's feeling, the external things and the people and all the aspects of the life, and he has forgotten about those, he has jumped over addiction as over a wall, and he is stranger towards the world and towards all the realities from within the world. He gathers up his mind, and he focuses his thought and his cogitation only upon remembering his death. That's why he thinks at judgment and at reward, and he is totally stranger to the present realities, and he is penetrated by an untold fear because of some thoughts and because of cogitating at them.

16. He who bear in his bosom the fear of judgment, he is like a convicted chained on the stage of this life. That's why, he appears as one that is dragged by fear, as by an executioner, and he is taken on the road towards his death, so that he no longer thinks at anything else except at his torment and as his pain he is going to suffer because of his eternal damnation. By bearing this thought within heart, the fears he keeps it alive, it doesn't allow him to worry about any human thing. So, by being him, ceaselessly, as nailed on the wood, and by being him

[145] The beginners must have a special zeal in detaching themselves form the worldly worries. After they have progressed, they will achieve that detachment, even when they are amongst things.

mastered by strong pains, he cannot look at somebody's face, and he makes no fuss for the honor or because of the dishonor he is given, and he is uninterested in the mockeries coming upon him.

17. He who bears within himself the fear of death, he is disgusted by any food, drink, and clothing's adornment. He doesn't eat his bread and he doesn't drink his water with pleasure, but he satisfies the needs of his body only insomuch as it is necessary in order to stay alive[146]. He will reject the whole his will and he will make himself servant to everybody, by not discerning amongst the things he is commanded[147].

18. He who has given himself, because of the fear of torments, as servant to the fathers according to God, he won't choose the commands which alleviate the pain of his heart, neither those commands which untie the tie of his fear. He won't listen either to them who urge him towards these commands with friendship, or with flattering, or with commandment, but he will rather choose those commandments which increase his fear and he will want those commandments which tighten his connection and he will love those commandments which give his executioner (his fear) more power. He will persevere into these ones, while not waiting for getting, at once, freedom from them[148]. But the hope for deliverance makes his toil easier, and that is useful to him who fierily repent[149].

19. To all of them who start living according to God, it is useful the fear of torments and the pain that is born out of it. And he who imagine that he can set a good beginning without pain and without chains and without executioner (fear), he not only lays down the foundation of his deeds on sand, but he even imagines that he could build his house in the air, without foundation, and that is totally impossible. This is for this pain give birth to every joy and this chain will break all the chains of

[146] This is the method of satisfying the strictly necessary needs of the life, without slipping towards sin. So did Christ.

[147] It corresponds to head no. 64 from the *Greek Philokalia*. But he will avoid committing sins, even if he is commanded to do so.

[148] He won't let himself convinced by the arguments of the ones who want to ease his fear of eternal torments and his pain for those torments. If the German philosopher Heidegger reckons that the existence of the human nature is in a permanent unrest because of worry, in the Christian spirituality the existence is dominated by the fear for the eternal torments.

[149] It corresponds to the head no. 65 from the *Greek Philokalia*.

the sins and of the lusts and this executioner doesn't cause death but eternal life[150].

20. He who doesn't want to escape and to run away from the pain born out of the fear of the eternal torments, but he will attach himself to it, with the whole his heart's determination, and he will tighten its ties even tighter, on the measure of his determination, he will show himself before the face of the Emperor of the emperors. And when this takes place, immediately will appear, like through a mist, the glory of That One, and his chains will be untied, and his executioner, or his fear, it will run away from him, and the pain from within his heart it will turn into joy and it will become spring that ceaselessly spring out streams of tears, and in his mind, he will have: quietude, gentleness, and untold sweetness. And that will even give him manhood, and that will make him freely and unfetteredly running towards the whole obedience to the commandments of God (Ps. 118: 32[151]). These are impossible to the beginners, but they are characteristic to those who have reached, by advancing, towards the middle. And to the consummate ones, this spring becomes them a light, their heart changing and transforming itself without notice[152].

21. He who has within himself the light of the Holy Ghost, he fells on his face, to the ground, for he is unable to look at it, and he shouts out with great fear, as one who has seen and who has suffered an above-nature and above-word and above-understanding thing. He is like a man whose limbs have caught fire from somewhere, and who cannot endure the heat of the flame (Jer. 20: 9), he behaves like one who has gone out of his self[153]. Because of not succeeding, by any means, to become

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[150] It corresponds to the head no. 66 from the *Greek Philokalia*. It is being highlighted here a great paradox: the pain gives birth to joy; the fear that is reckoned as an executioner, it brings us to life. This is for those sensitize and they strengthen our spirit, and they do not allow our spirit into drowsiness and into lack of strength. In this consists of the fact that through cross one reaches to life.

[151] In KJB we have: Ps. 119: 32: "I will run the way of thy commandments, when thou shalt enlarge my heart."; in ROB we have: Ps. 118: 32: "On the way of Your commandments I ran when You broadened my heart."

[152] It corresponds to the head no. 67 from the *Greek Philokalia*. The spring of the tears becomes spring of light. One can see through their tears the light from within them. He who cannot weep for his sins, he remains frowning and darkened.

[153] It's about ecstasy, that the man has gone out of himself, by being absorbed by the light and by the fire of the Holy Ghost. This makes the body transparent and hot, for the soul is hot too. This is the fire of the clean enthusiasm.

again his own, and because of being ceaselessly overwhelmed by tears and by being cooled down too, by his tears, he is ignited even more by his longing's fire. Consequently, he sheds even more tears and, being washed in their abundance, he flashes of ever greater shininess[154]. And when he is entirely ignited and he has become as a light, it is fulfilled what has been said: "God united with the gods and known by them", namely as much as God has united Himself with the ones who have united themselves with Him, and God has unveiled Himself to the ones who know Him[155].

22. To the extent God want to make Himself known to us, to that extent He unveils Himself to us. And as much as He unveils Himself, insomuch God is seen and known by the worthy ones. But it will be impossible to somebody to know and to see something like that, if he hasn't united himself, firstly, with the All-Holy Ghost, after he has achieved, through pains and sweats, a humble and clean and simple and crushed heart.

23. Before weeping and tears, let nobody deceive himself with vain words (Eph. 5: 6), neither let us to deceive ourselves. This is because there still isn't repentance within us, neither there is true sorrow, neither there is fear of God within our hearts, nor have we blame ourselves, neither our soul has reached the feeling of the future judgment and of the eternal torments. This is for, if we blamed ourselves, and if we achieved these, we would immediately shed tears. And without these, neither the callousness of our heart will possibly be melted down ever, nor our soul will ever achieve humbleness, neither we will succeed in becoming us humble. And he who hasn't become humble, he cannot unite himself with the Holy Ghost[156]. And he who hasn't united himself with the Holy Ghost, through cleanness, he cannot reach to see and to known God and he is unworthy of mysteriously learning the virtues of the humbleness[157].

24. He who wants to teach the craftsmanship of the speaking and the philosophy, on the ones who has just learnt how to utter the letters, that not only that will be useless to

[154] Another paradox: out of the freshness of the tears it is ignited the fire of an even greater longing for God. And vice versa.
[155] It corresponds to the head no. 68 from the *Greek Philokalia*. Saint Simeon describes here a state of ecstasy that he lived.
[156] Through tears, by mellowing down its callousness, the heart opens itself to the Holy Ghost.
[157] It corresponds to head no. 69 form the *Greek Philokalia*.

him, but that will also discourage him and disgust him, because of the helplessness of his mind to understand the things he is taught about. Likewise, he who tell the beginners about consummation, and especially to the not so intelligent ones, that not only will be useless to those ones, but it will even make them to turn back to their previous way of life. This is because, by looking at the height of the virtue and by understanding how far its peak is, and by reckoning that it is impossible to him to ascend towards its peak, he will despise the things he has been doing at the beginning, as useless, and he will sink into despair.

25. When they who are dominated by passions, they hear that he who is consummate according to God, he reckons himself as more deprived of cleanness than any human being, and then any animal or beast, and that he, when mocked, he rejoices, and when he is gossiped he blesses, and when he is persecuted he endures and he prays for his enemies with tears and into the pain of his heart, he praying to God for them, at the beginning they do not believe that such great things cane exist, and they try to imitate him. Later on, being they unveiled by the Holy Scriptures, and by being they overwhelmed by the saints who proved those with their deeds, the confess that they cannot reach those things. And when they hear that without fulfilling those it is impossible to be they saved, then, because of not wanting to totally stop themselves from doing the evil, and because of not wanting to repent themselves for their sins, they are engulfed with despair.

26. Most of the people honor as dispassionate and as saints, on them who pretend and mimic the virtue, and something else shows in the skin of the cheek, and something else they are according to the inward man, namely: full of all injustice and envy and cunningness and the evil smell of the pleasures. They reckon so, because they do not have the eye of their soul cleaned, neither are they able to know those ones out of their fruits. And on the ones who live in awe and virtues and in the non-evilness of their heart, and who are truly saints, they reckon them, wrongly, as common people, and they go past them despising them and they totally disregard them[158].

[158] It corresponds to head no. 70 from the *Greek Philokalia*.

27. People like these, they rather honor as a teacher and as a spiritual man, somebody who is talkative and good-looking. And they reckon the quiet man rather as stupid and mute[159].

28. They who are haughty in their thought and sick with the devil's pride, they turn themselves away from him who speaks into the holy Ghost, because of reckoning him as haughty in his thought and proud. This is because his words rather slap them then pierce them[160]. But, on the ones who mumbles out of his belly and by reading some papers and who remember them regarding their salvation, they praise those and they welcome them. Thus, there is nobody amongst some people like these ones, who to be able to discern and to see the things well and as it is[161].

29. "Blesse are, says God, they who are pure in heart, for they will see God" (Mt. 5: 8). But the clean heart cannot be achieved by any virtue, neither by two virtues, nor even by ten virtues, but only by all virtues being together as there would be one virtue, and extended to its very end[162]. But neither these ones can make the heart clean, without the coming and the work of the Holy Ghost. This is for, as the blacksmith can show his craftsmanship through his tools, but without the work of the fire he can achieve nothing, likewise, the man can achieve everything and he uses the virtues as some tools, but without the coming of the godlike fire, the virtues remain fruitless and useless and they do not succeed in cleaning up the stain and the defilement of the soul[163].

30. There where the humbleness is deep, there are plenty of tears too. And there where the tears are present, there is also the presence of the worshipped Holy Ghost. And there where the Holy Ghost is present, there occurs the whole cleanness and holiness within him who is under the work of the Holy Ghost, and God makes Himself seen to him, and God looks at him.

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[159] It corresponds to head no. 71 from the *Greek Philokalia*.

[160] The proud ones reckon the spiritual people as being actually proud, for the spiritual people do not accept to lower themselves to making jokes and to trifling deeds.

[161] It corresponds to head no. 72 from the *Greek Philokalia*.

[162] Lacking even only one virtue, it keeps the heart stained, and even only one stain it will be felt affecting all virtues, by disturbing them.

[163] Head no. 73 from the *Greek Philokalia*. Only God is truly consummately clean, and God can clean the man's heart with the fire of the love ignited by Him within man's heart.

"For, Whom I am going to look at, he says, but at the gentle and peaceful and fearful for My words?"[164].

31. The man can fight his passions, but he won't be able, by any means, to uproot his passions. And the man has received the power not to do the evil, but not also the power of not thinking at evil[165]. But the awe consists of not only doing the good, but also of not thinking at the evil things. So, he who thinks at the evil things, he cannot achieve a clean heart. And how could he? Because of being his heart defiled by the evil thought, it is as a mirror into mud[166].

32. I have understood that the clean heart doesn't consist only of not being somebody bothered by certain passion, or even of not thinking at something evil or at something belonging to the life, when he wants, but it consists of having within himself only the memory of God, by an unrestrained love. This is because only into the clean light the clean eye sees cleanly, for nothing impedes the sight[167].

33. They say that the dispassion consists not only of being outside the work of the passions, but it also consists of estrangement from remembering the passions. And it consists not only of this, but it consists also of emptying our mind of any imaginings, so that when we want, to be us elevated above skies, so that us to reach outside all the realities seen and submitted to the senses. Then it will be like our senses would be locked up, and like our mind would have penetrated to the realities which are above senses, the mind taking the senses with itself, through its power, as the wings of a vulture.

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[164] Darrouzès, *quoted work*, p. 89, he mentions in his note: Isa. 62: 2. But, in the mentioned place, there aren't the specified words.

[165] The mind, because of being always in movement, it is more difficult to dominate than the body's limbs.

[166] Of course, here it is not only about a theoretical thinking at evil, but it is about a certain tempting thought. But this thought, being given its influence power, it can be banished away from within man only while God is present within man.

[167] From here we can see that the "light' that Saint Simeon talks so much about, it consists of heart's and of sight's cleanness. The man has this cleanness only by the help from God, or only as coming that cleaning from God. This cleanness is there where between man and God no thought is intercalated. The clean heart is there where even the evil thoughts have been uprooted from within soul.

34. The mind without senses, it doesn't show, by any means, its works, neither the senses show their works without the mind[168].

35. It is and it is called as clean heart, that heart that doesn't find in itself any imagining or worldly thought, that heart that is so self-giving to God and so united with God, that that heart no longer has any memory, neither of the upsetting things of the life, nor of the things producing joy, but that mind lives in contemplation as in the third heaven, and that mind is kidnapped in Paradise (2 Cor. 12: 2-4), and, that mind sees the earnest of the goods promised to the saints, and that mind becomes the witness of the eternal goods, as much as it is possible to the human nature. This is the true sign of the clean heart and it is the sure proof through which somebody can know the measures of the creation too, and he sees himself as in a mirror[169].

36. As he who is outside a house, he cannot see the people from inside that house, likewise he who is crucified to the world (Gal. 6: 14), or who is dead to the world, he no longer has any feeling of the things from the world.

37. As the dead body has no feeling, neither of the living bodies, nor of the bodies lying in dead together with it, likewise

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[168] Through this affirmation, Saint Simeon scatters any misinterpretation of his thinking, namely that of admitting a separation of the mind from the senses. The spirit transfigures the work of the senses, and the spirit doesn't dispense with it. But neither can we think at the work of the senses without spirit. The man is unity between body and soul, in his acts, in his thoughts, and in his sentiments. But Saint Simeon says even more than that: that man who no longer has any evil thought in himself, he elevated his senses too, to the "sky", namely, that man sees through his senses too, the godlike light, or spiritual mysteries from above the earthly things. This is for, these mysteries can still be seen through the world, or through the body, which have become transparent (to God (E. l. t.'s n.)). This is for the man's senses have become apt for these mysteries, and the senses are overwhelmed by mind, and through his mind his senses are overwhelmed by the work of the Holy Ghost. The mind and the senses have become, in this case, a knower unit on a higher plan. The man knows, as a total (complete (E. l. t.'s n.)) being, the superior realities.

[169] The clean heart makes the man transparent to himself. While the heart still is stained, the man cannot know on himself, for he is not transparent to himself, neither is he transparent to other people. There is interposed between him and his indefinite self, his preoccupation with something exterior and limited. The clean heart is the abyssal profoundness of the man, a rediscovered profoundness. This is for, there is no longer interposed any thought about some limited object, between him and his profoundness. Now the man knows on himself as what he actually is, in his indefinite, that, for it is different, in a certain regard, from the indefinite of other people, it still is definite, in a certain aspect. But the believer cannot discover his abyssal profoundness, except when it opens in the infinite profoundness of God, which it subsists into.

either the one who has reached outside the world, into the Holy Ghost, and who is together with God, he cannot have any feeling of the world or any addiction to the world's things, despite he still is submitted to hid body's needs.

38. There is a death before death and a resurrection of the souls before the resurrection of the bodies, through work, through power, through experience, and through truth. When the mortal thought has been abolished by the immortal mind, and when the state of death has been banished from life, then the soul sees on himself as the soul resurrected from dead, in an obvious manner, as the ones who awaken from sleep, they see on themselves. And that soul recognizes God Who has resurrected him. And by knowing God and thanking to God, that soul is elevated above senses and above the whole world, and he is full of an untold pleasure, and it makes resting, within himself, the whole thinking movement[170].

39. Some states are caused by ourselves, other states are given to us by God. On the measure that we clean up ourselves, through toils and sanctified sweats, we are enlightened through the light of the repentance tears. And on the measure that we are enlightened, we are cleaned up through tears. The last thing (the leaning up through tears) we bring it from ourselves; the first thing (the illumination) is given to us and we receive it from above.

40. Many, by bearing their own things, they didn't receive the things which usually come from God. One can see that out of what Cain and Esau did and suffered. This is because if somebody doesn't bear his own things in a pious state of his soul, with fiery faith and with humble cogitation, God won't look at him and he won't receive the brought things. And if these ones aren't fulfilled, neither God will give, in exchange, His things, to the one who has brought, thus, his own things.

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[170] The soul, while detached from diverse limited thought which are according to their objects, it sees on himself as differing from his perishing thoughts, namely as immortal. This is the same with the awakening to the true self-awareness. But this occurs together with the awareness about God. The self-awareness awakens to the awareness about its immortality, for it knows its persistency in comparison to the perishing thoughts. Such a soul rejoices of his resurrection before the resurrection of his body, through work, through power, through experience, and through truth. By seeing God, the soul ceases his perishing work of thinking, and he keeps only his unperishing work, for God is above the cogitation that makes the effort of defining and of connecting the various and limited objects, and in order to do that, the soul employ some categories which are below mind's cogitation that is directed, in an unchanged manner, towards the infinite God, and towards its own indefinite self.

41. Both the world and the people from within world are dead to the saints. That's why, the world and the people from within world, despite seeing, they cannot see the saints' good deeds, and despite they are hearing, they cannot understand (Mt. 13: 13) the godlike words of the saints uttered into the Holy Ghost. But neither the spiritual people can receive within them the evil deeds or the passionate words of the worldly and evil people, but, when seeing, at their turn, the things from within world, they actually do not see those, and when hearing the words of the worldly people, the saints remain with their feeling like they wouldn't hear those. And thus, there doesn't take place any partaking of these ones with those ones, or of those ones with these ones[171].

42. The separation between light and darkness it is clear and mixing them is impossible. "For what partaking has the light with the darkness, he says, or what part has the believer with the non-believer?" (2 Cor. 6: 15). Equally great is the distance and the separation between those who are into the Holy Ghost and those who aren't. The first ones live into heavens (Phil. 3: 20), for they have become, still from here, angels out of people. And the las ones, they still sit in the inherited darkness and in the shadow of the death (Ps. 106: 10[172] and the followings), nailed to the earth and to the things from the earth. The first ones are in the understanding and in without-evening light; the other are enlightened only by the light submitted to the senses; the first ones see on themselves and they also see the ones close to them; the others, by seeing on themselves and by seeing those who are close to them as dying on each day, they do not know that they are people and that they are dying like people do (Ps. 81: 7[173]); and by not

[171] This doesn't mean that they cannot collaborate with one another in the things necessary for the earthly life. Even more than that, from here one can see that to Saint Simeon, the non-partaking of the clean ones to the world, it means only the not-receiving of the words, and of the thoughts, and of the deed from within the world. But they, just by that, they are able to work for cleaning up and for elevating the people and the things from within world. Therefore, it can exist, on this purpose, a connection of theirs with the other people. And Saint Simeon even asks for that, in other of his sayings, with the whole his power.

[172] In KJB we have: Ps. 107: 10: "Such as sit in darkness and in the shadow of death, being bound in affliction and iron;"; in ROB we have: Ps. 106: 10: "They were sitting in darkness and in the shadow of the death; they were chained by poverty and by iron". (E. l. t.'s n.)

[173] In KJB we have: Ps. 82: 7: "But ye shall die like men, and fall like one of the princes."; in ROB we have: "But you die like some people and like one of the chieftains you fall." (E. l. t.'s n.)

knowing it, they do not believe that there will be a judgment and a resurrection and a reward for the deeds committed by each one during the life from here.

43. If the Holy Ghost is within you, you will know, without any doubt, out of His works committed within you, the things said by the Apostle. For he says: "Where the Lord's Spirit is, there the freedom is" (2 Cor. 3: 17); and: "The body id dead to the sin and the Spirit lives for righteousness" (Rom. 8: 10); and: "They who belong to Christ, they have crucified their life together with the life's sufferings and lusts" (Gal. 5: 29). For as many as into Christ they have been baptized, they are into the Holy Ghost (Jn. 7: 33), as ones who have been dressed up into whole Christ (Gal. 3: 27), and they have become sons of the light (Lk. 16: 8), and they walk into the without-evening light (1 Jn. 1: 7). And seeing they the world, they do not see it, and they hearing the things of the world, they do not hear (Mt. 13: 13). This is for, as it was written about the bodily people, that they seeing, they do not see, and that they hearing about the godlike things, they do not understand, neither they can accept the realities of the Spirit, for these realities are insanity to them (1 Cor. 2: 14), likewise you to understand about they who have the Holy Ghost within them: they have body, but they aren't body. "This is for, he says, you are not into body, but into spirit, if the Spirit of God dwells within you: (Rom. 8: 9). They are dead to the world, and the world is dead to them. "For to me, he says, the world has been crucified, and I to the world" (Gal. 6: 14).

44. He who knows these wonderful signs and states as being worked within himself, he is truly a bearer of God and of signs, by having God, or Himself the Holy Ghost, dwelling within him, speaking and working within him the things said by Paul. And he who hasn't yet known these things within himself, let him no delude himself, because he still is body and blood, namely he is covered by the darkness of the body's lusts[174]. And the body and the blood won't inherit the Kingdom of God, that is the Holy Ghost (1 Cor. 15: 20).

45. At the godlike Baptism, we receive the forgiveness of the sins we have committed, and we are liberated from the old curse and we are sanctified by the coming of the Holy

[174] Like Saint Simeon identifies the cleanness to light, likewise he identifies the uncleanness of the lusts and of the passions, to darkness. The first one gives the possibility of seeing God, the last one doesn't.

Ghost. But the consummate grace, according to the word: "I will dwell and I will walk within them" (2 Cor. 6: 16), we do not receive Him then. This is of the ones who have strengthened themselves into faith, and who shows that by deeds. This is for, after we have been baptized, because we have been deviating towards evil and shameful deeds, we have rejected everything, even the sanctification itself. But by repentance, and by confession and by tears, we receive, on their measure, firstly the forgiveness of our sins and, by that, the sanctification and the grace from above[175].

46. From repentance comes to us the washing of the defilement brought by our shameful deeds. After it, we will receive the impartation with the Holy Ghost. But not in a simple manner, but according to the faith, to the feeling, and to the humbleness, if we have repented ourselves with the whole our soul. But this will be only after the full forgiveness of the sins from before, a forgiveness that we have received from our spiritual guide that assumed his responsibility for us. That's why it is good us to repent ourselves daily, according to the commandment that we have been given. For the urge: "Repent, for the Kingdom of Heavens has come closer" (Mt. 3: 2), it shows us this work as being borderless[176].

47. The grace of the All-Holy Ghost has been given to the souls betrothed to Christ, as an earnest. And as without earnest, the woman has no guarantee that her union with the man will ever take place, likewise neither the soul receives the sure entrustment that will forever be together with his Master and God, or that the soul will be united mysteriously, and in an untold manner, with Him, and that the soul will enjoy His unapproachable light, if the soul doesn't receive the earnest of His grace and if the soul doesn't' achieve His grace within himself, into knowledge[177].

48. Like the contracts, if they aren't signed by some worthy to be trusted witnesses, they won't make the earnest

[175] Head no. 74, *Greek Philokalia*.

[176] Head no. 75. *Greek Philokalia*. The repentance has no border, for we can constantly advance into the good things, while regretting the non-consummation from before.

[177] Head no. 76. *Greek Philokalia*. "Into Knowledge" means in a conscious manner, in a felt manner. The beauty of Christ is, on one hand, unapproachable, because of not being possible to comprise it, but on the other hand it is felt. It is both knowledge and nescience. Even the subject of our fellow human, on one hand we notice him, while, on the other hand, he remains transcendent and undefined to us.

sure, likewise, before fulfilling the commandments and before achieving the virtues, it is not guaranteed the enlightenment from the grace. This is for, what the witnessed are to the contracts, that it is the working of the commandments and the virtues for the earnest of the Holy Ghost. Due to these ones, each of us receives, as earnest, the entrustment of the future salvation[178].

49. First, we write the contracts, to say so, by working the commandments, and then they are sealed and signed by the virtues. Only then, the bridegroom Christ gives the ring to the bride-soul, namely the earnest of the Holy Ghost[179].

50. Like the bride before wedding, she receives form the bridegroom only the earnest, and the due dowry and the promised gifts she expects to receive them after the wedding, likewise the bride that is the Church of the believers, and the soul of each of us, they receive, in the first place, from Christ, only the earnest of the Holy Ghost, and the eternal goods and the Kingdom of Heavens, they wait to receive them after the departure from here. But by earnest, they have the entrustment that they will receive the goods convened into the contract in a non-liar manner[180].

51. It happens sometimes that the bridegroom is late from his travel, or he is busy with other businesses, and that's why he decides to postpone the wedding. If the bride gets angry and, despising his love, she erases or she tears the contract pieces, she will immediately fall off the hopes she has into the bridegroom. It happens similarly also to the soul. If somebody amongst them who live in ascesis says: for how long owe I to toil? And, consequently he weakens from the tiredness of the ascesis and, by neglecting the commandments and by leaving the ceaseless repentance, he erases or he tears to pieces, to say so, the contracts, he will immediately and totally fall off the earnest and from his hope in God[181].

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[178] Head no. 77, *Greek Philokalia*.

[179] Head no. 78, *Greek Philokalia*. The fulfilled commandments are inscribed into our being, and the virtues put their seal on our being. The earnest of the Holy Ghost comes within our being as a light from above, and it produces a first state of transparence of our being to God, and it produces a first union of our being with God. The Holy Ghost is the ring of Christ, the beginner connection with Christ.

[180] Head no. 79, *Greek Philokalia*.

[181] Head no. 80, *Greek Philokalia*. Once the earnest received, we mustn't stay on that spot, but we must advance, namely we must develop the earnest. Otherwise, there takes place a true falling off the love for the bridegroom.

52. If the bride turns her love towards another man, and she mates with that one, openly or hiddenly, not only that she can no longer hope for receiving anything from the things promised her by the bridegroom, but she will wait, justly, also the punishment and the blame provided by the law. It happens likewise to us. If somebody turns away his love he owes to the bridegroom Christ, towards the lust for something, plainly or hiddenly, and his heart is addicted to that thing, he will be rejected by the bridegroom and he will be reckoned as unworthy of being united with Him[182]. For He said: "I love them who love Me" (Pro. 8: 17)[183].

53. The earnest is, to them who have achieved it, untold, understood in a non-understood manner, kept without being mastered[184], seen in an unseen manner, alive and speaking, in movement and moving him who has achieved it, flying out of the ark of the covenant where it is sealed within, and being again, unexpectedly, within it[185]. Thus, that loves makes him who has achieved it, not to reckon its presence as sure, neither he will reckon that it is leaving as without return. And thus, by not having it, he is like him who has it, and by having it, he who has achieved it he feels himself like him who doesn't have it[186].

54. It happens that somebody, while staying at night in the house, with all the doors locked, if he opens a small window and he is lightened by a shiny lightning bolt, he won't be able to take that and he will defend himself by immediately closing his eyes and he withdraws in himself. Likewise, when the soul is locked into the realities submitted to the senses, if the soul ever leans with the mind towards the realities from outside those

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[182] It has been broken the inwards communion between soul and Christ.

[183] Head. no. 81, *Greek Philokalia*. This doesn't mean that God loves him who precedes His love, but God loves him who answer His love. For God cannot enter that heart that is not open to His love.

[184] You can keep somebody's love, but you do not master that love, for that love depends on that person's freedom.

[185] Here it seems to you that you have the another's love, and there it seems that you don't have it. Only after you have been consolidated in it, you will have the steadfast entrustment of it.

[186] The faith, the grace, and the spiritual states, they aren't like some still and tangible objects. They convince us, on a certain moment, about their presence, and on another moment, they seem as not being present. Paramount it is that, when they seem not to be present, you not to draw the conclusion that they won't return, and not to make out of that conclusion a definitive way of thinking and behaving.

(Song of Songs 2: 2), as through a window, by being lightened by the lightning of the earnest from them, namely by the Holy Ghost, and by not being able to withstand the ray of the not-covered light, that soul will feel a fear within mind and he wholly gathers within himself, as seeking refuge in a house, in the realities known with the senses, and human.

55. Out of these signs, each od us must known if we have received the earnest of the Holy Ghost from the bridegroom and master Christ. And whether we have received it, let's strive to keep it[187]. And whether we haven't been found worthy to receive it yet, let's strive to receive it by good deeds and by the fieriest repentance, and let's guard it by working the commandments and by achieving the virtues[188].

56. The roof of each house is upheld by foundations and by the other parts of that building; and the foundations are laid down, as necessary and useful, in order to uphold the roof. Otherwise, neither the roof can stay without foundations, nor the foundations are necessary or useful without a roof. Likewise, the grace of God is kept by working the commandments, and the deeds of the commandment are laid down as foundations for the grace of God; neither the grace will remain within us if we cease working the commandments, nor the working of the commandments without the grace of God is needed or useful[189].

57. Like the house without roof, left so because of the builder carelessness, not only that is of no use, but it also makes the mason subject of laughter, likewise is the ones who lays down the foundations of working the commandments and he erects the walls of the high virtues, if he doesn't' receive the grace of the Holy Ghost too, into his soul's sight and knowledge, he will be non-consummate and pities by them who are consummate. He is deprived of grace for one of these two reasons: either because he hasn't taken care of repentance, or because being him unskilled at gathering the commandments, that is an infinite material, he has left something outside from what seems to us as insignificant, but they are necessary for building the house of the virtues. Thus, without those, he

[187] To keep it like active love, and not in a static manner.

[188] Head no. 82, *Greek Philokalia*. To guard it, therefore, by advancing with the deed and by strengthening it into virtues.

[189] Head no. 83, *Greek Philokalia*. The grace doesn't last there where the commandments of God aren't worked. The grace is active power, it is irradiation, it isn't somethings static.

hasn't been able to cover his house with the grace of the Holy Ghost[190].

58. If the Son of God and God, He descended on earth, in order Him to reconcile us – who were enemies of His Father (Rom. 5: 10) - through Himself, and to unite us, in a conscious manner, with Him through His Holy – and of-the-same-being – Ghost, the one who falls off this grace, what other grace will him be partaker to? Surely so, that one neither have been reconciled with God, nor he achieved the union with Him by the impartation with the Holy Ghost[191].

59. "Does somebody put fire in his own bosom, says the wiseman, and won't he burn his clothes?" (Prov. 6: 27). And I am saying: "Who won't burn and who won't be filled up with shininess and who won't spread, at his turn, the lightings of the godhead, on the measure of his cleanness and of his impartation with the fire, if he receives within his heart the non-covered heavenly fire? This is for the impartation follows to cleanness, and the cleanness follows to impartation.

60. He who is imparted with the godlike Ghost, he will be delivered from the passionate lusts and pleasures, but he won't leave the bodily needs[192]. As one who is liberated from the ties of the passionate lust, and as one who is united with the immortal glory and sweetness, he ceaselessly strives to be high and to live with God; and he strives not to get far, even for a moment, from That One and form the delectation which he can get enough of. But as one who is locked up within body and corruption, he is dragged and carried by these ones, and he turns back towards the earthly realities. But then he gets so sad because of these, as much as the sinner's soul is sad when gets separated from the body[193].

61. Like to the lover of body and life, of pleasures and of world, getting separated from them it means death, likewise, to the one who loves the cleanness and who loves God, and who

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[190] Head no. 84, *Greek Philokalia*. The material is infinite, meaning that the soul never ends to be consummate, and also meaning that the soul must always be in working. Otherwise, the soul collapses into death, in inertia, regardless the level that soul has reached on. And then that soul doesn't have a roof that fits, for the roof actually consists of the open infinity of God.

[191] Head no. 85, *Greek Philokalia*.

[192] It is important that the affects to be bridled, so that we won't slip to sin through them. The spiritual sweetness of the life into the Holy Ghost it makes one like that not to feel the need for the pleasures related to satisfying his lusts.

[193] Head no. 86, *Greek Philokalia*.

loves the bodiless realities and the virtue, death is to him, truly, even the tiniest separation from cogitating these ones. He who looks at the light submitted to the senses, if he closes his eyes toa little while, of if his eyes are covered by somebody else, he will be troubled and sad, and he won't be able to suffer that, especially if he looks at necessary and useful things. But how much more won't be sad and won't be troubled, he who is lightened by the light of the Holy Ghost and who looks with watchfulness and with understanding, either he is awake or he is sleeping, those goods "which the eye hasn't seen and the ear hasn't heard and to the man's heart they haven't ascended" (1 Cor. 2: 9), at which even the angels want to look at (1 Pt. 1: 12), if somebody is plucked off from looking at them? This is because he reckons that, rightly so, as death and as estrangement from the eternal life[194].

62. Being the human being twofold, namely being composed of soul and body, the world has been created for him also as seen and unseen. And to each one of these parts there have been appointed some of our deeds and worries. But I have understood that this is true also regarding the spiritual views and the dreams. Those which occupy the soul, or those which the soul lives when in state of vigil, those ones retain the soul's imagination and cogitation in his sleep too. If the soul worries about human things, the soul will be preoccupied with those also in the imaginings of his dreams. And if the soul cogitates to the godlike and heavenly realities, the soul will be even in his dreams thinking at these ones, according to the prophet's saying: "And the young ones will have visions" (Joel 3: 1). But while being into these ones, the soul won't be deceived, but the soul will see true things and the soul will be entrusted with unveilings[195].

63. When the lusting part of the soul is pushed towards the passions of the delectations and towards the pleasure of the life, the same are seen by the soul while dreaming. And when the wrath or the anger of the s oul is infuriated against our fellow humans, the soul dreams attacks, wars, and fights against snakes, and quarrels as in justice court with the

[194] Head no. 87, *Greek Philokalia*.

[195] Like the dreams which have earthly contents, they are related what we actually lived, likewise the dreams referring to godlike realities, those dreams have a real connection with the godlike realities, for those godlike realities have been lived instate of watchfulness.

enemies. When, finally, the soul's rationality gets haughty and proud, it imagines winged kidnappings into the air, sittings amongst high dominions and thrones, stepping in front of the people while leading some army to battle.

64. Only those visions are true, which shouldn't even be called as dreams, but as views. Those visions are characteristic to the believers whose mind has become simple, by being dwelled by the Holy Ghost, a mind that have become free from any upset and slavery to the passions; their cogitation moves around the godlike realities and it thinks at the future rewards; their life is above the life of the living, and it is a live without worries, untroubled, peaceful, clean, full of mercy, full of wisdom, fill of the heavenly knowledge, and full of the good fruits cultivated by the Holy Ghost. The views belonging to the believers who aren't like that, they are liar and entangled and everything is an obvious deceit[196].

65. Many reckoned as blessed the hermit life, others reckoned as blessed the live in community, or coenobitic. Others want to lead the people, and to urge them, and to teach them, and to erect churches, while they are nourishing themselves, out of these things, bodily and spiritually. I wouldn't reckon any of these as better than others. Neither would I say that one is worthy to be praised while another is rebukeable. But in all regards and in all things and in all deeds, there totally blessed is that life into God and according to God[197].

66. People's life is composed of diverse sciences and craftsmanships; somebody occupying himself with one, another with some other one, each of them bring its own part and thus the people give and receive amongst themselves, during their life, fulfilling the bodily needs of the nature. It can be seen, similarly, amongst the spiritual people: one of them occupied himself with a certain virtue, another with some other virtue, but all of them are running from diverse directions towards the same target[198].

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[196] The mind of the ones whom the Holy Ghost is dwelling within, it has become a simple mind, for in that mind everything is harmonious and focused on the Holy Ghost; within that mind there are not doubts, neither tearing apart, no contradictions, neither changing of methods and targets without the certitude of being those better than the ones from before, and that they will doubtlessly lead to success, as didn't the ones from before.

[197] Head no. 88, *Greek Philokalia*.

[198] Head no. 89, *Greek Philokalia*.

67. The target of all the ones who live in ascesis according to God, it is they to be pleasant to Christ our God, and they to receive the reconcilement with the Father by the impartation with the Holy Ghost, and they to achieve the salvation by that. This is for of this consists the salvation of any human being. Not being this fulfilled, empty will be our toil and work and meaningless will be all the roads not leading to this and he who runs on those roads[199].

68. The one who has left the whole world and who has withdrawn himself on the mountain, aiming to appeasement, but from there he writes letters to the people from within world, in order to get famous, by flattering some people and praising them, it is alike him who has left his fornicator wife who is dressed enticingly, and who is very bad, and he went to a far away country, in order him to get rid even of her memory, but then, because of forgetting the target that he has come there for, he wants to write letter to them who feast together with the fornicator woman and who mess themselves with her, in order him to congratulate them. By this he shows that, if not with his body, at least with his heart and with his mind he is willingly imparting himself with their passion, and that he agrees their mixing with her[200].

69. As worthy of praise and of blessing are they who live within world, but they clean up their feelings and their hearts from any evil lust, as worthy of rebuke and of condemnation are they who live in mountains and caves, while they still desire the praises and the congratulations from the people[201]. These ones will be like fornicators before God Who sees our hearts. This is because the ones who lusts for being heard within world, about his life, about his name, and about his living, he fornicates in front of God, as the yore Jew people, as says David (Ps. 105: 39[202])[203].

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[199] Head no. 90, *Greek Philokalia*. This teaching about salvation is totally different from the western teaching of a purely juridical justification of the man through the equivalent of Christ's death.

[200] Head no. 91, *Greek Philokalia*.

[201] So, Saint Simeon admits also the possibility of a clean life lived within world. Not the external distancing from the world, but the inward detachment from what is evil within world, that is the decisive thing.

[202] In KJB we have: Ps. 106: 39: "Thus were they defiled with their own works, and went a whoring with their own inventions."; in ROB we have: Ps. 105: 39: "And they have been defiled by their things and they fornicated with their deeds". (E. l. t.'s n.)

[203] Head no. 92, *Greek Philokalia*.

70. He who unhesitatingly rejected the world and the things from the world, due to his faith in God, he believes that the Lord is merciful and He receives the ones who come to Him in repentance. And the lord, by knowing that through dishonor He honors His servants, by the deepest poverty He enriched them, and by rebukes and despising He glorifies them, and by death He makes them partakers to and inheritors of the eternal life, the believer hastes himself, by those, as a thirsty stag (Ps. 41: 2[204]), towards the immortal water spring. By these, the believer ascends upwards like on a ladder, that the angels ascend and descend on (Gen. 28: 12), and the angels come to help the believers who ascend. And at the upper end of the ladder, there stays God, waiting for our resoluteness and zeal, according to our power[205], and not because God delights Himself by seeing us toiling, but for the Loving of people God wants to give us His payment as owed to us[206].

71. On them who come, unhesitatingly, to Him, the Lord doesn't let them fall, by any means, but, when seeing them weakened in their strength, He collaborates with them, He helps them stretching to them the hand of His power, and He brings them, again, at Him. The Lord supports them plainly and hiddenly, in known and unknown ways. This is, until they ascend the whole ladder and they come close to Him and they wholly unite themselves with Him and they forget about all earthly things, for they are up there with Him, whether into their body or outside their body (2 Cor. 12: 2), I do not know, and they are living together with Him and they are rejoicing the mysterious goods[207].

72. It is right, that first us to put our neck under the yoke of the commandments of Christ, and us not to get angry neither to pull ourselves back. But let's walk under His commands rightly and all the way to the death, and let's renew on ourselves, the truly new Paradise of God, until the Son will

[204] In KJB we have: Ps. 42: 2.
[205] This scene is painted on the external wall of the Holy Sucevița Monastery from Bucovina.
[206] Head no. 93, *Greek Philokalia*. God grants as a dignity, asking us to give, at our turn, some toils in exchange for the goods He will give us as gifts. This is for He wants to become Himself, by these, as our debtor, for He wants to give us some kind of right to these goods. God doesn't want to upload us with His good, as we would be some passive objects, but He wants us to grow up to the capacity of being active bearer of the good He gives us, in other words, God wants us to assimilate the good He grants us while us being subjects.
[207] Head no. 94, *Greek Philokalia*.

come together with the Father, through the Holy Ghost, and They will dwell within us. And then, when we will achieve Him wholly, as dwelling within us as Teacher, whomsoever amongst us He would command and any job He will appoint him to, let him take is upon himself and fulfill it joyfully, according to His will. But it is inappropriate us to ask for it before time, neither us to receive it when given us by people, but let's persevere in the commandments of our Master and God, and let's wait for the decision made by God[208].

73. After we have received a job in the godlike things, and we have gained honor in it, if we are urged by the Holy Ghost to pass to another job or work of doing, let's not oppose that. This is for God doesn't want us to be lazy, neither us to remain in one and the same work that we have started in, all the way to the end, but God wants us to advance and to continuously move towards achieving the victory in the great things, by fulfilling the will of God and not ours[209].

74. The one who has made his own volition as dead, he is totally without a will. But amongst those creatures which exist and live and move, there is no one without will, except the insensitive and motionless ones. About the plants, despite they move and grow up, we do not say about them that make their growth and motion by a natural will, because they are inanimate. But every animate soul has a natural will too. So that, the one who has killed his will, by ascesis and zeal, and he has become totally without an own will, he has gone out of his nature and, by the fact that he no longer wants anything, he cannot work anything either good or bad.

75. He who strives himself to kill his own volition, he owes to fulfill the will of God; and instead of his volition, let him place, within himself, the will of God; Let him plant and graft the will of God within his heart[210]. Then, let him take heed, carefully, to see if the planted or grafted ones extend deep root and the glued together and united ones, they have become a sole tree; then let him see if they have grown up, and have flourished, and they have brought forth beautiful and sweet fruits. By happening that, neither himself discerns, any longer,

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[208] Head no. 95, *Greek Philokalia*.

[209] Head no. 96, *Greek Philokalia*.

[210] So, he must not remain unworking as the insensitive things are, but he must unite his will with the will of God, that brings a plus of great power to his own will. This can be seen from what Saint Simeon will say in continuation.

the earth that received the seed and the root, from the non-understood, untold, and life-bearer offshoot, that was grafted on it[211].

76. To him who cuts off his volition for the fear of God, God gives him His will, in a so mysterious manner so that even the recipient doesn't know it. And he preserves the will of God undeleted within his heart and he opens his eyes of the understanding in order him to know it, and he received power to fulfill it. And these are worked by the grace of the Holy Ghost. This is because without Him there is done nothing[212].

77. When we fulfill, with the whole our strength and zeal and determination and unretained urge, the things God taught us in a mysterious and unknown way, without disregarding anything, then God will unveil Himself to us in a shown manner, as to some obedient believers, as to some true disciples and friends of Him, as He yore unveiled Himself to His holy disciples and apostles and to all them who believed in His name. And we will become sons of God, by grace, as Paul says: "As many as advised by the Ghost of God, they are sons of God; and if they are sons, they will also be inheritors of God and together-inheritors with Christ" (Rom. 8: 14, 17).

78. Amongst them who have been found worthy of being with God, in the unity of the Ghost, and of tasting His mysterious goods, nobody of them love, any longer, the glory he is given by people, neither the gold or the clothing or the precious stones reckoned as valuable by the mindless ones; he no longer attach himself, with his heart, to the perishing richness, and he no longer want to be acquainted to emperor and masters who do not master by they are mastered by many things; he no longer sees in these ones something great and high, neither he reckons them as providing great glory to the ones who come closer to them; he won't cherish anything else, any longer, from amongst the things praised by and shiny to people. And he won't even reckon as something bad, either the falling of somebody off richness and into poverty, or off the greater mastery and power and off the most famous dignity, down to the last lack of glory and dishonor.

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[211] Head no. 97, *Greek Philokalia*. Like the graft and the grafted tree, they become one tree, likewise the nature that the will of God have been planted in, or imprinted on, they become a whole. This is for the man kills his own will by his own volition and by that the man both accomplishes and strengthens his will.

[212] Head no. 98, *Greek Philokalia*.

79. If you have received the forgiveness of your sins, either by confessing them, of by putting on the holy and angelic schism, how much love, satisfaction, and humbleness must that cause to you? For, despite being you worthy of countless punishment, you not only have been delivered from those, but you even have been found worthy of adoption, of glory, and of the Kingdom of Heavens. By thinking at these ones and by always remembering them, be you ready and prepare yourself not to dishonor the One Who has honored you and Who has forgiven you countless mistakes. But you glorify Him and honor Him through all your things, so that, in exchange, He to glorify you even more, you whom He honored more than all the seen creation, and He will call you true friend of God[213].

80. The more the soul is more precious than the body is, the higher is the rational man than the world is. Do not take heed at the size of the creatures from within world, neither reckon them as more precious than you are, man. But by looking at the grace you have been given, and by knowing the dignity of your mental and rational soul, you praise God Who has honored you above anything from the seen realities[214].

81. Let's take heed at how we glorify God. For God isn't glorified by us differently than His Son did[215]. This is for through the things the Son has glorified His Father, through those too, the Son was glorified by His Father. And we must do the same things too, zealously, for through the same things to glorify the One Who allows to be called as our Father from heavens, and us to be glorified by Him with the glory of the Son in Whom He was before the world existed through Him (Jn. 16: 5)[216]. And these are: the cross, or the mortification of the whole world, the troubles, the temptations, and any other thing from the sufferings of Christ. By bearing these into much patience, we follow to Christ in His sufferings and we glorify, through

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[213] God have made you a friend of Himself, namely He has elevated you at an intimate dialogue with Him and he gives you everything that He has too, by this.

[214] Head no. 100, *Greek Philokalia*. Regardless how big would be the things and the world, they are only objects to the man, as given him by God, as sign of His love. And God even gives the man bigger things than the world is: He gives Himself as best friend of the man. This is the glory that God honors the man with.

[215] The Son glorified the Father as a man in a manner that is exemplary to us. That's why He made Himself man. He glorified His Father by renouncing to Himself and by consummately surrendering Himself to the Father, by sufferings and by death.

[216] If we glorify the Father as His Son did, as man, likewise, the Father will glorify us as He glorified His eternal Son as made man.

them, our Father and God, as His sons by grace and as together-inheritors with Christ[217].

82. That soul that hasn't been delivered consummately and with good feeling from his attachment and from his addiction to the seen things, that soul cannot bear, without sadness, the saddening causes[218] and the plots coming from devils and from people. But by being the soul tied, through addiction, to the human things, the soul is being bitten by the money losses and the soul gets upset by losing some things and the soul suffer awfully because of the pains coming into his body[219].

83. If somebody has untied his soul from desiring and lusting for the things submitted to senses, and if that somebody has tied her / his soul to God, not only that she / he will despise the money and the things form around and, when losing those, she / he will remain without sadness as for some foreign things, but she / he will also suffer, joyfully, and with the due thanks, the pains coming upon her / his body. This is for he always sees, as the godlike apostle did, that "the man from outside is getting broken, while the inwards man is renewed on a daily basis" (1 Cor. 4: 10). Otherwise, one cannot endure joyfully those troubles coming according to the will of God. This is because one needs, in those, consummate knowledge and spiritual wisdom. And the one who lacks these, he walks into the darkness of the despair and of the nescience, by not being able to see, not even the least, the light of the patience and of the comforting[220].

84. Everyone who reckons himself as taught in the science of the mathematics, he won't ever be found worthy of looking at and of knowing the mysteries of God, until he wants, in the first place, to get humble and insane (1 Cor. 1: 20), and rejecting, in the same time with the self-appreciation, also the science he has accumulated[221]. This is for, he who does this

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[217] Head no. 101, *Greek Philokalia*.

[218] This is the essential thing: you to bear, without getting sad, the things caused to you on the purpose to make you sad, and to determine you, by that, to commit sin, you proving by that that you are tied to this world, and that you do not consummately trust God.

[219] Head no. 102, *Greek Philokalia*.

[220] Head no. 103, *Greek Philokalia*. In patience and in comforting, there is a light, it is the sight of the realities which are above this world. Only this gives us power to be patient and it brings us comforting.

[221] Actually, it cannot be lost and it must not be lost the science, but he who has it must reckon himself as he wouldn't have it. Namely: let him not to get haughty with his science.

and who follows, with doubtless faith, to wisemen into the godlike things, and who is advised by these ones, he will enter, together with them, the city of the living God. And being him guided and enlightened by the godlike Holy Ghost, he will se and he will teach the things which no other man has seen, and no other man will be able to see or to find out, ever. Then he will reach to be taught by God[222].

85. The disciples of the people reckon as insane those who are taught by God. This is because these ones, by being outside the godlike light and by not being able to see the wonders from within it, they reckon as strayed the ones who dwell into light and who see and who teach the things from the light, because themselves are far from and non-partakers to the mysterious goods of God[223].

86. They who are full with the grace of God, and who are consummate into the knowledge and into the wisdom from above, they want to get closer only to those knowledge and wisdom, and they want to see the people from within world in order to give them some reward by remembering them the commandments of God and by doing good deeds, reckoning that they might hear, might understand, and might get persuaded[224]. This is because they who aren't carried by the Ghost of God (Rom. 8: 14), they walk into darkness and the do not know where they are going either (Jn. 12: 35), or which commandments they are stumble upon. Maybe, by raising themselves from the self-appreciation that masters them, they will receive the true teaching of the Holy Ghost. And by hearing the will of God, in an undiminished and uncrooked way, they will repent and, by fulfilling the will of God, they will receive a spiritual gift. And if they cannot be, to those ones, as causing of a certain benefit, let them turn back to their monastic cells, crying because of the callousness of the hearts of those whom they tried to teach, and let them pray, day and night, for those ones[225]. This is for they couldn't be able to get sad for anything

[222] Head no. 104, *Greek Philokalia*. Into God, there are the things taught by him too, in a harmony with all the knowledge. This is for God is above all realities. And in His light are understood, better, the things which are unknown yet.
[223] Head no. 105, *Greek Philokalia*. The Greek text is more elaborated.
[224] So, one must not keep himself totally outside the connection with other people. And the people aren't required to renounce to their science, but they are asked to know God and to frame their partial science within the total light of God in Whom there are all things.
[225] Their love will be continuously working for those people too, as it is for all people.

else, for they are ceaselessly together with God, and they are more than full of all the good[226].

87. There are even now, dispassionate people, holy and full of godlike light, who live amongst us and who have killed to such an extent their earthly limbs (Col. 3: 5), from all uncleanness and passionate lust, so that they not only do not think at or they do not start to cause any harm, but not even when they are urged by others, they do not experience any change of the state of dispassion they have achieved[227]. They could know these ones, if they knew the godlike words read and sung by them, they who boast with their carelessness towards these things, and who do not believe them who teach into the wisdom of the Holy Ghost, about the godlike things. This is for, if they were in the consummate knowledge of the Holy Scripture, they would believe into the goods told and given us by God. But because of not being partaker to these goods, because of self-appreciation and because of carelessness, they gossip, in disbelieve, them who have been imparted with and who teach about them[228].

88. What is the purpose of the oikonomia of the embodiment of God-the Word, heralded in the whole godlike Scripture and read by us, but not-understood? It is not but that, by imparting Himself with our things, to make us partakers to His things. This is for, the Son of God has made Himself Son of man in order to make us, the people, as sons of God, and to elevate our mankind, by grace, to what He is by nature, by being born from above into the Holy Ghost, and by immediately introducing us in the Kingdom of Heavens; better said, He gave himself in order us to have the Kingdom of Heavens within us (Lk. 17: 21)[229], so that we do not have only the hope for entering the Kingdom of Heavens but, by having

[226] Head no. 107, *Greek Philokalia*. This is the sole reason for sadness of the ones who are in that happiness without shortcoming of their godlike living. They don't forget even there, about their brothers who are endangering their own eternal life.
[227] These people are impossible to be influenced towards evil.
[228] Head no. 106, *Greek Philokalia*.
[229] The Son of God, being in the same time the Son of Man, and by uniting Himself with us, he makes us too, as sons of God, according to grace. And dwelling withing us, by that, with His All-Holy Ghost Who He has received as man, He brings within us the Kingdom of Heavens which is where the Holy Ghost is.

the Kingdom of Heavens since now, us to shout out: "Our life is hidden with Christ into God" (Col. 3: 3)[230].

89. The baptism doesn't take from us our freedom of will, or our power to decide by ourselves, but the baptism only gives us our freedom, in order us no longer be forcedly and unwillingly mastered by the devil. That's why, after Baptism too, it hangs on us either to willingly persevere in the commandments of Christ, our Master in Who we have been baptized, and to walk on the path of the things commanded us by Him, or us to deviate from this right path by turning us back, through evil deeds, to our enemy: the devil[231].

90. They who obey, after they have been baptized, the will of the evil one, and who fulfill the things wanted by the evil one, they get far from the holy bosom of the Baptism, according to the word of David (Ps. 57: 3[232]). This is for we are not changed, neither are we moved out from the nature that we have created in, but, by being us created good by God (for God didn't create the evil), and by remaining us unchanged by and through the nature that we have been created in, the things we chose and we want by our willing reckoning, those things we are doing, whether good of bad. This is for, like the knife doesn't change its nature, whether it is used to do something good or bad, but it remains iron, likewise the man works and does, as it has been said, the things he wants, but he doesn't get out of his nature[233].

91. We won't be saved by having mercy on somebody, but we will be sent in fire if we despise somebody. This is because the words: "I was hungry and I was thirsty" (Mt. 25: 35), they haven't bee said only once, not for one day, but for the entire life of ours. Out Lord God confessed that He accepts to be nourished, and watered, and dressed up, and other things, not for once, but always and into everybody, by His servants[234].

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[230] Head no. 108, *Greek Philokalia*. The salvation consists of union with God into Christ, and not of some juridical justification.

[231] Head no. 109, *Greek Philokalia*. The Baptism gives us or sets again in work our liberty, for Christ, with His freedom from sin, He dwells within us.

[232] In KJB we have: Ps. 58: 3: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."; in ROB we have: Ps. 57: 3: "The wicked ones estranged themselves from their birth, they wandered from womb, they uttered lies". (E. l. t.'s n.)

[233] Head no. 110, *Greek Philokalia*. Saint Simeon doesn't admit any alteration of the human nature.

[234] Head no. 111, *Greek Philokalia*. It is required a continuous perseverance in doing the good. This is for only thus we build up our spiritual house. We cannot erect our house with

92. How could some people close up the One Who imparts Himself in an unimparted manner and Who is, in the same time, whole God within each one of the poor people? Suppose, so, that there are one hundred poor people as one Christ. This is for Christ hasn't divided Himself, by any means (1 Cor. 1: 13). So, he who has given a penny to each one of ninety-nine people, but he has cursed the hundredth one, or he has hit that one, or he has sent him away empty handed, who he has done that if not to the One Who said and Who always says and Who will say: "For you have done to one of these tiny, you have done it to Me" (Mt. 25: 40)[235].

93. He who has given alms to a hundred people, but he could have given alms to more people, and who could have watered and nourished other people too, people who begged him and shouted at him, but he has disregarded those, he will be judged by Christ as one who didn't nourish Christ Himself; this is because the one whom we have nourished, in everyone of these tiny, He is in the ones whom we have overlooked too[236].

94. He who is giving everybody the things they need for their bodies, but tomorrow, though he can do the same, he will overlook some brothers, and he will leave them starving, and dying of thirst and of cold, he will have left dying and he will have despised That One Who said: "For you have done to one of these tiny, you have done it to Me" (Mt. 25: 40)[237].

95. Out of these ones can know a thing: how the Lord impropriates all the things of the poor and of our brothers, by saying to the righteous: "You did that to Me", and to the people from on His left hand: "You didn't do that to Me". He doesn't see

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one stone but if we lack one stone, we could break our house, if we do not place that stone, immediately, at its place. We do this thing, on the spiritual plan, through repentance. The love isn't being maintained through discontinuous deeds, but through continuous deeds.

Christ is in every one, without exception. So, we must love everyone, and cherish them, in order our self to become a whole of love. Despising one human being, it is like a wound in our soul, and even one wound can cause us death.

[235] The love must be shown, continuously, and not only to one, but to all. For there is Christ in all of them. Letting one outside our love, it means, on one hand loving Christ, and on the other hand not loving Christ, because of us paying attention to countenance. The non-love towards one of His countenances, it makes vain the love we have for another countenance of His. A love that is continuously practices by all, as towards the Same Christ, it is that love that cherishes, in the same time, all people as the Same Christ. Seeing Christ in everybody, it is the greatest force for the human solidarity.

[236] Head no. 112, *Greek Philokalia*.

[237] Head no. 113, *Greek Philokalia*.

only those whom we have given alms, neither He sees only the wronged or persecuted ones, or submitted to thousands of other evil things, but He also sees those who have been overlooked. This is because that too, it will accuse us. This is because of not being about those whom we overlook, but we overlook Him: Jesus Christ Who has made all His things as belonging to those ones.

96. He accepted to take upon Himself the face of every human being, and to unite Himself with each human being, so that no one to rise against his brother amongst those who believe in Him, but each of them, by seeing his brother and neighbor, as his God, to reckon himself all-tiny towards his brother, as towards his Maker; and he to welcome him and to honor him exactly as on That One, and to empty all his wealth towards serving him, as Christ too, He has shed His blood for our salvation[238].

97. He who has received the commandment, that of having his neighbor as on himself, he owes, of course, to do that not only for one day, but for the whole his life. And he who has received the commandment to give each one what that one asks from him: he is commanded that for the whole his life. And he who wants other to do him the good things he wants, he is asked to do these good things to others too[239].

98. He who has, therefore, his neighbor as himself, he can't stand having anything more than his neighbor has. And is he has and if he does not give with a good heart until he will become poor as his neighbor is, he won't be a fulfiller of the commandment of the Master; likewise is the case of him who, by wanting to give everybody what they ask for, he will reject someone, until he still has a penny to give, or a piece of bread[240]; the same is in the case of the one who doesn't do to his neighbor as many as he wants others to do him (Mt. 7: 12). Also, the one who has nourished, and who has watered, and

[238] Head no. 114, *Greek Philokalia*. We must reckon each human being as Christ God, for the Son of God, by making Himself hypostasis of our nature, He has made Himself the fundamental hypostasis of all people. The face of the same Christ shines through the face of each human being; through the appeal addressed to us by each human being, the Same Christ addresses us His appeal.

[239] Head no. 115, *Greek Philokalia*.

[240] The true sacrifice is that which somebody gives himself totally in. One must live the same total surrendering in giving everyone our own goods, as Christ lived it in shedding His blood, in the total giving of His life.

who has dressed up, and who has done all the other things to each one of his poor one and to each of his all-tiny brothers, but he has overlooked even only one of them, he will be reckoned as he has overlooked Christ-God when he hungered and was thirsty[241].

99. These things may seem to everybody, as difficult to bear. That's why they will reckon as justified to say amongst themselves: but who can do all of these, to help and to nourish everybody and not to overlook any one of them? But let them hear Paul, who shouts out clearly: "For the love of God constraints us who judge these; this is for if one died for everybody, therefore everybody died" (2 Cor. 5: 14)[242].

100. As the comprising commandments have withing them all the other more restricted commandments, likewise are the comprising virtues which embrace within themselves the less comprising ones. This is for he who has sold his wealth and he shared them to the poor ones, and he has become, suddenly, poor, he has fulfilled, at once, all the more restricted commandments. This is for he doesn't need any longer, to give to the ones who asks for, neither to turn his face from the ones who wants to borrow from him (Mt. 5: 42)[243]. So is he who prays ceaselessly; he has comprised everything in that, and he no longer must praise the Lord for seven times a day (Ps. 118: 164[244]), or in the morning and at noon, as one who fulfills all the prayer and the songs, as many as we have to do according to the rule, at the established time and hours. So is him who has achieved within himself - in a conscious manner – God Who gives knowledge to the people (Ps. 93: 10[245]), he has crossed through the whole Holy Scripture and he has picked up the whole benefit out of reading and he no longer needs to read the Holy Scripture's books. For, how could he still have such a

[241] Head no. 116, *Greek Philokalia*.
[242] Head no. 117, *Greek Philokalia*. Into Christ we can spiritually die to ourselves, by totally sacrificing ourselves to others.
[243] He who gives, at once, everything he has, he has fulfilled by a sole deed, the whole requirement for love and for total sacrifice, and he has fulfilled within himself the state of love, which others never fulfill by their small deeds of giving alms.
[244] In KJB we have: Ps. 119: 164: "Seven times a day do I praise thee because of thy righteous judgments."; in ROB we have: Ps. 118: 164: "Seven time a day I have praised You for Your judgments". (E. l. t.'s n.)
[245] In KJB we have Ps. 94: 10: "He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge,"; in ROB we have: Ps. 93: 10: "The One Who punishes the nations, won't he rebuke? The One Who teaches the man the knowledge," (E. l. t.'s n.)

need, he who has achieved as together-speaking[246] Him Who instilled the godlike Scriptures to those who wrote them, and he has been taught by That One the untold mysteries of the hidden realities? This one will be himself, to others, as an instilled by God book, by bearing written within himself, by the finger of God, new and old mysteries (Mt. 13: 52), as one who has fulfilled all the things and who has found his resting into God, of all his things, and who has reached the original consummation[247].

[246] He who has Christ as together-speaking, he is in a direct dialogue with Christ Himself. As such, he has surpassed the words of the Scripture, by being in an unmediated relation with the Scripture's Subject and Spring Who is infinitely richer than all the words uttered, or written, by inspiration from Him.

[247] Head no. 118, *Greek Philokalia*. It is not so much about the original consummation, but it is rather about that consummation that has in thinking at God, that stays at his origin.

Moral Heads by Simeon the Pious[248]

1. Brother, at the beginning of the rejection, you strive to plant beautiful virtues within yourself, in order you to make yourself useful to the community and you to be, at the end, glorified by God. Do not ever gain daring towards the abbot, as I said before, neither you to ask honors from him. Do not gain for yourself friendship with the important people, neither you to visit their monastic cells, by knowing that through this, not only that starts within you the passion of the vain-glory, but you will become an annoyance to the abbot. This is because always happens such thing. So, let the one who understands to understand. But you sit in your monastic cell, regardless what that is like, in peace. And from the one who want to meet you, do not turn away your face, because of awe. This is for, if you meet him with a friendly thought, you won't be hurt, even if he is amongst your enemies. And if you don't see in that any benefit for you, you must take heed at the purpose of the ones who wants to benefit of you.

2. There must be always the fear of God within you, and you must analyze, on each day, what you have done good and what you have done bad. And you must forget about your good deeds, lest you fall into the passion of the vain-glory, and you must use your tears against you bad deeds, tears combined with the confession and with the perseverant prayer. The analyze of yours it must be like this: when the day has come to

[248] The heads no. 1-33, coincide to the heads no. 120-152 from the 153 heads given in the *Greek Philokalia*, under the name of Saint Simeon the New Theologian. But in Zagoraion edition, and in the Romanian manuscript no. 2252 preserved at the Library of the Holy Synod, these ones, and the seven following heads, are give as belonging to Simeon the Pious. We have omitted the head no. 119 from the 153 heads belonging to Saint Simeon the New Theologian. About that head, and about the heads no. 1-7 published here by us, J. Darrouzès says that they belong to an anonymous writer, and about the heads no. 120-152 out of the 153 heads belonging to Saint Simeon the New Theologian, or about the heads no. 1033 which we are given here, he admits that they belong to Saint Simeon the Pious (*Chapîtres théologiques*, in "Sources chrétiennes", no. 51, p. 13). And according to the tradition of the Zagoraios edition, and according to the mentioned Romanian manuscript, the heads no. 1-7 from this collection, due to their connection to the following heads, they seem to actually belong to Simeon the Pious. We aren't going to give here the head no. 40, because of not reckoning as useful to this collection, be we are going to replace it, as head no. 40, for the head no. 153 from the collection of Saint Simeon the New Theologian, from the *Greek Philokalia*. This head is given both in Zagoraios edition and in the mentioned Romanian manuscript, as the head no. 181 belonging to Saint Simeon the New Theologian, but it seems to belong to an anonymous, as Darrouzès says.

an end and the evening has come, thing into yourself: I wonder how have I spent the day, with the help of God? Haven't I condemned somebody, haven't I gossiped him, haven't I disgusted him, haven't I looked at the face of somebody with passion, haven't I been disobedient to my superior, haven't I neglected my job? Haven't I got angry with somebody, or, while standing at the common prayer, haven't I occupied my mind with useless things, or haven't I missed from the Church and from the rule of prayer, because of being burdened with laziness? I you find yourself innocent of these (but that is impossible "for nobody is clean of defilement, not even for a single day of his life (Job 14: 4), and nobody will praise himself that he has a clean heart), you shout out towards God with plenty of tears: Lord, forgive me all my mistakes which I did with the work, with the thought, knowingly or unknowingly. This is because we commit lots of mistakes and we do not know that.

3. On each day you have to confess to your spiritual father all your thoughts, and what he will say to you, that teaching you must receive as from godlike mouth, with the whole trust, and you must not tell these things to somebody else, by saying: asking my spiritual father this and that, he answered me that and this; and you must not analyze together with that one, whether your spiritual father said well of not, by asking yourself: what ought I to do for helping myself? This is because these ones are full of miscreance words, towards your spiritual father, and these wors are harming your soul. Usually, this happens more often to the beginners.

4. You must reckon all the members of the community as they were saints, and you must reckon only on yourself as the last sinner. You must think that all of them will be saved, while only you will be condemned on that day. And by thinking at these things, while you are staying at the common prayer, you must not stop crying fierily, into the pricking of your heart, without saying anything to them who are offended or who laugh at that. And if you see yourself slipping, because of that, into vain-glory, you get out of the church and do that hiddenly, and then quickly go back to your place. This is good to be done especially by the beginners, and especially during the six psalms and, of the stichology, and of the reading, and of the godlike liturgy. Take heed not to condemn somebody, but you bear in mind that: all of them who are today seeing me crying,

they understand that I am very sinful, and they pray for my salvation. By always cogitating this and by ceaselessly fulfilling it, you will get much benefit and you will attract to you the grace of God and you will be made partaker to the godlike happiness.

5. Do not go to somebody's monastic cell, except that of the abbot, and even that rarely. If you want to ask him about some thought, ask him while in church. And from the common prayer, you immediately turn back to your monastic cell, and then go to your job. After dinner, you will bow down before the abbot and, after asking for his prayer, you will run again, silently, at your monastic cell. This is for it is better a "Holy God", attentively, before going to bed than a four hours vigil in useless dialogues. There where is the pricking of the heart and the spiritual crying, there is too the godlike enlightenment[249]. And where this comes, it banishes away the laziness and the idleness from there.

6. Do not achieve a special love for any person, especially towards a beginner, even if it seems to you that he has a very beautiful life, and beyond any suspicion. This is because out of spiritual, it becomes in most cases passionate, and you will fall in useless trouble. This usually happens to them who live in ascesis. But the humbleness and the ceaseless prayer tach them about these aspects. Because it is not the time to show these in detail. And he who understands, let him understand.

7. You must reckon yourself as stranger to all brothers living into that community where you live, and especially to your acquaintances from the world. But you must equally love all of them[250]. And you must reckon the pious and the ascetics as saints. But I reckon that you must pray even more perseveringly for the lazy ones. Although, as I have shown before, by reckoning everyone as saints, you hurry up and clean yourself of passions, through crying, for, by being enlightened by grace, to see all of them as equal and you to be imparted with the happiness of them who are clean in heart.

8. Reckon, brother, that this is called as full withdrawal from the world: the total killing of the own will. And then, the

[249] This is an idea cherished by Saint Simeon the New Theologian too. One can see that he has received in from Simeon the Pious.

[250] It is a condition that you to love everybody equally, while not to feel yourself tied, in a special manner, to any of them, on the basis of a friendship that to make him close to your heart. In this it always ix mixed something that is inferior to the all-clean love.

non-passionate-attachment to the parents, to the family members, or to friends.

9. Then get rid of anything you have, by giving them to the poor ones, according to the One Who said: "Sell your wealth and give it to the poor" (Lk. 12: 33); and then you must forget all the persons you loved either bodily or spiritually.

10. Then comes the confession of all the hidden things of your heart, which have been committed by you since your childhood and to this very moment, a confession that you must make in front of your spiritual father, or in front of the abbot, as in front of God Who knows the hearts and the entrails, by knowing that Joh was baptizing with a baptism of repentance and all the people were coming to him in order they to confess their sins (Mk. 1: 4). This is for, out of that, it comes a great joy to the soul and an alleviation of the conscience, according to the Prophet who says: "You say first, your sins, in order you to straighten yourself" (Isa. 43: 26).

11. You plant, after that, within your soul, the conviction that after you will have entered the community, your parents and all your brothers will be like dead to you, and you will reckon God and the abbot as your mother and as your father. And you won't ever ask again, from your parent and kinships, anything for your bodily needs; and if they will send to you something, due to their taking care of you, you will receive that with thankfulness and you will thank them for their care, but give out of what will have been sent to you, to the room for the strangers or to the infirmary. And to that into humbleness, because that isn't a deed of the consummate ones, but it is a deed characteristic to the all-tiny ones.

12. You do every good thing with humbleness. By thinking at the One Who said: "When you will have done all of these, just say that you are unworthy servants, and that you did what you owed to do" (Lk. 17: 10).

13. Avoid receiving the Holy Impartation as long as you have something against somebody, even the tinies temptation of some thought, until you won't achieve the reconcilement with your deed. But you will learn this too, by praying.

14. Be you ready to receive on each day, any trouble, by reckoning that these troubles bring you deliverance from your many debts, and you give thanks to the Holy God. This is because out of these ones, somebody achieves blameless daring, according to the great apostle: "This is for the trouble works

patience, and the patience works experience, and the experience works hope, and the hope does not bring shame" (Rom. 5: 3). "This is for the things which the eye hasn't seen and the ear hasn't heard and to the heart of the man they haven't ascended" (1 Cor. 2: 9), these are, according to the non-liar promise, these which will be given to them who show patience in troubles, with the together-working of the grace; this is because without grace nothing can be accomplished.

15. Do not keep in your monastic cell anything from the material things, except a basket, and a straw mattress, and a little waistcoat, and a coat that you dress with. If possible, do not even keep anything under your feet. For it has been said a word also about this. He who understands, let him understand.

16. Do not ask the abbot for anything of what you need, except for the appointed things. Neither listen to some tempting thought, in order you to ask for changing something amongst the things which are given to you. And whatever those things would be like, you receive them with thankfulness and be glad for them. You are not allowed to sell anything form them. If your coat gets dirty, you will wash it twice a year. You ask, with countenance of a poor and stranger, with the whole humbleness, the coat of another brother, until your washed coat dries out in the sun. Then you give him back his coat, again, giving his thanks. You will do the same regarding your external clothing and anything else.

17. Strive yourself according to your power, in order to fulfill the task that you have been appointed to. And you will persevere, in your monastic cell, also in prayer combined with repentance and with taking heed and with often tears. And do not think that today you have toiled yourself too abundantly, and because of that you to cut short something from your prayer because of your bodily tiredness. This is for I am telling you that, as much as somebody forces himself to fulfill his tasks, while depriving himself of prayer, the more he must reckon that he has lost more. And it actually is like that.

18. But before anything, you must attend the churchly religious services, and to be the last to leave, except when you have an emergency. And this concerns especially the Matins and the Holy Liturgy.

19. You must totally obey your abbot, who also has tonsured you. And you will fulfill, without letting anything aside, the things he commands you, to the death, even if those

orders seem impossible to be accomplished. By this you will follow to The One Who made himself obedient, even to the death on the cross. But you must do that not only to the abbot, but to the whole community of brothers. And when you receive a task, do not be disobedient in something. And is what is commanded to you it is above your powers, by kneeling, you will ask to be spared of that. And if your request is rejected, by reckoning that "The Kingdom of Heavens belong to them who take it by force and they who force themselves they will kidnap it" (Lk. 16: 16), you will force yourself to obey.

20. You will move yourself humbly in front of the entire community, as an unseen and as an unknown and as you wouldn't exist at all. He who lives like this, I dare to say it, that he, by becoming seer helped by grace, he will predict many things. One like this, he cries a lot for others' shortcomings. He remains unscattered, so that he won't be hurt because of the addiction to the material things, so that he won't accept to slip down from the spiritual and godlike love, into these ones. And that's not a big deal the fact that he predicts, because that often comes from devils. Although, let the one who understands to understand. But if someone starts receiving confessions, he might lose these ones, because of being him preoccupied with analyzing the others' thoughts. And if he stops receiving confessions, due to his humbleness, namely he stops listening and advising, he will be again placed in his initial state. But only God knows these things. I, by being mastered by fear, I do not dare to speak about them.

21. Keep your mind always at God, when sleeping or when awaken, when eating and when dialoguing, when working with your hands and when doing any other deed, according to the word of the Prophet: "I have seen the Lord always before me"[251]. But reckon yourself as more sinner than any other human being. By spending a long time thinking at that, there will occur in your understanding a living enlightenment like a ray[252]. And the more you ask for it, and with more taking heed, and with a unscattered cogitation, with much toil and with

[251] This is the continuous awareness of the presence of God, a permanent dialogue with God, and those are also a ceaseless prayer.

[252] From here one can see that the enlightenment that Saint Simeon the New Theologian speaks so much of, and his teacher Simeon the Pious too he speaks about it (as also about the "godlike love"), it is of spiritual nature, being united with the permanent thinking at God and with the humbleness.

tears, the more it will be shown to you even brighter[253]. And by being shown to you, you will love it. And by loving it, you will be cleaned up. And that light makes the one who it cleans, in the image of God, by lightening him and by teaching him how to discern between good and bad. But you know, brother, that is needed much toil, helped by God, for this to dwell within your soul, and to lighten within your soul as the moon does to the night's darkness[254]. You must also pay attention to the attack of the thoughts of vain-glory and of self-appreciation; and let yourself not to condemn anybody when you see him doing something inappropriate. This is because the devils, when they see the soul liberated from passion and temptations - by the dwelling of the grace within soul - they throw within soul some evil thoughts like these ones. But may the help from God be with you, together with the ceaseless repentance and with an overwhelming with tears. You take heed, though, not to be hurt because of much joy and repentance of yours. That's why, you mustn't reckon that anything of these it is due to your toil and not coming from the grace of God. This is because, if you think so, they will be taken away from you and you will search for them in your prayer and you won't find them; and you will know what a great gift you will have lost.

But do Lord, us never to be deprived of Your grace. But if that happened to you, brother, throw upon God your helplessness and, by standing up again, and by stretching your hands, pray yourself, by saying this: "Lord, have mercy on me, the sinner[255] and the helpless and the wicked and send Your grace upon me. See, Lord, to what helplessness and to what thoughts have brought me my many sins. Although I want, Lord, to reckon the lost of the comforting as coming from the devils and from pride, I cannot do that, because I know that they who fulfill your will they resist those. But I who fulfill their will daily, how wouldn't I be tempted by them? I am,

[253] Whether Saint Simeon sometimes identified the light to the cleanness, his teacher sees the light as united with the permanent thinking at God as a means for cleanness. Of course, the achieved state of cleanness increases, at its turn, the light, as it is said further on.

[254] Here we have, three centuries before hesychasm, the affirmation that the godlike light occurs within soul by permanently thinking at God. Through hesychasm, it was only highlighted the fact that permanently thinking at God it is maintained within mind by the ceaseless prayer. So, this brings the light of Christ within heart.

[255] Here we have, in its essence, the hesychastic prayer: "Lord Jesus Christ, the Son of God, have mercy on me, the sinner".

doubtlessly, tempted by my many sins[256]. And now, Lord, Lord, if it is Your will and it if is towards my benefit, let Your grace come again within Your servant, for I to rejoice myself into repentance and crying[257], while lightened I by the always luminous ray of Your grace, and guarded I against the dirty thoughts and against any evil thing and against all my mistakes I do knowingly and unknowingly. And I to receive thus, Lord, the fullness of the daring towards You, in the troubles coming upon Your servant from devils and from people, and I to receive the cutting off of my will, by knowing the goods waiting for those who love You, Lord. For you have said, Lord, that: "he who asks he will take and he who searches for he will find and him who knocks it will be opened". In addition to these, brother, you persevere praying into your thought and in all the other things which God will give to you, and let yourself not to get drowsy because of your idleness. And the good God won't forsake you.

22. Keep your monastic cell that you have been given by abbot, since the beginning and up to the end. And if because of its oldness and of its dereliction, you will be disturbed in your thought, by kneeling in front of the abbot, tell him about that, with humbleness. And if he listens to you, you will rejoice yourself. And if not, you will be content like that, by remembering of your Master Who had no place where to lean His head. This is because if you trouble once, and twice, and trice, and for four times for that, there will occur the daring, and then the mistrust, and, finally, the despise. If you want, therefore, to live a quiet and peaceful life, you won't ask for any bodily relief from the abbot. Do this since the beginning and manly endure to be despised and disregarded by all, according to the commandment of the Lord.

So, if you want to keep your trust in him and your love for him, and you to see him like a saint, you will observe these three things: you won't ask for any relief, and you won't become daring towards him and you won't go often to see him, as some brothers do, pretexting that they are helped by him. This is because that isn't a commendable thing, but it is a human

[256] Simon the Pious attributes the loss of the grace rather to himself, than to the devils.

[257] Both Simeon the New Theologian and - his teacher – Simeon the Pious, the know the tension between these contrary states, which only together they condition the perseverance into good: the joy and the repentance.

thing. I won't condemn you even if you hide from him any thought that occurs within you. This is for, if you observe these, you will cross unimpededly the sea of the life, ands you will reckon your abbot, regardless what he is like, as a saint. And if you get closer to the church, in order you to ask your father about some thought of yours, and if you see another brother getting there before you, for the same thing of for something else, you won't get sad and you won't think something against that brother. But you will stay aside, keeping your hands crossed, until that one will finish that business and he will turn his attention to you. This is for the fathers sometimes use to do such things happening to us, maybe intentionally, in order to try us and to deliver us from our previous sins.

23. You will fast the three forty days fasting periods[258]; during the big one, in a twofold manner, except on the two holidays and except on Saturdays and on Sundays, and in the other two, except one day. And on the other days of the year, you will eat only once a day, except on Sunday and of Saturday and on holidays, but without getting you satiated.

24. Strive yourself to be useful to the entire community, towards every virtue, towards humbleness and gentleness, towards mercifulness and obedience, even to the most unimportant brothers; strive yourself to behave without getting angry, without addiction to anything, in poverty and repentance, in lack of evilness and ill-curiosity, in simplicity in your behavior and in estrangement from any human being, in visiting the sick people, in comforting the troubled, in non-turning yourself away from them who need something useful from you. Don't refuse them arguing that you are in dialogue with God. This is for the love is greater than the prayer is[259]. Let's be compassionate towards all people, and non-loving the vain-glory, and non-daring, and non-quarrelling, and not asking something from the abbot, like some jobs or anything else. You will honor all the priests. Take heed when praying, in a non-crafted state. You will show love towards everybody. Do not be

[258] The Fasting before Christmas, the Lent before Easter, and the Fasting dedicated to the Saint Apostles together with the fasting dedicated to All-Holy Birth Giver of God, the last two being counted together as the third fasting period lasting for forty days.

[259] This affirmation of the priority of the love, it annuls any accusation that the monks would despise their duty to the people, by withdrawing themselves into contemplation. The "estrangement" means to them only the absence of any personal interest and of any passion in their love for people.

zealous in tempting and in researching the Scriptures for glory. This is for you will be taught by that prayer with tears and by that enlightenment from the grace.

If you are asked about some due things, you will teach with much humbleness out of your life, as from another's life, the aspects regarding the deifying deeds, with the help of the grace. Teach while you having non-loving-of-vain-glory thought, wherever will happen to be him who want to learn from you. You won't discourage him who want to benefit from you, but you will accept his mistakes, regardless what they would be, by crying and praying yourself for him. This is for these are the proof of the love and of the consummate together-suffering. You won't reject the one who comes to you, by motivating that you do not want to be harmed by listening to such things. This is for you won't be harmed, by the help of the grace. But in order not to be harmed the many, he must tell you those things in a hidden place, even if you will endure, as man, the temptation of some thought. But if you are a man with grace, that won't ever bother you either. And then we have learnt that we must not look for our things, but to take care of others, in order they to be saved. But as I said before, you must live a non-loving-of-earning-life. And you will be under the work of the grace, when you will feel yourself more sinner than you actually are. And what this take place like, I cannot tell, but only God knows.

25. Regarding the hours for vigil, you must read for two hours and you mut pray for other two hours into repentance and tears, by following the praying rule that you have. If you want, read also the 12 Psalms and the righteous one and the prayer of Saint Eustratius – these during the long nights. And during the short nights, make your prayer shorter, according to the power given you by God. And this is because without the power coming from God you won't be able to commit any good, as the prophet says. This is for "the steps of the man are guided by God" (Prov. 10: 9). And even the Lord said: "Without Me you can do nothing" (Jn. 15: 5). And do not ever take the impartation without tears.

26. You will eat the food placed before you, no matter that would be. Also, you will drink your wine with restraint, without opposing that. And if you eat alone, because of your helplessness, you will eat raw vegetable and oil. If some of the brothers sends you something to eat, you will accept that with thankfulness and humbleness, like a stranger. And you will eat

from what he has sent to you, no matter that is. And what is left, you will send it to another poor and pious brother. And if somebody invites you to an agape, you will eat and drink of everything placed before you, but only a little, keeping the commandment of the restraint. And standing up and then kneeling down as the stranger and the poor do, give him thank, saying: "May God-the Father to reward you, holy father". Take heed not to say anything, even if that would have been useful.

27. And if some one amongst brothers have been saddened by the abbot, or by the administrator, or by somebody else, you will comfort him like this: "Believe me, brother, in order you to be tested it has that happened to you. For that happened to me too, for many times, and I got saddened and discouraged. But ever since I have been heralded that this happens towards testing, I bear then thankfully. Therefore, do yourself similarly. And you rather be glad for such troubles". And if he starts gossiping, neither then you will change your opinion. But you will comfort him as the grace will help you to, for there are many kinds of right-reckoning. And you will help your brother according to how you understand his state of soul and his thoughts and do not let him leave without being healed.

28. And if happened to a brother to be sick, and if you haven't visited him since long, you must send him something and herald him in advance: "Believe me, holy father, that today I have just heard about your illness and I pray you for forgiveness". And then, by going to see him, you kneel before him and, uttering prayers, tell him this: how has God helped you, holy father! And then, sitting down with your hands crossed, you will be silent. And if there are present others too, for visiting him, take heed not to speak anything, either from Scripture, or about the usual things, especially if you are not asked to, in order you not to get into trouble, later. This is because that happens, most often, to the simpler brothers.

29. If it happens to you to sit at the table together with pious brothers, you will impart yourself with what has been placed before you, regardless what that would be. And if you have been commanded by somebody not to eat fish or something else, but that is placed on the table, if he who commanded you is nigh to you, go and ask him if he would allow you to taste a little. And if he isn't present, of if you know that he won't allow you, but you still don't want to offend the brothers, you will eat and later you will confess your spiritual

guide what you will have done, and you will ask him for forgiveness. And if you do not want to do any of these, you better won't go there. This is for you will gain two things: you will banish both the devil of the vain-glory and you will deliver those of offence and sadness. And if they are more thickened at their feeling, you will keep the canon. But is better, in front of these too, to taste a little from everything. You will do likewise, on the occasion of the comforting somebody does to you, according to the apostle who decides "to be eaten everything that is placed forth, not differentiating anything for conscience" (1 Cor. 10: 15).

30. Whether while you are saying your prayers inside your monastic cell, somebody knocks on the door, open to him and talk to his humbly about what preoccupies him out of the useful things. Whether he is burdened with some trouble, strive yourself to help him, either with the word, or with the work. Then, when that one has left, start praying again. This is for the serving of them who come to you it is like the reconcilement (Mt. 5: 24). But one must not do like that when it comes about worldly things. In this case, you first finish your prayers and then talk to him.

31. If while you are praying some fear comes upon you, or some hit, or it shines some light, or something happens, do not let yourself to be disturbed. But you persevere even more intensely into prayer. For there occurs a devilish disturbance, or some getting out of yourself (ecstasy), trying to make you weaken your prayer and, by reaching to such a custom, to make you as its prey. But whether, while you are praying, it shines to you some light impossible to be explained[260], and your soul will be filled up with an untold joy and with the desire for the high realities and your tears start flowing accompanied by repentance, you will know that this is a godlike visit, and a godlike help. "And if that persists for a long time, in order to not come to you something more than that, by the fact that you are mastered by tears, you direct your mind towards something from amongst the bodily things, and by that you will be humbled. But take heed not to leave the prayer because of fearing your enemies, but similarly to the case when the child

[260] The godlike light cannot be expressed, because it hasn't a seen character, and for it is spiritual and it has an impossible to be defined content. If it has a seen, expressible character, that light won't be from God.

gets scared by some tadpoles, and he seeks refuge in his mother's and in his father's arms, throwing his fear at them, you do the same, by running to prayer at God, and you will get rid of fearing them.

32. Whether while you are sitting inside your monastic cell, some brother comes to you and ask you about some bodily war, you won't reject him. But be useful to him with repentance, out of what the grace of God will give you, and out of what you have achieved with your deeds, and then let him go. And before he gets out, by kneeling before him, you tell him: "Believe me, brother, that I hope into the love God has for people, and so I believe that this war will run away from you, but just do not relent and do not get idle". And after that brother has exited your monastic cell, you stand up and, by imagining his war, you will raise your hands towards God, with tears, and you will pray with sighs, for your brother, saying: "Lord God, You Who don't want the death of the sinner, organize the things as You know and as they will be useful to this brother". And God, for He know the trust that brother puts into you, and for God knows also the together-suffering and your sincere prayer, God will alleviate, for His love for that brother, that brother's war.

33. All of these are useful, brother, to the repentance. And you must fulfill them with a crushed heart, patiently, and thankfully. This is for they are springs of the tears, and they are cleaners of passions, and they are causes for the Kingdom of Heavens. "For the Kingdom of Heavens belong to them who force it, and they who force it they will kidnap it" (Mt. 11: 12). And if you fulfill these, you will totally exit the old bad habits, and you will might even exit the attacks of the thought. This is for the darkness withdraws from before the face of the light and the shadow withdraws from before the face of the sun. But if somebody neglect these ones at the beginning, because of his though getting weaker and because of him getting curious, he will be deprived of grace. And then, by falling into the passions of the evil things, he will know his helplessness, and he will be filled up with fear.

But let neither think, he who succeeds that, that this is the fruit of his toils, but let him know that this is the fruit of the grace of God. But he must work to clean himself according to his power: "First you must clean yourself and then you talk to the clean One". This is for, by cleaning up his mind, he will

receive the illumination from the godlike light, that, even if the whole world receives it, it won't get diminished. This is for that light dwell, in an understanding manner, in all of them who will receive it.

34. He who has achieved these, let him take heed at himself, and at the attacks from the thoughts, because of being impossible to him who lives amidst people – I reckon – to overcome those attacks. It is especially impossible to defeat the attack coming out of envy and out of vain-glory, by him who is praised by the people form within world, for his worthy of praise life and for despising the seen things. In addition to that, often, by knowing or by seeing or by hearing that somebody does inappropriate things, he will condemn that brother. That's why, one like this, he must take heed not to be curious about what the abbot or the ministers do. And if, because of being overwhelmed by his passion, he thinks or says something inappropriate, let his straighten himself by repenting. Let him also take heed at his state when in church and when attending the religious services. This is because the thought of the vain-glory uses to disturb the virtuous in these moments too, either when singing, or when praying, when the mind must not jump all over the place noticing that other brothers are scattered and disturbed. Let his advance, while paying attention, with the rhythm of the spiritual singing, and let him sing, with his mind, the angelic things. Let him take heed not to reveal himself to anyone else except God, and to not let himself tempted by them who do such things, neither to judge them, nor to bless them. But you won't be able to avoid all of these, except you will guard yourself, in humbleness, and in love, and in confession, and in dispassion.

35. Strive yourself not to upset somebody either with your word, or with your deed, but you comfort them who are upset by others, as much as it is possible. You won't ever reckon that you have overcome the plots of the devil, because otherwise you will fall into vain-glory. This is because the human nature cannot overcome those, only the grace of God can. So, they who obey the abbot, let them guard all of these. And them who are in love with the quietude, I cannot tell them anything. But let each of them cogitate at what I said and at what is appropriate to them who appease themselves, for the quietude needs the best guided life.

36. If you have gained confidence and reliance into some brother form the community that you live in, and if you confess him your thoughts, do not ever cease, brother, to go and share him your thoughts coming to you on every day and hour. Everybody should go and confess to the abbot. Why have I said this, out of lenience, because some brothers don't want to unveil their thoughts to the abbot, because of their much weakness and because they do not trust the abbot. But you must not change your confessor often, because you listen to the enemy that tells you hiddenly, that you cause a burden by going often to that brother who receives your thoughts, or that is a shame to unveil him, for many times, your thoughts, the enemy attempting to determine you, by that, you to interrupt your confession and to go to another brother. This is for, if we keep going to the first one, we will gain even more trust in him, and we will benefit a lot out of both his life and words, and we won't be possible condemned by any other brother because of our life, but we will be praised by everybody for guarding our faith. And if we neglect to confess our sins often, we fall into even greater passions, and we will feel shame to continue making our sins known, and so we will fall into the precipice of the despair. And if we go to another spiritual guide (and we are not allowed to do that), if that confessor belong to the same community, all our brothers will blame us because we have transgressed the trust that we had in the first one, and we will be very condemned by God. And the confessor we are going now, he will reckon that we are going to do the same to him. And we, by getting used to pass from one confessor to another, we won't ever stop spying, in order us to find pillar-hermits, or recluse, or hesychasts, and to go to them and to confess them and us to become faithless to everybody, and us not to prosper but to fall even more into damnation. That's why, you strive to remain, without any hesitation, until your death, at the confessor whom you initially confessed your sins, and to not get offended by him, even if you see that he fornicates, for you won't eve be harmed. This is for, as I said, if you despise that one, and if you to another confessor, you will become cause for many offences, and you will judge the same and on all the others and you will open within you a way to perdition. But, Lord, Lord, deliver us of our disbelieve and spying, and You cover us with Your godlike grace.

37. And if you gain disciples who trust you, and they confess their thoughts to you, and if you hear them talking to some more pious brothers, let yourself not to be offended. This is for the devil tells hiddenly, to them who live righteously, that these disciples do not behave into the sincerity of their heart, neither they behave with simplicity, nor they confess us their thoughts by really trusting us, but the enemy urges them, on evil purpose, with hypocrisy, they to see our freedom, and by that the enemy causes us upset and mistrust in these disciples of ours. Therefor, you not to show this thought that the devils throw to you, but you strive yourself with the whole your simplicity and love for God, and for the good itself, to correct such brothers and to help them benefit spiritually and you to reckon their thriving as being your glory itself.

38. If some of your disciples reach to mistrust you, you thing at what their mistrust have come from. This is because ethe mistrust comes out of many causes: it can come either out of vain-glory, namely because of they think that they have reached the striving, and that's why they have fallen into pride, so that they no longer accept to be called as disciples, but they claim for themselves the dignity as teachers; either because, by being them fat and by loving their body, they want to bodily comfort themselves; or because you loved too much one disciple and then you have started loving another disciple, and the first disciple has fallen into envy; either because that one wants to be ordained and you have forbit that, because, after listening to his confession, you decided that he isn't worthy to become a priest; or because you have honored another disciple more than him, and that disciple has come to you later than the first disciple, especially if the fist disciple came to you at a young age and you loved him much according to God; or maybe, on some occasion, in order him to restrain himself from passions, you promised him to allow him to get ordained (this is because the confessors use to often make such promises for ordination to the young disciples, in order they to totally cut off their inclination towards passions because of their bad habit) and hoping, according to the promise, he hasn't been able to succeed to be ordained, because of his unworthiness, and he is now bitten by envy and he blames another monk because of things which cannot be listened to by anybody, let aside somebody to tall those things.

Besides these, there are, as I said, also many other sorts of mistrust: when somebody falls into agreeing the sins, or he even falls into sinful deeds, and he is too ashamed to confess those, because he is engulfed by vain-glory and he hides himself, the gradually reached at mistrust; or he maybe has seen you dominated by passions too, and he blames you. And the sign of their estrangement from you or from thriving, you will have it by seeing their face. And if not, you will be able to see that out of the usual ways of pretense. This is because, even if he is advised, or urged, se pretends that he accepts the advises in his hearing, but his heart doesn't accept these. Or he even gets angry because of the advises, or he laughs at them, of he even gets infuriated. And if on occasions, you want to try him, if he is clean of passions, and you urge him to get imparted, either to enter the holy altar, he will do both things without discerning, in order you not to blame him. The cure for that are the prayers from the whole heart and with tears, towards God, and the manifestation of love, and the often advice, and the bodily help, and the often dialogues, sometimes gentle and sweet, some other times sad, harsh, and rebuking, as you will reckon that they will hear, or they will tame up their bad habits.

39. If a monk tells you about some brothers that they are pious, and if he praises them, you will keep your silence. And if he asks you about them, you will answer humbly: "Believer me, father, I do not know. I, by being a simple man, I want to see my weakness. This is for everybody, with the grace of God, they are holy and good. But, what everyone sows, that will they reap". Neither will you praise, not will you condemn anyone in particular, but you will praise everyone. Especially when within the respective monk there will occur some thought that you trust someone amongst those, and he will allow himself to be dominated by that thought and he will get estranged from you.

An Apart Head

40. This holy and blesse Simeon[261], when he was asked once what the priest must be like, he answered: "I am not worthy to be a priest. But I have known, without any doubt, how worthy must be he who wants to serve the mysteries of

[261] It is about Simeon the Pious, the author of the heads from before (no. 9-34).

God. Firstly, he must be clean not only with his body, but also in his soul; in addition to these, he must not be partaker to any sin. Thirdly, he just be humble both in his external behavior and in his inward feeling of his soul. Then, when he stays before the holy and sanctified table, he must he, without any doubt, with his mind God, and with his senses the Holy Mysteries placed forth. But not only these, for he owes to have God, in a conscious manner[262], as dwelling within his heart, and on Himself the One Who is present, in an unseen manner, into the gifts, so that to be him able to bring the asks daringly. And he to be like a friend talking to his friend, when saying: "Our Father Who are in heavens, hallowed be Your name", this praying showing him as having Him Who is the Son of God by nature, dwelling within him together with the Father and with the Holy Ghost[263]. I have been known the priest that they are like so. Forgive me, fathers and brothers".

He also said these things, as about another monk, for he was hiding himself, and for he was avoiding the glory from people, but he was showing himself for being him forced by his love for people. "I heard, he said, from a monk-priest, who had daring towards me, as towards a beloved brother of his: "I have been never liturgizing without I to see the Holy Ghost, as I saw Him coming upon me when they were ordaining me and the metropolitan was saying the prayer of the priest and the Euchologion sat upon my unworthy head. When I asked him, how he saw the Holy Ghost then, and in what image's shape, he said, simply: "simple and without image, but as light"[264]. And because, at the beginning, I was wondering for seeing what I never seen before, and asking me what that could be, That One told me, in a mysterious way, like I knew His that voice: "I am descending upon all the prophets and the apostles and the chosen ones and the saints from now, of God. For I am the Holy Ghost of Christ Whom it is owed the glory and the mastery forever. Amen".

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[262] The idea about the awareness of the presence (γνωστός (known)) of Christ within heart, it is, also, characteristic to Saint Simeon the New Theologian, and to his teacher: Simeon the Pious, and to his disciple: Nicetas Stethatos.

[263] Only by being united, by grace, with that Son according to the nature, the believer can address himself to the Father as to his own Father, by being him adopted into the Son.

[264] Another theory common to them three: Simeon the Pious, Saint Simeon the New Theologian, and Nicetas Stethatos.

Moral Speeches

The First Moral Speech
Of Saint Simeon the New Theologian

The Chapters of the First Speech:

1. A little teaching about nature, regarding the creation of the world and the creation of Adam.
2. About the falling and the banishing away of Adam from Paradise.
3. About the embodiment of the Word and what was the way He embodied Himself like, for us.
4. What the creation will be renewed like, and there will be "new heavens and a new earth", according to the apostle.
5. Which will be the last shininess of the creation; and about angel and soul.
6. What all the saint will be united like, with Christ and with God, and they will be one with Him.
7. What the world from above will be fulfilled like, and what that world is like, and what way that world will be fulfilled like.
8. Because if there aren't born and if there aren't fulfilled all the people fore-appointed from generation to generation, up to the las day, the world from above won't be fulfilled.
9. At the Gospel's word: The Kingdom of God likened to an emperor". And what is the mysterious wedding of God.
10. For all the saints give birth within themselves to the word of God, in a way similar to the Birth Giver of God, and they give birth to Him and He is born within them; and what they are like sons and brothers and mother to Him.
11. At the word of the Gospel: "And he sent his servants to call them who were invited to the wedding and those didn't want to come".
12. That he must not research, he who isn't introduced into the hidden mysteries of the Kingdom of Heavens, before working the commandments and before advancing and before being consummate into virtue.

What we should answer and say to them who resist us and to their bitter much-speaking, by which they gossips everything they come across, even if that is amongst the most honorable things, it is quite matching the good way that the

Word has been guiding our word[265]. This is for the good unfolding of the word and its arrows reaching the target are not from us, but they are from above and from the accompanying of the Holy Ghost through Whom everybody can advance on the good path until reaching the aimed purpose.

But once we have finished rejecting those, we must see and know and research, following to godlike Paul, which are those gifted to us by God, or which the richness (Eph. 1: 18) of God's kindness towards us is, a richness that God gave us at the beginning of the creation; which the way of our forming is, and what we transgressed like, the commandment from above, and we fell from those immortal goods; which is the life from now and this world under which and according to which everything is moving; and which are the things appointed to us after to these ones, for we are worshippers of the Trinity. I am starting now, placing God at the beginning of the word.

1. *A Little Teaching about Nature, Regarding the Creation of the World and the Creation of Adam*[266]

God didn't' give, at the beginning, to the first created people, only the Paradise, as some people reckon, neither God made only the man incorruptible, but much more than that and before man, the whole this earth we are living on, and all the things on earth, as also the sky and the things from the sky, God brought them all, to existence, in five days. On the sixth day God created Adam and placed Adam as lord and emperor of the entire seen world. And not even Eva was brought, at that

[265] This beginning refers to "*The Apologetic, Anti-Heretic, and Theological Words*" wrote before, as it turns out from a marginal note placed by Nicetas Stethatos, the disciple of Saint Simeon the New Theologian, at the beginning of the edition of the *Moral Speeches* (according to the note of J. Darrouzès, *Syméon le Nouveau Théologien, Traités théologiques et éthiques*, tome I, "Sources chrétiennes", no. 122, 1966, pp. 172-173).

[266] Saint Simeon doesn't describe in details the state the nature and the man had at the beginning. These are mysterious things, which we cannot understand in the state we are now. He limits himself to affirm the incorruptible character of the creation from the beginning, as also of the human body. Although, the nature was abundantly fertile, and the human body was imparted with the fruit of the nature. What these aspects reconcile together, we cannot understand. We usually conceive the incorruptibility (the lack of rottenness) from the beginning, as something that was totally opposite to the corruptible state from now. But, probably, the incorruptible state of the creation from the beginning, in was, to some extent, only a potentiality, one that was to be actualized in time. Anyway, there was a movement within it. What the movement reconciles with the incorruptibility like, it is hard, to us, to understand.

time, to existence, neither the Paradise, but only this world was created as some kind of Paradise, incorruptible but material and submitted to the senses[267]. God gave that world, as it was said, to Adam and to Adam's descendants, in order they to enjoy it.

But do not reckon this thing as weird thing, but you wait for the continuation of the word, and that is going to prove you limpidly this, by using the Holy Scripture itself: "At the beginning, God made the heavens and the earth. And the earth was unsee and without form" (Gen. 1: 1-2). Later on, by telling in detail all the other deeds of the creation made by God, after saying: "And there was evening and there was morning, the fifth day" (Gen. 1: 23), the Scripture adds: "And God said: let us make man in Our image and likeness and he to master over the fish of the sea and over the birds of the sky and over all animals all from over the earth and over all the creatures crawling on earth. And God made the man, in God's image He made the man, man and woman He made them" (Gen. 1: 24-27). The Scripture says man and woman not because Eva was already created, but because she was together with Adam in Adam's rib. And you are going to know this more clearly from the followings: "And God blessed them saying: grow up and multiply yourselves and fill the earth up and master it and you master over the fish of the sea and over the birds of the sky and over all the animals all over the earth and over all the creatures crawling on earth" (Gen. 1: 28).

Do you see what God gave the whole this world like, as a Paradise, to the man from the beginning? This is because, what other earth God speak about, if not this one that we are living on even today, as it was said, and by no means God speak about another earth? That's why the Scripture adds, saying: "And God said: behold, I have given you the whole grass bearer of seed, that is on the face of the earth; and every tree that has in itself fruit that bears seed, it will be to you for food and to all the animals of the earth and to all the birds of the sky and to all the creatures crawling on earth" (Gen. 1: 29-30). Do you see that all the seen things, the ones on earth and the ones within sea, God gave them to Adam and to us as Adam's descendants, towards being those things used, and therefore God didn't give

[267] The idea that the entire world was created as a Paradise, it is reiterated also by Nicetas Stethatos in his work "Seeing the Paradise".

Adam only the Paradise? This is for everything God said to Adam, God said them us too, as also the Same God told to apostles, later, through the living Word of His, saying: "The things I am saying to you, I say them to everybody" (Mk. 13: 37). For God knew that our mankind will multiply on earth, in endless and countless multitudes. And whether, despite the fact that we transgressed His commandment, and we have been condemned to live in a perishable manner and to die, we the people have reached such a multitude, then you think at how many should have been the people born since the creation of the world if they hadn't died? And what life and living we would have had, if it had been preserved incorruptible and immortal, in an incorruptible world, and if it had lived a sinless life and without aby upset, without worries, and without tiredness? And what they would have been raising, by advancing in keeping the commandments of God and by committing the good thoughts, gradually, to a more consummate glory and change, getting closer to God and to the lights springing out of Godhead? What everyone's souls would have become shinier, and the body submitted to the senses and material would have been transformed in immaterial and spiritual and above all feeling?[268] But also what a great joy and gladness would have increased within us out of our cohabitation? Doubtlessly a totally untold joy and non-understood by our thoughts.

But let's come back to our theme. So, the whole world was given – I to repeat the said things – to Adam, as a sole country and ad a sole plain. And God created all things in six days. Listen to what the Holy Scriptures says it clearly. For, after it has said: "And God created the man, in the image of God He created him, man and woman He created them and He blessed them. And there was evening and there was morning, day six" (Gen. 1: 31); "and God finished on day sixth His things He did and God rested on day seventh of all His things which He started making" (Gen. 2: 2-3). And then, by wanting to teach us what God created the man like, and out of what, by shortly repeating the word, the Scripture says again: "This is the book of the creation of the sky and of the earth, when they were made (Gen. 2: 4). And little further: "And God created the man dust out of earth", and we must understand it like this: God

[268] Immaterial and above all feeling, by being overwhelmed by the spirituality strengthened by the godlike Ghost.

created the man by taking dust out of earth. “And He blew in his face breath of life and the man has become living soul” (Gen. 2: 7).

After the Scripture showed us the mode of the creation, God, like an emperor and like a rich master, he doesn’t created the earth mastered by him like a sole city surrounded by walls, neither like a locked house, but by separating the one estate in many parts, and he makes a part destined to be sown, he appoints other part to be a vineyard, he leaves another to be in reserve, and on a side and in a pleasant and beautiful place he erects the buildings, where he builds palaces and houses, he build baths and he plants gardens and he imagines all kinds of delectation places, and He erects around all these things a wall and he makes keys and open and close gates. But he is not content either with that, but he also appoints guards, despite he doesn’t fear anything, for his house to be even shinier and even more diverse by all these and locked up to the ungrateful and evil friends, as also to the rebelled servants, if there were some, and to his true and faithful friends and even to his ungrateful servants, their entrance and their going out to be unimpeded. So did God too, to the first created man. This is for, after God created all existing things out of nothing, and after God created the man, and after God rested Himself on day sixth of all His things which He started doing, He planted Eden at east, preparing it like an imperial palace on a side of the world and He placed in Eden the man He created.

What for, so, God didn’t plant the Paradise where it was to be made on day sixth, but He planted it at East, after bringing to existence the entire creation? This was for, God, by knowing all things from before, He created the world in an order and in a well-ordered state, and He established the seven days as image of the even periods (ages) which were to unfold later, and He planted the Paradise after these, as meaning the future age[269]. But why, then, the Holy Ghost didn’t unite the eighth day to the seven days from before? This was because it wasn’t appropriate to count this day in the others’ cycle, in which the

[269] So, the Paradise has an eschatological signification too. It is placed, right in the beginning, the consummate and eternal end. While the world was created before the man was, the Paradise was created after the man was, as target that the man must advance towards, by his own effort too. Namely, the Paradise from the beginning had to be developed, through the man, in an even more consummate Paradise. And the whole creation had to be made like this Paradise.

first, and the second, and so on up to the seventh, being they repeated in circles, they constitute the weeks, the first day turning back into this cycle for as many times as there will be weeks; but it must be outside these, as one that has no beginning neither end[270]. This is because, that isn't a day that isn't now but it will be and it will have its beginning in the future, but it is a day that it was before ages and it is being now and it will be forever and ever. But it is said that it will come and it will be unveiled to us as a unique day, one without-evening and without end, by the fact that it will come to us.

Take heed, therefore, that it wasn't written: "God created the Paradise", neither: "He said: let it be, and it was done". But: "God planted the Paradise and He made to bud up from earth all the beautiful to sight and good to eat trees" (Gen. 2: 9), having all kinds of fruits, which weren't going rotten and which were never missing, but they were always fresh and sweet and providing sweetness and delectation to the first created people[271]. This was for they must procure to their incorruptible bodies an incorruptible food. That's why their life and their living in the middle of the Paradise, it was without toils or worries. This Paradise was surrounded by the Creator, with walls, and He placed an entrance that the first people were entering and exiting through.

2. *About the Falling and the Banishing Away of Adam from Paradise.*

So, Adam was created with an incorruptible body, but still a material body and still non-fully spiritual. And he was placed, by the Creator, in this incorruptible world; I do not say only in Paradise, but in the whole world from under the sky[272].

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[270] The seven days represent the repetition of the time, one that cannot exit from itself by itself, one that is represented by a ring. The eight day represents the eternity that is beyond time, and that has no end, for nothing in it has limits. The eight day isn't a repetition, in the sense of passing from a thing to another, on the same plan. But the eight day is the infinity continuously lived integrally. The eight day is, therefore, from on another plan, because of not resulting out of the order of the time and of the nature, which are repeated by passing from a finite thing to another finite thing, and so on, continuously.

[271] So, by the transparency of the earth, the first people were imparted with the sweetness of the Paradise's fruits, of with the fruits of the eternity, of some fruits which weren't going rotten, being in communication with the eternity.

[272] The whole world was crossed through by the eternal light or by the light of the presence of God or of the Paradise. The whole world was, on one hand, a Paradise, having the possibility to become a full Paradise, while on the other hand, the world was crossed through by

But God also gave them law, by commanding them to not eat out of that tree only. But the people, though, by despising the commandment given them by God, they didn't believe their Creator and Master Who said: "On the very day you eat out of it, you will die" (Gen. 2: 17), but they reckoned as worthier of being trusted the cunning snake (Isa. 27: 1) that said: "You won't die with death, but on the day you will eat form that tree, you will be gods, knowing the good and the bad" (Gen. 3: 5); "and they ate out of that tree" (Gen. 3: 6). And they have been immediately disrobed of their shiny vestment and they were dressed un in one that is corruptible.

By seeing on himself naked, Adam hid himself and he girdled himself with fig tree leaves that he sewed, trying to cover up his shame. That's why when God said Adam: "Adam, where are you?" (Gen. 3: 9), Adam answered: "I heard Your voice and because of knowing my nakedness, I have feared You and I have hidden myself: (Gen. 3: 10). By calling Adam to repentance, God tells him: "Who told you that you are naked? Did you eat from that tree that I told you not to eat from?" (Gen. 3: 11)[273]. But Adam didn't want to tell that he committed sin; on the opposite, Adam blamed God Who created all the things as very good, Adam saying: "The woman You have given to me, she has given me to eat and I have eaten" (Gen. 3: 12); and Eva, at her turn, he blamed the snake. So, because of not wanting them to repent themselves and to kneel before their Master, or to ask Him for forgiveness, God banished them away from Paradise, as from an imperial palace, and as from an all-adorned house, so they to live on this earth as some exiled and taken over the border people.

"And God immediately placed a sword of fire to guard the entrance to the tree of life" (Gen. 3: 24). This doesn't mean that they will be brought back, after their restoration, in the same Paradise submitted to senses and material. Not on this purpose has been the Paradise preserved until now; it is not this the

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Paradise. The world was, partially, a Paradise, having the possibility to become a full Paradise, and there was also the possibility that the world to be partially detached from Paradise. By using the fruit of the tree, as a fruit detached from the ambience of the eternity, the man started to detach himself from Paradise.

[273] The falling from Paradise took place, firstly, on the plan of the man's conscience. The man no longer felt himself as in Paradise.

reason why God hasn't cursed the Paradise[274]. But for it is the type of the future life and the image of the eternal Kingdom of Heavens. For, if it had not this role as image, it should be cursed, as one that the Adam's disobedience took place in. But God doesn't do that. But God does that, though, with the whole other earth, because, as I said, it was incorruptible too, as the Paradise is, and it was producing all the needed things by itself. That's why, in order Adam who was banished from Paradise, to no longer live a free of difficulties, free of toils, and free of sweats life - as he had in Paradise -, by saying: "Cursed be the earth in your things. In troubles you will eat out of it on all the days of your life. Thorns and brambles to spring up to you and you will eat the grass of the plain, that is appointed to beasts and to speechless animals. In the sweat of your forehead, you to eat your bread, until you will turn back into the earth that you have been taken out of; for earth you are and into earth you will return" (Gen. 3: 17-19).

Rightly so, it had that the one who was lowered, by disobedience, to corruption and death, to inhabit a passing and corruptible earth and to be imparted with similar food, as he deserved it. Since the plentiful delectation and the incorruptible and without-tiredness living brought the man to forget and to despise the goods given him by God, rightly so, the man was condemned to work the land in tiredness and sweat and so to procure a little food at the time, out of the land, as one who was under an administrator. So was welcomed the disobedient by the cursed earth and lacking the bringing forth of fruits by itself that it had before. What was the purpose for that? For, worked by the man in sweat and much tiredness, to give him the things growing out of it, with measure, towards fulfilling his needs; and not-worked, to remain fruitless, giving him only thorns and brambles. Actually, by being Adam cast out of Paradise, the whole creation brought by God to existence out of nothing, by seeing Adam, it didn't want to obey the disobedient. The sun no longer wanted to shine, and the moon no longer wanted to show itself, the stars no longer wanted to allow themselves to be seen,

[274] Darrouzès says that Saint Simeon believed, as many amongst his contemporaries did, in the survival of this sensitive Paradise, but not as residence of the deceased saints (*quoted work*, p. 186, note no. 1). But out of the followings, it seems that the Paradise that Adam was thrown out of, it has been preserved not only in this meaning, but also in the meaning as the Kingdom of God, one that can penetrate, again, the whole creation. That's why the special sensitive Paradise has no longer a practical importance.

the water springs no longer wanted to gush up, the rivers no longer wanted to flow, the air constricted in itself in order no longer to allow breathing to him who beats it[275], and the beasts and all the animals of the earth, by seeing the man disrobed of his glory from before, they despised the man, and they all infuriated themselves immediately on him. The sky rightly moved, in order to, somehow, fall upon the man, and the earth no longer deigned to bear the man on its back.

But then, what did God Who created all things, including the man? By knowing before the foundation of the world that Adam will transgress His commandment, and by organizing from before Adam's life and restoration and Adam's rebirth, by the birth of the Son of God, God reined all the things with His power, with His mercy, and with His kindness, and He stopped the impulse had by all the things and creatures and God submitted all of them, again, to the man, as they were before[276]. God want the creation to serve the man, whom the creation was created for, despite the creation has become corruptible for the corruptible man. This is for God wants that, when the man will be renewed and he will again become spiritual, incorruptible, and immortal, being liberated from the slavery of the corruption, to be the creation renewed together with the man, and to become the creation wholly incorruptible and spiritual, after it was submitted by God to the man who rebelled and refused to serve God. This was organized by the All-Merciful God and Lord, before the foundation of the world.

After God organized these things in a wise manner, Adam, banished from Paradise, he had children, he finished his life, and he died. Alike happened to those born out of Adam. The people form then, having fresh the memory of the falling, for they found out about Adam and Eva, they honored God as a Master and they worshipped Him. That's why Cain and Abel brought sacrifices to God, out of their wealth. And God, as the Scripture writes, God took heed to their bringing forth and to

[275] The nature lacked the uncreated energies from above, because most of those energies withdrawn.

[276] God, engulfed by mercy, He didn't let His human creature in a total separation from His mercy and from a certain grace of His, but God gave the man the gift of hoping for the future salvation, and by this God keep all the things in connection with Himself, and God keeps the man in some mastery upon the nature, as the sole conscious and free being, a being able to desire the salvation and to work for salvation, by developing himself in the frame of the nature.

the sacrifice brought by Abel, but not to the sacrifice brought by Cain too. Cain, because of knowing that, he got upset to death and that brought him to envy and to kill his brother (Gen. 4: 3-5). But, later on, Enoch pleased God and he was moved from here (Gen. 5: 24), and Elijah was elevated to heavens in a chariot of fire (2 Kings[277] 2: 11). Thus, after the decision made against Adam and against Adam's tribe, and after Adam's banishing away, God prolonged the life od Adam's sons and God honored them by moving them and by liberating them from corruption, for they were pleasant to God; namely God liberated them from turning back into earth and from descending to hell. By that God showed that, if He did that to them who must die, or, more correctly speaking, who must be transformed, then, how much glory and honor and mercy wouldn't God have found Adam worthy of, and God would have allowed Adam to live in Paradise, if Adam hadn't transgressed the commandment or, after Adam had transgressed the commandment, Adam would have repented himself.

Thus, the ancient people knew their Maker, and they learnt, for they were taught by others, over time, the things regarding God. Then, the people multiplying themselves (Gen. 6: 1) and because they turned their cogitation, since their youth, towards evil things, they fell into forgottenness and into not-knowing their Maker, and not only they worshipped the idols and the demons as gods, but itself the creation given them by God in order the creation to serve the people, the people worshipped it like a God (Rom. 1: 25). And the people from then, they surrendered themselves to all lack of restraint and to all unclean deed (Eph. 4: 19), and so they defiled the earth and the air and the sky and all the things under the sky, because of their indecent deeds. This is because nothing amongst all the other things gets the earth dirty, and nothing make so unclean the clean thing of God, except reckoning that thing as God and as worshipping that thing as to God, by placing that thing in the place of the Maker and Builder. Thus, the whole creation was defiled and brought to corruption by people, by reckoning it as God, and by worshipping it. But then the peak of the evilness had been reached, and when all people had been locked into disobedience (Rom. 11: 32), according to the godlike apostle, Himself the Son of God and God, He descended on earth in

[277] In KJB we have: 2 Samuel. (E. l. t.'s n.)

order Him to rebuild the crushed one, and Him to make alive the killed one, and Him to elevate His creature from straying.

But you take heed, please, to all I am saying. I am asking you this for the word will be useful both to us and to the future generations of people. But we must use a certain way in order us to understand the embodiment of the Word and His untold birth out of the ever-Virgin Mary, and in order us to know, appropriately, the mystery of the oikonomia hidden from before ages (Eph. 3: 9), towards the salvation of the mankind.

3. *About the Embodiment of the Word and What Was the Way, that He Embodied Himself In, For Us.*

At the creation, from yore, of our ancestor Eva, God took the animated rib of Adam and God created Eva as woman. That's why God didn't breathe in her, as God did in Adam, breath of life, but God made the part He took from Adam, the whole body of the woman and the firstfruits of the Holy Ghost, that God took is *together* with the animated body, and God made them fully living soul, *by making, in the same time, both parts of the human being*. Likewise, by taking animated body out of the Holy Birth Giver of God and ever-Virgin Mary, as a little firstfruits from the kneading of our nature, namely out of soul and body, the Maker and Builder God united that firstfruits with His non-comprised and unapproachable godhead. Better said, by existentially uniting, with our being, the whole hypostasis of His godhead, he united our being, in an unmixed manner, with His godhead, namely the human being with His being, and He built the human being as a holy temple to Himself. Thus, Himself the Maker of Adam, He has made Himself consummate man in an unchanged and untransformed manner.

This is for, as God made the woman out of Adam's rib, likewise God made, out of His daughter and ever-Virgin Mary and Birth Giver of God, by taking a body without involving a seed, Christ was born similarly to the first created man and, as Adam, by disobedience, he made himself the beginning of the birth into corruption and towards death, Christ, by obeying His Father to death, and by fulfilling the whole righteousness (Mt. 3: 15), He to made Himself the firstfruits of our rebuilding and of our immortality into incorruptibility. This was intended to be said by the godlike Paul, by saying: "The first man out of earth, he is earthly; the second man is our Lord from heavens. Like

the earthly one is, likewise are the earthly ones; and like the heavenly one is, likewise are the heavenly ones" (1 Cor. 15: 47-48). And again: "The firstfruits is Christ, and then are they who belong to Christ" (! Cor. 15: 22). This is for, since Christ was consummate man in soul and body, like us in all aspects, except the sin (Hebr. 4: 15), by communicating us, by our faith in Him, His godhead, He makes us as His kindreds, according to His godlike nature and being.

That is a new and wonderful mystery. God-the Word has taken from us the body He didn't have according to His nature and He has made Himself what he wasn't before. And he imparts with His godhead, on them who believe in Him, a godhead that no one amongst angels or amongst people have ever achieved it, and those are being made gods, namely what they weren't before, by work and by grace. Thus, Christ gives them power they to become sons of God (Jn. 1: 12). That's why there were made and they are being made and there won't ever cease to be made sons of God[278]. Listen to the godlike Paul who urges us: "And as we borne the image of the earthly one, let's bear the image of the heavenly One too" (1 Cor. 15: 49). Enough about these aspects. Let's continue our word.

So, God Who is above all things, He came on earth to rebuild and to renew the man through His presence, and to bless the whole creation that was cursed because of the man. On this purpose, listen carefully, Christ gave life and He made incorruptible the soul He has taken, but His undefiled and godlike body[279], though he deified it, He still bore it as corruptible and material[280]. This is because what eats and it drinks and it gets tired and it sweats and it is tied and it is hit and it is nailed on the cross, it obviously is corruptible and material. This is because all of these are traits of the corruptible body. That's why Christ died too, and He was placed in a tomb. But when Christ resurrected into incorruptibility, it also

[278] It is being affirmed here a becoming of the state of deification, that is a certain state of incorruptibility too. This is a paradox that was, seemingly, characteristic to the primordial state of the man too.

[279] Godlike in the sense that it belonged to the godlike hypostasis and so it was deified.

[280] It might have been, the body of Christ, still corruptible, but by bearing within itself the potentiality of the incorruptibility, through the godlike Holy Ghost, it helps us to partially understand the state of incorruptibility of the human body at the beginning of Adam, though the body of Christ takes the corruptibility in the same time with the non-sinful affects which entered the nature through Adam's sin.

resurrected Christ's spiritual body, a body totally godlike and immaterial[281]. That's why, Christ didn't break the tomb's seals when He exited the tomb. And He even entered and exited through the locked doors, unimpededly[282].

Why didn't Christ make incorruptible and spiritual, together with the soul, also the body He took too? This was because Adam too, by eating from the tree that God commanded Adam not to eat from, Adam must immediately endure, because of his disobedience, the death of his soul, but the death of his body came many years after[283]. That's why Christ has resurrected and He has brought back to life, in the first place, the deified soul that received the punishment of the death, and then He brought the body back to life. This has been because God organized that, this one, according to the decision from yore, to turn back, through death, into earth, and through resurrection, the body to regain its incorruptibility. Besides these, by descending to hell, Christ liberated form the eternal bonds the souls of the saints who were kept there, and Christ resurrected those souls, and He placed those souls at a resting place, a place with a without-evening light, but their bodies Christ hasn't resurrected yet, but He left those bodied into tombs until the general resurrection.

So, this mystery has been committed not only in the case of Christ, in the mentioned way, but it has been committed for everyone, and with each one of the saints from yore, and it is being committed, ceaselessly, until now. This is for, by receiving the Holy Ghost of our Master and God, we are made partakers to His godhead and being. And we, by eating his unblemished body, namely the godlike Mysteries, we are going to truly become, fully, of-the-same-body and kindred to Him, as says the godlike Paul himself: "We are bone out of His bones and flesh out of his flesh" (Eph. 5: 30); or, again: "Out of the fullness of His godhead we all have taken and grace upon grace" (Jn. 1: 16; Col. 2: 9). Reached thus, we will become alike, by grace, to

[281] Totally godlike and immaterial was the body of Christ, after His resurrection, as being overwhelmed by godhead and by the Holy Ghost.

[282] Adam's body, at the beginning, it wasn't in this state. That's why, Adam's body incorruptibility must have had still a potential character.

[283] Like the incorruptibility of the body after Christ, it is something that is developed, likewise the human body's incorruptibility from before falling, it seemingly was something that followed to be developed. But the primordial and potential incorruptibility, it was possible to be developed in an ever-increasing corruptibility that ended in death.

Himself the loving of people God and our Master, us reestablished and renewed with the soul; and we are made incorruptible and as resurrected form dead. This is for, by seeing Him Who has deigned to made Himself alike us, and by being us seen by Him, we have been found worthy to become alike Him, as it happens to somebody who sees, from afar, the face of his friend and he talks to his friend and he addresses his friend and his friend answers him back[284].

Thus, the saints from time, the ones from yore and the ones from now, by looking spiritually, they do not look at a shape, or at an image, or at a reproduction, but they look at a shapeless light[285], as they too are light out of the Holy Ghost's light. But by becoming thus each one amongst the saints, their bodies do not become immediately incorruptible and immortal; but, as the iron heated in fire it shares the fire's light and it immediately rejects its blackness, but when separated form fire it becomes again cold and black, likewise the bodies of the saints, being imparted with the grace united with their soul, or with the godlike fire, they are being sanctified and, by burning, their bodies become transparent and luminous and they become much different and much more honorable than other bodies. But when the soul goes out and parts with the body, immediately these bodies too, they are surrendered to corruption[286] and they decompose little by little. But the bodies

[284] Saint Simeon gives a spiritual explanation to the process of becoming the believer resemblant to Christ. By always looking at Christ, and by being in a continuous dialogue with Christ, the human being becomes ever-alike Christ, for the believer imitates Christ's image, and the believer impropriates Christ's way of being and of thinking. And by that, the man is conveyed the itself spiritual power of Christ. This idea constituted also a recommendation made by Saint Simeon to the believers. Saint Simeon presents a practical Christology, and not a merely theoretical one.

[285] The light of Christ seen by the saints, it has not shape, but it is Christ's real presence, but a presence impossible to be defined, though intensely felt and known as a light specific to Christ Himself presence. This spiritual presence has in itself the characteristics of all own traits of Christ: gentleness, love, cleanness, consummate power etc. Thus, he who feels that light he knows that it is the presence of Christ and not somebody else, and he is being transformed in Christ's image.

[286] From here one can see that the "corruption" it is understood by Saint Simeon as fully actualized decomposition of the body, or as death. Until reached the death, the saints' bodies, though experiencing changes within themselves – they grow up, they eat, they rest, they get tired – they enjoy a certain "incorruptibility". This is another element that one must take heed at, in understanding the incorruptibility of the human body before Adam's falling. But about this state that is partially incorruptible and partially corruptible, Saint Simeon is speaking further on.

which persist for many years, they do not remain either totally incorruptible, nor they become totally corruptible, but they maintain withing themselves both the signs of corruptibility and the signs of incorruptibility, being preserved in order to be made totally incorruptible and renewed at resurrection[287].

But on what purpose happens that? This is because it wouldn't have been appropriate to resurrect and to be made incorruptible the people's bodies before the renewal of the creatures had taken place; and as the creation was, firstly, brought to existence in incorruptible state, and then was brought the man to existence, likewise, it must be changed and moved from corruptibility to incorruptibility, firstly, the creation, then, together with it and in the same time with it, to be renewed also the decomposed bodies of the people, in order again the man who will have become spiritual and immortal, to be him dwelling an incorruptible and eternal place. In order you to see that this is the truth, you listen to Peter, the apostle, who says: "There will come the Lord's Day as a thief at night, in which the burning skies will detach and the burning natural elements will melt" (2 Pt. 3: 10). These ones, after their burning, they won't be lost, but they will be shaped and transformed in a better and eternal state. Where we know that from? We know that from the words of the same apostle, who adds: "We are waiting for new skies and a for a new earth, according to the promise" (2 Pt. 3: 13). What promise and whose promise? Without any doubt, it is about Christ's promise Who said: "The sky and the earth will pass, but My words won't pass" (Mt. 24: 35). Understanding by passing the changing of the sky, He says: though the sky will change, but My words will remain unchanged and steadfast. This was said before, by prophet David too: "And like a coat you will fold them and they will change, and You are the same and Your years won't end" (Ps. 101: 27-28[288]). What could be cleared than these words? But

[287] This happens to the saints' relics.

[288] In KJB we have Ps. 102: 26-27: "They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: // But thou art the same, and thy years shall have no end."; in ROB we have: Ps. 101: 27: 28: "Those ones will perish, and You will remain and all of them will wear out like a coat and You will change them like on a vestment and they will be changed. // But You are the same and Your years won't be diminished". (E. l. t.'s n.)

let's see what the creation will be renewed like, and what the creation will be reestablished in its beauty it had at the beginning?

4. *How Will Be Renewed the Whole Creation and How Will Be Made "New Skies and New Earth", As the Godlike Apostle Says.*

No one amongst believers will contradict the apostle who heralds new skies and new earth and no one will refuse to believe the Lord Who says that. This is for like our bodies, by decomposing, they do not turn back into what no longer exist, by any means, but they will be renewed through resurrection, likewise the sky and the earth and all the things on earth, namely the whole creation it will be renewed and it will be liberated from the slavery of the corruptibility (Rom. 8: 21). And these natural elements will be imparted, together with us, with the shininess from there, and like all of us will be proven by fire (1 Cor. 3: 13), according to the godlike apostle, likewise the whole creation will be renewed through fire. This can be found out in what Apostle Peter wrote: "For it will come, he says, the Lord's Day like a thief at night, in which the skies will pass with noise, and the natural elements, by burning, they will decompose and the earth and all the things from on earth will burn" (1 Pt. 3: 10). Can you see what he says like, that all the things will be melted down and reshaped, or that they will be changed? That's why, he adds, saying: "So, if all of these will decompose, mustn't us live into holy living and pious behaviors?" (2 Pt. 3: 11). But what they will decompose like? Like a brass vessel, worn out and stained and rusted, it is given to the fire by the craftsman and it is melted down and thus it is reshaped by the craftsman, likewise the creation, it will be undone by the Maker of all things, through fire, and it will be melted down and reshaped and it will be made shiny and incomparably newer that the one we can see it now.

Apostle Peter, after he wrote thus about these things, a little farther he says again: "That's why, you my beloved ones, by waiting for these things, you strive to be yourselves without stain, in peace, and you reckon the long-suffering of our Lord as salvation, as our beloved brother Paul wrote to you at his turn, according to the wisdom given to him, as he speaks about these aspects in all his epistles. In his epistles there are some things difficult to be understand, which are crooked by the nescient

and by them who aren't strengthened, as they do with other writings too, towards their perdition". (2 Pt. 3: 14-16). That is characteristic not only to some people from then, but it is characteristic to most of the people form now, or we can say that almost all of us we suffer from nescience, and we mix all the things, and we crook all the aspects of the godlike Scripture or we misinterpret them towards our perdition, by striving to have and to make the godlike Scriptures upholders of our passions, or our lusts, and of our perdition.

But let's see what godlike Paul says about creation and about creation's renewal. He says: "I reckon that the sufferings of the time from now aren't worthy of the glory that will be unveiled to us". And then he adds: "This is for the impatience of the creation waits for the unveiling of the sons of God" (Rom. 8: 18-19). He sees in impatience the waiting, the fiery desire, and through "unveiling" he understands the showing at the resurrection. For in this must be shown, through the presence of Christ, the son of God, and to appear their beauty and to appear themselves whole as they are (1 Jn. 3: 2). This is for it was written: "Then the righteous ones will shine like the sun shines" (Mt. 13: 43). These ones are the sons of the righteous God[289]. And in order you not to understand that is about another creation, he adds, saying: "This is for the creation was submitted to vanity, not willingly, but because of the One Who submitted it, towards hope" (Rom. 8: 20).

Can you see that he didn't say purposelessly that the creation no longer wanted to serve Adam after his disobedience, because of seeing him fallen from the godlike glory, as one who rebelled against his Maker? That's why God, by planning, even before the foundation of the world, Adam's salvation by the birth anew, God submitted the creation to Adam, by cursing it that, since the man the creation was created for, that man has become corruptible, the creation too to become corruptible, in order the creation to provide, annually, the man with corruptible food; and when God will renew the man and He will make the man incorruptible and spiritual, God will transform the entire creation concomitantly to the man, and God to make the creation eternal and immaterial. He showed that by what he said: "This is because the creation was submitted to vanity, not

[289] If the nature wasn't liberated from the decomposition processes, the man could be brought back into a body liberated from these decomposition processes.

willingly, but due to the one who submitted it, towards hope". He says that the creation didn't obey the man willingly, namely it wasn't willingly moved to corruptibility and that's why brings fort fruit which rotten and it grows up thorns and brambles, but because the creation obeys the commandment of God Who decided that. Wanting to make this thing even clearer, the apostle says: "This is because also the creation itself will be liberated from the slavery of the corruptibility towards the liberation of the sons of God" (Rom. 8: 21)[290].

Have you seen that he justly said that this creation, at the beginning, it has been brought to existence by God as incorruptible and in state of Paradise, but it has been moved to the state of corruptibility and slavery through curse, being submitted to the vanity of the people. But look at what the creation's final shininess will be like.

5. *What Will Be the Final Shininess of the Creation Like?*

But even when the creation is renewed, the creation won't be brought back to what it was when it was brought to existence by God at the beginning, God forbid that! This is for it is sown soul-like-body[291] (1 Cor. 15: 44), as it was said, and it won't be raised a body as it was the body of the first created man before his disobedience, namely material and sensitive and changing, one needing material food[292], but it rises a fully

[290] The true man is the son of God. And a son continuously receives gifts from his father and, in the end, the son received everything his father has. The people have this paradoxical nature: on one hand, it is a created nature, on the other hand, it is called to receive, by grace, the uncreated life of God. The height that the created sons of God are called to reach at, it is given by God's Only Begotten Son. God's Only Begotten Son, by making Himself man and by resurrecting Himself as such, He has unveiled us our divine filiation and the height we are going to reach at. This is for the Son by embodying Himself, He has elevated within Himself the man too, on the height of His divine filiation. But the relation between the Father and the Son it is a relation of love: the Father gives the Son everything by love, and the Son answers that generosity with His love. The creation is waiting for that full unveiling of the man's nature, one elevated at such glory, for the man's love towards God and the showing of the entire generosity of the Father towards the man, it will be spread all over the creation too.

[291] In KJB we have the syntagm: "natural body". The Orthodox theology calls the state of the "natural" man as the "soul-like" state, a state that lacks the spiritualization. The soul-like-man has no virtues because of living more like an animal, following his instincts. Sadly, we haven't found any direct equivalent for the Romanian *sufletesc*, so that we have chosen to use a descriptive translation, one that we reckon as only approximate. (E. l. t.'s n.)

[292] Here Saint Simeon specifies the limited meaning of the incorruptibility that Adam's body had at the beginning. Adam's body was to reach the full actualization of its incorruptibility and of its immortality, but it had not this state, at the beginning, as fully actualized.

spiritualized and unchangeable body, as it was the body of our Master and God after His resurrection, namely like the body of the Second Adam and of the First One Resurrected form dead, namely a body that differs much form Adam's initial body. In the same way, the entire creation will become, at a sign of God, not as it was created, namely material and submitted to the senses, but it will be transformed, at the birth anew, in an immaterial and spiritual dwelling place, one above all feeling. Besides, the godlike Paul says: "Not all of us will fall asleep, but all of us will be transformed in an instant, in a blink of an eye" (1 Cor. 15: 40). But the creation will be transformed in the same way, by being burnt through the godlike fire, in order the creation to fulfill the prophetic word that says: "And the righteous will inherit the earth" (Ps. 36[293]: 29); of course, not an earth submitted to the senses – because, how could be that, since the people will be spiritualized? – but the earth that will have become entirely spiritual and immaterial[294], for, they who will have gained incorporeal bodies and who reached in a feeling above feeling and, by being they circumscribed, they will become uncircumscribed into the uncircumscribed things, they to have a dwelling place worthy of their glory[295].

So, you have to understand a spiritualized world, namely a world being above our feeling! And what is above feeling and spiritual, it is, of course, impossible to be comprised by us, and it is unseen. And what is unseen and impossible to be comprised, what could somebody say like – if he is sane – that that can be comprised within limits? Nobody could say that, by any means.

We are going to say the same thing concerning the angels. This is for they are too, in a certain way, bodily and

[293] In KJB we have: Ps. 37: 29. (E. l. t.'s n.)

[294] "Spiritual and immaterial", it doesn't mean totally lacking the matter, for the earth remains earth, so also the body, that is made out of earth; but both of them spiritualized. In the followings, Saint Simeon is going to present that state as a paradoxical state. People will have "incorporeal bodies" and they will have a "feeling above feeling".

[295] The "incorporeal bodies" will be bodies, but they will be overwhelmed by the spirit strengthened by the godlike Holy Ghost. Those bodies will maintain their senses' work, but that will be a spiritualize work. People will be circumscribed and uncircumscribed in the same time, there taking place an unimpeded communication with God's infinity and a consummate communion amongst them. The borders between people and God and amongst people themselves, those borders won't be rigid, but there will take place a more intense crossing of God's energies within people and of the human energies, as strengthened by the godlike energies, amongst people.

circumscribed in comparison to the immaterial and bodiless nature of the godhead, as it was written: "Heavenly bodies and earthly bodies" (1 Cor. 15: 40)[296]. The last ones are material, and the ones who are above us, they are immaterial. And in another place: "He who makes His angels spirits and He makes His servants flame of fire" (Ps. 103: 5[297]). But if they are serving spirits, then the heavenly minds too they are sent towards serving (Hebr. 1: 14), according to the truth and to Paul who introduces us into these mysteries. When the godlike angel is sent from above and by God, in order the angels to serve the godlike commandment on earth, the angel leaves the heavenly groups of angels and he comes, according to the general opinion, nigh to us and to the realities from the world. And if this thing seems to be according to the truth, the angels is shown by that as circumscribed and comprised inside limits. This is because, in comparison to the uncreated and totally incorporeal and non-circumscribed godlike nature, the angels are created and circumscribed, but in comparison to us, the angels are totally incorporeal, non-comprised, and unseen[298].

We e going to say the same thing about the soul. In comparison to God Who is bodiless by nature and, in comparison to the angels, the soul is somewhat corporeal and circumscribed, but only to Him Who can tied the soul and Who

[296] Of course, the angels have no sort of material bodies as such, but because of being, in a way, possible to be identified, namely to be "defined", we sometimes say that they have "bodies". The angel is defined especially when he enters the connection with us.

[297] In KJB we have: Ps. 104: 4. (E. l. t.'s n.)

[298] So, there is a gradation regarding the incorporeality and the possibility of noticing, and the limitlessness. What is, to us, as totally incorporeal, unnoticeable, and uncircumscribed, in comparison to God that is corporeal, noticeable, and circumscribed. But the corporeality, as understood thus, as a limitation in comparison to the limitless God, it is not a corporeality in the sense of a thin materialness, but it is a spirituality having a more restricted power of manifestation, and therefore it is more defined, as it is said further on, related to the soul. The corporeality of diverse degrees of the created spirit it consists of only staying under the limitless power of the godlike Holy Ghost, and of feeling the favorable pressure of That One, and that That One can exert a pressure upon the created spirit. This doesn't mean that the created spirit cannot oppose, by will, to the will of God. But in the same time, this opposition has upon that spirit unfavorable effects. That spirit won't enjoy a fullness of life, if that spirit locks himself up against the godlike infinity. Besides that, the human soul has a certain corporeality by being imprinted by the reality of the body. It might be that the angels too, they have in them a certain imprinting by the cosmos, for the work within cosmos. On the other hand, when the human soul or the angelic spirit opens himself to the godlike infinity, they remove their own limits, in a way, by receiving also a power of irradiation of the godlike power, from within themselves into the entire world. In this meaning, they can be, in the same time, both circumscribed and uncircumscribed.

has power to throw both the soul and the body in the Gehenna's fire (Mt. 10: 28). The soul is, to the feeling and sight of any creature, totally incorporeal and non-comprised, not being possible, by any means, to circumscribe the soul in places and spaces known with the senses. And in order nobody to wander by hearing these things, lets him think at what the bodiless angels enter like, and they exit too, the locked doors, in an unseen manner, and what the angels take like, in the same way, the people's souls. But let him also listen to our Lord Who says: "And at the resurrection of the righteous, they won't marry, nor will they be taken in marriage, but they will be like the angels of God" (Mt. 22: 30); and Paul says too: "It is sown soul-like-body, it will rise up spiritual body" (1 Cor. 25: 44). Let him learn out of these, in a sure manner, that our bodies will become spiritual and saying so, like the bodies of the angels, when our bodied will resurrect from dead. This is for, if they are sown as soul-like-bodies and if they rise as spiritual bodies, as the word says, and if in the future age they are like the angels of God, as our Lord said, it is proven that we are going to be like the angels are, though not by nature but by the honor we will have received. And he says that bodily are the angels in comparison to God, though they are to us as immaterial and unseen. And if the angels are like so, all the more will the soul be like that, according to the definition and to the law of comparison that we have mentioned.

Therefore, if we will be thus in the state of the resurrection, as the word has shown, they who will have become spiritual and above the whole feeling from here, they who will be like the angels of God, though not by nature but by the received worthiness, what will they need for an earth and a dwelling place known with the senses? This is for the dignity of the angels of God and their state and their desire are to be lightened by the prime and godlike light, for they are the second lights; and they also to see itself the glory and the shininess of the unapproachable and limitless light and they to enjoy the untold and threefold hypostatical godhead. The whole creation, as I've been saying it for many times – together with the Paradise itself – as become entirely spiritual, it will be transformed in an immaterial and incorruptible and unchanging and eternal and understanding dwelling place. And the sky will be incomparable shinier, as a new sky, and more luminous than the sky we that are seeing now.

And the earth will regain its non-withering beauty and a unperishing greenery, beautified with flowers which will be luminous and of a great spiritual diversity, and which will be dwelled, as it was said, by righteousness (Mt. 22: 30). The sun of the righteousness will shine sevenfold stronger (Hebr. 12: 22), and the moon will shine twofold stronger that the shiny sky from now. The stars will be like the sun we see now, whichever they will be and whichever will be the meanings given them by those having a superior thinking. All the things will be above work as surpassing the whole understanding. For they will be spiritual and they will be united with the understanding world and they will be another understanding Paradise and a heavenly Jerusalem (Hebr. 12: 22), and alike to the heavenly realities and united with those ones, and impossible-to-be-kidnapped inheritance of the sons of God, amongst whom no one inherited neither steadfastly inhabited the things from on earth, nor one has ever become lord even of a piece of land enough big to stand on it (Acts 7: 5). And this is because all of us have been, and we are, and we will be strangers on earth, as the godlike Scripture says.

When, therefore, all the realities from on earth will be totally united with the heavenly realities, then also the righteous will inherit that renewed earth, that earth that will be inherited by the gentle, blessed by our Lord (Mt. 5: 5). Now some of them are united with the heavenly ones, while others will be united. The souls of the saints, as I said before, they stick with God while still being into body, through the gifts of the Holy Ghost, and through the union with God; but they will be renewed and transformed and resurrected form dead and reestablished in without-evening-light and into glory, after their dormition - while their bodies don't, but they will be left in tombs and in corruption, following to become incorruptible at the general resurrection, when all this earthly creation, seen and submitted to the senses, it will be transformed and it will be united with the heavenly realities, or with the unseen and above senses realities.

It the first place, these things must be fulfilled, and then will come with much glory and power (Mt. 24: 30) the all-desired and the all-sweet our Emperor and God Jesus Christ, in order Him to judge the world and to give each one of us according to his deeds (Mt. 16: 27). After that, as in a big house, or as in an imperial palace, there are many resting and dwelling

places, in both these two kinds of all-godlike places there is a great diversity, so will God make in the new creation too, as many divisions, by giving each resurrected human being his inheritance according to his worthiness, and God will give him the shininess and the adornment he deserves on the ground of his virtues and deeds. But for they will be spiritual and transparent and united with the realities from the godlike dwelling and resting places, the Kingdom of Heavens will be a sole abode to them, and so it will be shown to all the righteous ones, and they won't see else except the Emperor everywhere. He will be in front of everyone, and everyone will be in Hid front, and He will enlighten within everyone and everyone will enlighten into Him[299]. Woe, though, them who will be, then, outside that house!

After we have said enough and as much as it was necessary, about these aspects, to serve to the knowledge of them who do not attempt to resist us out of quarreling spirit, let us make you know, according to out possibilities, also the way that all the saints unite themselves in, with Christ, and what they become one with Christ like.

6. *What all the Saint Unite Themselves Like, with Christ and God*

All the saints they are truly limbs of Christ Who is God over all realities and, as it was said before, the saints owe to stick with Him (1 Cor. VI: 16) and to unite themselves with His

[299] Although each one will have his own place and his own shininess (actually, his dwelling place will be his shininess itself, that is the shininess given him by God, but according to his person and according to the spiritual level he has reached on), namely won't everyone be dissolved in an common ocean of light but, though, they and their dwelling places will be transparent to maximum, for they will enjoy the fullest communion, for no longer being embarrassed by their desire to hide something. For they won't have within themselves anything evil, and so they won't have anything to hide. They will have this communion into God. And ocean of light without individualized dwelling places, namely without distinct persons, it would not be an ocean of the light understood as love. Only by being preserved as distinct, but being transparent to one another, the godlike universal light will be a light of the love, for love cannot be manifested except between distinct persons. The luminous transparency of the persons it is the transparency of the good and loving thoughts, to one another. Properly-said, the dwelling place that each one will inhabit, it will be the virtue that he distinguished himself the most, or it will be the height that he ascended to, through his virtues, or the mode each one has accustomed himself to manifest his attention and love for God and to the other people. But these virtues, or spiritual levels, or diverse modes of attention, they themselves make more transparent, the diverse persons, amongst themselves and to God.

body, in order He to be their Head (Col. 1: 18), and the saints from ever and to the very last day to be His limbs, for the many to be a sole body of Christ (1 Cor. 12: 27), as a sole man. From here follows that some fulfill the role of the hands, working up to these days and fulfilling His all-holy will, by making the unworthy as worthy and gaining them for Him; others fulfill the purpose of the shoulders, by bearing the burdens to one another (Gal. 6: 2), or even the lost one (Lk. 15: 6) they found, who was wandering before on the mountains and on the hills and in places which God doesn't visit (Ezek. 15: 6; Prov. 19: 23; Mt. 18: 12), and thus they fulfilling God's will (Gal. 6: 2); others, of the chest, springing out, to the thirsty and hungry ones, the righteousness of God (Mt. 5: 6), that all-limpid water or the word of the wisdom and of the untold knowledge and providing them with the bread the heavenly powers eat it (Ps. 77: 29[300]), as one who rest at His chest and who are loved by Him; others, the purpose of the belly, by receiving all things in their bosom, by love, and by bearing within them the spirit of the salvation and by having within them the feeling able to comprise His mysteries which are non-comprisable and hidden; others, the purpose of the loins, by bearing within them the fruitfulness of the meanings, worthy of God, of the mysterious theology, and they giving birth to the spirit of the salvation on earth (Isa. 26: 18), namely the fruit and the seed of the Holy Ghost within the people's hearts, through their word and teaching; others, the purpose of the legs, proving manhood and patience in trials, according to the exempla of Job, and not deviating from the steadfastness in the good things, neither weakening in those, but bearing the burden of His gifts[301].

So, thus the body of the Church of Christ, it is kept in harmony and sanctified to Him, from ever, by preserving the wholeness and the intactness in the union of the sons of God who are first-born, inscribed in heavens (Hebr. 12: 23). This is for God says: Do not rejoice that the devils obey you", a fact that causes in them who are weaker rather pride and self-appreciation, "but rejoice that your name have been inscribed in heavens" (Lk. 10: 20). And that all the saints, being limbs of Christ, they become a body of Him, and that they will be so in

[300] In KJB we have: Ps. 78: 25. (E. l. t.'s n.)

[301] Isa. 26: 18. The gifts of Christ represent, in the same time, burdens or obligations one to work according to them.

the future too, I am trying to prove it with the Holy Scripture too. Listen, first, to our Savior and God Himself, what He shows like, the undone and unseparated union with Him, when He says towards His apostles: “I am into the Father and the Father is into Me; and you are into Me and I am into you” (Jn. 14: 26); and again: “But I am not praying only for these ones, but for all they who will believe by their word into Me, for they all to be one: (Jn. 17: 20). And wanting to show the kind of the union, He says again: “As you, Father, into Me, and I into You, for they to be one into Us: (Jn. 17: 21). Making this even clearer, He says: “And I the glory that You have given Me I have given it them, for they to be one, as We are one. I into them and You into Me for they to be consummate in the One” (Jn. 17: 22). And a little further: “Father, whom You have given Me I want them that where I am they to be with Me, for they to see My Glory that You have given to me” (Jn. 17: 24). And again: “For the love that You loved Me with, to be into them and I into them” (Jn. 17: 26). Have you seen what a deep of mysteries? Have you known what endless overwhelming of overwhelming glory? Have you understood that the mode of the union is above mind and it is above the whole understanding?

What a wonder, my brothers, what an untold descent of His love towards us, of Him Who is the loving of people God! The union He has, by nature, with His Father, He promises to have it with, us too, by grace, if we want that; and we will have it with Him, as well, if we work His commandments. What he has, by nature, with the Father, that one He gives us too, we to have that with Him, by will and by grace. What a fearsome wonder! The glory the Father has given it to the Son, the Son gives it to us too, by godlike grace. And an even greater thing is that as He in into the Father and as the Father is intro Him, likewise the Son of God is into us and we, if we want to, we will be into the Son, by grace. What above-understanding grace! The love that God and the Father loved His Only Begotten Son with, the same love, He says, it will be into us and Himself the Son of God will be within us. And rightly so! This is for once He has made Himself our kin, through body, and once He has made us together-partakers to His godhead, He has made all of us His kindred. Besides, once the godhead that we are imparted with, through communication, it is uncut and unseparated, it is unavoidably necessary that we too, the ones who are

unseparated partakers to godhead in a sole Holy Ghost, we to be a body with Christ.

That these things are like so, you listen to Paul who says: "This is for into Christ Jesus there is no servant and free, there is not Jew and Hellenes and Scythian, there is no barbarian, but Christ is all, and in all" (Col. 3: 11). Do you see that he didn't say: "But all are Christians", but "Christ" at singular, as being a body composed of many limbs. This is for, by saying in the first place: "each one has been given the showing of the Holy Ghost towards benefiting" (1 Cor. 12: 7), and by mentioning, one at the time, the characteristic of the gifts, then he added, again: "And all of these are worked by One and the Same Ghost, sharing to each one, individually, as He want: (! Cor. 12: 11). And by making us known the gifts given by the Holy Ghost to the holy limbs of Christ's body, he adds: "This is for as the body is one and it has many limbs, but all the limbs of that one body, though many, they are one and therefore they are one body, likewise is Christ. For in a sole Ghost all of us have been baptized into a sole body, be it Jews, or Hellenes, or servants, or free, and all of us drunk a sole beverage. This is for the body isn't a limb, but it is many" (! Cor. 12: 12-14). And again, like each one - as I've said – is given by God, according to his worthiness, his place in the all-clean dwelling places, likewise in the body of the Church each one will be places in that part that he is worthy of[302]. This is shown, a little further, by the same apostle, in the same epistle of his: "And now God placed limbs, each of them, into one body, as He wanted; so, the limbs are many, but one is the body" (1 Cor. 12: 18-20). And in order to show too the differences between limbs and who the limbs are, he said: "And you are body to Christ and individual limbs. And who have been placed by God into Church, firstly the apostles, and secondly the prophets, and thirdly the teachers, and then the powers, the gifts of the healers, the helpers, the governances, and the kinds of the languages" (1 Cor. 12: 27-28). Have you seen the differences amongst the limbs of Christ? You have found out who are His limbs. You listen further on to the

[302] It is worthy to be mentioned this resemblance between Church and the Kingdom of Heavens. In either one, there aren't confounded the limbs, but they still compose a sole body. This is for, by being in the Same Christ, they are both into Church and into the Kingdom of Heavens in a non-confounded manner, but in an ever-fuller communion.

same apostle showing the union of the limbs too, following to the Master.

That One taught us that the union He has with the Father, we have it too, with Him. And His disciple and apostle said that that is the union the man has with his woman and the woman has it with her man. That's why he says: "Women, obey your husbands as to the Lord, because the man is head to the woman, as Christ is Head of His Church, and He is the Savior of the body" (Eph. 5: 23). And again: "Men, love your women, as Christ loved His Church and He gave Himself for it, to sanctify it and to show it to Himself as glorified Church, without stain or wrinkle, or anything like that, but to be holy and undefiled" (Eph. 5: 27). And a little further: "He who loves his woman – take heed, please, to the depth of this words! – he loves on himself; and nobody has ever hated his body, but he feeds it up and he warms it up, like the Lord too, on the Church, for we are limbs of His body, out of His flesh and bones" (Eph. 5: 28-29).

You see what he showed like, that as Eva was taken out of the flesh and out of the bones of Adam, and they both become a body, likewise Christ, He gives Himself to us, in order us to be imparted with His flesh and bones, which He showed to the apostles, after He resurrected Himself from dead, saying: "Touch and see, because the ghost has not flesh or bones, as you see Me having" (Lk. 24: 39). He gives us to eat those again (Jn. 6: 56) and He makes us too as one with Him, through this impartation. And He wanting to show, in an overwhelming mode, our union with God, he adds: "For that – namely for Christ – the man will leave his father and his mother and he will stick with his woman", namely the Church, "and they both will be a body" (Eph. 5: 21), namely the body of Christ and of God.

As proof that this is the meaning of the word and that we aren't saying that by our own reasoning, he adds: "This mystery great is, and I am speaking by thinking at Christ and at Church" (Eph. 5: 32).

Truly great and more than great it is and it will be this mystery, for the communion and the union, the intimacy and the kinship the woman has with her husband and the man has it with his woman, the same has it in a worthy of God manner - and above any understanding and word - also the Master and the Maker of all, with the whole Church, as with a woman, by uniting Himself with the Church in an undefiled and above-word manner, being and together-living in an undone and

unseparated manner with the Church, as with one that is all-beloved and all-dear. Likewise, the Church has attached by union with her all-beloved God, as a whole body with its own Head. This is for, like the body can't live without its head together-grown with itself, likewise the Church of the believers, namely of the sons of God who are written in heavens (Hebr. 12: 23), it cannot be a full and whole body of God without a Head, or without Christ and God; the Church cannot live the true and imperishable life, if it is not nourished daily with the heavenly bread (Mt. 6: 11). This is for, from Him comes to all the ones who love Him, the power of living and of growing at the state of consummate man, at the measure of Christ fullness (Eph. 4: 13).

By this, it has been limpidly clarified the question posed by our word, how the saints since the beginning and up to now and to the end of the world, by reaching to be a sole body with Christ, they will be in the future too, with Christ and into Christ. Let's research now, also the mode what the world from above will have to be fulfilled like. Open you ears and make your leading mind to take heed at the things we are going to say, for our word will reach, on every step, questions related to the godlike things.

7. *What the World from Above Must Be Fulfilled Like, and What Is in It*

We must ask ourselves, first, about the world, what is said that there must come the end, and what is the end they speak about. I reckon that itself the Church of Christ and the whole man is a beautified world, that is told about that God dwells it and walks in it (2 Cor. 6: 16) and He sends the shiny rays of His gifts, as One Who is the Sun of the Righteousness (Mal. 3: 20). It is the Church that we know about, that it is called both the body and the bride of Christ, as Paul says, he who leads the Church to its Bridegroom. "I have betrothed you all to a man, in order I to present you as clean virgin to Christ (2 Cor. 9: 2). Likewise says the godlike David: "The Empress stood there, on Your right hand, in golden coat and dressed up diversely" (Ps. 44: 10[303]). Although many say that that was said

[303] In KJB we have: Ps. 45: 8-9: "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. // Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir."; in ROB we

about the Birth-Giver of God, but it matches very well the Church of Her Son too, as are going to limpidly show us the followings. "There will be brought, after Her, virgins to the Emperor, or souls. Souls nigh to Her will be brought to You. They will be brought into joyfulness and gladness, and they will be brought to the Emperor into the churchly place" (Ps. 44: 16[304]). What do you think that this dwelling place is? Do you reckon that other is the dwelling place and other is the Emperor? By no means is that. This is for, like Christ is the Head of the Church and God, likewise He is the Church's place too, as itself the Church is His dwelling place and a beautiful world, as it has been clarified to us by the things said before[305]. But we must reanalyze these and to say them towards an even more thorough and an even more detailed proving.

Which are these ones? They are those that Christ and God Himself said towards His Father about the believers and about His apostles themselves: "I am not praying only for these ones, but also for all the ones who will believe through their word in Me, for all of them to be one" (Jn. 17: 20). How is that: one? "As you, Father, into Me and I into You, for they into Us too, one they be" (Jn. 17: 21). Do you see that the Same One has made Himself both Emperor and holy dwelling place of the ones who are saved? Then you also find out that all the believers, or the Church, the empress, and those who will follow the Church, they are holy dwelling place and they are the world of God and of Emperor Christ. For he says: "I into them and You, Father, into Me, for they to be consummate into One" (Jn. 12: 23). And what says Paul, His disciple? "Don't you know that you are holy dwelling place of God and His Holy Ghost dwells into you?" (1 Cor. 3: 16). Do you see what the apostle's words sound like, similar to those of our Lord, and showing, at their turn, that the church is a holy dwelling place and the world of Emperor God? You know that The Same was Him Who spoke into prophets and into apostles and The Same is Him Who is speaking now in ones and in others.

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have: Ps. 44: 9-10: "The myrrh and the aloe embalm your vestments; out of ivory palaces harp songs gladden You up; daughters of emperors into Your honor; // The Empress sits on Your right hand, dressed up in golden coat and all-beautified". (E. l. t.'s n.)

[304] In KJB we have: Ps. 45: 16. (E. l. t.'s n.)

[305] Christ is within Church and the Church is within Christ.

8. *If There Are Not Born All the People Appointed from Before from Generation to Generation Until the Judgment Day and They Do Not Reach the Fulfillment, Neither the World from Above Will Be Fulfilled*

So, the body of Christ and His bride and the world and the holy dwelling place of God, it is the Church, and the limbs of His body are all the saints. If it is so, but not all the people have come to existence, it is obvious that neither the body of Christ, nor the world from above, namely the Church of God, it hasn't been fully completed. There are today, in the world, many people who do not believe in Christ, or, even amongst the ones who believe there are many sinners and profligate, who must change themselves, by making repentance, and there are many disobedient who must become obedient, and there still are many to be born and to be brought to existence and to be pleasant to God, until the last trumpet will sound. There must be born, therefore, and there must be brought to existence all the ones who are in advance known, and there must be fulfilled the world from above world of the Church of the first-born, the Jerusalem into the heavenly ones (Hebr. 12: 22-29). Then will be the end and then will be accomplished the fullness of the body of Christ, by they who have been fore-appointed by God in order they to be in the image of His Son (Rom. 8: 29). These ones are sons of the light and of His day (! Thes. 5: 5).

All of these, who are fore-appointed and fore-written and fore-counted, they will be added and attached to the body of Christ. Then, as reached whole and no longer lacking any limb, it will be fulfilled or consummated. That seems to match the truth and the words of apostle Paul, who says: "Until all of us will reach at the consummate man, at the measure of the age of the fullness of Christ" (Eph. 4: 13). "This is for, the ones whom He knew before, those ones He also appointed from before too; and whom He appointed form before, He also called them; and whom He called them, those ones he also straightened; and whom He straightened, the same ones He also glorified too, for they to be in the image of His Son" (Rom. 8: 29-30).

Do you see that all the saints are fore-appointed and fore-known? Do you see what he says like, that God wrote those up? For he says: "You have come closer to Zion, to the mount and the city of the living God, to the heavenly Jerusalem and to the gathering of thousands od angels". Then he adds: "And to the Church of the first-born, written in heavens" (Hebr. 12: 23). If

they are written, it will be obvious that they are counted, as it was written: "The Lord knows His own people" (2 Tim. 2: 19). And the pious word says: "Even the hairs of your head are counted" (Mt. 10: 30). If the hairs of our head are counted, how much will be us too? So, all the saints are fore-known by God, fore-appointed and fore-counted and fore-written by their names, in heavens. As such, they are limbs of Christ, and they must become a body of His and to be they consummate in Him. By this, the word proved that when all of these have been gathered up, and when they have become a body to Christ, the law from above will be fulfilled, namely the heavenly Jerusalem that is the Church of the first-born, or the whole body of Christ, of the empress of God, that is the body of Christ-God.

Where are, thus, all of them who contrive, in the vanity of their cogitations (Eph. 4: 17), many dwelling places, towards they perdition? Where are they, who say: "We do not want to enter the Kingdom of Heavens. For this will be too much. But we want to be in a resting place, and that will be enough to us"? All the saints from ever they must be one body with Christ; and where these ones reckon that they will be, if they are found unworthy of this body of Christ and they are separated from it? If the whole world will be renewed by fire, what place they presuppose they will be at, in order they not cross through fire and not be tried by fire? They really have made themselves vain in their cogitations, and their inexperienced heart has become darken. Because of, by saying that they are wise, they have gone insane (Rom. 1: 22).

But let's research now, what is the mysterious wedding of God. Let's, therefore, direct our word towards another theme. What theme? That theme that the unintroduced ones attempt to know it: Will the saints know one another, in the age to come, when each of them will be given by God according to their deeds? – or not? (Rom. 1: 22). We must start, firstly, from the evangelical words and so, by advancing the word on the straight road, it will clarify this question too.

9. *To the words of the Gospel: "The Kingdom of Heavens is like" (Mt. 22: 1-14); and what the mysterious wedding of God is*

"The Kingdom of Heavens is, he says, like the emperor who organized to his son weddings, and he invited many"[306]. Who is the emperor that this verse speaks about, if not Himself the Father of Christ and God? And whom else He organized the wedding for, if not to His Only-Begotten Son and our Lord and God Jesus Christ Himself? But with whom or with what emperor accepted the Master and the Emperor of everyone, to conclude the wedding agreement? Each of us the people, when he wants to bring a bride to his son, he hurries up to take the daughter of the most important and glorious and richest man. Who will God find as matching Him, in order Him to being to Himself a bride from that one? For the Prophet says: "He who hold in |His hand the edges of the earth and the ones who inhabit the earth, as some locusts" (Isa. 40: 28) and Who founded on nothing the earth's pillars (Job. 38: 4-6). And David says: "He who looks at earth and makes it tremble" (Ps. 103: 33[307]). So, The One Who is like that, let's see whose daughter He has taken as bride, so that He organized weddings to His Son. Do you want to find out whose? The greatness of His descent dizzies my head and I tremble saying it. But by trusting His kindness, I am going to say it anyway: He took bride the daughter of he who rebelled against Him, and of the one who committed debauchery and killing; to say so, the daughter of a fornicator and murderer.

Do you see what untold kindness and descent? Do you see what overwhelming love for people? Do you see the greatness of His love and kindness? You learn, from here, you who imagine great things regarding yourself, to be you humble and you to be modest and you to never despise anyone, even if you are the greatest emperor amongst emperors, or the most famous amongst the rulers, or the richest amongst all rich people; you learn, by looking at everyone's Lord, at the Saint of the saints, at the blessed God and the only Master, at the One Who inhabits the unapproachable light (1 Tim. 6: 15-16), Who descends thus, and Who brings bride to His Son, from he who disobeyed Him, He, the unseen One, the non-comprised One,

[306] We feel the urge to warn the reader about the fact that, though placed between quotation marks, several texts aren't, actually, quotes, but they are paraphrases. (E. l. t.'s n.)

[307] In KJB we have: Ps. 104: 32: "He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke."; in ROB we have: "He who looks towards earth and makes it tremble; He who touched the mountains and they smoke." (E. l. t.'s n.)

the impenetrable One, the Maker and the Creator of all realities, for you and for your salvation.

And who was him who committed killing and debauchery, and whose daughter He chose for Himself? David, the son of Jesse, who killed Uriah, and who committed adultery with that one's wife (2 Kings[308] 11: 2-5). That one's, daughter, Mary, the all-undefiled and the all-pure Virgin, He chose Her as His bride. I call Her as all-undefiled and all-pure in comparison to us, the people from then and, in comparison to us, Her servants but in comparison to Her Bridegroom and to His Father, She is a human being, but She is pure and all-pure and more pure and more-undefiled than all people from all nations are. God Chose Her for His Son and He organized weddings. But how? Listen carefully.

God and the Father of our Lord Jesus Christ, He sent on of His servants, on Archangel Gabriel, from His holy height (Ps. 102: 20[309]). This one, descending, he presents the mystery to the Virgin Mary, and he says to Her: "Rejoice, you who are full of grace, the Lord is with You" (Lk. 1: 28). And together with the word, the whole hypostatical and of-one-being Word of God and Father, He entered the Virgin's womb, and He took body endowed with mind and soul, out of Her pure blood, and He made Himself man. This is, therefore, the untold union and the mysterious wedding of God; and thus, it took place the exchange of God with the people, by uniting Himself in an unmixed manner with our corruptible and poor being and nature, He Who is above nature and being. So, the Virgin conceived and She gave birth - out of two natures, in a wonderful way, namely out of godhead and humanity – to the One Son, as consummate God and consummate man, our Lord Jesus Christ Who didn't break Her virginity either, and Who didn't separate Himself from His parental bosom.

But the grace is giving me and it urges me that, by starting from the evangelical word, to think yet at another thing, one that always take place, mysteriously, within all the sons of the light. Because, why didn't he say: "He made wedding to His Son", but he said, instead: "weddings"? From here comes to me

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[308] In KJB we have: 2 Samuel 11: 2-5. (E. l. t.'s n.)

[309] In KJB we have: Ps. 102: 19: "For he hath looked down from the height of his **sanctuary**; from heaven did the Lord behold the earth;"; in ROB we have: "For He looked from the holy height of His, the Lord from heaven looked on earth,". (E. l. t.'s n.)

a new thought. Why is that? This is for with each one of the believers and sons of the day, it is committed, always, the same wedding, in a close and without much difference manner. And how? God, by uniting Himself with us, in an undefiled and all-pure wedding, He commits within us something that surpasses our power. And what is that? Listen carefully.

10. *All the Saint Conceive within Themselves the Word of God in a Way Similar to what Birth-Giver of God Did, and They Give Birth to Him and He Is Born Withing Them and They Are Born Out of Him. What Is the Way the Saints Are His Sons and Brothers and Mothers*

The Son of God and God, by entering the womb of All-Holy Virgin, and by taking body out of Her and by making Himself man, He was born, as we said, as consummate man and consummate God, being the Same, both of those, in an unmixed manner. Therefore, you take heed: what this thing that is bigger than we are, it takes place within us like? Each of us, the people, we believe in Him, that He is the Son of God and the Son of ever Virgin and Birth-Giver of God Mary and, by believing, we receive the word about Him, with faith, within our hearts; consequently, by confessing Him with our mouths and by repenting us immediately, with the whole our soul, for the lawlessness we committed before, as God, the Word of the Father, entered the womb of the Virgin, likewise the Word is within us too, like a seed[310].

So, we conceive Him not in a bodily manner, as the Virgin and Birth-Giver of God conceived Him, but we conceive Him intellectually and existentially. And we have Him within our hearts, the One Who was conceived by Virgin Mary, as the godlike Paul says: “God Who said that the light to shine out of darkness, and Who has shined without our hearts towards illuminating the knowledge of His Son” (2 Cor. 4: 6). It is like saying: “He has shine, wholly and existentially, within us”. And

[310] There is a connection between the word uttered by the godlike Word and this Word as Person. When His word is received with faith, by that word comes within us Himself the One Who utters it as Person, and He grow up within us on the measure we believe and deepen more His words, and we become like Him by assimilating His content, as communicated to us by word. By the word uttered by the godlike Word, it comes within us itself the power of His Person, one that shapes us in His image. Here we have a big difference between Orthodox and Protestants. They separate the uttered or written word from God, from the Word of God as Person, and from His power.

if that is the meaning of what he said, he showed in the followings, by saying: “And we have this treasure in clay pots” (1 Cor. 4: 7), calling - as treasure - the Holy Ghost. In another place, though, he calls as Spirit the Lord too: “For the Lord, he says, it is Spirit” (2 Cor. 3: 17). And he says these for, when you hear about the Son of God, you will understand and hear, together with Him, also the Holy Ghost; and when you hear, again, about the Holy Ghost, you will understand together with Him the Father too, for about the Father he says too: “Spirit is God” (Jn. 4: 24). Everywhere, he is teaching you the non-separation and of-one-beingness of the Holy Trinity, and that where the Son is, there is the Father too, and where the Father is, there is the Holy Ghost too, and where the Holy Ghost is, there is the whole tri-hypostatical godhead, the One God, the Father with the Son and with the Holy Ghost, They Who are of one being, “The One Who I blessed forever and ever. Amen” (Rom. 1: 25).

So, by believing with the whole our soul, and by warmly repenting ourselves, we will conceive, as it was said, the Word of God within our souls, as the All-Pure Virgin did, if our souls are virgin and pure. And like on that One, for She was All-Undefiled, the fire of the godhead didn’t melt Her down, as neither melts us down if we have our hearts clean and undefiled, but it becomes within us dew from heaven and water spring and river of immortal life[311]. For we receive likewise the unnarrowed fire of the godhead, you listen to the Lord Who says: “I have come to throw fire on earth” (Lk. 12: 49). What other fire, if not the Holy Ghost Who is of-one-being with His godhead, Who he enters together with and Who He is seen together with, with the Father, and He comes too within us. After the Word of God embodied Himself for one time, out of All-Holy Virgin Mary, and after He was born out of Her, bodily, in an untold and in an above-word manner, because He no longer can embody Himself bodily neither to be bodily born again out of each of us, what He does? He imparts us, towards eating, with His all-pure body that He took from the undefiled body of all-pure Mary, Birth-Giver of God, by being bodily born out of Her. And by eating this body of His, each of us the believers

[311] The warmth of the pure soul, by receiving the word of the Word, it makes the soul as a soft paste, that the Person Himself of the One Who communicates the word He easily takes image in.

who eat it with worthiness, we have the embodied God whole within us, our Lord Jesus Christ - the Himself Son of God and Son of the All-Pure Virgin Mary - Who seats on the right hand of God and Father.

This is according to itself His saying: "He who eats My body and who drinks My blood, he remains into Me and I into him" (Jn. 6: 56). But he never originates out of us, or He isn't bodily born and He doesn't part with us. For He is no longer know according to the body (2 Cor. 5: 17), as one who would have been within us as a child, but He is incorporeally into our body, mixed with our beings and natures in an untold manner, and deifying us, as ones who are co-bodily with Him and body out of His body and bones out of His bones (Eph. 5: 29)[312]. This is the greatest thing of the untold oikonomia of His above-word descent, a thing that is committed within us; this is the full of all fear mystery, that I hesitated to described and that I trembled to show it.

But God always wants to unveil and to show His love for us, in order us too, by understanding and by respecting His great kindness, us to want to love Him. That's why, by being moved by the Holy Ghost Who moves and enlightens our hearts, I have made known these mysteries in writing, and not in order I to prove that some man is equal to Her Who gave birth to our Lord ion the way of the untold birth – that not be it! – because this thing is not possible. This is because else is the untold birth with the body, of God-the Word out of Her, and another is the birth that is committed spiritually within us. That's why, by giving birth to God and the Embodied Word of God, She gave birth to the mystery of the creation anew, of our generation, and the salvation of the whole world on earth, namely She gave birth ton our Lord Jesus Christ and God Who united the separated things with Himself (Eph. 2: 14-15) and He removed the sin of the world (Jn. 1: 29). And that, by giving birth into the godlike Holy Ghost, to the word of the knowledge about God, it always works within our hearts the mystery of the renewal of the human souls and the communion and the union with God-the Word. This is given us to understand also by the godlike word that says: "By whom I have taken into womb and I suffered the

[312] Still, Christ is "bodily" within our body. But Saint Simeon says "incorporeally", by meaning that He is like a body overwhelmed by His Holy Ghost.

pains of the birth and I have given birth to salvation spirit, that I have born it on earth" (Isa. 24: 18).

My purpose was to show His limitless and pure love for us and that, if we want, we all will be able to become ourselves, in the mentioned manner, as mothers, according to the word of our Lord Jesus Christ (and brothers of His); and we will be able to become as His disciples and apostles, but not as worthy as those ones were, neither able to endure the trips and toils they endures, but by the grace of God and according to His gift that He overpoured upon all them who want to believe and to follow Him withing turning back. This is for Himself wants that, saying: "My Mother, He says, and My brothers are they who listen to the word of God and fulfill it" (Lk. 8: 21).

Do you see how He elevated to the honor as mothers of His, everyone who listen to His word and who fulfill it, and what He calls like, as brothers and kins of His, all of them? But That One was His Mother in a proper meaning, as One Who gave Him birth, as I said, in an untold manner and without man, but bodily. And all the saints have Him, for they have given Him birth according to the grace and according to the gift. Out of His All-Pure Mother He borrowed His all-clean body, and He gave to his body, in exchange, His godhead – what a wonderful and new exchange! Out of the saints, He doesn't take body, but He shares them with His deified body. Look at the deep of the mystery! The grace of the spirit or the fire of the godhead, it belongs to our Savior and God, it comes out of His nature and being, and His body isn't from there, but it is from the all-pure and holy body of the Birth-Giver of God and out of Her all-undefiled blood, out of Whom, by taking His body, He impropriated it, according to the pious word: "And the Word became body" (Jn. 1: 14).

That's why the Son of God and of the All-Pure Virgin, He imparts the saints, as it was said, out of the nature and with the being of the together-eternal Father, with His godlike grace, as the Prophet says: "And in the last days, I will pour out of My Spirit over everybody" (Acts 2: 16) – of course, upon the believers; and out of the nature and out of the being of the One Who born Him, in a real and true mode, the Body He took from Her.

And as out of His fullness we all of us have taken (Jn. 1: 16), likewise, out of the undefiled body taken out of His Mother, we all receive; and as Her Son and Her God became our Christ

and God, but He was our brother, we too, let's become sons of the Birth-Giver of God, His Mother, and brothers of Christ. This is for all the saint are that, through the all-undefiled and all-recognized wedding committed with Her and within Her, due to which the Son of God is from within Her and the saints are from within Him. This is for, like the first Eva gave birth out of mating, and out of the seed of Adam, and through her all the people followed to be born, likewise the Birth-Giver of God, by receiving the Word of God-the Father instead of seed, She conceived and She born only the One-Begotten-Son out of the Father before ages, and One-Born and embodied out of Her, in the last days. And by stopping Her to conceive and to give birth, Her Son gave birth and He gives birth on each day, to the ones who believe in Him and who keep His holy commandments.

This is for, since our birth into corruption was done through woman Eva, it must that out our spiritual birth and our birth anew, to be made through man, namely through the second Adam and God. Look at the rational matching of the things: the seed of the corruptible one born and gives birth to corruptible and mortal sons; and the immortal and incorruptible word of the Immortal and Incorruptible God born and always gives birth to incorruptible and immortal sons, after He was born Himself out of Virgin Mary, through the Holy Ghost.

According to these ones, the Mother of God is the Master and the Empress and the Lady and the Mother of all the saints, and the saints are Her servants, as the Mother is of God. ON the other hand, the saints are Her sons, for they are imparted with the all-pure body of Her Son. Faithful is the word (1 Tim. 1: 15; 3: 1 and the followings). This is for the body of the Lord is the body of the Birth-Giver of God. And by being us imparted with itself the deified body of our Lord, we confess and we believe that we will be imparted with the eternal life, if we do not eat His body unworthily and therefore rather towards our damnation.

And other kins of Her are the saints in a threefold manner. In one way, for they have the kinship out of the same clay and out of the same breath, or soul; in the second way, for they have communion and partaking with Her, through the body taken out of Her; and in the third way, for through the holiness committed within them according to the Holy Ghost, each saint has within himself, through Her, the everybody's

God, conceived in himself, as She too had Him. This is for, even though She born Him bodily too, but She had Him whole within Herself, She always has Him and now and forever, spiritually too, and She has Him the same, in an unseparated manner.

This is the mystery of the weddings, done to His Son by His together-eternal and of the same honor Father. And He called many and He sent His servants to call the invitees to the wedding, but they didn't want to come.

11. *To the Word of the Gospel: "And he sent his servants to call them who were invited to the wedding and they didn't want to come" (Mt. 22: 3-14).*

Who were the envoys? The prophets, he says. Who were the invitees? The sons of the Jews. For they were then, and they have been invited from the beginning, but they didn't want to listen to them. "He sent again, other servants, saying: Tell to the invitees: Behold, I have prepared my feast; the bulls and the fattened animals have been stabbed and everything is ready. Come to weddings. But they, by disregarding them, they left, one went to his field, another to his trade, and the others, catching up his servants, they mocked them and they killed them". Who are the servants he speaks about? His Apostles. And what the feast is? The Kingdom of Heavens that He prepared it to the invitees, according to His decision since the foundation of the world (Rom. 8: 28). What the bulls and the fattened animals are? The Son of the Virgin and God, the calf fattened with godhead. This one is bull too, by the truly untold power. But he called Him at plural, as "bulls", for His holy body is imparted in many and each part of it is Himself whole, He being so powerful that He topples over all the enemies of the ones who receive Him, and He gives them power to overcome the world and they to be able to become sons of God (1 Jn. 1: 17). Lamb is called the All-Undefiled Lamb of God (1 Pt. 1: 19), That One of one year (Leviticus 12: 6), and Ram as The One Who bears upon Him the cross as some horns, that He gave the mortal hit through, to the enemy, and He was crucified by the other and they killed Him. "Other servants" are His holy apostles, whom He sent, urging them not to walk the path of the pagans and not to enter the Samaritans city, but they rather to go to the lost sheep of house of Israel (Mt. 10: 5-6). But those ones didn't receive these ones, but they even mocked and beaten some of them, and they killed others, amongst those

being Stephen too, the first amongst disciples (Acts 6: 8 and the followings). “And the emperor hearing that, he got angry, and by sending his armies he destroyed those killers and he burnt down their city”. Here he speaks about the non-believer Jews whom he destroyed, bringing by the coming of the Romans upon them, the total desolation of their country. But you understand, through his armies, the evil ones too, who are sent towards punishing other evil ones, as God says through Moses: “I will send upon them anger and wrath, punishment war through his angels” (Ps. 77: 49).

The he said to his servants: “The wedding is ready, but the invites weren’t worthy. God at the crossroads and whosoever you will find, you will call them to weddings”. Have you seen the connection of the things? Have you seen the matching of the parable? “And going out, he says, those servants at the crossroads, they gathered as many as they found, good and bad, and the wedding was filled up with diners”. This is for, by crossing the whole world, the apostles heralded the word of God and they gathered all the ones who listen to them, in a unique faith, that of the knowledge of God, be it them having either evil or good habits, namely they transformed them and they brought them back to virtue. This is for, that means “they gathered them”. But, also out of the followings we are learning the same thing. For he says: “But entering the emperor to see the diners, he saw there a man not dressed in a wedding coat and he told him: friend, how have you entered here not having a wedding coat? And that one was silent. Then the emperor told his servants: tie his hand and his legs ands throw him in the outer darkness. For many are called but only a few are chosen”.

Do you see what he says like, that the ones whose habits were transformed, they were gathered to the table, but those who still had some cunningness or evilness, even if they enter, they will be again thrown out, with shame, by the angels whom he calls also servants. So, the diners from the weddings are the saints. And he who hasn’t a wedding coat, I know that some people reckon that those are them who defiled their bodies only by adultery and by fornication and by killings. But it is not so, but he speaks about every man who is under some addiction or sin. The proof that this is the truth, are the words of Paul who says: “Do not deceive yourselves: neither the adulterers, nor the fornicators, neither the masturbators, nor the sodomites,

neither the thieves, nor the greedy, neither the servants of the idols, nor the drunkards, neither the gossipers" – and I will add here: neither those who hate or envy some brother – "they won't inherit the Kingdom of Heavens" (1 Cor. 6: 9-10)[313], neither will they be partakers to the joy of our Lord Jesus Christ. Do you see that every evilness and sin they mess up the coat of the soul and it gets us out from the Kingdom?

12. *One Must Not Research the Hidden Mysteries of the Kingdom of Heavens, If He Is Not Experienced, and Before He Worked the Commandments and Before He Advanced in Virtues and Consummation; and That at the Second Coming of the Lord All the Saints Will Know One Another.*

Let's avoid the vain and useless discussions (Tit 3: 9) and let's not hurry up to find out the aspects needing time, but let's rather listen to our Lord Who says: "Research the Scriptures" (Jn. 5: 39). Research the Scripture but do not inquiry them during long discussions. Research the Scriptures but do not discuss outside the Holy Scriptures. Research the Scriptures in order you to learn about faith, about hope, and about love. And about faithlessness, lets you to be carries by any wind, according to the incertitude of the people lacking a foundation (Eph. 4: 14), but strengthen yourself up through the dogmas of the Apostolic and Universal Church and you "teach righteously"[314] (2 Tim. 2: 15) its word. And not only this, but by fulfilling the commandments you will be taught to search for the fruit of the faith and for the benefit out of the faith, and when you find these ones, then you will achieve also thew non-shame hope, and you will have in it the whole love for God. This is because of, otherwise, it is impossible to anyone to achieve the consummate love for God, except through the undiminished faith and through the sure and doubtless hope. What for, then, by forgetting to research on ourselves regarding those, namely, if we have faith in God as much as our future Judge says

[313] Because we have ascertained that we have here a very approximate paraphrase but though placed between quotation marks, we are giving here also the quote from KJB: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, // Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (E. l. t.'s n.)

[314] Again, we give here the verse from KJB: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth**." (E. l. t.'s n.)

Himself that He will require it from us, we spy the realities from above us, as long as we barely now the realities from under our feet?

Faith and Deeds[315]. – And what is the faith that God asks it from us and that we must have it in Him, He showed it Himself in the Gospel, by saying: "He who want to follow Me, let him reject himself and take his cross and follow Me" (Lk. 9: 23); "This is for he who comes to Me and he doesn't hate his father and his mother and his brothers, and even his soul, he cannot be My disciple" (Lk. 24: 26). And again: "He who has found his soul", by remaining attached to the said things, "he will lose it" (Mt. 10: 39), "and he who will lose his soul for Me and for My Gospel", by fulfilling the commandments, "he will find his soul into the eternal life" (Mk. 8: 35; Mt. 16: 25).

Have you heard the signs of the faith? Are these enough to you, or do you need to remind you the following ones too? If you want to find out that such a faith asks God from us, so that by believing in Him, we no longer care at all about the life from here, and you find this out just from the Lord Who says limpidly: "Do not worry about tomorrow, what you will eat, or what you will drink, or what you will dress yourselves up with" (Mt. 6: 25, 34). And elevating us, little by little, towards the more consummate things, He says: "If somebody hits you on the right cheek, turn him also your left cheek; and him who wants you to be judged and to take your coat, leave him your shirt too" (Mt. 6: 39-40); and "and him who steals your things, you do not ask them back" (Lk. 6: 30). Then, by asking for abundance of faith upon abundance, He commands us to pray for our enemies and to love them and to do good to them who hate us and to pray for them who persecute us (Mt. 5: 44). And He commands us to do many other things, out of which to be shown our faith into Him. Only then we can say that we are believers. This is because, without that our faith is dead (Jas. 2: 20) and ourselves are dead[316].

Therefore, study on yourself, you whom these things are asked from. And if you find out that nothing lacks to you from the mentioned things, but you fulfill all of them abundantly,

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[315] Title in the French translation, editor Darrouzès, *Traités théol. et éthiques*, tome I, p. 275.

[316] The faith grows up according to the deeds and virtues. The faith is in themselves as a living faith and ever stronger faith. The ever-increasing love is a manifestation of the ever-increasing faith. The faith cannot be separated form deeds, neither vice versa.

with the whole your heart and with fiery will, you will know that you have yourself into light, and you will know the hope that won't be ashamed; but not that that comes into the lost ones out of their self-appreciation (2 Thes. 2: 10) and whose vanity and deceit cannot be known by anyone who have it, but it is about the good and true hope, in the true light and not made by hand[317]. And into this light you will see the love as borne in a chariot, by cherubs, and that love is Christ[318]. But if you reach to see it, you won't spy through discussions, anything about the future and seen ones, but you will shut up even others' mouth (1 Tim. 1: 3) and you will urge them not spying on anything, neither they to discuss about those. This is because you will have found out, by experience, that all those are non-comprisable with the mind and they are impossible to describe in words.

But if you haven't accomplished the things that help you, in the first place, you to become known as a believe just from now, and if you do not have the full hope and trust that you will be saved, neither can you say as Saint Apostle Paul did: "I have been fighting the good fight, I have finished my travel, I have guarded the faith, so that since now it is waiting for me the crown of the righteousness that the Lord will give it to me, the Righteous Judge" (2 Tim. 4: 7-8), what will your spy for, and what will you attempt to find out for, whether the saints will known on one another in the Kingdom of Heavens, when, reached to the contemplation of God Who is above all realities, we will see Him? What will you benefit out of that? You tell me!

I wanted to hear and to find out from you, what will you benefit, if you find out and if you learn from us about the joys, the glories, the delectations, and the resettlements from the Kingdom of Heavens, as long as you are condemned, as I said,

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[317] The sure hope comes out of the deeds of the strong faith. This is for, the facts by liberating us from the attachment to the perishing things, they unveil us the light of the unperishing reality that is God and the surety of our unperishing life into Him. From here one can understand that through the light that Saint Simeon speaks to extensively about, he understood the clear and sure intuition of the unperishing reality, namely to the true reality of God, as ground of our eternal duration.

[318] In the sure hope you see what you will have, in the future, in a full manner, namely the union with Christ Who is the source of all good things. The hope brings to you, in the horizon of your sight, Christ Who is the source of the endless love or as the love itself. In the same time, the hope bears you towards it through deeds, by your consummation or by your growing up in love, going towards welcoming The One Who your love comes from. It carries you with the impulse the cherubs are carried with, towards God.

by your conscience, because of not guarding the commandments give you by Christ, and that's why you are not partaking to Christ? (Jn. 213: 8). Nothing, and in no wise. But you rather will cause to yourself an even bigger condemnation, because of, by finding out these things, you have despised them and you haven't wanted to reject your self-appreciation and to achieve your humbleness. Besides, answer, peacefully, the question I ask you gently: if a little child, who hasn't yet learnt the alphabet, he will ask to be explained him the grammar and the rhetoric, will it accept that a man who is master of his rationality, to take heed even to a sole word that insanity, and he neither will reject him for he thinks at insane and childish things and he asks recklessly for the things that are above his power? And if it is right and appropriate thing to do that, all the more it is due to be done like that regarding the realities which are above-word, above-mind, and above-understanding. Still, if somebody who doesn't know even how to spell the letters like, he hears the things said by the Hellenes using other words, and he understands those as said in his own dialect, there will be no wonder, because of those are speaking about the realities submitted to the senses and their writings are vain writings about vain things.

The things which you are asking about, they aren't, though, of this sort. But what they are and what they are like? As Prophet David says: "And He leaned down the skies and He descended and darkness under His feet" (Ps. 17: 10[319]). Which this darkness is? The Body of the Lord, that John, the great Forerunner of His, he said later on: "To Whom I am not worthy to undo the latches of His footwear" (Mk. 1: 7). So, He descended and came putting up on Himself, instead of darkness, His body[320]. And again, "He mounted the cherubs

[319] In KJB we have: Ps. 18: 9: "He bowed the heavens also, and came down: and darkness was under his feet."; in ROB we have: Ps. 17: 11: "And He leaned the skies down and He descended and darkness was under His feet." (E. l. t.'s n.)

[320] It is interesting the comparison between the body of the Lord and the darkness. The darkness that God was surrounded by, on Mount Sinai, it was interpreted by Saint Gregory of Nyssa and by Dionysus the Areopagite as the mystery that surrounds God. So started to be developed and it has been developed an entire apophatic theology, a theology that speaks about a knowing of God through not-knowing. The Lord's Body isn't itself a mystery, but it covers the Son of God as on a mystery, and by that it becomes itself a mystery too. God cannot be seen in Himself. But in the darkness from on Mount Sinai and in the body of the Lord, one can feel God's presence. The darkness and the body are a cover of the presence of God, to them who do not have the Holy Ghost Who makes them capable of knowing God

and He flew; He flew on wind wings. And He placed the darkness as His hiding place. Around Him, His tent" (Ps. 17: 11-12[321]). Do you see that your research isn't directed towards the realities submitted to the senses, but it aims to realities which are godlike and non-comprised and not easy to understand by everyone?

And if He placed the mist and the darkness as hiding place to His mysteries and if there is needed much light from the All-Holy Ghost, in order one to understand the hidden mysteries, how then you attempt to research the things you cannot know, since you haven't made yourself the dwelling place of the godlike light, because of being you still unconsummated and non-lightened? And in order you not to suspect, as one who sits in darkness (Mt. 4: 16), that That One has hidden Himself too, by hiding Himself into darkness, Prophet David said: "Around Him, His tent". He called tent what Paul called light. For he says: "He Who dwells into the unapproachable light" (1 Tim. 4: 16). Both of them draw our attention upon the infinity and limitlessness of His godhead, for avoiding to describe God as circumscribed. They say that, for their words are destined to them who spy regarding God[322]. Do

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through those. But to them who have the Holy Ghost, and so, they can know God through these, the darkness and the body have become transparent. This is said by Saint Simeon in the followings.

[321] In KJB we have: Ps. 18: 10-11: "And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. // He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."; in ROB we have: Ps. 17: 12-13: "And He mounted on cherubs and He flew; He flew on wind's wings. // And He placed to Himself the darkness as cover, around Him His tent, dark water into the sky's clouds." (E. l. t.'s n.)

[322] Properly-said, the darkness that God is covered in, it is the light. Only we are, properly-said, covered by darkness, when we are addicted to something. The darkness that covers God it is the much-too-abundant-light, that we cannot comprise it, as Saint Dionysus the Areopagite said. The light of God is infinity, for there is too much to be understood into it, it is a meaning infinitely richer than we could notice. Likewise, the Lord's Body isn't darkness as our bodies are, because of our bodies being made non-transparent due to our addictions, so that one cannot see the soul from our body. But it happens that the too-much-abundant-light, or the too-much-rich-meaning of the infinity of God, to be reckoned by us, when we are darkened by additions, as it would be a darkness, as we can reckon, as well, in this case, the opaque darkness as being the transparent body of our Lord. The infinity of God and the Lord's body, they can have, therefore, the both characteristics: of light and of darkness. It depends on us what characteristic we highlight. They are darkness to us, a complete darkness, until we do not have any ray from the Holy Ghost, through which we to cross through, with our sight, beyond them, and a darkness that gradually become transparent to them who increase in the Holy Ghost Who they receive. By that, God takes heed at our helplessness and to our gradual deliverance from it.

not reckon, o, you the mindless, that the Lord and Ascended God, by entering (the sky) he has hidden Himself into darkness, but He is in His glory, in His godhead that fills up all realities and that is above all realities, that He was in even before that.

The Vain Imaginings of the Non-Consummate Ones[323]. Behold, therefore, that you have found out, by chance, from us, the godlike, fearsome mysteries, of our faith. Better said, you have learnt them from the Holy Ghost, through us. You have found out that God descended on earth and He again ascended to heavens and He placed the darkness as His hidden place. This is for He ought not to show Himself with the glory of the Father, before Judgment, but that ought to take place only then; for the Father placed even the time under His mastery (Acts 1: 7). So, whether the hidden mysteries of the Kingdom of Heavens are like that, and whether it is not given to everybody to know them, according to the word of our Lord (Mt. 13: 11), what for, once you have been allowed to work His commandments, you have been spying about the things which are hidden to all people? This is for, you hear daily the Apostle saying about those "which the eye hasn't seen, and the ear hasn't heard, and to the heart of the man they haven't ascended"; about the goods "which God has prepared to the one who love Him" (1 Cor. 11: 9). This is for, before He ascended to heavens, He gave us His holy commandments, as some tools – as somebody could say – and the faith in Him is like a craftsman to us. And we are some vessels, the faith is the craftsman, and the commandments are tools, by which the craftsman Word remakes and renews them who fulfill His commandments, for, by working these commandments, we to be cleaned up, and we to be enlightened by the Holy Ghost, and so we to advance in the knowledge of the Kingdom of Heavens.

And like the tools without a craftsman, or the craftsman without tools, they cannot do anything, likewise the faith without fulfilling the commandments, neither the fulfilling of the commandments without faith, they cannot renew us, nor can they create us again, so that to make us new out of old. But when we achieve both of them within our unhesitating heart, and when we become useful vessels to our Master (2 Tim. 2: 21), towards receiving the spiritual Bridegroom, then The One Who has placed the darkness as His hiding place, He will renew

[323] Title in the French edition (*quoted work*).

us and He will resurrect us from dead, and He will cut off the darkness and He will make our mind to pass through that darkness and He will lean towards us like through an opening (1 Pt. 1: 12), and He will give us to see Him, even if not totally limpidly, like one can see the circle of the sun or of the moon. The ones who have reached here, they learn out of all of these – or better said they know and they understand, being they convinced that they cannot reach otherwise to a certain impartation with the untold goods of God, except they will deny the whole world (1 Jn. 2: 15) together with the voice of the people from within world, through all God's commandments[324], into the humbleness of the heart and into the doubtless faith, out of will upheld by the whole our soul. More than that, they who believe in Christ, especially the little children who have been baptized and who don't feel yet the "gift of the grace of God" (Eph. 3: 7), they will have to cross, into the gladness of their heart and joyfully, through the toils for virtue, together with all the trials.

You, therefore, who have read these things, you judge on yourself not into the imagining of the liar knowledge (1 Tim. 6: 20) and into forging vain thoughts, but into fear and tremble. And if you want to find out what state of life you have, you will ask your soul and you will say to him: "My soul, have you guarded all the commandments of God, or haven't you? And by opening the mouth of his conscience, your soul will tell you, surely, the truth[325]. This is for your conscience won't be shamed of you, but it will confront you, and it will show you the things you bring forth and which you have within you, either

[324] The fact that the "denial of the world" is being done by fulfilling the commandments which are deeds of pure love for the Persons of God and for the persons of our fellow humans, by surpassing the objects, it shows that it is required only the denial of this egotistic attachment to objects, an attachment that deems the objects as more important than the persons are.

[325] One of the traits of the theology of Saint Simeon, it is that of being a theology of the "conscience". The conscience stays in connection with the recognition, full of feeling, of the own sinful state. Without reaching that state of conscience, the man cannot "feel" the presence of God, and the man cannot have a sensitiveness for God's presence. This is the meaning the "feeling" of the grace – that Saint Simeon speaks about it - must be understood, as a condition for our salvation. That is, on one hand, a "feeling" of our sinfulness, and on the other hand it is a feeling "of the presence of God" that helps us to recognize our sin and to get out of our sin, and by that we will increase in feeling the presence of God. It is a simultaneous and joined sensitiveness for our sin and for the presence of God. There cannot be one without another. The more intense "feeling" of the presence of God is equivalent to the "light' of God, that is a clearer knowledge of God's presence and of our own state in front of God.

they are good or bad. This is for in your conscience you will find out, either that you have been loving the world or that you have been rather serving to God, either that you have been searching for the glory from the people or that you have been desiring the glory from God. By looking within yourself, as in a box, and by touching the content of that box and by getting out, one by one, the pieces placed within that box, you will know those very limpidly. Suppose, firstly, that there within is placed the love for glory and for vain-glory, a way of being pleasant to people, the sweets of the praise from people, the vestment of the hypocrisy, the hidden seed of the love for money, and, simply speaking, many like these placed within that box, one covering another; and on top of all of them, let's suppose there is the haughtiness – because of the knowledge, he says, it make us haughty (1 Cor. 8: 1) – and together with it, the self-appreciation and the opinion that you may know something, by not realizing that you he who has a haughty thought he is nothing (Gal. 6: 3). BY adding all of these to the other aspects I mentioned before, you tell me: can you discern amongst them? You will surely answer, doubtlessly, that you cannot do that by any means.

Tell me now, therefore, also this: you may not be convinced that over you heart you have placed some kind of cover made out of the mentioned aspects; maybe you do not believe, as the Jews do not believe too, and for that the Jews are reproached by Paul (Rom. 8: 23; 2 Cor. 3: 15). And that's why you won't remove that cover from over your heart, in order you to be able to see your additions hidden under that cover, and you to have mercy on your poor soul and you to hurry up and cleaning your soul and you to wash up your soul's understanding eyes and your soul's face, with the hot tears, by throwing behind yourself the whole wisdom and knowledge from outside, as Paul urge us, in order you to become insane to the present world and you to become wise into Christ (1 Cor. 4: 10). But then, you tell me how, since you are insane, will I be able to describe to you the aspects regarding God and the godlike realities, which are hidden and unseen? Won't you despise me, as one undertaking a useless thing, and won't you say, rightly, within yourself: "This man is really insane, for he tells me about things which are non-understood to the whole breath from under the sky and to the whole breath that is above the sky?". This is because the things which will be then, neither the angels of God do not know them. This is because, if the angels didn't

know even His coming on earth, or when He followed to descend and to make Himself man, how much more do not know the angels His coming into glory at the end of time, when that will be, what that will be like, and which will be the gifts He will share to His saints? That these things really are like so, it was shown by Paul, by saying: "In order to be made known know the principalities and the dominions, through Church, the wisdom of many kinds of God" (Eph. 3: 10). And even the Lord showed, when saying about His coming that "The power of the skies will be shaken" (Mt. 24: 29), namely they will be bewildered and they will wonder, by seeing, suddenly, what, doubtlessly, they won't have seen until then. And whether the power of the heavens do not know, how dare you to say that the saint won't know one another in the Kingdom of God, when they will be imparted with seeing Him? But also, you who contradict the ones who says: "They ought, necessarily, to see one another", because of you asking: where do you know that from?

The Saints Will Know One Another[326]. – Oh, nescience and insanity and darkness! Don't you tremble, aren't you afraid? Because out of your words (Mt. 12: 37) you will be condemned by the Right Judge Who does not look at the face. This is because, towards the ones who say that the saint won't see one another, neither will they know one another, but the saint will see only Him, because of being they united, wholly, through all their senses, with Him, He will address them and He will say them: "Have you known Me? Have you seen My light? Have you received Me withing yourselves? Have you known, by your very experience, the word of Holy Ghost, or you haven't?". I reckon they won't dare to answer Him: "Yes, Lord". Because of, if they answer like that, He will tall them: "How then, if you have had the knowledge of those aspects by experiencing them, you are still saying that they who will have Me within themselves, they won't be able to know one another? I am the non-liar God, the true God, the holy Ghost, the One Who dwells within the saints. What do I dwell within them like? As I said that I am into the Father and the Father into Me, likewise the saints are into Me and I into them (Jn. 17: 21). And like the Father is into Me and I into My Father, likewise I will be dwelling within all the saint and all the saint will be dwelling within Me". And He will say them also the followings: "Therefore, if I am within My saints

[326] Title in the French edition.

and My saints are within Me, if I am into My Father and My Father is into Me, and like My Father know Me and I know My Father, and like I know My Father and My Father knows Me, it is obvious that the saints too, they know Me and I know the saints and likewise, the saints must know on one another". And in order this thing to be made even clearer, and in order to be obvious even to the insensitive ones, we must add again: the Same Christ will dwell within all the saints.

Therefore, when the books of each one's conscience will be open, within the hearts and the consciences of the sinners will be found the self-appreciation, or the vain-glory, or the heresy, or the envy, or something of these; there will be found also the carelessness, the idleness, and the non-fulfilling of God's commandment with the whole heart, from where it comes the fact of not loving Him. That's why, "their eyes will be darkened and they won't see" (Rom. 11: 20; Ps. 68: 27[327]) and they will be ashamed and they will hear: "Because you didn't not do one of My all-unimportant commandments, but you disregarded it, you didn't do it to Me" (Mt. 25: 45; 5: 19).

And when the books of the saints' conscience will be open – take heed! – there will shine Christ God, the One Who is hidden now within them, as He shun before all ages within the Father[328]. And the saints will be alike the Highest (Isa 14: 14). Where do we know that from? Listen to our Savior Himself, saying this: "Then the righteous will shine like the sun" (Mt. 13: 14). And which is that sun, if not the One Whom we have just spoken about, the One Who is the only called as the Sun of the Righteousness (Mal. 3: 20), the One Who is the only One to dawn and to shine within the righteous ones? This is told, more plainly, by the beloved disciple of Christ, who rested on His chest, by saying: "Brothers, now we are the sons of God, but it hasn't been yet shown what we will be. But we know that when He will show, we will be like Him" (1 Jn. 3: 2). But that is said also by Paul: "Now I know partially, but then I will know as I have been known" (1 Cor. 13: 12).

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[327] In KJB we have: Ps. 69: 23: "Let their eyes be darkened, that they see not; and make their loins continually to shake."; in ROB we have: Ps. 68: 27: "Let their eyes be darkened, in order they not to see, and You to always crook their spine". (E. l. t.'s n.)

[328] In the subjectivity of the saint's conscience, there is involved the objectivity of the Christ's presence, that is the sures and the fullest reality. This objectivity of Christ's presence it accentuates our character of sensitive subject. A contrary, within the sinner's conscience there is not objective reality, but there is only the self-appreciation.

So, the saints are alike God and they will know God. To the same extent that God has known them, and as the Father knows the Son and as the Son knows the Father, likewise must see and know the saints on one another. Even they who didn't bodily see on one another even once in this world, then will ought to know on one another. If it is so, why aren't you ashamed by saying and by spying and by teaching about things which you don't know, as ones who would have been enriched with the knowledge of the realities from above us, and you would have received the job as teachers? This is for, as the Father won't ever be deprived of the knowledge of the Son, neither the Son will be deprived of the knowledge of His Father, likewise the saints who have reached to be gods by working the commandments and who have God dwelling within them, they won't be ever deprived of knowing on one another, and each of them will see his own glory and the glory of the others, as the Father sees the glory of His Son and the Son sees the glory of His Father. But which and what will be like, the saints' glory? It will be that one that is of the Son of God too. For He says: "And I the glory that You have given it to Me, I have given it to them, for they to be one, as We are one" (Jn. 27: 22). Can you see that the glory given to the Son before all ages, By God and the Father, that glory is given by the Son Himself, to the saints, and these ones are one?[329]

The Parable of the One Locked Up[330]. Therefore, they who say that the saints who reached to see God, they do not see and they do not know on one another, they themselves walk into darkness and they haven't reached yet to be imparted and to see and to know God, and they speak and they bear witness about things which they do not know, neither have they seen those things ever. They say that the saints will be then as in a going out of themselves (extasy), as they are now, and they forget about themselves and about those around them. But I reckon that they understand wrongly the Holy Scriptures, when thinking that the saints from ever they suffer now and they will suffer in the future, the same change and kidnapping. When they hear that a certain saint who has reached to see God and

[329] The Christendom opens to the people the desire and the possibility of removing the separation amongst them and God, and amongst themselves, through Christ. They will be gods into God, by grace or by impartation, namely not from themselves.
[330] Title in the French translation.

who is kidnapped with his mind, he has been spending so many days and nights without remembering anything about the earthly things, but he has forgotten everything together with those, and he has forgotten even about his own body, and he has remained wholly attached to the things from there, with the whole his soul and with all his senses, they reckon that likewise it will happen then, namely in the Kingdom of Heavens. They are in a total nescience of the godlike mysteries of the Holy Ghost and of the unseen God, which are unseen, non-comprised, and unknown to the ones who are darkened, because of they not knowing that this kidnapping of the mind is characteristic to the beginners, and not to the consummate ones. Let take the example of one who is locked up in a darken prison, and there withing he is lightened only by the weak light of a candle. He barely sees some small things. He doesn't know that outside there is a sunlight, because of know knowing at all the realities from outside that prison, namely this seen world and the things and the creatures of God, which cannot be described to him. It is likewise to the one who still is in the darken dungeon of the common sensing and who is lightened by a to limited knowledge. He barely receives a reduced and foggy knowledge of our faith, and he doesn't know the eternal good of God and the future good appointed to the saints.

Let's suppose also that that one, by sitting for many years in that non-lightened prison, it will happen to him that an opening will be made on the prison's roof, for him, and he will be able to see, suddenly, according to the opening's size, a little surface of the blue sky that he has never seen before, and a so bright light that he has never thought that it can exist. He will be kidnapped by such a great awe, and he will be like outside himself (ecstasy), and he will keep his eyes upwards, for a long time, and wondering about what has suddenly taken place to him. It is likewise to him too, him who has reached suddenly to see the understanding light, and he is freshly liberated from the ties of the addictions and of the senses. He is bewildered, and to them who do not see well, he seems to be outside himself, and he gathers his mind to himself and he wonders about what he sees and about the brightness of what he sees. Continuing the comparison, we see that that one, after he looks often and daily through that opening, and as that opening gets widened and it enlightens increasingly more that darken space of that prison, a space that remain longer in light, due to accustoming himself to

that sight, the bewilderment is little by little removed. It is what happened to us in front of the sun; by getting accustomed to see it, we look at it with less bewilderment, while, if it was shown to us suddenly, it would make us shouting out with awe. The soul's advancing little by little it does likewise, by accustoming the soul to seeing the spiritual light, and so it gets the soul rid of the great bewilderment, and it teaches the soul that there is something more consummate and higher that this state of contemplation from here[331].

Besides that, this little light, when it appeared, it made the man who has been locked up since his birth and for a long time, to realize that he is in an all-darken prison[332] and he to suppose that outside that prison there are wonderful things, but those things are truly above our thinking and understanding, and they could be fully understood only when he is brought out of that prison. This is for then he will see the whole light and se will see all the ones in that light. You think likewise the one who has recently exited the body's needs and who has reached wholly outside the world and outside the smallness of the seen realities. You reckon, therefore, this whole world as truly being an all-darken and non-lightened prison, and think at the sunlight as at the light of a candlestick. The threefold hypostatical light, untold, unapproachable, above all understanding, above all word, and above all light, that it is outside these ones. And in that light, there are unsee and unknown things, untold and impossible to interpret to those who still are in this prison, despite the fact that some of them somehow understand and see those things through Scriptures. But most of them, though, they don't know even that there is something besides these.

Let's try, therefore, with the whole our zeal, with the whole our faith and with the whole our longing, not to see the light or the things from that light, while we are inside this prison; this is because no one has been found worthy of seeing those things, amongst those who are searching for those things, neither will they eve be found worthy to look at them ever. Let's keep, in the first place, the commandments of God, let's repent,

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[331] The removal of the ecstasy doesn't mean, though, the removal of other kind of bewilderment. It is the profound bewilderment in front of the inexhaustible infiniteness of God.

[332] This prison differs from that of Plato. This prison has something positive in itself. It has a pedagogical purpose. In it we can work for getting out to the full light.

let's cry, let's humble ourselves, and all the things I said before. Then it will be opened to us a small opening in this seen roof of the sky, and it will be shown to us the immaterial and spiritual light from above it. But seeing this light, our soul will exit wholly and totally from the self, and he will get wholly bewildered, by seeing a new wonder, a foreign wonder, that the soul has never seen it before. The soul will tarry into that wonder as kidnapped to heavens, and the soul is forced to remain there and to understand what is to be understood, and to look at it for days and nights, and to get daily accustomed to a without-evening-light, a light that is endless and untold. That's why the soul no longer wants to turn back to this dungeon and to see again the realities from within it.

And I let you know that this is characteristic to the beginners in awe, who recently have been preparing themselves for the battles for virtue. But after tarrying for a long time in this sight, without him knowing how he does that, it will be opened to him, I don't know, the sky or the eye of his heart, and this one more than that one, under the power of that light, and that wonderful and above-shininess light will enter the inwards of his soul's house, namely inward his soul's tent, and it will lighten him up on the measure his nature can endure that. And by persevering again, for a long time, in it, he will reckon this light as usual, and he will reckon himself as one who has always been together with that light. He learns to see, to understand, and to penetrate wonderful upon wonders, mysteries upon mysteries, and views upon views, by being him illuminated, I to say so, on each moment, so that if he wanted to describe those, there wouldn't be enough paper and ink, and I reckon that there isn't even enough time to describe all those in details. Better said, what could he write like, about the realities which cannot be told, because of being those totally uninterpretable and impossible to tell in words? Since then, he has been like in a light, better said he has been cohabiting with the light, and he has no longer been like in a going out of himself (ecstasy), but he sees himself and the things regarding himself and he sees the people close to him which states they are in. He foretells and he foreknows that when he will reach outside this prison, and especially after the resurrection, he will see that light non-covered, as much as it is, and the good from within that light will be unveiled to him, "which the eye hasn't seen and the ear hasn't heard, and at the man's heart they

haven't ascended, which God has prepared to all the ones who love Him" (1 Cor. 2: 9), through the light that now is within him and that he is enlightened by. This is for, then we won't be deprived of knowledge and sight, but, as I proved in the word I said before, they will be rather on the measure of the brightness and of the seeing of the light; The recognition and the knowledge we have of one another, it will be ever fuller and cleaner, forever and ever, taking place in an untold gladness and joyfulness[333]. This was proven by deeds both by the prophets from the Old Testament and by many saints of the New Testament, by calling by their names people who they never saw before and by recognizing people who they didn't know before.

Urge[334]. – So, they who say that the saints won't know and won't see on one another, let them be persuaded through these, they not to occupy themselves with things which they cannot understand, but, if they want to listen to me, let them rather pay attention to themselves and they not to cease judging on themselves. And you, the ones who lack the knowledge of all the things I presented, and because you haven't reached the feeling, the knowledge, and the experience

[333] In the last pages, Saint Simeon defended the idea that the saints, in the future life, by fully living into the godlike light, they won't be in an ecstasy that they will completely have forgotten about themselves and about others, but they will be in a state of supreme conscience about themselves, about God, and about others. The personal conscience is an eternal state. The deification and the living into light are equivalent to be the mind elevated to the supreme conscience about itself, about God, and about others. Saint Simeon is profoundly personalistic in his thinking. And in this he perseveringly interpreted one of the main aspects of the Christendom; one could say, the paramount and the most valuable and truly savior for the believer, one opposed to the Oriental theosophies and to the naturalistic and pantheistic religions. That's why, to him, the state from the future life it won't even be a state of ecstasy like are the passing state of ecstasy from the earthly life, but it will be a state of supreme lucidity. But this lucidity will be into God. It is the lucidity in endless love. It is the clear conscience of the infinite love, and not its shredding or limitation. It is, otherwise, characteristic to the authentic love, within each one amongst those who love on one another, and who know on one another at maximum, and who know themselves at maximum, to enjoy the another's love, but they to fully enjoy it for that love is endless and one cannot know its ends. The conscience about the self and about the another, it isn't removed by the enthusiasm of the love, but it is deepened. Likewise, the conscience about the self, it doesn't remove the enthusiasm of the love, but it promotes it. The reciprocal knowledge, on the measure it increases, it produces a greater joy, and vice versa. One can say, therefore, that the "light" that Saint Simeon speaks so extensively about, it is the light of the conscience. The value of the conscience about the self, it is placed by Saint Simeon in a new light, as it has never been previously.

[334] Title in the French translation.

of the godlike illumination and sight, what could you not tremble like, while expressing everywhere such things? This is because, if we must give account for every vain word (Mt. 12: 36), how much more will we be asked about these and be punished as ones who spoke vainly? This is because vain word isn't only the useless word, as somebody would suspect it, but it is vain also the word we utter before fulfilling the commanded deeds, and before knowing God by experience (trying). When I do not despise the glory from below, neither am I disgusted of it with the whole my soul, as a glory that is damaging to the soul and it deprived me of the glory from above, but I urge others to restrain themselves from it, won't be my word vain and empty and without power to generate deeds? And when, without I receiving the gift of the Holy Ghost into feeling and knowledge, and without I to have reached taught by God (Jn. 6: 45), I will jump to interpret, shamelessly, the Holy Scriptures instilled by God, and I will assume to myself the role as teacher, by using, in order to do that, only the liar knowledge, will God allow that unrebuked and won't God ask reckoning from me? Not at all. And if you want, you will learn these also from the human things. You tell me, who amongst people, even fi he was admired by everybody for his wisdom and for his knowledge and for he knew the laws, even if he is adorned with the whole righteousness and piousness, will he dare to sit like a judge with the judges and to call himself as judge and to serve the justice, without the will of the emperor? And if he dared that, he would be ashamed by the emperor and he will be punished with itself the harshness of the laws. O, what shamelessness! No one dare to despise the earthly emperor and to kidnap his honor and dignity and to attribute those to himself, and you dare to reckon the heavenly Emperor as a nobody and you dare to impropriate the apostolical dignities without His approval and will? By doing so, do you reckon that the Master will let unpunished you dee? By no means.

But You, Lord, please give us to know You and we to fear You as it is due, and we to persevere in Your holy wills. Please, brothers stop this spying and please hurry up to clean up your souls, through repentance and tears of humbleness, and even by fulfilling all the other commandments, to clean yourself "of all defilement of the body and of the spirit" (2 Cor. 7: 1), in order you to be able to enjoy the goods from now and the future goods, by unveiling and feeling and seeing them, by the grace

and by the love for people of Our Lord Jesus Christ Who are due the glory, the mastery, the honor, and the worshipping, together with the Father and with the Holy Ghost, now and ever and forever and ever. Amen.

The Fifth Moral Speech[335]

About they who reckon that they have within themselves the Holy Ghost, in an unknown manner, without feeling, at all, His work; and about they who say that cannot somebody amongst people to see, in the present life, His glory; and proving through quotes about that. And that there is no envy amongst saints, when we attempt to become ourselves as they are, by the whole our virtuous striving. And how somebody sees God; and that he who has reached these measures sees God, as much as it is possible, and he is introduced since here also in the joy that will be given to the saints in the future life; and that all the things he says, and he does, and he writes somebody like this one, it is not him doing that, but it is the Holy Ghost uttering and writing those (Mt. 10: 20) within him. And he who disregards or misinterprets the words of this man, he will commit sin and he will blaspheme against the Ghost of God Who works and speaks within him.

Behold, I am addressing again those who say that the have within themselves the Ghost of God and they reckon that they achieved Him, within them, since the Holy Baptism, and they believe that they have this treasure, but they admit that they are totally not feeling His presence; I am addressing them who confess that they didn't feel anything in Baptism, and they think that the grace of God dwells in an unknown and unfelt manner within them, and it is, until now, within their soul; and I am addressing myself not only them, but also them who say that they never receive any feeling by contemplating and unveiling this gifts, and that they have received it and they are keeping it within them only by faith and cogitation, and not by trying it (experiencing it), on the ground of hearing the godlike words.

In order I to start from what they say, behold what these wisemen say, who reckon themselves as learned (Deut. 1: 13): "As many as into Christ you have been baptized, says Paul, into Christ you have been also dressed up" (Gal. 3: 27). Well! Weren't us baptized too? So, if we are baptized, it is obvious, as

[335] *Traités théologiques et éthiques*, Editor J. Darrouzès, in "Sources chrétiennes", no. 129, pp. 78-119.

the apostle says, that we have been dressed up into Christ too. This is their first affirmation and proof.

The Reality of the Embodiment. – What does that mean? They will be asked not by us but by the Holy Ghost. You tell me: what is this coat: Christ? Yes, I say. But, in order I to speak like a mindless to them who are mindless, Is Christ something, or is He nothing? He is, will they doubtlessly answer, if they haven't totally lost their mind. So, if you confess that Christ is something, you tell me, firstly, what He is, in order to learn yourselves to speak not like some unbelievers, but you to speak like the believers do. What else is Christ, if not true God made also truly consummate man? If you confess that, you tell us also what God made Himself man for? Without any doubt, as the godlike Scripture teach us and as the past deeds and the deeds done daily teach us, though maybe you, by pretending that you are deaf, you do not acknowledge those, in order those to make the man god (Jn. 1: 12; Gal. 4: 5). By what this thing is committed? It is proven that by godhead. "The body, he says, is useless; the Ghost is He Who makes alive" (Jn. 6: 63). So, if through His godhead He deified, firstly, the body He took, then He will make all of us alive not through the corruptible body, but through the deified body, in order us not to know Him at all through the corruptible body, but through the deified body, in order us no longer know Him at all as man, but in order us to know Him as God, The One, consummate in two natures – for One is God. This is for the corruptible has been overwhelmed by incorruptibility (1 Cor. 15: 54) and the body, without being destroyed by what is incorporeal, it has been wholly transformed by that and it has remained non-confounded, mixed in an untold manner and united in an unmixed union with the threefold godhead. So, we worship a sole God in the Father and in the Son and in the Holy Ghost, in order the Trinity not to receive any adding to the number by embodiment, neither to endure suffering from the body.

But why am I saying these? For, by knowing from the beginning the things you have confessed, asked by me, you to not deviate from the right path of the understanding and to cause us a new saddening of our soul, and to your soul a stronger condemnation. I am going to remind you, briefly, the things said, in order you to understand easier what I am going to say. So, Christ exists. But what is Him? True God and true consummate man Who has made Himself man or what he

wasn't before, in order He to make God man, what God has never been. As such, He deified and he is deifying us by His godhead, and not only by His body. This is because this one isn't separate. Take heed, so, and answer my question with understanding (Wisdom of Sirach 5: 12[336]). If the Baptized ones have been dressed up in Jesus (Gal. 3: 27) Who is Him they have been dressed up with? He is God. So, he who has been dressed up with God, won't he know with his understanding[337] and won't he see what he has been dressed up with? He whose body is naked, when he has dressed him up, he feels and he sees that coat. But he who has a naked soul, won't he know God if he has been dressed up in God? If he who is dressed up in God, he doesn't feel what he has been dressed up into, then, in your opinion, neither God is something. This for, if He was, they who has been dressed up in Him they would know Him. This is for, if by not putting on anything, we won't feel anything, if we put on something, either ourselves, or by being us helped by somebody else, we will feel that, if we have our senses undamaged. Only the dead do not feel when they are dressed up, and I fear that they who say that, they are truly dead and naked.

The Presence of the Holy Ghost. – Then they say that Paul commands us: "You won't quench the Ghost: (1 Thes. 5: 19). But by saying that and by not knowing the meaning of what they say, they show their nescience. This is for, he who say

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[336] This book called *The Wisdom of Joshua the Son of Sirach (The Ecclesiastes)*, it is not given in the KJB. The interested reader can freely download all the missing books – which are given in the ROB but not in the KJB – from www.academia.edu/goleamarius. (E. l. t.'s n.)

[337] "Understanding" (νοερως) doesn't mean in the fathers' thinking what that means to us: a simple understanding, by cogitating, of a certain thing. To them it meant the participation to an objective order that is above senses. On this is bases the whole conception of Saint Simeon about "feeling" the spiritual reality that we contact with our mind or with our understanding. Because the mind or the understanding has lost, for the newer mankind, the meaning as organs of "sight" or of "feeling" an objective spiritual world, or the meaning of contact it, it may be necessary us to use more the terms of "feeling of the mind" and "seeing" (contemplation), terms which were often used by the fathers, in order to express the act of perceiving the objective spiritual reality. This is some kind of capacity of perceiving the spiritual reality with the whole our being. You feel the presence of somebody's spirit and his character, through the being as through a total organ that is not identical, so, to the rationality, or to the discursive cogitation. It is an "understanding" into another meaning than one pure intellectual. It is an understanding that is, in the same time, a "feeling", a contact with the reality that is being known in this way, as Saint Simeon says. The fathers reckoned it as related to the mind, or to the human spirit, and therefore they called it as "understanding" in this sense.

somebody: “Do not quench the lamp”, he doesn’t’ speak about the already quenched lamp, but he speaks about that lamp that still burns and whose light still shines. But let’s answer, again, to that one too.

Well! Do you see, everywhere, within yourselves, the Holy Ghost as burning and enlightening as it is due? They not only do not answer this question, but they look aside and they get angry, as they would hear a blasphemy. Then, by pretending they would be interested, and by mimicking a gentle countenance, they answer without harshness: Who would dare to say that he has even seen This One, or that he has seen Him Whole? Take heed: “on God, he says, nobody has even seen” (Jn. 1: 18). What a darkness! Tell us, who said this: “The Only Begotten Son Who is in the bosom of the Father, That One told us” (Jn. 1: 18)?

You are right and your witness is true, but it is against your soul. For, if I show you the same Son of God, saying that that is possible, what will you say? For He says: “He who has seen Me, he has seen the Father” (Jn. 14: 9). But this not through the bodily sight, but through Godhead’s unveiling. This is for, if we understand that as being committed through bodily sight, they who crucified and spit on the Lord, they too would have seen the Father. If that had been the case, there wouldn’t have been any difference between believers and unbelievers, and there wouldn’t have been any reason for choosing the believers, but all the people regardless, they would have achieved and they will have achieved the desire happiness. But the things are different. This is for Himself says it when speaking to the people: “If you knew Me, you would know My Father” (Jn. 14: 7).

The Condition for Seeing God. – That it is possible to see God, as much as it is allowed to the man, you listen to Christ, the Son of God Who says, again: “Blessed the pure in heart, for those will see God” (Mt. 5: 8). What you will answer to these? I know, he who doesn’t believe to the goods he has in his hand, and who doesn’t crave to have them, he will direct himself towards the future goods and he will answer saying: “Yes, rightly so, the pure in heart they will see God; but that will happen into the future ages and not in the present age”. Why and what will that be like, you my beloved one? If He said that God can be seen through the heart’s cleanness, of course that, when the cleanness has been produced the sight will follow to

is. And if you cleaned your heart, you would know the said things as true. But because of not placing that in your heart (Acts 5: 4), and neither have you believed that this thing is true, you have been despising the cleanness and you have been deprived of sight too. If the cleanness is achieved here, here too you will have the sight. And if you say that that sight if after death, you will doubtlessly reckon the cleanness after death too, and so it will happen to you that you won't ever see God, by the fact that after your death you won't have any work, which you to gain your cleanness through.

But what the Lord says? "He who loves Me he will guard My commandments and I will love him and I will show Myself to him" (Jn. 14: 21). When will His showing be? Here, or in the future? It is obvious that it will take place here. This is for, where the thorough guarding of the commandments is, there will be too the showing of our Savior, and after His showing there occurs within us the consummate love too. If that doesn't happen, we won't be able to believe either, nor will be able to love Him as it is due. This is because it is written: "he who doesn't love his brother, whom he can see, how could he love God Whom he cannot see?" (1 Jn. 4: 20). By no means.

The Teaching and the Example of Saint Apostle Paul. – He who cannot love, he obviously cannot either believe. You listen to Saint Paul saying these: "And now remain these three: the faith, the hope, and the love. And greater than all it is the love" (1 Cor. 13: 13). If the faith is connected to the hope, and if the hope is followed by love, he who doesn't have love, he won't have achieved either the hope, and he who is deprived of hope, he will obviously be deprived of faith too. This is because, if there do not exist the causes of the love, how then will exist the love? This is because as without foundation the roof of the house cannot stand, likewise there cannot be found the love for God within the man's soul. And he who doesn't have the love, he won't benefit anything for the other virtues of his, as Saint Paul confesses himself in his writings. And about seeing God even from here, you listen again to Saint Paul who says: "Now we see like in a mirror and like in a riddle, but then we will see face to face" (1 Cor. 13: 12). And again: "Now I know, partially, but then I will know as I have been known" (1 Cor. 13: 12). But that one was Paul, this one says. But wasn't Paul human in all regards, like we are, suffering and together-slave with us? But who is like Paul was, you the pride and mindless one – he says

– so that you liken him to us, the people? Not us, but Paul himself shouts out with a loud voice: "Christ has come – do you hear that? – to save the sinners, amongst which the first one I am" (1 Tim. 1: 15). So, Paul is the first amongst the saved sinners. You make yourself the second one, or the third one, of even the tenth one, if you want, of-the-same-soul with the thousands and with the tens of thousands (Phil. 2: 2) and you will be counted together with Paul. And then you will honor Paul, as himself says: "Make yourselves followers to me, as I am to Christ" (1 Cor. 11: 1); and again: "I wanted that all the people to be like me" (1 Cor. 7: 7).

So, if you want to listen to Paul, or to read his writings, you follow him, and you make yourself like him by faith. And then you will truly honor him, and he will receive you and he will reckon you as his glory and as the crown of his praise (1 Thes. 2: 19). This is for, if this is the case and you have been persuaded by his words and you followed him, you have become his follower and like him. And if you say that it is a dishonor to Paul that somebody else becomes like he was, and that's why you neglect your salvation, and you despise it, you will know that he will rather reject you like one who deviated from the right-reckoning and that's why he will be disgusted of you.

I want to prove you that you will honor him more ands you will extoll him more, if you can become even greater than he was and even more familiar with God. Listen to what he affirms that like, saying: "I would have wanted to be anathema from Christ for my brothers, my relatives according to the body" (Rom. 9: 9)[338]. He accepts to be totally separated from Christ, in order you to be saved. And you say that he will reckon about himself as being dishonored, if I want and if I strive to be like him? No, brother, there is no envy amongst the saints of God, there is no lust or desire for preeminence, or for greater glory. That is because one is the presidency, and other is the desired state and the glory and the joy and the beloved delectation of them who have been proved, from generation to generation, as friends and prophets of God, namely: to see God. And they who see Him, they are delivered from all envy. They cannot accept

[338] Amongst saints, there is no envy. Each amongst the saints, he desires that the other to become better than he is. It is something dizzying in the declaration of Saint Paul, who would have been ready to lose his salvation in order his kinship according to the body to be saved. Of course, that doesn't actually happen. Even in this total love for others, the saint shows himself as tied to Christ indissolubly, given the fact that Christ has the same love for people.

and they cannot turn themselves towards something characteristic to the present life, or towards somebody else amongst people, or to think at something that is inappropriate to them. That's why they remain forever unchanged, and they cannot be turned towards evil.

The Knowledge of the Prophets and of the Apostles. – But I will ask you, and you will answer me wisely (The Wisdom of Sirach[339] 5: 12). Where they knew these things from, they who wrote these? And now, where he knows them from, he who writes them down? You tell me, so that I won't seem to you as speaking out of vain-glory. Whose are these words? You think at that with right-reckoning and you will be convinced and you will spare me of discussions. Doubtlessly, they belong to a man, you would say. I reckon, though, that one doesn't reach the sight by hearing (Habakkuk 2: 2). But you remain hearing, and not at all seeing. Are you saying that these words belong to a man? If they belong to a man, you can say, without any doubt, what kind of man they belong to. This is because the man isn't able to know or to interpret foreign thoughts or moods, not even the impulses and the moods of the animal, or the inward state of his own soul. "This is because nobody knows those of the man, except the spirit of the man that inhabits the man" (1 Cor. 2: 11).

And if it is difficult to the man to know the moods and the impulses of the speechless animals, where can somebody know from those which belong to God, or the change and the state, not to say the work that occurs within saints consequently to the fact that they see God? Besides, if those words belong to the man, their meanings will belong to him too. And in these cases, the meanings must not be called as meanings, but they must be called as the sight of the things which really exist. This is for we speak consequently to seeing (contemplating) them. We must call what we said as being rather the description of what we see. And we must call as meaning the thought that is born within our mind regarding a certain thing, or an intention without a real existence, as for instance the though of doing something good or something evil, a thing that we haven't done yet, and that passes from meaning to deed. So, the meaning ids the

[339] This book isn't given in the KJB, but it is present in the ROB. The interested reader can find all the books that are missing from KJB, comparatively to ROB, at www.academia.edu/goleamarius, translated in the English language, by us. (E. l. t.'s n.)

beginning of the thing that we follow to do, according to the word: "Firstly, you think at the angelic and at the heavenly powers and your thought will become deed"[340].

The Preeminence of the Sight. – Take heed at the fact that all the words and the whole our account regarding not some things which do not exist and which are unshown, but regarding the already done things or which follow to be done, they rather come out of contemplating those things. Everybody who tells about a certain thing, for example, about a house or about a city or about a palace, or about the rule and the order within those, or about a theater and about the facts taking place within that theater, he necessarily must firstly see those, and he to find out the aspects related to them, and then he to speak with reckoning and with judgment. What understanding will he have about a thing that he hasn't seen before; and where he will take that understanding from, in order him to present it to us?[341] You tell me, what idea coming from ourselves or taught, what cogitation or thinking, what contrivance of judgment, will he find in order he to speak appropriately, about things that he doesn't know? It is totally irrational a thing, and sign of the lack of learning, to talk about things he doesn't know or he hasn't seen[342]. So, whether nobody can speak or talk about the seen and earthly things, if himself hasn't seen those things, how will be somebody able to speak or to talk about God and about the godlike things, and about the saints and servant of God, in order he to present the full connection those ones had it with God and what means to see God, one that took place within them in an untold manner?[343] This (the sight) produces

[340] Saint Gregory of Nazianzus, *Word no. 38*, 9, G.P. 36: 320.

[341] Behold that Saint Simeon himself, he discerns between the understanding or the intellectual meaning of the physical or spiritual thing, and "seeing" or "contemplating" that thing, though, on the other hand, he attributes to the "mind" the capacity of the "understanding" contemplation (νοερά), as we saw it before, and as we are going to see it in the following rows. The "meaning", the "understanding" (νόημα, νόησις) come only after "seeing" or "contemplation". The last ones mean the direct contact with the reality. A little earlier, he attributed the same role to the "feeling". Summarizing, we can say that Saint Simeon, like also the other Holy Fathers, he sees in "mind" and in its "understanding" work, bot the intellectual function of noticing the meaning, as also the "seeing", "contemplative" work, or that of "feeling" the "intelligible" realities, which are objective too.

[342] Truly rational it is only what is real.

[343] This doesn't mean that only the saints, who had visions of God, only they could speak about God, but it only means that others must base their affirmations on what the saints "saw". By this, Saint Simeon affirms the primate of the revelation of God and of the experience into holiness.

in an "understanding" manner (νοερος), within their hearts, an impossible to be told work, so that the human word won't give the possibility to say some more, if it hasn't been enlightened by the "light of the conscience" (Hosea 10: 12), according to the given commandment.

And when you hear about the "the light of the knowledge", in order we to clarify you in everything, you won't suppose that there is only the knowledge of the said things without light. This is for he didn't talk only about the word of the conscience, but about the "light of the knowledge", or about the "knowledge of the light", namely about the fact that the light brings the knowledge within us. Because, otherwise, how can somebody know God, except in the sight (the contemplation) of the light sent us out of Him. When somebody tells to some people about a certain man, or about a certain city, he tells them what he looked at and about what saw, and the listeners, because they didn't see that man or that city which they hear about, they cannot know only by hearing the aspects related to that man and to that city as well as the one who tells them about those, he knows them. Likewise, nobody will be able to speak about the Jerusalem from above and about the unsee God Who inhabits it, about God's glory and Person, and about the work and the power of the All-Holy Ghost, namely about the light, if he doesn't see, firstly, the light itself, with the eyes of his soul, and if he doesn't know exactly, withing himself, the illuminations and the works of the Holy Ghost[344]. But also, when he hears from the godlike Scriptures, about those who saw God speaking through the Holy Scriptures, only by the Holy Ghost is he taught about those. That's why he cannot even say that he has know God only by hearing that. This is because how could he know the One Who he hasn't seen?[345] If only the sight produces within us the consummate knowledge of the one seen by us the people, what could like produce within us, only the

[344] Saint Simeon places in tight connection the "sight" of a physical or spiritual (intelligible) phenomenon with the light emanated by that.

[345] So, they who hear speaking about godlike things them who saw those things, they aren't condemned to remain only having a knowledge without light or without the contact with those things. If they have faith, the work of the Same Ghost Who irradiated from God within them who saw Him, it irradiates within the listeners too, by placing them in unmediated contact with the reality of God. The faith itself is the sign of the work of the Holy Ghost within them, of course, not without their will. Thus, the relation is being prolonged not only as a sum of knowledge about God and from God, but also as identical experience of the reality of God. By and large, a true knowledge without sight, of without verification by sight, it isn't possible.

hearing, the knowledge about God? God is luminous light and seeing Him it is like seeing a light[346]. So, in seeing the light we are given the first knowledge that God exists, as also, regarding the man, firstly it is given the hearing about him, and then comes the sight, and in seeing him it is given the knowledge that the man we heard about he exists. But the meaning of the said things, it doesn't stop either here. This is because, regardless how many things somebody told you and you heard those, about a man, when you see that man, you won't be able to exactly know him by hearing, and you won't be able to make sure that that man is the one you heard about, but your soul is torn apart by doubts and you will ask himself of somebody who know him, and only then you know surely that he is that man[347].

It happens similarly regarding the unseen God. When somebody see Him unveiled, he sees a light. And he wonders about seeing God. But Who is Him, he won't know immediately; but he won't either dare to ask Him. How could he ask Him Whom he can't even raise his eyes to, and Whom he cannot see how great He is? This is because he looks, with tremble and with much fear, somehow at His feet, and he only knows by and large that The One Who has shown before him He is Somebody. And if there still is the one who told him before about these things, as one who knew God before, by going to visit that one, he tells him: "I saw". And that one asks him: "What did you see, son?". "A sweet light, father; a light of such a kind, that I am not enough skillful to tell you what it is like". And while he tells that, his heart jumps and palpitates and it is immediately lit up by the longing for the One Who he has seen. Then he starts again saying with fiery tears: "It has shown itself to me, father, that light. The walls of my monastic cell vanished immediately and the world passed, running, I reckon, from that light's face (Ps. 67: 2[348]). Only myself remained, accompanied by only that

[346] If only the hearing doesn't' produce within us the full knowledge of a thing, neither the sight as sight produces this knowledge. But the sight, for being a sight of the light, namely of a reality that in its manifestation produces a meaning, it provides a knowledge.

[347] Here is being highlighted even more the insufficiency of the capacity of making somebody exactly known somebody by describing him. This insufficiency becomes obvious to you, especially when you see the described person. There is, between description and sight, an incongruency. That's why you need, further on, the one who described that person to you, in order he to identify for you that person when present. It is necessary an agreement amongst several people in order to confirm the identity of what is being seen.

[348] In KJB we have: Ps. 68: 2. (El. L. t.'s n.)

light. I do not know, father, if then my body was there too. Whether I got outside my body, I do not know, but then I didn't know whether I wore a body and whether I was dressed up into my body. I had an impossible to tell joy, that still accompanies me now, and I had an intense longing, so that rives of tears started flowing out of me, as you can see now too". That one, answering him, he says: "It is That One, son". To this word, he sees Him again, and, little by little, he becomes fully cleaned, and he gains daring, and he asks That One and say: "My God, is That You?". And That One answers him: "Yes, I am God Who made Myself man for you. And, behold, I have made you as you can see, and I am going to make you god"[349].

After he will have spent some time crying, falling down to earth and humbling himself, he starts knowing, little by little, about God. And arrived here, he known "God's holy and well-pleasant and consummate will" (Rom. 12: 2). This is for, even though he doesn't see God, I to say it again, he neither can not knowing God. And if he doesn't know God, what will him be able like, to know God's holy will?[350]. That is because, if that is impossible regarding the people, all the more it will that be impossible regarding God. That's why, by advancing and by reaching ever familiar with God, amongst the things done by God to him, he knows the things God did to the saints from before and which God will do to the ones who follow. And he is taught about the crowns and the future rewards, by being mysteriously guided by God Himself, and he knows that these ones are above-mind, above-word, and above-understanding. More that that, he limpidly realizes what he will be live, and together with him all the saints after resurrection. But he doesn't receive these things now, and we say that despite the fact that some people reckoned us saying that as evilness. This is because, if we supposed that we took everything right now, then, according to them, we would deny the resurrection itself together with the judgment and with the reward, and we would reject willingly the hope of the future generations. But we do not think and we do not speak like that, but we assertively submit

[349] According to the word of Saint Maximos the Confessor, *Gnostic Heads II, 25*; G.P. 90, 1163-B.

[350] It is not only about the general will of God, that we can deduce with our mind, but it is about God's will on that very moment, a will that wants something according to that moment, both with he who must fulfill that will, and with they whom that one must fulfill God's will for.

to anathema them who affirm that. We confess and we say that we receive even now, moderately, a downpayment (2 Cor. 1: 22) of the goods, but we hope for taking everything after death, as it was written: "Now I know partially; and when the whole comes, then what is partially will cease" (1 Cor. 13: 12, 10). And in another place: "Now too we are children of God and it hasn't been yet shown what we will be; but we know that when He will show to us, we will be like Him" (1 Jn. 3: 2).

And, in order to transform our word in questions and answers, let's pretend that we ask him who said that: "Where do you know from, you beloved friend of Christ, that you will be like Him? Tell us, from where?" "From the Holy Ghost - he says - Who has given us that (1 Jn. 3: 24); from This One we know that we are children of God and that God Himself is within us, for Himself told me that with a mysterious voice". But let's turn back to our theme.

Meaning and Presenting. – I said for the first time, previously, that the name of *meaning* must be used when it is born within our mind the idea about a certain good or bad thing, for instance, in order I to achieve something, or to do something evil, or to do a good thing to somebody; and *presentation*, and not *meaning*, it means speaking about things which have been already done, or which have been already seen. Then I said also: what somebody can speak like, about things, or about cities, or about theaters which he has never seen, or how he could describe their countenances, or their images, or their positions? And if he though speaks about them, he will be called, rightly so, by them who hear him, as a contriver of myths. The prophets and the apostles, who tell us about the day of the Lord and about His glorious and fearsome coming, that He will come as a thief at night (2 Pt. 3: 16; 1 Thes. 5: 2) and like the pain of her who is going to give birth (1 Thes. 5: 3) and that He will unveil Himself into fire (1 Cor. 3: 13), where they have found out these things, in order they to tell them to us? Without any doubt, either they heard those things from somebody, or they were themselves seers of the that day. This is because how could they say what they didn't see or heard other telling them? And if they heard, you tell me whom they heart that from? This is for they do not always say that themselves saw those things, but they say that they heard those things. You tell me, if you know, where they found out these things from? And if you do not know what to say, you listen and

know that they found out these things from the Holy Ghost, as the Lord told them too: "And when the Comforter comes (Jn. 15: 27), the Holy Ghost Whom the Father will send in My Name, That One will teach you everything and He will remember you all the things I said to you" (Jn. 14: 26). And that also the things which Christ didn't tell them, the Holy Ghost taught them, it is said by The Same One: "I still have many things to say you, but you cannot bear them. But when That One Comes, the Ghost of the truth, He will guide you to the whole truth. This is for He won't speak from Himself, but as many as he will hear He will speak and He will herald you the future things" (Jn. 16: 12-14). Have you learnt where from found out, the ones who taught about that day and about the showing of the Lord, and about the things appointed to come upon the sinners and upon the righteous? Likewise, about all the other things which cannot be seen, they wrote to us, as ones who were enlightened through the Holy Ghost.

The Presence of the Holy Ghost. – But you answer my question: What is the Holy Ghost? He is God, true God our of true God, according to the community's confession. You, therefore, by following the Church's dogmas, you also say that This One is God. So, by saying and by cogitating that This One is true God, and Who proceeds out of true God, you admit that they who have the Holy Ghost, according to the community's confession they have God Himself always remaining within them, like Christ said to the Apostles: "And if you love Me, you will keep My commandments and I will pray the Father and the Father will give you another Comforter, in order Him to remain with you forever". (Jn. 14: 15-16). Behold, therefore, that you have been taught that the Holy Ghost remains and He dwells in endless ages. This is for, by saying: "in order Him to remain with you forever", He shows that the Holy Ghost will be eternally and endlessly with them, and that the Holy Ghost is, in an unseparated manner, with them, in the present time and in the future age. But that the godlike apostles and all of them who received the Holy Ghost, they also saw the Holy Ghost, listen to what follows: "The Ghost of the Truth Who cannot be received by the world, because the world doesn't see Him, neither the world knows him, but you know Him and He remains at you" (Jn. 14: 17). And in order you to know that Christ too, He is seen by the ones who love Him and who keep His commandments, you listen to the Lord Himself Who says:

"He who has My commandments and who keeps them, that one is he who loves Me. And he who loves Me, he will be loved by My Father and I will love him and I will show Myself to him" (Jn. 14: 21).

Let all the Christian know, therefore, that Christ is non-liar and true God and that He shows Himself, according to the general confession, to them who show their love for Him by keeping His commandments. For this was said by Himself. And by His showing, He gives them the Holy Ghost Himself, and through the Holy Ghost, He also give Himself and His Father, for They remain unseparated. And these ones do not speak anything from themselves. He who tell that these ones speak something from themselves, he actually says that it is possible that, like a man knows the man's things, likewise the people can know God's things[351]. But then they reckon, doubtlessly, them who declare that they speak from the Holy Ghost, as contrivers of myths, as they wouldn't be taught by the Holy Ghost. On the other hand, they say that these ones teach other about the things which have never been seen or heard, out of their own reasonings. But one must know that, if some of these ones live in together-speaking with of-God-bearer-fathers from before, they too will speak into the Holy Ghost, and they who do not believe them, or who gossip them, they commit sin towards The One Who speak through them.

But you, my beloved, you have been taught that the Kingdom of Heavens is inside you (Lk. 17: 21), if you want to, and all the eternal goods are in your hand. You hurry up yourself, therefore, to see and to take and to achieve within yourself, the goods which are appointed, in order you not to be deprived f them by imagining that you have them. You cry, you fall to the ground; you say right now, as yore the blind said (Lk. 18: 35): "Have mercy on me, You Son of God, and open the eyes of my soul, in order I to see the light of the world (1 Jn. 9: 5), namely I to see You, God, and I to become too son of the godlike day (1 Thes. 5: 5), and You do not let me, You the Kind One, I to be non-partaker to Your godhead. You show Yourself to me, Lord, in order I to know that You loaved me as one who kept Your commandments, You Master. You send Your Comforter, leniently, over me too, in order He to teach the things related to You, and He to herald me Your things, You everyone's God. You

[351] On the basis of a simple reasoning, in the sense of the Occidental technology.

enlighten upon me the true light (Jn. 1: 9), You the All-Merciful, in order I to see Your glory, that You had it before the world existed (Jn. 17: 5), at Your Father. You remain, as You said, into me too, as I also to become worthy of remaining into You, consciously, and I to achieve You, consciously, into me. You deign to take image within me (2 Cor. 4: 16; 2 Tim. 1: 1), You the unseen One, so that I, by seeing Your unapproachable beauty, I to bear - You heavenly God - Your image, and I to forget about the seen things. You give me Your glory, that it has been given to You - You the All-Merciful – by Your Father, in order I to become like You as all Your servants are, god by grace, and I to be ceaselessly together with You, now, and always, and in the endless ages. Amen".

Urge. – Yes, by beloved brother, you believe and you be convinced that like this and this is our faith. You believe, brother, that this means being born again (Jn. 3: 4) and you to be renewed and to like into Christ. Don't you hear Saint Basil the Great saying in his speech of urging, on Palm Sunday: "Don't you want, you man, to see yourself as reaching young out of old?" (*At the Holy Baptism*; G.P. 231, col. 432 D). And don't you hear Paul: "If there is somebody into Christ, he will be a new creature; the old things passed, and behold, all the things have been renewed" (2 Cor. 5: 17). Which *all things* he is speaking about? You tell me. Have the sky and the earth been changed? Or the sun, or the stars, or the sea? Has been made new and fresh something amongst the seen things? I cannot say that. But towards us and for us he said that. This is for, being us dead, we resurrect to life; being us corruptible, we are moved to incorruptibility; being us mortal, ne are changed towards immortality; being us earthly, we become heavenly; being us bodily and having the birth according to the body, we become spiritual and reborn and rebuilt into the Holy Ghost.

These are, brothers, the new creation into Christ. These are committed and they are done, daily, to the true and chosen Christians who are made conscious partially partakers to all of these, still being them into body, as I have been often saying. More than that, they hope to inherit these ones also after they die, in a fully and doubtlessly manner, by reaching them whole into the whole goods which they here have been imparted with. This is for we are ceaselessly taught that we eat and we drink Christ, that we are dressed up in Him and also that we are seen by Him; and we know that we have Him within us, and that we

remain within Him, and that he is dwelling within us and that we are dwelling within Him, and that He makes Himself as our house and we make ourselves as His house, and that we are sons of His and He becomes our Fathers; and that he is luminous light and He lightens into darkness (Jn. 1: 5). And then we say that we see Him, according to the word: "the people who were into darkness, they saw a great light" (Isa. 9: 1). But if we learn all of these and the other things, out of the godlike Scriptures, as it has been shown, that they take place within us during our present life, but we say that they do not take place within us at all, or we say that they take place, but in a mysterious way and without us feeling anything, without us knowing anything amongst all of these, then what we differ from dead by?

You don't surrender yourself to such a belief, so that you won't descend into the perdition's precipice. Even if you haven't hoped for gaining such a feeling of this kind of goods, and that's why you haven't been searching for it, at least from now on, since you believe that these are true and in accordance to the godlike Scriptures, by crossing through all of these, you be convinced that the seal of the Holy Ghost (Eph. 1: 13), it has been given us since here, consciously, to all of us who believe them. And once you believe, you will run, so that you will take those (Phil. 3: 12), and you will fight, but not as beating the air (1 Cor. 9: 27). And in addition to these "ask and it will be given to you; knock and it will be opened to you" (Mt. 7: 7), e3ither here or in the future age. For now, you receive the teaching, for now, you repent yourselves, and you be obedient, and you fast, and you cry, and you pray. Through these, and through ones like these, you run, you strive, you pursuit, you search for, you knock, you ask for, by not turning yourselves towards anything else, until you will take, until you will grab, until you will receive, until it will be opened to you and you will enter, until you will see the Bridegroom inside of the wedding room, until you will hear: "Well done, you good and faithful servant, you have been faithful in few things, I will put you over many things" (Mt. 25: 21), until you will become the son of the light and sons of the day. But before you have seen that and before you have taken that and before you have experienced that, do not allude yourselves by reckoning that you are something, while you are nothing (Gal. 6: 3). And you do not imagine, while you are fallen off your conscience, that you are spiritual, before

you will have received the Holy Ghost. You do not hurry yourselves up, because of that, in order you to receive, without wisdom, foreign thoughts, and you to ascend to administrative positions and to leading positions and you to get close to priesthood, without fear, and you to resort yourselves to tens of thousands of plots in order you to ascend to metropolitanates and to bishoprics, in order you to shepherd the Lord's people. But I pray you, take heed at yourselves, by cogitating at the things I said before, that, by searching for the things from above and by desiring the things from above, you to not take care of anything amongst the earthly things, before you will have taken That One.

Yeas, I pray your love, let's despise the seen evil things; let's shake off all the passing things, let's get disgusted of all the passionate and damaging things, in order us to achieve both the goods from here and the future good into Christ Jesus, our Lord, Whom is due the whole glory, honor, and worshipping, together with the Without-Beginning His Father and with the All-Holy and Good and Like-Maker Ghost, the threefold-one Light, now, and always and forever and ever. Amen.

The Three Hundred Heads about Doing, about Nature, about Knowledge, and about Seeing the Paradise

Of the Pious

Nicetas Stethatos

Introduction

The Life of the Pious Nicetas Stethatos. – There isn't an old biography of Nicetas Stethatos, because of nobody wrote his life, as he wrote the life of Saint Simeon the New Theologian, who was his spiritual father. That's why, even the main dates regarding his life, they cannot be reconstituted except approximately. This reconstituting is helped, for the first phase of the life of Nicetas Stethatos, by itself the "Life of Saint Simeon" wrote by him. The discussion he had with Cardinal Humbert, on the occasion of proclaiming the separation between the Western Church and the Eastern Church, in the year 1054, it is another bench mark for his life. And some elements from the writings of Nicetas Stethatos, which were composes at an old age, they allow some approximate conclusions referring to the last part of his life.

There is only one date indicated by Saint Nicetas Stethatos in the "Life of Saint Simeon", that helps to establish the approximate date of his birth, and that is the year 1022 as the year of the death of Saint Simeon. Nicetas Stethatos says that, at that time, it barely started growing his beard, so that he could have been 17 years old. So, consequently, he was born in the year 1005[352].

Nicetas Stethatos informs us in "The Life of Saint Simeon" that he entered the Monastery of Stoudios, at the age of 14, namely around the year 1019, and that he stood in close connection with Saint Simeon before the saint dies, for around 2-3 years. Saint Simeon, though rehabilitated, "he was living in the Saint Marina Monastery, founded by himself. Meanwhile, Saint Simeon was composing "The Hymns of the Godlike Love",

[352] *"The Life of Saint Simeon the New Theologian"* (no. 133) published by J. Hausherr, S. I., in "Orientalia Christiana", vol. XII, no. 45, 1928, p. 193. The deduction of this year of the birth it is done by J. Darrouzés, A. A., in *Nicetas Stethatos, Opuscules et Lettres*, « Sources chrétiennes », no. 81, 1961. Introduction, p. 8.

which he was giving to Nicetas in order to be copied by him. Saint Simeon appointed Nicetas with the task of editing his writings[353].

Nicetas neglected that task, until Saint Simeon himself remind it to him, in a vision, at 13 years after the Saint Simeon died, namely around the year 1035. Darrouzés reckons that Nicetas proceeded, immediately after that, to edit the writings of Saint Simeon and then he wrote "The Life of Saint Simeon"[354]. Hausherr reckons that "The Life of Saint Simeon" was composed after the year 1052, when, at thirty years after his death, the relics of Saint Simeon were brought to the Saint Mamas Monastery, where Saint Simeon was exiled from, during his life. This is for, in "The Life" of Saint Simeon it is comprised also the event of bringing his relics, an event that took place, as I said, in the year 1052[355]. Hausherr is even convinced that "The Life" was written after June 1054, for it presents the moving of the relics of Saint Simeon as an older event. That fact that in the mentioned work, there is no allusion to the dispute Nicetas had with Humbert, as Humbert himself claims[356], or that his writing against Humbert was, in its initial form, a very moderate one[357].

It seems to us more probably that this "Life" was written between March 1052 and June 1054, or, if it was written after later, Nicetas wouldn't reckon as good to mix elements of his own life in it, too foreign to "The Life" of Saint Simeon.

After he edited the work of Saint Simeon the New Theologian, and after he composed "The Life" of Saint Simeon, and after he participated to the dispute with Humbert, at the year 1054, Nicetas continued his theological activity to until an old age. In his "Confession of Faith" that he composed a short time before his death, Nicetas presents himself as hegumen of Monastery of Stoudios, and in the same time he says he was extremely old[358]. In that quality, he would have composed a new rule (Hypotyposis) for his monastery, as Theodor the Studite

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[353] J. Hausherr, *quoted work*, The Life, no. 135 and 131, pp. 199, 189, and the Introduction p. XXIII. J Darrouzés, *Symeon le Nouveau Théologien, Traités théologiques et éthiques*, tome I, Introduction, p. 9, in « Sources chrétiennes », no. 122, 1966.
[354] J. Darrouzés, *Nicetas Stethatos, Spuscul. et Lettres,* p. 8.
[355] J. Hausherr, *quoted work*, The Life, no. 129, p. 187; Introduction p. XVII.
[356] Humbert, *Commemoratio brevis*; G.P. 143, 1001.
[357] J. Hausherr, *quoted work*, Introduction p. XX.
[358] Edited by Darrouzès, *quoted work*, pp. 444-463.

said[359]. This writing is part of the same manuscript as the first writing. If he actually occupied the office as hegumen of the Stoudios Monastery – and there is no reason to doubt about that – the extreme date of his death it would have been the year 1092, because since in that year the position as hegumen was held by somebody called John. Taking in consideration the fact that in the year 1076 signed as hegumen of the mentioned monastery somebody called Kosmas, the period that Nicetas was hegumen in, could be between the years 1076 and 1092[360].

The Writings of Saint Nicetas Stethatos. – Some of the writings of Saint Nicetas Stethatos have a polemic character, others are hagiographic, other are theological and having an accentuated spiritual note; others have liturgical content. Tho all of these, we have to add his letters. His polemical writings belong to the three treaties against Latins: *The Dialogue*, *The Anti-Dialogue* and *The Synthesis about Filioque*[361]. All his polemical writings are part of the *Speeches Against Armenians*. In cod. Mosquensis 433, f. 171 v – 190 v, are present four of these speeches. A fifth speech was published by Hergenrother in: Monumenta graeca as Photium... pertinentia, Ratisbonae, 1869, pp. 139-154. Darrouzès thinks that they are previous to the treaties against Latins, for one can establish a relation between them and a speech belonging to Euthimios of Peribleptos, and that speech was written probably around the year 1050[362].

Amongst the other writings of his, we are mentioning, in the first place, the hagiographical writings. In addition to *The Life of Saint Simeon* that was published - in its short version that it has been preserved in – by Hausherr in: "Orientalia christiana", volume XII, no. 45, 1928, there is also an apologetics that defends Saint Simeon *Against the Accusers* of the Saint, that was fragmentary preserved in the manuscript Iviron 388. That apologetics is quoted in the Preface to the "Hymns of the Godlike Love", and it was composed too by Nicetas Stethatos (G.P. CXX, 310-311). Amongst the Saint's theological-spiritual writings we are mentioning here:

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[359] G.P. 127, 973-D.
[360] J. Darrouzés, *Nicetas Stethatos*, p. 10.
[361] Edited in the Tome II of the work of Anton Michel: *Humbert und Kerularies, Quellen und Studien zum Schisma des XI Jahrunderts*, Paderbon, 1930.
[362] J. Darrouzés, *quoted work*, pp. 9-10.

The Three Hundred Practical, Spiritual, and Gnostic Heads (G.P. CXX, 851 and the followings, and *The Greek Philokalia*, 1893, volume II, pp. 175-226). This is the most known writing belonging to Nicetas.

Also, amongst the theological writings we can find: *About Soul*, *About Paradise*, published by P. Hristou, G. Saccos, and Mantzaridis, in Thessaloniki, in the year 1957: Νικήτα Στηθάτου, Μυστικά ευγγραμματα, and, later on, in the Greek language and in French translation by J. Darrouzès, quoted work, pp. 56-152, 154-227, and 292-365. Another writing *About Limits*, it is published, for the first time, by Darrouzès, quoted work, pp. 366-411. The treaties *About Soul* and *About Paradise*, are constituted, up to two thirds, of excerpts from Saint John Damascene[363].

The writing *About Soul* it refers often to the *Three Hundred Heads*, even reproducing some of those heads. So, we can establish that it was written after the *Heads*. Approximately in the same period with the writing *About Soul*, there was composed also the writings *About Paradise* and *About Hierarchy*, and they compose some kind of trilogy. All three of them belong to earlier period from the life of Nicetas, one that followed after editing the writings and the *Hymns* of Saint Simeon[364]. In the latest period of his life Nicetas composed *The Confession of Faith* and the *Treaty about Limits*. The fact that the *Treaty against Jews*[365] it is neighbor in the manuscripts which conveyed the two writings mentioned before, it determines Darrouzès to place them in the same period[366].

The following writings belong to the liturgical writings *About the Girdle of the Deacons*, *About the Salutation with the hands*, and *About the Halleluiah of the Steps* (they can be found in the Manuscript Mosquensis 467). The first one seems to be related to the reproach done by Patriarch Peter of Antioch, before the year 1054, to the Patriarch Cerularius, because the last one allowed the Studite deacons to wear the girdle.

There have to be also a sizable collection of letters wrote by Nicetas, and this is for the *Letters* published by Darrouzès,

[363] Idem, *quoted work*, p. 36.
[364] Idem, *quoted work*, p. 19.
[365] Editor Darrouzès, *quoted work*, pp. 412-443.
[366] Idem, *quoted work*, p. 13.

quoted work, pp. 228-291, are taken from the "third hundred of letters"[367].

Nicetas Stethatos was influenced by Saint Simeon the New Theologian, in what regards his conviction about the great role that the Holy Ghost has in the spiritual ascension of the believer, as also regarding his conviction that the preaching is the coronation of that ascension. Darrouzès says: "But Nicetas seems to have has a totally different temperament than that of Saint Simeon; he loved, much more, the logical constructions, the symmetry, the order in exposition, as it is proved by the organized composition of his treaties and by resorting to reasoning. Simeon, on the opposite, he was more enthusiastic, and fuller of imagination, and more mystical".

Although, one must not accentuate too much the differences between Saint Simeon the New Theologian and Nicetas. They differ rather to the manner they express themselves, than regarding the content of their writings. Nicetas uses more extensively the intellectual, philosophical categories, while Saint Simeon is more pastoral, more preacher-like, more direct in expressing his feeling. At Saint Simeon the feeling is so strong that it overpours even in wording, while at Nicetas the feeling is processed in intellectual categories. But Nicetas present very faithfully the thinking of Saint Simeon, as also the tradition of the older fathers, a tradition preserved also at Saint Simeon. This is for that tradition became a common good in the theology of his time. But Nicetas was influence also by the preoccupations and by the controversies of his time. From this perspective, he offers a quite faithful image of that time[368].

We publish in this volume, in addition to the 300 heads, a Romanian translation of the *Seeing the Paradise*, for we have in it, in a systematic manner, the positive doctrine about cosmos of Saint Gregory Palamas, of Saint Maximos the Confessor, and of Saint John Damascene, about the possibility of transforming the cosmos by the man liberated form his passions. Nicetas highlights, systematically, the connection between the spiritual ascension of the believer and the transfiguration of the cosmos.

[367] Idem, *quoted work*, pp. 228-291.
[368] Idem, *quoted work*, pp. 36, 39.

The 300 Heads about Doing, about Nature, and about Knowledge

The First Hundred of Heads about Doing, of the All-Pious Nicetas Stethatos, the Monk and the Presbyter from the Holy Monastery of the Studites, and Disciple of Saint Simeon the New Theologian.

1. I reckon that four are the causes of the virtues joined in the consummate trinity, which moved to this useful writing, on him who, by starting with the first one, he has recently passed the middle one, and he has reached to the trinity of the mysterious theology. The first one is the liberty, namely the dispassion of the soul, a soul that has advanced from the tiring work to the natural contemplation of the creation, and from there he has entered the darkness of the knowledge about

God[369]. The second one, the cleaning of the mind through tears and prayers, out of which it is born the word of the grace and out of which spring out the waves of the meanings. The third one is the dwelling of the Holy Trinity within us, out of Whom come the overflowing of light of the Ghost, towards the benefit of the cleaned ones, in order to be unveiled the mysteries of the Kingdom of Heavens and in order to be unveiled the treasuries of God hidden within our soul. The fourth one, it is the need that forces every one who has taken the talent of the word of knowledge, to preach that word[370], given the menacing issued by God Who says: "You wicked and lazy servant, you had to give My silver to the moneychangers, and I would have come and I would have taken mine with interest" (Mt. 25: 27). Because of fearing that, David says too: "Behold, I won't imped my lips, Lord, You know; I haven't hidden Your righteousness into my heart; Your truth and Your righteousness I have uttered. I haven't hidden Your mercy and Your truth from the great congregation" (Ps. 39: 11[371]).

2. The beginning of that life according to God, it is the total running away from the sin, from within world, the denial

[369] These are the three steps of the spiritual ascension.

[370] This forth one, it is also a coronation of the already mentioned three ones. The consummate trinity of the spiritual steps is: the doing, the contemplation, in spirit, of the creation, and the knowledge above-knowledge, of the Holy Trinity. He who has reached the last step, he isn't spared of preaching, but only to him it is imposed as a supreme necessity. The first one amongst these steps it is animated by the aspiration to dispassion and it reaches the dispassion; the second one is led by the will for cleanness and it reaches the cleanness; the third one tends towards the dwelling of the Holy Trinity within the soul, and it reached that; the fourth one is the necessity felt by the soul, for preaching the knowledge about God which he has reached at. This is an essential preoccupation to Nicetas. All these four causes and targets, they are concentrated into the one who has reached the dwelling of the Holy Trinity within himself. All of them, therefore, they urge him to communicate the knowledge that he has reached at. For they are reached aspirations and targets, they are, in the same time, causes of the mentioned virtues and they are the virtues themselves. But these virtues are causes too, which move he who has surpassed the middle step, in order he to communicate or to confess his knowledge about God.

[371] In KJB we have: Ps. 40: 8-10: "delight to do thy will, O my God: yea, thy law is within my heart. // I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. // I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation:"; in ROB we have: Ps. 39: 11-14: "In the beginning of the book it is written about me. In order I to do Your will, my God, I have wanted Your law too, within my heart // I have preached righteousness in big gathering; behold, I won't stop my lips; Lord, You knew it. // I haven't hidden your righteousness within my heart, I have been saying Your truth and your salvation. // I haven't hidden Your mercy and Your truth from big gathering." (E. l. t.'s n.)

of the soul's needs and the moving of the earthly thought, by which, being us elevated towards the godlike thought, we become spiritual out of bodily, we become killed with our body to the world, and we become resurrected with our soul and with our spirit, into Christ.

3. The non-liar knowledge of the soul, about God, the felt faith, with the despising of the seen things, and the doing of the virtue, separated from all the love for the self, they are, according to Solomon, the threefold rope that won't be easily broken by the ghosts of the evilness.

4. By faith, we hope for receiving the rewards for our toils; that's why we easily bear the toils of the virtues. And being us assured by the Holy Ghost, we fly towards God, with love.

5. When we are being upset by the unclean ghosts, we still aren't on the side of them who work the evil deeds. We will be there only if our soul has been weakened in his strain, and when our mind, because of a dissolute and careless life, it has muddy and foggy hallucinations, and the toils of the virtue are missing, because we have become lazy to prayer and to cogitating at God. In such a case, even though we do not work the evil deeds, we will belong to them who have rolled down, willingly, into pleasures.

6. When the brakes of the leading senses are missing, immediately will arise the rebellion of the passions, and it is moved the work of the senses submitted to the passions[372]. The beastly impulse of these senses, cut loose from the chains of the restraint, it is caught by the causes of the passions and it grazes in them as on some bringing-of-death pastures. This is all the more as the untying is prolonged. This is because this impulse won't allow to be stopped from indulging itself into the things it desires by nature, once it has been cut loose from brakes.

7. Amongst the senses, some of them are rational, as there are the sight and the hearing, sand they are wiser and more guiding than other senses. And other senses are irrational and beastly, and they serve to the rational senses, as there are: the taste, the scent, and the touch. This is for we firstly see and

[372] The superior senses (the sight, the hearing) must not be allowed to escape the brake of the superior rationality present within them. This is because, in such a case, also the inferior senses will escape the rationality's bridle, because of not being possible to keep those inferior sense restrained except through the mediation of the restraining of the superior senses.

hear, and then, by being us moved by our rationality, we touch the present thing, we smell it, and we taste it. The last three senses are very beastly and they are totally submitted to the first two senses which we have mentioned. That's why, for them strive especially the animals and the beasts which are greedy and more prone to mate. All day and night, these ones hungrily search for food, or they hurry to mate.

8. He who moves the work of the external senses towards the internal senses – for instance, the sight towards the mind that looks at the light of the life; the hearing towards the understanding of the soul; the taste towards the discerning power of the rationality; the scent towards the knowledge of the mind; and he moves the touch towards the heart's state of vigil – he lives an angelic life on earth. He is both seen as man amongst people, but he lives and he is known as angel amongst angels.

9. Through the mind, that sees the light of the godlike life, we receive the knowledge of the hidden mysteries of God; through the understanding of the soul[373], we skillfully organize the steps of the thought within our heart, by discerning the evil one from the good ones. By the discerning power of our rationality, we taste the kinds of the meanings and, the ones who has sprouted out from the bitter root, we either transform them in a sweet seedling of our soul, or we totally reject them; and the ones who sprouted out from the appropriate and green graft, we receive them, by enslaving the whole our cogitation towards serving Christ. Through the understanding of the mind, we smell the spiritual chrism of the Holy Ghost's grace, and that fills up our heart with gladness and with joy. And through the watchful-heart, we feel, with good-understanding, the Holy Ghost Who chills up with the kindness from above, the fire of our lust, or He warms up our power that has been frozen up by the frost of the passions[374].

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[373] This is a notion extensively used by the Orthodox theology. It doesn't mean understanding someone's soul, or understanding aspects related to the human soul, but it means a capacity / capability of the soul, to understand. It is similar in the case of the expression: The understanding of the mind. (E. l. t.'s n.)

[374] The works of our senses aren't abolished, but they receive a spiritual character, or they are filled up with as certain spirituality, on the higher steps of the spiritual ascension. In this is affirmed the unity of live between spirit and body. Nicetas discerns amongst mind, soul (or heart, or feeling), and rationality or judgment. By working through each one of these, the Holy Ghost transforms the evil thoughts and impulses into good thoughts and impulses. But the psychology of Nicetas is much more complex, more subtle.

10. Like the body has five senses: the sight, the hearing, the tasting, the smelling, and the touch, likewise the soul has the same number of senses: the mind, the rationality, the understanding feeling, the knowledge, and the science. These are gathered in three works of the soul: the mind, the rationality, and the feeling. Through mind we receive the meanings; through judgment we receive the interpretations; and through feeling, we receive the images of the knowledge and the godlike thoughts.

11. He whose mind discerns well, amongst the meanings of the thoughts, and it impropriates cleanly the godlike cogitations, and whose rationality interprets the natural movements of the entire seen creation, by clarifying the rationalities of the creatures, and whose spiritual feeling received the science of the wisdom and of the heavenly knowledge, he has reached above-senses, by crossing, through the illuminations of the Sun of the Righteousness, beyond feeling. He enjoys the delectation with the unseen realities.

12. The mind's comprising powers are four: the sapience, the nimbleness, the understanding, and the skillfulness. He who unites these four powers to the four comprising virtues of the soul, by accompanying the mind's sapience with the temperance of the soul, the nimbleness with the reckoning, the understanding with the justice, and the skillfulness with the manhood, he has built up to himself, in a twofold manner, a chariot of fire taking him to the sky[375], and out of which he fight against the three chieftains and general powers of the passions' army: the love for money, the love for pleasures, and the love for glory[376].

13. He who has defeated his love for money by understanding the lawful righteousness, that is the merciful-together-suffering with the neighbor, he has mastered the love for pleasures through the temperance of the sapience, that is the general restraints and he has defeated the love for glory, as a weaker addiction, through nimbleness and reckoning, that is the clear discerning between the human and the godlike things, by trampling it with steady feet as it was something earthly and

[375] Through virtues, we not only open ourselves towards the other people, but we are also elevated towards the sky. The four cardinal virtues are the four horses of the chariot that we are elevated towards the sky with.

[376] These ones sink the man within himself and they stick him to the earth.

without any value; he who has done those, he has defeated the earthly thought of the body[377]. He has done that so fully than he has changed himself into a law of the Ghost of the life, and he has become free of the body's law that was tyrannizing him before, so that he can say now: "Thank God, that the law of the Ghost of the life has liberated me from the law and from the slavery of the death" (Rom. 8: 2).

14. He who looks for the glory from the people – glory that is nothing - as it would be something, and he who embraces the soul's unsatiable love for pleasures, and he who is addicted to the love for money through his greediness, he either become devilish through the self-imagining and through pride, or beastly through the pleasures of the belly and of the things from under the belly, or he becomes a beast to his close people through his greedy and inhuman love for money. He falls off the faith in God, because of receiving glory from the people, according to the Scripture's words he deviates from righteousness and from cleanness, because of igniting, with the covetousness of his belly, the things from under his belly, and so he obeys the beastly impulses; and is if removed from love, because of taking care only for himself and he doesn't give out of his wealth, to his neighbor in need. Thus, somebody like this one, he proved himself to be like a beast with many faces, one composed by sides which are opposed amongst themselves, him not being reconciled either with God or with the people and with the animals.

15. The wrath, the lust, and the mind's cogitation[378], if they stay in themselves and if they move according to the nature, they will made the man whole and in the image of God, so that such man moves healthily and he doesn't deviate, by any means, from his natural foundation. But if the wrath, the lust, and the mind's cogitation deviate from what is appropriate and if the budge from nature, they prove the man as a beast with many faces, like it was said before, and composed by many sides that are opposite amongst themselves[379].

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[377] The mind or the understanding doesn't have, therefore, only a theoretical purpose, but it has also a practical, altruistic, and full of true feeling purpose.

[378] The wrath (the anger) and the lust are in connection with our mind, so our mind isn't totally tranquil and static.

[379] The deification has, as its natural basis, the natural movement of the personal powers according to nature. This is for, through the nature itself, we are in relation with God and we move ourselves according to the true relation with Him, by developing that relation, like the

16. The wrath is at the border between lust and the soul's rational power, and it is to each of these like some kind of weapon in their movement against nature or according to nature[380]. The lust and the rationality, by moving according to the nature, towards the godlike realities, the wrath is to each one of them a weapon of the righteousness, against the snake that whispers them and that presents them only the impartation with the body's pleasures and with the glory from the people. But when these ones deviate from the movement appropriate to the nature, and when they transform their power in what is against nature, and by moving themselves from occupying with the godlike things towards the human things, the wrath become their weapon of injustice, towards sin. These ones will fight, in this case, and they will rush in, through wrath, against those who restrain the impulses and their lusts. For this reason, the wrath is the means the man can show himself through, as being doer of the good deeds, seer and knower of God, if he moves according to nature, or he shows as beastly, savage, and devilish, if he deviates towards the things against nature[381].

17. One won't be able know on himself, if he doesn't turn, firstly, the powers of his soul, through a painful and perseverant repentance, in order he to make his soul's powers as God gave them us at the beginning, when God created Adam and He breathed breath of life within Adam[382]; neither will him be able to achieve the non-haughty, non-spying, non-cunning, simple, humble, stranger to envy and to gossip thought, thought that is master upon passions and that enslaves the

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same nature requires us to be and to move ourselves in the positive relation with our fellow humans. Then we unify ourselves, or we simplify ourselves, by being us always the same and by pursuing the good in everything.

[380] Here is surpassed the conception that the soul's powers are separated, or that they would work separately. Besides, such a conception never existed in practice. It is about a greater accent that a soul's power has it, in a movement that passes or not into deed. Any movement is cogitated, and not only cogitated but also animated by a feeling, by a desire, or by and impulse. The lust, by and large, it animates the movements of all soul's powers. And the wrath is their weapon. The wrath is between thought and deed.

[381] "About Soul", Chapter no. 57, Editor Darrouzès, *quoted work*.

[382] The individual who has become perverted through the evil use of his powers, he isn't the true man, neither can he know what he truly is; he cannot know on himself, because such an individual isn't transparent to himself in his indefinite existence open to the divine infiniteness, or in the light of that infiniteness. But the natural individual, thus open to the infiniteness, he isn't deprived of lust and of wrath (anger). This is because these ones are the soul's wings.

whole cogitation to obeying Christ. He won't have his soul either ignited and fiery by the love for God, or master upon the borders of the restraint, being satiated with the haphazard things and desiring the resting of the saints. And if he doesn't achieve these, he won't be able either to achieve a gentle, peaceful, non-angry, good, non-quarreling, and full of all mercy and joy, heart. That soul that is divided in himself, and that has his powers disturbed, that soul won't be able to receive the rays of the Holy Ghost.

18. He who hasn't received back the beauty of the ancestral nobility, and he isn't ceaselessly restoring to himself the features of the image of The One Who has created him in His image, how will him ever be able to unite himself with That One, because he has separated himself from That One, by having his traits unsimilar, and because he has gone out of the light of The One Who is Luminous Light, by attracting to himself what is opposite? And by not uniting himself with The One Whom he has the beginning of his existence from, where will him be thrown, once he has been cut off from That One, as being unsimilar to The One Who has made him?[383] That will be known to the ones who understand, even if I keep my silence.

19. As long as we have within us the matters of the passions, and as long as we willingly take care of their causes, and as long as we do not decide to remove them, their power is strong against us, because it gets that strength out of us. But if we reject the passions from within us, and if we clean our heart through the tears of the repentance, and if we hate also the deceit from the seen realities, we will become partakers to the coming of our Comforter, and we will see God in eternal light and we will be seen by God[384].

20. They who have broken the chains of the feeling towards the whole world, they live free of all the sense's slavery, by living they only to the Holy Ghost and by dialoguing with Him, for they are moved by Him. Through Him, they are united with the Father and with the Word, for They are of-one-Being, so that they reach a sole Ghost, according to Paul. These ones

[383] One maintains the likeness by participating to God, and not by simply imitating Him. To be in the likeness of God, it means to be united with Him, and to have Him really imprinted in the man's indefinite nature that it will be thus preserved and developed.

[384] God is a Person, so that not only us see Him – as He would have been an object – but He sees us too. The fact that we see Him it is a sign that He sees us on that moment. This is because we won't be able to see Him, if he doesn't open Himself to us, by looking at us.

not only that they cannot be caught by devil, but they even cause fear to the devil, as ones who have been imparted with the godlike fire and they are themselves fire.

21. The touch hasn't its work only in a part of the body - as the others senses are - but all over the body. So, when we unnecessarily touch something, right in the moment we feel the softness of that thing, our mind will be shaken by passionate thoughts. And when we avoid touching soft things – except there is a need of the nature -, by mastering the feeling, it won't disturb the senses of our soul[385].

22. When the mind penetrates into the above-nature-realities, the sense being in that state according to the nature, they enter in a non-passionate manner the connection with the causes of the things, by researching only their rationalities and they natures and unmistakingly discerning amongst their works and features, while remaining dispassionate and while not moving itself towards them, with pleasure, and contrary to nature[386].

23. The spiritual struggles and toils, they give birth within soul, to the joy of the peace, that takes the passions under mastery[387]. So, what is difficult and unpleasant to them who

[385] According to an old patristic tradition, it is affirmed the existence of some "senses of the soul". The mind can become drowsy by touching soke soft things. There is even a connection between the body's senses and the soul's senses. The las ones can be converted into the first one, or they can influence those ones.

[386] "About Soul", chapter no. 52, *quoted edition*, p. 114. The actual and passionate attachment to the things it is contrary to the human being, for the human being is created to stay and to advance, through the spirit, in the relation with God Who is the Supreme Person and Spirit. The man isn't created to enslave himself to the objects, but the man is created in order to accomplish through objects an ever more intense relation with the persons. The senses themselves enter, together with the mind, in a relation with the rationalities of the things, by no longer remaining attached to the things' surfaces. And through rationalities, the mind know God as Person Who cogitates the rationalities in the man's benefit, and in the benefit of the man's relation with Himself. There takes place some kind of spiritual intuition through the bodily senses, by which the man is placed in relation with God.

[387] So, within soul it takes place a feeling contrary to the body's feeling. Feeling the pain with the body it can produce within soul a sensation of joy, while sensing the pleasure with the body can cause a feeling of sadness within soul. More precisely, there takes part a tearing apart within soul. On one hand, the soul experiences, at his turn, a pleasure consequently to the bodily pleasure, but, on the other hand, within soul occurs, in the same time, an uprising against that pleasure that attempt to totally conquer the soul. Here enters the role of the will, a will that opposes to the falling of the soul into a state of slavery under the bodily impulses, and in a state of serving the objects, instead of being free for the relation with God and with the others' persons. On the basis of the unity of the person, the soul's and the bodily works

are under the mastery of the senses, that is easy and all-sweet to the soul that toils and that has achieved the longing for God, through the holy sweats, and that is wounded by the love for the godlike knowledge. This is for, to those ones, the toils and the struggles of the virtue are unpleasant and they seem very harsh to them, as ones who are tied to the resting of the body and to the pleasures' gladness, and who haven't strived to wash up the saltiness of the pleasures with the waves of the tears. And they who want and who embrace the virtue, they are disgusted by the pleasures which cause the pain, and they shake off the delectation and the body's love for the self. There is a thing that saddens those ones' soul: the weakening of the toils and the appeasement of the struggles. So, what produces to those ones a bodily gladness, that causes sadness to the soul that moved his desire towards the godlike realities. And what produces spiritual joy to this one, to those it causes sighs and pain.

24. The toils seem, at the beginning, as causing pain. But if the beginners persevere into virtue, and if they stretch themselves towards reaching the middle stage, the toils will be unveiled to them as producing a certain pleasure and a non-understood peace. And when the mortal thought of the body is swallowed by the immortal life, one that springs by the dwelling of the Holy Ghost within those who truly stretched themselves towards reaching the ends (the targets) of the virtues through toils, they are filled up with an untold joy and gladness, and a clean spring of tears it will be opened to them, for it occurs from above a sweet wave of repentance.

25. If you want to enter the borders of the virtues and if you want to find that virtue that leads you, without wandering, to God, you won't give sleep to your eyes, neither will you give nap to your eyelids, until you will find, through much ascesis and tears, a place for dispassion to your tired soul; and you will enter the holy dwelling place of the knowledge about God[388]. And through the hypostatical wisdom of God, you will cross through, with your understanding, to the last ends of the

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cannot be separated, but some of them can be dominated by the others, or there can occurs a tearing apart affecting by the person's unity.

[388] The knowledge about God, of the peaceful deep of the clean love, it cannot be found by the soul that still is passionate with and agitated by the partial things. The dispassion is, thus, the condition or the "dwelling place" of the true knowledge about God.

human things[389] and, by despising the things from below, you will run, at your turn, thirsty like the stags, towards the high mountains of the soul-like views.

26. A quick way towards being the beginners advancing into virtue, it is the silence of lips, the closing of the eyes, and the deafness of the ears. Thus, the mind receiving the non-working of these ones, and by closing up the entrances from outside towards itself, the mind starts knowing itself and its movements[390]; then the mind immediately researches which are the contents of the thoughts floating on the sea known with the mind, and which are the meanings entering the little gate of mind's cogitation. Are those thought clean and unmixed with bitter seeds, are they coming from the angel of the light, or they are tares mixed and drown in husks and thrown there by the enemy of the light? So, by standing thus, like an emperor in the middle of the thought, and by judging and discerning the good ones from the bad ones, the mind receives some of the entered thoughts for its working and it places those in the barns of its understanding, in order they to be cooked by the fire of the Holy Ghost and soaked by the godlike water, and then it nourished itself with them, and so it is strengthened and filled up with light; and the mind rejects the other thoughts in the deep of the forgetfulness and it shakes off their bitterness. But this can be done only by that mind that started walking on that path that leads to heavens and to God and it has disrobed itself of the worthy of crying coat of the darkened passions.

27. That soul that has rejected the evilness and the spying thought of the sinful haughtiness, and that soul who has enriched his heart with the simplicity and the lack-of-evilness from being dwelled by the Comforter[391], so that that soul

[389] Only by being attached to the supreme wisdom, that is in the same time the Supreme Person, you will be able to cross through to the end of the things, which are just in this Wisdom-Person. The wisdom as ultimate hypostasis of everyone, it strengthens out person in wisdom, for it is the ultimate foundation of our person.

[390] The senses' non-working, it gives resting to the mind from the part of the external things, so that the mind can turn towards itself and the mind can know itself as something that differs from the definite contents it successively has, restlessly.

[391] The simple heart is, in the same time, a rich heart, a heart that is indefinitely rich, for, instead of the many but limited images of the things it was attached to – and thus it was incapable of seeing itself – it has discovered on itself in itself, having overflowed within itself the limitlessness of the life and of the understanding of the Holy Ghost, by which the heart understands everything, but the heart doesn't attach itself to anything amongst the limited realities, and it doesn't wrap around any of those realities to that to take up its limited image.

immediately reached to belong to God and to himself[392]. What that soul sees and hears, he reckons them as worthy to be believed, and as true, without doubting, as one that has been elevated above the fearsome precipices of the faithlessness, and as one that is borne above the hell of the envy[393].

28. All the virtues are preceded by that faith with the whole heart, a faith had by somebody when his soul doesn't bear within a doubtful reckoning, but it has consummately rejected the love for the self. This is for, on him who has recently prepared himself for battles, nothing impedes him so much from working the commandments as it does it the all-evil love for the self. This is the impediment against advancing, faced by they who want to be zealous. This puts in their mind illnesses and sufferings of the body which are difficult to heal, by which the soul's warmth gets cooled, and it persuades them to shun against difficulties, as being those harmful to a live that wants to feel good. The love for the self is the irrational love of the body that, by making the monk to love himself, or to love his soul, or to love his body, it takes him away from God and form the Kingdom of God, according to the word: "He who loves his soul, he will lose it" (Jn. 12: 25)[394].

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[392] That soul that has escaped the obsession with the material things and he surrendered himself to God, that soul has achieved his freedom. So, that soul belongs to himself, while belonging, in the same time, to God. This is for out of the freedom of God it flows to him the freedom of his love for God, according to Whose indefinite image that soul is indefinite too. That soul loves God in an unforced manner, but out of a spontaneous and happy impulse to exceed the limited shapes he takes through material things, in order that soul to turn back to his characteristic state, to that state according to his nature. Through his love, that soul answers God's conquering love, and Who doesn't want to limit that soul, like the soul doesn't want to limit himself either. In this encounter of those two natures of the two loves, there is nothing forced.

[393] The disbelief in everyone and in all things, it opens a precipitous deep in front of our soul, and the soul has nowhere a place where to be resting in a steadfast and loving reality that fits him, while escaping his incertitude and emptiness, which limit the soul on a supreme degree, by separating him from the relation with any indefinite entity, namely by separating him from the relation with the persons. The envy he has for others, it makes this precipice, that is the precipice of the nothingness, to receive also a character of hell, one than sends its torment within the soul himself. The faithlessness keeps the individual above a precipice, for there is nothing for him but the abyss of the nothingness that surrounds him and that menaces him. Just in the limitation lived in connection with the material things, or in the limited self, it is open the abyss of the nothingness.

[394] The love for the self makes the monk to be hesitant in his faith that urges him to start and to keep walking the path of the ascesis for virtue. He reckons that he will remain thus sheltered against storms and hardships, in the harbor of the comfort. In reality, this mistrust will continuously cause him worries, and it will deprive him of the possibility of resting

29. He who has started working the commandments with toil and he has taken, with fiery love, on his shoulders, the light yoke of the ascesis, he won't spare his body's health, he won't be scared of the harshness of the toils for virtue, he won't get lazy into ascesis, he won't look up at somebody who behaves carelessly and idly into ascesis, but he will cut off with fiery desire the fallow of the virtues, through whatever sufferings, by looking only at himself and at God's commandments. On each day, he throws, with tears, into his living field, his seeds, until will sprout out there the green harvest of his dispassion and until will grow that up to the wheat ear of the knowledge about God, and until will bring forth the grain of the word, that will make him bear the fruits of his righteousness.

30. I reckon that from nowhere it comes to the soul such a hurry and extensive increase, as from faith. And I call as faith not that simple faith in God and in His Only Begotten Son, but I calls faith that faith that is full of feeling, and which we know with, that the Christ's promises are true, promised which He promised and prepared to them who love Him, as also the menaces with the torments of the hell prepared to the devil and to his servants[395]. This faith fills up the warred soul with the hope that he will reach the state of the saints, and their happy dispassion, and it urges him to run towards the peak of their holiness and to become together-inheritor with them, of the Kingdom of God. Thus entrusted, he zealously stretches himself towards working the commandments, not having any doubt within himself, but following to their toils and aiming, through similar ascesis, to achieve the consummation they achieved.

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himself from them in the firm and all-loving bosom of the Heavenly Father. By faith, the man will find a solid ground under his feet: a ground that is beyond the seen realities, a ground that is beyond the changing things, in the Person of steadfast and endless love of God. This ground becomes ever stronger by virtues, for the man strengthens, by virtues, his relation with God. The man himself becomes ever stronger through virtues.

[395] The faith doesn't mean theoretically admitting the existence of God and the embodiment of His Son, or opting for faith like we would opt for another philosophy, but faith means feeling that your escape forever, it depends on the all-mighty help of God Who showed us in Christ His endless love and mercy. Faith means trembling for your salvation and fulfilling the will of God in order you to be worthy of being saved, and in order you to be united with the loving God, the Only One Whom the salvation is in. This faith cannot be untied from the serious and tiring aspiration to holiness, to cleanness in the loving relation with God. Such faith is some kind of intuition of the reality of the promised things, and some kind of confirmation of theirs, through the common sense, or even through some kind of foretasting.

31. The external state of the face uses to change itself according to the inward state of the soul. This is for the countenance of the face shows the work his mind has it, and so it makes it known to them who look at his inward state. This countenance of the face matching and changing according to the things worked by the thought, sometimes it shows itself as luminous, when the heart gladdens itself for its ascents towards God through good cogitations; some other times it shows itself as gloomy and darkened, when the heart is harshened by inappropriate thoughts[396]. This is because he who is dominated by diverse thoughts, he cannot hide himself from them who have the senses of their souls accustomed to see. In some case there takes place a change of the right hand of The Highest; that is shown to these ones as one that is know to them and loved by them. This is for due to it, these ones, by being born for the second time by the Holy Ghost, they have become luminous light and salt to the people. In some other cases, there takes place a change in the state of the soul's powers and in the disturbance of the thoughts; that is obvious in a limpid manner to those who have rejected it and who bear the traits of the countenance of the Son of God, for their faces are illuminated by the godlike gifts[397].

32. The inward work becomes, to the soul, either reason for crowns or cause of punishments and of eternal torments. If it occupies himself with the godlike things and if he cultivates the places of the humble cogitation, the soul will receive the rain of the tears from above, and the soul takes care of the love and of the faith towards God, and of the together-suffering with the neighbor. Through these, the soul, by restoring the beauty of Christ's countenance in himself, that soul becomes luminous light to the people and he attracts, with the rays of the virtues, the looks towards himself, and he moves everyone towards extolling God[398]. But is the soul rummage and searches for the

[396] From here it comes the luminous transparency of the good ones and of the saints and the darkened face of the evil ones. In their eyes one can see their thoughts which, when they are evil, they darken people's faces, and when the thoughts are good, they make people's faces luminous. And in the light of the saints' faces it cane be seen also the work of the Holy Ghost, the All-God One, a worked felt by the saints.

[397] Especially the saints, they can see the states of the people, while the sinners cannot see the light from within saints, because looking at that light makes them even more darkened.

[398] The together-suffering with others and the virtues as openings towards others, they make the good ones to enlighten even more through their faces.

things from below and human, and the reproachable places of the sin, by receiving from below the evil smell and the darkness, he will cultivate the hatred and the getting away from the good. By that, by restoring the earthly and without-beauty countenance of the former man, he makes himself as darkness to his neighbors, and by they work and by the speaking of the guards (of the senses), he corrupts the unshaped and without support souls, and he stirs up the blasphemy about God. Thus, according to what is the soul prepared for death like, likewise the soul will receive his reward.

33. He who cultivates sinful thoughts, he makes his external looks as darkened and gloomy. His tongue is mute to the godlike praises and it doesn't welcome anyone towards his happiness. But he who cultivates the good and immortal seedlings of the heart, he has his face joyful and luminous. His tongue is singing at prayer and it makes itself wholly all-sweet when speaking. Thus, he is and he makes himself obvious to them who see well, both he who still is under the slavery of the unclean passions and he lives under the forceful power of the law of the earthly thought, and likewise he who have been liberated from under such slavery by the law of the Holy Ghost. This is for, according to the wise Solomon, "when the heart gladdens itself, the face gets illuminated, and when that one is in sadness, this one becomes gloomy" (Prov. 15: 13).

34. Those passions committed with the deed they can be likewise healed with the deed. This is for, as the lack of restraint, the pleasure, the covetousness of the belly, and the careless and disordered life, they root without soul the passionate habit and they drive the soul to inappropriate deeds, likewise the narrowing into restraint, the toils and the spiritual ascesis bring within soul the dispassion and they move the soul from passion to dispassion[399].

35. When somebody, after a tiring and long ascesis, he is found worthy, through humbles cogitation, of great gifts from God, but then he is toppled over from where he is and he is handed over to the passions and to the devils which punish him, let him know that he got haughty and he imaged about

[399] This is the purpose of the penances given by the spiritual guide in the mystery of the repentance. It is not enough that the sinner theoretically regrets his evil deeds, but, because those ones sprang out of some habits equal to passions, these habits must be healed also through perseverant deeds, through deeds of power of the spirit manifested through body. That's why the deeds of repentance are healing deeds, strengthening our nature.

himself big things and he was proud towards others. Therefore, one like that will never find anywhere healing and deliverance of his passions and of the devils which engulfed his life, except by running, through repentance, to the previous state he was in, and by using the good mediator that is the humbleness and the awareness of his measures[400]. By that, everyone who stand well on the foundation of the virtues, he reckons himself below all creation.

36. Before God, as also before people who live according to Christ, it is equally evil somebody to passionately spend his life in deeds of debauchery, as it is somebody to be proud into the spirit of the self-appreciation[401]. This is because, as the deeds committed hiddenly, of the first one, it is shamefully even to utter them, likewise the haughtiness of the second one's heart is hated before God[402]. And like the first one reject God because he rests too much and he he has become totally bodily, as the Scripture says (Gen. 6: 3), likewise the last one, he is unclean before God, because he gets pride.

37. Not every passion is sin with the deed too, but else is the sin with the deed and else is the passion. The passion is what moves within soul, and the sinful deed is what is seen within body. For instance, the love for pleasures, the love for money, the love for glory, they are awful passions of the soul. And the fornication, the covetousness for wealth, and the injustice, they are sinful deeds of the body. The lust, the anger, and the pride, they are passions of the soul, they are the soul's powers in movement against nature. And the fornication, the killing, the theft, the drunkenness, and any other thing that is done through the body, the are sinful and awful deeds of the soul.

38. Three are the most general chieftains of all the passions; and three are the wars wages against them; and three are they who wage war to them and who defeat the three-headed dragon: of the love for pleasure, of the love for money,

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[400] That one, he must start it again from the beginning, namely from the struggle against passions and from the striving of advancing into virtue. Without humbleness, the foundation of the virtues it collapses.

[401] In both those, there is a man's forgetfulness about God, it is the same loneliness of the man, that lead the man to weaken his spiritual power.

[402] It is good that he who has committed sins, to confess his sins before his spiritual guide, with repentance, as it is good the virtues not to be him an object of praising him. But it usually happens otherwise.

and of the love for glory. These three ones are: the beginner, the one from the middle, and the consummate one[403].

39. The struggle of these three ones against the three chieftains and power of the mastery spirit, it is not one and the same struggle. Else is the way the war is waged against each of these chieftains, by each one of those who fight them and who is, naturally armed with righteous anger.

40. He who prepared himself recently, for the ascesis of the awe and he is a beginner in the war waged to the passions, he fights the whole his battle against the ghost of the love for pleasure and fight against that ghost with the whole hard suffering. He withers his body through hunger, and by sleeping on the floor, and by taking vigils and by praying the whole night. And he defeats his own soul by remembering the punishments from hell and by thinking at death; finally, he cleans his heart of the defilement of the accompanying and of the acceptations[404], through repentance tears.

41. He who has advanced in his ascesis from the beginning towards the middle, and he has wiped out the sweats of the struggle against the loving-of-pleasure ghost, with the sponge of the first dispassion, and he has started recently to look with his unveiled eyes the essences of the things, he raises the weapons of the faith against the faithless love for money. He elevates his mind by thinking at godlike things, and he sharpens his rationality with the rationalities of the creation and he clarifies his rationality by discovering their essences; and he elevated his soul, by faith, from the seen realities to the height of the unsee realities, and he persuades his soul that the Care-Taker of his things is God Himself Who has brought everything from nothingness to existence and he places the whole his hope in that life according to God[405].

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[403] The beginner overcomes the love for pleasure, the one from the middle he overcomes the love for money, and the consummate one he overcomes the love for glory.

[404] The accompanying means dialoguing with the thoughts occurred within mind as temptations; acceptation means approving those thoughts.

[405] It is worthy to be mentioned here the connection Nicetas Stethatos makes between fighting the love for money and the endeavor of his who is on the middle step, to contemplate the essences or the rationalities of the things, after he has surpassed the love for pleasure by fasting, by taking vigil, and by prayers. He who contemplates the rationalities of the things, he no longer covets after possessing them, for he sees the origin of these rationalities into God and he see God as their Care-Taker. But that means seeing the things through the faith in God, and not as self-standing realities. He who has cleaned himself of the lust for pleasures, he has achieved the first dispassion; he who looks, without greediness, at the essences of the things

42. He who has crossed the middle through spiritual sight and through dispassion, and he ascended above the deceit of the feeling related to the world, and he has recently penetrated with the rationality of the knowledge the darkness of the knowledge about God, he raises, with the power of the humble cogitation, the weapons against the ghost of the love for glory[406], by pricking (humiliating) his own soul through sanctified unveilings and by making his soul to shed painless tears. And his thought overcomes him by remembering the human helplessness and it elevated him through the meanings of the godlike knowledge[407].

43. By fasting, by taking vigil, by sleeping on the floor, by body's toils, and by cutting off our will inro the humbleness of our soul, we will make unworking the ghost of the love for pleasure. And through the tears of the repentance, we will tie him up and, by locking him up into the dungeon of the restraint, we set him in motionlessness and in non-working, for we persevere in the fight of those who strive and live in ascesis.

44. Through the weapons of the faith and through the sword of the Holy Ghost, that is the rationality of God, by dropping to ground the ghost of the love for money, we stab him, by ascending ourselves towards the contemplation of the things with the rationality of the wisdom and, by being us elevated above the smallness of the seen realities, through the rationality of the knowledge, we will rest in the Kingdom of the love, with the hope for the all-blessed treasuries of God.

45. By floating on the waters of the dispassion and of the humble cogitation, in the sky of the mysterious knowledge about God, and by penetrating with the godlike Ghost in the deep from above, of the knowledge of the mysteries of God, we

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in God, he has reached the second dispassion. Both kinds of dispassion strengthen the faith in God.

[406] He who has reached in front of the godlike impenetrable, he no longer has any reason for loving the glory.

[407] Here Nicetas connects the fight against the vain-glory, or against the thinnest and hardest to overcome passions, through the humble cogitation that is achieved on the third step, of the consummate one, since the penetration into the above-knowledge darkness of knowing about God by experiencing His glory, the highest knowledge about God being accompanied by the knowledge about the impossibility to define and express Him. This preserves, in the same time, the humble cogitation within soul. And this is the most appropriate medicine against the vain-glory. But to this knowledge that is above-knowledge one reached only by experiencing the connection with the hypostatical or Person-Word of God Whose presence and claim is lived in an intense mode, though undefinedly.

will burn out the ghost of the love for glory, with the thunderbolts of the dogmas and of the godlike meanings. Then, by looking at the ends of the human things, we will drown in rains of tears and in rivers of the crying, the three main devils who wage war against us, through the self-appreciation, through the vain-glory, and through pride[408].

46. He who has been hating angrily the lust of his body, the lust of his eyes, and the life's haughtiness (1 Jn. 2: 16), with their whole world of inequity[409] - and by making friends with those we will become enemies of God - and he has rejected them, and he has crucified the world to himself and he crucified himself to the world (Gal. 4: 14), and so he has abolished the enmity between his soul and God, an enmity existing within his body, and so both has made peace (Eph. 2: 15-16)[410]. This is because, he who has died towards these ones, by disrobing the power of his bodily thought, he has reconciled himself with God, by scattering away the enmity of the world by killing his pleasures, through his life crucified to the world, and he has embraced the friendship of Jesus. Therefore, one like this one, he no longer is an enemy of God, by no longer being a friend of the world[411], btu he has become a friend of God, as one who has

[408] In the last three heads, Nicetas has been repeating the means which the soul is cleaned up through, by being removed the three passions: the love for pleasures, the love for money, and the love for vain-glory, by ascending on the three steps: of the restraint, of contemplating the godlike rationalities of the things, and of the mysterious knowledge about God. On the third step, in addition to the role attributed to the crying and to the humbleness in banishing away the vain-glory, it is attributed a great role also to the understanding of the dogmas, which keep within conscience the greatness and the love of God. But the humbleness and the understanding of the dogmas are had only by him who floats on the wings of the dispassion, which are detached from any addiction to the limited realities from below, and so he floats in the infinite and indefinite sky of God, that can be known by experience. The three ghosts of the love of glory, they maintain the three sorts of it: the self-appreciation, the vain-glory obtained from others, and the pride towards others. These are defeated especially through the tears of the repentance.

[409] The passions are the causes of the iniquity, because of being as many expressions of the grasping egotism. That's why the justice is identified in the Holy Scripture to the totality of the virtues, namely to the man's state of full cleaning of egotism, that is too the man's state of consummation. The iniquity or the justice represents, thus, also a bad or a good relation of the man with God. Through justice, it is observed the role occupied, appropriately, by everyone, the equal place of all believers and the place of master belonging to God.

[410] The enmity exists within body, but that enmity has consequences within man's soul.

[411] He who uses the world for pleasures, he makes the world itself to appear as enemy of God, as a world that gives occasions to the sin, or to the man's enmity to God. Itself the friendship with this world is unpleasant to God. The sin, by appearing as a man's alliance with the world

crucified himself to the world and he can say: "To me the world has been crucified and I to the world" (Gal. 6: 14).

47. The all forsaking that happens to them who like in ascesis, it comes to them because of their vain-glory, because condemning their neighbor and because of bragging with their own virtues. So, any of these, that occurs in the souls of the ones who live in ascesis, it causes them to be forsaken by God[412]. And they won't escape this righteous condemnation for their fallings before they will remove the previous cause of the forsaking, and until they won't run towards the height of the humble cogitation[413].

48. The heart's uncleanness and the body's defilement don't consist only of not cleaning yourself of the passionate thoughts, but also in getting haughty with your virtues, and of reckoning yourself a big deal regarding the wisdom and the knowledge about God, and of despising the idle and careless brothers. This can be learnt from the parable of the publican and of the Pharisee (Lk. 18: 10 and the followings).

49. Do not reckon that you have raised yourself above passions and that you have escaped the defilement from the passionate thoughts born out of passions, as long as you still bear a proud thought and you still get haughty about your virtues. This is because you won't see the courtyards of the peace into the gentleness of the thoughts, neither will you enter the churchly dwelling place of the love with joy[414], into the whole kindness and serenity of your heart, as long as you trust yourself and your deeds.

50. If your souls is addicted to the beautiful countenances of the bodies, and if you are tormented by the passionate thoughts born within you, seemingly, out of those,

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and against God, it makes the world enemy to God. The sinless life within world restores the world too, in the situation as creation pleasant to God.

[412] Even the people forsake them who brag about their virtues and who condemn others. From there comes the seemingly curious fact that the people who pretend to be moral, almost no one love them.

[413] Advancing into virtues must take place together with advancing into humble cogitation. Only thus the man won't become rigid and he won't feel himself forsaken by people. Only thus he will defend, in the same time, his virtues.

[414] The love is a churchly dwelling place, it is a church, for the love if always a communion and for it is clean and holy. By being you into love, you will be in clean communion with God and with the people, and you will have escaped the pride that isolates you from everyone and that breaks you apart from God and it makes you incapable of opening yourself to God, and to the people.

you do not reckon that those are the causes of the disturbance and of the passionate moves from the nature. But you will know that within your soul there is the hidden cause that attracts as a magnet to itself, on the ground of a passionate habit, as the iron filings does[415]. This is because all creatures belong to God and they are very good in their rationality, and we have no reason to blame the creation of God.

51. Like them who suffer of seasick they do not suffer that from the sea's nature, but because of the rotten stum being within them from before, likewise the soul, not because of those faces, but because of his own evil habit that is within himself, he will suffer the passionate wabbling and disturbance[416].

52. Itself the things' nature uses to change according to the soul's inwards state. So, when the mind's senses are in that state according to the nature and the mind moves, without wanderings, around the things' rationalities, and the rationality explaining their nature and movements, then the soul will see both the things and the persons and the whole nature of the material bodies, according to the nature, as not having hidden within them any cause of defilement or of harm. But when the soul's powers move against nature, by uprising against themselves, he will see those too in a contrary to nature mode[417]. They do not elevate the soul, by their beauty, to

[415] Actually, the defilement isn't in the beautiful faces, but it is in the passionate though of the ones who looks at those faces. He projects upon those faces the temptation to sin, namely the defilement, and then he sees that apparently coming from them.

[416] The man sees according to his state. The state of the man influences the sight of his eyes and the hearing of his ears, so that he projects upon things countenances answering his soul's state. If a man limits himself by occupying himself with the pleasures, he will see the things in their limits and he won't see, through the things, their indefinite rationalities into the infinite God.

[417] The soul's passionate state, and the things' face too as affected by that passionate soul's state, they are a narrowing of the human nature and of the true face of the things, of their face as clean and transparent to the godlike rationalities, and so they actually are truly beautiful and deep in their mystery. So, the subjective change of the things, it is always means deforming them in a bad sense, and it isn't something that fatally belongs to our report with the world. The restoration of our nature and of our face it coincides to a living in connection with God. It is characteristic to our nature to live in the ambience of the godlike light and of the work of God, and that living strengthens our spiritual powers or it keeps those power and it develops those powers on the line of their intrinsic desire. When the soul's powers move against nature, they move against themselves too. A rationality that doesn't see the things as having their origin into God, it won't advance in the natural direction it wants to. An attachment to the things through pleasure, it won't actualize the true joy that the feeling is called to feel it out of cleanly seeing the things, a sight that sees the things not as self-standing

knowing their Maker, but they descend the soul, by his own passionate habit, to the deep of the perdition.

53. If, being you forsaken, you have fallen into the sin of the body or of the tongue, or of the thought, after you have been living a tiring and harsh life, let yourself not think that that is a foreign and odd thing. This is because the falling is your and due to you. If you didn't imagine about yourself, uselessly, that you did something new and highly valuable, if you didn't rise with haughty thought against another, or if you didn't judge somebody for the helplessness of the human nature, you would know your helplessness and you wouldn't be forsaken by the right judgment of God. But you had to know that otherwise, in order you to learn how not to judge, how not to think at things which you must not think at, and how not to get yourself haughty towards anybody[418].

54. If you have fallen into the deeps of the evilness, you won't despair by any means regarding your rising again, even if you have rolled yourself down to the last step of the evilness's hell. This is for, if you set before, warmly, a foundation to the awe through your virtues with the deed, even if the house of that one, as built by you out of the diverse stones of the virtues, it has crumbled down to the passionate earth of the evilness, God won't forget about your former toils and sweats, if you have your heart crushed because of your fallings, and your heart recalls your days from yore and it repents, with sighs, before God. This is for, God will quickly look at you and He will make His words to vibrate (Isa. 64: 2) and He will touch, in an unseen manner, the eyes of your grieving heart, and He will strengthen the foundation of your virtue as set before, by you, with toil[419]; and God will give you a greater and a more consummate power than you had before, for, in the warmth of a fiery spirit, you to achieve again, with patience, the deeds of the virtues that was toppled over before, because of the envy of the evil one, and, in

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objects, but it sees the things an environment of communication with their infinite and of infinite love Subject of God, and with the indefinite human subjects.

[418] He who judges another, due to some good things he committed, he forgets about his own helplessness. He doesn't know that by doing that, he could become again unable to do the good. He doesn't know that the true good consists of love, and the love sees anyone in his indefinite freedom towards which he must be open to. By judging another, he closes himself up towards that one, or he reduces that one to an object which he defines and manipulates it in a certain limited way.

[419] That good that has been once placed within soul, it won't be totally abolished. But we need to come back to that good, through repentance, in order that good to be unveiled again.

spirit of humbleness, you to erect again the house of the awe, greater than the previous one, towards His eternal resting, as it was written[420].

55. Everything that happens to dishonor us, either from people or from devils, it happens through the right judgment of God, on a good purpose (through oikonomia), in order to humble our souls' vain-glory. This is for the purpose of the leading from God, in what regards our life, it is that us to be always humble and we not to cogitate about ourselves what he must not, but we to get wiser through temperance; neither we to imagine great things about us, but to look at God and to follow - according to our possibilities – His humbleness. For He was gentle and humble in heart. Like so He wants us to become, He Who endured for us the unjust and reproachable death. This is for He loves nothing so much, and it is not so useful to any virtue and able to elevate us from the garbage of our passions, as the gentleness and the humbleness and the love for our neighbor are. If we do not have those when committing the virtue, vain will be the whole our work, and the whole toil of our ascesis will be useless and unwelcome.

56. The beginners in the virtuous life, they are helped to work the commandments and to run away from evil deeds, by the fear of torments. But to them who have advanced through virtues, and so they have reached to see the glory of God, to them is born another fear, according to their state. That is the clean fear that frightens they very much, out of love (Ps. 19: 10[421]). This helps them to persevere non-wobbling, in the love of God, by fearing the slipping away from His love. To the first ones, if it happens to them to fall off their state, but they repent and they rise again, it will come to them the first fear they had,

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[420] In the house of the virtues, there rests Himself God, for that is an open house, by virtues, to the cleanness, to the peace, and to the love. But God doesn't' rest amongst the ruins of a soul that is torn apart by contradictions, and it is an egotist and darkened and locked up and limited soul. The soul will become locked up and it will crumble down when there is no connection left with God. Then the soul will be like a broke violin, because of the way the artist played it, and that violin won't be able any longer, to sound its harmonious and endless melodies. Only a house that is fully built as it is ought, only such a house will be luminous, harmonious, standing in a connection with the outside world too, through windows, through porches, through balconies, and only such a house could be the dwelling place of a person or of some persons who do not want to lock themselves up in that house and getting thus out of any connection with the reality. That's why, he who limits himself by attaching himself to the limited things, he won't be able to become a dwelling place to God.

[421] Unidentified. (E. l. t.'s n.)

with good hopes. To the second ones, though, if they have fallen off the height of seeing God, through the envy of the enemy, the second fear won't come immediately to them, but they enter a mist and a thick darkness, almost a material one, and they will be full of sadness, of pains, of bitterness, and of that first fear of eternal torments[422]. And if Lord Sabaoth doesn't shorten the days of that impossible to bear pain, no one amongst those who fall from there will be saved.

57. If the soul raises above the perseverant oppression from the passionate thoughts, and the fire that torment the body gets quenched, that soul will see taking place the descent of the Holy Ghost within us and heralding us the forgiveness of our sins from before and giving us the dispassion. But as long as the soul feels the smell of his passionate thoughts, by being constantly bothered by them, and as long as the things from below belly still burn, you know that it still is far from you the good fragrance of the Holy Ghost and that you are entirely wrapped in the non-undone ties of the passion and of the senses.

58. "I have seen under the sun, says the wiseman, man reckoning into himself that he is wise" (Prov. 24: 12). I saw that one too, amongst mortals, trusting his own deeds and cogitating great things about the human, earthly, and natural wisdom; and not only bragging with his wisdom to the untaught ones, but laughing at and mocking the teachers into Christ who have reached the godlike happiness, because of their unskillful word and because those haven't tried to use the collections of the polished words of the external science, neither have they started to adorn, with their harmonious compositions, their written teachings. To this one, who doesn't' know that at God not the polish of the words neither the beautiful sounds of the voices are valuable, but to God is valuable the clean and beautiful meaning of the thoughts, we are telling him these sayings: "It is better a living dog that a dead lion" (Eccl. 9: 4); and "a poor and wise servant is better than an old emperor who is no longer aware about himself" (Eccl. 4: 13).

[422] These ones are mastered, for a longer time, by sadness, for they have fallen off the tasting of some higher, sweeter, and more spiritual realities. The difference between what they lived and their state after their falling, it is much bigger. Then, their falling must have had stronger causes.

59. It is awful and difficult to be defeated the passion of the blasphemy. Its sources are in the haughty thought of satan who is upset with all of them who live according to God, into virtues, and especially on them who have advanced in prayer and in seeing the godlike things. That's why they must guard their senses with the whole watchfulness, and they must shy about all the fearsome mysteries of God, and about all the rules and about all the holy words, and to take heed at the coming closer of this blasphemer ghost. This is because that ghost sets traps against us while we are praying and when we are singing, and, sometimes, that ghost pukes through our lips, when we don't pay attention, curse against us and insane blasphemies against the All-High God, by sneaking those blasphemies amongst the verses of the psalms and amongst the words of the prayer. When that happens, let's turn the word of Christ against that ghost, by saying: "Walk behind Me, satan" (Mt. 16: 23), you who are full of all stench and condemned to the eternal fire; upon your head to turn your blasphemy. And let's immediately occupy our mind, up to enslaving it, with another godlike or human thought, or let's elevate our mind, with tears, towards heavens and towards God; and so, with the help of God, we will be delivered from under the burden of the blasphemy.

60. The sadness is a passion that brings corruption within our body and soul, and it reaches even the core; but it is about that sadness of the world, a sadness that come upon people because of the temporary things, and that, sometimes, it become the cause of their death. Unlike that, the sadness because of longing for God is savior and useful, and it works patience in toils and temptations[423]. The sadness for the longing for God it unclogs the source of the repentance withing him who lives in ascesis and who is thirsty for the righteousness of God and who feeds his heart with tears, so that it will be fulfilled the word of David: "You will feed us with the bread of the tears and you will water us with tears, over measure" (Ps. 79: 6[424])[425].

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[423] The sadness because of longing for God, it doesn't lead us to despair, for it doesn't lose from it the hope for the mercy of God.

[424] In KJB we have: Ps. 80: 5: "Thou feedest them with the bread of tears; and givest them tears to drink in great measure."; in ROB we have: "You will feed us with bread of tears and you will water us with tears, over measure?" (E. l. t.'s n.)

[425] The repentance taken all the way up to tears, it is a wine that strengthens our soul and it is a true spiritual food, for it is a getting out of our soul from his isolation, and it is entering the connection with the limitless love of God.

61. The sadness because of the longing for God, it heals the powers of our soul and it brings them back again to that state according to the nature, from the falling caused by working the evil deeds[426]. Such sadness thins so much the winter of our passions, through tears, and it banishes away the clouds of the sin from the understanding sky of our soul, so that the thoughts of our mind will become again serene, the sea of our cogitation will become peaceful again, and there will be joy within our hearts, and our face's countenance will change. By looking at that, they who can see well, by resting their eyes and their souls on that, they will shout out like David: "This is the change of the right hand of the All-High" (Ps. 76: 10[427]).

62. Do not accept the suspicious thoughts which are being sneakingly sown within you, against your neighbor; because those thoughts are liar, destructive, and totally deceitful. And let yourself know that by that, the evils attempt to push the souls of the ones who have advanced into virtues, into the destructive precipice. This is because they won't be able to send someone who live in ascesis, in the deep of the condemnation and of the sin with the deed, if they do not succeed in persuading him to have some evil suspicions in what regards his neighbor, because of neighbor's behavior. By bringing him under judgment and into the falling of the sin, he will be condemned with the world, according to the Holy Scripture: "If we judged on ourselves, we wouldn't be judged; but judged, we are advised by the Lord, so that we won't be condemned together with the world" (1 Cor. 11: 31).

63. When, because of our carelessness, we give the devils occasion to speak suspicions at our ear, against our brothers, by letting us the movements of our eyes unguarded, we are pushed by devils to condemn even the ones who are most consummate in virtue. This is because, he who looks with joy and with a smiling face and he is ready to talk to anybody, he seems to you that he would easily indulge himself to pleasure and passions; and he who looks with soberness and seriousness, he will seem to you full of pride and anger. But we

[426] The repentance has a work of restoring the nature; it is a turning back of the believer not only to the infinite God, but also to his indefinite real self. This is for only through the indefinite self, one can live into the infinite God, and vice-versa.

[427] In KJB we have: Ps. 77: 10: "And I said, This is my infirmity: but I will remember the years of the right hand of the most High."; in ROB we have: "And I said: Now I have started to understand; this is the change of the right hand of The All-High." (E. l. t's n.)

mustn't take heed at the people's countenances. This is because of everybody's judgment being wrong regarding them. This is because there are many differences amongst the natures, the habits, and the bodily compositions of the people. Only they can understand and judge them appropriately, they who have achieved – through much repentance – the clean eye of the soul and there is dwelling within them the limitless light of the life into God. Only they have been given to see the mysteries of the Kingdom of God[428].

64. When we have become workers of the body's sinful deeds, by serving to the contrary lust and to the soul's anger, we will have defiled our body with the consequences coming out of sins, we will have darkened our soul with the gall of the anger, and we will have estranged ourselves from the Son of God. Therefore, we must clean up the defilement that flowed out of the body's sin, through the flowing of our being's tears, in order the body that has been defiled by the pleasure through the natural leakage, to be again cleaned of the pain of the sadness, through the natural flowing of the tears; and the soul's darkness, that one coming out of the anger's bitterness, let's banish it away through the light of the repentance and through the sweetness of the love for God and let's unites ourselves again with Him Whom we have estranged ourselves from[429].

65. Like the defilement out of pleasure it has as its predecessor the satanic love, towards taking the corruption to its very end, likewise the cleaning through sadness of our soul it has as its predecessor the heart's warmth towards the fulness of the crying and of the tears. And this takes place through God's oikonomia, as rejecting and cleaning the tiredness of the pleasure through the toils of the pain, and through flowing of tears the all-defiled leakage of the body, lets erase the ugly imprints from our mind, and let's remove the inappropriate

[428] They who have their life into God, they have in Him a limitless light and they are able to see through that light, in a nuanced manner, the whole complexity of their fellow humans' souls' states.

[429] The sin causes even the blood of our body to be defiled, through the exaggerate natural juices it secretes. Our blood can be cleaned up through the repentance tears which come out of our body's nature too, but out of body's clean state, or a state oriented towards cleanness. Others are the juices set in movement by feeling the pleasure, and others are the juices set in movement by feeling the pain. The pain is purifying, unlike the voluptuousness is, for the pleasure is opposite to pain.

images from without our soul, and let's make our soul shinier through his natural beauty[430].

66. Like the debaucher who is under the work of the evil ghost, he takes as payment the fruit of the body's voluptuousness, and by that the defilement, likewise he who is under the work of the Holy Ghost, he takes as payment the fruit of his soul's joy, and by that the goods: the cleanness through tears, the rebirth, and the union with God.

67. Two are the natural leakages starting from out being itself: of the semen and of the tears. Through the first one we defile the coat of our soul, while through tears we clean that coat again. That's why is unavoidably necessary to wash up the defilement coming out of our being through the tears coming out of the same being. This is because otherwise it will be impossible to clean the defilement coming out of our nature.

68. The whole tendency of the soul that commits sin, moved in an inappropriate manner, it destroys the fruits of his toil through a short pleasure. But every soul that cleans himself of the habit and of the bad tendency, he prolongs his toils in a long pleasure and joy. And it is a wonder how a pleasure, by chocking up another pleasure, it sweetens the pain born out of pleasure[431].

69. Sometimes, out of tears' flowing, there comes bitterness and pain into the understanding feeling of the heart; some other times, there comes gladness and joy. When we clean ourselves, through repentance, of the venom and of the defilement of the sin, through the warmth of the fire out of which there come, appropriately, tears kindled by the godlike fire, and we are hit in the thought as by some heavy sledgehammers, by the sighs started form the deep of our heart, we feel bitterness and pain with our mind and with our feeling.

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[430] Eliminating the uncleanness from without our body, through painful toils and through tears, it has as result the erasing of the defiled image from within our mind. They restore the shininess of our natural mind. This is for the mind is enlightened - by nature - by the godlike light, into which infiniteness it moves itself. Nicetas proves himself to be - through the importance he grants to sadness and to tears, as means of cleanness – a faithful disciple of his teacher who was Saint Simeon the New Theologian.

[431] Here it is presented the teaching of Saint Maximos the Confessor on the pain born out of pleasure, and about the pleasure that the man attempts to get out of pain through (*Answers towards Thalassius*, 21, in *The Romanian Philokalia*, vol. III, p. 62 and the followings). But Nicetas Stethatos highlights also the spiritual pleasure that follows to the pain. And then he mentions the length of the pleasure that follows to the pain and the shortness of the pleasure that destroys the fruits of such long toils.

But when, being us enough cleaned through such tears, we reach to be liberated from passions, then, comforted by the godlike Holy Ghost, as ones who have achieved the serene and clean heart, we will be filled up with an untold joy and sweetness by the causing-of-joy tears of the humbleness.

70. Others are the tears out of repentance and others are the tears out of the heart's humbleness. The first ones are like a river that crumble down and takes away all the fortifications of the sin. The second ones come like a rain on the soul's meadow and like a dew on plants, and they nourish the wheat-ear of the knowledge, multiplying it and making it full of fruits[432].

71. Not every tear is humiliation too. But there is a big distance between tears and humiliation. This is because the tear comes out of the sorrow for wrong behaviors and out of recalling the old fallings of the soul, as a fire and as a fiery water that cleans the heart up. But the humiliation descends from above, from the comforting dew of the Holy Ghost, towards the comforting and the reinvigoration of the soul that has entered warmly in the deep of the humble cogitation and he has received the sight of the unapproachable light[433]. That one shouts out, joyfully, towards God, as David did: "We have crossed through fire and through water and You have got us out strengthened" (Ps. 64: 11[434]).

72. I heard being said that somebody cannot reach the habit of the virtue without withdrawing himself into loneliness, and without feeling away into desert, and I wondered myself: how have they thought to limit to a place the Unlimited One? This is for the learning of the virtues it means bringing back the

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[432] The tears of the repentance have in them the memory of the sin, so that there is something painful in them. But just by that, they crumble down the fortifications of the sin. The tears of the humiliation are the expression of a melting down of the humble heart in the ambience of God.

[433] The Byzantine spirituality at that time it discerned between "repentance" (μετάνοια) and "humiliation (ταπείνωση). The first one is accompanied by fear and by pain and it cleans the sin away; the second one is accompanied by the joy of the presence of the comforter Holy Ghost and by seeing the godlike light. Each of them is also accompanied by tears. The first one occurs on an inferior step, as means for existing the state of sin; the second one it occurs on the superior step of experiencing the received forgiveness and of the sweet union with God.

[434] In KJB we have: Ps. 66: 12: "Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place."; in ROB we have: Ps. 65: 12: "You have uprisen people on our heads, we have crossed through fire and through water and you have got us out to rest." (E. l. t.'s n.)

powers of the soul to their ancestral nobility, and the meeting of the general virtues in that work according to the nature. And these ones do not come from outside, as some foreign additions, but they have been growing up within our nature, since creation, as a godlike and mental feeling[435]. And by being us moved through virtues according to our nature, we enter the Kingdom of Heavens that is within us, according to the word of our Lord (Lk. 17: 21)[436]. But if it is so, the desert is useless and we can enter the Kingdom of Heavens without needing the withdrawal in a desert, through repentance and by the whole keeping of the commandments of God, and that can be done on every place of God's mastery. This is for the godlike David says: "Bless, my soul, the Lord, in every place of His mastery" (Ps. 102: 22[437]).

73. He who, in the middle of the imperial camp, supported by generals and by army chiefs, and encouraged by them, he cannot prove any vigor or valiance in the fight against the enemies, or at least to kill one enemy, how will be him able to fight, by himself, in the middle of tens of thousands of enemies and how will be him able of any military feat, because of lacking him the experience of the war? And it this is impossible concerning the human things, all the more it will be so regarding the godlike things. This is because, how will him be able to know, by running into desert, the rushing in of the devils and the unseen and unshown attacks of the passions? Or, how will him be able to start waging war against them, if he hasn't been, in the first place, accustomed to cut off his own will, in the middle of the brothers' community, under an adviser experienced in such an unseen and mental war? And if this is impossible, it will be, doubtlessly, impossible to one like this, to

[435] The virtues are sown as virtualities within our nature, or in the powers of our nature. But the virtues are sown as aspirations of our nature towards God, namely as connections which to be actualized and developed, of the man with God Who rejoices, just by this, when the man undertakes efforts in this sense, being helped by the grace of God.

[436] It is remarkable the connection done here between the word: "The Kingdom of Heavens is within you", and the idea about the fact that the Kingdom of Heavens is, in a virtual manner, within our nature itself, or with the idea about the restoration and the development of our nature with the help of the godlike grace.

[437] In KJB we have: Ps. 103: 22: "Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul."; in ROB we have: Ps. 102: 22: "Bless the Lord, all His things; in everyplace of His mastery, bless, my soul, the Lord." (E. l. t.'s n.)

fight for others and to teach others the craftsmanships of the fight against the unseen enemies[438].

74. Get out of you the damnation because of carelessness and because of despising the commandments of God. Banish away the self-appreciation and start a war, mercilessly, against your body. You search for the righteousness of the Lord and for His witnesses. You despise the glory and the dishonor. You hate the lusts of the body. You flee from satiation, that the things from below your belly are ignited by. You embrace the poverty and the unpleasant suffering. You stand against passions[439]. Turn your senses towards the things from inward you. Lean inwards yourself in order to work the good deeds. Make yourself deaf to the human things; pour the whole your power into working the commandments. You cry, sleep on the floor, get fasting. Suffer the heard things, appease yourself, know the ultimate things and not the things from around you, know on yourself; raise yourself above the smallness of the seen realities. Raise the eye of your mind towards seeing God and you look at the greatness of God out of the seen realities. And, by coming down from there, you interpret to your brothers the aspects of the eternal life and the mysteries of the Kingdom of God. This is the fruit of feeling away from people, through consummate ascesis, and this is the end of the living into desert[440].

75. If you want to see the goods prepared by God to them who love Him, you will move yourself in the desert of the rejection of your own will and run away from the world. But what this world is? It is the lust of the eyes, the haughtiness of the thoughts, and the deceit caused by the see realities. If you run away from this world, it will dawn to you the morning light and you will see the live into God and the medicines for your soul will soon spring out to you: namely the tears. You will be changed with the change of the right hand of the All-High, and ever since this change takes place, the whip of the passion

[438] Ever since the IV Century, it was required to the one who wanted to consummate himself, to lived in ascesis, firstly, for a long time, in a community, and only after that he was given the blessing for leaving the community for wilderness, in order him to become a hermit. One won't be able to weaken his passions, if he isn't given by people, the occasions to restraint his passions while living amongst people. Then, he finds too a help from people, an advice, and an occasion to do the good deeds.

[439] One must search for the painful sufferings without sin and one must fight the passions of pleasure and sinful.

[440] Everything must end into apostolate. The ascesis is only a means towards apostolate.

won't come close to your tent. And so, by living in the middle of the world and of the people, you will be like one who lives in the desert and sees no other human being. And if you do not flee this world like this, the running away from the seen world won't bring you anything that helps you for consummating your virtues and for the union with God[441].

76. Becoming yourself a monk, it doesn't mean getting out from amongst people and from within world, but it means forsaking on yourself, it means getting out of the wills of your body and leaving for the desert of the passions[442]. This is for, whether it was said by that great man: "Flee away from people and you will be saved" (to Abba Arsenius), it was said to him with this meaning. This is for, himself after he ran away, he continued living amongst people and in cities and together with disciples. This is for, by running him away with the mind, with the whole his zeal, he wasn't harmed at all by living together with the people. One of the advanced monks was shouting out while leaving the assembly: "Run away, brothers!". But, when asked what they should run away from, he was showing his mouth.

77. Living together with the brothers is safer than the loneliness. About the need for living together, it bears witness a holy word of Jesus and God: "Where two or three are gathered in My name, there I am too in their middle" (Mt. 18: 20). And about the danger of the loneliness, Solomon says: "Woe him who is alone, because when he falls down, there is nobody to lift him up" (Eccl. 4: 10). On they who praise God in love and in good understanding, David too praises them, by saying: "Blessed is that people who know song of trumpet" (Ps. 88: 15[443]). And he praises the living together, by saying: "Behold what good and beautiful is the brother to live together" (Ps. 132: 1[444]). Also, amongst the disciples of the Lord, there was a sole

[441] In this head, as also in the heads no.: 72, 76, and 77, the fleeing from the world is reckoned not as the fleeing from the world in an external manner, but as detaching from what is evil within world.

[442] Namely in the emptiness of passion, there where the passions are absent.

[443] In KJB we have: Ps. 89: 15: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."; In ROB we have: Ps. 88: 15: "The mercy and the truth, they will go before Your face. Blessed is that people who knows shouting out of joy;" (E. l. t.'s n.)

[444] In KJB we have: Ps. 133: 1: "BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!"; in ROB we have: Ps. 132: 1: "Behold now, what is good and what is beautiful, except only to live the brothers together!" (E. l. t.'s n.)

soul and a sole heart (Acts 4: 26). But also, the descent of God to us, it wasn't done in desert, but in cities and in the middle of the sinner people. So, it is necessary the good understanding of a living together, and it is dangerous the loneliness.

78. It is necessary the offenses to come, says the Lord, but woe him who the offense comes through (Mt. 18: 7). That one is him who, by losing his awe, and by walking in the community of the brothers and despising God and by not fearing God, he gives to many of the simple brothers, reasons to offense: on one hand deeds, through the countenance of his face and through inappropriate behaviors, and on the other hand, through corrupting words and discussions, and so he tears down good souls and good behaviors.

79. He who keeps the commandments of God, he doesn't become stumble stone to the people, for there is no offense either in him. This is for "they who love the law, they have much peace and there is no offense within them" (Ps. 118: 165[445]). And in him there is light, salt, and life, according to the word of the Lord: "You are the light of the world and the salt of the earth" (Mt. 5: 13-14). He is luminous light, for he is virtuous with his life and for he is luminous with his word and for he is wise with his thought. Salt, for he is rich in the godlike knowledge and for he is powerful in the wisdom of God. Life, for through his words he resurrects those who are killed by passions and he raise them up from the hell of the despair. Through the light of his deeds of righteousness he illuminated in front of the people and he enlightens the people too; by the sweetness and by the salt of his words, he gets them out of drowsiness and he delivers them from the rottenness of the passions. And through the life of his words, he gives life to the souls killed by sin.

80. The passion of the vain-glory is a three horns fork: of the self-appreciation, of the vain-glory, and of the pride. It is a pitchfork reddened in fire. But they who dwell into the tent of the heaven's God, they unveil it and they break its horns. They

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[445] In KJB we have: Psalm 119: 165: "Great peace have they which love thy law: and nothing shall offend them."; in ROB we have: Ps. 118: 165: "Much peace have they who keep Your law and they do not get offended".

raise themselves above it, through their humble cogitation, and they rest themselves next to the tree of life[446].

81. When this unclean and very cunning devil will allure you - because you have advanced in virtue – with important leading positions, by bringing into your memory and praising your work as above others' works, even by whispering to you that you are worthy of guiding other souls, you catch him with your mind and don't let him escape, if you have received power from above, to do that. And by catching him, go with your thought to some wicked thing you have done, and unveil that thing in front of him, and say to him: "The who commit such deeds, are they worthy of ascending to such a leading position and, do they seem to you worthy of advising souls and to bring them saved to Christ? If you say yes, I will keep my silence". So, by not having what to answer you, he will disappear like the smoke, because of shame, and he won't bother you, so strongly, anymore. And if in your above-world life, there is no wicked deed or laziness, you will place yourself in front of the Lord's commandments and sufferings, and you will find out that it lacks to you so much until reaching the consummation, as it lacks to a lake to be a sea. This is because the righteousness of the people is so much lower than the righteousness of God, as much as the earth is lower than the sky, in what concerns the glory, and as much as the mosquito is lower than the lion.

82. He who is deeply wounded by the love of God, he has the power of his body much lower than his will. This is for the will cannot be satisfied with the toils and with the sweats of the ascesis, for it is like those who are very thirsty and they cannot quench their fiery thirst, so that his will is thirsty for the whole day and for the whole night to tire itself, but he is defeated by the body's lack of power[447]. I reckon that also the martyrs of Christ, mastered by this above-nature power (pathos), they didn't feel the torments and they couldn't get satisfied of

[446] Namely next to Christ; they rest themselves into the endless love of Christ, they no longer having where to advance. Christ is the tree of life, by His love that will never get exhausted, for the love gives life. To be noticed here also the poetic gift that Nicetas had.

[447] Nicetas sees the love for God as being the basis or all the toils of the ascesis. The love is, from the beginning, as an upholding force in that ascesis; the love give power to ascesis. Therefore, the ascesis isn't a harsh, frown, and purely human effort, but it is accompanied by grace and by joy. The love for God, as nourished out of the God's love for us, it is an overflowing of power, one never exhausted, for the will of doing increasingly more for God and for our neighbor.

enduring those torments, but by overcoming on themselves through the fiery love for God, they always saw themselves as legging behind their fiery desire for suffering.

83. He who compares himself, in certain regard, to some of his brothers who live in ascesis together with him, he has gone out of his mind without noticing it, and he walks a way stranger to God. One like him, either he hasn't known himself, or he had deviated from the way that leads towards heavens. On this way are running, with humble thought, they who are zealous and, on this way, by raising themselves above the enemy's traps, they advance into the sky known with the mind, on the wings of the dispassion, and they live in luminous springlike places, and they are adorned with a temperate cogitation.

84. He who is full with pride and he deludes his mind with the self-appreciation, he won't ever achieve the gift of the humbleness, in the light of the heart's humiliation[448], through which it is given the light of the wisdom of God, to them who are crushed in their hearts, according to the word: "Into Your light we will see light" (Ps. 35: 9)[449]. That one will be covered by the night of the passions, that night that all the beasts of the human forest walk in, and that all the foxes of the self-appreciation stalk in[450], namely the devils of the vain-glory and of the fornication, which search, shouting out, for somebody to swallow him (1 Pt. 5: 8), and to sink him in the deep of the despair.

85. The way of living and the life from here can become a sea of evilness to him who lives according to the people and who is moved by the ghost of the self-appreciation; as a sea that engulfs and it swallows the understanding power of the soul with the salty waves of the pleasures and it strikes, with the savage waves of the passions, the three parts of the soul, because of being those soul's parts infuriated by the ghosts of the evilness. The self-appreciation rises as a frightening danger, and it throws him into the biggest despair, when his sight and the rudder of his soul are shattered away by the body's

[448] The heart's humiliation occurs from seeing the non-comprisable glory of God, and that's why it is, in the same time, a light.

[449] In KJB we have: Ps. 36: 9: "For with thee is the fountain of life: in thy light shall we see light."; in ROB we have: Ps. 35: 9: "For at You it is the spring of the life, into Your light we will see light." (E. l. t.'s n.)

[450] The self-appreciation for your virtues, it is like a cunning fox.

pleasures, and the helmsman-mind sinks into the deep of the sin and in the spiritual death. But when he has reached the deep of the humbleness, the evilness's sea appeases its waves, and it gives him the peace, and the salty waves of the pleasures transform their waves in rains of tears and it transforms them into the joy of the luminous humiliation.

86. He who has served the body's pleasure and his deeds, until he got satiated, he will need also to get satiated with the toils of the ascesis, in the sweats of the heavy suffering. Thus, you will banish away the satiation through satiation, the pleasure through pain, the resting through the body's toils, and you will find out the satiation of the gladness and of the joy towards resting. Through this, you will be delighted also by the cleanness of a good fragrance and of the innocence and you will rejoice yourself with the untold pleasure of the immortal fruits of the Holy Ghost. This is for, in the case of the stains from our clothes, we use to employ appropriate means for cleaning our clothes, when they are heavily spoiled with stains[451].

87. The illnesses are useful to the beginner in the virtuous life. They make the body helpless, in order to help him to wither and to weaken the heat that is within body; and they thin up the soul's earthly thought, whilst they strengthen and empower its courage, so that he can say like the godlike apostle said: "When I am weak, then I am strong" (2 Cor. 12: 10). But as useful these illnesses are to the beginners, as damaging are they to them who have advanced into the toils of the virtues, and who raised themselves above senses and who have reached to heavenly views. This is because of interrupting their occupation with the godlike realities, and the illnesses thicken, through pains and difficulties, their soul's understanding part, and the illnesses troubles it with the cloud of the discouragement, and the illnesses dry up the tears of the humiliation because of the drought of the pains[452]. This was known to Paul who, by wisely cultivating the gift of the right-reckoning, he says: "I oppress my body by accustoming it to the pains and I am driving my body like on a servant, by taking

[451] The cleaning means must have an opposite and stronger power than the stains of the sins have. The strivings for cleaning must be as long and as strong as the sins are. Of course, this doesn't exclude the help from the grace. This is because these strivings couldn't have been done without grace.

[452] So, they do not aim to bring the body to helplessness at any cost, but they search rather for a balance between the body's vigor and the soul's vigor.

care of it, lest, after I heralded to others, to end to be myself rejected" (1 Cor. 9: 27).

88. The illnesses occur in many, often because they nourish themselves disorderly, and because of always changing the way they feed themselves in. This is because these ones, here they heighten their restraint up to the ultimate starving, and they surrender themselves to some virtuous toils without measure and without right-reckoning, and there they start eating without measure and to satiate themselves, and that is the enemy of the nature. So, the beginners into virtue, they need the restraint, and they who have brought their ascesis up to beyond the middle and so they reached the highest step of the sight, they still need the restraint. This is for the restraint is the mother of the health, it is the friend of the cleanness, and it is the best company of the humble cogitation.

89. It is a known fact that the dispassion is twofold and it is born in a twofold manner in them who live in ascesis. The first dispassion it occurs in the zealous one at the end of the wisdom through deeds. This dispassion, by increasing in diverse ways, through the toils of that ascesis according to the law, it kills the passions and it stops the sinful impulses of the body and it moves the soul towards what is according to the nature, and it brings the mind back to cogitating wisely at the godlike realities. The second dispassion, the most consummate one, it occurs in a wise manner, at the beginning of the natural contemplation[453]. The natural contemplation, by raising itself from the spiritual peace of the thoughts from within mind to the mind's state of peace, it makes the mind all-transparent and all-foreseer: all-transparent to the godlike things, to the best views, and in unveiling the mysteries of God; all-foreseer in the human things, which come from far and which will happen in the future[454]. But in these two kinds of dispassion, there is the

[453] The natural contemplation means seeing the godlike rationalities of the things from nature and, by this, to see those in a clean manner and to understand them, full of mystery, in God's infiniteness, after gaining the first dispassion, namely after the believer no longer looks at things with the greediness that limits the things and with the temptation that wants to master the things as self-standing objects and which can exclusively belong to him.

[454] The peace of the mind is a higher step than the peace of the thoughts is. The thoughts can move peacefully, in a certain harmony amongst them, but the mind still isn't free of thoughts. But the mind's peace, at its turn, it isn't a passiveness equal to death. Having peace also from the thoughts, the mind becomes transparent to the mysteries of the godlike life and foresees the future things. This is for the mind sees within God not only the existing realities, but also what the creation will be developed in. Such a mind sees from before what will happen to him

one and the same Holy Ghost Who works, by restraining and mastering the first one, and by liberating the second one towards the eternal life, as Paul says (1 Cor. 12: 11).

90. He who has come close to the border of the dispassion, by achieving right views about God and about the natures of the things, and by ascending from the beauty of the creatures, on the measure of his cleanness, towards the Maker, he receives the overpouring of light of the Holy Ghost. And, by having good opinion about everybody, he always cogitates the good things about everyone[455]. He sees everybody as being saints and clean and he utters the right-judgment about the godlike and human things. He doesn't love anything from the earthly realities of the world, which are so much sought after by people. Disrobed with his mind of feeling the whole world, he ascends towards heavens and towards God, being him cleaned up of all mud and being him free of all slavery[456]. He is wholly given to God's goods known with the mind, and he is only into the Holy Ghost, and he sees the godlike beauty, and he penetrates, in godlike manner, into an untold silence and joy, in the godlike places of the blessed glory of God. Changed in all his feelings, he lives amongst people in an immaterial manner, like an angel, though he still is in a material body.

91. The Holy Scripture knows for ascesis too, five senses: the vigil, the cogitation, the prayer, the restraint, and the appeasement. He who has united the senses of his body with these ones, by uniting his sight with the vigil, his hear with the cogitation, his smell with the prayer, his taste with the restraint, and his touch with the appeasement, he will quickly

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who advances towards God, and to him too who doesn't advance towards God. All of these belong to the mind's dispassion that is above the body's dispassion. They belong to the mind's dispassion for, in this state, by no longer being the mind occupied with the limited thoughts, it sees, in connection with its indefinite, the godlike infiniteness.

[455] By looking at the things in a clean manner, namely by looking at the things into God, namely not as objects of his egotistical greediness, he cannot but look, in a clean manner, at the people too. He doesn't look at people with greediness, or with enmity. The things have become to him as transparent environments for the human subjects looked at in a clean manner, and environments of their indefinite mystery into the godlike infinite.

[456] Free of all slavery of passions, of greediness, of envy, of prejudices, which keep him on the plan of the limited things, and which limit him and lock him into his limits. Only by escaping these limits, he will fly into the godlike infiniteness.

clean up the mind of his soul and, by thinning it up, he will make his mind dispassionate and transparent[457].

92. The dispassionate mind is that that masters its passions, and that has ascended above sadness and joy, so that no longer gets sad because of the upsets from troubles, neither he pours himself any longer in the joy of the thankfulness; but, in time of troubles he keeps his soul into joy, and in the moments of happiness it keeps the soul restrained and it doesn't allow the soul to get out of the right-measure[458].

93. The devil's fury is big against those who greatly advanced into contemplation (in spiritual visions). The devils stalk those day and night. The devils stir up awful temptations through those who live together with the spiritually advanced ones, and through themselves the spiritual advanced receive strikes in order to get scared. Or, the devil rush upon the spiritually advance even through those who praise the spiritually advanced ones. This is because they envy them for their peace, and they bother them on diverse ways, despite they cannot turn the spiritually advance to injustice for they have surrendered themselves to God. If there had not been the angel of the All-Keeper Lord who to guard the spiritually advanced ones, they couldn't have escaped the devil's plots and the death's traps.

94. If you live in ascesis in order to achieve the working wisdom of the virtue, you will take heed, carefully, at the plots of the killer devils. This is because the more you advance on the steps of the high virtues and the more the godlike light increases to you when you pray and you reach to untold

[457] The soul's senses are united, as it is due, with the body's senses, in order rather they to restraint the last ones, that to potentiate those. But, over time, the spiritualized energy of the body's senses, it will strengthen the soul's senses: the vigil sees, the meditation hears, the restraint tastes the spiritual realities. Through all of these, the mind, by getting thinned, for it has been liberated from the earthly things which were thickening and disturbing it before, the mind becomes peaceful and transparent. The mind is peaceful for it sees The One Who is infinite and peaceful, and the mind no longer need to pass from a thing to another, for the mind no longer is worried about the narrowness of the things which it must overcome in order to multiply its knowledge and in order to satisfy its lusts. And not only the energy of the senses adds to the energy of the feeling, but vice versa too; the energy of the mind's feeling, or of the soul's senses, it is added to the energy of the body's senses, so that it strengthens it and it cleans it up, so that through these senses, the mind can accede to God Whom the things are transparent to, or Who is present in the rationalities of the things.

[458] So, this state isn't one of insensitiveness, but it is a state of equilibrium, and that's why it can last continuously.

unveilings and spiritual visions through the Holy Ghost, the more the devils, because of seeing you ascending towards heavens, they gnash their teeth and they will set with even more zeal their much-intertwined nets of the evilness in the sky of your mind. This is because then do not blow against you only the devils of the lust and of the anger, who love the body and who are like the wild beasts, but then will rise against you also the evils of the blasphemy, through the bitter envy. In addition to those, they will arise, in shown and unshown manner, also the devils from the sky[459] winging the principalities and the masteries, and taking, through their immaterial imagination, the images of some foreign and fearsome hallucinations, towards your imagination, as much as they are allowed to. But through the work of the prayer done with the mind, by using the awaken sight of the mind and by cogitating at God, with the help of the meanings of the natural contemplation of the creatures, you won't fear the arrow that flies by day time, neither will they succeed in getting closer to your tent, for they will be banished away by the light from within you, like the darkness is banished by light, and for they will be burnt by the godlike fire.

95. The ghosts of the evilness get awfully scared by the grace of the godlike Ghost, especially when it comes plentifully, or when we clean ourselves through cogitation and clean prayer. By not daring to get closer to the tent of the ones who are enlightened through grace, they try to frighten them and to disturb them only through hallucinations and through fearsome noises and through non-understandable voices, trying to make them stop taking vigil and praying. And when they sleep, the devils stalk them and bring them liar dreams, not sparing even the shortest resting of their toils, and they steal their sleep from their eyelashes through twitches, by making, through this cunningness, their life even more tiresome and fuller with pain.

96. The ghosts of the darkness appear to us ins thin bodies, as we learn from experience, whether because they produce to us the hallucination of those ones by stealing our feeling, or because of being them condemned to that by their

[459] The evil ghosts work from the "sky", namely from a "place" that isn't into the world, neither it is at God, but it is intercalated between world and God, and they want to separate us, discouraged, from both the world and God. That is a "place" of the fickleness, of the inconsistency, of the hallucinations, of the discontent in everything. In that "place" the evil ghosts try to attract us too.

falling from yore. But they strive to intertwine themselves with the soul that lives in ascesis, when the body that serves the soul turns towards sleep. That's why it seems to me as being a test for the soul that has ascended upon the fewness of the body, in order to show how rises against them, with anger and much urge, his wrath and his manhood, when those ones menace him with fearsome things. The soul that is penetrated by the love of God, and fortified in the general virtues he no only stays against them with right anger, but he also strikes them, for these ones seem to have some feeling, since they have become earthly through the fall from the first and godlike light[460].

97. Before being stricken and defeated, the devils often disturb the soul's feeling and they kidnap the sleep from the eyelashes. But the soul filled up with the Holy Ghost, daringly and with manhood he despises the inrush and the bitter anger of those ones, and he scatters their hallucinations and he chases them away only with the like-maker-sign (of the holy cross) and by calling on Jesus Christ.

98. If you have robbed of their tools of - with the working wisdom - the evil ghosts which wage war to you, take heed whether you have armed yourself against the attacks from all directions, with the weapons of the Holy Ghost. For you know which enemies you have robbed of their tools from. They are warriors form the world known with the mind and bodiless. Because you are fighting while you still are into body, under the leading of the Emperor of the Ghosts and God, you know what bitterly like, those ones fight against you, and what skillful they are like, in their plots against you. By making you to forget about yourself, for a while, while you rejoice yourself for robbing them, they will enslave you together with the other tools which you have robbed from them, and they will fill your soul up with much bitterness, or they will submit you to hard and painful temptations which will be thorns and torments to your body.

99. A good water spring cannot spring out muddy and bad smelling water, one smelling bad of worldly content; neither that heart that is outside the Kingdom of Heavens can spring out rivers of godlike life, which to spread out the good fragrance of the spiritual chrism. Does the spring springing out of itself

[460] The evil ghosts, through their falling from next to the godlike light, or from being nigh to its most intense shininess, they have become earthly.

both what is sweet and what is bitter? (Jas. 3: 11). Can the bramble bring forth olives, or can the olive tree bring forth acorns? Likewise, neither the unique spring of the love can eve give birth to both evil and good thoughts. But the good man gets out the good things form the treasure of his good heart, while the evil man gets out the evil things form the evil treasury of his heart, according to the lord's word (Mt. 12: 35).

100. As it is impossible to the candle to burn without oil and without fire and to lighten to those who are in the house, likewise is impossible to the soul to speak limpidly the godlike things and to enlighten the people, without the godlike Ghost and without fire. "For, every consummate gift is from above, descending from You the Father of the lights", crowning the soul that loves God, for "at Him there is no change, neither shadow of movement" (Jas. 1: 17).

The Second Hundred of the Natural Heads: about the Cleaning of the Mind[461], of the Same One

101. The beginning of the love for God is the despising of the seen and human things. The middle of the love for God is the cleaning of the heart and of the mind, out of which comes the unveiling of the mind's eyes and the knowledge about the Kingdom of Heavens hidden within us. And its end is the unretainable love of the above-nature gifts of God and the natural desire for union with God[462] and for resting within Him.

102. Where there is the love for God and the cultivation of the mind's works and the impartation with the untold light, there are too the peace of the soul's powers, the mind's cleaning, and the dwelling of the Holy Trinity[463]. "For he who loves Me, He says, he will keep My word, and My Father will love him, and We will come to him and We will make dwelling place within him" (Jn. 14: 21).

103. The Holy Scripture knows three states of the life: bodily, soul-like, and spiritual. Each one of these has its special disposition and it is totally unlike the two others.

104. The bodily state of the life is wholly leaned towards the life's pleasures and joys, and it has nothing in itself either from the soul-like state or from the spiritual state, even is it

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[461] The first hundred has been occupying itself with the practicing of the deeds which the man cleans himself of passions through, and which the man achieves the virtues through (*Practical Heads*), and so the man reaches the bodily dispassion; the second hundred of heads is going to occupy itself with the contemplation of the godlike rationality of the nature, and that supposes a mind that has been cleaned up of passionately looking at things; that is a mind that no longer sees the things as self-standing objects and as serving the passions. That's why these heads are called as "natural" and they speak about the cleaning of the mind. Doubtlessly, this "natural" contemplation cannot be done without the help from the Holy Ghost. This is the second step of the spiritual ascension. While the first hundred has been occupying itself mostly with the cleaning of the body, the second hundred is going to occupy itself mostly with the cleaning of the mind or of the understanding of the things in their nature as non-crooked by passions.

[462] The nature is understood as the good constitution of the man, that is sown the desire for the union with God in. It is characteristic to the man's nature not to be locked up in himself and in a passionate relation with the things, but to be in a positive relation with God as Person and endless in love. It is shown in this head the first three steps of this love.

[463] The love for God cannot be except from the love of God. And the love of God is the love amongst the Persons of the Holy Trinity. The dwelling of that love without the man's soul it means the dwelling of the Holy Trinity, it means the communication with the infinite ocean of the love lived in the Three Persons and amongst them. Where there is this love, there will be also peace, as within the Holy Trinity there is an endless peace.

wanted to have something from those. The soul-like state, by being somehow between sin and virtue, it looks at taking care of and strengthening the body and at the praise from people; this state rejects, also, the virtue's toils and it runs to the deeds of the body, not attaching itself either to the sin or to the virtue, because of opposite reasons. It doesn't attach itself to the virtue because of the harshness and because of the toils of the virtue, and it doesn't oppose the sin in order not to lose the praises from the people. And the life's spiritual state, it doesn't want to have anything form the two states mentioned before, and it doesn't want to descend towards any of them, because of being both of them evil. The spiritual state is wholly free of both of them. By being silver coated on the wings of the love and of the dispassion, it flies above both of them, by not committing anything of the forbidden things and by fleeing away from working the things which are only praised as good.

105. They who live bodily and who have within them the bodily thought, by being them totally bodies, they cannot be pleasant to God. This is because of being they darkened in cogitations and non-partakers to the godlike light. By having the clouds of the passions set as some tall walls in front of the Holy Ghost's rays, they remain non-lightened; and the feelings of their souls being blunt, they cannot look at the beauties of God which are known with the mind, and they cannot see the true light of the life, and they cannot ascend above the smallness of the seen realities. But, by looking at the things from below, and by being they reduced only to sensing the seen realities, they tie up the dignity of the rationality to the things which are submitted to the senses and human, and the whole their fight is for the seen and corruptible things, and they fight one another for those material things. On occasions, they even give their souls for those things, by becoming addicted to money, to glory, and to the body's pleasures, and by reckoning as a great loss not achieving those. Towards these people, it was rightly said the prophetic word as from God: "My Ghost won't remain within these people, because they are only bodies" (Gen. 6: 3).

106. They who live in a soul-like manner, and that's why are called as soul-like, they are like some people half-lacking the mind and having their limbs weakened. They do not want to tire themselves for virtues and for the commandment of God, but they flee from the reproachable deeds for the praise from

the people. But, because of being they mastered by the love for the self which nourished the corruptible passions, they direct the whole their care towards body's health and pleasure. They avoid all trouble, all tiredness, and all unpleasant suffering for virtue, by taking care, in an over-measure manner, of their body that wages war to them. This being their live and behavior, they make their mind earthly and thickened by passions, and they are not-welcoming contents of the mind and godlike, which kidnap the soul from the seen realities and which make the soul to tend, wholly, towards heavens. And they suffer that because of still being they mastered by the ghost of the attachment to the seen realities, as ones who love their souls and who chose to do their wills. This is because of being they empty of Holy Ghost, so that they aren't either imparted with His gifts. That's why one cannot see within them any godlike fruit, any love for God or for their neighbor, or joy in poverty and troubles, or the faith with the whole heart, or the comprising restraint, or the humiliation of the heart, or the tears, or the humbleness, or the mercy. And everything is full with boasting and pride at them. Due to this reason, they have no power to descend into the depths of the Ghost, because of not being within them any light which to guide them and which to open their mind, in order they to understand the Scriptures[464]. And they cannot even stand other telling about those things. Rightly said about these ones too, the Apostle: "The soul-like man doesn't accept the things belonging to the Ghost, because insanity are those things to him, and he doesn't know that the law is spiritual and it is being judged spiritually" (1 Cor. 2: 14).

107. They who follow the Ghost and who have totally chosen for themselves the spiritual life, they are well-pleasant to God, as ones who have surrendered themselves to Him, as some Nazarenes. These ones clean the power of their soul through toils and they keep the commandments of the Lord, by giving their own blood for the love of God[465]; they clean up his body through fasting and vigil; they thin up the thickness of their heart through tears, they kill off their limbs through

[464] They have not depth in their understanding, they do not discover the endless dimensions of the life and of the godlike love directed towards people. They do not see these dimensions either in the Scripture.

[465] By fasting, by taking vigil, they thin up their blood, in order their blood not to push them to the deeds of lust and of anger which tie them up on things as object and which make them to disregard the reality of the persons who are endlessly superior to things.

unpleasant sufferings; and they fill up their mind with light, by praying and meditating, and their make it shiny; and by rejecting their own will, they detach their souls from the bodily addiction and they become, wholly, only of the Ghost. That's why, not only that they are know as spiritual, but they are called as that too, rightly, by everyone[466]. Reached to this dispassion and love, they fly towards the contemplation of the creation and from there they take the knowledge about the things, through the wisdom that is hidden into God, and that is given only to those who have reached above body's fewness[467]. That's why, by crossing beyond all the feeling of the world, and by reaching – through enlightened understanding, the realities which are above-senses, they gain power in their word in the middle of the Church of God and of the great assembly of the believers, and they get out good words from their clean heart and the become salt and light to the people, as the Lord says towards them: "You are the light of the world and the salt of the earth" (Mt. 5: 13-14)[468].

108. "Stop and know that I am God" (Ps. 45: 10[469]). This word belongs to God and it is known, by deed, by them who want to. So, it is useful to him who has rejected once the noisy and awful emptiness of the life, to cogitate very attentively at himself and, by appeasing himself, to cogitate at the things from inside, to try to know God within himself, for the Kingdom of God is inside us. This is for, only if somebody does this for long periods of time, he will be able to erase the imprinting of the sins from his soul and he will regain into its cleanness the ancient beauty, for The One Who has given it.

109. The sin's venom gathered within us being much, we need much fire too, in order to clean that sin up through the tears of the repentance and through the unwilling pains of the

[466] The Holy Ghost doesn't dwell in a heavy body that is dominated by passionate impulses. What is light and thin, it draws to what is light and thin. Only what is thin it is transparent to the infiniteness of the Ghost.

[467] The true knowledge of the things it is the knowledge of the things' meanings, a sight of them into the infinite God Who is their cause and target; into God in Whose infiniteness the things have their origin and in Whose infiniteness the things will unveil, endlessly, their depth of meanings.

[468] They can speak to other about God, for they have truly known God, and for they can unveil to others the new and endless reality of the godhead, one that the things are transparent to.

[469] In KJB we have: Ps. 46: 10: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."; Ps. 45: 10: "Stop and know that I am God, I will exalt Myself on earth." (E. l. t.'s n.)

repentance and through the wiling pains of the ascesis. This is for we are cleaned of the stains of the sin through toils through willing ascesis or through unwilling troubles. If the willing ones precede, the unwilling ones won't come. If the willing ones do not work the cleaning of the inside part of the cup and of the bowl, it will be accomplished, in a harsher manner, by the unwilling ones, our bringing back to the ancient state. So established the Maker[470].

110. They laugh at awe, but the things too they laugh at them who haven't rejected on themselves, in rational manner, and who do not want to use a teacher and an adviser since the beginning, but they follow their own reckoning and they show themselves as knowers in front of him[471].

111. Like somebody cannot know exactly, the causes which bring bodily illnesses and the medicines for healing those illnesses, without having him a long experience of the medic al science, likewise, neither the causes of the soul's illnesses cannot be known by somebody without much striving regarding them. This is because, like the diagnostic on the bodily illnesses can be wrong, and only a few people know, consummately, their nature, that the physicians' science occupies itself with, all the more one can be wrong regarding the soul's illnesses. This is because, the bigger the soul is in comparison to the body, the greater and the more difficult to understand are the soul's passions, than the passions of the body that can be seen by everyone through senses.

112. The comprising and the beginner virtues have been built together with the people's nature[472]. Out of them are filled up with water, as from four springs, the springs of the rivers of all the other virtues, and they water the city of God, that is the

[470] So, we clean ourselves either through the willing restraint, or by enduring without speaking against and with understanding, the troubles coming to us. Through both of them we reach to see the infinite God, and of our indefinite self, above all things and impossible to be lost through troubles and hardships.

[471] To these ones come the troubles, which they could be cleaned through, if they endure those troubles without speaking against. Through troubles, the things, somewhat, they laugh at those who have given the things too much importance, and who reckoned the things as the ultimate reality, and who laughed at them who know the superior reality of God and of the persons of their fellow humans.

[472] The virtues have been planted as potentialities within our nature, in our nature's aspiration towards good, which the love for the Person of God and the love for the persons of the fellow humans are implied in, namely the love for the loving infinity of God and for the loving indefinite of the human persons.

clean and comforted by tears heart. He who guards theses ones unmoved by the ghosts of the evilness, of he who, if he has fallen, he will have erected them again through the many toils of the repentance, and who has erected to himself a house and an imperial palace, that the everyone's Emperor make it as His home, the Emperor Who shares and gives away, plentifully, His high gifts to them who have thus adorned on themselves[473].

113. Short it is the life, long it is the future age, and small it is the time of the life from here. And the man, this big creature living a short time, whom it was given the narrow time from now, he is helpless. The time is narrow, and the man is weak. But the crown waiting for the man, as reward for the struggles, it is great, because the man has countless spikes which endanger his all-short life[474].

114. God doesn't want the work of the zealous ones to not be tormented, but He wants it to be much tried. That's why God allows the fire of the temptations and He withdraws a little the grace given them from above, and He allows the peace of the thoughts to the troubled, for a while, by the ghosts of the evilness[475], in order God to see the tendency of man's soul, namely whom the soul gives himself the most: to Him Who is the Maker and the Benefactor of the man, or to the feeling of the world and to the sliding into the pleasures? After that, God gives twofold grace to them who increase in His love, or He whips with these temptations and troubles on them who are attached to the material things, until they will gain the displeasure towards the seen and fickle things and until they will wash up through tears the bitterness consequent to the pleasures coming from the material things.

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[473] There is almost a continuity between virtues and grace, between the man's effort of love and the love of God that upholds this effort. The grace is into virtues; the virtues translate within them the goods of the grace. The righteousness, the kindness, the manhood, they cannot be cogitated without a grace within them.

[474] The man is a paradoxical being. He is big, for he is thirsty for infinite and he can comprise the infinite and that's why the man is created for eternity. But the man is weak because of his body and because of himself. Enduring the spikes, according to Saint Paul (2 Cor. 7: 7), it strengthens the man. This is for in such suffering the man has within himself the power from God.

[475] The ghosts of the evilness are restless ghosts and they bring restlessness, because they don't have the strength of an endless and plenary existence in themselves. The man is exposed to that restlessness, that is equivalent to fear, if the man doesn't encounter God in his spirit, for God is the endless life that is communicated to the man.

115. When the peace of the thoughts is being troubled by the ghosts of the evilness, immediately are sent, ceaselessly, the fiery arrows of the lust, against the mind that nimbly runs towards heights, the arrows being send by the hunters and lovers of body devils. And by being the mind stopped, thus, from its movement towards the realities from above, it falls in inappropriate and mixed movements. And thus, the body starts disorderly rebelling against the spirit, and it pulls the mind away with tickling and with ignitions of lusts and wanting to bury the mind into the pit of the pleasures. And if Lord Sabaoth didn't shorten those days and if He didn't give his servants, as a gift, the power of endurance, no body would be saved (Mt. 24: 22).

116. The much-skillful and all-cunning devil of the fornication, he becomes falling and mud to some people, and to others he is whip and right staff, and to others, again, he is trial and torment to their souls. The first thing can be seen to some beginners who still bear the yoke of their ascesis idly and carelessly. The second one, it can bee seen to them who are in the middle of advancing towards virtue and who stretch themselves towards virtue while still being somewhat lazy. And the third one, it can bee seen at them who have stretched the wing of their mind up to contemplation and who have well ascended towards the more consummate dispassion. So, it has been appointed to anyone according to their benefit.

117. The devil of the fornication makes on himself as falling and pit and mud, to them who cross through the monastic life with total carelessness. They limbs are ignited by him in the fire and in the lust of the fornication, and he brings them occasions for fulfilling the will of their bodies, even without mating with another body. About these things it is shameful even to thing and to speak. These ones are insane with the body, as it has been said, and they eat the fruit of the salty pleasure and they eyes are full with darkness, and they do not reach, rightly so, the higher things. Their healing, if they want it, it consists of the fire of the repentance and of the crushing of the clean heart. This liberates them from the evil one, and it cleans their souls of stains, and it makes them inheritors of the mercy of God. The wise Solomon, by giving us to understand this, he said: "The medicine stops many sins" (Eccl. 10: 4).

118. This ghost rightly is whip and staff to the consummate ones who are in the first dispassion through the working wisdom, and to them who have advanced towards the higher and more consummate things. When the straining of the will it weakens, and they deviate towards looking, without guarding, at the things submitted to the senses, and they open entrance to the lust for human things, then it is sent against them this whipper, and this happens for the greatest kindness of God towards them. This devil start hitting them who cogitate thus, with thoughts about the bodily lust. By not being they able to endure that, they turn themselves, again, towards their city, towards the strained work and attention, and they start, with even more zeal, to work the things that save them, through an even more tiring zeal. This is for the All-Good God doesn't want that the soul that has reached up to here to totally turn back to the worldly feeling, but God wants him to proceed zealously towards the more consummate things, so that neither the whip of the evilness to come close to his tent.

119. This ghost is trial, thorn, and torment to them whose first dispassion has advanced towards the second dispassion. And this is for, by being they upset with him, to recall their natural dispassion and not to get haughty, as the Scripture says, due to the greatness of the unveilings through sight (2 Cor. 12: 7); but, by seeing the law of the body that wages war against the body's law (Rom. 7: 23), to shake off even the simple memory of the sin, for the fear of not receiving the feeling of the filth from its memory and in order the seeing power of the mind not to weaken and thus their to fall off the height of the contemplation.

120. Only them succeeded in guarding their mind non-crumbled down even by the simple memory of the sin, who have been found worthy of receiving from above, through the Holy Ghost, the like-maker death of the Lord into their limbs and thoughts; and they wear they body as dead towards the sin, and they have enriched their spirit with the life into Christ Jesus for righteousness[476]. And into them who have been given the mind

[476] The state of sacrifice of the Lord remains within Him as a feeling of death towards everything that seems to be life but it isn't. The sacrificial state of His, it is like a surrendering of His, as man, to the infinite God. That's why its sacrificial state is a power. In it, the human of Christ is concentrated wholly into God. This feeling of the death as power fully oriented towards God, it is imprinted into the ones who attach themselves to Christ, in those who enter an inward communion with Christ Who lives as man into the godlike infinity, or in the

of Christ into wisdom word, there is too the life-maker and undisturbed killing, into the knowledge of God[477].

121. To the recently cleaned souls, it usually come closer the ghost of the lust and of the anger. Why is that? To shake off the fruits of the Holy Ghost which have sprouted up within those souls. The wisdom that guides those soul beneficially, it wasn't to always attract towards itself, through its gifts, the cogitation of these souls, and they to remain steadfastly into the humble cogitation, lets out of the much freedom and out of the richness of the gifts, they to become haughty to others, or to think that they seemingly have gained this palace of the peace by their own power and understanding. That's why God allows these thoughts to jump upon the mentioned souls, while the Holy Ghost withdraws. Thus, because of being engulfed by the fear of falling, the souls nail themselves in guarding the blessed humble cogitation. By finding out that they are yoked with the body and with the blood, these souls naturally search for their stronghold, where they are guarded within, unharmed, by the power of the Holy Ghost.

122. The trials coming upon us are according to the illness of the passion that master within us and according to the rottenness that is within us. And the cup of the bitterness of the judgment of God, it is given to us more harshly or more mercifully. If the matter of the sin that is within us can be easily healed and removed, consisting of thought that love the pleasure of the life, the cup of the trials we will be given by the Doctor of our souls it will be mixed with mercy, as ones who are tempted by human thoughts and who still suffer because of the human things. But if it is a difficult to heal matter, and if it lies in the deep and if it is working that rottenness towards death, because of consisting of thoughts of haughtiness and of the biggest pride, we will be given the cup in the whole harshness of

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relation of endless love of His with God-the Father. It becomes a means used by them in order to defend themselves even against the simple memory of the sin or of the pleasure from the sin.

[477] The mind of Christ is the human thinking wholly directed towards God, a mind living in the life-giver infinity of God. But this doesn't mean that within that mind there is the feeling of death towards all the realities which aren't God and His loving will; this is for, in this feeling of death towards all things, there is the true life. He who has received the mind of Christ within himself, he has received too this death's life-maker feeling, of Christ. This is for he has received too the full human sight of God's infiniteness. But he has also received the power of communicating through word, or of confessing God Who is thus seen. The true and new-life-giver word is tightly connected to this knowledge, by experience, of the life of God.

the anger, in order the illness consumed and thinned in the fire of the temptation which come one after another, to be removed form our souls, through the humbleness brought by those trials. Thus, by washing op the saltiness of the thought with tears, we will be shown, as being clean, in the light of the humbleness, to the Doctor of our souls[478].

123. They who live in ascesis, they won't be able to escape the ceaseless waves of the temptations, if they do not admit their helplessness and if they do not reckon themselves as strangers to all righteousness and unworthy of all comforting, of all honor, and of all resting[479]. This is for the target of God, the Doctor of our souls, it is us to always be humble and saddened for our unworthiness, stranger to all people and followers of the Lord's sufferings. For He was gentle and humble in heart and He wants us to walk, at our turn, into the gentleness and the humbleness of the heart, on the way of His commandments.

124. The humbleness cannot be achieved by bowing down our necks, or through the rancidity of the mane, or through the unkempt, harsh, and soiled coat, that many reckon the virtue consists of; but the humbleness comes out of crushed heart and it consists of ghost of humbleness, according to David: "The humiliated ghost, the broken and humble heart, God won't accurse" (Ps. 50: 18[480]).

125. Something else is the humble speaking, and something else is the humble cogitation. The humble speaking and the humbleness are achieved by they who live in ascesis, through all the unpleasant suffering and through the external toils of the virtue; this is for those sufferings are directed only towards the bodily work and ascesis. That's why, by being the

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[478] The pride is stubbornness in the own isolation, it is callousness; that's why the pride must be mellowed through heavier trials, while the lust for pleasures it is weakness and, while not upheld by pride, it is easier to heal. The pride can be healed only by humbleness. And the humbleness is the most difficult to achieve. But the humbleness is intertwined with the true knowledge about God, or with the seeing of His light, and that cannot be achieved until somebody still is too much preoccupied with himself.

[479] Another paradox of the human being: in the efforts of the most strained ascesis, the believers live his helplessness in the most accentuated mode. That's why the ascetic tries to reach, by prayer, at the power of God.

[480] In KJB we have: Ps. 51: 17: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."; in ROB we have: Ps. 50: 18: "The sacrifice of God: the humiliated ghost; the defeated and the humble heart God won't accurse." (E. l. t.'s n.)

soul in the state of the humbleness, when the temptation comes, the soul is troubled. But the humble cogitation, for being a godlike and high thing, it comes only within them who have passed the middle, through the dwelling of the Holy Ghost, namely within them who have advanced, through the whole humbleness, on the all-harsh way of the virtue.

126. The humble cogitation, by penetrating into the deeps of the soul and by falling as a heavy boulder within the soul, it presses and it breaks the soul so powerfully than it squeezes the whole soul's strength in an uncontained creek of tears[481]; and it cleans his mind of all the defilement from the thoughts, making it to reach the sight of God, as Isaiah, and under the work of God. This is for Isaiah says: "Woe to me, because I am lost. For, by being I man and by having defiled lips, I dwell in the middle of a people with unclean lips. And I have seen Lord Sabaoth with my own eyes" (Isa. 6: 5).

127. When the humble speaking descends within your deep, then the haughty speaking will get far from you. But when the humbleness itself gets rooted in the deep of your heart, then the humble speaking from surface or from within, it will be rejected from you[482]. When you have been enriched, from above, with the humble cogitation, then will cease both the external humbleness[483] and the humble speaking of the tongue, according to Paul's word: "When what is consummate it comes, it will cease what is partial" (1 Cor. 13: 10).

128. The far the sunrise if from the sunset, that far is the humble speaking from the true humbleness. And the bigger the sky is than the earth, and the soul than the body, the more

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[481] The tears are the sign that the soul has mellowed the callousness of his self-imprisonment, that the soul has freed of himself, and that the soul has opened himself to the godlike Ghost. The intimate relation with another person, but especially the relation with God as Person, it is manifested in a state of feeling that is opposite to rigidness. Now God is felt. The humbleness really is felt as a heavy boulder that, by pressing upon the own being of the ascetic, it mellows his callous strength, and it transforms it in streams of tears. Only thus the soul opens himself to God.

[482] When the humbleness dwells within the soul, you will no longer be interested in the humble speaking from outside, by which you still want to seem humble; but neither the humble speaking from the deep. You rather want to be silent, because of feeling that any word would highlight you.

[483] Even the humbleness seems, in comparison to the humble cogitation, as being external. Thus, we have three degrees of humbleness. And the deepest one, the humble cogitation, it is endless. In it, you won't finish seeing the infiniteness of your smallness, in comparison to the greatness of God.

consummate and bigger is the humble cogitation given to them who are consummate through the Holy Ghost, than the real humbleness is.

129. Do not easily reckon that is humble in heart he who says humble things while having a humble countenance and modesty; neither you reckon him who says high and daring things as being full of all haughtiness and pride and tormented, inwardly, by them. You will know them out of their fruits.

130. The fruits of the Holy Ghost are: the love, the joy, the peace, the kindness, the long-suffering, the faith, the gentleness, and the restraint. And the fruits of the opposite ghost are: the hatred, the worldly sadness, the fickleness of the soul, the disturbance of the heart, the evilness, the spying thinking, the discouragement, the anger, the disbelief, the envy, the much eating, the drunkenness, the gossiping, the condemning, the lust of the eyes, the haughtiness, and the soul's pride. So, you will know the tree according to these fruits. And thus, you will doubtlessly know whom belongs the ghost that you encounter. The signs of these ones are unveiled also by the voice of the Lord: "The good man, He says, out of the good treasury of his heart he gets the good things" (Mt. 12: 35), for, like the tree is, alike the fruits will be.

131. They whom the fruits of the Holy Ghost are and are seen within, within those will also be the dwelling of God. Withing them there is also a clear spring of the word intertwined with wisdom and with knowledge, either they are heard while speaking humble, or they speak the high things. But they whom the fruits of the Holy Ghost cannot be seen within, but one can see within them the fruits of the opposite, within those there is the darkness when it comes about the knowledge of God, and there is a swarm of passions and there is the dwelling of the enemy ghosts, either they are seen speaking and behaving with humbleness, or when they speak the high things and wear expensive clothes and have a groomed and superior countenance.

132. The truth doesn't consist of faces, of countenances, or of words, neither God rests Himself in those, but in broken hearts, in ghost of humbleness, and in souls enlightened by the knowledge of God. This is because of happening to have someone who covers himself, externally, with words, and who uses humble words told to others, in order him to gather the praise from people, while he is inwardly full with cunningness

and evilness and with remembering the evil did him by his neighbor; as sometimes happen us to see someone fighting , externally, for justice, by using high words of wisdom, and uprising himself against the lie or against transgressing the godlike laws, while he is, inwardly, full of decency, of humbleness, and of love for his neighbor; and he even praises himself into the Lord, according to Paul's word: "Praising myself, I will praise myself into the Lord, into my helplessness" (2 Cor. 12: 9)[484].

133. God doesn't look at the external face of the things said or done by us, but God looks at the states of the souls, and at the purpose that we do the seen things on, or we say something of what we think at; similarly, they who differ from them who speak or do something, through their understanding, they see better the meanings of the words and the ends of the things and they judge, without mistake, about those. "But the man as a man looks at the face; but God sees within heart" (1 Kings[485] 17: 7; Ps. 7[486]: 10).

134. God judged that He must prepare through His Holy Ghost, from generation to generation, prophets and friends for building His Church. If the old snake poured its venom in the ears of the people, and through it is cause the perdition of the souls, how won't raise the One Who has been creating our hearts one by one, a poor at a time, out of the poverty of the earth? He elevated out of the garbage of the passions some poor who bears the sword of the Holy Ghost, namely of the word of God (Eph. 7: 17), in order that one to help His inheritance. Rightly so, they who have started to humble themselves, by rejecting on themselves, they ascent towards the height of the knowledge and they receive, from above, word of wisdom, in

[484] The humbleness mustn't stop somebody from fighting for the justice of others, by using wise words and with much skillfulness and with much power, but he must not claim anything for himself, and he must not reckon himself as important for what he does, but he must reckon himself as his duty to accomplish a serving that is mandatory in front of God. Even the less must the humbleness impede the powerful preaching of the word of God.

[485] In KJB we have: 1 Samuel. (E. l. t.'s n.)

[486] Up to the Ps. 9, the KJB and the ROB go in parallel; starting with Ps. 10, the KJB's psalms are numbered with a superior figure, namely Ps. 10 from KJB corresponds to Ps. 9 from ROB. The numbering becomes again parallel starting with Ps. 148. ROB has, in addition to KJB, the Psalm uncanonical Ps. 151. There are also an important number of differences regarding: the allotting of the verses to certain psalms, the numbering of the certain verses, and the content of the verses (most probably as result of translation process). (E. l. t.'s n.)

order they to herald, with power from God, salvation to God's Church[487].

135. Know on yourself! And this is the true humbleness, that teaches us to cogitate humbly, and that breaks our heart and that teaches us to work and to guard this state[488]. And if you haven't known on yourself yet, you won't either know what humbleness is, neither you have reached the true work and guarding. This is because, knowing on yourself, it is the end of the work of the virtues[489].

136. He who has been elevated from cleaned to the knowledge of the things, he has known on himself, according to the word: know on yourself! And he who has reached the knowledge of the rationalities of the creation and of the godlike and human things, he has known the things from around him and the things from outside him, but he has not known on himself, yet[490].

137. Something else I am, and something else are the things depending on me. Also, something else are the things depending on me, and something else are the things regarding me. And then, something else are the things regarding me, and something else are the things exterior to me. I am the one who says: I belong to God and I am seen like an understanding, immortal, and speaking soul, as one who has mind that gives

[487] He who preached powerfully and efficiently, he is, in the same time, humble, for he is convinces that he preaches with the power of God, and that he preaches with the word given him by God.

[488] The Christendom related this dictum of the Hellenes philosophy, to the humbleness in front of God. Only the one who is humble in front of God's infiniteness, only him can truly known on himself, and vice versa.

[489] The virtues are the road towards self-knowledge, for they are the road towards knowing and living the loving infiniteness of God. The peak of the virtues is the humble cogitation, and in it is shown the true self-knowledge. It is identified, thus, the moral doing, to the progress is self-knowledge. Outside this moral doing, one won't be able to know himself. The self-knowledge isn't an intellectual matter. Only in your deeds you can know what you are capable of, and what you aren't capable of, and only in deed accomplished with faith in God, through God, and with the help from God, you can know on yourself not as a limited reality, but as an indefinite reality. He who praises on himself and his deeds, he is foreign to himself, he doesn't know on himself in the whole his indefinite depth that is connected to God's infiniteness.

[490] The self-knowledge, by being accompanied by the humble cogitation, it is joined also with the knowledge of the things' rationalities. This is because the believer won't known on himself and he won't think humbly about himself, if he doesn't see in front of him the godlike rationalities of the creatures. The self-knowledge is thus connected with the things' rationalities, which become inward to the believer, enriching and opening his self to the godlike infiniteness.

birth to the word and that is non-separated and of-one-being with the soul. The things depending on me are the imperial, mastering, and speaking worthiness, and the freedom of the will. And the things regarding me are all the things I choose by my free decision: the agricultural, or commercial, or philosophical occupation. Finally, thew tings from outside me are all of them who give earthly honor and nobility to the life: the richness, the glory, the honor, the wellness, the importance of the positions held, or the things contrary to these: the poverty, the lack of glory, the lack of honor, and the failures.

138. Everybody who has known on himself, he has rested on himself of all his things according to God, and he has entered the holy place of God and of the humbleness[491].

139. When somebody reached to know on himself (and for that he needs much guarding from outside and he needs stopping from the worldly things and he needs analyzing his conscience), it immediately comes within soul some above-word godlike humbleness, and that brings within heart crush and tears of fiery humiliation, so that he who stays under its work he reckons on himself as: earth, ashes, worm, and not a man; and he reckon on himself as unworthy even of the beastly life. And this is due to the overwhelming of this gift from God. And being somebody found worthy of spending a long time in this gift, he will be filled up with the untold drunkenness[492]: with the humiliation of the heart, and he will enter the deep of the humble cogitation. This one, by getting out of himself, he disregards all the foods from outside, as also the drink and the vestments of the body, so that ne no longer searches for the necessary things, as one who has been changed with the changing of the right hand of the All-High.

140. The greatest good from amongst virtues it is the humbleness. They whom this virtue is sown within, through c lean repentance, having as companion also the prayer with

[491] The self-knowing and the humble cogitation coincide not only to the contemplation of the things' rationalities, but also to the conscious entering to the holy place where God - or His infiniteness – is, namely within heart. In the uninterrupted conscience of being in front of God, the soul officiates the understanding or conscious liturgy, for the soul cannot stay in front of God without sacrificing to God all the things and even on himself, out of the power of the sacrifice of Christ, in order the soul to truly know God and on himself, and in order the soul to be united with God.

[492] Saint Gregory of Nyssa spoke about the "sober drunkenness". That is the enthusiasm of seeing God and of the resting full of joy in God's endless love. But here we are told that it is united with the humiliation or with the crushing of the heart.

restraint, they are immediately made by it free of slavery, and it gives peace to their powers. It cleans the heart through tears and it fills it up with serenity through the coming of the Ghost. By being these ones in such a state, their word is filled up with the limpidness of the knowledge of God and they reach to see the mysteries of the Kingdom of God and the rationalities of the creation. But as they penetrate the deeps of the Ghost, they also cross through the deep the humble cogitation too[493]. And out of this, it grows up their knowledge about their own measures. They know the helplessness of the human nature and it is being multiplied their love for God and for their neighbor, so that they reckon as a holy thing to be delivered even of the simple embracing and of the closeness of the together-living[494].

141. Nothing wings so much the people's soul towards the love for God and towards the love for people than it does it the humble cogitation, the humiliation, and the clean prayer. The first one breaks their ghost and it makes them to spring out streams of tears and, by bringing the human fewness under the eyes, it teaches them to known their measures. The second one cleans the mind of the material things and it enlightens the heart's eyes and it makes the soul wholly luminous. And the last one unites the whole man with God, and it make the man living with the angels and to taste the sweetness of the eternal good of God, it gives him treasures of great mysteries and, by igniting him up with love, it persuades him to dare to put his soul for his friends[495], as one who has ascended above the borders of the bodily fewness.

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[493] Advancing into the humble cogitation, by being and advancing in the knowledge of the self, namely also in knowing the own helplessness, it is also an advancing in the deeps of the powers of the Ghost Who gives our helplessness upholding in existence and richness of life. The self, known into its the humbleness, or in its fewness, it is an ever more transparent self, a heart cleaned up of any stain or of any callousness that would make the heart non-transparent and insensitive to the infinite God, for it would maintain itself in its exclusive limitation.

[494] The love for the neighbor can be intense and vibrant and still avoiding the bodily touches, the embraces, the closeness. This is proven by the deep sufferance for others' troubles, for their helplessness. This love has become totally spiritual, without becoming less intense or less endearing. In this love there can take place a communication, an inward interpenetration that is much deeper than that occasioned by the bodily embrace that can remain simply exterior.

[495] The author doesn't detach the love for people from the love for God, not even on the highest steps of the last one. The greater the love for God is, the deeper becomes the love for people, for he sees, all the more, Christ within people.

142. You guard that good treasure of the humbleness that enriches. In it there are hidden the treasuries of the love[496]. In it are guarded the pearls of the humiliation and in its is resting Himself our Emperor Christ God, as on a gilded throne, sharing the gifts of His Holy Ghost to those who are nourished with humbleness. And the great gifts which He gives to those ones, they are: the word of His knowledge, His untold wisdom, the understanding of the godlike things, the fore-seeing of the human things, the like-maker-killing through dispassion, and the union with God, in order they to reign together with Him in the Kingdom of God-the Father. This is said by Himself, when praying Himself for us: "Father, they whom You have given to Me, I want that where I am they to be too" (Jn. 17: 24).

143. When somebody toils with the deed for fulfilling the commandments, he will suddenly be filled up with untold joy, so that he experiences a wonderful and above-word change, and he rejects the heaviness of the body, and he totally forgets about eating, about sleeping, and about the other needs of the nature. Let' him know that, then, it has been accomplished to him the will of God towards him, one that caused the life-maker killing within them who live in ascesis, and that gives them while they are still here, the state of the bodiless beings. The cause of this happy state it is the humbleness; nourisher and mother it is the holy humiliation[497]; friend and sister are the seeing of the godlike light; throne is the dispassion; and end is God into the Holy Trinity[498].

144. He who has conquered this stronghold on a peak, he no longer can be held by the chains of the feeling of the things; he no longer sees any of the life's delectations; he no longer discerns between pious and ungodly; but, like God makes raining and makes the sun rising upon righteous and

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[496] Until you love on yourself, you won't be able to love another. Until you love on yourself, you won't see another and you will remain in a rigidness, in a lack of feeling, of gentleness, namely in a poor isolation. The humbleness is enriched with love, for it places you in communication with God and with your neighbor.

[497] The humiliation differs from humbleness by feeling your own smallness up to you own melting down, up to an extreme mellowing of your being in front of the endless greatness of God. It is a "pricking" of the heart (Acts 2: 37), one that produces tears, for that pricking goes all the way to the core of our being, and the thinness of our being it becomes transparent to God.

[498] Everything culminates in the feeling of the communion of love of the Trinity dwelling within our heart. The believer can endlessly advance in living the communion of love of the Trinity, and he can ever make this love as his own.

unrighteous, upon good and evil (Mt. 5: 45), likewise he sends the rays of his love towards everyone, and he doesn't' narrow his heart but he widens his heart in his love for everybody. He feels himself as narrowed and tormented because of not being able to do as much good as he wants. From within him starts as from Eden some kind of spring or humiliation towards the humble-reckoning, towards dispassion, and towards ascending to the unscattered prayer; a spring that waters the face of the entire thought creation of God.

145. They who haven't tasted the sweetness of the tears of the humiliation, and so they do not know what this gift and its work are, they reckon that such tears do not differ at all from the tears they shed for dead ones. They liken these tears to those caused by all sort of vain reasons and by thoughts of discontent. But these tears occur within us, naturally, when the haughtiness of our mind leans towards humbleness, so that our soul closes his sight from looking at the delusion from the seen realities and it opens it only towards seeing the prime and immaterial light, by rejecting the whole feeling of the world and by achieving the comforting of the Ghost from above. Then the tears spring out from our soul as a water out of a water spring, by sweetening his feeling and by filling up his cogitation with the whole gladness and godlike light. Even more than that, these tears break our heart and they make our mind to cogitate humbly, by elevating our mind to see the higher realities. All of these are impossible not to happen within them who cry and wail thus.

146. It is impossible to somebody to open the spring of his tears without having a deep humble-cogitation. But somebody cannot have humble-cogitation without the humiliation coming out of the dwelling of the Ghost within him. This is because the humble-cogitation is born out of humiliation; and the humiliation gives birth to the humble-cogitation through the Holy Ghost. They together compose a chain, by being together tied by a sole grace and by having between them the undone connection of the Ghost[499].

[499][499] The humble-cogitation differs from humiliation by the fact that it gives an articulated expression to that feeling of melting and of pricking of our being. That's why, one doesn't exist without another, but they produce one another and the both are produced by the Holy Ghost.

147. The light of the Godlike Ghost dwelling within our soul, it uses to get far from us because of our idleness, because of our lack of taking care, and because of our carelessness manifested in words and foods[500]. The carelessness when eating and the stum of the food, as also the unrestraint of the tongue, they use to banish away the light from the soul and so they totally darken us. And by filling us up with darkness, there immediately start walking through our soul all the beasts of the field of our heart and all the lions or the thoughts of the passions, searching- while roaring - for the food for passions and for kidnaping the treasure placed within us by the Ghost. But the restraint that truly is our friend, and the prayer that makes us angels, not only that they do not let anything to enter our soul, but they also preserve unquenched the light of the Ghost around our mind, and they make our heart peaceful and clean and spring of godlike humiliation, while they widen our soul too, towards the love for God, and they unite our whole soul with Christ whole, through joy and virginity[501].

148. Nothing depends to much on word (rationality) as the righteousness of the soul and the cleanness do. And the mother and the friend of those, it is the comprising restraint. And their father is the fear. This one, by becoming a fiery longing for the godlike things, it makes the soul fearless and full of the love for God and for the mother of the godlike word (rationality).

149. By being the fear united with the soul, it makes the soul to give birth the word (the rationality) of the judgment through repentance[502]. Then, the pains of the birth, by engulfing the soul as some torments of the hell, they break his heart through ceaseless sighs and pains, making him to cogitate at the future punishment for his sins. Then, through many tears and pains, the soul, by giving the shape of what he has conceived in the womb of the thought, it gives birth to ghost

[500] The dwelling of the Holy Ghost together with the humiliation, it is one with an extreme gentleness of the soul, and it is contrary to any rudeness manifested in carelessness, in greediness, and in haughtiness. In the last-mentioned case, the soul will become filled up with beasts and the soul will become alike those beasts which he is fille up with.

[501] The virginity is the total self-giving of the soul to God into total cleanness, gentleness, and endless thirst for love. This soul is being continually widened, in order him to comprise as much as possible from the endless love of God.

[502] In the Greek language the fear (φόβος) is of masculine gender, while the soul (ψυχη) is of feminine gender. This gave the author the possibility of speaking about a union between fear and soul, out of which the soul gives birth to the word (to the rationality) about God.

of salvation, on the earth of the heart. Being thus delivered from the pains caused by the thought of the hell, and being thus delivered from the sighs of the judgment, it takes place within the soul the longing for and the joy for the future goods, and he achieved, through restraint, the righteousness that united him with God, through love. When united with God, the soul feels an untold pleasure. This makes the soul to shed tears of humiliation, mixed with joy and with sweetness, and the soul gets out of the feeling of the world and it runs after the Bridegroom, while southing out with untold voices: "Before You I am running, after the fragrance of Your chrism; You Who are loved by my heart, tell me where You shepherd Your flock, where You sleep at the clean sight noon, so I won't be cast away from the flocks of the righteous. At You are the lights of the great mysteries" (Song od Songs 1: 2, 6). And by being him taken by the Bridegroom in the chamber of His hidden treasuries, he is made full-of-wisdom seer of the rationalities of the creation.

150. Do not say in your heart: it is impossible to me to achieve from now on, the cleanness of the virginity, after I have fallen into the corruption and into the insanity of the body, in many ways. This is for where one perseveres with the toils of the repentance and with the warmth of the heart, into the heavy ascesis, and there where flow rivers of tears out of the heart's humiliation, there all the fortifications are torn down, and there is quenched the fire of the passions, and there is committed the rebirth from above, by the coming of the Comforter; and the soul becomes again palace of the cleanness and of the virginity. Then, by descending God into him, by an untold light and joy, and sitting on the height of his mind as on a throne of glory, God gives His power to the man's powers, saying: "Peace be to you", from the passions which wage war to you; "My peace I give it to you", in order you to move yourself according to the nature; "I leave My peace to you" (Jn. 14: 27), in order you to become consummate above nature. So, by healing the three parts of the soul through the threefold gift of the peace, and by elevating the soul to the threefold consummation and uniting the soul with Him, God makes the soul wholly virginal and beautiful, by engulfing the soul in the good fragrance of the cleanness's chrism. And God says to that soul: "Get up and come close to Me, My beautiful little dove", through the wisdom with the deed, for, behold, the winter of the passions has passed; the storm of

the pleasure thoughts has gone together with that winter; the flower of the virtues have occurred with their good fragrance into the land of your heart. Get up and come closer to Me, in the knowledge of the natural contemplation. Come, My little dove, under the cover and into the darkness of the mysterious theology and of your hard like a stone faith, within Me, your God (Song of Songs 2: 10-14)[503].

151. Blessed is him and partaker to the good change and ascent, he who, through the wisdom with the deed, he has passed over the wall of the passionate habit, and from there he has been elevated, through knowledge, in the mental sky of contemplating the things, and from there he entered, again, the darkness of the knowledge of God, and he rested himself of all his things, into God, into the happy life. Blessed is him, for, by becoming him earthly angel and heavenly man, he extolls God within himself and God will extoll him[504].

152. They who love the law of God (Ps. 118: 165[505]), they enjoy much peace and here is no offense amongst them. This is because not all the things which are pleasant to people are pleasant to God too, but as many as seem not to be good, they are very good by nature, to him who knows the rationalities of the things and the rationalities of those which happen within creatures.

153. Good is to die to the world and to live to Christ. This is for, otherwise, one cannot be born from above, according to the Lord's word. And if one is not born from above, he won't be able to enter either the Kingdom of Heavens (Jn. 3: 5). But this birth comes out of obeying the spiritual fathers. This is

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[503] The natural contemplation and the mysterious theology are the two superior steps of the doer step, which the passions are cleaned up through, and which the virtues are achieved through. The natural contemplation is the clean looking at the godlike rationalities of the things, and that makes the world transparent to God, and the mysterious theology is the union with God beyond any knowledge of the things as individual existences. That's why it takes place "into darkness", being an indefinite feeling of God, that is called darkness because of the too abundant light, a light that won't ever be possible the mind to truly comprise it.

[504] Here are mentioned all three steps of the spiritual ascent. The true knowledge of the things or of their godlike rationalities, one cannot obtain it except in the state of dispassion. That soul that has been liberated from under the burden of the passions, he has found again his wings, which are silvered or cleaned of passions. He can now fly through things beyond their character as limited objects, in the infinite ambience of the Person of God.

[505] In KJB we have: Ps. 119: 165: "Great peace have they which love thy law: and nothing shall offend them."; in ROB we have: Ps. 118: 165: "Much peace have they who love Your law and they won't be offended". (E. l. t.'s n.)

because, if we do not give, firstly, image within us, to the seed of the word, through the teaching of the fathers, and we do not become sons of God through them, we won't be born from above. Thus, were born the twelve ones, out of the One Christ, and the seventy ones were born out of the twelve and they became sons of God and the Father, according to the Lords' word: "You are the sons of My Father Who is in heavens" (Mt. 5: 45). That's why Paul too, he says towards us: "Despite you have many teachers, you don't have many fathers. I have born you, you be my followers" (1 Cor. 4: 15).

154. Not obeying your spiritual father, namely not following the example of the Son Who obeyed His Father to cross and death (Phil. 2: 8), it means not to be you born from above[506]. And he who hasn't become a beloved son of a good father, how will him be able to become a good father, if he isn't born through word and from above? How will him be a good father to some good sons, and how will he give birth to good children, in the image of the kindness of their father? And if it is not so, without any doubt, like the tree will be the fruits.

155. The lack of awe is the all-evil cub of the evil love for money, of the envy. And if it is evil, all the more it will be evil that one that gives birth to it. This is because of making the sons of the people to value more the love for gold than the love for Christ, and because of presenting the Maker of the matter smaller than the matter is. This is because of persuading them to serve more to matter than to God, them who worship the creature instead of Creator and who change the truth of God for lie. And if this illness is such a big evil that it receives as a second name that of idolatry, won't surpass all evilness that soul that is willingly ill with it?

156. If you love being friend of Christ, you will hate the gold and the greedy addiction to it, because of being that an addiction that turn the thought towards the gold, and it kidnaps the thought from the all-sweet love of Christ, one that I reckon that it doesn't show in the image of the word, but in the

[506] Here is given another meaning of the birth from above than that of the birth through baptism. The birth from above through baptism must be actualized through the voluntary relation as son towards the heavenly Father. But this relation must be known and lived through similar relations towards a spiritual father. He who doesn't commit within himself a filial state towards a spiritual man, he won't be able to accomplish that either towards the heavenly Father.

image of fulfilling His commandments with the deed[507]. And if you lust - woe to you – for gold, you will reckon that, by burying the gold that you have, you will gain, and you will reckon your love for gold as earning and not as the ultimate loss because of placing it above the love of Christ[508]. By loving the gold, you will lose Christ and you will lose God too, namely you will lose the main good and without Whom there is no salvation life to the people.

157. If you love the gold, you won't love Christ. And if you do not love Christ and if you love the gold, take heed, whom this tyrant will make you alike? That will make you alive him who was disciple but without faith, who was friend but who turned into a traitor and who mocked the Master of all, and who fell as an unworthy off the faith and off the love for Him, and who rolled down into the darkness of the despair. Fear the example of that one and listen to me and run away from gold and from loving it, in order you to be able to gain Christ, if you love on yourself. This is because you know the place where the fallen one has reached.

158. Do not ever hurry up to reach sitting in a chair of ruler, through gold and through the help of the people and through lobby, without the calling from above, even if you know that you are able to be beneficial to the souls. This is because you will be stalked by these three and one of them will reach you: either it will come upon you the discontent and the anger of God through diverse difficulties and troubles, because of not fighting against you only people, but almost the whole creation will fight you, and you life will be full of sigh; or you will be brought out of there with much dishonor by those who are stronger than you are; or you will die too soon, by being cut off from this life.

159. Somebody won't de able to despise the glory and the dishonor, and so him to reach above pleasure and pain, if he doesn't decide to look towards the end of the things. This is

[507] The true love for Christ isn't shown in simple words of love for Him, or in words about Him, but it is shown in fulfilling His commandments with the deed. This is for it imprints within our being the itself the love for Christ.

[508] You keep your gold safe by burying it rather than by placing it into circulation. But what will you gain with that? You have buried your soul in that place where you have buried your gold. Only the love for Christ keeps our soul in movement, in growing, through the zeal of ceaselessly fulfilling, out of love, His commandments, with our deed, and amongst those commandments there is too that for loving the people.

because, when he sees all the glory and the pleasure and the delectation and the wellness, that they end in nothing and all of them are followed and destroyed by death, then, by despising the obvious vanity of all the human things, he will turn his senses (his soul) towards the end of the godlike things and he will take on those things. This is for the godlike things truly exist and they cannot be destroyed by any means. And by taking of these things, he will be elevated above pain and pleasure: above pain, as one who has defeated his soul's love for pleasure, for glory, and for money; above pleasure, as one who has rejected the feeling of the world and, consequently, either he is extolled, or he is despised, he will remain the same. This is for, either he is in pains, or he is in the resting of his body, he will thank for all to God and he won't descent with his thought to the lower things.

160. He who lives in ascesis, he must know the movements and the preoccupations of his soul even in his dreams, and he must take care of his state. This is because, the body's movements and the mind's hallucinations are according to the inward man's preoccupation and worries. If somebody has his soul as loving of material things and of pleasures, he hallucinates earnings of things and of money, of images of women and of passionate mating, out of which come the stained clothing and the body's defilement. And if the greedy and loving of money soul, he will always see gold and he will always want gold, and he will be greedy of interests and he will place his earnings in treasuries and he will be condemned as a merciless man. If he has his soul tending towards anger and enmity, he will be chased by beasts and by venomous snakes and he will have his soul haughty with vain-glory, and he will hallucinate praises and welcoming from the crowd, chairs of mastering and of ruling, and he will reckon those as belonging to him, even while being him awake, or as he will soon take those. If his soul is full with pride and with haughtiness, he will see him as carried in shiny carriages and sometimes even as flying through the sky, and he will see everyone as trembling because of being they overwhelmed by his power. Likewise, the loving of God man, by being zealous in working the virtue, and by being righteous in his ascesis for awe and by having his soul clean of the lust for the material things, he will see in his dreams the ends of the future things and he will have fearsome visions. By always praying, he will keep himself in state of humbleness and

of peace with his soul and with his body, and when he wakes himself up, he sees tears on his cheeks and, on his lips, he has words towards God.

161. Amongst the things hallucinated while sleeping, some of them are simple dreams, other are visions, and others are unveilings. Dreams are all the ones which do not remain unchanged in the mind's imagination, but they mix without one another, they chase away one another, and they often change from one to another. Out of them there comes no benefit to them who hallucinate, and after awakening, those dreams scatter away. These ones must be despised by them who live in ascesis. The visions are those who remain unchanged and they do not transform one into another, but they remain imprinted withing mind and they won't be forgotten for a long time; also, those showing endings of the future things and which bring benefit to the soul through humiliation and fearsome visions, making him who has them to gather his mind and to tremble because of the fearsome and unchanged sight of the things shown to him. They who live in ascesis must take heed to the mentioned ones. And the unveilings are the visions of the clean and enlightened soul, outside the whole feeling, which have as content wonderful godlike things and meanings, the understanding of great questions which we are asked, as also the communitarian change of some worldly and human things.

162. Amongst the mentioned ones, the first ones are characteristic to the people loving the material things and the body, whose god is their belly and the satiation over-measure, and whose darkness of their mind comes out of a careless and blunted by passions life, and whom the devils stir up hallucinations, by mocking them. The second ones are characteristic to the zealous ones and who are cleaned in their soul's feelings, and they are gifted, through the things shown to them, with the understanding of the godlike things and with the progress in any of those. And the last ones, they are characteristic to the consummate ones, who stay under the work of the godlike Ghost and they are united with God due to their soul that ha reached the knowledge of God (due to their theologian soul)[509].

[509] The three steps of the spiritual life are known also according to the three kinds of apparitions into sleep: dreams, visions, and unveilings. In the last ones there takes place an accentuated initiative of the Holy Ghost.

163. Not everyone have true visions while sleeping, neither the visions are imprinted in everyone's minds, but only them who are clean in their mind and who are limpid in the senses of their souls, and who run to the natural contemplation; only them who have no preoccupation with the things of the life and who have no worry for the life from here; they whose long period of hunger have taken them to the comprising restraint and whose sweats and toils after God have found, in the holy place of God, the knowledge of the things and the resting of that high wisdom; they whose angelic life is hidden to God and whose advancing has ascended from the holy peace on the step of the prophets of the Church of God. About these God spoke to Moses too: "If there is prophet amongst you, I will show Myself while he sleeps, and in vision I will speak to him" (Num. 12: 6). And God told Joel: "And it will be after this, that I will pour out of My Ghost over all body and your sons and your daughters will prophecy and your elderly will have dreams and your young people will have visions" (Joel 2: 28).

164. Thea quietude (the hesychia) is the undisturbed state of the mind, the serenity of the free and clean soul, the undisturbed and unstirred foundation of the heart into God, the seeing of the light, the knowledge of the mysteries of God, word of wisdom out of clean thought, the deep of the meanings of God, the kidnapping of the mind, the speaking with God, the sleepless eye, the prayer of the mind, the ceaseless resting in intense toils[510] and, finally, the union and the connection with God.

165. As long as the soul is divided in himself and his powers move disorderly, as long as the soul hasn't received within himself the godlike rays, that soul hasn't yet been found worthy of being liberated from the slavery of the bodily thought and neither has that soul rejoiced of peace. If the war of the relentless passions has recently stopped, that soul need much silence of the lips, so that to say like David: "I, like a deaf, haven't heard and like a mute haven't opened my mouth" (Ps.

[510] It is a paradoxical state: the resting of the soul into God it is, in the same time, a ceaseless state of widening in order to comprise the end of the life and of His love. It is a lack of satiation of the desire for understanding and for comprising this life. But it is rest too, for the soul no longer wants to leave from within God, for the soul no longer finds anything better that God.

37: 13[511]). He must always be sad and to walk sad on the way of the commandments of Christ, as long as he is troubled by enemies, and to wait for the coming of the Comforter, through Whom, by receiving the humiliation and the tears which wash him, he will truly achieve the crown of the liberty[512].

166. When the ones who quietly prepares the honey of the virtues, he ascends above the body's weakness, through the ascesis of the love for wisdom and the powers of his body raise up from the fallen cogitation, at that state according to nature; when he is filled up with the rays of the Ghost and, by cleaning up his heart with tears, he will put up the incorruptibility of the life-maker-death of Christ[513], and, by sitting in the upper room of the quietude[514], he too will receive the Comforter as a flame of fire – then he owes to speak daringly the great things of God and to herald His righteousness in his big Church (Ps. 24: 18), as one who has received in his heart the law of the Ghost[515]. He owes to do that, in order he not to be the cunning servant who hid the talent of his Master, and so to be him thrown into the eternal fire. So did David too, by washing up his sin through repentance and by receiving again the prophesizing ghost, he couldn't hide this benefaction, so that he told God: "Behold, I won't impede my lips; Lord You know, Your righteousness I haven't hidden in my heart. Your truth and Your salvation I

[511] In KJB we have: Ps. 38: 13: "But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth."; in ROB we have: Ps. 37: 13: "And like a deaf, I haven't been hearing and like a mute who doesn't open his mouth". (E. l. t.'s n.)

[512] It is the crown of the liberation from the enslaving passions, passions which drive the man wherever they want to, without the man willing that. This is a real imperial crown to the man. The man is restored as emperor upon things and upon body, as together-emperor with Christ.

[513] The life-maker-death of Christ it has brought the incorruptibility into His body and it brings it into the man too, by liberating the man from the passions which enslave the man to the nature's processes which lead the man to death or to the ultimate helplessness, by depriving the man of the freedom of the movement of his indefinite self within the godlike infinity.

[514] In an upper room erected in Jerusalem, namely the place of the peace, in state of prayer, the apostles too, they received the Holy Ghost. That's why, only by being in peace after rejecting the worries which limit and pass the soul from a thing to another, and only by being gathered, through prayer, into the indefinite of his self in connection with the godlike infiniteness, it comes too to him who lives in ascesis, from that infiniteness, the felt love of God, in the Person of the Holy Ghost.

[515] This is for, the apostles too after they received the Holy Ghost, they started - with the fire of the enthusiasm lit by the Ghost within them - to preaching. The preaching is the result of receiving the Holy Ghost, it is the warmth of communication that irradiates out of the fire of this enthusiasms lit by Him.

have been speaking. I haven't hidden Your mercy and Your truth from nig gathering" (Ps. 39: 12-13[516]).

167. The mind cleaned of all the mud, it becomes a starred sky to the soul, a sky full of bright and all-luminous meanings, and the sun of the righteousness illuminates within that mind, and it sends within world the luminous rays of the knowledge about God (of the theology). And the rationality of this mind, by becoming clean, it gets out of the deep of the Wisdom, the simple and unmixed rationalities of the things and the clear unveilings of the hidden realities, and it presents them to the mind, in order the mind to know what the deep, the height, and the width of God's conscience are. And the mind, by receiving those in its bosom, in a natural way, the mind makes known the deeps of the Ghost, by word, to all of them who have godlike Ghost within them, and it unveils the devils' tricks, and it speaks about the mysteries of the Kingdom of Heavens (Ps. 29: 12-13)[517].

168. The bodily desires and impulses are stopped by restrain, and the heart's heats are cooled down by reading the godlike Scriptures, and they are humbled by ceaseless prayer and they are appeased, like by oil, by humiliation.

169. Nothing makes the man so much together-speaking with God, as it makes him the clean and immaterial prayer[518]. He who prays with his thought, he is united without separation with the Word when he has washed up his soul with tears, and when he has sweetened up his soul with the sweetness of the

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[516] In KJB we have: Ps. 40: 9-10: "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. // I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation."; in ROB we have: Ps. 39: 12-14: "I preached righteousness in big assembly; behold I won't stop my lips; Lord, You have known. // Your righteousness I haven't hidden it in my heart, Your truth and Your salvation I have been telling them. // I haven't hidden Your mercy and Your truth in big assembly." (E. l. t.'s n.)

[517] The cleaned mind becomes as a sky dome over the soul. In this sky is illuminating the godlike Sun, or this sky is transparent to that Sun. The soul's mind is no longer close, for it is no longer filled up with limited things, but the mind is now open to the infinite and luminous God. But the mind is open while is clean. By that the mind sees even better which the endless: depth and height and width of God are. The mind makes these ones known to everyone having too the ghost within them, and who are willing to receive those unveilings.

[518] It is the prayer without thoughts and images borrowed from the things. This prayer no longer has anything intercalated between mind and God, which to interrupt the mind's dialogue with God, or which to make the mind to limit itself according to the image of the things and so the mind no longer to see, through its own indefinite, the godlike infiniteness.

humiliation and when he has lightened up his soul with the light of the Ghost.

170. Quantity is good too, in singing of prayers, when is mastered by perseverance and by attention. But what gives life to the soul it is the quality; this produces too the fruits. And the quality of singing and of praying consists of somebody praying with his ghost and with his mind. And somebody prays with his mind when, while praying and singing, he looks at the meaning that is in the godlike Scripture and he receives, by that, ascents of meanings within his heart, through thoughts worthy of God. The soul, by being kidnapped by these, in an understanding manner, in the light's sky, the soul is increasingly lightened and cleaned, and so the soul ascends, wholly, towards heavens, where the soul sees the beauties of the good prepared for the saints. By being the soul lit up with the desire for those ones, the soul immediately looses from the eyes the fruit of the prayer and the tears start flowing under the luminous-light-maker work of the Ghost[519]. The taste of these ones is so sweet that he who has been made partaker to them, he often forgets even about the bodily food. This is the fruit of the prayer that sprouts up within the souls of the ones who pray, out of the thought quality of the singing.

171. Where the fruits of the Ghost are seen, there is too the thought quality of the prayer. And where this quality is, there is very good the quality too of the singing. And where the fruits do not appear, the quality too is dry. And if the quality is dry, the quantity too will be superfluous, because though the quality means the body's habituation, it still won't bring any benefit to most people who pray.

172. While you pray and sing psalms to the Lord, take heed to cunningness. This is because the devils either deceive us, by sneaking in the feeling of our soul to replace some for others, and so we deviate the verses of the psalms towards

[519] The highest knowledge about God and the tears are getting along well. This is for that is a knowledge through "seeing" the goods of the love of God which are waiting for us, or a part of which it is given to us even from now. Better said, it is a knowledge and it is a feeling of the endless love of God, one that cannot but squeeze tears to us. And this knowledge by seeing and not by living, it takes place in the state of the mental or understanding prayer, of that prayer that represents the state of direct dialogue of the mind with God, of gathering the mind in its own indefinite, in front of the infiniteness of the love of God. As Saint Simeon too, his disciple, Nicetas tightly unites the light of the Ghost, or the seeing of the godlike endless, with the tears, and both of them with the prayer, as unmediated dialogue of the soul with the all-sweet God, in the manifestation of His endless love.

blasphemy, or they deceive us to say with our mouth inappropriate things; or, while we read the beginning of psalms, by scattering the others from within out mind, they put an end to our word; or they turn us back to the same verse, and so they do not let us, because of our forgetfulness, to find the next verse of the psalm; or, while we are in the middle of the psalm, they suddenly remove from our mind the while memory of the uttered verses, so that we don't even recall which verses we have been having within our mind, and we no longer are able to show those or to bring those back on our tongue. And they do that in order to cast us in carelessness and in idleness and to make futile the fruits of our prayer, by putting within our mind the thought that it is late. But you persevere powerfully, and pay attention to the psalms you read, with even more peace, in order you to pick up the benefit of the prayer out of the verses, through sight (contemplation), and in order you to be enriched with the illumination from the Ghost that occurs within the souls of them who pray[520].

173. When it happens to you something like this while you are praying, to not get lazy, neither you to fall in carelessness, not to value the resting of your body more than the benefit of your soul, by noticing that it is getting late. But where it takes place the enslaving of your mind, there you tarry. If that happen to you towards the end of the psalm, you start reading that psalm again, with the whole your zeal and, by starting from the beginning, you will follow again that psalm on its way, even if that happen to you for several times in an hour, towards the enslavement of your mind. By doing you that, the devils won't be able to stand the patience of your perseverance and the strain of your zeal and, by getting them full of shame, they will go far from you.

174. You must know without mistake, that the ceaseless prayer is that that doesn't stop within your soul the whole day

[520] He perseveres upon the prayer through words and through psalmody, and upon that prayer's connection with the contemplation, that comes out of deepening the words' meanings. One needs to perseveringly utter the prayer's words, for by that an effort is made and the cogitation is kept at the meanings from within those words, whose content can't ever be exhausted. Otherwise, under the pretext of a contemplation that isn't mediated by the words of the uttered prayer, there takes place a negligent scattering of the cogitation, and one doesn't achieve a depth in the same inexhaustible meanings expressed through prayer. We mustn't utter the prayer's words without focusing out mind, but we mustn't either neglect too, under the pretext of the contemplation, the uttering of the prayers' words.

and night. That ceaseless prayer isn't shown to the onlookers in the stretching forth of the hands, neither in the sound of the tongue, but it becomes known to them who know how to understand, in the meditation of the cogitation, in the work of the mind, and in the remembrance of God with perseverant humiliation.

175. Somebody can persevere always in prayer, when he has his thought gathered in his mind, into much peace and awe, and he digs with his thought into the deep of God[521] and he tries to taste, from there, the all-sweet drink of the vision (contemplation). If he misses that peace, he won't be able to do that. This is because the ceaseless prayer has been achieved only by him whose soul's powers advance through knowledge[522].

176. If you are singing prayer to God and you have a brother standing at your monastic cell's door and knocking on that door, you won't place the deed of the prayer above the deed of the love and so to overlook your brother. This is because such thing isn't pleasant to God. God wants the oil of the love and not the sacrifice of the prayer. So, by letting the gift of the prayer, you will give word of love the brother, and you will serve him. Then, by turning back to prayer, you will bring you gift to the Father of the ghosts, with tears and with crushed heart, and righteous ghost will be renewed within you.

177. The mystery of the prayer it isn't committed at a decided time and in a chosen place, this is because, if you decide the aspects related to your prayer in hours, in times, and in places, the time that remains unallotted it will spill its venom in other things which belong to vanity[523]. The prayer means the ceaseless movement of the mind around God; the prayer's deed consists of spinning the soul around the godlike works; and the goal of the prayer is to attach the cogitation to God and to

[521] It is not about the thoughts about things, but it is about the thoughts referring to God, or brought by God within man's mind.

[522] Here is made a connection between the possibility for ceaselessly praying and the advancing to God's ever deeper meanings. Here the boredom of praying won't occur.

[523] The time is the occasion of a ceaseless dialogue with God. Otherwise, we won't advance, through time, towards God, namely such a time won't be connected to eternity, but it becomes a meaningless time. Of course, this dialogue, by being a dialogue of the love, every love deed gives the time a meaning, and it gets the time rid of vanity. Otherwise, the time remains vain and it spills its vanity's venom in all our preoccupations.

ascend to a sole ghost with God, according to the apostle's rule and word.

178. Even if you have killed your limbs and even if you have resurrected your soul through ghost and even if you have been found worthy of above-nature gifts, you won't let the understanding power of your soul to get lazy, but you will get it used to always move its memory around the sins you committed and the hell's torments, and you will reckon yourself, with your mind, as worthy of punishment. Thus, by spinning your mind into these, and by reckoning yourself as such, you will keep your ghost defeated, and you will have within you the spring of the humiliation, as springing out the rivers of the godlike grace, and God will look at you and God will give you Hos Ghost in order your heart to progress[524].

179. Fasting with right-reckoning and having as company the vigil united with the cogitation and with the prayer, it makes him who live in ascesis by fasting, to quickly reach the borders of the dispassion, when he has his soul inundated with tears due to the abundance of his humbleness and when he is burning with love for God. He who has reached here, he will be taken by the fasting to the peace of the ghost that is above any free mind and that unites him, through love, with God.

180. Isn't the emperor so proud for his glory and for his empire and he doesn't enjoy his mastery, as the monk rejoices for the dispassion of his soul and for the humiliation tears. This is because the pride of the first one it gets withered together with his empire. But the bless dispassion of the second one lasts, together with the joy for it, for endless ages. One like this, he spins amongst people, during his life here, as a wheel, by getting a little close to the ground and to the realities on the ground, for the need of his nature, but he moves himself, as a globe, in his mind's sky and he bears with him, combined, as in a circle, the beginning and the end, and imprinted, in the crown of the humbleness, the images of the gifts. This one has as abundant meals, the contemplation of the things, and he has as drink the cup of the wisdom; and as resting, he has God.

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[524] The soul is so strongly attached, by humiliation, to God, so that the grace can spring out just from within the soul; on the other hand, God is lived in the most accentuated way, as Person Who looks at the man and Who gives His Ghost to the man, and so the man is ceaselessly enriched.

181. He who had willingly surrendered himself to the toils for virtue and who warmly walks the road of the ascesis, he will be found worthy of great gifts from God. That's why, by advancing towards the middle, he will reach godlike unveilings and visions. And he wholly becomes as enlightened and as wise, as more as he stretches the toils of his ascesis. But the more he ascends towards the height of the vision, the more he stirs up the big envy of the destroyer devils against him. Because they cannot stand to see a man moved in angel nature. Because of that, they shoot at him, when he doesn't take heed, the sharp arrow of the self-appreciation. If he discovers that cunningness and if he runs into the stronghold of the humbleness, by despising his own self, he will escape the perdition of the pride and he will enter the realms of the salvation. If he doesn't do like so, he will be forsaken from above, and he will be given to the ghosts which ask for his unwilling punishment, because he hasn't allowed to be tried by the willing punishment. And these ghosts are loving of pleasure, loving of body, cunning, and full of anger. They awfully humiliate him through the trouble they bring upon him, until he will admit his helplessness and, by crying, he will escape the trials and he will say together with David: "It is good that You have humbled me, in order I to see Your righteousness" (Ps. 118: 71[525]).

182. God doesn't want us to always be lowered by passions, but by being us as some hares chased by passions, we to reckon only Him as salvation rock. This is for otherwise He wouldn't have said: "I have said: gods you are and all of you sons of the Highest" (Ps. 81: 6[526]). God also wants us to be like some stags running on the high mountains of the commandments and getting thirsty for the like-maker waters of the Ghost. Thus, as the stags naturally eat the snakes and they transform, in a odd manner, through the warmth of the much running, the venomous nature of the snakes into a corner with grass, without being harmed, likewise us, by receiving in the

[525] In KJB we have: Ps. 119: 71: "It is good for me that I have been afflicted; that I might learn thy statutes."; in ROB we have: Ps. 118: 71: "Good is to me that You have humbled me, for I to learn your commandments." (E. l. t.'s n.)

[526] In KJB we have: Ps. 82: 6: "I have said, Ye are gods; and all of you are **children** of the most High."; in ROB we have: Ps. 81: 6: "I have said: "Gods you are and all of you sons of The Highest." (E. l. t.'s n.)

belly of our cogitation any passionate thought, we to transform it, through our thirsty running of the path of the commandments of God and with the power of the Ghost and by unconditionally surrendering ourselves to God, in a virtue's deed with a good fragrance and savior, in order to prove us as ones who enslave the whole our thought, through deed, to obeying Christ. This is for the world from above it needs, in order to be filled up, not of earthly and non-consummate people, but it needs spiritual and consummate people who run towards the consummate man of the fullness of Christ.

183. He who always spins himself on a spot and he does not want to move forward, he is like the mule moving on the same place around the threshing machine. This is for he who always lives in ascesis with his body and who occupies himself only with the habituation of his body, through the whole hard suffering, he will damage himself as much as possible without noticing it, because of not understanding the purpose of the godlike will. The bodily habituation, according to Paul (1 Tim. 4: 8), it will be beneficial in few things, until the bodily thought is not swallowed by the streams of the repentance and until it doesn't reign the law of the Ghost within out mortal body. But the awe of the soul, that can be seen through the knowledge of the things and of the immortal branches, namely of the godlike cogitations, as a tree of live in the understanding work of the mind, it is useful everywhere and in everything. This is for it works the cleanness of the mind and it brings peace amongst all mind's powers; it brings the enlightening od the mind, the cleanness of the body, the righteousness, the comprising restraint, the humble cogitation, the humiliation, the love, the holiness, the heavenly knowledge, the wisdom of the word, and the seeing of God. So, he who has advanced from the much habituation to such a consummation of his awe, he has crossed the Red Sea of the passions and he entered the promised Land, where the milk and the honey of the knowledge of God flows in, namely the undried delectation of the saints.

184. He who hasn't' decided yet to get up from the partial and little beneficial things and to ascend towards the totally beneficial things, he still eats the oat bread into the sweat of his face, according to the rule form above, ordered by God. That's why his soul doesn't' feel the longing for the known-with-the-mind manna, neither for the water that flows out of the hit stone on behalf of Israel. But he who has heard the

words: “Get up and let’s go aways from here” (1 Jn. 14: 31) and, by being him awaken by the voice of the Teacher, he has risen up from the tiring work and he has stopped eating the bread of the pain, that one, by rejecting his feeling and, by tasting from the cup of the wisdom of God, he has known that God is good, as one who, after he has fulfilled the law of the commandments in serving the Word, he has ascended in the upper room, and he is waiting for the descent of the Comforter.

185. We must step towards the realities from ahead of us, according to the rules and to the steps of the wise life. We must ascend, zealously, towards what is placed higher, as ones who ceaselessly move ourselves around God and we never experience any stopping in advancing towards better. Let’s advance from the ascesis with the deed to the natural contemplation of the creation. From that we must ascend to the mysterious knowledge of God and we to rest, in it, of all the deeds of the bodily habituation, as ones who have ascended above the bodily weakness and who have received the knowledge of the true right-reckoning and the right-reckoning itself. And if we haven’t received yet the knowledge of this right-reckoning (discernment), and if we do not know yet how to step towards the ones which stay in front of us and how to tend towards what is more consummate, the we will be even more evil than the people within world, who do not know the rule of advancing from the worthiness they have, neither they know the steadfastness of the ascension until they will ascend to what is above all the other worthiness (steps) and they will rest their own longing there[527].

186. That soul that clean himself in a strained manner, with much warmth, through the toils of his will, he will be surrounded by the godlike light and he will start seeing, little by little, in a natural manner, the beauty that he was given at the beginning, by God, and he starts widening himself into the love of The One Who has created him[528]. But the more limpid

[527] All of these are according to the vision of Saint Gregory of Nyssa and that of Saint Maximos the Confessor. The “steadfastness of the ascension” means persistence in ascension, the “stabile movement” (motus stability). The longing can no longer rest itself in its thirsty stretching, except when it will has reached into the indefinite infiniteness of God.

[528] Only when enlightened by the godlike light, he who lives in ascesis will know, through cleanness, his true nature, a nature made for the full of meanings and of love infiniteness of God, as only in loving relation with other human subjects one can put into value his most characteristic possibilities which are hidden in the unveiled richness of his own self.

becomes to him the rays of the Sun of Righteousness, consequently to his cleaning up, and the more it is unveiled and made known to him his natural beauty, the more he will multiply also the toils of his ascesis, towards his ever higher cleanness, in order him to know, in a clean manner, the glory of the gift that he has been found worthy of, and in order him to achieve the former nobility and to restore the clean and untroubled by material things image, for the One Who has created him. And he doesn't weaken himself, by any means, in increasing his toils, until he will be cleaned up of all stains and defilement and until he will become worthy of any vision and of dialoguing with God[529].

187. "Uncover my eyes and I will understand the wonders of Your law" (Ps. 118: 18[530]), shouts out towards God he who is covered by the mist of the earthly thought. This is because the nescience of the earthly mind, by being a fog and a deep darkness, it covers the sight of the soul, it makes the soul darkened and foggy, so that the soul cannot understand the godlike and the human realities, because of not being able to look at the rays of the godlike light, or to enjoy those goods which "the eye hasn't seen and the ear hasn't heard and at the man's heart they haven't ascended" (1 Cor. 2: 9). By being his eyes unveiled through repentance, he hears them into knowledge and he knows them with understanding[531]. And not only that, but he also places steps of these meanings within his own heart and, by tasting their sweetness, he clears up his understanding. And through word of wisdom from God, he described to everyone the wonderful goods of God, which God has prepared to them who love Him, and so he urges everyone to come to be imparted with those goods, through much ascesis and many tears.

188. By being seven the gifts of the Holy Ghost, the Scripture, by starting with the first one, it lists from wisdom and it descends towards the end that is the godlike fear from

[529] It is a clear affirmation of the co-working - of him who lives in ascesis – with God. Each of them makes to increase, from step to step, the another's work.

[530] In KJB we have: Ps. 119: 18: "Open thou mine eyes, that I may behold wondrous things out of thy law."; in ROB we have: Ps. 118: 18: "You open my eyes and I will know the wonders from Your law." (E. l. t.'s n.)

[531] The repentance gives the soul the power for knowing on himself and for knowing God Himself, increasingly better. The repentance is the discovery of his deeps in connection with the deeps of God, that his depth depends on, and out of which his depth is being fed.

the Ghost. So, it says: "The ghost of the wisdom, the ghost of the understanding, the ghost of the counsel, the ghost of the power, the ghost of the knowledge, the ghost of the awe, and the ghost of the fear of God" (Isa. 11: 2). But we must start with the fear that cleans up, namely from the fear of torments, in order through that, by getting far, in the first place, from evil, and by cleaning ourselves through repentance of the fruits of the sin, we to reach that clean fear from the ghost, by walking on the way that leads us to it, and by resting in it of all the work of the virtue.

189. He who has started with the fear of damnation and he advances towards the cleanness of the heart through the tears of the repentance, he is filled up, firstly, with wisdom, because the fear is the beginning of the wisdom, according to the word of the Scripture (Prov. 1: 7); then he will be filled up with understanding, and then with counsel, through which he embraces, with good advice, the useful things. By advancing all the way up to here through the working of the commandments, he will be elevated to the knowledge of the things and he receives the true knowledge about the godlike and human things. After that, by wholly becoming him a dwelling place of the awe, he will be consummated by ascending in the stronghold from the peak, of the love. And he will be immediately welcomed by the clean fear of the ghost towards guarding the treasury of the Kingdom of Heavens that dwells within him[532]. By being this fear very savior, it makes him who has ascended to the place of the love, to be him full of tremble and to uphold the fight, because of fearing not to fall off from such height of the love of God, and, consequently, him to be cast again in the dreadful fear of torments[533].

190. Differently read the Scriptures they who are beginners in the pious life, differently those who have advanced to the middle, and differently they who have run all the way up to consummation. To the first ones, the reading is the bread from the table of God, that upholds their hearts in the holy ascesis of the virtues, and it gives them the vigor of the strength in order they to fight the ghosts causing the passions, and in

[532] That's why was said that in him who lives in ascesis, by being elevated to the love for God, the fear of God rests within him. It is about the fear of not losing the love of God and his love for God.

[533] All the virtues start with the fear of torments and they end at the clean fear, a fear that guards the achieved virtues, amongst which especially the love.

order to make them valiant fighters against the devils, so that they could say: "You have prepared table before me, against them who trouble me" (Ps. 22: 5[534]). The second one is to them as wine out of the godlike chalice, gladdening their hearts and getting them out of themselves through the power of the meanings, and elevating their mind from the letter that kills them, in order them to visit the deeps of the ghost, and in order to wholly be them birth-giver and unveiling of meanings, so that these ones to be able to say, at their turn, and rightly so: "Your cup make me drunk with its strength" (Ps. 23: 5[535]). And to the last ones, it is like oil of the godlike Ghost, by tenderizing their souls, taming and humbling their souls through the overwhelming of the godlike illuminations and elevating their souls above the weakness of their bodies, in order they too to be able to shout out, rejoicing: "You have poured oil over my head and Your mercy will accompany me all the days of my life" (Ps. 22: 5, 6[536]).

191. As long as we tend towards God, perseveringly, through the love for wisdom with the deed, into the sweat of our forehead, diminishing the passions of our body, the Lord eats with us at the table of His gifts, that bread towards existence, earned out of plowing the virtues, that upholds the people's souls. But when through dispassion, it is sanctified within us, in His name, and He reigns in all the powers of our soul, by reconciling the rebelled ones, and by obeying to the good thought that what is evil, and when His will is done on earth like in heavens, then He will drink together with us in His Kingdom that has come to us, that new drink, one above word, of the wisdom of the word, mixed with the humiliation and with

[534] In KJB we have: Ps. 23: 5: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."; in ROB we have: Ps. 22: 6: "You have prepared table before me, against them who trouble me; You have anointed with oil my head and You cup is watering me like a powerful." (E. l. t.'s n.)

[535] See the previous footnote.

[536] In KJB we have: Ps. 23: 5-6: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. // Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."; in ROB we have: Ps. 22: 6-7: "You have prepared table before me, against them who trouble me; You have anointed with oil my head and You cup is watering me like a powerful. // And Your mercy will accompany me all the days of my life, so that I to dwell the house of the Lord, for many years." (E. l. t.'s n.)

the knowledge of some great mysteries[537]. And when we reach to be imparted with the Holy Ghost and that changing us with the good feeling into the renewal of our mind, then He, by being God, he will be with us like with some gods, and as One Who have made His body immortal[538].

192. When the unrestrained water of the passionate thoughts of the mind, it has been stopped by the coming of the Holy Ghost, and the arrows of the indecent thoughts and the abyssal deep of the memories they have been covered through restraint and by thinking at death, the godlike Ghost of the repentance will breathe and there will descend the waters of the humiliation that God and our Master, by pouring them into the washing vessel of the repentance, he will wash up our feet known with the mind, and he will make them worthy of stepping in the courtyard of His Kingdom.

193. The Word of God, by making Himself body and by giving subsistence to our nature within Himself and by being Him wholly a man, except the sin, he has deified our nature by creating it anew, for He is consummate God. And by being Him Rationality of the First Mind and God, he has united Himself with the rational part of the human nature, and so He has given the human nature wings to fly at height, and to cogitate and to thing at the godlike realities[539]. But bey being fire too, He has strengthened powerfully, with the existential and godlike fire, the wrath of the human nature, against the passion and against the devils[540]. Finally, by being the target of the desire of all the

[537] The knowledge of the great mysteries, ones above human word, of the loving Person-Word, better said the loving Infinite, it is like a drink that makes us drunk with enthusiasm and with joy, by producing a true forgetfulness about our self, but also producing, in the same time, an awe that will make the human being non-confounded to God, because of living in awe what doesn't belong to him. God accompanies us during the whole our spiritual ascension.

[538] If He hadn't made His body immortal, He would have been any longer with us as a man, namely close to us. If that had been the case, He would have been only God, far from us. Consequently, neither would have been us close to Him as God and Man. If that had been the case, we couldn't have been able to fully use Him for our deification, we couldn't have been able to enter the connection with the infiniteness of the godlike love as overpoured in the indefinite of our human nature, as a nature assumed by the Son of God.

[539] To the human rationality are open - by the fact that the human rationality is personified in the godlike hypostatical Rationality – the endless heights of the life of God and the deepened into God meanings of all the things created and upheld by Him and into Him.

[540] God is existential fire, namely fire through being, fire of the joy and of the enthusiasm of the life and of the plenary love through Himself. To God, the fire isn't as it is at us, namely

rational nature and the resting of its lust, He has widened the lusting part of our being, in order to be imparted with good of the eternal life, with full of feeling love. And thus, by renewing the whole man within Himself, he has made the man new out of old, in order the man no longer to wear in the renewed state any reason for blaming the creator Word[541].

194. The Word by liturgizing within Himself our rebuilding, He has Himself sacrificed on Himself for us, through cross and death, and He is always giving His undefiled body to be sacrificed and he invites us, daily, to eat His body in order it to be us upholder of soul nourishment. Thus, we by eating His body and by drinking His all-honored blood, we can reach, into the feeling of our soul, through impartation, as better than we are. Mixed with these ones, we are transformed from what is smaller in what if greater, and we are in a twofold manner uniter with the twofold Word, namely through rational body and soul, with the embodied God Who is of-one-being with us according to the body, in order we no longer to belong to ourselves, but we to belong to Him Who has united us with Himself, through the immortal table, and He has made us to be, through work, what He is by nature[542].

195. Therefore, if we get closer to eat this bread and to drink from this cup through the two powers of our nature, after we have become tried into the toils of the virtues and after we have cleaned ourselves through tears, the twofold Word will mix Himself with us, whole, into gentleness, and He will make us as His own, as One Who is embodied and of-the-same-being with us, according to humanity; and by deifying us, whole, through

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only a work of the being upheld by the Creator of this being. With His fire he upholds the ignition of our wrath against passions.

[541] The embodied Son of God is not only that that corresponds to our rationality, in order Him to bring this one back, through embodiment, to its right usage, but He is also what corresponds to the human anger and lust. That's why he has brought also the anger of our nature back to its right usage against the sin, and he has brought back also our lust to lusting for what it deserves to be lusted for, and he widened and he deepened this lust in order it to be able to delight itself with the infiniteness of the godlike life and love.

[542] The basis of the liturgy officiated by Christ with us, it is the liturgy officiated with His human nature within Himself, by sacrificing it and by offering it to God-the Father, and by taking it, through that, to resurrection and by uniting it with the infinite God. Through the impartation with His body and blood, He make Himself to us as our self, as he is of His body and blood, and so he opens us too, to God's infiniteness.

the rationality of the knowledge[543], and by making us as His own, as we have reached to be of-an-image with Himself and brothers of His Who is God and of-one-being with the Father. But if He comes closer to us and if He find us mixed with the contents of the passions and stained, He will wholly burn and melt us down, with that fire that naturally consumes the sin and that cuts off our life not with the will of His kindness, but as forced by our insensitiveness's contempt.

196. Our Lord, by coming closer to us in an unseen manner, he travels together with all of them who started walking on the way of His commandments, through the love for the doer wisdom, and He helps us as to ones who have a non-consummate thought, and our souls still hesitates in the aspects of the virtue. And, in what regards them whose eyes are still impeded to see their progress, because of not seeing that our Lord travels together with them and He works together with them in order they to be delivered from passions, and the Lord gives them a helping hand in order they to achieve all the virtues, but they still are progressing in the toils of the awe and they reach, by humbleness, to dispassion, the Word doesn't want them to stop here, because they are weakened by the toils of the virtues, but He wants them go further and ascend to contemplation. That's why, by nourishing them with measure, with the bread of the tears, He blesses them with the light of the humiliation and He opens their mind in order they to understand the deep of the godlike Scriptures and by that, they to know the natures and the rationalities of the things. Then He immediately withdraws Himself from them, in order they to get up and to search – with even more zeal – for finding out what the knowledge of the things is, and what the elevation coming out of it is. And by searching that one zealously, they will be elevated to an even higher ministration of the Word[544] and they will herald everyone the resurrection of the Word which they will have known by contemplation.

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[543] The deification takes place by the fact that our elevated rationality knows the endless deeps of the godhead, by the fact that those deeps become characteristic to our nature, for our nature has become of Christ.

[544] The higher ministration of the Word is the preaching of the Word at the end of the whole ascension with the Word and into the embodied Word. Thus, the higher ministration of the Word it is, in the same time, the higher ministration of the word that says about the Word. Out of the intimacy with the Word as Person of them who have ascended with Him, to them there come His words and the words about Him too.

197. The Word rightly condemns the delay of them who tarry for too long in the toils of the doer habituation and who do not want to move themselves from it and to ascend to the higher step of the seeing, so that He tells them: "Oh, you the unskilled and lingering with your heart to believe" (Lk. 24: 25[545]) in the Word Who can unveil the natural contemplation them who walk with the ghost in the deeps of the Ghost[546]. This is because of not wanting to cross from the beginner ascesis to the more consummate ascesis, and from the body of the letter of the godlike Scripture to the meaning of the Word[547], and that is the sign of a lazy soul and who hasn't tasted yet the godlike Word, but he thinks at his progress like at something important. To this soul won't be only told, as one who bears his candle quenched: "Go and buy oil from them who sell it" (Mt. 25: 9), but it will even be locked to him the wedding chamber, being him told: "Go away, I do not know where you are from" (Mt. 25: 12).

198. When the Word of God comes to the fallen soul, as in the city of Bethany, in order Him to resurrect that soul's mind that was killed by sin and that was buried under the corruption of the passions, then the wisdom and the righteousness which were sunk into sadness because of the mind's death, they come crying before Him and they say: "If You were here with us, guarding and watching, our brother wouldn't die" (Jn. 9: 21), namely our brother – our mind – wouldn't die because of the sins. Then the righteousness hurries up to nourish the Word with much care and with the working of the commandments, and it sets up the diverse and rich table of the heavy suffering. And the wisdom, by disregarding all the other worries and the heavily tiring suffering, it has chosen the work of the mind and it wants to sit and hear the movements of the word known with the mind and his meanings discovered into contemplation[548]. That's why, on the first one, the Word welcomes it to live in ascesis in order Him to feed it at the table of the love for working and diverse wisdom, but He always

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[545] In KJB we have: Lk. 24: 25: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:" (E. l. t.'s n.)

[546] It is about the contemplation of the rationalities from the nature, a contemplation done with the help from the Holy Ghost, that it opens the luminous and endless horizon of the Ghost through these rationalities.

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[548] The mind, in the Greek language, it is of masculine gender (νους).

rebukes it for it takes care of many ways of heavy suffering and it occupies itself with something that is beneficial only in a few aspects; and He tells it that a things is necessary to be searched for in order to serve the Word: to submit what is evil to the good thought, and to transform the earthly thought of the body into spiritual thought, through the sweats of the virtue. He praises the another and He gets is closer naturally, as one who has chosen the good part of the knowledge of the Ghost, by which, by flying above the human things, it penetrated the deeps of God (1 Cor. 2: 10) and it takes out of there the pearl of the Word and it looks at the hidden treasuries of the Ghost, and by that fact it occurs to it an untold joy, a joy that won't be taken away from it[549].

199. That mind that was killed by passions, and that has been resurrected by the coming of the Word of God Who removed the stone of the callousness, that mind is untied form the ties of the sin, by the servants of the Word, namely by the fear of torments and by the toils for virtue. And by enjoying the light of the future life, it is liberated towards dispassion. After that, by sitting on the chair of the feelings, and by liturgizing into cleanness the mystery of the seeing (contemplation), it stays at the table with the Word; and by ascending together with Him from earth to heavens, it reigns with Christ in the Kingdom of God and the Father, by resting itself of all its desires.

200. To each one of them who have been zealously – and according to the law - living in ascesis, and who have advanced towards the middle and who have become consummate up to the measure of the age of the fulness of Christ (Eph. 4: 13), it will be proven and shown, through the entrustment and the work of the Holy Ghost, the restoration that he will be partaker to, after his untying from his body[550]. And the joy he feels, it makes known to him the eternal happiness from the unperishable light, from the end. But even from here, the hearts of them who live in ascesis according to the law, they are

[549] Here we have a very interesting comparison between Martha and the first step of the toils for virtue, and between Mary and the second step of the contemplation of the godlike rationalities of the things. Martha toils by working of by committing deeds, while Mary deepens Herself, through the transparency of the seen realities, into the deeps of the unseen realities. Christ wants our soul to more quickly cross to this stage.

[550] Only into the state of resurrection, the man is restored there where he should have been reached if he had not fallen.

engulfed by an endless joy and by the gladness of the Holy Ghost, that, according to the Lords' word: it won't be take away from them (Jn. 11: 22). So, he who has been found worthy even from here of being the dwelling place of the Comforter and who rejoiced of His gifts by working the virtues and who have been enriched with His godlike gifts, and he is full with joy and with the whole love, namely he is delivered of all the fear, he will joyfully untie himself from his body's ties, and he will gladly part with the seen realities, of which he detached himself before, when he was using the senses. He will rest himself in an untold joy into light, there where is the dwelling place of all the ones who gladden themselves, even if the body often suffer pains because of the detachment and because of the cutting off of the union, and it suffers like the women when they give birth.

The Third Hundred of the Heads about Knowledge, about Love, and about the Consummation of the Live

201. God is dispassionate mind, above all the mind, and above all dispassion; He is luminous light and spring of the good light; He is wisdom, Word, and knowledge, and Giver of wisdom, of word, and of knowledge. Therefore, within them who have been given this, on the ground of their cleanness, and whom these ones are abundantly seen within, and within them is guarded too, undiminished, His image. That's why, these ones are the son od God, guided by the Holy Ghost, as it was said: "As many as are guided by the Holy Ghost, those ones belong to God" (Rom. 8: 14).

202. All of them who have become, through the toils of their ascesis, clean of their bodies' corruption and of their ghosts' corruption, they have reached to be vessels of the immortal nature, by the gifts of the Holy Ghost. And they who have reached such a state, they are filled with the good light. For this light that fills up their heart with quietude and peace, they bring good words out of their hearts, and the wisdom of God spring out of their lips, into the knowledge of the godlike and human things, and their word interprets, undisturbedly, the deeps of the Ghost. Against these ones there is no law, once they have united themselves with God, and once they have been changed with the good change.

203. He who perseveringly and with a zealous diligence, he tends towards God, he will become seal of the image of That One, through the virtues of his soul and body. This is for he rests himself into God and God rests Himself into him, through reflection. Thus, he is like an image of the godlike happiness, into the richness of the gifts of the Ghost, and he is god by work, and God is the fulfiller of his consummation.

204. Nobody is allowed to say, because of his nescience, that the man is in the image of God, on the ground of human beings' bodily composition, because the man is in the image of God on the ground of his mind's understanding nature, one that isn't limited by the body that pulls downwards. This if for, like the godlike nature, by being outside the whole creation and thickness, it is not bordered, but it is borderless, and bodiless, and above any being and word, and without quality,

untouchable, without quantity, unseen, immortal, non-comprisable, and totally impossible to us to be understood, likewise the understanding nature given us by God, by being borderless and outside the whole thickness, it is bodiless, unsee, untouched, non-comprised, and it is image of God's immortal and eternal glory[551].

205. God, by being the prime Mind, as Emperor of everything, He has within Himself the of-one-being Word and together eternal with the Ghost. God is never outside the Word and the Ghost, due to the indivision of the nature. But He is not confounded to These Ones, due to the unmixing of the Hypostases. That's why, by giving birth to that Word from His being, He doesn't separate Himself from That One, not being cut off into Himself. And the together eternal Word has, from before ages, the of-one-being with Him Ghost Who proceeded, from before ages, from the Father, and Who isn't cut off from Him Who has proceeded Him. This is for All Three of Them have a sole uncut nature, even if through the differences of the Hypostases it is shared in Persons and it is extolled as Trinity: as Father, Son, and Holy Ghost. These Ones, by being a unique nature and a unique God, They never separated Themselves from the being and from that eternal-together nature. Therefore, look at the human being created by that in-three-hypostases and unique nature as image of itself[552], according to the understanding part, not according to the seen part, according to what is immortal and remains forever the same, and not according to what is mortal and decomposes.

206. God, by being Mind and above the creatures build by Him into wisdom, and by giving birth without flowing, to the Word, towards the creatures' lasting and, by sending, as it was written, the Holy Ghost towards the creatures' power, He is both outside and within everyone[553]. Likewise, the man who is

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[551] The man is, in his spirit or in his self, impossible to be defined and impossible to be comprised. But his indefinite has, in the same time, the sentiment of a limitation in power. He isn't infinite, but he is thirsty for infinite and in connection with the godlike infinite.

[552] The man is an image of God also by the fact that he doesn't exist as a unique person, but he is always inseparably connected with the other persons. Only in this condition the man unveils his indefinite always open as an indefinite of the love, as an indefinite of the life and of the movement.

[553] The Word of God is the basis of the subsistent images of the creatures, and therefore they subsist into Him. The Holy Ghost is the basis of the creatures' power for activating what is virtually comprised in images, in their essences. The Holy Ghost sets and upholds in loving movement towards God, and towards the fellow humans, their indefinite. But the activation of

partaker to the godlike nature, by being an image of Him according to the understanding part, namely according to the mental, bodiless, and immortal soul, and by having, by nature, that mind that gives birth to the rationality within his own being, and by that being upheld the whole power of the body, he is both outside and inside the material and seen realities. And like The One Who ha created him is non-separated from His Hypostases – namely the Son and the Holy Ghost -, likewise the man is uncut with his soul from his mind and from word (rationality), by being a sole nature and being, non-bordered by body[554].

207. As God is worshipped in Three Hypostases: as the Father, as the Son, and as the Holy Ghost, likewise the image created by Him, namely the man, he is seen in three parts: in soul, in mind, and in word, but as the one who worships God Who created everything from nothing. So, the ones which are together-eternal and on-one-being with God (the Father) according to the nature, these ones are also of-one-nature and of-one-being with His image[555]. Out of these it is seen the image

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this power is also a matter of a clearer conscience and of a more accentuated will of the man. But the Holy Ghost is the main factor necessary for deepening and for guiding the human subjectivity in that direction towards God and towards the other human persons. One can say, therefore, that the Word is the basis of the creatures' existence and constitution, while the Holy Ghost is the factor that strengthens the creatures' quality as subjects and their work in the relations with the godlike Subject and with the human subjects. As such, the Holy Ghost strengthens and deepens the human subjectivity. The Son of God takes a human image in order Him to strengthen this image in His subjective indefinite, for He created this image and He upholds it; the Ghost doesn't take a human image, for He didn't create this image; but the Holy Ghost actualizes the human image through the work subjectively upheld in this image, and by that, the Holy Ghost restores that image practically and actively. The Word of God doesn't uphold only our logical cogitation, unlike the Holy Ghost Who would uphold the man's feeling: both of Them have an ontological efficiency. But the Word, by being the model of the images, He is more easily cogitated, while the Ghost, by being the factor that actualizes and strengthens the powers of the creation, it is mostly lived by people in this actualization and strengthening of their powers.

[554] The Father is likened here to the mind, there to the soul. In the first case, the Son is likened to rationality or to word; in the second case, the Son is likened to the mind. In the last case, the Holy Ghost is likened to man's ghost. But rather the Father is reckoned as the ultimate subsistent basis of the Hypostases of the Son and of the Holy Ghost. The Father is rather understood as an ontological basis.

[555] Namely, like the Word and the Ghost are of-one-being with the Father, likewise the man's rationality and ghost are of-one-being with the soul. IN addition to that, it is affirmed here some partaking of the man to God.

within us, and through them we are the icon of God, though they are mixed with clay[556].

208. Something else is the image of God and something else are the ones seen in addition to the image. The image of God is the understanding soul, and the mind, and the rationality, and that one and undivided nature. And the ones which are seen in addition to the image, they are: the mastering power, the imperial power, and the freedom. Likewise, something else is the mind's glory, and something else is the mind's dignity; and something else is the image of God, and something else is the likeness to God. The mind's glory is its tendency and its ceaseless movement towards the realities from above, and the nimbleness, and the understanding, and the wisdom, and the immortality. The dignity is the rational, imperial, and mastering power, and the freedom. The image of God that stays within soul, within mind, and within rationality, it is the self-subsistence, the one-beingness, the indivision and the non-separation of the soul. This is for the mind and the rationality belong to the incorporeal, immortal, godlike, and understanding soul. All of these are of-one-being and together-eternal, and they cannot be cut off or divided from one another. And the likeness is the righteousness, the truth, the mercy, and the love for people. So, in them who these ones are worked and preserved, one can limpidly see both the image and the likeness. These ones are moving according to the nature, but according to the dignity they are above all the other things[557].

209. The rational soul is divided, as we said, in two. This is because one of soul's sides is rational, and another is passionate. The soul's rational side, being in the image of the Creator, it cannot be held, seen, or bordered by senses, because of being both outside and inside the senses. Through it, the soul is in communication with the understanding and godlike powers, and it tends, by its nature, towards God, as towards its model, through the holy knowledge of the things, and it is elevated at the impartation with the godlike nature. And the soul's passionate side it mixes with the senses, because of being submitted to passion and pleasures. Through it, the soul is in communion with the nature submitted to the senses, that it eats and it grows, that it breathes, it feels the cold and the heat,

[556] From *About the Soul*, head no. 21; Editor J. Darrouzès, p. 84.
[557] Ibid, heads no. 22-23, pp. 84-86.

and it eats in order to survive, to live, to grow, and to be healthy. That's why, by changing itself together with these ones, it is sometimes conquered by irrational lusts, and so it deviates from that movement according to eth nature, while some other times it gets angry and it is carried away by the irrational wrath that makes the man not to eat, not to drink, and to get upset and then to rejoice again, being sweetened by delectations and getting saddened by troubles. Rightly so, this side of the soul it is called as passionate, being tested by passions. So, "when this mortal will be swallowed by the life" (1 Cor. 15: 54) of the Word[558], being victorious the best one, then also the life of Jesus will be shown within our mortal body, by placing within each of us the life-maker-death of the dispassion, and giving us the incorruptibility of the immortality into the desiring the Ghost.

210. Like the Creator of everybody had within Himself - before creating everything out of nothing – the knowledge, the natures and the rationalities of all the things, as an Emperor of the ages and as a fore-Knower, likewise He created the man in His image as emperor of the Creation, in order the man to have within himself the rationalities, the natures, and the knowledge of all the things. The dry and cold quality of the flesh, the man has it from earth by its creation, the warmth and the liquid state of the blood he has them from air and fire. And the liquid and cold state of the juices, the man has them from water. From plants, the man has the power of growing, and from all the living creatures he has the power for nourishing himself. From the speechless beasts, the man has the passionate side. From angels, the man has the mind and the rationality. From God, the man has the immaterial breath, and the incorporeal and the immortal soul, seen in mind, in rationality, and in the power of the Holy Ghost, in order to exist and to live[559].

211. We are in the likeness of God, the One Who created us in His image and likeness: as composed of virtue and wisdom. This is for His virtue unveiled the skies and the earth is full of His wisdom. "And Your virtue, God, and Your righteousness, and Your holiness, and Your truth, they are

[558] The rational part - from within us – it will be victorious, soaked with the godlike Rationality as Person. There will be victorious the dispassion that is unsubmitted to corruption.

[559] From *About the Soul*, heads. No. 18-19, pp. 81-82.

around You" (Ps. 88: 9[560]). Or, he said again: "Righteous and holy is the Lord" (Ps. 144: 17[561]). He created us for His righteousness and kindness, for "good and righteous is the Lord" (Ps. 24: 9[562]). He created us out of the word of wisdom and out of the word of knowledge. This is for these ones are within Him, and for He is called as wisdom and Word. He has created us out of holiness and consummation, as Himself says: "Be you consummate, as your Father from heavens consummate is" (Mt. 5: 48); and: "Be holy, for I am holy" (Lev. 11: 44). He created us out of humbleness and gentleness: "Learn from Me, He says, that I am gentle and humble in heart, and you will have resting to your souls" (Mt. 11: 29).

212. Our mind, by being an image of God, it has what it its own, within itself, as long as it remains into its own things, and as long as doesn't move far from its worthiness and from its nature. That's why the mind loves dwelling into the realities from around God, and therefore the mind tries to unite itself with God, from Whom our mind has its beginning and through Whom our mind moves itself, and Whom our mind runs towards, through its natural features, and our mind desires to follow Him in simplicity and in the love for people. For the same reason, our mind, at its turn, by giving birth to the word, it rebuilds, like other skies, the soul of the people belonging to the same generation and it makes those stronger through patience and through the virtues with the deed. The mind also makes them alive, by the ghost of its mouth, by giving them power against the corruptible passions. And so, the mind proves itself to be creator too, of the understanding world, by imitating God Who is the Creator of the great world[563]. That's why the mind

[560] In KJB we have: Ps. 89: 8: "O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?"; in ROB we have: Ps. 88: 9: "Lord, God of the powers, who is like You? You are strong, Lord, and Your truth around You." (E. l. t.'s n.)

[561] In KJB we have: Ps. 145: 17: "The Lord is righteous in all his ways, and holy in all his works."; in ROB we have: Ps. 144: 17: "Righteous is the Lord in all His ways and pious in all His things." (E. l. t.'s n.)

[562] In KJB we have: Ps. 25: 8: "Good and upright is the Lord: therefore will he teach sinners in the way."; in ROB we have: "Good and righteous is the Lord, for that He will set law to them who commit mistakes on their way." (E. l. t.'s n.)

[563] The man is a creator in the order known with the thinking, but that is no less real than that one known with the senses. The man is creator by word, as expression of his love. The man recreates the souls of his fellow humans, he instills them life, he gives them power to abstain from evil, namely from advancing towards nothingness, to develop in good or in existence.

hears from above: "He who makes worthy out of unworthy, he is like My mouth" (Job 14: 4)[564].

213. He who perseveres in those mind's movements according to the nature, and into the worthiness of the word, he will keep himself clean of the material things and he will be adorned with gentleness, with humble cogitation, with love, and with mercy, and he will be filled up with the brightness of the illuminations of the Holy Ghost. And by looking at the higher visions, he will reach the knowledge of the hidden mysteries of God, and through word of wisdom, he shares those, kindly, to them who can hear. Thus, he not only that multiplies his talent, but he also shares his joy for that talent, to them who are close to him.

214. He who eases the committing of the unity of the twoness, and who frees his nobility from twoness, he has found that good living amongst the bodiless ghosts, by becoming, at his turn, mental ghost, though he is seen living with the body amongst the other people[565].

215. He who has submitted the serving of the twoness to nobility and to the unity's nature, he has obeyed the whole creation to God, by gathering together the divided ones and by reconciling all of them[566].

216. As long as the nature of the powers from within us it is divided in itself, and it is divided in several enemy parts, we won't be partakers to the supra-natural gifts of God[567]. And because of not being us partaker to those gifts, we will also stay

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But the man can do that only in coworking with the godlike Ghost, and by leading the souls towards God Who is the spring of the life.

[564] The ghost connected to the man's word, as addressed by man to his fellow humans, it actually makes them alive. And this is strength against the egotistical passions, against slavery, and against weakness, and it is relation with the Person of Christ and with the persons of the fellow humans, a relation where there is life within. That is a warmth communicated to us through the word of affection and of encouragement coming from our fellow humans. Right in this word, it is activated their communion with us, and the irradiation of their life within us, and that, when strong, it is out of the power of the Ghost.

[565] "Mental ghost" is the angel, who is ghost and, in the same time, he is pure mind too. This state is accomplished by the spiritual man. He liberates this twoness of the diversity, namely the twoness between mind and body, one that makes the soul's movement as hesitating between directing himself towards the things which are kindred to him or towards the things known with the senses.

[566] He who succeeds in making his own body servant to his own mind, he brings to unity, through the mind working within body, the whole world.

[567] The division from within us, it doesn't allow our mind to fulfill its work of knowing God, and of getting united with God and with our fellow humans.

far from the mysterious liturgy of the heavenly altar, one that is committed through the work of the mind[568]. But when, through the much zeal of the holy ascesis we have been cleaned up of the sins' defilement, and we have gathered together the parts previously divided within us, by the power of the Ghost, we will reach too, to be us imparted with the untold goods of God, and we will bring the godlike mysteries of the mysterious liturgy of our mind, to the understanding and above-heavens altar of God, as some seers and priests of His immortal mysteries.

217. The body lusts against the Ghost and the ghost against the body. There is a bitter fight between them, each one wanting to defeat another, and to conquer the reign. This is called as division, rebellion, impulse, and fight between the two parts from within us. By it, the soul is divided, when the mind leans towards something of the human passion.

218. Until we are divided amongst the fickle thoughts and until the body's law, that masters withing us, it is upheld by us, we will still be torn in many parts and taken far from the godlike unity, and we won't be enriched by it. But when this mortal is swallowed by the unifier and above-nature power of the lack-of-worries[569], and when the mind reaches to belong to itself, and enlightened by the giver of wisdom rays and meanings, then the soul, by gathering himself in a godlike manner into a unity, the soul will become one instead of many divided parts and, by gathering himself in the godlike unity, the soul will be united in that simplicity alike to God. This is the return of the soul to his ancient state and this is our renewal towards what is better.

219. Dreadful thing is the nescience, and beyond all awful things, by being even as a palpable darkness. It darkens the thought it enters; it divides the thinking power of the soul in many parts and it separate the soul from the union with God. Everything it gathers is lacks the rationality. This is because of making us entirely irrational and insensitive, as the thickened nescience becomes to the soul it overwhelms, a deep precipice of hell, that all damnation, pain, sadness, and sigh, are

[568] A common idea belonging to the Holy Fathers used to say that the mind is like a priest that, when united with God as indefinite person to indefinite Person, it officiates a mysterious liturgy on the heavenly altar, by bringing itself, and together with itself all the things gathered and unified within it – namely the whole world –, to God, by sanctifying the world within mind, or in "this place" where the believer meets God.

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gathered in. A contrary, the godlike knowledge is joy and endless overflowing of light to the soul, making the souls whom it dwells within – due to their cleanness – luminous in a godlike manner. The godlike knowledge fills the souls up with peace, with quietude, with joy, with untold wisdom, and with consummate love.

220. The presence of the godlike light, by being simple and unitary, it gathers to itself the souls who are imparted with itself, and it turns them towards itself. This is for it unites the soul with its consummation and it elevated towards the deeps of God the eye of their understanding, and it makes them seers, knowers, and teachers of the great mysteries. Decide then, if you want to clean yourself through the most strained toils and you will see within yourself, limpidly, the work of the mentioned aspects, which are so pleasant to God.

221. The illuminations of the First Light, through knowledge, into the cleaned souls, not only make these ones good and luminous, but they also elevate these souls, through natural contemplation, at the skies thought with the mind. But neither there it stops the godlike work within souls, but it consummates them until the souls will be united, through wisdom and through the knowledge of the untold realities, with The One and the souls become in Him one instead of many[570].

222. In the first place, we must become unmixed and undisturbed, through the rule of cleaning the sin of the defilement together with the inappropriate thoughts. Then, we must illuminate the eyes of our understanding – and which are always illuminating – through another rule of the illuminating work, one that is committed through the mysterious wisdom that is hidden within God. And thus, we must run to the science of the sanctified knowledge, that shares by word the new and the old insights, to them who has ears to hear, and it makes them further sharing the mysterious and hidden meanings of it, by directing those towards the unstained ears, but restraining them from the non-consummate ones. And this

[570] The "First Light" is God. the "intelligible skies" are the skies known by the mind, unlike the "sensitive skies" which are known through senses. To these skies are elevated the souls through the godlike illuminations, by contemplating the godlike rationalities of the nature. But this is only the second step of the spiritual ascension. The third step of the spiritual ascension is the union of the soul with "The One" - from whom all realities originate -, namely with God. But the soul is united with "The One" only when the soul himself has become "one", by ascending above distinctively looking and thinking at the godlike rationalities.

is in order not to be given the holy things to the dogs, neither to be thrown pearls before the piglike souls who mock it[571].

223. When somebody sees the fire of his soul being enlarged, for the faith from within heart and for the love from God, then he will know that within him dwells Christ Who works for elevating his soul from earth and from the seen realities, and Christ prepares to him that dwelling from heavens. And when he notices that his heart if being filled up with joy and with the desire for the untold goods from God, into humbleness, he will know that he is under the work of the godlike Ghost. When, finally, he feels his mind being filled up with and unspeakable light, and with the meanings of a higher wisdom, he will know that it takes place the descent of the Comforter within his soul, in order to unveil the treasuries of the Kingdom of Heavens which are hidden within Him, and let him guard himself as a palace of God and as a dwelling place of the Ghost.

224. Guarding the hidden treasuries of the Ghost it is done by ceasing to do the human things, and that is called by the word as quietness. This one, by even more igniting the love for God, due to the cleanness of the heart and to the sweetness of the humiliation, it untied the soul from the ties of the senses and it persuades the soul to embrace the freedom of the virtues[572]. Thus, by moving his powers, the quietude calls them towards the things according to the nature, and it give them the turning back to the ancient state, so that there not to be any evilness which to blame the Maker of the goods, because of the deviation and of the movement of the image towards what is worse[573].

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[571] There is a thinking that defiles the rationalities of the things, by mixing them up with the impulse towards sinning. We must raise ourselves to the clean meanings of the things, as Saint Maximos says. We mustn't associate, for instance, the clean meaning of the gold with the lust for gold. In this case the thinking at gold will no longer be deepened as godlike rationality of the gold in God's infiniteness, and it no longer elevates us towards God, but it limits us to the earthly lust for gold.

[572] In the Greek text: "the freedom of the modes". It is an expression taken from Saint Maximos the Confessor. But the modes are, in the conception of Saint Maximos, the various ways of activating the rationality of our being. And the most characteristic "modes" of activating our rationality are the virtues. In virtues there is the freedom of the man to choose, while the passions represent the man's slavery and his falling off rationality.

[573] Bringing the soul's powers back to the ancient state it shows God as The One Who didn't create any evil nature. That's why it means a praise to God.

225. The blessed, wise, and luminous quietness, it elevates to this sanctified and godlike consummation him who habituates himself to it and who occupies himself with it, according to the law[574]. And if he doesn't' reach this state of elevation and consummation, even if he is reckoned as occupying himself with the appeasement, he won't occupy himself with the consummate appeasement but with the stained appeasement. And he won't either achieve that quietness that isn't disturbed within by the unmastered passions, until he ascends to this height. He will only have his body fenced by walls, by dens, and by caves, tormented by a disordered and wandering mind[575].

226. The souls who ascended to the highest cleanness and who ascended to a great height of the wisdom and of the knowledge, they resemble, in an unmediated manner, to the cherubim, as ones who have come close, through their science, to the spring of the goods, and who received from there, in a clean manner, the unveiling of the right-sight. This is for, by this light only the powers of the cherubs are enlightened, in an unmediated manner, as one staying nigh to the godlike spring, receiving, as somebody said, the godlike visions through their elevation above all realities.

227. Amongst the first powers of the ones from above, some powers are more fiery and nimbler towards the godlike things, by being they in a ceaseless movement around them[576], while others are the more seer, the more knowers, and the wiser – and it is their godlike habituation to always move themselves around these things. Likewise, the souls like those, they are the fieriest towards the godlike things and they are very nimble, and

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[574] The consummation is, in the same time, the state from the beginning or the state of the true nature of the man. This is for this state isn't a state of closing into the self, or of rigid limitation, but it is a state of communication and of communion with God as Person, and with the fellow humans. This is also a state of quietness, for it is one with living into God Whom the man has everything in, and even the certitude of his eternal existence.

[575] This is a quietness of the resignation, one that has a note of despair, a sentiment of the helplessness in what concerns doing something that to bring him some joy. Or it is the quietness provided by some temporary bodily satisfactions, which do not last, and which start from dens and caves from within us.

[576] The ceaseless movement, by being done always around the infinite God, it is, in the same time, a moving and endless stability. Through this movement, the powers from above are in a flaming state. The soul, despite having everything while being in that stage of the union with God, but because this whole is infinite, the soul still is in an upwards movement, namely in the movement of ever more fully comprising the infinite whole.

wise, and knower, and they powerfully tend upwards, towards the mysterious visions. To them it is characteristic, as power and as godlike habituation, the ceaseless movement and the founding and the steadfast perseverance around God. In addition to these, they have the habituation of receiving the illuminations from above, through which they are imparted with The One Who Is, and they give to other, plentifully, by word, the overflowing of light and the graces of That One.

228. God is Mind and the Cause to the whole ceaseless movement, and all the minds have in Him, as in the First Mind, their steadfast stability and their endless movement[577]. But this is experience only by them who haven't had a defiled and mixed movement, but they have had an undefiled and an unmixed movement through the sanctified sweats. They experience this through the godlike love, by imparting amongst themselves and to themselves the illumination kindly sent out of the godlike spring and the wisdom of the mysteries of God hidden within those; and also imparting others, kindly, towards the ceaseless praising of the love of God.

229. They stay and move around God, those souls who unburdened their cogitation of the material things, and the twoness that wages war to itself in everything, they have made it to themselves as an easy to drive carriage that runs towards heavens[578]. They move endlessly around God, as around a center and as around the cause of the movement in a circle. In the same time, they stay steadfast and without leaning towards a side or another, by not being able to scatter from their focusing, towards the realities of the senses and towards the deceit from bellow, of the human things. This is the consummate end of the appeasement[579]. Towards this it is the appeasement taking them who really appease themselves. By

[577] It is the merit of Saint Gregory of Nyssa and of Saint Maximos the Confessor to have defended the movement against Origenism, by showing that the movement's origin is in God, as means for creature's ascent to God. Reached in God, the creature rests, but in the same time, the creature moves eternally in this infiniteness, in order the creature to be fille up with that infinity ever more. The creature doesn't get bored, in order to be separated from God.

[578] The "twoness" means the composition of the man of soul and body. When somebody has succeeded in removing the war between these two, he has made a carriage that runs upwards as a unit, pulled towards heavens by two horses. This idea can be found at Saint Maximos (Ambigua). By this, it is especially highlighted the appurtenance of that movement towards God, to the human nature.

[579] The appeasement is one with the stability, with the joy in stability, with the plenary joy, by the fact that the souls have everything, namely they have the infinite.

moving themselves like this, they stay, and by staying, the move around the godlike realities[580]. Until this doesn't happen, it will be impossible to us who only seem as appeasing ourselves, to have our mind outside the material realities and outside straying.

230. When we reach at the ancient beauty of the rationality, through the whole zeal and perseverance, and so we are imparted with the knowledge and with the wisdom given us from above, through the coming of the Ghost[581], then will be made known to us who can see in a natural manner, the first source and the first wise and good cause for bringing all realities to existence. This is for there is no longer anything within us to blame it, because of the sin that torments the creature by deviating towards evil, when the creature, by detaching himself from God, the creature fell and, by falling from the ancient beauty, the creature fell from deification[582], and the sin, sneaked within creature, it has given its irrational form to the creature.

231. The first step of them who stretch towards progresses, it is the knowledge of the things, coming out of the

[580] The idea of the "stabile movement" (motus stabilis) or of the "mobile stability" (status mobilis), we have encountered it at Saint Gregory of Nyssa and at Saint Maximos the Confessor. That soul that has reached into God, he isn't in a petrified state, but that soul is in a mobile stability or in a stabile movement, for it doesn't move except in the supreme and infinite good of the imperishable love, and no longer gets out of Him. That's why the soul doesn't get bored in God, for the soul won't ever exhaust the knowledge and the tasting of his infinity of life, of meanings, and of love.

[581] The ancient or initial beauty of the rationality it is regained through the wisdom and knowledge given us from above, due to the dwelling of the Ghost within us, and that dwelling places us in relation with the Persons of the Holy Trinity, the spring of the infinite love and of the inexhaustible life. We constantly notice that the man's normal nature consists of the relation with God, of the communion with God, and that the man is open, by nature, to God and to God's infinite love. To know truly, namely by experience, it means to be in relation with the reality and with the supreme Cause – as Person – of the reality. The rationality has a broad and dynamic meaning. The rationality distinguished the man from the passionate state, or from the state of the monotonous repetition. The ancient beauty of our being consisted of this free rationality, a rationality open to the infinity and to the borderless richness of the godlike light.

[582] The ancient beauty of our nature was the beauty of the state of virtual deification, of the state of movement towards deification. It cannot be beautiful that face that the light of the sun doesn't fall upon, and which the love for another cannot be seen on, or the joy for the love of that one towards him. The initial state wasn't at the final end of the consummation, but by being in an undiminished dynamism of the communication with the infinite God, it has in it the deification in development, as it has never had it ever since the falling into the rigidness of the non-communication.

love for working wisdom, and the second step is the knowledge of the hidden mysteries of God, that they are mysteriously introduced in, through the natural (of the nature) contemplation. The third step is the connection and the union with the First light, in which is the resting of all advancing through the working wisdom and through contemplation[583].

232. All the minds are gathered in themselves and with the other minds and with Him Who truly is, the minds being carried through the three movements in a unitary manner. By enlightening the minds of the fellow humans, they mysteriously introduce them into the godlike realities, and they consummate those minds by uniting them through the heavenly wisdom with themselves and with The One[584].

233. The deification while alive, it is the holy religious service of the mind, a service that isa truly godlike, on that is officiated with Himself by the Word of the untold wisdom and He gives it, as much as it is possible, to them who have prepared themselves[585]. This liturgy has been given by God, with kindness from above, to the rational nature, towards the union of the faith. This is for all the ones who have become worthy through cleanness, to be imparted with it, through the knowledge of the godlike realities, and to be likened to God by becoming together-bearers of the image of His Son (Rom. 8: 29), through their high and understanding movements around the godlike realities. And thus, they to become gods by their willing work, on behalf of the other people from on earth; and the others, by being cleaned up through the godlike word of those ones and through the together-sanctified living, they to become

[583] The two lower steps are followed, after the endeavor they represent, by the resting in God, resting that is itself the final step of the ascension towards God.

[584] The minds are gathered again in themselves. But in this re-concentration in themselves there is also a union with God and with the fellow humans who they have developed loving relations with. This is done in a threefold movement: he who moves himself towards himself he moves himself, in the same time, towards his fellow humans and towards God, or vice versa. The believer becomes more aware of, or more interior to himself, on the measure he becomes more interior to others, by knowing them more intimately that unifies him with them or them with him; but, also on the measure he is more aware of being united with others in the loving bosom of God-Person.

[585] It is about a holy work or ministration, one done by the Word with Himself, for us. It is also a work through which He gives Himself to His Father and to them who open themselves through cleanness. This liturgy is mental, for it is committed on the plan known and accessible to the mind, unlike that one on the sensitive plan, that we are imparted with, through the mediation of our senses. It is a work through which He gives Himself with wisdom but also as love and power.

consummate in virtue and, on the measure they progress and they are cleaned, to become brothers to them in their union with God[586]. Thus, all of them, by becoming one and by gathering themselves in the unity of the love, they are ceaselessly united with God. "And God will be amidst gods", He Who is God by nature, amidst them who are gods by work, for He is the Cause of the good things, there no longer being anything in creation to blame them.

234. It will be impossible to him who lives in ascesis, to reach the likeness to God, as much as it is possible to us, if he hasn't cleaned before, from on himself, the ugliness of the added mud of his sins, through fiery tears, and if he hasn't committed the religious service of the holy commandments of Christ[587]. Otherwise, it will be impossible to him to reach the impartation with the mysterious goods of God. This is for, he who wants to taste with his mind the godlike sweetness and delectation of those to be known with the mind, he must separate himself from the whole world's feeling, and to have his soul persevering only in desiring the good appointed to the saints, and his soul to persevere in contemplating the things[588].

235. Keeping unchanged the likeness to God, that comes out of the fullest cleanness and out of the much love from God, someone cannot do it except through his mind's ceaseless tending towards God. And this is born within soul out of the perseverant quietude achieved through virtues[589], out of the

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[586] The souls unite amongst themselves not only when the reach the full union with God, but they are in a union also while ascending towards God. Those souls who are on the step of the unmediated union with the Word of the wisdom Who gives Himself to them, they communicate Him to those who are on the doer step, so that these ones are too, to some extent, imparted with the deification and with the union with God of the consummate ones. While Dionysus the Areopagite attributed only to those being on a hierarchical step with role of mediation between God and the other believers, Nicetas recognizes this role to all the spiritualized ones. This is the becoming brothers or the communion while they are still of the way.

[587] To the giving religious service officiated by Christ for us, it must correspond the religious service officiated by us, in order us to be able to receive the godlike Word as wisdom gift and as word gift. The religious service, our holy ministration, it consists of cleaning ourselves by fulfilling the commandments of Christ. Actually, in this work too, there is Christ.

[588] The religious service of fulfilling the commandments, that is required to us in order us to receive the goods given us by the ministration of Christ, it is, actually, a separation from the world's feeling and a going out to welcome Christ. Only thus, the our "holy work" meets Christ's "holy work".

[589] The perseverant quietude achieved through virtues it is the stability in virtues, or in the connection with God.

prayer without material thought, unscattered and ceaseless, out of the comprising restraint and out of the strained reading of the Scriptures.

236. We mustn't strive ourselves only to reach the peace of the powers from within us, but we must also want to reach the mind's resting that knows how to rest all the desire for the good things, through the peace of the thoughts and through the godlike dew descended from heavens, and it knows how to heal and how to rest the heart wounded by the fire thrown from above and ignited by the Ghost.

237. The deeply wounded soul by the love for God, after the soul has tasted the spiritual gifts of His sweetness, that soul can no longer stay or remain in himself, on the same place, without stretching himself towards the realities that are previous to the realities from heavens. This is for, the move his steps are changed through the Ghost and the more he penetrates in the deep of God, the more he burns by the fire of the desire, and the more he researches the greatness of even deeper God's mysteries, and he hurries up to get closer to the blessed light, where any getting out of the mind (ecstasy) stops, in order to give rest to his running into the gladness of the heart[590].

238. When somebody reached to be imparted with the Holy Ghost and he knows the Holy Ghost's dwelling into himself, through some work and untold good fragrance, insomuch that this good fragrance crosses to the surface of his body too, then he no longer stands to further remain within the nature's borders. But, by being him changed with the good change of the right hand of the Highest, he will forget about food, about sleep, and he overcomes his bodily needs and while being the whole day in toils and in the sweats of the ascesis, he won't feel any tiredness, neither the urge of some bodily need, as there would be: the hunger, the thirst, the sleep, or the other needs of the nature[591]. This is for the love from God has been

[590] The mind that has reached into the infinity of God, that mind no longer gets out of itself towards something higher, as in its stretching from before. Saint Gregory of Nyssa spoke extensively about these. The mind reached there it has God Himself in itself. That mind is in itself the godlike ocean, or the godlike ocean is in that mind.

[591] The affirmation from here, that he who has reached to be imparted with the Holy Ghost, he goes out of the nature's borders, it doesn't contradict the previous affirmations that, through the impartation of the Holy Ghost, the man is restored in his true nature. Here is about overcoming some needs of the body which have become natural consequently to the falling

overpoured, in an unseen manner, within his heart. That's why, by persevering the whole night in the light of the fire, he commits the work of the mind into the bodily ascesis. And he enjoys the immortal feast out of the immortal trees of the Paradise known with the understanding, where, being him elevated, as Paul was, he heard untold words, which cannot be heard by a man addicted to the feeling of the seen realities (2 Cor. 12: 4).

239. Once the body has been ignited by the fire of the ascesis and washed up by the water of the tears, the body no longer gets tired in toils, but it rests from sweats as one that has reached above the working ascesis. And by receiving inside the serenity and the silence of the peace, it is rather filled up with another power, with another strength, with another vigor, those of the Ghost. And the soul, by having such a together-working body, and by finding his state from above the bodily ascesis, he transforms the natural movements in ascesis of the mind, and, by nimbly committing the work of the mind, it guards, on his behalf, the fruits of the immortal trees from the Paradise known with the understanding. Thus, out of the spring of the worthy of God thoughts, there flow rivers, and in Paradise stays the three of the knowledge of God, bearing fruits of wisdom, of joy, of peace, of kindness, of long-suffering, and of untold love. By working thus, zealously, and by guarding thus the work of the mind, he leaves his body and he penetrates the darkness of the knowledge of God (of the theology); and goes out of all realities, by not being retained by anything amongst the seen realities, and, by uniting himself with God, he puts an end to the sweats and he gives rest to his desire.

240. What is highest within us – the ones who strive ourselves – the Scripture asks us: what one can see, or what one can know with the mind? If it is what one can see, we will have not to choose and we will have not to love anything outside the corruptible realities, because of the soul not being greater than the body. And if God is Ghost Who can be known with the

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into the sin. He who defeats these ones, he actually reestablished his true nature that is created for the spiritual communication with God. And he overcomes these needs when the power of the Ghost crosses through his body as a good fragrance, up to his body's surface. The work of the Holy Ghost takes the character of a good fragrance when penetrates the man's body. Actually, the nature is in itself when it is into God. There is not intermediary "supra-natural" state. The human nature it either under the state of nature, on in the state of nature into God. Of course, being into God it has many degrees.

mind by those who worship Him, as they due, in ghost and truth (Jn. 4: 24), the bodily ascesis will be useless, if the understanding work of the soul has been strengthened upon us. This is for it eases the burden of the body and it makes it wholly spiritual, in the union with what is higher.

241. Three are the steps of them who advance on the ascension of the consummation: the cleaning one, the enlightening one, and the mysterious or consummating one[592]. The first step is that of the beginners; the second step is that of the ones who are in the middle; and the third step it of the consummate ones. Through these three, being elevated, according to the rule, he who strives zealously, he will grow up towards the age of Christ and he will reach "consummate man, at the measure of the age of the fulness of Christ" (Eph. 4: 13).

242. The cleaning step is of those who have started the holy ascesis. Characteristic to it, it is the rejection of the image of the earthly man, the deliverance of all the defilement of the sin, and dressing up into the new man, renewed through the Holy Ghost. It's work is the detachment from the material things, the thinning of the body, the running away from all the cause that stirs up the cogitation towards passion, the care for the things to be done; in addition to these, the washing up of the sin's saltiness through tears, the matching of the behavior to the kindness of the Ghost and the cleaning up of the inside part of the cup or of the mind, of all the defilement of the body and of the ghost, through humiliation, in order to be poured in it the wine of the word that gladdens the man's heart (Ps. 103: 15[593]) that has been cleaned up, and to offer himself to the Emperor of the Ghosts towards tasting. And its end is the burning, through deeds, in the fire of the ascesis and in the toils of the fight and the rejection of all the sin's venom, and the good sharpening of the soul and the soul's washing up in the water of the tears and the soul's transformation in a cutting and strong sword against the passion and against the devils. He who has reached here through many struggles of the ascesis, he has quenched the power of the fire from within himself, he has

[592] These steps are also the steps the angelic powers ceaselessly cross through, by coming back on these steps on ever higher levels, according to Dionysus the Areopagite.

[593] In KJB we have: Ps. 104: 15: "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."; in ROB we have: Ps. 103: 16: "To get bread out of earth and the wine gladdens of the heart of the man". (E. l. t.'s n.)

broken the mouths of the lions, namely the savage passions, he has been strengthened with the Ghost, raising up from his helplessness, he has been made strong, and like a victor, he has achieved the crown of the patience, by defeating the tempter.

243. The enlightener step it belongs to them who have advanced form the sanctified struggles to the first dispassion. Characteristic to it, it is the knowledge of things, the seeing or the contemplation of the rationalities of the creation, and the impartation with the Holy Ghost. Its work is the cleaning up of the mind, produced through the godlike fire, the understanding unveiling of the heart's eyes and the birth of the Word with the high meanings of the knowledge[594]. And its end is the word of the wisdom that clarifies the natures of the things, the knowledge of the human and godlike things and the unveiling of the mysteries of the Kingdom of Heavens. He who has reached here through the understanding work of the mind, he is taken in the carriage of fire of the fourfold of the virtues[595], and like another Tishbite he is elevated still from the time of his life on earth, to the sky that can be known with the mind and he crosses through the skies, being elevated above the fewness of his body.

244. The mysterious or consummating step it belongs to those who have crossed through everything and they have reached at the measure of the age of Christ. Characteristic to them it is to cross the sky, to be elevated above everyone, to reach in the groups from above, of the heavens, and to get close to the Prime Light, and to visit the deeps of God, through the Ghost. Their work is to fill up the mind that sees these ones, with the rationalities of the Providence, of the righteousness, and of the truth, of the mysteries and of the examples of the end and of the meanings of the overshadowed words of the Holy Scripture. And the end of this step is to teach him who has

[594] In the soul where the Word or the godlike Rationality is born, there are born too all the meanings or the rationalities which have Him as spring, better said, they are imprinted in his being as powers which drive him to fulfill them.

[595] The four virtues are: the wisdom, the temperance, the righteousness, and the manhood. It is shown the dynamic, fiery character of these virtues. They are the force that the soul continuously ascends through, towards God, but the soul never reckons himself as reaching the end of that ascension. These virtues represent the natural movement of him who lives in ascesis in the ever-progressing love for the infinitely loving person of God, and towards the person of his fellow humans. But by that, these virtues mean also a continuous consummation of his.

become consummate thus, the hidden mysteries of God, in order himself to be filled up with the untold wisdom, through the together-living with the Ghost, and to show himself as wise speaker about God (theologian) in the middle of the great Church of God, by enlightening the people with the word of the knowledge about God. He who has reached here, through the deepest humble cogitation and humiliation, he has been elevated to the third sky of the knowledge about God (of the theology), as another Paul (2 Cor. 12: 9), and he has heard untold words, words which cannot be heard by a man still being under feeling, and he has tasted from the mysterious goods which the eye hasn't seen and the ear hasn't heard (1 Cor. 2: 9). This one has become minister of the mysteries of God (1 Cor. 4: 1), and he has reached to be God's mouth[596], and he officiates these mysteries to the people by word, and he rests himself into God with the blessed resting, as a consummate one into the consummate God. He has been united together with the knowers of God (the theologians), with the powers from above, of the cherubs and of the seraphs, whom it is characteristic the word of the wisdom and of the knowledge.

245. The people's life is divided in two, and it has three kinds of ends. One is in society and in the world. Another is outside society and above the world. That one in society is divided in temperate and insatiate. That one outside society is divided in working wisdom, in the science of the nature, and in the above-nature working[597]. That one from society, it either is accompanied by righteousness, if it moves according to the nature, or it is accompanied by injustice and leads to injustice, by getting astray from the according-to-nature movement. And the another, if it pursuits its purpose, by moving according to the rule, it will end at the unlimited nature, by being above-nature consummate. And if, by searching for glory, it deviates from its purpose, it will end un unwise mind and he who does

[596] God Himself speaks, in the spiritualized man, to the people. God awakes the people through the words of that man. From God start within the spiritualized man, and from the spiritualized man into the people, God's words. In that, the man experiences God as Supreme Person Who resorts to his responsibility and Who claims him. He is person, God is Person. And between them there is the connection by word and by the word's power, that is the Person's power. By becoming the mouth of God, the man experiences on himself, in the same time, as responsible towards God, and not only for himself, but also for the other people.

[597] In the doer philosophy, in the knowledge of the rationalities of the nature, and in the mysterious knowledge about God. These are the three steps of the spiritual ascension.

thus, he will be rejected as a non-consummate, by the Consummate One.

246. The Ghost is luminous light, and life, and peace. Therefore, he who is enlightened by the godlike Ghost, he lives a serene life, in peace. From the Holy Ghost spring out the knowledge of the things and the wisdom of the word and into the Holy Ghost comes the mind of Christ. This one knows the mysteries of the Kingdom, He enters the deep of God, and He daily speaks to the people the good words of the life out of an untroubled and enlightened heart, for he is good and for he has the Good One within himself, speaking old and new things (Mt. 13: 52).

247. God is wisdom and He deifies through the knowledge of the things[598], them who walk in word and wisdom, and He unites them with Himself, through light, and He makes them gods through work. And as God made all the realities through wisdom, and out of nothing, and He leads and He reigns wisely all the things of the world, and with wisdom too, He always works the salvation of everyone who come close to Him, by turning back to Him, likewise is him who has been found worthy to be imparted with that wisdom from above, through leanness, for he does and for he works, always, as image of God, with wisdom, the will of God. He gathers himself from the external things which are divided in many, and he daily raises his cogitation, through the knowledge of the untold realities, towards the truly angelic lives. And by unifying his own live, according to his power, he unites himself with the powers from above, which are moving, unitarily, around God; and through them he is elevated, as by some good guides, towards the first origin and cause.

248. He who has united himself, through the highest wisdom, with the powers from above, and that's why he united himself with God, as one who is in the likeness of God, by coming closer to everybody in a wise manner through word and community life, he cuts off with godlike power the habits of the ones who want, with the external and divided things and, by gathering them into ghost as on himself, as follower of God, he

[598] God deifies through the knowledge of the existing realities, or of the things, for they who have reached at this knowledge, they have been cleaned up of passions, and they see all the meanings of the things in a clean manner, as rays out of God, as working thoughts of God. Through this knowledge, they are actually united with God, through the illuminations and through the powers started out of God and which are in connection with God.

elevated them towards the unified life, through wisdom, through knowledge, and by unveiling them the hidden things, elevating them to seeing the glory and the prime and unique light. And by uniting them with the beings and with the groups from around God, he takes them to the unity of God, as ones who have reached, entirely, as enlighteners through the enlightenment of the Ghost[599].

249. The fourfold of the virtues it is accompanied by the eightfold of some natural and general virtues. This is for, out of each of these, there sprout out, on both sides, two virtues, so that each of them becomes a trinity. Out of wisdom it is born the wise knowledge and sight; out of righteousness, the power of discerning and the merciful reckoning; out of manhood, the steadfast patience and perseverance; out of temperance, the cleanness and the virginity. Above this trinitarian twelvefold, there sits God, with wisdom, on the mind's chair, as true Creator and Teacher of the mysterious things, sending the word towards the world of the virtues[600]. God-the Word, by taking out of the undeveloped beginnings of the virtues the essence from the two parts, He build within soul the spiritual world of the piousness. As sky He stretches within souls the starred and while wisdom, towards an all-luminous life, that He to lighten into, as two great lighteners, the godlike knowledge and the seeing of the nature (the natural contemplation)[601]. As earth, He

[599] The unseen work of the Ghost it unites the believers amongst themselves and with God. The Ghost isn't divided. He gives Himself to everyone, as the sunlight does too.

[600] The work of the virtues is another world, one above which, there seats God Who is Creator and Upholder of that world. God created this world too, also through the Word, as taken in all three meanings: Person-Word, rationality that makes order within our being, and strengthening and enlightening word addressed to us. In each of these three meanings of His, the Word encounters something corresponding within us, and He strengthens that: our person, our rationality, and our word. In this threefold quality, joined with our corresponding threefold quality, the Word cerates the virtues within us, together with us, for Himself has the virtues incorporated in Himself through His embodiment and life as man, and He conveys the virtues them who united themselves with Him, through personal power and through His word, that is expressed by Him, and that has the power to lead towards the likened with Him, them who obey Him. So, on this plan, the word has also the meaning as rationality, for the virtuous man is the rational man, that man that has organized his live according to rationality and he leads his life according to rationality. But by virtues, the man becomes rational not only in his individual life, but also in the social relations.

[601] The Greek expression "φυσική θεωρια", that I have translated as "natural contemplation", and through which one can know the godlike rationality of the things from the nature, when we live according to our nature, it can be translated also as "natural sight", for, actually, it is the natural sight of our nature, from which we have debased through sin, so that we are seeing

founds the righteousness within our soul, as inexhaustible spring of nourishment. As sky, He stretches the temperance towards refreshing and re-dewing the all-clean life. And as sea, He places the manhood in the weakness of the nature, in order to tear down the enemy forts and heights. The Word, by building thus, this world, He places within our soul the Ghost as power, for the understanding movement and for the ceaseless movement[602] of it, and for keeping it unscattered and steadfast, according to the word of David: "With the Word of the Lord the skies were strengthened, and with the Ghost of His mouth, all their power" (Ps. 32: 6[603])[604].

250. Our Lord Jesus Christ grows up together with the spiritual ages of them who live in ascesis. When they are little children and they need milk, one says that He drinks the milk of the beginning virtues of the bodily accustoming, which benefit too little to them who have grown up with their virtue and they gradually leave the childhood. When they have reached their youth and they eat the hard food of contemplating the creatures, as one who have exercised the senses of their souls, one says that Christ too He progresses with the age and with the grace and He sits amidst the old ones and He unveils them deeps covered by darkness. And when they have reached to be the consummate man (Eph. 4: 13), at the measure of the age of the fullness of Christ, one says that Himself heralds to everybody the word of the repentance and He teaches the peoples about the things of the Kingdom of Heavens and He hurries up towards sufferings. This is for, such is the end of them who have become consummate into virtues, that, after they have crossed all the ages of Christ, they to reach at suffering the trials (the temptations), alike to the cross of That One[605].

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now only the material envelop of the things, or we see the things as self-standing objects which satisfy bodily needs, and not as materializations of the thought of Person God.

[602] The whole this order is set and kept in movement by the Ghost. And through this movement it is being united and consummated.

[603] In KJB we have: Ps. 33: 6: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth."; in ROB we have: Ps. 32: 6: "With the word of the Lord the skies were strengthened and with the ghost of His mouth the whole their power." (E. l. t.'s n.)

[604] *About Soul*, heads no. 27-28, *quoted edition*, pp. 88-90.

[605] Our spiritual growth is out of the power of Christ Who dwells within us. Each spiritual age of ours, it is out of the power of the same age of Christ, that He lives it again, within each one who lives in ascesis, like the mother lives again her child's ages, and she guides him in living

251. As long as we are under the natural elements of the bodily ascesis, guarding ourselves not to eat the foods, not to touch something, and not to look at beauties, not to listen to songs, not to smell fragrances, we are under pedagogues like some little children, even though we are inheritors and masters upon all the things of the Father. But when it comes the fulfilling of the time of the ascesis, and when the ascesis is accomplished through dispassion, then is born within us the Word, out of clean understanding[606]. And this is done under the law of the Ghost, in order to redeem us form the bodily thought and to make us sons again. And being this done, the Ghost shouts out in our hearts: "Abba, Father", showing us and making us know the adoption, and that daring towards God and the Father. From now on, the Ghost remains and talks to us as to some sons and inheritors of God through Christ, for we no longer are kept in the slavery of the senses (Gal. 4: 37).

252. To them who have progressed in faith as Peter, who reached at hope like Jacob, and who have become consummate like John, to them the Lord transfigures Himself climbing the heigh mountain of the knowledge about God (of the theology). And He enlightens them, showing Himself to them as He Who is clean Word, like the sun, and through the meanings of the mysterious wisdom, He makes Himself to them shiny as the light is. And the Word shows Himself standing in the middle of the law and of the prophecy, some of the aspects being ruled and taught by them, while some other aspects are unveiled by

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those ages correctly. Our virtues grow up out of Christ. But He shows Himself as growing up within us, and He shares us only that power for those ages as we are able to use. Christ helps us to grow up in virtues, by His power as Person, by His rationality that strengthens our rationality that forms virtues, and by His word. The Word of God implies all these three meanings. Anyway, the virtues are the fruit of a dialogue between us and Christ the Embodied Word, and a certain step in our participation to the human life of Christ, that is in the divine infinity. In this growth we see Christ not only in our increased rationality and virtues, but also in Himself as Person Who talks to us and who strengthens us. Our virtues and rationality become ever transparent to Christ, of Christ is ever more obviously present in them.

[606] The godlike Word as Person, He appears within us and He makes Himself obvious to our understanding, when we have been cleaned up of passions, because the passions keep us tied especially to things as objects, and they impede us from entering the true relation with the person of our fellow humans, and especially with the Supreme Person of Christ. But Christ imposes His mastery within us as His rationality and word, and He strengthens our rationality and He makes our word more limpid, when we have got rid of passions. And this means the enthronization of the Ghost within us, with His power and freedom. On the basis of this reality, we feel the urge to tell God: "Abba, Father", as ones who feel ourselves as brothers of Christ.

them out of the deep and hidden treasuries of the wisdom, and they even foresee and fore-herald some things[607]. These ones are overshadowed by the Ghost too, as a luminous cloud, and a voice of mysterious knowledge of God comes to them from that cloud and it teaches them the mystery of the godhead in three hypostases, by telling them: "This is My beloved peak of the Word of the consummation, into Whom I have deigned; be you, to Me, consummate sons in consummate Ghost" (Mt. 17: 5)[608].

253. That soul that despises all the things from below and who is wounded entirely by the love of God, he experiences a strange and godlike exit (ecstasy). This is for, after he has seen limpidly the natures of the creatures and their rationalities, and after he has understood the ends of the human things, he won't stand, any longer, to be inside the creation and to be bordered by what limits him. But, by going out of his borders and by overcoming the connections of the senses and by coring over the natures of all things, he enters, in an untold silence, the darkness of the knowledge about God and he looks at the beauty of The One Who is, in the light of the meaning of the untold Wisdom, as much as he is given by it, by grace. Then, by deepening himself in a worthy of God manner, through those meanings, in seeing on God, he rejoices with fear and with love of the fruits of the immortal trees, namely of the cogitation of the godlike meanings, whose greatness and glory he never can interpret in a consummate manner, when he turns back into himself[609]. This is for, the soul, by standing, in a

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[607] The showing as Person of the Word of God it becomes totally clear on this peak of the consummation. He makes Himself obvious as such, even out of the words of the law and of the prophets, as He Who rules those words and Who unveils those words and Who now fulfills those words within us, and even like He Who sees and herald, in advance, through us, the things to come.

[608] This is a paraphrase serving the purpose of the author. This is the peak of the consummate rationality, and therefore it is the peak of the adoption too. The Word of the Father towards them who have reached here it is the Word-Person Whom they who want to become consummate must reach to. This is for, at this peak, there is the Only Begotten Son. They who reach here, they are united with the Son and with the Father into the Holy Ghost. They are so close to the Father, by grace, as the Only Begotten Son, born as man, as He is too.

[609] The experience of the soul on this peak of the meeting with God, it cannot be expresses except by using antinomic terms. That is a sight, of better said a contemplation, but it is sight into darkness or contemplation of indefinite; it is sight and, in the same time, it is noticing of some meanings, but of some untold meanings which are distinguished from the unity as infinite Person of God Who is above meanings. That takes place in as state of soul's going out, not only from all the defined ideas about the things and from the connection with all the realities distinctively seen with the senses, but also from his borders, for he no longer

wonderful way, under the work of the Ghost, he realizes, in untold joy and silence, this worthy of praise suffering, but the soul cannot explain what this work is done like, or what is it that he has been imparted with, what he was shown with, and what he was told; the soul cannot explain the untold realities which he mysteriously has known.

254. He who sows to himself, towards righteousness, tears of humiliation, he picks up, as fruit of the life, an untold joy. And he who searches and waits for the Lord, until the fruits of Lord's righteousness come, he will reap, multiplies, the wheat ear of the knowledge about God. And he will be too, enlightened by the light of the wisdom and he will become candlestick of the eternal light, in order he to enlighten all the people. That one won't deprive himself and others, of the light of the wisdom given to him as a gift, by hiding it under the bushel of the envy, but he will sow good words in the Church of the believers, towards the benefit of the many, and he will share all the teachings he have heard from above, entrusted him by the godlike Ghost, and all the things he have known while occupying himself with the contemplation of the creatures, as also all the things he has been told by the Holy Fathers.

255. To each of them who live in ascesis, they will be to him, and they will be melted to him, on the day of his consummation into virtues, the mountains of working the commandments of God, into a sweetness of the gladness. This is for then will be reigning the Zion of the clean understanding. And the ideal, namely the rationalities of the virtues, they will spring out milk, and so they will bring his food at the bed of his suffering that he is resting on[610]. And all the desires of Judah,

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experiences something bordered. Actually, the soul is bordered by looking and thinking at the bordered things, and through the memorized ideas and images about and of the things. When the soul goes out of those, the soul becomes borderless. But the soul doesn't lose the conscience that he differs from the borderless reality of God. This is for the soul become borderless through God, for the soul is capable of knowing God, but the soul doesn't become limitless by himself.

[610] Mount Zion is a sweet mountain, for in it occurs the sweetness of the mastery upon passions and, in the same time with that, the sweetness of the clean meanings, which represent the heights which it has been elevated on, the mind that sees God in them. Each virtue has a rationality, or it is a rationality incorporated into a habit; as long as the passion is lacking the rationality, it is contrary to the opposed virtue, it is a descent towards nothing, because of being a descent of the soul in limitation, namely it is a going out of the soul from form the interior of the divine infinity that can nourish the soul, with life, for eternity. The rationalities

namely the desires of his faith and knowledge, they will spring out waters, namely dogmas, parables, and symbols of the godlike things. Out of his heart will come spring of untold wisdom, and that will water the dryness of the creeks, namely the people dried out by the drought and by the heat of the passions. Then he will know the true fruit of the words of God withing himself. For the Lord says: He who believes in Me, rivers of living water will spring out of his belly" (Jn. 7: 38).

256. "In them who fear Me, says the Lord, it will rise the Sun of righteousness and the healing of their deeds" (Mal. 4: 2). "They will jump out of the prison of the passions, and they will jump up like some calves free from the chains of the sin. They will trample on the lawless men and on the devils, as on a dust, on the day of their resurrection, which I will make it, says the All-Keeper Lord" (Isa. 13: 2), namely, when they will be elevated through all the virtues and they will be consummated by the impartation with the Holy Ghost.

257. If you are elevated, from above, on a high mountain of this world and of the Church of Christ, and if you receive there a sign of the new knowledge, you will elevate your voice with the wisdom given to you from God, advising with the word and teaching your brothers and opening to them the meaning of the godlike Scripture, in order they to know the wonderful gifts from God and they to fulfill God's commandments. Do not fear them who envy the power of your words and who crook the whole godlike Scripture, because they are empty and rotten and prepared as dwelling place to the devil (Mt. 12: 44). God will write the things you utter, in the book of the living ones, and you will suffer no harm from those, as neither suffered Peter from Simon the Magus. But you will say too, rather, together with the Prophet, on that day which you will see that they will prepare traps in your way: "Behold the Lord is my God and Savior, and I will be trusting Him and I will be saved by Him and I won't fear", for "my glory and my praise is the Lord and He has made Himself Savior to me; and I won't cease to herald his glorious things all over the earth" (Isa. 12: 2, 5).

258. If you have known that the tendency towards passions is non-working within you, and if the tears of the humbleness and of the humiliation spring out of your eyes, you

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of the virtues nourish him who has been liberated from passions and who has found his resting from passions; they nourish him out of the infiniteness of all-loving God-Person.

will know that the Kingdom of God will have come to you, and you will have been born from the Holy Ghost. And if you see within you the Holy Ghost as working, moving, and speaking, and driving you to speak in the Church, with a loud voice, the salvation from God and the truth of God, you won't impede your lips because of the envy of the people who have Judaic thinking. But, by sitting, you write on the tablets what the Holy Ghost tells you, as Isaiah says: "For there will be these things, towards the days of the times and forever, according to him who said so" (Isa. 30: 8). This is because they who suffer the pains of the envy, they are a disobedient people, liar sons, whom there is no faith within. They do not want to hear that the Gospel works still, and that the Gospel makes friends of God and prophets, but they say to the prophets and to the teachers of the Church: "Do not herald us the Kingdom of God"; and they say to them who share the visions of the natural contemplation: "Do not tell us these things, but tell us and herald us another straying, which the world loves it, and take away from before us the Saint of Israel" (Isa. 30: 11). Do not take heed at their gossip and at their words. This is for many deaf people will hear, eventually, your words towards they use, and the eyes of the blind, who walk into the darkness of the life and into the mist of the sin, they will see the light of your words. And they who are simple in spirit, they will rejoice of your words, and the hopeless amongst people will be filled up with joy; and they who are straying with their spirit will find out wisdom in your words. And they who speak against you, they will learn how to listen to the words of the Ghost and the tongues of their who speak evil, they will learn to speak of peace.

259. Blessed in him who has sown in Zion, in the Church of God, the seed of the teaching of His words, says Isaiah, and he has sons of His into Ghost, in the upper Jerusalem of the first-born ones. This if for that man, he maybe will hide his words, for a while, and he will be covered like by a flowing water. But at the end he will show himself in Zion, namely in the Church of the believers, as an extolled river flowing in the land that is thirsty for the waters of his wisdom. And there will no longer be people who to be ashamed by listening to him, because of those who are envious. And they will give their ears to listen to the words of that man, and the heart of them who are weak in the soul, it will take heed to listen to them. And the servants of the envy will no longer say:

be silent! This is for, being pious, he has been advising the wise things and he hasn't been speaking, like the insane wisemen of the world, the insane things. Neither he has been thinking, in his heart, to commit vain and lawless things, nor to speak deceitfully about God, in order he to scatter the hungry souls and to send away, non-watered, the thirsty souls. That's why his words remain towards the benefit of the many, even though it doesn't seem like that to the envious ones (Isa. 32: 2 and the followings).

260. Him who inhabits the heigh cave of the strong rock, it will be given towards satiation the bread of the knowledge and the pitcher of the wisdom in order him to get drunk, and his water will be faithful[611]. He will see the Emperor in His glory, and his eyes will see the land from afar. His soul will cogitate wisdom and he will herald everyone the eternal place, outside whose borders there is nothing[612].

261. If the teaching of the Lord opens the ears of anyone who fear Him, and it adds to the ear in order to hear, and it gives tongue for teaching, in order him to know when he must say a word, who else rejects the sapient ones and the wise ones of the world, and who else make their wisdom insane, by strengthening only the words of His servants, if not Himself? This is for He does new and wonderful things, towards His glory. He makes the desert and dry heart to be way towards humbleness and gentleness, and in the dry and without water cogitation, He makes a river of untold wisdom, in order He to water His chosen people, the people that He has prepared to Himself in order they to say about His virtues. This is for He walks before them who love Him and who fear Him, and He levels the mountains of the passions, and He crumbles the brass gates of the nescience, and He opens the doors of His knowledge, and He unveils His knowledge's treasuries which are covered by darkness, and hidden, and unseen, in order His chosen people to know that He is the Lord God Who calls their name Israel.

262. Who is Him Who appeases the sea of the passions and Who stops its waves? He is Lord Sabaoth Who escapes from

[611] He will be like Elijah who was nourished, after he lived on Mount Carmel, by the widow from the Zarephath of Sidon, with the bread of the knowledge and with the pitcher of the wisdom, towards getting him drunk with, or towards the enthusiasm of the love for God.

[612] He will be like Moses. Outside the borders of the eternal place there is nothing, for the eternal place has no borders. The eternal place is the borderless life and the love of God.

the danger of the sin them who love Him, and Who appeases the storm of the thoughts; He Who put His words in their mouth and Who covers them with the shadow of His hands, which He has strengthened the sky and He has founded the earth with. He gives them who fear him, as a gift, tongue for teaching and ear for understanding, in order they to herald in the house of Jacob, in the Church of the believers, His commandments. And they who do not have eyes to see the rays of the Sun of the Righteousness, and they who do not have ear to hear God's glorious things, they have, as their part, the darkness of the nescience, and their hope is vain. None of them speaks the true things, neither there is true judgment within them. This is because they have listened to the vain ones and to them who utter empty sounds. They give birth to envy ad gossip, because their ears are uncircumcised and cannot hear. That's why the word of the knowledge about God it has become them towards damnation and they do not want to hear Him.

263. What wisdom is within them who are tormented by their envy towards their neighbor? How will admit, the envious, asks Jeremiah, that we are wise and the Lord's law is with us (Jer. 8: 8), while they are melted down with envy towards them who have taken the grace of the Ghost, through the wisdom and the knowledge of God? Vainly have been born the liar knowledge in the scholars and in the wisemen of the world, who have deviated from the true knowledge. That's why too, the wiseman were ashamed, by falling they off the wisdom of the Comforter and by seeing the wisdom of the Comforter being multiplied within the sons of the fishermen; and they were amazed by the power of their words and they were caught in the nets of their thoughts (Jer. 8: 9) as ones who rejected the true knowledge and wisdom of the Lord.

264. What have been they melted down like, with envy, they who envy them who have been enriched by the grace of the Ghost! What they have been melted down like, with envy, they who have forsaken the spring of the wisdom of God, towards them who have received the fire tongue, as a pen of a scholar nimble in writing[613]! If they walked the way of God, they would forever inhabit the peace of the dispassion, and they would find out where the wisdom and the knowledge of the things are, where the long-lasting and the life are, and where the eyes' light

[613] The fire tongue of the Ghost can take the shape of a nimble, deep, and fiery pen.

and the wisdom with peace are; they would know who finds the place and who enters its treasuries; they would know what God commands like, to those prophets who are taught by the Word, by saying: “The prophet who has an unveiling in his dream, let him tell about the vision from his dream, and he who has come to My word, let him share My word for truth” (Jer. 23: 28). And again: “Write in the book all the words I have told you” (Jer. 30: 8). If they found out these things, they wouldn’t be melted with envy against some like these ones.

265. When the black man will change his skin and when the leopard will change his spots, then will be able, the envious, to speak and to teach well, while thinking, actually, at the evil things. This is because they deceive the people close to them, because they work cunningness, and they mock their friends, not telling the truth, because they tongue habituated to speak the vain and liar things. Therefore, take heed you, who are envied and mocked by them, because of the knowledge and because of the word of God, and you pray like Jeremiah did, and you say perseveringly: “Lord, remember me and visit me and escape me from the envious men who pursuit me, and not put me to long-suffering, by wanting to try me for a long time. You know that I have been mocked by them who disregard Your knowledge. You humble them in their envy, and so the word of Your knowledge will be to me towards gladness and towards the joyfulness of my heart. This is for I haven’t seat in the counsel of them who mock Your knowledge, but I have been fearing the face of Your hand and I have been seating alone; because their envy has filled me up with bitterness” (Jer. 15: 15-18). And you will hear: “I know all these things well. If you turn some strayed one from his way, I will place you amongst My friends; you will seat before My face. And if you make valuable some wicked one, you will be like My mouth, and I will deliver you from the law of the envious wolves, says the Lord of Israel” (Jer. 15: 19-21).

266. The end of the word is everything. Therefore, let the envious wisemen listen to this. The God’s Nazarenes have been cleaned up, through ascesis, more than the snow is clean. Their live has been bleached more than the milk is white. The image of their wisdom has surpassed the sapphire stone and the countenance of their words is above the clean pearl. And they who have been delighting themselves with the worldly knowledge, they have perished when their ghost has gone out of them. They who have been nourishing themselves out of the

Hellenes' wisdom, they have put on the smoke of the nescience. This is for their tongue stuck up to their throat and they have been muted, because they rejected the true wisdom and knowledge of the godlike Ghost, by not wanting to receive those through toils[614].

267. He Who gives an open mouth amidst the assembly, to His servants, and He Who gives word to them who herald with much power, He is God Who humbles the tall tree and Who raises the humble tree and Who withers the green tree and Who turns green the withered tree. This is for His is the wisdom and the knowledge and the power. And as He changes the seasons and the years, likewise He does to the souls of them who search for Him and to desire Him, so that their souls reigns upon passions, and He moves their souls from life to life, by giving wisdom to them who are wise in the Ghost and by giving understanding to them who have understanding. He unveils deep and hidden things to them who research the deeps of God and He gives them to know the riddles covered by darkness. This is for the light of the knowledge and of the wisdom, it is with Him and He gives it whomsoever He want.

268. To all of them who work, patiently, the commandments, according to the outside and to the inside man, and who look only at the glory of God, they are given the honor of the heavenly knowledge, the peace of the soul, and the incorruptibility, as ones who aren't only listeners but they are doers too, of the law of the grace. God doesn't not disgrace their knowledge, that which is confessed through deeds, but God glorifies that knowledge together with the words of the knowledge of them who enlighten, through His wisdom, within the believers' Church. This is for God doesn't look at the face. And him who lives in ascesis in order to boast himself, and who doesn't listen to the words of those who are guided by the Ghost, but he listen to his opinion and to the deceiver words of them who only put on the image of the piousness but they are guided by the ghost of the love for glory and of the love for pleasure, to that one will be given trouble and tribulation, envy, anger and wrath, now as reward for his deceit, and at the end

[614] Christ's teaching is a teaching to be practiced, and it isn't a theory to simply take note of. This is for by that the man must become like Christ and the man must enter and advance the union with Christ and the union with the godlike infinite life, that Christ's humanity has been filled up with.

as punishment for his thoughts which condemn on one another, or which defend on one another. We are speaking here about the day that God will judge on, the hidden things of the people, and God will reward each one according to his thing (Rom. 2: 6-16).

269. Like is not a Jew he who has the countenance of a Jew, as it was said, neither is circumcision that shown by the body (Rom. 2: 28-29), but Jew is him who is that hiddenly, and circumcision is that of the heart, which are into ghost and not int letter, likewise no man who is consummate in knowledge and wisdom, he won't be strong only in the expressed and spoken word, neither is him an ascetic only regarding his bodily and seen ascesis. But ascetic is him who lives in ascesis regarding the hidden and understanding work, and wise and consummate into knowledge is him who speak out of clean and kind heart through the Ghost of God, and not through letter. The praise of these ones isn't from people, but it is from God. This is for they are unknown or envied by people, but they are loved and known only by God and by those who are moved by the His Ghost.

270. If it is not justified, before God, anybody out of the deeds of the law (Rom. 3: 20), who will be then consummate before God only through the fights and the toils of the ascesis? This is because we reach, by deeds, to habituate us to the virtue, and we stop the work of the passions, but only by deeds we do not consummate on ourselves, into the fulness of Christ. So, what bring us to consummation? The sincere faith in God. That is the foundation of the hoped realities (Hebr. 11: 1). Through the sincere faith, Abel brought to God a fuller sacrifice than Cain did, and he received the witness as a righteous man, and Abraham, when he was called, he obeyed and went out to inhabit the Promised Land. The sincere faith in God elevates them who live in ascesis, to the great hopes of the higher gifts from God, and from there to the knowledge of the things. The sincere faith gives them inexhaustible treasures of the Ghost within their hearts, so that they to be able to bring out of there new and old mysteries of God, and they to give those mysteries to them who need those. Therefore, he who has been imparted with the faith, he has been elevated and he has been consummated into the knowledge of God, and he entered God's resting, so that he is resting of all his things, as God rests Himself of His things (Hebr. 4: 3).

271. God sworn, yore, that the disobedient ones won't enter His resting and, consequently, they couldn't enter because of their faithlessness, how could then some ones enter, by their simple bodily ascesis, without faith, the resting of the dispassion and the consummation of the knowledge, while we see many not being able to enter and to rest on themselves of all their toils? Therefore, each of them must research lest there is within himself, a cunning and faithless heart, and that's why he is deprived, while still being in many toils, of his resting and consummation, and because of that he always strives with the deeds and he eats the bread of the pain. And if the resting is absent within him, let him strive to enter, by faith, the resting of the dispassion and the consummation of the knowledge[615], lest he will fall in the old parable of the disobedience and to suffer the same things as they who were disobedient yore.

272. Because we are beings submitted to the senses, speaking, and endowed with a mind, we must bring too, a tithe of everything ourselves are. As sensitive beings we must feel, appropriately, the things submitted to the senses and, by their beauty, we to hurry ourselves up and to being their without-mistake knowledge, to the Creator. As speaking beings, let's talk right about the godlike and human things. An as beings endowed with mind, let's without-mistake cogitate about God, about the eternal life, about the Kingdom of Heavens, and about the mysteries of the Ghost hidden into it. We must lead ourselves healthily and without-mistake, according to God. The feeling, the speaking, and the thinking must be mastered and used healthily. This is the true and godlike measure and our sanctified bringing to God[616].

273. The true tithe brought to God, it is the soul's Easter, of the crossing over the whole passionate habit and over the whole irrational feeling[617]. During this Passover, it is

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[615] The resting of the dispassion it tied to the knowledge that comes out of the steadfast faith, for it makes clean and sure the connection of the soul with God Person; it gives him the conscience of the resting into the endless and unmediated love of God. While living in ascesis, the man still feels himself as being far from God; in ascesis the man still fights his passions, because of not fully having the Ghost within him.

[616] Through our feeling, through our speaking, and through our thinking, consecrated to God, we bring to Him not only on ourselves, but all the felt, spoken, and thought realities, namely the entire sensitive and intelligible world, unveiling to the world, by that, its transparency for God, or the fact that God crosses through the world.

[617] The Passover means the crossing through the Red Sea, and so, the exiting from the slavery in Egypt, towards freedom and towards the Promised Land. Symbolically, it means crossing

sacrificed the Word into the contemplation of the things and it is eaten the bread of the knowledge and it is drunk His all-honored blood in the cup of the mysterious wisdom. So, he who celebrated this Passover, he has sacrificed to himself the Lamb Who removes the sins of the world and he won't ever die, but, according to the voice of the Lord, he will live forever (Jn. 6: 52)[618].

274. He who has risen from the dead deeds, he has resurrected together with Christ. And if he has resurrected together with Christ, through knowledge, and Christ never won't ever die again, neither will he mastered, any longer, by the death of the nescience (Rom. 6: 9). This is because, he who has yore died through sin, by deviating himself from that movement according to the nature, he has dies once and forever. And he who lives now, he lives to God, through the freedom of the Holy Ghost Who has elevated him out of the dead deeds of the sin. That's why he no longer lives to his body and to the world, since he is dead towards this body's limbs and towards the life's things, but Christ lives within him, since he is under the grace of the Holy Ghost and he no longer is under the law of the body. He gives his own limbs, as a gift, as the weapons of the righteousness, to God and the Father.

275. He who has liberated his limbs from the slavery of the passion and he uses his limbs towards serving the righteousness, he has come close to the sanctified into the Holy Ghost, by ascending above the body's law. And this law will no longer master him through sin, since he rests himself in the freedom and in the law of the Ghost. This is for the ends of the serving of the righteousness are not like the ends of the slavery to the passions. These ones lead to the perdition of the understanding soul, while those ones end into the eternal life, that one hidden into Christ our Lord[619].

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over what locks us up in the slavery of the passions, at the large of the infiniteness of God and of the freedom from it, from the narrowness of the seen realities which the soul doesn't feel right in.

[618] The Lamb gives Himself, as sacrifice, to the believer, in the contemplation of the words; better said, the man himself sacrifices Him, to himself, in this contemplation, or the man lowers Him to himself, in state of food and drink, towards his sanctification, through liberation of passions, through knowledge and wisdom, which aren't knowledge and wisdom in individual and narrowed isolation, but they are in communication with the Word, of with the Person Source of the knowledge, of the wisdom, and of the freedom.

[619] He who has entered the free-of-passions life, that is a life of the knowledge about God Who is endless in love, he will continuously progress in this life. This life is an eternal life.

276. As long as the man lives bodily, he is mastered by the law of the body. And if he dies and if he is dead to the world, he will be liberated from the law of the body. But we won't be able to die to the world, if we do not die to the limbs of our body. And we will die to our body's limbs, when we become partakers to the Holy Ghost[620]. And we will prove ourselves as partakers to the Holy Ghost when we bring to God fruits worthy of the Ghost, namely our love towards God from the whole our soul, and our love for our neighbor from the whole our feeling, and the joy of the heart out of clean knowledge, and the peace of our soul out of dispassion and humbleness, and the kindness of the thoughts of our mind, and the long-suffering in troubles and tribulations, the sweetness in the restraining of our behaviors, and felt and doubtless faith in God, and gentleness out of humble cogitation and humiliation, and the general restraint of our senses. When we bring God such fruits, we will be outside the law of the body and there will no longer be a law which to punish us for the fruits which we brought to the death while we lived to the body. This is for we have been released from the law of the body, as ones who have resurrected together with Christ, from the dead things, through the freedom from the Ghost (Rom. 8: 21)[621].

277. They who have received the first fruits of the Ghost through the bath of the second birth, and they guard that unquenched, while still being pressed by the body's burden, they sight within themselves, while waiting for the adoption through the fullness of the Comforter, in order they to see the deliverance from the slavery of the corruption[622]. This is for the Ghost comes to help the natural weaknesses, and He prays for the believers with untold sighs (Rom. 8: 26). This is for they

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But he who has fallen off it, he will no longer advance into life, but he remains ever dead, because of remaining in the same monotonous limitation of the repetition and of the lack of freedom and of communion.

[620] Always, the Holy Ghost with His liberty, He is opposed to the automatism of the natural laws and to the passions which limit us and keep us in this limitation.

[621] Once the believer is alive and free of passions into the Ghost of Christ, it won't make any senses him to be punished for the dead things which he before was living in.

[622] The body's corruptibility won't be overcome except through the fullness of the Ghost, through the overwhelming by the spiritual power that irradiates out of Him. That state means a supreme intimacy and communication with God, a state of filiation towards God. The Holy Ghost, by fully resting Himself, then, upon the believer and into the believer, He will make the believer as son of the Father, like the Only Begotten Son, upon Whom the Holy Ghost rests Himself from ever.

thought is according to God and they hope waits for seeing the unveiling of the sons of God in their mortal body, namely that of-life-maker death of Jesus[623], in order they to be too sons of God, as ones who are guided by the Holy Ghost (Rom. 8: 14); and they to be liberated from the bodily slavery, and they to reach the freedom of the sons of God (Rom. 8: 19, 23). These ones are helped to all the good things, as ones who love God (Rom. 8: 28).

278. The godlike Scripture, by being understood spiritually, and the treasures from within the Scripture being unveiled through the Holy Ghost only to the spiritual ones, no soul-like man can receive their unveiling. This is because such a man does not accepts thinking or listening, except to the chaining of his thoughts, and nothing else from what others say. This is because such a man doesn't have within him the Ghost of God Who visits the deeps of God (1 Cor. 2: 10) and Who know the things of God, but such a man has within the earthly ghost of the world, a ghost that is full of enmity and of envy and of strife and of quarrel. Due to this reason, it is insanity to him to research and to follow the inside meaning of the letter. This is for such a man cannot know that, because all the things of the Scripture are spiritual and they must be understood spiritually. He mocks the human and the godlike things, and them who understand those things spiritually. And such a man doesn't reckon them as spiritual, neither as guided by the Holy Ghost, but as some contrivers of imagined meanings. Such a man, he misinterprets the words of the Scriptures and the godlike meanings, as that Dima did (2 Tim. 4: 10). The spiritual man doesn't do like that, but he reckons everything under the work of the Holy Ghost, but himself cannot be judged by anybody. This is for within him there is the mind of Christ which nobody can understand it (1 Cor. 2: 14-15).

279. Each ones' deed, as Paul says, it will be unveiled on the doomsday, and it will be tried in fire (1 Cor. 3: 13). So, if somebody's thing is of incorruptible substance, what he has

[623] "The of-life-maker death of Jesus " it is that power that helps them who believer in Him, to die, at their turn, to their bodily impulses which represent the true death, and by that they live to God, namely they participate to the true life, by offering their soul's limbs and their bodily limbs to God, for through their limbs they to work His power and so they to live His life, the resurrected and immortal life of Christ Who lives, as Man, the infinite life of God and Who has defeated the death through the Ghost.

placed within himself towards building, that will remain unbroken amidst fire. And not even it won't burn, but it will gain shininess too, being totally cleaned up of the little mud it had. But if somebody's thing is of breakable substance, what he has tied to himself, as burden, it will burn, being consumed, and he will remain empties, in the middle of the fire. And the incorruptible and lasting thing, it is the tears of repentance, the giving of alms, the together-suffering, the prayer, the humbleness, the faith, the hope, the love, and everything that is done on the purpose of the piousness. These ones, while the man is still in this life, they are built into the holy Church of God, and when he passes away from here, those things will accompany him, and they will remain, together with him, unbroken forever. The thing that will be burn by that fire, it is obvious to anybody that it is the love for pleasure, the love for glory, the love for money, the hatred, the theft, the drunkenness, the gossiping, the condemnation, and everything wrong that is through the body, out of lust or anger. These ones will be broken, together with the man who lives burnt by the fire of the lust, and they leave with him when he parts with his body, but they do not remain together with him, because, by being broken, they leave their worker in the middle of the fire, tormented for ever and ever[624].

280. The knowledge about God means that he who is strengthened in this, through humble cogitation and prayer, he has been known by God and he has been enriched from God with the knowledge of His above-nature mysteries[625]. And if one can see pride around him, not knowing the mysteries built him like that, but he is carried away by this world's earthly ghost. So, one like him, even though he seems to know something, he actually doesn't know anything of the godlike things as he should know them. But he who loves God and who doesn't reckon anything more precious than the love for God and the love for his neighbor, he has also known the godlike deeps and the mysteries of His Kingdom, as he who is moved by the

[624] Those things do not remain together with he who committed them, because he is no longer able to commit them, because of being him exhausted of any power. But he is tormented by their memories and by their consequences in his being.

[625] The knowledge of his who is spiritual, it is a reflection of the knowledge of God within him; this is for any knowledge is through the participation to what is known.

godlike Ghost should know those[626]; and he has been known by God as true worker of the Paradise, namely of God's Church, that fulfill by love the will of God, by turning the souls and by transforming the unworthy in worthy, with the word he has been given by the Holy Ghost, and by guarding his work non-kidnapped, through humble cogitation and humiliation.

281. All of us have been baptized into Christ, in water and in Holy Ghost, and all of us eat the same spiritual food and we drink the same spiritual drink (1 Cor. 10: 2, and the followings). And these ones are Christ. But God doesn't deign in many of us. This is because many of the believers and zealous, they oppressed and withered their body through many toils and habits of the body's ascesis, but because of not having humiliation out of a crushed heart and out of the cogitation that loves the good, and mercy out of love, towards their neighbor and towards themselves, and so they have been found empty of the fulness of the Holy Ghost and they have been found as far from the knowledge of God, and having a womb baren of understanding and unsalted and non-lightened[627].

282. What the Nazarenes are required by the Scripture, it is not only they to climb Mount Sinai by deeds, neither they to only clean themselves before climbing, and to wash up their clothes and not to mate with a woman, but they also must see too, and not the back of God, but they must see God Himself into His glory, as deigning into them and giving them the tablets of the knowledge towards the building up of His people[628].

283. The Word doesn't bring with Himself all His servants and disciples, to the unveiling of His hidden and greater mysteries, but He only takes with Himself those whom He has given ear for hearing and whom He has opened eye for seeing and whom He has clarified a new tongue. By taking these ones with Himself and by separating them from the others who were too His disciples, He ascends on Mount Tabor of the contemplation and he transfigures Himself in front of them. He

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[626] If any knowledge if born out of participation to what is known, the participation to a person takes place by love. The knowing about a person by another person, it comes out of the reciprocal love between them.

[627] Non-lightened inwardly and rattling outside and unsalted word, namely a word that cannot uphold and develop the life.

[628] Seeing the back of God means suspecting that He is God, or deducing that God exists, out of creation and out of Scripture. Seeing God Himself, or from His front, it means living Him intensely and obeying Him as Person, in a dialogue producing our responsibility for others.

isn't teaching them, now, about the thigns of the Kingdom of Heavens, but He is showing them the glory and the shininess of the godhead, and He allows to lighten out of Him, as out of the Sun of the Righteousness, the foundation of their life and of their word, in the middle of the Church of the believers; and He makes his meanings white and clean as an all-shiny light; and He places His mind within them, and He sends them to speak new and old things, towards the building of His Church.

284. Many worked their fields very zealously and they thrown within those fields a clean seed, and they cleaned, firstly, the brambles and they burnt up the thorns within the fire of the repentance. But because God didn't send over them the rain of the Holy Ghost, through humiliation, they have achieved nothing by that. For they withered because of drought and they didn't take the fruit of the multiplied wheat ear of the knowledge about God. That's why, even though they didn't die because of the hunger for the godlike word, they still perished poor of the knowledge about God[629] and empty handed, because of gathering only a few things as food, out of the gift from God.

285. Everyone who speaks useful words towards the building of his neighbor, he pulls those words out of the good treasuries of his heart, by being himself kind, according to the Lord's word. But nobody can be moved to speak about God, except into the Holy Ghost. And speaking into the Ghost of God, nobody will speak against the faith in Christ, but he wills peak things which build up and which bring to God and into God's Kingdom, and which restore the ancient nobility and which united with God on they who are saved. If each one is given the showing of the Ghost towards benefit, he who has been enriched with the word of the wisdom of God and of the knowledge, he stays under the work of the Godlike Ghost, and he is house of the inexhaustible treasuries of God.

286. Amongst them who have been baptized into Christ and who believe in Christ, no one will remain non-partaker to the Ghost, if he hasn't surrendered, on himself, to all the work of the enemy ghost and if he hasn't defiled his faith through inappropriate deeds, or he doesn't cohabit with the idleness and with the carelessness. But he who has guarded unquenched the

[629] They heard the words of God, but they didn't have the knowledge about God; they didn't know the meaning of the word, neither did they feel God as Person, as speaking in word and giving them life, by His communion with them, through word.

first fruit of the Holy Ghost that he has received out of the Holy Baptism, or even if it has been quenched, he has revigorated it through the deeds of the righteousness, it is impossible him not to receive also its fullness from above. And through his good ascesis, he will be found worthy, by receiving the fullness of the Ghost, either of the word of the wisdom of God towards teaching the Church, or of the word of the knowledge of the mysteries of God, through the same Ghost, in order him to know the mysteries of the Kingdom of Heavens; or he will receive the faith with the whole heart, through the same Ghost, in order him to believe the promised of God, as Abraham did; or he will receive the gifts of the healing, in the same Ghost, in order him to heal the illnesses; or the work of the powers, in order him to cast out devils and to do mighty signs; or of prophesying, in order him to foresee and to foretell the future things; of for discerning amongst ghosts, in order him to know who speaks into the Ghost of God and who doesn't; of to interpret diverse languages; or the gift of comforting the saddened people; or the gift of ruling the flock and the people of God; or the love for everybody and its gifts of: long-suffering, of kindness, and all the others. And if somebody won't be partaker to any of these, I cannot tell that such a man is a believer, or that he belongs amongst them who have dressed themselves into Christ since the godlike Baptism.

287. He who has love, he doesn't know how to envy; he isn't trifling, haughty, or headlong; he doesn't get haughty towards somebody; he doesn't behave inappropriately to his neighbor; he doesn't look only for what it beneficial to him, but also for what is beneficial to his neighbor; he doesn't quickly get angry on them who upset him; he won't take heed if he ever suffers something bad; he doesn't enjoy his friends' injustice, but he enjoys the truth of their righteousness; he endures everything that come upon him; he believes everything for his simplicity and lack of evilness; he hopes for all the things God promised us; he endures all temptations while not repaying evil for evil; and the worker of the love he never falls off the love for his neighbor (1 Cro. 8: 4-8).

288. Amongst them who have been found worthy of the grace for above coming from the Holy Ghost, through diverse gifts, some of them still are children and non-consummate in the godlike gifts, while others are consummate men in the fulness of those gifts. Some of them, by advancing into working

the godlike commandments, they grow up in the commandments and, by being they filled up with the great gifts of the Ghost, they leave the last gifts of the childhood. And others, being elevated to the peak of the love and of the knowledge about God, they rest themselves from working the partial things, either those are prophecies, or discernment of the ghosts, of comforting, or leading and so on (1 Cor. 12: 4-11). This is for he who entered the palace of the love, he no longer know God partially, neither the love, but he knows God as speaking face to face, as himself is known by God (1 Cor. 13: 12).

289. He who due to his craving for the spiritual gifts, he pursuits the love and he receives the love, he won't stand any longer to speak only with himself, through prayer and reading, in order him to be built up. - This is because he who speak to God only with his mouth, through prayer and psalms, he builds up on himself, as Paul says. – But he strives also to prophesize towards building the Church of God, namely to teach the people close to him how they must work the commandments of God, and the way they must strive themselves in order they to become well-pleasant to God. This is because of what could be beneficial with, to others, the chief-priest who always talks only to himself and to God through prayer and singing, if he didn't talk to them who are below him, either into the unveiling of the Holy Ghost, or into the fore-seeing gift of the prophecy, either into the teaching of the word of wisdom? Who amongst them who obey him, will him prepare himself for fighting the passions and the devils, if the chief-priest doesn't' give him, in a clear manner, teaching through writing, or by the word of mouth? Rightly so, if the shepherd doesn't look, in order to build up his flock, for being abundant in his word of teaching and in the knowledge of the Ghost, he won't be a craver for the gifts of God. This is because through the much prayer and singing, with his mouth, into Ghost, or with his soul, he builds up on himself, but his mind is fruitless because of not prophesizing by the word of the teaching and because of not building up the Church of God. And if Paul, who has united himself to God, through prayer, more than anyone, he wanted better to say five words through his fruitful mind within Church, in order him to teach others too, than tens of thousands of words of the singing with the mouth, they surely got astray from the love, they who

stay in front of others and accomplish their job as shepherd only by singing and by reading.

290. The One Who has given us our being, from the matter from below, and out of the understanding nature, and Who has gathered in a wonderful manner, in a being and in a hypostasis, the opposite elements belonging to the seen nature, in themselves, He has given us also the good existence through the word of His wisdom and through the word of the knowledge. This is for, on one hand, we to see through the knowledge of the Ghost the hidden treasures of the Kingdom of Heavens, given us by Him, and on the other hand, we to make known too, to people who are close to us, through the word of the wisdom, the richness of His love and the eternal goods which He has prepared for the delectation of them who love Him.

291. He who has ascended above the menaces and the promises of the three laws, he has entered that life that is unsubmitted to the law, he becoming law to the Church and not being him mastered by the law. And if that life that is unsubmitted to the law it a free life, that that life will be above any obligation and possibility of deviation[630]. And he who reached at it, by being liberated form the outside body and transformed in fire, through the impartation with the Holy Ghost, he will have been united, at his turn, wholly, with Christ Who is above all nature, and he will be abolished in what he is partial[631].

292. He who has received the knowledge of the first Mind Who is the beginning and the end of all realities, and Who is unseen in Himself, by being inside and outside to all things, he knows how to be alone (monk), while both being by himself and in the middle of others who are alone too. He won't suffer any

[630] He who has ascended to the spiritual freedom, he won't be either slave to the law, nor will he deviate towards evilness. The good is just in his freedom, and vice versa, just in good there is the freedom, for the good is the happiness of the communion in love. And this one doesn't let the believer to fall down to a poor and limited individualistic life. The three laws may be: the natural law, the law from before Moses, and the Moses's law.

[631] He who works, out of himself, the commandments of the law, he will be liberated by the law. That one is himself law to them who are within Church. He is law and he is power towards the good things. He is a fire that moves itself, fierily, towards the good things, and he no longer can be held in a rigid frame. He is fire for he is full with the clean enthusiasm of the Ghost that drives him to advance to ever greater deeds and virtues. The body too is influenced by this clean fire, for the body is overwhelmed by the Ghost, and that's why the body won't die, or the body will resurrect. The resurrected body of Christ, it is too a body of fire, as we say in the churchly Orthodox songs on Thomas's Sunday.

loss of his consummation and kindness either by being alone or by being with many people. But he is always and in in all things, alone, as beginning of the movement of others towards loneliness and as consummate target of the virtue.

293. The mixed union and the connection of the soul with the body, when consented, it will make a sole thing out of matter and soul. But when isn't consented, it will awaken the inward lust of the war. But by coming the word (the rationality) and by imposing its mastery, it scatters the strife and, by heralding the good understanding, it gives the whole content to the deeds, to the nature, and to the ghost.

294. Within us, there are three main powers. One masters, but it isn't mastered[632]. One masters and it is mastered[633]. And one doesn't master but it is mastered. So, when that power that's masters, it reaches under the mastery of one of the powers which are mastered, as slave by nature it shows itself to the other slaves by nature, and it gets out from under the mastery and from its nature, and from here is born a great uprising. By being amongst those such an uprising, we will no longer see all the things as submitted to rationality. But when the mastery one reigns upon all the others and it brings them to obedience and under its mastery, then those which are divided, by being gathered together and by communicating with one another, they have peace with God. And all of them who have obeyed the rationality, they will be imparted, through it, with the Kingdom of God and the Father[634].

295. The five senses, by obeying the four masteries of the comprising virtues and by guarding the good obedience, they prepare the body's nature created out of four natural elements, in order it to move itself, without disturbance, on the life-s wheel. By moving thus, the five senses themselves, the powers do not uprise against one another, but the passionate part of the lust and of the wrath, it is united with the rationality, and the mind imposes its natural mastery. By that, the mind makes out of the four masteries, to itself, a four horsed war chariot, and it makes to itself, out of the four slaves

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[632] In this is shown our character as subject, as *self*.

[633] It is about man's will and cogitation.

[634] When all these powers are obeying our subject that is made to be free, and when our person doesn't obey any passions, our person will live free in the connection with God Who is the spring of the freedom in His quality as Supreme Person. And everything will be united within us.

a chair, and, by waging war to the tyrant body, it is elevated, by being kidnapped, to heavens, where, by being shown to the Emperor of the Ages, it receives the crown of the victory and it rests into Him for the whole its way[635].

296. Them who consummate themselves, in time, through contemplation, and who lean themselves against the pillars of the Ghost, they are given a cup and there is placed before them a slice of bread from the imperial feast; they found a chair of resting made of rich silver, and a treasure of pearls, and precious stones, and they are given untold richness in their hands. The work with the deed males them skillful men in the imperial things, from very skillful as they were before, and it makes them no longer stay amongst the lazy men.

297. Is the Kingdom of Heavens given to all of them who live in ascesis, since now, or it will be given to them only after they part with their body? If since here, the victory if steadfast, the joy is untold, and our ascension to Paradise is free. This is for that is in an unmediated manner at the godlike sunrises. And if after death and detachment from the body, it will have to be asked whether the exit is done without fear. And we must find out what the Kingdom of God is, and what the Paradise is, and what they differ from one another by, and which the time of each one is, and whether we are in both of them, and how and when and after how much time. This is for he who has reached inside the first one, while still living and bearing a body, he hasn't lost the another.

298. The world from above, by still being an unaccomplished world, it is waiting for being accomplished, int order to retake the restoration, starting with the first born of Israel, who see God. This is for the world from above is being consummated through them who are running towards the knowledge about God. And once consummate, it will decide the ends of the world from below, of the believers and of the faithless ones, and it makes it to gather itself in itself, by giving each one what is his, and by separating from their union the realities which cannot remain gathered by their own. Thus, it gathers to itself the beginnings of the other things and their

[635] The Holy Fathers give to the mind the role of a free subject. The mind is elevated to the union with God Who is the spring of the freedom, by being liberated, through virtues, from the slavery of the passions which narrow the mind, and which keep the mind dead in the automatic monotony of the same movements made unwillingly. Through the virtues of the freedom, the mind can fly upwards towards the Free God Who is the Spring of the Freedom.

ends, which these ones have from it, and it borders these ones as a borderless border of theirs[636]. But the Godhead Itself isn't led by another mastery, neither it is bordered, for it isn't carried towards something. This is for the Godhead always has the movement, for the Godhead cannot stop on Itself by nature, neither the Godhead can extend on Itself beyond Its borders, but the Godhead is the Saturday and the resting of any leading and movement[637].

299. The union of the powers from above, that sings and that leads the praising songs, it composes a trinitarian choir, that, by showing itself to the Trinity in a trinitarian manner, it brings to the Trinity its praise singing, by liturgizing with fear and with tremble. Amongst these powers, some of them are at the feet of the Beginning and the Cause of all realities, from Who have their beginning those who are closer and who lead the praise singings. Their names are: thrones, cherubs, and seraphs. Characteristic to them it is the fiery wisdom and the knowledge about the heavenly realities, and the peak of their work it is the worthy of God singing, one called in Hebrew as "Ghel". Those who are in the middle, amongst these ones, and those staying around God, they are called: masteries, dominions, and powers. Characteristic to them it is to compose the great things, and the wonderful works, and the signs. And the peak of their works it is the threefold singing: "Holy, Holy, Holy". Those who end close to us, and who are above us, but they are underneath of the ones from above, they also stay around God. They are called as: principalities, archangels, and angels. Characteristic to them is the liturgizing in religious services, as the peak of their work is the singing: "Halleluiah". The rational human nature is imparted with their godlike gifts, that is being consummated by all virtues and it is elevated by all knowledge and wisdom from the Holy Ghost and of the godlike fire, attracting from all of them what is characteristic to

[636] Their borderless border is God, in Whom are gathered the endless ends of all the creatures which had a beginning. This is for, as He is their beginning, likewise He is their endless end.

[637] God moves all realities towards Himself, but He is Himself motionless, for He has nothing to move Himself towards, for not being anything beyond His infinite borders. This idea was developed by Saint Maximos the Confessor (Ambigua), and Nicetas was strongly influenced by this idea, while writing this third hundred of heads. Aristotle, at his turn, he characterized the Supreme Reality as the "motionless Mover", but he missed the clear awareness of the God's character as Person and the explanation of the movement imprinted to the creatures as originating in Gods' love that attracts the creatures towards Him.

them, through cleanness. With one of them it is imparted the serving and the liturgizing of the commandments of God, with others it is imparted the care and the supervising of those of the same nation, as also the ordering of the great and godlike things and with the works of the Holy Ghost; and those from higher, with the fiery wisdom of the word and with the knowledge of the godlike and human things. By being, thus, consummated, and by changing the gifts of the nature, our rational nature is united, through them, with God, and it brings to God, as decade, from itself, the first fruits of the tithe[638].

The One and Threefold God, by starting from the unit, He consummates on Himself into Himself in a circle, as some kind of decade. He has within Himself the beginnings and the end of all realities, but He is outside all realities, as One Who is above all realities. He who has reached inside Him, he has received within himself the rationalities and the knowledge of the things. And by staying outside all things, he dwells within all things, and he knows the beginnings and the ends of all things, as one who has through Word the understanding connection with the Father, and as one who is consummate into the Ghost, by being him in connection with the Trinity Himself Who is all-consummate, undivided, and of-one-being, worshipped into the Father and into the Son and into the Holy Ghost and extolled in one nature, in one kingdom, and in one power Whose is the mastery forever. Amen.

[638] The whole this teaching is taken from Dionysus the Areopagite. But we are united with God through all of those. The angelic groups do not interpose themselves between us and God. In this man there is done a synthesis of the gifts. He received, from all the angelic groups, what is characteristic to those.

Spiritually Seeing the Paradise[639]

1. Come, now, let's talk about Paradise too. For this has been the purpose of our word. For it we have dressed ourselves for battle, after we composed the "Word about Soul". But, if you wish, let's have a look upon this theme.

First of all we must research what the godlike Paradise was built like, for us, by being the Paradise, in the same time, submitted to the senses (sensitive) and thought with the mind (intelligible); which are the fruits of both kinds of godlike plants of the intelligible Paradise; what the work and the guarding of the Paradise thought with the mind are, and what fruits are imparted with, they who work in Paradise in diverse modes; what is the mode like the Word placed in this Paradise two gates and not more than two, two gates which were spinning like some cherubs, and what it consists of, the different work of each gate? Then we must direct our look at the tree of life and at the tree of knowledge that is called the knowledge of the good and bad. For, thus, we are going to know, as much as possible, within us too, as the godlike Apostle says: "what is the richness of the kindness of God regarding us" (Rom. 2: 4) and which are the goods given to us by Him since the beginning (1 Cor. 2: 12; James 1: 17); and what we fell like and what we continue falling like, by our choice, off the godlike gifts.

2. So, please listen to me carefully in order you to receive the word, and attach your mind to what I am going to say. Thus, on one hand, you too will know the truth, and on the other hand, my word will be useful to me too, causing me like a blessed payment the grace of the Ghost, for it will bring benefits to them who listen to my speech. Behold, therefore, its content.

3. God, by building the man, from the very beginning, like a twofold being, namely as having seen and unseen nature, as seen and unseen being, one submitted to senses and

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[639] According to Darrouzès's edition, *quoted work*, pp. 155-227. What is written in this work it is an explanation to the second step of the man's spiritual ascension, as the man, while being on it, and by contemplating the divine rationalities of the things or by seeing the world in a clean manner, the man sees the world as a Paradise. Saint Maximos the Confessor called many chapters of his work "Ambigua" as "contemplations": *The Contemplation of Elijah*, *The Contemplation of Melchisedec*, *The Contemplation of Him Who Fell Amongst Thieves* etc. Through each of these he sees the higher meaning of it. We are translating here the word "contemplation" by "spiritual vision".

understanding, God has made the man's dwelling place according to the man's natures, namely the Paradise submitted to senses and the Paradise known with the mind, seen and unseen, and God planted in the middle of the Paradise the tree of life and the tree of knowledge, that is called as the knowledge of the good and of the bad. God planted one of this Paradises in Eden, in the this seen world; it was placed "eastwards", and it was higher than all the earth, towards Adam's delectation, for Eden is interpreted as "delectation". It was surrounded by a thin air, it was temperate and all-clean, it was rich in plants which were always bringing forth fruits, it was full of light and of untold fragrance, surpassing the whole harmony known with the senses and the imagination of any beauty, for it was due to be the dwelling place of the one who was built in the image of God[640]. The other Paradise, God planted it in the world thought with the mind and unseen, and it was placed in the middle of the man as a great world in the small seen world[641], in the middle of the man built by God and placed on earth.

4. We are going to talk here about the Paradise known with the mind, for we need to know this one. This is because the other Paradise was closed since Adam's mistake; or, because the sword of fire, being turned away from us, since Christ was crucified and He resurrected, we the believers no longer need that Paradise now, for to all of us it has been opened the entrance to heavens and the Kingdom of Christ has been promised by Him to everybody, in order us to be where He is too, as Himself says in His Gospels: "For where I am you to be too" (Jn. 17: 27). But we strongly need, as it was said, the Paradise thought with the mind and unseen, in order us to know exactly its nature and its place and the godlike plants planted in it by God, plants which we must be imparted with, at the right time, in the Paradise that we have been placed in, in order us to "work it and guard it" (Gen. 2: 15).

We are going to start thus the interpretation of the Paradise, that is a very good and beneficial to the who have started recently advancing into contemplation, and it is an adding of more consummate knowledge to them who research the deeps of the Ghost.

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[640] Saint John Damascene, *De Fide ortodoxa*, 25; G.P. 94, 912-913 B.

[641] Idem, *quoted work*, 921 A; Saint Gregory of Nazianzus, *Word* no. 38: 11; G.P. 36: 324-A.

5. By the envy of the devil and by the temptation of the woman, we fell from that dwelling place that was not submitted to corruption, and because of our ancestors' mistakes, we were taken off the Paradise of the delectation and we have been cast[642] on this land, in order us to work it, and we have been punished to eat our bread out of it, into sweat and tiredness[643], given the fact that the land most often sprouts thorns and pelamid to us, instead of good seeds. But just this has become an occasion us to enter the second Paradise, namely to contemplate, in this seen world, its building, as much as possible, for, by ascending us from the beauty of the things to their Maker (Rom. 1: 20), as the godlike Scripture says, to be born, within us, the knowledge of the godlike and human things, by being us enlightened by the Ghost. Thus, through the word and the wisdom of the grace of God, we will enter not only the Paradise thought with the mind, and we won't only research, in details, the natures and the moves and the rationalities of the things from it[644], but we will be delighting ourselves too, with the flowers of the seen creation and we will take care, piously, of cultivating them.

6. This is for, this Paradise that stays in front of us – of the ones who are composed of two natures[645] - it is twofold too. And which is it? All the seen creation and the unseen creation from within us, which the godlike Paul says about, together with Prophet David: "For the unsee realities of God since the foundation of the world, being understood in creatures, they are seen" (Rom. 1: 20). And David says: "Wonderful have become my knowledge from me, I won't look towards it" (Ps. 138: 6[646]); namely, since I have been composed and created, that became dangerous to the newly created Adam, who still wasn't able to come to contemplate and understand it.

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[642] The German philosopher Heidegger speaks, at his turn, about our "throwing" into the world. But to him, this fact is impossible to understand and there is not exit from it.

[643] The nature no longer allows to be itself easily processed, because our ghost has weakened in power.

[644] Itself this world is a virtual Paradise, to them who can see, through things, the godlike rationalities of the things.

[645] This Paradise is twofold as we are too, for itself the seen world is beautiful and therefore it a Paradise, but through it we can intuit its unseen side of the godlike rationalities.

[646] In KJB we have: Ps. 139: 6: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."; in ROB we have: "Wonderful is Your knowledge, above me; it is high and I cannot reach it." (E. l. t.'s n.)

7. But let's talk, if you wish, firstly, about this seen and known through senses Paradise, which we have been placed in, as it was said, by God, after Adam's falling, we too the ones from his nation[647]. They we will explain, according to our power, also the Paradise known with the mind. This is for, nothing will impede us to talk, piously, about Paradise, since we have been indebted to enslave out thought to obey Christ, as the apostle says (2 Cor. 10: 5), and to interpret with understanding the things of the godlike Scripture, according to Solomon who says: "Your ear will hear wisdom and you will attach your ear to knowledge" (Prov. 2: 3).

I. *How Many Ways Are We Shown the Sensitive Paradise In, according to a Pious Interpretation?*

8. So, the whole creation of this seen and felt world, namely the sky and the earth and all the things within these, they have become like a great Paradise to the people, before that Paradise that was prepared and planted, to Adam, in Eden. This is for God has created the Paradise at east, after He made the whole creation out of nothing (Gen. 2: 8). This was for, by knowing Him as a fore-Knower, the fact that Adam will commit sin, and that, once Adam brought out from there, the godlike Paradise will be closed to him, God prepared in advance, to us too, we who followed to be born out of Adam, as an endless feast, this seen world, like a second Paradise, not greater than the first Paradise in what concerns the greatness of the grace, but still full of all possibility to be contemplated and to produce delectation. This is for, by being us twofold, twofold wanted God to be our feast too: by senses and by mind. That's why this Paradise is sensitive, by being composed of seeds, of fruits, of animals, and of birds; and it is intelligible too, by being composed of all the rationalities of God's creatures, according to wise Solomon: "From the beauty of the creatures we are

[647] Our world from within us and the world from outside us, they are two Paradises which were open at the beginning, and then they have been closed, but they can be opened again. The inward Paradise it can be opened through virtues, while the external Paradise can be opened by contemplating the godlike rationalities of the things. But the outside Paradise can be opened after opening the inwards Paradise. This is because at contemplation is elevated only that man who has been cleaned of passions, and who has reached the virtues. Only to such a man the outside world becomes transparent to God Who is endless in love. The saint changes the face of the entire world. He who falls off from the inwards Paradise, he will fall off too from the outside Paradise. To that one the beauty of the outside world is covered too. That happened to Adam too.

elevated, on their measure, towards the Maker" (Wisdom of Solomon 13: 5[648]).

9. In the middle of this Paradise, was planted the tree of life and another tree called as the tree of knowing the good and the evil. What these are? Take heed carefully. The tree of life is God Himself, the Maker of all realities, as it was written: "God in the midst of it and it won't wobble" (Ps. 45: 5[649]). And the tree of knowledge, or of knowing the good and the evil, it is our nature and the composition of the human being[650]. This is for the man is a being capable both of good and of evil. The man truly is that tree always fructifying knowledge, planted in this corner of the world, after were brought to existence the whole creation out of nothing, as David too writes in his Psalms: "And he will be like the tree planted close to waters" (Ps. 1: 3[651]). Doubtlessly, in other writings too, which too we talked about "new skies and new earth" (2 Pt. 3: 13), we presented another explanation too. This is for the man is a tree with many faces and it has many meaning and diverse names. This is for the man is called as luminous light, and life, and tree, and plant, and precious stone, as candlestick, and many other names. The man bears, in this concern too, this multitude of names of the godlike nature, for the man is in the image of the godlike nature[652].

10. Once the world's Paradise accomplished, and once the godlike plants planted in it, God gave the man commandments, saying: "You can eat from all the trees from Paradise, but you won't eat from the tree of knowing the good and the evil; on the very day you will eat out of it, you will die with death". In the first place, God directs His word as towards one. For He said:

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[648] The Book of the Wisdom of Solomon isn't present in King James Bible. A number of fourteen books present in the Romanian Orthodox Bible, but not given in King James Bible, can be freely downloaded, in English translation, bearing the title *Bible Missing* Texts, from www.academia.edu (E. l. t.'s n.).

[649] In KJB we have: Ps. 46: 5: "God is in the midst of her; she shall not be moved: God shall help her, and that right early."; in ROB we have: Ps. 45: 5: "God is in the middle of the stronghold, it won't wobble; God will help it early morning." (E. l. t.'s n.)

[650] The first spiritual explanation: the Paradise is to us, now, the world submitted to the senses; the tree of life is God, the tree of knowledge is the man's nature with its alternant possibility.

[651] In KJB we have: Ps. 1: 3: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."; in ROB we have: Ps. 1: 3: "And he will be like a tree growing next to the spring of the waters, that will give its fruits at its time and its leaf won't fall and everything he will do, they will increase." (E. l. t.'s n.)

[652] It is being mentioned here the complexity of the human being.

"You can eat from all trees from Paradise". But then God speaks at plural, towards many: "But you[653] won't eat from the tree of knowing the good and the evil". What does this mean? God teaches us that the mystery of this commandment isn't directed only towards Adam, but it will pass, doubtlessly, upon us too. And rightly so, because what Adam suffered, by being deceived by Eva, and Eva by the snake, it happens to us too, we who are born after them and out of them.

11. And take heed at the mysterious meaning. The man has been placed in this sensitive Paradise of the creation, "in order he to work and guard it". And the work and the guarding which the man has been entrusted with, they are shown in the commanded given to the man: "Out of all tree you can eat, but out of the tree of knowing the good and the evil you won't eat". Because "all the trees" – and therefore also the tree "of life" – are God – for God is "everything", He Who has brought to existence, everything out of nothing[654], and Who is outside and inside everything – and the tree of knowledge is the composition of the man[655], where the knowledge of the good and of the evil is in, and so everybody who fulfill this commandment within himself, he will remain in an inexhaustible delectation and he will persevere steadfastly in guarding it.

12. But because we are out of a changing nature and because we get tired in this kind of living, it will happen to us too what happened to Adam. This is because, the men thoughts tend toward the evil things, since the man's youth, sand it received, like Eva, the temptation from the snake from within it, which he reckons as useful. By allowing this temptation to ascend to the man's mind, it will persuade the man to taste the fruit that it reckons as good, and, immediately, this fruit will become cause of falling (Gen. 3: 6).

13. But let's see also the kind of the work and what the man nourished himself like, out of all the things from this Paradise. He who researches the rationalities and the movements of the entire creation, with an undisturbed mind and with a cogitation free of the addition to the seen things and he feeds himself with the more godlike understanding out of all

[653] In the English language this assertion loses its meaning, for we have for both singular and plural forms, of the personal pronoun, at second person; you. (E. l. t.'s n.)
[654] Saint John Damascene, *quoted work*, 25; G.P. quoted place, 916 C.
[655] Idem, *quoted work*, 917 B.

the rationalities sprouting out of the realities submitted to the senses, immediately that he has diminished his worries and his preoccupation with the life, and he has ascended above the lust for the world's sweets, he will ascend through them at the Maker and Cause of all realities, as the godlike Paul says (Rom. 1: 20; Wisdom of Solomon[656]: 5). This is for This One is the full and undivided tree, one that doesn't sprout out except the fruits of the good, and He shares the worthy ones with Himself, as a gift. Thus God wanted us to be[657]: dispassionate, worriless, and having only the work of the angels, namely God wanted us to endlessly and eternally praise the Maker by studying His creatures, as we are told by Prophet David: "Hand over your worry to the Lord and He will nourish you" (Ps. 54: 23[658]); and through His Gospels: "Do not worry about your soul, what will you eat, and about your body, what will you put on" (Mt. 6: 25); and again: "Search, first, for the Kingdom of God and for His righteousness, and all of these will be added to you" (Mt. 6: 23); and towards Martha: "Martha, Martha, you are worried for many and you force yourself towards many, but one things is needed. And Mary has chosen the good part, that won't be taken from her." (Lk. 10: 41-42).

14. So, the tree of the life is God Whose work is to provide life and Who gives fruits that are good to eat, only to them who are worthy of life, as ones who aren't submitted to the death. He produces an untold sweetness them who are imparted with Him and He gives them, as a gift, an immortal life. That's why, rightly so, were said "the tree of life" and "all trees". This is for He is everything, in Whom and through Whom there is everything[659].

15. And the tree of the knowing the good and the evil it is the discernment of the look, as said and thought other from

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[656] *The Book of the Wisdom of Solomon*, as well as other 13 books, they are not given in KJB but they are given in ROB. The interested reader can find them, in English translation, free downloadable, on www.academia.edu, under the title *Bible Missing Texts*.

[657] The whole following paragraph is taken from Saint John Damascene, *quoted work*, 25; G.P., *quoted volume*, 915 B. So, the man's nature is the tree of the knowing the good and the evil. But if the man's mind sees into the godlike rationalities, it will elevate us at the tree of the life.

[658] In KJB we have: Psalm 55: 22: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."; in ROB we have: Ps. 54: 25: "Throw towards the Lord your worry, and He will nourish you; He won't ever give shaking to the righteous." (E. l. t.'s n.)

[659] Saint John Damascene, *quoted work*, *quoted G.P.*, 916 C.

before us[660]. He is the unveiling of our nature's composition, one that is good to them who have ascended to the consummate man and at the measure of the age of Christ (Eph. 4: 13) through the whole dispassion and wisdom of the Ghost, being elevated through its contemplation and beauty, at the greatness of the work of the Maker (Wisdom of Solomon 5[661]); this is for them who have reached, in time, the steadfast habituation to the virtue, their mind isn't and it won't become deviation from good, for they have strongly stepped in the godlike contemplation. But to them who still are young and hesitant in their wish, it is not good; this is because, them who haven't become unshakable with steadfastness in the persevering and undeviating stepping of the virtue, on the road of the good deeds, them it is not beneficial to contemplate and look at their own body, because of their lack of strength in persevering in good; such contemplation can attract and can kidnap towards itself, on him who lack his strength, and it can push him to indecent thoughts, moves, and preoccupations.

16. This is the motif of the forbiddance from God Who said: "But from the tree of knowing the good and the evil you won't eat, because on the very day you eat, you will die with death". This is because looking at our body and contemplating it, it leads, in a natural manner, him who is non-consummate, to know the sweetness of the pleasure, even unwillingly. And not even only to that, but, as it was said, alto to indecent thoughts and moves, and that's the reason why we are always told the godlike word: "The doors, the doors, let's take heed!". By repetition, this word commands to the unworthy to guard the feeling and understanding doors, namely of the senses, through which death usually enters the man's soul.

17. And rightly so. This is for the ones who perseveres, without the habituation in good and without taking heed, in looking at the composition of our nature, he will be persuaded by his cogitation, as by an Eva deluded by the old snake, to think at the sweetness of the pleasure, as Adam did, and to share himself with it as it would have been good; and thus he will see on himself, exactly as Adam, empty of the grace of God and removed from the immortal joy of God; he will find himself sitting outside this Paradise, and crying, as one having his mind

[660] Idem, *ibid*.
[661] *Vid supra*, this book isn't given in KJB.

covered only with fig tree leaves. This one is, shortly speaking, according to our reckoning, the meaning of the sensitive Paradise of the creation, one that is the same with the meaning shown by Fathers before us.

II. In How Many Ways One Can Interpret in Words of the Spiritual Understanding, the Paradise Known with the Mind (Intelligible) and which Are the Plants from within It?

18. But let's talk also about the godlike and known with the mind Paradise, one that is planted in the unseen creation of our souls; let's show which the godlike plants planted in it are, and what our work in this paradise is. About these aspects, I haven't found written at any of the godlike and wise fathers from yore.

Them who worked within this Paradise and who have guarded the commandment, or, after they fell, they started again working in it and guarding it, contemplating it is very sweet and attractive, as ones who have accustomed their senses and who tastes from the tree of the life, and who haven't been hurt by the tasting from the other tree, namely from the tree of the knowledge. But to the others, who do not occupy themselves, at all, with the godlike things, and whose toil and zeal haven't been dedicated to the work of the Ghost, and that's why they cannot imagine anything besides the seen realities, such contemplation is a sure insanity. This is because they are soul-like, in the meaning of the godlike Apostle: "And the soul-like man doesn't accept the things of the Ghost of God, because to him those ones are insanity and he cannot understand them, because those things must be judged spiritually" (1 Cor. 2: 14). Such people will call this one as imagination, and not as seeing of the truth. By letting aside such a thinking, let's step up to contemplate the Paradise known with the mind. Behold what it is.

19. God, after He brought the things to existence, out of nothing, He made the man, in the beginning, as a big world, and He placed the man in this world, as in a small world[662], by creating the man as image of His and by showing the man as an

[662] Cf. chapter no. 3; *Word about the Soul*, heads no. 27-30; Editor Darrouzès, *quoted work*, pp. 88, 92. Even Saint Maximos the Confessor told us that the man isn't the small world, but the man is the big world, for the man comprises the seen world, within himself, through cogitation.

emperor of all the realities from on earth. So, God planted within man, in an understanding manner, as in a big world, another godlike Paradise, one much superior to that Paradise that falls under the senses, as being adorned with eternally immortal and forever green plants and as being enlightened by the Sun of the Righteousness. This is the place of the Kingdom of Heavens, placed at the sunrise of the Sun of the Righteousness, in the land of the gentle ones (Mt. 5: 5), as God Himself says: "The Kingdom of God is within you" (Lk. 17: 21). In this Paradise God planted the tree of the life and the tree of the knowing of good and evil. Which are these ones?

20. The tree of the life is the Holy Ghost Who dwells within the believer, as Paul says: "Don't you know that your bodies are temple of the Holy Ghost Who dwells within you?" (1 Cor. 6: 19; Rom. 8: 11). And the tree of the knowing the good and the evil it is the feeling that produces two kinds of fruits which are contrary to one another, and which are, at their turn, twofold by nature.

III. Which Are the Fruits of the Two Kinds of Trees of the Paradise Known with the Mind (Intelligible)?

21. Which are those? The pleasure and the pain. Each one of these it divides again in two. The first one is either out of material need and necessary, or out of voluptuousness and overmeasure. The second one is either out of fear and sadness, or out of ascesis and spiritual toils.

Amongst these, the pleasure is good when we share ourselves with it at the right time, out of a natural need, and necessary. This is for the feeling hasn't been sown within us in a bad manner, neither God told us, out of envy: "You can eat from all trees, but from the tree of the knowledge of the good and evil you won't eat". But the feeling is a good and godlike tree, when we share ourselves with it, as it was said, at the due time, for a natural and necessary need. This is for it produces within us the knowledge of the good too. This is for it has been sown within us for a knowledge, for experiencing, and for accustoming the man's capability to obey and to not obey. That's why it was too called as the tree of the knowledge of the good and of the evil. This is for it gives occasion to know, them who share themselves with their own nature, that is good for the consummate ones and that is bad for them who are non-consummate and greedy in feeling, like the hard food is bad to

them who still need milk[663]. This is because, in this case, sharing it, it will be an occasion for voluptuousness and for crossing overmeasure, and through such a sharing it will be born within them the knowledge of the evil. And this is the pain that causes fear and sadness to the soul. Actually, the pleasure will produce within soul the knowledge of the good, when we share ourselves with it for a natural and necessary need; and the pain, on the opposite, it will produce within us the knowledge of the evil, when the sharing with the pleasure doesn't take place out of a natural need. This is for every pleasure is followed by pain[664].

22. That's why the tree of the feeling was called the tree of the knowledge of the good and of the evil, and rightly so, God forbad us using it bad. For He says: "You will eat from all the trees from the Paradise, but you won't eat from the tree of the knowledge of the good and of the evil; on that very day that you eat from it, you will die with death". "You will eat from all the trees of the Paradise", namely from the nature of all seen creatures, from all their movement, or from all their rationalities, namely from My true knowledge, from the creative greatness of the Kingdom and of the creator cause you will share yourself, and you will set, through contemplation, these rationalities, like a table of an immortal feast; and through them you will enter the knowledge of My seen realities, as a Kingdom, and you will give Me, gratefully, the due worshipping. "And from the tree of the knowledge of the good and of the bad you won't eat". Then, what is this something-else within us, like a tree, that provides us, through sharing, the knowledge of the good and of the evil, if not the feeling?[665] This is for through it, it comes within mind the knowledge of all the things which are or which aren't good. This is for, as it provides us with the knowledge of the heat and of the cold, of what is soft or harsh, of the good fragrance and of the stench, of the sourness and of the sweetness, of the white and of the black, of the weight and of the light, likewise of the pleasure and of the pain. This is for rightly so, the Scripture shuns us from using the feeling, not because it would be contrary to nature, for God didn't do

[663] Saint John Damascene, *quoted work*, G.P., *quoted volume*, 913 B and 917 A.
[664] The whole this doctrine is taken from Saint Maximos the Confessor (*Answers towards Thalassius* 43; *The Romanian Philokalia*, volume III, p. 149).
[665] Saint John Damascene, *quoted work*, G.P., *quoted volume*, col. 917 B; Saint Maximos the Confessor, *Answers towards Thalassius* 43, ibid.

anything bad, but for it occasions us the knowledge of the evil through what appears to be good[666].

23. And in order us to make this explanation even clearer, in order us to know exactly the deceitful and bearer of death fruit of it, or what this fruit it hides itself like in the use of the good, we are going to start from the things happening within us. Following to the Holy Fathers from before us, we are going to present those aspects like this:

Some amongst the pleasure are soul-like, while others are bodily. The soul-like are those born out of contemplation and learnings; and the bodily ones are those born out of the union of the soul with the body, those related to foods and to bodily mating, and the ones alike. Amongst pleasure, again, some of them are true, while others are liar. The first ones are characteristic to that thinking that occupies itself with the contemplation and with the science; the second ones, are characteristic to the body being occasioned by feeling. And amongst the pleasures of the body, some of them are natural, but not necessary, as there is the mating according to the law and to the nature, and he who wants to remain virgin can live without that. Other are neither natural, nor necessary, as the voluptuousness, the drunkenness, and all sort of excesses that surpass the needs.

24. That man that has chosen to live according to God, by trying to use the necessary and natural pleasures, which are appropriate and useful and very good for maintaining and preserving the human nature, and which are unmixed with the pain and with the upset, he will fall, for many times, without knowing or wanting it, into the knowledge of the evil, by finding the pain hidden in itself the sharing with the good. That happens on the occasion of using the foods and the vestments. This is because, in order to buy these, one needs money. And using those is necessary, for it is natural. But by reaching an abundance of money for the necessary and natural need, we fall into covetousness and non-satiation, and sometimes in a use that exceeds the need. This if because, despite we can be satisfied with a few and modest things, we do not stop our need at these, but, by searching for the luxury and for what is

[666] The whole paragraph that follows, it is taken from the writings of Saint John Damascene; *quoted work*, col. 917 BC. Between world as possible Paradise, and the man's inside as possible Paradise, there is a tight connection.

overmeasure, we fall, by using that good, in the knowledge of the evil. But the law of our conscience, by rejecting this usage and by showing it to us, it right by that, to him who is attentive, it makes known the good and the evil of the feeling, and there immediately occurs within him the sadness of the evil, through remorse.

IV. The Crossing from This Explanation to Another

25. But there is another explanation too: the whole soul's movement is set in work towards lusting a certain useful and necessary thing, by a good and necessary pleasure of the nature, maybe by searching for food for the body, and searching for clothing, or by searching for natural and lawful mating. This is the knowledge of the good. But into foods there is hidden the satiation and the non-satiation, into vestments there is hidden the greediness and the bad usage, in the lawful and natural mating there is hidden the mating against nature and the debauchery. This is the knowledge of the evil. And the knowledge about both good and evil, it comes within us through feeling.

How? Take heed! By being deluded by pleasure and by being dragged in satiation and non-satiation, or into the bad usage and in greediness, or in debaucheries and in the pleasure from below belly, contrary to nature, the man will die, woe to him, by eternal death, by falling off from the union with God and from the impartation with the Holy Ghost That's why God says: "And on the very day you eat, you will die with death". This is because the knowledge of the evil, by being born within man through the full of voluptuousness impartation through senses, it drives the man towards falling into the slavery of the most general passions, or of their causes. Such causes are: the glory, the desire, and the carelessness, which, by crossing through all the man's senses, they become causes of the man's eternal death. So, in these there is the combined knowledge, through feeling, of the good and of the evil, a knowledge that the man dies through, when he is shared with those. This is because the man reached, through them, either to the haughtiness of his life because of the love for glory, either to the lust of his eyes, for the bad habit of loving the money, or to the body's lust (! Jn. 2: 16), because of the love for voluptuousness and because of the joy for the soul's pleasures. Therefore, rightly so, the Scripture has forbidden the sharing with the tree

of the feeling, by saying: "You will eat from all the trees from Paradise, but from the tree of the knowledge of the good and of the evil you won't eat".

V. Another Higher Meaning of the Commandment of God towards Adam

26. But the Scripture shows to my thinking another meaning of those words. And I have to add, to my speech, that meaning too. For that fits my speech and its purpose. We have seen that God addresses Himself, in the first place, to Adam, as to one person, by telling him: "From all the trees from Paradise you will eat" and then God addresses as to two, or to many persons: "But from the tree of the knowledge of the good and of the evil you won't eat"[667]. It seems to me that, that shows the twofold character of the composition and of the nature of the man; and, likewise, of the power of the man's soul.

27. That's why, by addressing Himself to the rational part of the soul, as to a sole better part, God entrusts it with the content of the contemplation of the godlike things, and God sets before it the table loaded with the godlike foods of the meanings, by telling it: "You will eat from all the trees of the Paradise"; namely, you will share yourself with the whole nature of the existing realities, our with My knowledge, and with the delectation with Me, through clean contemplation, by researching the rationalities of the things and their movements. And to the more rational part, or to the more bodily twoness of the anger and of the lust, which easily attracts the cogitation towards evil, God commands it, as He limpidly says, to run away from trying and from knowing through feeling, of these fruits of the tree of the feeling. Namely, from which fruits? From pleasure and pain, as I said before. This is for God says: "But from the tree of the knowledge of the good and of the evil you won't eat". And rightly so. This is for the pleasure sows its knowledge into the lusting part, when the man shares himself with it unnecessarily; and the pain plants its knowledge into anger. And thus, the sharing with them sends these two powers, which the word is addressed to, to the eternal death. This is for God says: "On the very day you eat from that tree, you will die with death".

[667] As we said it before, because of having in the English language the same *you* for both singular and plural, this nuance cannot be perceived in English. (E. l. t.'s n.)

28. That's why, by being the man twofold and by having his soul composed of rational and irrational nature, God gives the man a twofold commandment too. On one hand, God commands him to share himself with a better and immortal food and not to take care, firstly, of the things necessary to the body, as the embodied word urges us: "You search first for the Kingdom of God and for His righteousness, and all the other things will be added to you" (Mt. 6: 33), and this strengthens, somehow, the first commandment. On the other hand, it shuns the man from the mentioned tree of the feeling, lest by tasting from it the sweet things of the present life, the man to be filled up with pain, and so he to fall off, through such a tasting, from the godlike feats and joy.

29. But, by using a more consummate word, let's think at and let's talk about Paradise and about this theme researched by many, in another way too. That's why, you will raise yourself up from the heard word, that surrounds with its sound them who are deluded by its surface meaning, if you want to be elevated, by understanding the said things, on the level of the word's meanings which are known with the mind. Listen to him who says: "Raise, let's leave from here" (Jn. 14: 31; Mt. 26: 46). You cross to the meaning and to the ghost of the word, by opening your hearing towards it, and by trying to understand out of it the godlike and the human aspects. Behold which these ones are.

VI. Another All-Wise and High Meaning of the Paradise Known with the Mind. Which Is the Gate One Enters It and Which Is That Gate One Exits It? And which Are the Trees from It?

30. The Paradise is, from another perspective, the great field of the love for wisdom (of the philosophy) with the deed, adorned with all kinds of immortal plants and with diverse virtues, which God planted in the tree of the knowledge of the good and of the evil[668]. This is for the working love for wisdom (the philosophy), it is like a luminous and of well fragrance Paradise, one planted by God at the sunrise of His Church[669], covered with all kind of beautiful plants of the virtues which nourish, plentifully, them who guard the virtues as some imperishable and immortal food.

[668] Here is being explained the Paradise relatedly to the first step of the spiritual ascension.
[669] At the beginning of the living of the believers within Church.

31. In this godlike Paradise, there have been placed as defense, two gates on the opposite ends, as some cherubs. One of those gates introduces, without difficulty, them who want and knock with the longing of their soul, to the delectation and to the joy of its immortal plants; the another, it crosses them who have been satiated with the goods from within it, to other immortal pastures which we are going to speak about, a little further. One of them is the godlike humbleness, one that introduces them who enter through it, to the delectation and to the resting of the Kingdom of Heavens; the another is the consummate love that crosses them who get out of there, to the pastures of the Kingdom of God[670]. Without these gates one cannot enter either the Paradise or exist towards the Kingdom of God, despite there are many ways leading towards the Kingdom of Heavens. This is because all the ways of the awe lead him who steps on awe, towards the sunset gate of the humbleness and so they introduce him in Paradise.

32. But why were made only two gates, and not many gates, as there are many dwelling places at God and the Father (Jn. 14: 2), so that each one amongst them who enter, he to make his entrance in Paradise, through the gate he wants? This is for the man is composed of two natures: of soul and of body. One part of him is humble, the another is high and godlike. Or, in other words: for the more bodily twoness of the irrational part of the soul, amongst which one, namely the anger, it enters the court of the gentleness, and the another, the lust, it gets out through love, from the addiction to the worldly things, and from the addiction to the seen realities, and he find pasture in God through the impartation with the Ghost. This is for, according to the man's composition, the Paradise too it has been built by God, both the Paradise known with the senses and the Paradise known with the mind, and there are no other gates except the mentioned gates, which to introduce in or to get out from Paradise.

33. Because of the mentioned reason, there were planted by God, in the middle of this godlike Paradise, two wonderful trees: the tree of the life and the tree of the knowledge that is also called as the knowledge of the good and of the evil. Which

[670] Nicetas Stethatos discerns here between the Kingdom of Heavens and the Kingdom of God. The last one is higher up than the first one. The first one is identical to the Paradise reopened by contemplating the rationalities of the world.

are these? The natural contemplation, as the godlike Gregory[671] reckons too, and the mysterious theology. The first one, the contemplation, for having as fruits the judging and the knowing of the godlike and human things, it is the tree of the knowledge of the good and of the evil. This is for, by knowing the things we will know the rationalities of the providence, and through judgment will discern clearly amongst things, so that we discern, without mistake, what is good and what is evil, what is the maker cause and what is the made thing. And the mysterious theology is the tree of the life. This is for it has as life-giver and immortality-giver fruits, the faith in the Holy Trinity, a faith that is born within the soul besides any rationality of feeling; this is for the Holy trinity cannot be known neither through feeling nor through rationality, but only through the doubtless and with the whole heart faith. Another fruit of it, it is the rightly-believing understanding of the embodiment of the Only Begotten One.

VII. What Is the Work and the Guarding of the Paradise Known with the Mind and Which Goods It Brings the Sharing with Its Fruits, to Them Who Work in It Diverse Things?

34. Due to these immortal and godlike plants, it has been given by God, to each one who commits in the field of the Paradise, with his mind and with his feeling, the work of the understanding wisdom, but from the tree of the knowledge of the good and of the evil, let him not eat. This is for the first one produces the life and the immortality, while the second one, the good, to them who are more consummate in habits, and the danger, to them who are still young and fickler in desire. Actually, by being the contemplation planted in the middle of the Paradise of the working wisdom, as an immortal and forever green tree ("for the tree was the contemplation given to them who were imparted from that tree, in order to know their own nature")[672], to them who are imparted with it at appropriate time, for instance, after a several years period of accustoming themselves to virtues and ascesis, and after a full cleaning of the eyes of the soul of all the bleariness, it becomes to them very good and savior. This is for, they no longer fear of a falling that would come after that, as ones who have reached, in time,

[671] Saint Gregory of Nazianzus, *Word no. 38*, 12; G.P. 36: 324 C.
[672] *Ibid*.

to a habituation of this contemplation, and that makes obvious the greatness of the Maker.

35. But them who still are young and unreached, through a long habituation, to a steadfastness in working the virtues, or them who haven't cleaned the eye of their soul of all blearedness, the tree of the contemplation becomes to them cause for the greatest pride and for blasphemy, for eternal death and perdition, as it was yore to Origen, to Didymus, to Evagrius, and to the other chiefs of heresies. That's why, by shunning some like these ones, the Scripture forbids them from eating from this tree, by saying: "You eat from all the trees from Paradise, but you will not eat from the tree of the knowledge of the good and of the evil, because on the very day you eat you will die with death".

36. The sharing with this tree of the contemplation it is called as the knowledge of the good and of the evil, in the following meaning. First, for them who are consummate are given the power of knowing all the seen and the unseen things, human and godlike. This is for, that is a power "that enslaves the whole mind to obey God" (2 Cor. 10: 5); And these ones can pick up, with piousness, a good fruit, only by contemplating the good things and the contrary things. But in the tasting of this fruit, there is hidden, for them who are imparted with it, a twofold power, namely a benefit and a loss, according to the inward habituation that dominates each one of them. To him who is imparted with it, it becomes cause of life when he obeys the law that enslaved him (to Christ). So, for instance, if somebody sees the all-beautiful face of a harlot and of loose morals woman, and when he sees her, he immediately extolls God and he gives glory to God, he has known in her corrupt being the beauty composed by God, so that, by contemplating that women, he will be led to the pricking of his heart and that will make him advance to the love of God who has created that woman, and he even talks to her. And by that, he transforms her bad habit in the habit of the virtue and, through repentance, he brings her to Christ, and so he makes her clean from unclean, through the teaching of the word, and thus he unites, as a bride, with Christ, her who was a harlot before (2 Cor. 11: 1)[673]. So did that godlike Father Nonu, who presented

[673] Thus, the spiritual ascension of somebody, it is not only something that takes place on a subjective plan, but it is something that influences the objective world too, and it transforms

the blesses Pelagia, who was a harlot before, to Christ, as a clean virgin[674].

37. So, to them who are consummate, the impartation with this godlike tree, it gives them, as it was said, such a power, when they are imparted with it at the right time, starting from the godlike and human things, and even from the things that are contrary to those. But them who are non-consummate and inexperienced in the godlike things and who lack the needed habituation, in order they to be imparted with the contemplation, the contemplation become to them as cause for knowing the evil, even when they start from the godlike and good causes. Such a cause became, to those priests and judges, the contemplation of Suzanna (Daniel 13), because they still weren't accustomed to this contemplation. What became to the godlike Father Nonu as cause of life into grace, that became to those priests from yore as cause of death.

38. And not only then these things happened out of a contemplation of this tree, according to each one's state, but it happens daily, to each one amongst those who proceed to contemplating this tree, either after or before they have been accustomed to that contemplation. And this happens not because such is the tree by its nature. One cannot say that. This is for this tree hasn't been planted in an evil manner, like an evil tree. God hasn't done anything evil, neither has He forbidden something as He would be envious. This is for one needs to have clean limbs of his senses in order to look at this tree and to see it, as the just the apostle says about the body and the blood of our Lord Jesus Christ: "Let somebody study first on himself, and so him to eat this bread and to drink out of this chalice. This is because he who eats and drinks unworthily, he eats and drinks judgment to himself. That's why there are many helpless and sick and many die amongst us" (1 Cor. 11: 28-30). Thus, to the Holy Fathers speaker about God (theologians), for they were clean and for they were under the

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the objective world too. He who cleans himself inwardly, he not only discovers, by that, the godlike rationalities within the reality of the outside world, but he also reestablishes their power upon people whom they are incorporated within, and, through its care, upon the things. Between the subjective and the objective plans, there isn't a lack of continuity. Reestablishing the inwards paradise, it means too the beginning of reestablishing the outside world, through the clean contemplation and by using the contemplation with love towards people.

[674] *The Life of Saint Pelagia*, Greek text, according to editor H. Usener, *Legenden der heiligen Pelagia*, Bonn, 1879, pp. 1-16; Latin text, L.P. 73, 663-672.

work of the Holy Ghost, it was beneficial to them to contemplate the human things and the feature of the godlike nature, without mistake, and that was non-dangerous and savior to them. This was because they had the limbs of their senses accustomed to the godlike contemplation.

39. They know that the godhead is[675] "uncreated, without beginning, immortal, endless, eternal, immaterial, good, creator, right, enlightening, unchanged, dispassionate, limitless, non-circumscribed, non-comprised, borderless, incorporeal, unseen, non-understood, non-lacking anything, self-mastering and free, all-keeper, of-life-maker, almighty, endless in power, sanctifying, able to be shared, all-comprising, upholding and providential. They knew that the godlike nature has all of these by itself, and that the godlike nature didn't receive those from somewhere else, but the godlike nature, that the hypostases have their composition and persistence into, by being those one within another, the godhead shares the whole good to his creatures, according to each ones' power for receiving. The Holy Fathers theologized these ones as non-far and undivided from one another, and having a movement one within another (perichoresis), non-confounded to one another, so that they do not mix neither merge to one another, but they have on one another. This is for, the Son in within the Father and within the Ghost, and the Ghost is within the Father and within the Son, and the Father is within the Son and within the Ghost, not taking place any merging, mixing, or confounding. And their movement is one and the same, for they have dogmatized a sole start and a unique movement of the three hypostases, and that is impossible to be contemplated at the created nature".

40. "And that the godlike illumination and work, by being one and simple and without parts, despite it becomes diverse as kindness in the divided realities and it shares to all of these the constitutive elements of their nature, it still remains simple, by multiplying itself in an undivided manner, in the divided realities, and by bringing and by turning the divided realities

[675] Starting from here and up to the head no. 45, almost everything is quoted form Saint John Damascene. From here and up to the head no. 41, it is literally quoted Saint John Damascene, quoted work, 14, G.P. *quoted volume*, 860 a – 861 A. In all following dogmatic chapters, Nicetas Stethatos places in dependency to the clean contemplation, also the knowing and the unaltered preservation of the dogmas, and one can reach the clean contemplation through the purifying ascension. Between the spiritual life and knowing the dogmas there is a tight connection.

towards its simplicity. This is for all realities desire it and they have their subsistence in it, and it gives to all realities as they have it by their nature, and it is the existence of the existing realities and it is the life of the living realities, and it is the rationality of the rational realities and it is the understanding of the understanding realities. This is for the godlike fathers knew it by clean mind, as being above mind, and above rationality, and above life, and above being[676]."

41. "Besides these (they knew) that it crosses through all realities in an unmixed manner, but nothing crosses through it. Then, that it knows everything through a simple knowledge and it sees simply, through its godlike and all-seeing and immaterial eye, all the past, present, and future realities, before their making; and that it is without sin and it can forgive the sins and it can save; and that it can do anything it wants, but it doesn't want everything that can. Because of being it able to destroy the world, but it doesn't' want that."

42. These things were theologized by the Holy Fathers through a clean, without mistake, and non-dangerous contemplation, about the features of the godlike nature. And about the oikonomia of the embodiment, the Holy Fathers theologized, again by looking at it, through a clean contemplation, thus saying[677]: "The Holy Ghost came upon the Virgin, according to the Lord's word told Her by the angel, a word that cleaned Her and gave Her power to receive the godhead of the Word and power for giving birth. And then She was overshadowed by the hypostatical wisdom and power of the Highest God, the Son of God Who is of-one-being with the Father, as a godlike seed, and He has composed to Himself, from Her all-clean and innocent blood, a body animated by a rational and understanding soul, the first fruits of our kneading, not by the work of the seed, but by the creator work, through the Holy Ghost, the image not being constituted by gradually adding, but being fully constituted at once, Himself the Word of God accomplishing the role of body's hypostasis. This is for God-the Word didn't unite Himself with a body that hypostatically preexisted in Himself, but by dwelling Himself in

[676] Actually, a non-cleaned mind will confound God to something from the world, or to the world itself.

[677] From here it follows up to the end of the head no. 43, the head no. 46 from the *quoted work* of Saint John Damascene, G.P. *quoted volume*, col. 9850988 D.

the womb of the Holy Virgin, in an uncircumscribed manner, He gave subsistence in His hypostasis, to the body animated by a rational and understanding soul, taken out of the clean blood of the Virgin. By taking the first fruits of our kneading, Himself the Word made on Himself as hypostasis of the body, in order Him to be, in the same time, body of God-the Word, an animated, rational, and understanding body".

43. "That's why they didn't call Him as deified man, but they called him as become-man God; for, being Him, by nature, consummate God, the Same One has made on Himself as consummate man, not by changing Himself according to the nature, neither showing an imagined oikonomia, but by uniting on Himself, according to hypostasis, with the animated, rational, and understanding body that He took out of Holy Virgin Mary, a body that received its existence in Him, in an unmixed and unchanged and undivided manner, by not changing the nature of his godhead in the body's being, neither changing the being of His body in the nature of the godhead, nor making out of His godlike nature and out of the human nature He took, a unique composed nature[678]."

44. This is for the natures were united without being changed and without becoming other natures; neither the godlike nature went out of its own simplicity, nor the human nature was changed in godhead's nature, or didn't reach the inexistence, neither in the two natures was created a unique composed nature. Neither was produces out of the different natures a new nature, as the man out of soul and body, or as the body out of four elements, but The Same out of the different natures. This is for He is out of godhead and humanity and He is called The Same, consummate God and consummate man. "They confessed Him and we confess Him out of two natures"[679].

45. "But confessing the Same consummate God and consummate man, they said and we say, that The Same has all the things the Father has, except the unbegottenness, and He has all the things the first Adam has, except the sin; and these are the body and the rational and understanding soul. Also,

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[678] The end of the head no. 47 from the *quoted work*, of Saint John Damascene. Being combated a "composed nature", it is combated the doctrine of Sever of Antioch.

[679] There follows chapter no. 57 from the *quoted work*, of the same one; G.P. *quoted volume*, 1033 A. To be noticed that the expression of the non-Chalcedonians, "out of two natures" it isn't avoided here, but it is combined with the expression from Chalcedon: "in two natures".

that the Same One has, corresponding to the two natures, twofold natural features, two natural wills, and two natural works, the godlike one and the human one, and two natural liberties, the godlike one and the human one; and wisdom and knowledge godlike and human. This is for being of-one-being with God and the Father, He wills and He works freely, as God, but being Him also of-one-being with us, The Same will and works freely like man. This is for His are the wonders and His are the sufferings"[680].

46. Thus, the godlike Fathers, by proceeding to contemplate the tree of the life with a clean and undisturbed eye, they picked up, without mistake, the fruit of the theology and, by imparting themselves with that fruit and by the deified life as some faithful stewards, they passed those to us in order us to feed ourselves too, out of Him, towards the eternal life[681]. Likewise, by proceeding to contemplate the tree of the knowledge, with a godlike and illuminated eye, they achieved its unstained and clean knowledge and they weren't wounded by its fruit, as it was said before. But it didn't happen likewise, them who proceeded with uncleanness and in a non-consummate state to contemplate these, but some of them fell into the slavery of the pleasures and of the non-restraining, while others fell in blasphemies and in haughtiness.

47. Because, you tell me, how fell Aries, he who has his name from fury, and the enemy of the piousness, Manes, and the broken in mind Nestorius, and the other chieftains of the heretics, in the blasphemy against God and against the right dogmas of the Church of Christ? Weren't they unclean in the senses of their soul and awfully callous in their heart, because of the dreadful illness of the pride, so that they proceeded to explain the Holy Scripture with an understanding darkened by passions and by the self-imagining? This is because one heard the godlike Scripture saying: "The Lord built Me as beginning of His ways towards His things and He gives Me birth before all mountains" (Prov. 8: 22 – 25); the another: "Here comes the

[680] The end of the quotes from Saint John Damascene.

[681] Through clean life one reached the without-mistake knowledge of God, or of the dogmas; by this, it is strengthened, at its turn, the spiritual life. And both of them have as fruit the preaching. The theology isn't only the theoretical knowledge about God, but it is also the impartation with God and, in the same time, the confession about God known through impartation. The Theology is a speech about God out of the experience of being imparted with God.

master of this world and he won't find anything in Me" (Jn. 14: 30); and the third: about our Lord Jesus Christ as consummate God and consummate man. But because of not being able to find out the meaning or the senses of the said things, neither being them able to penetrate, in clean manner, the deeps of the Ghost, because of being they totally deprived of Holy Ghost, one of them cut off the Son and God from the one-beingness with God and the Father, by declaring Him as creature; the another contrived two beginnings, one good, above, and another totally evil, below, the chieftain of the darkness, and, by teaching thus, he sent to perdition those who received his teaching; the third one, dark and with ugly name, he has divided Christ in two sons, by reckoning that other is the Son and the Word from God and the Father, and other is that one out of Virgin Mary; and thus he called the all-clean Mother of the Son and Word of God, as birth-giver of Christ and not as Birth-Giver of God.

48. Thus, therefore, they who were consummate in knowledge and in rationality and in virtue, namely those who reached the measure of the fullness of the age of Christ (Ephes. 4: 13) and who achieved His mind through the fullest cleanness, they cannot be hurt either by tasting from this tree of the knowledge of the good and of the evil. But these ones rather resemble to those who harvest grapes out of pyre, and even ripe grapes, and that's a totally wonderful fact, and they harvest pomegranates out of brambles. But to them who still are young and inexperienced and non-lightened, even the impartation with the good it can become them, often, as reason for death, as eating bread can be to the unweaned toddlers (Hebr. 5: 13-14)[682], and as it can be, them who have their eyes full of bleariness, the rays of the sun, as it showed, on several occasions, our word from before.

VIII. What Meaning We Mentioned in, the Word about the Two Gates, and Not about Several Gates, in This Paradise; about Two Gates Spinning Around as Some Cherubs, and What the Special Word is, of Each of Them?

49. We said these things about Paradise and about the trees planted in Paradise by God. It remains us to say in what way our word mentioned only about two gates in this Paradise, which are spinning like some cherubs, while there are many

[682] According to Saint John Damascene, *quoted work*, 25; G.P. *quoted*, 913 B.

clean dwelling places, as Christ-God says (Jn. 14: 2), at God and His Father, and there are many ways leading to the Kingdom of God.

50. The humbleness and the love are the beginning and the ultimate end of the two parts of the godlike string of all virtues. This is for the humbleness if the lowest beginning of this string, and the love is the highest and last end of this string. In other words: they are the most opposite steps of the holy ladder of the godlike virtues. The humbleness sets down the beginning of the climbing on this ladder, and the love, by being the end of the steps of the virtues and of the ascension towards the height, it gets him who leans his steps on it, out to the always alive and unstained pastures of the godlike nature.

51. The humbleness and the love, by being thus the beginning and the end of the ascension towards God and towards His Kingdom, rightly the word understood those as gates placed on the opposite sides of the Paradise of the doer wisdom. This is for one of them introduces him who knocks and who asks to enter the Eden, namely to itself the delectation with the immortal plants of the work and of the guarding of the mind; and the second gate, it gets him out of there to the Kingdom of Heavens and to the union with God[683] and to the eternal and all-clean pastures of the angels. This is for so promises, clearly, our Lord Jesus, to everyone, by saying: "I am the door, if somebody enters through Me, he will be saved and he will enter and he will exit and he will find pasture" (Jn. 10: 9). This is for He truly is the door of the Kingdom of Heavens, and doorkeeper is the Holy Ghost[684].

52. Him who has come close to the gate of the right-faith, after he has recently forsaken the world, and he knocks on the door of the commandments of Christ, with humbleness, the doorkeeper, namely Himself the Holy Ghost opens the entrance to him, by opening his mind in order him to understand "what

[683] Here Nicetas discerns between the Eden from the beginning, the Kingdom of Heavens, the contemplation of God within world, and the Kingdom of God and the union with Him.

[684] This doesn't stay in contradiction with the declaration that the love is the door. This is for Christ is the culminant personified love. The love doesn't exist except as irradiation of the person. But we cannot irradiate the consummate love, because of not being us the love's ultimate spring. The love's ultimate spring is, to us, Christ. And the Holy Ghost opens our door and by that the Holy Ghost opens Christ as a door. He is the active factor of the godlike life within us. He strengthens our subject as subject of the godlike life, received through grace.

the good and consummate and well-pleasant will of God is" (Rom. 12: 2). And after he entered and he delectated himself through doing and through much ascesis of the virtues, with those eternal goods, he is again brought out from there to the pastures of the natural contemplation of God[685]. Thus, the doorkeeper makes him resting of all his things (Gen. 2: 3) and to be united with God on the heights of the theology (knowledge) about the undivided and of-one-being Trinity, in the resting of the godlike love[686], according to Christ and our God Who says: "Learn from Me, for I am gentle and humble in heart, and you will find resting to your souls" (Mt. 9: 29).

53. Otherwise, one cannot enter the imperial palaces of Christ and the godlike and forever green countries of the Paradise known with the mind, where there are luminous places, chilling down places, the tents of the righteous ones, the water of the resting, joy, gladness, and happiness; and one cannot find resting to his soul, except by entering the first door from east, that one that is hidden within Christ Himself, and that is the holy humbleness[687]. And rightly so. This is for he who has broken on himself from the world and from the whole friendship and addiction to friends, from his family, from his kin, and who has crucified the world within himself by cutting off his own will, and he despises the whole bodily resting, and the knocks, through the pains of the repentance and of the ascesis into virtue, with much patience, on the gate of the commandments of Christ, he will enter through humbleness, as it was said, the porch of the working wisdom of the Paradise, which is the obedience, the serving through any less glorious thing, the suffering of the troubles and of the trials, the heavy suffering, the sleeping on the floor, the standing upright for the

[685] So, the humbleness as first gate, it introduces to the first step of the spiritual ascension, to the cleaning of passions and to the habituation to the virtues. And the humbleness too, as the second gate, it introduces to the second step, that of the clean contemplation of the world.

[686] Only the love rests the soul. Until we find somebody's love, we do not rest. But the eternally persistent love, that one that can give us an eternal resting, we can find it only nigh to Christ Who is united, in a consummate love, with the Father and with the Holy Ghost.

[687] The humbleness is hidden within Christ. This is for Christ is the spring of the humbleness, as One Who descended on our level, in order Him to enter the communion with us. The humbleness means gentleness towards God and towards any other persons. The humbleness is had by Christ as Son of God towards the Father, but He has it also as man towards God-the Father and towards any other human being. That's why He humiliated Himself through embodiment and through death, and that's why He gives Himself to us, as sacrifice, to the end of the world. From Christ we learn the humbleness and we take the power to be humble.

whole night, the vigil, the ceaseless psalmody, the prayer and the fasting, the reading of the godlike Scriptures and the listening to and the obeying to everyone.

54. By entering these through the humbleness that he follows Christ with, he will be saved from the whole slavery to the sin, by crossing the sea of the passions without sinking in, and he will bring the ship, undamaged, to God, to the harbor of the dispassion, through the deeds of the working and virtuous wisdom of accomplishing the commandments of Christ; and from there, by being opened to him, again, the gates of the contemplation (the understanding seeing) through the Ghost, he enters the holy place of God, that place that is the knowledge about the creatures and the discernment between the godlike and human things. By that, by scrutinizing the deeps of the Ghost, he will research the rationalities of the Providence, and he will immediately get out of the bodily and tiring deeds of the creature, out of everything supposed by serving and by obeying, according to the godlike David who says: "This is the tiredness before me, until I will enter the holy place of God and I will understand the last aspects of theirs" (Ps. 72: 2[688]).

55. After he has limpidly known the rationalities and the natures and the moves of the creatures, he exits, through his consummate love for God, the whole seen and unseen creation, by being him kidnapped to the third sky (1 Cor. 12: 1-4)[689], as one who has reached above the fewness of his body. On this way, he enters to pains and toils, according to the one who says: "He who has added knowledge, he has added pain" (Eccl. 1: 18). There he will find a forest of godlike meanings, when he penetrates the darkness of the knowledge about God (of the theology) and into another Paradise, that godlike Paul has been kidnapped in too. And he will theologize the Trinity in a clean manner, and in addition to that the Embodiment of the Word, and he will become, according to the godlike David, His tongue, "the reed of the writer nimble to writing" (Ps. 44: 2[690]). That's why, for no longer enduring to rejoice alone of the aspects regarding God, he brings out good words from within his heart in the Church of God, by saying old and new things from his

[688] Unidentified. (E. l. t.'s n.)

[689] Namely above the seen and the unseen realities.

[690] In KJB we have: Ps. 45: 1: "MY heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer."; in ROB we have: Ps. 44: 2: "My tongue is writer reed that skillfully writes."

within. Starting with that moment, he will no longer be able to impede his lips to herald the mercy and the truth of God in great assembly of believers, even if he wants, neither will he allowed to hide the righteousness of God within his heart (Ps. 39: 10-11[691])[692]. This is for God pricks him in the whole his being and God drives him to speak.

56. Actually, the Holy Ghost is The One speaking and working within him ad moving him towards speaking. The Holy Ghost moves the tongue of them whom He dwells within, in order to limpidly be told the things He commits, in order Him to resound within them, and He moves their understanding towards researching the godlike and the human things, and towards scrutinizing the deeps of God (1 Cor. 2: 10-11). By and large, the Holy Ghost works within them the works of His gifts (1 Cor. 12: 7-11). The Holy Ghost teaches the untaught ones that wisdom that descends from above, that is non-envious, non-enemy, peaceful and benevolent, full of mercy and of good fruits. The Holy Ghost gives them understanding, in order they to understand which are the deeps of God and which is the richness of the goodness of God (Rom. 2: 4), and which is the height of His humbleness descending to us. He gives them as gift, the knowledge of the existing realities, in order they to know the existing realties in their quality as creatures. He gives them as gift, a good counsel, in order they to choose to themselves what is full of all benefit and the salvation, and they to show to their fellow humans what the working of His commandments is. He gives them strength in order they to fight, powerfully, the devils and the destroying passions. He teaches them the right and without mistake piousness, and, at the end, He gives them, as guard, the clean fear that comes out of their great love for God.

57. He who has reached to be abundantly imparted with that, he has become, as it was written (Jas. 3: 17), full of mercy

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[691] In KJB we have: Ps. 40: 10: "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation."; in ROB we have: Ps. 39: 12-13: "I have preached righteousness to great assembly; behold, I won't stop my lips; Lord, You have known. // I haven't hidden Your righteousness in my heart, I have told Your truth and salvation." (E. l. t.'s n.)

[692] Like Saint Simeon too, likewise Nicetas Stethatos reckons that he who has been elevated to the union with God, he won't be separated from people, but only then he feels himself urged to speak to people about God.

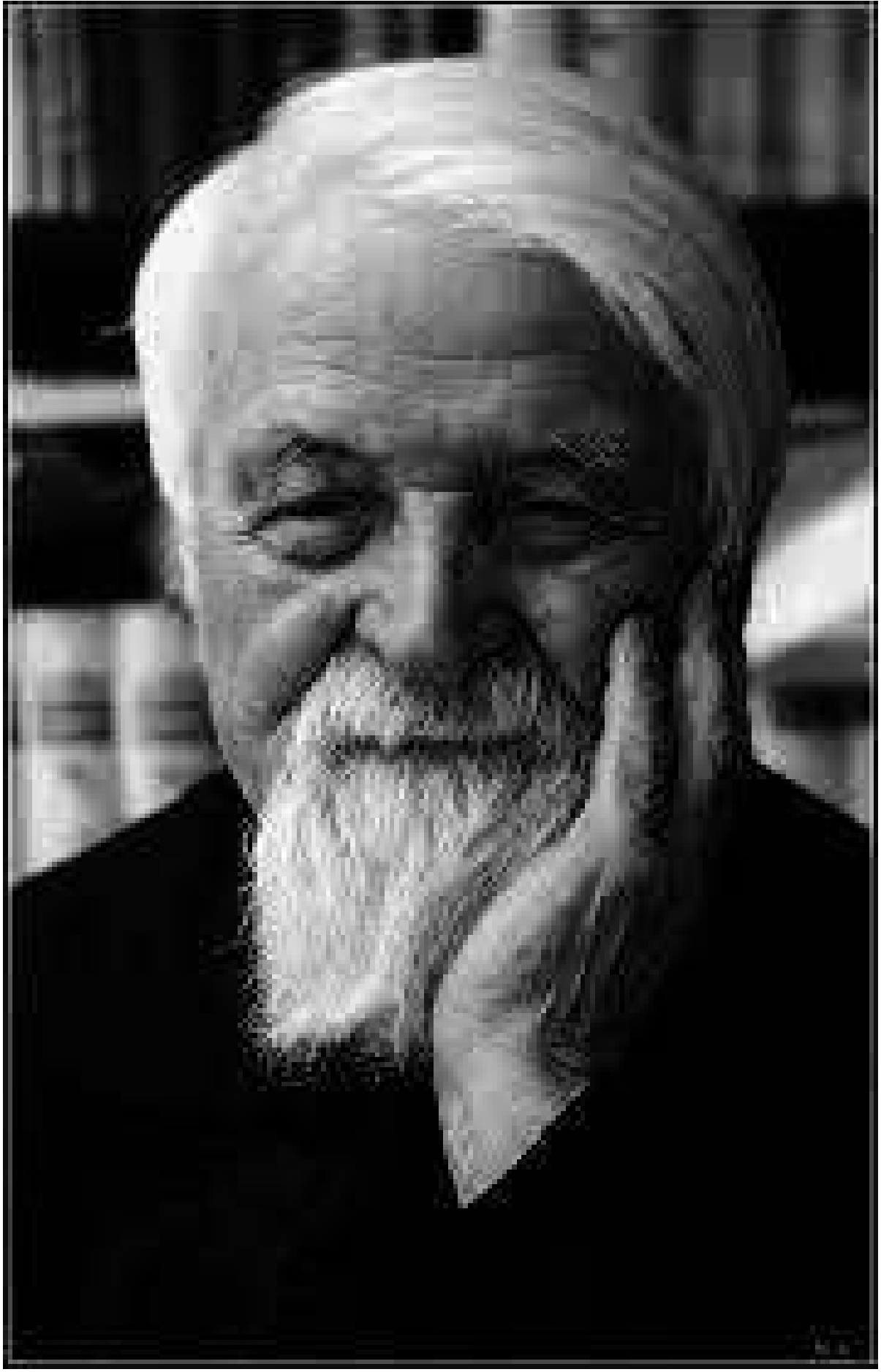
and of good fruits, full of the fruits of the Holy Ghost (Gal. 5: 22). Reached thus, by the mentioned charismas of the Holy Ghost, he has a consummate love towards God and towards his neighbor, not cherishing anything from the seen realities more than the love for God, neither his resting more than his neighbor[693]. He has joy in his soul, for he has been freed of passions, and for he despises the seen realities; he is at peace with everyone, and with God, and with His powers, and he has long-suffering in the toils and sweats for virtue, he has kindness in the thoughts of his cogitation and in the movements of his mind, he has decency in his exterior behavior, and he has faith not only in Trinity but also in the future goods. This is especially if his faith is rooted deeply, he will hope for and he will believe that he will achieve all of those goods promised by God, in the present time and in the age to come. He has that gentleness that endures patiently all temptations, and that accepts the troubles coming upon him, and that endures everything and doesn't think anything bad about his neighbor. In addition to these, he has, by the power of the Holy Ghost, the comprising restraint of all his senses.

58. So, he who has been enriched with these fruits and with the gifts of the Holy and worshipped Ghost, he has entered, still from here, the Paradise that godlike Apostle Paul entered too, kidnapped to the third sky, where he delectated himself from the tree of life, and he heard words which aren't allowed to be heard by the passionate man, and where he ate form the tree of knowledge, that is the knowledge of the good and of the evil, without being harmed. Better said, he himself has reached as godlike Paradise and house of the undivided Trinity, by having in the middle of his heart planted the tree of life, namely God Himself, loaded with the immortal fruits of the Godlike and Holy Ghost. He hasn't been harmed by the tree of the knowledge of the good and of the evil, namely by his own feeling, by discerning, as it is due, the good from the evil, and by becoming himself organ of the sole and entire work of the Holy and Godlike Ghost.

[693] The love for the neighbor placed above any own resting, it shows that Nicetas doesn't value the live of the spiritual man as a life separated from the fellow humans, or as a good in itself, but through everything, the spiritual man must pursuit a removal of the passion of egotism, and that is equal to love.

59. Behold what we know that the Kingdom of Heavens is, and what we believe that the Kingdom of God is. This is what our Lord and God Jesus Christ taught us, either when He said: “The Kingdom of Heavens is inside you” (Lk. 18: 21), or when He urged us to pray the lord: “Your Kingdom come, Your will be done, as in heavens so on earth” (Mt. 6: 10; Lk. 11: 2). Be it that us too, to be found worthy of it, still from here, but there too, as this word has taught us, by the grace and by the love for people of our Lord Jesus Christ Who it is due, together with the father and with the Holy and of life-maker Ghost, the glory and the mastery, now and forever and ever. Amen.

End and Praise to God!



The Romanian Philokalia Volume VII / Saint Dumitru the Restorer of the Christian Theology

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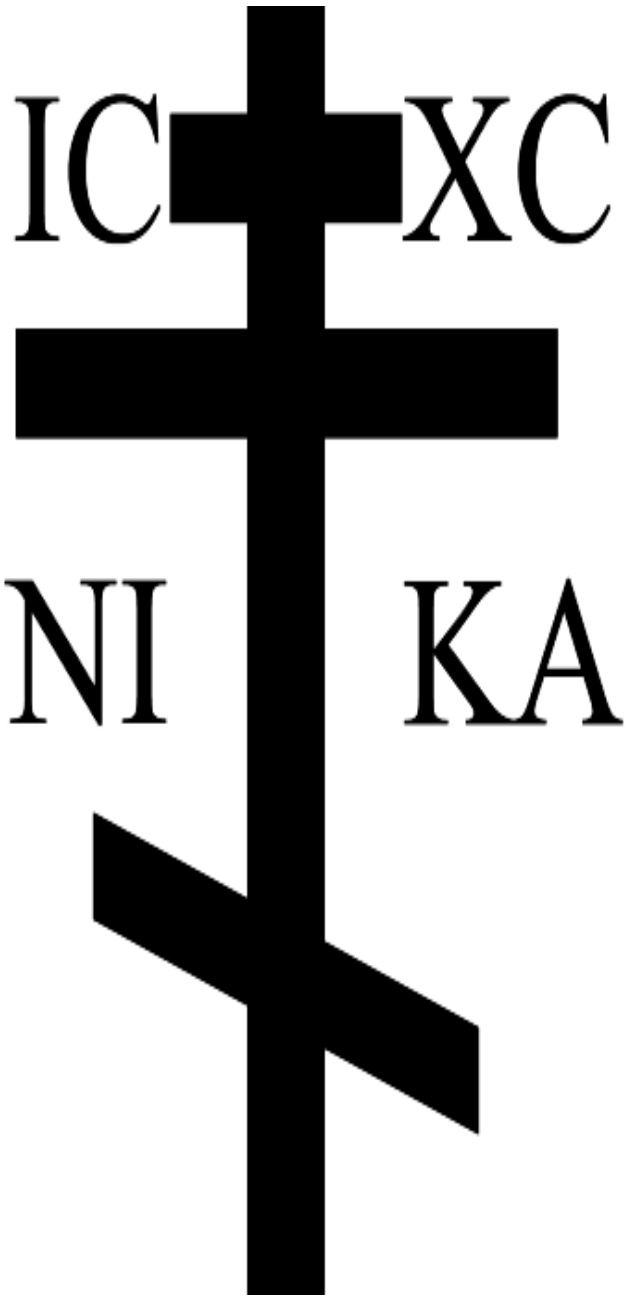

THE ROMANIAN PHILOKALIA

- VOLUME VII -

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Nicephorus from Loneliness, Theoleptos of Philadelphia, Saint Gregory the Sinaite, Saint Gregory Palamas

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PHILOKALIA

OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

VOLUME VII

TRANSLATION[1], INTRODUCTION AND FOOTNOTES BY

DUMITRU STĂNILOAE

[1] **The texts of *The Romanian Philokalia* were translated from the Greek language in the Romanian language and put together by Priest Professor PhD Academician Dumitru Stăniloae**.
Translated from the Romanian language in the English language, by the will of God, by the most worthless from men: E.l.t.

Writings by:

Nicephorus from Loneliness, Theoleptos of Philadelphia, Saint Gregory the Sinaite, Saint Gregory Palamas

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Of Orthodox Mission Institute
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Very Useful Word About prayer, Watchfulness, and Guarding the Heart, of Nicephorus from Loneliness

Nicephorus from Loneliness

Short Biographical Note

Relatedly to the time Nicephorus from Loneliness lived, we knew nothing sure until we found and published a text from the Word II from the Triad II of Saint Gregory Palamas against Barlaam, namely: "For those Who Appease Themselves with Holiness" (υπέρ των ιερως ησυχαξόντων των υστέρων ὁ δεύτερος). By appearing this Nicephorus, and he was attacked by Barlaam because of the "Method" of the Prayer to Jesus that he wrote, Saint Gregory Palamas says: "But he directed his vehemence of his speeches, more than against anybody, shamelessly, against the things written about prayer, by the Pious and Confessor Nicephorus, who gave a beautiful confession, and that's why he was condemned by the fist Emperor Paleologos, who admitted the arguments of the Latins; Nicephorus, who was an Italian, he attached himself to our Orthodox faith and he left his country as well as he left his parental tradition, and he reckoned our faith as more precious than his faith, for the word of the truth that is at us. And by coming to this, he chose the cleanest life, namely the lonely life. And as dwelling place he chose that one with a holy name and above the world, Athos, that is the house of the virtue. And here he showed himself, first, as knowing how to accept to be guided, by obeying the most important ones amongst the fathers. By giving those, for a long time, the proof of his humbleness, he learnt from them the art of the arts, namely the experience of the appeasement (hesychia) and he becomes a guide them who exercise themselves in the world of the cogitation for the fight against the ghosts of the evilness. To them, he even composes a collection of advices belonging to the fathers, and that prepares them for ascesis, it classifies the kinds of the struggles, it shows the rewards and the crowns of the victory. Then, in addition to those, because he saw that many of the beginners weren't able even to partially master the

fickleness of their mind, he composed them a *procedure which they to be able to restrain a little, through it, the scattering and the movement of their mind's imagination*.

This philosopher, Barlaam, he directed, so, towards Nicephorus, his much smartness, as a fire that touches a matter standing in its way, not being him shamed by that blessed confession and by the exile for it, and not being him ashamed of them who lived together with him and who were taught by him the godlike teaching, and who showed themselves, later on, as the salt of the earth and as light to the world, and enlighteners of the Church". And Palamas mentioned amongst those, in the first place, Theoleptos of Philadelphia. These ones, at their turn, they were teachers to some men "who practice even nowadays that king of living", namely at the time Palamas lived, and they were calumniated by Barlaam because of that[2].

From this text we find out, therefore, that Nicephorus was an Italian and Catholic, and that he embraced the Orthodoxy, and he settled down in Athos way before 1274, when Emperor Paleologos VIII accepted the union with Rome, and, a little time after (1276) he was exiled from Athos together with other monks, because of their opposition to emperor's decision[3]. In that place – seemingly one of the desert islands from Aegean Sea[4] – because on those islands were exiled them who opposed the union with Rome, amongst those who lived in the same community with Nicephorus was Theoleptos too, and he learnt from Nicephorus the method of the ceaseless prayer, that Nicephorus learnt it on Athos.

Even before being sent in exile and before being there the teacher of some disciples whom he taught the method of the prayer to Jesus, Nicephorus had on Athos a "seminary" (φροντιστήριον) and he gathered around himself a number of disciples, though Nicodemus the Hagiorite, in his biographical

[2] We published this text according to Cod. Coisl. 100, f. 157 r.-v. in the work *The Life and the Teaching of Saint Gregory Palamas*, Sibiu, 1938, pp. 54-57, and before that, in the "Annual Book of the Theological Academy" of Sibiu, 1930, pp. 8-10. Now, after publishing the work of Palamas, under the supervision of P. Hristou: *Γρηγορίου του Παλαμα, τά ευγγράμματα*, this text can be read in this work, in the volume I, Thessaloniki, 1962, pp. 508-509.

[3] Saint Gregory Palamas, *Word II Triad I*, at P. Hristou, vol. I, p. 405: "Living for many years in wilderness and in quietude, he then withdrew himself in the most deserted places of the Holy Mountain".

[4] G. Pachymere, *De Michaele Paleologo*, lib. V G.P. 143, Col. 874.

note from the Greek Philokalia affirms that Nicephorus occupied himself with the method of appeasing himself in loneliness. But we have seen that Palamas says that he was the guide of several disciples, whom he left his "method"[5]. Probably, Nicephorus alternated the loneliness with the care for guiding others. Anyway, in the old Romanian manuscripts he is called Nicephorus from Loneliness, perhaps following the affirmation of Nicodemus the Hagiorite. It seems that he would have composed, while on Athos, also a *Word about the Proceeding of the Holy Ghost, against the Latins*, or even several writings against them[6].

If Theoleptos died around the years 1324-1325, and Nicephorus was his disciple around the years 1276-1278, the last one of them could have been born around the years 1215-1220and he could have died around the years 1290-1300.

The method for praying composed by Nicephorus it was called by Nicodemus the Hagiorite, in *The Greek Philokalia*, as: *Word on Watchfulness and on Guarding the Heart* (*Λόγος περι νήψεως και φύλαξη της καρδιάς*). The method as such, it is preceded by a string of fragments from the lives of several fathers who lives previously, and by short excerpts of their lives, as Saint Gregory Palamas says. But at the end of each fragment, Nicephorus placed a short commentary that wants to show the respective father as a man who practiced the guarding and the gathering of the mind inside, for thus, him to provide his "method" with a ground.

The work is written in a simple language in order to be useful to as many monks as possible. This for was another motif for which, Barlaam, proud of his scholastic speculation, he had disdainful words for Nicephorus. Saint Gregory Palamas, defending the writing of Nicephorus against the reproaches of Barlaam, he said that Barlaam wasn't ashamed about so great disciples had by Nicephorus, "but the fact that the work was composed by that one in a simple and non-crafted manner, it moved him to contradict and he was able take his arguments out of that… But this meaning wasn't able to topple over these simple words, except by misinterpret them".

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[5] See also Cod. Lavr. 1626, ff. 149-153, at P. Hristou, *quoted work*, p. 329.

[6] J. Meyendorff, *Introduction a l'étude de Grégoire Palamas*, Paris, 1959, p. 31, and P. Hristou, *quoted work*, p. 329, note no. 56. P. Hristou presupposes that a part of the *Word about the Proceeding of the Holy Ghost* it is preserved in Cod. Moscv. Syn. 208, under the title: *Υποθετιχοι συλλογισμοι περι εχπορενσεως του Αγίου Πνεύματος*.

In *The Second Word amongst the First Words* (published by us in the quoted study) and in *The Second Word amongst the Last Words, for Them Who Appease Themselves, or about Prayer*, belonging to Palamas, that we are going to present it in this volume, he defended, in detail, the "Method" of Nicephorus.

This method was, at its turn, translated in Romanian, and it was extensively copied in our monasteries, under the title "Word for Guarding the heart, very useful", of Nicephorus from Loneliness[7].

[7] To be seen, for instance: the Manuscript no. 16 (miscellaneous), Century XVIII, from the library of Neamț Monastery, f. 81 r.-83 v.; manuscript no. 29, Century XVIII, f. 3 r.-7 v.; manuscript no. 39, Century XVIII f, 60 v. – 61 v. (incomplete text); manuscript no. 51 from the year 1801, f. 83 r. – 87 v. (Nicephorus the Monk, *Cuvânt de mult folos pentur păzirea inimii (Very Useful Word for Guarding the Heart)*. According to Fr. D. Fecioru, *Manuscrisele Sfintei Mănăstiri Neamțu (The Manuscripts of the Holy Monastery of Neamțu)*, in manuscript, pp. 40, 69, 105, 155. It can be also found in the manuscript no. 22 (miscellaneous) from the library of the Romanian Patriarchy, dating from the beginning of the XIX Century, f. 39-43, bearing the same incomplete title. See at Fr. D. Fecioru, *Catalogul Manuscriselor românești din Biblioteca Patriarhiei Române (The Catalogue of the Romanian Manuscripts from the Library of the Romanian patriarchy)*, in Studii teologice (Theological Studies), XII, 1960, no. 5-6, p. 453.

Word about Prayer

Of Nicephorus from Loneliness

You who are mastered by the longing for being partakers to the extolled, godlike, and luminous showing of our Savior Jesus Christ; you who want to receive in the feeling of your heart the fire from above heavens; you who strive yourselves to reach experiencing and feeling the reconcilement with God; you who left all the things of the world, in order you to find and to earn that treasure hidden in your heart's field; you who want to ignite, while still being here, the candle of your souls and you have rejected all the things from here; you who want to know, by experiencing it and by trying it, and by receiving the Kingdom of Heavens that is inside you – you come and I'll show you the science of peacefully and heavenly living, or better said, the method that leads its worker, without tiredness and without much sweating, to the realm of the dispassion. It is a method that doesn't let itself to be scared by any deceit of threatening form the devils, but it gets scared only when one lives outside that living that I am going to present it to you, because of disobedience. So it happened, yore, to Adam, who, by not observing the commandments of God, but by making friends with the snake and by reckoning that the snake is worthy to be believed, and thus by feeding himself with the fruit of the deceit, he threw himself, pitifully, in the precipice of the death, of the darkness, and of the corruption, and he drew with himself all the people from after him.

Therefore, turn yourself, or, more rightly speaking, let's turn ourselves, brothers, towards ourselves, by totally rejecting the advice of the snake and the searching for the things that draw us downwards. This is because we won't be able to reach the reconcilement and the familiarization with God, until we do not enter within ourselves, as much as it is possible to us. What

is wonderful it is that, by detaching ourselves from the wondering within world, and from the snake, we attach ourselves, tightly, to the Kingdom of Heavens that is inside us. That's why the monastic living was called the art of the arts and the science of the sciences, for it doesn't cause us anything like these corruptible things which we are sinking in, and it moves our mind from these things to the highest things, and it promises us foreign and mysterious goods "which the eye hasn't seen and the ear hasn't heard and at the man's heart they haven't ascended" (1 Cor. 2: 9). That's why, "our fight isn't against the blood and against the body, but it is against the dominions, the masteries, and the chieftains of the darkness of this century" (Eph. 6: 12).

If, therefore, this century is darkness, let's run away from it. Let's run away with our thought, in order there not being anything common between us and satan, who is the enemy of God. This is because, he who wants to make friendship with him, he will become enemy of God, and him who has become enemy of God, who will help him? That's why, let's follow the example of our fathers and let's search for that treasure from inside our hearts, as they did. And by finding this treasure, let's keep it with strength, by working it and by guarding it in the same time. This is for we have been appointed to that since the beginning. And if some other Nicodemus showed himself bewildered by that, by saying in opposing ghost: "How can somebody, by entering his heart, to work or to remain himself there?", as that Nicodemus says to our Savior: "How can somebody enter the womb of his mother for the second time and to be born, while being old? (Jn. 3: 4), he will hear at his turn that "The Ghost blows wherever he wants" (Jn. 3: 8). If we doubt, with faithlessness, about the deeds of the working life, how will come to us those of the sight? This is for the doing is a step towards contemplation (towards the souly sight).

But, because without written proofs he who doubts it, he could not be convinced about it, let's list in this Word the lives of the saints and what they wrote, in order to be useful to many, and so, by being persuaded by that, him to be defended against all doubt. So, by starting the Word from our great father, let's add collections form the words and from the deeds of the following fathers, as much as it is possible to us, in order to prove it.

From the Life of Our Pious Father Anthony

Once, two brothers went to Abba Anthony and, because they didn't have water for travel, one of them died, and the another was about to die. So, because of no longer being able to walk, the second brother laid himself on the ground, waiting to die. Meanwhile, Anthony, sitting in the mountain, he shouted out at two monks who happened to be there and said them: "Hurry up, take a pitcher with water and run of the road towards Egypt; because, of the two men who were coming here, one died and another is about to die, if you do not hurry up. This has been shown to me while I was praying". So, the two monks went and found one dead, and they buried him, and they reinvigorated the another with water and they brought him to the old man, who was at one day's distance.

If somebody asks, what he didn't speak before that man died, he won't do the right thing. This is because of not belonging to Anthony the decision regarding that monk's death, but that belonged to God. God decided regarding that man and also God unveiled the state of the other man. Of Anthony was only this wonder that, while sitting into mountain, he had his heart taking vigil, and that the Lord showed that man to Anthony, from far away. Can you see that due to the watchfulness of the Anthony's heart, he became seer of God and foreseer? This is for, actually, God shows Himself to our mind without our heart, in the beginning cleaning up him whom God loves, as John Climacus says, as a fire, and filling him in up with shininess as with a light and giving his mind a godlike form[8].

[8] God shows Himself to our mind or to our power of spiritually noticing His presence, only when our mind is gathered within our heart, namely in the ultimate intimacy of the human being, that is, in the same time, an emotional character, a capacity, and a loving impulse. This showing of God is a supreme light, it is the evidence of the supreme reality, that is, too, the support of our own existence. The mind takes then, the borderless form of God and the mind receives the light of its own evidence, like that one of the of God's evidence. This light of evidence, it extends itself all over. That's why Saint Anthony could see through it, from far away, what was happening to those two travelers. In order to be given that, the mind must be cleaned up of sins, namely of everything that closes it towards God and towards God's universal creation, into a limited thought, that the mind has passionately attached to.

In the conclusion he draws out of this happening from the life of Saint Anthony, as also in the conclusions to the lives and to the advices of the other holy fathers, Nicephorus aims to accentuate the importance of concentrating the mind in the deep of the being or of the heart of

But let's pass to the next holy fathers.

From the Life of Saint Theodosius, the Cenobiarch
(The Exarch of the Coenobitic Communities)

The godlike Theodosius was so wounded by the sweet arrow of the love, and he was so much held by its ties, so that he was accomplishing with the deeds the heigh and godlike commandment: "You shall love your God with the whole your heart and with the whole your soul and with the whole your thought" (Lk. 10: 27). And he couldn't have been able to do that, otherwise than by having all the natural powers of his souls tending towards anything from here but only towards desiring the Maker. Through these understanding works of the soul, even when he was comforting, he was fearful to many, as, even when he was rebuking, he was love and sweet in all things. Who else brought so much benefit to the many, by speaking to them? And who else was so skillful in gathering his senses and in making his sense to search inside? He was making them who were in the middle of the noise, to be them in a quietude bigger than that from desert, and he was, in the same time, both in multitude and in quietude. Behold that this holy father too, bearing the name Theodosius, he reached to be wounded by the love for the Builder, for he was gathering his sense and herd his senses inside[9].

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the believer, in the same time with the stopping of the activity of the senses that was directed towards the things from outside. In the interior vision that the mind gains it thus, even the things from outside are unveiled to the mind, external things which are beneficial to him who lives in ascesis, or to other people.

[9] Saint Theodosius the Great, whom we celebrate on January the Eleventh, after he satisfied his apprenticeship in the great monastery from next to David's Tower from Jerusalem, he founded, in the year 465, his great coenobitic community at east of Bethlehem, between Bethlehem and Mar Saba Monastery. Still from his time, the coenobitic community he founded reached 400 monks. Patriarch Salustius of Jerusalem (486-494) appointed him as ruler of the coenobitic communities from the Patriarchate (cenobiarch = a king of exarch), while the same Patriarch appointed Saint Sava as some kind of exarch of the hermits (H. G. Beck, *Kirche und theologische Literatur in Byz. Reich*, 1959, p. 137, 203, 204). His life was written by Cyril of Scythopolis and by Bishop Theodore of Petra. To be seen the authors who occupied themselves with those lives, at H. G. Beck, *quote work*, p. 406 and 409. Nicephorus presents here rather a characterization of Saint Theodosius's way of living, highlighting the fact that it consisted of a gathering of the senses towards the inside realities. By that, even when the saint is amongst multitude, he felt like in loneliness and this quietude he was communicating it to others too.

From the Life of Saint Arsenius

The wonderful Arsenius was guarding this: not to debate questions in writing, and all the less to spread them around. And not because he didn't have power. How could we say that about one who was speaking so well that he was speaking clearly to other too? But the habituation to silence and the displeasure to showing himself were causes of the said things. That's why, also in church es and at religious services, he strived very much, in order him not to see somebody and not to be seen by others, and so he stood behind some pillar or behind some other object, to hide himself, keeping himself unseen and on the side from mixing with others. That was for he wanted to take heed to himself and to gather his mind inside and so to ascend, easily, towards God. And, actually, this godlike man, this angel on earth, he gathered his mind inside, so that thus to elevate himself easily to God[10].

From the Life of Saint Paul from Latro

The godlike Paul was living on mountains and in deserts, living together with the wild beasts as with some neighbors and friends. And sometimes, by descending to the Lavra, he deigned to visit the brothers and he urged them not to weaken in their souls, neither they to get lazy from the tiring deeds of the virtue; but, with the whole taking heed, they to hold onto that living according to the Gospel and they to fight, with the whole courage, against the ghosts of the evilness. In addition to that, he taught them also a rule which they could be able through, to dishabituate themselves from the passionate habits and to remove, from themselves, the offshoots of the passions. And what was the rule this godlike father was teaching his nescience disciples, in order they to be able to remove, through it, the baits of the passions? It wasn't other but the guarding of the

[10] From the *Life of Saint Arsenius*, Nicephorus highlights this perseverance for paying attention to himself and to gather his mind inside himself, in order him to be able to elevate his mind to God.

mind. This is for only that rule can help to achieve such a feat, and no other rule can[11].

From the Life of Saint Sava

When the godlike Sava saw someone who rejected all things, that he learnt in detail the canon of the monastic living and that he can guard his mind and that he can fight the enemy thoughts after he removes from his cogitation all the memories of the worldly things, Saint Sava gave him a monastic cell in the Lavra, if that one was helpless and sick in his body. And if that one was amongst the healthy and vigorous, Saint Sava allowed him to build to himself a monastic cell.

Can you see that the godlike Sava required his disciples to guard their mind and only after that he allowed them to sit in monastic cells? What are we going to do, because we are sitting, lazy, in our monastic cells and we do not even know that there is a guarding of the mind?[12]

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[11] Latros was called in the Middle Age the mountain that was later called as Latmos, near Miletus. Around this mountain and on it, there were founded several monasteries which enjoyed a great fame. Even since the early time of the Byzantium, there were monastic cells. Later on, there settled other monks, who ran away from Raithu Monastery from Sinai, escaping the Saracens, and from Crete. These new beginning date from around the VIII Century. The most important amongst the 13 monasteries, it was, in addition to Kellibarion, the Saint Paul Monastery, named after its founder, Paul the Young, who first lives as hermit on the top of the mountain. They who gathered around him later form a coenobitic community. This Paul dies in the year 955 (at H. G. Beck, *quoted work*, p. 211-212). But we do not know if Nicephorus speaks about this Paul or about another. Anyway, also from the example of Saint Paul from Latro, he highlights the same perseverance for guarding his mind from the scattering towards the external things.

[12] Saint Sava was born in the year 439 in Mutalasca from Cappadocia. He settled down as hermit in Palestine, where he founded 7 monasteries. The most famous amongst the monasteries he founded it is the Great Lavra Mar Saba from today, at east from Bethlehem, near to the Dead Sea, in a sand desert; then, equally known was the New Lavra that became famous in the dispute around Origenism. Saint Sava himself was a fierce fighter against Monophysitism and Origenism. He died on 5th of December in the year 532. On the 5th of December he is celebrated by the Church too. He left a typicon whose basis came from Egypt, and Saint Sava made it whole. That typicon entered the general use of the Orthodox Church (H. G. Beck, *quoted work*, pp. 397-398). The live of Saint Sava was written, in detail, by his admirer: Cyril of Scythopolis, who wrote the lives of other saints too (for instance the life of Saint Euthimios the Great). (H. G. Beck, *quoted work*, p. 409, and S. Vailhé, *Les Ecrivaines de Saint Sabas*, Echos d'Orient, 1898-1899). Nicephorus the Monk underscores here too, the importance had by the guarding of the mind in the life of Saint Sava and how Saint Sava required that to his disciples too.

From the Life of Saint Agathon

A brother asks Abba Agathon: "Tell my something: What is greater, the bodily ascesis of the guarding of the mind? And Abba Agathon answered him: "The man is like a tree. So, the bodily ascesis are the leaves, and the guarding of the things from inside are the fruits. Therefore, for, according to the Scripture, "every tree that doesn't bring forth good fruits it is hewn down and it is thrown into the fire" (Mt. 7: 19), it will be obvious that the whole our zeal aims to the fruit, namely to guarding the mind. But there is necessary also the cover and the adornment of the leaves, that are the bodily ascesis".

Let's wonder how this Saint spoke against all them who do not have the guarding of the mind, and he told them who praise themselves only with the doing: "every tree that doesn't bring forth fruits", namely that doesn't have the guarding of the mind, but it has got only leaves, namely only deeds, 'it will be hewn down and thrown into the fire". Fearsome is your saying, father![13]

From Abba Mark (towards Nicholas)

"If you want, therefore, my son, to achieve inside yourself the torch of the understanding light and of the spiritual knowledge, in order you to be able to walk unimpeded in the deepest night of this century and your steps to be directed towards our Lord, for you thoroughly wanted the way of the Gospel, according to the prophesizing word, namely you to follow, with a fiery faith, the consummate evangelical commandments, and to become partaker, through desire and through prayer, to the Lord's sufferings – I am going to present you a wonderful method and a rule of the spiritual way of life. This method doesn't need tiredness and bodily ascesis, but it needs soul's ascesis, watching over the mind and attentive thought, working with fear of and with love for God. Through this method, you will be able to easily set the enemy's multitude in running…

[13] From *Paterikon*, Cozia Printing Press, 1930, p. 27. It is accentuated the same need for guarding the mind.

If you want, therefore, to overcome your passions, by gathering yourself into yourself through prayer and through together-working with God, and by descending yourself into the deeps of your heart, you will search for the trace of the three strong giants, namely the forgetfulness, the idleness, and the nescience, which the spiritual enemies of another nation lean on; under these ones, by sneaking in, the other passions of the evilness are reinvigorated and receive power within the souls of the people who love the pleasures. And through much attention and watching over the mind, together with the help from above, by finding out the realities which are unknown to others, you will be able, with much zealous taking heed, to deliver yourself from the three cunning giants… This is for the accompanying of the true knowledge with the memory of the words of God and with the good zeal, when it is forced to persist into you soul by the working grace and when it is carefully guarded, it will erase from your soul any trace of forgetfulness, of nescience, and of idleness…"[14]. Can you see what the spiritual words speak coherently like? Can you see what they limpidly reckon like, that the knowledge comes to us out of taking heed? But let's see also what the following fathers tall us too.

From Saint John Climacus

"Hesychast is him who strives to border his incorporeal part into the bodily part, and that is the most wonderful thing. Hesychast is him who says: "I am sleeping, but my heart is watching" (Son of Songs 5: 2). Close the door of the body's monastic cell, the door of the tongue's uttering and the gate from inside the ghost. By sitting on a high place, take heed at yourself, and if you know, you will see: how, when, from where, how many, and who are the thieves coming in and stealing your grapes. When getting tired, the guard raises up and prays and, sitting down again, he manly keeps doing the same work. Something else is the guarding of the thoughts and something else is the watching over the mind. As far is the sunrise from sunset, as far it is the second one from the first one, by being much more tiring. Like the thieves see imperial weapons set in a

[14] From Mark the Ascetic, *Epistle towards Nicholas,* The Romanian Philokalia, volume I, pp. 325, 326, 327. Here are presented urges to guarding the mind.

certain place, they do not easily come close to that place, likewise him who has united his heart with the prayer, he won't be easily robbed by the thieves of the thought world"[15].

Can you see the mentioned fruits of the wonderful works of this great holy father? But we pass by them like some people travelling through darkness and we step over the useful-to-the-soul words of the Holy Ghost, as in a night skirmish, like some people who deafened themselves willingly.

Let's see further on, the things written by the Holy Father for advising us to watchfulness.

From Abba Isaiah

"When somebody detaches himself from the things from the left side, he will know in detail all his sins he committed in front of God. This is because the man won't see his sins, it he doesn't detach himself from them, with bitter separation. They who reached this measure, they have found the crying and the prayer and, by remembering their evil accompanying with the passions, they feel ashamed in front of God. Let's live in ascesis, therefore, brothers, according to our power, and together with us there will be God working too, according to the multitude of His mercies. Even if we haven't guarded our heart as our fathers did, let's strive, according to our power, at least to guard our bodies without sin, as God requests us, for, after the time of the famine that engulfed us, God will have mercy on us too, as on His saints"[16]. This great father here comforts also the weak ones, by saying: "Even though we haven't guarded our heart as our fathers did, if we guard our bodies without sin, as God requires, God will have mercy on us too".

Great is the compassion and the condescendence of this father.

From Makarios the Great

"The main thing of him who lives in ascesis, it is that by entering his own heart, he to wage war to satan and, by fighting

[15] *The Ladder*, Word no. 27. The same advice.
[16] Isaiah the Hermit, head no. 17, from *About Guarding the Mind in 27 Heads*, *The Romanian Philokalia*, volume I, p. 397.

the plots, to defeat satan. And if somebody visibly guards his body from corruption and from fornication, but he fornicates within himself, before God, and if he fornicates in his dialogue with his thoughts, he won't benefit anything by having his body virginal. This is because it is written: "Everyone who will look at a woman in order to lust her, he will have already fornicated in his heart" (Mt. 5: 28). This is because there is a fornication done through body and there is a fornication that mates with satan".

Seemingly, this father resists the words of Abba Isaiah we mentioned before. But it isn't so. For that one too, he commands us to guard our bodies, as God requests it. But he doesn't ask only for the cleanness of the bodies, but also for the cleanness of the ghosts, and so he puts to our heart the same evangelical commands.

From Diadochus

"He who always live within his heart, he is stranger to all the beauties of the life. This is for, by walking into ghost, he won't be able to know the body's lusts. One like this, by taking his walks into the city of the virtues, he has the virtues as guards of the city. That's why, the devils' plots against him remain unsuccessful"[17].

The saint was right saying that the plots of the enemies remain unsuccessful, when we live in the deep of our heart, and all the more, as we tarry longer in there. But I am aware of not having enough time to list, in the present story, the words of all our holy fathers, as I want to. That's why, after I will have mentioned one or two more, I will try to finish it.

From Isaac the Syrian

"Strive yourself to enter your inner chamber and you will see the heavenly chamber. For that one and this one, are one, and you will enter a sole entrance in order to see both of them. The Ladder of that Kingdom is hidden inside you, namely into

[17] Diadochus of Photice, *Ascetic Word*, head no. 57, *The Romanian Philokalia*, volume I, p. 356. Nicephorus draws the same conclusion about the need for living with the mind in the heart's deep.

your soul. So, you sink into yourself, in order you to get out of sin, and you will find steps there, which you will be able to climb on".

From the Carpathian

"One needs much struggle and toil in prayers, in order him to find the undisturbed state of the thought, as another sky of his heart, where Christ lives, as the Apostle says: "Don't you know that Christ lives within you? Except you are reprobate"[18].

From Simeon the New Theologian

"The devil, together with the devils, they received the permission that, after they made the man to be cast off Paradise and from God, through disobedience, to wobble on the thought plan, the man's cogitation day and night; of one, much, or another, a little, and of another, even more. And the man's cogitation isn't possible to be strengthened except by ceaselessly remembering God. When the godlike remembering has been imprinted in somebody's heart, through the power of the cross, it strengthens his cogitation, and it makes it unshaken. To that leads the fight into cogitation, on each Christian who has prepared himself to fight it, in the stadium of the faith in Christ. If the Christian doesn't reach there, he will fight vainly. For this fight it is the whole diverse ascesis of his who bears the heavy suffering for God. Through it, he aims to attract the mercifulness of the good God, in order God to give him, again, the first honor, and to seal in his cogitation, Christ, as the Apostle says: "My children, whom I born again, until Christ will take image within you" (Gal. 4: 19)[19].

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[18] 2 Cor. 13: 5. *Head of Comforting*, head no. 52, *The Romanian Philokalia*, IV, p. 140, 141. It is given this text in order to show that, through prayer, the understanding unveils a sky of the heart, where Christ lives in.

[19] It is given this text too, in order to show that, by continuously practicing the prayer, it is imprinted into heart the continuous remembering of God, and it is fixed in it that thinking at God, in the same time with the power of God. Out of all these texts, Nicephorus drew the following conclusions: a) The guarding of the mind, in order the mind not to wander through thoughts which are foreign to God. b) The gathering of the mind within heart, that can be reckoned as the own deep of the human being, and of the mind. c) The maintaining of the mind within heart, it can be achieved by continuously preserving the memory of God, or

Have you seen, my brothers, that there is a spiritual craftsmanship, or a method, that leads, quickly, its worker, to dispassion and to seeing God? Have you been convinced, that all the deeds are counted at God as the leaves on a tree, without fruits? And that every soul that doesn't have the watchfulness of its mind, he will do those deeds vainly? Therefore, let's strive lest, by dying without fruits, to repent uselessly.

Question: We do not doubt, at our turn, and we even are strongly convinced that out of this writing we know which was the deed of them who were well-pleasant to God and that there is a certain work that quickly delivers the soul of passions, and that it connects the soul to the love of God, a work that is necessary to everyone who fight under Christ's leadership; but what the taking of heed is, and what one is found worthy like, to achieve it? Behold what we would like to learn about, because we are totally ignorant of such a thing.

Answer: In the name of our Lord Jesus Christ Who said: "Without Me, you can do nothing" (Jn. 15: 5), by summoning Him as helper and together-worker, I am going to try and show you what the taking of heed is and what one can achieve it like, by the will of God.

The taking of heed, some of the Holy Fathers said, it is the watching upon your mind; other called it as the guarding of your mind; other, again, called it as watchfulness; others, the called it as the mental peace, while other called it in other ways. But all these names show one and the same thing. You thing at these too, as you would think at what one calls by the name "bread", another says "piece" while other says "mouthful". But what the taking of heed is, and you are going to find out in details. The taking of heed is the sign of the perfect repentance; the taking of heed is the healing of the soul, the hatred against the world, the turning back to God; the taking of heed is the abolishment of the sin and the regain of the virtue; the taking of heed is the doubtless trust in the forgiveness of the sins; the taking of heed is the beginning of the sight (of the contemplation), better said it is the foundation of the contemplation, for through it, by leaning Himself downwards,

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through the ceaseless, and clean of other thoughts, prayer. d) Through this remembrance, the mind encounter God Himself within heart, as into another sky.

After he founded the necessity of these things, on the basis of the example and of the urges of some previous to him saints, Nicephorus wanted to provide a method that those things can be accomplished through.

God shows Himself to our mind; the taking of heed is the non-disturbance of our mind, or better said, it is the stopping of our mind, given to our soul, as a gift, by the mercy of God; the taking of heed is the removal of the thoughts, it is the palace of the memory of God, it is the treasury of patiently enduring the troubles coming upon us; the taking of heed is the cause for faith, for hope, and for love. This is because, if somebody is faithless, he won't accept the troubles coming upon him from outside. And if the faithless doesn't' accept, joyfully, the troubles, he won't say to the Lord: "You are my helper and my escape place" (Ps. 90: 2[20]). And if one doesn't make the Most Hight as an escape place, he won't have his heart filled up with God's love. Therefore, this fruit that is the greatest amongst the greatest fruits, it is impropriated by the many of by all, especially by learning. This is because sparce are them who learn the taking of heed without being they taught through the striving of their living or through the warmth of their faith, as achieved from God. And what is rare, that isn't a law. That's why, one must search for a non-deceiver adviser, for out of his teaching and out of his example we to learn the things falling to the right and to the left of our attention, namely what is too little and what is too much, which come from the evil one, which the evil ones himself suffered from, by being him tempted. By unveiling these ones, the non-deceiver adviser shows us, in a doubtless manner, the spiritual path, and so we are going to walk that path easily. And if there is no adviser, one must compensate with toil. And, by calling God to his help, into the crushing of the ghost and with tears and into poverty, you do what I am telling you now[21]:

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[20] In KJB we have: Ps. 91: 2: "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."; in ROB we have; Ps. 90: 2: "He will say to the Lord: "You are my helper and my escape; my God, I will hope towards Him". (E. l. t.'s n.)

[21] Here follows the *method* of Nicephorus. The gathering of the mind into heart and the mind's steadfast encounter with God, by continuously remembering God, or by the ceaseless prayer, we have seen it recommended and practiced by all the saints mentioned by Nicephorus in the introduction of his method, and one can invoke many other examples and texts from the previous spiritual fathers, in order to uphold this method.

What Nicephorus brings new in his method, it is a more precise mode that the mind can be gathered and hold within heart, in the same time with ceaselessly uttering the Prayer to Jesus. This method became, in its essence, a general practice in the XIV Century, amongst the monks so-called hesychasts, and if not the method itself, then at least the ceaseless Prayer to Jesus, namely the second part of the method of Nicephorus, it became general practice to the eastern monks, ever since.

The practice used by the first one it has been consisting, up to these days, of a certain association of the two parts of the Prayer to Jesus with the inhaling and exhaling of the air. In the same time with the inhalation of the air, one says the words: "Lord Jesus Christ, Son of God", and in the same time with exhalation of the air one sys the words: "have mercy on me the sinner".

What Nicephorus brought new, as method of gathering the mind within heart, it was just this joining of the act of sending the mind within heart in the same time with the air; but he didn't talk also about the joining of the two parts of the Prayer to Jesus with the inhalation and the exhalation of the air. He spoke only about a continuous sending of the mind into the heart in the same time ("together") with the continuously repeated inhalation and with the repetition of the ceaseless prayer. Properly said, he recommended the use of the continuously repeated respiration of the air, rather as a means for ceaselessly maintaining the mind within heart, and for ceaselessly uttering the Prayer to Jesus. The mind is always maintained within heart, as well as the prayer, only for one doesn't forget to always make the effort of focusing his mind within his heart, and for he makes the effort for continuously repeating the prayer. Nicephorus said that, by this, the mind is habituated "not to quickly get off the mind". The mind doesn't remain fixed within heart in a static mode, neither does the prayer the mind's, and the prayer's persist within heart, as an uninterrupted fact, but, in the same time, it is a living, dynamic fact, it is a fact of will for repeating the mind's gathering within heart and for repeating the prayer. After all, the same thing happens with the air too: the air is always within heart, namely the air doesn't totally exit the heart, but the air is also sent within heart. Saint Gregory Palamas bring, in addition to that, the explanation that what is being sent within heart, it isn't the mind as essence, but it is the mind's work (*The Second Word from Triads I and II Against Barlaam*).

And in the generalized monastic practice, also, the exiting of the air from the chest, it doesn't mean the exiting of the Prayer to Jesus too, but it means only the moving of the attention from a part to another. Properly-said, the inhalation and the exhalation of the air form a dual whole, between whose parts there isn't produced any separation, neither an interruption.

But if the mind must always remain within heart, as well as the Prayer to Jesus, what Nicephorus still recommended for, in his method, the sending of the mind to the heart in the same time with inhaling the air? What he recommended for, namely, a thing that scandalized Barlaam and other adversaries of the hesychasts?

These adversaries didn't understand that it wasn't about tying the sending of the air within heart to the inhaling of the air, but it was about using the rhythmicity of the inhalation of the air as an occasion for the uninterrupted rhythmicity of the effort for maintaining the mind, or the attention, within heart, and, in the same time with that, in remembering God. the uninterrupted rhythmicity of the respiration it is a means or an occasion for ceaselessly renewing the memory of God and, by that, for gathering the thought from the outside realities to the inward realities, and by that, for avoiding any interruption in ceaseless thinking directed towards God. An Occidental theologian, Herrigel, in one of his books, he told the same thing when declaring that we must thank God for any new respiration, for we have been able, or for we are able to breath once more, so that we can prolong our life with one more instant. (Der Umbruch des Denkes).

Hesychius of Sinai, living around the VI Century, he told: "Unite with the breath of the nostril the watchfulness and the name of Jesus too, of the unforgotten thought at death, and humbleness. This is for both of them are greatly useful" (II, 87; *The Romanian Philokalia*, volume IV, p. 89).

One could say that we have here a parallel between a corporeal act and a spiritual act: inhaling the air and sending the mind within heart. It is a parallel which a voluntary act of

thinking is repeated in, parallel to involuntary committing an act of uninterrupted repetition, taking it occasion from the regular committing of that act. But it is only a parallel. The breathing is an act that not only maintains the body's life as a unit separated from the soul and from the thinking, but the breathing also makes possible the spiritual life. It is an act that conditions the total life of the human being, one that makes thinking possible. As such, the thinking is connected to breathing and that why it can make the inhaling as a conscious act. This means, on one hand, that the heart that the life is maintained through, due to the inhaled and to the exhaled air, it also upholds the cogitation; and the cogitation, at its turn, it makes the breathing conscious, it can penetrate it, it can make it not to be, even for a moment, stranger to the conscience. Of this may consist too, one of the aspects of the tight connection between heart and mind. When the mind is scattered in various thought, it is no longer consciously united with the breathing and with the heart, as a center of the life maintained by breathing, namely it no longer spiritualizes those ones. In such a case, both the mind and the heart lose. When the mind, namely its thinking, it is focused within mind through the rhythmicity of the breathing, both of them gain: the rhythmic breathing (and the rhythmic beat of the heart, we could say so), it remembers to cogitation to remember God, and the remembrance of God, rhythmically repeated in the same time with the breathing, it keep attentive the thinking at the breathing and at heart, and it frames these ones in the conscience occupied with the remembrance of God, namely it sanctifies them.

Barlaam was the upholder of an abstract spiritualism, untied from the body, and by that he contributed to forming a non-understanding attitude of the effort for spiritualizing or for sanctifying the body, an attitude that became characteristic to the Occident. In East, except Evagrius, it is hard to find any father who didn't aimed to total sanctification of the believer, and who didn't ask, because of that, the union of the mind with the heart. It is true that, some of the fathers, by talking about gathering the mind within heart, they say, in the same time, that by that, the mind gathers in itself. But by that, they understand the heart as a center of the whole life, so of the cogitation too.

Maybe in this sense some of them reckoned, as Palamas says, as a vehicle of the cogitation "the most middle point and the cleanest point of the souly ghost", while others placed the understanding in the brain. And maybe that is the way that we must understand the adhesion of Palamas to the first opinion. "We too, though we do not reckon the soul inside as in a vessel, because the soul is incorporeal, neither outside, for the soul is united with the body, we still know for sure, that our thinking power stays within heart as in an organ" (Word II from Triad I against Barlaam, at P. Hristou, *quoted work*, p. 395). For right in this place Palamas says also that the cogitation has the heart not as an exclusive organ, but as prime organ, and that is for the heart is the most central point of the souly ghost, so it is some kind of center of the soul's life, one that maintains the body's life too. So, there isn't at him an opposition to the opinion of other fathers, that the mind is in the brain too (So says Meyendorff too, *A Study of Gregory Palama*, London, The Faith Press, 1964, p. 138). He doesn't operate a too strict separation between brain and heart as place of the soul and he admits the heart's role as vital center and, as such, also as soul's center, which the cogitation cannot be separated from. By tying the cogitation tighter to the vital center of the human being, the hesychasts gave the prayer the possibility - that is related to the cogitation too - of influencing the body. Thus, it was avoided the intellectualism without influence upon the body, as it was developed in the West.

Nicephorus though, he says that the cogitation is within chest. Basil from Poiana Mărului Monastery, an abbot living in The Romanian Country (this was a Province composing, along with other 4 provinces, the nowadays Romania (E. l. t.'s n.)) during the XVIII Century, he said the same. But is seem that by that, they do not differ too much from the opinion of those who sustained that the cogitation too it has its headquarters into heart. But by specifying that

the cogitation is within chest, it would want to show that the cogitation is in the center of the being, where the cogitation and the felling are united in. Nicephorus, by saying that the mind gathered within heart is like the man returning home from a travel, he wants to say that the heart isn't a stranger place to the mind, but the mind can travel too. But the mind feels fully happy only when returning within heart, or home. The mind in sense of pure cogitation isn't whole, neither is whole the heart in sense of pure spring of the sentiments or of the vitality. Placing the cogitation within heart or within chest, it doesn't mean, though, that the mind, as spring of the cogitation, isn't within brain.

Anyway, the cogitation being framed in the integral life of the human being, namely in its foundation that is the heart, it must be imprinted with its conscience in all the body's acts, but with a conscience permanently preoccupied with the remembrance of God. Then, itself the act of breathing is imprinted by the remembrance of God, as the kneeling down can be imprinted too, or as any deed of word can be imprinted as well. So, it is sanctified the whole body and its acts, the whole life that is upheld by the heart and that spring out from the heart, for the cogitation itself has been sanctified, for the cogitation, by ceaselessly remembering God, it has deepened itself in the intimacy of the human being ands it has imprinted the memory of God in the human being's spring of integral life.

Thus, it no longer appears as senseless the fact that Nicephorus the Monk speaks about the importance of the respiration as act of upholding the heart, and through it, of the life, and about the need for concentrating the mind within heart, to this rhythm of the respiration. By this, the cogitation becomes aware of respiration as condition of the total life of its subject, and it becomes aware of the fact that it must sanctify on itself by remembering the name of God, or to sanctify the heart as foundation of the life. The cogitation, by becoming aware of this foundation of the heart, it will become conscious of the fact that it doesn't originate from itself, but it has an ultimate foundation that is God. That heart that prays ceaselessly, it will become transparent to God, in other word it will become a sky to God, or the place of God, as some of the fathers say.

This tight connection between the thinking full of the remembrance of God and the bodily acts, in the first place of the breathing, it was reckoned by Saint Gregory Palamas as a symbolic connection, given the fact that the symbols is, in the same time, differing from what it symbolized and united with that. The breathing, the kneeling, the sign of the cross, the clean word, they become symbols of the spiritual life. Of course, when these acts are committed without remembering God, they won't be sanctified, and they their character as symbols will be weakened. Palamas says: "Some like these will call a man as having his soul into his belly button, on him who says: "The law of God is in the middle of my belly" (Ps. 39: 8), and on him who says towards God: "My belly will sound like a guitar and my entrails like a brass wall you have renewed" (Isa. 16: 11), as they will slander on all of those who express and call through symbols the realities of the thought world, those godlike and spiritual" (Word II, Triad I against Barlaam, at P. Hristou, *quoted work*, vol. I, p. 404).

If other organs of the body can rejoice of the work of God within them, namely they can be symbols, why couldn't the heart, as vital center of the human being?

Saint Gregory Palamas insisted in his two *Words* about prayer (II from the first Triad and II from the second Triad against Barlaam) upon this sanctification of the body by remembering God and by prayer, in defending Nicephorus's *Method*.

Nicephorus's *Method* wasn't' the only method of the Prayer to Jesus, or it has been modified, or some of its aspects was clarified while the *Method* being practiced, as the practitioners found it convenient, on the basis of experimenting the *Method*. One of the modified forms that specified some details, it has been preserved in a few codices in manuscript, and it bears the name of Saint Simeon the New Theologian. But a thorough research demonstrated that doesn't belong to him. For it isn't mentioned amongst the saint's

writings, in the *Life* written by his disciple, Nicetas Stethatos (See at Fr. D. Stăniloae, *Viața și Învățătura sfântului Grogorie Palama (The Life and the Teaching of Saint Gregory Palamas)*, Sibiu, 1938, pp. 46-61). Still, Saint Gregory the Sinaite quotes some aspects of the mentioned *Method* and he attributes it to Saint Simeon the New Theologian. But because Nicephorus doesn't mention it, it seems that the *Method* appeared after Nicephorus.

It can be that, still in the time Palamas lived, some of the monks (very few of them) who were more skillful, they practiced the focusing of the sight on the middle of the belly and in their environment would have appeared the Method attributed to Saint Simeon the New Theologian, but Palamas doesn't mention this attribution. He still admits, though, that this practice existed, but he explained it due to the need for imposing to the stomach too, the healthy law of the mind, as restraint.

It is to be noticed too, that the Greek translation of the method attributed to Simeon, as published in the *Greek Philokalia*, it doesn't specify the recommendation to direct the sight towards the belly. This form of the text hints at the manuscripts which didn't comprise this detail. In addition to that, one must take in account the fact that, in the general practice of the eastern monasticism, from later one, it has never been used the Prayer to Jesus according to this method, except by some unskilled monk and very rarely.

Barlaam probably took from a very rare practice the affirmation that the hesychasts imagined that the soul is in the belly button, and he labelled those as "omfalopsichi". Palamas rejects, with indignation, this name and the affirmation that the hesychasts would have had such a faith. Some exceptional case of such a practice, which could last even after that, or the fact of its rare existence in the XIV Century, it determined Basil from Poiana Mărului too, to combat in the XVIII Century, the faith of some people that the heart would be in the middle of the belly (in: *Foreword* to Philotheos of Sinai, for instance in the manuscript of the Romanian Academia 1441). Besides, until recently, there was a popular belief that the heart is in the belly.

There were also, amongst the monks, some who composed their own rule in order they to be able to keep the ceaseless prayer. Gregory of Sinai disapproves this "idio-rhythmicity". Such an "idio-rhythmicity" could have been also the focusing of the sight towards the middle of the belly.

In the form that comprises the detail of focusing the sight towards the middle of the belly, the method attributed to Saint Simeon was published by the catholic theologian J. Hausherr S. I., under the title as: *Μέθοδος της ίερας προσευχης χαι προθοχης*, in: Orientalia Christiana, 1927, no. 36, pp. 101-210. But it is curios that, by looking at this text, one can ascertain in it a contradiction: on one hand, it is asked for the sight to be directed towards the belly button, and, immediately after, it is added: "in order the interior to be searched with the mind and to be found the place of the heart". It seems that the first recommendation is interpolated. This is because of not being natural that, by looking at the belly button, one to search, later, the place of the heart. The neo-Greek text speaks only about the searching of the place of the heart. And this recommendation is logical, by the fact that doesn't asks, from the beginning, where the sight to be focused. In this texts is directly told: "gather you mind from everything that is perishing and vain and lean the lower part of your face, or your chin, towards your chest, for, thus, you to take heed at your own self, with your mind and with your eyes; and hold your breath, for a little, in order you to have there your mind too, and you to find the place where your heart is, and there to be, totally, your mind too".

The most interesting positive detail, added in this method, it is the recommendation to make rare the inhalation and the exhalation, in order one to not breathe too comfortably. This detail had been applied, to a certain extent, by some monks. But that doesn't mean anything else but a certain rhythmicity, one without hurry, of the breath, in order not to take place irregularly, unequally, for avoiding to disturb the rhythmicity of the remembrance of God, because that

You know that the breath we breathe it is this air. And we do not breathe it, except for our heart, for the heart is a cause of the life and of the warmth to the body. So, the heart draws the air in order to push its warmth out, by exhaling, and so to provide itself with a good temperature. And the causer of this work, or better said its servant, it is the lung that being created as without thickness, by the Maker, as some foils, it receives and it pushes out, easily, its content. Thus, the heart, by drawing through the breathed air, the chill, to itself, and by pushing aways from itself the warmth, it keeps, without mistake, the order that it was created for, in order to uphold the life. So, by sitting and by gathering your mind, you push it and you force it through the way of your nostrils which the air enters the heart through, in order your mind to descend, together with the inhaled air, within your heart. And by entering there, the thinks after won't be without gladness and without joyfulness after that. And like a certain man traveling far from his home, when he turns back, he doesn't know what to do because of being so glad for being found worthy of meeting again his children and his wife, likewise does the mind when meeting the soul, and it is filled up with untold joyfulness and gladness. Therefore, brother, habituate your mind not to quickly get out of there. Because, at the beginning, your mind may be careless, because of being locked up inside and because of the restraint. But after your heart gets accustomed, it will no longer enjoy the wandering outside. This is for "The Kingdom of Heavens is within you" (Lk. 12: 21). By looking at this one, and

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would be the expression of some unequal, disquiet, scared, confuse, angry, and passionate states of the soul.

In a less special form, the method of this prayer appears in the writings belonging to Gregory of Sinai, where it is influenced also by the method of Nicephorus and by the detail of getting the breath rarer from it form attributed to Simeon the new Theologian. He founds the rarer breath on the motif that, the exiting of the air from the heart it darkens the mind separating it from the heart, while the exhaling takes place, or it kidnaps the cogitation towards other thoughts. He maybe noticed the fact that the exhaling cause some weakening of the mind's focusing, a relaxation of the attention. But the most important and valuable detail in the form of the method as remained from Gregory of Sinai, it is the recommendation to unite the cogitation, here with the first half of the Prayer to Jesus, and there with the second half of the mentioned prayer. In this recommendation could be implied, maybe, the union of the first half of the prayer with the inhalation of the air, and to unite the second half of the prayer with the exhalation of the air. But he doesn't tall that explicitly (G.P. 150, 1316 D). He asks, on the opposite, to be repeated for many times the first half of the prayer, and again, to be repeated for many times the second part of the prayer, in order to avoid to move to easily the cogitation from a half to another.

by asking for it through clean prayer, the mind will reckon the outside realities as ugly and unpleasant.

So, like it was said, if you can enter from the first attempt the place of the heart that I have mentioned to you, you thank God and extoll God and jump and hold on tight, on this work, always. And this work will teach you the things you do not know yet. But you must know also the fact that, the mind, by reaching there, it must not be silent and staying idle after that. But the mind must have as its work and as its occupation, the ceaseless prayer: "Lord Jesus Christ, Son of God, have mercy on me!". Let your mind never cease that. And this is for, by keeping the mind unscattered, it makes the mind no longer vulnerable to be caught and touched by the enemy's baits, and it daily elevated the mind to the love and to the godlike longing.

And if, despite you toiling for a long time, o, brother, you still cannot enter the parts of your heart, as I have shown you, you do what I am telling you now, and, by the help of God, you will find out what you are looking for. You know that the cogitating part of each man is in his chest, for within the chest, by being us silent with our lips, we speak, we hold counsel with ourselves, we give way to prayers, to psalms, and to other things. So, while removing from it any other thought – and that you will be able to do it if you want to you give to this cogitation -, you give your cogitation the prayer: "Lord Jesus Christ, Son of God, have mercy on me!", and you strive yourself for, in any other thought, you to always shout, inwardly, these words. And by keeping this for a longer time, it will be open to you, through that, the entrance of your heart too, as I have written to you, without any doubt, as we have known it too, by experience. And there will come to you, together with the much desired and much pleasant taking of heed, also the whole group of the virtues, the love, the joy, the peace, and the others, which you will achieve through, your asks into Christ Jesus, our Lord, Whom, together with the Father and with the Holy Ghost, are due the glory, and the mastery, and the honor, and the worshipping, now and forever and ever. Amen.

Of Theoleptos
Metropolitan of Philadelphia

Word about the
Toils of the Monastic Life

And

Word about
That Word Hidden into Christ

Metropolitan Theoleptos of Philadelphia

His Life and His Writings

Metropolitan Theoleptos of Philadelphia was amongst the most influent personalities of Byzantium, at the end of the XIII Century and the beginning of the XIV Century. He was born at Nicaea, around the year 1250, where he got married and where he was ordained as deacon. When Emperor Michael VIII Paleologos accepted the union with the Church of Rome, in the year 1274, Theoleptos organized the resistance all over Bithynia[22]. That's why he was, probably, arrested and sent on an inhabited island from Aegean Sea, together with several monks from Mount Athos, who also resisted the union with Rome. Amongst those was also Nicephorus from Loneliness, who learnt a method of the ceaseless prayer within heart, while living on the Holy Mountain. While in exile, Theoleptos learnt from Nicephorus, the practice of the ascetic life and the mentioned prayer. Saint Gregory Palamas affirms, directly, that Theoleptos had Nicephorus as master in learning this prayer[23]. This is hinted at also by an anonymous panegyric from Codices Paris Gr. 971 f. 249-250, where it is affirmed that, while in exile, Theoleptos "obeyed one amongst those athletes, who were ascetic too, namely to him who was the first amongst them" and "he learnt from that one, who knew very well and like on a science, the life according to god, the practice and the contemplation and the restraint of the mind"[24].

Introduced to this kind of life and prayer, Theoleptos became later one of the teachers of Saint Gregory Palamas in it. S. Salaville, because of not knowing, in this regard[25], except the

[22] H. G. Beck, *Kirche und theologische Literatur im Byz. Reich*, Munich, 1959, p. 693.
[23] *Word II, Triad II* (υπερ των ιερως ησυχαξόντων) *against Barlaam*, at P. Hristou, Γρηγορίον του Παλαμα, τα συγγράμματα, Thessaloniki, 1962, tome no. 1, p. 509.
[24] At Pr. D. Stăniloae, *Viața și învățătura Sfântului Grigore Palama (The Life and the Teaching of Saint Gregory Palamas)*, Sibiu, 1938, p. 58.
[25] Philotheos, *Encomium to Gregory Palamas*, G.P. 151, 561 A.

affirmation of Patriarch Philotheos, the disciple of Palamas, he doubted about its truth, because of reckoning that around the years 1310-1315, when Palamas was studying, Theoleptos was actually dead[26]. But after the publication of the writings of Saint Palamas, one can see that Palamas himself affirmed that "Theoleptos taught us these, by his own mouth", "he being one of the men full of Holy Ghost"[27].

Philotheos precisely said about Theoleptos that he "introduced Palamas to the holy watchfulness and to... the prayer of the mind" (*Encomium to Palamas*, G.P. 151, 561). By these words, the teaching of Theoleptos proves to be close to the teaching of Nicephorus, that is called *About Watchfulness and about the Guarding of the Mind*, and that actually treats "about watchfulness and prayer".

After a certain while, the emperor liberated Theoleptos, but then the emperor threw him again in prison, because Theoleptos, by dedicating himself to a hermit life nearby his city Nicaea, he continued to uphold his position against the union with Rome[28].

After Pope Martin IV denounced, on 1st of March 1281, the union from Lyon, Theoleptos was liberated. After a short while spent at Athos, around the year 1284, he was elected metropolitan of Philadelphia. That happened after the death of Michael VIII Paleologos, and after a Synod from Blachernae (Easter, 1283), presided by Patriarch Josephus, it condemned the adherents to the union with Rome. When, in the year 1285, another Synod approved the tome written by Patriarch Gregory Cypriote, who reached the patriarchal throne in the year 1283, after the death of Patriarch Josephus – a tome that rejected, again, the proceeding of the Holy Ghost from the Son, but it admitted the eternal "shininess" of the Holy Ghost through the Son – Theoleptos signed that tome, together with all the anti-unionist bishops. Thus, it was undertaken an ecumenical step in this problem that separated so deeply the Church from West from the Church from East. But when a monk called Mark, by interpreting this tome he identified the "proceeding" from the Son, to the "shining through the Son", and Gregory Cypriote

[26] S. Salaville, *Formes et Méthodes de prière d'après un byzantine du XIVe siècle, Théolepte de Philadelphie*, in : Echos d'Orient, Janv.-Juin 1940, tome XXXIX, no. 197-198, pp. 1-25.
[27] *Word II, Triad I against Barlaam*, at P. Hristou, quoted edition, volume I, p. 405.
[28] *Codex Paris* 971, f. quoted at Fr. D. Stăniloae, *quoted work*, *quoted page*.

upheld him, a part of the metropolitans who signed the tome, namely" John Chilas of Ephesus and Daniel of Cyzicus, they asked the patriarch to withdraw the tome, and they stopped remembering the patriarch at Liturgy, finally, the patriarch had to withdraw himself (1289). Theoleptos as well, he disapproved the patriarch, but not because of the tome, but because he upheld the interpretation given by Mark to that tome, an interpretation that could have a good effect, but also a bad effect: the reduction of the proceeding from the Son to shininess, or of the shininess to proceeding.

Patriarch Gregory Cypriote had to withdraw himself. But in a synod held in the imperial palace and presided by Emperor Andronicus II Paleologos, it was reaffirmed the Orthodox of the tome, namely the more nuanced attitude on the problem of the proceeding of the Holy Ghost, upheld by Theoleptos too. This attitude was adopted by Saint Gregory Palamas too. That attitude was contrary to that one upheld by the party that didn't admit any eternal relation between the Holy Ghost and the Son, but they admitted only a temporary sending of the Ghost by the Son, and that was argued by John Chilas, and, during the XIV Century, it was argued by Akindynos and Nicephorus Gregoras, the adversaries of Palamas[29].

But another equally fiery dispute, it divided the Church from Byzantium, after the death of Michael VIII Paleologos. This one removed Patriarch Arsenius from office, because the patriarch condemned him when he plucked off the eyes of the young legit inheritor of the imperial throne, John Laskaris (on 25th of December 1261) and he replaced him for Gherman III (1265-1267), and then for Josephus I, who, in the year 1275, he resigned from office, because of not wanting to accept the union with Rome. Josephus, brought back in office after the death of Michael VIII Paleologos, he wasn't recognized by the extremist followers of Arsenius. The moderate followers of Arsenius were reconciled by bringing the relics of Arsenius to Constantinople, in the year 1284, under the Patriarch Gregory Cypriote. Theoleptos adopted in this question too, a moderate attitude, one favorable to saving the Church's unity. There have been preserved from him two speeches, which urged the extremist followers of Arsenius to come within the Church's bosom. He

[29] J. Meyendorff, *A Study of Gregory Palamas*, pp. 14-15. English translation of the book *Introduction à l'étude de Saint Grégoire Palamas*, Seuil Publishing House, Paris, 1959.

develops here the teaching that the Church is the body of Christ and only within the Church one achieves the salvation[30].

"What is especially characteristic to the thinking of Metropolitan from Philadelphia it is his sacramentalism, and his sense for the responsibility of the Christians for the Church; these two traits operate an obvious distinction between him and the spiritual writers of the Christian East, who are, at least apparently, not interested in anything that is not related to the consummation of the internal nature of the monk. The Metropolitan of Philadelphia, who fought against the internal dissensions of the Byzantine Church – the case of Gregory Cypriote and of the schism of Arsenius – and he showed an acute preoccupation with the unity of the local Church and with the sacramental unity of the believers"[31]. Once these people (the schismatics) are united with you, the Church grows up and the limbs are gathered together more tightly in a complete whole… The Church grows up in strength… Our only Head, Christ, He appears then as the ruler Who keeps us tied to Himself, and Who keeps us tied to one another through the ties of a sole faith, of a sole teaching, and of a sole Church"[32]. "The Son of God – says Theoleptos further on – made Himself man for you, and He lives a sinless life. Through the Holy Baptism and through the precious His blood which flow on the cross, he redeemed you… He formed local churches, each of those a Paradise, and He gathered us within them; But He founded the Church one in faith and in teaching… The trees of the Paradise are the Orthodox shepherds… who have been sent to churches, entrusted and charged with the duty of teaching and of ruling the Christians… The bishop is the mediator between God and people. The bishop ceaselessly raises, on behalf of the people, asks, prayer, and thanks to God. The act committed by the Orthodox priests and that is recognized in the "Holy Gifts", it becomes the body and the blood of Christ; this is the effect of the epiclesis. Or the prayer, and of the descent of the Holy Ghost… Not taking part to the Holy Impartation, of staying

[30] S. Salaville, *Deux documents inédits sur les discussions religieuses byzantines entre 1275 et 1300*, in: Etudes Byzantines, 1974, pp. 116-125. Thes speeches are comprised in Codex Vatican Greek 1140, f. 24-52 and Codex Ottobonianus 418, f. 80 r. – 111 v. (Centuries XIV – XV).
[31] Meyendorff, *quoted work*, p. 19.
[32] At S. Salaville, *quoted work*, p. 123.

away from it… it means declaring that Christ wasn't but a man"[33].

J. Meyendorff declares: "Rarely one can see an Orthodox Byzantine who expressed in such living words the sacramental essence that is the foundation of the sacramental structure of the Church. Theoleptos has, of course, the merit of integrating the spiritual tradition – often identical to a spiritualization – of the spiritual people of the Christian Orient, in an ecclesiological and Christocentric structure. He is the precursory of the theological and sacramental rebirth brought by Palamas and by Nicholas Cabasilas"[34].

The underscoring of this characteristic of the writing of Theoleptos, it is welcome, but we reckon that the whole life of the spiritual men from East, it was tightly tied to Mysteries and to Christy. Before Theoleptos, Peter Damascene, for instance, he said that without the Mysteries officiated by priesthood, one cannot enter the Kingdom of Heavens (*The Greek Philokalia*, Third Edition, tome V, p. 186), and he presented the prayers uttered by the spiritual men searchers for quietude (hesychia) as being constituted, mostly, of prayer and songs of the public cult of the Church. These prayers and songs influenced the whole writing of Peter Damascene, and they are framed within his writing as in a spiritual peaceful and appeasing river, as in a great spiritual poem of remarkable beauty and harmony, of good spiritual fragrance, of thin analyzes of the complex soul's states. Not to mention the framing of the spirituality of a Saint as Maximos the Confessor, within the wide vision of the progressive recapitulation of all realities in Christ, as a giant cosmical Liturgy.

Theoleptos in only one amongst those who gave a more accentuated theoretical expression to the general trait of the eastern spiritual life tied to Church. He was compelled to do that by the divisions manifested at that time in the Church's life.

Amongst the deeds of Theoleptos related to his activity as archpriest, or as metropolitan, we mention also the fact that, in the year 1303, when the city of Philadelphia was surrounded by Turks, he prayed to God, and he saw the wonder that the city will be saved by the unexpected apparition of a Catalonians

[33] *Ibid*, pp. 123-129.
[34] J. Meyendorff, *quoted work*, p. 20.

army[35]. But the activity that imposed Theoleptos the most, it was that of great spiritual adviser of the circles of the high society from Constantinople, and of the two monasteries, one of monks and one of nuns, from that city, bearing the name Philanthropos Soter (the Loving of People Savior). These monasteries were rebuilt by the Byzantine princess Irene Chumnos, who was married to despot John Paleologos, and who, after she became a widow at the age of 16, she entered the monasticism, in the year 1308, at the advice of Theoleptos, in the women monastery restored by herself – as he restored also the men monastery bearing the same name.

The work of Theoleptos, a work reckoned as "considerable" and left, up to these days, mostly unpublished, it is composed mostly of the writings comprised by Cod. Vat. Ottobon. 405, and they are speeches and advices addressed to the two monastic communities.

S. Salaville published the letter sent to the princess who was in a hard soul's crisis, after he remained widow, and which Theoleptos recommended her through, to embrace the monastic life[36]. After himself tonsured his daughter in monasticism, Theoleptos continued to be her adviser, and he was too the adviser of the two monasteries.

The longer text published in *The Greek Philokalia* (and in G.P. 143, col. 381-400) and translated in this volume, it is the letter Theoleptos addressed to young princess recently tonsured in monasticism. It is a short exposition of the rules of the ascetic life and the letter is called in Cod. Vat. Tttob. 405, starting with f. 35 v.: τύπος σύντομος ασχητικῳ βίῳ χαταλληλος = *Rule, in Brief, Accommodated to the Ascetic Life*. In *The Greek Philokalia*, it is called as: *Word that Clarifies the Work Hidden in Christ and It Briefly Shows the Toil of the Monastic Life*.

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[35] V. Laurent, *Une princesse byzantine au cloître: Irèneț-Euloghie Chumnos Paleologue*, in: Echos d'Orient, t. XIX, 1930, pp. 29-60. See also: Idem, in: Echos d'Orient, tome XXIV, 1927, p. 147. The most data on the life of Theoleptos, as presented in the mentioned studies, are taken from the panegyric dedicated to Theoleptos by Nicephorus Chumnos, the father of Irene Chumnos. That panegyric is edited by Boissonade in: Anecdota graeca, tome V, pp. 183-239. We are mentioned here the fact that Nicephorus Chumnos, an important Byzantine personality and humanist, after his daughter entered the monasticism, he became a monk too, in the monastery his daughter restored, and his wife become a nun too in the monastery where her daughter lived.

[36] S. Salaville, *Une letter et un discurs inédits de Théolepte de Philadelphie*, in: Etudes byzantines 1947, pp. 101-115. The letter is comprised in cod. Ottob. Greek 405.

But the text is published in *The Greek Philokalia* without the Introduction directly addressed to the princess and the feminine pronoun of the princess was changed for a masculine pronoun. Salaville published this introduction too. In this introduction, Theoleptos praises Irene for the fact that, while being an empress in the world, she became empress upon passions[37].

With these letters, Theoleptos inaugurated the series of the other writings he later on addressed to the inhabitants of the two monasteries. Theoleptos became thus "one of the most famous spiritual advisers of the XIV Century"[38].

Amongst the writing belonging to Theoleptos comprised in Cod. Vat. Ottob. 405, Salaville mentioned: *About Watchfulness and Prayer (περι νήψεως χαι προσευχης)* (quoted Cod. F. 22 v – 53 r.); *About Appeasement and Prayer (περι ησυχίασ χαι προσευχης)* (quoted Cod. F. 78 v – 83 r.). These are rather explanation of the prayer than methods[39].

In another writing: *The Teaching about the Duties of the Life in Community* (quoted Cod. F. 93 r. – 105 v.), Theoleptos shows the superiority of the life in community upon the monastic life by one's own[40]. Theoleptos proved himself, once more, as cherishing the spiritual life within Church.

Living in Constantinople at the beginning of the XIV Century and unfolding his activity as spiritual adviser within the circles close to the imperial court, there was no wonder that Theoleptos could be, after the year 1310 and before the year 1317 (namely, when Palamas was 15-20 year of age) one of the first guides of the young Gregory Palamas in the spiritual life.

Following to M. Jugie, who contests to Palamas, by and large, any special education, Salaville adds: "Anyway… nothing seems to allow us to hold Theoleptos responsible for the aberrations reproached to Palamas"[41]. We ask: reproached by whom? Salaville omits saying that the reproaches belonged to Barlaam, to Akindynos, and to Nicephorus Gregoras, and not to

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[37] S. Salaville, *Formes et méthodes*…, in: Echos d'Orient, Janv. – Juin, tome XXXIX, no. 197-198, pp. 1-25.
[38] *Ibid*.
[39] *Ibid*, p. 2.
[40] S. Salaville, *La vie monastique au début du XIVe siècle*, in: Echos d'Orient, 1944, pp. 119-125.
[41] S. Salaville, in *Formes et méthodes…*, contests the fact that Theoleptos would have been one of the first guides of Gregory Palamas.

the Church that, on the opposite, it condemns the teaching of the three mentioned ones. In this case, the aberrations belonging to Palamas become, according to Salaville, the "aberrations" of the Orthodox Church.

Actually, the disciple of Theoleptos, Princess Irene (Eulogia according to her monastic name) took attitude against Palamas, after the year 1340. But we cannot be sure if Theoleptos would have done the same, it he had lived, after Palamas defended, in his writings, the prayer of the heart as practiced by the monks from Mount Athos, and the teaching about the uncreated energies, as involved in the godlike light which the practitioners were imparted with after a long practice of it. A contrary, in the fact that Palamas, in the *Filioque* matter, he upholds and the develops – in the teaching on the irradiation of the godlike light of the Ghost, out of Christ, within the spiritualized people – the teaching belonging to Gregory Cypriote about the "shininess" of the Holy Ghost within the Son, Palamas showed himself as close to Theoleptos, and contrary to the opposite party: Barlaam, Akindynos, Gregoras, and Irene Chumnos.

Theoleptos had the occasion to develop in his advices, directly, the teaching about the godlike light and about the uncreated energies. But that seems to us as being involved in the content of his text as published in the *Philokalia*. And we are trying to argued that in the footnotes.

Theoleptos probably lived around the years 1324-1325[42]. The two writings given by us in the present volume, and the short biographical note preceding them in *The Greek Philokalia*, have been translated in the Romanian language too, and they are, for instance, given in the manuscript no. 9 (XVIII Century), f. 33 r. – 59 r.[43] from the library of Neamț Monastery.

[42] H. G. beck, *quoted work*, p. 693.

[43] According to the description belonging to Fr. D. Feciory, *Manuscrisele din Biblioteca sfintei mănăstiri Neamțu (The Manuscripts from the Library of the Holy Neamț Monastery*), in manuscript, p. 20.

The Word of Theoleptos, Metropolitan of Philadelphia, about the Toils of the Monastic Life

The monastic living is a tree having a tall crown and being very fruitful. Its root is the estrangement from all bodily aspects; its branches are the non-addiction of the soul and the absence of any attachment to the things which the soul got far from; and its fruits are consisting of achieving the virtues, the deifying love, and the uninterrupted joy out of these ones[44]. "For the fruits of the Ghost are the love and the joy and the peace" and the followings (Gal. 5: 22).

Getting far from the world, it provides one with the sheltering nigh to Christ. And I call as world the attachment to the things submitted to the senses, and the attachment to the body. He who has estranged himself from these, into the knowledge of the truth, he attaches himself to Christ, and he gains Christ's love, for which, by rejecting all the realities of the world, he has bought the much precious pearl, namely Christ[45].

Hoy have dressed yourself up in Christ through the savior baptism, you have rejected the defilement through the godlike bath, you have gained to yourself the shininess of the grace and the nobility as creature. But what happened next? Better said,

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[44] The monastic living isn't a baren living, but it grows up in content as a tall and thick tree. It grows up out of the root of detachment from the bodily things; on its dispassion of many kinds, as on some branches of the lack of egotism, there bud up the fruits of the virtues as equally many giving of the own life, as a gift, to God and to other people, gifts animated by love and culminating in that love that deified him who gives himself as a gift. These are fruits which uphold within soul a clean and uninterrupted joy, a joy that isn't like the joy produced by the world's things and successes, that is constantly interrupted by the lack of those things and successes, or without a fulness of substance.

[45] "World" isn't called here the reality of the outside things, but a state of inward passionate attachment to the things submitted to senses and the attachment to the body. The monk uses these in a great freedom and spiritual detachment. That's why, the monk uses the material things within the strictly necessary limits of the earthly life, "as not having anything, though all the things are under their mastery" (2 Cor. 6: 10). The monk rejects the world only in the senses that he doesn't attach himself to the world as to the only and ultimate reality. This detachment from the world it is done for Christ, for the monk knows that in Christ he has enssured a non-passing life and infinitely richer than that the world can provide him with. In this sense, the detachment from the world it is the detachment into the knowledge of the truth. He who detaches himself form the world for Christ, he will be like that one who has found the much precious pearl, one infinitely more precious than the whole world, and more precious than any wealth. But into Christ the world isn't simply denied, but it is found again in its true shininess, a shininess that comes to the world from Christ.

what suffered the man because of his recklessness? By attaching himself to the world the man has changed his godlike traits; because of the man's love for his body, he corrupted his image. The fog of the passionate thoughts darkened the mirror of the soul, which Christ shows Himself through, for Christ is the Sun known with the mind[46].

You have nailed your own soul on the fear of God, you have known the darkness of the worldly disorder, you have understood the scattering of the cogitation caused by noises, you have seen the vain attachment of the people to the much troubled live, you have been wounded by the arrow of the love at the time of appeasing, you have searched for the peace of the thoughts, for you have heard: "Search for the peace and follow it" (1 Pt. 3: 11); you have been wanting the resting of the peace, for you heard: "Turn, my soul, to your resting" (Ps. 114: 7[47]). For that, you have understood that the nobility you have received into baptism by grace, but that you have rejected it, willingly, by passion within world, you must regain it by your good desire. And that's why you have stepped up to work, by entering the holy monastery, and by putting on the honored vestments of the repentance, and you have promised, with the whole your soul, to remain in monastery to your death.

Thus, you have concluded the second agreement with God: the first one, by entering the life from here, and the second one by hurrying up towards the end of the life from here. Then you attached yourself to Christ, through faith, now you attached yourself to Christ through repentance. There you

[46] Through the grace of the baptism, the believer has regained the spiritual shininess that highlights the original beauty of his dignity as creature of God. This shininess isn't separated from the shininess brought by grace, but the grace itself gives back to our nature its shininess, like the sunray, by lighting the face of the things, it shows their beauty. Our nature has been created as a transparent mirror that God to be seen through, namely the infinite light of endlessly rich and deep meanings. In itself the quality as creature of God, it is reflected God's light, or it is comprised the capacity of reflecting that light. The baptism gave back to our creature this connection with God by grace, and so it has reactivated the capacity of reflecting God's light. If it had remained as it had been created, in connection with God, not only the body would have been transparent to the soul, but also the soul would have been transparent to God, as a human person is transparent to the person whom is attached through love to. But the passionate or the egotistic thoughts, which the man turns towards himself through, as he would be the only reality, they have set a fog over this transparency of the soul, and by that, they cause the soul and the body too, to become non-transparent to God.

[47] In KJB we have: Ps. 116: 7: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."; in ROB we have: "Return, my soul, to your rest, for the Lord has done good to you." (E. l. t.'s n.)

found grace, here you have taken a duty upon yourself[48]. Then, because you were a little child, you didn't feel the worthiness you were given, but later on, while you grew up, you knew the greatness of the gift and the fact that you wear a bridle to your mouth. Now, by living in a consummate thought, you know the power of the duty you have committed yourself to. Take heed, lest, by disregarding this promise too, you not to be thrown away like a totally broken vessel, in the outer darkness, where there is the weeping and the gnashing of the teeth. This is for, except the way of the repentance, there isn't any other way leading to salvation[49].

Listen to what David says to you: "You have put the Most High as escape to you" (Ps. 90: 8[50]). And if you have chosen that life according to Christ, that life full of harshness, there won't come to you evilness from the worldly life; for you have chosen to repent yourself, there won't be attached to you the love for money, the delectation, the honoring, the adornment, or the unrestraint of the senses; there won't persist before you the lawless haughtiness of the thought, the mind's slavery, the fickleness of the thoughts, and any other straying and willing confusion; neither the love for your parents, for your brothers, fore your friends, for your kins, all those things won't meet you any longer; there will no longer dwell within you the longing for useless and unnecessary meetings and dialogues. If you love the inward detachment form this body and soul, the whip of the pain wont' come close to your soul and the arrow of the sadness will not hurt your hear any longer, neither it will sadden your

[48] While for the receiving of the grace of the baptism, and so of the original shininess, as reflection of God, it was necessary from the man's part the promise of the faith into Christ, as opening towards Christ, or the faith that the humanity of Christ irradiates the whole light of Christ, by becoming accessible to us, at the activation of this grace covered by the fog of the egotistical passions, the human being contributes with a new promise, with the promise of the repentance, to which some people commit themselves for the whole their life, under the form of the monastic repentance. Thus, the monasticism isn't but a steadfast power in the full work of the grace of the baptism, and it means assuming the duty of full co-working of the man with that grace. The monasticism opens the way not only towards a living with Christ within world, but it opens also the way towards a living, even from here, with Christ, in the future life, through a certain exceeding of the living in this world.

[49] This doesn't mean that there isn't repentance, and therefore salvation, outside the monastic life too. The monastic life makes easier a living into repentance, as the author is going to show in continuation.

[50] In KJB we have: Ps. 91: 9: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;"; in ROB we have: Ps. 90: 9: "For on the Lord, my hope, the Most High, you have put Him, as escape, to you." (E. l. t.'s n.)

face. This is for the ones who have detached themselves from the habit of the pleasure, they have rejected their addiction to any of the mentioned things, and they have blunted the needles of the sadness. This is for Christ shows Himself to the soul that lives in ascesis, and Christ pours within heart an untold joy, and the spiritual joy cannot be kidnapped by any world's delectation or trouble[51]. The good thoughts, the savior memories, the godlike understandings, and wisdom's words, they serve him who lives in ascesis and they guard him in all the ways of his deeds according to God. That's why he tramples on all the irrational lust and on all the hurried anger, as over asp and basilisk, and he tramples on wrath as over a lion and he tramples on pleasure as over a dragon (Ps. 90: 13[52]). And the cause consists of the fact that, the whole his trust, by being detached from people and from the mentioned things, he has tied it to God, and he is being enriched in the knowledge of God and within his mind he always calls God to his help: "For into Me, He says, he hoped, and I will deliver him; I will cover him, for he had known My name; he will shout out towards Me and I will hear him and not only that I will deliver him from them who trouble him, but I will glorify him too" (Ps. 90: 15[53]).

Can you see the struggles of them who live in ascesis according to God, and can you see their crowns? Strive yourself, therefore, to make deed out of calling[54]. And as you have made

[51] Saint Maximos the Confessor said that the sweetness of the body causes the sadness of the soul and the sadness od the body produces the joys of the soul; or that the body's pleasure is followed by pain. Theoleptos, at his turn, he recommends the avoidance of the bodily pleasures as cure against the heart's sadness. But he immediately specifies that the soulish joy of him who avoids the bodily pleasures doesn't' appear on the ground of a natural law of the contradiction, but by the fact that he who avoids such pleasures, he does that for his attachment to Christ. That's why Christ is He Who gives that man joy, or the thought that, by avoiding the pleasures, he has done something pleasant to God, and thus he has shown that he loves Christ more than anything. As loving and full of life Person, Christ gives him who is attached to Him, a joy that overwhelms the bodily pain.

[52] In KJB we have: Ps. 91: 13: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."; in ROB we have: "Over asp and basilisk you will step, and over lion and dragon you will trample." (E. l. t.'s n.)

[53] In KJB we have: Ps. 91: 15: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him."; in ROB we have: Ps. 90: 15: "He will shout out towards Me and I will hear him; I am with him in his trouble and I will get him out and I will glorify him." (E. l. t.'s n.)

[54] One chooses the monastic life on the ground of a calling from God. He who has listened that calling he must prolong in deeds his affirmative answer. Only thus the answer to the calling from God will be a full answer.

yourself lonely with your body, by rejecting even the thoughts about things, as you have changed your vestments, you will remove also the dialogues and those who are nigh to you by kinship[55]. This is because, if you do not get rid of the scattering within the external realities, you won't raise yourself against those who stalk for you within. And if you do not defeat the ones waging war to you in the seen realities, you won't be able to defeat the unseen cunning ones[56].

And when you make the scatterings from outside to come to an end, and when you forsake the thought from inside you, your mind will ascend to the things and to the words of the ghost; and, instead of the habituation to your kinships, you will get accustomed to the ways of the virtues; instead of vain dialogues, born out of the conversations with the world, your soul will be illuminated and made wise by meditating and unveiling the godlike words which are moving into your cogitation[57]. The unchaining of the senses becomes a chain to the soul, and the chaining of the senses brings the unchaining of the soul[58].

The sunset brings the night; the withdrawal of Christ from within the soul, in brings the darkness of the passions and the unseen beasts tear the soul apart. When the sun rises, the beasts gather themselves within their dens; there dawns Christ on the sky of the thought that prays, and all the worldly attachment is removed and the love for the body disappears, and the mind start at its thing, namely at meditating at the

[55] The monk must become lonely not only with his body, but also with his soul, in what regards the external realities. That's why he must empty his soul of the meanings of the things too, and to forget about the useless dialogues.

[56] By making the man to get scattered in the external things, the enemy sets hold on man's interior, which the man has forgotten about. That's why, by taking vigil, the monk must always pay attention to the things happening within himself, while avoiding to get lost in all sorts of inappropriate thoughts caused by the external things and circumstances, or avoiding the memories of some inappropriate things or circumstances.

[57] But, avoiding the scatterings towards the external realities and towards their related thoughts from inside, it doesn't mean emptying one's soul of any content or aspiration, but it means elevating one's mind, namely the highest part of one's soul, at the realities and at the words of the Holy Ghost, by deepening the mind into their endless meanings. Meditating at these words it will illuminate one's soul and it will make one's soul wise.

[58] Theoleptos summarizes here what he said before about the need for closing up the senses directed towards the external realities, in order to unchain the soul's wings towards ascending into the endless horizon of the godlike realities.

godlike realities, until evening (Ps. 103: 21[59]), not interrupting the work of the spiritual law even for an instance, and not only committing it with measure, but until the end of this life and until his soul will exit his body[60]. This is shown also by the Prophet who says: "How much I have been loving Your law, my Lord, I have been occupying myself with it all day long" (Ps. 118: 97[61]). He calls it as "day" the whole span of each one's life from here.

Stop, therefore, the dialogues about the external things and fight the inward thoughts, until you will find the place of the clean prayer and the house Christ lives in, Christ Who lightens you and He sweetens you through His dwelling and knowledge[62]; and He prepares you to reckon the troubles for Him as a joy, and to avoid the worldly pleasures as they would be an absinthe (as a bitter drink).

The winds arise the sea's waves, and if the winds do not cease, the waves do not calm down, neither the sea. Likewise, the ghosts of the evilness stir up within the soul of the inattentive one, the memories about his parents, brothers, kins, close ones, banquets, holidays, theaters, and of all the other imaginings of the pleasure, and they command the sight, the tongue, and the body, to encounter those. By that, the present hour too is spent vainly, and the hour to come too, when you stay in your monastic cell, when the memories of the seen and unseen realities will be scattered. And thus, the monk's life passes meaninglessly in worldly occupations, which carve their

[59] In KJB we have: Ps. 104: 23: "Man goeth forth unto his work and to his labour until the evening."; in ROB we have: "The man will go out to his thing and to his work until the evening." (E. l. t.'s n.)

[60] It is recommended that prayer that calls and brings Christ, the Sun of the light known with the mind, He Who banishes away the darkness of the passions. One must say this prayer without the least trace of interruption, to the end of his life. Obviously, this is the ceaseless Prayer to Jesus Who dwells, surrounded by light, within that soul that practices this prayer. Without actually indicating the method of the ceaseless prayer, Theoleptos gives here an explanation to the fact that, through this prayer, Christ dwells, with His light, within the soul. This is for, if out of any good person there irradiates a light, the richer will be the light that spring out of the All-Good Christ.

[61] In KJB we have: Ps. 119: 97: "O how love I thy law! it is my meditation all the day."; in ROB we have: Ps. 118: 97: "For I have been loving Your law, Lord, it is my cogitation all the day." (E. l. t.'s n.)

[62] Here Theoleptos mentions directly the "clean prayer", clean of any thoughts foreign to it; and he mentions too the place that prayer is done at, as being the most inward place of ours. It is about the heart that is, in the same time, the house that Christ dwells in, with His light that irradiates out of Him.

memories into cogitation, as the man's feet leave traces in the snow he treads on.

If we feed the beasts, what will us be able to kill them like? And if we live amongst things and thoughts of the usual and irrational love, what will be able to kill our bodily thought like? When will we live that life according to Christ, that we have promised? The traces of the feet on snow are erased when the sun rises, or they vanish when the water floods. And the memories carved into thought by the tendency to and by the deeds of the love for pleasure, are erased by Christ Who dawns within heart through prayer, and they are erased by the rain of the tears of humiliation too [63]. So, the monk who doesn't work according to rationality, when will he erase the former imaginings from his cogitation? The deeds of the virtues are imprinted into body, when you forsake the worldly habits, and the good memories and the godlike words are imprinted into soul when you erase, through ceaseless prayers done into cogitation, with fiery humiliation, the memories of the former deeds. This is for the light of the memory of the faith into God and the crushing of the heart, they shave like a razor the sinful memories[64].

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[63] It is affirmed, again, the showing of Christ within heart, through prayer. But Theoleptos reckons that this prayer must be accompanied by tears of humiliation, or of pricking of the heart. It is a prayer full of the feeling of the own sinfulness and of the repentance for sins. That's why we ask in that prayer the mercy from Christ: "Lord Jesus Christ, have mercy on me, the sinner". Only by strongly feeling the sinfulness and the repentance for the committed sins and only by continuously asking for the mercy from Christ, which bring Christ's presence within soul, there will be erased from cogitation the tempting images of the former sins.

[64] Here Theoleptos is speaking not about a sole ceaseless prayer, but about "ceaseless prayers". But it can be the same ceaseless prayer. He is asking here too, that the prayer to be done with the fiery feeling of the humiliation or of the pricking of the heart. Only in such a case, the words of the prayer or other godlike words and their memories and the memories of their meanings, they will be imprinted, by repetition, in a working manner, into the soul mellowed by them and by the humiliation accompanying them, after they will have erased the tempting memories of the previous sinful deeds. The cogitation cannot be neutral and static. Into cogitation are imprinted the words and the memories of the repeated deeds, good or bad, with their force that move the cogitation on the direction corresponding to those. One of these two categories, it erases the another. But of course, until the full predominance of one of the two categories, there takes place a contradictory movement, a tearing into the soul. When the godlike words and their meanings are imprinted, exclusively, in the mellowed hear, or in the heart crushed by humiliation and for the love for God, and by that the heart is totally open to God, a clear light, a light opposed to the darkness which lurk in the tempting memories of the sins, it makes way into heart. That light that then it fills the heart up, it isn't, according to the explanations provided by Theoleptos, a light of the theoretical knowledge, but it is a light of the obvious and loving feeling of the presence of Christ; the horizon that light opens, it is a

Take example from the bees' wisdom. The bees, when the know that the wasps' swarm are around stalking them, the bees will remain inside the hive and so they escape the wasps' attacks. So, you will reckon the useless meetings like some wasps and you will run away from them with the whole your zeal, and you will remain inside the shelter of the monastery, and from here you will try again to enter that stronghold from within your soul, that is the house of Christ, where one can see peace within, and joy, and quietude. This is for Christ, the Sun known with the mind, He sends these gifts as some rays and he gives them to the soul who receives Him faithfully and with love for kindness, as a reward[65].

So, while you sit at the table, you will remember God, and you will raise your mind from everything and, you will throw your mind, voicelessly, towards God. And you will pour the whole feeling of your heart before Him and you will attach yourself, through love, to Him[66]. This is for the remembrance of God it means seeing God, and that attracts the look and the desire of the mind towards Him and it envelops the mind in the

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horizon of the communion with Christ, a horizon entered by that heart that got out of the narrowness of the prison within the limits of the own self, and it is a horizon of the life, of the cleanness, of the joy, and of the peace.

[65] This horizon is opened to the most inwards part of the soul, where the cogitation cannot reach until the tempting memories of the sinful lusts, preoccupied with egotistical pleasures, they aren't erased form the cogitation. These ones keep the soul not only locked up within his limits, but also in the most superficial area where those pleasures take place. When has got rid of them, the cogitation enters - through the ceaseless and perseverant prayer, or by ceaselessly remembering the name of Jesus, done with the warmth of the mind – the most inwards part, that part that is capable of the greatest feeling of the soul, or within heart, that is the house of Christ, and it opens this house to Christ just by entering this house. Only by opening, or by actualizing these heart's potentialities of feeling, the cogitation encounter Christ there within. Only there, Christ Who is the Sun from above senses and understanding, He gives to that soul who faithfully received Him at baptism, His light-giver rays, His rays giving spiritual warmth, and peace, and love, and joy. Again, Theoleptos says that Christ appears within that intimate interior of the man, only when the man's soul received Him faithfully and with love for kindness, of with love for kindness equivalent to beauty (to Philokalia).

[66] Theoleptos asks both for remembering God and for rushing the mind towards God, voicelessly. What can be reconciled these both like? Only by the fact that the mind can think at God but without using words. This is the so-called "purely thought prayer" (μονολόγιστος ευχή). This prayer it requires a special focusing of the mind. A prayer uttered through words, it often can be a formal prayer, uttered only with the lips, a prayer repeated by habituation, so that the man's mind forsakes the prayer and it lets itself to be entangled in other thoughts. But a purely thought prayer it keeps the whole mind concentrated on it. In this prayer the mind is and remains tightly attached to God. The power for this tight attachment to God it comes to the mind out of feeling a great love of the heart for God. The whole feeling the believer is capable of, through his heart, it is overpoured or it is directed towards God.

light from around God[67]. By turning itself towards God, the mind, after it stops all the meanings which give images to the things, the mind will look at God outside any image[68]. And in that nescience that overwhelms any knowledge, due to the unapproachable glory, the mind's sight is filled up with light[69]. Without knowing Him Who is seen, because of the helplessness of comprising Him, the mind knows Him due to the truth of Him Who actually exists and Who is the only One above existence[70]. BY nourishing his love and by strengthening his zeal with the richness of the kindness that springs out of there, he will be found worthy of endless resting and happiness[71].

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[67] But the feeling of the heart towards God, at its turn, it is produced by that spiritual (understanding) sight that sees God. Through this sight, God Himself attracts the cogitation of the mind and the feeling of the heart towards Himself, and He feels them up with His light. Thus, the tarrying of the thought at God, or remembering Him ceaselessly, it is produced by seeing Him, or, seeing Him it is produced by ceaselessly remembering Him.

[68] Seeing God is above any image. This is because the image is the expression of a meaning, and the meaning too, it defines, namely is sets up some borders. But God is above any definition, above any border, namely He is above any image or meaning.

[69] But this seeing of God it is, though, real, for God is real. This seeing of God is real knowledge. The soul doesn't' experience a void, but the soul experiences a presence, a plenitude differing from himself. This is a knowledge that exceeds any knowledge. It is called as nescience in the sense of exceeding (χαθύπεροχήν); the soul is overwhelmed by the experience of the presence of God. This differs the presence of God and the knowledge of God from any other presence and knowledge. Although, this knowledge that is above any knowledge that defines, it is due to God's inaccessible glory. This is a second paradox. The third paradox is that that glory, though it cannot be defined in itself, it fille up with shininess the look of him who looks at it. We have an analogy in the fact that the glory of a human person or the kindness that irradiated out of that person, it is nigh to us but. Still, we cannot define it, though it penetrated us.

[70] Here are used notions belonging to Dionysus the Areopagite. But those notions receive here a practical application, they become lived. God is above existence, so that He is transcendent to our way of being - that is simply existent, or that is precariously existent -, and God is transcendent to our knowledge that is capable of comprising only this kind of existence, one that has something precarious, fragile, and uncertain in it. The supra-existence of God, it is experienced though, but as a firm and undefinable reality. God imposes Himself, through experience, as the supreme truth, as the truth by excellence, as the pure and simple truth, as the sole truth in the actual sense of the word. And we feel that He is the One Who gives us the power to notice Him as such, because we do not have in our precarious existence the organ capable of noticing the existence that is above our existence.

[71] The soul that has reached - by gift – this experience of God, that soul has everything. Nothing attracts that soul higher. That soul is in a full satiation of this thirst for knowledge, in a resting of all his tensions, in an endless happiness. That soul doesn't get bored of what he experiences, for that reality is borderless, it cannot be defined. That's why that soul doesn't try to pass higher, for there isn't a border that he could cross higher, neither is there a border that soul could cross downwards, in order that soul to repeat the adventure of the climbing at the "much-more" that he has left, in an Origenistic or anthroposophical meaning.

These are the signs of the remembrance with full zeal. And the prayer if the *dialogue of the cogitation with the Lord*, the prayer's words reaching God together with the mind wholly stretched towards God. This is for the understanding, by uttering the name of God, and the mind by attentively and with limpidness following the calling of the godlike name, the light of the knowledge of God will overshadow the whole soul as a luminous cloud[72]. The zealous remembrance of God is followed by the love and by the joy. "I remembered God, he says, and I rejoiced myself" (Ps. 76: 4[73]). And the clean prayer will be followed by knowledge and humiliation. "On that very day I will call You, he says, behold I have known that my God You are" (Ps. 55: 9[74]). "The sacrifice of God, the humiliated ghost" (Ps. 50: 19[75]). This is for the mind and the thought which are presented to God, through a strong feeling and through a fiery prayer, they will be followed by the humiliation of the soul[76]. And if the mind, the word, and the ghost run and fall down before God, the first one by taking heed, and the second one by calling, and the third one through humiliation and love, the

[72] The words of the prayer touch God, for the mind itself touches Him. There is no interval between the mind that talks to God in prayer, and God Himself. But the disappearance of the interval isn't due to a physical act of surpassing that interval, but it is due to a full attachment of the cogitation, of the understanding, and of the love, to God. God fills up, with His presence, the heart's understanding and feeling. The understanding is, in the same time, an understanding of the presence of the non-understood One. And it is uninterrupted. It is a light of the knowledge that envelops the soul as a luminous cloud, one that totally penetrates the soul and it makes the soul wholly luminous. But the soul has the clean conscience that this light isn't born within him, but it springs out of God as infinite and transcendent Person (Exod. 40: 32).

[73] In KJB we have: Ps. 77: 3: "I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah."; in ROB we have: Ps. 76: 3: "I remembered God and I trembled; I thought and my ghost weakened." (E. l. t.'s n.)

[74] In KJB we have: Ps. 56: 9: "When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me."; in ROB we have: Ps. 55: 9: "My enemies will turn back, on any day I call you. Behold, I have known that my God You are." (E. l. t.'s n.)

[75] In KJB we have: Ps. 51: 19: "Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar."; in ROB we have: Ps. 50: 19: "Then You will deign the sacrifice of the righteousness, the tribute, and the burnt offerings; then they will put calves on Your altar."

[76] Nobody can come close to God with a theoretical speculation, but only with a heart pricked by the conscience of the own smallness and sinfulness. In this state it is experienced the presence of God, as penetrating through the holes of such a heart that is pricked all over. God enters such a heart with the rays of His gentle, healing, and cleaning love.

whole man from within, he will liturgize to the Lord[77]. "You shall love, he says, your Lord with the whole your heart" (Deut. 6: 5).

But I want you to know this too: lest, while reckoning that you are praying, you actually wander far from prayer, and you toil without gaining, and you run into desert. This happens when we sing with the mouth, when the mind is carries away and it is divided between passions and things, so that the meaning of the song will be defiled. But this happens to the cogitation too. Often, while the cogitation crosses through the words of the prayer, the mind doesn't follow it and it doesn't aim to God Whom the dialogue of the prayer is done with, but the mind is sneakingly deviated towards certain thought. Then, the cogitation says the words by habituation, while the mind will slip away from the knowledge of God. Consequently, the soul too shows himself as without understanding and without settling, because the mind has been scattered in some hallucinations, or towards what the mind is stolen to, or it wants. And so, by not being present the knowledge into prayer, and because the ones who prays he doesn't present himself to Him Whom he prays to, what his soul could be sweetened like? And what the heart will be sweetened like, that heart that only mimics praying, but it doesn't' actually make the true prayer?[78]

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[77] We have here a worthy of memorizing definition of the inward Liturgy. It is a surrender of the whole man to God, through the strained attention, through the calling lit by longing (epiclesis), and through the pricking and the humiliation of the entire being.

[78] It seems that we would have here an echo of the methods of the prayer in three modes, one that circulated at that time and it was attributed to Sant Simeon the New Theologian, without actually belonging to him. It was published in the old Greek language by J. Hausherr S. I., *Le méthode de l'oraison hésychaste,* Orientalia Christiana, vol. IX, 2, no. 36, 1927, pp. 102-209, and in the neo-Greek language in *The Greek Philokalia*, and in G.P. 120, 701-710; see also other elements concerning that method at Pr. D. Stăniloae, *Viața și învățătura Sfântului Grigore Palama*, Sibiu, 1938, p. 45 and the followings. But at Theoleptos the distinction between the three modes it is more clearly exposed. According to him, there is a prayer done only with the lips and not accompanied by cogitation, and then there is a prayer accompanied by cogitation but the cogitation remains at the logical meanings of the words, and then there is a prayer which the mind itself sinks in the experience of the presence of God. Theoleptos discerns between the cogitation that remains at the content of the words and the experiencing of God as present Person, by the mind that has entered a state of sensitiveness, of humiliation, of pricking, of awareness of the own sinfulness, and of ceaseless repentance. It is an encounter between the human person who has everything from God, and God as Person Who gives everything. As long as the mind moves only amongst the ideas about God, the mind behaves as one manipulating God as object, the mind being full of trust in its own power of knowledge, but the mind actually remaining far from the godlike reality. Only the prayer done with the mind it truly sweetens the soul and the heart, by filling them up with God's power and kindness, as Theoleptos says.

"It will be gladdened, he says, the heart of them who search for the Lord". But he who searched for the Lord is him who comes close to God with the whole his thought and with a fiery heart and he removes all the worldly thoughts, in exchange for the knowledge and fore the love of God, which spring out of the ceaseless and clean prayer[79].

In order to clarify even better, the sight of the mind by remembering God, and the price the clean prayer has into thought, I am going to use the body's eye and tongue as icons. This is for what the pupil is to the eye and what the uttering of the word is to the tongue, likewise is to the mind the remembrance of God, and that is the prayer to the cogitation[80]. Like the eye, by catching the seen thing with the sense of sight, it doesn't voice that out, but through the experience of the seeing it receives the knowledge of the seen thing, likewise the mind, by getting close, through remembrance and with love, to God, and by attaching to God with fiery feeling and into the silence of the simplest understanding, the mind is enveloped by the godlike light, and it receives the earnest of the future shininess[81]. And like the tongue, by uttering words, it unveils

[79] Thew clean prayer is the third kind of prayer, for it has been cleaned even of the logical meanings of the words, for he who prays has encountered God face to face, as person to Person, without the interval of any thoughts between them. Better said, in this prayer the cogitation and the understanding are elevated to God as to the unique and only living and person and indefinite and infinite content of the cogitation. The mind exited the state of separation from God; that's why it's no longer a mind that cogitates at God, but it is a person full of love towards another Person Who is God, a love that is fully produced and manifested only when a person meets another person, in this case being about the encounter of the human person with God as Person.

[80] Like the eye sees through pupil, and like the tongue expresses itself through word, likewise the mind sees God by remembering Him and it articulates the cogitation through prayer. We are seeing here, again, what Theoleptos discerns like, between that mind that intuits the presence of God as a whole, as Person, and that cogitation that the mind ramifies within, in acts directed towards partial meanings, separately defined, self-standing, and fully expressible. Within mind is unfolded the memory about God as Person, it is brought or it is kept His presence as Person, while into cogitation are listed up the meanings of the prayer's words referring to diverse traits and benefactions of God. But the remembrance of the same God, with the mind in state of prayer, and the meditation at the diverse meanings of God as comprised in the prayer's words, they must go together. When the cogitation parts with the mind, the prayer is no longer an emotional experience of the presence of God as loving Person, a Person worthy of endless love.

[81] The mind isn't an organ for theoretically knowing God, but for emotionally experiencing Him, and also for undivided understanding of God, an understanding undivided in notions and above word. This unmediated experience of God's presence is equivalent to experiencing His

the mind's will to him who listens, likewise the cogitation, by heralding the short syllables of the prayer's words, often and fiery, it unveils the ask of the soul, to God Who knows everything, by persevering into prayer and through the steadfast breaking of the heart. And the breaking of the heart opens the heart to the loving of man God, and it makes the heart of him who prays, to receive a rich salvation[82]. This is for "the broken and humble heart God won't persecute" (Ps. 50: 19[83]).

It happens likewise with the emperor from earth too. When you get close to the emperor and you present yourself to him with your body, if you pray with your mouth and if you look at him, you will attract the imperial benevolence. You do that too, either amongst the church's congregation, or in the loneliness of your monastic cell. By attending the assemblies with your brothers into the Lord, as you present yourself to Him and as you bring song to Him with your mouth, likewise you keep your mins attentive to word and to God. By that, your mind will know Whom it speaks and Whom it meets with[84]. This is for, if the cogitation occupies itself, in a strained manner, with the prayer, the heart will be found worthy of a joy that cannot be stolen, and of an untold peace. And if you sit in your monastic cell, by yourself, attach yourself to that prayer from cogitation, with an awaken mind and with a churches ghost. And the sight will overshadow you, through watchfulness and knowledge, and it will dwell within you through prayer; and the wisdom will rest itself within you, through humiliation, and it

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light, as earnest of the future light, a light that will be the full manifestation of His loving presence.

[82] Another difference between seeing God, by the mind, and the prayer done towards God by cogitation, without foreign thoughts, it is that through the first one the mind is filled up with the light itself of God, whilst, through the second one, are interpreted in words, not to the people, but to God, the soul's needs, of the man's state of emotional breaking of the heart, in front of God. By that, between the mind's sight and the cogitations' prayer, there occurs a new connection: by communicating to God his state of crushing, of humiliation, the soul asks God to open Himself even more, to the prayer, and by that the prayer receives even richer salvation; or, the soul sees God even more, and that fact produces in the man's mind an even greater loving emotion.

[83] In KJB we have: Ps. 51: 17: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."; in ROB we have: Ps. 50: 18: "The sacrifice of God" the humiliated ghost; the broken and humble heart God won't persecute." (E. l. t.'s n.)

[84] The mind will know not about the touch as an impersonal reality, but the mind will meet God Person, namely Somebody, or the Supreme Somebody.

will banish away the irrational pleasure, and it will bring within you the godlike love[85].

Believe me, for I am telling you the truth! If in the whole your work the prayer isn't absent, this mother of the goods, you won't fall asleep until you will receive the Bridegroom Who will take you inside and Who will fill you up with glory and with untold gladness. This is for the prayer removes all the impediments, it smooths out the virtue's path, and it makes it easier to him who searched for it. Take heed at the mode of the prayer with the thought: the dialogue with God it removes the passionate thoughts; the mind's looking at God it banishes away the world's meanings; the humiliation of the soul it banishes away the love for the body. The prayer, by ceaselessly uttering the godlike name, it proved to be as a dialogue and as a union of the mind with the rationality and with the soul. "For where there are two or three gathered in My name, there I am too, amidst them" (Mt. 18: 20). Thus, the prayer, by gathering up, out of the enmity through passions, and by tying together with itself the three parts of the soul, it unites the soul with God Who is in Three Hypostases. First, it erases from the soul the shame of the sin, through the images of the virtue, and then, by painting again the beauty of the godlike traits through the holy knowledge achieved at its time, it presents the soul to God. And the soul immediately knows his Creator. For "on that day that I will call You, behold that I knew that my God are You" (Ps. 60: 10[86]). But he too is known by God. For he says: "The Lord has known them who are His" (2 Tim. 2: 19). He knows God for the cleanness of his image, for any images tends towards its model and it is tied to its model; and he is known

[85] Through cogitation, he who prays, he tells something to God, while through his awaken mind he stays, in a strained manner, in front of God as Person, and through his crushed and humiliated ghost he lives, with deep emotion, this encounter with God that filles hi heart up with joy and peace. Through the watchfulness of the mind, he who prays, he notices the presence of God as a sight enveloping Him into light; through his cogitation, it will dwell within him, during prayer, the knowledge that gives some clean expression to the sight of God, or to the general living of God's presence. In the same time, through prayer, it will rest within him the wisdom, one that isn't, at its turn, a cold rational state, but it is a sweet feeling of equilibrium, of decency, produced by humiliation, which the rationality still isn't absent into, a delicate feeling that banished away the rudeness of the voluptuousness irrational and blind in its egotism, and it bring within soul the godlike love.

[86] In KJB we have: Ps. 56: 10: "When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me."; in ROB we have: Ps. 55: 9: "My enemies will go back, on any day I call upon you. Behold, I have known that my God are You." (E. l. t.'s n.)

for his likeness into virtues, for by that he both has the knowledge of God too and is known by God[87].

He who prays for receiving the imperial benevolence, he uses three ways: or he prays with his voice, or he presents himself while keeping his silence, or he throws himself at the feet of him who can help him. The clean prayer, by uniting the mind, the word, and the ghost with itself, through words it calls upon the name of God, through mind it focuses, without scattering, towards God it calls, and through the ghost it shows to God its humiliation and its love, and so the prayer earns the mercy of the without-beginning Trinity, of the Father, of the Son, and of the Holy Ghost, the One God[88].

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[87] The prayer unifies the three powers of the soul torn through passions. The prayer doesn't belong only to the mind, or only to rationality that defines, in meanings, the total intuition of the presence of God characteristic to the mind, or, the prayer doesn't belong only to the heart that lives, with its feeling, this presence. By having a complex character, the prayer is the only means for soul's unification. And only unified thus, and as become capable of living the reality of complex richness of God, the soul can notice the presence of God, and so the soul can unite with God. Or, vice versa: the prayer has the power to unify the soul, for it unites with the all-complex God, but Who is One in this richness, with God Who is a threefold unit: the Mind, the Logos, and the Ghost of life, or the Father, the Son (the Word) Whom the Father or the Mind reveals Himself in, and the Holy Ghost in Whom the Father and the Son unite Themselves in love. The soul is united with God through prayer, but without leaving his own complexity, for the soul is imprinted within, with the unitary complexity of God. And this imprinting is done through prayer, when the soul comes close to God, at maximum possible, and the soul opens himself to God. Thus, the prayer is a living communication, between soul and God, and vice versa. Through prayer come within soul and are imprinted also the virtues having their origin in the irradiant kindness of God. And, also through it, it comes within soul, the knowledge of God Who is experienced on diverse degree of intensity. This is for, through prayer, the soul sees and feels God in His spiritual and living richness. And the knowledge comes from both sides. This is for, through prayer, it is done a movement both from the soul's side towards God, and from God's side towards the soul, given that both God and the soul aren't objects, but both of them moves freely and with a great interest, towards another. The soul knows God through prayer, for through prayer it is activated the soul's relation, as image of God, with his model. But God too, He knows the soul, for the soul has opened himself through virtues, and in a culminant mode, through prayer, to God, for God Himself imprinted Himself, irradiating within soul, through virtues and through prayer. Properly said, the virtues as steadfast openings - but being always in action through deeds and through prayer – and animated by the remembrance of God, they are both ways which the soul can know God in, and ways which God know the soul in, for the soul is ever more open to God.

[88] Here, Theoleptos is showing that, through rationality, he means the word too. This is for, in words are expressed the meanings which the rationality gets out of God's indefinite, an indefinite noticed by the mind by focusing, entirely, upon the infinite God, in a complex but unitary feeling, perceived as Trinity of Persons by the man as person. And the man's ghost experiences this perception of the personal presence of God, as feeling. The rationality, or the word, when complete, it consequently expresses too the feeling experienced by the soul, in

And when you ascertain that you are weakening at prayer, you will use a book and, by taking heed at reading, you will receive the knowledge. Do not pass over words quickly. Study the words with your cogitation and gather them into the treasury of your mind. Then, you think at what you have read, in order your cogitation to be sweetened by understanding and in order the read word to remain unforgotten to you. Through this, your heat will be lit up by the godlike cogitations. "In my cogitation, he says, there will be lit a fire" (Ps. 38: 4[89]). This is for, like the food sweetens the taste when it is thinned by teeth, likewise the godlike words, by always coming back within soul, they enrich and gladden the understanding. "What sweet are like, Your words, to my throat" (Ps. 140: 6[90]). Take without your heart the evangelical words and the advices of the blessed fathers, research their lives, so that you will be able to think at those during night. Thus, when your cogitation gets tired of prayer, you will refresh it by reading and by thinking at the godlike words and you will make it even more zealous at prayer[91].

You sing psalmody with your mouth. But keep a calm voice and watch your mind, while not allowing anything unthought at, from what you utter. And if something slips away from your mind, you will repeat that verse every time that

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front of God, or: the repentance, the love, and the humiliation. But the humiliation, the repentance, and the love are met by God with His mercy and love. The soul experiences God in prayer and in this act of being met by God.

[89] In KJB we have: Ps. 39: 3: "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue,"; in ROB we have: Ps. 38: 4: "My heart has become hot within me and into my thought it will be lit fire." (E. l. t.'s n.)

[90] In KJB we have: Ps. 141: 6: "When their judges are overthrown in stony places, they shall hear my words; for they are sweet."; in ROB we have: Ps. 140: 6: "May their judges to fall of the cliff. My words will be heard for they have been sweetened." (E. l. t.'s n.)

[91] The words do not have only the role of expressing some rationalities, or the cogitation, or the understanding, that takes diverse aspects out of the indefinite living of the mind in its encounter with the infinite God, but they also have the role of nourishing this understanding, and to deepen the mind's indefinite experiencing of God, and to place the mind, to keep the mind, and to deepen the mind into the state of prayer. In the first place, this origin and this power belongs to the words of the Holy Scripture and to the words of the prayers, which have been uttered most often, namely the words of the Chruch's prayers. These words have been born – and they occasioned countlessly to countless people – the encounter between mind and God, and therefore they are the most appropriate to help the mind to ascend to this encounter, for they express this encounter in the most adequate manner. Also, the word which the people expressed with, the realities created in their transparency for God, these words too, they can be used for elevating the mind at God Who is their Creator, and at His traits, realities which is manifested within, through deeds, His love for us.

happens, until you will have your mind accompanying the uttered words. This is for the mind is able to sing with the mouth and to keep the memory of God in the same time. You can find out this out of the natural experience. This is for, like he who encounters somebody, and he is able to talk to that one and to look at him too, likewise he who sings with his lips he can too, to focus his attention on God[92].

Do not avoid kneeling. This is for the kneeling symbolizes the falling of the sin, off from us, and it occasions our confession of sins[93]; and the raising up from kneeling means the repentance, and it symbolized the promise for a life into virtues. But each kneeling must be accompanied by the understanding calling upon Christ, for, by attaching ourselves with our soul; and with our body, to the Lord, and we must gain the mercy of the God of the souls and of the bodies[94].

And if you give to your hands also a calm work, during the prayer done with the cogitation, in order you to banish away the sleep and the laziness, this too it invigorates the struggle of the ascesis. This is for, all the mentioned works, committed together with the prayer, they sharpen the mind, they banish away the idleness, they make the soul nimbler, and the understanding sharper and fierier in working the prayer within cogitation[95].

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[92] The mind can be active also while uttering the words of the prayer, btu it can also persevere in remembering God. The words are animated and warmed up, while the mind does that, by the memory of God. If the mind gets out of words, the words become empty sounds, and the mind no longer perseveres in remembering God. Not only the mind ties the words to the memory of God, but also the words help the mind to persevere in remembering God. The only condition needed is that the mind not to get scattered when uttering the word about God or towards God, when praying. That's why, many treaties belonging to the Holy Fathers, when describing the mind's prayer, they present this prayer as accompanied by attention, of by taking heed (προσευχη και προσοχή).

[93] Philosopher Mas Scheller said that it differs the feeling which the man prays with, while kneeled, from the feeling he prays with, while standing (Stellung des Menschen im Kosmos). Here is being specified the nature of this feeling: it expresses humiliation in front of God.

[94] The standing up after kneeling, it expresses the promise of him who has repented, for living, from now on, a life full of virtues. He who has stood up, he must not forget that he hasn't stood up in order to continue living a live foreign to God, but he has stood up in order to live a live given, as a gift, to God, and in order to no longer commit sins. He maintains in his standing position, the remembrance of the name of Christ, and by this he maintains himself in connection with Christ.

[95] Contrary to the wide spread opinion that he who practices the prayer of the mind (of the cogitation), he renounces to any work with the body, Theoleptos sees in the last one a means for sharpening, for maintaining, and for invigorating the mind's attention while praying. Of course, these bodily movements must be, at their turn, manifestations of the prayer relation of

When the semantron is played, you go out of your monastic cell, looking with the body's eyes at the ground, while leaning the work from your cogitation on the memory of God; then, by entering the church and completing the community, do not talk to the one next to you, neither you wander with your mind in vanities, but let you tongue be occupied only with the singing, and make your cogitation steadfast by praying. And when the religious service come to an end, you go back to your monastic cell and start doing the canon established to you.

Going to refectory, do not look at your brothers' portions, neither divide your soul in ugly suspicions. But, by seeing the food placed before you, give your mouth to eat, and give your ear to hear what is being read, and give your soul the prayer, for, by nourishing yourself both with the body and with the ghost, as a whole, you to praise Him Who satiates your lust with the good things.

Getting up from there, you enter your monastic cells with decency and in silence and, like an industrious bee, you toil into your virtues. When you accomplish a task together with your brothers, let your hands working, but keep your lips silent, and let your mind remembering God. And if somebody moves and speaks uselessly, in order you to stop the disorder, you get up and prostrate.

Reject the sinful thoughts, and do not let them walk and tarry within your heart. This is because the tarrying of the passionate thoughts, it gives life to the passions and it kills the mind. Immediately the thoughts attack, from the first noticing of them, you hurry up and scatter them with the arrow of the prayer. And if they persevere hitting and disturbing your cogitation, sometimes withdrawing themselves while some other times rushing upon you, let yourself know that those thoughts are strengthened by your will that welcomed them. They trouble and upset the soul, because of having right upon the soul due to the defeat our free will it endured. Therefore, we must nail

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the mind with God, as the words is too. By kneeling, it is expressed the humiliation towards God, by standing up it is expressed the promise for a righteous life, through diverse works done with the hands it is expressed the will to do those works for the own subsistence and for others', and by that is expressed the will for serving God, as God Himself destined the man, by creation. The body actualized its rationality through all the skills achieved through diverse activities. But the body is spiritualized or pneumatized, namely it actualized its rationality rightly, fully, and cleanly, through works crossed through by the remembrance of God, for this remembrance of God brings within those works the work of the godlike Ghost Himself.

those thought at stake, by confessing them; this is for, once defeated, the evil thoughts will run away. Like the apparition of the light scatters the darkness, likewise the light of the confession erases the thoughts of the passions, because of being those too a darkness[96]. This is for the vain-glory and the idleness the evil thoughts had as their den, they have been destroyed and shamed by the confession and by the heavy suffering of the accomplishing of the canon. But when he who lives in ascesis tries to cut off, with the prayer, the thoughts which bother him, he cuts them off for a short while, and he stops their work by fighting them out, but he won't deliver himself forever if he still allows the causes which generate those, namely the resting of the body and the worldly love for honors, because of which he doesn't move himself towards confession. Consequently, he won't achieve either peace, because of keeping to himself the things of the enemies. And because of keeping to himself foreign vessels, won't those vessels be asked back for by their owners? And being those vessels asked from him and because of not giving the things which he unjustly keeps hold on, who will him be able to deliver himself from his enemies? But when he who lives in ascesis, by being strengthened by the remembrance of God, he loves to be despised and he loves to torment his body, and he confesses his thoughts without getting ashamed, his enemies will immediately get far from him, and by being his cogitation liberated, he will have the ceaseless prayer, and he will have, uninterruptedly, his thought at the godlike realities[97].

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[96] We confess evil thoughts, we nail them to a stake, and we take away their power, for we shame them, as we will shame ourselves if we give them a dwelling place within us, further on. That's why, through confession, we detach ourselves from the evil thoughts. The light the evil thoughts are placed in, by confessing them, it shows their ugliness and it takes away their tempting power. Keeping the evil thoughts within us, it means hiding ourselves in a darkness; confessing them, it means that we want to be open and to not longer nourish within us thoughts which, because of shame, we keep them hidden.

[97] Only the passions are interested in keeping unconfessed the evil thought which nourish the passions. The soul liberated from passions he no longer is interested in keeping the evil thoughts within himself. But only the ceaseless prayer, done with the sorrow of the humiliation and of the pricking of the heart, by keeping the soul attached to God, it detaches the soul from the passions which the forgetfulness about God master in. The short prayer, by keeping the soul attached to God only for a short while, it banishes away both the passions and the thoughts nourishing the passions, only for a short while too. That's why is necessary the ceaseless and endless prayer, in order to uproot the passions and to banish away the evil thoughts, for all the time.

Reject totally, any suspicion that moves without your heart against somebody, as one that scatters the love and the peace away; and receive any trouble that comes to you from outside, manly, for that trouble occasions the savior patience. And the patience gives the gift of having a dwelling place and resting in heavens. By spending your days like this, you will live the life from here in content, being glad for the blessed hopes; and you will be moved after your death, daringly, from the things from here, and you will go to the resting places prepared to you by the Lord, rewarding your toils from here, in order you to reign together with Him. To Him are due the glory, the honor, and the worshipping, together with His without-beginning Father and with the All-Holy and kind and of-life-maker His Ghost, now and forever and ever. Amen.

Of the Same Theoleptos of Philadelphia, Word about that Word Hidden into Christ

1. That mind that runs away from the outside realities and it gathers itself into the inward realities, it comes back to itself. Then that mind unites itself with the word that the mind has it naturally in his cogitation and, through the word that the mind has in existentially, the mind unites itself with the prayer, and through the prayer the mind ascends to the knowledge about God, with the whole mind's power and loving feeling. Then the lust goes away from the body, and the whole loving of body feeling cease working, and the beautiful realities of the earth show themselves as unattractive. This is for the soul, by throwing behind all the things of the body, starts following the beauty of Christ[98], and it pursuits that with the deeds of the

[98] Theoleptos is always preoccupied with the report between the mind and cogitation and word. The cogitation is that work that the mind enters the special relation with, with diverse objects or subjects. In this role, the cogitation unveils the meanings of the things and these meanings are expressed in words. Thus, the words are virtually involved in cogitation, and therefore in the mind, but the words also enrich the mind and the cogitation by expressing the meanings of the real things. The words are the expressed relations of the mind with the realities specifies through cogitation. Properly-said, the words indicate the realities, so that they depend on realities, but because the meanings of the realities are unveiled by the mind through cogitation, the words can be reckoned as existentially depending on the mind or on the mind's cogitation, directed towards the specified realities, or wanting to specify those. This is for, as there cannot be things which cannot be understood by the mind's cogitation, likewise there isn't cogitation of the mind without the capacity and the necessity for being actualized by unveiling and expressing the things and the persons. Thus, one can say that the potential roots of the realities are within mind as image of the Supreme Mind Who is their ultimate origin, and they are also images of the Logos or of the Supreme Word Who cogitates them, specifically, from eternity, and Who expresses them since He cerates them and then in a concrete human manner, since he has embodied Himself.

But that mind that is directed, through cogitation, only towards material things, that mind is, somehow, outside itself. Only that mind whose cogitation is directed towards God and that expresses by works its relation with God, by specifying God's meanings in a somewhat improper and analogical mode with the things created by Him, but always being in an effort to exceed this specification, it is a mind gathered within itself, a mind that, through this gathering within itself and reunification of itself, it likens to and it is filled, in a superior manner, with God. This is for, God isn't perceived, actually, outside the mind, in the specified things, which divide the mind itself in its works, but God is perceived in the unified interior of the mind, and by this, the mind is united with God in a superior manner, for the man cannot be alone. Actually, the mind is either with the material things, namely united with the material things in a ramified manner, or the mind is with God Who is the origin of the things and of the mind. The need itself for being the mind at least with the things, or the sentiment that the mind doesn't find in things the whole truth, and the discontent of being only with the material things, it shows that the mind is made for God. That's why isn't good the mind to be alone,

appropriateness and the cleanness of the cogitation and singing: "There will be brought virgins to the Emperor, on His track" (Ps. 44: 16[99]). By imagining Christ and by seeing Him, the soul says: "I saw, from before, the Lord in front of me, for He is on my right hand" (Ps. 15: 8[100]). By attaching himself to Christ, through love, he shouts out: "Lord, before You there is the whole my desire" (Ps. 37: 9[101]). BY always looking at Christ, he shouts out: "My eyes always towards the Lord" (Ps. 24: 16[102]). And by talking to Christ through the ceaseless prayer and by getting sweetened, he gladly says: "Let my speech get sweeten with Him, and I will be glad of the Lord" (Ps. 103: 35[103]). This is for God, by looking at the speaking of the prayer, as One Who is loved, called upon, and summoned to help, He gives the soul who prays, as a gift, an untold joy. And the soul, by remembering God through the speaking of the prayer, he is

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namely the mind doesn't feel good while being alone, or the mind just cannot be alone. But only out of that mind that has forgotten about itself, that mind that has fallen asleep to the specified material things from outside, there occurs the love for the true complementary reality of itself, and the love for the Supreme Mind than comprises the human mind too, together with the others, and Whom the human mind finds itself again in. In this union with God, that word that depends existentially on the mind's cogitation, it is a prayer word. This is for, God perceived in His merciful greatness, it inspires, as such, the prayer and the worshipping. Thus, the prayer is the mode that the mind's cogitation ascents in, at the knowledge about God, and in this, it is actualized the mind's loving power and disposition, which aren't actualized by partially in relations with other persons. The love for God is so powerful that is overwhelms or it stops the feeling of the body's pleasures and the body's lust for them. The soul is ceaselessly attracted by the beauty of Christ and the soul searched for that beauty. That's why the soul calls only upon Christ. This is the ceaseless prayer to Jesus.

[99] In KJB we have: Ps. 45: 14: "She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee."; In ROB we have: Ps. 44: 16: "There will be brought to the Emperor virgins after her, her girlfriends will be brought to you." (E. l. t.'s n.)

[100] In KJB we have: Ps. 16: 8: I have set the Lord always before me: because he is at my right hand, I shall not be moved."; in ROB we have: Ps. 15: 8: "I saw, from before, the Lord always before me, for He is on my right hand in order I not to wobble." (E. l. t.'s n.)

[101] In KJB we have: Ps. 38: 9: "Lord, all my desire is before thee; and my groaning is not hid from thee."; in ROB we have: Ps. 37: 9: "Lord, before You there are all my desire and my sigh hasn't been hidden from You". (E. l. t.'s n.)

[102] In KJB we have: Ps. 25: 15: "Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net."; in ROB we have; Ps. 24: 16: "My eyes are always towards the Lord for He will take my feet out of snare." (E. l. t.'s n.)

[103] In KJB we have: Ps. 104: 34: "My meditation of him shall be sweet: I will be glad in the Lord."; in ROB we have: "Pleasant to be Him my words, and I will be glad of the Lord." (E. l. t.'s n.)

gladdened by the Lord. "I remembered God, he says, and I got gladdened" (Ps. 74: 3[104]).

2. You run away from your senses and you will stop the pleasure for the realities submitted to the senses. You run away from the hallucinations of the pleasant things and you will stop your thoughts addicted to pleasure. And your mind, by remaining without hallucinations, as one that doesn't receive either the imprinting of diverse sorts of pleasures or the thoughts of the lust, it will be in simplicity[105]. And, by reaching above all the felt and thought realities, the mind throws its understanding to God, and it no longer does anything else but to deeply shout out the name of the Lord through a ceaseless remembrance, as a little child calls upon his dad. "For I will call – with Your name – the Lord before me" (Exod. 33: 19). And like Adam, created by the hand of God, he was made living soul through godlike breath, likewise the mind, created again through virtues, it receives a godlike change through the often calling upon God out of a clean thought and with a fiery feeling, by receiving life and by being deified by the fact that it knows and it loves God[106].

3. If you will exit the lusting for the earthly things, through ceaseless and clean prayer, and instead of sleeping, you will rest yourself of any thinking at the realities which are lower to God, and you will lean yourself, entirely, only on the remembrance of God, and there will be built within you, as another helper, the love for God. This is for, by shouting out the prayer, with the whole your heart, it makes the godlike love sprout out. The godlike love awakens the mind towards uncovering the hidden realities. Then, the mind by uniting itself with the love, it yields the fruits of the wisdom, and through

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[104] In KJB we have: Ps. 77: 3: "I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah."; in ROB we have: Ps. 76: 3: "I remembered God and I was shaken; I though (at God) and my ghost weakened." (E. l. t.'s n.)

[105] The presence within mind of two or more thoughts, it divides the mind amongst those thoughts. The liberation of the mind from them, and the focusing of the whole mind towards God, it restores the mind's unity and simplicity. But in this simplicity, there is an endless richness and broadness of understanding, and a sweet feeling that is impossible to describe. This is for in mind's simplicity there is the ocean-like simplicity of God.

[106] The often calling upon the name of God through the cogitation unoccupied with other thoughts, therefore with the whole intensity, and through the fiery feeling directed only towards God, it unites the mind with God through love and knowledge, and it deifies the mind, for the mind is crossed through by the godlike presence. It is removed any thought that would be interposed between that mind that calls upon God and God Himself.

wisdom it utters the mysterious realities[107]. This is for God-the Word named through the felt shouting out of the prayer, by taking the mind's understanding as a rib, it gives the knowledge to it, and by filling it up its place with feeling, it gives to it, like a gift, the virtue. Thus, it builds up the maker-of-light love, and it brings it to the mind that has gone out of itself (that has entered the ecstasy) and it sleeps and it rests of all the earthly lust. And the love is like another helper of that mind that has rested itself from the irrational addiction to the realities submitted to the senses. Consequently, it awakens the clean mind for the words of the wisdom. Then the mind, by looking at it and by getting delighted, it heralds to others the hidden feelings of the virtues and the hidden works of the conscience, by uttering words (by the ecstasy of the words)[108].

4. Get out of all the things submitted to the senses and forsake the body's law. And the spiritual law will be inscribed into your cogitation. This is for, like he who walks into Ghost he doesn't fulfill his body's lust, according to the Apostles, likewise him who has gone out of the senses and out of the things of the senses, namely out of body and out of world, he ends up walking into the Ghost and into the things of the Ghost. You learn this out of what God did to Adam before Adam's disobedience.

5. He who strives working the commandments and he who perseveres in the Paradise of the prayers and sits next to God by remembering Him uninterruptedly, God gets him out of

[107] The love precedes to the knowing of God; but the last one increases the first one too. The mind wouldn't know God, if the mind didn't love God, as you won't be able to truly know a human person if you do love that person. And, the more you know God, the more you will love Him.

[108] This is a symbolic explanation for the creation of Eva out of Adam's rib. The mind receives, as helper, the love, but in that love is involves another person, a person that make the mind whole, and the mind totally unites itself with that person. In this sense, it is not good the mind to be alone. But, as I said before, only out of that mind that has forgotten about itself, or out of that subject that has forgotten about herself / himself, and who has fallen asleep to all other realities, and even to itself / herself / himself, the love can be born. The love is built, in the same time, out of true understanding of the mind, as out of one of its ribs, one filled up with feeling, as with some sort of flesh. And this is done by God-the Word Who speaks to us when we call upon Him and only upon Him, after we have forgotten about all realities and about ourselves, for God enter the dialogue of love with us. Being this dialogue accomplished through words, these words represent the ecstasy lived by the mind in relation with the beloved One, in the first place with God-the Word Who has given the mind the capacity and the impulse towards word, or towards the another, through word, firstly towards God-the Word. The mind (νους) is, in the Greek language, of masculine gender (Adam).

the loving-of-pleasure works of the body, and out of all the movements of the senses and, by making him dead to the passions and to the sin, God imparts him with the godlike life. This is for, he who sleeps likens the dead too, but he is still alive, and the first thing is due to the body, and the second thing is due to the together-working of the soul, likewise is him who live into the Ghost. He is dead to the body and to the world, but he lives to the cogitation with the Ghost (brought by the Ghost)[109].

6. If you know that what are you singing about, you will receive the knowledge; and out of knowledge you will gain understanding; out of understanding it sprouts out the working of the known things; out of work it brings forth fruits the knowledge by accustoming; the knowledge by experience gives birth to the true sight. And out of this one, it sprouts out the wisdom shown in the words of the grace, which spread light, for the wisdom fills up the sky of the cogitation, and it interprets to the ones from outside the ones from within[110].

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[109] The author continues likening the death towards the passions to Adam's sleep, a sleep that Adam awakes from, enriched, to the life of communion in love. Through the sleep towards the life according to the body, or towards the life in the loneliness that lacks the love, he is elevated to that live according to the Ghost, or in the communion of the love. This life comes to the man in the same time with the Ghost of Christ, next to Whom he sits, steadfastly, by ceaselessly remembering Him. This is for remembering Christ it produces the contact and the real communion with God. Where there is dialogue, there no longer will be distance and separation, but a real communication. The word brings to the ones whom is addressed to, power out of the life of the one who speaks.

[110] Theoleptos gives here the steps that soul singing to God ascends on. They aren't steps of the general ascension of the believer, as those mentioned by Saint Maximos the Confessor (*Heads about Love* I: 2; *The Romanian Philokalia*, volume II, p. 37): the faith, the fear, the restraint, the patience, the hope, the dispassion, and the love, but they are the steps of him who has reached the joy of the singing. We aren't told whether that is about the singing in the monastic cells' loneliness, or in the liturgical community. The last one, probably, it isn't excluded, given the importance granted by Theoleptos to the life within the praying Church. The knowledge is born out of the joy of discovering the beauty of Him Who is praised by the singing. But only this full of enthusiasm knowledge, it gives power to the doing. The doing gives birth, through accustoming, to a superior knowledge, for through doing one reaches a higher kindness and one has in it a continuous encounter with God. It is a knowledge, by experience, of the done kindness, that is also a knowledge of God's kindness, one working within us, one that differs from the enthusiastic knowledge one achieves by the showing of the kindness from far, but untried in its reality imprinted within us. Out of this higher knowledge there is born a sight or a permanent sentiment of the presence of God. Out of this is born a wisdom that fills up with light the whole being and it brings within your understanding the words of the grace, or expressions which you interpret through, the permanent intuition of sight of God that envelops you.

7. The mind firstly searches for and find; and then the mind will unite itself with what will have found. The mind undertakes the searching through rationality, and the union, through love. And the search through rationality is undertaken for truth, and the union for love, for the good[111].

8. He who has ascended above the flowing nature of the present realities and he crossed beyond lusting for the flowing things, he no longer looks at the things from below, he no longer desires the beautiful things of the earth, but he has open for him, the views from above, he looks at the beauties from the skies, and he sees the beauty of the imperishable realities. This is for, as to him who wallows in the earths' things and who leans to the body's pleasures, to him too, the skies are open, but he has his eyes darkened, likewise him who despise the realities from below, and he turns away from them, he has his mind elevated and he sees the glory of the eternal realities and he knows the shininess destined to the saints. This one receives the love from God too, a love that descends upon him from above, and he becomes church of the Holy Ghost, and he desires the godlike wills, and he is borne by the Ghost of God, he is found worthy to be adopted by God and he has God looking at him with benevolence and with pleasure. This is for "as many as are borne by the Ghost of God, these ones are the sons of God" (Rom. 8: 14).

9. Do not forsake the prayer in order to take care of your helplessness, not even for a day, until you still breathe, but listen to him who says: "When I am weak, then I am strong" (2 Cor. 12: 10). This is for, by doing that, you will benefit even more, and your prayer will elevate you, immediately, with the together-working of the grace. This is for, where the comforting of the Ghost is, the helplessness and the idleness do not remain.

[111] There is also a love that upholds the searching for God through rationality. But as the One Who is searched through rationality is being found, as truth, He awakens a new love. But this is a love that unites with the searched One. This is for He is discovered as Good. The good doesn't differ from truth, but it is the images shown by the more deeply known truth.

Of the One Amongst Saints, our Father

GREGORY OF SINAI

Very Useful Heads

IN ACROSTIC

And other Writings

Saint Gregory the Sinaite

His Life

The movement of spiritual renewal, started out of the Holy Mountain during the XIV Century, under the name of hesychasm, it was dominated by two Gregory: Saint Gregory the Sinaite (1255-1346) and Saint Gregory Palamas (1296-1359).

But it is peculiar the fact that, thought the periods they lived in Mount Athos partially superimpose to one another, the sources do not mention any contact between them. That "Gregory the Great", whom - according to Patriarch Philotheos, the disciple and the biographer of Palamas - Palamas was a disciple to, it seems not to be the same with Gregory the Sinaite, due to the fact that he returned and died at Constantinople[112], sand that doesn't match the facts about Gregory the Sinaite. This absence of any mention about some contact between the two, it is the more peculiar as Glossia, where Saint Gregory Palamas was a disciple for two years, it was nigh to Magula, where Gregory the Sinaite lives with his disciples. Both of them left Athos around the years 1326-1327, because of the Turkish incursions, and they went to Thessaloniki, Palamas accompanied by a group of 11 friends, and the Sinaite accompanied by his disciples, amongst whom there were Kallistos and Isidore, future patriarchs of Constantinople. All of them intended to go to Jerusalem, and to Mount Sinai, and both of them returned to Athos, around the year 1330, after the Sinaite, who left Thessaloniki and was in his way to Jerusalem and Sinai, with Kallistos, they recently returned, and Palamas remained at Thessaloniki, with Isidore[113].

Neither Palamas mentions the Sinaite amongst his teachers, as Philotheos, the biographer of Palamas, does likewise, or Kallistos, the biographer of the Sinaite mentions not

[112] J. Meyendorff, *A Study of Gregory Palamas* London, 1964.
[113] Ibid.

Palamas, and the Sinaite doesn't appear amongst the upholders of Palamas in the fight of Palamas for defending the hesychasts.

Probably, the silence of Palamas related to the Sinaite, it is due to the will of the Sinaite, made known to Palamas and to Kallistos, of not being publicized his contribution in the dispute around hesychasm. But this silence may also be due to the fact too, that Gregory of Sinai left far away, for the Paroria Mountains, when Palama started his fight as defender of the hesychasts. Then, this may be due to the fact too, that Gregory of Sinai didn't start, probably, to fix in writing his teaching about watchfulness and about the clean prayer when Palamas had started the mentioned fight.

Saint Gregory Palamas, attracted, around the years 1337-1338, in the dispute with Barlaam, and then with Akindynos, and with all the other adversaries of the hesychastic movement, he stood out for his theological defense, while Saint Gregory of Sinai remained as a great guide for practicing this movement. "His preoccupation was not that of justifying the hesychasm in front of his adversaries, but of teaching his method to them who gathered around him"[114].

Through his resounding theological fight and by his status as bishop of Thessaloniki – granted him for he was such a well-known personality – Saint Gregory Palamas played a great public role, while Sait Gregory of Sinai lived a hidden life, one of withdrawal, one of spiritual practice with his disciples, a withdrawal that increased around the year 1335, by settling down in Paroria, in the Tracia's Mountains, where he dies in the year 1346, a year before Palamas was enthroned as metropolitan of Thessaloniki.

The two Gregory, as upholders of the same movement, but playing different roles, they presumably communicated continuously through their disciples. Isidore, the disciple of Gregory Sinaite, was tonsured in monasticism by Palamas. In the year 1347, he ordained Palamas - shortly after his enthronization as patriarch of Constantinople – as metropolitan of Thessaloniki. And, by and large, the disciples of Gregory Sinaite from Magula signed the Hagiorite Tome towards the

[114] *The Jesus Prayer in St. Gregory of Sinay by Kallistos Ware*, reprinted in Eastern Church Review, vol. IV, no. 1, 1972, pp. 1-2.

Synod from Constantinople, form the year 1341, in the defense of Palamas[115].

Gregory of Sinai was born around the year 1255 at Kukulos, near Klazomenai, on the occidental shore of Asia Minos. Sometime, after the year 1282, he was taken prisoner by Turks and taken to Laodice, on the coast of Syria. The Christians from there paid the ransom, so he was freed and left for Cyprus, where he entered the monasticism, as rasophore. After a short while, he left for the monastery of Saint Ekaterine, from Mount Sinai, and he was tonsured in monasticism there. From Sinai he came to Jerusalem, and there to Crete. Here, an old monk called Arsenius, introduced him to the practice "of guarding the mind in watchfulness and in the clean prayer"[116]. That was a milestone in his life. Until that moment, his life had been a doer's life; after that, he was elevated on the level of the contemplative life.

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[115] Kallistos Ware, *quoted work*, and Fr. D. Stăniloae, *Viața și învățătura Sfântului Grigore Palamas (The Life and the Teaching of Saint Gregory Palamas)*, p. 188.

[116] The Life of Saint Gregory Sinaite was written by Kallistos, who was patriarch of Constantinople (between the years 1350-1353 and 1355-1363) and disciple of Gregory Sinaite and follower of Saint Gregory Palamas. This *Life* was published in Greek by N. Pomialovsky, bearing the title: "*Jitie ije vo svea tich otța naşego Grigoria Sinaita*, Sankt Petersburg, 1894, according to the manuscript from the Synodal Library from Moscow, no. 280 (according to the old numbering: no. 281), a manuscript originating from the Monastery του Σιμένου from Athos. In that manuscript dating from the XVI Century, this *Life* can be found at f. 7-40, bearing the Greek title: *Μηνι Νοεμβρίου χς. Βιος χαι πολιτεία τον εν αγίοις πατρος η΄μων Γρηγορίου Σιναιτου, συγγραφεισ παρά του αγιωτάτου αρχίεπισκώπου Κοναταντινουπόλεως Καλλίστου*). Pomialovski affirms in the preface, that the whole text of this *Life*, was published by him, for the first time. Actually, this *Life* was published in Romanian translation since the year 1811, in *The Lives of the Saints* for November, at Neamț Monastery, under the title: *Viața și petrecerea precuviosului părintelui nostru Grigorie Sinaitul, scrisă de prea sfințitul arhiepiscop al cetății lui Constanting, Kyr Callist (The Life and the Living of All-Pious Our Father Greogry Sinaite, Written by His Eminence Archbishop of the City of Constantine, Ky Callist)*. "It was translated now, from the Hellenic language". Metropolitan Tit Simedrea noticed, rightly: "It was for the first time that this "Life" was printed, in its entirety. The oldest Greek edition is that belonging to Nicodemus the Hagiorite, in *Νέον Εκλόγιον*, Venice 1803. That is a shortened text. The Russian translation published in *Afonsky Patewrik*, Moskow, 1876, it was done using this shortened text. (To be seen: Metropolitan Tit Simedrea, *Viața mînăstirească în Țara Românească înainte de anul 1370 (The Monastic Life in the Romanian Country before the Year 1370)*, in: "Biserica Ortodoxă Română" ("The Romanian Orthodox Church"), 1962, no. 7-8, p. 675, note no. 9). We used this "Life" in Romanian, in the edition *The Lives of the Saints*, vol. III, book VIII on November, Bucharest, 1903, pp. 1250-1338. This *Life* can be found in Romanian, translated from Greek, way before the year 1811. For instance, the manuscript no. 17 of the Neamț Monastery (XVIII Century), f. 1-55 r (See at Fr. D. Fecioru, *Manuscrisele din Biblioteca mînăstirii Neamț (The Manuscripts from the Library of Neamț Monastery)*, in manuscript, p. 42).

From Crete, Gregory crossed to Athos, and he crisscrossed the whole mountain in order to uncover other monks who were familiarized to the live he was introduced to, by Arsenios. Only after long searches, he found in the hermitage called Magula, not far from Philotheos Monastery, three monks who were knowers of the inward prayer. He settled down there. Thus, according to Kallistos, around the beginning of the XIV Century, the monasticism from Athos didn't know except the first state of the ascesis: that of the cleaning through deeds. This affirmation can be a little exaggerated, for we know that Nicephorus from Loneliness introduced, at Athos, the method of the clean prayer, and he probably still lived when Gregory Sinaite came to Athos, or, maybe he recently died[117].

Though Gregori Sinaite reckons that the life dedicated to the continuous prayer can be better practiced in the small groups of monks living in hermitages, than in the great communities of the monasteries, he still didn't reckon that such a life cannot be practiced in such monasteries too, or even while living in the world, as Theoleptos of Philadelphia reckoned. Thus, he sent one of his disciples called Isidore, (the future patriarch), before that one was tonsured in monasticism, to Thessaloniki, in order that one to be there a "city hesychast", as model and guide to a group of laymen. "I do not want you to live here in the wilderness of the mountains – what would you do that for? – but in the world, amongst monks and amongst the people living in the world, in order you to be an example to all of them… by your silence and by your speaking"[118]. Actually, Isidore remained at Thessaloniki, where he left for when leaving Athos, together with the Sinaite and with Palamas, for almost ten years, and there he conquered, together with Palamas, a wide circle of monks and laymen, to practicing the clean prayer. Philotheos, the Patriarch of Constantinople, who wrote not only *The Life of Palamas*, but also of Isidore, he especially highlighted the austerity and the sermon of Isidore. Isidore was quoting the words about the "narrow gate" mentioned in the Gospel, and he was living "as those who has no material

[117] K. Ware, *quoted work*, pp. 5-6. According to Saint Gregory Palamas, the one who left in Athos a strong tradition of the ceaseless prayer, he was Nicephorus the Mond (Word II from Triad I).

[118] Patriarch Philotheos, *The Life of Isidore* (edited by A. Papadopoulos-Karameus, Zapinski Istoriko-Filologicescako Fakulteta St. Petersburgskago Universiteta (St. Petersburg 1905, pp. 77, 21-26).

possessions". Philotheos said that he learnt those from his teacher, Gregory of Sinai[119].

By that, the Sinaite reconciled the ceaseless prayer with the missionary work[120]. Even the frequent moves of Gregory Sinaite from a place to another, they were justified, on one hand, by the uncertainty at the time, from the Byzantine Empire, and on the other hand, by the will of spreading the method of this prayer in as many as possible regions, namely a true missionary work[121].

This opinion belonged to Palamas too[122].

Withdrawn, around the years 1326-1327 at Thessaloniki, due to the Turkish incursions, whom the monks from the small hermitages – without defensive walls – couldn't defend themselves against, Gregory Sinaite wanted to go back to Sinai; but he changed his plan while being in Chios, so he came to Constantinople, and after six months he went to Paroria, in Strandzha Mountains, at the border between the Byzantine Empire and Bulgaria[123]. In the first place, he remained there for a while, but because of the annoyances caused him by the thieves sheltering themselves into those mountains, he came again to Constantinople, and then to Athos. But around the year 1335 he definitively settled down in the Mount Katakryomenos, in Paroria, where he died on 27th of November 1346. In this wild and isolated mountain, Saint Greogry Sinaite gathered other monks around himself, they built up two monasteries, a tall tower, and so they made of this desert place a "spiritual laboratory", a holy place of "doxology and ceaseless

[119] J. Meyendorff, *quoted work*, pp. 34-35.
[120] J. Meyendorff, *Introduction à l'étude de Grégoire Palamas*, p. 54.
[121] K. Ware, *quoted work*, p. 7.
[122] Patriarch Philotheos, *Encomium of Saint Gregory Palamas, Archbishop of Thessaloniki*, G.P., 151, col. 573-574. When, around the year 1326, he met, on a mountain near Veria where he settled down for a short while, an ascetic, called Job, who was arguing that the ceaseless prayer is possible only to the monks, Palamas strongly argued the opposite point of view, by affirming that the urge of Saint Apostle Paul: "Pray ceaselessly!" (1 Thes. 5: 17) is addressed to all Christian without exception.
[123] About the place where Paroria was, Metropolitan Tit Simedrea, *quoted work*, he says: "Regarding the geographical situation of the desert of Paroria, the Bulgarian scholars place it somewhere in the Strandzha Planina, but we reckon that the most correct opinion belongs to Nikos A. Bees, *Ein Buchgeschenk an das Madonna Katakryomeni Kloster*, in "Byzantinisch-Neugrichische Jahrbücher", Atens 1938, pp. 194-195: "The ruins of the monastic settlement of Paroria, that was placed on the border area between Bulgaria and the Byzantine Empire, inhabited by Saint Gregory and his disciples, there still is – according to C. Jiriček –, in the village from today, the Great and the Small Monastery, between Adrianople and Jamblo".

praise to God"[124], and they helped not only the monks brought from Athos to advance into the life of prayer, but they were transforming all the people who came there and they tamed even those who were accustomed to a life of robberies and killings[125].

The spiritual connection between Nicephorus and Theoleptos it is shown by Gregory Sinaite by the fact that he too was searching for the same "mind's prayer and watchfulness", as those ones did. The prayer: "Lord Jesus Christ, Son of God, have mercy on me the sinner", recommended by Nicephorus the Monk, it was practiced by Gregory Sinaite with the "pricking" of the soul, with love into knowledge, and in a fiery mode, as Theoleptos did too. In *The Life of Saint Gregory Sinaite* (Romanian edition quoted, p. 1267) it is said: "After that he remembered about quietude and the mind's watchfulness… So, he placed these words in his mind, so that one could say that he nailed himself on the cross with Christ; and the words "Lord Jesus Christ, Son of God, have mercy on me the sinner" he was uttering them into the soul's pain and into the heart's crushing, with deep sighs, with ghost of humiliation, watering the face of the earth with fiery tears he was shedding from his eyes".

In building his monasteries and in the possibility of settling himself down in Paroria until his death, he enjoyed the protection from Tzar Alexander, who destroyed the thieves' gangs from around. The monks' community from there received a more comprising hesychastic character[126]. It was affirmed, by and large, that the community from Paroria served as a bridge between the Greek and the Slavis worlds. Personalities as Saint Theodosius of Trnovo, Saint Romil (Roman) of Kiev, Patriarch Euthimios of Bulgaria, Metropolitan Cyprian of Kiev, who were, ulteriorly, the factors for the great rebirth of the contemplative monasticism from the entire Slavic Christendom of the Middle Age, they previously were monks at Paroria and, the most of them, they were direct disciples of saint Gregory Sinaite"[127].

We have to mention here the fact that the movement from Paroria, and by and large the hesychastic movement, it had an

[124] At Pomialovsky, *quoted work*, p. 39.
[125] *Ibid*, p. 43.
[126] K. Ware, *quoted work*, p. 7.
[127] *Ibid*: at note no. 2, p. 7, he quotes A. A. N. Tachiaos, *Epidraseis tou Hesychasmou eis tin Ekklisiastikin Politikin en Rossia 1328-1404* (Thessalokiki 1962) and D. Obolensky, *The Byzantine Commonwealth: Eastern Europe*, 500-1453, London 1971, pp. 301-305 and 404.

important role also in the two Romanian States which were formed just around that period of the XIV century, and they also influenced the Orthodox Romanian Church and the Romanian monasteries which started to be organized right then. It is known the correspondence held between Patriarch Euthimios of Bulgaria - the direct indirect disciple of Gregory Sinaite, through Saint Theodosius, and relative of Gregory Tzamblac – and Nicodemus, the hegumen of Tismana Monastery[128].

But Metropolitan Tit Simedrea brought arguments to justify the fact that the Romanians had direct connections with Gregory Sinaite, at Paroria, and they brought the method of the ceaseless prayer to Tismana[129]. Actually, around Gregory Sinate gathered "multitude of people of several nationalities"[130].

Besides, it was an aspiration of his to spread the urge and the method of the ceaseless prayer whenever there were right-worshipper Christians. In the Greek text of his *Life*, written by Kallistos, it is said: "that as mush as was possible he wanted and he desired with love for God, to bring everybody inside the rays and the shininess of the Good and All-Holy Ghost; then he didn't left any place amongst those from here, being strengthened and empower with the help from God, not only of the Greeks, of the Bulgarians, but also of the Serbians and *beyond* (them), in order him to make there too, through his disciples, the most zealous work, in order the good of the hesychia to be sown plentifully and brightly"[131]. This word *beyond* (επέκεινα) was missed even by Metropolitan Tit Simedrea, because of not being mentioned in the Romanian translation. But what other right-worshippers would be *beyond* Serbians, if there weren't the Romanians?

But Metropolitan Tit Simedrea mentioned the direct opinion of the Moldavian scholar P. A. Sîrcu, the editor of *The*

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[128] Hierodeacon Epifania Norocel, "Eftimie Patriarh de Tîrnovo și legăturile lui cu Biserica românească" ("Euthimios Patriarch of Trnovo and His Connections with the Romanian Church"), in: *Biserica Ortodoxă Română (The Orthodox Romanian Church)*, 1966, no. 5-6, pp. 558-583.

[129] Metropolinat Tit Simedrea, *quoted work*, p. 675.

[130] Archimandrite Arsenius, *Leatopis*, Sankt Petersburg, Second Edition, 1888, p. 505, and *Ocerk Jîzni Patriarha K. P. Kallista*, tome I, p. 917. In Atonsky Paterikon, I, p. 340, the note. At Tit Simedrea, *quoted work*, p. 677 and the note no. 15.

[131] At Pomialovky, *quoted work*, p. 30.

Life of Gregory Sinaite in Slavonic[132], that the settlement from Paroria was inhabited by Romanian too. Sîrcu based his opinion especially on a note written at the end of the Hludov collection of hagiographical texts, a Slavonic manuscript dating from the year 1345, not owned by Rumyantsev Museum from Moscow. The note, written in Greek, says: "These two fragments have been written by Fudulu, who translated them from Greek to Bulgarian… when I was at Paroria with the brothers"[133]. Sîrcu's opinion was adopted by others too. But others contested the fact that this name is of Turkish origin, and wouldn't have passed so early, in the Romanian language[134]. But, if that name passed to Greeks and to Bulgarians, why couldn't pass to Romanian too, who were living, in such a big number, amongst Greek and Bulgarians? Besides, one must notice the fact that this name, up to these days, it recorded a special spread and an accent of great familiarness, especially amongst Romanians. Metropolitan Tit Simedrea reckons that this name could enter the Romanian language through the mediation of other Turkmen people who lived at South of Danube: Pecenegs, Uzes, and Cumans[135]. Besides, this name might be also a wrong translation of the name Fundulea, which in this form and in its abbreviated form as Fundi, it can be found today too, as a specific name amongst the Macedonian Romanians.

But the most decisive argument for the connection of Gregory Sinaite with the Romanians, Tit Simedrea reckons it to be the fact that Gregory Sinaite exchanged letters with Voivode Nicolae Alexandru of the Romanian Country[136]. This news can be found in *The Life of Saint Maximos the Cavsocalivite*, written in the second half of the XIV Century by Theophanous, the bishop of Peritoria from Tracia (around the year 1350), who was hegumen of Vatopedi Monastery. This Maximos was one of the most famous ascetics in Athos, during the XIV Century, and he was very close to Gregory Sinaite. Desiring to accustom himself to the life of ceaseless prayer, he left Athos for Paroria, "towards

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[132] P. A. Sîrcu, *Jitie Grigorii Sinaita*, Sankt Petersburg, at Tit Simedrea, *quoted work*, *quoted page*.
[133] At Tit Simedrea, *quoted work*, *quoted page*.
[134] Ibid, p. 678.
[135] Ibid.
[136] As we constantly mention, in order to avoid any confusion, *The Romanian Country* called as such, it is not *Romania* from after the year 1918. It is about one of the three Romanian Provinces (Countries): *Moldavia*, *Transylvania*, and *The Romanian Country*. (E. l. t.'s n.)

the end of Macedonia"[137]. Some of the often dialogues on spiritual themes, between Saint Gregory Sinaite and Maximos Cavsocalivite, seemed to had been witnessed by Theophanous, his biographer. In the *Life* written by Theophanous, it is said about Saint Gregory that, after his death: "Many amongst his disciples, after his death and trip to God, they came out as shining stars and they adorned the edges of the earth", namely they reached the edges of the territory inhabited by right-worshippers, and therefore at Romanians too[138]. In addition to that, Theophanous communicated a detail very important to the Romanians. It is about a correspondence held by Gregory Sinaite with the "emperors of the earth", amongst whom he listed, in addition to the Byzantine Emperor, also the Tzar John Alexander of Bulgaria and Stephan of Serbia, and another Alexandru who couldn't be but Nicolae Alexandru of the Romanian Country (actually, associated to ruling, by his father, Ioan Basarab (1310-1352) and then left as sole ruler (1352-1364). This is because in that area was no other Orthodox country, at that time. "And to the emperor of the earth, Andronicus, I say, and to Alexander, and to Stephan and to Alexandru, he wrote letters, for they desired to learn about his teachings, through epistles. Through that, the schism of the monks is spreading, in the places and in the cities of those ones, through the virtue and the teaching of our Pious Father Gregory Sinaite" (§ 18, 90)[139]. But where actually multiplied the monasteries and the monks so much, at that time, if not in the Orthodox world, as there was the Romanian Country were, immediately after that, were founded the first organized monasteries? Theophanous, who was staretz at Vatopedi Monastery, he knew the Romanian voivode, through the donations the voivode gave to Cutlumuș Monastery from Athos, or by the fact that the staretz of the mentioned monastery, the future (nominal) metropolitan of the Romanian Country, came in this country in searching for help[140].

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[137] This *Life* of Maximos Cavsocalivite, written by Theophanous, it was published by J. Halkin, in "Analecta Bollandiana", tome LIV, 1906, pp. 25-112.
[138] At Tit Simedrea, *quoted work*, p. 679.
[139] Ibid.
[140] Ibid, pp. 680-681. Identifying this Alexandru to Nicolae Alexandru, the ruler of the Romanian Country, it had been done by Halkin, who published in the quoted Analecta Bollandiana, *The Life of Maximos Cavsocalivite*, saying in a note, that this ruler was „brother-in-law" of Tzar Alexander of Bulgaria.

In the document elaborated by the patriarchal synod from Constantinople, from the year 1359, that confirms the sending of Jacinth of Vicina as metropolitan of the Romanian Country, it is ordered that not only the laymen and the clerics from the Romanian Country to obey him, but also the monks[141]. So, there were monks and monasteries, even before the foundation of the Vodiţa and Tismana, maybe not so solidly organized and richly endowed by voivodes as there were the monastery founded after that time, but rather like some hermitages and small monasteries, born out of the zeal of the people.

The Romanian monasteries, placed under the care taking of a metropolitan enthroned in a steadfast chair in the independent Romanian state, they had been founded in the fiery atmosphere created by the hesychastic movement. So can be explained the fact that almost all their hermitages, placed on the top of a nearby hill, they are consecrated to the "Transfiguration", for the monks who were living in them, of in monastic cells near to them – according to the hesychastic method – they were aspiring to be imparted, for their ascesis and ceaseless prayer, with the Tabor's light. Besides, almost all the big monasteries which were founded along time, in the Romanian Country and in Moldavia, they had their antecedent in such hermitages or in the monastic cells of some lonely hermits, on some mountains or hills tops. So was possible to come to existence the first Romanian monasteries, nigh to some hermitages or to some monastic cells from a nearby mountain or hill. We have to notice too, the familiar and popular character the name of hermit[142] has it to the Romanian people and its resonance as a very old word.

This atmosphere created by hesychasm it was an important factor in upholding the fight of the Romanian people for defending against the continuous attacks of the crescent.

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[141] The Academia of the Popular Republic of Romania, *Documente privind istoria României; b. Ţara Românească, 1242-1500 (Documents regarding the History of Romania; B. The Romanian Country, 1242-1500)*, Publishing House of the Academia of the R.P.R. 1953, p. 27. At Tit Simedrea, *quoted work*, p. 674. So, at the moment Jacinth arrived to Argeș, he found, in the Romanian Country, clerics and monks and at least one monastery at Argeș, where he established the headquarters of his bishopric. Patriarch Kallistos knew that, amongst other sources, also from the fact that he lived at Paroria where Romanians were coming too.

[142] Here we have a case of untranslatable word: *sihastru* (sg.) / *sihaștrii* (pl.). In Romanian language it brings up the special traits resulted from the combination between the terms: *hermit* and *hesychast*. Also, it could be rendered – but still losing some of its meanings load – by *anchorite*. (E. l. t.'s n.)

The Romanian Countries remained, thus, the last refuge of the entire hesychastic monastic movement, and of the fiery faith upheld by this movement, in the Orthodox world. The hermits were not only very familiar with the people, but also with the voivodes, and the hermits upheld the voivodes in their fight for defending the Romanian Countries, as last refuge of the life of prayer and of the right-worshipping. From here we can see that the hermits didn't occupy themselves with the ceaseless prayer while being totally disinterested in the life of the right-worshipping people, but the animated the voivodes and all the right-worshipper Romanians to fight for defending their Christian country, in order they top be able to worship Christ God, in it, in freedom; and not only them, but also the monks and the scholars from the other Orthodox peoples, who sook for refuge in the Romanian Countries, after their countries had been occupied by Turks. Nowhere else, the hesychasm, this world of the hermits, people living in hermitages (in places of appeasement = ησυχαστηρια), it hadn't such a decisive role in upholding the fight for defending the national territory, as it had in the Romanian Countries.

A massive spiritual presence of Saint Gregory Sinaite, better said of his ghost at us, it is certified also in the XVIII Century. The monastic spiritual movement from that century, it is related to the renewal of the practice of the Prayer to Jesus, under the influence of the writings of Gregory Sinaite. Staretz Basil from Poiana Mărului (situated in the mountains, at 40 km from Rîmnicu Sărat), were Paisius Velichkovsky was disciple, it insisted to reinvigorate this practice, through his speeches on the work of Gregory Sinaite and of Philotheos Sinaite, for all those speeches do not do else but they explain the Prayer to Jesus and they pled for it, on the basis of the writings of Gregory Sinaite.

The Writings of Gregory Sinaite

A part of the writings of Gregory Sinaite were published in *The Greek Philokalia*, by Nicodemus the Hagiorite (Venice 1782). In the third edition recently published, they are placed in the volume IV (Athens 1961), pp. 31-88. The text from Philokalia it is reproduced in G.P. 150, col. 1240-1341. Until now, there hasn't been published a critic text, neither a complete version of his writings. The text from *Philokalia*, as also the text from the G.P., it contains the following writings:

1) *Heads According to Acrostic, Very Useful*, 137 in number (*The Greek Philokalia*, Third Edition, volume IV, 31-62; G.P. 150, 1237-1299);

2) *Other Heads, Seven in Total* (*quoted Philokalia*, pp. 63-65); *quoted* G.P. 1299-1303);

3) *Detailed Teachings about Appeasing Oneself and about Prayer, in Ten Heads* (*quoted Philokalia*, pp. 66-70); *quoted* G.P. 1303-1312);

4) *About Appeasing Oneself and about the Two Kinds of Prayer, in 15 Heads* (*quoted Philokalia*, pp. 71-79); *quoted* G.P. 1312-1329);

5) *About What One Must Stay at Prayer* (*quoted Philokalia*, pp. 80-88; *quoted* G.P. 1329-1346).

The Romanian manuscripts from the Library of the Romanian Patriarchy, those from the Neamț Monastery, and those from the Library of the Academia of the Socialist Republic of Romania, which contain writings of Gregory Sinaite, whether they do not comprise less titles than mentioned above, they contain some more titles. Many of them have a *Foreword* by Basil from Poiana Mărului[143].

[143] For instance, the manuscripts no. 37, 79, from the Library of the Romanian Patriarchy. (See at Fr. D. Fecioru, *Manuscrisele românești din Biblioteca Patriarhiei Române (The Romanian Manuscripts from the Library of the Romanian Patriarchy)*, in „Studii Teologice" ("Theologicla Studies") 1961, no. 3-4, p. 438; and 1962, no. 11-12, pp. 381-382). Also, see the manuscript no. 33, from the *Manuscrisele Mănăstirii Neamț (The Manuscripts from the Library of Neamț Monastery)*, in manuscript, p. 87. This *Forword* is contained by another manuscript owned by Fr. Protosyncellus Gherontie Ghenoiu, copied by using Latin letters, probably by himself, while living at the hermitage „Locurile rele" ("The Badlands") from Gorj County. Also, there is the manuscript from the Library of the Romanian Academia 1889, f. 105-172 v. The *Foreword* belonging to Basil from Poiana Mărului, it can be also found in

The richest manuscripts regarding the writings of Saint Gregory Sinaite, the comprise, by and large, the following titles:

1) Of Saint Gregory Sinaite, *Fore-Speech* to this book. It is placed after the *Foreword* belonging to Basil from Poiana Mărului, and before the *Heads according to Acrostic*. This *Fore-Speech belonging to Gregory Sinaite has the following sub-titles*:

a) *It isn't our fight against the blood and the body. And what the war is and what the soldier and all the weapons from God are?*

b) *About the Three Parts of the Soul,*

c) *About the thoughts which all sins are committed through*[144].

2) At the writing called *Detailed Teaching* from the Greek Philokalia, the richer Romanian manuscripts add other four heads. Usually, they are introduced thus: "Until here into the Greek one. And into Slavonic issuing there are these words too". So, the writings of Gregory Sinaite were translated in Romanian from Greek. (This is mentioned in many of the Romanian manuscripts, as for instance, in the Manuscript no. 39 from Neamț Monastery. But these four heads were introduced from a Slavic source[145]. We are going to translated these too, after the ten heads of the writing *Detailed Teaching*.

3) In the richer manuscripts are comprised the following writings too:

a) *The Ways of the Heavenly Providence*;

b) *About Self-Control*;

c) *About the Four Holy Beginnings*;

d) *About the Name and the Order of Each of the Four Beginnings*;

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the Romanian manuscript from the Romanian Academia, no. 1621, f. 103 r – 111 r, but that one is not added to the work of Gregory Sinaite.

[144] The Manuscript no. 17 from Neamț Monastery starts with *The Life of Saint Gregory Sinaite*, written by Patriarch Kallistos, translated from Greek, and then it continued with *Fore-Speech upon this book*, belonging to Gregory Sinaite (namely, it misses the *Foreword* belonging to Basil from Poiana Mărului). By and large, the *Fore-Speech of Gregory Sinaite* is subdivided in these three titles. Likewise, in the Manuscript no. 33 from Neamț Monastery and in the Manuscript no. 35 from the Library of the Romanian Patriarchy.

We do not give this piece, in the present volume, with all its three chapters, especially because the chapters *b* and *c* are a very general summary of what was known from the previous fathers. On the other hand, they theme is comprised, much widely, but in a special manner, in the heads according to acrostic no. 77-79, 91.

[145] Manuscript no. 35 and 79 from the Library of the Romanian Patriarchy. These four heads are added also in the manuscript belonging to Protosyncellus Ghenoiu.

e) *About the Holy Beginning of the Church*;

f) *About the Rule of the Middle Lonely Life*;

g) *Explanation about the Holy Beginning*;

h) *Explanation about the Holy Settling Down*;

i) *Which is the Way of the Monastic Life and which Are the true Traits of Each of Them*;

j) *Which is the Holly Beginning of the Monastic Life and what Is Done Well Like*;

k) *About the Countenance of the Monastic Clothes*;

l) *Which the Forms of the Holy Churchly Beginning Are*;

m) *The Settlements with Godlike Countenance*;

n) *About Obedience*.

These ones are, mostly, a summary of the heavenly and churchly hierarchy of Dionysus Areopagite, framing in the churchly hierarchy the monastic steps too. That's why we aren't going to translate them in *The Romanian Philokalia*. But this writing shows the will of Saint Gregory Sinaite of framing the persona prayer of the heart in the Church's life.

4) In these richer manuscripts, two of the seven heads comprised in *The Greek Philokalia* – G.P. under the title as *Other Heads*, are comprised, after the 14 titles from above (from the letter *a* up to *o*); for the temptations during sleeping, for what one appropriately can take alms like[146]. The separation of these two heads from the other five, and because their content seems not to be so related to the other five heads, and they insist too much on physiological details about leaks, and because of that we reckon that they do not frame so well within the writing of Gregory Sinaite, all these reasons urged us not to place them into *The Romanian Philokalia*, also because we doubt about the fact that they belong to Gregory Sinaite's work.

5) *The Greek Philokalia* repeats in the volume V (pp. 90-103), in Neo-Greek, the writing *About What One Must Appropriately Sit Like at Prayer*, from the volume IV, pp. 78-88. This repetition is done at different places also in the Second Edition (volume II) from *The Greek Philokalia*. But the Neo-Greek text adds to each edition a small paragraph which we are going to add it to our translation too[147].

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[146] For instance, in the manuscript of Ghenoiu, at the pp. 133-136, and not starting at p. 84.

[147] In some Romanian manuscripts, as for instance in Manuscript no. 39 from Neamț Monastery, the whole this Neo-Greek text is translated under the title: *Heads for Carelessness (about Hesychia-Quietude)*. It seems that this text, together with other texts, it is another older translation, because of using some Romanian older words: for instance, instead of quietude, it

6. The richer Romanian manuscripts also give a dialogue between Gregory Sinaite and Maximos Cavsocalivite. This dialogue is given, in Neo-Greek, in *The Greek Philokalia* too.

We do not know that, besides these texts from *The Greek Philokalia* and besides the additional texts given in the Romanian manuscripts, there are other texts having Gregory Sinaite as author.

The fact that, to the translation from Greek to Romanian, of the work of Gregory Sinaite, in the XVIII Century, the *Foreword* was composed by Basil from Poiana Mărului, who died in the year 1767, and who was already famous for his spiritual life in the year 1749, when he was summoned at Bucharest in order to be seen and consulted by the Patriarchs of Alexandria, Antioch, and Jerusalem[148], it shows that this translation, as also that from Philotheos Sinaite, they were done by Romanian monks way before Paisius Velichkovsky settled down in Moldavia in the year 1768. This is for the *Foreword* to these writings had to be done way before. Basil from Poiana Mărului had to written these fore-speeches before the year 1749, when he was already famous. Besides, he came to Moldavia around the year 1712. This was for he stayed at Dălhăuţi Monastery for 20 years, and in the year 1733 he has enough authority to found the Poiana Mărului Monastery and he became its staretz for life. And the fact that in the *Foreword* to Gregory Sinaite, Basil quoted in Romanian, from so many spiritual fathers from the past (Saints Hesychius, Peter Damascene, Kallistos and Ignatius, Simeon of Thessaloniki, John Climacus, Dorotheos) meant that all of these had already been translated in Romanian before the time he lived. So, the translation work under Paisius was, mostly, rather a "revision" of the old texts which became, as we have seen in the footnote no. 125, because of some outdated words, difficult to be understood[149].

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uses the word carelessness, or *mulcomi* (this is a word from the old Romanian language (E. l. t.'s n.)) to appease (the one who gets quietude, there is worded like: the one who appeases himself), instead of deceit, *împrelestare* (this being a Slavic origin words, meaning: to delude, to cast a spell).

[148] Fr. Horian Constantinescu and Fr. Gabriel Cocora, „Poiana Mărului" ("The Apple's Meadow"), in: *Glasul Bisericii (The Voice of the Church)*, 1964, no. 5-6, pp. 473, 475.

[149] Deacon P. I. David, *Cuviosul Paisie cel Mare (Velichkovsky), un desăvârşit monah român (Pious Paisius the Great, a Consummate Romanian Monk)*, Bucharest, 1975, p. 12. The

Paisius would have come across, at his turn, with these writings, during his first staying in Moldavia (1742-1749) and these translations and the practice of the clean prayer, by Basil from Poiana Mărului, would have urged him to go not only to the Holy Mountain, but also to occupy himself, there, with the writings of Gregory Sinaite and with putting in practice the prayer recommended by these writings. That's why, in Athos, the Moldavian monk Atanasie accused Paisius of: "changing the rule of the Prayer to Jesus, because of trusting too much the Greek manuscripts, and because he translates wrongly the teaching of Saint Gregory Sinaite about the prayer of the mind…"[150]. So, the Moldavia Atanasie knew the Romanian older translations of the writings of Gregory Sinaite, and he reckoned as wrong the trust Paisius had in the Greek manuscripts. So, one can say that Basil from Poiana Mărului, being pressed, in Ukraine, by Uniatism, he came to Moldavia for he knew that he was to find there the Eastern spiritual writings translated from Greek, and the possibility to live according to the provisions of those writings, and Paisius came from the same reason, but he might also have been attracted by the fame, or by the calling of Basil and of the practice of the prayer of the mind, that existed in Moldavia. We are mentioning here also the fact that, according to some authors, Basil from Poiana Mărului, it was even his relative (H. Constantinescu and Fr. Gabriel Cocora, *quoted work*, p. 472).

Regarding the content of the writings of Gregory Sinaite, they show their authors not only as an empiricist practician of "a method of the prayer of the heart", but also as a great exegete of that method. Saint Gregory embraced with his thinking a very various range of themes of spiritual life, from the highest peaks of the thinking at God and from the mind's encounter with the Holy Trinity in the innermost altar of the human being, and to the most concrete details of the body's life. He assimilated his thinking upon the spiritual life from Makarios, Diadochus, Mark the Ascetic, Saint Simeon the New Theologian, and Saint Maximos the Confessor. He makes a synthesis of their theology. And he didn't stop there, but, by applying all of that to prayer and to the effort of cleaning of passions, he

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arguments brought by author for the Romanian origin of Paisius are very serious and worthy of being taken in account.

[150] Romanian manuscript 5693. At Deacon P. I. David, *quoted work*, p. 11.

proved himself as being maybe the subtlest analyst of the psychic and spiritual movements of the human being.

He brought obvious clarifications upon the spiritual warmth that accompanies the clean prayer, and upon that one that is deceiver and sinful; he proved to be a merciless adversary to the hallucinations and to all phenomena of spiritual deceit, and an upholder of the subtlest and most authentic experiencing of the presence of God. He understood the need for alternating the singing with the heart's prayer, at the beginners. He went to the tiniest details in explaining the good and the bad connections between soul and body. The Palamas' treaties about prayer (Treaty II from Triads I and II, against Barlaam) are strongly influenced by the teaching of Saint Gregory Sinaite. Even if Palamas hadn't personal contact with Gregory Sinaite, and even if Palamas didn't know his writings, he could, at least, find out his ideas at least from his disciples. In the same time, Gregory Sinaite manifested a spirituality of great equilibrium, a humble refraining from the too daring theological formulations. He asked for reckoning the light seen during prayer as beyond any materialness; he didn't ask for squeezing the nostrils while breathing, but only for closing the mouth, in order the mouth not to remain open and to distract the ones who prays. He didn't tie, to tightly, the mind's prayer to a technical method. He didn't know, explicitly, either the teaching about the difference between the being and the uncreated energies of God, a teaching developed by Saint Gregory Palamas who was forced to do that by the need for defending the charismatic experiences lived by hesychasts, in order those experiences not to be included in the energies caused by the order of the creatures.

If Saint Gregory Palamas was the vulture that touched the dizzying heights of the teaching about God and about the deification of the man, Saint Gregory Sinaite was the master of the subtle analyzes of the inward movements of the human being.

Of the One Amongst Saints Our Father Gregory Sinaite

Very Useful Heads in Acrostic, of which Acrostic is this: Diverse Words about Commandments, Dogmas, Menaces and Promises, and even about Thoughts, Passions, and Virtues; and then about Appeasement and Prayer.

1. It is impossible somebody to be, or to become, according to the nature, rational, without cleanness and without incorruptibility. This is because the first one has been abducted by the irrational habit, and the second one (the incorruptibility) had been taken over by the body's state of corruptibility.

2. Rational according to the nature have proven to be only the saints, through cleanness[151]. This is because no one amongst the wise into rationality's aspects had clean rationality, given the fact that they had broken their rationality, at the beginning, through thoughts. This is because ethe earthly and much-speaking ghost of this world, by getting the rationalities closer to the more knowers, and by getting the thoughts closer to the more untaught ones, it causes their together-dwelling, and so it deprives the people of the hypostasized wisdom and of seeing it, or of the undivided and unitary knowledge[152].

[151] The Holy Fathers do not separate the ethical plan from the moral plan. Fully rational is only the saint. He regained his sight and his judgment as untroubled by passions, namely that rationality according to nature, that one had by man through creation, through the cleaning of passions. As long as there still is within man an impulse towards sin, that man isn't either fully clean or fully rational. The nature itself hasn't regained its integrity, its rectitude, and its profoundness on rational plan, because of not regaining its natural transparence to the godlike infiniteness.

[152] The whole knowledge became dispersed after the falling. The scholars know only separate rationalities of the things, while the untaught ones have all sorts of thought mixed up with passions. This causes a co-habiting of ideas, often full of contradictions, but not a unitary whole. Thus, it cannot be known the wisdom as Supreme Person, from Whom start all the rationalities and in Whom are unified all, and in union with Whom are everybody united. This theme is taken from Saint Maximos the Confessor (*Ambigua*). Saint Gregory Sinaite proved to be somebody introduced in the highest thinking of the Holy Fathers.

3. Reckon the feeling of the grace as knowledge characteristic to the truth. We must call the other knowledge as interpretations of meanings and proofs of things[153].

4. All of them who do not succeed in achieving the grace, they suffer that because of their faithlessness and carelessness; and again, all of them who find the grace, they find it by faith and zeal. This is for by these they always go forwards; and by the opposite ones they totally regress.

5. Being dead and insensitive, it is the same to being blind with the mind and not seeing spiritually. This is for one has been deprived of the living and working power; and he who doesn't see, he has been deprived of the godlike light that makes him seeing and praying[154].

6. Few people receive both their power and wisdom from God. This is because the first one shares the godlike goods, and the second one shares the capacity of expressing the godlike goods. And receiving by impartation and the giving as gift, further on, it is a truly godlike thing, one above the man.

7. The thoughtless heart, worked by the Ghost, it is the true altar even before the future life. This is for everything is done and uttered there, spiritually. And he who hasn't achieved this even from here, he is a stone for other virtues, a stone good for building the godlike church, but he isn't a church and he isn't a priest of the Ghost.

8. The man has been created incorruptible, without stum, and so he will resurrect too. But the man hasn't been created changeable, neither unchangeable, for he has in his will the power to change himself or not. This is for the will doesn't make somebody to remain totally unchanged in his nature. For this is the crown of the future unchangeable deification[155].

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[153] The "feeling of the grace" it means living the benevolence and the power of the Supreme Person. Only this places us in connection with the fundamental and total reality. The other knowledge is the expression of the understanding of some truths which are fragmented and inessential to the eternal existence. The expression "the feeling of the grace" can be found at Diadochus (head no. 31; *The Romanian Philokalia*, volume I, p. 346), but it was developed by Saint Simeon the New Theologian.

[154] We have here a definition of the godlike light, one that has nothing to deem it inacceptable or misunderstood. The godlike light is that one that makes us understanding, and getting along with one another. In this way are scattered the doubts of them who think that the godlike light is conceived as a material light.

[155] The man has been made incorruptible, but not unchangeable, thought the change doesn't take place involuntarily. One will achieve the unchangeability in the future life, together with achieving the incorruptibility. If the man had guarded his unchangeability into good, he would

9. The corruptibility is the becoming of the body; and eating, and rejecting the remnants, and getting fat, and sleeping, are natural features of the beasts and of the animals. By that, resembling ourselves to the beasts, because of our disobedience (Ps. 48: 12[156]), we have fallen from the goods given us by God[157]. We have become beastly from rational, and from godlike we have become as the beasts are.

10. The Paradise is of two kinds sensitive and intelligible (known with the senses and with the thinking), or the Paradise from Eden and the Paradise of the grace[158]. The Paradis from Eden is a very high place, so that it reaches up to the third sky, as say they who told about it, and it is planted by God with all kinds of well scenting greenery. That Paradise isn't either totally incorruptible or totally corruptible, but it is placed in the middle, between corruptibility and incorruptibility, so that it is always full of fruits and adorned with flowers, and having, ceaselessly, raw and ripen fruits. This is for the rotten trees and the fruits fallen on the ground, they become well-scenting soil, and they do not spread smell of rottenness and the world's plants do. And this happens out of the great richness and holiness of the grace, that always overwhelms there. That's why the oceanic river that crosses through that Paradise, and that was commanded to always chill down this place, by coming out of this Paradise, and by being divided in four branches, by descending, it brings and gives to Hindu[159] and to Ethiopians the soil and the fallen leaves. Then uniting, the Pison and the Gihon (Gen. 2: 8) flow together, ceaselessly, over their plains, until they are divided, again, one of then cooling down the Country of Libya, and another the Country of Egypt.

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have been guarded his incorruptibility. The unchangeability as result of the man's will, united with the will of God, and united with the incorruptibility, it means the coronation of the nature through deification.

[156] In KJB we have: Ps. 49: 12: "Nevertheless man being in honour abideth not: he is like the beasts that perish."; in ROB we have: Ps. 48: 12: "And the man, being in honor, he didn't understand; he joined the mindless beasts and resembled himself to them." (E. l. t.'s n.)

[157] Characteristic to our nature are those features given us by God, out of His own features, and we cannot have those features except in communion with Him.

[158] The focusing on the original incorruptibility of the nature and the idea of "the feeling of the grace" are taken from Saint Simeon, and the idea of the two Paradises is taken from Nicetas Stethatos.

[159] I have translated the word ινδιχοί for Hindu. But Saint Gregory might have thought at Indians too, or at the yellow race out of which the Indians from America originated, or even at the black people from Africa.

11. So, I am saying that the creation wasn't made flowing and corruptible since the beginning. But it was later broken, and it obeyed the emptiness, namely to the man, according to the scripture (Rom. 8: 25). And not willingly, but unwillingly, for him who submitted it, for the hope of Adam's – who was corrupted – renewal. By renewing Adam and by sanctifying him, even though Adam bears a corruptible body for the temporary life, He has renewed the creation too, even though He hasn't delivered the creation, yet, from corruptibility. And the deliverance of the creation from corruptibility, some people say that it is the creation's changing towards better, while other people say that it means the total transformation of the things submitted to the senses. For the habit of the Scripture is to make a simple affirmation, without much spying, about the things which are difficult to understand.

12. They who receive the grace as a conception and as a conceiving through the Ghost, they reject the godlike seed either by fallings or by being deprived of God because they join the enemy who hides withing them. The rejection of the grace is done by working the passions; and the totally lack of the grace it happens by committing the sins. This if because the soul that love the passion and the sin, and that rejects and loses the grace and it is deprived of God, that soul becomes dwelling place to the passions, not to say of the devils, now and in the age to come.

13. Nothing makes the wrath so serene and gentle, as it does it the manhood and the mercy. The first one breaks them who wage war to it from outside, while the second one breaks them who wage war to it from inside.

14. Many people, by working the commandments, they reckon themselves as advancing towards the city, but because of not reaching in there, they remain outside the city. This is because of deviating, without noticing it, from the imperial ways, towards the evil things neighboring the virtues, they advance unwisely. This is because the commandments do not allow any lack, neither any crossing over the measure, but the commandments only search for fulfilling the pleasant to God purpose and they search only for the godlike will. Thus, vain will be the toil if the ways of God aren't made straight, according to the Scripture (Isa. 40: 3). This is for, in anything, it is aimed the target of the work.

15. Search for the Lord on your way, namely through commandments, within your heart. This is for, when you hear

John shouting out and commanding everyone to prepare themselves and to straighten the ways, you must understand that that is about commandments, about hearts, and about deeds. This is because of being impossible to make straight the way of the commandment and the innocent deed, if there isn't righteousness within heart.

16. When you hear the Scripture speaking about staff and crutch (Ps. 22: 4[160]), you reckon that is the prophetic meaning they are the judgment and the Providence; and in the moral meaning, they are the chanting of psalms and the prayer. This is because, being us judged by God with the staff of the punishing, we are advised towards turning back (1 Cor. 11: 32). And us, by punishing them who uprise against us, with the staff of the manly chanting of psalms, we lean against prayer. So, by having us the staff and the crutch in the hand of the mind's work, let's not cease punishing and being punished, until we will totally reach under Providence, by running away from the present and from the future judgments.

17. It is characteristic to commandments, to always reckon as superior to everything, that comprising commandment that says: "You shall always remember your Lord God". This is for, what they have been lost through, by the same they can be guarded too. This is because the forgetfulness has lost the godlike remembrance that was at the beginning, by darkening the minds, and so it has shown the man as empty of any good thing.

18. They who live in ascesis, the come again to the old worthiness by fulfilling two commandments: by obedience and by fasting. This is because through the things opposite to these two, all sins entered the nation of the mortals. They who guard the commandments through obedience, they turn more quickly to God, and they who guard them through fasting and prayer, they turn to God a little slower. The obedience is more appr0opriate to the beginners, and the fasting to the ones who are in the middle of advancing, and more knower and more manly. This is for, by guarding the obedience to God, through commandments, in an undiminished manner, it is characteristic

[160] In KJB we have: Ps. 23: 4: Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."; in ROB we have: Ps. 22: 4-5: "For even if I walk in the middle of the death, I won't fear evil things; for You are with me. // Your staff and Your rod, these ones comforted me." (E. l. t.'s n.)

to a very few people, because of being difficult even to the manliest.

19. That law that works and speaks within heart, it is the law of the Ghost of the life, according to the Apostle, as that law worked within body it is of the letter. The first one delivers the mind from the law of the sin and of the death (Rom. 8: 2), while the second one, unnoticeably, it makes the man to become Pharisee, who both fulfills the bodily law and works the commandments in order him to be seen (Mt. 23: 5)[161].

20. The harmonious and well tied joining of all virtues (Eph. 4: 10) into Ghost, I say that it makes the man consummate. Or, if he is still on his way, he who is still non-consummate. And I reckon the commandments as body, while the virtues as habits of some good features, I reckon them as bones. At last, I reckon the grace as soul that gives life and it moves and it works the deeds of the commandments as they would be a body. This is because, the carelessness, or the zeal towards the ages of Christ, they show somebody either as a little child or as consummate, now and in the future ages.

21. He who wants to grow up his body of the virtues, let him strive for desiring the rational and unspoiled milk of the grace of mother. This is for, from there nourishes himself everybody who searches for the growth into Christ and who wants to increase himself into Christ. The wisdom gives from its

[161] The commandments are the way which we reach Christ on. But, the core of the commandments is Christ Himself. This is for the commandments make us ever like Him. Christ is the consummately fulfilled commandment. But the commandments can be fulfilled also only with the body. If that is the case, the commandments will be a law of the body, one that transforms the man into a Pharisee. The commandment must be fulfilled with the whole heart – then they will become a law of the Ghost. This is for, through the heart, there works the Ghost. That's why the commandments will be the true way towards Christ, only when they are united with the heart.

That happens when we have always the remembrance of God within our heart. The opposite of the commandments is, therefore, the forgetfulness. The remembrance of God is the spring of the obedience, which the commandments are fulfilled through.

But we are helped to work the commandments, by the thought at the judgment of God, or at the punishments coming to us because of not fulfilling the commandments. And even the punishments of the judgment of God as applied to us when we do not fulfill some commandments that would have been helpful to us. Helped by the judgment of God, or by the thoughts at punishments, or even by punishments, we reach, by fulfilling the commandments, under the full comforting of the Providence. But the staff of the punishing would be difficult to endure, if we didn't lean ourselves on the crutch of the prayer, as held in the hand of the mind's work. Without this one, we couldn't use the staff either in the sense of punishing our passions, or of the enemies who instill those passions to us.

chest, as milk for growing, the warmth; and to them who are consummate, as nourishing honey, the joy towards cleanness[162]. "For honey and milk will be under your tongue" (Song of Songs 4: 11). Solomon called as milk the nourishing and growing powers; and he called as honey, the cleaning power of the Ghost[163]. And the great Apostle, when showing the differences between works, he says: "As on some little children I have been nourishing you with milk and not with hard food" (1 Cor. 3: 2).

22. He who searches for the meanings of the commandments without commandments, by wanting to find them through learning and reading, he is like the one imagining that the shadow is the truth. This is for the meanings of the truths are given, as gifts, to them who are imparted with the truth[164]. And they who aren't imparted with the truth, or who aren't introduced in the truth, they find out the things of the

[162] The grace nourishes, as a milk, him who – while advancing in fulfilling the commandments – makes grow up within himself the body of the virtues. This is for the grace upholds, in the first place, the prayer, without which the man cannot fulfill steadfastly the commandments, neither can he grow up into virtues, as in a harmonious organism. So, the grace isn't something limited or static, but it is the flux of the love from God, a love that strengthens us in growing in the ever likeness to God. The grace isn't but the endless love of Christ. The image: "the body of the virtues", it was used too, very much, by Saint Simeon the New Theologian. The virtues do not stay separated from one another, but they join up amongst themselves, and they are soaked up within our being, and through virtues, out being itself, it will become as a harmonious body of the virtues, namely a being unitarily structured through virtues, as a multilateral urge of love towards God, and towards people. When this body of the virtues has become vigorous, it won't any longer be nourished with the grace as with some milk, but the grace has become honey that sweetens through love both their subject and them whom their works are spread upon.

[163] But Saint Gregory specifies that this milk of the grace, that becomes as honey to the consummate ones, it comes to us from the bosom of the wisdom itself, and that is the Person of the Word: Christ. Only the Person of Christ can nourish us, through His love, from itself His bosom. Through this grace He doesn't only warm us up and sweeten us, but he also cleans us up. This is for the love cleans up of egotism and of all the sins born out of egotism. That's why the milk and the honey of the grace are, in the same time, the cleaning power of the Ghost. This is for through grace we have become one spirit with Christ.

[164] They who search for the meanings of all the commandments, without fulfilling the commandments, those ones do not reckon the commandments as actual commandments of the godlike Subject Who has the power to command and commanding is His own. That's why such people do not place themselves in connection with Him Who properly is the Truth; this is because in such a case the commandments do not express Him who give in commandments His will and His power, in order the commandments to build, in truth, those who fulfill the commandments. They remain to some impersonal meanings, which do not give them any power towards moral growth and towards salvation. One must understand the commandments as the things too, as signs of the love of the personal God and as appeals to our love, in order us to become like Him and by that, us to be united with Him.

insane wisdom (1 Cor. 1: 10). These ones were called by the Apostle as "souly", as ones "who do not have Ghost" (Jude 19), even if they boast themselves with the truth.

23. Like the eye of the body looks at a letter and out of that letter the eye receives the meanings of the things submitted to the senses, likewise the mind, when it is cleaned and turned back to the old worthiness, the mind looks at God and it receives form Him the godlike meanings. Instead of a book, the mind has the Ghost, and instead of a pen, the mind has the understanding and the tongue – for "my tongue, he says, it is a pen" (Ps. 44: 2[165]) – and instead of ink it has the light. So, by deepening its understanding into light and by becoming luminous light, the mind writes into Ghost, the words, into the clean hearts of the listeners. Then the mind understands how "the believers will be taught by God" (Isa. 54: 13; Jn. 4: 45) and how God teaches the man into Ghost (Ps. 93: 10[166]), according to the prophecy[167].

24. Reckon as an unmediated law of the commandments, that faith that works within heart. This is for out of that faith is springs out all commandments, and it produces the illumination of the souls. And the fruits of such souls, out of the true and working faith, they are: the restraint and the love, and their end is the humbleness given, as a gift, by God, and the humbleness is the beginning and the strengthening of the love[168].

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[165] In KJB we have: Ps. 45: 1: "MY heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer."; in ROB we have: Ps. 44: 1-2: "My heart answered a good word; I will utter my song to the Emperor. // My tongue is writer reed that writes skillfully". (E. l. t.'s n.)

[166] In KJB we have: Ps. 94: 10: "He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?"; in ROB we have: "He Who punishes the nations, won't He rebuke too? He who teaches the man the knowledge," (E. l. t's n.)

[167] The true knowledge of God is the knowledge by experience, and not by only reading books. In this case the understanding deepens in itself His light, and it becomes a light as well. Such a spiritually advanced person, while speaking to others, God Himself speaks through that person and God Himself teaches others through such a person. The word is full of the power of God and of the surety of him who has seen God and who feels God's power.

[168] Saint Gregory reckons the commandments and the faith so close as even being identical to one another. The commandment, or better said the power for understanding and fulfilling the commandment, it springs out of that faith that works, in an unmediated manner, within heart. The faith works as a law, while having in it as directive power the law of the commandments, out of the right knowledge about God and out of some initial union with God. That's why, the faith imposes itself as a commandment, or as a sum of commandments. In this understanding of the faith, the Protestant separation between faith and deeds it appears to be totally wrong. But a faith that imposes through itself as a law, or as a commandment, it is imposed as such for it is shown as a luminous light within souls, as a light of God and of the mode we must

25. The true knowledge of the seen and of the unseen realities, it is the non-liar glory of the existing realities. The knowledge of the seen realities, it is the glory of the sensitive realities, and the knowledge of the unsee realities, it is the glory of the intelligible, rational, understanding, and godlike realities.

26. We define the right-faith as seeing and knowing, into cleanness, the two dogmas of the faith, namely the Trinity and the twoness: we must look at the Trinity and we must know the Trinity in an unmixed and uncut way, in unity, and we must know the twoness of the natures of Christ, in one hypostasis, that meaning to confess and to know One Son both before and after embodiment, but after embodiment, extolled in an unmixed mode in two natures and in two wills, godlike and human.

27. We must piously confess the non-birth, the birth, and the proceeding, as three features of the motionless and unchanged Persons of the Holy Trinity: The Father as unborn and without beginning, the Son as born and together without beginning, and the Holy Ghost as proceeded from the Father and given through the Son (as Damascene says) and together eternal.

28. Only that faith out of grace, working through commandments into the Ghost, will be enough for salvation, if we guard it and if we do not choose that faith that is dead and unworking, instead of that one that is alive and working into Christ. This is for the believer must receive that image and that life into Christ, which are worked by faith. The believers have learnt that the nescience brings a dead and insensitive faith, a faith that is solely words, but that is not that faith out of grace.

29. The Trinity is simple unit, for it is without quality and uncomposed. But it is Trinity in unity. This is for God Who is threefold in Hypostases, he has as totally unmixed the perichoresis (Their interpenetration) of the Three Persons.

30. God is known and God is said, in all aspects, as threefold. This is for God is borderless. God is the upholder and the care taker of all realities, through the Son and into the Holy Ghost. No one amongst These Three Ones is said, or reckoned, or called, without or outside the Others.

31. There are, within man: mind, word, and ghost, and neither the mind is without word, not the word is without ghost; and these ones are one within another and within themselves.

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behave ourselves, in order us to become like Him, by fulfilling His will, so that we will become united in will with Him.

This is for the mind speaks by word and the word is shown by ghost. By that, the man bears an overshadowed image of the non-called and archetypal Trinity. The word "in the image" it shows that too[169].

32. The Father is the Mind, the Son is the Word, and the Holy Ghost really is the Ghost, as the God bearer Fathers teach us, by using the resemblance, and by making steadfast the dogma about the Holy Trinity, above nature and science, about God in three Hypostases, letting us the true faith and an anchor of hope. This is for, knowing the One God is, according to the Scripture, the root of the immortality (Proverbs 15: 2); and to see and to know the mastery of the unity in three Hypostases, it is the whole righteousness; or so we must understand the word from the Gospel: "And the eternal life is this: to know You, the One True God: in three Hypostases and "Him Who You have sent, Jesus Christ" (Jn. 17: 3), in two natures and wills.

33. The torments are diverse, as the rewards are diverse too. And the torments are hell, according to the Scripture that says: "In darkened and non-lighted land, in the land of the eternal darkness: (Job 10: 21-22), there where the sinners dwell, both before judgment and after their damnation. This is because: "Let the sinners turn back to hell" (Ps. 9: 17[170]) and "The death will graze them" (Ps. 48: 15[171]), what else could be if not the last decision and the eternal damnation?

34. The fire, the darkness, the worm, and the hell are the usual addiction to the bodily pleasure, the general nescience of the darkness, the fiery tickling of the passion from within all, the trembling and the stinky storm of the sin. These ones are worked, ever since from here, within the sinners' souls, as an earnest and as the first fruits of the torments and they are shown there as a habit.

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[169] The expression "in the image" that characterizes the human being, it shows too the human being's likeness with the Holy Trinity. But in this is shown both the fact that the human being isn't an individual totally separated by other people, and the fact that the human being has mind, and word, and ghost, non-separated from one another, but working and being shown one through another, and only that human being is whole who has all three of these.

[170] In KJB we have: Ps. 9: 17: "The wicked shall be turned into hell, and all the nations that forget God."; in ROB we have: Ps. 9: 17: "Let the sinners turn back in hell; all the nations which forget about God." (E. l. t.'s n.)

[171] In KJB we have: Ps. 49: 14: "Like sheep they are laid in the grave; death shall feed on them; in ROB we have: Ps. 48: 14: "As some sheep in hell they are placed, the death will graze them." (E. l. t.'s n.)

35. The habits of the passions are the earnests of the torment, like the works of the virtues are the earnests of the Kingdom. We must reckon and call the commandments as works; and we must reckon and call the virtues as habits, as also the sins continuously done are called too as habits.

36. The rewards are according to the deeds, even if, to many people, it doesn't seem to be like that. This is for the godlike justice gives to some people, as gift, the eternal life, and to others the eternal damnation. But both kinds of people, by crossing the time from here, well or bad, they will receive their rewards according to their deeds. And the size and the kind of the rewards their will enjoy are going to be according to the habituation and the work of the passions or of the virtues.

37. The souls addicted to pleasure are swamps of fire (Apoc. 19: 20), where the stench of the passions, stinking like a mud, it nourishes like on a sleepless worm of the fornication, the body's debauchery, and as on some snakes, frogs, and leeches or the corrupted lusts, the thoughts and the corrupted and spitting of poison devils. This state has taken, since here, the earnest of the torments from there.

38. Like the first fruits of the eternal torments are hidden within the sinners' souls, likewise the earnests of the goods work through the Ghost and they are given, as gifts, within the hearts of the righteous. This is for the Kingdom of Heavens is the virtuous living, like the torments are the habituation to the passions.

39. That night that comes (Jn. 9: 4) is, according to the Lords' word, the total petrification of the future darkness, or in other way the antichrist, that is called too as night and darkness; or again, in a moral sense, it is the continuous carelessness that, as a moonless night, it sinks the soul into the sleep of the numbness. This is because, like the night makes all people sleep and it is the image of the death, by the numbness that it brings, likewise the future darkness will make the sinners death and numbed by the pains' dizziness.

40. The judgment of the present world (Jn. 3: 19), according to the Gospel's word, it consists of the faithlessness of the impious, according to the word: "And he who doesn't believe, he has been already condemned" (Jn. 3: 18); also, it consist of the troubles brought by Providence for restraining or turning back; and then it consists of the influence of the good and bad plans, being helped to cross into deed, according to the word:

"The sinners have estranged themselves from the womb of their mother" (Ps. 57: 3[172]). The right judgment of God is shown, therefore, in order to straighten through punishments and according to the deeds, by punishing some of the people while having mercy on others, by giving to some of the people, as rewards, the crowns, while others are given the torments. Amongst the punished ones, the first ones are the totally faithless ones; the second ones who are punished, are they who are believers, but without zeal, and that's why they are punished mercifully (with love for people[173]). And they who have become consummate, either in virtues or in sins, they will be rewarded accordingly.

41. If the nature isn't guarded undefiled, through the Ghost, or if the nature isn't cleaned up as it is due, the nature won't be able to make a body and a ghost with Christ, now and in the future harmony. This is for a patch from an old cloth of the passions cannot be sawn, by the comprising and unifier power of the Ghost, on the coat of the grace for making whole.

42. He who has received as a gift, but he also guarded the renewal of the Ghost, he will have a corresponding honor to the composing (of the body) of Christ, then experiencing that deification above nature, in an untold manner. This is for there won't be anyone from Christ, or limb of Christ, if he doesn't make himself, since here, partaker to the Ghost, being composed in the image of the truth and of the knowledge, as the Apostle says (Rom. 2: 20).

43. The Kingdom of Heavens is like a tent made by God, as that tent shown to Moses, a tent having two chambers in the future age. The first chamber will be entered by all of them who are priests of the grace; the second chamber, the intelligible one, it will be entered only by them who have been liturgizing, since here, to the Holy trinity, as some hierarchs into consummation, in the darkness of the knowledge about God. They have as chieftain in their ministration, and they have Jesus as Prime Hierarch before the Trinity, in the tent He founded. These ones,

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[172] In KJB we have: Ps. 58: 4: "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."; in Rob we have: Ps. 57: 3: "The sinners have estranged themselves since they birth, they have lost their way since they were in the womb, they have been uttering lies." (E. l. t.'s n.)

[173] We have preferred to translate *punished with love for people* (meaning the punishment is gentle…) for *punished mercifully*, in order not to create an *oxymoron* (for love loves not punishes). (E. l. t.'s n.)

by entering there, they will be lighted more limpidly by the rays of His light[174].

44. The many dwelling places which our Savior spoke about (Jn. 14: 2), are the diverse stages and advancements of the condition from there. The Kingdom is one, but it has many differences within, because some people are heavenly while others are earthly, according to their virtue, to their knowledge, and to the extent of their deification. "This is for other is the glory of the sun, another of the moon, and other of the stars; and star from star differs into glory" (! Cor. 15: 41), as the Apostle says, on the godlike vault.

45. He who has cleaned up his mind through tears, and who has resurrected his soul even from here, through the Ghost, he reaches to be, for a short while, together-living with the angels and bodiless as one who is not submitted to the corruption. And he makes his body, through rationality, as a luminous and burning image of the godlike beauty, out of clay creation; and he makes his body as it was according to its nature, for the incorruptibility of the bodies means the removal of the stums and of the thickness[175].

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[174] The first part of the tent of the future age, it will be entered by all of them who have been priests of the grace, namely they served the grace by fructifying the grace's power in their life. But the second chamber, the innermost part of the tent, the Holy of the Holies, it will be entered only by them who have been serving, since here, as some hierarchs, by the fact that they have entered the darkness of that knowledge above knowledge, about God, as Moses did on Mount Sinai, so that he reached before God in Trinity Who is totally undefined in the abyss of His richness, but, in the same time, he reached the most intense feeling of God's mysterious and loving presence, lived as such by the fact that is a love amongst the Three All-Consummate Persons and, by that, next to the supreme hearth of the love. Namely, they have entered there where entered the first Hierarch and Chieftain of any ministration brought to God, namely Jesus Christ as man Who, as God, He receives the ministration as One of Trinity. United with Christ, lighted by the luminous infiniteness of His godhead, by the all-loving light of the Trinity, they are lighted more than them who entered the first room. This knowledge in the darkness that is above knowledge, it consummates them who reach there, for it is knowledge through the most intense experiencing of God as Supreme Communion of Persons, namely as source that irradiates that love within them, and so making them too loving at maximum. It is felt here the influence of Dionysus the Areopagite. These ones are, through their life of maximum intensity of the feeling of God, to the opposite extreme of them who have reached the supreme numbness and insensitiveness in hell, a numbness and insensitiveness caused by the passions which tire them down and exhaust them, eventually, of any stimulative power.

[175] The rationality can be here also the Logos or the Word of God Who, by addressing Himself tot eh believer as Person and as Word, as Person Who claims the person He addresses by His penetrating Word, He elevates that person to the state of supreme responsibility, in the light of the communion that illuminates, at maximum, both of them: that person and God. But

46. The incorruptibility's body is the earthly body except the juices and the thickness, a body that has been transformed, in an untold manner, out of souly body, in a spiritual body, so that that body is both earthly and heavenly, through the thinness of the godlike countenance. This is for, as it was created from the beginning, likewise the body will resurrect too, in order to be in the image of the Son of Man, and being imparted, entirely, with godhead[176].

47. The earth of the gentle ones, it is the Kingdom of Heavens, or the theandric habituation to the Son[177] Who we have entered at, or we are going to enter, by receiving the birth of the adoption by grace, and the renewal through resurrection. Or, again, the holy land is the deified nature[178], or maybe this earth too, it is cleaned up according to the worthiness of the people living on earth. Or, according to another meaning, the earth inherited by them who truly are saints, it is the non-

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it also can be the human rationality elevated by the godlike Rationality or Word. Such a responsible and knower rationality of the relation of the man with God, and open to the understanding of the whole reality in the endless depth of God, it fills up the man with light, and that light irradiates also on that man's face, and it makes the man a transparent "statue", as an immaterial membrane, out of a statue of opaque clay. This transparency makes the man incorruptible, for that means also a removal of the juices from within him and of the fat and of the thickness, which are submitted, at maximum, to the decomposition processes. This conception stays at the basis of the thin, transparent, and luminous images from the Byzantine icons. How far from this spiritualizing conception about the man, it is that manifested in the round bodies painted in the paintings of the Occident, painting born out of the painters' interest in anatomy, rather than being they interested in expressing the state of resurrection, a condition anticipated even from here by saints. The fasting receives as well, its full signification in such a conception.

[176] It is stressed upon, again, the thinness as note of the deified body that has been reestablished in his natural beauty, a beauty that is not contrary to a certain vigor, a thinness and vigor which the incorruptibility is involves in. The body that is in this state, it has reached pneumatic, out of souly, for the Ghost overwhelms in that body the bodily feelings of the soul. But that body that has become heavenly, it still remains earthly too, because of not rejecting the matter, regardless how transparent it would become through the godlike Ghost. That body that has become like that, it reaches the stature appointed to the man by God, as the embodied Son of God has it after resurrection, and that's why He is called as the Son of Man by excellence.

[177] The theandric accustoming to the Son is the full harmony of the human will with the godlike will into Christ, so that Christ pursuits a sole goal, both as God and as man, on a sole line. He is the solid ground on which, by standing us steadfastly, we have the happiness of the full communion with God; we have our human work crossed through by the godlike work.

[178] The deified nature is the holy land, for our body made out of earth it has become holy through deification. Through the deified heavenly body, the earth becomes deified, a membrane that irradiates the whole luminous gold and all the spiritual dimensions and rationalities of the infinite, as through our thinned body too.

stormy and godlike serenity of the above-mind peace, which the nation of the righteous ones will dwell into, and where nothing from the created realities will bother them anymore, through their noise and temptation.

48. The Promised Land is the dispassion. Out of it, it springs the gladness of the Ghost, like milk and honey.

49. In the future age, the saints will talk to one another, in a mysterious way, the inward word uttered into the Holy Ghost[179].

50. If we do not know ourselves as God has created us, we won't know ourselves what the sin has made us like.

51. All of them who have received, even from here, the fullness of the consummation of Christ, they are alike according to the age into Ghost.

52. All of them who have been bearing the toils, they will enjoy the rewards too. But their quantity and their kinds, namely their measure, they will be shown by that order and by that state from there, through impartation.

53. The sons of the resurrection of Christ will be, he says, minds, namely like the angels, for they have been reached to be saints through incorruptibility and deification.

54. In the future ages, the angels and the saints will increase in adding the gifts and they will never come to an end, or they will never weaken in desiring those goods. This is for, in that age, there won't be weakening or diminishing of the virtue in favor of the sin.

55. You will reckon that is a consummate man here, he who has received the resemblance of the ages of Christ, as an earnest; and the one who will be a consummate man in the future age, he will he shown the power of the godhead.

56. He who is consummate in virtue even from here, according to eth ages of the Ghost, he will have, in the future age, an honor and a deification equal to them whom he will be alike to[180].

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[179] The saints, by reciprocally knowing, in the future age, their inwards, they will know, by seeing, everything they will have to tell to one another, and they will reciprocally see their being as an all-comprising word, and they will tell to one another everything they will have to say, through their reciprocal intimacy and in total sincereness. The soul will be, wholly, the light of the face.

[180] We won't realize our decay from humanity into sin, if we do not know our beauty from origin, which we return to, by cleaning up our sin and through the union with God Who is our role model and Whom we make our humanity transparent to.

57. The true glory, I say that is the knowledge of the sight or the Ghost, or also the detailed understanding of the dogmas, or the knowing of the true faith.

58. The awe is the consummate elevation of the soul's powers towards the known and united realities of the all-extolled glory. Or, again, the awe is the clean and whole elevation towards the borderless power, into light. And the ecstasy is not only the kidnapping of the soul's powers to the sky, but it is also the total exiting from the feeling itself. And the twofold love is the drunkenness of the Ghost that keeps the longing in movement[181].

59. The ecstatic love into Ghost is of two kinds: that from heart and that ecstatic. The first is characteristic to them who are still on course to be lighted up; the second one is characteristic to them who are consummate in love. But both these kinds of love, they get out of feeling the mind they work upon, for the godlike love is the drunkenness of the natural mind in the higher realities of the Ghost, which the feeling is brought out too, from all its connections[182].

60. The beginning and the cause of the thoughts it is the division, by disobedience, of the simple and unitary memory of the man. By that, the man has lost the memory about God too. This is because, by becoming composed out of simple and

[181] Saint Gregory Sinaite discerns here between awe and ecstasy. The awe is the total elevation of the soul's powers to the known and united realities, namely the undivided realities of the greatness and glory of God. While there still is a difference amongst the known realities, these ones appear to be as limited and they do not stir up the awe. It isa something else here than "distinguer pour unir" as Maritain said, or "distinguer pour connaître". But in awe, the soul still preserves his feeling, or the awareness of his joy for what he sees. The ecstasy elevates the soul even from self-feeling. That soul no longer knows that the joy is his, though that soul lives as state of borderless joy. The love, in both its forms, it has, in addition, the motion of the longing towards an ever-greater union, though it is like a drunkenness of the Ghost. Or, right this drunkenness is like an enthusiasm equivalent to a movement towards even more union. So, there is a feeling in this ecstatic love too.

[182] Here is specified which the two degrees of the ecstatic love are: that on from heart and that one that is actually ecstatic. The first one is characteristic to them who are still on the road to be lighten up, namely those who still advance in their knowledge; the second one is characteristic to those who have reached beyond the stage of the first ones, at consummation. Are being brought here specifications to the Areopagite's categories.

Here too, it is specified what it means the elevation of the mind above feeling. It is about that feeling that is born out of the connection of pleasure or of pain with anything else.

diverse out of unitary, the memory has lost its unity together with its powers[183].

61. Healing the mind means turning the mind back, from the evil memory that gives birth to corruptive thoughts, to the mind's state form the beginning. This is because the disobedience, the tool of the sin, it didn't break only the simple memory of the soul towards the good, but also all the soul's powers, and so the soul's desires which were tending towards virtue they have been darkened[184]. But the memory is being healed, by being elevated from that state that is contrary to nature, to that state that is above nature, mainly, by the perseverant remembrance of God, strengthened by prayer and crossed through by the Ghost.

62. The causes of the passions are the sinful deeds; the causes of the thoughts, are the passions; of the hallucinations, are the thoughts; of the images, the memory; of the memories, the forgetfulness[185]; of the forgetfulness, the nescience; of the nescience, the carelessness; the carelessness is born out of the lusting desire; and the mother of the desires it is the fickleness; the cause of the fickleness is the work of the deed; and the deed is out of the reckless desire of the sin and out of the tendency of the senses towards the realities submitted to them.

63. The thoughts are the rational part; the passions furious in wrath; the memory of the beastly desire is in the lusting part. In the understanding part there are formed the

[183] The simple memory from the beginning was the ceaseless remembrance of God. Because we have lost this remembrance, the simple memory has become divided. So it was born and so it is being unfolding the diversity of the thought about the limited realities, in the same time with forgetting some aspects when remembering others. The man is not longer able to keep his mind on a sole thing, for the material things are limited and they cannot provide the man with a non-passing interest. But when the mind directs itself towards God (the memory comes from *admentem* – to keep the mind on something, or to keep something in your mind; remembering something means keeping something in mind), the mind no longer is divided by the thoughts passing one after another, for God is borderless and therefore He is a nourishment for contemplation. That's why, only in connection with God we can preserve the ceaseless memory, or the memory per se. Saint Gregory Sinaite proves himself to be a great analyst of the soul's conditions, and he brings convincing explanations to some teachings which were affirmed, most of the time, without being argued.

[184] Seemingly, in the text from *The Greek Philokalia*, there are some mistakes. There is said: "The healing of the original memory" and: "the disobedience created not only the *simple* memory of the soul, towards good".

[185] We have here a paradox; the cause of the tempting memories is caused by forgetting about our duty to do the good.

hallucinations; and in the cogitating part sprout out and work the images[186].

64. The rushing in of the evil thoughts it is like a river stream. Through there it comes the bait, and after that is born the agreeing to the sin, as a flooding with waves that covers the heart[187].

65. Reckon the pleasure as viscous, as a deep moor, or as a swamp of the debauchery. Such a swamp is the burden of the worldly worries which hinder the passionate mind and such a mind is sunk by the thoughts in the deep of the despair.

66. The Scriptures often called thoughts the things' rationalities too, as it called the images as rationalities and the rationalities as images. This happened because their movement (of the thoughts) is immaterial in itself, but through things it takes an image and it is transformed, and so the baith is known and it received a name through showing[188].

67. The sinful thoughts are the rationalities of the devils and such thoughts are forerunners to the passion, like the rationalities and the imaged belong to the things. It will be impossible to do something good of something evil, if your thought isn't lured, firstly. This is because the thoughts are the imageless movement of the bait of some things[189].

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[186] Saint Gregory Sinaite is discerning here in addition to the rational part of the soul, the understanding part of the soul that seemingly has also the power of the imagination, and the cogitating part of the soul that has a power close to the power of the imagination, but it has in it also the power of any critical watchfulness.

[187] The heart has here the meaning of the self-awareness. Agreeing to the sin will cover the self-awareness as a flood with waves.

[188] It seems that Saint Gregory Sinaite understood through λογισμοί, not meanings, but concrete images of the things. So it turns out from the content of the heads no. 62, 66, 67 and so on. He explains what the natural rationalities themselves, of the things, which have their origin in the thinking of God, they can become like, through their seen images, thoughts tempting to sin, or baits. So, Saint Gregory showed that himself understood the passing of the thoughts into concrete images, in things, as some materializations of those thoughts. Saint Gregory is explaining here and he will explain in the head no. 68 too, the idea belonging to Saint Maximos the Confessor, about the simple meanings and about the complex meanings (with the passion) of the things (*Heads about Love*, III, 42-43; *The Romanian Philokalia*, volume II, p. 85). By and large, Saint Gregory Sinaite develops the thinking of the previous Holy Fathers, by applying it, in a more accentuated manner, to the concrete situations of the fight against temptations.

[189] Contrary to what we would expect, Saint Gregory Sinaite understands (at least here) through thoughts, non-concretized impulses towards sin. Consequently, the thoughts are rationalities of the demons as spirits. They enter our soul or they enter the images of the things and so they find in the images of the things the concretizations of the sin's objects. The demons can crook the images of the things in shapes tempting to sins, because these ones are

68. The matter of the things gives birth to simple thoughts; and the devilish bait contrives the evil ones. So, the natural thoughts and rationalities differ from those which are contrary to the nature and from those which are above nature[190].

69. The natural thoughts work, similarly, to changing the man, as the thoughts contrary to the nature work too. But the thoughts according to the nature change themselves, immediately, into the thoughts which are above-nature[191]. The thoughts are reciprocal causes to the changing from within them and they give birth to one another. The thoughts about the material things are causes to the birth and to the changing into the devilish thoughts. Those ones are born and are changed out of bait. And the godlike thoughts are changes out of the natural thoughts. This is for the natural thoughts give birth to the above-nature thoughts. The changing of each thought it is cause and occasion to the birth of the related thoughts, in a fourfold manner.

70. Keep in mind that, before thoughts, there are their causes; before hallucinations there are the thoughts; before passions, there are the hallucinations; and before devils there are the passions, as a chain and as a cunning order of the disorder's ghosts. One depends on another. But no one amongst them it works through itself, but they are set in work by devils. Neither the hallucination makes images to itself, nor the passion works, without the hidden devilish power. This is for, though satan feel crushed, he can do even more against us, because of our carelessness, and he boasts because of us.

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plasticized concretizations of some divine rationalities, ones which can be thought by the demons too, but they crook them and they introduce within them tempting modifications.

[190] Not all the thoughts are evil. There are too, simple thoughts of the things, which are identical to the things' natural rationalities, which are preexisting in God Who is the Creator of the things. And there are even thoughts which are above-nature. We could understand by that the thoughts which are above God, about angels, about our relations with God, but they might be also thoughts about things, when we see in them the things' meanings deepened in the ambience of endless light, of God.

[191] If we do not let our according to nature thoughts to fall into thoughts tempting towards material things, which change the nature of our thoughts into evil, our according to nature thoughts could easily become thoughts above nature. Besides, it is very difficult to draw a border line between the natural character of the thoughts and their above-nature character. This is for everything that is natura, it is understood as having its origin in God and being understood into God.

71. They give our mind a shape, better said their shape us in their image and they lure us through the habituation to the passion, that masters and works within our soul. This is because the devils have the habit of the passions, as cause of forming images (idols) within our mind. But they make our power of imagination to work in diverse modes and in many shapes, either when we are woken up or when we are sleeping. This is because the devils dress up themselves and they change themselves in diverse images; the devils of the lust change themselves, sometimes, in pigs, some other times in donkeys, and some other times in stallions, aroused and fiery; the devils of the anger they sometimes change themselves in pagans, and some other times in lions; the devils of the covetousness sometimes change themselves into wolves, other times in leopards, and some other times in foxes; the devils of the daring change themselves int dogs; the devils of the idleness change themselves into tomcats; the devils of the fornication they sometimes change themselves in snakes, while some other times they change themselves into ravens and jays. The devils of the soul's passions transform themselves into birds, especially those form sky. The imagination has three causes, which the images of the ghosts are changed through, according to the tree parts of the soul. That's why the hallucinations are of three sorts too: of birds, of beats, and of animals, according to the lusting part, to the angry part, and to the rational part of the soul. The three chieftains of the passions always arm themselves against the three powers. And according to what passion gives image to the soul, the devils come close to us and they take a related image[192].

72. The devils of the pleasure (of the voluptuousness) often come close as fire and burning coals. This is for the loving-of-pleasure ghosts ignite the lusting part of the soul, and they darken the cogitating part of the soul, by bewildering it. This is

[192] Each passion gives the soul a certain image and, therefore, to our external countenance too. That's why, even the devils take, despite of being ghosts, certain shapes, according to the passion they cultivate the most. And they imprint that shape to us too, according to the passion they try to inspire us the most. The passions out of pride, they give us a countenance that resembles that of the haughty birds from the sky, for they are imprinted mostly into our cogitating part, and they make us haughty to countenance and holding our head up; the passions which lit the anger up, they give us the countenance of wild beasts; the passions which stir the lust up, they give us the countenance of animals. Behold the proof for the plasticization of the rationalities.

because the passion's pleasure is cause for: burning, bewilderment, and darkness.

73. The night of the passions is the darkness of the nescience. Or, again, the night is the kingdom which the passions are born in. In it reigns the master of the darkness and in it walk the ghosts which take images as forest's wild beasts, or like the birds of the sky, or as the crawling animals of the earth, trying, with howls, to kidnap and eat us (Ps. 103: 21[193]).

74. In the time of working the passions, some of the thoughts go forwards, and other thoughts follow to them; the thoughts precede the hallucinations, and the passions follow to hallucinations. Regarding the devils, the passions precede them, and the devils follow to passions.

75. The beginning and the cause of the passions it is the evil use (the abuse); the beginning and the cause of the evil use it is the evil change; the beginning and the cause of the changing it is the tendency of the habituation of the will; the means for trying the will it is the bait; the cause of the bait are the devils, allowed by Providence in order us to show what our liberty is like.

76. The passionate habituation of the soul is the venom of the needle of the sin towards death. This is because, he who has soaked himself, willingly, with passions, he has his behavior motionless and unchanged[194].

77. The passions have diverse names, but they are divided in two categories: bodily and souly. The bodily passions are divided in: painful and causing of sin. The painful ones are subdivided, again, in: illnesses and guiding punishments. The souly passions are divided in passions: of the anger, of the lust, and of the rationality. The passions of the rationality are subdivided in: hallucinating and thinking. Amongst these ones, some of them are born out of the evil usage, others an unwilling and out of some forced circumstance, as there are the so-called

[193] In KJB we have: Ps. 104: 21: "The young lions roar after their prey, and seek their meat from God."; in ROB we have: Ps. 103: 22: "The lion cubs roar in order to grab and to ask from God their food." (E. l. t.'s n.)

[194] It is the motionless in an evil sense, that Saint Gregory Sinaite spoke about, in the head no. 39. He who is moved only by a passion, he is like motionless, because he doesn't move himself but he is moved, and he cannot move himself otherwise. It is a monotonous movement, and a helplessness of getting off that movement. Nothing happens within him, nothing that manifests, actually, the newness of the life. There is the death.

guiltless passions. The Holy Fathers called these ones as natural processes or features.

78. Others are the bodily passions and others are the passions of the soul; others are the passions of the lust and others are those of the wrath (of the anger); others are the passions of the rationality and others are those of the imagination. But they accompany one another and they work one with another. The bodily passions work with the passions of the lust, the souly passions work with those of the wrath; and, again, the rationality's passions work with those of the mind and the mind's passions work with those of the imagination and of the memory.

79. The passions of the wrath are: the anger, the bitterness, the shouting out, the quick ignition (the fierce spilling of the gall[195]), the haughty daring, the haughtiness, the pride, and the others like those. Of the lust are: the greediness, the debauchery, the lack of restraint, the lack of satiation, the love for pleasure, the love for money, and the love for the self and this last one is the worst of all. And of the body are; the fornication, the adultery, the uncleanness, the debauchery, the injustice, the covetousness of the belly, the laziness, the light-mindedness, the love for adornments (the luxury), the love for parties, and the others like those. Those of the rational parts are: the lack of faith, the blasphemy, the cunningness, the plotting, the spying, the hypocrisy, the speaking of evil, the gossiping, the condemning, the contempt, the laughing at, the pretending, the lie, the speaking of evil things, the speaking of stupid things, the perpetrating of hidden deeds, the irony, the boasting, the desire of being pleasant to people, the haughtiness, the false oaths, the useless speaking. Of the mind are: the self-appreciation, the haughtiness, the praises, the strife, the envy, the self-content, the speaking against, the willing deafness, the imagination, the hallucinations, the misinterpretations, the desire to show yourself up, the love for glory, or the pride that is the first and the ultimate amongst all evils. And of the cogitation are: the scatterings, the straying, the slavery, the darkening, the blindness, the delusions, the baits, the approvals, the tendencies, the deviations and those which are similar to these ones. To say it briefly, all the evils which are enemy to the

[195] We think that such tendency can be described by the colloquial expression: "having a short fuse", namely getting angry / infuriated very easily (E. l. t.'s n.)

nature, they have been mixed with these three powers of the souls, as all the goods are withing these three powers of the soul, by nature.

80. Wonderful are the glorification words, full of awe, of David towards God: "Wonderful it has become, he says, Your knowledge towards me, for I cannot elevate myself up to it" (Ps. 139: 6[196]) because of it being more powerful and impossible to reach and above my helpless knowledge and power. Even the body is non-understood. This is because of having a composed nature, one threefold in all ways, but it keeps, in a unique harmony, its limbs and parts. On the other hand, within body there master the numbers seven and two, which show the time and the nature, according to those who are initiated in numerology. Thus, the body too is a tool of the nature, one that shows the glory of the trinitarian greatness, according to the laws which rule the nature[197].

81. The nature's laws are the diverse combination of the working limbs, which the word called as differences too, as equally numerous parts which the features of the body are shown within. Or, again, the natural law is worked in the work of each shape and of each limb, on the basis of its power. Like God keeps in working and He moves all the creation, likewise the soul keeps in working and moves the body's limbs, and the soul moves each limb towards its work. But one must research why the God-bearer men says, on occasions, that the wrath and the lust are powers of the body, and, some other times, that those ones belong to the soul? We answer that, there is not incoherence amongst the words of the saints, to them who know those in detail, but both arguments are true and they are interchangeable in a wise manner, due to the creation of our soul and body for an untold way of cohabitation. This is for their joining is such that the soul can become consummate even from

[196] In KJB we have: Ps. 139: 6: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."; in ROB we have: Ps. 138: 6: "Wonderful is Your knowledge, and above me; it is high and I cannot reach it." (E. l. t.'s n.)

[197] The number two that masters within body it shows the body's dependent nature. For two are the eyes, two are the ears etc. But within the passing body, there master too the numbers three and seven, which represent the time. The body has a past and it has a future too, and the body's life is repeated in cycles of seven days. They say also that the whole body's matter is changed within seven years. The movement of the time in cycles of seven units, it is expressed by Genesis too, where it is said that God created the world in seven days. Seven represents the fulfillment of what moves within time. The number three may show also the being, the power, and the works.

here, while the body still remain non-consummate because of its growth through food. Thus, the soul has within himself the power of the desiring lust too, and the power of the wrath towards the vigor of the love, but since his conceiving the soul is built as rational and mental. This is for the soul hasn't been given a wrath without rationality and a lust without mind. Like the body too, it didn't have these ones thus, before. But, by being built incorruptible, the body didn't have juices out of which to follow the lust and the angry wrath. This is because, after disobedience, by falling down into corruption and into the thickness of the animals, there sprouted out, as unavoidable consequence, the wrath and the lust from within body too. That's why the body resists too, the will of the soul, through wrath and lust, when the body is dominant. And when the mortal obeys the rational, the body follows the soul towards committing the good deeds. So, only after the features which came later within body, they have been mixed with the traits of the soul, the man likened himself to the animals, by obeying the law of the sin, for the need of the nature and by becoming, from rational being, an animal, and out of man he became a beast[198]. This is for the body, as the about-God-speakers say, it was created as incorruptible, as be body will resurrect too, though it was created able to receive the corruptibility too. And the soul was created as dispassionate (passionless[199]). But both of them

[198] Saint Gregory explains everything the living body has out of the soul. Even the wrath and the lust the body takes them out of soul. So, the soul has been created for the cohabitation with the body, being able to compose and to uphold a living body. That's why the soul has been given the wrath and the lust, with the possibility of se3rving not only to some spiritual goals, but also to the maintaining and to the growing up of the body, of course, aiming too, to the spiritualization of the body and of the matter. Namely the wrath and the lust, by having at their basis a spiritual character, related to mind and to rationality, they receive, through the union of the soul with the body, an animalic character too, or a function in the service of the body as biological organism, related, in this concern, to the animalic one. One may say that, through wrath and lust, the soul's rationality has within itself the possibility to plasticize itself as an organized body. Of course, that doesn't mean that the soul existed, temporally, before the body existed, but the soul starts existing by manifesting himself in forming the body through the wrath (the energy) and the lust which are prolonged within body, for through these ones the soul starts - since the soul's bringing to existence - to be plasticized into body. Besides, by and large, the material plan isn't but a plasticized reality and, therefore, this rationality has in itself an energy and an impulse towards plasticizing, that, in the case of the human personal rationality, it equals to wrath and lust. When the wrath and the lust aren't well lead by rationality, there will be born the sins, and themselves the deformations and the decomposition tendencies of the body, as plasticization of the rational soul. That's why, the sin as disorder, it starts within soul, within rationality.

[199] (E. l. t.'s n.)

have become corrupted and the mixed, consequently to the too natural law of the movement of one within another (perichoresis) and because of the impartation of one within another. The soul has soaked in passions, better said devils, and the body has become like the speechless animals, by the work and by the mastery of the corruption. The powers of both the soul and the body, by becoming one, they have made the man to become, through anger and lust, an irrational and mindless animal. And so, the man has become alike to animals, according to the Scripture, and identical to them in all ways (Ps. 48: 21[200])[201].

82. The soul, for being created rational through breath and understanding through life-giving-breath, the soul wasn't created by God in the same time with the beastly wrath and lust, but with the power of the desire and, in addition to that power, with the vigor of the love. Likewise, God neither has sown within body, at creation, since the beginning, the irrational wrath and lust. The man received these later, through disobedience, by becoming mortal, corruptible, and beastly[202].

83. The beginning and the cause of the virtues it is the good intention, and the follows the desire for good. Like God is the cause and the spring of all the good, likewise the beginning of the good within us it is the faith, better said it is Christ, the rock of the faith, Whom we have as beginning and foundation of all virtues. This is for we have placed on Him and we also build up on Him, all the good. He is the corner stone that connects us with Him[203], and He is the pearl of great value which, by being searched for by the monk who enters the deep of the quietude, he sells all his wills by obeying the commandments[204], in order

[200] In KJB we have: Ps. 49: 20: "Man that is in honour, and understandeth not, is like the beasts that perish."; in ROB we have: Ps. 48: 21: "The man, while being in honor, he didn't understand; he joined the mindless beasts and he likened himself to them." (E. l. t.'s n.)

[201] But the wrath and the lust prolonged themselves within body, at the beginning, not as animalic wrath and lust, but as a spiritual wrath and desire. Later on, by falling, they have taken the animalic character – or, the animalic character too.

[202] The wrath and the lust have been prolonging within body, since the beginning, and not as animalic wrath and lust, but as spiritual wrath and desire. Later on, there took, through falling, the animalic character - or also animalic.

[203] It is about applying, to the individual believer, the expressions: Christ the cornerstone, Christ the rock of the faith, Christ the beginning of our life. Christ is within each of us the spring of the good, of the effort for achieving the virtues. On Him we build the body of the virtues.

[204] Here we have an equally interesting interpretation of the biblical parable about the man who sells all his wealth in order to buy that field that contains the treasure of great value – namely the obedience that comprises Christ. The wealth are here the man's wills. That man

to gain Him. This is because the body, as the speakers about God say, it was created incorruptible, as it will resurrect too, though able to receive the corruptibility. And the soul was created as dispassionate. But both of them have been corrupted and mixed, consequently to the all-natural law of the movement of one into another (perichoresis), and because of being imparted with one another. The soul has been soaked with passions, better said with devils, and the body has become alike to the speechless beasts, through the work and through the mastery of the corruption. The powers of both of them becoming one, they have made the man to become, through anger and lust, an irrational and mindless animal. And so, the man has become like beasts are - according to the Scripture -, and identical to them in all ways (Ps. 48: 21[205])[206].

84. The virtues are balanced amongst themselves and all of the are gathered in one and they are accomplished in a sole composition and in a sole image of the virtue. This is for there are actual virtues and virtues which are greater than the virtues, which comprise and uphold the many virtues, or even all the virtues, as there is the godlike love, the humbleness, and the godlike patience. This is for the Lord says this: "Through your patience you will gain your souls" (Lk. 21: 19), but He didn't say: by fasting, or by taking vigil. And through patience I understand that patience according to God. That patience is the empress of the virtues, and the foundation of the manly goods. For that patience is the peace in wars, the clear sky in time of storm, the unremovable steadfastness within them who have achieved it. Him who has achieved this patience in Christ Jesus, neither the

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who wants to be saved, he renounces to his wills which cannot save him, in order to impropriate to himself, through obedience, the will of Christ, in order to fulfill Christ's will or commandments, for by this he achieves the eternal life. He who loves, he will renounce to his wills for the beloved one and for the love of that one. This is for the believer has in Christ the life that he doesn't have by fulfilling his wills.

[205] In KJB we have: Ps. 49: 20: "Man that is in honour, and understandeth not, is like the beasts that perish."; in ROB we have: "The man being in honor, he didn't understand that; the joined the mindless beasts and he resembled himself to them". (E. l. t.'s n.)

[206] By that the soul too has worsen his quality. Thew wrath and the lust, by being placed, in a greater measure, at the service of the growing up and of the upholding the body, they have placed, by that, the soul himself, in a greater measure, at the service of the body and they have taken, even within soul, an irrational, animalic character. It is very difficult to find in the patristic writing, such a perseverant tarrying upon explaining the complex and mysterious connection between soul and body, as it is done in these heads of Saint Gregory Sinaite. This writing of his, it is dominated by the anthropological preoccupation.

weapons, nor spears or the battlefields will be able to harm him, not even the wars of the devils or the dark multitude of the enemies.

85. The virtues, though they are born out of one another, they have their origin in those three powers of the soul, except the godlike virtues. This is for the cause and the beginning of the four comprising virtues, within the natural people, and of the four godlike virtues, out of which and through which are founded all the other virtues of the sapience, of the manhood, of the righteousness, and of the justice, it is the godlike wisdom of the knowers of God, that one moved by the Ghost. This godlike wisdom, by moving within mind in a fourfold manner, it works all the virtues, and not at once, but on each virtue at its time, as it wants. On one virtue as light, on another as nimble power and as instillation always in movement, on the third one as sanctifying and cleaning power, and on the fourth one as dew of the cleanness, that gladdens and cleans the burns of the passions. As it has been said before, to each of them amongst the consummate ones, each virtue gives him a consummate work according to his characteristics.

86. The consummate strength of the soul won't be given – as a gift – by the own skills and zeal, if these ones aren't rooted by grace, as habits. This is for each of them has its own gift (out of grace), as a characteristic work, so that it can attract to itself, by the habituation to and by the nature of the good, on those who are imparted with it, even when they do not want that. When we reach that gift, that gift will remain unchanged and non-estranged. Then we have the grace of the Ghost, working within our limbs as a living soul[207]. That's why, the whole group of the virtues it is dead without grace; and within them who reckon that they have the virtues, or that they have achieved the virtues in a consummate manner, and that the virtues are their

[207] The rooting of the virtues within soul it cannot be done by own efforts, but only by grace, that is the God's strong work that has become our work. The virtues, as steadfast openings and relations of the soul with God, they won't become stronger within us, if God Himself doesn't stay open towards us, or in a communication of love and of power with us. In virtues, the Ghost of God works with our subject as some kind of unique subject. By that, the virtues represent the steps of our union with God Who is a loving Person (Subject). That's why the Ghost of God is the soul of our virtues.

own only, at them the virtues are only shadows and images of the thought but not consummate realities[208].

87. So, the comprising virtues are four: the manhood, the sapience, the righteousness, and the justice. Are close to those, by abundance or by diminution, eight sins called and reckoned by the people from the world as virtues: to the manhood, there are haughtiness and the fear; to the sapience, there are cunningness and the nescience; to the righteousness, there are debauchery and the helplessness; to the justice, there are greediness and the injustice, or the narrowness of the desire. But not only the comprising and natural virtues, which are above any diminution or swelling, but also through those with the deed, they keep the middle[209]. They have, as together-working, the free decision into the righteousness of the reckoning; while the sins, they have the deviation and the self-appreciation. To the fact that the right virtues keep the middle, it is witnessing the proverb that says: "Then You will make good all the ways" (Prov. 2: 9). So, all of them are founded on the three powers of the soul, out of which are born and on which are built up, having as foundation of their building the four comprising virtues, better said Christ, through Whom are natural ones are cleaned up through the ones with the deed, and the godlike and above-nature ones are given into the kindness of the Ghost.

88. Amongst the virtues, there are some with the deed, other are natural, other are godlike and from the Ghost. The virtues with the deed are due to the free choice; the natural virtues belong to the nature; and the godlike virtues belong to the grace.

89. As the soul has the power to give birth to the virtues, likewise, the soul has the power to give birth to passions. But the soul gives birth to virtues according to the nature, while the soul gives birth to passions by acting against nature. As cause for producing the good or the evil, the soul has the movement of

[208] Within him who reckons that the virtues belong to him, there is not real opening towards God, neither towards people. This is because, in real opening, one must live the initiative of both sides. I am really open to another for he is also open to me, so that my virtue is his work too. Otherwise, my virtue is only an intention of the virtue but not an accomplished virtue. He who affirms that he can do the good only by himself, right through this pride of his, by disregarding the another's contribution, he locks up himself into himself, and he doesn't warm up the another, because of not cherishing him as it is due, as absolutely necessary to his achievement.

[209] This is for, the virtues with the deed are real virtues too.

the will, as a center towards its lines, or as the needle of the balance, having the will helper and working on the side the soul turns his will to. This is because the intention can be directed towards either of them, and it helps the work towards either of them. The man bears within himself the inclination both towards good and evil: towards one by nature, and towards another by the urge of will's self-affirming.

90. The Scripture calls the virtues as female virgins, for they mixing and union with the soul, the virtues being regarded as a sole body and ghost with the soul. This is for the image of the female virgin is the symbol of the love, and the countenance of these holy female virgins it is the proof of the innocence and of the cleanness. This is for the grace uses to give godlike countenance him whom these virtues are imprinted into, and the grace uses to make them who receive the grace as kindred to God.

91. So, the chieftains of the big passions are three: the covetousness of the belly, the love for money, and the vain glory. And the ones who follow to those, are: the fornication, the anger, the sadness, the idleness, and the pride. But, likewise, there are three comprising virtues which resist those passions: the cleanness, the gentleness, the joy, the manhood, and the humiliation. But knowing the whole bunch of virtues, according to the power, to the work, and to the fragrance of each virtue and of each sin, it is not a thing that can be had by anyone wanting that, but it can be achieved only by him who committed them and who suffered with the deed and with the word and who has received, from the Ghost, the heavenly gifts of the knowledge and of the discernment.

92. Amongst virtues, some of them work, while others are worked. The virtues work, by coming within us when they should and as much and what they want like. And we work, according to our free decision and according to the moral habituation of our skillfulness. But those virtues work existentially, while we will work by being guided by some model and by shaping on ourselves according to that model, if that model matches all our works according to the archetypes from above. But very few people are existentially imparted with the realities known with the mind, before the future receiving of the

incorruptibility come. Here we work and we receive the toils and the images, and not really the virtues[210].

93. He serves the holy work of the Gospel, according to Paul (Rom. 15: 16), he who receives and gives through work, to others too, the illumination from Christ, by sowing, like a godlike seed, the word, in the souly fields of the listeners. Let your word to be like through grace (Col. 4: 6), with godlike kindness, in order it to give grace to them who listen with faith. Then, by calling the teachers as plowmen, and by calling the taught ones as field, he shows in a very wise manner, the first ones as plowing and sowing the godlike word, while the others are the fattened land, sown with virtues and bringing forth many fruits. This is for the holy religious service it truly isn't only the work of the godlike realities, but it is also the impartation and the giving of the goods – as gifts – towards others.

94. That word that starts by uttering to teaching, it is diverse, and it is composed, in many ways, out of four kinds: the word out of teaching, the word out of reading, the word out of deed, and the word out of grace. Then, like the water is one by nature, but it is transformed and changed, according to the diverse features of the field which the water comes out of, in a quality or in another, so that the water is felt as tasting bitter, or sweet, or salty, or some other time the water is smelly, likewise it is the uttered word, by being changed according to eth moral state of each one, so the word can be known out of his work and out of the benefit that word brings.

95. For the word has been given towards the joy of each rational nature, like some diverse foods, the soul feels the pleasure produced by the words, so that the soul received the words diversely. The soul has the word of the knowledge as a pedagogue, one that shapes the soul's behaviors, as one that waters the soul as a water of the resting (Ps. 22: 3[211]); and that word of the deed, as a greenery place (Ps. 22: 2[212]), that fattens

[210] The existential impartation with the virtues, it is the unmediated impartation with Him Whom the powers of the good have their spring into. These powers work themselves within us, for God is their existential spring. But we must bring our contribution too. That's why, they work, partially, within us, while they are partially worked by us too. Where there doesn't take place the existential impartation with the godlike virtues, we won't succeed in committing the virtues, but we only give our toils.

[211] In KJB we have: Ps. 23: 2: "He maketh me to lie down in green pastures: he leadeth me beside the still waters."; in ROB we have: Ps. 22: 2: "At pasture place, there He dwelled me; at the resting's water He fed me." (E. l. t.'s n.)

[212] Vid supra. (E. l. t.'s n.)

the word up; that word of the grace, as a cup that drunken him up (Ps. 22: 5[213]) and it gladdens it (Ps. 53: 19[214]); and the untold joy of the grace, as an oil that gladdens the face (Ps. 53: 17[215]) and it makes the face shiny.

96. But the soul doesn't have those only within himself as life, but the soul sometimes hears them from others too, and the soul feels them towards his own learning; namely, when both of them are mastered by love and faith, one of them listening with faith, and the other one teaching him with love, and so fulfilling, without haughtiness and without vain-glory, the words of the virtues. The first one receives the word of the teaching as pedagogue, and he receives the word of the reading as nourishing; he receives the word of the deed as an inward and all-sweet guide to The Bridegroom; he receives the illuminating word of the Ghost as a word that unites The Bridegroom-Word with him, and it gladdens him[216]. This is for, if any word comes out of the mouth of God (Mt. 4: 4), it means that those words come out of Ghost through the mouth of the saints, are words that come out of the mouth of God, or out of the all-sweet breath of the Ghost for the word[217]. That's why not everyone rejoice of them, but only them who are worthy of them. Consequently,

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[213] In KJB we have: Ps. 23: 5: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."; in ROB we have: Ps. 22: 5: "You have prepared table before me, against them who trouble me; You have anointed my head with oil and Your cup is watering me as a strong one." (E. l. t.'s n.)

[214] In KJB we have: Ps. 104: 15: "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."; in ROB we have: Ps. 103: 16: "In order they to bring bread out of earth and the wine gladdens the heart of the man;". (E. l. t.'s n.)

[215] In KJB we have: Ps. 104: 15: "And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."; in ROB we have: Ps. 103: 17: "In order to gladden the face of the man and the bread strengthens the heart of the man." (E. l. t.'s n.)

[216] As there exist an external history of the revelation, as God's gradual coming closer to people, likewise there exist a history of God's coming closer to our individual as person. The soul receives the teaching word from another, whom he finds out about Christ through, as He Who will come to him, and then the word which the soul nourishes and grows it up through the soul's own reading, and then the word of the stage of working the virtues. This is for the deeds are too the words which he teaches and he is taught through. This one leads inside The Bridegroom Christ, and that word is sweet both to him and to them whom his deeds have effect upon, with the deeds' kindness. Finally, it is Christ Himself lived in the union with Him, as being the Word-Person, and as the spring of the words and as Bridegroom, or as the partner for the full love. This is for, the soul in Greek is of feminine gender (ψυχη).

[217] We speak for God spoke and for He continues speaking. But God speaks very intimately through saints, who have been united with God into Ghost.

they who are gladdened here with the Ghost, they are very few. And they who are delighted with the Word, they are truly speaking[218]. The many, they know and they are imparted only with the images of the words, through memory, but they still aren't imparted, through feeling, with the true bread of the future, or with the Word of God[219]. This is because, only This One gives Himself there, as a gift, to them who are worthy of consummate sweetening, without being eaten, without ending, and without ever being sacrificed.

97. It is impossible to taste the sweetness of the godlike realities without the understanding feeling (of the mind). This is because, as he who has blunted his senses and so he has made them unworking towards the realities submitted to senses, so that ne neither sees, nor he hears, neither he smells, because of being him numbed, better said because of being him half dead, likewise him who has numbed his soul's according-to-nature powers, through passions, he has made them insensitive towards the work and the impartation with the mysteries of the Ghost. This is because, he who doesn't see, who doesn't hear, and who doesn't feel spiritually, he is dead, because of not being Christ within him, and neither is him moving and working within Christ[220].

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[218] All people are speaking, for they are in the image of God. But speaking in the full meaning of the word, are they who feel, with the whole intensity, the Word of God as addressing them and as speaking through them, and so the impropriate the godlike Word Who becomes their word.

[219] Only they who are delighted as a bride is with the bridegroom, through the union with the godlike Person-Word, as He is the spring of the words, they too are truly speaking, or speaking persons-words. Only their words are truly comforting, strengthening, and illuminating, as they are too as persons. Namely, only they have the words of the Ghost of Christ, for they have the Embodied Christ within them. And to this state only few people reach while they still are here.

[220] As long as we have only the words of Christ, so long we will have only the images of the Word-Person. In order us to have him, we must have the "understanding feeling" of His presence. But won't be able to save this feeling as long as our soul's powers are blunted by sin, or turned towards our egotistic interests. Only when Christ Himself lives within us, He will strengthen our powers of feeling Him. The "feeling of the mind", or the "understanding feeling", it was used by Saint Gregory Sinaite and by Diadochus, in order ton indicate a spiritual perceiving of the presence of God, and not only a theoretical deduction about Him, through rationality (head no. 36; *The Romanian Philokalia*, volume I, p. 348). Through this "feeling" one perceives not only the presence of God, but also the various goods which irradiate out of God. The expression "feeling of the mind" is used in order to indicate a contact with the spiritual reality of God, analogue to the contact we have through the senses of our body with the sensitive realities.

98. The senses have an equal to and the same work with the soul's powers, not to say one and the same. Especially when the senses are healthy. This is for, through those ones, they are alive and working these ones too, and in both of them it is mixed the life-maker Ghost. The man gets ill when he bears within himself the general helplessness of the passions, by always laying in the idleness's infirmary. This is for the senses look at the realities submitted to them, while the soul's powers see limpidly the realities known through understanding, especially when there is no devilish fight within them, a fight that would resists the law of the mind and of the ghost. But when they unite together, and so they become unitary through the Ghost, then they know, in an unmediated manner and existentially, the godlike realities and the human realities, as they nature is; and their rationalities look, limpidly and clean, at that One Cause of all realities, namely the Holy Trinity, as much as it is possible[221].

99. He who appeases himself, he owes, in the first place, to have as foundation these five virtues, which he will erect the building of his works on: the silence, the restraint, the vigil, the humbleness, and the patience. And as works pleasant to God, he must have these three: the singing, the prayer, and the reading; and the manual labor, if he is helpless at doing the three works previously mentioned. This is for the mentioned virtues, they not only comprise all others, but they uphold one another. He must occupy himself, in the morning, with the remembrance of God, through prayer, and with the appeasing of his heart. In the first hour, he must diligently pray; in the second hour, he must read; in the third hour, he must sing; in the fourth hour, he must pray; in the fifth hour, he must read, in the sixth hour, he must sing; in the event hour, he must pray; in the eight hour, he must sing; in the tenth hour, let him eat; in the eleventh hour, let him sleep, if he needs it; in the twelfth hour, he must sing the

[221] The work of the senses isn't separated from the work of the soul's powers, when both of them are healthy. The man sees in the same time, the sensitive realities and the intelligible realities through the body's senses full of soul's perceiving powers. But full unity of their work and the extension of the perceiving of the spiritual realities all the way to God, through the mediation of the work of the bodily senses, it is done through the Holy Ghost. So, the Apostle saw the godlike light on Tabor, right through the sense of the body's sight, full of the power of the Holy Ghost.

evening songs. And so, by crossing well the time of the day, he will be pleasant to God[222].

100. He must gather, as a bee, out of all virtues which are more useful. And thus, by being imparted with all the virtues, bit by bit, him to make the great joining of the works of the commandments, out of which one gains the honey of the wisdom, towards the gladdening of the souls.

101. And if you want to cross more easily, the night time too, listen to this: the night vigil is of three kinds for beginners, for them who have reached the middle, and for advanced ones. Let the beginner sleep for a half of night, and let them take vigil for the other half of the night, either starting from evening and finishing at midnight, or starting from midnight up to morning; let the middle ones take vigil starting from evening, for an hour or two, and then let them sleep for four hours, and then let them get up for Matins, and then let them pray for six hours, until the morning comes; then, let them sing for the first hour and sit down in order to appease themselves, as it has been told before; then, let them either observe the order of the works on hours, or let them keep the prayer uninterrupted, according to the habituation of each one of them. And let the consummate ones stand, for the whole night, and take vigil[223].

102. Behold, we are mentioning here about food too, namely that it suffices 300 grams of bread, to him who lives in ascesis and aims to appease on himself, and let him drink two glasses of wine, unmixed, and three glasses of water. Let him nourish himself with what he can find. Let him not look for foods which he would lust for, but let him use, with restraint, the food he is provided with by God's taking care. But the best and shortest teaching is, for them who want to live attentively, it is: they to guard the three more comprising virtues: the fasting, the taking of vigil, and the prayer, while strengthening, with the

[222] The first hour means six in the morning. He is required to repeat, for three times, the prayer, the reading, and the singing. At 4 p.m., the monk will eat, at 6 p.m. he will sleep, and at 6 p.m. he will utter the evening prayers. This must be the daily program for a monk.

[223] Here is given the night rule. It differs for beginners, for the ones who are in the middle on the path to consummation, and for the consummate ones. The beginners must take vigil starting from 6 p.m. up to 12 at night, or vice versa, starting from midnight up to 7-8 in the morning, and then to sleep until midnight (at Matins), or to take vigil the whole night. The consummate ones, they must take vigil for the whole night, standing, and in a ceaseless prayer.

greatest power they can, the last one, for it is the support of everything else.

103. The appeasement (the hesychia) needs, before all: faith, patience, love with the whole heart, strength, power, and hope. This is for, he who believes, even if he doesn't achieve what he is looking for, maybe because of his carelessness, or because of other reason, in the hour of his death, it will be impossible him not to be filled up with the fruits of his faith and ascesis, and him not to see the release, that is Jesus Christ, and the redemption and the salvation of the soul, the Word God-the Man[224]. And the one who doesn't believe, he will surely be condemned in the hour of his death. Or, he has even been condemned already, says the Lord (Jn. 3: 18). This is because, he who serves the pleasures and searches for the glory from people, and not from the glory from God (Jn. 5: 45), he is a miscreant, he says. Even if it seems, as he speaks, a believer, someone like this one has deceived himself, without noticing that. He will hear then: "Because you haven't taken Me in your heart and because you have cast me behind you, I too will reject you" (Ezek. 5: 11). The believer must have a good hope, and he must believe in the truth of God as confessed in all Scriptures, but let him confess his helplessness in order him not to receive his twofold and unavoidable condemnation.

104. Nothing makes the heart so crushed, or the soul so humble, like the loneliness into knowledge and the silence about everything[225]. And nothing damages so much, the state of quietude, and nothing kidnaps its godlike power, as do these six comprising passions: the daring, the covetousness of the belly, the much-speaking, the scattering, the haughtiness, and the master of the passions, that is the self-appreciation. He who has willingly fully accustomed himself to them, he is getting ever darkened as the advances in them and he will become callous. If he rises himself again, by setting up a new beginning, with faith and with zeal, he will achieve again, what he is searching for,

[224] Jesus is the liberation, for He is free, and for He is the spring that all the power of the liberty emanates from, or the power upon the enslaving passions.

[225] The loneliness depresses many people. It seems to them that they have no help, no attention from anybody. The loneliness makes the ascetic feel their heart crushed. They feel, in a more accentuated manner, that they do not exist by themselves, or that they do not have the true life by themselves. The loneliness makes them no longer trust themselves. They reach the true conscience of what they are by themselves, to that conscience united with the humbleness.

especially if he humiliates himself and searches for. But if he is mastered within, because of his carelessness, by one of the passions mentioned above, then all the other evil passions, by rushing in together with the killing faithlessness, and they make his soul desert, as another Stronghold of Babylon, because of reaching to be mastered by the disturbances and by the confusions of the devils (Isa. 13: 21). Thus, the last ones will become worse than the first ones (Mt. 12: 45), and he ends to be a furious enemy and an accuser of them who occupy themselves with the appeasing, by always sharpening himself, his tongue, against them, as a sharp two-edged sword[226].

105. The waters of the passions, out of which grows the muddy and mixed sea that overflows upon the soul that wants to appease himself, they cannot be crossed except in the light ship of the non-gathering material of things and of the all-comprising restraint. This is because out of unrestraint and out of the love for matter, there spring up the torrents of the passions, which flow over the earth of the heart and they bring into heart all the rottenness and the matter of the thoughts, causing confusion to the mind, and disturbance to the cogitation, and heaviness to the body, and discouraging, darkening, and numbing the soul and the heart and taking the heart and the soul out of their according-to-nature accustoming and feeling.

106. Nothing makes the soul of those who appease themselves, so drowsy, so discouraged, and so mindless, as the love for the self does, that is the mother of all passions. This is because when one amongst those people cherishes more the resting of the body than the toils for virtue and he when he reckons that is a useful knowledge not to willingly tire himself with the work, but he better occupies himself with the easy commandments which bring only a little sweat, then the unseen enemies sow within his soul the lack of courage towards the work of the appeasement and from strong and undefeated they make him weak in work[227].

107. There is no better and more important medicine - to to them who feel themselves as too weak to work the commandments, and who have seen that isn't easy to reject

[226] Here we might have, an allusion to the attacks undertook by Barlaam upon the hesychasts.
[227] The taking heed at yourself, joined with the fight against passions of pleasure and of the scattering of the thoughts, and with the ceaseless remembrance of God, it is an exercise that requires a great effort and it brings a huge strength him who practices it.

yourself the muddy darkness – as there is the obedience with faith and without discernment, in all aspects. This is for, them who drink this, it becomes a life-giving medicine, composed of several virtues, and it will be as a knife that cleans, at once, the pus of the wounds. He who choses this amongst all, in order him to fulfill it with faith and with simplicity, he has cut off, at once, all the passions. He has not only reached the quietude, but he has even achieved the quietude wholly, through obedience, and he has found Christ Himself, and he has become and he is going to be called as Christ's follower and servant.

108. Without having within himself the work of the crying and without living into crying, it is impossible to anybody to endure the heat of the quietude[228]. But he who weeps and cogitates at the fearsome things from before death, and from after death, before the death will have come, he is going to have both patience and humbleness, which are the two foundations of the quietude. And he who occupies himself with the appeasement, without the things we have just mentioned above, he is always going to have, as company, the soul's lack of courage and the self-appreciation. And out of these ones are multiplied the slaveries, and the straying that pushed us to drowsiness. Out of here will come the unrestraint, the daughter of the carelessness, one that makes the body drowsy and weak, and the mind as darkened and callous. Then Jesus hides Himself, and the place of the mind is occupied with a multitude of images and thoughts.

109. Not everyone is able to taste, with his feeling, the kind of the knowledge from the present time of from future. This is because, it can be felt only by them who deprive themselves of glory and of love, here or there. He is like a fearsome torturer who torments in many ways the guilty ones, and he always shows his zeal of his rebuking, unveiling it with wrath as an awful sword. And the so-called zeal, or heavenly anger, it moves in a threefold manner: towards the opposite realities, towards nature, and towards soul, by being moves by conscience; it command us to rush it towards enemies as an angry sword, making us to get infuriated. If it is victorious, by bringing into submission those two to the one (to the soul), it will become

[228] The quietude is like the heat of the day, because of lacking the outside distractions. But in the end, after one accustoms himself to it, it will become sweet, for he will have reached the unveiling of the spiritual goods from the union with God.

manhood, by being directed towards God[229]. But if the soul obeys those two, namely the sin and the body, at the end it will become to him a merciless accuser, because of the soul willingly enslaving himself to the enemies. Starting from there, the soul will commit the shameful deeds. This is because of the soul who has lost his virtuous state and has fallen, getting separated from God.

110. Amongst all the passions, two are harder: the fornication and the idleness, which confuse and weaken the pour soul, and they depend on one another, and they are just like a pair. They are difficult to fight against, and they are impossible to defeat, and they cannot consummately be defeated by us. One of them grows more in the lusting part, but it comprises, by nature, without discernment, the matter of both the soul and the body; this is because its pleasure is mixed, entire, in all the limbs. The other one, by dominating, in the beginning, the cogitation, it comprises, like an ivy, the whole soul and body, and it makes the nature lazy, weak, and indolent. Those two cannot be consummately cast out or defeated, before the blessed dispassion, when the soul receives the power from the Holy Ghost that gives the soul liberation, power, and deep peace within heart, and it gladdens the soul through appeasement[230]. So, the fornication is the beginning, the empress, the master, and the pleasure that comprises all the pleasures, and it has as companion the idleness that carries, like a difficult to defeat cart, the chieftains of satan. Through fornication and idleness, the causes of the passions entered the life of the poor of us.

111. The beginning of the prayer of the mind, it is the work, and then comes the cleaning power of the Ghost and the mind's holy and mysterious liturgy, as the beginning of the

[229] The zeal, or the natural anger, we start it like on a sword, against the natural or sinful urges of the body and of the soul. With the help of the anger, we often succeed in liberating us from those urges. This equals to submitting them to God. In this case, the zeal is directed towards God, in order to serve Him. If the anger isn't victorious and the soul remains submitted to the body (to the nature) and to the sin, the zeal or the anger will become a merciless torment to the soul, for they will have become helpers to the passions against the soul, and the soul won't feel comfortable in that slavery.

[230] The hardest amongst passions are the fornication and the idleness. The human being can get liberated from them only with the help from God, and one can obtain God's help by the ceaseless remembrance of God, or through continuous prayer. This is for, where this prayer is there will be the Holy Ghost too. Only this prayer, done with the power of the Holy Ghost, it will bring the dispassion, or the liberty and the quietude.

appeasement is the getting out from amongst things and worries; the middle is the enlightening power; and the end is the ecstasy (the mind's getting out) and the kidnapping of the mind to God[231].

112. The spiritual religious (holy) service, before the above-mind future joy, it is the work of the mind that mysteriously sacrifices and is imparted with the Lamb of God, in the altar of the soul. And eating the Lamb of God in the understanding altar of the soul, it means not only understanding Him and being us imparted with Him, but it means also that we become like the Lamb by taking His countenance, in the future. This is for, here we take the rationalities, but then we hope to take themselves the realities of the mysteries[232].

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[231] Saint Gregory Sinaite sees in the prayer of the mind three stages too: the beginning is the holy mass brought to God, as cleaning work; in that, there is no separation between the man's effort and the cleaning power of the Ghost. The second stage consists of mind's illumination; and the third stage consists of ecstasy or of the mind's exiting form itself and towards God. Are being applied here, to the mind's prayer within heart, the three steps of the Areopagite's ascension, but the step of the consummation is being identified here to the kidnapping, or to the ecstasy, one that is just the full union of the mind with God. This third stage is like some kind of moment of the self-sacrifice and of elevation to God, as it takes place with Christ at Liturgy, but also to us together with Christ. Thus, the spiritual ascension of the soul, with its three stages: the purification of the worldly worries, the illumination, and the union with God, they correspond to the three phases of the Liturgy: the separation from the worldly worry by entering the church, the illumination through the biblical readings, and the ecstasy through our sacrifice together with Christ.

[232] The preoccupation of Saint Gregory it is narrowed here to the third moment: of the sacrifice. Having in mind this final purpose of the sacrifice, or of the ecstasy, the whole spiritual ascent can be called as religious (holy) service, or as a Liturgy. This is for it culminates, at its turn, not only in a sacrifice of him who reaches the ecstasy of the prayer, but also a sacrifice of the Lamb Who he who sacrifices himself is imparted with. This is for only out of the power of the sacrifice or of the full self-giving, as a gift, of the Lamb towards the Father, it can sacrifice itself too, the mind of his who prays, forgetting about himself, in his leaving towards God and in his union with God. Actually, the union of his mind with God in this ecstasy or in this sacrifice of his, it is also a union with Christ Who sacrifices Himself. The mind is, in the same time, not only sacrifice, but the mind is also an altar, as the highest place of the soul, and the mind is also a sacrificer, for the mind represents the human subject who brings himself as sacrifice. The mind sacrifices the lamb together with itself, or the Lamb sacrifices the mind together with himself, for the union between the two is so great that their works are imprinted on into another, and the subjects are covered. The Lamb is within mind, and the mind is within Christ-the Lamb. Then the mind eats the Lamb, not only for the mind understands Him, but also for the mind assimilated Him, by becoming like Him, and one with Him, without confounding. But the union from here is only an image of the eschatological full union, still having in itself the dynamism that leads us towards that full union. Here, we somehow impropriate only His rationalities; though, in these rationalities incorporated in the

113. The prayer is, at the beginners, as a fire of the gladness, gushing up from heart; at the consummate ones, the prayer is like a working and of good fragrance light. Or, again, the prayer is the preaching of the Apostles, the work of the faith, or, better said, it is the unmediated faith, the hypostasis of the hoped realities, it is working love, angelic movement, the power of the incorporeal ones and their deed and gladness, it is the Gospel of God, the entrustment of the heart, the hope for salvation, it is a sing of cleanness, symbol of holiness, knowledge about God, the showing of the Baptism, the bath of the cleanness, the earnest of the Holy Ghost, the joy of Christ, the soul's gladness, the mercy of God, the ray of the mind's sun, morning star of the hearts, the strengthening of the Christendom, the showing of the reconcilement with God, grace of God, the wisdom of God, or, better said, the beginning of the self-wisdom of God, the showing of God, the thing of the hermits, the living of the hesychasts, occasion for appeasement, the proof of the angelic living. And what to mention all of them for? The prayer is God Who works all things in all people, for only one is the work, of the Father and of the Son and of the Holy Ghost Who work all the things in Jesus Christ[233].

114. If Moses hadn't taken the staff of the power from God, he wouldn't have become himself as god to Pharaoh, and he wouldn't have beaten the Pharaoh and Egypt. Likewise, if the mind didn't receive the power of the prayer, it would be impossible to it to crush the sin and the enemy powers.

115. They who say or do something without humbleness, they resemble to them who build during winter, or without bricks. And only a few find out that, and only a few know that by experience and knowledge. They who mumble words about it,

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image of the bread and of the wine, there aren't only ideas about Him, but there are energies too, which He is present Himself within.

[233] In the prayer of the right-believing Church it is comprised, in the state as cleaning fire and light and as a presence of the Bridegroom, the whole fructified and working content of the apostolic preaching; the prayer is the unmediated faith shown in its living, and not as expressed theoretically or in a mediated manner; in prayer, the confessed things are lived, the hoped things are present in their hypostasis, in their actual reality. The prayer is the clean movement of the mind towards God, like that of the angels; the prayer preaches, in a fiery mode and with working power, the Gospel of Christ; the prayer is the knowledge out of experience, about the power of God, and of the always active savior deeds of Christ. In prayer it is shown the fruit of the baptism. The prayer is the showing of God into power. The prayer is God Himself in His work within souls.

are like those who want to measure the bottomless deep[234]. But us, as some blind people, by using a little in a youngish manner, the imagination too, we are going to say about this great light: the humbleness isn't either humble speaking, nor it shows a humble countenance; the humble one doesn't force himself to think humbly, neither despises on himself by humbling himself, even if these ones are occasions and ways of the humbleness, as diverse countenance of the humbleness. The humbleness is grace and gift from above[235]. Like the Fathers say, there are two signs of the humbleness: to reckon yourself as bellow all others and to attribute to God your feats. The first one is the beginning, and the second one is the end. The humbleness comes within them who are searching for it, after they know and reckon within themselves these three: that they are more sinful than all people, that they are worse than all creatures, as ones whoa re contrary to nature, and that they are worthier to be wept for than thew devils are, because they are servants to the devils. These ones feel themselves debtors to say: where do I know exactly the people's sins, what kind their sins are and how many? What do I know from that they surpass or equal my sins? And due to the nescience, oh, my soul, we are lower than all people, and we are under their feet, because we are dust and ashes (Gen. 18: 27). And how could I not be worse than all, since all the creatures are in their state according to the nature, as they have been created, while I, for my immeasurable lawlessness, I am in a state contrary to nature? Rightly so, both the beasts and the animals are cleaner than me, the sinner, and that's why I am beneath all of them, as one who has fallen into hell even before death, and I am laying there. But who doesn't know that the sinner is worse even than the devils, as their servant and obeying them, locked up, even from here, together with them, in

[234] One lives the God's abyss in humbleness, and the humbleness too is by that, at its turn, and abyss, a look into the godlike abyss, with the help of God, through His benevolence or grace, that has been opened to the man, by making the man, through what he sees and feels, capable of humbleness. That's why neither God can be measured, nor the humbleness, as is measured the theoretical knowledge about God, and as it attempts to measure God by using its finite measures. The humbleness, by living God's abyss, it doesn't attempt to define God, as the cogitation always attempts.

[235] The true humbleness isn't the product of the believer's will for humbleness. The believer, at most, he can show images of humbleness. The true humbleness is the gift from God, it is the opening of God to him who prays, it is a living relation with God. Only the open presence of the infinity of God, it truly overwhelms the soul and it makes the soul to truly humble himself, as the soul can never do it only by own efforts.

darkness? Rightly so, he who is mastered by devils he is worse than those. That's why you fill up the deep, together with them, you miserable! And if you dwell within hell and in the bottomless deep, together with them, even before your death, what do you deceive yourself for, you fool, and you call yourself as righteous, after you have become sinner and defiled and demon, through your evil deeds? Woe to your straying and to your delusion, you worshipper of the devils, you rabid dog, thrown, because of these, in fire and in darkness!

116. The power of the mental and clean and angelic prayer, it is – according to them who speak of God – wisdom moved by the Holy Ghost. Its sign is that the mind to look at itself, in time of prayer, totally without image, and the mind not to see either itself or anything else into thickness, but the mind to stop, often, even the senses under its light. This is for the mind becomes then immaterial and luminous, attaching itself to God in an untold manner, in order the mind to be a sole Ghost with God (1 Cor. 7: 17)[236].

117. There are seven different tools which lead and guide one to the humbleness given – as a gift – by God. These seven tools uphold one another and they give birth to one another. These tools are: the silence, the humble cogitation, the humble speaking, the humble behavior, the self-reproaching, the crushing of the heart, and always staying the last in line. The silence into knowledge, it gives birth to humble cogitation. And out of humble cogitation are born the three manifestations of the humbleness: speaking humbly, behaving humbly, and self-reproaching. These three manifestations give birth to the crushing of the heart, that comes from being allowed, from

[236] This is the light which the hesychasts were telling about, that they see it while they pray with the mind. Saint Gregory Sinaite affirms that this light means, in the same time, the absence of any image. Neither God is seen as an image, nor the mind receives an "image", as it receives from things, or from the limited thoughts (a limited intellectual or moral image). The mind has become a borderless light, or the mind has found again its indefinite character, for it has been united with the limitless light of God. The paradoxical coincidence between light and the absence of image, it also consists of the fact that the mind is now living as pure and indefinite subject, but just by that, the mind knows itself as what it really is, namely non-narrowed objectually. The mind has been able to turn back to this state for the mind has encountered God in His quality as pure and undefinable Subject Who is role model and spring of power to the mind's quality, in order the mind to be a similar subject. The mind becomes, sort of speaking, coextensive and cointensive to God, but by His grace. The two subjects are so much united in love that they no longer know any separation between them. But the mind, by living on itself thus, the mind lives on itself as united with Him, in supreme evidence.

above, the temptations, which the fathers call it also as a punishment on good purpose (out of oikonomia) and humiliation form devils. And the crushing of the heart makes the soul to easily feel himself, with the deed, as lower than everyone and behind everyone and mastered by everyone. These two last manifestations bring the consummate and given by God humbleness, that is the power called by the fathers as the consummation of all virtues. The humbleness attributes the feats to God. So, before all, there is the silence, out of which is born the humble cogitation, and the humble cogitation gives birth to the three manifestations of the humbleness. The three ones give birth, them, to the one manifestation of the humbleness, that is the crushing of the heart. And this manifestation of the humbleness gives birth to the seventh one, one that is beneath all manifestations characteristic to the first humbleness. This is called by the fathers also as the humbleness out of oikonomia. And the humbleness out of oikonomia, it brings the humbleness given – as a gift – by God, that consummate, non-searched-for, and true humbleness. The first humbleness (the crushing of the heart) is born when the man is forsaken and defeated, crushed and mastered by all passions, so that, being him defeated in the thought and in the ghost, he will find no help from deeds or from God, or anywhere and from anybody, insomuch that he lacks only a little to reach desperation. If somebody isn't humble in all these aspects, he won't be able to break on himself and to reckon on himself as lower than anyone, and as the servant of anyone, and as worse even than the devils, as one who is persecuted and defeated by devils. This is the humbleness brought by the taking-care from God, out of oikonomia. Through this humbleness, it will be given a second and the highest humbleness, that is the godlike power that works and does all the things. Through this one, he always sees himself as the instrument of the godlike power, and he works through it the wonders of God.

118. It is impossible to find, in our time, the spiritual sight of the hypostatical light, a mind without hallucinations and scattering, a true work of the prayer that always springs out from the middle of the heart, a resurrection and stretching of the soul, a godlike awe and leaving from all the things from here, in flight, or a full ecstasy of the understanding out of senses with the Ghost, and the kidnapping of the mind out of its powers, and the angelic movement of the soul, directed and guided by God

towards limitlessness and height. This is because of forcedly reigning within us, today, of the passions, because of the multitudes of the temptations. The mind tarries into the easier things, and the mind hallucinates, before time, the aspects mentioned above. Thus, by losing even the little power give by God to it, the mind becomes dead in all concerns. That's why the mind, by using much right-reckoning, it must not search for the things of the time, before time, neither to throw away the things is has and to hallucinate other things. This is because of the tendency the mind has by its nature, to easily compose hallucinations related to the things mentioned before, and to forge contrivances about the things which the mind hasn't reached yet. That's why there is no little danger that one to deprive himself even of the things he has been given with, and often even to lose his mind, by letting himself to be deceived and by becoming a forger of hallucinations and not a hesychast (one that lives in quietude)[237].

119. Not only the faith, but also the prayer that is worked and that works, both of them are grace. This is for the prayer manifests the true faith, one that has in itself the living of Jesus and that works and is worked by love into Ghost[238]. So, he who has no working love within himself, he has an opposite faith, one dead, one lifeless. Neither can be called as true believer, he who believes only with the simple word, and who doesn't manifest his faith as working through commandments, or into the Ghost. Therefore, one must show his faith as unveiled by his progress in deeds, or as working and lighting in the light of the deeds. This is for the Apostle says: "Show me your faith out of your deeds and I will show my deed out of my faith" (Jas. 2: 18). He shows here that the faith of the grace can be seen out of the deeds of the commandments, as also the commandments are

[237] This is an allusion to some people who imagined that they saw images and a light like the material light, during prayer, because they were influenced by Messalians and Bogomils (Jean Meyendorff, *A Study of Gregory Palamas*, p. 35. See also *The Life of Maximos Cavsocalivite*, written by Nephon, in Analecta Bollandiana, quoted no., p. 50). That light the hesychasts spoke about, it was imageless and immaterial, as Saint Gregory Sinaite said in the head no. 116, and even in the present head too (no. 118). Though he called it like hypostatical light, he understood by it the intense evidence irradiating out of the Person of Christ. They who hallucinate for themselves some material lights, they will be mastered by passions.

[238] The Greek word *ενεργουμένη* has both passive and active meaning. Actually, this prayer is worked by the man too, but it also works as power of the Ghost, for not being produced only by man. As one that works, it has too a great transformative efficiency upon the soul. It is analogue to the faith that is stays in tight connection with.

worked and they lighten through the faith out of grace. This is for the faith is the root of the commandments, or, better said, the spring that waters them towards growth. That faith is divided in two: in confession and in grace, even if, by nature, it is undivided[239].

120. The small and the big and the short ladder of them who live in obedience, it has five steps which lead them towards consummation. The first one is the rejection (forsaking), the second one is the submission, the third one is the obedience, the fourth one is the humbleness, and the fifth one is the love that is God. The rejection elevates from hell, him who lays in there and it sets free him who is enslaved by the material realities. The submission has found Christ and it serves to Christ, as Himself says: "He who serves Me, he follows Me, and where I am, there will be My servant too" (Jn. 12: 26). But where is Christ? He is sitting on the right hand of the Father (Rom. 8: 34). Consequently, there must be Christ's servant too, where Christ is to be served, setting his foot in order him to ascend, or ascending together with Christ's modes before him to reach there[240]. And the working obedience through commandments, it composes the ladder out of diverse virtues, and it places these virtues within the soul, as some steps (Ps. 83: 6[241]). One, by being taken from upon these, by humbleness, the humbleness that elevated him, it will take him up to heavens, and it will

[239] The confession belongs to the believer, while the grace belongs to God. Both of them compose the faith. Out of both of them there spring the deeds. That's why, in deeds it is shown the light of the faith, or of the faith and of the confession, or the power of God and of the man restored by grace back to his own power.

[240] To ascend "together with Christ's modes (*τρόποι*), it means ascending together with the modes which Christ concretely accomplished the virtues in. This is for the virtues are, according to Saint Maximos the Confessor, the modes of actualization of the human rationality. Namely, he who wants to reach at the Father, where there is Christ, he must cross through obedience, humbleness, gentleness, death (sacrifice), resurrection, and elevation together with Christ. Only thus, one can reach the supreme stage of the deification and of the glory.

[241] In KJB we have: Ps. 84: 5-6: "Blessed is the man whose strength is in thee; in whose heart are the ways of them. // Who passing through the valley of Baca make it a well; the rain also filleth the pools."; in ROB we have: Ps. 83: 6-7: "Blessed is the man whose help if from You, Lord; he has placed ascensions in his heart, // In the valley of the crying, in the place that was placed to him. For blessing will give, The One Who places under the law," (We have given here two successive verses, in order the reader to notice the sheer difference between the two translations of the Bible from Greek (E. l. t's n.)).

surrender him to the love, that is the empress of the virtues[242], and it will present him before Christ. Thus, he who truly obeys himself, he will easily reach the heavens on the shortest ladder.

121. O shorter path towards the kingdoms from above, through the short ladder of the virtues, it is not else but the killing of the five passions which resist the obedience, namely the killing: of the disobedience, of the resisting by word, of the will to be pleasant to himself, of the self-justifying, and of the corrupting opinion about himself. This is because those ones are limbs and parts of the rebelled devil that swallow them who are liars amongst them who obey, and that sends them to the dragon from the deep. The disobedience is the mouth of the hell, the resistance by word is the hell's tongue, sharp like a sword; the pleasure for the self it is the hell's teeth sharpened on a grinder; the self-justification is the hell's bosom; and the self-opinion that sends to hell, it is the stench of the all moving hell's belly[243]. He who defeats the first one, through obedience, he will have cut all the other at once, and he will ascend quickly to heavens, on a sole step. A truly wonderful thing and amongst the most difficult to be encounter things, it is that our Lord has given us – as a gift – through his love for people that, through a sole virtue, namely through obedience, we can ascend to heavens before time, as through a sole disobedience we have descended or we will descend to hell.

122. They call the man as another world, one twofold and new, according to the godlike Apostle: "If there is somebody into Christ, he is new creation" (2 Cor. 5: 17). Actually, the man is created through virtue and he is called as sky and earth and as

[242] All the virtues are like the steps of a ladder towards heavens, towards deification. But the humbleness is beyond the continuity formed by virtues. The humbleness is an act of transformation of what the nature can achieve. An act performed upon nature by the grace of God, after the nature has ascended as higher as it could. In humbleness, there is no longer a y effort of the man. The humbleness if godlike. The humbleness is the greatest virtue, or it is beyond the human glories.

[243] One must notice the internal connections identified by Saint Gregory Sinaite, between passions and the hell's steps, as an inverse ladder of the virtues which lead to heavens. The disobedience is the hell's mouth, because from it starts the hell of the breaking of man's connection with God and with his fellow humans, or the hell of the loneliness. The contradiction by word it is the sharp, thin, inventive, refined tongue in finding motives for contradiction and quarrel; he who justifies on himself, he swallows his chest with pride etc. The hell's steps are incorporated in the limbs of the chieftain subject of the demons. Himself incorporate the whole hell's content. The evil irradiates, in the first place, out of the personal centers of the demons and then of the evil people. The whole this gushing up of the evil from within them, it constitutes the hell. Thus, the hell has a personalistic character.

everything the world is. For the man are all the words and all the mystery, as the Theologian says[244]. For our fight isn't against blood and body, but it is against the principalities and against the masteries of the darkness of this eon, and against the ghosts of the evilness from the sky, and against the master of the sky (Eph. 2: 2; 6: 120, as the Apostle says, it is appropriate to reckon those who hiddenly wage war to our souly powers, as another great world of the nature. This is because the three chieftains who resist those who live in ascesis, they wage war to the three parts of the man. Each man is warred from that part that he works and advances from. The dragon, the chieftain of the deep, he uprises with war against those who have the taking heed at the heart, for he has his power directed towards the lust from the waist and from the belly-button. He sharpens against them, through the giant of the pleasant forgetfulness, the fiery power of the lit arrows (Eph. 6: 10); and by having the lust from within man as another sea and as another deep, he enters the lust and he crawls in it, and he muds it up and he fills it with filth, and he makes it to boil (Job 41: 29)[245]. Then he ignites it

[244] Every word is addressed to us. God wouldn't have spoken through the world and through Revelation if the man hadn't existed. God-the Word wouldn't have embodied Himself, by putting on a human body, if the man hadn't existed. It is for us the mystery of the fact that God talks to the creature, and for us too it is the mystery of the creature's deification. Without us, God would have remained an abyss of unrevealed mystery. All the godlike mysteries are unveiled through the word for us.

[245] Here is being affirmed - contrary to the accusation that the hesychasts reckoned that the place of the heart is in the belly-button, and therefore they must direct their sight towards belly-button – that the belly-button is the center of the lust. Basil from Poiana Mărului, he rejected, at his turn, those malevolent accusations, in his *Foreword* to the writings of Gregory Sinaite and Philotheos Sinaite. What is being said here about the dragon that throws torrents of pleasures in the sea of the lust, it expresses, in spiritual terms, themes from the Byzantine painting rendering the hell (in the porch of the Orthodox churches). To the deep and to the swamp of the hell's lust, it corresponds the immeasurable abyss of the lust, and to this one it corresponds the dragon that pours torrents of muddy water into the lust. To the anger and to the wrath, it corresponds the master of this earthly world (different form the master of the sea of the lust), that injects passions of worldly mastery within them who let themselves to be influenced by him, but who can defeat him through the manly anger turned against him and against any fear of him. The angels, standing ready to reward with crowns on those who fight and who suffer from those who make themselves tools to this master, they are, mostly, represented in the icons of the martyrs. Finally, the master of the sky sends his attacks against that mind that occupies itself with the knowledge, and he urges that mind to forge ideas contrary to God, with high philosophies, with imaginings, for their baits themselves take the shape of "high" thoughts or of luminous hallucinations, in the material or intellectual meaning of the word. He commands the intellectual ghosts of the sky, of the pretended heights, detached from the earthly ghosts. Thus, the ghosts master, or they want to master the sea, the earth, and the sky, or the lust, the wrath, and the mind. They cannot reach higher than there,

towards matings and he floods it with torrents of pleasures, but he never fills it up, because it is insatiable. And the master of this world resists them who occupy themselves with the virtue through deeds, by fighting the wrath. By preparing to himself - through the giant of the laziness[246] and of the carelessness[247] - all the spells of the passions, he wages war in thoughts, to the wrath, as to another world, as in a theater or in a contest place, defeating or being defeated by them who always fight him manly, and he causes them crowns or shame before angels. He ceaselessly drives his armies against us, and he wages war to us. Finally, the master of the sky rushes upon those whose understanding occupies itself with the sight or with the contemplation, and he forges hallucinations, as one who is close to the rational and understanding side, together with the ghosts of the evilness from the sky. Through the giant of the nescience, the disturbs the cogitation that is directed upwards, as on another rational sky, and by placing before cogitation the contrivances and the hazy hallucinations of the ghosts, which he presents them, deceitfully, as some lightning bolts, storms, and loud bangs, so that he scares them. So, each one resists another, and they wage war through the three parts of the soul. And what is that one wages war through, by that too he wins[248].

123. By being themselves minds, yore, and by falling off their incorporeality and thinness, each on them has achieved some material thickness, by receiving a body according to his purpose and work, which he is soaked with, and he works through that body. By losing they the angelic joy, as the man has lost it too, and by being them deprived of the godlike

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for, higher than there, there is the heavens free of all of these: the heavens of the cleanness, of the humbleness, of the kindness, and of the real light or godlike knowledge, transcendent to creation that can be enslaved to the sin through the man's separation from God.

[246] The master of the earth fights the wrath in order to gain it on his side, in order the wrath no longer to resist him. He does that by igniting the wrath for the worldly power, for defending it.

[247] The idea about the three giants the laziness, the carelessness, and the nescience, it is taken from Mark the Ascetic, *Epistle towards Nicholas*, *The Romanian Philokalia*, volume I, p. 326. But here is being done a complex applying of the work of these three chieftains of the passions, by being placed in connection with the three powers of the soul and with the three parts of the creation.

[248] Like the demons can win the three powers of the soul, in order to enslave them, by disfiguring them, likewise the demons can be defeated through those three powers, when those powers are kept in their use according to the nature, or when those powers are brought back to that state, by grace, and they are even strengthened through victory.

delectation, they suffer, as us suffer too, the earthly voluptuousness, because of having reached somewhat material, through the habits of the bodily passions. We must not wonder, therefore, if our soul too, created in the image of God, as rational and understanding, it has become beastly and insensitive and almost mindless, and no longer knowing God. This is because the habit transforms the nature, and it changes the work of the free will. Thus, some of the ghosts are material, heavy, difficult to calm down, angry and avenger, as some beasts eating of bodies, having their mouths open towards pleasure and voluptuousness, as some dogs licking blood and nourishing themselves on rotten and stinky things. They have as abode and loved delectation, the thick and material bodies. Others are fornicators and slobbery, as some leeches from the lust's swamp, as some frogs and snakes, sometimes changing themselves also in fish, and crawling towards the saltiness of the fornicating pleasure, that is their joy. By floating on the drinking's ocean, as ones which are slippery by nature, and which enjoy the moisture of the irrational parts, they always rise, within souls, waves of thoughts, or defilements, and of storms. Others too, they are light and thin, as some aerial ghosts. They blow into the contemplative part of the soul, and so they bring within it powerful winds and hallucinations. Sometimes they even take images of birds or of angels, in order they to deceive the soul. Also, they bring back the memories about some familiar persons and things, and to they transform and deviate, with the whole power, the whole spiritual sight, especially to them who are still fighting and they haven't reached yet the cleanness and the spiritual discernment. There is no spiritual thing whose image not to be stolen by them, unnoticeably, through hallucination. This is because, these too, they arm themselves according to the state and to the advancement of the attacked ones, by bringing straying instead of truth and hallucination instead of view, and by those they dwell into the souls. The Scripture confesses about those ones, when it speaks about the beasts of the plain, about the birds of the sky and about the crawling animals of the earth (Hos. 2: 14). Through those, the Scripture shows the ghosts of the evilness.

124. There are five ways which the uprising of the passions is born in us, and which the war of the body is stirred up in, against the soul. Sometimes, because the body uses wrongly the creatures (it abuses them); some other times,

because of attempting to work the things contrary to nature as they would be according to nature; some other times, again, the body is armed by devils, against the soul, because of being in a sweet friendship with those ones. But sometimes it happens that the body surrenders itself to disorders, because of being crossed through by passions. Finally, the war is stirred up also because of the envy of the devils, which have permission to resist us in order to humble us, when they do not succeed on any of the previously mentioned ways.

125. But the causes of the war are especially three and they are born out of all and through all: the habituation, the evil use of the things, and the envy and the war from the devils, consequently to the permission they are given. And the uprising or the war of the body against the soul and of the soul against the body (Gal. 5: 17), they show in the same manner, regarding the work and the habituation, either that is about the body's passions against the soul, or it is about the virtues of the soul against the body. And, on occasions, we are fought, daringly, by the enemy himself, without taking in account anything and without any cause, as a shameless that he is. So, my friend, do not give the starving leech the possibility to suck your veins. If you listen to this advice, that leech won't ever be able to vomit blood. Neither you cede earth to the snake and to the dragon, until they are fed up, and you will step easily over the haughtiness of the lion and of the dragon Ps. 90: 17[249]). You sigh, until, by disrobing yourself, you will be dressed up with the abode from above (2 Cor. 5: 2), as also with the countenance of Him Who has made you in the image of Jesus Christ (Col. 3: 10).

126. They who have become wholly bodily, and who have embraced the love for the self, they are slaves to the pleasure and to the vain-glory. Within them, there it has been rooted the envy. This is because, by being them melted down because of their envy, and by bitterly looking at the deeds of their neighbor, they gossip the good things as those would be evil things and fruits of the straying. They do not accept, neither they believe the things of the Ghost, and they cannot see or know either God, because of their little faith. Some people like those, because of their blindness and little faith, they will hear, rightly, being told

[249] In KJB we have: Ps. 91: 13: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."; in ROB we have: Ps. 90: 13: "Over asp and basilisk you will step and you will trample over lion and dragon." (E. l. t.'s n.)

to them: "I do not know you" (Mt. 25: 12). The believers who ask, he must either believe, when he hears the things which he haven't previously known, he must either learn the things he believes, or he must teach others the things he has known and to multiply, without envy, the talent, within them who receive it faithfully. If he doesn't believe the things which he doesn't know, and if the despises the things which he does not know, and he teaches other the things which he hasn't learnt himself, by envying them who teach those things with the deed, his share will be, doubtlessly, with those who have much venom of bitterness, and he will be together with those ones (Acts 8: 28).

127. Orator is, according to those whoa re really wise in their word, he who comprises, shortly, the things, through the general science, and he discerns and unites the things as a body, and he shows those things equally powerfully, according to their difference and unity. This is the orator who demonstrates. And spiritual speaker is him who discerns and unites the five general distinct features of the things, which the Word united, by embodying Himself, through the comprising word, through a certain quality of the voice, comprising, by being speaker, all the things. He teaches others not only through his simple word as proof, as they from outside, but he shows them also the views unveiled him about things, and so he can illuminate others too[250].

And true philosopher is he who, out of creatures, the know the cause of the creatures, or, out of causes he knows the creatures, on the ground of the above-mind union and of his unmediated faith, consequently to which he not only learns, but he even experiences the godlike realities. Or, again, philosopher is especially him whose mind has reached that doing, that seeing, and that living according to God. But consummate philosopher is him whose mind has achieved the philosophy, of

[250] Here Saint Gregory Sinaite uses the idea of Saint Maximos the Confessor about the five distinct and united in creation aspects, and which were re-strengthened in their unity in Christ: substance, time, place, power, and movement. But Saint Gregory ties this idea to the discernment he made between the orator who demonstrates the distinction and the union of the aspects of the world, and the spiritual speaker who lives their distinction and unity in Christ. The spiritual speaker contemplates or he sees, spiritually, what he communicates. His speech is comprising not by its logical connection amongst words, which expresses the rational connection amongst things, but through itself the quality of his voice that is influenced by the experience of the union with Christ and by the unity of all things in Christ.

better said the moral, natural, and theological philotheos[251], by learning out of the moral one, the deeds, out of the natural one, the rationalities, and out of the theological one, the sight and the exactness of the dogmas[252]. Or, again, godlike word in the godlike realities is him who proves the realities which are in an existing manner (the uncreated realities) and the realities which are in a simple manner (the created realities), from the realities which do not exist, and he shows the rationalities of the first ones out of the rationalities of the last ones. And out of the rationalities of these ones, he sees the rationalities of those ones, through godlike instillations; and the world that is known with the mind and unsee, he knows it out of the world that is submitted to the senses and seen, as that one submitted to the senses and seen out of that one unseen and unsubmitted to the senses, by comparing to one another, the seen one as an image of the unseen one, and the unseen one as archetype of the seen one. Theye have been put together, he says, the images of the imageless realities and the shapes of the shapeless realities[253]. This is for this one is spiritually known through that one, and that one is know through this one, and each of them can be limpidly seen in another and it can be expressed through the

[251] We are not sure about the equivalence we have chosen here, in order to translate the Romanian word, as spelled by Saint Dumitru the Restores of the Christian theology: *filothea*, a word that would mean "love-for-God". (E. l. t.'s n.)

[252] True philosopher is him who doesn't' remain only on creatures' level, but he ascends, through that above-mind union with that cause, and through the unmediated faith, namely that faith based on or verified through the unmediated experience of the believed One. That one is true philosopher for he has united himself, through experience, with the Person our of Whom springs the whole wisdom, but Who is above any understanding. Such philosopher is not only taught by somebody else about the godlike realities, but he even experiences those realities, namely those realities are imposed him, as a reality that isn't produced or invented by him. True philosopher is him who has achieved the wisdom in his deeds, in his contemplation, and in his living. When somebody lack something of these things, that one won't be a true philosopher, because of not having the whole wisdom, or his wisdom isn't made whole out of all modes of activity. True philosopher is rather a Philotheos, namely one who loves God, for the wisdom he loves it is the endless, living, of-live-giver, and wholly hypostatized in the Supreme Person of the Word of God. That's why the love for the true wisdom (philo-sophia) it is rather called as philo-theos (love for God).

[253] The realities having images, they can be means which the imageless realities can be known as archetypes through. This is for in the Imageless realities are potentially given the uncreates ones. That's why, through those ones having images, we must cross through them to what it is beyond image, as foundation of the image. In the countenance of a person, we must live what is above that person's countenance, but it has the virtuality of that person's countenance. Only thus we can ascend to Him Who is beyond the non-image organically tied to the created person.

world of the truth. There is not need to give and images to the knowledge of the truth, which lightens like the sun, through farer or allegorical words, and the rationalities of the truth of both of them can be proven and clarified in the clearest possible mode, through science and spiritual power, and the another, as eternal, godlike, and become manifest to us[254].

And godlike philosopher is him who has united himself through deeds, and who sees God in an unmediated manner, and who has reached and who calls himself as God's friend, as one who loves the prime, doer, and true Wisdom, more than any other friendship, wisdom, and knowledge[255]. And philologist (loving the word) and actual philosopher (even if the common opinion, by stealing the name of philosophy has forgotten about this, as the great Gregory says) it is him who loves and who studies the wisdom from here of the creation of God, as its last echo, btu he doesn't occupy himself with this philosophy with pride, for human praise and glory, in order him not to love the material things, but in order him to love the wisdom of God, as shown in nature and in the nature's movement.

And scholar is him who has learnt the realities of the Kingdom of God, namely everyone who occupies himself, through deed, with the seeing (contemplation) God, and who persevere in quietude (hesychia). This one brings out of his heart's treasury new and old (Mt. 13: 52), namely evangelical and prophetic teachings, or out of the New and the Old Testaments, either things of teaching or of doing, or teachings of the Law and apostolical teachings. This is for these ones are the new and old mysteries, which the doer scholar unveils them, by learning that living that is pleasant to God. Scholars are everyone who occupy themselves with the knowledge of the

[254] Our transcendent foundation, that bear within itself, imageless, our image, it is, in the same time, the ultimate and the most intimate house which we will reach in the future life into. It is our most intimate house and it is our hearth. It is called as house for it is the first departure place and the last and eternal place, and we feel in it as at home, more at home than anywhere else, having the whole warmth and familiarness of the most-own our house. It has a familiar warmth, for this house if the Supreme Person where we have our origin and our full love at. This home is God-the Word.

[255] Loving the wisdom means loving God, the Wisdom with a face of Person, the hypostatized or hypostatical Wisdom. Only the Person God has concentrated in Himself the endless, living, active, loving, and benefactor wisdom. Only such a Wisdom, you can love it as a Friend, for that Wisdom loves you as a friend too. The friendship from that Wisdom exceeds any friendship, as our friendship for that Wisdom does it too. Out of that Wisdom springs the whole our wisdom and friendship.

nature, and who stays in the middle of the knowledge and of the things' rationalities and who prove everything into ghost through the discerning power of the rationality. Finally, true philosopher is him who has in himself in a non-mediated manner and into knowledge, that above-nature union with God[256].

128. They who write and speak without Ghost, wanting to erect the Church, they are souly, as the godlike Apostle says somewhere, because of not having Ghost (Jude 19). Some like these ones are submitted to the curse that says: "Woe to them who are sapient in their own eyes and taught before themselves" (Isa. 5: 21). This is because "they speak from themselves and it is not the Ghost of God Who speaks within them", according to the word of the Lord (Mt. 10: 20). They who speak out of their thoughts, before cleaning their taught, they have been deceived by the ghost of the self-appreciation. About people like these the proverb says: "I saw a man reckoning in himself that he is wise, but the insane has more hope than this one" (Prov. 24: 12). And the Wisdom tells us: Do not be wise by yourselves" (Prov. 3: 7). But, also the godlike Apostle, he who was full of Ghost, he confessed, saying: "We are not clever from ourselves, but our cleverness is from God" (2 Cor. 3: 5), or: "But speaking as from God, before God, into Christ" (2 Cor. 2: 17). And their words are unpleasant and non-lighted. This is because they do not speak while being imparted with the living spring of the Ghost, but they speak out of a heart that is like a stinky puddle, where there are feeding the leeches, the snakes, and the frogs of the lusts, of the haughtiness, and of the lack of

[256] The first rows illustrate a gradation between the godlike: scholar, speaker, and philosopher. It is about the usual gradation of the spiritual life: the doer, the knower of the godlike rationalities out of nature, and he who unites himself with God in a unmediated and above-nature manner. At the real knowledge, namely at the knowledge of the godlike rationalities, one cannot reach before the cleaning through deeds, because the passionate man doesn't see, at all, the godlike rationalities, or he crooks them because of his passions; and one cannot reach the unmediated union with God without the cleaning through deeds, or without distinctively knowing God's rationalities out of creature.

"Scholar" can mean here also writer (γραμματεύς). This one writes the basic laws of the spiritual life, within himself, through deeds. The speaker of the knower of the rationalities from within world, they acknowledge these rationalities and they communicated them to other people too. And he who loves the wisdom (the philosopher) ascends above these two steps, to the union with Person God, the spring of the spiritual laws and of the rationalities-words of the world, which God challenges us to cogitate Him through, and us to answer the cogitation and the words which He addresses us, in order to develop us as rightly-cogitating beings and as responsibly-speaking beings, so that He develops us in accordance to Him.

restraint. The water of their knowledge is muddy and badly stinking, and stale. They who drink that water they will get sick, they will get nausea, and they will throw up.

129."We are the body of Christ and limbs (each one) in part", says the godlike Apostle (1 Cor. 12: 27). Or again: "One body and one ghost you are, as you have been called" (Eph. 4: 4-5). So, like the body without ghost is dead and insensitive (Jas. 2: 25), likewise the ones killed by passions, because of disregarding the commandments after the Baptism, he becomes unworking and unilluminated by the Holy Ghost and by the grace of Christ. He has the Ghost by faith and by rebirth, but he is unworking and motionless because of his souly death. This is because, by being the soul one, and the body's limbs being many, the soul makes them alive and the soul moves them in state of life. But the limbs which are withered because of some haphazard helplessness, the soul bears them a such as dead and motionless, while those limbs still remain lifeless and insensitive[257]. Likewise, the Ghost of Christ is entirely unmixed in all the limbs of Christ, and it keeps in working and it makes alive the limbs which can be imparted with life; but the Ghost of Christ keeps also the limbs which are helpless to be imparted with life, with love for the people, as His own. That's why, any believer is imparted, through faith, with the adoption into Ghost, but he can become unworking and unilluminated, because of carelessness and faithlessness, being deprived of the light and of the life into Christ. So, any believer is a limb of Christ and has the Ghost of Christ, but he can be unworking, motionless, and incapable of being shared with the grace[258].

130. There are eight general views. We say that the first one is regarding God Who is shapeless, without beginning, uncreated, Cause of all realities, the threefold-one and above-being Godhead; the second regard the world of the heavenly powers; the third is directed towards the composition of the

[257] Here is being given an explanation to the fact tha6t, though the grace of the Baptism remains within the baptized one, his souly and bodily limbs can be unworking, in a spiritual meaning, because of not impropriating within them, and because of not fructifying the power of the grace. This explanation uses the fact which the soul remains within the body's limbs like, and, somehow, the soul keeps the palsy limbs still alive, though they remain as dead and unworking.

[258] Here is being specified the meaning of the positive motion which Saint Maximos the Confessor spoke so insistently of, as a road of the creature towards the consummation into God. That positive motion is the true sign of the real life. The natural motion is only the basis and the precondition of this positive motion strengthened and guided through the Ghost.

things; the fourth one is directed towards the descent, for oikonomia, of the Word; the fifth is directed towards the general resurrection; the sixth towards the fearsome second coming of Christ; the seventh towards the eternal torments; and the eighth towards the Kingdom of Heavens. The first four are the past and accomplished ones. And the other four, are the future ones and not shown yet. These ones are seen in a far light and they are found by them who have achieved, by grace, much cleanness of their mind. And he who comes close to them without light, let him know that he will contrive hallucinations and not views, because of being deceived by the ghost of hallucinations and by hallucinating through that one.

131. We need to speak, according to our power, also about deceit, that is, to many, a very cunning and contriving trap, one difficult to know and to understand. The deceit, he says, it is shown, or, better said, it comes upon the man on two ways: through hallucination and through taking in mastery, thought it has a sole beginning and a sole cause: the pride. The first one is the beginning of the second one. And the second one is the beginning of the third one, by getting one out of his minds. This is because, the beginning of the seeing by hallucinations, it is the self-appreciation, and that makes one to imagine God as a certain shape. Out of this it follows the deceit through hallucination towards deception; and out of this is born the blasphemy. In the same time with this, the deceit through hallucination gives birth to the fear of strange apparitions during vigil and sleep, which some call it as fear and tremble of the souls. So, the pride is followed by deceit; the deceit is followed by blasphemy; the blasphemy is followed by fear; the fear is followed by tremble; and the tremble is followed by the getting out of one's minds (insanity)[259].

This sort of delusion through hallucination it is the first one. And the second one, that one through doing, it is this: it has it beginning in the love for pleasure, that is born out of the so-called natural lust. Out of pleasure is born the debauchery of the untold uncleanness. And this one, by igniting the whole nature and by disturbing the cogitation through the union with

[259] These ones are some precursors of today's spiritism. Everything comes out of the man's pride, that he can know, while unpurified and without humbleness, the mysteries of God and of the future life, by giving images to which is imageless. At the beginning he willingly gives images to those realities, but later on, such images are unwillingly imposed to him, as some hallucinations.

the desire images, it gets the mind out of itself, by making the mind, through the drunkenness of the fiery work, to become delusional, and to issue liar prophecies, and it will pretend to be imparted with the sight of some saints and with their words, as those ones would be unveiled through a mind that is drunken to satiation with passion, a mind that has changed its way of being by becoming devilish. Some people like those, by being deceived by the people living into world, through the deceit of the delusion, they are called as "souls" (spirits?). They sit next to the graves of some saints and they reckon themselves as instilled and moved by those saints, and forced by them to herald the people things about those saints. But we rather must call such people as deviled and strayed and enslaved to delusion, and not prophets or foretellers of the present and future things. This is because, the devil of the debauchery itself, by darkening their cogitation through the fire of the voluptuousness, it drives them out of their minds, by hallucinating them certain saints, and dialogues with those, and it shows them views. This is because, by taking them to the yoke of the Belial, he hurries up to push them to delusion, in order to have them surrendered, until death, and to send them to the eternal damnation[260].

132. One must know that the delusion has three general causes which it comes upon people through: the pride, the envy of the devils, and the advising permission (of God). And the causes of the first ones are: the pride, the light-mindedness, the envy, the increase; and the cause of the advising permission is the sinful living. The delusion because of envy, and the self-appreciation, they will find a quick healing, especially when the man humbles himself. But being one let at the hand of satan, because of his sins, God often allows it until that one's death, towards cleanness. Sometimes God allows to be tormented, towards salvation, even the innocent ones. But one must know that the devil of the self-appreciation makes prophecies within them who do not take heed at their heart.

133. All the right-worshippers are anointed priests and emperors into truth by renewal, as those from yore were

[260] It is to be noticed the fact that Saint Gregory sees the cause of the willing hallucinations, and of the unwilling hallucinations, as not being only the pride, but also as being the bodily addiction to pleasures. This is because, the bodily addiction to pleasures, it usually pushes towards imagining the spiritual things, because of being unable to detach oneself from imaginings.

anointed through fore-imagining. This is for those ones were images of our truth who fore-imagined us not individually, but all of us together. But out kingdom and priesthood are not of the same kind as it was theirs, through the symbols are the same. Neither are different, at us, the nature, the grace, and the calling to be anointed, in order to make the anointed ones special, but we have one and the same calling, faith, and imprinting. They show and the unveil, according to the word of the truth, that we have to become clean, dispassionate, and totally dedicated to God, now and in the age to come[261].

134. The wisdom spring out of mouth, while the understanding springs out of the heart's cogitation (Ps. 43: 4[262]) of him who has known the word of God. And that is the hypostatical Wisdom of God-the Father, the hypostatical Wisdom makes Himself known out of things, to him who looks at the rationalities from things[263]. That one speaks with the wisdom's mouth out of Wisdom, through the living and working word, by being illuminated within his heart by the power of the understanding that transforms him through the Ghost. Consequently, he can illuminate the believers too, who listen to him with understanding[264].

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[261] Through renewal, Saint Gregory Sinaite understands, the Mystery of the Anointment. He is affirming here the general priesthood of the believers. That is a true priesthood, and not only a fore-imagined one, a symbolic one, as in the Old Testament. And not only the priesthood, but also the imperial dignity. And there are not degree differences. Through this priesthood, he understands the union of everyone with Christ, on the same measure, through the prayer of the heart. This doesn't make useless, the priesthood appointed to the Liturgy and to the Mysteries committed in seen manner, in order all believers to be nourished with the necessary grace of the inward union with Christ.

[262] The mentioned psalm's content doesn't correspond to the mentioned idea; in KJB we have: Ps. 44: 3: "For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them."; in ROB we have: Ps. 43: 4-5: "Because not with their sword they have inherited the land and their arm didn't deliver them, // But Your right hand and Your arm and the illumination of Your face, for You deigned into them." (E. l. t.'s n.)

[263] The rationalities of the things suppose a person of supreme wisdom who cogitate those rationalities. And that supreme person not only cogitate the things, be that supreme person imprints his thought and his words on the created things, as some seals, so that that supreme person places on things the sign that the things belong to that supreme person.

[264] The godlike wisdom that speaks through the mouth of the one who sips out of the godlike wisdom, it is the supreme hypostatical Wisdom Itself, or the Person of God-the Word. That's why It is alive and working and its word, by becoming the word of him whom It speaks through, it is, at its turn, living and working. This hypostatical Wisdom illuminate the heart of him who has united himself with It.

135. The delusion, the great enemy of the truth, today is attracting people towards perdition. It gives birth to the nescience of the darkness, that has been imprinted in the souls of the lazy ones[265], because of their estrangement from God. These ones argue that there is no God Who has born us anew and Who has illuminated us, or they believed to God and they know God only through simple word and not with the work, or they say that God showed Himself only them who live yore, and not to us too. They blaspheme the faith in God, by reckoning the witnesses of the Scripture about God as simple opinion and they deny the awe that follows out of knowing God. They read the Scriptures only bodily, not to say Jewishly, and that's why they deny the resurrection of the soul, because of wanting to dwell, unconsciously, un graves. This delusion has as causes three passions: the faithlessness, the cunningness, and the idleness. Besides, these ones are born out of one another and they uphold each other. This is because the faithlessness is the teacher of the cunningness, and the cunningness accompanies the idleness. Or, vice versa: the idleness is the mother of the cunningness, as the Lord says: "Cunning and lazy servant" (Mt. 25: 16); and the cunningness is the mother of the faithlessness. And the ones who doesn't' believer, they won't fear either God. And this gives born to idleness, that is the mother of the contempt, which the whole good is disregarded through, and which the whole evil is done through.

136. The true faith about God and the non-liar knowledge about creatures, they compose the consummate Orthodoxy of the dogmas. That's why one like this one, he owes to worship like this: "Glory to You, our God, glory to You; for, for us the Word embodied Himself, He Who is above being. That's why great is the mystery of Your oikonomia, You the Savior of ours, glory to You!".

137. According to great Maximos, there are three kinds of written words which aren't condemned neither despised: the first are those written for own memory; the second ones are those written for the use of other people; and the third kind of words are those written out of obedience. Due to these reasons

[265] It is about them who are lazy in fulfilling the commandments. Those ones have estranged themselves from God and that's why they have been darkened. They no longer want to know about God, because of fearing the eternal punishment that will be caused to them by not fulfilling the commandments.

were composed most of the writings, by them who humbly searched for the word. And he who writes about virtues in order to be pleasant to people, or in order to be noticed and for achieving glory from people, that one will take his reward, by not benefitting anything here and by not achieving any rewards in the age to come, but he will be condemned as one who has brought the word of God out on a stall, in order to sell it and to gain, cunningly, the pleasure from people.

Other Heads of the Same One[266]

1. Everyone who is baptized in Christ, he owes to reach all the ages of Christ. This is because he received, from before, the power for those ages, and he can find them out and he can impropriate them through commandments[267]. The earnest of the Ghost is the conceiving; the feeling of the joy is the birth; the cleaning power of the Ghost's fire is the baptizing; the seeing of the godlike light is the transfiguration; the killing towards everything, it is the crucifixion; the dwelling of the godlike love within heart, it is the burial; the life-maker watchfulness of the Ghost, it is the resurrection; the ecstasy and the kidnapping of the mind towards God, they are the ascent[268]. And he who hasn't found these ones, he still is a child both in his ghost and in his body, even if he is reckoned by everyone as having grey hair and being worker.

2. The sufferings of Christ comprise the life-making killing of them who have crossed, with the suffering, through everything. And if we suffer together, we will also be glorified together (Rom. 8: 17). And the passions of the pleasures bring a death-making killing to them who work the passions. The

[266] In *The Greek Philokalia* there are 7 heads, in other manuscripts there are only 5. The last two heads are given in the Ghenoiu manuscript, towards the end, before the dialogue with Maximos the Cavsocalivite (pp. 133-135). Likewise seems to be the case with the manuscript of the Romanian Academia no. 73, 3 and 17. We are going to give here only the first 5 heads, in the order they are given in *The Greek Philokalia*.

[267] This idea will be reiterated by Nicholas Cabasilas in *The Life of Christ*. And Gregory Sinaite took this idea from Maximos the Confessor, from *Ambigua*, But the first issuer of this idea was Saint Apostle Paul (Eph. 4: 13).

[268] The stages of the spiritual life correspond to the moments from the life of our Savior, which aren't, at their turn, lacking corresponding inward states. The burial is the love for God, for in it we admit to no longer be seen, by totally renouncing to ourselves, for God. The resurrection, ad continuous standing, it is shown in watchfulness.

willing suffering of the sufferings of Christ means the crucifixion of the crucifixion and the killing of the killing[269].

3. Suffering for Christ means enduring the troubles happening to us. This is for, to the innocent, the envy is beneficial; and the rebuking becomes to us an advice from God, in order to turn us back, and opening our ears, because we are guilty (Isa. 4: 5). That's why, the Lord promised them who endure, crown for ever and ever (Jas. 1: 12). Glory to you, our God, glory to You, Holy Trinity, for everything, glory to You!

About the Passionate Transformation

4. The idleness, because of being a difficult to defeat passion, it makes our body drowsy. And because of becoming our body drowsy, together with the body the soul becomes drowsy as well. And because of becoming both of them weak, the admixture of the body's juices is transformed through the addiction to pleasures. And the addiction to pleasures stirs up the lust; the lust gives birth to burning; the burning causes the uprising; the uprising moves the memory; the memory causes the hallucination; the hallucination brings the bait; the bait brings the accompanying (with the thought); the accompanying gives room to approval; and the approval commits the deed, either through the body, or through the touches of many sorts. And thus, the defeated man falls[270].

[269] He who wants to reach the total killing of his passions, and he receives the power to do that out of the Lord's sufferings, he must have advanced, in the first place, gradually, in suffering, or in killing his passions. One must notice here the two meanings of the passions: passions of pleasure which kill our being and passions (sufferings) of pain which kill our passions of pleasure and which bring our being to the true life. The passions of pleasure – or killer of our being - are being killed through the passions (sufferings) of pain which bring us the true life. In this meaning, there is a death-making killing, one caused by the passions of pleasure, and there is a life-making killing, one brought us by the passions (sufferings) of pain. Thus, impropriating, willingly, the passions (sufferings) of pain, of Christ, it causes us a crucifixion of the crucifixion, and a killing of the killing caused by the passions of pleasure. All of this it has been taken from Saint Maximos the Confessor, whose influence upon Gregory Sinaite can bee seen also in the fact that Saint Maximos the Confessor, together with John Climacus, they are the only ones quoted by Sinaite in the head no. 137 after acrostic.

[270] Yore, were know the four elements leading to sin: the baith of a thought, the accompanying of the baith in thought (dialogue), the consenting to deed, and the deed itself. Gregory Sinaite is mentioning here even more moments preceding the baith.

About the Good Transformation

5. Being patient in everything, it gives birth to manhood; the manhood gives birth to resoluteness; the resoluteness gives birth to perseverance; the perseverance produced the prolongation of the thing, or the adding to the thing; the prolongation appeases the body's lack of restraint and it calms down the addition of the lust to pleasure. And the lust awakens now the longing; and the longing awakens the love; and the love awakens the zeal; and the zeal awakens the warmth; and the warmth awakens the moving to work; the moving awakens the zeal; the zeal awakens the prayer; the prayer awakens the appeasing; the appeasing gives birth to the sight; the sight gives birth to knowledge; the knowledge gives birth to the understanding of the mysteries; and the end of the mysteries if the knowledge of God (the theology). And the fruit of the knowledge of God is the consummate love; the fruit of the love is the humbleness; the fruit of the humbleness is the dispassion; the fruit of the dispassion is the fore-seeing, the prophesizing, and the fore-knowing. But no one has, while still being here, the consummate virtues, neither can diminish his sin at once. But, by slowly advancing with the virtue, his sin will go, step by step, to inexistence[271].

[271] We aren't going to give here also the other two heads following in *The Greek Philokalia*, due to the motives we have already mentioned above.

Of the Same One:

Detailed teaching about appeasement and prayer, about the signs of the grace and of the deceit; and then, about the difference between warmth and work; and that without an adviser there comes easily the delusion. (Head in *The Greek Philokalia*: 10; here we have 14 heads).

1. We should say, you honored Longinus, according to the great Teacher, that we don't even need the help from the Scriptures (1 Thes. 4: 4), or of the other fathers, but we are taught by God. "Because there will be, he says, all of them taught by God" (Isa. 54: 13; Jn. 7: 45). We are taught thus, so that we to know from Him the useful things. And not only us, but each one amongst believers, as ones who bear that holy law of the Ghost written on the tablets of our hearts (2 Cor. 3: 3), and we have been found worthy of speaking, in an unmediated manner, and unusually, like the cherubs do, to Christ, through the clean prayer. But because of still being us little children, during our rebirth anew, and we do not know either the grace and we cannot see our renewal either, and because we do not even know the overwhelming honor of the glory which we have been imparted with, and for we owe to grow up, spiritually and souly, through commandments, and to see with our mind what we have received, because of our carelessness, and because of the all-passionate addiction, many of us will fall down into callousness and darkness[272]. So that we no longer know even if there is God, neither who we are, nor what we have reached to be, after we will have been made sons of God and sons of the light, children and limbs of Christ. Even if we are baptized when we are grown up men, we still feel ourselves only as baptized

[272] Saint Gregory Sinaite affirms, at his turn, the need for a certain surpassing of the state of childhood from Baptism, for the believers to feel the grace and their renewal as effect of the grace. He belongs, by that, to the line developed by Makarios, Mark the Ascetic, Diadochus, and Simeon the New Theologian. This isn't a singular teaching belonging to Saint Simeon the New Theologian, as some Occidental theologians affirmed about it. The "sight of the mind", or the: "understanding seeing" isn't only a simple rational deduction, but it is evidence of the reality of God, a spiritual feeling of the connection with Him.

with water, and not into Ghost. And through we doubt about Ghost, we believe that only by the simple faith that is dead, and not by the working faith; and we believe that only into doubt. Thus, by totally being us bodies, we live and we walk bodily. And if we do not repent ourselves, we will know and we will fulfill the commandments only bodily, but not spiritually. And if, after many toils, the grace makes some of us worthy to manifest themselves with love for people, we reckon the grace as deceit. And if we hear about the grace that it works within others, because of our envy, we reckon the grace as delusion. And so, we will remain dead until our death, by not-living and by not-working into Christ.

That's why, according to the Scripture, at the time of the exit, or of the judgment, it will be take away from us even what we will have, because of our faithlessness and of the despair (Mt. 25: 29). We do not understand that the sons must be together with the Father, gods out of God, and spiritual out of Ghost. This is for, "what is born out of Ghost, ghost it is" (Jn. 3: 6). But we are bodies, despite we have become believers and heavenly; that's why the Ghost of God doesn't remain within us (Gen. 7: 3). That's why the Lord allowed the misfortunes, the enslavements, and the slaughters to multiply, that, maybe through them, Him to correct, or to heal, as through some more stronger medicines.

2. First, it must be said, through the word given by God them who preach the Gospel, how somebody can find out (better said, he finds out what he already has) that he has received Christ through Baptism into Ghost. This is for the Apostle says: "Don't you know that Christ Jesus dwells within your hearts?" (2 Cor. 13: 15). Then it must be said how he could advance and how he could keep what he has found. This is for many fought that fight until they found what they were looking for, and then they stopped the fight there. They didn't advance any longer, neither they took care, for they were satisfied with the beginning that they found. And by being impeded and by stopping themselves on their way, they still imagined that they were walking on the good way, though they were carried away, without any achievements, and outside the good way. Others reached the middle of the illumination, but they weakened their advancing towards the target, because they became lazy and they turned themselves back to their things from before, by living carelessly, and so they became beginners again. Finally,

others, after reaching the consummation, they fell again, because of not taking heed, because of the self-appreciation, and they turned themselves back to the things from before, and they became like them who were in the middle, or even beginners in their work. This is for the beginners have the work, the ones from the middle they have the illumination, and the consummate ones they have the cleanness of the soul, or the resurrection[273].

About the Way One Can Find the Word

3. One can find the work of the Ghost – that we received it before, mysteriously, through baptism -; first, as Saint Mark says, the gift is unveiled, generally speaking, by working the commandments, with much tiredness, and in time[274]. The more we work the commandments, the more the gift makes its rays brother within us. Then it is shown through the ceaseless and conscious calling upon our Lord Jesus, namely through the remembrance of God, into obedience. Through the first way of living, it will become manifest a little slower; through the second way of living, it will become manifest a little quicker. It is like one finds the gold, if he digs the earth tiresomely and perseveringly. So, if we want to find out and to know the truth without delusion, we will try to have only the work from within our heart, totally imageless and shapeless, and we won't mirror within us, by hallucination, any shape or any image reckoned as belonging to the saints, neither will we look at lights (because the deceit uses, especially at the beginning, to deceive the mind of the inexperienced ones, with such liar hallucinations). Let's strive ourselves to have without our hearts only the work of the prayer, one that warms up the mind and it

[273] While Dionysus the Areopagite reckons the lowest stage as being the cleanness, the second stage being the illumination, and the third stage being the consummation, Saint Gregory Sinaite is attributing here, the cleanness to consummation, and on the lowest stage he is placing the work. This work is that doing which the sins are cleaned through, and which the virtues are achieved through. The illumination is one with the contemplating the godlike rationalities from within creatures. And the leanness from on the highest stage it is the achieved dispassion, that is one with the union with God. But in the next head Saint Gregory Sinaite is going to present the work as having a much richer content. The doing, it is already a fire of the gladness and of-a-good-fragrance light, within beginners.

[274] Saint Mark the Ascetic, *About Baptism*, *The Romanian Philokalia*, Volume I, p. 274 and the followings.

gladdens the mind, and that ignites our soul towards the untold love for God and for people. That's why, it will remain as it is - if the prayer is at the beginners – the understanding and always in motion work of the Holy Ghost, being born out of prayer, out of humbleness, and out of not little crushing of the heart, dawning up, at the beginning, from within heart, as a fire of the gladness, and at the end, as one of-well-fragrance light[275].

4. And they who truly search for the light, and not like those who only spy on it, according to the same wisdom that says "it is found by them who do not spy on it" (Wisdom of Sirach 1: 2[276]), the signs of the beginning are these ones: in some of them it is shown as a dawning light; in others like a full of tremble gladness; in others, again, like a joyfulness; and in others, like a joy mixed with fear; in others, like a tremble and joy; sometimes, in others, as tears and fear. Because the soul rejoices the visit and the mercy of God, btu the soul fears and trembles for His coming, as guilty of many sins. To others, it appears like a beginning of untold crushing of the heart and an untold pain of the soul, and the soul suffers like a woman in labors, as the Scripture says (Apoc. 12: 2). This is for the "living and working Word", namely Jesus, he "crosses, as the Apostle says, to the separation of the soul and of the body, of the joints and of the marrow" (Hebr. 3: 12), in order Him to melt down, powerfully, that what is passion, from within all the parts of the soul and of the body. In other it is shown like a love and as a peace towards all people. In others, like a gladness often called by the Church Fathers as *jump*, for being a power of the Ghost and a movement of the living heart. This is also called as flinching and sight of the Holy Ghost Who prays for us in an untold manner, to God (Rom. 8: 26). Isaiah called this as *pregnancy of the godlike righteousness* (Isa. 45: 8), and the great Ephraem called it *penetration*. Our Lord called it as spring of life jumping towards the eternal life (Jn. 4: 14), (and by water He

[275] Saint Greogry Sinaite, as other previous Fathers, he unites in the description of the godlike gifts, also sides which we aren't used to see as joined into the natural life: of-well-fragrance light. These are spiritual states of an unusual complexity. This can be seen also in the following heads (4-5). But starting with the head no. 3, he has started to pass from describing the spiritual state of the beginners, to describing the state of them who have reached the superior stages.

[276] This Book isn't given in the content of King James Bible. The interested reader can find it in our English translation, on www.academia.edu, grouped under the title *Bible Missing Texts*. (E. l. t.'s n.)

meant the Ghost), that jumps up within our heart and boils with great power.

5. One must know that the jumping or the gladness are of two kinds: the peaceful one, that is also called as jumping and as sigh and as prayer of the Ghost, and there is also the big one, that is called as jumping and as jump and as leap, that is an intense flying of the heart towards the godlike sky. This is for the soul, by being winged with love, by the godlike Ghost, and by being the soul freed form the ties of the passions, the soul tries to fly towards the realities from above, even before exit, because of wanting to part with this burden. This state is called also shaking and boiling of the Ghost, and trouble, according to the word: "Jesus was troubled in His Ghost, shaken powerfully, and He said: where did you put him?" (Jn. 11: 34). The difference between the big and the little jumping, it is also shown by the godlike David, when saying: "The mountains jump up like rams, and the hills like the lambs" (Ps. 113: 4[277]). He speaks about the consummate ones, and about beginners, for it would have been inappropriate him to say about mountains and hills that they had jumped, because these ones are lifeless.

But one must know that the godlike fear won't have tremble, if we understand by tremble not that fear out of joy, but that fear out of anger, or that fear of the guiding rebuking, or that fear of the forsaking; but it is a gladness with tremble, that comes out of the prayer done in the fire of the fear of God. And by fear I neither understand that fear with the trembling came out of anger or out of the eternal damnation, but I understand that fear of the wisdom, that is also called as the beginning of the wisdom (Proverbs 1: 7). And the fear is divides in three (though the Church Fathers divided it in two): the beginner one, the consummate one, and that one out of anger, that must be called as actual trembling, or troubling, or crushing.

6. But one must know that the godlike fear won't have tremble, if one understands by tremble not that fear out of joy, but that fear out of anger, or that of the advising rebuking, or out of forsaking; but it is a gladness with tremble, one that

[277] In KJB we have: Ps. 114: 4: "The mountains skipped like rams, and the little hills like lambs."; in ROB we have: Ps. 113: 4: "The mountains jumped as the rams and the hills like the lambs of the sheep." (E. l. t.'s n.)

comes out of the prayer done in the fire of the fear of God. And by fear I am not understanding here either that fear with tremble that come out of anger or out of the eternal damnation, but I understand that of the wisdom (Proverbs 1: 7). And the fear it divided in three (though the Church Fathers divided it in two): the beginner fear, the consummate fear, and that the fear out of anger, that must be called as actual tremble, or disturbance, or crushing.

7. And the trembling is of several sorts: one is that out of fear and another is that out of joy; and again, one is that out of wrath (when is born an overwhelming boiling of the blood around the heart, as some people say), other is that out of olden habit, and other is that of the sin and of the straying; and again, other is that out of the curse coming through Cain upon the mankind. He who is living in ascesis, he is warred, at the beginning, by the trembling out of joy and out of sin. But it is not so to everybody. The signs of these ones are the followings: of the first one, a gladness with tremble and with many tears, when the grace touches the soul; of the second, a disordered warmth, a haughtiness, and the callousness of the heart, which ignites the soul and the limbs towards mating, urging to accepting some shameful deeds, through the hallucination from within.

8. Within any beginner, there is a twofold work, one being committed within his heart in a twofold and unmixed manner: one out of grace and another out of deceit. This is confessed by Mark the Ascetic, when saying: "There is a spiritual work, and there is a devilish work, unknow to the little child". Or, again: "There is a threefold warmth of the work, ignited within people: one out of grace, another out of deceit, and the last one out of the abundance of the blood". Thalassius the African called this one as the mixing of the juices (χρασιν)[278] and that can be appeased and brought to order through measured restraint.

9. The work of the grace is the power of the Holy Ghost, a power that moves itself into the heart's joy and gladness, and it upholds, it warms up, and it cleans up the soul. It stops the thoughts for a while, and it kills the lusting movement from within the body. Its signs and its fruits which shows its truth, they are: the tears, the jumping, the humbleness, the restraint,

[278] *Heads about Love and Restraint*, III, 32; *The Romanian Philokalia*, IV, p. 21.

the silence, the patience, the hiding, and all traits similar to these, which we gain a doubtless entrustment through.

10. The work of the deceit is the ignition of the sin, one that warms up the soul with the voluptuousness, and it awakens with fury the body's movement towards the mating of the bodies. That lacks any good quality and any order, according to Saint Diadochus[279], and it brings: a beastly joy, self-appreciation, wicked insatiable gladness, and those increase the lust for pleasure. That one searches for the matter in order to ignite the pleasures, and it has the insatiable belly as together-working. This is because out of there it is ignited and it is defiled the state of the body's juices. There is the cause of the soul's ignition, which that work pulls it towards itself for, by sinking the man in its habituation and pleasure, it gradually banishes the grace[280] out of the man and it makes the man to hiddenly fornicate, in order to make the man to fornicate hiddenly, by making hot and by igniting his limbs through the addiction to pleasure. But it seems to him that what moves his mind and that what warms it up, it is the unknown grace[281] and not the hot work of the sin, or, better said, of the deceit and of the addition to pleasure (of the sweet addiction). Saint John Climacus, for he knew this, he said: "I asked this one and it answered me: I gained as my helper the ignition from outside

[279] *Moral and about Knowledge Heads*, 33; *The Romanian Philokalia*, IV, p. 21.

[280] In the Romanian manuscript that comprises several texts belonging to Saint Gregory Sinaite, this is continued with the following four chapters, which the translator of the prototypical copy introduced with the words: "Until here (are) in the Greek one. And into Slavonic issue (edition) there are these words too". In those copies which comprise these four more heads, we mention the manuscripts number 35 and 79 from the Library of the Romanian Patriarchy. We are going to take the four mentioned heads out of Ghenoiu manuscript, pp. 104-107, where they are introduced with the mentioned note. But in the head no. 10 from it, there is added also the following part, before the other four heads. I think that it is similar also in the other manuscripts which add those four heads too. We are adding those for heads in *The Romanian Philokalia*, for it seems to us that itself the title of this writing (*Detailed Teaching*), it includes their content, one that speaks, in continuation, about the sorts of the warmth and about the need for a teacher. Besides that, in the subtle analysis that it comprised in these heads, it seems to us that we can notice the craftsmanship of Saint Gregory Sinaite.

When the Romanians had Greek text at hand, they translated those texts. Only when the Greek texts missed, they translated the Slavonic texts.

[281] From here we can see that those who were contesting the possibility knowing or of feeling the work of the grace – one that was strongly affirmed by Saint Simeon the New Theologian, by following the examples of Saint Mark the Ascetic and of Diadochus – the ground of their contestation was the possibility of confounding the disordered warmth caused by passion, to the serene and spiritual warmth produced by grace, because, according to them, the work of the grace cannot be ever known, and so to be discerned from that work of the sin.

and the movement of the natural lust, which are causing scattering in order to ignite the man towards a deceiving work".

11. It is appropriate to know that the ignition from the sin it deceitfulness. And the work of the sin is out of the loving of pleasures ghost, one that starts moving towards the body's lust, through eth sweetness of the foods. But the Lord, by being fire, he showed that the devil is cold not by nature, but through the rebellion of the sin. This is because the devils lost, by that, the godlike warmth, that warmth that makes the Lord's servants as burning fire. So, the sin, by being coldness, because of lacking God, and the devil being fire, according to his nature, it ignites the man and, through the dampness of the addiction to pleasure, it hurts the lust and it makes the lust accepting the things which cause the pleasure. Thus, consequently to the lost warmth, it gathers the shameful work of the sweetening[282].

12. There are two types of wars during prayer: of the deceit and of the grace. Bot of them take place according to our will, and not through impartation. Like the sun, shining in the dirtiest places, it doesn't mix itself with the dirt and it isn't hurt by dirt, but rather the sun dries those ones up and the sun banishes away the dirt, likewise, neither the grace mixes itself with the deceit, but the grace remains clean. And even more than that, the grace melts the deceit down. But the grace doesn't' want to make the deceit to totally disappear, in order to be possible to exist, together with the grace, our will too, and we to become experiences. This is for the grace wants to remove the deceit as fighting, according to the law, the good fight of our mind, in order us to be able to get the crown and to be true disciples, by defeating not the pagans but by defeating on satan itself, that is continuously bringing within us, its attacks, as

[282] If I have rendered correctly the clumsy meaning of the Romanian translation from yore, the devil, by losing its natural warmth through the separation from God, but still desiring it by nature, for he had it, at the beginning, in its quality as ghost created by God, it causes a false warmth (a non-loving, egotistic warmth) in itself and in the tempted ones, in order it to escape, somewhat, the egotistic coldness it fell into, and in order to be able to deceit the tempted ones. We have here an interesting explanation of the coexistence between the egotistic coldness and that warmth without duration or consistency, of the superficial, convulsive, and artificial warmth of the sin, of the passion, of the temptation. It is an explanation of the admixture of hotness of the passion, with the coldness of planning the evil deeds. The sin is, on one hand, warmth, and, on the other hand it is cold cynicism. Saint Gregory Palamas defended in his second treaty of the second triad, that good warmth of the prayer, against Barlaam who was criticizing any showing within body of the effects of the prayer, and who was ridiculing the hesychasts who were speaking about such a warmth.

some flaming ignitions[283]. By making hot the oven of our body, with the sweetness of the passions, satan sends its servants, namely the devils, to torment us through thoughts, in order to force us to sacrifice to the idol of the lusts, namely to the baits, and in order us to let our mind to be imparted with those. And the signs of this deceit can be seen when they are put in work: that callousness of the heart that lacks any humiliation, and within some people it is mixed with dark tears; the haughty stance; the gorging of the belly; the much-speaking; the idleness; the self-appreciation; the self-praising for the own work; that warmth without sweetness; the burdening of the soul; the drowsiness of the limbs; the wet sweetness; the savage arousing of the body; the hallucinations of the images which push towards the mating of the bodies. Withing some people like those, there is not serenity and their face doesn't flourish, but they are always dry and burnt by the fire of the addition to pleasure. Describing these, the Great Makarios, after he listed their names, he said: "The vinegar likens to the wine, and the rapeseed to likens the mustard. But the taste discerns amongst them". So, each of them can be understood and found out, out of the signs we have just mentioned above.

13. *The Warmth of the Grace*. The warmth of the grace if the fire of the Ghost, which the Lord has come to throw on earth (Lk. 12: 19), namely within peoples' hearts. And He wants to ignite Himself within us, in order to burn up our sin and to clean our soul, and to comfort our soul and to attract out soul, in an untold manner, towards the love for God and for people. This is because the grace is unmixed with the nature, and the grace gives gifts to the nature out of what the grace has different from the nature. And when the Great Makarios says that both persons work in one and the same mind, he understands that the work of the Ghost is moving within mind, not mixed with the sin, during prayer, but they remain different and each of then alone. On occasions, it happens that the grace works and moves by itself. But, sometimes, the grace is together

[283] In the Byzantine icons of the disciples, there can be seen in the upper corner on the right hand, the angels waiting with the crown in their hands, for the martyrs to endure to the end, with manhood, their torments, so that the angels to crown them at the end. So wants God to crown them who defeat the passions which they must endure like they were martyrs.

with the deceit but, as I have said, in an unmixed manner[284]. But sometimes the sin works alone (namely the deceit), by warming up our will, because it masters it. And, some other times, the man fight according to the grace, for he sees his soul tormented within and suffering badly. We must also know this: the deceit, to the newer beginners, it is the warmth of the sin. And the deceit to the ones who are in the middle of their advancement, it consists of the hallucination of their mind. This is for the warmth of the deceit or of the sin, it is the ignition of the lust towards sweetness. Or better said, it is the stench of the sweetening by passion, which is soaked within them who still are inexperienced, and who barely – if ever - tasted the all-sweet and the well-fragranced chrism poured within us through the embodiment of the Word of God, that is, in the first place, fiery for cleaning, and later on is good and with good-fragrance, through the holiness of the Ghost, when it sanctifies the soul and the body. This is for the grace is the sanctifying power, as Great Makarios says. And the deceit, by becoming master, through tarrying, it gives power to the work of the sin and the mind suffers badly from baits and from the lust for mating, and it is ignited through hallucination. And by being mixed in the warmth of the prayer, it causes a change in that warmth[285]. Brought here, they say that the soul fornicates through delusion with the enemy, so that the soul no longer is mysteriously imparted with the Bridegroom Christ. That's why the Apostle too, he calls such people as fornicators and hookers, as some who, according to John Climacus, by lusting for the sin, they are secretly imparted with satan. For Climacus says: "I knew myself as tempted by this thing, that was

[284] We have here the Orthodox interpretation of the expression belonging to Makarios, about the existence of the two persons (God and satan) within the human soul, which was reckoned, by diverse newer western theologians, as a sign of the Messalianism.

[285] The sinful warmth directly attacks the senses of the beginners, while, to them who are on the middle stage, or on the consummation's stage, it starts with hallucinations brought by the self-appreciation, in order to drag, later on, at tis turn, the soul towards lusts. If in the previous ascetic writing, it was simply affirmed the fact that the soul enters the dialogue with the bait, here is being done a more detailed description of this fact: it is being described what it passes like, form some together-presence within soul, of a deluding thought, with the good decision. Saint Gregory is describing here what their mixing takes place like, or what the mixing of the sinful warmth is done like, with the clean warmth of the prayer. That takes place because of the tarrying of the lust within our soul. One must notice also the analogue description done to the report between the stanching sweetness of the addiction to pleasure and the clean sweetness of the secret chrism of the Holy Ghost.

deceiving me, by mixing the beastly joy with tears and with the comforting of the soul, and it seemed to me that I was receiving fruits, and not corruption". And again: "Take heed at the joy coming to you, in order that not to be from the evil doctors and from tempters".

14. These things have been said, as much as it was possible, about the signs of the grace and of the deceit. And about them who are in the middle work and about consummation, we do not need to say many words, for these ones have God Himself as their Teacher, according to John Climacus. Still, not one must commit this work according to a rule given him by himself (idiorhythmic), without the teaching and the experience of the things which we have written here, earned with tiredness and pain, despite the opposite could seem useful to him. This is lest, due to his faithlessness, him to push himself and others to the deep of the despair. This is for, as says the Great Maximos, I have written these for I to remember them and for other people, and not from myself, but in order I to obey the many who strive themselves to toil into this all-beautiful work which they have been searching for, with the whole their souls. Let's then strive ourselves, with an immeasurable longing, to water the furrow of the work with the river of the chrism, as David says. This is for through it, it is increased within us, the spring of the life and or the wisdom and, out of it, it is clarified to us, through the much wanting, the ceaseless seeing. And thus, the deep of the heart and of the light, it consummates them who advance in humbleness.

Of Saint Gregory Palamas

Words for Them Who
Appease Themselves Piously.

The Second Word from the Last Ones.

About Prayer.

1. Somebody could tell that this philosopher[286] was urged, by his love for learning, and by his great will for knowledge, to condemn, so unforgivingly, them who do not see any benefit from the external teaching, except from that teaching coming from the Gospel and it is hoped to come, according to the non-liar promise, to them who live according to it. This is for those ones give the paramount importance to the commandments of Christ, and they urge everyone only towards these commandments as being the only ones able to lead the human soul to the likeness to God, to consummate the human soul, and to deify the human soul, and they do not place the external teachings above the earthly teachings, but they call them, according to Paul, as bodily wisdom (1 Cor. 1: 12) and as wisdom of the present age, and they call the Hellenes scholars as some ones who used against God the school of the creation made by God, and they reckon them as false wisemen and unwise. That's why the philosopher got upset, because of not being given to those scholars too, the greatest honor, and that is because he wanted to be partaker to that honor. This is because he even took the title of philosopher for that, and he aimed at that goal with the whole his zeal.

But what other way of serving has uprisen against the "speaking service" (Rom. 12: 1), or, better said, ours, namely

[286] It is about Barlaam.

against the prayer and against them who honor the prayer more than anything, and they dedicate themselves to prayer, in quietude, and without worldly worries, for the whole their life, and they help, by experience, those who are introduced to this angelic and above-world liturgy? Who opposes himself, by word, them who chose better to be silent? Who envies them who do not search for honor at all? Who, by leaning himself on the past, he looks, from above, at them who dwell far from stadium? Behold that in his fights from before, for philosophy, the monk and the philosopher proved to be enemy to monks, but to those monks who are still alive; but here, by using the sayings of the Church Fathers who were moved to heavens, in order to topple their words over, I cannot tell why he has started a fight that is, by no means, a little fight.

2. More than against everyone, he daringly directs the power of his word against the things written about prayer by Nicephorus the Confessor; against Nicephorus who, because of giving the good confession about prayer, he was condemned to exile by the first Paleologos who reigned and cogitated the things of the Latins; against Nicephorus who, originating from Italians, but despising their wrong faith and by attaching himself to our right-believer Church, he denies, together with his motherland, also the things of his parents, for he reckons our faith as more precious than his, for the word that teaches, at us, rightly, the truth. He, by coming here, he chose the cleanest life, namely a lonely life, and as a dwelling place he has chosen that place bearing a holy name, in that world between the world and the things above the world, Athos, the home of the virtue. And there he proved, in the first place, that he knew how to let himself to be guided, and he obeyed the most important fathers from Athos. Then, after proving his virtue, for a long time, to those fathers, he received from them the experience of the art of arts, namely of the quietude (hesychia) and he became guide to them who armed themselves, in the world of the mind, in order to fight the ghosts of the evilness (Eph. 6: 12). He even composed for them, a collection of explanations from the fathers, and that collection prepared them towards ascesis, and it classified the sorts of the battles, and it mentions, from before, the rewards, and it describes the crowns of the victory. After that, for he saw that many of the beginners weren't able to master, even partially, the fickleness

of their mind, he gave them a way that could partially stop the wandering and the hallucination of their mind.

3. This philosopher directed, therefore, against Nicephorus, his much-contriving imagination, as a fire that uses what it comes in contact with, as a combustion matter. He isn't ashamed of that blessed confession and of the exile for that confession, neither is him ashamed of them who shared the exile with Nicephorus and so they learnt from Nicephorus the godlike things, and so they proved themselves to be "the salt of the earth" (Mt. 5: 13) and "the light of the world" (Mt. 5: 14) and illustrious illuminators having "the word of the life" (Phil. 2: 16): I mean here: Theoleptos who shined from the city of Philadelphia as a candlestick, and Seliotis, the teacher of the monks, and Elijas who embraced the wilderness for the whole his life, as Prophet Elijad did, and the others whom God adorned and strengthened His Church through, and He has raised the Church again. He didn't let himself to be persuaded either by those ones, nor he let himself be guided by them, for they still live the in same way, so that he could renounce to his suspicions or to his evil words against Nicephorus. But he started to rebuke - in long writings – him whom he isn't able to praise enough worthily. Because Nicephorus composed his writing simply and without craftsmanship, the philosopher started contradicting him, whom he could rather learn something from. But let us mention here that theological word: "Not him who is wise in words is wise to us, neither him who is fluent in speech while still having his soul untaught, because of being him like those tombs which are well adorned outside but they are inside full of putrid cadavers, regardless the extent they cover the bad smell from within, but we reckon as wide him who tries to strengthen the words' worthiness to be believed, through his live, and he adorns through deeds the lack of beauty of his words"[287]. But this scholar didn't succeed either to topple over these simple words, before he crooked them up firstly. We are going to show that soon.

4. For, both at the beginning and at the end, he teaches us about the prayer of the heart, out of his own experience, let's take a look shortly, in the first place, at this prayer. This prayer is of such a kind that it deceives many amongst the inexperienced, through beautiful much-speaking, because they

[287] Saint Gregory the New Theologian, *Word no. 16*, 2; G.P. 35, 936 D. – 937 A.

didn't taste the true prayer even for a little. So, let's take a look at the teaching about prayer, but only to that extent us to be able to show its unfitness to the words of the fathers. This is because this prayer starts from the things confessed by the fathers and then ends by showing a way totally contrary to the fathers' assertions. This prayer starts with saying that he who takes care of prayer, he must give peace to his senses. But from here it draws the conclusion that one must fully mortify the passionate part of his soul, in order that not to work through any of its powers in addition to that, one must mortify also the whole common work of his soul and of his body. "This is for each one, he says, it becomes an impediment in the way of the prayer, and especially because of being imparted with some urge and it produces pleasure or pain, especially of the touching, the thickest and the most irrational amongst senses". So, somebody could tell him who affirms such things: he who takes care of prayer must not fast or take vigil, neither to hurt his knees, nor to sleep on the floor, neither to stand too much, or do anything similar. This is because all of those cause a pain to the touching, and they bring about a hindrance, as you say, to the soul that prays. So, we must provide our soul, while praying, a lack of hindrance[288]. "Actually, it would be odd – he says again – us to despise, when praying, the sight and the hearing, the most immaterial and the most dispassionate and the most rational amongst senses, while accepting the sense of touching, that is the thickest and the most irrational sense and to collaborate with its works". But he didn't notice, despite being a philosopher, the difference between senses, and what

[288] Barlaam represented, maybe in an exaggerated mode through what he argued regarding this matter, a rationalism of scholastic type, one that got accustomed to require the shunning of the body from any tiredness during prayer, in order not to make feel uncomfortable the soul that prays. In East, there were maintained the distinction between the mortification of the sensations of pleasure and accepting the sensation of pain. Only those can help the body to truly become free of sensations of pleasure, by enduring the sensations situated at the antipodes of the pleasure. And only the sensations of pleasure tempt the soul to lean towards the things of the world and of the body, and so they take the soul far from prayer. It is easy to run away from pain. But the victory over the cowardice caused by pain one cannot obtain it except through the heroism of accepting the pain. This is because of running away from pain, it is as well a pleasure. Thus, one does nothing for sanctifying his body. And the tiredness and the pain do not stop the soul from praying, but they carry the soul and they upheld the soul in prayer. This is for the tiredness and the toil make us feel the limits of our power and of our life, and so we shout out towards God. On the opposite, the voluptuousness, by giving the feeling of the power, of the self-sufficiency, it wills stop the soul from praying.

differently they are imparted with the bodily power from within them; he didn't see that not all of them are moved only by the perceptions coming from outside. But we, for we want to explain what happens to the senses articulated into matter, out of the immaterial prayer, and out of the all-consummate habituation to that prayer, out of that work that looks at The One, we are going to mind only this one. But "He Who gives prayer them who pray"[289] and them who speak about Him, let Him give us word according to our decision.

5. We need to appease those senses which are moved by the things from outside, when we turn our attention towards the things from within us. But what they need that for, those which accompany our soul's dispositions, namely the good ones? And then, what method could help him who has reached within himself, to get rid of these?[290] But what he should then try for, to get rid of these ones, once they to not oppose, but they even collaborate to this inwards state as much as possible? This is for we have been given this body as our pair, by God, or, better said, this body has been submitted to us as a pair. So, when our body rebels, we must stop it, and when it allows us to guide it as it should, we must welcome it. The hearing and the seeing are cleaner and more rational than the touching, but none of them would perceive anything, neither they would suffer any pain by that, it there didn't fell under their work, from outside, something that can be heard or seen, but something soundless and shapeless. But the body suffers more pain through the sense of the touching, when we strive with the fasting and so we do not provide our body with food from outside. That's why, they who gather themselves within themselves, form the external realities, they stop the work of the senses which do not work when the external stimuli aren't present, for those senses remain inside, but how could one stop the senses which work even in the absence of the external stimuli, especially when these ones tend, as well, to the aimed

[289] 1 Kings 2: 9 (in KJB we have 1 Saul 2: 9 (E. l. t.'s n.)); Evagrius, *About Prayer* 58; G.P. 79, col. 118 A; *The Romanian Philokalia*, vol. I, p. 81.

[290] No man can get rid of his body's tiredness and pain, by his own will, neither during prayer, as he can get rid of the sensations provided by his hearing and sight, for those are lived through the whole his body, and they are combined with the states from within him, for being produced both by the body's movement and state, so that they never can be completely avoided.

purpose?[291] And, the fact that the painful feeling through the sense of the touching it is most beneficial them who pray with the mind (with the understanding), it is known by everyone who tasted, even partially, the fight through it, and they need almost no words, for they know that by experience. For this reason, they do not even listen to them who research these things by word; they say that such a knowledge by word makes people haughty (1 Cor. 8: 1).

6. In addition to that, they who truly pray with their mind, they must be dispassionate and they should have rejected their connection with the things which are in the middle (between them and God), for that is the only way they can reach the undisturbed prayer; and they who haven't reached this measure yet, they must cross over the addiction to pleasure (the sweet addiction), in order they to totally liberate themselves from addiction. Bu for that, the sinful impulse of the body must become totally dead, and that consists of deliverance from addiction, and to have the thought stronger than the evil movements of the passions from the cogitation's world, and that means surpassing the addiction to pleasure. And if is so - and it is so -, as long as we are dominated by addiction, we won't be able to taste the prayer of the mind not even with the word from the tip of our lips, and we mandatorily need to feel the pain of the fasting, of the vigil, and of others like these, if we want to take care of prayer. This is because only through those it is mortified the sinful impulse of the body, and the thoughts which move the animalic passions, they become more temperate and weaker. And not only that, but it brings also the beginning of the sanctified pricking of the heart, which the unclean defilements from before are erased through, and that makes God, above everything, merciful and persuaded by prayer. This is for "the crushes heart, God won't make it suffer" (Ps. 50: 19[292]), according to David, and according to Gregory the Theologue "God doesn't take care of anything more than He

[291] The purpose he who prays aims to, it is that of prolonging the prayer for as long as possible; and the purpose aimed by him who wants to consummate himself, it is that of getting rid, as completely as possible, of the passionate impulses. But that requires tiredness, and the tiredness has its cause and effect in the inward moods.

[292] In KJB we have: Ps. 51: 17: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."; in ROB we have: "The sacrifice of God: the humiliated ghost; the broken and humble heart, God won't make it suffer". (E. l. t.'s n.)

takes care of the harsh suffering"[293]. That's why the Lord too, He teaches us in the Gospels that "much is able the prayer accompanied by fasting" (Mk. 9: 29, Mt. 17: 21).

7. The absence of the pain, which the fathers call it as callousness, that is what stops the prayer; and not the pain lived with the sense of the touching, as he philosophized, the mentioned philosopher, by uttering words deprived of deeds, against them who know these aspects with the working[294]. That's why there are some amongst the fathers who declared, somewhat, that the fasting is the essence of the prayer. "The matter of the prayer is the hunger", as they said[295]. Others, called the hunger as the "quality" of the prayer. For they reckon as deprived of quality, that prayer without pricking. And another says: "The thirst and the vigil burdened the heart; and out of the burdened hearts flowed tears"[296]. Or: "The prayer is the mother and also the daughter of the tears"[297]. Have you seen that the pain lived with the sense of the touching not only that doesn't become a hindrance against prayer, but it even collaborates with the prayer and it strengthens the prayer? But what these tears are like, which the prayer is both mother and daughter to? Aren't panful and bitter and biting by nature,

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[293] *Word 24*, 11; G.P. 35, 1181 B.

[294] John Climacus VI: 14; G.P. 88, 796 B: "The heart's lack of pain it is the petrification of the mind". Actually, the pain brings the softening of the soul, and the softening of the soul brings the prayer, and even that prayer with tears. The prayer without this softening it is rather a philosophical meditation, without deep and transforming effects upon our whole being. The pain humanizes our being and it makes it truly transparent. That's why, in the Eastern Church, we stress so much the importance of the tears. Barlaam was the first to draw, explicitly, such conclusions out of the scholastic rationalism, the cause of the whole rationalism of the Occidental theology. He might have done that on the basis of what already started to be seen in the practice of the prayer in Occident. But it is not less true that, by formulating this conclusion which he reckoned it as resulting out of that, he strengthened it. One cannot say that there weren't in Occident too, believers who cherished the effort and the pain. But the effort was maybe too much cherished by some orders, on the purpose of imposing the Catholicism as worldly power; and the pain was cherished by some women for their desire to feel in their bodies the wounds of Christ. But all of these were out-of-order phenomena; they weren't a general rule for the believers who do not follow conquering purposes, but who simply pursuit the general cleaning and strengthening of the human nature into God.

[295] John Climacus, *The Ladder*, XIV; G.P. 88, 865 D.

[296] Idem, *quote work*, VI; G.P. 88, 796 B.

[297] Idem, *quoted work*, XXVII; G.P. 88, 1129 A. Out of tears of pain, there comes the prayer, and the prayer, as expression of the powerful feeling of our insignificance and of our sinfulness in front of God, it gives birth to tears. These ones go together, and only their accompanying increases the quality of the prayer and the quality of the being of each of us, and it gets out soul out of callousness.

them who recently tasted the blessed crying, and them who fully rejoiced of that crying, do not become, those tears, as west and unpainful tears? What they defiled the prayer like, therefore, or, better said, what the give birth to prayer like, and what the ones which are bodily consummate are born like, out of it, namely those which produce sweetness and pain to the feeling? How God gives these ones, as a gift, according to him who says: "If you have gained tears in your prayer, it means that God has touched the eyes of your heart and you have seen with your mind (with your understanding)"[298].

8. But Paul, he said, kidnapped to the third sky, he didn't see either that he was within body or outside the body" (2 Cor. 12: 2), as one who forgot about all the aspects of the body. If, therefore, it is characteristic to him who hurries himself up towards God, through prayer, to be insensitive to the aspects of the body, what could be like, gifts from God, the aspects he must liberate himself from, he who hurries himself up towards God? But not only of the bodily works, he who hurries himself up towards the union with God, he must liberate himself from, but, according to Great Dionysus, he must also forsake all the works of his mind and all the godlike lights and the whole ascension of the holy peaks[299]. But then, none of these was a gift from God, neither the ascension of the holy peaks, once he who hurries himself up towards the union with God, he must liberate himself from those?[300] "But, he says, what could be these ones out of grace like, because they cannot be felt during that prayer that unites the man with God? - they would be futile. But there is nothing futile at God. Behold that you rejoice of a vain-speaking, oh, man, and you draw us too, to such words. Do you reckon the godlike union as something unimportant, once you affirm that it doesn't surpass great and useful gifts, but only vain things? And what isn't present when

[298] Saint Mark the Hermit, *About the Spiritual Law* 12; G.P. 65: 908. The tears which accompany the prayer are a sign that God touched the heart of him who prays, and so his heart has been softened, and that touch is so intensely felt that it equivalent to a true "seeing" of God by him to is made partaker to it. The touch from God, on the heat of him who prayer, it has this effect of softening the heart, for it is a touch done with mercy and with love; this touch it has the character of the most-loving and most-merciful Person.

[299] *About the Mystical Theology*; G.P. 3, 1000 C.

[300] Saint Gregory Palamas reckons the surpassing of all the stages of the spiritual ascension not as a launching in a void, but as a state of reaching into the supreme content. To Gregory Palamas, the apophatic is not a void, but it is a positive richness above any possibility to define it.

this union is being done, do you reckon all of those as vain?[301] You are really proving yourself as unelevated above the vain things. This is because, if you ascended above them you would know how much the union with God is elevated even above the useful things.

9. And you rejoice so much, by moving yourself amongst the vain ones, so that, by not knowing anything about prayer, you still prolong the word into a vain-much-speaking, insomuch that you call the spiritual grace of the prayer, as shown within heart, as "hallucination" that "bear within itself the idol of the heart". But they who have been found worthy of it, they know it not like an imprinting of a hallucination, neither as depending on us, nor as now being and then no longer being after, but they know it like a tireless work produced by grace, one existing together with the soul and rooted within the soul, and giving birth to a spring of sanctified gladness that attracts the mind to itself, and it gets the mind out of the defiled and of-many-sorts hallucinations, and it makes the mind to be without pleasure towards all the sweetness that has a bodily image[302]. And sweetness with bodily image, I call that what crosses, from the body's pleasures, into thought, and so they together give birth to a pleasant image that attracts them to itself.

But that what passes from that soul that spiritually rejoices himself, to the body, even it happens to work within body, it will still be spiritual[303]. This is because the pleasure

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[301] Barlaam reckoned that the thoughts of the cogitation, even during prayer, they must be felt. Because otherwise those won't be gifts from God, but they would be only vain things. Palamas reckons that those aren't vain, despite the fact that on the peak of the union with God, they won't be felt any longer. But the union is above those. According to Barlaam, the thoughts of the cogitation are either felt, and then they are the highest thing, one that is maintained also in the prayer that unites the man with God, or they aren't felt and so they are vain. Palamas cherished the whole ascension, but he reckoned the union with God as being beyond that ascension. The ascension is cherished for it leads to union. But the ascension is surpassed by union. To Barlaam the thinking is everything, or, otherwise, there will be nothing.

Saint Gregory Palamas proves in these pages, as there can rarely be found other like them, a cogitation of great subtlety and of a rare analytical capacity.

[302] Saint Gregory Palamas, as all the spiritual writers from East, he ties tightly the hallucinations to the impulses towards pleasures. Where the last ones are no longer present, the soul ascends above any image, in an understanding feeling of the presence and of the power of God.

[303] Not the fact that it works within body, it makes the movement bodily and defiled, but the fact that the movement is imprinted by the searching for a pleasure that is felt anticipatedly. Even within mind, there can dwell a thought of bodily and defiled character, when it starts out

passing from the body to the mind, it makes the mind to become bodily, and so the mind won't be improved by being imparted with what is best, but that will convey to the mind what is worst, so that the whole man will be called, because of that, as "body", according to what was told about the ones who were drown by the anger of God, that "My Ghost won't remain into these people, because they are bodies" (Gen. 6: 3). But likewise, that spiritual pleasure that, by starting from the mind, it passes to the body, it won't be spoiled by participating to body, and it will transform the body and it will make the body spiritual. This is for, in such a case, the body will reject the evil bodily lusts and it won't any longer drag the body downwards, but the body will be taken, together with the soul, upwards. And the spiritual pleasure makes the man to be ghost, according to what was written: "He who is born out of Ghost, he will be ghost" (Jn. 3: 6). All of these become obvious by experience.

10. And to him who fight through words and who argues out of love for quarrel, it will suffice us to tell him that neither us, nor the Church have such a habit to guide themselves by unworking words. We honor the working word (the word in deed) and the speaking deed (the deed in word)[304]. But because he also lay down these words in writing, in order somebody not to be deceived by thinking that he says something appropriate, and so somebody to be kidnapped by lie, at our turn, we make the truth known and we expose his lie by writing ourselves, and we use some small of greater things for that. Thus, we show

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of such a body's impulse desiring for pleasure. On the opposite, when out of that soul that rejoices cleanly, or spiritually, a movement reaches within body, that movement still remains clean within body and it cleans and it spiritualizes the body. It depends, therefore, what the target of the movement is: God, or the bodily pleasure concomitantly to forgetting about God. The body isn't evil by itself. We cannot find in the Eastern asceticism any Manicheist trait, neither Origenistic traits, as we can find in the Catholic theology. The body too, it is destined to deification, and it can be sanctified and deified.

[304] Λόγον έμπρακτον και πραξιν ελλόγιμοσ. The work must be embodied into deed, therefor into body, in order the word to be able to reach the whole its efficacy, and in order to be able to transform us, and the deed must be comprised into the word, or the word to have in itself the experience and the accumulation of power of the deed. There is an interior connection between word and deed, between spirit and body. The deed is potentially comprised into word, into spirit, and it accomplishes the word. The full or the efficient word is that word embodied into deed, and the deed is full and the body is spiritualized, when they are imprinted by the word, and when the receive meaning and interpretation through word. Thus, the deed speaks and the word works. The deed is the actualized word and the word is the deed potentialized.

everywhere the fathers who wrote oppositely to this new teacher of the unworking, who, because he rejects the good things one commits into body as hard, he rejects, of course, also the spiritual dispositions imprinted into body[305]. But the whole holy by-God-instilled Scripture is full of such dispositions occurred within body: "My heart, he says, and my body rejoice of the living God" (Ps. 83: 2[306]) and: "In Him I hoped and I was helped and my body flourished" (Ps. 27: 7[307]), and again: "What sweet are like, Your words, top my throat, sweeter than honey is to my mouth" (Ps. 68: 103[308]).

That he is speaking about the seen mouth, it is limpidly shown by Saint Issac too, when saying: "It is a sign of the advanced ones, the words of the prayer becoming sweet in their mouth"[309]. And Saint Diadochus says that the feeling of the soul is one that learns the works itself of the Holy Ghost coming within us, one that can be known by nobody, except by them who have liberated themselves from the goods of the life for the hope of the future goods. This is for, the mind by moving itself powerfully, due to the lack of worries, the mind feels the godlike goodness in an untold manner, and the mind communicated it to the body too, through the mind's kindness, according to the measure of the mind's progress, as David says: "Towards Him my heart hoped and I was helped and my body flourished" (Ps.

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[305] Rejecting the good deeds, it means not only rejecting a sum of deeds external to us, but it means also rejecting the good dispositions of the mind as imprinted into body and, therefore, the possibility of sanctifying the body, or the prolongation of the word, or of the spirit, into body, and so stopping the body form actualizing its power. The Protestantism, by rejecting the deeds, it rejects the possibility of sanctifying the body, namely of the man's strengthening, by and large. But the Protestantism did that in order to oppose Catholicism, that made out of deeds a quantity external to this accomplishment, one that doesn't transform the man but it asks for a reward, as it would be a simple merchandise.

[306] In KJB we have: Ps. 84: 2: "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."; in ROB we have: Ps. 83: 2: "It desires and it faints my soul for the courts of the Lord; my heart and my body rejoiced of the living God." (E. l. t.'s n.)

[307] In KJB we have: Ps. 28: 7: "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him."; in ROB we have: Ps. 27: 9-10: "The Lord is my helper and my defender, in Him my heart hoped and He helped me. // And my body flourished and I will willingly praise the Lord." (E. l. t.'s n.)

[308] In KJB we have: Ps. 119: 103: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"; in ROB we have: Ps. 118: 103: "What sweet are like, to my tongue, Your words, more than honey, into my mouth!" (E. l. t.'s n.)

[309] *Word no. 31*; ed. Teotochi, p. 343.

28: 7[310]). And this joy that occurs within our soul and within our body, it is an undeceiving heralding of the incorruptible life"[311].

11. But the philosopher says that this earnest of the future age, this heralding of the incorruptibility, this work of the All-Holy Ghost, it cannot be produced by a godlike cause, and it especially cannot take place during the mind's prayer. And the reasons why he says that the changes produced within body too - by the work of the holy Ghost – they cannot be out of God, these reasons would be these four: first, because the "gifts out of God are all-consummate, but a better thing is to be the soul in prayers and above feeling, than the soul to work somehow, through feeling. So, because those ones aren't all-consummate – because of there being something better than those are – they won't be from God"[312].

And how comes that? For prophesizing is greater than speaking in languages, does that deem the charisma of the languages as not being a gift from God? And for the love is the most consummate amongst charismas, does that make the love the only godlike gift and there won't be no other? Aren't there also: the prophesizing, the powers, the helpings, the rulings, the charismas of the healers, the word of wisdom and of the knowledge into the Ghost, and the discerning amongst the ghosts, aren't all of these godlike gifts too? But also, amongst them who heal, or who prophesize, or who have the gift of discerning, and, in short, amongst all of them who are gifted with any of these charismas, aren't amongst them some smaller and some of them greater? This is for, Paul too he thanked God, for he "speaks more than anyone, in languages" (1 Cor. 14: 18); but he who has a smaller gift, he too has the gift from God. And again, the same apostle says: "Aspire for greater charismas" (1 Cor. 12: 31), meaning that there are some smaller charismas.

This is for, "even star from star differs in shininess" (1 Cor. 15: 41), namely in the richness of its light, but no star is without light, then it isn't true what has been asserted by the

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[310] Vid supra.

[311] *Head* no. 25; *The Romanian Philokalia*, volume I, p. 343.

[312] Barlaam didn't admit a work of God that can be known through feeling and through deeds, namely through body. Barlaam locked God up into an absolute transcendence. And by that, he operated also an impossible to cross over separation, from spirit to body. So, he didn't admit that the man can live God. he cogitated God only as being beyond the man's life, and as not being able to sanctify the man's life.

philosopher, after he started against hesychasts, that the gifts from God are only the all-consummate ones. And also, the brother of the Lord, from amongst apostles, he said: "All consummate gift is from above" (Jas. 1: 11), but he didn't say: "all-consummate". But the philosopher, by daring to add to the godlike words, something from himself, it is natural that he started against them who read the godlike work through working.

So, we are asking him: Won't the saints advance, in the future age, endlessly, in seeing God? It is obvious to anybody that they advance endlessly[313]. This is for, Dionysus, the interpreter of the heavenly realities, he taught us that also the angels enjoy an eternal advancing into the heavenly realities, through the previous illumination they being ever capable of the clearer illumination. But neither I have seen or heard, amongst them who have been imparted with that one, during the earthly age, one who haven't desired an even more consummate illumination. So, if the desire of the ones who have achieved the illumination, it doesn't cease, and if the previous grace empowers them to be imparted with the greater gifts, and if He Who gives Himself as Gift is endless and he united Himself plentifully and abundantly, what will there still be the impediment against the endless advancing of the sons of the future age, by achieving grace out of grace, and by ascending, joyfully, the tireless ascension. Therefore, every gift from above is consummate, but not all-consummate. This is for The Consummate One does not receive adding[314].

12. This has been the first amongst the arguments of the philosopher. The second argument, even more daring, it is that: "the soul is nailed to the body and the soul is filled up with darkness, by loving the works which are common to the passionate side that is common to the soul and to the body". But what pain, what pleasure, what movement within body,

[313] About the progressive consummation of the saints after their death, the first to speak was Clement of Alexandria, *Stomata* 7: 3.

[314] The gift from God is all-consummate in itself, but, because of us not being able to receive it thus, all at once, it adapts to the measure we are at. Saint Gregory Palamas sees the ascension towards God as it be a ladder, for that ascension is, in the same time, an ascension into consummation. Barlaam, who represented the scholastic abstract rationalism, that reckons that God isn't accessible except to the logical thinking, whose definition is all-comprising from the beginning, Barlaam didn't see a progress in knowing God by the experience of a soul, a soul that can be cleaned, furthermore, through virtue.

isn't a work both of the body and of the soul? So, it seems to me that this sentence too, it was uttered by the philosopher without him thinking, and it was uttered in a general manner about the realities which aren't general. This is because of being there also blessed sufferings, and there are common works of the body and of the soul, which do not nail the ghost to the body, but they elevate the body close to the worthiness of the soul, and which persuade the body to tend upwards. Which are these? The spiritual ones, which do not go from body to ghost, as I have mentioned before, but they pass from mind to body, and by what they work and suffer, they transform the body towards better and they deify the body[315].

This is for, as it is common to the soul and to the body the godhead of the embodied Word of God, and it deifies the body through the mediation of the soul, so that are consummated through body deeds of God, likewise to the spiritual men, the grace of the Ghost, by passing through the mediation of the soul, to the body, it gives the body too, the sufferings of the godlike realities, and it given the body to suffer blessingly, together with the soul, that suffers the godlike realities and that, once it suffers the godlike realities, it has also something suffering (παθητικόντι), praiseworthy and godlike. Better said, the passionate side from within us, it is one that can become also praiseworthy and godlike[316]. This is for, by

[315] Barlaam, by speaking in his quality as philosopher, namely in the spirit of an abstract rationality, he simplifies the things on two ways: firstly, he despises the body during the ascension of the believer towards God, and towards the good, by and large; secondly, he utters a general judgment upon things which differ from one another, not taking heed at the concrete variety of the reality. Palamas, who was a faithful interpreter of the biblical and patristic tradition, he sees that there are sufferings which are common to the soul and to the body, and which do not defile either the mind, and which help the body too, to ascend together with the soul, towards God.

[316] Here, Saint Gregory Palamas is giving the ultimate reason that highlights even the value of the passionate side of the soul, that is the most common to the soul and body. This reason is the embodiment of the Word. His godhead was communicated also to the body, through the soul. But it was communicated to the body through what is common to the soul and body, namely through the passionate side. How could have Christ suffered, together with His soul, if there hadn't been this passionate side that unites the soul and the body? And what would have been like, the pain of the body, different from the pain of the animal, if there wouldn't have been this participation of the soul to that pain? And how could have Christ suffered the passions without opposing them, if there had not been the godhead united with them? And, especially, through the passionate part that unites the soul with the body, a part that is characterized by the power of enduring, out human nature experiences the godlike realities, or it accepts them. Through it, therefore, anu human being can be deified. Thus, the purely human and reproachable passion, it becomes deified and praiseworthy. So it happens to us

advancing to accomplishing this blessed purpose of it, the passionate side deifies the body too, by not being moved by the bodily and material passions, even if it seem so to the inexperienced ones, but rather, itself turning towards itself, the body, and attracting the body from the pleasure for the evil things, and instilling to the body, through itself, a holiness and a deification which the body can no longer be robbed of[317]. The limpid proof of this fact are the wonder-doer relics of the saints.

And Stephen, the first martyr, while he was still living, "he had his face shining like the face of an angel" (Acts 6: 15). Didn't his body too, suffer the godlike realities? Consequently, also this suffering and its work, they are common both to the soul and to the body. And this together-suffering of theirs, it doesn't become a nail, to the soul, one that nails the soul to the earthly thoughts and so it would fill the soul up with darkness, as the philosopher said, but it is a connection and an untold union with God, a union that detaches even the body, in a wonderful manner, from the evil and earthly passions[318].

"This is for, the powerful ones of God", to use here the words of the prophet, "they have been elevated, very, from on earth" (Ps. 46: 9[319]).

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too, due to the grace that crosses through our soul, into our body, through the passionate part that unites the soul with the body.

[317] Continuing to commend the positive role the passionate side of the human nature receives, Palamas shows that through it, the grace deifies the body, when the passionate side doesn't allow itself to be stolen by the bodily passions which are dominated by pleasure, but it elevated the body on the stage of patience, through the grace that has been imprinted into the passionate side. Only through the passionate side, the body can be determined to suffer cleanly, and, by that, the body clean be sanctified. And without the sanctification of our body, we cannot reach to be sanctified in the totality of our being. The passionate side is the channel which the grace crosses through, from mind to body. It is being affirmed here an existence that is alive, existential, and passionate – in the good and active sense of this word -, a truly transformative spirituality, instead of one that is deprived of life, and of power, one theoretical and abstract. Palamas explicitly fought for the body, for the deification of the total, concrete human being, and not for a phantom-idea lacking any life, one neglecting and despising the body, one letting the body in the brambles and in the domination of the negative forces which decompose the body.

[318] The clean together-suffering of the body and of the soul, it isn't a nail that nails the soul to the body, but it is an untold connection (συνδεσμος τις) of theirs to God. This is for, the painful but clean suffering, it detaches the believer from the inferior impulses and it directs him towards God. Just this together-suffering is a power from God. Otherwise, one couldn't have endured it.

[319] In KJB we have: Ps. 46: 10: "The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted."; in ROB we have: Ps. 45: 9: "The rulers of the earth gathered with the people of God

Of this kind are the untold works which you hear about that are done within the bodies of them who have embraced, in a holy manner, and for the whole their life, the sanctified quietude (hesychia). And what seems irrational in those works, it is actually above-rationality, and it escaped, by exceeding, the understanding of him who studies them with his rationality and who do not search to know those works by deed and by experiencing them in an unmediated manner[320]. And if this one doesn't bring faith, for the faith is the only one able to receive the above-rationality truth, (we slide into error[321]) by explaining, woe to us, the holy realities without holiness, (and so we[322]) mock the things of the piousness.

13. This is for, after that, he brings the apostle back to us, as we said before, for that one said that, in that wonderful kidnapping, he didn't know "whether he was into body or outside body", for the Ghost caused the forgetfulness of all the aspects related to body. "If the forgetfulness is of everyone, says the philosopher, then also the untold sweetness and warmth, which I have found out that they take place within hesychasts, the Ghost will make them forgotten by His coming, but He won't produce those. And, doubtlessly, if the phenomena which happen within him are gifts from God, it will be wrong to say that he who truly prays must forget about all things. This is for no one must forget the things given him by God towards good. And if one must forget these things, how won't be absurd to be God reckoned as the unmediated cause of the things whose absence and forgetfulness are better for prayer?".

The fact that most of the gifts of the Ghost, and almost all of them, those gifts occur within the worthy one in time of prayer, anyone who cogitate rightly will know that surely. This is for, the Lord says: "Ask for, and it will be given to you" (Mt. 7: 7). So, not only this kidnapping, and this only to the third sky, but such are any of the gifts of the Ghost. And the fact that some of them are worked through the body too, it is shown by

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of Abraham, for the powerful of the earth belong to God; He has been very extolled." (E. l. t.'s n.)

[320] The works committed within saints aren't irrational works, as those works seem to be, but they are above-rationality, namely they are of a complex rationality, a rationality that isn't fragmentary, as there is the rationality of the processes of the nature, processes which end in decomposition, and therefore they bear within themselves, as finality, the nonsense.

[321] (Added by E. l. t.'s n.)

[322] (Vid supra)

the kinds of the languages and of their interpretations, which are also received through and into prayer, as Paul says: "He who speaks into languages, let him pray to interpret them" (1 Cor. 15: 13). And not only these ones, but also the word of the teaching and the gifts of the healing and the deeds of the powers and the laying on of the hands of Paulk (2 Cor. 1: 6), which the witness of the Holy Ghost was brought through. It is right that the word of the teaching, the grace and the interpretation of the languages, though they are born out of prayer, they might work also in case the prayer is absent within soul. But the healings and the powers couldn't reach their work if the soul of him who works each of them didn't pray, in the first place with him mind, but sometimes giving sound with the body too. But the impartation with the Ghost is works only when the prayer is present within soul – namely when that prayer that mysteriously commits the union of him who prays with the uncreates spring of that great gift -, so, only when is present that prayer that is worked with the mind; this is for, one cannot tall what the apostles were uttering with their mouths, on those occasions (Acts 18: 1); so, the impartation is worked not only when the soul prays with the mind, but also when the body works too, through the hands which share the Ghost, by touching him who are under his hands. So, what are those gifts? Aren't they gifts from the Ghost, and aren't they given those who asked for them and who pray for them, towards better, for the reason that they who are kidnapped to the third sky must forget about all the things he done through their bodies?[323]

14. But lets better give here the philosopher's words themselves: "If the things happening within them during prayer, as these powers and gifts, are gifts from God, it is wrong to say that he who prays within his mind, he must forget about all things. This is because no one must forgive the things given by

[323] Barlaam found in the words of Saint Apostle Paul – that he was kidnapped to the third sky, so that he no longer knew if he was into his body or outside his body – a ground for his idea that he who prays he must forgive about everything, so that he must liberate himself from all the works, to break up with all the works. Saint Gregory Palamas, at his turn, he evoked the deeds committed by Saint Apostle Paul as a proof for the fact that, during the prayer of the mind, into body and through body, there take place clean states and deeds, which are crossed through by the godlike grace. The prayer is to Saint Gregory Palamas, a deed of power, one shown into body and through body, and it is not a state and work of the soul separated from the body.

God towards good. And if he who is elevated through prayer, he owes to forget all of these, how comes that it is not wrong to say that God is the cause of those things whose forgetfulness and absence are better to prayer?".

But, oh you the wonderful one! Them who pray sincerely, God sometimes gets them out of themselves, by elevating them above themselves, and by kidnapping them, in an untold manner, to havens; some other times, while they are within themselves, God Himself works through their body and soul, the realities which are mysterious and above-nature and not-understood by wiseman of the present age. And, actually, to the apostles who were yore persevering in praying and asking, in the upper room, by coming the Ghost, He didn't give them, as gift, to get out of themselves (ecstasy), neither the Ghost kidnapped them to heavens, but the Ghost opened their mouths through the fire tongues, and through them was the Ghost speaking the things which must be forgotten by them who reach the ecstasy, if they must forget about themselves[324].

When Moses is silent, God says: "What do you shout out towards Me for?" (Exod. 14: 15). This word shows that Moses was praying himself. But, Moses by praying thus, wasn't him in feeling and didn't he feel the shouts of his people and the danger that was menacing them or, didn't he feel that seen staff he held in his hand? Therefore, how God didn't kidnap him, neither God detached Moses from his senses – because you argue that only this is given by God to them who pray – but God pushed Moses towards that staff and God instilled power not only into Moses's soul, but into his body too, and into his hand too, which you affirm about, that he who prays with him mind he must forget about all of them? And, while that one was silent, didn't he hit the sea with the staff he held in his hand, first in order to split it, and then in order to united the sea after their crossing? Didn't he have in his soul the unscattered remembrance of God and, wasn't him united, through the

[324] But Barlaam found in the words of Saint Apostle Paul, namely that he forgot whether he was into body or not, also a reason to argue that the states and the deeds crossed through by grace, they aren't gifts from God, because the gifts from God mustn't ne forgotten. Everything that takes place within body, regardless how clean, was thrown by Barlaam into the bin; he retained only the speculation. Palamas noticed that they who are praying, they won't be all of them kidnapped, but some of them will be left, by God, in works given them by Himself, as gifts. The prayer isn't a simple "meditation", but it is struggle, it is a straining of the entire being.

prayer of the mind, with The One Who was the Only One Who could work through Moses, while Moses didn't lack the feeling of the works which were done through his body?

15. But because he brought also witnesses from writings, let's see: aren't those witnesses contrary as well, to his opinions about prayer? Before all, he brought the Great Dionysus who would be, as he reckons, a together-confessor for his opinions, for he wrote towards Saint Timothy: "By persevering, strongly, around the mysterious views, you will leave also the feelings and the works of the mind and all the ones which are submitted to senses and to mind, and you will stretch yourself, as much as possible, towards the union with The One Who is above any being and knowledge"[325]. But itself this word of advice, sent by the godlike Dionysus to Timothy – a word that this wiseman brought it as proof in order to show that only he cogitates without any mistake about the prayer of the mind – it shows him, as the following word is going to present it, as one who totally abolishes the prayer of the mind, as he has been doing through al his previous words. This is because, he who rejects the beginning of the prayer, that is the state of fear and of deep pain, one full of much sighing into the crushing of the heart, due to the sadness for longing after God, and the prayer with tears and with the pricking of the heart, accompanied by the pain of the fasting and of the lack of sleeping into the sense of the touching, and the duty of the beginners to elevate the divided mind to a more unified, and therefore appropriate, prayer, he who despises all of these will reckon, consequently, also the end of the prayer and, simply, the entire prayer, as something bad, and he will fight to consummately abolish the prayer[326].

You tell me this, in the first place, oh, you the philosopher: aren't either the works of the (understanding) mind given from God, or, aren't they shown during prayer as cleaner than ever and, must him - who hurries up towards the godlike union – leave these ones too? But the prayer is, as I said before,

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[325] *About the Mystical Theology* 1: 1; G.P. 3: 997 B.

[326] Fearing of God, the humiliation, the fasting, and the other deeds of this kind, they depend on prayer insomuch that Saint Gregory Palamas reckoned them as the beginning of the prayer. Actually, itself the fear of God and the full of repentance pricking of the heart, they are a phasis of the prayer; the prayer speaks to God and he who prays, he feels God speaking and working within his heart. Thus, the prayer is a state of great emotion; the prayer is loaded with the fullness of the being in state of repentance, or humbleness, and of hope.

"the mother of the all-wise cogitations"[327]. Then we must also cogitate that, more than anything, the prayer of the consummate ones it is a work of the mind. This is for, the mind of ones like these ones, by not being focused either on the body or on the realities from around them, by not working either through feeling or through the feeling's companion: the imagination, and by not tarrying either into the rationalities of the things through cogitation and contemplation, by persevering only into prayer, how would they not work, as full as possible, within themselves, by praying? But Dionysus urged Timothy to leave the works of the mind too, and, therefore, the prayer too. And you declare that there is nothing good, neither from God into prayers, and in all the ones who are forsaken and as many as one must no longer feel them, when he has exited from himself into an ecstasy towards the high ones. Therefore, according to you, the prayer isn't a good thing, neither it is from God Who give prayer to him who prays?[328]

16. But I am reminding, again, your words, applying them to the prayer of the mind: "Being confessed by anybody, that he who strives himself towards the godlike union he must be without feeling towards anything, and he must forget about himself, and God gives His hand to one like this one, in order him to be freed from all things and God kidnaps him out of all things", if he who prays no longer has any feeling of the prayer, how could be from God the prayer he doesn't feel? This is because, this feeling would be vain, and nothing is vain out of God. And if he who prays, he feels the prayer, how could the prayer that is instilled him by God, because you say that he who turns himself towards God, he must liberate himself of prayer too, once God gives as gift, him whom He unveils into light, the forgetfulness of all things, even of the works of the mind? Can you see what your words "About Prayer" abolish like, consummately, the prayer? But that saint, by urging saint

[327] Diadochus, *Heads*, 70; *The Romanian Philokalia*, volume I, p. 365.

[328] Barlaam, quoting Dionysus who said that, in the union with God, the mind must leave the prayer too, he deduced that, because everything that must be forsake it is something bad, and therefore it isn't from God, the prayer is bad too, and therefore the prayer is not from God. Palamas admits that in the union with God, the soul is elevated even above prayer. But from here one must not deduce that the prayer would be bad, neither that the prayer isn't necessary to the who want to reach the union with God. And even like some kind of supreme emotional awareness of the presence of God and of our dependence on God's mercy and love, the prayer remains even on the stage of our union with God.

Timothy to place stairs within his heart (Ps. 83: 6), he elevated him from high things to higher things and, by leading him through those higher things, he placed him on the highest peak.

But you, wiseman in all things, I do not know how could you imagine that the ones from earth reach, directly, the heavenly height[329]. You bring the godlike Maximos too, as your witness, for he said: "When, lit up by love, the mind got out of itself towards God, the mind no longer feels either itself, or the things"[330]. "Therefore, says this teacher, it no longer feels either the feelings which are produced by that prayer into body. The necessary conclusion is that those take place vainly". But we could say: so, the prayer is vain too, for it won't be felt then, as well. So, according to these words, praying is futile. But truly futile and insane it is to draw such conclusions out of the affirmation belonging to Saint Maximos. But one might ask: What does Saint Maximos say - for he praised and loved more than anything, the godlike love – by the words: "When the mind has exited, from itself, towards God, then the mind won't feel either on itself of the things"? "Then" – he says. But while the mind is in itself, praying mentally, the mind feels on itself and it feels the blesses feelings which occur in itself and within the body united with the mind, due to the holy prayer.

17. But the philosopher brings as argument for his opinion, also a third witness from that one: "The highest state of the prayer consists of reaching the mind out of body and out of world and of being the mind totally immaterial and shapeless during prayer"[331]. 'So, it will be, as the philosopher concludes, in this state, outside even from the feeling from within body, which I am speaking about". But, as far as we know, amongst those who are dressed up into body, no one is ceaselessly imparted with such a state, except, maybe, for this new teacher of the prayer. And even they who are rarely imparted with it,

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[329] The Barlaam's opinion, soaked with the theory of the prayer as purely intellectual meditation, it was that the prayer of the mind doesn't need the steps of the virtues as climbed tiresomely, in order to reach the union with God. To him, this union was a state of theological intellectual apophatism, a simple union of the mind with all the known ideas - a theoretical denial of all affirmations in order to have the exact meaning of God as above all affirmations. But this would mean to be united with God through a pure intellectual procedure. And that doesn't need the crossing through the stages of the virtues and of the prayer.

[330] *Heads about Love* I: 10; G.P. 90: 964 A. *The Romanian Philokalia*, volume II, p. 38.

[331] *Heads about Love* II: 61; G.P. 90: 1001 D. *The Romanian Philokalia*, volume II, p. 68.

they are very rare too. So, the most part of the time everyone pray while being into body and experiencing, in the same time, the feelings from within themselves. How much more then, they won't feel the sanctifies and produced by prayer feeling, which the prayer consummates and elevates and makes them spiritual within them which they are in, and do not lower them, neither make them evil nor corrupt them? This is because, there is also such a sort of feelings, not only not sanctified, but natural, as we are taught by themselves the feelings we have, which are being consummated when we experience the external realities and which are like some images of the deifying consummation produced by the Holy Ghost, from above[332].

The beginning of that consummation is the fear of God (Proverbs 1: 7; 9: 10). Out of these ones, one can see that the passionate part of the soul isn't mortified through habituation, as the philosopher thinks and teaches, but it advances to a loving-of-God work, it gains the savior pricking and the blessed crying which brings the bath of the forgiveness, the renewal of the birth out of God, namely the tears of the repentance[333].

This loving-of-God and useful tear, it wings up the prayer[334], according to eth words of the fathers, it illuminated the eyes of the mind, when it is united with the prayer, it preserves the grace from the godlike bath, according to Gregory the Theologian[335], and it will bring the grace back if lost, and that's why it is called as the second bath of the holy rebirth and of the second godlike baptism, which is more painful, and it is not less important than the first baptism but it is rather

[332] Saint Gregory Palamas knows that, besides the feelings produced by the Ghost, within body, during prayer, there are also those which are natural to be body but which are sanctified by the Ghost during prayer; namely, he knows besides the extraordinary charismas produced by the Ghost (the gift of the healing etc.), also a state of cleanness of all the natural movements from within body (the clean joy, the clean crying, the need for food kept within the limits of the cleanness etc.). Among these last ones, there are also the clean feeling of the external realities. They are sanctified, during prayer, by the Holy Ghost. But they are only some images of the deifying consummation, and not the consummation itself of the state of deification.

[333] It is again affirmed here, the fact that the passionate side must not be mortified. On the opposite, only by increasing it, by living ever more intensely God, and our own sinfulness, one can achieve the closeness to God and advances towards consummation.

[334] John Climacus, *The Ladder* XXVIII; G.P. 88: 1132 C. The tear wings up the prayer for it represents a state of humiliation and of repentance in front of God Who is a spring of the prayer. The tear illuminates the eyes of the mind, for it makes the mind seeing, due to the humbleness and intense feeling of the own sinfulness, the godlike presence and glory.

[335] *Word* no. 40: 31; G.P. 36: 401 D – 404 A.

greater. For that was declared someone amongst fathers, saying: "The spring of the tears from after baptism it is greater than Baptism". And this tear that cleans and kidnaps from the earthly things and it elevates and it unites with the grace of that birth out of God, and by that it deified him who has that tear, isn't a common work of the body and of the passionate side of the soul?

18. How, then, could we agree him who says that "the soul, by loving the common works of his and of the passionate side of the body, they are filled up with darkness and they are lowered to the lower ones? This is because, all the deeds which are common to the soul and to the body, the more they are noticed by the soul, the more they blind the soul up, so that, if there place such works have taken within us – works which are common both to soul and body – I will reckon that those works will have taken place also towards damaging the work which the mind ascends towards the realities from above through".

Isn't him shown, by these words, as cogitating and teaching the things which are contrary to us, for we have been taught by saints, of better said, by the Holy Ghost? This is for the saints say that there is a common work of the soul and of the body, but truly godlike too, one that produces to the soul the godlike illumination, and that delivers both the soul and the body from the evil passions, and it brings to them, instead, the whole holy choir of the virtues. "This is for, he says, he who wants to removes his passions, he gets rid of them through crying; and he who wants to gain virtues, he achieves them by crying"[336]. Therefore, the saints tell us that there are works common to the soul and body, which are rather useful to the soul. But the philosopher says that there is none. "This is because all of them, he says, they make the soul look downwards, and all the movements which are common to soul and body, they take place towards bad and towards damaging the soul".

The philosopher won't be absolved either by not declaring, especially, this work as damaging, but he will be found guilty for placing this work too, amongst the bad works; and especially for he attempted stealing the consent of the listeners through such trick. This is because God says through the prophet: "The lawlessness of the priests condemned amongst Jews, it is that

[336] Isaac the Syrian, *Word* no. 85, editor Teotochi.

of not discerning between the holy and the unclean" (Exod. 22: 16). And the philosopher, together with other many works common to soul and body, he hasn't discerned between the blessed weeping and the unclean works.

19. "But, he says, I do not reckon this weeping as dispassionate and blessed. This is because, what could be dispassionate like, what is done through the work of the suffering (passionate) side of the soul? And what could be dispassionate like, he who maintains in working the suffering (passionate) side of his soul and who hasn't consummately killed that one, through habituation?".

But we haven't learnt, oh you the philosopher, that the dispassion means killing the passionate side, but we have learnt that it means moving the passionate side from the evil things to the good things, and it means directing its work, through habituation, towards the godlike things, after it has been totally turned away from the evil things towards the good things. And, to us it is dispassionate him who has lost his habits and who has enriched himself in good things, "he who has been imprinted by virtues, like the passionate ones are imprinted by evil pleasures"[337], he who has obeyed his wrath and lust – which together compose the passionate side of the soul – to the soul's knowing and judging and rational power, like they who are addicted, they have obeyed their rational power to their passionate side. This is because, the bad employment of the soul's powers it is the one that gives birth to the passions which are worthy of disapproval, and like the bad employment of the knowledge about things it gives birth to the crazy wisdom[338].

And if somebody uses his wrath and lust well, by knowing the things understood spiritually, he gains the knowledge about God, through the passionate side of his soul, when his soul moves for what he was created by God for, by working the corresponding virtues: through lust, he achieves the love within

[337] John Climacus, *The Ladder* XXIX; G.P. 88: 1149 A.

[338] The dispassion isn't, in the teaching of the Holy Fathers, a negative state, one of insensitiveness, as there would be Buddhism, but it is a state of positive employment of the souly powers, namely of the wrath and of the lust. And for this good employment requires an intense effort, the dispassion implied more power than the passionate state does. Barlaam gave important only to speculation, not to the sanctification of the believer too, including here that of the body. Barlaam represented the Occidental mentality that mainly stressed the theology as theory, and not the consummation of the believer.

his heart, and through his wrath, he achieved patience. Therefore, not him who has killed this side of his soul – because, if that was the case, he would be motionless and unworking even towards godlike habits, affections, and moods - , but him who has take it into submission, for, by obeying it to the mind - that has received, by nature, the leading, from God -, to be lest as it ought, and by that to tend reaching the habituation of the godlike disposition, and to elevate it on the most consummate level. And this is the love for God, which the mind received through – according to eth mentioned word – the commandments of the beloved One, and out of this it learns, it works, and it achieved the clean and consummate love towards the neighbor, which the dispassion is impossible not to be together with too[339].

20. This way towards the consummate love through dispassion, it is freely open and it ascends towards the realities form above, and it matches especially them who have withdrawn themselves form the world. This is for, once they have dedicated themselves to God and they persevere, with an undisturbed mind, in the dialogue with Him, through this together-living, they easily reject the burden of the evil passions and they gather up the treasure of the love. And they who are moving themselves within world, they owe that, by forcing themselves, to use the things from within world according to the commandments of God. In this case, also the passionate side of their soul, by participating to this effort, it will work according to those commandments. And this effort, by being prolonged through habituation, it will produce a sweet affection towards the godlike commandments and it will transform the pleasant disposition towards them, in habit. This habit, at its turn, it will cause a steadfast hatred towards the evil habits and affections.

[339] Through the good employment of the lust, one achieves the love for God, and through the good employment of the wrath – which, together with the lust, they compose the passionate side – one achieves the patience. And they are well employed when they obey to the mind. The mind, by ceaselessly remembering God, and by being accompanied by the lust in this undertaking, they both get habituated to love God. And by patiently fulfilling the commandments, one reaches to love his neighbor, and that implies a great spiritual strength. But this cannot exist without dispassion, without renouncing to the egotistic love for oneself, and to his inferior pleasures. That love that implies the dispassion, or the suffering that conditions the love, they do not have, consequently, nothing negative within them. They are instilled by an impulse of the love for God and for the neighbor, of the love for everything that is good, namely by an impulse opposed to any egotism. But the love, which the positive dispassion is involved in, it would be impossible, if the feeling side of our nature was killed.

And this hatred against the evil habits it brings forth the dispassion, out of which is born the love for The-Only-One-Good[340].

[340] Saint Gregory Palamas reckons that the monks are the easiest to reach the dispassion. Still, the dispassion isn't forbidden to the laymen. The main means the laymen have, in order to use it on this purpose, it is their effort to use the things from within world according to the commandments of God, namely towards fulfilling all the good things and towards loving the neighbor. By prolonging this kind of employment, the laymen reach to get habituated to this good usage of the things of the world and to the aversion towards the bad usage of them, or towards the passionate usage of them.

Of Saint Gregory Palamas

Words for Them Who
Appease Themselves Piously.

The Second Word from the Last Ones.

About Prayer.

1. Somebody could tell that this philosopher[341] was urged, by his love for learning, and by his great will for knowledge, to condemn, so unforgivingly, them who do not see any benefit from the external teaching, except from that teaching coming from the Gospel and it is hoped to come, according to the non-liar promise, to them who live according to it. This is for those ones give the paramount importance to the commandments of Christ, and they urge everyone only towards these commandments as being the only ones able to lead the human soul to the likeness to God, to consummate the human soul, and to deify the human soul, and they do not place the external teachings above the earthly teachings, but they call them, according to Paul, as bodily wisdom (1 Cor. 1: 12) and as wisdom of the present age, and they call the Hellenes scholars as some ones who used against God the school of the creation made by God, and they reckon them as false wisemen and unwise. That's why the philosopher got upset, because of not being given to those scholars too, the greatest honor, and that is because he wanted to be partaker to that honor. This is

[341] It is about Barlaam.

because he even took the title of philosopher for that, and he aimed at that goal with the whole his zeal.

But what other way of serving has uprisen against the "speaking service" (Rom. 12: 1), or, better said, ours, namely against the prayer and against them who honor the prayer more than anything, and they dedicate themselves to prayer, in quietude, and without worldly worries, for the whole their life, and they help, by experience, those who are introduced to this angelic and above-world liturgy? Who opposes himself, by word, them who chose better to be silent? Who envies them who do not search for honor at all? Who, by leaning himself on the past, he looks, from above, at them who dwell far from stadium? Behold that in his fights from before, for philosophy, the monk and the philosopher proved to be enemy to monks, but to those monks who are still alive; but here, by using the sayings of the Church Fathers who were moved to heavens, in order to topple their words over, I cannot tell why he has started a fight that is, by no means, a little fight.

2. More than against everyone, he daringly directs the power of his word against the things written about prayer by Nicephorus the Confessor; against Nicephorus who, because of giving the good confession about prayer, he was condemned to exile by the first Paleologos who reigned and cogitated the things of the Latins; against Nicephorus who, originating from Italians, but despising their wrong faith and by attaching himself to our right-believer Church, he denies, together with his motherland, also the things of his parents, for he reckons our faith as more precious than his, for the word that teaches, at us, rightly, the truth. He, by coming here, he chose the cleanest life, namely a lonely life, and as a dwelling place he has chosen that place bearing a holy name, in that world between the world and the things above the world, Athos, the home of the virtue. And there he proved, in the first place, that he knew how to let himself to be guided, and he obeyed the most important fathers from Athos. Then, after proving his virtue, for a long time, to those fathers, he received from them the experience of the art of arts, namely of the quietude (hesychia) and he became guide to them who armed themselves, in the world of the mind, in order to fight the ghosts of the evilness (Eph. 6: 12). He even composed for them, a collection of explanations from the fathers, and that collection prepared them towards ascesis, and it classified the sorts of the battles,

and it mentions, from before, the rewards, and it describes the crowns of the victory. After that, for he saw that many of the beginners weren't able to master, even partially, the fickleness of their mind, he gave them a way that could partially stop the wandering and the hallucination of their mind.

3. This philosopher directed, therefore, against Nicephorus, his much-contriving imagination, as a fire that uses what it comes in contact with, as a combustion matter. He isn't ashamed of that blessed confession and of the exile for that confession, neither is him ashamed of them who shared the exile with Nicephorus and so they learnt from Nicephorus the godlike things, and so they proved themselves to be "the salt of the earth" (Mt. 5: 13) and "the light of the world" (Mt. 5: 14) and illustrious illuminators having "the word of the life" (Phil. 2: 16): I mean here: Theoleptos who shined from the city of Philadelphia as a candlestick, and Seliotis, the teacher of the monks, and Elijas who embraced the wilderness for the whole his life, as Prophet Elijad did, and the others whom God adorned and strengthened His Church through, and He has raised the Church again. He didn't let himself to be persuaded either by those ones, nor he let himself be guided by them, for they still live the in same way, so that he could renounce to his suspicions or to his evil words against Nicephorus. But he started to rebuke - in long writings – him whom he isn't able to praise enough worthily. Because Nicephorus composed his writing simply and without craftsmanship, the philosopher started contradicting him, whom he could rather learn something from. But let us mention here that theological word: "Not him who is wise in words is wise to us, neither him who is fluent in speech while still having his soul untaught, because of being him like those tombs which are well adorned outside but they are inside full of putrid cadavers, regardless the extent they cover the bad smell from within, but we reckon as wide him who tries to strengthen the words' worthiness to be believed, through his live, and he adorns through deeds the lack of beauty of his words"[342]. But this scholar didn't succeed either to topple over these simple words, before he crooked them up firstly. We are going to show that soon.

4. For, both at the beginning and at the end, he teaches us about the prayer of the heart, out of his own experience, let's

[342] Saint Gregory the New Theologian, *Word no. 16*, 2; G.P. 35, 936 D. – 937 A.

take a look shortly, in the first place, at this prayer. This prayer is of such a kind that it deceives many amongst the inexperienced, through beautiful much-speaking, because they didn't taste the true prayer even for a little. So, let's take a look at the teaching about prayer, but only to that extent us to be able to show its unfitness to the words of the fathers. This is because this prayer starts from the things confessed by the fathers and then ends by showing a way totally contrary to the fathers' assertions. This prayer starts with saying that he who takes care of prayer, he must give peace to his senses. But from here it draws the conclusion that one must fully mortify the passionate part of his soul, in order that not to work through any of its powers in addition to that, one must mortify also the whole common work of his soul and of his body. "This is for each one, he says, it becomes an impediment in the way of the prayer, and especially because of being imparted with some urge and it produces pleasure or pain, especially of the touching, the thickest and the most irrational amongst senses". So, somebody could tell him who affirms such things: he who takes care of prayer must not fast or take vigil, neither to hurt his knees, nor to sleep on the floor, neither to stand too much, or do anything similar. This is because all of those cause a pain to the touching, and they bring about a hindrance, as you say, to the soul that prays. So, we must provide our soul, while praying, a lack of hindrance[343]. "Actually, it would be odd – he says again – us to despise, when praying, the sight and the hearing, the most immaterial and the most dispassionate and the most rational amongst senses, while accepting the sense of

[343] Barlaam represented, maybe in an exaggerated mode through what he argued regarding this matter, a rationalism of scholastic type, one that got accustomed to require the shunning of the body from any tiredness during prayer, in order not to make feel uncomfortable the soul that prays. In East, there were maintained the distinction between the mortification of the sensations of pleasure and accepting the sensation of pain. Only those can help the body to truly become free of sensations of pleasure, by enduring the sensations situated at the antipodes of the pleasure. And only the sensations of pleasure tempt the soul to lean towards the things of the world and of the body, and so they take the soul far from prayer. It is easy to run away from pain. But the victory over the cowardice caused by pain one cannot obtain it except through the heroism of accepting the pain. This is because of running away from pain, it is as well a pleasure. Thus, one does nothing for sanctifying his body. And the tiredness and the pain do not stop the soul from praying, but they carry the soul and they upheld the soul in prayer. This is for the tiredness and the toil make us feel the limits of our power and of our life, and so we shout out towards God. On the opposite, the voluptuousness, by giving the feeling of the power, of the self-sufficiency, it wills stop the soul from praying.

touching, that is the thickest and the most irrational sense and to collaborate with its works". But he didn't notice, despite being a philosopher, the difference between senses, and what differently they are imparted with the bodily power from within them; he didn't see that not all of them are moved only by the perceptions coming from outside. But we, for we want to explain what happens to the senses articulated into matter, out of the immaterial prayer, and out of the all-consummate habituation to that prayer, out of that work that looks at The One, we are going to mind only this one. But "He Who gives prayer them who pray"[344] and them who speak about Him, let Him give us word according to our decision.

5. We need to appease those senses which are moved by the things from outside, when we turn our attention towards the things from within us. But what they need that for, those which accompany our soul's dispositions, namely the good ones? And then, what method could help him who has reached within himself, to get rid of these?[345] But what he should then try for, to get rid of these ones, once they to not oppose, but they even collaborate to this inwards state as much as possible? This is for we have been given this body as our pair, by God, or, better said, this body has been submitted to us as a pair. So, when our body rebels, we must stop it, and when it allows us to guide it as it should, we must welcome it. The hearing and the seeing are cleaner and more rational than the touching, but none of them would perceive anything, neither they would suffer any pain by that, it there didn't fell under their work, from outside, something that can be heard or seen, but something soundless and shapeless. But the body suffers more pain through the sense of the touching, when we strive with the fasting and so we do not provide our body with food from outside. That's why, they who gather themselves within themselves, form the external realities, they stop the work of the senses which do not work when the external stimuli aren't present, for those senses remain inside, but how could one stop

[344] 1 Kings 2: 9 (in KJB we have 1 Saul 2: 9 (E. l. t.'s n.)); Evagrius, *About Prayer* 58; G.P. 79, col. 118 A; *The Romanian Philokalia*, vol. I, p. 81.

[345] No man can get rid of his body's tiredness and pain, by his own will, neither during prayer, as he can get rid of the sensations provided by his hearing and sight, for those are lived through the whole his body, and they are combined with the states from within him, for being produced both by the body's movement and state, so that they never can be completely avoided.

the senses which work even in the absence of the external stimuli, especially when these ones tend, as well, to the aimed purpose?[346] And, the fact that the painful feeling through the sense of the touching it is most beneficial them who pray with the mind (with the understanding), it is known by everyone who tasted, even partially, the fight through it, and they need almost no words, for they know that by experience. For this reason, they do not even listen to them who research these things by word; they say that such a knowledge by word makes people haughty (1 Cor. 8: 1).

6. In addition to that, they who truly pray with their mind, they must be dispassionate and they should have rejected their connection with the things which are in the middle (between them and God), for that is the only way they can reach the undisturbed prayer; and they who haven't reached this measure yet, they must cross over the addiction to pleasure (the sweet addiction), in order they to totally liberate themselves from addiction. Bu for that, the sinful impulse of the body must become totally dead, and that consists of deliverance from addiction, and to have the thought stronger than the evil movements of the passions from the cogitation's world, and that means surpassing the addiction to pleasure. And if is so - and it is so -, as long as we are dominated by addiction, we won't be able to taste the prayer of the mind not even with the word from the tip of our lips, and we mandatorily need to feel the pain of the fasting, of the vigil, and of others like these, if we want to take care of prayer. This is because only through those it is mortified the sinful impulse of the body, and the thoughts which move the animalic passions, they become more temperate and weaker. And not only that, but it brings also the beginning of the sanctified pricking of the heart, which the unclean defilements from before are erased through, and that makes God, above everything, merciful and persuaded by prayer. This is for "the crushes heart, God won't make it suffer" (Ps. 50: 19[347]), according to David, and according to Gregory the

[346] The purpose he who prays aims to, it is that of prolonging the prayer for as long as possible; and the purpose aimed by him who wants to consummate himself, it is that of getting rid, as completely as possible, of the passionate impulses. But that requires tiredness, and the tiredness has its cause and effect in the inward moods.

[347] In KJB we have: Ps. 51: 17: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."; in ROB we have: "The sacrifice of God: the humiliated ghost; the broken and humble heart, God won't make it suffer". (E. l. t.'s n.)

Theologue "God doesn't take care of anything more than He takes care of the harsh suffering"[348]. That's why the Lord too, He teaches us in the Gospels that "much is able the prayer accompanied by fasting" (Mk. 9: 29, Mt. 17: 21).

7. The absence of the pain, which the fathers call it as callousness, that is what stops the prayer; and not the pain lived with the sense of the touching, as he philosophized, the mentioned philosopher, by uttering words deprived of deeds, against them who know these aspects with the working[349]. That's why there are some amongst the fathers who declared, somewhat, that the fasting is the essence of the prayer. "The matter of the prayer is the hunger", as they said[350]. Others, called the hunger as the "quality" of the prayer. For they reckon as deprived of quality, that prayer without pricking. And another says: "The thirst and the vigil burdened the heart; and out of the burdened hearts flowed tears"[351]. Or: "The prayer is the mother and also the daughter of the tears"[352]. Have you seen that the pain lived with the sense of the touching not only that doesn't become a hindrance against prayer, but it even collaborates with the prayer and it strengthens the prayer? But what these tears are like, which the prayer is both mother and

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[348] *Word 24*, 11; G.P. 35, 1181 B.

[349] John Climacus VI: 14; G.P. 88, 796 B: "The heart's lack of pain it is the petrification of the mind". Actually, the pain brings the softening of the soul, and the softening of the soul brings the prayer, and even that prayer with tears. The prayer without this softening it is rather a philosophical meditation, without deep and transforming effects upon our whole being. The pain humanizes our being and it makes it truly transparent. That's why, in the Eastern Church, we stress so much the importance of the tears. Barlaam was the first to draw, explicitly, such conclusions out of the scholastic rationalism, the cause of the whole rationalism of the Occidental theology. He might have done that on the basis of what already started to be seen in the practice of the prayer in Occident. But it is not less true that, by formulating this conclusion which he reckoned it as resulting out of that, he strengthened it. One cannot say that there weren't in Occident too, believers who cherished the effort and the pain. But the effort was maybe too much cherished by some orders, on the purpose of imposing the Catholicism as worldly power; and the pain was cherished by some women for their desire to feel in their bodies the wounds of Christ. But all of these were out-of-order phenomena; they weren't a general rule for the believers who do not follow conquering purposes, but who simply pursuit the general cleaning and strengthening of the human nature into God.

[350] John Climacus, *The Ladder*, XIV; G.P. 88, 865 D.

[351] Idem, *quote work*, VI; G.P. 88, 796 B.

[352] Idem, *quoted work*, XXVII; G.P. 88, 1129 A. Out of tears of pain, there comes the prayer, and the prayer, as expression of the powerful feeling of our insignificance and of our sinfulness in front of God, it gives birth to tears. These ones go together, and only their accompanying increases the quality of the prayer and the quality of the being of each of us, and it gets out soul out of callousness.

daughter to? Aren't panful and bitter and biting by nature, them who recently tasted the blessed crying, and them who fully rejoiced of that crying, do not become, those tears, as west and unpainful tears? What they defiled the prayer like, therefore, or, better said, what the give birth to prayer like, and what the ones which are bodily consummate are born like, out of it, namely those which produce sweetness and pain to the feeling? How God gives these ones, as a gift, according to him who says: "If you have gained tears in your prayer, it means that God has touched the eyes of your heart and you have seen with your mind (with your understanding)"[353].

8. But Paul, he said, kidnapped to the third sky, he didn't see either that he was within body or outside the body" (2 Cor. 12: 2), as one who forgot about all the aspects of the body. If, therefore, it is characteristic to him who hurries himself up towards God, through prayer, to be insensitive to the aspects of the body, what could be like, gifts from God, the aspects he must liberate himself from, he who hurries himself up towards God? But not only of the bodily works, he who hurries himself up towards the union with God, he must liberate himself from, but, according to Great Dionysus, he must also forsake all the works of his mind and all the godlike lights and the whole ascension of the holy peaks[354]. But then, none of these was a gift from God, neither the ascension of the holy peaks, once he who hurries himself up towards the union with God, he must liberate himself from those?[355] "But, he says, what could be these ones out of grace like, because they cannot be felt during that prayer that unites the man with God? - they would be futile. But there is nothing futile at God. Behold that you rejoice of a vain-speaking, oh, man, and you draw us too, to such words. Do you reckon the godlike union as something unimportant, once you affirm that it doesn't surpass great and

[353] Saint Mark the Hermit, *About the Spiritual Law* 12; G.P. 65: 908. The tears which accompany the prayer are a sign that God touched the heart of him who prays, and so his heart has been softened, and that touch is so intensely felt that it equivalent to a true "seeing" of God by him to is made partaker to it. The touch from God, on the heat of him who prayer, it has this effect of softening the heart, for it is a touch done with mercy and with love; this touch it has the character of the most-loving and most-merciful Person.

[354] *About the Mystical Theology*; G.P. 3, 1000 C.

[355] Saint Gregory Palamas reckons the surpassing of all the stages of the spiritual ascension not as a launching in a void, but as a state of reaching into the supreme content. To Gregory Palamas, the apophatic is not a void, but it is a positive richness above any possibility to define it.

useful gifts, but only vain things? And what isn't present when this union is being done, do you reckon all of those as vain?[356] You are really proving yourself as unelevated above the vain things. This is because, if you ascended above them you would know how much the union with God is elevated even above the useful things.

9. And you rejoice so much, by moving yourself amongst the vain ones, so that, by not knowing anything about prayer, you still prolong the word into a vain-much-speaking, insomuch that you call the spiritual grace of the prayer, as shown within heart, as "hallucination" that "bear within itself the idol of the heart". But they who have been found worthy of it, they know it not like an imprinting of a hallucination, neither as depending on us, nor as now being and then no longer being after, but they know it like a tireless work produced by grace, one existing together with the soul and rooted within the soul, and giving birth to a spring of sanctified gladness that attracts the mind to itself, and it gets the mind out of the defiled and of-many-sorts hallucinations, and it makes the mind to be without pleasure towards all the sweetness that has a bodily image[357]. And sweetness with bodily image, I call that what crosses, from the body's pleasures, into thought, and so they together give birth to a pleasant image that attracts them to itself.

But that what passes from that soul that spiritually rejoices himself, to the body, even it happens to work within body, it will still be spiritual[358]. This is because the pleasure

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[356] Barlaam reckoned that the thoughts of the cogitation, even during prayer, they must be felt. Because otherwise those won't be gifts from God, but they would be only vain things. Palamas reckons that those aren't vain, despite the fact that on the peak of the union with God, they won't be felt any longer. But the union is above those. According to Barlaam, the thoughts of the cogitation are either felt, and then they are the highest thing, one that is maintained also in the prayer that unites the man with God, or they aren't felt and so they are vain. Palamas cherished the whole ascension, but he reckoned the union with God as being beyond that ascension. The ascension is cherished for it leads to union. But the ascension is surpassed by union. To Barlaam the thinking is everything, or, otherwise, there will be nothing.

Saint Gregory Palamas proves in these pages, as there can rarely be found other like them, a cogitation of great subtlety and of a rare analytical capacity.

[357] Saint Gregory Palamas, as all the spiritual writers from East, he ties tightly the hallucinations to the impulses towards pleasures. Where the last ones are no longer present, the soul ascends above any image, in an understanding feeling of the presence and of the power of God.

[358] Not the fact that it works within body, it makes the movement bodily and defiled, but the fact that the movement is imprinted by the searching for a pleasure that is felt anticipatedly.

passing from the body to the mind, it makes the mind to become bodily, and so the mind won't be improved by being imparted with what is best, but that will convey to the mind what is worst, so that the whole man will be called, because of that, as "body", according to what was told about the ones who were drown by the anger of God, that "My Ghost won't remain into these people, because they are bodies" (Gen. 6: 3). But likewise, that spiritual pleasure that, by starting from the mind, it passes to the body, it won't be spoiled by participating to body, and it will transform the body and it will make the body spiritual. This is for, in such a case, the body will reject the evil bodily lusts and it won't any longer drag the body downwards, but the body will be taken, together with the soul, upwards. And the spiritual pleasure makes the man to be ghost, according to what was written: "He who is born out of Ghost, he will be ghost" (Jn. 3: 6). All of these become obvious by experience.

10. And to him who fight through words and who argues out of love for quarrel, it will suffice us to tell him that neither us, nor the Church have such a habit to guide themselves by unworking words. We honor the working word (the word in deed) and the speaking deed (the deed in word)[359]. But because he also lay down these words in writing, in order somebody not to be deceived by thinking that he says something appropriate, and so somebody to be kidnapped by lie, at our turn, we make the truth known and we expose his lie by writing ourselves, and

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Even within mind, there can dwell a thought of bodily and defiled character, when it starts out of such a body's impulse desiring for pleasure. On the opposite, when out of that soul that rejoices cleanly, or spiritually, a movement reaches within body, that movement still remains clean within body and it cleans and it spiritualizes the body. It depends, therefore, what the target of the movement is: God, or the bodily pleasure concomitantly to forgetting about God. The body isn't evil by itself. We cannot find in the Eastern asceticism any Manicheist trait, neither Origenistic traits, as we can find in the Catholic theology. The body too, it is destined to deification, and it can be sanctified and deified.

[359] Λόγον έμπρακτον και πραξιν ελλόγιμοσ. The work must be embodied into deed, therefor into body, in order the word to be able to reach the whole its efficacy, and in order to be able to transform us, and the deed must be comprised into the word, or the word to have in itself the experience and the accumulation of power of the deed. There is an interior connection between word and deed, between spirit and body. The deed is potentially comprised into word, into spirit, and it accomplishes the word. The full or the efficient word is that word embodied into deed, and the deed is full and the body is spiritualized, when they are imprinted by the word, and when the receive meaning and interpretation through word. Thus, the deed speaks and the word works. The deed is the actualized word and the word is the deed potentialized.

we use some small of greater things for that. Thus, we show everywhere the fathers who wrote oppositely to this new teacher of the unworking, who, because he rejects the good things one commits into body as hard, he rejects, of course, also the spiritual dispositions imprinted into body[360]. But the whole holy by-God-instilled Scripture is full of such dispositions occurred within body: "My heart, he says, and my body rejoice of the living God" (Ps. 83: 2[361]) and: "In Him I hoped and I was helped and my body flourished" (Ps. 27: 7[362]), and again: "What sweet are like, Your words, top my throat, sweeter than honey is to my mouth" (Ps. 68: 103[363]).

That he is speaking about the seen mouth, it is limpidly shown by Saint Issac too, when saying: "It is a sign of the advanced ones, the words of the prayer becoming sweet in their mouth"[364]. And Saint Diadochus says that the feeling of the soul is one that learns the works itself of the Holy Ghost coming within us, one that can be known by nobody, except by them who have liberated themselves from the goods of the life for the hope of the future goods. This is for, the mind by moving itself powerfully, due to the lack of worries, the mind feels the godlike goodness in an untold manner, and the mind communicated it to the body too, through the mind's kindness, according to the measure of the mind's progress, as David says: "Towards Him my heart hoped and I was helped and my body flourished" (Ps.

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[360] Rejecting the good deeds, it means not only rejecting a sum of deeds external to us, but it means also rejecting the good dispositions of the mind as imprinted into body and, therefore, the possibility of sanctifying the body, or the prolongation of the word, or of the spirit, into body, and so stopping the body form actualizing its power. The Protestantism, by rejecting the deeds, it rejects the possibility of sanctifying the body, namely of the man's strengthening, by and large. But the Protestantism did that in order to oppose Catholicism, that made out of deeds a quantity external to this accomplishment, one that doesn't transform the man but it asks for a reward, as it would be a simple merchandise.

[361] In KJB we have: Ps. 84: 2: "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."; in ROB we have: Ps. 83: 2: "It desires and it faints my soul for the courts of the Lord; my heart and my body rejoiced of the living God." (E. l. t.'s n.)

[362] In KJB we have: Ps. 28: 7: "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him."; in ROB we have: Ps. 27: 9-10: "The Lord is my helper and my defender, in Him my heart hoped and He helped me. // And my body flourished and I will willingly praise the Lord." (E. l. t.'s n.)

[363] In KJB we have: Ps. 119: 103: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"; in ROB we have: Ps. 118: 103: "What sweet are like, to my tongue, Your words, more than honey, into my mouth!" (E. l. t.'s n.)

[364] *Word no. 31*; ed. Teotochi, p. 343.

28: 7[365]). And this joy that occurs within our soul and within our body, it is an undeceiving heralding of the incorruptible life"[366].

11. But the philosopher says that this earnest of the future age, this heralding of the incorruptibility, this work of the All-Holy Ghost, it cannot be produced by a godlike cause, and it especially cannot take place during the mind's prayer. And the reasons why he says that the changes produced within body too - by the work of the holy Ghost – they cannot be out of God, these reasons would be these four: first, because the "gifts out of God are all-consummate, but a better thing is to be the soul in prayers and above feeling, than the soul to work somehow, through feeling. So, because those ones aren't all-consummate – because of there being something better than those are – they won't be from God"[367].

And how comes that? For prophesizing is greater than speaking in languages, does that deem the charisma of the languages as not being a gift from God? And for the love is the most consummate amongst charismas, does that make the love the only godlike gift and there won't be no other? Aren't there also: the prophesizing, the powers, the helpings, the rulings, the charismas of the healers, the word of wisdom and of the knowledge into the Ghost, and the discerning amongst the ghosts, aren't all of these godlike gifts too? But also, amongst them who heal, or who prophesize, or who have the gift of discerning, and, in short, amongst all of them who are gifted with any of these charismas, aren't amongst them some smaller and some of them greater? This is for, Paul too he thanked God, for he "speaks more than anyone, in languages" (1 Cor. 14: 18); but he who has a smaller gift, he too has the gift from God. And again, the same apostle says: "Aspire for greater charismas" (1 Cor. 12: 31), meaning that there are some smaller charismas.

This is for, "even star from star differs in shininess" (1 Cor. 15: 41), namely in the richness of its light, but no star is without light, then it isn't true what has been asserted by the

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[365] Vid supra.

[366] *Head* no. 25; *The Romanian Philokalia*, volume I, p. 343.

[367] Barlaam didn't admit a work of God that can be known through feeling and through deeds, namely through body. Barlaam locked God up into an absolute transcendence. And by that, he operated also an impossible to cross over separation, from spirit to body. So, he didn't admit that the man can live God. he cogitated God only as being beyond the man's life, and as not being able to sanctify the man's life.

philosopher, after he started against hesychasts, that the gifts from God are only the all-consummate ones. And also, the brother of the Lord, from amongst apostles, he said: "All consummate gift is from above" (Jas. 1: 11), but he didn't say: "all-consummate". But the philosopher, by daring to add to the godlike words, something from himself, it is natural that he started against them who read the godlike work through working.

So, we are asking him: Won't the saints advance, in the future age, endlessly, in seeing God? It is obvious to anybody that they advance endlessly[368]. This is for, Dionysus, the interpreter of the heavenly realities, he taught us that also the angels enjoy an eternal advancing into the heavenly realities, through the previous illumination they being ever capable of the clearer illumination. But neither I have seen or heard, amongst them who have been imparted with that one, during the earthly age, one who haven't desired an even more consummate illumination. So, if the desire of the ones who have achieved the illumination, it doesn't cease, and if the previous grace empowers them to be imparted with the greater gifts, and if He Who gives Himself as Gift is endless and he united Himself plentifully and abundantly, what will there still be the impediment against the endless advancing of the sons of the future age, by achieving grace out of grace, and by ascending, joyfully, the tireless ascension. Therefore, every gift from above is consummate, but not all-consummate. This is for The Consummate One does not receive adding[369].

12. This has been the first amongst the arguments of the philosopher. The second argument, even more daring, it is that: "the soul is nailed to the body and the soul is filled up with darkness, by loving the works which are common to the passionate side that is common to the soul and to the body". But what pain, what pleasure, what movement within body,

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[368] About the progressive consummation of the saints after their death, the first to speak was Clement of Alexandria, *Stomata* 7: 3.

[369] The gift from God is all-consummate in itself, but, because of us not being able to receive it thus, all at once, it adapts to the measure we are at. Saint Gregory Palamas sees the ascension towards God as it be a ladder, for that ascension is, in the same time, an ascension into consummation. Barlaam, who represented the scholastic abstract rationalism, that reckons that God isn't accessible except to the logical thinking, whose definition is all-comprising from the beginning, Barlaam didn't see a progress in knowing God by the experience of a soul, a soul that can be cleaned, furthermore, through virtue.

isn't a work both of the body and of the soul? So, it seems to me that this sentence too, it was uttered by the philosopher without him thinking, and it was uttered in a general manner about the realities which aren't general. This is because of being there also blessed sufferings, and there are common works of the body and of the soul, which do not nail the ghost to the body, but they elevate the body close to the worthiness of the soul, and which persuade the body to tend upwards. Which are these? The spiritual ones, which do not go from body to ghost, as I have mentioned before, but they pass from mind to body, and by what they work and suffer, they transform the body towards better and they deify the body[370].

This is for, as it is common to the soul and to the body the godhead of the embodied Word of God, and it deifies the body through the mediation of the soul, so that are consummated through body deeds of God, likewise to the spiritual men, the grace of the Ghost, by passing through the mediation of the soul, to the body, it gives the body too the sufferings of the godlike realities, and it given the body to suffer blessingly, together with the soul, that suffers the godlike realities and that, once it suffers the godlike realities, it has also something suffering (παθητικόντι), praiseworthy and godlike. Better said, the passionate side from within us, it is one that can become also praiseworthy and godlike[371]. This is for, by

[370] Barlaam, by speaking in his quality as philosopher, namely in the spirit of an abstract rationality, he simplifies the things on two ways: firstly, he despises the body during the ascension of the believer towards God, and towards the good, by and large; secondly, he utters a general judgment upon things which differ from one another, not taking heed at the concrete variety of the reality. Palamas, who was a faithful interpreter of the biblical and patristic tradition, he sees that there are sufferings which are common to the soul and to the body, and which do not defile either the mind, and which help the body too, to ascend together with the soul, towards God.

[371] Here, Saint Gregory Palamas is giving the ultimate reason that highlights even the value of the passionate side of the soul, that is the most common to the soul and body. This reason is the embodiment of the Word. His godhead was communicated also to the body, through the soul. But it was communicated to the body through what is common to the soul and body, namely through the passionate side. How could have Christ suffered, together with His soul, if there hadn't been this passionate side that unites the soul and the body? And what would have been like, the pain of the body, different from the pain of the animal, if there wouldn't have been this participation of the soul to that pain? And how could have Christ suffered the passions without opposing them, if there had not been the godhead united with them? And, especially, through the passionate part that unites the soul with the body, a part that is characterized by the power of enduring, out human nature experiences the godlike realities, or it accepts them. Through it, therefore, anu human being can be deified. Thus, the purely human and reproachable passion, it becomes deified and praiseworthy. So it happens to us

advancing to accomplishing this blessed purpose of it, the passionate side deifies the body too, by not being moved by the bodily and material passions, even if it seem so to the inexperienced ones, but rather, itself turning towards itself, the body, and attracting the body from the pleasure for the evil things, and instilling to the body, through itself, a holiness and a deification which the body can no longer be robbed of[372]. The limpid proof of this fact are the wonder-doer relics of the saints.

And Stephen, the first martyr, while he was still living, "he had his face shining like the face of an angel" (Acts 6: 15). Didn't his body too, suffer the godlike realities? Consequently, also this suffering and its work, they are common both to the soul and to the body. And this together-suffering of theirs, it doesn't become a nail, to the soul, one that nails the soul to the earthly thoughts and so it would fill the soul up with darkness, as the philosopher said, but it is a connection and an untold union with God, a union that detaches even the body, in a wonderful manner, from the evil and earthly passions[373].

"This is for, the powerful ones of God", to use here the words of the prophet, "they have been elevated, very, from on earth" (Ps. 46: 9[374]).

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too, due to the grace that crosses through our soul, into our body, through the passionate part that unites the soul with the body.

[372] Continuing to commend the positive role the passionate side of the human nature receives, Palamas shows that through it, the grace deifies the body, when the passionate side doesn't allow itself to be stolen by the bodily passions which are dominated by pleasure, but it elevated the body on the stage of patience, through the grace that has been imprinted into the passionate side. Only through the passionate side, the body can be determined to suffer cleanly, and, by that, the body clean be sanctified. And without the sanctification of our body, we cannot reach to be sanctified in the totality of our being. The passionate side is the channel which the grace crosses through, from mind to body. It is being affirmed here an existence that is alive, existential, and passionate – in the good and active sense of this word -, a truly transformative spirituality, instead of one that is deprived of life, and of power, one theoretical and abstract. Palamas explicitly fought for the body, for the deification of the total, concrete human being, and not for a phantom-idea lacking any life, one neglecting and despising the body, one letting the body in the brambles and in the domination of the negative forces which decompose the body.

[373] The clean together-suffering of the body and of the soul, it isn't a nail that nails the soul to the body, but it is an untold connection (συνδεσμος τις) of theirs to God. This is for, the painful but clean suffering, it detaches the believer from the inferior impulses and it directs him towards God. Just this together-suffering is a power from God. Otherwise, one couldn't have endured it.

[374] In KJB we have: Ps. 46: 10: "The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted."; in ROB we have: Ps. 45: 9: "The rulers of the earth gathered with the people of God

Of this kind are the untold works which you hear about that are done within the bodies of them who have embraced, in a holy manner, and for the whole their life, the sanctified quietude (hesychia). And what seems irrational in those works, it is actually above-rationality, and it escaped, by exceeding, the understanding of him who studies them with his rationality and who do not search to know those works by deed and by experiencing them in an unmediated manner[375]. And if this one doesn't bring faith, for the faith is the only one able to receive the above-rationality truth, (we slide into error[376]) by explaining, woe to us, the holy realities without holiness, (and so we[377]) mock the things of the piousness.

13. This is for, after that, he brings the apostle back to us, as we said before, for that one said that, in that wonderful kidnapping, he didn't know "whether he was into body or outside body", for the Ghost caused the forgetfulness of all the aspects related to body. "If the forgetfulness is of everyone, says the philosopher, then also the untold sweetness and warmth, which I have found out that they take place within hesychasts, the Ghost will make them forgotten by His coming, but He won't produce those. And, doubtlessly, if the phenomena which happen within him are gifts from God, it will be wrong to say that he who truly prays must forget about all things. This is for no one must forget the things given him by God towards good. And if one must forget these things, how won't be absurd to be God reckoned as the unmediated cause of the things whose absence and forgetfulness are better for prayer?".

The fact that most of the gifts of the Ghost, and almost all of them, those gifts occur within the worthy one in time of prayer, anyone who cogitate rightly will know that surely. This is for, the Lord says: "Ask for, and it will be given to you" (Mt. 7: 7). So, not only this kidnapping, and this only to the third sky, but such are any of the gifts of the Ghost. And the fact that some of them are worked through the body too, it is shown by

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of Abraham, for the powerful of the earth belong to God; He has been very extolled." (E. l. t.'s n.)

[375] The works committed within saints aren't irrational works, as those works seem to be, but they are above-rationality, namely they are of a complex rationality, a rationality that isn't fragmentary, as there is the rationality of the processes of the nature, processes which end in decomposition, and therefore they bear within themselves, as finality, the nonsense.

[376] (Added by E. l. t.'s n.)

[377] (Vid supra)

the kinds of the languages and of their interpretations, which are also received through and into prayer, as Paul says: "He who speaks into languages, let him pray to interpret them" (1 Cor. 15: 13). And not only these ones, but also the word of the teaching and the gifts of the healing and the deeds of the powers and the laying on of the hands of Paulk (2 Cor. 1: 6), which the witness of the Holy Ghost was brought through. It is right that the word of the teaching, the grace and the interpretation of the languages, though they are born out of prayer, they might work also in case the prayer is absent within soul. But the healings and the powers couldn't reach their work if the soul of him who works each of them didn't pray, in the first place with him mind, but sometimes giving sound with the body too. But the impartation with the Ghost is works only when the prayer is present within soul – namely when that prayer that mysteriously commits the union of him who prays with the uncreates spring of that great gift -, so, only when is present that prayer that is worked with the mind; this is for, one cannot tall what the apostles were uttering with their mouths, on those occasions (Acts 18: 1); so, the impartation is worked not only when the soul prays with the mind, but also when the body works too, through the hands which share the Ghost, by touching him who are under his hands. So, what are those gifts? Aren't they gifts from the Ghost, and aren't they given those who asked for them and who pray for them, towards better, for the reason that they who are kidnapped to the third sky must forget about all the things he done through their bodies?[378]

14. But lets better give here the philosopher's words themselves: "If the things happening within them during prayer, as these powers and gifts, are gifts from God, it is wrong to say that he who prays within his mind, he must forget about all things. This is because no one must forgive the things given by

[378] Barlaam found in the words of Saint Apostle Paul – that he was kidnapped to the third sky, so that he no longer knew if he was into his body or outside his body – a ground for his idea that he who prays he must forgive about everything, so that he must liberate himself from all the works, to break up with all the works. Saint Gregory Palamas, at his turn, he evoked the deeds committed by Saint Apostle Paul as a proof for the fact that, during the prayer of the mind, into body and through body, there take place clean states and deeds, which are crossed through by the godlike grace. The prayer is to Saint Gregory Palamas, a deed of power, one shown into body and through body, and it is not a state and work of the soul separated from the body.

God towards good. And if he who is elevated through prayer, he owes to forget all of these, how comes that it is not wrong to say that God is the cause of those things whose forgetfulness and absence are better to prayer?".

But, oh you the wonderful one! Them who pray sincerely, God sometimes gets them out of themselves, by elevating them above themselves, and by kidnapping them, in an untold manner, to havens; some other times, while they are within themselves, God Himself works through their body and soul, the realities which are mysterious and above-nature and not-understood by wiseman of the present age. And, actually, to the apostles who were yore persevering in praying and asking, in the upper room, by coming the Ghost, He didn't give them, as gift, to get out of themselves (ecstasy), neither the Ghost kidnapped them to heavens, but the Ghost opened their mouths through the fire tongues, and through them was the Ghost speaking the things which must be forgotten by them who reach the ecstasy, if they must forget about themselves[379].

When Moses is silent, God says: "What do you shout out towards Me for?" (Exod. 14: 15). This word shows that Moses was praying himself. But, Moses by praying thus, wasn't him in feeling and didn't he feel the shouts of his people and the danger that was menacing them or, didn't he feel that seen staff he held in his hand? Therefore, how God didn't kidnap him, neither God detached Moses from his senses – because you argue that only this is given by God to them who pray – but God pushed Moses towards that staff and God instilled power not only into Moses's soul, but into his body too, and into his hand too, which you affirm about, that he who prays with him mind he must forget about all of them? And, while that one was silent, didn't he hit the sea with the staff he held in his hand, first in order to split it, and then in order to united the sea after their crossing? Didn't he have in his soul the unscattered remembrance of God and, wasn't him united, through the

[379] But Barlaam found in the words of Saint Apostle Paul, namely that he forgot whether he was into body or not, also a reason to argue that the states and the deeds crossed through by grace, they aren't gifts from God, because the gifts from God mustn't ne forgotten. Everything that takes place within body, regardless how clean, was thrown by Barlaam into the bin; he retained only the speculation. Palamas noticed that they who are praying, they won't be all of them kidnapped, but some of them will be left, by God, in works given them by Himself, as gifts. The prayer isn't a simple "meditation", but it is struggle, it is a straining of the entire being.

prayer of the mind, with The One Who was the Only One Who could work through Moses, while Moses didn't lack the feeling of the works which were done through his body?

15. But because he brought also witnesses from writings, let's see: aren't those witnesses contrary as well, to his opinions about prayer? Before all, he brought the Great Dionysus who would be, as he reckons, a together-confessor for his opinions, for he wrote towards Saint Timothy: "By persevering, strongly, around the mysterious views, you will leave also the feelings and the works of the mind and all the ones which are submitted to senses and to mind, and you will stretch yourself, as much as possible, towards the union with The One Who is above any being and knowledge"[380]. But itself this word of advice, sent by the godlike Dionysus to Timothy – a word that this wiseman brought it as proof in order to show that only he cogitates without any mistake about the prayer of the mind – it shows him, as the following word is going to present it, as one who totally abolishes the prayer of the mind, as he has been doing through al his previous words. This is because, he who rejects the beginning of the prayer, that is the state of fear and of deep pain, one full of much sighing into the crushing of the heart, due to the sadness for longing after God, and the prayer with tears and with the pricking of the heart, accompanied by the pain of the fasting and of the lack of sleeping into the sense of the touching, and the duty of the beginners to elevate the divided mind to a more unified, and therefore appropriate, prayer, he who despises all of these will reckon, consequently, also the end of the prayer and, simply, the entire prayer, as something bad, and he will fight to consummately abolish the prayer[381].

You tell me this, in the first place, oh, you the philosopher: aren't either the works of the (understanding) mind given from God, or, aren't they shown during prayer as cleaner than ever and, must him - who hurries up towards the godlike union – leave these ones too? But the prayer is, as I said before,

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[380] *About the Mystical Theology* 1: 1; G.P. 3: 997 B.

[381] Fearing of God, the humiliation, the fasting, and the other deeds of this kind, they depend on prayer insomuch that Saint Gregory Palamas reckoned them as the beginning of the prayer. Actually, itself the fear of God and the full of repentance pricking of the heart, they are a phasis of the prayer; the prayer speaks to God and he who prays, he feels God speaking and working within his heart. Thus, the prayer is a state of great emotion; the prayer is loaded with the fullness of the being in state of repentance, or humbleness, and of hope.

"the mother of the all-wise cogitations"[382]. Then we must also cogitate that, more than anything, the prayer of the consummate ones it is a work of the mind. This is for, the mind of ones like these ones, by not being focused either on the body or on the realities from around them, by not working either through feeling or through the feeling's companion: the imagination, and by not tarrying either into the rationalities of the things through cogitation and contemplation, by persevering only into prayer, how would they not work, as full as possible, within themselves, by praying? But Dionysus urged Timothy to leave the works of the mind too, and, therefore, the prayer too. And you declare that there is nothing good, neither from God into prayers, and in all the ones who are forsaken and as many as one must no longer feel them, when he has exited from himself into an ecstasy towards the high ones. Therefore, according to you, the prayer isn't a good thing, neither it is from God Who give prayer to him who prays?[383]

16. But I am reminding, again, your words, applying them to the prayer of the mind: "Being confessed by anybody, that he who strives himself towards the godlike union he must be without feeling towards anything, and he must forget about himself, and God gives His hand to one like this one, in order him to be freed from all things and God kidnaps him out of all things", if he who prays no longer has any feeling of the prayer, how could be from God the prayer he doesn't feel? This is because, this feeling would be vain, and nothing is vain out of God. And if he who prays, he feels the prayer, how could the prayer that is instilled him by God, because you say that he who turns himself towards God, he must liberate himself of prayer too, once God gives as gift, him whom He unveils into light, the forgetfulness of all things, even of the works of the mind? Can you see what your words "About Prayer" abolish like, consummately, the prayer? But that saint, by urging saint

[382] Diadochus, *Heads*, 70; *The Romanian Philokalia*, volume I, p. 365.

[383] Barlaam, quoting Dionysus who said that, in the union with God, the mind must leave the prayer too, he deduced that, because everything that must be forsake it is something bad, and therefore it isn't from God, the prayer is bad too, and therefore the prayer is not from God. Palamas admits that in the union with God, the soul is elevated even above prayer. But from here one must not deduce that the prayer would be bad, neither that the prayer isn't necessary to the who want to reach the union with God. And even like some kind of supreme emotional awareness of the presence of God and of our dependence on God's mercy and love, the prayer remains even on the stage of our union with God.

Timothy to place stairs within his heart (Ps. 83: 6), he elevated him from high things to higher things and, by leading him through those higher things, he placed him on the highest peak.

But you, wiseman in all things, I do not know how could you imagine that the ones from earth reach, directly, the heavenly height[384]. You bring the godlike Maximos too, as your witness, for he said: "When, lit up by love, the mind got out of itself towards God, the mind no longer feels either itself, or the things"[385]. "Therefore, says this teacher, it no longer feels either the feelings which are produced by that prayer into body. The necessary conclusion is that those take place vainly". But we could say: so, the prayer is vain too, for it won't be felt then, as well. So, according to these words, praying is futile. But truly futile and insane it is to draw such conclusions out of the affirmation belonging to Saint Maximos. But one might ask: What does Saint Maximos say - for he praised and loved more than anything, the godlike love – by the words: "When the mind has exited, from itself, towards God, then the mind won't feel either on itself of the things"? "Then" – he says. But while the mind is in itself, praying mentally, the mind feels on itself and it feels the blesses feelings which occur in itself and within the body united with the mind, due to the holy prayer.

17. But the philosopher brings as argument for his opinion, also a third witness from that one: "The highest state of the prayer consists of reaching the mind out of body and out of world and of being the mind totally immaterial and shapeless during prayer"[386]. 'So, it will be, as the philosopher concludes, in this state, outside even from the feeling from within body, which I am speaking about". But, as far as we know, amongst those who are dressed up into body, no one is ceaselessly imparted with such a state, except, maybe, for this new teacher of the prayer. And even they who are rarely imparted with it,

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[384] The Barlaam's opinion, soaked with the theory of the prayer as purely intellectual meditation, it was that the prayer of the mind doesn't need the steps of the virtues as climbed tiresomely, in order to reach the union with God. To him, this union was a state of theological intellectual apophatism, a simple union of the mind with all the known ideas - a theoretical denial of all affirmations in order to have the exact meaning of God as above all affirmations. But this would mean to be united with God through a pure intellectual procedure. And that doesn't need the crossing through the stages of the virtues and of the prayer.

[385] *Heads about Love* I: 10; G.P. 90: 964 A. *The Romanian Philokalia*, volume II, p. 38.

[386] *Heads about Love* II: 61; G.P. 90: 1001 D. *The Romanian Philokalia*, volume II, p. 68.

they are very rare too. So, the most part of the time everyone pray while being into body and experiencing, in the same time, the feelings from within themselves. How much more then, they won't feel the sanctifies and produced by prayer feeling, which the prayer consummates and elevates and makes them spiritual within them which they are in, and do not lower them, neither make them evil nor corrupt them? This is because, there is also such a sort of feelings, not only not sanctified, but natural, as we are taught by themselves the feelings we have, which are being consummated when we experience the external realities and which are like some images of the deifying consummation produced by the Holy Ghost, from above[387].

The beginning of that consummation is the fear of God (Proverbs 1: 7; 9: 10). Out of these ones, one can see that the passionate part of the soul isn't mortified through habituation, as the philosopher thinks and teaches, but it advances to a loving-of-God work, it gains the savior pricking and the blessed crying which brings the bath of the forgiveness, the renewal of the birth out of God, namely the tears of the repentance[388].

This loving-of-God and useful tear, it wings up the prayer[389], according to eth words of the fathers, it illuminated the eyes of the mind, when it is united with the prayer, it preserves the grace from the godlike bath, according to Gregory the Theologian[390], and it will bring the grace back if lost, and that's why it is called as the second bath of the holy rebirth and of the second godlike baptism, which is more painful, and it is not less important than the first baptism but it is rather

[387] Saint Gregory Palamas knows that, besides the feelings produced by the Ghost, within body, during prayer, there are also those which are natural to be body but which are sanctified by the Ghost during prayer; namely, he knows besides the extraordinary charismas produced by the Ghost (the gift of the healing etc.), also a state of cleanness of all the natural movements from within body (the clean joy, the clean crying, the need for food kept within the limits of the cleanness etc.). Among these last ones, there are also the clean feeling of the external realities. They are sanctified, during prayer, by the Holy Ghost. But they are only some images of the deifying consummation, and not the consummation itself of the state of deification.

[388] It is again affirmed here, the fact that the passionate side must not be mortified. On the opposite, only by increasing it, by living ever more intensely God, and our own sinfulness, one can achieve the closeness to God and advances towards consummation.

[389] John Climacus, *The Ladder* XXVIII; G.P. 88: 1132 C. The tear wings up the prayer for it represents a state of humiliation and of repentance in front of God Who is a spring of the prayer. The tear illuminates the eyes of the mind, for it makes the mind seeing, due to the humbleness and intense feeling of the own sinfulness, the godlike presence and glory.

[390] *Word* no. 40: 31; G.P. 36: 401 D – 404 A.

greater. For that was declared someone amongst fathers, saying: "The spring of the tears from after baptism it is greater than Baptism". And this tear that cleans and kidnaps from the earthly things and it elevates and it unites with the grace of that birth out of God, and by that it deified him who has that tear, isn't a common work of the body and of the passionate side of the soul?

18. How, then, could we agree him who says that "the soul, by loving the common works of his and of the passionate side of the body, they are filled up with darkness and they are lowered to the lower ones? This is because, all the deeds which are common to the soul and to the body, the more they are noticed by the soul, the more they blind the soul up, so that, if there place such works have taken within us – works which are common both to soul and body – I will reckon that those works will have taken place also towards damaging the work which the mind ascends towards the realities from above through".

Isn't him shown, by these words, as cogitating and teaching the things which are contrary to us, for we have been taught by saints, of better said, by the Holy Ghost? This is for the saints say that there is a common work of the soul and of the body, but truly godlike too, one that produces to the soul the godlike illumination, and that delivers both the soul and the body from the evil passions, and it brings to them, instead, the whole holy choir of the virtues. "This is for, he says, he who wants to removes his passions, he gets rid of them through crying; and he who wants to gain virtues, he achieves them by crying"[391]. Therefore, the saints tell us that there are works common to the soul and body, which are rather useful to the soul. But the philosopher says that there is none. "This is because all of them, he says, they make the soul look downwards, and all the movements which are common to soul and body, they take place towards bad and towards damaging the soul".

The philosopher won't be absolved either by not declaring, especially, this work as damaging, but he will be found guilty for placing this work too, amongst the bad works; and especially for he attempted stealing the consent of the listeners through such trick. This is because God says through the prophet: "The lawlessness of the priests condemned amongst Jews, it is that

[391] Isaac the Syrian, *Word* no. 85, editor Teotochi.

of not discerning between the holy and the unclean" (Exod. 22: 16). And the philosopher, together with other many works common to soul and body, he hasn't discerned between the blessed weeping and the unclean works.

19. "But, he says, I do not reckon this weeping as dispassionate and blessed. This is because, what could be dispassionate like, what is done through the work of the suffering (passionate) side of the soul? And what could be dispassionate like, he who maintains in working the suffering (passionate) side of his soul and who hasn't consummately killed that one, through habituation?".

But we haven't learnt, oh you the philosopher, that the dispassion means killing the passionate side, but we have learnt that it means moving the passionate side from the evil things to the good things, and it means directing its work, through habituation, towards the godlike things, after it has been totally turned away from the evil things towards the good things. And, to us it is dispassionate him who has lost his habits and who has enriched himself in good things, "he who has been imprinted by virtues, like the passionate ones are imprinted by evil pleasures"[392], he who has obeyed his wrath and lust – which together compose the passionate side of the soul – to the soul's knowing and judging and rational power, like they who are addicted, they have obeyed their rational power to their passionate side. This is because, the bad employment of the soul's powers it is the one that gives birth to the passions which are worthy of disapproval, and like the bad employment of the knowledge about things it gives birth to the crazy wisdom[393].

And if somebody uses his wrath and lust well, by knowing the things understood spiritually, he gains the knowledge about God, through the passionate side of his soul, when his soul moves for what he was created by God for, by working the corresponding virtues: through lust, he achieves the love within

[392] John Climacus, *The Ladder* XXIX; G.P. 88: 1149 A.

[393] The dispassion isn't, in the teaching of the Holy Fathers, a negative state, one of insensitiveness, as there would be Buddhism, but it is a state of positive employment of the souly powers, namely of the wrath and of the lust. And for this good employment requires an intense effort, the dispassion implied more power than the passionate state does. Barlaam gave important only to speculation, not to the sanctification of the believer too, including here that of the body. Barlaam represented the Occidental mentality that mainly stressed the theology as theory, and not the consummation of the believer.

his heart, and through his wrath, he achieved patience. Therefore, not him who has killed this side of his soul – because, if that was the case, he would be motionless and unworking even towards godlike habits, affections, and moods - , but him who has take it into submission, for, by obeying it to the mind - that has received, by nature, the leading, from God -, to be lest as it ought, and by that to tend reaching the habituation of the godlike disposition, and to elevate it on the most consummate level. And this is the love for God, which the mind received through – according to eth mentioned word – the commandments of the beloved One, and out of this it learns, it works, and it achieved the clean and consummate love towards the neighbor, which the dispassion is impossible not to be together with too[394].

20. This way towards the consummate love through dispassion, it is freely open and it ascends towards the realities from above, and it matches especially them who have withdrawn themselves from the world. This is for, once they have dedicated themselves to God and they persevere, with an undisturbed mind, in the dialogue with Him, through this together-living, they easily reject the burden of the evil passions and they gather up the treasure of the love. And they who are moving themselves within world, they owe that, by forcing themselves, to use the things from within world according to the commandments of God. In this case, also the passionate side of their soul, by participating to this effort, it will work according to those commandments. And this effort, by being prolonged through habituation, it will produce a sweet affection towards the godlike commandments and it will transform the pleasant disposition towards them, in habit. This habit, at its turn, it will cause a steadfast hatred towards the evil habits and affections.

[394] Through the good employment of the lust, one achieves the love for God, and through the good employment of the wrath – which, together with the lust, they compose the passionate side – one achieves the patience. And they are well employed when they obey to the mind. The mind, by ceaselessly remembering God, and by being accompanied by the lust in this undertaking, they both get habituated to love God. And by patiently fulfilling the commandments, one reaches to love his neighbor, and that implies a great spiritual strength. But this cannot exist without dispassion, without renouncing to the egotistic love for oneself, and to his inferior pleasures. That love that implies the dispassion, or the suffering that conditions the love, they do not have, consequently, nothing negative within them. They are instilled by an impulse of the love for God and for the neighbor, of the love for everything that is good, namely by an impulse opposed to any egotism. But the love, which the positive dispassion is involved in, it would be impossible, if the feeling side of our nature was killed.

And this hatred against the evil habits it brings forth the dispassion, out of which is born the love for The-Only-One-Good[395]. By living and by working thus, they can show to God the passionate side of their soul as a living sacrifice, as the apostle too, he said about our body: "I urge you, through the mercifulness of God, to show your bodies as living, holy, and well-pleasant to God sacrifice" (Rom. 12: 1). How can we present our body, while it is still living, as a well-pleasant sacrifice to God?[396] When our eyes see the things as smooth, according to what was written: "He who sees the things smooth, he will be saved" (Prov. 12: 13) – for they will attracts us and they will makes us joyful, when our ears are submitted to the godlike teachings, not only in order to hear those teachings, but, according to David's word, to remember the commandments of God in order to keep them (Ps. 102: 18[397]), by not becoming "listeners who forget", according to the word of the brother of the Lord from amongst apostles, "but looking from close at the consummate law of the freedom and persevering into it and becoming happy in his work" (Jas. 2: 25), when, finally, the tongue, the hands, and the legs serve the will of God. What are, therefore, these works of the commandments of God? Aren't all of them works common both to soul and body? Then, what the

[395] Saint Gregory Palamas reckons that the monks are the easiest to reach the dispassion. Still, the dispassion isn't forbidden to the laymen. The main means the laymen have, in order to use it on this purpose, it is their effort to use the things from within world according to the commandments of God, namely towards fulfilling all the good things and towards loving the neighbor. By prolonging this kind of employment, the laymen reach to get habituated to this good usage of the things of the world and to the aversion towards the bad usage of them, or towards the passionate usage of them.

[396] The fact that we can bring our body as sacrifice to God, while our body is still alive, Saint Gregory reckons it as an argument for the body not to be mortified, for our body is loved by God as sacrifice as alive as it is. The expression "living sacrifice" is only apparently a contradictory expression. But this expression shows that the body can be offered to God as sacrifice just in the fullness of the life from the body, namely strengthened through love and through doing good deeds into patience.

[397] In KJB we have: Ps. 103: 17-19: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; // To such as keep his covenant, and to those that remember his commandments to do them. // The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all."; in ROB we have: Ps. 102: 17-19: "And the mercy of the Lord from age to age towards them who fear Him, // and His righteousness towards their sons, towards them who keep His covenant // And who remember His commandments, in order to fulfill them. The Lord in heavens has prepared His chair and His Kingdom masters over all."

works common both to soul and body fill up like, with darkness, and they make the soul blind?

21. And the apostle says: "Who is weak and I won't be weak? Who is offended and I won't burn?" (2 Cor. 11: 29). Isn't it, this work, common to the body and to the passionate side of the soul? Actually, it is the sure sign that somebody loves his neighbor as on himself. And this is the second commandment of God, like the first and the greatest commandment (Mt. 22: 36 and the followings). That's why, the same apostle, writing to the Romans, he says: "It is great sadness to me and it is ceaseless pain to my heart, because of my kins according to the body" (Rom. 9: 2 and the followings). Do you see that it is alive and working, the passionate side of that dispassionate and godlike soul?[398]

And if that soul was ceaselessly praying and he was ceaselessly pained (1 Thes. 1: 3; 2: 13; 5: 17; Rom. 9: 2), of course he had in himself the pain united with his prayers. And he had that pain not only together-existing but also together-working. This was shown by the same ones, saying: "… I would have wanted to be myself anathema from Christ, for my brothers" (Rom. 13: 3), as he showed by what he said somewhere else: "The benevolence of my heart and my ask towards God, they are for Israel, towards salvation" (Rom. 10: 1), of course, he said that because of that great sadness and ceaseless pain he felt because of them. What we will reckon like, therefore, as dispassion, the killing of the passionate side through detachment?

22. But, as it seems like, the philosopher heard and imagined something about dispassion. But he didn't hear about the lack of pain that it is from the evil one and that it is despised by fathers? So, there is too a good pain, one opposed to the absence of the pain; likewise, there are works common both to soul and body, which are beneficial to the soul, batter said they consummate the soul, it that consummation comes by keeping the commandments. And if these ones are deeds of the body, all the more they belong to the passionate side of the soul

[398] The passionate side of the soul remains alive and working also in the dispassionate soul, as well as in that soul that is "dispassionate" in the bad meaning of this word. So, the dispassionate isn't him who is numbed and indolent, but is him who is dispassionate, worriless, or insensitive to evil. One can be very passionate about what he is doing, while still being dispassionate. The good and the beautiful passion reconciles to the passionate or suffering side. Example is the pain felt by Paul for his nation.

that is united with the mind in an unmediated manner. This is for, the body is united, through its mediation, with the mind[399].

And the philosopher does something similar to that one who, if he heard God commanding: "Rest yourselves and know that I am God" (Ps. 45: 10[400]), and then he would see them who rest themselves into the godlike and spiritual realities, and he would rebuke them[401], saying: "God said: rest yourselves; therefore you, by hurrying yourself up to work, you go astray". "Kill, says the apostle, your limbs from on earth: the fornication, the uncleanness, the evil passion, and the greediness" (1 Cor. 1: 3). Do you hear someone amongst the body's works that must be mortified? The fornication, the uncleanness, and, simply speaking, all the earthly things. And what passion? The evil passion. So, not the works of the Ghost committed through the body, neither the godlike and blessed sufferings (the affects), nor the powers of the soul created for those ones. This is for, it is said; "Let the whole lusting power of yours, to be directed towards God; let your wrath to be only against the snake. But it these powers of the soul were mortified, what could some of them move like, towards the godlike height, in the prayers towards God, or what could one of them rise like, against the snake and its inappropriate attacks?"[402].

23. And what it will be sure like, what the philosopher says: "But how? Will we despise the feeling and the imagination when we pray, while still allowing the passionate side of the soul to work? Won't we despise this one even more strongly? This is for, the works of this one blind up and burry the godlike eye more than everything".

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[399] The passionate side mediates between mind and body. Without the passionate side, the mind won't be able to work upon the soul. The body is led towards consummation, by the mind, through the passionate side, but also the mind actualizes its spiritualization powers, or power for sanctifying the body, through the passionate side. This is for, through the passionate side, the mind works upon the body.

[400] In KJB we have: Ps. 46: 10: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."; in ROB we have: Ps. 45: 10: "Stop yourselves and know that I am God, I will exalt Myself on earth."

[401] Resting into the godlike ones (form the things of the sin) it means working into the godlike realities. The resting into God and the good work through the powers one received by uniting himself with God, they are the same. Barlaam didn't see that. He reckoned that even the working of the good deeds, or of the godlike things, it means transgressing the commandment of God Who asks us to "rest" ourselves into Him. We are meeting here the same abstract, unworking conception about salvation.

[402] John Climacus, *The Ladder*, XXIX; G.P. 88: 1068 D.

What can he say like, that the hatred towards the evil things, and the love for God and for the neighbor, they burry the godlike eye? For, these works too, they belong to the passionate side of the soul. This is for, with this power of our soul we love and we reject too, we bring closer to us and we remove from us; as, through the rational power of our soul, according to the wise Synesius, we song and we rebuke. Does he mortify his cogitating power, he who occupies himself with the godlike contemplations and raises singing thanks to God and attaches himself to God? Isn't that the true live and the true work of the mind? Likewise, they who love the good things, they do not mortify either the passionate side, by locking it within themselves, and so to become unworking and motionless. Because, if that was the case, they wouldn't have what to love the good and to hate the evil with, neither what they to estrange themselves through, from the evil, and to come close to God. They mortify that side only in the sense that they move the whole their tendency towards the love for God[403], and so they change the tendency they had before towards the evil things – according to the first and greatest commandment: "You will love your Lord God with the whole your strength", namely with the whole your power. What the whole your power is? Doubtlessly, it is the loving part of your soul. And this one, by receiving such a tendency, it detaches the other powers of the soul too, from the earthly things, and it elevates them towards God. By receiving this tendency, it provides the prayer with sincerity. And it doesn't fence up the mind, but it collaborates as well with the mind, having God deeply dwelling within it, by remembrance. By receiving this tendency, it gives as a gift, to them who suffer the longing for The One Who is truly worthy to be desired, also the power for despising the body and to more easily enduring the pains[404]. This is for, through this suffering

[403] Like they who attach themselves to God by ceaselessly remembering God, they do not modify their cogitating power, likewise, they do not mortify their passionate power in the sense that they would lock it up within themselves, and make it unworking and motionless. But, from another point of view, this still is a mortification. This is for, they move their tendency and their work from the evil things towards the things which are conform to the love for God and fore the neighbor. Saint Gregory attributes two meanings, to mortification: the meaning of not tending towards evil things, and the meaning of total unworking. He admits the first kind of mortification, while rejecting the other one.

[404] In the passionate side there is a force that can become a force of love for God and for neighbor. The force of that love can become so great, so that he who has achieved it can place

side, by being they consumed, up to the peak, by the love for God, and by being they somehow estranged from their body, they are imparted, through prayer and love, with the godlike Ghost, and by that they continue to feel the passions only in order to judge them[405].

24. But what to write more on these? It is obvious to everyone, despite not being clear to this wiseman too, that we have been commanded to crucify our body with its passions and lusts (Gal. 5: 24), and not to commit suicide by killing all the work of our soul and all the power of our soul, but, on one hand, to liberate ourselves from all the lusts and form all the evil deed, and we to make definitive our running away from those, and on the other hand, we to make ourselves men of the lusts of the Ghost, as Daniel (Dan. 5: 23), by living and by moving ourselves within them with a consummate thought and manly walking ever ahead as Lot who left Sodom. This is for, by walking ever ahead, and by remaining unmoved towards the things from before, he kept himself alive, while his wife, turning herself backwards, she died.

I am reckoning, therefore, that we have shown enough, the fact that the passionate ones they keep alive and working the passionate side of their soul, and they do not mortify it.

25. But let now see how this philosopher, despite using the whole his smartness against the introductory explanation to prayer, as formulated by Pious Nicephorus, he still was unable to do anything but to calumniate, to crook them up, and to gossip them, and so he damaged himself and his words, through these calumnies, and not on that Pious. In the first place, when starting, he uses against that man the lie that he was the first to compose such explanations, which he called, mockingly, inspirations (εισπνοες). This is because, many years before Nicephorus, these aspects were explained by other spiritual men, and with almost the same ideas and words and in the writings of all the holy fathers, one can find many words testifying about these aspects. So is the word of him who composed to us, by words, the spiritual *Ladder*: "Let the

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it above what the body likes, and even above his earthly life, in order to gain a deified and eternal life.

[405] Consumed by the love for God and estranged from their body, they who live in prayer and in continual appeasing, they still feel the sufferings of their bodies, but only in order they to judge those suffering whether those sufferings aren't totally clean, or in order they to realize that they haven't reached yet, the eternal happiness of the future life.

memory of Jesus stuck with your breath, and then you will now the benefit of the quietude (hesychia)"[406].

According to the philosopher, because that Pious says: "Force your mind to enter your heart, together with the inhaled air", namely to attach itself to this one and to look within your heart (and in this he follows to Great Makarios who says: "The heart masters the whole organism and when the grace takes the stretches of the heart into his mastery, the grace will master upon all limbs and thoughts; therefore, one must look over there, if the grace has written the laws of the Ghost") – for the Pious co-speaks, therefore, in all aspects, with these great fathers, while the philosopher gossips though calumny. Ad by separating the words 'force" form the word "mind", it ties it on the "inhaled air". And thus crooking, in a calumnious mode, together with the words, the meanings too, then he blows, powerfully, against the forced inhaling, showing that those are totally absurd.

That one, again, by calling as mind the works of the mind and, by saying that is necessary that these works - because of being overflowed outwardly by senses – they must be brought back, so that they to occupy themselves with the prayer to come back as well, this philosopher again calumniates the Pious for he speaks about the being of the mind. And so on, the philosopher imagined that he could use many quotes against the pious words.

26. And because we again clarify the truth, he has nothing left to say, except: "Let our words be teaching to them who will be struck by these absurd expressions".

But you, who teach things which you haven't understood – as somebody could tell to this teacher – have you been struck, or you haven't? If you have been stricken, how could you pretend to be a teacher in this regard, since you needed somebody to teach you, and since you have learnt the truth from us? And if you haven't been struck, how could you curse - because of something that is only an external expression to you – him who doesn't place in it any absurd meaning? And what are you cursing him for: not because he said it wrongly, but because he cogitates it wrongly? And if that one wronged in both ways, how comes that you, who are his accuser, by going around the meaning, you have started only against what is

[406] *The Ladder*, XXVII; G.P. 88: 1112 C.

external expression? You had to, therefore, if you guarded yourself against the mistake form the words, and if you taught others how to guard themselves too, you to praise the meaning and the author of the meaning and to make yourself not an accuser of those words, but an explainer. This is because, if somebody things that he expresses what is in the external words, will he reckon that him who commands the mortification of the body he teaches the people to kill themselves, will he get that one out – if not changing his mind – from the condemnation of the faithless ones? I reckon that he won't.

But what can you do when Basil the Great – I to use an example close to the aspect you condemn – he says that the mind must be overflowed outside and to be again gathered? Do you suspect him of evil, as one who says that the unmovable being of the mind must be overflowed, and because he says that the one that never forsakes on itself, must be gathered, or will you understand that he calls as mind the works of the mind which are in motion, whatever they would be?

27. But the philosopher, because of being forbidden to accuse on the basis of the external words, by our arguments which exposed him, he decided to wholly rush against the meaning, and by directing his fight against the things we wrote in the defense of that pious man, he hasn't forgotten, either this time, about his calumnious craftsmanship, or, better said, he hasn't been able to. This is because, how could he contradict the uncontradictable affirmations, due to the truth from within them, and to accuse them of the heresy's sin, without cover them up in calumnies?

So, we, by saying that the heart is a bodily organ of the mind, according to Great Makarios, from whom we quoted there the words which shows that[407], the philosopher, by overlooking the word "bodily" and by quoting the godlike Gregory of Nyssa who says that "the being of the mind mixes itself with the thin and luminous element of the sensitive nature"[408], the philosopher concludes that Saint Gregory says that it uses this element as a prime organ, and, inconsequently, he rushes upon our sayings, by affirming that our sayings would be contrary to what the saint says, once we argue that the heart, and not that

[407] See *Word II from the First Ones*, at Fr. D. Stăniloae, *The Life and the Teaching of Saint Gregory Palamas*, p. IV.
[408] *About the Creation of the Man* 8; G.P. 44: 145 C.

luminous element, it is the first organ of the mind. But if you added, oh, you the sophist, the word "bodily", as we said, you would forsake the opposition you uphold, and you would see the saints co-speaking amongst themselves, and us together with them, for we are taught by them. Isn't a body, the luminous element of the human feeling?

28. But the philosopher contrived another contradiction too, between our words and the sayings of Gregory of Nyssa. This is because we do not say that the heart is an organ of the organs from within body, and so the mind, through the heart, it uses the body as an organ, the philosopher says that we affirm that it is known the union between mind and body, while Gregory of Nyssa declares it as not-understood. But what is when Gregory of Nyssa says that the sensitiveness is united with the power of growth that stays in the middle between the being of the mind and that one that is more material, and then that there takes place the mixing of the mind with the thinner part of the sensitiveness[409], for the mind uses that as a prime organ and through it the body too? Didn't he do more than we did, and much more than us, as cognoscible and expressible the mode of the union between mind and body? How can the philosopher say, then, that this union is not-understood and untold? Do you reckon, into your wisdom, that he contradicts himself, as well? And how won't be him like you are, if you reckon that he follows you? But I reckon that we can talk about a touching (επαφην) between these ones, and about using (of the body by the soul) and about mixing (with one another). What is, though, and what it is done like, this connection between a mental nature and a bodily nature – or a body -, it remains, by and large, to all people, as a not-understood thing. So, the fathers agree to one another and we agree them.

But you, the philosopher, you who rejoice of contradictions, naturally, you want to believe that the fathers too, they contradict each other. That's why you resist us too, for we show the fathers as agreeing to one another.

29. This is for, the Great Makarios, by being him taught by the work of the grace, and him by teaching us that that the mind and all the thoughts of the soul are within heart as into an organ, and Gregory of Nyssa teaching us that the mind, as incorporeal, it isn't inside the body, we, by putting these

[409] *Ibid*.

affirmations together, though the seemingly differ from one another, and we, by showing that they aren't actually opposed to one another, we say that though the mind isn't inside, for it is immaterial, according to Gregory of Nyssa, we say too that the mind is inside too, but not outside the body, for the mind is united with the body and for the mind uses the heart in an untold manner, for the heart is the prime bodily organ, according to Makarios the Great. So, because, from a point of view, that one says that the mind isn't inside, and because, from another point of view, this one says that the mind is inside, we still reckon that they do not differ in anything. This is for, neither him who says that the Godhead isn't in space, he doesn't oppose him who says that the Word of God dwelled yore inside the virginal and all-righteous womb, as One Who united Himself there, above word, with our dough, for His untold love for people[410].

30. But you, for we hurry up to show that those two don't differ, you hurry up to show that we differ from them, though, about such things as how the mind is united with the body, where are the imagination and the judgment, what place the memory has, whether there is within body an essential passion and somehow leading, and where it has the blood its beginning from, and whether each juice is unmixed, and which of the entrails (glands) are used as a vessel, and all the other aspects related to them, everyone are allowed to say what they reckon, because all of them say verisimilar things; likewise, anyone can say what he reckons about the movement or about the stillness of the stars, about the nature and the size of each of them,

[410] The whole content of the present treaty belonging to Saint Gregory Palamas, it tackles with the problem of the union between soul and body. He affirms this union, by reckoning the passionate side as being somehow common both to soul and body. Barlaam wants to weaken this connection, in order him to be able to reject the repercussion of the mind's closeness to God, upon the body, and therefore the sanctification of the body. In this sense, he would want to oppose Saint Gregory of Nyssa too, to the affirmations made by *Palamas in his Treaty II* from the *First Triad*. After he opposed that one's declaration that the soul isn't inside body, now he is opposing that one's declaration that that union is non-understood (Saint Gregory of Nyssa, *quoted work*, 15; G.P. 44: 177 B), as also that declaration that the mind is united with the body through a thinner sensitiveness. Saint Gregory Palamas is showing that, actually, neither Saint Gregory of Nyssa doesn't contest the union between soul and body and a certain possibility of knowing and of expressing this union. Saint Gregory Palamas reconciles the apparent contradictory affirmations of Saint Gregory of Nyssa and of Makarios the Great, concerning the presence of the soul within body. This is for, on one hand, the soul is within body, while, on the other hand, the soul isn't within body, by being present differently than a material element.

about everything that hasn't been yet clearly revealed to us by the Ghost, the Only One Who knows the truth that crosses through all of them.

So, even if you are in contradiction with the godlike and wise Gregory of Nyssa, you won't necessarily need to start this against us. Think at how many tell you that the sky is a sphere and they speak about the axes of the stars, though the Great Basil doesn't say that. It seems that you would declare, all of them, as opposed to the fathers, as you did to us. But yourself will be exposed as not knowing the truth, related to which we must follow the fathers. And it seems to me that you do not even thing at that truth, and you do not discern that truth from what is unnecessary. That's why, by opposing yourself in those which lead us towards the happy life, and them who aim to achieve the happy life, you claim from them an exact confession in things which do not lead to that happiness[411].

That's why, by crossing over his calumnies, in what he has been saying against us, let turn the work to the more necessary aspects.

[411] Saint Basil the Great, *Hexaemeron* I: 11; G.P. 29: 25 BC. This attitude of letting to the latitude of the science to find out the truth regarding the nature, it has always been characteristic to the Easter Christendom, which hasn't recorded any case of stopping some scholar to proclaim the result of his research in things which aren't related to the truth of the faith, or to the teachings about salvation.

Of Saint Gregory Palamas

Words for Them Who
Appease Themselves Piously.

The Third Word from the Last Ones.

About the Holy Light.

1. He who has described the prayer of the mind like that, against them who dedicated themselves to it, he claims to teach also about the holy light, them who see it. And he does that while himself is blind, a thing that he just doesn't deny. He affirms that they are wrong, they who say that is light what, because of being him blind, he doesn't see it; and he says that is wrong, not only certain persons from the present time, or amongst those who were known for the cleanness of their life and for the heigh of their godlike sight (contemplation), but he says that even about the venerated saints from old. You are going to see that a little further. Actually, they who heard him speaking such things, and who were hurt, as it is natural to them be, by the size of this new calumny, and because they weren't able to cross silently over such an obvious blasphemy against the holy fathers, and because of even fearing not to be themselves partakers to this hatred against the holy fathers, by keeping their silence regarding it – the reason why we too have been urged to write these – they asked him: "What has happened to you that you have started speaking about the mysterious holy sights, which you won't easily understand even when you hear speaking about those sights, them who experienced them, because of being you unintroduced and blind regarding those sights?". And him, by not being able to deny his nescience and his inexperience, which are obvious to everyone, he answered that there isn't anything of extraordinary, if, while

being blind, one holds the hand of one who sees, and so he will become, as well, a righteous guide to other blind people who, at their turn, they hold his hand. He reckons thus, that through the skillfulness of his word, and through dialectical aphorisms, he can escape the word of the Gospel that says something totally opposite top his affirmations: "If blind guides a blind, they will both fall into pit". "I, though, says this blind, who reckons about himself to be blind and the guide of the blinds, I can follow them who see".

But who amongst blind ones cannot do that? Only him who had both his legs amputated and both his hands amputated, and who is totally weak, only him won't be able to hold you hand and to follow you, and one like that won't even need your help, because of being him confined to the bed. But him who has healthy legs and hands, why, oh, you who love the blind people, why that one would follow you rather than to follow him who can see? So, you seem like one who steals a foggy sight, or, better said, you look like one who doesn't feel his total blindness regarding these things, though you say that you feel it, because you cannot contradict them who see that you are blind. For, fi you felt it, how could you claim to be the guide of the other blind ones? Be, therefore, like the blind from the Gospel who, because he wasn't seeing well, due to his lack of faith, he was saying that he was "seeing the people like some walking trees" (Mk. 8: 24). If you see like that too, and you aren't totally blind, of course that, when you look at the solar disk and when you tell other what the solar disk is like, your listeners will find out, from you, that the great illuminator, the eye of the day, that is wholly luminous light, it is – according to you – a dark thing. This is because, by overwhelming the power of the eyes which have clean sight, the solar rays seem to come like mixed with darkness, even to them who have their sight healthy, who could not see except darkness, not even mixed with light, he who attempts to look at the son with a foggy sight? Thus, it is not only laughable, but it is even worthy of mockery, the attempt of the blind to teach others about light.

2. But let's unveil the precipice of the cogitation of our philosopher; a precipice which, though he has covered it with a parable, he has rather unveiled it than he has hide it. So, the philosopher says that blind, namely unskilled, are everyone, without exception: both us and the saints, whom he contradicted in an obvious manner; and he differs from blind,

namely from unskilled, only inasmuch as he is a philosopher. In this quality of his, he would be the only one knowing the rationalities of the things and the thinking of the scholars, and so he can follow them and he can guide those who follow him[412].

But who is like that, oh, you the philosopher, he isn't blind; this is for he follows then who guide him towards sight, namely towards the true knowledge as you say; but this means that he sees. And if he followed without seeing, how could him guarantee to others who followed him, the sight? Behold that you are in contradiction with yourself, because of saying here that you are blind and there that you aren't. Actually, if the knowledge is, according to you, the only intelligible light (known with the mind = νοητον φως), and for this affirmation you also have been undertaking these fights, and, on the other hand, if you have the knowledge of the scholars, as yourself confess, how will you be able to still say that you are blind and unilluminated? If, then, someone cannot be illuminated otherwise except you have been illuminated and as you are illuminating, as yourself keep saying it and in many placed, then neither the Great Dionysus, whom you reckon that you know how to follow, he wasn't illuminated like this and he doesn't illuminate like this either. This is because, according to you, he didn't know except that: to follow them who know. But neither those ones were able of something else, but they were like you are.

Behold what chain of blind people you offer us by your words; blind people who guide on one another towards sight, while they still remain blind. This was done by other too, arguing that they would follow the Scriptures. But they were exposed by them who truly follow the Scriptures, namely that those were lying to themselves and they were lying regarding the Scriptures too.

3. And if somebody analyzes the way you follow to the saints, he will call you not only as blind, but also as deaf. This is because, behold, Dionysos the Great says, limpidly, as we showed also in our "Word about the Savior Knowledge", that "our likeness and union with God is committed only by keeping

[412] Barlaam denies any other knowledge about God except the rational knowledge about God. If it is so, only him will differ from the blind, in his quality as philosopher.

the commandments"[413]. But you say, equally limpidly, that that isn't committed only through those, because him who keep these ones is only half cleaned; and even that, with difficulty. Behold what you are stepping on his traces like![414]

And Saint Gregory of Nyssa teaches us, at his turn, that the wisdom from outside is baren and non-consummate and he asks us not to delay rejecting this stepmother, and to accept it only as long as "we see that we are at an unaccomplished age, because of being shameful, after that, to call us as sons of this barren by nature" wisdom[415]. But you say that is very beneficial and totally necessary us to remain attach to it for the whole our life and to be proud with it. And you do not even shy to gather other declarations of that one, in order you to be able to convince that the natural knowledge occasions the full savior cleanness. Behold how you are the only one of all who observes exactly what the saints say!

Finally, Basil the Great limpidly says that "there is not impediment against achieving the promises happiness, not knowing the truth about heavens, about earth, and about the elements composing them"[416]. But you say that this truth is savior, and if somebody doesn't shape his mind by knowing the truth which all things can be seen through, he cannot reach consummation. Oh, if only somebody knew this truth, in order us to speak about what is impossible to reach![417] This is for the knowledge of everything, it is only in God Who says to Job: "Tell me, if you have knowledge, where have the pillars of the earth stuck, which are the springs of the sea, and what large is the width under the sky?) (Job 38: 4, 6, 16, 18). But you think that you are the only ones who knows everything and who possesses the consummation, without having your mind shaped through

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[413] In *The Word I of the Last Ones* (Ed. Hristou, vol. I, p. 465 and the followings); Dionysus the Areopagite, *About the Chruchly Hierarchy* 2; G.P. 3: 392 A.

[414] Barlaam doesn't pay too much attention to fulfilling the moral commandments in man's cleanness. He attributed the main role in that - if not unique – to the philosophical speculation.

[415] *About the Life of Moses* 2; G.P. 44: 329 B.

[416] *Word at Psalm 14*; G.P. 29: 256 C.

[417] Saint Gregory Palamas admits the importance of the knowledge of the creatures, in order they to be elevated to the knowledge of God, when through creatures is known God in His quality as creator and upholder or all things cause, namely when one doesn't remain only to knowing the creatures as opaque and separated things, and without a foundation of theirs into the common and transparent fund of the divine transcendence. This knowledge of the godlike rationalities within world, that is called as natural contemplation, it is reckoned, in the eastern spirituality, as the second step of the spiritual ascension of the man towards God.

this truth, but through those belonging to Aristotle, to Plato, to Euclid, or to Ptolemais, and to other like them. That's why, you reckon as seers of God rather the astrologists and the physiologists, than those who really were so; and this because they would have occupied their rationality, healthily, with the truth about the things, and by gathering that truth, you say that they have reached angelic cogitations. And by saying all of these things, you reckon that you follow, in a sure manner, to Dionysus, of God speaker, and you dare to claim, because of that, to be our undeceiving adviser.

4. But let not praise the crooked that he is straight; this is because, they who see him crooked, he won't be able to convince them that he is straight, and he won't deceive them, even if he deceives on himself. Neither let him lie to them who believer rightly and whop follow, identically, to the speakers about God. This is because of not reaching any result, especially because of being about things which nobody on earth, not even they who receive the grace of the Gospel, couldn't explain those things without mistaking. Who, call it Christina, or Scythe, or Persian, or Hindu, who doesn't know today that God isn't anything from the created or submitted to senses realities? This is for, as at the second coming of the Lord, the grace of the resurrection and of the immortality won't comprise only them who believed in Him but, as the Gospel tells us, everyone will resurrect, though not everyone will rejoice the things promised after resurrection – likewise now, in the time after the first coming, though not everyone have received the Gospel of Christ, everyone are influenced, without knowing it, by the abundance of Hid grace, so that they confess an uncreated God Who is everyone's Creator. If you asked the Parthian, the Persian, the Sarmat, you would immediately hear that word of Abraham: "I worship a God of the heavens". This wouldn't be said by Ptolemais, neither by Plutarch, not by Marin from Tyr, they who are wise, according to you, and who cultivated their minds with the truth related to the cycles, epicycles, and with the spheres of the sky. Neither will that be told by Aristotle, or by Plato, who declare the stars as bodies of the deities; neither they who say that the horses of the deities jump as much as one can see with the eye, while looking, from a height, at the darken sea.

5. All the people, therefore, today know that through "the light that lighten into darkness" (Jn. 1: 5), better that those who

were yore admired for their wisdom, that God is above senses; and they do not admit, by any means, that God to be characterized and represented in the image of the things. How dare you, then, to throw such a great reproach upon the disciples of the Gospel, them who have heard, with their ear, the words taught by God, and who have been taught through mouths strengthened by the tongues of fire of the Ghost; them who not angel, neither man, but the Lord Himself taught them through His all-extolled mouth? "This if for, The One Son Who is in the bosom of the Father, That One said" (Jn. 1: 18). How dares you tell them who have been chosen from all nations, "the holy nation" (1 Pt. 2: 2), to the Church of God, that they reckon the being of God as sensitive, having image, volume, and quality, and being mixed as the light with the air, which would receive an emanation from it and which would circumscribe, partially and sensitively, this light?[418] Didn't you think, by judging like so, why someone wouldn't declare the sun as God, if he had such an opinion about God? Or, why they would insist to run away from feeling other things, if they reckoned God as submitted to senses? Finally, why those whoa re gossiped by you, more than everyone, why they disregard the sensitive pleasures? This is for, to them who are slaved to their stomach, their belly is their sensitive god (Phil. 3: 18); and they who love the money and whoa re greedy, they fund up a new worshipping of idols. And they cannot believe to Christ, according to the evangelical word, they who receive glory from people and who do not search only for the glory from God (Jn. 5: 14). But they who despise all the things, and who do that for God Who is above all things, don't they show by deeds that they truly worship God Who is beyond all realities? And if they advice other too, to forsake the material things because of them removing the glory from God, isn't it appropriate to rather listen to them, instead of gossiping them by saying that they do not have a right idea about God?[419]

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[418] Saint Gregory Palamas rejects here the affirmation that the godlike light seen by hesychasts, during the prayer of the mind, it would be reckoned by hesychasts as the being of God, while he rejects, on the other hand, the affirmation that that light could be a sensitive light, or an emanation from the being of Gods, one that can be mixed with the air, and the air could circumscribe it spatially. This would be a real pantheism, or an identification of the creature to God, which Saint Gregory Palamas rejects it assertively.

[419] Saint Gregory Palamas brings a series of practical argument against the accusation presented above. If the hesychast reckoned God as sensitive, namely one with the things, why

6. What you are saying, at the end of this much-speaking against these men, it limpidly exposes your willing calumny against them. "Now, you say, let's talk about the so-called, by some people, as hypostatized light (περι του ενυ ποστά, λεγονεμον φοτοσ), without presenting, in advance, our opinion. This is because they say that what they see it is an intelligible light (νοετον φωσ) and immaterial in own hypostasis (εν ιδια υποστάσει). The gossip has been mixed, so, here too. This is for, there is seen a light in hypostasis, it is said by Makarios the Great too[420]; and the much knowledgeable into the godlike realities Maximos[421], and others like him, they spoke relatedly. No one speaks about a light in own hypostasis (εν ιδία υποστάσει). Regardless, though he doesn't say thin either, without mixing in gossip, he confesses that those reckon this light as "intelligible and immaterial". But that what is intelligible and immaterial, that isn't submitted to senses; neither in sensitive mode, symbolically. But then, how could he have said, about them, at the beginning, that they declare the being of God as sensitive light, mixed with the air and circumscribed by air, and having image (σχημα), quality, and volume, which are signs characteristic to the sensitive light? Actually, those ones call the light of the grace as intelligible, but neither this in a proper meaning. This is for, they reckon the light of the grace as above-mind, occurring within mind only through the power of the Ghost, while any mind's works cease[422]. Neither some of them call that light as being, or as emanation from God, in the sense the philosopher thinks. And if somebody deduced something like that, cunningly, by using

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would they avoid to see the things and to attach themselves, through pleasures, to things? This is because, if that was the case, any of the things would be God.

[420] *About the Liberty of the Mind* 22; G.P. 34: 956 A, where it is said: "hypostatical light" (υποστατιχον φωσ). But by that, Makarios understood the hypostatized light of the godlike persons (Hristou, *quoted work*, p. 544, note no. 1)

[421] Saint Maximos speaks about the "hypostatical illumination", in: *Quaest. ad Thalasium* 61, scholium no. 16; G.P. 90: 644 D.

[422] By this, Saint Gregory Palamas highlights the fact that that light, though it is called by hesychasts as "intelligible", they call it like that only in order to show that that light isn't submitted to the senses (it isn't sensitive light), Still, that light isn't known through, or produces by the powers of the mind. This is for, that light occurs within mind exclusively through the power of the grace, when ceases any natural understanding work, or of the mind, it ceases. That light is, therefore, transcendent, totally different from any light that falls under senses, or that is unveiled as an intellectual content of natural cogitation. So, that light isn't only supra-sensitive, but it is supra-intelligible too.

like an example, this light, of course that wouldn't be a proof that the hesychasts say that, but himself says it. Saying about hesychasts, that they declare that light as above not only to senses, but also to mind, and that the being of God is above that light too, and that they reckon this light as sensitive and seen, isn't that above any gossip?

7. But what says, in continuation, this calumniator of the illuminated and above understanding ones? "If the mental and immaterial light that those ones speak about, they want to be God Himself Who is above being, but they preserve His trait as unseen and untouched through any of the senses, what they say that they see, it must be reckon as being an angel, or itself the being of the mind, which, by being cleaned of passion and of nescience, it sees on itself and into itself, as in a proper way on God. And if they affirm that that light is one of these, they judge very correctly, and we must admit that they are in accord with the Christian tradition. But if they say, though, that there isn't either the being above-being, nor angel, neither the mind itself, but they say that the mind looks at that light as at another hypostasis, in this case I won't know what that light could be, but I know that there isn't such thing"[423].

You think, in your arrogance that despises the people, that there would be such a man to admit some intelligible light (νοητον φως) in won hypostasis (self-subsistent = εν ιδια υποστάσει), which not being either God or angel, nor human mind? neither with the help of the imagination, someone couldn't imagine an intelligible light (known with the mind), in own hypostasis (self-subsistent), except the Three Ones[424]. But, lets admit that this thing would be impossible. Let's admit that someone amongst hesychasts said that to your wisdom. I do not

[423] Barlaam didn't admit except the being of God, that isn't accessible except to a deductive speculation, or only the creatures. He didn't admit the energies or the works of God as means of God's entering in a real connection with us. Consequently, according to Barlaam, the light which the hesychasts affirmed that they saw it, if it was not the being od God, it could not be but the being of an angel, or the itself mind's being. In the last case, one would admit that God is seen in it as in His own image, namely analogically.

[424] A misunderstanding od Barlaam came from the fact that he reckoned the light that he said the hesychasts saw it, as it would be self-subsistent, or it would exist in an own hypostasis. But light, in a proper meaning, it is only the godlike being, the angel, or the human mind, said Barlaam. Saint Gregory Palamas agreed him. But he mentioned that, no one amongst hesychasts affirmed that the light they saw it would exist in an own hypostasis, or it would have self-subsistence. That light has its subsistence in God, namely it exists in the "hypostasis" (godlike) or, better said, in the Three godlike Hypostases.

know who could be that one. You only tall us that he is amongst the untaught ones. And that, that one couldn't explain you well, and I rather believe that, or he told you what himself cannot understand well – this can be too, because not all of them possess the knowledge. Didn't you ought, to inform yourself from them who have the gifts of the discernment, in order you to find out from them, as much as possible, what is with this seeing of that light, instead you gossiping them who are full with God, as they would have been some insane people, and you to suffer what Paul says towards Corinthians: "If somebody who is untaught of unbeliever, enters at you, and he doesn't hear them who can interpret, he will say that you are crazy" (1 Cor. 14: 23). But that has happened to you too, you monk and philosopher, like it happens to the untaught and to the unbeliever.

And if not only one, not a few of them, but even all of told you said so, that wouldn't justify you what you said about your many calumnious affirmations, namely: "I know this light doesn't exist". This is because everybody would agree your saying that a light that is self-subsistent (in own hypostasis), that is neither God, nor angel or man, it doesn't exist. And, in the same time, everyone would realize that, if somebody claims se sees an intelligible self-subsistent light (in own hypostasis), that one affirms that he would see something of The Tree Ones; and, by affirming that, he cogitates very correctly, as yourself admitted it. And then, whom are your mockery and calumnies - from your many books - directed at? Aren't they aiming to them whom you say about, very correctly, that they judge very rightly, while you still don't admit your calumny?

8. I am not saying that those ones cogitate at that light similarly as you do, or that they theologize as you do. This is for they cogitate and theologize superiorly to you, and they are so above to your calumnies and reproaches.

You say about them: "If they call that intelligible light as God, but they still preserve the God's attribute as unseen and as untouchable by any of the senses, they say well". But they reckon the being of God even above the impossibility of being touched by any of the senses; this is for not only God is above the existing realities (the created realities), but also Supra-God (υπέρθεος); and the heigh of Him Who is beyond and Who

exceeds any limit which can cogitated with the mind[425] it isn't only above any affirmation, but it is also above any negation. The persistent light seen by the saints, in a spiritual manner, it is subsistent into hypostasis (φος ενυποστάτως), as themselves confess it, as one that exists and that isn't only something symbolical, as there would be the fantoms imagined according to the random circumstances. They know by experience, that there are an immaterial and a godlike illumination and grace, a light that is seen in an unseen manner, and that is understood in an unknown manner[426]. But what is that, they do not know to tell you.

9. You find out, with the methods of the definition, of the analysis, and of the division, and you deign to teach us too, us who do not know[427]. The being of God is not (that light); this is because the being is inaccessible and unimpartable. Angel it is not, for it bears mastery traits[428]. Sometimes it elevates you out of your body, or it doesn't take you without your body, in order to elevate you on untold peaks; some other time it transforms the body too, by adapting the body to itself that light, and it communicates to the body too its own shininess, as once was seen Great Arsenius during appeasement[429], or Stephan when he was stoned to death (Acts 6: 15), or Moses when he

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[425] We are here in full apophatic theology in the sense given to it by Dionysus the Areopagite. (*About the Mystical Theology* 1: 1 and 5; G.P. 3: 997 A and 1048 B). The being of God is reckoned by Saint Gregory Palamas, and by hesychasts, by its transcendence, at the extreme opposite to its identification to the creation, identification which they were accused of. The being of God not only that is invisible and inaccessible to the senses, but it is even above that invisibility and inaccessibility. The being of God is a top beyond any of the sensitive or thoughts tops. The being of God is beyond not only anything one could say affirmatively, but it is also beyond anything that one could say negatively about it. The being of God is above the meaning of the words: being, existence, kindness, and also above the words which are opposite to these. God isn't either existence or inexistence; God is above word, but we neither can renounce to speaking about Him. The fact that God is beyond any affirmation or negation, it doesn't make impossible a connection of His with us. He communicates, on Himself, to us, in a light which we can perceive but we cannot explain it.

[426] "Illumination seen in an unseen manner and understood in a non-understood manner". Only the contradictory (dialectical) speaking can express this experience.

[427] These are the methods of the scholastic theology, which do not have entrance to God Who is above affirmations and negations.

[428] From the light seen in an unsee manner, there irradiates an absolute authority. And it even has in itself something that makes Christ felt (by him who sees the light, E. l. t.'s n.), our Lord and Master. That light is experienced as the light of the Person of God, or of Christ. It is like the human person is felt in the light or in the evidence endowed with will, that irradiates out of the human person.

[429] *Paterikon*, Arsenius: 42; G.P. 65: 108 A.

descended from the mountain (Exod. 34: 35). Therefore, by deifying the body too, it is seen – oh, wonder! – by the bodily eyes too. Some other times, again, it speaks him who sees it and it utters untold words, as it spoke to godlike Paul (2 Cor. 12: 4)[430] "This is for, he Who is according to His being from age to age, unseen to everyone and non-comprised to all, He descends from his height in order to match, to some extent, within our nature", as says Gregory the Speaker about God[431]. Then, he who has been found worthy of that light, by gathering himself within himself, he always turns in his mind the same name which the Jews gave it to the bread descended from above, calling it as *manna* (Exod. 16: 14 and the followings): What is this? This is the name they give to that light. If you can say more, say it! But let's turn to the followings.

10. You say that those ones would cogitate rightly also in the case they reckoned that light as an angel. But those would never call that light as angel. This is because they know, by being taught by the words of the fathers, that the seeing of the angels takes place differently and according to them who see the angels. The seeing of the angels can take place either in the thickness of the substance (εν παχὐτητι ουσίας), that one that falls under senses too, and it is not totally unseen either by them who are passionate or inexperienced; or it can take place in the thinness of the substance which can be seen, to some extent, by the soul too; or it takes place in true sight (contemplation), which are found worthy of, only them who see spiritually through cleanness. But you, because of not being introduced in discerning these kinds, you say that even the angels cannot see one another, and you reckon them as unseen not due to their incorporeality, but because of their being; and amongst rows, you place the seers of God (θεόπτας) in the same row with the female donkey of Barlaam, for it was written about that donkey that it saw an angel too (Num. 22: 25).

11. Again, you will declare the mind as God seer, if the mind doesn't look as at another hypostasis, but at itself, and in itself, as in an own image: at God. – when the mind has been cleaned out of passions and of nescience. And you reckon that

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[430] Saint Simeon the New Theologian often presents in his "Hymns of the Godlike Love", that light that he sees it as talking to him (e. g. Hymns 18, editor J. Koder, *Hymnes*, tome III, p. 285). Saint Gregory Palamas is influenced by Saint Simeon. In that light that speaks, there is Christ Himself.

[431] *Word* no. 45: 11; G.P. 36: 637 B.

they are in according to the Christian tradition, them who say that they see, thus, as light, the itself being of the mind. But those know that the mind that is cleaned and illuminated and it has become obviously partaker to the grace of God, it is found worthy of other mysterious and above-nature sights[432], as we have shown before. And if the mind sees itself too, it will be right to say that the mind see itself as something else, but it doesn't look at something else and it doesn't see only its own image, but it sees the shininess of God imprinted by grace in the own image (εμμορφωθεισαν), a shininess that completes the power of the mind to surpass on itself, and it consummates the union with the highest and above union realities. This is for, through it, the mind sees God into the Ghost, even better that it can see Him as man[433]. And the fact that you know these things, it isn't unusual, since those too, they won't wonder less, if you know the things happening to them, you who do not admit anything above knowledge.

According to that, you say that the mind becomes seer of God when it has been cleaned up not only of passions, but also of nescience. But those ones, they do not say a word about the "cleaning of nescience", which you deem it as necessary. But, by cleaning themselves of the evil passions and by exceeding any knowledge through perseverant and immaterial prayer, they will be found worthy of seeing God, as ones who do not let themselves being deceived by such reasonings, and who do not stop talking heed at themselves, as ones who do not run for gathering, zealously, reasonings and teachings and to find out what each one teaches, be it Scythian, or Persian, or Egyptian,

[432] Barlaam admitted only the possibility the mind "sees" itself, namely of knowing on itself, and, by analogy, to know God. Saint Gregory Palamas, according to the entire eastern tradition, he reckons that through mind, a mind that has become transparent through cleanness, the man sees, in a real manner, the uncreated energy that irradiates out of God. Better said, the mind has the emotional proof, namely the „understanding" feeling of the work. Or of the working presence of God.

[433] While Barlaam locked up the mind in its own sight, Palamas saw in mind the shininess of God Who has take image within mind; the mind saw itself too, or itself the mind saw itself, but also through the Ghost, and not through the mind's simple natural sight; he saw in it also the shininess of God completing the mind and consummating the mind's union with God. It saw itself in the happiest communion. One could say that the mind that has reached the capability of fully seeing on itself and of being happy in this sight, it doesn't see itself as separated from God Who is the mod completer communion partner. Actually, like the man knows himself much better when sees himself in communion with another person, likewise, but endlessly happier and fuller he sees himself in communion with God.

on the purpose of this cleaning up of nescience. This is because they know, with certitude, that this nescience does not impede the seeing of God[434]. If, as you say, only the keeping of the commandments produces the cleaning of passions, and only that makes us, according to the promise of God, worthy of the presence, of the dwelling, and of His showing within us, won't be an obvious mistake the adding you are speaking about, namely this cleaning that you call it as cleaning of nescience? But, as we showed extensively, in the "Words" from before, the cleaning of this nescience means abolishing the true knowledge[435].

12. But now we have to turn ourselves back to what the philosopher says, in continuation, against them ho appease themselves (against hesychasts). Actually, by exposing him that he slanders them, it was limpidly shown, also, the fact that he wages war against himself, by tipping over the contrivances of his own cogitation, and so he rather combats on himself than those ones. Still, because he reckons that he writes against our people, let's see what has he written? "The cause, he says, which started from, they who are accused, it is the fact that they reckon the being of God, or the emanation out of God's being, as a sensitive light. And this opinion comes to them from the fact that they reckons that most of the sights and of the unveiling which the saints had, in a mysterious way, as mentioned in the Scripture, those sight and unveiling took place into light and through light; and the proof that they understand so, the being of God, it is the fact that they reckon as seeing virtue (contemplative) and as seer man (contemplative =

[434] Here, Saint Gregory Palamas means, through knowledge, a theoretical, deductive, or from distance, knowledge about God.

[435] Consequent to the opinion that the knowledge through ideas it is the sole mode to "see" God, Barlaam gave the highest importance to the cleaning up of the philosophical nescience. Unlike him, the spiritual people reckon as means which they reach through at seeing God, meaning living in His presence and power, the cleaning of the evil passions and the prayer. Through these, they surpass any knowledge that only deductively knows about God, from distance. Barlaam reckons that the nescience consists of ignoring the philosophical, deductive knowledge of God, and he was asking for the cleaning up of philosophical nescience. Palamas, on the opposite, he reckons that losing this nescience means losing the true knowledge about God. This is the central point which Barlaam and Palamas clashed on, namely the recently then constituted scholasticism, with the eastern spiritual tradition, preserved here from the apostolical times, a tradition which, without refusing a knowledge about God through nature, it affirms that there is, above knowing God out of nature, also a knowledge about God through direct experience, and with that knowledge are imparted them who have their heart cleanness up of passions.

θεωρητιχον ανδρα) on him who is found worthy of such lights and he lives in communication with these lights.

But how – oh, you the wonderful one! – he who reckons the seer (the contemplative) as such, he still reckons that the being of God is such a luminous light? This is because no one amongst our people has defined the seer (the contemplative) as the ones who sees the being of God. If, therefore, the seer doesn't see the being of God and, on the other hand, those ones call, according to you, as seer, him who sees some kind of light, it will be obvious that those ones do not believe that that light, which the seer affirms that he sees it, it would be the being of God. Behold how easy one can reject the evilness, which tips over itself, not sparing even on itself, but always turning against itself, by the fact that it always is in contradiction with itself.

So proved, unwillingly, also the oldened in evilness old men, the innocence of Susanna. Though they were three in number, by being each one taken separately by the God guided wisdom of the boy Daniel, it is no wonder that they were in disaccord with one another. But how much the philosopher surpassed those old men because, while being only one, he cannot agree even with himself, despite he has placed in an order, through cogitation and writing, his calumnies.

13. And not only that. But the sign he gave at the beginning, against hesychasts, in order to prove them the most strayed amongst people, being shown, in the same time, as a proof of their right faith, he gave that sign against himself. And being done that, he let flowing, amongst his words, the gall of his pain from his soul. And what caused him his strong pain and unchained his fury against these men, it seems that it was the fact that they didn't deign to call him a seer too, neither on other from amongst them who occupy themselves with the teachings of the Hellenes, while they do not occupy themselves, at all, with the prayer, with the singing, with restraining from passions, and with the working of the virtues.

Infuriated, therefore, thus, and because of this reason, he hides his passion in the deep folds of his heart and he approaches the simple people, deceiving them, as yore the snake did to Eva. By doing so, he learns form some of them, firstly, some of the teachings of the fathers, and then he crooks those teachings with ill will. But because those ones do not listen to him, but they rather follow Him Who has made Himself, for us, the new Adam, he starts, in the first place

against them, and through them against all of them who embrace the quietude. And he doesn't even let non-condemned either those from before us, not even them declared as saints, by the Church; and he is even more intended against those ones, because they left in writing the sayings which bring the most decisive proof against his ideas. And in order his calumnies to be believed too, against them whom he spent his time pretending to learn from them, and by that against them too, he has shown in writing the teaching he learnt from those ones, before, as he said, to be in details analyzed by him, in order him to prove them as untrue. He gave his writings to us too.

But, in these writings we have found no interpretation or memory of the prophetic unveilings. And about the being of God, there has been not word too. But not the much-taught one gets close to God, but he who has cleaned up himself of passions, and who has attached himself, through perseverant and clean prayer, to God, and who reached through them to the full entrustment and to tasting the future goods, entrusting and tasting which, by honoring it with more godlike names, as much as possible, they called it as mysterious earnest[436]. But this one hasn't been satisfied only with the cunningness he has contrived against those ones, namely that hey affirm that not the sciences but the godlike Scripture it is totally useless and that they reckon as bad the knowledge about things, and they reckon the passions as devils united, in substance, with the soul, and so many other things like those[437]. So, he added also

[436] Palamas specified that the cleaning up of the real nescience about God, it is usually that achieved by working the virtues. On the opposite, the speculative knowledge which one can reach through philosophy, it is not the most appropriate knowledge about God, because of causing within us: the pride, the lack of humbleness - and those won't let us truly seeing our reality and the reality of God. They who clean themselves, they have a sight of God that is an earnest of the full sight in the future life. In this sight, there is a certitude of the presence of God (πληροφορία). The hesychasts lived in the certitude of the presence of God, and not in a speculation about God. In the writings received by Barlaam from hesychasts, it was told only about this entrustment (certitude) and about the fact that one can reach that certitude by cleaning himself of passion and by lengthy praying, and it wasn't about seeing the being of God, as Barlaam accused them. It seems to be about the writings of Gregory Sinaite.

[437] These things were affirmed by the Bogomils who were at that time called as Messalians, a name that is used also to call a similar current from the Centuries IV-V. Amongst the hesychasts monks there were hiding also some monks who interpreted the ascetic texts as the Messalians and the Bogomil did; it was about the newer texts composed in the spirit of Makarios the Great, and, by and large, it was about the ascetic writings which recommended to fight the demons and which affirmed that, at the end of the cleaning of passions, there will

the affirmations regarding the being of God. But starting to contrive this calumny too, against those men, he thought to present as worthy of being believed, this appalling contrivance of his calumny. And then he used the unveiling, through light, of the prophets and the claimed contradictions within them, contradictions which have never been affirmed until now, by anybody, except by this enemy of the unveiling of the prophets. Doubtlessly, we are not interested in the fact that, in these affirmations, he actually wages a war to himself. Let him hit and cut himself.

14. But after this battle through calumnies, he starts another one, striving to show that only the knowledge about creatures can be the light that one can see it with the mind[438]. From here it would come that everyone who didn't occupy themselves with Aristotle's teaching about nature, with Plato's theology, and with Ptolemais's astrology, they would be darken and unclean. That's why he rushed over, with reproaches and with ugly names, upon them who do not preach only the illumination through ideas. And he literally says: "But they with the inhalings of the air (εισπανόας) they say that there are two the lights shown by God to the mind of the pious ones: one is that of the knowledge, and another is subsistent in hypostasis (ενυπόστατον), which is shown especially them who reach further in inhalings"[439].

Let's see who are they whom he mocks with such names, as they would be some strayed ones. For, by describing them, one will be able to see that there is, in addition to knowledge, also a light that is much higher and much godlike that that one, a light that is unveiled only them who see through the Ghost; namely, not only them who are living today, but also to all the

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be a "sight" of the godlike light; they interpreted those affirmations in the sense that that light is the being of God and the demons are united, in substance with the soul. And some of them, by continuously repeating the Lord's Prayer (Our Father), they even reckoned as useless the reading of the Holy Scriptures (Jean Meyendorff, *quoted work*, pp. 23-24). Barlaam, knowing about this interpretation given by Bogomils, he attributed it, knowingly or unknowingly, to the hesychasts. But he was pushed to do that, but his scholastic conception that was opposed to any "seeing" or "feeling" of God.

[438] This is the scholastic teaching that Barlaam opposed it to the spiritual tradition of the Christendom from the beginning: there is not godlike light coming within soul; the sole light the mind is partaker to, it is the deductive knowledge about God, through creatures.

[439] The hesychasts didn't deny that there is also a light of the natural knowledge of the creatures. But, on the basis of the entire eastern tradition, they recognized also a light coming into the mind, in an unmediated manner, from God.

saints from all times. And the fact that the philosopher blames not only certain people amongst us, but he blames all of them, together, who embrace the sanctified life of the appeasement, this fact shows him to us, limpidly, as that one who, after he crooked and slandered, sophistically, the written teaching that comes to us from the fathers and it is praised by them who advanced into virtue and by the godlike men elevated before, from amongst us (teaching that has been proving, by experience, its benefit for the beginners), he goes even further and gives to all of us a name deduced out of it, and that word is used for slandering all of us, by and large[440].

15. But, because it happened also to many amongst the saints we venerate, who lived yore, to find out and to teach other about experiencing the grace's light, we too will present here, in accord to the evangelical commandments, as witness, those words belonging to the fathers, which comprise the testimony of those who were not quoted, as the Scripture shows us. By using the same mode here too, we are going to give those words of the fathers which are affirmed like written, similarly, by all the other fathers.

Therefore, Issac the faithful and trustworthy interpreter of these things, he says: "We have achieved two souly eyes, as our fathers say". Have your heard that all the fathers say that? "Two souly eyes the fathers say that we have. But we do not use their sight in the same way; with one we see the realities hidden into natures, namely the power and the wisdom of God and His Providence regarding us, understood out of the greatness of His governance; with the other eye we look at the glory of His holy nature, when God deigns to introduce us in the spiritual mysteries"[441]. For they are eyes, consequently, they see what it is luminous light; and due to the fact that we do not use their sight alike, there is a twofold seeing of the light: through one eye we see another light that that seen by us with the other eye. And what is each of these two lights, it showed us the godlike Issac himself. He called one of the two as the understanding of the power, of the wisdom, and of the Providence of God, shortly speaking: knowing the Creator, achieved out of creatures; the

[440] Barlaam, by interpreting in a manner characteristic to Bogomils or Messalians, the eastern spiritual tradition, he called all the monks who were practicing this tradition, as Messalians, and so he slandered all of them. This is because the first three treaties against them he entitled them, in the second wording: "Against Messalians".

[441] *Word no. 72*, ed. Teotochi, p. 281.

second one he called it the sight not of the godlike nature, and so the gossipers have nothing to argue with, but the sight of the glory of the nature of God, given by God to his disciples, and through His disciples to all of them who believe in Him and who prove their faith by deeds. These ones wanted to see this light too: "I want, Christ says to the Father, these ones to see My glory, which You gave it to Me, for You loved Me before the foundation of the world" (Jn. 17: 24); or: "Extol Me, Father, at You, with the glory that I had at You before the world existed" (Jn. 17: 5). So, He gave to the human nature too, the glory of the godhead, but not the nature of the godhead. Something else is, therefore, the nature of God, and something else is His glory, though they are unseparated from one another[442].

But, despite the glory is something else than the godlike nature, the glory cannot be counted amongst those which are under time. This is for, the glory isn't something, but it is in the sense of exceeding anything that exists (ουχ ουσα χαθ υπεροχην). On the other hand, itself the godlike nature exists, but in an untold way[443]. And he didn't give only to the dust united with Him, according to hypostasis, this glory that is above all existing realities (above creatures), but also to His disciples: "The glory You gave it to Me, Father, I have given it to them; in order they to be one as We are one; I into them, and You into Me, for they to be, consummately, one" (Jn. 17: 22)[444]. And He even wanted those even to see it. This is the glory that we actually receive and see God through.

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[442] Saint Gregory Palamas reached here to a clearer expression of the difference between the godlike nature and the godlike glory, or its light, which he saw it also in his "The Third Word of the First Words" (see at: Fr. D. Stăniloae, *The Life and the Teaching of Saint Gregory Palamas*, p. 34). By this, he rejected both the Messalians' heresy, that affirmed a sight of the godlike nature, and the scholastic rationalism of Barlaam, who didn't recognize to God any possibility of entering the unmediated connection with the human being.

[443] Even the godlike glory cannot receive the attribute of "existing" (ουσα), because, at Saint Maximos, this attribute was granted to creatures. God is called as "He Who is in existent mode" (ο οντως ον). One can, therefore, say that the glory "doesn't exist", in the sense that it exceeds the "existence" (ουχ ουσα, χαθ υπεροχήν).

[444] The believers, by receiving the glory of the Father and of the Son, they become one amongst themselves and with the godlike Persons, as These Ones are one Themselves. So, through that glory, the believers give themselves, as a gift, in common, to the Father Himself and to the Son Himself as to Persons. There is not, therefore, about an "emanation" (επιρροή) thinned from a denser substance, in the Neoplatonic sense, as it is accused, by the newer Thomist theology, the teaching expressed by Saint Gregory Palamas. The glory, or the light, it is the mode a godlike Persons enters the connection with the human person who open themselves by faith, as something analogue takes place amongst the human persons.

16. How we receive and see, therefore, this glory of the godlike nature? By researching the rationalities of the things and by obtaining, through them, the knowledge of the power, of the wisdom, and of the Providence of God? But other eye of the soul sees these, an eye which the godlike light is not shown to, or "the glory of His nature", according to the saying, from above, of Saint Isaac, and of all the other fathers. So, this is another light that is called as knowledge. But then, they who have the knowledge of the things, or who see through the knowledge of the things, not anyone of them have God dwelling within them. They have only the knowledge of the creatures, and out of it they deduce about God, by likeness. But he who has that light and who sees that light in an untold manner, he won't deduce God by likeness (ουκ ἐτ εκ του εικότος), but he knows and he has God within himself, through a sight that is true and that is above all creatures. This is for, That One doesn't ever part with His eternal glory[445].

But let's not lose our reins, by becoming disobedient because of the overwhelming abundance of the benefaction. But, by believing Him Who has taken our nature and Who gave us, as a gift, the glory of His nature, let's research what this glory one can achieve it like, and what one can see it lie? What like? by keeping the commandments. This is for, him who keep the commandments, the Lord promised him His showing, one called by Him also a His and Father's dwelling. For He says: "If somebody loved Me, he will keep My word and My Father will love him and We will come to him and We will make abode within him and I will show Myself him" (Jn. 14: 23).

It is clear that through His word He means His commandments; only a little earlier, instead of word He said commandments: "He who has My commandments and keeps them, that one is who loves Me" (Jn. 14: 21).

17. So, here too it is shown, just by the words and dogmas of our philosopher, that this sight of God isn't, at all, knowledge, despite the philosopher would joyfully want

[445] This interpersonal connection was not understood by the scholastic theology. By reckoning that God can be only deductively thought, the scholastic theology transformed God in a substance-object, one transcendent and unfree, without initiative. It was a mentality that replaced the communion with God for a philosophy, for a thinking about God.

anything else rather than this[446]. We must specify here, thought, that we say that his sight isn't knowledge in sese of exceeding, as we say about God too that He is not, in the sense of exceeding the things which exist (μη οντα, χαι γαρ υπερ τα οντα)[447]. Besides, just by the words of the philosopher, it is unwillingly shown the fact that this godlike light is something else than the knowledge is. He says that "the keeping of the commandments cannot banish away, from within soul, the darkness of the nescience; this can be done only by the perseverant learning and study. And what doesn't banish away the nescience, it won't ever be able to provide the knowledge". But just that, according to him, it doesn't provide the knowledge, it provides – according to the words of the Lord, this sight. And not only that we ought not to reckon and call this one as knowledge, but not even known, except, maybe, by abuse, by having only its name in common. Or, we ought to call this one knowledge more than we call the other one as knowledge, in a proper sense, but through exceeding. Therefore, not only one must not reckon this as knowledge, but we even must reckon it above any knowledge and above any sight through knowledge[448]. This is because nothing is above the dwelling and showing of God within us, not equal, not close to that, and on the other hand, we know that the fulfilling of the commandments of God provide knowledge too, and even true knowledge[449]. This is because only through this knowledge alone, there comes the health of the soul. But how could be healthy a rational soul whose power of knowledge would be

[446] The "sight" of God reached by him who keeps His commandments as the commandments of a Person, it is something else than the theoretical knowledge about God, even if Barlaam didn't admit it by any cost.

[447] But this "sight" isn't knowledge not because it would be below knowledge, or because it would simply be a lack of knowledge, but for it exceeds the knowledge (υπερ την γνωσιν). This is for, the knowledge refers to existing things, namely the creatures. But God is above existing things, or above creatures.

[448] The fact that isn't knowledge, but in the sense of exceeding, it doesn't mean that cannot be reckoned as knowledge, but it must be reckoned knowledge.

[449] Saint Gregory Palamas, as all the eastern fathers, he isn't against knowing God out of nature, but he knows about another knowledge about God, a higher knowledge, by sight, one that includes the first king of nature. The "sight" of God isn't the knowledge of God through creatures, or through the existing realities, and this is because they who see God in an unmediated manner, they see Him Who doesn't even exist, and that is because He exceeds all the existing realities, namely the creatures.

sick?[450] So, the commandments of God provide knowledge too. And not only knowledge, but deification too[451]. And we achieve this[452], by receiving and by seeing the glory of God within us, into Ghost, when God deigns to introduce us into His mysteries, as the mentioned saint says.

18. For that one said that all the fathers from before him said it, we are going too to except the fathers from after him, and so we are going to present only a few fathers from before him, in order us to see what they say that the glory of God is, a glory that is seen only by the experienced ones, in a mysterious and untold manner. Before all, let's see the eyewitnesses and the apostles of the Only One our Father: Jesus Christ Who any father is named fatherhood (πατρία), in the fullness of the Holy Church (Eph. 3: 15)[453]. And before apostles, their coryphée, Peter, who says: "Not by following to the crafted stories, I have made known to you the power and the coming of our Lord Jesus Christ, for we have been made seer of His glory" (2 pt. 1: 16). What glory of the Lord Peter saw it, let another apostle tell us, by saying: "When Peter and they who were with him awakened, they saw the glory of Christ" (Lk. 9: 32). And what was that glory like, let again another evangelist to confess it:

[450] The "sight" of God is endlessly richer than the knowledge is, or it satisfies endlessly more, all the needs of the soul of entering the connection with the reality of God, for the powers of the soul are healed by fulfilling the commandments of God. The fulfilling of the commandments of God is the condition for entering the personal relation with God, and this relation fulfills all the needs of the soul for a consummate communion. In this sense, they contribute to soul's healing. By fulfilling the commandments, our soul accepted the positive dialogue with God, by answering the God's appeal to love. And thus, it is accomplished the health-giver and life-giver dialogue, one giver of meaning, of rationality for the life of the soul. By opening himself to God, by fulfilling God's commandments, the soul not only that hears and sees God, as speaking to the soul from outside, but God dwells within that soul too. A God Who gives commandments, He is a Person-God Who takes the believer, seriously, as person.

[451] Just because fulfilling the commandments means progress in communion, as persons, between believer and God, this fulfilling doesn't only bring a knowledge that is superior to the theoretical knowledge, but it brings also the deification of the believer.

[452] For this deification takes place in the same time with the dwelling of God within believer, it is reflected as the glory of God out of believer. With it, God unveils His mysteries to the believer. This is for the glory isn't empty of content, but it is the richness of God's loving reality.

[453] The father is the one whom our life comes from, and whom our inheritance comes from. In this meaning, the successive fathers who we have within Church, they have received this quality as fathers, from the First Father: Jesus Christ Who we have all the teaching and life from.

"And it shined, he says, His face as the sun, and His clothes became white as the light (Mt. 17: 2).

By that He showed them that He is God, "He Who puts on the light as a coat" (Ps. 103: 2[454]), as the psalm says. That's why Peter too, after he said that he saw "in the holy mountain" the glory of Christ, that light that, thought is sounds strange to the West, it illuminated the hearing too – for he saw there a luminous tent too, which words could be heard out of[455] - after he saw, therefore, this glory of Christ, he says: "And we have more strengthened the prophetic word" (2 Pt. 1: 19). What prophetic word do you have more strengthened, by being you taught by the seeing of the light, of, you seers of God? What else that that saying that God "puts up the light as a coat". "To this prophetic word, you do good that you take heed at it, as at a light that shines into dark place, until the daylight will come" (2 Pt. 1: 19). What day? Of course, that day that illuminated on Tabor. "And until the Morningstar will rise" (2 Pt. 1: 19). What Morningstar? Without any doubt, That One Who lightened him there, where he was together with James and with John. Until this Morningstar will shine, where? "Without your hearts" (2 Pt. 1: 19). Can you see that this light is being shown, now, within the hearts of the believers and of the consummate ones? And can you see how much it exceeds the light of the knowledge? And not only that knowledge from the Hellene teachings, because that one isn't even worthy to be called as light, because of being liar and mixed with lie and close rather to darkness than to light; not only on that one, therefore, but also that one from the godlike Scriptures[456]. This light is so different form the

[454] In KJB we have: Ps. 104: 1-2: "BLESS the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty // Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:"; in Rob we have: Ps. 103: 1-3: "Bless, my soul, the Lord! Lord, my God You have extolled Yourself very. // Into shininess and into great adornment You have dressed Yourself up; You Who put on the light as a coat; '' You Who stretch the sky as a tent;" (E. l. t.'s n.)

[455] By stressing the fact that the seen godlike light it speaks too, Saint Gregory Palamas is influenced by Saint Simeon the New Theologian; on the other hand, he highlights the character of that light as person, or that light's feature of manifesting the Person of Christ. In that light is speaking Christ Himself.

[456] Even the knowledge out of Scriptures, because of only speaking about Christ, and it doesn't show Him to us, it is lower than the "seeing" Christ's Person in reality, namely it is lower that living Christ's presence within us. Maybe this affirmation made Barlaam saying that the hesychasts despise the Scripture, by reckoning the Scripture inferior to subjectively living on Christ. But Christ lived by hesychasts, He was, firstly, known and checked through Scriptures. The Scripture and the living on Christ must go together. Neither it produces life

light of the knowledge, so that the light of the knowledge likens to a candlestick that lightens in a dark place, while this mysterious light likens to the lightener that lighten during the day, namely it likens to the sun.

19. "But how could he compare, he says, to the sun seen with the senses, if it was godlike?" You, the most speculative of all, don't you know that and can't you understand that it is said to like in an example, not comparatively, that God lightens like the sun does, or above the sun[457]. Even if there shined, during the day, a second illuminator of the same kind with the son, and so the daily would become twofold, each of the two suns, because of shining into so much light, they would become even shinier. So, that one which would shine then, even if it shined like the sun, because of overwhelming the sunlight, it would no longer shine like the sun, but more than the sun. Thus, even if we spoke about Him, by using the comparison of the resemblance, there wouldn't be equality. But because we only compare Him through example, it will be obvious that He won't have any resemblance of same honor. But we have proven, as much as we could, in our "Word about the Godlike Illumination and about the Holy Happiness", that that light shown on Tabor to the chosen ones amongst Lord's disciples, it isn't either sensitive or intelligible in a proper sense.

20. They who fight against this light and against this enlightenment, they also say that al the lights shown by God to the saints, all those lights are symbolic contrivances and riddles for some immaterial and intelligible things, shown out of oikonomia and through contrivance, according to the circumstances of each moment. In order they to prove that, they say lies about Dionysus the Areopagite, by presenting him as in accordance with them, though Dionysus limpidly declares that the light that surrounded the disciples at the godlike Transfiguration, it will lighten us, endlessly and ceaselessly, in the future age, with all-shiny rays, as ones who will be then, according to the promise, always with the Lord[458]. What this -

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the reading of the Scripture without living on Christ, nor it is possible living on Christ without knowing Him out of Scripture.

[457] Something else is the comparison and something else is the example. The comparison represents the same thing on two stages, one more potentiated or less potentiated than another; or it presents some resemblances and differences between two things which are on the same plan. The example is a sensitive image of a unsensitive reality.

[458] *About the Godlike Names* I: 4; G.P. 3: 592 BC.

all-shiny and godlike, always and truly existent and unchangeable – light won't cease like? Since it is a known fact that all the symbols and riddles, contrived according to specific circumstances, they occur and disappear, and now they are and after they no longer exist, or, better said, they appear on occasions but they almost never exist in a proper sense, what it won't - that all-shiny and all-godlike light - cease like, to eternally exist both in proper sense and in changed sense? Will be able to declare the sun – the sun it actually is the shiniest in the world of the sensitive things, btu the sun started existing through changing and it is submitted to several changes during each year, and it is impeded, by many bodies, to penetrate them, and that now is eclipsed, now hides, and on occasion even obeys the commandments of the saints and so the sun is forced to interrupt its movement and then to start it again – will we declare this sun and its light, as existent and subsistent, and that light "which there isn't any change or any shadow of movement at" (Jas. 1: 17), as the shininess of the body that is partaker to God, of that body that is riche in the glory of the godhead and conveyer of the godhead, that light that is the beauty of the future and non-passing age, will us declare that light as symbol and non-subsistent contrivance? We won't do that, as long as we will love that light.

21. This light was limpidly called by Gregory the Speaker about God, and by John Chrysostom, and by Basil the Great, as godhead. "That light, I am saying, it is the godhead that showed itself, on the mountain, to the disciples"[459]. Or: "The Lord showed Himself shinier than Himself, when the godhead showed its rays"[460]. Or: "This power will be shown, shining to them who are clean in their hearts, through the worshipped body, as through a glass lamp"[461]. So, this glory wasn't only of the body, but it was of the godlike nature, that united in One of its holy Hypostases, with that worshipper body, it poured into him the whole its godlike glory and shininess[462]. That's why

[459] Saint Gregory the Theologian, *Word 40*: 6; G.P. 36: 365 A.
[460] Saint John Chrysostom, *Epistle I towards Theodore* II; G.P. 47: 292.
[461] Unidentified text.
[462] Not a part of the godlike nature of the Word dwelled into His body, but the whole one. This is for, He has become the whole hypostasis of the human nature, as He also bears the whole human nature. Of course, He covered it through the humbleness of the descent. And we cannot receive that either at once or gradually. To be noticed that the glory or the light irradiates into the concrete matter out of the godlike Person, and it have been made accessible

Makarios the Great calls it as the glory of the Ghost[463]. How one can say, therefore, that the godhead, the shininess, and the glory of that above-being nature[464], now it is, and not it is not, coming and passing, appearing and disappearing, not hiding itself from the worthy ones, but passing into inexistence, as the fantoms, as the symbols, as the riddles, and as many as are told by these daring people, who present also those who oppose them, as agreeing them? They understand the godlike Dionysus and Maximos, and they do that while not noticing the fact that the wise one in the godlike knowledge, Maximos, he has called the light from the Transfiguration of the Lord as "symbol of the theology" (of the godhead) in the sense that we are shared with it according to our measure, but that light also directs us towards something even higher (αναλογιχως χαι αναγωγιχως)[465].

22. The fact that all the realities which subsist and which are produced, they are called in the analogical and anagogical theology, commonly as symbols, Saint Maximos could call, as well, this light as symbol[466]. That's why he also entitled those words as "contemplation" (θεωρία)[467], as also Gregory surnamed

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to us through the Person of the Word become man. Withing any person, there is an inexhaustible spring of life and light, by the connection the person stays in with God, according to the person's nature. But the endless thesaurus of life and of light of the godhead, it is wholly and in an unmediated manner lived by Christ not only as God, but also as man. And we feel this whole thesaurus of Christ, even if, from another point of view, it is not wholly communicated to us. We live it as whole into Him, when we are in connection with Him, but not as become wholly ours.

[463] *About Love* 21; G.P. 34: 925 C.

[464] "Τήν υπερονσιότητος εχείνης". This term is taken from Dionysus the Areopagite.

[465] Saint Maximos the Confessor, *Ambigua*; G.P. 91: 1160, 1125 A. At the holy fathers the term "analogical" didn't have the scholastic meaning from later on, as knowledge "by analogy" to the created things, but it had the meaning as knowledge and receiving of God "according to the measure" of him who knows God and receives God. And the meaning "analogical" is opposed, at the fathers, on one hand, to the literal meaning of the word (Scripture), and on the other hand, it is opposed to the allegorical meaning. While the allegory uses something that hasn't existed or it doesn't exist, in order to indicate a godlike meaning, the anagogical interpretation sees a higher meaning in something that exists. So, Saint Maximos called the Transfiguration as "symbol of the godhead" in the sense that through it was shared the godhead "according to their measure" to the disciples who were there and that it hinted to something higher than itself, namely to the godlike being.

[466] All the existing realities are and are called as "symbols", in the analogical and anagogical theology, namely in that theology that shows their connection with the higher godlike content, which we are imparted with on the measure of our spiritual advancement. That's why Saint Maximos could call the light from Tabor as "symbol".

[467] The most explanations given by saint Maximos in *Ambigua* are called as "contemplations", for he finds in diverse types from the Scripture or from nature, a higher – or anagogical – meaning.

the Theologian, he called "contemplation" the tree of the knowledge of the good and of the evil[468]. Saint Maximos declared that light as Symbol of the godhead, due to his contemplation that looked at the higher realities. But that didn't mean to him as contrivance and inconsistent symbol. This is for, the godlike Maximos declares Mose and Elijah as "symbols", on as symbol of the judgment and another as symbol of the Providence[469]. Did he do that for those weren't really present, but they were symbolically contrived? But Peter? Isn't him symbol of the faith to him who wants to contemplate him, by elevating him on a higher level? Or, aren't: James a symbol of the hope and John a symbol of the love? And Christ Himself, on Tabor, "He showed Himself, as the same Maximos says, them who can follow Him, in the image of God, which He was created in before the world existed", isn't Him a symbol of the ascension through all virtues?

Can you see what that light was, that surrounded the disciples there? In that light, the chiefs of the apostles saw God transfigured, and they "were moved form body into Ghost before finishing their life into body"[470]. Do you see that it wasn't seen, that light, through the senses, before their sense were transformed by the Ghost? That's why too, that light couldn't have been seen by those who were nearby, despite it shined more powerfully than the sun. Thus speaks, therefore, this one.

23. And the Great Dionysus calls this light as simple, shapeless, above-nature, namely above all existing realities[471]. Therefore, how could be submitted to the senses, or symbolical, such a light?[472] So, by wanting him to write about that light, as

[468] *Word no. 43*: 12; G.P. 36: 374 C.

[469] *Ambigua*; G.P. 91: 1168 C.

[470] "They were moved from body into Ghost, before finishing their life into body". So, while remaining into body, their life into body were overwhelmed by the works of the Ghost. Their body was filled up by the Ghost Who gave them the power of seeing, even through their senses, the realities which are above senses. This expression belongs to Saint Maximos the Confessor, *Ambigua*; G.P. 91: 1125-1128.

[471] Here is being repeated the fact that not only the godlike being, but also the godlike light, they both are above what can receive the attribute as "existing". This is because of that attribute being characteristic to the creatures. One can see from here that in the Orthodox teaching, the apophatic isn't simply non-experienceable, in the sense of the negative intellectual theology. The apophatic is being experienced but though it is above what "exists", what is thought, and what is expressed.

[472] If it is not submitted to the senses, that light won't either be symbolical, in the meaning of a sensitive reality that would symbolize an insensitive reality.

a mysterious seer and as a sure knower and as a servant of that light, he says: "Our godlike advisers taught us for the present life, in a sensitive manner, the intelligible realities, and with the help of the existing realities, they taught us the realities from above-being, and, through a multitude of divided symbols, they taught us that above-nature and above-shape simplicity. But when we become incorruptible and immortal and when we reach that all-happy and into the image of Christ state, then we are always with Christ, full of his showing through all-luminous sights; this is for His showing will bath us in all-luminous flashes"[473]. Can you see that this light is above not only to senses, but to all existing realities, and that this light is above-nature?

24. Now we look sat this light by senses and divided symbols; but then, us by reaching above these, we will look at the eternal light in an unmediated manner, because of not being there, in the middle, any curtain[474]. This was said, clearly, by the godlike interpreter of these things: "Now, he says, we see as through a mirror and in riddle; but then, face to face" (1 Cor. 13: 12). By saying "now", he showed that sight that is possible and according to our nature. But him, by surpassing this one, and by being elevated above senses and above mind (above understanding), he saw the unseen realities and he heard the unheard realities (2 Cor. 12: 4), and he received withing himself the earnest of the second birth and of the sight related to it. That's why too, he said: "I know", for I heard and I saw. He reckons this as a work of the mind. But again, he says that he doesn't know if he was mind or body that what felt. So, this feeling is above feeling and mind (above understanding). This is for, when any of those works, and the fact that any of these works, one feels it and understands it. That's why he adds: "God knows", for God was The One Who worked then. And he reached above-man, through his union with God, and so he saw the unseen realities through The Unseen One Who, realities which, without descending from that above-feeling sphere, they became seen.

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[473] *About the Godlike Names*; G.P. 3: 592 BC.

[474] Though during the prolonged prayer, the godlike light is sometimes seen in an unmediated manner, by and large, during the earthly life, tis light is seen through creatures as symbols. Only in the future life this light will be seen, ceaselessly, in an unmediated manner.

25. So, neither the Great Dionysus declared the sight of the eternal light as a sight submitted to the senses, when he said that that light can be seen, for he said that that light can be seen only by them who are in the image of Christ[475]. You will find out that in other places too, he calls as visible that light that is above-feeling. "This is for, if the freedom of the understanding creatures wanted to jump, daringly, over the borders of what it was given to them in order they to receive it with measure, they wouldn't obtain anything except those ones of the light; and they would even lose what it they were given with measure"[476]. Therefore, if the sight of the understanding beings isn't separated from that sight that is above-feeling, thought it is visible, what won't be above-senses for, the sight of them who have reached to be in the image of Christ, even if it is visible? But that seen showing of God, it is not only above senses, but it is also above mind (above understanding). So explains Saint Maximos too: "The Ghost, he says, it gives us then, through deification, the ceasing of all natural works of the body and of the mind, so that God is The One Who shows Himself through soul and through body"[477]. So, both the mind and the body they receive the same light, each one receives that light according to itself, but in an above-senses manner[478]. "The seen showing of God" and "the above0mind union", which Dionysus speaks about, they do not differ at all. Besides, since

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[475] *About the Churchly Hierarchy* 7: 2. G.P. 3: 553 D. That light is "seen", but it is not sensitive. This contradiction is reconciled by the fact that that light is seen by them who are reached in the image of Christ. This is for, Christ as embodied God He "sees" the above-feeling realities, by experiencing those within Himself. The "sight" of this light means, therefore, to experience it spiritually. Saint Simeon the New Theologian says: "We will become limbs of Christ, if Christ becomes our limbs. Christ becomes my hand, He, my leg…oh, I the miserable one; and the hand of Christ, and the leg of Christ, they are me, the sinner. I move my hand and my hand if Christ whole… I move my leg, and behold that my leg lightens like Him" (*Hymn 15*; *Hymnes*, quoted edition, tome I, *Sources chrétiennes*, no. 156, p. 287).

[476] *About the Churchly Hierarchy* 2: 3; G.P. 3: 397 D – 400 S.

[477] *Theological Heads* 88; G.P.: 1168 A.

[478] Another paradox: the godlike light is seen after all the works of the senses and of the mind cease. Consequently, as it is not felt in a natural manner, likewise it cannot be understood in a natural manner. That light is seen throughs senses and it is known through mind, for within those it dwells a power that is above the natural powers of theirs. Still, the senses and the mind impropriate that work that is above their natural works. So, they experience the seeing and the understanding of that light. This is for, that light is given to them, and they do not conquer that light. And for they are given that light, they are given also the power of receiving that light. One person's openness towards us, it gives us the power to know that person. All the more is so the Self-giving as a gift, of the godlike Person.

we won't need air and space there, as they tell us the speakers about God, what will we need like the sensitive light?[479]

26. But Paul by reaching into God and by seeing the unseen ones of God, into ecstasy (in the going out of himself), did him see the being of God? Who would dare to say that? Likewise, they who are clean in their hearts through appeasement (hesychia), by being found worthy of seeing the unseen realities, the being of God remains untouched. They who are found worthy of this sight, they mysteriously receive the teaching about it too, and they cogitate about it. Thus, they are imparted with the gift of the intelligible light of God, with their mind liberated of passions and immaterial. But they know, in the same time, that the godhead is above even to these sights and above the knowledge coming from these sights. And thus, this above-mind knowledge is superior to the mind's knowledge. They do not reason about God out of the fact that they do not see God, but through itself the sight, they see what is above seeing; by experiencing, to say so, the exceeding of all realities, and not by cogitating it[480]. As experiencing and seeing the godlike realities is something else than the affirmative and superior to it theology, likewise experiencing the disappearance of all realities it is something else and it is superior to the negative theology, because of the overwhelming of what is seen and cogitated, by the spiritual sight[481].

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[479] Saint Gregory of Nyssa, *About Soul and Resurrection*. G.P. 46: 104 C. The sensitive light will be overwhelmed there, entirely, by that above-senses light, as the air and the space will be too.

[480] The speculative theology, either it is affirmative or it is negative, it isn't a theology of the sight. The speculative theology is born right out of not seeing God. They who see God, they do not need a speculative theology. They too make an apophatic theology, or a negative theology (better said, a theology of the untold), but their theology isn't born out of not seeing God, but it is born out of the fact that even through seeing they know that God is above sight and above understanding. The seen itself is unseen, the know itself is unknown, from another point of view. They do not cogitate at removing all the existing realities (of the known world), but they experience them through seeing what is above them. They see that God isn't anything of the realities which can be seen, understood, and expressed on the plan of the world.

[481] The sight of God is superior to the rational affirmative and negative theology. It is the experiencing of the godlike reality, and does not mean inventing or supposing the godlike reality, with the cogitation, with the mind, or with the imagination. It is superior to the negative theology for the disappearance of all realities isn't forcedly produced by thinking, but because all the created realities and their ideas are overwhelmed or covered by the real sight of the light above nature. This apophatic is an endless plus, and it is not a minus in comparison to the realities known through senses and rationality. The unseen isn't simply

Is somebody saw the sun's disk in a mirror, more luminous than the sun from up in the sky, so that his sight was overwhelmed by the lightning of that disk, of course that he would see, by exceeding, also the unseen archetype, and not by seeing it but by unseeing it. Likewise, they too who are found worthy of that all-blessed sight, not by negation, but through that above-seeing-sight into Ghost, they know this deifying work; all the more they know Him Who produced this work[482]. They who learn from those ones, though, they are imparted only with the mental gift (the intellectual knowledge) of the light, and they can ascend towards God through negation; but they to obtain such a sight, and through that sight and with that sight they to see what is not being seen out of God, it will be impossible to them, if they do not reach also that above-nature, spiritual, and above-mind union[483].

27. This is for, Stephen too, as Gregory of Nyssa says, "not by remaining in the human nature and power, he sees the godhead, but for he is mixed with the grace of the Holy Ghost; thus, through what is alike he sees the alike realities, as the Scripture confesses (Ps. 35: 9[484]; 1 Jn. 3: 2). This is for, if the glory of the Father and of the Son had fitted in the human nature and power, he who declares the sight as non-comprised, he would have lied. But that one doesn't lie to us and the history is real"[485]. Was that the feat of the human nature? Or it was the feat of some angel who elevated the human nature - that was crawling down - at that heigh? Not at all. Because it wasn't written that Stephen, by having much power, of by being filled up with the angelic help, because of that he saw what he

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unseen. The unsees is seen; the non-understood and the unknown are experienced more intensely than the seen and known realities on the plan of the created realities are.

[482] Through the above-seeing-sight the spiritual people know the deifying work, so they know it as active seeing within them. Right because of that, they know that it that light works the godlike Subject, or the Person Who produces this working sight. He is especially known the Holy Ghost. The apophatic is an unmediated relation with the Person of the Holy Ghost.

[483] This means that are partaker to this sight only they who reach the union with the godlike Subject. They who only hear about this light from them who have this sight, they only can reach knowing God through the affirmative theology or through the rational negation.

[484] In KJB we have: Ps. 36: 9: "For with thee is the fountain of life: in thy light shall we see light."; in KJB we have: "For at You is the spring of the life, into Your light we will see light." (E. l. t.'s n.)

[485] *Word no I at Saint Stephen*; G.P. 46: 171 B. God was seen through God. It is a union of subjects. The godlike glory doesn't fit in the human subject, but the Subject of the godlike glory, God Himself, He comes with the godlike glory within the human subject.

saw, but it was written that Stephe, for being full of Holy Ghost, he saw the glory of God and The Only Begotten Son of God (Acts 7: 55). "This is because of not being able to see the light, says the prophet, he who doesn't look out of light"[486]. And if we see in the parental light, into the Ghost, the Son as light, it will be obvious that we will be having an unmediated union with God and a communication of the light from there, and not a transmission of that light through the mediation of the angels. Our philosopher, though, he doesn't admit that, and he reckons that the Great Dionysus teaches as he teaches too, and this is because the philosopher doesn't understand the meaning of the theology of this speaker-about-God.

28. It is right that the Great Dionysus says, by discovering the cause of the name angel, he says that "many views are shown to us through angels"[487]. But he doesn't' say that all the godlike showings, or all the unions, or all the illumination, all of these would be done through angels.

This is for, by saying that that all-extolled doxology was conveyed to the people on earth at the birth of Christ, by a great army of angels, and that the angels heralded the birth to the shepherds, as they were cleaned through a withdrawn and quiet living, he doesn't say that the glory of God that illuminated the shepherds, it was conveyed too, through angels[488]. But the glory that was illuminating the shepherds, it hadn't unveiled the mystery of the salvation to the shepherds, and, on the other hand, because of being the shepherds engulfed by fear, because they weren't accustomed to such visions, the angels heralded them what the showing of that light meant. The Virgin Mother too, She was announced by angel, that She will take God in Her womb and She will give Him birth according to the body, but God's union with Her hadn't been made through angel[489]. But we must say that here too, neither Her was taught through the union itself, but there was needed a heralder to herald that. But what we would prolong this discussion for, because himself that one says limpidly that "through the same union from above, which are imparted with, also the angels who are worthy of the

[486] Ps. 36: 10 (vid supra); Saint Gregory of Nyssa, *Word no. I at Saint Stephen*; G.P. 46: 716 D – 717 A.
[487] *About the Angelis Hierarchy* 4: 2; G.P. 3: 180 B.
[488] *About the Angelis Hierarchy* 4: 4; G.P. 3: 181 B.
[489] So, the mediation of Gor through angels, it is limited. God can communicate on Himself in an unmediated manner too.

knowledge that is above the angelic knowledge, the mind which have reached in the godlike image is united too, like the angels are, when any work of the mind it ceases"[490]. Or: "As, according to the opinion of the knowers into our holy mysteries, being one filled up with the godlike realities in an unmediated manner, it is a more consummate thing than being imparted with them through other people, likewise I believe that the unmediated impartation of the angelic groups, which are elevated through them at God, it is more intense than the impartation of those which are consummate through mediation"[491]. Zachariah sees one of the first angels which stay around God, as the Great Dionysus teaches us too[492]. And Hezekiel says that "this law was established in a total holly way by Himself the all-extolled Godhead that thrones on Cherubs"[493].

29. Thus, not only at angels, but within us too, there take places visions about God, and not only mediately through others, but also unmediated visions which do not pass from them who are in the first row to them who are in the second row, through transmission. This is for our Lord is the Lord of the lords, so that he isn't submitted to the laws of the creation. According to our holy teachings, Gabriel is the first and the only one introduced into the mystery of the untold descent (kenosis) of the Word, though he doesn't belong to that angelic group placed in the first row and around God in an unmediated manner. He must only be the beginning of the new creation. This is for, He Who descended for us all the way down to us, He has made everything new (Apoc. 21: 5; 2 Cor. 5: 17)[494]. That's

[490] *About the Godlike Names* 1: 5; G.P. 3: 593 B. The angels themselves, they do not reach the knowledge about God, because of being that knowledge above their nature. They only can do that through the union with God. Likewise, the people dop not reach that knowledge except through the same union, by imitating the angels and by being they imprinted by God.
[491] *About the Angelic Hierarchy* 8: 2; G.P. 3: 240 C.
[492] *Quoted Word*, col. 241 A.
[493] *Ibid*; Ezek. 10: 18.
[494] In the fact that God can enter both the unmediated and mediated communication with the people, through angels, or with the angels which are on inferior levels, it is shown God's character as free Person. The communication of His life isn't being done as the involuntary emanation out of an impersonal sun, as in the Neoplatonic conception, and whose power weakens on the measure we get farer from the source, and which constitutes ever weaker degrees of existence, and of the measure they are mediated by increasingly numerous superior levels. The accusation of Neoplatonism that sees the light of God as a weakened emanation of God's being (απόρροια), accusation which Palamas was charged with, in the quoted issue of the Dominican review "Istina" (p. 276), it is an unjust one (See the article published by Jean-Miguel Garringues o. p.: *L'énergie divine et la grâce chez Maxime le Confesseur*).

why, by elevating to heavens the angels who are on the lower levels, and especially on those who are from around the world, it makes those angels, as Saint Cyril says, illuminators and accomplishers of the group from above[495]. Thus, these angels can command them who are on a higher level, to "lift up the eternal gates", and they can teach the angels from a higher level that He Who has put on a body, for His endless love for people, He is going to enter and to sit above all principalities and powers (Eph. 1: 21). He is the Lord of the Powers and the Emperor of the Glory (Ps. 23: 10[496]), and He can everything, so that He ca elevate the last ones above the first ones[497].

But, before God's showing into body, we haven't learnt about such things at angels, neither at prophets, except at them who described, from before, the future grace[498]. But, for This One shows Himself now, there is no longer needed that all the things to be committed through mediation[499]. This is said by the Great Paul too: "Now, he says, it has been made known, through Church, to the principalities and to the masteries, that of-many-kinds wisdom of God" (Eph. 3: 10). Likewise says, the coryphée of the apostolical group, Peter: "The things which you have been heralded now, through them who heralded us through the Holy Ghost sent from heavens; towards those the angels from heavens want to look at" (1 Pt. 1: 12). The smaller things being thus made as the greater through grace, it is still maintained the order of the good organization in undiminished and wonderful manner.

30. He who has unveiled us the angelic names[500], he has clarified and he has taught us, as good as one can get, also the reason why the angels were brought and called to existence in

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[495] Saint Cyril from Jerusalem, *Procatechesis* 15; G.P. 33: 360 A.

[496] In KJB we have: Ps. 24: 10: "Who is this King of glory? The Lord of hosts, he is the King of glory. Selah."; in ROB we have: Ps. 23: 10: "Who is the Emperor of the glory? The Lord of the powers, This One is the Emperor of the glory." (E. l. t.'s n.)

[497] The supreme proof of the same character as Person and of the same freedom, it is, though, the fact that God makes Himself man and so God elevates the man who is reckoned as the last one in the hierarchy of the rational beings, and God elevates the man endlessly above everyone, for God is the Emperor of the powers and of the glory.

[498] Before the embodiment there reigned the law, but the law of the hierarchy, at its turn, it was wanted by the God-Person, because of the man's falling, and not because of the nature constituted of gradual layers of existence. That's why the law was given through angels (Acts 7: 50; Gal. 3: 19; Eph. 2: 2).

[499] By making Himself man, God comes in unmediated communication with the people.

[500] *About the Angelic Hierarchy* 4Ş 2ş G.P. 3: 180.

the beginning. And the fact that the angel who was entrusted with the mystery of the Word's descent to us, though he was an army leader, he wasn't amongst them who are placed, in an unmediated manner, around God, you can find out that fact as it was told by prophets. This is because, actually, this angel is on occasion called by another angels who has a higher rank, as by a commander, and he hears being told him, commandingly: "Interpret him the vision" (Dan. 8: 16). We must notice here too, that that one doesn't say: "Teach him the vision", but he says: "Interpret him the vision".

By and large, you can see that the gift of the knowledge is most often given through mediations, but the visions of God most often show themselves in themselves. That's why the Scripture says, that in the time of Moses too, the imprinted law was given through angels, but the seeing of God wasn't. But the interpretation of the seeing was given through angels. And through the mysterious visions are shown diverse things: existing, future, sensitive, intelligible, material, immaterial, superior, inferior, and of other sorts. And each of them is unveiled differently, according to the power of them who see the visions, and according to the purpose of God.

And itself the showing of Him Who is beyond all realities, it illuminated for other and other reasons and with other powers, within the holy dwelling places, or in other places, to them who were elevated up to those ones, or to the prophets, as the Great Dionysus says[501]. This is the truth, despite the fact that this philosopher called himself blind and he thrown himself, as a blind man, upon everyone without discernment, or better said he didn't know everything, but he asks us who preach, as much as it is possible, about the eternal light, to count up the chariots (4[502] Kings 2: 11) and the wheels (Jez. 1: 15, 21; Dan. 7: 9) and the spears and the other things of this sort, as they would have been honored equally as the light of the future age is. Hasn't him head from the Holy Scripture not even that "then the godlike nature will be to us instead of everything"[503], so that he to believe, on the ground of that, that that light belongs to God?

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[501] *About the Godlike Names* 1: 8; G.P. 3: 597 A. Through all this great variety, it is shown God's character as Person Who pursues and fulfills freely the oikonomia of the salvation.
[502] In KJB we have: 2 Kings. (E. l. t.'s n.)
[503] Saint Gregory of Nyssa, *About Soul and Resurrection*; G.P. 46: 104 B.

31. Actually, nobody saw God (Jn. 1: 18), neither will somebody see God; neither man, nor angel. But this is for there is angels and man who see sensitively or intelligibly (αισθητως η νοητως). This is for he has reached to be ghost, and by looking into Ghost how will he not see alike with alike, according to the words of the speakers-about-God?[504] But also to the seeing into Ghost, that light that dwells above all realities, it appears to still be totally hidden. This is because, which amongst creatures could comprise within itself the endlessly strong power of the Ghost, so that through it to see everything that belongs to God?[505] But what I am saying about that hidden? Even the shininess of that light, which has in a strange way (paradoxically) as matter (as means) the sight of him who looks, by getting bigger that spiritual eye and by making that eye able to comprise increasingly more of that light, just that light, they say, it won't ever end lighting up that eye with ever shinier rays and to fill that eye up with an ever more hidden light, and that light to unveil though itself, to that eye, things which have never been seen before[506]. That's why the speakers-about-God they call this light too, as endless. Through this light, when any power of knowledge ceases, God makes Himself known to the saints, uniting Himself, through the power of the Ghost, as God with gods, and being seen by these ones. This is for, through the impartation with the Highest One, they are changes too towards what is higher, and, we to say with the Prophet: "moving their strength", the stop doing any work of their soul and of their body, so that it will no longer shown, and it will no longer seen through them except That One, because of being overwhelmed the natural features

[504] Clement of Alexandria, *Stromata* 5: 1; Saint Gregory of Nyssa, *Word no. 1 at Saint Stephan*; G.P. 46: 717 B; Basile the Great, *At Psalms* 8; G.P. 29: 449 C.

[505] Which creature can comprise in itself the whole power of God? To which created power it can become internal the whole godlike power?

[506] It will be open the perspective of an eternal growth in the knowledge of the light of the love of God, or of the impartation with that light. This is not only for that light will emit, out of itself, ever shinier rays, but also for the feeling of the spiritual eye of him who sees or feels, it will be ever more accentuated in its capacity of seeing that light, through the ray of the light that penetrates the spiritual eye. Thus, that eye that sees, it won't be only a subject of the vision that is shown to it, but that eye will also be a matter which the sight makes it ever more seer, and more transparent. The wood not only fuels up the fire, but it is also continuously adapted by fire in order to fuel up the fire more intensely. Seeing that light is, paradoxically, or contradictorily, also an act of the man, but also a matter of the seeing of that light. Of course, here is about a wood that won't be consumed by fire.

by the abundance of the glory[507]; "in order God to be everything in all things", as the Apostle says (1 Cor. 15: 28). This is for, by being sons of the comforting, we will be also sons of God; "and like the angels of God in heavens, who always see the face of our Father Who is in heavens: (Mt. 22: 30; 18: 10), as the Lord says.

32. That's why the Great Dionysus, at his turn, by saying that: they who have reached that blessed state and in the image of Christ, they will be filled up with the seen showing of God"; and he adds up, a little further on: "into a more godlike imitation of the ghosts from above skies"[508]. And further on, by mentioning also the unions of the angels with God, unions which are characteristic only to the angels who have been found worthy of exceeding the angelic knowledge, namely to the good angels, given that that knowledge is a gift or a good received from the all-shiny kindness, he continues saying that "also the minds (νόας) of the people reached in the image of God, those minds are united too, alike to angels, with this light, and those minds extoll this light by denying all realities, but those mind learn not by negation, but by union with that light, that that light is in a supra-existential manner, above all realities". So, through the union with this light that is above all realities, and that exceeds all existing realities, they who reach that union they learn that that light exceeds or it is above all creatures, namely not out of removing all realities, but, due to that union, they see that all realities are removed[509].

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[507] This was said, somewhere, by Saint Maximos the Confessor. God alone sees and He is seen through them. But the man impropriates the sight of God as it would be his own. But Saint Maximos discerns, though, between the productive and the receptive or experiencing sides of the knower power (*Opuscula theologica*; G.P. 91: 33). The last one remains within saints in tehri states of ecstasy and in the future life. According to the teaching of the holy fathers, somewhere it disappears the border between the understanding of the godlike realities and seeing those realities. Between two persons who understand one another, there is also a certain spiritual touch. But this touch becomes even more conscious and more intense within them who are spiritually advanced. That's why the godlike light is called also as intelligible light or as understood light (νοητον), but also as seen (ορατόν). They who see this light, they see it through an understanding, they who understand this light through a "sight", or through a touch of it by their mind. In this sense, this light isn't material and it has no image.

[508] *About the Godlike Names* 1: 4; G.P. 3: 592 BC.

[509] *Ibid* 1: 5; G.P. 3: 583 BC. Those minds which have reached alike angels and in the image of God, by being united with the godlike angels, those minds herald that light to others by using negative terms, but experiencing that light isn't something negative, for there is a union with that light. The intellectual apophatic is only a matter of describing by using words. In reality, the apophatic is a positive experience. Still, the union with the light is, in the same

Thus, also this union is above and outside all realities. That's why, one can say about this light that it doesn't' exist, in sense of exceeding (μη ον, καθ υπεροχήν εστιν)[510]. This is for, what not even the angels can comprise, except only for they have been found worthy of that knowledge that is above angels, it is possible to may be comprised by some power of the mind, because of surpassing even this power of the mind.

33. And that what is above all mind's power, so that it cannot be comprised by mind, that is above all existing realities[511]. And that what exceeds any power of understanding, namely that what cannot be comprised by understanding, it is above all existing realities and, therefore, this union too, it is above any knowledge, even though, metaphorically, it is called as knowledge.

This light isn't, therefore, either intelligible (νοητον), even though it is also called so. This is because, what is above mind, what could that be intelligible[512] like? One could call this also as nescience, in the sense of exceeding, and this is rather much

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time, a denial of all realities, because it covers all of them. So, the union as positive experience is that one that shows that all realities are denied, and not their rational denial.

[510] Neither the experienced union can be described by using terms borrowed form creatures. The experience has such a thin character, such indeterminable, such unnoticeable, so that one can tall that it doesn't exist. But this in the senses of exceeding all thickened experiences of the creatures. That's why it cannot be called as knowledge. Even from intellectual point of view, it presents the same thinness or non-determinability.

[511] All existing realities, namely all the creatures, they are made so that they can be known by the mind, or the mind is made so that is able to know them. This is for the mind has, at its turn, in its being and in its works, the attribute of the existence. That's why, the mind cannot know God through its own natural works, because God is above the category of the existence. The mind must be endowed by God Himself, with His work that is above the mind's natural works, in order the mind to be able to know God. So, we are far from the Neoplatonic and of Evagrius pantheism, a pantheism reckoning that the mind, by finding its ultimate unity, that mind knows - by itself - God Who is One. Here is being clearly affirmed the transcendence of God. But, is it impossible to establish any bridge between mind and God? The faith admits the power of the grace. The grace can be impropriated by the mind. The mind can become the subject of the grace, or the subject of the work of God. The mind can become the subject of the knowledge of God by grace, or partaker to the self-knowledge of God. The mind, as subject, it can be imprinted by the godlike Subject.

[512] If that light is above all existing realities, or if that light is the negation of all existing realities, neither the union with it will be called as knowledge in the usual meaning of the word. That light can be called as knowledge only in the metaphorical meaning of the word knowledge. That doesn't mean that that light has no meaning, but it means that that light comprises a meaning that exceeds all meanings and it has all meanings within itself, in a virtual manner. That's why, on one hand that light is called as intelligible, and on the other hand it isn't called as intelligible.

more recommendable that using the word knowledge[513]. So, it isn't a part of the knowledge, it neither is a species of the knowledge, as what is above-being isn't a species of the being. That light couldn't be part, everywhere, to the domain of the knowledge by and large, and the knowledge by and large, it couldn't be able to comprise this light too. This light can rather be comprised in the domain of the nescience. But neither that it quite right. This is because that light is nescience in sense of exceeding, namely above even to nescience. So, this union has something unique and any name somebody would give to it: either union, or sight, or feeling, or knowledge, or understanding, or illumination, it won't be, actually, any of these, or, all of these are actually due only to it[514].

34. So, the treaties of the philosopher "About Knowledge" are an obvious nescience. Actually, he calls this one there as a part and as a species of the general knowledge, because it is also called, at its turn, as knowledge; and he compares this one to that one[515]. He didn't' realize that, if this one had the knowledge as genre due to the name, it would have the nescience too, since it has also the name of nescience; and it has the name of nescience even more than it has that of knowledge. Consequently, one and the same thing would stay under two contradictory genres; and what is above it would be underneath too, and what is unique and above any multiplicity it would be placed in line with the multiplicity.

But what increases this insanity even more, it is that he doesn't only simply say that the union is a subordinate part, but he argued there that it is above knowledge, and so he deemed right that here as species and subordinate part of the knowledge, he makes it even worse, by and large, that the knowledge. It is like somebody would say, about that one that is the only one above being, that that would be part and subordinate species of the beings, due to the name, namely on the basis that that is and that is called as being, and then he would dare to compart it to the genre of the being by and large.

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[513] The knowledge provided by this light can be rather called as nescience, but in the sense that it exceeds all the knowledge, and it doesn't resemble to any knowledge.

[514] Only to this light are due all the positive names in proper sense, or neither of them is due to this light because of the imperfect meaning they have when referring to creatures, namely that meaning we are accustomed to.

[515] Palamas affirms the total transcendence of the knowledge into Ghost, while Barlaam includes even the knowledge of God amongst the knowledge referring to creatures.

He mixes up the unmixed ones, and he places above knowledge what is under the knowledge.

But, because in this way he compares the knowledge to what is above knowledge, he deemed the "above" (knowledge) as an unessential adding. By doing so, he deemed a thing as one with itself, then he stupidly compares them. Then, if because to the simple reason of the name, the above-knowledge knowledge it would be a species of the knowledge by and large, they who say that there are ten genres of things, they would be wrong. If that was the case, there it would be only one genre: the existence. And what is above all realities, it would be under this unique genre. And by being united with this one, all the other produce another existence better than this one genre of the existence. Likewise, given the fact that there is a touching above touching (αφη υπερ αφή) and there is a sight above sight and, simply speaking, there is a feeling above feeling – this is because also these ones receive the same names for understanding – if what is above feeling it was a species of the feeling, the feeling would be higher than what is above feeling. And it would be the same with each of the mentioned ones.

35. But let's come back. What is, therefore, that union that is nothing from the existing realities, in the sense of exceeding? Is it a theology through negation? But it is union and not negation. And, for negation, we do not need ecstasy[516], neither the angels do, while for that union both us and the angels need ecstasy. In addition to that, he who doesn't make theology by negation, he won't a non-believer one. But amongst believers are imparted with this union only the deified ones. Then, we can understand and express that theology done through negation. But this union is unspoken and non-understood even by them who see, as the Great Dionysus said[517]. Then, the light of that theology is some knowledge and a

[516] It might be futile, or redundant (or it might not…), mentioning here that is about spiritual ecstasy. (E. l. t.'s n.)

[517] *About the Godlike Names* 1: 5; G.P. 3: 593 BC. In this paragraph Saint Gregory Palamas undertakes a more insisting discernment between union and the knowledge of the existing realities, and then between union and theology by negation. The knowledge occupies itself with the existent categories. That union that takes place between us and God, it is above the existing categories. The theology by negation still is a knowledge; the union is above the theology by negation too. You can avoid making theology by negation and you will still be a believer. But to union reach only those believers which are imprinted by godhead. The theology by negation is understood and expressible; as such, the theology by negation is

reasoning (γνωσίς τίσ εστι χαι λόγος). But the light of this sight is seen as subsisting in something (ενυποστάτος), working by understanding, and speaking spiritually and in a mysterious manner to the deified man[518]. Actually, the mind understands the attributes we negate to God, by theologizing them (by reasoning about them) by negation[519]. The mind is working here through unfolding (through conclusions). But this is union[520]. In addition to these, through the negative theology, the mind, after negating all the other realities, it negates even itself. But this is the union of the mind with God. And this is what the fathers told: "The end of the prayer is the kidnapping of the mind towards the Lord"[521]. That's why the Great Dionysus too, he says that through that light we are united with God[522]. This is for, in prayer, the mind gradually rejects the connections with the existing realities, firstly with those realities which tie the mind to the shameful things, and evil, and by and large corruptible, and then with those which are in the middle and which transform the man towards worse or towards better, according to the purpose they are used on, which all their learning and knowledge are for. That's why there is also an advice of the fathers "let's not receive that knowledge that the enemy makes it spring out during prayer, in order us not to be

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knowledge. The union is above understanding and above any expression. The union is more apophatic than the negative intellectual theology.

[518] The light of the intellectual theology is a knowledge and a reasoning. It is nothing else. The light of the sight is a subsisting reality different from our cogitation; it is hypostatized in the Hypostasis of Christ and, consequently, it is subsistent. That light even speaks to the deified human being, showing by that too, that it is a reality that differs from our reasoning, and it is even a personal reality, by being the manifestation of Christ. Here we are seeing the influence of Saint Simeon the New Theologian. By this, Saint Gregory Palamas is showing again, that according to him, this light isn't an "emanation" thinned out of a pantheistic substance in the Neoplatonic sense (or anthroposophical), but it is Christ Himself as Person, in the modality of His manifestation towards the godlike persons.

[519] One theologizes through the rational negation that God is not a being, He is not righteousness etc. or that these attributes aren't appropriate to describe God, for He is above them. So, the mind understands that God isn't these attributes. But by that, the mind hasn't reached God.

[520] In the theology by negation, the mind unfolds itself, by negating, on at the time, the diverse features improperly attributed to God. In union, the mind is gathered whole into God Who is encountered in His unity as Person.

[521] John Climacus, *The Ladder XXCVIII*; G.P. 88: 1132 D. The union of the mind with God isn't, therefore, the rational negation of the mind, but the mind is kidnapped into God, it is like the mind is "spellbound" by the wonder of God's showing and love. The mind ends the interiorized and fiery prayer.

[522] *About the Godlike Names* 3; G.P. 3: 680 A.

robbed of what is higher"[523]. Then, after the mind has been slowly rejecting these ties, as also those ties with the things which are higher than these ones, the mind exits, whole, from the existing realities, during the clean prayer. This going out (εκστασις) is much higher than the theology by negation. This is for it is characteristic only to those who reached the dispassion[524].

But the union still won't take place, until the Comforter illuminates, from above, him who prays, by sitting in the upper room of the natural peaks and waiting for the promise of the Father, and until he won't be kidnapped, thus, through unveiling, towards seeing the light. And this sight has a beginning also in what follows after beginning, which are different from one another, as they are more obscure or more limpid. But it doesn't have an end. This is for, advancing in it goes endlessly, as in the case of the kidnapping into unveiling too. This is because, something else is the illumination, something else is the clear seeing of the light, and something else is the seeing of the things into light, which even the things from far come in front of our eyer through, and which even the future things are shown as existing into[525].

36. But speaking about these aspects and clarifying them it is above me. And, likewise, about the previously mentioned things. But they belong to our theme[526]. So, let's come back to them. Therefore, seeing that light it is a union, though not lasting much except for the consummate ones. Because, what else could be the union with the light except a sight? Then, once this takes place after resting of all the mental works, how could be done except not through the Ghost? This is for the light is seen in a light and through a resembling light (Ps. 35: 9[527]). And

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[523] John Climacus, *The Ladder XXVIII*; G.P. 88: 1140 A.

[524] So, one reaches the "sight" not through a simple "method", or haphazardly.

[525] Amongst the countless stages of the sight, which one will endlessly advance into, during the future life, Saint Gregory is mentioning here three of them: *The illumination*, as a flashing light lasting only for an instant, *the clear seeing of the light* stretched everywhere, and *the seeing of the things*, of the circumstances, of the relationships, and of the souly states, present and future, in the variety of their indefinite richness.

[526] Saint Gregory Palamas admits that is above his powers to speak about the realities of the future age. And, alike, about the realities of the present age too. But, because these are related to the theme he is speaking about, he will still attempt to speak about those.

[527] In KJB we have: Ps. 36: 9: "For with thee is the fountain of life: in thy light shall we see light."; in ROB we have: Ps. 35: 9: "For at You is the spring of the life, into Your light we will see light." (E. l. t.'s n.)

he who sees, for he doesn't work in any way, because of being him outside all the other realities, be will become wholly a light[528], and he will be transformed in the likeness of what he sees (τω ορωμενω ομοιουται); better said, he will even be united, in an unmixed manner, by being him light and by seeing light through light. If he looks at himself, he will see light; if he looks at what he sees, that will be light too; if he looks at that what he sees through, that will be light too. This is the union: to be all of these one, in order he who sees no longer be able to distinguish between that what he looks through and him who looks, except only that much that he knows that he is a light and that he looks at light, a light that is different from that of all creatures.

37. That's why the Great Paul too, he says that during that wonderful kidnapping, he didn't know about himself what he was (2 Cor. 12: 2). He was seeing himself, But how? Sensitively, rationally, or in an understanding manner (with the mind)? But, by being kidnapped, he went out of these powers. So, he was seeing on himself, through the Ghost Who commits the kidnapping. And what was he, because he wasn't able to comprise himself by any natural power, or, better said, he was untied of any natural power? Doubtolessly, he was that what he was united with, and he was that what he was knowing himself through, and that what he deserted everything for. This is for he has such a union with the light that not even the angels could reach it, if they haven't exceeded themselves by the grace that unites them. But he was then light and Ghost, which he was united with too, and which he had the power to be united too. So, he was outside all existing realities and he became that light by grace, or he wasn't even existing, in sense of exceeding, for he was above the created realities. This is for, the godlike Maximos says too: "He who has reached into God, he has left behind all the realities which are inferior than God"[529]. Or, again: "All the things, the names, and the dignities inferior to God, they will be underneath to them who will reach into God by grace"[530].

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[528] Being occupied with regardless what else, through senses and through cogitation, it brings within us some sort of an inferior light, one belonging to another order. That's why him who is thus occupied, he cannot become wholly above-nature-light, except after there is no inferior light left within him, so that he will be filled, entirely, with the light from above.

[529] *Gnostic Heads* 1: 54; G.P. 90: 1140; *Ambigua*; G.P. 91: 1200 B.

[530] *Theological Heads* 1: 49; G.P. 90: 1101; *Ambigua*: G.P. 91: 1216 C and 1241 C.

But, for he reached then to be thus, the godlike Paul wasn't imparted, by any means, with the godlike being. The being of God is, therefore, above even what doesn't' exist, in sense of exceeding, as it is above God too[531]. This is for, inexistent in sense of exceeding, it is that what is spiritually seen through the feeling of the mind. And this isn't, at all, the being of God, but it is the glory and the shininess which are unseparated form His being, and which He unites Himself through, with the worthy ones amongst people and angels. And not only that, but for as the angels see God, the people see Him too in these ways, and they are united with God and they praise Him, it might be that the angel too, if he said that sight that is above his nature, the angel too would tell similarly to what Paul told: "I know an angel who saw, I do not know if he was an angel, God knows" (2 Cor. 12: 2-3). So, these visions of the saints are known only to God and to them who stay under the work of those visions, as says Gregory, the Speaker-about-God[532].

That's why, reckoning those visions as submitted to the senses, or reckoning them as hallucinations and symbols, and as being sensitive, and to likening them to the human knowledge, it won't be the deed of a man who realizes the limitlessness of the godlike height, one that wants to attract, with love for people, also our last fewness.

38. But behold, I have brought three witnesses, one out of each three groups of the Christian world: from amongst apostles, Peter; from amongst hierarchs Dionysus; from amongst hermits, Isaac, the knower of the appeasement life. And as it was written about the shepherds from the Lord's Birth, that immediately, at the word of the angel, they saw a multitude of heavenly army confessing together, likewise, in the same time with the word of the apostle rose together-voicing a multitude of apostles, and with the others two, a multitude of pious and priests. And this multitude, has given voice to a common confession, that there is a light that shows itself to the

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[531] και ύπερ το κατ υπεροχην μη ον (and beyond supreme non-being), if the godlike light isn't in sense of exceeding, the godlike being is above nonexistence too, in sense of exceeding. It is not lived as a reality that isn't like all the creatures are, but it simply isn't lived either like the sight that is lived, as not being like the existing realities. If the glory of God that is lived as the non-existing realities, in sense of their exceeding, it is called as God, His being is above God as lives by us as Person who is somewhat accessible.

[532] *Word no. 28*: 19; G.P. 36: 52 B.

saints, and that light is other than the knowledge out of all the creates realities; all the more holy as the glory of the nature of God is, and it is seen only by them who have reached in the image of God; and that is far from being a hallucination, or something close to the sensitive lights, or a symbolical contrivance according to their image; it is far from being that, for it is hypostasis[533] and it is the beauty of the future age and it is the only true, eternal, unchangeable, without-evening, non-passing light, a light which we too become light through, and we become sons of the consummate light through.

So, are you gossiping these ones, who are so great, by calling them untaught and searchers for inhalations? Do you dare, you the philosopher, to say that they commit sin in what regards the being of God, they who are the seers of God, the wisemen of God, and the preachers of God? I fear that you will deprive yourself of being partaker to that light, as the saints are; I fear that you, by opening your mind, lest you attract to you a ghost that is contrary to the truth; lest you dogmatize, as being of God, what doesn't exist. This is because, that what you aim through your struggle, aspiring to show it with the greatest zeal, that there isn't any sight above the works of the mind, despite that only through this sight that surpasses the works of the mind it is shown, in the most limpid manner, and in a total special manner, that God is truly existing, as also that God is above the existing realities. This is for, how won't exist the being of God, if to those who were elevated through clean prayer above any sensitive reality, it is made seen, during prayer, itself the glory of that godlike nature? But in the same time, how won't be the being of God above everything that is sensitive (submitted to senses) and intelligible (thought with the mind), if God is above this sight that, at its turn, it is above all feeling and understanding?[534]

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[533] *"Hypostasis of the future age"* - foundation and content of the future age.

[534] Even Saint Maximos the Confessor and Saint Gregory of Nyssa called the creatures as "the ones who are" (τα οντα), and they called God as "He Who is in existent manner" (ο οντως ων). In the existence of the creatures there is something precarious. They do not have the reason of their existence in themselves. They have been given their existence, and their existence can be taken away from them. God exist through Himself, eternally. Nothing is chewing away His existence. Saint Gregory Palamas is affirming now that experiencing this firm, eternal, inexhaustible, impossible to be diminished existence of God, it takes place only by seeing the glory itself of God, and that doesn't depend, in a natural manner, on the mind's works. This is because, there ones are made in order to know the creatures having a precarious existence, one not-founded in itself, because the mind itself is experienced in this

39. But, what the goods of the future age are? Aren't they above all the powers of our senses and of our mind? "This is for, what the eye didn't see and the ear didn't hear and at the heart of the man didn't ascend, those have been prepared by God to them who love Him" (1 Cor. 2: 9). These ones will be seen then by the clean heart, according to saint Maximos[535]. How, then, there won't be any sight above all understanding (ορασις υπερ πάσας τας νοήσεις)?

No longer being able to oppose yourself, you cannot pretend too, sophistically, on the ground of the same name, that you agree it. This is because he who says, by using the metaphor and the identify of name, that what is above understanding, it still is understanding, because of the fact that that sight too, despite being above the name, it still is understanding, he no longer strives himself, later on, to show that that sight isn't above understanding[536]. Actually, he who told that isn't above understand what is above understanding, because of being that too called as understanding, he invokes as motif and excuse the identity of the name. But he who doesn't place that thing above the mind's works, he has no

works as having a precarious existence as well, an existence that isn't founded in itself. Everything is affected by incertitude in the natural knowledge of the mind, because the things which are known and the subject who knows them, are hit by a lack of foundation in themselves. The scholastic trust Barlaam had in rationality, as supreme and sole forum of decision in any matter, it didn't allow him to admit that God can be fully known only through a work that is above mind, a work given to the mind, as a gift, by God Himself. To Palamas, in the glory of God that is seen through a work of the mind given by God, as a gift, it is experienced – as through one that is the sole adequate to that – the intensity of unconditioned existence, one that cannot have its spring except in the being of God. The unconditioned intensity of the existence of this glory, one experiences it as being superior to the precariousness of existence characteristic to all the beings which are known through senses, and through any work of the mind. This one is therefore experienced, as having a more profound existence than all the sensitive and intelligible realities, namely than all the realities known through senses or through cogitation.

[535] This is from: *One Hundred Theological Heads*, published by S. I. Epivanovici. To be see at J. Hausherr, "Orientalia Christiania Periodica" no. 5, 1939, p. 231. At Hristou, *quoted work*, p. 572, note no. 5.

[536] Barlaam would want to sophistically pretend that he agrees those who – by reckoning the sight as above understanding – they call it, as well, as understanding, as one that isn't contrary to understanding, but it is above understanding. He wanted to create the impression of agreeing that, but he only mentioned the name as "understanding" given to that sight. But he who really agrees something, he won't fight, later on, to demonstrate that that sight isn't above understanding. So, Barlaam couldn't oppose Palamas, neither could he pretend, sophistically, that he agreed Palamas.

excuse. This is because, that thing (the sight) couldn't be named as the work of the mind[537].

But in that all-happy living in the endless age, the sons of the resurrection won't need, any longer, the things which uphold the life of the present age: neither air, nor light, neither fire, not any similar thing, but "instead of all things we will have ethe godlike nature", according to Gregory of Nyssa[538]. And according to Saint Maximos: "the deification from then, of the soul and of the body, it will give resting to all the natural works of the mind and of the senses, for, both through soul and body, God will show Himself, the natural traits being defeated by the overwhelming of the glory"[539]. Therefore, what that light is, that is seen with the bodily eyes, in the absence of the air? Isn't that light non-sensitive and above the whole natural knowledge? Isn't the glory of God that which envelops and fills up with light? Ans what is that makes us seers above all the work of the senses and above the whole understanding? Isn't that the Ghost of God Who, not only the mind, but also our body, He makes them spiritual (pneumatic)? How can be then, that there is no sight above understanding and there is no other light of the heart, except the knowledge?

40. But I reckon our faith as well, as being another kind of sight, of the heart and above all senses and understanding, for it exceeds all the understanding powers of our soul. I call as faith not the well-believing confession, but the steadfast founding on it and on the things promised by God. For, how can we see, through it, the things promised us in the future and endless age? Through senses? But the faith is "the hypostasis of the hoped things", and the sense couldn't see, by any craftsmanship, the future and what is hoped for. That's why, the apostle added too: "the proving of the things which are not

[537] One can say about itself that "sight", that it isn't above understanding, because one cannot say that that isn't understanding. This is what Palamas does. And Barlaam pretends to agree him. But about that work which somebody is imparted with that sight through, one cannot say that it belongs to the mind. Barlaam can no longer hide the difference between himself and Palamas. This is because, while Palamas says that this is an understanding, but it isn't a work of the mind, Barlaam affirms that by being an understanding, it is a work of the mind. So, after pretending that he agreed Palamas, for the fact that he accepted that that sight is an understanding- to Palamas, though, that sight is above the natural understanding of the mind – Barlaam showed his true colors as opposing Palamas, by contesting that that understanding isn't a work of the mind.

[538] *About Soul and Resurrection*; G.P. 46: 104 B.

[539] *Gnostic Heads* 2: 88; H.P. 90; 1168 AB; The Romanian Philokalia II, p. 203.

seen" (Hebr. 11: 1). Therefore, can any power of the mind see the hoped-for things? But how could it see the things which have never ascended to the man's heart? So, what's next? Don't we see, through faith, the things which God promised us, since they exceed all the works of the senses and of the mind?

But all of them who, from ever, they have been searching, through deeds, for the heavenly motherland, and who, according to the godlike apostle, they died without taking the promises, but by seeing the promises and by embracing the promises from far" (Hebr. 11: 13). So, there is both a sight and an understanding of the heart, above all the works of the mind. This is for, what is above mind it cannot be understood, except in the sense of exceeding. Because, otherwise, that will be a nonsense[540].

41. But, if all of them who "have been martyred through faith, they haven't taken the promise, for God planned for us a higher thing, that not to be committed without us? (Hebr. 11: 39-40), once they are consummate, won't they see the promised things? Or, will they see the promised things, but without seeing those promised things above any understanding? Or above all understanding, but like before they became consummate? But what will be the reason in that? So, they will see and they will see above all understanding. And not as they saw before, but seeing will mean to them achieving the promised things. So, there is a sight above any understanding. And even before that one too. Actually, our faith is an above-mind sight. But, the achieving of the believed things, it is a sight above that sight that is above-mind[541]. And, what is seen and possessed through that sight, by being above all the realities known with the senses and with the mind, it isn't, as

[540] The realities which exceed the understanding, they still have a meaning in themselves. But the realities which are bellow understanding, they have no meaning. The heart has an understanding that exceeds the understanding of the mind. This is for, the heart is the throne of Christ, the dwelling place of the grace, the opening towards the endlessness of the godlike Person. The heart has a transparency towards infinite, towards the richness of the sentiments which have their starting point and their satisfaction in the felt godlike love, which the mind doesn't have it, but which the mind uses when the mind united itself with the heart.

[541] So, there is a sight above-all-understanding, but there is also a sight above this level too. This is for, a sight that is above all understanding, it is the sight of the faith. But in the future life, there will be a sight above the sight of the faith. And that for it will be the full possession of the things we saw, from far, through faith. The sight of the faith is had by that believer whose present life moves amongst the things from here. The sight of the future life will be moving amongst the goods from there, which are the highest.

well, the being of God, because the being of God is beyond that too, by exceeding. So, it is the hypostasis of the future goods[542].

Have you understood how much godlike greatness lose they who do not know this above-understanding sight? And how much more they extoll God, they who through the cleanness of their heart have tasted that sight, even for a little, and so they have within them the earnest of the future age, or, by receiving it through faith, they experienced, in many ways, the mysterious goods?

But the philosopher, by not giving room within him, to the height of this understanding, he didn't bring worshipping to God and glory worthy of God into Ghost, and on them who worship God into the Ghost of God, he reckons them as doing everything on the opposite. And he places them on the list of the blasphemers despite they are the only speakers-about-God who are spiritually advanced and worthy to be trusted.

42. And let's insist upon faith and upon the godlike and delighting sight of the godlike light. The faith is the cart of the apostolical power, the apostolical life, the righteousness of Abraham; out of faith it starts and into the faith it ends the whole righteousness, and out of faith will be alive every righteous one (Rom. 1: 17). He who disregards the faith, he will fall off the godlike benevolence. This is because "without faith there is no other possibility to be pleasant to God" (Hebr. 11: 7). The faith always keeps out generation free of all sorts of hallucinations and the faith founds us into truth and into us the truth, out of which no one will be shaken, even if the world reckons us as insane, us who through the true faith we go out through the ecstasy that is above understanding and we confess this truth with the deed and with the word, and we do not let ourselves "carried away by any wind of the teaching" (Eph. 4: 14), but we persevere in the knowledge of the truth of the Christians, and we preach that sight that is the simplest, the most godlike, and the truly undeceiving one.

But by leaving now the future realities, lets look with our above-mind sight (θεωρία) that belongs to the faith, at the thing which have been done since the beginning. This is for "through

[542] The hypostasis of the future goods, or their foundation, it is the godlike being, or the godlike Hypostases Themselves. This is for They are the foundation and the spring of those goods; those goods have their subsistence in the godlike Hypostases. Only the infinite Persons can be the spring of an infinite life, love, and happiness.

faith we understand that the ages have been done with the word of God… in order to be made, out of what was unseen, the realities which are seen" (Hebr. 11: 3). Which mind could understand what were then done like, all the realities, out of what wasn't at all, and that was done only by word? This is for what the works of the mind understand, of course it doesn't surpass these. This fact being understood by the wisemen of the Hellenes too, and by reckoning that nothing out of the realities which get corrupted does pass into nothingness, and that no one out of the produced realities comes from nothing, they cogitated the world as uncreated and endless. But the faith, by exceeding the ideas born out of looking at the creatures, it united us with the Rationality That is above all realities and with the unconstrued and simple Truth; And we have understood better than through a demonstration, not only the fact that all realities were made out of what didn't exist, but also the fact that they were made through the word of God. So, what is this faith? Is it a natural power, or is it above-nature? Without any doubt, it is above-nature, because "no one can come to the Father, except through the Son" (Jn. 10: 9), Who elevates us above ourselves and Who gives us the deifying simplicity and Who turns us towards the unity of the Father that gathers all realities.

That's why Paul "took grace towards obeying the faith" (Rom. 1: 5). That's why, if you confess Lord Jesus Christ with your mouth, and if you believe in your heart that God raised Him from dead, you will be saved" (Rom. 10: 9). That's why are happier they who haven't seen by they have believed (Jn. 20: 29), than they who saw and believed into the One Who resurrected Himself from dead and Who is the One Who began the eternal life (Acts 3: 15). This is for, these ones, through the above-world-eye-of-the-faith, they saw and honored the realities which the eye, seeing them, it doesn't believe them through itself, and which the understanding cannot comprise.

43. "This is the victory that conquered the world, our faith" (1 Jn. 5: 4). This is, though it is strange to say it, the faith that upheld the world from beneath too, before, in diverse ways and times, and then, by transforming that world in a more-godlike world, and by elevating that world at the height of the skies, it has made sky out of earth too. Who guarded the seeds of the second world? Wasn't it the faith of Noah? Who made out of Abraham Abraam and father of many nations, like the sand

of the sea and like the multitude of the stars? Wasn't it the faith in those promises which were back then impossible to understand? For Abraam held his only begotten son for stabbing. And through him – oh, wonder – he believed, doubtlessly, that he had a multitude of sons. Wasn't, therefore, the old man seeming to them who looked at the things with the rationality (τω λογισμω) that he was insane? But the end of the things, led by the grace of God, it showed that the faith isn't an insanity, but it is knowledge that exceeds all cogitation.

Again, Noah was waiting, from the curved firmament of the sky, for deeps of waters. Where are the mumblings of the philosophy honored by you? "All the ones tending upwards and towards the middle: the light ones, the lither they are, the mode they get far from the middle". Where is the rare and thin substance, the first one not being able to cover, while the second one crosses through the corps which are not too dense by nature? Where are the exact spheres and the curves, the moves of many sorts and of great speed, by which, you are searching for the truth out of existences, so that you roll yourself and your listeners, out of truth, and you make them prey to the flood, by learning out of experience that what they ignored, in an evil manner, by knowledge.

But they will receive their faith before their death, and it will bring them to truth through a good science and it will make them, through experience, as totally non-tempted and dispassionate when facing the evil. The faith will show them even through things that all the external philosophy is insane (1 Cor. 1: 20), as one that won't understand even then, as it doesn't understand either now, the word of the great Peter: "The skies were formed yore out of water and through water; and through water the world from then perished drowned. And the skies from now are kept for fire, being preserved for the doomsday and for the perdition of the unbelievers" (2 Pt. 3: 5-7). So, what do you say about the knowledge of God, knowledge that is withing Christians, and about the salvation through it? Is it that salvation through the knowledge of the philosophy, or is it through faith that makes through nescience, the knowledge of the philosophy as useless?[543] If it is through knowledge, "the

[543] The faith makes the philosophical knowledge as useless or unworking for salvation, through its nescience that is an above-knowledge-sight. This is for, the faith sees the Person of God and it enters that above-understanding-union with the Person of God, whilst the

whole faith will become vain" and the promise will be abolished, that "if you believe with your heart into Lord Jesus, you will be saved" (Rom. 10: 9). So, not him who has in his heart the knowledge about creatures will have God due to that knowledge which he has, but he who has believed in his heart into Lord Jesus, he will have God dwelling within himself[544], through the non-spying faith.

44. But let's leave now them who through this knowledge didn't know God and let's overlook the fact that not all the knowledge out of philosophy it is true. Let's assume that all the philosophical knowledge is true, and so let's look at them who, through this knowledge about creatures, they knew God[545]. Contemplating and knowing through these creatures, it is called as natural law (Rom. 2: 14). That's why, even before Patriarchs, Prophets, and the written Law, the natural law called again the mankind and it turned them to God, by showing the Maker, to them who didn't go out of the natural knowledge characteristic to wisemen of the Hellenes. This is because, who won't know God, as in an icon, and as out of a caused work, if the man has mind and he sees so many manifest kinds of creatures, so many contrary powers and movements which come to balance through opposition, and then the stability that brings as well a balance on this way, and uninterrupted successions of contrary impulses, and unmixed union through unreconciled adversities, and unions of the distinct ones and mixings of the united elements of the minds, of the soul, and of the bodies, and the harmony born out of so many things, and the steadfast relations and positions, and the aptitudes and the orders of the substances, and the non-detaching of the whole? And who, by knowing God thus, he will reckon God as something amongst

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philosophy remains at things, or it deems the person as an object, in order to be able – as it claims – to know the person.

[544] The relation with the person is usually accomplished through faith, and not through the science that spies, because of science wanting to transform the person in an object constituted of multiple details. All the more the relation with God-Person is accomplished through faith, for the faith respects God-Person as Person and that's why the faith experiences God-Person in His specific intensity, simply and unitarily, and the faith find in God-Person, concentrated, alive, and carried by the intention of the love, all the goods searched for by the knowledge by separating them or by classifying them.

[545] Saint Gregory Palamas didn't reckon that all the philosophical knowledge is wrong. He admits that all of it can be true. But to him, the philosophical knowledge shows its truth when out of the knowledge about creatures it will draw the right conclusion about the existence of God.

the caused realities or amongst the realities which are in His image?[546] He will have, by that, also the knowledge about God by negation. So, the knowledge about creatures turned the mankind to the knowledge about God, before Law and Prophets. And now it still does that[547]. This is for almost the whole world, namely as many as they do not listen to the evangelical precepts, they owe only to the knowledge about creatures the fact that they do not have another God except the Maker of this world.

45. So, these ones know God only out of the knowledge of the created realities. They are those who haven't died to the law, through law, in order to live that life into Christ, or, better said, they haven't ever the law od God. But now, when God showed Himself into body, He has been believed amongst nations, he has been preached to the world (1 Tim. 3: 16), and the law of the grace has been unveiled to the edge of the earth, and when "we have taken the Ghost of God in order us to see the things given to us, as gift, by God" (1 Cor. 3: 13), and when we have been taught by God (Jn. 6: 45) and we have received the advises of the Comforter according to the comforting promise, for "That One, he says, he will teach you the whole truth" (Jn. 14: 26) –a truth that is not known yet – when he have "the mind of Christ" (1 Cor. 3: 16) and the spiritual eyes, do you still go back to live under the elements of this world as teachers of yours? What is your answer to that? We who "wait for a new sky and for a new earth, according to the promise" (2 Pt. 3: 13; Apoc. 21: 1), won't we understand and we won't extoll God out of those, in a supra-worldly manner, but will we know God only out of this old and changing world? - and not only changeable but also corruptible. This is for, by mentioning the new world, He deemed this world as old. And everything that gets old and it oldens, it goes to perdition.

46. But where we have learnt about this world from, and about that life that doesn't get old? Have we learnt that out of contemplating the creatures, or from Him Who was appointed Son of God into power, according to the Ghost of the holiness through the resurrection from dead, from Jesus Christ our Lord" (Rom. 1: 4)? Is it not One our Teacher, Christ (Mt. 23:10)?

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[546] Saint Athanasius, *Against Hellenes* 35-39; G.P. 25: 68-80.

[547] And today it does that all the more, due to the considerable progress of the sciences, which proved an amazing and a complex rationality existing in the nature.

So, which words of Him we have learnt from, about the nature of the imperishable world? Wasn't Him commanding us not to call ourselves as teachers on earth? How could we, therefore, frequent the Hellenes and the Egyptians in order us to learn something savior from them? Our knowledge about God, it praises God as Teacher; neither angel, nor man, but the Lord Himself taught us and saved us (Isa. 63: 9). We no longer know God out of comparisons (εκ του εικότος), and so it is the knowledge of God out of creatures. But now "it has been shown the life that was at the Father and it has been shown to us" (1 Jn. 1: 2); he heralded us that "God is luminous light and there is no darkness into Him" (1 Jn. 1: 5); and they who believed in Him, he made them sons of the light (Eph. 5: 8). "And so, it was shown what we will be"; "for, if He shows Himself we will be like Him; for we will also see Him like He is" (1 Jn. 3: 3). You have again fuel for your gossip: "As He is, so we will see Him". And he who says these, for being him built, in an unmediated manner, on the stone placed in Zion, he is close to that stone in all aspects. "And he who falls on it, he will be broken, and whom it falls on, that one will be crushed" (Mt. 21: 44).

47. But let's study what the philosopher argues like, that there is no sight (ορασιν) above all the works of the mind. First of all, we are saying that we know the fact that the thing which are speaking about, it is nameless and above-name. So, despite we call it sight, we know that is above-sight. And if somebody wants to call it as understanding (νοησις), if he believes or if he knows, by experience that that is even above-understanding, he will confess just like we do. So, all contrivances and visions, affirmed or negated by that one, we are going to let those aside because of being vain and because of not having any connection with us or with the present "Word". But the fact that there is a sight that is above all understanding (φράσεις υπερ πάσαν νόησια), that one hasn't understood, neither has he believed. But we would forgive him even if he didn't' understand. This would be because understanding what is above-mind, it doesn't stay in the power and in the strivings of ours. And will accept him, leniently, even if he doesn't believe, because we know, according to the apostle "that we must help him who is weak in his faith" (Rom. 14: 1). But his attempt to shake those who believe and to direct against them and against the truth, battle-writings, and his endeavor to offend in all ways, not only the small ones (Mt. 18: 6; Mk. 9: 42; Lk. 17: 2), but even those

whoa re advanced in virtue and piousness, who would be able to endure it silently, once he decided to be a servant to the truth?

So, he didn't understand and he didn't believe that there is a sight and an understanding above aby sight and understanding, being above name and receiving names which remain way behind it. He imagines that what the theologians reckon as being above-mind, it is negative theology, and that isn't above-mind. This is because, there are negated – he says – the known realities, but not the unknown realities. But we know too, that in this theology what is negated to God isn't understood by the mind. But neither this theology exceeds the works of the mind.

48. But, about the above-mind sight we couldn't say that. If our mind wasn't able to exceed on itself, there wouldn't be sight and understanding above the works of the mind. And, once the mind has this power, and once the mind is united with God actually only through this power, by crossing this power through God to work, during prayer[548], one can affirms that there is a sight above all mind's works, a sight that we say about that is above understanding. But one could call that also as non-seeing and nescience in the sense of exceeding.

So, what is more understanding than non-understanding, how could that be a part of the knowledge, by and large?[549] And how could that be divided according to these species" This is for neither the being has been ever divided by someone amongst wisemen, in: body, incorporeality, and supra-existentiality; neither the feeling, in the five senses and in what is above-feeling. This is because, what is above-being, how could that be under-being, and what is above-being isn't a species of the feeling, neither what is above knowledge could be a species of

[548] The mind has the power to exceed on itself, but only through God. This is for, through God this power goes out of potentiality and acts. Each person has the power to know another person, but only when that person opens herself / himself this power of knowing passes into deed.

[549] After he said before that the knowledge received through the godlike light, it can be named also as nescience, as one that exceeds the knowledge, not Saint Gregory is adding here the fact that that sight can be called as non-sight too, in the sense of exceeding the sight, but not in sense of absence of the understanding, or the sight, and of the knowledge. This is for, in that sight are given, in a virtual manner, all the realities brought through creation to our understanding and sight. That's why, that sight cannot be classified under the category of the knowledge, which the knowledge of the creatures is indicated through, by and large; but it cannot be either reckoned as contrary to knowledge, to understanding, or to sight.

the knowledge. And the fact that the mind has the power to exceed on itself, and through this power to unite with the realities which are higher than the mind, it is said by the Great Dionysus, very clearly. And he doesn't only say this, but he also shows this to Christians, as a most-beneficial teaching. "We must, he says, to know that our mind has, on one hand, the power to understand, which our mind sees the intelligible realities through, and on the other hand, the union that exceeds the being of the mind and which the mind connects through to the realities from beyond itself"[550].

49. But what this one argues like, that there is no sight above all the woks of the mind? "This is because, he says, there is nothing higher than the theology by negation". But it is something else, oh, you dear, the sight, and it is something else the theology (the speaking about God), because it isn't the same thing speaking something about God with achieving and seeing God. But the negative theology is word. But the visions are above word and reasoning. This was shown by him who unveiled the untold realties (2 Cor. 12: 4). So, because the theology by negations still is word (and reasoning), the above-word and above-reasoning sight it will be above the negative theology. Therefore, the seers of the realities which are above-word and above-reasoning, they surpass the negative theology too, not by word, but by deed, through truth and through the grace of God and of the Ghost, for the grace can do everything and the grace gives us to see "what the eye hasn't seen and the ear hasn't heard" (1 Cor. 2: 9).

50. But that one, because of not understanding these things, he imagines that Dionysus confesses similarly to what he says, when saying: "Everyone who are found worthy to know and to see God, they reach in the godlike darkness, right through the fact that they won't see and they won't know, because of truly being elevated to what is above-sight and above-knowledge"[551].

In another place Dionysus says: "Only to them is possible to penetrate into the darkness where really is Him Who is beyond all realities, them who have surpassed everything and the clean things and all the peaks of the holy heights and all the

[550] *About the Godlike Names* 7: 1; G.P. 3: 864 C.
[551] *Epistle V*; G.P. 3: 1073 A.

godlike lights"[552]. "So, if somebody enters this darkness, says the philosopher, he will do it by negating all existing realities. So, the most consummate sight (η τελειοτάτη θεωρία) is this darkness, says the philosopher, of the theology by negation. This is because nothing is beyond of knowing nothing. So, that light that you are speaking about, whatever that would be, you must leave it, in order you to ascent at the theology and sight (θεωρίαν) by negation"[553].

But we call as the light of the grace, what the Great Dionysus says too, that "it always surrounds, forever and uninterruptedly, the saints, in that living into the future age, as also it surrounded the disciples at the all-godlike Transfiguration"[554]. Why such a crafty striving to detach ourselves from what will illuminate us eternally, and we will ceaselessly see then, and not only with our senses but with our mind too, or rather above all these, spiritually and in a godlike manner, as we have shown often and in details? What so much craftsmanship and toil for, in order to detach ourselves from Him Who is higher than us, from Him Who unites us, forever, with the realities which are higher than the mind, and Who gives us to see the realities which are above us? This is for, like that mind that is united with the feeling, in an untold manner, it sees the realities which are submitted to the senses, and, like the feeling represents to itself, symbolically and sensitively, the intelligible realities (known with the mind), once reached to perceiving them through its union with the mind, likewise these two (the feeling and the mind), united with the ghost, they will see that light that is spiritually unseen, batter said they will cohabit, once deified, eternally, with that light.

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[552] *About the Mystical Theology* 1: 3; G.P. 3: 1000 C.

[553] Barlaam doesn't know anything higher than the negative theology, that leaves the mind in front of a void, and that doesn't unite the mind with God. The negative theology is a theology which the rationality places through, a precipice between God and rationality, a precipice that neither the negative theology nor God can fill it up. Out of this mentality it is explained the Catholic doctrine about the created character of the grace. The human being remains, even in the state of grace, locked up within the limits of creatureliness. That's why they do not speak, in the Catholic theology, about the deification of the creature. Not even relatedly to the Mother of the Lord, so much praised in the catholic theology and piety, they do not speak about Her deification. The Mother of the lord remains the peak of the creation, as moral beauty, but She is separated too, from God, through an impossible to be filled up precipice. That's why the Church, locked up in the order of the creatural, it needs, as tis turn, a locum tenant of Christ.

[554] *About the Godlike Names* 4; G.P. 3: 576 D.

So, why is there so much crafty striving, that aims to determine us to leave that light that will surround us, eternally, in the age to come, in order us to rejoice with the sight (θεωρία) reckoned by you as all-consummate? And if now can forsake and surpass that light, but then we won't be able to, the present age is higher than the future age, and rightly so, are addicted to the present age, they who wage war against that eternal and true light[555].

51. But, I wonder, the Great Dionysus co-speaks with them? How could he do that, for Dionysus searched for that light more than everyone? This is for we showed, in details in the words we wrote before, about the godlike light and the godlike illumination, how he who opposes more than everyone to the enemies of the great light, he is the brightest illuminator of the world from Areopagus. But now too, let's analyze again his words referring to that. By writing that, Dorotheos the servant, he says: "The godlike darkness is unapproachable light, for the overwhelming overflowing of above-being light. In that reaches everybody who is found worthy of knowing and of seeing God, right through the fact of not seeing and of not knowing being him elevated in what is above sight and knowledge, by knowing right that which is beyond all realities known with the senses and with the mind (sensitive and intelligible)"[556].

So, here he is saying about the same thing that is both darkness and light, and there he is saying that he sees and he doesn't see, and there he says that he knows and that he doesn't know. So, how can be darkness that luminous light? "Due to the overwhelming overflowing of light" he says. So, in a proper sense it is light; darkness is in sense of exceeding (καθ-υπεροχήν), because it cannot be seen by them who attempt to get closer to it and to see it through the works of the mind and of the senses.

52. And because in The Unapproachable One, there reaches anybody who is found worthy of knowing and seeing God, who will be him who will be found worthy of getting close

[555] If the highest knowledge about God was that of the rational negative theology, and the sight of the godlike light was something inferior to that, then seeing this light in the future age would situate us on a level that would be inferior to the present one, when we are living under the regime of the negative theology – this negative theology being deemed, by Barlaam as the highest.

[556] *Epistle VI*; G.P. 3: 1073 A.

to The Unapproachable One and to see The Unseen One? Will be so all of them who worship God? But only to Moses and to those like Moses, it was given to reach into the godlike darkness. But the theology by negation, it can be impropriated by each worshipper of God. And now, after the coming of our Lord into body, the theology by negation has become accessible to any human being, as it was shown before. So, this light (in a proper sense) and this godlike darkness (in sense of exceeding), it is something else than the theology by negation is, and it surpasses the theology by negation in an unmatched way; let's say it: as much as Moses surpasses the many, in his seeing of God[557].

But, he says, he who has reached into this light, he both sees and doesn't see. How comes that: he doesn't see? For he sees, he says, above-seeing. So, in a proper sense, he knows and he sees. He doesn't see in sense of exceeding (υπεροχικως), by not seen through any work of the mind and of the senses. BY the fact itself that he doesn't see and he doesn't know, namely by the fact itself that he has exceeded all the knower work, he is elevated in what is above sight and above knowledge. In other words, he sees and he works in a higher way than the human way, as one who has reached to be higher than the man is and he is god by grace and for he is united with God and through God he sees God.

53. So, they who preach only a contemplation (θεωρίαν) through negation and beyond that they do not admit any work or sight (οραση), and they affirm about this contemplation that it is a part of the general knowledge, and they do not admit any sight higher than the knowledge, on the other hand, they say that those who reach that contemplation through negation - a contemplation reckoned by them as all-consummate - they won't see and they won't know anything in a proper sense, they who affirm that appear rather to admit a lack of knowledge and sight[558]. Consequently, they have forgotten about themselves, by declaring this true nescience in sense of lack (of knowledge),

[557] The darkness that Moses entered, by being one with that light that is above-all-understanding, it is superior, at its turn, to the darkness of the negative theology.

[558] They who place the theology by negation on the highest level, they reckon that the highest knowledge is to admit the lack of any knowledge, the knowledge of the absolute void. Thus, by refusing the apophatism of the light, as one that is superior to the negative theology, they actually contest the rational knowledge. Palamas proved, in these rows, that he is a great dialectician.

as higher than all knowledge, and, by taking pride out of the fact that they do not know anything in the sense of lack (of knowledge). Thus, they who do not believe in that greatest light, they also fall off the light of the knowledge[559].

And, actually, if the sight (θεωρία) by negation and the godlike darkness are one and the same thing, and this sight actually means a lack of seeing, according to them who say that beyond it there is no godlike sight, then this godlike darkness too, it will be an actual darkness, a darkness of the lack that makes crazy them who live into it. And it actually makes like so them who truly argue things like these.

These ones dare to say that they penetrate into that darkness that is above-light, through their negative theology, before they will have rejected their Egyptian mother, a mother that bear a liar name and that is baren, as the fathers say that we must understand the external culture like[560]; before clearly knowing that we live between two rows of adversaries, and that one must make alliance with the best ones; before that, through those ones, they to assault the evil ones and to destroy them, to kill them and to slaughter them, and to set other of them in running (it is about all those evil passions which, by having a familiar connection with us, they dominate us strongly, in the beginning, as some causes, and some together-working presences); before rejecting the bad habit of them who get out of the fountains of the creation the wisdom of God, namely the wisdom of the Hellenes; before dwelling together with them who live in peace with one another and who do not argue different or opposite opinions, namely with the ones who are wise in the spiritual matters; before watching their thoughts through withdrawal and quietude; before climbing the mountain, namely the peak of their soul; before looking from far at the new light; before getting close, before hearing, and before taking off their shoes, given the fact that is not allowed to touch the holy land (Exod. 3: 5), by attaching themselves to dead people and to those who are not real mediators; before changing the right hand in order to make it engolpion (Exod. 4: 6), namely before

[559] Only that great light that comes to us out of the godlike Person, it has a meaning and it is knowledge, or the so-called light of the knowledge.

[560] Saint Gregory of Nyssa, *About the Life of Moses*; G.P. 44: 329 BC. The whole paragraph that follows, it is influenced by the content of that work of saint Gregory of Nyssa. One cannot reach the sight of the light of God without a purification, as one cannot reach, by speculations, to the formulations of the rational negative theology.

the mind sinks into itself; before totally toppling over the mastery of the tyrant through the staff that can do all things, namely by faith, and before having crossed, by feet, the salty water of the life; before transforming our bitter and harsh nature in a spring of joy above nature, through prayer and through deeds which are pleasant to God; before tasting that food that flows from above and before not running from enemies, but rather wanting to banish all the enemies away; before being consummately prepared for all these things so that they to reach the Sunday of the non-working of evil deeds, and before having they heard and exceeded those trumpets with many sounds, and before they having seen, one by one, other lights with rich overflowing – and these ones are the glory of God heralded through the creatures of many kinds, and then the preaching through prophets, apostles, and fathers, and all the teachings about the godlike realities; before they having accomplished all of these and before having reached together with the leaders who have dedicated themselves to God, on the top of the godlike levels, and then to be united in an non-understood manner, with God Himself, detached from all of these.

But we, by researching the negative theology, as much as we needed that, in the "Words" from before, written by us about light, we have shown that the light is image of that sight (θεωρίας) that is shapeless and fulfilled, which the mind rejoices of, into the Holy Ghost, but it is not itself that light. That's why, all of them who have been found worthy, through faith, to receive the mystery (of the salvation), they can praise God by negation; but they won't be united with God and they won't be able to see God through light, except they receive, by fulfilling the commandments, that above-nature power of the sight[561].

54. "But they who penetrate into the mysterious darkness, the must forsake, according to Dionysus the Areopagite, all the godlike lights" says the philosopher by quoting him. "Therefore, itself the godlike light, if we apply everywhere what you are saying, it must be forsaken too. And

[561] They who simply admit, by faith, the mystery of the salvation into Christ, they can praise God. But they won't be able to reach at seeing the non-understood light, except by receiving from God the power for perceiving that light. This is because the words for negating any feature of God, those words only express His glory, known out of the mystery of the embodiment and of the salvation. But those wors are, though, only an image of the non-understood light of His light, and not itself the lived reality of that light.

this can be ascertained by the fact of no longer seeing anything at all; this is that mysterious darkness".

What can you say?! Thus, you count up amongst other many things, that light too, a light that is made eternal with the saints, the glory of the godlike nature, the beauty of the future and steadfast age, the without beginning and without end Kingdom of God. This is for, Himself Who shined into that light, on the mountain, he called this light as thus. But what does the godlike Dionysus say? He says in "The Mystical Theology", clearly: "That one cause of all realities, it is above all realities and it is shown plainly only to them who have crossed through all the holy and clean things"[562].

If that light is shown to them, and even in an unveiled manner, how comes that it won't show itself at all? And if this showing is the theology by negation, and by that it is the sole known non-comprising, as you affirm, and this theology is used by Hellenes, as yourself mention that too, then they too have exceeded all the cleanness and itself the godlike light that is the hypostasis of the future goods[563]. Woe to you! The knowledge of the insane wisemen not only that it comprises, according to you, but it even exceeds the promises of the future goods.

But Dionysus, the speaker about the wisdom of God, he wouldn't ever say something like that. This is for he mentioned, immediately after, in continuation, the godlike lights, the heavenly sounds, and the peaks of all the saint realities, which one must forsake. Those are the cleanings of Moses before he reached the foot of the Horeb Mountain, the sounds which welcomed him after he climbed above the feet of the mountain, the anticipated sights of the lights, the parting with the many realities. And that sight after all of these, it won't be the sight of God, but it will be the sight of the place where God sat. This means that all one sees through the work of the senses or of the mind, are some supposed rationalities of the realities which are beneath Him Who is above all realities and through which, not only Himself, but also His presence, are shown as above all

[562] G.P. 3: 1000 C.

[563] If the negative theology is used by some Hellenes philosophers, and through it they do not cogitate except at the non-comprehensibility of God and not at the mystery of the Person or of the supreme Persons as well, but it is superior to seeing the light of the all-loving Trinity of Persons, a light that will wrap the saints in the future life, then the Hellenes who deny the Trinity will have more than the saints, in the future life.

cogitation. Therefore, seeing that place it exceeds the theology by negation too, or it shows this theology itself.

In the last case, if Moses climbed only until he reached that place, one could rightly dogmatize out of these, that there was no sight above the theology by negation. But, due to the fact that Moses detached himself even from the seeing of that place, and for he entered the truly mysterious darkness, by ceasing any knower work, in sense of exceeding, by "uniting himself, on a higher level, with The Uknown One and by seeing Him and by knowing Him, above-mind"[564], how will they close that sight from the godlike darkness, only within the limits of the theology and of the contemplation (θεωρία) by negation? This is for, Moses looked at it also before he entered that darkness that is above-light (supra-luminous = υπερφωτον γνόφον), through that place[565]. So, it is obvious that something else is the union and the sight into darkness; that is way higher than such a theology by negation.

55. But why to argue in words, and not show with the deed, the sure truth of what we have said? Moses, by detaching himself from all seen and which are seeing[566] things and cogitations, and by surpassing the sight of that place, and by entering the darkness, did he saw nothing? But he saw the immaterial tent "which he shown to the people from below, through material imitation"[567]. And this tent, according to the words of the saints, it is the power of Christ, the self-hypostatical power and wisdom, of God[568], which, by being, by its nature, as immaterial and uncreated, it shown in advance,

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[564] According to Palamas, who reiterates the tradition of the Eastern Fathers, there are three stages of the ascension in knowing God: the knowledge of the godlike rationalities of the creatures, the knowledge of God by negating those realities, and the seeing of God in that darkness that is above-light. The second one, the theology by negation, it is only the place of God. Itself the presence of God is above that. The first and the second stages of knowledge, they have, somehow, a light within them, for they aren't totally non-understood. The third one is a darkness above these lights, but it is, in the same time, a supra-luminous darkness, for, on one hand, it is more non-understood than the first two stages of the knowledge, but on the other hand it is a richer, deeper, more unmediated knowledge of the presence of God.

[565] Anyway, Moses surpassed the negative theology as well, or the place of God, in order Moses to reach God's supra-luminous presence that is in a supra-luminous darkness.

[566] But before Moses reached the place of God, or the negative theology, he had to detach himself from all things and from all persons, in order him not to see and not to be seen. This is because even the fact of being seen is disturbing. He also detached himself form the cogitations which he was seeing through.

[567] Saint Gregory of Nyssa, *The Life of Moses*: G.P. 44: 380 A.

[568] *Ibid*, col. 381; 1 Cor. 1: 24.

through the Mosaic tent, that it will receive, at one time, a seen composition, and there will come, in image and being, that Word from above being and imageless, that Tent that is above and before all realities and it comprises all realities; that Tent which were created and which are upheld in, all the seen and unseen realities; that Tent that, by taking body, He will give His body for us; and Who, by being hierarch before ages, he used Himself as a temple, for us[569]. That's why, Moses, reached into the godlike darkness, he not only saw the immaterial tent, which he presented through matter, but he saw itself the godlike spring of the hierarchy and the realities related to hierarchy, which he gave material image, of many kinds, in the priesthood of the Law.

So, the tent and the aspects related to the tent, the priesthood and the aspects related to priesthood, they are sensitive symbols and curtains of Moses's sights, from the godlike darkness. But those sights weren't themselves symbols. "This is for, to them who have crossed through all the holy and all the clean things, and who penetrate the mysterious darkness, those realities will be shown unveiled"[570]. But what could be symbols like, the realities which are shown unveiled of all cover?

That's why, the interpreter of the "mystical theology" says at its beginning: "Above-being Trinity, direct us towards the high peak of the mysterious realities, where are hidden the simple, untied from all, and unchangeable mysteries of the theology, into the above-light darkness"[571]. Therefore, who can say, any longer, that in the godlike darkness and beyond the theology by negation, there wouldn't be shown any higher vision? Or, who could tell that all the saints' visions are symbolical? And that, by being symbolical, those visions appear sometimes, but they never exist? But Moses saw the realities he saw, for forty days and nights, according to Gregory of Nyssa:

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[569] God-the Word is the supreme Subject Who comprises in Himself all realities, through thinking and love, which all realities were created through, and which all realities are upheld in, after creation, and which all realities will be fully gathered together in, at the end. And by being comprised in Him, as in a churchly and holy dwelling place, themselves are sanctified. But this Church, by being, in the same time, Subject, He commits that sanctification through His work. As such, Christ is both Church and Hierarch. He is Church and Hierarch by excellence, and from before ages.

[570] *About the Mystical Theology* 1: 3; G.P. 3: 1001 A.

[571] *Ibid* 1; G.P. 3: 997 AB.

"being imparted, under darkness, with the eternal life"[572]. Those visions were shapeless. But, then, what could those vision be like symbolical?[573] Then, those realities were seen into darkness. And all the realities from that darkness were "simple, untied of everything, and unchangeable". But which one amongst the actual symbol, which are divided and sensitive, it isn't changeable, or composed, or ties to the created things?[574]

56. And because Moses saw those realities, the realities standing before him were seen. So, the seen realties were ither seen into light or they were in another light. But all the realities from there were simple. So, all those realities were luminous light. But, because Moses saw those realities after he exceeded on himself and so he reached into darkness, he didn't' see those realities either through senses or with his mind. So, that light is **self-seeing**[575] and it hides, in the same sense as exceeding, from them who haven't become eyeless[576]. This is for, what could be seen like, in some way, through the work of the mind, that that itself sees and understands on itself (το αυτοπτικον χαι αυτονόητο)? But, when the mind has been elevated above all the mental work and when the mind is eyeless, in sense of exceeding, the mind will be filled up with an above-all-beauty shininess, reached into the grace of God, and through that above-mind union having, mysteriously, and seen the light itself that through itself sees on itself. But how? Isn't the godhead still hidden? - someone could ask. By no means. The godhead

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[572] *About the Life of Moses* 1; G.P. 44: 321 A. Relatedly to Barlaam's affirmation, that the light seen by saints it has no consistency, but it is a hallucination that now appears and then disappears, Saint Gregory Palamas, on the ground of the writing of Saint Gregory of Nyssa, he shown the consistency of the light also through its duration. This is for, Moses looked at it for forty days and nights.

[573] A symbol, in addition to the fact that it is sensitive, it must have a shape too, in order to be able to express an aspect of the godlike or spiritual life. But that life itself, it is without an exterior shape, despite having an internal structure. The various aspects of its internal structure are live concentratedly and intensively, and not in the variety of the external shapes. The godlike light, as spiritual reality, it is shapeless as well. It is lives in intensity as spiritual ambience of the godlike Person, and it is not seen as shape, though in it one feels the structures of the supreme Persons.

[574] Even the simplicity of the seen godlike light, it shows the fact that the godlike light is lived into intensity, and not in the juxtaposed horizontality or in the changeable succession of the shapes. It is a unitary intensity, but complex, of the godlike Person, or of the godlike Persons united through being.

[575] Our highlighting. We are not sure about this translation, because the source text can be understood both as *seeing on itself* or as *seeing by itself*. (E. l. t.'s n.)

[576]

doesn't come out of its hiding, but the godhead gives Himself, as a gift, to others too, and so the godhead hides them too, under the godlike darkness[577]. This is for, as it is written, Moses reached alone into that darkness, he was no longer seen (Exod. 24: 18). And what is even more than that, it is that, by elevating him above himself, and by mysteriously detaching him from himself, and by placing him above all the work of the senses and of the mind, God hid Moses from Himself – oh, wonder! – as God did to godlike Paul too[578]. Thus, by seeing, they didn't know, but they asked on themselves: what is that that we see?[579] And, again, what exceeds any overwhelming of the wondering, it is the fact that in this untold and above-nature showing too, That One remains in hiding. And to them who have been untied and hidden from all realities, He covers not

[577] One must notice this ingenious answer. As in the whole this development, here too is felt the influence of Saint Gregory of Nyssa, namely of his writing *The Life of Moses*. God doesn't come out of His hiding, because he doesn't rationalize Himself on our level, He doesn't make Himself understood in banal, usual manner. But God elevates the spiritualized person in the exceeding darkness of His full of mystery and heavy of fulness existence. The spiritualized person will know or will understand now the non-understood as such, or what is above the usual understanding. He is in the non-understood or above-understanding darkness of the supra-obvious light. That one now has something within him that makes himself as non-understood by other people, for he is hidden into the darkness of the mystery that exceeds him and that is, in the same time, supra-luminous.

[578] And he even appears as non-understood to himself too, hidden into the exceeding darkness of the mystery: the supra-luminous darkness. The more the human being reduced himself to the biological processes, the more he appears to himself as more understood, but, in the same time, he won't understand anything of what he actually is. There is a darkness with the perfect pretense of knowledge (that darkness that is reduced to the banal reality) and there is also a darkness of the endlessly rich and complex deeps, a darkness which, just by recognizing it, it offers us an overwhelming light and an endless reserve of advancing into it. The more we really know on ourselves, the more we appear to ourselves as non-understood, as fuller of mystery, as more hidden to ourselves; or, vice versa, the more we appear to ourselves as non-understood, the better we know on ourselves. But these endless deeps of ours, are unveiled to us when we live in the godlike infinite.

[579] Moses and Paul were to themselves, so hidden into mystery, so non-understood in that sight that they had, so that they didn't know who and what was him who saw or what was the one seen through them. They only realized that weren't they who were seeing, because of what they saw and the power for seeing that, exceeded their power of seeing. But the paradox is that the sight was done through them, so, form this point of view, they enjoyed themselves the benefit of seeing. A stranger subject that was exceeding their subject, he was working within their subject, or that subject gave their subjects power to see. Their subject was framed into a stranger subject, one endlessly superior to them, but who didn't annul the existence of the won subject. This was because they benefited of that sight, as it would have been their own sight, and they were able to wonder about a sight that, not being theirs, it became theirs.

only all the others, but He covers them even to themselves[580]. And the proof for this above-knowledge hiding, it is the desire and the ask and the ascension of Moses to a clearer seeing. But also, a proof for that is the unceasing advancing of the angels and of the saints in the endless age, to ever clearer sights. So, also by seeing, they know that that light is above-seeing. How much more will they know God Who shows Himself through them?

This is for, our eye too, by focusing on the sun's disk, and by seeing it, it knows that is above-seeing.

57. But let nobody stick with this example because it is totally inappropriate. Let the understand only that much, that they who see the godlike light into unveiling, they know the overwhelming hiding not less but a lot more than we who, by attempting to comprised the non-comprised of the godlike nature through symbols, or through their meanings, or through negation, we know that that non-comprised is non-comprised.

This is for, the blind knows too, by hearing and by believing, that the sun's brightness exceeds the measure of the sensitive eyes; but the blind doesn't know that as him who sees[581]. And at night, the sun can be seen only, with the mind,

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[580] Although, at that time the cause that produces them that, it remains hidden, they who see that, they realize that it is a Person, that it is the godlike or supreme Person, and that is That One (εκείνος). That one is also the One Who sees within them, and it is not about an impersonal power. Actually, if there was only an impersonal power that was seeing within them, that impersonal power would become theirs, because of only they being subjects and only a subject can be conscious that he sees. Only by the fact that what sees within them, namely that supreme Person Who can see what they cannot see, for that Person gives them His sight, as a gift, that Person remains, in the same time, Subject of that sight, a Subject that respects other subjects. This is for, a subject, by attracting other subject sin the union with him, that subject doesn't annul the other subjects. The subject that gives gifts, by imprinting another subject, he helps that subject too, to understand what gift he was given, or, at least, the love he manifested by giving him that gift.

[581] They who benefit of this sight, they are aware of the fact that what is shown like light and what is seen as such through them who see it, it is a superior person, one that even as person is an inexhaustible spring of light, so, all the more as godlike Person, and they are aware of these aspects due to the fact that they always want to see more of it and to ascend to an increased sight (Saint Gregory of Nyssa*, About the Life of Moses* 2; G.P. 44; 376 D – 377 A). But even in the content of the shown light one can see the spring of that light as being a Person, likewise in the light communicated us by another person we see and we feel that that light belongs to a specific person. Through light, I am placed in relation with the person who communicated me that light. And the person makes obvious to me, through the light that person communicates to me, a more complex and a deeper indefinite than that intuited by me when that person is not present. Likewise, the godlike non-comprised, I living it more

not only by them who have the experience of a healthy sight, but even by anyone amongst them who do not have eyes but they listen to them who can see. And not only that, but he who hasn't eyes, he can know also that the disk of the sun has an above-sight brightness; but the blind to be shared with the sunlight and to have that light, it is impossible[582].

Likewise, seeing God with the mind and knowing God above-mind, through negation, it can happen to them too who briefly experienced seeing God, as also to them who haven't raised towards Him that above-mind eye of the union, but they listen to them who did that. But the sight of the last ones, it won't be union. And he who doesn't believe them who see through that above-mind union, he can as well reckon God as above-mind, but only above his mental powers[583]. But, he who has plucked off, from his soul, all the ties to the realities from below, and who untied himself from everything, by keeping the commandments and by the dispassion that come to his out of

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complexly, more richly, and more deeply, in that light which it is communicated to me through, than through the void of the negative theology.

[582] The godlike non-comprised is known also in the moments of theologizing the rational-negative theology, like the sun is seen with the mind even when the sun is absent. The sun is known not only by them who seen the sun before, btu also by them who have never seen the sun. But the first ones know, on the ground of the experience of seeing, while the last ones know it by hearing it from other people. So, not only by theologizing simply and rationally. Even this one, it needs faith.

[583] Continuing the idea of the quoted saint, Gregory Palamas declares that there is a knowledge about God, with the mind, and that is the knowledge belonging to the affirmative theology of knowing God out of creatures; and there is also an above-mind knowledge, by negating all realities. Finally, there is a third knowledge, that is superior to the first two, and that is a knowledge through union with God. The knowledge by negating all realities, it is reckoned by Saint Gregory Palamas as being also above-mind, for some people benefit of it on the ground of experiencing God, and others benefit of that knowledge for, despite they haven't raise their above-mind-eye to the union with God, they faithfully listen to the first ones. The faith too, it is an eye of that above-mind-sight, though not of a direct sight, but of a mediated sight. As such, by making negative theology, that negative theology isn't limited to a simple rational exercise, neither it stops to the notion of an impersonal pantheistic absolute in Neoplatonic sense, but that negative theology believes in that God-Person expresses through negation. Actually, one can believe only to a God-Person. Only that faith in a God-Person, it is actually a faith. The faith is an interpersonal act. The faith is and act of trust, it is a moral act, it is an act of love. He who believe into a person, he is in a personal relation with that person. Our faith comes out of a work of a person upon us. The faith sees the Person of God for the faith is helped by an above-mind power, a power that comes from God-Person. Saint Gregory Palamas threw a bridge between seeing and living God, and the rational negative theology, so that Palamas Christianized the rational negative theology, namely helping the rational negative theology to know God not as an impersonal non-comprised, but as a Person-non-comprised.

doing so, and who, then, he has been elevated above any knower work, through the perseverant, clean, and immaterial prayer, and there, through an unknown union – in sense of exceeding – he is veiled up in an unapproachable shininess, only him, for he has become luminous light and for he has been deified through light, and by seeing light, he knows in this sight and in this impartation with light, also what is above-light and non-understood out of God. he reckons God not only as above the human mind's power of understanding – because there are, above-mind, also many among the created realities – but even above the all-supra-natural sight, the only one that unites the mind with the realities which are beyond the aspects of the intelligible realities "in a godlike and above-heavens union of the minds"[584].

58. But there have been enough things said about these. By resuming the aspects which we have been treating, we say that if somebody wants to call this sight as above-seeing (την υπερ θἐαν ορασιν), that understanding above all the sight of the mind, he won't differ at all from us[585]. But this philosopher, by reckoning that we call these things only as "sight", and not also as a "non-understood-understanding", he got furious because of the name "sight" and, by remaining to these words, he committed many sins against the prophetic grace. But we, by briefly unveiling three of four of these sins, we are going to let the other sins aside. So, this philosopher, by striving himself argue that the sight is below understanding, he says: "All the sights shown by prophets are a lot lower than the understanding, because of being contrived, described, and imagines by imagination".

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[584] Dionysus the Areopagite, *About the Godlike Names* 1: 4; G.P. 3: 592 C. God is seen by him who is clean of passions, not only as The One Who is above mind's power, because of being there also some creatures which are above the power of the human mind – for instance, the angels -, but as One Who is even above that union itself, a union which the mind is united with the realities which are above those realities which can be understood by the human mind. But God is above in His quality as Subject and spring of His manifestation and, as such, he still is present within them.

[585] Saint Gregory Palamas admits this above-sight-seeing to be called as understanding. But it is an understanding that is above the work of the mind, and therefore it is a non-understood-understanding and an above-understanding understanding. The difference between such an understanding and such a sight it is very fluid on spiritual plan. The understood reality is so intensely lived, that it is like a reality perceived through a feeling, similar to a spiritually touched, to a spiritually seen, and to a spiritually heard reality. There is being accomplished a contact between our spirit and that reality.

The fact that most of the prophets saw the most visions while they were elevated into the state of ecstasy (of getting out of themselves), it is not doubted by anyone who listen to the prophets' words. But what are we going to say? Were the prophets seeing God, while they were experiencing an ecstasy towards the worst things? But God Himself says that He showed Himself to Moses "in image and not through riddles" (Num. 12: 8)[586]. Did Mose experience the ecstasy towards the evil thing, even then? But what Moses saw and heard while he remained in ecstasy for forty days and while he was imparted with that imageless life under darkness (Exod. 24: 18)? Did he experienced the going out of himself towards the evil things? He who writes such things, he will have totally gone out of truth.

59. But the philosopher commits here a twofold sin. This is because he lies to us, by arguing that the Great Dionysus cogitates here too, as the philosopher does, and so Dionysus declares all the prophetic visions as inferior to understanding, by quoting from Dionysus's writings the words: "God is named form other godlike imaginings (από τινων θείων φανταςμάτων), which illuminates the initiated ones or the prophets, according to other and other causes and powers"[587]. But this one says here too, limpidly, that God showed Himself "according to other causes and powers". God, as Himself says, "He showed Himself to somebody in his dream, to another in state of watchfulness, namely through riddles; and to Moses in image and not through riddle". Then, how the prophets saw only through the soul's imaginative power?

But, also the godlike imagination (φανταςία) ois very different form our human imagination. This is for, the godlike imagination truly imprints our really cogitating and incorporeal side. The human imagination, though, it unfolds in our soul's side that is close to our body[588]. What receives there the

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[586] God shows Himself to Moses "in image and not through riddles", in the sense that God Himself talked to Moses "mouth to mouth" and Moses "saw His glory" (Num. 12: 8). But this means a going out of Moses, from himself, towards the higher realities. Moses is so much kidnapped by the greatness of the Person of God, so that Moses no longer thinks at himself, or he forgets about himself, namely he "goes out of himself". It is what happens, actually, but on a smaller degree, when somebody is kidnapped by the wonderful charm of a human interlocutor.

[587] *About the Godlike Names* 1: 2; G.P. 3: 597 A.

[588] The godlike imagination has a spiritual character, but it also has a structure and endless possibilities to imprint one or another of God's structures or intentions into the human imagination, for the human imaginations contains in itself, at its turn, indefinite structures and

imprinting, it is the highest part of the rational soul; while, over here, it is almost the last part of the souly powers. This one is imprinted in the movements of the senses; here, if you want to find out who produces the imprinting into the cogitating power of the prophets, you listen to the Great Basil who says: "The prophets saw by the fact that the Ghost was imprinting Himself in the leading part of theirs"[589]. So, the Holy Ghost is The One Who placed Himself within the prophets' mind and, by using their understanding as a material matter, He foretells in it, through Himself, the future, first to the prophets and, through them, to us too[590].

So, how could be this work of the Ghost simply an imagination of the same kind and of the same honor with our imagination? And how could be this imagination below our understanding? Better said, how isn't shown out of this too, that that is a light seen by the mind and that that is something else than the understanding; and that is about visions which aren't either sensitive or imagined, but they are totally different from the knowledge out of cogitation?

60. But the philosopher brings also another word belonging to the same one (Dionysus), that says: "The angels who shaped the sight, in order to introduce the speaker-about-God in the godlike realities". "And here, he says (Barlaam), by saying: he shaped (διαπλάσας), he showed that is about

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intentional possibilities, which can be imprinted on the face of the man, in his eyes, in his words, in his mimic, and in his stances, in diverse ways.

[589] At Prophet Isaih; G.P. 30: 124 B.

[590] The Ghost imprints Himself into the mind of the prophets as One Who know the future, and for He wants to herald something about that future. So, the Ghost Himself heralds a certain thing through the prophets' mind, firstly to them, and then, through them, to others too. The Holy Ghost imprints Himself, as Subject, into the prophet's subject, with one of His intentions, and by that the Ghost takes the "shape" of the mind, of the mind is configurated in its understanding, according to what the Holy Ghost communicated to the mind. The mind will us the imagination in order the mind to understand and to transmit what the Ghost communicates to the mind. This is for, the imagination gives shape to the realities which are above-shapes. But the Ghost Himself helps the mind in this adaptation of the imagination to what the Ghost communicated to the mind. So, there is a (virtual) imagination, or a power that leads the human imagination towards understanding and transmitting the things communicated by the Holy Ghost and into the Holy Ghost. The godlike virtual imagination works upon the human imagination. The last one is imprinted by the first one. They are no longer separated, but the first one takes place and it is actualized in the last one, and it shown itself as imprinted in the last one. The idea and the expression of imprinting are used by Saint Maximos the Confessor when speaking about the imprinting of the godlike will of Christ into His human will (*Opusc. Theol.*; G.P. 91: 80 D).

imagination. This is because, nothing among the things which are contemplated by the mind, it doesn't get shaped through itself".

So, if somebody agrees this philosopher, that somebody will suspect that also the heavenly Principalities and Powers, they experience an ecstasy inferior to the understanding (a going out towards the realities which are below understanding), and that their sights are bodily and products – oh, wonder! – of the imagination. And not only their sights, but themselves their hypostases and their substantial existences, will be resemblant to imagination. This is because, the same saint says in the eight chapter of the "Heavenly Hierarchy", by extolling the names which the holy Principalities are expressed: "Their lordship is full of the longing for the true origin of their lordship and they shape themselves and they shape the realities from after them, with kindness, towards a similar lordship[591]. If, therefore, among the things which the mind sees through itself, nothing was shaped and all the shapes ones are products of the imagination or sensitive things, and, consequently, they are way below the things we cogitate, then, likening the Principalities and the Power to God it won't be done on the plan of the understanding, but it will be bodily and imagined and below the human understanding, as one that is contrived. And if their likeness to God is such, how could they be intelligible (spiritual) according to their nature?

61. But the philosopher deduces the same thing, also out of another word of the same saint: "When you hear about the angel that imprints (shapes = τυπουντος) the sight, by conveying to the speaker-about-God, according to his power, his holy knowledge", "how could not be the imprinted sight, he says, something imagined (contrived)?".

But we are going to topple him over, again, with the help of the "Heavenly Hierarchy". "The holy groups of the heavenly beings, he says, by shaping on themselves in an intelligible manner (spiritually), towards imitating God, and by wanting to shape their cogitating image towards resembling to the godlike origin, there are imparted, rightly so, with a richer godlike communion"[592]. Can you see that there are also intelligible imprintings (τυπος νοητοὺς)? How, then, on the ground of these

[591] *The Heavenly Hierarchy* 8: 1; G.P. 3: 237 C.
[592] *The Heavenly Hierarchy* 4: 2; G.P. 3: 180 A.

names, could you reckon that the prophets experience the inferior ecstasy (the going out of themselves towards the evil or the lower things)? This is because, from these expressions, I cannot reach to reckon the visions of the prophets as below the human cogitation, but rather as above our minds and I learn to known the fact that these visions of theirs are similar to those of the angels[593]. This is for, the prophets, due to their cleanness, they became fit for the union with the angels, and, by tending towards godhead the prophets were united with the angels, the prophets were shaped and imprinted by angels, as the angels too are shaped and imprinted by the more advanced angels, and so they change their spiritual image towards a countenance of godlike shape. And through this shaping, they deepen and cultivate to themselves, as a good belonging to them, the holy knowledge descended from there. And what will be so odd, if the prophetic cleanness is shaped by imprintings alike those of the angels? This is for, by being together-servants with the angels in speaking about God, the prophetic cleanness is recognized that it can receive in itself the imprinting of God[594].

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[593] Barlaam reckoned that any shaping or imprinting is done on a sensitive material. He didn't admit that there can take place also an imprinting of something godlike, into understanding; what is imprinted it will preserve the godlike character, and what receives the imprinting or the shaping, it will preserve the human character. From here, Barlaam deduced that everything that is imprinted into mind, that will lower the mind on an inferior level. So, itself what is imprinted it would have an inferior character, if it is not even a contrivance of the mind, one close to the bodily shapes. Saint Gregory Palamas shows, a contrary, that there is also an imprinting of an intelligible and even godlike reality, into the human mind or understanding, one that doesn't lower the mind to sensitive sights. The mind is shapes or it is imprinted by the godlike realities in a spiritual manner, as for instance by the superior understanding, by the clean joy, by the love for every good thing etc. This is for, even the angels, who are totally understanding beings, or incorporeal, they are shaped or they are imprinted by the godlike goods, and they live those goods within them, and they become like those goods, or according to their godlike model.

[594] By serving God as the angels do, the prophet can receive as well, themselves the imprintings from God (τουσ του θεου τύπος). The imprinting from God, like that produced by angels, it is shown not in a material contrivance introduced in the prophets' mind, but it is shown in the urge to serve God, like the angels have it. The appeal of the superior Person of God, it produces into the human mind, as answer, the will to serve. Of course, that, in its showing, this urge to serve externally through the body, it passes from the character of a spiritual imprinting to a material form. But in mind, or in understanding, or into soul, it doesn't take such a form, but it is manifested in certain spiritual states and tendencies of the soul. These states and tendencies have also a general character of "type" or "model" for other people. For instance: the humble, gentle behavior, it represents a 'type" that can be imitated

"This is for, the clean heart, he says, it is that that it presents its mind to God, shapeless (ανεἰδεον) and prepared for being imprinted with the imprintings (models) of God, which God usually shows Himself through"[595].

62. Zachariah of Barachias, he taught that even the ghost from within us is shaped (πράττεσθαι) by God, showing either the bringing anew of the ghost, from what doesn't exist, to existence, by God, or the reshaping and transforming of the ghost towards the good existence[596]. "The breath of the word of the Lord over Israel, says the Lord, He Who stretches the sky and founded the earth and contrived the ghost of the man into him" (Zachariah 12: 1). So, what are we going to say: will there be body also the ghost from within us, because of being shaped (contrived) when it is brought to existence, or transformed?

And He Who shapes, being begged, He is good to them who desire Him.

And he who tells us that he was shaped when still being a child, as friend, by the great pedagogue of the Pont (Basile the Great?) "With that good and all-clean shaping", does he praise

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by others. Thus, any man has, on one hand, a strictly personal character, and on the other hand, if some dominant traits have been intensified in him, he becomes a 'type" to others.

[595] Τοισ ενσημαίνεσθαι τύποις, δτων εμφανης πεφυκε γίνεσθαι. This text is taken from Mark the Hermit, *Heads about Watchfulness* 24; G.P. 65: 1064 B. See also Saint Maximos the Confessor, *Gnostic Heads* 2: 82; G.P. 90: 1164 A; *The Romanian Philokalia*, volume II, p. 199. For God Himself makes Himself shown through certain imprintings imprinted to the soul, these imprintings exist virtually in God too, as intentions to develop, in good, the human and angelic subjects, according to their models from within God (logoi). God has these "types" within Himself, through His features of: kindness, holiness, righteousness etc. These types are imprinted within people, who take God as their model, or who are imprinted by God's "types" in a way or another, and that makes their "rationalities", which are children of the godlike rationalities, to be developed on the line of these models. This is for, the rationalities of the human persons, as long as they exist only in the thinking of God, they still are influenced by the "mode" which God live in, in eternity. When they take a concrete existence, God behaves towards them as he behaves, from eternity, towards their shapes as thought into God, according to His living into Himself. And even themselves the rationalities of the things and of the persons into God, they are some kinds of virtual shapes which God can imprint as Person-model, actualizing them, within the persons who open themselves to God, and who strive themselves to live according to the virtual models, and by that, those persons become, as their turn, "types" to other persons. But through these "types", God Himself makes Himself known, in a benevolent descent towards people.

[596] Saint Maximos the Confessor said that, after God brought us to existence (το ειναι), God leads us, with our collaboration, to the good existence (το ευ ειναι) (*Ambigua*; G.P. 91: 1073). Saint Gregory Palamas adds that that is being done through the contrivance and shaping of our personal ghost.

and reckon as worthy to the desired the art of shaping the body?[597]

But how would come God to all our things, in order Him to shape our hearts, individually, as the godlike David says (Ps. 32: 15[598]), if we didn't understand through the shape heart the inside man? And Moses, by spending forty says and nights under darkness, in that shapeless life, didn't he see shapes (godlike imprintings)? "You will make all of them, He says, according to the shape (κατα τον τὑπον) shown to you in the mountain" (Exod. 25: 40)[599]. So, what are we going to say? Moses, reached into the godlike darkness, he went off himself, and he went towards the inferior realities, and he was seeing through phantasy, because it was written that he saw a shape (τυπον)?

63. But the philosopher, because he doesn't admit any difference between the intelligible and godlike (νοητων χαι θείων τὑπων) shapes (the imprintings), when he hears that the speaker-about-God perceived the realities he saw, as diverse, and that he was imparted with the sight shaped by angels, and that he was elevated at the understanding knowledge of the existing realities or of the seen realities, he deduced from here that "the knowledge is superior to sight (κρείττον γνωσις θεωρίας), because, from this one, the prophet was elevated to knowledge, and not lowered".

So, one could say that all of them who explain to us, through the unfolding of the meaning of the godlike words, they elevate us from the inferior realities towards the superior realities. So, the Lord, by giving us the Gospel on earth, as a shortened word, he would have given us something inferior. And they who interpret the Gospel, they go out of Gospel and

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[597] Saint Gregory the Theologian, *Word no. 43*, at Basil 42; G.P. 36: 509 B.

[598] In KJB we have: Ps. 33: 15: "He fashioneth their hearts alike; he considereth all their works."; in ROB we have: Ps. 32: 15: "He Who built their hearts, individually, He Who understands all their things". (E. l. t.'s n.)

[599] By living into a shapeless living, Moses "saw godlike imprintings" (θείους τυπους), of course, in this life of his. This is because, such forms cannot be seen in themselves. So, by receiving such imprintings, the life of Moses didn't receive material shapes. The life without shapes adapts to the godlike imprintings into it. Although into the mind it is imprinted the shape (the imprinting) of the tent, according to which Mose made the seen tent, the mind still doesn't take and it still doesn't receive in itself a material shape. But the "shape" of the tent comes from God, namely it exists in God, but in God too it has, and even way more so, an immaterial character. This is for, the shape of this tent is Himself the Hypostasis of the Word Who comprises all realities within Himself.

they elevate us to its understanding as to something superior? Woe, what insanity! Because, they who interpret, they do not get far from the godlike words. But, by talking out of those words, the knowledge, as out of some springs of the knowledge, and as out of a fountain of the eternal light, they give that to us too, and they elevate us from the nescience that we are in, to knowledge, as to something superior. In such cases, the explanations show sometimes the movement, and some other times the cause.

When, therefore, the Holy Scripture says that the prophet received teaching "by sight" (εκ τής θεωρίας), and that the angels elevated him from sight to teaching, it doesn't say that the angels took him aways from sight; but it says that the prophet learnt form that sight the things we didn't know before, as out of a cause of the knowledge and for the angel understood better the aspects comprised in that sight, for he was an angel, he explained that sight to the prophet and so the angels elevated the prophet from nescience to science. So, the nescience which he was removed from, it is inferior in comparison to the knowledge which he was elevated to. But the sight that gives us the knowledge, a sight that he has in himself, in a concentrated manner, according to the likeness to God, how could not that be higher than the knowledge provided by it?[600]

It was necessary, though, that him who started against our fathers, not to leave either the prophets without being despised. For they are the first fathers and fathers of the fathers into Ghost. So, it was necessary those too to be partakers to the insult brought to these ones.

[600] Out of the fact that the sight needs to be interpreted, Barlaam deduced that the interpretation means the elevation to knowledge as to a superior level of the one who sees. So, the sight would be inferior to understanding. Saint Gregory Palamas affirms that the sight isn't inferior to knowledge, for it comprises the knowledge within itself. Explaining something, it doesn't lead to something that isn't sight, but it unfolds what is in it in a concentrated manner. The sight has, as unmediated content, the reality. The explanation can get far from reality. He who sees, he has in his sight the reality known in an unmediated and concentrated manner, he has the conscience of the reality according to the likeness to God Who knows all realities in an unmediated and concentrated manner. That's why, the best explanation is provided by him who has the sight, or by the angels who has too the same sight and for he is on a higher level of understanding it. This is for, the sight has a depth of meanings that can never be exhausted, because of being itself the luminous manifestation of the Person of God in His intentions of making the creature eternal into the infiniteness of His life and love.

64. But, because of having enough with the fight against the fathers and the prophets, he who has taken, as pretext, them who embraced the appeasement, in order, to say so, him to rush against all the godlike things, he then pretends to be himself the chief interpreter of the most mysterious words of the Gospel, and he claims that he can teach what they who are clean in heart see God like, and what the Son comes together with the Father and make their dwelling within them like (Jn. 14: 23). "So, they who are clean in their heart, he says, they do not see God otherwise except by analogy (by resemblance), or according to the cause, or by negation. And he is more seer of God, he who knows more out of the world's parts, of he who know the higher ones. And even more so, he who know that he rather doesn't know. And the most seer of God of all seers, is him who knows the seen parts and the unseen powers of the world: the attraction of the elements towards earth and all the others, and the rejections of all of these among them, the differences, the features, the touches, the connections, the harmonies, and, shortly, all the told and untold syntheses of this whole. This is for, he who can better contemplate all of these, he can know God through analogy, as Cause of all of these. And by placing God above all of these, by negation, he again knows God as above all realities. This is because, he says, one knows God only out of things. Not out of what somebody doesn't know, but only out of what somebody knows, he knows God. So, the more somebody know more numerous and more important parts of the created world, and more exactly, the more he will differ from other in knowing God. And itself the mode of the knowledge of God by negation, that seems to despise the knowledge of the thing in favor of God, it cannot take place without knowing all the things. This is because, we cannot know except the negation of the things whose existence we know about"[601].

65. Woe him, for he blames himself! These things aren't at all contrary to his opinions from other places. This is because, on the other hand, he defines as consummate man, him who know everything. If, therefore, as he has declared also now, we can know only the negations of those ones and we can

[601] We have here the whole scholastic doctrine about the knowledge of God, one that penetrated also the textbooks of the Orthodox Dogmatics, starting with the XV century and all the way up almost to our time.

refer to God only the negations of those ones, whose understanding we have, God will be compelled – oh, what insanity! – to be The One known out of the negation of all realities. And then, either somebody know all the existing realities, so that out of the negation of all realties he to know God, and that one gives himself to us as another god – for only God know everything – or, if he doesn't know something, he will reckon that that something would be God. This is because, what he doesn't know, he cannot deny that to God, as himself says[602]. And again, if somebody only out of the things he knows, he knows God in His quality as their Cause, for all the things escaping his knowledge he won't reckon God as their Cause[603]. Therefore, he will measure the godlike power according to what exists in the world. This is because, he doesn't know more that there is in the world[604].

But we, by being elevated beyond knowledge, we have been entrusted that it is as easy as possible, to God to bring to existence tens of thousands of worlds, and not only similar[605] to one another, but even differing from each other. And out of all of these together, we know God, through affirmation and

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[602] If, according to the rational negative theology, only out of the negation of all realities which we understand, we can know God, we will be compelled either to understand all realities in order us to know God by negating those realities – and this is impossible to the human being -, or what we do not understand, that will be God, for that represents top us, through itself, the negation. Out of both sides of the alternative, it comes out an incomplete knowledge about God, and not a complete one as the negative theology claimed, by reckoning that it doesn't need another knowledge of God superior to the negative theology. The knowledge is here being conceived in a quantitatively, and not spiritually.

[603] Neither the affirmative theology can know God completely. This is because, according to the affirmative theology, God is known only in His quality of Cause of the known things. Anyway, the affirmative theology doesn't offer us a knowledge of God except of the ground of the realities from the world. This is because, only the realities from the world are known, or knowable, through the rational powers of ours. And neither they can be fully known. So, neither the affirmative theology can claim that there isn't a superior knowledge about God. Thus, neither the knowledge provided by the negative theology, not the knowledge provided by the affirmative theology, namely no kind of rational knowledge, it can express a knowledge of God that doesn't required to the completed by a knowledge superior to it. This is the knowledge out of revelation, one that implies also the knowledge by sight, or by experience.

[604] The affirmation that God can be known only through the things from the world, it means a disrespectful narrowing of God, one neighboring the pantheism.

[605] To really known God, it means to known that in Him there are possibilities for countless other worlds. To see God into light it means understanding that in Him there are countless meanings superior to those shown us by the world. Any human person could make other and other countless things, all the more can the Supreme Person do that.

negation. Even out of the things which we do not know, we know God's endlessly powerful power. So says Paul: "Christ has ascended above all names, not only of the realities which are named, namely of the realities known in the present age, but also of the realities which will be known in the future age" (Eph. 2: 20-22). So, also out of the realities which were unknown to him, Paul praises the greatness of God. Likewise, in another place of his Epistles, he asks: "Who will separate us from the love of Christ?" and by mentioning all the sensitive and intelligible realities, the ones from now and the ones to come, he adds: "No even another creation will be able to separate us from the love of Christ" (Rom. 8: 35-39). So, he passes with his sight from the inexistent things, and he speaks about them as they would exist. And if out of one, we can know tens of thousands, and if we can now out of what is limited, the limitless power, how won't be us able to know out of the few things we know about God, wholly, as we say that we know the lion by seeing his claws on a corner of the sofa? How could we not know God thus, as the Maker of all realities, and how could we not discern Him, by negation, from all realities, and how could we not add Him, by faith, to what exceeds the knowledge about God out of things?... for, out of the inexistent things, all the existent things have been created only with the word[606].

[606] So, one doesn't need to know everything in order to know God by affirmation, as Cause of all realities, and by negation, as differing from all realities. Only Barlaam as philosopher, he pretended that ne needs to know everything in order to know God by affirmation and negation. The contemplation of God as The One Who is more than Cause of all realities and contrary to all realities, it is brought by the faith. This is for the faith is a mysterious relation with God, from the initiative of God and through the openness of the man. And this experience of God, one that is born out of some kind of sight, out of some kind of unmediated "light" of God, it sees God as Person, and that Person Who was able to created the existing world, He is lived, in His freedom, as One Who could created other countless worlds too. We, as people, we do not feel ourselves strong except in the relation with another person, or with other persons. This is for, we find in them a support and a strengthening of our existence as we cannot find in things. All the more we find this support and this strengthening in the Supreme Person. Through faith, the human being feels that all the things depend, in an absolute manner, on the Supreme Person, for all of them could be brought to existence only by the word of that Person. Only another person makes the existing things to fill up a void. Only the Supreme Person could make the things coming to existing from a void, from nothing, and to be upheld in order they not to become again a void. Itself the fact that we cannot enter and remain in relation with God except by faith, it shows us that He is Person. Or, the possibility of our faith consists of the fact that God is Person. This is for, the faith is the way which we enter through and which we remain in relation with the person as person, and, therefore, all the more with God as Person.

66. This above-knowledge knowledge, it is common to all of them who believe into Christ. But the end of the true faith, one that comes only out of the working of the commandments, it doesn't provide us only the knowledge about God out of the existing realities, known and unknown (here we are understanding by "the existing ones", of course, the created realities), but out of the uncreated light that is the glory of God and of Christ God and "of them who have reached the ultimate target of the image of Christ"[607]. This is for, Christ will come into the glory of the Father, and "The righteous will shine in the glory of their Father, Christ, as the sun" (Mt. 13: 43), and they will be luminous light and they will see light, that is the wonderful and all-holy sight of the cleaned heart. It is shown so, with measure, and as an earnest, their too who have crossed, by dispassion, through all the holy realities and, by clean and immaterial prayer, they have crossed through all the clean realities. And then God will deify, manifestly, "the sons of the resurrection" (Lk. 20: 360, who will eternally be with Him and who will be glorified together with Him Who gives to our nature, as a gift, godlike glory and brightness. But the glory and the brightness are not had either by the created realities, as quality of the being of God. How could somebody reckon, then, the glory of God as being of God? This is because, by being God unimpartable, unseen, and untouchable, He makes Himself impartable, comprised, and shown, and one Ghost with them who pray to Him with a clean heart, through an above-being power, in time of prayer a sight, according to all-mysterious and untold prayer towards our common Father, for us: "Give them, He says, as I am into You and You into Me, they too to be into Us, one in truth" (Jn. 10: 21)[608].

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[607] Dionysus the Areopagite, *About the Godlike Names* 1: 4; G.P. 3: 592 B. The knowledge about God it doesn't come only out of knowing the created things, by affirming and by negating the features of God, but especially out of the light that irradiates out of Him as Person, especially out of Christ Who has come, as Person-God, close to us, and out of them who have reached the consummation of the image of Person-Christ within them. And one reaches this state not through rational knowledge, but through the faith into Christ, as personal relation with Christ, and by strengthening this relation by fulfilling the commandments, namely by fulfilling the will of Christ Who wants a closeness between us and Him, by harmonizing our will to His will.

[608] God imparts Himself to us, during our clean prayer, for in the clean prayer we open ourselves, exclusively, to Him, in the most intense manner. Then it shines to us the light of His Person, in a sight, and He shares Himself to us "through an above-being power". This is for, what we are imparted with, it is not the godlike being, but it still is above any (created)

Of this kind it is, therefore, the seeing of God, that only they who were have been found worthy of the blesse end, they will see it in the endless age, but it was seen here too, on Tabor, by the chiefs of the apostles, and by Stephen, when he was stoned to death, and by Anthony, who was striving to appease himself, better said by all the saints, namely by all of them who were clean in heart, as he who wants can find out of their written words, or out of their lives. And I would even say that neither the prophets nor the patriarchs didn't remain without tasting out that light; better said, except by a few, all their visions, and especially the all-godlike visions didn't lack this light. This is because, otherwise, why would want to show Himself in a stranger light, He Who has His own eternal light, on behalf of the clean in heart ones, by showing Himself in a mysterious way, but still seen, as says also the Great Dionysus. Being the sight of God so, how wouldn't be this eternal light promised by Him Who blesses them who are clean in heart, but He would promise them, instead, the knowledge out of creatures, a knowledge that can be achieved by the wisemen of this time?

67. And the fact that the philosopher reckons the knowledge obtained out of creatures as the most consummate sight, he previously showed that to us, by saying: "No one will miss anything out of the overwhelming greatness of that, if he has known the seen parts of the world and the unsee powers".

But to deduce, by analogy (by comparison), from the work to the Creator, and from the good composition of the world to the above-wisdom World, that can be done by the wisemen of this time too, says Saint Gregory of Nyssa. And I would say that even the unwise and the non-believers (into Christ) can do that, as we see all the barbarians knowing a God Maker of all realities. This One must be known, necessarily, also by the theology by negation, once the Make of all realities isn't anything of the created realities. Do not have, also many amongst heretics and pagans the wisdom of the present time and the understanding about God that comes out of that wisdom? But are they blessed by the Lord? What can we say

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being, or above what "is", meaning, by "what is", everything that has been created. This impartation takes place into "sight". This is for, "|into sight", he who sees, he encounters, in an unmediated manner, and he is imparted with The Seen One. From The Seen One come rays into him who sees, and through those rays comes Himself as Person.

about those among Hellenes who distinguished themselves in philosophy way more than the Christians from now, and they formed they philosophical thinking on the ground of the knowledge out of creatures? Did they achieve, by that, also the blessed and eternal reward, And, nonetheless, even more than everyone, and eve more than they who didn't know anything else except they knew our Lord Jesus Christ? How wouldn't they have achieved it way much more, if God had been known out of creatures? How wouldn't have they been seers of God, more than others, due to the fact of achieving more knowledge out of creatures? But all of us know the Son, out of the parental voice that taught us from above; and Himself the Holy Ghost and itself the untold light showed us The One out of the Father, and Who was confessed as "beloved". And Himself the Son unveiled us the name of His Father and, by ascending to heavens, he promised to send us the Ghost, in order Him to remain with us forever. And Himself the Holy Ghost, by coming and by remaining with us, He heralded us and He taught us the whole truth. So, how can we know God only out of creatures, and not out of what we do not know, but out of those ones which we know?[609] I wonder, if one doesn't experience the wedding, won't he know the connection of God with the Church, because he cannot make the analogy (the comparison) with the wedding? So, will you advise all people to run away from virginity, in order they to find out the knowledge about God? But you will be shamed by Paul who, by not being married, he

[609] Without contesting the deductive knowledge about God, out of creatures as works of God, Saint Gregory Palamas, by following the example of Saint Gregory of Nyssa (*At Blessings* 6; G.P. 44: 1269 B), he affirms that this knowledge isn't the highest knowledge about God. This is because, this knowledge can be had by philosophers too, and they can know even more than all the simple believers. But there is a higher knowledge. It is the unmediated knowledge about God out of experiencing His presence in works. Even the knowledge by faith, for it accepts the experience had by others, it is superior to the deductive knowledge. Besides, in itself the faith there works God. The knowledge by own experience, it is had by them who have cleaned their heart, namely who widely and exclusively have opened their being to this presence of God. To some people like these, God made Himself known also by the above-nature Revelation. In the experience of the presence of God it is given, in an unmediated manner, the Person of Christ, or of the Person of the Holy trinity Who unveil One Another through their maximum love, without our heart. This knowledge is superior to the deductive knowledge out of things, for into Person there is given all, are given His endless richness and life, Whom the possibilities of the things are in too. With that Person we are imparted, on the moment of the encounter, in a way like with a living, whole, unlimited unity, and in another way, that Person remains in His unimpartable infiniteness, or as a spring of continual and ever-increased impartation.

was the first to tell that this mystery is great "but in connection to Christ and Church" (Eph. 5: 32)[610].

68. But here comes the time to mention that godlike voice that said: "We thank You, Father, Lord of the heaven and of the earth" for, by uniting Yourself with us and by unveiling Yourself to us through Yourself, "You hid that to the wise sand to the skilled" (Lk. 10: 21; Mt. 11: 25). Skilled are they whoa re self-taught and in front of them. That's why, by hearing your saints speaking, they disregard some of them, and they misinterpret the saying of other of them; and they even dare to falsify some of their words, attempting to deceive everyone. For instance, Gregory of Nyssa, when explaining what is the sight (θεορία) of God unveiled to them who are clean in their heart, after he says that 'also the wisemen of the present time can know God out of the good composition of the world", he adds: "but it seems to me that the greatness of the Blessing says something else"[611]. Starting from here, the fathers uphold something that doesn't match the thinking of the philosopher. And the Great Dionysus the Areopagite, being preoccupied with the way which we know God in, once God isn't either intelligible or sensitive, and by answering through the question: "isn't that right one to say that, doubtlessly, not out of His being, but out of the order of the things we know God?", and then he unveils us also the all-godlike knowledge, that is, by union, above-nature, with that light that is above-shininess and above-knowledge, these ones let aside the above-mind knowledge, as being nothing, and they do not pay attention to the query form of this sentence, as that would be meaningless, but they utter that sentence as stumped of both ends, as one would argue, by it, that God can be know only out of creatures. The philosopher wasn't able to see even so little, that the word of the saint refers to the human

[610] We know God not only out of the things we know about Him out of creatures, or out of direct experience, but also out of the things which we do not know. Won't be able to know about the wedding of Christ with the Church, he who doesn't have the experience of the wedding? The wedding of Christ with the Church, by being way higher that the human wedding, somebody can be elevated to understanding it, without that somebody to have, previously, the experience of the human wedding. One must not know all the created things and circumstances, in order him to be elevated at the knowledge about God.

[611] *At Blessing* 6; G.P. 44: 1269 B. Out of this word too, of Saint Gregory of Nyssa, one can see that the fathers do not reject the knowledge about God out of creatures. But they do not reckon, as Barlaam, that this knowledge is everything, as the scholastic theology did. The fathers admit, above the knowledge about God out of creatures, a knowledge about God by unmediated "sight" of the godlike Persons.

knowledge that belongs, naturally, to everyone, and he didn't refer to that knowledge given, as a gift, by the Ghost[612]. If the man, he says, has feeling and mind, as natural power of knowledge, how will be us able to know God through those powers, because God isn't either known through senses nor through mind? Of course, not in another manner than out of the sensitive and intelligible creatures. This is because the knowledge, by being knowledge of the creatures, and that knowledge stopping at the edge of the creatures, out of these, they show him God. But they who have not only the powers of the senses and of the mind, but they have been also imparted with the spiritual and above-mind grace, they will no longer know God out of creatures, but they will know God spiritually too, for God is Ghost, namely in a way that is superior to feeling and mind, as one who have wholly become gods and who know God into God[613]. So, through this (through the union of the mind with the realties which are above-mind, o. n.), are understood the godlike ones, as the same saint says[614], and not through us - namely, for we have totally gone out of ourselves, and for we have become wholly of God. This is for, it is a higher thing to belong to God than to belong to ourselves. So are given, as gift, the godlike things to them who have been united with God.

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[612] *About the Godlike Names* 7: 3; G.P. 3: 869 C – 872 B. Dionysus the Areopagite, as Saint Gregory of Nyssa as well, they admitted a knowledge about God out of creatures. But they did that with some concerns. This is because, they asked: "Isn't that right to say that God" who "isn't either sensitive or intelligible", so Who isn't known either through senses or through understanding, He "isn't known out of His being, but out of creatures?". But what he admits with certitude, it is the fact that this God Who is above-senses and above-understanding, we know Him through the union with Him. Barlaam took from what Dionysus said, only the knowledge about God out of creatures, one that was admitted by the saint with some doubt, and Barlaam changed the interrogative form of the sentence in an affirmative one. Barlaam disrobed this sentence of its interrogative character, as also of the fact that Dionysus speaks in it about the natural knowledge which all the people have the necessary power for, and not about that knowledge through the Holy Ghost which are imparted with, only they who believe into Christ, and especially so they who are clean in their heart.

[613] Palamas is developing here, in continuation, the interpretation he has given to the quoted sentence belonging to Dionysus. He says: if the people have as knowledge powers only the sense and the understanding, and because God doesn't fall either under senses or under understanding, God won't be known through those natural power, except out of creatures. But they who receive the Ghost, as a power of knowledge that is above the natural ones, they will know Him in an unmediated manner, through the union with Him.

[614] *Ibid*.

69. Can you see that he gets us far from the will of trying to known God out of creatures, by unveiling us another knowledge that is above-nature, and godlike, and spiritual, one that comes to us, after negating the creatures, through that above-mind union? For he has said that through it are given, as gifts, the godlike realities, and through they are due to be known, namely spiritually and not according to ourselves, once we do not receive the knowledge about God neither through senses nor through mind. This is because, this knowledge is non-consummate, and because it is appropriate only to the non-consummate cogitations. But what wanted the saint to say by mentioning the words "I wonder if not" in connection to the that according-to-us-knowledge about God, a knowledge that comes to us out of creatures? – these words being overlooked by the philosopher as redundant. For we have seen the light and we have heard the voice of God in a mysterious way both with our sensitive eyes and ears, the philosopher thought that he can say that one can know God only out of creatures and through the man's powers of knowledge. But, to them who can catch the exact meaning of the saint's words, it will be obvious that the saint teaches clearly that only that beginner knowledge about God it comes from knowing the creatures. That's why the Saint added: "from this one we ascend to what is beyond all realities, on a certain way, and according to a certain order, according to each one's power"[615]. That's why, that kind of knowledge was appropriate to them from before the Law, who still were children regarding the knowledge about God[616]. And they say about Abraham that he took the beginning of his knowledge from that one, but later on, he no longer spoke and he no longer knew God only through that. What we can say, then, about Job, who, by seeing God limpidly, he was shouting out: "With the hearing of my ear I heard You before, but now my eye has seen You" (Job 42: 5). What can we say about Moses, in that beyond-beings darkness, for forty days? Actually, it was appropriate that to the non-consummate in knowledge, to be placed to them, before the unseen realities of God, the seen realities of the world, as also to the unveiled senses was given the knowledge about God, out of Law, throughs sensitive symbols. Or, again, as there are some people who have been

[615] *Ibid*; G.P. 3: 872 A.
[616] Theophilus of Antioch, *Towards Autolycus* 2: 25.

imparted with a knowledge about the more consummate realities, and more unveiled knowledge of the realties from outside God, likewise there are they who looked at the unseen realities of God, as did it Moses and Paul, and they alike them, although we are guided towards those realities by the realities which we can see.

70. But what's your pursuit, you philosopher, with your sophisms of many sorts, oblique and ill conceived, as for instance with the affirmation that "he who knows about a certain thing that that thing exists and it has cause and it has power, he must know also what that thing is, and then its cause and then its power". If somebody said that God cannot at all be known out of creatures, you would be right to ask for such things, answers to these questions, answers required by any rational being. But, once we place ourselves above the knowledge that is common to everyone by nature, the knowledge of the mysteries of God, a knowledge that comes through the Ghost, what would you benefit, you who resist this knowledge, answers like these which belong to the very-beginner knowledge about God, knowledge that one gains it out of creatures?[617]

But you got accustomed to oppose. Because the spiritual people say that there is not only knowledge, but there is also a light seen by the mind, you strive yourself to demonstrate, in details, that also what is called knowledge it is a light too; and, by opposing, you know that you overcome everyone by that. "Without this beginner knowledge, there won't be anybody rational, he says, as there won't be either advancement of the rational one towards consummation". Of course, there won't be somebody a man before being, previously, a child. But if he has become a man, he will leave the things of the child. And if, while being a man, he still cogitates at the things of the child and he praises himself with them, how won't he become a laughing

[617] Barlaam, in his quality as philosopher, he claimed that they who affirmed that they saw God into light, to answers questions which are asked only in the case of knowing a certain created thing: what the substance of the respective thing is and what is its unity and its cause and its power? Saint Gregory Palamas shows him that those questions were already answered by the fact that they who know God into light, they knew God, previously, out of creatures. If they didn't know and didn't recognize God out of creatures, Barlaam could ask them for an answer to those questions, in order him to know what is God Whom they experience by "sight". But thus, one must suppose that in God Who is seen by through experience, there are involved the characters which the rationality asks for, but they are, in the same time surpasses.

stock? And how won't experience that, he who says that he is a Christian, but he still occupies himself with the Hellenes' sciences, attempting to pick up, out of those, the fruit of the knowledge about God?[618]

72. And then, what do you want to say by arguing that: "If the rational part of the soul is ill, how can it become understanding by industriousness?". Really ill it is the rationality of that soul that reckons his understanding worthier of trust than the words of the Ghost, and that doesn't cherish the godlike commandments as a great and consummate medicine of the souls. This is because, he said before that these ones can clean up a half of the soul; but now, by abolishing all their cleaning power, he attributes it to the knowledge, by saying that the beginning, the middle, and the end of the knowledge about God, of the health of the soul, and of the cleanness, they come from knowing ever-more things and everything; and that we must not, by any means, to ignore the many realities, if we want to reach something everywhere, but we must achieve the encyclopaedical knowledge about creatures, if we want to be us found worthy of those understandings alike the angels, unitary and undivided[619].

This is, therefore, as somebody would say that he who wants to see an undivided number, he must see that number, first, in its many divisions, and the unity isn't noticed by making abstraction from the many, but only by summing them up. But one must know that that what results out of summing up, that one can be also divided in it parts. But that is about

[618] Saint Gregory Palamas admits the need for knowing God out of creatures, as also the need one to cross through that knowledge. But he reckoned that knowledge as characteristic to those who still are children, from spiritual point of view. They who have progressed spiritually, they must be elevated higher, to that knowledge through "sight", through experience. Barlaam reckoned the first one as the sole possible to everyone.

[619] Because Barlaam conditioned the knowledge about God on the skillfulness of the logical knowing of the creatures, and because not everybody has this skillfulness, he deduced that nobody can heal this illness by guarding the commandments of God. By that, he condemned the majority of the people to a fatal nescience about God, and he reserved that knowledge to the speculative philosophers or, in the best scenario, to the scholars too. That was a conception of fatal intellectual aristocratism, one parallel to the social aristocratism, or of an impossible to mend division of the people related to the participation to the godlike goods. Palamas, according to the Holy Scripture, he affirmed - on the opposite - everyone's capacity, even of the simple people, of knowing God, and of participating, by that, to God, and he deemed that as depending on the people's will to clean themselves of evil.

One Who is without parts[620]. And I know, as one who has found out from the fathers, by even listening up to some of them and believing them, that both these many and the whole sensitive world, they looked at them not by senses, neither by reasoning, but by a power and a grace characteristic to the deified mind, a power and a grace that make the things which are far away, to be under the eyes, and which shows the future things, in an above-manner way, as being present[621]. Of course, the speaker-about-God form the Areopagus, he extolls the Maker of the nature also out of the things which belong to us by nature[622]. And that's no wonder. This is for, only Him is the One praised also by the inanimate and without senses and non-rational and irrational realities too; once only to Him is due, eminently, the worshipping into Ghost, which God Himself said about, that

[620] Barlaam admits that the knowledge about God must be the result of a unification of the diverse knowledge. But this unity of theirs, in order to be as comprising as possible with the rich unity of God, according to Barlaam it must be composed of as much knowledge as possible. Palamas argued that the unity of God doesn't' correspond to a summing up of the parts. This is because, it that had been the case, the unity of God could have been divided again too.

[621] By reckon g that to The One God, the man cannot ascend except by concentrating all available knowledge, Barlaam conceived God in the impersonal sense of a unit that can be divided too, or that actually is divided in the form of the world; Palamas opposed to Barlaam the God-Person Who is One, and His Tri-personality, namely a unit that cannot be divided, though God can manifest Himself in indefinite works and in their results. According to Palamas, God as One, He is beyond the impersonal pantheistic unity of the reality, and therefore God is beyond the possibility of being reached by unifying all the knowledge. One reaches God by union with Him into love. God's unit is transcendent to the synthesis of the parts of the creation, or to the knowledge. God's unit is the living, original, and indestructible unit of the Person. That's why also at the connection with God, one reached not by unifying the knowledge, similar to the fact that at the unity of the subject one doesn't reach by summing up the knowledge about the part, which the subject manifests through (Dionysus the Areopagite, *About the Godlike Name* 1: 4; G.P. 3: 589-592). One reached this unity through a leap done by the mind with the help of the grace, or by active and loving openness of the human subject to the godlike Subject; namely, for the human subject lets himself to be caught in the loving current that comes from the godlike Subject – and not by summing up the many aspects of the reality known through senses and through reasonings (*About the Godlike Names* 2: 12).

[622] Palamas admits that Dionysus admitted as well, a knowledge about God that comes out of the various multitude of the creatures. But the mind must exceed this multitude through the intuition ("sight") of Him Who is One as Person, by extolling Him as the Maker and the Upholder of all realities (*About the Godlike Names* 1: 5; G.P. 3: 593 D). Here isn't only about a summing up of the parts of the creation and of the knowledge about creation, but it is about a surpassing of them, by ascending on another plan, to a unity that is different from the unity of the world's parts.

that is the only true worshipping, the only one worthy of God and the only one that God wants.

73. But out of the words of the Great Dionysus, which the philosopher quoted, without noticing that he did that against himself, by letting aside the others because of their multitude, I am going to mention here only the last one. This one says, in the first chapter form *The Churchly Hierarchy*: "And the common goal of the whole hierarchy it is the zealous love for God and for the godlike realities, whom they serve in a godlike and unitary manner. And before this, the full and without return getting far from the contrary ones, the knowledge about the realities which are in their quality as existences (as creatures), the seeing and the knowing of the holy truth, and the deified impartation with the unitary consummation"[623]. Out of these ones, the philosopher deduces the followings: "The hierarchy is the greatest amongst the things given us by God. And the hierarchy's purpose if the knowledge of the existing realities (of the creatures), as this quote teaches us. So, the best thing from within ourselves it is the knowledge about the existing realities (of the creatures), namely the philosophy".

What he says likens to what Dionysus said, but only related to the sound of the words and not to their holy meaning. This is because, the Saint says that the true knowledge of the existing realities "it is the total getting far from the contrary realities", namely abstaining from committing the evil deeds, and that must precede the sanctified, deified, and unitary work. And this is because, as well him who is carried away by the evil deeds he lusts of what seems good to him, but he shows, by deeds, that he doesn't know what is really good; also, he who is dominated by anger, he wages war to him who opposes what seems good to him; and, simply speaking, everyone who persevere in an evil life, they persevere in a live that seems good to them, but not in a life that is really good. Only him who has got far from evil and who has rejected his ill opinion, only him reckons as evil the things which are really evil, and only him has the true knowledge of the existing realities (of the creatures), and not only an apparent knowledge. That's why, only the getting far from the evil things it is knowledge about the existing realities in their quality as existing realities (creatures); and, as such, it precedes to that sanctified, deified,

[623] *The Churchly Hierarchy* 1: 3; G.P. 3: 376 A.

and unitary work. And the sanctified, deified, and unitary work, it is the keeping the God's commandments, and that is being achieved by running away from evil and through the persevering and zealous love for God and for the godlike realities.

This is, therefore, the common goal of the entire hierarchy" to hate the things which are contrary to God's commandments and to love God's commandment and to love God Who gave them to us, and, for due to the love for God, the people to live under God's commandments. This is the knowledge of the existing realities (of the creatures), in their quality as existing; this is the seeing of the truth; this is the impartation with consummation; this is, the feasting with the spiritual sight, one that is unveiled, according to the promise, and it illuminates, it deifies, and it nourishes, in an understanding manner, on everyone who, through the cleanness of their heart, they live in it in an understanding manner, or, better said: spiritually.

74. But himself Dionysus obviously says that. This is for, by later on interpreting his own words, for them who do not want to understand the godlike realities and who attempt to crook his words according to they wrong opinions, he said: "I said, therefor, with holiness, he says, that this is the goal of our hierarchy: our likeness to God and our unition with God, as much as possible. And to that we are going to reach, as the godlike words teach us, only through the loves and through the holy works. This is for: "he who loves Me, he says, he will keep My words and My Father will love him and We will come to him and We will make to Us a dwelling place within him" (Jn. 4: 24).

Can you see what he calls as the real knowledge of the existing realities (of the creatures)? - the working of the commandments. And which is the end of those ones? – the union with God and the likeness to God. But why he called this likeness as love? – for the love is the fullness of the virtues; and by entering the image, he accomplishes his consummate likeness to God. And by the words "in godlike and unitary manner" and through "the sanctified work", he showed the keeping of the commandments, the exclusive motion towards God and towards the godlike realities. This is for the good won't be a good if it is not done only for good. The getting far form contrary evil, the knowing of the existing realities (of the creatures) and the sanctified seeing and knowledge of the truth,

at their turn, they show the hatred for passions, the disgust for sin, and the running away from sin without ever tuning back to sin.

Finally, "through the unitary consummation" and through "the godlike impartation with The One" and "through that look that nourishes and deifies in understanding manner", he showed the promised godlike visiting and dwelling, one that consummates through union and it nourishes the eye through sight, the spiritual eye[624].

75. So, if only by keeping the commandments it will come the true knowledge and the true union with and likeness to God, what the philosopher calls as knowledge it will be a false knowledge, he limpidly says, at the beginning: "Out of keeping the commandments it is not possible to come this knowledge". And a little farther, by showing the place where this knowledge comes, he says: "It comes from not ignoring the many, neither the rationalities of the things; better said, it comes from knowing all the things and from striving to find out everything that somebody announces that he knows, whether Hellenes or Egyptians, so that he won't miss anything of what was told and which are known about the nature of the world, lest by that lack him to ignore God", once, he says, God can be known only out of creatures. He does something resemblant to one who, by hearing that the body is nourished and maintained only with food, that one would say that he who wants to live, he must not lack any type of food and not to interrupt nourishing himself ever. One like this praises the useless insanity of the rich meals and the passions of the belly's covetousness, as those would be something as necessary as possible to the human life, while not wanting anything from the superior things.

Doubtlessly, God has given the cogitating part of the soul, as matter, the rationalities of the nature, but as ones which can guide to a higher knowledge. We, therefore, by taking out of

[624] Looking at God it "nourishes" the spiritual eye, for this eye assimilated seeing power of God, to its own seeing power, or the light of God to his light, like the physical light from outside strengthen the seeing power of our sensitive eye, or like a beloves person helps us to see her / his beauties, through the love which that person communicates to us, a love that highlights those beauties. This nourishing takes place through a union between the believer s who sees, and God Who is looked at. The look is consummated by the fact that it becomes unitary, namely by the fact that is focused only upon Him Who truly is One, and so the look gets far from the many; by the fact that into That One there is everything. This total attention upon Him, it is nourished by the full love for Him, and it implies in itself also the consummate obedience to Him.

them only that much that we need, we leave what exceeds that, to them who cannot receive a more consummate food. And if these ones, even after they have passed over the age of their childhood, they do not want to leave that food that is appropriate to children, we try to pluck them off, like on some monsters, from this bosom of the universe, because of no longer being that beneficial to them, and we do that as ones who use that bosom of the universe with temperance, once we have parted ourselves with that food that is no longer appropriate to us. But they, because of no longer being children, but they are consummate in evilness, they rise themselves against us, and they rather aspire to pull us too, down in their evil habit, rather than they to ascend at the due measure.

76. That's why I am saying that the Son comes with the Father and They make a dwelling place in that one "who knows the rationalities of the world; this is for that one knows the truth; and God is the Truth and the Father of the truth. But also, anyone who is knowledgeable, he leans on and he lives in what he knows. So, he who has the knowledge of the things, he will be steadfastly founded into God. And by having his steadfast dwelling place into God, rightly so, That One He said that He will come and He will make to Himself a dwelling place in him. This one is, he says, him who have made his mind full of understanding light". This would be the most consummate knowledge about God, as the philosopher says.

But I am hearing the Gospel saying that the devil is liar and the father of the lie[625]. And I know that through the same feeling, knowledge, and science, we embrace the contrary things too. So, he who know the truth, he knows the lie too. If, therefore, according to the philosopher's words, he who know he as well leans on and he lives in what he knows, and that's why – according to him – he who has the knowledge of the things he will be into God and God will be into him, then also the lie and the father of the lie have made a dwelling place within him, and he has his soul full of the darkness of his

[625] Barlaam separate, strictly, the knowledge about God and the keeping of the commandments, of the theology, from living, from cleanness, from fulfilling the commandments as sign and means of strengthening the love for God and for people, and as means for cleaning and sanctifying. He transformed the theology is theoretical philosophy. This is the conception that take hold on the occidental scholastic and Protestant theology. When the Protestantism denied the value of the deed on all plans, it didn't anything else but it drew the last conclusion out of the theological rationalism of the scholastics.

mind. And, actually, much darkness overshadows that soul that unveils such cogitations. I wonder, He who said: I know who are you: you are the saint of God" (Mk. 1: 24), he too has Christ in himself because of that knowledge? But he who know and who doesn't fulfill the will of God, has him steadfastly dwelling God within Him? How then "he will be beaten much" (Lk. 12: 47)? Christ tells us in Gospels that His dwelling and the dwelling of the Father, it comes out of keeping us the commandments, and the showing comes out of dwelling. But the philosopher reckons just the opposite, that the dwelling comes out of what it seems to him as apparent. And about appearance, on the opposite, he says that it comes out of knowledge, and not out of commandments, out of a knowledge which he declared before that it doesn't come, at all, out of keeping the commandments. He filled his own mind up with this sort of light and truth. And not even that he said before, about this knowledge, that it cannot be provided by the godlike commandments, but he even called it as philosophy, one that is provided by the disciplines of the philosophy. By that, he proved that such a knowledge is insanity in front of God. So, what he reckoned before as insanity, now he has declared it as being God and Word – The One Begotten of the Father. He filled up his mind with this sort of light and truth.

77. But, because through the same feeling you comprise the contrary ones too, when are you feeling yourself warm you the philosopher? When you body burns by this quality of the warmth, or when, by having your body cold, you take notice of the contrary of the warmth? Of course, when you feel the warmth within yourself, and when you burn because of that heat. So, you will truly have God within yourself when you have within your soul the godlike habit. And the truly godlike habit is the love for God. And this comes through the holy working the commandments. This is for, despite this love is since their beginning, it is also at their middle and at their end. This is for the love is God Who promised only in this His coming and His dwelling and His showing. So, you will be useful to yourself and to others, and you will be able to correct yourself and others, when you achieve, out of fulfilling the commandments such an inward state. Because now, by pretending that you want to correct others, you have proven yourself as one who breaks them and gossips them. And you break them while praising yourself as correcting them, I am going to show further on. But

the obvious proof that under your mask of straightening them you rather attempt to denigrate them, it is the great zeal you manifest for not allowing your writings to be read by us, despite you wrote them intending to correct us. That is like some physician said that he prepared a very useful drink, for a sick, but then he would totally stop that sick using that drink. From here it is obvious that you knew, in advance, what it has been shown now openly, that those called by you as medicines are, instead, venoms. So, you knew from before that you hadn't been left undiscovered, when all of these had been said.

78. But, without your permission, we laid our hand on some of your writings, at the end of which you say that you want to serve towards straightening, relatedly to what one of your friends told you wrongly about the knowledge about God. And what your friend told you wrongly is this: "They who are clean in their heart the know that through the holy light that appears within them that there is God; and that God is like a light, better said God is a spring of understanding and immaterial light. And they you haven't ascended up to this work, they always look at the common Spring of the Providence: in the created realities, the kindness itself; in the living creatures, the life itself; and, simply, in all realities, they look at The One Who is everything and placed above all realities".

And that, says the philosopher, it isn't right, and I know that he said bad things about these aspects also on other occasions. This is because, by not taking heed at the word "like" added to the word light, he declared that we would say that we would know what kind of light God is. But, once we have drawn the attention upon the addition "the spring of the light", and we have concentratedly deduced that "God is the Spring of the light", we ask him what meaning is having here the word "like"? And he confessed, unwillingly, his nescience, and he asked for forgiveness. This is for, one cannot understand this word except as "somewhat like"[626].

[626] We are noticing the unliterary sense which the light seen by hesychasts and by saints it must be understood in, according to Saint Gregory Palamas. But despite the whole explanation provided by Palamas, that bad will regarding the interpretation given to this light according to Barlaam's affirmations, it has persisted up to these days at the Catholic adversaries of Palamas and of the Eastern Tradition about the godlike light, seen by the saints and which is seen through the saints. The "friend" who told Barlaam these things, it seems that it was Palamas.

But now he has been caught with something else: "By becoming obvious that he says that even to the most-advanced seers of God, God makes Himself known only from the existing realities (out of creatures), the knowledge about God that is being learnt here through the showing of an understanding light, as one that is something else than that out of creatures (out of the existing realities), it isn't, by any means, a real one".

We must answer these by saying that once it has been proven through the extended analysis which we have done it above, that God isn't known only out of the existing realities (out of creatures), but also out of the inexistent realities in the sense of exceeding, namely out of the uncreated realities[627], but also through the eternal light that is above all realities, that now is given, as gift, on the measure of an earnest, to the worthy ones, and in that endless life it will surround them endlessly, then this sight is necessarily true; and he who doesn't admit this one as true, he has fallen off the godlike knowledge.

"But the whole knowledge about God, he says, it results out of the realities from around God, and not out of the realities of God". But where have we said, in our word, that this showing isn't from "around God"? This is for, we place that light above all the realities which are otherwise, but we do not say by any means that that light is out of what God is. And you can find the speakers-of-God placing also many other visions above that knowledge about God achieved out of creatures. But they discern this one from all the other ones and they honor it eminently with the godlike name, as the only deifying showing of God.

But now we must end this "Word" that it has become too extended, and that belongs to the words we wrote in order to reject the affirmations of the philosopher in his *Words about Knowledge*.

[627] Here Saint Gregory Palamas is specifying which are "the inexistent realities" in comparison to the created realities, which "exist". They do not exist, for they are above what we know in a natural way – we who exist. Therefore, here isn't only about a theoretical negative theology, but it is something way more positive and fuller of existence than the created realities are.

Of Saint Gregory Palamas

Out of the Word of Saint John Chrysostom at the First Martyr Stephen[628]

"Nothing was disregarded by the disciple in his desire of following his Master, but he proved both the innocence of his soul and the manhood of his patience. That's why he was found worthy of the godlike sight. "This is for, by looking, he says, at the sky, he saw the godlike glory and Jesus sitting on the right hand of God" (Acts 7: 55). And the honor of our Savior is of such a kind, that the martyr placed it above that of the angels. "This is for, by looking, he says, at the sky, he saw the glory of God and Jesus sitting on the right hand of God"; so, the martyr saw not only the glory and the place of the unseen ones, but he even saw the Desired One Himself Whom even the heavenly armies fear of looking at (1 Pt. 1: 12). This is for, there the martyr focused his eye, where the Cherubs cover their faces; the martyr look at those realities which the Seraphs do not dare to look at (Isa. 6: 2). The martyr ascended with his sight at the endless height, and by that he was shown as above the Angels, higher than the Masteries, and beyond Chairs. This was for, he was attracted by the word of our Master, a word promised from before: "Where I am, there will be My deacon too" (Jn. 12: 26). Stephen is the first deacon of our Savior, as he is too the first martyr of the ascesis, and many became martyrs by seeing Stephen's ascesis. This is for Stephen is much loved by them who live in ascesis.

That's why he shouts out too, with his deed itself, before Paul: "You make yourself followers to me, as I to Christ" (1 Cor.

[628] Out of the Word of Saint John Chrysostom at the First Martyr Stephen, G.P. LIV, 701 and the followings.

11: 1). This is for, it is possible and it is useful to the who live in ascesis. I am too, a disciple, and I was the first one living into ascesis after the Master and I was the first to look at the realities hidden into heavens. This is for, I have seen the Son of the Father sitting on the right hand of the Father and I have seen as accomplished the word: "The Lord said to My Lord: sit at My right hand, until I will render Your enemies as floor to Your feet" (Ps. 109: 1[629]; Mt. 20: 44; Acts 2: 35; Hebr. 1: 13).

[629] In KJB we have: Ps. 110: 1: "THE Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."; in ROB we have: Ps. 109: 1: "Said the Lord to My Lord: "Sit at My right hand, until I will place Your enemies as floor to Your feet." (E. l. t.'s n.)

Of Saint Gregory Palamas

About the Godlike and Deifying Impartation; or about the Godlike and Above-Nature Simplicity

1. Let's now see what both[630] of them say and it seems to be somewhat important: "If you say that the grace from within saints is uncreated, not because something else but for they are imparted with God, for all the creatures are imparted with God – for God crosses through all of them and he shares to all of creatures, to some of them their existence, to some other of them, in addition to existence also the feeling and rational life, or understanding – the grace will be uncreated regarding all the creatures, to some of the creatures in order they to exist, to some other creatures in order they to survive, and to other creatures, in addition to these, in order these creatures to think and understand".

We co-speak with the saints, so that we wanted to disregard these affirmations by defending ourselves. This is for, in the Christian dogmas, the guide is the faith and not the proving. But because there are people who could be deceived by the affirmations of these two, we must ask these two, at our turn,: if you say that the grace from within saints is created, because of the fact that all the creates ones are imparted with God, to you, all the creatures will be called as holy and all the creatures will be deified by you; there will be holy not only the rational creatures, or, better said, those amongst the rational

[630] "Both" must be Barlaam and Akindynos. This writing must date from the year 1342 and it must be one of the first writing after Akindynos took over the fight against Palamas, after Barlaam, disapproved by the Synod from the year 1342, he left, definitively, for Occident. Palamas, while referring to Akindynos, he didn't forget either about Barlaam, because the affirmation about the created character of the grace was taken by Akindynos from Barlaam. This writing is comprised in ed. Hristou, tome II, Thessaloniki, 1966, pp. 137-163.

ones who are imparted with the deifying gift of the Ghost, but the irrational ones too, and even the inanimate ones. And what about the fact that some people are imparted with an existence and a life which are higher that those of other people? And what about the fact that one can see differences amongst saints? According to your judgment, to you the bee will be holier than the fly, and the sheep than the bee, and others than the sheep, and the human being more than all of these, an so might be even Isabella; and again, the ant would be holier than other insect, or, if you wish, the ox or the elephant or another amongst animals will be holier than the ram, and the human being will be holier than those ones, even if he is as Ahab. Such a saint will be also he who attracts you through worthy of contempt dogmas, to such risible opinions[631], and who is, manifestly, an enemy of the Gospel of Christ[632].

2. If the deifying grace of the Ghost from within saints, it had been created and it had been something like a habit[633], or like a natural imitation, as he who walks amongst us is teaching us and so he troubles us[634], the saints aren't deified above-nature, neither are they born out of God (Jn. 1: 13), nor are they Ghost as ones whoa re born out of Ghost (Jn. 3: 6), and so they cannot become of one Ghost with our Lord by attaching themselves to Him (1 Cor. 6: 13). If that had been the case, Christ wouldn't have given, only when He came to us and

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[631] I think that he is hinting here at Barlaam, who attracted Akindynos to his teaching.

[632] The adversaries of Palamas rejected his argument, that the grace is uncreated, for the fact that he who is imparted with the grace he is imparted with God, with the argument that then all the creatures will have to be imparted with the uncreated grace, because all the creatures are imparted, to diverse degrees, with God. Palamas answers them that, according to such judgment, all the creatures should be holy to different degrees. By this, he lays the ground for difference of a totally another order, between the impartation with the grace enjoyed by the believers, and the differences amongst the gradual impartations of created goods enjoyed by diverse creatures. The simplistic judgment of Barlaam and of his adherences, it placed on the same plan the impartation with something uncreated from within God Himself and the impartations with goods produced by God, through His creator acts, namely between the direct and person impartation with God and the indirect impartations with some features produced through creator acts by God's kindness. It is like somebody would place on the same plan the fact that she/he received from another person something created by that person, or she/he received that person as such, or a power that irradiated out of that person, through love. Barlaam, as representative of the scholastics, he locked up the whole life of the world into the created order.

[633] The scholastic theology started to define the grace as a created "habit", even though it called the grace, in the same time, as supra-natural habit.

[634] He who was doing that at that time, he was Akindynos, the descendant of Barlaam.

only them who believe into His name, power they to become sons of God (Jn. 1: 12). This is because, even before the coming of Christ, that natural imitation existed amongst all the peoples and it exists even now amongst believers and unbelievers, if He is within us in a natural manner.

But you listen to Pious Maximos, who says in his *Dialogue with Pyrrhus*: "And Moses and David and all of them who have received within them the godlike work, by rejecting the human and bodily traits, they have been moved by the Ghost of God"[635]. And again, in another place: "The image by ascending to archetype, and by being conquered by the godlike work, better said by becoming god through deification, he is sweetened by ecstasy more than the existing creatures and he thinks, at himself, into the archetype, due to the grace of the Ghost that has overwhelmed him"[636].

3. So, they who are deified, they not only will become better by nature, but they will receive the godlike work, of the Holy Ghost Himself[637]. This is said by Great Basil too: "When we think at the dignity characteristic to Him, we see Him together with the Father and with the Son and when we think at the working grace within those who are partakers to Him, we say that He is within us"[638].

But if the grace was within the saints too as in all the creatures, also as God, according to your wise contrivances, like it creates the corresponding ones in all the other creatures, what would be the need for Christ and for His presence like?[639]

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[635] G.P. 91: 297 A.

[636] *Ambigua*; G.P. 91: 1076 C.

[637] The grace elevates them who receive the grace, out of the created order and it places them, through the unmediated communion with God, into the created order, above-nature.

[638] *About the Holy Ghost* 26: 63; G.P. 32: 184 C.

[639] That is actually a thesis of the scholastic theology that the Ghost creates the grace within us, and therefore also the holiness within saints, as the grace created all the corresponding ones within all the creatures. So, the holiness wouldn't really godlike within saints, but it would be created as well. The saint remains, as well, locked up within the order of the created. Rightly so, Palamas asked those who argued that thesis: but then, what was needed for the embodiment of the Son of God? The Holy Ghost couldn't have created the grace, within people, even without the becoming-man of the Son of God? Or, out of this scholastic teaching it would turn out that also everything that is apart in the humanity of Christ, it would have been created. But then, what the Son of God embodied Himself for, because He was able to created all of these in a humanity, without making Himself the Subject, of the Hypostasis of the assumed humanity, and without communicating to His assumed humanity His uncreated energies? But in our humanity, the Ghost of Christ does the same thing as within Christ as man: the Ghost makes us subjects of the uncreated divine energies of God, or of Christ. Christ

What would be needed for the Baptism into Him, and what would be needed for the mastery and the power which come to us out of Him? What would be needed for, the breathed Ghost, sent and dwelled since the beginning? This is for, like the Ghost was in all realities, likewise He was within us. And God will be too, for He deifies, as He creates[640]. But the Great Basil says limpidly: "If God does the same thing by creating and by giving birth, Christ won't be Creator and Father through the same work. This is for Christ is God. And we won't need the adoption through the Holy Ghost"[641]. "And He has risen us together, says the Apostle, and He places us together into the heavenly ones, into Christ Jesus. This is for, you are saved into grace, through faith. And this isn't from you, because the grace belongs to God; not out of deeds, in order nobody to boast himself" (Eph. 2: 6-8).

But you promise the deification only out of the deeds of the natural imitation, by saying that the deifying grace and the godlike grace it is the imitation out of the nature's powers. But, "if somebody doesn't have the Ghost of Christ, that one won't belong to Christ" (Rom. 8: 9); and "The Ghost of God dwells within us" (*ibid*); and "all of us have been watered out of a sole Ghost" (1 Cor. 12: 13); and "he who sticks with the Lord, he is of the same Ghost" (1 Cor. 6: 17); and "Christ dwells within the hearts of believers, through the Ghost" (Eph. 3: 16-17); and "by listening to the word of the truth, which we have also believed through, we have been sealed into that Holy Ghost of the promise that is the earnest of our salvation" (Eph. 1: 13-14); and "into this we will know that we will have remained into Him

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took us out of a life spent exclusively within the border of the created. The conception about the created grace, it either makes impossible any unmediated communication between God and the world, or it confounds God and the world to one another, in a pantheistic manner.

[640] According to the scholastic teaching of Barlaam and Akindynos, there is no difference between the creator and the deifier works of God. Everything is deified by being created, and that means that the creation itself it is the birth out of God. The grace is, at its turn, a created power given to the one who receives the Mysteries. But then, what one would receive the Mysteries for? The conclusion is either the locking up within the hermetic borders of the created, or a pure pantheism.

[641] Saint Basil, *Against Eunomius* 4; G.P. 29: 697 A. If the deification is one with the creation, there won't be needed a special work of the Holy Ghost. But the Holy Ghost adopts them who have been created, and He elevated them on a superior plan of life, to the life common with God. The Holy Ghost elevates us form the plan of the creation in the unmediated relation with Person-God. The Holy Ghost is the proof of the free love of God for us, by no longer letting us living as simple creatures of Him.

and He into us, for He has given to us out of His Ghost" (1 Jn. 4: 13); and "you haven't take slavery Ghost, but adoption Ghost" (Rom. 8: 15).

4. And you declare that they are imparted only with creatures, and they see only the creatures, they who, for the fullest cleanness of their heart, the limpidly see and the experience the shininess of God and they receive the Son Who comes and makes a dwelling place and He dwells within them with the Father and He shows Himself to them, according to the promise. What are you saying, man? Do you reckon that the Ghost of Christ, the Ghost of God, the Holy Ghost of the promise, the earnest of the inheritance of the saints, the Ghost of the adoption, the promise of the Ghost which was taken by the Son from the Father and the Son has given it to them who believe in Him, the Ghost poured over the male and female servants of God, according to Prophet Joel (Joel 3: 1), according to you, is that Ghost creature and natural imitation, so that you call them who do not want to blaspheme, as wandering from place to place and ill-faithed? Don't you feel ashamed, man, of the Apostles who says that "your bodies are church of the Ghost Who dwells within you" (1 Cor. 3: 16)? Deigned him, ever before, to honor the abode of the servant with the name of church? And if the Ghost have been be within us as in all things, each one among the speechless animals and beasts and among the creature crawling on earth, it would have been the church of God. Not to mention here the fact that the Hellenes too, they honor these ones into they who honor them too. The Apostle would have vainly praised the believers, if that had been the case, namely on the experienced believers: "Don't you know that you are the church of God and the Ghost of God dwells within you?" (1 Cor. 3: 16), "lest you are untried" (2 Cor. 13: 5).

5. But "you share the godlike Ghost, he says, by saying that He is subordinate, uncreated, and supra-ordinate, and you measure God by saying that some of the saints receive a greater grace, while others receive a smaller grace; and this isn't the likeness to God which each one earns it by imitation, but it is something else than that, something that comes from above and it is a gift and it is uncreated".

Whom are you saying all of these against? Against us, or against the prophet? or, better said, you say these against God Who says through on of the prophet: "I will pour My Ghost over all bodies" (Joel 13: 1); and you say that also against the apostle

who speaks about: "The divisions of the Holy Ghost" (Hebr. 2: 4); and against Dionysus who limpidly writes: "One is The One Whom they want, they who have the same image, but Whom they are not unitarily imparted with, despite He is One, but He shares to each one the godlike ones which are appropriate to him, together with the fulfillment according to his worthiness"[642].

So, not the Ghost is divided and quantified, but rather He measures them who are imparted, for He imparts Himself to each one, according to that one's worthiness, according to the Ghost's savior and healing righteousness. Properly said, The Ghost doesn't divide Himself but the illuminates undividedly, but we cannot comprise Him wholly[643].

6. These things were written also about Paul, briefly, when the great light spoke to Paul, enveloping him like a lightning bolt (Acts 9: 3; 24: 13). And they who climbed the mountain, together wit the Lord, they saw His glory "not whole, in order they not to lose, together with their sight, their lives too"[644]. So, not only that the Ghost is undivided in the divided human beings, but the Ghost unites too, them who are imparted according to their power, as a unifying power, and the Ghost elevates them towards the deifying unity and simplicity of the Father Who gathers them up. Thus, by getting out with kindness, for the union of the ones who are under the care of the Providence, and by multiplying Himself, the Ghost stiller mains within the Father and according to that above-nature power[645]. Even though this overpouring and sending and advancing is showing – "for to each one was given the showing of the Ghost towards benefit" (1 Cor. 12: 7) – can one say that

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[642] *About the Churchly Hierarchy* 1: 2; G.P. 3: 373 B.

[643] The mystery of this undivided impartation it implies the mystery of the Ghost's quality as Person. Anybody desires the unitary wholeness of the beloved person, but she/he receives that wholeness as much as she/he can. She/he is given that wholeness wholly, for the beloved person gives herself/himself wholly, as a gift, but she/he receives her/him as much as she/he can, depending on how great her/his receiving love is. One receives that wholeness more, another less; and one receives it more according to an aspect, while another receives it more according to some other aspect, according to her/his capacity of love, namely of receiving.

[644] The third sticheron from the Lithia on 6th of August.

[645] We can see a resemblance to the fact that the person goes out towards those whom the person communicates with, but the persons till remains as a unitary spring of her/his manifestations, undivided in herself/himself, though, in the same time, the person communicates herself/himself wholly through each of her/his manifestation and to several persons simultaneously.

the Ghost is divided, by measuring His showing according to the measure of them who are united with Him in a mysterious manner? And if He never show Himself consummately, such showing being useless to everyone, but the Ghost exceeds, infinitely, all showing and understanding, can one say that the Ghost is divided and is composed of something subordinate and supraordinate? Can't you understand, you whoa re wise in all regards, either the fact that what is shown, or what is thought, it isn't imparted with God, it isn't God's part, so that God would have suffered certain division, as you say, but He shows and not-shows Himself wholly, He is understood and non-understood, and He is imparted and He remains unimparted?[646]

7. And if, according to the Great Dionysus: "the deification is the likeness to God and the union with God"[647], how could we admit that the deification is a natural imitation? We need a likeness, in order us to be in harmony to that union which the deification is done through. And without union, that likeness is not enough for deification. And the likeness we need, it is that coming to us out of working and keeping the godlike commandments, one that isn't committed only through natural imitation, but by the power of the Ghost, a power that comes to us out of the holy birth of ours from above and that is imprinted, in an untold manner, into the baptized ones. Through that, they who "not out of blood, neither out of the man's will, not out the will of the body, but they have been born out of God" (Jn. 1: 13), as some recently born children: "they can reach the measure of the fullness of Christ" (Eph. 4: 13). "He won't know something of the ones which he received from the fathers, neither will he work, he who hasn't his existence in a godlike manner"[648].

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[646] To the simplistic affirmation the adversary, that God either He doesn't show Himself and He doesn't give Himself as a gift, at all, or He shows and gives Himself, as a gift, wholly, Palamas opposes the living understanding of the mystery of the person, and of the dialectical mode which, on one hand, the person shows and gives himself as a gift, and on the other hand the person cannot be received wholly. God, as loving Person, He manifests Himself and He gives Himself, as a gift, wholly, in each of the above-nature works, but, in the same time, he remains undivided in Himself, or He remains as wholly undivided and unimpartable. This is for, even the human person can be seen and cannot be seen wholly, in any act and manifestation of the person, or the person gives herself-himself, as a gift, in any of her/his acts or manifestation, or the person gives herself/himself as a whole while remaining ungive, as whole.

[647] *The Churchly Hierarchy* 1: 3; G.P. 3: 376 A.

[648] *Quoted Word* 2: 1; G.P. 3: 393 B.

So, please learn, you my beloved, that the godhead has been above-nature since the beginning. Neither at the beginning the nature ascends by itself. What then could be its end like, as natural and uncreated? And if, through its characteristic beginning, it is way above the natural imitation, what could be like - once consummate - natural imitation? John of Zachariah baptizes too. But only into water (Mt. 3: 11; Mk. 1: 8; Lk. 3: 16; Jn. 1: 26, 31033; Acts 1: 5; 11: 16). Jesus, the Son of God, he baptized too, but into water and Ghost (Jn. 3: 5). What's added to it? Only the name? Not at all. But it is itself the grace and the deifying power, Himself the Holy Ghost, poured into the baptized one, not according to the being, but according to the grace that starts from Him, through the grace of the holiness that is, by nature, within Him. And fi this is creature and we, who have been imparted with it, we have been imparted with something created, how will be the Holy Ghost uncreated?[649]

8. But if we say together with the Great Athanasius, that "we are made partaker to the godlike nature through the impartation with the Ghost, so that it would be insane him who said that the Ghost is out of created nature, and not out of the nature of the Son"[650]. And how Christ, the Son of God, by baptizing Himself[651], as well into faith as John too, and by seeding power and grace into the baptized ones, He is "declared", according to Paul, namely He is known and confessed as: "The Son of God into power and according to the ghost of the holiness and of the resurrection" (Rom. 1: 4)?

So, what is the power of God that was shown and that proved Jesus as Son of God? Was that a creature? And what was Jesus recognized like, as Son of God, due to that power?[652]

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[649] In the scholastic doctrine represented by Barlaam and Akindynos, the grace isn't a ray of the love starting from within the Holy Ghost, but it would be something created. But then, the grace either won't start from within the Ghost, because of being – if that had been the case – the Holy Ghost created too, or the question will raise: how could still be given to us, as gift, through grace, especially the Holy Ghost? The ghost wouldn't have been, in such a case, actually, a Person, into the grace we are given, as a gift. We wouldn't have entered an unmediated connection with Him.

[650] *Epistle towards Serapion* 1: 24; G.P. 26: 585 C – 588 A.

[651] Palamas is referring here to Jn. 3: 22, where it is said that Jesus was baptizing as well. But at Jn. 4: 2, it is added: "though Jesus wasn't' baptizing, but His disciples did".

[652] The negation of the showing of the uncreated grace, or of the unmediated power of God, it has consequences amongst the most undesirable, for itself the faith that Christ was the embodied Son of God. What would have been Him proven by as such, if nothing uncreated had been shown within world, and into our humanity, through Him?

And let aside the power that He cleaned up leppers, He illuminated blind people, He straightened the hunchbacked, he healed the paralyzed – because of being that a Pharisaic shortsightedness to look first at what it is – but that power that firstly untied, in an unseen manner, the chain of the sins, and it gave place to the Ghost of the holiness and it directed and it illuminated the inward man and it resurrected through the union with God, from dead, and it has made the soul living in a godlike manner, and it has given the truly godlike and really existent life of God. This is for the resurrection of the body is nets to the resurrection of the soul. And the death of the soul is the straying from the life into God[653]. And this is the really awful death.

And that one from after, namely that of the body, it is all-desired. This is for, that is a sign of the love of God for people[654]. Of it will be deprived, woe to them, the group of them who will be condemned at the future judgment. This is because, them who didn't use well the talent of the godlike grace, given them by God, it will remain to them a forever union with the second death, as John unveiled us in his Apocalypse (Apoc. 20: 14 and 21: 8), a union worse than death. And if those ones will live without dying and will be dead in the same time, here too are many who live as they would be dead, as the Lord of the life and of the death told us (Mt. 8: 22).

So, there is a death of the soul too, despite the soul remaining, by nature, immortal. How will the therefore live, by being imparted with the created life? The soul will be rather dead, while living this life. So, the soul must be imparted with that life that doesn't part with the Ghost, if the soul wants to resurrect to a higher life[655]. That's why Basil the Great, who was imparted with that and so he spoke out of his experience: "And the life which the Ghost communicates out of Himself into another hypostasis, that life won't be separated from the Ghost, but the Ghost has too the life in Himself and they who are

[653] Saint Basil the Great, *Word at "Not God Is the Cause of the Evil"*; G.P. 34: 375 A.
[654] Theophilus of Antioch, *Towards Autolycus* 21: 26; G.P. 6: 1092 C – 1093 A.
[655] Only the godlike uncreated Ghost gives us immortal life, namely a truly living life. Without the Ghost, the soul despite being immortal by nature, the soul will live a dead immortal life, and that is the most awful thing.

imparted with Him they too live in a godlike manner, as ones who have achieved the godlike and heavenly life"[656].

9. But, do you want us to teach this too, with the whole clarity, namely the fact that they who have been found worthy of being deified by receiving the Holy Ghost Himself, they do not receive Him according to His being, but according to that illumination and uncreated grace? Listen to him who says: "The purpose of the hierarchy is the likeness and the union, as much as possible, with God Who makes them who follow Him, as godlike images, as all-transparent and unstained mirrors which receive the ray of the initial light and of the godlike origin"[657].

And if by being One He Who doesn't impart Himself unitarily to everyone, but He imparts Himself diversely, what will impede the saint and they who aren't saints, to be imparted with God, but there to be also differences between those impartations, by being one uncreated and another created? Of if somebody asked Athanasius the Great - who said "One God the Father", or the beginning of all realities, according to apostle (! Cor. 8: 6), "but the Word if out of the Father in a born way and the Ghost is out of the Father in a proceeded way"[658] -: how do you reckon, after you have affirmed that all realities are out of the Father, that only the Son and the Ghost are really unseparated from the Father, Athanasius would answer him immediately that that is due to the difference of subsistence (δια την την υπάρξεως διαφορά), for the Son and the Ghost are out of the Father as the shininess and the ray of light[659], namely through the Self-subsistence (αυθυποστάτος).

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[656] *Against Eunomius* 5; G.P. 29: 772 B. The Ghost, as supreme Hypostasis of the life, he communicated the truly immortal and living life to another hypostasis, namely to another person. This is for, if it is characteristic to a person to communicate her/his life to another person, all the more is that characteristic to the Holy Ghost Who is the Supreme Communicating Person. Through this ceaseless communication of godlike life from the immortal and truly alive Person, the human person will be elevated and remains into an immortal truly and fully alive life, if the human person open herself / himself to the communication with the Ghost. Otherwise, the human person remains immortal but not quite alive. The Ghost and those persons have, through communion, a sole life, that life that is truly godlike and immortal, and alive. Except the Ghost and His uncreated, Self-existing, and inexhaustible life, there isn't personal life not only immortal but also truly and fully alive. A live having a created content, that content being, of course, created through the Ghost as well, it still will have the shortcoming of the created, so that it will somehow be dead, and of an unbearable monotony.

[657] Dionysus the Areopagite, *The Godlike Hierarchy* 3: 2; G.P. 3: 165 A.

[658] Pseudo-Athanasius, *Dialogue about* Trinity 1: 5; G.P. 28: 1125 A.

[659] Saint Athanasius, *Against Arians* 1: 20; G.P. 26: 53 B.

Likewise, we are going to say, that, though all the realties are imparted with God, the difference between the impartation of the saints and the impartation of all the others, it is very big. This is for, you tell me why, among the realities which are imparted with God in order they to live sensitively or rationally or understandingly, there is not which we say about its life that it would be in the image of God and deified, neither that one of them would be godlike, or penetrated by God, or bearer of God, or, better said, that it would be God, if that doesn't belong among the deified ones? And the realities having by nature only a life according to the senses, or even those which totally lack the feeling, no one of them ever happen to live in a godlike manner, regardless they too are imparted with God.

10. Can you see that, despite God being in all realities, and regardless all realities being imparted with God, God is only within the saints and only the saints are imparted with God in a proper sense? And thus, it is a true and sure thing, that as there are many called as gods, but we have only one true God; as there are and they are called as sons of God, but we preach a sole true Son of God, for He is also the One-Begotten, likewise there being many or, better said, all of them who are imparted with God, but only the saints are imparted with God and with Christ. "For it is impossible, says Paul, that they who have been enlightened and who have tasted out of the heavenly gift, and who have been made partakers to the Holy Ghost" (Hebr. 6: 4), to be like before they have been imparted. But also, our Lord promises that He will come and He will make dwelling place at them who love Him and who are loved by Him (Jn. 14: 23), of course, like He wasn't and He wasn't dwelling within them before.

Then, they who are deified, they must have much likeness to God, and the adopted ones they must have much likeness to the Son. So, as only God exist, only Him lives, only Him is saint, only Him is good, "only Him having the immortality and dwelling into the unapproachable light" (1 Tim. 6: 16), despite there are many who exist and live, being they saints and good and immortal and dwelling into the light and into the place of the living ones, likewise the saints alone are they whoa re imparted with God, though all of them are imparted with God in a way.

11. Do you admit that such a great difference of impartation it is enough to show us the impartation of them

who live in a godlike manner, as an uncreated impartation? But Paul said too: "I no longer live, but Christ live in me" (Gal. 1: 20)? Then Maximos too, he said about himself - and about them like himself - that "they do not bear into him the temporary life, that has beginning and end, but the godlike and eternal life of the Word Who dwells within them"[660]. And again: "The godlike and non-understood life, though it given the joy of itself to them who enjoy it by grace, but it doesn't give them the understanding. This is because it remains forever non-understood, even into impartation, to them who enjoy such life; this is fore, this life has according to its nature, as one that is uncreated, the limitlessness"[661]. And again: "He gives as reward, to them who listen to Him, the uncreated godhead"[662]. And he calls as uncreated godhead "the en-hypostatical illumination, that one that is uncreated, but it is a non-understood showing into the worthy ones"[663].

12. And Athanasius the Great says: "When we are called as partakers to Christ and partakers to God, it is shown the chrism and the seal that is not out of the nature of the created realities"[664]. And again: "This is the God's love for people, that whom He is Maker, them He later becomes Father"[665]. And He makes Himself that when the people He created receive "in their hearts the Ghost of the Son who shouts out: Abba Father" (Gal. 4: 6; Rom. 8: 15). Otherwise, they wouldn't have been made sons, because of being they creatures by nature, if they hadn't received the Ghost of Him Who exist by nature and truly[666].

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[660] *Ambigua*; G.P. 91: 1144 C.

[661] *Towards Thalassius* 61; *Scholium* no. 18; G.P. 90: 644 D – 645 D; *The Romanian Philokalia*, volume III, p. 347.

[662] *Ibid*.

[663] *Ibid*. "The en-hypostatical illumination" is that illumination that has God the Word as its hypostasis, or as its Person, out of Whom starts and into Whom it has its foundation and spring. The en-hypostatical illumination is the manifestation of the Supreme, Eternal, and Inexhaustible Person. The human person reaches that life that is illuminated such, through the leap of the faith, but also of the gift from God, above what it represents the natural life.

[664] *Epistle towards Serapion* 1: 24; G.P. 26: 585 BC.

[665] *Ibid*. Gal. 1: 4, 6; Rom. 8: 15.

[666] It is a leap even for God, from being Creator to be Father to what he created; it is a leap into love. The Creator produces out of nothing and He keeps the created one to some distance, by not communicating Himself to the created. The Father gives life out of Himself. The Father commits the full love between Himself an His creatures. The creatures must be both creatures and sons, in order the Father to fully show His love, a love that makes His sons out of the creatures He created out of nothing. The creature must receive the uncreated life, in order the creature to become son of God.

That's why the Word made Himself body" (Jn. 1: 14), in order Him to make the human as receiver of the godhead"[667]. And again: "As the Ghost and the power of the Highest were promised to the apostles, likewise to the Virgin". And the Great Basil asks you to make yourself "through the Holy Ghost, as partaker to the grace of Christ, and you to be son of the light, and you to be imparted with the ternal glory"[668]. And again: "He who is moved through the Holy Ghost with an eternal movement, that one has become wholly saint. This is for, by dwelling the Holy Ghost within him, the man has within himself the worthiness of the prophet, of the apostle, of the angel, of God, while the man was before that dust and ashes" (Gen. 18: 27)[669]. And again: "Not for he takes the servant, he becomes son out of servant, neither for being imparted as a servant he dares to call God as Father"[670]. And again: "The ones according to the image are imparted with the Maker, and this is done through the Ghost. This is because all the created ones are unhappy, because of being deprived of God and of the glory of their Maker, according to the created nature, if they are not imparted with godhead. This is because it is worthless that work about God of him who sees God's being as empty and desert. But neither the creature is so unworthy, nor God is so lacking of power, in order God not to send His holy giving, as a gift, to the creatures"[671]. And again: "The creation becomes new again

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[667] The human couldn't become bearer of the godhead as a subject making the godhead as his own, though the godhead is a gift, except he has received, previously, the Hypostasis of the Word Who is Hypostasis of the godhead, as own hypostasis. (Saint Athanasius, *Against Arians* 2: 59; G.P. 26: 273 A). In Christ, the doors of the human have been opened, without the human being destroyed. The godlike light and life entered the human with the whole fullness. This is for, our will by becoming the will of the embodied Word, it no longer resisted the will for cleanness and for love from God. On the opposite, not it is fully collaborating.

[668] *About the Holy Ghost* 15: 26; G.P. 32: 132 B.

[669] The Holy Ghost Who has in Himself the eternal life, by dwelling within the believer, the Ghost gives eternal life to the believer too, without beginning and without end, for the Ghost becomes the man's Ghost, as gift, as He is the Ghost of Christ too. Such a man is imparted with a life which he feels it without beginning and without end, for that life is inexhaustible. The man achieved within himself all the dignities which the believer can achieve into Ghost: of prophet, of apostle, of angel or of heralder of God, for the man heralds God by irradiating God out of himself. Such a believer become even God, according to grace, for his Subject is the Ghost, or his subject has been penetrated by the Subject of the Ghost. (Pseudo-Basil, *Against Eunomius* 5; G.P. 29: 769 B).

[670] Not for he has takes a servant as servant-hypostasis, he becomes Son out of servant, but for the Son remains Son even after His embodiment (*Idem*, *quoted work*, col. 741 B).

[671] Pseudo-Basil*, Against Eunomius* 5; G.P. 29: 724 AB.

when it is imparted with the Ghost, because of the lack of Ghost the creation oldened"[672]. "This is for it must collaborate with the newness from the beginning its renewal and contribution from now. This is for, the Ghost has made again visible the image, for He Who breathed isn't other from Him Who breathed at the beginning, but He is That One Himself Whom the breath was given through, then together with the soul, not into the soul"[673]. And Saint John Climacus, when praising the grace of the godlike Baptism, he says: "Then the man was made towards living soul (Gen. 2: 7), and now towards of-life-maker ghost" (1 Cor. 15: 45). There is a big difference. This is for the soul doesn't give the live to another, but the Ghost doesn't only live but He also provided that to others too. Thus, the apostles even resurrected people from dead"[674].

13. These things are exposed in detail by the godlike Cyril too, while rejecting those who say that the godlike instilling was done to the man towards (as) soul. This is for, at the end of his words, he says: "And what was instilled out of Him one understands that that belongs to Him, to his being. So, how could have been the Ghost changes out of God into the nature of the soul? So, the animal was animated by an untold power and through the likeness to Him the animal become what the animals had to be by nature: good, and righteous, and capable of all virtues. But the animal was sanctified by being shown as partaker to the godlike Ghost. This is what the animal lost through sin"[675]. Where are they who say that the deifying grace of the Ghost is a created and natural imitation, and not a godlike and untold work and seeded in an untold manner? This

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[672] *Ibid* 728 A; *About the Holy Ghost* 19: 49; G.P. 32: 157 BC.

[673] *Ibid* 729 A. The image requires its relation with the model, a relationship as from person to Person.

[674] *Homily no. 25 at John* 2; G.P. 59: 150. The Ghost spreads the life out of Himself, within them who want to receive that life, for He is the Ghost of the endless life of God. That's why the Ghost spreads that life even out of the people whom the Ghost dwells within, for he has imprinted Himself as Subject into their subjects. Out of these people there irradiates the life as it doesn't irradiate out of the people who are only souly, who have a quenched life within themselves, regardless how intelligent and powerful those people would be in the worldly sense. These people too, they have a certain life within them. But this life is somehow dead and it doesn't have the power of irradiation, it doesn't have that ember that irradiates the heat.

[675] *Against Anthropomorphites* 2; G.P. 76Ș 1081 AB. According to Saint Cyril, through the godlike breath, on one hand there were imprinted the moral potentialities of the soul, while on the other hand, the soul was given the possibility of becoming saint. This would mean: the soul became alive. This is because, without the instilling of the godlike and full of life grace, the soul is dead.

is for, Saint Maximos too, he says: "We experience the deification, as being above-nature, but we do not produce the deification"[676]. And again: "Nothing that is according to the nature produced the deification"[677].

14. But let's turn back where we have started from, and let's take the word further on. So, nothing impedes us to say that as "nobody is good except God" (Mt. 10: 18), likewise nobody is imparted with God except the best amongst angels and those people who receives again within their souls, in a mysterious way, the godlike breath that was removed from Adam because of his disregard related to the godlike commandment. I would gladly ask him who rejects this opinion: isn't totally necessary in order somebody to be imparted with something, him to have within him an impartation from before, and there to be within him something from before? So, those which live through the impartation with God in a sensitive or rational or understanding manner, what feeling would they rejoice of, or of what rationality, or of what mind, until they were imparted with God? Only of existence, somebody could say, as these were added to that. But one shas his existence too, through the impartation with God. it is obvious, therefore, that these ones aren't imparted with God as such, as God's work, but they are said as they are imparted with God as results of God's creator work and power, as also about all the ones produced by some craftsmanship one can say, by an obscure likeness, that all of those are imparted with the skillfulness of the craftsman, but they totally lack his working understanding[678].

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[676] *Towards Thalassius* 22; G.P. 90: 324 A; *The Romanian Philokalia*, vol. III, p. 75.
[677] *Quoted Work* 22; G.P. 90: 321 A.
[678] Saint Gregory Palamas is specifying here the essential difference between the impartation with God, of the saints, and by and large of all believers and clean people, and the impartation of them or of all things, with God, in their quality as creatures. The saints are imparted with God as Person, in an unmediated manner, namely the saints are in an actual communion with God, while the things are imparted with God's creator work, in their quality as results of God's work. The first one is the impartation with God as such, the last one is the impartation with a God's work. The impartation of the saints is an interpersonal relationship between them and God. This is the leitmotif in the whole teaching of Saint Gregory Palamas, as taken from the biblical and patristical teaching. Better said: as long as on the ground of the human personal creation the things too are the proof of God's creator work, but the things aren't together-conscious-subjects, with God, to a certain work of God, the saints have become themselves as together-subject with God, of God's work. The saint isn't only the result of a creator work of God, but the saint receives and works as God and together with God. In this sense, the saint has become go by grace.

15. The saints, by having as basis, from before, the created nature, they achieve as adding to that the above-nature and godlike impartation, not as a tool produced by a craftsmanship and as the products of that craftsmanship, but like those who have received the science that "is always together-present, but it is shown through works when it is needed", according to the diverse charismas of the Ghost[679]. "And as the Word is within us, likewise is the Ghost within us", sometimes as The One Who is Himself within our heart, when "the Ghost confesses together with our shot" (Rom. 8: 16) and when "He shouts out within our hearts: Abba, Father" (Rom. 8: 5; Gal. 4: 6; Mt. 10: 20), and some other times as The One Who speaks through our tongue; for "aren't you the ones who speak", says Him Who gave us the uncontradicted wisdom, "but the Ghost of your Father Who lives within you" (Mt. 10: 20)[680].

But it must be understood as a whole in parts, in the division of the gifts. That's why "all of us we are limbs to one another" (Eph. 4: 25)[681]. In addition to that, "like the power of the sight is in the healthy eye, likewise is the work of the Ghost into the cleaned soul"[682]. That's why, the same one called the illumination out of the Ghost also as irradiation (flowing =

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[679] Saint Basil, *About the Holy Ghost* 26: 61; G.P. 32: 180 C. It is specified the same difference between the impartation with God's creator work and the impartation as an unmediated communion with the Person of God. A tool produces by itself the things it has been crafted for. These things aren't an adding. But the science is something else. The science must be gathered later. The science is added through personal will. Only the persons can enjoy this impartation. Of course, the grace isn't only a science achieved by the human being. But, in any case, in it is shown that the human being already exists and, on this ground, the human being can become the subject of the work, as grace received from the godlike Subject, for a together-working. Once achieved, the science is like a potentiality which the man can use when ought, according to the diverse needs. So, the science it by that too, an image of the grace, one than can manifest in diverse charismas.

[680] Here are being made obvious several things: a) both the Word and the Ghost are within us; b) the Word becomes word within us when we wish, or a spring of words, by together-working with us to that, either by speaking to us, or by asking us to speak in order us to answer His appeal; c) the Ghost becomes within us a spring of power of the words, namely also an urge to us to speak out of the Word Who is within us; d) He becomes, in the same time, a spring of life that moves within us and that makes us alive, and He irradiates out of us through words and in all ways. Thus, the words become ours, though they aren't only ours, and the Ghost Who fills up our words with life, it is ours to such an extent, that when He speaks, we speak; or, when we speak, he speaks. Likewise, His life and power become our live and power.

[681] Saint Basil the Great, *quoted work* 26: 61; G.P. 181 A.

[682] *Ibid*, 180 C.

απόρροιαν) of the Ghost[683]. "This is for, as those which are around the vivid colors, they get colored too, out of that light that is spread out of colors, likewise him who looks openly with the Ghost, he will be transformed out of the glory of That One, and so he will become more luminous, by being lightened by the truth of the Ghost as by a light"[684]. The Gregory who is called the Theologian, when listing up the qualities inherited by sister Gorgonia from people, he says: "I know well that the qualities you have are bigger and way more honored than the qualities form the seen world; the murmur of the ones who celebrate, the paly of the angels, the heavenly good composition, the seeing of the glory, the illumination of the All-High Trinity, cleaner and more consummate than any other, the godhead shining with the whole light into our souls". And after he said those, by turning towards her, and reiterating on short what he said before: he said: "You enjoyed all of them, whose irradiations you had even on earth, for the sincerity of your heart's urge towards them"[685]. This is for, this is the irradiation (απόρροιας) *that even when communicated to remain undivided form the one who communicated it, and so it doesn't suffer any diminution through communication*[686]. This is for, what the light could suffer like, such a thing, because of the ray, or the ray because of tis shininess?

16. Do not bring to me, as proof, the material irradiations. But you remove from that irradiation all the inappropriate meaning, and so you will understand, as much as

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[683] The Thomist critiques of the teaching which Saint Gregory Palamas defended, from "Istina" Review, 1937, no. 3, they make a big deal of the expression απόρροια, which Saint Gregory Palamas would have taken from Dionysus the Areopagite, and which would prove the Neoplatonic character of this teaching. Behold that the mentioned word was used even by Saint Basil the Great. But this "irradiation" or "flowing", it doesn't have nothing Neoplatonic at the holy fathers. This is for, it doesn't mean else but the presence of God, whole, as Person, in each of His acts, and not a thinning of the divine nature because of the irradiations coming out of the divine nature. Or, if we do not have during our life on earth, in the whole its intensity, the godlike light, this isn't because of an objective weakening of that light, because of getting far from its source, but that is because of our incapacity of receiving it entirely, as a disciple cannot receive the whole teaching of his magister, though the master puts the same whole zeal of his personality in what he communicated to his disciple. It is, at most, a free accommodation of the imparted gift to the mode and to the capacity of him who received the gift.

[684] *About the Holy Ghost* 21: 52; G.P. 32: 165 B.

[685] *Word no. 8*, *At Gorgonia's Funeral* 23; G.P. 35: 816 BC.

[686] Here Saint Gregory of Nyssa is saying, directly, that the "irradiation" doesn't mean an objective thinning of what is communicated.

possible, the mode the Ghost gives Himself, as a gift, to the worthy ones. How illuminates the Ghost, in an untold manner, to all of them who are worthy? "Like some rays of the sun, he says, which, by illuminating the cloud, they make the cloud illuminating by giving to the cloud a golden color"[687]. You think also at the fact that these clouds, the vessels of the light, they ignite a godlike feeling of that light and, by having by nature some kind of eye capable of being imparted with that light, the clouds can become themselves some kind of light close to the light of the sun, and they can use such a light. Thus, only the saints, for they have become deified and in the likeness of God, they are imparted, in the proper sense, with God. And not only when they not only that are imparted with Him, but they also convey Him. And they know not only the things which happened, but they also know the realities which have never been brought to existence out of nothing. And they not only live, but they even give life, and that is not characteristic to the created power. But after proving the truth, let's pay attention to the heralders of the truth too, who say that only the saints are imparted with God. This is for, we always present them as witnesses of the truth.

17. So, Basil the Great says: "Only then will be somebody able to come close to our Savior, when he has cleaned himself up of the abomination gathered by him through evilness, and when he has come to that according to nature beauty, and he has given back to his imperial countenance, through cleanness, its ancient shape"[688]. And again: "The Holy Ghost, unapproachable by nature, he makes Himself comprised for goodness. This is for, by filing all the things up, through power, he imparts Himself only to the worthy ones"[689]. "The Ghost

[687] Pseudo-Basil, *Against Eunomius* 5; G.P. 29: 769 B. Of course, the fathers didn't have, at their time, the possibility of clearly expressing the report between person and the person's acts. That's why they mostly used images taken from nature. But despite that, one can see that the fathers didn't reckon the irradiations as a diminution. Saint Basil (Pseudo-Basil) didn't speak about a diminution of the sunrays in report with the sun, but his attention was focused on showing that the sunrays give the could the color of the sun, which in the case of the grace would be, the deification produced in the person whom the grace dwells within, namely the likeness of the person to the godlike Person, as the likeness takes place between two persons who enter a relation and continue that relation.

[688] *About the Holy Ghost* 9: 23; G.P. 32: 109 AB.

[689] Something else is the fact that the Ghost fill all the things up through power, ands something else is that He imparts Himself in a personal communion. Only the worthy ones are partakers to the last one. He who is imparted with the Holy Ghost in this sense, he becomes a

doesn't impart Himself in the same unique measure, but He imparts His work according to the measure of the faith[690]". And again: "he Who is non-comprised by the world, how must be reckon that He makes Himself seen only to the saints, for the cleanness of their heart, or how many corresponding honors are due to Him?"[691]. And again: "The Lord, by providing His disciples with the cleanness of their lives through His teachings, he gives them also to be receivers and seers of the Ghost"[692]. And again: "they who stepped over the earthly things and they have been elevated above those, they have been recognized as worthy of the grace of the Holy Ghost"[693].

18. But let's present you the difference between these impartations also through parables, as through certain obscure images. The pot is imparted with fire also after entering its use, the fire from the oven has been removed; for it preserved the traces of the fire. This is for, the vessel has from fire: its color, density, and smooth strength of its matter; this is for, the fire, by drying out the moisture and strengthening and blacking up the vessel, the yellow color of the fire it intertwined with the earthly natural white, and so, out of yellow and white and black there occurs, through their mixing, the color of the burnt kneading, and the tenderness of the earth is tight up, for the pores are being closed form deep, under the power of the fire, so that, by getting thickened, they no longer allow the penetration of the water. So that, what was done through water, from now on, it remains untied and non-moist. And even become way lighter and warmer than the stone, or than the earth, compared to an equal size, by the fact that was close to the fire. This is for, the vessel is imparted with fire also when crafted towards use. But it is imparted also when placed on the hot stove, and it is warmed up by fire or it is in contact with the fire. But then

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conscious subject of His work, or together-subject with the Ghost, to that work. He is no longer simply created, and maintained into existence, and guide like an object is. The impartation is personal relation, is communion.

[690] *Quoted Work* 9: 23; G.P. 32: 108 C. The Holy Ghost communicates His work on the measure of the faith, namely on the measure of a persona attachment to His Person.

[691] *Quoted Work* 22: 53; G.P. 32: 168 C. Within them whoa re their heart clean of any other affection, or within them who are attached only to Him, He is comprised as Person, for He can establish a personal relation with them, as he cannot establish with anyone.

[692] *Quoted Work* col. 168 B. The disciples can see the Ghost as Person, for they keep the teachings which they received, namely they fulfill the commandments, and so they unify their will to His will.

[693] *Quoted Work* col. 168 C.

the vessel is imparted not only with the results of the fire, but, to some extent, also with all the works of the fire, not lacking either the warmth or the fire's burning power, and the vessel even conveys easily the fire's work, which the vessel is imparted with, to everybody who comes closer, if that one is able to be imparted, though, according to the nature, it is not imparted and it is earth as such. And when the vessel is removed from the oven, the vessel will be imparted with the results of the fire, but not with the fire's works.

19. So, you take, as much as possible, through likeness, from the vessels, the aspects useful for understanding the present theme. The life and the existence, the natural knowledge, and all the ones resembling to these ones, they are results of the godlike work, but they are not works in an actual meaning. The deified life and the grace of them who exist and live in a godlike and above-nature manner, they truly are a godlike and above-nature work, which the union with God is done through, with them who are worthy of God. So, all the realities brought to existence from nothing, by the godlike command, they are created and they are results of the godlike works, but they are not works. And our Lord, by making, together with the Father, Their dwelling place within the worthy ones (Jn. 14: 23), He commits the things occurring into the bearers of God, not through the creator commandment, but through the godlike union and dwelling, through the deifier power, and through the deifier grace, by communicating to them who are united with Him, the traits which are His own by nature. So, the saints are imparted not only with the results, but with themselves the works of God, imitating the angels and the angels' worthiness. This is for, the Great Basil says: "for This One is the holiness by nature, and to them is characteristic to be sanctified through impartation"[694].

[694] *Against Eunomius* 3; G.P. 29: 660 B. In the created things and beings, in their quality as created, God isn't seen directly, but only indirectly, as in the results of His work. This is their impartation with God. But within the good angels, and within the believers who strive to clean themselves of all tendencies which are contrary to God, God is seen in an unmediated manner in His actual work, and God even makes them together-subjects to this work. The difference between God in Himself and God within angels and saints, it is only that that in the last ones God is through the impartation of them with Him; they are not saints and gods by themselves, but they are sanctified and deified through the impartation with God. God doesn't need the communion with them in order Him to be God; they need the communion with God in order they to have the godlike life within them. That's why, their created being doesn't cease to remain as created base. This is seen within them and they also see this, despite they have

20. Thus, the saints will shine as our Lord shined on the mountain. And they will have not a created kingdom, neither a kingdom differing in any aspect from our Lord's kingdom, but they will have the same kingdom as His. Thus, Christ lives and speaks here (Gal. 2: 20; 2 Cor. 13: 3), though Paul is the one living and speaking[695]. Thus, Peter kills (Acts 5: 1-10) and he resurrects (Acts 9: 37-42), though God alone is The One Who kills and resurrects. Thus, together with him, on the mountain, James and John see with the bodily eyes too, the non-dusked and non-followed-by-others light (Mt. 27: 1-8; Mk. 9: 2-8; Lk. 9: 28-36), that light that surrounded Paul and later on, by darkening Paul's sight so that it wasn't able to endure the overwhelming of the shininess (Acts 9: 3; 22: 6-11; 26: 13). This is because of not being the body's nature able to see that light. Thus, Stephen looks from on earth at the sky with his body too (Acts 7: 56). And the giving of the Holy Ghost, as gift, it is done by the touch of the human hands (Acts 8: 17), a touch that conveys, to him who come close sincerely and truly, the godlike work and the godlike grace, which, at their turn they are conveyed, by that, to someone else again, and through that one to another, successively, being those extended with the whole time[696].

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become the bearers of godlike characters and works. That's why they participate with their effort of openness, of cleanness, of exclusive attachment to God, of putting their being and will to God's disposition, as an environment which God works through, and themselves become subjects of God's will and work, and they no longer want to work their own. The work of God takes and angelic form, or human, but only for it is noticeable the fact that the angel and the man have put themselves to the disposition of God. That's why, one can notice also the fact that the work of God it exceeds the possible contribution of the created angelic or human work. The angel and the man are ontologically transparent to God, for they are morally transparent.

[695] The interference between the Person of Christ and the person of the saint it is of such a nature than they cannot be separated, but they cannot be either confounded to one another. On the opposite, the saint is strengthened as person in the union with Christ, but the saint doesn't want to talk about that. Christ lives and speaks as Subject into the saint, but the saint still lives and speaks as subject, but more intensely, into Christ. The live and the speaking of Christ have become of the saint and vice versa. Christ has become the internal subject of the saint's live and speaking, but without making the saint a passive shell, but the saint has become, at his turn, an internal subject of the life and speaking of Christ. Christ involved the saint in His living and work, or, Christ has impropriated the purified living and speaking of the saint, for the saint has identified himself, by his own will, to the will of God. This is a mysterious phenomenon that takes place also between the human persons who fully love one another.

[696] Only as uncreated power, the grace penetrates all bodies and it can be conveyed through the body too. This fact explains the apostolical succession of the conveying of the grace. Otherwise, it becomes rather a conveying of a "habit" created by the churchly administration,

Who could praise – oh, You the Word of God, oh, You the Only Begotten - the power of Your presence of earth? It is never ignited Your godlike altar by strange and earthly fire. This is for, it is a strange and heavenly fire of another mode, one preserved through the conveying of the unquenched fire which You have come to throw it on earth (Lk. 12: 49), as a borderless ocean, through Your love for people. Your servant ghosts are imparted with that too (Ps. 104: 4[697]), which the demons are chassed away through. It is the fire seen by Moses into pyre (Exod. 3: 2) and which Elijah was kidnapped from earth by (4[698] Kings 2: 11). It is the fire seen by the group of Your apostles too, a fire that starts out of Your Ghost, and by which Paul was engulfed in light and so the persecutor was transformed in disciple (Acts 9: 3 and the followings). This fire is the power of the resurrection and the work of the immortality, the enlightening of the holy souls and the upholding of all rational powers[699].

But, in order to prove what we said, let's mention here also the manifested signs shown through senses, which have been let aside, for a while. And we are going to do this in order to convince also them who are totally callous in their opinions. This is for he was imparted with life, the servant of the chief of the synagogue (Mt. 9: 25; Mk. 5: 411 Lk. 8: 54-55) and the son

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or of a dexterity of exercising the administrative power, or of conveying a juridical power. Of course, in the conveyance of this power that irradiates out of God, Himself the Ghost is working. This is for the grace is an ever-actual work of God Himself. Itself the actual work of the Ghost of Christ irradiates through the human person whom God is working within; by this, the Ghost becomes working also in him whom the work of conveyed, for through work if conveyed the Person of the Ghost Who is the Subject of that work. It was said before, that the soul irradiated full life by the fact that the soul is created. But only if the soul is elevated to that life into grace, the soul will irradiate this life into others too. We also have to take in account also the fact that the Ghost is the Subject too of the works from within Church, given the mysterious connections among the persons who compose the Church. The Ghost is conveyed as working, to a new servant, also by the fact that the conveyer does that in the ambience of the Church, as a servant of Christ in the Church and for the Church; the Ghost is conveyed as working into the subjects from the Church.

[697] In KJB we have: Ps. 104: 4: "Who maketh his angels spirits; his ministers a flaming fire:"; in ROB we have: Ps. 103: 5: "You Who make Your angels ghosts and your servant flame of fire". (E. l. t.'s n.)

[698] In KJB this book is usually called as 2 Kings. (E. l. t.'s n.)

[699] One could understand form this expression that the godlike fire upholds the angelic powers, but also that that fire upholds, in the healthy work, themselves the soul's rational powers, by elevating those power from the abnormality of the state of sin, of egotistical functioning. Where this fire and its feeling are, the natural power no longer are separated from one another. The rationality works in accord with the love for the harmony with the others. The human being uses his souly powers healthily, fully responsibly.

of the widow (Lk. 7: 14-15), by the touch and by the voice of our Master; they were imparted, Tabitha of Joppe, and the young Eutyches from Troja, this one through the touch of Paul (Acts 20: 10), and those ones through the touch of Peter (Acts 9: 40). What life were those ones imparted with? Not with that of-life-making received by us too, but which our Master wasn't imparted with? Is still there somebody to say that not with the natural and uncreated work are imparted with, the saints? This is for, these ones depriving themselves, by their own free decision, of the work of their nature, they make themselves known only out of grace, and they will be shown so much as being out of That One as much as That God by Nature imparted Himself, through embodiment, with our weakness, by measuring, as only He knows, with His nakedness (kenosis) the deification by grace of the saved ones[700].

This is for, how could we inherit, otherwise, the Kingdom of God that "is the conveyance through grace of the goods he has by nature?"[701]. By having them gathered, whole, within Himself, He shares them and conveys them His glory and shininess, so that they won't be able to know out of themselves, as an air totally lightened by light, or as an unstained intelligible gold burnt into the immaterial and godlike fire. Thus "they have become gods through deification and they are full of the godlike work due to the overwhelming grace of the Ghost, so that through all of them there is a sole work of God and of those who are worthy of God", according to the godlike saying of Maximos, God "crossing them through with kindness, and whole, the worthy one, and whole"[702].

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[700] As much as He made Himself bearer of our weakness, as much he filled up our weakness with His godlike glory and power. He measured the elevation of our nature with His descent to it. As much as He descended, as God, into the human forms of living and expression, as much He has filled up these forms with the godlike content. As much as the sun enters a chamber, as much the sun fills up that chamber with its light. The beauty of the Emperor's face is inside. In its humbleness and gentle kindness, there are both the descent of God and His height of human form and the height of the human itself. It is a mysterious glory and power of interiority, of intensity, of penetration into the ultimate depth of the souls through humbleness and kindness, which exceed endlessly any glory that wants to impose itself from outside. This means that there is a potential conformity between the authentic human and God, a conformity that is being actualized, through God, in endless dimensions.

[701] Saint Maximos the Confessor, *Gnostic Heads* 2: 90; G.P. 90" 1168 C; *The Romanian Philokalia*, vol. II, p. 205.

[702] *Ambigua*; G.P. 91: 1076 C. There is a perichoresis between God and the worthy ones, as there is among the Persons of the Holy Trinity, and between the two natures of Christ. There is also a perichoresis between the persons who love one another. Or, this perichoresis of the

21. As all the imprintings are imparted with the seal, but each of them moves independently, but, by taking one of them as by glue it to the seal, it will not longer able to move independently, but it will have the same movement with the archetype, by becoming one and the same with the archetype, but the matter remaining different, likewise the godlike image from within us, by ascending to archetype (to the prime model)[703], it will be fulfilled that godlike prayer for us: "Give them to be one, as I, Father, into You and You into Me, for they to be one" (Jn. 17: 21) into truth. Thus, he who attaches himself to the Lord, he is ghost" (1 Cor. 6: 17). Thus, the mystery of the union into a body through the touching of the bodies it is truly "great, but into Christ and into Church" (Eph. 5: 32). The seal gives itself to each piece of wax, but each piece of wax is imparted, as much as possible, on the measure of its own power, not only with the traits, but also with the union, in order to be imprinted.

22. Why are you afraid of composition to God, for the fact that also the works are and are called as uncreated? You rather fear not to call God as creature by reckoning His works as natural and created. This is for, Saint John Damascene, when speaking about the two works into Christ, he says that "the created one will show the created nature, and the uncreated one will characterize the uncreated being. This is for, the natural ones must be corresponding to their nature"[704]. And in accord to this, Saint Maximos says: "If there were abolished the natural will and the existential work of the godlike being and of the human being, how could He be both God and man"[705]. And,

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love is present in all kinds of perichoreses. In Trinity the perichoresis is due to the unity of being among the non-confounded Persons; within Christ, the perichoresis is due to the unity as Person in two non-confounded natures; and between God and the worthy ones, the perichoresis is due to the unity of work amongst non-confounded persons, so that the work of God becomes, through impartation, also work of the saints. God moves Himself with His work within the saints, and the saints moves themselves through the same work - as become their work too - into God. The Subject of Christ dwell actively in the interior of the human person and the human person dwell, actively, into the Person of Christ. Christ has impropriated the work of the man, and He sanctified that work, and the man has impropriated the work of God, and he humanized that work, but it has preserved it in its measures, in its above-nature qualities.

[703] *Ibid*.

[704] *The Exposition of the Orthodox Faith* 3: 15; G.P. 95: 1050 C. The same idea at Maximos the Confessor, *Dialogue with Pyrrhus*, G.P. 91: 341 A.

[705] *The Explanation of the Motion*, G.P. 91: 121 D.

are not uncreated also the hypostatical characters of the All-High Trinity, though they are many? How, then, there aren't several gods, or how isn't The One composed because of those? I am afraid that you introduce to us a totally lacking-of-being God and non-hypostatical. But you say in everything, that these ones are the same with the being of God, and you reckon God as One and undivided in all aspects, because of not understanding that God multiplies Himself while still remaining One and He divides Himself in an undivided manner and He imparts Himself in diverse ways, while He is totally uncut and he remains non-existed from His unity, through an above-being power[706].

23. You tell me: doesn't have, also each hypostasis, several hypostatical characters? For the Father is non-caused and causing, proceeding and birth-giver. But the Father has all of these in an uncreated way. So, do you reckon the hypostatical characters as totally one and the same thing with the hypostasis, as you also do not admit any difference between

[706] "He is multiplied while remaining One" etc. Saint Gregory Palamas is expressing here a supple, dialectical thinking, about God as Person, unlike the alternatives which exclude one another, in a simplistic manner: or One without any difference in His manifestations, or composed. The Person is One but free to manifest Himself, towards other persons, in different ways and on the measure of noticing power of them whom the Person manifests to, but the Person always remains whole and the Person makes Himself known wholly the same, but differently, revealed in His whole unity and hidden in his whole unity. Akindynos affirmed: nothing uncreated can "flow", because of reckoning that any manifestation if a "flowing"; on the opposite, what is created flows also as essence, not only as work (See the quoted study belonging to J. S. Nadal, S. J., in: "Istina Review", p. 367). He didn't know the difference between person and works, as Nadal who defended Akindynos, he didn't know it as well. A person is maintained in her/his indestructible and mysterious unity without being dissolved in her/his irradiations, as it happens to the things (that's why the person is eternally maintained even in hell, far from God). Just because of that, the person's manifestations aren't involuntary flowing, which the person is gradually dissolved through, or which the person is transformed in something else, but they are willing manifestations, which the person at will, while the person still remains the same. The more a person manifests herself/himself, the more that person is enriched in her/his unity, or that person is intensified in her/his unity. This is true even in the case of the human persons who are limited by their created character. Or, just through manifestations, the person proves her/his inexhaustible and unweakened unity. Akindynos condemned God to the impossibility of manifestation because of the fact that God is uncreated. This gives in the essentialist, non-personalistic conception about God. Only such a mentality could affirm that, because of being uncreated, God is so hard in His essence that he cannot manifest Himself, understanding the manifestation as a flowing. The uncreated was equal, to Akindynos, to petrification. The God of Akindynos and Barlaam, or the scholastic God, it is a rigid and dead substance of a philosophy simplistically rationalistic. The God of the Bible of the Fathers, of the believers, as affirmed by Palamas, He is a God Who is a Peron, living, free of manifesting His interest and His love.

the natural ones (works) and the nature, and between the essential ones (works) and essence? Will you, therefore, call as hypostasis the hypostatical ones (the characters), as you have called as nature the natural ones (the works), in a synonymic manner, and not in a homonymic manner? But the Church Fathers do not do that way. They call those as en-hypostatical (being into hypostasis), but not hypostasis, as they also do not call these ones as being, but, in a proper sense, into being[707]. Besides, once around each one of the hypostases there are many and diverse hypostatical (characters), how could be the hypostasis and the hypostatical (the hypostatical character) one and the same thing? So, once there are shown many and diverse hypostatical (characters), according to your too twisted and fickle understanding, there would be many gods and each hypostasis, in the godlike ones, it will be composed. Thus, you who have self-ordained as the defender of the above-mind simplicity, you have shown us the road towards a composed God.

24. But if the component works of those which subsist in themselves aren't contemplated in another – this has been a common dogma of the philosophers from outside and since the beginning – nothing of what exists will ever be said that it composes with the own work[708]. This is for, neither the burning

[707] "ενυπόστατα, αλλ ουχ υπόστασιν... ουχ ουσία αλλ ενούσια". The hypostatical characters belong to the hypostasis., they have their basis into hypostasis, but they are not the hypostasis itself. This is for, if we said that the hypostasis if the unborn, in abstract, the mystery of the person would be dissolved into something of impersonal, pantheistic character. It would be likewise, if the features and the works were confounded to the being, the being would be attracted out of its unfathomable mystery, into the order of the realities which are submitted to the rational; categories. That's why the Fathers said that the being of God is beyond the infinity, beyond the eternity, and beyond all the other features of it. "God is for infinite times infinitely above the existing realities, both of the shareable and non-shareable ones… All the immortal realities and itself the immortality, all the living ones and itself the life, all the holy realities and the holiness itself, all the virtuous realities and the virtue itself, all the good realities and the goodness itself, all the existing realities and the existence itself, all of those are things of God… God is above the being of all of them whoa re cogitated and named" (Saint Maximos the Confessor, *Gnostic Heads* 1: 49-50; *The Romanian Philokalia*, vol. II, pp. 140-141). Palamas, following to the Eastern Fathers, he sees the indefinite mystery of the Person as beyond all His impartable manifestations. This is for, Palamas reckons, as the Eastern Fathers did, that the being exists only as Person, for the person is the mode of real and eternal existence of the being (τρόπος την υπάρξεως).

[708] The works which compose the ensemble of the manifestations of some self-standing units, those works do not give a composed character to those units, for they are not contemplated as existing in other units too, but in one and the same. And one doesn't say about any existing unit that that unit is composed because its own work.

power makes composed the source of the warmth, neither the ray makes the light composed. This fantasy belongs to you, because of preaching the total indistinction of The Uncreated One, threefold in hypostasis. This is for, by being many the uncreated realities, they are one, in the same time, and each of them is en-hypostatical (it subsists in hypostasis) and, in this sense, it is self-hypostatical. And the natural works and the hypostatical characters, by being many, they converge in one, for none of them is in hypostasis as self-hypostatical[709], it neither have been before, nor it will be after, neither it is possible to subsist in another certain essence, as belonging to its nature[710].

25. And anything that is composed from diverse essences, either by merging, or by unmixed union, which are contemplated in several hypostatical characters of a hypostasis, but in each of them not as several full hypostases but only one, because of, otherwise, it would no longer be one and because it isn't composed. And this one it differs through the facts that either is from diverse essences, or it is from an essence and from the ones which are contemplated in Him as in a support, and by that there are essential and opposite differences. But not only through this ones, but also by the fact that they are innate to some different essences, and due to them, all the created realities will endure changes by growth and diminution, by assimilation and rejection, by working and by suffering, and so it suffers also the loss of some of them who existed together.

[709] The works do not compose the unit which they belong to, because they do not exist in it as some own hypostases, self-standing, but they exist into the respective hypostasis (ουδεν τούτων εν υποστάσει ως αυθυπόστατο εστιν). The common hypostasis brings to unity the works or the manifestations of a unit. It is the same mystery of the indestructible unity of a person, a unity that keep in non-composed unity all the person's manifestation. The works cannot be detached from the person, but the person is in them as continuous spring and base of them, the works show the unity of the whole in all its manifestations. The work is also called as self-hypostatical for it doesn't irradiates out of another hypostasis.

[710] By saying now that they are not in another essence (ουδε εν έτέρα ουσία), after he said that they are in hypostasis, Saint Gregory shows that the natural works do not come out of being contemplated outside the hypostases. It springs out only from that being that subsists, really, in the three hypostases. Even here, he is saying that "it doesn't subsist in another essence", namely it is in that essence that subsists in hypostasis. But it is not a manifestation that was before or that it will always be the same, as a hypostasis. If it was so, it would mean to be identified to the hypostasis or to the essence. The works come from and they withdraw into hypostasis. They are various. But their unity is provided by the unity of the being or of the hypostasis that is the spring and the basis of all the ones which it can potentially comprise and it actually manifests.

Thus, they prove to be submitted also to a full decomposition. And everything that decomposes itself, it is, necessarily, composed too.

26. But at God, by existing only one undivided essence, there is no diminution, neither is there growth, nor is there adding, neither is there loss; so, there is neither division, which would make obvious the composition from before[711]. And "as many as God has", in order I to use the words of Athanasius the Great, "He has them through Himself, and not as they would have been achieved by Him"[712]. And He has them only as working, and not as He would have suffered through them[713]. That's why God is totally outside opposition, an opposition that would cause Him a transformation. Himself, amongst all realities, is the only One having no essential differences, but He has works, as we showed before. Due to those works, all the realties are submitted to Him, as matter, and even the understanding ones, they are submitted to Him Who bears all realities with His word, batter said with His will, namely to Him Who bears them through His atemporal, untired, and non-suffering work[714]. But neither one could see ever, something of

[711] So, Saint Gregory Palamas is rejecting here the idea that was attributed to him and that still is attributed him today by a part of the Catholic scholastics, that, by admitting the uncreated energies, he would admit a diminution of the divine essence into these energies, in s Neoplatonic sense. This would be the case only if God was understood as impersonal substance. In such case, the admission of the diminution couldn't be avoided except by affirming, as in the scholastic theology, the absence of any manifestation of that substance, based on the fact of being uncreated. A substance that irradiates out of itself, it will gradually decompose, in order to recompose itself into another substance, or, might be, to recompose again in itself, as in theosophy and anthroposophy. Actually, this is a vision characteristic to any pantheism. The faith in God as Person, it avoids understanding God as a petrified substance, one lacking any manifestation, as also the decomposition through irradiation. The unity of the Person is of such a nature that, though it doesn't remain closed rigidly in itself, it won't decomposed itself through irradiation, neither it will compose itself with its manifestations.

[712] Unidentified place.

[713] Here to, we can see that god is considered as consummate Person. This is for the person manifests herself/himself as freely working, and not as suffering unwillingly, a flowing, one that would diminish and it would compose the person, so that the person to suffer essential modifications produces upon that person, from outside, or by an internal law. The created herself/himself person is called to reach the dispassion into God, out of the mix of activity and passivity.

[714] In the working and totally non-passive character of God (here it is justified the expression: Deus is actus purus, but not in the sense that He would be always the same act and He would not be Person, a spring of His totally dispassionate acts) it is shown, by excellence, the free character of God as Person. And in this is shown the fact that God is not submitted to any

the ones belonging to God, as belonging, by nature, to someone else from among all the other ones. And this is for, that that belongs to God as to Him Who is the Only One working through them[715]. "This is for, nobody, he says, is good, except God (Mk. 10: 18), "the blessed and the Only Master, the only One Who has immortality, dwelling into the unapproachable light" (1 Tim. 6: 15,16). Where there you bring out from, the suspicion about the composition of God out of different natures, once He always manifests Himself unitarily?[716] And among the Three Hypostases Each One is consummate and different, in that untold and above-all-mind-and-word union. No one could contrive that each Hypostasis stays by Himself, without the others, and so, from that, to follow a composition. "This is for, I do not reach, he says, to understand with my mind, how am I enlightened by One through Three". So, the union and the consummation of the Three Hypostases rejects, here too, the composition.

27. Consequently, you must understand and defend the godlike simplicity, but without abolishing His natural out comings, as they wouldn't exist, and neither you to reckon the without-evening and eternal light, as begun, nor you to affirm two godheads and two godlike origins of the good, namely created and uncreated. This is because, only thus there actually would be two of them. This is because, by being both of them created, both the being and the work, there is no hindrance they both to be one, as there are the ray and the sun a sole light. Neither will you reckon that the godhead and the Kingdom of God would be created. This is for, these ones are works of

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composition or fatal "flowing" (involuntary irradiations), which would diminish Him and take Him to decomposition. God is so strong and free in His quality as worker, so that He does and upholds all realities, when he wills, with Hisa word, and He has not to make any effort in order to overcome some resistance, or some power which would oppose Him.

[715] The realities which do not have by nature some feature that is characteristic to God, they do not work only through that, as God does. The features of God represent, therefore, the modes of His essential work; they represent God's character as Person, by excellence active, non-passive, and so uncomposed, as exclusively working from Himself, and not helped or pushes from outside or from inside.

[716] Saint Gregory Palamas is affirming here what we have noticed repeatedly: God Who manifests Himself unitarily in all realities, He is not composed, for He is the Person by excellence Who doesn't lose His unity by manifesting Himself, but He reveals His unity by doing so. In all God's works He is felt as the same whole Subject working.

The unitary manifestation means That One and the Same as Person, He is present in all His manifestations. And this absence of the composition at Him, it results out of His quality as consummate Person.

God[717]. Neither will you lower the deifier grace on the level of the creature, so that you won't lower together with the grace Him also Who has the grace by nature and Who provides the grace. Neither will you show as a lie the fact that the Son of God has made Himself as we are. This is because, how would have Him deigned to make Himself as we are, for us, if He hadn't imparted us with the Holy Ghost, but with a creature, or, better said, if he hadn't given us the ghost of the adoption in exchange for the human body, a body that He took it out of the Virgin, so that he has made Himself man?[718] Neither will you make as dwellings of the creatures on them who are churches of God, namely the saints; nor will you make yourself so unblessed, so that you will not only abstaining yourself from the godlike and deifier impartation, but, tragically, you even rejecting the hope in it. Neither will you make God so helpless, so that He couldn't give, as gift, His holy impartation to His cleaned rational creatures. Better said, you won't make God as lacking a being and as lacking hypostases. By saying that He is, in all regards, one and the same with His works, which are, by themselves, non-existential and non-hypostatical, namely neither essences nor hypostases[719]. Neither will you make shareable the essence of God, for that essence is above-essence and it is above-name and it is, in itself, non-shareable and non-manifested, because you would call as essence everything that exists. Neither will you appear like another Eunomius, by doing like he did and calling all of the hypostatical ones (the characters), as

[717] Saint Gregory Palamas is naming here, according to the example of Dionysus the Areopagite, also the work of God, namely also His light, as the His Kingdom and His godhead, for within them God shows Himself as Person, but also because himself the being of God is above any name.

[718] Actually, if Christ hadn't given us the uncreated Ghost, He wouldn't have given the Ghost either to His human nature, or to His body. Then the embodiment wouldn't have been committed, except only in a Nestorian sense. The divine nature and the human nature have remained fully separated into Christ. Or, all the wonderful deeds worked through the body they are supra-natural works, but created by Christ as God in His humanity. By and large, the catholic conception about the miraculous phenomena, as phenomena produced by the created supra-natural grace, it tied the miraculous phenomena magically to the nature, and it doesn't reckon them as manifestation of the direct power of God.

[719] One of the consequences resulting out of the theory of Barlaam and Akindynos, it is that too, that if the works of God had been one and the same with His essence and hypostases, because these ones aren't by themselves either essence or hypostases, it would have been annulled both the essence and the hypostases of God. And this means, simply, that God wouldn't have existed. A God Who had been unworking, it would have been a helpless God – and therefore an inexistent God.

uncreated, as the being of God, under the pretext of the godlike simplicity. Neither will you become a Monothelite by making the godlike nature from within Christ as deprived of work. Neither another Sabellius, by reckoning, in another manner, the names of God as empty of realities, as some names which would mean, all of them, the same things, namely only essence. Let yourself not to endure all of these, by calling the works of God as created and, through empty contrivances, you to showing God's simplicity as no longer being anything. And let yourself believe in the same God, divided and undivided, united in division and distinct in union, not gone out from Himself in outgoings, and always moving Himself in motionlessness, dividing Himself undividedly, and sharing Himself whole as the sunray does.

28. But let's get again to the core of the things, he who preaches God as One and simple, let him be clear as Basile the Great was, who said: "How won't be non-composed Him Who is simple according to His being? This is for, not the modes which show what he actually is, not those alter the rationality of His simplicity. This is because, thus, all the things said about God, they will show us God as composed. And from here will follow that, if we want to save the idea of God's simplicity and non-division, we will have either not to say anything about God, except that He is uncreated, and to abstains ourselves from calling God as incorruptible, unchangeable, creator, judge, and all the ones which we are accepting now in theology, or, in the alternative that we accept the names, what will we do? Will we make all of them as being? But then we will no longer show Him only as composed, but we will even say about His that He is composed out of unresembling parts, for the motif that by each name is indicated something else and something else"[720].

29. When you hear us, therefore, saying that something else is the being and something else is the work, you will understand that something else and something else we call what is signified by each of these, again as the Great Basil said. And again: "If we took as part of the being the unbegottenness, then would have some room the word that the composition consists of different parts. But if we understand through the being of God the light, or the life, or the good, the whole that is being the life, and the whole that is being the light, and the whole that is being the good, namely the life or the

[720] *Against Eunomius* 2; G.P. 29: 640 B C.

unbegottenness, how will be non-composed Him Who is simple according to His being?"[721]. And he again says towards the heretics who were saying towards him: so, what you are telling us, it is that God is simple and everything that you count out of Him is a known part of His being: "this is a sophism comprising tens of thousands of insanities. If there are so many counts, are those names of the being and they have no meaning?"[722]. And again: "One must know that we do name the greatness of God and His power and His wisdom, and not His being Itself"[723]. But when you hear us saying that something else is the being and something else is the power or the work of God, you know that that we are saying about this one, for the power and the work of God are somewhat known, but the being of God is known to nobody.

30. But the Lord of the knowledge, and Who teaches the knowledge to the man, and Who gives the wisdom as a gift, and Who straightens the wise one, "into Who there are hidden all the treasures of the wisdom and of the knowledge" (1 Col. 2: 3), "let Him give you the ghost of the wisdom and of the unveiling into His knowledge, by enlightening the eye of your heart, in order you to see which is the hope of His calling and which is the richness of the glory of inheriting Him into saints, and which is the overwhelming greatness of His power towards you who believe according to the work of His power, which He worked it into Christ" (Eph. 1: 17-20), "in The One Who can make, through His power that is working within us, way more

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[721] *Ibid*. Through the introducing sentence of this quote, and through the quote itself, Saint Gregory Palamas wants to say: if we referred each name only to a part of the being, it would be justified the accusation that we make the being of God as composed. But if we refer each name to a work, but we see working in that work the whole hypostatized being, this accusation won't be justified any longer. P. Hristou (in the edition of the work of Palamas, tome I, p. 162, note no. 2), he deduces from here, as being unjust, the accusation formulated by the Catholic theory, referring to the fact that Palamas would consider the being of God as composed, through the difference Palamas makes between being and energy. This is for, according to him, the different names indicate only manifestations of an undivided being. The fact is that Palamas sees in each manifestation the presence of the whole divine being, but Palamas doesn't see, though, the being as exhausted in any manifestation. Each name signifies a work, but the signified work isn't separated from the whole being, but the whole being is present in what is signified, but the being is not exhausted in that. If through each name we indicated the being, because of each name meaning something else, they would indicate part of the being, and, if that had been the case, the being would have been composed.

[722] *Epistle no. 234* :1; G.P. 32: 868 C.

[723] *Ibid*.

than the ones which we ask for, or which we think at" (Eph. 3: 20). Who it is due the glory forever and ever. Amen.

The Hagiorite Tome

For them who live with holiness in quietude. In order to clarify them who, because of their inexperience, and because of their disobedience to the saints, they reckon the mysterious works of the Ghost, which are worked within them who live according to the Ghost, in an above-word manner, and which are shown through deeds and not only proven in words.

The dogmas uttered today and which are known, by and large, to everyone, they were mysteries of the Law given through Moses, foreseen only by prophets, into Ghost. And the goods promised to the saints for the future age, they are mysteries of the living according to the Gospels, given and shown in advance, them who have been found worthy of seeing into Ghost, and to those ones, with measure, as an earnest. But, as during the Law, if some Jew didn't listen, with thankfulness, to the prophets who were saying that the Word and the Ghost of God are together-eternal and from before ages, and so he covered his ears because of reckoning that he was hearing words forbidden by the right-faith and opposite to the faith as confessed by the right-worshippers, which said: "Your Lord God is One Lord", likewise will happen to somebody nowadays, if he doesn't listen, with piousness, when one speaks about the mysteries of the Ghost, which are known only to them who have been cleaned by virtue.

And again – like the end of those foretellings it showed the mysteries from then as matching the mysteries discovered later on, and now we believe into the Father, into the Son, and

into the Holy Ghost, a Godhead in Three Hypostases, a sole nature, simple, non-composed, uncreated, unseen, and above-cogitation – likewise, when will be unveiled, at the appropriate time, in the future age, at the untold showing of God Who is in Three Hypostases, consummate, the mysteries which are being preached nowadays will be shown, plainly, to everyone.

We must take in account also the fact that, though the threefold hypostatical Trinity of the godhead, unweakened by the rationality of the unity, It later showed Itself to the whole earth, the prophets knew It exactly, even before the fulness of time. And they who listened to the prophets, they accepted that easily. Likewise, they won't remain unknown, either to us, the meanings of the things daringly preached, and which have been shown, in advance, and mysteriously, into Ghost, if we are worthy of that. This is for, some people knew those by their own experience, namely all of them who rejected, for the sake of the living according to the Gospel, the wealth of the goods, the glory form the people, and the lacking of beauty pleasures of the body; and not only that, but they even strengthened that rejection by obeying them who reached the fulness of the age of Christ (Eph. 4: 13). The last one, occupying themselves, through appeasement, in a worriless manner, with themselves and with God, and, through lean prayer, by reaching themselves, and, through the mysterious union - that above-mind union – with God, and by being they elevated into God, they knew the above-mind realities. And they who obeyed such saints, they knew God by trusting and loving the saints whom they obeyed to[724].

Thus, us too, by listening to the Great Dionysus, who speaks about this in his *Second Epistle towards Gaius*, we believe that "the deifier gift of God is deification, godlike origin and the origin of the good, but God Who gives this gift to the worthy ones, He is above this godhead"[725]. This is because God doesn't experience multiplication, neither one affirms, by that,

[724] They who are elevated, after they have been freed of passions, through clean prayer, at God, they live, even from now, the goods of the future age promised through the dogmas of the Church.

[725] Dionysus the Areopagite, *Epistle towards Caius*. G.P. 3: 936 B. Palamas calls as godhead the deifier grace too, as willed irradiation out of Godhead. But God as Person, though he is in this deifier gift, for Himself whole produces the deification, He still isn't exhausted in this gift as work. As such, God is above that.

two godheads[726]. But the godlike Maximos, when writing about Melchisedec, he says that this deifier grace of God, it is uncreated and always existing out of God Who is always existent[727]. And he calls it, in other places, for many times, as unborn and an-hypostatical light (subsistent into hypostasis), one that is shown to the worthy ones, when they are found worthy, as that is not like a light coming then to existence[728]. This saint calls that light also as the light of the untold glory and the cleanness of the angels. And Makarios the Great calls it as the nourishment of the bodiless ones, the glory of the godlike nature, the beauty of the future age, godlike and heavenly fire, untold and mental light, the earnest of the Holy Ghost (2 Cor. 1: 22), and sanctifier oil of the gladness (Ps. 44: 8[729]).

So, anyone who places among Messalians and who call as Ditheists (worshippers of two gods), on them who reckon this deifier grace of God as uncreated, unborn, and en-hypostatical, let them know that they are opposing the saints of God and they will remove themselves from the group of them who will be saved, if they do not repent; and they will even fall from the One and Only by nature God Who is worshipped by the saints. And anyone who believe and who listen and who speak together with the saints, and who do not contrive reasons out of sins, and who do not reject as non-knower that what is told in an unveiled manner, but without knowing the kind of the mystery, let them not disregard searching for and trying to learn from them who know. This is for, they will find out that nothing is opposite to the godlike words and things, and this in the necessary realities which nothing could exist without, neither will be there any godlike mystery.

Everybody who argues that the consummate union with God is done only by imitation and by natural urge, without the

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[726] Just because God doesn't experience multiplication, He is whole too in His deifier grace, as Person, and this grace can be called as godhead without affirming, by that, that there would be two godheads.

[727] *Ambigua*; G.P. 91: 1141 B.

[728] The grace called by Saint Maximos the Confessor as light having its basis into hypostasis, by having its foundation and its starting place in the godlike hypostases, it has, by that, an objective subsistence. So, it is not created out of nothing, neither it is a subjective hallucination, but it has been existing from ever, as the godlike hypostases have been existing too. It is a personal irradiation of God.

[729] In KJB we have: Ps. 45: 8: "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."; in ROB we have: Ps. 44: 10: "The myrrh and the aloe embalm Your vestments; out of ivory palaces lute songs gladden You."

deifier grace of the Ghost, as between them who have the same habits and who love on one another, and they reckon the deifier grace of God as a habit of the rational nature, one that is achieved only by imitation but not through above-nature illumination and through godlike work seen in an unseen manner by them who have been made worthy, and understood in an non-understood manner, let that one know that he has fallen into the straying of the Messalians, without realizing it. This is for, the deified one would have been, necessarily, God by nature, if the deification had been made through a natural power and if it has been comprised amongst the borders of the nature[730].

That's why, let not one like this to try and imprint his crooked cogitation into them who cogitate rightly, and so him to plant the defilement into them who are undefiled into faith, but, by rejecting his thought, let him learn from the experienced ones, or from them who have been taught by the experienced ones, that the gift of the godhead is totally untied (to the created realities), not being in nature any power capable of producing it, because, if that had been the case, it wouldn't have been grace, but a manifestation of a work of a natural power. On the other hand, what had been done, it wouldn't have been a wonderful thing, if the deification had been produced through a power of the nature capable of deification. The deification would have been, in such a case, a result of the nature and not a gift from God. And one who have reached the deification in such circumstances, he could have been called as god by nature, in a proper senses.

But that power according to the nature of each one amongst existences, it is not something else but a non-deviated movement of the nature towards the work. But, if that had been the case, what the godhead would have got out of itself the deified one, if the godhead had been comprised within the limits of the nature – that I cannot understand…

Therefore, the grace of the deification is above-nature, above virtue, and above-knowledge, and all of these are,

[730] *The Hagiorite Tome*, composed by Saint Gregory Palamas as an abstract of his writings against Barlaam, it accuses Barlaam and them who think as he did, of what Barlaam accused the hesychasts, namely of Messalianism. This is because, the Messalians, by reckoning that they saw the being of God as a natural light, they actually were pantheists, as pantheist is him too, who reckons as Barlaam did, that the godhead is a habit produced through the created power of the human being.

according to the godlike Maximos, endlessly lower than the grace. This is for the whole virtue and imitation of God by our powers, it makes him who have those, to be worthy of the godlike union. But only the grace does, in a mysterious manner, itself this untold union. This is for, through grace, God Himself enters whole, in the worthy ones who are whole, and the saints enter whole, in God Whole[731], taking God within themselves, and achieving God only, as some kind of rewards for their climbing towards Him. This is for God penetrates in them like the soul into body, as in His limbs, and so God makes them worthy they to be within Him.

Everybody who argues that are Messalians they who say that the mind is placed within heart, or within brain, let him know that he sinfully wages war to the saints. This is because, Athanasius the Great says that the rational part of the soul is placed within the brain. And Makarios, who doesn't lack anything of the greatness, he places the work of the mind within heart. These two are agreed by almost all the saints. This is for, what the godlike Gregory of Nyssa says, that the mind is neither inside nor outside the body, for the mind is incorporeal, it doesn't oppose to the other saints' affirmations. This is for, those say that the mind is within body, as one that is united with the body. So, by saying this from another perspective, they do not differ at all from that one. This is for, neither him who says that the Word of God dwelled yore within the virginal and undefiled womb , he doesn't oppose another who says that the

[731] Δι αυτης γάρ ολοισ ο Θεος περιχορει, ολοι δέ ολω τω Θεω περι χωρουσιν. God Whole makes His "perichoresis" in the worthy ones, and these ones whole make their "perichoresis" in God Whole. Namely, God Whole moves Himself in the wholeness of the worthy ones, and the worthy ones move with the wholeness of their being into God Whole. Nothing remains stranger to them, into God, and nothing form them remains outside God. But this means that neither the movement remain separated, but the movements interpenetrate one another. In the motion of the human nature there it moves the divine nature too, and in the motion of the divine nature it moves the human nature too, so that it is done a sole movement, without confounding the human to the divine, alike the combined movement of the soul and of the body. Saint Gregory Palamas is affirming here too, clearly, the union between God as Person with the worthy ones as persons. Only the persons unite entirely with one another, while, the receiving by a person of something material it is limited to that part received by that person. Without any doubt, the persons, by uniting with one another entirely, they still do not exhaust all their depths in this union, thought all those depths are touched by the union. The persons remain to one another, eternally, as reserves of power and of reciprocal giving. But the person is whole, though, on all levels that person communicates herself/himself to another person. The person gives herself/himself wholly, while remaining whole in herself/himself, as an inexhaustible reserve of giving.

godhead isn't in a place or it is incorporeal. This is for, that one cogitates about the Word that the Word united Himself above-word, with our dough, for His untold love for people[732].

Everybody who says that the light that shined to the disciples on Mount Tabor, it is a fantom and a symbol that is done and undone, and that doesn't really exist[733], and he argues that that light isn't an above-all-understanding work, but it is below-understanding, he surely opposes the witness of the saints. This is because, the saints either in speeches or in writings, they call that light as untold, uncreated, eternal, atemporal, unseen by angels and by people, the archetypal[734] and unchanged beauty, the glory of God, the glory of Christ, the glory of the Ghost, the ray of the godhead, and so on. For the body is glorified, he says, by receiving Him, and the glory of the godhead becomes the glory of the body. But the glory was unshown in the seen body, to them who weren't able to receive the realities which are unseen even to the angels[735]. Therefore,

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[732] The present tome doesn't take a side, either of those saying that the mind is within heart, not of those saying that the mind is within brain. Even more than that, it doesn't reject either the more spiritual opinion of Saint Gregory of Nyssa, according to whom the mind isn't either inside or outside the body. Palamas admits the mysterious and complex character of the connection between soul and body. And just because of that, he didn't take a simplistic and unilateral position. He doesn't join the opinion that the soul is exclusively outside the body, not he joins the opinion that the soul is within body as any other part of the body. One must admit a certain presence of the soul within body. But this presence is different from a material presence of a body's part. It is a presence within body, but it is an incorporeal presence; it is a presence within body, but this presence is above-understanding.

[733] Here the symbol isn't taken in the meaning of a sensitive permanent reality which something insensitive is shown through, but it is reckoned as a seen image passingly "materialized" (we haven't been able to find another equivalent term for the Romanian *înfiripat*, but we are queenly aware of the fact that "materialized" is mostly inadequate; neither it would be appropriate the term "concretized" (E. l. t.'s n.)) by God for something unseen. The godlike light shown on Tabor isn't the image of something unseen, for itself is something above-sight in the material sense, for itself has a spiritual character, for it is an unmediated irradiation out of God; it is 'seen" in an unseen manner, it is understood in a non-understood manner. It is a manifested presence of God, a presence perceived by a "feeling" of the understanding, but one that is not fully understood.

[734] "The archetypal beauty", That light, though doesn't have a material form, it is not something amorphous, disorganized, but it is felt within it a superior harmony, a plenitude of goods, and, therefore, it is very beautiful, it is even the model of beauty of all the seen beauties.

[735] It is about the body of Christ, that receives a harmony from its forming through the Hypostasis of the Word full of Holy Ghost. In the harmony of the body of Christ, it can be seen the glory of God. But the harmony, the beauty, and the glory of the body of Christ, they were unseen by those who didn't have spiritual eyes. Of this consisted the humbleness or the descent or the kenosis of the Word, one covering His body too. It wasn't forcedly imposed,

Christ transfigured Himself not by receiving what he didn't have, neither by transforming Himself in what He wasn't, but he unveiled to His disciples what he was, by opening their eyes and by making them seers out of blind[736]. This is for, by remaining the Same He made Himself seen to His disciples, by showing Himself unlike He showed Himself before. For He is the true light (Jn. 1: 9), the beauty of the glory. "And he shinned like the sun". This comparison is unworthy of Him, because it is impossible the uncreated to totally be expressed by using created things.

Everybody who says that only the being of God is uncreated, but not His eternal works too, which he exceeds all of them, as One who works on what he works, let his hear Saint Maximos who says: "All the immortal realities and the immortality itself, all the living realities and the life itself, all the saint realities and the holiness itself, all the virtuous realities and the virtue itself, all the good realities and the goodness itself, all the existing realities and the existence itself, they obviously are things of God. But some of them started existing in time (for there was a time when they didn't exist), while others didn't start existing in time. For there wasn't a time when there wasn't virtue, or kindness, or holiness, or immortality"[737]. And again: "The goodness and everything that is comprised in the meaning of the goodness, and simply: the whole life, the immortality, the simplicity, the unchangeability, the limitlessness, and all the realities which are existentially contemplated around God, they are things of God, but which didn't start in time. For, there hasn't ever been something more ancient than the virtue, neither more ancient than any of the mentioned things we have mentioned above, even though the realities which are imparted with them started existing in time. This is for, any virtue existed before time started existing, for the virtue has God from ever, as sole spring of His existence. But God is elevated for infinite times infinite above all

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but it was unveiled only to them who entered, by faith, the communion with Him. How often are we experiencing the beauty of a good-looking person only when entering the communion with that person!

[736] The seeing of the above-nature light through the humanity of Christ, it meant, to the disciples, also a supreme entering the communion with Him. Who could tell how they entered that communion, by climbing that mountain, in a dialogue of great intimacy with Him, but a dialogue which they felt, intensely, His godhead?

[737] *Gnostic Heads* 1: 50; *The Romanian Philokalia*, vol. II, pp. 139-140.

existences, either they imparted themselves, or they let themselves to be imparted"[738]. Therefore, let him learn, out of these, that no all the realities which subsist out of God are under time too. This is for, there are some of them which are without beginning and they are not abolished because of the Trinitarian unity, the Only One without-beginning-by-nature, and because of the Trinity's above-nature-simplicity. As, in the same way, the mind, as a faded icon of that overwhelming non-division, it isn't composed by any means, due to the mind's natural understandings[739].

Everyone who doesn't admit the truth of the spiritual states imprinted into the body - by the gifts from the Ghost which are in the soul of them who have advanced in their life according to God, and he calls as dispassion the killing, through habituation, the passionate side, and not the habituation to the work towards the good ones, of him who has turned himself away from the evil things and who has directed himself towards the good thing, as one who has rejected his evil habits and he has enriched himself in the good habits – he denies, consequently to such opinions, also the living with the body in the incorruptible age, to them who exists (who are created)[740]. This is for, if in the future age the body too is imparted together with the soul, with the mysterious goods, the body will be imparted in the present age too, according to the power, with the grace given, as a gift, by God, in a mysterious and untold manner, to the cleaned mind, and the body too will impropriate the godlike ones according to itself. Thus, the body is transformed and it is sanctified but without being the passionate part killed, by habituation. And the passionate part,

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[738] *Quoted work* I, pp. 48-49; *The Romanian Philokalia*, vol. II, pp. 139-140.

[739] The uncreated works of God do not affect the simplicity of His being, for the Person doesn't lose His unity by His works, but He shows Himself whole in every work od His.

[740] The dispassion doesn't mean the death of the passionate power of the soul, but it means getting habituated to directing its work towards the good things. The dispassion isn't motionless, in a Buddhist sense, but it means love for the good things, for God and for people. The dispassion doesn't mean "apathy", but it means full-of-love interest in everything that is good for people. It is not about carelessness, but it is about mercy and positive and painful responsibility, as Jesus felt. Barlaam, as philosopher, he was easily carried away by this contempt of Buddhist fashion, towards everything that wasn't an undisturbed cogitation, towards this unilateral intellectualism, which the Occidental theology tend towards, by and large. He who thinks like that, he will no longer be able to understand what the body is preserved for, in an eternal life. This is because, the body without the passionate power directed towards good, it won't be more than an empty shell, a totally meaningless apparition.

by being common to the body and to the soul, the body's tendencies and works are sanctified too[741]. This is for, by being detached from the goods of the life from here, due to the hope for the future goods, and by moving in a healthy manner through the lack of worries, the mind will feel, according to saint Diadochus, the godlike untold goodness, so that the mind will convey to the body too, as it advances, its kindness[742]. And this joy, one occurring within soul and within body, it is a non-liar proof of the incorruptible life.

The mind perceives (catches) a light, the feeling catches another light. The feeling perceives (catches) that light submitted to the senses, which shows the things submitted to the sense as submitted to the senses. And the light of the mind it is the knowledge being into meanings. Consequently, the sight and the mind do not perceive (catch) the same light; but only as long as each of them works according to its nature and into the realities according to nature. But when they are imparted with an above-nature grace or power, they who have been found worthy they will see both with their sight and mind the realities which are above all feeling and mind[743], we to say

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[741] One must not kill the passionate part, but one must sanctify the passionate part. And by being the passionate part sanctified, the body will be sanctified too, given the fact that the passionate part is common both to body and soul. This is for the passionate power is activated through body. The body participates to the soul's life through the passionate power of it. The soul and the body are intertwined in the passionate side.

[742] But the rational power isn't separated form the mind. But it is the power which the mind works through, upon the body, and it sanctifies the body. In the passional power, the mind still meets the body. The mind, by rejoicing more of the immaterial realities, it attracts the body too, through the passional part, to love those immaterial realities.

[743] Saint Gregory Palamas often stresses upon the mysterious union that is between soul and body. In the perceiving of the senses the soul meets the body. The body won't be body without the life of the soul from within body. The soul's life is the body's life too. Still, on the plan of the natural life, in the work of the senses the body is dominant, while in the work of the mind the soul is dominant. But the union between the two works, or between soul and body, it will become full when the Holy Ghost dwells within the believer, or when the believer has become spiritualized and he has been elevated to a work that exceeds both the natural work of the senses and the mind's work. In that superior and unifier work, the work of the sense receives a character or even more accentuated spirituality, and the work of the mind becomes even more sensitive. The possibility of this spiritualization of the sensitiveness, or of sensitizing the spirituality, it is given by the fact that the whole seen reality is actually a dynamic plasticized rationality (the science says today that that is the mass of energy, or vice versa); and all the more the human body, as crossed and moved by the rational soul. Diadochus of Photice says: "The eye of will no longer be deceived, when its cover has become - namely the body - through restraint, a very thin fabric". (*One Hundred Heads* 71;

together with the Great Gregory the Speaker-about-God, in a way known only by God and by them who work these.

These are the things we have learnt out of Scriptures; these things we have received from out fathers; these things we have known by a little experience. These things we know that have been written by the all-honored amongst hieromonks pious Gregory (Palamas), for them who live in holiness a life of appeasement, by exactly following the teachings of the saint. These we have signed, in order to provide the readers with trust:

1. Hieromonk Isaac, the protos of the honored monasteries form the Holy Mountain.
2. Theodosius the Hieromonk, hegumen of the honored and imperial Lavra.
3. The Hegumen of the Iviron Monastery (in his dialect).
4. Hieromonk Ioanichie, the hegumen of the honored and imperial Vatopedi Monastery.
5. The hegumen of the Serbians' Monastery (in his dialect).
6. Philotheos, the lowest amongst hieromonks, I signed for I think the likewise.
7. Amphilochius, the lowest amongst hieromonks and the confessor of the honored monastery of the Esphigmenou.
8. Theodosius, the lowest amongst hieromonks and the confessor of the Vatopedi Monastery.
9. Hieromonk Theostiric, the hegumen of Cutlumuş Monastery.
10. Gerontius Maruli, the sinner, living amongst the old men of the honored Lavra, thinking likewise, I have signed.
11. Kallistos Muzaru, the lowest amongst monks.
12. Gerasimos, the unimportant amongst monks, seeing and reading these things which have been written with love for truth, and accepting them, I have signed.
13. Moses, the unimportant old men, the lowest amongst monks, for cogitating likewise, I subscribed.
14. Gregory Stavrolangaditis, the lowest and the most unimportant amongst monks, might be also

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The Romanian Philokalia, vol. I, p. 336). In this sense, Saint Maximos, at his turn, he affirmed the surpassing of the soul-body duality within saints (*Ambigua*; G.P. 91: 1193-1196).

hesychast, cogitating and understanding these, I have signed.

15. Isaiah, the old man from Magula hermitage, and the lowest amongst hieromonks, cogitating likewise, I have signed.
16. Mark of the Sinaite, the lowest amongst monks.
17. Kallistos, from Magula Hermitage, and the lowest amongst monks.
18. And old hesychast from the Monastery of the Syrians, in his dialect.
19. Sophronius, the lowest amongst monks.
20. The humble Bishop James of Gericho and of the Holy Mountain, nourished with the teachings of the Holy Mountain, confessing that, through the chieftains who have signed here, it subscribed for cogitating the same, the whole Mount Athos, likewise speaking I too, I have sub-signed, and I pressed my seal on it. And after all of those, I have added this too, that him who do not speaks alike with the saints, alike us, and alike the fathers from above, we do not receive him in partaking with us.

Of the Same One:

Saint Gregory Palamas
Archbishop of Thessaloniki

150 Heads about the Natural Knowledge, about the Knowledge about God, about the Moral Life, and about Doing

21. About the fact that the world started, we are taught by the nature, we are entrusted by history, and we a limpidly shown that by the inventions of the craftsmanships, by the provisions of the laws, and by the orders of the states. This is for we know the inventors of almost all craftsmanships, and the giver of the laws, and the initial founders of the states. And we know also them who wrote, for the first time, about something. But we do not see any of them living before the creation of the world and of the time, told us by Moses. And Moses himself, who described the beginning of the creation of the world, we gave us, by so many wonderful things and words, undeniable proofs about the truth he presented, so that almost the whole mankind reckoned him as worthy to be believed, while reckoning as laughing matter them who thought the opposite ones. But the nature too of this world, by always needing a new beginning for each thing within it, and the world not being able to live without it at all, it shows us just through things, its first beginning that it wasn't out of another beginning[744].

[744] If the world hadn't had a beginning, we wouldn't have known the founders of the states, the inventors of the craftsmanships, or the giver of the laws. All of those would have been

22. The fact that the world hadn't only started, but had followed to have an end too, it is shown to us by its nature, as one that is amongst the random ones. This is because it always ends into its part[745]. But the sure and unshakeable entrustment for that, it is given to us by the prophecy of all of them who were instilled by God and the prophecy of Christ Who is God. Believing to these ones, as them who told the truth, it is ought not only by the pious, once they see that those told the truth also regarding all the other things they foretold. One can find out from those not the fact that this whole world advances towards inexistence but, as our bodied will be detached, likewise the world will be detached and it will be recomposed too, out of the power of the godlike Ghost, in a more godlike form, in order the world to be on our measure.

23. The wisemen of the Hellenes say that the sky turns through the nature of the soul of the world, and that even the right-reckoning and the rationality teach us that. What right-reckoning? What rationality? This is because, if the sky had turned by that power of the world which they call it soul, and that souls belongs to the whole world, how wouldn't have turned also the earth and the water and the air, especially for, according to them, the soul is always in movement? But we see that the earth stands by its nature, likewise does the water keeping the lowest place. Thus, also the sky always moves by its nature and it moves in a circle, always keeping the highest place. And then, how could have been this soul of the world, whose nature the sky had been moved through? It is, I wonder, a rational soul? But then it would have had a free will and it wouldn't have moved the sky with the same movements. This is because the realities which have a free will they move one time in a way, and another time in another way. And then, what trace of rational soul can we see in the lowest sphere of the world, namely into the earth, or in those close to earth, in water, in air, and even in fire? This is because the soul of the

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from ever. All the things have a beginning in the frame of the world. But the world itself must have a beginning that hadn't begun out of something else, out of which there had appeared another beginning.

[745] The world doesn't appear to be unconditionally necessary, as necessarily existing. The world is contingent. It could also not to exist. Still, the world doesn't exist haphazardly. The world exists for God wanted that. The fact that the world isn't unconditionally necessary it is proven by the fact that the world always ends in its constitutive parts. This shows the fact that the world will have, as whole, and end too.

world must belong to these ones too. And then, how could be some of them animated and others unanimated? This is admitted by them too. And the last ones are not like that only partially, but the stone if whole stone, the metal is whole metal, the dust is whole dust, the water, the air, and the fire, all are likewise. And about fire, they too say that it moves by its nature and not by soul. So, if the soul had been common, what it could have moved like, only the sky, by the nature of the soul – and not by its own nature? But they might say that the soul, that, according to them, it moves the heavenly body, it isn't a rational soul. But what could that be like, if that sol was the spring of our souls? If it is not rational, it will have to be at least sensitive or natura (vegetal). But we cannot see any of these qualities as moving a body without limbs. And some organic limb we do not see being had either the sky, or the earth, or by any of the natural elements. This is because any organ is composed of diverse substances. But each of the natural elements has a simple substance, especially does so the sky[746].

The soul is the entelechy of the organic body that has the life in potentiality[747]. But the sky, thought, by not having any limb or organic part, it won't be able to survive either. How could have had soul, everywhere, what cannot survive? But they who have made themselves vain in their cogitations, they contrived with an unwise heart, a soul that neither is nor it will be, and they made this soul as the builder, the ruler, and the caretaker of the whole seen world. They also describe that soul as some sort of root and spring of our souls, that soul having its own birth form the mind. And they say that this mind it is something else, according to its being, unlike what they say that God, God being above all realities. So are dogmatized these ones, the most important personalities in what regards the wisdom and in the theology of the Hellenes, and so they are no better at all, than those who deify the animals and the stones and, even on the opposite, they are worse regarding the faith.

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[746] In this chapter and in the next one, it is combated the theory of a soul of the cosmos, the cosmos-zoism, or the cosmos-psychism, or the hylozoism, that is one of the forms of the Hellene pantheism.

[747] The Aristotelian theory of the soul as entelechy or as form of the organic body, which the body is taken through towards a target of it, it has been accepted also by some Church Fathers. The body has the live in potentiality, in the sense that the life is developed, or it is actualized. And because the soul is tied to the growing organic life, one can also say that, most part of the soul is, at the beginning, a potentiality that develops.

This is for, the beasts, the gold, the stone, the brass, they are something, despite they are amongst the last ones of the creatures. But a soul of the world, one bearing stars, it doesn't exist, and it isn't at all something amongst the existing realities, except it is a contrivance of the devilish cogitation.

24. Those ones also say: because the heavenly body must move, but there farther isn't any place which the sky could advance towards, the sky turns back to itself, and its advancing is but a spinning. Very well. So, if there had been a place, the sky would have been carried upwards as in case of the fire, or even more than the fire, for it is lighter than the nature of the fire. And this movement isn't of the nature of the soul, but it is of the lightness of the nature. If, therefore, the advancing of the sky means spinning around, and this is had, by its nature and not by the nature of the soul, then the heavenly body will spin not by the nature of the soul, but by its own nature. So, it has not soul, neither there is some heavenly soul, or of the entire world. The sole rational soul is the human soul, that is not heavenly and that cannot be comprised in a place, but, by its nature, the human soul is understanding essence[748].

25. And the heavenly body has not the power to advance or to stretch itself upwards. And this is not because of no longer being there any space, but because of being wrapped by the sky also the sphere of the ether from beyond it. That's why it doesn't advance upwards, not because there is no place which to advance towards, for the width of the sky is covered by the sphere of the ether. It doesn't stretch above that sphere because of being that thinner, so that it is above the sky by its nature. So, not because of not having space above itself, the sky won't go higher, but because there is no other body thinner and lighter that itself is.

26. There is not body higher than the heavenly body. But this isn't the cause because of not being the heavenly body able to go higher, but it is because the sky comprises any body and there is and there was no body to go beyond the sky in order to cross through the sky. But we the right-worshippers and believers, we are not forbidden to reach above the sky, this is for, God Who fills all the realities up, He stretches beyond the

[748] This Christian teaching about the world as not having its own soul within it, it liberated the road of the scientifical research of the nature.

sky too, endlessly, and He existed before the world was created, He filling up, as He fills up not too, the whole space from within world, and nothing has been added to Him in order to occur a certain body within Him. Consequently, neither outside the sky is some impediment, in order there not to be space, as there is the space around the world, or as there is the space that occurred within the world, so that there to be bodies in Him.

27. How then, once there is not impediment, the heavenly body doesn't direct itself upwards, but it moves in a circle, turning back to itself? This is for, by staying on top, the thinnest of all, it is above all bodies, and it is also the nimblest one in movement. As what is comprised but it, it is as heavy and as low as one can get, likewise the heavenly body is the lightest, and the highest, and the nimblest in movement. But if it moves by nature, remaining up to the surface, and what remains to the surface it cannot be separated by nature from those whose surface it stays to, and those to whose surface the heavenly body stay, they are spheric, necessarily, the heavenly body moves around those; and not by a souly nature, but by an own corporeal nature, for it is changes a place for another, in turns. And the movement is characteristic to the bodies, as the opposite state is opposed to the bodies[749].

28. Somebody can see also near to us, the winds which smooth out the surfaces, not separating themselves from these ones when moving, and not going higher, not because there is no space, but because the things from above them are lighter. So, the winds remain at the surface of the thins which they touch, because they are, by nature, lighter that those things. And they move around those things not by a souly nature, but y their own nature. I reckon that this partial resemblance was intended to be shown by the wise Solomon, when he called the heavenly body with the name of the winds, writing about it: "The wind goes around and it turns back to its circles" (Eccl. 1: 60. But the nature of the wind from around us it is so far from the nature of the higher things and from their as quick as possible motion, as far their lightness is too.

[749] Heads no. 4-7 present a vision about the sky that is outdated by the astronomical knowledge that had been achieved in the following centuries. But there is a truth in what Saint Gregory Palamas says: the nature's movement isn't carried by a soul, but by the law of physics.

29. According to the Hellenes' wisemen, there are two zones of the earth temperate and inhabited. Each of these is divided in two inhabited worlds, so that they give the world four of these. That's why I argue that there are four kinds of people, which cannot cross one to another. This is because, according to them, some people inhabit our area, together with us, being they separated from us by the burning area of the earth. Opposed to them, are those who, according to the Hellenes' wiseman point of view, they live beneath this area, as are opposed to us them who have the same tropic with us. Amongst those ones, some of them are opposed, other are at the antipodes and turned towards us. They didn't know the fact that, except the tenth part of the Earth's sphere, all the other parts are covered by water.

30. Anybody can know that except the world inhabited by us, no other part of the world is inhabited, because of being covered by seas. Let's take heed also at the fact that the four natural elements which the world consists of, are equal parts[750]. And due to the rarefied state of the air, and to the sphere of each of them, it has a volume multiplied in comparison to others, as it seems to Aristotle too. He says that there are five natural elements, spherically placed in five layers, the smaller layer always being comprised by the larger layer, the land by water, the water by air, the air by fire, and the fire by ether. And this is the world.

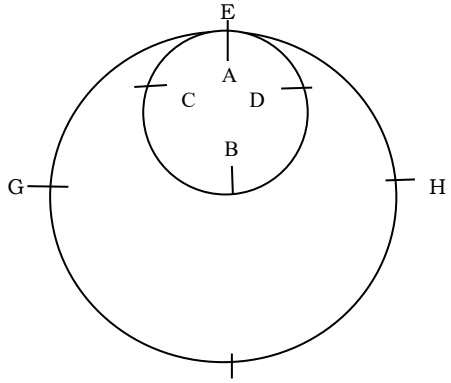
31. The ether is way more limpid than the fire is, and it is also called as burning matter. The fire has the multiplied volume of the air's sphere, the air of the water, the water of the earth which, due to the fact that is has the biggest thickness, it has the smallest volume of the four natural elements from

[750] Then was admitted the idea that the natural world would be composed by four natural elements: earth, water, air, and fire, and above the world there would be the fifth element: the ether. This simplistic idea about the five natural elements, and about their unchanged proportions, about their positioning in ever wider circles which comprise one another, for instance, it is inferior to the biblical intuition about the great complexity of the world, intuition reiterated by the Holy Fathers. It was characteristic to the science and to a part of the Hellene and Byzantine philosophy, which the modern science rendered as obsolete. Saint Gregory Palamas has been using that "science" in the previous chapters, and he is going to use it in other following few chapters, by pursuing his goal to show that the soul cannot be present as a motion force all through this cosmos, because the soul is only within the human organisms living on earth, and the livable earth forms only the tenth part of the Earth's surface, and neither the entire land is lived, but only some areas of it which have a temperate climate, because, for instance, the areas which are too hot, they are uninhabited.

under the sky. So, the sphere of the water having the multiplied sphere of the earth, both spheres would move around the same center, both of the earth and of the water. The water wouldn't allow the beasts form on earth to use any part of the earth, because of covering the whole dry land and because of extending all over the earth's surface. But because the water doesn't comprise the whole earth's surface, for the dry land we inhabit is uncovered by water, the water's sphere is necessarily not tied to the earth's center. Consequently, one must research how much the water is outside the earth's center. Is the water higher or lower than we are? It cannot be higher, for we see that, partially, the surface of the water is below us. Therefore, the center of the water's sphere is lower than us, and even lower than the earth's center. It remains to be researched how far is the water from this center of the earth.

32. One could know how far, namely how low, from our point of view, it is the center of the water, from the center of the earth, by taking heed at the fact that to the surface of the earthly sphere, which is inhabited by us, it corresponds the surface of the water seen by us and which is below us, under the earth we step on. The part of the earth inhabited by us is a tenth of the earth surface. This is for, the earth has five areas, and we are inhabiting a half of one of these five areas. So, if one wants to apply to this tenth of surface a sphere around the earth, he will find out the sphere that it matches it. That will have the double of the sphere's diameter which is applied to, from outside, and which it comprises, and it size of eight times bigger and its center at the edge of the earth, which it seems to us the lowest. This thing is made clear by the drawing.

33. Let's say that the sphere of the earth is a circle inside which it is written A, B, C, and D, as around it is drawn instead of the sphere of the water, another circle, which is tangent to the surface of that tenth from above, of the circle from it. In this circle it is written E, F, G, and H. The edge of the inside circle, which, form out point of view, it is the lowest, that will be the



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center of the exterior circle. This one, by having a double diameter, one can show through geometrical demonstrations that the sphere of whose diameter the double of the diameter of the sphere that has its diameter as a half, it will be eight times bigger. This liquid sphere, that is eight times bigger it is mixed with the earth. That's why many spring gush out of earth, and the rich and unmixed water of the rivers occur and they flow into the not few seas; multitude of lacks are scattered and there almost isn't place on earth where, by digging, somebody won't find water flowing underneath.

34. This is because, except the part inhabited by us, there is no other inhabited part, it is shown also by both the drawing and the rationality. This is because, if the center of the water and of the earth had been identical, then the earth would have been totally uninhabited, likewise, and even much more so, if the water had as its center the lowest part of the earth, form out point of view, except the part inhabited by us, which is tangent to the upper part of the water's sphere, all the others would be covered by much water, so that they couldn't be inhabited. And because it was said before, that only in the inhabited part of the earth there is incorporated rational soul, and this one is the only one, it would turn out that only in this part dwell also the speechless beasts.

35. The sight is born out of combined colors and figures, on many ways; the smell is born out of steams, the taste out of wet, the hearing out of noises, the touch out of harsh or smooth surfaces by touching them. And the contents which are formed into senses are from bodies, but they aren't bodies, though they are corporeal. They neither are the shapes of the bodies as such, but they are their imprintings, some kind of images separated in an unseparated manner from the shapes of the bodies. These ones can be ascertained especially through sight and, especially so, those which cannot be seen in a mirror.

36. This imprinting from senses, by being they impropriated by the imagination power (imagining) of the soul, the soul will fully separate not the senses themselves, but, as I said before, the images from within them, from the bodies and from their shapes. And by having them gathered like a treasury,

it brings to use, from inside, one at a time, even when the body is not present, and so makes all of them to itself, as seen, and heard, and tasted, and smelled, and touched[751].

37. This imagination power (imagining) of the soul it can be found in the rational creature, in the middle, between mind and senses. The mind, by looking and by turning into itself the images it received form senses, as separated from bodies and incorporeal images, it commits the diverse meanings, by discerning amongst them, by comparing them and by judging them in diverse modes, passionately, dispassionately, in an unmediated manner, wrongly, or unmistakingly. Out of these ones are born most of the virtues and of the sins, good and bad opinions. This is because, not the whole meaning of the mind comes out of these ones and it is about these ones, but there are some which cannot be found by somebody as coming from the senses, but they are given by the mind, and that's why I have said that not all the truth and the deceit, the virtue and the evilness from within thoughts have their beginning from imagination (imagining).

38. It is worthy to wonder about it and to be searched, how from the temporary and submitted to senses things, there can be born within soul a steadfast beauty or ugliness, a richness or a poorness, a glory or a lack of glory, and, simply speaking, a mental (intelligible) light producing eternal life, or a mental (intelligible) darkness causing torments.

39. The mind, when carried away by the soul's imagination, and by that intertwines with the senses, it gives birth to a combined knowledge. For instance, if somebody looks at the sundown with his senses, but he looks, in the same time, to the close moon that stays with its bulged part towards the sun, until, slowly, the moon get far during the next days and it becomes increasingly lightened, until the moon reaches on the other side of the sun, and then slowly comes closer with the

[751] There is a distinction between the shapes which objectively depend on the bodies, and their images which these shapes imprint in senses and which, until they remain within senses, on one hand, they differ from the objective shapes of the bodies, but on the other hand, they are not separated from the bodies. Then, the imagination, by taking these images, it fully separates them from the shapes of the bodies, but without separating the senses themselves. This makes possible that, into imagination, the images of the things can take shapes somewhat different form the shapes of the things. Thus, the imagination has a creator function, and not simply a reproductive function, as the senses have. The imagination stores them within itself, and then it projects them when it wills, even in the absence of the bodies and of their shapes.

other side diminishing its light increasingly more, until it loses it, and it reaches again on the other side of the sun. These views being memorized by the mind, as one that keeps the said things in its imagination, and the one that is always present into senses, it realizes, by common sense, and out of imagination and out of understanding, that the moon has its light from the sun and that the axis of the moon is closer to earth and the moon is way lover than the sun is[752].

40. But, not only the data concerning the moon, but also those regarding the sun, the sun's eclipses, and the conjunctions at their time, the changes and the distances of the other planets on the sky, the diverse formations they compose together, and, in short, all the things we know about the sky, and then the rationalities of the nature, all the arts, the craftsmanships and, simply speaking, the whole knowledge gathered form partial observations, regarding all the things, we have gained them out of senses and out of imagination, through our mind. None of these can be called as spiritual, but rather natural, because of not comprising those ones of the Ghost.

41. Where we have found out from, something sure and non-liar about God, and about the entire world, and about ourselves? Not out of the teaching from the Ghost?[753] This is for the Ghost taught us that only God is The One Who really exists, and Who is always and Who is unchanged, and He doesn't receive His existence from the non-existing realities, and Who doesn't go towards inexistence; that He is in Three Hypostases and Almighty; that He brought, in six days, with His Word, to existence, the existing realities out of the inexistent realities[754],

[752] He explains the judgments done by the mind, by using an association between the sensitive images we receive from the senses and which are recorded by imagination, and the images present within senses.

[753] We have the partial knowledge out of senses, out of imagination (memory) and out of mind, namely out of their common work. So, they compose the natural knowledge. But the sure and non-liar knowledge about the world as a whole, namely about the origin and the purpose of the world, about ourselves as unitary persons, and about God, it is no longer out of the three powers of our nature, but it is out of the teaching given us by the Holy Ghost and faithfully received by us.

[754] Following the advice from Saint Maximos the Confessor, he calls God as "He Who exists in existent or true way" (ο οντως ων), and the creatures are only the existing realities (τα οντα). The true existence or the existent existence it that coming from nobody, but from Himself, that one that doesn't change and it doesn't go towards decomposition (corruption). The simply existing realities, are those which have no existence within themselves, but they are brought to existence, from nothing, by God.

better said He gave existence concomitantly to all of them, as Moses says. This is for, we hear Moses saying: "In the beginning, God made the heavens and the earth" (Gen. 1: 4), not as a void, of course, neither without the realities from between them. This is because, the earth was mixed with water and each of them were bearing within them, as a pregnancy, the air and the animals and the plants according to their kinds[755]. And the sky comprised the diverse light and illuminators, which everything subsisted in[756]. Thus, God made at the beginning the heaven and the earth as a substance that comprised everything, and that bore everything in potentiality, disapproving from far, as is should, them who reckon that the matter preexisted from itself.

42. After that, beautifying somewhat and adorning the world, He Who has brought all realities to existence our of inexistence, He shared to each one, its own and due order according to its features, and He completed the world in six days, differentiating each reality only with His command, and bringing out like from some hidden treasuries, to they seen shapes, the realities placed within the world[757], by placing and by combining in the most harmonious and appropriate manner, one thing with another and each of them with all the other, and all of them with each one. And the steadfast earth, He surrounded it like some center, with a very high circle, and He tied it up, all-wisely, through the realities from within middle, with the always in motion sky[758], so that the same world is both steadfast and moving.

43. By giving such an order to each of the edges of the whole, the Great Craftsman fixed into motionlessness and He set – in the same time – this whole in motion, and so He made it a well composed world. And to the ones which are between these edges, He shared, again, to each one what was due. He placed some of them up and He commands them to swirls at

[755] Κυοφορουν – pregnant. The earth and the water were pregnant with the plant and with the animals they were to give birth. They have within them, virtually, the plants and the animals. It is hinted here a conception resemblant to the conception of the today's science. It seems that there would be also about ether, as a pregnancy of the earth and of the water. So, the natural elements weren't, though, separated, especially at the beginning.

[756] Saint Gregory Palamas hinted here that in the light, or in its energy, had its subsistence the whole created world.

[757] The plants and the animals, but also all the shapes in movement were potentially given in the original substance of the world, as in some hidden treasuries.

[758] Here, Saint Gregory Palamas is using, again, the "natural science" available at his time.

height and to move together with the highest border of the whole, in good planning and order, for the whole time. He placed those which are light and fruitful and easy to process, in the use of the people. He placed those which get warm above the middle temperature, to raise, on a good purpose, above the others, in order they to appease the too big cold, and their too bid warmth to be appeased by cold. The lack of measure in starting the highest edges, it is restraint by the inverse movement of some of them. By these, He has given us the very useful differences of the years, or the hours, and the measures of the distances and of the time, and to them who understand, He has given them the knowledge about God Who built, ordered, and adorned everything. So, he let the ones from above and from height to swirl in this diverse and twofold manner, for the sake of the world's beauty and for the sake of many benefits. And He placed others below, and in the middle, namely those which are heavier and passive by nature and which endure the transformations more easily, towards a good use. He organized all realities as an adornment and according to the connection of their rationalities, in order Him to name, rightly so, the whole, as adornment (cosmos).

44. Thus, at Genesis, it was built, in the first place, a thing form amongst buildings, and then another thing, and after all of them, the human being. The human being was found worthy of so much honor from God, so that the whole this seen world was made, before the human being and for the human being. And the Kingdom of Heavens was prepared immediately after the foundation of the world, also for the human being (Mt. 245: 34), and before the human being[759]. But there was also a counsel previously to the creation of the human being, and the human being was created by the hand of God, and in the image and likeness of God, and the human being didn't receive everything from this matter of this world submitted to senses, but only the body, as the other living creatures, but he received the soul out of the realities form above-world, better said from God Himself, through untold breath. And this, for the human being is something great and wonderful and she/he exceeds

[759] Not only this world is prepared like a palace, for the human being – the emperor that was to appear after that – but also the Kingdom of Heavens was prepared in advance for the human being, for the human being had to look towards the Kingdom of Heavens ever since the beginning of his existence.

everything and she/he looks at everything and she/he rules everything; and, on the other hand, the human being can know God and can receive God and the human being proves to be, more than anything, the result of the above-everything glory of the Craftsman. And not only that the human being can receive God through her/his ascetic toil and by grace, but she/he can be also united with Him in a sole hypostasis[760].

45. In these ones and in those alike these ones, there is the true wisdom and the savior knowledge, which produce the happiness from above. But which Euclid, which Marin, which Ptolemais could see these? Which Empedocles, which Socrates, Aristotle, and Plato, could know these ones through the methods of the logics and of the other natural sciences? Better said, which sense perceived ones like these? Could de mind approach them? And if those who were philosophizing through nature, and them who were alike, the wisdom out of these seemed to them as humiliated, nonetheless it is proved today its overwhelming greatness. This is because, they almost stand like some speechless living-creatures facing the wisdom out of these (and if you want, as some slaves, reckoned as inferior to them who make the imperial diadem). So are these compared to the

[760] It is specified here, concentratedly, everything that differs the human being from all the other sensitive creatures. On one hand, the human being looks, consciously, at everything, and she/he rules everything, for being an image of God. The human being is the conscience mastering and transforming the world. In the human being one unveils the purpose of the world. Without the human being, the world would have been purposeless, meaningless, light-less, and the world's existence would have been deprived of an essential side of its, or of the most essential one. Without the human being, there wouldn't have been created within world anything bearer of meaning. Without the human being the world wouldn't have known about itself. On the other hand, by proving that the world in on a purpose, the existence of the human being proves the fact that the world needs the full meaning which the human being can discover it and give it to the world. Only in connection with the total light, we can see a meaning within world, and we can search for and achieve a final meaning. But this can be done, also, only in connection with the conscience that has within itself the whole light, it will be able the human conscience to discover the full meaning of his own existence and of the existence of the world, desired by both the human being and the world. That's why, the human conscience is created in order to be able to united itself with the fully enlightened conscience of God. Only the human being is able to receive in his conscience the conscience of God that equals to the total light. Only that proves that the world is the masterpiece of an all-enlightened Craftsman, and great in His unlimited light and power. The glory of the human being, as image of the glory of the supreme conscience, it is shown especially in the fact that it becomes the conscience of the hypostasis of the supreme conscience, that through the human being's light, the Subject of the supreme will and of the consummate light of the consummate conscience, He can communicate His light and He can express His conscience and will.

true and above-all wisdom and compared to the teaching of the Ghost.

46. Not only knowing the true God, as much as possible, it overwhelmingly exceeds the Hellenes' philosophy, but even the knowing of what place the human being has before God, it surpasses all their wisdom. This is for, the human being alone - from among all the earthly and heavenly realities – was created in the image of the Builder, in order the human being to look towards Him and to love Him and to be the only knower of Him, and through the faith, through the tendency, and through the love for Him, the human being to preserve her/his beauty; and all the other borne by this earth and by this sky, the human being to see them as below herself/himself and totally non-partakers to the mind[761]. By not being able at all to see this, the wisemen of the Hellenes disregarded our nature, and they didn't serve God, but they worshipped the creature instead of Maker (Rom. 1: 25), enwrapping their mind with sensitive and insensitive spheres, and reckoning that each one of these spheres has power and importance on the measure of the size of their bodies. By honoring those in worthless manner, by calling those gods, smaller or bigger, they gave to creatures the mastery upon all realities. Out of those submitted to the senses, and out of the philosophy about those, they gathered to themselves abomination, dishonor, and the ultimate poverty within their souls, as also much intelligible and tormenting darkness[762].

47. The fact that we know that we are made in the image of our Maker, it doesn't' allow us to deify the intelligible world. This is for, not in the composition of the body it consists this image of, but it consists in the nature of our mind, and nothing is, according to the nature, better than the mind. This is because, if there had been anything better, it would have been

[761] Not only the knowledge about God remained unknown to the Hellene philosophy, but also the recognition of the unique greatness of the human being. This is because, though any human being who does not philosophize, she/he realizes that she/he is above all the other creatures, by her/his conscience and will, the Hellene philosophy didn't admit that. As the mythology too, likewise the philosophy lowered the human being, from her/his level superior to creatures, and deemed the human being to worship the creatures. But only in communion with the Person Bearer of supreme conscience and freedom, the human being can be filled up too with light and freedom.

[762] Saint Gregory Palamas often uses the expression "intelligible and tormenting darkness" (ητον σκότος), as one that stays before the mind and torments the mind through nescience, as there stays the darkness in front of the senses and it torments them.

in that "in the image". But for what is best within us it is our mind, and our mind is in the godlike image and it was built up by God, what the difficulty is us to see, or better said, how it isn't obvious, through that, the fact that the Maker of our understanding side is also the Maker of everything that is understanding[763]? So, the entire understanding nature is together serving with us and in the image of the Builder[764], even if the angels are more honored than we are, as being outside the bodies, and closer to that nature that is totally incorporeal and uncreated. Better said, on some of them, who kept their level and who tend towards what they have been made, even though they are servants as we are, we honor them and they are much more honored than we are, through their level. And others, by not keeping their level and by rebelling and disregarding the target they have been created for, by getting as far as possible from them who are close to God, those ones have fallen off the honor. And because they attempt to attract us too, to falling, not only they are worthless and dishonored, but they even are enemies of God, and to our human kind they cause defilement, and they wage war to us as much as they can.

48. But they who are taught in the nature's science and the researchers of the stars, who boast themselves as knowing everything, because of not being able to know, through their philosophy, nothing about what we said above, they not only that elevated also the master of the intelligible darkness and all the rebelled powers from underneath that darkness, above themselves, but they even called those as gods (deities), and they honored them in temples, and they brought them sacrifices, and they obeyed the so-corruptible rules of those ones, and they let themselves to be mocked, for so long, by priests without holiness, by cleanings which defile and increase their wicked self-appreciation, and by prophets and prophetesses who slipped so far from truth.

49. I said that, for the man to know God and to know himself and his level (which are had now also by the Christians

[763] The fact itself that our understanding mind is only in the image of God and it is not God Himself, it shows us that we must not identify God to a certain reality, or to some mental or understanding realities, or realities known with the mind. God is even above that level. God is above the order of the angels who are mental or understanding beings.

[764] So, the angels too, they are in the image of God, though differently from how the people are in the image of God because of not having a body which to master with, over the world and to spiritualize the matter.

who are reckoned as simple people), it exceeds the power of the knowledge of the nature and of the astronomy and of all the philosophy related to them. We are adding now that even the knowing by the mind of its own helplessness and the striving to surpass that, it is something incomparable higher than knowing and researching the sizes of the stars, the rationalities of the things, the birth of the lower realities and the periods of the higher realities, the deviations and the periods, the constants and the swirls, the separations and the meetings and – in a word – all the various relations of the multitude of the motions. This is for, the mind that has known its own helplessness, it has found out where it can enter the salvation through, and to get close to the light of the knowledge and to receive the true wisdom, which doesn't disappear with the present age.

50. Every rational and understanding nature, either called by somebody as angelic, or human being, she/he has life, due to which it remains, through existence, immortal and not receiving corruption. But the understanding and rational nature from within us, it doesn't have only the life through being, but it also has the doing. This is for it makes alive the body united with it, and due to that it is called as the body's life. But it is also called life for another too. But this is its work. This is because, what is for another, it won't even be the being in itself. But the understand nature of the angels it doesn't have the life like such a work too. This is because, it hasn't received form God a body united with it, in order it to receive, towards that, a life-maker power too. This nature too, it is able to do the opposite deeds, namely of evilness and of kindness. This is shown by the evil angels who suffered falling because of their pride. Therefore, the angels too are somewhat composed, having their being and one of the opposite features, namely virtue or evilness. From here is shown that the angels too, they don't have the kindness as being[765].

51. The soul of each of the speaking beasts it is the life of the body animated by that soul. They have the life not as being, but as work, by not being in itself, but for another. This is because, this life isn't seen as having nothing else, except the ones works by it into the body. That's' why, by detaching from

[765] Not the being can be opposite to itself, because of ending, if that was the case, in inexistence, but the works of the being can be opposite. Even the angels have a work that can be opposite, for they can be good or evil. So, the angels do not have the kindness as being.

the body, it will necessarily be detached itself too. This is because, it is not less mortal than the body. This is because, everything that it is, it is and it is said towards death. That's why it dies together with the person who dies.

52. The soul of each one among people, that soul is also the life of the body animated through that soul, and that soul has a life-maker work for another, namely a work shown into the body animated by that soul. But that soul has the life not only as work, but also as being, and this is for the soul is alive through himself and for himself. This is for, the soul shows himself as having the rational and understanding life, as a life that is obviously different from the life of the body and of the ones which are within body. That's why, even though the body is gets detached, the soul won't scatter. And in addition to the fact that the souls won't scatter, the soul also remains immortal, for the soul isn't shown as being for another, but the soul has the life by himself as being[766].

53. The rational and understanding soul has the life as being, but it can also receive the opposite ones, namely the evilness and the kindness. From here it is shown the fact that the soul doesn't have the kindness as being[767], as it doesn't have the evilness too as being, but it has some feature able to chose a side or another, when allowed. These ones aren't present in a space, but the understanding soul, by receiving from the Builder the power of deciding freely, it can lean towards one or another and so to live according to what he has chosen. That's why the rational and understanding soul is somehow composed, due to the mentioned work. This one is for another, it doesn't cause by itself the composition, but out of its being and out of a certain work from among the mentioned features which can be opposite to one another, namely out of virtues or of evilness.

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[766] The life of the body isn't the body's being, but it is a work irradiating out of the soul. That's why the body dies when the soul withdraws from within body. But the life of the animalic body doesn't come out of a soul of the animal, but it is an irradiation out of the life of that species, or out of the common life of the animals. That's why their soul doesn't last after their death. But the human soul belongs to the man's being. The human soul is individual or personal, and that gives a personal character to each of us. So, the human soul will exist in himself and for himself, even after our body dies.

[767] We have been trying all the way to preserve the style of the original text. But here, though we have translated philologically, we think that *as being* could rather be *by nature* or *existentially*. (E. l. t.'s n.)

54. The highest mind, the highest good, that above-life and supra-godlike nature, because of not being able, by any means, to receive the opposite ones, it will be obvious that it has the kindness not as feature, but it has the kindness as being. That's why the whole good which somebody would be able to think at, it is in that Mind; better said, that Mind is above-good. And the life is in that Mind, better said that Mind Itself is the life. In that Mind is the wisdom too, better said that Mind Itself is the wisdom. This is for the wisdom is a good, and the wisdom in itself is the kindness. Likewise, the eternity, the happiness and, simply, all the good one could cogitate at. And it is not there a difference between life, and wisdom, and kindness, and the ones alike. This is for all of those are comprised within that kindness, concentratedly and unitarily and as simply as possible gathered, all of them; and out of all goods it is understood and it is named. The whole good one could cogitate and say about it, it is one and simple[768]. But it is not only what is truly cogitated by them who understand with their mind made wise by God and who speak with their tongue moved by the Ghost. But it is even above those ones too, as untold and non-understood; and nothing lacks to its above-nature unity and simplicity, by being a unique all-good and supra-good unity. Only that much is understood and it is called – and that only out of His works descending to the creation – that the Maker and the Master of the creation it is the all-king and supra-kind goodness, having the kindness as being. That's why it cannot receive, by any means, what is opposite to kindness. This is for, it neither is opposite to any being.

55. This all-king and supra-kind goodness (above-goodness) is the spring of the kindness. And this is a good and the highest good, one that cannot lack to the consummate kindness. And for the consummate and above-consummation kindness is Mind, what else could have been what comes out of that Mind as from a spring, except Word, and a Word which is unlike out uttered word? This is because, our word doesn't belong to our mind, but it belongs to our body as moved by our mind. Neither that Word is like our inwards word. This is because our inwards word too, it becomes a sound, and it gets

[768] Here we have the strongest affirmation of the godlike simplicity, one contradicting the accusations brought to Palamas that he wouldn't maintain the godlike simplicity.

organized as through some images[769]. But it isn't either like the word form our cogitation, even if our word is soundless, being accomplished through incorporeal movements. This is because, this too is, according to us, and it needs pauses, namely not a few temporary pauses, by being unveiled widely, from a non-consummate beginning towards a consummate conclusion. This is for, it is like the word that has been planted in our nature and placed into our mind, ever since we have bene created by The One Who has built us up in His image, namely like to the knowledge which always exists together with our mind[770]. This is for, this knowledge is there too, in the highest Mind of the consummate and above-consummation kindness, to which nothing is non-consummate, except the fact that that knowledge comes from that Mind, that knowledge is, without

[769] The uttered words have also the meaning as "images" of the inwards word, but also as fixed, steadfast "types", used by the inwards word which combines them according to the meaning it wants to express and which is each time differently nuanced. The word used here by Saint Gregory Palamas it has both those meanings.

[770] The Word Who is born out of the Father as Mind, it is not like the uttered word that it belongs to the body as moved by the mind, neither is like our inward word which tends towards expression, but it cannot do that except by using "images" which are, in the same time, "types" established by the human community, which each individual combines them each time differently, and which, as such, it crosses through a development when being expressed by a certain individual, and that needs interruptions, and it is not either like the word that is produced within mind and it is not allowed to be expressed, because this last word too, it is produced by us, and so it starts existing "after us". But the Word is like that "work" plated within our nature and, especially, within our mind, on the moment we were created, as a knowledge which the mind cannot be cogitated without; as a virtual knowledge continuously being actualized, of course that in connection with God and with the world, but without which the mind cannot be cogitated. In this quality, this word comprised in itself all the words, or the mind is endlessly speaking, for the mind is endlessly knowing, given the infiniteness of the reality and of the reality's possible combinations. The mind receives and produces, in the same time, the words. The mind, by being in connection with God and with the world, including its fellow humans, or by taking notice of those, the mind always expressed the knowledge that is always given. But our springing-of-words mind, it answers, in the same time, the appeals made to it, or it answers the words given to it in order to be known, in the first place to God Who is the ultimate and supremely challenging light out of Who the whole knowledge or all the answering words come from. The human word is dialogical, for we are dialogical beings, for we are created in order to understand the word of God gives us as reality, and in order to answer that word, so that we are created as partners of the dialogue with God, about and into God, with our fellow humans, about all the realities created by God, as unveilings of God's will which require us to become aware of them, as being His words which require us an answer, for we have been found worthy, by God, of the importance of an answered being waited for, from us, for our formation. The word in this sense, it is the ultimate basis of the uttered and thought words. There cannot be a mind or understanding subject, without word. In this meaning, the human subject, as understanding subject is, right through this a speaking subject.

diminution, everything that that Mind is too. That's why the higher Word is and He is called by us also as Son, in order us to recognize Him as consummate, in consummate and own hypostasis, as One Who is out of the Father and Who doesn't lack anything from the being of the Father, but He is, without diminution, One with That One, though not according to hypostasis. This shows the Word as being out of That One through a birth on a godlike way.

56. For the kindness that comes, through birth, out of the understanding kindness, as out of a spring that is the Word, and Word without Ghost cannot be imagine by anybody who has mind, that's why God-the Word Who is out of God, and He has proceeding out of the Father the Holy Ghost too. And this Ghost isn't like our ghost accompanying our word uttered with out lips, neither this Ghost is like that ghost that accompanies, even incorporeally, our inner word or our thought word. This is because, that one too, it still is a certain impulse of the mind, stretching over time and needing the same interruptions, and starting from what is non-consummate, towards consummation. That Ghost of the highest Word, it is like an untold love of the Birth-Giver towards the Word born in an untold manner. This One is used towards the Borth-Giver and the Word and the all-beloved Son, but like One Who has Him as together-come-out of the Father and resting within Him, through the unity of the being. From this Word Who also spoke to us through His body too, we learnt also the name of that Hypostasis different from the Father, namely of the Ghost, as also the fact that the Ghost doesn't belong only to the Father, but it belongs to the Word too. For he says: "The Ghost of the truth Who proceeds from the Father" (Jn. 15: 25). This is for, us to learn that not only the Word but the Ghost too is from the Father, not born, but proceeded, but also the Ghost belong to the Son too, for the Son has the Ghost from the Father, as Ghost of the truth, of the Wisdom, and of the Word. This is for, the Truth and the Wisdom are the appropriate Word of the Birth-Giver, a Word that rejoiced Himself together with the Father, according to what he said through Solomon: "I was that one who rejoiced together with Him". He doesn't say: I have rejoiced myself, but he says: we rejoiced together. This joy from before ages, of the Father and of the Son it is the Holy Ghost, as One Who is common to both of Them regarding the uses (that's why both of them send the Ghost to the worthy ones), but the

Ghost belongs only to the Father regarding the existence; and due to that the Ghost proceeds, as existence, only form the Father[771].

57. The image of this supreme love towards the knowledge that exists at it and in it, our mind created in the image of God it has it too. This is for, this love has been, since the beginning, form the mind and into the mind and together-going-out from the mind with the inwards word. The most limpid sign of this love, even to the who cannot see the inner realities of their own, it is the insatiable desire of the people for knowing[772]. But in that archetype, in that consummate and above-consummation kindness, there nothing is consummate, because, beside the fact that is like the knowledge from within itself, the godlike love is without diminution, everything which that kindness is. That's why, this love is and it is called by us as Holy and Comforting Ghost, as one that accompanies the

[771] In this chapter it is comprised the famous teaching of Saint Gregory Palamas about the relation of the Holy Ghost with the Son. Saint Gregory undertook a step-forwards in explaining that relation. The Holy Ghost is tied to the Word or to the Son born out of the Father, for, by and large, the word isn't without love. The one who speaks, that one speaks in order to express her/his love for her/him whom her/he speaks to. The love means joy. The Father expresses His joy in the presence of the Son, by proceeding the Ghost towards the Son. The Father rejoices of the Son together with the Ghost, for, a, rejoicing of someone it will be full when that joy is shared by another too. But also, the Son rejoices of the Father together with the Ghost, and the Son's joy isn't a joy stranger to the joy of the Father. That's why neither the Person through Who and with Whom the Son rejoices of the Father, it isn't a Person differing from that Person Who and through Whom the Father rejoices of the Son. Still, in this rejoicing of One of Another, the initiative belongs to the Father. Then the Ghost as Person cannot proceed from Both the Father and the Son, because, if that had been the case, there would have been a distinct rejoicing of the Father of the Son, and of the Son of the Father. The Father rejoices of the Son in His quality as Father, and the Son rejoices of His Father in His quality as Son. In the Holy Ghost as joy, the Son never manifests Himself as Father, but only as Son. Therefore, the Ghost doesn't proceed from the Son. Saint Gregory Palamas remains to the strict personalistic conception about God, and in this teaching about the place with the Ghost proceeds from, also in this teaching about the place the Holy Ghost has between the Father and the Son, about the special relation the Ghost has with Each of Them.

[772] Out mind is, as well, in the image of the Father. This is for, together with its inward word that comes out of our mind, it comes also the mind's love for that word. Just in the desire of the mind for knowing, it is shown also the mind's knowledge or the mind's word, but also the mind's love for more knowledge. The desire for knowing has an infinite dimension, and so also the knowledge or the love for knowledge too, and that shows that to these ones it corresponds a reality infinite in its content (as Word) and in its eternity (as Ghost), infinite and always new, as only within persons it can be found, and not in the monotonous nature which can easily be reduced to some laws.

Word[773]. By this we know that He is consummate in own consummate hypostasis, and he doesn't lack nothing of the being of the Father, but He is, without any diminution, One with the Son and with the Father, though not according to hypostasis, for the hypostasis shows us the Ghost as proceeding from the Father in a godlike manner. Let's take heed, therefore, that there is only One God true and consummate in three true and consummate hypostases, and there isn't a threefold God – let that not be – but a simple God. This is for, the kindness isn't threefold, neither there is a trinity of goods, but the highest kindness if a Holy trinity, all-honored and all-worshipped, overflowing out of Himself towards Himself and without flowing out of Himself, being based on Himself from before ages in a godlike manner[774]; and by being borderless and by limiting alone on Himself and bordering all realities and extending Himself over all realities, and not letting any existence outside Himself.

58. The understanding and rational nature of the angels has a mind as well, a word out of mind, and the love of the mind for that word. This love, by being out of mind as well, and by always being with the word and with the mind, it could be called also a ghost, as one that accompanied, by nature, the word. But this ghost is not of-life-maker. This is because the angel hasn't received his body from God as created out of earth united with Himself, so that to receive for the body also a life-maker and upholding power[775]. But the understanding and rational nature of the soul, being built together with the earthly body, it has received from God the life-maker ghost which it keeps together through, and which it makes alive through, the body that is united with the soul[776]. Through this he is shown to them who understand that the man's ghost that makes the body alive, it is an understanding love, and that the ghost is

[773] The true word is always accompanied by comforting, for it comforts the one whom it is addressed to, through the love tied to the word. Out of the mind starts both the word and the love tied to the word.

[774] The godlike love flows out of itself towards itself and it has its foundation into itself.

[775] Here Saint Gregory signals a difference between the human ghost and the angelic ghost. The angelic ghost is not of-life-giver and upholder of the angel, because of not having to give and to uphold a life into body. From here comes that there is a special connection between the ghost of the man and his bodily life.

[776] We are noticing the great importance granted here to the matter. The matter is destined to be made alive through the ghost.

form the mind and it is of the word and the ghost is into word[777] and into mind; and that the man has his word and his mind into ghost. This is for, the soul has, in a natural manner, through the ghost, such a great loving connection with his body, so that the ghost would never want to forsake his body, if there didn't come, forcedly, some sort of grave illness, or some hit from outside[778].

59. The understanding and speaking nature of the soul, because is the only one having mind, word, and of-life-maker ghost, only the soul's nature has been built, more than that of the bodiless angels, in the image of God, by God. And the soul will be maintained untransformed, eve if the soul doesn't know his worthiness and even if the soul doesn't cogitate and doesn't behave according to the image of the Builder. This one it has been preserved, even after the Adam's falling off Paradise through that tree, when we suffered before the bodily death, the death of the soul that is the soul's separation from God. Then we rejected the godlike likeness, but we didn't lose the image. So, the soul, by detaching himself from the tendency towards evilness, and by attaching himself, through love, to the Good One and by obeying Him through virtuous deeds and behaviors, the soul will be enlightened and beautified by Him, so that the soul becomes kind and obeying His advices and urges, and so the soul will receive from Him, again, the truly eternal life. By this, the body that is united with Him it will be made immortal too, and it will be imparted, at the appointed time, with the promised resurrection and with the eternal glory. But, if the soul doesn't reject the tendency towards evilness and the obedience to evilness, that brings the image of God to abomination that causes dishonor, the soul will estrange from God, and the soul will get far from God and from the true happiness and life. After the soul previously forsook God, the soul rightly is forsaken by The Good One too.

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[777] The ghost is into word. It is not a word without a of-life-maker ghost.

[778] The ghost of the man is into mind and into word, or the mind and the word of the man are ghost. The ghost is the connection between mind and word. The ghost is itself the connection of love between mind and word. But the love represented by the ghost, it doesn't unite only the mind and the word, but it is extended upon the body too, and it united also the body with the mind and with the word. The body becomes alive and it is upheld into life through the ghost of the mind, or through the mind's love for the body. This love, one that united the Father with the Son, a love than can be also called as Their Ghost, it composes and it give life to the body of the Word, at the fulfilling of the time.

60. The trinitarian nature from after the supreme Trinity, by being made by the Trinity in His image, namely more mental (understanding) than others, and speaking and spiritual (and so it is the human soul), it must guard its level, namely to be only for God, to attach itself only to God and to obey only to God and to listen only to God; and to look only at Him and to get adorned with the memory and the uninterrupted contemplation and with the warmest and fieriest love for God. But this it attracts to itself, or, better said, it was attracting yore, the mysterious and untold shininess of that nature. If it does so, it will truly have the image and the likeness of God, by becoming full of grace, wise, and godlike, through that shininess. This is for, it learns through that, either if present in shown manner, or it is near in a hidden manner, as is rather now, to love God more than it loves itself, and to love its neighbor as it loves itself; and, consequently, it learns to know and to guard its worthiness and its level and to truly love on itself. This is for "he who loves the injustice, that will hate his soul" (Ps. 10: 5[779]). That one, by tearing apart and by breaking the image of God, he burdens himself with a passion resembling to those who pitifully tear apart their own bodies, and with an insanity that makes them insensitive. This is because, he destroys, without feeling it, and he pitifully tears apart his natural beauty, by insanely tearing apart the trinitarian and above-world adornment of his soul, adornment made whole through the inwards love. This is for what is more unjust, what is more destroying than not remembering somebody and not looking, uninterruptedly, at Him Who built him and Who adorned him in His image, at Him Who, by that, He gave him, as a gift, the power of the knowledge and of the love, and He abundantly overpoured the untold gifts and the eternal life, to them who use the knowledge and the love rightly[780].

61. One of the biggest evils suffered by our soul, or, better said, the biggest evil amongst all evils, it is the union with the

[779] In KJB we have: Ps. 11: 5: "The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth."; in ROB we have: Ps. 10: 5: "The Lord tries the righteous and the unbeliever; and on him who loves the injustice, His soul hates him." (E. l. t.'s n.)

[780] The trinity of the soul, as image of the supreme Trinity, it is maintained and it is deepened into likeness, by remaining in a connection of love with its trinitarian archetype, through the love that is within it (through the ghost). He who doesn't do this, he will tear apart his trinitarian soul, by detaching the love from the word and the word from understanding (mind) and, by and large, by weakening and crooking the love from within his soul.

intelligible and causing-all-evils snake which has become a heralder (an angel) of the evilness and, through his evil urge that it gave to the people. He is all the more low and worse than everything, for he lusted, because of his pride, to resemble himself in power to the Builder. He was forsaken by the Builder, and rightly so, as much as he forsaken That One. And he forsook Him insomuch, so that he reached to be opposant and enemy of That One. If, therefore, That One is living kindness and of-life-maker of the living ones kindness, without any doubt that this one is the death evilness[781] and of-death-maker evilness. That One, by having the kindness as being and for He is, by nature, non-receiver of what is contrary to kindness, namely of evilness, and therefore nothing that shares some evilness can come closer to Him, how much more won't he reject him who is the chieftain and the cause of the evilness inn himself and in others? But the evil one, he doesn't have the evilness but the life as being. That's why he remains immortal by that. But by having this one able to receive the evilness too, and by being honored with having a free will, he was able to obey and to attach by himself to the eternal spring of the kindness and to be partaker to the true life. But because he willingly rolled himself down to evilness, he has deprived himself of the true life[782], not through being (because there is not a being of the death), but by rejecting the true life. But because of getting fed with the impulse towards evilness, and by increasing his evilness with great wickedness, he makes himself as of-death-maker ghost, striving to attracts the human being to his sharing with death.

62. Sneaking in behaviors and strong in cunningness, the mediator and the cause of the death, he dressed himself up into the cunning snake (because of not being able otherwise, at all, except through hallucination, because of fearing to be discovered). Because of not daring to start a direct dialogue, he

[781] The devil is called as the "death evilness" because of not being capable of moving himself towards anything good, so that he is petrified in his helplessness and unhappiness. He is incapable of anything new, and he poisons himself in monotony. He cannot see, at all, any new horizon.

[782] Though he has the live as being, so that he cannot lose his life, though, because of having in his life the possibility of the evilness, or of weakening his life, by putting the evilness into work, he has lost the true or full life. But he kept the life as such. By having the possibility of two sorts of life, of that life that is good or true, and of that life that is evil or weakened, and crooked and "dead", he has remained immortal in the second sort of life.

chose a cunning way, namely that way that he was able to hide himself better. And this was for, by showing himself as a friend, to unnoticeably sneak in the most shameful urges also through the foreign conversation (neither was the snake speaking, nor it showed before that it speaks), to get out of her mind, her who listen to the snake and to attract her to himself and to make her an easy-to-handle slave, for his plots. By disarming her thus, he made her obey the evil ones and to serve those over which she rightly received before the imperial power, for she alone was honored by the hand and boy the word of God amongst all the creatures living in the world submitted to the senses and for she was made in the image of the Builder[783]. And God allows this, in order the man to see the advice he was urged to, by the evil one (for all the more is the snake evil than the man is!), and the man to limpidly understand that that advice isn't useful and the man to resist against obeying himself to what is obviously evil, and the man to keep his faith towards Builder, fulfilling the Builder's commandment. And so, the man to easily become defeater of that one that fell from the true life, and the man to rightly receive the happy immortality and the man to remain living according to God, forever.

63. Nothing is more superior within man that to think and to reckon, and by that him to know and to do what is useful; him to keep his level, to know on himself and to know the Only One Who is superior to him. Also, him to observe everything he has learnt from That One, and regarding the things he hasn't learnt from That One, him to want to take only That One as adviser. This is because the angels too, though they are above us, according to their worthiness, they serve the wills of That One for us, they being sent for them who will have inherited the salvation (Hebr. 1: 14); better said, not all of them,

[783] He is speaking here about Eva, but also about the man as the sole creature made by God and placed as emperor over the world. The man was honored by the hand and by the word of God, for the man was made by the hand of God and after the godlike Persons spoke about the man, for the hand of God to be reflected in the man's body, and the speaking of the godlike Persons to be reflected into the speaking of the man with his fellow humans and with God. The hand is the expression of the rational and rational-transforming work. This work is reflected into the being of the man. Created as a person mastering upon things, the man is tempted by satan to become below things, obeying the things, and, through things obeying to satan. The deed of satan consisted of lowering us as persons on the level of objects obeying objects, and taken towards the lack of freedom, as the objects are; towards the lack of freedom and towards the corruptibility of the body, as the objects are corruptible, but also towards a living evilness like that of satan.

but only the best angels who kept their level. This is for, the angels too, they have mind, and word, and ghost, from God, all those three being together-grown. That's why, they owe to listen both to the creator Mind and to the Word and the Ghost, as we do. This is because, though the angels surpass us in many concerns, but related to others they are behind us, as we said and as we are going to say, for we are in the image of the Builder. In these regards, we were created more than the angels were, in the image of God.

64. The angels were ordered to strongly serve the Builder, and they received the purpose of being mastered. But they weren't appointed to master upon them who are below to angels, except they are sent by Him Who upholds everything. But satan lusted to master, with pride, against the decision of the Builder. That's why, by leaving his level accompanied by the angels who rebelled together with him, he was rightly forsaken by the spring of the true life and light, and he sunk into death and into the eternal darkness. And for the man was appointed not only to be mastered, but also in order to master over all the realities from on earth, the beginner of the evil, because of envying the man, he uses the whole his plotting to topple the man over form mastery. But because of not having the power to force the man, because satan is impeded to do that by the Master of all, Who built our speaking, free, and of-self-mastering nature, satan invites the people with cunningness, to listen to his advise and so to remove the man from mastery[784]. Thus, satan deceives – better said, he persuades – the people not to take in account and not to value, or even to disregard

[784] The devil desiring tyranny, through his evilness, but because of being incapable of mastery dur to his evilness, he wants to topple the man over form the man's level as master over the things, and over the world, namely form the man's level as subject. But God, as The One Who created the man free and only-master upon himself, He doesn't want that. God wants the man to be free, sole-master upon himself, and master upon things, but not a tyrant upon persons. This is for God wants that all persons to be free and sole-masters upon themselves. And being this freedom sown within us by the will of God, we can maintain it only in personal communion with our fellow humans and with God as supreme spring of the love in free communion. The man defends, at his turn, this freedom of his. One cannot take this freedom from us except by deceiving us to commit deed which seemingly affirm our freedom, but those deeds actually take our freedom away from us. The evil uses an equivocal, a mask. The evil doesn't have the power to deceive us in an unveiled manner. This cunningness is used by the evil, when he deceitfully whispers to us that, by disobeying the commandments of God to not make ourselves slaves to the non-spiritual sweetness of the nature, we will become freer than we are, free like God Himself is.

and to resist and to do what is contrary to the commandment and to the advice of the All-Kind One. Thus, by sharing ourselves the rebellion of satan, we will also share the darkness and the eternal death.

65. The fact that the speaking soul is sometimes killed too, despite having the existence as life[785], we have been taught so by the great Paul, who write: "The widow that spends her time in delectations, though she is alive, she is dead" (1 Tim. 5: 6). For Paul said that about the present theme too, namely about the speaking soul, it is not wrong us to affirm that. This is because, that soul that is deprived of the spiritual Bridegroom, if that soul doesn't get sad and doesn't cry and doesn't choose that narrow and difficult life of the repentance, though that soul is alive (for, according to the being, the soul is immortal), that souls will have died. This is because that soul is able both to die the bad death and to live the good life. Despite the Apostle said his teaching about that widow missing the bodily bridegroom, that she parties and that she lives according to her body, he surely understood that her died according to her soul. But, in the same place, the same one says: "This is because, by being us dead through sins, God has made us alive together with Christ" (Eph. 2: 5). What else says he who tells us: "It is sin towards death" (1 Jn. 5: 16). But, also our Lord, by commanding somebody to "let the dead to bury their dead" (Mt. 9: 22), He showed us the undertakers who live according to their body, while they are dead according to their soul.

66. The proto-parents of the mankind, by willingly getting out from the remembrance of God and from seeing God, and by disregarding God's commandment, and on the other hand, by uniting themselves in their thinking, with the dead ghost of satan, and by eating form the forbidden tree, and so they doing the opposite to the will of the Builder, they were disrobed of their luminous and of-life-maker vestments of the shininess from above, and they became, woe to them, like satan, dead with their ghost. And because satan not only he is dead, but he

[785] The existence of the soul isn't a simple existence, but it is life. Or, the man's life is one with the man's existence of with the man's being. Still, the soul's life can be killed too, and so to become a dead life. But the soul won't cease to exist, or even to live, with a weakened and deluded conscience, once the life is the soul's existence or the soul's being.

is also ghost that kills them who get close to him[786], and they who shared his dead they had a body too, which the death-maker advice was committed through, with the deed, these ones pass, woe to them, within their bodies too, those dead ghosts and or-death-maker ghosts of the killing[787]. Consequently, the human body would have been detached immediately, and it would have turned back into the earth which the body was takes from, if they hadn't been retained, through a greater care and power, by Him Who can do everything with His word only, by that power that nothing is committed without, amongst all the committed ones. But that decision still is being fulfilled, rightly, and continuously. This is for "right is the Lord, as the godlike psalmist says, and he loves the righteousness" (Ps. 10: 7[788]).

67. God didn't make the death (Prov. 1: 8), and He even impeded death to appear, insomuch it was necessary and insomuch as it was right to impede death to them who were created by Him, as they were endowed with a free will, by Him. This is for, He gave them in advance, an advice causing immortality, and a commandment which He ensured with, in advance, His of-life-giver advice. Tis is for, He announced in advance, plainly and menacingly, by declaring that disregarding that commandment that was life-giving, it meant death. This, in order they to be guarded against experiencing the death, either by love, or by knowledge, either by fear. This is for God loves, He knows, and He can accomplish everything that is useful to each one amongst creatures. If He only had known but He hadn't loved, He might have not fulfilled but He would have left non-as consummate what He had know as good. And if He had not known while loving, of if He hadn't been able to accomplish, it might have been even without Him willing it, that what He had love and what He has known, that would have remained unaccomplished. But because He loves and He knows and He

[786] Out of him who is dead with his soul, it irradiated the death, out of him who is weakened, disgusted, envious, desperate, all of these irradiate too. All the more out of satan, whom all of these are within, in a culminant thought.

[787] Out of the discouraged, envious, disgusted, full of hatred, there passes into the body as well, a state of sadness, of burden, of weakness, of unhealable drowsiness, all of these bringing and maintaining death.

[788] In KJB we have: Ps. 11: 7: "For the righteous Lord loveth righteousness; his countenance doth behold the upright."; in ROB we have: Ps. 10: 7: "For right is the Lord and He loved the righteousness and His face looks at the righteous one." (E. l. t.'s n.)

can accomplish what is useful to us, what comes from Him even without our will, it will be beneficial to us. Regarding that what we willingly hurry ourselves up towards, for we have been imparted with a free will, let's pay much attention to that lest it be useless to us. And especially so, when by the care of God, a certain thing is forbitten to us, as it was, for instance, in Paradise, or in the Gospel of our Lord by Himself, or amongst the descendants of Israel by prophets, it is proven that that thing is towards everything that can be more useless and more corruptive. And if somebody invites us to that evilness and urges us to hurry up towards that, by persuading us with words, or by attracting us through a loving countenance, it will be clear to us that one who does that, he is opposite and enemy to our life.

68. We should have not let ourselves deceived back then - either through the longing to life Planted within us by Him (for why He had made us alive, if He would have not loved that in a special manner?), or by knowing that That One knows better what is beneficial to us (for how wouldn't the Lord of the knowledge have known that, incomparably more, for He shared us the knowledge?), or by fearing His almighty mastery -, neither bewitched, nor persuaded, so that we wouldn't have disregarded His commandment and advice, as we shouldn't disregard nowadays too, His savior commandments and advices He has given us after that first commandment. This is because, as today, they who do not decide to valiantly resist the sin, and so they disregard the godlike commandment, they go towards what is opposite, namely towards the inward and eternal death, if they do not gain back their soul through repentance, they will do alike to our proto-parents, who didn't resist them who were urging them to disobey, and so they disregarded the commandment and, consequently, they actualize that decision that was announced, in advance, by Him Who judges everything righteously. And according to that decision, they who ate from that tree, they died immediately. Thus, they knew as a real fact, what the commandment they forgot consisted of, of the truth, of the love, of the wisdom, and of the power, and, because they were ashamed, they hid themselves, because they were disrobed of that glory that makes alive, in a higher mode, even the

immortal ghosts, a glory without the life of the ghost is and it is reckoned without, as much worse than several deaths[789].

69. The fact that was not the time to be benefit out of eating out of that tree, it is shown by him who says: "This is because, that tree was only a vision, as I reckon. And only they who are consummate in habituation, only they can get close to such vision, without endangering themselves. It is not goo to them who still are simple and greedy in their lust, to get close to that vision; as the full food isn't beneficial to them who still are tender and who need milk". Even if somebody doesn't want to move that tree and the food from that tree on a higher meaning, it won't be too difficult, as I reckon, us to see that it still wasn't useful, that food, to our proto-parents, because they weren't consummate. This is because, it seems to me that they looked at that tree with their senses, and they ate out of that tree, for it was the sweetest three amongst the trees from Paradise. And that food that is the sweetest to our senses, it isn't really good, neither is always good, nor is good to everyone. But it is good only to them who can used that food without letting themselves overwhelmed; and they to eat that food only when they should and on a needed measure and towards the glory of the ones who made that food. And that food won't be good to them who cannot used it thus. That's why I reckon too, that that tree was called as the tree of knowing the good and the evil, for it is characteristic to them who are consummate, and to the virtue, to look at the things which are pleasant to the senses, while still not removing their mind from contemplating God and from the praises and from the prayers towards That One, but they make out of those things a matter and a starting point of their stretching towards God, while they master their pleasure according to the senses all the way up to the end, by moving their mind towards the higher realities[790]. These ones, even if they have that unusual, great, and surprising – because they are not used to it – pleasure, they do not empty their soul's thought towards that evilness, unlike they who reckon them who reckon that pleasure as good and they totally allow themselves to be conquered by it.

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[789] The full life is one with the glory, for it has power of irradiation.

[790] Those which are tempting to them who are not strengthened into virtue, those are tempting for these ones aren't accustomed to the virtue. They who are strengthened into virtue, they see the pleasant realities too, as images of the glory of God.

70. It would have been useful to our proto-parents, therefore, who ought to live in that holy place, to not ever forget about God at all, and to occupy themselves at length and to get themselves accustomed more with the simple and truly good things and to get consummate in their habituation to the souly sight. By still being non-consummate and by still being in the middle and by being easily tempted by their power - given to them in order they to use it - here towards good and there towards evil, they shouldn't have passes to trying the things which can be attractive by nature and which can lay mastery over senses and which can gain the whole mind and which can lead to evil deeds and to present them as worthy of trust the chieftain and the cause of such passions having their beginning, according to him, in the passionate feeding with sweet foods. This is because, if by only seeing that tree, according to the story, it made the snake as worthy to be accepted and believed as adviser, how much more will do that the eating until satiation? Is it clear, now, that it wasn't useful to our proto-parents to eat out of that tree through their senses? Ought they not, therefore, to be removed from the Paradise of God, as ones who ate out of that tree before the right time, so that they not to make that place a place for advice towards evil and towards accomplishing the evil? Shouldn't have had they to immediately receive the death because of transgressing the commandment? But our Master had great patience.

71. The decision regarding the death of the soul, that came to fulfillment by transgressing the commandment, according to the justice of the Builder (because, us by forsaking Him, without Him making us to do that, He too left us, as ones who had free will), it was heralded in advance, by God, with love for people, for the reasons I mentioned. To it He added and placed in addition, that decision regarding the death of the body. But by uttering this one, for the deep of His wisdom and for the abundance of His love for people, He delayed reinforcing it, for the future. He didn't say to Adam: "you turn back where you were taken from", but: "dust you are, into dust you will turn back". They who listen with understanding, they can see into these words too, that God didn't make the death of the soul, neither made He the death of the body. For God didn't' say before, by commanding: "you will die on that day that you eat", neither He said: "go back to dust!", but God said: "you will go

back", foretelling and allowing what was to happen and not impeding that, because of the righteousness.

72. So, our proto-parents were to reach to death, as death waits for us too, us who are still living. Our body has become mortal. This is like a prolonged death, or, better said, like a chain of countless successive deaths, one after another, until all of us will reach that one and ultimate and lasting death. This is because we are born towards corruption; and, by appearing into life, we are getting disintegrated until we will cease to exist[791]. We won't ever be truly the same, even if we seem so to them who do not notice our constant changing. Like de fire, by grabbing the thing reed by an end, and constantly being different, as measure of its existence the fire has the length of the reed, likewise are we who change, we have as measure the portion of life we are given with.

73. And in order us not to be totally nescient regarding His overwhelming love for people, and regarding His deep of wisdom, namely regarding the reason why God added the end by death, God given the man, as a gift, to keep living for a while. So, He showed us that He educated us mercifully, better said He planned out education through justice, in order us not to totally despair. By that, he has given us time for repentance, and for making ourselves well-pleasant to Him, by living a life which He allows us existing for[792]. He then comforted the sadness of the death with the ceaseless births. He multiplied the generation through descendants, so that the multitude of the born ones to largely exceed the multitude of the dead. Instead of Adam who ended to be burdened and miserable through the beauty of a sensitive tree, God showed many happily enriched out of the things submitted to the senses with the knowledge about God, by virtue and by godlike benevolence. Witnesses are: Seth, Enos, Enoch, Noah, Melchisedec, and

[791] "Εν τω φθείρεσθα γινόμεθα". The German philosopher Heidegger said that we exist towards death – "Sein zum Tode", and that's the same thing. Only that Heidegger doesn't go all the way up to the last explanation for that. Our existence is towards death, because it occurs in a state of corruption that advances to death. We are continuously dying with our body, once we are born, until the full and durable death of our body. And this happened because we no longer exist in communion with the existence existent by itself, namely imperishable. But we are not only "existence towards death", but also existence towards a spiritual growth.

[792] Even in the death that comes after a long process, God placed an educative power, and in this educative signification it is shown to the man a motif for hoping for the care of God for us.

Abraham, and all the people from between those, and from before them, and from after them, or nigh to them. But, because regardless how big or how many were those, none of them survived consummately without sin, in order to be able to overcome that defeat of our proto-parents, and t heal the wound of the root of the mankind, and to be towards holiness to all the people from later on, towards blessing and towards regaining the life, and He saw that in advance, He chose during time those nations and tribes which Him to erect the all-praised stem from (Num. 17: 23), which that flower to spring out, that flower which the savior oikonomia was to be fulfilled by, for the whole mankind[793].

74. Oh, the deep of the richness (Rom. 11: 33) and of the love for people, of God! If that death (of Christ) hadn't existed, and fi before that death there hadn't been mortal our mankind who came out of such a root, we actually haven't been enriched with the first fruit of the immortality; and we wouldn't have been called to heavens; and our nature wouldn't have been enthroned on the right hand of the heaven's glory, above all mastery and power (Hebr. 8: 1). So knew God to change, with His love for people, our transgression caused by our willing deviation, and to transform them towards good, by His wisdom and power[794].

75. Maybe many people blame Adam because, by letting himself easily persuaded by the evil adviser, Adam transgressed the godlike commandment and, by that transgression, Adam caused us the death. But it is not the same thing, somebody wanting to taste before actually trying it, a deadly weed, and somebody wanting to eat that weed even after knowing it as

[793] Itself the history with its multitude of people and of nations, it shows that the man isn't a passing and despised by God creation. Out of the history's whole contribution, it was prepared and it was born the Son of God as man (Rut, as representative of other nations) and with the whole history's contribution it is actualized what Christ gave and is giving as embodied God to the mankind. Through all the people, each man is enriched, especially into Christ.

[794] Saint Gregory Palamas proved himself to be the follower of the opinion that, if we hadn't fallen, the Son of God wouldn't have embodied Himself and our nature wouldn't have ever been elevated, through Him, on the heavenly throne so that we to be made partakers to His glory. Nicodemus the Hagiorite, during the XVIII Century, he expressed his opinion that our nature still would have been elevated if we hadn't fallen, to a glory like that achieved by Christ. But it seems that this isn't the last word belonging to Saint Gregory Palamas on this matter; or, we must not understand this word in a too simplistic manner, given the coat of glory which Palamas sees the human nature dressed up in the beginning.

deadly. It is more reproachable him who takes poison knowingly, than him who does that unknowingly. That's why, each of us is more reproachable and more condemnable than Adam. But one could say that that tree isn't in front of us, neither is given to us the commandment of God forbidding us to taste out of that tree. It may be that that tree isn't in front of us, but the commandment of God is still being in front of us now, and they who obey that commandment and who want to live according to it, they are untied of the guilt of all their sins and of the curse and of the ancestral condemnation; but they who disregard the commandment and who choose instead of the commandment, the bait and the advice of the evil one, they cannot but fall off that life and from living into Paradise, and they will reach the Gehenna of the eternal fire, which we have been menaced with.

76. So, which is the commandment of God that stays in front of us? It is the repentance, which requires us, in the first place, not to touch the forbidden ones any longer. This is because, we have been cast off the place of the godlike delectation and cast out, rightly so, from the Paradise of God, and because we have fallen into this precipice and we have been condemned to dwell and to live together with the speechless beasts, and we have lost the hope for turning back into Paradise by our power, so Himself Who brought upon us the condemnation, back then, or, better said, He allowed it, rightly, to come upon us, He has descended now to us, due to the overwhelming abundance of His love for people and of His kindness, and due to the lenience of His mercy; and by deigning to make Himself man as we are, but in sinless mode, in order to teach and to save the same one through the same one[795], He

[795] The Son of God communicates us His savior power through our human nature assumed by Him. He has impropriated to Himself, as man, His godlike power, and then He conveyed that power to His brothers into humanity, by entering, as man, the communion with us, and bringing into this communion the whole godlike plenitude. No one can be healed of an illness by using a medicine that is not made endurable to him, namely by using a medicine that his organism cannot assimilate and use. Into Christ the humanity endures the savior godlike power (and also the cross), for the Son of God fits on Himself to this human nature, by becoming its Subject. And thus, Christ saves the human nature not forcedly, but for the human nature itself becomes a constitutive part of His Subject, a Subject that works upon the human nature with the godlike power made endurable to the man through the human form which the man is offered that power into. And through the Son of God become man, we are not submitted, forcedly, to a superior Subject, or better said to a Supreme Subject, but the godlike Subject makes Himself partner to us, into a relation of maximum communication.

brought us the savior advice and commandment of the repentance, by saying: "Repent, for the Kingdom of Heavens is nigh" (Mk. 1: 15). This is because, before the embodiment of the Word of God, the Kingdom of Heavens was as far from us as the sky is from earth. But, by coming to us the Emperor of the Heavens, and by deigning to receive the union with us, the Kingdom of Heavens has come nigh to all of us[796].

77. Once the Kingdom of Heavens has come close to us, by the descent of God-the Word to us, let's no longer get ourselves far from it, by living without repentance. Let's rather run away from the unhappiness of them who sit into darkness and into the shadow of the death (Isa. 9: 2); let's gather the deeds of the repentance, humble cogitation, humiliation and spiritual crying, gentle and full of mercy heart, a loving of righteousness heart, a loving of cleanness heart, a peaceful heart, a peace-maker heart, a hearts that is patient in toils, a heart that is joyful in persecutions, in losses, in reproaches, in gossips, and in sufferings for truth and righteousness. This is for, the Kingdom of Heavens, better said the Emperor of the Heavens, oh, untold and great generosity, He is inside us (Lk. 17: 21). We owe to always attach ourselves, as much as possible, to Him, through the deed of our repentance, for He loved us so much.

78. The love for God is upheld by our lack of passions and by our richness in virtues. This is for, our hatred on the evil ones, from which it comes the lack of passions, it brings, in exchange, the longing for and the richness of virtues. And he who loves and gains the virtues (the goods), how could he not love especially the Master Who is good through Himself, and Who is the Only One giving and guarding the whole good, that He is into, in a special manner[797]. This is for, Christ Himself

[796] Here we have a meaning of the imperial dignity of Christ, one not developed in Dogmatics. Christ becomes, also as man, the Emperor of the Heavens, and so He makes us too as emperors. The Kingdom of Heavens is into Christ Himself. This is for, all the goods we are going to have in an unfolded manner, those goods are within Him in a folded manner. The happiness of the Kingdom of Heavens cannot but have its spring only into God as Person Who has come in communion with us. In loving relation with God as full of endless love Person, it is the whole our happiness and the whole power of our loving relation with the others. By making Himself man, He has made Himself accessible to us with His endless love, in an unmediated relation.

[797] The spiritual goods are one with the virtues, namely to the habits of doing the diverse kinds of good. That's why, when one speaks about goods, one can understand the virtues, and vice versa. This is for, the spiritual goods become truly ours when we assimilate them as

said: "He who remains into love, he remains into God and God remains into him" (1 Jn. 4: 18). But not only the love for God is born out of virtues, but also the virtues are born out of the love for God[798]. That's why, also out Lord says once in the Gospel: "He who has My commandments and keeps them, that one loves Me" (Jn. 14: 21); and at some other time: "He who loves Me, he will keep My commandments" (Jn. 14: 23). That's why, neither the deeds of the virtues are worthy of being praised, nor useful, to them who do them without love, nor it is worthy the love without deeds[799]. Amongst these, the first thing is shown in details by Paul, when he writes to the Corinthians: "If I do these and these, but I do not have love, I won't benefit anything" (1 Cor. 13: 3). And the other thing is shown by the especially loved disciple, saying: "Let's love not only with the word, neither with the tongue, but with the deed and with the truth" (1 Jn. 3: 18).

79. The supreme and all-worshipped Father is the Father of the Truth through Himself, namely of the Only Begotten Son. And as Ghost of the Truth, He has the Holy Ghost, as the Word of the Truth showed before. Consequently, they who honor the Father into These Ones and who believe so, staying under the work of These Ones (for "The Ghost is – says the apostle – The One Whom we worship and pray through" (1 Cor. 12: 3); and "No one comes to the Father except through Me" (Jn. 12: 6), says The Only Begotten Son of God)), namely them who honor

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steadfast habits, through our toils. But in them is Christ Himself. This is for, He has all of them assimilated into Him, in a culminant manner, and so, out of Him it irradiated within us their power, or our power for them, and this power is spiritual sweetness too, and happiness too, for us and for others. That person who is steadfastly kind and strengthened into virtue, that person manifests her/his kindness through the irradiation of her/his kindness towards others. The virtue is the mode of the generous existence, of that existence that is open for others, unlike the passions that is the mode of the egotistic existence. Through the good that irradiated out of somebody towards somebody else, himself penetrates the another. Through His virtues, which become spring of power to our virtues, Christ Himself crosses into us and dwells within us.

[798] The virtues culminate into love, as the culminant stage of the generosity. But the virtues themselves, as forms of the generosity, couldn't have been able to occurs within us, if the virtues hadn't been upheld by the impulse towards generosity.

[799] The love without steadfast deeds strengthened into virtues, it won't be a true love, neither the deeds without love will be deeds capable of transforming us, but they will remain appearances and sporadic gestures, without an internal substance, without the consistent and durable warmth, without the attachment to the one whom they are addressed to. They let him who commits them, still isolated and cold.

thus, into Ghost and Truth, the All-High Father, these ones are the true worshippers (Jn. 4: 24)[800].

80. God is Ghost and they who worship Him, they ought to worship Him into Ghost and Truth (Jn. 4: 23), namely incorporeally understanding Him Who is incorporeal. This is for thus they truly see That One Who is everywhere, into His Ghost and Truth[801]. This is for, God exists as Ghost, so that He is incorporeal; and what is incorporeal it is not in space, neither it is restrained by spatial borders. So, he who says that we must worship God in a certain place amongst all the places on earth and in the sky, he doesn't speak the truth, neither he worships into truth. As incorporeal, God is nowhere, but as God, He is everywhere. This is because, if that had been a border or a place, or a creature, where hadn't been God there, then God would have been fenced Himself into a certain place. So, God is everywhere, for He is borderless. How is He everywhere? As The One Who isn't comprised by a part, but as being Him comprised by the whole? No, for, if that had been the case, God would have also been body. Therefore, He Who keeps and comprises everything, he is in Himself, everywhere and above-everything, worshipped by the true worshippers into His Ghost and Truth.

81. The angels and the soul, by being incorporeal, they aren't in a certain place, but neither they are everywhere. This is because, they do not uphold everything, but they need Him Who upholds them. Consequently, they too are within Him Who upholds and comprises everything, they being bordered by Him

[800] The Son is the Truth, for He is the expressed, or revealed, knowledge. But He is Person in the same time. The Person is truer than any other reality, through the own consistency. This is for the person knows the things, the person finds out and multiplies the things' meanings, and the person gathers the things' meaning and the knowledge related to them and the persons communicates those endlessly. The person as such is an abyssal, inexhaustible reality. That's why the Supreme Truth is the Supreme Person. But the Person, like Supreme Truth expressed or revealed, it born out of the Person Who is the supreme Principle-Person, the supreme-source-Person. But the Person Who endlessly communicated the truth revealed by Himself, He has within Himself also the Ghost as life. And this Life is Person too, for the true and inexhaustible life cannot be but a Person. In the supreme Truth and in the supreme Life, as Persons, Whom He communicated us and Who communicate Themselves to us, we know the Person Who revealed Them to us and Who is revealing Them to us. In these ones we must worship the source-Person, namely the Father.

[801] It is being affirmed here, again, the fact that wherever we are, we are in connection with The Truth as Person and with The Life as Person, namely with the Son and with the Holy Ghost, and we worship Their Father, namely we bring to God the true worshipping.

in a corresponding manner[802]. The soul, by upholding the body which the soul has been built into, it is everywhere within that body, but not as in space, neither as being comprised, but like something that upholds that body it comprised that body, and it make that body alive, by being in this regard too, in the image of God[803].

82. The man was made in the image of God more than the angels were, not only because the man has in himself an upholding and of-life-maker power, but also for the mastery. This is for, in the nature of our soul there is, on one hand, the mastering and leading side, and on the hand, there is the serving and obeying side[804], namely: the will, the lust, the feeling and, simply: all the one which were together-built by God with the mind according to the Mind, even though us, through a sinful reckoning, we oppose ourselves not only to God-All-Keeper, but also to the Ruler sown into our nature. God, for the mastery power from within us, He gave us the mastery upon the whole earth too. But the angels do not have a yoked body, in order to have that body yoked to their mind. The will of the mind (understanding) reached to be, in the fallen angels, as ceaselessly evil; and within the good angels it is ceaselessly good, nod needing at all a driver to hold the reins. The evil one hadn't had an earthly mastery but he stole it. From here it is obvious that the evil one was not made as master of the earth. And the good angels have been appointed by the All-Keeper to supervise the things from on earth after our falling from that mastery and because of that mastery, though our mastery hasn't been taken away totally from us, due to the love for people of God. This is for, the borders of the angels, as Moses says in his song, were set up by God after He divided the nations (Deut. 32: 8). And this kingdom was made after Cain and Seth, the descendants of Cain being called humans, and

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[802] God can be contemplated everywhere and in anything, but by surpassing every created reality. This is for everything is upheld within Him. One cannot say the same thing regarding the angel. The angel can be reckoned as being within God, as the man is too; or God being within him.

[803] The fact that we have a body, it might also be a help in interrupting the evil we commit. This is because, the wallowing into the bodily pleasures may cause a disgust too, to that man who feels himself superior through spirit. Also, the rebellion of the body can cause also a will of the spirit (of the mind) for controlling the body.

[804] Likewise, the soul can be contemplated all over within the body, but by surpassing what is material into the body. The soul is contemplated as ruler, through some powers, and like obedient through some other powers.

the descendants of Seth being called as son of God (Gen. 6: 2). And it seems to me that the name was chosen back then, and it was heralded the nation out of which the Only Begotten Son was to take His body.

83. Somebody could say that, in addition to many others, the threefold kind of our knowledge too, it shows us more than the angels are, in the image of God, not only for it is threefold, but also for it comprises all kinds of knowledge. This is for only us, amongst all the creature, we have, in addition to the mental (understanding) and rational knowledge, also that knowledge out of senses. Proper to rationality it was to contrive the craftsmanships, the sciences, and the knowledge, to work the field, to build up and to bring in sight new things out of the existing things, but not out of the realities which do not exist at all. This is because, bringing realities to existence, out of nothing, it belongs only to God[805]. Only this work God gave it, as a gift, to the people and only to the people. This is for the man doesn't create anything totally anew, and neither is broken anything of what God created. But, by mixing something with another thing from those which are around us, the mind brings to sight another shape. Also, God gave only to the people, as a gift, that the unseen word of the mind not only to be left by hearing as the combination with the air, but also to be written and to be seen as body through body. By that, God gave a durable assurance about the coming and the showing of the Highest Word, through body[806]. None of these was given to the angels.

84. But despite we have been having until today, within us, the image of God, more than the angels have it, we haven't remained in the likeness of God, especially we aren't now in the image of God way lower than the angels are. Letting the other aspects aside, the consummation into the likeness of God, it is done through the godlike illumination from God, which the evil

[805] Tye work of the rationality has, according to Saint Gregory Palamas, a practical character, or, at least related to the seen world. That's why, even the artistical creations which bring in sight new shapes, they are related, according to him, to rationality. The characters created in literature, the new melodies, the new images in painting, the new shapes in sculpture etc. are produced out of non-existing realities, but not in an absolute mode. This is for, there are used in "creating those", the elements given into the seen world.

[806] Saint Gregory sees in the word of the mind that always takes a heard and seen image through the body, also a permanent example for the possibility of the Word of the Father to embody Himself.

angels are deprived of, and because of that they reached under darkness (Jude 1: 6), but the godlike minds (the good angels) are full of likeness of God, and that's why they are called too, as the second light and as the irradiation out of the first light. I reckon this is a known fact to all of them who read consciously and skillfully the instilled Scriptures of God. Consequently, the good angels have also the knowledge of the realities submitted to the senses, but they do not perceive those realities through a power of the senses and natural, but through a godlike power, which nothing of the sensitive realities can be hid out of, regardless in what manner, present, past, and future[807].

85. They whoa re imparted with this illumination and who have this illumination to some extent, they have the knowledge of the creatures according to that extent too[808]. The fact that the angels too are imparted with that light, and that is uncreated, and also that that light isn't the godlike being, it is a known fact to all of them who zealously read the apostles and the speakers about God, the wisemen of God. But they who cogitate the contrary things, they blaspheme this godlike illumination, by saying about it either that it is creature, or that is being of God. When they say that that light is creature, they do not admit that that light is the light of the angels[809]. Let be present the speaker of God from Areopagus, for he briefly clarifies these three aspects: "By moving in a circle, the godlike minds are united with the without-beginning illuminations of the beautiful and of the good". The fact that "godlike minds" he called the good angels, it is obvious to everyone. But speaking at plural about illuminations, he differentiated them from the being of God, for the being of God is one and totally undifferentiated. Finally, by calling them "without beginning and without end", what did he show else than they are uncreated?

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[807] Full of godlike illumination, the angels see the sensitive realities too. Also, the angels received from God also a mastery upon the earthly realities, after that mastery was partially lost by people.

[808] The godlike illumination gives not only the knowledge about the heavenly realities, but also about the creatures, by making transparent their godlike foundation, their endless meanings which have been from ever within God.

[809] If the sole godlike light is the created knowledge of the creatures, that light won't be able to be a light of the angels too. This is because we have this light directly, more than the angels have it. If that had been the case, the angels would have been living into darkness.

86. The Word of God, by having mercy on our naked nature that was disrobed of this godlike illumination and shininess, through the ugliness of the falling, and by taking out nature upon Himself, for His deep mercy, he showed it to the chiefs of the disciples on Mount Tabor, again and more beautifully dressed up a nature. He showed then what were yore and what we will be in the future age through Him, if we decide to live here, as much as possible, as He lived, that John with the golden tongue says[810].

87. To this illumination and shininess being Adam partaker before falling, he was not naked, for he was dressed up into a vestment of true glory. And one couldn't say in words how much more was Adam more adorned by that glory in comparison to them who cover their heads with diadems adorned with much gold and with precious stones[811]. This illumination and this godlike grace are called by the great Paul as our heavenly abode, saying: "That's why by sighing, we desire to be us dressed up in our heavenly abode, so that we will be found dressed up and not naked" (2 Cor. 5: 203). The earnest of this godlike illumination and of its vestment, it was received by Paul himself from God, when Paul went from Jerusalem to Damascus, I to say that together with Gregory the Theologian, on that moment when, before being cleaned up of persecutions, he spoke to the persecuted One. Better said, Paul received the small candle of the great light.

88. The godlike supra-being is never called at plural; but the grace and the godlike work of God, by being shared undividedly, it is in the image of the solar ray that illuminated, it warms up, it gives life and growth, it sends its shininess to them who are illuminates by it, and it shows itself to the eyes which look at it. According to this unsatisfactory example, the godlike work too, it is called by the speakers-about-God, not as being one but many. So says the Great Basil: "And the works of the Ghost, which are they? They are untold for their greatness and countless for their multitude. This is because, how could we understand the realities which are beyond ages? Which were His works from before the creation known with the mind, and

[810] In order to understand this chapter, one has to take in account also the affirmation from the chapter no. 54 of Saint Gregory Palamas, that, without the falling of Adam, our nature wouldn't have been fille up with the whole godlike glory.

[811] Here is involved the idea that the man would have reached the full glory even if the man had not fallen.

beyond ages (this is for the ages too, they are creatures known with the mind"[812], nobody has ever said of thought that it was created". So, the powers and the works of the godlike Ghost are uncreated, being undividedly different from that One and totally undivided Being of the Ghost.

89. The uncreated work of God, undividedly divided, it is shown at plural by the speakers-about-God, as the Great Basil showed it too. So, because neither the illumination and the godlike grace are being, but they are work of God, that's why is communicated not only in time but also at plural, being given, as gift, on the measure of them who are imparted with it, and bringing with it, according to eth worthiness of them who receive it, more or less, the deifying shininess.

90. Isaias called these works as seven, for at Jews seven means many. "It will be raised, he says, a staff form the root of Jesse and a flower will bud up out of it; and seven ghosts will rest upon Him: the ghost of the wisdom, the ghost of the understanding, the ghost of the knowledge, the ghost of the right-faithfulness, the ghost of the advice, the ghost of the strength, and the ghost of the fear" (Isa. 11: 2-3). They who cogitate as the heretics do, they will insanely affirm that these sevens ghosts are created. I have enough combated these ones in the *Antirrhetics* composed, in detail, against them[813]. But, also Gregory the Theologian, by mentioning these godlike works of the Ghost, he says that Isaias liked to call the works of the Ghost as ghosts[814]. Besides, himself being the greatest voice amongst prophets, he limpidly showed not only the difference between these godlike works and the godlike being, by using the number, but he also showed them as uncreated, by saying that they are resting themselves. This is for, resting is characteristic to a higher dignity. So, what could be they creatures like, they whoa re resting upon the Lord's body which He has taken it from us?

91. Our Lord Jesus Christ, according to Luke, He was casting the devils out with the finger of God (Lk. 11: 20), and,

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[812] Namely before the creation of the angels, whoa re "pure minds", beings who are unknown with the senses, but who can be known only with the mind or with the understanding. Saint Basil the Great, *About the Holy Ghost* 13: 49; G.P. 32: 156 D – 157 A. The ages are "intelligible creatures", for they cannot be perceived with the senses.

[813] From here we can see that these heads were written by Saint Gregory Palamas after his *Antirrhetics* which he wrote against Akindynos, namely staring around the year 1345.

[814] Saitn Gregory the Theologian, *Word no. 4 at Pentecost* 3; G.P. 36: 432 C.

according to Matthew, into the Ghost of God (Mt. 12: 28). And Basil the Great says that the finger of God is one of the works of the Ghost. So, if one of them is the Holy Ghost, without any doubt, the others too are alike, as the same one taught us. But that doesn't mean that there are many gods, or many Ghosts. This is for, these ones are going-outs, are showings, and are natural works of One and the Sane Ghost. Through each of them, it is One Him Who works. Therefore, the strayed ones, by calling those ones as creatures, they lower the godlike Ghost, in a sevenfold manner, to the level of creature. Let them be ashamed for seven times. This is for, another prophet speaking about these ones, he says that they are eyes of the Lord, which look all over the earth (Zah. 4: 18). And he who writes in the Apocalypse, he says: "Grace and peace from God and from seven ghosts, which are before the throne of God and from Christ" (Apoc. 5: 4-5). He clearly presents here, to the believers, that those ones are the Holy Ghost.

92. God the Father, by heralding in advance, to Micah the Prophet, the birth according to the body of That One Who is the Only Begotten Son, and by wanting to show the lack-of-beginning of His godhead, he says that His going-outs are from the beginning of the days of the time (5: 1). These going-outs were interpreted by the godlike fathers as works and power of the Father and of the Son and of the Holy Ghost, unlike those who strive themselves to cogitate and to argue the opinions of them who are strayed in their faith and who say about those that they are created. But let them finally take heed and tell us who is "The One from the beginning"? Who is Him Whom said says to: "From ever and forever You are" (Ps. 89: 2[815])? And let them wisely understand, if they want to, that God, by saying through the prophet that those going-outs have been since the beginning, He didn't say, by any means, that those have been created. Basil, the speaker-about-God, he didn't say either that those have been created, but he said that they were the works of God from before building the intelligible world, and from before ages[816]. This is for, only God has been worker and

[815] In KJB we have: Ps. 90: 2: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."; in ROB we have: Ps. 89: 2: "Before the mountains were made and the earth and the world were was built, from ever and for ever You are." (E. l. t.'s n.)

[816] Saint Basil the Great, *About the Holy Ghost* 19; G.P. 32, *quoted column*.

almighty from ever, as One having power and works, from before eternity.

93. But the chiefs of the opposite opinion, by obviously opposing themselves to the saints, they say that there is only one uncreated reality: the godlike nature, and everything that differs from the godlike nature, in any way, it is a created reality. By saying that, they affirm that the Father and the Son and the Holy Ghost are creatures too. This is for, one is too the work of the Three Ones. And That One Whose work is created, That One also cannot be uncreated. That's why, not the work of God, but what the work of God makes and its result is creature. That's why, the godlike Damascene taught us that that work that differs from the godlike nature it is the existential motion, namely natural. Once it is characteristic to the godlike work to made something, says the godlike Cyril, that work cannot be creature, except it was made by another work, and that one again by another work and so on endlessly; and the uncreated work will be searched for at the end.

94. The godlike being and work, by being present everywhere in an undivided manner, the work of God fits also within us who are created, for it is also divided in an unseparated manner, as the speakers-about God say, while the godlike nature remains, also according to them as totally undivided[817]. That's why Saint John Chrysostom too, after he says about the droplet of the grace that it has filled up everything with knowledge, that through that droplet of the grace were done the wonders and were untied the sins, also the fact that this droplet is uncreated, and he hurries himself up to say that that droplet of the grace is work and it is not being. Later on, he also shows the difference between the godlike work and the godlike being and the Hypostasis of the Ghost, by writing: "I say that that is a part of the work, for the Comforter does not divide Himself. So, the godlike grace and the work they match within each of us, for it is divided undividedly. But the being of God, by being in itself totally undivided, how could it match within anything amongst the created realities?"[818].

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[817] The godlike work is divided undividedly, as the voice of him who speaks is in them who listen to him, for he remains undivided while he is present in everyone who listen to him, through his voice, or through his power. He doesn't divide himself, but those ones, by being many, they receive him in their quality as many.

[818] Saint John Chrysostom, *Homily no. 14 at John*; G.P. 59: 91-92. The Comforter as Person, He is even in the smallest droplet of the grace. And it is about a small droplet, because only

95. There are three things into God: the being, the work, and the godlike Hypostases of the Trinity. They whoa re found worthy to be united with God, by becoming a Ghost with Him (as the Great Paul says: "He who attached himself to the Lord, he will be a Ghost with Him" (1 Cor. 6: 17)), as it was shown before, they are not united according to the being. This is because, all the speakers-about God confess that God cannot be shared according to His being. And the union according to Hypostasis is characteristic only to the Word God-the Man. The conclusion is, therefore, that they who are found worthy to be united with God, they are united according to the work. So, the Ghost Whom one who attached himself to God he will be one with God through, it is and it is called as the uncreated work of the Ghost, but not as Being of God, even if this is disliked by them who oppose us. This is for, also through the prophet God foretold not that "I will pour My Ghost", but that "out of My Ghost" over the believers (Joel 3: 1)[819].

96. By the benevolence of God, he says, were moving Moses and David and all of them whom the godlike work was dwelling within, through the rejection of the bodily features, and they became living images of Christ and rather one with Him according to the grace than being only alike to Him. This is for, one is that one cleanness from Christ and from within saints, and the glory of the Lord shined over us (Ps. 89: 17[820]), says the all-godlike singer. This is for, the ghost-bearer souls, as the Great Basil says, by being those souls illuminated by the Ghost, they become themselves spiritual, and the spread the grace within others. From here come: the knowing of the future

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that much can be received by him whom the grace comes within. Saint John Chrysostom, by speaking about the Ghost as Person and about His being, he says that the Ghost as Person fits within each human being through his droplet of grace, but His being remains non-comprised.

[819] If the Ghost had been united with us according to His Being, we would have had a common being with Him. If He had been united with us according to His Hypostasis, our person would have been one with His Person. Or, His Person would have become our person, as within Christ the Person of the Word had become the Person of the human nature. So, the Ghost unites Himself with us by work. But Himself as Person is not less united with our person through His work. We impropriate His work and He impropriates ours. We meet one another in the common but non-confounded divine-human (theandric) work.

[820] In KJB we have: Ps. 90: 17: "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."; in ROB we have: Ps. 89: 17: "And may the light of the Lord our God be over us and straighten the things of our hands." (E. l. t.'s n.)

things, the understanding of the mysteries, the penetration into the hidden realities, the sharing of the gifts, the heavenly living, the singing with the angels, the ceaseless gladness, the dwelling of God within us, the likeness to God and, the highest amongst all the desired things: the transformation into god[821].

97. The angels surpass the people through this grace and shininess and through their union with God. That's why the understanding powers and the serving ghosts are second type lights, servants of the light from above and, as second type lights, they are reflections of the first light. The angel is the first luminous nature second to the first light, and the angels reflects that first light. The angel is the second light, an irradiation or an impartation with the first lights[822]. And by moving in a circle, the deified minds are united with the without-beginning and without-end rays of the beautiful and of the good[823]. This is for, God Himself is light to the worthy ones, and He is not something else to them[824]. And what the sun is to the sensitive realities, like that is God to the intelligible realities[825]. He is the first and culminant light, which

[821] The Holy Ghost, by becoming a Subject within our subject, and His works by becoming our works, we will know the hidden and future mysteries and we will become gods by grace.

[822] "The first luminous nature after the first one". This means that God is the luminous nature by excellence. "God is light and there is no darkness in Him" (1 Jn. 1: 5). God can be fully known in His endless richness and He knows all the things He made and are made. The angels are the second luminous nature. The man is luminous nature too, but the man can become fully luminous only through the dwelling of God within him. The man is the conscience about himself and about all realities, but only partially. The angel reflects God in his light. The man, at his turn, he too reflects God. The angel is an "irradiation", a "flowing" out of God, and the man is likewise, to a smaller degree. And the man reached his accomplishment only into the light he receives from God, after, by creation, the man was imparted with his natural light from God. This isn't though, Neoplatonist, but it is an interpersonal relation. The angel is created as purely-mental subject, purely-understanding, and the man too, he is understanding, but the man has also a sensitive side in himself. But both the angel and the man are created as subjects, in order they to be imparted in relation with the godlike Subject with the whole His light and life. The irradiation is the way God enters the interpersonal relation with His creatures.

[823] The "deified minds", or the angels, they are moving in a circle around the prime light in order they to be shared with That Light increasingly more. This is for, by moving themselves in a circle, the get closer to God from all directions, in all regards.

[824] Out of God there irradiates only light, only the conscience about themselves, to those subjects who are destined to last forever and to ceaselessly advance into light, into the knowledge about themselves, about God, and about all the other subjects and objects.

[825] But, while the sun belongs to the sensitive realities, God is beyond not only to the sensitive realities but even to the intelligible realities. God is transcendent to the intelligible realities as well. God cannot be known either through the work of the mind, or through the natural

illuminates the whole rational nature. But if, says Saint John Chrysostom, you hear the prophet saying: "I saw the Lord sitting on the throne" (Isa. 6: 1), do not reckon that he saw the being of the Lord, but he saw His descent, and he saw that in a more overshadowed manner than the powers from above see it.

98. The whole nature is as far and as strange as possible to the godlike being. This is because, if God is nature, the others won't be nature, as if each one among the others is nature, God won't be nature. Likewise, God won't be existence, if the others are existence: but if He is existent, the others aren't existent[826]. You cogitate alike also about wisdom, about kindness, about all the realities form around God, and about God, and you will theologize well and in accordance with the saints. But God is and He is said as the nature of all existing realities, for all of them are imparted with Him and they subsist through the impartation with Him; *but this doesn't mean that through the impartation with His nature, God forbid that, but through the impartation with his work*. In this sense God is also the existence of the existing realities, and He is the shape in shapes, as origin of the shapes[827], and the wisdom of the wise

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understanding, but He can be known only through His work, namely through His light, that becomes characteristic to angels and people.

[826] God is so unlike everything else that, if those ones are called as nature, He must not be called as nature. God exceeds the nature, or only God is true nature. Likewise in the case of the existence. God cannot be called as existence, if those ones are reckoned as existence, or, vice versa, if God is reckoned as existent, those ones must not be reckoned as existent. God exceeds the existence, or, He alone is the true existence. How precarious is our existence and the existence of anything else, even in our experience! Sometimes it seems to us like a dream. We often ask if our existence really exist. But surely, God will be the ultimate basis of their existence, even if He is inaccessible to our experience.

[827] "The shape in shapes, as origin of the shapes" (ειδος εν ειδεσις ως ειδεάρχης). In God are given, in a virtual manner, all the shapes, in their ultimate beauty which all our shapes tend towards. They are given as principle or a in their virtual origin and as in the final target of all the shapes. In God are prefigured all the shapes. That's why in God is prefigured the whole beauty. All the shapes, all the beauties are unfoldings of the shapes and of the beauties comprised within Him in a virtual manner, following to be concentrated in Him, according to their effort, and helped by Him, in a supreme harmony. That beauty that concentrates within itself all the beauties, the "shape" that concentrates within itself all the shapes, it is the richest, and the deepest, and the most expressive, and it is more comprising than all the shapes and beauties unfolded out of it. In Him there is the beauty of maximum discretion and grace, beyond any exhibitionism and theatricality. (the Romanian "formosus" it comes from "forma" (shape)).

ones[828] and, simply, all to everyone. In the same time, He is not nature because of being Him above all nature, and He doesn't' exist, because of being Him above all existing realities; and He doesn't exist and He is shapeless, because of being Him above shape. Therefore, how will us reach close to God? BY getting close to His being? But none among the created realities has, and none of them will ever have any impartation with or any closeness to the supreme nature. So, if one has reached close to God, that one surely will have come close to God's work. But how? As one who is imparted with that work in a natural manner? But this work is natural to all creatures. Consequently, through the natural powers, one reaches close to or far from God. And only the rational beings have a free will. Therefore, only the rational being from among all the other beings, they reach close to or far from God, by getting close or far through their virtue or evilness. So, only these ones are and are able to happiness or unhappiness[829]. But let's believe that we will achieve the happiness.

99. By comparing a creature to another, we say that one is near to God by nature, while another is stranger. Near to God are born the intelligible beings, which are known only with the mind. And totally strangers are those who fall under the senses. And among the last ones, even are farer those which are totally inanimate and motionless. So, by being compared to one another, the creatures are reckoned either close to God by nature or stranger[830]. But they, through them, according to the nature, all of them are stranger to God. Even more than that, one cannot even tell how far from God is the intelligible nature and how far are the works of the senses and the realities from under the senses, from the intelligible realities[831]. So, because

[828] If God's wisdom is spring within the wise ones, any deviation from the harmonious wisdom it means our falling off God as center, as means, even if that means slipping from Him even with a part of our being.

[829] Through our free will, we get close to and we get far from God, for He is too having a free will and being a Person. The persons achieve the closeness with one another through a free bilateral openness. We are having here another dimension of the existence. And on that it depends the happiness or the unhappiness of the created persons, limited in themselves, but aspiring to infinity.

[830] There are diverse dimensions of the existence. The highest one is that of the godlike nature. Those existences which receive the light of the godlike nature, they increase in conscience so that reach near to the godlike existence.

[831] Only when compared to one another, some natures are reckoned as closer to God, while others are farer. Looked in themselves, all of them are far from God. Even more than that, one

of being, by nature, so far from God, woe to us, if we do not make ourselves as close to Him by our good deeds and by our good behaviors, which spring out of a good decision[832].

100. The common and deified voice of the godlike speeches about God, namely the bearer-of-God Damascene, he says in the second one of his theological heads: "He who wants to speak or to hear something about God, he must limpidly know that neither all the aspects are unspeakable, nor all of them are to be spoken, either belonging to theology or to oikonomia; neither all of them are to be known, nor all of them are to be unknown. We know that they are above-word also those which we want to speak about from among the godlike realities, given the fact that they belong to a Word Who exceeds all realities. This is for, they aren't outside the word by some diminution of them, but they are outside our word which we have within us and which we utter to others' hearing. This is because, neither the uttered word could explain those realities, nor the inside word could reach them, no matter how hard it tries. So, we must not allow ourselves to speak about God form ourselves, but let's turn ourselves towards them who speak into Ghost about those of the Ghost; and we will speak if our opposants ask us for a word"[833].

101. They say that on the doors of Plato's school was written that no one must enter there if that one didn't know

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cannot tell how far the intelligible natures are from God and how far are the works of the senses and the sensitive realities from the intelligible realities. There is an infinite distance between the existence of the intelligible realities - but created realities - and God, and there might be also an infinite distance between the existence of the sensitive realities and their feeling and the intelligible realities. The distance between them remains an impenetrable mystery to us. One cannot say anything about it. What could we say, for instance, about the distance between us and the animals? But, from another point of view, the intelligible realities are near to the sensitive realities by conscience, and the sensitive realities, without they realizing it, are near to the understanding realities, through the necessity they represent to those ones, in order those to enrich themselves in knowledge. Likewise, God is near to all the realities created by His as Creator and Upholder of theirs, and the created realities – especially the conscious ones – are near to God, by the need their feel or they have for Him.

[832] Our good deeds produce our closest to God dimension; by our will our good deeds place us in accord with His will.

[833] "Belong to the word in sense of surpassing (χαθ υπερέχοντα λόγον)". The unspoken do not belongs to a sphere where the word is missing, for those realities aren't bellow word. But they belong to a sphere which is matches by a word that is above our words. Those ones aren't irrational, but they belong to a rationality that includes our rationality and it exceeds it too. In a way, we can combine the words in such a manner, when we want to express those realities, so that to accomplish an expression that is above-expression.

geometry. But he doesn't know geometry at all, he who is unable to cogitate and speak about the undivided and about the divided realities. This is because, there cannot be an edge without something being limited; it is impossible. And the geometry speaks almost only about edges, which are determined and which are shown without the realities bordered by them, sometimes even as standing by themselves. The mind divides the undivided realities. And who he hasn't learnt yet to divide with his mind, the body form the surrounding realities, how could he want to hear about a nature as such, a nature that not only is separated from its natural aspects, while being into them, but it neither can be without those? How it could that want to hear about wholes as wholes, which are in parts, because only by mind and by word those ones are separated, and they are cogitated before the many, because of not being able to exist, to the true rationality, without the many? How it could want to hear about the intelligible and understandable realities?[834] How it could want to hear them who say that each of us has mind and understanding and that each of our cogitations is mind? Won't that laugh at us and won't that shout out blaming us because of saying that each man has two and several minds? And he who is unable to stand such affirmation that there are realities which are unseparated but still different, how could him speak or hear something like that about God? This is for, at God, there are and they are said many unions and differences, according to the speakers-about-God. By hearing us speaking in agreement with the saints, about a union in a difference, and that something belonging to God is non-comprisable, but something else can match in, but God is One, the Same One being non-comprised according to His being, but matched in by creatures according to His godlike works, namely according to His will from before ages, regarding us, according to His Providence from before ages, for us, according to His wisdom before ages, regarding us, and, so we say like the godlike Maximos said, according to His limitless wisdom and kindness; when hearing these from us, our opposants, as we are forced to tell these, they and the people like them, they blame us that we speak about several gods and about several uncreated things, and so we make God as

[834] Those who understand cannot be separated with the mind form those which are understood by them, or which are cogitated by them. All of them are distinct and unseparated.

composed. They do not know that God divides Himself undividedly, and that God is united in difference; and this doesn't bring into God either multiplication or composition.

102. The great Paul, the mouth of Christ, the vessel of the choice (Acts 9: 15), the all-enlightened bearer of the godlike name, he says that "the unseen realities of God from the foundation of the worlds, by being understood out of creatures, are seen His eternal power and godhood" (Rom. 1: 20). It is the being of God that is seen, by being understood out of creatures? Not at all. Only the insanity of the strayed ones – and before them the madness of Eunomius – write that out of creatures one doesn't understand anything else but the being of God. But the godlike apostle is far from affirming such things. This is for, by teaching before that what is known about God it is shown (Rom. 1: 19) and by showing that there is something else that is above what we know about God Whom he unveiled to all of them who have mind, he later added: "For the unsee realties of God from the foundation of the world, they are seen by being understood out of creatures". And what we can know about God, you can find out from the bearer-of-God fathers, who present the things like this: something belonging to God is unknown; that is His being; and something else is know; these ones are all the realities from around His being, or His kindness, and His wisdom, and His power, and His godhood, and His glory. These ones are called by Paul also as unseen, but being understood out of creatures. And if these which can be understood out of creatures, are around the being of God, how could they be creatures too?[835] Consequently, the work of God understood out of creatures it is, on one hand uncreated, and on the other hand it is not being, because of not being presented only at singular, but at plural too.

103. The creatures show the wisdom, the skillfulness, and the power, but they do not show the being, says Basil the Great, speaking against Eunomius who was saying that out of creatures it is shown the being of God[836]. Consequently, the work of God that can be understood out of creatures, it is, on one side uncreated, and on the other side it isn't a being. And

[835] This chapter is taken by Palamas from his work *About the Godlike Union and Difference* (Ed. Hristou, vol. II, pp. 74-75).
[836] Saint Basil the Great, *Against Eunomius*, 2; G.P. 29: 748 B.

they who say that the godlike work doesn't differ at all from the godlike being, they obviously are Eunomians.

104. Rightly it is said, therefore, in the *Antirrhetics* written by that brother[837], who cogitates at the brotherly things, that by understanding the beauty and the greatness of the wonders from the creation, and by achieving other and other meanings regarding God, and by interpreting each of these meanings that are born within us, we can use diverse names[838]. This is for, out of the greatness and the beauty of the creatures, it is contemplated, by resemblance, the Creator, and, from them we call as Maker their Builder (this is for, it is possible to Him who has the power, to materialize His will) and righteous judge and impartial. But, also the word "God" we have learnt to respect it from His seer work. So, neither through this word, by teaching about a certain partial work of the godlike nature, we do not cogitate at the godlike being[839].

105. Dionysus the Areopagite, the highest among the speakers-about-God, second only to the godlike apostles, after he clarified the difference regarding the Hypostases of God, he said: "The benefactor going-out is a godlike distinction, the godlike unity multiplying on itself in an above-unity manner, through kindness"[840]. And a little further: "The benefactor going-outs of the godlike spring, we say about them that they are godlike distinction. This is for, by giving to all existing realities, as a gift, and by overpouring the impartations of all goods, it distinguishes itself as being united and it multiplies itself unitarily without exiting The One"[841]. And a lither further: "These common and united distinctions of the entire godhead, or the benefactor going-outs, we are going to try to extoll them as much as possible". He limpidly shows that there is at God another difference too, and not only that regarding the Hypostases. This difference other than hypostatical, he calls it as the difference of the godhead. This is for, the difference regarding the hypostases it isn't the difference of the godhead. He says that God is multiplying Himself also through the

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[837] Saint Gregory of Nyssa, *Against Eunomius* 2; G.P. 29: 748 AB.

[838] We have added here this phrase, instead of the original *with diverse name*, for it seemed to us as not making sense. (E. l. t.'s n.)

[839] Θεος comes from θεάομαι – I look. The name God is, therefore, also the name of a work of God. We have no name for the godlike being.

[840] Dionysus the Areopagite, *About the Godlike Names* 2; G.P. 3: 641 D – 644 D.

[841] *Ibid*.

godlike going-outs and works. And now he is calling that as going-outs, while, on another occasion, he says: "The godhead doesn't multiply itself, God forbid that" and "God doesn't multiply Himself, for God is in Trinity, but He is not tripled". He also shows the uncreated character of these going-outs and works. This is for, he called them as godlike, and he said that they are differences of the entire godhead. He also said that itself the godlike spring is being multiplied by these going-outs and works, by not receiving anything from outside. And he even promised to extoll these features, adding: "as much as possible". By this, the highest among the extollers of God presented those, to us, as above all-glorification.

106. The same speaker-about-God, saying that the benefactor going-out is a godlike distinction, he adds: "This is for, the last impartations are united in the godlike distinction". He has called here as impartation, all together the going-outs and the works of God. But he added that those cannot be framed within world, in order somebody not to reckon that those ones are the results of the work, as, for instance, the being of each existence, or the sensitive life within the living ones, or the rationality and the mind into the rational and understanding ones. This is because, how could be these ones into God and not-framed into creation, once they are created? Or, how could be creatures the going-outs and the impartations of this kind, of God, which are non-framed into world, once the non-framed impartation is, in a natural manner, in Him Who imparts, as the light shows that to us?[842]

107. A little further, this great (Dionysus) extolls the going-outs and the works of this kind, of God, with other names appropriate to God, by calling them as impartations and Self-impartations. And he even shows them, in several parts of his writings, as being above-the-existing realities (above-creatures) and as being prime models (paradigms) of the existing realities, as existing from before into God, in an above-being unity. So, how could these be creatures? In the following he adds to teach us also what these paradigms are: "We say that are paradigms the existence-making rationalities of the things, which preexisted into God unitarily, and which are called by theology

[842] This chapter is taken by Palamas from his work *About Union and Difference* 11 (At P. Hristou, quoted edition, vol. II, p. 77). It is a work Palamas wrote against Barlaam and Akindynos. Dionysus the Areopagite, *About the Godlike Names*; G.P. 3: 641 D – 644 A.

as predefinitions and godlike and good wills, definitory and makers of the things. According to them, He predefined and brought to existence all the things"[843]. How could therefore be created, the godlike predefinitions and wills which are maker-of-the-things? How could that not be obvious as lowering the being of God on the level of creature, because of being these going-outs and works reckoned as created? This is for the godlike will, and these godlike impartations and gifts of the kindness that is the cause of all realities, they are not but the of-being-maker work, of-wisdom-maker work, and simply the maker and upholder work of all created realities.

108. The impartation of the self-existence is no longer imparted, at its turn, by anything, as the great Dionysus says too. And the other impartations, for they are impartation which the creatures are being produce through, and which the creatures take their beginning from, those impartations aren't either imparted with anything; this is because neither the Providence is imparted with Providence, neither the life is imparted with life. But because they have the existence, we can say that they are imparted with the existence itself, given the fact that without existence they could not exist, neither they could be imparted, as it is the case too, of the prescience without science. That's why, as self-impartation, they are not at all created. And also due to that, according to Saint Maximos the Confessor, they have never started to exist; and they are contemplated as existentially being around God; and there was no moment they didn't existed on[844]. But the opposants, by

[843] The "predefinitions" (προορισμοί) of the existences into God it is a term belonging to Dionysus the Areopagite. That term doesn't mean the predestination of the modes which the existences will behave into, but only the pre-contours, or the pre-limitations by which they distinguish from one another, or the virtual forms of their existence into God. Even their evolution is prefigured into God, but it is not predetermined. This is because, the rational beings can move themselves freely in the frame of their rationalities of predefinitions. This is for, the changes in good or in bad produced or caused by themselves, those do not change their rationalities themselves, but they change only their modes, as Says Saint Maximos the Confessor. The devil remains, according to its rationality, an angel, and it only has become, according to its mode, freely, a demon. These "pre-definitions", as also the "pre-forms" from the head no. 78, they do not have the meaning of some ready-made definitions, which are existing from before into God, but they are the meaning of some definitions or contours of the creatures, given in a virtual manner, in the creator thinking and power of God. One can say that in each work which God works through, in somebody or in something, there is a dynamic form helping that humanin being to define herself/himself. The quote is from Dionysus the Areopagite, *About the Godlike Names* 5: 8; G.P. 3: 824 C.

[844] *Gnostic Heads* 1: 48; G.P. XC 1100 D.

reckoning, without piousness, the life itself, the kindness itself, and the realities alike, because of being imparted with the common name of the existing realities, the opposers cannot see that, though they are called as existences, they are above-existences, as the Great Dionysus says. The opposants, by placing the self-impartations on the same level with the creatures, they could easily reckon the Holy Ghost as created too, once the Great Basil says that the Holy Ghost too is imparted with the worthy of God names.

109. And if somebody said that only the self-existence is impartation, because of being the only one not receiving anything through impartation but it lets itself to be imparted, for the other realities receive, through impartation, from it, let that someone know that he wouldn't cogitate wisely at all, about the other impartations. This is because, the living creatures, of the holy ones, or the good ones, we do not say that they live and they are sanctified and improved for the fact that they are and that they are imparted with the self-existence, but for the fact that they are imparted with the self-life, with the self-holiness, and with the self-kindness. And the self-kindness, and the others alike, it doesn't become self-life by being imparted with another self-life. That's why, at its turn, for it is self-life, it is from among those which are given through impartation, and not from among those which received through impartation. And what is not receives through impartation but it is given through impartation, but it makes alive the living ones, how could that be a creature? And the situation is the same regarding the other impartations.

110. Arguments for our words are provided also by Saint Maximos the Confessor, who reckons these going-outs of God as the Providence that produces all realities. He writes in his scholia: "The creator providences and goods, namely those of being, of life, and of maker wisdom, they are common to the Oneness in Three Hypostasis"[845]. So, by saying that they are many and diverse, he showed that they aren't beings of God, for the being of God is One and totally unimparted. And by saying that they are common to the Oneness differentiated in Three Hypostasis, he showed us that those aren't either the Son or the Holy Ghost. This is because, none of These Ones is the work common to the Tree Ones. Finally, by saying about those that

[845] *Scholia* at *About the Godlike Names* II: 5; G.P. 4: 221 AB.

they are providences and goods, but they are creator too, he showed them as uncreated; consequently, they would have existed through another creator power and that one would have been created too, by another power, and so on. He who did that, he would throw himself towards the ultimate insanity, without advancing towards infinite[846]. Therefore, the going-outs and the works of God are uncreated, but none of them is either being or hypostasis.

111. The creator and the organizer of the entire world, by giving the world a much-diverse countenance, through the unmatched overwhelming of His kindness, He wanted some of them only to exist, and other to also have life in addition to their existence; and from among these He wanted some of them to be imparted with the understanding life. And He wanted some of them to have their life combined of both these two. Those ones which have taken rational and understanding life from Him, He wanted them that, through their willing tendency towards Him, they to reach the union with Him, and thus to live in a godlike and above-nature manner, in order they to be found worthy of the deifying grace and work. This is for, His will is creator for them who are (creatures), either they have been brought out of inexistence, or they are also improved. And this is, in a diverse manner. This is for, this diversity of the godlike will regarding the things, the one providence and kindness, namely the God's turning, by Hid kindness, towards the lower realities, it is reckoned by the wise-speakers-about-God as being several providences and types of kindness, which are divided and become diverse, in an undivided manner, in the divided realities. Thus, one of them is called as the fore-knower power of God; another is called as the creator and upholder power of God. From among these ones, again, according to the Great Dionysus, some of them are of-being-creator powers, other of life, and other of-wisdom-makers. But each of those is common to the Father and to the Son and to the Holy Ghost. And through each of them, that good and godlike will of God, regarding us, of the Father and of the Son and of the Holy Ghost, it is work and power of being and of-wisdom-maker[847]. He also called these as unframed and undiminished

[846] This head is taken from the mentioned work written by Palamas (Ed. Hristou, quoted tome, pp. 78-79).

[847] So, the Father and the Son and the Holy Ghost They are as Persons in each work of Theirs.

impartations, thus elevating them above all realities and, in the same time, teaching us that they dwell, in a natural manner, in Him Who gives those, as a gift.

112. Like the sun by giving without diminishing itself[848], warmth and light, to them who are imparted with it, the sun has these wonderful natural and existential works in itself, likewise, the godlike gifts, by being, without diminution, into Him Who spreads them out, they are natural and existential works of His, consequently they are uncreated too. There doesn't remain any trace of sunlight while the sun is under the earth and when the sun leaves the things from on earth, and it is impossible to somebody to enjoy the sunray without joining himself with that ray and without uniting himself, through that ray, with the sun itself, which the light starts from. And the warmth coming from the sun and all the other things coming from the sun and which help to the birth and to the growth of the sensitive realities and to the diverse multiplication of their juices and features, they will be missed by these ones if they do not have, through ray, the union with the sun. Likewise, as this obscure icon of the sensitive realities shows us, only those who encounter that above-nature-and-all-godlike-light, only them are imparted with the deifier grace and through the grace they are united with God. All the others are the results (the effects) of the creator work. These ones are brought to existence out of the inexistence, namely as a gift, but they aren't illuminated by grace, which is another name of the shininess of God[849].

113. This godlike shininess and work of God, which those imparted with it are deified through, it is a certain godlike grace, but it is not the nature of God. Not because that is absent in them who are given as a gift, with grace, according to the insane gossip of the opposants, for the nature of God is present everywhere. But as one that isn't impartable, not existing anything that could be imparted with it, as it has been demonstrated before. Besides, also the godlike work and the grace of the Ghost being present everywhere, and not being separated form That One, them who due to their uncleanness

[848] So, Palamas rejects, anticipatedly, the accusation brought him nowadays (quoted from Istina Review) of Neoplatonism, by stressing out that God doesn't diminish Himself by irradiating out of Himself, the work of the grace, or the godlike light.

[849] They who are united with the grace as work irradiating out of God, they are united with God Himself as Person. But some of them are like those who no longer see the sun and who no longer receive the warmth from the sun, and so they remain simply created and preserved.

are incapable to be imparted with, those are unimpartable to them, like they would be absent. This is because somebody says that "like the imprinting of the images aren't done on all substances, but only on those having a certain tenderness and transparency, likewise, the work of the Ghost doesn't show itself in all the souls, but only within those souls who have nothing cunning (winding) and twisted within themselves". And again: "The Holy Ghost is present to everyone. But them who have cleaned themselves of passions, it is shown His power, while them who have their mastery part disturbed by the stains of the sin, He is not shown them yet".

114. The sunlight is unseparated from the ray and the warmth given by it, as a gift. But the light isn't imparted to them who have not eyes, despite they are touched by that ray, those ones receive only that warmth from the ray. This is because, it is impossible to them who lack their eyes, to reach the knowledge of the light. Likewise, and even much stronger so, no one amongst them who enjoy the godlike shininess can be imparted with the being of our Creator. This is because there is no creature able to receive the being of our Creator.

115. Together-witness that the work give as impartation isn't either created or the being of God, it is to us John, the Baptizer of our Lord, together with Jon, the most beloved disciple of our Lord, as also John Chrysostom. One of them by telling us the story and writing; the forerunner and Baptizer of Christ saying that to Christ the Ghost wasn't given with measure (Jn. 3: 34); and the Golden Speaker explaining and writing that the Ghost means here the work: "This is for, all of us take the work of the Ghost with measure, but That One had the whole work unmeasured and whole. And if the work of That One is unmeasured, all the more will be His being". So, by calling the work as Ghost, better said Himself the Ghost of God, as the Baptizer did, and by saying that this work is unmeasured, he showed it as uncreated. And by saying that we receive it with measure, he showed the difference between the uncreated work and the uncreated being. This is because, no one ever received the godlike being. But you cannot either tell that all of them together, because that will mean that each of them receives it in a divided manner, according to his cleanness. This is because, by going further on, father John Chrysostom whose also another difference between the uncreated being and the uncreated work, by saying that: "And if

the work of the Ghost is unmeasured, all the more will be so His being"[850].

116. If, according to the insanities of our opposants and of them who think alike to them, the work, and the doing that belong to the work, they do not differ at all from the godlike being, they won't differ, at all, either the giving-of-birth from the proceeding, which belong to the being. And if making doesn't differ from giving birth or from proceeding, neither the creatures will differ, at all, from the Born One and from the Proceeded One. And if is had been so, according to our opposants, The Son of God and the Holy Ghost wouldn't have been different, in anything, from creatures. And all the creatures born and proceeded by God-and-the Father, and every creature, they will be dame gods; and so, God would have been placed on the creatures' level. That's why the godlike Cyril, by showing the difference between the being and the work of God, he says: "giving birth is proper to the godlike nature; and doing is proper to the godlike work". And later on, he adds, saying clearly: "The nature and the work aren't one and the same thing"[851].

117. If the godlike being hadn't been different, at all, from the godlike work, neither would have been different, at all, the doing from the proceeding. But God-and-the Father creates through the Son into the Holy Ghost. Consequently, he gives birth and he proceeds, according to the opinion of our opposants and of them who are alike, through the Son into the Ghost.

118. If the godlike being hadn't differed, at all, from the godlike work, it wouldn't have differed either from will. Consequently, the Only Begotten One out of the being of the Father, He would have been created by the will of God.

119. If the being of God hadn't been different, at all, from the godlike work, and the bearers-of-God confess that God has many works, as God ahs also many providences and creator goods, as it has been demonstrated above, then God would have had several beings too, and that hasn't been ever thought or said by them who belong to the Christian nation.

120. If the work of God hadn't differed, at all, from the godlike being, then they wouldn't had differed either from one another. Consequently, the will of God wouldn't have been

[850] Saint John Chrysostom, *Homily no. 30*: 2; G.P. LIX: 174.
[851] *Thesauruses*; G.P. LXXV: 3120.

different, at all, from His prescience. And then, either God wouldn't have known everything in advance, once He doesn't want all the realities which are being made, or he also would have wanted the evil ones, for He knows everything in advance. Consequently, the godlike prescience is different form the godlike will, and, therefore, each of those differs from the godlike being.

121. But if the godlike works hadn't been different from one another, then neither the creator work would have been different from the fore-knower work. So, for God started once to created, He also started to fore-know. And how still be God as non-fore-knowing everything from before ages?

122. If the creator work of God hadn't differed at all from the godlike prescience, then the creatures would have been in the same time with the prescience of God. They are without-beginning creatures, for God would have created them without beginning, once God also fore-knows without beginning and the fore-known realities are fore-known without beginning. But then, how could have been Him God, if His creature hadn't been brought to existence later than Him.

123. If the creator work hadn't been different at all, from the prescience of God, this work wouldn't have been submitted to God's will; neither would God have created by what He wanted, but He would have created by the fact that He had existed. But how could have been God Him who had created unwillingly?

124. God is Himself into Himself, for the Three godlike Hypostases are one into another, consubstantially and eternally, comprising one another in an unmixed manner. But God is also into the entire world and the entire world is into God, God as the One Who upholds the world, and the world as the one upheld by God. And all the realities are imparted with the work of upholding, but they aren't imparted with the being of God. That's why, the speakers-about-God say that the fact that God is present everywhere, it is a work of God.

125. They who were pleasant to God and who reached the target which they were made for, namely the deification (this is for, the father say that God made us for becoming partakers to His godhead, 2 Pt. 1: 4), they are into God, as The One Who deifies them. Therefore, they too are imparted with the godlike work, and the speakers-about-God say that the deification is a name of the godlike work.

126. That above-being and above-life nature, above God (as work) and above-good, if it had been above-good and above God[852], and so on, it is unspeakable and unthinkable, and totally impossible to contemplate, for the fact that it is above all realities and it is supra-unknown[853] and it is placed above those above-heavens minds, through a non-comprisable power, being always totally non-comprised and unspeakable[854]. This is because, there is no name called in this age and in the future age that could belong to it; there is not word into the soul or uttered in speaking, that to be appropriate to it; there is no touch or sensitive or intelligible impartation with it, neither is there any imagination able to ascend to it. That's why, the speakers-about-God reckon as closest to it, the most total nescience, by negations, which negate, through exceeding, all the existing or spoken realities[855]. Consequently, it is not allowed him who knows that truth that is above any truth, to call it either being, or nature, in a proper meaning. On the other hand, though, because that is the cause of all realities and all realities are around that and all realities are for that and that has all realities, un a borderless manner, within itself, from before, that must be called out of all realities, and not in a proper meaning, but in an improper meaning. So, that can be called as being and as nature. But in a proper meaning, it is called like that of-life-maker going-out and work of God. This is, according to the Great Dionysus, the theological meaning of the name *being*, as given to Him Who truly exists.

127. Somebody could find out the name as nature given also to the natural features, either regarding the created existences, or regarding God. Thus, he who was all-theologian among the two Gregorys, says somewhere in his poems: "This nature of my Master brings me happiness. This is because the giving is not necessarily one with the nature, but it is a feature of the Benefactor". One could say also about fire, that the fire

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[852] Above God in sense of exceeding. For that is God, but it is above what we think and what we experience as being God. Likewise, it is above what we think and experience as good.

[853] It is above our knowledge by negation, namely it is about what we think that we think, by renouncing to knowledge.

[854] From the quoted work of Palamas (Hristou, p. 93). Dionysus the Areopagite, *About the Godlike Names* II: 27; G.P. III: 645 B.

[855] All the existing or spoken realities, they must be negated through exceeding, when we think at God. Namely, they must be denied, by reckoning God not below them, but above them.

has the natural tendency to go upwards and to enter the viewer. But – as it seems to me – that isn't the nature of the fire, as neither is that the crossing through. The fire's nature is the spring of the motion. Consequently, the natural realities are called as nature too. Also, the Great Dionysus says so, in another place, by writing that the nature of the good is to bring to existence and to save, meaning by that, that this is a naturel feature of the good. Consequently, when you hear the fathers calling the being of God an unimpartable, you will understand that being that doesn't go out of itself and it doesn't unveil itself. But when you hear again that the fathers call the being of God and impartable, you will understand that that is about the going-out and the showing and the work that belong to God in a natural manner. And so, by honoring both affirmations, you will confess in accordance with the fathers.

128. Even the smallest part of the being, it has all the being's powers, like the spark too is bright and luminous and it differentiate and it burns them who come close to it, and it moves itself by nature, it ascends upwards, and it has, simply saying, all the features had by fire whose particle that spark is. Also, the droplet has all the features had by the water whose droplet is. Likewise, the shard of metal has all the features had by the metal which that shard has been taken out of. Consequently, if we had been imparted with the non-unveiled being of God, we either would have been imparted with the whole Hid being, or we would have been imparted with a little bit of God's being, we would have been almighty; and each among existences would have been almighty. But this is not had either by all of us together, nor it that had by the entire creation. This being abundantly shown by Paul, he confesses that even they who are partakers to the deifying gifts of the Ghost, they won't receive all the Ghost's gifts together. "But to one is given, he says, word of wisdom, to another word of knowledge, to another, again, something else, into the same Ghost" (1 Cor. 12: 8). And the father with a Golden Mouth, by rejecting in advance the straying of the opposants from now, he says: "Somebody has not everything, so that you won't reckon that the grace is nature". But let nobody reckon, if he has mind, the grace like created, despite the grace being different from the godlike nature. But again, let nobody fear that, by not understanding through grace the nature of God, he would reckon the grace as creature. The grace of the Ghost isn't

separated from the godlike nature, but the grace rather attracts them who are found worthy, to the union with the godlike Ghost[856].

129. The being has as many hypostases as the being is imparted with. This is for, as many candlesticks somebody light up from one candlestick, so many hypostases of the fire he will compose. So, if, according to our opposants, the being of God had let itself to be imparted, and even by everyone, it would mean that the being of God wouldn't have any longer been in Three Hypostases but in countless hypostases. But who doesn't know, amongst them who are nourished with the godlike dogmas, that this is the Messalians nonsense? This is because, according to Messalians, they who have reached the peak of the virtue, they are imparted with the being of God. Our opposants, by aspiring to surpass the blasphemy of the Messalians, they even argue that not only them who shine through virtues among people, but everyone is imparted with the godlike being. They argue that on the ground that the godlike nature is present everywhere. But Gregory the Great in theology, by toppling over the insane opinion of both those ones and these ones, he says: "Christ is called as such due to His godhead. This is for the godhead is the anointing of the humanity, and the godhead doesn't sanctify the humanity into Christ only through work, as into other anointed, but through the godhead entire presence of The One Who anoints". And the of-God-wise fathers, matching in thoughts to one another, they declared that Christ's godhead dwell within them who have been cleaned appropriately, but not according to the godhead's nature. Consequently, no one becomes partaker to God according to the being or according to some hypostasis. This is because, none of these is given towards impartation in any way, neither is any of them imparted, regardless how little, to anyone. That's why, through these, God isn't comprised into anybody and into anything, though He is, through them, present everywhere. But the common work and power of that nature in Three Hypostases, they are imparted in diverse manner and appropriately to them who are imparted with it. That's why it matches in, into them who are gifted with grace. This is for, the Holy Ghost – us to say alike to what Great Basil said – He

[856] Far from separating them from the godlike Ghost as Person, the grace even unites them, with the Ghost, for into grace there is the Ghost Himself, as in His manifestation.

doesn't impart Himself to the worthy one, in one measure, but He divides His work on the measure of eth faith. This is for, the Holy Ghost is simple in being but He is diverse in powers[857].

130. Being somebody imparted with something, it means being partaker to that which he is imparted with. And if he is not imparted with a part but with the whole, one can say, properly, that that one *has* that which he is imparted with; and not that that one is imparted with that. Therefore, the one who gives himself towards impartation, he will *impart himself*, if he who receives the impartation is imparted only with a part of the one who imparts himself. But the being of God is totally undividable, and therefore it is unimpartable. This is for the impartation is characteristic to the godlike work, it was said in many places, in his writings, by our father with a Golden Mouth. Consequently, the work is that which is given, towards impartation, to them who have been found worthy of the deifier grace. Listen, in this sense, again to the one who had a Golden Mouth, who teaches, as limpidly as possible, both aspects: that, on one hand, the work id that which is imparted undividedly, but not the unimpartable being, which the godlike works spring out of. This is for, by adding the evangelical word that "*out of His fullness we all have taken*" (Jn. 1: 16), he says: "if in the case of fire, where the one who is imparted, it is being and body, we both divide and do not divide the fire, all the more in the case of the work and even a work that comes out of the incorporeal being[858].

131. Being imparted with something according to the being, it necessarily means having in common the being of the one who gives himself to be imparted, and, in some regard, it means having the same being. But who has ever heard that our being and God's being are one, in a certain regard? This is especially for, Basile the Great says: "The works of God descend to us, but His being remains unapproachable"[859]. Therefore, it is impossible even to them who have been deified and even through the godlike grace, to be them imparted with the godlike being. But it is possible they to be imparted with the godlike work. And Gregory the speaker-about God, he says: "Tho this I am being led here, by the without-evening light of the truth, to

[857] *About the Holy Ghost* IX: 22; G.P. XXXII: 168 C.
[858] *Homily no. 14 at John* I; G.P. LIX: 91-92.
[859] *Epistle no. 234*, 1; G.P. XXXII, 969 AB.

see and to experience the shininess of God. And the shininess of our God is over us", according to the psalmist Prophet (Ps. 89: 17[860])[861]. "And one if the work of God and of the saints" as limpidly writes Maximos, who is counted among the saints[862]. And he even says that they are living images of Christ and they are rather one with Christ, by grace, than being only likenesses of His.

132. God is Himself into Himself, the Three godlike Hypostases having on Themselves and surrounding on Themselves and to One Another, in a natural manner, entirely, eternally, without going-out, but also in an unmixed and well-organized manner, so that They have also a sole work, and that cannot be found at any creature. This is because, at the creatures belonging to the same species, their work is of the same sort, but because each hypostasis works by himself, he also has his own work. But at the Three godlike and all-worshipped Hypostases it is not likewise. Truly, at Them, there is only one and the same work. This is for, one is the movement of the godlike will, starting from the beginner cause, that is the Father, and advancing through the Son, and being shown into the Holy Ghost. This can be seen in the results of that work. This is for, from here one can know the whole natural work of God. This is because, we do not see each Hypostasis, namely the Father and the Son and the Holy Ghost, to have each one an own result of His work, like each swallow make its own nest, of the same kind, or like each page is written by another writer, though using the same letters. And the whole creation is a sole thing of the Three Ones[863]. And we have been taught by the

[860] In KJB we have: Ps. 90: 17: "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."; in ROB we have: Ps. 89: 19: "And may the light of our Lord God be upon us and straighten the things of our hands." (E. l. t.'s n.)

[861] Saint Gregory the New Theologian, *Word no. 38*, II; G.P. XXXVI: 324 A.

[862] *Opusc. Theol. Et polem.*; G.P. XIC: 33 C.

[863] The work spring out of being, but the being is hypostatized in The Three Persons. So, These Persons work through the work of the same being, through Their common work. In each work that comes within us, the Three Persons some within us too. They elevate us, Thei better us up, and They gladden us up through that joy that They have in common. That's why Their work is always a work of the love, a work having in its this communion of the love. That's why, they who have a spiritual sensitiveness, they feel in these works, the Three Person, both as distinct and united. It is thus also in the case of the works of the individuals, work which are directed towards others. Even when they work in common, they still won't form a pluri-personal whole, but they will add their works together.

Holy Fathers, to understand from this creation, the fact that the work of the Three All-Worshipped Persons it is one and the same work, and not divided among the Three Persons.

133. The Father and the Son and the Holy Ghost are One into Another in a well-organized and unmixed manner, and from here we know that Their motion and work is one too. That's why, we know that the life or the power being had by the Father within Himself it isn't another from that of the Son Who is of the same life and power as That One too. Likewise, Both the Son and the Holy Ghost. And they who reckon that the godlike work isn't different, at all, from the godlike being, because our life is not Another but One and the Same God, and The Same is the life from before ages, and not for another, by within Himself, those ones are strayed in their faith and untaught. They are untaught, because of not having found out, yet, that the Supreme Trinity is not else but God Himself, but this isn't an impediment for the unity to differ from Trinity. And they are stray in their faith, because of abolishing one through another, both the work and the being. This is because, what it is for another, that won't be being. So, if those ones hadn't differed, at all, from another, then they would have been abolished one through another. Better said, I erase from the book of the worshippers of God, them who say that these ones do not differ at all.

134. But we confess that the Son of God is our life too, according to the cause and to the work, and we also say that He is the life through itself and in itself, not held by any connection and detached from all realities. And we say that He has both of these in an uncreated manner. Likewise, we say about the Father and about the Holy Ghost. So, let's say also that our life, which we are made alive through, and through a cause of the living realities, it is nothing else but the Father and the Son and the holy Ghost. This is for, our God in Three Hypostases, He is called as our life, according to the cause. And when the godlike life is thought not form the point of view of the cause, neither as being a live for another, but as outside some mandatory connection, and through itself, this one isn't but the Father and the Son and the Holy Ghost[864]. So, these ones aren't an

[864] The adversaries of Palamas didn't' discern between the godlike work and the godlike being, on the ground that God Himself is our life. So, there isn't at Him a life for Himself and a life for us. Palamas answers that the fact that God is the life for Himself, it isn't an

impediment to them who believe, in their way of understanding that God is uncreated not only according to His being and according to His Hypostases, but also according to the godlike work of the Three Ones. This is for, we confess a sole God in Three Hypostases, having a sole being and a sole power and a sole work and all the others which are contemplated around the being. And Those Ones are called, according to the Scripture, also the totalness and the fulness of the godhead (Col. 2: 9), being them contemplated and cogitated alike, in Each One of the Three Holy Hypostases.

135. This is because, they who disregard this work, and here they say that it is created, and there they say that it doesn't differ at all from the godlike being, and then they contrive another straying by dogmatizing the Only Begotten Son as the only uncreated work of the Father. And by wanting to found this opinion, they bring as witness the words of the all-honored Cyril: "The life which the Father has in Himself it is not other than the Son, and the life from within the Son it isn't else but the Father. And this is proven true by Him Who says: "I am into the Father and the Father into Me" (Jn. 14: 11). But we are going to show, briefly, according to out power, the meaning of these words belonging to the saint and we are going to prove the straying of them who resist us out of a darkness which nothing can be distinguished within. The godlike Cyril opposes them who wrongly say that the Son isn't only alike the Father, but He is also according to the Father, because the Son has the life not according to the nature, but the Son gains the life through participation and as being added, as One Who has received His life form the Father, according to the written word: "As the Father has life into Himself, likewise he has given to the Son to have life in Himself" (Jn. 5: 16). Cyril opposes them who understand in a stray manner this place from the Gospel. This is for, God is called as life also according to His work, as One

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impediment Him to be the life to us too, and therefore there to be at Him a difference between His being and work, like the unity of God isn't an impediment there to be in Him a difference between unity and Trinity. Confounding the life of God for us and the life of God for Himself, it will mean that we are indispensable to Him. That would have meant that He isn't from ever, because we aren't from ever as well, or we would have been from ever as well, for He is from ever. The conclusion here, it would be the pantheism. So, there is a difference between God as life for Himself and as life for us. This is for, God is life for us by His quality as our cause. But to Himself, God is not a cause, as he is a cause to us. But the same God is the life to Himself and the life to us too.

Who gives life to the living realities (for He is the life of them who live according to the nature, as Builder of the nature, but also of them who live in a godlike manner, as Giver of the grace), but it is also called as life regarded in itself not for another, but in a totally undetached and untired mode, so, the godlike Cyril wants to show that the Son doesn't differ from the Father by any of these two, and if the Son received something from the Father, that won't mean that the Son is after the Father, neither that the Son is second to the Father, intime, according to the being. That's why, in addition to many other things, he also says that: "Therefore, the fact that he received something from the Father, it doesn't force the Son to be the second in time, according to the being". Cyril doesn't mean here the being, when speaking about the life which the Father has and which the Son receives.

136. The godlike Cyril then shows that, though the son of God is called as life relatedly to the living creatures, according to the work He makes those creatures alive, so that He is called as their life, but He is not alike to the Father neither by that, but He has, according to the nature, the fact of being their life and of making them alive as the Father too. That's why he writes further on: "If the Son hadn't been life according to the being, how could have been told the truth He Who says: "He who believes in Me, he has eternal life."? (Jn. 6: 46-47); and again: "My sheep listen to My voice and I will give them eternal life" (Jn. 10: 27-28). And after a little while: "He promises to give life them who believe, for the life in within Him by nature and the life dwells within him existentially". How could one continue thinking, that the Son has received the life from the Father, because of not having the life Himself? Therefore, let them be shamed, they who are stray, when hearing that God has the life by nature, and that this is His being. This is because, the Father and the Son and the Holy Ghost, God doesn't give His being, as a gift, to us the believers. It is far from us to cogitate such a straying!

137. In the followings, the great Cyril opposes, nevertheless, them who cogitate the contrary things, by saying: "By coming the Son from the Father, He attracts all the aspects belonging to the Father by nature. And of the feature of the being of the Father, it is the life too". But by calling it as one of the features of the being of the Father, he limpidly showed that the features of That One are many. So, if this life had been the

being of God, according to them who cogitate alike, God would have had many beings. But those suffer, in addition to their straying, also of a great nescience, because of saying that the existence and the feature are the same thing. And it is even a greater insanity the fact that the say that the existence and the features are one, and the many do not differ in anything. This is because, it is totally impossible and lacking of rationality, that something to be one and, in the same time, several.

138. So, the godlike Cyril, even only by saying that the life is one of the features of the Father, he showed that, by life, he didn't understand the being of God. But let's present, word by word, his sayings, which he said through, that there are many features of God. This is because, by continuing on this theme, he says that "many features are attributed to the Father, but the Son doesn't lack those either". How could these features of God, be also the godlike being? And wanting to mention some among these features of the Father, he brought Paul who says: "God is incorruptible, unseen, and the only One wise" (1 Tim. 1: 17). From here on can see even more, that none of the feature of God is His being. This is because, how could have been the incorruptibility, and the invisibility, and, simply, all the negative feature together, or each of them individually, to be God's being? None of these is God's being, for God's being isn't this or these. But the theologians, by placing on the same plan with these ones, also the affirmative features of God, they show that none of them shows the being of God, though, when necessary, we use all these names for indicating the God's being, once God's being is totally nameless.

139. Being about features, we necessarily ask ourselves: which one they belong to? If they belong to no one, then won't even be features. And if they had belonged to someone, but that one hadn't been the being, then the being wouldn't have differed from none of the features, but it would have belonged to each of them and to all the features. But the features by being many, that One being would have been many beings. And That One according to the being, would have been many, and so He would have had many beings. And if He had been one and he had had many beings, he would have necessarily been composed. So, the godlike Cyril, by elevating his listeners above these so stray opinions, he says in His *Thesauruses*: "If everything that God had been His being too, He would have been composed of many beings. This is because, there are many those which belong only

to Him according to the nature and to none among creatures. The godlike Scriptures say about God that He is Emperor, Lord, incorruptible and unseen, and in addition to these, still countless others. If each one among His features had had a rank of being, how couldn't have been composed Him Who is simple? But to cogitate this, it is everything that can be more insane".

140. Cyril, who was wise into the godlike knowledge, he shows, in details, that though the Son is life according to work, and he says that the Son has life as One Who makes us alive and that He is the life of the living ones, the Son won't be different from the Father either in this regard, for the Father too He gives life. But Saint Cyril, by wanting to show, in addition to that, that though the Son is and He is said as has life not because of another, but in a totally undetached and untied manner, neither in this regard the Son will differ from the Father. This is for, when we do not call God as life, as One Who makes us alive, but totally undetached and untied, then we will call His being, by starting from the work that belong to Him by nature. Saint Cyril did the same regarding the wisdom, and the kindness, and all the other features. So, by wanting to show this, Cyril says: "This is for, when we say that the Father has life in Himself (Jn. 14: 11), we call the Son as life, and He is other than the Father only by hypostasis, but not also by life. That's why one doesn't cogitate any composition of doubling related to Him. And when we say, again, that the Son has life into Himself, by meaning the untied life, we call by that the Father. This is for, by being life not for another, but in an untied manner, in Himself, the Father and the Son are One into Another. This is for, the Son Himself said: "I am into the Father and the Father into Me" (Jn. 14: 10). By these, the godlike Cyril showed that that life out of the Father, namely the Son, isn't anything else but the Father Himself, and the same in all aspects with Him, not differing at all from Him. But the opposers falsely bring the words of Saint Cyril in their support, because they actually dogmatize the mistakes of Sabellius, by arguing that this life is The Only Begotten Son born out of the Father.

141. But bringing the godlike Cyril as witness against himself, while he actually writes against opposants, how won't bring them the greatest damnation? This is because, telling something now, and then telling something else, and then

reckoning both things as true, it is characteristic to any rightly-worshipper theologian. But speaking things which are against himself, no one having a mind does that. Saint Cyril said first, rightly, that the Son has life according to the nature, and that life He gives to them who believe in Him, and Cyril showed by that not only the being of God, that is received by nobody, but also that work according to nature is called as His life, and that was received, according to grace, by them who were made alive by Him. And by that, they are saved also through Him, namely are made immortal according to the Ghost they who haven't been living before according to the Ghost. (This is for, they can be resurrected, they who reached being dead with a limb or with the whole body). If it is so, how will be able, thereafter, he who has presented these aspects so well and limpidly, to abolish this godlike work and to call, as life, the being of God? Only they who force the words of the saint can uphold such a thing, by gossiping him as ones who are mindless.

142. Not only the One Begotten Son of God, but also the Holy Ghost is called by saints as work and as power, but as One Who unchanged has these powers and works as the Father has them. This is for, God is called, according to the Great Dionysus, also as power, as One Who has had the power in Himself, from before, and Who surpasses the whole power. That's why, when One of These Two is called as power or work, he meant that They are in hypostasis. Also, Saint Basil the Great in everything, he says so: "The Holy Ghost is sanctifier power in being, in existence, and in hypostasis". But, by telling in his *Treaty about the Holy Ghost* that not all the works are in hypostasis, he obviously differentiated these ones from creatures too. This is because, the ones which are from the Holy Ghost as hypostatical, those are creatures. This is for, God created beings with features[865].

143. The negative theology doesn't oppose itself to the affirmative theology, neither it abolished the affirmative theology, but it shows the fact that the things said affirmatively about God are true and are piously said. But God doesn't have these ones as we do. For instance, God has the knowledge of

[865] The work of God isn't hypostasis, but it is into hypostasis; it is not being, but it is into being; it is not subsistent by itself, but it is subsistent into being, or into hypostasis (ενούσιος, ενυπόστατος, ανύπαρκτος). But Basil the Great, by showing that not all the movements are into hypostasis, he showed that some of them are created. Or they are, by themselves, as creatures.

the ones who exist (of the creatures). We too have the knowledge of some of the creatures. But we have that knowledge as about existing and made creatures. But God knows them not as existing and made, for He knew them, and not less, also before they were made. Therefore, he who says about God that God doesn't know the existing realities as existing, he doesn't oppose him who says that God knows the existing realities and He knows them for they exist. There is too, in the affirmative theology, a meaning that is characteristic to the negative theology. For instance, when somebody says that the whole knowledge is directed towards a certain object, or towards a content to be known, but the knowledge of God is directed towards no object, he doesn't negate the first affirmation, for God doesn't know the existing things (the creatures) as existing, and God doesn't have the knowledge of the existing realities (of the creatures) as we have it. Thus, one can say about God also that God doesn't exist, but is senses of exceeding. And he who says that, he says it in order him to show that they who say that God is, they say that wrongly, it unveils himself as not using the negative theology in senses of exceeding, but in sense of absence, namely in the sense that God doesn't exist at all. Of this abundance of disbelief suffer also them who attempt, woe to them, through the negative theology, to show that God doesn't' have being and uncreated work[866]. But we receive both of them, with love, as ones which do not abolish one another, strengthening each of them through another, in the rightly-believer meaning.

[866] In the negative theology there is an affirmative meaning. For instance, when one says that God doesn't know the existing realties, that's is an affirmation. This is for, God know those, above what they are, He knows them in their origin and in their depth into Himself. But, also in the affirmative theology there is a negative meaning, or a meaning characteristic to the negative theology. This is for, when we say that God know the realities from within Himself, we say that He doesn't know them as existing realities, as we know them. Thus, His affirmative knowledge, by exceeding our knowledge, it has a meaning characteristic to the negative theology. Thus, one can say both that God doesn't exist and that God does exist, but in sense of exceeding the existence, as it is not proper to us. But he who uses the expression belonging to some fathers that God doesn't exist, in order to simply denying the existing of God, or as an argument against them who say that God exist, he exposes himself as not using the expression "God doesn't exist" in senses of exceeding. Of this disbelief are proven as suffering those too, who use the negation either of the being or of the work of God, or of both of them, not in sense of exceeding, but in order they to deny that God has being and uncreated work.

144. In order to topple over all the elucubrations of our opposants, and in order us to prove the width of their insanity, I reckon that is enough a short word form the fathers: “He is without beginning, he says, and He is beginning”, or: “There is a God together with the beginning and the beginning is not removed by the fact that He is the beginning of the non-beginning”[867]. This is for, it is not nature of This One the beginning, as neither to That One the non-beginning. This is for, these ones are around the nature, and they aren’t the nature itself. So, what’s next? Because the beginning and the non-beginning aren’t the nature itself, but they are around the nature, will somebody say that these ones are cut off? One would say that only if he has gone man. And if these ones are uncreated, by being features of the nature of God, does that mean that God is composed? By no means. But if the natural features of God had been His nature, then, together with other fathers, also the Great Cyril would have taught us that the Godhead is composed. But, you read the writings of Great Basil and those belonging to his brother who cogitated alike him,

[867] These affirmation ca be referred to the Father. The Father is without-beginning and He is beginning (of the Son). Or: the Father doesn’t lose His feature as beginning by the fact that He has together with His feature as beginning also that feature as non-beginning. But all of these can refer to the Son too, or the Father and the Son together. The Father is beginning of the non-beginning, but, from another point of view, the Father wis without beginning. And the Son has the Father as His beginning but, despite all these, He is eternal, so that He is without beginning. Or, the Son is One God together with the beginning. But the words beginning and non-beginning are used with different meaning relatedly to the Son than to the Father. These features express relations between the Father and the Son, but these features do not express Their common nature. This is because, if that was the case, they won’t be applied differently to the Father and to the Son. Neither to the Father is His nature the fact of being a beginning to His Son, nor to the So is His nature the fact of being a beginning (into the Father). Their nature is something else than these ones which are hypostatical features. The term “non-beginning” used for the Son, it will express a feature of His being, but when used for the Father, it won’t express only a feature of His being, and that’s why neither the Son is without-beginning only in that sense related to the Father. This is because, if that had been the case, the Father wouldn’t have been different from the Son, So, even when we use the term “non-beginning” of One or for Another of Them, we still express some different nuances. That’s why, neither that term expresses the being, but it expresses a feature of the being, which subsists in two or, respectively, in three different Hypostases. But, in the creator and the providential relation with the world, the Father and the Son are only One God and Lord, only one beginning to the world, but without-beginning in Himself, a beginning in time and not outside the time, as the Father is of the Son, but in Himself without-beginning, through feature of their common being. But neither in this relation of Theirs with the world, there are not erased their features as Persons, or the reciprocal relation between the Father and the Son, without being confounded the two kinds of relation to one another. This shows again the fact that the relations and the features are multiple, and therefore they aren’t one with the being.

against Eunomius. This is for, by reading those writings, you will find out what they of one thought with Eunomius are like, our opposants, and there you will clearly see the proves against them.

145. The Eunomians reckon that the being of the Father and of the Son, it is not the same. This is because, by reckoning that everything one says about God he says that about God's being, they argue that, because between giving birth and being nor there is a difference, Their beings would be different too. And the opposants from nowadays, they argue that is not the Same God Who had both godlike being and godlike work. This is because, by reckoning that everything one says about God is about God's being, and by denying any difference between the godlike being and the godlike work, by that they reckon that there are many and diverse gods. But we have demonstrated to all of those, that not everything that one says about God it will be about God's being too, but is could be also about God's report with something else, namely with something that isn't about Himself. This is for the Son is not Father. And the Son is Lord relatedly to the serving creation. This is for God masters upon the realities from time and from ever and upon the ages themselves. And to master is an uncreated work of God, that differs from God's being, as one names in relation with something else, and that is not Himself[868].

146. The Eunomians say that everything one says about God is about God's being, intending to dogmatize that the fact of the non-birth is said about the being, and so, in their opinion, to lower the embodied Son – Who differs from the Father – on the level as creature. And they say that the reason for such a deed it is that not to be two gods, the first one unborn, while the second one born. By following to those ones, also the opposants from nowadays, they say that everything one

[868] Here too, as in other places as well, Saint Gregory Palamas sees the works of God as His relations with something else (πρός τι οπερ αυτος ουκ εστιν αναφοριχως λεγόμενον). Makign abstraction of the things representing the inter-hypostatical relations of God with the world, His works are, therefore, His relations with the created world. Here could be the point where one could start from, towards a reconciliation between the Catholic theology and the Eastern theology, regarding the matter that one can speak at God not only about God's being, but also about God's works, in the sense expressed by Palamas. This is for, the Catholic theology too, it says that the features of God are God's reports with the created world. It only could take that the Catholic theology not to reckon these features as projected only by the world upon a passive being of God, but to see also God as having an active role in His relation with the world. Uncreated would be, then, the part given by God in these various relations.

says about God is about God's being, so that they lower, unfaithfully, the unseparated work on the level as creature, but differing from God's being, as one which is out of that one, but that is given to the creature towards impartation. (This is for all realities are imparted with the Providence that springs out of all-causing-godhead). And the reason for this deed, they say that is not to be there two godheads: the threefold hypostatical being, above name, above cause, and above impartation, and the work of God coming out of that one and that allows itself to be imparted and called. These ones cannot see that, as God and the Father is called as Father in report with His Son and He has the feature of being Father, in an uncreated manner, even if Father doesn't mean the being, so has God, in an uncreated manner, the work too, though the work differs from being. When we say only One Godhead, we say everything that God is, namely both His being and His work. Consequently, they are them who cut off, faithlessly, the One Godhead of God, in created and uncreated.

147. Accident is what occurs and disappears. Thus, we see also unseparated accidents. Accident is also what belong to somebody in a natural manner, for it grows up and it decreases. For instance, the knowledge into the rational soul. But within God, there is nothing of that kind, for God remains totally unchanged, so that nothing is reckon within Him as an accident. Despite all these, not everything that is said about God is said about God's being. This is because of saying also things in report with something else. These ones who the report with something else, but not the being. Similar is at God the godlike work too. So, the godlike work neither is the being, not it is accident, though it is called as accident by the theologians who shown only the fact that the work is into God, but it is not God's being.

148. We must also say that the godlike work, though being an accident, as they say, it is contemplated into God and it doesn't give birth to composition. This is taught to us also by Gregory called the Theologian, for he wrote about the Holy Ghost: "The Holy Ghost is either out of the self-standing realities, or out the realities contemplated in something else. Amongst these ones, the first ones are called as being by them who are knowers in these, and the second ones are called as accident. If there is accident, it will be the work of God. This is for, what else could be? Or Whose? This is for This One doesn't

receive composition. So, he says openly that, if that is from among the ones contemplated into God and that's why isn't related to the being, but it is an accident, and He is called as Ghost, it couldn't be else but the work of God. This is for, he showed that by saying: "This is for, what else could that be, or shoe?". Preparing the readers in advance, in order they to understand that that isn't anything else, neither quality, nor quantity, neither something else from among those which can be contemplated into God, but they can only be contemplated into work, he adds: "This is for, This One doesn't receive composition". But what doesn't receive composition like, that work contemplated into God? This is for, only God alone has His work as consummately non-passive, by only working, but not by experiencing in it, neither becoming, nor changing Himself[869].

149. A little earlier, the Theologian presented this work also as uncreated. By not differentiating it and by not opposing it to the creature. For he says: "Amongst the wisemen from our time, some of them reckon the Ghost as creature, other as work, and other as God". He is calling here the hypostasis himself as God. And then he presents the work as opposed to the creature, he limpidly shown that the work isn't creature. And a little further on, he said about this work that that is the motion of God. How could not be the work of God, therefore, as uncreated? This is for, about that writes also Damascene, the bearer-of-God, in his chapter no. 59: "The work is, he says, the accomplisher and existential motion of the nature. The spring of the work is the nature, it is the nature where the work is. The accomplished thing is the work. And He Who works, is Him Who uses the work, of the hypostasis"[870].

150. The Theologian is saying here: "If there is work, it will be worked and it won't work, and immediately that has

[869] The work of God isn't an accident in a proper sense, because of not having anything passive in it, namely the Ghost isn't forced at all, from outside, to do that work, as such neither the Ghost is forced in His work, nor is Himself composed with that element from outside. Consequently, by not bringing any foreign element into God, the Ghost's work doesn't bring composition into God, so that Ghost's work isn't an accident as such.

[870] Saint John Damascene discerns between the spring of the source (ενεργητικό) and the work (ενεργεια). The worker sets in motion the spring of the work (or the being). This Saint shows his preoccupation with clarifying the report between the efficient background and the subject setting that background in motion. So, where the works is, there the worker subject is too, but there will be also the efficient background, or the spring of that work.

been worked (finished), he will stop it"[871]. The opposants understood and argued from here that the godlike work is created. This is because, they didn't know that also about the uncreated ones one can say that they are worked, as the Theologian shows somewhere else, by writing that: "If the Father is a name of a work, the worker of that work will be the One-Beingness". And Damascene, the bearer-of-God, he says: "Christ sat on the right hand of the Father, while working, in a godlike manner, the taking-care of everyone". But neither the fact of "being stopped" doesn't oppose the fact that the work to be uncreated. This is for, the creator work of God starts and comes to an end, as Moses says too, that "God rested of all His things which He started doing". But the creator work that God starts and ceases, it is a natural and uncreated work of God.

151. The godlike Damascene, after he said that the work is an accomplishing and existential motion of the nature, by wanting to show that about such a work spoke the Theologian, that that is works and stopped, he added: "It was necessary to be known that the work is a motion, and that the motion is more worked than it works, as Gregory the Theologian says in his *Word about the Holy Ghost*: "And if it is work, it will be obvious that it will be worked and that it won't work, and immediately after it will have been done, He wills top it". It is obvious, therefore, that they who cogitate the opposite things, by dogmatizing that the work which Gregory has been speaking here about, it is created, they insanely lower it on the creature's level, itself the natural and existential work of God, which, Saint Damascene, by showing it not only as worked by also as working, he showed it as uncreated. And the fact that, this affirmation doesn't differ from that belonging to him who bears the name Theologian, I showed that, in details, in my *Words*[872].

152. The hypostatical features are indicate into God as being in a report with one another, for the hypostases differ

[871] So, through his word, Saint Gregory the Theologian shows that the work doesn't work by itself, but it has a subject. In the works of God within us, there is active God Himself as Person.

[872] The fact that the godlike work has as worker the hypostasis Himself, it doesn't mean that the work is passive. In the worked work it is shown Himself the Worker Subject. If the work had been passive, it would have been separated from its Subject. In reality, there cannot be operated a separation between the worker Subject and His work. And, just because of that, by declaring the work of the godlike subject as created, it will mean affirming by the godlike Subject as being created as well.

from One Another, but not according to Their Being. But sometimes God is called as being in report with the creation. This is because, one cannot call the All-Holy Trinity as Father too, as God is called as before ages, without beginning, great, and kind. This is because, not Each One among Hypostases, but only One is the Father out of Whom are and to Whom are related the Other Two. But in report with the creation, for the creation is a thing of All the Three Ones, a thing brought to existence out of nothing, and also for them who are made sons through the grace that is given, as a gift, in common by The Three Ones, the Trinity is called as Father too. For instance: "Your Lord God is One Lord" (Deut. 6: 4), or: "Our Father from heavens", these expressions show the Holy Trinity as One Lord and as One God or ours, and as Our Father Who gives us birth through His grace. But in report with the of-One-Being Son, only the Father is called as Father. And He is also called as beginning, in report with the Son and with the Ghost. But the Father is also called, in report with the begun creation, but as Master and as Creator of all realities. So, when the Father is called as beginning in report with eth Creation, then beginning is also the Son; but there aren't two beginnings (principles), but there is only one beginning. So, in sense as relation, the Son is also called as beginning (principle) in report with the creation, as he is also called as Master in report with the serving realities. Consequently, the Father and the Son with the Ghost, They are relatedly to Creation, as only One beginning (principle) and as only One Master, only One Creator, only One God and Father, only One Ruler, Supervisor, and all the others. This is because, that won't be say in report with something else, if that is His being[873].

[873] It seems that Saint Gregory Palamas reckoned that it belongs to Himself the Being of God to be towards something, but towards something God's Being's interpersonal interior. This is because, otherwise he wouldn't have been existed as Father and as Son and as the Holy Ghost. And on this structure of the Being of God, as being towards something in Himself the being of God, it is founded the fact that of being able to be also towards something that is outside the being of God (but this external something, it becomes, by the fact that God enters the relation with that something, to some extent, as interior to God), it is founded the fact of being able to create, namely of creating and of accomplishing a creature, by manifesting also the other form of His capacity to be "towards something". Otherwise, God would have remained locked up in some sort of pantheistic existence. So, the reality of the creature is the proving sign of the fact that God is Person, and without God being given that character by the creature itself. The fact of creating, it means that God is Person. The creature has its foundation in the Trinitarian character of God. That's why Saint Gregory Palamas says that, if

153. Positions, skills, places, and times, and everything similar to those, they are not said relatedly to God in a proper sense, but in a borrow sense (metaphorical). But to make and to work, it can be said, in the most real sense, only about God[874]. This is for, only God does them. And He doesn't become and He doesn't suffer relatedly to His Being. And He alone does each thing through all the other things. He alone created out of inexistence realities, by having His almighty work, which He is even called through, in report with the world, and He has the works in His power. But, if He wants, there could be added something to the creatures. Having the suffering and the need for receiving something, that is related to helplessness. But having the power of doing and of adding something to the creatures, when wanting, is characteristic to the godlike and all-keeping strength[875].

154. All the existing realities (the creatures) are recapitulated in ten categories: being, quality, quantity, towards what (relation), where (place), when (time) to make, to suffer, to have, and to lie (to stay). The last nine are contemplated into being (substance). Being so, God is being above-being, and only in Him is contemplated only the fact of existing and of making,

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God hadn't been in Three Hypostases, God wouldn't have been either Creator or Master of all realities. By elevating up to the Being of God, His category as: "being towards something" (προς τι), Saint Gregory Palamas sees in the fact that right inside the divine being there is this "towards something", a supreme reason for the fact that nobody and nothing is for himself/itself, but for others. The divine being is nothing else from outside, except for the fact that He is Tri-Personal, that there is, forever, Another within Him. Due to this fact, also the creatures are one into another, but also for Somebody is above-creatures, namely due to Him Who, by creating them He accomplished them "towards something' of His, and He imprinted them too, through that, a "towards something" with Him. While God, by accomplishing His "towards something' only with the creatures, He accomplished that one in both possible ways, the creatures, by only accomplishing the "towards something" of theirs, also with that that is outside their circle, the creatures accomplish a perfect mode of theirs "towards something", and thus thy really overcome the prison of their circle.

What Saint Gregory Palamas has said here, it is the ultimate foundation of the relation among persons and between persons and any other reality right in the divine being.

[874] We must all the more recognize His work, to God, for only Him works by excellence while having nothing passive within Himself. God is actus purus. But this doesn't mean the absence of a subject or of some subjects who work, and of a fund which the work spring out from, into which there is given the capacity of the voluntary work. This is because, it there hadn't been a willing work, then it would have been a passive work, despite appearing as efficient.

[875] Properly said, to Him is reduced the whole work in creation. He makes each thing through all things. If the creatures can work, the creatures have that too, from God. If God had behaved as the One Who passively looks at any work, that would have been a sign of some helplessness within Him. If that had been the case, God wouldn't have been almighty.

which do not bring to God's being any composition of change. This is for, God does all things while not suffering anything according to His being. This is for, God is Creator towards the Creation and beginning (principle) and Master of the creation who he has given a beginning and which serves Him. And God is our Father too, by giving us birth anew, by grace. But He is also the Father towards the Son Who didn't start, at all, in time; and He is Son towards the Father; and the Ghost is the proceeded of the Father, together-eternal with the Father and with the Son, by being All Thre of Them of-the-same-being. And they who say that God is only being that has nothing to be contemplated within it, they deem God as not having either the power of creating and of working, nor the relation towards something. If, therefore, He Who they reckon as God, He doesn't have these ones, then that God won't be either work, or Maker, and he won't either have a work. And He won't either be beginning (origin), nor Creator and Master; neither He is our Father by grace. This is because, how could Him be all of these, once they are not contemplated into His Being and since He has not the power of making and of relating Himself to something? And even the Three Hypostases would have been abolished, if it hadn't been contemplated into the Being of the Holy Trinity the relation towards something. And if He hadn't been in Three Hypostases, He neither would have been Master or all, nor God[876]. So, they who cogitate like this, alike the opposants, they too are without God.

155. God has also that what is not a being. But because He is not a being, it won't mean that He is an accident. This is because, that what not only that doesn't disappear, but that what not even receives or suffers some growth or decrease, that cannot be counted among accidents. But if this isn't neither accident nor being, it won't mean that he is among those which do not exist at all, but he exists and even really. He is not an accident for He is totally unchangeable. But He is neither being,

[876] Even God's real works shows God as existing in Hypostases, namely existing in a real manner, by the fact that He is towards something in His interior and towards something created. This is because, if God's Being hadn't had these ones, then His Being wouldn't have been towards something, His Being wouldn't have been working, so that God wouldn't have been a Subject (respectively, in Three) Who works and Who manifests Himself. Such a Being would have been non-hypostatical, namely unreal, or simply cogitated. Through works, namely by the fact that God is Person or Persons, God exists and we live God as something real.

because he is not among those who subsist by themselves. That's why He is called by some theologians as accident, only intending to show that he isn't being. So, what's next? If each among the hypostatical features and each among hypostases hadn't been either being or accident at God, would have been God inexistent? God forbid that! Likewise, the godlike work of God, isn't either being or accident, but it isn't inexistent because of that. And, I to say what all theologians reckon: If God does something by the fact that He wants that, but not only by the fact that He has a certain nature, it will differ to want from having a certain nature – and a godlike nature. So, what will we say? For the will at God is like so, the godlike will is something else than the nature of God and it is not being, and will there not be being, and will it not exit at all? By no means! But it is, and it is of God Who has not only a being, but He has will as well, according to which he makes, either somebody wants to call that as accident, as one that is not either being or accident, and as one that doesn't suffer composition or change. So, God has both what is being and what isn't being, even if one would call that accident, namely God has godlike work and will.

156. The being, if it hadn't had a work that differs form the being, the being would have been totally inconsistent and only as a contrivance of the cogitation. This is because, the man said *sui generis*, he doesn't cogitate, he doesn't believe, he doesn't see, he doesn't smell, he doesn't speak, he doesn't hear, he doesn't move, he doesn't breathe, he doesn't eat and, simply speaking, he doesn't have the work that is different from being and that isn't shown as in hypostasis. That's why, the *man sui generis* is totally inconsistent (inexistent). But the man who has a natural work that differ from his being, one or more works, or all the works we mentioned before, one can know out of those that the man is in hypostasis and not inconsistent. And for these works can be seen at more than one man, but at two, at three, or at many people, it will prove that the man is in countless hypostases.

157. According to our right-faith, namely the right-faith of the Church founded by the grace of God, God has a natural work which shows Himself and, by that, that works differs from His Being. This is for, He fore-knows and He takes care of the realities from below, He creates them, He upholds them, He masters them, and He transforms all of them according to His

will, and that's a known fact. By this, it is shown that He is in Hypostasis, but not only non-hypostatical Being. And for all these works aren't contemplated in only one Hypostasis, but in Three Hypostases, God is known through these works as existing in Three Hypostases. The opposants, though, by saying that God hasn't a natural work showing Him, and by that being that work different from His Being, they actually say that God isn't in Hypostasis and so they deem the Lord Who is in Three Hypostases, as totally non-hypostatical (inconsistent). Thus, they overwhelm insomuch, into straying, on Sabellius the Libyan, as much as the disbelief surpasses in evilness, the right-faith[877].

158. The Three Godlike Hypostases, not only They have a resembling work, as it is in our case, but truly one according to the number too. This cannot be said by them who cogitate the opposite things. This is because, they say that the Three Hypostases do not have a common uncreated work, but they say that the Hypostases are consecutive works of One among Hypostases, so that, according to them, there is no common godlike work. So, neither they can thus, to say that the Three Hypostases have only one work, but, by abolishing, on at a time, other and other Hypostasis, one can see that they make as non-hypostatical, on God Who actually is in Three Hypostases[878].

159. They who have their souls ill because of this deceiving opinion, by calling as created that works that differs form the Being of God, they also reckon that the creator work of God, namely His creator power, it would be created. But no one can work and create without a work, as one cannot either exist

[877] If the work hadn't been different from Being, if the Being hadn't had a work differing from the Being, then the Being wouldn't have been either in Hypostases Who to give, through works, the sign of the real existence of the Being. Such a Being wouldn't have either existed in a real mode.

[878] If the Three Hypostases hadn't had a common work, but the Hypostases had been successive works of only One Hypostasis, by that the godlike Hypostases would have been abolished by and large, because of no longer being known a relation within the doghead (a "towards something"), and without that nothing can be proven as existing. If that had been the case, God would have become something inconsistent, or only thought, namely contrived. Each Hypostases must have a work, in order to manifest the real existence of the Being through work. But at God, this work must be common, for the Being is common too. Otherwise, the Hypostases would have been separated and the unity of Being, of God, it would have been abolished, or the Trinity of the Hypostases would have been abolished, so that the godlike Being would have remained as a simple abstraction.

without existence. So, as him who says that the existence of God is created, he cannot truly say that God exists in an uncreated manner, likewise he who calls the work of God as created, he cannot reckon that God can work and build in an uncreated manner.

160. Are and are called as creatures of God, by them who cogitate rightly-believing, not the work of God according to the nonsenses uttered by the opposants (woe, what faithlessness!), but the results of the godlike work. This is because, if the creatures had been the work, then the creatures would have been uncreated (oh, what insanity!), as ones existing from before being created, or if God hadn't had work before creatures (oh, what a stray belief!). But God being worker and almighty from ever, the creatures, whatever they would be called like, they are not the work of God, but they are the made things, or the results of the work. And the work of God is, according to some theologians, uncreated and together-eternal with God.

161. Not the work is known according to the Being, but the Being is known out of work. But it is a known fact that the Being is, but we do not know what the Being is. That's why we know about God that He exists not out of His Being, but out of His Providence. So, the work differs from Being and by that, namely by the fact that the work is the one making known, while the Being is what is known - as existing - through the work. But the defenders of the straying, by striving themselves to convince us that the godlike work doesn't differ at all from the godlike Being, they strive themselves, by abolishing that which God is known through, to persuade us that we do not know the fact that God exists, as they do not know it either. And he who doesn't know this, he will be the most-without-God and the most-without-mind.

162. When these ones say that God has work, but the work doesn't differ at all from the godlike being, they try to overshadow their straying and they try to bewilder and to alure their listeners, in a deceiving manner (sophistically). This is because, Sabellius the Libyan did the same, by saying that God-and-the-Father has Son too, but the Son doesn't differ at all from the Father. As, therefore, Sabellius was proven as affirming that the Father doesn't have a Son, because of denying the different according to hypostases between Them, likewise these ones, by saying that the godlike work doesn't differ at all from the godlike Being, they are proven now

cogitating God as not having at all, a work. God doesn't have either "to make" or "to work". This is because, according to some theologians, somebody cannot work without a work, as, also according to those theologians, somebody cannot exist without existence. And the fact that the godlike work is different, in the opinion of them who think healthily, from the godlike Being, it is proven by that too. The work commits through work something that isn't the worker. This is for, God works and makes the creatures. But God is uncreated. And to relate to something, it always means to relate to something else. This is for, the Son is say in report with the Father. But the Father is never Son of the Father. So, like the relating to something cannot be but different from the Being, or it cannot be contemplated except into Being, but to be Being, likewise it is impossible the work not to differ from the Being, but to be Being, even though this is not pleasant to the opposants.

163. Basil the Great, when speaking in his syllogistic chapters, about God, he says that the work isn't either him who works, neither what he worked (made). So, the work isn't non-different from the Being. And the godlike Cyril at his turn, when speaking about God, he says that "to do" belongs to the work, and "to give birth" belongs to the nature. And the nature and the works aren't the same thing. At his turn, the bearer-of-God Damascene, he says that the birth is a thing belonging to the godlike nature, and the creation it is a thing belonging to the godlike will. In another place he also says, clearly: "Something else is the work and something else is the spring of the work; the work is the existential motion of the nature, while the spring of the work it is the nature which the work came out of". So, in many places, the godlike fathers say that the work is different from the godlike Being.

164. The godlike Being it totally without-name, because it is above-cogitation. But the godlike Being is called out of all His works, none of the names being different - when it is about the godlike Being - according to their meaning, from another name. This is for, through each of them and through all of them, it is not names anything else but that Hidden, and we do not know at all what that is. But referring to the works, each of these names has a different meaning. This is for, who doesn't know that to created, and to master, and to judge, and to take care of, and to be us adopted by God by His grace, all of these differ from one another? So, they who say that these godlike natural

things are created, because of being different from one another and form the godlike Being, what do they else but lowering God on the level of the creature? This is because, the created realities, the mastered realities, the judged realities and, simply, all the ones like these, they are the creatures, and not the Creator, the Master, and the Judge, neither the creatures are the power of judging, and of mastering, and of creating, which are contemplated into God, in a natural manner.

165. The Being of God as it is, according to the bearers-of-God, totally without a name, for it is above-name, likewise is also impossible to be imparted, because it is, according to those, as above-impartation. But the opposants do not listen to the teaching of the Ghost, given through our fathers, as a gift, but they prefer to slander us, for we confess together withc the fathers, and the gossipers say that, if the godlike work differs from the godlike Being, and if there is everywhere contemplated something in the Being of God, then will be produced many gods, or The One God will become composed. They do not know that not the power "of working" and the work, but the feature of "suffering" and the suffering cause the decomposition. But God work while not suffering at all, and He neither changes Himself. Therefor, God isn't composed because of His work. In addition to that, God also has reference towards something else and towards creation, as The One Who is the Beginning (the Principle) and the Master of the creation. But, because of that, He is not counted together with the created realities. To say that there are several gods because God has work, even if the godlike Being and the godlike work belong to a unique God, or, better said, they belong to The Same God, it is truly a delusion of their insanity.

166. After our Lord said to His disciples: "There are some of those who stand here, who won't taste the death until their will see the Kingdom of God coming into power" (Mk. 9: 1), six days later, He took Peter and James and John, and they climbed the Mount Tabor, and He "shined to them like the sun and His vestments became white like the light" (Mt. 17: 1-2). This was because, they no longer were able to look at Him; better said, by not being they able to look at that light, they fell to the ground, on their faces (Mt. 17: 6). Still, according to the promise of our Savior, they saw the Kingdom of God, that godlike and mysterious light, called by Gregory and by Basile the Great, as godhead. The first one says: "The godhead shown,

on the mountain, to the disciples, it is light and beauty of Him Who truly is powerful, and His intelligible and contemplated godhead"[879]. Basile the Great says: "That light is also beauty of God, a light contemplated only by saints into the power of the godlike Ghost"[880]. That's why he says again: "Peter and the sons of the thunder saw His beauty on the mountain, as overwhelming the shininess of the sun and they have been found worthy of seeing with their eyes the earnest of His presence"[881]. And Damascene, the speaker-about-God, together with John with a Golden Mouth, they called that light: the natural ray of the godhead. The first one writes: "Son born without beginning out of the Father, He has the without-beginning-natural-ray of the godhead, and the glory of the godhead become the glory of the body"[882]. And the Golden Speaker says: "The Lord showed Himself on the mountain shinier than Himself, the godhead showing His rays".

167. This godlike and mysterious light, the godhead and the Kingdom of God, the beauty and the shininess of the godlike nature, the vision and the joy of the saints into the endless age, the natural rays and glory of the godhead, all of these are called by the much-speaking heretics, as hallucination and creature, and they also call them who cannot endure to blaspheme this godlike light like they do, and who reckon that God is uncreated both according to His Being and according to His work, the heretics slander them as believing in two gods. But let the heretics be ashamed! This is for, despite being uncreated the godlike light too, One is our God in only one godhead. This is for, as it has been shown above, in details, also the uncreated being and the uncreated light, namely the godlike grace and its light, they belong to One God.

168. The stray heretics, therefor, by saying daringly at Synod that they reckon that as fantom and as creature, and by attempting to turn off the godlike light that shined out of our Savior on Tabor, and because they have been widely rejected, but they haven't accepted that, they have been submitted to a written anathema[883]. This is because they blaspheme the God's

[879] Saint Gregory of Nazianzus, *Homily no. 40*, 6; G.P. XXXVI: 365 A. *Homily no. 39 at the Holy Baptism*, G.P. XXXVI: 364 B.
[880] *Homily at the Psalm 44*: V; G.P. XXIX: 400 CD.
[881] *Ibid*.
[882] Saint John Damascene, *Word at Transfiguration*, G.P. XCVI: 564 B.
[883] It is about the Synod from the year 1341.

coming into body[884], and they insanely argue that the godhead of God is created, and so they say that the Father and the Son and the Holy Ghost are creature. This is for the godhead of the Three One is one and the same. And if they say that they honor the uncreated godhead, it will be obvious that they argue the two godheads of God, one created and another uncreated. Thus, they aspire to surpass all the stray and ill-faithed ones, form yore.

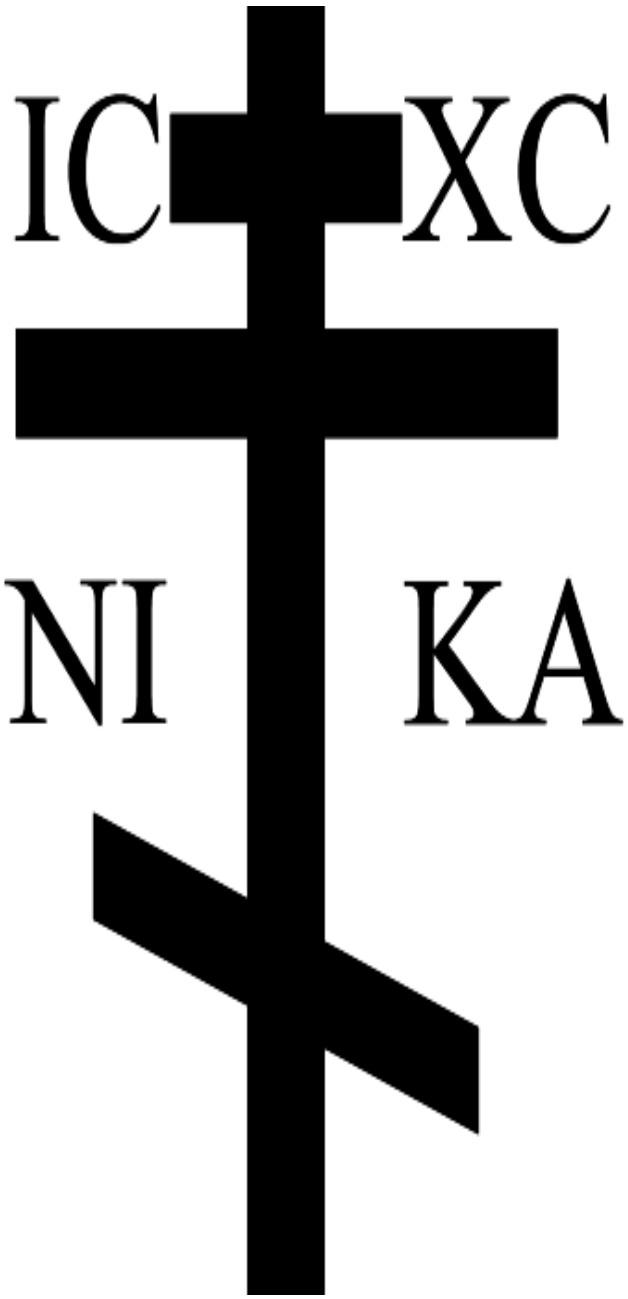
169. On another occasion, by attempting to cover up their straying, they say that that light that shined on Tabor, it would be both uncreated and Being of God, and thus they blaspheme in many concerns. This is for, that light was seen by apostles, they wrongly cogitate in a stray manner, that one can see the Being of God. But let them hear him who says: “No one truly live, who saw or who described in words, the Being of the nature of God” (Jer. 23: 18). And not only among people but among angels too. Even the seraphs with six wings, they cover their faces with their wings before that light that comes out of there (Isa. 6: 2). So, once the supra-Being of God hasn’t ever been seen by anybody and ever, when the heretics say that that light is just that supra-Being, they confess that that light is also totally unseen and that neither the chieftains of the apostles were worthy of seeing it on the mountain, nor the Lord truly promised it them, neither tells the truth he who says: “I saw that light” (Jn. 1” 14). This is because, by being with Him in the mountain and taking vigil, “Peter and they who were together with him, they saw His glory”. And another says about John, the disciple especially beloved to Christ, that “he saw, on the mountain, itself the unveiled godhead of the Word”. So, they saw, they truly saw that uncreated and godlike light, God remaining unseen, according to His above-being hiding, even if the chieftains of the heresy and they who are of-one-thought with them will die.

170. But when somebody asks these heretics, who say that that light if the Being of the godhead: “Could one see, the Being of God?”, being forced, the heretics uncover their cunningness, by saying that that light is creature, for through it

[884] Saint Gregory Palamas remarked on several occasions, that by denying the uncreated work of God into creatures, it implies in itself the denial of the embodiment. The Body of Christ would have remains, it that had been the case, beside His godhead, but not penetrated by his godhead.

the Being of God was seen. This is because “the Being of God can be seen through creatures”. Thus, they the wicked ones, they again transform in creature the light of the Transfiguration of the Lord. Besides, one cannot see the Being of the Lord through creatures, but one can see the creator work of God. So, in a stray manner, and in a voice with Eunomius, these ones say too, that the Being of God can be seen through creatures. Thus, the nonsense of their faithlessness, it has many sorts. Therefore, we must run away from them and from partaking with them, as from a corruptible-of-soul and with-many-faces hydra, and as from a of-many-faces crookedness of the right-faith.

Priest Professor PhD Academician
DUMITRU STĂNILOAE

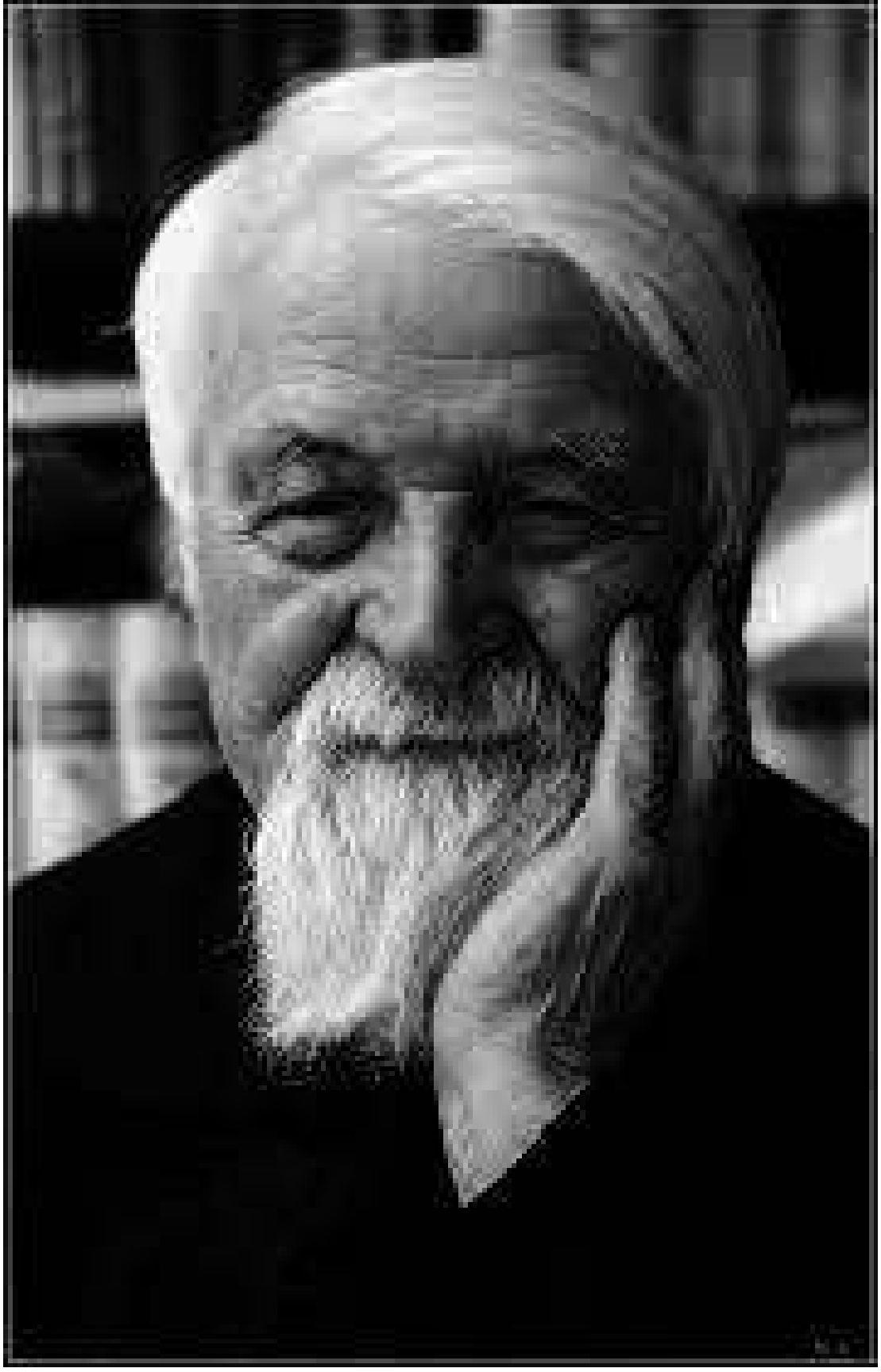


THE ROMANIAN PHILOKALIA

- VOLUME VIII -

“The lack of knowledge, concerning our history, it often makes the Westerners to ask the Romanians traveling there, very naïve questions. After the Romanians declare that they are Orthodox, those Occidentals conclude: «If you are Orthodox, you are Slaves, because you aren’t Greeks, and we know that the only existing Orthodoxy is Greek or Russians (l’Orthodoxie gréco-russe)». And when the Orthodox Romanians specify: «We are not Slaves, but Orthodox Latin», the Occidentals ask: «But what the Romanian Orthodoxy has given to the world, generally? There isn’t known any contribution of it to the Orthodox spirituality».

Father Professor PhD Academician Dumitru Stăniloae, *The Romanian Philokalia*, Publishing House of the Biblical and Missionary Institute of the Romanian Orthodox Church, Bucharest, 1979, volume VIII, p. 555, footnote no. 939.



Saint Father Dumitru Stăniloae – the Restorer of the Christian Theology

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HILOKALIA

OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

VOLUME VIII

TRANSLATION[1], INTRODUCTION AND FOOTNOTES BY

DUMITRU STĂNILOAE

[1] **The texts of *The Romanian Philokalia* were translated from the Greek language in the Romanian language and put together by Priest Professor PhD Academician Dumitru Stăniloae.**

Translated from Romanian language in English language, by the will of God, by the most worthless from men: E.l.t.

Writings By: Kallistos and Ignatius, Kallistos the Patriarch, Kallistos Angelicude, Kallistos the Katafygiote, and others; As Also a Study of the Translator on the History of the Hesychasm in the Romanian Orthodoxy, with a Few Philokalic Texts of Some Romanian Monks

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1979

The Method, Or the One Hundred Heads, Of

Kallistos And Ignatius Xanthopol

INTRODUCTION

1. The Authors of the Writing and Its Connections with the Other Writings of Patriarch Kallistos

About Ignatius the second author of the present writing, it is not known anything, except what Simeon of Thessaloniki says: that he was from Constantinople, together with Kallistos, and he lived in ascesis together with this one, in the monastic life.

About the other author, Simeon of Thessaloniki writes, in addition, that he was also Patriarch of Constantinople. "He especially wrote about this (about the prayer of Jesus) in our days, into Ghost, as being them also into God, and speaking about God, and of God and of Christ bearers, and truly deified, the one amongst saints, our father Kallistos, who was also Patriarch from God, of the New-Roma Capital, and together thinker and ascetic, the Pious Ignatius. They presented in the book composed by them, in a spiritual manner, and in a highly elevated thinking, in a full number of one hundred heads, the full knowledge about this"[2].

On the basis of the affirmation of Saint Simeon of Thessaloniki, that, these authors wrote during his lifetime, being give the fact he dies in the year 1430, as Metropolitan of Thessaloniki (in that night the Turks occupied the city), it has been determined, rightly, that he doesn't speak about Kallistos I, who was Patriarch of Constantinople between the years 1350-1353 and 1355-1363, as Nicodemus the Hagiorite presupposes in the Preface to the present writhing, but about Kallistos II, who was Patriarch starting with the year 1397, for seven months[3].

About this Kallistos we know for sure that he was a monk in the Xanthopol Monastery from the Holy Mountain (Athos), one on the monastery neighboring the Pantocrator Monastery, but equally sure is that he also lived in the Xanthopol Monastery

[2] *Against All Heresies*, head 296, in G.P. 155, 542.

[3] Hans-Georg Beck, *Kirche und theologische Literatur im byzantinischen Reich*, 1969, p. 784 ;I 774; A. M. Ammann S. I., *Die Gottesschau im palamitischen Hesychasm*, Würzburg, 1938, p. 8, 13.

from Constantinople. The name of Xanthopol he probably has it due to the fact he lived in the monasteries which had this name, and not for the fact that he would have been born in the Xanthopol family from Constantinople, because, if this case, he would have been given by Simeon from Thessaloniki as blood brother with Ignatius, and this doesn't take place[4]. Xanthopol Monastery from Galata (Constantinople) was, perhaps, in a connection with the Xanthopol Monastery from the Holy Mountain[5]. In the year 1431 are mentioned, as living in the Xanthopol Monastery from Galata, about the Saint Xanthopols[6]. His birthday is celebrated by the Greek Church on 22th of November.

Under the name of Kallistos the Patriarch, in the *Greek Philokalia*, there are inserted two more writings: one entitled "About Prayer", in fourteen heads, and another alike, with the heads numbered in continuation, reaching eighty-three heads. The last one was not published in the first edition of the Greek Philokalia, but only in the second and in the third ones[7].

A. M. Ammann recognizes this as correct attributing. The Greek Philokalia, in the second and third editions, it calls the last writing like "Missing Heads" (from the first edition) and it numbers them starting from fifteen ahead. A. M. Ammann says that, in the second edition from Athens, the heads of the writing "About Prayer" have been added entirely[8]. But. It seems that the fourteen heads from the first writing represent the fragment of another writing belonging to Kallistos. At least so it turns out from the Romanian manuscript no. 500, from Văratec Monastery, written by the Abess Nazaria, in the year 1811, at the advice of the spiritual guide Iosif, comprising 186 sheets. In this manuscript, called "The Paradise", the heads do not start

[4] A. M. Ammann, *quoted work*, p. 13. See also V. Grumel, *Notes sur Calliste Xanthopol*, in "Revue des Etudes byzantines", 1960, p. 199-204.

[5] Cf. Μέγας Ευναξαριστής, NOvemver-December, Athens, 1895, p. 482, note no. 1. Apud Ammann, quoted work, p. 13.

[6] G. Mercati, *Notizie di Proroco e Demetrio Cidone*, in „Studi e testi", 56, Cittá del Vaticano, 1931, p. 473.

[7] The first edition (in one volume) was published in Venice in the year 1782; the second edition (in two volumes) in Athens in the year 1893; the third edition (in five volumes), also in Athens, between the years 1957-1963. The most extensive writing "About Prayer" is published in the second edition, in volume no. II, p. 412-459; in the third edition, one can find it in the volume no. IV, p. 299-367.

[8] *Quoted work*, p. 14, note 2.

with the number fifteen (like in the Greek Philokalia), but with the number one, and it comprises, in total, eighty heads[9].

Also in the Manuscript 500 from Văratec the writing "The Paradise" it is called "the third book" of Patriarch Kallistos. ON the other hand, in several Romanian manuscripts from the Library of the Romanian Academy, the writing entitled "The Method or the 100 Heads of Kallistos and Ignatius" it is given as having as author only on Patriarch Kallistos, or Kallistos Xanthopol[10]. And again, on the other hand, other manuscripts, from the mentioned library, give under the name of Kallistos and Ignatius Xanthopol also the writing entitled "The Paradise"[11].

From here one could deduce the fact that the writing "The Method" it belongs rather to Kallistos; maybe Ignatius would

[9] Behold, he following parallel between *The Greek Philokalia* and the *Manuscript from Văratec*:

The Greek Philokalia	*Văratec*
15	1
16-20	2-5
21	6
22-45	7-30
45 paragraph 2	31
45-55	32-40
55 paragraph 2	41
55 parahraph 3	42
55 paragraph 4	43
55 paragraph 5	44
56	45
56 paragraph 2	46
56 paragraph 3	47
56 paragraph 4	48
57-62	49-54
62 (Pharisee)	55
63-83	56-77
83 paragraph 2	78
83 paragraph 3	79
83 paragraph 4	80

[10] Thus, the Manuscript no. 1922 comprises this hundred under the name of Kallistos Xanthopol, f. no. 3, r.-107 r. The Manuscript 1474 comprises several heads from the same hundred, also under the name of Saint Kallistos (f. 2 r.-23 v.; heads 35, 29). Then the entire hundred (f. 23 r.- 275 r.). In this library are, though also other manuscripts which attribute the "*One Hundred Heads*" to Kallistos and Ignatius (703, 1409, 1889, 2635, 2799, 2890, 3101, 3457, and 3546).

[11] The manuscripts 1981, 2890. Anyway, there is necessary a more thorough researching of all the manuscripts which comprise the writings of Kallistos (and Ignatius).

have given some help in collecting the quotes from the writing of the previous Fathers.

On this way, one could explain, maybe, the fact that the writing "The Paradise", it is given as the third book of Saint Kallistos. The first one would be "The Method", given in some manuscripts under the name of Kallistos and Ignatius Xanthopol, and the second one: "The 14 Heads about Prayer", which could have comprised also other heads given under diverse headlines in some manuscripts from the Library of the Romanian Academia[12].

Also, out of the fact that "The Method", is, in prevailing manner, a writing belonging to Kallistos (The First Book); that it would explain why this writhing it is also called, sometimes, as "Paradise", thought it is given under the name of Kallistos and Ignatius, and also, though the mane "Paradise" is given in the texts of other manuscripts only to the third writing, which is given as belonging only to Kallistos[13].

Anyway, in order to elucidate this matter, one needs to thoroughly search the Greek manuscripts from diverse libraries.

From the notes we have given until now, one can see how often the writings of Kallistos, translated in Romanian language, were copied; and we haven't mentioned but a small part of the Romanian manuscripts which comprise writings of Kallistos, dating from the end of the 18th Century and from the beginning of the 19th Century.

There is something more to be noticed, namely that, often, the writings of Patriarch Kallistos, including the one under the name of Kallistos and Ignatius, they are in the same manuscripts including the writings of Saint Gregory of Sinai. It seems that the writings of these two authors, together with "The Ladder" of John Climacus, were the most read by the Romanian monks.

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[12] We mention here the manuscripts in which one can find heads of Kallistos, seemingly different from the 14 and from the 80 (or 83) "About Prayer" and from the 100 (of Kallistos and Ignatius); we also mention: *"Way of Taking Heed and of Prayer*" (Manuscripts of the Romanian Academy: 486, 1076, 3790, 3543, 179, 4716, 3547: Neamț Monastery: 29, 39, 44, 49). Then: Kallistos the Patriarch: "*Heads about the Congregational Life*" (Library of the Romanian Academy: 3548, f. 278 r.-295); The same, "*For Obedience*" (Library of the Romanian Academy: 3548, f. 278 r.-295 r.); Kallistos Xanthopol, *"The Confession of the Sins*" (Library of the Romanian Academy 2519, f. r.-7 r. 2647, f. 46 r.-59 r.).

[13] Like this it is called the writing of the "One Hundred Heads" of Kallistos and Ignatius Xanthopol, in the manuscripts no.: 24, 44, 73, from the library of Neamț Monastery, or in the manuscript no. 2890 from the Library of the Romanian Academy.

In the manuscript no. 1922, from the Library of the Romanian Academy, in which, after "The Hundred Heads of Kallistos Xanthopol" (f. 3-108), it follows the work of Gregory of Sinai (f. 108 r.-264 r.) with a "Foreword" of Saint Basil from Poiana Mărului (f. 108 r. – 118r.), and a part of the work of Peter Damascene (f. 265 r. – 283 r.), on the backside of the front cover it is written: "*This Book it is called Philokalia, it is teacher for the mind's prayer and it has many ascetic teachings*". The manuscript was, therefore, considered as comprising, essentially, everything a monk needs during his spiritual ascension.

But we reckon that also the internal motives plead that the identity of the author of the "Method of Kallistos and Ignatius" it the same of the other writings of Kallistos.

In order to see this, we give a brief summary of the content, of the "Method" known as belonging to Kallistos and Ignatius Xanthopol, and then of the other two writing of Patriarch Kallistos published in the present volume, with the similarities and with the differences amongst them.

2. The Content of the "Method" of Kallistos and Ignatius Xanthopol and Its Connection with the Content of the Other Two Writings of Kallistos

If all the writing comprised, in the Greek Philokalia, and almost all the spiritual writings of the Orthodox East, present in sentences, or in more continuous expositions, the diverse moments, states, or stairs, of the spiritual life, in a unsystematic manner, the "Method" of Kallistos and Ignatius, it wants to expose the entire ascension if this life in the form in which, actually, it is being fulfilled. In this concern, only "The Ladder" of Saint John Climacus, it resembles it; maybe, this one, it served as a model to it. It cannot be denied the fact that, the heads of this book do not always rigorously succeed, according to the stairs of the spiritual ascension. And this is because neither this ascension has a strict succession, required by our idea of systematic listing. During life, even during the spiritual one, there occur, in anticipation, and for shorter moments, states and stairs which will be fully mastered, within soul, only in higher phases; or, during the higher phases, for short moments, come back some: shadows, stages, and states; these might be reckoned, by the ones who have a more systematic approach, as already being definitively overcome. The authors of the present

writing take into account in their exposition, with a certain liberty, this not so simple developing of the spiritual life. But, generally, in their writing, one can notice with enough clarity the ascending thread of this life.

Another characteristic of this writing is that, almost exclusively, it is composed of texts of the older Fathers. The authors give from themselves, in each chapter, only a few introductory words, and also a few for conclusion. But the texts from each chapter and from the whole writing, are so well chosen and placed, and listed in such a consistent manner, than each chapter, and all chapter together, are a well coagulated whole, and an organic ascension.

But, often, even amongst the quoted texts, there are personal observations, bringing in front deep meanings, maybe for the first time. And, a few themes from the final chapters, which are presented, almost exclusively, with words belonging to the authors, highlighting such surprisingly deep and new meanings. So, for instance, is the chapter 92, about the importance of the often impartation with the Body and the Blood of the Lord.

Especially accentuated and luminously described, it is the changing of the human nature, through deification, produced by the prayer of Jesus, accompanied by the warmth of the love for Him. The intimacy accomplished, between the human nature and the godlike work, it is described in terms capable to present the whole subtle reality of this unity. To be seen, in this sense, the chapter 90: “About faith, hope, and love”, where, amongst other things, it is said that: “The signs of the changing (produce by the warmth of the love of God) are: the man’s face becomes full of warmth, full of joy, the body become warm, the fear and the shyness are removed from that man, and he goes out of himself… He reckons the fearsome death as a joy”.

Another characteristic of the writing is, that in the whole his ascending thread of the spiritual life, it lets to be noticed the permanent and of prime rack presence, of the Prayer of Jesus. That’s why the authors speak repeatedly about this prayer, on very many occasions, on all the levels the spiritual life reaches at. But, because according to them, this prayer cannot be done as a formal method, making abstraction of the impediments posed by the diverse passions, imaginings, and memories, which tempt the man towards bodily pleasures, and tie him to the

things and to the circumstances which can satisfy those passions, the authors (or the author) direct sometimes - after describing the way in which the prayer must be done – their attention to the methods through which the man can shun, can clean himself of passions, and he can develop, within himself, the virtues, or the impulses towards good, which lead to dispassion. The authors relate the dispassion, strongly, to love, to deification, and to the seeing of the godlike light.

Generally, the "quietude" the spiritual man must achieve, it is a dynamic process, though tranquil from another point of view; it is an increase in gentleness, in humbleness, but also in the happiness of the love, a continuous tension towards God, the supreme source of love, a tension which is not lacking the dramatic moments of the repentance for the thinner sins, which, the more the man has spiritually progressed, the more he notices them within himself, and this cause him a certain sadness. Ant the whole this ascension ends in "the resting" into the love of God, which neither is petrifaction, but a ceaseless enlargement of the human being, in order to receive and to irradiate this love.

Of course, this doesn't mean that the attention paid to Lord Jesus Christ passes on a secondary plan, as Ammann thinks. The ceaseless remembrance of the name of Jesus, with the fiery feeling of His live, of the sweetness of His presence, it is the essential power that carries the man, during the whole his ascension, towards the union with God, and toward his own consummation. This power stays at the basis of his entire effort of cleaning of the passions, of advancing towards dispassion, towards the increasingly deeper feeling of God, and towards the Union with Him in the Person Himself of the Lord Jesus Christ. If it is not encourage the imagining of Christ, with His shedding of blood wounds, as in the feminine Catholic mystique, it is because Christ, the One with Whom the spiritual man increases his ceaseless connection, is the Resurrected Christ, the One become transparent into light, the One Who is being felt, in the first place, as Subject – source of love, dwelled within man's heart, and not Christ of the memory, in state of crucifixion, a Christ Who is, actually, not really present, but rather only remembered. Christ from the spiritual writings of the East, he is really present and transparent within man's heart, a Christ Who, that's why, irradiates His power within the whole human being,

but a power that if felt as being out of Him, as Subject full of endless love.

Ammann's reproach, from this point of view, it starts from not-understanding the Eastern spirituality, which doesn't remain to the sentimentalism sustained rather in memory and lacking the power to deify the man, this power irradiating only from the present Christ[14].

Of course, this is in connection with another considering of the savior essence of the work of Christ: in the teaching of the Fathers. Christ didn't save us by paying a juridical equivalence on the cross, for which we must be forever grateful to Him, as Ammann himself declares, but he saves us through the real and continuous connection we have, with the Resurrected Christ; of course, also for the fact He received the crucifixion.

And only for the fact that Christ is felt in His state -: resurrected, spiritualized, transparent, and irradiating power – the whole spiritual ascension leads the man towards a spiritualization resembling to His one, which prepares the full state of spiritualization and transparence into light or the spiritualized man, in the future life.

If the "One Hundred Heads" describe rather the restraints and the virtues of the one who wants to reach the union with God, and to see Him in the soul (we would call this the phase of cleaning, or the doing one), the 14 heads "About Prayer", which follow, they describe the higher stair of the prayer, and the 80 (or 83) heads of the writing entitled "The Paradise", or "About Paradise", they describe almost exclusively the spiritual peak of the union with God, to which has reached the one who strived himself to tend towards it. As Basil from Poiana Mărului will say later, it describes "the seeing prayer", unlike "the mind's prayer", product of the human effort. Of course that, also the last writing grants a great place to the prayer, for only the prayer introduces, in an unmediated manner, to the union with God, or to seeing Him. But it mainly occupies itself with "seeing God", which is above even to prayer. That's why, it equally occupies itself, or maybe even more, with the work of the Holy Ghost, for the state of culminant prayer and of supreme union being, actually, a state of total love, and it grants several chapters to describing the love for God. Thus, the themes of the third writing of Kallistos can be considered as being the following four: the

[14] A. M. Ammann, *quoted work*, p. 40.

prayer, the seeing of God, His love, and the work of the Holy Ghost.

But these themes occur, in a less accentuates measure, starting with the "One Hundred Heads of Kallistos and Ignatius". The affirmation that only into the Holy Ghost we can pray to Jesus Christ, it composes the chapters 12-13, and 50. About the need of the Holy Ghost, of the ones who want to ascend towards God, the authors speak in the chapter 6, and, in this chapter and in the chapter 4, they even affirm that the whole endeavor of the true life of the believer, it is to rediscover the grace of the Holy Ghost, received by him at Baptism, but covered later with passions. About the above mind seeing God, they speak in the chapter 70, and about love in the chapter 81.

Both writings were influenced, through the great role granted by the Holy Ghost and to love, by Saint Simeon the New Theologian's doctrine. The life of the hesychast unveils, in these writings, its face as life into the Holy Ghost.

One could say that the "One Hundred Heads of Kallistos and Ignatius" differ to each other not only by the fact that the first one described the ascension towards God, whilst the second one describes the peak of this ascension, but also by the fact that the first one gives a large foundation, in the writing of the anterior spiritual Fathers, of the state of union with God, described in the 80 (or 83) heads of the writing called "The Paradise".

But the two writings are preoccupied with the same spiritual peak, described by the first writing as a target to reach, and by the second writing as a reached target.

The kinship of the two writings is felt also out of some own and characteristic terms of both writings. For instance, the term "αεὶ βλυτα = always springing", which can be found in the "One Hundred Heads" (chapter 75), it can be also found in the 80 (or 83) heads of the writing "The Paradise" (chapters 22, 43). The preoccupation of the writing "The Paradise", with making the readers to gain the simplicity and the faceless state of the mind (ανείδεον, chapter 21) it is characteristic also to the "One Hundred Heads" (chapter 10). Also, in both writing is used the term "en-hypostatic grace" (Kallistos and Ignatius, chapter 70 – Patriarch Kallistos chapter 40).

This identity of terms and preoccupations could be illustrated widely through more detailed research of the two

writings. It is felt within them the same atmosphere of thinking and style.

Anyway, in the writing "The Paradise" (80 or 83 heads) we have a serious theological deepening of the themes from the "One Hundred Heads". We have in it perseverant analyzes of the states live by the contemplative of by the seer (for instance in the chapter 16). But we also have in it interesting Christological and anthropological deepening (for example in the chapter 38). Here are described, in enthusiastic words, the states of the love for God, and the mode of the practical passing, from the diverse rationalities of the nature and of the Scripture, to the mysterious, personal Rationality, the One and Supreme. The writing comprises an admirable analysis of the "understanding feeling" and of the generated by it (chapter 41). The chapter 43 gives us a charming description of the love for God, which is the soul of the ceaseless prayer. In the chapters no. 47-48, we have interesting observations concerning the opening of the heart and the union between mind and heart. In the chapter 52 we have a remarkable philosophical argumentation of the faith as experiencing God. The expression "in en-hypostatic way" it is a parallel to the "en-hypostatic lighting" from the "One Hundred Heads" (chapter 60). Of course, it can be found also at Saint Gregory Palamas. But in the two present writings it receives a practical applying. The chapter 57, about knowing God, and about all the virtues related to this knowledge, is influenced by the doctrine of Saint Simeon the New Theologian. The chapters 65-73 comprise thoughts about the wonder of the union of God with the soul.

Of the Two Monks
Kallistos and Ignatius Xanthopol

A very detailed method and rule, which has the witnesses of the saints and it can be used, with the help of God, by the ones who choose to live in quietude and loneliness, or about their behavior and their living, and about all the good things caused by the appeasement, to the ones who strive with it, with right-judgment.

1. *The present word is divided in 100 heads, and the introduction is considered as the first chapter, and it treats about the gift and the grace from above nature, dwelled through the Holy Ghost into believers*[15].

It should have been necessary that us, the ones who according to the godlike words, who are taught by God (1 Thess. 4: 9) and bear inscribed into heart, in an untold manner, the new law (2 Cor. 3: 2-3), more luminous than a candlestick, and who are being governed by the good and wholly-right Ghost, as like sons and inheritors of God and together-inheritors with Christ (Rom. 8: 17), to live like the angels, and to not need to be taught by somebody, in order to know the Lord. But our distancing from the good, and our deviation towards evil, from the first raising of the hair and, together with this one, the envy of the dreadful Belial, and its relentless tyranny against us, have planted within us he impulse to get far, in the worst manner, from the savior and deifying commandments, and to let ourselves carried towards the soul-killer precipices; and what's even more pitiful, (it is the fact that) it stirred us up, in order to think and to work even against ourselves. Consequently, according to the godlike word, "there is nobody who understands, and there is nobody to seek God" (Ps. 13: 2)[16]. This

[15] Actually, the chapter no. 1 doesn't treat about the grace. But the whole first section (chapters 1-14) treats about the grace and about the mode one can maintain the grace. In the manuscripts of the Library of the Romanian Academia, this writing is called: Craftsmanship and Guidebook.

[16] Psalm 14: 2: King James Bible (KJB): "The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good."; 13: 2: Romanian Orthodox Bible (ROB): "Said, the fool, in his heart: "There is no God!" The people

is because immediately we have deviated from the right path, he has become worthless (Ps. 13: 3)[17] and, that's why, we have become entirely bodies (Gen. 6: 3)[18]. And, by depriving ourselves of the lighting and godlike grace, we need to urge and to help each other towards the good things[19].

2. The present word has been written because of the question asked by a certain brother, according to the target he has been pursuing, but also for fulfilling a commandment of the Fathers.

Because, in your desire of researching, according to the word of the Lord (Jn. 5: 39), the godlike and life-giver Scriptures and to be introduced to them without danger, you have been asking often, us the unworthy, for a word and a written rule, for your use and maybe also of others, as you say, I reckon now that we have to fulfill, with the help of God, this worthy to be praised desire of yours, which we haven't wanted to do it before. We fulfill it now, our most beloved spiritual son, by leaving the laziness which accompanies us, for the sake of your love and of your use, being utterly amazed by your zeal for the good things and by your perseverant toil. But, before all these, we do it because we fear the punishment God menaced with, in a fearsome manner, the one who hid the talent (Matthew 25: 25).

Beside the said things, we are doing it to fulfill the commandment given us by our Fathers and spiritual teachers, by entrusting the things we learnt from them, to other loving of God men. So, God, Father of the love and the plentiful Giver of all the good things, to give us, the hesitant and the weak at voice ones, appropriate work into the opening of our mouth (Eph. 6: 19), He who often instilled word even to the speechless animals

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have become corrupt and they have made themselves ugly into their occupations. There is no one to do kindness, nobody to the last man."

[17] Psalm 14: 3: KJB: "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."; ROB: "Everybody have deviated, together they have become worthless; there is not the one who does kindness, nobody to the last man."

[18] Gen. 6: 3: KJB: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."; ROB: "But the Lord God said: "My Ghost won't remain always in these people, because they are only body. Therefore, their days will be one hundred and twenty years!"

[19] This reciprocal helping towards the good things comes in contradiction with the affirmation from before, that all of us have become evil. This is because the good we do, through this helping, it is limited. Besides this, the man, by helping another person, he exceeds in some measure the helplessness of being kind, which he lives when he opens himself in his loneliness.

(Num. 22: 28), for the use of the listeners. And to you and to all the ones who will read these, according to your saying, let Him give you ears to hear them with wisdom and understanding, and to live in a right manner, as it is pleasant to Him. "Because without Him we cannot do anything" of the useful and savior things, as it is written (Jn. 15: 5); and "If the Lord won't build the house, vainly will the builders toil" (Ps. 126[20]: 1). And about these things, we say only that much.

3. Knowing the purpose is precursory to everything. And the purpose of this work is to show which the foundation is.

If knowing the purpose is precursory to everything and our purpose is to tell the things which help to the spiritual growth, and yours is to truly live according to the said things, we must, before anything, to observe towards what fullness of that thinking according to Christ, looking us at, to lay down then, a useful beginning as foundation, that, then after, in time, being imparted with the help from above, abundantly, to tend also towards a roof, according to the building built by the Ghost.

4. The beginning of each according to God work, it is to live according to the commandments of the Savior. And the end is to turn back to the consummate grace of the Most Holy and of life beginner Ghost, given us through the godlike Baptism.

Therefore, the beginning of each work that is according to God, is, shortly speaking, to hurry us up in every way, with the whole our power, to live according to the law of the deifying commandments of the Savior. And the end is to turn us back, by keeping them, to the dowry given us from above, and from the beginning from the sanctified baptistery, namely to our consummate composition and spiritual rebirth, through grace; or, if you like to call this gift like this, to the rejection of the old Adam, with his deeds and lusts, and to put on the new and spiritual One (Col. 3: 9-10), and this is our Lord Jesus Christ[21].

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[20] In KJB we have Psalm 127: 1. (English language translator's note (E. l. t.'s n.)).

[21] The "turning back" to our state from before sin isn't, thought, a turning back to a fix state; only with this condition one can accept what Ammann says, that there isn't any objective theological growth of the grace (*quoted work*, p. 25). That state is though the state of the new man, which is just by this, a living, dynamic state. It is the state in which is imprinted Christ, the state in which the man has taken the image of Christ, and that's why is the state of Christ as a new man, that restores the man to his true image. But Christ Who has been imprinted in the baptized one, He unveils Himself within him, bringing the man towards the measure of His

For the godlike Paul says: "My children, whom I give birth again into pains, until Christ will take image within you" (Gal. 4: 19); and: "How many of you into Christ have been baptized, you have put Christ on" (Gal. 3: 27).

5. What the grace is, and how can we achieve it? And what are the things which disturb it and the things which clean it up?

But what is the grace, and how we can achieve it, and which are things that disturb it and which are the things that clean it up, they will be shown to you by the one who shined with the soul and with the tongue more that the whole gold. He says: "What does it mean: "by reflecting, as a mirror, the glory of the Lord, we are being transformed in the same image" (2 Cor. 3: 18)? This was shown, more limpidly, when the gifts of the wonders were working. But neither is difficult now, to the one who has believer eyes, to see this. Because, immediately that we are baptized, the soul becomes more luminous than the sun, being cleaned up by through the Ghost. And, not only hat we look towards the glory of God, but we also receive brightness from it. This is for, like the silver being under the rays of the sun, it also sends rays, likewise the cleaned soul has reached brighter than the whole silver, and he receives a ray from the glory of the Ghost, in addition to the glory that is within him; and namely an appropriate one, from the Lord into the Ghost" (2 Cor. 3: 18)[22]. And, after a little while: "If you want, I am going to

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fullness, to "the measure of the consummate man". So, on one hand the gift of the Baptism, as dwelling of Christ, it doesn't bring the man beyond Christ, and in this sense it doesn't cross the man to another grace, but on the other hand there is a growth of the man into Christ, giving Christ the possibility to actualize Himself increasingly more, into the man. And without any doubt, this actualizing of the grace within man, it hasn't only a subjective character (Ammann, *quoted work*), but, within the man who increases his opening towards Christ, the grace is unveiled in an objective mode, namely it is inwardly communicated increasingly more, though, on the other hand, it is whole in him as reality, preponderantly virtual for the man, from Baptism. We have here the same situation as in the case of the Revelation, which doesn't cross beyond Christ, but out of which the Holy Ghost communicates continuously new powers and lights, namely "leads to the whole truth", but only out of Christ ("out of Mine he will take") and not from outside Christ.

[22] Saint John Climacus, *Homily no. VII to the Second Epistle towards Corinthians*, in G.P. 61, col. 449. Without any doubt that there cannot be separate the brightness of the cleaned up soul and the one that comes from the Holy Ghost, if only by standing under the light of the Ghost, the soul becomes also bright. And the brightness that comes to the soul from the Ghost, which makes also the soul shining, it is not a created grace, contrary to what Ammann affirms, namely that the authors of the writing "discern between the created gift of the grace and the

show you this, even more clearly, at Apostles. Think at Paul, whose vestments did were doing miracles (Acts 19: 12), at Peter, whose shadow had so much power (Acts 5: 15). If these ones didn't wear the image of the Emperor, and if they rays of light wouldn't have been possible to look at, their vestments and shadows wouldn't have been working miracles[23]. This is because even the vestments of the emperor scare the thieves.

But, do you want to see this glory shining through the body? "Looking, he says, t the face of Stephen, they saw it like a face of angel" (Acts 6: 15). But this was nothing in comparison to the glory that was shining inside. This is for what Moses had on his face (Exod. 34: 30), that was worn by these ones in their souls. And even more. For what Moses had it was something felt, whilst this one was something bodiless. And like the colors which are fiery luminous, by gushing out of the shining bodies, towards the things which are neigh, they transmit also to these ones their light, likewise it happens to the believers. That's why, I reckon that the ones who suffer this, they detach themselves from earth and they think at the things from heavens. This is because it is good to bitterly sigh here, lets, by enjoying such a great honor, to no longer know the said things, because we have left so quickly those things and we have become addicted to the things of the senses. This is because this untold and fearsome glory remains inside us for a day or two, and then we quench it, by bringing the winter of the life's things and by impeding its rays through the thickness of the clouds"[24].

And he says again, in another place: "The bodies of the ones who have been pleasant to God will be dressed up in such a glory that cannot be seen by these eyes. Some signs and unclear trace of them, God deigned to give in the Old and in the New Testament. For there the Moses' face was shining with so much glory that was impossible to the eyes of the Israelites to

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grace Giver" (p. 23). How could the created shine in godlike manner, by receiving a created light? How could be known this light which is communicated to the soul, as one that is characteristic to the Lord, to the Ghost? How could the soul, in this case, to mirror the glory of Christ, which is not created?

[23] The image of Christ wasn't worn by Apostles, and neither is worn by the ones who stick with Him, only by imitating Him from distance, but through His working presence within them. It is obvious that this isn't a created grace.

[24] Saint John Chrysostom, *Towards the Young Widow*, in G.P. 48, 603. It is good to suffer here the harsh things, lest, by rejoicing of the heavenly things, to no longer take care and to fall into the earthy things.

look at it (Exod. 34: 30), and in the New Testament, the face of Jesus was shining much more than that one" (Matthew 17: 2).

Have you heard the words of the Ghost? Have you understood the power of the mystery? Have you known which are the pains of the consummate birth out of the holy baptistery, which is done within us[25], and how great are the fruits and the fullness and the rewarding? Have you known how much it depends also on us to increase and to diminish the grace, or to show it or to darken this gift from above nature, as much as it is possible to us?[26] And the things which darken it, are the storm of the life's things and the darkness which is born out of passions, which, by rushing upon us as a winter, or like a torrent, and by covering our soul, they don't let the soul even to breath, or to look at the really existing and happy good, for which the soul has been made, but they darken the soul and drown it, once the soul is wholly taken into mastery by the tormenting unrest of the swirl and of the pleasures. And to the things contrary to this one, namely to the things which are born out of the deifying commandments, are partakers the ones who do not walk according to the body, but according to the Ghost. "Walk, he says, into the Ghost and you won't fulfill the body's lusts" (Gal. 5: 16). These things are useful and savior and they lead, as a ladder, towards the top and towards the highest stair, namely towards love, Who is God (1 Jn. 4: 8).

6. In the Holy Baptism we receive the godlike grace as a present; but, by covering it through passions, we have to clean it up again, by fulfilling the commandments[27].

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[25] Our rebirth is done, in the same time, also inside us, for we are killed so that to not take place, in the same time, within us, and to not feel, also us, the pains of this birth that happen within us. This is for the death of the old man and the birth of the new one within us, are don through the participation of our will. That's why, at Baptism, we are also asked to reject satan and to unite with Christ.

[26] So, one can speak also about an increase of the grace received by us at Baptism, through our efforts, contrary to what Ammann says (*quoted work*, p. 25).

[27] The grace of the Baptism it can never be lost; it is only being covered. Once entered the relation with Christ, the man never gets totally out of it. He cannot erase its memory, no matter how hard he would try. One can say that the trace of God is no longer erased from him, as also it cannot be erased either the trace of any other person we ever entered in relation with. This shows the personal character both of God and of man. The man isn't only a chemical substance, which can be totally transformed by new assimilations, and neither God is such an essence. The Catholic theology knows only the persistence of a "character indelebilis" in the one who has fall, after Baptism, in deadly sins, or in the apostatized one. But what this seal is, if not the grace itself, or if it isn't in a relation with the grace?

We receive, so, in the godlike bosom, namely in the holy baptistery, as a gift, the totally consummate godlike grace. But, if, later, by wrongly using the temporary things and by taking care of the life's things and through the mist of the passions, we are covering the grace, inappropriately; but it is possible to us, through repentance, and by fulfilling the deifying commandments, to receive and to achieve again this brightness from above nature, and to see, the most limpidly, its showing. Of course, its appearance it is unveiled to each one, on the measure of his toiling into faith; but, before all, through the help and benevolence of our Lord Jesus Christ. For, says Saint Mark: "Christ, being consummate God, He has given to the baptized ones, the consummate grace of the Holy Ghost. For the grace doesn't receive anything in addition, from us. But the grace is unveiled to us and is shown to us on the measure we work the commandments and is given to us in addition to our faith, "until we will reach, all of us, to the unity of the faith, at the age of the fullness of Christ" (Eph. 4: 13). So, no matter what we would bring Him, once we are born into Him, it is from Him, and out of Him and it has been hidden into Him"[28].

7. The one who lives according to God, he must fulfill all the commandments. But the most part of his work, he must dedicate it to the first ones and to the most comprising ones.

As I said, the beginning and the root of the whole this work, it is the living according to the savior commandments; and its target and fruits are the turning back to the consummate grace of the Ghost, given to us for the first time through Baptism. This grace is within us – "for God is not sorrow for His gifts" (Rom. 11: 29) – but this grace is drowned in passions, but it can be unveiled by working the commandments. That's why, we owe to force ourselves on all ways, to clean up and to make as obvious as possible, the showing of the Ghost within us, by fulfilling, according to our capacity, all these commandments. This is for "torch is to my feet Your law and light to my paths"-

[28] Saint Mark the Ascetic, *About Baptism*, in G.P. 65, 1028 C; *The Romanian Philokalia*, vol. I, p. 309. So it is reconciled the persistence of the same Christ within us with the dynamic of the Christian life. The grace given at Baptism is Christ, whole. In this sense, it is not given to the man, during his life, a plus of grace. But, for Christ unveils within man, increasingly more, through the Holy Ghost, His light and power, it takes place within man an increase or a growth of the light and of the power of Christ, and, in the same time, a spiritual growth of the man. We add from us increasingly more faith, but not a plus of grace.

says the blessed David towards God (Ps. 118[29]: 105) – and "the bright commandment of the Lord (is that) which lightens the eyes" (Ps. 18: 9), and "… towards all Your commandments I have been directing myself" (Psalm 118: 9). And the one who was resting on His chest (Saint Apostle John) says: "The one who keeps His commandments, he remains into Him, and He in to that one" (1 Jn. 3: 24), and "His commandments aren't heavy" (1 Jn. 5: 3). The Savior says, also: "The one who has My commandment and keeps them, that one is the one who loves Me; and the one who loves Me I will love him also and I will show Myself to him" (Jn. 14: 21), and "If somebody loves Me, he will keep My word and My Father will love him and We will come to him and We will make a dwelling place in him"(Jn. 14: 23), and "The one who doesn't love Me, My words he doesn't keep"(Jn. 14: 24).

But more than to these ones, the most part of his work, he must dedicate it to the first and the most comprising commandments, which are somehow the mothers of all the other commandments. Because, only in this way we will advance without mistake towards the target that stays before us, namely we will set a good beginning and we will reach the desired end or to the showing of the Ghost (1 Cor. 12: 7)[30].

8. The beginning of every work that loves God, it is the calling with faith the name of our Lord Jesus Christ and, together with it, there come the peace and the love which spring out of it.

The beginning of every work which loves God, it is the calling with faith of the Savior name of our Lord Jesus Christ. This is for Himself said: "Without Me you cannot do anything" (Jn. 15: 5)[31]. And together with it there is the peace – for it is due, he says, that each one "to pray himself without anger and

[29] **In order to avoid confusion for the English reader, please remember that between the King James Bible and the Romanian Orthodox Bible, concerning the numbering of the Psalms, the Psalm 11 from KJB corresponds to the Psalm 10 from ROB. Also, ROB contains the uncanonical Psalm 151. Also, please also keep in mind, when reading quotations from the Holy Scriptures, that, usually, the writers making those quotations, they rather paraphrase.**

[30] The showing of the Ghost means the transparency of the man and the showing of the Ghost through deeds of power, which overwhelm the evilness and the egotism; it is a transparency of the inward kindness, which looks like a light on the face and through the whole living of the man.

[31] This means that, by calling the name of Jesus, it is imparted to us His power itself. This is for through the calling of the name of Jesus, we address Him with love and he answers this love.

without thoughts" (1 Tim. 2: 8) – and the love, for "God is love and the one who remains into love, into God, God also remains into him" (1 Jn. 4: 16). But the love and the peace, they not only that make the prayer well-received, but they are also born out from prayer as some twin rays, and they grow up out of it and they are made consummate by it[32].

9. Through each of these ones and through all three together, we are given, plentifully, the fullness of the good things.

Through these ones, better said through all three together, we are given, plentifully, and we have it abundantly, the fullness of the good things. Actually, we hope that, by calling, with faith, the name of our Lord Jesus Christ, we will surely receive the mercy and the true life, hidden into Him (Col. 3: 3). This is for the name of Lord Jesus Christ, shouted out with cleanness into the heart, it is like an inexhaustible godlike spring, out of which are gushing up, plentifully, those good things[33].

And through the peace that exceeds the whole mind and it doesn't have any border (Phil. 4: 7; Isa. 9: 7), we are being found worthy of the reconcilement with God, and amongst us. Finally, through love, whose glory is unmatched, and which is the end and the fullness of the Law and of the Prophets (Mt. 22: 39) – for God Himself is called love – (1 Jn. 4: 8) – we are wholly united with God, being abolished the sin from within us, by the righteousness of God, and through the feature of being us sons according to the grace, worked within us, in a wonderful manner, through love. This is for "the love, he says, covers a multitude of sins (1 Pet. 4: 8); and: "Love covers all things, believes all things, hopes all things, endures all things; love never falls" (1 Cor. 13: 7-8

[32] The often calling of the name of Jesus is the beginning and the source of all virtues. But the first virtues amongst these are: the peace and the love; of course, not from the beginning, in a consummate degree. They are separated and tightly interwoven with the calling of the name of Jesus, and therefore also with His power. This is for the calling of this name it produces by itself the peace of any worry, of any fear, of any anger, a restraint from these ones and a forgetfulness about them. But, in the same time, who calls the name of Jesus, he does it with love and with trust in Him. Of course, the love is also the highest virtues, and one can reach it through all the other virtues. But, if there wouldn't be in all the virtues, from the beginning, a certain love towards Jesus, one couldn't reach the consummate love for Him.

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10. Our Lord Jesus Christ, at the time of the savior suffering, He left these things to His disciples, like some testamentary commandments, and like a godlike inheritance; likewise, after Resurrection.

That's why, the most Good and the Most Sweet our Lord Jesus Christ left these, as a true and loving Parent, to all His disciples, like some testamentary commandments and comforting, like some supporting, sweet, and strengthening[34] guarantees, or, better said, as an impossible to steal inheritance, given us by God, both when he reached His suffering and when He showed Himself to the Apostles after Resurrection; and, also when He was to return back to His Father by nature, and our Father, by grace.

He did this by telling the disciples when He was neigh to His suffering: "Everything you will ask for, in My name, it will be given to you. Until now, you haven't asked for anything in MY name; ask, and you will receive, for your joy to be full". And: "In that day you will ask in My name" (Jn. 16: 23-26).

And again, after Resurrection he said: "To the ones who believe, these signs will follow them: in My name they will cast devils out, and in tongues they will speak" (Mk. 16: 17-18), and the others. Things like these are also said by the disciple who was resting himself on the chest of Jesus: "Also many other signs Jesus did before His disciples, things which are not written in this book. And these ones have been written for you to believe that Jesus is Christ the Son of God and, by believing, "you to have life in My name"" (Jn. 20: 30-31). And the godlike Apostle Paul says: "Into the name of Jesus, let every knee to bow down" (Phil. 2: 10), and the followings. But also in the Acts, it is written: "Then Peter, being full of Holy Ghost, spoke: "that all of you, and the entire Israel, may know, that through the name of Jesus of Nazareth Whom you have crucified, and Whom God rose from dead, This One is staying before you, healthy" (Acts 4: 8-10); and a lithe further: "And the salvation is within no other. This is because there is no other name given amongst people, in which all of us are to be saved" (Acts 4: 12).

And the Savior said: "It has given Me the whole power in heavens and on earth" (Mt. 28: 18).And he told this also through

[34] The Lord, by giving us the urge of calling His name, he has ensured us the peace and the love. But he has promised those in addition, both as commandments and as strengthening gifts. The gifts don't become characteristic to us if we do not work it out.

what He said as God-Man, to the Apostles, before crucifixion: "I let peace to you, My peace I am giving to you" (Jn. 14: 27); and: "I am speaking these things, for you may have peace into Me" (Jn. 16: 33); and: "This is My commandment, that you to love each other" (Jn. 13: 35); and: "like My father loved Me, I loved you too. Remain into My love. I you keep My commandments, you will remain into My love, like I kept the commandments of My Father and I remain into His love" (Jn. 15: 9-11).

And again, after His resurrection from dead, our Lord Jesus Christ, showed Himself on different occasions, to His disciples, giving them His peace and saying: "Peace to you" (Jn. 20: 19). And to Peter, whom He entrusted the leadership of the disciples, showing that the care for the flock is some kind of reward for his fiery love towards Lord Jesus Christ[35], He tells him, for the third time: "If you love me, Peter, more than others, feed My sheep" (Jn. 21: 15)[36].

16. The one who really wants to live in quietude and according to God, he must take care of being, besides faith, full of good deeds. And the faith is twofold. And besides this, the one who appeases himself, he must be peaceful, not-scattered, careless, not worried, quiet, serene, and thankful in everything, conscience about his helplessness; he must manly endure the trials, to trust God, and to wait from Him what is useful.

a). The Lord says: "Not everyone who calls Me "Lord, Lord", will enter the Kingdom of Heavens, but the one who does the will of My Father Who is in heavens" (Mt. 7: 8). Therefore, also you, my beloved, if you love, not with empty words, the deifying quietude – which gives, since now, to the ones who leant it with cleanness, the possibility to receive the showings of the Kingdom of God, which shine from far away, and in the future age more fully and more consummate – but you truly love it also with the work, make sure that, besides the right-worshiping faith, to be you also full of good deeds. Besides that, be you in peace with everybody, as much as it concerns you, not-

[35] If isn't an interpolation what it is said here, it is not a primate of jurisdiction, but one of love. It is, though, strictly personal of Peter. Or, in any case, when the one who shepherds, he no longer loves his flock, namely its faith, he neither has, for any longer, its leadership, for he no longer has the love.

[36] These are the three stairs, repeated at increasingly higher levels, on which the angels ascend - according to Dionysus the Areopagite (The Heavenly Hierarchy).

scattered, careless or fully not worried, quiet, tranquil, thankful in everything, conscious about your helplessness, and, over all, keep your eyes not-sleeping and awake towards the diverse and of many sorts temptations, which happen to you every day; fight, with patience and with long-sufferance, every storm and every trouble which come upon you in every way.

About the first and the second things, namely about the need that, besides faith, to adorn yourself with good deeds, let be teacher to you, the glorified brother of the Lord, who says: "The faith without deeds is dead, as also the deeds without faith" (Jas. 2: 26, 18). And before this one, the adviser of everybody, our Lord Jesus Christ, Who says towards disciples: "Going, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them how to keep everything that I have commanded to you" (Mt. 28: 18-20). The speaker of the Lord, he says also: "God asks from every man who has the Baptism, these three things: the right faith from the soul, the temperance from the body, and the truth from the tongue"[37].

b). *The faith is twofold.* – Keep in mind that the faith, according to the words taught by God, it is twofold. One is, generally, the one of the Orthodox Christians, and other is of the few ones, who, by fulfilling all the deifying commandments, they have come back to image and likeness and, thus, they have been enriched with the godlike light of the grace, and they have leaned all their trust on the Lord (Ps. 72: 27)[38]. And this is in such a measure that – oh wonder! –, according to the word of God, they no longer discern anything (they no longer have any doubt) during the prayer, in the requests they direct towards God, but the ask only for faith, and that's why they immediately receive the things useful to them. Thus, these blessed ones, they have

[37] I think that is about Saint Gregory of Nazianzus.

[38] The continuous fulfilling of the commandments, or the strengthening into virtues, they deify the man, for they unite him with God, increasingly more, they put him in increasingly stronger communication with Him. Such a man has a sight (a feeling) of the grace as light. This is because the grace, as opening of God towards the man who has also opened himself to God, it is, in the same time, light in his quality of manifestation of the love of God, being given the fact that any opening of a person towards another it is shown as light. The bigger if the goodness that opens, or, the more sincere and the more total the opening itself is, the most his light is also more powerful. The light of the All-Good God it overwhelms the poor light of the man, or it fills him up with a deep and persistent light. In this way, the deeds sourced by the faith without sight, from the beginning, lead to a seeing faith. They are born out of faith and lead to a superior faith.

achieved, out of sincere deeds, the sure faith, as ones who have cast away from themselves the whole knowledge, the discernment, the doubt, and the care, and they baptized themselves (they sank themselves), totally, in the godlike drunkenness of the faith, of the hope, and of the love towards God, and they have been changed with the higher and blessed change of the right hand of the Most High, according to David the Prophet (Ps. 76: 10).

About the first faith, it is not now appropriate to speak in detail. But it is very appropriate to speak about the second one. It occurs and it is achieved like some sort of fruit, from the first one. This is because the faith is like a root and like a beginning of the deifying quietude. "If you do not believe, says Saint John Climacus, how will you appease yourself?"[39]. That's why, says David the Prophet: "I believed, that's why I spoke" (Ps. 115: 1). And the Great Apostle Paul says: "The faith is the foundation of the hoped things, the proof of the unseen things" (Heb. 11: 1), and: "The righteous will be alive due to his faith" (Rom. 1: 17), and so on. The Savior Himself says towards the disciples who ask Him to increase their faith: "If you had so much faith as a grain of mustard, you would say to this fig tree: Pull your root out and plant yourself into the sea, and it would listen to you. And, if you had faith and you didn't discern (you didn't doubt yourselves), not only with the fig tree, it would do this, but even if you would tell this mountain: Get up and throw yourself into the sea, it would be done. And everything you would ask for, in prayer, by believing, you would receive" (Mt. 21: 22), and so on, and then: "You faith has saved you" (Mt. 9: 22).

But the Pious Isaac writes also: "The faith is thinner than the knowledge, as also the knowledge is thinner than the knowledge of the things which fall under the senses[40]. This is for

[39] *The Ladder* XXXVII; G.P. 88, 1113B. The strong faith gives steadfastness and a soothing of the worries which torment the man. The more does this the faith generated by the experience of the union with God, the source of the whole power and of the not-chipped life.

[40] Perceiving the sensitive things it is characteristic to anybody, even to animals. The knowledge of some rational principles is subtler, for it implies a power of abstraction from the sensitive things and from their multitude. But the faith is more subtle even than this knowledge, for it notices the indefinite, which is the form of the highest reality or of the person. Who can define somebody's person, endless in his always new manifestations? The person cannot be comprised in exact definitions of the rational knowledge. All the more, who can define the experience and the work of the Supreme Person of God? The faith is the way of noticing the subtlest realities, being, itself, the subtlest way of knowing. For the person of the

all the saints, being found worthy to find out this state, which is the love of God, they live, out of the power of their faith, in the delectation of that about nature living. And we call faith, not the one through which somebody believes in the difference of the most extolled and godlike Hypostases, and in the Most High and Unique Being of the Godhead, and then into the wonderful embodiment into humanity, and in receiving our nature – even though this is also very high -, but that faith that arises into the soul, out of the light of the grace, having the witness of the mind and supporting the heart, in order to overcome any doubt, out of the surety of the trust, which shuns it from any deceit. This is the faith that doesn't shows itself in giving the hear to the ears, but in the spiritual eyes which see the mysteries hidden into the soul, and the godlike richness hidden to the eyes of the body's sons, and unveiled into the Ghost to the ones who feast at the table of Christ, by walking in His laws, as Himself said: "If you keep My commandments, I will send you the Comforter, the Ghost of the truth, Who cannot be received by the world; and That One will teach you the whole truth", etc. (Jn. 14: 17; 16: 13); and again: "Until That One will come, Who is the consummation of the mysteries, and we will find worthy, in a shown manner, of their unveiling, the faith celebrated, amongst God and saints, untold mysteries. May us be found worthy of them, through the grace of Christ Himself, now like of an earnest, and there in the hypostasis (the foundation) of the truth, in the Kingdom of Heavens, together with the ones who love Him"[41].

c) *You must be peaceful*. And for the third thing, namely for the need to be at peace with everybody, let it be a clear urge

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other one unveils himself only to the faith, because it doesn't want to be, otherwise, and cannot be, reduce to an object.

[41] Isaac the Syrian, τα ευροεθέντα ασχητιχά, editor Nicephorus the Hieromonk, Athens, 1895, chapter 65, p. 261-262. The second faith, which is higher, it is a seeing into the Ghost, of the richness of the kindness of God, it comes in the souls of the ones who have fulfilled His commandments and, by putting themselves in connection of love with Him, they have thinned the sight of the spiritual eyes. They feed themselves out of this richness, as at a godlike table which is within themselves. The presence of this richness within somebody's soul, it is the presence of the Ghost Himself, for he makes it characteristic and intimate to the soul. But in the earthly life this richness it is not fully unveiled. That's why the faith still has a role in this life. The faith is the celebrant which makes us possible the living of these mysteries. The faith is mediator between us and God; it is like a necessary eye, but though like a eye in which it is present, by reflection, and in the same time by direct work, the light and the kindness which irradiates from God.

to you the word of the blessed David, as also of the Christ bearer Paul, who shout out more resounding than a trumpet. The first one says: "Much peace is to the ones who love Your law, and there is not offense to them" (Ps. 118: 165); and: "I have been peaceful to the ones who hate the peace" (Ps. 119: 6); and: "Search for the peace and follow it" (Ps. 33: 13). And the second one says: "Follow the peace and the holiness with everybody, without which nobody will see God" (Heb. 12: 14); and: "If possible, as much as depends on you, be at peace with everybody" (Rom. 12: 18).

d) *You must be not-scattered*. And the forth thing, namely the need to be not-scattered, it will be shown to you by the Pious Isaac, who says: "If the lust is the fruit of the senses, then let be silent the ones who sustain that they keep the peace of the mind with their attention being scattered". And: "Do not accompany with the scattered ones"[42].

e) *You must be careless, or not worried*. And about the fifth thing, namely about the need to be careless and not worried, let be teaching to you what the Lord says into Gospel: "Therefore, I say to you: do not worry into your soul what you will eat, neither for your body, what you will put on it. It is not the soul more than the food and the body more than the coat? Look at the birds of the sky, for they neither sow nor reap, and they neither gather into barns. And your Father from heavens, he feeds them. Aren't you more than them? And who amongst you, by worrying himself, can add a cubit to his stature? And regarding the coat, what do you worry for?"(Mt. 6: 25-28). And a little further: "therefore do not worry, saying: what will we eat, or what will we drink, or what will we put on; because all these things are searched for by the Gentiles. Your Father from heavens knows that you need all these. Search, firstly, for the Kingdom of God and for His righteousness and all these things will be added to you. Therefore, do not worry about tomorrow, for tomorrow will take care of its things. It is enough to the day its evilness" (Mt. 6: 31-34).

But Saint Isaac says also: "If you haven't liberated yourself from worries, do not search for light into your soul"[43].

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[42] Unidentified.

[43] *Quoted work*, chapter 13, p. 51. The worries totally fill up the cogitation with the things necessary to the body; they pull it up to the surface. The things lose their transparence. The depths of the soul, with their transparency towards the godlike plan, are being covered. The

And Climacus says also: "A hair troubles the eye and a little worry banishes away the quietude. This is for the quietude is the rejection of the thoughts and the renouncing to the worries which seem to be justified. The one who has achieved the quietude, he neither will take care of his body; for "it is not liar, the One Who has promised this" (Heb. 10: 23)[44].

f) *You must love the silence*. The sixth thing, namely the need to be silent, it come out from the word's sequencing. But the Pious Isaac says also about this: "The one who restrains his tongue from gossiping, he guards his heart against passions; and the one who cleans his heart of passions, he always sees God"[45]; and: "When you will place all the deeds of your living on one side of the scales, and the silence on the other, you will find out that the silence weighs more"[46]. And: "Love the silence above all, for it brings you closer to the fruit; because the tongue has no power to come close to it"[47]. And: "Firstly, let's strive to be silent; then, out of silence is born within us something that leads us towards silence. I wish God to give you something that is born out of silence. If you start to life thus, I don't even know what light will rise to you out of this"[48]. And again: "The silence is the mystery of the future age. And the words are the tools of this age"[49]. And to Saint Arsenius, so commanded for the second

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cogitation is no longer preoccupied with the meaning of the life. This meaning is no longer highlighted; there is no longer place and time for it into the soul.

[44] *The Ladder* XXVII; G.P. 88, 1109 D, 1112 A.

[45] Unidentified.

[46] *Quoted work*, Word no. 34, p. 149.

[47] Unidentified.

[48] *Quoted work*, Word no. 34, p. 149. In silence, our depth is working. When we talk, it is impeded to work. In silence, our depth encounters the godlike Ghost, Who powerfully attracts our look towards His richness and life; our depth meets the godlike Ghost, Who is beyond our depth, and out of this encounter is born a knowledge, which cannot be known but only by the ones who has this experience, and by the ones whom he communicates it, not so much by words, but through the way he looks and he behaves. In silence you encounter something that brings you again to silence. The silence grabs better the mystery that happened in our encounter with the infinity that irradiates from the personal God. When the tongue starts expressing it, we are losing the full living of this mystery of an indefinite richness, and we start tearing it in pieces, which all together, they cannot express the indefinite. In silence, you are somehow in the middle of the mystery, identified with it, by speaking, you detach yourself, you get far from it; in words you only catch strips of it; you no longer live the whole and this whole cannot be obtained by combining the strips, for the infinite cannot be realized by combining the limited parts. Of course, this is not about a diplomatic silence, but about that silence that is the sign of the deepening into the godlike infinite, through the depth of the heart.

[49] Through silence we elevate ourselves on the plan of the infinite and of the indefinite, fully lived. Through words we express the distinct things of this world and we descend in this world

time, the godlike voice: "Arsenius, run, be silent, appease yourself, and you will be saved"[50].

g) *You must get quiet*. And about the seventh thing, namely about the need to live quietly, consider as worthy of your trust and as proof: the Great Basil and, again, Saint Isaac. The first one said: "The quietude is the beginning of the soul's cleaning"[51]. And the other one: "The end of the appeasement is the silence regarding everything"[52]. The first one showed, through these words, shortly, the beginning of the appeasement, and the second one, its end. And in the Old Testament it was said: "Have you sinned? Appease yourself" (Gen. 4: 7) and: "Stop yourselves and know that I Am the Lord" (Ps. 45: 10). Climacus says also him: "The precursory thing of the quietude is the lack of care regarding all the justified or unjustified things. This is because the one who opens himself to the first ones, he will fall into the other ones. Then, there is the tireless prayer; and, thirdly, the not-stolen (not-deviated) work of the heart. It is impossible by nature, to the one who hasn't learnt the letters, to read the books; but it is even more impossible to the ones who haven't achieved the first thing (the carelessness), to work the others two (the prayer, and the work of heart) with judgment"[53].

And again, Saint Isaac says: "The longing of the one who appeases himself is the relentless waiting for death. The one who enters the road of the quietude, without this thought, he cannot bear the things we must suffer and endure in all ways"[54].

h) *You must give thanks for everything*. For the eight things, or for the need to give thanks for everything, let Saint Paul be teacher to you, who commands: "Give thanks for everything" (1 Thess. 5: 8). Also, the Pious Isaac, who says: "The thanks giving, of the one who receives, it determines the one who has given the gifts, to give even greater gifts than he gave before. Who do not give thanks for the small things, he will be

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composed by finite things; the words attract us in their narrowness, construed for the limited things of the world from outside.

[50] *Acta Sanctorum, Propylaeum Novembris*, in "Synaxarium Constantinopolitanum", May, 8, 3; col. 665.

[51] Saint Basil, *Epistle towards Gregory about Loneliness*; G.P. 32, 228 A.

[52] *Quoted work*, head 79; G.P.304.

[53] *The Ladder* XXVII: G.P. 88, 1009 B.

[54] *Quoted work*, head 34, p. 152. Who has accepted that he will die, he is no longer worried about anything. And the thought of death, it no longer scares the one who firmly believes in the future life.

ungrateful (liar) and unjust also in the great things"[55]. And: "What guides the gift of God towards man it is the heart that moves itself towards ceaseless thanksgiving. And what guides the temptation towards the soul it is the thought of speaking against, which always is moving into the heart"[56]. And: "The mouth that always gives thanks, it receives blessing from God; and within the heart where it perseveres the thanksgiving, there it is poured the grace"[57].

i) *You must recognize your helplessness*. The ninth thing is to know what great gain achieves the one who has reached to recognize its helplessness. You will find out this by taking heed to the Psalm no. VI of David the Prophet, where it is said: "Have mercy on me, Lord, for I am helpless (Ps. 6: 2). And in another place: "I am worm and not a man, the reproach of the men and the defamation of the people" (Ps. 21: 6). And Saint Isaac says: "Blessed is the man who knows his helplessness, for this knowledge it becomes to him foundation and root and beginning of all kindness. This is because when he will find out who he is and he will truly feel his helplessness, he will gather his soul from the inflated and empty state, which darkens his conscience, and he will put guard to himself"[58]. And: "The man who has reached to know the measure of his helplessness, he has reached the consummation of his humbleness"[59].

j) *We must endure, with manhood, the trials*. The word left, and which fulfills the number of the ten words presented by us, it speaks about the need to bear with manhood, and to face patiently the diverse and of many kind trials, which will happen to you. Listen, therefore, to the things written about this fact in the Holy Scripture. For the Christ bearer Paul says: "Brothers, it is not our fight against the blood and the body, but against the principalities, the masteries, the masters of the darkness of this age, against the ghosts of the evilness into the heavenly things" (Eph. 6: 12). And: "If you are without rebuking, to which

[55] *Quoted work*, head 30, p. 126.
[56] Unidentified. The heart which gives thanks to God, it is a heart opened to Him. That's why within that heart are poured other and other gifts. The one which speaks against, it is a heart closed into itself. That heart doesn't see the received gifts and that's why it actually doesn't receive anything from God and from another person. By reducing everything to nothing, it remains nothing to that heart. That heart destroys, by criticizing, even what it receives.
[57] Unidentified.
[58] *Quoted work*, head 21, p. 22.
[59] Unidentified.

everybody has been partaker, behold you are illegitimate and not sons" (Heb. 12: 8). And: "Whom God loves, he rebukes him, and He beats every son who receives Him" (Heb. 12: 6). The brother of the Lord says also: "The not-tempted man is also untried" (Jas. 1: 12). And Saint Elijah the Ecdicius says: "It is necessary to each Christian, who rightly believes in God, to not be careless, but to wait for and to receive always the trials, for, when they come, to not wonder, neither to be him troubled, but to endure the heaviness of the trouble and to understand what that trouble says, by singing from the psalms, with the prophet: "Try me, Lord, and tempt me" (Ps. 25: 2). This is because he didn't say: "Your rebuking has destroyed me", but "it corrected me to the end" (Ps. 17: 39)[60].

Neither you research the cause of your trials, nor where they come from, but only pray God, to you able to bear them with thanksgiving, as Saint Mark says: "When comes the trials, do not search why and through whom they have come, but try to suffer them with thanksgiving and without keeping in mind the evil"[61]. And again: "If it is not easy to find somebody who is pleasant to God without being tried, it is appropriate to give God thanks for everything happens to us"[62]. And: "Every trouble unveils the state of the soul, if this one tends towards the things from the right or towards the things from the left. That's why, any troubles which happens to us, they are called trials, giving the partaker to them the knowledge of his hidden wills"[63].

Saint Isaac the Syrian, besides many other things, he says also these: "The trials are useful to every man. If they are useful to Paul, let every mouth to be silent and let the whole world to obey God" (Rom. 3: 19)[64]. The fighters are tried in order to increase their power, to learn how to guard themselves; the ones who sleep are tried in order to be helped to wake up; the ones who are far from God are tried in order to come closer to

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[60] *Anthologion gnomicum* I; G.P. 127, 1029 A; *The Romanian Philokalia*, volume IV, p. 281.
[61] *About the One Who Believe that They Save Themselves Through Deeds*, p. 189; G.P. 65, 960 A; *The Romanian Philokalia*, vol. I, p. 269.
[62] *Quoted work*, p. 200; G.P., quoted place; *The Romanian Philokalia*, vol. I, p. 270.
[63] *Quoted work*, p. 204; G.P., quoted place; *The Romanian Philokalia*, vol. I, p. 270.
[64] *Quoted work*, head 48, p. 198. To each man it is difficult the happening that opposes the leaning of his will. Because of this reason that is to him and it is called trial. To the one who has a hidden leaning towards the praise from people, it is trial the condemnation word, or to not be appreciated by somebody; to the one who doesn't have this tendency, such a happening doesn't heart him too much. That's why each trial is a medicine for a hidden illness, if it is endured with manhood and some sort of carelessness concerning it.

Him; the ones who belong to God are tried in order to daringly dwell in His home. No untried son receives the richness of his father's house, in order to be helped by it. That's why, God firstly tries and beats, and then He shows His gifts. Glory to the Master Who, by giving us bitter medicines, he gives us the joy of the health. There is no man who, during the trial, to not get tired. But without this, it is impossible to achieve a strong health. But to endure them, it doesn't stay in our power (1 Cor. 10: 13). For, where could the clay pot have from, the power to stop the flowing of the water, if the godlike fire wouldn't strengthen it? If we obey, by praying with humbleness, with uninterrupted desire and patience, we will receive everything through Christ Jesus, our Lord"[65].

It has been said, then, also in the Wisdom of Sirach[66]: "If you come closer to serve your Lord God, prepare your soul for trial. Correct your heart and endure and do not hurry yourself up in the time of the persecution" (the Wisdom of Sirach 2: 1-2)[67].

l) *We must hope in God and to wait from Him what is useful to us*[68]. Cast the anchor of the hope into God, Who can save, and wait for the useful end of the trials from Him. This if for "faithful is God, Who won't let us be tried above our power, but together with the trial He will make also the end"(1 Cor. 10: 13). And: "The trouble works the patience, and the patience the proving, and the proving work hope, and the hope doesn't get

[65] *Quoted work*, Word 48, pp. 198-199. The patience is out of our effort, but this effort wouldn't be possible to us without the help from God. The synergy, or the collaboration of the man with God, it has a very subtle character. The effort and the godlike help aren't separated. In our effort itself it is proven to be present the godlike help, by making possible this effort, but this one remains, though, also our effort. We toil for we receive the power to toil, but we really toil. I do not boast myself with my toil, as being only mine, but my part from it, it is, though, requested by God.

[66] This Book is not present in the King James Bible. One can find it and download it from free at https://universitateadevest.academia.edu/goleamarius/Analytics/activity/documents, under the title: *Bible Missing Texts* (E.l.t.'s n.)

[67] The one who wants to serve God, he sets in movement the good parts of his being. But just then are set in movement also the contrary impulses. Against restraint, there rise up the desires for pleasure, and against patience, the impulse towards comfort, etc. Only the tarrying in the first ones will weaken the power of the last ones. That's why, the one who receives trials, he mustn't hurry up to quickly finish with them. The evil impulses do not weaken easily. They must be faced and withered for a long time, through prolonged or always repeated trials. Only thus they are truly weakened.

[68] This paragraph is not numbered individually; it closes the previous one. This is because the trials are endured through hope.

ashamed" (Rom. 5: 4). And: "The one who endures to the end, that one will be saved" (Mt. 10: 22). And: "Into your patience you will gain your souls" (Lk. 21: 19). And the brother of the Lord speaks like this: "Towards every joy reckon, my brothers, when you fall in many sorts of temptations, by knowing that the testing of your faith works patience; and let the patience have its consummate thing, in order to be you consummate and whole, not needing anything" (Jas. 1: 2-4). And: "Blessed is the man who endures the temptation, for, by becoming tested, he will take the crown of the life promised by the Lord to the ones who love Him" (Jas. 1: 12). And: "Aren't worthy, the sufferings of the present time, of the future glory which will be unveiled to you" (Rom. 8: 18). And: "Waiting, I have been waiting for the Lord, and He took heed at me and He heard my prayer and He took me out from the pit of the trouble and from mud and He placed my feet on rock and he directed my steps and he put in my mouth a new song, praise to our Lord" (Ps. 39: 1-4). Also, the Blessed Simeon the Metaphrastes writes: "The soul which is tied by the chains of the love, to God, that soul reckons the suffering as being nothing. For that soul delights himself into pains, and he flourishes in the unpleasant suffering, and when He doesn't suffer anything saddening for the beloved One, then, he rather reckons that he suffers, and he runs away from resting, as from a punishment"[69].

17. About the fear of God, which is a twofold one: one belongs to beginners, and one to the consummate ones.

We mustn't get lazy and not speaking also about the twofold fear of God. But it seems to us that, by speaking only about the consummate fear – after we finished the eight heads – we disregarded the order. Therefore we must also speak about the first fear, because the Holy Fathers placed the fear after faith.

a) *About the first fear, the one that belongs to beginners*. Let yourself know, therefore, my beloved, that the fear of God is a twofold one, one that belongs to the beginners, and one that belongs to the consummate ones. About the first one it was written like this; "The beginning of the wisdom is the fear of God" (Proverbs 1: 7); and: "Come, my sons, to listen to me; I am going to teach you the fear of God" (Ps. 33: 11); and: "Because of the

[69] Unidentified.

fear of the Lord, each man deviates from sin" (The Wisdom of Sirach 2: 16)[70]. And the Pious Isaac says: "The fear of God is the beginning of the virtue, but one says that is also the beginning of the faith and it is sown into heart when the cogitation detaches itself from the scattering of the world, by gathering its thoughts – which walk into scattering – in the thinking of the future gathering of everything"[71]; and: "The beginning of the true man's life is the fear of God. But it doesn't want to remain within soul in the same time with the scattering"[72]; and: "Try to become wise, in order to lay as foundation, to your travel, the fear of God, and in a few days you will see you again at the gate of the Kingdom, on a direct road"[73].

b) *About the second fear, the consummate one*. And about the second fear, or the consummate one, it has been said like this: "Blessed is the man who fears the Lord; into His commandments he will wish very" (Ps. 111, 1). And: "Blessed are all the ones who fear the Lord, the ones who walk in His paths" (Ps. 127: 1). And: "Fear the Lord - all His saints; for nothing lacks to the ones who fear Him" (Ps. 33: 19). And: "Behold, so will be blessed the man who fears the Lord" (Ps. 127: 4). And: "Fearing the Lord is clean; it remains forever and ever" (Ps. 18: 10).

But also Saint Peter Damascene writes: "The sign of the first fear, it is that hates the sin and gets angry with it, like the one who is wounded by a beast. And the sign of the consummate fear, it is that it loves the virtue and fears the change. This is because nobody is unchangeable and in each thing, in the present life, we must always fear the falling"[74].

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[70] **See footnote *TBD***

[71] *Quoted work*, head 1, p. 1. In text: "in the future restoration". The world is now divided by sin. Its impulses are contradictory. The mind mustn't move itself from an aspect of the world to the contrary one, but, by thinking at the renewal of their final harmony, to see it even since now, gathered together again in The One, and to work for this gathering back, and contemplating That One, even since now, in all things. This is not building castles in the air, but an anchoring in the most basic reality of all things.

[72] *Quoted work*, head 2, p. 3. The fear makes us depend on God. That's why it is contrary to the scattering of the mind in the world's things, considered in themselves, outside the connection with God, or, it cannot remain within soul together with this scattering.

[73] *Quoted work*, head 2, p. 5. The fear, by keeping us depending on God, with the whole our feeling, , it is the shortest road to the entrance at Him, which is a true restoration of our nature in the state we were at the beginning, or in the state to which we were able to easily advance, namely in the state of fulfilling the true human.

[74] *The Romanian Philokalia*, vol. III, Word no. 3, p. 200.

That's why, you also, by listening these with understanding, strive yourself to ceaselessly keep within you, together with all the things said before, also the first fear. This is because the first fear is the best guardian of the treasure of all the good things. If you have this first fear, you will have your steps directed towards working all the commandments of our Lord Jesus Christ. And by advancing on their path, you will also achieve the consummate and clean fear, by desiring the virtues and by the mercy of the Good God.

18. *For fulfilling all the commandments and for the faith into our Lord Jesus Christ, we mustn't spare, when the times asks for it, even our life.*

In addition to what has been said, you must also know that, for the sake of the live giver commandments, and for the sake of the faith into our Lord Jesus Christ, we owe, when the times asks for it, to joyfully give even our soul, or to not spare even our life. This is because our Lord Jesus Christ Himself says, regarding this, that: "the one who has lost his soul for Me and for My Gospel, that one will be saved" (Mk. 8: 35). This is, without any doubt, for that man believes and doesn't doubt, that God-Man Jesus Christ Himself, the Savior, He is the resurrection and the life and everything that is salvation"[75].

This is because He says: "I am the resurrection and the life. The one who believes in Me, even if he dies, he will be alive. And everyone who is alive and believes in Me, he won't die ever" (Jn. 11: 25-27). And: "So much He loved the world, that He gave even His Only Begotten Son, for everyone who believes in Him to not perish, and to have eternal life" (Jn. 3: 16). And: "I have come for the world to have life, and much more life to have" (Jn. 10: 10).

Therefore, being like that, and, as it has been said, "forgetting about the things from the past and looking forwards" (Phil. 3: 14), run, without turning back, together with Christ, on your road.

But it is good and is very useful to present here, firstly, the natural method of his beatitude Nicephorus, about the way in which one can reach inside heart, through the breathing

[75] That one who gives his earthly life for Christ, he gives it for his own resurrection and for the eternal life.

through the nose. It is a method that also helps to gathering the cogitation together[76]. On this way, our work will advance, with God, in a due manner.

So, that godlike man, amongst many other things, which were the written witnesses of the saints, he also says these:

19. *Natural method about the way in which one can enter within heart and getting out from there by breathing through the nose; and about the prayer itself practiced by us, which is: "Lord Jesus Christ, Son of God, have mercy on me". This method also helps to gathering the cogitation together.*

"You know, brother, that the breathing we have it is occasioned by the air. And we inhale the air also for the heart. This is because this breathing is the cause of life and of body's warmth. So, the heart absorbs the breathing (the breath) in order to send its warmth out, through exhaling, and to cause itself a good temperature. The cause of this work, or better said, its servant, it is the lung. This one, being created by God with an airy composition, as some bellows, takes in and gets out the content (the air), without difficulty. Thus, the heart, by attracting the cool air, and by banishing away the warm air, it preserves undisturbed, the order for which it has been created, for sustaining the vital organism.

Therefore you, by sitting in the tranquil cell, and by gathering your mind, introduce it through where the breathing enters the heart, and force it to descend with the breath into heart. And by entering there, the mind, after it is united with the soul, it is filled up with untold pleasure and joyfulness.

So, accustom your mind, brother, to not get out from there quickly. For, at the beginning, the mind stays there with difficulty, due to the closing up and to the narrowing. But, after it has become accustomed, it no longer likes walking outside. This is for "The Kingdom of Heavens is inside you" (Lk. 17: 21). To the one who looks at it there,, and who searches for it through clean prayer, the things from outside seem to him as being sad and ugly".

And, "you must also find out that, you, by reaching there, you mustn't be silent and let it stay not-working, but give it the

[76] The "Method" is called natural for it uses the natural process of breathing, in order to tie on it, also the spiritual act of turning the thinking towards the inward things.

prayer: "Lord Jesus Christ, Son of God, have mercy on Me", as ceaseless work and thinking, and never let this work to stop. For, this work, by keeping the mind not-strayed, it makes it impossible to be caught by the enemy's attacks and it elevates it to the love and to the longing for God"[77].

These things are said by this blessed Father, having as main goal that, by using this natural method, the mind comes back from its usual straying and slavery, to taking heed and, by taking heed, the mind to unite again with itself, and so to unite itself with the prayer, and then to descend with the prayer within heart, and remain there forever. This was said also by a certain man from the ones made wise by God, when explaining the method shown before, as one who knew this sanctified work by experiencing it[78].

20. *About the natural method of inhaling through the nostrils and calling, together with it, the Lord Jesus Christ.*

We must make obvious, to the one who loves learning, also the fact that, if we will accustom our mind to descend into heart, with the inhaled air, we will surely find out that the mind doesn't start descending before renouncing to any thought, and before becoming unitary and before emptying itself, and no longer being mastered by any memory, except by the calling of the name of Jesus Christ. And, by getting out of there, and directing itself towards the external things, or towards the memories of many kinds, it divides itself (it scatters), even unwillingly[79].

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[77] What is presented between quotation marks it is taken from "The Method" of Nicephorus from loneliness (*The Greek Philokalia*, Third edition, vol. IV, pp. 27-28, and *The Romanian Philokalia,* vol. VII).

[78] It seems that here is hinted Gregory of Sinai, who asked that the breathing to not be too hasty, in order to longer remain inside heart, the cogitation and the remembrance of Christ, and to be more deepened, with the mind, in the meaning represented by Christ (*The Greek Philokalia*, Third edition, vol. IV, pp. 71-72. See also *The Romanian Philokalia*, vol. VIII). The purpose of The Method is that the man to become fully aware of himself, and by this, to become fully aware of God. Thinking at Christ strengthens the conscience of the self, and the conscience of the self strengthens the feeling of the presence of Christ.

[79] Even the old Greek philosophy affirmed that the mind takes the image of its content: if this one is diverse, the mind – or its work - is also divided, and if its content is one, the mind becomes unified. But only when the unique content is limitless, only then the mind can tarry into it. Otherwise, the mind will try to complete the limited cogitated content with other things, jumping always from a thought to another. And only the mind which has elevated itself to an infinite content, for it has elevated itself from the preoccupation with the external things, and

21. *But also the godlike Chrysostom and others of the Holy Fathers from yore, they urge us to pray into Jesus Christ, our Lord, and inside our heart*[80]*. And they say that this prayer is: "Lord Jesus Christ, Son of God, have mercy on me".*

But the Great Chrysostom says also that: "I pray you, brothers, to never transgress or disregard the canon of the prayer"[81]. And a little further: "The monk must say ceaselessly, either he eats, or he travels, or he does something else: "Lord Jesus Christ, Son of God, have mercy on me". And then: "For the name of the Lord Jesus Christ, by descending into the deep of the heart, to humiliate the dragon which masters over its stretches, and to save the soul and to make the soul alive. Therefore, persevere in the name of the Lord Jesus, for the heart to receive (to contain) the Lord, and the Lord to comprise the heart, and the two to be one". And he says again: "Do not separate your heart from God, and persevere and guard it always, with the remembrance of the Lord Jesus Christ, until the name of the Lord will be planted into the heart, and the heart won't think at anything else, but to Christ extolled within you"[82].

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from its works referring to those things, that mind has turned towards itself as an indefinite subject of the works directed towards those things. That's why, the infinite God is contemplated with the mind that has come back to itself; the mind experiences on itself, it experiences God, and vice versa. (This theme is much developed by Kallistos the Katafygiote).

[80] Experiencing God, it means experiencing Him in state of prayer, for in that state we are in direct communication with Him, and we strongly feel that we have everything from Him. But God makes Himself accessible to us, into Christ. When the mind gathers itself together from everything, it gathers itself into Christ, and it prays into Him; but also inside the heart. This is for the heart is, from another point of view, the indefinite deep of the mind, unveiled in its emotional state, or it is another side of it, through which it opens itself towards God. It is a deep that doesn't close into itself, but it opens itself into God, or into Christ. When it closes itself, the heart itself is covered. The man becomes "heartless". Christ, being in the opened and unveiled heart, which becomes like this consequently to the mind's gathering from scattering, it is One with the Kingdom of Heavens. That's why, in "The Method" of Nicephorus, we are told that the mind, by gathering itself into the heart, it finds there the Kingdom of Heavens, within which, it doesn't get fed of remaining there.

[81] *Epistle towards Monks*, full of every useful things and watchfulness (non authentic); G.P. 60, 752-753.

[82] Only with the name of Lord Jesus can be the heart guarded. Otherwise, it is taken in mastery by the "dragon", arousing in it less clean loves: the love for the self, the love for pleasures, which close the heart in a limited horizon, darkening it and making it passionate in an inferior mode. By "swallowing" Jesus Christ in it, and the Lord Jesus Christ also "swallowing" it, it becomes characteristic to the heart the horizon of the infinity and of the clean love, of true

22. *Again about breathing through the nose, together with the taking heed at the remembrance of Jesus within heart.*

Saint John Climacus writes also: "Let the remembrance of Jesus stick to your breath and you will know the profit of the appeasement"[83]. And Saint Hesychios says: "If you want, therefore, to cover the thoughts with shame, and to appease yourself with joy, and to easily keep the watchfulness within your heart, let the prayer of Christ stick to your breathing, and you will see how this is going to be fulfilled in a few days"[84].

23. *The one who wants to take vigil with his mind, and especially the beginner, he must stay, during the prayer time, in a tranquil and not-lightened cell, in order to gather up, thus, in a natural manner, his mind and his cogitation from overflowing.*

That's why, in addition to the things shown above, and ordered by the Holy and Great Fathers, according to the witnesses shown by us, about the breathing through nostrils, and about the need of praying and of cogitating and of taking vigil within our heart, into our Lord Jesus Christ, the Son of God, and into the holy and the savior His Name[85], and of asking for mercy from Him, there it is necessary to be added also, that

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exceeding, which is in Christ, of His endless light. The heart is no longer preoccupied, in a selfish manner, with itself; such a heart embraces everybody and everything. Through the name of Christ, the heart enters in the stretches of light and of love from within Jesus, it enters His atmosphere. This is because uttering the name of Jesus it means thinking at Him, with emotion, and this it means entering in living connection with Him. The name of Jesus catches giver of fruits roots, not in a static heart, but in a "wet" feeling, which also grows continuously up, and it is always alive and warm in its love towards Jesus. In this sense, the heart can no longer be cogitated without the name of Jesus, without the thinking at Him, and without His love which keeps the heart in this movement, like a garden cannot be cogitated without trees or without some plantation.

[83] *The Ladder* XXVII; G.P. 88, 1112 C.

[84] *About temperance and virtue* II, 80; G.P. 93, 1537 A.; *The Romanian Philokalia*, vol. IV, p. 88. It is recommended to connect the remembrance of the name of Jesus, with the uninterrupted rhythmicity of the breathing, in order to achieve this uninterrupted rhythmicity also of the prayer. There isn't anything bizarre in connecting of the soul's and spiritual life to the body. This is a law of the human being.

[85] If praying in the heart were Christ is present, we pray within Christ Himself, it is obvious that we also pray in His name, by whose remembrance and thinking at, we get into and maintain ourselves into Christ. In this sense, the name itself of Christ, called by us, by placing us in connection with Christ, it is savior.

the one who strives himself to take vigil with the mind within heart, and especially the beginner, he must always stay, and especially during the time planned for prayer, in a tranquil and not lighted corner, as teach and order the godlike Fathers and teachers, who had the experience of this most-happy work. This is because, the looking and the sight of the eyes get scattered naturally, towards the things they look at, and towards the seen things, and by this, they cause the division of the cogitation, and they even tear it apart and make it of many kinds[86], by closing it, as it has been said, in a quiet and dark room, the scattering and the fickleness themselves, caused by sigh and by looking at, they cease, and thus the mind, willy-nilly, gets appeased and gather itself together. This is for the Great Basil says: "The mind that is not-scattered towards the external things and that is not-overflowed through senses towards the world, it ascends again toward itself"[87].

24. *The mind is given the steadfastness, before all, through our Lord Jesus Christ and by calling, with faith, within heart, His holy name. But to this it also helps, the natural method of inhaling the air into heart, and staying in a tranquil and not lightened corner, and the things alike.*

But before this, better said before everything, in this fight the mind is being helped by the godlike grace, which comes within soul by cleanly and not-scattered calling of a sole thought[88] of our Lord Jesus Christ within our heart, so, not by the simple prolonged natural method of inhaling through nostrils or of staying in a tranquil and darken place. These weren't established by the Holy Fathers for anything else, but only as some means helping to gather the mind in itself, by turning it back from its usual scattering and by taking heed. It is

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[86] It produces contradictions in the cogitation, tearing it apart and making it to fight against itself, and annulling its power to reach some unitary meaning, which to please it and to give the man the possibility to consecrate his life to a superior unitary serving.

[87] *Letter towards Gregory about Loneliness*; G.P. 32, 228 A.

[88] The most recent study on the "Mono-Logos prayer" is the one of L. Regnault, *La prière continuelle "monologgiste" dans la littérature apophtegmatique*, in "*Irénikon*", 1974, no. 4, p. 462-494. The author says that the term was used for the first time by John Climacus (G.P. 88, 889 D), as attribute for "The Prayer of Jesus" ("Lord Jesus Christ, Son of God, have mercy on me"), "for it excludes, obviously, the multiplicity of the words, but especially the multiplicity and the variety of the thoughts, especially what necessarily the "contradiction" implies (p. 469).

what we have said also before. But through them he mind gains also the power of praying ceaselessly and cleanly and without scattering[89]. This is because, as Saint Nilus says: "The taking heed, by searching for prayer, it will find prayer. This is for the prayer follows to the taking heed, even though it is something else. That's why, we must strive towards it"[90].

But we stop here the speaking about these things. And you, son, if you want to have life, and if you want to see good days (Ps. 33: 12) and to live into body as you would be bodiless, live according to this canon and to this rule.

25. *How must spend, the ones who appeases himself, the time between evening and Vespers (the taking vigil from midnight); and the beginning of the teaching, widely.*

After the sun sets, by calling the All-Good and the Almighty Lord Jesus Christ to help, you sit on a little stool, in the tranquil and not-lightened cell. And by gathering your mind out of its outside walking and straying, and by pushing it gently inside heart, and by inhaling the air through nose, fill the mind up with the thoughts of prayer or with: "Lord Jesus Christ, Son of God, have mercy on me", namely introduce within, somehow united with the breathing, also the words of the prayer. This is because Saint Hesychios says: "Unite the watchfulness and the name of Jesus with your breathing, as also with the ceaseless thinking at death and with the humbleness. For both of them are useful[91]. In this way, let you have, together with the prayer and with the other things I've mentioned to you, also the

[89] The authors of the present writing discern between gathering the mind in itself and bringing the grace within heart. The last thing is helped by the ceaseless calling of the name of Jesus. Only the first thing, namely what the man gives, it is helped by a regular breathing and by staying in a dark place. But, through the gathering in itself, the mind receives the power of praying ceaselessly. So that the coming of the grace it is only the indirect result of the regular breathing and of staying in a dark place. We have here something totally different from the yogic methods, which have a purely natural character, and they do not aim to intensify the believer's relation with the Person of Jesus Christ. The believer who prays, through interiorizing, he is filled up with the love of Christ; he doesn't simply concentrate in his own essence, which, in the end, it is part of the impersonal essence of the whole.

[90] Out of the description "About Prayer", attributed in the G.P., 1165-1200, to Nilus of Sinai (see *The Romanian Philokalia*, vol. I, p. 92). The prayer is something else than the taking heed (or than the mind's focusing), because the last one is of the man, whilst the first one is of the grace, if the prayer is not-scattered.

[91] *About Temperance and Virtue* II, 87; G.P. 93, 1540 D. *The Romanian Philokalia*, vol. IV, p. 89-99.

thinking at the judgment and at rewarding the good and the evil deeds; and reckon yourself, with all your soul, more sinner than all people and more lawless than the devils themselves, and that you will be eternally punished[92]. If the thinking at the shown things, it will produce within you, pricking of the heart, and crying with tears, you persevere in it until these will pass away by themselves. And if you haven't been found worthy of the gift of the tears, strive yourself and pray with humble though, in order to achieve these. This is for through these we clean ourselves of passions and of defilements, and we make ourselves partakers to the good and deliverer states"[93]. That's why Saint John Climacus says: "Like the fire consumes the reed, so the clean tear cleans the whole seen and unseen defilement"[94]. And another Saint Father says: "The one who wants to detach himself from evilness, he detaches himself with crying; and the one who wants to gather virtues, he gathers them with crying. And, if you don't have pricking of the heart, you know that you have vain glory, because this one doesn't let the soul to humiliate himself"[95].

And if the tears do not come, deepen yourself in these thoughts with the prayer, for an hour; and then, by rising yourself up, utter attentively the Small Compline and, by sitting down again, keep the prayer with the whole you power, in a clean and without scattering manner, namely without worries and without any thought or imagination, but with much watchfulness, for a half of hour, as it was said[96]. Beside

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[92] The remembrance of the name of Jesus mustn't be only a formal repeating of the name, but it must be accompanied by the full of feeling thinking at death, at the judgment after death, and at the concrete sins for which, the one who prays, will be led accountable at that judgment. This makes that the remembrance of the name of Jesus, to be united, by the ones who prays, with the begging for His mercy. The Prayer of Jesus isn't, therefore, only a formal technique, but the persistency of a state of profound emotion, which goes to the tears, It is an existential state, full of tremble, of the whole human being.

[93] The tears were reckoned by the Holy Fathers as a gift from God. This is because they do not come to us by our will, though thinking at death and at judgment prepare the coming of this gift. This is because you can think at death with resignation, with frowning, but without tears. The tears are the result of the last degree of humbleness and repentance. That's why they imply the faith in God and they are means of cleaning and of new life, out of the fear of God and out of our love for Him.

[94] *The Ladder* VII; G.P. 88, 808 B.

[95] *Apophtegmata Patrum (Paterikon)*; G.P. 65, 333 A.

[96] About the passing, from the Prayer of Jesus - made while sitting down -, to the singing while standing, spoke previously the authors of the present writing, Gregory of Sinai (*How Must Be*

breathing and eating, be, during the prayer, stranger to everything, if you want to be only with your mind. Then, by marking yourself with the sign of the most-holy cross, and also making this sign upon your bed, sit down on the bed and think at the future good things, or at punishments, at the perishable and deceiving nature of the temporary things, at the unnoticeable and general duty, namely at death, at the fearsome giving of account after your end and before it, by shortly recalling your mistakes from the whole your life, and warmly asking for to be forgiven, and then study in detail how you have spend the day that passed. Then, by laying yourself on your bed, and saying the prayer, according to the one who said: "The remembrance of Jesus to fall asleep with you", sleep for five or for six hours. Better said, sleep as long as the night lasts[97].

26. How you must do the Matins and how to spend your time until next morning.

Awakening yourself, and praising God, and calling Him again to help you, start with the first thing, namely to pray in your heart without scattering, and in a clean way, about an hour. This is for during this time the mind is in the most tranquil and undisturbed state. That's why, we have been commanded to sacrifice to God the first born and the chosen things of ours (Deuteronomy 12: 6), namely to raise the first thought to Him, through the clean prayer towards our Lord Jesus Christ. This is because Saint Nilus says: "That one commits prayer that brings to God every first thought of his"[98]. Then, you sing the Midnight Office.

And if you still haven't strengthened yourself for a even more consummate appeasement and, that's why, you cannot yet, as I said, to be kidnapped (into prayer), or if you cannot do this for some other reason, as it happen to the ones who are beginners in this work, or rarer, to the advanced ones, if they haven't reached yet the consummation (for the consummate ones "can do everything into Christ, Who strengthens them" (Phil. 4: 13)), - getting yourself up from sleep and keeping

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Banished the Thoughts, in *The Greek Philokalia, Third Edition, vol. IV, p. 81; The Romanian Philokalia,* vol. VII).

[97] During winter, when the night falls sooner (at 4,30 the sun sets), the time of sleeping until midnight is longer.

[98] Evagrius Pontius, *About Prayer*, 126; *The Romanian Philokalia*, vol. I, p. 90. See also Mark the Ascetic, *About Baptism*; *The Romanian Philokalia*, vol. I, p. 283.

yourself awake with all your power, sing firstly the Midnight Office with the whole taking heed and understanding. Then, by sitting down, pray, in a clean and not-scattered way, into your heart, as it has been shown, one hour; better said, as much as the Giver of the Good Things will give you power to do it. This is for Climacus says: "Give, during the night, the longest time to the taking heed, and the shortest to the singing. And during the day, prepare yourself according to your power"[99].

And if, while toiling you in this manner, you still are dominated by drowsiness and laziness, and your mind is troubled by some happening, stand up, awaken yourself as much as you can, and persevere in prayer. Then, sitting down, strive yourself to pray, as it has been written above, always taking care of speaking, through clean prayer, to God the clean One. Then, by standing up, say with understanding the six psalms, the 50th one and the canon, as you want. Then, by sitting down and taking vigil, pray with cleanness for a half an hour[100]. And again, by standing up, sing "The Praises", the usual "Doxology", "The First Hour", and then do the benediction at the end of the prayer. The words uttered by your lips, let them sound only that loud that they could be heard by your ears, since we have been ordered to bring to God only the fruits of our lips (Heb. 13: 15). Give thanks, with all your soul and with all your thought, to the One Who loves the people, to the Care Taker, and to the Most-Wise God, to the One Who according to His endless mercy, has made us worthy to cross quietly the sea of the past night and to see the luminous stretch of the present day; and to pray Him equally fiery, to help us crossing, not agitated, the darkened and savage storm of the demons and of the passions, and to have mercy on us.

27. *How we must spend our time from morning to evening.*

And from morning to noon, spend your time in the clean and not-scattered prayer of the heart, giving yourself wholly to God, as much as you can, for, by praying to Him with a pricked heart, to be helped by Him, you who are helpless and idle and

[99] *The Ladder* XXVII; G.P. 88, 1116 C.

[100] It is a Matins, interrupted from time to time, by the gathering of the mind and by the Prayer of Jesus. Maybe that's why the Matins it is also called "Taking Vigil", having to be always interrupted by periods of time dedicated to the taking heed. The Matins was done by hesychast in his cell, after midnight, being given the remoteness of his cell from the church.

lacking the will. Read while standing, what it has been assigned to you from the Book of Psalms, from Apostle, and from the Holy Gospel. Do also the prayers towards our Lord Jesus Christ, and towards the Most Holy Birth Giver of God. Then, sitting down, do also the other reading from the godlike Scriptures. After these ones, sing with understanding the usual "Hours", composed with much wisdom by the Fathers of the Church, persevering in shunning the soul from not working, not working being the teacher of all evilness. Remove, in the same time with the passions, also their occasions, even though some of them seem to be small and harmless.

28. *About avoiding the not-working and about the need that the one who appeases himself to keep the whole churchly teaching.*

Saint Isaac says: "Guard yourself, my beloved ones, against not-working, because in it is being hiding itself the sure death. This is because without it, it is impossible to somebody to fall in the hands of the ones who strive themselves to enslave the monk. Not for the psalms will God judge us in that day, neither for the hesitation into prayer; but because the desertion of them it given the demons the possibility to enter. And when they will find place and they will enter and when they will close up the doors of our eyes[101], and they will overwhelm us with their tyranny and uncleanness; because they master, according to the godlike decision, their servants, with the most dreadful revenge. And so we reach to be theirs slaves, due to disregarding the small things, of which we are asked to take care of, for Christ, as it was written by the wisest ones: "He who doesn't obey his will to the will of Christ, he will be submitted to his enemy". Therefore, let's reckon these things, which seem to be small[102], as some walls, against the ones who want to take us in slavery. That's why, it has been wisely ordered, by the ones who keep the order of the Church, to be these things accomplished inside the

[101] They will close up the doors of the spiritual eyes, in order to not see – these eyes - the good things, and to not see God within heart; the demons will close the man up, in himself, and in his pleasures, making him blind towards what is beyond this narrowness.

[102] The reading of the psalms and the uttering of the prayers, are reckoned by some people as small things, they declaring that important is the union with God and the consummation through it. But these small things occasion the big things, because in their absence we can be taken in slavery by demons.

cell, in order to keep our life in the ghost of the unveiling (revelation). For that, it is unjustly reckoned as small, their disregarding, by the unwise ones, who do not think at the damage caused by this. There are people who do both their beginning and their continuation of the road in an unrestraint freedom, which is the mother of the passions. That's why, it is good to strive ourselves to not disregard the small things, then to give room to the sin through the width we allow to ourselves. This is because the end of this freedom is an awful slavery"[103].

And again; "oh, sweet are the occasions of the passions! Sometimes somebody can cut off the passions and he appeases himself by removing them and he rejoices of their ceasing. But he cannot remove their causes. That's why, we are tempted even unwillingly. And we get sad because of passions, but we like to remain within the occasions which cause them. We do not like the passions, but we pleasantly receive the occasions which cause them within us[104]. That's why, the last ones become causes to the first ones, by working them. This is because the one who loves the occasions of the passions, se obeys himself and he becomes a servant, unwillingly, to the passions. The one who hates his sins, he stops from working the passions, and the one who confesses them, he will achieve forgiveness. But it is impossible to somebody, to leave the habit of the sin, before achieving the enmity towards it, and to obtain forgiveness before confessing the sins. This is because the first one (the enmity towards sin) it is the cause of the true humbleness, and the second one (the confessions) it is the cause of the pricking that is born within heart, out of shame"[105].

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[103] *Quoted work*, Word no. 42, pp. 174-175. The freedom given us by passion it is apparent; it proves to be, in a short time, a dreadful slavery. The drunkenness, the fornication, the laziness, they appear to be, at the beginning, as manifestations of freedom. But soon, as their power increases, they prove to be monsters which chain us and drive us to serve them without being us able to oppose them.

[104] We get sad when the passions have enslaved us, but we like to taste, at the beginning, a little bit of them. We reckon that these tastings won't lead us to passions. Namely, we enjoy the occasions of the passions. But this means that also the occasions of the passions remain within us and we love them. They remain as some roots, which, immediately that they are watered, the quickly give leaves. That's why, the effort of mortifying them, or of guarding against them, must continue for the whole life.

[105] *Quoted work*, Word no. 55, p. 218. The confession of the sin is, on one hand, a overcoming of the shame we feel for them, and on the other hand, a deepening of the sentiment of shame, fact that produces the pricking or the crushing of the heart. This is because the confession isn't an overcoming of the shame by callousness, but by the repugnance of sin and through the fear for the eternal punishment for it. In confession there takes place a culminant shame for the sin,

And again: "There is no unforgivable sin, but only that one for which there isn't done repentance"[106].

But about these things, it is enough. And you, after the singing of the mentioned "Hours", eat, keeping the prayer also during eating, for, by doing that, to reach, by the power of the grace, the habituation of ceaselessly praying[107]. But the word about the food that sustains the body, through the untold wisdom of the Maker, let it wait a little more. Let's give firstly the word about the food that sustains and that gives life to the soul. This is, according to the Saints, the holy and the deifying prayer. And it is very appropriate to do like this, because also the soul is more precious than the body.

29. *Also about prayer an about the need to be us praying always.*

Like this body of ours, in the absence of the soul, it is dead and smelling badly, so also the soul, which doesn't move itself through prayer, it is dead and miserable and badly smelling. This is because we must reckon its lacking of prayer, more bitter than any death, as correctly teaches us Great Daniel the Prophet, who wanted rather to die than to be deprived, even for a moment, of prayer (Dan. 6: 10 and the followings; 10). Likewise teaches us the godlike Chrysostom: "Everyone who prays, he speaks to God. And who doesn't know what great thing is that, being a man, to dialogue with God? But nobody can show this honor by using words. This if for this honor exceeds even the angels' greatness"[108]. And again: "The prayer is a

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and there is manifested also the manhood that overcomes the shame. This is the manhood of the soldier during the heat of the battle, superior to that one from before battle. The spiritual guide helps both of them. Only thus the confession is a spiritual event of deep shaking and a beginning of a new life. Otherwise, it becomes a callous, formal act, which doesn't shake the being, and it doesn't help to the renewal of the life. With this pricking of the heart repented also the ones who became Christians in the day of the Pentecost (Acts 2: 37-38).

[106] *Quoted work*, Word 30, p. 121.

[107] Maybe singular good deeds can be done only through the man's effort. But the habituation of doing them, by ceaselessly persevering in them, and of not alternating the good deeds with evil deeds, cannot be achieved by somebody except with the help of the grace. Otherwise, he can do, from time to time, a good deed, out of the boredom of the monotony brought by the evil deeds. That's why, even the pagans do sometimes good deeds; but they cannot do only good deeds. The habituation, gained through perseverance, it implies a special power of the man's ghost, a power from above nature; and especially the habituation of the ceaseless prayer.

[108] Saint John Chrysostom, *About Prayer*, II; G.P. 50, 779.

common work of the angels and of the people and, in what concerns the prayer, nothing separates a nature from another. It separates you from animals, and it unites you with the angels. Through it somebody quickly elevates himself at the living, and at the life of those ones, at the honor, and the nobility, at the wisdom, and at the understanding of theirs, striving to spend his whole life in prayers and in serving (worshipping) brought to God"[109]. When the devils see the soul fenced by virtues, it doesn't dare to come close, fearing the strength and the power the soul is given by the prayer, the prayer feeding the soul better than the foods feed the body"[110]. And again: "The prayers are the nervs of the soul. This is because like the body is sustained together through nerves, and through them it moves unitarily, it persists, and it maintains its strength, and if somebody cuts off these, he undoes the whole harmony of the body, likewise the souls are harmonized and are sustained together through prayers, and through them the souls easily travel the road of the awe[111]. So, if you deprive yourself of prayer, you do something like getting the fish out of water. Like the water is the life of that one, so is to you the prayer. Like that one lives through water, so we can elevate ourselves to heavens and to reach night to God, through prayer"[112].

And again: "The prayer and the asking for, they make the people churches of God; and, like the gold and the gems and the marble, they make the houses of the emperors, likewise the prayer makes the people churches of Christ. What greater praise one could bring to the prayer, than the fact that the prayer builds churches to God? And That One, Who cannot be comprised by the skies, enters the living soul through

[109] *Ibid*. col. 779-780.
[110] *Ibid*. col. 780. The prayer nourishes the soul, for it brings the power of God in the soul, for through the dialogue with God, it is communicated to the soul His power and life. If it would be a simple work of the man, the prayer wouldn't feed the soul with something that is not in the soul himself. Generally, the man cannot renew by himself. This is because if his being is evil, where to get from it a power through which to overcome this weakness?
[111] A German physician declared to me, that the nervous asthenia, so spread nowadays, it has its cure also in the cross, namely in understanding the superior meaning of the difficulties of life, and in their useful suffering, for the spiritual growth of the man. Anyway, the prayer, by strengthening the soul with godlike power, it brings strengthening also to the body-s nerves. It brings tranquility and, through this, it sooth the agitation which prolongs itself also in nerves.
[112] *Quoted work*, col. 781.

prayers"[113]. And again: "Somebody could see the power of the Saints' prayer also in that fact that Paul, who was running all across the world as a winged man, he was living in prisons, was suffering whippings, was wearing chains, was living covered in blood and in dangers, was resurrecting dead people, was healing sicknesses, he wasn't though trusting any of these in saving people, but he surrounded his soul with prayers; and, after he was doing these signs and rose dead people, he was running to prayer, as an athlete towards the crown, on a stadium. This is for the prayer causes also the resurrection of dead and all the other things. This is for the power the water has upon the trees, it is that had by the Saints' prayers upon the life"[114].

And again: "The prayer is the occasion of the salvation, the generator of the immortality, the not-crumbled wall of the Church, the not-plundered shelter, fearsome to demons, savior to us, to the right-believers"[115]. And: "Like all the kingdoms follow to an empress who enters a city, likewise all the virtues, together with the prayer that enters a soul"[116]. And then again: "What the foundation is to a house that the prayer is to the soul. We must, firstly, to lay this one down, as a basis and as a root, and then to diligently build upon it, the temperance and the care for poor and all the laws of Christ"[117]. "The zealous prayer it is the light of the mind and of the soul, unquenched and ceaseless light[118]. That's why the cunning one throws tens of thousands of piles of thoughts, crowded and entangled, into our minds. The

[113] *Quoted work*, col. 783. The prayer makes the man church of God, but also priest of Him. This is for Christ Himself is in the soul that prays, together with the Holy Ghost, Who prays within us with untold sighs, or He imprints Himself, in our self, into prayer. This is for the church isn't only the place where the man prays, but also the place where Christ is.

[114] *Quoted work*, quoted place. The prayer is greater than everything. This is for there is God in it, or in it the man is full of God.

[115] *Quoted work*, col. 784.

[116] *Quoted work*, col. 786.

[117] *Quoted work*, quoted place. The prayer is fundamental to the soul, for in it there is Christ, the hypostasis of the human nature in general, so also of our nature. The horizontality of serving the people grows up out of the verticality of the union with Christ, or out of the depth which through us reaches further from us, into God. Out of that spring of infinite depth, there come out the powers of serving people, likewise the water that waters the plains comes from the depth of the earth.

[118] The prayer rises from the evidence and the feeling of the presence of God and it strengthens this evidence and feeling. And God gives a meaning to all things. Through Him we know what we live for: for our consummation out of Him, through the love for all people, seen also them, as we are, in the light of the eternal value of each man, light shown us by the Son of God, by becoming a man forever and ever.

things which we have never thought at, these are gathered by him during the prayer and he overflows them within our soul"[119]. "Great weapon is the prayer, great insurance"[120].

And of God speaker (the Theologian) says: "Let the remembrance of God be to you more often that the breathing"[121]. And again: "Think at God more uninterrupted than you are breathing"[122].

Saint Isaac says, at his turn: "Without the ceaseless prayer you cannot come close to God"[123]. And: "Giving to the mind, after the tiredness of the prayer, another worry, it means causing the scattering of the cogitation"[124]. And: "Any prayer, in which the body doesn't get tired and the heart doesn't get sad, it must be reckoned as an abortion, because that prayer is without a soul"[125]. And Saint John Climacus says: "The prayers is, according to its nature, the closeness to and the union of the man with God; and according to the work, the prayer is the power that sustains the world, reconcilement with God, the mother of the tears and in the same time their daughter, the sins' expiation, bridge against temptations, the middle wall against troubles, the crushing of the wars, the work of the angels, the food of all the bodiless groups, the future gladness, the borderless work, the source of the virtues, the one who causes the gifts (charismas), the unseen prosperity, the food of the soul, the enlightenment of the mind, the ax that cuts off the despair, the proving of the trust, the escape from sadness, the richness of the monks, the treasure of the hesychast, the diminution of the anger, the mirror of the advancement, the showing of the measures, the unveiling of the reached state, the

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[119] *Quoted work*, quoted place. The more we want to gather the mind in a sole essential though of the prayer, the more its contrary tendency tries to resist us, by getting scattered in all sorts of small thoughts. And the evil one stimulates it in doing this. This is because everything that happens within us, it doesn't come only from us, but also from influences which are more powerful than us.

[120] *Quoted work*, quoted place.

[121] St. Gregory of Nazianzus, *Word XXVII*, 4; G.P. 36, col. 16 B.

[122] Idem, quoted place.

[123] Unidentified.

[124] Unidentified.

[125] Unidentified. This theme was developed by Saint Gregory Palamas, against Barlaam, in the Word no. II from the Triad I and II for hesychast (see *The Romanian Philokalia*, vol. VII). Unlike Barlaam , who was saying that the man must feel comfortable in order to meditate unhindered, St. Gregory Palamas was saying that only that body that feels the helplessness, it shout out with the whole power towards God.

unveiling of the future things, the sign of the glory. The prayer is the judge, of that one who prays, and the judgment and the chair of judgment of Christ, before the chair of the future judgment"[126]. And again: "The prayer is nothing else by the estrangement from the seen and unseen world"[127].

And Saint Nilus says: "If you want to pray, reject everything, to inherit everything"[128]. And again: "the prayer is the ascension of the mind to God"[129]. And again: "The prayer is the speaking of the mind to God"[130]. And then: "Like the bread is food to the body and the virtues to the soul, so is the spiritual prayer to the food of the mind"[131].

Enough about these; but it is now the appropriate time to shortly speaking also about the bodily food, namely about its weight, quantity, and quality.

30. *About the bodily food; how must feed himself the one who appeases himself.*

It was written: "You, son of man, eat your bread with the scale and drink your water with measure" (Ezek. 4: 10-11), so that the one who strives for God, to be able to live on these. This is because: "if you do not give blood, as it was said, you won't take Ghost"[132]. But the great Paul says also: "I oppress my body and I enslave it, lest by preaching to others, to become myself

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[126] *The Ladder* XXVIII; G.P. 88, 1129 A-B. Each of these characterizations would unveil, if explained, important spiritual states and stairs, of a great thinness. Into prayer are shown and are lived the future things. It opens the horizon of the endless perspectives of life; it makes transparent the measures reached by a man; it is the judgment done to himself by the one who prays, in front of God, for in it is present also Christ sitting on the judgment chair. It is the anticipated living of the future life.

[127] *The Ladder* XXVIII; G.P. 88, 1133 C. It is the estrangement from the tempting connection with the world and from the unseen powers of the darkness, which urge us to evilness.

[128] Evagrius Pontius, *About Prayer*, 37; G.P. 79; 1176 A. *The Romanian Philokalia*, vol. I, p. 79. Only when you are free of everything, you are master over everything, namely you have everything through love and through understanding. And you have them, especially, into God, in Whom it is everything. You have all things into God, by being united with Him into prayer. Anything on which we tie ourselves with passion, it narrows our sight and the power of embracing everybody. This narrowing produces also the defined ideas, theoretically known; even the ideas of a theoretical knowledge about God and those ones regarding the salvation. Where isn't prayer, it is, that's why, resistance of ideas and division.

[129] Idem, *quoted work* 36, G.P. quoted, 1173 D, *The Romanian Philokalia* vol. I, p. 79.

[130] Idem, *quoted work* 3, G.P. quoted, 1168 C, *The Romanian Philokalia* vol. I, p. 75.

[131] Idem, *quoted work* 101, G.P. quoted, 1189 B, *The Romanian Philokalia* vol. I, p. 87.

[132] Abba Dorotheus, *Teachings*, head 10; G.P. 88, 1724 D. *Paterikon*, Longinus 5; G.P. 65, 277 D.

untried" (1 Cor. 9: 27). Likewise, David the Prophet: "My knees have become weak due to the fasting and my body has changed due to the lack of the oil" (Ps. 108: 23). But also the Speaker about God (the Theologian) says: "Through nothing one serves God so much as through the unpleasant suffering; and the tears set in movement His love for people"[133]. Also Saint Isaac says: "Like a mother takes care of her baby, so Christ takes care of a body which suffers and He is always nigh to such a body"[134]. And again: "In the filled up stomach, there isn't the knowledge of the mysteries of God"[135]. And: "like the ones who sow with tears, they will reap the sheave of the gladness (Ps. 125: 6), likewise to the unpleasant suffering it follows the joy"[136]. And: "Blessed is the one who stops himself from all the sweet suffering, which separates him from the One Who has built him"[137]. And again: "For many times, being tempted by the things from the right hand, and by the things from the left hand[138], and by testing myself, often, in these two ways, and by receiving countless wounds from the enemy, but also being found worthy of great hidden help, I have gained experience to myself, out of the long time of the years and, out of the trial and of the grace of God, I have learnt these things: that the foundation of all the good things and the liberation from under the slavery of the enemy and the path that leads to light, they consists ion these two modes: in gathering yourself in a sole place and to always be fasting, namely to submit yourself to the canon (to discipline yourself), through the restraining of the stomach in a wise and sapient manner, by sitting still and by always thinking at God.

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[133] Saint Gregory of Nazianzus, *Word XXIV, For Honoring Saint Cyprian* XI; this is because the one who does this, he shows through his faith, that above all the things of the world, there is God.

[134] *Quoted work*, Word 56, p. 223: "Like a father takes care of his child, so Christ takes care of a body that suffers for Him and it is always nigh to His Body". The body of the one who suffers for Christ, it is the body of Christ Himself.

[135] *Quoted work*, Quoted word, p. 223: "In the loving of pleasures body, there doesn't dwell the knowledge of God".

[136] Unidentified.

[137] Unidentified. The Father oppose the "bad suffering" (χαχοπάθεια), or the painful suffering, to the "sweet feeling", or to the passions of pleasure. The cross is a bad suffering. The cross makes God transparent, for it detaches the man from the world's things. The sweet suffering separates the man from God, because it ties him to the world, through the pleasures offered by the world to the body.

[138] The man can be tempted by the worldly and evil things, but also by the achieved virtues which can determine him to boast himself; likewise through pleasures and pains, which can determine him to niggle.

This is for out of this it comes the submission of the senses, and out of this the watchfulness; through this are tamed the passions which move within body; out of this, the gentleness of the gestures; out of this, the luminous movements of the cogitation; out of this, the zeal for the godlike deeds of the virtue; out of this, the high and thin meanings; out of this, the unmeasured tears which are born all the time and the remembrance of the death; out of this, the clean wisdom, totally stranger to any hallucination which tempts the cogitation; out of this the understanding and the sharpness of the knowledge of the things from far away; out of this, the mysterious deeper meanings, which are seen by the understanding into the godlike words, the more inner movements born within soul and the diversity and the difference among the ghosts discerned by the powers of the Saints and the true visions, which are stranger to the vain hallucinations; out of this, the fear of the ways and of the paths from the ocean of the cogitation[139]; out of this, the flame of the zeal, which overcomes every danger and crosses through all fear; out of this, the warmth which despises every lust and it destroys it through thought[140] and it produces the forgetfulness of all the perishable things, together with the memory of others. And to say it shortly, out of this it comes the freedom[141] of the true man and the joy of the soul and the resurrection and the resting with Christ in the Kingdom of Heavens[142].

And if somebody disregards these two (the gathering in one place and the ceaseless fasting), let him know that he will lose not only all the things mentioned before, but he will also shake the foundation of all virtues by despising these two. And, as these ones are in the soul the beginning and the end of the godlike work, and the door and the way towards Christ, if he

[139] The cogitation leads the man on countless ways, to countless opinions and decisions, some of them savior, others leading to perdition. There is an ocean of countless possibilities, given to the man towards choosing. But, through the fear of losing the soul, one can avoid the paths which lead to the shipwreck in the depth of the ocean. The sailors and the helmsmen know that in time of storm, one must choose only a certain way, in order to not be swallowed by waves.

[140] The warmth of the clean enthusiasm for the good things, it overwhelms and destroys the inferior warmth of the bodily lust, or of the anger, or of the ambition.

[141] The true freedom is the freedom from passions; it is characteristic to the true and strong man. Until the man still is enslaved to some inferior passions, he still has something of the animal that moves under the power of the instincts.

[142] It is about the "resting" from the tormenting of the passions and of the worries. It is united with the liberty.

keeps them he will remains within them; but, if he goes out of them or if he jumps out of them, he will reach in the opposite things, namely he will walk from place to place with the body, and he will be greedy in an inappropriate manner, and all the things alike"[143].

And in another place: "The ones who are idle and drowsy, they are scared of, and they are troubled, not only by this ascesis and of the ones alike, but even by the sound of the leaves of the trees, and they are brought down even by the tiniest weakness and the quickly go back to the previous things. And the true and experienced ones, they do not satiate themselves even with green vegetables and, by feeding themselves with roots of dry plants, they do not want to taste something before the established time, even if they must stay, due to their weakness and to their helplessness, lying down of the floor, with the eyes cloudy due to the great exhaustion of the body. And even if they would necessarily come close, by doing this, to the exit from the body, they do not let themselves to be defeated and to fall, not even then, due to their strengthened will. This is because they want and the desire to force their own nature for the love for God[144]. And they decide rather to tire themselves for virtue than to keep the temporary life and the whole resting it can give. And, when the temptations come upon them, they rather enjoy themselves for being consummated in them, or they become consummate. And neither in the tormenting pains they must endure in temptations, the do not hesitate in their love for God, but they are – until they pass away – mastered by the longing to manly endure the temptations and they do not renounce, for they are made consummate within them"[145].

By following, also us, to these ones, and listening to the one who commands: "Walk the imperial way and to not deviate to the left or to the right" (Prov. 4: 27), we are giving to you also,

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[143] Saint Isaac the Syrian, *Quoted work*, Word no. 26, pp. 1o9-110.

[144] The cross is to them an occasion to prove the strength of their ghost. Through this strength, in which there is present also the power of God, they pass to life and then, at the end of the world, also to resurrection. Neither the coming of the death, does weaken their love for Christ (Rom. 8: 35; Hebr. 11: 33), respectively the faith in Him, in order to determine them to transgress His will. The conscience of the connection with Christ is stronger than the fear and the pain of the death.

[145] Idem, *quoted work*, Word no. 54, p. 217. The cross has power of making perfect; it is not only a means of juridical satisfying, given by Christ, for the offence brought to God, or only a means of expiation.

both a way and a rule of the mid way. The mid way it is like it follows.

31. *How must nourish himself the one who lives in ascesis, on Monday, on Wednesday, and on Friday.*

In these three days of the week, namely on Monday, on Wednesday, and on Friday, you fast to the ninth hour[146], namely eat only once a day, by imparting yourself with six ounces of bread[147]; take also dry food, as you need, but with temperance. Water, if you want, up to 3 or 4 glasses per day. Follow the canon apostolic no. 69, which rules: "If a certain bishop, or presbyter, or deacon, or reader, or singer, doesn't fast during the Holy First Forty Days of the Easter Fasting, or on Wednesday and on Friday, let him be defrocked, except the case they would have been impeded by a bodily sickness. And if it is laymen, let him be excommunicated (be cursed). And for Monday it has been ordered after, by the Holy Fathers.

32. *How one must nourish himself on Tuesday and on Thursday.*

On these two days, namely on Tuesday and on Thursday, you eat twice a day. At lunch, take six ounces of bread, something boiled, and something of the dry foods, with temperance. Take also wine mixed with water, up to 3 or 4 glasses, if you need. And in the evening, take three ounces of bread and something of the dry foods, or some fruits and wine mixed with water, a glass, or at most two, if you are very thirsty. This is because the thirst helps also the tears very much, if it is accompanied by taking vigil, as Saint John Climacus says: "The thirst and the taking vigil crushed the heart; and out of crushed heart there gushed out the tears"[148]. And Saint Isaac says: "You get thirsty of God, in order to be filled up by His love"[149].

And, if you choose to eat only once, on these two days, you will be very right. This is for the first source and the mother and the root and the foundation of all good things (virtues), there are the fasting and the restraint. This is because even one from outside says: "Chose the good life. And the habituation will

[146] Three o'clock in the afternoon.
[147] An ounce equals 27 grams, according to art. *Uncia* in "*Dictionnaire des antiquités*", Editions IX-X, Paris.
[148] *The Ladder IV*; G.P. 88, 796 B.
[149] Unidentified.

makes it sweet". But also the Great Basil says: "Where the assertiveness of the will is, nothing impedes it". And another of the God-bearers says: "The beginning of the fruition is the flower; and the beginning of the doing (towards consummation) it is the restraint"[150].

But all of these and the things alike them, will seem to be difficult to some people, or even as being impossible. But the one who takes heed to the fruition that emerges out of these ones, and who had in mind what shininess these ones usually bring, he will reckon them as easy to do and, with the help of our Lord Jesus Christ and through own perseverance, according to the individual power, he will herald these as easy and through words and through deeds, and the power will seal them through these. This is because Saint Isaac says: "Sparse bread at the table it cleans the soul of the one who eats it freed from all the passions"[151]. And: "take the medicine of the life from the table of the ones who are fasting, and who take vigil, and who toil into the Lord, and awake your soul from death. This is because the loved One rests in their middle, sanctifying the foods, and He transforms the unpleasant bitterness from within them, into His unspoken sweetness. His spiritual and heavenly servants overshadow them and their holy foods"[152]. And: "the fragrance of the one who is fasting, it is all-sweet, and the meeting with him makes glad the hearts of the ones who have the gift of discernment; and the living of the restraint one is pleasant to God"[153].

33. *How they must feed themselves on Saturday; and about taking vigil; and what they must eat during this time.*

On each Saturday, except the Holy Sunday, you must eat, as it has been ordered for Tuesday and Thursday, by the decision of the Holy Canons, for you must take vigil during the night towards the Sundays of the year, except the week of the cheese, and except the case you have take vigil during the week, for the great imperial holidays or the ones of the great saints.

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[150] St Nilus, *Word towards Eulogy, about Passions and about the Virtues which Resist Them*, G.P. 79, 1145.
[151] *Quoted work*, head no. 43, p. 181.
[152] *Quoted place*. The angels love the ones who eat the foods with restraint, for the angels fill such people up with their clean feeling. But the angels are present, for the Lord Himself is present.
[153] *Quoted work*, head no. 43, p. 181.

For in this case, by taking that vigil, you leave it the one towards Sunday. Although, either is like that or otherwise, eat on Sundays, twice. This is for it is useful to force yourself in taking vigil during the night. That's why also after the taking vigil you must do for a royal feast which falls in the middle of the week, it is very useful to do also that one towards Sunday, for a great earning will follow to you out of that, very soon. Better said, "It will rise to you, as it was said, the morning light, and your vestments will be filled up, quickly, with shininess" (Isa. 63: 8). This is for also Saint Isaac says: "The beginning of each fight against the sin and against the lust, it is the tiredness of the taking vigil and of the fasting, and especially to the ones who fight the sin from within themselves. Out of these ones can be seen the sign of the hatred against the sin and against the lust, at those ones who wage them this unseen war. This is because almost all the passions' attacks start to diminish through fasting. And after fasting, great help in this fight is brought by the taking vigil. The one who during his entire life loves the company of this pair, he makes himself the friend of the temperance. A contrary, the comforting of the stomach it is the beginning of all evils and the drowsiness of the sleep it is the one that lights the body's lust. Thus, the holy way of the Lord, and the foundation of all the virtues, are the fasting and the taking vigil, in serving God"[154]. And again: "Within the soul that sparks due to the often remembrance of God and due to the wakeful taking vigil, during day and night, the Lord build up towards strengthening that soul, the cloud that overshadows him during the day, and the fire that light him during the night (cf. Exod. 13, 21-22); and from within the darkness, the light will shine"[155]. And again: "Choose to yourself, as full of delectation work, the ceaseless taking vigil during the nights, through which all the Father disrobed the old man and they were found worthy of mind's renewal. During those hours, the soul feels the immortal life; and in this feeling the soul disrobes itself of the passions' darkness, and it receives the Holy Ghost"[156]. And again: "Keep

[154] *Quoted work*, head no. 85, p. 334.

[155] *Quoted work*, head no. 56, p. 222. The remembrances of God, they equally are luminous sparks of the conscience of the self before God, lighting the soul. During this time, the darkness shines the light of God, as was lighting to Moses on Sinai.

[156] *Quoted work*, *Epistle no. III*, p. 364. Through taking vigil, the old man is disrobed, for in it he researches on himself in all the creases of his soul, and he gets sick of what he sees evil in there. During the taking vigil, by rejecting the passions' darkness, he penetrates in the soul's

the work of the taking vigil, in order to find the comforting within your soul"[157]; and: "Do not reckon, man, that in the whole living of the monks there is a greater work than taking vigil through the night"[158]; and: "On the monk who perseveres in the taking vigil united with the discernment (with the right reckoning) of the mind, do not consider him as bearing a body. For this truly is a work of the angelic group"[159]; and again: "The soul striving in this wise work of taking vigil, he will have cherubim eyes, by the fact that he is focused and he looks at a heavenly view"[160].

But you do this taking vigil in prayers, in singing, and in reading, with cleanness and without scattering and with crushing of heart, alone and with a beloved and of the same living congregation[161]. And after each taking vigil give to yourself also a small comforting for the tiredness consequently to the taking vigil, by eating and drinking something. Namely, eat three ounces of bread, adding some dry food, as much as it is enough to you. But take heed, lest in the days you are fasting to the ninth hour, by taking the vigil, to leave the fasting due to it. You must do also this one, and not to leave also that one (Mt. 23: 23). This is because it has been ordered to do the comforting after you have finished the taking vigil.

34. How you must on Sundays; and about other things; besides these, also about toiling and humbleness.

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clean deep, and he encounters God there, namely the new life. Because this research also produces a sharp feeling of the passions' ugliness, and a deep desire after the clean life, which, being unveiled or reestablished by the man, it is being filled by the love of God. And within this thrilling love, he feels the Holy Ghost working. In the darkness of the night, the one who takes vigil disrobes himself of the passions' darkness, which is tied to the seen things of the world and to the passionate sticking – and therefore blind – to these things, and he is filled up by the light of God Who appears to him when he no longer stops at the sensitive world.

[157] The taking of vigil, it is not a motionless state, but a work, a probing that penetrates increasingly deeper into the soul, and in the same time it disrobes the passions from the soul and it unveils in the deep where it encounters God, the comforting He brings.

[158] *Quoted work*, Word no. 29, p. 122.

[159] *Quoted work*, Word no. 29, p. 123. In fact, the one who takes vigil during the night, he penetrates with the cogitation and with the understanding, soothed of any other worries, the world from beyond the sensitive world, where he feels God, like angels do.

[160] *Quoted place*.

[161] The taking vigil isn't simple theoretical research, but a deepening into the own being and in the meanings of the song and read things, as in front of God, into the ghost of the prayer and with the heart crushed by humbleness and by the conscience of the sinfulness. Only in this way the taking vigil continuously renews the man, disrobing him of the old man. Only in this way it is feeling and intuiting of the presence of God.

Likewise, eat twice on all Sundays, like on Saturdays. Keep this rule without deviation, except in case of illness. Do the same also in the allowed days which are permitted by the Holy Fathers after a long-time validated custom, and to some newer reasons, either godlike or not. On these days neither we eat only once nor do we eat dry foods. But we indulge ourselves of all useful and not stained foods, and of vegetables, but with restraint and in the ordered quantity. This is because always, the best thing is to restrain ourselves in all things. But, in cases of sickness, we can impart ourselves, as I said, without feeling shame, with all useful and lawful foods, which sustain the body. This is for the Holy Fathers taught us that we must be killers of passions, and not killers of the body[162].

Also, you owe to taste a little of all ordered things, namely of all things allowed through promise towards glorifying God, and to thank Him, and to not boast yourself[163]. But avoid gathering more than you need. This is "for the scarcity of the things, as Saint Isaac says, teaches the man, against his will, the restraint. This is because when we have them plentifully and we use them as much as we want, we cannot master ourselves"[164]. You shall not love the body's resting. For, also according to Pious Isaac, "the soul that love God, has achieved the resting into God"[165]. Choose, rather, the humbleness through toiling and suffering. This is because "the toiling and the humbleness earn God", as one of the saints writes[166].

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[162] This is a concentrated formulation of what one must aim and avoid by fasting. The Christendom isn't against the body, which is created by God and destined to resurrection and to the eternal life, but against the passions which fill the body up with disorder, and against soul's and body's living in an existence deprived of true life and light. The fasting is just in favor of the body, and not detrimental to it.

[163] All things are given by God and, by tasting them we glorify Him and thank Him for their wonderful fitting, also from this point of view, to our life. But if we sink ourselves too much into the pleasure produces by them, we will forget about God. WE must always to keep the balance (dialectical) between tasting them and detaching us from them. Only in this way we glorify God and thank Him for them and we reckon Him above them. We mustn't lean too much either towards a side or another; we mustn't either sink ourselves in them or despise them, by forgetting about our condition that needs them, and of the fact that we owe to give thanks to God for he took account of our humble condition, for through them to be us able to raise ourselves to Him.

[164] Place not found.

[165] *Quoted work*, *Word no. 23*, p. 90. Another paradox: not by resting the body one gains the resting into God, but through the pains and by restraining the body. This is for in these cases the soul searches for support into God; through cross one reaches to resurrection.

[166] Place not found.

35. *About how we must feed ourselves and live during the Forty Days of the Holy Fasting Period of the Easter.*

About the food and the living during the Easter fasting period, we reckon as unnecessarily to speak to you in detail and in a special manner. This is because as it has been ordered to you to live on the days when you are fasting to the ninth hour, so it is due to be done also during the Easter fasting, except on Saturdays and on Sundays; better said, if there is possible, with even more care, with even more watchfulness, especially during the Holy and Great Forty Days Period. This period is the tithe of the whole year and the cause of the crowns of the ascesis, of the ones who obtain victory into Christ, through the light bearer day of the godlike Resurrection of the Lord.

36. *About the right reckoning, especially, and that the measured work doesn't tend towards glory; about obedience.*

But these ones and the ones close to these ones, you must fulfill them with a detailed right reckoning, for the harmony and for the state of peace of our twofold being. "With wisdom, he says, the house is being built, and with understanding it is being finished; with feeling are the chambers filled up with all the expensive and good richness" (Prov. 24: 3-4). But, also the godlike Thalassius writes: "The lack of richness and the tribulation, accompanied by the right reckoning of the rationality, they are an imperial way. That's why, the harshness lacking the right reckoning or reckless, it is useless, as also allowing all the reckless mistakes, either on one side, or in another, contrary to the first one[167]. And the Pious Isaac says: "To the resting of the body there follows the going out from appeasement and the disturbance caused by thoughts; and to the unmeasured work there follows the idleness; and to the idleness, the going out from quietude. But this going out is different from the first one. To the first going out from quietude there follows the war of the body's lusts; to the second one, out of idleness, there follows the parting with the place of the quietude and the moving from place to place. And the work with tiredness that keeps the measure, it doesn't search for glory. Its

[167] Place not found.

diminution multiplies the pleasure, and the lack of measure multiplies the going out of the thoughts"[168].

And Saint Maximos says: "Do not pay all your attention towards the body, but decide an ascesis to it, according to the power, and turn your mind towards the things from inside. This is because "the bodily ascesis is useful to few things, but the right-believing is useful to everything" (1 Tim. 4: 8)[169].

And if the body's balance pan attracts and dominates and burdens the soul's balance pan, lowering it towards irregular and soul corrupting movements – because "the body lusts against the Ghost and the Ghost against the body (Gal. 5> 17) – you, by braking your body with the rein of the restraint, mortify it, until, even unwillingly, it becomes easy to wear, and it obeys what is better. Remember the great Paul who says: "As much as our outside man is being corrupted, that much the one from inside strives daily" (2 Cor. 4: 16), but also the Saint Isaac: "Give yourself to die in ascesis and do not live carelessly; this is because not only the ones who received death for the faith into Christ are martyrs, but also the ones dying for keeping His commands"[170]. And this one says also: "Better is to die fighting (the sin), than to live in mistakes"[171]. And again: "Before everything, do all things with the advice and asking your spiritual Father into the Lord. For, thus, by the grace of Christ, these things will seem to you easy to bear and as on a flat road, even the difficult and opposite things"[172].

37. *How the one who lives in ascesis must cross the afternoon time to the sunset. And that we must believe that the sharing of the godlike gifts it has been given to us according to our toil and work.*

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[168] *Quoted work*, *Word no. 55*, p. 220. *The Right reckoning*, which doesn't exaggerate neither in a tormenting ascesis, nor in all sort of concessions, is accompanied by modesty. It doesn't want to shows itself as glorified through harshness, but it doesn't draw the attention either through too much lenience. It doesn't want to come on plain sight. And, generally, it doesn't allow the thoughts to get out from the grip they are kept in. The first coming out of the thoughts, that one that is consequent to the body's resting, it drives to adultery; through those thought the man searches for occasions to fornication. The second coming out of the thoughts, due to drowsiness, to boredom, and to idleness, it pulls the man to vagrancy.

[169] *Heads about Love* IV, 63; *The Romanian Philokalia*, volume II, p. 109.

[170] *Quoted work*, *Word no. 44*, p. 184.

[171] *Quoted work*, *Word no. 6*, p. 32.

[172] Place not found.

After you have strengthened yourself – as it is appropriate to the ascetic – according to the godlike Paul, who says that the ascetic must "restrain himself from everything" (1 Cor. 9: 25), read, while sitting, as much as you can, the writing of the Holy Father about watchfulness. Then sleep for an hour, if the days are big. And then, by awakening yourself, work a little with the hands, also keeping the prayer. After these, you pray, as it has been shown before. Read, meditate, and force yourself to become humble, in order to reckon that you are below all people. This is because it was said: "the one who extols himself he will be humbled, and the one who humbles himself he will be extolled" (Lk. 19: 11): and: "the one who reckons that he stays, let him take heed to not fall" (1 Cor. 10: 12): and: "The Lord stays against the pride ones, and to the humble ones He gives them grace (Jas. 4: 6); and: "The beginning of the man's haughtiness stays in not seeing the Lord" (The Book of Wisdom of Sirach[173] 10: 12); and: "The proud ones transgress the law, very"(Ps. 118[174]: 51); and: "Not cogitating the high things, but letting yourself to be taken away with the humble ones" (Rom. 12:16).

But also, Saint John Chrysostom says. "This one is the one who knows himself the best, he who doesn't reckon himself as being something. This is because nothing is so pleasant to God than somebody who reckons himself together with the last ones"[175]. And Saint Isaac says: "The mysteries are unveiled to the ones who are humble in thought"[176]. And: "Where the humbleness sprouts out, there springs out the glory of God"[177]. And: "The self-appreciation precedes the rebuking"[178]. Also, Saint Barsanuphius says: "If you truly want to save yourself, obey with the deed. Raise your feet from the ground and elevate mind to the sky. And let your cogitation be there, day and night. And despise yourself with all the power you have. Force yourself to reckon that you are below any human being. This is the true way and there is no other to the one who wants to be saved, into Christ, "The One Who strengthens him" (Phlm. 4: 13). "The one who wants this, let him running in order to take it" (1 Cor. 9:

[173] This book is not present in King James Bible (E. l. t.'s n.).
[174] In KJB we have Ps. 119: 51 (E. l. t.'s n.).
[175] St John Chrysostom, see at St Maximos the Confessor, *Loci communes* in G.P. 91, col. 245 G. The one who inflates himself up, he doesn't see either himself, or God.
[176] Isaac the Syrian, *Quoted work*, head no. 23, p. 142.
[177] Idem, *Quoted work*, head no. 5, p. 41.
[178] *Quoted work*, head no. 75, p. 419.

24). "I am confessing this before the Living God" (1 Tim. 5> 21), Who wants to give the eternal life to each one who wants it"[179]. And Climacus says: "I haven't fasted, I haven't taken vigil, I haven't slept on the floor, but I have humbled myself and this have saved me in a short time, by pursuing this before any other thing: to be disregarded"[180]. And again, Saint Barsanuphius says: "If you do not worry about anything, you come closer to the city; and if you are disregarded by the people, you will inhabit the city. And if you will be dead to each man, you will inherit the city and its treasures"[181]. And: "If you want to be saved, care to be disregarded and run towards what stays in front of you"[182]. And according to Pious John, the disciple of this Saint, trying to be disregarded it means, to not yourself reckon as being equal to anybody, and to not say about some good deed that: "I did it also".

Then, by sitting again, pray in a clean and not-scattered way, until the evening comes. And then sing the usual Vespers and do the benediction the priest utters at the end of the religious service, while believing out of a clean heart that after our toiling and pain for virtue, and according to the measure of our work, we will be rewarded by God with the crown of the gifts and with the showing of the ascesis and with His comforting, as the godlike Psalmist says: "According to the multitude of my pains, in my heart, Your comforting gladdened my soul" (Ps. 93[183]: 19). For the Savior says: "Come to Me all the tired and burdened ones, and I will rest you" (Mt. 11: 28). And also, the great Paul says: "If we duffer together with Christ, we will also be glorified together. This is because I reckon that the sufferings of this era aren't worthy of the glory that will be unveiled to us" (Rom. 8: 17-18). For also the wise in the godlike things Maximos says: "As they say, the difference in sharing the godlike good thing it has as cause the each one's measure of the faith. For, as we believe, so we have also the strengthening towards doing good deeds. And the one who works, according to the measure of his deeds he shows his faith, and he receives the measure of the grace, as he has believed. And the one who doesn't work,

[179] Βιβλος ψυχοφέστατος, edited by Nicodemus the Hagiorite at Venice, 1816, p. 221. Answer no. 447.
[180] *The Ladder* XXXI; G.P. 88, 992 D1.
[181] Barsanuphios, *Quoted work*, p. 70 and 19. Answer no. 38.
[182] Idem, *Quoted work*, p. 149. Answer no. 269.
[183] In KJB we have Ps. 94 (E. l. t.'s n.)

according to the measure of his lack of working he shows the measure of his lack of faith and, according to his lack of faith he is deprived of grace. So, the envious one does wrong envying the ones who do good deeds. This is because it depends on him, and not on somebody else, to make the decision to believe and to work, and according to the measure of the faith to receive the grace that comes to him"[184].

Therefore, let's ask, out of our soul, for being us given to live the other part of our life and to reach its end, without pain, not-rebuked, in peace, and, in addition to all these, so be us given a good answer when we will stay before the fearsome judgment chair of our Lord and God and Savior Jesus Christ.

38. *Greater than the Word, It Is the Clean Prayer.*

In addition to the shown things, let you know this, brother, that all the methods, and all the guidance, and, if you want, the whole diversity of the deeds, they have been established and ordered because we cannot pray into heart in a clean and not-scattered way. This is because, after fulfilling these, with the benevolence and with the grace of our lord Jesus Christ, by leaving everything, we are united above word in an unmediated way with Him, with the One and unitary and unifier, as it was said by the known speaker about God: `God unites Himself with "gods" and He makes Himself known by them; and this is the illumination out of hypostasis of the Holy Ghost into the heart"[185]. This illumination is born, as it has been said, out of the mentioned clean and not-scattered prayer, within heart[186].

This thing happens rarely and only one in a thousand is found worthy, by the grace of Christ, to advance to this state. And to float over it and to be found worthy of the clean prayer and to reach to the unveiling of the mysteries of the future age, are found worthy very few people, whom are chosen from

[184] St Maximos the Confessor, *Five Hundred Heads*, The Third Hundred, 35; G.P. 90, 1271 CD.

[185] St Gregory of Nazianzus, *Word no.* 34, 13; G.P. 36, 253 A. "ενυπόστατος ελλαμψις" it is an illumination which springs out from the hypostasis himself of the Holy Ghost, Who dwells within heart. This illumination is felt as light of His Person, or it lightens Him as Person, who has entered the relation with the man as person.

[186] But the Holy Ghost is the subject of our prayer, together with us. That's why the illumination of the Ghost is born out of the clean prayer within heart, in the transparent deep of our being, which vibrates due to the communication that takes place between him and the Holy Ghost.

generation to generation, by the benevolence of Christ. This is because Saint Isaac says: "Like out of tens of thousands of people, barely there is one who has fulfilled the commandments and the lawful things, and he has reached the cleanness of the soul, likewise, barely one in a thousand was found worthy to reach, with much self-guarding, the clean prayer, and to break this border and to enter this mystery. This is because, most of the people weren't found worthy of the clean prayer, at all, but only a few ones. But at that mystery from after it and from beyond it, barely reaches only one, from generation to generation, by the grace of Christ"[187]. And a little further, he says: "And if barely one out of a generation prays with cleanness, what will we say about the spiritual prayer?" "The whole spiritual prayer, also according to him, has liberated itself from movement". "And the one who changes, it is below the spiritual one"[188].

That's why, also you, it you want to be found worthy of this kind of mystery, with the deed and with the work, or of the experiencing itself of Christ Jesus, force yourself always and in every moment and in every work, to reach to pray in a clean and not-scattered manner; for, thus, to advance like from the toddler to "the consummate man, at the measure of the age of the fullness of Christ" (Eph. 4: 13) and to be imparted, together with the faithful and wise steward (Lk. 12: 42), with happiness, with praise, and with rewarding, like one who has thoughtfully administrated your rationalities (words), by living with consideration[189]. That's why, let you not doubt ever, like Saint Philemon writes about this: "Son, if God will find you worthy, either during the night, or during the day, pray with the mind in a clean and not-scattered manner, to not keep some rule of yours; but tend with all your power to remain stuck to God and He will illuminate your heart concerning the spiritual work"[190].

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[187] *Quoted work, Word no.* 32, pp. 135-136.

[188] *Quoted work, Word no.* 32, p. 136. The prayer which is clean of thoughts, it still isn't a spiritual prayer, or totally into the Ghost. This is because in the clean prayer the man still can advance towards being even more with God. But in the spiritual prayer the man has reached the stillness or the total resting into God; for he has consummately united himself with God, not having where to advance now, once God is borderless in the richness of His life. The spiritual prayer doesn't change, doesn't cease; it is the stillness as stability into prayer.

[189] To administrate thoughtfully the rationalities, through which it is being actualized that one rationality of our being, it means to fully actualize our being's unit and all its power, by uniting them with The One.

[190] *The Romanian Philokalia*, vol. IV, p. 170.

And one of the men made wise by God says: "If you want to celebrate the Liturgy - while still being into the body – like a bodiless one, secretly earn to yourself the ceaseless prayer into your heart, and you soul will become like and angel even from before death". This kind of things also writes Saint Isaac. For, being him asked by somebody, which is the top of all the toils in this work, namely in that of the appeasing, that somebody reaching there to find out that he has reached the consummation of the living, h answered like this: "When he will be found worthy of persevering into prayer. This is because when he will reach this, he has reached on top of all virtues. And since then, he has become dwelling place of the Holy Ghost. This is because if somebody hasn't received in a sure manner, the grace of the Comforter, he cannot do this prayer without effort and without interruption. For the Ghost, he says, when dwells in some man, that one doesn't cease praying for the Ghost Himself always prays. Then, either he sleeps or he takes vigil, his prayer doesn't cease in his soul. But either he eats, or he drinks, and whatever he would to, and even in a deep sleep, the good fragrances and the respirations of the prayer are moving within his heart effortlessly. Then he no longer parts with the prayer. And in all his hours, even if the prayer ceases externally, it secretly celebrates the Holy Liturgy inside him. For "the silence of the clean ones is prayer", says one bearer of Christ[191]. "And the clean heart's, and cogitation's movements are gentle voices, through which secretly sings to the hidden One"[192].

And many other amongst God bearers, taught by grace through the experiencing itself, said such wonderful things.

39. *About the Number of the Prostrations on a Day and on a Night.*

And about the number of the prostrations, we know that the godlike Fathers ordered to be three hundred. So many we must do on each day and night, on the five days of the week. This is because on Saturday and on Sunday, as also on other days established by tradition, and even on some weeks, we have been ordered to stop doing prostrations, for some mysterious

[191] *Aphratis Sapientis Persae demonstrations*, R. Graffin edition, Paris, 1894, p. 134. *Dem. 4, About Prayer*.

[192] *Quoted work*, Head no. 85, p. 347. Where the Holy Ghost is, there is incessant prayer, and all the heart's movements are godlike, having the Holy Ghost as subject, imprinted in the man's soul.

and untold reasons. But there are some people who exceed this number. And others lessen it - each one according to his power and will. Therefore, you also do them according to your power. But truly happy, and this in a multiplied way, is the one who forces himself in all the things regarding God. This is because "the Kingdom of Heavens it taken by force and the ones who force it, they kidnap it" (Mt. 11: 12).

40. *Not only according to the fight and the measure of our work it is done the sharing of the godlike gifts, as it was said before, but also according to the habituation, to the skillfulness, to the faith, and to our natural disposition.*

It is good to know that, not only according to the measure of our struggle and work it is done to us the sharing of the gifts, as it was said before, but also according to the living and skillfulness, and even according to our faith in what lies ahead for us, and according to our natural disposition seeded into our nature. For, says Saint Maximos: "The mind is the organ of the wisdom; the rationality is the organ of the knowledge; the conviction[193] of both of them is the organ of the faith imprinted in them both; and the natural love for people is the organ of the charisma of the healings. This is because every godlike gift has within us a natural organ, (capable of receiving and working that gift (E. l. t.'s. n.)), as power, as habituation, or as disposition. For instance, the one who has cleaned his mind of all the sensitive imaginings, he receives the wisdom; the one who has made his rationality master upon the passions related to the nature, namely upon anger and lust, he receives the knowledge; the one who has in mind and in rationality the unshaken conviction about God, he receives that faith that can do everything (Mk. 9; 23); and the one who has achieved the love for people, after the consummate destroying of the love for the self, he receives the gift of the healings"[194]. And these things are thus.

But take heed for nobody to know your work, except the abbot and your spiritual guide. And pray for us, the unworthy ones, who speak about good, but we don't do it, to be found worthy firstly to do the things pleasant to God, and then to speak about them to other, and to urge others to do these

[193] Here with the meaning of *being convinced (believing) about something* (E. l. t.'s n).
[194] *Five Hundreds Heads*, III, 33; G.P. 90, 1273 BC.

things. "For the one who did and taught, according to the godlike word, that one great will be called" (Mt. 5> 19).

And the All-Keeper and All-Merciful Lord, to strengthen you and to guide you, to listen to these things with understanding and to do them with your whole will. This is because "not the hearers of the law are righteous at God, as Saint Paul says, but its fulfillers" (Rom. 2: 13). And let Him be leading you to every good and savior thing, and guiding you towards the sanctified understanding work into Ghost, that work that lies ahead of us, through the prayers of the saints. Amen.

But because we have spoken, just before this, also about the working right-reckoning, it is now the appropriate time to speak briefly, according to our power, also about the general right-reckoning, and about the all-consummate one. This is because, according to the famous Fathers, this is greater than all virtues.

41. *About the General and Consummate Right-reckoning. Who Is the One Who Lives Contrary to the Nature, and Bodily; Who Is the One Who Lives Accordingly to the Nature and In a Soul's Manner; and Who Lives above Nature and Spiritually?*

The one who lives contrary to the nature and bodily, he has totally lost his power of discernment (the right reckoning). And the one who restrains himself from the evil things and has started to do the good – as it was written: "Avoid the evil and do the good" (Ps. 33: 13)[195] – that one, as one who is a beginner and gives his ear to the teaching, he comes to a little feeling of the right-reckoning, as much as a beginner is able to. And the one who lives according to the nature and to in soul's manner, as one who work with understanding and judgment, due to what reason he is reckoned to be in the middle, he looks at his measure and he discerns the things regarding himself, and the things of the ones who are like him. Finally, the one who lives above nature and spiritually, that one, as one who has crossed the borders characteristic to the beginners and to the one from amidst, and, with the help of Christ, he has advanced towards the consummate one, or towards that illumination from

[195] In KJB we have: Ps. 34: 14. (E. l. t.'s n.)

hypostasis[196], and towards the all-consummate discernment, he also sees his nature in the most limpid way[197]. He sees and discerns everybody very clearly, in the same time, but he isn't seen or discerned by anybody, though, on the other hand, he becomes seen and discerned and likened, as one who is an is called spiritual man, but not on paper and with ink, but through work and grace[198]. This is for the godlike Apostle says: "The spiritual one judges everybody, but he isn't judged by anybody" (1 Cor. 2: 15).

42. *And Again about Discernment, through Exemplification.*

From amongst these ones, the first one resembles to the one who walks in the deep, sad, and dark night. That's why, by roving in the darkness where he has nothing to lean against, he not only doesn't see or discern himself, but he also doesn't see where he heads or walks to, as the Savior says: "The one who walks into darkness doesn't know where he goes" (Jn. 12: 35). The second one resembles to the one who walks in the transparent night, which is lighten by stars; that's why, for he is lighten a little by the stars' rays, he slowly advances, often hitting his feet against rocks, due to his lack of discernment, and suffering fallings. This one sees and discerns himself a little, as in a shadow, as it was written: "Awake you, who are sleeping, and get up from dead, and Christ will lighten you" (Eph. 5: 14).

The third one resembles to the one who walks in a night with full and luminous moon; that's why, by being guided by the rays of the moon, he travels in a not so strayed manner and he walks towards the things from ahead; he sees himself like in a mirror and he discerns also the people he travels together with, as it was said: "You do good, taking heed to the law, like to a candlestick that lightens to you in a dark place, until the daylight will rise up and the morning start will rise up into your hearts" (2 Pet. 1: 19). Finally, the last one resembles to the one who walks in the steadfast and most-luminous noon, lighten by

[196] It is an illumination that starts from the hypostasis of Christ or of the Holy Ghost, and therefore it doesn't have a subjective, or psychological, or illusionary, or of a simple understanding character.

[197] In that illumination that he lives, he firstly sees his self, or he lives with the sharpest conscience his own self.

[198] He becomes seen and discerned by other through his deeds, though either the grace from within him, or himself, aren't intimately understood or intuited.

the not-lessened rays of the son. This is because he sees and discerns himself in a clean manner, in the sunlight, and he also discerns the many others - better said: all of them – according to the godlike Apostle (1 Cor. 2: 15)[199], and he also sees even the things he meets anyhow and wherever, he also walking without straying and guiding, without error, the ones who follow him, towards the true light and towards life and towards truth. About these ones it was written: "You are the light of the world" (Mt. 5: 14). This is because also the all-godlike Paul says: "God, Who said to be the light lighting into darkness, He lightened within our hearts, towards the lighting of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6). But also, the Blessed David says: "It has been imprinted upon us the light of Your face, Lord" (Ps. 4: 6): and: "Into Your light we will see light" (Ps. 35[200]: 9). And the Lord says: "I am the light of the world, the one who follows me he won't walk into darkness, but he will have the light of the life" (Jn. 8: 12).

57. About the longing and the love born out of warmth, out of paying attention, and out of prayer.

Out of such warmth and out of the prayer made attentively, or out of the clean prayer, it is born within heart the longing and the godlike love for the remembered name of our Lord Jesus Christ. This is for it is written: "The virgins love Me, they attracted Me" (Song. 1: 3-4). And: "I am wounded by love" (Song. 2: 5). But Saint Maximos says also: "All the virtues help the mind to gain the godlike love, but, more than all of them, the clean prayer. This is for through it, flying towards God, it goes out of all things"[201].

58. About the tears from within heart; and, in continuation, about the godlike longing and about love.

Out of such a heart flow many tears, which clean up and thicken the one who has become enrich with them, but they don't dry him out, nor do they wither him. The last thing come out of the fear of God, and the first one comes out of the godlike love, out of the longing and of the powerful and unrestraint love

[199] Only in the light of Christ, the consummate man sees himself as he is and as he should be. And he even sees the others.
[200] In KJB we have: Ps. 36: 9.
[201] *Heads about Love*, I, 11; G.P. 90, 964 A; *The Romanian Philokalia*, II, p. 39

for the remembered Jesus Christ. This is because the heart, by being comprised by enthusiasm, it shouts out: "You have charmed me with Your longing, Christ, and You have changed me with Your godlike love". And: "Whole are You, Savior, sweetness and whole, my longing; whole, the One I cannot have enough of; your holly are, untold beauty". But also, the godlike Paul – the herald of Christ - shouts out: "The love of God crushes us" (2 Cor. 5: 14). And: "Who will separate us from the love of Christ? The trouble, or the tribulation, or the persecution, or the nakedness, of the danger, or the sword?" (Rom. 8: 35). And again: "I trust that neither death, nor the life, neither the angels, nor the principalities, neither the masteries, nor the powers, neither the ones from now, nor the future ones, neither the height, nor the depth, neither some other creation cannot separate us from the love of God that into Christ Jesus, our Lord" (Rom. 8: 38-39).

59. Advice to not search for the things above our measure; and continuation to the teaching about the ceaseless remembrance within heart, of our Lord Jesus Christ.

Good is to somebody to be found worthy of these and of all the things coming after these. But it is not the right time now to speak about them. This is because "do not search, he says, before time, the things appropriate to a certain time"; and: "The good is not good when it is done wrong". And according to Saint Mark: "It is not profitable to know before working the first things, the last things"[202]. This is because "the knowledge makes haughty", for the lack of the deeds; "and the love build up, for it endures all things" (1 Cor. 8: 1). But in order to be found worthy of them, the man must strive and he must always live in ascesis, to always keep, as we have said, the remembrance of Lord Jesus Christ in the deep of his heart and to not let it outside and at surface. This is because the Blessed Mark himself says: "If it is not opened, through the usual and understanding hope, the inner chamber, more hidden and more sincere of our heart, we won't know, surely, the One Who dwells in it and we won't be able to know whether our sacrifices of thoughts have been accepted or not"[203].

[202] *About the Spiritual Law* I, 84: G.P. 65, 927 B; *The Romanian Philokalia*, Vol. I, p. 237.
[203] *About Baptism*; G.P. 65, 985-1028; *The Romanian Philokalia,* Vol. I, p. 238.

60. About the fiery zeal and about the godlike showing within us and about that illumination from the hypostasis of the grace[204].

By doing like this, somebody will easily escape not only the evil deeds, but also the passionate thoughts and the inappropriate hallucinations, as it is written: "Walk with the Ghost and you won't fulfill the lust of the body"(Gal. 5: 16). Even more, this one will go out of every thought and of every hallucination (imagining), by burning and banishing away, through his fiery zeal for virtue, the whole evil doing that have been worked before within him and through his senses and through his mind, together with the devils who have been sustaining that and who have been imprinting the evilness within him. This is for Saint Isaac says: "Fearsome is to the devil and loved is by God and by His angels, the one who uproots with fiery zeal the brambles sprouted out of the enemy's work within him"[205]. He will reach the advanced stage of having within himself the trust (the sure and full feeling) of the love of God for him and of the showing of the hypostatized and most-godlike illumination of the grace[206]. And if you want, you can say that through this he comes back in a glittering manner to the nobility and to the spiritual resurrection worked within us from above, through the grace of the Baptism[207]. But Saint Isaac the Syrian says again: "This is the Jerusalem and the Kingdom of God, hidden within us (Luke 17: 21), according to the word of the

[204] There is an illumination that comes to the heart from the Hypostasis of the Ghost Himself; it is not from the heart, it is not subjective. This light implies a relation with the Person of the Holy Ghost.

[205] *Quoted work*, Word 43, p. 177. The warmth of the zeal for good, for what is pleasant to God, it is that burning down the brambles of the passions which prick the soul's life of the man with regrets, with remorse, with the discontent produce by them.

[206] It appears within him an illumination hypostatized by grace within his person, but which has its natural source, or which is originally hypostatized in Jesus Christ, the Embodied Word of God. The authors of the present writing identify this illumination to the grace of Christ, become felt and intuited. One can notice in this the influence of Saint Simeon the New Theologian and of Saint Gregory Palamas. If the grace is the love of Christ for the one who continuously calls upon Him, we will understand that this openness of Christ, as any loving openness of the person, it is shown as light, for the loved person is light, or love.

[207] The lighting taking place within us it doesn't belong only to the grace but also to us. The light of the grace, or of the love of Christ, by encountering or producing our love of luminous openness, which is done under His work, it becomes together with our lighting only one lighting (illumination). The light of the grace has been dwelling within us from Baptism. Through the fiery zeal of the ceaseless remembrance of Christ we are doing, this light becomes actualized.

Lord; this place is the cloud of the glory of God, which will be entered only by the ones who are clean in their heart, in order to see the face of their Master (Mt. 5: 8). Let him only search, himself, for the showing of God, in order not to receive what is in fact darkness but it pretends to be light (2 Cor. 11: 14)"[208].

61. About the godlike work and about the opposite work.

And when his mind, without searching for, it sees a light, let him not receive that light, neither to remove it. This is for saint Mark says: "There is a work of the grace unknown to the little child; and there is another, of the evilness, which resembles to the truth. But it is good to him to not receive these, because of the fear of the deceit; but let him neither consider them anathema, because he need to fearfully think that they can be true; but let him always run to God with hope, for He knows the benefit of both of them. But let him also ask about these, the one who has grace and power from God to teach and to discern"[209].

62. About the lightened and not-deceiving teacher.

And if he finds the one who can teach him not as he has already known only from the Holy Scripture, but as that one

[208] Let the man not force the showing of God, for in this case, by losing the feeling of the presence of Christ from Himself, the man produces to himself a hallucination of the light of God, which is in reality the darkness of the demons. The man must pursue only to be cleaned of any passion and of any thought and to increase his love for Christ, by ceaselessly remembering Him. The illumination will come by itself, from Christ. This is a spiritual orientation which is totally different from that of the feminine mystique from occident, which forces for a showing of Christ like bearer of wounds. But one cannot say that the spiritual life, as described by the authors of the analyzed writing, it lacks the love for Christ, the communion with Him, as A. M. Ammann says, *quoted work*, p. 40. We do not reckon that such a communion comes only out of the juridical conception of the satisfaction Christ brought to God through His sacrifice on the cross. A contrary, only a teaching about the salvation as deification of the man it really values the communion of Christ with the man. This is because the occidental feminine mystique doesn't draw any practical conclusion out of the sentimental communion with Christ, once he has given us something else, through His sacrifice, than the escape from guilt. The communion remains in such a vision a sentimental and superficial matter, without having any effect upon man.

[209] The man doesn't see the glory of God in a totally unmediated manner, but he sees it always through the creature that has become transparent as a cloud through which one can see the light of the sun. Even the body of Christ is such a cloud, transparent in the highest degree (Mt. 17: 5). Otherwise, the man couldn't bear the sight of the glory of God. Through this, the being also becomes beautiful, by actualizing its rich colors, or its complex virtualities, all of them bearing a charming light. This is for Jerusalem isn't monochromatic and therefore monotone and lacking variety (Rev. 21).

endured in a blessed manner the godlike illumination[210], let him give thanks to God. And if not, it is better not to receive it, but to run to God with humbleness, by reckoning himself, with the whole sincerity of his heart, unworthy, and by declaring himself beneath to such a worthiness and sight. And this and others like this, as many as have been told, we have learnt them with by the grace of Christ, out of the not-liar mouths which spoke to us moved by the Holy Ghost, as also from the inspired by God Scriptures, and out of some experience.

63. About the true lighting and about the liar lighting, or about the godlike light and about the devilish light.

Actually, our famous Fathers show us in some of their writings the signs of the not-deceiving lighting and those ones of the liar lighting. So did for three times the Blessed Paul from Latro[211], saying to his disciple who asked him about this: "The light of the enemy power is in the image of a fire and it smokes and it is like the fire felt with the senses; and when the temperate and cleaned soul sees it, it is disgusted and abhorred by it. And the good light of the Good One is very pleasant and clean and when it shows up it sanctifies and it fill the soul up with joy and with serenity and it makes it gentle and loving of people". And others say the same. But, as I have heard the things said before, verbally, so you are going to hear about these at the right time. Because now isn't that time.

64. About the indecent imagination and about the decent imagination and about how we must behave to them.

For, a little earlier, we have mentioned about imagination and about the indecent imagination, we reckon that it is most profitable to shortly speak also about that, batter said, as much as it is possible, about imagination in general. This is for this cursed movement it opposes very much the clean prayer of the

[210] This is the light "seen" by the ones who were reaching at the ceaseless practice of the prayer of Jesus within their heart. This light is "suffered" because it is not produced by the man, but received from God. The knowledge of God from the Holy Scripture it is not rejected, but the godlike illumination it differs from that. But, before deciding to receive that light as being true or to reject it, it is good to ask one - who has suffered it at his turn - about it. Otherwise, it is better not to receive it, in order not to be deceived by a false light.

[211] See the note no. 10 at the *"Method" of Nicephorus from Loneliness*, in *The Romanian Philokalia*, Vol. VII, where is mentioned Paul from Latro. See also *The Life of the Young Paul from Latro*, chapter 38, in: "Analecta Bollandiana", Vol. II, (1982), p. 153.

heart and the unitary and not-deceiving work of the mind. That's why also the godlike Fathers speak on many occasions about it and against it. The Saints from before reckoned it as the mythical Daedalus, as an imagination with many faces and with many heads resembling to hydra, as abridge of the demons. This is because the cursed killers, by crossing on it, they enter in communication with the soul and it mix themselves with the soul, making the soul some sort of wasps' hive and like a cave of barren and passionate thoughts[212]. And when you do not want, for the sake of the repentance and of the crying combined with the crushing of the heart and with the humble cogitation, and before this also for the sake of the understanding and of seeing the creatures, and also for the will of comparing the indecent imagination to the decent imagination and of placing the last one on the first place, you bring the last one closer to the first one and thus you powerfully banish away the indecent and shameful one which is like a coward, and you are going to achieve victory upon it. By doing so, not only that it won't cause any loss to you, but it will rather be cause for gaining, for you have led your things with judgment, without mistake, as one who has destroyed the indecent imagination through the decent imagination, and you have mortally wounded your enemies with their own weapons, as yore the godlike David did to Goliath (1 Kings[213] 17: 51)[214].

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[212] In the Romanian manuscripts the Greek word "φαντασία" (fantasia) was always translated as "hallucination". We discern today between "hallucination" and "imagination". The first one has rather the meaning of an ill hallucination. But the difference between these two meanings isn't always a full one. Anyway, the meaning of the "imagination" some of our authors reject it, it is not that of a simple idea or new intuition, but is about imagining a concrete situation. This is because they don't always have something tempting in them. But, generally, the one who wants to focus himself on prayer, he must shun himself from any imaginings. This is because they attract the soul to surface and make the soul passing from an imagining to another. They are reckoned by our authors as bridges of the devil through which the devil enters the soul and makes the soul get out of the focusing on the simple thinking about the undivided and the borderless God. If the thinking always presupposes a subject who thinks, so also the thinking the subject of which we do not seem to be, it has as its subject deeper within us, or related to us, an evil ghost, or a demon. He wants even through the seemingly good imaginings to break us off from the prayer. That's why they even the seemingly good imaginings must be rejected in time of prayer. But out authors make an exception in the following considerations, with the good imaginings, for the shown reasons.

[213] In KJB we have 1 Samuel.

[214] This is a remarkable proving of the value of the good imaginings in order to destroy the evil imaginings, to the ones who haven't reach yet the stage of the ceaseless prayer "of a sole thought". But they are used also by the consummate ones in order to communicate their imageless experiences to the not-consummate ones. And even the Prophets use the good

Of Kallistos Angelicude

Introduction

According to some data about Kallistos Angelicude, given by A. Erhard[215], and then mentioned by H. G. Beck[216] too, this author has been recently studied by Stelian Papadopoulos[217], who also published Kallistos' work "Against Thomas d'Aquino"[218]. This author, whom, in the *Greek Philokalia* and in the G. P. 147, 817-826, it has been published in, only a small in dimensions writing, bearing the title: *Ησυχαστικη τριβή*, translated in the present volume with the title: *The Craftsmanship of the Appeasement*, it is mentioned by the *Greek Philokalia* and by the *Greek Patrology* (G.P.) under the name of Kallistos the Angelicude. Stelian Papadopoulos confirmed the data provided by A. Erhard and Beck, that the author's real name was Kallistos Angelicude, and he provided new data about him. This author activated during the second half of the XIV Century, near to Melenic locality, situated in Macedonia, and he lives around the end of the XIV Century. He lived in a monastic "settlement" near the mentioned locality, in some kind of hermitage, where he built up also a church, being him helped also by the Serbian tzar from that time. Around that church were living several ascetics, tonsured in monasticism by Kallistos. In a document of the Patriarchy of Constantinople, Kallistos is called as "spiritual man, virtuous and hesychast". The name "hesychast" was being given after the hesychastic disputes from the middle of the XIV Century, to a monk who was occupying himself with the prayer of the mind, and who has reached, through his ascesis, with his appeasement, to seeing the godlike light.

According to the locality which he was living in, he is also called as Melenichiotis. In Greek Codex Vatopedi, 736, and in

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imaginings in order to share other their revelations. That's why the revelation also uses images, and the Holy Scripture and the cult are full of images.

[215] A. Erhard, "Theologie", in: K. Krumbacher, *Geschichte der byzantinischen Literatur*, Leipzig, 1987, pp. 158 and 160.

[216] *Quoted work*, p. 784.

[217] Στηλ. Παπαδοπούλος, "Ελληνικαί μεταφράσεις θωμιστικών εργων. Φίλοθωμισταί χαι αντιτωμισταί εν Βυξαντίω". Athens 1967, pp. 156-172.

[218] Idem, "Κάλλιστος Αγγεληχούδη, χατά Θωμα 'Αχινάτον", Athens, 1970.

Arundel 520 din British Museum, it is preserved an ascetic writing of his, composed by 30 "Words". Stelian Papadopoulos mentioned the title of these "Words" in his introduction to the publication of the Kallistos' writing against Thomas d-Aquinas. The Word XXII, bearing the title *Ησυχαστικη τριβή*, it seems to be, according to its title and according to the words it begins with, identical to the writing from the *Greek Philokalia* and to its older Romanian translations, given under the name of Kallistos Tilicude and comprised under the title: "The Skillfulness (or the Craftsmanship) of the Appeasement" in several manuscripts (for instance, in the manuscripts which can be found in the Library of the Romanian Academia, no. 1841, f. 102 v-119v, written in the year 19818, and in that one bearing the number 2435, f. 208 v-218 v, and then in the manuscript no. 40, f. 44-55 v, from the Library of the Romanian Patriarchy, a manuscript dating from the XIX Century).

Behold a few of the titles which we can find in the "Words" of Kallistos' ascetic writing: Word III: *Spiritual Paradise, or the Godlike Lights Having as Gate the Seeing through the Ghost*: Word IV: *About Entering, through the Lord, the Spiritual Paradise and About Its Gate and about Its Key*; and the explanation to the words: *If somebody enters through Me, he will be saved*; Word XIII: *About the Spiritual Pleasure and Joy and about Their Occasions*; Word XIV: *How We Skillfully Must Use the Contemplation of God*; Word XXI: *About the Life Hidden within Christ*; Word XXIV: *About the Doer and the Contemplative*; Word XXV: *About Contemplation*.

Perseveringly occupying oneself with the "spiritual paradise" and with the contemplation, preoccupation we can find also in the "Hundred Heads" of Kallistos and Ignatius, and in the "Heads about Prayer" and in their continuation or in the "Paradise" written by Kallistos the Patriarch, a preoccupation that goes all the way up to the identity of several titles of the "Heads", it gives room to the supposition that the last ones were influenced by the writing of Kallistos the Angelicude, or vice versa. This problem couldn't be definitively solved except after a parallel study of Kallistos Angelicude's writing and of the three mentioned writings. Beck said: "It seems that (Kallistos and Ignatius) closely followed the work of Kallistos Angelicude, which they have filled it up with quotations"[219]. WE are going to see in

[219] *Quoted work, quoted place.*

the introduction to the writing of Kallistos the Katafygiote, published in the present book too, that that writing too, it breathes the same ghost and it is full of the same preoccupations.

KALLISTOS ANGELICUDE

The Craftsmanship of the Appeasement[220]

Nobody can repent without appeasing himself; neither can one somehow reach the cleanness, without withdrawal; and no one can become worthy of dialoguing with God and of seeing God, while that one still is in dialogue with the people and seeing them. That's why, the ones who have made their objective out of repenting for their mistakes, out of cleaning themselves of passions, and out of enjoying the dialogue with God and the seeing of God – which is the end of the road and the target of the ones who live according to God, and the earnest, to say so, of the eternal inheritance of God – they aim for the appeasement with the whole their zeal, and they reckon as the most useful thing to withdraw themselves and to avoid the contact with people, with the soul their soul's feeling. Their start in the appeasing life, it is the crying, the rebuking, and the self-despising, for which, in order to work those as cleanly as possible, they take upon themselves the takings of vigil, the standing on their feet, the restraint, and the bodily toiling, which have as general goal the river of tears starting out of the eyes of the ones who cogitate the humble things into the crushing of their heart. This is for, as the one tending towards cleanness and they achieve it through deeds, the end is the peace from the thoughts, likewise in those there is, as I've said, the flowing of the tears[221].

And from here the mind starts, in a natural way, to penetrate the things' natures and to see the artistry of God. From now on, the mind's thing is to catch up and to contemplate the godlike meaning of the power, and of the glory, and of the

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[220] G.P. 147, 817-825.

[221] Here is made the discernment between workers and contemplatives, of seers, or prayers. The first ones reach the peace from thoughts, and the second ones reach the torrents of tears. The tears come out of a very burdening awareness about their sins, that produces in the ones who deepens that awareness, a such a deep feeling of sorrow, and of pain, and of torment, and of "pricking of the heart", that the tears start flowing, a fact that doesn't happen until there is within man a certain callousness.

kindness, and of all the other things belonging to the Ghost of God. In the same time, the mind penetrated the mysteries of the Scripture, and the mind tastes the above-world beauties, and the mind becomes chamber to God's love. And thus, the mind is engulfed by longing, it rejoices and it gladdens itself, by running towards the last end of the virtues, namely towards the love of the Maker of all things[222]. That mind no longer experiences and it no longer fears any going astray amongst the things from here, though that mind still experiences some transgressions and sinful impulses and indecent movements, because of many reasons, as that mind still is changeable[223]. But the mind must withdraw itself from these ones, by removing from itself any discouraging. The mind of these ones, by being winged up with the hope in God's love for people, it flies up towards the godlike things, by occupying itself with the tears, with the prayer, and with the other mentioned toils, and it delights itself with the godlike Paradise of the love, as much as it is possible to the mind. That mind no longer sees anywhere, anything else, neither image, nor thickness, neither countenance, nor anything else; to say it shortly, it only sees the tears, the peace from the thoughts, and the love from God. This is for through these ones, it is preserved also the mind's lack of scattering, and it is given as gift the soul's salvation. This is for the temperance watches over, and the mind prays to Christ Jesus, our Lord.

Sitting in your monastic cell, let your mind daring into humbleness, towards God: it is about that humbleness caused to you by your unworthiness and nothingness; the daring is for the undiminished love from God, and for He doesn't remember the evil. And the soul is elevated to honor before God, when, despite the soul sees himself being sinner, he still dares for the God's love for people, and the soul reckons about himself as tied

[222] The ones reaching the contemplative state, their firstly understand the mysterious meanings of the things and of the Holy Scripture, and through those meanings, they contemplate the artistry of God in creation, and they contemplate God Himself. The love from God find room within them, and that love forces them towards ever-more love from God. This is the end of all the virtues, which the ascetic has been occupying himself with, ever since the doer phase.

[223] We have in these ones, though, some resemblances to the "Paradise" of Kallistos the Patriarch. This "Paradise" will be mentioned in the followings. The ones who have reached this state he no longer is tempted by the outside things, but he still has within himself his changeable nature and, in the remnants of some habits lasting within him, there is the possibility of some transgressions and inappropriate impulses.

to God[224]. That's why Saint Paul commands too, saying: "Let's come close, with daring, to the throne of the grace" (Hebr. 4: 16). This is for the daring towards God is some kind of an eye of the prayer, or a wing, or a wonderful dependency[225]. That one who reckons himself as being good, that one doesn't' have daring – let that not be! Run away from this thought! – but that one who flies towards the godlike hope, being him winged up by the thought at the untold love from God, and by the thought at God's forgiveness. You pray, therefore, with daring in humble thought, one nourished by good hopes in God, into Christ Jesus, our Lord, as it has been said. You must always carefully search for the things which temperate the body and deliver the mind from disturbance. And these ones are: eating with temperance, drinking light beverages, sleeping shortly, standing on your feet according to your power, kneeling as much as possible, having a humble countenance, wearing a disregarded coat, speaking little and only if needed, sleeping on the floor, and all the other things which partially tame the body. And in the same time with these, you must occupy yourself with all the things awakening the mind and helping to attach your mind to God. And these things are: reading the Holy Scripture, reading the writing of the saints who interpreted the Scripture, but these ones too, with temperance; singing psalms while understanding the meanings thinking at the things said in the Scripture and at the wonders seen in the creation; praying with your mouth until the holy grace of the Ghost will move your prayer, in a felt manner, out of your heart; this is for, then is another celebration and it is the

[224] In *The Lives of the Saints* it is very often mentioned the "daring" the saints have towards God. But here the "daring" is seen as united with the humbleness. The saint "dares" to God not for his kindness, but for his trust in the mercy from God, for God doesn't keep in mind the done evil. That's why the daring is reconciled with the humbleness. This is for, even in this daring, the soul is conscious that in everything he has and he receives, he depends on the God's love for people. If a soul reckoned himself ad being good, that soul wouldn't actually be good, and that soul couldn't ask God for anything. That soul would reckon that God owes to give him what he needs.

[225] The "daring", by being united with the prayer, it shows again that it isn't a daring of the man by himself. Daring in prayer means reckoning that you need God, but in the same time trusting His mercy. The prayer is an "eye" towards God, for in prayer you rather see the greatness, and the power, and the kindness of God; the prayer is a "wing" towards God, for without it you won't dare and won't be able to get close to Him; the prayer is affectionate and non-understood "dependency" on God, for you feel that you cannot do anything without Him.

time for another feasting, untold by mouth, but worked within your heart, through the Ghost[226].

And until then, you occupy yourself with the said things, like this: kneels as often as you can and pray, while sitting like so; when you get tired by praying, pass to reading, as it has been said; then, come again to prayer. And again, being you tired of praying, stand up for a little singing; and then come back again to prayer. And getting tired again, turn back to the occupation mentioned before, with temperance; and then give yourself again, as a gift, to the prayer. Work a little too, with your hands, in order to banish the boredom away, as you have heard from the Holy Fathers. But always, in the whole your work according to God, from morning to morning, let the prayer be your main occupation. All the other occupation are to be used, as I've said, due to the tiredness brought by prayer. And when the mercy comes within soul, and the grace of the Ghost makes the prayer gushing up from within heart, like from a spring, then let the mind to occupy itself only with praying and with seeing, by detaching itself from all things and by delighting itself only with the prayer and with the seeing, in the Paradise of the godlike love[227].

The prayer has mastery upon all the good deeds; it gives birth to the repentance's tears; it powerfully helps to the peace of the thoughts, by urging that only God to be reckons as the consummate peace; it is the mother of the love for God; only the prayer cleans up the cogitating power of the soul, by imprinting God in it, the One Who causes the angels' cleanness too; the prayer directs the lusting power of the soul towards God, into cleanness, for by attaching to God and by dialoguing with God Who is the Good by nature, and the endless Beauty, and above-nature[228], He ties the whole lust on Himself; and the anger, God

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[226] The prayer is religious service brought to God and therefore it is celebration too. These are three notions connected to one another. It is celebration, for it is stopping from the world's things and it is occupying with the godlike things, which it actually is resting and joy and luminous light. But the fullest celebration is the prayer done within heart and worked there by the Holy Ghost. This is for, then there isn't either the care for uttering the appointed words, and experiencing God it is stronger.

[227] As the Patriarch Kallistos too, likewise the author of this writing tightly united the prayer with the seeing of God, with the soul. One won't be able to totally be absorbed into prayer without feeling the presence of God.

[228] God is by nature the above-nature Good. God isn't a Good submitted to the nature's laws. But He is consummately free and therefore He isn't narrowed by any law. God is properly-said good, namely He is good for He wants to be good, but, in the same time, being good belongs to

tames is so much, that the man falls down and prayer to God, and the soul is humbled by falling to God; this is for, nobody wears, while praying, a non-humble and angry thought. That's why, shortly speaking, the pious prayer cleans up and it strengthens all the soul's powers and all the doer and understanding works; and it especially attaches the seeing to God and, consequently, to the godlike love, in a quiet living, according to the things I've said before. And your thought, by turning back within you, let it cogitate and look at that place of the heart where the tear flows from, praying while not being disturbed by breathing through the nose. And let it stay there as much as possible. This is for, it is a very useful thing, one bringing many and ceaseless tears, and it abolishes the mind's slavery, and it produces the understanding peace of the soul, and it occasions the prayer, and it works together with God in order to find out the heart's prayer, through the grace of the-life-maker Ghost, into Christ Jesus, our Lord[229].

You must know, you the seer, who sees the mysterious things and who is delighted with them, that, as God and the man are two, likewise are two, either as genre or as species, the crying and the tears. This is because one differs from another, despite being, both of them, good and given by God, as gifts, and they gain to us the benevolence of God and the inheritance destined by it. The crying has as source the fear of God and the sadness, while the tears have the godlike love and God, as their source. The first one doesn't gladden the nature too much the second ones gladden much and above-nature. The first one is characteristic to the beginners, while the second ones are

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God's nature. The liberty and the nature are, at God, one and the same; if this freedom had been evil too, it wouldn't have been a full freedom. The evil always forces the evil one. The whole creation is submitted to some laws - in the last analysis, at least to the godlike law. This is because nothing of the created things is the law of its own existence. Only in communion with God, the rational creature is completely free. The lust of such a creature is directed towards good, but the true and full Good is God.

[229] The author of this writing mostly associates the tears to the consummate prayer within heart. The godlike light remains reserved only for the highest spiritual level. But also, the ones who have reached that level, they are advised to manifest some reserve in accepting it. So, we have, in the first place, an apophatism as feeling of God Who is not seen, and then high above, there would be the illumination. This means that the prayer within heart is a prayer penetrated by a great feeling. The fear for the punishment coming from God, for the sins, it seems squeezing the heart of the one who prays, so that is squeezes tears out of his heart. But the cogitation at his sins it must be associated also with the love for the merciful God, with the compassion produced by His mercy. This contributes again, to intensifying the heart's feeling, to mellowing the heart down, and to transforming the heart in a spring of tears.

characteristic to the ones who have reached their consummation by grace[230].

Five are the works of the quietude: the prayer, or the ceaseless remembrance of Jesus, introduced through breathing, within the heart, and without any thought[231], a fact achieved by usually restraining the belly, the sleep, and the other senses, inside the monastic cell, with the help of the humbleness. Then a little singing and reading of the Godlike Gospels and of the writings of the Holy Fathers and of the heads about prayer, especially those belonging to the New Theologian, to Hesychius, and to Nicephorus; cogitating at the judgment of God, at death, and at the things alike; finally, a little working with the hands. And then it must be done, again, the turning back to prayer, even if this will require some forcing, until the mind will get used to reject the scattering of itself, by thinking at the Lord, and by ceaselessly consenting to the heart's toiling. This is the work of the beginner monks, who want to appease themselves. So, one like this, he needs not to get out from his monastic cell, and to avoid any dialogues and views, except in the case of some big necessity. But, even then, let him do it attentively, by guarding on himself, and as rarely as possible. This is because, not only to the beginners, but also to the advanced ones, these things cause them scattering.

This prayer, when done with taking heed, without thinking at something else, through the words: "Lord Jesus Christ, the Son of God", it elevates the mind in an immaterial and totally untold manner, towards the mentioned Lord Himself, and by saying: "have mercy on me", it makes the mind to come back again, to itself, in order ton pray for itself. But the ones who has advanced in love, by being more experienced, he directs himself only towards the Lord, for he trusts and he is convinced about the second thing (the forgiveness). That's why, the Fathers not always teach us the entire prayer, but one teaches us the

[230] Here is being made a difference between crying, as weeping, one rather caused by thinking at sins, and the tears produces rather by the love for God. But these two aren't totally separated, though. In the tears produces by the love for God, the sins aren't forgotten, although God has forgiven them mercifully, and the crying for sins doesn't totally lack the trust in the forgiving mercy of God.

[231] It has been mentioned before, though, about the introducing a thought within heart. But that one was the thought about sins, or about the mercy from God. The thoughts which one mustn't introduce within his heart, they are the thought about the outside things, about food, pleasures, glory, and worries. These ones keep the mind outside. Thinking at sins and at God, it helps the mind to enter the heart and to stay within heart and next to God.

whole prayer, as John Chrysostom did[232], while another teaches us only "Lord Jesus", as Paul did, who added: "into the Holy Ghost" (1 Cor. 12: 3), speaking about prayer during the time when the heart receives the work of the Holy Ghost, which the heart prays through, too; this is the prayer of the advanced ones, though they haven't reached yet, the consummation, that is the illumination. And Saint John Climacus says: "Strike the enemy with the name of Jesus" and: "Let the remembrance of Christ attach to your breathing"[233], and he adds nothing more. But the beginner too, they are allowed to pray by using all this prayer's words, and some other times to pray, in their mind, by using only a part of this prayer. But let the way of praying not to change too often, in order that not to cause scattering.

By persevering in applying the mentioned method of the clean prayer, even if not in a clean manner because of the imaginings which the one who prays is accustomed to, and because of his thought which become impediments to him, the one who lives in ascesis reaches the habit of praying unforcedly, and of persevering with his mind within his heart, and not to introduce the mind, forcedly, by inhaling the air, and then the mind to jump off there, but his mind perseveres in there and it stars praying by itself. This is also called as the prayer of the heart[234]. It is preceded by a certain warmth within heart, that banished away the thoughts which impede the mentioned clean prayer to be done consummately. And, by persevering like that, the mind ceaselessly prays within heart. And in such a warmth and prayer, the love for the remembered Lord Jesus it is born within the heart, so that start flowing from within heart, plentifully, sweet tears of the longing for the remembered Jesus.

So, in order somebody to be found worthy for these things, and for all the other things coming after these, which is not now the time to talk about, he must strive, as it has been said, for having the fear of God permanently before his eyes, together with remembering Jesus within his heart and not

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[232] G.P. 60, col. 751-756.

[233] *The Ladder* XXVII; G.P. 88; col. 1112 C.

[234]It is called the prayer of the heart only that prayer that is no longer done forcedly, namely by forcedly introducing the mind within heart. This is because, in this case, the mind cannot stay too much within heart, because of not having the habituation of the steadfastness in the interiorized thinking at God. The prayer of the heart, as the mind's persevering by itself, within heart, and in thinking at God, from within the heart, it therefore requires much skillfulness in order to achieve it.

simply outside his heart. Thus, he removes himself not only from the evil deeds, but also from thinking at passions, and he advances up to being filled up with the entrustment of the love from God, for him. But, in order not to receive the one who, while being in darkness, he pretends to be luminous light, let the believer not to try and see God's light. And when, the mind sees a light without searching for it, let the believer not accept it, but neither reject it, but let him ask the one who has power for teaching him, not only as that one has known according to the Godlike Scripture, but as he happily experienced himself the illumination, and let him give thanks to God. If not, the believer better not to receive that light, but let him rather to run with humbleness, to God, by reckoning himself unworthy of such a view, as we've learned in this regard, with the deed, from the Holy Fathers, even if in some of their writings they present the deceiving and the undeceiving signs.

But, as you heard before all the told things, by mouth, likewise, you will hear about this, at the right time. Because now it isn't the right time. Now you must find out, rather, together with other things and before other things, this: like the one who strives to learn how to shoot arrows, he doesn't strain the bow without receiving a sign, likewise the ones who wants to learn how to appease himself, let him have as sign the ceaseless gentleness of his heart, not disturbing and not being disturbed ever, and for anyything, except the case when it is about the right-faith. And he can easily achieve this, by getting far from all things and keeping his silence as much as he can. And if sometimes it happens to him not to do like that, let him immediately repent and rebuke himself, and let him take heed in the future, in order him to call Jesus, silently and with a clean conscience, putting Him as beginning, as I've said before. And by advancing on the way, let him have the godlike grace resting in his soul, and not only like so, but also consummately resting his soul from the devils and from the passions which were upsetting him before, and by gladdening him with an untold gladness. This is for, even if they bother him again, they no longer influence him, for he is no longer their comrade, and for he no longer wants the pleasure from them. This is for the whole desire of such a believer, it has been directed towards the Lord, the One Who has given the believer, His grace. Such a believer still is being warred, because God allows it, and not because God forsakes him. What is that for? In order him not to get his mind

haughty, for the good he has found, but because of being warred, him to keep within himself, ceaselessly, the humbleness, the sole one that not only defeats the haughty enemies, but it is also found worthy of receiving ever-greater gifts.

May us too, be found worthy of these things, from Christ Who has humbled on Himself, for us, and Who gives as gift, to the humble ones, His grace, plentifully, now and always and forever and ever. Amen.

THEOLOGICAL FLORILEGIUM FROM THE WRITINGS OF THE HOLY FATHERS

ABOUT PRAYER AND TAKING HEED[235]

The one who toils on the way of the virtues, he must strive with the whole his power, in order him not to be lowered from the height of his soul, through the upraising of the passions. And this is because, how could the soul, if the soul was nailed down by the body's pleasure, to look at the mind's light kindred with the soul, with a free eye? That's why, before anything, the soul must toil in restraint, which is the safe guard of the righteousness, and he must also strive not to let the leading mind to spent time by thinking at unclean thoughts. It is needed, therefore, the whole zeal of the inward man, in order the mind not to be scattered, but to be nailed on the target of the glory of God. And this is for us to escape the Lord's judgment Who says: "Woe to you, for you are like the whitened tombs, looking beautifully outside, but being full inside with the dead's bones and with all cleanness. Likewise, you show yourself as righteous, to the people, outwardly, and inwardly you are full with hypocrisy and lawlessness" (Mt. 23: 27-28). Therefore, one needs heavy fighting, and this is by the law, with his heart, and with his word, and with his deed, in order not to vainly receive the grace of God, but like the wax takes the shape of the thing imprinted in it, likewise us, let give the inward man a countenance according to the teaching of our Lord Jesus Christ, by fulfilling, with the deed, the word told by Paul. For he said: "You have disrobed yourself of the former man, together with his

[235] G.P. 147, col. 827, in the upper note it is said: Ejusdem ut videtur, Calisti Tilicude.

deeds, and you have dressed yourself up, in the new man, who is renewed with knowledge, according to the image of the One Who has built him up" (Col. 3: 9-10). He calls as former man, all the sins and all the defilements together. "Let us give countenance, he says, to the new man, into the renewal of the life" (Rom. 6: 1) until our death, in order us to become worthy of truly saying: "I am no longer living, but Christ is living within me" (Gal. 3: 20). One needs, therefore, much zeal and non-sleeping care, lest, by not fulfilling something of the things commanded to us, not only to fall off such a great reward, but us to also submit ourselves to such fearsome threats. But, when the devil tries plotting and he is blowing his thought with very perseveringly, like some lit arrows, within the soul living in quietude and loneliness, and the soul suddenly burst in flames and the memories of the things the soul threw away become steadfast and difficult to scatter away, we must escape this plots through watchfulness and by a strainer taking heed, like an athlete overthrowing his enemies' plans by attentively guarding on himself and through the nimbleness of his body.

Also, we must give all the worry in exchange for the prayer and for the calling of the help from above, in order the enemy to be overthrown and in order to deviate the enemy's arrows. So taught Saint Paul, by saying: "Over all things, taking the shield of the faith" and the others (Ephes. 6: 15). This is because, when the soul, by mellowing its perseverance and the straining of the cogitation, he let loose the random memories about some random things, then, because of being the thought carried away, in unrestrained and inexperienced manner, towards these memories, and by occupying himself increasingly more with them, he changes some deceiving imaginings for some other deceiving imaginings, and he often ends in corruption, of some shameless and reckless cogitations.

But this carelessness and scattering of the soul, it must be healed through a tighter and tenser taking heed of the thought, and this one must be forced to always occupy itself with the good things. This is for, the true wiseman, by having his body as safe dwelling place and cogitation chamber for the soul, whether he is in the market, or in assembly, either on the mountain, or at the field, or in the middle of a huge crowd, he steadfastly remains in his natural monastery, by gathering his mind inward and by cogitating at the things appropriate to him. This is because the idle one, even while sitting at home, he can

wander in all directions through his external thoughts, and the one who is in the market, but he takes vigil, he is like in wilderness, namely turned only towards himself and towards God, and not receiving through his senses the disturbances coming to the soul through the seen things.

Therefore, the one who gets close to the Body and Blood of Christ, in the memory of the One Who dies and resurrected for us (2 Cor. 5: 15), he must not only to clean himself, of body's and of the thought's defilement (2 Cor. 6: 11), in order him not to eat and drink towards condemnation (1 Cor. 11: 20), but also in order to limpidly prove to himself the will of the One Who died and resurrected for us, by the fact that he is not only cleaned up of all sins, but he also dies to the sin and to the world, and he lives to God (Rom. 6: 11)[236]. Amongst the evil thoughts, some of them won't enter, at all, within our souls, if we fence us up with much zeal; other are born inside the soul and they bud up because of our idleness. If we lay our hand on them early, we will quickly chock them up and bury them. Others, though, they are born and they grow up and they pass into evil deeds and they break down the whole our soul's healthy, when we will reach much idleness. If we do not do the first thing, it will be good to do the second thing, namely to quickly banish away the thought which have penetrated inside our soul, and not allowing them to tarry much, in order they not to make our inward to become evil. And if we have reached with our idleness so far, there is, through God's love for people, a healing of this idleness too, and many medicines have been prepared by God's untold kindness against such wounds too.

I urge you, therefore, as long as you are into body, not to cut your heart loose. This is because, the plowman cannot be confident that a harvest will grow up in his field, because he doesn't know what will be with that harvest before storing that harvest in his barns, likewise the man cannot cut loose his heart as long as he is still breathing. And, as the man doesn't know what passion will he come across, to the last of his breath, likewise the monk isn't allowed to cut loose his heart until he is still breathing; but the monk must always be shouting out towards God, asking for God's Kingdom and mercy. This is

[236] The content of this writing, it resembles to the one of the previous writings, belonging to Kallistos Angelicude. But it seems to be composed out of excerpts, taken from a bigger writing, and therefore not always very well connected to one another.

because, the cunning one, by surely knowing that the ones who prays without scattering, to God, that one will be able to achieve many things, the enemy strives to scatter that one's mind, using, in order to do that, grounded or groundless reasons. But we, by knowing that, let get used to wage war against our enemy; and when we stay at prayer and when we kneel down, let's not allow, by any means, any thought, to enter, be it white or black, neither from the right, nor from the left, neither written or unwritten, except the request towards God and the illumination and the ray of light towards God, coming to the soul's leading part, from heavens[237].

But we need a lot of struggle and prayers, in order us to be in the undisturbed state of the thought, which is like another heaven within heart, where Christ lives[238], as the Apostle says: "Don't you know that Christ dwells within us?" (2 Cor. 13: 5). If somebody wants to see the state of his mind, let him guard himself from all thought, and then, his mind will see itself like the sky's color and like the sapphire[239]. But the mind won't see the place of God within itself, until the mind elevated itself higher than all the meanings from within things, until the mind doesn't disrobe itself of all passions which tie the mind through meanings to the sensitive things[240]. And the mind will banish away the passions, through virtues, and the simple thoughts through the spiritual views. And this one, again, through the showing of the light itself[241].

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[237] Let's not allow any thought enter our soul, during prayer, neither white or black, neither written or unwritten, neither good or bad, neither from some book or heard from somebody. Let's have in mind only the request we address to God.

[238] Thinking at Christ, within heart, it is like a sky canopying over our heart, which our heart looks at, for it sees it occupied with Christ. But the cogitation when troubled by all sorts of thought, it is like a cloudy sky, which Christ isn't seen on, or He only appears for short moments and then disappears again. Properly said, it isn't then a sky; and this is because it no longer is transparent to Christ.

[239] Evagrius, *Heads about Love*, 18; *The Romanian Philokalia*, volume I, p. 62.

[240] The mind gains its transparency for God when liberated from all the thought at the things, which narrow the mind and cover its being. When liberated of thought, the mind discovers its limitlessness, its borderless depth, in the Endless God, Who the mind can see only in this depth which is according to God. A narrow mind cannot receive God, for is that had been the case, God would have been narrowed too. And a God narrowed in a scholastic notion, it won't be God any longer. That's why, the mind, when seeing itself like it is, it sees within itself, in the same time, God.

[241] Here is being used the discerning dome by Saint Maximos the Confessor, between the simple thought at the things and the thoughts associated to a certain passion, or to the desire of having those things, of getting sweetened with those things (*Heads about Love* III, 42-44; *The*

KALLISTOS THE KATAFYGIOTE

About the Godlike Union and about the Contemplative Life

Introduction

The Author and the Content of the Writing

This writing, translated in the Romanian language, is present in several manuscripts. It seems that it was read a lot, though it has a high theological level.

The writing can be found at the Romanian Academia's Library, bearing the number 1602, comprising 122 pages, in the manuscript number 2022, comprising 113 pages, in the manuscript number 2027, comprising 143 pages, in the manuscript number 2568, from page 33 front to page 270 back, in the manuscript number 3001, from the page 92 front to page 207 back, dating from the end of the Century XVIII and the beginning of the Century XIX[242].

Erhard[243] and Beck[244], by rejecting the opinion that this Kallistos is identical to the Patriarch Kallistos II, they say that the author "seems" that he lived around the end of the Century XVIII and the beginning of the Century XIX. Nicodemus the

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Romanian Philokalia, II, p. 85). The passions as forms of the egotism are banished away through virtues as forms of self-renunciation, and the simple thoughts at the things, through "contemplations" into Ghost, which see through things the godlike rationalities of the realities exceeding the things' images. But above them there is the seeing of the light of God Himself. We are also mentioning here that, while the passions narrow the soul through their egotistic character, the virtues widen it through their tendency for loving God and the fellow humans.

[242] In the manuscript nor. 2568, on the front of the page no. 2, it starts: "Every creature - out of what is the same nature with its good work – is imparted both with the according resting and sweetness". Likewise in the manuscript no. 1602.

[243] *Quoted work*, p. 160.

[244] *Quoted work*, p. 784.

Hagiorite says at his turn, in the preface of his work from the Greek Philokalia, that nothing is known about when and where this author lived.

But the content and the shape of the writing urge us not to reckon as totally improbable the fact that this writing would belong to Patriarch Kallistos. It might be that this writing too, it belongs to Patriarch Kallistos, but it might have been written at a time he was living in one of his withdrawals (καταφυγή), during his long monastic life. Of course, Kallistos the Katafygiote concentrates his writing around the two writings belonging to Patriarch Kallistos, and in "the one hundred heads" belonging to Kallistos and Ignatius. It is about the theme of the "One", which our mind will be united with, if it strives to get out of the division in diverse thoughts, and thus becoming, at its turn, one too. The theme of the "One" is of Platonic origin. But at Kallistos the Katafygiote, through "One" it is understood the godlike subject, One Who all His masterpieces and works are transparent to. The human person's ideal is that of placing himself in connection, through all these masterpieces and manifestations, with the Subject Who makes Himself felt and "seen" through them. This is for this One is alive, and He is full of love. That's why this One is, in the same time, Threefold. This One is, in the same time, simple, because otherwise, if He had been diverse then He would have been composed of parts, parts which would have been, all of them, limited, so that they wouldn't have been able to accomplish, through their union, the One. But His simplicity is endlessly rich. That's why, the mind united with Him, it no longer needs to pass to something else, but the mind finds in Him its eternal resting. This resting is, though, for the "One" is endlessly rich, and He isn't a petrification or a boredom, but He is a "steadfast movement", a ceaseless deepening into love. One can say that this writing is a synthesis between the abstract thinking of Dionysus the Areopagite and the full of enthusiasm feeling of Saint Simeon the New Theologian. Its author anticipated, by describing the fiery feeling of the soul in union with the Person or with the godlike Persons, the full of feeling character of the feminine mysticism from Occident, but he maintained, in the same time, as reason of his feeling, a profound theological consistency.

The "One" is transcendent to creation, and He isn't immanent as at Plotinus, for only Thus He truly is One and source of all unity. But He doesn't remain locked up in His

unity, but He gets out, through all His works and masterpieces, towards us, in order to elevate us to the union with Him.

The mind unites with Him and it finds its unity and simplicity, or it finds itself and its resting, by ceasing the movement from an idea to another, form a thing to another, from a passionate attachment to one or another of the created things, for it surpasses itself. This means that only by forgetting about the self, in the love for another subject, our subject find himself again in his fully concentrated unity. This is for he is made for being elevated above himself, through a total and fiery love which he entirely focuses on, as the bird is made for flying.

In the perseverance which the author speaks with, about the abyss of the "One", we could see a resemblance to the thinking of Meister Eckart of Jacob Böhme. But at Kallistos the Katafygiote, this abyss is an abyss of the love, namely of the eternally existing Person, and not that one of an abstract essence; His hiding is the hiding of the indefinite Subject Who, in the same time, can be intuited through all realities.

We reckon that this writing may be considered as the most beautify of all the Philokalist writings, due to its theological profoundness, and due to its fiery feeling.

But, just for that, it is very close to the writing entitle "The Paradise" (in 80 or 83 heads) wrote by Patriarch Kallistos, a writing characterized by the almost equally fiery description of the soul's feeling, a feeling lived in union with God in love.

We have in this dizzying writing, a description of the encounter of the mind with the godlike "One". It is a description having the theological height of the Areopagite's writings, which this writing is influenced by, but this writing is too, a Christianizing of the neo-Platonic philosophy of the "One" (see, for instance, the head no. 43), by more insistently highlighting His personal character, and for the great importance it grants to the feeling of love in relation with Him.

We have in this writing the same highlighting of the absolutely necessary role of the Holy Ghost in the union with God and in the fiery feeling of the love for God in this union. The bridge between the created soul and the transcendent God, it is built up by the Holy Ghost, and only by Him. The Holy Ghost elevates us out of nature, out of our speculations about God, which we do from distance, and the Holy Ghost elevates us to Himself, and, by this, to our true nature (see heads: 74, 75, 81, 82, 84). We have here the affirmation of the same need for

making our mind imageless (ανίδεο – heads: 58, 33), simple (heads: 20, 30, 51, 91). The godlike light, seen by hesychasts, it is deepened in endless ascensions (idea taken from Saint Gregory of Nyssa and from Saint Maximos the Confessor). By surpassing everything that is understood, the mind is, in the same time, a supra-luminous darkness, a term taken from Dionysus the Areopagite. The term αείβλυτα (always springing out) mentioned in the two writings of Patriarch Kallistos (heads: 53, 86) can be found here too, both in this form (head no. 72) and in the form as απειρόβλυτος (head no. 49).

Even more than that, itself the "Method in 100 Heads of Kallistos and Ignatius", not only that it uses the same characteristic terms, but it also affirms as supreme ideal - to be reached by the spiritual man – the union of the soul with the "One" (head no. 38). Equally common both to Kallistos the Katafygiote and to the "Method" of Kallistos and Ignatius, it is the idea that the prayer reached at its peak, it has gone out of movement, no longer being possible to fall off this state (Method, head no. 38). The spiritual atmosphere, the impetus of love and of sinking and of eternal resting in the endless abyss of the God's love, they are the same in the writing called "The Paradise", wrote by Patriarch Kallistos, in his writing about prayer, and in the writing belonging to Kallistos the Katafygiote. The only difference would be that this atmosphere and these themes reach, in the writing belonging to Kallistos the Katafygiote, a higher degree, or an ultimate degree of enthusiastic and flaming feeling.

This writing, placed at the end of both the Greek Philokalia and the Byzantine spirituality, it represents not only a magnificent synthesis of the whole spiritual writing from before it, but it is also a peak of the thinking subtlety and of the Byzantium's feeling of intense spirituality.

Of Kallistos the Katafygiote,

Preserved Heads, out of the All-High and of Right-Judgment (Syllogistic) Heads about the Godlike Union and the Contemplative Life

1. Any being finds, naturally, resting and pleasure, in the higher work of his nature. That's why any being rejoices of it and it attaches itself to it, the most. So, the man too, as one having mind, and as one whose life it naturally belongs the cogitation to, he is sweetened and he is imparted with resting, especially when cogitating at the high realities and as the thing about himself, be it these ones called, by somebody, as good, or beautiful. And this truly happens when the man had God within his mind, and when the man cogitates at God's features, for God is the highest being, cogitates with the mind and above-mind, and for God loves the man in the highest and above-mind mode, and for God honors the man with the highest honors and with the above-human-mind His good things; and this is forever.

2. Any kind of birth makes the born one wot be alike the one who gave him birth. This is for the Lord said: "what is born out of body, it is body, and what is born out of Ghost, ghost it is" (Jn. 3: 6). Consequently, if the one born out of Ghost, he is Ghost, it will be obvious that he will be also god, according to the Ghost Who gave him birth, since the Ghost - Whom the one born by Ghost is partaker to - He is true God too. This is for God has His name (θεος) from: to see (θεωρεις). Consequently, the one who doesn't see (who doesn't contemplate), or who hasn't been found worthy ever since his spiritual birth and impartation, or who, by being found worthy of it, he afterwards closes his seeing power because of his lack of skillfulness and he stupidly turns himself away from the godlike rays cogitated with the mind around the Sun of the Righteousness, Who is cogitated with the mind, namely after that man has been made partaker to the seeing power, and now he unhappily deprives himself of its work, despite he tends to holiness.

3. All the existing realities have received their movement from the One Who has created them, according to their rationality and nature, and therefore the mind too. But the mind's movement lasts forever, meaning that is endless and borderless. So, it is against mind's worthiness and nature, to be moving in a limited and bordered manner. And this happens when the mind moves amongst the limited and bordered thought. This is because of being impossible that the object to be limited and bordered, and the mind's movement regarding that object, to advance endlessly. So, the ceaseless movement of the mind needs an endless and borderless object, which the mind to move itself towards, according to its rationality and nature. But there isn't anything truly endless and borderless, except God Who is One by nature and in the proper meaning. So, the mind must stretch towards the endless and actual One, namely towards God, and the mind must look at Him and to move towards Him – for this is characteristic to the mind's nature[245].

4. Endless and borderless are also the realities contemplated around God. But neither in these ones the mind consummately finds its resting. This is for the mind searches for

[245] The mind, by being always in movement, it actually needs an object which the mind to endlessly occupy itself with. This object must be in itself endless and borderless. As such, that object which the mind must focus on, it must be that One Who has everything in Himself. This is because, if the One had been one of many, He couldn't have been borderless. In that had been the case, the mind should have been eternally passing from one to another and the mind wouldn't have ever found an object according to its borderless movement. So, the mind wouldn't have been able ever to rest within the endless One. Of course, there seems to be a contradiction between resting and the endless movement. But these two states are reconciled when the mind enters the endless One. Then the mind reaches its borderless movement and its resting. The endlessness of the movement it has found the endless which the mind no longer has to pass from, to something else; in Him the mind has found its resting. The mind has reached that "steadfast movement", or that "mobile stability", which Saint Gregory of Nyssa spoke about. This is no longer an actual "object", because of being possessed by understanding, so that it is limited. The infinite "Object" of the mind is actually a subject: He is the supreme godlike Subject. By and large, a subject is truly understood by another subject; only between subjects, there can be accomplished an understanding. This is because a subject can understand himself only through the mediation of another subject, by being helped by that subject to understand himself. The object cannot be understood through himself. And then, the object leaves me into darkness. It doesn't' help me to understand. But in another's subject understanding, I am, in the same time, endlessly advancing, especially in understanding the godlike Subject. I am resting myself into Him, for I no longer have to pass from something to something else; but I still advance into understanding. This is for I will never exhaust Him by understanding Him, and I won't ever get exhausted in my understanding. And by understanding Him, I understand the objects too.

"The One out of Whom". This is for anyone rejoices, naturally, of the one who is like him. So, by being the mind one according to its nature, though the mind is many according to the acts of the understanding, by stretching itself and by moving itself towards God, the One according to His nature, but Who is many according to His work, the mind cannot fully rejoice before penetrating through the Ghost into The One borderless by nature, passing from the many[246]. Only in The One God, therefore, the mind can fully rejoice. This is for each one of the existences rejoices of what is naturally characteristic to itself. But naturally characteristic to the mind, it is to move, to stretch, to reach, and to fully rejoice of God, the Only One Who is One, simply and limitlessly.

5. The whole movement of the created realities, and therefore the mind's too, it hurries up towards stopping and appeasing and it tries to reach to stability and restring in that stability. This is for every created reality asks for its end and resting. But the mind is the only created reality that, by moving itself amongst the created realities, it cannot achieve stopping and appeasing. This is because, what is created, when reaching the end appropriate to it, since it has begun, the endless movement of the mind, it remains, rightly so, as such, and it asks for something which the mind endlessly to move towards. The mind wont' get appeased and the mind won't be able to reach its target, or within mind there won't take place an endless movement, as we've just said before, if the mind locks itself up amongst the bordered and limited realities. But this is far from the mind's nature, which, obviously, it is always moving. So, it isn't characteristic to the mind to find its quietude or stability into the created realities. But where the mind could use from, what is characteristic to the mind, namely to remain steadfast in movement and to appease itself in this meaning and to be at peace and to receive a true feeling of resting, if not from The uncreated and uncircumscribed One[247]? And this One is God,

[246] Even Saint Gregory of Nazianzus and Saint Maximos the Confessor, they said that God is of infinite times above His infinity and above all His infinite features (Saint Maximos, *Gnostic Heads*, I, 49-50; *The Romanian Philokalia*, II, p. 140-141). But the author of the present writing specifies that, the fact that God is above His features, it is explained by that that He is The One "out of Whom" these ones are. He is their Subject.

[247] The mind cannot use what is characteristic to itself, namely the mind's endless movement, which must be, in the same time, resting, except into the borderless One, from Whom our mind

Who is One understood in actual meaning, and Who is above the world. So, our mind must reach, through movement, in This and uncircumscribed (borderless) One, in order the mind to find its natural quietude and in order the mind to achieve the resting of understanding[248], as it is due. This is for, no mind reached in That One will be lacking, by any means, the stability into the Ghost, or the wonderful resting, of the endless Who is the end of all realities, or the movement. This is for the mind has reached into the borderless, the limitless, and uncircumscribed, and imageless, and without countenance, and totally simple One. And this is One Who we have been talking about: God.

6. If God makes His angels ghosts - as David says (Ps. 103[249]: 4) -, and if the people born by the Ghost are made ghost by God too, as the Lord said (Jn. 3: 6), then the man too will be angel and born out of Ghost through the manifested impartation with the Him[250]. But the angel's thing is to ceaselessly look at the face of our Father Who is in heavens, as, again, the Lord said (Mt. 18: 10). So, the one who is manifestly imparted with the Ghost, rightly so, he also must look at the face of God, but he also must tend towards what he is looking at[251]. That's why

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mustn't pass further, namely within Whom our mind rests, or in Who our mind become stabilized, but in the same time the mind moves towards ever-more understanding. Only into Him our mind can be "steadfast through movement", or "it moves in stability".

[248] The "Understanding resting" it means either the resting opposite to the bodily resting, or the meaning of the understanding's resting. This is for into God it is satisfied the mind's thirst for understanding all realities, though advancing, in the same time, in that understanding. In the union with the beloved One, I fully understand Him and I still am always advancing in understanding Him.

[249] In KJB we have: Psalm 104: 4. (E. l. t.'s n.)

[250] Until here, the mind's resting in God has been explained only out of the nature of the mind's endless movement, and out of the One God, now it is being explained out of the Ghost's work within mind. Only the Ghost liberated the man from the law of the gravitation towards the material realities, imposed to the man by his body. Only the Ghost helps the man to overwhelming the impulses towards the lower things. The Ghost is the "dove" and He makes the man flying "dove" and alike to the bodiless Angel. The whole this teaching about God like One, a One differing from the neo-Platonic teaching about the One, by the fact that this One isn't the immanent foundation of all realities, but He is transcendent, "above world and nature" and the elevation at Him it is being done through the Holy Ghost, and not on a natural way. But the preoccupation with the One, it shows that in the Byzantine culture of the time, there was an interest in Neoplatonism, and this explains the founding of the Neoplatonic school in Florence, by Gemist Pleton, after the year 1453.

[251] The face of God is the expression of His Subject and it must be looked at, or contemplated, but in the same time, the one who contemplates must tend towards what he is looking at,

the Prophet David too, he teaches us by saying: "Search for the Lord and strengthen yourself; always look at His face" (Ps. 104[252]: 4). Therefore, he doesn't guard what is his own, that one who, by becoming partaker to the Ghost and, by reaching to experience the untold birth out of the Ghost, and by being elevated to the worthiness of the Ghost, after that, because of the impression about the apparent abundance of his glory, he closes his understanding feeling for God and he no longer wants to tend himself towards God and towards the godlike things. And he does that, regardless to the fact that the Savior commands us to remain into Him, for He too remains into us, as David says too: "Come to Him, to be you lightened" (Ps. 33[253]: 5). And truly so, if we do the things which we owe[254] to, and the things consequent to those, we will see in the light of God-the Father, namely into the Holy Ghost, the light from around God, namely the godlike truth, so that we will not longer happily turn back, because of our lack of understanding, from the godlike rays.

7. The mind reaches to see God, on three ways: by moving by itself, by being moved by another, and on the middle way. The moving by itself it is done only by the mind's nature, by using its will through imagination (imagining). The end of this way is the contemplation of the things from around God, which were, to some extent, imagined by the Hellenes' scholars too. The second way is above nature and it takes place only by the will of God and only through the illumination from God. That's why, the mind is, in this case, totally under the power of God and it is kidnapped towards godlike unveilings and it tastes out of the untold mysteries of God, and the mind sees how the future things will be fulfilled. And the way standing in the middle of the two already mentioned ways, it is a joining, to some extent, of both of the previously mentioned ways. For it is done through

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increasingly more, in order to understand God increasingly better. It is about the same stability and movement in Him.

[252] In KJB we have: Psalm 105: 4. (E. l. t.'s n.)

[253] In KJB we have: Psalm 34: 5. (E. l. t.'s n.)

[254] Tending towards God it belongs to us, it is due to us, though it is being done through the Ghost. This is for, it is characteristic to the mind, to be into the borderless God. But the mind cannot jump up into the transcendent One by its own power, as this can happen according to Neoplatonism, where the One is immanent to the world. Rightly so, Lossky sees as ensured through the transcendence of the One, His personal character, unlike the Neoplatonism where the One is an impersonal essence (Essai sur la théologie mysthique de l'Eglise orientale, Aubier, 1944, chapter: The Divine Darkness).

the mind's will and imagination, it is the same with the mode of the movement by itself. But it is imparted with the way of the movement through another, because the mind is united, through the godlike illumination, with itself, and now the mind sees, beyond its unity, in an untold manner, God. This is for then the mind gets out of all the seen and told realities from around God, no longer seeing the source of the good or the godhead, neither the wisdom or the-power-giver mastery, nor the Providence, neither something else amongst the godlike realities, but as being itself filled up with the spiritual light and with the joy brought by the godlike fire mixed with the love[255].

8. The mind, using its imagination in order to contemplate the unseen realities, it is advised by faith. And when illuminated by grace, the mind received the strengthening of the trust. Finally, when kidnapped by the godlike light, the mind becomes treasury of love towards people, and all the more towards God. Thus, the job and the threefold movement of the mind become consummate, deifying, sure, and steadfast, through faith, hope, and love. And, by reaching in this wide place from the top of the city, as somebody would say, the mind has been placed in safety in the love's stronghold. This is for, as Paul said, "the love suffers all things, it endures all things", for the good of the faith and of the hope. "The love, he says, it never falls" due to its fiery union and for the untold connection with God[256].

[255] The first mode of seeing God is the natural mode. This is actually a contemplation of the God's features, through cogitation, and the cogitation uses, somewhat, the imaginings too. The second mode is above-nature, produced within mind exclusively by the godlike illumination. This one kidnaps the mind to seeing and tasting the godlike mysteries and to know the future things. The third mode is a mix of the two previously mentioned modes. The cataphatic (the affirmative) is combined with the apophatic (the negative). The mind cogitates too, but it is helped by the Holy Ghost to see in the realities known with the mind the realities which exceed the understanding. This mode of seeing God exceeds the intellectual knowledge of God's features, for the man's understanding penetrates to the experience of the full of meanings luminous light, but also above understanding, which irradiates out of God, and it is filled up with the joy produced by the fire of God's love.

[256] In the state of the fait, the soul if far from God, cogitating at God's features. Through hope the soul is on the way, by having something out of God, something that has come to welcome the soul. Through love, the soul is totally in the arms of God.

9. Nothing is, amongst the created realities, consummately one[257]. This is for, it isn't difficult to see that each one differs from another, through some own feature. But, because of being created, no one differs from another, each of them having a beginning and an end, being them under nature, and not being, actually, one in a simple manner. "One" truly is only the Uncreated One, for He is simple, without beginning, without end, and borderless, and, that's why, limitless. And This One is God.

Only by looking towards This One, through impartation with the-life-maker Ghost, the mind receives at its turn, daily, its due growth, its unity, its simplicity, and its state of deification being strengthened[258]. This is for, we know for a fact, that without the One and without looking at Him into the Ghost, we cannot achieve an increasingly-better mind. This is because the mind has become scattered, and weakened, by the much-divided world and by passions, and the mind needs an above-world power and it need looking at the "One" Who is above-nature, for, by being the mind kidnapped out of the divided realities, to get out of passions and out of division and to achieve the godlike image[259]. This is because the world, by seeding into the mind the worshipping of many gods, and the mind - by looking at them and by serving them - to be persuaded to move against its own nature and to be the mind made to lust for all sorts of passions and to lust for lie instead of truth and virtue[260].

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[257] Somebody may say that the soul, though created, it still is one. But the soul needs to combine himself with the body. Besides that, the soul is in a dependency on God. So, the soul "gets composed" with God, by nature, without God "to get composed" Himself with the soul, by nature. In the same mode the angel "gets composed" with God. So that, the angel's quality as creature, it doesn't allow either the angel to eminently be one.

[258] The mind's unity and simplicity are maintained and are strengthened, at their turn, only through God, only by looking at God. This is for, by being God One and borderless, the mind that looks at God, it no longer divides itself amongst many objects, and it no longer gets torn in its work. In this meaning, God is the source and the upholder of the soul's unity. This is for in the soul's unity are gathered up not only all the soul's powers and works, but also the God's power is being communicated increasingly more, to the soul, in the communion that the soul has with God.

[259] Looking at The above-nature One, namely at the One Who is above the composed creation, the mind is kidnapped from looking at the composed and multiple realities, or, the mind gets out of the composed realities and it take the "image" of the borderless One, and the mind becomes thus, itself one and borderless, or the mind actualizes these qualities to itself.

[260] The virtue belongs to the mind's unity and the virtue promotes the mind's unity, for the virtues represents the overcoming of passions as forms of the egotisms fighting to each other.

That's why, the Holy Ghost urges us through the Prophet, by saying: "Come to Him, namely to the One, and be illuminated" (Ps. 33[261]: 6); and in another place: "I firstly am God, and I am after, and except Me there is no other God" (Isa. 41: 4; 44: 6); and again: "Listen, Israel, your Lord God is One Lord" (Deut. 6: 4). The living of the one godhead's Hypostases it doesn't divide the one Reign. The Persons truly are Three, but, regardless, God is One, in being, in power, and in will, in work and in all His other existential features. So, serving to God's unity, looking at it and gathering yourself towards it, with the whole your power, by getting out of the many realities, it is God's will and it is improvement of the mind, as it is also a way to find out the truth, and it is fruit of the godlike love and of the deification.

10. If the many divisions are a lie, and the One is the truth, the mind that is elevated into the Ghost towards the One, towards the One Who is above world, towards the One Who is raised above all realities, towards the One out of Whom the many realities are, then the mind will be elevated towards the Truth Himself. And if the mind won't be able to become free of passions if the truth doesn't set the mind free (Jn. 8: 32), it will be also obvious that the mind will become free of passion when goes towards and when it is elevated, in a unique mode, towards the One Who is above world. So, the mind is helped to achieve the dispassion, and the state of deification, and the godlike adoption, mostly by the freedom, and by no means by slavery[262]. That's why "the servant – he says – doesn't' know what his Lord does" (Jn. 15: 15). But, while the nescience is characteristic to the servant, it is obvious that the one who has been imparted with freedom, he knows the Father's mysteries, and he is allowed to ascend, well and beautifully, towards the worthiness of the adoption. This is for, as not knowing it obviously means the opposite of the knowing, likewise the law of the servant is

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The truth too, it cannot be but in unity, because ethe division weakens the reality and it makes it non-understood.

[261] In KJB we have: Psalm 34: 5. (E. l. t.'s n.)

[262] The passions show the soul's slavery. The dispassion is the liberty's sign. The dispassion opens the soul for God. And into God there is freedom. God is the borderless width, that gives the soul power to widen himself endlessly, in order not to remain attached to a limited thing, and in order the soul not to attach, to one at the time and unwillingly, to the limited things. By being into God, the soul is open to the whole, the soul is open to the bottomless depth, or to the limited-by-nothing height. Nothing stopes the mind from extending, from growing up in its content, and to embrace the whole.

decidedly opposite to the law of the son. And while the one who doesn't know, he is a servant, the one who knows, he isn't a servant by any means, but he is a free man, or better said, he is a son. Likewise, while the Ghost of the truths sets us free, by itself this fact the Ghost makes the one whom He is within, as sons of God. "As many you bear the Ghost of God, he says, you are sons of God" (Rom. 8: 14)[263]. So, while looking at the One Who is above nature, it means searching for the truth, and the truth gives the freedom as a gift, and the freedom is the sign of the godlike adoption, and if nothing is greater than this grace of the adoption, and if nothing else is reckoned as more appropriate to the rational nature, then it will be very rational and as necessary as one can get, that the mind to tend to, to search for, and to gather itself up, while being carries by the Ghost, with the whole power, towards the One Who is above-world, namely towards God[264].

11. This is for the Holy Ghost says: "Your Lord God, One Lord is" (Deut. 6: 4). By this, the Ghost's godhead elevated the man's mind towards the One from above world. This is because of not being allowed to preach about the One, while we do not turn our mind and our look towards Him. What the Holy Ghost says, He wants to be understood too. And understanding something, it presupposes tuning the mind towards that something[265]. This is because, if it lacks the turning of the mind

[263] The Ghost sets us free from the body's law, from the nature's law, by strengthening our ghost that is free by nature. But the freedom of the one who is born out of the Ghost, it isn't a freedom of an individual who doesn't care about anything, but it is the freedom of the son. The son is free, but he is free in his love for the Father, and he is free to advance in the limitless love of the Father for him, and the son too, he increases in his love; the son is free to mastering upon all things, for all the things belong to his supreme Father.

[264] This isn't a necessity that is accomplished by itself, namely it isn't a natural necessity, but it is a necessity required by the ghost, in order the ghost to grow up and to be accomplished. Likewise, it isn't a nature's rationality, that is imposed by itself, but it is a rationality required by the rationality of the spiritual accomplishment, by the committing of the existence's meaning.

[265] This is what said before. The teaching about the One God, it would remain empty theory, if the Ghost didn't help us in order to elevate us towards Him, in order to reach to experience Him, and in order to have our life into Him. And this is done by the Ghost for He spiritualized the mind, namely the Ghost liberated the mind of passions, or of the passionate attachment to the limited things. One can reach the truth by removing his passions, namely through spiritualization. This is because the addiction took place as a falling into sin, in passions. And this is a falling off truth too. The truth is the unity, and the elevation into unity is a matter of

towards what is to be understood, it will lack also what the mind would want to understand. In such a case, preaching about The One it would be absurd (purposeless), as absurd would be the faith in Him too. And if these ones were absurd, then, cogitating The One by turning and raising the mind towards Him, it would be even more absurd.

12. If the created and rational realities tend, by nature, towards the cause and their search for it by turning themselves towards it, and if all the realities have God as their cause, and God is the peak and The One in a simple mode, it will mean that the mind tends, by nature, and it searches for The One Who is the peak and Who is The One in a simple mode, turning itself towards Him as towards its cause.

13. If "out of Him, through Him, and towards Him are all realities" (Rom. 11: 36), and amongst all realities there is the mind, then the mind too, it is out of Him and through Him. End the mind is even in a special way out of Him and through Him, due to its likeness to God. Consequently, the mind, more than all the other realities, it must look at God. And the words "towards Him" show that the mind must search by turning itself towards the showing of The One Who is above the world. So, the mind must look at "The One".

14. The many realities come out of The One, but The One doesn't come out of the many realities. The creation shows the many realities. So, the creation is, obviously, out of The One. And The One is above creation, as Maker and Builder. So, the one who contemplates the creation as he should, he necessarily will conclude out of contemplating the creation, that there is One above-world. This is for the caused realities, they are very many echoes, out of which it can be known The One Who has brought to existence, through His craftsmanship, wisdom, power, kindness, and taking care, all the realities, as he wanted. That's why, Isaias too, he says into the Ghost: "Raise your eyes and see Who has shown you all these things?" (Isa. 48: 26). By saying "all of these" he named the many caused realities, and by saying "Who", he wanted to elevate the mind towards The One out of

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spiritual and moral effort. So, this elevation of the mind towards the One it requires also the mind's will to turn towards Him.

Whom all these realities are, and Who is, by nature, One in a simple mode.

15. The creation too, it is gathered in a unity, but is also composed, and it has many parts, and it is not without a beginning, since it is created. But, The One Who creates, He is not The One only as One resulting out of many and diverse things, as a symphonic whole having a sole purpose, but also for, by not being created, he is the beginning cause and before beginning, of all the realities. The mind, by raising itself towards the ultimate realities, it necessarily reaches something that is The One as beginning and ordering the seen order, of the making, of the harmony, and of the cohabitation of all the existing realities, in a unity. This is for, otherwise, the creation went backwards, endlessly, and that would be absurd. This is for, everything that moves and becomes, there was a time when it didn't exist; and if it didn't exist, it means it started existing on a moment in time. And if started existing, it means it was set in movement. But then, we must search for the One Who has set everything in movement, and Who has brought everything to existence. That One must also be totally motionless[266]. This is because, if not so, who is the one moving the one who isn't under another power, since he is uncreated? And if he is being moved, he will be changeable too. And if it is so, of course he is simple, lest by being composed, to be changing the one who we have seen that he is unchangeable. This is for the composition is the beginning of the stability[267]. So, at That One there is no composition so that a greater stability could result later on. And

[266] This is Aristotle's formula: "The motionless Mover".

[267] Since something has been composed, its stability has started too, a stability that the movement has brought that thing to; namely, that thing started having its own shape. God, by being non-composed, there mustn't be a precedent movement in order Him to be composed. But the author of the present writing, he combines in a characteristic manner, the speculative logics with experiencing God. He logically proves that God is One above the world, and that our mind tends towards Him as towards The One. But our mind cannot raise at That One, except through the cleaning of passions and this raising consists of an imprinting of His within the mind, through the mind's looking at Him, and through the Holy Ghost. He combines in an original mode, the logics and the mystique. One leans against another. The Orthodox East hasn't separated these two, as the Christian Occident has done it by only keeping the speculation, or the cataphatic, as for instance does Vl. Lossky, by exclusively keeping the mystique or the apophatic (*Essai sur la théologie de l'Eglise d'Orient*, Paris, 1944). In Occident only at Nicolaus Cusanus we can found this joining, due to the influence the Christian East had upon him.

there isn't such a stability in order there not to be undoing too[268]. And there is no undoing, in order there not to be change and move at the unchangeable and motionless One. He moves, but He isn't moved, and He is necessarily non-composed too, and that's why He is all-simple and absolute the One above world. And the mind stretching towards Him, it goes out of all realities and on all ways, due to the looking at The One Who is above kindness, and due to the desire for The One Who is above all realities, or, better said, the desire for the One out of Whom all the realities are, and towards Whom all the realities tend naturally[269]. And by taking that one place, as it is due, the mind also gets out of passions. This is for the mind that has been elevated even above to kindness[270], it hardly can remain in the shame of the passions. That's why, the Law says: "You will serve only Him" (Deut. 6: 16), namely to The One who is One. So, we must tend towards the One from the top, if we want to fulfill also the law of God and to be us above passions.

16. "Only the Lord, he says, was leading them and there was no foreign god with them" (Deut. 32: 12). Can you see the power of The One and Only? There was no foreign god with them, for the Lord alone was leading them. But the Lord doesn't guide the ones who turn themselves away from Him. When somebody follows someone, that means he turned himself towards that someone. If we don't want, thus, to have with us a foreign god, namely the devil or some addiction, we will have to follow to The One and Only, by turning our mind towards Him, in order to be said about us, rightly so, and to be believed that "The Lord alone guides them and there is not foreign god with them".

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[268] At God there is no stability as result of the movement, because, if that had been the case, starting again the movement into Him it would have led to decomposition. At God there is a stability not-produced by movement, in order Him not to be submitted, by moving, to an undoing too. At God the stability is eternal. But it is a stability that masters upon movement. The author has proven thus, in an interesting way, the Aristotle's formula about God as the motionless mover.

[269] The One, in this teaching, He isn't the object of a simple logical and speculative doctrine, but out of Him it irradiates a power that attracts the mind, for the mind by looking at Him, on the basis of that attraction, and the mind detaching itself from the many and limited realities, the mind it becomes, at its turn, one, namely the mind is strengthened too, in unity.

[270] "The above-kindness realities" are the features of God. The mind is elevated even above those, when looking at the Subject Whom those features irradiates out of.

17. So, the many realities are, all of them, out of The One, but they diversely are out of The One, for also the way these realities come out of the first unity, it is a diverse one. This is for some of those are started and created; others are uncreated and lacking a temporal beginning. But to all of them and all the time, their cause is The One Who is above nature. But this is to some of them through creation, and to some others of them through nature[271]. That's why, we don not get closer to all of those on the same way, and we do not impropriate them to ourselves on the same way. But, to the realities which are under mastery and in the state of the creation, we must get closer to them for som4ething else, and not for themselves, as we get closer to the mirror for what the mirror shows as image. Thus, we get closer to creation not in order to get us improved, but in order us to see the Supreme One within it[272]. But, to the without beginning realities and which are out of Him by nature, we get closer to them also for The One Who those realities are out of. To those realities, we truly must get closer for themselves, and to them is close, by nature, the Culminant One. Better said, those realities are, by nature, close to the Supreme and from the top One. That's why we mustn't only to get closer, but we also must grow up into those realities, and we must strive through those realities, towards imitating the Prime and Unique Good, in order us to be imprinted by Him, and thus, through the together-working and with the help of the grace, us to achieve the dignity of the glory of the image of and of the likeness to God[273]. Thus, the realities caused out of creation, when rightly looked at, they raise our mind through that looking at, to mirroring the One, and they unite our mind, by untying it of all things, in a simple mode, with the unitary meaning of The One, if our mind looks at them as it is due. And the realities which have The One as their cause and worker, by nature, for That One gives the mind a

[271] Saint Maximos the Confessor, *Gnostic Heads*, I, 50: *The Romanian Philokalia*, volume II, p. 141. But the present author draws some original conclusions out of that teaching.

[272] More limpidly said, the creation doesn't improve us through itself, but the creation improves us if we see The One through it. The creation cannot elevate us, by itself, above ourselves, since the creation is below us.

[273] It is affirmed our possibility to non-mediately encounter the God's kindness, and His love, and His power, and through them there can take place the imprinting of their godlike Subject, on our mind itself, or on our subject who encounter them. It is often repeated the affirmation that by itself the mind's looking at God, and under the power of God upon our mind, God is imprinted on our mind, giving our mind His image of kindness, of love, of holiness, and of limitless.

shape alike theirs, they have the power of uniting the mind with Himself That One[274].

Consequently, out of all the realties caused on any way, either through creation, or through nature, the mind can gather itself together in a natural manner, e8ither by doing, or by contemplating, towards The One Who is the unique cause in diverse modes[275]. And if the mind, by using either one or many from the created realities, or out of the realities natural to God, it isn't used for The One, neither in order to bring itself, gathered together, to the First One and to look wholly, unitarily, and simply, only at Him, in a holy impartation and influence of the illuminating Ghost, this is reckoned as a sin of the mind, even if this use leaves the impression of being good. This is because, the ones who use, as it is due, the realities which are from The One, those ones must bring these realities against back to the One. "The whole exit of the luminous showing, started from the Father and come to us, as a good gift, it fills us up like a unifier power and it turns us again upwards, towards the deifying unity and simplicity of God, the One Who gathers all realities together. This is for, out of Him and towards Him are all realities". And if the mind doesn't gather itself together and it doesn't raise towards Him, then the mind will have been deviated from its nature and the use of the things will no longer be done in a due mode.

18. There is a doing that precedes the contemplation and there is a doing succeeding the contemplation. The first one is done bodily, in order to give to the mind that has restrained the body's impulses and that has made the body to behave in good order, power in order the mind freely step in its things, which are the spiritual realities, and there to work well, what is useful to the mind. And the second one, starting from the mind and from the cogitation into Ghost, it gathers the mind together,

[274] By looking through the created realities, the mind gets united with the meaning of That One Who has created those realities. But, by uniting itself with the realities which irradiate, by nature, out of The One, the mind gets united with Himself The One, or with the Subject of those energies.

[275] Thus, the mind can gather itself together, driven by its nature, either out of encountering the created things, or out of encountering the uncreated energies, towards The One Who is their cause in diverse modes. Out of things the mind gathers itself together by doing, or through the cleaning of the passions and through virtues, by adopting a right attitude towards the things, with the deed, out of the uncreated energies through the contemplation, or through itself the sight of the mind.

towards the One Who is above mind, and Who is God, and to Who getting the mind closer, the mind actually gets closer to The One. This is for God is One.

Then the mind itself unites with itself, in a unity, and so the mind becomes undivided. This is for The One is causing the godlike unity and the simplicity, when contemplated. This is because it is impossible to the mind, by contemplating The One, not to be, at its turn, one and simple. Likewise, by looking at the divided and composed realities, the mind immediately becomes divided and diverse.

I've called as The One, simply, The One Who is simple by Himself. This is for the mind, by enduring the changes after working, and the mind itself being simple, it is necessarily simple also after working only when seeing The One. And if the mind had seen The One, while the mind had been divided at least in two, which would have been the cause making a part of it to differ from another, which sees The One? If that had been the case, the mind either would have been able to see something else, or it wouldn't have seen anything. And this last thing could have been happened due to three reasons: either because the mind not wanting to see, or due to its bluntness, or because of being made for another work, but not for seeing. But, if somebody supposed that the mind sees something else, behold the mind wouldn't simply see The One, but the mind would see two things, contrary to the rationality. And by seeing two things, the mind couldn't have been one. This is for the mind, as it has been shown, it gets cut in the realties it contemplates. And if the mind hadn't seen, this wouldn't have been because of not wanting, for the rational mind cannot be unworking even for the shortest instant. But neither the mind could have been blunt in this regard and sharp in another regard. In such a case, the mind would have been composed, and not simple; in such a case, the mind would have consisted of some non-resemblant parts, like a part of the mind would have been appointed to seeing and another one would have been appointed to other kind of work. Because this too, it would have been a sign of the composition. But this is totally inappropriate to be said, taking in account the mind's simplicity. For these reasons, when the one and simple mind contemplates The simple One, the mind must be one in working too. And if the mind is one in a simple mode, then the mind must be one in working too. And if not, the mind won't benefit anything, and the mind will work or

contemplate vainly. This is because, since the mind is submitted to division, the mind will be the worker of the passions, because of not being carries by the soul's feeling towards the unitary union with The One Who is above mind. And only this union can clarify and clean up the mind's sight, and to elevate it and to direct it towards The One, and by making the mind experiencing the attaching to That One out of Who, through Whom, and into Who, there are all the realties, and towards Who are made and are existing all the realities[276].

19. The godlike and above-mind union, with the soul, it is the highest of the desired good things. But the godlike order required the likeness to God. And for the likeness to God, one needs the mind's work, namely the contemplation (seeing)[277]. For this is characteristic to God too, and from this work (θεωρία) God is called by us with the name Θεός. So, the contemplation scends directly to understanding God[278]. This is for God sends from everywhere, to the seer mind, like some rays, and the seer mind has God as its target. And God is One and above world.

On the other hand, it belongs to the mind's nature to actually become what it sees. This is shown also by the speaker of God voice of Saint Gregory, who says that "the mind sees and it experiences the shininess of God". This is for, what the mind saw, the same the mind experienced, for the mind became alike. "The mind is colored, says Peter from Damascus, according to what it sees". And, like by looking at the divided and diverse realities, the mind becomes divided and diverse, likewise, by being elevated to looking at The Simple and Above-World One,

[276] We have here a beautiful logical analysis demonstrating that only if the mind is simple, it will be able to concentrate wholly towards seeing God The One. If the mind had been composed, a part of it would have seen God, and another part of the mind would have remained addicted to things. But if that had been the case, the part remaining addicted to things, it would have disturbed the part contemplating God too. Or, if only a part of the mind had been contemplating God, the awareness of the mind's division it would have introduced a limitation also into God. If that had been the case, the contemplated One wouldn't have been The One.

[277] The mind's work is the contemplation or the spiritual seeing. It follows to the previous work, that one of the doing, directed upon the body, in order to clean the body of passions.

[278] Like the sensitive things can be seen for they send some kind of rays to the sensitive eye, likewise God is seen by the mind, for God sends some kind of intelligible (possible to understand) rays, to the mind. Therefore, any kind of contemplation about God, even if seems purely intellectual, it still establishes some kind of contact between God and mind.

the mind becomes one, as I said before[279]. And if, by reaching into The One, the mind sees The Without Beginning, Borderless, Shapeless, and Simple One – for The One is such -, the mind will become, at its turn, without beginning, borderless, shapeless, and simple, according to its work[280]. And the mind, by experiencing these things, and by being changed thus, it is in a likeness with the godhead, as much as it is this possible. And thus, the mind ascends to the highest amongst the desired good things, to the above-mind and untold union with God. But, in order to do that, the mind must strain itself, with the whole its power, towards hurrying up and towards desiring into Ghost, to reach the contemplation and the seeing of The One Who is above the world.

20. When the mind is divided amongst many realties, or at least between two, it is obvious that the mind cannot see The Simple One, and that's why the mind is bordered, limited, and darkened. This is because thus are the realities which aren't totally simple. But when the mind reaches to a touchless touching with The True One, knowing Him through a sight understanding into the Ghost, and without involving the eyer, the mind becomes without beginning, endless, borderless, imageless and shapeless, it is dressed up with the not-speaking, and it gets accustomed to the silence of the awe, it is filled up with joy, and it experiences the untold realities. But do not reckon that I say that the mind becomes without beginning, endless, and borderless, according to its being, but the mind becomes like that according to its work, for what is changes, it is not the being of the mind, but it is the mind's work. This is because, if the mind had been changed according to its being, when seeing and experiencing the godhead, or when being deified towards seeing God, the mind would have been itself God, according to the being. But, something like that cannot be even someone amongst angels, but like that is the only, the

[279] The fact that the spiritual contemplation or seeing of God, it implies the coming of some rays from God to the mind, it has as consequence the fact that the mind - or the subject – it is imprinted with the image of God, namely the mind becomes in His likeness. Thus, the likeness of the man to God it cannot be done without contemplating God.

[280] The seer of God, work of the mind, it actually no longer is its work, but it is the work of God within the mind, it is His active ray within the mind. But this work becomes so characteristic to the mind, that the mind lives it like its own. So, we must understand that the seer lives this work as not-begun, borderless, simple, and shapeless.

supreme, and the one God Who is God according to His Being. And, consequently, it is absurd to say that the mind is deified according to its being, then we only could say that the mind experiences the deification through itself the work of seeing. So, it isn't characteristic to the mind's nature that its being to be transformed, but only the mind's work is transformed. Besides, if the mind is naturally transformed, as it was said, according to the realities it contemplates, but the mind doesn't contemplate, by any means, the godlike Being, but only the godlike work, the mind won't be transformed according to its being, but according to its work[281].

21. Shining[282] all the realities out of The One Who is above the world, and they do not detach themselves, by any means, from That One Whom they have taken their being from, but as they have been created by That One, likewise they are uphold and consummate by Him, and there isn't anything in any of them which not to come like a flowing and like a fragrance, out of That truly One Maker[283]. And all the partakers to existence realities, they almost speak, by unveiling not The One Who is above the world (for This One is above any contemplation of understanding), but a certain ray of The One Who is above the world. That's why, given that all the realities shout out on The One, and all realities tend towards The One, and The One Who is above the world He shows Himself through all realities, it is absolutely needed the mind to be guided, advised, and brought

[281] The Eastern discerning between the being and the work of God, it allows this teaching to speak about a deification of the mind according to the work, and not according to the being. The scholastic theology, when speaking about a contemplation of God's being, by the mind, in the future life, it should reach the conclusion of a deification of the mind according to the mind's being, and that means a pantheism.

[282] All the things are shiny for the come from The One Who is luminous light. Rightly so, the Romanian people call the world as "lume", namely luminous light. The physical realities have the luminous light as their ultimate essence. The persons illuminate when the sincerely open themselves to others, so that they are too - in their actualization, as factors of conscious relation - luminous lights. But the physical things are luminous for they have a meaning too, a logos out of the godlike Logos Who is the supreme meaning of all realities. And the persons are luminous, for they are living within their conscience's light, and for they are searching for their own meanings in all realities.

[283] None of the created realties stands by itself, but all of them are uphold by the Maker, through a work irradiating out of Him (απόρροια), and all of them persist and advance towards their own target, and towards a general target, not through a static connection with Him, but through a power coming out of Him in a continuous irradiation, like the rays of a luminous light source are irradiating continuously.

to The One Who is above the world. And this is done, on one hand, by being the mind forced by the urge of many creatures, and on the other hand, by the fact that Himself The Untold Creator says: "I am the life" (Jn. 11: 25); and: "This is the eternal life, they to know You The One and true God" (Jn. 17: 3); and in another place: "Search for the Lord and your soul will live" (Ps. 86[284]: 33). This is for the sight comes from searching and the life comes from seeing[285]. He would want to be seen by the mind, in order the mind to get gladdened, to get illuminated, and rejoice, as David says: "Into You there is the dwelling place of all the ones who gladden themselves" (Ps. 86[286]: 7); and: "Into Your light we will see light" (Ps. 35[287]: 9). He has made, on one hand, the mind to be seer, and on the other hand, He has sown all His features in all existing realities, so that through them, as through some openings, to show Himself to the mind, in a light of the understanding, conquering the mind, illuminating the mind, and attracting the mind towards Himself[288].

22. God Who is the Trinitarian One Good, what He did, He did it because He wanted. But God wants the highest good. This is for the kindness is His nature. So, for He has created the mind as seer of Him, and of His realities, and this gathers the seer mind towards The One, it is a thing wanted by God that, the mind to contemplate Him (to see Him). And this is for He is through Himself the supreme Good. This is for God is One in a proper and simple sense, and the fact that the mind searches for

[284] In KJB we have: Psalm 69: 32. (E. l. t.'s n.)

[285] The seeing transforms the life of the one who sees, for it places the one who sees in connection with a seen content. That's why, when it is seen a source of healthy life, one above the passing life, this source nourishes the life and it elevates the life on an imperishable level. The view, or what is seen, it has an ontological effect – we could say. I do not change myself into life, through seeing, only by following the example of a superior life seen by me, or only for I am influenced by a bad example seen by me. But, out of the source I am seeing, it comes within me a current (απόρροια) of power, in the good or the bad meaning of the word.

[286] In KJB we have: Psalm 87: 7: "As well the singers as the players on instruments shall be there: all my springs are in thee."/ in ROB we have: Psalm 86: 6: "For into You is the dwelling place of everybody who gladden themselves".

[287] In KJB we have: Psalm 36: 9. (E. l. t.'s n.)

[288] The Word of God, as Rationality-Subject, He has given to the rationality-subject of the man, His rationalities-objects, materialized in things, in order there to be a common content for the dialogue with the human subject. They are equally many words of the Word-Person, towards the human persons, in order the human person to answer Him, through these ones. The things are the eyes which God looks at us through. The world is like a sift crossed through by eyes, which God-the Word looks at us through, and we too, look at Him.

Him and unitarily gathers itself towards Him, it is, like it has been shown, the highest good too[289].

23. If the love usually is one and not-undoable, according to the teaching of the wisemen of God, then One will be the beloved One too. This is because, if the beloved realities had been at least two in number, there would have been two loves too, or the one love would have been divided in two, and it wouldn't have been any longer called as one and undivided. But, since we say that, by and large, the love is one and not-undone, we must understand that the beloved One is One too[290]. But the One Who is loved, He is before the love for Him, and until somebody doesn't have something out of the beloved One, that somebody cannot have either the love for Him[291]. And the love means that we must extensively love God, as we are required by the natural and written law of God. The natural law urges our loving of good mind, to search for the greatest good, which is God; and the written law commands us: "You will love your Lord God, with the whole your soul, with the whole your heart, and whit the whole your thought" (Deut. 6: 5); and: "Your Lord God One Lord He is" (Deut. 6: 4). So, One is the worthy of Love One: He is the Trinitarian Unit. And this precedes the mind in the mind's love for God in Trinity[292]. So, the mind must want to

[289] God is in Himself, or for Himself, the highest Good. But the mind that is gathered, by seeing, into Him, the mind receiving God within itself, that mind becomes too, by participation, the highest good.

[290] The love cannot be divided. Everything that belongs to the love is concentrated into love. That's why the love is wholly directly towards the beloved one. For this reason, even if the beloved ones are two, the love is directed wholly towards each one of them, and thus the love unites them. And the love suffers when seeing them as wanting to remain divided. The love wants to see the beloved ones as united, in order itself not to be divided. In God this desire of the love is being accomplished. Into God, the loves see all people united, for God is One and in Him everybody have their origin and support. By loving The One God, the love is satisfied in its not-undone fullness. In this case, the love is no longer exposed, to any sufferance.

[291] The beloved One exists before our love for Him existed. Better said, if there is a love amongst us, there must existed somebody worthy to be loved, before us coming to existence, or before us being capable of loving Him. You must be aware of the beloved One and you must have something out of Him, or you must feel within yourself the quality that makes Him worthy of love, in order you to love Him. If our subject feels the need for loving and for loving in a culminant degree, it will mean that this culminant love existed before any human subject - who feels the need for love – existed, namely it existed before any human love.

[292] If the one who loves must receive within himself something out of the one Whom he loves, before loving Him, in order that one to be able to love Him, the loved One has to communicate something out of His love to the ones into whom He wants to awaken the love for Him. That means that within the beloved One there must be a love, for Him to communicate out of that

extend itself towards The One Who is above the world, so that by finding Him and by seeing Him, the mind's love to be kindle for Him, and the man to be able to become fulfiller of the law and of the commandment, by loving, according to the things we've just said, his Lord God.

24. It is impossible to the mind that has ascended towards The One Who is above understanding, not to be filled up with love for Him. This is for the mind encounters an untold and non-comprisable beauty, starting from within That One as from an all-upholding root. That's why, when the mind is full with the godlike illuminations, so that the mind is like a fishing net on the brink of getting torn apart because of the load of fish, and the mind is overwhelmed with awe by watching at that above-mind beauty. And, the mind is even drunk as of wine, and the mind gets out of itself, and it experiences a bewilderment above understanding, because of not being able to look at that above-beauty showing of the unusual beauty. For this reason, the mind is kept, to say so, in the chains of the love and the mind feels itself burning as of a great thirst[293].

This is for This One is and above-understanding One, but He is One preached by all realities as their Cause existing from before, as the beginning, as the end, and as the Upholder of all realities. He has brought to existence the beauties and the good things of all the beautiful and good realities, through a springing out, out of His power, of a making of beauty and good things power, while Himself remaining, endlessly and for infinite times, above all beauty and all kindness, and being Him One above world and without resemblance. Only Him is worthy to be loved, and He is above everything that is worthy to be loved, for only Him is - in an actual meaning – Good and Beautiful, and above anything that is good and beautiful[294]. Only Him is truly

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love, to the one whose love He desires. But in order to have that love in Himself, before the man existed, He must be in a communion. Thus, God as the supreme source of love and as the supreme Subject worthy to be loved, He must be a God in several Persons Who to still be united through Their love.

[293] Other antinomies of the love: the love makes free the one who has it, but the love still keeps him as in chains, for that one cannot forsaken the love; the love satisfies in a consummate manner, but it still persists in it a ceaseless thirst, due to a longing for even more love, a such a big thirst, that the one who loves he seems to be burning, because of love.

[294] God fills the soul up, when He is seen as One, with so much joy and light, for His unity isn't an abstract, or mathematical, unity, but it is the fulness of life containing all the realities which

worthy of being loved, through the law of the love and of the order, as the Cause od all realities. And this is all the more, as He exceeds all the realities worthy of being loved, through the overwhelming beauty and kindness and He truly is One above world, as the only One truly existing and causing all the existing realities.

Let's aspire, therefore, through the good zeal, to reach into Ghost to the finding and to the knowledge of The One Who only Him is One, from Who are the beginning of all the realities, and into Who there are the borders of all realities. By doing so, it surely will be opened to us, the gate of the godlike love through the grace of Christ, and we will enter the resting of our Lord (Hebr. 4: 3), in much happiness and gladness, and we will know the joy of being imparted with The One, and we will taste the godlike sweetness, by becoming us, at our turn, one too, and by no longer being torn apart and divided, according to the Savior's prayer towards the Father: "for they to be one, as We are one" (Jn. 17: 22). Then we will be the full guards of the commandment that says: "You will love your Lord God with the whole your soul, and your neighbor as on yourself" (Deut. 19: 18). Then we will have reached the consummation possible to the man. This is for "the end of the law if the love" (Rom. 13: 10). Of this consists not only the whole law and the Prophets (Mt. 22: 10), but also the ones who are consummate into Christ.

25. All realities being naturally united into the Ghost, the division means a falling off Ghost. That's why, also the mind when is divided in its work, it is outside the living into Him according to the grace. And the mind experiences this by looking at diverse things. This is because the mind cannot have the non-division while looking at diverse things. And this is because, if somebody supposed this as possible, he wouldn't be able to easily explain why the quiet mind it differs from the disturbed mind. If that had been the case, the mind of the ones who are carried by God it would have been shown like the one troubled by the passion's disorder, and that is absurd. So, the mind becoming, according to the work, like what it receives, necessarily, when looking at the composed things, the mind becomes diverse too, and, by falling off simplicity, the mind

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are above all the world's beauties and good things. Out of God, as the only One Who truly is One, blindingly irradiates all the beauties, all the lights, all the meanings, and all the gifts.

won't be able, any longer, to keep its non-division. And while divided, the mind is less clean of sin than anything, since itself the fact of being divided is reckoned as sin by the ones who can understand these aspects. If, consequently, the understanding power asks the mind for tasting – by looking towards the supreme and from above world One, and in an understanding feeling, and unitarily – the above-nature Good, while living in division, the mind falls off grace.

That's why, we must attach ourselves to The One Who is above the world, and to look only at Him, with the whole our soul, in order us to get rid of division and estrangement. But, not only that, but even if the mind looks at a sole thing, if that thing is a created one, then the mind won't be able to become non-divided. This is because the created one cannot be actually called as simple, since it is limited, composed, and circumscribed; and that's why, no one has the right to be called, simply, One. And the mind focusing its look toward a limited thing, it won't have its work simple and unique. This is for the mind's look will be limited and circumscribed and composed, as it is the thing contemplated by the mind[295]. Consequently, it will

[295] No only when looking towards many things, it is the mind divided and therefore disturbed, but also when looking towards a sole thing, but a created one. This is because a created thing, by being limited, it cannot absorb the whole mind in looking at it, but there remain within mind great reserves not engaged in that looking, reserves which protest against the mind's engaging against the mind's preoccupation with that sole thing, and that causes within man a tearing apart. This is a tearing apart experienced by any of us, almost permanently. In no thing we can find the whole. That's why, with another part of our being, we crave for something else. We are especially not finding the whole, when we consider anything as standing by itself. In such a case the thing still remains unexplained. The thing is potentially composed, by the fact that the thing is connected to the ultimate ground of all things: to God. Only God is explainable through Himself, for He is and He comprise everything. But each thing shows itself as composed, by the fact too, that it is limited. This is because any limit it involved the awareness about something existing beyond that limit (Simeon Frank, *La connaissance de l'être*). That's why nothing is, in a simple manner, One. This is because by not-comprising all the realities, it presupposes that beyond itself, and next to itself, there are other realities.
But any sort of immanent foundation of the whole, in a pantheistic sense, it cannot be The true One. This kind of one, it is forced by a law superior to it, to diversify, so that it has within itself the multiplicity in a potential manner. That one is nature, and it is not a subject. That one is identical to what comes out of itself. But it is not like that, in the case of the godlike Subject, and therefore neither is like that in the case of the human subject who is created in God's image. The divine energies aren't one with the divine being, and, on the other hand, neither are they one with the created world. The world is created through energies, and not through an emanation out of God. The danger of the pantheism stalks the Occidental theology, that doesn't' discern between uncreated energies and creation. The human subject can remain or he can become, at its turn, one, for he enjoys some kind of "transcendence" from nature. But it is a

fall off the godlike grace that was making it, before, as simple, without beginning, and uncircumscribed. And it will be outside The hidden and above-understanding One[296]. That's why, the mind will be deprived of its glory, that is the joy for being the unique and without beginning origin, of the work, the joy for limitlessness, for simplicity, for having reached imageless and unitary. And the mind won't reach to receive within itself the imprinting of the above-nature and all-untold beauty. Therefore, it is due that the mind to search for and to tend towards The One Who is without beginning, simple, limitless, and truly One, and from there, the mind to hurry up to become illuminated and to join with the original unity, which gathers all realities together and, consequently, the mind will be united with itself. By this, not only that the mind will be loved by The All-Good One, as one that has become, as much as it is possible to the mind, alike the limitless and the simplicity of The One Who is imageless and shapeless, but the mind will even be able to love the godlike and above-nature beauty, for the mind will be, as I said, elevated towards its likeness[297]. This is for, if in the one who is alike it usually is born a disposition that love the alike realities, it will be obvious that the mind will be love and it will love God, and this is for what is alike, it is alike to someone who is alike it too, and as the likeness has its complement corresponding to it, likewise the one who loves is, at his turn, loved. And between

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created transcendence, and not a creator one. But the human subject can be considered as participating to transcendence, for it tend to raise above the created world and for the human subject can find his accomplishment only in the uncreated world. The human subject consciously actualized his limitlessness, and he can live in the limitlessness of the divine Subject, for the human subject has become in His likeness, by receiving His uncreated energy, and by being capable of receiving that energy.

[296] No longer being in connection with The One, by sight, the mind will be outside the grace, or outside the transforming ray coming from Him. The mind won't be actualized in its simplicity, and it won't receive in that simplicity the endless richness of The One, because of not having the grace of The One Who is truly One, or the connection with Him, and Who comprised within Himself all the realities.

[297] Only the mind that unites itself with the godlike One, it actually united, through its works, with itself too, becoming one in work, as it is one in being. Only that mind is aware of its limitless unity and it lives that unity. Only by living its limitless unity in working, of its abyssally rich unity, the mind lives the infinitely rich unity of God. But this is valid also vice versa, namely, only by living in intimate relation with the divine Subject, the mind will live the indefinite reality of its own subject.

God and the human soul, there isn't a greater communion that this one[298].

26. The mind will ascend above its nature when it consummately ascends at what is above the nature, the mind becoming imageless and shapeless and entirely deified, without beginning and endless, and, to say so, above its own unity[299]. And when the mind keeps within itself, its understanding, even if still occupied itself with the spiritual and above-senses realities, the mind will move naturally and it will still remain in its nature. And what is above-nature, it exceeds by far what it is according to the nature, and it is far higher. That's why, we must love forcing ourselves to ascend to what is above nature, for that is better, according to the commandment that says: "Crave for the best amongst the gifts" (1 Cor. 12: 31). And the mind, while being in what is above the nature, it will be into God. This is for God is outside any nature, He being the All-Old (All-Original) and simply The One. That's why the mind must tend towards the All-Old (All-Original) and Simple One, and the mind must strive to look towards Him, in order to be elevated for, while being in The One Who is above the nature, in a manner that is above the mind's natural work, to reach a state that is better than the mind's state according to its own nature[300].

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[298] "There isn't a greater communion between God and soul". It is about the affection awakened by God withing the man's soul, and vice versa. This affection is not only a thought one, but it is also produced by each one's answering the desire of the another. Of course, God accepts this affection produced by the loving answer of the human soul, only because He wants. The mind's gathering together, from all realities, into God, it is a deed of the love too, it is an affectionate answer of the man to God's desire, and it isn't only an intellectual movement.

[299] The mind crossed into an act of total love for God, beyond itself. And for the mind is the highest in the created order, by ascending above itself, the mind is elevated to the divine transcendence. That's why the mind is made for transcendence, namely it implies in itself the relation with the transcendence. But because only the created realities are to the extent of the mind's understanding, by being elevated into God, the mind is elevated to what is above understanding. This is for the plan of the understanding coincides, in a certain way, to the created or the immanent plan. But this entrance into the transcendence plan it is an experience of the infinite and above-world richness, that one hidden in the godlike One.

[300] The elevation of the mind above its own nature, in the divine and transcendent One, it means ascending above the mind's natural work; it means that God seed His work within the human mind, namely that God elevates the mind through His work, though the mind has impropriated this state also through its own experience. God's transcendence, in the Christian teaching, it doesn't mean locking God in a plan that is inaccessible to the creature, but it simply indicates that God is from another plan than the created, natural, immanent, and submitted to the natural laws plan. It means that there is a possibility for the creature to be elevated above

27. Each one of the existing creatures, it enjoys its own things, and it naturally rests itself in those things. But all these creatures preexisted before, according to their cause, in the All-Original Cause. That's why, the mind will natural reach the true joys and it will have the imperishable happiness and it will endlessly rest itself, when, by crossing through and by leaving all realities behind itself, the mind will stretch itself towards that original, unique, and totally-first cause, and the mind will reach, through an understanding turning, there where all beginnings, all middles, and all ends (targets), of all realities, have come to existence; to the cause in which they have their ground from before, and which all realities are being kept through, and which are brought towards their own target through, the realities which are being consummated; to the cause which they achieve the good experience for, the realities which are imparted with this good suffering[301], and the cause which the mind too, it has been built up by, like it is. This is for, in some mode, while the mind turns towards the cause of all realities, the mind actually turns towards itself, for that cause is the mind's prototype (model)[302].

Actually, each one loves himself naturally, and especially the mind is the one experiencing this love[303]. But by being supra-luminous image of the non-comprised beauty of The One Who is above understanding, the mind looks - through its turning - at its cause, with love, for, as it was said, by looking

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nature's plan; this is for there is a plan which the creature can be elevated on. And for this plan is the plan of the sovereign will and freedom, and of the absolute power upon any law, in manifesting the good, the conscious creature cannot be elevated on that plan, except by the work of the transcendent God. God's transcendence is an active transcendence, capable of and desiring to work upon the plan of the created nature, in order to elevate the created nature on the plan of God's absolute love and freedom.

By being elevated on this plan, the human subject becomes better than he is according to his nature. Thus, the human subject reaches the plenitude of exercising the absolute freedom, unlike on the plan of his created nature where he cannot exercise it plenary.

[301] The good suffering is the suffering of the happiness, and of the illumination, and of the love. This is for all of these are produced within us by God. Even in the purely earthly live, we cannot achieve the happiness only as a fruit of our own action, but also as a fruit of the love given us, as a gift, by another.

[302] Only for the mind, by gathering itself into God, it finds itself, helped by its cause and model Who works within the human mind efficiently, and the mind, by exceeding itself, it experiences, paradoxically, in the same time, the fullest happiness or the best suffering. And by this, though reached outside itself, it accomplishes its natural desire for full happiness.

[303] The mind loves itself more than any other creature, for it is aware of itself.

there it sees itself and it loves on itself above anything[304]. But also differently: the ones having their being from somebody, they naturally feel an impulse of love towards that somebody whom they have come to existence from, and vice-versa, the parents are mastered by love for the children born out of them. That's why, within the one who turns himself towards The One Who is the everybody's cause, it springs out a great pleasure. This is for that one turns, as I said, in the same time, towards That One and towards himself. And this is for in That One existed from before, in the virtue of the cause, all the realities, so also the mind, as one amongst all, it is in The One Who is above understanding, as in the cause and the model of all realities.

28. Like all the beings are out of the One Who is above-being, out of the One Who is above-nature it is all the nature, out of the non-temporal and incomposite One are all the temporary and composed realities, and out of the uncreated One are all the created realities, likewise the imageless One has made on Himself all the images, and out of the One Who is above-world are all the shown many realties. So, the one who doesn't occupy himself with The Imageless One and who doesn't look at Him, by somehow hanging on Him, but he looks towards something else from amongst the realities seen in image and creation, that one gives primacy to the realities which are incomparably lower than The One Who sits above, and so the human mind will be almost worshipping idols. This is because what somebody occupies himself with, what he aspires to, that something conquers him too. And what conquers the man, that enslaves him too. And thus, a man like this, he ends serving the creation instead of serving the Creator. This is for each one's mind is enslaved by and it served to what he occupies himself with. And that is the things the mind loves. If, therefore, the occupation with something else and the looking at something else than The One Who is simple and imageless, it brings so much sliding away, we must direct our zeal towards The One Who is simple and imageless, in order to know Him through our understanding turning and tending, and in order us to be

[304] Thus, it is reconciled the love for the self with the self-exceeding. In its cause, the mind loves both God and itself. Besides, generally, by loving on another, any subject finds in this his own happiness. The difference from egotism is that my subject doesn't start loving another subject with the intention of finding my own happiness. My happiness will come to me without I, thinking at it, even for a moment.

partakers to the treasures of all knowledge (2 Pt. 2: 9). This is for, the ones who have united themselves with Him, they are imparted with the resting or with the stopping of all contemplation, and with the stopping of all cogitation, and with the above-mind silence, and with the impossible to explain gladness, out of much awe[305].

29. If all the existing realities desire their existence, and everybody's existence is, according to the cause, in One Who is above existence, consequently, all the existing realities, and especially the rational ones, if the move straight and as it is due, by wanting their existence, they will actually want The One Who is above existence[306]. So, the mind that doesn't tend towards The One Who is above existence, neither it desires Him, that mind wrongly and sinfully uses its movement and it fall off its worthiness, for the mind's worthiness consists of knowing The One Who is above existence and it consists also of all-godlike and above-mind union with Him, as consists of loving Him too.

30. The causes abundantly have the beauties of the realities they cause. And everybody's cause, by and large, it is The One Who is above being. So, if the mind attaches itself to something amongst the realities which are below The One Who is above being, as a good reality or worthy of mind's attention, that mind will miss, without any doubt, its target. That mind will be loving of good, but it won't move towards the prime and own and above-being One, out of Whom all the good realities are through impartation, but that mind will move, because of its carelessness and nescience, towards the realities which are imparted with goodness. But the mind that searches successfully, it directs the sight of its understanding towards The One Who is above being, by limpidly knowing that thus it

[305] In the union with The One it ceases the contemplation, or the spiritual seeing. And it even ceases any effort for understanding. This is for it is no longer needed the passing to a greater understanding, to understanding some higher reality. It is a stability in The Same endless or borderless One; it is a stability above any understanding; and therefore, it is an understanding higher than which, there is no other understanding.

[306] The existence of all realities has its origin in The One Who is above existence, in The One Who is transcendent to the creation that is multiple and composed by nature. ON the other hand, all the existent realities want to exist longer and eternally. Consequently, all of them search for strengthening their existence also in the surplus of existence into the One Who is above existence. If they do not search for in in Him, they will suffer a weakening of their existence.

will abundantly achieve what it wants, by reaching within its cause through that understanding seeing. Such a mind will know that nobody gives the good things it has, or any other good thing, except The One Who is above nature. This is for, even if the mind reckons that some of those come out of an own power, those ones do not use to always remain in the loving mind. Only the Holy Ghost has been entrusted with doing that, and to work the good things as He wishes, and in whom He wants, for He is Lord of the mastery nature and Person of the Unity in Three Hypostases. So, the mind must turn towards The One Who is above nature. That is for, at Him, there is no only the spring of all good things, but at Him is also the unimpeded sharing of the gifts.

31. All the existing realities naturally desire the good. And the true good is One, despite being many things called as being good. This is for the good in a simple way, and, to say so, the consummate good, you won't ever find it in the many things, but you will find in those things only a good that is called like that in the virtue of some impartation with the good, for they participate to the good coming out of The One Who is above nature; so that those things reckoned as good, they do not have the good by themselves. Only That One Who is above nature good and simple and above-kindness, and spring of all-kindness and ultimate giver of the realities belonging to Him, and Who naturally turn all realities back within Himself. He is the spring of all being, existence, skillfulness, power, movement, and kindness. Simply speaking, all the existing realities and all the realities contemplated around them, they have their origin, by creation, in The One Who is above being. That's why, the mind that is carried towards something else and not towards The One Who is simple and above being, that mind is moving in a wrong direction. That mind might be moving towards good, but not towards the simple and actual good, neither towards The One Who does the good realities and the better realities and the other realities which need the good and which need better, through an overwhelming outpouring of benefaction.

32. So, the mind of the many, by laying, because of their lack of understanding, in division, and by being torn apart b y many things, that mind doesn't know the Good, namely the One Who is simple, and that mind doesn't search for Him, neither it

occupies itself with Him. About those ones, David says into the Ghost: "Many say: who will shown us the good things"" (Ps. 4: 6). But not the Good. And that is rightly so. By taking care of an by toiling for many things, they have forgotten that "only one things is needed" (Lk. 10: 42). This thing, of the part shown by the Word of God, as the good One, they overlooked it, or, by disregarding it, they have lost it, without thinking, at least, that it deserved to be searched for, above all things. And the ones who let themselves be advised by David, as by a pedagogue, and who reckoned that they must step on his tracks, they say: "It has been marked over us the light of Your face, Lord" (Ps. 4[307]: 6), namely the knowledge of Yor one glory it has imprinted upon us as in a mirror. Thus, the numerous people rejoice of the many good things. And the ones who live spiritually, they are illuminated by the knowledge of The One and simple Good, being they illuminated in an above-world manner[308].

33. Like the water of a river is bigger when flowing united, than when it is divided in many creeks, likewise the sight of the mind and its movement and its desire, are stronger when the mind focuses unitarily and without division, towards only one thing, and when the mind isn't divided in many and many sorts. And this happens when the mind extends, and it searches for, and it looks at The One Who is simple and above world. This is for One Who is all-simple and above-world, He truly has the power of gathering the mind together. And only when the mind is found worthy of seeing This One, it is impossible the mind not to take His shape – as much as this is possible to the human mind – like an image, and not to become unitary, and simple, and colorless, and imageless[309], and without any quality, and impossible to reach, and borderless, and endless, and without

[307] In KJB we have: "There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us."; in ROB we have: "Many say: "Who will show us the good things?" But it has been marked over us the light of Your face, Lord!". (E. l. t.'s n.)

[308] Here is affirmed an opposition between the people of the many, who rejoice the many pleasures, but all those pleasures being little satisfying, and the few people who detaches themselves from those pleasure and who focus themselves in the endless joy for The One Who is endlessly rich.

[309] On the other hand, by looking at the borderless One, the mind regains, at its turn, its own limitless, and in this sense the mind takes His image (εικών), which means, in the same time, being free of any define, contoured, or with edges around, image (απεριόριστος). The author says further on: "impossible to reach", in the sense that not thing can reach that and no person can disturb of catch that.

countenance, and simply one above the world, illuminated by the rays of the godlike love[310], and above the world, and crowned with the unveiling of the mysterious knowledge, of the silence, and of the non-understanding which is above word and understanding[311], by being delighted with a spiritual joy and with a heavenly gladness. This is for the mind that has reached there, it has been transfigured in a more godlike mind[312], and it has been dressed up in a godlike shape, by being spiritually imprinted by The One Who is simple, and imageless, and One, and all the other things we said previously. And if this doesn't happen, and if the mind doesn't experience such a godlike transformation, it means that the mind hasn't reached yet, the touching and the imprinting of The One Who is above the world. This is for God is unifier unity and Mind above understanding. That's why, the mind received the His above-world imprinting, when, in the same time with the said things, the mind becomes itself a unity above understanding, experiencing this through the godlike imprinting[313].

34. The Trinity of the godhead above being, it is joined in an above-nature unity. This is for God is a threefold hypostatical unit. That's why the soul cannot reach the likeness kindred to God, as an image of God, except by remaining threefold, it becomes one with itself in an above-nature mode. And through the three parts of the soul, I do not mean the rational part, and the anger, and the lust. This is because the three parts of the soul do not consist, actually, of the three parts I've just mentioned. To the rational soul aren't too characteristic, the lust and the anger. All of these are taken from the irrational part and are added to the soul for the bodily living from here, themselves actually being irrational and darkened. And the soul is rational and the soul's nature is full of understanding light. We must say

[310] The love illuminates a person's face from within that person, but it also shows, in the same time, that person's limitlessness, or that person's infinite depth.

[311] This lack of understanding isn't, actually, an absence of the understanding, but it is an understanding above understanding. That's why the one having it, he keeps his silence, for he realizes that he cannot express it. This kind of understanding illuminates the face of the one who possesses it, more than any other understanding illuminated it.

[312] On any new level of the union with God, the mind becomes more godlike, not by its being, but by the richer godlike work whose subject the mind has become, through the dwelling of God, with His work, in the subject of the one who looks at God.

[313] By imprinting Himself, into the human mind, The One Who is imageless and above understanding, the mind itself becomes one and above-understanding.

that characteristic to the soul are those realities which the soul cannot fulfill its work without. But the soul can work without anger and without lust; and this is valid especially when the soul truly works, namely when the soul works without lust and anger. So, these ones aren't really part of the soul, but, as I said, they are powers of the animal and from below side, of the life, and they stay besides the soul.

That's why, the rational soul, by looking, with understanding, at the realities from above, and by being the soul imprinted with the realities known with the mind, and by extending himself, and, to say so, by jumping over himself, the soul throws somewhere far, as vain trifle, the lust and the anger, because of not having what to use these one for, there where is only simplicity, lack of image, and of shape, and of color, all the other realities requiring an untied and totally simple mind.

The soul is threefold according to its simplicity, for the soul is mind using the word (rationality) and the ghost, which are characteristic to the soul, and it harm less than all things, the soul's simplicity[314]. This is because neither the Trinity of the one godhead, whose image is the soul, is an impediment to His unity and simplicity, but the godhead is a totally simple and above being unity and, still, no less a steadfast Trinity. Thus, the soul, or the mind (this is for the soul is mind and wholly mind), the word (the rationality), and the ghost, made on an above-nature manner, they show us the actual countenance of the one godhead in three Hypostases. And this cannot come from somewhere else except out of looking as and of contemplating the above-nature trinitarian unity[315]. This is for this one is the one Who has made the soul too, thus, and Who brings the soul back to this state after the soul has fallen. This is because without focusing and looking at the Trinity, this is impossible to happen to the soul. And if this doesn't happen to the soul and

[314] Rightly so, the Holy Fathers know about two trinities of the soul: one consisting of rationality, anger, and lust, and one consisting of mind, rationality or word, and ghost. In the fist trinity, the soul's parts are less united. That's why sometimes the Holy Fathers consider the soul as differing from anger and lust. In the second trinity, the parts are so united that one cannot be cogitated as working without the other two parts. Here the trinity doesn't weaken the unity. The Holy Fathers consider the last-mentioned trinity as image of the Holy Trinity.

[315] Only by this, the soul is one and threefold, or the image of the Holy Trinity, for the soul have been created for looking not at a unipersonal God, but of a God One in being but threefold in Persons. Even if the soul doesn't consciously look at God as Trinity, the soul still is tied to God as Trinity. The Trinity is being imprinting, starting from creation, ceaselessly, His image within the man's soul.

the soul doesn't come to resemblance, we prove ourselves lacking this (trinitarian) mode of being.

We say these things about the contemplative work and about truth, which are especially worthy of all zeal and without which it is impossible to us to ascend to the dispassionate state[316]. This is for like the good requires us the doing in order us to reach dispassionate, likewise the truth requires us contemplation in order us to reach godlike at our image, by serving God in all things and by wanting to become gods through work, and to be us, as much as it is possible, in the likeness of the prime model[317]. And if we need to become one, in order us to resemble the unity of the above-world model, and this unity is achieved within us by looking at, by contemplating at, by tending to, and by the understanding turning towards The One Who is above the world, and by steadfastly looking at This One, we must forces ourselves on all ways to look towards The One Who is above the world and above understanding and to attach ourselves to Him, wholly and with the whole zeal, with the whole our heart and with the whole our soul, and to nourish, within ourselves, the love for the One Who is above the world and above simplicity, so that His itself the love for Him to become to us simple wings in our understanding ascension towards Him. On this way, we will always be as in heavens, in a unitary and imageless state, together with the Lord (1 Tess. 5: 17), with The true Trinitarian One, and praising with our mind, with our word, and with our ghost, the Trinity, amazed, overwhelmed, and united with The One, unitarily and above-union.

35. The sensitive unity is the beginning of all numeric multitude. And the above-world unity is the beginning of all the seen and thought multitude and of all existing realities. As, therefore, every number has its beginning from unit, likewise all

[316] Here is don a connection between image and dispassion. The trinitarian image of God within man, re-actualized by contemplating the Trinitarian God, it coincides to the soul's coming back to dispassion. This is because ethe image is disturbed through the passionate attachment to the material things, through anger and lust, or through the weakening of the seer work, a work characteristic to the mind.

[317] After the author said, in the previous phrase, that one reaches the dispassion through contemplation, now he says that one reaches the dispassion through doing, and that through contemplation one reached to deification. But this contradiction could be solved, if we take in account the fact that before starting advancing towards deification, through contemplation, we must have achieved through doing, the dispassion.

the existing realities start from The One Who is above the world, either in His quality as their natural cause, or as their Maker[318]. But the numeric unit, because of being submitted to the senses, it is placed the first one to the ones following to it by nature. This is for, by being the beginning of the counted realities, when counting, the feeling places the unit as first. But with the above-world unit, because that unit being above-mind, it happened inversely. This is because this unity, though it is, by nature, before all realities, the mind places it after all realities. This is for no mind could start from The One Who is above world, and then to advance from Him to the many realities. But, on the opposite, from the many realities the mind ascends and is gathered together at That One. There the senses need the number one in order the senses to advance to the many realities; otherwise, it is impossible to count or to advance as it wants. But here, the mind needs the many realities, in order the mind to be able to ascend to The One Who is above the world, and in order the mind to be gathered within itself, by not being possible to ascend on any other way towards imagining The One Who is above the world.

Thus, the mind, by using the appropriate order and way, it starts from the many realities and it ends to The One Who is above the world, and Who is the top. This is for the one known with the sense, it is easily to comprise and to limits the sense places it naturally and through affirmation, as first, like its nature requires it. But the above-world unit, searched for with the mind, by being that unit above understanding and by escaping the understanding, it cannot be affirmed as the first, according to its nature, so that the mind could start with it, but, rather, by being above nature, the mind finds it in an above-nature mode, not at the beginning, but at the end, after crossing through and, to say so, after counting the many realities[319].

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[318] The godlike One is the natural cause of all His uncreated energies and the maker (creator) cause of the creatures.

[319] Here isn't about the procedure of the logical thinking. This one can affirm The One Whom all the realities came from in the beginning. That is the so-called deductive, scholastic thinking. It isn't either about an inductive thinking, raising from concrete and individual to abstract or general. But it is about really experiencing The godlike One, and experience that, though real, it still is experiencing The One Whom all realities are within. One reaches this experience through spiritual growth, and that one must cross through many, and to detach itself from them, through dispassion. That's why, This One is found in a supra-natural, spiritual mode. This way has been granted priority in the Christian East. It has been absolutely required this mode too.

This is for, the mind has the understanding by nature, and The One Who is above world, He is in Himself not-understood and unapproachable; the mind tends by habituation towards the many realities, even unwillingly, given that, on one hand, the mind cannot stop cogitating, and on the other hand, the mind doesn't have power to catch The One Who is above the world and on top. But, by looking at the many realities, the mind sees in each of them something that can be understood with the mind, but that something is seen not as standing by itself, but as belonging to a certain one. Then, by gathering out of each seen thing the meaning which that thing is transparent to, and by ascertaining through contemplation that these ones dialogue with one another, and they do not oppose to one another and they are like some flowers grown out of the same root, the mind advances from the many realities towards The One Who is on top, out of Who all the many realities are; and so, the mind is naturally gathered from the natural existences to an above-being order, in which the mind sees the One Who is above-nature and above-being, through the realities according to the nature. And by seeing, in an untold manner, the spring gushing up and making all the good things and all the beauties, and by being delighted with The One Who is above being, the mind no longer turns willingly towards the many realities, though these ones too, are existing and good and partaker to the good part[320].

This is for, being the mind naturally loving the good and the beauty, the mind doesn't willingly leave The One Who is above all realities, except the mind is forced to do that by some circumstance. But, because the way to be of the existing realities it is different, the mind looks at them differently, and the mind ascends through them to The One Who is above world and nature. In my opinion, the mind must advance in stages, on the path leading to The One Who is above nature and world, in order to, by climbing as on a ladder, the mind to advance in the safest mode, and to know if there is any shortcoming in itself, or in what the mind must be, and if the mind delights itself with that

[320] In this paragraph it is less affirmed the detaching from the many realities, through dispassion, in order to reach at The One. It is mostly described the intellectual detaching. But through that, one reaches to a live union with The One. This paragraph is characteristic to the joining of the logics and of the mysticism in this writing. But the author shows, furthermore, that itself the ascension isn't only logical-intellectual, but it is spiritual too, or it especially is spiritual, namely detachment from the many realities, through virtues, through dispassion, and through the love for God.

shortcoming; and if yes, the mind must realize what is wrong and what it separated it from the godlike feast; and what should the mind do, in order to get back to where the mind has rolled down from. In this way, the mind will know both the mist of the passions and the transparence of the clean heart, and it will mirror the knowledge of the truth, by seeing the truth as the truth actually is, and the mind will be made partaker to heavenly views, and it will receive a godlike feeling and it won't pass unnoticed to itself, its own increase or decrease. Everywhere, the mind will know many wonderful things and the mind will understand what the purpose of the appeasement and of the locking up in the monastic cell is.

But about these latter things, we want to speak right here: All the existing realities are divided in created ones known with the senses, in created ones known with the mind, and in uncreated and know with the mind (intelligible). And above all realities, there is The One Who is uncreated and Who is above mind and being. By passing, the mind's eye, from one to another, amongst the first realities, and by deeply looking within them, after the mind has chosen to appease itself through ascesis, the mind ascends from the doing into loneliness, of the due things, as from some level, at the contemplation (the looking at) of The One Who is truly existent, and to the occupation with Him, as also at the delectation with the heavenly realities, at the happy living into the truth's rays, and to the endless enriching with the eternal realities and at the wonderful sweetening with them. And, it might be, that through the together-working of the grace, and by advancing in time, the mind will even be kidnapped from earth and, by getting steadfast through habituation in the light of the understanding, the mind will reach insensitive to the realities from here, for the mind gets under the mastery of The One Who is above-mind, and the mind will be imprinted by The One Who is incomparable and above all good.

This holy ladder, which is divided in five, and on which we climb exactly like on some steps towards the ultimate target, it doesn't have a spatial distance between steps, but it has a difference, namely an order of the quality characteristic to each step. As existence, the creatures submitted to the senses and the creatures known with the mind, they are likewise. But the last ones exceed, to a large extent, the first ones, like the mind exceeds the feeling, through its feature. And again, the

uncreated realities which are known with the mind (intelligible) they exceed, to a large extent, the creatures known with the mind (intelligible). But both these two levels are amongst the existing realities, and that's why, the uncreated ones which are known with the mind as existing and as subordinated to The Uncreated One, they are above-mind[321]. From here, it is obvious that the highest seeing and contemplation of the mind, it is that one through which the mind rests within the One Who exceeds all realities, after the mind passed further from doing and it has reached the hidden of that ultimate top, which is placed above all realities; and therefore, the humblest seeing and contemplation of the mind is that one moving amongst the realities submitted to the senses, or better said, that one belonging to the doer man[322].

So, by being the mind, by nature, lover of good (beauty), it must desire what is, in all regards, better (more beautiful), not only in order to have that, but in order to suffer the transfiguration in better, or above-mind, as it is due, for, as It was said, the change received by the mind is according to what the mind sees or it delights itself with. But, because the fickleness intertwined with the mind's nature, it won't leave the mind as long as it is the day today (Hebr. 3: 12) and, as they say, until the shadows keep moving (Song of Songs 2: 17), namely until we won't pass away from the present life, which it shows as in a mirror, in riddle and overshadowed, the truth, it is necessary, when we fall off the contemplation and the seeing of The Uncreated One, The One Who is above-mind, for force ourselves to stop at the uncreated realities which can be known with the mind, and which are the closest to Him, in order our

[321] The uncreated intelligible realities, or the uncreated realties known with the mind, as there are the uncreated godlike energies and features, as there are: the kindness, the righteousness etc., they have in common with the intelligible ones, as for instance with the angels, or with the soul, the fact that they can be known with the mind (intelligible) and they can be experienced and, as such, they belong to the realities which can be reckoned as existing. As such, they too are subordinated to God as being, as One Who is threefold in Persons, and Who is above-existence, and as such He is above-mind, or above-understanding.

[322] Here is mentioned also the mind's resting into The One Who is above-mind, and above-seeing, and above-contemplation, after in another place the author reckoned this resting as above seeing and contemplation. But the terms expressing the living on those spiritual heights, they always are insufficient. That's why one can use them in both situations. Everything depends on what these terms are understood like. The fact is, that the author admits the conscience of a resting within The One Who is threefold in Persons, without meaning through this that God's being can be understood or contemplated.

turning back to The Uncreated and above-world One, to be easier to us[323]. And if the thicker mist falls over the mind, darkening the mind's understanding and bringing the mind's contemplation to idleness, we must go back to prayers accompanied by the doing out of the humble heart, in order us to be delivered from darkness through the power of the prayer and through tears, and thus, us to build up again some foundation out of the creatures submitted to the senses[324]. On this way, by dwelling the understanding light within heart, through a spiritual work, with the spring of the Ghost's Hypostasis, and the mind skillfully taking the mastery upon the doing, the mind climbs as on a mountain peak and as to an observation heigh point, where the mind can contemplate from, the realities which remain to the many not only as unseen, but also as unsearched for and not-understood. This is because, without that, nobody will see either himself or God, not even passingly. Speaking now about this doing, it may not be totally besides our purpose.

33. Three are the inwards things which the soul must have in sight, on the stage of the doing: the power of the rationality, the anger, and the lust; and there are three things from outside too: the desire for glory, for pleasure, and for more. These two trinities are healed by the soul by looking at the Jesus Christ's living into body, through the four general virtues, namely through: wisdom, righteousness, temperance, and manhood – and with the grace of Lord Jesus[325].

By this the mind is given the power to ascend in a non-darkened manner, and to look at the godlike realities and to contemplate God. When Lord Jesus was taken into wilderness by the Ghost, having to defeat the devil, He healed the lusting

[323] The true aspiration of the mind, or of the human subject, it is that of reaching within the godlike Subject. Only in His love the mind can find its resting, like a relative resting can be found by the human subject only in the ambience of a loving person. Any of our preoccupations with impersonal goods and values, it is a falling into a state lacking the true satisfaction.

[324] The doing doesn't' consist only of actual good deeds, but also of everything that helps to our cleaning up: prayer, tears, fear of eternal punishments, restraint, patience, humbleness etc. But in all of these, there is also an attitude of differently understanding the things, of differently using the things, or better said, a detachment from considering the things as the ultimate reality.

[325] Unlike the philosophical, natural morals, which reckon that the four cardinal virtues can be gained by the man by his powers, here they are placed in connection with Christ. Only by looking at Christ and by receiving the help from the grace, those virtues can be fully achieved.

part of the soul, through fasting; and He healed the rational part, through taking vigil and quiet prayer; and He healed the anger by resisting it in word; and He healed the love for pleasure, for glory, and for money, because, when getting hungry, He didn't ask, as the devil suggested Him, the stones to be transformed in breads, neither did He throw Himself off the temple roof, with the intention of being extolled by multitude that He wasn't harmed by falling, and neither He let Himself to be convinced to worship that one, after that one promised Him that He will be presented the richness of all kingdoms. But, by angrily, but wisely and rightfully and temperately and manly resisting satan, He rejected that one, teaching us too, how to defeat any devil's attack[326].

One can see and he can know the same thing in the Savior's cross too. We see the Savior, when the time was coming closer, that He was praying, getting away from His disciples (Mt. 26: 26). This brings the healing to the rational part. He took vigil and He endured the sufferings of the cross. This heals the lusting part. He didn't answer back, He didn't quarrel, He didn't shout out, not even when He was rebuked, but He prayer for the ones who were tormenting Him. This is for it depend on the good use of the anger to topple the devil over, by resisting him with the word. But He answered the people who were tormenting Him - because of they being also tormented by satan – by keeping His silence, and with the long-suffering, and by praying for them. He was spit at, He was slapped on His face, and He endured mockery. This is for healing the love for glory. He was given to drink with vinegar, He was nourished with gall, He was crucified, and He was pierced with the lance. This is medicine for healing the love for pleasure. He was nailed on the cross, naked, He was sleeping outside, He didn't have a dwelling place, He was disregarded by everybody because of being poor and beggar. And this heals the love for money.

The Savior showed, therefore, twice, the medicine for healing the passions, inside and outside: when He started to show Himself to the world, with the body, and when He left the world. That's why, the one who looks at Him, and at His

[326] The anger mustn't be totally abolished, but it must be used appropriately, through the four cardinal virtues, as Lord Jesus Christ did. By using the anger in this way, we can defeat diverse passions. Thus, we make out of anger too, a positive power, as God wanted it when endowing us with it, and we can abolish the passions' temptations, or even the passion themselves, from within us.

teaching and cross, and who becomes - as much as this is possible to the human being – Christ's follower, wisely, and righteously, and with temperance, and manly, that human being will stop at his turn, as Christ did, the passions' work directed towards evil, and by that, he will be able to stop all the other bad things. He will be able to use those virtues as it is due, and after that he will use all the things appropriately, and he will be a true doer man, and as ready as possible in order to look at God and to occupy himself with God, in focusing his understanding.

Thus, the mind, by starting with the many creatures submitted to the senses and by seeing their good composition, and by understanding then the creatures which can be known with the mind (intelligible) and by moving itself to the uncreated realities which can be known with the mind (intelligible), the mind has climbed, as on a ladder, all the four steps[327]. And to these ones it follows the non-speaking, the silence, and the godlike awe, and, in short, the looking at and the contemplation of The One Who is above-world, and the above-understanding union. This is the crown of the silence, the highest and the most consummate good thing, as much as it is possible in this life, it is the end of the truth, it is the fruit of the faith, it is the shiny ray of the hoped glory, it is the foundation of the love, it is the balance of the mind, it is the steadfastness replacing the ceaseless mind's movement[328], the not-understood resting, the unitary state, the earnest of the future age, the source of a

[327] By looking at the seen things, without passion, we climb on the first step; by looking at the intelligible creatures (angels, soul, their value), we climb on the second step; by passing from these ones to experiencing the uncreated intelligible realities, namely the godlike uncreated energies and features, we climb on the third step; finally, by resting ourselves into God Who is the Maker of the realities from the first two steps and the spring of the realities from the third step, the mind has ascended on the fourth step.

[328] The ascension towards The One it wasn't only an intellectual ascension, but it was also one through doing, through praying, through strengthening our love for God as the Unique and All-Comprising Good. The state lived in union with God, it is, on one hand, a state of supreme focusing and quietude, and on the other hand, it is a state of endless joy. It is a state of supreme quietude for nothing attracts the soul towards something else, any longer, and the mind is in this state rejoicing of the limitless depth of the whole and of the endless love. But just because of being this Good endless, the soul never ends tasting Him and the soul never gets satisfied. This stability is, in the same time, therefore, a ceaseless movement. The idea of the stability while always be in movement, or of the eternally stable movement, formulated by Saint Gregory of Nyssa, it is opposite to the Origenistic idea about the boredom of the soul that has reached within God and the soul's coming out from Him, of falling from Him, in order to have another adventure. "The mind's balance" it is the equilibrium achieved by the mind out of knowing all things and the rejoicing of all things within The One.

unimaginable joy, the chamber of the peace, the quenching of the bodily cogitations, the turning back from the present age, the becoming addicted to the future age, the detachment from the passionate life, the inward growing up of the dispassion, the soul's gladness, the gathering together, the resting and the guarding of the soul's movements and powers and, saying all in one, the godlike knowledge and dispassion.

If the mind gets scattered again, due to our drowsiness, or due to some external circumstance, we must take care to bring the mind back again to its own good, namely to the contemplation, by rejecting the passion that constituted an impediment and that deviates the mind from its purpose. We must take heed how far the mind is from its highest good and why is that. We must see: is it the look directed towards the creatures submitted to the senses, or towards the creature known with the mind (intelligible), or towards the uncreated realties known with the mind (intelligible)? Or, is it the mind separated from The One Who is above-nature, the Only One Who is true and above any other one, because the mind having vain thoughts or a certain need? And, by knowing this, let's remove the impediment staying in the middle, in order the mind to turn back again, unitarily, as itself the order requires it, to the contemplation and to seeing The One Who is above-world. This is because, by being the mind outside The One Who is above-world, uncreated, and above-mind, the mind will linger in division and it will have not reached the actual good, even if the mind moves well. This is for the Good from the top is The One Who is above-mind and above-being, uncreated and simple. And That One is the highest end Whom the mind tends towards. One must search for The One Who is above-mind, one must contemplate The One Who is imageless, and one must reach at The One Who is non-comprised, in order to reach the unitary inheritance of The One, of the supreme God, with the grace of our Lord Jesus Christ and of the-life-maker Ghost Whom being us illuminated through, to be us found worthy of receiving the gift of the contemplation and us to become gods by work, and deified through the gift from God.

37. Once the mind elevated on the land of the godlike hidden, the mind naturally keeps it silence, for being united with the simplicity, and therefore being unitarily united with The One Who is above-understanding and illuminating for being imparted

with the Ghost[329]. This is for, what could the mind have to say, once it has reached above its understanding powers, and once being outside any meaning and totally emptied, as being above-understanding[330]? This is for, the mind still needs the word in order to speak, and therefore it is obvious that the mind still understands. This is for any word comes consequently to a meaning. And if the mind still understands something, how could the mind be in the land of the hidden? For that isn't an actual hidden, and what isn't seen by any other organ, it still can be seen by the mind. For, thus, many realities would have been called as hidden, because very many of them, or, to say so, all the realties seen by the mind, the mind sees them by knowing them through the mediation of another organ that sees them. Consequently, the hidden realities could have been almost endless in number, and that is absurd. But only one is the actual hidden, which the mind ascends to, after crossing through all realities, as at The One Whom all the realities are form, either seen, or cogitated. So, the mind too, by ascending at Him as at The One Who is above all realities, either seen, or said, or cogitated, the mind gets out of understanding, out of seeing, and out of speaking. And we can even say that the mind hasn't ascended there yet, neither the mind has reached into the godlike hidden, as long as the mind still is able to speak. This is for the mind still is able to understand, as long as it speaks. But the hidden is impossible to understand, because of being above-word[331].

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[329] Once reached in the hidden intimacy of God's love, the mind keeps is silence. This is for, that simplicity, more than full of all the good things, it cannot be described by our words, because our words can only catch small pieces of it, and our words, regardless how much we would use, are insufficient to express this infinite fullness of the godlike simplicity. The infinite simplicity requires to be lived with our endless simplicity, in its impenetrable intensity, and by no means trying us to break is in small pieces, which cannot either separately or together to express it in its fullness. This is because, who could describe the love lived while being held to the bosom of the beloved one.

[330] The mind is there as emptied of meanings, of notions, and not because it would have become totally depleted of those, but because the mind has exceeded all of them, or the mind is above all of them. All the meanings have become unseen through overwhelming. What the shards will be good at, if somebody has the unbroken vessel? But the vessel implies all the shards, but also it implies endlessly more than the sum of the shards: it comprises the shards' harmony, the shininess of this harmony when in sun rays, and the capacity of the vessel of holding a content.

[331] This is a logical demonstrating, to say so, of the fact that the godlike hidden isn't a hidden only to the sensitive sight, but it is so also to the mind's understanding. This is for, otherwise, the hidden no longer would have been one, but many. This is because many are the realities

38. While the words usually make the mind to thrive and to advance, they elevate the mind, in this advancing, where the word becomes insufficient, namely all the way up to the work that is being done in silence. And, if the mind always had used words and if the soul always had needed words, I wouldn't have ben able to tell you what would have been the advancing of the mind by speaking. But the speaking isn't useful only for doing, but it is useful also for contemplation, for the mind ascends from the words about the realities which have an image, to The One Who is imageless, The One Who is simple and above word, unattached to anything, and actual, where any word appears to be meaningless, or, rightly speaking, the words are even an impediment[332].

This is because the words are used as long as it is done a passing from a meaning to another meaning. But The One Who is simple, detached from all realities (absolute), borderless, and imageless, The One Who is simple and pure and above-word, how could He need the word in order to be done the passing from Him to somewhere else?[333] Or, how could have been God

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unseen by the sensitive eyes, but know with the mind. This is a proving of the apophatic theology. But this isn't only an intellectual renunciation to expressing what is above-understanding, but it is a positive experience of union with The One. This is for the mind is "illuminated by The One", or by the Holy Ghost, in this union. As such, the mind knows about this union, but the mind also knows that that union is above understanding. The mind knows the "that" of the union, but the mind doesn't know the "how" of that union.

[332] This is an argumentation by reducing to absurd. If the mind had always needed words, the mind wouldn't have actually needed the words, for, if that had been the case, the words wouldn't have helped the mind to advance beyond words, because of keeping the mind within their limited realm. A resembling example: if a plane hadn't tended during the whole flight to the landing strip, that plane wouldn't have ever flown. The words help the mind to ascend beyond words' realm. This is the use of the cataphatic or affirmative theology, for the apophatic theology, or of the silence.

[333] A word follows to another word, for we pass from a meaning to another. By stringing the words, it is shown the connection of a word with another word, or the dependence of an affirmed meaning, on another meaning that must be affirmed, and therefore it shows the dependence of the things on one another. But the mind that reached within God, where that mind would pass beyond Him, by using a word or many words? God doesn't need to be explained through other words, namely through other realities, for all realities are inferior to Him, so that they cannot explain Him. By using words, we only can show God as connected to other realities. But God is absolute, namely detached from all realities (απόλυτος, ασχετοσ). Of course, we can speak about God, when showing His descent amongst people, and His savior deeds done for us; or when the one who experienced Him, he wants to express something of that experience, to other people. Or, we can speak about God, even when we haven't reached to experience Him, an experience surpassing the meanings and the words, but we still speculate about Him by using our rationality. But the happiness of the man who has reached within God Himself, it cannot be described, and also that man doesn't need to describe to himself. One

encompassed? This is because, the words it usually encompasses something. But The One is non-comprised, because He is borderless and shapeless. And if the word isn't appropriate for The One Who is hidden and above-mind, because That One is non-comprised and shapeless, it will be obvious that the most appropriate is the silence. Therefore, the advanced ones, they must reach from speaking to silence, for they have advanced to the simple, imageless, and shapeless contemplation.

39. The words are used for the known things, while the hidden is unknown, so that the hidden is outside the word. And if the knowledge of the hidden is above-knowledge, and what is above-knowledge it doesn't need knowledge, the less it will need the word. So, the mind that has ascended to The One Who is hidden and simple, it keeps its silence naturally. And while the mind doesn't keep its silence naturally and without being forced to that[334], that mind still hasn't ascended to The One Who is hidden and more than simple.

40. As the people toiling with the quietude, by sometimes getting out of their monastic cell, they know by their own deed itself, the difference between staying inside and getting out, likewise the ones who, by being close to the glory of God, through contemplation, they experience the silence, but sometimes they start speaking again, so that they know themselves what state there are in, when the silence falls upon them by nature and not by will, and how they are when tending towards speaking. When the silence comes upon them, they desire that they wouldn't have ever been given the speaking, and they want to remain in that state. This is for, they are like some angels on earth, and united with the truth: unitarily, imageless, without bodily seeing, shapelessly, and simply, through mind's sights, which do not pass from a reality to another, they having within themselves only the overwhelming and the awe, without understanding anything, batter said: looking, without bodily sight, at the godlike and without beginning illuminations. And

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cannot speak about God in a fully adequate manner, also because God is "shapeless". The shape as defined in itself, it can be described to others, while the shapelessness cannot be described; if we tried to ascribe a shape to the imageless One, it would limit Him.

[334] The silence of the one who has reached the union with The One Who is endless, it isn't imposed by the will, it isn't intentional and aiming to make a good impression, but it is imposed naturally, non-forcedly, by itself the lived infinite of The One.

when the mind descends from there, as one that is changeable, they start speaking and they pass with their understanding from a reality to another, through many and diverse crossings. And in order the state of silence to come back to them, which is much higher than the state of the speaking, they embrace the quietude and they guard their senses against the realities submitted to the senses, and they use their whole skillfulness, in order to avoid not only the speaking, but even the understanding itself, in order they to be able to say, together with David: "I got muted and I got humbled and I kept my silence about the good things" (Ps. 38[335]: 3). Therefore, speaking even the good things, it is inferior to the silence[336].

41. The godhead isn't unveiled, but the godhead isn't either totally hidden. For the godhead exists, the godhead is an unveiled fact, and even a very clear fact. But what is this "is", it is a hidden aspect. And we must know that "what is", it very much differs from "that is". "That is" is shown out of work, but "what is" is shown out of being. The las aspect wasn't allowed to be known even to angels. This is for God is endlessly endless, and above all existing realities[337], and He is above all the mind and the understanding. So, when the mind occupies itself with the realties showing that God is, the mind has many to tell and it can philosophize very beautifully. The man can be name then as philosopher and theologian. But after the mind has ascended higher, due to the knowledge that God *is*, and the mind has been engulfed by the godlike hidden and crossed by the imprinting of the work of what the mind is, and the mind has become, by

[335] In KJB we have: Psalm 39: 2. (E. l. t.'s n.)

[336] In the Greek text: της μετα λογου σιγης = the silence in word. The silence isn't the muteness of the total darkness, of the absence of the conscience and of all knowledge. It is a silence that speaks, that says more than the words could say, but one that can be manifested also through words. It is a silence that comprises the non-comprisable One, in words, namely, it is a silence comprising more than all words can comprise. The one seeing this non-comprisable reality, he keeps his silence, because of not being able to express the non-comprisable, but this silence irradiates out of him, for it irradiates out of him the living of the non-comprisable. This silence irradiates through words too.

[337] υπερ παν ειναι – God is above any existing reality, and He *is*, by and large. This is for, *is* it means noticeable by the realities rejoicing of existence, it means being in the context of the existing realities, it means depending on all realities, and, in the last analysis, it means depending on God Who all realities depend on. We fully are here in Areopagite's terminology. But the author of the present writing, he always brings a new interpretation, as we can see in his following affirmations. A German philosopher or theologian, he would translate the distinction between "that is" and "what is", by using the terms "das Dass" and "das Was".

grace, imageless, without the possibility to be touched[338], and without eyes, so that any word that one can say about God, it ceases, and the unified mind remains motionless[339], once the mind has entered The One Who is non-understood. Then the mind surrenders, wholly, to The One Who is beyond all realities, where there is no word, neither meaning, and where the diversity of the thinking can no longer advance from, but where there is the simplicity, the non-comprising, the silence, and the awe. There the mind sees The One Who is imageless, endless, and borderless, and the mind rejoices unusually and wonderfully of seeing The One Who is unseen. And by seeing the imageless image[340], the mind becomes, rightly so, at its turn, detached from all realities (absolute) and imageless[341]. And to say it shortly, the mind is contaminated, like the realties contemplated by the mind in an unseen manner and looked at without bodily eyes, by the above-nature godlike beauty, and the mind extolls God, within itself, for God has created the mind thus.

42. God is named as The One, not only for He is simple, being above any composition, but also for He actually exists amongst all the realties said as existing, but which have their existence from Him. This is because what doesn't exist in an actual and simple sense, neither is that, as One in an actual and

[338] The mind that has reached that mysterious experience, it is beyond any contact, and nothing can touch it (ανεπαφος), not even spiritually. This is for the mind lives the godlike reality that overwhelms the feeling of any touching coming from something else. The mind lives the reality of God not only above understanding, but also above any somehow thickened feeling, being noticed through a feeling above-feeling. It is a supreme experience of subtlety and finesse. The mind doesn't feel itself as touched even by things, and the persons experience in an accentuate manner, the mysterious transcendence of the mind. These descriptions are on the level of the ones belonging to Meister Eckart, but still not stained by any pantheistic shadow.

[339] The mind's effort of understanding, it comes to an end, and, in this sense, the mind remains motionless, though the mind still is, otherwise, in a ceaseless movement of awe, towards the godlike infinity.

[340] Το ανείδεον ειδοσ. God is the actual One, imageless, without contour, but on the other hand, this limitless of His richness, of His power, and of His love, it still is an "image".

[341] The mind, by looking at the imageless image of God, it is imprinted, at its turn, by that imageless image, namely by the "image" of the limitlessness and of the infinity, in the joy and the richness received, by the mind, from God. By this, the mind becomes, at its turn, absolute and detached from all realities, as God Himself is. This is because the mind no longer feels anything of the created realities. The mind no longer feels either the relation with God, as a relation of dependency, for, by being filled up with God, the mind lives His sovereignty and absoluteness. On the other hand, even understanding God, while the mind is detached from any relation, as God is (in an absolute state), it belongs to the mind's nature.

simple sense[342]. Al so, He is called as One for He is the same everywhere, in a non-comprisable manner, and for He alone is unlike any other reality and for He is outside any reality; then, God is called so, for He is eternal, and without beginning, and ceaseless, and for He is equally sending to all realities, in an all-clean mode, the godlike ray of His Providence, even if not all the realities receive His Providence in the same manner. Finally, God is called like that, for He makes Himself know to everybody, without being Him submitted to the relation, and requiring a mind that isn't submitted to variety, an imageless mind, a shapeless mind, a colorless mind, a mind that has gone out from the touching with all existing realities, and simply, a mind detached from all realities, elevated to the infinity of the endlessness, above time, above place, and above nature, and above the natural realities, in order to make Himself somewhat seen by them, unitarily, and above the understanding union[343].

43. Because the spiritual union accomplished between God and mind, it is above understanding, it is said that the mind is above its nature, during those moments, by perceiving The One Who is hidden and above-nature, through an understanding feeling, in a manner detached from all realities (in an absolute manner). Despite all these, what the mind experiences it is appropriate to the mind's nature as cleaned up by grace[344]. This is for, the understanding id sot the mind what

[342] It is made here the connection between the fact that God is One in a simple mode, and the fact that God is the only one existing in an actual mode. In addition to that, God is the only One existing in a simple mode, for, when speaking about Him, we do not need to mention anything else, in order to determine His existence, as it is in the case o all the other realities.

[343] Because God exists in a simple mode, not needing, in order to exist, a relation with other realities, the mind must, at its turn, to reach such a state, in order to be able to understand God's existence.

[344] In a mode detached from all realities (in an absolute mode – απολυτως). In the feeling, which God is noticed through, on that spiritual height, it is not implied the feeling of anything else, and the mind is not determined by anything else. This is for the mind is elevated, then, above its nature, and he mind feels God not through its natural feeling, and the mind feels God not through its natural feeling, but through a godlike work which the mind is imparted with, as with a feeling. Although, what the mind feels out of God, it is somehow accommodated to the human mind. The feeling which the mind is imparted with, out of God, it has become a feeling appropriated to the man. Although the mind is extended beyond itself, it still isn't confounded to God. This is shown especially by the fact that the mind still remains aware of itself. Although the mind is extended beyond itself, it still sees itself that state of being extended beyond itself. This is explained by the author of the present writing, in the following rows, by using the example of the eyes seeing into darkness.

seeing is to the eye. Let's use an example: He who looks into darkness, on one hand he doesn't see anything, but on the other hand he sees that that darkness is one, and he also sees that he doesn't see; and this is because, if he covered his eyes, he still would reckon that there is light around him, or that there are some things around him, but thus, by seeing, he clearly sees that he doesn't see. In other words, the crossing through the darkness, of the seer power, and the seeing of the realities hidden into that darkness, it is above the eyes' nature, but not is such the fact of seeing that it doesn't see. Likewise, it is the mind: by being elevated into the godlike hidden, and by being elevated beyond understanding, the mind doesn't see anything. Because, how could the mind see something? But the mind sees that it doesn't see anything, and that it doesn't see The One Who is hidden like in a mist, The One Whom all existing realities come out of, either seen or thought, either part of the creation, or uncreated and eternal. If the mind hadn't seen this, it wouldn't have seen itself extended beyond itself. But, because of seeing this, the mind sees as clearly as possible that it doesn't see, and what the mind doesn't see is above-seeing[345], and impossible to be seen. Entering and seeing inside the one hidden, that one hidden that is above-mind, it exceeds the mind's nature. But looking at the godlike darkness of that hidden, that is, above-all, in an untold mystery, and seeing that it doesn't see in that darkness, it is characteristic to the clean mind that sees into Ghost.

This is because the mind doesn't have the understanding seeing locked up and unworking, when the mind sees that it doesn't see except in a simple mode the One Who is the Godlike One hidden into hiding. This would be the sign of the

[345] The mind sees that it doesn't see. But the mind sees not only that it doesn't see, but the mind still feels that The One Whom it doesn't see, That One is Somebody. The mind is aware of the existence of The One Whom the mind doesn't see, namely the mind is aware of God. And the mind is too, aware of not seeing Him. So, the mind doesn't' see for it is above the act of seeing. Namely, by not seeing, the mind knows more than when seeing, and the mind knows more intensely The One Whom the mind doesn't see. And the mind is more aware of its helplessness of seeing Him, namely the mind is more aware of itself and if its limitations. In order to know about this non-seeing, the mind need a conscience, or it needs a more intense sight that its own. This paradox comes from Socrates who said: "I know that I do not know anything". Saint Gregory of Nyssa introduced a dynamism in this paradox. He said (*The Life of Moses*): "To the extent that the mind ascends, it ascends in knowing that it doesn't know". The author of the present writing brought a new specification: "I see that I do not see The One Who is in darkness".

nescience[346]. A contrary, when it sees more clearly, then it ascends above-mind and it contemplates (sees) its non-seeing, by looking into the hidden of the All-Simple One. This is for the mind sees limpidly that This Hidden One is The One Whom all the realities are coming from. But what This One is, the mind cannot see it[347].

And the reason why they say that the mind is in the realities which are above its nature, it is because the mind looks into the all-simple hiding of God. But this is something appropriate to the mind's nature when the mind reaches to be clean. This is for, one can say that it is appropriate to the mind's nature to ascend in what is above-nature, stepping without seeing, namely in a not-understood mode, in the unitary godlike hiding, that is above simplicity and mind. The mind doesn't have, then, any knowing perception, except the perception of The One Who is not outside Himself[348]. Reached there, the mind, through a movement characteristic to the mind, it reached a stopping and a resting. Not in a resting from contemplating – this is an insane passion – but in a stopping and in a resting from passing from a meaning to another meaning or view. This is because the mind, after it has been elevated up there, by falling into the depth of the endlessness or limitlessness, where the mind sinks into the understanding light of the non-comprised godlike hiding, and it becomes astonished, and it stops, to say so, by no longer experiencing anything else than the awe in that untold understanding brightness. And by no longer passing from a meaning to another, the mind still experiences the work of a

[346] Therefore, one cannot say that the mind, when elevated above understanding, it is totally unworking. Even the fact that the mind sees that it doesn't see anything else except The One Who is simple and hidden into darkness, it is a proof that the mind's working isn't totally suppressed. If that had been the case, it would have meant, simply, the nescience. But the experience the mind has about The One from the darkness, it isn't simply a nescience, but it is more than any pretended knowledge about Him.

[347] By looking in sight, in addition to the fact that the mind only sees that there is hidden The One, the mind it sees also that out of This One are coming all realities, though the mind cannot see what This One is.

[348] It belongs to the mind's nature, the mind to ascend above its nature, namely to look at The One and at His hiding, without using any bodily sense. And this is the thinnest noticing of the All-Thin One. In that supreme thinness of God, there are the roots of all the more or less thick realities, as also in the ultimate thinness of the mind are the roots of all the thickened mind's works. Through its unique thinness, the mind notices The One in His supreme thinness Whom all the realities thicker than He is are comprised in.

understanding illumination[349], by motionlessly looking in the above-being hiding, being the mind filled up with non-understanding, and being the mind beautified in a unique and unitary mode, by the unapproachable depth of that brightness that doesn't scatter[350].

If the mind stopped the contemplation, how could the mind experience the awe and the enlightenment? So, we say about the mind that it stops, in the meaning that, once reached there, the mind no longer passes from a reality to another, but it contemplates The One, for the mind is addicted to His shininess, the mind rejoicing itself and being filled up with brightness, and no longer moving from the stability it has reached at. Consequently, the mind doesn't lock up its joy of contemplation (of seeing). This is because, not contemplating at all and nothing, it is a passion one must avoid, and which isn't commendable by any means, but it is full with the darkness of the nescience. The mentioned stability of the mind, it is born and it is upheld through the unapproachable shininess of the light, and it is a contemplation that doesn't wan any movement, but it wants resting and steadfastness. This is for, That One is above nature, hidden in His mystery and above being; He is endless and limitless to any mind; and He won't let the mind that contemplates Him, to look elsewhere, if that mind has been imparted with the cleanness appropriate to it, and with the godlike help. And the mind won't fall off this godlike contemplation and off this above-beauty-and-infinity shininess, except if it is attracted by a thing which the mind is addicted to, or by the natural fickleness which the mind suffers of[351].

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[349] The "understanding light", that is the translation of the Greek expression: νοερο φως, it doesn't mean a light understood by the mind, or which the mind understands through, but it simply is a spiritual light, one opposed to the sensitive luminous light.

[350] The mind experiences the work of a spiritual enlightenment, which the mind looks through, with a helplessness of understanding and with an endless awe, in the abyssal and infinitely rich inside of The One. The mind doesn't pass to something else, neither is the mind dead, but the mind is in a work received from God, a work meaning another kind of movement, but unmoved towards something else. The not-understanding, which end the mind never reaches despite the mind's unmeasurable capacity of understanding, it keeps the mind in a ceaseless relation of understanding increasingly more.

[351] This hints to the Origen's theory, according to which, the soul, by getting bored of the monotony of the life into God, it wants to get out from there, and so it falls in an earthly experience. The infinite beauty and richness, of The One Who the mind reached in, it won't ever cause such a saturation. A leaving from there, of the mind, or a desire of living from there, it is unimaginable. Outside God, there are only things, and feelings, and knowledge, which are infinitely inferior in beauty, and in the richness of meanings, and in the power of attraction.

44. It belongs to the mind's nature, to understand. And the understanding is done in motion and in movement[352]. But, because the mind reached into God, it is above understanding and motion, rightly so, one could say that the mind ascends above its nature when contemplating God as detached from all realities[353]. This is for any meaning is given by a thing. And where there isn't contemplated a thing, there isn't born and there isn't a meaning. So, not being possible by any means, to see God as a thing, God shows Himself to the mind, through the realities naturally being around Him, namely through the realities which He works through, works that unveil the power springing out of somebody who is powerful. For, so, the mind uses to contemplate, in all the other realities, the powers together with the realities having those powers[354], and therefore the mind searches, at God, for the same thing. But because the mind is unable to succeed in that, because God is above the nature of any created mind, the mind contemplates the realities from around God. And the mind represents God to itself, without seeing Him, namely through a simple, and lasting for a moment, intuition[355]. But, by advancing in the sky of the quietude and gaining the godlike benevolence, and by working the Holy and extolled Ghost, within the mind, the mind will be increasingly often kidnapped from the work of understanding, towards the

[352] The understanding is done in the motion and in the movement from a meaning to another; in adding new understandings, which to bring a surplus of light in the realities the mind has known before, through: association, examples, and contrasts, or contradictions.

[353] We understand any thing in connection with other things. That's why our understanding increases by passing from something to something else, by finding out the connection of one thing with other things. But despite all this increasing, we still remain on the limited plan. The one who has reached into God, he no longer needs this passing from a meaning to another, for God is no longer understood in connection with other realities, but He is detached from all realities (He is absolute) and He has in Himself all the realities.

[354] We contemplate the powers together with the subjects, or with the sources those powers star from.

[355] The mind, in its striving for understanding, it always searches for the subject of the powers through which are accomplished, in the world, diverse effects. Only then, the mind reaches, somehow, a satisfactory end of its understanding. And only God is the consummate Subject suffering nothing from the world, but all the realities from within the world depend on Him. In order to find God, the mind must exceed all the realities from within the world, and the mind must contemplate the powers from around God, the powers which God has created and upholds the world through, and the mind sees that the world couldn't have been created and upheld by the human subjects. By contemplating the powers from around God, or His works, the mind sees in them, through a simple and simultaneous intuition, their Subject; it is an eyeless sight. But also logically, the mind presupposes a Subject as ground of any manifestation.

imageless, without quality, and simple state, by quickly penetrating within the heart, through the above-nature power of the Ghost[356].

By stopping itself here, in the feeling of the godlike presence, and by not understanding anything, the mind is above-understanding. And by the fact that form understanding the realities from around God, the mind has ascended at feeling the godlike presence, the mind has become, as I said, simple. And, for the mind is above-understanding, we say that it lives above its nature.

45. All the realities which are called as hidden, they necessarily have something shown outside, out of which one can intuit that hiding. Because, otherwise, they rather would be reckoned as inexistent. This is because, a reality that doesn't give any kind of knowledge showing its existence, it could be reckoned as equal to what doesn't exist at all. So, without any doubt, the hidden of God too, it is accompanied by some showings.

BY stepping of the tracks of these showings, the mind receives a feeling of the godlike hiding, and the mind ascends from the comprised realities belonging to God, to something that is non-comprisable. And by being elevated up from there, the mind knows with certitude that there is something escaping its natural comprising capacity, namely something being above any possibility of comprising with the understanding, either be it that understanding even angelic, or above-nature. Also, the mind know that that something is hidden also in the beginning and in the end of this nature and being (created) of all existing realities, endlessly above the whole existence; the mind know that that something is uncreated, without a beginning, borderless, and non-comprised either by nature, or by space and time. This Something is The One Who is hidden and above-mind. From Him it naturally starts the diverse godlike understanding[357], one that elevates us again, and that turns us

[356] The "sky of the quietude" is the ambience which lives in, the man who is spiritually advanced. Only in this state the kidnapping will take place. This is for the quietude is too, an undisturbed focusing of the mind towards God Who is endless in His beauty. But this is done through the work of the Ghost and in the same time with the mind's penetration within the heart, in the deep of the own being, after steadfastly leaving the scattering.

[357] If we understand God in any way, it is for Himself understands Himself. He shares this understanding of Himself, to us too. He makes Himself, His understanding towards us.

back through advices and understanding elevations, towards The One Who is hidden and above-nature and the beginning of all the realities.

And the mind unites so much with Him, that the mind understands that He is One; and the mind also know that He is impossible to be understood, in all aspect, regarding to what this One is. And about what is above mind and it escaped the understanding, what the word could say more? So, by the fact that the word cannot say anything more about This One, the mind will look at Him, speechlessly, and without words, in total silence, and unitarily, and above understanding, as to something hidden, and the mind will rejoice as of the Creator and of the Giver of all the realities. Also, the mind will wonder of Him as of The One Who is much more luminous, and much more kind, much more wise, much more powerful, and the mind will feel a godlike joy, by the fact that the realties which The hidden One - and Who is above-being - shows Himself through, are endless and borderless, and especially by the fact that He makes Himself known to the rational nature. But, by being the mind in ones like these, the mind won't reckon as appropriate to us and to string up words, by passing from one to another.

So, the one who doesn't use the silence, but he uses the speech, he isn't in the highest state of the mind. This is because the highest state of the mind, as the ones who value nothing more than they value the truth, they will affirm too, it is that of being the mind on the highest level of its work. And the highest level of the mind is that of looking at what is the highest, a looking which we say about that is done without sight (eyes), so that, even more so, without the possibility of being described in words.

46. The mind, by entering the all-godlike and unique hiding and without beginning and from on the highest top, without using the bodily sight, the mind receives there some kind of unseen, unique, and unitary, and full of a more than beautiful shininess, and more than luminous and untold, a wave that calls the mind, silently, in a depth of the wondering and of the awe and it fills the heart up with a spiritual work and with a sweet joy. This wave becomes to the mind as understanding

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Especially His above-nature understanding it exclusively belongs to Him. 'Into Your light, I shall see light".

luminous light, shininess, and godlike love, on the mind's measure, as also gladness spread in rays. It has its departure point into God, where all the good gifts are coming from (Jas. 1: 17), being us imparted with it, through the mind's cleanness, and having its content, as somebody would say, in the godlike unveilings of the Scriptures and in the creatures contemplated wisely and rightly, in quietude and in prayer. This is for the godhead's hidden and most-inward and above-understanding unity, it cannot be seen anyhow, but only in the unitary ray starting from there and that filles up, overwhelmingly, the understanding sight and contemplation. Not experiencing this, the one who ascends from outside and in rational manner, and through natural knowledge, towards the One Who is above-understanding and hidden and simple, that one won't receive the godlike work within his heart and he won't be enlightened in an understanding mode[358].

47. The all-transparent, unique, and unitary sight of the mind that has reached into God, by penetrating into the one godlike hiding, and by receiving in a lightning of shininess, a godlike ray out of the without beginning and endless spring of luminous light, it doesn't ask only for the mouth's silence, but it also asks for the mind's silence. This is because of not being possible, even when the mouth keeps its silence, the mind to move inwardly towards something, and to move from a thought and from a meaning, to another, and to occupy itself with diverse things. These ones are the so-called inward word, which the mind that has been elevated at the shapeless and all-simple hiding of the godlike unity, it is far away from it. This is for, something else is the contemplation of the mind, and something else is, its inward movement towards, and its cogitation about something, which is one with the inward word[359]. By being the mind in the created and composed realities, or which are diverse in other aspects, the mind firstly looks at them, and then it

[358] The one who wants to reach the godlike One through rationality and by using the natural knowledge, and by stepping not on an inward path, but through reasonings upon the external things, he won't receive the godlike work within his heart, neither he receives the light of the above-nature "understanding" (non-sensitive). This is the rational "theology", one not reaching to experience God, but one that speaks about Him as about an external thing. The Byzantine Fathers and writers, they don't even call this as theology.

[359] The inwards word or work, it is the cogitation's movement from a thing to another. By this, the cogitation won't reach into God, even if it occupies itself with God.

cogitates, by alternating its work. This is for the mind often finds out, in a single thing, not a few meanings[360]. But in that godlike and all-inward hiding, unique and unitary, the mind raises and widens its seer (contemplative) eye, and it is illuminated by the simplicity of the godlike luminous light, but the mind doesn't move itself in a cogitation work. This is for, that unitary simplicity, it escapes the cogitation that passes from a reality to another, or it escapes the pleasure for variety; and the hiding doesn't allow to be said about itself, with the mouth, things the mind would think out of pleasure. Due to these reasons, the man, after he has bee understandingly elevated into the godlike extolled and unique hiding, he naturally keeps his silence, both with his mouth and with his mind.

48. When the mind, by turning, it wholly tends towards God, and when the mind's seer work it sinks in the all-shiny rays of the godlike beauty, and it ascends, without imagining, at the simplicity and the limitlessness of The One Who is hidden and imageless, and when the mind is made one with itself by its stretching towards and its looking at The One, under the breeze of the Ghost, the mind reaches in the manifest state of the little child, and the mind tastes the untold and above-nature Kingdom of God, according to the Lord's word: "If you do not turn yourselves and if you do not become like the children, you won't enter the Kingdom of Heavens" (Mt. 18: 3). This is for, then, the mind exits any connection and relation with any reality, being the mind elevated above the borders of the whole knowledge, or any kind of understanding, above any composition and diversity, and the mind is stretching itself towards The One Who is untold, and above-mind, and unknown[361]. That's why, the mind

[360] When the mind occupies itself with the created and composed realities, the mind firstly looks at them globally, and then the mind cogitates at them, by analyzing them. Usually, the mind, by looking at something, it embraces that something in its wholeness. Then the cogitation analyzes the elements and the composing aspects of that something, and so the mind is filled up with a variety of meanings by what is being singled out by its own knowledge, or by the self-knowledge, and it successively take the image of the meaning cogitated by the mind, one at the time.

[361] The little child doesn't know about the implacable character of the natural laws, which impede him doing a thing or another. The little child lives his full freedom, by only knowing about his love for his mother. Likewise, the spiritualized mind knows only about its love for God. While sunk in the love that shines of the luminous light of the love coming from God, the mind has forgotten about itself, it has been elevated above itself, but in the same time, it has been made one with itself, and thus the mind has exited the self-forgetfulness, which the mind

naturally keeps its silence, due to its present state, a state that isn't only above-world, but it is also above the understanding work, a state which the mind is having in, The One Who is hidden and above-nature and imageless, together with His joy and sweetness, through an understanding impartation[362].

49. The seers contemplate God in an imageless image, and in an above-light beauty, one immaterial and non-composed, in His all-simple face[363]; the see The One as unitary, crown with countless good things, and adorned with countless splendors, and enlightening the whole mind with the rays of a shiny beauty; the mind contemplates the untold and impossible to tell happiness, the spring of the good things and of the beauties, the inexhaustible and always gushing up abundance, the above-fullness treasury, inexhaustible, and non-emptied, of the glory, which fills up, the eyeless minds, with a great delectation. This is for, out of that spiritual and above-nature unity, placed above all the realities in that impenetrable hiding, it springs out, mysteriously, joy, content, and clean gladness, in an always flowing river. Out of it, it is outpoured an unpassable and non-comprisable torrent of untold kindness, of unexplainable love, and of non-understood care, through a borderless power and through an untold wisdom. This is because these realities, as realities which are above-mind, they remain non-understood even by angels and seraphs. This is for, even the realities born within us, during the present time, in an untold mode, and which will be plainly shown in the future age, as through some kind of birth, and which will be done, they kidnap even the cherubs mind, though the cherubs mind only understand those realities in an overshadowed manner. O, the

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is lost in, when caught up with all sorts of worries. The mind needed to come back to itself, in order its transparency to be penetrated by the luminous light of the godlike love.

[362] The mind sunk in the luminous light of the parental love of God, it is above the understanding work, like the little child lives, in the bosom of his mother, his and her love, beyond any effort of understanding. The understanding has here the meaning of our usual understanding. But the author, by saying, immediately after, that the seers rejoice of the sweetness they are tasting it in the union with God, in an understanding mode, the understanding receives in the vision of our author, another meaning too: it is the simple understanding, one that doesn't try to understand more, because of being aware of the limitation of the present understanding. The "understanding impartation" it means here, also a non-sensitive impartation. It is a contact, an unmediated encounter with God, a receiving of Him within the soul, but not as a reality submitted to the bodily senses.

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kindness, the counsel, the love, the mercy, the power, the 3wisdom, and the taking care from God! Truly "blessed are them, whose lawlessness has been forgiven, and whose sins have been covered" (Ps. 31[364]: 1). And: "blessed is the man whom God will guide, and out of His law and out of the law of the Ghost will teach him" (Ps. 93[365]: 12).

50. The realities unseen by the people living in the world, for they cannot receive the Holy Ghost (Jn. 14: 17), as the Lord said, are unveiled to the ones who love to withdraw themselves and to sit far from the world and from the things from the world. To those ones, it shined, through the godlike grace, the light of the understanding and: "the sunrise from the height" of the spiritual Sun (Lk. 1: 78) had opened the eyes of their heart and they have received help from God, in order to "put ascensions in their hearts" (Ps. 83[366]: 6) and to be lighted by the rays which they see God through. Consequently, they are shown very clearly other many godlike and spiritual mysteries, worthy of the spiritual time. In addition to these, to the ones who live in a pious mode, it is unveiled their future state, worthy and without blemish, one that won't only be above senses, but it will also be above mind. This is for, then, they will be entirely changed, by reaching an above-mind state and an above-understanding delectation. They will delight and rejoice themselves, as some gods through work, before God Who is God by nature, of the above-nature good things. This is for, they will stay in a circle around Him and they will feast, in an all-holy and all-clean manner, the godlike and above-mind holyday, composing, together with all the well-ordered angelic groups, the celebratory and more than happy assembly, one full of that famous delectation and of good gladness.

Great and non-comprised is the flowing river of the clean gladness of the above-beauty gifts! This is because, if the seen beauty, that one made known to the mind through senses, it is limited and submitted to the division and that isn't either simple, nor uncreated, but still uses to produce, to the soul, a

[364] In KJB we have: Psalm 32: 1. (E. l. t.'s n.)
[365] In KJB we have: Psalm 94: 12. (E. l. t.'s n.)
[366] In KJB we have: Psalm 84: 5: "Blessed is the man whose strength is in thee; in whose heart are the ways of them.; in ROB we have: Psalm 83: 6: "Blessed in the man whose help is at You, Lord; he has put ascensions in his heart". (E. l. t.'s n.)

non-charmless delectation, it won't be difficult to the ones who have mind, and who take heed to the difference of plans, to know, and to understand, what they felt, if they would be in front of the beauties thought with the mind, but in the same time being above-mind, borderless, and imperishable, which spring out of God, out of Whom are all the good and beautiful realities, and which aren't either created or conceived – and this towards their joy and gladness, through the impartation with the godlike life and with that age's state.

51. The mind, by rejoicing of getting out from the lengths of the distances of space and time, and of getting out of their features which set borders, it truly empties itself, through the unitary simplicity and through the non-masterly and imageless life, which the mind is elevated at. And the mind steps above-being, without any cover and without any impediment, through non-understanding and non-speaking, in the land of the lack of beginning, of non-comprising, of limitlessness, and of infinity, spiritually moved by the godlike power and illumination from within heart, a power leading the mind towards limitlessness, a power extending together with the mind's seeing[367]. Then rises in the soul the God's peace and the untold joy of the Ghost; and an impossible to describe gladness it is poured within the soul and

[367] All over the present writing, the author thoroughly explains the processes taking place within heart, when the mind, by entering the heart and by living within heart, through ceaseless prayer, it sees the endless light of God, and it is kidnapped by that light from all the worldly realities. All the authors' descriptions serve explaining the hesychast teaching and practice. We have here an original joining of Areopagite's influence and of hesychast preoccupation, or, in other words, the Areopagite's intellectual vision is being warmed up by a fiery feeling in hesychastic ghost. Only in the mind emptied of the ideas and of the images of the things, the godlike light can find a place to dwell. Only such a mind has become transparent to that godlike light, and able, through the regained limitlessness, to contain the godlike limitlessness. In order to achieve that, the mind must get out not only from the limited images of the things, but also out of the limitation of the distances of time and space, connected to the things' images. Thus, the mind liberated from all images, ideas, and spatial and temporal limited dimensions, it is not only empties, and so come back to its limitless depth and to its limitless width, but the mind is too, disrobed of the covers of those images, ideas, dimension, and addictions, which have been keeping the mind until now, inside some borders and impediments; and, but this, the mind has become transparent. The expression: "empty mind" has both the meanings: emptied and disrobed. In this sense, the mind shows itself to God, as emptied of any other content and non-covered, or transparent and open, in order to receive Him; the mind better stretches towards God, through the unique preoccupation with Him, manifested in the ceaseless prayer addressed to Jesus. And this prayer is done, by the mind, in the heart's ambience of feeling.

an awe higher than the knowledge[368] engulfs the soul, making the soul to sin, together with the Psalmist: not that "He will show Himself", but that "the God of the gods shows Himself in Sion" (Ps. 83[369]: 8), namely in that mind that travels on the peaks and that watches from height. "Lord, God of the Powers, blessed in the man that hope in You" (Ps. 83[370]: 13).

52. When the mind lingers in awe, enlightened by an indescribable and non-understandable presence, by seeing itself between God and the godlike realities[371], the mind eats, if I could say so, the true fruits of the spiritual knowledge, and the mind stays under the deifying work, and it rejoices and it increases in love, by not saying and by not working anything, either inside or outside, and not even thinking, but looking with understanding[372] and unitarily, in the light of the truth and of the Ghost and making out of the seen realities, an occasion for delectation, without passing from a thing to another.

53. When the mind's face, by bowing down inside the heart, it sees the light to the Ghost as springing out of the heart, in an eternal gushing up, then will be the time for mind's silence[373].

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[368] The awe is higher than the knowledge, than the understanding. The awe sees more out of the God's reality than the knowledge or the understanding, because these last ones limit the perception of God, to their limited capacity of comprising.

[369] In KJB we have: Psalm 84: 7. (E. l. t.'s n.)

[370] In KJB we have: Psalm 84 ending with the verse no. 11; the verse mentioned in the writing isn't present in KJB; the verse no. 11 (the las verse of the Psalm 84) in KJB has the following content: "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." (E. l. t.'s n.)

[371] The mind "sees itself between God and the godlike realities", namely between the Giver and the gifts, here looking at Him, there looking at them, or looking, in the same time, at God and at them, as lacking their personal support. They have the whole value only by being gifts given by the godlike Person.

[372] In that state, the mind doesn't speak and it doesn't carry on a discursive cogitation, but the mind still looks with understanding. That is an understanding above the natural cogitation and understanding.

[373] The light of the godlike love, it is communicated to the mind as to an organ that knows through the heart, for the heart is the spiritual organ of the feeling. The heart loves, the heart received the God's love. But only a heart having within, the mind's understanding. A darkened, blind heart is carried away by the vehemence of some disordered feelings. But the love of God is luminous light. The mind's face, bowed down towards the heart, it is the mind's sight. Through this, the mind sees the God's love as a full of meaning light.

54. When the entire understanding face (of the mind) sees God, or, better said, when the entire mind reaches inside God, or, to say so, when God comes within the whole mind, then is the appropriate time to be silent[374].

55. When the mind shows itself to God, by looking at Him wit the whole its understanding, for the mind is imparted with the Ghost, and when the mind rejoices of God's glory and of His face shininess, as much as the mind it is allowed to, it is due and it is very appropriate the mind to watch in silence and without disturbance. And if any sort of darkness cloud interposes between mind and God, you throw in that cloud, as a dreadful fire, a luminous and burning fire, a short word, but out of the godlike unveiling. Thus, by quickly banishing away, the darkness with the light, and the mist with the warmth, and by enlightening the whole mind and by warming it with that word, the mind will succeed in being again together with God, as before, and to look at God's beauty and to rejoice, as it is due, of Him, and to beautify itself with God's beauty and to experience, to say it briefly, the realities coming from God, through the understanding sight, in the same time with receiving the-life-maker Ghost. In the same time, the mind will succeed in becoming simple, and in detaching itself, into Ghost and truth, namely into God, from all realities, even from those around God[375].

These things happen, as it is due, to the seer. But the one who is attached only to the doing, he need many things in order to reach this state, because of not being united with himself yet, and, through himself, with God. So, it is no wonder that, this one, he sings and he speaks in all ways, much and

[374] Then they meet one another, or, then dwell one into another, the two faces, or sights, or loving intentions. Then the mind feels, with a supreme intensity, the look or the loving intention of God, or it feels the whole pulsation of endless love, from God, we would say of God's heart. Then is the time to be silent, in order not to scatter this untold charm.

[375] The author of the present writing constantly highlights the fact that the seer is elevated up to intuit God as Person, so that the seer doesn't stop at contemplating God's features as good things and values in themselves. If that was the case, this would be philosophy and not theology. Of course, God as Person doesn't lack His features and His uncreated energies. God is seen as their subject, or He is seen through them. But Himself is seen in them, and they aren't contemplated alone. And seeing God, it determines the mind to forget about them. When you see the beloved person, you see also that person's kindness, but you forget about kindness when looking at that person. The kindness is absorbed into person. In this sense, the mind must detach itself even from contemplating the realities from around God.

often, out of the godlike realities, frightening and banishing away, as through some ceaseless arrows, the one who hates us much and who angrily wages war to us. But the time of that one will also come, if the doer has patience, through the wave of the Ghost. Namely, when the shininess of the many hymns, songs, and godlike words, they will join in a great blaze[376]. Then the one who prays will defeat the enemy more easily, by mortally wounding the enemy, namely by burning up and by tearing apart, and especially banishing away the enemy's darkness, and the one who prays will enlighten himself and he will warm himself up by this fire, which will move him towards the godlike love. In the same time with this, he will raise towards God, silently, a hymn of his heart and the whole his awe, he showing to himself the above-nature wonders of many mysteries. This is for, not unjustly, the one who suffer, they are blessed by the Lord. Actually, with the passing of the time, they will inherit, as ones who will become gentle, the spiritual land of the promise (Mt. 5: 5) into Christ our Lord.

56. When the mind, by being envelopes by all the luminous light outpouring of the Ghost, it gets dizzy and it no longer know what to do, and it sees itself extending and being transformed according to the One Who is endless and borderless, then it is the to be silent.

57. And when the mind feels tired because of the all-luminous views and the mind wants to express those in words, as weakening the strength of the experience, to find a little resting, it is the due time to speak (Eccl. 3: 7), of course, short words, and appropriate to the godlike illumination.

58. When, by running away through the middle of the waters, from that pharaoh, thought with the mind, the mind

[376] The deeds of the ones who are on the level of the doing, those deeds were reckoned in the hesychastic movement, starting with Gregory of Sinai, especially the singing and the reading of the holy books, unlike the ceaseless prayer of the mind within the heart, one reckoned as characteristic to the seers, of to the contemplatives. This was due to the fact that the doers were monks too, namely withdrawn from the world. Of course, the Christians living in the world, they are called also to do the good deeds of the patience, of serving and loving the people. The monks banish away the temptations brought by the enemy, especially through singings and readings. But the song and read words must be uttered with so much warmth of the faith, so that the hot and luminous sparks out of each of them, to grow up and unite in a ceaseless blaze of the love for God.

crosses through its night in a light of fire and its day under a cloud cover (Exod. 13: 21)[377], then it is time for blessed silence and for quietude. This is for, then it truly starts the cleaning up of the soul. And when the thought with the mind grizzly Amalec, and the kinships following to that, they come against the monk, impeding the monk's crossing towards the Promise Land, then the time is right for speaking; but the mind must be upheld, in the mind's focusing towards God, by the understanding doing and by the due contemplation, as were yore the hands of Moses upheld by Aaron and Orr (Exod. 17: 12).

59. When is gushes up within heart, out of the endless depth of the godlike spring and out of the understanding sight, the spiritual power, that is due time for being silent. This is for, it is being done, in an untold mode, the holy religious service and the mind's worshipping towards God in Ghost and truth. And this takes place in a true understanding feeling[378].

60. When, through the understanding looking towards God, the rational part of the soul is being filled up with a godlike awe, and the understanding power is being filled up with sight, and the soul is wholly filled up with joy, then is time to be silent. This is for the mind sees then, with good-feeling, the truth, in a concentrated manner, and the mind extolls, by worshipping - while being bewildered – God Who shines within the mind[379].

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[377] At night, the monk gets rid of the unsee enemy through the water of the tears and he is being led towards the Promise Land of the union with God, through the fire of the prayer, and during the day, the monk is covered with the grace of the humbleness, in order him not to be defeated by the vain glory.

[378] To the seen religious service and worshipping, brought to God, there must correspond also an unseen and wordless religious service (λατρεια) and worshipping. But in any religious service brought to God, the man encounters God. So, also in the inner religious service brought by the mind into the heart, it takes place this encounter. This is for, through the heart's altar, which the heart liturgizes at, the spiritual power gushes up out of the godlike abyss. Tis power catches the mind's worshipping and it offers that worshipping to God. What is being committed, it is so overwhelming, that the mind feels the need for being silent. This is a religious service offered by the mind, with an intense understanding feeling, like the seen religious service is perceived by the bodily senses. By committing the prayer within the heart, the mind is living, through understanding, a state of ceaseless worshipping. The mind is upheld by the "seeing" of God and by feeling God, namely by perceiving God through mind, which is different from perceiving the material things with the senses, but it is equally manifest like that one too.

[379] The rationality, by no longer being able to function, it falls in awe, and the understanding becomes "seeing". The rationality is accompanied by awe in its judgments too, through which

61. The one who worship God in a due manner, in Ghost and in truth, and who serve Him as it is due, they not only don't' worship and serve in a certain place, but not even with uttered words. This is for, as the understanding feeling, by raising righteously, it no longer wants to worship the One Who is non-circumscribed, in a certain place, likewise, by attaching itself to what is required in order to remain in truth, it naturally no longer suffers to worship and to serve - The One Who is endless, borderless, without a beginning, imageless, consummately simple and, generally speaking, above-mind – by using diverse words and limited utterings. When, namely, the time has come for the mind to unitarily shine the knowledge of the godlike truth out of the breeze and the breath of the Ghost, while the mind generally detaches itself from all the realities and it goes out above itself, the mind no longer sinks only into speechlessness, but also in a blessed understanding, as one that occupies itself, joyfully and with awe, with the realities which are above-word and above-mind, which the mind contemplates in the understanding light, motionlessly and unchangeably, in an eyeless gazing, as one that has reached - through union – above itself.

62. The mind, by taking heed at itself, it must carefully guide its understanding state, thoughtfully, wisely, and with right-judgment. And when the mind feels itself as contemplating the simple and imageless mysteries of the knowledge of God, the mind will immediately have to stop, in quietude and in silence and in awe, but not far from its heart worked and illuminated by the Ghost. This is for, then it is the time not only for appeasing all the feelings coming from the realities usually submitted to the senses, but nevertheless will be the time for being silent of any undertaken speech. And, even more that that, then will be the time, for the ones whoa re on the level of the knowledge[380], to indulge with occupying itself with the quietude and with the

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it discovers new sides of the reality. All the more the rationality is being filled up with awe when knowing the whole concentrated truth. This is for the rationality sees in that truth, in the same time, all the sides, which the rationality would have seen them one at a time and separately. The mind has a sight too, as the body had. It is continuously affirmed the mind's contact with God, and not the rationally deducing Him from distance. This feeling has not only the meaning of perceiving, but also of sentiment, as the body's feeling hast it too.

[380] The knowledge's level is one and the same with the contemplation's level.

understanding not-looking[381]. This is because of needing a total motionlessness into senses, in words, and in understandings, in order the mind to attach itself to The One and Only, but Threefold God, freely and in a direct impulse, by unitarily and uniquely looking at God. By this, the mind will see, as much as it is allowed to, the endless, the without-beginning, the non-comprised, and, to say it briefly, all the other godlike features, unchangeable and absolute (detached from all realities), and the mind will be united with God, transformed through contemplation, and simplified, and wholly become in the godlike image, with the help of the grace and full of joy and awe. And for the mind would want to tarry in this state, if it was possible, but it cannot, because of being changing and because of living together with the changing realities, and because of being connected with the body and with the surrounding things, when falling, the mind must known and not to get too far from the unitarily seeing and not to speak too much, but to say only a few things and those to be about the godlike lights, so that, thus, the mind not only to be able to return again, easily, to the above-mind union with God, but to feel, even more manifestly and more steadfastly, the union with God. This is for, the more the mind will guard the gathering in itself and the non-spreading, the more the nourishing out of God it will bring the mind more quickly towards the godlike union, and the mind will be united with even more manifest and more fruitful glows, by ceaselessly habituating to the godlike realities[382].

63. Once the mind has been changed, by experiencing the godlike showing through the understanding sight, and once the mind is overshadowed by the light of The unknown One Who is beyond all knowledge, the mind becomes undivided, simple, and borderless, by being unitarily enlightened like in a

[381] There is an understanding quietude, unlike the sensitive, exterior, one. But there is too, an understanding sight, unlike the sensitive sight. But both that quietude and that non-seeing, they have a positive meaning too. They are a quietude and a non-seeing which understand more than the inward disturbance and more than the rational sight, or, above all, the spiritual sight. This is because that unmatching is caused by an overwhelming light. And through non-seeing one can feel the intensity of that luminous light.

[382] The mind cannot stay continuously in the ecstasy of looking at God. But when the mind falls off that ecstasy, then the mind must occupy itself with singings and with godlike words, in order the mind to be able to come again, easily, to that ecstasy state.

darkness[383]. Then the mind contemplated the borderless beauty due to the overwhelming simplicity, that one imageless in order to exceed any image, that one without beginning and above any beginning, non-comprised, but comprising in itself the borders of all realities and everything that is bordered, and filling up all the realities as one that is above-fulness and it is endless[384]. Shortly speaking, when the mind, by looking from above, it sees, by looking at The One, all the realities, on the untold ground of a understanding power that is above-understanding, it is the time for keeping its silence, and for being mysteriously and in a above-world manner - or, to say so, both without seeing and speechlessly – delighted with the impartation with the truth, through a godlike penetration into the truth. And when the mentioned aspects lack from within mind, and when the mind sees division around itself, then is the time for speaking, namely for speaking the word appropriate for leading to silence. This is for the above-word silence is better than any word, namely that silence very appropriately called as "the silence at its time", as Solomon said too, when placing this silence in the first place: "The time is to be silent" and then "The time is to speak" (Eccl. 3: 7). Actually, the best thing, and first to be honored, it is that of keeping the mind its silence at due time. And if this isn't present yet, and the mind still isn't unitarily in the above-world realities, let there be at least the second thing, namely the speaking at due time, for in his way, the speaking to be kindred with the silence and nigh to it. Thus, as the silence, likewise the

[383] The seemingly paradox of the "illuminating into darkness" it can be solved, if we take in account that this is the darkness of a too intense light, or the "supra-luminous darkness", as it was called by Dionysus the Areopagite. This darkness means too, the state of non-specifying into shapes, namely contemplating, in an undifferentiated manner, all the realties. That's why the mind can be plenary enlightened into that "darkness", for this darkness comprises all the meanings, or the meanings of all realities, and it comprises infinitely more than all the realities together. But the concentratedly comprised realities aren't differentiated in God Himself, through the understanding of an evolution, in the sense of that one thought by Jacob Böhme. They are differentiated only a created world, when God wants to created the it. In God there is another differentiation, actualized from ever: that of the Persons' Trinity.

[384] We always are here in full Areopagite's terminology. Only in what is composed, there are limits of the component parts. Within the absolutely simple One, there isn't any limit. God is imageless, not because of being uniform or chaotic, but for He virtually comprises in Himself all the shapes, in such a consummate harmony, that they for an all-simple unit. In The non-comprised and borderless One, are comprised and are overwhelmed the borders of all realities. God isn't incapable of giving border to the realities He creates. If that had been the case, God couldn't have actually created the realities, but to His chaos it would have been corresponded the emanations' chaos.

speaking, let them be at due time, and let the speaking to strive to come back to silence. And this happens to the one who ceaselessly speaks and cogitated at the godlike realities, and who sees the creation as mirroring the Creator and as talking about Him. This means speaking at due time. But about these aspects, we must speak more detailed.

64. When the mind, by naturally crossing above all the realities from here, it embraces the silence, it is the time for delighting with the above-world and untold realities. This is for, it is the time form the illumination and for the understanding light, for the union between mind and sight, for the limitlessness, for the above-nature knowledge and, in short, it is the time for receiving the godlike wisdom and for being imparted with the godlike wisdom, which the mind is consummated through, in resting and in silence from all realities, by achieving the untold joy in awe[385].

65. When the soul, by getting drunk with feeling the truth, as out of a too strong goblet of the grace, it feels himself as he would have left his mind, let the soul know that is the time for being silent.

66. When the inward man's mood feel that it must shout out: "Lord, how much got multiplied the ones who trouble me! Many are rising up against me" (Ps. 3: 1), then it is the time for speaking; it is the time for speaking in words as it is due, not vain things, but pondered words, against the enemies, as it should[386].

67. When the light of the Lord's face it has been shed upon the soul, so that the soul is getting beautified and it is

[385] The awe is the above-understanding state of understanding, it is impartation above-word, in silence. As such, the awe doesn't mean the mind's paralysis, but it is a state of fulness, or of supra-fullness; it means experiencing the realities which cannot be known only with the natural mind, despite making efforts for knowing and understanding.

[386] A too strong goblet means here a too strong wine. It is the too strong wine of the overwhelming truth. It is called the wine of the grace, for the truth is given to the mind united with God not by the mind's own power, but by grace, or as a gift. The mind is getting drunk of this overwhelming truth, by being filled up with enthusiasm. This truth isn't known simply intellectually, but it is intensely felt, for the mind baths in God's light, a light that is, in the same time, the God's love.

filled up with shininess, and the chrism of the gladness flows on the soul, it is the time for being silent.

68. When the soul sees rising up unjust witnesses against himself, asking him about the things he doesn't know and disturbing him, it is the time for speaking, namely, it is the time for answering back against.

69. The highest good and, to say so, the good that is on top of all existing and thought realities, it is God. And in all the sees realities, the highest and the unmatched and the best according to the nature, it is the man. And by grace, the man is even above the angels. So, the seer's mind, by getting closer through the very many realities existing between God and people, to the One Who is above-understanding, the man will be filled up with fear, if he hasn't had plentifully the experience of the illuminator grace[387]. But if the man has tasted, as one could say, out of the spiritual power that is working within heart, the man will be elevated at the highest good, at God, and the man enters God, through an even more godlike gift, and the man looks at God, unitarily, and the man is filled by awe, while silently dwelling in the above-mind depth. And this is, like one would say, truly the warranty of the first resting, one that has as role model the God's resting after creation (Gen. 2: 2-3)[388]. And about the second resting, a higher and more enlightened one, having as image the resting ordered on behalf of the people of God (Hebr. 4: 9), the mind rejoices by turning back to itself, from God, and by knowing itself as image of the prototype (role model) and all the realties existing between God and man, as they are. This is for, then the mind not only reached the above-mind and the above – understanding realities, in a corresponding manner and in a wonderful awe, but it is filled up with joy, too, and not with any kind of joy, but with the spiritual joy, and the mind silently rejoices of the rays which show God, and the mind rejoices of the deifying works coming upon itself, and is being

[387] Between God and people, there are very numerous realities: the seen realities, the angels, the uncreated energies, and the features of God. Across all of those, and by getting through all of those, the man gets closer to God.

[388] In the Greek text, this resting is called as "Sabbath-ism" (Sabbatismos), for the seventh day, which God rested Himself on, in Hebrew is called Sabbath.

united with the above-nature Unity of the godhead, into Christ Jesus[389].

70. When the mind reckons that it has removed all the created realities, as they wouldn't existed, then the mind intuits, in an untold mode, the One Who truly exists, contemplating Him above any word and understanding union, into ghost and truth, through the endless raising above the godlike realities which are in connection with the existing realities[390]. Then the mind becomes unitary, or one, to say so, and through this light, the mind passes under the mastery of the silence, in an untold mode. Also, the mind is filled up with love and with joy, and that isn't only a simple joy, but it is the delectation with the effects of the Ghost's work, one which the angels too, are partakers to.

71. As You are, Lord, non-comprised according to Your being, by anybody, and by any rational and understanding nature, or by any created knowledge, not even by that one of the cherubs, but You are outside and above, endlessly endless, to any knowledge, likewise, Master, are endless and borderless the realities from round You. That's why, through Your immeasurable taking care of us, You have commanded Moses, the lawmaker of the Old Testament, to herald You as The One Who Are and like The One Who called Himself as such. And again, You, the all-true One and the only Supreme Truth, You said about some people of Yours that You showed Yourself to them, but You didn't unveil them Your name. This is because You name is unparalleled and above any name (Philip. 2: 9), not

[389] The man, by crossing through all realities, and by reaching at God, it finds the first resting. This first resting is the sinking in the God's depth, as into the consummate and endless Good. This first resting it has a model the God's resting after He created the world, or His turning back into His endless depth form the exist into the creation's deed. The second resting s the turning back of the mind to itself, but without exiting God. This is the second act of the resting. If the mind doesn't become aware of itself, the mind won't be able to fully rejoice of the resting into God. It is being highlighted here the preservation of the human person in his union with God. That's why, only know the mind fully rejoices of the union with God, by surrendering itself to this union while having the clearest self-awareness.

[390] Between God and people, there are very many realities: the seen realities, the angels, the uncreated energies, and the features of God. Through all of those, and by crossing through all of them, the man gets closer to God. The mind makes a hypothetical abstraction not only of all the created realities, but the mind even exceeds the thinking at the godlike features and energies related to the created realities, so that the mind focuses on their divine Subject itself. And this isn't an intellectual act of the man, but it is a sight into the Ghost and truth, and above any work and above any union with the godlike features and works.

only above any name on earth, but also in heavens. This is for the ones who are full with Your light, they describe You as a being, but without being them able to tell anything about Your being's content. So, they show You as above-being and as a support (subject) that cannot be understood. And You make Yourself known, manifestly, above-understanding and endlessly unknown, to all the ones who have the power of knowing You; and above them.

You sometimes show Yourself as consummately above time, without beginning, as being the limitless life itself, and as escaping any spatial understanding, and You are present everywhere in the same time, above all realities, as The One Who made all realities by Yourself. But You are the content of the understanding natures, and You are their impassable place[391]. And You exceed the mind's quickness and thought, as The One Who is above all realities and the hand all-upholding all the realities, in a non-understood mode. You aren't submitted to the nature's borders, for You are borderless. This is for You are, in an above-nature mode, non-comprised not only according to Your nature, but also in the natural realities which are around You, as One Who are wisdom above wisdom, power above power, and love and kindness above the whole meaning of the love and of the kindness.

What somebody could name You like? Unapproachable light? But you are above light. Judge Who knows everything from before being done? But You are all-above any judge. Have we call You as Maker? But what kind of Maker are You, for You create through a simple inclination of Your will, the many and diverse material existences? But what could we say about the immaterial realities? O, what a depth exceeding everything! Through a simple inclination of Your Ghost, are produced all the spiritual realities, which are of one nature, but which are very numerous according to their dispositions, and, if you want, also

[391] "God is the content (περιοχή) of the rational natures and their impassable place", or unexplored. The spiritual beings aren't on a given place, and all the less is God. Although, God is the "garden" receiving all of them and the unexplored "place', which they are their steadfastness in, despite the fact that this "garden" and this "place" are infinite. Otherwise, who would have kept all of them together? They would have scattered and they would have been abolished it id hadn't been so. God is infinite, but He still constituted for them a "place" and a "land" keeping all of them in connection and giving them a "house". The God's infinity isn't a chaos, but it is a very well composed and steadfast and springing out the whole good composition, or of all structures.

according to their persons. And this is what is most wonderful, and what escapes, because of overwhelming any understanding, of whosoever cogitates. I wonder, are these ones characteristic to the Maker? Not at all. Should we call You as Builder and Craftsman? But what builder builds without a foundation, even the tiniest thing, as You did, Master, the so large earth, with so many mountains and rocks and other materials, and by founding it on nothing (Job 26: 7), and being the earth such a steadfast one? Or, what craftsman brings to existence the inexistent realities, and even in a moment and only with the word and so many and great things, as You have brought them to existence? So, by somebody saying that your things are those of a builder and of a craftsman, will him say what is due? By no means. For You are endlessly above a builder and a craftsman, o, God!

Then, who have seen, heard, or done, such a love as the all-illuminated one which, into Your kindness, You have shown it to us, by taking our nature with all the awful suffering You endured for us, above all hopes? The one who contemplated this fact, as much as it can be contemplated through the grace, they enter the widely open torrent of the love and of the wonderful taking care, and they reach totally outside themselves (in ecstasy), comprised, at their turn, by an overwhelming love for You. And they do not know what to truly and appropriately call like, the aspects of this oikonomia. This is for the aspects belonging to Your embodiment, they abundantly overwhelm the mind and the word and all the hearing and understanding, You the All-Good God. Are You and are You called as Father of all realities? But You exceed in parenthood, in untold mode, any mind, according to cause, to mastery, and to taking care, to advising, to long-suffering, and to lenience. Are you called as Emperor? Yes, and You equally are so, and not less for the present time and not more for the time to come, or for the time past. And how? Wonderfully, totally freely and simply. This is for Your Kingdom is the Kingdom of all ages together, of the present time, pf the past time and of the future time, and You mastery is from generation to generation (Ps. 144[392]: 13).

Thus, in all realities and in all modes, You are placed infinitely above all realities, being You simply and freely beyond any imagination, and exceeding, to say it shortly, in any aspect,

[392] In KJB we have: Psalm 145: 13. (E. l. t.'s n.)

all the realities, both You, non-comprised Lord, and the realities from around You. The mind, by imagining these realities from around You, the mind has them as the soul's guide, towards seeing (contemplating) of You. And, by entirely receiving the instillation of the Ghost, the mind enters like a mysterious darkness, not being the mind able to see consummately You, because of the limitless and unapproachable Your glory. And for this reason, You rest them with an above-world resting, in an untold manner, on the ones who contemplate You and who love You, they wondering – but they not totally being outside seeing You – what is the reason why, You are resting them for[393], You the untold One, You the non-understood One, You the limitless One, You the non-comprised One, and, in short, You the All-Unknown One, both according to Your being and to Your work. Amen.

72. When the mind moved away from the multitude of thought, by shaking off their diverse and much divided meanings, and thus the mind raises above the scattered cogitation, through the breeze of and the impartation with the Holy Ghost Who unifies the mind and Who ceaselessly blows in an continuous springing out (αεἰβλυτα) upon heart; when the mind enters the godlike places[394] and it is crossed through and imprinted by the thoughts about God, and, through a understanding focusing, unitarily and in the same time, and with love, the mind mirrors all the realities existing around God, and then the mind achieves, manifestly, the godlike resting, by rejoicing of a deep and godlike peace, and of an endless and serene resting of the heart into Christ Jesus, our Lord[395].

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[393] God rests the one who have reached into Him also for they do not see Him consummately, for they do not try to get out of Him in order to have a new experience, because of being bored after finishing to know Him; but also, for they aren't totally outside seeing Him, a fact that would determine them to make other efforts in order to reach to see Him.

[394] The "godlike places". Each godlike meaning is a place, which the mind can deepen itself in, and it can be stabilized in. But, in the same time, each godlike meaning has diverse layers, or it can be seen together with other meanings, which can be reckoned as several "places" and a only one godlike 'place". But these places are also the diverse densities of the godlike energies, or of the God's presence through those energies, which the spiritual man reaches onto, by experience. Thus, it can be reconciled the affirmation from this paragraph, that the mind must enter "the godlike places", with the affirmation that the mind must be unified, by contemplating, in the same time, all the realities from around God.

[395] The peace, or the resting, or the quietude, it has two reasons: the appeasing of the thoughts regarding the life within the world, which are equally numerous worries (Heidegger), and the

73. When the mind speaks to God and it prays, as a son prays his all-loving Father, and, by seeing the light of Jesus, the mind gladdens itself, overwhelmed and amazed by the godlike and above-nature love, and for it limpidly feels the work of the Holy Ghost within the heart; when the mind wants to fly mysteriously and in an above-world manner, above the godlike unveilings and consummation, then the mind truly stops itself from all its things, being elevated above understanding, after the mind has understood, and it is wonderfully sweetened, with the truly resting in the peace of the-life-maker Ghost of Christ[396].

74. "God rested of all the things He started doing" (Gen. 2: 3); but only after the fulfillment (unfolding) of all the things done through Word and Ghost. Likewise, the mind in the image of God, it rests from all its things, which it started doing towards the completion of the thought (intelligible) world of the virtue; but only after the mind searched and steadfastly consummate in the Word of God and in the of-life-maker Ghost, the whole world and the meanings (the intelligible) from within the world, and after the mind ascended again from these ones, in the Word and in the Ghost, to the ones called by some people as natural, and after the mind has ascended to the mysterious, simple, and detached from all realities views, of the knowledge of God (of the theology)[397]. This is for, by reaching the resting then, the soul

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overpouring within heart of the comforting from the Holy Ghost, of His fullness of love, one that overwhelms those worries, by consummately giving the soul everything the soul needs. The soul no longer feels the need for searching for something else, in order to comfort himself. This isn't a sentiment of emptiness and of tiredness, but of fullness.

[396] It is being described here what happens within the hesychasts' mind, when, through the Prayer to Jesus, they see His light within their heart. The hesychasts didn't describe in a more detailed manner, this experience of theirs. Not even Saint Gregory Palamas, their defender, did it. Our author affirms here too, that, then they enter a quietude, a resting, a peace above any understanding. But he highlights here too, that this resting, or peace, or quietude, it is not given except when exceeding the contemplation of the God's features and energies, which He shows Himself through; that peace isn't given except when surpassing those realities and encountering God as the Subject of those features and energies. The author constantly highlights that the human person cannot find his resting except by encountering God as Person.

[397] Here is being affirmed again that the mind doesn't rest in contemplating the natural features of God (infinity, kindness, righteousness etc.), as looked in themselves. These ones, as values in themselves, they have been called by some people as metaphysical (Aristotle). The mind doesn't rest except after ascending above these, in their godlike Subject, in the love of God as Person. Until the mind occupies itself with those natural features of God, the mind is being consummated through deeds in the virtues which the mind imitates those godlike features

tastes much resting and peace, by knowing the truth of the understanding[398], and it is deified through the light of the knowledge and through the impartation with the-life-maker Ghost into Christ Jesus, our Lord.

75. When God was resting, He didn't rest from all things, but only from those things which He started doing. From the without beginning and uncreated and characteristic to Him by nature, He didn't rest. Likewise, the mind, by imitating God, after the mind searched into godlike Word and into the Ghost, and after the mind has crossed through the seen creation, it doesn't rest from the things characteristic to its nature, things having no beginning and no end, but the mind rests from the seen things, which begin and end. That's why, resting the body into motionless, a resting accompanying the one who has appeased himself, it is an opposite state to that of mind. This is for, if the mind hadn't entered, in a continuous motion, through a ceaseless breeze of the Ghost, in the contemplation of the seen things, the mind wouldn't have known if there is an understanding resting, one that turns in a ceaseless motion, and unitarily, only around God, a resting that deifies the one who is partaker to it, in an untold resting into Christ[399].

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through. But the resting comes to the soul after the mind ascends beyond this endeavor of the doing that has as purpose the achieving of the virtues. Until the mind still has something to do, the mind won't rest. The resting comes after the soul has finished everything it has had to do, as a gift from the Word and from the Holy Ghost. Better said, in the Word and in the Ghost the mind worked in order to achieve consummation in virtues, and also in the Word and in the Ghost the soul finds the resting of this endeavor. This is for, in the Word and in the Ghost, there are the mysteries of the endless love of God, the simple mysteries, the mysteries detached from all realities, the mysteries of the true knowledge about God as Subject. This is for, what is simpler, what is more detached from anything, than experiencing the love from a person, especially when that Person is God, or than experiencing the supreme communion with persons.

On this way, one can say that the resting of God it coincides to the resting of each soul and, by and large, it coincides to the resting of all human beings who will be saved, at the general resurrection, and at the final judgment. This is because, until the souls are working in order to achieve this resting, God works too, within the souls. "Jésus sera en agonie jusqu'à la fin du monde" (Pascal). Besides, even the author here, he tells it in the next chapter.

[398] The fully real truth isn't an object, but it is a subject. The object doesn't exist for itself, but for subject. Through subject, the object is lightened. And the supreme Subject is God.

[399] The mind firstly searches and crosses through the creation into the hypostatical Word and into the godlike Ghost as Person, the mind understanding the creation in the supreme Rationality and Life, as its cause. But after this, the mind doesn't rest, but enter the accomplishing of the things regarding the mind's consummation, namely the things "characteristic to the mind's nature". These things are, in the same time, the works of God

76. “Do not hurry, says Solomon, to say something before the face of God; because God is in heavens, and you are on earth, down” (Eccl. 5: 1). By saying this, he very wisely and directly clarifies which is the time for being silent. Because he says: because you, despite you being down on earth, you are before the face of God Who is in heavens, and Who made you worthy of so much grace, so that you, the one from below, you can cogitate at and you can see the things from above, and, by entering them in an understanding mode, to stay in front of God - so, do not hurry to say a word; for that is the time to be silent. Aspire to be in an understanding mode[400] under the work of the truth, unitarily and in a godlike mode. This is for, this means being in front of God, while the mind is contemplating, unitarily and in a simple and unique seeing into God, the many realities from around God[401]. So, by experiencing this, and by standing in front of God, do not hurry to say something, unless you want, willingly and in an unskillful manner, to descend from there[402].

But one can tell also the following thing, to the ones who try to explain the meaning of this word: There was a time when the human nature was intact, and, that’s why, rightly so, the human nature was far from all bad things, and it was close to

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within the mind, which neither begin nor end. By this, the mind enters the contemplation of the things from within the world, namely the seeing of those things into God, or of seeing God into those things. Then the body rests. But the mind doesn’t rest. The body’s resting, equal to motionlessness, it accompanies the one who has been rested of the world’s things. But the mind’s resting equals a ceaseless motion, namely the mind doesn’t consist of motionlessness, as the body’s resting does. So, the motionless resting of the body it is contrary to the mobile resting of the mind. The ceaseless motion of the mind around God, it itself is a proof of the mind’s resting into God.

[400] “Experiencing in an understanding mode”, “you to be in an understanding mode”, namely not bodily. It is not here about understanding that state, though that state doesn’t lack a certain understanding.

[401] Here the author is explaining what the “face of God” is, which he spoke about in the head no. 55 too. This face is the presence of God as Person, intuited by mind through His works and features. The mind doesn’t stop at these ones, as in case of reckoning them as standing by themselves. But the mind sees in them, in a spiritual (understanding) mode, or the mind feels God as Person through them, as looked at in His unity and simplicity, unlike the variety of His works and features. Even when living, through all the manifestations of a human person, their subject, you live their subject as a unitary and simple reality, though when starting describing him, the words are insufficient.

[402] If you start describing the way you are experiencing the godlike Subject in, you will come down from that experience, to the speaking about His features. A resembling thing takes place when you start describing the subject of your fellow human. Immediately you have started that, you will exit the direct and intense intuition of him.

God, contemplating God and being delighted with gladness and with awe, by the glory of the beauty of His face, in our ancestor Adam, in an immaterial, understanding, heavenly, and incorruptible delectation. This is for much grace was overpoured within the soul of the first man and his mind, that was in a godlike manner, it was full, over the top, with many knower views and elevations towards God, rejoicing, in the seen Paradise, of the unseen (intelligible) Paradise, or, to say so, rejoicing of the happy life, for Adam's mind was united with itself and with God and it was tarrying into itself and into God, as it is due. Adam's mind was, namely, in a unified and resembling to God state, and it was totally deified. And thus, rightly so, since it has been created in the image of God. Behold, in short, the goods we have from God.

But the cursed devil couldn't stand that, because of being wounded with envy, and because of being the enemy of our lock and glory. And that's why, the perdition-monger, he was making all efforts to delude us and to deprive us of what we hoped for, by giving us so-called good advises, and by igniting our lust for a deification higher than the one we had, by slandering - the beginner of the evilness – the justness of the God's commandment. Out of that deceiving has come to us our pitiful perdition and we have been removed from God and from the godlike delectation; because of that we have fallen, miserably, form the spiritual living and from the unified mind and, so, from contemplating the face of God, and from being glorified and transformed through the ray of the spiritual beauty. And this has brought us to preaching many separated gods, instead of a threefold hypostatical godhead, namely we have fallen to worship the ones who aren't really gods, but they are deceitful demons, and perdition-mongers, and envious. So, we have lost The Actual One and the unitary life and order, and we have been broken in many and diverse parts; and our understanding power, as also its power of focusing, or, better said, its strength, they vanished, and not without reason; and we have fallen in the depth of an immeasurable evilness, and we have chosen, we who are the images of God and worthy of living above and heavenly, to recklessly thinking (Col. 3: 2).

But, given the fact that we aren't unchangeable and impossible to be budged, we can, happily so, as we have rolled down from the much glory to the lowest dishonor, to turn ourselves back again and to look upwards and to see the all-

worshipped face of God. We no longer see His face as close as before Adam's falling, but we see it now from far away, but we still can see it and we still can experience the brightness of God's beauty.

So, the godlike Moses, and the entire group of the Prophets and the ones from before them, namely Abraham and the ones like him, they saw, as much as it was possible to them, very clearly, this beauty, and they were delighted, satisfactorily, with its shininess. But, because of being overwhelmed by God's unapproachable glory, some of them were crying for their unworthiness (Isa. 6: 5), others reckoned themselves and called themselves as dust and dirt (Gen. 18: 27); others, again, they weren't even capable of speaking because of the overwhelming greatness of the glory of the seen One, and they were rebuking their weakness and their cumbersome speaking (Exod. 4: 10). And many other blessed states they experienced in a worthy of being praised mode. That's why the godlike David, in love with the shininess of the beauty of the Lord's face, it shouts out towards God: "When will I come and show myself to the face of my God?" (Ps. 41[403]: 2). And by wanting to show the state of his soul when seeing the face of the Lord, he says: "The righteous will dwell together with Your face" (Ps. 139[404]: 13). And in order to wisely present the strength which the soul is given to, by the seen face of God, he says: "You turned Your face away from me, and I got troubled" (Ps. 29[405]: 7). And if the turning away of God's face, it brings fear, it will follow that its showing, to the soul, and the soul's looking at it, it brings spiritual peace to the soul.

And this is an all the greater gift, as after the godlike love and joy, there are shown the charismas of the Ghost, or His fruits, which present the ones who live in holiness and awe, as walking in the Lord's light. That's why he says: "Lord, into the light of Your face they will walk and into Your name they will rejoice all day" (Ps. 88[406]: 16) – of course, here is about the spiritual gladness, given that the understanding and untold Sun sends within the inwards man, unstained and of-life-maker His

[403] In KJB we have: Psalm 42: 2. (E. l. t.'s n.)
[404] In KJB we have: Psalm 140: 13. (E. l. t.'s n.)
[405] In KJB we have: Psalm 30: 7. (E. l. t.'s n.)
[406] In KJB we have: Psalm 89: 15. (E. l. t.'s n.)

rays, and through this there start shining within mind, the realities from above world[407].

Meanwhile, the whole soul's memory is elevated from on earth and it is moved to heavens[408]. And the man rejoices and jumps up and, by singing hymns, the man stops and gladdens in so much joy, delectation, and satisfaction, as one cannot tell, and the man happily spread out of him, the shininess of the Lord's face. That's why the man prays, on one hand, to God, by saying: "Do not turn Your face away from me, in order I not to resemble to the ones who descend into grave" (Ps. 142[409]: 7). This is because the turning away, of the Lord's face, from the man, it is cause for darkness, and the turning towards the man, of the Lord's face, it is cause of all the understanding light, and, rightly so, also of the spiritual joy. That's why he says about himself too: "It has been marked, upon me, the light of Your face", and he adds: "You have given gladness into my heart" (Ps. 4: 6-7).

And again, by confessing that the spiritual gift of the godlike grace has come to him out of the light of the Lord's face, and by asking himself: who are the ones staying before the Lord's face and worshipping Him, he answers: "The rich in understanding, of the people of God" (Ps. 44[410]: 14), namely the saints and the people of God, who are many, but not all of them. This is because of not being all of them able to see the face of God and to live the angelic life, until they still are living on earth. This is for they still need more, in order to reach that. To this are partakers only the ones who reckon that it is due to serve God with godlike wisdom and with knowledge, and that it must be brought Him worshipping into Ghost and truth. Only thus could be called, appropriately, as "the rich ones of the people of God", as ones who are illuminated by the mysteries of many views and they have, as richness, the depths of the much-wisdom and of the godlike and spiritual knowledge, which, according to Paul, it

[407] The Holy Fathers speak, by and large, about a "mind's feeling", or about "the understanding feeling". As we have often said, it means that the understanding or the mind, it doesn't relate, from distance, to the godlike realities, but it lives in their ambience, and it experiences them. This thing is said here, for it is affirmed that feeling God, by the mind, it is set in working by God's rays, or energies, which come within our mind or soul.

[408] The mind no longer remembers about the earthly realities. The mind's memory has been moved to the heavenly realities. The mind remembers all the previous experiences it had with God.

[409] In KJB we have: Psalm 143: 7. (E. l. t.'s n.)

[410] In KJB we have: Psalm 45: 12. (E. l. t.'s n.)

is not had by many (1 Cor. 8: 7). That's why, the wonderful David says towards God: "And Your face will be worshipped by the rich ones of the people".

Solomon, by knowing this better than everybody, for he was full of wisdom more than everybody (3[411] Kings 3: 12), and who has a special gift in teaching us, he says: "Do not hurry to s-peak before God, for God is in heavens and you are on earth" (Eccl. 5: 1). Namely, when you reach, by the godlike gift, in front of God, and when you are partaker to a godlike and unitary view, namely when the mind's sight raises up to there, it is time to be silent. So, do not hurry then to say not even one word, by vainly following your habit of speaking, because then it isn't the time for speaking. This is for, then, you too are being made god, while you still being on earth, for you are looking, like the angels, at the face of The God from Heavens.

Actually, the angels too, as the Savior said: "they always see the face of the Father Who is in heavens" (Mt. 18: 10). That's why, when you hear Solomon saying in another place: "To the righteous one it always springs out light from the face of the Lord" (Proverbs 13: 9), you think at the fact that they too experience this, like the angels do, by the godlike grace, by always looking at the face of the Lord, out of which it springs the light like from a spring. This is for the man can become and he can be an angel on earth, not to say another god, and he turns back to the gift of being in the image of God, by the grace of the Lord. Thus, you, by becoming down on earth what God is in heavens, namely god, do not tear apart this wonderful thing by uttering words, neither you pass from a meaning to another, by moving you cogitation, through a division of the understanding, but get yourself close, unitarily, and watch, like God does, eyeless and motionless, through a simple and unified sight, delighting yourself with the unapproachable and all-luminous shininess that springs out of the face of the Lord.

This is the highest state and the most craved for state, of the mind of the ones keeping their mind wisely directed towards God, or, as one could say, the flower od the mind's cleanness. This is the desired unit of the faith done in the communion of the Ghost; the extolled fruit of the deifying wisdom; the foundation of the spiritual peace; the chamber of the unimaginable joy; the gate of the love from God; the offspring of

[411] In KJB we have: 1 Kings 3: 12. (E. l. t.'s n.)

the illumination; the cause for springing out of heart the inexhaustible waters of the Ghost; the true food of the fore-imagined manna; the delectation, the transformation, and the growing up of the soul; the beginning of the mysteries and of the godlike untold unveilings; the end of the unique and first truth; the raising of any kind of thoughts; the guarding of all cogitations; the elevation above understanding; the occasion of the awe; the above-mind transformation and transfiguration of the mind, in simple, borderless, endless, non-comprised, in a imageless and shapeless state, without quality, non-diverse, without quantity, untouched and above-world; the mind's total restoration in the godlike image.

So, you, by reaching this state and by being under such a deifying work of the loving-of-people grace, do not hurry to utter, because of your lack of skillfulness, some word, before the face of the Lord. For His will be the unique and simple glory forever and ever[412].

77. While the mind wants to contemplate the realities of the understanding (intelligible) from above itself, if the mind doesn't have together-working for that, by grace, also its heart, the mind will only see feeble, non-enlightened, and muddy things. That's why, the mind will miss also its main pleasure, even if, because of the mind's nescience, it will seem to the mind that is sweetened, because of the fact that the mind hasn't tasted yet the sweetening and the mind doesn't know what that sweetening is[413].

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[412] It is about the same very convincing argument regarding the necessity of being silent when the mind feels an unmediated relation with God as Person. The simple unity, alive and impossible to define how rich, or any person, it hides when the man gets out of the spell of directly experiencing that person, and experience that is upheld by the reciprocal attention of the two persons. The word scatters the spell, it scatters the most essential reality, or the living into that reality, as in the fairy tales where the will of communication in words the mystery of the beloved person it makes that person leaving forever. But then the question is: what the importance of the words still consists of? The uttered word in an introduction to the Word-Person. One can speak until he reaches the unmediated experiencing of the person, namely the direct communication with the person. Once reached there, we must keep our silence. We must experience the word-person in its fullness through the silence which our persons catch with, as an all-comprising word, another person. The multitude of words keeps us in a world of lifeless peels, in an apparent reality. The essential reality is the person. But we live in our person only the image, the most essential image of the plenary and ultimate reality that is the godlike Person, better said the Trinitarian communion of Persons.

[413] If the mind isn't accompanied by the heart, it won't have the experience of God as Person, for the mind always tends towards discerning, in order to understand, or the mind is carried

79. The mind, guide by grace towards contemplation, it is always being truly nourished with spiritual manna. This is for the felt manna too, that one eaten by Israel during their exodus in desert, it has a worthy of being cherished power, as one that was feeding and sweetening the body; by what was that manna according to its being, they didn't know. That's' why too, it was called as manna, a word showing its unknow nature. This is for, the word manna means: "What is this?". And this was for, while eating what they were seeing, and because of not knowing the nature of that thing, the Jews asked in their bewilderment: "What is this?". Likewise, the seer too, by getting out of himself towards himself, with his mind, he always asks himself: "What is this? – for it gladdens when looked at, and it fattens the mind when it is spiritually eaten, but it exceeds the possibility of being understood in itself, because of being godlike and above-nature, and it nourishes and it waters the mind in a wonderful mode, but it escapes any understanding of the mind, not only because of being non-comprised, according to its being, but also for being endless and borderless[414].

80. Also I would say, rightly so, that three are the things bearing witness to the truth: the creation, the Scripture, and the Ghost. This is for through Scripture and creation, when looked at spiritually, it is being contemplated the One and simple truth, as a truth coming out of Him. And through these three witnesses, the mind reaching and stopping into the two truths[415], the mind has found, by the grace of God, its way. This is for, through the simple truth, the mind has found the height and the depths thought with the mind (intelligible), as also its endless width, which, by placing the mind in a state of awe, it

away, by the tendency of finding out some self-standing things, in order the mind to be able to fully comprise them with the understanding. But my heart makes me to experience that all of these are some feeble and inconsistent realities. Only the heart, ads the most total and as the most intense organ of the person, it experiences the Person of God. And the mind sees the light only through the heart, or it experiences the love from the Person. But the encounter with another person comes only out of that person's will, namely out of that person's grace.

[414] As the manna too, that was nourishing the body into wilderness, likewise God Who nourishes the mind, He cannot be understood in Himself. The mind, by being nourished with Him, it asks: what is This? The mind feels the impulse of asking, for, by getting out of the divide and estranged self, it gets out towards the true self, and through that into God Who is above understanding.

[415] The two truths are: the simple truth, or The One, or God; and the multiple truth, composed, created by the first one.

makes the mind to fearfully extoll God. And through the composed truth, the mind has found, in addition to the mentioned things, also the heart's peace, the love, and the joy, which make the mind singing with love, overwhelmed with wonder. But the man needs a long time and much toiling and much patience, in order to, by somehow rejecting the senses and by removing from within mind the things submitted to the senses, the mind to be elevated to the realities thought with the mind (intelligible), consequently to which, it shines to the soul the seeing of the truth.

I haven't said that the truths need, in order to be found, some like these, as there are the time intervals, or the toiling, or the patience, in order to be comprised, but I've said that the man needs them. And this is, for the truth is one and simple, despite it appears to the contemplation (to the view) in a twofold mode, and not only that it almost shouts out from all quarters, confessing itself to the ones who want to see the truth. But the man, because of being composes and intertwined with the senses, and also submitted to transformations and to changing, he sometimes deviates from himself and he becomes his own enemy, without knowing it, deceiving on himself due to his self-appreciation and getting ill of faithlessness. And by these three, namely through self-appreciation, through cunningness, and through faithlessness, he miserably falls off the truth confesses by the three realities previously mentioned: the Scripture, the creation, and the Ghost. That's why, in order to reject the awful self-appreciation and the others, the man needs the three ones which I've been speaking about, saying that he needs them[416].

[416] Through the simple truth, the author understands God in Himself; and through the composed truth, the author understands the composed truth, namely the creation. Through this we can understand the affirmation that the first truth makes the mind to fearfully extoll God; and the second truth makes the mind to extoll God with love, due to the mind's gratitude for the gift of the world, given to the man, by God. Nut the composed truth can also mean the fact that we cannot know God without knowing on ourselves too, namely without Him entering the relation with us. In this sense, one can understand the expression that the truth is simple in itself, but when contemplated by us it appears to be twofold. But the two truths, being in connection, they actually are one truth. And this truth confesses to us from all quarters. That's why the truth is not difficult to be fount out. On the other hand, though, because of depending on us to recognize the truth, namely to be found out, or recognized, if we do not know on ourselves, we won't be able to know that truth either. This is for we are part of the creation and only together with the creation we are in connection with God, namely only by knowing on ourselves, as such, we know Him.

This is for, the mind, by getting humble, to believe with simplicity and thus to immediately know limpidly, out of Scripture, and out of creation, into the Ghost, not only the all-simple truth, but also the composed truth coming out of the all-simple truth, and even what have been impeding the mind from seeing the truth and it has been parting the mind from the joy of having the truth.

So, the first truth is One and the only simple by nature. After the first truths there comes the composed truth coming out of the first truth for us, the composed ones[417]. And the ultimate and the best end of our mind, which the whole living and ascesis strive towards, of the ones who are guided according to the Ghost's target, it is that the empty mind to see and to rejoice of the shininess sprung out of the prime and unique truth and out of the composed truth wonderfully coming out of the simple truth. And this thing couldn't be achieved otherwise, except through humbleness and simplicity in faith, on the ground of the Scripture's witness and of the creation's witness into the Ghost[418].

And when the mind will mirror with the three powers it has, the truth, out of the three witnesses mentioned above, by somehow bending towards itself, it becomes much more humble and steadfastly faithful. From here it ascends, step by step, gladly, towards contemplating (seeing) the truth, whose rays are more limpidly illuminated. Due to these ones, by turning back again towards itself, for the greatness of the glory saw by it, the mind descends to an even humbler and simpler state, and it is overwhelmed with awe, under the power of the fate. And thus, by constantly repeating and crossing some kind of godlike circle, the mind ascends through faith, humbleness, and simplicity, to seeing the truth and the shininess of the truth makes the mind to descend to even more humbleness and to become even

[417] For us, the ones composed out of soul and body, the simple God has composed Himself with the body.

[418] Maybe the author hints towards 1 John 5: 7-8: "Three are confessing into heavens: the Father, the Word, and the Ghost. And these Three are One. And there are three confessing on earth: the ghost, the water, and the blood". But our author placed instead of the last trinity: the creation, the Scripture, and the Ghost. Couldn't we understand through water the creation, through blood the Scripture, which bear witness to the embodied Christ? Anyway, the creation, the Scripture, and the Ghost compose a unity too. This is because the Scripture cannot be separated from the creation, which it confesses about that it is a gift from God, neither it can the creation be separated from the Scripture which it finds its meaning and purpose into. And both of them cannot be understood and received as witnesses of God, except into the Ghost.

simpler in faith[419]. Ad the mind doesn't cease from waling this road "until there still is said today" (Hebr. 3: 13), contemplating with humbleness, with simplicity, and with faith, through the witness of the creation and of the Scripture, the truth into Ghost, and turning back again from where it has started. Thus, by being day by day deified through grace, and by being illuminated by the above-mind realities, and by living a life full of the joy into Christ, our Lord, the man tastes as an earnest, the rejoicing of the eternal and future good things.

81. The contemplative life is upheld without shortcomings and unstained, through these three: through faith, through the manifest impartation with the holy Ghost, and through the wisdom of the good science[420]. This is for the contemplation is, to say it through a definition, the knowledge about the realities to be understood with the mind in the things submitted to the senses (or the intelligible ones in the sensitive ones), and sometimes also of the intelligible ones (known with the mind) simple, separate from senses; this takes place to the advanced hesychasts. That's why, one needs faith[421]. "This is because, if you don't believer, you won't understand" (Isa. 7: 9). Also, the Ghost is necessary for "the Ghost searches all things, even the depths of God" (1 Cor. 2: 10). That's why, the godlike Job said: "The breaths of the All-Upholder is that teaches me" (Job 33: 4).

The godlike and living work of the Ghost, by igniting the flaming fire within heart, to say so, and by invigorating the heart in an above-world manner, it focuses and in gathers the mind at

[419] Through humbleness, the soul ascends in the godlike light, because ethe humble one, by no longer seeing himself, he sees God. But the godlike light makes the mind to become even humbler, in order by this to see even more light. It is a continuous turning into a circle, but in an increasingly higher circle, in a spiral. The humbleness is ever-deeper and the elevation is ever-higher. Or, form the ever-higher ascension it doesn't lack the ever-deeper humbleness, and from the ever-deeper humbleness it doesn't lack the ever-higher ascension. The depth and the height coincide increasingly more, in an increasingly necessary interiority, united with the godlike life.

[420] Here we have a new trinity. The creation and the Scripture are concentrated in one: in science. And the Ghost is presented as ramified in two: in the Self-impartation and in the faith He produces.

[421] The contemplation doesn't stop at the realities submitted to the senses, but it sees through them the realities known with the mind. But these ones, on one hand they are "seen", and on the other hand they aren't felt with the senses. That's why one needs faith in order to recognize them.

Himself, and it impedes the mind from any scattering, by giving to the mind, in addition to serenity and much content and comforting, also godlike love, in order to easily see the godlike realities, and in order to tarry around them, and in order to represent God to itself in a ne mode, as also in order the mind to rejoice of God with a great and difficult to bear love, and with a gladness according to it[422].

But one need wisdom too, as I said before. This is for "the wisdom, sys the Scripture, it illuminated the face of the man" (Eccl. 8: 1). It illuminates it, for the mind easily moves from the senses to understanding, and form the realities submitted to the senses to the understood and godlike views, and the mind sees, through understanding unveiling, the untold realities. It illuminates the mind for the mind unitarily contemplates and sees the above-being God, and for the mind is being imprinted by God. "Blessed is the man, whom you advise, Lord, and through Your law You teach him" (Ps. 93[423]: 12). This is for such a man is truly wise, by reaching through advising at faith, and by learning out of the Ghost's teaching the hidden things of God. The wise man is truly a great thing, for he walks through faith in the union and in the above-nature partaking with the Ghost.

And truly three are the ones who cannot be grabbed and held, as somebody said: God, the angels, and the wise man[424], who is another angel on earth, a supervisor of the seen nature[425]

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[422] This is a description of the mode in which the Ghost works within man. The Ghost primarily work within heart, for the heart is the most sensitive organ of the man. The Ghost's work ignites within the heart the love for God. Through the vibrant life, which the heart is awakened at, thus, the work of the Ghost gathers the mind and it united the mind with the heart, or, with itself too (with the Ghost's work). Due to the attraction exercised by this powerful life of the heart, the mind no longer feels itself attracted by the outside things, but it is filled up at its turn, with a joy and with a love for God, that, together with the simplicity and with the limitlessness which the mind gained by getting out of the narrowing of the outside images, they make the mind to see God in a new manner, through a fresh and unmediated feeling.

[423] In KJB we have: Psalm 94: 12. (E. l. t.'s n.)

[424] God, the angel, and the wise man cannot be grabbed and held, for they are free and borderless. They aren't like the objects are, or like the animals are. Only the passionate man can be grabbed and driven with the nose ring, by the cunning ones.

[425] The man is a supervisor of the seen nature, or a conscious seer of the seen nature. There is a seen world only for the man exists, as conscious subject, to see it. But seeing the nature it means knowledge too. This means that the world is rational, and it is a fabric of materialized rationalities, for the man who is the rational subject, in order the man to realize about the

and a mysterious knower of the works, of if somebody wants to say it so, of the uncreated godlike gifts springing out of God; This is for the man impropriates, on all ways, through a total seeing, like the angels, the knowledge about God. So is, to say it shortly, the one who is wise into the Holy Ghost, by faith, and who, as such, is blessed.

Besides, it will be enough to me, the things said to me by Saint Luke in the Gospel – to me, for I reckon that Lord Jesus was free of the creatures' law – in order to represent to myself the power and the praise of the wisdom and of the grace. This is for he wrote that Jesus "was increasing in wisdom, with the age and by grace" (Lk. 2: 52), and again that He "was growing and getting stronger into Ghost" (Lk. 2: 40), being Him full of wisdom. And because I've started writing even more clearly about the things I said before, I am bringing here also what the wise Solomon says towards God: "Who would search for the trace of the one from heavens and who would know Your advice, if You didn't give wisdom and if you didn't send Your Holy Ghost form the high ones" (Wisdom of Solomon 9: 16-19). Do you see to how much power reaches the wisdom when intertwined with the impartation with the Ghost? And, do you see how far from salvation jumps the one who hasn't achieved wisdom and Ghost from God, neither is him guided by one who is wise and partaker to the Ghost?

If about the Savior, Whom the whole fulness of the godhead lives in (Col. 1: 19), things like these ones have been written, it won't be difficult to understand how much wisdom, intertwined with the influence of the Holy Ghost, the whole mankind needs and how much mercy, power, and advancing from the loving of soul God, it has been found worthy of the wiseman into the Ghost, who researches the traces of the realities from heavens and it steps towards the knowledge of The Most Heigh.

So, after telling you so many things about the seer man, it is due now to toil and to partially speak about the seeing too, in order to nourish the cogitation of the one who listens with the whole his heart. This is for God commands to all the ones who speak about Him, they to give out of their abundance also to the ones who lower and those too, to piously be imparted with the

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Subject Who has created the nature according to the man's rationality and to hold through nature, a grateful dialogue, a dialogue of love, with Him.

higher spiritual gifts of the godlike illumination, in order they to come closer in communion Ghost and without pride, to their fellow humans, and in order they to speak them about the realities known with the mind and about God. Thus, they not only strongly illuminate, in the church of the living God, the straight and non-errant teaching, but also the pious and the all-beautiful face of the love, which is the sign of the Christ's disciples, it ceaselessly shines within our hearts, poured within us through the Holy Ghost, towards the consummate and simple love for God and for the people. Only thus we can live on earth an angelic-like life, a truly happy and all-pleasant life, as ones who are connected through the godlike and deifying love to twofold nature[426], "which all the law and the prophets are upheld by" (Mt. 22: 40) and which nothing is sweeter to the soul like, especially when it has is springing, in an unmediated manner, out of the seeing and the knowledge of God and of the godlike realities, namely of the illuminating grace[427].

So, the one who established as his own purpose, to ascend well and beautifully, at God, in order him to be united with God, and in order him to be consummately be deified through God, or, in other words, to be saved, since without the mind's deification the man cannot be saved, as the speakers about God say, in addition to fulfilling the Lord's commandments, as much as it is possible, let him occupy also with the due contemplation of the creatures and of all the seen realities, in order him not to have a blind doing, namely one separated from contemplation, neither him to have the contemplation without soul, namely without going[428]. That's why, he begins with the wisdom of the rationality and of the mind, and with the holy knowledge of the Scripture, namely with a good start, in order him to look, with a good purpose and with rationality, at the world of the realities submitted to the senses,

[426] "Our love is of twofold nature", because of being both godlike, as one poured within us by the Holy Ghost, but it is also human, as one which, our human nature too, it is ignited by.

[427] The love spring out of the knowledge of God, for this knowledge means seeing of His loving face, and not a speculation about Him, from distance. The love for his father, it springs within the child, out of the knowledge, or out of seeing the loving face of his father.

[428] This expression is a parallel to the expression of Saint James: "The faith without deeds is dead" (Jas. 2: 20). The contemplation is the job of the soul's eye of the man. But a man who sees without love, he is a cold, soulless man. That's why he cannot see the full reality. And the love is the fruit of the doing. So, without doing, one cannot reach the true view of God and of the people. Consequently, the ascesis doesn't consist of despising the world, but it consists of understanding the world into God.

as at a shown sign of the Creator, endless in power and in wisdom. So, he meets, as much as it is possible, the endless in power realities and their whole diversity[429], and he secretly delights and nourishes his mind out of the hidden realities. And, as the time passes, by living a life in quietude, and without disturbance, and by cogitating only at the godlike realities, through the meditation of the Scripture and of the seen things, he makes as his own occupation, to spiritually look, as much as possible, at the creation, in dialogue with the Scripture and with the images (symbols), in dialogue with the truth, through a more unitary sight.

When this happens, the mind, with the help of the worshipped Ghost and of His work, the mind is elevated to seeing and to knowing the holy truth, as Great Dionysus says, namely on the second level of the contemplation, to say is generally, at the godlike views and meanings, namely at the ones without cover and without images[430].

By this, the empty mind comes closer to the uncovered intelligible realities (those known through cogitation) and, by mostly occupying itself with the godlike showings, through its cleanness and by tending towards God, in looks in itself, as in a shiny mirror, the supra-sparking rays of the Sun known with the mind.

Nourished, on the way, through grace, again by the good things which the mind is imparted with according to its spiritualization[431], being elevated and more unitarily and more concentratedly penetrating at those many and happy godlike views and impartations, or, from their great diversity at the untold love of the unchanged and hidden One[432]. This is for on

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[429] Through the world's things, he meets the infinite creator and providential energies of God.

[430] The first level of the contemplation, or of the soul's sight into the Ghost, it consists of seeing the godlike realities in the things' images. The second level consists of looking at the godlike realities in themselves, without t the covers and the images of the things, for those ones have been overwhelmed by the stronger work of the Holy Ghost within mind.

[431] Nourished, grown up, fattened up, and increased by the godlike gifts which the mind is imparted with, the mind steps higher up, on the third level of the sight.

[432] It is constantly affirmed the encounter with the unitary and simple and godlike Person, beyond His multiple manifestations. This is the third and the last level of the contemplation, or of the seeing. This is an encounter with God within love. This is for only between person and person the true love can be ignited. But the person, no matter how seen would that person be, and regardless how many times we would encounter that person, she/he otherwise remains hidden, as a center of the endless depth of all that person's manifestations. And the godlike Person is unchanged in His love, in His quality as unique center of all manifestations, unlike

this level, the seer is transformed under the work of the illuminating Ghost Who remembers him and Who keeps in the seer's mind the whole truth, with the whole understanding feeling, in fire and in deifying love, endless, and with the whole heart, and for God. And this is, also according to the Great Dionysus, the deified and unitary impartation with The One Himself, as much as it is possible to the man.

So, the bearer of God - and full of thinking at Him - mind, by flying on these levels of impartation with the threefold hypostatical Unity, in a threefold more happily mode[433], and by seeing itself as wounded with love and ignited in its feeling, the mind gets enthusiastic, and the mind truly gets out of itself, by entering, with the shiny face, the untold (apophatic) mysteries of the theology (of the knowledge about God). And there, the mind abundantly feasts, through unseen embracing, with The One Who is without-beginning, and endless, and non-comprised, and entirely uninterpreted and all-ununderstood. But, in the same time, the mind imagines God, as an endless and borderless ocean of the being that escapes any meaning related to time and nature, according to the mentioned theologian[434].

This is, as Saint Dionysus says too, the feasting of the sight nourishing, in a godlike manner, and deifying every person ascending towards Him, starting with the contemplation and the knowing of the things, as says this holy teacher, where it clarifies the holy symbols of our hierarchy. Abut also the Great Basil says: "After somebody crosses through contemplation beyond the beauty of the seen things, and he presents himself to God Himself Whose view cannot be shown except to the clean

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His manifestations which can be seen and which are changes according to the one who needs them.

[433] The One encountered with the mind, He is threefold in Hypostases, and therefore He is full of the love's life. The love becomes His unity, and it also becomes His Trinity. It is a living One, through a borderless love; that's why He is an One threefold in Hypostases. By being imparted with Him, the mind is imparted with this unitary love amongst the Three One and the mind feels, for that reason, a unique and still threefold happiness. This is for the mind if filled up with filial love towards the Father, but also with the union amongst the Three Ones, and between the mind and God into the Holy Ghost.

[434] We have here, again, an enthusiastic description of the seeing of God, which the author originally united in, the abstract exposition belonging to Dionysus the Areopagite, with the fiery feeling described by Saint Simeon the New Theologian. By this, the author is close too, to the sentimentalist description of the Occidental mysticism, but he also keeps the theological consistency of Saint Dionysus the Areopagite, by taking further the Christianization of some Neoplatonic themes, by strongly accentuating the personal character, of better said: the tri-personal character, and therefore of a loving nature, of The One.

hearts, he advances to the higher mysteries of the theology (of the knowledge about God), so that he can become seer". And again, when mentioning about the word of David, who spoke into Ghost: "In the morning I will stay before You and You will see me" (Ps. 5: 3), he says: "When I will stay before You and by contemplating with my mind the realities from around You, I will get closer, then I will receive the seer work through the illumination of the knowledge".

Such things can be heard also from Saint Maximos the Confessor, who shows how much advancing it brings the contemplation and the knowledge of God through Scripture, and through creation, and that from here it comes the enlightening of the knowledge, which the happy deification is produced through. Of course, this is a good thing which rarely and with difficulty it can be found by hesychasts (by the ones who occupy themselves with the self-appeasing), because of the absence of the one who learns out of experience with the help of the grace, as the highest teacher of the appeasement, Saint Isaac the Syrian, says, in the word which he starts speaking about the spiritual feeling and about the seer power[435].

So, Saint Maximos says: "We call as deifying lights the teachings of the saints, as ones seeding the light of the knowledge and which deify the ones who listen to them". He obviously expresses the same idea as Saint Dionysus who says: "All the other deifying light, as many as he has given us as gifts, by following to the words (from Gospels), the hidden teaching of our teachers, at our turn, we secretly teach them to others too". And in another place, he says: "The godlike knowledge, on the ones who impropriate it as much as it is possible to the human beings, it elevates them, according to their powers, and it unifies them according to its own simple unity". And again: "The whole brightness of light, started out of the Father, by coming to us as a good gift, it makes us floating straightly upwards, as a unifying power, and it turns us towards the deifying unity and simplicity of the Father Who gather us up" (Rom. 11: 36). You can notice that the one who becomes simple, by strongly and wisely turning himself towards God, or by godlike work, when he reaches to contemplate God, by being elevated either from things or from Scripture, either from all kind of godlike symbols, he is united

[435] It seems that the author refers himself again to *Epistle IV*, edited by Nicephorus Theotokis, Athens, 1895, where is also about the three levels of the spiritual ascension (p. 384).

with God and he is deified, and even more than that, he is even called as god? "This if for he says - all the ones amongst the understanding and speaking being, who have turned with the whole their power, towards the union with the starting godlike hiding, and they are elevated, as much as they are allowed to, towards its godlike rays, in an untold mode, by imitating God, if we can say so, they will also be found worthy of the same name wit God". Also, the Great Gregory the Theologian, he limpidly says about the human being that is "an animal guided by the godlike oikonomia, in order him to be move elsewhere, and the end of the mystery it is his deification by consenting to God". And Saint Maximos says: "the cogitated image of the godlike Scripture it transforms the knowers, through wisdom, towards deification, through the transfiguration of the Word within them, so that they mirror the glory of the Lord, on their unveiled face: (2 Cor. 3: 18)[436]. This contemplative life needs the three things mentioned before: faith, impartation with the Holy Ghost, and the wisdom of the good-knowledge into Christ Jesus, our Lord.

82. The contemplative (seer) life into the-life-maker Ghost, it mysteriously filles up the seer with many and wonderful views cogitate with the mind (intelligible), which aren't contemplated on the same moment and all at once, not in time and through getting wiser over a long time, according to a rule and gradually. Now you hear the one having such a life, saying that he sees out of the quietude's abundance and out of getting far from all things, except from God: "Differently I am, until I will have passed" (Ps. 140[437]: 10). Some other time, he says that he sees due to his turning with his conscience towards creatures: "How great are Your things, Lord, wisely You have made all of them" (Ps. 103: 24); or: "The fragrance of Your vestments, as a fragrance of rich filed, which You have blessed it, Lord" (Gen. 27: 27). Sometimes, this life, by making the seer to look more intensely, and to ascend height know with the mind (Ps. 83[438]: 3), it persuades him to say: "I walk on the traces of the fragrance

[436] The man is deified through the transfiguration of Christ within him, namely through the deification of the Christ's human nature, united with the mans' nature and imprinted in the man's nature. Then the man mirrors on his unveiled face the shininess of the Christ's transfigured humanity, that it has become the man's shininess. Then the man has become transparent to the transfigured Christ, or deified in his humanity.

[437] In KJB we have: Psalm 141: 10. (E. l. t.'s n.)

[438] In KJB we have: Psalm 84: 3. (E. l. t.'s n.)

of Your chrisms" (Song of Songs 1: 4); or: "I will extoll You, my God, my Emperor, and I will bless Your name for ever and ever" (Ps. 144: 1); or: "Your knowledge has become wonderful to me, it has been strengthened, I won't be able towards it" (Ps. 138[439]: 6). And in another place, he says: "All-Hight are You, Lord, for ever and ever, and Your remembrance is from generation to generation" (Ps. 101: 12). You have been extolled very, above all gods. Namely, it prepares the seers who ascends towards God, for extolling of God, through that sight above-sight. Some other times, it brings the seers to a manifest untold knowledge (apophatic), making them to cry out: "There is no other like You amongst gods, Lord, and there is nothing like Your things" (Ps. 85[440]: 7). And to the ones who spiritually look at the "knowledge's mountain" and "the holy place of God", it shows them where ascend to and where stop at, those "innocent with their hand and clean in heart" (Ps. 23: 40). But not only that, but it gives them to see also ascensions to heavens and descents to depths (abysses), namely the heigh and the deep mysteries. Sometimes the seer stops, wondering, around seeing the face of The One in Trinity. Some other times, he tarries in contemplating Jesus and the oikonomia or the embodiment and in the amazed looking at the mysteries from above-nature which follow out of it.

And after all these many and blessed views, the seer who has reached to be illuminated, he is introduced, o, what a grace, in a wonderful mode, also in the themselves bosoms of God, where he finds the true ceasing from all things and the untold resting and the spiritual and above-nature delectation (not to say drunkenness) with the good things from God and with the godlike ecstasy (the godlike getting outside himself) in those more than blessed bosom, which hide in their great depth countless godlike mysteries, which the seer gets satisfyingly close by feeling the supra-being of God[441]. This bosom have been received by Abraham, as inheritance form above, for even God

[439] In KJB we have: Psalm 139: 6. (E. l. t.'s n.)
[440] In KJB we have: Psalm 86: 8. (E. l. t.'s n.)
[441] The term "supra-being" of God, it is used by Dionysus the Areopagite, because the "being", he says, it is a name given to God through the resemblance with the being of the created realities, and it keeps us tight to this way of thinking. This supra-being is beyond any God's coming out of us; it is totally ununderstood. Although, the one who doesn't reach to see into the God's depth of mysteries, he "feels" that supra-being; he feels it as hidden under those depths of mysteries.

Himself had made Himself as part of Abraham, according to the word: "I am the God of Abraham" (Gen. 26: 24). So, God, by being especially the God of Abraham, the God's bosom too, are the Abraham's bosom (Lk. 16: 22). Thus, that one who wants to say that the seer life into the Ghost it elevates somebody into the God's bosom, or into Abraham's bosom, he says that it introduces the seer in the full simplicity and in a more than loving joy, as also that it deifies the seer, it makes the seer happy, and it places the seer into untold satisfaction and delectation. But this will take place only if the seer's mind has been imparted with wisdom and the mind strives as much as it can to look upwards, into Christ Jesus, our Lord.

83. If both the creation and the Scripture have come to existence through the word of God, and, when spiritually looked at, they strengthen the mind and all the mind's powers towards seeing and understanding God, since the heart is spiritually worked and moved, all-wisely Prophet David teaches us, by telling us in a place: "with the word of the Lord are the minds strengthened (which here he calls them as skies) and with the Ghost of His mouth the whole their power" (Ps. 32[442]: 6); and in another place: "full is the earth (cogitated with the mind, or our heart) of God's mercy" (Ps. 32[443]: 5), namely of the power and of the motion well felt and manifest, moved by the Ghost. This is because, before feeling the mind within heart, the power and the motion (of the Ghost), not only that he won't gather strength out of the seer and spiritual research, done on the creation and of the godlike Scripture and out of bringing the rationalities form within them to a sole rationality, but it will also be overwhelmed by a great fear, lest to be lost because of being filled up with hallucinations[444]. That's why, if we want to occupy ourselves

[442] In KJB we have: Psalm 33: 6. (E. l. t.'s n.)
[443] In KJB we have: Psalm 33: 5. (E. l. t.'s n.)
[444] Only when guide by the Ghost of God, united with the Word, the mind isn't filled up with wrong ideas, or with hallucinations regarding their meanings. This is for the Word of God is, in the same time, the true and supreme Rationality. How many heresies appeared by subjectively interpreting the Scripture and how many non-Christian explanation have been given to the world! Like Saint Maximos the Confessor too, the author of the present writing sees, both in creation and in the Scripture, the rationalities and the meanings of the same Word of God, or of the same unique and supreme Rationality. In the world's things and in the deeds and in the Scripture's writings, we are addressed the words of the same Word-Person or hypostatical Rationality; namely our personal rationality, made in the image of the supreme Rationality-Person, it can judge rightly, according to the supreme Rationality, and it can perceive the things

with the contemplation of God in the Scripture and creation, in order to unitarily concentrate the many reasons of the things and the many views (of the Scripture) in a sole rationality and in a sole Ghost, and in order to have a sole sight, one unitarily, simple, and imageless, in the limitlessness, infinity, and without beginning-ness, which are open to us within them, let's firstly look for finding the treasury within our heart[445]. And we pray the holy God to fille up our earth (inward) with His mercy. And then, with the whole power which we will have, let's give freedom to our mind, to fly out, as it has been said, towards the unitary, simple, imageless, eternal, endless, and borderless understanding of God, in a view helped by the Word and by the Ghost.

84. When the man will have walked the road of the virtues, in humble thought, patiently, with hope and with faith and with righteous and simple feelings, the life-maker power and work of the Holy Ghost will come within heart, illuminating the soul's powers and moving them and by urging them according to their nature. Then it will attract the mind kept in work, at itself, and it will unite the mind with itself, quickly and in an untold mode, so that the mind and the grace will be totally through and doubtlessly a ghost. Then, the mind helps by the breath of the grace, it comes by itself to seeing, by ending, in an untold mode, its walks and wanders, through the work and the light of the Holy and of-life-maker Ghost[446]. The mind moves itself, then, in

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and the teachings of the Scripture as real words of the Word-Person, only because the Holy Ghost, as Ghost-Person, He strengthens our character as persons, by strengthening within us the conscience that we are, through creation and Scripture, in a relation with the supreme Person of the Word.

[445] The treasury from within us are the Ghost and the Word of God, received by us at Baptism (see Mark the Ascetic, *About Baptism*, in The Romanian Philokalia, volume I), but we can find Them by refreshing out dialogue with the Word into the Ghost, through prayer.

[446] The author said before, that the work of the Ghost attracts the mind to Himself. Now he adds that the Ghost's work will unite itself with the mind, insomuch that they become one ghost, and that the mind helped by grace it comes by itself to contemplation. "By itself" it means that the work of the grace which the mind has been united with, it doesn't stop the spontaneous motion of the mind, but it strengthens the mind. But it strengthens the mind towards seeing God. The strengthened spontaneity of the mind it means strengthening the man's character as person. The man's person meets his work, which it has been imprinted in, and which the Ghost's work has strengthened it, with the Ghost Himself. The man impropriates the Ghost's work, and the Ghost make the man's work as His own, so that they work together like some kind of bi-personal unit. The work is one, but theandric, the working unit is one, but bi-personal. Each person and work can interpret the another. Through the human person work

the unveiling of the godlike mysteries, known with the mind (intelligible) and it reaches to enter the whole silence and quietude, with a seeing characteristic to its nature[447], in the untold and above-nature realities.

Ad the mind deepens itself all the more in seeing, and it is taken in mastery by God, and the mind is elevated as much as it can towards seeing God, with the science about the godlike realities gathered out of the holy readings, as much as it is abundant in humbleness, in prayer, under the work of the Holy Ghost, into the Holy Ghost. Then the mind isn't stranger either of the work of theologizing (the work of speaking about God), but it immediately reaches at this work and it doesn't endure not to speak about God (to theologize) and even ceaselessly. But without the mentioned heavenly gift and without the Ghost ceaselessly blowing, through a continuous movement, within heart, all the realities seen by the mind, woe, are hallucinations[448]. And all the things the mind says about God, are vain words blown away by the wind, and not awakening as it is due, the feeling of the soul[449]. This if for that feeling stays then only under the influence of the words coming from outside, out of which is born the most dreadful wandering regarding the things cogitate with the mind (intelligible); and itself the peaking about God it is marginal, perishable, and evil. That's speaking about God doesn't stay under the influence of the illuminating Ghost, from Who it comes the unitarily and unchanged truth of the realities cogitated with the mind (intelligible) and that of the speaking about God (of the true theology). This is for that one in whose heart, generally speaking, it isn't, manifestly, the life-maker and illuminating power of the Ghost, and the always

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the Ghost's Person, but without the man's person ceasing to work. A contrary, the man's person is made even more working, but he works by working, in the same time, the Ghost through the human person, in the human person's work.

[447] It is "a seeing characteristic to it", meaning that the mind needs it, not in the sense that it can do it with its own natural powers.

[448] The Ghost guarantees the objectivity of the mind's seeing, or of the right understanding of the world's rationalities, and of the Scripture, and therefore the right theologizing or speaking about God. This is for He keeps our mind on the line of the right-judgment, by being united with the word, or with the supreme Rationality, and strengthening the seer in his real quality as person. The contemplation is done in silence. But after that, what it has been contemplates it is communicated to other by theologizing or speaking about God.

[449] Only the word of the one whose heart the Ghost breaths within, are full of life, with the conviction that through what it says through them they provide life; that's why only them awaken into the hearer, powerfully and durably, the soul's feeling.

springing or inspiring work of the Ghost, if somebody wants to say so: flowing, it isn't the understanding union, but rather division[450]; neither power nor steadfastness, but rather weakness and fickleness; neither light and seeing the truth, but rather darkness and vain contrivance of hallucinations, and in all ways reckless and wandering path.

For the mind can travel on three plans or on three ways, according to the Holy Fathers: on the nature's way, on the above-nature way, and on the contrary-to-nature way. When the mind sees something cogitated with the mind (intelligible) in a concrete thing, it sees according to the nature, but it sees with the above-nature work of the Ghost; when the mind sees a hypostasis, but not in a concrete thing, it sees an angel or a devil. But if the mind has been partially unified and the Ghost's candle illuminates more strongly, the mind sees in above-nature mode, and, of course, an undeceiving way. And when the mind, by looking at the visible things, it becomes divided and darkened and its life-maker power gets quenched, then the mind sees something contrary-to-nature and that seeing is a deceiving one. That's why, we mustn't stretch our mind towards the spiritual seeing in hypostasis, neither to believe in any sort of views, until the heart isn't influenced and moved by the power of the Holy Ghost – according to the things said before – if we want to have a sane and wise mind.

85. Some people, by working wisely, they attempt to heal the fire of their passions with the heavenly dew of the grace. About these ones it was written: "The dew from You it is healing to us" (Isa. 26: 19). To some other people, the same dew, by being united with an even greater godlike help, that dew becomes manna to them, or some kind of bread, if received as it is due and worthily, with the breaking of the humble heart and with the water of the tears and with the fire of the spiritual knowledge. And thus, it becomes their food, in the image of the heavenly food. About those ones it has been said, for many times, and with a good reason: "The man ate angelic bread" (Ps. 77: 29). But there are also some people whose nature, after it has advanced, it become and it is shown to them, in a higher

[450] The one in whose heart there isn't the Ghost, he isn't unified neither in himself, but he is divided, and torn apart. The Holy Ghost unifies, for, by being powerful and by bringing with Himself a new life, it attracts all the soul's powers to Himself.

mode, itself as manna. About these ones the Gospels say: "What is born out of Ghost, Ghost is" (Jn. 3: 6). The first stage is that of the wisemen who occupy themselves with the appeasement (hesychasts). The next one is that of the ones who, in addition to the godlike knowledge, they silently live in ascesis. And the third one (the highest one) it is that of the ones who have become totally simple and they have been transformed by Christ Jesus, our Lord[451].

86. The mind, by escaping – through understanding (intelligible) grace – from pharaoh and from Egypt, and from the toils and troubles from there, namely from the bodily living that raises the passionate waves of the bitter and salty evilness, namely to a living delivered from the Egyptians understood with the mind (intelligible) and, shortly speaking, by suffering in understanding (intelligible) mode all the things which came then upon Jews in a seen mode, and by being delivered from them, it eats through a certain feeling of the soul a manna understood with the mind (intelligible) whose image was being eaten by Israel in a felt mode. And after the beginning of this living, it happens that, as those were craving for the seen meats, the mind to lust for them, at its turn, because of the memory, the sacrifices understood with the mind (intelligible) of the Egyptians, in a dangerous and not less wrong mode[452]. Such a mind that eats manna, it has a spiritual scale and some plates (Lev. 19: 35), which are used by the mind in weighing the food and in order not to gather more than is needed for its daily food,

[451] About the three levels of the spiritual ascension the author spoke in the head no. 81. Here they are described a little differently. To the ones form the first level, the grace becomes them a dew healing the fire of the passions. To the ones from the second level, it becomes manna, which, as food, it helps them in their spiritual growth, through the knowledge of the godlike rationalities of the things. This level has two stages. The second stage of it, it is the contemplation of these rationalities in silence. On the third level, the grace fully unites with the man, so that the grace becomes one ghost with the man. The assimilation of the man with the grace it has become complete. It is what has been said also in the head no. 84.

[452] After the mind has been liberated form the passions of the bitter and salty sin (committing sins brings bitterness and the spicy taste, on one hand pleasant, on the other hand unpleasant, of the salt, unlike the delicate, thin taste of the clean life), it still is followed by the memory of the sins, and it feels itself attracted to consent to them, as some sacrifices spiritually brought to the demon-gods, like those of the Egyptians. The Byzantine Holy Father and writers didn't use in order to name these experiences, the term "spiritual", as it is being used in Occident, for they were putting a great accent on the "mind" and on its natural or above-nature contents, namely on the "intelligible" ones, for, actually, from the mind starts the temptation and the sin, or to get far from them.

lest, by exceeding the measure, all of it to get rotten and to be lost, and, in the same time with it, to be lost due to lack of food, also the mind that doesn't keep the measure.

And the mind that eats manna, it is known by the fact that, not eating anything else, it obviously lives a more beautiful life than anything else that eats something else, of course, in an understanding (intelligible) mode. And this is, for the mind it has been somehow changed, through the habituation to that food, in the quality of the manna, to say it so. And the sign of this fact is the lack of any lust for the other foods, which it has been previously lusting for, as also the fact that everywhere it wants to eat only mana and it has become child and it has attached itself to honoring God. Besides, it is not wonder that somebody becomes what he continuously eats and bears within himself for a long time.

So, neither the mind's transformation through habituation, in the quality of the manna, it isn't something unnatural. This is for it is very natural that a continuous and unchanged food to transform the ones whom it nourishes, in itself. Thus, the mind not only that it has achieved the level of an angel, but it becomes partaker to the godlike adoption, by being righteously moved from a spiritual glory to other spiritual glory, and not only by looking at The One, but by itself becoming One and living and being imparted, in an above0world manner, with Him. For, to say so, by being imparted with untold mysteries in a godlike manner, and with love for God into the Holy Ghost, it consummately become like the seen and extolled realities, so that it sees itself too, as transformed through habituation in the manna's characteristic. This level is much higher and much more honored than that one of the one who knows himself as eating manna, but he hasn't been transformed, by habituation, in a feature of the manna. The mind experiences the first state at the beginning, when it gathers in itself, in a unity thought with the mind. And the second is the clear showing of a more manifest union, of the unveiling of some mysteries of the knowledge and of the detachment from all things and of that understanding above-simplicity.

87. The mind is simple by nature, for also That One Whose image the mind is, He likes to work simply[453]. And by being so, it likes to work in a simple mode[454]. This is for everybody likes what it fits him by nature. But the mind becomes also diverse, but not because of itself, but because of the senses and of the things submitted to the senses. But when the mind places its rationality between itself and the senses and the things submitted to senses, and the mind weighs in and judges skillfully, without making the senses blunter than necessary, and without covering or despising the beauties of the things easily submitted to senses, or to praise those in a low manner, and, therefore, without carelessly obeying the mind's authority to them, but by wisely giving to each one of them what is due, then the mind immediately becomes unitary and simple, being restored in its nature[455]. By getting far from the divided realities, the mind starts again loving The simple One, and working unitarily and simple. And by loving That One, the mind searches for Him and by searching for Him, the mind flies above anything that is composed, until the mind finds The One Who actually is One and simple, and Who is God. And reached here, now the mind stays covered only with His wings, now the mind floats into the skies, being delighted as it appropriate to be delighted the mind guarded and borne by God.

88. The thick mist placed by passions over the foreseeing power of the soul, it makes the soul seeing other realities than The One Who is. But, when through the often prayer, by

[453] The mind is simple by nature. Only when attached to the surface of the limited things, or to the limited surface of the thins, an attachment contrary to its aspiration, it makes the mind diverse, namely it makes the mind to be divided amongst the images which occupy the mind, or to pass from a limited image to another. Besides, itself the need felt by the mind, for making associations between things, it shows the mind's tendency towards unity, towards simplicity, and towards removal of the limits. The mind is simple by nature, namely borderless, and capable of comprising all things, for it is the image of God Who is simple by excellence, as borderless and all-comprising through Himself. About the simplicity of the mind and about the mind's sinking into the depth of the godlike light, or into the supra-luminous darkness of God, Saint Simeon the New Theologian spoke in details (in *Heads* II, 14, 16, 17, 18, in *The Romanian Philokalia*, volume IV).

[454] The mind likes working simply, namely to comprise everything in a borderless mode, to enter the relation with The simple One, in Who are comprised all the realities in an undifferentiated mode.

[455] Here is specified that the mind is restored in its borderless simplicity not by despising the sensitive things, but by discovering the unitary beauty within all things, by exceeding what separated them.

fulfilling the commandments and by being elevated to see God, the mind removes from itself, with the help of the grace, the thick mist which we mentioned about, and the mind limpidly sees that is sees God[456], not needing any interpreter for that, as somebody won't need a teacher in order to see with the senses, if he doesn't have placed on the apple of the eye something that hinders the sight. This is for, like the things submitted to the senses are connected with the senses, when the senses are healthy, likewise are the realities cogitated with the mind, they are familiar with the understandings when those ones are cleaned of the slag of the passions, and like through the perceiving with the senses it is born the knowledge of the things submitted to the senses, likewise out of the understanding look it is born the seeing of the realities cogitated with the mind. And after it, it follows the imageless, borderless, and simple contemplation of God, which, by keeping the mind under its mastery, it makes the mind free of all things submitted to the senses and known with the mind (intelligible), by locking it up in the depth of the endless, non-comprised, and borderless[457], and the mind will be overwhelmed with awe, as one cannot express through words.

89. O, Master, the One Who are the beginning and the upholder of all seen and unseen realities; The One Who has as beginning the lack of beginning, You the Uncreated One; You have a border the limitlessness, You the Non-Comprised One; You Who are as being, above-being, You the Uncreated One; and You Who have as image, the lack of image, You the Unseen One; and You Who have as characteristic the eternity, You the Incorruptible One; You who have as countenance, the lack of countenance, You Who are without trace[458]; as place, You are

[456] "The mind sees that it sees God". The mind is aware of the fact that it sees God. The simple sight is had by animals too. But the man is aware of seeing. God cannot be seen but in a conscious mode. God awakens and strengthens the man's conscience of being in front of Him. Like God, by not creating the man as an object, He make the man free through His freedom, likewise He makes the man conscious, through His conscience.

[457] "The locking up of the mind" into the infinite's depth, it is an improper term, forcedly used, because of the absence of a better term. In infinity and in limitlessness, the mind it at large. But the mind still is locked up within these, so that it cannot get out, so that the mind no longer feels the pleasure for getting out in narrowness. Somebody is locked up in the freedom from outside, so that he no longer can "get out" of it, in the narrow prison cell.

[458] The One Who doesn't' have any countenance, he doesn't leave any traces, so that one couldn't tell where He was, or where He is.

what one cannot go around, You the Uncircumscribed One; as content, You are what is non-comprisable, you the Non-Comprised One, You the Unsearched One; as knowledge and sight, You are the Unknown and the Unsee, You the Unapproachable and Ununderstood One; as work, You are what one cannot tell, You the Untold One[459]; as interpretation, You are what cannot be interpreted, You the Uninterpretable One; as understand You are, the non-understanding, You the Ununderstood One; and in all aspects, as affirmation, the You are the above all negation, You Who are above God[460]. You Wholly are wonder, quietude, courage, love, sweetness, satisfaction, and safety in all aspect, and lack of worries, and joys, You Who are the only glory, kingdom, wisdom, and hypostatized power[461]. That's why You cause the kidnapping out of all the seen realities, and the stopping from all the thought realities in an untold manner[462]. That's why, in You, You the Untold God, there is the wonderful resting or the ones who look through the impartation with the Holy Ghost.

90. "The Godhead, wondering us, it is by this also ever more desired. And by being desired, it cleans us up", says

[459] God is Word that cannot be fully expressed in words, as, by keeping the proportions, the human person too, he is word that cannot be exactly expressed, a fact that forces us to use countless words in order to describe the human person, but it always remains totally insufficient. God is the speaking Word-Person Who reveals Himself through words, but it couldn't have been exhausted in His intelligible manifestations and words, even if He had used the infinitely, as the case is, again by keeping the proportions, also with the human person.

[460] "Above God". This term is again taken from Dionysus the Areopagite, in order to show that God is above what we reckon and call as God. Besides, all the names we use to call God, they must, on the other hand, be denied, because God is above what those names usually express, because of being those names borrowed from creatures; or, we must place before them the attributes: 'supra" or "above". This is for one doesn't deny God His kindness, His infinity, His being, because He would have missed them, but for He has them not only in a potentiated mode, but even in a mode transcendent to the move which the creatures have them in.

[461] All the features of God are hypostatized, or they have their support in a hypostasis, in a supreme subject, in a Person. Nothing out of the thought things, they do not exist by themselves, but in a hypostasis. Only the hypostasis is real by itself. The features and the works have their reality only in hypostasis.

[462] In the Person or in the supreme communion of Persons, there is the only resting of the thinking, for only that Person or supreme communion of Persons satisfied the thinking, and it makes the mind thinking as the infinity thought by it. The mind isn't satisfied in its thinking with anything that isn't a person, because nothing is explainable except having as support a person. But into a person the human subject finds not only the resting of the thinking, in the same time continuously nourished by that person, but also the resting of the thirst for love, always unsatisfied that person.

Gregory the Theologian[463]. "And by cleaning up on the ones who desire the godhead, the godhead deifies them too. And with the ones who have reached to be like this, God speaks to them as to his familiars". But not only God ones this, but also the ones cleaned up thus, they are dialogue with the godlike realities and with God, into Ghost and truth, as they would dialogue with the ones whom they are familiar with. That's why, also the theologian continues: "This is for God unites Himself with Gods and He makes Himself know to them". Can you see the wonder of the union? This is for he says: "God unites Himself with gods". Actually, if the union is done amongst the ones who feel the same, it is obvious that also their feelings and their joys are the same. That's we he also says that "he makes himself known to them". This is for the ones who has been deified and who has reached to be gods by grace, they live with the godlike realities and with God as with their familiars, and they know those realities as they contemplate God, in a similar mode, the ones who have reached in the godlike image and gods, and He talks to them and He unites Himself with them, and the speaks and he unites himself with them, according to the said things. That's why, the great Gregory adds, not purposelessly, but in order to be known, that: "As much is known God by the clean ones and by these gods, as they are known, similarly, by The One Who is God by nature, the ones who are gods by work"[464].

And you can imagine how much, if you reckon as it is due. The ones whoa re elevated are very happy, as it is due, towards the views of the contemplations of God, with the whole power of their soul, and with spiritual skillfulness. When you see them overwhelmed by the limitlessness of God, due to the non-beginning, of the impenetrability, of the infinity, of the eternity, and of the infinity from around Him, totally amazed by the wonder above any wonder, of God. Due to this reason, their soul remains attached to the love "for God" (Ps. 62[465]: 8) and they are

[463] On the one who desire Him, God cleans them up of their attachment to the inferior things, for He attracts them towards Himself and He keeps them attached to Him.

[464] The ones who have reached gods by grace, they know God, as much God knows them. This is for God dwells with His power within them, as much as He knows them; so, God empowers them in knowing Him, as much he dwells within them, by the fact that he knows them. They know God as people, buy to the extent of their quality as participants to God, because neither God knows them otherwise except in their quality as participants to Him. But who can understand the height of his level as participant to God, namely the greatness of being him known by God and of being God known by him?

[465] In KJB we have: Psalm 63: 8. (E. l. t.'s n.)

engulfed by an unbearable longing for contemplating the godlike face and its extolled beauty, being they melted by the happiness of experiencing it. And so, they are cleaned up and deified under the godlike work, and they become the image of God and gods and they are united into knowledge with God.

And God, by making Himself known to the ones who are godlike out of abundance, consequently to the above-nature gift and to their deification, and to their godlike union, He wonderfully kidnaps with His beauty above-beauty, the whole understanding feeling and the whole their desire, so that he keeps them charmed around Him, as some other angels, who sing in an unretained impulse, like it is due: "God stood in the assembly of the gods and in the middle He will chose the gods" (Ps. 81: 1); and: "The God of the gods, the Lord spoke and he called the earth (namely the earthers), form the sunrises to sunsets" (Ps. 49: 1); and "The chieftains of the people gathered in the same place with the God of Abraham" (Ps. 46: 9); and the stood around God as there stay the "Seraphs around Him" (Isa. 6: 2), receiving the godlike illuminations of the above-world mysteries and by keeping themselves undetached from God Who is endlessly above all realities. If, therefore, the clean in their heart, are happy, according to the Lord's saying, for "they will see God" (Mt. 5: 8), how won't be happy the seers, who are cleaned up through the awe engulfing them out of knowing God, being they elevated, by spiritually advancing, on the level of God? Therefore, the ones wanting the happiness, they must experience the deification and thus to stay motionless as some Cherubs around God and to maintain, with the whole zeal, the contemplation, the knowing, and the doing, into Christ Jesus, our Lord.

91. I would want to see You as better as I can, and then to extoll You, You the life-Maker, the life of the ones who see You, Lord my God. But wanting, I do not know hos to worthily speak about You; I truly do not understand and I get entangled. O, how characteristic You are to the mind, You Master, Maker, and All-Wise. Only by seeing You, the mind enjoys its peace and its own resting. This is for the mind desires You by nature, and it tries to be delivered from the scattering into the external and seen things, for, being at peace from their part, to cogitate at itself and, especially to understand and to penetrate, with natural nimbleness, the heigh realities, and through its

consummate lack of matter, to attach itself to the stronger realities. Through the natural rationality, the mind tends towards what is place above all realities, the mind tends by itself towards what is placed above all realities and it is above everything that is submitted to senses.

So, it is proven that, being the mind helped as it is due, by the Holy Ghost, shown in faith, and being elevated, or better said by being attracted, for being a mind, towards the thought (intelligible) realities from around You, as by some relatives, it desires much to see You, with the whole zeal of the soul. This is for the mind experiences these wonderful and happy things according to its nature. This is because, by it nature, as one that is understanding, the mind is winged and quicker that all creatures, and the though (intelligible) realities are, naturally, desired by it; the mind needs to cogitate and to understand them, like the creatures dressed up in senses need the realities submitted to the senses, in order to eat them. This is for, to me, cogitating and understanding, it is the same thing like eating is to the creatures submitted to senses. This is for, like the min actually lives, it grows up, it rejoices, and it is delighted by understanding, likewise the creatures dressed up in senses have these by eating. And the mind experiences these by the fact that it works, and that overwhelmingly means that the mind understands; and this happens especially when, through Your spiritual kindness, the mind has reached in an untold manner, within You, the mind's desire being united with the charm of Your glory. This is for, the one desiring something, what will he taste when he will be imparted with what it attracts him, especially if that something is like You are, and if through Your oikonomia, his desire is directed towards something so great as You are? This is for You, Lord, You the all-wise, almighty, all-good Emperor, by building the mind up as a understanding being, You have made it so that to easily be gladdened of Your things, according to its nature, and to be imparted, in an untold manner and with deep awe, with Your godlike love and to love You with an insane pleasure and with a drunk enthusiasm.

So, the mind, by being built to overwhelmingly love the beauty and the kindness, and by naturally loving all of these, it has, by the godlike Providence, the desire to always understand the high realities and to lust for the realities ahead, and to rejoice, in advance, of the best of them. And with this You show Yourself to the mind, in an all-wise mode as such, and You

kidnap the mind, by making the mind to be attracted by the love for seeing You and to get out from all realities with the whole feeling of the soul, in order the mind to remain only with You. This is for You not only show Yourself as diverse, You the all-sweet, neither only simple, nor only non-comprised, neither only fearful, nor only gentle, but now like this, and then like that, so that, thus, the motion and the changing of the mind, by passing from here to there, not to have any reason for deviating towards something from amongst the realities which are outside You, because of variety, images, or simplicity, for the desire after what is non-comprised, or for what can be comprised, in order to find something scary or something gentle[466].

By and large, You, by being the One Good and Beautiful, in a comprising mode, and the above-nature beginning, which gives the tasting of all good things and beauties, the mind cannot contemplate, and live, and it cannot fully delight itself except in You. This is for You have all realities in Yourself, in Your quality as their Cause, and You are above all realities, as the Builder, of countless times countlessly above-beauty. Thus, by being One according to being, God, you make Yourself seen diversely according to the works, for their multitude, and great for their size.

So, even if You let Yourself to be comprised by some people, again You appear them as wonderful and overwhelming. This is for, by being totally non-comprised according to Your being, You aren't fully comprised either according to the work or according to the power. This is because, who has found out the measure of Your power? And Your wisdom, who has known it? And the ocean of Your kindness, who has researched it? And, finally, who has understood all the way up to the end, something of Your realities? Although, on the other hand, after all of these, You let Yourself to be comprised, in another mode.

Actually, the mind, by starting the contemplation from the understood (intelligible) realities form the seen things, later it ascends to the realities which are one and un-comprised around You, You the Savior. Then, by being attracted by the sweet and full charm of what it contains and by being driven by its love for beauty and for good, it hurries with the whole its zeal and it

[466] Although is simple in Himself, God shows Himself to the mind as being diverse, for this is, before reaching at Him, loving the diversity. Through the diverse realities, God leads the mind towards Him as The One. Bu in Him as One, the mind finds all the realities.

craves for ascending, as much as it is possible, even beyond this. But because of not being able to reach further, by cogitating, through resemblance, at what escapes it, without any doubt, as at something that is above all realities, it is comprised by a great love and it insanely gets drunk of You and fiery longings are ignited within soul, and it makes by what it can comprise out of You, a fuel that nourishes the fire of the godlike love, for what it doesn't comprise, and making out of non-understanding, victuals of an even greater love[467].

This is for, what can be comprised around You, You the All-Wise, it doesn't charm the mind more than is ignited by what escapes the understanding and it is unreachable by the knowledge. This is for, this upholds the awe and it urges to a special desiring. I may add here, that this urges also to a searching not for what You are according to Your being, because this isn't to nobody and by any means possible to find out, but of the infinity of the power and of the existential work and usually contemplated and theologized around You, which are, as it was said, endless because of their seize and ununderstood due to their multitude. This is for in those, which are around You, though one cannot reach their end, for they are endless, but to the one who comes closer to You through cleanness and who focuses his sight on Your beauty, it is possible to him to reach more limpid and more luminous views, and to be deified to the extent of those views. That's why you ignite with the ray of the love, the mind that perseveres next to You, as much as it is possible to the human mind, by illuminating that mind more and more and by introducing that mind to impenetrable and mysterious and above-skies views. O, all-praised Monad (Unit) and all-worshipped Trinity, and impenetrable depth of power and wisdom! How, out of this love, as from a flight departure place, as from a race starting line, You bring into the all-godlike darkness from around You, the mind that has been cleaned as it is due, by moving that mind from glory to glory, eve if that mind often stays within the above-light darkness[468]? I do not know, as

[467] The love is a wound for it makes the being to suffer due to the desire of being healed by encountering the beloved One, by fulfilling His will. And it is fire, in the same time, because also the fire wants to be quenched by that encounter. The love is a wound produced by fire, or accompanied by fire, for it is accompanied by the temperature that searches for to be appeased.

[468] Saint Simeon the New Theologian says, in *Heads* II, no. 18: "The always moving mind reaches motionless when covered under the godlike darkness and light". The term "supra-luminous darkness", as we've seen, it comes from Dionysus the Areopagite.

You know: do You introduce the mind into the darkness which Moses was introduced within, or it is that one the image of this one, or this one is the image of that one? If this is a darkness cogitated with the mind (intelligible)[469] and that within that darkness are committed in a godlike, above-nature, and untold mode, in the mysterious hiding of the soul, the mysteries of the union and of the spiritual love, this is very well known by the ones who are guided by the torch of the illuminating Ghost.

92. Who, by seeing You, Lord, Holy Trinity, he doesn't rejoice of The One Who is the Emperor and the ceaseless Master sand the Giver of all good, and the blessed source of all good? And who could rejoice with a true joy, before seeing Your all-upholding mastery? Of course, nobody and in no way! That's why, truly happy are the ones who are clean in their heart, for those ones will see You with the eye of their soul, for You are, to them, the most exquisite spiritual joy. They rejoice with much gladness and satisfaction, and they are being filled up with overwhelming love, even if they often fight against bodily narrowing and they suffer the devilish inrushing. This is for the spiritual light of Your beauty, Lord, it is endlessly endless above any closeness of the worldly sadness, to the one who is illuminated by grace. That's why You walk before them, wholly, like a sweetness; You wholly are a lust to them, a holy desire and an untold love. That's why, the ones who see you through a certain understanding, You wound them with the above-nature and unbearable arrows of Your love. And, that's why, they run "after You tracing the fragrance of Your chrisms" (Song of Songs 2: 5; 1: 4), with a strong and tireless straining, for You made Yourself seen to their souls, You the untold God, and their souls ceaselessly try to attracts You within themselves, for they are conquered and melted down wonderfully, due to their longing for You. That's why, they keep You in their minds without forgetting about You, for they depend on Your above-nature beauty. Better said, You ceaselessly and spiritually are mastering their hearts, day and night, and the sleep left their eyelids; and the sweetness... ... Even while their eyelids are asleep, "their heart takes vigil" (Son of Songs 5: 2) getting gladdened, as the Prophet says: "in their bedsheets" (Ps. 149: 5); And they watch and they

[469] A thought and not a sensitive darkness; a darkness lived by the mind as such, and not by the senses.

are equally mastered and they do not know what to do; they do not understand and they get out of themselves, due to the untold shininess of Your face, and due to the infinity of the glory of Your holiness, and due to Your ascensions which order by themselves, and due to Your mysterious unveilings, and due to Your hidden, untold, all-beautiful, and all-good gifts which are around You, Father… Uphold, Lord, the ones who dwell into righteousness, together with Your face (Ps. 139[470]: 13).

50. But not only at the mentioned Holy Fathers one can find mysteriously the words of the sanctified and deifying prayer into the Ghost, but also to the coryphées of the apostles themselves: Peter, Paul, and John.

Not only at the mentioned God loving Fathers and at their descendants one can find secretly mentioned these words of the sanctified prayer, but, before them, one can find them also at the first Apostles and coryphées, namely at: Peter, Paul, and John. One of them says, as we have said before: "Nobody can say «Lord Jesus" but into the Holy Ghost» (1 Cor. 12: 3). And another: "The grace and the truth have been made through Jesus Christ" (Jn. 1: 17); and: "Every ghost who confesses Jesus Christ come into body, he is from God" (1 Jn. 4: 2). And the chief of the disciples into Christ, the question the Savior and the Teacher addressed it to the Apostles: "Who the people say I am?" he answered by giving the most blessed confession: "You are Christ, the Son of the living God" (Mt. 16: 16). That's why, also the illustrious our teachers who followed them, especially the ones who proceeded on the road of the unmarried, monastic, and quiet life, they considered these words, announced before, here and there, by the three pillars of the Holy Church, given by those as godlike words, on the ground of the unveiling received from the Holy Ghost, and confessed by the three so worthy to be believed disciples, as pillar of the prayer, and they gave to their followers to keep this one and to guard it in the same way they did. "For through three witnesses will stand every word" (Mt. 18: 19). These heavenly thinkers united these words and articulated them, in a consummate manner, through the Holy Ghost, Who was dwelling within them. Look, actually, at their totally special order and connection, having in it imprinted the wisdom from above. This is for one says: "Lord Jesus", another says: "Jesus

[470] In KJB we have: Psalm 140: 13. (E. l. t.'s n.)

Christ" and the third says: "Christ, the Son of God". In this way, one follows to the others, and all the three ones connect to one another, directly, through the together-speaking and through the connection of these deifying words. This is for you can see the word of each of them connecting with the end of the preceding word it has as beginning, and thus they advance to the third one.

You can see the same thing related the adding concerning the Holy Ghost. This is for the blessed Paul says that nobody can say "Lord Jesus" but only into the Holy Ghost, and this One, the Holy Ghost, standing at the end, he is used by John - the thunder voice, as beginning, by saying: "The Ghost Who confesses Jesus Christ come into body, he is from God" (1 Jn. 4: 2).

And they said these things one after another, not from themselves, but by being moved by the hand of the Most Holy Ghost. This is for the confession of the godlike Peter was made through unveiling into the Holy Ghost. "This is for all things, he says, are worked by one and the same Ghost, sharing differently to each one, as He wishes" (1 Cor. 12: 11).

And thus, the threefold and impossible to undone rope (Eccl. 4: 20) of the deifying prayer, woven and knitted with great wisdom and skillfulness, it passes also to the ones from our times, being preserved intact. The Godlike Fathers, after they connected the word "have mercy on me" to these deliverer words of the prayer, namely to "Lord Jesus Christ, Son of God", especially for the younger ones or beginners and not-consummate into virtue. This is for the advanced and consummate ones into Christ are satiated by uttering and thinking at each of these words, namely with "Lord Jesus Christ, the Son of God", and sometimes even by only uttering the name "Jesus", which he imprint it within themselves and they embrace it with the whole working of the prayer, being filled up, by this name, with an untold pleasure and joyfulness, which overwhelm the whole mind, the whole sight, and the whole hearing. And thus, being threefold blessed, by reaching outside their body and outside world, they close their senses by the godlike gift and by the grace and, being conquered by love like by a happy drunkenness, they are being cleaned up, they are being

illuminated, and they are being consummated[471], as ones who are mirroring, since now, in an not-understood manner, as an earnest, the grace from above nature, without beginning, and uncreated, of the Godhead from above being[472].

They are satiated with solely remembering and cogitating each of the shown names of the God-Man Word and through it they are made worthy to be elevated to kidnappings, to knowledge, and to untold unveilings into the Ghost[473]. The clear assurance and the doubtless entrusting of those it has been given to us in a luminous manner, by the most sweet and loving of soul, our Lord Jesus Christ, the Son of God, Whose words are deeds[474] and their utterance is, according to Himself, Ghost and life (Jn. 6: 63)[475], when he said: "Without me you cannot do anything" (Jn. 15: 5) and : "If you ask something in My name, I will do that (Jn. 14:14), and the followings, as they have been taught to us before.

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[471] Here are two things to be noticed. First, that the prayer of Jesus can have diverse forms. To the advanced ones it suffices even to ceaselessly repeat the name of Jesus, and even in their thought. Second, that this name alone, being repeated by feeling the love, it can fill up the one who repeats it with an untold, and above mind, pleasure and joyfulness, making him to feel as outside his body, and outside hearing and seeing. Their senses are overwhelmed by the feeling produced by grace. The love for Christ conquer them like as a "drunkenness"(saint Gregory of Nyssa), which cleans them up of any passion for something else than Christ, and it lightens them through the conscience of the presence of Christ and it consummates them, making them to feel nothing else but the clean love for Christ and for people. The ceaselessly repeating of the name of Christ it is reckoned thus, through the love for Christ that it produces, the force of passing through the three main stages of the spiritual ascension, through which ascend even the angelic groups, according to Dionysus the Areopagite (cleaning, illumination, consummation). Repeating the name of Christ is united to a ceaseless ascendant dynamism of the soul.

[472] We are ascertaining here the sure influence of the doctrine of the uncreated grace of Saint Gregory Palamas, in the same time with that of Dionysus the Areopagite.

[473] Each of the names of Jesus opens superior horizons and comprises contents out of which the soul can ascend endlessly. In each of them there is a power of kidnapping to knowledge and unveilings which do not come from man and from the created nature. Each of them is a gate to another and another revelation, hidden into Jesus, a gate opened by the Holy Ghost through the love he awakens within our soul.

[474] The words of Christ are deeds for they produce effects within souls and within the being of the believer. But they produced also the world. Even the man's words, uttered with power and conviction, they are deeds, for the produce new states within the ones who receive them.

[475] His words are "deeds", for they contain powers which produce new states within souls and, through souls within bodies and within the external things. His words are deeds for out of them irradiates Ghost and life, His Ghost and His life. Each of them communicates through words something from Himself, it communicates power and ghost according to the measure of the power and of the ghost and of the will of receiving, belonging to the hearers. This helps us to understand how all the things were made at the beginning by the word of God and how the things are the images of His words.

51. The beginners also can pray sometimes using all the words of the prayer and some other times only a part of it, but ceaselessly and within their heart and let them not to change the words often.

The beginners are allowed to pray sometimes using all the prayer's words, and some other times uttering only a part of the prayer, but within their heart and ceaselessly. This if for according to Saint Diadochus: "The one who always spends his time within his heart, he doubtlessly gets out from the beautiful things of the life. This is for by walking into the Ghost, he cannot know about the body's lusts (Gal. 5: 16). This is for one like this, by doing his walks within the fortified stronghold of the virtues, he has the virtues themselves as guards at the gates if his clean living. That's why, the plots of the devils, against him, they remain ineffectual"[476]. But Saint Isaac writes also: "The one who observes his soul constantly, he enjoys unveiling in his heart. And the one who gathers his sight (the contemplation) within himself, he sees any ascension, and he sees his Master within his heart"[477].

That's why it is not appropriate to always change the words of the prayer, lest, by continuously changing and moving them, the mind gets habituated to the fickleness and to deviations and it becomes more easily to be stolen and fruitless, like the trees always moved and planted somewhere else are.

52. The fruit of the prayer within heart it needs a long time of struggling and forcing. And, simply speaking, every good thing is achieved with much toiling and after a long time.

The ceaseless prayer within heart and the things from beyond heart (from above the heart) cannot be achieved simply, or randomly, or through little and short toiling, even if this happens to some people, totally rarely, and through some untold

[476] *Ascetic Word* 57; G.P. 65, 1167-1212; *The Romanian Philokalia*, vol. I, p. 356.

[477] *Quoted work*, Word 43, p. 176. The one who accustoms himself to always observe himself, he surely reaches at increasingly thinner mysteries' unveilings in the folds of his soul and, through them he reaches at seeing the light of the Ghost. This is for the soul is being increasingly seen as not standing by itself and as having clean everything that moves within it, from God. The one who looks only at the external things gets himself haughty. He cannot see the Master of everything. That man thinks at himself as master of the things. He who looks within himself, he no longer gets haughty and that's why he sees the Master of everything. He no longer gets haughty because he realizes how little is him able to master and to contain himself, in the complex movement of his indefinite life.

oikonomia. But, in order to be achieved, it needs a long time, of toiling and bodily and of soul's ascesis and it needs also much and long forcing. This is because according to the part given us from the gift and the grace, of which we hope to be imparted, we must contribute on the measure of our power, also with our ascesis in order to achieve that gift or grace, and to cross through the time necessary to that. And its purpose is, according to the Holy Teachers, to cast the enemy out from the stretches of our heart[478] and to have dwelling in our heart, in a proven manner, Christ. For Saint Isaac says: "The one who wants to see the Lord, he strives to clean up his heart by ceaselessly remembering God. And thus, in the light of His understanding, he will see the Lord permanently"[479].

And Saint Barsanuphios says: "If the work from inside doesn't help, together with God, to the man, the man will vainly toil towards the external things. This is because, the work from within, done with the toiling of the heart, it brings cleanness; and the cleanness brings the true appeasement of the heart[480]; and the quietude bring the humbleness; and the humbleness makes the man the dwelling place of God; and out of this dwelling place the demons are cast out, together with the passions. And the man becomes, thus, the Church of God, full of holiness and full of cleanness and full of grace. Blessed is, therefore, the one who sees god in the internal things of his

[478] This is the purpose of the ceaseless uttering of the name Jesus with the cogitation directed towards heart: to cast out the enemy which masters upon the heart's stretches and to make Christ Master upon our heart. Actually, according to Saint Mark the Ascetic and to Diadochus, Christ is in our heart from Baptism, but rather potentially. The enemy stretches through the temptations from outside his influences. By remembering the name of Christ as often as possible we make actual in our heart His virtual presence.

[479] *Quoted work*, Word 43, p. 177. One cannot separate the between "the light of the mind" and "the light of Christ" seen in the first one. This is because "the light of the mind" isn't but the "light of the understanding" and the true "understanding" projected towards God, Who is the source of everything that can be understood. The "understanding" always has an "object". And the supreme "object" of the understanding, or the source of any content of the understanding, is God. The Person of endless love and thinking, Who is above thinking. This source doesn't become obvious until the cogitation is directed towards the finite things. Until then, the light of the true "understanding" into which one can understand all things, it hasn't appeared within us.

[480] It is to be noticed this deriving of the appeasing from the cleanness of the heart. Only the passions bother and tear apart the man's heart. That's why quietude is only where God is. Only by His power is the man liberated from the unrest for the perishing things, from the passionate passing from one thing to another, or from his passionate preoccupation to have one thing or another.

heart and he pours his supplication, accompanied by crying, before Hid goodness"[481].

And the Pious John the Carpathian he also says: "It takes much ascesis and a long time in prayers, in order to find, in the undisturbed state of the understanding, another sky of the heart, in which Christ dwells, as the Apostle says: «Don't you know that Jesus Christ dwells within you? Except, only, you are not experienced» (2 Cor. 13: 5)[482].

But also the Great John Chrysostom says: "You remain ceaselessly with the name of Lord Jesus, in order your heart to swallow the Lord and the Lord your heart and the two to be one. This thing is not for a day or two, but for a logn time. This is because it takes much struggle and time in order to cast the enemy out and to dwell Christ inside"[483].

But it is enough about these things, so let's turn back to the things we have in front of us.

53. About that prayer of the heart that isn't clean; *and how can somebody reach the clean and not-scattered prayer.*

By tarrying in the mentioned rule of the clean and not-scattered prayer of the heart, even if, maybe, it is not clean and not-scattered yet, due to the impediment posed by the previous states and thoughts, the one who lives in ascesis reaches at the habituation of praying not-forcedly, in a not-scattered manner, cleanly and truly. Namely, he reaches the habituation that the mind persevere in his heart and he mustn't forcedly introduce his mind in his heart, or, when he doesn't pay attention through respiration his mind doesn't jump out of heart. But his mind always tarries in his heart and he prays thus ceaselessly. This is because Saint Hesychios says: "The one who doesn't have his prayer clean of thought, then he doesn't have a weapon of war. And I call prayer that one that is ceaselessly being in the depths of the heart, for by calling the name of Jesus Christ, the enemy that secretly wages war to us to be whipped and scorched"[484]. And again: "Blessed is the one who has stuck with his cogitation to the prayer of Jesus and he calls upon Him ceaselessly in his

[481] Barsanuphios, *Quoted work*, *Answer 213*, p. 113.
[482] Place not found.
[483] *The Epistle towards Monks*; G.P. 60: 753.
[484] *About Temperance and Virtue* I, 21; G.P. 93, 1487 A; *The Romanian Philokalia*, vol. IV, p. 46. The calling upon Christ with fiery love, it separates our soul from the work of the enemy and it burns him.

heart, being like the airs is united with our bodies, of the flame with the wax"[485]. And again: "The day comes when the sun crosses through the sky, and the holy and most honored name of the Lord Jesus, by shining ceaselessly within our cogitation, it will give birth to countless meanings which illuminate like the sun does"[486].

54. About the not-scattered and clean prayer of the heart and about the warmth born out of it.

The clean and not-scattered prayer of the heart is, as I've said before, that one out of which it is born a certain warmth within heart, according to what it has been written: "My heart has become hot within me and within my cogitation a fire will be lit" (Ps. 38: 4)[487]. It is the fire Jesus Christ came to cast is on the lands of our heart which have been before bearer of passions' brambles, and now they are, through grace, bearer of Ghost, as our Lord Jesus Christ said: "Fire I have come to cast on earth and how much I would have wanted it to be lit" (Luke 12: 49). This he did, yore, to Cleophas and to his companion, when he warmed them up and he made them fiery to shout out, while being out of themselves (in ecstasy), one towards another: "It hasn't been our heart burning within us while we were on the way?" (Luke 24: 32).

But also the wonderful John of Damascus says, in a troparion he composed, towards the Most Clean Birth Giver of God: "The fire from my heart pushes me towards singing the virginal love". And Saint Isaac says: "Out of the full of power work is born the unmeasured warmth, which is lit within heart out of the fiery thoughts which are moving into cogitation. This work and guarding, with their warmth, they make the mind

[485] *Quoted work*, II, 49; G.P. 93, 1541 C; *The Romanian Philokalia*, vol. IV, p. 91. The cogitation no longer has other content except the Prayer of Jesus. But this doesn't mean a narrowing of the cogitation, but a deepening and a broadening of it in the endless ocean of meanings, of light of God penetrated in the humanity of Christ and through that in our thinking and in our life. On the way of this prayer we reach to understand "which is the width and the length and the depths and the height" of "the love of Christ, that one above knowledge, in order to be filled up with the whole kindness of God" (Eph. 3: 18-19).

[486] *Quoted place*. The countless meanings which fill up the understanding, being meanings which sprout out from Christ the God-Man, they are luminous as he is, and they represent a true unitary light from the endless light.

[487] KJB: Ps. 39: 4: "My heart was hot within me, while I was musing the fire burned:"; ROB: Ps. 38: 4: "My heart has become hot within me and in my thought there will be lit a fire."

thinner and give sight to it"[488]. And a little further he says: "And out of this warmth sprout within heart out of the gift of sight, it is born the flowing of the tears"[489]. And after a little while: "And out of the ceaseless tears the soul receives the peace of the thoughts. And out of the peace of the thoughts, he is elevated to the cleanness of the mind. And out of the cleanness of the mind the man comes to the seeing of the mysteries of God"[490]. And again: "after these the mind reaches to see unveilings and signs, as Hezekiah the Prophet saw"[491]. And again: "The tears and the bashing of the own head during the prayer and the nodding due to the warmth, it arouse the warmth of their sweetness within heart. And after the commendable getting out of the self (after ecstasy), the heart flies towards God and shout out: "My soul was thirsty of You, God, the Powerful, and the Living One. When will I come and will I show myself before Your face, Lord?" and the followings (Ps. 41: 2[492])[493]. And Climacus says: "The fire, by dwelling within heart, it has resurrected the prayer. And after the prayer has ascended to heavens, it has been done the descent of the fire in the upper chamber of the soul"[494]. And

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[488] *Quoted work,* Word 9, p. 61. The work of ceaselessly calling Jesus and the straining for maintaining it, they have warmth within, for it is maintained by the love for Him. The warmth of this love it makes the cogitation thinner, for it keeps it directed towards the One Who is all-thin in comparison to the thickened things and movements of the world and of the body. The thinness of the mind, full of fiery love for the all-thin One, it makes the mind understanding, and therefore able to receive visions, or capable of having thin intuitions. These visions, at their turn, they give birth to clean warmth, or to fiery thoughts, says Saint Isaac the Syrian in continuation.

[489] *Quoted work, quoted place*. This warmth, which is one with the fiery feeling of the clean love, it becomes a spring of tears. It must be noticed the full of high quality poetry inspired to the Holy Fathers by this living of the clean love for God.

[490] *Quoted work, quoted place*. Where are tears, there is peace from the thoughts which wage war to us, for there is no longer frown. But there is also the peace of the thoughts of clean, thin, and fiery love, or total love, for God. This is because the peace is where love is, and, consequently, where is full trust in the loved one. But there is also the compassion overflowing into tears. And where peace and tears are, there is the cleanness of the heart. This is because no hidden thought defiles this love in its ascension towards the loved One. There is full sincerity and transparency. In this cleanness, transcendent to the closed mind, in the thoughts related to the world, the mind can see the mysteries of God, of the all-thin One.

[491] *Quoted work, quoted place*.

[492] KJB: Ps. 42: 2: "My soul thirsteth for God, for the living God: when shall I come and appear before God?"; ROB: Ps. 41: 2: "My soul got thirsty for the living God; when will I come and show myself to the face of God?"

[493] *Quoted work,* Word 13, p. 51.

[494] *The Ladder* XXVIII; G.P. 88, 1137 A. Only the fire of the Ghost resurrected the body of the Lord and elevated it to heavens, and then, from the same body, the Ghost descended upon Apostles, giving birth to the Church, to the assembly of Christ in His Ghost of the ones who

again: "Who is, therefore, the faithful and wise monk who has guarded his warmth unquenched? And who hasn't ceased, until his exit, to add on each day fire to the fire, warmth to warmth, longing to longing, and zeal to zeal?"[495] Saint Elijah the Ecdicius says: "When the soul, resting of all the external things, it will united itself with the prayer, this one enveloping the soul it makes the soul entirely hot, as the fire makes the iron. The soul is the same, but it no longer can be touched by the outside touching, likewise the hot iron cannot be too"[496]. And again: "Blessed is him who was found worthy to show thus in this life, and his stature – being of clay by its nature – he sees it fiery, due to the grace"[497].

55. The warmth too has diverse causes, but the most important one is that born out of the clean prayer.

Know that also such warmth has its cause and existence in many and diverse causes. This thing can be seen in the words told by the saints. This is because it is hard to us to say that it can be seen also out of our experience. The paramount is that warmth born out of the clean prayer of the heart. That one advances and grows up ceaselessly, together with the prayer, and it rests (it ends) in a hypostasis light, namely it makes such

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believe in Him. Only the fire resurrects the prayer or resurrects the soul through prayer, and it elevates the prayer or the soul in state of prayer, to heavens, or to God, and then it descends again from even higher, in the soul which is elevated in the upper room, making the soul even more fiery when praying, and this fire is communicated out of the prayer of somebody to the prayer of the others. The prayer doesn't take place without the Holy Ghost and the Holy Ghost doesn't descend to the soul and doesn't elevate the soul except through prayer. The prayer is the form of resurrection and of elevating the soul through the Ghost. The prayer is the way the |Ghost works within our soul. This is for through prayer the soul is united with God and the prayer becomes the work of the Holy Ghost, Who becomes a living bridge between soul and God, making the man transparent.

[495] *The Ladder* XXVII; G.P. 88, 1137 A.

[496] *Collection 105*; G.P. 127, 1148 A; *The Romanian Philokalia*, vol. IV, p. 296. The warmth of his love for God is so great, than no thought and no outside sensation can touch him any longer, or can any longer interest him. He becomes "untouchable", intangible.

[497] *Quoted G.P., The Romanian Philokalia,* volume IV, p. 254. The warmth of the one who prays ceaselessly, it is not only a subjective feeling, but a new state of the being, becoming fiery by grace. The human being sees himself burning by the grace from within. This warmth burns away the sins from within and it is being transmitted also to other people. The hands elevated to prayer are seen, in the saints' lives, like flames. There is a fire within the whole being that is felt and somehow, shown. But it is a fire of the clean enthusiasm, and not of the shameful passion. It is a fire of the Ghost that makes the body transparent.

a man, according to the Fathers, to be illuminated in the meaning hypostatized in that clean prayer[498].

56. What the unmediated effect of the heart's warmth is?

This warmth melts down in an unmediated manner everything that impedes the first prayer to become consummately clean prayer. This is for "fire is our God"; namely –"fire that consumes" (Heb. 12: 29) the evilness of the devils and of our passions[499]. This is for, says saint Diadochus: "When the heart receives with some hot pain the devils' arrow shots, - so that the warred one thinks that he receives the arrows themselves – the soul bitterly hates the passions, like one who is at the beginning of the cleaning. This is for, if the soul isn't feeling much pain for the shamefulness of the sin, it won't be able to rejoice plentifully of the kindness of the righteousness. That's why, the one who wants to clean his heart, let him warm his heart up with the remembrance of Jesus Christ, by having only this as ceaseless cogitation and work[500]. This is because the ones who want to reject their own rottenness, it is not appropriate to them to alternate the prayer with pauses, but

[498] The hypostatized light it is the light that has Christ as its hypostasis, in the sense that in His hypostasis it has its foundation and its source, crossing through that man who has advanced by ceaseless remembering - and clean of any other thought -, of the name of Jesus until the total union with Christ. By doing so, the man has united himself sp much with Christ, than the light of Christ it has become the light of that man too, for Christ Himself as Hypostasis has become fundamental hypostasis to the man united with Him. The warmth ends into light. Until it reaches there, the soul keeps advancing. There the soul rests in the light of Christ like in His fully communicated love. This is because the soul has everything in that light. The soul rests there like on a holiday. About this warmth wrote also other great spiritual Fathers, but none of them framed it in a development of the spiritual life, as the authors of the present writing and of the following writings did. One can see from here too, that these authors, though they are based only on foreign quotes, they organized these quotes in an own, unitary vision. It can be also mentioned that though about warmth spoke also Saint Gregory of Sinai (but not so insistently), the authors of the present writing didn't mention him either in this regards or in others. One can see that they weren't his direct disciples. They are after Palamas.

[499] The fire of the love of God, lit within us by the Ghost, it consumes any bodily or worldly pleasure and passion, any temptation awakened within us by demons for the limited things, which estrange us from God, making them to fade in their smallness, in comparison to the great beauty of God.

[500] Therefore the main purpose of the ceaseless prayer is to get the heart warmed through the love of Christ, until this warmth ends in light, namely in "seeing" of feeling the presence of Christ, the source of the light, or of the all-comprising personalistic and living meaning of the existence, which in the same time also sustains us forever as persons. When the ceaseless prayer doesn't reach this purpose, but it becomes a monotone formalism, it won't fulfill, generally, its purpose. But in order to achieve this purpose, it must be done with increasing attention and with love for Christ.

they owe to always spend their time in prayer, accompanied with the guarding of the mind, even if they would be outside the places of prayer[501].

This is for the one who wants to purify the gold, if he lets the fire in the oven quench - even for a little while - he makes the slag to become again attached to the cleaned gold, likewise the one who is remembering God and then he stops doing it; what it seems he gained by praying, he lose it by ceasing the prayer. It is characteristic to a man who loves the virtue to melt down - by remembering God - the earthly bark from his heart, for like this, the evilness being slowly melted down by the fire of the remembrance of the Good One, the soul to totally come back to its natural happiness with even more glory"[502]. And thus, the mind, tarrying within heart in an unimpeded manner, it prays clearly and without roving, according to the Saint who says: "The prayer is true and not-roving when the mind guards the heart while praying"[503]. And Saint Hesychius writes: "True monk is that one who keeps the watchfulness; and the one who truly take vigil, he is monk in his heart"[504].

57. About the longing and the love born out of warmth, out of paying attention, and out of prayer.

Out of such warmth and out of the prayer made attentively, or out of the clean prayer, it is born within heart the

[501] The rottenness it is a drowsiness leading to decomposition, in which the subject no longer controls his power and tendencies by directing them towards Christ. This rottenness can be overcome only by "guarding the mind" in order not to be stolen by other thoughts. This is a great internal heroism, a great and alive tension.

[502] *Quoted work*, Head 97: *The Romanian Philokalia*, Vol. I, pp. 386-387. The evilness attached the heart - or to the living, transparent, and oriented towards the infinite depth of our subject – it is an earthly bark, viscously glued to the pleasures produced to the body by the seen surface of the world. The Good, or the Good One, for the Good has an inexhaustible subject in His generosity, it gives back to our subject, or to our heart, the freedom and the impulse of a advancement in the same clean live communicated to it by the Supreme Subject. And this free and mobile state it is the natural state of the subject. The remembrance of the Good One cannot be done except in the warmth of the love.

[503] This quote is from "The Method of the Sanctified Prayer and Attention", given in *Philokalia* under the name of Saint Simeon the New Theologian (*The Greek Philokalia*, tome V, 1963, p. 85: J. Hausherr, *La méthode d'Oraison hésychaste*, in: "Orientalia Christiana", 1927, IX, 2, p. 363 and the followings). But the authors of the present writing do not mention the name of Simeon as author of the method. If it was his, the authors of the present writing would have mentioned this, given the great personality Saint Simeon the New Theologian was. To be seen on this theme: Pr. D. Stăniloae, *Viața și învățăturile Sf. Grigore Palama (The Life and the Teachings of Saint Gregory Palamas)*, Sibiu, 1938, p. 48 and the followings.

[504] *Quoted work*, II, 57: G.P. 93, 1529 D; *The Romanian Philokalia*, volume IV, p. 81.

longing and the godlike love for the remembered name of our Lord Jesus Christ. This is for it is written: "The virgins love Me, they attracted Me" (Song. 1: 3-4). And: "I am wounded by love" (Song. 2: 5). But Saint Maximos says also: "All the virtues help the mind to gain the godlike love, but, more than all of them, the clean prayer. This is for through it, flying towards God, it goes out of all things"[505].

58. About the tears from within heart; and, in continuation, about the godlike longing and about love.

Out of such a heart flow many tears, which clean up and thicken the one who has become enrich with them, but they don't dry him out, nor do they wither him. The last thing come out of the fear of God, and the first one comes out of the godlike love, out of the longing and of the powerful and unrestraint love for the remembered Jesus Christ. This is because the heart, by being comprised by enthusiasm, it shouts out: "You have charmed me with Your longing, Christ, and You have changed me with Your godlike love". And: "Whole are You, Savior, sweetness and whole, my longing; whole, the One I cannot have enough of; your holly are, untold beauty". But also the godlike Paul – the herald of Christ - shouts out: "The love of God crushes us" (2 Cor. 5: 14). And: "Who will separate us from the love of Christ? The trouble, or the tribulation, or the persecution, or the nakedness, of the danger, or the sword?" (Rom. 8: 35). And again: "I trust that neither death, nor the life, neither the angels, nor the principalities, neither the masteries, nor the powers, neither the ones from now, nor the future ones, neither the height, nor the depth, neither some other creation cannot separate us from the love of God that into Christ Jesus, our Lord" (Rom. 8: 38-39).

59. Advice to not search for the things above our measure; and continuation to the teaching about the ceaseless remembrance within heart, of our Lord Jesus Christ.

Good is to somebody to be found worthy of these and of all the things coming after these. But it is not the right time now to speak about them. This is because "do not search, he says, before time, the things appropriate to a certain time"; and: "The good is not good when it is done wrong". And according to Saint

[505] *Heads about Love*, I, 11; G.P. 90, 964 A; *The Romanian Philokalia*, II, p. 39

Mark: "It is not profitable to know before working the first things, the last things"[506]. This is because "the knowledge makes haughty", for the lack of the deeds; "and the love build up, for it endures all things" (1 Cor. 8: 1). But in order to be found worthy of them, the man must strive and he must always live in ascesis, to always keep, as we have said, the remembrance of Lord Jesus Christ in the deep of his heart and to not let it outside and at surface. This is because the Blessed Mark himself says: "If it is not opened, through the usual and understanding hope, the inner chamber, more hidden and more sincere of our heart, we won't know, surely, the One Who dwells in it and we won't be able to know whether our sacrifices of thoughts have been accepted or not"[507].

60. About the fiery zeal and about the godlike showing within us and about that illumination from the hypostasis of the grace[508].

By doing like this, somebody will easily escape not only the evil deeds, but also the passionate thoughts and the inappropriate hallucinations, as it is written: "Walk with the Ghost and you won't fulfill the lust of the body"(Gal. 5: 16). Even more, this one will go out of every thought and of every hallucination (imagining), by burning and banishing away, through his fiery zeal for virtue, the whole evil doing that have been worked before within him and through his senses and through his mind, together with the devils who have been sustaining that and who have been imprinting the evilness within him. This is for Saint Isaac says: "Fearsome is to the devil and loved is by God and by His angels, the one who uproots with fiery zeal the brambles sprouted out of the enemy's work within him"[509]. He will reach the advanced stage of having within himself the trust (the sure and full feeling) of the love of God for him and of the showing of the hypostatized and most-godlike

[506] *About the Spiritual Law* I, 84: G.P. 65, 927 B; *The Romanian Philokalia*, Vol. I, p. 237.
[507] *About Baptism*; G.P. 65, 985-1028; *The Romanian Philokalia,* Vol. I, p. 238.
[508] There is an illumination that comes to the heart from the Hypostasis of the Ghost Himself; it is not from the heart, it is not subjective. This light implies a relation with the Person of the Holy Ghost.
[509] *Quoted work*, Word 43, p. 177. The warmth of the zeal for good, for what is pleasant to God, it is that burning down the brambles of the passions which prick the soul's life of the man with regrets, with remorse, with the discontent produce by them.

illumination of the grace[510]. And if you want, you can say that through this he comes back in a glittering manner to the nobility and to the spiritual resurrection worked within us from above, through the grace of the Baptism[511]. But Saint Isaac the Syrian says again: "This is the Jerusalem and the Kingdom of God, hidden within us (Luke 17: 21), according to the word of the Lord; this place is the cloud of the glory of God, which will be entered only by the ones who are clean in their heart, in order to see the face of their Master (Mt. 5: 8). Let him only search, himself, for the showing of God, in order not to receive what is in fact darkness but it pretends to be light (2 Cor. 11: 14)"[512].

61. About the godlike work and about the opposite work.

And when his mind, without searching for, it sees a light, let him not receive that light, neither to remove it. This is for saint Mark says: "There is a work of the grace unknown to the little child; and there is another, of the evilness, which resembles

[510] It appears within him an illumination hypostatized by grace within his person, but which has its natural source, or which is originally hypostatized in Jesus Christ, the Embodied Word of God. The authors of the present writing identify this illumination to the grace of Christ, become felt and intuited. One can notice in this the influence of Saint Simeon the New Theologian and of Saint Gregory Palamas. If the grace is the love of Christ for the one who continuously calls upon Him, we will understand that this openness of Christ, as any loving openness of the person, it is shown as light, for the loved person is light, or love.

[511] The lighting taking place within us it doesn't belong only to the grace but also to us. The light of the grace, or of the love of Christ, by encountering or producing our love of luminous openness, which is done under His work, it becomes together with our lighting only one lighting (illumination). The light of the grace has been dwelling within us from Baptism. Through the fiery zeal of the ceaseless remembrance of Christ we are doing, this light becomes actualized.

[512] Let the man not force the showing of God, for in this case, by losing the feeling of the presence of Christ from Himself, the man produces to himself a hallucination of the light of God, which is in reality the darkness of the demons. The man must pursue only to be cleaned of any passion and of any thought and to increase his love for Christ, by ceaselessly remembering Him. The illumination will come by itself, from Christ. This is a spiritual orientation which is totally different from that of the feminine mystique from occident, which forces for a showing of Christ like bearer of wounds. But one cannot say that the spiritual life, as described by the authors of the analyzed writing, it lacks the love for Christ, the communion with Him, as A. M. Ammann says, *quoted work*, p. 40. We do not reckon that such a communion comes only out of the juridical conception of the satisfaction Christ brought to God through His sacrifice on the cross. A contrary, only a teaching about the salvation as deification of the man it really values the communion of Christ with the man. This is because the occidental feminine mystique doesn't draw any practical conclusion out of the sentimental communion with Christ, once he has given us something else, through His sacrifice, than the escape from guilt. The communion remains in such a vision a sentimental and superficial matter, without having any effect upon man.

to the truth. But it is good to him to not receive these, because of the fear of the deceit; but let him neither consider them anathema, because he need to fearfully think that they can be true; but let him always run to God with hope, for He knows the benefit of both of them. But let him also ask about these, the one who has grace and power from God to teach and to discern"[513].

62. About the lightened and not-deceiving teacher.

And if he finds the one who can teach him not as he has already known only from the Holy Scripture, but as that one endured in a blessed manner the godlike illumination[514], let him give thanks to God. And if not, it is better not to receive it, but to run to God with humbleness, by reckoning himself, with the whole sincerity of his heart, unworthy, and by declaring himself beneath to such a worthiness and sight. And this and others like this, as many as have been told, we have learnt them with by the grace of Christ, out of the not-liar mouths which spoke to us moved by the Holy Ghost, as also from the inspired by God Scriptures, and out of some experience.

63. About the true lighting and about the liar lighting, or about the godlike light and about the devilish light.

Actually, our famous Fathers show us in some of their writings the signs of the not-deceiving lighting and those ones of the liar lighting. So did for three times the Blessed Paul from Latro[515], saying to his disciple who asked him about this: "The light of the enemy power is in the image of a fire and it smokes

[513] The man doesn't see the glory of God in a totally unmediated manner, but he sees it always through the creature that has become transparent as a cloud through which one can see the light of the sun. Even the body of Christ is such a cloud, transparent in the highest degree (Mt. 17: 5). Otherwise, the man couldn't bear the sight of the glory of God. Through this, the being also becomes beautiful, by actualizing its rich colors, or its complex virtualities, all of them bearing a charming light. This is for Jerusalem isn't monochromatic and therefore monotone and lacking variety (Rev. 21).

[514] This is the light "seen" by the ones who were reaching at the ceaseless practice of the prayer of Jesus within their heart. This light is "suffered" because it is not produced by the man, but received from God. The knowledge of God from the Holy Scripture it is not rejected, but the godlike illumination it differs from that. But, before deciding to receive that light as being true or to reject it, it is good to ask one - who has suffered it at his turn - about it. Otherwise, it is better not to receive it, in order not to be deceived by a false light.

[515] See the note no. 10 at the *"Method" of Nicephorus from Loneliness*, in *The Romanian Philokalia*, Vol. VII, where is mentioned Paul from Latro. See also *The Life of the Young Paul from Latro*, chapter 38, in: "Analecta Bollandiana", Vol. II, (1982), p. 153.

and it is like the fire felt with the senses; and when the temperate and cleaned soul sees it, it is disgusted and abhorred by it. And the good light of the Good One is very pleasant and clean and when it shows up it sanctifies and it fill the soul up with joy and with serenity and it makes it gentle and loving of people". And others say the same. But, as I have heard the things said before, verbally, so you are going to hear about these at the right time. Because now isn't that time.

64. About the indecent imagination and about the decent imagination and about how we must behave to them.

For, a little earlier, we have mentioned about imagination and about the indecent imagination, we reckon that it is most profitable to shortly speak also about that, batter said, as much as it is possible, about imagination in general. This is for this cursed movement it opposes very much the clean prayer of the heart and the unitary and not-deceiving work of the mind. That's why also the godlike Fathers speak on many occasions about it and against it. The Saints from before reckoned it as the mythical Daedalus, as an imagination with many faces and with many heads resembling to hydra, as abridge of the demons. This is because the cursed killers, by crossing on it, they enter in communication with the soul and it mix themselves with the soul, making the soul some sort of wasps hive and like a cave of barren and passionate thoughts[516]. And when you do not want, for the sake of the repentance and of the crying combined with the crushing of the heart and with the humble cogitation, and before this also for the sake of the understanding and of seeing

[516] In the Romanian manuscripts the Greek word "φαντασία" (fantasia) was always translated as "hallucination". We discern today between "hallucination" and "imagination". The first one has rather the meaning of an ill hallucination. But the difference between these two meanings isn't always a full one. Anyway, the meaning of the "imagination" some of our authors reject it, it is not that of a simple idea or new intuition, but is about imagining a concrete situation. This is because they don't always have something tempting in them. But, generally, the one who wants to focus himself on prayer, he must shun himself from any imaginings. This is because they attract the soul to surface and make the soul passing from an imagining to another. They are reckoned by our authors as bridges of the devil through which the devil enters the soul and makes the soul get out of the focusing on the simple thinking about the undivided and the borderless God. If the thinking always presupposes a subject who thinks, so also the thinking the subject of which we do not seem to be, it has as its subject deeper within us, or related to us, an evil ghost, or a demon. He wants even through the seemingly good imaginings to break us off from the prayer. That's why they even the seemingly good imaginings must be rejected in time of prayer. But out authors make an exception in the following considerations, with the good imaginings, for the shown reasons.

the creatures, and also for the will of comparing the indecent imagination to the decent imagination and of placing the last one on the first place, you bring the last one closer to the first one and thus you powerfully banish away the indecent and shameful one which is like a coward, and you are going to achieve victory upon it. By doing so, not only that it won't cause any loss to you, but it will rather be cause for gaining, for you have led your things with judgment, without mistake, as one who has destroyed the indecent imagination through the decent imagination, and you have mortally wounded your enemies with their own weapons, as yore the godlike David did to Goliath (1 Kings[517] 17: 51)[518].

65. Not only the indecent imagination but also the decent imagination is rejected by the saints, in the clean prayer and in the simple and unitary work of the mind.

But this is a battle of the ones who still are little children, or beginners[519]. This is because the ones who advances in time, they reject and totally banish away the indecent imagination together with the decent one, transforming it and melting it down to ashes, as the wax melted by the face of the fire (Ps. 67: 2)[520], through the clean prayer and through the unveiling and undressing the mind of all the images, due to its surrender, in simple state, to God, or, if you wish, due to receiving Him and to simply and imageless uniting with Him. This is for Saint Hesychios says: "Every thought is the imagining in the mind, of a thing submitted to the senses[521]. This is because the Assyrian

[517] In KJB we have 1 Samuel.

[518] This is a remarkable proving of the value of the good imaginings in order to destroy the evil imaginings, to the ones who haven't reach yet the stage of the ceaseless prayer "of a sole thought". But they are used also by the consummate ones in order to communicate their imageless experiences to the not-consummate ones. And even the Prophets use the good imaginings in order to share other their revelations. That's why the revelation also uses images, and the Holy Scripture and the cult are full of images.

[519] It is about combating the indecent imaginings through the decent imaginings, as described in the previous head.

[520] KJB: Ps. 68: 2: "As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God."; ROB: 67: 2: "Like the fire is quenched, let them be quenched; as the wax is melted by the face of the fire, so let the sinners perish from the face of God,"

[521] It is impossible to the mind to think at a thing submitted to the senses, without having some image of it. But God is above any image, and therefore also above the faculty that gathers in itself the images of the things, or produces other images resembling to them (the imaginative faculty).

(the devil), being himself mind, he cannot deceive us except by using the things sensitive and usual to us"[522]. And Diadochus says: "Because any thought enters the heart by imagining some things submitted to the senses, the happy light of the godlike will shine to it when he will rest himself of everything and he will leave any form coming out of these. This is because the shininess of that one it shows itself to the clean mind, when the mind will empty itself of all thoughts"[523].

But also the Great Basil says: "Like the Lord does not inhabit temples made by hand (Acts 7: 48), likewise he doesn't inhabit thought shapes and imaginings. These ones have been placed like some walls around the defiled soul, because this soul cannot watch the truth in a clean manner, but this soul still is under the mastery of mirror and of the riddle"(1 Cor. 13: 12)[524]. And the godlike Evagrius says: "They say God dwells where he is known. That's why the clean mind is also called as throne of God. Therefore, God won't show His meaning in the meanings imprinted in those mind like images. That is why, the one who prays they must totally separate themselves from the meanings imprinted in the mind like some images. And thus the mind will be imprinted by seeing (contemplating) a mind and by seeing that mind's rationality. From here we find out that the spiritual knowledge detaches the mind from the meanings imprinted in the mind as some images. And the mind, getting accustomed to be free of images (shapeless), it presents thus to God"[525].

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[522] *About Watchfulness and Virtue* II, 78, G.P. 93, 1537 C; *The Romanian Philokalia*, Vol. IV, p. 87. The "Assyrian", or the enemy which besieges our soul, though he is mind, he can penetrate our soul only through the images of the sensitive things; he stirs up our senses towards the pleasure of uniting with those images. The symbol is taken from the history of the Jerusalem's besiege by Assyrians in the time of King Hezekiah.

[523] It is not about Diadochus, but it still is about Hesychios, *quoted work*, I, 87; G.P. 93, 1508 A-B; *The Romanian Philokalia*, Vol. IV, p. 63. It is necessary that the mind to be emptied of any limited thoughts, in order to be united with the limitless One.

[524] The defiled soul, as a soul tied with some pleasure to the images of the things, that soul hasn't reached yet his natural transparency for God, the totally immaterial Spirit. Between that soul and God the things still stay as mirrors and riddles, or approximate resemblances; that soul hasn't discovered himself yet as a fully transparent mirror and therefore fully adequate for God, namely that soul hasn't fully discovered yet his clean spirituality. That soul hasn't discovered yet his indefinite, in which the infinite of the Godhead it can be felt.

[525] This is from Nilus the Ascetic, *About the Evil Thoughts*; G.P. 79, col. 1228. But it probably belongs to Evagrius. It is translated in *The Romanian Philokalia*, Vol. I, pp. 48-70. But I haven't found the place with the exact formulation from the text above. The idea is that the mind receives from any thought a limited form, according to the respective thought. This is an idea from the old Greek philosophy. Therefore, in order to have the feeling of the limitless

At his turn, Saint Maximos says in his "Scholia" to the Great Dionysius: "something else is the imagination and something else is the understanding, or the meaning. This is because out of other powers emerge these and they are different to each other by the quality of the movement. The understanding is working and doing; the imagination is suffering and imagining announcing a thing submitted to the senses or something resembling to a thing submitted to the senses[526]. The senses receive the thing in a mixed manner. And the mind perceives the things in another manner and not like the senses do. To the bodily side or to the spiritual side depends[527], as I have said before, the suffering and shaping movement[528]. And the discerning work and the perceiving work, or of understanding work, they depend on the soul and on the mind. To this work of perceiving it is submitted the imagination (the work of imagining)[529].

At its turn, the work of the imagination has three subdivisions: the first one is that giving icons to the perceptions, icons corresponding to the things perceive by the senses; the second on is that giving, to what remains after perceiving, images which do not lean on the icons bases on something real - this is called as imagination in a proper sense; the third one in that through which is born every pleasure for what it seems to

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God, the mind must liberate itself from the limitation the images of the limited things give it to the mind. Only thus the mind can present itself to God as being available for Him to imprinting Himself into mind. Saint Gregory of Nyssa called any meaning as "idol", because through its limited character it doesn't give to God the possibility to imprint the mind with his limitless. Seeing "a mind" it means seeing a limitless subject, different from any "meaning", any meaning always being limited. Something else is the mind, the "subject", and something else is an definite idea off the mind as subject. The "spiritual knowledge" it is that knowledge that enters in connection with God, as Person, directly, through His Ghost. God also imprints Himself in the mind, but not through limited meanings, not through ideas, not through rationalities, but as infinite presence. He imprints to the mind the feeling of His limitless depth and love.

[526] When working, the mind is free; when imagining, the mind endures something in a not free manner, by senses.

[527] "Spiritual" means here life, deriving from vital; therefore it doesn't differ from the living body.

[528] It is a movement within which nothing is active, for the senses perceive the outside world effortlessly. This world, by giving content to the senses, it gives them also a shape. But the senses give the world a shape, not so well defined for now.

[529] The imagination, or the work of forming images, of the understanding, it is different from the work of the senses, for through it each thing imprints distinctively its image in the mind, while in senses the things are imprinted, still, somehow in a mixed way.

be good, or the sadness for what it seems to be bad[530]. Thus, no imagining is directed, as it has been said, towards God. This is for He is, simply, above any meaning"[531].

And again, the Great Basil says: "That mind that is not scattered towards the things from outside, neither is overflowing over through the senses towards the world, it ascends again towards itself, and it ascends through itself to the understanding of God. And surrounded by the light of that beauty, it forgets even about the nature itself"[532].

Knowing these things, you too strive to be all the time, when you pray, with the help of God, entirely free from imaginings, free from imprints, with the whole mind clean and with the clean soul. This is also for saint Maximos says:

66. About the mind, the soul, and the heart of the clean and consummate ones.

a) *About the clean mind.* "Clean mind is that one separated from nescience and lightened by the godlike light"[533].

b) *About the clean soul.* "The clean soul it that liberated from passions and ceaselessly enjoying the godlike love"[534].

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[530] First, there takes place the forming, within mind, of the images of the things which are perceive in that moment; then it takes place their approximate or resemblance imagining. But any image of the present things, or the things from the past, or of the imagined things, it produces a pleasure or it causes a sadness; therefore, it doesn't have a purely theoretical character, but an affective one, for it awakens an attraction or a repulsion for the things noticed or imagined. Therefore, not only the images per se get the mind out from its focusing on prayer, but also the affect of pleasure or of sadness caused by them. Through these affects the soul sticks with, or, in any case, it is preoccupied with, in a bigger degree, and more totally, with the created things, by engaging its powers on them, and no longer giving these powers the possibility to rest in God.

[531] Scholia to: "*About the Godlike Names*", V; G.P. 4,201 A-C.

[532] Saint Basil, *Second Epistle*, 2, *Towards Gregory*; G.P. 32, 228 A.

[533] Saint Maximos the Confessor, *Heads about Love*, I, 33; G.P. 90, 968 A. *The Romanian Philokalia*, Vol. II, p. 41. The idea that the nescience it is also an uncleanness, of which the mind must clean itself, we meet is also at Dionysus the Areopagite, according to whom the angels are cleaned during their whole ascension of other and other nescience, namely they reach other and other noticing of the limitless of God and of the love they have for Him; that love is smaller until they intuit less fully the limitless of God. Likewise, at Dionysus, after each stage of purification it follows, in the ascension of the angels, another stage of illumination. The meaning of uncleanness of the nescience it connotes that the nescience is a not-fully dwelling of the angels by God, namely a not-full transparency they have for Him; it is a not-full elevating above the limited plans of the creation.

[534] Saint Maximos the Confessor, *Heads about Love* I, 34; ibid; *The Romanian Philokalia*, ibid. Is the mind must liberate itself from nescience and to be filled up with light,, the soul must liberate himself from passions and to be filled up with the passion (suffering, but also loving)

c) *About the clean heart*. "Clean heart is that one that presented its memory to God, totally imageless and shapeless and ready to let itself to be inscribed only by His imprinting, through which he usually makes Himself shown"[535].

After these we have to add the followings:

d) *About the consummate mind*. Consummate mind is that which, through true faith has known the One above knowing and it has received the general things of the creatures and it has received from the judgment of God the comprising knowledge of the Providence and of the Judgment; of course, as much as it is possible to a man"[536].

e) *About the consummate soul*. "The consummate soul is that whose passionate power inclines totally towards God"[537].

f) *About the consummate heart*. "Consummate heart is called, maybe, that which no longer has any natural movement of any kind towards anything and which, when God comes, He inscribes, for that heart's consummate simplicity, His laws, in that heart, like on a well smoothed tablet"[538].

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the godlike love. The mind is an organ of the seeing, of the knowing; the soul is an organ of the living, unclean attachment (passions), or of the attachment cleaned of anything (love).

[535] Saint Maximos the Confessor, *Gnostic Heads* II, 82; G.P. 90, 1184 A; *The Romanian Philokalia*, Vol. II, pp. 199-200. There is to be seen also the footnote no. 4. If the mind knows God through its transparency, crossed through by the godlike light, and the soul is lit up by the fire of the love for God, the heart attaches itself to God, by filling its memory only with Him, by ceaselessly remembering him. Through this the features of God are inscribed in the heart: the infinity, the eternity, and the kindness. Through that heart only God is being shown, to everybody.

[536] Saint Maximos the Confessor, *Heads about Love III*, 99; G.P. 90, 1048 A; *The Romanian Philokalia*, Vol. II, p. 98. This is not about a theoretical knowledge of the "universals" in the rational scholastic meaning, but it is about an intuition of the Providence of God that sustains and leads everything, often submitting us to punishments, to hardships, in order to be the sins overcome in those, through repentance and great efforts, and thus to be us strengthened in the love and in the kindness of God. Such a soul knows the ways of God which seem not-understood to many. This requires that the mind to have achieved an understanding through experience.

[537] Saint Maximos the Confessor, *Quoted work*, III, 98; quoted G.P.; *quoted Romanian Philokalia*, 97. The soul is again seen like as the dynamic and affectionate side of the human being. It cannot be consummate the soul that doesn't feel as a whole, the love of God, and it doesn't feel himself wholly penetrated by this love. By absolutely directing the soul's passion towards non-absolute objects, it brings the soul continuous disappointments.

[538] Saint Maximos the Confessor, *Gnostic Heads II*, 81; G.P. 90, 1184 A; *The Romanian Philokalia*, Vol. II, p. 199. The natural movement is that movement towards creatures, or the movement born out of the purely natural impulse of the heart. Within the consummate heart it has been imprinted the movement of the Holy Ghost, or the movement of the laws of God, of the laws of the union with Him in love, inscribed by Him, as some kind of forces which bring the heart towards Him. This movement isn't contrary to the natural movement of the heart, but

g) *Again, about the clean mind.* "Only the Holy Ghost can clean up the mind"- according to Saint Diadochus[539]; also, according to John Climacus[540]: "Only the Holy Ghost can make the mind steadfast". And Saint Nilus says: "If somebody would want to see the state of the mind, let him empty on himself of all meanings and then he will see the mind resembling to the sapphire of to the heavenly color"[541]. And again: "The state of the mind is intelligible (thought) height, resembling to the heavenly color, upon which, in the time of the prayer, it is shown the light of the Holy Trinity"[542]. And Saint Isaac the Syrian says: "When the mind disrobes itself of the old man and it puts on the new man of the grace (Col. 3: 9), it sees the its cleanness resembling to the heavenly color; this was called by the old people of Israel as place of God, when he showed Himself to them in the mountain" (Exod. 24: 10)[543].

By doing, so, as it has been said before, namely by praying cleanly and without imaginings and imprints, you will step on the footsteps of the saints. And if not, you will have, instead of the quietude, the hallucinations, and instead of the grapes, you will harvest brambles. But may this not be to you.

67. How the imprinting of the prophets was being done.

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it is a restoration and a strengthening of it. The hearts smoothed like a tablet for inscribing the laws of God in it, it is a clean heart, that heart liberated from callousness and from attachment to the limited things, it is that heart that has become soft, and open to the limitless One and for everything in Him; it is that heart capable of easy flying towards the heights of God. It is that heart that opens itself to God as a flower opens in order to be fecundated in the time of the fruition; it is that heart that opens itself to the proved of somebody else's proves of love and, in the last analyze, to the proved of the subject of the supreme love.

[539] Saint Diadochus, *Heads about the Spiritual Consummation 38: The Romanian Philokalia*, Vol. I, p. 344. If the cleanness of the heart is means its transparency for God, God Himself has to enter the relation with a heart in order to be seen through that heart. Then, only the Ghost is so powerful through the personal relation He poses us in, with the Supreme Being, in order the mind no longer be attracted by any object.

[540] *The Ladder,* the quoted place. Namely He can make the mind not to pass from a thought to another. This is because the Ghost opens the ocean of the life of God.

[541] This place is from Evagrius, *Gnostic Heads*; at W. Frakenberg, *Evagrius Ponticus*, p. 427.

[542] The mind is the highest peak of the human being. Upon the mind it shines in the time of the prayer the light of the Holy trinity, for this is an illumination of the reciprocal love amongst the godlike Persons, love that is communicated also to the one who is praying, and who is at his turn lit up by the love and by the light of the Holy Trinity, which unveils the whole meaning of the existence.

[543] According to Ammann, at Isaac the Syrian, *Quoted work*, Word 32. But we couldn't find this place. The cleanness is transparency, sincerity, and full openness. Through cleanness the heart becomes a place of God, for no thought interposes then, between heart and God.

Is some people reckon that the visions, the images, and the unveilings of the prophets were born out of imagination and by natural development, let these people know that they are being carried away from the truth, This is for the prophets and the teachers from now of the holy things, they have seen and they have caught what they have seen in images, not according to some natural order and development, but their mind has been imprinted in a godlike and above nature manner, through an untold power and by the grace of the Holy Ghost. This is for the Great Basil says: "The ones who have their mind not-scattered and clean, they receive in it imprints through a certain untold power and they hear within themselves resounding, somehow, the word of God"[544]. And again: "The Prophets were seeing through the imprinting done within their mind". And Gregory the Speaker about God, he says: "Then within parent and prophets, amongst which some of them were imagining God or they knew Him and others knew the future from before, being imprinted the Ghost to them and being, to them, the future things as the present things"[545].

68. Again about imprints and about the kinds of views.

If some people doubt this, by receiving the imaginings and the many and diverse views, they resist us, by reckoning that they follow to the saints. Thus, they argue that the Speaker about God says that God makes Himself known to the mind as through some shades, and not out of Himself, but out of the things surrounding Him, the imagination gathering, out of each of those things, another feature and composing, thus, some kind of unique image of the truth etc. And about the godlike Maximos they argue that he reckons that the mind cannot become dispassionate only by doing, if it is not crossed through by many and diverse views[546]. They also argue that other saints too, they say things alike.

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[544] Commentary to Isaiah the Prophet, head 6, verse 8; G.P. 30, 440. The images seen by Prophets aren't those ones which fall under the senses, and therefore they aren't limited. Those images are like some states, the states of the interlocutor are prolonged in. Like the state of an interlocutor are "imprinted" in the one who listen to him with trust, or in the one who is in a loving relation with him, so are "imprinted" the powerful states of God, of a great communicative force, in the ones who open themselves to Him.

[545] Saint Gregory of Nazianzus, *Word no. 28*, head 6; G.P. 36, 32 C-33A.

[546] Saint Maximos the Confessor, *Capita alia*, 142; G.P. 90, 1433 B-C. Are targeted here the ones who do not recognize a direct encounter with the One God, by deserting the multiple thoughts, but they only admit the possibility of knowing God from distance, by combining the

Let some people like these to know that these words were said by those Fathers not about the work and the grace of knowing and seeing received from God, which unite a man with God through the experience itself, but about the work started from man, namely out of his wisdom, causing a seeing harvested out of the resemblance and of the harmony of the things. This seeing reaches, in a shadowy manner, to some understanding of God. This one can be achieved and understand by many, and even by all, as the one who studied with understanding this kind of sayings of the saints, he know it well. This is for it was written: "Out of the size and the beauty of the creature it can be known, by resemblance, the Maker" (The Wisdom of Solomon[547] 13: 15). But neither this kind of knowledge is born out of that crafted and vain teaching, from outside, of the world. This is because this one, like an indecent servant, swallowed up with the demonstrative and sophisticated haughtiness, with pretentions of all-knowing, which doesn't want to take account of the evangelical faith, of humbleness, and of consenting the truth, it has been banished away from the porch of the holy dwelling place.

But our word is consecrated to the consummate worshipping, started out of hypostasis (en-hypostasized)[548]. For through this, the chiefs of the Apostles, who went up on the Tabor Mountain, together with Jesus, they suffered, being

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diverse ideas about His features as they can be deduced out of creation. These ones do not accept the teaching of the Fathers that, for this unmediated knowing of God it is necessary the working or the doing stage or the cleanness of the soul by fulfilling the commandments, or the consummation of the soul through this work. They reckon that the knowing of God it is a matter of correctly using the rationality. It is here targeted the scholastics Saint Gregory Palamas clashed with, in the person of Barlaam. The knowledge of God doesn't achieve a general rationality, an abstract one, but a concrete person - on the measure he has cleaned himself of sins, he has humbled, and he has reached to love. That's why it cannot be fully communicated, but everyone must achieve it by his own experience. Although, the authors of the present writing admit also a knowledge of God by human initiative, before such a cleaning as the mentioned one, but they reckon it as inferior to the usual one done by the grace of God, and therefore through the initiative of God to communicate on Himself to the ones who are cleaned in their hearts, within whom He dwells.

[547] This book is not present in KJB (E. l. t.'s n.).

[548] So, our authors know besides that illumination that comes from God in an unmediated manner, also the illumination gained out of creatures by deductive cogitation, namely besides the mysterious-apophatic illumination, also that one rational-cataphatic. In the last one, watching the images of the things it has its positive importance, unlike in the first one, in which the mind must get above any imaginings. That light is called "en-hypostatized" for it has its source in the hypostasis of Christ. It is the light that comes out of His Person, and not a subjective imagining.

transformed in an untold manner, the good and truly blessed transformation (Ps. 76: 10)[549], and they were found worthy of looking at the unseen kingdom and godhead, even with the feeling eyes, elevated to a more godlike state and made spiritual through the right hand of the Holy Ghost (Mt. 17: 1 and 5). This is for as far as the sunrises are from sunsets (Ps. 102: 12)[550] and the sky from earth, and as much as the soul is above the body, that much, the received work and the grace, are above the work done through nature[551]. This is because, that one done through nature, as I've said, it has the possibility to advance from the outside things and from the well ordered movement of the existing things (from creatures), from their order and connections, through the imaginings born out of all of them, towards a certain image of the true, and thus to stretch himself towards God through faith. And the received one it appears in an unmediated manner, from God Himself, or out of His hypostasis, as a real presence within heart, but sometimes also from outside, and it transmits in an unseen and above understanding way, also to the body, from the all-godlike illumination and light. This is for the heart suffers, according to the most-wise Maximos, in an above nature manner, but the heart doesn't produce itself the not-made deification.

For this Saint says: "I call not-made deification the illumination of the godhead in an en-hypostatized mode (coming out of hypostasis)[552], illumination that is not created, but it is

[549] Ps. 77: 10: KJB: "And I said, This is my infirmity: but I will remember the years of the right hand of the most High."; Ps. 76: 10: ROB: "And I said: Now I have started to understand; this is the changing of the right hand of the Most High."

[550] Ps. 103: 12: KJB: "As far as the east is from the west, so far hath he removed our transgressions from us."; 102: 12: ROB: "As far away as the sunrises are from the sunsets, He removed from us our lawlessness."

[551] If there is a gradation in the created things, but still the superior ones do not annul the inferior ones, but the first ones show the true purpose of the second ones and help them fulfilling that purpose, much more there is a superiority of the godlike work towards the spiritual work of the highest created being, which helps the last one to fulfill its true purpose.

[552] The deification is a light, but a transforming light, and not-produced by the human effort, but an illumination of the entire human being out of the godlike hypostasis, which makes also the human hypostasis to be illuminated and capable of irradiating the light of the godlike hypostasis; or it is a communion in light of both persons, an interpersonal light and therefore also a joy and light between them, without being possible to distinguish the frontier between the joy and the love of one and of another. But this light it has its origin in the godlike hypostasis, as ultimate and full of initiative source, as ultimate personal source of the love and of the existence, which irradiates as light.

shown in an understood manner in the worthy ones"[553]. Resembling things says also the Great Dionysus: "We must know that our mind has, on one hand, the power of understanding, through which it sees the thought things (intelligible), and on the other hand, it has the union which surpasses the mind's nature, through which it unites itself to the things beyond itself"[554].

And Saint Isaac says: "I have gained two eyes of the soul, as the Fathers say; and we do not need each one for the same purpose. This is for with an eye we see the things hidden into creatures, namely the power of God and His wisdom and His Providence regarding us, and with the other ones we look at the glory of His holy nature, when God deigns to introduce us the spiritual mysteries"[555]. The godlike Diadochus says also: "Of the Same Holy Ghost are the charismas of the wisdom and of the knowledge, as also all the godlike charismas (gifts). But each of them has a special work. That's why, someone was given the wisdom, and some other one was given the knowledge, through the same Ghost, as the Apostle confesses (1 Cor. 12: 8). This is for the knowledge unites the man, through the experience itself, with God, by not moving the soul towards the things' rationalities. That's why, some of the people who has chosen the philosophy (the wisdom) of the lonely life, they are illuminated by it into feeling, but they do not reach the godlike rationalities[556].

And the wisdom, if given to somebody, together with the first one, into fear - a thing that rarely takes place - it shows the works themselves of the wisdom, and this is because the

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[553] *Quaest. ad Thalasium* 61; in G.P. 90, 644 D.

[554] Unidentified. The mind cogitates and understands, but does not cogitate and does not understand only on itself, but also the other realities. As such, it has the tendency and the power to somehow touch those ones, to unite itself with them, but without getting confounded to them. Especially the mind, as knowing expression of the subject, it tends towards other subjects and unites itself with them; in the upshot, the mind tends towards the personal God as ultimate source of the existence and of the love; the mind tends to unite itself with Him. Proper-said, the mind tends towards Him in the most essential mode and it tends towards the other things only because it tends towards Him; the mind finds in the other things some love, but it actually tends towards the absolute degree of the love, which is God.

[555] *Quoted work*, Word 72, p. 281.

[556] The knowledge has here another meaning than the modern one. This it means knowing, through experience, on God Himself, and not the rationalities or the meanings of the things. The spiritual people do not know God in a mediated manner – through the rationalities of the things, but they know God in an unmediated manner by uniting themselves with Him, or by experiencing Him. That's why regarding the second knowledge - that is rational, or general, and from distance, and therefore much surpassed by them -, we are not even interested in.

knowledge uses to illuminate, through work, while the second one, through word. The knowledge is brought by prayer and by much quietude into the consummate lack of worries, and the wisdom brings the studying of the words of God, lacking the vain glory, and, firstly, the grace of the Giver God"[557]. To these, Saint Maximos adds in "Scholia": "The fountain of Jacob is the Scripture, the water is the knowledge out of the Scripture, and the deep is the difficult to penetrate understanding of the Scripture's mysteries. Getting water out with the bucket it means finding out the word of God by learning the letters. The Lord didn't have this bucket (Jn. 4: 6, 11). This is because, He being the Word Himself, he didn't give to the believers the knowledge out of learning and study, but he gave to the worthy ones the eternal and ceaseless wisdom out of the eternal grace. This is for, the bucket elevates the teaching, by taking a very small part of it and then it leaves the whole untouched by any word. And the knowing by grace it has the entire wisdom, as much as it is possible to the human beings, without study, by sprouting out in a diverse manner, according to the men's needs"[558].

And Diadochus says again: "It is often difficult to keep our mind to prayer due to the heavy narrowness and tribulation of the work while praying. But to the speaking about God (the theology) the mind joyfully surrenders itself[559], due to the

[557] Diadochus, *quoted work*, head 9; *The Romanian Philokalia*, Vol. I, p. 337. We have seen before the difference between the unmediated knowing of God and the rational knowing of God through the things' rationalities, now it is about the difference between the unmediated knowing of God and the wisdom that studies and expose in words the works which take place in the frame of the unmediated knowing. Thus, the unmediated knowing is a mysterious work of God within the man's soul, but this work is interpreted in words by the wisdom. That's why the wisdom is also the studying of the words of the Revelation, which expose the unmediated knowing of God. In continuation it is said that the Word of God had the wisdom through which he was interpreting on Himself, from Himself, and not through study. Only that one who doesn't enjoy in himself the encountering with God, he needs to study the words of the one who enjoys this encounter in order to interpret the words.

[558] Saint Maximos the Confessor, *The Five Heads II*, 29; G.P. 90, 1231 AB. Whilst the knowing through study it takes now a part from a whole, and then another part of the whole, and it never intuits the specific mystery of the whole and it doesn't even know the parts in their living connections, the intuition being a gift of the grace, it notices the whole in its specific mystery, a mystery that never can be expressed by words, no matter how many words one would use.

[559] That's why the rationalist-scholastic theology prefers the speculation instead of prayer. This theology is variety and fickleness in thinking and it is free and arbitrary movement. The prayer it means persevering towards the face of God. And only that one who has power to deepen himself in experiencing the infinity of God, he feels well and not bored whilst praying.

broadness and to the liberty of the godlike contemplations learnt by experience. Therefore, in order not to let the mind saying many things, and not to allow the mind flying with unmeasured joy, let's occupy the mind, as much as possible, with the prayer, with the singing, and with the reading of the Holy Scriptures, also not overlooking the interpretations done by the taught men in the words matters. By doing this, we won't let our mind to mix its own words in the words of the grace, and neither will we allow the mind to be stolen by the vain glory, as one which would be filled up with joy due to the much-speaking, but we are going to guard our mind in the time of the seeing (contemplation) and by doing so we are going to make almost all its thought accompanied by tears[560]. This is for by resting in times of appeasement and by sweetening itself especially with the sweetness of the prayer, the mind not only will liberate itself from the shortcoming mentioned before, but it also renew itself increasingly more in order to surrender itself nimbly and without tiredness to the godlike views (contemplations), by advancing, in the same time, in the knowledge of the discernment, with much humbleness. But we must know that there is also a prayer which is above any broadness. This is, though, characteristic only to those ones who have been filled up with the holy grace, into the whole feeling and trust"[561].

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[560] The rationalist-scholastic theology is the theory of the man who considers himself as self-standing; the prayer is the living of his smallness and of his sinfulness before God; that's why the prayer is not theoretical, but existential. Thus it is the patristic type theology, which is based on experiencing God in prayer.

[561] *Quoted work*, head 68; *The Romanian Philokalia*, Vol. I, 364. The prayer is above the theology - as thinking and speaking about God. This if for the prayer must remain in the tight conscience of the presence of God, whilst the thinking about God and the speaking about God it subjectively slip from before God, from the conscience of the presence before Him; the theology moves freely, by escaping the conscience that it stays before the face of God as Subject and it escapes the dialogue with Him by reckoning Him as object, towards which the human mind behaves freely. But the narrowness of the prayer it is above the broadness of the theological thinking, for it is a more accentuated living in the endless density of the presence of God. The prayer lives God incomparably more intensely and more deeply, for it lives Him as claiming, loving, and eternally new Subject in the manifestations of His power and love; the prayer doesn't reduce God to some permanent laws or a subject, who becomes at his turn absent to the conscience of the theological thinking. In prayer God is "felt", namely he is "experienced", "touched" by the whole being, as through a sense, in the intensity of his presence, and not only thought - or as a not-experienced reality. In the prayer the man experiences the irradiation of the grace or of the energy of God upon him. The authors of this writing aren't against the theological contemplation, but they consider it as having to come after much prayer. Only then the godlike meanings will be deep and alive, and they will be based on the feeling from the prayer and they will be accompanied by discernment, through

Have you heard that? There is, he says, a prayer above any broadness, which is characteristic only to those ones who have been filled up, into the whole feeling and trust, namely in within heart, in an above nature manner, with the all-godlike illumination which irradiates out of hypostasis[562]. This one is called also by Saint Isaac as not-sealed memory, or without shape, without image, and simple[563].

69. About the five powers of the soul. Also, about the imaginings characteristic to the soul and to the mind, and about the need to totally shun ourselves against imagination, imprinting, and shapes, in the clean prayer and in the simple and unitary work of the mind.

But as we have shown before, the imaginings come not only from demons, but the soul has also, from itself, in a natural manner, the impulse towards imagining, through the five senses the soul is endowed with. These are: the mind[564], the understanding, the opinion, the imagination, and the feeling; likewise, the body has also five senses: the sight, the smell, the hearing, the taste, and the touching[565]. Therefore, one of the soul's powers is, like we've said, the imagination, through which the soul imagines things. That's why, the ones who want to rule upon and to clarify well the things of his soul, he must strive to get winged and to totally elevate, towards God, especially the powers which unite him with God in the present age; and he

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which the man will discern the things based on the reality of an experience and not built up only on a speculation that is detached from the experience of the contact with God.

[562] There is a light that irradiates out of the hypostasis, or out of the Person of Christ, in the hypostasis or in the person of the one who prays. It is the light of the godlike Person, a light received by the human person in the loving communication between them; it is the light of the Supreme Person, of the hypostasis, or of the ultimate personal source of it.

[563] Place not found. The prayer is a memory of a ceaseless remembrance of God. It is the ceaseless feeling of his presence, but not the seeing of an image of His, because the image has a limited character. And this doesn't correspond to God.

[564] The mind is the power of the intuitive knowing of the whole, corresponding to the vessel of the body, whilst the understanding is the knowing of the connections between the aspects of the things, looked one at the time, like the smell distinguishes the qualities accor5ding to their fragrances.

[565] It is to be noticed the fact that the body's feeling it is reckoned as parallel to the body's sense of touching. This is for, through touching, the body makes contact with the sensitive things; likewise, the mind comes in touch with God, through a feeling of itself. This is the so-called "understanding feeling" or "the mind's feeling".

must also take care of the other powers, to use them, and to work them[566].

We must try, therefore, what the fathers tell us about these things and to memorize what it is appropriate to us.

Therefore, says Saint Maximos: "Because the soul is, by itself, namely by its being, rational and understanding, the soul is, of course, also self standing[567]. And if it is self-standing, it will work by nature for itself and by itself and together with the body, by understanding and by reasoning through itself and never ceasing to work with its understanding powers, which belong to it in a natural way. This is for the things belonging by nature to a unity that exists in a certain way, and those things cannot be taken from it as long as that unity exists and subsists. Therefore, the soul, by existing and subsisting forever, since the soul has been created for God Who has created the soul in this manner, that soul understands, reasons, and knows forever, both by itself and together with the body for itself and for its nature. So, there cannot be found any cause which to separate the soul from the things belonging to it naturally, and not for the body, after the soul's detaching"[568].

Therefore, because we know and feel, as we have been taught by Saints, that the mind and the understanding move and work both in the present age and in the future age, around God[569], and the other powers we know as belonging to the soul only in the present age, the soul has - like a skillful helmsman, and as one who naturally has the mastery upon all of these - to want to keep these working, not only in the present time, but to strive himself to extend also in the future, especially the mind and the understanding, wholly towards God, and, for that, to unite them with Him in the time of the clean prayer and of the understanding, unitary, and simple work. And let him totally

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[566] The imagination, generally, it ties the soul to the sensitive world, by building up the images in their likeness. That's why the soul mustn't use it when thinking at God. This is because the imagination impedes the soul to elevate to God, or it builds about God inadequate hallucinations. The symbols applied to god must be liberated from what they have material; although, some imprinting of God it takes place within soul. In this sense it is used also the imaginative capacity of the soul (its nature that can be imprinted).

[567] The soul is spelled "*ανυπόστατος*", or self-standing, namely it is not a power or a quality of a substance. That's why the soul is the basis of the human "hypostasis". The soul is the basis of all the powers and the qualities of the man and even the basis of the body.

[568] Saint Maximos the Confessor, *Epistle no. VII*; G.P. 91, 432 D, 439 A.

[569] It is moving and it is working, in the last analyze, by being preoccupied with God.

detach his mind from imagination and from the other powers[570]. This if for according to Saint Nilus: "The state of prayer is a dispassionate habit that kidnaps, through the fieriest love, towards the thought height, that mind loving wisdom and spiritual"[571]. By working thus, the soul will keep his due and honored worthiness.

70. Also about the mind.

Likewise, the mind must keep itself not taking part and being separated from imagination, as one that is undivided, simple, standing by itself, and luminous being[572]. This is for the mind has from itself a natural power towards this and to turn back, to gather itself, and to Move towards itself, by not being impeded by anything else. This is the state of the mind that comes out of the godlike grace[573]. This is for Climacus says: "Fixing the mind it belongs only to the Holy Ghost"[574]. This is because, though, as power of the soul, the mind is moved and mastered somehow by the soul, but the mind is also and it is also called the eye of the soul, and the mind has, as we've said, a

[570] Out of the fact that the soul will have the mind and the understanding active also in the future life, for they are essentially directed towards God, as towards the ultimate reality the mind wants to understand on the purpose of understanding everything, the author of this writing deduce that also in the prayer from the present age, prayer that is directed towards God, the soul must keep active especially the mind and the understanding, and in what regards the imagination, which works with the images of the seen world and keeps the soul tied to these ones, the mind must separate from it.

[571] Evagrius Pontius, *About Prayer*; *The Romanian Philokalia I*, p. 80. Nilus of Sinai; G.P. 79, 1177.

[572] The imaginings, or the products of the imagination, and, generally, any kind of images, they divide the mind, or the mind's attention, and they make the mind to cross from a state to another; more than that, these images not only divide and limit the mind, but they also lower the mind from the luminous borderless state the mind is in by its nature, by shadowing the mind according to the sentiments inspired by those images.

[573] The mind is not impeded by anything in its turning back towards itself, when it searches for and it encounter God within itself, God Who is above all things, and Who virtually comprises all the things. If the mind wouldn't encounter in itself anything else but only on itself, the mind couldn't detach itself from all things, because the mind is created by its nature to tend towards something, to surpass on itself, to be in a continual getting out of itself either towards the things form within world, or towards God, the transcendent One. Towards God the mind is attracted, like by a magnet, by His grace, or by His river of love. Therefore the mind is helped by the grace even when turning back towards itself.

[574] Only the Ghost can stop the mind from the mind's straying. For He is God, the One Who comes within soul with an overwhelming power and he open the mind's eyes towards the endless horizon of God.

certain own, natural, simple and independent power[575]. That's why, when the mind feels itself naturally depending on the soul and on the soul's powers, that mind is a mind in potency. From here comes also the name of human soul (1 Cor. 2: 14)[576]. But when the mind takes back its natural, simple, and essential worthiness, and its undivided and independent brightness, and the self-control, or when the soul liberates itself from the attachments and from the bodily and from the soul's natural movements, and when it is found worthy of becoming from mind in potency to become mind in work, or it advances to the state of above nature and spiritual man, then it turns, steadfastly, back to itself in an not-deviated manner and through itself ascends not-impeded by any tie, wholly and consummately, to the understanding of God, by being shapeless, imageless, and simple[577]. This is for the Great Basil says also: "That mind that is not-scattered towards the external things and that is not poured through senses towards the world, that mind turns back to itself, and through itself that mind ascends to the understanding of God, and, by being surrounded and inundated by the beauty of the light of That One, that mind forgets even about itself"[578]. And thus, the mind regains and preserves its

[575] The mind is a power of the soul. But by being the eye of the soul, the mind it is, on one hand, moved by the soul, and on the other hand, the mind cannot stand still, namely the mind cannot but be in the exercise of the act of seeing.

[576] Even when the mind is attached only to the senses connected to the world and the mind doesn't fill these senses up with the love for God, the mind still remains mind, but it is overwhelmed by the psychic senses related to the body, and therefore that mind is not actualized as mind. That's why such a man is called as a "soul's man".

[577] On one hand this state of the mind in work it is the mind's natural state, and on the other hand, it is an above nature state. This is a balancing we always found at the Holy Fathers. This is an above nature state for it achieved only by entering the ambiance of the endless simplicity of God, which gives the mind also its simplicity, open to the godlike infinity, by being filled up with this infinity. For the mind's simple being it is functionally actualized when encountering the above nature God, this mind's state is on one hand natural, and on the other hand it is above nature. Likewise, the bodily and the soul's movements, when they overwhelm the mind, they are naturally functional, but on the other hand they found their true being, of their natural being, when they are overwhelmed by the mind, and through the mind, by the godlike energies. This is because they only then discover the purpose they have been created for, as environments of irradiation of the godlike Ghost. The whole this thinking about mind is tributary to the Greek philosophy, but it becomes Christian when the unified, simple mind, it is understood as indefinite and unitary subject, open to the unitary and infinite godlike Subject.

[578] The light of God that baths the mind and inundates the mind, it is, in the same time, His beauty, or His beauty is smooth light. But who can describe the mystery of the beauty as light, or vice versa? The light covers the real depths and the rich, harmonious, and loving depths, they are beautiful.

state "in the image" and "in the likeness", as one that is mind and through itself it unites itself and enter the cohabitation, in an understanding manner, with the godlike mind, namely with God[579]. And this is the circular work, or movement, namely the new ascension of the mind to it and the movement of turning back towards it and towards the union with it and through it with God, the only movement that is truly not-wandering and without mistake, as one that is free from any relation. This is an unmediated and above understanding union and a seeing above any sight[580].

67. How the imprinting of the prophets was being done.

Is some people reckon that the visions, the images, and the unveilings of the prophets were born out of imagination and by natural development, let these people know that they are being carried away from the truth, This is for the prophets and the teachers from now of the holy things, they have seen and they have caught what they have seen in images, not according to some natural order and development, but their mind has been imprinted in a godlike and above nature manner, through an untold power and by the grace of the Holy Ghost. This is for the Great Basil says: "The ones who have their mind not-scattered and clean, they receive in it imprints through a certain untold power and they hear within themselves resounding, somehow, the word of God"[581]. And again: "The Prophets were seeing

[579] The mind regains His "image" and "likeness", for it unites itself with its model, and for it becomes the simple and endless understanding of The One Who is understanding and endless intelligible and simple, original understanding.

[580] The swirling and ascending movement of the mind towards itself, and through it towards God, and, through this, the mind's increasingly tight union with itself and with God, it has as model the spinning ascension of the angelic steps from around God, as described by Dionysus the Areopagite. The one who turns back towards himself, he turns towards God, and vice versa. In the endlessness of this circular ascending movement of the mind around itself and around God, and in the increasingly tight union with itself and with God, it is shown again that the mind is made "in the image" of God, by having in its union with God and endless work which the mind never finishes to understand it, because the mind never finishes to unite ever more with itself and with God. The human being remains, eternally, an apophatic abyss, for he endlessly deepens and enriches himself in the apophatic abyss of God. But this is a magnetic abyss, which attracts the mind to an always increasing understanding. But by understanding and seeing the endless character of this mystery, the mind's understanding is, in the same time, above understanding, and, likewise, its seeing is above any sight. Then we must not forget that the mind, by increasingly deeper gathering in itself, it gathers itself into the mind Christ, and Christ's mind though is human, it belongs to the godlike hypostasis, The One Who is thinking His godlike infinite, increasingly more, through His mind.

[581] Commentary to Isaiah the Prophet, head 6, verse 8; G.P. 30, 440. The images seen by Prophets aren't those ones which fall under the senses, and therefore they aren't limited. Those

through the imprinting done within their mind". And Gregory the Speaker about God, he says: "Then within parent and prophets, amongst which some of them were imagining God or they knew Him and others knew the future from before, being imprinted the Ghost to them and being, to them, the future things as the present things"[582].

68. Again about imprints and about the kinds of views.

If some people doubt this, by receiving the imaginings and the many and diverse views, they resist us, by reckoning that they follow to the saints. Thus, they argue that the Speaker about God says that God makes Himself known to the mind as through some shades, and not out of Himself, but out of the things surrounding Him, the imagination gathering, out of each of those things, another feature and composing, thus, some kind of unique image of the truth etc. And about the godlike Maximos they argue that he reckons that the mind cannot become dispassionate only by doing, if it is not crossed through by many and diverse views[583]. They also argue that other saints too, they say things alike.

Let some people like these to know that these words were said by those Fathers not about the work and the grace of knowing and seeing received from God, which unite a man with God through the experience itself, but about the work started

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images are like some states, the states of the interlocutor are prolonged in. Like the state of an interlocutor are "imprinted" in the one who listen to him with trust, or in the one who is in a loving relation with him, so are "imprinted" the powerful states of God, of a great communicative force, in the ones who open themselves to Him.

[582] Saint Gregory of Nazianzus, *Word no. 28*, head 6; G.P. 36, 32 C-33A.

[583] Saint Maximos the Confessor, *Capita alia*, 142; G.P. 90, 1433 B-C. Are targeted here the ones who do not recognize a direct encounter with the One God, by deserting the multiple thoughts, but they only admit the possibility of knowing God from distance, by combining the diverse ideas about His features as they can be deduced out of creation. These ones do not accept the teaching of the Fathers that, for this unmediated knowing of God it is necessary the working or the doing stage or the cleanness of the soul by fulfilling the commandments, or the consummation of the soul through this work. They reckon that the knowing of God it is a matter of correctly using the rationality. It is here targeted the scholastics Saint Gregory Palamas clashed with, in the person of Barlaam. The knowledge of God doesn't achieve a general rationality, an abstract one, but a concrete person - on the measure he has cleaned himself of sins, he has humbled, and he has reached to love. That's why it cannot be fully communicated, but everyone must achieve it by his own experience. Although, the authors of the present writing admit also a knowledge of God by human initiative, before such a cleaning as the mentioned one, but they reckon it as inferior to the usual one done by the grace of God, and therefore through the initiative of God to communicate on Himself to the ones who are cleaned in their hearts, within whom He dwells.

from man, namely out of his wisdom, causing a seeing harvested out of the resemblance and of the harmony of the things. This seeing reaches, in a shadowy manner, to some understanding of God. This one can be achieved and understand by many, and even by all, as the one who studied with understanding this kind of sayings of the saints, he know it well. This is for it was written: "Out of the size and the beauty of the creature it can be known, by resemblance, the Maker" (The Wisdom of Solomon[584] 13: 15). But neither this kind of knowledge is born out of that crafted and vain teaching, from outside, of the world. This is because this one, like an indecent servant, swallowed up with the demonstrative and sophisticated haughtiness, with pretentions of all-knowing, which doesn't want to take account of the evangelical faith, of humbleness, and of consenting the truth, it has been banished away from the porch of the holy dwelling place.

But our word is consecrated to the consummate worshipping, started out of hypostasis (en-hypostasized)[585]. For through this, the chiefs of the Apostles, who went up on the Tabor Mountain, together with Jesus, they suffered, being transformed in an untold manner, the good and truly blessed transformation (Ps. 76: 10)[586], and they were found worthy of looking at the unseen kingdom and godhead, even with the feeling eyes, elevated to a more godlike state and made spiritual through the right hand of the Holy Ghost (Mt. 17: 1 and 5). This is for as far as the sunrises are from sunsets (Ps. 102: 12)[587] and the sky from earth, and as much as the soul is above the body, that much, the received work and the grace, are above the work

[584] This book is not present in KJB (E. l. t.'s n.).

[585] So, our authors know besides that illumination that comes from God in an unmediated manner, also the illumination gained out of creatures by deductive cogitation, namely besides the mysterious-apophatic illumination, also that one rational-cataphatic. In the last one, watching the images of the things it has its positive importance, unlike in the first one, in which the mind must get above any imaginings. That light is called "en-hypostatized" for it has its source in the hypostasis of Christ. It is the light that comes out of His Person, and not a subjective imagining.

[586] Ps. 77: 10: KJB: "And I said, This is my infirmity: but I will remember the years of the right hand of the most High."; Ps. 76: 10: ROB: "And I said: Now I have started to understand; this is the changing of the right hand of the Most High."

[587] Ps. 103: 12: KJB: "As far as the east is from the west, so far hath he removed our transgressions from us."; 102: 12: ROB: "As far away as the sunrises are from the sunsets, He removed from us our lawlessness."

done through nature[588]. This is because, that one done through nature, as I've said, it has the possibility to advance from the outside things and from the well ordered movement of the existing things (from creatures), from their order and connections, through the imaginings born out of all of them, towards a certain image of the true, and thus to stretch himself towards God through faith. And the received one it appears in an unmediated manner, from God Himself, or out of His hypostasis, as a real presence within heart, but sometimes also from outside, and it transmits in an unseen and above understanding way, also to the body, from the all-godlike illumination and light. This is for the heart suffers, according to the most-wise Maximos, in an above nature manner, but the heart doesn't produce itself the not-made deification.

For this Saint says: "I call not-made deification the illumination of the godhead in an en-hypostatized mode (coming out of hypostasis)[589], illumination that is not created, but it is shown in an understood manner in the worthy ones"[590]. Resembling things says also the Great Dionysus: "We must know that our mind has, on one hand, the power of understanding, through which it sees the thought things (intelligible), and on the other hand, it has the union which surpasses the mind's nature, through which it unites itself to the things beyond itself"[591].

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[588] If there is a gradation in the created things, but still the superior ones do not annul the inferior ones, but the first ones show the true purpose of the second ones and help them fulfilling that purpose, much more there is a superiority of the godlike work towards the spiritual work of the highest created being, which helps the last one to fulfill its true purpose.

[589] The deification is a light, but a transforming light, and not-produced by the human effort, but an illumination of the entire human being out of the godlike hypostasis, which makes also the human hypostasis to be illuminated and capable of irradiating the light of the godlike hypostasis; or it is a communion in light of both persons, an interpersonal light and therefore also a joy and light between them, without being possible to distinguish the frontier between the joy and the love of one and of another. But this light it has its origin in the godlike hypostasis, as ultimate and full of initiative source, as ultimate personal source of the love and of the existence, which irradiates as light.

[590] *Quaest. ad Thalasium* 61; in G.P. 90, 644 D.

[591] Unidentified. The mind cogitates and understands, but does not cogitate and does not understand only on itself, but also the other realities. As such, it has the tendency and the power to somehow touch those ones, to unite itself with them, but without getting confounded to them. Especially the mind, as knowing expression of the subject, it tends towards other subjects and unites itself with them; in the upshot, the mind tends towards the personal God as ultimate source of the existence and of the love; the mind tends to unite itself with Him. Proper-said, the mind tends towards Him in the most essential mode and it tends towards the

And Saint Isaac says: "I have gained two eyes of the soul, as the Fathers say; and we do not need each one for the same purpose. This is for with an eye we see the things hidden into creatures, namely the power of God and His wisdom and His Providence regarding us, and with the other ones we look at the glory of His holy nature, when God deigns to introduce us the spiritual mysteries"[592]. The godlike Diadochus says also: "Of the Same Holy Ghost are the charismas of the wisdom and of the knowledge, as also all the godlike charismas (gifts). But each of them has a special work. That's why, someone was given the wisdom, and some other one was given the knowledge, through the same Ghost, as the Apostle confesses (1 Cor. 12: 8). This is for the knowledge unites the man, through the experience itself, with God, by not moving the soul towards the things' rationalities. That's why, some of the people who has chosen the philosophy (the wisdom) of the lonely life, they are illuminated by it into feeling, but they do not reach the godlike rationalities[593].

And the wisdom, if given to somebody, together with the first one, into fear - a thing that rarely takes place - it shows the works themselves of the wisdom, and this is because the knowledge uses to illuminate, through work, while the second one, through word. The knowledge is brought by prayer and by much quietude into the consummate lack of worries, and the wisdom brings the studying of the words of God, lacking the vain glory, and, firstly, the grace of the Giver God"[594]. To these, Saint

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other things only because it tends towards Him; the mind finds in the other things some love, but it actually tends towards the absolute degree of the love, which is God.

[592] *Quoted work*, Word 72, p. 281.

[593] The knowledge has here another meaning than the modern one. This it means knowing, through experience, on God Himself, and not the rationalities or the meanings of the things. The spiritual people do not know God in a mediated manner – through the rationalities of the things, but they know God in an unmediated manner by uniting themselves with Him, or by experiencing Him. That's why regarding the second knowledge - that is rational, or general, and from distance, and therefore much surpassed by them -, we are not even interested in.

[594] Diadochus, *quoted work*, head 9; *The Romanian Philokalia*, Vol. I, p. 337. We have seen before the difference between the unmediated knowing of God and the rational knowing of God through the things' rationalities, now it is about the difference between the unmediated knowing of God and the wisdom that studies and expose in words the works which take place in the frame of the unmediated knowing. Thus, the unmediated knowing is a mysterious work of God within the man's soul, but this work is interpreted in words by the wisdom. That's why the wisdom is also the studying of the words of the Revelation, which expose the unmediated knowing of God. In continuation it is said that the Word of God had the wisdom through which he was interpreting on Himself, from Himself, and not through study. Only that one who

Maximos adds in "Scholia": "The fountain of Jacob is the Scripture, the water is the knowledge out of the Scripture, and the deep is the difficult to penetrate understanding of the Scripture's mysteries. Getting water out with the bucket it means finding out the word of God by learning the letters. The Lord didn't have this bucket (Jn. 4: 6, 11). This is because, He being the Word Himself, he didn't give to the believers the knowledge out of learning and study, but he gave to the worthy ones the eternal and ceaseless wisdom out of the eternal grace. This is for, the bucket elevates the teaching, by taking a very small part of it and then it leaves the whole untouched by any word. And the knowing by grace it has the entire wisdom, as much as it is possible to the human beings, without study, by sprouting out in a diverse manner, according to the men's needs"[595].

And Diadochus says again: "It is often difficult to keep our mind to prayer due to the heavy narrowness and tribulation of the work while praying. But to the speaking about God (the theology) the mind joyfully surrenders itself[596], due to the broadness and to the liberty of the godlike contemplations learnt by experience. Therefore, in order not to let the mind saying many things, and not to allow the mind flying with unmeasured joy, let's occupy the mind, as much as possible, with the prayer, with the singing, and with the reading of the Holy Scriptures, also not overlooking the interpretations done by the taught men in the words matters. By doing this, we won't let our mind to mix its own words in the words of the grace, and neither will we allow the mind to be stolen by the vain glory, as one which would be filled up with joy due to the much-speaking, but we are going to guard our mind in the time of the seeing (contemplation) and by doing so we are going to make almost all its thought

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doesn't enjoy in himself the encountering with God, he needs to study the words of the one who enjoys this encounter in order to interpret the words.

[595] Saint Maximos the Confessor, *The Five Heads II*, 29; G.P. 90, 1231 AB. Whilst the knowing through study it takes now a part from a whole, and then another part of the whole, and it never intuits the specific mystery of the whole and it doesn't even know the parts in their living connections, the intuition being a gift of the grace, it notices the whole in its specific mystery, a mystery that never can be expressed by words, no matter how many words one would use.

[596] That's why the rationalist-scholastic theology prefers the speculation instead of prayer. This theology is variety and fickleness in thinking and it is free and arbitrary movement. The prayer it means persevering towards the face of God. And only that one who has power to deepen himself in experiencing the infinity of God, he feels well and not bored whilst praying.

accompanied by tears[597]. This is for by resting in times of appeasement and by sweetening itself especially with the sweetness of the prayer, the mind not only will liberate itself from the shortcoming mentioned before, but it also renew itself increasingly more in order to surrender itself nimbly and without tiredness to the godlike views (contemplations), by advancing, in the same time, in the knowledge of the discernment, with much humbleness. But we must know that there is also a prayer which is above any broadness. This is, though, characteristic only to those ones who have been filled up with the holy grace, into the whole feeling and trust"[598].

Have you heard that? There is, he says, a prayer above any broadness, which is characteristic only to those ones who have been filled up, into the whole feeling and trust, namely in within heart, in an above nature manner, with the all-godlike illumination which irradiates out of hypostasis[599]. This one is

[597] The rationalist-scholastic theology is the theory of the man who considers himself as self-standing; the prayer is the living of his smallness and of his sinfulness before God; that's why the prayer is not theoretical, but existential. Thus it is the patristic type theology, which is based on experiencing God in prayer.

[598] *Quoted work*, head 68; *The Romanian Philokalia*, Vol. I, 364. The prayer is above the theology - as thinking and speaking about God. This if for the prayer must remain in the tight conscience of the presence of God, whilst the thinking about God and the speaking about God it subjectively slip from before God, from the conscience of the presence before Him; the theology moves freely, by escaping the conscience that it stays before the face of God as Subject and it escapes the dialogue with Him by reckoning Him as object, towards which the human mind behaves freely. But the narrowness of the prayer it is above the broadness of the theological thinking, for it is a more accentuated living in the endless density of the presence of God. The prayer lives God incomparably more intensely and more deeply, for it lives Him as claiming, loving, and eternally new Subject in the manifestations of His power and love; the prayer doesn't reduce God to some permanent laws or a subject, who becomes at his turn absent to the conscience of the theological thinking. In prayer God is "felt", namely he is "experienced", "touched" by the whole being, as through a sense, in the intensity of his presence, and not only thought - or as a not-experienced reality. In the prayer the man experiences the irradiation of the grace or of the energy of God upon him. The authors of this writing aren't against the theological contemplation, but they consider it as having to come after much prayer. Only then the godlike meanings will be deep and alive, and they will be based on the feeling from the prayer and they will be accompanied by discernment, through which the man will discern the things based on the reality of an experience and not built up only on a speculation that is detached from the experience of the contact with God.

[599] There is a light that irradiates out of the hypostasis, or out of the Person of Christ, in the hypostasis or in the person of the one who prays. It is the light of the godlike Person, a light received by the human person in the loving communication between them; it is the light of the Supreme Person, of the hypostasis, or of the ultimate personal source of it.

called also by Saint Isaac as not-sealed memory, or without shape, without image, and simple[600].

69. About the five powers of the soul. Also, about the imaginings characteristic to the soul and to the mind, and about the need to totally shun ourselves against imagination, imprinting, and shapes, in the clean prayer and in the simple and unitary work of the mind.

But as we have shown before, the imaginings come not only from demons, but the soul has also, from itself, in a natural manner, the impulse towards imagining, through the five senses the soul is endowed with. These are: the mind[601], the understanding, the opinion, the imagination, and the feeling; likewise, the body has also five senses: the sight, the smell, the hearing, the taste, and the touching[602]. Therefore, one of the soul's powers is, like we've said, the imagination, through which the soul imagines things. That's why, the ones who want to rule upon and to clarify well the things of his soul, he must strive to get winged and to totally elevate, towards God, especially the powers which unite him with God in the present age; and he must also take care of the other powers, to use them, and to work them[603].

We must try, therefore, what the fathers tell us about these things and to memorize what it is appropriate to us.

Therefore, says Saint Maximos: "Because the soul is, by itself, namely by its being, rational and understanding, the soul

[600] Place not found. The prayer is a memory of a ceaseless remembrance of God. It is the ceaseless feeling of his presence, but not the seeing of an image of His, because the image has a limited character. And this doesn't correspond to God.

[601] The mind is the power of the intuitive knowing of the whole, corresponding to the vessel of the body, whilst the understanding is the knowing of the connections between the aspects of the things, looked one at the time, like the smell distinguishes the qualities accor5ding to their fragrances.

[602] It is to be noticed the fact that the body's feeling it is reckoned as parallel to the body's sense of touching. This is for, through touching, the body makes contact with the sensitive things; likewise, the mind comes in touch with God, through a feeling of itself. This is the so-called "understanding feeling" or "the mind's feeling".

[603] The imagination, generally, it ties the soul to the sensitive world, by building up the images in their likeness. That's why the soul mustn't use it when thinking at God. This is because the imagination impedes the soul to elevate to God, or it builds about God inadequate hallucinations. The symbols applied to god must be liberated from what they have material; although, some imprinting of God it takes place within soul. In this sense it is used also the imaginative capacity of the soul (its nature that can be imprinted).

is, of course, also self standing[604]. And if it is self-standing, it will work by nature for itself and by itself and together with the body, by understanding and by reasoning through itself and never ceasing to work with its understanding powers, which belong to it in a natural way. This is for the things belonging by nature to a unity that exists in a certain way, and those things cannot be taken from it as long as that unity exists and subsists. Therefore, the soul, by existing and subsisting forever, since the soul has been created for God Who has created the soul in this manner, that soul understands, reasons, and knows forever, both by itself and together with the body for itself and for its nature. So, there cannot be found any cause which to separate the soul from the things belonging to it naturally, and not for the body, after the soul's detaching"[605].

Therefore, because we know and feel, as we have been taught by Saints, that the mind and the understanding move and work both in the present age and in the future age, around God[606], and the other powers we know as belonging to the soul only in the present age, the soul has - like a skillful helmsman, and as one who naturally has the mastery upon all of these - to want to keep these working, not only in the present time, but to strive himself to extend also in the future, especially the mind and the understanding, wholly towards God, and, for that, to unite them with Him in the time of the clean prayer and of the understanding, unitary, and simple work. And let him totally detach his mind from imagination and from the other powers[607]. This if for according to Saint Nilus: "The state of prayer is a dispassionate habit that kidnaps, through the fieriest love, towards the thought height, that mind loving wisdom and

[604] The soul is spelled "*ανυπόστατος*", or self-standing, namely it is not a power or a quality of a substance. That's why the soul is the basis of the human "hypostasis". The soul is the basis of all the powers and the qualities of the man and even the basis of the body.

[605] Saint Maximos the Confessor, *Epistle no. VII*; G.P. 91, 432 D, 439 A.

[606] It is moving and it is working, in the last analyze, by being preoccupied with God.

[607] Out of the fact that the soul will have the mind and the understanding active also in the future life, for they are essentially directed towards God, as towards the ultimate reality the mind wants to understand on the purpose of understanding everything, the author of this writing deduce that also in the prayer from the present age, prayer that is directed towards God, the soul must keep active especially the mind and the understanding, and in what regards the imagination, which works with the images of the seen world and keeps the soul tied to these ones, the mind must separate from it.

spiritual”[608]. By working thus, the soul will keep his due and honored worthiness.

70. Also about the mind.

Likewise, the mind must keep itself not taking part and being separated from imagination, as one that is undivided, simple, standing by itself, and luminous being[609]. This is for the mind has from itself a natural power towards this and to turn back, to gather itself, and to Move towards itself, by not being impeded by anything else. This is the state of the mind that comes out of the godlike grace[610]. This is for Climacus says: “Fixing the mind it belongs only to the Holy Ghost”[611]. This is because, though, as power of the soul, the mind is moved and mastered somehow by the soul, but the mind is also and it is also called the eye of the soul, and the mind has, as we’ve said, a certain own, natural, simple and independent power[612]. That’s why, when the mind feels itself naturally depending on the soul and on the soul’s powers, that mind is a mind in potency. From here comes also the name of human soul (1 Cor. 2: 14)[613]. But when the mind takes back its natural, simple, and essential

[608] Evagrius Pontius, *About Prayer*; *The Romanian Philokalia I*, p. 80. Nilus of Sinai; G.P. 79, 1177.

[609] The imaginings, or the products of the imagination, and, generally, any kind of images, they divide the mind, or the mind’s attention, and they make the mind to cross from a state to another; more than that, these images not only divide and limit the mind, but they also lower the mind from the luminous borderless state the mind is in by its nature, by shadowing the mind according to the sentiments inspired by those images.

[610] The mind is not impeded by anything in its turning back towards itself, when it searches for and it encounter God within itself, God Who is above all things, and Who virtually comprises all the things. If the mind wouldn’t encounter in itself anything else but only on itself, the mind couldn’t detach itself from all things, because the mind is created by its nature to tend towards something, to surpass on itself, to be in a continual getting out of itself either towards the things form within world, or towards God, the transcendent One. Towards God the mind is attracted, like by a magnet, by His grace, or by His river of love. Therefore the mind is helped by the grace even when turning back towards itself.

[611] Only the Ghost can stop the mind from the mind’s straying. For He is God, the One Who comes within soul with an overwhelming power and he open the mind’s eyes towards the endless horizon of God.

[612] The mind is a power of the soul. But by being the eye of the soul, the mind it is, on one hand, moved by the soul, and on the other hand, the mind cannot stand still, namely the mind cannot but be in the exercise of the act of seeing.

[613] Even when the mind is attached only to the senses connected to the world and the mind doesn’t fill these senses up with the love for God, the mind still remains mind, but it is overwhelmed by the psychic senses related to the body, and therefore that mind is not actualized as mind. That’s why such a man is called as a “soul’s man”.

worthiness, and its undivided and independent brightness, and the self-control, or when the soul liberates itself from the attachments and from the bodily and from the soul's natural movements, and when it is found worthy of becoming from mind in potency to become mind in work, or it advances to the state of above nature and spiritual man, then it turns, steadfastly, back to itself in an not-deviated manner and through itself ascends not-impeded by any tie, wholly and consummately, to the understanding of God, by being shapeless, imageless, and simple[614]. This is for the Great Basil says also: "That mind that is not-scattered towards the external things and that is not poured through senses towards the world, that mind turns back to itself, and through itself that mind ascends to the understanding of God, and, by being surrounded and inundated by the beauty of the light of That One, that mind forgets even about itself"[615]. And thus, the mind regains and preserves its state "in the image" and "in the likeness", as one that is mind and through itself it unites itself and enter the cohabitation, in an understanding manner, with the godlike mind, namely with God[616]. And this is the circular work, or movement, namely the new ascension of the mind to it and the movement of turning back towards it and towards the union with it and through it with God, the only movement that is truly not-wandering and without mistake, as one that is free from any relation. This is an

[614] On one hand this state of the mind in work it is the mind's natural state, and on the other hand, it is an above nature state. This is a balancing we always found at the Holy Fathers. This is an above nature state for it achieved only by entering the ambiance of the endless simplicity of God, which gives the mind also its simplicity, open to the godlike infinity, by being filled up with this infinity. For the mind's simple being it is functionally actualized when encountering the above nature God, this mind's state is on one hand natural, and on the other hand it is above nature. Likewise, the bodily and the soul's movements, when they overwhelm the mind, they are naturally functional, but on the other hand they found their true being, of their natural being, when they are overwhelmed by the mind, and through the mind, by the godlike energies. This is because they only then discover the purpose they have been created for, as environments of irradiation of the godlike Ghost. The whole this thinking about mind is tributary to the Greek philosophy, but it becomes Christian when the unified, simple mind, it is understood as indefinite and unitary subject, open to the unitary and infinite godlike Subject.

[615] The light of God that baths the mind and inundates the mind, it is, in the same time, His beauty, or His beauty is smooth light. But who can describe the mystery of the beauty as light, or vice versa? The light covers the real depths and the rich, harmonious, and loving depths, they are beautiful.

[616] The mind regains His "image" and "likeness", for it unites itself with its model, and for it becomes the simple and endless understanding of The One Who is understanding and endless intelligible and simple, original understanding.

unmediated and above understanding union and a seeing above any sight[617].

75. About that godlike joy springing out of heart

It is, though, more appropriate to be said: Who will be able to describe the sweetness of the honey to those who haven't tasted it? But, one can say so much more about this godlike joy and about the joy from above nature and springing of life, which gushes up like always jumping water, out of the clean and true prayer of the heart. This is for, says God-Man Jesus: "He who will drink the water I will give it to him, he won't get thirsty forever. For the water I will give him, it becomes, within him, spring of jumping water, towards the eternal life" (Jn. 4: 14). And again: "If somebody gets thirsty, let him come to Me and drink. The one who believes in Me, rivers of living water will flow out of his heart". "And this He said – says the beloved disciple – about the Ghost, the ones who believe in Him, will receive" (Jn. 7: 39). The Great Paul says at his turn: "God sent the Ghost of His Son within our hearts, and the Ghost shouts out: Abba Father" (Gal. 4: 6).

76. This spiritual joy has many meanings and it still is nameless.

This spiritual and life springing joy, it has been called before, also as en-hypostatic illumination (started out of hypostasis) and most-luminous darkness, and indescribable beauty, and the highest good thing amongst the desired things, godlike view and showing, and deification; it remains untold

[617] The swirling and ascending movement of the mind towards itself, and through it towards God, and, through this, the mind's increasingly tight union with itself and with God, it has as model the spinning ascension of the angelic steps from around God, as described by Dionysus the Areopagite. The one who turns back towards himself, he turns towards God, and vice versa. In the endlessness of this circular ascending movement of the mind around itself and around God, and in the increasingly tight union with itself and with God, it is shown again that the mind is made "in the image" of God, by having in its union with God and endless work which the mind never finishes to understand it, because the mind never finishes to unite ever more with itself and with God. The human being remains, eternally, an apophatic abyss, for he endlessly deepens and enriches himself in the apophatic abyss of God. But this is a magnetic abyss, which attracts the mind to an always increasing understanding. But by understanding and seeing the endless character of this mystery, the mind's understanding is, in the same time, above understanding, and, likewise, its seeing is above any sight. Then we must not forget that the mind, by increasingly deeper gathering in itself, it gathers itself into the mind Christ, and Christ's mind though is human, it belongs to the godlike hypostasis, The One Who is thinking His godlike infinite, increasingly more, through His mind.

even after it has been expresses in some measure; it remains unknown even after it has been known and understood in some extent[618]. This is because, says the Great Dionysus: "We pray in order to reach within this supra-luminous darkness and to see and to know, through not-seeing and not-knowing, the One Who is above seeing and knowing, even (just) by not seeing and by not knowing[619]. For this is to really see and know and praise in an above being manner, on the One Who is above being, by removing all the existing things"[620]. And again: "the godlike darkness it is the godlike light, they say God is dwelling within, and that is unseen due to above everything and unapproachable brightness of it, for the overwhelming and above being overflowing of light. Within this, it reaches everyone who has been found worthy to truly know God even by not seeing Him, and by not knowing Him, once he has been elevated above seeing and knowing, just by knowing that he is beyond all the known with the senses and with the mind things"[621].

And the Great Basil says: "The rays of the godlike beauty are consummately untold and unspeakable. No word can describe them and no ear can receive them. Either you would speak about the morning star's rays, or about the shininess of the mood, either about the sunlight, all of these are helpless when it comes to compare that glory, and they are very much below the godlike light than the deep and moonless night in comparison to the cleanest noon. This beauty cannot be seen with the bodily eyes. This light can be cogitated only by the soul and by the mind. And if this light lightened some of the saints,

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[618] "Hypostatical illumination": for it has its spring in the hypostasis of Christ, and it is not an inconsistent apparition; it is the light of His love, of His openness towards man. "Most-luminous darkness: because of its intensity, the godlike light cannot be seen or understood by our soul's eyes, namely due to its infinity, the love of God cannot be defined. But in an insufficient way, it still is known, understood, and expressible. That's why it still is light. And it is light, for we feel good within it, and it fills up our existence and the existence of everybody.

[619] On one hand, through our knowing, seeing, and experiencing, the unknown, the unseen, and the inexpressible, it becomes transparent and known and expressed; on the other hand, even by not-knowing, by not-seeing, and by silence, we realize that we are knowing and seeing and making also other to feel and to know the unknown, the unseen, and the inexpressible One. It is a seeing of the unseen through not-seeing, but also a transparence of His through seeing.

[620] *About the Mystical Theology*, chapter II; G.P. 3: 1025.

[621] *Epistle no. V*; G.P. 3, 1073. Even the one who knows god, he is above any knowing and seeing, for he has entered a relation with God, Who is above knowing and seeing. This isn't only an intellectual theology by denying the positive attributes, but also a filling up by the power of the above knowing and seeing God.

the needle of the longing would leave within them an unfulfilled thirst. Being retained in this life, they were saying: "Woe to me, that my estrangement it has been prolonged" (Ps. 119: 5)[622]. And: "My soul got thirsty towards the powerful, towards the living God; when will I come and show myself before the face of my God?" (Ps. 41: 2)[623]; and: "It is much better to detach myself and to be with Christ" (Phil. 1: 23); and: "Now release Your servant, Master, according to Your word, in peace" (Luke 2: 29)[624]. They reckoned the life from here like being a prison. And because they couldn't get enough of the seeing of the godlike beauty, they wanted that the seeing of the shininess of the Lord to be extended to them in the whole eternal life"[625].

And the Speaker about God says: "Where is fear, there is the keeping of the commandment; where is the keeping of the commandment, there is the cleanness of the body by removing the cloud that envelops the soul and it doesn't allow the soul to cleanly see the godlike ray; where the cleanness is, there is the illumination; and the illumination it is the fulfilling of the longing of the ones who desire the high things, or the Highest One, or above anything that is high"[626]. The godlike Gregory of Nyssa says at his turn: "If you wash, by taking care of your life, the defilement laid down on your heart, godlike beauty it will rise up to you, as it happens to the iron. This is for when the rust from the iron it is cleaned up by polishing it, that thing that it has been black a little time before, it will spark in the sun, full of shininess, and it will spread rays. Likewise, the inward man, called heart by the Lord: when he will be cleaned up of the rust of the defilement, and his image - worn down by the cunning one – it will flourish again, that man will achieve again his likeness to the model and he will become good. This is for he who follows the Good One, he becomes also good like That One"[627].

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[622] KJB: Psalm 120: 5: "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!"; ROB: Psalm 119: 5: "Woe me, that my exile has been prolonged, that I am living in the tents of Kedar!"

[623] KJB: Psalm 42: 2: "My soul thirsteth for God, for the living God: when shall I come and appear before God?"; ROB: Psalm 41: 2: "My soul thirsted for the living God; when will I come and show myself to the face of God?".

[624] Luke 2: 29: KJB: "Lord, now lettest thou thy servant depart in peace, according to thy word:"; ROB: "Now let go Your servant, according to Your word, in peace,"

[625] Saint Basil the Great, *Regulae fusius tratatae* (Rules Treated in Detail). *Answers to Questions* II, G.P. 31, 909.

[626] Saint Gregory of Nazianzus, *Word no. 39*; G.P. 36, 344 A.

[627] Place not found.

And Saint Nilus says: "Bless is him who has achieved that nescience that is not-separated from prayer"[628]. Climacus says at his turn: "The depth (the abyss) of the crying it has seen the comforting; and the heart's cleanness it has received the illumination. The illumination it is an untold work, seen in an unseen way and understood in an unknown way"[629]. That's why, they are threefold blessed the ones who, like Mary of yore (Luke 10: 42), have chosen the good part and the good living, that spiritual living that won't be taken away from them, and they have been found worthy of the good likeness to God, as being engulfed by great and ecstatic joyfulness, to get out of themselves and, like the godlike Paul, to shout out full of enthusiasm: "The kindness and the love for people of our Savior God it has been shown to us, not out of the righteous deeds, done by us, but according to his mercy he has saved us with, through the bath of the rebirth and through the renewal of the Holy Ghost he has poured upon us plentifully through our Lord Jesus Christ the Savior[630]. We are being justified, thus, by His grace, to become inheritors, through hope, of the eternal life" (Tit. 3: 4-5). And again: "The One Who has anointed us and Who has sealed us and Who has given the earnest of the Ghost within our hearts" (2 Cor. 1: 22); and: "We have this treasure in clay pots, for the overwhelming of the power of God and not out of us" (2 Cor. 4: 7).

So lived they, and let it be to us - at least partially - through their prayers heard by God, to enjoy His mercy and His grace.

77. The one who wants to appropriately appease himself, he necessarily ought to be gentle in heart.

It is the time now for you, my son, to find out also this, before and after other things, like the one who wants to learn how to correctly shoot his arrow, he doesn't pull the cord

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[628] Cf. J. Hausherr, *Ignorance infinie*, in "Orientalia Christiana Periodica" II (1936), pp. 315-362. This "nescience" means to forget of all the things which are not God; or the "imageless" knowing of God, above any knowledge. This nescience doesn't oppose to that "illumination" praised by Saint Basil and by Saint Gregory of Nazianzus. This is for the illumination means the presence and the work of the most-luminous darkness.

[629] *The Ladder* VII; G.P. 88, 813 B. The "abyss of the crying" it is a cry - not held between margins - the one who is crying he doesn't play with, and he thinks he won't be able to stop crying and he also thinks that he won't ever be able to come at the end of that crying.

[630] Not out of deeds without grace are we corrected, but by grace, which, though, it must bring fruits in our deeds, with our collaboration.

without a signal, likewise the one who wants to learn how to appease himself, he must have a sign to always be gentle in heart. This is for Saint Isidore said: "It doesn't suffice to live in ascesis for virtue, but you also must be balanced in your ascesis. This is because of, while striving ourselves in the struggle for a virtue, we wear that virtue with a disturbed heart, this isn't anything else but that we want to achieve that virtue and not wanting to do the things which help for the salvation"[631]. But the Prophet David said even before: "He will guide the gentle ones into judgment: He will teach the gentle one His ways" (Ps. 24: 9)[632]; and Sirach says: "To the gentle are the mysteries unveiled" (22: 7)[633]. Finally, the Most Sweet Jesus says: "Learn from Me that I am gentle and humble in My heart and you will find rest to your souls" (Mt. 11: 29). And: "Towards whom will I look at, if not towards the gentle and appeased one who trembles because of My words?"(Isa. 66: 2). And: "Blessed are the gentle ones, for those one will inherit the earth" (Mt. 5: 5), namely the heart, which makes a seed to bring fruits out of the grace, thirtyfold, sixtyfold, and hundredfold (Mk. 4: 20), as the man is in the group of the beginners, or of the middle advanced ones, or of the consummate ones. One like this doesn't disturb for, or he is not disturbed by anything, except the word of the awe.

78. How could we achieve the gentleness, and about the three powers of the soul: the wrath (the anger), the lust, and the cogitation.

You will easily achieve the gentleness, if you turn your soul from all things and you move your soul towards love and you keep your silence as much as you can, by nourishing yourself with measure and by always praying, as the Holy Fathers said: "Brake the wrath of your soul with the love, wither the lust of your soul with the restrain, and wing the cogitation of your soul with the prayer; and the light of your mind won't ever get darkened"[634]. And: "Braking the wrath it is done by keeping

[631] Place not found.

[632] KJB: Ps. 25: 9: "The meek will he guide in judgment: and the meek will he teach his way."; ROB: Ps. 24: 10: "He will guide the gentle ones to judgment, He will teach the gentle ones His ways."

[633] This book is not present in KJB, but it is present in ROB.

[634] Saint Maximos the Confessor, *Heads about Love*, IV, 44; G.P. 90, 1057 B; *The Romanian Philokalia*, II, p. 105.

your silence at the right time; braking the irrational lust it is done through eating with measure; braking the disordered thoughts it is done by the prayer of one thought"[635]. And again: "Three are the virtues always bringing light to the mind: to not see the evilness of a man, to endure undisturbed the things coming upon us, and to do good to the ones who do evil to us. These three virtues give birth to other three even bigger virtues: thus, not seeing the evilness of a man it gives birth to love; enduring without being troubled the things coming upon us, it gives birth to gentleness; and doing good to the ones who do evil to us, it earns the pace". And Again: "Three are the more general moral states of the monks: the first one consists in not committing sins, the second one, in not letting the soul to tarry in passionate thoughts, and the third one, in looking with the mind, without passion, at the faces of the women and at the faces of the ones who upset us"[636].

79. You must quickly repent for any deviations happened to you and thus to wisely strengthen yourself for the future.

And if it happens to you to get troubled, or to slip in a falling and to deviate from what is appropriate, you must quickly reconcile with the one who has upset you and with the one who is upset with you and to repent in your soul and to cry and to shed tears and to rebuke yourself. And thus, to earn the taking heed for the future and to strengthen yourself with wisdom, as the Lord Jesus teaches us: "If you bring your offering to the altar and there you remember that your brother has something against you, let your offering there and go and first reconcile with your brother and then, by coming, bring your offering" (Mt. 5: 23-24). Apostle Paul says also: "The whole bitterness and wrath and shouting out, together with the whole evilness, let them cease amongst you. Make yourself good to each other, merciful, by giving to each other like God and Christ has given to us" (Eph. 4: 31-32). And: "Get angry and do not sin; let not the sun to set, upon your anger" (Eph. 4: 25); and: "Do not do justice by yourselves, my beloved ones, but give place to the anger of God" (Rom. 12: 19): and: "Do not let yourself to be defeated by the evil one, but defeat the evil with the good" (Rom.

[635] Place not found.
[636] The same, *quoted work*, II, 87; G.P. 90, 1033 A; *The Romanian Philokalia*, II, p. 74.

12: 21). And these things have been said about the reconciling ones with others.

80. About slipping and repentance.

About slipping, Saint Isaac says: "Let's not get sad when we slip into mistake, but when we persevere in it. This is because the slipping happens sometimes even to the most consummate. But persevering into mistake it means full death. The sadness we get sad with, due to our slipping, it is counted to us instead of a clean and out of grace work. But the one who slips for the second time hoping that he will repent, he behaves cunningly with God. To this one his death comes unnoticed and he doesn't reach the time he hopes to fulfill the deeds of the virtue"[637]. And again: "We must know on each moment that during the twenty four hours of the night and of the day, we need to repent. And the meaning of the name repentance, as we have found it out from the true way the things are in, it is this: repentance is strained asking, on very moment, it is full of crushing of heart prayer for forgiveness for the past mistakes, in order to come closer to God; and sadness in order to protect us in the future situations"[638]. And again: "The repentance has been given to the people as grace after grace. This if for the repentance is the second birth out of God and, according to the earnest we have received out of faith, we also receive His gift

[637] *Quoted work*, *Word 60*, pp. 243-244. Each moment must be taken seriously, like it would be the last one. We mustn't commit sins willingly, by hoping that we are going to have, in the future, time for repentance. We won't have the future time at our disposal, but God does. That's why we mustn't try to use the present time for working against God, by hoping that he is going to give us other moments for working for Him and for reconciling Him. If he has given us the present moment, it means that he has given us the condition for declaring ourselves in favor of Him, or against Him. Kierkegaard highlighted the importance of the present moment, for us to decide in favor of salvation, but arguing that that one who becomes accustomed to postpone the decision of doing good, he keeps postponing it (Der Augenblick). But the importance of the present moment it is related especially to the fact that it is the only moment God has surely given us. Therefore we must do the good in each present moment, for each of these moments is the last one that we surely have it as gift from God. If God gives us a long string of moments, He gives it us in this way, namely like a string of moments each of which seeming to be the last one, or it may be the last one, for He offers us the whole time like an occasion for declaring us in favor of God or against Him, by making out of that moment an occasion to fulfill His will, or not, of coming close to him, or to grow up or not in His likeness. This is the most profound idea of Saint Isaac.

[638] *Quoted work, Word no. 50*, p. 205.

(charisma) through repentance[639]. The repentance is the door of the mercy, open to the ones who are searching for it. Through this door we enter the godlike mercy and without this entrance we won't find mercy[640]. "This is because everybody committed sin, according to the godlike Scripture, being corrected, as a gift, by His grace" (Rom. 3: 24). The repentance is the second grace and it is born, in the heart, out of faith and fear. And the fear is the parental staff that guides us until we will reach the spiritual Paradise. And when we reach there, it leaves us and it gets far from us. This is for the Paradise is the love of God, within which there is the sweetness of all blessings"[641]. And again: "As it is not possible to cross the great sea without a ship or without a boat, likewise one cannot cross towards love without fear. The covered by salty steam sea, that is placed between us and the thought with the mind Paradise, we can cross it by the ship of the repentance, that has the fear as oarsmen. If these oarsmen do not steer the repentance's ship, through which this world's sea of crosses towards God, we sink in the covered by salty steams sea"[642].

81. Again about repentance, fear, love, crying, tears, and the self-rebuking.

"The repentance is the ship, the fear is this ship's whelm, the love is the godlike shore. The fear places us in the ship of the repentance and crosses us over the life's sea, that is covered by salty steams, towards the godlike shore, which is the love, by guiding us towards The One towards Whom cross all the ones who toil and who are burdened (Mt. 11: 28), through repentance.

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[639] In a persevering and on any moment repentance, it is shown the fruit of gift of the grace we have received at Baptism, namely our answer to this gift. The repentance is a true charisma that grows up by grace and through our collaboration with the grace. The repentance is the perpetuated and continuously deepened fruit of the Baptism's grace. The Church considers, also because of this motif, the Mystery of the Repentance as one that gives us the grace of the continuous growth into Christ, as an always new help in this growth, or it leads us on the road of the consummation. The Protestantism, by not knowing about this new life in growing into Christ, naturally, it rejected this Mystery.

[640] Only through repentance we actively and deeply achieve the work of the grace, we become aware, in a painful feeling, of our sinfulness God has forgiven to us and he continuously forgives it to us, by feeling the need for His mercy on us and the coming of His mercy upon us.

[641] *Quoted work, Word no. 72*, p. 282. The godlike staff of the fear and of the repentance sprouting out of fear, it leads us to the Paradise of the love or of the full communion with God. There it is no longer used. This is for we have reached in the arms of God, where we no longer live anything else but only His love.

[642] *Quoted work, Word no. 72*, p. 283.

This is for when we reach the love, we have reached at God and our road has come to an end and we have crossed to that island from beyond world, where is the Father and the Son and the Holy Ghost"[643].

And about that crying after God, the Savior says: "Blessed are them who cry, for they will be comforted" (Mt. 5: 4). And about tears, the same Pious Isaac says: "The tear accompanying the prayer are the sing of the mercy of God, the repented soul has been found worthy of[644], and of the fact that he has been received and he started to enter the land of the cleanness, through tears. This is because, if the thoughts do not get far from the perishing things and the thought do not cast away from them their hope in the world, and the despising of the self doesn't move within these thoughts, and if they do not start preparing the good victuals for the exit of the soul, and if the thoughts at the things from the future things do not start moving, the eyes won't be able to shed tears. This is for the tears spring out of the clean and not-scattered cogitation, out of the long, ceaseless, and not-scattered meditation, and out of the memory of any thin sin that has occurred in the mind and it saddens the heart with its memory. Out of these things the tears are multiplied and they constantly increase"[645].

And Climacus says: "Like the fire consumes the reed, likewise the tear cleans up every seen and thought stain"[646]. And

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[643] Saint Isaac the Syrian, *Quoted work, Word no. 72*, p. 283. Only the endless love of God can rest us.

[644] The tears are the sign of the man's deep repentance, but also of the comforting the man feels, for God has mercy on his repentance and He forgives him. Generally, the man cannot cry from himself, except because of inconsideration, of offences, of misfortunes, or of some unfavorable circumstances, all of these being egotistic motives. But the comforting crying is born within man out of the sincere mercy of another man for him; the more is this out of the mercy of God.

[645] *Quote work, Word no. 33*, p. 145. In the prolonged state of soul's repentance, there occurs within mind the memory of the thinnest sins and of the thoughts about sins, we have never thought at before. The fabric of forgetfulness that settles upon our brief daily conscience and upon our past gathered within us and kept in a state of unconsciousness, that fabric of forgetfulness becomes increasingly transparent and we see increasingly clearly in this pantry all the filthiness we have gathered in. In addition to these, even during the time of the repentance there can appear new thin sinner thoughts: of pride, of self-content about repenting, of being attached to something from the world, of weakening the thinking at God. The repentance is thus a struggle through which we notice the smallest impure details from within us; the repentance is the greatest introspective power, for it is upheld by the emotion of the fear for the judgment of God, and also by the love of God.

[646] *The Ladder VII*; G.P. 88, 808.

again: "Let's strive for the clean and non-cunning tears, by thinking at our detaching (death). For it isn't in this any deceit, or self-appreciation, but it is rather cleaning and advancing in the love for God and in washing up of the sins and advancing in the removal of the passions"[647]. And again: "Do not trust the springs of your tears, before the consummate cleanness. Because it mustn't be trusted the wine recently passed from grape presses into barrels"[648]. And again: "the tears due to fear (of God), they have in themselves their guarding (against sin). But the tears of the love, before the perfect love, they might be easily to steal out of some people, if the fire of the ceaseless remembering (of God) doesn't burn strongly within heart in the time of their working. And it is amazing how the humble tear it is the surest at its time"[649]. And again: "The tear for leaving the body (for the death) it gives birth to the fear; and when the fear gives birth to the lack of fear, the joy will appear; and when the joy reaches to be non-comprisable, it will spring out the flower of the pious love"[650].

82. About Taking Heed and about the Wisely Guarding.

Likewise, about the taking heed and about the wisely guarding of the self, the godlike Paul writes: "Take care and walk carefully, not like some unwise ones, but as some wise ones, by redeeming the time, for the days are bad" (Ephes. 5: 16). And Saint Isaac writes: "O, wisdom, how wonderful you are and how you foresee all the things from before happening, and from distance! Blessed is the one who has found you. That one has

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[647] *Quoted work*, *quoted place*.

[648] *Quoted work*, *quoted place*. In the tears of the one who isn't consummately clean of passions, there are mixed impure motives too: spite, hypocrisy etc. only out of a clean soul will flow clean tears.

[649] *The Ladder VII*; G.P. 88, 816. The tears caused by the fear of God, they aren't so worthy to be praised, as are those produced by the love for God. But the last ones can be more easily stolen that the first ones, until the memory isn't consummate. In this sense, the less worthy to be praised tears, those out of fear, are surer and more worthy to be praised than those of the love. The love is a high thing, and that's why it cannot be achieved so quickly in its fulness. Therefore, let's not reckon ourselves, too soon, as reached at the state of love, but let's rather reckon ourselves as much as possible in the state of the ones who have motifs of fear, because they aren't totally clean of sins.

[650] Place not found. The fear of God lasts until we reach His love. This love, once achieved, it will get the fear out. But here is expressed in a concise manner, the fact that the joy of the union with God, it has no longer fear within; and out of the joy for the union with God, it will be born the love. This is for any union produces, for the joy it brings, the love. Of course, the inverse can take place too. The union and the love cannot be easily separated.

liberated himself from the youth's carelessness. If somebody buys at a price, or with a small worry, the medicine for healing of great passion, he will do right. For this is the true philosophy (the love for wisdom), that somebody, in both too small and small things he does, to always take vigil. That one gather to himself a great resting, and he doesn't sleep, in order not to happen to him something from the enemy, but he cuts off the causes from before. He suffers for the small things a small pain, in order to remove through that pain, the bigger pain and thus preventing the bigger pain. That's why, the wiseman says: "make yourself watchful and awake for your life. This is because the sleep of the cogitation is a kinship and a way of the true death"[651]. Basil the Speaker says also, about the holy things: "If one is cumbersome in his small things, you won't trust him to be as he owes, in the big things"[652].

83. The One Who Works Quietude He Must Strive in All the Mentioned Thing; but First of All, Let Him Be Serene and Gentle and Let Him Strive in a Clean Manner to Call on Lord Jesus Christ within His Heart.

For all of these, you strive in all the mentioned aspects. But, before all, strive yourself to call with serenity and with gentleness and with a clean conscience, on Lord Jesus Christ, in the depth of your heart, as we've said. By this you'll have, by advancing on this way, the godlike grace resting within your soul. This is for Climacus says: "Let nobody ever dare to have any trace of resting, while he still is troubled by anger, by self-appreciation, by hypocrisy, and by keeping the evil in his mind; he must gain, firstly, the exit from all of these. And if somebody is clean of all of these, that one will know, by himself, what is beneficial to him. But, I reckon, this is impossible even to such a man"[653].

Actually, in this case, you'll have not only the grace resting within your soul, but also you soul consummately resting due to absence of the devils and of the passions which have been tormenting your soul before. This is for even if they

[651] This text from Saint Isaac highlights the feature of the wisdom of being an insurance for a good future and of having, thus, a prophetic character. The wiseman knows the future of his good or bad fellow human, as the unwise man doesn't know it, for the unwise advances towards his future like he would be a blind man.
[652] *Moralia*, *Reg. VIII*, head 2; G.P. 31, 713 C.
[653] *The Ladder XXVII*; G.P. 88, 1108.

disturb your soul again, they won't work any longer within your soul, for your soul won't be any longer attached to them, neither will your soul want pleasure from them.

84. About the Good Death and which Gets the Man Out of Himself (Ecstatic) and about the Spiritual Beauty.

This is for the whole longing of such a man and the love from within his heart and which gets him out of himself and the whole his feeling, they are searching for the overwhelming and all-happy beauty, one called by the Holy Fathers as the peak of all the desired things. Actually, says the Great Basil: "When the love of the faith engulfs the soul, all kinds of wars seem to him as worthy to be laughed at, and all the ones who harass him due to the Desired One, they rather make him glad than hurt him". And again: "What could be more wonderful than the godlike beauty? What thought is more pleasant than the one about the greatness of God? What soul's longing is so powerful and unbearable than that one coming from God, within the soul that has been cleaned of all evilness and within which there is a true feeling like the one expressed as: "Am I wounded by love?"" (Song of Songs 2: 5)[654].

85. About Temptation and about the Withdrawal of God, in Order to Correct Us, and about the Forsaking by God, by Turning His Face Away from Us.

The temptation is, either because of God's lenience or because His withdrawal, in order to correct us, or because God turns His face away from someone. Why is that? It is in order to not let the mind get haughty for the found good. But, by being the mind wared and rebuked, to always increase in humbleness. This is the only way which the mind not only defeats in, the ones who war it by bringing it haughtiness, but the mind also becomes worthy of ceaselessly greater gifts, by advancing as much as it is possible to the human nature, despite being tied with impossible to undone chains and burdened by the body's burden, towards the consummation and the lack of passions according to Christ. This is for Saint Diadochus says: "The Lord Himself says that satan fell as a lightning from heavens (Lk. 10:

[654] Saint Basil the Great, *Rules, in Detail*, 2; G.P. 31: 909.

19), in order the one with an ugly face (disfigured)[655] not to look at the dwelling places of the holy angels. How comes then, that the one who isn't worthy of partaking with the good servants, that one still can have as his dwelling place, together with Christ, the human mind?[656] They will say that this happens due to godlike (withdrawal) lenience. And they won't tell more than that. But the withdrawal in order to be corrected, it doesn't deprive, by any means, the soul of godlike light, but, on many occasions, as we've said, the grace only hides its presence to the mind, in order to push the soul, through the bitterness caused by demons, to ask, with the whole fear and humbleness, for the help from God, by gradually knowing the evilness of his enemy[657]. It is like a mother removes from her chest the little child who doesn't observe the rule of nourishing, so that by being scared by the face of some unknown persons or by seeing some animals around, the little child turns back, with fear and with tears, to the mother's breast. And the withdrawal of God due to some deeds we've done to other people, it somehow surrenders, chained, to the demons, the soul that doesn't want to have God within. But we aren't "the sons of the rejection"

[655] Ο δυσειδής – the faceless one, the disfigured one, the one having an ugly face. Neither satan as creature cannot reject the image given him by God, but this image is now crooked, it is disfigured, and it is made ugly from inside. Nothing is uglier than a disfigured face, one bearing the features of the cunningness, or of many other kinds of sins. This is for this disfigured face shows, in the same time, how the disfigured one should have been, and how he has reached to be, through his evilness. It is both frightening and pitiful, such a face. satan has remained understanding spirit and endowed with rationality. But what perverse his intelligence is like, and what twisted his rationality is like!

[656] This was a teaching of the Messalianism.

[657] Whilst some of them only know about the simply withdrawal of God, and according to them the God's presence must be felt too, Diadochus know also about a withdrawal of God that is only a hiding of God, a hiding that makes the God's presence unfelt by the soul, but God doesn't totally exit that soul. In that case, God continues working within that soul, without being His presence directly felt, but only in deeds. The authors of the present writing impropriated this idea, that is characteristic also to Mark the Ascetic, who said that Christ is present in an unfelt manner, within man, since Baptism, but His presence become felt through the man's good deeds. But also, according to them, as also according to Diadochus, to Mark the Ascetic, and to Simeon the New Theologian, the normal and the desired state is that one when itself the presence of God is felt in an unmediated manner. The hiding or entering a presence that is unfelt by man, it is an exceptional state, it is some sort of pedagogical punishment applied to the sinner. The Catholic theologians, staring with Hausherr, they consider that this unfelt presence of God within the man's soul, it is the natural one, and they reproach to Diadochus, to Mark the Ascetic, and especially to Diadochus the New Theologian, some sort of Messalianism. This shows the extent the Catholics understand to, the Orthodox spirituality.

(Hebr. 10: 39) – God forbid that! – but we believe that we are true little children belonging to the grace of God, nourished through His small withdrawals and through often comforting from Him[658], in order, through God's kindness, us to reach the consummate man, on the measure of the age of Christ's fullness" (Ephes. 4: 13)[659].

And again: "The withdrawal for correction it brings much sadness and humbleness and a measured despair, to the soul, in order the soul's loving of vain glory part, and the soul's desire to impose himself to others, to come, as it is due, back to humbleness. So, the withdrawal brings, immediately, to the heart, the fear of God and tear of confession and of desiring much all-good silence[660]. And the withdrawal caused by God's turning away (from that soul), it allows the soul to be filled up with despair, with disbelieve, with anger, and with haughtiness. So, we must have the experience of both withdrawals (of God from us) and to come closer to God according to each one of these withdrawals. In the case of first one, we owe to give thanks to God like to the One Who has punished the pride of our conscience with that withdrawal towards comforting, in order to teach us, as a good Parent, the difference between virtue and sin. In the case of the second withdrawal, we must bring God the ceaseless confession of our sins, and not-absent tears, and an even greater forsaking from the evil things, so that, by increasing the toils, to be us able to obtain God's mercy, in order Him to look at our hearts as He did before.

But one must know that, when it starts the battle between the soul and satan in an essential clash, the grace hides, out of the lenience of God and in order to correct us, as

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[658] In Greek language the godlike grace if of feminine genre, so that it can be likened to a mother.

[659] Diadochus, *quoted work*, head no. 86; *The Romanian Philokalia*, volume I, p. 377.

[660] These are the positive fruits of the pedagogical withdrawal, or of the hiding of God's presence, but without living the person's soul. Where there aren't fruits, God has forsaken that soul for that soul has turned away from God. The salvation isn't brought by a present, but not-working, God; the salvation isn't brought in magical manner, without God showing His transforming power upon the human being, in the human being's deeds and feelings as a new human being. Thus, the pedagogical withdrawal of God it is withdrawal only in a certain sense. In another sense, God remains present and ever working, but His work is shown in fruits like these: fear of damnation, sadness for sins, and repentance. God can be seen through these, as a hidden but efficient factor. The soul feels God, on one hand as present, and on the other hand as withdrawn, because God is discontent for that soul's sins, and for God leads that soul, through these states and feelings, towards that soul's salvation.

we've said before, but the grace still helps the soul in an unknown manner – and this is for the grace wants to show the enemies that the soul's victory belongs only to the soul"[661].

And Saint Isaac the Syrian says: "It is not possible, to the man, to become wiser, without the temptations coming by God's lenience (those temptations being allowed by God) in the spiritual wars, and to know his Care-Taker, and to feel God and to secretly being strengthened his the faith in God, except through the power of the experience that soul has received it. This is because, when the grace seen that in that soul's cogitation has started, even for a little while and with a reduced intensity, the self-appreciation, and that that soul has starter to think at his own importance, that the grace immediately allows the temptations to get strengthened against that soul, until the human being will experience his weakness and he will run to God and ha will attach himself to God into humbleness. By this, the human being reaches the measure of the consummate human being (Ephes. 4: 13)[662], through faith and through hope in the Son of God, and that human being is elevated to love. This is for the love of God for the human being, it is made know as wonderful, when it is shown in the middle of the circumstances which interrupt the human being's hope[663]. God shows His power in the deliverance He gives it to the human being. This is because the human being never knows the God's power when

[661] Diadochus, *quoted work*, head 87; *The Romanian Philokalia*, volume I, p. 378. It is here given a new motif of the grace's hiding: immediately the enemy starts the fight against the soul, the grace hides, in order to show that the victory will belong only to that soul. This is because, if this hiding encourages the enemy to intensify his attacks, by experiencing this withdrawal, the soul too, he strengthens his resistance and, in the same time, the soul increasing his praying to God, for help. Thus, actually, the victory is obtained in a more accentuated manner, by the soul, than when the grace of God works within soul in an unveiled manner. By this, the enemy sees that it isn't easy to bring a soul down, and the enemy is given a respect and a fear of attacking that soul anymore, and the enemy loses the confidence in his victory. The soul himself has in this an occasion for strengthening, and on the other hand, the soul has the occasion of knowing how menaced is without the help from God. That's why the spiritual human being receive the temptations with joy, and they give thanks to God for temptations. God wants, on one hand, to have heroic souls, and He wants to show satan the strength of the human soul, and on the other hand, God wants the souls to attach themselves even more to God, and the soul to impropriate to themselves, through this dramatic feeling too, the help God gives to them. It is here a tight and thin dialectics, as in all other human spiritual feelings too.

[662] Advancing to the measure of the spiritual age of Christ, it cannot be done on a smooth road, in a continuous serenity and joy, but it can be done only through hard and dramatic battles and adventures.

[663] You do love somebody the most, when that somebody has rescued you from a great danger.

that human being is resting and feeling comfortable[664]. And God has never shown His work in a felt manner, except in the country of the quietude and in a desert place, and in places lacking the encounters and the disturbance caused by the together living with the people"[665].

86. About Dispassion and about what the Human Dispassion Is.

In addition to these, we must add here also a special word about dispassion and about consummation; and then to put an end, in a short while, to this writing.

About these things, the Great Basil said: "The one who have made himself loving of God and who wants to have, even for a little bit, the God's dispassion, and who wants to taste God's spiritual holiness, and the joy and the gladness born out of these, let him strive to remove his thoughts from all material passion which disturbs his soul; let him look, with his eyes, in a clean and not-shadowed manner, at the godlike things and let him made himself as insatiable dwelling place of the light from there[666]. B y accustoming his soul to such a state, the human being becomes himself/herself, to the extent of the achieved likeness, as familiar to God, loving of God and all-wanting of God, and, as one who has fought a great and hard battle and

[664] Only in situations which the human being has no longer any hope in, in the so-called "extreme-situations" (Grenzsituationen, as the philosopher Karl Jaspers called them), but that human being still doesn't totally renounce hoping for a miracle from God, if that miracle takes places, then God will limpidly show His power to that human being. Otherwise, the human being can confound that miracle to some nature's power, or to the human skillfulness. While you are healthy, you do not feel so easily the gift from God, as after you've been ill, and then you have regained your health after you have almost renounced to hope for it.

[665] *Quoted work, Word 19, p. 73*. The great miracles or the showing of the supra-natural power of God, they are shown in the places which the hermits are living at, in quietude. But there is also a quietude's internal "country", which is found by some believers, especially on the moments of "extreme-situations", when their last hope is God. In such situations the believers have detached themselves from everybody and from all things, because of seeing everybody and all the things as powerless. In such extreme situations the believers are alone in front of God, in a state that, though it is a high tension there, there is, in the same time, a great "quietude" too, for nothing is of interest any longer, and nothing troubles the believers anymore. In such situations the human being is wholly only a hope directed towards God, and he lets himself totally to God's will. And even if the wonder askes for by the human being, it wouldn't take place, that human being still lets himself to God's will. "Let God do whatever he wants! What ever that would be, I feel it as being His will".

[666] The human being as dwelling place of God, he is, in the same time, a subject wanting to comprise as much as possible out of God. So that, the human being is a dwelling place that cannot be satiated with the presence of God.

who has come out of the mixing with the matter, he can speak about God with a clean cogitation, a cogitation separated from any mixing with the bodily passions"[667]. We end here our considerations on dispassion.

And about what the human dispassion is, Saint Isaac wrote like this: "The dispassion doesn't mean no longer feeling the passions, but it means no longer accepting them. This is for, due to many and diverse virtues achieved by some people, shown or hidden virtues, the passions have weakened within those people so that the passions can no longer easily rebel against the soul[668]. And the cogitation no longer needs to always take heed to passions, for the cogitation is all the time full with the godlike meanings, by occupying itself with observing the best behaving ways and by behaving in that manner. But when the passions start moving and disturbing, the cogitation is suddenly kidnapped by the passions' vicinity, because of not9icing that something has occurred within mind. So, the passions remain within is as non-working. So said the Blessed Mark: "The mind, by fulfilling, through the grace of God, the virtues' deeds, and by coming closer to knowledge, it feels only a little from the evil's part, and from the irrational impulse from within soul"[669]. For

[667] Place not found. The human beings' state of dispassion, as characteristic to the saints, it is so much praised in the churchly songs dedicated to them; the dispassion could be named, by using a current name, and more appropriately to the people who cannot reach it except by removing their passions, as passions removal (removal of passions, absence of passions). It is not a neutral state, but it is a great power of cleanness and love, a great freedom from all the inferior and egotistic impulses. That's why, on this state it depends also the power of "seeing" God, of intensely feeling His presence.

[668] The will is a factor for accepting the passions, the factor making the passions as personal. Until the passions aren't accepted by own will, the passions can move within a person, or around the area surrounding the person's nucleus, but the passions still don't belong to that person. But it is not good to let the passions tarry too much within a person, at that person will's door. This is because the door, when forced too much, it may cede. The virtues must be strengthened against the passions, in order the virtues to become like some soldiers coming out and rejecting the passions.

[669] According to Ammann, *quoted work*, p. 143, note 1, it would be not about Mark, but about Evagrius. Ammann quotes A. J. Wensink, *Mystic treaties by Isaac of Nineveh*, Amsterdam, 1923, p. 345. The quotes from Saint Isaac describes a very refined process from within mind. The cogitation, as mind's function, it doesn't cogitate at passions until the passions move with disturbance within the soul. When the passions disturb the soul, the cogitation's attention is drawn by them, or by the tempting image projected by the passion within mind. But the mind that has been occupying itself until then, with clean cogitation, it sinks even more into those clean cogitations and the passion remain powerless and they cannot influence the cogitation. This is for those cogitations are so high and so beautiful, that they make the cogitation not feeling the temptations offered by the passions.

that, the sight being within them, it easily and quickly takes over each one of them and it guides them towards the wonderful things related to it. And through this, they will be much enriched in their views and their cogitation won't ever be deprived of the knowledge's content; and they won't ever be outside the things seeded within them by the fruit of the Ghost. And by cultivating this habit for many years, they will be erased the memories which move within their souls the passion and the strength of the devil's mastery. This is for when the soul doesn't' negotiate with the passions and when the soul doesn't accept the thought starting from within passions, for the soul is being ceaselessly occupied with another preoccupation, the strength of the passions' nails cannot grab the soul's feeling within the spiritual people"[670].

And Saint Diadochus said: "The dispassion doesn't mean not being us warred by demons, because for that, according to the Apostle, we should get out from the world" (1 Cor. 5: 10), but the dispassion means to remain us undefeated, even when we are warred by demons. This is for the warriors who wear breastplates, though they are the target of the enemies' arrows and they hear the noise of the arrows hitting them, and they even have a close sight of the arrows sent against them, they still aren't wounded, due to the strength of their military vestments; for, by being those ones defended with breastplates, despite being warred, they remain undefeated. And us, through the whole light's armor and through the salvation crest, armed with all the virtues, we defeat the darken gangs of the demons (Ephes. 6: 11, 17). This is for the cleanness comes not only from not committing the evil deeds, but it comes also out of the complete defeat of the evil things by accomplishing the good things"[671].

Saint Maximos spoke about a fourfold dispassion, for he told: "I call as first dispassion the impulse towards a body's sin, but that impulse isn't satisfied with the deed; I call as the second dispassion the total rejection of the passionate thoughts from within soul, and that withers the passion's movement from the first dispassion; I call as the third dispassion the total motionlessness of the lust towards passions, due to which the second dispassion is produced too, one consisting of the

[670] Saint Isaac the Syrian, *quoted work*, *Word 81*, p. 210.
[671] Saint Diadochus, *quoted work, Head no. 98*; *The Romanian Philokalia*, volume I, p. 387.

thoughts' cleanness; and I call as the fourth dispassion the total rejection of all the sensitive imaginings from the cogitation, out of which it is born the third dispassion, by the fact that it hasn't the imaginings of the sensitive things as causes which to produce within it the images of the passions"[672]. And again: "the dispassion is the peaceful state of the soul, due to which the soul is difficult to be moved towards sin"[673].

87. Again about Dispassion and Consummation.

And Saint Ephrem speaks about dispassion and consummation like this: "The dispassionate ones, by stretching above themselves without ever get satiated, they pursuit the endless consummation. This is for the eternal good things don't have an end"[674]. And again: "The dispassion is consummate

[672] Saint Maximos the Confessor, *The Five Hundred Heads*, III, 36; G.P. 90, 968 A. The consummate dispassion, or the fourth one, it is the absence of the sensitive images from within cogitation. By being these images absent, the lust which the third dispassion gets rid of, it doesn't have the possibility to give images to the passions which it could move towards. For the lust doesn't move towards such images, there are absent also the passionate thoughts from the second dispassion. And for those thoughts are absent, neither the sin with the deed is committed, and that constitutes the first dispassion. Actually, the dispassion is reduced, in its last instance, to emptying the mind of sensitive images, as also the highest and direct knowing of God Who is without images. Thus, the dispassion and the unmediated knowledge of God, they coincide. But there is also a dispassion that looks at things, at people, and at images, but without passion. But that is more fragile, more unsure, and it is the third dispassion, namely second to the highest dispassion. From here comes the opposite too: the passions start from senses, in order to ascend through images to the mind, where they descend from, through body, as formed passions.

[673] The same one, *Heads about Love*, I, 36; G.P. 90, 968 A; *The Romanian Philokalia*, I, p. 42.

[674] Place not found. The dispassion is defined here in a positive sense, as consummation. And as such, the dispassion is reckoned as having no end, as the consummation doesn't have an end too. This is for the consummation means enriching in all the good things, and those things have no end. As such, the dispassion isn't indifferent to other people, but it is a clean kindness. Only the passionate one minds his own things, of he suffers because of others not offering him enough means, or they do not offer themselves as sufficient means for the passionate one's pleasures. The dispassionate one isn't indifferent to others, but he duffers relatedly to them, but not because the others do not offer him enough means for his pleasures, but he only suffers because those ones suffer. The passionate one has in common with the other people, the fact that he suffers like those ones too, in being ceaselessly insatiate in their search for pleasure, but he is in a separation from them and he is indifferent to them. The dispassionate one suffers for others' sufferance, and not for himself. The dispassionate is in a real communion, in a real partaking to others' sufferance. The one liberated from the pleasure-passions, he suffers - for others - of clean, painful, non-egotistic passion. In this regard we have the supreme model in Christ. But for the sufferance for others, it ceases when those ones no longer suffer, and for the love which the sufferance for other springs out from, it has no end, the consummation connected with the dispassion has not end too. God and the people can eternally be in love, and

regarding the extent of the human power, but it is endless (not-consummate), as one that always it elevated itself, through the ceaseless adding which ceaselessly ascend through the ascensions towards God"[675].

Likewise says Saint Nilus the Ascetic, about consummation: "We must understand two consummations: one temporary and one eternal. About the last one, the Apostle writes: "And when it will come the consummate one, it will cease what is partial" (1 Cor. 13" 10). The word: "When the consummate one will come" it means that here (on earth) we cannot comprise the godlike consummation[676]. And again: "Two consummations were experienced by Saint Paul and he knows the same human being as consummate and non-consummate. For the present life he calls that human being as consummate, and relatedly to the one Who is really consummate, he calls the human being as non-consummate" (Philip. 3: 12). And a little further: "So, how many as we are consummate, let us think at tis" (Phil. 3: 15)[677].

88. About the Tendency towards Passion, about the Pleasure Caused by Passion, about Accepting the Passion, and about Dispassion.

But Saint Elijah the Edict, he says too: "The tendency towards passion is the bad matter of the body; the pleasure provided by passion is the bad matter of the soul; accepting the passion is the bad matter of the mind. The organ of the first one it is the touch; the organs of the other one, are the other senses; and the organ of the last one it is the contrary disposition"[678]. And again: "The one feeling pleasure for passion, he is close to

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increasingly fuller. The love from within the dispassionate ones it can eternally grow, for it is being nourished out of God's love, a love that is inexhaustible and borderless.

[675] Place not found.

[676] Place not found.

[677] Place not found.

[678] Collection of sentences, 71; G.P. 127, 1142; *The Romanian Philokalia*, volume IV, p. 291. The body tends towards passion. This is a content of the body's movement. This tendency drives the body towards feeling the wanted things. The soul feels pleasure for passion. This is the content of the soul's movements until the soul isn't free of passions. The impulse towards passion, it has taken through soul, a more conscious character. The soul tends towards fulfilling the passionate pleasure through other more conscious senses (sight, hearing etc.). The mind is the one deciding to accept the passion. And the mind does that in some freedom. The organ the mind works through, it is a disposition contrary to the good, or to God. Here are described three phases in passions' development.

the one who tends towards passion; and the one receiving the passion, he is close to the one feeling pleasure for passion. But the dispassionate (without passion) thought is far from both of them"[679].

89. Who is the one tending towards passion, who is the one feeling pleasure for passion, who is the one accepting the passion, and who is the dispassionate one (who lack the passions, who has no passion)? About the healing of the first ones and about producing the last one.

"The passionate one is that one who has the impulse towards sin stronger than his rationality, even if he doesn't commit sin for now. He has the pleasure for passion, who has the work of the sin weaker than the rationality, even if the suffers it externally[680]. Receiving the passion is the one who is rather free than he is slave to the means (to the sin). And dispassionate is the one who doesn't receive anything from the diversity of these ones"[681].

Likewise, about the healing of the first ones he says the following things: "The tendency towards passion, it can be removed from the soul, by fasting and by praying; the pleasure produced by passion, it can be removed by taking vigil and by keeping silence; the accepting of the passion can be removed by appeasing and by taking heed. And the dispassion is born out of remembering God"[682].

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[679] Alijah the Ecdicius, *quoted work*, head no. 72: quoted G.P., quoted column: *The Romanian Philokalia*, volume IV, quoted page. This collection is attributed also to Saint Maximos the Confessor, *Capita alia*: G.P. 40, 1146 C. See M. TH. Disdier*, Elie l'Ecdicos et les χεφάλαια atribués à St. Maxime le Confesseur at à Jean le Carpathos*, in: "Echos d'Orient" 31 (1922), pp. 17-44.

[680] The Greek text of the Philokalia says: externally. But there is also a note saying: maybe internally.

[681] Elijah the Ecdicius, *quoted work*, head no. 73: quoted G.P., quoted place; *The Romanian Philokalia*, volume IV, quoted page. He doesn't know the difference between these addictions degrees for he isn't in one of them, one differing from others.

[682] *Quoted* work, head no. 74; *quoted* place; Saint Maximos the Confessor, *quoted work*; *quoted* G.P., *quoted work*; *The Romanian Philokalia*, volume IV, quoted page. The addiction of the body can be healed through the main body's virtues; the restraint and the prayer, as act of will, exercised upon the body, and as act of calling upon God – and act also stopping the body from passionate deeds; the pleasure for passions, it can be healed by taking vigil and by keeping the silence, as acts of will exercised upon the soul; the accepting of the passion it can be healed by appeasement and by taking heed, as Acts of will exercised upon cogitation. The dispassion is born out of remembering God, for that gives the mind an imageless content, and it keeps the mind hanging on God's beauty and on His endless meaning.

90. About Faith, about Hope, and about Love.

But the beginning, the middle, and the end, and, if you want to say so, also the givers and the guides towards all the good things (virtues) are: the faith, the hope, and the love, this threefold rope, intertwined by God; and the love is more than all of them, for "God is love" (1 Jn. 4: 8). That's why, it wouldn't be fair if we didn't fulfill the need of the present work also through love. Better said, according to Saint Isaac the Syrian: "the consummation of many fruits of the Ghost, it is received by somebody when he is found worthy of consummate love"[683]. Actually, writes Saint John Climacus: "After all the things mentioned before, there remain these three ones: the faith, the hope, and the love. "And greater than all of them, it is the love" (1 Cor. 13: 13). This is for "God is love" (1 Jn. 4: 8). That's why I see the first one as a sunray, I se the second one as luminous light, and I see the third one as a circle. But all of them are a unique luminous light and brightness. This is for the first one can make them and it can build them up; the second one embraces the mercy from God and it doesn't shame us[684]. And the third one never fails, neither it ceases seeing (contemplating), nor it lets the one nourished by it to be satisfied with its insanity"[685].

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[683] Saint Isaac the Syrian, *quoted work*, *Word* no. 85, p. 384. The consummation consists of love. The love is the highest amongst virtues. And for somebody usually reaches the love by crossing through all virtues, the love is too, a culmination of each virtue, and the love is also in harmony with all virtues. One won't have consummate love, if he is greedy, if he is haughty, and if he is lazy, or if he is impatient and if he doesn't have humbleness. All the virtues brought to their peak in synthesis, they mean love, or they are animated by love.

[684] Through faith, we can do everything; the faith is strength in working. Through hope, we embrace with our sight the whole endless mercy from God, with all its powers; the hope never shames us before others, because we had hope; this is for even if it hasn't become reality what we hoped for, something else still is fulfilled to us; if something hasn't been fulfilled to us today, we will hope that it will be fulfilled tomorrow; and, in the last instance, all the things will be fulfilled to us in the eternal life; then we will be proven to everybody that we haven't remained ashamed.

[685] *The Ladder XXX*; G.P. 88, 1153-1156. The love never finishes deepening itself in looking at the infinite mystery of the fellow human whom it loves, or in the infinite mystery of God. The one who loves somebody, by forgetting about all things and by crossing over all things, he seems "insane" to others. But he has founded in that fellow human the priceless "treasure", which is unseen by others. There were and there are so many human beings "insane" for Christ, able to sacrifice everything for Him, even their life on earth, for they are sure they will achieve the new life on the plan of the eternity (Matthew 10: 39). The beloved one is more valuable than himself the one who loves him.

And again: "The word about love is known to the angels; and to them, on the ground of working the illumination, God is love" (1 Jn. 4: 8). But the one who wants to define this word, he is like a blind one counting the sea's sand. The love, according to quality, it is the likeness to God, as much as it is possible to mortals; according to the work, it is a drunkenness of the soul[686]; and according to the feature, it is the source of the faith, the endless deep (the abyss) of the long-suffering, it is the humbleness' sea. The live is, mainly, the total rejection of the thinking-against, for the love doesn't reckon the evil (1 Cor. 13: 5). The love, the dispassion, and the adoption, they differ only according to their names. Like the luminous light and the fire and the flame are gathered in one work, you think likewise at these ones"[687].

And Saint Diadochus says: "Reckon, brother, that to each spiritual view it precedes the faith, the hope, and the love, but mostly the love. This is for the first ones teach us to cherish all the seen goods. But the love unites the soul himself with the virtues of God, by intuiting - through a feeling of the mind – the unseen God"[688]. And again: "Other is the soul's natural love and other is that love added to it form the Holy Ghost. The first one moves by our will, gradually, when we want. That's why, it is too, easily kidnapped by the evil ghosts, when we do not hold that love strongly, with our will. The second one it sets so much the soul in fire, towards loving God, so that all the parts of our soul are attached to the untold kindness of the longing for God, in an endless simplicity of the feeling[689]. The mind, that has reached

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[686] Like the love can be reckoned as "insanity", likewise it can be reckoned as "drunkenness". Through drunkenness it is highlighted, even more, its enthusiasm. The love sees the beloved one so beautiful, so that all the other things are nothing in comparison to that one. It is like the drunk one sees the reality differently than other people who are sober. But the love is a "sober drunkenness" (Saint Gregory of Nyssa), for the one who loves is the only one seeing the beloved one as that one really is; **and the one who loves, he can make the beloved one to be, as he sees him**.

[687] *The Ladder XXX*; G.P. 88, 1156. We see here affirmed the idea that the dispassion isn't a passive state, but it is a state of fiery love, a state contrary to the egotistical chocking that belong to the passionate one. The dispassionate one, he loves God, as he is God's son, as sone who, without being God's son according to God's nature, he still has been adopted through love, so that's why he has a greater reason to love God.

[688] *Quoted work*, head. no. 1; *The Romanian Philokalia*, volume I, p. 335.

[689] Only the simplicity is endless, for it comprises everything in a concentrated mode. "The simplicity of the feeling" it is the most intense feeling, for it isn't divided in differentiated and diminished feelings. The simplicity is the concentration in a unit, of all soul's powers and senses, which have, through God, an endless depth and richness.

then as one that has given birth out of the spiritual light of the grace, it has become source of love and of joy"[690].

Saint Isaac says, at his turn: "The love produces by some things, it is like a small candle, nourished with oil, and likewise it is its light; or it is like a creek, nourished with rain, and whose flowing stops when is misses the content that upholds it. But the love that has God as its cause, it is like a water source which flowing never interrupts. This is for only God is its source and its inexhaustible content"[691]. And when asked: "When one reaches at the consummation of the many fruits of the Ghost?", he answered: "That is when somebody is found worthy of the consummate love of God". And asked again: "Where can someone know from, that he has reached at that?", he said: "When the remembrance of God moves within his cogitation, immediately his heart moves in the love for God and out of his eyes start flowing plenty of tears. This is for the love usually brings tears when recalls about the beloved ones. Being thus, that one never stops crying, for he never lacks the content that brings him to the remembrance of God. So that he is in dialogue with God even when sleeping. This is for it is a characteristic of the love to produce such things. And this is the people's consummation in this life of theirs"[692].

And he said again: "The love from God is a guide by nature, and when it comes within somebody, without measure,

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[690] *Quoted work*, head no. 34p; *The Romanian Philokalia*, volume I, p. 348. The capacity of intimate union and of collaboration, between the mind and the grace, or between our subject and the godlike Subject, it is so great, that it is compared to the union in which the godlike Subject, by seeding His grace within our subject, it sets our soul in a state of pregnancy, our soul developing the grace's seed, with the soul's powers which are thus set in movement, in fruits of love and of joy. The human subject doesn't passively receive the grace, but the soul develops the grace, as the grace make the human subject fruitful.

[691] *Quoted work*, *Word no. 33*, p. 143. Our natural love is born out of some deeds done to us by somebody, or out of some natural ties. Such a love gets, sooner or later, tired, and it weakens, more or less. The love that God has for us it never weakens, for God has no interest which we to serve to. That's why His love lasts eternally and equally intense, and it upholds our love for Him, as always tireless and not-disappointed.

[692] Saint Isaac the Syrian, *quoted work*, *Word no. 85*, p. 348. So, the consummation of the human being consists of the love for God. The love belongs to the heart and the love is shown in tears, when it is a powerful feeling, and it is not only a theoretical conviction. But the heart is set in fire by love and it is melted down in tears, when in cogitation moves the remembrance of God. So, the heart doesn't work without cogitation. Of course, the name of God remembered into cogitation, it touches the heart to a love to tears. So, neither the cogitation at God is a purely theoretical cogitation. Out of all of these it comes that the ceaselessly remembered God, He is thus remembered for Hs is loved as a loving Person, and this is for a person awakens the love, within another person, through his love.

it makes that soul to get out of itself (ecstatic). That's why the heart of the one who feels that love, it cannot comprise that love and still remain as it is, but, depending on the quality and of the love that has come within him, he sees within himself an unusual change. And the felt signs of that love are these ones: the face of the one having that love, it becomes as fire and full of joy and his body is being warmed up; the fear and the shy are removed from him and he becomes as one out of himself (ecstatic); and the power that gathers his mind in itself, it leaves him, and he becomes a one who went out of his mind[693]; he/she reckons the most fearsome death as a joy; and never his/her mind gets interrupted from understanding the heavenly things; and, to the absent one, he/she speaks as the absent one would be present, despite that one not being seen by anybody[694]. His natural knowledge and sight have vanished and he/she no longer feels his/her own movement, when he/she moves amongst things; even if he/she does something, he/she doesn't feel what he/she is doing, for he/she has his/her mind occupied with the sight of some things which aren't present. And his/her

[693] The mysterious connection between soul and body it is shown also in the warmth comprising the body of the one who is conquered by a great love. He is like one who has gone beyond himself, as one who has forgotten about himself; the whole his attention is focused upon the beloved person. He is like one who has gone out of his mind, but not in a bad sense, namely by trespassing the good rules of the society, but in a good sense, being able to renounce at everything that the "sapient" man searches for, in the egotistic meaning of the word. Such a person is able to give his/her life for the beloved One. "Now I am no longer living, but Christ lives within me" (Gal. 3: 20). He lives for another *self*, and not for his own self. Christ's *Self* has become his/her self. While within the "natural" human being, the self as subject, it is identical to the object of his worry, within the human being filled up with the love from above, the "self" as subject remains, but the self as object of his love is another, it is the one loves by Christ's *Self*. In the same time, he is maintained as loving self; within him there isn't an egotistic reduplication, but there is a real twoness: I as subject, and you as the one whom I am existing for. This is the "going out" from the self, the exit from the mind from himself, namely the elevation of the mind for another. The one who love no longer fears to renounce to himself, neither is him/her ashamed to behave like that, even if he is reckoned by other as insane. But in the fact that the *self* as subject still remains, it is shown that though, even the most total love, it doesn't mean confounding with another in impersonal, but it is about a bi-personal unit. But you have become dominant within me by the will of my own *self*, and you have installed yourself within my own *self* with a major role, and hugely increasing the powers of my own *self* that has received you.

[694] He/she speaks to the beloved absent as to a present person, for he/she has that one within himself/herself, and the beloved absent speaks to him/her as a present person. The space has vanished for the ones who love each other; the space has become a simple appearance. The other people see the space - he/she doesn't. The "insanity" of the one who loves it consists of this.

cogitation is always occupied with the Other[695]. Of this spiritual drunkenness were yore the Apostles and the Martyrs filled with: the first ones crossed (mastered by it) the whole world, toiling and being they mocked (1 Tim. 4: 10); the last ones, enduring the cutting off, of their limbs, they shed their blood as the water; and while enduring the most dreadful torments, they didn't lose their courage, but they manly endured everything. And, while being wise, they were reckoned as mindless (2 Cor. 11: 38). And others wandered through wilderness, and through mountains, and through the caves of the earth (Hebr. 11: 38), restlessly, they who were the most sapient"[696]. Make us too, God, worthy to reach this insanity.

91. About the Holy Impartation and about the Greatness of the Good Things which Are Caused to Us by Continuous Impartation, Done with a Clean Conscience.

Nothing helps us so much and nothing contributes so much to the cleaning of our soul and to the illumination of our mind and to the sanctification of our body and to transforming both our body and soul towards a mode godlike state and to immortality, and even to defeat the passions and the demons, or, better said, to our above-nature union, with God, as the continuous impartation does it, done with a clean heart and with a clean feeling, as much as it is possible to the human being, with the most-clean and immortal and of-life-maker Mysteries, with itself the honored Body and Blood of the Lord and God and our Savior Jesus. For that, it is as beneficial as one can get, to specially speak about those too, in the present description, and then to end our speech. And this is proven not only by what the Holy Fathers said, but, much more, by the words of the Life Himself, and of the Truth Himself. For He says: "I am the bread of the life" (Jn. 6: 48). "And this is the bread descending from heavens, for the one who eats out of it, not to die. I am the living bread descended from heavens. If somebody eats this bread, that

[695] Knowing and seeing the things from around, the movement amongst the things, they are done without that person to be aware of them, for that person's attention is totally focused on the beloved One, but Who is unseen to the natural sight. Poet Coșbuc says about the mother who were preoccupied with her absent son: "You dropped the spindle, saying nothing…. And the girls wonder about that". "You fall asleep thinking at me, in order you to dream as I do". (Poet George Coșbuc was a great Romanian poet, writing especially about countryside aspects and about the village's world, E. l. t.'s n.)

[696] Saint Isaac the Syrian, *quoted work*, *Word nor. 24*, pp. 104-105.

one will be alive forever. And the bread that I will give, it is My body, that I give it for the life of the world" (Jn. 6: 50-52). And: "If you do not eat the body of the Son of Man and if you do not drink His blood, you won't have life within you. The one who eats My body and who drinks My blood, that one has eternal life" (Jn. 6: 53-54). And again: "This is for My body is true food and My blood is true drink. The one who eats My body and who drinks My blood, that one remains into Me and I into him. Like the living Father has sent Me, I am living too, through the Father; and the one who eats Me, that one will be alive through Me. This is the bread descended from heavens and the one who eats this bread of Mine, that one will be alive forever (Jn. 6: 53, 58).

And, of-Christ-bearer, Paul, he says the followings: "Brothers, I have received from the Lord, what I have taught you too, that the Lord Jesus, in the night He was betrayed, He took the bread and, after blessing it, He broke it, and He said: "Take, eat, this is My body, that is being broken for you; do this into My remembrance". Also, He took the cup, after dinner, saying: "This cup is the new covenant, into My blood. You do this, each time you will drink, into My remembrance. For, on each time you will eat this bread and you will drink this cup, you will be heralding the death of the Lord, until He will come. So, anybody who unworthily eats this bread and drinks the Lord's cup, guilty will be him of the Lord's body and blood. Let the man inquire himself, and so him to eat this bread and to drink this cup. This is because the one who eats and who drinks unworthily, he eats and he drinks judgment upon himself, because of not honoring the Lord's body. Therefore, amongst you are many helpless and ill, and many of them die. This is for, if we judged ourselves, we wouldn't be judged. And by being judged by the Lord, we are corrected, in order not to be condemned with the world" (1 Cor. 11: 23-33).

92. It is Necessary to Know the Wonder of the Holy Mysteries, and what that Wonder Is, what It Has Been Given Us for, and what We Benefit of It.

This is for Saint Chrysostom writes too, that "it is necessary to learn what the wonder of the Mysteries is, and what we have been given with it for, and what its benefit is. We are a body (Rom. 12: 5) and limbs of our Lord Jesus Christ, and out of His bones (Ephes. 5: 30). And the ones who have found out

these, let them follow the said things. So, in order this not to be done only through love, but also with the work itself, let's united ourselves, by eating it, with that body that He has given us, for he wanted to show us the longing He has for us[697]. For this, He has united Himself with us, and He has given us His body, in order us to become a body united with the Head. This is characteristic to the ones who love strongly. This thing let Job us to understand, when speaking about his familiar friends, who loved him in an overwhelming manner, so that they were saying, when expressing their love: "Who will give us the possibility to have enough of his flesh?" (Job 31: 31). That's why, Christ did the same thing, elevating us to an even greater friendship, and showing us His longing for us, for He doesn't give Himself to the ones who want Him only in order they to see Him, but also in order they to touch Him, to eat Him, and to be they planted in His body and to be they united with Him, in order they to satisfy their whole longing"[698].

And again: "The ones imparted with the all-holy Body and with the honored Blood, they stay amongst Angels and Archangels and amongst the Powers from above, and they are dressed up in the itself imperial vestment of Christ, and they have the spiritual weapons. And, by saying this, I still haven't said anything: for they have put on the Emperor Himself. But as great and fearsome and wonderful is this Mystery, equally much you will must come close to it with cleanness, if you want to come close to your salvation. This is because if you come close to it with an evil conscience, you will come close to damnation and to punishment. This is because "the one who eats and who drinks unworthily the Body and the Blood of the Lord, that one eats to himself and drinks to himself judgment." (1 Cor. 11: 27). This is because, if the ones who stain their imperial purple, are punished like are the ones who shred it, it isn't inappropriate, by any means, that also the ones who receive the Body with unclean thought, to suffer the same punishment like the ones who broke it through spikes. Regarding the fearsome punishment, Paul showed that: "The one who transgressed the Moses's law died on the ground of two or three witnesses.

[697] Not only through love as feeling, it is upheld the communion within the Church, regardless some people would highlight this, but also through an objective power, and ontological power, a godlike power, coming to us through Christ's body. By this, it attaches even our bodies into this union.

[698] Saint John Chrysostom, *Homily no. 46 to John*, 2, towards the end; G.P. 59, 260.

Reckon, what greater punishment will be found worthy of, the one who disregarded the Son of God, and who reckoned, as an unimportant thing, the Blood of the New Covenant, which the New Covenant has been sanctified through?" (Hebr. 10: 29)[699]. Or: "As many of us, therefore, we are imparted with this Body, as many of us taste this Blood, let's know that we taste out of That One Who sits above, and Who is worshipped by Angels - we taste out of the One having to the limitless power. O, how many roads lead to our salvation! He has made us His Body. He has given us His Body. But none of these gets us far from our evil deeds. O, what indolence, o, what insensitiveness!"[700]. And again: "A wonderful priest told me that he was found worthy of seeing and hearing this: that the ones who will pass away from here, after they have been imparted with the Mysteries with a clean conscience, when they will die, the Angels will take them from here in a procession, for the One Whom they will have been imparted with"[701].

And the godlike Damascene says: "Because we are twofold and composed, it must our birth to be twofold too; likewise, the coat must be twofold too. We have been given our birth through water and Ghost. And the food is itself the bread of the life, our Lord Jesus Christ, the One Who descended from heavens". "As at Baptism, for the people use to wash themselves with water and to anoint themselves with oil, He has united the oil with the water of the Ghost too, and it has made it as the bath of the birth anew, likewise, for we use to eat bread and to drink wine, He has united with them His godhead and he has made them as His body and Blood, for through the usual and according to the nature ones, us to reach in the above-nature ones"[702]. "His body is truly united with the godhead, but I mean His body out of Virgin, and not a body descended from heavens, and the bread and the wine are transformed in Themselves the Body and the Blood of God. But, if you try to find out what is the mode like, which these ones take place in, it is enough to you to hear that this happens through the Holy Ghost, like the Word has brought to existence Itself His Body, out of the Holy Birth-Giver of God, through the Holy Ghost; we do not know anything

[699] Saint John Chrysostom, *Homily no. 46 to John*, 4, towards the end; G.P. 59, 262.
[700] Saint John Chrysostom, *Homily no.* 3; G.P. 62, col. 27.
[701] Saint John Chrysostom, *About Priesthood*, Book no.: IV; G.P. 48, 681.
[702] Saint John Damascene, *De fide Orthodoxa*, Libr. IV, chapter XII, G.P. 94, 1117-1148. The other quotes are from there too.

more, except that the Word of God is true and working and almighty, and the mode is impenetrable". "To the ones who are imparted worthily, this is done therefore, towards the forgiveness of their sins and towards eternal life and guarding their souls and bodies; and to the one who are imparted unworthily, towards damnation and punishment". "Both the bread and the wine aren't image of the Christ's Body and Blood, God forbid that, but the bread and the wine are Themselves the Body and the Blood of Christ. This is for "My Body, He says, it is true food and My Blood is true drink" (Jn. 6: 55). "For there are the Body and the Blood of Christ entering the composition (the constitution) of our soul and body, by not being melted, but not being broken, by not passing into what we eliminate, but by remaining without our being, as reason for our preservation, as means for cleaning the whole defilement[703]. Even if the gold has been stained, it can be cleaned through the burning of the judgment, in order us not to be condemned in the future age, together with the world (1 Cor. 11: 52)[704]. BY being us cleaned

[703] The Body of Christ, which we receive when being administrated the Holy Impartation, it isn't another body than the one received by the Son of God out of the Holy Virgin, but it is deified towards resurrection and ascent. That's why it is also a pneumatized body, and unseen, and overwhelmed by the Holy Ghost, and though it is a real body, in order to be within us too, the source of the full Ghost and in order to pneumatize us too, increasingly more, in order us to gradually overcome the nature's laws and the dependence to the material things, and in order us to overcome the corruption process and the definitive death. This is for the Body of Christ is no longer submitted to the corruption process, due to the Holy Ghost dwelling within Christ's Body. That's why the relics of the Saints remain undecomposed, and that's why we will resurrect too, for the resurrected Christ remains with His Ghost within our souls, with His power of incorruptibility, giving our soul the power to resurrect his body. The Orthodoxy has kept the meaning of the salvation as effect stretched also upon the body and upon the cosmos, by affirming that the full salvation is the liberation of the body from corruption and from death, through resurrection, due to its filling up with the Holy Ghost. The whole Church's hymnography speaks about that. This is for, like our soul is within our body, likewise is, in some manner, our body too, through the roots od its rationality and sensitiveness, within our soul. But then, how much more will be the resurrected Christ too, namely with the endlessly thinned and spiritualized body, in some manner, within our soul, even after our death, if we often received Him within us, during our life on earth, and if we live within Him, through our will and through our deeds, which worked to our soul's spiritualization. By eating the pneumatize and spiritualized Christ's body, we have nourished itself our soul, by strengthening through spiritualization, the rational and sensitive roots of our body, into Him. By eating, we have assimilated, in some way, the Itself body of Christ within our soul, or vice versa. The separation between soul as body it isn't as total as we imagine it. All the more is this valid, when our soul and our body are within Christ, in Whom the osmosis between soul and body, and therefore between godhead and the human composite, it has reached the culminant state.

[704] The pneumatized, resurrected body, and therefore clean, of the Lord, assimilated within our soul and within our body, It brings those ones towards consummation, often by enduring the

through this, we are united with the Body of Christ and with His Ghost and we become Body of Christ. This is the bread, which is the firstfruits of the heavenly bread, of the bread towards existence (Mt. 6: 11). This is for the bread "towards existence" shows either the future bread, namely the bread of the future eon, or the bread received towards preserving our being[705]. The Lord's body is of-life-maker Ghost, for it has been conceived out of the of-life-maker Ghost. "This is for what is born out of Ghost, Ghost it is" (Jn. 3: 6). And I am saying this not in order to abolish the body's nature, but because I want to show that the body is of-life-maker and godlike[706]. These ones are called images (anti-types) of the future realities, and not as ones which aren't truly the Body and the Blood of Christ, but we are imparted, through them, with Christ's godhead, and then we will be imparted only in our understanding, through sight"[707].

And the godlike Makarios says: "Like the wone mixes in all the limbs of the one who drinks it, and it is transformed, and that one becomes wine at his turn, likewise the one who drinks Christ's Blood, he is watered with the Holy Ghost and the Ghost

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cross, which He imprinted also us with, out of Himself, by actualizing it within us. That's why Christ's body works within us through a judgment too, namely through trials and tribulations, in order us to endure them with the power Christ endured His cross with, to be us cleaned up and not to be us condemned, at the end, together with the world, namely with the ones who will be found, at the final judgment, as unclean. Only to the extent we are thus cleaned up, we are intimately united with Christ, in one body, and we become clean as He is.

[705] The resurrected body of Christ, it is the bread that will nourish with its imperishable power, our soul, and within our soul the rational and sensitive roots of our body, bringing our body towards resurrection. Christ is the Hypostasis, or the ultimate and living foundation of our hypostases, who believe in Him.

[706] Christ's body is so spiritualized, so overwhelmed by the Ghost, so thinned through the Ghost and so irradiating the Ghost through all its pores, so that it can be called as of-life-maker. Christ's body is this also by the totally special fact that it was conceived out of the Holy Ghost Whose power was united with the power of Virgin Mary. The Holy Ghost strengthened so much the Virgin Mary's power of conceiving and forming a new human being, that it wasn't needed the man's seed. Thus, the body of Christ it has been bearing within itself, since the beginning, the constitutive power of the Holy Ghost. That's why Christ's body is of-like-maker.

[707] Our body from then, no longer needing to eat, it won't eat either the body of the Lord through the image of the bread, in order us to be imparted with Christ's godhead. We will be invaded them by the godhead through the totally transparent, totally overwhelmed by godhead, Christ's body. That would be as an impartation through absorption, through His intimate living within us, but this living will be an understanding, or a sight above understanding and above seeing. It is like the ones who love one another, in this world, in a superior manner, they communicate through contemplation, through understanding. The communication is mysterious understanding, and the mysterious understanding is communication.

is mixed, in a consummate manner, within the soul, and the soul within Him. And being thus sanctified, the soul becomes worthy of the Lord. For "all of us, he says, we have been watered out of the same Ghost" (1 Cor. 12: 13). And through the Eucharist of the bread, the one who are worthily imparted, they are made worthy to be partakers of the Holy Ghost and thus, the worthy souls can live forever[708]. And as the body's life, it isn't from the body, but from outside the body, namely out of the earth, likewise the soul has been made worthy, by God, to have food, drink, and vestment, which are the true soul's life, and not out of God's nature, but out of His godhead, namely out of His Ghost[709]. This is for the soul has the godlike nature towards the bread of the life, namely The One Who said: "I am the bread of the life" (Jn. 6: 48) and the living eater towards which the wine gladdens (Ps. 103[710]: 15) and as oil of the joy" (Ps. 44[711]: 8)[712].

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[708] What we especially receive through the Holy Impartation, it is the godlike Ghost, as God Who strengthens the man's soul, in order to defeat the unfree processes of the nature, and Who unifies the creature with God. We firstly receive the Ghost within our soul, and from there He passes within our body too. This is for within soul, there are the rational and the sensitive roots of the body. Our soul becomes pneumatized, and it is strengthened in what it has as superior to the nature, and it can pneumatize our body too, or the body's roots from within soul. The soul achieves, thus, an unparalleled power of spiritualization, of thinning the body. The union between soul and body, it becomes increasingly greater, and deeper, within Christ's body that has been pneumatized, and spiritualized, and deified, and fully transfigured by the Holy Ghost. If, according to Saint Maximos the Confessor, within saints the duality is overcome (the functional duality, and not the duality of substance, of course), the more is so within Christ. And by being imparted with Christ's Body and Soul we start too, the overcoming of that duality, if we are imparted while having a clean conscience. By that, the soul brought to the union with God, that soul will live forever, and it will partially give to the body too, the strength to overcome the natural processes while still living in this world, and by strengthening the body's rational and sensitive roots within soul, it will be possible to the soul to resurrect the body to a life unsubmitted to decomposition, at the end of the world.

[709] This means that the soul of the person who is imparted with the Lord's body, that soul is imparted through the body, actually, with Christ's godhead. Bu, on the other hand, the Christ's body is so intimately crossed through, by the Holy Ghost, or by Christ's godhead, so that one cannot say that only Christ nourishes the human body. Besides, the Holy Ghost as fire of the love of the Trinitarian Persons, He makes out of Lord's body a complex of organic energies which this warmth of the love is manifested through, so that, by this, Himself has totally become a love's fire. Then, if the Lord's body has remained only within the man's body, the incorruptible body of the Lord should have directly upheld the man's body in incorruptibility, and that doesn't happen. On the other hand, the body's life isn't being upheld only out of the earth, but also out of the soul. So, the body's deified life too, it is upheld – in a limited degree on earth and fully in heavens – through the deified soul. But, in order the soul to be able to upheld the body with his life, he has to have, in a way, the roots of the body in himself, so that the soul receives within himself, in a way, the Lord's body, or the deified roots of the Lord's body.

[710] In King James Bible we have: Psalm 104: 15. (E. l. t.'s n.)

Saint Isidore says too: "The impartation with God and with the Mysteries has been called communion (Latin: communicatio) for it gives us – as a gift - the union with Christ and it makes us having in common with Him, His Kingdom"[713]. And Saint Nilus says: "It will be impossible to the believer to be save and to receive the forgiveness of his sins and to achieve the Kingdom of Heavens, if he isn't imparted - fearfully, with faith and with love - with the mysterious and without blemish Body and Blood of Christ"[714]. Likewise writes the Great Basil, in his letter sent to Patricia Caesarea, limpidly, that "it is good and beneficial to somebody, to be imparted (to receive the communicatio) - even on a daily basis – with the holy Body and with the holy Blood of Christ. This is for Christ Himself said: "The one who eats My body and who drinks My blood, that one remains within Me and I within him, and he has eternal life" (Jn. 6: 56). And would doubt about the fact that being somebody continuously imparted with life, it would be something else than living in a multiplied manner? We receive the impartation for times a week: on Sunday, on Wednesday, on Friday, and on Saturday, and on the other days, if on those days we commemorate a Saint"[715]. I reckon that, in those days, the Saint was liturgizing too. Because he couldn't do it on other days, due to the fact that he was hindered by so many responsibilities. That's why Saint Apollo says too, that "the monk must be imparted with the Mysteries of Christ, on each day if possible. This is because the one who gets himself far from these ones, he gets far from God. And the one who does this continuously, he is

[711] In King James Bible we have: Psalm 45: 8: "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.", corresponding to Psalm 45: 10 in the Romanian Orthodox Bible: "The myrrh and the aloe are embalming Your vestments; out of ivory palaces theorbo songs are gladdening You:". (E. l. t.'s n.)

[712] Not found at Saint Makarios.

[713] Isidore of Pelusium, *Epistles*,

[714] Saint Nilus, *Epistles*, book I, 228; G.P. 78, 325 A.

[715] Saint Basil the Great, *Epistolarium classis*, II, 93; G.P. 32, 484. The idea that through often impartation, the human being can multiply his life into God, it is a valuable idea. On each time the human being lives with his/her soul an effort of strengthening his connection with Christ, from another perspective, in an effort to sanctify by this another side of his connection with his body, of his connection with his fellow humans, in an effort of achieving, through special deeds required by other circumstances too, one more virtue. If this is the general preoccupation of his/her life, the "communication" with the Lord's body and with His power, it will uphold him/her, on each time, in doing another effort.

continuously dressed up in the Lord's body[716]. This is for itself the savior voice says: "The one who east My body and who drinks My blood, he remains into Me and I into him" (Jn. 6: 56). So, this is beneficial to the monks who ceaselessly remember the savior sufferance[717]. Therefore, one owes to be ready on each day and to prepare himself so that to be him worthy of each day, always, for receiving the Holy Mysteries. This is for thus we are imparted also with the forgiveness of our sins"[718].

Saint John Climacus says at his turn: "If a body, by touching another body, it gets changed in its working power, how much more won't be changed the one who touches the Lord's body, with innocent hands? This is for it has been written in Paterikon: "John of Bostra, a holy man, one having power upon the unclean ghosts, he asked some devil which were inhabiting some furious little girls, whom they were tormenting with evilness, saying: "What are the things you fear of, at

[716] Being dressed up into Christ it means being dressed up in power. The image is similar to putting on some weapons; this is for Christ is like a weapon, or like an armor. But we must understand that we are dressed up into Christ when we receive Him within us; this is because somebody's power won't be communicated to you if that one doesn't become, somehow, interior to you. But the same thing means being us imparted with the body of Christ: it means being us dressed up in His power. The idea is that the body of Christ that we are imparted with, or that we are dressed up in, it isn't something that remains within us, or stuck with us, as a passive thing, but it is like a source of power, which we use, for we actively impropriate this power. But in order us to always be kept in state of power, we must be in continuous communication with Christ; we must always stay in communication with the Sun of the spiritual power.

[717] One can notice the natural connection between ceaselessly remembering Christ, so hat also His sufferance, through prayer, and between continuously being imparted with the crucified and victorious upon death, through cross, Christ's body. The continuous communication with the Lord's body it maintains His continuous remembrance, for it is a remembrance with the work, with the deed, and not only with the word. At its turn, the ceaseless remembering of the Lord with the word, as His communication with the human mind, with the human ghost, and with the human heart, it needs the full communication with Christ by being imparted with His body.

[718] *Historia Lausiana Palladii*, head. no. 72: *vita Abbatis Apollo*; G.P. 73, 1611. The often impartation with the Lord's body, as communication of His power towards us, as communication of His Ghost within our soul and within our will, it mustn't be, therefore, a magical receiving of Him, as he would work by Himself and without us. The active human factor communicates with the active factor that is Christ, in order to become even more active. That's why is needed a preparation in this sense, form the man's part. "The one who is imparted unworthily, he eats judgment to himself, for not honoring the Lord's body" (1 Cor. 11: 29), because of not co-working with Him. That's why better is a rarer impartation, but a well prepared one, one received with great concentration of power and of decidedness for co-working with the power from within Lord's body, than an impartation in a lax and careless state of our own powers.

Christians?". Those ones answered: "You truly have three great things: one that hangs on your neck; one which you are washed with within Church; and one that you eat in assembly". And he asked those again: "And amongst these three things, which are you the most afraid of?", and those answered: "If you guarded well what you are imparted with, nobody from us could do any harm to a Christian". So, the things the malefactors fear of the most, are: the cross, the baptism, and the Impartation"[719].

93. The End of all the Broadly Presented Themes and Urge towards the One Who Has Asked for Them.

Behold, my beloved son, that we have reached, with the help of God, at the end of your requests. We don't know if the answers match your will and you purpose. But they are according to our power. And what is according to the power, it is pleasant to God too. You only take care that your love for learning and your toil not to stop at this, but you continue to show yourself as loving of learning and zealous with the deed. This is for the brother of the Lord says too: "My beloved brothers, make yourselves fulfillers of the word and not only listeners of it, for otherwise you deceive yourselves. This is because, if there is somebody listener of the law but not fulfiller of it, he is like a man looking at his face in a mirror. So that he looked at himself and then he left, and he forgot how he was. But the one who looks into the consummate law of the freedom and who perseveres into it, that one hasn't made himself only a listener who hears and then forgets, but a fulfiller with his deed; that one will be happy in his work" (James 1: 22-26).

94. What One Must Hear Like and to and Understand Like, the Spiritual Words of the Fathers.

Before all, you must hear and understand in a faithful manner and with the due awe, the godlike and spiritual rules of the Fathers. This is for Saint Makarios says: "Untouched remain the spiritual things by the untried ones. But the holy and the believer soul is imparted with understanding from the Holy Ghost. And the heavenly treasures of the Ghost, they are shown only to the one who received them with experience. To the one who hasn't experienced them, it is impossible even to

[719] W. Bousset, *Apophtegmata*, Tübingen, 1923, p. 16.

understand them"[720]. Therefore, you listen with awe, about them, until you will be given, for you believe, to be found worthy of achieving them. Then you will know by itself the experience of your soul's eyes, what great good things and mysteries the souls of the Christians can be imparted with, even from here. By doing so, you will soon harvest the fruit and the benefit of the hear and read things; and from finding them out and from fulfilling them with your deed, you will advance to the capability to urge and to guide, through itself your experience, also many other believers, towards the godlike and unknown things. May this to be destined to you too, the upheld and the urged one, by the powerful hand of Lord Jesus Christ.

And because to get fed up with hearing the word, it is unpleasant to the hearing, alike the too much food given to the bodies, and for the best thing is the temperance, we owe too, to avoid the satiation and to chose the temperance as being the best, to tarry a little mor in our word and, by presenting a summary of the present writing, then to cast the anchor of this word.

95. Recapitulation of the Way which We Must Pray In, and of the Teaching about the True Light and about the Godlike Power.

The Fathers say: "The ones who want to be awake within their cogitation, let them strive to always pray, in a clean and non-scattered manner, within their heart, by inspiring the air through their nostrils, and by taking heed and cogitating only to the prayer's words: "Lord Jesus Christ, Son of God, have mercy on me"; and let they do this until the time comes for the illumination of the mind inside their heart. This is for Saint Diadochus says: "All the ones who ceaselessly cogitate at the most glorified and much desired name of Lord Jesus in the deep of their heart, they will be finally able to see the light of the mind"[721]. By taking this place with God's benevolence, since then, the other walk of our living according to God, we will commit it in an undeceived and unimpeded manner, by walking into light, or, better said, by being sons of the light, as the Giver of the Light, Jesus, says: "Until you have the light, believe in

[720] The good things of the Holy Ghost cannot be known except by experience. Only the one who has had their experience, only him understands them. This is because the experience is above any theoretical cogitation.

[721] *Quoted work*, head no. 59; *The Romanian Philokalia*, volume I, p. 357.

light, in order you to become sons of the light" (Jn. 12: 36); and: "I am the light of the world, the one who follows me, he won't walk in darkness, but he will have the light of the life" (Jn. 8: 12). And Davis shouts out towards the Lord, the followings: "Into Your light we will see light" (Ps. 35[722]: 9).

Actually, by this, as through an unquenched and all-luminous candlestick, the true believers are guided and they look at the things from beyond senses, and it will be open to them as to ones who are clean in their heart (Mt. 5: 8) the heavenly gate of all high living, and high state, equal to the angels' one. And thus, it emerges to these ones, again, as from a sun's disk, the capacity of judging, of discerning, of intuiting, of foreseeing, and the things like these ones. And, saying so, by this it emerged to these ones all the showing and the unveiling of the not-shown mysteries, and they are filled up with the godlike and above nature power, into the Ghost. And through his above-nature power, their clay will be made lighten too, or, better said, the burden of the body it will be thinned to them and they will float, by being elevated.

Through this illuminating power, into the Holy Ghost, some of the Fathers too, while still being into body, they crossed, like some immaterial and bodiless beings, with their feet remaining dry, over rivers and seas which were crossed by ships, and they traveled many days' walk in an instant and they committed also other wonderful things in heavens, on earth into sun, into sea, in deserts, in cities, in every place and countries, in wild beasts, in crawling animals, and, simply, in all the creation and in all natural element, and by all of those things they made they were glorified. And staying at prayer, their clean and honored bodies were hovering above ground as they would have had wings, for they were disrobed of their bodily thickness and weight, melted down by the godlike and immaterial fire of the grace[723]. Under the work of this one, they easily raise from the ground, o, wonder, as transformed and recomposed in a more godlike state, through the deifying hand of the power and of the grace, that dwells within them. And, after their death, the all-honored bodies of some of them they remain undecomposed,

[722] In KJB we have Psalm 36: 9. (E. l. t.'s n.)

[723] We must understand that everywhere it is about the love's fire, and about the mysterious connection or about the influence had by the soul's powers upon the body. The body becomes light in weight when the soul is clean and transparent, through the lack of passions and through the love that has nothing to hide.

by plainly showing the grace and the power dwelling into them and into the ones who are strong in their faith. And after the general resurrection, by somehow growing wings to them, out of itself the Ghost's power dwelling within them, they will be kidnapped into heavens, in order to welcome the Lord into skies, as the knower of the untold things – the godlike Paul – says; and thus, they will always be with the Lord (1 Thess. 4: 17). In addition to these, the speaker into Ghost, David, he sings: "Lord, into your light their will proceed and into Your name they will gladden themselves the whole day, namely eternal, and into Your righteousness they will be elevated, for the praise of their power You are" (Ps. 88[724]: 16-18). "The strong ones of God, they have been very elevated above the ground" (Ps. 46[725]: 9). And the much-speaker about the great things, Isaiah, he says: "The ones who wait for the Lord, to them will grow up wings; their power will be changed" (Isa. 40: 31).

Saint Makarios says at his turn: "Every soul who has been found worthy of consummately be dressed into Christ, into power and into entrustment, while they still lived in the material body, through faith and by striving in all virtues, and who have been united with the heavenly light of the incorruptible body[726], he is found worthy of always receiving the knowledge about the heavenly mysteries in hypostasis[727]. And on the day of the

[724] In KJB we have Psalm 89: 16-18. (E. l. t.'s n.)

[725] In KJB we have: Psalm 47: 9: "The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted."; in ROB we have: "The leaders of the peoples have come together with the people of the God od Abraham, for to God belong the mighty ones of the earth; He has been extolled very." As one can notice, the text as quoted by the Greek author it speaks about different things than the text of the Psalms does. (E. l. t.'s n.)

[726] In the light that irradiated out of Christ it is implied also the incorruptibility of His body; or inversely, in His incorruptibility it is implied the light irradiating out of Him. The human body into Christ, especially after His resurrection, it has come back, through the Holy Ghost, to a state of energy, or to a state of organic complex of energies, that is incorruptible, and that's why it is luminous too. In the body thus pneumatized, the soul is too, on a supreme level, on the vertical of the conscience, of the clean and loving feeling, and that is an energy that cannot weaken, so that it cannot be corrupted. And His love irradiates as an imperishable light.

[727] He receives the light not as a light floating suspended, or as an imaginary product of the own subject, but as springing out of the hypostasis, or out of the Person of Christ, Who, as Creator and upholder foundation of every creature, of the whole energy and of the whole love, He irradiates the light. That's why the light received by the human being who is in ceaseless connection of prayer, with Christ, it is a light of supreme spiritual consistency, it is the light that springs out of its ultimate foundation, out of the supreme Person or out of the Trinity of supreme and creator Persons, Trinity that cannot but be source of light, for the Trinity is source of love.

resurrection, as reached into itself the heavenly mode of the glory, the body together glorified with the soul and kidnapped by the Ghost in order to welcome the Lord into skies (1 Thess. 4Ş 17), and found worthy of becoming of-the-same-image with the body of Lord's glory, that one will forever be reign, together with the soul and with the body of the Lord"[728].

96. Another Recapitulation.

The origin and the sign of all these new and above-word features, it is, as we mentioned before, the quietude, accompanied by the taking heed and by prayer into the total lack of worry. These ones have as their basis, the fulfilling, according to the power, of all the deifier commandments. And out of lack of worry, out of quietude, out of taking heed, and out of prayer, it is born within heart the full of warmth movement that burns out the passions and the demons, and that cleans the heart as in an oven. And out of this it is born the longing and the immeasurable love for the Lord Jesus Christ. And out of these ones it is born the sweet flowing of the tears from heart, as from a spring, one that cleans the soul and the body, through repentance, through love, with thanksgivings and confession, filling all of the up. Out of these ones it is born the serenity and the peace of the thoughts, which have no limits, as one that surpasses the whole mind (Philip. 4: 7). And out of these ones it is born the light shiny as the white snow. And, at the end, it is born the dispassion and the resurrection of the soul before the resurrection of the body[729]. And the new composition of the

[728] Place not found at Makarios. On the day of the resurrection, not only the soul will be filled up with the light of Lord's model, of Christ's soul, but the body too, it will become together glorified with the soul, namely the body will be filled up with the whole glory of the deified soul of Christ, and of the human body own soul. This is for the believer's body too, it will reach into the glory of itself its glorified model, namely into Christ's body, and together with Christ's body bathed into the deified soul of Christ. The believer's body will be together-image with Christ's body, and become together with the soul as consummate image of the godlike hypostasis of Christ. As such, the believer will reign together with Christ, both as body and soul, in unity with Christ as body as soul, in their unity as consummate by the deified power of the Ghost.

[729] Out of the chaining of these states that rea bot one out of another, starting from quietude, form taking heed, and from prayer, one can see that the quietude isn't a motionlessness of the soul, but it is a great focusing power, and of creating a whole string of spiritual tensions, of repentance, of cleaning up of passions, and of love. The lack of passions, of the removal of the passions, which is at their top, it is united with the soul's resurrection, which is a total filling up of the soul with the totally new life out of the fullness of the Holy Ghost. Only out of this force of a totally new life into the soul, it will result the body's resurrection too, for within this resurrected soul there have been brought out of disorder, and restored, and resurrected,

image and the return of the human being back to his/her image and likeness, through doing and through seeing, according to these ones, through faith, through hope, and through love; and with this, his/her total stretching towards God, the unmediated union with God, the getting out of the self, the stopping and the resting, in the present time as in a mirror and in a riddle (1 Cor. 13: 12) and in earnest, and in the future age the consummate impartation and the eternal joy for seeing God as face to face (1 Cor. 13: 12)[730].

97. This Is the Living According to God, the Undeceiving and True Living, as Taught by the Fathers: The Appeasing, out of Obedience, that Has Been Called, Rightly So, by Saints, also as the Hidden Life into Christ (Col. 3: 3).

This is the path and the understanding living, that according to God, and the sanctified work of the truly Christian ones; this is the true life, undeceiving and unstained, and proven to be hidden into Christ (Col. 3: 3). This one has been opened and it has been taught by God-the Man and the All-Sweet Jesus, and it was traveled by the godlike Apostles, it was followed by the Apostles' descendants, renown guides of ours, those ones who illuminated as illuminators within world (Philip.

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themselves the rational and sensitive roots of the body. The effort for removing the passions, united with the prayer of Jesus, it shows that this prayer doesn't need only a formal method, as sometimes it is interpreted in the West ("Methode de la prière de Coeur"), because there it has been lost the understanding for the purpose of the passions' removal. On the other hand, introducing the mind within heart, by ceaselessly remembering Jesus, it has the purpose of reunifying the rational roots of the body which are within mind, with the body's sensitive roots which are within heart, namely it has the purpose of getting the human rationalities out of their tearing apart into the abstract rationality, and in disordered sensitiveness, and make them by thing to be reunited with their models form the godlike Logos, and to truly become luminous and loving, as the ones of Christ's soul and body has become, into the Word's hypostasis.

[730] Although to the end, this ascending movement towards God, a movement that increases to the extent that the human being becomes increasingly more according to his/her godlike model, it ends in the total getting out of the self towards God, and to the resting of all the world's passing things, it still isn't a petrification, but it is an endlessly intense and plenary joy of the face-to-face communication with God, with the Person or with the communion of infinite Persons. It is the resting of the love, or the resting in that love that is without shortcoming, without voids, without imperfection, without toils and boredom, resting that is in the same time sipping endless joy and happiness. This is the last perspective of the salvation in Christian sense. The movement towards it, it starts from here, through quietude and prayer, as forms of the tension towards God, the Partner and the sources of the inexhaustible love. As one can see, this chapter is a beautiful recapitulation of the entire road of the spiritual ascension of the ones who appease themselves, composed on the ground of the previous chapter, mainly out of texts belonging to the Holy Fathers.

2: 15) from itself the beginning of the first coming of Christ on earth and until these days, through the rays of the spreading of life words, and through their wonderful deeds; the ones who taught to the believers from our time, and to one another, this good seed (Mt. 13: 24), the sanctified dough (Mt. 13: 33), the holy firstfruits (Rom. 11: 16), the not-rubbed treasury (1 Tim. 6: 20), the grace, the power from above (Lk. 24: 49), the pearl of great value (Mt. 13: 46), the godlike parental inheritance, the treasure of great value hidden into the field (Mt. 13: 44), the earnest of the Ghost (2 Cor. 1: 22), the imperial sign, the living and jumping water (Jn. 4: 14), the godlike fire, the honorable salt, the charisma, the seal, the light and the ones alike these. This inheritance will be taught in the future too, mysteriously, from generation to generation, to the second coming of Christ one earth[731].This is for non-liar is The One Who has promised: "And behold I am with you on all days until the end of the time. Amen" (Mt. 28: 20).

98. Even If there Are other Savior Ways, but This Is the Main and Imperial One, that One that Leads to Life.

There are other paths and ways of living too, and if you want, there are good works too, which lead towards salvation and which rest the one who travels them. There are those ways, which urge and lead to serving while not receiving any payment. According to them, the Savior said that there are many dwelling places at His Father (Jn. 14: 2)[732]. But the way we are speaking about, it is imperial[733] and main, as one that renews towards adoption, the one who is made of dust and ashes (Gen. 18: 27) and it transforms in a wonderful manner, in a god, the human

[731] In addition to the inheritance of the teaching, of the rules of congregational Christian life, ands of the Church's Mysteries, it is being continued also the teaching of the higher living and of the craftsmanship of the ceaseless praying. But this isn't being done publicly, but in a secret and practical manner, by the spiritual Father, to his spiritual son. Even if describing this kind of life, it can be done in writings which can be read by many, learning it, it must be done in a living manner, practically, and in many aspects in a manner that is unknown to the many, from the spiritual Fathers to their disciples.

[732] The authors mention here, amongst other possible ways for salvation, also the disinterested serving of the fellow humans, in society, besides that one of striving for cleaning up of passions and of ceaselessly praying.

[733] According to J. Pascher, 'Η βασιλική οδός'. Der Königsweg zur Wiedergeburt und Vergottung bei Philon von Alexandrien, in: Studien zur Gesichte und Kultur des Altertums XVIII, Heft 3-4, Paderborn, 1931.

being who follows it, as it is due[734]. This is because, says the Great Basil: "The Holy Ghost, by coming tin the human being's soul, He has given life, he has given immortality, He has elevated the one who was lingering"[735]. And the one who is moved, by the Holy Ghost[736], in an eternal movement, he has become a holy creature[737]. The human being has been having, once the Ghost has been dwelling within the human being, worthiness of

[734] "In a wonderful manner", so translated, the Holy Fathers, the Greek expression: "in paradoxical manner". The human being is paradoxically made god in Ghost, because of, though he/she has become a god, he/she still remains, according to the nature, a human being. The paradox is the union of the two things, or of the two states, or of the two contrary aspects. The Ghost makes the human being a god, but without annulling the human being's humanity. It is a humanity with godlike works. The human being is and feels as god, or he/she is felt like god, but he/she is and feels like that in a way that doesn't break his/her connection with the other people; or he/she is felt like god, by the others, but this is because he/she doesn't left the connection with them. The practically lived paradox, it is a theme deserving a more extended description. But the human being is made God and in the godlike Ghost, without ceasing to be a human being, like the animal is made man, without annulling its animalic side, through the conscious soul. Although, the Ghost doesn't enter the human being's constitution, like the soul does. The Ghost is transcendent to the human being, but still the whole human being is elevated on the Ghost's plan, elevated up from on the plan of the natural life. But the human being is, even on the natural plan, by excellence, a paradoxical, or wonderful, being. The human being's mouth speaks meaningful words, like the animal's mouth doesn't; but physiologically, the human being's mouth still remain an animal mouth, swallowing up food and making sounds. If the human being is, by excellence, a paradoxical being, why wouldn't be accomplished in him, all the way to the end, the paradox he aspires to? Why the human being wouldn't become a deified human being or a deified speaking animal? The deified human being proves new functions for all his/her limbs, which do not come out of the human being's nature. Still, the subject of these functions remains the human being, and the human being feels those functions, somewhat, in his/her quality as human being, and, as such, he/she remains in an existential connection with the other people, as Christ Himself has remained too.

[735] Place not found.

[736] The eternal life is, on one hand an eternal resting, for it is a remaining in the same endless God, and it isn't a passing from on an unlimited level on another level; on the other hand, it is an eternal movement, for one never reaches the edge of God, or the getting satisfied with His endless love. Here is rejected the Platonism and the Origenism, with their theory of the successive fallings from the pleroma from above, due to the boredom.

[737] «ζωον αγιλον εγένετο». The exact translation would be: it has become a holy animal. But by this, the human being would be confounded to the "holy animals" from the pagan temples (for instance: the "holy cow" of the Hindus). Besides that, not the simple animal has become "holy" and "deified" in Christendom, but the "speaking animal", rational, conscious, free: namely the human being. Only through the human being, God can manifest Himself speaking, and thinking. That's why, one could say at most "speaking, holy and deified, animal". That's why the Son of God too, He has taken the human nature, or the speaking animal nature, and not the simple animal nature. That's why we are translating here the Greek expression as "holy animal" with the expression "holy creature".

prophet, of apostle, of angel, though the human being is dust and ashes[738].

99. These Living Has Many Meanings, Due to Its Height.

That's why the godlike Fathers praise and glorify this living with many and diverse names. They called it as knowledge, worthy of praise doing, and good sight of the target, and prayer above any width[739], the watchfulness of the mind, understanding work, the thing of the future age, angelic living, heavenly living, godlike behavior, the country of the living ones, mysterious view, spiritual feast, deified Paradise, heavens, heavenly kingdom, Kingdom of God, supra-luminous darkness, hiddenly living into Christ (Col. 3: 6), seeing God, and deification, one that is totally above nature, and many other things like these.

Following to these godlike Fathers, us, who are living with the mud and with the clay, with the thoughts, with the evil and unclean words and deeds, we have been zealously striving to accomplish you request, for you are our beloved one. And, as you asked for, we haven't been burdened to tall even the things from above our measure, as I said in introduction too, due to your love and to the commandment of the Fathers. But the Teacher of this living totally according to the one of the angels, He is the Word and Son of God, through His oikonomia and embodiment, as also the benevolence of the without-beginning Father, and together with the work of the Holy Ghost.

100. Moral Teaching.

With the help and with the grace of God, we too, must strive and toil ourselves, according to our capacity, in order us to be found worthy since now, as of an earnest, of these too great and above nature gifts, lest, because of our idleness, to be us, woe to us, deprived of them; and we don't want that to happen.

For there are in front of us – my beloved ones – so many and such good things, not only as hopes and promises, but also in truth and in existence, still from here, let's strive, let's hurry

[738] Place not found at Saint Basil the Great. The paradox is described a little further. Through the Ghost dwelling within the human being, the human being can achieve the quality as foreseer Prophet, of heralding Angel of the godlike needs, though he is dust and ashes.

[739] One could understand: prayer that comprises everything. But also, as prayer that leaves the scattering and it is narrowed to only the name of Jesus, but for this name it comprises everything.

up, let's run until we still have time to toil, for us too, to be found worthy of them, through a small and temporary perseverance, but mostly by the grace of God. "Because the sufferings of the present time aren't worthy of the glory which is to be unveiled us." (Rom. 8: 18), as says Paul, the preacher of God. Better said, if we strive, we will find them, according to Paul, even since now and as an earnest (Rom. 8: 23). This is for, if the ones who are called from a lower state to imperial kinship and partaking, they do everything, through deeds, through words, and through thoughts, to achieve those, and not only they often do not value their life at all, in order to be they given such a glory and honor, even if that is flowing and temporary, how much more must we work and strive for the partaking and wedding and union which we are called to, with God Who is the Emperor and the Maker of all emperors and Who is the Only One incorruptible, and Who lasts for ever and He gives, as gifts, steadfast and illustrious honor and glory, to the one who belong to Him? And not only that much, but we have also received the power to be made sons of God. "This is for, to everybody, as many as accepted Him, He has given them power to become sons of God to the ones who believe in His name" (Jn. 1: 12).

God gives us the power. He doesn't forcedly attract us, against our will. This is for the power give arms to the ones who are kept in tyranny to liberate themselves form the one who tyrannize them, by healing the evil with evil. But we are given the old worthiness of the self-control - in order the good to be committed fully - with His benevolence and grace, but also to be reckoned to us as feat of our striving and zeal.

And That One, despite being God and Master, He has done everything from His part, for He has done all of as alike and for He died for all of us, in order to equally save everybody. But is falls to us to come closer, to believe, to impropriate what he has given us, to serve with fear, with zeal, and with love, to the Loving of people and care taker Master Who loves us so much that He even death willingly suffered for us, and even a shameful death. And this was in order to deliver us from under the tyranny of the devil and of the all-evil enemy, and to reconcile us with the Father and God, and to make us inheritors of God and together-inheritors of Him, this being the most wonderful and happy thing.

Therefore, let's not estrange ourselves, through a tiny and short idleness and carelessness, neither through some liar

pleasure of any kind, from such great and abundant good things, rewards, and joys. But let's do and commit everything and, if necessary, let's not spare even our life for Him, as He did for us, though He is God, so that, thus, to be us found worthy of the gifts from here and of all the gifts and crowns. That be it, to all of us, to achieve them, by His benevolence and grace, of the all-good and merciful our Lord and God and Savior Jesus Christ Who humbled Himself so much, for us, and for He rewards, the ones who humble themselves, even since now, in a working and rich manner, with His above-nature and deifier grace. For Him is due the whole glory, the honor, and the worshipping, together with the without-beginning His Parent and together with the eternal and All-Holy and of-life-Maker His Ghost, now and always and in the endless ages of the ages. Amen.

Of the His Beatitude Kallistos the Patriarch

Heads about Love

1. If you want to find out the truth, you will follow the example of the guitar player. This is for, that one, by looks downwards and, by focusing his hearing on the song, he picks the strings. And immediately, for the strings vibrate, the guitar sounds that song, and the guitar player rejoices the song's sweetness.

2. May it be to you, you lover of ascesis and you worker of the vineyard, this example limpid, and you do not doubt. This is for, by taking heed, as a guitar player, to the dept of your heart, you will easily see what you are looking for, for the soul that is kidnapped by love at a peak, that soul can no longer turn back to the things from before. "For it has stuck, says Prophet David, my soul to Your trace" (Ps. 62[740]: 8).

3. Understand, you my beloved, that the guitar symbolizes here the heart; the strings symbolize the senses[741], and through strings' touching it is symbolized the mind that skillfully moves the feeling, by remembering God. Out of this movement, there emerges within soul an untold pleasure, and the clean mind makes the godlike rays to be shown[742].

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[740] In KJB we have Psalm 63: 8: "My soul followeth hard after thee: thy right hand upholdeth me."; in ROB we have: "My soul has stuck on You and Your right hand upheld me." (E. l. t.'s n.)

[741] The heart's sense, and not the body's ones. It is to be noticed this likeness of Jesus's prayer to a song. The prayer is a song and that's why it brings a great joy, for it isn't only the repetition of Jesus's name, but it is a sinking into the whole endless world of meanings, of love, and of sweetness, comprised in Him. There is a movement in this world of harmonies, and that's why this world is always new. The hear vibrates with this harmony and the mind tastes its nuances.

[742] The mind itself is illuminated with the pleasure occurring within heart, for that pleasure is full of a meaning. Alike it happens to the guitar player too. The joy for playing his guitar it is reflected by his eyes as a light: "This is what I've been looking for"! The mind's light and the feeling has been unified, as the mind and the soul have been reunified. There isn't true light

4. If we do not close the body's senses, there won't spring within us the jumping water promised by the Lord to the Samaritan woman. This is for, by asking for that felt water, she has within it the jumping water of the life (Jn. 4: 14). This is for, like the earth has, by nature, the water, and in the same time the water flows out of earth, likewise the heart's earth has, by nature, this jumping and springing water. It is like the parental light lost by Adam through disobedience[743].

5. Like the water springs out from an inexhaustible spring, likewise springs out the living and jumping water from within soul. This water, for it dwelled within Ignatius's soul too, it made him say: "There isn't within me, fire loving of matter, but there is working and speaking water"[744].

6. It was likened, the happy and threefold praised watchfulness, or better said the understanding watchfulness of the soul, to the water that jumps and spring out from the bottomless depth of the heart[745]. And, on one hand, the water gushing up from the spring, it fills the spring itself up; on the other hand, the water jumping up from there, from the heart, and that, to say so, by moving itself, it is always being moved

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without joy, as there isn't superior pleasure without light. The blind pleasure is an inferior, a not-full pleasure.

[743] Here, the inner joy, united with the light, they are symbolized by a jumping, therefore alive, water, one non-stale, and one always new. It is so united with the light, that itself is called as light. This is for this inner live is openness towards the supreme meaning of the existence. It gushed out from the heart not because it is united with the mind, or with the understanding, but for the clean heart open towards the meaning, it is open towards the endless meaning and towards the endless godlike life. The heart has become, due to its cleanness, as transparent; like it is sincerely open to the people, it is open also towards God Who is the supreme loving Person. For this, it is though necessary that the man to not be too attached through his senses, to the things from outside, or too caught with the bodily pleasures and interests which he desires to satisfy through senses. The eye that is closed towards the external things, it opens towards the eternal things, which come in waves in the range of the understanding.

[744] He called it as speaking water, either for making Saint Anthony the God-Bearer to speak, or for it was the Holy Ghost Himself that spoke. That water jumps like the understanding jumps, from other and other words, proving the live as uninterrupted and always new.

[745] Itself the watchfulness of the taking vigil to the inner things, it is a water springing out of the heart's depth, a depth that is sunk in the endless abyss of God. This is for this vigil taking is active, it is a diver in the ever-deeper ocean. By being itself alive, it is itself always new, nourisher with other and other understandings received by it from God. It is difficult to separate this vigil taking, from its always new content. In a way, itself it is maintained by the heart's abyss, upheld by God.

through the Ghost, and it fills the whole man up, with the godlike dew and with the Ghost, and it makes the man as fiery on outside[746].

7. The mind that has been cleaned up of the things from outside, and which has entirely taken the senses under control, through the virtue with the deed, it remains motionless like the sky's axis, looking at the deep of the heart, as towards the center[747]; and by keeping its head under control, the mind looks in that direction, as having the understanding's rays as some probes, which take out from there, the godlike meanings, and which keep under control all the body's senses.

8. Let no one amongst the non-introduced ones - or who needs milk (1 Cor. 3: 2) – touch such forbidden things, before

[746] This water of the life and of the light, or of the joy and of the understanding, it is, on one hand, moved by the Holy Ghost, and therefore it is move from beyond the man; on the other hand, itself it moves, while being moved by the Ghost, namely the man feels that he moves himself on the plan of the understanding and of the love. The Ghost's freedom doesn't hinder the man's freedom, but it increases it. The godlike subject encounters the human subject and He makes the human subject to receive himself the movement and to impropriate it. This water fills the man's heart up, as on a water spring, out of, or through which, it springs. But it also feels up all the man's faculties and inner senses, and it also feel the outside man with warmth in all his communications. It is shown in these text heads, an abyssal and free vision about heart, or about man. The man is subject to endless possibilities, for he has his root within God, and for he is open to the endless godlike Subject. God, for He is endless in His live and meanings, He always can communicate to the man something new out of them, and the man can impropriate those, by experiencing on himself as endless subject in these possibilities coming to him out of his connection with God, but the man himself impropriate those, freely. The man can ceaselessly pray, for in his prayer he is open to seeing the endless God. Terms as πύρινος (burning with the body), αείβλυτος (always gushing up), the accent placed on the Ghost etc., it shows the fact that the author of these text heads, as also of the larger writing "About Prayer" that follows to these ones, if he isn't identical to one of the two Xanthopol - who wrote the "One Hundred Heads", which these terms are present in, as also the vision about the preponderant role of the Ghost and about the abyssal character of the heart –, at least he knew that writing, or vice versa, those two ones knew this writing.

[747] The mind that has been cleaned up of the impressions from outside and that it has taken the senses under control, by getting accustomed to serve only the virtues achieved through st4eadfast deeds (restraint, patience, industriousness for lovingly serving others, humbleness etc.) that mind has opened its looking towards the deep of the heart which deepens into the endless deep of God and that it always springs out meanings accompanied by joy, out of the godlike transparent endlessness which that heart's deep is transparent to. That's why the mind no longer moves from this looking, but it remains motionless in its movements as the axis of the sky amongst stars, or as an interplanetary space remaining the same between planets. But the mind remains motionless only for it looks at the same deep. But otherwise, the mind deepens itself increasingly more in looking at that godlike deep.

the time has come. Some of these ones, who searched too early, the things belonging to a certain time, and who strived to enter an apparent realm of the dispassion inappropriately, the Holy Fathers reckoned them as doing an insane thing, and nothing more. This is because that one who doesn't know the letters, he cannot read a writing.

9. What is moved, consequently to ascesis, by the godlike Ghost, within soul, it makes the heart serene and shouting: "Abba, Father" (Gal. 4: 6)[748]. This one is imageless and shapeless, but it gives us an image through the brightness of the godlike light, and a due shape, since the lighting up of the godlike Ghost[749].

10. The mind that has been cleaned up through watchfulness, it will easily get darkened, if it doesn't totally detach itself from the preoccupation with the external things, and that can be done by continuously remembering Jesus[750]. And the one who has united the doing with the contemplation[751] (with the thinking at God), by guarding the mind, that one isn't deviated by noises; he doesn't wabble (because of disturbances, having or not having a meaning). This is for the soul that is wounded by the love for Christ, it follows to That One like a little brother[752].

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[748] The state of quietude, or of feeling God, it comes after long ascesis undertaken by the man, but out of the Holy Ghost. Neither alone the ascesis, nor alone the Holy Ghost, are producing that. That one truly feels God and that that is from the Ghost, it is shown in the fact that the man feels the urge to shout out: "Abba, Father!".

[749] The work that is moving within soul from the Holy Ghost, it is shapeless, for everything that is godlike, it is above shape. But is gives our being a shape, namely it makes our being as kind, as quiet, as joyful, and it fills our being up with filial love etc. When the godlike work touches a creature, it gives that creature a shape, of course it will be about a spiritual shape, if that creature has a spirit or a soul within.

[750] The watchfulness cleans the mind up of all the external things, for the watchfulness actually consists of exclusively focusing one's attention on Jesus, or on God. But a mind it could be fully cleaned up, only if it totally ceases to occupy itself - with pleasure – with the images of the outside things, by continuously occupying itself with remembering Jesus.

[751] The mind cannot be kept to continuously remember Jesus, only through intellectual effort, but it must be placed in accord with that also the practical effort of no longer searching for sin through pleasures, but by preserving the mind's cleanness through good and clean deeds.

[752] The soul is the bride from the Song of Songs. The "little brother" is the bridegroom knocking on the door (Son of Songs 5: 3).

11. It can happen that the ones who live into world, they are able to stop the passions and the jumping form one to another, or they can stop thinking at those things, according to the word: "Stop and know" (Ps. 45[753]: 10). But it is impossible to them, to erase the passions or to abolish them. But the monastic life can totally uproot the passions.

12. Amongst the jumping waters, one move quicker, while the other is more serene and slow. The first one can be easily disturbed, due to the quickness of its movement. If it is disturbed for a little time, it will be easily cleaned up again, because of having such a movement. But when the flowing slows down, the water becomes very shallow, and that water almost remains motionless. Then it needs a cleaning anew, to say so, and it needs a new setting in movement[754].

13. But to the beginners, or to the ones who still are in the moral state, or in the stage of the doing, the demon comes closer to them through articulated or unarticulated noises. To the ones who are on the level of the seeing (of the contemplation) the demon brings them the shape of some hallucinations, so that it seems to them that the air is colored, as a light; some other times, the demon shows these things as a fire too, in order that through a false promise to deceive the soldier of Christ.

14. If you want to find out what you must pray like, look at the end of the taking heed and of the prayer, and you won't get strayed. For this end is, you my beloved one, the continuous pricking or crushing of the heart, and the love for the neighbor. And the contrary is, obviously, the thought of the lust, the gossip's whisper, the hatred for the neighbor, and all the things alike.

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[753] In the KJB we have Psalm 46: 10.

[754] The jumping water from within heart, or out of the Holy Ghost through the heart, it is the always new joyful and understanding life, out of the endless ocean of the godlike life. This one, though implying a steadfastness of the mind's looking at inside the heart, and by the fact that the it is transparent to God, it still is moving by advancing to new and new meanings and joys, in the godlike ocean and into the communion with His bearer Person. And when this movement is full with living attention, when waves of new meanings are poured within mind, the images coming from outside, or the temptations calling the mind to pleasures, they won't be able to disturb that mind. But when the mind's moving into the new meanings and joys coming within mind, it lingers, the mind can be easily disturbed by the images coming from outside and it can be even totally seized by them.

Of the Saint Kallistos the Patriarch

Text Heads which Were Missing[755]

15. *The Paradise They Speak about It Is the Man's Image.*

Like the man's shown things are images of the man's non-shown things, likewise the all-beautiful Paradise wisely planted by God at West of Eden (Gen/ 2: 8), it is an image of the inward man. This man has his heart as earth, and he has as trees which his mind built in the image of God, and it follows to plant them willingly, the godlike views and meanings regarding God, and the works which are worthy of God, and which are many and diverse and they have a diverse appearance and spiritual fragrance, and I am even adding here the fact that they provide also a nourishment, a delectation, and a pleasure. Thus, the heart is nourishing this "Eden" in a natural manner, and it has within itself, towards pleasure and proven joy, the godlike things. The seen Eden is planted Westwards to the seen sunrise, for the seen sun is the image of the cogitated sun. So, the heart is planted towards the lights of the knowledge of the cogitated sun. This is for the heart, according to the Holy Fathers, while lacking the light of the knowledge, it cannot produce godlike meanings and thoughts nor works which to be worthy of God and it cannot be fully filled up with simpler and more consummate godlike views, in order to be a new and above-world Paradise[756]. But without waters there cannot be a Paradise

[755] These are text heads which are missing in the First Edition of the Philokalia from Venice, as it is mentioned on the cover of the Volume IV, of the Third Edition. But they belong to the same Kallistos the Patriarch, as the previous ones too, so that they are numbered in continuation. The text from the Greek Philokalia, which we have done the translation from, it is quite altered from grammatical and syntactical points of view, in many paragraphs.

[756] The man's heart, as an inner Eden, it is planted towards the sunrise, or the mind's one, which illuminates the heart and gives the heart power to bring forth fruits. But this human spiritual sun it receives its light from the godlike sun. The godlike sun is the source of the whole light. From there it comes the human mind's light. The godlike sun is firstly seen by the man's mind, or it is reflected into the man's mind, and from the mind the godlike light is

either, and it cannot produce beautiful and fruitful trees, as it is due.

That's why in the Paradise from Eden, one can see a water spring gushing up, from Paradise's middle, a water spring that id divided – as it is written – in four beginnings (of rivers) and it waters the earth's face (Gen. 2: 6), and within man, s spring of living water, there is of-like-maker movement of the Holy Ghost, which the Lord said about: "The water that I will give him, it will become a spring of water" (Jn. 4: 14), of living water within heart, gushing up wonderfully, as form an Eden, and being divided in wisdom, in temperance, in righteousness, and in manhood, as in the four beginnings, out of which every virtues is born, in a godlike manner[757]. That's why it has been told in continuation, that through this river is watered the whole surface of the earth, or of the heart, with the work towards

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reflected upon the heart. Only that's why one can call the man's mind too, as the spiritual sun from within man, as image and as mirror of the godlike Sun. But the mind, in its natural state, it isn't separated from the heart. And that's why it isn't separated too, from the godlike Sun. The godlike Sun, as He communicates His light through the mind, through the heart He communicates the warmth of His love. And as the mind communicates to the heart the light it received from the godlike Sun, likewise the heart communicates to the mind the love it received from the same Sun. That's why, only both of them together, like two co-working eyes, they perceive the godlike life, given that the true light is love too, and the true love is luminous light too. It is like in this world the seen sun and the earth, they brin forth fruits only for they exist together. Actually, the fruits come out of earth, but only under the sunlight, and the sun, if not lighting the earth, it won't fulfill its purpose of causing the earth to be fruitful. The non-lightened heart if brings forth only fruit of poor quality, and the mind's light, if it doesn't encounter a loving heart, that mind's light remains arid, abstract, and without a good effect upon the human life. The whole this chapter is consecrated to the of-life-maker power, of the Holy Ghost, a power that reinvigorates the heart's soil, as a water.

[757] Here is said more directly, that like the mind receives its light form the godlike Sun (from the Logos), likewise the heart receives the power of bringing forth the good fruits, of the water, from the Holy Ghost. The water's river that makes our heart fruitful, they say that it gushed up out of the man's heart itself (from the Eden's ground), but equally clear they say that it is the river of the Holy Ghost. The Holy Ghost is actually the love's river, for the virtues He produced through the four tributaries of the water it culminates into love. This love going towards actualization, it works through sapience, through temperance, through righteousness, and through manhood. It is clearly affirmed here that the virtues are the fruits of the Holy Ghost, or of the co-working with the Holy Ghost with our strivings. And there isn't possible a more accentuated affirmation of the together-working between the human nature and the godlike power by and large. Our nature isn't full without being nourished from God's part, with light and with love, through mind and heart. But the mind and the heart have their role too, in activating the light and the love from God. The light and the love become belonging to the man, by being received by mind and by heart; they become human by the fact that they are communicated to the man, through his mind and heart. The man truly is a created-uncreated being, a theandric being, a paradoxical being, and a wonderful being. The Eden is being kept in its beauty and fruitfulness, by the godlike Sun and by the heavenly rain.

growing up, towards budding up, and towards producing the chosen fruits of the godlike virtues.

Wonderful, sweet, and happy thing is to understand also the things comprised in the water spring that symbolized the movement and the work of the living Ghost Who was gushing up, as I said, in an above-nature manner, from the middle of the heart. The spring doesn't belong to the trees;' nature or to the earth's nature. This is because, if that had been the case, that spring wouldn't have reached to water all the so numerous trees, and to thicken them up, and to grow them up and not only a little; because that spring was only one, and the trees were so many and so diverse, that some of them had opposite features, some of them being more withered, others more wet, others hotter, while others were cooler. Towards all of these ones, so diverse, was moving, as I said, that tiny and of only one kind spring, working, as much as possible for all those trees. And by being divided in four beginnings, it causes within each man the things depending on it.

It isn't characteristic to our nature, either somebody would think at virtues, or to knowledge and the understanding (view) depending on it, either to our heart, the godlike above-nature illumination and the movement and the work of the of-life-Maker One. This has been given, according to the grace, to the believers, but still gushed up continuously from within the heart, by being, wonderfully, only one water spring, but divided in four beginnings, or in equal virtues, as I said before; and these one and all the ones following to them, are helped by it more than the one water.

For it is Ghost, He co-works with the wisdom; for He is knowledge, it helps to the one who is imparted with righteousness; He is also called as temperance and power, as One Who is these things and Who appear form far away to be like so, and He is co-working towards temperance and manhood. And Saint Paul and Prophet Isaiah are very strong witnesses about the Ghost as co-working towards love and wisdom. The first one directly says that the love from God has been poured within our hearts through the Holy Ghost given to us (Rom. 5: 5). And Isaiah counts the Ghost of the wisdom amongst the seven works of the Ghost (Isa. 11: 2).

The Ghost isn't only co-working with the love, but He becomes to us, also, Ghost of the zeal, a fact that seems to be somehow opposite to the love. This is for the love covers, as it

was said, a multitude of sins (1 Pt. 4: 8). But the zeal end sometimes in rebukes and in killings too. And this could be said also by the great Prophet Elijah, friend with God, who killed with his sword so many priests of the shame (3[758] Kings 18: 48); even before than that, Phineas cut asunder the Midianite together with the Israelite (Num. 25: 8); and before those ones, himself the great Moses, giver of the old law, who often, due to his zeal, he gave many people to death, and even some of the men from his own nation.

Amongst the things to do with the work, the most important is the knowledge, and amongst the things to be contemplated, the most important is the above-mind nescience[759]. And these ones, without the Ghost of the Truth and without the Ghost of the Knowledge into the soul, they cannot be done and achieved as it is due[760].

Both the joyfulness of the mind and the sadness opposed to the joy, are proven to be fruits of the Ghost[761]. This is for you hear the Scripture saying that the fruit of the Ghost is the joy (Gal. 5: 22); but the Scriptures says too, that God gave to some people ghost of repentance full of heart pricking (Rom. 11: 8). And, to say it shortly, according to the Holy Fathers, so much

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[758] In KJB we have 1 Kings. (E. l. t.'s n.)

[759] You cannot do any deed, as it is due, without knowledge. But you do not know anything as it is due, without realizing the mystery that persists in everything you know. You cannot know a person in what that person has as its own, without intuiting in that person what cannot be defined. You won't be able to realize what God is, if you do not feel His mystery as being above all the definitions which you strive to catch Him within. This nescience is above everything you know, it is above mind. So, there isn't blind doing, neither there is true knowledge, which to lack the mystery, and which to lack the above-knowledge nescience. Thus, one cannot clearly separate the doing from the knowledge, neither between knowledge and nescience. Even through nescience, one can know something. The knowledge intertwined with recognizing the mystery, and enriched by noticing the mystery, and accompanied by the respect for the mystery, it stays at the basis o any right doing.

[760] You cannot have knowledge combined with the superior nescience, namely the true intuition of the reality, without the Ghost of the truth Who is, in the same time, also Ghost of the Knowledge and of the Mystery, or of the above-knowledge nescience, and present into knowledge. Only the Ghost helps you knowing what you can become and so to work on these purposes but also only Him makes your soul to open to what is above the expressible knowledge. And especially in intuiting what we cannot define, we can realize that the knowledge of the whole truth isn't from us, namely it isn't due to our efforts.

[761] In the previous sentence and in the present sentence, and in the followings too, the author uses the paradox, namely opposite traits, in characterizing the Ghost. Actually, the human spiritual realities, especially those produced by the Ghost, of itself the godlike life, they cannot be comprised in unilateral formulas. They are so rich and so complex, that we must use contradictory terms in order to express them to a certain extent.

power has the of-life-Maker Ghost, that He co-works both to those virtues and to the moods which are seen as opposite to one another, as we said that the Scripture calls Him as fire and water, which are totally opposed to each other.

The Scriptures calls the Ghost like that, for the help given by the Ghost to all the good things and to all beauties from within soul, and for His of-life-giver-and-strengthener-work, in all these ones. For this the Scriptures calls this source, both at singular and at plural. The Savior called Him too, both as river and as rivers. That's why too, the beginning (of the rivers) is divided and it advances in all virtues[762]. And, the whole becomes as a soul's soul of new nature, namely of the soul that is imparted with Him. This is for He gives the soul an above-nature life, and He moves the soul towards all the deeds which the soul needs to do, and towards the happening things, and He consummated the soul as it is due. I suppose that the stone too, that was hit by the staff of the lawmaker[763] Moses and it sprang out rivers of waters (Exod. 17: 6), it is the heart petrified because of callousness. Out of this one, when hit by God Who wounds it and Who pricks it, with words instead of a staff, and the power of the Ghost gets out of the heart, by moving the heart in a happily way, of-life-maker creeks, by helping the heart through that towards all the great and appropriate deeds, and, we could say so, a sole water making alive the many and endless ones, who are imparted with it. Truly wonderful is this stone that, by being carried by a sole cart[764], it has spread, springing out of it, so much water carried by millions and countless other carts. Where it has this power from, and what humid earth is tarrying on, in order to be borne?[765]

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[762] The four virtues advance, or they grow up, and in the same time they ramify themselves in other virtues, in all virtues.

[763] We use this term because so it is given in the source text. But we feel the need to show that this term would tell that Moses actually „made" the Law, instead of only conveying it to the people of Israel. (E. l. t.'s n.)

[764] The Holy Ghost pours Himself within a soul, and He makes that soul, from callous, into alive.

[765] It is called like that, the heart that is borne by a sole body, by the body of Christ, but also by the bodies of so many people who spread, out of their hearts, the water of the Holy Ghost, or the water of the faith. This is the living Tradition: the hearts bearer and spreader of the water of the Holy Ghost. Not through book has been the Tradition kept alive, but through hearts. The books have been witnesses to this work of living transmission. This is the contribution of the human factor to preserving and transmitting the living Tradition. The heart is invigorated through the water of the Holy Ghost, but in order to be invigorated the heart must have also a

And all the more wonderful thing it is, to the ones who think, how the so tiny vessel of the heart, it spreads up, ceaselessly gushing up, so much infinity water, to the millions of ghosts and to the countless bodies, in order they to survive? Where it comes from, to the heart, this water, and so plentiful of it, that it exceeds any number? The Holy Ghost, as Himself the Truth said, He truly blows wherever He wants and you can hear His voice, but you do not know where He comes from and where He goes at (Jn. 3: 8). Actually, the Holy Ghost always blows[766].

So, if we have been found worthy of such a great honor from God, that one of having the possibility seeded within us, that, by imitating us God, the godlike Paradise, unknown with the external senses, but known with the mind, a way-above Paradise than the previous one, according to the said things, and which gives us a great happiness and Who is above any understanding to the one who hasn't experienced this sanctified worthiness, let's give ourselves as a gift, with piousness and with right faith, since the beginning of the appeasing, through commandments, and by this to Christ, the God in Trinity. And by remaining thus, with the view that gathers the cogitations and the meanings said before, and even the teachings about God, and it plants these ones within our heart and into God, let's gain His mercy, through the due prayer, and He to allow His Ghost, with everything that Has into Him, to come within us and to spring out within us godlike and above-world meanings, which you can call them as rivers. This is for "the one who believes in Me, He says, rivers of living waters will flow out of his heart. And He said this, as His beloved disciple says, about the Holy Ghost Who will be received by the ones who believe in Him" (Jn. 7: 38). His to be the glory for ever and ever, for He is the Giver of the above-mind things.

16. About the Gift of the Holy Ghost.

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capacity for that. The heart must be capable of feeling, of self-giving, and of giving love as gift, towards God and towards the fellow humans.

[766] This ensures the Church's lasting to the end of the world: the fact that the Holy Ghost always blows. He cannot except to blow. The itself beginning of His blowing is from the beginning and the world and in a renewed manner and fully into Christ; it is a blowing forever and ever. He has within Himself the force of the ceaseless blowing. To this ceaseless and forever blowing, it corresponds the ceaseless succession of hearts desiring this blowing and this water of the Ghost, in order they to strengthen their own natural desire for loving their fellow humans, and their desire for the spring of love Who is God.

Look at the gifts from God Who doesn't feel sorry for giving them, and look at the gifts form the non-comprisable One, and rejoice yourself of the wonder committed by the one who resisted God. You reckon the things done by God in the first created Adam, and notice that the higher things are later done by God within us. God breaths into Adam, as breath of life, the grace of the life-Maker Ghost, and so Adam became consummate man; for Adam became "alive towards the soul" (Gen. 2: 7), and not towards a simple soul. This is for the Ghost of God isn't a soul of the man, but He is towards the soul that lives spiritually. This is for the Holy Ghost of God makes Himself truly soul to the soul that lives as the speaking (rational) soul ought to, and of godlike image.

But, by not remaining the Ghost of God together with the soul, or sadly, by leaving the soul, the godlike image of the life it has been lost – that image worthy of rational soul – and it has been introduced, unfortunately, that one of the animals, or of the beasts. This is because without God, we cannot do anything of the due things – namely without being into Ghost and into Christ, as Christ said (Jn. 15: 5). That's why, Adam was created a man without shortcoming, namely whole, for he wasn't created "towards (with) soul", but he was created "towards living soul", when God breathed within Adam "breath", in order to be "life" within the speaking souls[767].

[767] The Holy Ghost doesn't become the man's soul itself. If that had been the case, the man would have been one with God in a pantheistic meaning, and the sins committed by man, they would have been of God Himself, of there wouldn't have been possible to discern between good and bad. But without a presence and a work of the godlike Ghost, within the human soul, the man won't be able to live a life according to his rationality. This is for the man has within his soul a rationality and a freedom, but they cannot function in the full mode required by them, except in union with God, except by being watered with the living water of the godlike Ghost. It is something analogue to the fact that the man has lungs, or he has eyes, but without the air the lungs must breathe, or without the light the eyes must see, neither the lungs nor the eyes could work as it is due. The human being is created for a communion life not only with the fellow humans, but also with God. The human being is a flower, but the flower needs sun and rain in order to grow up and in order to develop the whole its virtual beauty and fruitfulness. The human creature is a virtual speaking being, but there is needed a partner of dialogue in order the speech to be developed. And the most serious dialogue the human being has, it is that with God, and that implies also the thinking and the rationality in their most serious function. That's why the rational or the speaking soul of the human being, he becomes truly "alive", or he is set in working, only through the breathing of the Ghost within him. That's why the work of the Ghost was breathed within man in order his soul to be "alive". Only thus the man has been able to really accomplish all his wonderful potencies.

Therefore, this breathe of God, breathed as it was said, within Adam, until it was within him, not little glory and brightness of godlike image produced to the one who was partaker to it. Consequently, Adam behaved towards the things with foreseeing and prophesizing power, and He was together-creator with God[768], or the second god according to the grace. And through this, Adam was also pleasing God, the Maker of all things Who is above wisdom, with his all-bright views and prophecies[769].

But, because Adam kneeled down and fell, through mistake, under the all-evil obedience, the of-life-Maker Ghost got far from Adam, and Adam no longer understood to guard the greatness of such a high worthiness, Adam got closer to the non-understanding beasts and he became like them (Ps. 48[770]: 12). Thus, Adam in a pitiful and unconscious manner, he got far from his godlike purpose, and he consented to the all-frightening darkness, because of no longer having anything - due to his proven emptiness - out of the above-nature gift of that breath instilled within him by God.

But when the time of God's mercifulness came, God sent His Word to heal us up of our corruption (Ps. 106[771]: 20). And the Word bears the Ghost united with Him by nature, and the Ghost illuminates and makes obvious the Word's godhead[772], or,

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[768] Until Adam kept within himself the Ghost's breath, a life-giver-breath to all Adam's potencies, he was moving himself amongst things with a great power of understanding, by seeing beyond the things' organizational surface, the God's rationalities and on God Himself. Also, Adam had the power to foresee what the things were to take place like, for he knew that the things were happening while influenced by his great force of transfiguring them, of making them transparent in their revelator beauty of their endless and mysterious depths, to God. He also knew what the relations amongst people developed like: full of benevolence, of delicacy, of love, of always new communicativeness. Adam has prophesizing power, for he was together-creator with God, regarding the things' shapes, hidden in their depths.

[769] God likes being known by another mind - even being that a created mind – regarding His wisdom and power shown into creatures, but open through creatures in its endless depths and in its always new unveilings. God likes that somebody foresees, together with Him, the good things God is continuously revealing, like a father likes that his son to know that he will give his son, in the future, other and other presents, and by this to refresh and to ever-increase the son's love for him.

[770] In KJB we have: Psalm 49: 12. (E. l. t.'s n.)

[771] In KJB we have: Psalm 107: 20. (E. l. t.'s n.)

[772] The Ghost illuminates and makes obvious the Word's godhead in a continuous manner, to the end of the world, depending on the increase of the human understanding, and depending on the apparition of new and new circumstances which will need explanations, in the historical development of the mankind. Thus, on one hand the Revelation ended into Christ, for the whole godlike end it has been give us into Him, in the human shape. On the other hand, this

if somebody wants to say so, His power, which the Prophet David said about, in his confession towards God, that it is for the whole mankind: "You have sent Your light and Your truth, and these ones will guide me to Your holy mountain, to the unitary and all-high knowledge or Yours, and to Your dwelling places (Ps. 42[773]: 3) and the views of Your glory". By being the mind that bears God, guided to these ones, and the mind, by ascending to them and by dwelling into them, that mind reaches above the seen things, and it somehow gets closer to The All-High God. Once arrived, therefore, the true Word of God, bearing the Holy Ghost into Him, by nature, in His quality as Holy Word of God, it is given to all the ones who have received- through faith – the Holy Word of God, to immediately receive the Holy Ghost too, for the Holy Ghost is doubtlessly always together with the Word; the Holy Ghost is given them not only by breath into their face, like Adam received the Ghost form the Father, and later the disciples of Christ received the Holy Ghost through the breath of Christ (Jn. 20: 22), but, suddenly, in an unseen manner, as a breath (Acts 2: 2) of the Ghost Who obviously breaths the grace of the Ghost. As such, the ones who are imparted with Him, they see, in an understanding manner, the Ghost as always gushing out of them, like a water spring, and illuminating them. By this, the Ghost gives them to seen with their mind, in a wonderful way, the things given to them through their birth anew, and the things belonging to the godlike glory

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end is unveiled by the Holy Ghost, continuously and successively. The Ghost doesn't make us known something that isn't given into Christ, namely the Ghost doesn't bring us a new Revelation or a Revelation not given into Christ. The Lord said: "He will take out of Mine and He will herald to you" (Jn. 16: 14). The Revelation came to an end into Christ, but the Revelation's content it is ceaselessly being unveiled, it is being ceaselessly impropriated by people, and not only through people, but also through the godlike work of the Holy Ghost. This guiding through the Ghost it leads the mankind, on the other hand, towards the stature of the consummate man Who is Christ, but not beyond Him. Christ is the "mountain" which the Holy Ghost guides the people towards. It is about a guiding towards the full dwelling of the people into Christ, into the treasures of knowledge and of kindness, into the endlessly rich rooms of His Kingdom – namely rooms full with Him. This is the Revelation's dynamism. And so must be the Tradition understood too. Nothing of what is given into Scripture and in the Church's definitions, which have remained faithful to the Apostles, it is changed, but it is deepened, it is highlighted, and so the Revelation's endless richness is increasingly more assimilated. On the other hand, the whole power of the Ghost is out of Christ, for all the generations of people.

[773] We have in the KJB: Psalm 43: 3: "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."; in the ROB we have: Psalm 42: 3: "Send Your light and Your truth; these ones advised me and guided me to Your holy mountain and to Your dwelling places."

become to them possible to know and to impropriate[774]. And by being the mind imparted – in an above-nature way – with the Ghost, through the grace, the mind entirely becomes seer, in a mysterious manner, some great good things. And, by advancing with the steadfast help of the grace, it reaches to foresights and to fore-knowing, through the illumination of the Holy Ghost, and the mind ascends, thus, on the God's plan, and it sees the hypostatical and above-mind union of the godlike nature with the human nature, and the overflow of the Holy Ghost over all things[775]. It is a union and it is an overflow unseen by Adam like that, because Adam didn't reach to be partaker to the godlike nature, neither real god through working.

17-18. About the Godlike Work and about the Human Work, and About Peace.

Let's look - according to our power - at the difference between the work of the Holy Ghost and the aspects belonging to it, and our natural work and the aspects belonging to it. We are going to immediately notice that it is impossible to us to be in peace only through our natural work. This is for the peace is the true fruit of the Holy Ghost, like the true love and the true joys it is the true fruit of the Holy Ghost, in order the ones who are imparted with the Ghost, to behave themselves with patience and with gentleness and to be wholly full with kindness and to make their neighbors too, as partakers to the Ghost's Kingdom.

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[774] The Ghost is given to the ones who believe in Christ, in the same time with the grace of the baptism. But after the Ghost dwells within them through objective grace, with the whole His richness of glory and good things, the Ghost makes them gradually see these ones and to subjectively impropriate them. We enter the dialogue of deeds and of meanings with Christ, through the Ghost, like the Ghost is in a dialogue, from ever, with the Son, or the Son is, through the Ghost in an eternal dialogue with the Father.

[775] We think that here isn't about the union between the hypostasis of the godlike nature and the human nature, done by Christ, but is it about the union of the godlike nature hypostatized into the godlike Persons, with the human nature hypostatized in the human persons, namely it is about the union of the godlike hypostases of Persons, with the hypostases of human persons. In this nature persist in existence the human hypostasis or hypostases, as it doesn't happen into Christ, where the human hypostasis is replaced for the Word's hypostasis. It is a union between the godlike Person, or between the godlike Persons, and the human persons, the human persons being in an almost similar union with that of the Trinitarian Persons. It is a maximum union, but it is a union which no human person is lost within. This union is done through the full Ghost's overflow upon all of them. This is because, until the man is not united, through the Ghost, with all the others, that human person won't be fully united with God, and within that person still remains a separation sentiment.

No natural work of ours is separated, by itself, from a soul's impulse, for each of them is the movement of some part of the wrath. But neither is moved some work our ours, without our will. And the will, into the doing one, it depends on his lust, while in the seer one (in the contemplative one) it depends on his desire. That's why, in no natural work of ours will be quenched the lust and the anger, if we want to do that work as it is due.

The above-nature work of the Holy Ghost within our heart, it doesn't have its birth anywhere into nature, but it is a non-understood apparition in the ones whom He has mercy on. That's why, His work moves, or, in other words, it is lit up, in a shown manner, without the participation of our will. In order to do that, the Ghost's work doesn't need anything from us, either you will call it as illumination, or as showing of the Ghost. The Ghost's work needs only that the one who is partaker to look at it – without disturbance – into his heart, and to delight himself in an above-nature manner.

That's why, the godlike work, by not needing any will of us, neither needing a soke natural impulse in order to be set in movement, it is proven that the lust and the anger remain non-working in it. And, to say it briefly, the passionate part of the soul (the anger and the lust) lays cast away and non-working, and, out of the heart, there is working in an above-nature manner, only the breath of the life-Maker Ghost. And the mind rejoices and it is alive. That's why, the mind looks towards God, peacefully and serenely, and with the whole dispassion and with the whole soul, as it is due[776]. In this state, the soul is in a loving connection with God, by having the Ghost as source of the

[776] This is an analysis a conclusion worthy of being remarked, upon the causes and upon the effects of the human and godlike works. When within us it is moving a good work without inferior lust and without anger, it is a sign that that work if from God, or from the Holy Ghost. And then we have a clean joy by doing it. We impropriate that work through this joy, but we will ascertain that that work is not from us. And the joy belongs to the mind. The mind also feels the new live shown within the soul. The passionate part of the soul, or the wrath (the anger) and the lust, it is in a non-working state. From here comes the peace which the mind contemplated God with, and which the mind rejoices with, of the Ghost's work within the soul, a peace that has brought to non-working – or to dispassion – the soul's passionate part. Thus, the dispassion is a state of peace, an absence of the passions, one giving the mind, undisturbed, the possibility of contemplating God, or even to contemplate the mystery of the fellow humans, and of the things, a mystery that is too, as hidden into God. While in the previous spiritual writings, it has been simply affirmed the need for cleaning up the passions and of achieving the dispassion, in order the mind to be able to contemplate God, here is being explained the need for the soul's passionate power themselves, to become non-working on that purpose, and the mode which one can reach that like.

illumination and of the stretching towards God. And thus, it looks towards God, for the soul has reached the knowledge of the untold and above-light godlike beauty, and the soul love God Who is above beauty and the soul rejoices in an impossible to express manner, that he knows the Father and the inheritance of the Lord Who is so infinite, so borderless, and so non-comprised, and now he knows the Lord Himself for His untold godlike mercy. Consequently, that soul experiences a wonderful peace, by seeing himself, due to the grace, as not lacking in any regards that highest and above-mind good. And the wrath (the anger), according to the said things, by not working, due to the work of the Comforter that moves by itself, the long-suffering, the gentleness, together with the greatest kindness, they are the state guiding – according to them – the soul's behavior, given they are the fruits of the Holy Ghost (Gal. 5: 22), which the ones who have found mercy[777] are imparted with. On the opposite, the ghost of the straying and of the lie, though seemingly it moves within the soul without the will and the impulse of the one who is partaker to it, it doesn't make either the passionate part to get appeased, but it moves it even more, nor sets in work the love for God, or the joy, or the peace. This is because the lie is disordered, and changing, and totally stranger to that peace and to that serenity according to God.

Wonderful You are, Lord, smooth light of the wonderful and supra-resting peace, and loved, and wonderful by nature, rejoicing the many, shining at maximum. I wonder, You Almighty, Holy Master, that the one whom You have touched through untold touches, for Your endless kindness, that one still lives to himself and not to You (2 Cor. 5: 15), to The One Who is above existence, to the life-maker-life and to the source of all good and beautiful things. This is for that woman, for she touched You, and not even You but Your vestment, and better said not even Your vestment but only a tassel of it, and even in hidden, she still was liberated from such a life of illness (Mt. 9Ş 21-22), and she received, in a wonderful way, a healthy life, what can happen to the one, and what life can he receive, oh Emperor, that one whom You touch, out of Your kindness and in a seen manner, with godlike untold touches, in order to fulfill Your mercy on him, in a wonderful way? We know that, for You

[777] The gentleness, the kindness, and the peace, they dwell within soul due to the fact that the soul's wrath is put on non-working. They are, preponderantly, the fruits of the Holy Ghost.

touched with Your hand, the Peter's mother-in-law, her high temperature vanished, and her, for she has received full health, she immediately rose and she was serving You, full of bewilderment (Mk. 1: 30-31) and full of joy. But that touch happened to that woman only one time and from outside, for it was done with the hand. So, if that woman, according to what was said, she achieved such a full health, what should happen to the ones who You has been touching not once, but constantly, day and night, and that not from outside, but in the heart' inner chamber, with the greatest love for the soul and strengthening them, visibly, in the things happening to them and comforting them in what they need and making them thousands of good things? How, therefore, You the Highest, some like these ones will live to themselves, and no rather entirely to You, s it is due? Better said, how, even by living only to You, won't they reckon themselves as miserable and won't they bow down their heads, humbly, in front of the one who would see them ceasing, even for a short time, to show their gratitude for such a wonderful help given them through Your grace? Glory to You, to You the truly Most-Glorified, You Who glorify the ones who are humble in thought, and You make them so extolled, for, by obliging them with many and endless good things through the untold gifts, You have made them humbler in their thought. This is for, by giving them the grace, You are enrooted in a wonderful way, into their heart, as a heart belonging to one who have been glorified. This is for Yourself said limpidly, the Wisdom of God, in Solomon[778]: "I took root in glorified people, more than one can imagine. For that, I raised up like a cedar from Lebanon" (Sirach[779] 24: 14) into heart, "raising myself above the things from bellow", namely above the earthly things, "at height, or on the godlike, maintain", reaching at the height of the godlike meanings. And he says further: "I stretched my branches like a terebinth", one can understand, here, in the ones whom "I took root" within through

[778] In KJB we don't have this book. You can find it on www.academia.edu, translated by us in English language from Romanian language, from ROB. (E. l. t.'s n.)

[779] We do not know why the author speaks about The Wisdom of Solomon, and then he specifies that he quotes from The Book of the Wisdom of Joshua, the Son of Sirach (the Ecclesiastes), a book that also is absent from KJB. And we also specify, just in order not to confuse the reader, that in the ROB there are two books containing the name Ecclesiastes (one placed after The Proverbs, and the second one missing from KJB, but place on ROB after The Book of the Wisdom of Solomon. (E. l. t.'s n.)

the Ghost's grace[780]. "And My branches are the branches of the glory and of the grace" (Wisdom of Sirach[781] 24: 19). I've said the whole truth, You Who are Yourself the truth, the truths from Yourself, You Lord. For this, the clean and chosen by You soul, as a bride[782], that soul desired to seat, in cleanness, under Your shadow. And the soul immediately reached under Your shadow. You show Your fruit that sweetens it with richness, and not simply, but in her throat.

This is because not everybody reaches, simply and suddenly, the sweetness of God, with their feeling. That's far from something like that. That is for then he says "the mandrake spread aromatic fragrance and like a chosen myrrh spread a good scent" (Son of Songs 7: 13), it doesn't do that for everybody. And this was shown by Saint Paul, by saying that "to some people, the One and the Same has become Himself fragrance of the life towards life, and to some other people as fragrance of death towards death" (2 Cor. 2: 16). Likewise, the godlike sweetness, and if you want to say so, also the God's glory, seen together with this, it doesn't allow everybody to catch it, but only some people can do that due to their understanding feelings[783].

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[780] Like one can say that God took root in the ones who love Him, likewise one can say that those ones too took root in God. And one can even say more. This is for God nourishes them with true life. By taking root in to the God's infinity, or increasingly deeper into God's infinity, themselves grow up with their understanding, in their life, in the fruits they are producing. But God too, by taking root within them, He shows within them, increasingly more, the infinity of His life and His fruition within them. Even the rooting of the limitless God, within man, by creating an intimate communion between Him and man, it concretely makes the man to no longer living inside some limits, but into the godlike endlessness, by participating to the godlike endlessness. In both formulations it is shown the infinite value granted by God to the man, the perspective of the eternal man's growing up into God, without ceasing, though, to remain man by his nature and by the color the man gives it to the content which he has received it out of God. This reciprocal enrooting reached its supreme depth and it has been done for eternity into Jesus Christ.

[781] This book is not present in KJB. One can download it from www.academia.edu, in English translation, done by us. (E. l. t.'s n.).

[782] We are mentioning here again that the soul is in Greek language of feminine genre (φυχή).

[783] We've said this in another place too: the term of "understanding feeling" or of "mind's feeling", so often used by the Holy Fathers, it means understanding and experiencing in the same time, or living in the ambience of a spiritual presence, and finding out a meaning of that presence. You understand a person when living in that person's ambience, when that person becomes interior to you and when you become interior to that person. It is like a 'spiritual" touching of the spiritual life belonging to the another, of his states, of his intentions, of his soul's specificity, concomitantly to "understanding" him. Some people have this "understanding feeling" more extensively, other less than that, and others don't have it almost at all. The last ones give the impression of some spiritually blind people, like the ones who lost

These ones striving to appeasing themselves, and who, by visibly being imparted with the godlike benevolence, they have achieved the life-maker-and-illuminator Ghost[784]. And, usually, it becomes felt, as much as it is possible to human, to the ones who are clean in heart[785].

Of much honor would have been worthy the noisy, and unclean - and obviously not partaker to the Ghost - life, if such a life had received from God His glory and His sweetness into the soul's feeling. But such a thing doesn't happen by any means! In order to achieve that, one need to run away from the world, and one needs the loneliness following to that, and the appeasing, and the life in withdrawal, and the virtuous behavior, and the watchfulness, and the attentive prayer, and all the aspects characterizing the ones who repent consummately. These aspects are required in order to give place within the soul, to the limitless kindness of the godlike love, and God to dwell within the soul that is toilingly searching for Him, and He to become, out of His wonderful mercy, one Ghost with the person's soul, making root in the heart's depth, and from there He to illuminate in a wonderful manner; and He to grow up like a tree and He to raise Himself at height and He to widen Himself in mind's branches and to bring fruits like: the love, the joy, the peace, the long-suffering, the kindness, and the gentleness (Gal. 5: 22) and other tens of thousands of good things, and to nourish with these good things the one who is partaker to Him. If you appropriately judge the things which happen, you will be able to image how much feeling of the glory, of the good fragrance, and of the sweetness, which that soul will be entered by, out of yet unknown fruits of the life-maker-and-illuminator Ghost. This is why, truly happy are the ones clean in their heart due to knowing the virtues, for those ones will see God (Mt. 5: 8),

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their senses of: tasting, smelling, and hearing. They give the impression of some blunt spirits, of some dumb ones. Usually, the ones having their "understanding meaning" sharpened for their fellow humans, they have it also for the mysterious presence of God.

[784] Just this "understanding feeling" of the mysterious and spiritual presence of God and of the person's fellow humans, it has the character of an illumination. It is an illumination produced by the Holy Ghost, when it comes about "understandingly feeling" about God.

[785] "The heart's cleanness" it is an especially delicate and fine sensitiveness of the man who is liberated from the inferior egotistic impulses. It is characteristic to the ones who don't have their mind fille dup with all sorts of images of the objects and with the affection for those objects, or filled up with the bodily and worldly interests in those things, or even with their interest in others' persons regarded as instruments for satisfying their egotistic interests and pleasures.

more fully and more obviously in the future life, and now like in an earnest (Ephes. 1: 14), according to the Scriptures, according to which they not only see and will see, but they will accordingly live too, in an appropriate manner, the things from above nature, and they partially experience those things, and they rejoice, even from now, of those things into Christ.

19. About the Contemplative (Seer) Life; and which are the Things the Seer Must Have; and about the Fact that the Prayer Belongs to the Seer Part; and that the Sight (the Contemplation) Is Reckoned, by the Holy Fathers, as Replacing the Prayer.

The contemplative (seer) life is together-living and endlessly friend with the holy prayer. And both of them are the fullest with grace and deifier offspring of the soul. That's why they are totally inseparable deeds of that soul that is borne by God, namely of that soul that is worked by God according to the rules. Due to the told things, the sight and the prayer are so tightly united to one another, that the Holy Fathers unitarily say that those are deed and contemplation (sight) of the mind. This is for Saint Isaac says: "The mind's deed, in its thin work, it consists of the occupation with God and in the striving in prayer and in the things consequent to it. It is done in the lusting (soul's) part, and it is called as sight (contemplation)"[786].

We have here a sign of the unity, more that a sign of the unity of both of them, namely of the prayer and of the sight (contemplation)[787]. That's why the same one adds too, that "the sight (contemplation) cleans up the soul's loving work, which is a natural desire that makes the soul's understanding part to be limpid". It is about a work belonging to the soul's contemplative (seer) part, namely of prayer and sight (contemplation)[788]. That's

[786] Place not found. The spiritual sight (the contemplation) is done by the mind, also through the soul's lusting part, as the sensitive sight too, for within sight there is a longing for seeing, namely for knowing. Of course, that, in the spiritual sight, the soul's lust is elevated on a spiritual level, so that one can say, on the other hand, that the lust, understood as an inferior lust, it has ceased to exist. The lust is extended on all the human being's levels, from the bodily level to the spiritual level.

[787] Between prayer and sight (contemplation) there isn't only a union as between two works, but there is a unity by the fact that they bot have become a sole work. When the soul intensely prays to God, that soul "sees" God (that soul contemplates God), and inversely, when the soul "sees" (contemplates) God, that soul prays in a non-scattered manner.

[788] The true love cleans up the mind, in order the mind to truly be able to know God. Where there is not love, there is egotism. And the egotism doesn't allow truly knowing and understanding the another, either of God. But, at its turn, seeing (contemplating) God, it cleans

why says Saint Maximos too, he says: "One cannot clean up his mind without him dialoguing with God and without him seeing (contemplating) God"[789]. And again: "The withdrawal and the sight (contemplation) and the prayer, they diminish the lust and they even make it stop[790]; and the cogitating part of the soul it is again set in a blessed movement, for it directs itself towards God, by spiritually seeing and by praying"[791]. And again: "You wing up your cogitation by reading, by watchfulness (contemplation), and by prayer".

Thus, the sight (the contemplation) is in everything as a much-needed companion of the prayer. And both of them are a work belonging to the soul's understanding part – or, better said, to the soul's cogitating part – and they are inseparable when the mind is led in a healthy manner. They help to one another, when the cogitation is healthy and it perseveres in quietude with knower understanding[792]. That's why, the Holy Fathers called the mind that prays without working the sight (the contemplation) as a non-winged bird, as one unable to raise towards God with the mind's feelings set in movement, and one unable to totally separate itself from the earthly things, neither

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up the human nature's desire for loving God. So, we have this order: a) contemplation united with the prayer, maintained by lust; b) the love cleaned up through contemplation and prayer; and c) the mind's capacity of knowing God, when the mind is cleaned by love. But the contemplation united with the prayer, though they are maintained by lust, they still belong to the soul's contemplative (seer, knower) part.

[789] Place not found. The contemplation is dialogue in the same time, for it is prayer too. In dialogue there doesn't speak only the man, but firstly there speaks God. The man hears and he feels obliged to answer by praying. In this hearing one contemplates the God's presence and will. This cleans up the mind of the sinful impulse of locking up in itself.

[790] Here is about another lust, namely it is about the bodily lust.

[791] The contemplation and the prayer, they set the mind in the due movement, through which the mind can know God, by untying the mind from the inferior lust that impedes the mind from this natural movement of the mind.

[792] The "sight" (the contemplation) or the awareness about God's presence, and about the connection with God through prayer, it is "together-grown up" with the mind, or with the healthy, or vigorous, cogitation, one that perseveres in quietude and one that skillfully defends its quietude. Only when troubled by all sorts of worldly worries and temptations, the mind, by getting weakening, and by forgetting about itself in the bas sense of the word, that mind no longer is limpidly aware of God's presence, neither that mind has the power for persevering in the connection with God, by praying. That's why the effort towards prayer and towards the limpidness of the awareness about the God's presence, it is too, the best method of healing the mind up, of restoring the capacity of knowing God as essential reality, by serenely persevering into contemplating Him.

to come closer to heavenly things with the whole soul's vigor[793]. According to Saint Maximos, the sight (the contemplation) cleans the mind up, and the state of prayer it presents the mind, as empty (emptied), to God[794]. It is obvious that the prayer does this, through the mind's sight (contemplation)[795], which the mind wouldn't have had it if the mind hadn't had the possibility of stretching towards seeing God, as much as it is possible to the human being[796].

The mind's cleanness is shown, he says, in discovering the mysteries[797]. Then, the mind's cleanness is the consummation of the living in the heavenly sight (contemplation), that moves outside senses through the spiritual power of the world from above, of the countless wonders[798]. That's why the seer prays in a superior manner, by having his understanding cleaned up through the contemplation's science[799]. This is for, due to this cleanness, he sees God, as much as it is possible, and he reaches to be truly happy, by praying.

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[793] The mind's nature isn't that of simply being in a continuous movement, but that of being in an elevating movement, like a winged-up bird, and not like a creature crawling down on earth. The mind is happy only when entering the desired wide horizons.

[794] The same thing is said by Saint Maximos the Confessor, in the *Heads about Love*, III, 97, where he says that the mind takes the things' images, but when arriving into God, the mind becomes shapeless, namely the mind finds then its state of limitlessness (*The Romanian Philokalia*, volume II, p. 97). And in the *Gnostic Heads*, I, 83, he says that the mind cannot come close to God except when "emptied" of all images referring to God (*The Romanian Philokalia*, volume II, p. 158). About the vigor which the mind is given with, by the prayer, Saint Maximos speaks in the *Heads about Love*, II, 52 (*The Romanian Philokalia*, volume II, p. 66). And about the mind's flight towards God, the mind being winged up by the love for God, a love that sets the mind free of all its connections with the material things, Saint Maximos the Confessor speaks in *Heads about Love*, I, 10 (*The Romanian Philokalia*, II, p. 38). In many heads it is shown that through the mind's cleaning we must understand the mind's cleaning up of its passionate connections with the material things (for instance: *Heads about Love* I, 14; *The Romanian Philokalia*, volume II, p. 39).

[795] Only for in the prayer, one can live the "sight" of God, the prayer can empty the mind of all things' images.

[796] In prayer there will be a sight. But only if the mind, at its turn, it stretches itself towards this sight.

[797] The Mystery of the mysteries, the Mystery comprising all the mysteries, it is God. The cleaned mind, emptied of all the images limiting the mind, for that mind regains its limitlessness, that mind live into the limitless God and it advances in Him endlessly.

[798] The power of the world from above, it is given by the Holy Ghost. That's why only through the power of the Ghost, a power received from above, the mind is moved, being done with the mind countless wonders, and the mind lives the experience of those wonders.

[799] The contemplation's science is a practical science, achieved by training and experience. In it, the seer has cleaned his understanding, and that's why his prayer is a superior prayer.

20. About: "Ghost is God and the Ones Who Worship Him They Owe to Worship Him in Ghost and Truth" (Jn. 4: 24)

"Ghost is God, he says, and the one who worship Him they owe Him to worship Him in Ghost and truth" (Jn. 4: 24). He spoke about worshippers at plural, and not about a worshiper as singular. And this is as appropriate as one can get, since "God wants all the people to be saved and to come to the knowledge of the truth" (1 Tim. 2: 4). And, actually, the Savior wants this, for He has prepared many dwelling places (Jn. 14: 2), towards the joy of the ones who will be found worthy. This is wanted by the Angel of the great advice, That One Who, for the abundance of His love for people, He stretches His upholder hands to the wise people, and to the unwise people, and to the people who are poorly speaking and blunt with their understanding; The One Who gives all the people His savior help, and Who works specifically, and in many ways, according to the feature and to the will of each one of them, and I would say here, also according to the power and to the learning of the one who let himself be guided by God, and who has decided, according to the said things, to worship God. This is because, sometimes, even if somebody has a good nature, because of lacking a teacher, he doesn't succeed in reaching the consummate target wanted by God, while others, on the opposite, for they have an experienced teacher in the godlike and spiritual things, they are impeded by the weakness of their nature in ascending towards consummation. But both of them, and all of them together, they will be able, if they can, to worship God in Ghost and truth, each one according to the group which he is appointed in, or according to the power, or according to the gift that person has from everybody's God. For instance, the non-endowed one, if he acts according to the commandments and to the faith, by humbly following the endowed ones, he obviously worships God in Ghost and truth. This is for the Ghost is in the faith that limpidly speaks about the godlike and unseen things. This is for he says: "The words I am telling you are Ghost and life: (Jn. 6: 63)[800]. And I cannot believe that somebody is so blunt in his understanding, so that he wants to discern by himself, the

[800] The Ghost is in the faith that speaks about God. This is for the faith is from the Ghost and the Ghost speaks through the faith, to the man.

wonderful and deifier commandments of the Truth, someway, from the truth[801].

Thus, the one who follows, as it has been said, to the faith, that one worships God in truth and in Ghost, and God teaches him the faith's things. And that's why such a believer can be called as doer and seer[802]. And the one who occupies himself with knowing the creatures and the Holy Scripture, and from these ones he is elevated, appropriately, as from what is seen and spoken, to God, as one is elevated from the body to the understanding's things, that one obviously is elevated to the Ghost and, by this, in an unmediated manner, to what is above mind, namely to God Who is The Truth above any truth, and that man worships God in the most limpid manner, into Ghost and truth[803]. Likewise, the ones who sing and who pray, if they understand the meaning of the words and if they persevere in that meaning, as much as it is possible to them, they worship God in Ghost and truth. This is for the holy words of the Psalms and of the prayers, they obviously are Ghost and truth[804]. But also, the one who has gathered himself into himself, through the obvious impartation with the Ghost[805], and by being influenced by the Ghost, and the man cogitates at God in the light of the knowledge, unitarily and without sight, he also worships God in Ghost and truth in a superior manner[806]. And again, in addition

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[801] The Truth doesn't differ from the One Who is the Truth by Himself, namely from the supreme Subject of the Truth. A truth standing by itself, and not being thought by a Subject-Person, out of Who the whole truth irradiates, such a truth cannot be cogitated. Not even the simplest man can imagine such thing. And by seeing into truth the Subject of the truth, the man worships God in truth, or as to the One Who is the truth's Source.

[802] These are the two main stages of the spiritual ascent.

[803] That one who ascends from the natural knowledge to the supra-natural knowledge, he ascends on the Ghost's level. But on that level is the full Truth too.

[804] The meaning of the Psalm's words, and of the prayer, it is ghost and truth, but it becomes like this in the one who utters them, when he assimilated them to his own being, namely when he makes them intimately his. Then he is in truth and in Ghost, for through those words he not only tells the truth, but he also makes known the power of life, of the One Who has filled him up (the Ghost). Between truth and Ghost there is no separation, for the truth is alive, as one irradiating out of the living God. Any person is truth, but a person is truth because is alive. This is valid, infinitely more and by excellence, to the godlike Person or to the Person of the Holy Trinity united according to Their being.

[805] Nobody can gather himself into himself, except through the Ghost. Somehow, the man himself is transcendent to himself, or he is above nature, and that's why the man only knows his own self in relation with God Who is the supreme transcendence.

[806] In looking at the creatures, in reading the Scriptures, in cogitating at the meanings of the prayers' words, the mind is unfolded and elevated to God, by passing, one at the time, from one to another, out of His powers and gifts. But when the mind gathers itself up from all these

to all of these, the one who mirrors in himself the light of the glory of Christ's oikonomia, as much as it is possible, and the following overflow of the working and comforting Ghost, at the believers, starter from the Father and through the Son, that one too, he truly worships God, in truth and in Ghost, and into Christ Jesus.

21. About Prayer

"The One Who teaches the man knowledge is God" (Ps. 93[807]: 10), as it has been written. But how does He teach the man? By giving the man prayer, in a holy breeze of the Ghost Who always blows within the one who prays[808]. Really so, this holy prayer, by being a great gift from the supra-kind grace, it becomes teacher to the one who has achieved it, and it limpidly serves, as some kind of mirror, to the soul's face[809]. In this mirror the mind can limpidly see its deviations, its wanderings, its addictions, its idleness, and its deceits; and not only these ones, but also the view of the cleanness, the extended light of the sight (contemplation), the ghost of the godlike and deifying elevation towards God, and the flame of fire fueled up by the love for God, the simplicity and the understanding's freedom of images, the silence regarding all the things following since here, and the awe full of much joy. Generally speaking, the mind knows in prayer, without mistake, its own feelings and

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ones ("is folded up"), that mind cogitates at God as at the endless unit. All the contents of His life are contemplated in the same time, in their unity. The mind feels then as sunken, superiorly, in the truth of the Trinity of Persons, and into the Ghost, or in Their power as communicated to the man.

[807] In KJB we have: Psalm 94: 10. (E. l. t.'s n.)

[808] The knowledge is produces by prayer, for the prayer itself is a breeze blown by the Holy Ghost within soul. So, the knowledge is the unmediated contact with God Who makes Himself present within the man's being, through blowing. God makes Himself know in prayer, for He produces within soul, by His presence, the need for the man to address Him. God makes Himself present within soul as dialogue partner.

[809] The prayer gives the soul self-knowledge, by the fact that it becomes a mirror which the soul looks at himself in. But the prayer becomes mirror to the soul by the fact that God – or the grace of the Ghost - upholds it to the soul's face. The soul cannot hold that mirror up, by himself. The prayer, as the mirror too, it has an objective support. That's why the soul, by seeing himself in prayer, he is, in the same time, aware of the fact that he is kept in connection with God. But the soul knows himself in prayer, with all his good and evil impulses. And the soul will see, in the same time, his imageless simplicity, if he has been elevated to the cleanness of all connections with the things. The absorption in the sight of this untold mystery of his, it produces within the soul a silence about all things, a silence about himself too, and an overwhelming awe.

aspirations, like they are, and the mind discovers limpidly the rifts causes of the start of their movements; and the mind heals some of them, and it sticks with others of them, as much as it can, as those ones are worthy to be cared or to be healed.

Thus, he reaches at the skillful living of the monks, because he doesn't only learn out of the need for using, as it is due, his mind and his rationality, his understanding and his feeling, but also in order to give the anger and the lust the due things. And, by and large, he will know how to do, well and nice, the carefully created harmony of the soul's powers, with an unachieved skillfulness, by learning how to make them resound, in a seen manner, as a spiritual song, one sweeter than any other, in doing, and in working the sight (contemplation)[810]. Therefore, the beloved peace from God it dwells together with the full of grace joy, within the one who has mysteriously learnt the true prayer and who has been wholly adorned with the Ghost's fruits. Consequently, the one who has reckoned that he must ceaselessly pray (1 Tess. 5: 17), with the whole zeal, and on all the ways, as the Apostles says, and who strives himself, as much as possible, to work this, he will be placed amongst the Christ's disciples. This is for, by following the teachings about the holy prayer, he has become son of the Christ's grace.

22. How Many Works the Prayer Has and of How Much Honor the Prayer is Worthy.

If the holy spiritual prayer had been only the teacher and the one that shows the duties belonging to virtue, and it would still have been worthy of many praises! But as it is not only teacher and showing, but it is also the comforting urging towards all good things, won't it be above all the holy praises? But because both the teaching and the comforting urging, they remain without the due fruit, because of the weakness of the taught and urged one, there is necessary a power according to

[810] It is a skillfulness, or an understanding coming to the spiritual man as a gift from above, that one of not allowing a soul's power to exceed the measure in its working, and keeping all the soul's powers in a harmonious balance. This harmony is felt like a harmony, one sweeter than any other, both in deeds and in thoughts. That man won't bring out strident tones in his behavior, neither in his spiritual life, by - for instance - accentuating too much the rationality in comparison to the feeling, of by practicing a sentimentalism lacking any measure and thinking. About this sweetness we are told also in the head no. 74, from the "Centuria of Kallistos and Ignatius", as there we are also told about the joy and the love accompanying that sweetness. This makes us to reckon again, that the same Kallistos who is the author of the present writing, he is also one of the Centuria's authors.

their measure, so that, by searching, you will find out, in the same time, the fact that the prayer give the soul also the Ghost's power towards work. So great is the power of the prayer of the pious ones. And this is rightly so. This is for the instilled prayer and, to say so, alive and visibly moved by ceaselessly springing out from the heart, and having this feature by being imparted with the Holy Ghost and by the work of the Holy Ghost, it has, consequently, these three works: teaching the believers the due things, comfortingly urging towards the toils for accomplishing the necessary things, and before these, the power towards making easier the things which are difficult to accomplish. That's why, our Lord ad Giver of the Ghost, He said: "You will get power when the Holy Ghost will come upon you" (Acts 1: 8). And He calls this power, limpidly, as "Comforter and Teacher", by saying: "The Comforter, the Holy Ghost, Whom the Father will send in My name, That One will teach you everything and He will remember you what I told you" (Jn. 14: 26). And the fact that through prayer, everyone is given the showing of the Ghost towards benefit, it is limpidly shown by Saint Paul's teaching, for he adds that one is given the wisdom's ghost, another is given the knowledge's ghost, and again, another is given the healing's ghost (1 Cor. 12: 8-9) and to other the other gifts, which the Apostle mentioned about. And these are worked by One and the Same Ghost, by sharing each one individually, as the Ghost wants (1 Cor. 12: 11).

And the ones who has become partaker, on any way, to the gift of the Ghost, and then he receives, necessarily, the three works, namely the above-nature power, the above-world teaching, and the godlike comforting, as we've shown by mentioning the holy words of the Lord. Besides, the Lord says too: "Without Me, you can't do anything" (Jn. 15: 5), and thus He doubtlessly shows that in order to commit every necessary thing, one need the godlike power. But also, when He says: "Do not call anyone as teacher on earth, for One is your Teacher and Guide, Christ" (Mt. 23: 10), it limpidly shows that the man needs the godlike teaching towards the ought things and towards the things done according to the will of God. And when He stresses that saying: "I will ask the Father and He will send you another Comforter, the Ghost of the Truth, in order Him to remain with you forever" (Jn. 14: 16), you think at the all-necessary, and non-separated from the grace, solace.

So, it has been shown the sharing of the gifts, sharing that differs, in some regards, one from another. This is for something else is the wisdom and something else is the knowledge, according to their kind. And the prophecy isn't the same thing with the things said before. And something else are the gifts of the healing. And shortly saying, each gift of the Ghost differs from one another, as the Apostle listed them (1 Cor. 12: 8-9).

Each gift is adorned with the three spiritual works of the life-maker Ghost. Otherwise, how would have been the created and tied to the body mind, partaker to its good things and to virtue, if the mind hadn't had an impartation power that is above-skies[811], while even the angles cannot do this by themselves? And how will be the mind able to be imparted with the above-skies things, without the mysterious guidance of the Ghost? It is obvious that the mind will get dizzy before reaching such a great height of the godlike generosity and of the tireless strength of the virtue, if it doesn't receive the holy urging comforting form the Good One.

So, what must we cogitate at, about the consummate prayer, that one under the influence of the Ghost, that prayer that is occasioning every spiritual gift given to the soul, that prayer bringing with itself the power of the teaching and the comforting from the Holy Ghost? What praises it isn't more than worthy such a prayer, and how much must such a prayer be honored by the ones who have received it by grace, and by the ones who are still searching for it but they do not have it yet, since such a prayer ties with holy ties the mind to God, into Christ Jesus, the One who really is the Son of God?[812]

23. About Prayer.

After the mind has achieved with the help of the grace an obvious understanding of God, by cogitating at the things from

[811] The nature isn't locked up in itself. All the less is the mind such – the mind being the highest part of the human soul. The mind doesn't develop its good things, except by being imparted with the Ghost's work. But this means that the mind has in itself the power for being imparted with that work.

[812] "ιεραις σχεση". The ties which the prayer ties the mind to Christ with, are affectionate relations, ones full of feeling. They aren't only sent by above, like some anchors in the soul's ground, but they also appear from bellow, out of the soul, as some actualizations of the soul's potencies, but always with the help sent from above, as some answers to the callings from above.

around God and by being instilled with the life-maker Ghost, let the mind study itself and its helplessness and let it see how far itself is from what the mind ought to be, because it is careless and because it forgets about its duties and because the mind is nescience regarding the due things. And so, by fulfilling the righteous and true work of self-rebuking and of the humble thought, the mind to get closer to God through prayer, through humble cogitation, but also with the trust and with the hope in the above-understanding love of God for the human being, out of untold kindness. This is for the Saint Paul teaches us to come closer to the grace's throne, daringly, trusting this overwhelming love (Hebr. 4: 16). This is because God accomplishes all this according to His will. That's why, let's not look at ourselves, during the prayer, but let's look at the non-remembering-of-evil and all-merciful power of the All-Good our God and Father, in order, thus, us to have too, easily, His truly savior love[813].

24. Explanation at the Word of God towards Abraham: "Leave your land". And about sight (contemplation).

God said to Abraham, namely to the crossing-through man[814]: "Leave your land and your kinship and the house of your father and come to the land I will show you, land out of which there flows milk and honey" (Gen. 12: 1). But He says now too, in a higher meaning, to the mind that has become understanding and it has crossed from the things known with the senses to the things thought with the mind: "Leave your feeling and namely also the things submitted to the sense and, simply speaking, leave the whole seen world, and come to the land I will show you". This resembles to what the Lord said: "Sell your wealth and give it to the poor and take your cross, namely crucify yourself to the feeling and to the things submitted to the senses and to the whole world and, by coming, follow Me" (Mk. 10: 21), for I will ascend to the Father; of course, not without the guiding Ghost.

There is said: "God said to Abraham", namely the Father said through the Word, or through the Son. And, continuing,

[813] The love for God dwells within us when we look at His love for us, or when we feel His love for us working within us. Looking confidently at somebody's trait, it opens you soul in order your soul to receive that trait too.

[814] The human being is a crossing-through human being (περάτης) because he cannot remain at the seen things, but he crosses through, with his mind, to a cogitated world and from there to God.

God said: "And come to the land I will show you". But the pointing out is done by using the finger. And it has been said that the God's finger is the Holy Ghost, according to the word: "And if I, with the finger of God, I cast out the devils" (Lk. 11: 20). And this He interprets is in another place by saying: "Through the Ghost of God" (Mt. 12: 28). So said the Egyptians' wisemen too: "This work is the finger of God" (Exod. 8: 19), calling like this the work of God[815]. "In the land I will show you". It is like saying: "In the land which I will guide you to, through the Word and through the Ghost". "In the land where flows milk and honey"; namely, to the understanding of God Himself and to the knowledge of what God is[816]. To this knowledge which the mind must reach at, the mind cannot reach at otherwise, except by being guided and illuminated by the illumination of the-life-maker Ghost Who comes to be seen, through the Son of God. God Who loves the people, He attracts the usual mind in order the mind to cross above the influence of the created thought beings (the angels), as on another Abraham, from the things submitted to the senses, to beyond those ones, where is the unitary looking at, and contemplation of the godhead in three hypostases. That's why, it has been shown in a very appropriate manner, that He does this through the threefold power and work, of the unique godlike source[817].

This is for God Himself is, in the main meaning, the Promised Land, which we have been promised that it will be inherited by the gentle ones (Mt. 5: 5) and by the righteous in their heart, who will strive, through the Ghost, they to become God's inheritors. God is the land out of which flow milk and honey, and the morning lights, and the twin rays, and the life and the delectation and the cleanness of the whole world. We can call as Honey the One born out of the Father, the One Who

[815] The finger is the symbol for the work of appointing. Through the Ghost, God shows us the road which we have to go on. The Ghost is our godlike inspirer. The Holy Ghost showed the future to the Prophets.

[816] God is also the "land" which the gentle ones will inherit. The earth is given here as a symbol of what is the ultimate foundation of the things built up on it, or of the things growing up on it, and it is the symbol of the ultimate source of all the good things. This is God, as the "hypostasis", or as the ultimate base of everything that exists.

[817] Because the mind is attracted not only to contemplate a God by and large, but to contemplate a God threefold in hypostases, the mind is attracted by the together-working of all the three hypostases. The mind notices, on that peak, but also on the entire road to that peak, a God of the love, namely a God in Three Persons. This is for there couldn't have been an eternal love, if there had been only an impersonal essence.

is Father's inseparable Son, through His embodiment like in a honeycomb, out of which it is sweetened and gladdened, as somebody said, everything that is human, with the teachings and with the grace from above nature and with other tens of thousands of good things and of beauties[818]. Milk is the Holy Ghost, The Unitary One, and Who isn't born but He is proceeded and He is white like the light is, and He is the One Who with His nourishment He grows up towards God the speaking creatures, creatures who have become like children, and who will enter the Kingdom of Heavens, as the Lord said.

So, the land, and the milk and the honey flowing out of the land, they must be seen according to their due meaning, as the Father and the Son and the Holy Ghost[819]. In this land it is totally transplanted the mind that has reached here, according to the mentioned things, by the guiding and the power and the work of the godhead in Three Hypostases.

This is like, according to Paul, no one can see "Lord Jesus" except into the Holy Ghost (1 Cor. 12: 3), likewise nobody could gather the power of understanding and of seeing, of his own soul, towards the glory and the unitary greatness of the Trinitarian Unit, except through the power, through the work, and through the grace of the Trinity, in the same time with rejecting the things he feels through senses, and the thought things (seen with the thinking, or contemplated) in Scriptures and in the things submitted to the senses[820], and by withdrawing himself from all the measurable things.

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[818] The Son of God has made the humanity as sweet as the honey is, for He has embodied Himself in humanity, wanting to sweeten all the people in their relations with His humanity, and amongst themselves. To this sweetness have reached the Saints. The Holy Ghost is, at His turn too, as sweet as the honey is, as it shows us the sweetness gained by the ones who live into Him; and he is white for He is innocent, an innocence imparted by Him to all the ones who believe in Christ with the whole their heart. Those ones have become, through their innocence, like children. And only by becoming like that, they will be able to enter the Kingdom of Heavens. We cannot enter there except by having a child feeling, namely if we are sons of the eternal God.

[819] We said in the footnote no. 550 that God is the land, for He is the base and the source of the whole existence. But in a more special sense, He is the Father, the Hypostasis Whom the other Two Hypostases come out from.

[820] He speaks here about the negative theology. Not only the sensitive things, but also the things thought on the basis of the Scripture and the sensitive things, all these must be forsaken, in order us to be elevated to the unitary understanding of God in Trinity. But the author doesn't say that the negative theology could elevate the mind at God, as a simple intellectual operation of denial of the known things, but he reckons that only united with the power and with the

This is for "in Your light", namely of God, namely in Your unitary illumination, "we will see the light" (Ps. 35[821]: 9), or we will see You, the One Who lightens our hearts and our minds. And, only by looking at Your things, we could know Your things, in order nobody to be able to praise with himself (1 Cor. 1: 29). For this, as Abraham that means crossing-through, for he was the first to get out, he left everything when he heard Your command and he moved into the land where flows milk and honey, and he received the changed name as Abraham, meaning father of many nations, likewise the mind, that, in the image of Abraham, through the power and through the work of the threefold hypostatical godhead, it goes out of the things submitted to the senses and out of the world's feeling, and it moves itself to the light, namely to contemplating and looking unitarily at the godhead Trinity, it is worthy to be called as crossing-through, and it becomes birth-giver and proceeding of some great and many untold and mysterious understandings, as of some peoples, given that are unveiled to it and are born out of it wonderful things, of which the mind rejoices and gladdens as a father of children, and it lives in that peace into Christ.

25. About Humbleness and about the sight of the soul (Contemplation).

"Wonderful are Your things, Lord, and my soul has got in awe, by knowing them very". The cause of the elevation with the mind it becomes powerful occasion for humbleness and what elevated the soul endlessly, namely what humbles the soul overwhelmingly. The humbleness is beginning of the sight and the sight is consummation of the humbleness. Even if somebody knows the wisdom of the whole world, but without humbleness, it will be impossible to him to achieve that sight that elevates. I call it as the sight that elevates, for the sight (the contemplation) had by the Hellenes, it doesn't elevate. But either without the sight that elevated, the man cannot get humble, and he won't bend his neck as circle (Isa. 58: 5). O, untold understanding of the One Who has built us up like this! Who could have ever known this, before seeing the highest elevation from

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grace of God, this negative theology can elevate the mind at God. So, he unites with the negative theology, a mysterious positive experiencing of God.

[821] In KJB we have: Psalm 36: 9. (E. l. t.'s n.)

humbleness, after the overwhelming humbling from the most-high things?

But somebody could say too, about the deified mind, that "the one who lowered himself, that one is the one who has elevated himself too"; and to this one could add that the one who has elevated himself it is the one who has lowered himself too (Ephes. 4: 10). This is for when the mind reached to be gladden through the grace, into humbleness, of the most-high things, and it reaches to rejoice of the things from above word, as they would have been its own, then that mind descends, more than everybody, into humbleness[822]. David says: "Lord, my heart wouldn't have got elevated, neither my eyes would have looked upwards, nor would I have walked into the great things, neither in the wonderful and above me things, if I hadn't humbled my thought" (Ps. 130, 1-2). But the mind could say, be3sides this, and not without a reason, the opposite too: "Lord, I wouldn't have got humbled, neither would I have called myself as dust and ashes, if my heart hadn't been elevated and my eyes hadn't looked up and I hadn't walked into the great and wonderful things, from above me". O, You the Creator and the Emperor! You put awe within my heart when I know the thing of Your wisdom, the mind that has been built up as wise by Your Providence![823]

26. About the Same Things.

[822] We have here a great paradox: the humbleness is elevation and the elevation is humbleness. In humbleness, the human being rejoices of height and the true height is known only in humbleness. The differences between these two are annulled when these two are real. You live the endless elevation in the endless humbleness, and vice versa. The one who sinks into humbleness, that one sinks in the experience of the most essential reality, namely of the highest reality. The elevation that lacks the humbleness, it is a swelling up lacking the reality's content; it is a soap bubble. Everything the one who descends from height, out of love, he touches, he feels that up with his height. The Son of God, by making Himself as man, he has made the man as god. Or, in humbleness, one can see the reality in all its greatness and density. The devil isn't humble, because the devil doesn't see the all-shiny greatness of God, the greatness of the true reality. The lack of humbleness is caused by a pitiful superficiality, or it brings up the superficiality. That's why it brings up also a boring monotony.

[823] The most wonderful thing created by God is the human mind. Wonderful is the world, with its objective rationality and with the connection tying all the things objectively. But incomparably more wonderful it is the mind that is the only one capable of becoming aware of this rationality and of gathering all the things in its cogitation; and the mind is capable even of crossing above the world too, to a Mind resembling to the human mind, but a Mind incomparably higher and more powerful.

At the beginning, the mind that turns to God, through grace, that mind is dominated by a state of discouragement. That's why, the human being whom this mind is within, that human being mourns weeping and cries with pain, by crushing the heart as much as possible, and by cleaning, on a daily basis, the heart's addiction, and humbling himself/herself, as it is due, with the whole sadness. By achieving thus, by the grace of Christ, the due cleanness, through appeasement, and reaching with understanding at the understanding's things and by reaching at God and by being elevated into His glory and by tensely looking at that glory, that mind is engulfed by the second discouragement of the understanding, following to the first one, and this second one is much greater, much more having no escape, and more ceaseless. By this one achieves a such strengthened and obvious humbleness that, if he had been able to, he would have made all the people happy, and he regards to himself as at the worst human being; he sees himself with a feeling of his soul, really, as even worse than what doesn't exist by any means. And this is because what doesn't' exist, it cannot commit sin, and he sees himself as always sinning.

But, by seeing himself like that and by humbling himself, according to this feeling, he still rejoices much and he gladden himself, but not of himself – because, how could he do that, since he reckons himself as ceaselessly sinning – but of the merciful God Who is closer to him than his own breath, or, to speak more clearly, Who gets out of his heart rivers of heavenly light and inexhaustible creeks of Ghost's wonders, which God pours within him and which fill his mind up with light, and God says him simply: "I am with you" (Jer. 1: 8)[824].

That's why, God unveils him, as to a friend, mysteries, in a clear manner, and He fille him up with joy. And this one feels the need for saying the David's words: "Not according to our lawlessness, You have done to us, neither according to our sins

[824] When one experiences the greatness and the great mercy of God, it is impossible that the soul doesn't see his humbleness. Or, the humbleness cannot be born in him except out of experiencing the greatness and the great kindness of God. That's' why, the own humbleness and the God's greatness are lived together. And, consequently, the discouragement too, regarding the own smallness, and the happiness for being close to God and for His mercy. The closer is felt God, the greater the humbleness is. In the immeasurable depths of the humbleness, God is felt closer than the human being's own breath. God Himself is felt as breathing through the human being in breezes of light and life.

You have rewarded us" and the followings (Ps. 102[825]: 10); and according to Paul: "By grace we are saved" (Ephes. 4: 13), even though he fulfills the godlike commandments, as it is possible, and he hates all the unjust ways and he strives, as much as he can, not to omit anything that helps to salvation. But the one who knows himself by seeing within himself this feeling and by suffering it, that one still hasn't reach a true vision, and he still doesn't shed ceaseless tears, he hasn't seen yet the unity of the faith, and he hasn't;' achieved the knowledge of the truth (1 Tim. 2: 4)[826]. He doesn't really see the godlike grace, neither the limit of the human things. And, to say it briefly, he hasn't reached yet at the knowledge of the godlike and of the human rationalities from within things[827]. Far from that. This is for God hasn't created the world for some need of His, but He has created it out of the abundance of His kindness, according to the benefit of the ones whom He has created the world for. God knew what is beneficial to the man, and by knowing that He proceeded, with much care and with measure, by creating what gives the man the possibility to inhabit, and to live, namely by looking at the man's needs and to a joy according to the man's measures[828].

[825] In KJB we have: Psalm 103: 10. (E. l. t.'s n.)

[826] The soul's vision (the contemplation) isn't therefore, a simple sight, but it is the living of the godlike presence and work within the won being, as source of joy, of light, and of understanding the high mysteries as causing tears of compassion.

[827] In understanding the things, and in deeds, there aren't only godlike rationalities, but there are also human rationalities. Of course, at their basis there are godlike rationalities. The man works with the material provided by God. But the man puts his rationalities too (the judgments, the knowledge) in understanding the things and in using them. The man answers the God's rationalities with his own rationalities, rationalities which are grown out of God's rationalities, and the man's rationalities are conform to God's rationalities, sometimes more and sometimes less, and some other times not at all. But even in the last case, the man has in front of him the data of God. The one who has reached the soul's true sight, though, he consciously sees the godlike rationalities of the things and he sets in work the righteous rationalities, the natural rationalities of his rationality, as corresponding, symmetrical answers, to the godlike rationalities. That man doesn't twist his rationalities and he doesn't cover up the godlike rationalities.

[828] God has created a world on the man's measure. The man was the criterion adopted by God for the world He has created. But the man is such a being that, by starting from the living in this world that is accommodated to him, he can endlessly grow up into the communion with God, in the godhead according to the grace. God chose a measure: the man's measure. But God has created the man on His measure too, namely capable of endlessly impropriating the content of His godhead. There was possible for God to choose other measures too, all of them infinitely inferior to God's infinity. But, on the other hand, all the being which God could have chosen according to other measures, they should have had the capacity of advancing in the same infinity of His, because of not having anywhere else where to advance.

And God created Adam relatedly to the many[829]. Thus, one can see that we don't lack the land, nor there is something missing to the people inhabiting the earth. The earth has been created on the measure of the low things, and the sky and the sun and the air and the sea, they have been created on the earth's measure. But also, each one of these it has its own measure according to the measure of all the others, from God Who knows all the things in advance, and Who has brought all the things to existence, according to a measured order and power, towards a harmony amongst them.

This is because, if the Creator hadn't started the Creation of the existing things, according to their use, but only in order to show His power, His wisdom, His glory, and His greatness, maybe you would have seen, rather, tens of thousands of worlds instead of only one. Better said, you either wouldn't have seen worlds, as the one you can see now, but some strange worlds, above nature and understanding, having such a diversity of wisdoms and of beauties, whose glory and brightness the soul couldn't have endured easily, but the soul would have left the body because of fear.

God wanted only one thing: that one of making the human being as emperor upon the earthly things and as another god of the things belonging to God. And, according to this, God has brought this world to existence, in order to be easily and in an unmediated manner, used by the human being. This is for some one of the prophets says that: "The One Who has created the earth like nothing and Who strengthened the earth on nothing" (Isa. 40: 23; Job 26: 7); or another: "The One Who stretches the sky as a sheepskin over the higher things" (Ps. 103[830]: 3). Then, if only by looking at the earth, the earth is shaken by earthquakes, what great the richness of God's power must be? That's why, God has brought to existence all the seen things, only by His Word. And the most glorifies and the best

[829] God hasn't created the world for only one man, but for many. Namely for the communion amongst many. For how many? Only He knows, yet. At the end, we are going to know it too.

[830] In KJB we have: Psalm 104: 1-3: "BLESS the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty // Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: // Who layeth the beams of his chambers in the waters:"; in ROB we have Psalm 103: 1-4: "Bless, my soul, the Lord! Lord, my God, you have glorified Yourself very. // Into brightness and into great adornment You have dressed Yourself up; You Who puts on the light like a coat; // You Who stretches the sky as a tent; You Who cover with waters the things from above sky; // You Who place the clouds as Your ascension; You Who walk on the winds' wings;". (E. l. t.'s n.)

things, they are preserved for eternity. In order the soul to be able to look at those things, the body is melted down through death, into tomb, as in an oven, and it is created a new man[831] for new good things, and for new delectations and views. The things we can see now, are like a whatever shadow and, as somebody could tell, as a long dream. If somebody wants to get convinced about this, let him look, if he has the necessary power, at the angels' world, one known with the mind, and there he will see beauty, glory, wisdom, and power, and not only untold ones, but also ones not understood by us, even though that world too, despite the whole its diversity and wonders, it has come to existence through a sole thought of God.

If some of these are the thing of a sole thought, what could have been done if it had been set in movement the whole will, wisdom, and power of God, as they are? But, how could we come closer with our mind, in order to understand what is limitless? This is for the limitless had no edge and where there is no edge there is no movement either, but there is an overflow, to say so, and this is partially, of the work and of the power starting out of being[832]. That's why, also what the Scripture and the Creation show form the things of God, if compared to the power of God, it is something dark and a small droplet in

[831] In the Greek text it is simply said that "the soul, in order to be able to look at the future things, it is melted into the tomb as in an oven and it becomes a new man". Directly, there is actually the body melted down. But, because of existing there, due to the cohabitation with the body, some feelings which influenced the soul, these feeling too, by being melted down, they imply a death and a sufferance for the soul too, or some sort of "re-melting" or of restoring the soul too. Actually, these feelings do not vanish without a trace, and consequently neither the soul becomes like a soul that never lived within a body. This is because the seals, or the imprinting of the feelings lived by the soul due to the cohabitation with the body, they still remain within soul. But these traces can be transfigured through the sufferance, through the "cross" which the soul too, he gets through, when getting detached from the body. That's why the soul will again receive a body, which the "co-bodily" feeling the soul is imprinted with, they will be imprinted in the new body too, and those feelings will transfigure the newly received body too. The detaching from the body it constitutes an experience to the soul, and experience teaching the soul how not to grant the "co-bodily" feelings a purely bodily importance and content. This partially explains why without death, there isn't resurrection.

[832] This idea is taken from Saint Maximos the Confessor, *Answers towards Thalassius*, 65: "Where there is a border according to the nature, there is a movement too. But once reached in God (the world), it will have, due to the natural monad of the One Who the world has reached into, a stability always in movement, and an identical stabile movement, eternally done around the Same One" (*The Romanian Philokalia*, volume III, p. 439). But the author of the present writing adds to this also the idea of the uncreated energies. In the Unlimited One there won't be a movement from and edge to another, but there will be a continuous overflow of energy, which also the soul will be caught into, in the future life.

comparison to the limitless and bottomless ocean. But, may us be found worthy at least of knowing this droplet, in order us to stretch our mind form the beauty, the glory, and the delectation we contemplate in this droplet, top what is limitless, and by extolling, according to our power, the One Who is endlessly endless and above endlessness[833], let us unite, as much as it is possible, with Him, unitarily, in an above-world state, reached simple, endless, and borderless[834] mind, like the angels are, in untold happiness and in the joy and in the gladness of the heart, through the work and grace of the Holy Ghost. Amen.

28. About the Worker (the Doer) and about the Seer (the Contemplative)[835].

The doer cannot achieve the gentleness and the watchfulness due to the doers, if he doesn't sing[836]. But the seer (the contemplative) cannot sing, or he doesn't want to. He cannot sing, because of being him under the work of the grace and he rejoices, silently, most often, of a spiritual delectation, gladdening himself with an undisturbed and peaceful heart[837]. And the seer doesn't want, for he looks at a sole thing and he moves the soul's understanding, in a deep quietude, towards the unchangeable and peaceful meanings[838]. That's why, the seer needs to deepen himself in working the sight of God with a seer

[833] Saint Maximos the Confessor, *Gnostic Heads*, I, 49; *The Romanian Philokalia*, volume II, p. 140.

[834] We are borderless minds, by nature, because never our mind stops to a thought, but it constantly passes over that thought to other thoughts, making a continuity between them. But the mind doesn't have a clear conscience of its indefinite, or of its limitlessness. This is gained by the mind into God. But in God our mind gains also an infinity, one by grace, of course, for it breathes the God's infinity. The whole this vision is characteristic too, to the writing of Kallistos the Katafygiote.

[835] This is the old discerning done by the Holy Fathers between the one who still s on the level of the cleaning of passions and of achieving the virtues through deeds, and the one who has reached on the level of the seeing, or of the contemplation of God in creatures, or in an unmediated manner.

[836] The singing appeases, or it brings quietude, but it also keeps awake the one who is exhausted because of toils.

[837] When reading, by passing from a meaning to another, the mind has a divided work. In contemplation though, the mind sees everything at once, in a unitary act. This gives the mind a truer experience of what God is, as undivided fulness, liken in the living contemplation of a person the mind notices that person more adequately than reading some things about that person.

[838] "The unchangeable and peaceful meanings" are those having in them an endless depth, so that the seer doesn't need to pass from one to others, a passing that would bring some worry and agitation.

(contemplative) silence. If the seer reads for a while, that's no wonder to the ones knowing the mind's fickleness and the changing and composite kind of our nature. But we must also know that, after the opening of the sight by grace, the reading remains inferior to the seeing's work. The last one is for the self while the first one is for opening the understanding (seer) way. This is for in no reading the mind succeeds to keep itself undivided. But, in the mind's freedom, that is experienced mysteriously in silence, the mind sees most of the time, unitarily, what differs much from what is divided[839].

But, isn't there in the things submitted to the senses too, something that is superior to hearing about those things? This is for the eyes, as one says, and what is confessed by anybody like, are more trustworthy than the ears are. So, as in the things submitted to the senses, likewise in the things known with the mind, to see, or to contemplate something form the things known with the mind, it is much more than hearing about that thing, a fact that happens to the ones who read about it. This is for, as the Samaritan woman, by talking to the real Word, she heralded to the people from her city His godhead, but the Word, due to the richness of His limitless kindness, by going into that city and by finding the city's people worthy of His speaking, those ones were saying that they no longer need that woman's witness in order to know through her description the godhead of the Word (Jn. 4: 42), likewise, the understanding, by confessing the godhead of the Word from within, to the soul and to the soul's power, by the Word's speaking about His things[840], the soul no longer has time and no longer needs the witness from outside, once elevate by grace, to the seeing (contemplating) of Word's godhead. This is for each one who hears, he must see the heard things. But the one who sees, he doesn't need somebody to teach him what he sees, or what is that he sees, if the one who sees is amongst the ones who truly see and have eyes. This can be seen in the case of Thomas, who though he heard, but because he didn't see, he said: "If I don't see, I won't believe it" (Jn. 20: 25), and when he saw, he immediately shouted out: "My

[839] The mind reaches being simple and undivided when reaching to contemplate the limitless One. But then the mind is free too, from everything that narrows it and from the whole need for passing from a limited thing to another limited thing.

[840] Through the "speaking of the Word within the soul", one lives the presence and the spiritual pressure of the Word, within him, for one feels the need for answering Him with the deeds asked by Him. This is a true "seeing" of the Word within ourselves.

Lord and My God!". So, the one who didn't believe before seeing, himself confessed the truth by himself; and what he didn't have by hearing, he achieved immediately when he saw, and I mean the faith. So, one can see from here too, that between contemplation (seeing) and doing, there is equally much difference as between mind and feeling[841].

29. About the Same Things.

Both the one who is a child and the one who is a fully grownup person, they need milk. But the first one need milk for nourishing, and the second one needs milk for sweeten himself. So, the doer occupies himself with the reading of the psalms, but this the seer (the contemplative) does it too. But the first one does that in order to strengthen and to reassure his soul, while the seer does it towards gladdening himself and especially for getting some resting of the fiery - and extended and springing out tears - movement towards God. This is for, though the ghost from within him jumps above measure and it craves for rather gladdening himself of the godlike rays and to get transformed and to grow up from glory to glory (2 Cor. 3: 18), the composed nature of the body and the clay nature of the heart, they weaken. Thus, the doer tarries in the godlike words for the knowledge and for the teaching from within them; the knowledge of these one is received by the seer (contemplative) too, but in silence, because the things he learns in an untold manner, and what his contemplative power receives, they cannot be told by word[842]. "The silence's ear will hear, he says, wonderful things". He said "wonderful" but, what king od "wonderful things" he wasn't' able to tell us. That's why, he renounced to tell the untold of the things from above word. For that, the godlike word too, it asks me to bless the ones who believed before seeing (Jn. 20; 29), namely the doers, but I consider the contemplative as superior to the blessed ones. This is for, while the doer, though he hasn't seen, he has the happiness only by faith, what should we reckon about the seer? This is for this one, together with walking through faith, a faith that has been elevated above the

[841] In the whole this chapter, the author wanted to show the superiority of the seer of God in comparison to the one who is in the stage of cleaning himself of passions and of the doing, which the virtues are achieved through.

[842] So, the contemplative doesn't always dispense himself of the meanings known from nature and from Scripture. But even then, he sees so deeply in them, that he cannot express in words what he sees and what he understands.

things one should do, he sees the great and wonderful and he suffers ascensions into his heart[843] and he is deified day by day, as it is due.

30. To the Man Composed of a Twofold Admixture, the Founder and the Maker of All Things Has Given Him According to His Measure Also a Twofold Suffering and a Joy which I Still Call It as Unique Life.

To the seen part of the man, God has given the whole seen world; and to the thought part, that is the soul, He has given the things understood in the seen creation. But, as the felt part of the man is united with the thought part of the man, likewise through all the seen creation, one can see the thought beauty, as together existing within all the aspect of each thing. And there is nothing meaningless, no matter how small. And this is a very appropriate orderliness. This is for amongst the things created by the godlike Word of the All-Upholder, for the man, nothing should appear as without rationality, as it would have been if the seen part of the creation had been united with the thought part of the creation[844].

In this case, the body by rejoicing of together-working with the seen things, the (Christian) soul would have remained empty; and the body would have been more than the soul. And this would have been a meaningless thing[845]. Otherwise, where else the soul would have from, in the first place, a life of his own? From God? But this too, it would have been outside the order of the One Who has built all the things with the Word[846]. This is because in such a case, the soul would have been inferior

[843] The ascensions or the stages are suffered within the heart of the contemplative, because of no longer being done out of the man's toil, but they are done by the work of the Holy Ghost. But neither the contemplative leaves the faith, because above each stage reached by him, he believes that there are other unreached yet stages, untried ones. But this faith has surpassed that one shown in the ascesis of the deeds.

[844] It is being affirmed here the rationality of the entire creation. Nothing is in the creation without a rationality, or without a meaning. If that had been the case, the creation wouldn't have been given towards the spiritual growth of the man, one that cannot take place without rationality, or without understanding. Such a creation would have been meaningless. I have translated the sensitive and the intelligible as "felt part and thought part". In reality, there aren't two parts. But, as the Greek text says more adequately, there is a sole reality both sensitive and intelligible, or a sensitized rationality, a rationality that isn't exhausted in sensitiveness.

[845] The world is rational, in order the soul to be enriched out of all the world's things, and in order the soul to ascend, through all the world's things, towards God.

[846] If the soul had achieved his content, directly from God, why would have been the soul tied to the body, and by this to the world?

to the being which are separated from the composed things. This is because, as those ones move themselves from within themselves towards God, we too would have been directly moved. But, then, why shouldn't have been us too, moved from the intelligible (thought) things, in order to achieve the joy of the seeing (contemplation)? This would have given us, on one hand, a level equal with the angels' one, but, on the other hand, it would have been against nature that some embodied minds to tend towards the Kind One, equally so to the immaterial minds. This is for those ones (the angels) do not have as outside themselves, their life and their tendency towards the First Good, but they enjoy, starting from them, unitarily, of the godlike rays. But we, though, by being bellow them, according to our nature, and on the second level after angels, we are elevated, according to our order, towards God and towards His beauty, from the lower levels and, to say so, from the levels which are after the angels' ones, by not taking as beginning towards that, beings separated from matter or, simply, intelligible (thought). This is for it is characteristic to the angels to start their stretching towards God from themselves. But we are moved firstly through rationality, form the composed to the simple creatures (angels) and then we cross, through rationality, to the uncreated ones, according to the nature, as I said. And thus, we are elevated unitarily towards ourselves and towards God[847].

[847] This is a good argumentation of the fact that the body is important to the soul. The body has a rationality tied to the rationality of the seen world. If our rational soul hadn't been within the rationally constituted body, tied to the rationally organized world, the soul wouldn't have been able to ascend, through thinking, towards God. This is because the soul is not made capable of directly ascending towards God, as the angels are. But the fact that the soul ascends towards God through the rationality of the body which the world's rationality is tied to, it doesn't deem the body as inferior to the angels, for the soul is elevated on this way, as the angels do too, towards God. If the soul hadn't been into body, it wouldn't have been able to ascend towards God, and therefore the soul would have been inferior to the angels. This is for the soul would have been asked to ascend towards God as the angels do, but it would have lacked a way of ascending. Therefore, this invalidates the opinion of some Orthodox theologians that the human soul can place himself, through the mind, in direct contact with God, unlike the teaching of the scholastic theology (M. Lot-Borodine, *Anthropologie théocentrique* in "Irénikon", Janv.-Fevr., 1939). The differing form the scholastic theology it consists of something else: according to the Patristic conception, the soul ascends towards God, to experiencing God, and the soul doesn't remain constantly separated from God, through the creation's wall. In the Holy Fathers conception, the soul enters the communion with God, but the soul does that as enriched with the whole content of the virtues and of the judgments gained by the soul within world, though those must be brought to a unity of a great complexity. For the growing up has a moral character too, the body's rationality, as tied to the world's

That's why, in order to rejoice with our mind and in order to live according to ourselves, and in order to ascend towards God, we must firstly contemplate in all the things submitted to the senses, the meanings spread within them, as existing together with the seen things.

But the doer cannot do this, or he doesn't want to. He cannot do it because he doesn't have an adviser or a writing to show him that. Or he doesn't want to, because of even having those, he doesn't trust his neighbor due to his pride and cunningness, and he remains deprived of tasting those meanings, because of reckoning the things said by the Scripture as enough to him, in order him to be guided by them, and he uses the creation in a limited manner, only in order to serve his body, and he reckons that this is enough for the good faithfulness, and he doesn't look for anything else[848]. And the contemplative, by picking up form the seen creation the unseen aspects, and by being in together-speaking with the Scripture's ghost, he steps with a happy step towards the detached beings (from the matter) and by looking at the brightness of their greatness, he crosses, by grace, and joyfully, beyond those beings, and he moves himself to the uncreated meanings of God. And, by delighting himself with the endlessness and with the seeing of those ones, as much as it is possible, he advances in an untold, unitary, and above-world way, towards the ray of the godlike beauty. And, rejoicing as it is due, in awe and in an above-world way, of the untold beauty and of the all-luminous brightness, in a unitary and unified state, he no longer knows who he is, because of his joy and of his bewilderment, and he received the overflow of the endless godlike joy and he describes, out of a plentiful feeling, through words and letters, to the doer too, the road leading towards truth.

31. About the Impartation with the Holy Ghost.

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rationality, it must be understood as a means of moral education too. When such an education doesn't take place, it means that the rationality isn't correctly noticed and applied.

[848] There a dry, withered people, who do not reckon the world as being anything else but a means for satisfying their body's earthly needs. They don't realize that the soul is connected to the world through the mediation of the body's needs, on an even higher purpose: for the enriching and for the spiritual growing up and therefore in order the soul to be elevated towards God. How could have been, otherwise, elevated the soul towards God? If that had been the case, the soul would have been within body only for the body's benefit. And that would have led to the soul's denial.

But, do you know what is that that overflowed within the believers' hearts and what is the sign of the overflow? It is the Holy Ghost, overflowing from the Father through the Son and He filles up the entire world; Who overflows within each believer; Who is shared without suffering and Who is imparted without one being able to take Him into mastery[849].

And sign of this impartation, or of the overflow within us, it is that we desire Him into the poverty's humbleness, and the painless and always flowing tear, and the whole and non-liar love for God and for our neighbor, and the joy from heart and the gladness for God, the long-suffering in what we owe to suffer, and the gentleness towards everybody and, simply speaking, the kindness, and the mind's union[850], the sight and the light, the hot and always moving power of the prayer and, to say everything, the lack of worry for the perishable things, by keeping in mind the eternal things. "How wonderful are Your things, God!" (Ps. 103: 25[851]). "Truly extolled things have been told about You, city of God" (Ps. 86: 2[852]), namely faithful heart!

32. The great council (plan (E. l. t.'s n.)) of our God and the kindness of the love for people, one above-nature and not-understood, of the Father, council which you have heard speaking about, and which Christ came to bring it on, by making Himself that council's Angel (Isa. 9: 6), for his overwhelming kindness and love, one above the holiness's meaning, for our mankind, it is the council which the rationalities of the seen things are gathered together through, in a sole concentrated Rationality (in a sole Word), which God has promised to give it (Him) to us[853]; this council won't ever cease to

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[849] "He is overflowed without suffering (απαθος)", for there isn't produced within Him any cutting and for He isn't forced by anything from outside Him, to this sharing. "And He is imparted without being one able to subjugate (ασχέτως) Him", for He isn't forced to enter or to be in some relation with something else, as the creatures are amongst themselves. The air, and the water, they are shared to the people for they are forced, by the laws which are intrinsic to them, to be everywhere, namely within man too. "The Ghost blows, though, wherever He wants" (Jn. 3: 5). This shows the Ghost's traits as Person.

[850] It is very often highlighted in this writing, the unit the mind must reach at, in order to see God, or that the mind reaches at when seeing God. When the mind's attention is stolen by may things, it means that it isn't uphold by God.

[851] In KJB we have: Psalm 104: 24. (E. l. t.'s n.)

[852] In KJB we have: Psalm 87: 3. (E. l. t.'s n.)

[853] Jesus have made Himself as the Angel or the Heralder of the great council (plan (E. l. t.'s n.)) of God for us. This is for, He as the Rationality of all the created things, or as the speaking

amaze you, and to fill you up with joy and with experiencing the peace.

33. If you know the target of the godlike greatness, for us, and the things done by it between us and God, you will understand what God wants regarding us, and where and how far our things are from the due ones. And this will be cause for your sadness, a loving of God sadness, a sadness full of true humble cogitation.

34. About Seeing (Contemplation).

The one who cogitates at all the God's things, knowing those things through views of the understanding, he will find, without any doubt, as springing up within his soul, three virtues, which all the holy writings and books urge us to achieve: the faith, the hope, and the love (1 Cor. 13: 13), which are the end, or better said, the foundation of all doer and seer virtues[854]. This truly is that holy trinity from within us, which we are united with the Holy Trinity (the Threefold God) through, by getting us close to the Holy Trinity, like some angels.

35. About Another Seeing (Contemplation).

The healthy mind usually sees three trinitarian orders of mysteries, around God: personal, natural, and that one following to the natural one. The first trinity gives to the mind, as a gift, the possibility the mind to discover it, especially out of the Holy Scriptures. The natura trinity is contemplated also out of the understanding of the creatures. And the trinity following after the natural trinity, it is known also out of the rational truth. The mind, by entering the first trinitarian order, or, more properly

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Word of all words which He tells us through the rationalities of the created things, He must bring too, the mode and the power which the rationalities or the words of the created things to be gathered within Him through, for He is their Rationality and Word. This is for, in accomplishing this unification it consisted "the eternal council of God" regarding the Creation (Ephes. 1: 9-10). This reunification produces its effect in each one of the ones who welcome Christ, for the everybody's unity represented by Him, and His power of reunification, they are placed within us as a power for uniting ourselves with Him and with all the things. Each of us becomes the bearer of this unitary Rationality of all things.

[854] In love one meets all the virtues: doer and contemplative. This is for that one who loves he penetrates within another and he loves that one. But, that one who still have a shortcoming in the moral state of his soul, that one can't truly love somebody. In order to love, you must believe, and endure, and restrain yourself, and humble yourself, and combat your own egotism through on all ways, and to hope in gaining the another's love.

speaking, the mind by aiming to the first trinitarian order, the mind encounters the unapproachable One, but not in a simple mode. By aiming towards the second trinitarian order, the amazed mind finds a joy united with the wisdom. And by entering the third trinitarian order, the mind truly penetrates within the darkness where God is, and the mind becomes totally simple, endless, and borderless, in an imageless and shapeless state[855]. And when the mind looks at all these three trinities, the mind sees them as like a tenth order, which, as the truth's heralders say, it is inhabited by the whole fulness of the godhead (Col. 2: 9)[856]. Then the mind will truly look at the peace, a peace that surpasses all the minds in the supreme consummation of the seer grace[857].

36. About Another Seeing (Contemplation).

And again, by dividing further, the mind sees (contemplate) mysteriously, in the Christ's – the springing out of peace gift -, three states of feeling the Ghost's grace: one above world, one around the world, and one in the itself[858]. When the

[855] One can know the Trinity not only by reading about the Three Persons in the Holy Scripture, but also by contemplating the Trinity's one nature, in creation and in the Trinity's energies, coming within us. This is for both in the Trinity's nature and in the Trinity's energies, are present all the Three Persons. But the one who lives within him the uncreated energies of God, he is above the knowledge about God that can be achieved by reading the Holy Scripture or by rational deduction out of nature. That one is elevated to the untold (apophatic) experiencing of God, an experiencing that can be called as darkness. In this case, the mind, by knowing God not out of many and limited meanings from the Scripture and from nature, but in a superior to them way, and the mind too, it no longer has a state imprinted by images, but it has been elevated to the imageless state, to the borderless state, a state corresponding to the One Who is borderless and endless, and the mind experiences Him. This theme is insistently presented in the Kallistos Katafygiote's writing that follows after this one.

[856] In the embodied Christ are present all these three trinitarian orders, as in some kind of a tenth order, which the whole fulness of the godhead – that came to us bodily - inhabits in. This is for in Christ there is the whole Trinity of Persons, there is Their nature and there are Their godlike uncreated energies.

[857] In Christ Whom it has descended to us in, and Whom it has united in, the fulness of the godhead, with our nature, it is forever made and incorporated the peace between God and creature, the peace amongst all the things, a peace that exceeds all the minds. That's why we have in Him the consummate grace.

[858] The mind feels the peace's grace as springing out of Christ, as a, above-world grace, a grace reconciling God with the world, as a grace surrounding the world, as a grace placing itself amongst all the things and connecting them to one another, and making peace amongst them, and as a grace making peace within the man himself. There is a last trinitarian unity shown in the connection amongst these three kinds of peace.

mind is in this trinitarian unity, or in this decade[859], or in the consummation of the seeing, the mind sees how the three centers of the godlike love, they commit, through the good grace from within soul, and through the mysteries filled up with it, and the mind is filled up with light concerning those mysteries, and the mind rejoices and it is filled up with brightness. Consequently, the mind returns, at its turn, into the Ghost, consummately, the soul's power of love, towards God, and it moves this one, as much as it can, towards the godlike love, as it starts from now to love God, as it is due. And it ascends, and it advances into love, and it attaches itself to the love, and it strives, as much as it can, to fulfill the commandments. And it strives, with the help of the grace, to find out the way which it could be widen and consummated in, the love of God within the mind. Then, God and the mind become, in a wonderful manner, one Ghost. This is for God is, when He is welcomed, spiritually within the mind, and the mind is, by entering, within God[860]. And the mind limpidly sees what Paul said: "And the one who attaches himself to the Lord, that one becomes one Ghost with Him" (1 Cor. 6: 17). Then God becomes illumination to the mind, and luminous light, and love; and the mind gladdens into God, rejoicing of the unique illumination of a threefold luminous light, being filled up with peace and resting, with awe, in Christ, as it is due.

37. About Another Seeing (Contemplation).

Either are told by somebody who wants to tell them, or they are thought at, either they are seen by the contemplative mind, five are the rationalities (the meanings) regarding the embodied Jesus: that one of the glory, that one of the love, that one of the grace, that one of the peace, and that one of the resting.

The rationality (the meaning) of the glory is known through bringing to existence the seen ones and the thought ones; this is for "through Him have been made and without Him nothing has been made of what has been made" (Jn. 1: 3), be it

[859] We think this is logically continuing the ascending chain of: monad, triad (trinity) - decade; and it doesn't name here a period of ten years, or of three days etc. (E. l. t.'s n.)

[860] The union between God and the soul, it is done through an act of welcoming God, in order Him to dwell within mind through the Ghost, or spiritually, through an act of mind's entering within God; God descends, and the soul ascends; God deigns, and the soul prays, and receives, and strives himself.

ages and the ones from within ages[861], namely all the adornments from above heavens, and all the more above the temporary things. And greater than this, it is the glory had by the One Who is of one nature and Who sits on the same throne with God-the Father and with the Ghost, by being "the image of the unseen God" (Col. 1: 15) and "the brightness of His glory" (Hebr. 1: 3), having by nature "all the things had by the Father" (Jn. 16: 15); for this, He is "into the Father and the Father is into Him" (Jn. 14: 10).

The rationality (meaning) of the love one can see it in that that "the Word have made Himself body and He dwelled into us" (Jn. 1: 14). And the rationality of the grace, one can see it out of the overflow and out of the gift of the-life-maker Ghost within us; this is for "out of His fullness all of us have taken, and grace upon grace" (Jn. 1: 16). Of the peace, for He has become heralder of the peace "of the close ones and of the far ones" (Ephes. 2: 17), "making peace" (Ephes. 2: 15), and "reconciling the ones form heavens with the ones from on earth" (Col. 1: 20); that's why, the Father too, He has elevated us and He has placed us, together with Him, into the heavenly ones" (Ephes. 2: 6) into Christ.

Finally, of the resting, for through Him we have doubtlessly become inheritors of God, and there is no greater worthiness that that, neither there is one equally overwhelmingly above the infinity[862]. Thus, by being advised by the five mentioned rationalities, the mind sees (contemplates) into Ghost and into Truth, in the One Trinity, three united rationalities as wonderful end of the unique purpose[863]. So, the mind advances towards shown apparitions[864] of God and towards godlike

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[861] "The ones from eternity (από την αιωνιότητα), it means the atemporal state of the angels, but it isn't that eternity without beginning, of God.

[862] Saint Gregory of Nazianzus and Saint Maximos the Confessor, they reckon God as a Person above His features, features which are, as well, infinite. Reached in that infinity, we will rest, for not having where to advance any longer, or what to aspire to. But only by achieving the peace with God in the life from here, namely the quietude due to the absence of the sins, we will reach to the resting into the infinity of the life and of the love of God, into the future life.

[863] The target or the end of all the ones who live in ascesis, into God, it is the resting into the love of the Holy Trinity. This is for the Holy Trinity is the cradle of the supreme love. Into the Holy Trinity all the things reach to that unconfounded unity of theirs, as one in unconfounding (unmerging (E. l. t.'s n.) are also the Persons of the Holy Trinity. This is characteristic to love" to unite all the ones who love one another, consummately, but without confounding (merging (E. l. t/'s n.) them.

[864] Seen epiphanies. (E. l. t.'s n.)

understandings in the living appropriate only to God, as much as it is possible, through love, through restraint, through taking vigil, through reading, and through prayer, through a humble and obedient thought, and with untold righteousness, and not weakening, by any means, the taking heed and the fear united with it. And thus, the mind is imparted, in an untold mode, with many and very bright gifts of the Ghost, into holy love, into the heart's joy, in that above-nature peace, and in the good things truly accompanying those ones, and which serve as holy dwelling place and as new inheritor of God and, in the same time as God, by God's will and by His grace.

38. Interpretation of the words: "God said to Abraham: by multiplying I will multiply your seed", and the followings (Gen. 22: 17).

That's why, when I look, with the peaceful eye of the soul, at God-the Man, namely at the Lord, through the-life-maker power of the Ghost, and when I obviously remember the five rationalities regarding Him, which I have spoken about, I see as wonderfully accomplished the promise made yore to Abraham, by the embodied Word Who said: "By multiplying, I will multiply your seed as the stars of the sky and as the sand of the sea shore" (Gen. 22: 17).This is for, by remembering the word: "Into your seed will be blessed all the nations", Saint Paul adds that through seed one must understood Jesus (Gal. 3: 18). And, actually, it is as appropriate as one can get, we to understand through the multiplied seed of Abraham, our Lord Jesus. This is for Christ Himself is the only supra-abundant due to the union between the godhead and the work; and He is limitless for His seize and impenetrable for His multitude, and He is multiplied in truth, in His quality as God of the graces, like the stars of the sky and like the sand on the sea shore; He is also from the nation of Abraham, as descending from that one. And God didn't say the same things about Ismael, for this one wasn't' the son of a free woman (Gen. 16: 1 and the followings). But: "in Isaac, He says, a son will be called to you" (Hebr. 11: 18). But this wasn't said either about Israel. This is because Israel didn't reach such a great multitude, nor all the people on earth, as Lord Christ Who has been taken (according to His humanity) by God-the Word form the seed of Abraham and He has become a sole

Person as Man and God[865]. Neither the peace has a border in Him (Isa. 9: 7); and His judgments are a bottomless deep (Ps. 35[866]: 6); and untraveled are His ways (Rom. 11: 33); and the power and the wisdom and all the godlike one around Him are limitless or limitlessly limitless[867]. Into Him unseen nations have achieved, in a wonderful way, the blessing, and such a great multitude have found, in a bright mode, the end of the consummation standing before them[868].

But it wasn't appropriate to God, neither it was necessary Him to promise to the Patriarch that He will give him as gift, the grace of multiplying the people out of sees (bodily). This is because rejoicing of such things is pagan and rude. And toa man cogitating at the good things, as Abraham was – and such a loving of people as that Patriarch was – it has been characteristic to him to love God with the whole his soul and to rejoice of the much desired knowing and seeing Him, and by this to receive the abundance of meanings and views and illuminations and to multiply himself according to them, in a worthy of God manner. Like so it becomes Moses a worthy to be noticed prayer, in order to see God showing Himself to him into knowledge (Exod. 33: 13 and the followings). And the more he saw, as he was reckoned as worthy to see, the more se multiplied (he become more); and it was coming to him such a multitude of knowledge, so that he was unable to tell it out. And Solomon was given by God with such an overflow and multitude of wisdom and of knowing the creatures, like the sand from the sea shores (3 Kings 2: 35), so that he was more multiplied than all the people from then.

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[865] Christ's humanity has in itself a plenitude like neither all the people on earth would have. In Christ is has been multiplied the most, the human seed of Abraham. And out of Christ's humanity it will be able to multiply endlessly and forever the humanity of all the people.

[866] In KJB we have: Psalm 36: 6. (E. l. t.'s n.)

[867] Saint Maximos the Confessor, *Gnostic Heads* I, 49; *The Romanian Philokalia*, volume II, p. 140. The person is of infinite times infinitely above the infinity of its traits. All the pantheistical infinites are nothing in comparison to the person's mystery, even be it about the human person. This is for the person can comprise them with the mind, whilst the person, even the human person cannot be comprised with the mind. Even the less can be comprised the Person of God. But by belonging to God's Person, His features and powers have too, an infinity above infinity. The Christ's humanity, by being worn by the Word's Person, it participates too, in His Person, to the limitlessness of His Person.

[868] The peoples find their consummation and the power for their endeavors for their committing, into the Christ's humanity. This power if exercised out of it also as an attraction upon us and as a strengthening of ours.

If somebody cogitates, he will very easily know how God multiplied the man, or the seed of the man who has been gifted with grace by God. This is for God rejoices too little of the simple multiplication of the people. God rejoices of the wisdom and of the soul's spiritual power of knowledge, and of the other many in number godlike virtues. All of these has been had, abundantly, by Lord Jesus, the seed of Abraham, Whom the whole fullness of the godhead dwelled into, bodily (Col. 2: 9), and He surpasses the content of any multitude, on an endless measure, and out of Whom is everything that exist and all the multitudes. In this fullness are also "the treasuries of the knowledge and of the wisdom hidden into Christ" (Col. 2: 3). This multitude truly is a gift worthy of God and a totally special gift, promised by God, appropriately, to His special friend.

See, therefore, in Jesus Christ, the true and endless multitude from the five rationalities, which I spoke about, before. Firstly, out of the glory from around Him one can intuit the godlike glories of the godlike nature, characteristic to Him, for He is true God; they are reckoned by the Holy Fathers as being limitless, because of their size, and they are reckoned as impenetrable because of their multitude. Then, the aspects of His relation as Son with the Father and the aspects showing His true of-one-beingness with the Father; the ones of the union with the Ghost and the overflow of the gifts which millions of people are imparted with, and maybe the whole world, without those gifts to diminish. Then the ones of the oikonomia into body and all the ones which were until then, and after that, untold and above number, which all of them, to say it briefly, they start out of His glory. Then the ones of the love and of the grace, of our peace and resting. If somebody will see all of these, as much as it is desirable, he will find out that Jesus Christ, the seed of Abraham, He is hiddenly multiplied more than the multitude of the sky's stars and more than the sea shores' sand. And he will praise, as it is due, by extolling this so great promise, above all things, wonderful and mysterious, of God, worthy only of God alone, for He is the source of all gifts, a promise given to His friend, chosen from amongst all people, and fulfilled towards the common overwhelming happiness of the mankind and especially of the believers. Glory to the One Who deigned this multiplication to be done. Amen.

39. Interpretation to: "Praise the Lord, my soul" (Ps. 145[869]: 1).

"Praise the Lord, my soul", the Lord from the heaven of heavens, who has the light as His being. Praise the Lord into the heigh ones, into all His angels and into all their powers. Praised it is very, His power, and His wisdom, and blessed it is the holy name of His. Praise the Lord for the ones from above waters and for the light from above them; for the sky's strength, for the sky's order and for its wonderful stretch; for the air that enwraps everything; for the sun, for the moon, and for the stars; for their glory, and beauty, and diversity, for their setting up and for their movement, for their being made of fire and without material matter, this being the most fearsome thing; for the day's light, for its ceaseless changing, which it leads through, all the things from within world. Praise the Lord, my soul, for the contradictorily intertwining of the great four irreconciled natural elements of the universe, out of which is springs the wonderful peace and the good steadfastness, namely of the water, and of the fire, and of the air, and of the earth. Praise the lord for such a quick flight and for the diversity of the birds, for taking care of them, for their life and behavior; for the sea and for mastering its power, reined by the thin sand placed on the shores. Praise the Lord, for all the creatures crawling into the sea, endless in number, in thousands of species, sizes, features, behaviors, and instincts, or habits, and of their powers and works. Again, praise the Lord in peace and in awe, for the fastness which the sea brings with, all the means necessary to man's life. Praise the lord, joyfully, also for the beasts moving and crawling on land, many and countless according to their kinds; but also, for the trees growing up on the land, fruitful or fruitless, unimaginably diverse, even when they belong to the same variety; for the plants, for the cereals, for vegetables, for the ones of a good fragrance, for the ones who help heating up, or cooling down, to moisture, to draught, differing according to the very diverse rationalities, in a way that overwhelms the whole rationality, for the waters shedding in a very diverse ways, for the rains, for the snowfalls, for the hails, and for the thunders and lightnings.

For these ones, therefore, and for the ones like these, praise and bless the Lord, my soul, for His unfathomable power, for His untold wisdom, and for His impossible to tell glory. This

[869] In KJB we have: Psalm 146: 1. (E. l. t.'s n.)

is for the seen things have been made for you, by such a Maker, out of the untold love He has for you, in order you to survive amongst these things, in a due and rational manner, and you to mirror, the glory and the wisdom and the power of your so much-loved Maker Who has given even His only begotten Son for us (Jn. 3: 16), and Who has made Himself man, on a new way, a wonderful and above-mind way.

40. About another seeing (contemplation).

What was thinking at (for we have to say it like this too), the power from above-the-power, of Your mastery, you Master from above being? And what have your decided (if we have to say this too), You all-wise Emperor? And what have You wanted, through unfathomable benevolence, You the all-good God? And what have You done, out of Your infinite love, You All-Upholder Lord, in the care of Your untold kindness for us, You the All-Extolled One? Glory to Your infinite kindness, which You have shown through Your taking care of us, with unfathomable and borderless wisdom and power, You the One unfathomable in all aspect! I am going to tell too, together with the pious David: "How great have become Your things, Lord; Your thoughts have become deep very" (Ps. 91[870]: 5). For I look in an understanding manner, into Ghost and truth and behold "full of glory is the house of the Lord" (Isa. 6: 1). And by looking, as it is due, I see myself as the house of the glory of the Lord, full of glory and of grace, in untold resting and in untold and eternal peace. And, rightly so, You totally amaze me and I am pricked and wounded by the pins of the godlike love and I am burning for the love's heat, in spiritual joyfulness, and in above-world happiness and gladness.

I see myself as filled up with the holy light from the heart, through the gift of God, as an unquenched candlestick of the Ghost, if I may say so[871]. An so I am introduced into the rationalities of the creatures and I see the rationalities of all

[870] In KJB we have: Ps. 92: 5: "O Lord, how great are thy works! and thy thoughts are very deep."; In ROB we have: "How great have become Your things, Lord, totally deep are Your thoughts!". (E. l. t.'s n.)

[871] The "seeing" mentioned by the authors in these chapters is "understanding", but it isn't simply a theoretical "understanding", but it is the understanding experience of a real state, of a penetration of the entire human being, by the godlike and loving presence. The light that firstly appears within heart, due to the ceaseless prayer, it spreads within the whole seer's being, full of the warmth of the love for God. The entire seer's being becomes a candlestick of the Ghost.

things united into a sole mysterious Rationality, and I see all the saying of the Scripture coming to an end into this Rationality[872]. And many mysteries are unveiled to me as gathered in that unique Rationality and shown through that Rationality top the ones who see into Ghost. That Rationality is the great plan of God[873] (Isa. 6: 1), which, by looking at it, David sang about: "The plan of the Lord remains forever, the thoughts of His heart from generation to generation" (Ps. 32[874]: 11). This is for nobody will impede the Lord's plan (Isa. 14: 26-27). Not out of this teaching is Him known and has Him given this plan further, but out of the spiritual grace springing up form hypostasis[875], grace that lightens the mind into truth and that makes the mind able to see the things from above the world.

"Who knows the power of Your anger, Lord, and Your wrath could be counted out of Your fear?", said the godlike Scripture (Ps. 89[876]: 11). But the spiritual wisdom speaks within me: "Who knows the power of Your love; and could one count the love out of Your things?". "Wonderful are the things of Your love, Lord; my soul knows very. Wonderful has become the

[872] The author shows how one passes from contemplating the rationalities from within things and the Scripture's meanings, to that one and full of mystery Rationality. This passing is being done practically, and not theoretically, through the love that comes as luminous light of the Ghost, through the heart. All the things' and of Scripture's rationalities, they are seen as a sole thought, of great complexity, as a sole loving word of the Word comprising many words, as rays of the same love speaking and communicating loving thoughts. All the things are filled up with the light of that all-comprising and loving thought of the Word-Person, that filles up the seer too. Between the thoughts manifested by the Word through nature and through Scripture, there is no separation. All of them are gathered together in the same unique thought and in the same unique love of the Word-Person. The unique Rationality, though called as rationality, it is mysterious, for it is personal, and for it reveals a supreme Subject, a Subject springing up other and other rationalities, endlessly, and not only rationalities, but also signs and acts of the love.

[873] The unique Rationality is "plan" of God, for it is thought and expression of the supreme Person; it isn't a standing by itself impersonal rationality, because that it an impossible to think thing.

[874] In KJB we have: Psalm 33: 11. (E. l. t.'s n.)

[875] "εχ Χαπιτος ανυποστατου". This expression is often met also in the previous writing, that one belonging to Kallistos and Ignatius. This expression shows that the grace has its source in the godlike hypostasis or hypostases, and it isn't an impersonal and self-standing power, nor is a man's subjective state. The grace is the grace of the godlike Person.

[876] In KJB we have: Psalm 90: 11: "Who knoweth the power of thine anger? even according to thy fear, so is thy wrath."; in ROB we have: "Who knows the power of wrath and who measures Your anger, according to the fear of You?" (E. l. t.'s n.)

knowledge" (Ps. 138[877]: 6) of Your love. Who could look at it, in its entirety? It doesn't overwhelm only through its dimension – for it is stretched for infinite time infinitely[878], but it is also untold through its diversity[879]. This is for it starts from here and from there, with a borderless wisdom and with an equal power, o, You All-Kind Lord, for You are a unit according to Your nature, power, and work, but You are Trinity through Hypostases and through persona features.

Blessed are You Who blessed us into all the spiritual blessings (Ephes. 1: 3), into the Person of our Jesus Christ[880], into Who You have elevated us and You have placed us together with Him tin to heavenly ones (Ephes. 2: 6), above all Principalities, Masteries, Powers, Dominions, and above any name that is called in this eon or it will be called in the future eon (Ephes. 2: 21), making us together inheritors with Him, and entirely inheritors of Yours, Trinity of a sole God, by giving us in a wonderful way, ell the things under our mastery, the ones from heavens and the ones from on earth; into Christ Jesus Who we have been corrected through, out of the one-being Word, with His grace, we the earthlings. O, overwhelming and wonderful love! We are made partakers to Your gift, God in Trinity and Word of God. Truly extolled are You, Lord Who has made us partakers to Your above-understanding nature. Truly You are untold, and non-comprisable are the things You do and overflowingly untold is You love for us.

41. Blessed is the man whose understanding feeling[881] has flourished out of the quietude crossed through by rationality and who, to say so, has come back to himself and he lives out of

[877] In KJB we have: Psalm 139: 6: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."; in ROB we have: "Wonderful is Your science, and above me; it is high and I cannot reach it."

[878] The godlike love is overwhelming, right because it is impossible to describe its quality, or because it is infinitely infinite, namely for its sweetness, for its warmth, and for its strengthening power.

[879] The love of God gushes out from everywhere, from all things and circumstances, being shown in all ways.

[880] "Εν τω προσώπω ημον Χριστου Ιησου". One could understand from here also "in Jesus Christ's, our face". By blessing the human face of Christ, God has blessed, in Christ's face, all the human faces. This was said by Cyril of Alexandria. Christ, by making withing Himself, the Father's human face to be loved, the Father loves in Christ's face, again, all the human faces.

[881] This is understanding and feeling, for it touches a full of meanings reality, which it doesn't fully understand, and not from distance, but by contact, through experience.

the instilling and of the influence of the Ghost[882]. That is the fruit of the healthy cogitation through grace, a cogitation that straightens the soul's feelings, and it elevated the mind, and it easily changes the heart, when ascending, by flying, at the godlike ones[883]. But the returning of the understanding feeling to itself, without the quietude achieved theoretically and without the cleanness of the heart through grace, it is more impossible than a man to float through the sky. Having with it, in your heart, God, and seeing God through it, it is easy and useful. But its absence is like forgetting about God, or, without it, thinking at God is rather a nescience and a non-seeing of God, that being a seeing and a knowing of Him[884]. The one who has found out this godlike feeling, out of grace, he has found - one could say – God. He no longer needs words, while staying next to God, and he better chooses to liturgize to God. He embraces the silence, or better said, he keeps his silence even without wanting to. The Ghost of God dwells within him. Out of him it springs a love, a peace, and a spiritual joy. He lives a changed life, in comparison to the average and common life[885]. He gladdens himself of God

[882] The "understanding feeling" has come back to itself, trying to understand itself and, in the same time, trying to experience itself. Namely, the subject who understands, and who – by understanding – he experiences the realities, he turns back towards himself, trying to understand on himself and to experience on himself. But because he no longer is an object like the things from outside, but he is a subject springing out countless understandings and experiences, he perceives, on himself, as indefinite. By this he existed the narrowing which he has been imprinted with, by the object's images and meanings. But he cannot persist in experiencing his indefinite character except by being kept in this experience by a power that is superior to his power, by the breeze of the Ghost Who is a Subject too, but the Ghost is infinitely more accentuated Subject than the man is. In the indefinite depths of the *self*, the human subject perceives the Ghost's breeze coming from above, a breeze that strengthens the human subject too, and that makes him an even more obvious subject.

[883] Immediately that the cogitation has ascended, through the created things, at God, immediately that is has flown on the other plan, the plan of the supreme personal mystery, it has appeared the feeling or the understanding experience of God. But the experience of the godlike mystery take place in the same time with the sinking, through this understanding experience, in the own indefinite – but still of personal character – self. This one is found out as full with the godlike personal infinite.

[884] Without the understanding feeling or experiencing of God, the thinking at God it is rather a non-knowing Him, for it is a speculation done from distance, a speculation not knowing His power by experience, but it remains a simple notion empty in content, or a created content, built up by us, and infinitely stranger from the reality of God.

[885] It seems to me that I've just heard Heidegger, who asks the man, in his writing called "Mann", to get out of the dull, general, and impersonal living. But the love which the mentioned writing speaks of, it shows that the getting out of common, it doesn't mean getting out of communion, which Heidegger didn't even know about. This is for the communion relations with others are profoundly personalist.

and his understanding eyes see the understanding light. His heart bears a fire within. Together within Him are the simplicity and the unchangeability, the limitless and the infinity, the non-beginning and the godlike eternity, accompanied with awe[886]. Ceaseless tears spring out of his eyes; and nonetheless, out of his heart flows spring or living and godlike water[887]. He is unitarily and entirely united with what this understanding feeling experiences and he is surrounded by the light of the unique candlestick, and is delight himself with an above/world delectation, and he is full of enthusiasm and of joy, wondering and getting out of himself, while fearfully looking at God. The one who has tasted, he will understand and he will praise - with the most righteousness – the above-being God, most high, imageless, without quality, without quantity, simple, shapeless, endless, borderless, non-comprisable, untouchable, unsee, untold, uninterpreted, without beginning, eternal, uncreated, unbroken, ununderstood, impenetrable, above-power, above-kindness, and above-beauty. To Him it is due the glory and the praise, forever and ever.

42. About the Godlike Illumination.

You, Lord, for You are the wisdom of the poor in the righteous-understanding, You said: "Come, eat My bread and drink the wine which I have prepared for you" (Prov. 9: 4-5). Therefore, by trusting Your untold love for people, I am coming, Lord, for I am truly poor in understanding, and for I am wrong in my deeds, and I pray You: Give me Your gift, You the All-Merciful, as for food, and Your Ghost as drink. For this is, doubtlessly, Ghost and light. That's why I say Yours, for the ones who bear the Ghost, they bear the light[888]. Thus, when the

[886] This one lives not only the simple eternity or the lack of end lived by angels, but he lives also the eternity and the lack of beginning of the godhead. This is for he no longer knows when he has been existing from. He is beyond time. By being into the infinity of God, he no longer has to change himself, by passing from something else to something else. Though, in this there isn't a monotony, but there is a continuous awe. This is for the infinity is so rich, that it appears in the same time as always new.

[887] Seeing the light within heart, experienced by hesychasts, it doesn't produce a state of simple focusing, but a deep feeling that overflows in tears, a great and serene enthusiasm, and an endless joy. The godlike limitlessness doesn't produce a self-losing of the conscience, but an indescribable joy of it.

[888] The light seen within heart, it isn't an impersonal apparition, but it the light irradiating from within the Person of the Ghost, or it is the Ghost irradiating, full of light, from the Person of Christ.

light will show itself as above-nature, in an untold way, within me, I will truly know that You are with me, as vestment of mine, towards the holy and undefiled life. And these ones, according to Your Saints, they have dressed up into the Father. And thus they have become visibly as houses and dwelling places and churches of that godhead in three shines, and above-praise. This is for by getting out of the seen things, and by resting into the thought things, they rest themselves spiritually into You, You godhead above godhead[889].

43. Where Does It Come From, within Soul, the Godlike Love?

The godlike love is born within soul and it fierily burns up by fulfilling the commandments and by meditating at the godlike dogmas and by spiritually rekindling of the life-maker-Ghost into the soul. It is like a soul of the clean, eternal, and always springing prayer. It is a union and it is a work, a union and an all-comprising look, a kidnapping, a sight, and a truly holly joy, out of illumination. It is a non-wandering way of the consummate and above-nature union with God. It is an indubitable beginning of the understanding and above-nature light, springing out of hypostasis, of the godhead's gift, of the earnest of the future inheritance of the saints, of the guarantee of the Christ's glory, of the above-skies vestment, of the above-world gladness, and of the seal of the holy adoption. If I have to say it in short, it is and it can be called as the wonderful beginning of the brightness, one that makes of the same image with Christ (Rom. 8: 29) the ones who are imparted with and who are made partakers to His untold godhead, or also brothers of His and inheritors of God and together inheritors with Christ. This is why, blessed is the one who has achieved, through the due perseverance into the mentioned things, the untold love from God, and through the perseverance into the prayer and into the quiet living with Christ, that one will be truly attached to God, and he will be changed with that deifying and above-

[889] Godhead above what we know, we think, and we understand as godhead. This expression comes from Dionysus the Areopagite. We are in full apophatic theology. There is a resting and a seeing lacking any effort of understanding, of formulating, of ascending to a higher state of happiness. The soul is in the true infinity. The enthusiasm of the loving connection, which the soul enters on this level, with God as borderless Subject, it no longer can be expressed in theoretical expositions, but it is expressed in praises addressed to God, at the second person.

changing change[890], by reckoning the sufferings for Christ as joy (Col. 1: 24) and by "wanting very, His commandments" (Ps. 111[891]: 1). His to be the glory forever and ever. Amen.

44. Again about the Godlike Love.

God is, by nature, endlessly for infinite times, above any sight, be it even the sight of the Cherubs. Without any doubt, one can somehow see (live) His love, due to God's infinite kindness. This is for His love has come out of Himself, it is obvious that He can be known through love. This is for the created ones, and the shown ones, they have been made for their meanings. That's why, in the first place, the godlike love is shown in the thought things, namely in Angels and in souls, for they are closer and more characteristic to God. This is for the understanding natures are closer to God. For them, God makes visible the other things, out of His love, and, as one would say, with the due generosity or, more properly said, magnanimously. That's why, the ones who see, they can look, in a bright manner, at the love of the One Who is unseen in Himself; through the visible things they can see, as through some engagement gifts, the One Who is known with the understanding and Who is above-world.

This is for between the loving God and the loved human being, there occur many things fierily and from all quarters heralding the godlike love[892], as it is due, and especially when the mind finds its steadfastness and its sight in the illuminated heart, being under the godlike work and, consequently, being kindled up. This is for then the soul receives through grace, into the heart, the earnest of the spiritual life, in an understanding and well felt work. Then the soul starts seeing them without mistake, and very surely, as illuminated in a godlike and above-nature manner, as some engagement gifts of the Loving One, and it starts thinking at Him even since now. Through this, the

[890] This is a change that doesn't resemble to the passionate changes of the earthly life. It is a change that make the spiritual man no longer changing. But still is in this change a fiery love and a continuous amazement. The sufferings no longer disturb him. He keeps the joy even in sufferings.

[891] In KJB we have: Psalm 112: 1. (E. l. t.'s n.)

[892] "They are fierily heralding". The things, and the circumstances which we are always placed in, they don't herald God in a cold manner. This is for they herald God's love for us, and His love is heralded through them, warmly, full of interest in us, and continuously pursuing our good. This love welcomes us, on both ways, out of all things and circumstances. Through all these, God wants to help us, and to lead us towards Him.

soul is attracted too, and the soul equally wants to turn these things, to That One[893]. That's why, the man tries to happily imagine the face of the Loving One, and he is filled up with an overwhelming awe. But, by being somehow tired of the love for God and for anything else, the man releases his thinking and his feeling, from straining, and he no longer know what to do because of the sight's overwhelming. And thus guided, the soul gladdens, jumps, and rejoices, and ceases to feel his own weight and he starts ascending and loving God, at his turn, consummately, and the soul reaches a happy burning by God's love, by being filled up with God's mysteries, and by feeling himself as being under the work of the fire from within heart of the All-Holy and of-life-maker Ghost. These are done in a wonderful manner, as a holy and very sweet circle of the love. This circle is born out of the showing of the godlike love in creatures and in all done things, which is shown through, limpidly, our loving God, in order to elevate us too, at His love. Through them God makes Himself loved by us. Then we reach, as images of His, at the godlike likeness, through the sweetening and through the rejoicing of receiving the godlike love, by becoming us wisely kind, or seeing doers[894], being us loved by God and us loving God; and by suffering the mysteries of the godlike and of-life-maker union, and of the going out of ourselves (of the ecstasy) and those of the all-shiny light of the knowledge or, to say it in short, the happy sufferings into Christ our Lord[895].

45. About the Fear out of Love.

You who has ascended at the love of God and at the spiritual resting of the mysterious love, and you who have been

[893] The one who receives gifts as signs of somebody's love, he feels the urge to answer with his own gifts. But the man, by not having what to turn to God from himself, he turns to God what he receives from God.

[894] Reaching from image to likeness, or to consummation, or on the level of us seeing and loving God, we still haven't forsaken our virtues gained on the doer level. Although we have reached at wisdom, we still haven't forsaken the kindness; though we've reached at seeing, we haven't forsaken the deeds.

[895] Although this union with God seems representing a mystique valid in any religion, the author of this writing still specifies that all these mysteries are identical to Christ's sufferings. Christ was the first One to suffer in His human life the surpassing of the pains by rejoicing of God, and the resurrection as elevating to a state which the human is totally filled up and overwhelmed by the godlike Ghost. If these ascensions hadn't taken place into Christ's humanity, we wouldn't have had any help in order that to happen within us.

sweetened and gladdened with the best feeling, and in an untold manner, by the godlike grace, for you have looked at the depths of the above-world mysteries[896], and you have delighted yourselves with them, in an untold manner, and you have been resting yourselves in the deep peace, you still have fear[897]. And by taking heed at God, you pray, humbling yourselves on all the ways. You hear David the Prophet shouting out loud towards God: "You are my gladness, deliver me from the ones who surround me" (Ps. 31[898]: 7); and: "Serve the Lord with fear, and rejoice of Him with tremble" (Ps. 2: 11). You also see Paul, "the vessel of the choosing" (Acts 9: 15), kidnapped to the third sky and entering the holy Paradise and hearing untold things which the man isn't allowed to speak (2 Cor. 12: 2-4), but, after these great things, he still feared that, by telling about them to others, to prove himself as inexperienced (1 Cor. 9: 27).

So, when the godlike David, the teacher of the world, he says: "The ones who love the Lord, hate the evil things" (Ps. 96[899]: 10), this means: "You who love God, fear God". This is for he sees them, that even after they started loving God, the evilness attempts to attract them and to sneak into their souls. That's why, rightly and very appropriately, he commands to the ones who love the Lord and who have reached this state, to still take heed and to hate the evilness. And if you haven't learnt to hate the evilness, you still must have fear. This is because, if this hadn't been fearsome, David the Prophet wouldn't have told the ones who love Christ to hate the evilness.

This is because the joy and the gladness of God it is a high and godlike and truly full of grace state, and the one having it he can look, when being in it, at above-nature mysteries, but our soul still is changing by nature and is not-separated from the earthly clay and from the body growing out of it, so that the soul still must always fear, in his struggle, of consenting to the

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[896] "Του Θειου χρατηρος" can mean the godlike cup, but it also can mean the bottomless vessel or crater, of the godhead. The one who have drunk out of it, they have looked at the godlike depths, and they have gotten drunk by them.

[897] The one who looks at the full of mystery depths of God, on one hand, he is resting himself ibn a deep peace, by being totally absorbed by looking at them, and on the other hand he still fears the temptations which can detach him from there.

[898] In KJB we have: Psalm 32: 7: "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah."; in ROB we have: "You are my escape from the trouble that is engulfing me; You are my joy; deliver me from the ones who have surrounded me." (E. l. t.'s n.)

[899] In KJB we have: Psalm 97: 10. (E. t. t.'s n.)

body. The soul still is, in a non-understood manner, to the body, and the soul somehow willy-nilly breaths together with the body, and the soul suffers together with the body, and the soul changes together with the body, in some regards, through nature, so that somebody could tell that the soul hasn't mastery upon the body. And the body is a relentless enemy to the soul, by searching everywhere for hooks which the body could grab the soul in order to topple the soul over[900]. That's why, one needs struggle and prayer, due to the fear. How much fear and tremble and how much taking heed and prayer the soul needs, in order to tend towards God, I let that to the ones who have much more feeling, amongst the listeners, to research and to discern. But these things can be known only by the soul that has reached on the level of the seeing, through the illuminated grace of the Ghost, the soul that is suffering the things characteristic to the godlike love.

If Adam had had the due fear, in so much overwhelming gift of the prophecy and likeness to God, which Adam was rejoicing of, he wouldn't have been defeated with so much dishonor, neither would have been Samson – the one born out of promise (Jud. 13: 3), or the God-bearer David, or many others, amongst whom the wonderful Solomon. So, if those so great people had needed fear and struggle and taking heed accompanied by prayer, how much more do you reckon that they need these things those ones who haven't yet achieved the above-nature gift and work of the grace? This is because they haven't ascended to the ecstatic godlike love and to the insane drunkenness[901] of seeing the beauty of God. So, how much fear and trembling and taking heed and prayer into Christ Jesus, accompanied by humble and restless thinking, do need those ones?

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[900] The idea about the hooks (nose ring), namely about the passion or the weaknesses which somebody can be caught by, in order him to be toppled over, it has been developed by L. Binswanger in "*Grundformen und Erknnytnis menschlichen Daseins*", Zurich, 1942.

[901] It is the "insane love" for Christ, that P. Evdokimov wrote a book about: "L'amour fou", based on the Holy Fathers' texts. It is a love reckoned by people as "insane", because the ones whoa re mastered by it, they have forsaken everything the world offers, for the sake of Christ, by choosing a reality seen only through faith. But this "insane love or drunkenness" can only be lived by the ones who see and whop experience the godlike beauty, after they have been cleaned up of their passions. So, this love has nothing passionate in it. It is a "sober drunkenness", as the Holy Fathers said, a drunkenness of the restraint, a drunkenness of the spirit, of the intense living the wise love of God.

46. The Threefold Kind of the Love.

The experience knows a threefold beginning of the love and, according to that, there are three kinds of the first loves. And the rationalities (the meanings) of them are threefold too. It is a sensitive love, namely of the senses, for some of the things submitted to the senses: the addicted lust for something pleasant, which the animals too often love something with. Then there is another love: a rational desire of the soul, for something reckoned as good, in order to enjoy that good thing. The third one is the understanding love, that one born out of the-life-maker Ghost. In this last case, an above-nature beauty is poured within heart, unwillingly, ant that beauty it kindles the heart up, and it works upon heart through the seeing of the supreme beauty, namely of God. This is for as God is seen as beautiful not by the will of the soul, but by nature, Him being beautiful and more beautiful than all things, likewise His godlike love doesn't burn for the soul wants it, for it is a natural work of the-life-maker Ghost always in movement, working within heart. It is so far from a willing movement that one can say, on the opposite, that rather that love moves the will[902]. That's why, the love of God is and it is called, rightly so, as godlike comforting, being also a work of God within the man's soul through the breathing and through the dwelling of the-life-maker-Ghost, and also a soul's dependency on God[903]. It is a wonderful union and

[902] God is not seen as beautiful by the will of the soul, but God's beauty imposes to the soul, as belonging to God's nature. Likewise, God doesn't love for He wants to love, but He love by His nature. That's why neither is Him loved because He wants to be loved, or because the soul wants to love. The God's love moves naturally within the man's soul and the soul loves God naturally, when the soul is healthy. But by being, by nature, worthy to be loved, and by working as such within the soul, God though moves the soul's will towards loving Him, and thus He makes the man's will to agree His will. In God the will is permanently consistent with the nature. In man it can be the opposite too.

[903] God isn't forcedly connected (σχέσις) with the man's soul; the love for the man is a work, it is an action, and it isn't a passive, endured state. The man's love is the relation that he experiences; the man experiences that relation and he accepts it, or not. But that relation isn't less a necessity to the man. And this proves that that relation naturally belongs to the man too. It is natural to be man to be in it, but this natural need is being actualized through the Ghost. The man cannot actualize that need except in relation with God, namely with God's help, or in the relation with his fellow human. That need isn't a mono-personal quality, but it is an interpersonal quality. The themes analyzed by the Catholic theology: which is stronger, the grace or the man's will when encountering one another, it can be solved in another mode: the grace sets the will in movement, namely the grace strengthens the will. In a sense, the grace is stronger, not in order to subjugate the will but in order to strengthen the will. The godlike freedom strengthens the human freedom. On the lowest levels (of the doing), the will is lesser strengthened by the grace, and that's why the will is weaker too.

together-suffering (compassion), attracting the entire mind with all the soul's powers and with the entire soul's vigor, towards the union with the charming godlike beauty, through an understanding desiring of the beauty (of the good)[904].

That's why none of the kinds of love mentioned before it is called as comforting: neither lusting for something pleasant to the senses, nor desiring the good. Only desiring the beauty (the good), known with the understanding, out of the work of the holy Ghost, as desire that moves with clean feeling within heart, only that is called as comforting[905]. That's why, the Ghost working this, He is called as Comforter. This is truly love, the others being only images of this love. Better said, the soul's love searching through reasoning for the good, it is, rightly so, an image of the godlike love. That's why, verily, it is difficult to somebody to know the sweetness and the comforting of the love and the full cleanness of the love, before being his heart worked, out of a continuous and manifested springing up, by the-life-maker power of the Holy Ghost. This is because neither the reasoning can move the soul's powers, namely the inward heart, but only from outside. All the less can the feeling do that. That's why, these loves are only a small part and only some images and some shadows of the true love.

But the power and the work of the Holy and of-life-maker Ghost, it lays mastery upon the entire dwelling place of the inward soul and from the deep and it moves, so, as I've said, entirely, in a charming manner, the soul's powers, through an understanding view of the supreme beauty (of the supreme good), that totally kidnaps the soul towards the godlike beauty through itself the love and through an above-world charm[906].

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[904] "The understanding desiring" it differs from the "sensitive desire" of the bodily love and from the purely natural "rational desire". It is a working desiring, not in the rationality issuing judgments on a whatever good, but it is rather within the heart that is, all of a sudden, conquered by the work of the godlike love. Within heart there work too, the understanding and all the soul's powers. Consequently, all of them are conquered away. The Greek word καλός (*καλλονή*), used for God, it has also the meaning of beautiful, conquering, and also of good. On the superior plan, and especially at God, these meanings are unified.

[905] The "sensitive lusting" is rather a movement within body; the "rational" one is the result of a rationality's judgment. Only the "understanding love", born out of the work of the Holy Ghost, it moves within heart as a clean feeling and only that brings a true comforting.

[906] The idea of the good spell cast upon the soul through the concrete example and through the love belonging to another subject, it has been developed by B. Vîșeslavțev (*Etica erosului transfigurator*, Russian, Ymca-Press, 1931) and by L. Binswanger (*Grundformen und Erknntnis menschlichen Daseins*).

Only in the one whom this takes place within, by being him the sole bearer of God and by being him moved in a godlike manner towards the things standing before him, only he has understood without any mistake the soul's mystery and what the love actually is, and what is the joy of that love and how no human being can actually love anything, not even God, before being that person imparted with the-life-maker Ghost. Even if he can somehow love, he still doesn't know what the love truly is and he doesn't know the untold pleasure of the love in Christ Jesus, our Lord Whom it is due the whole glory.

47. What the Way is Like, which the Man Comes Closer to Seeing (to Contemplating) God.

Like the body's movement need something else that doesn't belong to the body's order, namely the body needs eyes and something from above its nature, namely light, likewise the mind's movement needs eyes which differs from the mind's order and from the light from above the mind's nature. That's why, not the whole movement of the mind it is appropriate. But only that that moves, as it has been said, through eyes and through the light of the grace. **And the mind's eyes are the opening of the heart through the faith**. And the light is God Himself, working through the Ghost, within the heart. And like the senses' light doesn't move the ones who do not have eyes, but it only moves the one who sees, likewise the understanding light - or God – doesn't move the mind of the one who has not the opening of the heart, but only that one who has that opening. But, like the eyes couldn't work their things without light, neither the heart's opening could without God; better said, the heart doesn't even open without God Who works and Who can be seen through the heart[907].

[907] We have to memorize this idea about the "opening of the heart" through faith, likened to the body's eyes. Like the body has openings also through senses and a body couldn't live without senses, likewise the heart has an opening not only towards people, but also towards God. Besides, through themselves the senses, it is opened not only the body, but also the soul, towards the world, and through the world towards God. This means that the heart has an opening too. But the heart cannot be content only with what the other people give it, as the body can be, taken in itself, content with what the senses give it. The heart is open towards the infinity of God, towards the infinity of His love. By this, the heart is spiritually nourished out of that infinity and the heart lives in that infinity, but without merging with that infinity, like the body also lives the life of the world through senses, but without merging to the world. God is also the One Who makes the heart to open for seeing Him and receiving Him, and He is the One Who is seen through the heart. That's why, on one hand, God makes Himself as "object"

48. About Seeing as Imparted Word[908].

After the understanding union of the heart through grace[909], the mind sees the spiritual light and the mind extends itself into the desired One, namely into God, by totally going out of feeling, and by becoming colorless, without quality, without imaginings, and escaped from the hallucinations of the sensitive things. This is for our mind is a vessel receiving, as much as it is possible to it, the unapproachable light of the godlike beauty. And the mind is a wonderful vessel, for it widens according to the godlike Ghost poured within it. If the pouring it greater, the vessel will become bigger; and if the pouring is smaller, the vessel too, it will become smaller. And again, through the greater pouring it will be made stronger, and through the smaller pouring it will become more powerless[910]. And again, if it is poured much into the mind's vessel, the mind's vessel becomes one with what it has been poured in it, and it preserves non-spilled out, what it has received; and if only a little is poured in it, it will immediately become weak and more powerless and it won't be able to preserve what it has been poured in it[911]. And again: by receiving more, it become lighter; but it becomes heavier and it hands downwards when the vessel is empty of

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of the sight, and on the other hand, he makes Himself together-subject with the heart, of this view. The heart feels, on one hand, that it sees, and on the other hand, the heart feels that God is seen through the heart, like the one who speaks the words of God, here he says that he is the one living, and there he says that the Ghost speaks through him. The man gives human qualification to what he sees out of God, and God gives godlike qualification to this seeing of the man. The man's seeing of God, it is, in the same time, human and godlike, namely it is theandric.

[908] It is what we have said in the previous footnote: the man's sight is a man's together-seeing with God, or of God with the man, or the spiritual growing up of the man together with the increase of the received grace.

[909] It is about the heart's union with God through the heart's opening. But that isn't a purely sentimental union, or through senses, but it is a union that is also understanding, a union that produces understanding too, and not only love. That's why all the Holy Fathers ask us to bring our mind into our heart. Out of the heart, or together with the heart, the mind sees God, loving him and understanding Him in the same time, or uniting with Him and understanding what happens in this union.

[910] The mind is an elastic vessel, one endlessly elastic. It can widen endlessly and it can diminish until no longer being able to receive anything. Maybe this could be the atrophied existence in hell. In the same time, the more pouring of light the mind receives, the stronger the mind becomes in order to receive that light.

[911] Through this, it is clarified the spiritual meaning of the synergia, or the together-working of the man with God: the more grace is, the more power is within the being receiving the grace and the greater unity between the grace and the human being.

what is appropriate to it. And again: by being lighter, it holds more.

It happens to the mind's vessel, in other regards too, the totally opposite of what happens to the sensitive vessels, which hold the small things easier than they hold the big things. That's why, I reckon that the Son of the Thunder said it at the beginning of the Gospel he wrote: "At the beginning there was the Word and the Word wat at God and God was the Word" (Jn. 1: 1). He said this, in order to extend the mind that hears it, according to the size of the word and in order that through the whole greater light of the thing to give the mind a greater width and to make the mind stronger and more able to turn towards itself, but also able to extend according to the size of the voice, towards comprising the seeing of God and towards comprising, as much as possible, His wisdom. And, when Jesus says to Ananias about Paul: "for he is a chosen vessel unto Me" (Acts 9: 15), this must be understood about the great power of understanding belonging to the inward man, which he also was kidnapped to the third sky through, where, as one can hear from himself: "he received untold words, which are impossible, to the man, to tell" (2 Cor. 12: 4).

49. About Sight.

Our mind is like some sort of place, that receives the light of the godlike showing. And our mind's trait, which we are going to talk about, it is wonderful, for it proves to suffer the things contrary to a bodily place. This is for, the more extended this place is, the greater is the content this place can receive. But the mind, on the opposite, the more it focuses and it gathers into itself, the more capacious the mind becomes. And when the mind has started all its rational and understanding movement, or any kind of movement, the mind sees God above all dimension. The mind sees God as much as God gives the mind, as a gift, the grace of the Holy Ghost, and as much as the embodied and created nature allows it to see the One Who is outside anything. The mind sees God not by vainly imagining God, neither by sending upwards, as in a dream, its own reckonings, but the mind sees God through the untold power of the godlike Ghost. This is for the Ghost works into light, within the heart that experiences an above-nature transformation. By receiving the heart this transformation by grace, though the mind sleeps and rests, the mind still takes vigil (Son of Songs 5:

2)[912]. And that person rather knows that that work is godlike and spiritual, than that he is a human being. This is for he has during that time a ceaseless spiritual movement of the heart[913], springing of life, and, consequently, most often, the soft tear. The work of the Ghost makes the heart to be at peace not only with itself, but also with all the people. This is for out of the heart, there spring up cleanness, gladness, and untold delectation. The one who is imparted with that, he truly avoids – and he doesn't only pretend it – even with his hearing, the whole body's pleasure, the whole joy, or the richness, or the glory form the outside and passing things.

50. This is for, the one who has received all these things, in a godlike and spiritual manner, with his heart and with his mind, and not only with the simple reasoning, he doesn't rejoice only of this light of the senses. This is because through the scattering of the senses, it is being darkened the godlike light, namely that light known with the mind and truly sweet. That's why, it too little uses this; only that much to comfort the outside man. But is endures all the things, and it suffers all the things (1 Cor. 13: 7), and he has become steadfast in all things, due to the pleasant feeling from within him, a feeling born out of the love for the godlike seeing. And there is no trouble which to sadden him, except for the sin.

For that place, namely for the mind in state of love, David toiled very much, showing his desire and his tiredness, and how he didn't give sleep to his eyes, neither napping to his eyelashes, nor resting to his temples, "until, he says, I have found place to the Lord" (Ps. 131[914]: 4-5). And the wise Solomon enforces this by saying: "If the ghost of the one who masters your heart, he will ascend, you won't leave your place" (Eccl. 10: 4). But also,

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[912] The mind gathered within heart, it encounters, through its opening, the Holy Ghost. Then the mind ceases its works, for these works are directed towards the limited creatures. Then the mind sinks into the infinity of the love of God, by no longer having any worry to reach something else. The perfect love rests you; you no longer want anything else. Now the Holy Ghost works, with His love, within the mind, namely the Ghost pours Himself increasingly more, within the mind. The mind widens just for receiving increasingly more of Him.

[913] The mind has ceased any work, but the heart is in a ceaseless movement. This is for through the heat it becomes working the love of the Holy Ghost. This is for the heart is the organ of the feeling, and therefore is also the organ of the love. And the love is a continuous movement and in the same time a steadfast one. The love doesn't pass from an object to another, as the mind does.

[914] In KJB we have: Psalm 132: 4-5. (E. l. t.'s n.)

the Savior commands to His disciples: “Get up and let’s leave from here” (Mk. 14: 15). And, by committing the Passover of the fore-imagining in the upper room, He let us understand this place. This is why, I reckon, He blesses the ones poor in spirit, namely the withdrawal of the mind from all things and, to say so, the mind’s emptying and the mind’s gathering into itself. This is for, then the mind no only sees the Kingdom of God, but the mind also experiences it, by achieving an immortal delectation, in peace.

51. About the Doer and the Seer (the Contemplative).

The seer fructifies the pleasure of the true seeing, as the good part, by accustoming himself to the silence and by looking at Christ. The doer doesn’t know this pleasure, as one who hasn’t tasted it, because of being worries for many things and because of getting troubled (Lk. 10: 41), by singing and by reading and by tiring his body. And the doer even despises sometimes, as tiring and useless, the efforts which wing the understanding towards the things of the mind’s understanding and unseen with the senses, which bring, through the occupation with them, an indescribable joy. The doer doesn’t understand that our good suffering rests next to the true and of people loving and without any shortcoming, Word of God, and it is born out of seeing Him. This is for God is all-consummate and He doesn’t need us to serve Him. That’s why, He praises and welcomes Mary who sits at His feet and who nourishes herself with the contemplation of His words and who wakens her inward human being in order to understand those words (Lk. 10: 41). Mary doesn’t do like Marta does, because Marta worries for and she is troubled with many things, as the Word Himself says. He says this not only for urging them towards what is the highest, but also in order to teach all of us from them, lest they rebuke as lazy, on the ones who want to occupy themselves with the seeing and who tarry into that, but to praise them and to force themselves to follow their example, as much as they can.

52. How Do the Seers (the Contemplatives) See.

The contemplatives see in the things from now and in the done things, as in a mirror and as in a riddle (1 Cor. 13: 12), the future state. And the mirror, on one hand, it doesn’t bear any thickness of the thing it reflects, but on the other hand, what the mirror reflects it isn’t totally nothing. This is for everyone who

loves the truth will confess that what one can see in the mirror it is a very clear image of a thing. Likewise, the existing things and the done things, they do not show any other thickness or any other hypostasis, except for their own, but they though show the images of the true things, to the ones who have receives the power of seeing and who advance, without mistake, t0owards the Truth Himself[915]. When, therefore, you hear Paul saying that "through faith we walk, not through seeing" (2 Cor. 5: 7), you do not reckon that he speaks about the faith born out of hearing, namely through the simple word. Because, otherwise, how would has said, the same one: "Now I know in part, but then I will know as I have been known" (1 Cor. 13: 12)"; or: "When what is consummate will come, it will cease what is from part" (1 Cor. 13: 10)? Can you see that the same knowledge from now, it will help us seeing in the future too? The difference between the one from the future and the one from now, it is only as much as it is between what is consummate and what isn't consummate. And again, the one who says that now we walk through faith and not through seeing, in another place he says: "I am running so, but not like one who doesn't see; I punch, but not like one beating the sky" (1 Cor. 9: 26). He says these things, not opposing himself the things he said before, but in order to show how much true and sure knowledge he had about the future things. He cogitates like that, for the twofold meaning of the faith and of the seeing.

This is for, there is a faith born through the simple word and which needs to be proven. And there is a faith that doesn't need to be proven, for it seeds a satisfying conviction within believer, out of some obvious things. This is also called as the faith founded in a hypostasis[916]. You will understand eve clearer what we are saying, out of the following example. Suppose that I am telling you that I've seen some man, a great craftsman in weaving, one capable of imprinting on the fabric, images of:

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[915] The reality at the basis of the images, it is the Truth Himself, or God. The things don't have within themselves some hypostasis, namely some other reality, except for their own. But their reality has a character of a mirror, of an image. It is necessarily shown through them, their foundation, of the Truth Himself.

[916] "ενυπόστατος πίστις" – en-hypostatized faith, growing out of God's reality, a faith experienced by the soul. This faith has its proof in itself. The whole chapter intends to prove that the godlike things aren't known, during this life, only deductively and from distance, but is takes place also some experiencing of them. This is, actually, the whole philokalist and general-patristic conception.

animals, birds, lions, vultures, horses, chariots, wars, and others like these. If you haven't seen those things by yourself, you will need faith in order to consent to what you have been told only by word. And if it happens to you to see only the fabric and not also the weaver, you will immediately know, without needing somebody to explain it to you, that that is the product of a man's work. This is for that fabric couldn't have produced on itself, neither could have been weaved by any other creature. In this case, so, the soul will be engulfed by another faith, one much different from the first faith.

Likewise, also what is presented in a general manner, it produces the faith. This is for you have seen a man, let's say it has been one having a blond hair, or a dark hair, tall, and otherwise average in all aspects: eyes, cheeks color, nose, lips, which the face of a person is shown through. This face belongs to a person (hypostatized – ενυπόστατος). If somebody asked you, though, how that weaver's face is, you would say, after seeing that fabric, that the one who has weaved it, he has the general countenance of a man, but that you do not know him in person (hypostatized), because you haven't seen him personally. You wouldn't deny that the weaver of that fabric, he is a man, and that you know that he is a man and that he has a human countenance. So, you know a non-personal image (non-hypostatic – ανυπόστατος), one whom even without you having seen him, you still admit him, by and large, without hesitation, as you would have seen him.

There is, therefore, in order to repeat the things we've already said, a faith out of hearing, one received on the basis of the simple word, and there is a faith founded in hypostasis and received through an obvious entrustment, as it is the image seen in somebody, as in a subject, and in this case it is called as hypostatized, and there is an image that isn't in somebody but it is contemplated in its general rationality, the genre not being specified through many differentiating traits[917].

[917] "Και εστιν ειδος ουχ εν τινι, αλλα γενιωω λόγω θεωρεύμενον, ου χατα πολλον γένει διαφερότων χατηγορούμενον". We are here in full Aristotelian logics. Patriarch Kallistos, or whosoever would be the author of this writing, he isn't only a hermit, but he is also a philosopher. He takes in account the renaissance of antique philosophy during the XIV Byzantine century. While Saint Basil the Great uses the discerning taken from Aristotle, between the human species and the human individual, in order to apply it to discerning between being and hypostasis amongst the Holy Trinity, Patriarch Kallistos applies it to

In this sense[918], all the contemplatives are mastered by a faith founded in hypostasis, but they see the image in general, and not in hypostasis. But if God hadn't been an intelligible image (that can be understood with the mind), how could have been He called as beauty?[919] So, as there is an intelligible beauty of God, but that beauty isn't seen in hypostasis[920], I mean that there is also another intelligible image of God, an image; great, all-holy, all-extolled, producing Awe to the soul, totally filling up and illuminating the mind, and overwhelming the mind with His great and much-diverse brightness, and bringing within mind the understanding about God[921]. By that faith being Manoah imprinted too, he shouted out: "We are lost, woman! For I have

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discerning between the faith not experiencing the believed reality, and the faith experiencing that reality.

[918] The whole exposition from before, it has been a very original characterization of the faith by seeing, and what that faith differs like, from the faith that is not based on seeing. The faith by seeing, it is also called as "hypostatical", for it comes out of itself the believed reality and as such it is experienced. That faith comes out of the power of that hypostatized reality, more precisely, it comes from the presence of the godlike Persons, a presence experienced by believer. Although, that faith doesn't see that Person (the Hypostasis) Himself. There are, actually, three situations: the faith out of hearing, that doesn't experience a work coming from God; the faith coming out of experiencing the work coming out of God's Hypostasis; and there is also the seeing of God "face to face', in His Hypostasis Himself, when the faith ceases. This will be in the future life. So, there are, actually, two faiths in the present life and there is also a faith, out of seeing, by a seeing in part. That is the faith founded on something that comes out of Hypostasis, but that faith isn't founded on seeing the Hypostasis Himself. That faith knows about the general image of God, but it doesn't concretely see God, but it still believes in Him.

[919] The ones who "see", they know that God has a hypostatized image, but they don't see Him as such; they only see a general image of God, but they don't see His hypostatized image. Their faith is hypostatical, in the meaning that is based on something coming out of the godlike hypostasis, but because of not seeing on Himself, that faith still remains a faith, for it hasn't reached yet to be a seeing. The ones having this kind of faith, they no longer believe only out of hearing, but they believe out of experiencing God. They still don't see the hypostatized image of God's beauty. But they see a beauty and they know that that beauty belongs to God. This is for God wouldn't have been beauty if He hadn't been a concretized reality, namely if He had been only a general reality. But through the beauty and the power of God, as those ones are seen by them, the seers still see, even though indirectly, the God's concrete hypostatical image.

[920] This affirmation can be understood somehow like this: the God's beauty is in "hypostasis", but the seers do not see God's hypostatical image. We have here the difference between being and work – or uncreated divine energy. Through the things said before about Paul, who, on one hand, he sees the image, and on the other hand, he doesn't see the image, and therefore he still needs a faith, it is affirmed that, in the life in the present body, we still do not see the hypostatized or the personal image of God, but we only see His general image. In the future life we will see the same image, but so clearly that there will no longer be the faith needed.

[921] This is the hypostatical faith: that one bringing within soul the conviction about the hypostatized image, on the basis of radiating out of Him, of what he has: greatness, light etc.

seen God" (Judg. 13: 22). This is for everyone being imprinted by that image, he confesses that that is a proof of God's imprinting.

But the great Moses too, he saw God in this way, as it has been written: "God showed Himself to Moses in image and not through riddles" (Num. 12: 8). This is for, if there had totally lacked an image worthy of God, God would have been totally unseen (non-cognoscible, non-sensed). The beauty is a harmony and the image is some kind of steadfast composition[922]. And if one said that God lacks an image worthy of Him, we should say that God is lacking the beauty too, especially regarding His face, which the image and the beauty consists of.

But someone of the prophets says: "I saw Him and He had no image, neither beauty, and the image was missing" (Isa. 53: 2-3). He said that about the godhead of the Word, for He hanged on the cross as a malefactor, not having any sign of His godlike nature. This is for, to the extent the human is concerned, though there no longer was in Him beauty, due to the death, He still had, obviously, the countenance of a dead[923].

But David extolls Him again, as: "adorned with beauty" (Ps. 44[924]: 3); and not according to humanity. For he adds: "Grace has been poured on your lips", a fact that is characteristic to the godhead, as the beauty is too. And David mentions the face of God in many places. Here he says: "You turned away Your face and I was troubled: (Ps. 29[925]: 7), here he

[922] The image is like some kind of "structure". The kindness, the almightiness, the wisdom, are a steadfast structure, of God, the source of all structures. God can be lived too, in a certain way, as such.

[923] Maybe here found his inspiration a German sculptor, when he carved a wooden statue of Jesus, that statue having instead of a face, a simple smooth sheet of metal (in the Church from Schifferstadt, a locality near to Speyer). But this would have meant that had been lost in sufferance the Christ Jesus's human face too. And then how it was possible to be seen His sufferance, and His love, able to receive that sufferance?

[924] In KJB we have: Psalm 45: 3: "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever."; In ROB we have: Psalm 44: 3: "Adorned you are with the beauty, more than the humans' sons; poured have been grace on your lips. For this God has blessed you, forever."

[925] In KJB we have: Psalm 30: 7. To be noticed that the verb in KJB is *to hide* (the face), while in ROB is *to turn*. (E. l. t.'s n.)

says: "Do not turn Your face away from me" (Ps. 26[926]: 14); or: "Turn away Your face from my sins" (Ps. 50[927]: 10) and so on.

So, if it isn't forbidden to speak at God about a face and about a beauty appropriate to God, which do not consist of figure and it isn't in an own hypostasis[928], then it will be appropriate to speak too, about an image that is itself face and beauty. This one having it imprinted in himself, Paul said too: "So I am running, without seeing anything; so am I punching, not as beating the air" (1 Cor. 9: 26).

This is for, God, without being seen in Himself, neither imparted, He still is, in another meaning, seen, and the non-comprised One is comprised. That's why David too, he asks us to always look at God's face (Ps. 104: 4), for, by having inside us the imprinting of the godhead, to be us imparted with much and untold grace, and with joy and with godlike pleasure. So says David towards God, about himself: "I will be satiated, when I see Your glory" (Ps. 16[929]: 15). This is for, to the ones who see God in truth and Ghost, to them starts showing itself the much and endless glory of the godlike face. And the delectation and the joy springing out of that, it is inexhaustible to the ones experiencing it, and to the ones who haven't seen it and who haven't tasted it, it is impossible to tell them about it and it is impossible to them to understand it. This is because, as no word could describe the sweetness of the honey to the ones who didn't taste the honey, what craftsmanship could explain the things from above-mind, to the ones who haven't seen those and who haven't been imparted with the godlike joy and delectation coming out of those? But about these, we are going to stop speaking, here.

So, Saint Paul, by having his faith in God, founded on a hypostasis (*ενυπόστατον*) and the great image as above-beauty, but non-hypostatic (*ανυπόστατον*) of God[930], he said that we walk by faith (2 Cor. 5: 7), namely through that faith founded on a

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[926] In KJB we have: Psalm 27: 9. The same observation related to the verb used (vid supra): "Hide not thy face far from me; put not thy servant away in anger:"; in ROB we have: "Do not turn away Your face from me and not forsake Your servant for Your anger;". (E. l. t.'s n.)

[927] In KJB we have: Psalm 51: 9. The same observation related to the verbs (vid supra). (E. l. t.'s n.)

[928] The beauty of God "it isn't an own hypostasis", meaning that it doesn't compose a hypostasis by itself, as there are the three godlike Persons, but not in the meaning that it wouldn't be founded on a hypostasis, or in the three Hypostases of the Holy Trinity.

[929] In KJB we have: Psalm 17: 15. (E. l. t.'s n.)

[930] Saint Paul had the entrustment about the hypostatical – or as Person – image of God, by living an irradiation out of Him, but he didn't see that hypostatical image itself.

hypostasis (*της ενυπόστατου*), but not through an image seen in hypostasis; namely, by the faith that doesn't cause the unborn godhead. For, Saint Maximos says: "I call as unborn deification the illumination of the godhead through the image being into hypostasis, that isn't created, but it shows itself in a not-understood mode, in the worthy ones. Although, through the image one can see the beauty"[931]. About this beauty, the Great Basil says: "What is more worthy of love, than the godlike beauty?". And again: "The true and most-love beauty and seen only with the cleaned mind, it is that from around the godlike and happy nature".

That's why, Paul too, he confessed about himself as being "simple in word, but not into knowledge" (2 Cor. 11: 6). For he was in a great knowledge, which he knew the above-understanding God through, in part, in the intelligible way worthy of God.

Moses, the seer of God, he had too this knowledge, for he saw the godlike image unseen in hypostasis, and its beauty. That's why he says: "If I have known that I've have found grace at You, show on Yourself to me in order I to know You and to see You" (Exod. 33: 13). He asks for this as one who become consummate, for he received yore, the godlike showing and the beauty's glory, but not in hypostasis[932]. But God didn't consent to Moses' request, because of not being this possible to any understanding soul and to any sight, not even to the angelic ones, as one exceeding the borders al the whole knowledge. Moses was seer of God, and he saw God in darkness, not in hypostasis but in intelligible image and beauty, without the hypostatical (as person) support[933]. So, one can see God, as Moses and Elijah said and, simply speaking, the whole godlike group of the prophets.

So, we walk by that faith founded into hypostasis (*δια πίστεως ενυποστατου*), which is born out of contemplating the things from around God and it takes is strength out of the glory shining out of the beauty of His face and it takes its witness, out

[931] Saint Paul didn't see the hypostatized image, but he saw the beauty irradiating out of the godlike image.

[932] Moses too, he saw the image of God in the beauty irradiating out of Him, and so Moses was entrusted about His hypostatical image, but Mos4es didn't see Him in hypostasis.

[933] So, we can summarize the content of this development, like this: one can see the beauty of God and in this sense His image too, but not in hypostasis; but the seer knows about this through what he sees, through what irradiates out of hypostasis.

of the imprinted image of His above-brightness light, and not through the faith born out of hearing the simple word[934]. And, if we walk by the faith founded in hypostasis and not founded in the image seen in its hypostatical support, or as person (2 Cor. 5: 7), in the future eon the faith won't be necessary any longer. That's why we have here the faith founded in hypostasis; and, for then it will clearly be seen the extolled image of the glory, here that image can be seen only overshadowed. "Here, as Gregory the Speaker about God, he says, it is gathered an imprinting out of something else, in an icon of the truth, that means an overshadowed image". Then it will be the seeing "face to face" (1 Cor. 12: 13) and "the ceasing of what is in part, through the showing of what is consummate" (1 Cor. 13: 10). "Now, says the Blessed Augustine, seeing God in part it consists of being the entire rational soul kidnapped by the love of His glory"[935]. This is for, in this love, the soul becomes unitary and it unitarily looks at the unique and above-all-things hidden, of God. Out of this image and out of this beauty and out of this face, the whole mind is filled up with brightness, and it is beautified, by being filled up with brightness and being above-world spiritually illuminated. Through these ones, it is simplified, it is elevated, and it is filled up with awe, the seer power of the mind. Through these ones too, it is mysteriously illuminated the soul, and it is the soul filled up with godlike

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[934] It is specified again the meaning of the hypostatically founded faith, both in comparison to the faith founded on hearing and on seeing the godlike hypostasis or hypostases. The hypostatically founded faith is the faith born out of the light irradiating out of God, out of His glory, which, in this sense, it can be called also as His image, but which isn't an image seen as hypostasis. This last one exceeds any creature's power of seeing Him, even the power of the Angels. But the faith born out of seeing the godlike glory and light, out of the things seen "around God", namely His uncreated energies, it still differs from the faith by hearing the simple word. It is experiencing of God through work, but it doesn't mean seeing Him.
If we come back to the three mentioned categories of knowledge possible to the weaver: the knowledge by hearing, the knowledge by seeing the woven fabric, and the knowledge by seeing the person who weaved, the hypostatical faith is identical to knowing the weaver by seeing the fabric he produced, but not by seeing his person-face, while that one by hearing is identical to knowing the weaver by hearing about him; the third case of knowing about God it isn't possible to us. The difference between the hypostatical faith and that one of knowing the weaver by seeing the fabric he made, it is that that in fabric one cannot see the present work of the weaver, whilst in this faith one can see the present work itself, of God, the glory and the light irradiating out of Him. It is like seeing the weaver's hands at work, while not seeing his face.

[935] Now starts the Blessed Augustine being known in East, as one can see also out of the teaching of Saint Gregory Palamas about the power of the Holy Ghost.

delectation and gladness. And, to say it briefly, through these are glorified and deified the ones who love seeing and hearing the godhead, and who become friends, followers, and seers of God, while they still are tied to the body. That's why they intuit and reflect, partially, through an understanding feeling, the happiness of the future good things and the state of that eon, "which neither eye has seen, nor the ear has heard, neither the man's heart comprised them" (1 Cor. 2: 9).

53. Interpretation to the words: "Jerusalem being built up as a city whose partakers gather themselves together. For, there the tribes went up, the tribes of the Lord, in order to be witness to Israel" (Ps. 121: 2-3).

Jerusalem is interpreted as a place of the peace, and it is image of the place of God, namely of the soul having in himself that peace into Christ. This is because not any soul have in himself that peace into Christ, and not any soul can receive the name of the peace, but only that soul built up as a city and having the corner stone "placed by the Lord in Sion, according to the promise, the very precious stone" (Isa. 28: 16). And Sion is the seer peak of Jerusalem, which is the image of the soul's seer mind, full of peace. This is because, if you searched elsewhere, you couldn't find that mind noticing and looking at the truth's heights. That isn't anything else but the heart, that has received the peace into Christ, and that has been elevated whole, to a springing of peace state[936]. Jerusalem is, so, the soul living into the godlike peace, and having the corner stone and the precious stoned out of the Holy Scriptures, which the beasts hurrying up to ascend the God's Mountain are destroyed by; one that has also the tar, namely the humbleness produces by the Holy Ghost and that melts down and it smooth up the petrified callousness of the heart, with the godlike fire, and it transforms the heart into a crushed (Ps. 50: 19) and humbled ghost; and rain waters,

[936] Here are being affirmed three things: a) the mind sees God; b) but only when brought within heart, for the heart has an opening towards the infinity of God; 3) but only a heart that has escaped the disturbance caused by any worries and thoughts, only such a heart can give room, within itself, to the seer mind, because only such a heart opens itself towards God. One may say that there is a collaboration between mind and heart also on an inferior life's plan: in this case the mind is occupied with the images of the things, while the heart is occupied with the worries about the things, or with the affections towards things. In order the man's mind to be able to see God within the man's heart, it must be the mind cleaned of thing's images, and the heart must be cleaned of the worries related to the things.

given to the Savior, which flow out of heart's rivers; and even the non-rotten pieces of wood aiming to union, as some thoughts of the true doing; then nails and the drill causing the fear and forcing towards fulfilling the godlike commandments; and also the godlike Word ad builder and the ones from after Him, namely the ones governing, with the science received from Him, the soul's powers; and, simply speaking, the tools for building, the fasting, the taking of vigil, the singing, the reading, and the others, to say it briefly, all the ones which we have received from the embodied Word (through the tool of the rationality), in order to accomplish the mode of the virtue[937]; and the rope made for palm basketry, namely the holy laws of God mentioned by Scriptures; and the light known with the mind and the above-all-brightness sun, and all the things reflecting their light within soul. To say it all at once, all the things used, in a seen manner, in order to build up a city, the soul has them in a godlike and spiritual manner. This is for, the soul is the Jerusalem understood with the mind, and the soul is being build up like a city, in order to be dwelling place to God Who is above all things, to the without-beginning and life-maker Trinity. This is for He said: "I and My Father will come, of course spiritually, and We will make Us, dwelling place, at him" (Jn. 14: 23), as He would have said: "We are going to make a city out of him; and a truly wonderful, stretched endlessly, city"[938].

That's why he says: "The Jerusalem that is being built up", and that is not built up yet. This is for, the One dwelling within soul is non-comprised, it is rightly so, the soul too, to be extended infinitely. That's why too, he says: "That is built up like a city" and not "there is a city being built up". This is for, the soul that is being built up, and for by combining several things it is being composed a unique building stretched in height and in width, in order to be the dwelling place of the without-beginning Emperor, it is very appropriately called as "city". But because its

[937] "*οργανικω λόγω εις αρετης τρόπον*". This expression can be understood in both senses rendered by translation. But both senses can be joined. The embodied Logos has developed the human rationality, which He has assumed, in the mode of the virtue and, consequently, we can healthily actualize the rationality of our nature in the modes of the virtues. It is here not about the reasoning rationality, but it is here about the constitutive rationality of our human nature. Besides, between these two rationalities existing within man, there is a connection. This idea is taken from Saint Maximos the Confessor.

[938] So, the soul can be extended endlessly. The soul has this virtuality in himself. But this virtuality will be actualized if the soul has God as his content. Otherwise, the soul narrows according to the limited things - or the soul remains always on the limited plan.

building doesn't receive a border, for it is inhabited by the endless One, which isn't characteristic to a built city, the soul has been called, rightly so, in the Holy Scriptures, not a built-up city, but as "a city being built up". And the proven sign that the soul is Jerusalem, but like a city that is being built up, it is that the ones who are partaker to the soul, namely the soul's powers, are gathered together and they aren't divided, neither they wander as scattered away, but they live undisturbed, in that peace into Christ, being gathered together and having a unity amongst them. Then, in order to consummate the gathering together of the city's partakers, it is also given another sign, namely that "there ascended the tribes, the tribes of the Lord, as witness to Israel". He called the first ones as partakers, and now he calls them as "tribes". This is for the soul's powers do not belong to a foreign kind. And the ones simply being tribes of the soul, they become tribes of the Lord, by being made godlike and above-world levels, within the full of peace soul[939].

And through these is borne witness to and it is strengthened Israel, or the mind that sees God, and all of them fulfill a sole thing of God: the knowing of Him[940]. And all of these understanding powers contribute to building up the city of God-the All-Upholder, peaceful and holy. This is for truly in the city there have been elevated the soul's powers as some stairs, making the mind bearer of God and penetrated by God, and seer of God. This is because, as it is impossible to the tribes or to the scattered, and dominated, and divided by foreign things powers of the soul, to become stairs and to build up the soul, because by not being gathered together, they cannot give room to the peace, neither Jerusalem that is being build up, in order somebody to see in it the understanding work, so being these gathered together, it is impossible not to be elevated in it as understanding stairs and far leading into the Lord, together-speaking with the mind that sees God and defending it. This is for, when the soul is being build up like a city, in a peaceful and quiet settlement, and the partakers to the soul or the soul's powers are gathered together, the understanding powers are

[939] The soul's powers, by becoming God's levels within the soul, they are so much imprinted by the godlike power, so much transfigured, so that they can be reckoned as belonging to God. This is for, through them, not only the soul ascends towards God, but God too, He descends to the soul. In them, God meets the man.

[940] All the powers of the soul, and therefore the soul's feeling and the soul's aspirations too, they contribute to know God.

elevated as some stairs of God and they are unitarily ordered, consciously composing a united army, allied with the mind, and looking at God. Then you sing with a low voice: "Jerusalem that is being built up, as city whose partakers have been gathered together; there went up the tribes, the tribes of the Lord, witness to Israel" into Christ Jesus, our Lord.

54. About the Same Things.

But it might not be totally inappropriate to add, to the said thing, this one too. If you want to know that it has started to overshadow your soul, the godlike light, out of peace; and if you want to that your soul is a Jerusalem being build up like a city; and if you notice that your soul's partakers are gathered together, namely all the thought and the powers of the soul have come together and they want to be in a unity, in order they not to be a divided city, but to build up the soul united as a city; and if in this Jerusalem that is being built up like a city, are going up the tribes of the Lord, or the more general powers of the soul, which reached to be godlike, and which have become like some stairs; and if you see these things being done within you – then you won't cease building up further, likewise. Remember the tower of the division and about its building up, and remember the tongues' division (Gen. 11: 1-9) and know that not every building is good, even if it seems good from outside.

By speaking, generally, the ones having eyes they see two kinds of buildings and stairs. One of them is done towards good and towards being dwelling place to God. And its sign is that its partakers are gathered together and its tribes are tribes of the lord being elevated into the city, and heralding the soul great and wonderful things, which are causing peace, love, and holiness to the soul, and which are building up the soul.

And the another is being done towards evil and in order to lose the soul. Its non-liar sign is the division of the spiritual tongues and a dreadful disturbance. And the end is that the soul becomes dwelling place to the passions, as the tower became dwelling place to the snakes.

You learn, therefore, the difference between the two buildings and you won't be wrong when wanting to choose the best one of them. If the depths of your heart aren't mastered, from time to time and for many times, by the peace and by the union of your thoughts and by the understanding light; it there doesn't go up, out of seeing God, an untold pleasure within your

heart; if there doesn't start, from the innermost chamber of your heart a rekindling and a spiritual work having its ground into a hypostasis[941], so that often seems to you, that you have defeated the body's limbs through an understanding joy and light, and through a deep and mysterious sight coming from above, within your heart; if your soul doesn't spiritually taste untold mysteries; if there doesn't take place within you, unitarily and all of a sudden, an untold joy and an not-understood awe; if you do not receive the holiness of Christ as springing out within you, - then you will know that your soul isn't Jerusalem, neither is your soul being built up like a city, nor your soul's partakers, or the thoughts, are gathered together, neither the tribes, or the general powers, have become tribes of Jesus, nor go up within your soul wonderful and well-ordered things, unveiling to your mind and showing to your mind "the things the eye didn't see and the ear didn't heard and which didn't ascend to the man's heart" (1 Cor. 2: 9). And take heed not to build a division spiritual tower, one having its end in destruction and in dividing the spiritual tongues and in disturbance and in total destruction, as it was said before.

I wanted to say which the cause, for some people have their soul as a city of Jerusalem, being built up, and which the cause is, for the building up and for the destruction of the division's tower; and what are the partakers to the first one gathered together for, and what the reason is that in the division's tower takes place the separation of many kinds, of the tongues. But I have renounced to that, in order to spare the listeners' hearing, through a shorter speech.

55. Interpretation to: "Those ones who were noble from the sunrises" (Job 1: 3).

The noble ones from the sunrises are the ones from the sunrises of the illuminations and of the showings of the righteousness's sun, ennobled and bettered through the looking and through the seeing of the understanding directed towards God; the ones who "are born not out of blood, neither by the man's will, not by the body's will, but from God" (Jn. 1: 19). They are those whose heart and mind live in the godlike palace from heavens and who have been found worthy of having a dialogue

[941] "ενυπόστατος ενέργεια" it is a non-subjective work and not-standing by itself, but one starting out of the godlike being or hypostases.

with God and who have been imparted with godlike and untold mysteries of the Kingdom. Those are the ones who have become to Christ - the Son of God – limbs in part (1 Cor. 12: 27) and co-bodily to Him and together-inheritors and partakers to Him (Ephes. 3: 6), having Himself and the Father – God from the most high - as their inheritance, for they have reached partakers to the godlike nature (2 Pt. 1: 4), above word. Those are the ones who have been sealed with the Holy and of-like-maker Ghost (Ephes. 1: 13) Whom they are partakers to and Whom they are living and seeing within. Those ones are the ones who have been dressed up in the white vestments (Apoc. 4: 4) characteristic to the Ghost, and in golden tunics, with precious stones and with pearls. Those are the ones wearing helmet and crown and rubies and diamonds and all kinds of precious stones. They are the ones eating and drinking at the Imperial table a food which they cannot get fed of and a nectar which they do not get bored of. This is for all of these things are Ghost, and they are imparted with the spiritual things. Many are the wonders done in those imperial courts. There is a fire that cools down and that is rekindled, there are moving pricking of love, there is a living, speaking water, producer of rivers of eternal life; there is an air of good fragrance when breathed and of-life-giver Ghost and the light of the unitary ray in three glows, but in the same time simple and above-being.

That's why, these ones, as some seers and partaker to great delectations, they have separated themselves from the things from below, and they have been united with the things form above. They have forsaken the seeing of the perishable ones and they have become steadfast in the steadfast things. They sit down on their matting, while there are walking amongst the things from above. Their body ties them and it pulls them downwards, but the Ghost descends and unties the burnt ties. Immediately after they have been untied, they fly above skies with awe and quickness. They have been unified by unitarily looking at God. They are become lonely from all things, by lonely looking at God. They are being moved from a glory to another greater glory (2 Cor. 3: 18) of the Ghost and they are passing from richness to a greater richness and they are delighted with the untold things. And they said: "Good is this richness of the glory and of the delectation", and while looking at it, they were amazed by one greater than the previous ones, and they seemed, to themselves, as empty and poor of all things. They remained

amazed, or, better and more appropriately said, they remained with their mouth open due to ecstasy, and another joy engulfed their heart. They follow to the Emperor of the powers and they are dialoging with Him, and they dance with the angels, overwhelmed by the overflows of such a great grace, more than joyful for that untold inheritance and for that untold love for people. These ones are, as far as I reckon, the noble ones from the sunrises of the sun into Christ Jesus, our Lord Whose to be the glory and the mastery forever. Amen.

When the mind unitarily sees the true Christ, then if the time to be silent (Eccl. 3: 7). For this is the time for drinking the nectar of the godlike joy and gladness; this is the time for the mysterious views and for being imparted with the things from above nature. Actually, when the mind limpidly sees the cup in the hand of the Lord, full with the wine of the unmerged merging[942], then the mind contemplates as plainly as possible, the pouring from that one to this one (Ps. 74[943]: 8) and the mind clearly knows that that cup's yeast hasn't been empties (Ps. 74[944]: 8)[945]. This is for the depths of the overpouring of the godlike kindness and, to say so, the depths of the richness and the end of the grace, it won't be unveiled to anybody of us, during the present life of ours, even if a person would have been found worthy of the highest ascension towards God, or worthy of the highest deification. This is for the end and the consummation is kept for everybody to be imparted with it in the future eon. "It hasn't been shown yet, what we are going to be", according to the disciple who leaned his head on Christ's chest

[942] This is probably for the Lord's blood is united without merging, with the godhead, as His entire human nature too. The Lord's blood is full of godhead while still not ceasing to be blood according to the nature. Through the priest, the cup gives us Christ Himself, as one can see in some Romanian icons painted on glass, which present Christ as squeezing in the cup the wine of the vine that grows up out of His side. But we need a priest in order to known that aren't ourselves giving that wine to us. And the one giving us that wine must be a priest, or a mediator, for Christ too He is a Priest, or a High Priest, or the supreme Mediator. Consequently, he has to be partaker to Christ's priesthood. We cannot give us that wine by ourselves.

[943] In KJB we have: Psalm 75: 8. (E. l. t.'s n.)

[944] Vid supra.

[945] The pouring from a cup into another it perhaps indicates here the practice from Proskomide, when it is poured wine, from a bottle into a cup, or it might be mentioned here the practice of pouring the wine transformed into blood, from a cup into another, in order to be possible to impart a big number of believers, with it. And this act can mean that, out of Christ's body, His blood passes into the cup, or into the body of the ones whoa re imparted with it, being shown thus that Christ's Ghost of sacrifice and of love remains inexhaustible.

(1 Jn. 3: 2). An according to Saint Paul, "now we know in part" (1 Cor. 13: 9-10), "but then we will know the consummate". This will be, for, then, the sinners will drink together with the righteous, out of the godlike cup of mystery and out of what is consummate, reached, after the mirrors will be taken away and after the truth will be plainly unveiled, to feel the mystery that is now mysteriously covered.

The righteous one, in order they to be able to rejoice, more consummately, of the reward for their hope in God, by receiving the payment for their virtuous deeds, for it has been written about them: "They will get drunk out of the fat of Your house and out of the spring of Your delectation and You will give them to drink" (Ps. 35[946]: 9); about them said the Lord that He will call them into the Father's Kingdom, and that He will serve to them (Lk. 12: 37), after the Lord promised them that they are going to drink also the new cup in God's Kingdom (Mt. 26: 29) and they will be glad. And the sinners will drink in order they to be filled up with the bitterness of the anger, and with the eternal sadness; and the sinners will taste only that much in order they to known what all-sweet nectar they are going to be deprived of, because of their recklessness. To taste that nectar in the present time, we are urged, towards comforting, by David, who says: "Taste and see that good is the Lord" (Ps. 33[947]: 8). But the sinners won't ever turn themselves towards Him. But the ones who turn themselves to Him, by obeying, as it is due, His commandment, and who see the cup and the pouring in that cup, they feel from both sides, both from here and from there, the callings full of benevolent grace[948]; and they drink up and they rejoice themselves and the sweeten the feelings of their soul and the sing, as it is due, songs full of thanksgiving (Eucharistic) to God, by shouting out: "And Your cup is getting us drunk as

[946] In KJB we have: Psalm 36: 8-9: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. // For with thee is the fountain of life: in thy light shall we see light."; in ROB we have: Psalm 35: 8-9: "They will be fed up out of the fat of Your house and out of the spring of Your delectation You will give them to drink. // For at You is the spring of the life, into Your light we will see light." (E. l. t.'s n.)

[947] In KJB we have: Psalm 34: 8. (E. l. t.'s n.)

[948] The pouring from a cup into another, it is to the ones who are imparted, a calling coming from Christ, where the blood flows from, and a calling coming from that cup too, where the blood is flowing to, and where they are imparted from, not only when they are actually imparted with Christ, but permanently, without the sacrifice of Christ, which they are imparted with, to become exhausted.

an almighty" (Ps. 22: 6[949]); or: "And Your non-comprisable mercy, given us now, as out of a deep bosom, as a wine, it will accompany us in all the days of our life" (Ps. 22: 7[950]) – true, namely of the future, steadfast, and immortal life. This is for we are going to forever have the future godlike good things, and we are going to be in them, if we taste, from both sides, the wine of the-life-maker and new cup, that is held in the Lord's hand, and if we drink out of it, daily. So, out of what is shown, they know, in a due manner, what is hidden; and out of what is outpoured, they have the proof of what is at the foundation; and in part, as in an earnest, they can realize what they are going to have in the future.

That's why, by being proven that the righteous will be there imparted with more richly and in a greater number of them, with the things they are imparted since now, while they are nailed into body and in thickness and in the lower darkness, David, rightly so, he didn't said totally plainly that both the righteous ones and the sinner will drink then, but by saying what is questionable,: that maybe the sinner will drink too, he left us understanding what it is recognize and proven: that the righteous will drink. This is because, if the sinner will, maybe, drank, it would be unheard of, the not righteous not to drink. This thing is proven, since they are imparted even from now with so much drink that they gladden themselves and they shout out: "You have gladdened me, Lord, amongst Your creatures, and into the work of Your hands I will rejoice myself" (Ps. 91[951]: 4). This is for, through "the work of His hands", he shows that He holds and He stretches forwards the cup full of the wine of the unmixed mixing, and that He pours that wine with very much love for people into this one (Ps. 74[952]: 8) and He keeps the yeasts for the future. But now they shout out again, being drunk, towards God: "Your cup is getting me drunk, as an almighty" (Ps. 22[953]: 6), in Christ Jesus, and the other things[954].

[949] In KJB we have: Psalm 23: 5. (E. l. t.'s n.)
[950] In KJB we have: Psalm 23: 6. (E. l. t.'s n.)
[951] In KJB we have: Psalm 92: 4. (E. l. t.'s n.)
[952] In KJB we have: Psalm 75: 8. (E. l. t.'s n.)
[953] In KJB we have: Psalm 23: 5. (E. l. t.'s n.)
[954] The Eucharist gets one drunk with the "sober drunkenness" of the enthusiasm born out of encountering Christ into love. This is, rightly so, another reason why, in Eucharist, the wine is used as an element that is transformed in the Lord's blood.

I will sing to You, for You have made me, and I will praise You, the All-High, the One Who has poured over me Your mercies through grace. Your holy finger pricks me, You the All-Loving of soul and Most-Kind Emperor, in the innermost place of my heart (Ps. 71[955]: 18), in order I to know that You are the only One making wonderful and unusual things, and You are moving, as it is due, the letters of Your holy hand in the book of the life, through Your all-godlike Ghost, and You are preparing me for seeing with feeling and for being imprinted through Your hand in the understanding senses, in an actual manner, by Your above-amazement beauty. All the things are full with gladness and with mysterious joyfulness into Christ Jesus, our Lord.

There is a peace, that is more apparent than real. It is that peace of the delighted body, one causing much worry to the soul, even if, for a while, it takes the feigned countenance, of the peace. And there is a peace belonging to the senses, produced by locking the senses up and by running away from all things, one that is followed by quietude. But even this one, though being incomparable better than the first one, it is short lived. This is because, when the soul is troubled by thoughts, the whole human being suffers, as in case the body is troubled. But there is the third peace, one above senses and body. The third peace consists of appeasing the soul's powers and the inward man. That peace comes out of the good behavior and zeal, out of the cleaner prayer, out of the sweeter crying, and out of uttering the godlike words with pleasure.

But this still isn't the consummation of the peace. This is because, as the trumpet player or the guitar player cannot play ceaselessly, because of, by necessarily suffering of his hands' tiredness and some other times because of some helplessness or of some illness, and therefore not being they able to powerfully blow the trumpet or to pick the cords, likewise the soul harmoniously governing its powers, that soul doesn't remain forever unchanged in that state, but sometimes that soul is hindered by some anger, willingly or unwillingly stirred up by something, or by a desire for changing and idleness, because of being one of the creature and being tied to the body's fat and wight. But when the soul receives, by grace, the presence of the uncreated One, and Who has done all the things, and when the soul is imparted with the unchangeable and of-life-maker Ghost,

[955] Unconfirmed quotation. (E. l. t.'s n.)

then the soul is filled up with a transfigured and wonderful life, caused by the-life-maker Ghost, and the soul enjoys of an above-nature and totally unchangeable life. And as the soul lives due to the-life-maker-power, likewise the soul sees himself too, for the-life-maker Ghost is luminous light too. And the soul rejoices seeing the above-nature-things of the above-nature One and the soul enjoys the peace that exceeds the whole mind (Philip. 3: 7), due to the work of reinvigoration and due to the above-mind luminous light of the above/mind One, and due to mysteriously rejoicing of things the soul sees.

In this peace, the soul doesn't change himself at all, neither suffers of tiredness, not is disturbed by the traps and plots belonging to the enemy, but the soul looks, in a ceaseless movement, at God and at the things from around God, through the power and the movement, one can even say through the will of God and of the tireless Ghost Who works within heart out of the heart's hypostatical (personal) foundation, not like one or another imagine, but like the only Ghost knows, the Ghost "Who visits and knows the deeps of God" (1 Cor. 2: 10) and Who teaches the ones who are partakers to Him, through a feeling of the soul. So, until we strive to kindle within us, through a quiet living, the grace of the Ghost and we do not quench the grace, and until we are full with the untold and above-nature holiness and peace, of God in Trinity, we truly bear, as it was said, in humbleness, in love, and in prayer, the peace of the body and of the ghost and of the soul, tirelessly[956].

This is because, the peace with tiredness, it still isn't the consummate peace, but it is causing the consummate peace. The consummate one, according to the said things, it is lived totally without tiredness, in the resting of the consummate Sabbath and of the resting into Christ[957].

By finding you out how - after not existing - you have been created, and knowing with a good knowledge the One Who created you and Who composed you, and by understanding the reason of your coming to existence without a previous movement

[956] The last two paragraphs are very altered in the Greek Philokalia.

[957] The Sabbath is another name for resting, from Saturday (the seventh day), which God rested Himself in, after He created the world (Hebr. 4: 10; Saint Maximos the Confessor, *Gnostic Heads* II, 64). Here, by talking both about "Sabbath-ism" and about the "resting" into Christ, the author understands, maybe, the resting of God and our resting of the created things, but also the resting of Christ following to the first type of resting, the first type of resting being represented by Saturday, while the second type of resting being represented by Sunday.

of yours, if you reckon well, you will attach yourself, wholly, with love, with all your senses, to the all-sweet Jesus and God, your Maker and Builder, for the good doing and in order to see His face[958]. This is for, by living thus, into doing and seeing, you will achieve many gifts from God and you will become god and spiritual and wholly alike to the Builder, eternally gladdening yourself together with your Lord and with the Father into the love of God and in that resting into God, through Jesus Christ, forever and ever, by going out of all the seen things. Amen.

56. When I have seen and known, through understanding seeing, where I have come from, in such a wonderful way, and where we are going to reach at in the end, and when I imagine, in the third place, the One Who has brought me to existence and Who carries me and Who will bring me to my end, I understand the untold Father, and His love I no longer unknown to me. Consequently, I somehow look, as in a mirror, at the mystery of His purpose with me. That's why I also gladden myself of these three, in such a measure that somebody couldn't tell. But this so great gladness is sometimes followed by an equally big sadness, because of knowing me without any doubt, as spending my time in a manner that is unworthy of my calling. Then, by seeing how You show me Your unapproachable glory, through creation, and by understanding how You show me Your untold love for me, through the embodiment of Your Only Begotten Son, and by knowing Your untold and above-nature union with me, as You show me this union in an untold and eternally springing out impartation, I wonder very of Your glory and I am amazed of Your mercy on me. This is for, on this way You get me out of all the seen things and You rest me of all thought things, You Holy and above-being Trinity.

God, by all-wisely wanting to create the man, as an angel on earth, and as a heavenly animal, in the godlike image and likeness, He has placed within man, accordingly to that, an understanding soul, a soul able to know God. And that's why He says: "I said, gods you are and all of you children of the Highest" (Ps. 81[959]: 6) through grace, as some second level angels, who quietly contemplate God, and who are being elevated towards

[958] We have been created in order to ascend towards the union with Christ, an ascension crossing through two stages: through doing, and through seeing (contemplating).
[959] In KJB we have: Psalm 82: 6. (E. l. t.'s n.)

Him, through love, in spiritual light. But the earthly man won't be able to ascend to the angelic state if he doesn't become, manifestly, a ghost, like the angels are[960]. And that the believer becomes a ghost, by faith, namely out of the endless power and out of the endless gift from God, by somehow being transfigured in a godlike and mysterious creation, it is shown by the Savior when He says that "what is born out of Ghost, it is Ghost" (Jn. 3: 6). And the fact that the ones who have a soul's content, they are born spiritually, it is confessed by the faithful John, saying: "He gave power to become children of God, to them who believe in His name, for He isn't out of the man's blood, neither has Him born out of the body's will, but out of God" (Jn. 1: 14), in order to be the inward man, namely that man in the image of God Who has created him[961]. But this birth isn't according to nature, but it is according to grace, and it is given to the ones who are born spiritually, they receiving it, and not being under their mastery[962]. That's why the mind partaker to this birth, as it is due, that mind is also a throne to the Holy Ghost[963]. This is for, like the heated steel becomes fire too, but it doesn't become fire by nature but by transmission and sharing, until the steel is together with the fire, and it is a chair of the fire, for the fire sits

[960] Only the ghost can ascend to the angelic state, for the Angel is ghost too. But this doesn't mean getting rid of body, but it means that the body is overwhelmed by the godlike Ghost. By this, the body forsakes the material needs. The body is now nourished with the angelic bread, namely with the godlike light. The Body has become transparent and weightless. It is like the man no longer would have a body. The body only makes the man capable of understanding the godlike meanings into the material things.

[961] The birth out of ghost, it is a great mystery. It is not like the birth out of body that makes the man also a body; neither it is a creation out of nothing. But it is a getting out of the Ghost, a composition out of Ghost, but it is also an elevation of the man to the state of spiritual man. The Ghost transfigured the man through His energies. The man is like the Ghost when reaching this state, but he still differs from the Ghost by the fact that he hasn't elevated himself and he doesn't maintain himself in this state by himself, but through the Ghost. The man is firstly born out of body; then God gives the man birth into Christ, out of Himself, and making the man like Him. But some birth out of Himself, after the creation out of nothing (after the first birth on earth), was done by God, to the man, right in the beginning.

[962] The birth out of Ghost, by not being a birth according to the nature, but by being a birth by grace, it doesn't take place except with the will of both the man and the Ghost. As such, this birth doesn't stay in the man's power, without the Ghost's will. The new life is born through the freedom of both of them, and it is being maintained on the freedom's place. The man isn't in a natural, necessary relation with the Ghost.

[963] Not being created out of the Ghost, by nature, the man isn't only son of the Ghost by grace, but the man is also a throne of the Ghost, namely differing by nature, and subordinated to the Ghost. The throne, or the place which the Emperor sits on, it is less than the Emperor is, but is shares the Emperor's glory.

and rests within steel, likewise the mind becomes ghost and throne of the Ghost, by birth out of Ghost, or by union with the Ghost and by being imparted by the Ghost, God manifestly engulfing the mind and uniting Himself with the mind and resting Himself within the man's mind like in a chair.

And this is the wonderful beginning of the soul's advancing not towards the level of the angel, of the humblest one amongst the heavenly powers, but towards the level of the All-High God, in order to descend, after, to that level of the chair, and then to that of the cherub, and then to that of the seraphim, and from here until entirely achieves the angel's feature, that one of the humblest amongst levels, and announcing his neighbors, into Ghost, about the wonders and the mysteries of God. This is for, if the impartation – according to the wise ones in the godlike things – it must precede the transmission, it is limpid that the mind must firstly be imparted by the Ghost, namely the mind must become chair (throne) to the Ghost, and then to transmit the spiritual things[964], and then to become cherub by Ghost, and that means the overflowing and the multitude of the godlike wisdom; and then the mind to want to make other people wise, by serving like a seraphim, as one that, by knowing the wisdom and through the cup and through the drink of the wisdom, it has reached the fiery and ceaselessly moving love of God – for that is the interpretation of the name

[964] The soul reaches, firstly, through deification, at God, and then it descends, on at a time, to the angelic levels. The first one is the direct impartation by God, and then comes the transmission of the things received from God, to all the angelic groups. The vision of Dionysus the Areopagite about the Angels as mediators of the godlike light towards the people, it is completed here, or it is explained, through an alternative vision. Of course, the question remains: it doesn't take place, the same process, with the lower levels of Angels? And if so, aren't they imparted by God, before us, in order they not to need to know God through the deified man? Or, don't they communicate, out of their direct impartation with the godlike light, to the groups of angels from the superior levels? Maybe the answer, to the extend it concerns the man, it consists of the fact that the man, a being united with a body, he can know God in a special manner, and the Angels can add to their knowledge the knowledge they receive through the deified man. The man can know, or he can understand God, into the God's embodied Son, in a manner inaccessible to the Angels. This is for the God's wisdom is on many kinds; one of these kinds, maybe the most wonderful of them, it has been shown into Christ. And this wisdom is known by the people within Church. And the angels know this especially through the people (Ephes. 3: 10). The elevated one, he descends to the Angels, in order to herald, to the angels, as a man, the God's things. But he descends lower too, to the people, in order to herald them, as he would have been an angel, the God's things. The one elevated to the impartation by God, he receives a missionary role. The culminant example is to us, in this regard: Christ.

seraphim -, so that to warm up and to kindle others towards the love for God; and then to continue on this way, coming to the level of teaching his neighbor – that level being characteristic to the angel. That's why, the ones who haven't reached to be gods by Ghost and chairs to God and cherubs and seraphs and the other lowers spiritual levels, they neither could not be angels, by themselves, and they couldn't serve God, nor to teach the due things, in Ghost and truth. That's why, the true advancing of the soul, it takes its beginning from the impartation by the All-High God, and, as it has been said, likewise, the soul advances into Christ Jesus, our Lord[965].

I will confess to You, untold Lord into Trinity, not the things characteristic to you, but those things characteristic to me, as much as that is possible to me. This is for, You, the untold one, together with Your things, are extolled, by infinitely being above any word and mind wanting to understand You, or to speak about You. This is for You have created me, by Your decision, a decision above any greatness, and I am unlike anything else; You have created me with Yor hands You have created me in Your image and likeness. And I, by making myself vain in all these so great and so honored and so glorified gifts, I proved myself as immeasurable ungrateful, by disregarding Your commandments, which also are holy and producing peace, and true joy, and deifying power. And what is even more wonderful, it is that before bringing me to existence, You have built up, for me and for my life and in order I to see and to know You, and in order I to be overwhelmingly delighted with the things from around You, the world of such a great beauty and glory, richly and diversely adorned, with creator power and wisdom, which the world couldn't lasted without, even for a moment. And through the world I live and I bodily thrive, for I feed myself through the world, and I enjoy the world; but I also thrive spiritually, for I know through the world, by contemplating, full of awe, the all-wise and the almighty torrent of Your care and of Your love.

[965] The soul is firstly elevated on the level where Christ has been elevated at, ad then the soul commits, at his turn, a road of the kenosis, of descending together with Christ, for Christ doesn't remain only up there and receiving worshipping, but Christ descends, in an unseen manner, and He works for elevating other and other souls who believe in Him, through His teaching and Mysteries. In Christ there isn't only the elevation of the man to God, but there is also His kenosis or descent, in order to serve.

These things have been created by You, the untold One. And I, the mindless ones, I have wasted my life resisting Your commandments, which are truly sweet and worthy of love, to the ones who are in a right mind. Woe to you, insensible soul! Woe, what a callousness! Don't you reckon, you the wicked one, that only in order to bodily life a mortal life, the poor servant obeys the master and he abundantly accomplishes the master's commandments, even if some of those commandments are difficult to accomplish? And those commandments aren't beneficial to him, but to the one who has ordered them. And you, the mindless one, unworthily disregarding the commandments of such a Creator, Benefactor, and Nourisher, though these commandments are issued for your benefit and for your immortal glory, you turn them up side down. I am terrified of your shamelessness and your eternal damnation!

I have said, Lord, to my poor and truly sinner soul, to Your creature, You the All-Loving of souls, when you have turned myself towards You, the All-Good, my untold joy: you have many spiritual good things, my soul! Drink, eat, and gladden yourself (cf. Lk. 12: 19). And when my sinner soul rebelled against You, I have been tormented and very humiliated (Ps. 37[966]: 8). But, o, richness of Your kindness, You the All-Good! When I wrongly deviated from Your right path, and from good, You, by coming in a wonderful manner, through non-comprisable gifts, You have turned me back again. And by truly eating and drinking, and, by them, rejoicing myself spiritually, as it is due, I have got far, again, for many times, from Your mercy, rolling myself down, I do not know, because of the devil's plot or because of my inattention, or maybe because of both of them, or it might be also because of a deeper judgment of Yours, out of which come the lenience, the forsaking, and the rebuking, teaching me in a diverse manner[967].

And again, for many times, I sank myself in a deep mud, where there wasn't a strong foundation (Ps. 68[968]: 2)[969]. Thus, I have become wicked and I have bent myself, because of being

[966] In KJB we have: Psalm 38: 8. (E. l. t.'s n.)

[967] About these things speaks Diadochus of Photice, head no. 94: *The Romanian Philokalia*, volume I, p. 385.

[968] In KJB we have: Psalm 69: 2. (E. l. t.'s n.)

[969] "υπόστασις" – a base, which not to let me sinking lowers. The evilness has no limit. God alone, better said Christ, He has made Himself the "hypostasis" or the base of the humanity of all the ones who believe in Him.

pricked by the thorn, or by the sin's bringing of death needle and, in short, by the many evil things cunningly plotted to me, by the enemy, against my soul, because of my terrifying carelessness and because of my appalling insanity.

You have never overlooked me, to the end, but with spiritual voice You shouted out in my heart's mysterious depth[970], and You said to my discouraged soul: "I am your salvation" (Ps. 34[971]: 3), do not fear, but turn back to your resting, and do not wander. And so, You have comforted me, Jesus, for You do not remember the evil, but You have made Yourself to me, manifestly, support towards salvation. And like a right hand of the Father, You have caught me powerfully, and Your advising rebuke, it guided me again (Ps. 17[972]: 39), as so many times before, towards that great joy for so many untold mysteries. Come, therefore, You Word of God, within my heart, as a strong seal, in order I to see the untold and above-nature light! Come in my arms, in order I to be able to work the deeds of Your holy and of-life-maker commandments! Come, Jesus Christ, above-skies Emperor, come in order I to spiritually live into You! Come closer, through a pleasant feeling, to me, for I turn myself to You with the whole my soul, for You are the above-world gladness of the ones whom You dwell within. Shine Your brightness within me, like a lightning! Come, You the infinite One in wisdom, in order my soul to gather to himself, and by this, to You![973] "And to be scattered and to get far from me the ones who vainly are enemies to my soul" (Ps. 3: 8) and who persecute me and who mercilessly torment me. "Guar me, Lord, I pray You, always, as the apple of the eye" (Ps. 16[974]: 8), in

[970] The expression: "God shouts out in the man's conscience" it isn't only a metaphor. Actually, God shout out in the man's depth even when the man has rolled himself down in sins. The man hears this voice and he must answer it. Even if the man's answer is negative, it still is an answer. Through the negative answer the man doesn't escape from God; the man cannot make it be silent.

[971] In KJB we have: Psalm 35: 3. (E. l. t.'s n.)

[972] In KJB we have: Psalm 18: 35. (E. l. t.'s n.)

[973] As for so many times before in the spiritual writings, it is said here too, that the gathering of the soul to himself, it means, in the same time, the soul's gathering into God. This is for, the gathering into himself it means the man's coming to the self-awareness, by asking himself about his ultimate reason and purpose. And then, the soul cannot but find God as his ultimate reason and purpose. Then the soul hears the voice of God, which was covered before, by the scattering in all sort of external sand unessential occupations.

[974] In KJB we have: Psalm 17: 8. (E. l. t.'s n.)

order I to eternally look at You, together with You[975], You the Extolled and Untold Lord.

57. What am I - Lord, You Who are uncreated – except dust and ashes (Gen. 18: 27)? And what my times is, for my time is that of the one who passes like a shadow and as a short dream, before You, Who are the without beginning One, in Whose eyes a thousand years are like yesterday that passed, and like a watch in the night (Ps. 89[976]: 4)? And what my wisdom is at You, for You have wisely created the skies and the earth and all the things on earth, in the same time and on the same instant, for I to stay before You, You the All-Loving of the soul, in order I to answer to You? No, Master, please don't! The parents do not take rewards from the newly born children for the things they have done to them, neither they ask for some deed, but they take care, simply, lovingly, and zealously, in a worthy to be praised manner, of their duties, nourishing their children as well as they can and dressing them up. That's why, You too, Saint, eternal Father and All-Loving of us, as the One Who is the Maker of all of us, out of nothing, I pray You not to be upset because of my mistakes and because of my lawlessness, neither You to ask, You the One loving of people, from me, deeds to the extent of Your grace. No, you the All-Good One, no! But, as it is appropriate to be the little children forgiven, likewise and much more and endlessly more, please forgive my deeds and multiply Your righteous gift within me, for I need Your help, because I am weak in my understanding. For You are the One Who has created me and who has built me up anew, You the All-Praised One, on an all-good purpose, that since You have made me kind, and since You have adorned me with the deifier beauties, as a true image of Yours, You to glorify me in a bright and all-high manner. For You haven't come to judge, but to save the world (Jn. 3: 17). Amen.

58. Being I condemned but itself my thought, as Yourself know, Lord, the things from within me, please see that I don't

[975] Only if the Ghost Himself is within us looking at the Lord, we too, are able to look at the Lord into the Ghost. This is for the Ghost's work of looking at God, it becomes our looking too. Only if the One who know to see Himself, is with us, and only if He conveys us, in a loving manner, His power for seeing, we will be able to see the Lord, together with the Ghost. This takes place even in the human relations.

[976] In KJB we have: Psalm 90: 4. (E. l. t.'s n.)

need, You the All-Wise One, any other judge to judge me. Your judgment is being done righteously, in the doubtful things. But when the one who resists, he has truly condemned on himself, and he sees and he confesses no by simply saying that he is a sinner, but by admitting that he commits sins say by day and hour by hour, please spare him, Lord, You the One loving of people, of his judgment. I search for mercy and I ask for grace, from You, for You are the Source of the mercy and of the grace! You are the One Who has deigned to make Yourself man, for me. You are the One who, out of the abundance of Your kindness, You do to us not according to our lawlessness, and, out of Your overwhelming love for us, You do not reward us according to our sins (Ps. 102[977]: 10), but, please rather let Yourself conquered by the love characteristic to You, and remove from us our lawlessness, as far as the sunrises are from sunsets. Therefore, I am praying You, Lord Jesus Christ, Who do not remember our evil, You the All-Merciful Master, and I ask You, though unworthily, to You the One who forgives the whole lawlessness and all my sins, please place within my heart the consummate seal and the truly holy gift of Your All-Holy Ghost, by Your power and wisdom, for by being these things done, as much as it is possible, through the power of Your grace, with spiritual wisdom and sapience, what is pleasant to You, to flow again within my heart those spiritual rivers of Your righteous wisdom, and let me be in the understanding of the truth and in a light according to it. Make me be hence, in partaking with You and with Your things, and illuminate for ever and ever - but even since now – by Your above/glory light, through Your unimaginable mercy and by Your untold grace. Amen.

59. Nobody knew, more limpidly, the plot, or, if I have to say so, the devilish personal attack, except the one who has got rid of devils and who has been delivered, for a while, of their attacks. And nobody will escape those attacks and nobody will be delivered from them, as I just have said, if he doesn't achieve within his heart the godlike influence and breath, from God as Person[978]. And this is born out of that faith that is accompanied

[977] In KJB we have: Psalm 103: 10. (E. l. t.'s n.)

[978] I have translated here through "personal attack" and "breath form God as Person", the expressions *προσβολην ενυποστάτως* and *ροπή ενυπόστατον*, the first one starting from the devil's hypostasis, while the second one starts from the Hypostasis of God.

by humbleness and by the working love for God and for people, through the living into quietude, together with taking vigil, through the here working reading, and the here seeing reading – and therefore cogitating at God, and through prayer. And the working love it can be called here, truly, the fulfilling, as much as it is possible, of the holy commandments of God. Out of these commandments it is born, thus, not only a cleaner and more transparent understanding of God, but it also comes within soul the detailed knowledge and the limpid discernment of the devilish and contriving evil plots. This is for, the greater is the ascesis, the bigger is the war waged against us, by the envious devils, furiously and overwhelmingly and breathtakingly coming upon us, in order to pursuit all sorts of cunning torments, to the God bearer soul. So that, if Christ, the Savior of His people, He hadn't stayed close, with His love for people, and if He hadn't fought for believers, then, truly, no man would have been saved, even if he would have been a saint.

60. I have known as limpidly as possible, and I am confessing it to You, Lord, that, because of my inattention, because of my ingratitude, and because of my recklessly working, I have become, dreadfully, worse than the speechless beasts, I, the speaking one. This is because those ones they preserve their nature and they live according to their nature, but I haven't known yet, not even for a moment, what really is the clean work of my nature, because of the abomination of my unclean passions, and because of my addiction to the perishable things and because of the disturbance caused by them to me. That's why, being I dumb in my mind, I do not know my nature, as it is, or as it truly must be. And I have let myself caught in the devilish company in order to commit the evil. And I truly am worse that those ones in my decisions. This is because, if I had been like those ones, unsubmitted to the sickness and immortal and not needing anything in order to live, I would have been, doubtlessly, eviler, I, the wicked one, and more intemperate in my insane impulses. But, behold, though I'm not immortal, and even if I am subjected to often and long sicknesses, I still am committing sins, and I enjoy my sins and I plan them. And what is even worse, it is that I do not tend only towards one evil things, while avoiding the others, as one of those ones. This is because one of those ones causes the love for money, other the love for vain glory, other the love for pleasure, and other the love

for some other passions, or, better said, towards one of the passions, of the ones who let themselves be convince by him. But I love all the passions and I commit all the sins. And I do that in such an addicted manner, so that even if I am not moved or tempted by the devils from outside, I will still move myself towards passions, or I even fall into sins, in a pitiful manner. Because of this, even if I haven't committed some of the sins, that has happened not for I have willingly avoided them, or for I specifically haven't wanted them, but I haven't committed them because of not being able to do so. Behold that I really am, therefore, much worse than those ones are. This is for those ones, though being immortal and free of sicknesses and needing nothing in order to survive, they still don't incline, any one of them, towards more than a sole sort of sins. But I, whose days aren't only a few, but they are burdened with sicknesses too, and with helplessness and with hardships, I still am tending towards all sins and I am ready to commit them with the whole zeal. I truly am worse than the devils are.

But, Lord, Lord, You the immeasurable One in His mercy, and Who wants, by nature, our salvation, so that You wouldn't have keep in Your memory even the devil's evilness, if they had wanted to repent, please strengthen me with wisdom and with all the due things, in order I to repent myself appropriately, for the sins I have committed, and please turn, mercifully, Your All-Holy face, Lord, You who are happy life and above-nature life and the steadfast and above-world joy, to the righteous ones, the immeasurable love for the people and the untold mercifulness. Please do to my thought that is shouting out" "Have mercy on me, You Who are easy to be reconciled", Your great and wonderful mercy, in order to be shone to the ones who know it that even on the devils, if they had turned and said "Have mercy on me", to Your infinite kindness, as they are, You wouldn't have banished them away from Your mercy and You wouldn't have removed them away, You Who are the Source of the charismas. This is for, on me, who I am worse than those ones and more reckless than the speechless beasts, You are able to have mercy on me, then there truly won't be any man, nor demon, who, by falling down to Your feet, and shouting out "Have mercy on me", he wouldn't have immediately found the abundance of Your infinite kindness, and rich and wonderful and above all hopes: mercy. Have mercy on me, Jesus, Who are both our Creator and the Source of the mercy.

61. Many things come to my mind, Lord. But there is nothing that I could surely understand, up to the end. There isn't in all of them a sole thing that I know without any shortcoming in my knowledge. By this I am proven as helpless in knowing something as it is due, and clearly and simply and fully. I truly see this sky and this earth. But what those ones are like, or Who has created them and how they are upheld and all the other many things about them, and their nature, I obviously do not know. I can easily point out the air, the water, and the fire, to the ones wanting that. But what is the nature of each one like, who could tell it? And how one tends upwards and another downwards, and the air all over the place, nobody could open his mouth in order to describe that, and nobody could mumble even one word. But I pass over these, because of not knowing what to say. The hair, that is seemingly the most insignificant things, as one that cannot be caught with our senses, what it is coming out from, and how? What all the hairs appear in time like and according to what order? And what we know about the hairs, what are they?

For all these things, please, Lord, deliver me from the imagination's thoughts, which I blame my neighbor with, and which I judge all things and I condemn everybody with. Cover me with Your strong arm, for my mind is weak and very blunt, in order to think about these. Who know the sky's, and the earth's measures, and their size and their weight? Who knows the so quick and ceaseless and so masterly done and so regularly passing of the sun on the sky? Who will understand the power carrying all of these so wisely? How could know all of these the ones who doesn't have not even the knowledge of a mosquito? Being I so deprived of understanding and of the wisdom's power, I cannot rely myself except on Your grace, when speaking about godhead and about that above-nature union with God, through the godlike work characteristic to Him, and through the understanding given by Him, as much as it is possible to me.

62. Only those who have received the spiritual feeling through that understanding out of grace, only those can understand the ones who haven't achieved yet the spiritual feeling; for they are led by their souls through limpid and clear sounds, towards the happening things. This is for one like these, he can discern all things, according to Saint Paul, while not

being judged by anyone else (1 Cor. 2: 15). This is because the ones who are thus, they not only do not see the absence of the godlike Ghost, but they even bless sometimes, because of their lack of understanding, the ones who are rather worthy of compassion, because they haven't received the feeling of the Ghost by grace, but they are rather carries away by the world's ghost and they are "soul-like"[979], as the godlike word calls them (1 Cor. 2: 14). And the spiritual in their feeling and kindled by the godlike fire, they do not judge at all the things, in a hurry, or according to their seen side, as the many do. But they judge the things according to the unchangeable and eternal truth from within themselves, for they are surely taught by the-like-maker and illuminating Ghost Who gives as a gift, to the ones who He dwells within, another life than the usual life, an above-nature life, and a light and a knowledge differing from the one provided by eyes to the many.

Alike was Jacob the Patriarch, who, after changing his place for many times, then he remained in a unique place, but he saw there many things with the eye of the understanding and he said many wonderful things about his sons (Gen. 49: 1, 5). Alike was Isaiah, the most powerful in word amongst prophets. This is for, by seeing him Jesus brought like a lamb to be slaughtered (Isa. 53: 7), he wasn't deceived either by Christ's sufferance or by His humbleness and behavior, but he saw, mysteriously, in those things, with the eye of the understanding, Christ's glory, as it is due; despite seeing Jesus lacking His glory (Isa. 53: 3) and subjected to other sufferings, Isaiah still confessed Jesus's godhead. Alike it was, to say so, each one amongst the holy prophets, who believed with understanding the spiritual things, through the illumination of the Ghost.

The one who wants to easily know the ones having within them the world's ghost, or, better said, the ones carried away by the world's ghost, let them remember about the group of the

[979] Here we are dealing with a conceptual/semantical/semiotic void, hindering this translation, so we have employed here the coinage/rhetorical catachresis. In the Orthodox theology, there are three levels the which the human person can be on: the bodily level, the soul-like level, and the spiritual (the ghost's) level. Actually, the ghost's level is translated as the spiritual level only by operating the ghost/spirit analogy, one that is quite unsatisfactory. Roughly speaking, the bodily person is rather an atheist, the soul-like person, though not an evil person, is a non-practicing believer, while the spiritual person has started and advance in the good fight for working the godlike commandments. We think that the locution: "soul-like man", it could be described by using the locution: "the man who doesn't have his soul spiritually developed" (E. l. t.'s n.).

scribes and of the Pharisees from the Gospel, as they were occupying themselves with the apparently good things, and they passionately valued the good-looking things, and they were craving with the whole power of their souls, for being called as "teachers" for their way of walking and for their pious countenance, and they only aimed to fit an image to themselves and to hypocritically praise their virtuous life (cf. Mt. 23: 3-4). That's why, woe what a blindness! They condemned Jesus Christ to death, the All-True Son of God Who is above all things, because of their envy born within them by the worldly ghosts; they condemned to death, the godlike and true life.

This is for, if the Holy Ghost doesn't' speak within us, as it has been said, out of envy (Jas. 4: 5), it is obvious that the world's ghost speaks out of envy and that's why it judges unfairly and into darkening. That's why will be cut (Apoc. 1: 7), as it has been written, at the time of the general judgment done by God and they will weep for themselves – and rightly so – for their state. Because they will see the One Whom they crucified (Jn. 19: 37) and they will ask with bewilderment, saying: "Isn't This One, the One Whom we reckoned as nothing and Whose life we reckoned as insanity? How then was Him appointed amongst the sons of God?" (The Book of the Wisdom of Solomon[980] 5: 4-5). This is because, becoming a mockery the darkness of the self-appreciation brought by the worldly ghost, and awfully stumbling, they weren't able to recognize the truth and to walk in His traces, as ones having the right mind and the illuminating Ghost.

And about the spiritual people, Paul says: "Don't you know that we are going to judge the angels? All the more the things necessary to the life" (1 Cor. 6: 3). Thus, the one having the Ghost, he can judge all things (1 Cor. 2: 15), but, as the Lor says, the world cannot receive that one, neither see him (Jn. 14: 17). So, all the one who haven't put on, through the true feeling of the soul, the Holy and above-skies Ghost, neither they have This One working within them in the untold things, mysteriously, and telling the things impossible to tell, they are proven as having the worldly ghost. "And you, says Paul, you won't be into body, but you will be into Ghost, if the Ghost of

[980] This book isn't present in KJB. One can download it from www.academia.edu, where we posted, in English translation, the *Bible Missing Texts*. (E. l. t.'s n.)

God dwells within you. And if somebody doesn't have the Ghost of Christ, that one won't belong to Christ" (Rom. 8: 9).

Do you see now, that the ones having the Ghost within them, they aren't bodily? And that the ones who lack Him, they not only that they are incapable to judge rightly in the godlike things, but neither they can belong to Christ? "And we haven't taken the world's ghost, but that Ghost from God, in order to see the things given us like gifts, by God" (1 Cor. 2: 12). Do you understand that the godlike things and the truth, they cannot be known except by the ones who have received the Ghost of God? This is because, as the Lord said: "When That One will come, the Ghost of the Truth, He will lead you to the whole truth" (Jn. 16: 13). Do you see now, where the whole truth spring out from, and therefore the sure and free of sin judgment?

That's why, the Holy Ghost is called as the Ghost of the council, the Ghost of the science, of the understanding, and of the wisdom (Isa. 11: 2), the mastering Ghost (Ps. 50[981]: 14), the righteous Ghost (Ps. 50[982]: 12), the Ghost of the truth (Jn. 14: 17), and Isaias called Him as" the Ghost of the judgment" (Isa. 4: 4). This is for in Him the soul is directly brought to the things necessary to be said, and because by working Him thus within soul, all the things are judged as it is due, given the soul is partaker to the Ghost. But, without the Ghost, all the things are full of darkness and empty of truth. And the one who is empty of truth, he will consequently be wrong in the things he says too. That one, when trying to judge, he will choose the liar things and he won't meet the truth. "This is, he says, for nobody knows the another's things, except the Ghost Who dwells within him" (1 Cor. 2: 11). "This is for the Ghost searched all things" (1 Cor. 2: 12). If one had been able to find the truth without the Ghost, the Holy Ghost wouldn't have been called the Ghost of the truth, the Ghost of the judgment, and all the other names mentioned before. So, if the one who judges without the Ghost of the truth speaks, he will be the upholder of the lie, by contriving what doesn't' exist and, shortly speaking, he will fall off the truth and he will willingly get himself away from the will of God and from the glory of God; and he will be cut, justly so, as one that judges and who hastily speaks against the truth, thus selling the righteousness because he lacks the understanding, as another

[981] In KJB we have: Ps. 51: 14. (E. l. t.'s n.)
[982] In KJB we have: Ps. 51: 12. (E. l. t.'s n.)

Judah. Because that one too, for three times, was condemned for that reason, because he sold the righteousness and the truth, inappropriately, namely he sold our Lord Jesus Christ, the One sent by the Father as righteousness and Who called on himself as the truth (Jn. 14: 6).

You wicked and blind Pharisee, empty of the Ghost Who illuminates the understanding eyes of the soul! You hurry to judge, with pride, and wrongly, the things shown within man, like the ones who, by seeing wonderful resurrections of dead people and thousands of godlike signs, which Jesus, as a true God, He worked them only with His word, instead of praising Him and of extolling Him and to believe in Him, they got very upset and angry because of the very wise and of-people-loving release of the Sabbath, and because the disciples of the Bridegroom weren't fasting (Mt. 9: 16). You insane Pharisee and mindless and full of darkness! You want to correct the source of the wisdom and of the wonderful and untold gifts and, by overlooking the deeds of such a great power, and you consider them as unimportant, because of being they committed according to a judgment that you cannot understand. How clumsy and nescient and insensible you are! You inappropriately stumble, in an undue manner, upon the things that are nothing, as one would say, and you do not wonder yourself, as it is due, about the all-great deeds committed, and not glorifying and not praising, as much as it is possible, the One Who worked those deeds. Come, humbly, close to This One and sincerely ask Him for you to be given the reason of releasing the things you reckon as overlooked, contrary to the custom.

So, the worst thing of all, it is, as one can see, the self-appreciation and the cunningness following to that. One like this, he is as darken as he reckons that he is knowledgeable, and he is as mindless as he doesn't know his nescience.

And again, woe to you, you blind Pharisee, because you do not search the inside of the cup, in order to see if it is clean, but you imagine that it is necessary to commit and to see the outside and seen cleanness (Mt. 23: 26). Don't you hear what Christ, the true Wisdom, He commands us about judgment? This is for He says: "Do not judge as you see, but judge according to the righteous judgment" (Jn. 7: 24). Don't you understand that one cannot judge righteously, neither one can utter right judgment, according to what is shown? Because this means "as you see". How then, you the insensitive, by not

fearing the commandment of the Father and by not understanding that not what one sees is the true man and not out of what is seen, the man has to be judged, you behave shamelessly instead of hiding yourself? But it is natural to you to do so. This is because, being you deprived of the true life of the light, of the wisdom, of the truth, and of the knowledge coming from Him, and of the other good things coming from and which we are imparted with, by the Ghost, not only that you cannot judge without being wrong, the things of others, but nor you can see yourself as wallowing into evilness. Pull out, if you want to listen to me, the beam from your eye, namely the self-appreciation from your mind, and then you will be able to intuit, as it is due, so that you will be able to cross through the chaff, or through the sin attached, because of a kidnapping and because of a forgetfulness, to your neighbor's eye (Mt. 7: 5). But, until your inward eye, it doesn't see the light known with the mind, it is proven that the darkness from within you it is caused by the beam stuck into your eye.

That's why, do not affirm the things characteristic only to the illuminated ones, before searching on yourself with the whole skillfulness, and before banishing away the whole evilness from yourself. This is because, by doing otherwise, you become the mockery of the devils and of the insanity's passions. That's why, this deed is a very wrong one, and the impulse towards it, it is a very dangerous one. Let them speak and judge, therefore, the ones who are delivered by the Lord, as the blessed David advises us: "They whom the Lord has delivered from the hand of the enemies" (Ps. 106[983]: 2), the knowledgeable in their mind, and "whom He has gathered from countries", namely out of the passionate and unsatisfied and much diverse habits, by uniting them with His glory. Let these ones speak and judge, for they have been gathered and united an illuminated, as ones who have been delivered and saved[984].

But you, therefore, until you aren't as I said, full of the spiritual light, make sure yourself, in silence, and do not fear to confess that you rather want to learn and that you do not know, for that is a reason for salvation, and not for perdition. This is

[983] In KJB we have: Psalm 107: 2. (E. l. t.'s n.)

[984] The ones whoa re united through love, they no longer judge each other. That's why, let no one judge others, before he has achieved the love for others. One can see that that one won't judge them anymore.

for, what Christ won't shame you for, for He says: "I do not judge anybody" (Jn. 8: 15)? And what do you say? "I judge everybody". O, what a nescience, not to say insensitiveness! "The Father has given the whole judgment to the Son" (Jn. 5: 22). The Son has taken the work of the judgment from the Father. And where do you have it from, because you haven't been given it? Does the Trinity dwell and manifestly walking within you, according to the promise (2 Cor. 6: 16)? Do you see yourself into God-the Word and do you see God-the Word within you? Or within God? Do the rives of the Holy Ghost flow within you, or do those rivers springing out of the unapproachable light within your heart? Or, do work within your all the things worked by God, manifestly, in His saints? Don't' you still have a long road to reach there?

Stop, therefore, your tongue from evil, and your lips from speaking cunningness (Ps. 33: 12). Search for, and ask others, and carefully learn from them, and do not teach others; and being judged by others, do not speak yourself, neither you judge by any means. One must be very stupid in order to imagine that, by being blind, he can search the things written in books. But it is much more stupid the one who imagine that he can know without the living Ghost, the another's things. One like this one, he doesn't exactly know even his own things, as they are.

But these are plots and temptations from the cunning and envious and of-good-hater devil, manifestly started against us, because we have filled ourselves with cunningness due to our self-appreciation, and because of letting us be convinced, inappropriately, to proceed judging. By this the enemy wants us to inexperiencedly stumble, and we to unfortunately mistake against the truth and instead of getting close to the truth and of knowing the truth, we to not benefit anything, and to become reasons for offence, not only to us but also to our neighbors, and, with this, subjected to the fearsome judgment of God. Therefore, by knowing the plot of the devil and by listening the commandments of great Paul, let's not judge before the due time (1 Cor. 4: 5), when the Lord will come to us into Ghost, in order to illuminate us and to unveil us the deep things, by teaching us, without mistake, the knowledge and the unveiling of the godlike views, and of the mysterious things. Thus, we will be shown by Him, in un undeceiving manner, as spiritual and bearers of God, or, better said, as gods, and He will guide us towards glory and he will restore us in the foreseeing grace. Then we will see, cleanly, what evil the will of judging others it can

take us to, when we are emptied of the grace of Christ. But then too, we will judge non-mistakenly and into righteousness.

63. God made Israel worthy, since the beginning, of help and of much and wonderful sheltering and He has chosen Israel as par of His inheritance, out of all people. But the greatly helping and protective things, done by God to the ones who believe in Christ, those things exceed the things done to Israel, as much as the soul exceeds the body; and as much these ones cover those ones, as much the sun cover the stars. Better said, as much our things exceed the Israel's things, as much the body exceeds its shadow. This is because those ones truly are the shadow of our things, if somebody wants to know that. There you see Pharaoh, the bitter and merciless despot, and his harsh supervisors, bearing the image of satan and of his army, which do not bring relentless bodily oppressions, but they zealously and tirelessly torment the soul. Moses led there the people of God (Exod. 3: 10). At us, how overwhelmingly! Himself the Son and the true Word of Hypostatical God, He exceeds much and endlessly the letter of the law. There is the staff (Exod. 7: 9, 20; 8: 1-2), while here is the cross (Mt. 27: 32). There is the wood, wonderfully transformed into a snake, and swallowing the other snakes (Exod. 7: 12), while here is the cross, the evilness's tool, used by such a great kindness, and shown, through a certain transformation, as killing the devils. There the Egypt is rubbed of gold, of silver, and of the adornment of other vestments (Exod. 12: 35-36). But we hiddenly do this too, withing our mind, by bringing again, to God, our beauty liberated from sin. There were the fire pillar and the cloud leading Israel directly to the sea (Exod. 13: 21); here is the seeing of God and His fiery love, leading the non-liar and seer of ceaseless tears mind, which the whole enmity is destroyed and killed within, until the mind got out of the passions' slavery, as then were lost, wonderfully, the servants of Pharaoh and the Pharaoh himself into the sea, after the sea was crossed by Jews (Exod. 14: 28). And shortly peaking, if somebody wanted to look at and to see all the things done to the Jews back then, he would find out those things as shadows and images of the things which are being committed now to the true believers.

And the ones who wants to know the difference between our things and those belonging to the Jews, more shortly and more limpidly, let him thing at the preaching of the old law, and

that one of the new law, and he won't be wrong. The first law speaks about creatures, namely about the seen things, done by God, in the beginning. This is because it is said: "God made the sky and the earth and the other things". The preaching of the new law doesn't speak only about the things submitted to the senses, but it also speaks about the things known with the mind, or better said, about the uncreated things known with the mind, as for instance: "In the beginning, there was the Word and the Word was at God and the Word was God" (Jn. 1: 1). The Jews' law says: "God said: let's make man in our image and likeness" (Gen. 1: 26). Ours says: "And the Word made Himself body and dwelled amongst us" (Jn. 1: 14). That one says: "Let him mastering upon the sea's fish and upon the fowls of the sky and upon the beats, and upon the whole earth" (Gen. 1: 26). But our says: "And out of His fullness all of us have taken" (Jn. 1: 16). In that one it is said: "God said: let there be light" (Gen. 1: 3), in ours it is said: "For God Who said: let the light lighten into darkness, He has lightened our hearts" (2 Cor. 4: 6).

Therefore, the one who takes heed to the said things, namely to both preaching, he will limpidly understand how much our good things exceed and overwhelm the ones belonging to the old law, and he will say that those ones are shadow and image in comparison to our truth, namely the truth of Christ. And he will praise and he will extol the grace and the taking of care from God Who elevated our nature from shadow and image to the above-being mercy of His above-world kindness into Jesus Christ, our Lord.

64. God lets Himself, for His love for people, to be caught by any understanding sense.

O, You All-Holy Hypostatical Word and Wisdom and Power of God (1 Cor. 1: 24)! How will I praise You, Lord, for Your being and glory is unapproachable? How will I extol Your infinite kindness, because I am a human being and I bear a limited mind?[985] But I am going to praise, I will extol the things which I am able to reach to. Thus, I will come form any direction to the

[985] He said before that the mind is borderless and indefinite. This contradiction can be reconciled by the fact that the human mind can infinitely extend, namely it never ends extending, in order to comprise as much as it is possible out of God Who never ceases giving Himself to the mind, as a gift, and increasingly more. But just because of that, the mind won't ever reach being endless in act, like God is, because it that had been the case, the mind wouldn't have had anything more to receive from God.

feeling of Your glory and kindness and my soul - with the whole power – will attach to You (Ps. 62[986]: 8). And thus hearing You, I will truly fear and I will get out from all things, into You, according to the Prophet who said: "I heard, Lord, Your hearing[987] and I got scared; I understood Your things and I went out of myself" (Hab. 3: 1-3)[988].

You, All-Heigh Word, You the not-understood One, by knocking on the door (Apoc. 3: 20), it is obvious that You have knocked on the hearing of the bride from the Son of Songs, whose heart was in awe because of You[989], and she went out of herself. That's why she tried to see You, with much feeling, and she shouted out: "Show me Your face and make me hearing Your voice. For Your face is beautiful and Your voice is sweet" (Song of Songs 2: 14). I love saying what Job said too, that "with my ear I firstly heard You, and now my eye sees You" (Job. 42: 5)[990]. For, as You are the Word and the Wisdom, likewise You also are "the true light lighting upon every man who comes within world" (Jn. 1: 6); in the first place, as the light seen in the beginning, and then like the light illuminating, as the One Who are the sun of the righteousness, on the one who sees, in order that one to see above-mind, in a blessed manner, elevated through virtues, the godlike and above-nature things, the untold things, characteristic only to God and to the above-world love[991]. That's why John too, he heralded clearly: "I saw His glory, a glory as of

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[986] In KJB we have: Psalm 63: 8. (E. l. t.'s n.)

[987] The "hearing" of God is so attentive, so that becomes heard, to say so, and it scares the soul. On many times one can even hear the silence. Or, in somebody's silence one can rather hear his hearing, or his attention. We often "hear" the silence, or the focused attention, which somebody hears us or watches us with; we "hear" his voice and this makes us especially attentive, in our words and in our behaviors. But his attention is perceived by my straining, by my "hearing", or it causes that one.

By getting out of all things, the soul enters God, or else, the soul enters the demon's world. The soul cannot end into nothingness. Out of the being given by God, out of the general, created being, that the soul is in (Das Sein), the soul can no longer go out. But the true exit (ecstasy) it is the transcending the created order, in God, from life to more life.

[988] Fully understanding the Lord's things, it means passing into God, the ultimate and transcendent deep, out of which it is explained, in which they are illuminated.

[989] Hearing Christ calling the man at faith, it is compared to hearing a knocking on a door. With this hearing he knocks on the hearing of the bride from the *Song of Songs*.

[990] Hearing God, or the hearing of His "hearing", it precedes to seeing Him, which He enters even more through, the plan accessible to us. God is no longer felt as an invisible One, but one can see His glory, and His light.

[991] The Son of God illuminates, firstly, out of creation, as Logos and Wisdom Who worked and Who continues working through it; and then He illuminates the one who is elevated through virtues, in order him to see the godlike, uncreated things of God, which are above creation.

the One Born out of the Father, full of grace and truth" (Jn. 1: 14). For, as You are true God, You truly are luminous light too, as John confesses again. That's why, the ones too, who have taken out of Your fullness untold gift, they openly shout out, You the Untold One, that You are God, "The One Who said to illuminate light out of darkness, a light that illuminated our hearts" (2 Cor. 4: 6). And you illuminate and make manifestly shine the untold things, so that, thus, You prepare us for seeing the above-nature things, the above-world things, of the grace and of the truth, and above-skies, and to gladden us.

That's why You make Yourself known, with love for people, not only through hearing and seeing, but also through touching, as the disciple who rested his head on Your chest said: "The things I heard, the things I looked at, the things I saw, and the things touched by our hands, about the Word of the life" (1 Jn. 1: 1). This is for, if You make Yourself also vestment to the believers, by resting Your people, it is obvious that You descend, You the Good One, on the level of theirs understanding and deifier touching[992]. This is for, as man as happily have been baptized into You, and into the faith in You, they have been dressed in You, in an even more blessed way (Gal. 3: 27), You the Great Giver of Gifts, according to Apostle Paul, the holy heralder of the truth. That's why, Isaiah, the prophesizing and with a great sound trumpet, he rejoiced with his soul, of God-the Father and of the Lord, when he has been dressed up, in a wonderful way, with You, Lord, for the love's vestment and the salvation's coat which the Father dressed Isaiah up, in an above-mind way, it was You (Isa. 61: 10)[993]. This is for, in the impenetrable and above-nature luminous light from around him, the one who is all-shrouded by God, he was seeing You as overpoured, You the consummate cause of such a great joy. And all the more when he understood that this vestment is a savior one; for he saw You as salvation.

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[992] Throughout all this chapter one can feel the influence of Saint Simeon the New Theologian (for instance. *Traités théologiques et étiques* II, in: "Sources chrétiennes", no. 129, IV, p. 38). The "understanding touching" differs from the touching through senses. As the understanding feeling, too, it is a spiritual and non-mediated encounter with Christ, an encounter, in the same time, felt.

[993] Often the prophets symbolized Lord Christ as man, in what happened to them. The Father dressed Isaiah up, in order to show that through him He dresses up the humanity received by His Son, with the godhead. But the prophet's word is here being interpreted by the author of the present writing, in the next phase, also in the sense that the light seen by the Prophet around him, as a vestment of glory, it was seen as Christ Himself.

Likewise, out of the endless richness of Your love, You make Yourself scented in an understanding mode, to the ones having a healthy faith, and You rest Your people by that too, in a wonderful mode, and they glorify You and praise You, for "poured Chrism is Your name" (Song of Songs 1: 3); and they herald You to their neighbors, saying: "A beautiful to see apple, and well scenting and sweet tasting, is my little brother and my spikenard has spread the scent of Your Chrisms" (Song of Songs 1: 12)[994]. That's why Apostle Paul too, by bearing You, he said that "we are the good fragrance of Christ" (2 Cor. 2: 15).

But You make Yourself too, to the believers, tasing and dinner, food and drink to the soul, giving life and nourishing in a wonderful way and growing up and mysteriously sweetening, as it is due, on the one who is imparted. This felt David too, by tasting You, as a bearer of God prophet, and he told his people: "Taste and see that good is the Lord" (Ps. 33[995]: 8). This is for, if You are seen like an apple too, the hungry ones will eat You like a very good nourishment, and the ones poor in spirit will get fed (Mt. 5: 3), namely the ones whoa re humble in thought; and they will praise You, Lord, for the abundance of the tasting's goodness (Ps. 21[996]: 30), the ones who always search for You, in order to find You and to eat You.

This is for out of the plentifulness of the-life-giver power, there is extended the holy nourishment and drink. And the hearts of the ones who eat You will survive forever and ever (Ps. 21: 27). This is for, by being eternal and incorruptible, You make the ones who eat You incorruptible as well, and You lead them towards eternity, through Your overwhelming work characteristic to You. In order to do that, out of Your limitless kindness, which beautifies and does good things, You call and urge the listeners, by saying: "Come, eat My bread and drink the wine I have prepared to you" (Prov. 9: 5), calling on Yourself as such. This is for You said on other occasions: "I am the bread of the life" (Jn. 6: 35); and: "They have forsaken me, the source of the life" (Jer. 2: 13). And, actually, You offer Your body and blood, the so holy ones, to be eaten and drunk (Mt. 26: 26-28).

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[994] The spikenard spread by the soul it is the fragrance of the Chrisms of Christ, of the Chrisms overpoured into the humanity of Christ, and out of His humanity into believers. God isn't a thought abstraction, but He is the ocean of the life, that, by touching the human life, it takes the quality corresponding to the content of all senses.

[995] In KJB we have: Psalm 34: 8. (E. l. t.'s n.)

[996] In KJB we have: Psalm 22: 30. (E. l. t.'s n.)

Thus, through all the understanding senses You nourish Your people, gladdening them up, You the Soul-Loving, Lord, by making them light, and life and delectation above all the above-nature good things. Blessed are You, Jesus, the spiritual and heavenly mana, endlessly nourishing. Glory to Your untold love for us, and to Your untold mercifulness, and to Your long patience with us, You Master. Amen.

65. The Ghost of God Dwells within Believers.

It is a very wonderful thing to the understanding feeling of breathing, the overpouring of the-life-maker Ghost within the flesh hearts, which have received the healthy faith in the oikonomia of the embodiment of the Word. For it is a wonderful thing, as it has been said, to be the grace and the power and the work poured out of the uncreated and above-nature godhead. But being the heart too, united and ceaselessly moved, it is a totally above-nature thing and thoroughly amazing.

66. It is a very wonderful thing that, after the Father built into the Ghost, through the godlike Word, all the things submitted to the senses and known with the mind (Col. 1: 16), the Trinity Himself dwells and walks again (2 Cor. 5: 16) and it manifestly lives within the human thought. For it is a great wonder that each believer is sent an angel to, by the threefold-hypostatical godhead. But to deign the Trinity Himself, endless in power and of-life-maker, to come within man and to strengthen him and to work in a godlike and spiritual manner within him, it is totally above any wonder[997].

[997] The Holy Trinity doesn't dwell statically in the man's cogitation, but the Trinity moves the man's cogitation towards other and other targets, towards the ultimate purpose of the human being: the deification. But the Trinity's "walking" within soul it has another meaning too: amongst the Persons of the Holy Trinity, it is being committed a communication of love, which also our being is influenced by. This means that we love the Father into the Son and with the love of the Son we shout out towards the Father, through the Ghost: Abba Father! All the Trinitarian Persons are imprinted in the soul's movement, making the man feeling within himself the filial love of the Son (the man feels adopted) and right through this, the man feels the love of the Father upon himself; but also, the man feels the Ghost elevating him above the unfree attachment to the lower things, elevating him to the free enthusiasm of the love for the supreme Father. The man feels thus the Trinity's light as deification work, as adoption work, and as spiritualization work. But the man's heart would have felt within itself, the work of the Trinity, if it hadn't felt itself caught in this work, or dynamically imprinted by this work, or if the heart hadn't been capable of living into the godlike infinity.

67. It is truly a wonderful thing, that the believer heart bears within, the holy ray of The All-High God Who is above all things. This is a sweet, useful, and wonderful, and of-people-loving thing, that God makes the mind to be illuminated from outside, through the Holy Scriptures. And also that God gives on Himself, in truth and in fact, as luminous light, to the believer, and this within the heart, and not outside it, and forever, and not in a passing manner, and this obviously exceeds even the above-all-understanding power.

68. It is a wonderful thing that That One Who is borne with pride and bewilderment, by Seraphs and by all the Powers of the heavens, He is also borne by the believer's heart. But the fact of not only bearing Him, but also of uniting with Him and of being imprinted by Him, it is above-all-wonders.

69. It truly is a measureless wonder that the soul is chair and bed and carriage, by grace, to the endless in wisdom and limitless in power God Who has the heavens as His throne. But who could wonder as much as it is due, by the fact that the soul is also loved by God insomuch than the soul is made to breath together with Him and to be partaker to His good and above-heavens things, and to be the soul entrusted such great mysteries?[998]

70. Truly wonderful and amazing thing is the fact that God Who doesn't have a place where to rest Himself (Isa. 66: 1), He rests Himself, in a worthy of God manner, within the human being's heart[999]. If an emperor, even an earthly and limited in

[998] God makes the soul His "chair", for God reigns from within the soul, and He makes the soul partaker to the mastering over the passions; the soul is made "bed" for God rests Himself within the soul, and He imprints His resting too, into the soul; the soul is made "carriage", for the soul isn't static, but the soul carries God to the soul's good deeds, for the soul himself is elevated by God and together with God ever higher, to heavens. But more than these, God is associated by the soul to each of soul's breath, or to any moment of the soul's passing from a state to another, ant thus the soul does any such a passing together with God, so that the soul is like a jumping water, an always alive water.

[999] Any conscious being rests only in the sure and total love belonging to another conscious being. That's why God too, He finds the most pleasant resting within the heart of the man who loves Him surely and totally. The human being is capable of totally and surely loving God, through his heart. The heart is the organ and the place of the love. And the heart can love endlessly, for the heart can be filled up with the endless love coming from God, by turning that love back to God as human heart's love. "Your things out of Your things". In the love

power emperor, when he embraces somebody with love and when he stretches his hand to a noble, he will cause to the embraces person or to the person whom he stretched his hand, much glory and honor, then you think at what happens to the one who is manifestly touched not by an earthly emperor, but by God Who has no beginning and Who is uncreated and Who is the Maker and the Lord of everybody, and to Whom are present thousands and thousands of angles who serve Him; and God doesn't simply touch somebody, but He does that in the bottom of the heart, and way more than that, God even dwells within that person, and not only temporarily, but for eternity, so that God even unites Himself with that person and He glorifies that person and He deifies that person and He gives that person who receives Him, thousands and thousands of good things! How great and untold glory and honor and joy will be imprinted in that person, and for eternity? Truly wonderful and above-mind are those things. Have mercy on me, Lord, You Holy Trinity!

71. It is a wonderful thing, that God Who has built all the things and, consequently, He upholds them all, He is comprised and kept in a non-comprisable manner, but manifestly and ceaselessly, within the believer's heart. If a mortal emperor having a limited mastery, he knocked on somebody's door, and he entered and ate and drank with that person, by sitting at the same table with him, that fact would be, and rightly so, to the one who welcomed that emperor, a great glory, honor, and joy, and pleasure, and a great comforting. But if the eternal Emperor Himself and the Lord of all things and the Maker of the seen and thought things, He enters without any ado, not the house but even the heart of somebody, and not in order to sweeten Himself together with that person with the good things from within that person's heart, but in order to share with that person the good things from the heavenly source and the above-heavens comforting, brought by Him, what do you reckon that that person will do? How much that person will rejoice? And what gladness and delectation will that person have? That person will entirely happiness and a very great and wonderful happiness. This is for it is truly an unimaginable wonder that the One Who

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relationship, of the soul with God, it is accomplished the man's aspiration at endlessly loving and at endlessly being loved.

fille up all things and Who is above all things, He makes to Himself, out of a whatever heart, His eternal house and church.

72. "God Who set up light in order to lighten from darkness" (2 Cor. 4: 6), He brightly lightens within the believers' hearts. The love from God has been poured within their hearts through the Holy Ghost given them (Rom. 5: 5)[1000]. God sends His Son within their hearts and This One shouts out: "Abba, Father" (Gal. 4: 6). The believers who are thus attached to the Lord (o, wonderful union!), they are one Ghost with God (1 Cor. 6: 17). But who would come to feeling the mentioned good things of the grace, in an unmediated manner?

73. The believers are, manifestly, inheritors of God and together-inheritors with Christ (Rom. 8: 17), as some second kind Christs, partakers to the godlike nature (2 Peter 1: 4), and this exceeds the whole mind and it escapes the whole understanding. And by that, the believers become sons of God and gods by work and grace. As such, they see and they experience, in an above-nature manner, or, in order to say it more appropriately, they are imparted with "things which the eye hasn't seen and the ear hasn't heard and at the man's heart they haven't ascended" (1 Cor. 2: 9). Glory to the not0understood love from God-the Father, form the Trinity, and from the One Who loved us out of His untold and above-heavens kindness.

74. *Every Believer Is Overwhelmingly Honored by God*.

"The one born out of Ghost, ghost he is" (Jn. 3: 6), according to the word of Christ. O, immeasurable greatness of the grace! O, untold gift! God build up the man with such great and wonderful gifts. So, the created one is, by nature, a creature. But out of the overwhelming abundance of His generosity, the All-Merciful Lord, the above-being and all-working Trinity, by filling the creature up, with grace, it elevates the man at the ultimate height of the uncreated Ghost, by uniting the man with Himself, as nobody can imagine, by deifying the man and by making the man as son and Ghost. This is for He says: "I have said: gods all of you are and sons of the

[1000] The light is one and the same with the love, as the darkness is one with the hatred. God is luminous light, and He is openness, for He is love.

All-High" (Ps. 81[1001]: 6). And it has been written about God: "Commandment He set and it won't pass" (Ps. 148[1002]: 5); and: "The counsel of God remains forever, and the thoughts of His heart from generation to generation" (Ps. 32[1003]: 11), for He has an unchangeable nature. But His word and His commandment and His will and His advice, they have been brought to us by His hypostatical Word Who has made Himself as angel of this great and wonderful and above-nature advice (Isa. 9: 6). He instills the Ghost to His disciples (Jn. 20: 22) and thus, by giving them birth again, spiritually, He makes them sons of God. "This is for, all the ones who are carried away by the Ghost, they are sons of God" (Rom. 8: 14). And if they are sons, they obviously will be gods too. This is for, the born one has the nature of the ones who has given him birth. That's why, the Savior teaches His disciples to call God as the Father (Mt. 7: 9), being partakers to the Ghost. Thus, the Holy Trinity makes the believers as gods and sons and ghosts, by unveiling them all the wonderful gift that can be cogitated.

75. Interpretation to: "By stretching His wings He took them and He elevated them on His shoulders" (Deuteronomy 32: 11).

You understand, and receive in your understanding feeling, the things I am telling you now. I know very well that, by wondering, you will be filled up with spiritual joy, or with godlike pleasure. This is for, the Holy Ghost says through David the Prophet: "You, the One sitting on Cherubs, show Yourself!" (Deut. 32: 11). And again: "The One Who sees bottomless deeps he sits on Cherubs" (Ps. 98[1004]: 1). And again: "He has ascended on Cherubs" (Ps. 17[1005]: 12). But what does Him do to the believers? He does to them a very wonderful thing, one overwhelmingly above what was said before. This is for God doesn't place only us, by giving us life, by warming us up, by

[1001] In KJB we have: Psalm 82: 6. (E. l. t.'s n.)
[1002] The numbering of the Psalms in the two Bibles are same again, starting with the Psalm 148. (E. l. t.'s n.)
[1003] In KJB we have: Psalm 33: 11. (E. l. t.'s n.)
[1004] In this case we have a difference we reckon as important, between the contents of the two verses, apart from the different numbering. In KJB we have: Psalm 99: 1: "THE Lord reigneth; let the **people** tremble: he sitteth **between** the cherubims; let the earth be **moved**."; In ROB we have: "The Lord reigns: let the **peoples** tremble; He sits **on** cherubs: let the earth **tremble**.". (E. l. t.'s n.)
[1005] In KJB we have: Psalm 18: 10. (E. l. t.'s n.)

guarding us, and by wonderfully gladdening us, as a bird does to its chicks. But, o, wonder of the godlike love(!), He places us on Himself and Hew makes us like our carriage, in an above-understanding mode, through the endless abundance of His love for us, by guarding us and by sheltering us and by carrying us in an untold manner to the untold and supra-worldly good things of the life, and thus He prepares us in order us to be delighted with the above-nature things, and to be us filled up with peace, and us to rest in the impossible to be interpreted things, and us to rejoice and to taste those things, in an godlike and spiritual mode, and us to sweeten ourselves, as it is due, out of those things. This is for, the Great into Ghost Moses says too: "By stretching out His wings- we have to understand here: God – He received them and He elevated them on His shoulders" (Deut. 32: 11). O, untold love! And even only for stretching out His wings, and for receiving the believers, and to make Himself, thus, manifestly, their Bearer, it is to the believers a truly above-cherubs'-worthiness, and a reason for great ands untold joy. But taking them and by elevating them on His shoulders, and by sheltering them there (with His wings) as David the Prophet says, not even the cherubs' mind could understand and to praise, as it is due, what happens. "This is for, as Your glory is, equally unimaginable is Your mercy" (Wisdom of Sirach 2: 20), Holy Trinity, glory to You!

76. The monastic schism and the promised the monks keep during their monastic life, they require a lonely mind[1006]. But this is being worked and done only by God, and He commits its through an all-powerful zeal and according to the rule. He is being working it by sharing to is the whole His of-life-making grace. And He is committing that by making Himself seen in the unitary and unique image of His Kingdom and of His all-keeper-glory. This is for only Him is All-High, non-composed with the many things, and incomparable to anything, due to His incomparable superiority to all things, the only One powerful in the proper meaning of the word, because all the things are powerful by being imparted with Him, the only One Who is truly wise, the whole wisdom of the wisemen being through His gift, the only One truly and eternally existing, and that's why He is the Maker and the Builder of all the existing realities. That's

[1006] A mind forsaking all things.

why, rightly so, and very well it has been said: "Out of Him and for Him and towards Him are all things, and Him it is due the glory forever and ever" (Rom. 11: 36).

If, therefore, all these things are like so, and all of them are good and beautiful together, as ones having their existence from God, and which are preserved and upheld by Him, and which look at Him and which search for their end, within Him; and if the ones who use properly the said things, and who are united with God as the One Who is their Father, and the Father of the kindness, and of the love, and of the temperance, and of the wisdom, and of the knowledge, and of the seeing, and of the due committing, and of the deification, and of the joy depending on it, and of the above-heavens peace, and of the fear caused by piousness, and of the strength and of the counsel, and of the right-faith, and of the science and of all the things belonging to the speaking-nature and which sweeten it, and fill it up with glory and gladden it and make it alike God and deify it; if, therefore, as it has been said, everything that is good and beautiful it is from God alone, truly vain is that one who, after being made the partaker to these good things and beauties, he separates himself and he breaks apart from God Who is the spring and the root of all good things and beauties. This is because, such a human being, he won't have anything out of the beautiful and good by nature things, since he has turned his back, in an ingrate manner, to the Maker and Upholder of all things, namely to the One Whom all the good and beautiful things have their foundation within. And even if the reckons that he is in the good and beautiful things, he won't really be in the good and beautiful things, but he will be in an awful wandering and mockery. That's why we must persevere with the whole our being in God alone, and we must thing only at His law and we must attach ourselves only to His law. Only thus we will be made partaker to the clean glory, to the non-liar delectation, and to the endless and steadfast richness and we will have together all the good things and beauties which I've been talking to you about, and we will even have God as dwelling and walking, o, wonder, within us (2 Cor. 6: 16). Only thus, we will live unitarily and uniquely into Christ Jesus, our Lord.

77. When we quietly spend out time in the humble cogitation and when we have our heart as bearer of Ghost, and when we have our heart being worked by the grace, our mind, by

happily harmonizing itself to the truth, it becomes the seer of many godlike views and it is guided in untold and above-world mysteries, and it is truly reckoning itself as a newcomer and as passing amongst the world's things. And the mind delights itself and it manifestly rejoices, into Ghost, of the thing which are above-mind and totally beyond our understanding. Shortly speaking, the mind is often imprinted by God, wonderfully, and it experiences full of amazement going-outs of itself, to God, and it ascends towards deification as towards a happy experience, in silence and in seeing and in above-nature love, with the influence and with the power of the illuminating and of-life-Maker Ghost, into Christ Jesus, our Lord.

78. The one who, according to Providence, he cogitates only at God and he lives in Him[1007] and he limpidly sees God - into Ghost - as walking and living within him, he manifestly fulfills the godlike commandment of our Lord Jesus, that says: "Remain into Me and I into you" (Jn. 15: 4). And he has been united, therefore, in a foreign manner, with God, and he has become dead, in a wonderful and very happy mode, together with Him[1008]. And thus, he has become non-wandering worker of God's commandments[1009]. And this is, for the Savior said: "The one who remains into Me and I into him, he brings many fruits", namely many virtues (Jn. 15: 6)[1010]. Therefore, everyone who wants to achieve the virtues, through seeing and praying, le him remain and let him strive with the whole his power, into God, in order God, by seeing the holy ascesis of the soul, to elan down the heavens and to become Himself very manifestly, and in a

[1007] It is a will of God's Providence, or of His plan with the world, us to think only at Him, us to love only on Him, and us only into Him to love all the other realities and unite ourselves with them; this is for, only Him comprises all the realities.

[1008] This is another meaning of Christ's crucifixion. Christ allowed Himself to be crucified in order to show the world that He dies to the world, for God, and for placing within His humanity this power, in order this power to be communicated us too. That's why the Baptism means dying with Christ and getting born to a new life, out of God's life received by Christ through His resurrection.

[1009] God leads the world, towards His purpose, in a more fruitful way through His commandments, when those commandments are fulfilled by us. So, God's Providence is committed through us too, of course when we fulfill Christ's commandments and when we tend to make ourselves alike Him, and to unite ourselves with Him through this fulfillment.

[1010] So, the virtues represent the fulfilling of God's providence, or the fruit of God's providence within us. This is for, through virtues, we have reached to be like God and we've been united with Him.

wonderful manner, as walking and as dwelling within that soul. By this, it will be destined to the one who is partaker to God, to rejoice himself of all the good things and beauties and of the good pleasure for all the holy commandments. This is for Himself said: "Without Me, you cannot do anything" (Jn. 15: 6), even if it seems to us that we can do something.

79. While the love asks for the treasure not to be hidden, neither that wisdom of general use, obviously, nor the work of understanding and seeing God, nor the aspiration towards it, it mustn't be kept in mind, unwritten, but it must be written down, for the love of the general benefit. This is for, by being the man a cogitating animal, endowed with mind and with understanding, and that's why cogitating about God the faith's things, out of the things created for man, it is born within man the godlike and due understanding, and the man knowingly enters the commandments land. But in order to do that, the man also needs the help from God-the Upholder. And, therefore, the man prays often and with tears, asking God to ease him the working of the commandments. "And when He will deign to have mercy, the Father will have mercy on His son" (Ps. 102[1011]: 13). Namely, God will have mercy on the one who prays Him and he will immediately pour (o, wonder!) out of His Ghost upon the believer, or within believer's heart, and the Ghost will kindle the loving feeling towards God, of the one who received the Ghost. And it will give them daring, in an impossible to tell manner, as the daring of a son towards his father. The Ghost gives the believer that daring as an earnest, through that pouring and working of the Ghost upon the one who is imparted with the Ghost, and that believer is overwhelmingly sweetened, and he is soothed, and it humbles him and it elevates him in a new kind of glory and honor, through the union with him. And it leads them to fiery and so great loves, that everything he sees around God, he reckons as his own; and the Fathers yards, the richness, the glory, the strength, the beauty, the wisdom, the mastery and all the good and beautiful things, the glory and the praise, all of them are the delectation and the praise and the joy of his, as the ones of a son. So, when the soul reached these views, through the impartation with the Ghost, as to some natural views, namely, when the soul sees these views in the God in Trinity,

[1011] In KJB we have: Psalm 103: 13. (E. l. t.'s n.)

then the soul truly sees God as a very loved Father, in the mode I've told, and the soul is filled up with joy, by having imprinted only God, of Whom the soul delights himself and he gladdens above nature, into Christ Jesus, our Lord.

80. Which the actual pleasure is?

I reckon that anyone who got close to these things, judiciously, he will tell that the actual pleasure is what cannot be attributed to the nature and it cannot be expresses by words and what lasts as a long state and it fills up the heart with joy even after experiencing it, it elapsed; and that's far from the bodily pleasure that is devilish (tied to an image) and that isn't an actual pleasure. Therefore, everyone who wants the pleasure, let him search for the understanding (spiritual) pleasure, the clean one and that doesn't scatter, and he won't be wrong, but he rather quickly will be moved from the earthly realities to the heavenly realities, with his thinking and with the whole his soul. For this is the true and actual pleasure: the heart's pleasure that isn't followed by sorrow, a pleasure eternally remaining luminous, and always springing, and not-condemned, and rather worthy to be desired, blessed and accompanying the saints from ever, peaceful, gentle, giver of daring, shiny, with a good countenance, pious, luminous, full of joy and working even afterwards. And if you have been sweetened understandingly (spiritually)[1012] with it, by trying it, you will surely consent the things we've just written. And if not, just observe the said thing, by faith.

81. About the Bodily Pleasure.

And the pleasure that isn't understanding and it doesn't belong to the Ghost, but to the body, it is wrong to be called as pleasure. This is because, once fulfilled, this pleasure brings a bitter sorrow, and it is called pleasure in a liar mode. It is a false pleasure and foreign to the rational soul, it is irrational, it is despicable, burdensome, loving of darkness, noisy, cumbersome, passing, and quickly submitted to withering. This is because, by making the body older, it unwillingly and shamefully withdraws;

[1012] The "understanding pleasure" or "understandingly tasted" it is opposite to the one tasted with the senses. But that isn't only an intellectual pleasure (amor intellectualis), but it is a clean joy of the entire being, a state of euphoria. It is experiencing the thought realities and the communion with the loving God, but it is also an understanding of these realities live within His love.

it is condemned, it makes the life wicked, it makes the life useless, and slave, and burdened with condemnation, covetous for food, drowsy, faceless, hopeless, reckless, bringing a dark sadness to the one who works it, after he has done it. If you have experienced these, without any doubt that you know the truth of the said things. And if you have guarded yourself, through the hand of God, by listening to my words as to the truth's words, you know that you will reap the shiny fruit of the life[1013].

82. I have received the always shining spiritual light and the above-world and godlike life, and through them you have received the nourishment and the delectation, the aspirations and the desires, the unions and the unparalleled joys of the threefold hypostatically godhead, and the loving untold feelings, together with Christ Jesus, the everybody's Lord. But, woe, to my wickedness and insanity! Woe to the evilness of my non-sapience! My mind, that has reached, by grace, above heavens, by being sometimes kidnapped, it leans down towards the liar, earthly, and full with all the bad smell garbage. Woe to me, because who won't wonder and who won't cry for what I am doing, and who won't pray God in order Him to give me, out of His love for people, a greater power through the illuminating and of-life-making Ghost, in order I to easily banish away the

[1013] It is described here the whole disorder and corruption brought by the inferior pleasures. The Holy Fathers, they reckon, by and large, that the ordered life, that one leading to deification, it is a life guided by rationality, in union with the grace, or in communion with God-Person, while the passions disfiguring the human nature, they have an irrational character, namely and egotistical character. The order within the own being and within society, it is being kept through rationality that takes in account the harmony amongst all realities; the disorder, the individual and social decomposition, they are the effect of the irrational passions. It is implied here the teaching about persons and things as embodiments of the godlike Word's rationalities, amongst which there is, naturally, a harmony. The thought rationalities of the things, by corresponding to the thought rationalities of the Logos, they are entrusted to the thinking rationality, to the subject-rationality of the persons, as images of the Subject-Rationality, supremely represented by the hypostatical Word, in order these persons to have a common content of the dialogue amongst themselves, and between them and the Logos. Within all of them illuminates the godlike Word, or the supreme Rationality. But the things and the finite reality of the persons are harmonious syntheses or the rationalities in their incorporated state. When the thinking human reality uses these syntheses in an evil way, and by this the harmony within the human being, and also between persons and things, there will be produced a general disorder and corruption. Maintaining the things' rationalities, and the relations amongst the persons themselves and between persons and things, in harmony, one cannot do it except by listening to the teaching given by the eternal Subject of the creatures' rationalities, and by following the example of this embodied Subject. This thing is going to be especially highlighted in the next chapter.

plotting devil and the cunning enemy working against my holy and wonderful life?[1014] All of you, You the All-Holly Angels, and you, all the righteous ones' souls, pray to God for me, for I am insensitive and inferior in my thoughts.

83. My God, my God, nothing is greater than You are, for You are non-comprised, for You are everything, for You are Maker of everything, and for you are endlessly infinitely above all things, for You are above-being; My Lord, Lord, holy untold and impossible to interpret union, together-breathing of the Christians, glory to You! How, Master, by seeing You shining within my heart, day and night, I do not get out of myself always (I am not always in ecstasy) through the overwhelming grace, but I remain careless and insensitive to such a gift, You the Almighty? Woe to me, what a big sinner I am!

If you knew, who is the one who has tied me, and whom he has tied me to, and whom he has tied me through, you would quickly start working, full of awe, and you would praise the above-being God, by thanking Him as much as you can, for all the things He does so wonderfully, out of His kindness.

If you knew, therefore, how far I am from Christ's mystery, by coming to an even greater bewilderment than the word can tell it, you would condemn my idleness, and my carelessness, not to say my manifest insensitiveness and lack of understanding.

In that time, Jesus, by answering, He said: "I confess to You, Father, Lord of the heavens and of the earth that You have hidden these things to the wise and skillful ones, and You have unveiled these things to the little children. Yes, Father, for so it has been the benevolence in front of You" (Mt. 11: 25-26). Always ask for, always pray, in order you not to suffer unwisely in the saddening things of the life, in an unworthy of God, and of both of us, way. And forgive me!

[1014] Any human life is holy and wonderful through its eternal value, and through its borderless mystery; even by accomplishing a life disfigured by evil, and by sin, that life still remains transparent to its mystery and value, and to the godlike image. That's why, **even in hell, the person remains indestructible**. The person has in himself eternal possibilities for experiencing the evilness's torments, or his unconformity to them. But the demons are especially plotting when they see a life the has become saint and wonderful in an actual manner, through that person's striving.

Of Kallistos Angelicude

Introduction

According to some data about Kallistos Angelicude, given by A. Erhard[1015], and then mentioned by H. G. Beck[1016] too, this author has been recently studied by Stelian Papadopoulos[1017], who also published Kallistos' work "Against Thomas d'Aquino"[1018]. This author, whom, in the *Greek Philokalia* and in the G. P. 147, 817-826, it has been published in, only a small in dimensions writing, bearing the title: *Ησυχαστικη τριβή*, translated in the present volume with the title: *The Craftsmanship of the Appeasement*, it is mentioned by the *Greek Philokalia* and by the *Greek Patrology* (G.P.) under the name of Kallistos the Angelicude. Stelian Papadopoulos confirmed the data provided by A. Erhard and Beck, that the author's real name was Kallistos Angelicude, and he provided new data about him. This author activated during the second half of the XIV Century, near to Melenic locality, situated in Macedonia, and he lives around the end of the XIV Century. He lived in a monastic "settlement" near the mentioned locality, in some kind of hermitage, where he built up also a church, being him helped also by the Serbian tzar from that time. Around that church were living several ascetics, tonsured in monasticism by Kallistos. In a document of the Patriarchy of Constantinople, Kallistos is called as "spiritual man, virtuous and hesychast". The name "hesychast" was being given after the hesychastic disputes from the middle of the XIV Century, to a monk who was occupying himself with the prayer of the mind, and who has reached, through his ascesis, with his appeasement, to seeing the godlike light.

According to the locality which he was living in, he is also called as Melenichiotis. In Greek Codex Vatopedi, 736, and in Arundel 520 din British Museum, it is preserved an ascetic

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[1015] A. Erhard, "Theologie", in: K. Krumbacher, *Geschichte der byzantinischen Literatur*, Leipzig, 1987, pp. 158 and 160.
[1016] *Quoted work*, p. 784.
[1017] Στηλ. Παπαδοπούλος, "Ελληνικαί μεταφράσεις θωμιστικών εργων. Φιλοθωμισταί χαι αντιτωμισταί εν Βυξαντίω". Athens 1967, pp. 156-172.
[1018] Idem, "Κάλλιστος Αγγεληχούδη, χατά Θωμα 'Αχινάτον", Athens, 1970.

writing of his, composed by 30 "Words". Stelian Papadopoulos mentioned the title of these "Words" in his introduction to the publication of the Kallistos' writing against Thomas d-Aquinas. The Word XXII, bearing the title *Ησυχαστικη τριβή*, it seems to be, according to its title and according to the words it begins with, identical to the writing from the *Greek Philokalia* and to its older Romanian translations, given under the name of Kallistos Tilicude and comprised under the title: "The Skillfulness (or the Craftsmanship) of the Appeasement" in several manuscripts (for instance, in the manuscripts which can be found in the Library of the Romanian Academia, no. 1841, f. 102 v-119v, written in the year 19818, and in that one bearing the number 2435, f. 208 v-218 v, and then in the manuscript no. 40, f. 44-55 v, from the Library of the Romanian Patriarchy, a manuscript dating from the XIX Century).

Behold a few of the titles which we can find in the "Words" of Kallistos' ascetic writing: Word III: *Spiritual Paradise, or the Godlike Lights Having as Gate the Seeing through the Ghost*: Word IV: *About Entering, through the Lord, the Spiritual Paradise and About Its Gate and about Its Key*; and the explanation to the words: *If somebody enters through Me, he will be saved*; Word XIII: *About the Spiritual Pleasure and Joy and about Their Occasions*; Word XIV: *How We Skillfully Must Use the Contemplation of God*; Word XXI: *About the Life Hidden within Christ*; Word XXIV: *About the Doer and the Contemplative*; Word XXV: *About Contemplation*.

Perseveringly occupying oneself with the "spiritual paradise" and with the contemplation, preoccupation we can find also in the "Hundred Heads" of Kallistos and Ignatius, and in the "Heads about Prayer" and in their continuation or in the "Paradise" written by Kallistos the Patriarch, a preoccupation that goes all the way up to the identity of several titles of the "Heads", it gives room to the supposition that the last ones were influenced by the writing of Kallistos the Angelicude, or vice versa. This problem couldn't be definitively solved except after a parallel study of Kallistos Angelicude's writing and of the three mentioned writings. Beck said: "It seems that (Kallistos and Ignatius) closely followed the work of Kallistos Angelicude, which they have filled it up with quotations"[1019]. WE are going to see in the introduction to the writing of Kallistos the Katafygiote,

[1019] *Quoted work, quoted place.*

published in the present book too, that that writing too, it breathes the same ghost and it is full of the same preoccupations.

KALLISTOS ANGELICUDE

The Craftsmanship of the Appeasement[1020]

Nobody can repent without appeasing himself; neither can one somehow reach the cleanness, without withdrawal; and no one can become worthy of dialoguing with God and of seeing God, while that one still is in dialogue with the people and seeing them. That's why, the ones who have made their objective out of repenting for their mistakes, out of cleaning themselves of passions, and out of enjoying the dialogue with God and the seeing of God – which is the end of the road and the target of the ones who live according to God, and the earnest, to say so, of the eternal inheritance of God – they aim for the appeasement with the whole their zeal, and they reckon as the most useful thing to withdraw themselves and to avoid the contact with people, with the soul their soul's feeling. Their start in the appeasing life, it is the crying, the rebuking, and the self-despising, for which, in order to work those as cleanly as possible, they take upon themselves the takings of vigil, the standing on their feet, the restraint, and the bodily toiling, which have as general goal the river of tears starting out of the eyes of the ones who cogitate the humble things into the crushing of their heart. This is for, as the one tending towards cleanness and they achieve it through deeds, the end is the peace from the thoughts, likewise in those there is, as I've said, the flowing of the tears[1021].

And from here the mind starts, in a natural way, to penetrate the things' natures and to see the artistry of God. From now on, the mind's thing is to catch up and to contemplate the godlike meaning of the power, and of the glory, and of the kindness, and of all the other things belonging to the Ghost of

[1020] G.P. 147, 817-825.

[1021] Here is made the discernment between workers and contemplatives, of seers, or prayers. The first ones reach the peace from thoughts, and the second ones reach the torrents of tears. The tears come out of a very burdening awareness about their sins, that produces in the ones who deepens that awareness, a such a deep feeling of sorrow, and of pain, and of torment, and of "pricking of the heart", that the tears start flowing, a fact that doesn't happen until there is within man a certain callousness.

God. In the same time, the mind penetrated the mysteries of the Scripture, and the mind tastes the above-world beauties, and the mind becomes chamber to God's love. And thus, the mind is engulfed by longing, it rejoices and it gladdens itself, by running towards the last end of the virtues, namely towards the love of the Maker of all things[1022]. That mind no longer experiences and it no longer fears any going astray amongst the things from here, though that mind still experiences some transgressions and sinful impulses and indecent movements, because of many reasons, as that mind still is changeable[1023]. But the mind must withdraw itself from these ones, by removing from itself any discouraging. The mind of these ones, by being winged up with the hope in God's love for people, it flies up towards the godlike things, by occupying itself with the tears, with the prayer, and with the other mentioned toils, and it delights itself with the godlike Paradise of the love, as much as it is possible to the mind. That mind no longer sees anywhere, anything else, neither image, nor thickness, neither countenance, nor anything else; to say it shortly, it only sees the tears, the peace from the thoughts, and the love from God. This is for through these ones, it is preserved also the mind's lack of scattering, and it is given as gift the soul's salvation. This is for the temperance watches over, and the mind prays to Christ Jesus, our Lord.

Sitting in your monastic cell, let your mind daring into humbleness, towards God: it is about that humbleness caused to you by your unworthiness and nothingness; the daring is for the undiminished love from God, and for He doesn't remember the evil. And the soul is elevated to honor before God, when, despite the soul sees himself being sinner, he still dares for the God's love for people, and the soul reckons about himself as tied to God[1024]. That's why Saint Paul commands too, saying: "Let's

[1022] The ones reaching the contemplative state, their firstly understand the mysterious meanings of the things and of the Holy Scripture, and through those meanings, they contemplate the artistry of God in creation, and they contemplate God Himself. The love from God find room within them, and that love forces them towards ever-more love from God. This is the end of all the virtues, which the ascetic has been occupying himself with, ever since the doer phase.

[1023] We have in these ones, though, some resemblances to the "Paradise" of Kallistos the Patriarch. This "Paradise" will be mentioned in the followings. The ones who have reached this state he no longer is tempted by the outside things, but he still has within himself his changeable nature and, in the remnants of some habits lasting within him, there is the possibility of some transgressions and inappropriate impulses.

[1024] In *The Lives of the Saints* it is very often mentioned the "daring" the saints have towards God. But here the "daring" is seen as united with the humbleness. The saint "dares" to God not

come close, with daring, to the throne of the grace" (Hebr. 4: 16). This is for the daring towards God is some kind of an eye of the prayer, or a wing, or a wonderful dependency[1025]. That one who reckons himself as being good, that one doesn't' have daring – let that not be! Run away from this thought! – but that one who flies towards the godlike hope, being him winged up by the thought at the untold love from God, and by the thought at God's forgiveness. You pray, therefore, with daring in humble thought, one nourished by good hopes in God, into Christ Jesus, our Lord, as it has been said. You must always carefully search for the things which temperate the body and deliver the mind from disturbance. And these ones are: eating with temperance, drinking light beverages, sleeping shortly, standing on your feet according to your power, kneeling as much as possible, having a humble countenance, wearing a disregarded coat, speaking little and only if needed, sleeping on the floor, and all the other things which partially tame the body. And in the same time with these, you must occupy yourself with all the things awakening the mind and helping to attach your mind to God. And these things are: reading the Holy Scripture, reading the writing of the saints who interpreted the Scripture, but these ones too, with temperance; singing psalms while understanding the meanings thinking at the things said in the Scripture and at the wonders seen in the creation; praying with your mouth until the holy grace of the Ghost will move your prayer, in a felt manner, out of your heart; this is for, then is another celebration and it is the time for another feasting, untold by mouth, but worked within your heart, through the Ghost[1026].

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for his kindness, but for his trust in the mercy from God, for God doesn't keep in mind the done evil. That's why the daring is reconciled with the humbleness. This is for, even in this daring, the soul is conscious that in everything he has and he receives, he depends on the God's love for people. If a soul reckoned himself ad being good, that soul wouldn't actually be good, and that soul couldn't ask God for anything. That soul would reckon that God owes to give him what he needs.

[1025] The "daring", by being united with the prayer, it shows again that it isn't a daring of the man by himself. Daring in prayer means reckoning that you need God, but in the same time trusting His mercy. The prayer is an "eye" towards God, for in prayer you rather see the greatness, and the power, and the kindness of God; the prayer is a "wing" towards God, for without it you won't dare and won't be able to get close to Him; the prayer is affectionate and non-understood "dependency" on God, for you feel that you cannot do anything without Him.

[1026] The prayer is religious service brought to God and therefore it is celebration too. These are three notions connected to one another. It is celebration, for it is stopping from the world's things and it is occupying with the godlike things, which it actually is resting and joy and luminous light. But the fullest celebration is the prayer done within heart and worked there by

And until then, you occupy yourself with the said things, like this: kneels as often as you can and pray, while sitting like so; when you get tired by praying, pass to reading, as it has been said; then, come again to prayer. And again, being you tired of praying, stand up for a little singing; and then come back again to prayer. And getting tired again, turn back to the occupation mentioned before, with temperance; and then give yourself again, as a gift, to the prayer. Work a little too, with your hands, in order to banish the boredom away, as you have heard from the Holy Fathers. But always, in the whole your work according to God, from morning to morning, let the prayer be your main occupation. All the other occupation are to be used, as I've said, due to the tiredness brought by prayer. And when the mercy comes within soul, and the grace of the Ghost makes the prayer gushing up from within heart, like from a spring, then let the mind to occupy itself only with praying and with seeing, by detaching itself from all things and by delighting itself only with the prayer and with the seeing, in the Paradise of the godlike love[1027].

The prayer has mastery upon all the good deeds; it gives birth to the repentance's tears; it powerfully helps to the peace of the thoughts, by urging that only God to be reckons as the consummate peace; it is the mother of the love for God; only the prayer cleans up the cogitating power of the soul, by imprinting God in it, the One Who causes the angels' cleanness too; the prayer directs the lusting power of the soul towards God, into cleanness, for by attaching to God and by dialoguing with God Who is the Good by nature, and the endless Beauty, and above-nature[1028], He ties the whole lust on Himself; and the anger, God

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the Holy Ghost. This is for, then there isn't either the care for uttering the appointed words, and experiencing God it is stronger.

[1027] As the Patriarch Kallistos too, likewise the author of this writing tightly united the prayer with the seeing of God, with the soul. One won't be able to totally be absorbed into prayer without feeling the presence of God.

[1028] God is by nature the above-nature Good. God isn't a Good submitted to the nature's laws. But He is consummately free and therefore He isn't narrowed by any law. God is properly-said good, namely He is good for He wants to be good, but, in the same time, being good belongs to God's nature. The liberty and the nature are, at God, one and the same; if this freedom had been evil too, it wouldn't have been a full freedom. The evil always forces the evil one. The whole creation is submitted to some laws - in the last analysis, at least to the godlike law. This is because nothing of the created things is the law of its own existence. Only in communion with God, the rational creature is completely free. The lust of such a creature is directed towards good, but the true and full Good is God.

tames is so much, that the man falls down and prayer to God, and the soul is humbled by falling to God; this is for, nobody wears, while praying, a non-humble and angry thought. That's why, shortly speaking, the pious prayer cleans up and it strengthens all the soul's powers and all the doer and understanding works; and it especially attaches the seeing to God and, consequently, to the godlike love, in a quiet living, according to the things I've said before. And your thought, by turning back within you, let it cogitate and look at that place of the heart where the tear flows from, praying while not being disturbed by breathing through the nose. And let it stay there as much as possible. This is for, it is a very useful thing, one bringing many and ceaseless tears, and it abolishes the mind's slavery, and it produces the understanding peace of the soul, and it occasions the prayer, and it works together with God in order to find out the heart's prayer, through the grace of the-life-maker Ghost, into Christ Jesus, our Lord[1029].

You must know, you the seer, who sees the mysterious things and who is delighted with them, that, as God and the man are two, likewise are two, either as genre or as species, the crying and the tears. This is because one differs from another, despite being, both of them, good and given by God, as gifts, and they gain to us the benevolence of God and the inheritance destined by it. The crying has as source the fear of God and the sadness, while the tears have the godlike love and God, as their source. The first one doesn't gladden the nature too much the second ones gladden much and above-nature. The first one is characteristic to the beginners, while the second ones are characteristic to the ones who have reached their consummation by grace[1030].

[1029] The author of this writing mostly associates the tears to the consummate prayer within heart. The godlike light remains reserved only for the highest spiritual level. But also, the ones who have reached that level, they are advised to manifest some reserve in accepting it. So, we have, in the first place, an apophatism as feeling of God Who is not seen, and then high above, there would be the illumination. This means that the prayer within heart is a prayer penetrated by a great feeling. The fear for the punishment coming from God, for the sins, it seems squeezing the heart of the one who prays, so that is squeezes tears out of his heart. But the cogitation at his sins it must be associated also with the love for the merciful God, with the compassion produced by His mercy. This contributes again, to intensifying the heart's feeling, to mellowing the heart down, and to transforming the heart in a spring of tears.

[1030] Here is being made a difference between crying, as weeping, one rather caused by thinking at sins, and the tears produces rather by the love for God. But these two aren't totally separated, though. In the tears produces by the love for God, the sins aren't forgotten, although God has

Five are the works of the quietude: the prayer, or the ceaseless remembrance of Jesus, introduced through breathing, within the heart, and without any thought[1031], a fact achieved by usually restraining the belly, the sleep, and the other senses, inside the monastic cell, with the help of the humbleness. Then a little singing and reading of the Godlike Gospels and of the writings of the Holy Fathers and of the heads about prayer, especially those belonging to the New Theologian, to Hesychius, and to Nicephorus; cogitating at the judgment of God, at death, and at the things alike; finally, a little working with the hands. And then it must be done, again, the turning back to prayer, even if this will require some forcing, until the mind will get used to reject the scattering of itself, by thinking at the Lord, and by ceaselessly consenting to the heart's toiling. This is the work of the beginner monks, who want to appease themselves. So, one like this, he needs not to get out from his monastic cell, and to avoid any dialogues and views, except in the case of some big necessity. But, even then, let him do it attentively, by guarding on himself, and as rarely as possible. This is because, not only to the beginners, but also to the advanced ones, these things cause them scattering.

This prayer, when done with taking heed, without thinking at something else, through the words: "Lord Jesus Christ, the Son of God", it elevates the mind in an immaterial and totally untold manner, towards the mentioned Lord Himself, and by saying: "have mercy on me", it makes the mind to come back again, to itself, in order ton pray for itself. But the ones who has advanced in love, by being more experienced, he directs himself only towards the Lord, for he trusts and he is convinced about the second thing (the forgiveness). That's why, the Fathers not always teach us the entire prayer, but one teaches us the whole prayer, as John Chrysostom did[1032], while another teaches us only "Lord Jesus", as Paul did, who added: "into the Holy Ghost" (1 Cor. 12: 3), speaking about prayer during the time

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forgiven them mercifully, and the crying for sins doesn't totally lack the trust in the forgiving mercy of God.

[1031] It has been mentioned before, though, about the introducing a thought within heart. But that one was the thought about sins, or about the mercy from God. The thoughts which one mustn't introduce within his heart, they are the thought about the outside things, about food, pleasures, glory, and worries. These ones keep the mind outside. Thinking at sins and at God, it helps the mind to enter the heart and to stay within heart and next to God.

[1032] G.P. 60, col. 751-756.

when the heart receives the work of the Holy Ghost, which the heart prays through, too; this is the prayer of the advanced ones, though they haven't reached yet, the consummation, that is the illumination. And Saint John Climacus says: "Strike the enemy with the name of Jesus" and: "Let the remembrance of Christ attach to your breathing"[1033], and he adds nothing more. But the beginner too, they are allowed to pray by using all this prayer's words, and some other times to pray, in their mind, by using only a part of this prayer. But let the way of praying not to change too often, in order that not to cause scattering.

By persevering in applying the mentioned method of the clean prayer, even if not in a clean manner because of the imaginings which the one who prays is accustomed to, and because of his thought which become impediments to him, the one who lives in ascesis reaches the habit of praying unforcedly, and of persevering with his mind within his heart, and not to introduce the mind, forcedly, by inhaling the air, and then the mind to jump off there, but his mind perseveres in there and it stars praying by itself. This is also called as the prayer of the heart[1034]. It is preceded by a certain warmth within heart, that banished away the thoughts which impede the mentioned clean prayer to be done consummately. And, by persevering like that, the mind ceaselessly prays within heart. And in such a warmth and prayer, the love for the remembered Lord Jesus it is born within the heart, so that start flowing from within heart, plentifully, sweet tears of the longing for the remembered Jesus.

So, in order somebody to be found worthy for these things, and for all the other things coming after these, which is not now the time to talk about, he must strive, as it has been said, for having the fear of God permanently before his eyes, together with remembering Jesus within his heart and not simply outside his heart. Thus, he removes himself not only from the evil deeds, but also from thinking at passions, and he advances up to being filled up with the entrustment of the love from God, for him. But, in order not to receive the one who,

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[1033] *The Ladder* XXVII; G.P. 88; col. 1112 C.

[1034]It is called the prayer of the heart only that prayer that is no longer done forcedly, namely by forcedly introducing the mind within heart. This is because, in this case, the mind cannot stay too much within heart, because of not having the habituation of the steadfastness in the interiorized thinking at God. The prayer of the heart, as the mind's persevering by itself, within heart, and in thinking at God, from within the heart, it therefore requires much skillfulness in order to achieve it.

while being in darkness, he pretends to be luminous light, let the believer not to try and see God's light. And when, the mind sees a light without searching for it, let the believer not accept it, but neither reject it, but let him ask the one who has power for teaching him, not only as that one has known according to the Godlike Scripture, but as he happily experienced himself the illumination, and let him give thanks to God. If not, the believer better not to receive that light, but let him rather to run with humbleness, to God, by reckoning himself unworthy of such a view, as we've learned in this regard, with the deed, from the Holy Fathers, even if in some of their writings they present the deceiving and the undeceiving signs.

But, as you heard before all the told things, by mouth, likewise, you will hear about this, at the right time. Because now it isn't the right time. Now you must find out, rather, together with other things and before other things, this: like the one who strives to learn how to shoot arrows, he doesn't strain the bow without receiving a sign, likewise the ones who wants to learn how to appease himself, let him have as sign the ceaseless gentleness of his heart, not disturbing and not being disturbed ever, and for anyything, except the case when it is about the right-faith. And he can easily achieve this, by getting far from all things and keeping his silence as much as he can. And if sometimes it happens to him not to do like that, let him immediately repent and rebuke himself, and let him take heed in the future, in order him to call Jesus, silently and with a clean conscience, putting Him as beginning, as I've said before. And by advancing on the way, let him have the godlike grace resting in his soul, and not only like so, but also consummately resting his soul from the devils and from the passions which were upsetting him before, and by gladdening him with an untold gladness. This is for, even if they bother him again, they no longer influence him, for he is no longer their comrade, and for he no longer wants the pleasure from them. This is for the whole desire of such a believer, it has been directed towards the Lord, the One Who has given the believer, His grace. Such a believer still is being warred, because God allows it, and not because God forsakes him. What is that for? In order him not to get his mind haughty, for the good he has found, but because of being warred, him to keep within himself, ceaselessly, the humbleness, the sole one that not only defeats the haughty enemies, but it is also found worthy of receiving ever-greater gifts.

May us too, be found worthy of these things, from Christ Who has humbled on Himself, for us, and Who gives as gift, to the humble ones, His grace, plentifully, now and always and forever and ever. Amen.

KALLISTOS THE KATAFYGIOTE

About the Godlike Union and about the Contemplative Life

Introduction

The Author and the Content of the Writing

This writing, translated in the Romanian language, is present in several manuscripts. It seems that it was read a lot, though it has a high theological level.

The writing can be found at the Romanian Academia's Library, bearing the number 1602, comprising 122 pages, in the manuscript number 2022, comprising 113 pages, in the manuscript number 2027, comprising 143 pages, in the manuscript number 2568, from page 33 front to page 270 back, in the manuscript number 3001, from the page 92 front to page 207 back, dating from the end of the Century XVIII and the beginning of the Century XIX[1035].

Erhard[1036] and Beck[1037], by rejecting the opinion that this Kallistos is identical to the Patriarch Kallistos II, they say that the author "seems" that he lived around the end of the Century XVIII and the beginning of the Century XIX. Nicodemus the Hagiorite says at his turn, in the preface of his work from the Greek Philokalia, that nothing is known about when and where this author lived.

[1035] In the manuscript nor. 2568, on the front of the page no. 2, it starts: "Every creature - out of what is the same nature with its good work – is imparted both with the according resting and sweetness". Likewise in the manuscript no. 1602.

[1036] *Quoted work*, p. 160.

[1037] *Quoted work*, p. 784.

But the content and the shape of the writing urge us not to reckon as totally improbable the fact that this writing would belong to Patriarch Kallistos. It might be that this writing too, it belongs to Patriarch Kallistos, but it might have been written at a time he was living in one of his withdrawals (καταφυγή), during his long monastic life. Of course, Kallistos the Katafygiote concentrates his writing around the two writings belonging to Patriarch Kallistos, and in "the one hundred heads" belonging to Kallistos and Ignatius. It is about the theme of the "One", which our mind will be united with, if it strives to get out of the division in diverse thoughts, and thus becoming, at its turn, one too. The theme of the "One" is of Platonic origin. But at Kallistos the Katafygiote, through "One" it is understood the godlike subject, One Who all His masterpieces and works are transparent to. The human person's ideal is that of placing himself in connection, through all these masterpieces and manifestations, with the Subject Who makes Himself felt and "seen" through them. This is for this One is alive, and He is full of love. That's why this One is, in the same time, Threefold. This One is, in the same time, simple, because otherwise, if He had been diverse then He would have been composed of parts, parts which would have been, all of them, limited, so that they wouldn't have been able to accomplish, through their union, the One. But His simplicity is endlessly rich. That's why, the mind united with Him, it no longer needs to pass to something else, but the mind finds in Him its eternal resting. This resting is, though, for the "One" is endlessly rich, and He isn't a petrification or a boredom, but He is a "steadfast movement", a ceaseless deepening into love. One can say that this writing is a synthesis between the abstract thinking of Dionysus the Areopagite and the full of enthusiasm feeling of Saint Simeon the New Theologian. Its author anticipated, by describing the fiery feeling of the soul in union with the Person or with the godlike Persons, the full of feeling character of the feminine mysticism from Occident, but he maintained, in the same time, as reason of his feeling, a profound theological consistency.

The "One" is transcendent to creation, and He isn't immanent as at Plotinus, for only Thus He truly is One and source of all unity. But He doesn't remain locked up in His unity, but He gets out, through all His works and masterpieces, towards us, in order to elevate us to the union with Him.

The mind unites with Him and it finds its unity and simplicity, or it finds itself and its resting, by ceasing the movement from an idea to another, form a thing to another, from a passionate attachment to one or another of the created things, for it surpasses itself. This means that only by forgetting about the self, in the love for another subject, our subject find himself again in his fully concentrated unity. This is for he is made for being elevated above himself, through a total and fiery love which he entirely focuses on, as the bird is made for flying.

In the perseverance which the author speaks with, about the abyss of the "One", we could see a resemblance to the thinking of Meister Eckart of Jacob Böhme. But at Kallistos the Katafygiote, this abyss is an abyss of the love, namely of the eternally existing Person, and not that one of an abstract essence; His hiding is the hiding of the indefinite Subject Who, in the same time, can be intuited through all realities.

We reckon that this writing may be considered as the most beautify of all the Philokalist writings, due to its theological profoundness, and due to its fiery feeling.

But, just for that, it is very close to the writing entitle "The Paradise" (in 80 or 83 heads) wrote by Patriarch Kallistos, a writing characterized by the almost equally fiery description of the soul's feeling, a feeling lived in union with God in love.

We have in this dizzying writing, a description of the encounter of the mind with the godlike "One". It is a description having the theological height of the Areopagite's writings, which this writing is influenced by, but this writing is too, a Christianizing of the neo-Platonic philosophy of the "One" (see, for instance, the head no. 43), by more insistently highlighting His personal character, and for the great importance it grants to the feeling of love in relation with Him.

We have in this writing the same highlighting of the absolutely necessary role of the Holy Ghost in the union with God and in the fiery feeling of the love for God in this union. The bridge between the created soul and the transcendent God, it is built up by the Holy Ghost, and only by Him. The Holy Ghost elevates us out of nature, out of our speculations about God, which we do from distance, and the Holy Ghost elevates us to Himself, and, by this, to our true nature (see heads: 74, 75, 81, 82, 84). We have here the affirmation of the same need for making our mind imageless (ανίδεο – heads: 58, 33), simple (heads: 20, 30, 51, 91). The godlike light, seen by hesychasts, it

is deepened in endless ascensions (idea taken from Saint Gregory of Nyssa and from Saint Maximos the Confessor). By surpassing everything that is understood, the mind is, in the same time, a supra-luminous darkness, a term taken from Dionysus the Areopagite. The term αείβλυτα (always springing out) mentioned in the two writings of Patriarch Kallistos (heads: 53, 86) can be found here too, both in this form (head no. 72) and in the form as απειρόβλυτος (head no. 49).

Even more than that, itself the "Method in 100 Heads of Kallistos and Ignatius", not only that it uses the same characteristic terms, but it also affirms as supreme ideal - to be reached by the spiritual man – the union of the soul with the "One" (head no. 38). Equally common both to Kallistos the Katafygiote and to the "Method" of Kallistos and Ignatius, it is the idea that the prayer reached at its peak, it has gone out of movement, no longer being possible to fall off this state (Method, head no. 38). The spiritual atmosphere, the impetus of love and of sinking and of eternal resting in the endless abyss of the God's love, they are the same in the writing called "The Paradise", wrote by Patriarch Kallistos, in his writing about prayer, and in the writing belonging to Kallistos the Katafygiote. The only difference would be that this atmosphere and these themes reach, in the writing belonging to Kallistos the Katafygiote, a higher degree, or an ultimate degree of enthusiastic and flaming feeling.

This writing, placed at the end of both the Greek Philokalia and the Byzantine spirituality, it represents not only a magnificent synthesis of the whole spiritual writing from before it, but it is also a peak of the thinking subtlety and of the Byzantium's feeling of intense spirituality.

Of Kallistos the Katafygiote,

Preserved Heads, out of the All-High and of Right-Judgment (Syllogistic) Heads about the Godlike Union and the Contemplative Life

1. Any being finds, naturally, resting and pleasure, in the higher work of his nature. That's why any being rejoices of it and it attaches itself to it, the most. So, the man too, as one having mind, and as one whose life it naturally belongs the cogitation to, he is sweetened and he is imparted with resting, especially when cogitating at the high realities and as the thing about himself, be it these ones called, by somebody, as good, or beautiful. And this truly happens when the man had God within his mind, and when the man cogitates at God's features, for God is the highest being, cogitates with the mind and above-mind, and for God loves the man in the highest and above-mind mode, and for God honors the man with the highest honors and with the above-human-mind His good things; and this is forever.

2. Any kind of birth makes the born one wot be alike the one who gave him birth. This is for the Lord said: "what is born out of body, it is body, and what is born out of Ghost, ghost it is" (Jn. 3: 6). Consequently, if the one born out of Ghost, he is Ghost, it will be obvious that he will be also god, according to the Ghost Who gave him birth, since the Ghost - Whom the one born by Ghost is partaker to - He is true God too. This is for God has His name (θεος) from: to see (θεωρεις). Consequently, the one who doesn't see (who doesn't contemplate), or who hasn't been found worthy ever since his spiritual birth and impartation, or who, by being found worthy of it, he afterwards closes his seeing power because of his lack of skillfulness and he stupidly turns himself away from the godlike rays cogitated with the mind around the Sun of the Righteousness, Who is cogitated with the mind, namely after that man has been made partaker to the seeing power, and now he unhappily deprives himself of its work, despite he tends to holiness.

3. All the existing realities have received their movement from the One Who has created them, according to their

rationality and nature, and therefore the mind too. But the mind's movement lasts forever, meaning that is endless and borderless. So, it is against mind's worthiness and nature, to be moving in a limited and bordered manner. And this happens when the mind moves amongst the limited and bordered thought. This is because of being impossible that the object to be limited and bordered, and the mind's movement regarding that object, to advance endlessly. So, the ceaseless movement of the mind needs an endless and borderless object, which the mind to move itself towards, according to its rationality and nature. But there isn't anything truly endless and borderless, except God Who is One by nature and in the proper meaning. So, the mind must stretch towards the endless and actual One, namely towards God, and the mind must look at Him and to move towards Him – for this is characteristic to the mind's nature[1038].

4. Endless and borderless are also the realities contemplated around God. But neither in these ones the mind consummately finds its resting. This is for the mind searches for "The One out of Whom". This is for anyone rejoices, naturally, of the one who is like him. So, by being the mind one according to

[1038] The mind, by being always in movement, it actually needs an object which the mind to endlessly occupy itself with. This object must be in itself endless and borderless. As such, that object which the mind must focus on, it must be that One Who has everything in Himself. This is because, if the One had been one of many, He couldn't have been borderless. In that had been the case, the mind should have been eternally passing from one to another and the mind wouldn't have ever found an object according to its borderless movement. So, the mind wouldn't have been able ever to rest within the endless One. Of course, there seems to be a contradiction between resting and the endless movement. But these two states are reconciled when the mind enters the endless One. Then the mind reaches its borderless movement and its resting. The endlessness of the movement it has found the endless which the mind no longer has to pass from, to something else; in Him the mind has found its resting. The mind has reached that "steadfast movement", or that "mobile stability", which Saint Gregory of Nyssa spoke about. This is no longer an actual "object", because of being possessed by understanding, so that it is limited. The infinite "Object" of the mind is actually a subject: He is the supreme godlike Subject. By and large, a subject is truly understood by another subject; only between subjects, there can be accomplished an understanding. This is because a subject can understand himself only through the mediation of another subject, by being helped by that subject to understand himself. The object cannot be understood through himself. And then, the object leaves me into darkness. It doesn't' help me to understand. But in another's subject understanding, I am, in the same time, endlessly advancing, especially in understanding the godlike Subject. I am resting myself into Him, for I no longer have to pass from something to something else; but I still advance into understanding. This is for I will never exhaust Him by understanding Him, and I won't ever get exhausted in my understanding. And by understanding Him, I understand the objects too.

its nature, though the mind is many according to the acts of the understanding, by stretching itself and by moving itself towards God, the One according to His nature, but Who is many according to His work, the mind cannot fully rejoice before penetrating through the Ghost into The One borderless by nature, passing from the many[1039]. Only in The One God, therefore, the mind can fully rejoice. This is for each one of the existences rejoices of what is naturally characteristic to itself. But naturally characteristic to the mind, it is to move, to stretch, to reach, and to fully rejoice of God, the Only One Who is One, simply and limitlessly.

5. The whole movement of the created realities, and therefore the mind's too, it hurries up towards stopping and appeasing and it tries to reach to stability and restring in that stability. This is for every created reality asks for its end and resting. But the mind is the only created reality that, by moving itself amongst the created realities, it cannot achieve stopping and appeasing. This is because, what is created, when reaching the end appropriate to it, since it has begun, the endless movement of the mind, it remains, rightly so, as such, and it asks for something which the mind endlessly to move towards. The mind wont' get appeased and the mind won't be able to reach its target, or within mind there won't take place an endless movement, as we've just said before, if the mind locks itself up amongst the bordered and limited realities. But this is far from the mind's nature, which, obviously, it is always moving. So, it isn't characteristic to the mind to find its quietude or stability into the created realities. But where the mind could use from, what is characteristic to the mind, namely to remain steadfast in movement and to appease itself in this meaning and to be at peace and to receive a true feeling of resting, if not from The uncreated and uncircumscribed One[1040]? And this One is God,

[1039] Even Saint Gregory of Nazianzus and Saint Maximos the Confessor, they said that God is of infinite times above His infinity and above all His infinite features (Saint Maximos, *Gnostic Heads*, I, 49-50; *The Romanian Philokalia*, II, p. 140-141). But the author of the present writing specifies that, the fact that God is above His features, it is explained by that that He is The One "out of Whom" these ones are. He is their Subject.

[1040] The mind cannot use what is characteristic to itself, namely the mind's endless movement, which must be, in the same time, resting, except into the borderless One, from Whom our mind mustn't pass further, namely within Whom our mind rests, or in Who our mind become stabilized, but in the same time the mind moves towards ever-more understanding. Only into Him our mind can be "steadfast through movement", or "it moves in stability".

Who is One understood in actual meaning, and Who is above the world. So, our mind must reach, through movement, in This and uncircumscribed (borderless) One, in order the mind to find its natural quietude and in order the mind to achieve the resting of understanding[1041], as it is due. This is for, no mind reached in That One will be lacking, by any means, the stability into the Ghost, or the wonderful resting, of the endless Who is the end of all realities, or the movement. This is for the mind has reached into the borderless, the limitless, and uncircumscribed, and imageless, and without countenance, and totally simple One. And this is One Who we have been talking about: God.

6. If God makes His angels ghosts - as David says (Ps. 103[1042]: 4) -, and if the people born by the Ghost are made ghost by God too, as the Lord said (Jn. 3: 6), then the man too will be angel and born out of Ghost through the manifested impartation with the Him[1043]. But the angel's thing is to ceaselessly look at the face of our Father Who is in heavens, as, again, the Lord said (Mt. 18: 10). So, the one who is manifestly imparted with the Ghost, rightly so, he also must look at the face of God, but he also must tend towards what he is looking at[1044]. That's why the Prophet David too, he teaches us by saying: "Search for the Lord and strengthen yourself; always look at His face" (Ps.

[1041] The "Understanding resting" it means either the resting opposite to the bodily resting, or the meaning of the understanding's resting. This is for into God it is satisfied the mind's thirst for understanding all realities, though advancing, in the same time, in that understanding. In the union with the beloved One, I fully understand Him and I still am always advancing in understanding Him.

[1042] In KJB we have: Psalm 104: 4. (E. l. t.'s n.)

[1043] Until here, the mind's resting in God has been explained only out of the nature of the mind's endless movement, and out of the One God, now it is being explained out of the Ghost's work within mind. Only the Ghost liberated the man from the law of the gravitation towards the material realities, imposed to the man by his body. Only the Ghost helps the man to overwhelming the impulses towards the lower things. The Ghost is the "dove" and He makes the man flying "dove" and alike to the bodiless Angel. The whole this teaching about God like One, a One differing from the neo-Platonic teaching about the One, by the fact that this One isn't the immanent foundation of all realities, but He is transcendent, "above world and nature" and the elevation at Him it is being done through the Holy Ghost, and not on a natural way. But the preoccupation with the One, it shows that in the Byzantine culture of the time, there was an interest in Neoplatonism, and this explains the founding of the Neoplatonic school in Florence, by Gemist Pleton, after the year 1453.

[1044] The face of God is the expression of His Subject and it must be looked at, or contemplated, but in the same time, the one who contemplates must tend towards what he is looking at, increasingly more, in order to understand God increasingly better. It is about the same stability and movement in Him.

104[1045]: 4). Therefore, he doesn't guard what is his own, that one who, by becoming partaker to the Ghost and, by reaching to experience the untold birth out of the Ghost, and by being elevated to the worthiness of the Ghost, after that, because of the impression about the apparent abundance of his glory, he closes his understanding feeling for God and he no longer wants to tend himself towards God and towards the godlike things. And he does that, regardless to the fact that the Savior commands us to remain into Him, for He too remains into us, as David says too: "Come to Him, to be you lightened" (Ps. 33[1046]: 5). And truly so, if we do the things which we owe[1047] to, and the things consequent to those, we will see in the light of God-the Father, namely into the Holy Ghost, the light from around God, namely the godlike truth, so that we will not longer happily turn back, because of our lack of understanding, from the godlike rays.

7. The mind reaches to see God, on three ways: by moving by itself, by being moved by another, and on the middle way. The moving by itself it is done only by the mind's nature, by using its will through imagination (imagining). The end of this way is the contemplation of the things from around God, which were, to some extent, imagined by the Hellenes' scholars too. The second way is above nature and it takes place only by the will of God and only through the illumination from God. That's why, the mind is, in this case, totally under the power of God and it is kidnapped towards godlike unveilings and it tastes out of the untold mysteries of God, and the mind sees how the future things will be fulfilled. And the way standing in the middle of the two already mentioned ways, it is a joining, to some extent, of both of the previously mentioned ways. For it is done through the mind's will and imagination, it is the same with the mode of the movement by itself. But it is imparted with the way of the movement through another, because the mind is united,

[1045] In KJB we have: Psalm 105: 4. (E. l. t.'s n.)
[1046] In KJB we have: Psalm 34: 5. (E. l. t.'s n.)
[1047] Tending towards God it belongs to us, it is due to us, though it is being done through the Ghost. This is for, it is characteristic to the mind, to be into the borderless God. But the mind cannot jump up into the transcendent One by its own power, as this can happen according to Neoplatonism, where the One is immanent to the world. Rightly so, Lossky sees as ensured through the transcendence of the One, His personal character, unlike the Neoplatonism where the One is an impersonal essence (Essai sur la théologie mysthique de l'Eglise orientale, Aubier, 1944, chapter: The Divine Darkness).

through the godlike illumination, with itself, and now the mind sees, beyond its unity, in an untold manner, God. This is for then the mind gets out of all the seen and told realities from around God, no longer seeing the source of the good or the godhead, neither the wisdom or the-power-giver mastery, nor the Providence, neither something else amongst the godlike realities, but as being itself filled up with the spiritual light and with the joy brought by the godlike fire mixed with the love[1048].

8. The mind, using its imagination in order to contemplate the unseen realities, it is advised by faith. And when illuminated by grace, the mind received the strengthening of the trust. Finally, when kidnapped by the godlike light, the mind becomes treasury of love towards people, and all the more towards God. Thus, the job and the threefold movement of the mind become consummate, deifying, sure, and steadfast, through faith, hope, and love. And, by reaching in this wide place from the top of the city, as somebody would say, the mind has been placed in safety in the love's stronghold. This is for, as Paul said, "the love suffers all things, it endures all things", for the good of the faith and of the hope. "The love, he says, it never falls" due to its fiery union and for the untold connection with God[1049].

9. Nothing is, amongst the created realities, consummately one[1050]. This is for, it isn't difficult to see that

[1048] The first mode of seeing God is the natural mode. This is actually a contemplation of the God's features, through cogitation, and the cogitation uses, somewhat, the imaginings too. The second mode is above-nature, produced within mind exclusively by the godlike illumination. This one kidnaps the mind to seeing and tasting the godlike mysteries and to know the future things. The third mode is a mix of the two previously mentioned modes. The cataphatic (the affirmative) is combined with the apophatic (the negative). The mind cogitates too, but it is helped by the Holy Ghost to see in the realities known with the mind the realities which exceed the understanding. This mode of seeing God exceeds the intellectual knowledge of God's features, for the man's understanding penetrates to the experience of the full of meanings luminous light, but also above understanding, which irradiates out of God, and it is filled up with the joy produced by the fire of God's love.

[1049] In the state of the fait, the soul if far from God, cogitating at God's features. Through hope the soul is on the way, by having something out of God, something that has come to welcome the soul. Through love, the soul is totally in the arms of God.

[1050] Somebody may say that the soul, though created, it still is one. But the soul needs to combine himself with the body. Besides that, the soul is in a dependency on God. So, the soul "gets composed" with God, by nature, without God "to get composed" Himself with the soul,

each one differs from another, through some own feature. But, because of being created, no one differs from another, each of them having a beginning and an end, being them under nature, and not being, actually, one in a simple manner. "One" truly is only the Uncreated One, for He is simple, without beginning, without end, and borderless, and, that's why, limitless. And This One is God.

Only by looking towards This One, through impartation with the-life-maker Ghost, the mind receives at its turn, daily, its due growth, its unity, its simplicity, and its state of deification being strengthened[1051]. This is for, we know for a fact, that without the One and without looking at Him into the Ghost, we cannot achieve an increasingly-better mind. This is because the mind has become scattered, and weakened, by the much-divided world and by passions, and the mind needs an above-world power and it need looking at the "One" Who is above-nature, for, by being the mind kidnapped out of the divided realities, to get out of passions and out of division and to achieve the godlike image[1052]. This is because the world, by seeding into the mind the worshipping of many gods, and the mind - by looking at them and by serving them - to be persuaded to move against its own nature and to be the mind made to lust for all sorts of passions and to lust for lie instead of truth and virtue[1053]. That's why, the Holy Ghost urges us through the Prophet, by saying: "Come to Him, namely to the One, and be illuminated" (Ps. 33[1054]: 6); and in another place: "I firstly am

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by nature. In the same mode the angel "gets composed" with God. So that, the angel's quality as creature, it doesn't allow either the angel to eminently be one.

[1051] The mind's unity and simplicity are maintained and are strengthened, at their turn, only through God, only by looking at God. This is for, by being God One and borderless, the mind that looks at God, it no longer divides itself amongst many objects, and it no longer gets torn in its work. In this meaning, God is the source and the upholder of the soul's unity. This is for in the soul's unity are gathered up not only all the soul's powers and works, but also the God's power is being communicated increasingly more, to the soul, in the communion that the soul has with God.

[1052] Looking at The above-nature One, namely at the One Who is above the composed creation, the mind is kidnapped from looking at the composed and multiple realities, or, the mind gets out of the composed realities and it take the "image" of the borderless One, and the mind becomes thus, itself one and borderless, or the mind actualizes these qualities to itself.

[1053] The virtue belongs to the mind's unity and the virtue promotes the mind's unity, for the virtues represents the overcoming of passions as forms of the egotisms fighting to each other. The truth too, it cannot be but in unity, because ethe division weakens the reality and it makes it non-understood.

[1054] In KJB we have: Psalm 34: 5. (E. l. t.'s n.)

God, and I am after, and except Me there is no other God" (Isa. 41: 4; 44: 6); and again: "Listen, Israel, your Lord God is One Lord" (Deut. 6: 4). The living of the one godhead's Hypostases it doesn't divide the one Reign. The Persons truly are Three, but, regardless, God is One, in being, in power, and in will, in work and in all His other existential features. So, serving to God's unity, looking at it and gathering yourself towards it, with the whole your power, by getting out of the many realities, it is God's will and it is improvement of the mind, as it is also a way to find out the truth, and it is fruit of the godlike love and of the deification.

10. If the many divisions are a lie, and the One is the truth, the mind that is elevated into the Ghost towards the One, towards the One Who is above world, towards the One Who is raised above all realities, towards the One out of Whom the many realities are, then the mind will be elevated towards the Truth Himself. And if the mind won't be able to become free of passions if the truth doesn't set the mind free (Jn. 8: 32), it will be also obvious that the mind will become free of passion when goes towards and when it is elevated, in a unique mode, towards the One Who is above world. So, the mind is helped to achieve the dispassion, and the state of deification, and the godlike adoption, mostly by the freedom, and by no means by slavery[1055]. That's why "the servant – he says – doesn't' know what his Lord does" (Jn. 15: 15). But, while the nescience is characteristic to the servant, it is obvious that the one who has been imparted with freedom, he knows the Father's mysteries, and he is allowed to ascend, well and beautifully, towards the worthiness of the adoption. This is for, as not knowing it obviously means the opposite of the knowing, likewise the law of the servant is decidedly opposite to the law of the son. And while the one who doesn't know, he is a servant, the one who knows, he isn't a servant by any means, but he is a free man, or better said, he is a son. Likewise, while the Ghost of the truths sets us

[1055] The passions show the soul's slavery. The dispassion is the liberty's sign. The dispassion opens the soul for God. And into God there is freedom. God is the borderless width, that gives the soul power to widen himself endlessly, in order not to remain attached to a limited thing, and in order the soul not to attach, to one at the time and unwillingly, to the limited things. By being into God, the soul is open to the whole, the soul is open to the bottomless depth, or to the limited-by-nothing height. Nothing stopes the mind from extending, from growing up in its content, and to embrace the whole.

free, by itself this fact the Ghost makes the one whom He is within, as sons of God. "As many you bear the Ghost of God, he says, you are sons of God" (Rom. 8: 14)[1056]. So, while looking at the One Who is above nature, it means searching for the truth, and the truth gives the freedom as a gift, and the freedom is the sign of the godlike adoption, and if nothing is greater than this grace of the adoption, and if nothing else is reckoned as more appropriate to the rational nature, then it will be very rational and as necessary as one can get, that the mind to tend to, to search for, and to gather itself up, while being carries by the Ghost, with the whole power, towards the One Who is above-world, namely towards God[1057].

11. This is for the Holy Ghost says: "Your Lord God, One Lord is" (Deut. 6: 4). By this, the Ghost's godhead elevated the man's mind towards the One from above world. This is because of not being allowed to preach about the One, while we do not turn our mind and our look towards Him. What the Holy Ghost says, He wants to be understood too. And understanding something, it presupposes tuning the mind towards that something[1058]. This is because, if it lacks the turning of the mind towards what is to be understood, it will lack also what the mind would want to understand. In such a case, preaching about The One it would be absurd (purposeless), as absurd would be the

[1056] The Ghost sets us free from the body's law, from the nature's law, by strengthening our ghost that is free by nature. But the freedom of the one who is born out of the Ghost, it isn't a freedom of an individual who doesn't care about anything, but it is the freedom of the son. The son is free, but he is free in his love for the Father, and he is free to advance in the limitless love of the Father for him, and the son too, he increases in his love; the son is free to mastering upon all things, for all the things belong to his supreme Father.

[1057] This isn't a necessity that is accomplished by itself, namely it isn't a natural necessity, but it is a necessity required by the ghost, in order the ghost to grow up and to be accomplished. Likewise, it isn't a nature's rationality, that is imposed by itself, but it is a rationality required by the rationality of the spiritual accomplishment, by the committing of the existence's meaning.

[1058] This is what said before. The teaching about the One God, it would remain empty theory, if the Ghost didn't help us in order to elevate us towards Him, in order to reach to experience Him, and in order to have our life into Him. And this is done by the Ghost for He spiritualized the mind, namely the Ghost liberated the mind of passions, or of the passionate attachment to the limited things. One can reach the truth by removing his passions, namely through spiritualization. This is because the addiction took place as a falling into sin, in passions. And this is a falling off truth too. The truth is the unity, and the elevation into unity is a matter of spiritual and moral effort. So, this elevation of the mind towards the One it requires also the mind's will to turn towards Him.

faith in Him too. And if these ones were absurd, then, cogitating The One by turning and raising the mind towards Him, it would be even more absurd.

12. If the created and rational realities tend, by nature, towards the cause and their search for it by turning themselves towards it, and if all the realities have God as their cause, and God is the peak and The One in a simple mode, it will mean that the mind tends, by nature, and it searches for The One Who is the peak and Who is The One in a simple mode, turning itself towards Him as towards its cause.

13. If "out of Him, through Him, and towards Him are all realities" (Rom. 11: 36), and amongst all realities there is the mind, then the mind too, it is out of Him and through Him. End the mind is even in a special way out of Him and through Him, due to its likeness to God. Consequently, the mind, more than all the other realities, it must look at God. And the words "towards Him" show that the mind must search by turning itself towards the showing of The One Who is above the world. So, the mind must look at "The One".

14. The many realities come out of The One, but The One doesn't come out of the many realities. The creation shows the many realities. So, the creation is, obviously, out of The One. And The One is above creation, as Maker and Builder. So, the one who contemplates the creation as he should, he necessarily will conclude out of contemplating the creation, that there is One above-world. This is for the caused realities, they are very many echoes, out of which it can be known The One Who has brought to existence, through His craftsmanship, wisdom, power, kindness, and taking care, all the realities, as he wanted. That's why, Isaias too, he says into the Ghost: "Raise your eyes and see Who has shown you all these things?" (Isa. 48: 26). By saying "all of these" he named the many caused realities, and by saying "Who", he wanted to elevate the mind towards The One out of Whom all these realities are, and Who is, by nature, One in a simple mode.

15. The creation too, it is gathered in a unity, but is also composed, and it has many parts, and it is not without a beginning, since it is created. But, The One Who creates, He is

not The One only as One resulting out of many and diverse things, as a symphonic whole having a sole purpose, but also for, by not being created, he is the beginning cause and before beginning, of all the realities. The mind, by raising itself towards the ultimate realities, it necessarily reaches something that is The One as beginning and ordering the seen order, of the making, of the harmony, and of the cohabitation of all the existing realities, in a unity. This is for, otherwise, the creation went backwards, endlessly, and that would be absurd. This is for, everything that moves and becomes, there was a time when it didn't exist; and if it didn't exist, it means it started existing on a moment in time. And if started existing, it means it was set in movement. But then, we must search for the One Who has set everything in movement, and Who has brought everything to existence. That One must also be totally motionless[1059]. This is because, if not so, who is the one moving the one who isn't under another power, since he is uncreated? And if he is being moved, he will be changeable too. And if it is so, of course he is simple, lest by being composed, to be changing the one who we have seen that he is unchangeable. This is for the composition is the beginning of the stability[1060]. So, at That One there is no composition so that a greater stability could result later on. And there isn't such a stability in order there not to be undoing too[1061]. And there is no undoing, in order there not to be change

[1059] This is Aristotle's formula: "The motionless Mover".

[1060] Since something has been composed, its stability has started too, a stability that the movement has brought that thing to; namely, that thing started having its own shape. God, by being non-composed, there mustn't be a precedent movement in order Him to be composed. But the author of the present writing, he combines in a characteristic manner, the speculative logics with experiencing God. He logically proves that God is One above the world, and that our mind tends towards Him as towards The One. But our mind cannot raise at That One, except through the cleaning of passions and this raising consists of an imprinting of His within the mind, through the mind's looking at Him, and through the Holy Ghost. He combines in an original mode, the logics and the mystique. One leans against another. The Orthodox East hasn't separated these two, as the Christian Occident has done it by only keeping the speculation, or the cataphatic, as for instance does Vl. Lossky, by exclusively keeping the mystique or the apophatic (*Essai sur la théologie de l'Eglise d'Orient*, Paris, 1944). In Occident only at Nicolaus Cusanus we can found this joining, due to the influence the Christian East had upon him.

[1061] At God there is no stability as result of the movement, because, if that had been the case, starting again the movement into Him it would have led to decomposition. At God there is a stability not-produced by movement, in order Him not to be submitted, by moving, to an undoing too. At God the stability is eternal. But it is a stability that masters upon movement. The author has proven thus, in an interesting way, the Aristotle's formula about God as the motionless mover.

and move at the unchangeable and motionless One. He moves, but He isn't moved, and He is necessarily non-composed too, and that's why He is all-simple and absolute the One above world. And the mind stretching towards Him, it goes out of all realities and on all ways, due to the looking at The One Who is above kindness, and due to the desire for The One Who is above all realities, or, better said, the desire for the One out of Whom all the realities are, and towards Whom all the realities tend naturally[1062]. And by taking that one place, as it is due, the mind also gets out of passions. This is for the mind that has been elevated even above to kindness[1063], it hardly can remain in the shame of the passions. That's why, the Law says: "You will serve only Him" (Deut. 6: 16), namely to The One who is One. So, we must tend towards the One from the top, if we want to fulfill also the law of God and to be us above passions.

16. "Only the Lord, he says, was leading them and there was no foreign god with them" (Deut. 32: 12). Can you see the power of The One and Only? There was no foreign god with them, for the Lord alone was leading them. But the Lord doesn't guide the ones who turn themselves away from Him. When somebody follows someone, that means he turned himself towards that someone. If we don't want, thus, to have with us a foreign god, namely the devil or some addiction, we will have to follow to The One and Only, by turning our mind towards Him, in order to be said about us, rightly so, and to be believed that "The Lord alone guides them and there is not foreign god with them".

17. So, the many realities are, all of them, out of The One, but they diversely are out of The One, for also the way these realities come out of the first unity, it is a diverse one. This is for some of those are started and created; others are uncreated and lacking a temporal beginning. But to all of them and all the time, their cause is The One Who is above nature. But this is to some of them through creation, and to some others

[1062] The One, in this teaching, He isn't the object of a simple logical and speculative doctrine, but out of Him it irradiates a power that attracts the mind, for the mind by looking at Him, on the basis of that attraction, and the mind detaching itself from the many and limited realities, the mind it becomes, at its turn, one, namely the mind is strengthened too, in unity.

[1063] "The above-kindness realities" are the features of God. The mind is elevated even above those, when looking at the Subject Whom those features irradiates out of.

of them through nature[1064]. That's why, we don not get closer to all of those on the same way, and we do not impropriate them to ourselves on the same way. But, to the realities which are under mastery and in the state of the creation, we must get closer to them for som4ething else, and not for themselves, as we get closer to the mirror for what the mirror shows as image. Thus, we get closer to creation not in order to get us improved, but in order us to see the Supreme One within it[1065]. But, to the without beginning realities and which are out of Him by nature, we get closer to them also for The One Who those realities are out of. To those realities, we truly must get closer for themselves, and to them is close, by nature, the Culminant One. Better said, those realities are, by nature, close to the Supreme and from the top One. That's why we mustn't only to get closer, but we also must grow up into those realities, and we must strive through those realities, towards imitating the Prime and Unique Good, in order us to be imprinted by Him, and thus, through the together-working and with the help of the grace, us to achieve the dignity of the glory of the image of and of the likeness to God[1066]. Thus, the realities caused out of creation, when rightly looked at, they raise our mind through that looking at, to mirroring the One, and they unite our mind, by untying it of all things, in a simple mode, with the unitary meaning of The One, if our mind looks at them as it is due. And the realities which have The One as their cause and worker, by nature, for That One gives the mind a shape alike theirs, they have the power of uniting the mind with Himself That One[1067].

[1064] Saint Maximos the Confessor, *Gnostic Heads*, I, 50: *The Romanian Philokalia*, volume II, p. 141. But the present author draws some original conclusions out of that teaching.

[1065] More limpidly said, the creation doesn't improve us through itself, but the creation improves us if we see The One through it. The creation cannot elevate us, by itself, above ourselves, since the creation is below us.

[1066] It is affirmed our possibility to non-mediately encounter the God's kindness, and His love, and His power, and through them there can take place the imprinting of their godlike Subject, on our mind itself, or on our subject who encounter them. It is often repeated the affirmation that by itself the mind's looking at God, and under the power of God upon our mind, God is imprinted on our mind, giving our mind His image of kindness, of love, of holiness, and of limitless.

[1067] By looking through the created realities, the mind gets united with the meaning of That One Who has created those realities. But, by uniting itself with the realities which irradiate, by nature, out of The One, the mind gets united with Himself The One, or with the Subject of those energies.

Consequently, out of all the realties caused on any way, either through creation, or through nature, the mind can gather itself together in a natural manner, e8ither by doing, or by contemplating, towards The One Who is the unique cause in diverse modes[1068]. And if the mind, by using either one or many from the created realities, or out of the realities natural to God, it isn't used for The One, neither in order to bring itself, gathered together, to the First One and to look wholly, unitarily, and simply, only at Him, in a holy impartation and influence of the illuminating Ghost, this is reckoned as a sin of the mind, even if this use leaves the impression of being good. This is because, the ones who use, as it is due, the realities which are from The One, those ones must bring these realities against back to the One. "The whole exit of the luminous showing, started from the Father and come to us, as a good gift, it fills us up like a unifier power and it turns us again upwards, towards the deifying unity and simplicity of God, the One Who gathers all realities together. This is for, out of Him and towards Him are all realities". And if the mind doesn't gather itself together and it doesn't raise towards Him, then the mind will have been deviated from its nature and the use of the things will no longer be done in a due mode.

18. There is a doing that precedes the contemplation and there is a doing succeeding the contemplation. The first one is done bodily, in order to give to the mind that has restrained the body's impulses and that has made the body to behave in good order, power in order the mind freely step in its things, which are the spiritual realities, and there to work well, what is useful to the mind. And the second one, starting from the mind and from the cogitation into Ghost, it gathers the mind together, towards the One Who is above mind, and Who is God, and to Who getting the mind closer, the mind actually gets closer to The One. This is for God is One.

Then the mind itself unites with itself, in a unity, and so the mind becomes undivided. This is for The One is causing the

[1068] Thus, the mind can gather itself together, driven by its nature, either out of encountering the created things, or out of encountering the uncreated energies, towards The One Who is their cause in diverse modes. Out of things the mind gathers itself together by doing, or through the cleaning of the passions and through virtues, by adopting a right attitude towards the things, with the deed, out of the uncreated energies through the contemplation, or through itself the sight of the mind.

godlike unity and the simplicity, when contemplated. This is because it is impossible to the mind, by contemplating The One, not to be, at its turn, one and simple. Likewise, by looking at the divided and composed realities, the mind immediately becomes divided and diverse.

I've called as The One, simply, The One Who is simple by Himself. This is for the mind, by enduring the changes after working, and the mind itself being simple, it is necessarily simple also after working only when seeing The One. And if the mind had seen The One, while the mind had been divided at least in two, which would have been the cause making a part of it to differ from another, which sees The One? If that had been the case, the mind either would have been able to see something else, or it wouldn't have seen anything. And this last thing could have been happened due to three reasons: either because the mind not wanting to see, or due to its bluntness, or because of being made for another work, but not for seeing. But, if somebody supposed that the mind sees something else, behold the mind wouldn't simply see The One, but the mind would see two things, contrary to the rationality. And by seeing two things, the mind couldn't have been one. This is for the mind, as it has been shown, it gets cut in the realties it contemplates. And if the mind hadn't seen, this wouldn't have been because of not wanting, for the rational mind cannot be unworking even for the shortest instant. But neither the mind could have been blunt in this regard and sharp in another regard. In such a case, the mind would have been composed, and not simple; in such a case, the mind would have consisted of some non-resemblant parts, like a part of the mind would have been appointed to seeing and another one would have been appointed to other kind of work. Because this too, it would have been a sign of the composition. But this is totally inappropriate to be said, taking in account the mind's simplicity. For these reasons, when the one and simple mind contemplates The simple One, the mind must be one in working too. And if the mind is one in a simple mode, then the mind must be one in working too. And if not, the mind won't benefit anything, and the mind will work or contemplate vainly. This is because, since the mind is submitted to division, the mind will be the worker of the passions, because of not being carries by the soul's feeling towards the unitary union with The One Who is above mind. And only this union can clarify and clean up the mind's sight, and to elevate it and to

direct it towards The One, and by making the mind experiencing the attaching to That One out of Who, through Whom, and into Who, there are all the realties, and towards Who are made and are existing all the realities[1069].

19. The godlike and above-mind union, with the soul, it is the highest of the desired good things. But the godlike order required the likeness to God. And for the likeness to God, one needs the mind's work, namely the contemplation (seeing)[1070]. For this is characteristic to God too, and from this work (θεωρία) God is called by us with the name Θεός. So, the contemplation scends directly to understanding God[1071]. This is for God sends from everywhere, to the seer mind, like some rays, and the seer mind has God as its target. And God is One and above world.

On the other hand, it belongs to the mind's nature to actually become what it sees. This is shown also by the speaker of God voice of Saint Gregory, who says that "the mind sees and it experiences the shininess of God". This is for, what the mind saw, the same the mind experienced, for the mind became alike. "The mind is colored, says Peter from Damascus, according to what it sees". And, like by looking at the divided and diverse realities, the mind becomes divided and diverse, likewise, by being elevated to looking at The Simple and Above-World One, the mind becomes one, as I said before[1072]. And if, by reaching into The One, the mind sees The Without Beginning, Borderless, Shapeless, and Simple One – for The One is such -, the mind will

[1069] We have here a beautiful logical analysis demonstrating that only if the mind is simple, it will be able to concentrate wholly towards seeing God The One. If the mind had been composed, a part of it would have seen God, and another part of the mind would have remained addicted to things. But if that had been the case, the part remaining addicted to things, it would have disturbed the part contemplating God too. Or, if only a part of the mind had been contemplating God, the awareness of the mind's division it would have introduced a limitation also into God. If that had been the case, the contemplated One wouldn't have been The One.

[1070] The mind's work is the contemplation or the spiritual seeing. It follows to the previous work, that one of the doing, directed upon the body, in order to clean the body of passions.

[1071] Like the sensitive things can be seen for they send some kind of rays to the sensitive eye, likewise God is seen by the mind, for God sends some kind of intelligible (possible to understand) rays, to the mind. Therefore, any kind of contemplation about God, even if seems purely intellectual, it still establishes some kind of contact between God and mind.

[1072] The fact that the spiritual contemplation or seeing of God, it implies the coming of some rays from God to the mind, it has as consequence the fact that the mind - or the subject – it is imprinted with the image of God, namely the mind becomes in His likeness. Thus, the likeness of the man to God it cannot be done without contemplating God.

become, at its turn, without beginning, borderless, shapeless, and simple, according to its work[1073]. And the mind, by experiencing these things, and by being changed thus, it is in a likeness with the godhead, as much as it is this possible. And thus, the mind ascends to the highest amongst the desired good things, to the above-mind and untold union with God. But, in order to do that, the mind must strain itself, with the whole its power, towards hurrying up and towards desiring into Ghost, to reach the contemplation and the seeing of The One Who is above the world.

20. When the mind is divided amongst many realties, or at least between two, it is obvious that the mind cannot see The Simple One, and that's why the mind is bordered, limited, and darkened. This is because thus are the realities which aren't totally simple. But when the mind reaches to a touchless touching with The True One, knowing Him through a sight understanding into the Ghost, and without involving the eyer, the mind becomes without beginning, endless, borderless, imageless and shapeless, it is dressed up with the not-speaking, and it gets accustomed to the silence of the awe, it is filled up with joy, and it experiences the untold realities. But do not reckon that I say that the mind becomes without beginning, endless, and borderless, according to its being, but the mind becomes like that according to its work, for what is changes, it is not the being of the mind, but it is the mind's work. This is because, if the mind had been changed according to its being, when seeing and experiencing the godhead, or when being deified towards seeing God, the mind would have been itself God, according to the being. But, something like that cannot be even someone amongst angels, but like that is the only, the supreme, and the one God Who is God according to His Being. And, consequently, it is absurd to say that the mind is deified according to its being, then we only could say that the mind experiences the deification through itself the work of seeing. So, it isn't characteristic to the mind's nature that its being to be transformed, but only the mind's work is transformed. Besides,

[1073] The seer of God, work of the mind, it actually no longer is its work, but it is the work of God within the mind, it is His active ray within the mind. But this work becomes so characteristic to the mind, that the mind lives it like its own. So, we must understand that the seer lives this work as not-begun, borderless, simple, and shapeless.

if the mind is naturally transformed, as it was said, according to the realities it contemplates, but the mind doesn't contemplate, by any means, the godlike Being, but only the godlike work, the mind won't be transformed according to its being, but according to its work[1074].

21. Shining[1075] all the realities out of The One Who is above the world, and they do not detach themselves, by any means, from That One Whom they have taken their being from, but as they have been created by That One, likewise they are uphold and consummate by Him, and there isn't anything in any of them which not to come like a flowing and like a fragrance, out of That truly One Maker[1076]. And all the partakers to existence realities, they almost speak, by unveiling not The One Who is above the world (for This One is above any contemplation of understanding), but a certain ray of The One Who is above the world. That's why, given that all the realities shout out on The One, and all realities tend towards The One, and The One Who is above the world He shows Himself through all realities, it is absolutely needed the mind to be guided, advised, and brought to The One Who is above the world. And this is done, on one hand, by being the mind forced by the urge of many creatures, and on the other hand, by the fact that Himself The Untold Creator says: "I am the life" (Jn. 11: 25); and: "This is the eternal life, they to know You The One and true God" (Jn. 17: 3); and in another place: "Search for the Lord and your soul will live" (Ps.

[1074] The Eastern discerning between the being and the work of God, it allows this teaching to speak about a deification of the mind according to the work, and not according to the being. The scholastic theology, when speaking about a contemplation of God's being, by the mind, in the future life, it should reach the conclusion of a deification of the mind according to the mind's being, and that means a pantheism.

[1075] All the things are shiny for the come from The One Who is luminous light. Rightly so, the Romanian people call the world as "lume", namely luminous light. The physical realities have the luminous light as their ultimate essence. The persons illuminate when the sincerely open themselves to others, so that they are too - in their actualization, as factors of conscious relation - luminous lights. But the physical things are luminous for they have a meaning too, a logos out of the godlike Logos Who is the supreme meaning of all realities. And the persons are luminous, for they are living within their conscience's light, and for they are searching for their own meanings in all realities.

[1076] None of the created realties stands by itself, but all of them are uphold by the Maker, through a work irradiating out of Him (απόρροια), and all of them persist and advance towards their own target, and towards a general target, not through a static connection with Him, but through a power coming out of Him in a continuous irradiation, like the rays of a luminous light source are irradiating continuously.

86[1077]: 33). This is for the sight comes from searching and the life comes from seeing[1078]. He would want to be seen by the mind, in order the mind to get gladdened, to get illuminated, and rejoice, as David says: "Into You there is the dwelling place of all the ones who gladden themselves" (Ps. 86[1079]: 7); and: "Into Your light we will see light" (Ps. 35[1080]: 9). He has made, on one hand, the mind to be seer, and on the other hand, He has sown all His features in all existing realities, so that through them, as through some openings, to show Himself to the mind, in a light of the understanding, conquering the mind, illuminating the mind, and attracting the mind towards Himself[1081].

22. God Who is the Trinitarian One Good, what He did, He did it because He wanted. But God wants the highest good. This is for the kindness is His nature. So, for He has created the mind as seer of Him, and of His realities, and this gathers the seer mind towards The One, it is a thing wanted by God that, the mind to contemplate Him (to see Him). And this is for He is through Himself the supreme Good. This is for God is One in a proper and simple sense, and the fact that the mind searches for Him and unitarily gathers itself towards Him, it is, like it has been shown, the highest good too[1082].

[1077] In KJB we have: Psalm 69: 32. (E. l. t.'s n.)

[1078] The seeing transforms the life of the one who sees, for it places the one who sees in connection with a seen content. That's why, when it is seen a source of healthy life, one above the passing life, this source nourishes the life and it elevates the life on an imperishable level. The view, or what is seen, it has an ontological effect – we could say. I do not change myself into life, through seeing, only by following the example of a superior life seen by me, or only for I am influenced by a bad example seen by me. But, out of the source I am seeing, it comes within me a current (απόρροια) of power, in the good or the bad meaning of the word.

[1079] In KJB we have: Psalm 87: 7: "As well the singers as the players on instruments shall be there: all my springs are in thee."/ in ROB we have: Psalm 86: 6: "For into You is the dwelling place of everybody who gladden themselves".

[1080] In KJB we have: Psalm 36: 9. (E. l. t.'s n.)

[1081] The Word of God, as Rationality-Subject, He has given to the rationality-subject of the man, His rationalities-objects, materialized in things, in order there to be a common content for the dialogue with the human subject. They are equally many words of the Word-Person, towards the human persons, in order the human person to answer Him, through these ones. The things are the eyes which God looks at us through. The world is like a sift crossed through by eyes, which God-the Word looks at us through, and we too, look at Him.

[1082] God is in Himself, or for Himself, the highest Good. But the mind that is gathered, by seeing, into Him, the mind receiving God within itself, that mind becomes too, by participation, the highest good.

23. If the love usually is one and not-undoable, according to the teaching of the wisemen of God, then One will be the beloved One too. This is because, if the beloved realities had been at least two in number, there would have been two loves too, or the one love would have been divided in two, and it wouldn't have been any longer called as one and undivided. But, since we say that, by and large, the love is one and not-undone, we must understand that the beloved One is One too[1083]. But the One Who is loved, He is before the love for Him, and until somebody doesn't have something out of the beloved One, that somebody cannot have either the love for Him[1084]. And the love means that we must extensively love God, as we are required by the natural and written law of God. The natural law urges our loving of good mind, to search for the greatest good, which is God; and the written law commands us: "You will love your Lord God, with the whole your soul, with the whole your heart, and whit the whole your thought" (Deut. 6: 5); and: "Your Lord God One Lord He is" (Deut. 6: 4). So, One is the worthy of Love One: He is the Trinitarian Unit. And this precedes the mind in the mind's love for God in Trinity[1085]. So, the mind must want to extend itself towards The One Who is above the world, so that by finding Him and by seeing Him, the mind's love to be kindle for

[1083] The love cannot be divided. Everything that belongs to the love is concentrated into love. That's why the love is wholly directly towards the beloved one. For this reason, even if the beloved ones are two, the love is directed wholly towards each one of them, and thus the love unites them. And the love suffers when seeing them as wanting to remain divided. The love wants to see the beloved ones as united, in order itself not to be divided. In God this desire of the love is being accomplished. Into God, the loves see all people united, for God is One and in Him everybody have their origin and support. By loving The One God, the love is satisfied in its not-undone fullness. In this case, the love is no longer exposed, to any sufferance.

[1084] The beloved One exists before our love for Him existed. Better said, if there is a love amongst us, there must existed somebody worthy to be loved, before us coming to existence, or before us being capable of loving Him. You must be aware of the beloved One and you must have something out of Him, or you must feel within yourself the quality that makes Him worthy of love, in order you to love Him. If our subject feels the need for loving and for loving in a culminant degree, it will mean that this culminant love existed before any human subject - who feels the need for love – existed, namely it existed before any human love.

[1085] If the one who loves must receive within himself something out of the one Whom he loves, before loving Him, in order that one to be able to love Him, the loved One has to communicate something out of His love to the ones into whom He wants to awaken the love for Him. That means that within the beloved One there must be a love, for Him to communicate out of that love, to the one whose love He desires. But in order to have that love in Himself, before the man existed, He must be in a communion. Thus, God as the supreme source of love and as the supreme Subject worthy to be loved, He must be a God in several Persons Who to still be united through Their love.

Him, and the man to be able to become fulfiller of the law and of the commandment, by loving, according to the things we've just said, his Lord God.

24. It is impossible to the mind that has ascended towards The One Who is above understanding, not to be filled up with love for Him. This is for the mind encounters an untold and non-comprisable beauty, starting from within That One as from an all-upholding root. That's why, when the mind is full with the godlike illuminations, so that the mind is like a fishing net on the brink of getting torn apart because of the load of fish, and the mind is overwhelmed with awe by watching at that above-mind beauty. And, the mind is even drunk as of wine, and the mind gets out of itself, and it experiences a bewilderment above understanding, because of not being able to look at that above-beauty showing of the unusual beauty. For this reason, the mind is kept, to say so, in the chains of the love and the mind feels itself burning as of a great thirst[1086].

This is for This One is and above-understanding One, but He is One preached by all realities as their Cause existing from before, as the beginning, as the end, and as the Upholder of all realities. He has brought to existence the beauties and the good things of all the beautiful and good realities, through a springing out, out of His power, of a making of beauty and good things power, while Himself remaining, endlessly and for infinite times, above all beauty and all kindness, and being Him One above world and without resemblance. Only Him is worthy to be loved, and He is above everything that is worthy to be loved, for only Him is - in an actual meaning – Good and Beautiful, and above anything that is good and beautiful[1087]. Only Him is truly worthy of being loved, through the law of the love and of the order, as the Cause od all realities. And this is all the more, as He exceeds all the realities worthy of being loved, through the

[1086] Other antinomies of the love: the love makes free the one who has it, but the love still keeps him as in chains, for that one cannot forsaken the love; the love satisfies in a consummate manner, but it still persists in it a ceaseless thirst, due to a longing for even more love, a such a big thirst, that the one who loves he seems to be burning, because of love.

[1087] God fills the soul up, when He is seen as One, with so much joy and light, for His unity isn't an abstract, or mathematical, unity, but it is the fulness of life containing all the realities which are above all the world's beauties and good things. Out of God, as the only One Who truly is One, blindingly irradiates all the beauties, all the lights, all the meanings, and all the gifts.

overwhelming beauty and kindness and He truly is One above world, as the only One truly existing and causing all the existing realities.

Let's aspire, therefore, through the good zeal, to reach into Ghost to the finding and to the knowledge of The One Who only Him is One, from Who are the beginning of all the realities, and into Who there are the borders of all realities. By doing so, it surely will be opened to us, the gate of the godlike love through the grace of Christ, and we will enter the resting of our Lord (Hebr. 4: 3), in much happiness and gladness, and we will know the joy of being imparted with The One, and we will taste the godlike sweetness, by becoming us, at our turn, one too, and by no longer being torn apart and divided, according to the Savior's prayer towards the Father: "for they to be one, as We are one" (Jn. 17: 22). Then we will be the full guards of the commandment that says: "You will love your Lord God with the whole your soul, and your neighbor as on yourself" (Deut. 19: 18). Then we will have reached the consummation possible to the man. This is for "the end of the law if the love" (Rom. 13: 10). Of this consists not only the whole law and the Prophets (Mt. 22: 10), but also the ones who are consummate into Christ.

25. All realities being naturally united into the Ghost, the division means a falling off Ghost. That's why, also the mind when is divided in its work, it is outside the living into Him according to the grace. And the mind experiences this by looking at diverse things. This is because the mind cannot have the non-division while looking at diverse things. And this is because, if somebody supposed this as possible, he wouldn't be able to easily explain why the quiet mind it differs from the disturbed mind. If that had been the case, the mind of the ones who are carried by God it would have been shown like the one troubled by the passion's disorder, and that is absurd. So, the mind becoming, according to the work, like what it receives, necessarily, when looking at the composed things, the mind becomes diverse too, and, by falling off simplicity, the mind won't be able, any longer, to keep its non-division. And while divided, the mind is less clean of sin than anything, since itself the fact of being divided is reckoned as sin by the ones who can understand these aspects. If, consequently, the understanding power asks the mind for tasting – by looking towards the supreme and from above world One, and in an understanding

feeling, and unitarily – the above-nature Good, while living in division, the mind falls off grace.

That's why, we must attach ourselves to The One Who is above the world, and to look only at Him, with the whole our soul, in order us to get rid of division and estrangement. But, not only that, but even if the mind looks at a sole thing, if that thing is a created one, then the mind won't be able to become non-divided. This is because the created one cannot be actually called as simple, since it is limited, composed, and circumscribed; and that's why, no one has the right to be called, simply, One. And the mind focusing its look toward a limited thing, it won't have its work simple and unique. This is for the mind's look will be limited and circumscribed and composed, as it is the thing contemplated by the mind[1088]. Consequently, it will fall off the godlike grace that was making it, before, as

[1088] No only when looking towards many things, it is the mind divided and therefore disturbed, but also when looking towards a sole thing, but a created one. This is because a created thing, by being limited, it cannot absorb the whole mind in looking at it, but there remain within mind great reserves not engaged in that looking, reserves which protest against the mind's engaging against the mind's preoccupation with that sole thing, and that causes within man a tearing apart. This is a tearing apart experienced by any of us, almost permanently. In no thing we can find the whole. That's why, with another part of our being, we crave for something else. We are especially not finding the whole, when we consider anything as standing by itself. In such a case the thing still remains unexplained. The thing is potentially composed, by the fact that the thing is connected to the ultimate ground of all things: to God. Only God is explainable through Himself, for He is and He comprise everything. But each thing shows itself as composed, by the fact too, that it is limited. This is because any limit it involved the awareness about something existing beyond that limit (Simeon Frank, *La connaissance de l'être*). That's why nothing is, in a simple manner, One. This is because by not-comprising all the realities, it presupposes that beyond itself, and next to itself, there are other realities.
But any sort of immanent foundation of the whole, in a pantheistic sense, it cannot be The true One. This kind of one, it is forced by a law superior to it, to diversify, so that it has within itself the multiplicity in a potential manner. That one is nature, and it is not a subject. That one is identical to what comes out of itself. But it is not like that, in the case of the godlike Subject, and therefore neither is like that in the case of the human subject who is created in God's image. The divine energies aren't one with the divine being, and, on the other hand, neither are they one with the created world. The world is created through energies, and not through an emanation out of God. The danger of the pantheism stalks the Occidental theology, that doesn't' discern between uncreated energies and creation. The human subject can remain or he can become, at its turn, one, for he enjoys some kind of "transcendence" from nature. But it is a created transcendence, and not a creator one. But the human subject can be considered as participating to transcendence, for it tend to raise above the created world and for the human subject can find his accomplishment only in the uncreated world. The human subject consciously actualized his limitlessness, and he can live in the limitlessness of the divine Subject, for the human subject has become in His likeness, by receiving His uncreated energy, and by being capable of receiving that energy.

simple, without beginning, and uncircumscribed. And it will be outside The hidden and above-understanding One[1089]. That's why, the mind will be deprived of its glory, that is the joy for being the unique and without beginning origin, of the work, the joy for limitlessness, for simplicity, for having reached imageless and unitary. And the mind won't reach to receive within itself the imprinting of the above-nature and all-untold beauty. Therefore, it is due that the mind to search for and to tend towards The One Who is without beginning, simple, limitless, and truly One, and from there, the mind to hurry up to become illuminated and to join with the original unity, which gathers all realities together and, consequently, the mind will be united with itself. By this, not only that the mind will be loved by The All-Good One, as one that has become, as much as it is possible to the mind, alike the limitless and the simplicity of The One Who is imageless and shapeless, but the mind will even be able to love the godlike and above-nature beauty, for the mind will be, as I said, elevated towards its likeness[1090]. This is for, if in the one who is alike it usually is born a disposition that love the alike realities, it will be obvious that the mind will be love and it will love God, and this is for what is alike, it is alike to someone who is alike it too, and as the likeness has its complement corresponding to it, likewise the one who loves is, at his turn, loved. And between God and the human soul, there isn't a greater communion that this one[1091].

[1089] No longer being in connection with The One, by sight, the mind will be outside the grace, or outside the transforming ray coming from Him. The mind won't be actualized in its simplicity, and it won't receive in that simplicity the endless richness of The One, because of not having the grace of The One Who is truly One, or the connection with Him, and Who comprised within Himself all the realities.

[1090] Only the mind that unites itself with the godlike One, it actually united, through its works, with itself too, becoming one in work, as it is one in being. Only that mind is aware of its limitless unity and it lives that unity. Only by living its limitless unity in working, of its abyssally rich unity, the mind lives the infinitely rich unity of God. But this is valid also vice versa, namely, only by living in intimate relation with the divine Subject, the mind will live the indefinite reality of its own subject.

[1091] "There isn't a greater communion between God and soul". It is about the affection awakened by God withing the man's soul, and vice versa. This affection is not only a thought one, but it is also produced by each one's answering the desire of the another. Of course, God accepts this affection produced by the loving answer of the human soul, only because He wants. The mind's gathering together, from all realities, into God, it is a deed of the love too, it is an affectionate answer of the man to God's desire, and it isn't only an intellectual movement.

26. The mind will ascend above its nature when it consummately ascends at what is above the nature, the mind becoming imageless and shapeless and entirely deified, without beginning and endless, and, to say so, above its own unity[1092]. And when the mind keeps within itself, its understanding, even if still occupied itself with the spiritual and above-senses realities, the mind will move naturally and it will still remain in its nature. And what is above-nature, it exceeds by far what it is according to the nature, and it is far higher. That's why, we must love forcing ourselves to ascend to what is above nature, for that is better, according to the commandment that says: "Crave for the best amongst the gifts" (1 Cor. 12: 31). And the mind, while being in what is above the nature, it will be into God. This is for God is outside any nature, He being the All-Old (All-Original) and simply The One. That's why the mind must tend towards the All-Old (All-Original) and Simple One, and the mind must strive to look towards Him, in order to be elevated for, while being in The One Who is above the nature, in a manner that is above the mind's natural work, to reach a state that is better than the mind's state according to its own nature[1093].

[1092] The mind crossed into an act of total love for God, beyond itself. And for the mind is the highest in the created order, by ascending above itself, the mind is elevated to the divine transcendence. That's why the mind is made for transcendence, namely it implies in itself the relation with the transcendence. But because only the created realities are to the extent of the mind's understanding, by being elevated into God, the mind is elevated to what is above understanding. This is for the plan of the understanding coincides, in a certain way, to the created or the immanent plan. But this entrance into the transcendence plan it is an experience of the infinite and above-world richness, that one hidden in the godlike One.

[1093] The elevation of the mind above its own nature, in the divine and transcendent One, it means ascending above the mind's natural work; it means that God seed His work within the human mind, namely that God elevates the mind through His work, though the mind has impropriated this state also through its own experience. God's transcendence, in the Christian teaching, it doesn't mean locking God in a plan that is inaccessible to the creature, but it simply indicates that God is from another plan than the created, natural, immanent, and submitted to the natural laws plan. It means that there is a possibility for the creature to be elevated above nature's plan; this is for there is a plan which the creature can be elevated on. And for this plan is the plan of the sovereign will and freedom, and of the absolute power upon any law, in manifesting the good, the conscious creature cannot be elevated on that plan, except by the work of the transcendent God. God's transcendence is an active transcendence, capable of and desiring to work upon the plan of the created nature, in order to elevate the created nature on the plan of God's absolute love and freedom.

By being elevated on this plan, the human subject becomes better than he is according to his nature. Thus, the human subject reaches the plenitude of exercising the absolute freedom, unlike on the plan of his created nature where he cannot exercise it plenary.

27. Each one of the existing creatures, it enjoys its own things, and it naturally rests itself in those things. But all these creatures preexisted before, according to their cause, in the All-Original Cause. That's why, the mind will natural reach the true joys and it will have the imperishable happiness and it will endlessly rest itself, when, by crossing through and by leaving all realities behind itself, the mind will stretch itself towards that original, unique, and totally-first cause, and the mind will reach, through an understanding turning, there where all beginnings, all middles, and all ends (targets), of all realities, have come to existence; to the cause in which they have their ground from before, and which all realities are being kept through, and which are brought towards their own target through, the realities which are being consummated; to the cause which they achieve the good experience for, the realities which are imparted with this good suffering[1094], and the cause which the mind too, it has been built up by, like it is. This is for, in some mode, while the mind turns towards the cause of all realities, the mind actually turns towards itself, for that cause is the mind's prototype (model)[1095].

Actually, each one loves himself naturally, and especially the mind is the one experiencing this love[1096]. But by being supra-luminous image of the non-comprised beauty of The One Who is above understanding, the mind looks - through its turning - at its cause, with love, for, as it was said, by looking there it sees itself and it loves on itself above anything[1097]. But also differently: the ones having their being from somebody, they naturally feel an impulse of love towards that somebody whom

[1094] The good suffering is the suffering of the happiness, and of the illumination, and of the love. This is for all of these are produced within us by God. Even in the purely earthly live, we cannot achieve the happiness only as a fruit of our own action, but also as a fruit of the love given us, as a gift, by another.

[1095] Only for the mind, by gathering itself into God, it finds itself, helped by its cause and model Who works within the human mind efficiently, and the mind, by exceeding itself, it experiences, paradoxically, in the same time, the fullest happiness or the best suffering. And by this, though reached outside itself, it accomplishes its natural desire for full happiness.

[1096] The mind loves itself more than any other creature, for it is aware of itself.

[1097] Thus, it is reconciled the love for the self with the self-exceeding. In its cause, the mind loves both God and itself. Besides, generally, by loving on another, any subject finds in this his own happiness. The difference from egotism is that my subject doesn't start loving another subject with the intention of finding my own happiness. My happiness will come to me without I, thinking at it, even for a moment.

they have come to existence from, and vice-versa, the parents are mastered by love for the children born out of them. That's why, within the one who turns himself towards The One Who is the everybody's cause, it springs out a great pleasure. This is for that one turns, as I said, in the same time, towards That One and towards himself. And this is for in That One existed from before, in the virtue of the cause, all the realities, so also the mind, as one amongst all, it is in The One Who is above understanding, as in the cause and the model of all realities.

28. Like all the beings are out of the One Who is above-being, out of the One Who is above-nature it is all the nature, out of the non-temporal and incomposite One are all the temporary and composed realities, and out of the uncreated One are all the created realities, likewise the imageless One has made on Himself all the images, and out of the One Who is above-world are all the shown many realties. So, the one who doesn't occupy himself with The Imageless One and who doesn't look at Him, by somehow hanging on Him, but he looks towards something else from amongst the realities seen in image and creation, that one gives primacy to the realities which are incomparably lower than The One Who sits above, and so the human mind will be almost worshipping idols. This is because what somebody occupies himself with, what he aspires to, that something conquers him too. And what conquers the man, that enslaves him too. And thus, a man like this, he ends serving the creation instead of serving the Creator. This is for each one's mind is enslaved by and it served to what he occupies himself with. And that is the things the mind loves. If, therefore, the occupation with something else and the looking at something else than The One Who is simple and imageless, it brings so much sliding away, we must direct our zeal towards The One Who is simple and imageless, in order to know Him through our understanding turning and tending, and in order us to be partakers to the treasures of all knowledge (2 Pt. 2: 9). This is for, the ones who have united themselves with Him, they are imparted with the resting or with the stopping of all contemplation, and with the stopping of all cogitation, and with

the above-mind silence, and with the impossible to explain gladness, out of much awe[1098].

29. If all the existing realities desire their existence, and everybody's existence is, according to the cause, in One Who is above existence, consequently, all the existing realities, and especially the rational ones, if the move straight and as it is due, by wanting their existence, they will actually want The One Who is above existence[1099]. So, the mind that doesn't tend towards The One Who is above existence, neither it desires Him, that mind wrongly and sinfully uses its movement and it fall off its worthiness, for the mind's worthiness consists of knowing The One Who is above existence and it consists also of all-godlike and above-mind union with Him, as consists of loving Him too.

30. The causes abundantly have the beauties of the realities they cause. And everybody's cause, by and large, it is The One Who is above being. So, if the mind attaches itself to something amongst the realities which are below The One Who is above being, as a good reality or worthy of mind's attention, that mind will miss, without any doubt, its target. That mind will be loving of good, but it won't move towards the prime and own and above-being One, out of Whom all the good realities are through impartation, but that mind will move, because of its carelessness and nescience, towards the realities which are imparted with goodness. But the mind that searches successfully, it directs the sight of its understanding towards The One Who is above being, by limpidly knowing that thus it will abundantly achieve what it wants, by reaching within its cause through that understanding seeing. Such a mind will know that nobody gives the good things it has, or any other good thing, except The One Who is above nature. This is for, even if

[1098] In the union with The One it ceases the contemplation, or the spiritual seeing. And it even ceases any effort for understanding. This is for it is no longer needed the passing to a greater understanding, to understanding some higher reality. It is a stability in The Same endless or borderless One; it is a stability above any understanding; and therefore, it is an understanding higher than which, there is no other understanding.

[1099] The existence of all realities has its origin in The One Who is above existence, in The One Who is transcendent to the creation that is multiple and composed by nature. ON the other hand, all the existent realities want to exist longer and eternally. Consequently, all of them search for strengthening their existence also in the surplus of existence into the One Who is above existence. If they do not search for in in Him, they will suffer a weakening of their existence.

the mind reckons that some of those come out of an own power, those ones do not use to always remain in the loving mind. Only the Holy Ghost has been entrusted with doing that, and to work the good things as He wishes, and in whom He wants, for He is Lord of the mastery nature and Person of the Unity in Three Hypostases. So, the mind must turn towards The One Who is above nature. That is for, at Him, there is no only the spring of all good things, but at Him is also the unimpeded sharing of the gifts.

31. All the existing realities naturally desire the good. And the true good is One, despite being many things called as being good. This is for the good in a simple way, and, to say so, the consummate good, you won't ever find it in the many things, but you will find in those things only a good that is called like that in the virtue of some impartation with the good, for they participate to the good coming out of The One Who is above nature; so that those things reckoned as good, they do not have the good by themselves. Only That One Who is above nature good and simple and above-kindness, and spring of all-kindness and ultimate giver of the realities belonging to Him, and Who naturally turn all realities back within Himself. He is the spring of all being, existence, skillfulness, power, movement, and kindness. Simply speaking, all the existing realities and all the realities contemplated around them, they have their origin, by creation, in The One Who is above being. That's why, the mind that is carried towards something else and not towards The One Who is simple and above being, that mind is moving in a wrong direction. That mind might be moving towards good, but not towards the simple and actual good, neither towards The One Who does the good realities and the better realities and the other realities which need the good and which need better, through an overwhelming outpouring of benefaction.

32. So, the mind of the many, by laying, because of their lack of understanding, in division, and by being torn apart b y many things, that mind doesn't know the Good, namely the One Who is simple, and that mind doesn't search for Him, neither it occupies itself with Him. About those ones, David says into the Ghost: "Many say: who will shown us the good things"" (Ps. 4: 6). But not the Good. And that is rightly so. By taking care of an by toiling for many things, they have forgotten that "only one things

is needed" (Lk. 10: 42). This thing, of the part shown by the Word of God, as the good One, they overlooked it, or, by disregarding it, they have lost it, without thinking, at least, that it deserved to be searched for, above all things. And the ones who let themselves be advised by David, as by a pedagogue, and who reckoned that they must step on his tracks, they say: "It has been marked over us the light of Your face, Lord" (Ps. 4[1100]: 6), namely the knowledge of Yor one glory it has imprinted upon us as in a mirror. Thus, the numerous people rejoice of the many good things. And the ones who live spiritually, they are illuminated by the knowledge of The One and simple Good, being they illuminated in an above-world manner[1101].

33. Like the water of a river is bigger when flowing united, than when it is divided in many creeks, likewise the sight of the mind and its movement and its desire, are stronger when the mind focuses unitarily and without division, towards only one thing, and when the mind isn't divided in many and many sorts. And this happens when the mind extends, and it searches for, and it looks at The One Who is simple and above world. This is for One Who is all-simple and above-world, He truly has the power of gathering the mind together. And only when the mind is found worthy of seeing This One, it is impossible the mind not to take His shape – as much as this is possible to the human mind – like an image, and not to become unitary, and simple, and colorless, and imageless[1102], and without any quality, and impossible to reach, and borderless, and endless, and without countenance, and simply one above the world, illuminated by the rays of the godlike love[1103], and above the world, and

[1100] In KJB we have: "There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us."; in ROB we have: "Many say: "Who will show us the good things?" But it has been marked over us the light of Your face, Lord!". (E. l. t.'s n.)

[1101] Here is affirmed an opposition between the people of the many, who rejoice the many pleasures, but all those pleasures being little satisfying, and the few people who detaches themselves from those pleasure and who focus themselves in the endless joy for The One Who is endlessly rich.

[1102] On the other hand, by looking at the borderless One, the mind regains, at its turn, its own limitless, and in this sense the mind takes His image (εικών), which means, in the same time, being free of any define, contoured, or with edges around, image (απεριόριστος). The author says further on: "impossible to reach", in the sense that not thing can reach that and no person can disturb of catch that.

[1103] The love illuminates a person's face from within that person, but it also shows, in the same time, that person's limitlessness, or that person's infinite depth.

crowned with the unveiling of the mysterious knowledge, of the silence, and of the non-understanding which is above word and understanding[1104], by being delighted with a spiritual joy and with a heavenly gladness. This is for the mind that has reached there, it has been transfigured in a more godlike mind[1105], and it has been dressed up in a godlike shape, by being spiritually imprinted by The One Who is simple, and imageless, and One, and all the other things we said previously. And if this doesn't happen, and if the mind doesn't experience such a godlike transformation, it means that the mind hasn't reached yet, the touching and the imprinting of The One Who is above the world. This is for God is unifier unity and Mind above understanding. That's why, the mind received the His above-world imprinting, when, in the same time with the said things, the mind becomes itself a unity above understanding, experiencing this through the godlike imprinting[1106].

34. The Trinity of the godhead above being, it is joined in an above-nature unity. This is for God is a threefold hypostatical unit. That's why the soul cannot reach the likeness kindred to God, as an image of God, except by remaining threefold, it becomes one with itself in an above-nature mode. And through the three parts of the soul, I do not mean the rational part, and the anger, and the lust. This is because the three parts of the soul do not consist, actually, of the three parts I've just mentioned. To the rational soul aren't too characteristic, the lust and the anger. All of these are taken from the irrational part and are added to the soul for the bodily living from here, themselves actually being irrational and darkened. And the soul is rational and the soul's nature is full of understanding light. We must say that characteristic to the soul are those realities which the soul cannot fulfill its work without. But the soul can work without anger and without lust; and this is valid especially when the soul

[1104] This lack of understanding isn't, actually, an absence of the understanding, but it is an understanding above understanding. That's why the one having it, he keeps his silence, for he realizes that he cannot express it. This kind of understanding illuminates the face of the one who possesses it, more than any other understanding illuminated it.

[1105] On any new level of the union with God, the mind becomes more godlike, not by its being, but by the richer godlike work whose subject the mind has become, through the dwelling of God, with His work, in the subject of the one who looks at God.

[1106] By imprinting Himself, into the human mind, The One Who is imageless and above understanding, the mind itself becomes one and above-understanding.

truly works, namely when the soul works without lust and anger. So, these ones aren't really part of the soul, but, as I said, they are powers of the animal and from below side, of the life, and they stay besides the soul.

That's why, the rational soul, by looking, with understanding, at the realities from above, and by being the soul imprinted with the realities known with the mind, and by extending himself, and, to say so, by jumping over himself, the soul throws somewhere far, as vain trifle, the lust and the anger, because of not having what to use these one for, there where is only simplicity, lack of image, and of shape, and of color, all the other realities requiring an untied and totally simple mind.

The soul is threefold according to its simplicity, for the soul is mind using the word (rationality) and the ghost, which are characteristic to the soul, and it harm less than all things, the soul's simplicity[1107]. This is because neither the Trinity of the one godhead, whose image is the soul, is an impediment to His unity and simplicity, but the godhead is a totally simple and above being unity and, still, no less a steadfast Trinity. Thus, the soul, or the mind (this is for the soul is mind and wholly mind), the word (the rationality), and the ghost, made on an above-nature manner, they show us the actual countenance of the one godhead in three Hypostases. And this cannot come from somewhere else except out of looking as and of contemplating the above-nature trinitarian unity[1108]. This is for this one is the one Who has made the soul too, thus, and Who brings the soul back to this state after the soul has fallen. This is because without focusing and looking at the Trinity, this is impossible to happen to the soul. And if this doesn't happen to the soul and the soul doesn't come to resemblance, we prove ourselves lacking this (trinitarian) mode of being.

[1107] Rightly so, the Holy Fathers know about two trinities of the soul: one consisting of rationality, anger, and lust, and one consisting of mind, rationality or word, and ghost. In the fist trinity, the soul's parts are less united. That's why sometimes the Holy Fathers consider the soul as differing from anger and lust. In the second trinity, the parts are so united that one cannot be cogitated as working without the other two parts. Here the trinity doesn't weaken the unity. The Holy Fathers consider the last-mentioned trinity as image of the Holy Trinity.

[1108] Only by this, the soul is one and threefold, or the image of the Holy Trinity, for the soul have been created for looking not at a unipersonal God, but of a God One in being but threefold in Persons. Even if the soul doesn't consciously look at God as Trinity, the soul still is tied to God as Trinity. The Trinity is being imprinting, starting from creation, ceaselessly, His image within the man's soul.

We say these things about the contemplative work and about truth, which are especially worthy of all zeal and without which it is impossible to us to ascend to the dispassionate state[1109]. This is for like the good requires us the doing in order us to reach dispassionate, likewise the truth requires us contemplation in order us to reach godlike at our image, by serving God in all things and by wanting to become gods through work, and to be us, as much as it is possible, in the likeness of the prime model[1110]. And if we need to become one, in order us to resemble the unity of the above-world model, and this unity is achieved within us by looking at, by contemplating at, by tending to, and by the understanding turning towards The One Who is above the world, and by steadfastly looking at This One, we must forces ourselves on all ways to look towards The One Who is above the world and above understanding and to attach ourselves to Him, wholly and with the whole zeal, with the whole our heart and with the whole our soul, and to nourish, within ourselves, the love for the One Who is above the world and above simplicity, so that His itself the love for Him to become to us simple wings in our understanding ascension towards Him. On this way, we will always be as in heavens, in a unitary and imageless state, together with the Lord (1 Tess. 5: 17), with The true Trinitarian One, and praising with our mind, with our word, and with our ghost, the Trinity, amazed, overwhelmed, and united with The One, unitarily and above-union.

35. The sensitive unity is the beginning of all numeric multitude. And the above-world unity is the beginning of all the seen and thought multitude and of all existing realities. As, therefore, every number has its beginning from unit, likewise all the existing realities start from The One Who is above the world,

[1109] Here is don a connection between image and dispassion. The trinitarian image of God within man, re-actualized by contemplating the Trinitarian God, it coincides to the soul's coming back to dispassion. This is because ethe image is disturbed through the passionate attachment to the material things, through anger and lust, or through the weakening of the seer work, a work characteristic to the mind.

[1110] After the author said, in the previous phrase, that one reaches the dispassion through contemplation, now he says that one reaches the dispassion through doing, and that through contemplation one reached to deification. But this contradiction could be solved, if we take in account the fact that before starting advancing towards deification, through contemplation, we must have achieved through doing, the dispassion.

either in His quality as their natural cause, or as their Maker[1111]. But the numeric unit, because of being submitted to the senses, it is placed the first one to the ones following to it by nature. This is for, by being the beginning of the counted realities, when counting, the feeling places the unit as first. But with the above-world unit, because that unit being above-mind, it happened inversely. This is because this unity, though it is, by nature, before all realities, the mind places it after all realities. This is for no mind could start from The One Who is above world, and then to advance from Him to the many realities. But, on the opposite, from the many realities the mind ascends and is gathered together at That One. There the senses need the number one in order the senses to advance to the many realities; otherwise, it is impossible to count or to advance as it wants. But here, the mind needs the many realities, in order the mind to be able to ascend to The One Who is above the world, and in order the mind to be gathered within itself, by not being possible to ascend on any other way towards imagining The One Who is above the world.

Thus, the mind, by using the appropriate order and way, it starts from the many realities and it ends to The One Who is above the world, and Who is the top. This is for the one known with the sense, it is easily to comprise and to limits the sense places it naturally and through affirmation, as first, like its nature requires it. But the above-world unit, searched for with the mind, by being that unit above understanding and by escaping the understanding, it cannot be affirmed as the first, according to its nature, so that the mind could start with it, but, rather, by being above nature, the mind finds it in an above-nature mode, not at the beginning, but at the end, after crossing through and, to say so, after counting the many realities[1112].

This is for, the mind has the understanding by nature, and The One Who is above world, He is in Himself not-

[1111] The godlike One is the natural cause of all His uncreated energies and the maker (creator) cause of the creatures.

[1112] Here isn't about the procedure of the logical thinking. This one can affirm The One Whom all the realities came from in the beginning. That is the so-called deductive, scholastic thinking. It isn't either about an inductive thinking, raising from concrete and individual to abstract or general. But it is about really experiencing The godlike One, and experience that, though real, it still is experiencing The One Whom all realities are within. One reaches this experience through spiritual growth, and that one must cross through many, and to detach itself from them, through dispassion. That's why, This One is found in a supra-natural, spiritual mode. This way has been granted priority in the Christian East. It has been absolutely required this mode too.

understood and unapproachable; the mind tends by habituation towards the many realities, even unwillingly, given that, on one hand, the mind cannot stop cogitating, and on the other hand, the mind doesn't have power to catch The One Who is above the world and on top. But, by looking at the many realities, the mind sees in each of them something that can be understood with the mind, but that something is seen not as standing by itself, but as belonging to a certain one. Then, by gathering out of each seen thing the meaning which that thing is transparent to, and by ascertaining through contemplation that these ones dialogue with one another, and they do not oppose to one another and they are like some flowers grown out of the same root, the mind advances from the many realities towards The One Who is on top, out of Who all the many realities are; and so, the mind is naturally gathered from the natural existences to an above-being order, in which the mind sees the One Who is above-nature and above-being, through the realities according to the nature. And by seeing, in an untold manner, the spring gushing up and making all the good things and all the beauties, and by being delighted with The One Who is above being, the mind no longer turns willingly towards the many realities, though these ones too, are existing and good and partaker to the good part[1113].

This is for, being the mind naturally loving the good and the beauty, the mind doesn't willingly leave The One Who is above all realities, except the mind is forced to do that by some circumstance. But, because the way to be of the existing realities it is different, the mind looks at them differently, and the mind ascends through them to The One Who is above world and nature. In my opinion, the mind must advance in stages, on the path leading to The One Who is above nature and world, in order to, by climbing as on a ladder, the mind to advance in the safest mode, and to know if there is any shortcoming in itself, or in what the mind must be, and if the mind delights itself with that shortcoming; and if yes, the mind must realize what is wrong and what it separated it from the godlike feast; and what should

[1113] In this paragraph it is less affirmed the detaching from the many realities, through dispassion, in order to reach at The One. It is mostly described the intellectual detaching. But through that, one reaches to a live union with The One. This paragraph is characteristic to the joining of the logics and of the mysticism in this writing. But the author shows, furthermore, that itself the ascension isn't only logical-intellectual, but it is spiritual too, or it especially is spiritual, namely detachment from the many realities, through virtues, through dispassion, and through the love for God.

the mind do, in order to get back to where the mind has rolled down from. In this way, the mind will know both the mist of the passions and the transparence of the clean heart, and it will mirror the knowledge of the truth, by seeing the truth as the truth actually is, and the mind will be made partaker to heavenly views, and it will receive a godlike feeling and it won't pass unnoticed to itself, its own increase or decrease. Everywhere, the mind will know many wonderful things and the mind will understand what the purpose of the appeasement and of the locking up in the monastic cell is.

But about these latter things, we want to speak right here: All the existing realities are divided in created ones known with the senses, in created ones known with the mind, and in uncreated and know with the mind (intelligible). And above all realities, there is The One Who is uncreated and Who is above mind and being. By passing, the mind's eye, from one to another, amongst the first realities, and by deeply looking within them, after the mind has chosen to appease itself through ascesis, the mind ascends from the doing into loneliness, of the due things, as from some level, at the contemplation (the looking at) of The One Who is truly existent, and to the occupation with Him, as also at the delectation with the heavenly realities, at the happy living into the truth's rays, and to the endless enriching with the eternal realities and at the wonderful sweetening with them. And, it might be, that through the together-working of the grace, and by advancing in time, the mind will even be kidnapped from earth and, by getting steadfast through habituation in the light of the understanding, the mind will reach insensitive to the realities from here, for the mind gets under the mastery of The One Who is above-mind, and the mind will be imprinted by The One Who is incomparable and above all good.

This holy ladder, which is divided in five, and on which we climb exactly like on some steps towards the ultimate target, it doesn't have a spatial distance between steps, but it has a difference, namely an order of the quality characteristic to each step. As existence, the creatures submitted to the senses and the creatures known with the mind, they are likewise. But the last ones exceed, to a large extent, the first ones, like the mind exceeds the feeling, through its feature. And again, the uncreated realities which are known with the mind (intelligible) they exceed, to a large extent, the creatures known with the

mind (intelligible). But both these two levels are amongst the existing realities, and that's why, the uncreated ones which are known with the mind as existing and as subordinated to The Uncreated One, they are above-mind[1114]. From here, it is obvious that the highest seeing and contemplation of the mind, it is that one through which the mind rests within the One Who exceeds all realities, after the mind passed further from doing and it has reached the hidden of that ultimate top, which is placed above all realities; and therefore, the humblest seeing and contemplation of the mind is that one moving amongst the realities submitted to the senses, or better said, that one belonging to the doer man[1115].

So, by being the mind, by nature, lover of good (beauty), it must desire what is, in all regards, better (more beautiful), not only in order to have that, but in order to suffer the transfiguration in better, or above-mind, as it is due, for, as It was said, the change received by the mind is according to what the mind sees or it delights itself with. But, because the fickleness intertwined with the mind's nature, it won't leave the mind as long as it is the day today (Hebr. 3: 12) and, as they say, until the shadows keep moving (Song of Songs 2: 17), namely until we won't pass away from the present life, which it shows as in a mirror, in riddle and overshadowed, the truth, it is necessary, when we fall off the contemplation and the seeing of The Uncreated One, The One Who is above-mind, for force ourselves to stop at the uncreated realities which can be known with the mind, and which are the closest to Him, in order our turning back to The Uncreated and above-world One, to be

[1114] The uncreated intelligible realities, or the uncreated realties known with the mind, as there are the uncreated godlike energies and features, as there are: the kindness, the righteousness etc., they have in common with the intelligible ones, as for instance with the angels, or with the soul, the fact that they can be known with the mind (intelligible) and they can be experienced and, as such, they belong to the realities which can be reckoned as existing. As such, they too are subordinated to God as being, as One Who is threefold in Persons, and Who is above-existence, and as such He is above-mind, or above-understanding.

[1115] Here is mentioned also the mind's resting into The One Who is above-mind, and above-seeing, and above-contemplation, after in another place the author reckoned this resting as above seeing and contemplation. But the terms expressing the living on those spiritual heights, they always are insufficient. That's why one can use them in both situations. Everything depends on what these terms are understood like. The fact is, that the author admits the conscience of a resting within The One Who is threefold in Persons, without meaning through this that God's being can be understood or contemplated.

easier to us[1116]. And if the thicker mist falls over the mind, darkening the mind's understanding and bringing the mind's contemplation to idleness, we must go back to prayers accompanied by the doing out of the humble heart, in order us to be delivered from darkness through the power of the prayer and through tears, and thus, us to build up again some foundation out of the creatures submitted to the senses[1117]. On this way, by dwelling the understanding light within heart, through a spiritual work, with the spring of the Ghost's Hypostasis, and the mind skillfully taking the mastery upon the doing, the mind climbs as on a mountain peak and as to an observation heigh point, where the mind can contemplate from, the realities which remain to the many not only as unseen, but also as unsearched for and not-understood. This is because, without that, nobody will see either himself or God, not even passingly. Speaking now about this doing, it may not be totally besides our purpose.

33. Three are the inwards things which the soul must have in sight, on the stage of the doing: the power of the rationality, the anger, and the lust; and there are three things from outside too: the desire for glory, for pleasure, and for more. These two trinities are healed by the soul by looking at the Jesus Christ's living into body, through the four general virtues, namely through: wisdom, righteousness, temperance, and manhood – and with the grace of Lord Jesus[1118].

By this the mind is given the power to ascend in a non-darkened manner, and to look at the godlike realities and to contemplate God. When Lord Jesus was taken into wilderness by the Ghost, having to defeat the devil, He healed the lusting part of the soul, through fasting; and He healed the rational

[1116] The true aspiration of the mind, or of the human subject, it is that of reaching within the godlike Subject. Only in His love the mind can find its resting, like a relative resting can be found by the human subject only in the ambience of a loving person. Any of our preoccupations with impersonal goods and values, it is a falling into a state lacking the true satisfaction.

[1117] The doing doesn't' consist only of actual good deeds, but also of everything that helps to our cleaning up: prayer, tears, fear of eternal punishments, restraint, patience, humbleness etc. But in all of these, there is also an attitude of differently understanding the things, of differently using the things, or better said, a detachment from considering the things as the ultimate reality.

[1118] Unlike the philosophical, natural morals, which reckon that the four cardinal virtues can be gained by the man by his powers, here they are placed in connection with Christ. Only by looking at Christ and by receiving the help from the grace, those virtues can be fully achieved.

part, through taking vigil and quiet prayer; and He healed the anger by resisting it in word; and He healed the love for pleasure, for glory, and for money, because, when getting hungry, He didn't ask, as the devil suggested Him, the stones to be transformed in breads, neither did He throw Himself off the temple roof, with the intention of being extolled by multitude that He wasn't harmed by falling, and neither He let Himself to be convinced to worship that one, after that one promised Him that He will be presented the richness of all kingdoms. But, by angrily, but wisely and rightfully and temperately and manly resisting satan, He rejected that one, teaching us too, how to defeat any devil's attack[1119].

One can see and he can know the same thing in the Savior's cross too. We see the Savior, when the time was coming closer, that He was praying, getting away from His disciples (Mt. 26: 26). This brings the healing to the rational part. He took vigil and He endured the sufferings of the cross. This heals the lusting part. He didn't answer back, He didn't quarrel, He didn't shout out, not even when He was rebuked, but He prayer for the ones who were tormenting Him. This is for it depend on the good use of the anger to topple the devil over, by resisting him with the word. But He answered the people who were tormenting Him - because of they being also tormented by satan – by keeping His silence, and with the long-suffering, and by praying for them. He was spit at, He was slapped on His face, and He endured mockery. This is for healing the love for glory. He was given to drink with vinegar, He was nourished with gall, He was crucified, and He was pierced with the lance. This is medicine for healing the love for pleasure. He was nailed on the cross, naked, He was sleeping outside, He didn't have a dwelling place, He was disregarded by everybody because of being poor and beggar. And this heals the love for money.

The Savior showed, therefore, twice, the medicine for healing the passions, inside and outside: when He started to show Himself to the world, with the body, and when He left the world. That's why, the one who looks at Him, and at His teaching and cross, and who becomes - as much as this is

[1119] The anger mustn't be totally abolished, but it must be used appropriately, through the four cardinal virtues, as Lord Jesus Christ did. By using the anger in this way, we can defeat diverse passions. Thus, we make out of anger too, a positive power, as God wanted it when endowing us with it, and we can abolish the passions' temptations, or even the passion themselves, from within us.

possible to the human being – Christ's follower, wisely, and righteously, and with temperance, and manly, that human being will stop at his turn, as Christ did, the passions' work directed towards evil, and by that, he will be able to stop all the other bad things. He will be able to use those virtues as it is due, and after that he will use all the things appropriately, and he will be a true doer man, and as ready as possible in order to look at God and to occupy himself with God, in focusing his understanding.

Thus, the mind, by starting with the many creatures submitted to the senses and by seeing their good composition, and by understanding then the creatures which can be known with the mind (intelligible) and by moving itself to the uncreated realities which can be known with the mind (intelligible), the mind has climbed, as on a ladder, all the four steps[1120]. And to these ones it follows the non-speaking, the silence, and the godlike awe, and, in short, the looking at and the contemplation of The One Who is above-world, and the above-understanding union. This is the crown of the silence, the highest and the most consummate good thing, as much as it is possible in this life, it is the end of the truth, it is the fruit of the faith, it is the shiny ray of the hoped glory, it is the foundation of the love, it is the balance of the mind, it is the steadfastness replacing the ceaseless mind's movement[1121], the not-understood resting, the unitary state, the earnest of the future age, the source of a unimaginable joy, the chamber of the peace, the quenching of

[1120] By looking at the seen things, without passion, we climb on the first step; by looking at the intelligible creatures (angels, soul, their value), we climb on the second step; by passing from these ones to experiencing the uncreated intelligible realities, namely the godlike uncreated energies and features, we climb on the third step; finally, by resting ourselves into God Who is the Maker of the realities from the first two steps and the spring of the realities from the third step, the mind has ascended on the fourth step.

[1121] The ascension towards The One it wasn't only an intellectual ascension, but it was also one through doing, through praying, through strengthening our love for God as the Unique and All-Comprising Good. The state lived in union with God, it is, on one hand, a state of supreme focusing and quietude, and on the other hand, it is a state of endless joy. It is a state of supreme quietude for nothing attracts the soul towards something else, any longer, and the mind is in this state rejoicing of the limitless depth of the whole and of the endless love. But just because of being this Good endless, the soul never ends tasting Him and the soul never gets satisfied. This stability is, in the same time, therefore, a ceaseless movement. The idea of the stability while always be in movement, or of the eternally stable movement, formulated by Saint Gregory of Nyssa, it is opposite to the Origenistic idea about the boredom of the soul that has reached within God and the soul's coming out from Him, of falling from Him, in order to have another adventure. "The mind's balance" it is the equilibrium achieved by the mind out of knowing all things and the rejoicing of all things within The One.

the bodily cogitations, the turning back from the present age, the becoming addicted to the future age, the detachment from the passionate life, the inward growing up of the dispassion, the soul's gladness, the gathering together, the resting and the guarding of the soul's movements and powers and, saying all in one, the godlike knowledge and dispassion.

If the mind gets scattered again, due to our drowsiness, or due to some external circumstance, we must take care to bring the mind back again to its own good, namely to the contemplation, by rejecting the passion that constituted an impediment and that deviates the mind from its purpose. We must take heed how far the mind is from its highest good and why is that. We must see: is it the look directed towards the creatures submitted to the senses, or towards the creature known with the mind (intelligible), or towards the uncreated realties known with the mind (intelligible)? Or, is it the mind separated from The One Who is above-nature, the Only One Who is true and above any other one, because the mind having vain thoughts or a certain need? And, by knowing this, let's remove the impediment staying in the middle, in order the mind to turn back again, unitarily, as itself the order requires it, to the contemplation and to seeing The One Who is above-world. This is because, by being the mind outside The One Who is above-world, uncreated, and above-mind, the mind will linger in division and it will have not reached the actual good, even if the mind moves well. This is for the Good from the top is The One Who is above-mind and above-being, uncreated and simple. And That One is the highest end Whom the mind tends towards. One must search for The One Who is above-mind, one must contemplate The One Who is imageless, and one must reach at The One Who is non-comprised, in order to reach the unitary inheritance of The One, of the supreme God, with the grace of our Lord Jesus Christ and of the-life-maker Ghost Whom being us illuminated through, to be us found worthy of receiving the gift of the contemplation and us to become gods by work, and deified through the gift from God.

37. Once the mind elevated on the land of the godlike hidden, the mind naturally keeps it silence, for being united with the simplicity, and therefore being unitarily united with The One Who is above-understanding and illuminating for being imparted

with the Ghost[1122]. This is for, what could the mind have to say, once it has reached above its understanding powers, and once being outside any meaning and totally emptied, as being above-understanding[1123]? This is for, the mind still needs the word in order to speak, and therefore it is obvious that the mind still understands. This is for any word comes consequently to a meaning. And if the mind still understands something, how could the mind be in the land of the hidden? For that isn't an actual hidden, and what isn't seen by any other organ, it still can be seen by the mind. For, thus, many realities would have been called as hidden, because very many of them, or, to say so, all the realties seen by the mind, the mind sees them by knowing them through the mediation of another organ that sees them. Consequently, the hidden realities could have been almost endless in number, and that is absurd. But only one is the actual hidden, which the mind ascends to, after crossing through all realities, as at The One Whom all the realities are form, either seen, or cogitated. So, the mind too, by ascending at Him as at The One Who is above all realities, either seen, or said, or cogitated, the mind gets out of understanding, out of seeing, and out of speaking. And we can even say that the mind hasn't ascended there yet, neither the mind has reached into the godlike hidden, as long as the mind still is able to speak. This is for the mind still is able to understand, as long as it speaks. But the hidden is impossible to understand, because of being above-word[1124].

[1122] Once reached in the hidden intimacy of God's love, the mind keeps is silence. This is for, that simplicity, more than full of all the good things, it cannot be described by our words, because our words can only catch small pieces of it, and our words, regardless how much we would use, are insufficient to express this infinite fullness of the godlike simplicity. The infinite simplicity requires to be lived with our endless simplicity, in its impenetrable intensity, and by no means trying us to break is in small pieces, which cannot either separately or together to express it in its fullness. This is because, who could describe the love lived while being held to the bosom of the beloved one.

[1123] The mind is there as emptied of meanings, of notions, and not because it would have become totally depleted of those, but because the mind has exceeded all of them, or the mind is above all of them. All the meanings have become unseen through overwhelming. What the shards will be good at, if somebody has the unbroken vessel? But the vessel implies all the shards, but also it implies endlessly more than the sum of the shards: it comprises the shards' harmony, the shininess of this harmony when in sun rays, and the capacity of the vessel of holding a content.

[1124] This is a logical demonstrating, to say so, of the fact that the godlike hidden isn't a hidden only to the sensitive sight, but it is so also to the mind's understanding. This is for, otherwise, the hidden no longer would have been one, but many. This is because many are the realities

38. While the words usually make the mind to thrive and to advance, they elevate the mind, in this advancing, where the word becomes insufficient, namely all the way up to the work that is being done in silence. And, if the mind always had used words and if the soul always had needed words, I wouldn't have ben able to tell you what would have been the advancing of the mind by speaking. But the speaking isn't useful only for doing, but it is useful also for contemplation, for the mind ascends from the words about the realities which have an image, to The One Who is imageless, The One Who is simple and above word, unattached to anything, and actual, where any word appears to be meaningless, or, rightly speaking, the words are even an impediment[1125].

This is because the words are used as long as it is done a passing from a meaning to another meaning. But The One Who is simple, detached from all realities (absolute), borderless, and imageless, The One Who is simple and pure and above-word, how could He need the word in order to be done the passing from Him to somewhere else?[1126] Or, how could have been God

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unseen by the sensitive eyes, but know with the mind. This is a proving of the apophatic theology. But this isn't only an intellectual renunciation to expressing what is above-understanding, but it is a positive experience of union with The One. This is for the mind is "illuminated by The One", or by the Holy Ghost, in this union. As such, the mind knows about this union, but the mind also knows that that union is above understanding. The mind knows the "that" of the union, but the mind doesn't know the "how" of that union.

[1125] This is an argumentation by reducing to absurd. If the mind had always needed words, the mind wouldn't have actually needed the words, for, if that had been the case, the words wouldn't have helped the mind to advance beyond words, because of keeping the mind within their limited realm. A resembling example: if a plane hadn't tended during the whole flight to the landing strip, that plane wouldn't have ever flown. The words help the mind to ascend beyond words' realm. This is the use of the cataphatic or affirmative theology, for the apophatic theology, or of the silence.

[1126] A word follows to another word, for we pass from a meaning to another. By stringing the words, it is shown the connection of a word with another word, or the dependence of an affirmed meaning, on another meaning that must be affirmed, and therefore it shows the dependence of the things on one another. But the mind that reached within God, where that mind would pass beyond Him, by using a word or many words? God doesn't need to be explained through other words, namely through other realities, for all realities are inferior to Him, so that they cannot explain Him. By using words, we only can show God as connected to other realities. But God is absolute, namely detached from all realities (απόλυτος, ασχετοσ). Of course, we can speak about God, when showing His descent amongst people, and His savior deeds done for us; or when the one who experienced Him, he wants to express something of that experience, to other people. Or, we can speak about God, even when we haven't reached to experience Him, an experience surpassing the meanings and the words, but we still speculate about Him by using our rationality. But the happiness of the man who has reached within God Himself, it cannot be described, and also that man doesn't need to describe to himself. One

encompassed? This is because, the words it usually encompasses something. But The One is non-comprised, because He is borderless and shapeless. And if the word isn't appropriate for The One Who is hidden and above-mind, because That One is non-comprised and shapeless, it will be obvious that the most appropriate is the silence. Therefore, the advanced ones, they must reach from speaking to silence, for they have advanced to the simple, imageless, and shapeless contemplation.

39. The words are used for the known things, while the hidden is unknown, so that the hidden is outside the word. And if the knowledge of the hidden is above-knowledge, and what is above-knowledge it doesn't need knowledge, the less it will need the word. So, the mind that has ascended to The One Who is hidden and simple, it keeps its silence naturally. And while the mind doesn't keep its silence naturally and without being forced to that[1127], that mind still hasn't ascended to The One Who is hidden and more than simple.

40. As the people toiling with the quietude, by sometimes getting out of their monastic cell, they know by their own deed itself, the difference between staying inside and getting out, likewise the ones who, by being close to the glory of God, through contemplation, they experience the silence, but sometimes they start speaking again, so that they know themselves what state there are in, when the silence falls upon them by nature and not by will, and how they are when tending towards speaking. When the silence comes upon them, they desire that they wouldn't have ever been given the speaking, and they want to remain in that state. This is for, they are like some angels on earth, and united with the truth: unitarily, imageless, without bodily seeing, shapelessly, and simply, through mind's sights, which do not pass from a reality to another, they having within themselves only the overwhelming and the awe, without understanding anything, batter said: looking, without bodily sight, at the godlike and without beginning illuminations. And

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cannot speak about God in a fully adequate manner, also because God is "shapeless". The shape as defined in itself, it can be described to others, while the shapelessness cannot be described; if we tried to ascribe a shape to the imageless One, it would limit Him.

[1127] The silence of the one who has reached the union with The One Who is endless, it isn't imposed by the will, it isn't intentional and aiming to make a good impression, but it is imposed naturally, non-forcedly, by itself the lived infinite of The One.

when the mind descends from there, as one that is changeable, they start speaking and they pass with their understanding from a reality to another, through many and diverse crossings. And in order the state of silence to come back to them, which is much higher than the state of the speaking, they embrace the quietude and they guard their senses against the realities submitted to the senses, and they use their whole skillfulness, in order to avoid not only the speaking, but even the understanding itself, in order they to be able to say, together with David: "I got muted and I got humbled and I kept my silence about the good things" (Ps. 38[1128]: 3). Therefore, speaking even the good things, it is inferior to the silence[1129].

41. The godhead isn't unveiled, but the godhead isn't either totally hidden. For the godhead exists, the godhead is an unveiled fact, and even a very clear fact. But what is this "is", it is a hidden aspect. And we must know that "what is", it very much differs from "that is". "That is" is shown out of work, but "what is" is shown out of being. The las aspect wasn't allowed to be known even to angels. This is for God is endlessly endless, and above all existing realities[1130], and He is above all the mind and the understanding. So, when the mind occupies itself with the realties showing that God is, the mind has many to tell and it can philosophize very beautifully. The man can be name then as philosopher and theologian. But after the mind has ascended higher, due to the knowledge that God *is*, and the mind has been engulfed by the godlike hidden and crossed by the imprinting of the work of what the mind is, and the mind has become, by

[1128] In KJB we have: Psalm 39: 2. (E. l. t.'s n.)

[1129] In the Greek text: της μετα λογου σιγης = the silence in word. The silence isn't the muteness of the total darkness, of the absence of the conscience and of all knowledge. It is a silence that speaks, that says more than the words could say, but one that can be manifested also through words. It is a silence that comprises the non-comprisable One, in words, namely, it is a silence comprising more than all words can comprise. The one seeing this non-comprisable reality, he keeps his silence, because of not being able to express the non-comprisable, but this silence irradiates out of him, for it irradiates out of him the living of the non-comprisable. This silence irradiates through words too.

[1130] υπερ παν ειναι – God is above any existing reality, and He *is*, by and large. This is for, *is* it means noticeable by the realities rejoicing of existence, it means being in the context of the existing realities, it means depending on all realities, and, in the last analysis, it means depending on God Who all realities depend on. We fully are here in Areopagite's terminology. But the author of the present writing, he always brings a new interpretation, as we can see in his following affirmations. A German philosopher or theologian, he would translate the distinction between "that is" and "what is", by using the terms "das Dass" and "das Was".

grace, imageless, without the possibility to be touched[1131], and without eyes, so that any word that one can say about God, it ceases, and the unified mind remains motionless[1132], once the mind has entered The One Who is non-understood. Then the mind surrenders, wholly, to The One Who is beyond all realities, where there is no word, neither meaning, and where the diversity of the thinking can no longer advance from, but where there is the simplicity, the non-comprising, the silence, and the awe. There the mind sees The One Who is imageless, endless, and borderless, and the mind rejoices unusually and wonderfully of seeing The One Who is unseen. And by seeing the imageless image[1133], the mind becomes, rightly so, at its turn, detached from all realities (absolute) and imageless[1134]. And to say it shortly, the mind is contaminated, like the realties contemplated by the mind in an unseen manner and looked at without bodily eyes, by the above-nature godlike beauty, and the mind extolls God, within itself, for God has created the mind thus.

42. God is named as The One, not only for He is simple, being above any composition, but also for He actually exists amongst all the realties said as existing, but which have their existence from Him. This is because what doesn't exist in an actual and simple sense, neither is that, as One in an actual and

[1131] The mind that has reached that mysterious experience, it is beyond any contact, and nothing can touch it (ανεπαφος), not even spiritually. This is for the mind lives the godlike reality that overwhelms the feeling of any touching coming from something else. The mind lives the reality of God not only above understanding, but also above any somehow thickened feeling, being noticed through a feeling above-feeling. It is a supreme experience of subtlety and finesse. The mind doesn't feel itself as touched even by things, and the persons experience in an accentuate manner, the mysterious transcendence of the mind. These descriptions are on the level of the ones belonging to Meister Eckart, but still not stained by any pantheistic shadow.

[1132] The mind's effort of understanding, it comes to an end, and, in this sense, the mind remains motionless, though the mind still is, otherwise, in a ceaseless movement of awe, towards the godlike infinity.

[1133] Το ανείδεον ειδοσ. God is the actual One, imageless, without contour, but on the other hand, this limitless of His richness, of His power, and of His love, it still is an "image".

[1134] The mind, by looking at the imageless image of God, it is imprinted, at its turn, by that imageless image, namely by the "image" of the limitlessness and of the infinity, in the joy and the richness received, by the mind, from God. By this, the mind becomes, at its turn, absolute and detached from all realities, as God Himself is. This is because the mind no longer feels anything of the created realities. The mind no longer feels either the relation with God, as a relation of dependency, for, by being filled up with God, the mind lives His sovereignty and absoluteness. On the other hand, even understanding God, while the mind is detached from any relation, as God is (in an absolute state), it belongs to the mind's nature.

simple sense[1135]. Al so, He is called as One for He is the same everywhere, in a non-comprisable manner, and for He alone is unlike any other reality and for He is outside any reality; then, God is called so, for He is eternal, and without beginning, and ceaseless, and for He is equally sending to all realities, in an all-clean mode, the godlike ray of His Providence, even if not all the realities receive His Providence in the same manner. Finally, God is called like that, for He makes Himself know to everybody, without being Him submitted to the relation, and requiring a mind that isn't submitted to variety, an imageless mind, a shapeless mind, a colorless mind, a mind that has gone out from the touching with all existing realities, and simply, a mind detached from all realities, elevated to the infinity of the endlessness, above time, above place, and above nature, and above the natural realities, in order to make Himself somewhat seen by them, unitarily, and above the understanding union[1136].

43. Because the spiritual union accomplished between God and mind, it is above understanding, it is said that the mind is above its nature, during those moments, by perceiving The One Who is hidden and above-nature, through an understanding feeling, in a manner detached from all realities (in an absolute manner). Despite all these, what the mind experiences it is appropriate to the mind's nature as cleaned up by grace[1137]. This is for, the understanding id sot the mind what

[1135] It is made here the connection between the fact that God is One in a simple mode, and the fact that God is the only one existing in an actual mode. In addition to that, God is the only One existing in a simple mode, for, when speaking about Him, we do not need to mention anything else, in order to determine His existence, as it is in the case o all the other realities.

[1136] Because God exists in a simple mode, not needing, in order to exist, a relation with other realities, the mind must, at its turn, to reach such a state, in order to be able to understand God's existence.

[1137] In a mode detached from all realities (in an absolute mode – απολυτως). In the feeling, which God is noticed through, on that spiritual height, it is not implied the feeling of anything else, and the mind is not determined by anything else. This is for the mind is elevated, then, above its nature, and he mind feels God not through its natural feeling, and the mind feels God not through its natural feeling, but through a godlike work which the mind is imparted with, as with a feeling. Although, what the mind feels out of God, it is somehow accommodated to the human mind. The feeling which the mind is imparted with, out of God, it has become a feeling appropriated to the man. Although the mind is extended beyond itself, it still isn't confounded to God. This is shown especially by the fact that the mind still remains aware of itself. Although the mind is extended beyond itself, it still sees itself that state of being extended beyond itself. This is explained by the author of the present writing, in the following rows, by using the example of the eyes seeing into darkness.

seeing is to the eye. Let's use an example: He who looks into darkness, on one hand he doesn't see anything, but on the other hand he sees that that darkness is one, and he also sees that he doesn't see; and this is because, if he covered his eyes, he still would reckon that there is light around him, or that there are some things around him, but thus, by seeing, he clearly sees that he doesn't see. In other words, the crossing through the darkness, of the seer power, and the seeing of the realities hidden into that darkness, it is above the eyes' nature, but not is such the fact of seeing that it doesn't see. Likewise, it is the mind: by being elevated into the godlike hidden, and by being elevated beyond understanding, the mind doesn't see anything. Because, how could the mind see something? But the mind sees that it doesn't see anything, and that it doesn't see The One Who is hidden like in a mist, The One Whom all existing realities come out of, either seen or thought, either part of the creation, or uncreated and eternal. If the mind hadn't seen this, it wouldn't have seen itself extended beyond itself. But, because of seeing this, the mind sees as clearly as possible that it doesn't see, and what the mind doesn't see is above-seeing[1138], and impossible to be seen. Entering and seeing inside the one hidden, that one hidden that is above-mind, it exceeds the mind's nature. But looking at the godlike darkness of that hidden, that is, above-all, in an untold mystery, and seeing that it doesn't see in that darkness, it is characteristic to the clean mind that sees into Ghost.

This is because the mind doesn't have the understanding seeing locked up and unworking, when the mind sees that it doesn't see except in a simple mode the One Who is the Godlike One hidden into hiding. This would be the sign of the

[1138] The mind sees that it doesn't see. But the mind sees not only that it doesn't see, but the mind still feels that The One Whom it doesn't see, That One is Somebody. The mind is aware of the existence of The One Whom the mind doesn't see, namely the mind is aware of God. And the mind is too, aware of not seeing Him. So, the mind doesn't' see for it is above the act of seeing. Namely, by not seeing, the mind knows more than when seeing, and the mind knows more intensely The One Whom the mind doesn't see. And the mind is more aware of its helplessness of seeing Him, namely the mind is more aware of itself and if its limitations. In order to know about this non-seeing, the mind need a conscience, or it needs a more intense sight that its own. This paradox comes from Socrates who said: "I know that I do not know anything". Saint Gregory of Nyssa introduced a dynamism in this paradox. He said (*The Life of Moses*): "To the extent that the mind ascends, it ascends in knowing that it doesn't know". The author of the present writing brought a new specification: "I see that I do not see The One Who is in darkness".

nescience[1139]. A contrary, when it sees more clearly, then it ascends above-mind and it contemplates (sees) its non-seeing, by looking into the hidden of the All-Simple One. This is for the mind sees limpidly that This Hidden One is The One Whom all the realities are coming from. But what This One is, the mind cannot see it[1140].

And the reason why they say that the mind is in the realities which are above its nature, it is because the mind looks into the all-simple hiding of God. But this is something appropriate to the mind's nature when the mind reaches to be clean. This is for, one can say that it is appropriate to the mind's nature to ascend in what is above-nature, stepping without seeing, namely in a not-understood mode, in the unitary godlike hiding, that is above simplicity and mind. The mind doesn't have, then, any knowing perception, except the perception of The One Who is not outside Himself[1141]. Reached there, the mind, through a movement characteristic to the mind, it reached a stopping and a resting. Not in a resting from contemplating – this is an insane passion – but in a stopping and in a resting from passing from a meaning to another meaning or view. This is because the mind, after it has been elevated up there, by falling into the depth of the endlessness or limitlessness, where the mind sinks into the understanding light of the non-comprised godlike hiding, and it becomes astonished, and it stops, to say so, by no longer experiencing anything else than the awe in that untold understanding brightness. And by no longer passing from a meaning to another, the mind still experiences the work of a

[1139] Therefore, one cannot say that the mind, when elevated above understanding, it is totally unworking. Even the fact that the mind sees that it doesn't see anything else except The One Who is simple and hidden into darkness, it is a proof that the mind's working isn't totally suppressed. If that had been the case, it would have meant, simply, the nescience. But the experience the mind has about The One from the darkness, it isn't simply a nescience, but it is more than any pretended knowledge about Him.

[1140] By looking in sight, in addition to the fact that the mind only sees that there is hidden The One, the mind it sees also that out of This One are coming all realities, though the mind cannot see what This One is.

[1141] It belongs to the mind's nature, the mind to ascend above its nature, namely to look at The One and at His hiding, without using any bodily sense. And this is the thinnest noticing of the All-Thin One. In that supreme thinness of God, there are the roots of all the more or less thick realities, as also in the ultimate thinness of the mind are the roots of all the thickened mind's works. Through its unique thinness, the mind notices The One in His supreme thinness Whom all the realities thicker than He is are comprised in.

understanding illumination[1142], by motionlessly looking in the above-being hiding, being the mind filled up with non-understanding, and being the mind beautified in a unique and unitary mode, by the unapproachable depth of that brightness that doesn't scatter[1143].

If the mind stopped the contemplation, how could the mind experience the awe and the enlightenment? So, we say about the mind that it stops, in the meaning that, once reached there, the mind no longer passes from a reality to another, but it contemplates The One, for the mind is addicted to His shininess, the mind rejoicing itself and being filled up with brightness, and no longer moving from the stability it has reached at. Consequently, the mind doesn't lock up its joy of contemplation (of seeing). This is because, not contemplating at all and nothing, it is a passion one must avoid, and which isn't commendable by any means, but it is full with the darkness of the nescience. The mentioned stability of the mind, it is born and it is upheld through the unapproachable shininess of the light, and it is a contemplation that doesn't wan any movement, but it wants resting and steadfastness. This is for, That One is above nature, hidden in His mystery and above being; He is endless and limitless to any mind; and He won't let the mind that contemplates Him, to look elsewhere, if that mind has been imparted with the cleanness appropriate to it, and with the godlike help. And the mind won't fall off this godlike contemplation and off this above-beauty-and-infinity shininess, except if it is attracted by a thing which the mind is addicted to, or by the natural fickleness which the mind suffers of[1144].

[1142] The "understanding light", that is the translation of the Greek expression: νοερο φως, it doesn't mean a light understood by the mind, or which the mind understands through, but it simply is a spiritual light, one opposed to the sensitive luminous light.

[1143] The mind experiences the work of a spiritual enlightenment, which the mind looks through, with a helplessness of understanding and with an endless awe, in the abyssal and infinitely rich inside of The One. The mind doesn't pass to something else, neither is the mind dead, but the mind is in a work received from God, a work meaning another kind of movement, but unmoved towards something else. The not-understanding, which end the mind never reaches despite the mind's unmeasurable capacity of understanding, it keeps the mind in a ceaseless relation of understanding increasingly more.

[1144] This hints to the Origen's theory, according to which, the soul, by getting bored of the monotony of the life into God, it wants to get out from there, and so it falls in an earthly experience. The infinite beauty and richness, of The One Who the mind reached in, it won't ever cause such a saturation. A leaving from there, of the mind, or a desire of living from there, it is unimaginable. Outside God, there are only things, and feelings, and knowledge, which are infinitely inferior in beauty, and in the richness of meanings, and in the power of attraction.

44. It belongs to the mind's nature, to understand. And the understanding is done in motion and in movement[1145]. But, because the mind reached into God, it is above understanding and motion, rightly so, one could say that the mind ascends above its nature when contemplating God as detached from all realities[1146]. This is for any meaning is given by a thing. And where there isn't contemplated a thing, there isn't born and there isn't a meaning. So, not being possible by any means, to see God as a thing, God shows Himself to the mind, through the realities naturally being around Him, namely through the realities which He works through, works that unveil the power springing out of somebody who is powerful. For, so, the mind uses to contemplate, in all the other realities, the powers together with the realities having those powers[1147], and therefore the mind searches, at God, for the same thing. But because the mind is unable to succeed in that, because God is above the nature of any created mind, the mind contemplates the realities from around God. And the mind represents God to itself, without seeing Him, namely through a simple, and lasting for a moment, intuition[1148]. But, by advancing in the sky of the quietude and gaining the godlike benevolence, and by working the Holy and extolled Ghost, within the mind, the mind will be increasingly often kidnapped from the work of understanding, towards the

[1145] The understanding is done in the motion and in the movement from a meaning to another; in adding new understandings, which to bring a surplus of light in the realities the mind has known before, through: association, examples, and contrasts, or contradictions.

[1146] We understand any thing in connection with other things. That's why our understanding increases by passing from something to something else, by finding out the connection of one thing with other things. But despite all this increasing, we still remain on the limited plan. The one who has reached into God, he no longer needs this passing from a meaning to another, for God is no longer understood in connection with other realities, but He is detached from all realities (He is absolute) and He has in Himself all the realities.

[1147] We contemplate the powers together with the subjects, or with the sources those powers star from.

[1148] The mind, in its striving for understanding, it always searches for the subject of the powers through which are accomplished, in the world, diverse effects. Only then, the mind reaches, somehow, a satisfactory end of its understanding. And only God is the consummate Subject suffering nothing from the world, but all the realities from within the world depend on Him. In order to find God, the mind must exceed all the realities from within the world, and the mind must contemplate the powers from around God, the powers which God has created and upholds the world through, and the mind sees that the world couldn't have been created and upheld by the human subjects. By contemplating the powers from around God, or His works, the mind sees in them, through a simple and simultaneous intuition, their Subject; it is an eyeless sight. But also logically, the mind presupposes a Subject as ground of any manifestation.

imageless, without quality, and simple state, by quickly penetrating within the heart, through the above-nature power of the Ghost[1149].

By stopping itself here, in the feeling of the godlike presence, and by not understanding anything, the mind is above-understanding. And by the fact that form understanding the realities from around God, the mind has ascended at feeling the godlike presence, the mind has become, as I said, simple. And, for the mind is above-understanding, we say that it lives above its nature.

45. All the realities which are called as hidden, they necessarily have something shown outside, out of which one can intuit that hiding. Because, otherwise, they rather would be reckoned as inexistent. This is because, a reality that doesn't give any kind of knowledge showing its existence, it could be reckoned as equal to what doesn't exist at all. So, without any doubt, the hidden of God too, it is accompanied by some showings.

BY stepping of the tracks of these showings, the mind receives a feeling of the godlike hiding, and the mind ascends from the comprised realities belonging to God, to something that is non-comprisable. And by being elevated up from there, the mind knows with certitude that there is something escaping its natural comprising capacity, namely something being above any possibility of comprising with the understanding, either be it that understanding even angelic, or above-nature. Also, the mind know that that something is hidden also in the beginning and in the end of this nature and being (created) of all existing realities, endlessly above the whole existence; the mind know that that something is uncreated, without a beginning, borderless, and non-comprised either by nature, or by space and time. This Something is The One Who is hidden and above-mind. From Him it naturally starts the diverse godlike understanding[1150], one that elevates us again, and that turns us

[1149] The "sky of the quietude" is the ambience which lives in, the man who is spiritually advanced. Only in this state the kidnapping will take place. This is for the quietude is too, an undisturbed focusing of the mind towards God Who is endless in His beauty. But this is done through the work of the Ghost and in the same time with the mind's penetration within the heart, in the deep of the own being, after steadfastly leaving the scattering.

[1150] If we understand God in any way, it is for Himself understands Himself. He shares this understanding of Himself, to us too. He makes Himself, His understanding towards us.

back through advices and understanding elevations, towards The One Who is hidden and above-nature and the beginning of all the realities.

And the mind unites so much with Him, that the mind understands that He is One; and the mind also know that He is impossible to be understood, in all aspect, regarding to what this One is. And about what is above mind and it escaped the understanding, what the word could say more? So, by the fact that the word cannot say anything more about This One, the mind will look at Him, speechlessly, and without words, in total silence, and unitarily, and above understanding, as to something hidden, and the mind will rejoice as of the Creator and of the Giver of all the realities. Also, the mind will wonder of Him as of The One Who is much more luminous, and much more kind, much more wise, much more powerful, and the mind will feel a godlike joy, by the fact that the realties which The hidden One - and Who is above-being - shows Himself through, are endless and borderless, and especially by the fact that He makes Himself known to the rational nature. But, by being the mind in ones like these, the mind won't reckon as appropriate to us and to string up words, by passing from one to another.

So, the one who doesn't use the silence, but he uses the speech, he isn't in the highest state of the mind. This is because the highest state of the mind, as the ones who value nothing more than they value the truth, they will affirm too, it is that of being the mind on the highest level of its work. And the highest level of the mind is that of looking at what is the highest, a looking which we say about that is done without sight (eyes), so that, even more so, without the possibility of being described in words.

46. The mind, by entering the all-godlike and unique hiding and without beginning and from on the highest top, without using the bodily sight, the mind receives there some kind of unseen, unique, and unitary, and full of a more than beautiful shininess, and more than luminous and untold, a wave that calls the mind, silently, in a depth of the wondering and of the awe and it fills the heart up with a spiritual work and with a sweet joy. This wave becomes to the mind as understanding

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Especially His above-nature understanding it exclusively belongs to Him. 'Into Your light, I shall see light".

luminous light, shininess, and godlike love, on the mind's measure, as also gladness spread in rays. It has its departure point into God, where all the good gifts are coming from (Jas. 1: 17), being us imparted with it, through the mind's cleanness, and having its content, as somebody would say, in the godlike unveilings of the Scriptures and in the creatures contemplated wisely and rightly, in quietude and in prayer. This is for the godhead's hidden and most-inward and above-understanding unity, it cannot be seen anyhow, but only in the unitary ray starting from there and that filles up, overwhelmingly, the understanding sight and contemplation. Not experiencing this, the one who ascends from outside and in rational manner, and through natural knowledge, towards the One Who is above-understanding and hidden and simple, that one won't receive the godlike work within his heart and he won't be enlightened in an understanding mode[1151].

47. The all-transparent, unique, and unitary sight of the mind that has reached into God, by penetrating into the one godlike hiding, and by receiving in a lightning of shininess, a godlike ray out of the without beginning and endless spring of luminous light, it doesn't ask only for the mouth's silence, but it also asks for the mind's silence. This is because of not being possible, even when the mouth keeps its silence, the mind to move inwardly towards something, and to move from a thought and from a meaning, to another, and to occupy itself with diverse things. These ones are the so-called inward word, which the mind that has been elevated at the shapeless and all-simple hiding of the godlike unity, it is far away from it. This is for, something else is the contemplation of the mind, and something else is, its inward movement towards, and its cogitation about something, which is one with the inward word[1152]. By being the mind in the created and composed realities, or which are diverse in other aspects, the mind firstly looks at them, and then it

[1151] The one who wants to reach the godlike One through rationality and by using the natural knowledge, and by stepping not on an inward path, but through reasonings upon the external things, he won't receive the godlike work within his heart, neither he receives the light of the above-nature "understanding" (non-sensitive). This is the rational "theology", one not reaching to experience God, but one that speaks about Him as about an external thing. The Byzantine Fathers and writers, they don't even call this as theology.

[1152] The inwards word or work, it is the cogitation's movement from a thing to another. By this, the cogitation won't reach into God, even if it occupies itself with God.

cogitates, by alternating its work. This is for the mind often finds out, in a single thing, not a few meanings[1153]. But in that godlike and all-inward hiding, unique and unitary, the mind raises and widens its seer (contemplative) eye, and it is illuminated by the simplicity of the godlike luminous light, but the mind doesn't move itself in a cogitation work. This is for, that unitary simplicity, it escapes the cogitation that passes from a reality to another, or it escapes the pleasure for variety; and the hiding doesn't allow to be said about itself, with the mouth, things the mind would think out of pleasure. Due to these reasons, the man, after he has bee understandingly elevated into the godlike extolled and unique hiding, he naturally keeps his silence, both with his mouth and with his mind.

48. When the mind, by turning, it wholly tends towards God, and when the mind's seer work it sinks in the all-shiny rays of the godlike beauty, and it ascends, without imagining, at the simplicity and the limitlessness of The One Who is hidden and imageless, and when the mind is made one with itself by its stretching towards and its looking at The One, under the breeze of the Ghost, the mind reaches in the manifest state of the little child, and the mind tastes the untold and above-nature Kingdom of God, according to the Lord's word: "If you do not turn yourselves and if you do not become like the children, you won't enter the Kingdom of Heavens" (Mt. 18: 3). This is for, then, the mind exits any connection and relation with any reality, being the mind elevated above the borders of the whole knowledge, or any kind of understanding, above any composition and diversity, and the mind is stretching itself towards The One Who is untold, and above-mind, and unknown[1154]. That's why, the mind

[1153] When the mind occupies itself with the created and composed realities, the mind firstly looks at them globally, and then the mind cogitates at them, by analyzing them. Usually, the mind, by looking at something, it embraces that something in its wholeness. Then the cogitation analyzes the elements and the composing aspects of that something, and so the mind is filled up with a variety of meanings by what is being singled out by its own knowledge, or by the self-knowledge, and it successively take the image of the meaning cogitated by the mind, one at the time.

[1154] The little child doesn't know about the implacable character of the natural laws, which impede him doing a thing or another. The little child lives his full freedom, by only knowing about his love for his mother. Likewise, the spiritualized mind knows only about its love for God. While sunk in the love that shines of the luminous light of the love coming from God, the mind has forgotten about itself, it has been elevated above itself, but in the same time, it has been made one with itself, and thus the mind has exited the self-forgetfulness, which the mind

naturally keeps its silence, due to its present state, a state that isn't only above-world, but it is also above the understanding work, a state which the mind is having in, The One Who is hidden and above-nature and imageless, together with His joy and sweetness, through an understanding impartation[1155].

49. The seers contemplate God in an imageless image, and in an above-light beauty, one immaterial and non-composed, in His all-simple face[1156]; the see The One as unitary, crown with countless good things, and adorned with countless splendors, and enlightening the whole mind with the rays of a shiny beauty; the mind contemplates the untold and impossible to tell happiness, the spring of the good things and of the beauties, the inexhaustible and always gushing up abundance, the above-fullness treasury, inexhaustible, and non-emptied, of the glory, which fills up, the eyeless minds, with a great delectation. This is for, out of that spiritual and above-nature unity, placed above all the realities in that impenetrable hiding, it springs out, mysteriously, joy, content, and clean gladness, in an always flowing river. Out of it, it is outpoured an unpassable and non-comprisable torrent of untold kindness, of unexplainable love, and of non-understood care, through a borderless power and through an untold wisdom. This is because these realities, as realities which are above-mind, they remain non-understood even by angels and seraphs. This is for, even the realities born within us, during the present time, in an untold mode, and which will be plainly shown in the future age, as through some kind of birth, and which will be done, they kidnap even the cherubs mind, though the cherubs mind only understand those realities in an overshadowed manner. O, the

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is lost in, when caught up with all sorts of worries. The mind needed to come back to itself, in order its transparency to be penetrated by the luminous light of the godlike love.

[1155] The mind sunk in the luminous light of the parental love of God, it is above the understanding work, like the little child lives, in the bosom of his mother, his and her love, beyond any effort of understanding. The understanding has here the meaning of our usual understanding. But the author, by saying, immediately after, that the seers rejoice of the sweetness they are tasting it in the union with God, in an understanding mode, the understanding receives in the vision of our author, another meaning too: it is the simple understanding, one that doesn't try to understand more, because of being aware of the limitation of the present understanding. The "understanding impartation" it means here, also a non-sensitive impartation. It is a contact, an unmediated encounter with God, a receiving of Him within the soul, but not as a reality submitted to the bodily senses.

[1156]

kindness, the counsel, the love, the mercy, the power, the 3wisdom, and the taking care from God! Truly "blessed are them, whose lawlessness has been forgiven, and whose sins have been covered" (Ps. 31[1157]: 1). And: "blessed is the man whom God will guide, and out of His law and out of the law of the Ghost will teach him" (Ps. 93[1158]: 12).

50. The realities unseen by the people living in the world, for they cannot receive the Holy Ghost (Jn. 14: 17), as the Lord said, are unveiled to the ones who love to withdraw themselves and to sit far from the world and from the things from the world. To those ones, it shined, through the godlike grace, the light of the understanding and: "the sunrise from the height" of the spiritual Sun (Lk. 1: 78) had opened the eyes of their heart and they have received help from God, in order to "put ascensions in their hearts" (Ps. 83[1159]: 6) and to be lighted by the rays which they see God through. Consequently, they are shown very clearly other many godlike and spiritual mysteries, worthy of the spiritual time. In addition to these, to the ones who live in a pious mode, it is unveiled their future state, worthy and without blemish, one that won't only be above senses, but it will also be above mind. This is for, then, they will be entirely changed, by reaching an above-mind state and an above-understanding delectation. They will delight and rejoice themselves, as some gods through work, before God Who is God by nature, of the above-nature good things. This is for, they will stay in a circle around Him and they will feast, in an all-holy and all-clean manner, the godlike and above-mind holyday, composing, together with all the well-ordered angelic groups, the celebratory and more than happy assembly, one full of that famous delectation and of good gladness.

Great and non-comprised is the flowing river of the clean gladness of the above-beauty gifts! This is because, if the seen beauty, that one made known to the mind through senses, it is limited and submitted to the division and that isn't either simple, nor uncreated, but still uses to produce, to the soul, a

[1157] In KJB we have: Psalm 32: 1. (E. l. t.'s n.)
[1158] In KJB we have: Psalm 94: 12. (E. l. t.'s n.)
[1159] In KJB we have: Psalm 84: 5: "Blessed is the man whose strength is in thee; in whose heart are the ways of them.; in ROB we have: Psalm 83: 6: "Blessed in the man whose help is at You, Lord; he has put ascensions in his heart". (E. l. t.'s n.)

non-charmless delectation, it won't be difficult to the ones who have mind, and who take heed to the difference of plans, to know, and to understand, what they felt, if they would be in front of the beauties thought with the mind, but in the same time being above-mind, borderless, and imperishable, which spring out of God, out of Whom are all the good and beautiful realities, and which aren't either created or conceived – and this towards their joy and gladness, through the impartation with the godlike life and with that age's state.

51. The mind, by rejoicing of getting out from the lengths of the distances of space and time, and of getting out of their features which set borders, it truly empties itself, through the unitary simplicity and through the non-masterly and imageless life, which the mind is elevated at. And the mind steps above-being, without any cover and without any impediment, through non-understanding and non-speaking, in the land of the lack of beginning, of non-comprising, of limitlessness, and of infinity, spiritually moved by the godlike power and illumination from within heart, a power leading the mind towards limitlessness, a power extending together with the mind's seeing[1160]. Then rises in the soul the God's peace and the untold joy of the Ghost; and an impossible to describe gladness it is poured within the soul

[1160] All over the present writing, the author thoroughly explains the processes taking place within heart, when the mind, by entering the heart and by living within heart, through ceaseless prayer, it sees the endless light of God, and it is kidnapped by that light from all the worldly realities. All the authors' descriptions serve explaining the hesychast teaching and practice. We have here an original joining of Areopagite's influence and of hesychast preoccupation, or, in other words, the Areopagite's intellectual vision is being warmed up by a fiery feeling in hesychastic ghost. Only in the mind emptied of the ideas and of the images of the things, the godlike light can find a place to dwell. Only such a mind has become transparent to that godlike light, and able, through the regained limitlessness, to contain the godlike limitlessness. In order to achieve that, the mind must get out not only from the limited images of the things, but also out of the limitation of the distances of time and space, connected to the things' images. Thus, the mind liberated from all images, ideas, and spatial and temporal limited dimensions, it is not only empties, and so come back to its limitless depth and to its limitless width, but the mind is too, disrobed of the covers of those images, ideas, dimension, and addictions, which have been keeping the mind until now, inside some borders and impediments; and, but this, the mind has become transparent. The expression: "empty mind" has both the meanings: emptied and disrobed. In this sense, the mind shows itself to God, as emptied of any other content and non-covered, or transparent and open, in order to receive Him; the mind better stretches towards God, through the unique preoccupation with Him, manifested in the ceaseless prayer addressed to Jesus. And this prayer is done, by the mind, in the heart's ambience of feeling.

and an awe higher than the knowledge[1161] engulfs the soul, making the soul to sin, together with the Psalmist: not that "He will show Himself", but that "the God of the gods shows Himself in Sion" (Ps. 83[1162]: 8), namely in that mind that travels on the peaks and that watches from height. "Lord, God of the Powers, blessed in the man that hope in You" (Ps. 83[1163]: 13).

52. When the mind lingers in awe, enlightened by an indescribable and non-understandable presence, by seeing itself between God and the godlike realities[1164], the mind eats, if I could say so, the true fruits of the spiritual knowledge, and the mind stays under the deifying work, and it rejoices and it increases in love, by not saying and by not working anything, either inside or outside, and not even thinking, but looking with understanding[1165] and unitarily, in the light of the truth and of the Ghost and making out of the seen realities, an occasion for delectation, without passing from a thing to another.

53. When the mind's face, by bowing down inside the heart, it sees the light to the Ghost as springing out of the heart, in an eternal gushing up, then will be the time for mind's silence[1166].

[1161] The awe is higher than the knowledge, than the understanding. The awe sees more out of the God's reality than the knowledge or the understanding, because these last ones limit the perception of God, to their limited capacity of comprising.

[1162] In KJB we have: Psalm 84: 7. (E. l. t.'s n.)

[1163] In KJB we have: Psalm 84 ending with the verse no. 11; the verse mentioned in the writing isn't present in KJB; the verse no. 11 (the las verse of the Psalm 84) in KJB has the following content: "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." (E. l. t.'s n.)

[1164] The mind "sees itself between God and the godlike realities", namely between the Giver and the gifts, here looking at Him, there looking at them, or looking, in the same time, at God and at them, as lacking their personal support. They have the whole value only by being gifts given by the godlike Person.

[1165] In that state, the mind doesn't speak and it doesn't carry on a discursive cogitation, but the mind still looks with understanding. That is an understanding above the natural cogitation and understanding.

[1166] The light of the godlike love, it is communicated to the mind as to an organ that knows through the heart, for the heart is the spiritual organ of the feeling. The heart loves, the heart received the God's love. But only a heart having within, the mind's understanding. A darkened, blind heart is carried away by the vehemence of some disordered feelings. But the love of God is luminous light. The mind's face, bowed down towards the heart, it is the mind's sight. Through this, the mind sees the God's love as a full of meaning light.

54. When the entire understanding face (of the mind) sees God, or, better said, when the entire mind reaches inside God, or, to say so, when God comes within the whole mind, then is the appropriate time to be silent[1167].

55. When the mind shows itself to God, by looking at Him wit the whole its understanding, for the mind is imparted with the Ghost, and when the mind rejoices of God's glory and of His face shininess, as much as the mind it is allowed to, it is due and it is very appropriate the mind to watch in silence and without disturbance. And if any sort of darkness cloud interposes between mind and God, you throw in that cloud, as a dreadful fire, a luminous and burning fire, a short word, but out of the godlike unveiling. Thus, by quickly banishing away, the darkness with the light, and the mist with the warmth, and by enlightening the whole mind and by warming it with that word, the mind will succeed in being again together with God, as before, and to look at God's beauty and to rejoice, as it is due, of Him, and to beautify itself with God's beauty and to experience, to say it briefly, the realities coming from God, through the understanding sight, in the same time with receiving the-life-maker Ghost. In the same time, the mind will succeed in becoming simple, and in detaching itself, into Ghost and truth, namely into God, from all realities, even from those around God[1168].

These things happen, as it is due, to the seer. But the one who is attached only to the doing, he need many things in order to reach this state, because of not being united with himself yet, and, through himself, with God. So, it is no wonder that, this one, he sings and he speaks in all ways, much and

[1167] Then they meet one another, or, then dwell one into another, the two faces, or sights, or loving intentions. Then the mind feels, with a supreme intensity, the look or the loving intention of God, or it feels the whole pulsation of endless love, from God, we would say of God's heart. Then is the time to be silent, in order not to scatter this untold charm.

[1168] The author of the present writing constantly highlights the fact that the seer is elevated up to intuit God as Person, so that the seer doesn't stop at contemplating God's features as good things and values in themselves. If that was the case, this would be philosophy and not theology. Of course, God as Person doesn't lack His features and His uncreated energies. God is seen as their subject, or He is seen through them. But Himself is seen in them, and they aren't contemplated alone. And seeing God, it determines the mind to forget about them. When you see the beloved person, you see also that person's kindness, but you forget about kindness when looking at that person. The kindness is absorbed into person. In this sense, the mind must detach itself even from contemplating the realities from around God.

often, out of the godlike realities, frightening and banishing away, as through some ceaseless arrows, the one who hates us much and who angrily wages war to us. But the time of that one will also come, if the doer has patience, through the wave of the Ghost. Namely, when the shininess of the many hymns, songs, and godlike words, they will join in a great blaze[1169]. Then the one who prays will defeat the enemy more easily, by mortally wounding the enemy, namely by burning up and by tearing apart, and especially banishing away the enemy's darkness, and the one who prays will enlighten himself and he will warm himself up by this fire, which will move him towards the godlike love. In the same time with this, he will raise towards God, silently, a hymn of his heart and the whole his awe, he showing to himself the above-nature wonders of many mysteries. This is for, not unjustly, the one who suffer, they are blessed by the Lord. Actually, with the passing of the time, they will inherit, as ones who will become gentle, the spiritual land of the promise (Mt. 5: 5) into Christ our Lord.

56. When the mind, by being envelopes by all the luminous light outpouring of the Ghost, it gets dizzy and it no longer know what to do, and it sees itself extending and being transformed according to the One Who is endless and borderless, then it is the to be silent.

57. And when the mind feels tired because of the all-luminous views and the mind wants to express those in words, as weakening the strength of the experience, to find a little resting, it is the due time to speak (Eccl. 3: 7), of course, short words, and appropriate to the godlike illumination.

58. When, by running away through the middle of the waters, from that pharaoh, thought with the mind, the mind

[1169] The deeds of the ones who are on the level of the doing, those deeds were reckoned in the hesychastic movement, starting with Gregory of Sinai, especially the singing and the reading of the holy books, unlike the ceaseless prayer of the mind within the heart, one reckoned as characteristic to the seers, of to the contemplatives. This was due to the fact that the doers were monks too, namely withdrawn from the world. Of course, the Christians living in the world, they are called also to do the good deeds of the patience, of serving and loving the people. The monks banish away the temptations brought by the enemy, especially through singings and readings. But the song and read words must be uttered with so much warmth of the faith, so that the hot and luminous sparks out of each of them, to grow up and unite in a ceaseless blaze of the love for God.

crosses through its night in a light of fire and its day under a cloud cover (Exod. 13: 21)[1170], then it is time for blessed silence and for quietude. This is for, then it truly starts the cleaning up of the soul. And when the thought with the mind grizzly Amalec, and the kinships following to that, they come against the monk, impeding the monk's crossing towards the Promise Land, then the time is right for speaking; but the mind must be upheld, in the mind's focusing towards God, by the understanding doing and by the due contemplation, as were yore the hands of Moses upheld by Aaron and Orr (Exod. 17: 12).

59. When is gushes up within heart, out of the endless depth of the godlike spring and out of the understanding sight, the spiritual power, that is due time for being silent. This is for, it is being done, in an untold mode, the holy religious service and the mind's worshipping towards God in Ghost and truth. And this takes place in a true understanding feeling[1171].

60. When, through the understanding looking towards God, the rational part of the soul is being filled up with a godlike awe, and the understanding power is being filled up with sight, and the soul is wholly filled up with joy, then is time to be silent. This is for the mind sees then, with good-feeling, the truth, in a concentrated manner, and the mind extolls, by worshipping - while being bewildered – God Who shines within the mind[1172].

[1170] At night, the monk gets rid of the unsee enemy through the water of the tears and he is being led towards the Promise Land of the union with God, through the fire of the prayer, and during the day, the monk is covered with the grace of the humbleness, in order him not to be defeated by the vain glory.

[1171] To the seen religious service and worshipping, brought to God, there must correspond also an unseen and wordless religious service (λατρεια) and worshipping. But in any religious service brought to God, the man encounters God. So, also in the inner religious service brought by the mind into the heart, it takes place this encounter. This is for, through the heart's altar, which the heart liturgizes at, the spiritual power gushes up out of the godlike abyss. Tis power catches the mind's worshipping and it offers that worshipping to God. What is being committed, it is so overwhelming, that the mind feels the need for being silent. This is a religious service offered by the mind, with an intense understanding feeling, like the seen religious service is perceived by the bodily senses. By committing the prayer within the heart, the mind is living, through understanding, a state of ceaseless worshipping. The mind is upheld by the "seeing" of God and by feeling God, namely by perceiving God through mind, which is different from perceiving the material things with the senses, but it is equally manifest like that one too.

[1172] The rationality, by no longer being able to function, it falls in awe, and the understanding becomes "seeing". The rationality is accompanied by awe in its judgments too, through which

61. The one who worship God in a due manner, in Ghost and in truth, and who serve Him as it is due, they not only don't' worship and serve in a certain place, but not even with uttered words. This is for, as the understanding feeling, by raising righteously, it no longer wants to worship the One Who is non-circumscribed, in a certain place, likewise, by attaching itself to what is required in order to remain in truth, it naturally no longer suffers to worship and to serve - The One Who is endless, borderless, without a beginning, imageless, consummately simple and, generally speaking, above-mind – by using diverse words and limited utterings. When, namely, the time has come for the mind to unitarily shine the knowledge of the godlike truth out of the breeze and the breath of the Ghost, while the mind generally detaches itself from all the realities and it goes out above itself, the mind no longer sinks only into speechlessness, but also in a blessed understanding, as one that occupies itself, joyfully and with awe, with the realities which are above-word and above-mind, which the mind contemplates in the understanding light, motionlessly and unchangeably, in an eyeless gazing, as one that has reached - through union – above itself.

62. The mind, by taking heed at itself, it must carefully guide its understanding state, thoughtfully, wisely, and with right-judgment. And when the mind feels itself as contemplating the simple and imageless mysteries of the knowledge of God, the mind will immediately have to stop, in quietude and in silence and in awe, but not far from its heart worked and illuminated by the Ghost. This is for, then it is the time not only for appeasing all the feelings coming from the realities usually submitted to the senses, but nevertheless will be the time for being silent of any undertaken speech. And, even more that that, then will be the time, for the ones whoa re on the level of the knowledge[1173], to indulge with occupying itself with the quietude and with the

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it discovers new sides of the reality. All the more the rationality is being filled up with awe when knowing the whole concentrated truth. This is for the rationality sees in that truth, in the same time, all the sides, which the rationality would have seen them one at a time and separately. The mind has a sight too, as the body had. It is continuously affirmed the mind's contact with God, and not the rationally deducing Him from distance. This feeling has not only the meaning of perceiving, but also of sentiment, as the body's feeling hast it too.

[1173] The knowledge's level is one and the same with the contemplation's level.

understanding not-looking[1174]. This is because of needing a total motionlessness into senses, in words, and in understandings, in order the mind to attach itself to The One and Only, but Threefold God, freely and in a direct impulse, by unitarily and uniquely looking at God. By this, the mind will see, as much as it is allowed to, the endless, the without-beginning, the non-comprised, and, to say it briefly, all the other godlike features, unchangeable and absolute (detached from all realities), and the mind will be united with God, transformed through contemplation, and simplified, and wholly become in the godlike image, with the help of the grace and full of joy and awe. And for the mind would want to tarry in this state, if it was possible, but it cannot, because of being changing and because of living together with the changing realities, and because of being connected with the body and with the surrounding things, when falling, the mind must known and not to get too far from the unitarily seeing and not to speak too much, but to say only a few things and those to be about the godlike lights, so that, thus, the mind not only to be able to return again, easily, to the above-mind union with God, but to feel, even more manifestly and more steadfastly, the union with God. This is for, the more the mind will guard the gathering in itself and the non-spreading, the more the nourishing out of God it will bring the mind more quickly towards the godlike union, and the mind will be united with even more manifest and more fruitful glows, by ceaselessly habituating to the godlike realities[1175].

63. Once the mind has been changed, by experiencing the godlike showing through the understanding sight, and once the mind is overshadowed by the light of The unknown One Who is beyond all knowledge, the mind becomes undivided, simple, and borderless, by being unitarily enlightened like in a

[1174] There is an understanding quietude, unlike the sensitive, exterior, one. But there is too, an understanding sight, unlike the sensitive sight. But both that quietude and that non-seeing, they have a positive meaning too. They are a quietude and a non-seeing which understand more than the inward disturbance and more than the rational sight, or, above all, the spiritual sight. This is because that unmatching is caused by an overwhelming light. And through non-seeing one can feel the intensity of that luminous light.

[1175] The mind cannot stay continuously in the ecstasy of looking at God. But when the mind falls off that ecstasy, then the mind must occupy itself with singings and with godlike words, in order the mind to be able to come again, easily, to that ecstasy state.

darkness[1176]. Then the mind contemplated the borderless beauty due to the overwhelming simplicity, that one imageless in order to exceed any image, that one without beginning and above any beginning, non-comprised, but comprising in itself the borders of all realities and everything that is bordered, and filling up all the realities as one that is above-fulness and it is endless[1177]. Shortly speaking, when the mind, by looking from above, it sees, by looking at The One, all the realities, on the untold ground of a understanding power that is above-understanding, it is the time for keeping its silence, and for being mysteriously and in a above-world manner - or, to say so, both without seeing and speechlessly – delighted with the impartation with the truth, through a godlike penetration into the truth. And when the mentioned aspects lack from within mind, and when the mind sees division around itself, then is the time for speaking, namely for speaking the word appropriate for leading to silence. This is for the above-word silence is better than any word, namely that silence very appropriately called as "the silence at its time", as Solomon said too, when placing this silence in the first place: "The time is to be silent" and then "The time is to speak" (Eccl. 3: 7). Actually, the best thing, and first to be honored, it is that of keeping the mind its silence at due time. And if this isn't present yet, and the mind still isn't unitarily in the above-world realities, let there be at least the second thing, namely the speaking at due time, for in his way, the speaking to be kindred with the silence and nigh to it. Thus, as the silence, likewise the

[1176] The seemingly paradox of the "illuminating into darkness" it can be solved, if we take in account that this is the darkness of a too intense light, or the "supra-luminous darkness", as it was called by Dionysus the Areopagite. This darkness means too, the state of non-specifying into shapes, namely contemplating, in an undifferentiated manner, all the realties. That's why the mind can be plenary enlightened into that "darkness", for this darkness comprises all the meanings, or the meanings of all realities, and it comprises infinitely more than all the realities together. But the concentratedly comprised realities aren't differentiated in God Himself, through the understanding of an evolution, in the sense of that one thought by Jacob Böhme. They are differentiated only a created world, when God wants to created the it. In God there is another differentiation, actualized from ever: that of the Persons' Trinity.

[1177] We always are here in full Areopagite's terminology. Only in what is composed, there are limits of the component parts. Within the absolutely simple One, there isn't any limit. God is imageless, not because of being uniform or chaotic, but for He virtually comprises in Himself all the shapes, in such a consummate harmony, that they for an all-simple unit. In The non-comprised and borderless One, are comprised and are overwhelmed the borders of all realities. God isn't incapable of giving border to the realities He creates. If that had been the case, God couldn't have actually created the realities, but to His chaos it would have been corresponded the emanations' chaos.

speaking, let them be at due time, and let the speaking to strive to come back to silence. And this happens to the one who ceaselessly speaks and cogitated at the godlike realities, and who sees the creation as mirroring the Creator and as talking about Him. This means speaking at due time. But about these aspects, we must speak more detailed.

64. When the mind, by naturally crossing above all the realities from here, it embraces the silence, it is the time for delighting with the above-world and untold realities. This is for, it is the time form the illumination and for the understanding light, for the union between mind and sight, for the limitlessness, for the above-nature knowledge and, in short, it is the time for receiving the godlike wisdom and for being imparted with the godlike wisdom, which the mind is consummated through, in resting and in silence from all realities, by achieving the untold joy in awe[1178].

65. When the soul, by getting drunk with feeling the truth, as out of a too strong goblet of the grace, it feels himself as he would have left his mind, let the soul know that is the time for being silent.

66. When the inward man's mood feel that it must shout out: "Lord, how much got multiplied the ones who trouble me! Many are rising up against me" (Ps. 3: 1), then it is the time for speaking; it is the time for speaking in words as it is due, not vain things, but pondered words, against the enemies, as it should[1179].

67. When the light of the Lord's face it has been shed upon the soul, so that the soul is getting beautified and it is

[1178] The awe is the above-understanding state of understanding, it is impartation above-word, in silence. As such, the awe doesn't mean the mind's paralysis, but it is a state of fulness, or of supra-fullness; it means experiencing the realities which cannot be known only with the natural mind, despite making efforts for knowing and understanding.

[1179] A too strong goblet means here a too strong wine. It is the too strong wine of the overwhelming truth. It is called the wine of the grace, for the truth is given to the mind united with God not by the mind's own power, but by grace, or as a gift. The mind is getting drunk of this overwhelming truth, by being filled up with enthusiasm. This truth isn't known simply intellectually, but it is intensely felt, for the mind baths in God's light, a light that is, in the same time, the God's love.

filled up with shininess, and the chrism of the gladness flows on the soul, it is the time for being silent.

68. When the soul sees rising up unjust witnesses against himself, asking him about the things he doesn't know and disturbing him, it is the time for speaking, namely, it is the time for answering back against.

69. The highest good and, to say so, the good that is on top of all existing and thought realities, it is God. And in all the sees realities, the highest and the unmatched and the best according to the nature, it is the man. And by grace, the man is even above the angels. So, the seer's mind, by getting closer through the very many realities existing between God and people, to the One Who is above-understanding, the man will be filled up with fear, if he hasn't had plentifully the experience of the illuminator grace[1180]. But if the man has tasted, as one could say, out of the spiritual power that is working within heart, the man will be elevated at the highest good, at God, and the man enters God, through an even more godlike gift, and the man looks at God, unitarily, and the man is filled by awe, while silently dwelling in the above-mind depth. And this is, like one would say, truly the warranty of the first resting, one that has as role model the God's resting after creation (Gen. 2: 2-3)[1181]. And about the second resting, a higher and more enlightened one, having as image the resting ordered on behalf of the people of God (Hebr. 4: 9), the mind rejoices by turning back to itself, from God, and by knowing itself as image of the prototype (role model) and all the realties existing between God and man, as they are. This is for, then the mind not only reached the above-mind and the above – understanding realities, in a corresponding manner and in a wonderful awe, but it is filled up with joy, too, and not with any kind of joy, but with the spiritual joy, and the mind silently rejoices of the rays which show God, and the mind rejoices of the deifying works coming upon itself, and is being

[1180] Between God and people, there are very numerous realities: the seen realities, the angels, the uncreated energies, and the features of God. Across all of those, and by getting through all of those, the man gets closer to God.

[1181] In the Greek text, this resting is called as "Sabbath-ism" (Sabbatismos), for the seventh day, which God rested Himself on, in Hebrew is called Sabbath.

united with the above-nature Unity of the godhead, into Christ Jesus[1182].

70. When the mind reckons that it has removed all the created realities, as they wouldn't existed, then the mind intuits, in an untold mode, the One Who truly exists, contemplating Him above any word and understanding union, into ghost and truth, through the endless raising above the godlike realities which are in connection with the existing realities[1183]. Then the mind becomes unitary, or one, to say so, and through this light, the mind passes under the mastery of the silence, in an untold mode. Also, the mind is filled up with love and with joy, and that isn't only a simple joy, but it is the delectation with the effects of the Ghost's work, one which the angels too, are partakers to.

71. As You are, Lord, non-comprised according to Your being, by anybody, and by any rational and understanding nature, or by any created knowledge, not even by that one of the cherubs, but You are outside and above, endlessly endless, to any knowledge, likewise, Master, are endless and borderless the realities from round You. That's why, through Your immeasurable taking care of us, You have commanded Moses, the lawmaker of the Old Testament, to herald You as The One Who Are and like The One Who called Himself as such. And again, You, the all-true One and the only Supreme Truth, You said about some people of Yours that You showed Yourself to them, but You didn't unveil them Your name. This is because You name is unparalleled and above any name (Philip. 2: 9), not

[1182] The man, by crossing through all realities, and by reaching at God, it finds the first resting. This first resting is the sinking in the God's depth, as into the consummate and endless Good. This first resting it has a model the God's resting after He created the world, or His turning back into His endless depth form the exist into the creation's deed. The second resting s the turning back of the mind to itself, but without exiting God. This is the second act of the resting. If the mind doesn't become aware of itself, the mind won't be able to fully rejoice of the resting into God. It is being highlighted here the preservation of the human person in his union with God. That's why, only know the mind fully rejoices of the union with God, by surrendering itself to this union while having the clearest self-awareness.

[1183] Between God and people, there are very many realities: the seen realities, the angels, the uncreated energies, and the features of God. Through all of those, and by crossing through all of them, the man gets closer to God. The mind makes a hypothetical abstraction not only of all the created realities, but the mind even exceeds the thinking at the godlike features and energies related to the created realities, so that the mind focuses on their divine Subject itself. And this isn't an intellectual act of the man, but it is a sight into the Ghost and truth, and above any work and above any union with the godlike features and works.

only above any name on earth, but also in heavens. This is for the ones who are full with Your light, they describe You as a being, but without being them able to tell anything about Your being's content. So, they show You as above-being and as a support (subject) that cannot be understood. And You make Yourself known, manifestly, above-understanding and endlessly unknown, to all the ones who have the power of knowing You; and above them.

You sometimes show Yourself as consummately above time, without beginning, as being the limitless life itself, and as escaping any spatial understanding, and You are present everywhere in the same time, above all realities, as The One Who made all realities by Yourself. But You are the content of the understanding natures, and You are their impassable place[1184]. And You exceed the mind's quickness and thought, as The One Who is above all realities and the hand all-upholding all the realities, in a non-understood mode. You aren't submitted to the nature's borders, for You are borderless. This is for You are, in an above-nature mode, non-comprised not only according to Your nature, but also in the natural realities which are around You, as One Who are wisdom above wisdom, power above power, and love and kindness above the whole meaning of the love and of the kindness.

What somebody could name You like? Unapproachable light? But you are above light. Judge Who knows everything from before being done? But You are all-above any judge. Have we call You as Maker? But what kind of Maker are You, for You create through a simple inclination of Your will, the many and diverse material existences? But what could we say about the immaterial realities? O, what a depth exceeding everything! Through a simple inclination of Your Ghost, are produced all the spiritual realities, which are of one nature, but which are very numerous according to their dispositions, and, if you want, also

[1184] "God is the content (περιοχή) of the rational natures and their impassable place", or unexplored. The spiritual beings aren't on a given place, and all the less is God. Although, God is the "garden" receiving all of them and the unexplored "place', which they are their steadfastness in, despite the fact that this "garden" and this "place" are infinite. Otherwise, who would have kept all of them together? They would have scattered and they would have been abolished it id hadn't been so. God is infinite, but He still constituted for them a "place" and a "land" keeping all of them in connection and giving them a "house". The God's infinity isn't a chaos, but it is a very well composed and steadfast and springing out the whole good composition, or of all structures.

according to their persons. And this is what is most wonderful, and what escapes, because of overwhelming any understanding, of whosoever cogitates. I wonder, are these ones characteristic to the Maker? Not at all. Should we call You as Builder and Craftsman? But what builder builds without a foundation, even the tiniest thing, as You did, Master, the so large earth, with so many mountains and rocks and other materials, and by founding it on nothing (Job 26: 7), and being the earth such a steadfast one? Or, what craftsman brings to existence the inexistent realities, and even in a moment and only with the word and so many and great things, as You have brought them to existence? So, by somebody saying that your things are those of a builder and of a craftsman, will him say what is due? By no means. For You are endlessly above a builder and a craftsman, o, God!

Then, who have seen, heard, or done, such a love as the all-illuminated one which, into Your kindness, You have shown it to us, by taking our nature with all the awful suffering You endured for us, above all hopes? The one who contemplated this fact, as much as it can be contemplated through the grace, they enter the widely open torrent of the love and of the wonderful taking care, and they reach totally outside themselves (in ecstasy), comprised, at their turn, by an overwhelming love for You. And they do not know what to truly and appropriately call like, the aspects of this oikonomia. This is for the aspects belonging to Your embodiment, they abundantly overwhelm the mind and the word and all the hearing and understanding, You the All-Good God. Are You and are You called as Father of all realities? But You exceed in parenthood, in untold mode, any mind, according to cause, to mastery, and to taking care, to advising, to long-suffering, and to lenience. Are you called as Emperor? Yes, and You equally are so, and not less for the present time and not more for the time to come, or for the time past. And how? Wonderfully, totally freely and simply. This is for Your Kingdom is the Kingdom of all ages together, of the present time, pf the past time and of the future time, and You mastery is from generation to generation (Ps. 144[1185]: 13).

Thus, in all realities and in all modes, You are placed infinitely above all realities, being You simply and freely beyond any imagination, and exceeding, to say it shortly, in any aspect,

[1185] In KJB we have: Psalm 145: 13. (E. l. t.'s n.)

all the realities, both You, non-comprised Lord, and the realities from around You. The mind, by imagining these realities from around You, the mind has them as the soul's guide, towards seeing (contemplating) of You. And, by entirely receiving the instillation of the Ghost, the mind enters like a mysterious darkness, not being the mind able to see consummately You, because of the limitless and unapproachable Your glory. And for this reason, You rest them with an above-world resting, in an untold manner, on the ones who contemplate You and who love You, they wondering – but they not totally being outside seeing You – what is the reason why, You are resting them for[1186], You the untold One, You the non-understood One, You the limitless One, You the non-comprised One, and, in short, You the All-Unknown One, both according to Your being and to Your work. Amen.

72. When the mind moved away from the multitude of thought, by shaking off their diverse and much divided meanings, and thus the mind raises above the scattered cogitation, through the breeze of and the impartation with the Holy Ghost Who unifies the mind and Who ceaselessly blows in an continuous springing out (αεἰβλυτα) upon heart; when the mind enters the godlike places[1187] and it is crossed through and imprinted by the thoughts about God, and, through a understanding focusing, unitarily and in the same time, and with love, the mind mirrors all the realities existing around God, and then the mind achieves, manifestly, the godlike resting, by rejoicing of a deep and godlike peace, and of an endless and serene resting of the heart into Christ Jesus, our Lord[1188].

[1186] God rests the one who have reached into Him also for they do not see Him consummately, for they do not try to get out of Him in order to have a new experience, because of being bored after finishing to know Him; but also, for they aren't totally outside seeing Him, a fact that would determine them to make other efforts in order to reach to see Him.

[1187] The "godlike places". Each godlike meaning is a place, which the mind can deepen itself in, and it can be stabilized in. But, in the same time, each godlike meaning has diverse layers, or it can be seen together with other meanings, which can be reckoned as several "places" and a only one godlike 'place". But these places are also the diverse densities of the godlike energies, or of the God's presence through those energies, which the spiritual man reaches onto, by experience. Thus, it can be reconciled the affirmation from this paragraph, that the mind must enter "the godlike places", with the affirmation that the mind must be unified, by contemplating, in the same time, all the realities from around God.

[1188] The peace, or the resting, or the quietude, it has two reasons: the appeasing of the thoughts regarding the life within the world, which are equally numerous worries (Heidegger), and the

73. When the mind speaks to God and it prays, as a son prays his all-loving Father, and, by seeing the light of Jesus, the mind gladdens itself, overwhelmed and amazed by the godlike and above-nature love, and for it limpidly feels the work of the Holy Ghost within the heart; when the mind wants to fly mysteriously and in an above-world manner, above the godlike unveilings and consummation, then the mind truly stops itself from all its things, being elevated above understanding, after the mind has understood, and it is wonderfully sweetened, with the truly resting in the peace of the-life-maker Ghost of Christ[1189].

74. "God rested of all the things He started doing" (Gen. 2: 3); but only after the fulfillment (unfolding) of all the things done through Word and Ghost. Likewise, the mind in the image of God, it rests from all its things, which it started doing towards the completion of the thought (intelligible) world of the virtue; but only after the mind searched and steadfastly consummate in the Word of God and in the of-life-maker Ghost, the whole world and the meanings (the intelligible) from within the world, and after the mind ascended again from these ones, in the Word and in the Ghost, to the ones called by some people as natural, and after the mind has ascended to the mysterious, simple, and detached from all realities views, of the knowledge of God (of the theology)[1190]. This is for, by reaching the resting then, the soul

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overpouring within heart of the comforting from the Holy Ghost, of His fullness of love, one that overwhelms those worries, by consummately giving the soul everything the soul needs. The soul no longer feels the need for searching for something else, in order to comfort himself. This isn't a sentiment of emptiness and of tiredness, but of fullness.

[1189] It is being described here what happens within the hesychasts' mind, when, through the Prayer to Jesus, they see His light within their heart. The hesychasts didn't describe in a more detailed manner, this experience of theirs. Not even Saint Gregory Palamas, their defender, did it. Our author affirms here too, that, then they enter a quietude, a resting, a peace above any understanding. But he highlights here too, that this resting, or peace, or quietude, it is not given except when exceeding the contemplation of the God's features and energies, which He shows Himself through; that peace isn't given except when surpassing those realities and encountering God as the Subject of those features and energies. The author constantly highlights that the human person cannot find his resting except by encountering God as Person.

[1190] Here is being affirmed again that the mind doesn't rest in contemplating the natural features of God (infinity, kindness, righteousness etc.), as looked in themselves. These ones, as values in themselves, they have been called by some people as metaphysical (Aristotle). The mind doesn't rest except after ascending above these, in their godlike Subject, in the love of God as Person. Until the mind occupies itself with those natural features of God, the mind is being consummated through deeds in the virtues which the mind imitates those godlike

tastes much resting and peace, by knowing the truth of the understanding[1191], and it is deified through the light of the knowledge and through the impartation with the-life-maker Ghost into Christ Jesus, our Lord.

75. When God was resting, He didn't rest from all things, but only from those things which He started doing. From the without beginning and uncreated and characteristic to Him by nature, He didn't rest. Likewise, the mind, by imitating God, after the mind searched into godlike Word and into the Ghost, and after the mind has crossed through the seen creation, it doesn't rest from the things characteristic to its nature, things having no beginning and no end, but the mind rests from the seen things, which begin and end. That's why, resting the body into motionless, a resting accompanying the one who has appeased himself, it is an opposite state to that of mind. This is for, if the mind hadn't entered, in a continuous motion, through a ceaseless breeze of the Ghost, in the contemplation of the seen things, the mind wouldn't have known if there is an understanding resting, one that turns in a ceaseless motion, and unitarily, only around God, a resting that deifies the one who is partaker to it, in an untold resting into Christ[1192].

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features through. But the resting comes to the soul after the mind ascends beyond this endeavor of the doing that has as purpose the achieving of the virtues. Until the mind still has something to do, the mind won't rest. The resting comes after the soul has finished everything it has had to do, as a gift from the Word and from the Holy Ghost. Better said, in the Word and in the Ghost the mind worked in order to achieve consummation in virtues, and also in the Word and in the Ghost the soul finds the resting of this endeavor. This is for, in the Word and in the Ghost, there are the mysteries of the endless love of God, the simple mysteries, the mysteries detached from all realities, the mysteries of the true knowledge about God as Subject. This is for, what is simpler, what is more detached from anything, than experiencing the love from a person, especially when that Person is God, or than experiencing the supreme communion with persons.

On this way, one can say that the resting of God it coincides to the resting of each soul and, by and large, it coincides to the resting of all human beings who will be saved, at the general resurrection, and at the final judgment. This is because, until the souls are working in order to achieve this resting, God works too, within the souls. "Jésus sera en agonie jusqu'à la fin du monde" (Pascal). Besides, even the author here, he tells it in the next chapter.

[1191] The fully real truth isn't an object, but it is a subject. The object doesn't exist for itself, but for subject. Through subject, the object is lightened. And the supreme Subject is God.

[1192] The mind firstly searches and crosses through the creation into the hypostatical Word and into the godlike Ghost as Person, the mind understanding the creation in the supreme Rationality and Life, as its cause. But after this, the mind doesn't rest, but enter the accomplishing of the things regarding the mind's consummation, namely the things "characteristic to the mind's nature". These things are, in the same time, the works of God

76. "Do not hurry, says Solomon, to say something before the face of God; because God is in heavens, and you are on earth, down" (Eccl. 5: 1). By saying this, he very wisely and directly clarifies which is the time for being silent. Because he says: because you, despite you being down on earth, you are before the face of God Who is in heavens, and Who made you worthy of so much grace, so that you, the one from below, you can cogitate at and you can see the things from above, and, by entering them in an understanding mode, to stay in front of God - so, do not hurry to say a word; for that is the time to be silent. Aspire to be in an understanding mode[1193] under the work of the truth, unitarily and in a godlike mode. This is for, this means being in front of God, while the mind is contemplating, unitarily and in a simple and unique seeing into God, the many realities from around God[1194]. So, by experiencing this, and by standing in front of God, do not hurry to say something, unless you want, willingly and in an unskillful manner, to descend from there[1195].

But one can tell also the following thing, to the ones who try to explain the meaning of this word: There was a time when the human nature was intact, and, that's why, rightly so, the human nature was far from all bad things, and it was close to

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within the mind, which neither begin nor end. By this, the mind enters the contemplation of the things from within the world, namely the seeing of those things into God, or of seeing God into those things. Then the body rests. But the mind doesn't rest. The body's resting, equal to motionlessness, it accompanies the one who has been rested of the world's things. But the mind's resting equals a ceaseless motion, namely the mind doesn't consist of motionlessness, as the body's resting does. So, the motionless resting of the body it is contrary to the mobile resting of the mind. The ceaseless motion of the mind around God, it itself is a proof of the mind's resting into God.

[1193] "Experiencing in an understanding mode", "you to be in an understanding mode", namely not bodily. It is not here about understanding that state, though that state doesn't lack a certain understanding.

[1194] Here the author is explaining what the "face of God" is, which he spoke about in the head no. 55 too. This face is the presence of God as Person, intuited by mind through His works and features. The mind doesn't stop at these ones, as in case of reckoning them as standing by themselves. But the mind sees in them, in a spiritual (understanding) mode, or the mind feels God as Person through them, as looked at in His unity and simplicity, unlike the variety of His works and features. Even when living, through all the manifestations of a human person, their subject, you live their subject as a unitary and simple reality, though when starting describing him, the words are insufficient.

[1195] If you start describing the way you are experiencing the godlike Subject in, you will come down from that experience, to the speaking about His features. A resembling thing takes place when you start describing the subject of your fellow human. Immediately you have started that, you will exit the direct and intense intuition of him.

God, contemplating God and being delighted with gladness and with awe, by the glory of the beauty of His face, in our ancestor Adam, in an immaterial, understanding, heavenly, and incorruptible delectation. This is for much grace was overpoured within the soul of the first man and his mind, that was in a godlike manner, it was full, over the top, with many knower views and elevations towards God, rejoicing, in the seen Paradise, of the unseen (intelligible) Paradise, or, to say so, rejoicing of the happy life, for Adam's mind was united with itself and with God and it was tarrying into itself and into God, as it is due. Adam's mind was, namely, in a unified and resembling to God state, and it was totally deified. And thus, rightly so, since it has been created in the image of God. Behold, in short, the goods we have from God.

But the cursed devil couldn't stand that, because of being wounded with envy, and because of being the enemy of our lock and glory. And that's why, the perdition-monger, he was making all efforts to delude us and to deprive us of what we hoped for, by giving us so-called good advises, and by igniting our lust for a deification higher than the one we had, by slandering - the beginner of the evilness – the justness of the God's commandment. Out of that deceiving has come to us our pitiful perdition and we have been removed from God and from the godlike delectation; because of that we have fallen, miserably, form the spiritual living and from the unified mind and, so, from contemplating the face of God, and from being glorified and transformed through the ray of the spiritual beauty. And this has brought us to preaching many separated gods, instead of a threefold hypostatical godhead, namely we have fallen to worship the ones who aren't really gods, but they are deceitful demons, and perdition-mongers, and envious. So, we have lost The Actual One and the unitary life and order, and we have been broken in many and diverse parts; and our understanding power, as also its power of focusing, or, better said, its strength, they vanished, and not without reason; and we have fallen in the depth of an immeasurable evilness, and we have chosen, we who are the images of God and worthy of living above and heavenly, to recklessly thinking (Col. 3: 2).

But, given the fact that we aren't unchangeable and impossible to be budged, we can, happily so, as we have rolled down from the much glory to the lowest dishonor, to turn ourselves back again and to look upwards and to see the all-

worshipped face of God. We no longer see His face as close as before Adam's falling, but we see it now from far away, but we still can see it and we still can experience the brightness of God's beauty.

So, the godlike Moses, and the entire group of the Prophets and the ones from before them, namely Abraham and the ones like him, they saw, as much as it was possible to them, very clearly, this beauty, and they were delighted, satisfactorily, with its shininess. But, because of being overwhelmed by God's unapproachable glory, some of them were crying for their unworthiness (Isa. 6: 5), others reckoned themselves and called themselves as dust and dirt (Gen. 18: 27); others, again, they weren't even capable of speaking because of the overwhelming greatness of the glory of the seen One, and they were rebuking their weakness and their cumbersome speaking (Exod. 4: 10). And many other blessed states they experienced in a worthy of being praised mode. That's why the godlike David, in love with the shininess of the beauty of the Lord's face, it shouts out towards God: "When will I come and show myself to the face of my God?" (Ps. 41[1196]: 2). And by wanting to show the state of his soul when seeing the face of the Lord, he says: "The righteous will dwell together with Your face" (Ps. 139[1197]: 13). And in order to wisely present the strength which the soul is given to, by the seen face of God, he says: "You turned Your face away from me, and I got troubled" (Ps. 29[1198]: 7). And if the turning away of God's face, it brings fear, it will follow that its showing, to the soul, and the soul's looking at it, it brings spiritual peace to the soul.

And this is an all the greater gift, as after the godlike love and joy, there are shown the charismas of the Ghost, or His fruits, which present the ones who live in holiness and awe, as walking in the Lord's light. That's why he says: "Lord, into the light of Your face they will walk and into Your name they will rejoice all day" (Ps. 88[1199]: 16) – of course, here is about the spiritual gladness, given that the understanding and untold Sun sends within the inwards man, unstained and of-life-maker His

[1196] In KJB we have: Psalm 42: 2. (E. l. t.'s n.)
[1197] In KJB we have: Psalm 140: 13. (E. l. t.'s n.)
[1198] In KJB we have: Psalm 30: 7. (E. l. t.'s n.)
[1199] In KJB we have: Psalm 89: 15. (E. l. t.'s n.)

rays, and through this there start shining within mind, the realities from above world[1200].

Meanwhile, the whole soul's memory is elevated from on earth and it is moved to heavens[1201]. And the man rejoices and jumps up and, by singing hymns, the man stops and gladdens in so much joy, delectation, and satisfaction, as one cannot tell, and the man happily spread out of him, the shininess of the Lord's face. That's why the man prays, on one hand, to God, by saying: "Do not turn Your face away from me, in order I not to resemble to the ones who descend into grave" (Ps. 142[1202]: 7). This is because the turning away, of the Lord's face, from the man, it is cause for darkness, and the turning towards the man, of the Lord's face, it is cause of all the understanding light, and, rightly so, also of the spiritual joy. That's why he says about himself too: "It has been marked, upon me, the light of Your face", and he adds: "You have given gladness into my heart" (Ps. 4: 6-7).

And again, by confessing that the spiritual gift of the godlike grace has come to him out of the light of the Lord's face, and by asking himself: who are the ones staying before the Lord's face and worshipping Him, he answers: "The rich in understanding, of the people of God" (Ps. 44[1203]: 14), namely the saints and the people of God, who are many, but not all of them. This is because of not being all of them able to see the face of God and to live the angelic life, until they still are living on earth. This is for they still need more, in order to reach that. To this are partakers only the ones who reckon that it is due to serve God with godlike wisdom and with knowledge, and that it must be brought Him worshipping into Ghost and truth. Only thus could be called, appropriately, as "the rich ones of the people of God", as ones who are illuminated by the mysteries of many views and they have, as richness, the depths of the much-wisdom and of the godlike and spiritual knowledge, which, according to Paul, it

[1200] The Holy Fathers speak, by and large, about a "mind's feeling", or about "the understanding feeling". As we have often said, it means that the understanding or the mind, it doesn't relate, from distance, to the godlike realities, but it lives in their ambience, and it experiences them. This thing is said here, for it is affirmed that feeling God, by the mind, it is set in working by God's rays, or energies, which come within our mind or soul.

[1201] The mind no longer remembers about the earthly realities. The mind's memory has been moved to the heavenly realities. The mind remembers all the previous experiences it had with God.

[1202] In KJB we have: Psalm 143: 7. (E. l. t.'s n.)

[1203] In KJB we have: Psalm 45: 12. (E. l. t.'s n.)

is not had by many (1 Cor. 8: 7). That's why, the wonderful David says towards God: "And Your face will be worshipped by the rich ones of the people".

Solomon, by knowing this better than everybody, for he was full of wisdom more than everybody (3[1204] Kings 3: 12), and who has a special gift in teaching us, he says: "Do not hurry to s-peak before God, for God is in heavens and you are on earth" (Eccl. 5: 1). Namely, when you reach, by the godlike gift, in front of God, and when you are partaker to a godlike and unitary view, namely when the mind's sight raises up to there, it is time to be silent. So, do not hurry then to say not even one word, by vainly following your habit of speaking, because then it isn't the time for speaking. This is for, then, you too are being made god, while you still being on earth, for you are looking, like the angels, at the face of The God from Heavens.

Actually, the angels too, as the Savior said: "they always see the face of the Father Who is in heavens" (Mt. 18: 10). That's why, when you hear Solomon saying in another place: "To the righteous one it always springs out light from the face of the Lord" (Proverbs 13: 9), you think at the fact that they too experience this, like the angels do, by the godlike grace, by always looking at the face of the Lord, out of which it springs the light like from a spring. This is for the man can become and he can be an angel on earth, not to say another god, and he turns back to the gift of being in the image of God, by the grace of the Lord. Thus, you, by becoming down on earth what God is in heavens, namely god, do not tear apart this wonderful thing by uttering words, neither you pass from a meaning to another, by moving you cogitation, through a division of the understanding, but get yourself close, unitarily, and watch, like God does, eyeless and motionless, through a simple and unified sight, delighting yourself with the unapproachable and all-luminous shininess that springs out of the face of the Lord.

This is the highest state and the most craved for state, of the mind of the ones keeping their mind wisely directed towards God, or, as one could say, the flower od the mind's cleanness. This is the desired unit of the faith done in the communion of the Ghost; the extolled fruit of the deifying wisdom; the foundation of the spiritual peace; the chamber of the unimaginable joy; the gate of the love from God; the offspring of

[1204] In KJB we have: 1 Kings 3: 12. (E. l. t.'s n.)

the illumination; the cause for springing out of heart the inexhaustible waters of the Ghost; the true food of the fore-imagined manna; the delectation, the transformation, and the growing up of the soul; the beginning of the mysteries and of the godlike untold unveilings; the end of the unique and first truth; the raising of any kind of thoughts; the guarding of all cogitations; the elevation above understanding; the occasion of the awe; the above-mind transformation and transfiguration of the mind, in simple, borderless, endless, non-comprised, in a imageless and shapeless state, without quality, non-diverse, without quantity, untouched and above-world; the mind's total restoration in the godlike image.

So, you, by reaching this state and by being under such a deifying work of the loving-of-people grace, do not hurry to utter, because of your lack of skillfulness, some word, before the face of the Lord. For His will be the unique and simple glory forever and ever[1205].

77. While the mind wants to contemplate the realities of the understanding (intelligible) from above itself, if the mind doesn't have together-working for that, by grace, also its heart, the mind will only see feeble, non-enlightened, and muddy things. That's why, the mind will miss also its main pleasure, even if, because of the mind's nescience, it will seem to the mind that is sweetened, because of the fact that the mind hasn't tasted yet the sweetening and the mind doesn't know what that sweetening is[1206].

[1205] It is about the same very convincing argument regarding the necessity of being silent when the mind feels an unmediated relation with God as Person. The simple unity, alive and impossible to define how rich, or any person, it hides when the man gets out of the spell of directly experiencing that person, and experience that is upheld by the reciprocal attention of the two persons. The word scatters the spell, it scatters the most essential reality, or the living into that reality, as in the fairy tales where the will of communication in words the mystery of the beloved person it makes that person leaving forever. But then the question is: what the importance of the words still consists of? The uttered word in an introduction to the Word-Person. One can speak until he reaches the unmediated experiencing of the person, namely the direct communication with the person. Once reached there, we must keep our silence. We must experience the word-person in its fullness through the silence which our persons catch with, as an all-comprising word, another person. The multitude of words keeps us in a world of lifeless peels, in an apparent reality. The essential reality is the person. But we live in our person only the image, the most essential image of the plenary and ultimate reality that is the godlike Person, better said the Trinitarian communion of Persons.

[1206] If the mind isn't accompanied by the heart, it won't have the experience of God as Person, for the mind always tends towards discerning, in order to understand, or the mind is carried

79. The mind, guide by grace towards contemplation, it is always being truly nourished with spiritual manna. This is for the felt manna too, that one eaten by Israel during their exodus in desert, it has a worthy of being cherished power, as one that was feeding and sweetening the body; by what was that manna according to its being, they didn't know. That's' why too, it was called as manna, a word showing its unknow nature. This is for, the word manna means: "What is this?". And this was for, while eating what they were seeing, and because of not knowing the nature of that thing, the Jews asked in their bewilderment: "What is this?". Likewise, the seer too, by getting out of himself towards himself, with his mind, he always asks himself: "What is this? – for it gladdens when looked at, and it fattens the mind when it is spiritually eaten, but it exceeds the possibility of being understood in itself, because of being godlike and above-nature, and it nourishes and it waters the mind in a wonderful mode, but it escapes any understanding of the mind, not only because of being non-comprised, according to its being, but also for being endless and borderless[1207].

80. Also I would say, rightly so, that three are the things bearing witness to the truth: the creation, the Scripture, and the Ghost. This is for through Scripture and creation, when looked at spiritually, it is being contemplated the One and simple truth, as a truth coming out of Him. And through these three witnesses, the mind reaching and stopping into the two truths[1208], the mind has found, by the grace of God, its way. This is for, through the simple truth, the mind has found the height and the depths thought with the mind (intelligible), as also its endless width, which, by placing the mind in a state of awe, it

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away, by the tendency of finding out some self-standing things, in order the mind to be able to fully comprise them with the understanding. But my heart makes me to experience that all of these are some feeble and inconsistent realities. Only the heart, ads the most total and as the most intense organ of the person, it experiences the Person of God. And the mind sees the light only through the heart, or it experiences the love from the Person. But the encounter with another person comes only out of that person's will, namely out of that person's grace.

[1207] As the manna too, that was nourishing the body into wilderness, likewise God Who nourishes the mind, He cannot be understood in Himself. The mind, by being nourished with Him, it asks: what is This? The mind feels the impulse of asking, for, by getting out of the divide and estranged self, it gets out towards the true self, and through that into God Who is above understanding.

[1208] The two truths are: the simple truth, or The One, or God; and the multiple truth, composed, created by the first one.

makes the mind to fearfully extoll God. And through the composed truth, the mind has found, in addition to the mentioned things, also the heart's peace, the love, and the joy, which make the mind singing with love, overwhelmed with wonder. But the man needs a long time and much toiling and much patience, in order to, by somehow rejecting the senses and by removing from within mind the things submitted to the senses, the mind to be elevated to the realities thought with the mind (intelligible), consequently to which, it shines to the soul the seeing of the truth.

I haven't said that the truths need, in order to be found, some like these, as there are the time intervals, or the toiling, or the patience, in order to be comprised, but I've said that the man needs them. And this is, for the truth is one and simple, despite it appears to the contemplation (to the view) in a twofold mode, and not only that it almost shouts out from all quarters, confessing itself to the ones who want to see the truth. But the man, because of being composes and intertwined with the senses, and also submitted to transformations and to changing, he sometimes deviates from himself and he becomes his own enemy, without knowing it, deceiving on himself due to his self-appreciation and getting ill of faithlessness. And by these three, namely through self-appreciation, through cunningness, and through faithlessness, he miserably falls off the truth confesses by the three realities previously mentioned: the Scripture, the creation, and the Ghost. That's why, in order to reject the awful self-appreciation and the others, the man needs the three ones which I've been speaking about, saying that he needs them[1209].

[1209] Through the simple truth, the author understands God in Himself; and through the composed truth, the author understands the composed truth, namely the creation. Through this we can understand the affirmation that the first truth makes the mind to fearfully extoll God; and the second truth makes the mind to extoll God with love, due to the mind's gratitude for the gift of the world, given to the man, by God. Nut the composed truth can also mean the fact that we cannot know God without knowing on ourselves too, namely without Him entering the relation with us. In this sense, one can understand the expression that the truth is simple in itself, but when contemplated by us it appears to be twofold. But the two truths, being in connection, they actually are one truth. And this truth confesses to us from all quarters. That's why the truth is not difficult to be fount out. On the other hand, though, because of depending on us to recognize the truth, namely to be found out, or recognized, if we do not know on ourselves, we won't be able to know that truth either. This is for we are part of the creation and only together with the creation we are in connection with God, namely only by knowing on ourselves, as such, we know Him.

This is for, the mind, by getting humble, to believe with simplicity and thus to immediately know limpidly, out of Scripture, and out of creation, into the Ghost, not only the all-simple truth, but also the composed truth coming out of the all-simple truth, and even what have been impeding the mind from seeing the truth and it has been parting the mind from the joy of having the truth.

So, the first truth is One and the only simple by nature. After the first truths there comes the composed truth coming out of the first truth for us, the composed ones[1210]. And the ultimate and the best end of our mind, which the whole living and ascesis strive towards, of the ones who are guided according to the Ghost's target, it is that the empty mind to see and to rejoice of the shininess sprung out of the prime and unique truth and out of the composed truth wonderfully coming out of the simple truth. And this thing couldn't be achieved otherwise, except through humbleness and simplicity in faith, on the ground of the Scripture's witness and of the creation's witness into the Ghost[1211].

And when the mind will mirror with the three powers it has, the truth, out of the three witnesses mentioned above, by somehow bending towards itself, it becomes much more humble and steadfastly faithful. Form here it ascends, step by step, gladly, towards contemplating (seeing) the truth, whose rays are more limpidly illuminated. Due to these ones, by turning back again towards itself, for the greatness of the glory saw by it, the mind descends to an even humbler and simpler state, and it is overwhelmed with awe, under the power of the fate. And thus, by constantly repeating and crossing some kind of godlike circle, the mind ascends through faith, humbleness, and simplicity, to seeing the truth and the shininess of the truth makes the mind to descend to even more humbleness and to become even

[1210] For us, the ones composed out of soul and body, the simple God has composed Himself with the body.

[1211] Maybe the author hints towards 1 John 5: 7-8: "Three are confessing into heavens: the Father, the Word, and the Ghost. And these Three are One. And there are three confessing on earth: the ghost, the water, and the blood". But our author placed instead of the last trinity: the creation, the Scripture, and the Ghost. Couldn't we understand through water the creation, through blood the Scripture, which bear witness to the embodied Christ? Anyway, the creation, the Scripture, and the Ghost compose a unity too. This is because the Scripture cannot be separated from the creation, which it confesses about that it is a gift from God, neither it can the creation be separated from the Scripture which it finds its meaning and purpose into. And both of them cannot be understood and received as witnesses of God, except into the Ghost.

simpler in faith[1212]. Ad the mind doesn't cease from waling this road "until there still is said today" (Hebr. 3: 13), contemplating with humbleness, with simplicity, and with faith, through the witness of the creation and of the Scripture, the truth into Ghost, and turning back again from where it has started. Thus, by being day by day deified through grace, and by being illuminated by the above-mind realities, and by living a life full of the joy into Christ, our Lord, the man tastes as an earnest, the rejoicing of the eternal and future good things.

81. The contemplative life is upheld without shortcoming and unstained, through these three: through faith, through the manifest impartation with the holy Ghost, and through the wisdom of the good science[1213]. This is for the contemplation is, to say it through a definition, the knowledge about the realities to be understood with the mind in the things submitted to the senses (or the intelligible ones in the sensitive ones), and sometimes also of the intelligible ones (known with the mind) simple, separate from senses; this takes place to the advanced hesychasts. That's why, one needs faith[1214]. "This is because, if you don't believer, you won't understand" (Isa. 7: 9). Also, the Ghost is necessary for "the Ghost searches all things, even the depths of God" (1 Cor. 2: 10). That's why, the godlike Job said: "The breaths of the All-Upholder is that teaches me" (Job 33: 4).

The godlike and living work of the Ghost, by igniting the flaming fire within heart, to say so, and by invigorating the heart in an above-world manner, it focuses and in gathers the mind at Himself, and it impedes the mind from any scattering, by giving

[1212] Through humbleness, the soul ascends in the godlike light, because ethe humble one, by no longer seeing himself, he sees God. But the godlike light makes the mind to become even humbler, in order by this to see even more light. It is a continuous turning into a circle, but in an increasingly higher circle, in a spiral. The humbleness is ever-deeper and the elevation is ever-higher. Or, form the ever-higher ascension it doesn't lack the ever-deeper humbleness, and from the ever-deeper humbleness it doesn't lack the ever-higher ascension. The depth and the height coincide increasingly more, in an increasingly necessary interiority, united with the godlike life.

[1213] Here we have a new trinity. The creation and the Scripture are concentrated in one: in science. And the Ghost is presented as ramified in two: in the Self-impartation and in the faith He produces.

[1214] The contemplation doesn't stop at the realities submitted to the senses, but it sees through them the realities known with the mind. But these ones, on one hand they are "seen", and on the other hand they aren't felt with the senses. That's why one needs faith in order to recognize them.

to the mind, in addition to serenity and much content and comforting, also godlike love, in order to easily see the godlike realities, and in order to tarry around them, and in order to represent God to itself in a ne mode, as also in order the mind to rejoice of God with a great and difficult to bear love, and with a gladness according to it[1215].

But one need wisdom too, as I said before. This is for "the wisdom, sys the Scripture, it illuminated the face of the man" (Eccl. 8: 1). It illuminates it, for the mind easily moves from the senses to understanding, and form the realities submitted to the senses to the understood and godlike views, and the mind sees, through understanding unveiling, the untold realities. It illuminates the mind for the mind unitarily contemplates and sees the above-being God, and for the mind is being imprinted by God. "Blessed is the man, whom you advise, Lord, and through Your law You teach him" (Ps. 93[1216]: 12). This is for such a man is truly wise, by reaching through advising at faith, and by learning out of the Ghost's teaching the hidden things of God. The wise man is truly a great thing, for he walks through faith in the union and in the above0nature partaking with the Ghost.

And truly three are the ones who cannot be grabbed and held, as somebody said: God, the angels, and the wise man[1217], who is another angel on earth, a supervisor of the seen nature[1218] and a mysterious knower of the works, of if somebody

[1215] This is a description of the mode in which the Ghost works within man. The Ghost primarily work within heart, for the heart is the most sensitive organ of the man. The Ghost's work ignites within the heart the love for God. Through the vibrant life, which the heart is awakened at, thus, the work of the Ghost gathers the mind and it united the mind with the heart, or, with itself too (with the Ghost's work). Due to the attraction exercised by this powerful life of the heart, the mind no longer feels itself attracted by the outside things, but it is filled up at its turn, with a joy and with a love for God, that, together with the simplicity and with the limitlessness which the mind gained by getting out of the narrowing of the outside images, they make the mind to see God in a new manner, through a fresh and unmediated feeling.

[1216] In KJB we have: Psalm 94: 12. (E. l. t.'s n.)

[1217] God, the angel, and the wise man cannot be grabbed and held, for they are free and borderless. They aren't like the objects are, or like the animals are. Only the passionate man can be grabbed and driven with the nose ring, by the cunning ones.

[1218] The man is a supervisor of the seen nature, or a conscious seer of the seen nature. There is a seen world only for the man exists, as conscious subject, to see it. But seeing the nature it means knowledge too. This means that the world is rational, and it is a fabric of materialized rationalities, for the man who is the rational subject, in order the man to realize about the

wants to say it so, of the uncreated godlike gifts springing out of God; This is for the man impropriates on all ways, through a total view, like the angels, the knowledge about God. So is, to say it shortly, the one who is wise into the Holy Ghost, by faith, and who, as such, is blessed.

Besides, it will be enough to me, the things said to me by Saint Luke in the Gospel – to me, for I reckon that Lord Jesus was free of the creatures' law – in order to represent to myself the power and the praise of the wisdom and of the grace. This is for he wrote that Jesus "was increasing in wisdom, with the age and by grace" (Lk. 2: 52), and again that He "was growing and getting stronger into Ghost" (Lk. 2: 40), being Him full of wisdom. And because I've started writing even more clearly about the things I said before, I am bringing here also what the wise Solomon says towards God: "Who would search for the trace of the one from heavens and who would know Your advice, if You didn't give wisdom and if you didn't send Your Holy Ghost form the high ones" (Wisdom of Solomon 9: 16-19). Do you see to how much power reaches the wisdom when intertwined with the impartation with the Ghost? And, do you see how far from salvation jumps the one who hasn't achieved wisdom and Ghost from God, neither is him guided by one who is wise and partaker to the Ghost?

If about the Savior, Whom the whole fulness of the godhead lives in (Col. 1: 19), things like these ones have been written, it won't be difficult to understand how much wisdom intertwined with the influence of the Holy Ghost the whole mankind needs and how much mercy, power, and advancing from the loving of soul God, it has been found worthy of the wiseman into the Ghost, who researches the traces of the realities from heavens and it steps towards the knowledge of The Most Heigh.

So, after telling you so many things about the seer man, it is due now to toil and to partially speak about the seeing too, in order to nourish the cogitation of the one who listens with the whole his heart. This is for God commands to all the ones who speak about Him, they to give out of their abundance also to the ones who lower and those too, to piously be imparted with the higher spiritual gifts of the godlike illumination, in order they to

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Subject Who has created the nature according to the man's rationality and to hold through nature, a grateful dialogue, a dialogue of love, with Him.

come closer in communion Ghost and without pride, to their fellow humans, and in order they to speak them about the realities known with the mind and about God. Thus, they not only strongly illuminate, in the church of the living God, the straight and non-errant teaching, but also the pious and the all-beautiful face of the love, which is the sign of the Christ's disciples, it ceaselessly chines within our hearts, poured within us through the Holy Ghost, towards the consummate and simple love for God and for the people. Only thus we can live on earth an angelic-like life, a truly happy and all-pleasant life, as ones who are connected through the godlike and deifying love to twofold nature[1219], "which all the law and the prophets are upheld by" (Mt. 22: 40) and which nothing is sweeter to the soul like, especially when it has is springing, in an unmediated manner, out of the seeing and the knowledge of God and of the godlike realities, namely of the illuminating grace[1220].

So, the one who established as his own purpose, to ascend well and beautifully, at God, in order him to be united with God, and in order him to be consummately be deified through God, or, in other words, to be saved, since without the mind's deification the man cannot be saved, as the speakers about God say, in addition to fulfilling the Lord's commandments, as much as it is possible, let him occupy also with the due contemplation of the creatures and of all the seen realities, in order him not to have a blind doing, namely one separated from contemplation, neither him to have the contemplation without soul, namely without going[1221]. That's why, he begins with the wisdom of the rationality and of the mind, and with the holy knowledge of the Scripture, namely with a good start, in order him to look, with a good purpose and with rationality, at the world of the realities submitted to the senses, as at a shown sign of the Creator, endless in power and in

[1219] "Our love is of twofold nature", because of being both godlike, as one poured within us by the Holy Ghost, but it is also human, as one which, our human nature too, it is ignited by.

[1220] The love spring out of the knowledge of God, for this knowledge is the seeing of His loving face, and not a speculation about Him, from distance. The love for his father, it spring within the child, out of the knowledge, or out of seeing the loving face of his father.

[1221] This expression is a parallel to the expression of Saint James: "The faith without deeds is dead" (Jas. 2: 20). The contemplation is the job of the soul's eye of the man. But a man who sees without love, he is a cold, soulless man. That's why he cannot see the full reality. And the love is the fruit of the doing. So, without doing, one cannot reach the true view of God and of the people. Consequently, the ascesis doesn't consist of despising the world, but it consists of understanding the world into God.

wisdom. So, he meets, as much as it is possible, the endless in power realities and their whole diversity[1222], and he secretly delights and nourishes his mind out of the hidden realities. And, as the time passes, by living a life in quietude, and without disturbance, and by cogitating only at the godlike realities, through the meditation of the Scripture and of the seen things, he makes as his own occupation, to spiritually look, as much as possible, at the creation, in dialogue with the Scripture and with the images (symbols), in dialogue with the truth, through a more unitary sight.

When this happens, the mind, with the help of the worshipped Ghost and of His work, the mind is elevated to seeing and to knowing the holy truth, as Great Dionysus says, namely on the second level of the contemplation, to say is generally, at the godlike views and meanings, namely at the ones without cover and without images[1223].

By this, the empty mind comes closer to the uncovered intelligible realities (those known through cogitation) and, by mostly occupying itself with the godlike showings, through its cleanness and by tending towards God, in looks in itself, as in a shiny mirror, the supra-sparking rays of the Sun known with the mind.

Nourished, on the way, through grace, again by the good things which the mind is imparted with according to its spiritualization[1224], being elevated and more unitarily and more concentratedly penetrating at those many and happy godlike views and impartations, or, from their great diversity at the untold love of the unchanged and hidden One[1225]. This is for on

[1222] Through the world's things, he meets the infinite creator and providential energies of God.

[1223] The first level of the contemplation, or of the soul's sight into the Ghost, it consists of seeing the godlike realities in the things' images. The second level consists of looking at the godlike realities in themselves, without t the covers and the images of the things, for those ones have been overwhelmed by the stronger work of the Holy Ghost within mind.

[1224] Nourished, grown up, fattened up, and increased by the godlike gifts which the mind is imparted with, the mind steps higher up, on the third level of the sight.

[1225] It is constantly affirmed the encounter with the unitary and simple and godlike Person, beyond His multiple manifestations. This is the third and the last level of the contemplation, or of the seeing. This is an encounter with God within love. This is for only between person and person the true love can be ignited. But the person, no matter how seen would that person be, and regardless how many times we would encounter that person, it otherwise remains hidden, as a center of the endless depth of all that person's manifestations. And the godlike Person is unchanged in His love, in His quality as unique center of all manifestations, unlike His manifestations which can be seen and which are changes according to the one who needs them.

this level, the seer is transformed under the work of the illuminating Ghost Who remembers him and Who keeps in the seer's mind the whole truth, with the whole understanding feeling, in fire and in deifying love, endless, and with the whole heart, and for God. And this is, also according to the Great Dionysus, the deified and unitary impartation with The One Himself, as much as it is possible to the man.

So, the bearer of God - and full of thinking at Him - mind, by flying on these levels of impartation with the threefold hypostatical Unity, in a threefold more happily mode[1226], and by seeing itself as wounded with love and ignited in its feeling, the mind gets enthusiastic, and the mind truly gets out of itself, by entering, with the shiny face, the untold (apophatic) mysteries of the theology (of the knowledge about God). And there, the mind abundantly feasts, through unseen embracing, with The One Who is without-beginning, and endless, and non-comprised, and entirely uninterpreted and all-ununderstood. But, in the same time, the mind imagines God, as an endless and borderless ocean of the being that escapes any meaning related to time and nature, according to the mentioned theologian[1227].

This is, as Saint Dionysus says too, the feasting of the sight nourishing, in a godlike manner, and deifying every person ascending towards Him, starting with the contemplation and the knowing of the things, as says this holy teacher, where it clarifies the holy symbols of our hierarchy. Abut also the Great Basil says: "After somebody crosses through contemplation beyond the beauty of the seen things, and he presents himself to God Himself Whose view cannot be shown except to the clean hearts, he advances to the higher mysteries of the theology (of

[1226] The One encountered with the mind, He is threefold in Hypostases, and therefore He is full of the love's life. The love becomes His unity, and it also becomes His Trinity. It is a living One, through a borderless love; that's why He is an One threefold in Hypostases. By being imparted with Him, the mind is imparted with this unitary love amongst the Three One and the mind feels, for that reason, a unique and still threefold happiness. This is for the mind if filled up with filial love towards the Father, but also with the union amongst the Three Ones, and between the mind and God into the Holy Ghost.

[1227] We have here, again, an enthusiastic description of the seeing of God, which the author originally united in, the abstract exposition belonging to Dionysus the Areopagite, with the fiery feeling described by Saint Simeon the New Theologian. By this, the author is close too, to the sentimentalist description of the Occidental mysticism, but he also keeps the theological consistency of Saint Dionysus the Areopagite, by taking further the Christianization of some Neoplatonic themes, by strongly accentuating the personal character, of better said: the tri-personal character, and therefore a loving character, of The One.

the knowledge about God), so that he can become seer". And again, when mentioning about the word of David, who spoke into Ghost: "In the morning I will stay before You and You will see me" (Ps. 5: 3), he says: "When I will stay before You and by contemplating with my mind the realities from around You, I will get closer, then I will receive the seer work through the illumination of the knowledge".

Such things can be heard also from Saint Maximos the Confessor, who shows how much advancing it brings the contemplation and the knowledge of God through Scripture, and through creation, and that from here it comes the enlightening of the knowledge, which the happy deification is produced through. Of course, this is a good thing which rarely and with difficulty it can be found by hesychasts (by the ones who occupy themselves with the self-appeasing), because of the absence of the one who learns out of experience with the help of the grace, as the highest teacher of the appeasement, Saint Isaac the Syrian, says, in the word which he starts speaking about the spiritual feeling and about the seer power[1228].

So, Saint Maximos says: "We call as deifying lights the teachings of the saints, as ones seeding the light of the knowledge and which deify the ones who listen to them". He obviously expresses the same idea as Saint Dionysus who says: "All the other deifying light, as many as he has given us as gifts, by following to the words (from Gospels), the hidden teaching of our teachers, at our turn, we secretly teach them to others too". And in another place, he says: "The godlike knowledge, on the ones who impropriate it as much as it is possible to the human beings, it elevates them, according to their powers, and it unifies them according to its own simple unity". And again: "The whole brightness of light, started out of the Father, by coming to us as a good gift, it makes us floating straightly upwards, as a unifying power, and it turns us towards the deifying unity and simplicity of the Father Who gather us up" (Rom. 11: 36). You can notice that the one who becomes simple, by strongly and wisely turning himself towards God, or by godlike work, when he reaches to contemplate God, by being elevated either from things or from Scripture, either from all kind of godlike symbols, he is united with God and he is deified, and even more than that, he is even

[1228] It seems that the author refers himself again to *Epistle IV*, edited by Nicephorus Theotokis, Athens, 1895, where is also about the three levels of the spiritual ascension (p. 384).

called as god? “This if for 0 he says - all the ones amongst the understanding and speaking being, who have turned with the whole their power, towards the union with the starting godlike hiding, and they are elevated, as much as they are allowed to, towards its godlike rays, in an untold mode, by imitating God, if we can say so, they will also be found worthy of the same name wit God”. Also, the Great Gregory the Theologian, he limpidly says about the human being that is “an animal guided by the godlike oikonomia, in order him to be move elsewhere, and the end of the mystery it is his deification by consenting to God”. And Saint Maximos says: “the cogitated image of the godlike Scripture it transforms the knowers, through wisdom, towards deification, through the transfiguration of the Word within them, so that they mirror the glory of the Lord, on their unveiled face: (2 Cor. 3: 18)[1229]. This contemplative life needs the three things mentioned before: faith, impartation with the Holy Ghost, and the wisdom of the good-knowledge into Christ Jesus, our Lord.

82. The contemplative (seer) life into the-life-maker Ghost, it mysteriously filles up the seer with many and wonderful views cogitate with the mind (intelligible), which aren’t contemplated on the same moment and all at once, nut in time and through getting wiser over a long time, according to a rule and gradually. Now you hear the one having such a life, saying that he sees out of the quietude’s abundance and out of getting far from all things, except from God: “Different I am, until I will have passed” (Ps. 140[1230]: 10). Some other time, he says that he sees due to his turning with his conscience towards creatures: “How great are Your things, Lord, wisely You have made all of them” (Ps. 103: 24); or: “The fragrance of Your vestments, as a fragrance of rich filed, which You have blessed it, Lord” (Gen. 27: 27). Sometimes, this life, by making the seer to look more intensely, and to ascend height know with the mind (Ps. 83[1231]: 3), it persuades him to say: “I walk on the traces of the fragrance of Your chrisms” (Song of Songs 1: 4); or: “I will extoll You, my

[1229] The man is deified through the transfiguration of Christ within him, namely through the deification of the Christ’s human nature, united with the mans’ nature and imprinted in the man’s nature. Then the man mirrors on his unveiled face the shininess of the Christ’s transfigured humanity, that it has become the man’s shininess. Then the man has become transparent to the transfigured Christ, or deified in his humanity.

[1230] In KJB we have: Psalm 141: 10. (E. l. t.’s n.)

[1231] In KJB we have: Psalm 84: 3. (E. l. t.’s n.)

God, my Emperor, and I will bless Your name for ever and ever" (Ps. 144: 1); or: "You knowledge it has become wonderful to me, it has been strengthened, I won't be able towards it" (Ps. 138[1232]: 6). And in another place, he says: "All-Hight are You, Lord, for ever and ever, and Your remembrance is from generation to generation" (Ps. 101: 12). You have been extolled very, above all gods. Namely, it prepares the seers who ascends towards God, for extolling of God, through that sight above-sight. Some other times, it brings the seers to a manifest untold knowledge (apophatic), making them to cry out: "There is no other like You amongst gods, Lord, and there is nothing like Your things" (Ps. 85[1233]: 7). And to the ones who spiritually look at the "knowledge's mountain" and "the holy place of God", it shows them where ascend to and where stop at, those "innocent with their hand and clean in heart" (Ps. 23: 40). But not only that, but it gives them to see also ascensions to heavens and descents to depths (abysses), namely the heigh and the deep mysteries. Sometimes the seer stops, wondering, around seeing the face of The One in Trinity. Some other times, he tarries in contemplating Jesus and the oikonomia or the embodiment and in the amazed looking at the mysteries from above-nature which follow out of it.

And after all these many and blessed views, the seer who has reached to be illuminated, he is introduced, o, what a grace, in a wonderful mode, also in the themselves bosoms of God, where he finds the true ceasing from all things and the untold resting and the spiritual and above-nature delectation (not to say drunkenness) with the good things from God and with the godlike ecstasy (the godlike getting outside himself) in those more than blessed bosoms, which hide in their great depth countless godlike mysteries, which the seer gets satisfyingly close by feeling the supra-being of God[1234]. These bosoms have been received by Abraham, as inheritance form above, for even God Himself had made Himself as part of Abraham, according to

[1232] In KJB we have: Psalm 139: 6. (E. l. t.'s n.)
[1233] In KJB we have: Psalm 86: 8. (E. l. t.'s n.)
[1234] The term "supra-being" of God, it is used by Dionysus the Areopagite, because the "being", he says, it is a name given to God through the resemblance with the being of the created realities, and it keeps us tight to this way of thinking. This supra-being is beyond any God's coming out of us; it is totally ununderstood. Although, the one who doesn't reach to see into the God's depth of mysteries, he "feels" that supra-being; he feels it as hidden under those depths of mysteries.

the word: "I am the God of Abraham" (Gen. 26: 24). So, God, by being especially the God of Abraham, the God's bosom too, are the Abraham's bosoms (Lk. 16: 22). Thus, that one who wants to say that the seer life into the Ghost it elevates somebody into the God's bosoms, or into Abraham's bosoms, he says that it introduces the seer in the full simplicity and in a more than loving joy, as also that it deifies the seer, it makes the seer happy, and it places the seer into untold satisfaction and delectation. But this will take place only if the seer's mind has been imparted with wisdom and the mind strives as much as it can to look upwards, into Christ Jesus, our Lord.

83. If both the creation and the Scripture have come to existence through the word of God, and, when spiritually looked at, they strengthen the mind and all the mind's powers towards seeing and understanding God, since the heart is spiritually worked and moved, all-wisely Prophet David teaches us, by telling us in a place: "with the word of the Lord are the minds strengthened (which here he calls them as skies) and with the Ghost of His mouth the whole their power" (Ps. 32[1235]: 6); and in another place: "full is the earth (cogitated with the mind, or our heart) of God's mercy" (Ps. 32[1236]: 5), namely of the power and of the motion well felt and manifest, moved by the Ghost. This is because, before feeling the mind within heart, the power and the motion (of the Ghost), not only that he won't gather strength out of the seer and spiritual research, done on the creation and of the godlike Scripture and out of bringing the rationalities form within them to a sole rationality, but it will also be overwhelmed by a great fear, lest to be lost because of being filled up with hallucinations[1237]. That's why, if we want to occupy ourselves

[1235] In KJB we have: Psalm 33: 6. (E. l. t.'s n.)

[1236] In KJB we have: Psalm 33: 5. (E. l. t.'s n.)

[1237] Only when guide by the Ghost of God, united with the Word, the mind isn't filled up with wrong ideas, or with hallucinations regarding their meanings. This is for the Word of God is, in the same time, the true and supreme Rationality. How many heresies appeared by subjectively interpreting the Scripture and how many non-Christian explanation have been given to the world! Like Saint Maximos the Confessor too, the author of the present writing sees, both in creation and in the Scripture, the rationalities and the meanings of the same Word of God, or of the same unique and supreme Rationality. In the world's things and in the deeds and in the Scripture's writings, we are addressed the words of the same Word-Person or hypostatical Rationality; namely our personal rationality, made in the image of the supreme Rationality-Person, it can judge rightly, according to the supreme Rationality, and it can perceive the things and the teachings of the Scripture as real words of the Word-Person, only because the Holy

with the contemplation of God in the Scripture and creation, in order to unitarily concentrate the many reasons of the things and the many views (of the Scripture) in a sole rationality and in a sole Ghost, and in order to have a sole sight, one unitarily, simple, and imageless, in the limitlessness, infinity, and without beginning-ness, which are open to us within them, let's firstly look for finding the treasury within our heart[1238]. And we pray the holy God to fille up our earth (inward) with His mercy. And then, with the whole power which we will have, let's give freedom to our mind, to fly out, as it has been said, towards the unitary, simple, imageless, eternal, endless, and borderless understanding of God, in a view helped by the Word and by the Ghost.

84. When the man will have walked the road of the virtues, in humble thought, patiently, with hope and with faith and with righteous and simple feelings, the life-maker power and work of the Holy Ghost will come within heart, illuminating the soul's powers and moving them and by urging them according to their nature. Then it will attract the mind kept in work, at itself, and it will unite the mind with itself, quickly and in an untold mode, so that the mind and the grace will be totally through and doubtlessly a ghost. Then, the mind helps by the breath of the grace, it comes by itself to seeing, by ending, in an untold mode, its walks and wanders, through the work and the light of the Holy and of-life-maker Ghost[1239]. The mind moves itself, then, in

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Ghost, as Ghost-Person, He strengthens our character as persons, by strengthening within us the conscience that we are, through creation and Scripture, in a relation with the supreme Person of the Word.

[1238] The treasury from within us are the Ghost and the Word of God, received by us at Baptism (see Mark the Ascetic, *About Baptism*, in The Romanian Philokalia, volume I), but we can find Them by refreshing out dialogue with the Word into the Ghost, through prayer.

[1239] The author said before, that the work of the Ghost attracts the mind to Himself. Now he adds that the Ghost's work will unite itself with the mind, insomuch that they become one ghost, and that the mind helped by grace it comes by itself to contemplation. "By itself" it means that the work of the grace which the mind has been united with, it doesn't stop the spontaneous motion of the mind, but it strengthens the mind. But it strengthens the mind towards seeing God. The strengthened spontaneity of the mind it means strengthening the man's character as person. The man's person meets his work, which it has been imprinted in, and which the Ghost's work has strengthened it, with the Ghost Himself. The man impropriates the Ghost's work, and the Ghost make the man's work as His own, so that they work together like some kind of bi-personal unit. The work is one, but theandric, the working unit is one, but bi-personal. Each person and work can interpret the another. Through the human person work the Ghost's Person, but without the man's person ceasing to work. A contrary, the man's

the unveiling of the godlike mysteries, known with the mind (intelligible) and it reaches to enter the whole silence and quietude, with a seeing characteristic to its nature[1240], in the untold and above-nature realities.

And the mind deepens itself all the more in seeing, and it is taken in mastery by God, and the mind is elevated as much as it can towards seeing God, with the science about the godlike realities gathered out of the holy readings, as much as it is abundant in humbleness, in prayer, under the work of the Holy Ghost, into the Holy Ghost. Then the mind isn't stranger either of the work of theologizing (the work of speaking about God), but it immediately reaches at this work and it doesn't endure not to speak about God (to theologize) and even ceaselessly. But without the mentioned heavenly gift and without the Ghost ceaselessly blowing, through a continuous movement, within heart, all the realities seen by the mind, woe, are hallucinations[1241]. And all the things the mind says about God, are vain words blown away by the wind, and not awakening as it is due, the feeling of the soul[1242]. This if for that feeling stays then only under the influence of the words coming from outside, out of which is born the most dreadful wandering regarding the things cogitate with the mind (intelligible); and itself the peaking about God it is marginal, perishable, and evil. That's speaking about God doesn't stay under the influence of the illuminating Ghost, from Who it comes the unitarily and unchanged truth of the realities cogitated with the mind (intelligible) and that of the speaking about God (of the true theology). This is for that one in whose heart, generally speaking, it isn't, manifestly, the life-maker and illuminating power of the Ghost, and the always springing or inspiring work of the Ghost, if somebody wants to

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person is made even more working, but he works by working, in the same time, the Ghost through the human person, in the human person's work.

[1240] It is "a seeing characteristic to it", meaning that the mind needs it, not in the sense that it can do it with its own natural powers.

[1241] The Ghost guarantees the objectivity of the mind's seeing, or of the right understanding of the world's rationalities, and of the Scripture, and therefore the right theologizing or speaking about God. This is for He keeps our mind on the line of the right-judgment, by being united with the word, or with the supreme Rationality, and strengthening the seer in his real quality as person. The contemplation is done in silence. But after that, what it has been contemplates it is communicated to other by theologizing or speaking about God.

[1242] Only the word of the one whose heart the Ghost breaths within, are full of life, with the conviction that through what it says through them they provide life; that's why only them awaken into the hearer, powerfully and durably, the soul's feeling.

say so: flowing, it isn't the understanding union, but rather division[1243]; neither power nor steadfastness, but rather weakness and fickleness; neither light and seeing the truth, but rather darkness and vain contrivance of hallucinations, and in all ways reckless and wandering path.

For the mind can travel on three plans or on three ways, according to the Holy Fathers: on the nature's way, on the above-nature way, and on the contrary-to-nature way. When the mind sees something cogitated with the mind (intelligible) in a concrete thing, it sees according to the nature, but it sees with the above-nature work of the Ghost; when the mind sees a hypostasis, but not in a concrete thing, it sees an angel or a devil. But if the mind has been partially unified and the Ghost's candle illuminates more strongly, the mind sees in above-nature mode, and, of course, an undeceiving way. And when the mind, by looking at the visible things, it becomes divided and darkened and its life-maker power gets quenched, then the mind sees something contrary-to-nature and that seeing is a deceiving one. That's why, we mustn't stretch our mind towards the spiritual seeing in hypostasis, neither to believe in any sort of views, until the heart isn't influenced and moved by the power of the Holy Ghost – according to the things said before – if we want to have a sane and wise mind.

85. Some people, by working wisely, they attempt to heal the fire of their passions with the heavenly dew of the grace. About these ones it was written: "The dew from You it is healing to us" (Isa. 26: 19). To some other people, the same dew, by being united with an even greater godlike help, that dew becomes manna to them, or some kind of bread, if received as it is due and worthily, with the breaking of the humble heart and with the water of the tears and with the fire of the spiritual knowledge. And thus, it becomes their food, in the image of the heavenly food. About those ones it has been said, for many times, and with a good reason: "The man ate angelic bread" (Ps. 77: 29). But there are also some people whose nature, after it has advanced, it become and it is shown to them, in a higher mode, itself as manna. About these ones the Gospels say: "What

[1243] The one in whose heart there isn't the Ghost, he isn't unified neither in himself, but he is divided, and torn apart. The Holy Ghost unifies, for, by being powerful and by bringing with Himself a new life, it attracts all the soul's powers to Himself.

is born out of Ghost, Ghost is" (Jn. 3: 6). The first stage is that of the wisemen who occupy themselves with the appeasement (hesychasts). The next one is that of the ones who, in addition to the godlike knowledge, they silently live in ascesis. And the third one (the highest one) it is that of the ones who have become totally simple and they have been transformed by Christ Jesus, our Lord[1244].

86. The mind, by escaping – through understanding (intelligible) grace – from pharaoh and from Egypt, and from the toils and troubles from there, namely from the bodily living that raises the passionate waves of the bitter and salty evilness, namely to a living delivered from the Egyptians understood with the mind (intelligible) and, shortly speaking, by suffering in understanding (intelligible) mode all the things which came then upon Jews in a seen mode, and by being delivered from them, it eats through a certain feeling of the soul a manna understood with the mind (intelligible) whose image was being eaten by Israel in a felt mode. And after the beginning of this living, it happens that, as those were craving for the seen meats, the mind to lust for them, at its turn, because of the memory, the sacrifices understood with the mind (intelligible) of the Egyptians, in a dangerous and not less wrong mode[1245]. Such a mind that eats manna, it has a spiritual scale (Lev. 19: 35), which is used by the mind in weighing the food and in order not to gather more than is needed for its daily food, lest, by exceeding the measure, all of it to get rotten and to be lost, and,

[1244] About the three levels of the spiritual ascension the author spoke in the head no. 81. Here they are described a little differently. To the ones form the first level, the grace becomes them a dew healing the fire of the passions. To the ones from the second level, it becomes manna, which, as food, it helps them in their spiritual growth, through the knowledge of the godlike rationalities of the things. This level has two stages. The second stage of it, it is the contemplation of these rationalities in silence. On the third level, the grace fully unites with the man, so that the grace becomes one ghost with the man. The assimilation of the man with the grace it has become complete. It is what has been said also in the head no. 84.

[1245] After the mind has been liberated form the passions of the bitter and salty sin (committing sins brings bitterness and the spicy taste, on one hand pleasant, on the other hand unpleasant, of the salt, unlike the delicate, thin taste of the clean life), it still is followed by the memory of the sins, and it feels itself attracted to consent to them, as some sacrifices spiritually brought to the demon-gods, like those of the Egyptians. The Byzantine Holy Father and writers didn't use in order to name these experiences, the term "spiritual", as it is being used in Occident, for they were putting a great accent on the "mind" and on its natural or above-nature contents, namely on the "intelligible" ones, for, actually, from the mind starts the temptation and the sin, or to get far from them.

in the same time with it, to be lost due to lack of food, also the mind that doesn't keep the measure.

And the mind that eats manna, it is known by the fact that, not eating anything else, it obviously lives a more beautiful life than anything else that eats something else, of course, in an understanding (intelligible) mode. And this is, for the mind it has been somehow changed, through the habituation to that food, in the quality of the manna, to say it so. And the sign of this fact is the lack of any lust for the other foods, which it has been previously lusting for, as also the fact that everywhere it wants to eat only mana and it has become child and it has attached itself to honoring God. Besides, it is not wonder that somebody becomes what he continuously eats and bears within himself for a long time.

So, neither the mind's transformation through habituation, in the quality of the manna, it isn't something unnatural. This is for it is very natural that a continuous and unchanged food to transform the ones whom it nourishes, in itself. Thus, the mind not only that it has achieved the level of an angel, but it becomes partaker to the godlike adoption, by being righteously moved from a spiritual glory to other spiritual glory, and not only by looking at The One, but by itself becoming One and living and being imparted, in an above-world manner, with Him. For, to say so, by being imparted with untold mysteries in a godlike manner, and with love for God into the Holy Ghost, it consummately become like the seen and extolled realities, so that it sees itself too, as transformed through habituation in the manna's characteristic. This level is much higher and much more honored than that one of the one who knows himself as eating manna, but he hasn't been transformed, by habituation, in a feature of the manna. The mind experiences the first state at the beginning, when it gathers in itself, in a unity thought with the mind. And the second is the clear showing of a more manifest union, of the unveiling of some mysteries of the knowledge and of the detachment from all things and of that understanding above-simplicity.

87. The mind is simple by nature, for also That One Whose image the mind is, He likes to work simply[1246]. And by

[1246] The mind is simple by nature. Only when attached to the surface of the limited things, or to the limited surface of the things, an attachment contrary to its aspiration, it makes the mind

being so, it likes to work in a simple mode[1247]. This is for everybody likes what it fits him by nature. But the mind becomes also diverse, but not because of itself, but because of the senses and of the things submitted to the senses. But when the mind places its rationality between itself and the senses and the things submitted to senses, and the mind weighs in and judges skillfully, without making the senses blunter than necessary, and without covering or despising the beauties of the things easily submitted to senses, or to praise those in a low manner, and, therefore, without carelessly obeying the mind's authority to them, but by wisely giving to each one of them what is due, then the mind immediately becomes unitary and simple, being restored in its nature[1248]. By getting far from the divided realities, the mind starts again loving The simple One, and working unitarily and simple. And by loving That One, the mind searches for Him and by searching for Him, the mind flies above anything that is composed, until the mind finds The One Who actually is One and simple, and Who is God. And reached here, now the mind stays covered only with His wings, now the mind floats into the skies, being delighted as it appropriate to be delighted the mind guarded and borne by God.

88. The thick mist placed by passions over the foreseeing power of the soul, it makes the soul seeing other realities than The One Who is. But, when through the often prayer, by fulfilling the commandments and by being elevated to see God, the mind removes from itself, with the help of the grace, the thick mist which we mentioned about, and the mind limpidly

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diverse, namely it makes the mind to be divided amongst the images which occupy the mind, or to pass from a limited image to another. Besides, itself the need felt by the mind, for making associations between things, it shows the mind's tendency towards unity, towards simplicity, and towards removal of the limits. The mind is simple by nature, namely borderless, and capable of comprising all things, for it is the image of God Who is simple by excellence, as borderless and all-comprising through Himself. About the simplicity of the mind and about the mind's sinking into the depth of the godlike light, or into the supra-luminous darkness of God, Saint Simeon the New Theologian spoke in details (in *Heads* II, 14, 16, 17, 18, in *The Romanian Philokalia*, volume IV).

[1247] The mind likes working simply, namely to comprise everything in a borderless mode, to enter the relation with The simple One, in Who are comprised all the realities in an undifferentiated mode.

[1248] Here is specified that the mind is restored in its borderless simplicity not by despising the sensitive things, but by discovering the unitary beauty within all things, by exceeding what separated them.

sees that is sees God[1249], not needing any interpreter for that, as somebody won't need a teacher in order to see with the senses, if he doesn't have placed on the apple of the eye something that hinders the sight. This is for, like the things submitted to the senses are connected with the senses, when the senses are healthy, likewise are the realities cogitated with the mind, they are familiar with the understandings when those ones are cleaned of the slag of the passions, and like through the perceiving with the senses it is born the knowledge of the things submitted to the senses, likewise out of the understanding look it is born the seeing of the realities cogitated with the mind. And after it, it follows the imageless, borderless, and simple contemplation of God, which, by keeping the mind under its mastery, it makes the mind free of all things submitted to the senses and known with the mind (intelligible), by locking it up in the depth of the endless, non-comprised, and borderless[1250], and the mind will be overwhelmed with awe, as one cannot express through words.

89. O, Master, the One Who are the beginning and the upholder of all seen and unseen realities; The One Who has as beginning the lack of beginning, You the Uncreated One; You have a border the limitlessness, You the Non-Comprised One; You Who are as being, above-being, You the Uncreated One; and You Who have as image, the lack of image, You the Unseen One; and You Who have as characteristic the eternity, You the Incorruptible One; You who have as countenance, the lack of countenance, You Who are without trace[1251]; as place, You are what one cannot go around, You the Uncircumscribed One; as content, You are what is non-comprisable, you the Non-Comprised One, You the Unsearched One; as knowledge and

[1249] "The mind sees that it sees God". The mind is aware of the fact that it sees God. The simple sight is had by animals too. But the man is aware of seeing. God cannot be seen but in a conscious mode. God awakens and strengthens the man's conscience of being in front of Him. Like God, by not creating the man as an object, He make the man free through His freedom, likewise He makes the man conscious, through His conscience.

[1250] "The locking up of the mind" into the infinite's depth, it is an improper term, forcedly used, because of the absence of a better term. In infinity and in limitlessness, the mind is in its element. But the mind still is locked up within these, so that it cannot get out, so that the mind no longer feels the pleasure for getting out in narrowness. Somebody is locked up in the freedom from outside, so that he no longer can "get out" of it, in the narrow prison cell.

[1251] The One Who doesn't' have any countenance, he doesn't leave any traces, so that one couldn't tell where He was, or where He is.

sight, You are the Unknown and the Unsee, You the Unapproachable and Ununderstood One; as work, You are what one cannot tell, You the Untold One[1252]; as interpretation, You are what cannot be interpreted, You the Uninterpretable One; as understand You are, the non-understanding, You the Ununderstood One; and in all aspects, as affirmation, the You are the above all negation, You Who are above God[1253]. You Wholly are wonder, quietude, courage, love, sweetness, satisfaction, and safety in all aspect, and lack of worries, and joys, You Who are the only glory, kingdom, wisdom, and hypostatized power[1254]. That's why You cause the kidnapping out of all the seen realities, and the stopping from all the thought realities in an untold manner[1255]. That's why, in You, You the Untold God, there is the wonderful resting or the ones who look through the impartation with the Holy Ghost.

90. "The Godhead, wondering us, it is by this also ever more desired. And by being desired, it cleans us up", says Gregory the Theologian[1256]. "And by cleaning up on the ones who

[1252] God is Word that cannot be fully expressed in words, as, by keeping the proportions, the human person too, he is word that cannot be exactly expressed, a fact that forces us to use countless words in order to describe the human person, but it always remains totally insufficient. God is the speaking Word-Person Who reveals Himself through words, but it couldn't have been exhausted in His intelligible manifestations and words, even if He had used the infinitely, as the case is, again by keeping the proportions, also with the human person.

[1253] "Above God". This term is again taken from Dionysus the Areopagite, in order to show that God is above what we reckon and call as God. Besides, all the names we use to call God, they must, on the other hand, be denied, because God is above what those names usually express, because of being those names borrowed from creatures; or, we must place before them the attributes: 'supra" or "above". This is for one doesn't deny God His kindness, His infinity, His being, because He would have missed them, but for He has them not only in a potentiated mode, but even in a mode transcendent to the move which the creatures have them in.

[1254] All the features of God are hypostatized, or they have their support in a hypostasis, in a supreme subject, in a Person. Nothing out of the thought things, they do not exist by themselves, but in a hypostasis. Only the hypostasis is real by itself. The features and the works have their reality only in hypostasis.

[1255] In the Person or in the supreme communion of Persons, there is the only resting of the thinking, for only that Person or supreme communion of Persons satisfied the thinking, and it makes the mind thinking as the infinity thought by it. The mind isn't satisfied in its thinking with anything that isn't a person, because nothing is explainable except having as support a person. But into a person the human subject finds not only the resting of the thinking, in the same time continuously nourished by that person, but also the resting of the thirst for love, always unsatisfied that person.

[1256] On the ones who desire Him, God cleans them up of their attachment to the inferior things, for He attracts them towards Himself and He keeps them attached to Him.

desire the godhead, the godhead deifies them too. And with the ones who have reached to be like this, God speaks to them as to his familiars". But not only God ones this, but also the ones cleaned up thus, they are dialogue with the godlike realities and with God, into Ghost and truth, as they would dialogue with the ones whom they are familiar with. That's why, also the theologian continues: "This is for God unites Himself with Gods and He makes Himself know to them". Can you see the wonder of the union? This is for he says: "God unites Himself with gods". Actually, if the union is done amongst the ones who feel the same, it is obvious that also their feelings and their joys are the same. That's we he also says that "he makes himself known to them". This is for the ones who has been deified and who has reached to be gods by grace, they live with the godlike realities and with God as with their familiars, and they know those realities as they contemplate God, in a similar mode, the ones who have reached in the godlike image and gods, and He talks to them and He unites Himself with them, and the speaks and he unites himself with them, according to the said things. That's why, the great Gregory adds, not purposelessly, but in order to be known, that: "As much is known God by the clean ones and by these gods, as they are known, similarly, by The One Who is God by nature, the ones who are gods by work"[1257].

And you can imagine how much, if you reckon as it is due. The ones whoa re elevated are very happy, as it is due, towards the views of the contemplations of God, with the whole power of their soul, and with spiritual skillfulness. When you see them overwhelmed by the limitlessness of God, due to the non-beginning, of the impenetrability, of the infinity, of the eternity, and of the infinity from around Him, totally amazed by the wonder above any wonder, of God. Due to this reason, their soul remains attached to the love "for God" (Ps. 62[1258]: 8) and they are engulfed by an unbearable longing for contemplating the godlike face and its extolled beauty, being they melted by the

[1257] The ones who have reached gods by grace, they know God, as much God knows them. This is for God dwells with His power within them, as much as He knows them; so, God empowers them in knowing Him, as much he dwells within them, by the fact that he knows them. They know God as people, buy to the extent of their quality as participants to God, because neither God knows them otherwise except in their quality as participants to Him. But who can understand the height of his level as participant to God, namely the greatness of being him known by God and of being God known by him?

[1258] In KJB we have: Psalm 63: 8. (E. l. t.'s n.)

happiness of experiencing it. And so, they are cleaned up and deified under the godlike work, and they become the image of God and gods and they are united into knowledge with God.

And God, by making Himself known to the ones who are godlike out of abundance, consequently to the above-nature gift and to their deification, and to their godlike union, He wonderfully kidnaps with His beauty above-beauty, the whole understanding feeling and the whole their desire, so that he keeps them charmed around Him, as some other angels, who sing in an unretained impulse, like it is due: "God stood in the assembly of the gods and in the middle He will chose the gods" (Ps. 81: 1); and: "The God of the gods, the Lord spoke and he called the earth (namely the earthers), form the sunrises to sunsets" (Ps. 49: 1); and "The chieftains of the people gathered in the same place with the God of Abraham" (Ps. 46: 9); and the stood around God as there stay the "Seraphs around Him" (Isa. 6: 2), receiving the godlike illuminations of the above-world mysteries and by keeping themselves undetached from God Who is endlessly above all realities. If, therefore, the clean in their heart, are happy, according to the Lord's saying, for "they will see God" (Mt. 5: 8), how won't be happy the seers, who are cleaned up through the awe engulfing them out of knowing God, being they elevated, by spiritually advancing, on the level of God? Therefore, the ones wanting the happiness, they must experience the deification and thus to stay motionless as some Cherubs around God and to maintain, with the whole zeal, the contemplation, the knowing, and the doing, into Christ Jesus, our Lord.

91. I would want to see You as better as I can, and then to extoll You, You the life-Maker, the life of the ones who see You, Lord my God. But wanting, I do not know hos to worthily speak about You; I truly do not understand and I get entangled. O, how characteristic You are to the mind, You Master, Maker, and All-Wise. Only by seeing You, the mind enjoys its peace and its own resting. This is for the mind desires You by nature, and it tries to be delivered from the scattering into the external and seen things, for, being at peace from their part, to cogitate at itself and, especially to understand and to penetrate, with natural nimbleness, the heigh realities, and through its consummate lack of matter, to attach itself to the stronger realities. Through the natural rationality, the mind tends

towards what is place above all realities, the mind tends by itself towards what is placed above all realities and it is above everything that is submitted to senses.

So, it is proven that, being the mind helped as it is due, by the Holy Ghost, shown in faith, and being elevated, or better said by being attracted, for being a mind, towards the thought (intelligible) realities from around You, as by some relatives, it desires much to see You, with the whole zeal of the soul. This is for the mind experiences these wonderful and happy things according to its nature. This is because, by its nature, as one that is understanding, the mind is winged and quicker that all creatures, and the though (intelligible) realities are, naturally, desired by it; the mind needs to cogitate and to understand them, like the creatures dressed up in senses need the realities submitted to the senses, in order to eat them. This is for, to me, cogitating and understanding, it is the same thing like eating is to the creatures submitted to senses. This is for, like the mind actually lives, it grows up, it rejoices, and it is delighted by understanding, likewise the creatures dressed up in senses have these by eating. And the mind experiences these by the fact that it works, and that overwhelmingly means that the mind understands; and this happens especially when, through Your spiritual kindness, the mind has reached in an untold manner, within You, the mind's desire being united with the charm of Your glory. This is for, the one desiring something, what will he taste when he will be imparted with what it attracts him, especially if that something is like You are, and if through Your oikonomia, his desire is directed towards something so great as You are? This is for You, Lord, You the all-wise, almighty, all-good Emperor, by building the mind up as a understanding being, You have made it so that to easily be gladdened of Your things, according to its nature, and to be imparted, in an untold manner and with deep awe, with Your godlike love and to love You with an insane pleasure and with a drunk enthusiasm.

So, the mind, by being built to overwhelmingly love the beauty and the kindness, and by naturally loving all of these, it has, by the godlike Providence, the desire to always understand the high realities and to lust for the realities ahead, and to rejoice, in advance, of the best of them. And with this You show Yourself to the mind, in an all-wise mode as such, and You kidnap the mind, by making the mind to be attracted by the love for seeing You and to get out from all realities with the whole

feeling of the soul, in order the mind to remain only with You. This is for You not only show Yourself as diverse, You the all-sweet, neither only simple, nor only non-comprised, neither only fearful, nor only gentle, but now like this, and then like that, so that, thus, the motion and the changing of the mind, by passing from here to there, not to have any reason for deviating towards something from amongst the realities which are outside You, because of variety, images, or simplicity, for the desire after what is non-comprised, or for what can be comprised, in order to find something scary or something gentle[1259].

By and large, You, by being the One Good and Beautiful, in a comprising mode, and the above-nature beginning, which gives the tasting of all good things and beauties, the mind cannot contemplate, and live, and it cannot fully delight itself except in You. This is for You have all realities in Yourself, in Your quality as their Cause, and You are above all realities, as the Builder, of countless times countlessly above-beauty. Thus, by being One according to being, God, you make Yourself seen diversely according to the works, for their multitude, and great for their size.

So, even if You let Yourself to be comprised by some people, again You appear them as wonderful and overwhelming. This is for, by being totally non-comprised according to Your being, You aren't fully comprised either according to the work or according to the power. This is because, who has found out the measure of Your power? And Your wisdom, who has known it? And the ocean of Your kindness, who has researched it? And, finally, who has understood all the way up to the end, something of Your realities? Although, on the other hand, after all of these, You let Yourself to be comprised, in another mode.

Actually, the mind, by starting the contemplation from the understood (intelligible) realities form the seen things, later it ascends to the realities which are one and un-comprised around You, You the Savior. Then, by being attracted by the sweet and full charm of what it contains and by being driven by its love for beauty and for good, it hurries with the whole its zeal and it craves for ascending, as much as it is possible, even beyond this. But because of not being able to reach further, by cogitating,

[1259] Although is simple in Himself, God shows Himself to the mind as being diverse, for this is, before reaching at Him, loving the diversity. Through the diverse realities, God leads the mind towards Him as The One. Bu in Him as One, the mind finds all the realities.

through resemblance, at what escapes it, without any doubt, as at something that is above all realities, it is comprised by a great love and it insanely gets drunk of You and fiery longings are ignited within soul, and it makes by what it can comprise out of You, a fuel that nourishes the fire of the godlike love, for what it doesn't comprise, and making out of non-understanding, victuals of an even greater love[1260].

This is for, what can be comprised around You, You the All-Wise, it doesn't charm the mind more than is ignited by what escapes the understanding and it is unreachable by the knowledge. This is for, this upholds the awe and it urges to a special desiring. I may add here, that this urges also to a searching not for what You are according to Your being, because this isn't to nobody and by any means possible to find out, but of the infinity of the power and of the existential work and usually contemplated and theologized around You, which are, as it was said, endless because of their seize and ununderstood due to their multitude. This is for in those, which are around You, though one cannot reach their end, for they are endless, but to the one who comes closer to You through cleanness and who focuses his sight on Your beauty, it is possible to him to reach more limpid and more luminous views, and to be deified to the extent of those views. That's why you ignite, with the ray of the love, the mind that perseveres next to You, as much as it is possible to the human mind, by illuminating that mind more and more and by introducing that mind to impenetrable and mysterious and above-skies views. O, all-praised Monad (Unit) and all-worshipped Trinity, and impenetrable depth of power and wisdom! How, out of this love, as from a flight departure place, as from a race starting line, You bring into the all-godlike darkness from around You, the mind that has been cleaned as it is due, by moving that mind from glory to glory, eve if that mind often stays within the above-light darkness[1261]? I do not know, as You know: do You introduce the mind into the darkness which Moses was introduced within, or it is that one the image

[1260] The love is a wound for it makes the being to suffer due to the desire of being healed by encountering the beloved One, by fulfilling His will. And it is fire, in the same time, because also the fire wants to be quenched by that encounter. The love is a wound produced by fire, or accompanied by fire, for it is accompanied by the temperature that searches for to be appeased.

[1261] Saint Simeon the New Theologian says, in *Heads* II, no. 18: "The always moving mind reaches motionless when covered under the godlike darkness and light". The term "supra-luminous darkness", as we've seen, it comes from Dionysus the Areopagite.

of this one, or this one is the image of that one? If this is a darkness cogitated with the mind (intelligible)[1262] and that within that darkness are committed in a godlike, above-nature, and untold mode, in the mysterious hiding of the soul, the mysteries of the union and of the spiritual love, This is very well known by the ones who are guided by the torch of the illuminating Ghost.

92. Who, by seeing You, Lord, Holy Trinity, he doesn't rejoice of The One Who is the Emperor and the ceaseless Master sand the Giver of all good, and the blessed source of all good? And who could rejoice with a true joy, before seeing Your all-upholding mastery? Of course, nobody and in no way! That's why, truly happy are the ones who are clean in their heart, for those ones will see You with the eye of their soul, for You are, to them, the most exquisite spiritual joy. They rejoice with much gladness and satisfaction, and they are being filled up with overwhelming love, even if they often fight against bodily narrowing and they suffer the devilish inrushing. This is for the spiritual light of Your beauty, Lord, it is endlessly endless above any closeness of the worldly sadness, to the one who is illuminated by grace. That's why You walk before them, wholly, like a sweetness; You wholly are a lust to them, a holy desire and an untold love. That's why, the ones who see you through a certain understanding, You wound them with the above-nature and unbearable arrows of Your love. And, that's why, they run "after You tracing the fragrance of Your chrisms" (Song of Songs 2: 5; 1: 4), with a strong and tireless straining, for You made Yourself seen to their souls, You the untold God, and their souls ceaselessly try to attracts You within themselves, for they are conquered and melted down wonderfully, due to their longing for You. That's why, they keep You in their minds without forgetting about You, for they depend on Your above-nature beauty. Better said, You ceaselessly and spiritually are mastering their hearts, day and night, and the sleep left their eyelids; and the sweetness… … Even while their eyelids are asleep, "their heart takes vigil" (Song of Songs 5: 2) getting gladdened, as the Prophet says: "in their beddings" (Ps. 149: 5); And they watch and they are equally mastered and they do not know what to do; they do not understand and they get out of themselves, due to

[1262] A thought and not a sensitive darkness; a darkness lived by the mind as such, and not by the senses.

the untold shininess of Your face, and due to the infinity of the glory of Your holiness, and due to Your ascensions which order by themselves, and due to Your mysterious unveilings, and due to Your hidden, untold, all-beautiful, and all-good gifts which are around You, Father… Uphold, Lord, the ones who dwell into righteousness, together with Your face (Ps. 139[1263]: 13).

[1263] In KJB we have: Psalm 140: 13. (E. l. t.'s n.)

Of the One amongst Saints Our Father

Simeon the New Theologian

The Method of the Holy Prayer and Attention[1264]

Three are the kinds of the prayer and of the taking heed, which the soul is elevated through, or, which the soul is lowered through. The soul will be elevated if the soul uses them at the appropriate time, or the soul will be lowered, if the soul uses them recklessly, at an inappropriate time. And the watchfulness and the prayer are connected to one another like the soul and the body are too: if one is absent, the another won't be able to stay too. Their union is done thus: firstly, the watchfulness opposes the sin, as a guard and as a vanguard; after watchfulness, the prayer abolishes and erases all the evil thoughts, which were impeded by the guard, because the taking heed, by itself, it won't be able to do that[1265]. These ones are, therefore, the gate of the life: the taking heed and the prayer. If we clean them up through watchfulness, we will get improved; and if we defile them through the lack of guarding, we will get worse.

For we have said, therefore, that the taking heed and the prayer are of three kinds, we have to present the feature of each of them, in order the one who wants to be saved, to achieve the life and to consummate his life, and to choose amongst these

[1264] We have translated it according to the original text, printed by J. Hausherr S. J., in: "Orientalia Christiana", no. 36, June-July, 1937l pp. 150-175: *La méthode d'oraison hésychaste*, and not according to the Greek text from *The Greek Philokalia*, which sometimes adds to the original text several explanations. Although, on some occasions, we used in our translation, the explanations from the neo-Greek text.

[1265] The words: taking heed, watchfulness, guard, guarding: all of them have the same meaning. So, the taking heed, of the watchfulness, it unites with the prayer, meaning that the first one precedes the second one. The watchfulness stops the evil thoughts in their attempt to lay mastery upon cogitation, but only the prayer actually abolishes the evil thoughts.

three kinds which differ from one another, the good one, lest, by keeping the worst one, because of his nescience, to be him removed from what is the best.

About the First Kind of Prayer

The features of the first kind of prayer are these ones: when somebody does this prayer, he raises his hands and his eyes, together with his mind, to the sky, and the mind composes godlike meanings and imagines heavenly beauties, angels hierarchies and tents of the righteous and, simply speaking, all the things he heard from Scripture, he gathers them, during prayer, in his mind; thus, he stirs his soul to the godlike love, by looking at the sky, and even shedding, sometimes, tears from his eyes. By doing so, he sweetly swells up in his heart and he takes pride and he reckons that, what is happening to him, it is a godlike comforting. Therefore, he prays for always living in such an occupation.

But these are signs of the deceit. This is for the good isn't good until is done well. One like this, even if he/she dedicates himself/herself to a life in the fullest quietude, it will be impossible to him not to go out of his mind. And if he/she doesn't fall in a passion like this, he/she still won't be able to reach the achieving of the virtues and the dispassion. Through this kind of taking heed, they were deceived the ones who see lights sensitively, and who smell good fragrances, and who hear voices, and many other like these. Some of them fell totally under the mastery of the devils, being they taken from place to place and from country to country. Others, because of not knowing the one who transforms himself in angel of light, and that's why they received him, they were deceived by him and they remained non-corrected to the end, by not accepting any advice from people. Some of them laid their hands on themselves, and they committed suicide, because they went insane because of the deceiver. And other threw themselves in precipices. Finally, others hung themselves. And who could tell all the sorts of the deceit?

Out of the said things, the wise one knows what the gain born out of the first taking heed is. And if somebody doesn't fall into these things, for he lives in community (because these

things happen only to hermits), he still remains the whole his life without advancing out of it[1266].

About the Second Kind of Prayer

The second kind of prayer is being done like this: the mind withdraws from the realities submitted to the senses, and it guards the senses against the external realities, and it gathers up all its thoughts, in order not to look for vain things; and then, the mind, here it researches the thoughts, and there it takes heed to the things it asks for, with the mouth, from God, or here it attracts to itself the enslaved (by the devil) thoughts, or here, itself engulfed by the same passion, it starts to forcedly come back to itself. But to the ones who strives like that, it is impossible to him to gain the peace, or to receive the crown of the victory (2 Tim. 4: 8). This is because one like this, he resembles to the man fighting at night, who hears the voices of his enemies and who receives their blows, but he cannot clearly see who they are, or where they have come from, and what they are fighting him for, given the darkness from within his mind, a darkness causing him this shortcoming. The one fighting like this, he won't be able to escape the intelligible (thought with the mind) enemies; he will endure the tiredness, but he will suffer the loss. This is because of being him kidnapped by the vain glory, so that he brags himself for having the taking heed. And he is being mastered and mocked by his vain-glory, so that he will despise others as they would lack the taking heed, and he will pretend himself being the shepherd of the sheep, resembling him to the blind wanting to guide another blind (Mt. 15: 18).

[1266] This first taking heed deserves this name for it is also a focusing on God. But it is insufficient, because of imagining the heavenly realities according to the earthly realities. It sets up the imagined realities in limitative contours. Here isn't about the prayer asked for not thinking, for instance at Christ on the cross, but it is about not imagining Christ as appearing to him in the same non-pneumatized mode, as He was on the cross. The mind must always have a content. In the earthly life, if the mind doesn't think at the borderless God, it will pass to other limited thoughts, because of needing the things it represents. But in the future life, the mind won't need such things. There, the mind could be filled up only with God. But, if the mind hasn't been accustomed, here, to think at God, by as often as possible remembering the name of Jesus, there the mind will be empty of any content. And this means a helplessness of getting rid of the most awful boredom. Any instant will be like an extremely tormenting eternity. And the mind will know that it won't ever get rid of this void, in order to be able to think at something.

These are the features of the second kind of prayer. Out of them, the one who strives himself, he will be able to know this kind of prayer's shortcomings. This second kind of prayer is better than the first one, as a full moon night is better than a night without stars and without light[1267].

About the Third Kind of Prayer

WE are going to start speaking about the third kind of prayer. It is a foreign (wonderful) and difficult to be interpreted thing. And to the ones who do not know it, it is not only difficult to understand, but it is almost impossible to believe. It is a thing that cannot be encountered to many people. This is because, I reckon that those days, this good thing has run away from us, together with the obedience. This is because of the obedience being the one that, by detaching the ones who loves it, from the evil age from now, and by detaching him from passions and from worries, it makes him steadfast and tireless in following this way, especially if he has found a non-deceiving adviser too. This is for, what temporary things could attract the mind of that one who has died, through obedience, to any addiction to the world and to hid body? Or, what worry could master the one who has left in God's responsibility, and in his spiritual father's responsibility, all the worries for his soul and for his body, and he is no longer living to himself, neither is he waiting for a day for his pleasures? That's why, the temptations of the rebelled powers, which attracts the mind as some ropes in countless traps of thoughts, they are being broken, and the man who has reached free, by powerfully fighting against and by understanding the enemies' thoughts, he skillfully banished those thoughts away and the arises prayer out of a clean heart. This is the beginning of the true monastic living. The ones who do not start thus, they will be vainly crushed.

And the beginning of the third kind of prayer, it isn't done by raising the hands and by gathering the thoughts and by calling for the help from heavens. This is for, these ones are, as I said before, the features of the first prayer. But it doesn't start

[1267] This one no longer remains attached to the outside images, which he elevates to the sky, but he still remains in an inward struggle with the thoughts. He doesn't gain the fight, he doesn't achieve the peace of thoughts, for he is still fighting alone, because of not having the obedience to another who to be more skillful at this fight.

either from the second kind, in which the mind takes heed at the thought from outside, while not noticing the enemies from inside. This is because of one like this being hit without him, at his turn, hitting back, and he is being wounded, but without wounding back, at his turn, and he is taken in slavery without being him able to defend himself against the ones who are enslaving him. Ceaselessly, the enemies hit him from behind, but especially from the front, and they make him loving the vain-glory and being full of self-appreciation.

Therefore, if you want to start this begetting-of-light and charmful work, you will start from here: after obeying in detail, as I described before, you must do everything with conscience. This is because, without obedience, there isn't a clean conscience[1268]. You must keep your conscience clean for God, and then for your spiritual father, and, thirdly, for people and things[1269]. You mut keep your conscience clean for God, so that ell the things you know as not serving Him, you won't do them; for your spiritual father, in order you to do everything he tells you according to the purpose he pursuits, not adding and not cutting anything to that; you must keep your conscience clean for the people, in order you to not do the things you hate, to another; and you must keep your conscience clean for the things, in order you to preserve your temperance in everything you do: eating, drinking, or dressing yourself up. Simply speaking, you must do everything as you would have been in front of God, in order you to not be rebuked by your conscience in any regard.

And now, after we've just clarified the true taking-heed, we are going to speak, if you want, about its features too. The true and undeceiving taking-heed and the true and undeceiving prayer consists of that that the mind to guard the mind in time of prayer and the mind to ceaselessly turn inside itself, and out of that depth, the mind to raise its prayers towards the Lord. Thus, the mind, by tasting "that the Lord is good" (Ps. 33[1270]: 8), it no longer wants to get out of the heart's dwelling place. This is

[1268] By not obeying to a skillful adviser, you won't be able to realize the limits of your powers, and you will over-evaluate on yourself, because of not having somebody to draw your attention on your shortcomings and on your mistakes.

[1269] This conscience is some kind of responsibility felt for people and even for things and circumstances given to you, but especially for the way you are using them. And the ground of this responsibility it consists of being accountable to God.

[1270] In KJB we have: Psalm 34: 8. (E. l. t.'s n.)

for the mind says, at its turn, together with the Apostle: "Good is to us, to be us here" (Mt. 17: 3). And by constantly researching those places, he banishes away, with harsh strokes, the thoughts seeded by enemies. To the ones who do not know this kind of living, this seems to be harsh and difficult. And, actually, this is choking and tiresome not only to the inexperienced ones, but even to the ones who have gained a true experience, but they still haven't tasted and they still haven't made its pleasure to penetrate inside their heart[1271]. But the ones who have tasted its pleasure, and who have made its sweetness to penetrate inside the heart, they can shout out, together with Paul: "Who will separate us from Christ's love?", and all the other things (Rom. 8: 35).

This is for our Holy Fathers, by hearing the Lord saying that: "Out of heart are coming the evil thoughts, the killings, the fornications, the stealing, the liar witnesses, and those are which defiled the man" (Mt. 15: 19-20), and the urge to clean up the inside of the cup, in order the outside to become clean too (Mt. 23: 26), by leaving any other work of virtues, they directed the whole their ascesis towards this guarding of the mind, for they knew that with this one, all the other virtues are achieved without difficulty, and without this one no other virtues can persevere[1272]. This is why, some of the Holy Fathers, they called

[1271] They haven't imprinted deeply within their heart, the pleasure for praying and its habituation. Only then it is worked by itself, tirelessly.

[1272] The taking-heed is a watchfulness of the man upon himself. If this is a permanent one, all the sins will be avoided and the man does only the good things of all kind, namely he becomes accustomed to all kind of good things, and these ones are the virtues. In fact, this third kind of taking-heed and of the prayer, it consists of searching for the own self, and it consists of encountering God through it, and it consists of persisting in them. It is about encountering God through the self-awareness, and this encounter is a dialogue with God in prayer, a dialogue taking place in this endless abyss of the self, or of the heart. Only in our indefinite, consciously discovered and lived, we can encounter the abyss of the godlike Subject, or we can the consciously living Him, in an acute responsibility. Properly-said, the abyss of our subject is being actualized when encountering the godlike Subject Who calls us to responsibility, or to self-awareness. But our abyss, or the self-awareness, it can be closed up, by the fact that the mind narrows itself according to the shape of the limited things. This is for then it will disappear too, our awareness of the presence of the endless God. Our mind tends to extend itself (εντείνει) towards the endless, in order to get rest in it. But the mind gets out of infinite in that heart that if filled up with the awareness of God's presence. The author of the "Method" asks us not to remain at working the virtues, without seeing the godlike infinite, or without being aware of God's presence, but the mind must see this infinite and then the virtues will come by themselves. Then the virtues will not longer be achieved with difficulty, and they no longer will be easily erased, but they will easily be born and they will become steadfast, for they are irradiations of this conscience about encountering God's infinite, one that has become

it as “mind’s appeasement”, others as “taking-heed_, others as “heart’s guarding”, other as “watchfulness” and “resisting by word” (against the enemy), and others called it as “researching the thoughts and mind’s guarding”. But all of them, by and large, they have worked the soil of their heart, and, by that, they reached to nourish themselves with the godlike manna. About it, the Ecclesiastes says: “Be glad, young man, for your youth, and walk the ways of your heart, without stain, and take out, the stirring up, from your heart” (Eccl. 11: 9); or: “If the ghost of the master rises against you, you won’t leave your place” (Eccl. 10: 4). By saying “place”, he wanted to point to your heart, as the Lord says: “Do not get scattered in your thoughts” (Lk. 12: 29); or: “Narrow is the gate and narrow if the path leading to life” (Mt. 7: 14); and: “Blessed the poor in spirit” (Mt. 5: 3), namely the ones not having in themselves any thought regarding the present age. And Apostle Peter says: “Be awake and take vigil, because of your enemy, the devil, he walks roaring like a lion, and searching for somebody to swallow up (1 Pt. 5: 8). Paul, at his turn, he writes, very limpidly, to the Ephesians, about the guarding of the mind: “Our fight is not against the blood and the body” (Ephes. 6: 12). And all the things said by our godlike Fathers, in their writings about the heart’s guarding, it is known to the ones who zealously research these.

Before everything, you must gain three things, and then to start advancing towards the searched for target; and these three things are: the lack of worries concerning the unjustified and the justified things, namely to be dead to all things; the clean conscience, by guarding yourself non-condemned by your own consciences and the dispassion, by not letting yourself to be attracted to anything belonging to this age, or to the body.

Then, by sitting down in a corner of quiet monastic cell, take heed to do what I am telling you: close the door and raise your mind from everything that is vain or temporary. Then, turn the lower side of your cheek, or your chin, towards your chest, in order you to take heed, with your mind and with your sensitive eyes, to yourself. And, hold, a little, your breath too, in order to keep your mind too, and in order to find the place where your

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our love. Without this love, which actually is the essence of the taking-heed, one cannot learn the virtues. The scatterings bring the mistakes too.

heart is, and there entirely to be your mind too[1273]. In the beginning, you will find a darkness and a thickness impossible to cross through. But by persevering, and by doing this day and night, you will find, o, wonder, an endless joy. This is for immediately the mind finds the place of the heart, the mind sees what it doesn't believe. It sees the sky from the middle of the heart and it sees itself as entirely luminous and full of discernment power. From here onwards, immediately a thought occurs, even before getting composed and taking image, the prayer banishes that thought away by calling upon Jesus Christ and so he makes that thought to disappear[1274]. From now on, the mind, in its spite on devils, it rises against them its natural anger, and it hits them, and so it banishes away on those enemies known with the mind (intelligible). You will learn all the other things, with the help of God, by guarding you mind and by keeping Jesus within your heart. This is for, he says, sit down in your monastic cell and this one will teach you everything.

Question: *Why the first and the second kinds of taking-heed cannot consummate the monks?*

Answer: That is because of not being used, by us, according to their succession. Saint John Climacus likens these ones to a ladder, saying: "Some people diminish their passions;

[1273] This is the neo-Greek version of this paragraph. The paragraph from the paleo-Greek text, which we do not believe that it was a normative one, but it might had been the malevolent invention of an adversary of the hesychasm (see the *Introduction* to *Nicephorus from Loneliness*, in *The Romanian Philokalia*, volume VIII) sound like this: "And then lean your chin on your chest and move your sensitive eye together with your mind towards the middle of your belly, namely ay your bellybutton. Compress too, the inhaling of the air through your nostrils, in order you to not breathe easily, and search, with your thought, inside your entrails, for the place of your heart, where all the soul's power are dwelling". This recommendation couldn't be followed because of the contradiction from withing it: because how could someone search for the place of his heart while focusing his mind upon his bellybutton? Only the neo-Greek version is logical. Maybe, this last one had at its basis a paleo-Greek text which hasn't been preserved in many copies, because of being compromised by the detail with the focusing upon the bellybutton. Anyway, the neo-Greek text is, entirely, some kind of explanatory text for the paleo-Greek text. This is explained by the ones who practiced this "Method". That's why we are totally right by considering that thus was understood and practiced the "Method" also regarding the place on which the mind and the look of the ones who practices this prayer must focus on.

[1274] It is about a "sky" known with the mind (intelligible), or spiritual. It is the heart's openness to the godlike infinity. In this openness in the godlike infinity, or of being aware of God's presence, everything becomes luminous to the mind. All the thoughts referring to the temporary things, they lose their importance and power of attraction. Christ, ceaselessly called upon, He is sovereign in this "sky".

others sing and spend most of their time into this; others, again, they persevere in the mind's prayer; finally, other focus their sight into deep. According to the state he is in, he says, one must do his work"[1275]. So, the ones who want to climb on that ladder, they do not step from up downwards, but from down upwards, and they step, firstly, on the first step, then on the next step, and so on, on all steps. Thus, one can be elevated from on earth and elevated to heavens. If we want, therefore, to reach at the consummate man of the fulness of Christ, let's start climbing the ladder from the age of the childhood's nourishment, in order us, by gradually stepping upwards, to reach the measures of the fully grownup man and of the wise old people. So, the first age of the monastic life it consists of diminishing the passions. And this is the thing of the beginners[1276].

The second step and changing of age, that one making somebody to become, out of a young boy, a spiritual young man, it is the perseverance in singing. This is for, after appeasing and diminishing the passions, the singing becomes sweet to the tongue and it is noticed by God, given that isn't possible to sing to God in a foreign land (Ps. 136[1277]: 4), namely in a passionate heart.

The third step and change of the age, that makes out of a young man a spiritually grownup man, it is the perseverance in prayer. This belongs to the advanced ones. And the prayer differs from singing like the fully grownup man differs from the young man, or from the young boy, as different steps on the ladder we are climbing on.

Therefore, being these organized like that and decided by the Ghost, it is impossible to the child to make himself a man and to ascend to the state of the master who has white hair, otherwise than starting with the first step, as I said, so that, by stepping well through the four steps, to be him elevated to consummation.

And the beginning of advancing towards light, of the one who wants to be spiritually reborn, it is the diminution of the passions, or the guarding of the mind. This is for, otherwise, it is impossible the passions to be diminished. Secondly, there comes the perseverance into prayer. This is for, by being the passions

[1275] G. P. 88, 1105 C.
[1276] So, the ceaseless Prayer of Jesus must not start before the work of cleaning the passions.
[1277] In KJB we have: Psalm 137: 4. (E. l. t.'s n.)

appeased and diminished through the heart's resistance against them, the desire for reconcilement with God, it ignites the mind. Thus, the strengthened mind banishes away, through the hits of the watchfulness, the thoughts which blow on the heart's surface. And again, it dedicates itself to the taking-heed and to the second prayer. During this time, it is unchained the strengthening of the ghosts and the blows of the passions disturb the heat's bottomless depth (abyss). But, by calling upon Lord Jesus Christ, the passions are burnt and melted down as the wax. But the passions still do not get appeased, but by being taken out from there, they ignite, through senses, the surface of the mind. But the mind quickly cast them out from here and the mind will immediately feel the peace[1278]. But in order to totally escape from, and in order to no longer having to fight, this is impossible. This is because this thing is characteristic only to the one who has reached the state of the consummate man, who has totally withdrawn himself from the world, and who ceaselessly perseveres in guarding his mind. From these ones, the one who takes heed, he is gradually being elevated to the wisdom of the white hair, or to the stage of the seeing, a thing that is characteristic to the consummate ones.

So, the one who accomplished these things at the appropriate time, and in good order, after banishing his passions from within his heart, he will be able to perseveres in singing too, and to defend himself against the thoughts arisen through senses, and against the disturbance from on the surface of the mind; also, he will be able to look, both with the bodily eye and with the mind's eye – for one needs this one too – at the sky, and to make a clean prayer into the whole truth[1279]. But this

[1278] The mind warmed up by the longing for God, it no longer pays attention to the thoughts which are foreign of Him. The heart no longer gets narrowed through the pleasure for the limited things which these thoughts refer to, but it is being warmed up by the love for the infinite God, and the heart fiery sings to Him. But the heart still hasn't reached to see the infinite God, namely at the serenity produced by being aware of His presence. The passions limit the seeing into God's limitless depth. The warmth of the singing, at its turn, it can unveil the passions which cover the heart's abyss, which the godlike limitlessness can be seen in. The passions still attempt to disturb the mind through senses. The passions are no longer able to disturb the mind's depth, but only its surface, and only for a short while. But the calling upon the name of Jesus, it widens the seeing. This is for, through the humanity of Christ, one can look at the infinity of Christ's godhead.

[1279] After reaching, little by little, to dispassion, and by this reaching the habituation of the looking into the heart's bottomless depth, he will also be able to occupy himself with the singing too, and he also can look at the things' meanings, for he will no longer be tempted to

happens only from time to time and only a little, because of the enemies setting up traps in the sky.

This is for we are asked only for this: to be our heart cleaned up through watchfulness. This is for "if the root if holy, according to the Apostle, it is proven that there will be the branches too" (Rom. 11: 16), and the fruits. But the one who raises his eye and his mind to the sky, and who wants to imagine some things thought with the mind (intelligible) outside the way I've told you about, he will rather mirror idols than truth. This is because, as long as the heart is unclean, the second and the first taking-heed cannot advance. This is because, as when building up a house, we do not place the roof firstly, and then the foundation, so you must think that it is with these too. This is for, firstly, we guard our heart and we diminish the passions from within it, and by this we lay down the spiritual foundation of the house. And then we reject the blowing of the evil ghosts, stirred up by the outside senses, through the second taking-heed, and thus, by getting rid of war, we elevate the walls upon the foundation of the spiritual house. Then, by consummately focusing us upon God, or through our withdrawal (into ourselves), we stretch the roof of the house and so we consummate the spiritual house in Christ Jesus our Lord. Whom it is due the glory forever and ever. Amen.

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remain with them, as they would have been the sole reality, namely to the sin. But starting with them, before achieving the dispassion, it means remaining with a limited mind, and doing the first and the second types of prayer, and being tempted by sins, namely to remain attached to the things and forgetting about God.

On the Life of Our Pious Father

Maximos the Cavsocalivite[1280]

Saint Gregory od Sinai, by encountering Saint Maximos, and having a dialogue with him, amongst other things, he told him also this: "I pray you, all-honorable father, to tell me: do you practice the mind's prayer?". And that one smiled a little, and he said: "I do not want to keep it hidden from you, honorable father, the wonder of the Birth Giver of God, a wonder She did it to me. I, from my youth, I've been having strong faith in my Master – the Birth Giver of God, and I've been praying Her, with tears, in order She to give me the gift of the mind's prayer. On one day, while going at Her church, as I usually did, I was praying Her again, with immeasurable warmth of my heart. And there, as I was kissing - with longing - Her holy icon, I suddenly felt within my chest and within my heart a warmth and a flame coming from the holy icon, a flame that wasn't burning me, but it was cooling me down, and it was bringing into my soul a great pricking of the heart. Since then, father, my mind has started saying the prayer within itself, and my mind started getting sweetened with remembering the names of my Jesus and of the Birth Giver of God, and to always be remembering Them. And, since then, the prayer has never been absent within my heart. Forgive me!".

And Saint Gregory told him: "Tell me, you holy man, have you ever experienced, while saying the prayer "Lord Jesus Christ" etc., some godlike transformation, or some ecstasy, or some getting out of yourself, or some fruit of the Holy Ghost?". And Saint Maximos answered him: "O, father, in order to have such experiences I went in a desert place, and I always desired the quietude, in order to enjoy, as much as possible, the fruit of the prayer, which is an overwhelming love for God and a kidnapping of the mind to the Lord". And Saint Gregory said: "I pray you, father, tell me: do you have these things which you are

[1280] Out of *The Life of St. Maximos the Cavsocalivite*, written by Theophanous, and published by J. Halkin, in "Analecata Bollandiana", tome LIV, 1906, pp. 25-112.

telling me about?". Saint Maximos smiled again and told him: "Give me to eat and do not research my deceit". Then, Saint Gregory said: "O, only if I had too, this deceit of yours, you holy! But I pray you to tell me: during the time which you mind is kidnapped in, to God, what do you see with the eyes of the understanding?[1281]. And, I wonder, could the mind raise, together with the heart, also its prayer?" And Saint Maximos answered him: "It cannot, because, when the Holy Ghost comes within man, through the mediation of the prayer, the prayer stops. This is for, then, the mind is wholly taken under mastery by the grace of the Holy Ghost, and it no longer is able to set its powers in work, but the mind remains in non-working and it obeys only the Holy Ghost, and where the Holy Ghost wants, there He takes the mind, either into the immaterial sky of the godlike light[1282], or to other impossible to tell view, or, often, to a godlike speaking. Shortly speaking, as the Comforter, or the Holy Ghost wants, so he comforts His servants. As each one of them needs, likewise He gives them His grace too.

What I am saying, somebody can limpidly see it at prophets and apostles, who were found worthy of seeing so many views, despite the people were laughing at them because of reckoning them as insane and drunk (Acts 2: 13); Prophet Isaiah saw the Lord in a heigh throne and raised and having seraphs around Him (Isa. 6: 2). The proto-martyr Stephen "saw the skies open and on Jesus Christ on the right hand of the Father", and so on (Acts 7: 56).

Likewise, not too, the servants of Christ are found worthy of seeing diverse views, which some people do not believe to, neither they accept those views, by any means, as being true, but they reckon those views as deceits and they reckon the ones seeing those views as deluded. I wonder and I cannot understand, how these people have become so petrified and blind in their soul, so that they no longer believe what the non-liar God has promised, through Prophet Joel, that He will give to the ones who believe in Him, where the prophet said: "I will pour out of My cup over each believer and over my servants and over

[1281] It is about the intertwining characteristic to the Eastern thinking, between the spiritual contact with the reality of God and between understanding it, and being illuminated by a meaning of it.

[1282] In the ambience of a totally spiritual understanding, which, though, it still isn't only subjective, but it is an understanding and an understood and above-understanding presence, of God.

my handmaids" (Joel 3: 1-2)[1283]. It is here about the grace given by our Lord and which He gives the grace even now and He will give the grace to the end of the world, according to His promise, to all His faithful servants. And when this grace of the Ghost comes upon each believer, it won't show him the usual things, neither those belonging to the world known with the senses, but the grace shows the believer those things which the believer has never seen, neither imagined. Then, the mind of that human being learns from the Holy Ghost heigh and hidden mysteries, which, according to the godlike Paul, the human eye cannot see, neither the human mind can contrive by itself (1 Cor. 2: 9). And, in order you to understand how the human mind sees these, think at what I wan to tell you.

The wax, when placed far from fire, it is hard and strong; and when you throw it in fire, it melts down and, in the middle of the flame, it ignites and it burns and it becomes wholly a luminous light and so it entirely ends in fire and it is impossible not to melt in fire and not to flow like water. Likewise, the human being's mind: when alone, without encountering God, it understands the things which are under its power. But when the mind gets close to the godlike fire, and to the Holy Ghost, then the mind is totally mastered by the godlike light and the mind it becomes totally a light and in the flame of the All-Holy Ghost the mind ignites and it melts due to His understanding and there is no way that in the fire of the godhead, the mind to understand its things and the things it wants"[1284].

Then, Saint Gregory told him: "But there are resembling things too, which are delusions". And the Great Maximos answered him: "Others are the signs of the deceit, and others those of the grace. Thus, the evil ghost of the deceit, when coming close to the human being, it bewilders the mind and it makes it savage; it makes the heart harsh and it darkens it; it causes fear, dread, and pride; it makes the eyes harsher, it disturbs the brain, it shudders the whole body; it stirs up, through hallucination, in front of the eyes, a light that isn't shiny and it isn't clean, but it is red; it gets the mind out of control and it makes it devilish; and it moves her/him to utter indecent and blasphemous words with her/his mouth. And the

[1283] In KJB we have: Joel 2: 28-29. (E. l. t.'s n.)

[1284] Even in the relation of love with another, our understanding is too, a melting down and forgetfulness about ourselves. We understand us and the another as a full of warmth unit.

one who sees this ghost of the deceit, for several times, he gets angry and full of fury. Such a person doesn't know, at all, the humbleness, neither the crying and the true tear, but she/he always praises herself/himself with her/his good things' and she/he is full of vain glory and unrestrained and not fearing God and always mastered by passions. And, in the end, she/he totally gets out of her/his mind, and she/he comes to total perdition. May the Lord deliver us, with your prayers, from this deceit.

And the signs of the grace are these ones: when the All-Holy Ghost comes to a human being, He gather her/his mind and He makes her/him humble, it remembers her/him about death, about her/his sins, about the future judgment and about the eternal damnation; He makes her/his soul easy to break, so that she/he weeps and mourns; He makes her/his eyes peaceful and full of tears. And the more the Ghost comes closer to the soul, the more the Ghost comforts the soul more strongly, through the holy sufferings of our Lord Jesus Christ and through His limitless love for people, and the Ghost occasions the mind height and true views, namely: 1) regarding the non-comprised power of God Who has brought all realities from inexistence to existence, with a sole word; 2) regarding the limitless power, which governs and takes care of all realities, by itself; 3) regarding the non-comprisable Holy Trinity and the uncrossable torrent of the godlike being, and all the other aspects. Then, the human being's mind it seems kidnapped by that light and illuminated by the light of the godlike knowledge. Her/his heart becomes serene and gentle and it shows the fruits of the Holy Ghost: the joy, the peace, the long-suffering, the kindness, the compassion, the love, the humbleness, and all the others. Her/his soul receives an impossible to tell joy".

By hearing these things, Saint Gregory of Sinai got amazed and he was wondering about the things the godlike Maximos was telling him, and he no longer called him as man, but as earthly angel.

On the Life of Saint Gregory, Archbishop of Thessaloniki, The Wonder Doer

For, all the Christians must ceaselessly pray

Do not somebody reckon, my Christian brothers, that only the sanctified ones and the monks owe to ceaselessly and always pray, and not the laymen too. No, no. All the Christians generally owe to be always in prayer. This is for, the all-holy Philotheos, the Patriarch of Constantinople, he wrote in the "Life" of Saint Gregory of Thessaloniki, that he had a beloved brother, called Job, and very simple and strong virtuous man, whom the Saint spoke to, one time, and he told him about prayer and about the duty of each ordinary Christian to always strive to pray, and to ceaselessly pray. This is for, Saint Apostle Paul commanded all ordinary Christians to: "Ceaselessly pray" (1 Thess. 5: 17). Likewise says Prophet David too, despite he was king and had all the businesses of his kingdom to manage: "I have been seeing God in front of me, always" (Ps. 15[1285]: 8), namely I see Him in an understanding (intelligible) manner, through prayer, as He is always in front of me. And Gregory, the speaker about God, he teaches all Christians, by telling them that we must call through prayer, the name of God, even more often than we breathe.

And by saying the Saint, to his friend, these things, and many other things, he also told him that we must obey, at our turn, the advices of the Saints; and that we must not only

[1285] In KJB we have: Psalm 16: 8: "**I have set** the Lord always before me: because he is at my right hand, I shall not be moved."; in ROB we have: "**I have been seeing**, before, the Lord always before me, for He is on my right hand in order I to not wobble."

always to pray, but we must also teach all the others, monks and laymen, wise and simple people, men, women, and children, and to urge them to ceaselessly pray.

By hearing these things, to that old man, called Job, it seemed a new thing and he started resisting and saying that, in order somebody to be always praying, he must be amongst hermits and monks, who are outside the world and are outside the worries from the world, and not the laymen who have so many worries and duties. The Saint continued to give him other impossible to reject witnesses and proofs, but the old Job didn't yield. The godlike Gregory, trying to avoid the much-speaking and the quarrel, he stopped speaking and left for his monastic cell, as the old Job did too. But, later, when Job was alone praying in his own monastic cell, the angel of the Lord appeared in front of Him, sent by God Who wants all the people to be saved; and after the angels rebuked him for arguing with Saint Gregory and for resisting him in proven facts which the salvation of the Christians depend on, the angel commanded him, on behalf of God, to take great heed in the future and to guard himself against saying something contrary to such a useful thing to the soul, because, otherwise, he will resist the will of God; neither to want to receive in his mind some opposite thought, nor to cogitate otherwise than the godlike Gregory told him. Then, that all-simple old man immediately went to Saint Gregory and fell at his feet and, after asking him to forgive him for his resistance, he unveiled him all the things told him by the Lord's angel.

Can you see, my brothers, what all the ordinary Christians owe like, from the smallest to the greatest, to always utter the prayer of the mind: "Lord Jesus Christ, have mercy on me" and to get themselves accustomed to always tell it with their mind and with their heart? Think at how much we please God by doing this, and how much we benefit out of this, if God sent, out of His great love for people, even an angel from heavens in order the angle to unveil us this, so that, we no longer have to doubt about it.

But what the laymen say? "We are engulfed with so many things to do and with so many worries of the world, so that it is impossible to us to ceaselessly pray".

I answer them that God hasn't' commanded us any impossible thing, but God has only commanded us things which we can do. That's why, this too, it is possible to be fulfilled by

any one: to painstakingly search for the salvation of his soul. Because, if that had been impossible, it would have been impossible to all ordinary laymen, and there wouldn't have been so many accomplishing it while living within the world. Amongst these ones, Constantine, the father of Saint Gregory can be an example. That one, despite being in the imperial palace, and he was appointed as the parent and the teacher of Emperor Andronicus, and he managed, on a daily basis, the empire's businesses, in addition to those of his household – for he was a very rich man and he had a great wealth and he and many servants and he was married to a wife and he had several children – though he was so unseparated from God and so surrendered to the ceaseless prayer of the mind, so that he forgot, on many occasions, the things he discussed with the emperor and with the other councilors form the palace, regarding the empire's businesses, and he was asking again about the discussed subjects. That's why, the other councilors, who didn't know the reason why he was doing that, they got upset and they rebuked him for he was forgetting so quickly, and because got the emperor upset, by asking him twice on the same subject. But the emperor, who knew the motif, he defended him and said: "Constantine has his thoughts and those thought impede him to take heed at our words, which are temporary and vain. The mind of the blessed Constantine is nailed with the true and heavenly things and, that's why, he forgets about the earthly things, for the whole his attention is focused on prayer and bon God".

That's why Constantine was a highly regarded person (as the blessed Patriarch Philotheos says) and he was very loved by the emperor and by all the councilors of the empire, as he was loved by God too, and he was found worthy of working wonders. This is for, on one occasion, he boarded a ship (as All-Holy Philotheos says in the "Life" of Saint Gregory, Constantine's son), in order to go with the whole his family to Galata, with the intention to meets a hermit who was living in ascesis there, for Constantine wanted to take prayer and blessing from that hermit, while they were on their way, Constantine asked his servants whether they took something to eat, to bring it to that Abba. But his servants told Constantine that they forgot about that, because of the hurry, and they didn't take anything, with them. The blessed Constantine got a little sad, but he didn't tell anything, and, by going ahead in a canoe, he stuck his hand in

the sea and with the silent prayer of his mind he prayed to God, the Master of the sea, to give him something to eat. And, after a little while (o, wonderful deeds which You Emperor Christ glorify with, Your servants!) he pulled his hand out of the sea holding a very big fish, which he threw it into the ship in front of his servants, saying: "Behold, the Lord took care of us and of Abba, His servant, and He sent him something to eat". Can you see, by brothers, what kind of glory Jesus Christ glories His servants with, who are always with Him and who always call upon His holy and all-sweet name?

But that righteous and holy man called Eudochius, wasn't him too, in palace, and busy with the imperial businesses? Wasn't him meeting the emperor and the palace's councilors, in so many worries and occupations? Despite all these, he always had the mind's prayer non-separated from his mind (as Simeon the Metaphrastes tells us, in his "Life"). That's why, the threefold blessed, despite he was living within the world and in the worldly realities, he was truly living an angelic and above-world life, and he was found worthy of taking from the reward-Giver God, also a godlike end.

And other countless people were in the world and they were entirely dedicated to the savior prayer of the mind, as the history tells us. Therefore, my Christian brothers, I pray you too, together with the godlike Chrysostom, for the salvation of your soul, do not disregard this duty of praying. Follow the example of the ones who I told you about, as much as you can. And if this thing seems to you as being difficult in the beginning, be sure and convinced, as from the part of All-Upholder God, for, itself the name of our Lord Jesus Christ, ceaselessly called by us, it will ease all our difficulties and, in time, when we will have accustomed ourselves to it and we will have been sweetened with it, we will know by experience that this thing isn't impossible, neither it is difficult, but it is possible and easy.

That's why Saint Paul too, who knew better than we do, the great benefit the prayer brings it to us, he urged us to ceaselessly pray (1 Thess. 5: 17). He never wanted to advice a difficult to accomplish or an impossible thing, which we couldn't have fulfilled, because if that had been the case, we would have shown us as disobedient and transgressors of the commandment, and therefore worthy of damnation. But the Apostle's purpose, when saying to us to ceaselessly pray, it was us to pray with our mind, and this is possible to always be done.

This is for, even if we work with our hands, or when we take a walk, or when we sit down, or when we eat or drink, we will always be able to do the well-pleasant to God and true prayer of the mind. We can work with the body while we are praying with the soul. The outside man can accomplish any job with the body, while the inside man is dedicated to serve God and never to be absent from the spiritual work of praying with the mind. This is for so commands us God-Man Jesus in the Holy Gospel, by saying: "And you, when praying, enter your room and close the door, and hiddenly pray to your Father" (Mt. 6: 4). The soul's chamber is the body. The doors of our being are the five senses. The soul will enter his room, when the mind doesn't walk from here to there in the world's things, but it perseveres inside our heart. And we close our senses and they remain safe, when we do not let them to attach to the things submitted to them and shown. Thus, the mind remains free of any worldly addiction and it unites itself, through the hidden prayer of the mind, with God our Father. And then he says: "Your father who sees into hidden, he will give you visibly" (Mt. 6: 6).

God, the Knower of the hidden realities, He sees the prayer of your mind and He rewards it with shown and great gifts. This is for, this is the true and consummate prayer that fills the soul up with the godlike grace and with the spiritual gifts (charismas). This is for, the longer you close the Chrism in the vessel, the more that vessel spreads more fragrance. Likewise, it is the prayer: the more you imprint the prayer into your heart, the more the prayer fills up your heart with the godlike grace. Blessed and lucky are the ones who get accustomed to this heavenly thing, for with it they are able to defeat any temptation coming from the devils, as David defeated the beastly Goliath (1 Kings[1286] 17: 51). With it they quench the disordered lusts of the body, like the three young people too, they quenched the heat of the oven (Dan. 7: 25-26). With this work of the mind's prayer, they tame the passions, as Daniel tamed the wild lions (Dan. 6: 18 and the followings). With it, the dew of the Holy Ghost descends into their heart, like Elijah descended the rain over Carmel (3[1287] Kings 18: 45).

[1286] Usually, the mentioned books are called like this: in KJB: 1 and 2 Samuel, and 1 and 2 Kings; while, in ROB we have: 1, 2, 3, 4 Kings. (E. l. t.'s n.)
[1287] In KJB we have: 1 Kings: 18: 45. (E. l. t.'s n.)

This prayer of the mind it is that ascending up to the throne of God, and it is preserves in golden cups, in order to be brought as burnt incense sacrifice to the Lord, like John the Speaker-about-God says in Apocalypse: "And twenty-four elders fall down before the Lamb, each one having next to him cups with gold and incense, which are the prayers of the Saints" (Apoc. 5: 7). This prayer of the mind, it is a light always illuminating the man's soul, and it ignites the man's heart with the flame of the love for God. It is a ring keeping God and man united. O, unparalleled grace of the mind's prayer! The mind's prayer makes the man to always be inn dialogue with God. O, truly wonderful and special work! - namely to be bodily together with the people, while being, in an intelligible mode, with God. The angels do not have material voice, but they ceaselessly bring, with their mind, to God, ceaseless doxology. This is their work. The whole their being is dedicated to this work.

Therefore, you too, brother, when you enter your chamber and close the door, or when your mind doesn't jump from here to there, but your mind enters your heart, and your senses are strengthened and not nailed on the things of the present world, and in addition to this you always pray with your mind, you will become alike the saints; and your Father Who sees your secret prayer that you bring in the hidden of your heart, He will visibly reward you with great gifts (charismas). And what greater and richer good thing, than this one, could you find, that of being you, as I said, in ceaseless dialogue with God? This is because, without God, there never can be a happy human being, either here or in the future life.

Therefore, brother, whosoever you would be, when you take this book in your hands and, by reading it, you will experience its benefit to your soul, I warmly pray you, remember to do a prayer towards God, with a "Lord, have mercy!", for the sinful souls of the one who strived to write this book and of the one who spent his money in order to print it. This is because these ones strongly need your prayer, for their souls, and you need it for your soul. Be it, be it![1288]

[1288] One can see that the whole this word was written by Nicodemus the Hagiorite, who, together with Metropolitan Makarios of Corinth, they composed the collection of the *Philokalia*. He asks for the reader's prayer, for himself and for John Mavrocordat, one of the members of the ruler family of the Romanian Countries (before the Union from the year 1918, there were three Romanian Countries, called as: The Romanian Country, Transylvania, and Moldavia (E. l. t.'s n.)), who spent the necessary monetary resources for printing the first

edition of the *Philokalia* (Venice, 1782). He used, for the first part, the "Life" of Saint Gregory Palamas, wrote by Patriarch Philotheos of Constantinople, the disciple of Saint Gregory Palamas, but he presents also the excerpts form it, by using his own words.

From the History of the Hesychasm In The Romanian Orthodoxy

The Hesychasts and the Prayer of Jesus in the Tradition of the Romanian Orthodoxy

Publishing in German translation the "One Hundred Heads" of Kallistos and Ignatius, A. M. Hartmann speaks about the role the hesychasts from the Greek and Russian Churches had[1289]. He doesn't mention anything about the existence of the hesychasm and of the Philokalist and hesychastic spirituality in the life of the Romanian Orthodoxy, of course, because of not knowing the Romanian language.

According to Nilus Sorschi (1433-1508), Ammann must pass directly to the hesychasm renewed in Russia, at the end of the XIX Century, by Paisius Velichkovsky. For that period, he only generally says that the Philokalist writings, which were circulating as manuscripts at Athos, "weren't stranger from the Greek-Slav East".

But, by speaking about the rebirth of the Philokalist spirituality in Russia, at the end of the XVIII Century, he notices: "*There is no wonder that the Philokalia, immediately after it was printed in Venice (in the year 1792), it took the road of its spreading starting from Moldavia*, the Principality of Mavrocordat Family. There was living in the Neamț (Njamec-Kloster) Monastery, not far from Tiraspol, a monk called Paisius Velichkovsky, who spent many years at Mount Athos (Greece). This Russian, being a knower of the Greek language, he translated, out of the 36 books of the Greek Philokalia, 24 in the churchly Slavonic, and he published his translations under the title of "Dobrotoliubie", in the year 1794, in four part and two volumes, in Sankt Petersburg". The great echo the published work had, it determined that in the year 1857 to be published a

[1289] *Quoted work*, p. 8. The lack of knowledge about our history often determines the Occidentals to ask the Romanians who travel in West, childish questions. After the Romanian say that they are Orthodox, the Occidental conclude: "If you are Orthodox, it means you are Slavs, because you aren't Greeks, and we only know about the Greek and the Russian Orthodoxy (l'Orthodoxie gréco-russe)". And when the Orthodox Romanian specifies: "We aren't Slavs, but Latin-Orthodox", the Occidental asks: "But what the Romanian Orthodoxy produced, by and large? There isn't known any contribution of the Romanian Orthodoxy to the Orthodox spirituality".

new edition, in six volumes. Starting with the year 1867 the former Bishop of Tambov and Vladimir, who became a hermit bearing the name Theophanous the Recluse, he started publishing the Philokalia in a Russian translation in five volumes. This work immensely influenced the Russian spirituality and theology[1290].

I would want to explain here, what *there is no wonder* that Philokalia or the Philokalist writings started spreading just from Moldavia.

This can be explained by the fact that in the Romanian Countries, the hesychasm and the Philokalist spirituality by and large, they were introduced since the XIV Century, and they remained an uninterrupted reality during the whole next Century, like in Athos too, due to a certain self-standing existence which these Romanian Countries could preserve, and due to their connections with Mount Athos. In the XVIII Century, Monk Paisius, arrived from Poltava, he found thus, in Moldavia, a monasticism which, through numerous of its representatives, it was practicing, in the uninterrupted continuation of this tradition, a hesychastic life, animated by the Prayer to Jesus.

Just because of that self-standing existence of the Romanian Countries, and to the development of the monastic life, which these countries have been able to maintain, and to the copying of manuscripts related to the Orthodox spirituality, and, later, due to publishing books with such content, some of which could have been sent to other Orthodox peoples, it has been possible to ceaselessly maintain the spirituality of the Holy Fathers, in this monasticism. This, at its turn, it determined that in the Romanian theological creation too, to be maintained the old patristic spirit, through personalities like: Neagoe Basarab, Barlaam, Dositheos, Dimtrie Cantemir, while the Greek and the Russian theologies oscillated between the Catholic and the Protestant influences (for instance, at Greeks, between the Catholicizing tendency of Melethius of Sirig, and that of Patriarch Dositheos of Jerusalem and that Protestant of Cyril Lucas, and of Metrophanes of Cretopolis, or that of John Cariofil; and, at Russians, there was the oscillation between the Catholicizing tendency of Kiev School, until Peter the Great, and the Protestant tendency, one starting with Peter the Great, through Theophanous Procopovici, until through Dimitrie

[1290] *Quoted work*, pp. 8-10.

Cantemir, it started being discovered the Orthodox line in spirituality, then strengthened by Basil from Apple's Meadow[1291], and Paisius Velicicovchi, who lived a hesychastic life in Moldavia, where they came, very probably, after finding out about the Moldavian monasticism, through Dimitrie Cantemir).

Metropolitan Tit Simedrea unveiled the fact that around Gregory of Sinai, amongst the monks belonging to other Orthodox nations, there were Romanian monks too[1292]. The Romanian historian Răzvan Teodorescu says: "The existence of a Romanian monasticism in the period previous to the second half of the XIV Century, with some echoes of the monastic life from the Balkan Peninsula, out of importance centers as that one from Chalcidica (Athos), or closer ones as those from Paroria and Kelifarevo… it can be suspected, and with a good reason, some modest wooden hermitages, or even built in stone, which memory hasn't been preserved, being able to gather together, on the Danube's bank of under a mountain, in the extended forested regions, the monks who, far from cities…, they would have organized their existence according to the canons of the Orthodox monastic order… before the apparition of the first documentary attested monasteries, in Moldavia and Romanian Country"[1293].

The existence of the monks in the Romanian Country, together with a parish clergy, before the enthronization of the first steadfast metropolitan at Curtea de Argeş, it is attested also by the synodal act from Constantinople[1294]. Carmen Laura Dumitrescu attributed the mural painting of a cave church from near Câmpulung, at the end of the XIII Century[1295].

[1291] In Romanian we have: Poiana Mărului.

[1292] *The Monasticism in the Romanian Country before the Year 1379*, in "Biserica Ortodoxă Română" Review ("The Orthodox Romanian Church (E. l. t.'s n.)), XC (1972), no. 7-8, p. 675. See the texts the mentioned Metropolitan used as arguments, in *The Romanian Philokalia*, volume VIII, footnotes 113-119 (the present volume, vid infra (E. l. t.'s n.)).

[1293] *Bizanț, Balcani, Occident la începuturile culturii medievale românești (secolele X-XIV) (Byzantium, Balkans, Occident, at the Beginnings of the Romanian Medieval Culture (X-XIV Centuries)*, Bucharest, 1974, pp. 219-220.

[1294] Tit Simedrea, *quoted article*, p. 674.

[1295] *The cave church from Corbii de Piatră (Stone Ravens), the oldest painting ensemble known today in the Romanian Country*, in the Review "Studii și cercetări de Istoria artei" (Studies and Researches of Art History"), series "Arta plastică" ("Graphic Arts"), year 1975, tome 22, p. 23 and 43. It seems that the caves carved in rock around the mentioned church, beyond the river nearby, attest a Sinai-like hesychastic life previous to that one from the XIV Century, for those caves imitate the caves from beyond the river, founded in the year 475, by Saint Sava, at East of Bethlehem (a monastery bearing Saint Sava's name) and where were living since the V

Pavel Chihaia places, in time, the beginning of these small hesychastic settlements, in connection with the influence of Saint Theodosius School's. Saint Theodosius was a Bulgarian disciple of Gregory of Sinai; he lived in Kelifarevo (12 kilometers East from Trnovo, in the surrounding mountains)[1296].

Emil Turdeanu, though more criticist regarding the presence of some Romanians around Saint Gregory of Sinai in Paroria, he still admits as very probable the presence of several Romanian in Kelifarevo, around Saint Theodosius, as fully proven by the penetration of the spirituality of this center at North of Danube: "The cultural tradition of the Paroria will penetrate at North of Danube a few years later (after the death of Gregory of Sinai, that happened in the year 1346) through the mediation of another hesychast center, the monastery from Kelifarevo, founded by Theodosius, the disciple of Gregory of Sinai, near to Trnovo. We are going to see later, what his role, in forming the Slav literature in the Romanian Countries, it was. But we must say just from here, that, due to the Bulgarian disciples from Paroria, with Theodosius in their front, especially due to the source of hesychastic spirituality ignited at Kelifarevo, the work of Gregory of Sinai was translated in Bulgarian and then spread at North of Danube"[1297].

And, in another place, Emil Turdeanu mentions an affirmation from the "Life" of Saint Theodosius, written by Patriarch Kallistos of Constantinople: "Immediately after he has settled down in the mountainous place, vulgarly called as Kelifarevo, the news flew everywhere, quicker than a bird's flight, not only to the Bulgarian people, but also to Serbians,

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Century, Besi or Thracian monks (see Pr. D. Stăniloae, *Besii în mînăstirile din Orient (Besii in the Monasteries from Orient*), in "Biserica Ortodoxă" ("The Orthodox Church") Review, XCIV (1976, no. 5-6, pp. 587-590)).

[1296] Pavel Chihaia, *De la „Negru Vodă" la Neagoe Basarab (From "Negru Vodă" to Neagoe Basarab*, Bucharest, especially in the chapter: "Etapa Neagoe Basarab a complexului monastic din Munții Buzăului" ("The Neagoe Basarab Stage of the Monastic Compound from Buzău Mountains") (pp. 240-255). The author speaks about the founding of some monastic Orthodox settlements, since the year 1346, before other hesychastic nests, which make a pendant to those founded by Nicodemus, a few years after, at Vodița and at Tismana (let's not forget about the fact that Nicodemus was educated at the same hesychastic school of Theodosius from Kelifarevo – and Chihaia quotes Răzvan Dumitrescu, *quoted work*, p. 219 – one so important to the Romanian hesychasm); these last ones, they have founded later and having a different organization of the monastic life, namely that coenobitic one" (p. 247.).

[1297] *La littérature bulgare au XIVe siècle et sa diffusion dans les pays danubiens, Paris, 1947, p. 16.*

Hungarians (I think here is about the Romanians from Hungary, o. n.) and Romanians, and even to the people living around Mesimbria". Mentioning this place, Emil Turdeanu says: "The popularity he enjoyed amongst Romanians it has some chance to translate the reality"[1298].

The hesychastic spirituality came, without any doubt, also through the tight connections had by The Romanian Country with the Cutlumus Monastery from the Holy Mountain. The material and financial resources provided by Voivode Vladislav I, on the purpose to help rebuilding this monastery under the abbot Hariton, they made possible that in this monastery to settle down several Romanian monks, just in this period which the hesychasm was flourishing in, and it was upheld by Patriarchs Kallistos and Philotheos, the disciples of Saint Gregory Palamas; the first Patriarch we've just mentioned, he sent, at the request of Voivode Alexandru Basarab, on Jacinth of Vicina as first Metropolitan of the Romanian Country. These monks didn't definitively lock themselves up in the Mount Athos. They sometimes came back home. So they came before the year 1370, because of not being content with the community life from there, for they lived a quieter life in the Romanian Country, in the small hermitages from here. After Voivode Vladislav obtained, via mail, from Abbot Hariton of Cutlumus, the approval for the monks coming there from the Romanian Country to live a more independent life, these monks went again to Cutlumus and one of them, Melchisedec reached to be even the Monastery's abbot (between the years 1370-1375). He was, in the Romanian Country, the archpriest Mickael, so that he was more elevated from cultural and spiritual points of view. Another was Hieromonk Jacob[1299].

In the year 1372, the Abbot Hariton from Cutlumus was brought by Voivode Stanislav and appointed as Metropolitan of Curtea de Argeș, after the death of Jacinth, happened in the same year. But, in the year 1376, Hariton withdraws again at Athos, reaching to be the protos of the Holy Mountain. In this quality, in the year 1378, he gives the monks from Cutlumus a

[1298] *Quoted work*, p. 36.
[1299] P. Merles, *Actes de Cutlumus*, Paris, 1946, no. 30-31. About these monks to be seen at Răzvan Teodorescu, *quoted work*, p. 246.

series of advices, which remind about the hesychastic teaching[1300].

Another impulse of monastic life in hesychastic ghost, it came in the Romanian Country through Nicodemus, the founder of the monasteries with community life. It is "a general consensus upon the fact that Nicodemus was a follower of the hesychasm"[1301]. This one, he exchanged letters, with Patriarch Efthimios from Trnovo, a disciple of Saint Theodosius. Nicodemus asked for an answer, from Efthimios, to some questions, and he was receiving answers[1302]. Patriarch Euthimios was friends also with Anthimos, the third Metropolitan of the Romanian Country, a Greek from Constantinople, whom he also was asking some questions to[1303]. Patriarch Euthimios gave an even greater momentum to the translations of Greek spiritual writings, he himself being author of spiritual writings. His writings had a great echo in the Romanian Countries. The life of Saint Paraskevi, written by him, it is put by Metropolitan Barlaam in his "Book of Teaching", and out of "Panegyric to Saints Constantine and Helena", written by Euthimios, Voivode Neagoe Basarab took several paragraphs in his "Teachings"[1304].

In Moldavia, starting with Voivode Alexander the Kind One, who set the Metropolitan from Suceava in connections with Constantinople, there were brought the works of some hesychastic authors, as Gregory of Sinai and Patriarch Philotheos, and those works were translated here in the churchly Slavonic[1305].

Surely, these hesychastic writings – as also those coming from Kelifarevo -, though in Slavonic translations, they didn't remain without fructifying in the Romanian monastic life.

[1300] Răzvan Teodorescu, *quoted work*, p. 210, quoting P. Merle, *Actes the Cutlumus*, 1946, pp. 134-138.

[1301] Răzvan Teodorescu, *quoted work*, p. 257.

[1302] N. Norocel, *Sf. Eftimie, ultimul patriarh de Tîrnovo şi legăturile lui cu ţările româneşti (Saint Euthimios, the Last Patriarch of Trnovo and His Connections with the Romanian Countries)*, in "Biserica Ortodoxă Română" ("The Romanian Orthodox Church") Review, no. LXXXIV (1966), no. 5-6, pp. 565-570. See also Emil Turdeanu, *quoted work*.

[1303] Emil Turdeanu, *quoted work*, p. 120. Euthimios probably knew Anthimos on the occasion when he accompanied his teacher Theodosius to Constantinople, in the last years of life of that one.

[1304] Emil Turdeanu, *quoted work*, pp. 96, 105-108.

[1305] Răzvan Teodorescu, *quoted work*, p. 341.

Otherwise, there wouldn't have been felt the need for being copied and spread out in the Romanian Countries.

We can see those writings' fruits in the rich spreading of the type of the *sihastru* monk in these countries. The word "sihastru" it is the Romanian calque after the word "hesychast". Like Patriarch Kallistos is called in the Romanian manuscripts as "Calistru", likewise the word *hesychast* became in the Romanian uttering as "sihastru" (after the *st* of a Greek word, the Romanians added a *r*, maybe due to the influence of the Greek term *ησυχαστήριος*, a place of appeasement, which became in the Romanian language: *sihăstrie*.

Almost everywhere, where big monasteries were erected, there were around them one or more "sihaştri/hesychasts", often living in monastic cells carved in rock, or they lived in wooden shacks. In the book we quote, belonging to Paul Chihaia, are given some pictures representing such monastic cells in rocks, from Buzău Mountains. Near to Putna Monastery, in a rock hanging above a valley from nearby, it still lasts the monastic cell of Daniel the Hesychast. One can presuppose that Stephen the Great built Putna Monastery for he was attracted to this place, by the life lived there by Daniel the Hesychast, who was, according to the tradition, his spiritual guide. After Daniel the Hesychast withdrew to Voroneț surroundings, Stephen the Great built there too, a monastery, the Voroneț Monastery, where Daniel the Hesychast is buried at[1306]. Likewise, near Tismana, there still can be seen the monastic cell where the tradition says that lived, on occasions, the founder of the Monastery: Nicodemus. Neculce, who tells us that the Voroneț Monastery

[1306] Ion Neculce conveys us a tradition according to which "Voivode Stephen, while traveling from the Neamț Stronghold upwards, following the Moldova River, he went to Voroneț, where a hesychast father was living, called Daniel, and Voivode Stephen knocked on the door of Daniel's monastic cell, asking him to open the doors but the hesychast answered and asked Stephen to wait outside, until he will finish praying; after Daniel finished praying, he called Voivode Stephen in, and Stephen confessed him his sins, he asked Daniel what he must do, for he couldn't fight the Turks: must he surrender the country, or not? And the hesychast answered him not to surrender the country, for the war is his; but, after victory, he must build a monastery there, on behalf of Saint George, who to be the patron of that church. So, Voivode Stephen went up North, to Chernivtsi and Hotin, and he gathered an army formed by all sorts of people, and then he came down South. And the Turks understood that Voivode Stephen followed to come with his army and they left too, the Neamț Stronghold, and, renouncing to fight they started running towards Danube. And Voivode Stephen followed them and he beat them until they managed to cross the River Danube. And then, Voivode Stephen turned back and built up the Voronetzi Monastery and consecrated its church to patron Saint George" (*O samă de cuvinte (Several Words)*, Cartea Românească Publishing House, 1938, p. 12).

was built by Voivode Stephen the Great at the urge of Daniel the Hesychast, he also tells us that Voivode Alexandru Lăpuşneanu build up Slatina Monastery, after being urged by another hesychast[1307].

But, once a monastery was built up, the hesychastic life flourished in the most inaccessible places from around that monastery. On Putna Valley, not far form the monastery, there blossomed a "hermitage" for the monks who wanted to live a life of quietude, a life dedicated to the prayer. This "Sihăstria"[1308] lasted until the Bucovina was occupied by Austria, more precisely, it lasted until Joseph II abolished with all the monasteries from Bucovina, this hermitage too. Ever since 1776, on 10th of January, Voivode Gregory Ghica granted some exemptions to the "hesychast" monks from Putna[1309]. Pocrov is attested since the year 1691, with the name "Sihăstria Neamţului"[1310] (Manuscript no. 1287, in the Library of the Romanian Academia). This name is also attested by the Manuscript no. 1287, from the Library of the Romanian Academia. The manuscript contains, in Romanian translation, the writing of Agapius Landos: "The Salvation of the Sinners". Pachomius, Bishop of Roman, gave this manuscript to the hermitage from Mount Chiriac, namely to Pocrov. We also know about other writings, of ascetic literature, which circulate in the Romanian language right in the beginning of the XVII Century. In the Library of the Romanian Academia, there are the Paterikons from XVII Century (Manuscripts: no. 1429 from the year 1676, no. 3163 from the year 1706 etc.).

Great hesychasts lived in Sihla Hermitage, and around it, near to "Sihăstria" Monastery from today. The actual hermitage was built in the year 1731, near to Saint Theodora Cave. Saint Theodora lived in this cave situated near to the today's Sihla hermitage. Saint Theodora is honored, by our people, for her holy life, for she was a consummate hesychast. After several years of living a hesychastic life in the Buzău Mountains, together with other three sisters who were with her, they lived around forty years around the cave which later the Sihla Hermitage was built up; Sihla became famous amongst

[1307] Ion Neculce, *quoted work*, p. 17.
[1308] Hermitage. (E. l. t.'s n.)
[1309] In manuscript, at the library of the Romanian Academia, no. 237, p. 451.
[1310] Neamț Hermitage. (E. l. t.'s n.)

hesychasts since the XVII Century. The tradition tells us about Saint Theodora that she was always with the Prayer to Jesus on her lips and in her mind and that she was living a very harsh life. Hesychast was Paul too, namely the spiritual guide of Saint Theodora[1311].

Father Ioanichie Bălan, from Bistriţa Monastery, from Moldavia, who searched, for several year, the lives of the Romanian monks who lived, starting with the XV Century and up to XX Century, he composed several volumes with their writings, and he says: "In Tazlău Monastery's tradition (built up in the year 1497), as also in the cases of other monasteries, there was the custom of living, around the monastery's hearth, numerous hesychasts. These ones were the strongest from among the monastery's monks, who aimed for the lonely life of hermit. In order to do that, they mandatorily lived the first few years in community life, for getting accustomed to the mysteries of the spiritual life. Then, after receiving the blessing to do it, they left the monastery and went up in the mountains, either as disciples of other old hesychasts, or alone, or together with other hermits like them. In the mountain they occupied a vacant cave or they dug up an earthen hut or they carved a cave in the rock. Each one of them kept in touch with the monastery they belonged to. On each Sunday they came down from the mountain, and they received their "portion" given them by the abbot (bread, biscuits, vegetables, fruit, salt), they confessed their sins to the monastery's spiritual guide, and on the second day, after receiving the Holy Impartation, they left again for their hermit cells. The permanent occupation of the hesychasts was the Holy Prayer to Jesus"[1312]. "The old people from Tazlău

[1311] Hiero-deacon Ioanichie Bălan, *Chipuri de călugări îmbunătăţiţi din mănăstirile româneşti (Examples of Improved Monks, from the Romanian Monasteries)*, volume I, pp. 1-35, in manuscript.

[1312] *Quoted work*, p. 200. Marcus Bandinus, Catholic Bishop, who came to visit in the year 1646, he affirmed that "the forests and the precipices around Neamț Monastery were swarming with the multitude of the hesychasts" (Annales of the Romanian Academia, history section, series II, vol. XVI, 1893-1894, at C. Bobulescu, *Pocrovul*, Craiova, 1943, p. 4). Likewise says D. Cantemir that "the mountains are full of monks and hermits who are sacrificing there, in the quietude and the loneliness of God, their humble and lonely life" (in *Description Moldaviae*, Minerva Publihsing House, Bucharest, 1976, p. 195). The same D. Cantemir says that only in the upper country of Moldavia, there were over 200 monasteries and almost an equal number of hermitages. And Paul of Aleph, who accompanied Patriarch Makarios of Antioch, in Moldavia, between the year 1652-1652, he says that only in the courtyard of Holy Three Hierarchs Monastery, there were monastic cells hosting over 300 ascetics (in *Călători străini*

Commune tell even today, the things they heard from their ancestors, namely how those hesychasts descended, on each night, to attend the Matins in the monastery, and, after midnight, they went up again, to their monastic cells. They tell about these venerable hesychasts were very pious, they prayed ceaselessly, they ceaselessly read the Book of Psalms, they uttered the Prayer to Jesus, they were doing thousands of prostrations on each night, they were taking vigil, and they were speaking only about God"[1313].

Those hesychasts actually were very popular in our past. Their role in upholding the power of endurance of our people, in dire times, it was recognized. I mentioned Daniel the Hesychast, who advised Stephen the Great, encouraging him to fight for defending the Christian Moldavia, on a moment of discouragement. They weren't some recluses careless to the world, in the sense of the recluses from Occident, or even from Mount Athos. They helped the people by bearing its wights. Father Ioanichie Bălan, says: "Then, the hesychasts were coming to help the people with the advice, with the confessions, with the rebuking, and with the urge. The monks, the hesychasts, those hermits running away from the world, they loved the people the most, and they ceaselessly prayer for them. These pilgrims of the mountains, these friends of the Carpathian Mountains, the inhabitants of the forests, they were, in the same time, the closest advisers of the voivodes... All voivodes had as spiritual guides and as secret advisers, monks and hesychasts. The voivodes trusted them the most, they hoped in them the most, they opened their hearts, they kept their advice as a saint commandment, and they asked from them for prayer and blessing when leaving for defending their faith and their ancestral land"[1314].

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despre Ţările Române (Foreign Travelers on the Romanian Countries), Scientifical and Encyclopaedical Publishing House, Bucharest, 1976, p. 481). The same Paul of Aleph says that in the right pew the monks sang in Greek, and in the left pew thy sang in Romanian (p. 63). So, before the whole Liturgy being printed in Romanian, they sang in the pew in Romanian, and this sems to have been an old tradition. We reckon as very probable, that the people sang, while in Church, in Romanian, uninterruptedly, in continuation to a tradition we have ever since V Century (see: Priest Professor D. Stăniloae, *Besii în mânăstirile din Orient (The Besii in the Monasteries from Orient*, in "Biserica Ortodoxă Română" ("The Romanian Orthodox Church"), XCIV (1976), no. 5-6, pp. 583-590).

[1313] Ioanichie Bălan, *quoted work*, p. 272.

[1314] *Quoted work*, p. 273.

Their popularity can be seen also out of the fact that the name of *sihastru* (hesychast), as transliteration in Romanian popular language, it has become and it has remained, in the life of our people, with the whole its meaning from the XIV Century, when it spread from Mount Athos, as a familiar name, but also as a proof for the hesychastic mode of the monastic life practiced in the whole our part, in the sight of the people. As far as we know, to no other Orthodox people, the name hesychast has become so popular, neither it has been preserved with this wide and popular resonance, because neither the hesychastic mode of the monastic life has been preserved like that.

Father Ioanichie Bălan described in the mentioned work, the life of several hundred of such hesychasts, much venerated by our people. Their succession continued uninterruptedly since the XIV Century and up to our time. This description sheds a new light, a deeper one, of an impressive seriousness, on the role of the monasticism in our past and the foundations of our people's endurance on this land, despite the storm of a history waging uninterrupted difficulties, as also the springs of such a wise and balanced spirituality. These hesychasts kept us present in our mountains, together with our shepherds. In their hermitages found shelter the people who were seeking for refuge in very difficult times, voivodes, but also average people. The hesychasts were recruited from amongst the Romanian believers from both sides of Carpathians, they constituted a way of maintaining our unity as people, in the deepest roots of that unity.

In the followings, we are going to mention some facts about such hesychasts from all centuries, as described by Father Ioanichie Bălan.

Thus, from XV Century, it is presented the life of Pious Joseph. From his youth, he built up a small Romanian hermitage, together with a few of his disciples, in the Jordan's wilderness. Then, after the falling of Constantinople, he withdrew with his disciples on the mountain situated to the West of Bistriţa Monastery, were they built small monastic cells out od stone slabs, all over that mountain. "His disciples bore the names: Simeon, Methodius, Barnaba, Peter, Gherman, Pir, and the Greek. The ruler of Moldavia, Bogdan the Blind, built them in the year 1512 "the hermitage of Joseph", which, later, received the name "Bisericani Monastery". In the XVII Century,

there were living around the monastery around 400 "hermits"[1315].

One of the great hesychasts was, in the XV Century, the hieromonk Sisoes. Originating from Bucovina, he became the disciple of Daniel the Hesychast, living around Voroneț. Then, with the blessing of Daniel the Hesychast, he withdrew in Rarău Mountains, living there, in ascesis, by himself. Later on, by gathering some disciples around him, he founded the "Rarău Hermitage", or the "Sisoes' Hermitage". Some voivodes built up later two more "hermitages" on Rarău"[1316].

There existed monks, living in a great ascesis from very early times, in Transylvania, from amongst whom, some of them either turned back as hesychasts in their places where they came from, from the Moldavia's hermitages, or they received their formation firstly in the Transylvania's hermitages and then they went in Moldavia's mountains. It is a known fact, then, that many of the hesychasts from Moldavia's forests, were being recruited out of the Transylvanians shepherds, who were grazing their sheep out there[1317]. In the XV Century, a great ascetic was Pious Ghelasie, the abbot of Râmeț Monastery, situated at the entrance in the Apuseni Mountains. It is a monastery believed to date from around the year 1215 and, probably, its existence as a few kilometers of Geoagiu de Sus, it was a decisive factor for establishing a Romanian Bishopric at Geoagiu. Ghelasie had a great role in Transylvania, by forming numerous monks, defenders of the Orthodoxy[1318].

The multitude of hesychasts living in the surrounding mountains, it had a decisive role in founding Agapia Monastery, by Petru Rareş at the year 1527, or between the years 1542-1552, at the feet of those mountains. Father Ioanichie Bălan affirmes that even with a few hundred years before, in these mounatisn were living hesychasts. According to the "Condica Sfântă" ("Holy Registry") of Agapia Monastery, they were especially Transylvania shepherd.

The mountains peaks from around Agapia (Serghia, Pahomia, Eufrosin, Sihastria) have their names from hesychasts who lived on them. On one of these peaks there was a hermitage.

[1315] Pr. Liviu Stan, *Sfinții români (The Romanian Saints)*, Sibiu, 1945, pp. 52-53. At hiero-deacon Ioanichie Bălan, *quoted work*, p. 233.
[1316] Hiero-deacon Ioanichie Bălan, *quoted work*, p. 209.
[1317] Nicolae Dărîngă, *Istoria mînăstirii Agapia (The History of Agapia Monastery)*, 1908, p. 11.
[1318] Hiero-deacon Ioanichie Bălan, *quoted work*, p. 483.

Lower on those mountains, there were the monks living in monastic cells, who, unlike the hesychasts, they had a small monastic cell. A small monasterial settlement was erected at "Livada Părinţilor" (the Fathers' Orchard), where we can see, even today, the church's foundation and those belonging to other smaller buildings. The place is called, even today, "The Chairs", probably for the monks were sleeping there for two or three hours a night, according to a practice of the hermits of not sleeping on a bed, but only on a chair.

The older hermitage from "Livada Părinţilor" (the Fathers' Orchard) is also called today as "the monastery of Agapius", after a hesychast called Agapius, who settled it down in XIV Century. Lower on, there was built, around XV Century, the hermitage from Mount Eufrosin. In the "Livada Părinţilor" were discovered coffins made out of thick oak lumbers, containing skeletons whose skull were placed on a rock, as usually the monks are buried. Agapia from the Hill, from today, it dates from after the year 1500. It has a its patron "The Transfiguration", which again shows its hesychastic character, given that in the hesychastic teaching it is affirmed that all the toils with the Prayer to Jesus, they lead the one who practice them, to seeing the Tabor light.

Itself the Agapia Monastery, either that one from "Livada Părinţilor", or one antecessor to the present settlement, it is attested since the XV Century. In the archive of Neamţ Monastery, it is preserved a Sentence issued by Voivode Ilieş, in the year 1437, in a legal trial had by Agapia Monastery, for a field, with Neamţ Monastery. In the year 1461, Arsenius, the Agapia's abbot, had another legal trial with the Neamţ Monastery. Similarly, another abbot, Isaiah, had a legal trial with the Secu Monastery[1319].

Also, at the advice of two hesychasts it was founded, in the second half of the XVII Century, by Barlaam, the Metropolitan of The Romanian Country, the Turnu Monastery from Vâlcea Country. These hermits were called as Mishael and Daniel, and their caves cane be seen, even today, in the monastery's courtyard[1320].

[1319] All these data about Agapia Monastery, they come from Nicolae Dărîngă, *quoted work*, pp. 11-17.

[1320] Hiero-deacon Ioanichie Bălan, *quoted work*, p. 355. In this monastery it is being observed the tradition from Mount Athos. The monks were great fasters and practitioners of the Prayer to Jesus, living in consummate silence and obedience.

In the mountains surrounding Cozia Monastery, there were living in ascesis other hesychasts, whose names were used to name those places: Anthimos's Creek, Philotheos's Mountain, Theophilus's Mountain, or Theophila etc.[1321]

The tradition of the hesychast life continued today at Tazlău, during the XVII Century too. In a voivode's document from the year 1617, there a mentioned several hesychastic monks living in the old forests from around the monastery. The most renown amongst them was Onuphrius the Hesychast, who lived in ascesis for almost a half of a century, in that forest from on the "Onuphrius's Hill". On the same "Hill" lived in ascesis his followers too: Seraphim the Hesychast and Paul the Hesychast. Until today, we can see the ruins of the old monastic cells and caves once inhabited by hesychasts[1322].

A multitude of hermits lives in ascesis in the caves from Mount Ceahlău. There existed even a hermitage, called "Schitul Sihastru" (The Hesychastic Hermitage), or "Hihăstria Ceahlăului" ("The Ceahlău's Hermitage"), founded, according to the tradition, since the time of Bogdan Descălecătorul[1323], then „Schitul lui Silvestru" (Silvester's Hermitage), founded by the hermit bearing the same name, in the XVI Century. In a cave from Ceahlău, there were living in ascesis the hermit called Vucol. Until these days, that cave is called as "Vucol's Cave". Higher up, in another cave, there were living in ascesis, in XVI Century, the hermit called Gideon, maybe the most famous hermit from on Ceahlău. Besides them, there are mentioned in the XVI-XVII Centuries also other hermits, whose names were used to call meadows, creeks, and caves, as: Gherman's Cave, Gennady's Meadow, Patapios's Creek, Nicanor's Creek, Bucur's Creek, Cassiana Hermitage etc. Ceahlău was a real Romanian Athos Mountain (I. Bălan, *quoted work*, p. 193 and the followings).

Many and great hesychasts lived around Secu Monastery too. One has to presuppose that, in the first place, Barlaam translated in Romanian the "Ladder" of Saint John Climacus, while Barlaam was a monk at Secu, before the year 1618, or even before the year 1602, while he was a student at the school

[1321] *Ibid*, p. 354.
[1322] *Ibid*, p. 272.
[1323] We think that it is important to „translate" this name, for the Moldavia's history grants him the quality as founder of the country, the first one arrived and starting a settlement there. So, an approximate equivalent would be: The Settler (the one who unmounted his horse and settled down there).

of teacher Dositheos from Zosim hermitage, previously to the period which he was living in Secu Monastery (A. I. Gonţa, *Un aşezământ de cultură de la Alexandru Lăpuşneanu pe Valea Secului înainte de ctitoria lui Nestor Ureche, Schitul Zosim (A Cultural Seettlement from Alexandru Lăpuşneanu, before The Foundaiton of Nestor Ureche: the Zosim Hermitage)*, in "Mitropolia Moldovei şi Sucevei" ("The Metropolitan of Moldavia and Suceava"), year 1962, no. 9-12, pp. 694-712). This is for the Ladder is the best manual for hesychasts[1324].

O witness of the extended monastic life of hesychastic type, in the county of Buzău, are the numerous caves and the remnants of equally small hermitages in the region. Pavel Chihaia[1325] mentioned many of these hermitages, following the example of Alexandru Odobescu, of B. Iorgulescu, and of N. Stoicescu[1326]. Thus, they specified: the little church from Fundătura, documentary attested since the year 1679, the Cave of Joseph, the Hermitage of Agathon, dating earlier than the year 1521, having a cave in front of it, where there was an altar, the Alunişul Hermitage (1649-1668), the Fundul Peşterii Monastic

[1324] Nicolae, the Metropolitan of Banat, *Contribuţii ale tălmăcitorilor români la cunoaşterea "Scării" Sfântului Ioan Scărarul (Contributions of the Romanian Translators to the Knowing of the "Ladder" of Saint John Climacus*, in "Studii teologice" ("Theological Sytudies"), series II, year XVI, no. 3-4, March-April, 1964, pp. 149-151. About the hesychasts from around Secu Monastery, to be seen: Hiero-deacon Ioanichie Bălan and Priest N. Şerbănescu, *La trei sute de ani de la moartea Mitropolitului Varlaam al Moldovei (Three Hundred Years from the Death of Barlaam, the Metropolitan of Moldavia)*, in the Review "Biserica Ortodoxă Română" ("The Romanian Orthodox Church"), 1957, no. 10, p. 1015. But the most valuable specifications are brought by Pandele Olteanu, in *Metoda filologiei comparate în studierea şi identificarea versiunii neo-greceşti a operei "Scara" tradusă de Mitropolitul Varlaam (The Method of the Compared Philology in Studying and Identifying the Neo-Greek Version of the Work "The Ladder", Translated by Metropolitan Barlaam)*, in the review "Metropolia Olteniei" ("The Metropolitan of Oltenia), 1970, no. 5-6, pp. 543-566.

[1325] *Quoted work*, chapter 6: "Etapa Neagoe Basarab a complexului isihast din Munţii Buzăului" („The Neagoe Basarab Stage, of the Hesychastic Complex from Buzău Mountains"), pp. 240-255.

[1326] B. Iorgulescu, "Dicţionar geografic, statistic, economic şi istoric al Judeţului Buzău" ("Geographical, Statistical, Economical, and Historical Dictionary, of Buzău Country"), Bucharest, 1982, p. 53. N. Stoicescu, *Bibliografia localităţilor şi monumentelor feudale din România, I, Ţara Românească (The Bibliography of the Feudal Loicalities and Monuments from Romania, I, The Romanian Country)* (vol. 1 and 2, Craiova, 1970). P. Chihaia wrote also: *Un complex necunoscut de sihăstrii din Munţii Buzăului din vremea lui Neagoe Basarab (An Unknown Complex of Hermitages Dating from the Time of Neagoe Basarab)*, Bucharest, 1973, and: *Date noi despre bisericuţele rupestre din Munţii Buzăului (New Data on the Cave-Churches from Buzău Mountains)*, in the Review "Gasul Bisericii" ("The Voice of the Church"), XXXIII (1974), no. 5-6, pp. 497-517.

Cell, where were living hesychasts in the year 1782, The cave of Dionysus, situated upwards of the Cave of Joseph, Saint George Monastery, foundation of Michael the Valiant, Pîrăul (The Creek) Monastery, near to Alunișul-Nucu, about which, a document dating from 1964 it tell us that it was, at the beginning, a "poor (simple) little hermitage", as other little hermitages too, which were around it and "hesychastic monks live in them", but also that Matei Basarab built a stone monastery, which was the mother of all little hermitages from there.

In the first half of the XVIII Century, there was living in ascesis, in a cave near to Iezerul Hermitage (Vâlcea County), the Hermit Antony, originating from Teiuș (Transylvania). When Bishop Ilarion restores, in the year 1714, the Iezerul Hermitage, he received great help from Schemamonk Anthony[1327].

A monk living in a great ascesis and in ceaseless prayer, he was Hiero-Schemamonk Irodion, the abbot of the Lainic Monastery, who was chose as spiritual guide by Saint Calinic himself, when Saitn Calinic was Bishop of Râmnic. He was officiating the Holy Liturgy on a daily basis and having, on each time, tears flowing down on his cheeks. Tens of thousands of people were coming to see him, from both sides of the Carpathians, for he knew the people's thoughts and he was working wonderful healings. Saint Calinic called him as "the Morningstar from Lainici". He passed away, from this world, in the year 1910, at the age of 95. O proof of his holiness is the fact that his remnants were found unrotten in his grace[1328].

Not to say about other monks, known for their life of prayer, for their great ascesis, and for their gift of knowing the people and of healing the people. We only mention here Ioanichie Moroiu, the abbot of Sihăstria Monastery (dead in 1944)[1329]; and Vichentie Mălău, from Secu Monastery, who was sleeping only for three hours a night, on a bench without beddings; he had the ceaseless prayer, he was doing everything with pleasure, saying that "who obeys and does what he is told to, he officiates a liturgy"; he tasted the foods, the water, the wine, the fruits, and all the land's harvests, according to blessing, joyfully, as an "Impartation" (dead in 1945)[1330]; then there was Atanasie

[1327] Hiero-deacon Ioanichie Bălan, *Quoted work*, p. 443.
[1328] *Ibid*, vol. II, p. 406.
[1329] *Ibid*, p. 169 and the followings.
[1330] *Ibid*, p. 244 and the followings.

Păvălucă, who came around the year 1939, together with his brother called Cyril (in their civilian life they bore the names John and Anania), from Breţcu, to Neamţ Monastery. Unlike his brother Cyril who left for the Holy Mountain, where he died young, Atanasie Mălău lived a life of great ascesis, by eating, during the whole his life, only once a day: bread, vegetables, and fruits, and reading, on each day, the whole Book of Psalms, or telling it by heart, only sleeping while sitting on a chair, and only for two or three hours a night, walking barefooted both in the summer and in the winter, being zealous in uttering the Prayer to Jesus, and not letting his thought to start going towards the earthly realities when a brother asked him what he must do in order to be saved, Father Anthony answered him: "have Christ in your mind and you will be saved". But, when that one asked, in continuation: "And how can I receive Christ in my mind?", Father Anthony answered him: "Through the ceaseless prayer and guarding of the mind. Say, always, the Prayer to Jesus, run away from people, and do not accept, with your mind, any evil thing". He remained, the whole his life, shepherding the sheep in the forest, not wanting to accept a monastic cell in the monastery, not even during winter, but always staying at the sheepfold. Only when he felt his end coming, he withdrawn at the monastery. He died in the year 1955, at the age of 78[1331].

In addition to these ones, we are going to mention here also a few hesychasts who lived in the XX Century, who has a great role in the life of the Orthodox monasticism, and even beyond the border of our country.

Amongst many others, we are mentioning here Irinarh Roset, the disciple of the Schemamonk Joseph, living nearby Văratec Monastery. After the death of his spiritual father, Irinarh become a hesychast living in the forests from around Nechit Hermitage (near Neamţ Monastery), where he was, for twelve years, working the Prayer to Jesus. Later on, the founded the Horaiţa Monastery, and then he left for Mount Tabor, where he lived for 16 years in a consummate hesychasm in Tabor's caves, and in the year 1859 he stared building the great Orthodox church on that mountain, a church that exists even today, as the only Orthodox church from Tabor Mountain. He was visited there too, by many people, for his prayer were bringing healing of grave illnesses. The whole his life he was practicing the Prayer

[1331] *Ibid*, p. 321 and the followings.

to Jesus, but he kept that secret from everybody[1332]. In this regard, his disciple Nektarios, he told that, once asking him: "Honorable Father, Father Gherasim, the hesychast from Dălăhuți Hermitage, has told me that you have the prayer of the mind"; the father answered him: "My son, I really had it for a short while, but I left it. This is because, while I was sitting in that wilderness for twelve years, I was praying to God and to His All-Clean Mother, to give me this gift too. But, while sitting I at prayer, one night, at midnight, my monastic cell was powerfully illuminated by a flam of fire, but that wasn't burning me; and my heart started saying with a loud voice: "Lord Jesus Christ, the Son of God, have mercy on me the sinner". And I got scarred and I feared not to be that some devilish deceit. On the next day I went to my spiritual guide, Father Josephus (it is about Schemamonk Josephus, the spiritual guide of Văratec Monastery), who had the prayer of the mind (we are going to publish in his volume his Method for the Prayer to Jesus) and who worked wonders, and I confessed him what happened to me. And he gave me canon not to sleep on a bed, but on a chair, and only for an hour at every 24 hours. Turning back to my monastic cell, I tried to follow my spiritual guide's commandment. Then, by seeing I that I wasn't able to fulfill his commandment, I left the prayer"[1333].

One can see out of this story too, the special note of the Romanian Orthodox spirituality that, on one hand, it affirms the need for a harsh ascesis for preparation, through removal of passions, in order to practice the Prayer to Jesus, and, on the other hand, it recommends a great discretion, lest the practitioner of this prayer to be take into mastery by the vain glory, which is a passion gravely defiling the man.

Another great Romanian hesychast from the XIX Century, he was Nektarios the Protopsaltes. He lived as a hermit starting with the year 1845, for 16 years, in a shack near the place where Prodromul Hermitage was erected on Mount Athos, at the place called Vigla. There he lived a life of fasting, or taking vigil, and of secretly working the Prayer to Jesus. In the year

[1332] *Ibid*, manuscript (bundle).

[1333] To be seen this, in details, in: *Viața unui îmbunătățit călugăr roman – Irinarh Roset (The Life of an Improved Romanian Monk – Irinarh Roset)*, as presented by Archimandrite Nectarie Banul and reviewed by C. Erbiceanu, in the Review "Biserica Otrtodoxă Română" ("The Romanian Orthodox Church"), no. 7, 1898, pp. 740-791, at Hieromonk Ioanichie Bălan, *Quoted work*, manuscript (bundle).

1862, after Prodromul Hermitage was consecrated, Pious Nektarios lived in that Hermitage, where he dies in the year 1903. He was, at his time, the most famous psalms singer from the Holy Mountain. Together with him, lived as hermit and then to Prodromul Hermitage, his brother Athanasius[1334].

Another great worker of the Prayer to Jesus was the Hiero-Schemamonk Justin, who left the Neamț Monastery for the Holy Mountain, in the year 1810, with his disciples Patapios and Gregory. There they bought from Lavra Monastery the place called "The Ianicopole's Vigla" and they built there 40 monastic cells around a little church that existed before, and they gathered in those monastic cells the Romanians living in ascesis in caves o in other monasteries. After the year 1820, Pious Justin withdrew himself in a cave, living in fasting, in taking vigil, and working the Prayer to Jesus, for 20 years, until he died, in the year 1845[1335].

The form of monastic life in small hermitages, more suitable to practicing there the Prayer to Jesus, in an atmosphere of quietude, it was, until XVIII Century, extended in Transylvania too, especially in its southern part, and in the neighborhoods of Bistrița, at the feet of Carpathians, where the communication was more easily to be done from, with the hermitages from South and East of Carpathians. Between Brașov and Sibiu, in the XVIII Century, there were around 120 such small hermitages. These hermitages and the connections of the hesychasts living in them, with the hermitages from the South and East of Carpathians, they were the greatest obstacle in the way of Uniatism's spreading in Transylvania, after the year 1700. The Austrian document kept complaining about these monks crossing the border from the South and East of Carpathians, towards North. That's why, at the order of the Imperial Court from Vienna, General Bucov demolished, by bombarding them with his cannons, the hermitages from South and East of Transylvania[1336].

[1334] About him wrote C. Ersiceanu, in the Review "Biserica Ortodoxă Română" ("The Romanian Orthodox Church"), 1899, p. 410.

[1335] *O călătorie la Sfântul Munte (A Trip to the Holy Mountain)*, Ploiești, 1907, at Hiero-Deacon Ioanichie Bălan, manuscript (bundle).

[1336] Silviu Dragomir, *Istoria dezrobirii religioase a Românilor din Ardeal (The History of the Religious Liberation of the Romanian from Transylvania)* vol. I, Sibiu, 1918ș vol. II, Sibiu, 1931; Șefan Meteș, *Mănăstirile românești din Transilvania și Ungaria (The Romanian Monasteries from Transylvania and Hungary)*, Sibiu, 1936.

The uninterrupted existence of the thousands of hesychasts and of the hundreds of small hermitages with hesychastic life in the forests of the Romanian Countries, so also from Buzău Mountains, it explains why the Ukrainian monk Basil came, at the beginning of XVIII Century, in this land, and he settled himself down in one of those hermitages, and then he founded his own hermitage and he became abbot there. Here he found a more intense monastic life than in his own country, which, after crossing through an accentuated Catholic influence, it was at that time under a Protestant influence, a fact that led to a cooling down of the monastic life. Even about Paisius, who came from the same region, after Basil from Poiana Mărului (Apple's Meadow), J. Hidarin says: "Abbot Paisius was the renewer of the Russian monastic life and its guide and educator, in ascetic readings... This was because, at that time, Russia didn't have such writings"[1337].

Basil, after living for 20 years at Dălhăuți, where there was a strong hesychastic life, which he was able to immerge himself in, as we have seen out of the life of Irinarh Roset, he settled himself down just in the region so rich in small hermitages, that one of Buzău Mountains, near to the hermitages of Trăsteni and Cîrnu, founding the hermitage from Poiana Mărului (Apple's Meadow), at 40 kilometers distance from Râmnicu Sărat. It was, otherwise, an older tradition of the Russian monks to come in the Monasteries from Moldavia, where they could find the satisfaction of a monastic life of greatest spiritual depth[1338].

Surely, Basil from Poiana Mărului was inspired by the hesychastic practice of the monks from those small hermitages, when he composed the "Forewords" at Philotheos of Sinai, at Hesychius of Sinai, of Gregory of Sinai, and of Nic Sorschi. It could be possible that he wrote these "Forewords in Slavonic". But, because of having in community Romanian monks who he wrote those "Forewords" for, it is probably that himself wrote the "Forewords" in both languages: Romanian and Slavonic. For, by living for decades amongst Romanians, he could learn Romanian enough well in order to be able to wrote in both languages. This

[1337] At Deacon P. I. David, *Cuviosul Paisie cel Mare, un desăvârșit monah (Pious Paisius the Great, a Consummate Monk)* (Velichkovsky), Bucharest, 1975, p. 13, note 41.
[1338] Hiero-deacon Ioanichie Bălan, *Quoted work*, p. 140.

eventuality seems to be founded on the fact that the Romanian language of these translations it is quite clumsy.

We publish in this volume the "Foreword" at Saint Gregory[1339] of Sinai, which we have in a clearer text. Besides, the content of these "Forewords" it is quite similar. We publish it rather in order to highlight the difference between Basil from Poiana Mărului and his disciple Paisius, and the texts composed by the Romanian monks, in what concerns the conditions required for practicing the Prayer to Jesus. While the Romanian monks asks for a period of previous preparation, a very serious one, before starting the practice of this prayer, Basil and Paisius urge everybody to directly start practicing the mentioned prayer.

In the year 1742, also in the mentioned monastic region, there acme the Ukrainian monk called Plato, the future Paisius. He passed through Dălhăuți, where he was under the spiritual authority of his compatriot: Basil[1340]. He was longing for coming in Moldavia, because of Metropolitan Anthony, a refugee in Russia, during the Russian-Turkish war (1735-1739), from whom Paisius found out many facts about Moldavia and the churches from there[1341].

The Russian historian Cetfericov, who wrote Paisius's life, he wrote also about the state of the Romanian monasticism

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[1339] See mentioned some manuscripts which contain the "Forewords" wrote by Basil from Poiana Mărului, in the note no. 121 from volume VII of *The Romanian Philokalia*. The "Foreword" at Philotheos of Sinai comprises, amongst others, in the manuscripts from The Romanian Academia, no.: 1141, f. 100r.-111r. and 1441, f. 6r.-45.

[1340] Deacon P. I: David, *quoted work*, p. 6, reproduces after: Pr. Paul Mihail, *Starețul Mănăstirii de la Neamț, înnoitorul monahismului (The Abbot of Neamț Monastery, the Renewer of the Monasticism)*, in the Review "Mitropolia Moldovei și Sucevei" ("The Metropolitan of Moldavia and Suceava"), 1962, no. 5-6, pp. 417-419, a paragrapf where we can found some words belonging to Paisius too: "Brother Plato (Paisius) asks the two "Moldavian-Vlachos" monks to allow him to accompany them towards "the country of our parents… to the blessed language and Moldavian people…", p. 6. It is one of the arguments brought by Deacon P. David for the Romanian origin of Paisius, amongst other arguments (born in Poltava, where D. Cantemir, together with other Romanians settled down, and having as parents the priest Peter and his wife Anna, kindred with Bantăș family, whom the mother of D. Cantemir was kindred with, too; he was made churchly reader in Pecerskaia Lavra, by the Moldavian Metropolitan Anthony, who later became Metropolitan of Cernigov; tonsured, by the same Metropolitan, in monasticism, in Lubetzki Monastery, which was a refuge for the Moldavian monks and had Pachomius – who was a Moldavian too - as abbot etc.).

[1341] Fr. Paul Mihail, *quoted article*, p. 409, he presents the witness of Paisius (Plato) that, when hearing the Moldavian Metropolitan Anthony, officiating the Liturgy at Kiev, in Romanian, he fell in love with the language and the people from Moldavia. Fr. Paul Mihail quotes from "*Autobiografia lui Paisie" ("The Autobiography of Paisius")*, published by Ștefan Berechet, Iasi, 1918, p. 13.

at Plato's (Paisius's) arrival in Moldavia: "Plato enter the Moldavia's land with the feeling of the greatest joy and of sincere love. He knew that there the monasticism was flourishing, that there came many ascetics from Russia, who were searching for a peaceful shelter and favorable to the lonely and quiet life, and he wanted with the whole his soul, to attach himself to the hermits from there, and to live together with them in loneliness and silence, so that he would accomplish his steadfast dream from his childhood and from his youth. At that time, Moldavia appeared to be as one of the most flourishing little corners of the Orthodox world. In the Greek Orient, the narrowed and oppressed by Turks, couldn't enjoy the necessary freedom. In Russia, the monastic life was experiencing a narrowing because of Russian government"[1342].

About Dălhăuți, where Plato (Paisius) firstly stopped, Cetfericov said: "Hegumen of the hermitage was a disciple of Abbot Basil. Here lived many important ascetics. So he was, for instance, Father Rafael, who occupied himself with copying the holy books" (it is very probably that those books were transcribed in Romanian too, in order to be used in the spiritual life of the monks from there). "Other ascetics were: Monk Dositheos, who lived far from that hermitage, or Schemamonk Timothy, who was skillful in spiritual dialogues and in translating the holy books (he must translate those books in Romanian in order to be understood by the Romanian monks). These monks lived withdrawn in a deep valley". "They impressed Paisius very deeply". Here Paisius discovered the hesychastic living.

Then, by going at Trăisteni, here Plato (Paisius) heard, from the first time, the prayers according to the rule from Mount Athos, uttered with great piousness and by fearing of God. In this hermitage were living up to 20 monks, who lived in congregation, and around 15 hermits who lived in the surroundings, providing for themselves by hand-working. Here, Plato (Paisius) encountered many important hesychasts". On one of them the birds were landing on him and accompanied him wherever he went, until he entered the church's building[1343].

[1342] *Paisie, starețul Mănăstirii Neamț din Moldova (Paisius, the Abbot of Neamț Monastery from Moldavia)*, Romanian translation by Bishop Nicodemus, Publishing House of Neamț Monastery, 1933, pp. 126-127.

[1343] *Quoted work*, pp. 140-141. Here Paisius encountered Onuphrius, who died at Vorona Hermitage, and whose relics are kept in the altar.

When the famous hermit Onuphrius came at Trăisteni, from Cîrnu Hermitage, Plato (Paisius) accompanied him at Cîrnu, a hermitage placed on the Buzău Valley, up in the mountains. Fr. Paul Mihail says, using Paisius's autobiography: "There, in a hermit monastic cell, Plato understood the secrets of the true monasticism, and he understood and felt more profoundly the benefactor effect of the prayer"[1344]. "Paisius met there other hesychasts too, who had a great spiritual power. He met Hieromonk Alexe, who was reading from the writings of the Holy Fathers, explaining their meaning. Paisius also knew better the great hermit Onuphrius, who live before, for a very long time, in wilderness, then in Transylvania in the great mountains, and then he was living not far from the mentioned hermitage, in a lonely monastic cell". Paisius visited Onuphrius, together with other monks, at his monastic cell. "The path to Onuphrius's cell crossed through wonderful forests, and the cell was on the edge of a mountain, from where it had a wonderful view upon the surrounding valleys and mountains, which were covered in virgin forests… The old Onuphrius was spending his time in prayer, in reading, in singing psalms, and in hand-working, for he was making wooden spoons, wooden plates, out of linden wood, and with a great skillfulness. He was very gifted in advising others". "With Father Alexe, Onuphrius was speaking in detail about the bodily passions, and about soul's passions, and about fighting the thoughts, and also about devils, about the unimaginable temptations brought by them and about their skillfulness". "By listening to these words of old Onuphrius, Plato (Paisius) was getting increasingly in love with the hermit life"[1345]. Behold were Paisius had his apprenticeship to the hesychastic life.

We are going to pass over the activity of Paisius at Athos, and then in Moldavia, because otherwise we would extend this presentation for too long. Neither are we going to insert in this volume his Epistle about the Prayer of the Mind, because it has been already published[1346]. In addition to that "the teaching of Abbot Paisius about the Prayer to Jesus, as also his teaching

[1344] *Quote article,* quoted review, p. 410.
[1345] Cetfericov, *Quoted work*, pp. 158-161.
[1346] About the inward prayer or of the mind, writing of the blessed abbot, Schemamonk and Archimandrite Paisius Velichkovsky. Translated from Slavonic, 1902. We take this news from Cetfericov, *quote work*, p. 20. The place of publishing it isn't mentioned, but we believe that it is about Neamț Monastery.

about monasticism, are closely related to the teaching about this Prayer, of His teacher and spiritual father, namely of Schemamonk Basil"[1347].

About Paisius it has been written extendedly, both in Russian and in Romanian. But we think that an aspect which we must insist more upon, it would be the framing of his spiritual and organizational activity in the Romanian ambience which he lived in, by showing, in addition to what he gave to the Romanian monasticism, what he received at his turn, often much more that he offered, from it.

What it seems to us that Paisius brought with him in the Romanian monasticism, it wasn't his preoccupation with the Prayer to Jesus – for, this was always a presence amongst the thousands of hesychasts from the mountains of the Romania Countries -, but it was actually the fact that he introduced this prayer in the congregational life, and by this he reinvigorated the hesychast spirituality of the congregational life. Paisius came from Mount Athos accompanied by a Romanian-Russian congregation, and that congregation was joined by some monks from Moldavia too. But, Basil from Poiana Mărului affirmed, previously to Paisius's arrival, insistently, that the Prayer of the Heart isn't only for hermits, but also for the monks living in congregational life. But it isn't this an influence of a way of practicing this prayer on the Romanian soil, which took an even greater development at Cernica Monastery? Although, the great majority of the hesychasts from the Romanian Countries still remained in their superior hesychastic life.

A second aspect brought by Paisius it was the incentive given to the monks around him, to translate the Philokalist writings from Greek, translations which, most of them, were a proofing of soke older translations, often done, when it was about the Slavonic texts, which were made not only from Greek but also from Romanian translations. Paisius himself took part to this translation work[1348]. Actually, Paisius's contribution wasn't one of renewing or deepening the spiritual life, but it was rather one of cultural substance, of multiplying, correcting, and spreading the spiritual writings.

[1347] Cetfericov, *quote work*, p. 303.

[1348] Cetfericov says that Paisius declared that he was correcting the Slavonic translations according to the Romanian translations and according to the Greek original texts.

In any case, out of the meeting between the Romanian hesychastic tradition, one of a great depth, and the introduction of that tradition in the frame of a larger congregation, through Paisius, it has emerged the balanced spiritual life from Cernica and Căldăruşani Monasteries. The restorer of Cernica Monastery, and the initiator of the great plan of spiritual life imprinted to that monastery, he was the Transylvanian Gheorghe, who accompanied Paisius for 24 years, at Athos and in Moldavia, and who declared himself as Paisius's disciple[1349].

But Abbot Gheorghe brought in the life instilled by him to the Cernica's congregation, a few special features, which were maybe influenced by some characteristics of the Romanian soul, and to a greater extent, by the local necessities. He accentuated, more than Paisius did, the practical side of the spiritual life. He did that, not only in order to help the monks to achieve in the safest mode the consummation of the dispassion, but also in order they to become useful to the monastery's community, and even to people in need for help. In this sense, Saint Calinic, the chose flower of the Cernica's spirituality, he united, in his spiritual profile, amazingly, the prayer and the most severe restraint, on one hand, with the fullest obedience in community and with the care for the poor, and also with his activity as founder and builder of churches. He asked, in his written *Advices*, in the first place, for accomplishing the commandments of God and for deeds of humbleness and of obedience, but he also said that "Let's have the Prayer to Jesus, ceaselessly, in our mouth, in our mind, and in our heart"[1350]. We could say that we have here an "integral spirituality".

The restraint, the obedience, and the humbleness, they are not only some characteristic values of the spiritual consummation, but they are also values creating good communion and brotherhood. The monks must be, in this regard too, like some envoys with the deed, of the Kingdom of God, a Kingdom of the consummate communion. And especially in this it verified the real force of the mentioned values. If the individual hermits, or the hermitages as small groups, they mainly promote the focusing of the mind in union with God,

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[1349] *Testamentul stareţului Gheorghe (The Testament of Abbot Gheorghe)*, at Casian Cernicanul, *Istoria Sfintelor Mănăstiri Cernica şi Căldăruşani (The History of the Holy Monasteries Crenica and Căldăruşani)*, Bucharest, 1870, p. 36.

[1350] At Hegumen D. Furtună, *Ucenicii stareţului Paisie de la Cernica şi Căldăruşani (The Disciples of Abbot Paisius from Cernica and Căldăruşani)*, Bucharest, p. 139.

through Cernica, the Philokalist spirituality actualized its force of brotherly cohesion amongst the spiritual people.

That's why, Abbot Gheorghe gave as another norm for this congregation, that never the number of the monks living there to exceed 103, in order its spiritual guides to be able to work ceaselessly to consummate each member, and in order to be possible to accomplish a concrete brotherhood amongst all monastery's members. Applying the hesychastic spirituality on congregational plan, it was promoted by Paisius too. Abbot Gheorghe manifested, in the same time, a realistic spirit concerning the Heart's Prayer. In his "testament" he asked the monk who lived in a congregation, for not thinking that he can see "quickly", "simply and in a short while the work of the mind". We are, he said, still passionate human beings, un like the members of Father Paisius's congregation. And until we do not clean ourselves of passions, we won't be able to work the prayer within our heart[1351]. This didn't mean, of course, forbidding the Prayer to Jesus. We saw that Saint Calinic asked the monks for ceaselessly having in their mouth, in their mind, and in their heart, the Prayer to Jesus. Through "the work of the mind" Abbot Gherghe meant a total and uninterrupted immersing in contemplating God and in union with God, as the Holy Fathers from yore understood that, and as the hesychasts from the Romanian past practiced it in the caves and in the small hermitages there were living in - and not a simple mentioning of the name of Jesus, one that can be done on diverse levels of focusing[1352]. Abbot Gheorghe warned against the opinion regarding the quickly reaching at the consummation of living into God, by drawing the attention upon the deceits the which the one who starts doing this work will expose himself to, if he hasn't been strengthened, for a long time, in the state of dispassion.

In this way, Abbot Gheorghe and his descendants at Cernica's leadership, they wanted to be accomplished an equilibrium between striving to accomplish the brotherhood amongst all the congregation's members and the striving for real consummation.

[1351] See at Cassian from Cernica, *quote work*, p. 55, *Ladder VI*, from "Testament".

[1352] To be seen the *One Hundred Heads of Kallistos and Ignatius Xanthopol*, head no. 53. And Basil from Poiana Mărului, discerned between the Prayer to Jesus that everybody can make, and the seer prayer that only a few are capable of.

Also for accomplishing a more strengthened brotherhood, Abbot Gheorghe recommended the avoidance of all individualistic manifestation within congregation, valuing the obedience the most, then the confession of the sins twice a week, at the spiritual guide the Abbot indicated to each monk, and the Holy Impartation once a month[1353].

We are going to present, in this volume, in order to illustrate this strengthening of community spirit, a few excerpts from the "Testament" of Abbot Gheorghe.

Itself the Prayer to Jesus, it found in this will of framing the monk in the community's life and in Church's life of praying, by and large, with avoiding any individualistic spirit, a framing of itself also in the other *Praises* of the Church. The Prayer to Jesus mustn't make the monk disinterested in the content of the prayer of the Church's public cult. By framing the Prayer to Jesus in these communitarian prayers of the Church, themselves these prayers are defended against the danger of a mechanical and formal uttering of them, being filled up with taking heed at their content and with the spiritual warmth resulting out of that.

We are going to give here, in order to illustrate the making of this kind of Prayer to Jesus, especially by the beginners, two methods of it, one by Schemamonk Joseph (manuscript in the Library of the Romanian Academia, no. 1441, f2r-4v.) and another by an unknown monk, who probably lived at Cernica, because he mentions the Abbots Paisius and Gheorghe as his teachers. This prayer is part of a wider exposition concerning the state of the monasticism in the Romanian Countries and in the Holy Mountain (manuscript from the Library of the Romanian Academia, no. 1841, from f. 9 r.). These methods not only they reinvigorate the other prayer of the Church required to the monk in his daily prayers program, but through them, the Prayer to Jesus too, it becomes a part of the mandatory daily prayers program of the monk. Of course, this doesn't mean that the monk cannot say the Prayer to Jesus during the remaining time (during the diverse tasks he is appointed to, or when eating, or before getting asleep etc.). A contrary, this is recommended in all the Romanian spiritual texts.

[1353] At Cassian Cernicanul, *quoted work*, p. 40.

We are mentioning here also that Schemamonk Joseph, the author of one of these Methods, he was himself a greatly experienced practitioner of the Prayer to Jesus. He is the same person with the spiritual guide of the Văratic Monastery, with whose blessing, the abbess of this monastery, Nazaria, a Schemamonk from Brasov, copied in the year 1811, the manuscript no. 500 belonging to that monastery, comprising the writing *About Prayer* of Patriarch Calist, who was "one of the most famous hermits" in the Pocrov Mountain, from around Neamţ Monastery, whom the Christians from all quarters were running at, in order to confess their sins. He helped to the building of Văratic Monastery, he had the gifts of the speech and of healing the sick, and he also had several famous disciples, as Irinarch Roset, the builder of churches on Mount Tabor[1354].

Finally, we are going to insert in this volume a speech about the previous conditions required for the Prayer to Jesus, a word we found in the library of the Bishopric of Roman, no. 41, written in the year 1823. The writing bears the name "Alăută duhovnicească şi trâmbiţă cerească" ("Spiritual Theorbo and Heavenly Trumpet"). The writing doesn't mention the name of its author, but Father Ilie Cleopa from Sihăstria Monastery affirmed that there is a tradition attributing this writing to a nephew of Abbot Neonil from Neamţ (in the first half of XIX Century). In this writing it is even more accentuated the need for cleaning the passions, as condition of the Prayer to Jesus. It is asked somebody not to start practicing this prayer, before cleaning his impulse towards bodily earnings. If the mentioned Kallistos the Katafygiote asked for rejecting the thoughts at the things, in order the self, by becoming one, to be able to focus entirely on The One and to be able to unite with Him, being known the fact that somebody cannot clean on himself, of the thoughts at the things, as long as he desires those things, this writing asks for cleaning itself the desire for achieving the temporary things.

One can reckon that through this, it is aimed an even greater strengthening of the community life. This is for, while the monk who lives, as hermit, an individual life, a life on his own, he usually has a few material things of his own, the one consummately accomplishing the conditions of the life in community, he has nothing of his own: neither food, nor clothing, neither initiative for a thing of another. Also, for

[1354] Hiero-Deacon Ioanichie Bălan, *quoted work*, pp. 365-366.

strengthening the community's life, "Alăuta duhovnicească..." ("The Spiritual Theorbo..") asks for an often confession of the sins. Without this, one cannot really accomplish a clean Prayer to Jesus, for he lacks the humbleness and the awareness of his sins, and there it sneaks in, the vain glory, or the self-appreciation that he has reached the consummation through this prayer. Only when accompanied by the often confession of the sins, the Prayer to Jesus ceases of being a factor encouraging a life by one's own, a live we would call it as individualistic.

Foreword or Guidance

To the ones who will want to read this book written by Saint Gregory of Sinai, and not to mistake regarding its content. It has been composed out of the holy and instilled by the Holy Ghost writings, of the All-Pious Schemamonk Basil from Poiana Mărului, from The Romanian Country[1355]

Many, when reading this book of Saint Gregory of Sinai, and because of not having experienced the mind's work, they are wrong in understanding it, by reckoning that this work was characteristic only to the holy and passionless men. That's why, by keeping the custom from nowadays, namely only reading and singing the psalms, the troparia, and the canons, they make only the external prayer. They do not understand that this type of song prayer, the Holy Fathers gave it to us only until a time, for the helplessness and for the childhood of our mind. This is for, by getting accustomed, through reading and singing, us to ascend on the level of working with the mind, and not to live, to the very end, in the first ones. Because, what could be more childish than that? This is for, by reading and singing only with our lips, the external prayer, we remain to a joyful opinion about ourselves, because of reckoning that we do an important thing, and by comforting ourselves only in number (namely with how much we pray, quantitatively), and with this we feed the internal Pharisee.

But the Holy Fathers, by removing us from this helplessness of our childhood, as on some little children from the bosom of the one who nourishes us with milk, they show us the low level of this work, by likening the singing with the voice to the speaking the languages (of the pagans). This is because, this saint says: Our singing it is due to be angelic, as our living is too, and not bodily or, to say so, pagan. This is for singing with voice and by shouting out, it has been given because of our

[1355] Manuscript in the Library of the Romanian Academia, f. 87 r. – 99 v. Corrected, according to the text from Ghenoiu manuscript.

laziness and lack of skills, in order to elevate us at the true prayer. The fruit of the external singing was shown by Saint Simeon the Speaker about God, in the mode of the prayer accompanied by the second taking of heed. He says: "And the second taking of heed is this: When the mind gathers itself together from the realities known with the senses and it guards the senses against the external things, by gathering itself in its thoughts, it walks into these ones vainly, by forgetting about the external ones. This is for, sometimes the mind studies its thoughts, and some other times pays attention to the requests it addresses to God, and sometimes it pulls towards itself the enslaved thoughts (by the demons), and some other times, engulfed by some passion, it starts again coming back, forcedly, to itself. And it is impossible to the one who fights light this, to somewhere achieve peace, or to take the crowns of the victory. Because, one like this, he is like the ones who fight at night, who hears the voices of his enemies and who receives the wounds from them, but he cannot clearly see who they are, or where they are coming from, or what they hit him like, or what is that for, because the darkness causes to the mind this helplessness. The one who fight like this, he won't be able to escape from being crushed by the ones belonging to another nation. He endures the tiredness, but he won't get the reward. And he is even stollen by the vain glory, as one who reckons about himself that he takes heed; and he is defeated and mocked by the vain glory. In addition to that, he also despises others, as one who aren't like him and he pretends to be the shepherd of the sheep, but he likens to the blind who promises to guide other blind people"[1356].

But how can we guard our mind? By following the mind in feeling the external realities, or by gathering it out of them, because they scatter the mind through them, when looking at the things submitted to the senses? The sight, by seeing the beautiful or inappropriate things, or the hearing, by hearing the smooth or the rugged sounds, or the smell, by smelling the good or the bad smelling things, the taste, by tasting the sweet or the bitter things, the touch, by touching the mellow or the hard things, they start running after those like the leaves borne by

[1356] "The Method of the Holy Prayer and Attention", incorrectly attributed here to Saint Simeon the New Theologian. It was published in the paleo-Greek text and in French translation by J. Hausherr in "Orientalia Christiania", 1927, volume IX, no. 36, with the title: "Le méthode d'oraison hésychaste". The quoted paragraph is at pp. 134-135.

the wind, and the mind, by mixing itself with them, it cogitates at their works. So, is it possible to escape the thought, thus, from the thought from the right side, of from those form the left side? By no means and never. So, if the external senses cannot stop the mind from thoughts, the mind must run outside senses, during the prayer, and to enter the heart, and to stay there def and mute to all thoughts. This is because, if somebody empties himself only of sight, of hearing, and of speaking, he achieves some peace against passions and evil thoughts. But much more will be sweetened with the resting of the evil thoughts and he will taste the spiritual joy, a joy caused by the prayer of the mind and by taking heed, when the mind will get far from the five external senses and he will lock up the mind in the internal and natural chamber, or in the wilderness[1357]. This is for, as the two-edged sword, wherever you will wield it to, it cuts with its edge the things it reaches at, likewise it works the Prayer to Jesus: sometime, by being turned towards the evil thoughts and towards passions, and some other times towards sin, and towards remembering the death and the eternal toils[1358].

And if somebody will want, without this prayer, and only by using the singing of prayers with the external senses and with the external opposition, to topple down the enemies' attacks and to resist any passion, or any cunning thought, that one will be quickly defeated, and for many times. This is because the devil here defeats the one who resists him, and here the devil obeys him pretending to be defeated by him. By this, the devil mocks him, making him tending towards vain glory and towards

[1357] The outside wilderness is an image of the inside, when emptied by any thoughts. Only thus, the mind can focus exclusively upon God; or, only thus the mind can maker a clean prayer. But one must notice that, while aspiring towards this emptying of thoughts, the spiritual man doesn't' want to become indifferent. By that, he achieves out of the union with Christ, and overwhelming kindness and a clean love for everybody and for all things. Properly-said, he empties on himself only of the passionate, egotistic attitudes towards people and things, and not of all attitudes. It is recommended no longer to be seen the realities in themselves, namely dispersed, but as united with God.

[1358] It seems that there is a contradiction between the recommendation that the mind to be emptied in order the clean prayer to be done, and the affirmation that this prayer itself produces an emptying, by cutting off any content from within the mind, in order the mind to do the clean prayer. Actually, the mind's emptying starts through prayer and, gradually, to the extent the mind advances towards the state of clean prayer, the prayer empties, more fully, the mind of other contents. It is required only the man to not reconcile himself to a continuous co-inhabitance between prayer and thoughts.

inattention and by making him considering himself as the sheep's shepherd and teacher.

Knowing that, Saint Hesychius says: "Our mind cannot defeat, by itself, the devilish hallucinations. Let it never hope that it will be able to do that. This is because (the enemies) are very cunning and they pretend that they obey. And thus, they impede you with the vain glory. But they cannot, even for a little while, to resist the calling of Jesus Christ" (Hesychius I, 24; *The Romanian Philokalia*, volume IV, p. 46. And again: "Take heed lest you liken yourself to Israel from yore, and thus, you to be given to the enemies thought with the mind. This is for, by being Israel delivered from Egyptians, by the God of everybody, Israel contrived, as help, idols made out of clay. And through idol made of clay, you must understand our helpless mind which, when calling upon Jesus Christ against the evil ghosts, it easily banishes those evil thought away, and with wonderful science, it defeats the unseen attacks of the enemy. But the more the mind trusts to itself, recklessly, the more the mind crumbles down like the martin who rolls down" (Hesychius I, 25-26; *The Romanian Philokalia*, volume IV, p. 47). And this suffices in order to know the power and the measure of the mind's work and of the outside work, namely that power of the outside prayer and singing.

But don't reckon, you the right-believing reader, that, the Holy Fathers, by taking us from the external much-singing, and by commanding us to accustom ourselves to the work of the mind, they disregard the psalms and the canons (the troparia). Let's not be that. This is for those are given, by the Holy Ghost, to the Holy Church, within which is being done the whole work of sanctification through ordination and the whole mystery of God-the Word's oikonomia, until His second coming, within which our resurrection is comprised too. And there isn't something human in the churchly rule, but everything is a gift from God, not receiving any adding from our worthiness, either any diminution because of our sins.

But our work doesn't tackle with the Church's rules, but it analyzes the individual rule and living, of any monk, who, through zeal and through the heart's righteousness, he has accustomed himself to achieving the gift of the Holy Ghost, and not through the simple words of the Psalms (without taking heed

at them) by only singing them with his lips and with his tongue[1359].

This is for the Apostle says: "I want to say five words with my mind, instead of thousands with my tongue" (1 Cor. 14: 19). Therefore, it is due, firstly, us to clean our mind and our heart with five such words, by saying within our heart's depth: "Lord Jesus Christ, have mercy on me", and so we will ascend to the understanding singing. This is because any beginner, who still is a passionate human being, he can do with his understanding, this prayer, into the guarding of his heart. And the singing cannot do that, by any means, until the mind will be, firstly, cleaned up with this prayer[1360]. This is why Saint Gregory of Sinai, by thoroughly researching the lives and the writings and the spiritual experience of all the Saints, more than anyone did it, through the Holy Ghost Who lived within him, asked us to make all efforts for prayer. And Saint Simeon, the Archbishop of Salonica, by having the same Ghost and gift, he commanded to hierarchs, to priests, to monks, and to all laymen, and he advised them to continuously say this prayer and to unite it with their breathing. He says together with the Apostle: "There isn't either in heavens or on earth, a stronger weapon than the name of Jesus Christ".

And you need to know this, you who crave for this holy work of the mind, that the teachers and the most ones who were practicing this prayer, they weren't living into wilderness, or as hermits. This is for they mostly lived in the big monasteries, who were placed in the middle of the cities. We wonder how Patriarch Photios, being him elevated to the rank of patriarch from his previous government position, and not being him a monk, he got

[1359] As in case of Theoleptos of Philadelphia, Basil from Poiana Mărului too, he recognizes the importance of the Church. Withing Church we receive the grace, with the help of which we develop our live into Christ Who leads us towards salvation. Although, Basil regards the Prayer of the Heart as something special, and therefore somehow outside what is being committed within Church. This somewhat dualistic vision, it is surpassed in the Romanian "Methods" of praying to Jesus.

[1360] We have here a different succession than at Abbot Gheorghe. At the last one, in the first place, there is the singing and then it follows the prayer of the heart (as also at Saint Gregory of Sinai and at the other Ancient Fathers). At Basil from Poiana Mărului, it firstly comes the Prayer to Jesus and then it comes the singing. Actually, both prayer and singing have diverse stages. The more someone ascends in consummately doing the Prayer to Jesus, the more spiritually he utters or he sings the other prayers too. Anyway, they must be combined, in order the believer to remain, on one hand, within Church, and on the other hand, to be him gradually spiritualized.

so accustomed to this work of the mind[1361]. And so much he advanced, that his face was shining like that one of Moses, by the gift of the Holy Ghost Who was within him, like Simeon of Thessaloniki says. This one confesses that that one even composed a book about this work of the mind, with the whole philosophical wisdom. He also says that the holy patriarchs of Constantinople, Saint John Chrysostom and Ignatius and Kallistos, they wrote, at their turn, books about this work. Aren't these enough to you, o, you loving of Christ reader, in order to, by forsaking any doubt, top start getting accustomed to the taking heed of the mind? If you say: I am not living in loneliness, what benefit will I take? I will answer you that Saint Patriarch Kallistos got accustomed with the work of the mind in the big Monastery from Athos, while serving in kitchen. And if you doubt because you aren't in a deep wilderness, the second example will be Saint Bishop Photios. And again, if you get lazy at the mind watchfulness, bringing as argument the tasks you have to accomplish, you will again be object of laughter. This is because either the wilderness, or the lonely life, the do not bring such an increase in this work, as obeying with understanding, says Saint Gregory of Sinai.

And if you fear the right side (the sin of getting haughty for abundantly having a certain virtue, o. n.), because of not having a teacher, in this regard the Lord Himself commands you to learn out of the Holy Scriptures, by saying: "Study the Scriptures and within them you will have the eternal life" (Jn. 5: 39).

And if you lean leftwards, by being you troubled of not having a quiet place, in this too you will be strengthened by Saint Peter the Damascene, who said: "This is the beginning of the man's salvation, to forsake his will and understanding and to make, as his own, the God's will and understanding. Then, there won't be in any creation a thing, or a beginning, or a place, which to be able to impede him".

And if you feel yourself impede even more, by finding out reasons for that in many words belonging to Saint Gregory of Sinai, who presented us many aspects concerning the deceit

[1361] From here we can see, again, that Basil from Poiana Mărului didn't see a contradiction between the ceaseless prayer united with the emptying of the mind of (evil) thoughts, and the multitude of preoccupations related to the heigh patriarchal shepherding of the souls. The doing of the good, it goes hand in hand with the prayer. The good spring out of prayer, for through the good it is being done the will of God.

emerging out of this work, the same mentioned Saint guides you, by saying: "It is inappropriate us to fear, or to doubt about calling the God. This is for, even if some people deviated, and they got harmed in their mind, you must understand that they suffered that because they wanted to work according to their own will, because of their haughtiness. This is for, the one who searches for God with obedience, and by asking, and by humbly thinking, he won't ever be harmed, for the grace of Christ Who wants "that every man to be saved" (1 Tim. 2: 4)[1362]. This is for, the ones who lives rightly and without blemish, by avoiding the self-content and the haughtiness of his mind, even if all the devilish groups rise upon him thousands of temptations, he will remain unharmed, as the Holy Fathers said. But the one who walks according to his own rule, and according to his own advice, he will fall into deceit. And if somebody stumbles upon the stone of the writing (by reading the things written about deceit), towards stopping the mind's work, let him know about himself that he is turning the things up-side-down. This is for, not towards stopping this work, but in order to defend us against deceit, the Holy Fathers showed us the ways the deceit comes to us. That's why Saint Gregory of Sinai commands us not to fear, neither to doubt, while getting us accustomed to the Prayer to Jesus. He presents two causes of the deceit: working according to our own rule, and the haughtiness of the cogitation[1363].

By wanting us to remain not-guilty of these things, the Holy Father command us to study the holy writings and to get ourselves corrected by them. "Let his have his brother as a good adviser, says Saint Peter Damascene, and if he cannot find a good in word and in his deeds abbot, in the image of the Holy Fathers, and a good knower of the Holy Fathers' writing, then it will be appropriate to him to silently receive the spiritual advising out of the teaching and the writings of Holy Fathers, and to search within them answer to everything in order to do good deeds". So, we must, at our turn, to read the writings, to guard this measure and this rule, and not to avoid their teaching and guidance, as do the ones who aren't experienced in the

[1362] About deceit and other causes. *The Greek Pholokalia*, volume IV, p. 87, Third Edition.
[1363] These are the passions of the pride, opposite to obedience and to humble cogitation. The first one is the pride manifested outwardly, and the second one is the pride cultivated within the soul.

mind's work, and, by reckoning on themselves as rightly judging, they present themselves, or, better said, they pretend to be, as they would know what they are doing, even when they refuse to get accustomed to this holy work, by invoking three motifs.

The first reason why, it is that they let this work to belong only to the holy and dispassionate believers, because of reckoning that only to those ones it fits, and not to the passionate ones. The second reason why, it is the almost total absence of the teachers in this kind of living. And the third reason why, it is the deceit that can emerge out of this work.

The first reason is useless and unfair. This is for, even the first stage of the beginner monks, it owes to diminish the passions through the mind's watchfulness and by guarding the heart, and this is the prayer of the mind needed by the doers[1364]. The second reason, it also is lacking its judgment or its justification. This is for, as it was told before, in the place of the teacher we have the writings as a teacher, when the teacher is absent. And the third one is that one out of which somebody makes an impediment to himself. This is because, by reading just in order to deceit himself, he stumbles upon writings, by understanding them wrongly. This is because, instead of receiving the writing in order to guard himself, and in order to know the deceit, he considers them and he receives then as cause for running away from the mind's work. This is like someone amongst the chief commanders, when announced to somebody that the enemy stalks him on his way, and that the enemy waits for him in hidden, because the enemy is unable to wage war to him openly, this commander, as one lacking any skills, instead of unveiling this in order to defeat the enemy, he gets scared and he runs away, and so he becomes object of rebuking amongst people, and especially before his emperor and of emperor's advisers.

And, fi you fear such kind of work and accustoming only because of your nature and stupidity, I will much more strongly fear for you. This is because you mustn't avoid going into forest because of some stupid stories, or because of fearing the wolf. This is for you must fear only God, and never to run away

[1364] So, according to Basil from Poiana Mărului, there is a prayer of the mind that must be done even by the monks being on the level of the doing. This is a mind's prayer according to their measure and adapted to their state of cleaning of passions and of working of virtues. Itself this prayer helps to diminishing the passions and to advancing towards higher stages of the mind's prayer, all the way up to the all-clean of thoughts and passions prayer.

because of fear or to deny Him. Truly, this work requires fear and tremble, the crushing of the heart and humbleness and much studying the holy writings, but not fear and rejection, neither work according to the own pleasure. This is because it was said: "The daring and careless one, by wanting more than he is capable of, he haughtily runs towards what he wants, for he wants to reach there before the due time". And again: "If somebody imagines that he will easily reach the high things, he has achieved a devilish lust, and not the truth. And such a man is easily trapped by the devil and made devil's slave".

And why must we crave for the ceaseless increase of our mind in the prayer which only one in thousands is found worthy of, as Saint Isaac says? It will be enough to us, to the sinners, to experience at least the trace of the mind's peace, which is the working prayer of the mind, which one banishes with, from within his heart, the enemy's adding and the evil thoughts, and which belongs to the beginner monks and to the passionate ones and which somebody will be elevated through, at the seer (contemplative) and spiritual prayer, if God wants that. And we mustn't weaken, because of that, because not many are found worthy of the seer prayer[1365]. But this is not there it would be injustice at God. But we only must not get lazy on the path leading us to this holy prayer, namely not to get lazy resisting the passions and the deceits and the evil thoughts, through the mind's working. This is for, by advancing us on this path of the saints, we will be found worthy of being partakers with them, even if we do not achieve the consummation while being in this life, as Saint Isaac and other many saints said.

But – and this is worthy of wonder about and scarry -: How comes that someone, by knowing the writings, he doesn't experience to do what the writings tell? And other, without knowing the writings, neither asking for guidance, they dare to come closer, with their understanding, to the mind's taking

[1365] Basil from Poiana Mărului, he discerns between the mind's work and the seer or contemplative prayer, which belongs to the dispassionate ones. He knew the writings of Kallistos the Patriarch and of Kallistos the Katafygiote. By giving these explanations, Basil from Poiana Mărului came closer to Cernica's spirituality, which, by reckoning the mind's work (considered here as the seer prayer) difficult to reach by the monks who aren't fully cleaned up of passions, he still asks them, by and large, to practice the Prayer to Jesus. Only the "Alăuta duhovnicească" ("The Spiritual Theorbo") seems to be more radically doubting about the possibility of practicing the Prayer to Jesus, before cleaning the lust for gathering temporary things.

heed? And some of them even tell that the taking of heed and the prayer must work in the lusting part, and they say that this part is placed in the middle of the belly and not in the heart.

And this is the first and the most wanted amongst deceits[1366]. This is for, not only that the prayer and the taking heed mustn't be done while focusing on that place, but neither the warmth coming from the lusting part, to the heart, it must not be accepted by any means. And when one speaks about the middle of the belly, we must understand that that is the heart, as says Saint Theophylact. And the heart's place isn't in the bellybutton, nor in the middle of the belly, but it is on the left side of the chest[1367].

This is for, the three parts of the soul are placed like this: the rational part (the speaking part) within the chest, the part of the anger or of the craving, within the heart[1368], and the lusting part in the bellybutton[1369]. The devil easily enters here, as Job says: "It fill is up with slobber, as the leeches and as the frogs in

[1366] We have here the proof that in the Romanian and Russian Traditions (but also in the Greek one, as the neo-Greek text of "The Method of the Holy Prayer and Attention" it tells us), it has been argued against the accusation invented by the adversaries, perhaps some Catholicizing ones, who spoke against hesychasm (see the note at the *Method* of Nicephorus from Loneliness, in *The Romanian Philokalia*, volume VII), namely that the hesychasts directed their sight towards the middle of their belly. By this, many people were impeded from practicing the Prayer to Jesus.

[1367] In "Foreword" at Philotheos of Sinai, Basil from Poiana Mărului, insists longer on the fact that the mind must search above the heart, as an emperor, and not on the right side of the chest, neither in the lower parts, in order not to stir up the heat of the anger within the chest, or the heat of the lust from the lower parts of the heart. But what is new at Basil, it is that he asks for the mind not to search either in the middle of the heart, but in a place situated above the heart, for, according to him, the heart is the headquarters of the rationality and therefore, if the mind focused on that middle, the mind, or the rationality, it would remain in itself, in a pure rationality. The mind must try to reach above itself, and to master upon itself, as an emperor. The human being must search for reaching even above himself, namely to be elevated above himself, towards God, towards God's infinite truth, and to enter the relation with God, by exceeding on himself, as his nature requires. But, in order the mind to do that, it must remain near to its won center, namely near to the heart, for only through the heart the mind can ascend above itself. The idea that the heart is the center of the cogitation it is justified by the fact that the heart is the vital center of the organism, and therefore of the cogitation, too, for the cogitation drives the whole man. Into the heart, and though through the heart above his heart: there must the man be.

[1368] The anger or the craving: the soul's energy. It is the soul's power. That's why it is seen like corresponding to the chest, where the physical power is concentrated.

[1369] The lusting part is shown in the body's softness, in the body's extreme passiveness. If this part is led by cogitation and strength, it becomes a sentiment attaching, with love, to the truly high strong and high realities, to God, or it looks towards Him. Otherwise, it goes insane, or it is made the slave of the evil one, and to the apparently strong realities and passingly.

the muddy pond, nourishing and sweetening themselves with the saltiness of the lust". That's why, Saint Andrew of Sinai says: "There is a great need to reach the proven truth and to be clean of the things which are opposite to the gift. This is because, especially within the beginners, the devil uses to give the deceitfulness the image of the truth, by giving his tricks spiritual countenances, namely by replacing one for others.

This replacement he does it in the middle of the belly too, by bringing instead of the naturel warmth, his burning, and instead of the gladness (natural), a beastly joy" (*The Greek Philokalia*, Third Edition, volume IV, p. 76).

But I reckon that is natural that the worker must know also this: the burning or the warmth coming out of the middle (from the middle of the belly, o. n.) to the heart, sometime it comes out by itself, in a natural manner, without thoughts of fornication. "And this is not deceit, but it is the manifestation of the nature", says Saint Kallistos the Patriarch. "And if somebody reckons that it is from the gift too, and not only from nature, this truly will be a deceit"[1370]. And the same one, he says again: "What sort are these ones, he mustn't be concerned with that, the one who lives in ascesis, but he must simply reject them".

But some other times, the devil himself mixes his heat within our lust, and by this he attracts our mind to fornication thoughts. And this non-mistakenly is deceit.

And if the whole body get warmed up, but the mind is clean and passionless, so that the mind enters the depth of the heart, starting and doing the prayer within the heart, let it be known that this truly is from the grace, and it isn't a deceit.

But it happens to some of the ones living in ascesis, not a little bodily impediment and helplessness, in this holy work. This is because of not being able to keep with measure and with assertiveness the above-nature toils and fasting which the saints were accomplishing, it seems to them impossible to start, without these ones, the mind's work. Dogging them against this

[1370] There are, within body, warmth and warmth. There is a warmth of the clean prayer, when the feeling is taken in the prayer's service, and there is warmth of the nature, when the feeling isn't elevated towards something higher than what passingly satisfies the nature. But there is too, warmth stirred up by impulses from below nature, belonging to the hatred, to the immeasurable and contrary to nature lusts, warmth belonging to the disorder in the individual and social life. This warmth wings up the sin, namely the impulse towards evil. Then, the soul's and body's powers, they are ignited by devils as personal enters of the evil, worse than the man can be.

loss, through the measure he established, Great Basil teaches us like this: "The restraint will be established according to the bodily power of each one". I truly believe that one must take this too, in his account, lest, by crushing with the measureless restraint the bodily power, to make our body exhausted and helpless in what regards the spiritual advancing. This is for we must have this one working, and by no means to weaken it through the lacks of measure. This is for, if it had been good to weaken our bodies and to linger barely alive, God would have made us like that from the beginning. But, since He didn't make us like that, are wrong the ones who don't guard what has been done.

The one who fasts, he must guard, therefore, only the right-faith, in order not to nest the evilness in his soul, due to the laziness; in order not to weaken the mind's watchfulness and the purposely raising of the cogitation towards God; this is in order the godlike feeling not to get darken, neither to get darken the illumination emerging, out of it, within the soul. This is for, if the mentioned good things will increase, the passions won't find a time to raise against the body. This is for, by being the soul occupied with the things from above, it won't give the body time for passions' awakening. That's why, once this state produced within the soul, the one eating certain food, he won't differ by anything from the one who doesn't eat that food. And we even say that one like this, he has kept not only the fasting, but also that forever-restraint. And he is commendable for the exquisite care for, and taking heed at his body. This is for the temperate life doesn't heat up the passions. This is said also by Saint Isaac the Syrian: "If you will force the helpless body over measure, that will bring the soul disturbance over disturbance". And Saint John Climacus says: "I have this this enemy (the belly) rested and giving the soul watchfulness". And again: "I've seen this enemy melted down by fasting and still full of sin, and this is in order not us to hope in ourselves, but in order us to hope towards the living God". This fits also the happening told by All-Pious Nikon, saying: "At that time there was an old man living alone into wilderness, who didn't see people for thirty years and who didn't eat bread, but only roots; but he said that during all those years he was very upset by the devil of the fornication. And the Holy Fathers reckoned that neither the haughtiness, nor the food was the cause for that war, but the fact that that old man

wasn't accustomed to the mind's watchfulness and to fight against the enemies' deceits".

That's why Saint Maximos says too: "Give to the body according to the strength and turn the whole your ascesis towards the mind's work". And again, Saint Diadochus says: "The fasting has praise in itself, but not from God". This is for, the fasting works and it sets in order, the whole being of the ones who want the fasting. So, it is inappropriate to the right-believers to boast about their fasting, but let them see the target of our cogitation into God. "This is because the craftsmen of any craftsmanship never boast with their tools, like those tools would be the end of their craftsmanship, but each one of them waits for finishing the work with the help of those tools, in order they to truly show their craftsmanship" (Head no. 47; *The Romanian Philokalia*, volume I, pp. 352-353).

But, by having a state fitting the receiving of a certain kind of food, do not put the whole your zeal and hope only in the fasting. But, by fasting with measure, and according to your power, force yourself in mind's work. If you have power to get fed only with bread and water, it is good. For it is said: "No other food strengthens the body as the bread and the water do. But, do not think you are accomplishing some good deed by fasting thus, but hope for gaining, out of fasting, the whole temperance. And thus, your fasting will be with understanding", says Saint Dorotheos.

And if you are helpless, Saint Gregory of Sinai commands you to eat a quarter of kilogram piece of bread, and to drink three or four glasses of wine, or of water, if you want to find God; and to eat a little of all the sweet things which you will be offered with, in order you to get rid of thought's haughtiness, and in order not to get disgusted of the good things God has created, but to thank Him for everything. And this is the judgment of the skillful ones.

This is for, if you doubt about your salvation because you eat all the sweet food and you drink a little wine, this comes out of your faithlessness and out of your thought's helplessness. And eating some foods, without committing a sin, and according to God's will, one can find it in three states of the soul: in restraint, in getting fed, and in satiation. The restraint means to still be hungry when you get up from the table; the getting fed means not being either hungry or burdened with food; and the satiation means to get a little burdened with food.

These all things have been shown to you, o, you lover of mind's work and lover of mind's taking of heed, only out of the word of the great Holy Fathers: what the measure of the restraint is like and what the balanced fasting is like; and what someone must live in ascesis like, while also taking heed at it. So, by hearing these things, we owe not to get far from the mind's work, but we owe to force ourselves into this with the whole our zeal, praying our Lord Jesus Christ to be our helper and Teacher into this. Whom the whole glory, and honor, and worshipping are due to, forever and ever. Amen.

Out of the Advices of Abbot Gheorghe From Cernica Monastery

1. "So, through right-reckoning, after my death, search in the right side of my spiritual bosom, for what means the escape of the mind from under the thoughts' slavery, for, you might find a valuable little treasure chest, symbolizing the *heart's cleanness*, that one not-stollen by thought. And, by opening that treasure chest, you might find another treasure chest, made of clay and painted, namely *the defeat upon despair*, with may sorts of toils through this body made out of clay. By breaking that one too, in pieces, you will find, in it, three much valuable gems, which are called as *the gain of the three parts of the repented soul, which I extol the Holy Trinity through,* by serving the Holy Trinity ever since my birth.

And again, in the name of the Father, I have made myself an example amongst you, through the fruit of the love, by equally loving all of you. In the name of the Son, I placed myself under the feet of everybody, in order I to be able to hunt, through patience, your souls in the name of the Holy Ghost, I didn't let the senses fly over the nature's border, for I felt mercy on you, and I warmed you next to my heart's joy, and directing you towards the shore of the salvation"[1371].

[1371] This is a paragraph from "The Testament of Abbot Gheorghe", published by Cassian from Cernica, in *Istoriile Mănăstirilor Cernica și Căldărulșani (The Histories of Cernica and Căldăruşani Monasteries)* (pp. 30-31). Abbot Gheorghe left to the monks form his monastic community, as inheritance, his example imprinted in the most intimate part of his being, but which they can discover, though, only through their own wisdom. This inheritance is *the hearts cleanness*. But this has, at its basis, the *victory upon despair*, one achieved with many toils of the body. According to Abbot Gheorghe, all the ascetic toils lead to gaining the hope and, out of the hope's firmness, it grows up the cleanness of that heart that puts the whole its hope – a

2. "Again, with the gift of the gentleness I am adding commandments to the my cross-bearer sons, how you to be like some angels into body, not leaning yourselves down towards liar vanities, neither to restless delectations, or to walks which are inappropriate to your gift, according to the word said by the vessel of the choice: "Because, though all things are allowed to me, but not all of them are useful to me" (1 Cor. 6: 12). Therefore, both the good habit and the adornment of the countenance, to be composed according to the right-following, as I said, by likening yourselves to those young all-pious Saints, who were of same age as you are, according to the human nature. So, you take example of blessed patience, from Acacius, the one who was totally like the martyrs. You take clean example of obedience, from Dositheos, the one who totally lacked the evilness. And you take example of humble wisdom from Zachariah, the one who suffered much. But let's look also at that evil willing against, which is followed by perdition and damnation, if we want to escape Esau's falling, or that one of Gehazy and of Judah. This is because, it is written that: "Serve the Lord with fear and rejoice of Him with tremble".

This is for, if you spend the days of your life by taking heed, and not into carelessness, you won't be touched by any devilish craftsmanship. This is for you must know, my beloved sons, that the intrigue, the envy, the greediness, the cunningness, the anger, the remembrance of the evil and the haughtiness, ever since the creation of the world, they do not know how to honor the all-pleasant to God increase, and

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hope raised above the hopelessness of all the disappointed hopes in the temporary things - in God Who is the ultimate and unbreakable gem, of our life. And deeper than these, there are the three much valuable stones, or the three powers of the soul, as cleaned with the power of the love coming from the Holy Trinity: the cogitation, the lust, and the anger. These ones have been cleaned by serving only the Holy Trinity. Properly-said, the foundation stone of our being, filled up with hope and cleanness, it has three sides: the Father, the Son, and the Holy Ghost.

Out of the Father's power, Abbot Gheorghe was able to love, equally, all the members of the monastic community, like the Father loves everybody, for He is everyone's Father; out of the Son's power, Abbot Gheorghe endured all things from everybody, in order him to gain all of them; out of the Holy Ghost's power, Abbot Gheorghe remained close to everyone, in communion with them, in order him to take all of them towards salvation. This is a spiritual theology placing the Holy Trinity as the basis of the threefold unity of the soul, and at the basis of the communion, and which makes of the Holy Trinity the source of reunification of the threefold soul and of the tight communion between the persons who are not confounded to one another, neither they hinder one another in their development. The Trinitarian harmony is seen as the basis of the endeavors for restoring the soul's and social harmony.

especially of the ones from under obedience, but they remain as some arrows stuck in the same curse of the ancestral disobedience.

And into the toils of your brotherhood, the loving-of-people God will be extolled, and you will inherit the peace that turns back again, to the adornment according to the nature, the ones who have their mind whole. Through them, you become too, to many, mirror for correction and you will rejoice into the light of the living ones"[1372].

3. "So, reckon this step f the ladder as being the most comprising commandment. This is for, on this, is based the whole beginning of the monks' salvation: *honor the obedience towards one another just like your breath*. But not out of a non-blessed by God interest, but only towards the benefit of your neighbor, in order you to fulfill too, the love decided by the law"[1373].

[1372] *Testament…*, at Cassian of Cernica, *quoted work*, pp. 31-32.

[1373] *Testament…*, at Cassian of Cernica, *quoted work*, p. 36. Out of the whole *Testament of Abbot Gheorghe* we can see that it results the fact that he saw the love as the main factor of the cohesion, of the communion (for the monks: of the monastic community) as the most comprising virtue. Also, in order to accomplish a communion into love, which isn't hindered by the personal and ethnical differences, but it uses these for strengthening the communion, firstly in smaller units, Abbot Gheorghe gives also the order that in his monastic community to be admitted only Romanian monks, and not also monks belonging to other nationalities, as it was in Paisius's monastic community.

The Typicon of that Holy Prayer Done with the Mind, as It Has been Received from FATHER JOSEPH. Written in the Year 1810[1374]

After the bell rung for awakening, you immediately rise up and bow to the ground, for three times. Start praying: "Glory to You our God…", "Heavenly Emperor…", "Holy God" and, after "Our Father…", the Trinitarian troparia: namely the four troparia: "Getting us awake from sleep". Then: "Come to worship…", for three times, and the Psalm no. 50: "Have merci on me, God…", "I believe in One God…". Then: "Birth-Giver of God, Virgin…", "You Baptizer of Christ…, you pray for us…", "Under your mercifulness…", then: "It is due to bless you…" and then say the otpust[1375]. Then you start comprisingly confessing all your sins, then: "Loose us, forgive us…", "And on the ones who hate us…" and 50 big prostrations, or what you have from your spiritual father.

After these ones, gather all your senses together, and lean your head towards your left shoulder. Then close up your

[1374] Manuscript from the Library of the Romanian Academia, no. 1441, f. 2 r – 4 r. It is a sure thing, that the author of this manuscript is identical to Hiero-Schemamonk Joseph, the spiritual guide of the Văratec Monastery, with whose blessing, the Abbess of Văratec Monastery wrote, at the beginning of XVIII Century, the manuscript of Văratec Monastery, comprising "Raiul" ("The Paradise") of Patriarch Kallistos, numbered as an independent writing, unlike the text from *The Greek Philokalia*, which is numbered as integral part of the writing in 14 heads "About Prayer". To be seen some data regarding his life, in the present volume, vid supra, at the end of the article "Isihaștii ori hesihaștii în tradiția ortodoxiei românești" ("The Hesychasts in the Tradition of the Romanian Orthodoxy").

[1375] The closing of the prayer. (E. l. t.'s n.)

mouth and put two of your right hand's finger on your chests' left side, right above your heart[1376]. And then you inhale through your nostrils, slowly, in the depths of your chest[1377]. And there you say: "Lord Jesus Christ, the Son of God, have mercy on me". And do not focus your mind on your nose's breathing. But let your mind overshadowing the depth of your heart, while saying the all-desired name. Neither imagine your heart, or something else. And do this only for a quarter of an hour, in order not to burden your mind, for you are a beginner.

Then, go to the Matins, and find there a little place, and keep your fingers on your heart, but under your coat, and there you do not lean your head down, in order somebody else not to notice and understand what you are doing. And there, you will say the prayer for a quarter of an hour, and do not weaken with your mouth, o, my little brother[1378].

And, after the Matin will come to an end, read the hymns dedicated to the Mother of the Lord, and whatever you know more. And, if you want, allow yourself to sleep for a little while. And then, you will pry again, with your mind, for a quarter of an hour. Then, on the eight hours, you will pray again for a quarter of an hour. Then read whatever you know more, and then go to sleep. And do this, daily, for five time on the day. But, do not overlook the tasks you are given by the community, even if you will miss the mentioned moments for praying, because you must believe that the salvation is in obedience. And going to accomplish your tasks, occupy yourself with the silence and with

[1376] By asking us to close our mouth up, the author implicitly recommends us to say the prayer's words rather with the mind (of course, starting up from a certain level of accustoming to the prayer). Then, through the fingers placed right above our heart, the seeing is helped to focus right upon the place where the upper part of the heart is. The connection between body and soul, it is mostly used in order to accomplish some acts and states within the soul, which are produced with the help of some body's organs. Especially, by focusing the bodily sight upon the place where the upper side of the heart made of flesh is, one accomplishes a focusing of his mind, or of his thinking, towards his spiritual heart.

[1377] It is required the air not to be inhaled noisily, but smoothly and little by little, in order to ease the detaching of the cogitation from the material realities, and even the detaching from this act of breathing.

[1378] It is easier to keep saying the words with your mouth than with your mind. This is because of needing a greater focusing when saying the words with the mind. That's why, even when the mind is no longer able to focus on these words, one must continue uttering those words at least with his mouth, a fact that requires less strained focusing. And the mind must be released, willingly, from this concentration, before the mind renounces, unwillingly, because of the tiredness.

being simple. And thus, little by little, you will teach your mind while still not burdening it[1379].

But also, when you will utter the prayer with your tongue, you still must overshadow, with your mind, the holy table from the heart's altar[1380].

You always follow this, and let nothing to separate you from the love for Christ, neither the trouble, nor the disgust. Neither the other things.

Gervase the Monk

[1379] This Method doesn't only ask for identically repeating the prayer, but it also shows the mode one can progress towards God, or to more prayer with his mind, or to a deeper focusing on the prayer. As far as we know, this is the only Method showing that.

[1380] The mind will be able to look, through the heart's opening – or the opening of the own self's indefinite, at the godlike limitlessness, even if there aren't uttered the words of the prayer. The tongue isn't allowed to say these words without a participation of the conscience.

The Good Rule of the Living by One's Self

The Good Rule as Established by the Holy Fathers, as It Is Appropriate to Monk Who Lives Outside the Community's Life (Who Lives by Himself), In Order Him to Live in Taking of Heed, as the Fathers from Yore Did[1381]

"Make all efforts, oh, you monk, in order you not to sleep during night, more than three hours, or, during winter, at most for four hours. And immediately when awakening from sleep, wash your eyes with cold water and, starting as usual, give glory to the Lord, saying: "Our Father…", the troparia: "Awakening Us from Sleep…" and the two prayers: "Awakening Us from Sleep…" and "Glory to You Emperor…". Then leave the litany and start doing your canon of prayers, by doing, in the beginning, seven great prostrations, and then the kneelings.

And these great prostrations, in the Holy Mountain, to the one who has the great Schema, they are in number of 120, day and night. So, you do seven great prostrations, with your knees on the ground, and after each one, you will stand up on your feet and you will say the holy Prayer at Jesus, each time you will mark upon yourself the sign of the cross, namely: "Lord Jesus Christ, the Son of God, have mercy on me the sinner", by whispering the prayer with your mouth or by saying it in your thought. If it will be possible to you, hold the nostrils' breath until you'll finish the prayer's words. Say the words with your mind and think at nothing else, except only at the words you utter, while searching for the place where your heart is.

[1381] Manuscript in the Library of the Romanian Academia, no. 1841, f. 119 5r – 154 v. It follows a description of the situation of the monasteries from the Romanian Country and from the Holy Mountain. The same hand copied, in the same manuscript, before this description, the text written by Kallistos Tilicudes: *The Word for Getting Skillful to Appeasement* (f. 102 v – 118 v), given before in this volume. At the end of Tillicudes's "Word" it is written: "This word was written by me, the humble Schemamonk Gheorghe, a brother in monasticism. Bought by Hyacinth (something indecipherable), Hiero-Schemamonk from Robaia, through Angious Pavlou (in Greek), 1818.

Likewise, you will do twelve bowings down to the ground, standing upwards after each on them, and then bowing yourself down until reaching the ground with your hand, while still uttering this Prayer to our Lord Jesus Christ, uttered with great humbleness and with tears, if possible, and not forgetting about the prayer because of some disturbance or noise.

The you will sit down for a little while, giving peace to your heart, as it was said. And then you will read six psalms, sand "God is the Lord", with troparia. Then start reading the Book of Psalms, reading each time two cathisma. If you feel yourself weakened, you may sit down. And you will continue with the next prayers, in the same mode.

Then, say: "Have mercy on me, God" and read a canon, whichsoever you will want. If you can read: on Monday the one addressed to the angels, on Tuesday that one addressed to the Baptizer, on Wednesday that one addressed to Lord's Mother, on Thursday that one addressed to the Holy Apostles, on Friday that one addressed to the Honored Cross, on Saturday that one addressed to all the Saints, and on Sunday that one addressed to the Lord, it will be a very good rule. This is for I remember that this rule is being kept by the Fathers living into loneliness and in the Holy Mountain of Athos. After the canon, read whatever you like more, with the verses: "All the Creatures", and three psalms and the Glory, and then the Third Hour, and then you will finish.

If it is winter, start working with your hands, and do not let yourself falling asleep, for, if you do so, you will find much benefit, by remaining awake after reading and by taking heed at yourself. And if you are very strongly engulfed by weakness, you may rest for a little while, because the nights are long during winter. And if there is summer, you will absolutely not sleep.

And if it is Monday, Wednesday, and Friday, endure while working into the taking heed of the heart, until the seventh hours will come, or at leas until the sixth hours. And then, by standing yourself up, read the Hours with the Blessings, and the Apostle: "Brothers, the fruit of the Ghost is the love, and the joy, and the peace" and the others (from the Epistle towards Galatians), then the Gospel according to Luke: "The Lord said this parable: some judge who didn't fear God neither he felt shame because of people". Then: "I will bless the Lord, I will extoll You, my God", "It is really due" and the otpust.

And some of the Fathers, as I've seen and heard, and as I felt by trying too, after they awaken from sleep and appease themselves a little, by taking heed at their heart and by thinking at "Lord Jesus Christ", they stand on their feet and start their prayers, and after each hundred, they do 12 great prostrations. Then they appease themselves. After that, they read the Midnight Office and the Matins. And then they appease themselves. And then they do again bowings down, each time after passing a hundred prayer beads, they do bowings down. After doing so, you will rest yourself too; when possible, darken your monastic cell by placing a curtain against the window. If you are disturbed because of seeing somebody, you will close up your eyes in order to see nobody and to keep your thought and your mind focused on the prayer's words and on the place from above the heart. And, in addition to that, stop your mind wandering in the disorder of the thoughts, or, even more important, make so to your heart. You won't take heed, by any means, at thinking something else; even if that thing is good, it still isn't good. You must force your mind to thing only at "Lord Jesus Who are everywhere and fulfill everything". Neither some hallucination, either big of small, nor light, neither fire, nor voice, neither rumble, nor any image regardless what, either seeing it or hearing it, you mustn't believe it. Neither will you take heed at something like that even if they ever happen to you. This is because all of these are appearances and lies. I reckon, to some extent, out of my own research, that I have experiences such things. But I also have discussed regarding these things, with other persons, who saw and hear even greater things and hallucinations. This is because the ones who appease themselves with their mind and with their body, until they have crossed through these liar appearances, they won't be able to come to the truly good advancement.

Neither you must get scared, by any means, by the fear appearing while your sleep, or by sounds, of by being called on your name. And one mustn't believe, by any means, in gains obtained in dreams, or to take heed to something like those. Neither one must think at what those gains were like, good or bad. This is because of, by trusting many such things, a person can come to self-appreciation and get corrupted. But it seems to me, as the Saints say, that it is beneficial and towards advancement, that, by crossing through these happenings, which you won't be able to understand, you to search for

guidance and correction, because, without advice, many get lost. And, when you have nobody whom to ask your questions to, by letting yourself to the mercy of God, do your praying program, either you are sleeping, or you are awake, either you are eating, or you are drinking, or you are doing whatever thing.

This is for, the prayer will teach you all the things and it will be useful to you, until you will be able to understand.

And after getting up, and at least until the time for lunch, do not talk to anybody and avoid any company. And if you aren't alone, but you have at least a disciple, you will establish everything since evening. This is for, we are commanded to give God our things in thinking and then to establish and to think at the things needed for the body, or for any other need. And you will be able to do all these things, when you are with nobody and having no worries. This is for, you will throw all your worries away, while being heavenly and human church. You must set all the things in order from before, and then you will be able to have no worries. This is for you to have no worries, neither task received from another person, except only the strictly necessary ones. And thus, you will be able to become a resting place and to be voiceless even while in council. Thus, the ones who are skillful in these things, by having the Holy Scripture in front of them, they ascend to the better things, in order they having eternal life.

And after the otpust of that hour, eat the usual food, according to the rule of the Holy Fathers, by paying the whole attention, eating on those days only once a day, not drinking wine and not eating oil. And on Tuesdays and on Thursday, if you eat twice a day and with temperance, you won't commit sin, even if you drink a little wine and by adding a little oil in the soup. And if you drink the quantity of a glass of wine, you will mix that wine with water equivalent to three glasses, and if you drink the wine unmixed with water, you will be allowed to drink two glasses of wine. And your glass to be of 240 cc, and no more. And if you decide to eat also only once a day, you will benefit much, and while standing on your feet, during night, you will advance.

And it is due, on Saturday and on Sunday to eat twice a day, eating all the allowed things, with temperance, for the glory of God, and for strengthening your body. And in the days which aren't fasting days, you are allowed to eat all kinds of food, from cheese to oil and fish and wine, with temperance, and nothing

more. This is for the much eating isn't characteristic to the ones who live in ascesis, but it is characteristic to the ones living only with the hope and not knowing on what path they are walking. And if they painfully search for understanding, it will be unveiled to them, by the mercy of God.

And after having your lunch on the fasting days and on the other days, if it is summer, do not allow to yourself to fall asleep, but force yourself, by working with your hand, to resist sleeping. And if you knew that you need some resting, you would allow yourself to sleep for a little while, because of your body's weakness, maybe for an hour, and then, by getting up again, utter the prayer for three hundred times, and after each hundred times you will do 12 prostrations, as I mentioned it before. This is for, after sleeping, the human being is more appeased in his mind and in his body than any other time, until other thoughts enter the heart and the mind, coming from the many circumstances of the world. And this has been known by experience. So, take heed and work on time. And when the ninth hour has come, by standing up, you will read the prayer of the Ninth Hour and the Vespers and a canon dedicated to the Lord's Mother. And after finishing, you will appease yourself with the whole your taking of heed, having, meanwhile, your monastic cell as dark as possible and not talking to anybody. And by giving yourself to clean prayer, be patient and pray with watchfulness until the second hour comes, towards the next day (seven hour in the evening). Then, stand up and read the Compline, and the Hymns dedicated to the Lord's Mother, and to the Saint celebrated on that day. Then, again, take heed, and keep praying until the hour comes to go to bed, and then rest as it was shown in the beginning.

In addition to all of these, brother, force yourself to stand on your feet, during night, while taking vigil. This is for by doing so, the Fathers disrobed themselves of the former man and they saw God. And, you add to the taking of vigil, the watchfulness, and attach to watchfulness the Prayer to Jesus. And after tarrying in doing that, you will understand it, and your soul will taste out of the tree of life.

And you won't be able to do all these things, if you do not yoke yourself to always remember your death.

And the advanced ones and who aren't upset by many oppressions (temptations), we have seen them that even in assembly with brothers, or, if needed, when in town, they still

stay in a peaceful house, namely they can appease themselves. And in loneliness and in quietude, they are helped more than while in an assembly. This is because in assembly, the passionless and the strong ones can defend themselves, but neither to them that is very beneficial. But they only accept attending a meeting if they are heralded by some notice from God, and for a certain need of their congregation. But their mother is the estrangement and the quietude. And you can find the estrangement and the quietude wherever you will be able to pray more easily. This is for, if you pray you will be a church, without any doubt. But even in loneliness, do not stay alone, without a companion, namely without having a neighbor; you need that in order not to go off your minds, and living in two or three brothers it is called as the imperial way. Therefore, be in community, even in loneliness. This is for, this is confessed and chosen by the Holy Fathers, as it is chosen in the Holy Mountain of Athos too. This is because there the enemy is present too, and there were seers living in quietude. From there is being learnt now that the imperial way o living in in two or three. They also have an abbot and an adviser, and they live in two or three monastic cells and having a church under a roof and having all things in common. They have types of assembly, according to the will of the biggest amongst them; and they have their prayer, and their eating in common, and their clothing, and their sleeping, and other necessary things, within advice and blessing. And thus, they can advance spiritually, with the gift from God. And no one is allowed to live alone, either far or nigh. It is strongly forbidden one to be separated and living by on his own in everything. This is because, that is a deceitful thing and bringing falling either towards the right, or towards the left, bringing soul's and bodily passions, as I have seen and as it is known to the knowers. And again, there are some people who live alone. Their dwelling is called as hut and it has no church. But they live two people in each chamber. But there are also ones who, after living two in a room, now they live only one in a room, in a hut, or in a cave, or in a crack of the earth. But they do that only after receiving advice from their brothers in assembly, or in wilderness, and they are advancing with the advice and with the science they receive from other pious fathers, and therefore they dared and they are daring to live alone, and to fight the passions and the devils, as I've even seen. But there rarely are ones who have totally rejected the whole

taking care for their body and all the worldly worries, and, reaching the advancement, they have thrown all their hope towards God, for they desire Him.

And the ones who still have passions, let them not to dare fighting the devils while living in isolation, for they will be killed by the devils. But it is due to us to force ourselves to do that on the imperial way, and were the place will help us, we owe to strive for the salvation of our soul. And thus, without suffering any falling, we will spend the remnant of our life. And the ones who want that comforting from the Lord, they will easily gain it. Of the Lord be the glory, forever. Amen.

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It follows a long description of the monastic life from Mount Athos and from The Romanian Country. He speaks about the Romanian traditions at Mount Athos. He says that there are many Romanians at Mount Athos, especially at Cutlumuş Monastery, having as subordinated monastery the Slatina Monastery from Argeş Bishopric. But "there are more Greek monks in our country". "And only in the Holy Mountain and in The Romanian Country, there are good rules, and elsewhere, there are weak and bad rules and all over the Turkish Country it is difficult both to the churches and to the believers".

He speaks admiratively about Pious Gheorghe and about Pious Paisius. Both of them had many disciples, as one can see even now. The author reckons about himself as being an uneducated man in comparison to them (f. 155 v – 156 v.)

It is a very interesting description for the history too, of The Romanian Country.

Spiritual Lute and Heavenly Trumpet[1382]

This little book is called as spiritual lute and heavenly trumpet, which, by trumpeting in the ears of the believers, it ignites and it stir up their hearts towards loving God, and it makes them being zealous and fulfilling with the work too, the things described by this writing. And through this work, they are elevated to the Kingdom of Heavens. And the ones who love God with the whole their heart, they will benefit very much out of the things written in this little book, if they strive to accomplish the things which they read in it. And the ones who love the temporary earnings, and who love the glory of this vain world, not that they only get no benefit out of reading this book, but they even call the things from it as fairytales and they laugh at them. But through this laughter, they cause to themselves the weeping on the fearsome day of the judgment.

This is confessed, due to his love for God, towards a greater reassurance, by Cleophas, when going to Emmaus together with Like, by saying: "It wasn't our heart burning, when He talk to us, on the way?" (Lk. 24: 32). He who has ears to hear, let him hear. And may the hearing of their ears to be igniting their heart towards loving God.

So, there are many wanting this spiritual and comforting work of the mind, namely the Prayer to Jesus. But they reckon that they can gain it only by their wit, namely with their natural wit and with that craftsmanship (method) presented by the Holy Fathers, who taught the ones who live in ascesis, how they must pray.

[1382] Manuscript in the Library of the Roman Bishopric, no. 41. Note: 1823. F 1 r. – f. 40 v. It comprises only this writing. According to Father Cleophas from Hihăstria Monastery, the author would be a nephew of the Abbot Neonil from Neamț Monastery, from the first part of the XIX Century. While Kallistos the Katafygiote mentions, as ultimate help for focusing the mind, the unity of God, the present writing asks for the liberation from under the worries determined by the earning of the temporary things. Only thus, the mind can be liberated from the limited thoughts which divide and narrow the mind.

The craftsmanship taught by the Holy Fathers it is good. But, if we do not achieve the humble cogitation and the humiliation, instead of the nature skillfulness, that craftsmanship used by the Holy Fathers in their ascesis, it won't help us at all. This is because that comforting of the heart and that work of the mind aren't destine to anything else except to ignite and set in fire the human being's heart, towards the love for God. And what is this born out? Only and solely out of the humble cogitation. And out of the humble cogitation it is born also the humiliation (the heart's pricking). And the humiliation ignites and it makes fiery, the human being's heart, towards loving God. And the ones who have earned the love for God, they have cast off their mind, all the gains and the earnings of the present life, and they reckon, as totally ugly, all the beauties of this vain world.

So, if the mind is liberated from the gains and earnings of the present life, and if the mind sees, as ugly, all the beauties of this vain world, the mind will see on itself as free, and given the fact that the mind is working by its nature, it cannot stay empty, but the mind will run towards its Creator, namely towards the All-Good God; and the mind will get attached to Him, and it will love Him, and it will always be talking to Him, either while awake or sleeping. And, in a short while, the whole spiritual comforting of the mind is born out of that, namely out of the humble cogitation and out of not loving the earning of the temporary things, and out of not loving the beautiful realities of this vain world. Out of these it is born the heat of the heart, out of these the heart starts praying with sighs. And if somebody loves the temporary earnings and the adorning of the clothing, and searches for prayer and strives for finding it, that one toils vainly. This is because the temporary and corruptible earnings, are the brambles, or the thorns, which, after the seed of the sower it fell amongst them, they grow up and won't let the good plant to grow, but the choke it up.

So do the worries of this temporary life: they choke up and they quench the little spark ignited within the human being's heart, towards the love for God, and they make the heart being totally cold. And it is a totally pitiful thing, one worthy of continuous weeping, the fact that we, for a little dizzying and temporary comforting, to deprive on ourselves, of our beautiful calling and of our motherland. This is for, itself Lord's mouth, it speaks to us, saying: "You cannot serve two lords, because

either by loving one of them you will hate another, or you will attach yourself to one of them and you will miss taking care of another: you cannot serve both God and mammon" (Mt. 6: 24).

And again, the Little Lamb of God prayer His Father, saying: "Father, give them to be one with Us, as WE are one" (Jn. 17: 21), namely to be in love, according to the Apostle's word, who said: "What will separate us from the love of the Lord? Hunger, or nakedness, or sword, or the others?" (Rom. 8: 35). Let's think at a young man who, by making friendship with a young woman, and by being sweetened by a little touching, he gets ignited and fiery in his heart for the much love for her, and he dedicated her all his feelings and he spends the whole his wisdom with her, so that he will lose his mind and he will reach like a lunatic, and he will no longer care for shame and he will behave disorderly and the whole his thinking and cogitation will desire, day and night, her face. Vainly, his benevolent acquaintances, when seeing him, they show him they sorry for him, and they advise him, telling him to get far from that face, for that face it will destroy his soul and it will corrupt his mind. He not only rejects their advice, but he rather wants to be beheaded than to part with that girl's love. But, if the mindless people give on themselves, for a little deceiving comforting, and for that destroying of soul love, even to their death, what could we say about the ones who have become friends with God, and whose hearts have been ignited and made fiery by His love? All their feeling and thoughts have been blunted and they have been killed in what regards the beauties of the present world, and their mind has been totally illuminated and it is being sweetened by the sweetness of that limitlessly beautiful Lord. And they are no longer conquered by the beauties of the present era, but they even are disgusted when seeing those. And if happens to them, to be brought in their mind, by the cunning devils, the sweetness produced by the temporary things, they not only reject that from their mind, but they are even disgusted by that sweetness.

But the ones who love these things, namely the temporary and deceiving sweetness and earnings, and they dare to force themselves praying with the mysterious pray, by using the craftsmanship which they heard about, that, together with inhaling and exhaling the air, namely to introduce, by using that craftsmanship, the cold, and to get out the warmth, striving with much toil and with the whole their zeal to find the place of their

heart, let them know that the whole their striving and toiling are vain. This is because, until their mind is still darkened by the worries of the present life, the breathing forced by the ones striving with this craftsmanship, it will be in vain. This is because, until their mind will be darkened by the worries of the present life, that breathing too, which the ones who toil they force it, with craftsmanship (with method), withing their heart, it will be like a bellow blowing upon some quenched charcoals.

So, only after the mind has been delivered from the slavery of the worrying for the present life, the heart will need that craftsmanship of the breathing; and only then, that breathing will warm up and it will ignite that little spark towards loving God.

And the true sign of the love for God, it is this: the humble cogitation and that love having mercy on all people, and on all the creatures created by God, and the consummate renunciation to earn the temporary things[1383]. This is for, the ones who hated the earnings and all the beauties of this temporary age and all the deceiving realities of the present world, through right-reckoning and through good-proving, in a consummate manner, they have fallen in love with God and they have been found worthy of His mercy, so that, from here onwards, they no longer love nothing amongst the beautiful realities of the present world. This is for, they are satisfied with the love for that limitless in beauty Lord. And regarding the things necessary to the human nature, not only that they no longer take care of them, but they even feel a displeasure for them and they reckon those things as superfluous, for they have known that all things are temporary and deceitful and they impede the soul's salvation.

Words Gathered Up from Holy Writings

Regarding the Prayer to Jesus and the ones who want to start this holy prayer, they first must keep the work of the holy commandments, and to be without thought and without worries and without own opinions: they also must have brotherly and passionless love, equally for every soul, and towards God with

[1383] So, it is not required the hatred of the world, but we are asked to renounce to the impulse for egotistically earning the worldly things.

the whole their soul; then they must have the humble wisdom and to be peaceful with the people and with all the creatures of God; finally, we must clean up, on ourselves, of pride, and instead of pride we must dress up, on ourselves, in humbleness and with all the good deeds. And only after that, we will accomplish, with the work, all the things mentioned above, we will dare to star saying the Prayer to Jesus. And one must keep the Prayer to Jesus like the Holy Fathers say: "with the mind, above the heart, looking inside the heart with our mind, and no longer thinking at anything else, but only at the words of the prayer, and keep repeating those words, namely: "Lord Jesus Christ, the Son of God, have mercy on me". Saint Gregory of Sinai, by thoroughly studying the lives and the writings and the spiritual craftsmanship (method) of all the Saints, more than anyone else did, through the Holy Ghost Who was dwelling within him, he ordered, namely he taught with an all-illuminated wisdom, that it is due one to make all efforts for the mysterious prayer. And Saint Simeon, the Archbishop of Thessaloniki, by having the same ghost and gift, he ordered, advised, and urged to this work of the mind, the hierarchs, the priests, and the monks, and even all the laymen[1384]. But he also frightened the ones who start doing this work carelessly and without guidance. And especially on those ones who are zealous to this work of the mind while still they are passionately loving certain persons, because that love causes corruption and soul's destruction, so that they vainly rejoice, because they do not receive any spiritual comforting. Because this of a real deceit, and not a spiritual joy. This is because, what power will have the darkness when encountering the light? Some people as those ones, if they do not awake themselves and if they do not repent, not only that they won't benefit anything out of that, but they will even suffer insanity. Therefore, one need much watchfulness and taking of heed when starting this holy and spiritual work of the mind, lest by doing it simply and regardless, to be hooked and to be hunted by the cunning devils.

[1384] *Against all Heresies*, head no. 296, G.P. 155, 544-548. Are quoted here Saint Gregory of Sinai and Simeon of Thessaloniki, almost in the same words as in the "Foreword" of Basil from Poiana Mărului, or at Gregory of Sinai, but not in order to urge everybody to say the Prayer to Jesus, but a contrary, in order to stop people from saying it before they have all they passions removed. We see here an attempt to correct the affirmations of Basil from Poiana Mărului.

The author of the „Lute…" knows well the writings of Basil from Poiana Mărului.

But these things weren't written intending to discourage the workers who still are in the phase of the doing, namely the beginners, but these things were written rather intending to strengthen them and to make them skillful, so that always and in all days, they to study their work, by reading the holy writings and by asking for spiritual advise, in order they to see whether they are right or they are wrong.

This is for, it is impossible not to be stollen what is good by what is evil. This is because the deceit is intertwined with the mind's work, like the ivy grows on trees. This is because the enemy doesn't stop contriving, amongst the natural aspects of our waist, seemingly spiritual manifestations, because he wants to bring amidst the spiritual warmth his heat, and instead of joy he wants to bring the vain pleasure; and he strived making the defiled sweetness to appear as a work of the grace.

The clean prayer is shown in the heart's warmth, which the heart starts jumping to, in the time of the prayer. This is called by Saint Isaac the Syrian as the heart's prayer. So, it is good that prayer accompanies by the heat of the heart and it is being done with a jumping heart. But, in the same time with these, one need his mind to be working too; and the breath to be kept too. This is because the heart, for the comforting coming produced by what is coming within it, it starts jumping to prayer, but the mind still is in dialogue with the thoughts, it will easily tale place, as it was said, the steal of what is good by what is bad. This is because the enemy doesn't stop striving for, instead of the gift, the beginners to receive the deceit. That's why, it is due that, together with the prayer coming out of that comforting of the heart, namely out of the power of the heart's warmth, that one that is maintained by breathing, our mind to be working too.

Question: *How and in what mode must the mind be working?*

Answer: Like the Holy Fathers said: the mind must keep taking heed upon the heart, and to not think at anything else, but to think only at the prayer's words which to keep saying, namely: "Lord Jesus Christ, the Son of God, have mercy on me", in order the mind to sink into the heart's depth and not into the lusting part. This is for the only non-deceiving work of the ones who recently have started this prayer, it is to start doing the prayer with their mind within their heart. But the much plotting

and seeding division and cunning devil, he strives on all ways to deceive the ones who have recently started the prayer. But he mainly strives to deceive them on two ways, namely to cast a spell upon their mind through hallucinations, and to make them to fornicate through the lusting part. And on the ones who are in the middle of the advancement, and on the consummate ones, he wants to throw them, through disobedience, into the precipice of the self-appreciation and of the pride. That's why, in order you to not get deceived, you will strongly keep the obedience and the humbleness. And not only that, by doing so, you won't be deceived, but you will also break all the craftsmanship and the traps of the enemy, and, with the power of Christ, you will banish away all the camps of the cunning devils.

So, when you feel pain, or movement, of heart from the right side, or within your chest, or under your chest, or under your heart, on in your head, or in your forehead, or between your eyes, or at your ears, or at your hand, on in your back, or at your legs, you won't think at them by any means, but keep your mind looking only at the prayer's words, above your heart, where I have indicated to you. This is for, as Saint Diadochus says, the more the commandments are being worked, the more the grace is being multiplied.

Question: *What the commandments are being worked through, and what the grace is being multiplied through?*

Answer: Only and solely through the right and true faith, according to the Lord's word Who said to Peter: "You, of little faith, why have you doubted yourself?" (Mt. 14Ş 31). He didn't tell him: faithless, but: little in faith, because many are shown as believers, but they are cold and little of faith.

But when and at what time the Lord said that, because of the doubt and of the little faith of Peter? When, Peter saw the Lord walking on the sea, and he thought that he was seeing a hallucination and he shouted out: "Lord, if that are You, command me to come to You", and the lord told him: "I am, come to Me". And Peter, jumping off that ship, he was walking on the sea as on dry land, but because of seeing a strong wind and the sea's waves arising, and because of having his faith diminished, he was sinking, and because of his doubt and because of his little faith, he was shouting out towards the Lord, saying: "Lord, don't let me, for I am perishing". Then the Lord

caught him by the hand, told Peter: “You, of little faith, why have you doubted?”.

Likewise it happens now too, to the ones who have started the spiritual journey, namely the Prayer to Jesus, but because of the diminishing of their faith, they doubt on the way, and they do not advance, because the whole their mind and thinking are focused towards these temporary and putrid earnings, and they rather are conquered by the glory of the vain world; and they don’t care about working the holy commandments. And this happens to them because of their faith’s diminishing. Because of this, they are defeated by the vain-glory and they start taking care of the temporary earnings. And more so, the ones who have been found worthy of the spiritual comforting, if they will have their faith diminished, they will easily consent to the indecent thoughts which defile the mind. Some like these, even if they have been found worthy of the spiritual comforting and they reckon that they walk the right path, they will get strayed on a non-walked path. This is because it is a big sin for somebody to think the indecent thoughts. And, like the little child, by not being nourished by his mother, that little child cannot survive but dies, likewise it is impossible to somebody to be, in the same time, slave to the sin and traveling together with God. This is for God hates the sin.

This is because, for the sin of only one man, there fell into death twenty-five thousand sons of Israel, to the first born of God. Weren’t that people destined by God to go to the Promise Land? But because of their faithlessness and because of the callousness of their heart and because their uncleanness, they wandered for forty years in the desert, on non-walked paths and not on the right path. And they not only that weren’t found worthy to enter the Promise Land, but they didn’t even see it from nearby. Only Moses saw the Promise Land when he was about to die. Then, the Lord told Moses: “Entrust this people to Joshua Navi, because you are going to die”. And God told Moses again: “Behold the Promise Land, see it, but you won’t enter it, for you didn’t honor Me before the sons of Israel and because you didn’t hit the stone, with your staff, in order the water to flow out of it, according to the commandment I gave you, but you hit it with haughtiness and with anger” (Numbers 20: 12).

Can you see, my beloved ones, how much one gets far from God by not working God’s commandments? Moses, whose face was shining more than the sun (Exodus 34: 29), so that the

sons of Israel couldn't look at his face, because of the shininess of the gift of the Holy Ghost Who was working within Moses, because of a commandment which seemed not so important to him, he wasn't found worthy of entering the Promise Land. But the getting far from God it wasn't told for Moses, for Moses was full of faith and of the gift of the Most-High. This was told for the faithlessness and for the callousness of the heart of that people who, after they entered the desert, they were speaking against and they were gossiping Moses. That's why, not only that they weren't found worthy of entering the promise Land, but they didn't even see it, but they were roving on non-walked paths, and not on the right-path, according to the Lord's word Who said: "I swore into My anger that they won't enter into My resting" (Numbers 14: 23).

So it is, to the ones who dare starting the Prayer to Jesus. If they have their faith diminished, namely if they are of a little faith, they will take insufficient care while working this prayer, but they will have much zeal and diligence for the earthly and temporary things and earnings. Some like these, even if it seems to them that they travel well, they wander in non-walked places and they do not walk on the right-path. And even the mouth of the Lord tells us: "Do not worry of what you will eat or of what you will drink or of what you will dress yourselves up with. You see the fowls of the sky, that they do not sow, neither they reap, nor they gather in barns, and your Father Who is in heavens feeds them all. But search, firstly, for the Kingdom of Heavens and all the other things will be added to you" (Mt. 6: 31-33).

Therefore, the ones who have been sanctified to God, even from here, if they want to lean little by little, from prayer, towards the earthly thoughts which defile and darken the mind, and if they will consent to them, they will see God getting far from them, and they will be mocked by enemies, namely by the cunning devils. This is because, even to Samson who was a strong man and the most special amongst people, and sanctified to God from his mother's womb, and who was found worthy of much power and of many wonders, and who was announced before his birth, by an angel, like John too, the son of Zacharias, didn't he get far from God because he defiled his holy limbs by leaning towards committing sin, namely towards fornication, and therefore he was left in the hands of his enemies?

Can you see, my beloved ones, how much corruption, both of the body and of the soul, it comes out of the faith's diminishing? Out of this it comes the laziness in working the holy commandments, out of this it comes the leaning towards committing sin, out of this it comes the love for the earthly earnings and for the glory of the vain-world. So, if we love the spiritual realities, let's not love the temporary earnings, which are corruptible and destroy our soul, but let's be zealous and loving the thing of God, serving Him and honoring Him by working His holy commandments and, day by day, let's work in order to increase, by faith and by humble-cogitation, in longing for Him. This is for, this is the true and undeceiving path.

So, the heat is being born out of prayer, but it also comes form devil and from nature. The heat that comes from nature it is born when somebody have a certain relative, living far away, whom he wants to see but he hasn't the necessary means in order to do that. But the natural heat is also born when somebody has a passionate love for a certain person. This is a love that destroys the soul. This love is born when he wants to encounter that person and he hasn't the necessary means to do that. This sort of heat is born also to the ones who love the money and who pursuit their desire to accumulate wealth. This is, according to the word of Apostle Paul, the root of all evilness. This is a pitiful thing and worthy of continuous weeping. This is because, due to this addiction, many threw themselves in the precipice of the perdition. But even now are here, people who are conquered by this addiction, despite hearing these words loud and clear. What are they doing? They are content to think in their heart, saying: Who knows, it might not be like these fearsome words say; it might be differently. And not only that they do not repent, but they even oppress and trouble the people depending on them, by cutting the expenses, in order they to spare the financial and the material means. And this is caused to them because they do not believe in their heart and because they do not understand with their mind, and this is because of diminishing in their faith. This is because, the ill-faithed Judah, he heard the fearsome words of our Lord and Savior Jesus Christ Who was saying that if that man hadn't been born, it would have been better for that man who sold the Son of Man for earning money; Judah heard those words but he didn't understand them, neither he believed those words with his heart, because of having his mind darkened with the madness of

loving the money. And so, he didn't understand he was earning to himself, his hanging and descending in the hell's precipice.

Likewise in the present time, the ones who are darkened in their mind because of their madness for earning wealth, at their turn, they hear these fearsome words, but the darkening of their mind doesn't let them understand, or to repent, but they strive to oppress and to make suffer the ones who are less important that they are. Some people like these, they earn to themselves the descent into the perdition's precipice. And the ones who understand and who believe in their heart and who repent with true repentance, like the Lord welcomed the publican and the hooker and the profligate son, and He embraced them, likewise he welcomes and embraces and appoint those who repent, in the saint's group. This is for the Lord knows that hooker who truly repented, how to make her cleaner that a virgin. But He doesn't do that to the ones who postpone the repentance, by saying that they will maybe do it tomorrow, or on the day after tomorrow. This is because many end in hell amongst the ones saying that they will repent maybe tomorrow, because we do not know the moment of our death.

And the sweetness is born out of prayer. But it comes also from the bitter healers, namely from the cunning devils. The sweetness coming from devils it causes a disturbance, while that one coming from prayer it brings peace and humbleness.

And the heat coming from prayer and with crushing from the bottom of our heart, it brings sobs and is spring out of our eyes, abundant tears for our love and for our longing for God. And then, the mind shouts out, with a great power: "Lord Jesus Christ, the Son of God, have mercy on me". And one who prays like this, he sees all the people before him like angels of God. And he sees himself as dust and ashes and he feels the urge to be trampled by all people, for the love for the Lord. And, often, he feels the urge to hide himself from people.

The ones who have reached these measures, they have been found worthy of the mercy of God too, namely of the true and ceaseless prayer. Then, this prayer is always being worked with the mind within heart; this prayer is being worked either in silence, or while sleeping. And it is worker more strongly while awake, when it is found as being worked very peacefully and no little thought touches the mind, but the mind works only the words of the prayer and that sweetens the heart. But this work of the mind, it comes, as it was said, since the beginning, but

only together with working the holy commandments and all the deeds. This prayer is helped much, by estrangement.

Question: *What is that estrangement like?*

Answer: Estrangement means that wherever the worker (of the commandments) is, either to quietude, or amongst friends, or in any place he lives, he considers himself being a worthless (stranger) and the most unimportant one of all. This is for Saint Patriarch Kallistos says that, more than all meanings, the one who lives in ascesis owes to be zealous in understanding the spiritual realities. He owes especially that, in the beginning, the mind's focusing not to be, in the time of prayer, neither in the middle of his heart, nor below his heart, but he must keep his mind above his heart.

These godlike words have been gathered out of the holy writings, ones which have been written using a simple language, and with simplicity, in order they to easily be understood even by the little children. This is for many are the torrents of the godlike teaching, but they are difficult to be understood by little children, namely by beginners. This is because the new beginners are like little children who, in their weak little hands, instead of a fish, they even accept a snake, or embers, because of not knowing what they are doing. The newly beginning ones, they really are like the little children, and the more are so the ones who do not pay attention to the holy writings, neither they benefit of spiritual advising. This sort of works, instead of receiving the good things, they receive the evil things, and instead of a gift, they receive deceit. And they even rejoice themselves, because of not knowing what they are doing and because of reckoning that they are given a gift. That's why, this work of the mind needs much spiritual advising and it need the reading, with much taking of heed, the holy writings, and it must reject the earning of the temporary things, in order us to not be deceived. This is for the enemy doesn't relent attempting to deceive, not only on us the beginners, but also on the ones who are in the middle, and even on the ones who are consummate. This is because the master of this world searches not only for one or for two, to bring them to destruction, but he strives, roaring like a lion, to swallow everybody.

But, as it has been said above, the humbleness, the obedience, and the right-confessing, it crumbles down all the enemy's deceits and traps. This is being done especially by the humbleness, according to the word of the holy angels who told

Saint Gregory, the apprentice of Saint Basil the New, when he was kidnapped into vision up to the holy city of the Upper Jerusalem. There, Saint Gregory saw how, following to congregations of righteous, there came and were ordered in the holy city, a great congregation of laymen too. After them, there came a little congregation of monks and they will be appointed to the eternal works. And Saint Gregory, because of feeling shame for the monastic order that is called as holy nation, he looked at the angels who were carrying him – for they are two in number: one was carrying by holding him by his one armpit, and the other one by the other armpit -, and he asked them: "What could be this, gentlemen, that the big congregation of the laymen will be appointed in the city and this little congregation of monks will be appointed to the eternal torments?". Then the holy angels answered him: "Son, at that final time, the whole monastic and spiritual nation will start going towards perdition". And, Saint Gregory dared again and he asked them: "If it is so, my gentlemen, who will be saved?". The angels answered him: "The one who will love the willing poverty and the running and the humbleness, that one will be saved".

So, you who love Christ, let's strive us too, in order to love the humbleness and the willing poverty and the banishing away. This is for our Lord Jesus Christ too, when He descended on earth and lived amongst people, for His love for us, He showed much humbleness and willing poverty, and by being chased away by armed people, He didn't hide on Himself, and He accepted to be beaten and to be spit upon, and He accepted to die of a shameful death by being crucified and killed and His cherished Blood being shed, and through His extolled Resurrection from on the third day, he has given everybody the gift of resurrection and of joy. Therefore, if our Deliverer and Savior Lord received willingly all of those, and he deigned to save us from the curse of our ancestor Adam, then even more strongly we - the sinners - owe to be humbled by all the pains and the sufferings, here in the present era, and to suffer all of them for our love for our Savior Jesus Christ, the all-sweet and loving of people One. By doing so, we will be delivered form that perdition told by the holy angels, and from the eternal torments, and we will be found worthy of the Kingdom of Havens. And let's do that by knowing that all the realities are here changing and fickle, and that our life is short, and that our days are passing quickly, like the shadow of a cloud before the sun and like the

flowers of the plains. So, by seeing us all of these that they are real, with much crushing from the bottom of our heart, let's pray the Merciful God, in order Him to give us humiliation and time for repentance. This is for, now it is the time for repentance, now it is the time for working the commandments, not it is the time for getting humble, and now it is the time for weeping. So, let's start weeping now, in order not to weep then, namely there where the weeping and the tears are useless. This is for, itself the Lord's mouth says: "Blesse are you who are crying now, for you will laugh". But He didn't teach us only with His godlike mouth, but He showed us even with His work, for He lived for thirty-three years amongst the people on earth, and nobody saw Him laughing, but many saw Him crying. And what was weeping the Little Lamb of God for, namely the One Who is sinless by His nature and Who has made Himself man without sin, for us? And the One loving of people, He was really crying! And what was Him crying for, even being sinless? Only and solely for us, the sinners, in order to shows us, with the work, that it is due us to cry for our sins and to long for the world from beyond. This is because, here on earth, we are like strangers.

So, let's strive zealously, in order us to get out of foreign land and to go to our country, with piousness and with humbleness and by honoring God. Namely, let's honor God by working His holy commandments, in order us to follow the godlike Fathers from yore, who, by working God's holy and life-making commandments, say and night, with humbleness and with much-love, they served the Lord and they traveled the narrow path. This is for itself the Lord's mouth said: "narrow is the path leading to the Heavenly Kingdom, and wide is that one leading to perdition" (Mt. 7: 13-14). Truly, wide it is the path leading to perdition, but only until leading, for, woe to the ones who reached its end. Who will be able to describe the narrowness and the weeping and gnashing of teeth from there? That's why, every believer and right-worshipping Christian, by hearing about those fearsome torments, it is impossible not to get humiliated and not to weep with much crushing within his heart.

Likewise, the narrow path too, it is narrow until leading to that Kingdom. For, after somebody has been found worthy of entering there, who would be able to describe the delectation and the comforting from there and the unparalleled and non-understood by the human mind joy, of the ones who have been

found worthy of seeing the bright and illuminated angels' beauty, or the spiritual fragrance of the Paradise's flowers?

For the prayers of the holy angels and of the people pleasant to God, may us, the sinners, be defended against the enemies' traps. And with the prayer of the Birth Giver of God and All-Holy our Master, Virgin Mary, may us be found worthy of Her Son and our Lord Jesus Christ, the Word of the Father Whom we owe the glory and the honor and the worshipping to, together with His Father and with the All-Holy and Good and life-Maker His Ghost, now and for ever and ever. Amen.

Let's unveil a little further, about the people who weren't found worthy of entering the Promised Land, and who wandered in non-walked places and not on the right-path. Those ones didn't find the path towards the inhabitable city, and they souls were dying within them, because of hunger and because of thirst. That was because those people weren't found worthy of entering the Promised Land despite the fact that God crossed them through the Red Sea through Moses's staff and God brought them into desert, delivering them from Pharaoh's slavery. Those people not only weren't found worthy of entering the Promised land, but they bones remained into desert, according to the word of the Lord Who said: "I swore into My anger that they won't enter into My resting, because of their faithlessness and because of their heart's callousness" (Numbers 12: 7).

Only two members of that crowd were found worthy of entering the Promised Land, namely Joshua Navi and Halev, the son of Aaron. These ones brought the people in the land promised them by God, namely the people born after they entered the desert, for they were forty thousand with those born in desert.

And God spoke to Moses: "Take you staff and call the assembly, you are your brother Aaron, and speak to them near to the stone and the stone will give its waters and you will pull out water from stone and you will water up the assembly and the beasts". And Moses took the staff form before God (Numbers 20: 8). But there were forty thousand only in a tribe, and all the tribes numbered sis hundred thousand people together with their descendants. So, Moses and Aaron gathered the people in front of that stone and told them: "Listen to be, you, the disobedient ones! Will I pull water out of this stone?". And raising his hand, Moses stroke that stone for three times, and

plenty of water came out of it, and the assembly and their beasts drank their full. And God told Moses and Aaron: “Because you didn’t believe Me, and because through your faithlessness you didn’t honor Me, namely you didn’t want to sanctify Me before the sons of Israel, you won’t lead the assembly to the land I have given them”. And this people was guided, with the help and with the benevolence of God, by Joshua Navi and by Halev, to the Promised Land.

And after God gave the city to their mastery, Joshua Navi orders that all the people living in the city to be killed with the sword. And the Lord’s commandment was fulfilled, namely God ordered the lord of that land to be hanged on the cross. And that commandment was fulfilled with the deed, for they hanged him on a wood. And on Joshua Navi, for his faith and for his heart’s cleanness, God extolled him, by appointing him the lord of the city and of that whole land.

And this wasn’t written for something else, but only and solely in order to allow us to understand and to luminously see how much God love and strengthens and makes worthy on the ones who love His commandments and who His commandments with the deed. And again, by this, it is shown how much God hates and punishes the faithless ones and who disobey His commandments. This is because, by not working His commandments, he gives people punishment and sends them in hell, as it was done to that emperor of the Promised City, who was punished by God, through Joshua Navi.

Likewise in the present time, the faithless ones and the ones who disobey God’s commandments, even if they live in abundance, the punishment from God and the descent to hell wait for them, as yore, on the day of temptation, the tempters of God were eating and drinking but, while the food still was in their mouth, the God’s anger climbed upon them and it killed the most of them. And, the ones who love God’s commandments and who work those commandments, they follow to ascend to Upper Jerusalem, and to be comforted to and extent non-comprisable with the human mind.

Blessed is the monk who dies to this world, for he is alive to the world from beyond, And the monk who hasn’t died to this world yet, he id dead to the world from beyond and he is alive to the eternal torments, where there is not breathing or alleviation because of the pains from there. The monk is the ones who has parted with all things and who has united himself with all

things, namely he separated himself from the temporary things and he united himself with the eternal things.

Blessed are the young little monks, who have dedicated themselves, from their childhood, to be soldiers of Emperor Jesus. Blessed are they who guarded the whole virginity, for they are the well-received firstfruits of the Lam od God, and they are closer than everybody, to the godhead's chair. Blessed are the old monks too, and even the ones who were married and who left their wives and their children and followed to the Holy Gospel, for those too, they will be virginal too, and dwelling places of the Holy Ghost, if they will only fulfill with the deed, what they promised before receiving the honored and angelic schism, through which, the gift of the Most-High to be overshadowing us and to guard us against the whole evilness that is called evilness, forever and ever.

Blessed is that monk who likened himself to a little dove that lost its pair. This is for, after loosing his pair, because of much grief and sadness, it no longer drinks water, but it firstly stirs that water up and makes it muddy and only then it drinks it; neither that dove sings on a green branch, but it sits on a withered branch, weeping and mourning its beloved pair. The monk who really is a monk, likewise this pitiful and weeping dove, for the monk, after he has put on the honored and angelic countenance, he is always burning in his heart and wanting, with much grief, The One about Whom Philip was shouting out about, with a loud voice: "Come and see that I have found the desired One, namely the Little Lamb of God, the Savior of our souls" (Jn. 1: 46, and the followings). And amongst the temporary realities of the present era, he doesn't rejoice anything, because he knows that all of them are changing and temporary, but he rather saddens himself for his sins; this is because the human being, even if living on earth for only one day, it is impossible not to have sin (Job 14: 5). And no sinner will be able to go towards the desired One, if the sinner hasn't washed up his sins firstly, through the real repentance and through the true confessions.

And about the mercifulness of God, we know that, because of it, Jonah was running away from the face of God, and he didn't want to preach to the City of Nineveh its perdition, for he was saying: "Lord, I know you are merciful and by seeing their weeping and their tears, and You will have mercy on them and You won't destroy the city, but You will forgive our sins, and

my preaching will be proven as a liar one" (Jonah 4: 3). This is for, the weeping and the tears not only that they deliver the ones who weep from death, but they even make those as dwelling places of the All-Holy Ghost, as happened to the great Saints who, with the flowing of their tears, they transformed the desert in fertile land, and with their deep sighs, they made the desert bringing forth hundredfold fruits, and so they illuminated the world with the brightness of the wonders they did.

The saying number 90, belonging to Saint Nilus: "Even if it seems to you that you are with God, guard yourself against the devil of the fornication, for he is very deceitful and as envious as one can be, and he wants to be quicker than the move and the watchfulness of your mind, in order to pluck off your mind from God when your mind stays next to god with awe and fear" (Evagrius, *Heads about Prayer*; *The Romanian Philokalia*, volume I, p. 85).

The head number 91, belonging to the same Father: "If you take care of the clean prayer, prepare yourself against the rushing in of the devils, and suffer, manly, their beatings. This is because of their rushing in upon you, like the wild beasts, and they will injure the whole your body" (*Ibid*, p. 86.)

And the one of little faith, they get scared by hearing the coming of the cunning devils and about the wounds caused by them, but they doubt about the necessity of occupying themselves with the prayer. But the right-believers, they not only don't doubt and don't get scared because of the rushing in of the cunning devils and about the wounds caused by them, but they even arm themselves with an even greater joy against them, by occupying themselves with the clean prayer, and all the devils' camps are set in running and are banished by them with the power of Christ, our All-Merciful Lord and Savior. And the monks become, through the clean prayer, like the angels are.

The clean prayer is the heart's warmth and if the heart's warmth is true and undeceiving, the sign that is undeceiving will be this: that it gathers the whole mind were the warmth is, namely in the deep of the heart. But if the warmth is brought within heart by the cunning devils, the mind won't be working, namely the mind won't be gathered within heart, but the mind is tossed away, as a blind one, all over the place, through all the lies. One must understand from here, therefore, that this will be the sign of the deceit: the non-working mind.

And these things haven't been written in order to discourage the ones who occupy themselves with the heart's prayer, but they have been written in order to offer them experience, and for their benefit, namely in order to show them that they must make their mind working and to gather their mind where the warmth is, namely in the depth of their heart.

The righteous one who is wise too, that one is nigh to God. And the sign of the wisdom is this: the wise one is good adviser to everybody. The wise never speaks harshly, neither he gets angry, but all his words are smooth and welcoming and they gladden the heart of the listeners. The wise one, even if he is on a high position, he will never get haughty, nor he will get proud, but he will rather be humble, following to the Little Lamb of God, our Lord and Savior Jesus Christ, and fulfilling His commands with the deed. The wise righteous, even if he is on the dignity as judge, he never believes immediately the things he is said, neither he decides, in a hurry, the punishment, but he firstly researches that complain and the proofs, and only then he will establish the sentence, for he keeps the Lord's words Who said: "With what judgment you will judge, with that judgment you will be judged and with what measure you will measure, with that measure it will be measured to you" (Mt. 7: 1-2); likewise, by keeping the words of the Apostle too, who says: "If somebody mistook, you, the ones whoa re spiritual, correct him with the ghost of the gentleness" (Gal. 6: 1). And so, the wise one who is on a position of mastery, he does all his things with good-reckoning and with great wisdom, striving and toiling for making himself pleasant to the Master of the whole creation, namely to our Lord and Savior Jesus Christ.

The righteous doesn't fear what he hears evil (said about him), neither he gets troubled, nor he gets disgusted in everything is told against him, but he says: Even if a camp will be risen against me, my heart won't be scared; even if against me will be waged war. I hope in this: "One I have asked from the Lord, and that I will search for, to dwell in the house of the Lord all the days of my life". His Beatitude Peter Damascene said: "What owes to do, the one who is defeated by any sort of passion? It is due, to one like this, to resist that passion with a great zeal, if he wants to escape the eternal torments and the anger of the unquenchable fire and to be found worthy of the mercy of God. Let's talk, for instance, about the passion of the fornication. If somebody is tempted by a certain person, he must

get far from that person, avoiding to touch that person's clothes, or even to avoid smelling that person's perfume. This is because, in all of these, he commits his passion and his fornication and he becomes dwelling place of the devils. And this thing is pitiful and worthy of continuous crying, for the darkening of the mind it brings to someone like that, so that they no longer remember the thought they had when they left the vain world and when they started making this spiritual journey and this angelic living, so that they no longer remember the zeal they had when they entered the gate of the monastery, and so that they no longer remember the promise they made when receiving the honored and angelic countenance. This is because, ones who are defeated by that passion are present here right now, and they hear very well about the fearsome torments. And for the ones who repent, not only that all the angelic group rejoice for them, but even the Lord waits for them with His arms open, welcoming them, and embracing them. But, on the one who pass carelessly and who do not repent, they are waited for, by the descent into hell's precipices and by the sleepless worms.

His Beatitude, Patriarch John Chrysostom said: "That man who mistakes and who commits sin before God, and later he repents and is disgusted in his sins, he will leave that sins and he will cease doing them before God and he will start repenting with much fear and with hunger and with thirst and with weeping and with daily shading of tears, withering his body and drying up his bones, but one like this won't achieve anything until he will confess all his sins to his spiritual father, in order to take from that one, forgiveness of his sins. This is for, to the spiritual father it has been given the power for forgiving the people's sins, as the Lord says: "First you tell and confess your sins and then you will get correction and forgiveness and alleviation of the heavy burden of your sins".

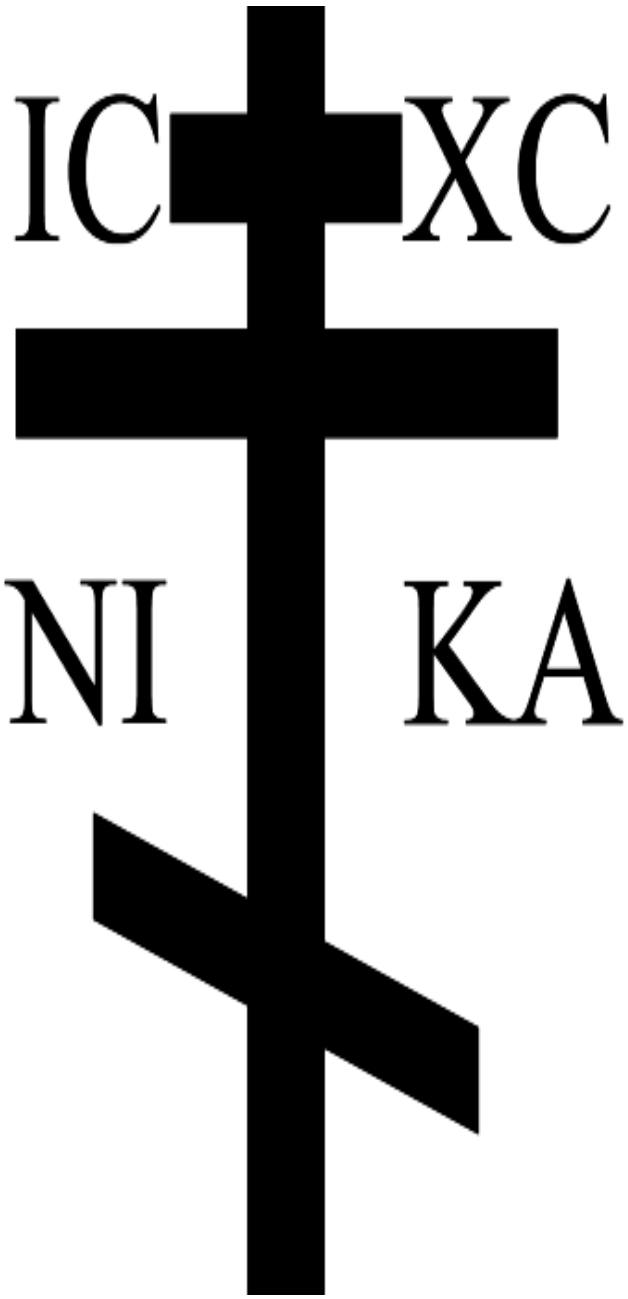
But the one called as the ancestral evilness, our enemy the devil, because he knows that by telling and confessing your sins to your spiritual father, you will take forgiveness and alleviation of the heavy burden of your sins, he strives very, in order to deceit and to blind and not to allow the man, by any means, not even to think at confessing his sins. That's why many left this deluding world, without confession and without their sins – which they commit during their life on earth - to be forgiven. And this is an awfully dreadful thing, very pitiful and worthy of continuous crying. This is because, due to this

disorderedly and painfully parting, they haven't achieved not even a minimum alleviation of the heavy burden of their sins.

The ones who truly confess their sins and who repent for their sins very zealously and who execute the canon given them by their spiritual father, at the time of their leaving from the deceiving world, namely at the time their will yield their soul, the angels will welcome them and will comfort them and will make them high glory, by welcoming them with much love and by gladdening themselves as for some very desired friends of theirs, and they will travel with much love together with them, to the Upper Jerusalem. With whose prayers may us be found worthy too, we the sinners, of that all-extolled happiness and holy comforting. Amen.

Blessed are the young nuns, who have consecrated themselves, since their childhood, to be brides of Bridegroom Christ. Blesses are the ones who, on all days and on all moments, they adorn and beautify their faces, by washing them up with their tears, mourning and desiring their heavenly Bridegroom. Blessed are the old nuns too, or even the ones who were married before, and who left their husbands and their children and who followed to the Holy Gospel, for they will be made pure and brides of Christ, if they only fulfill with the deed, what they have promised when they received the honored and angelic countenance. May His all-high gift to overshadow them and to guard them against the whole evilness of the one who is called as the ancestral evilness.

Priest Professor PhD Academician
DUMITRU STĂNILOAE



THE ROMANIAN PHILOKALIA

- VOLUME IX -

“The pride is closure towards God, it is self-sufficiency, and as such it is cause of depriving the existence. Nobody and nothing can exist by itself. All realities are connected in communication. And they last only by that. That’s why the pride is also the cause of the general disharmony; because of the pride all the things go squeaky, all of them suffer of a general illness because of the pride. They cannot totally separate from one another, but they neither are fully and healthily articulated with one another. I say this thinking at creation. This is because God doesn’t suffer this disharmony within Himself, but He suffers for the sufferance of His creation, of His work. The creation opposes His attention also in order to blame Him for the sufferance the creation endures as His work. The denial of the own will it is the denial of that will that opposes God’s will Who wants to keep all realities in harmony. The humbleness means to be content with the own framing into the general whole, in the whole’s harmony, that as such is also in harmony with God.”

Priest Professor PhD Academician Dumitru, The Romanian Philokalia, volume IX, E.I.B.M.O., Bucharest, 1980. P. 486, footnote no. 1036.

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PHILOKALIA

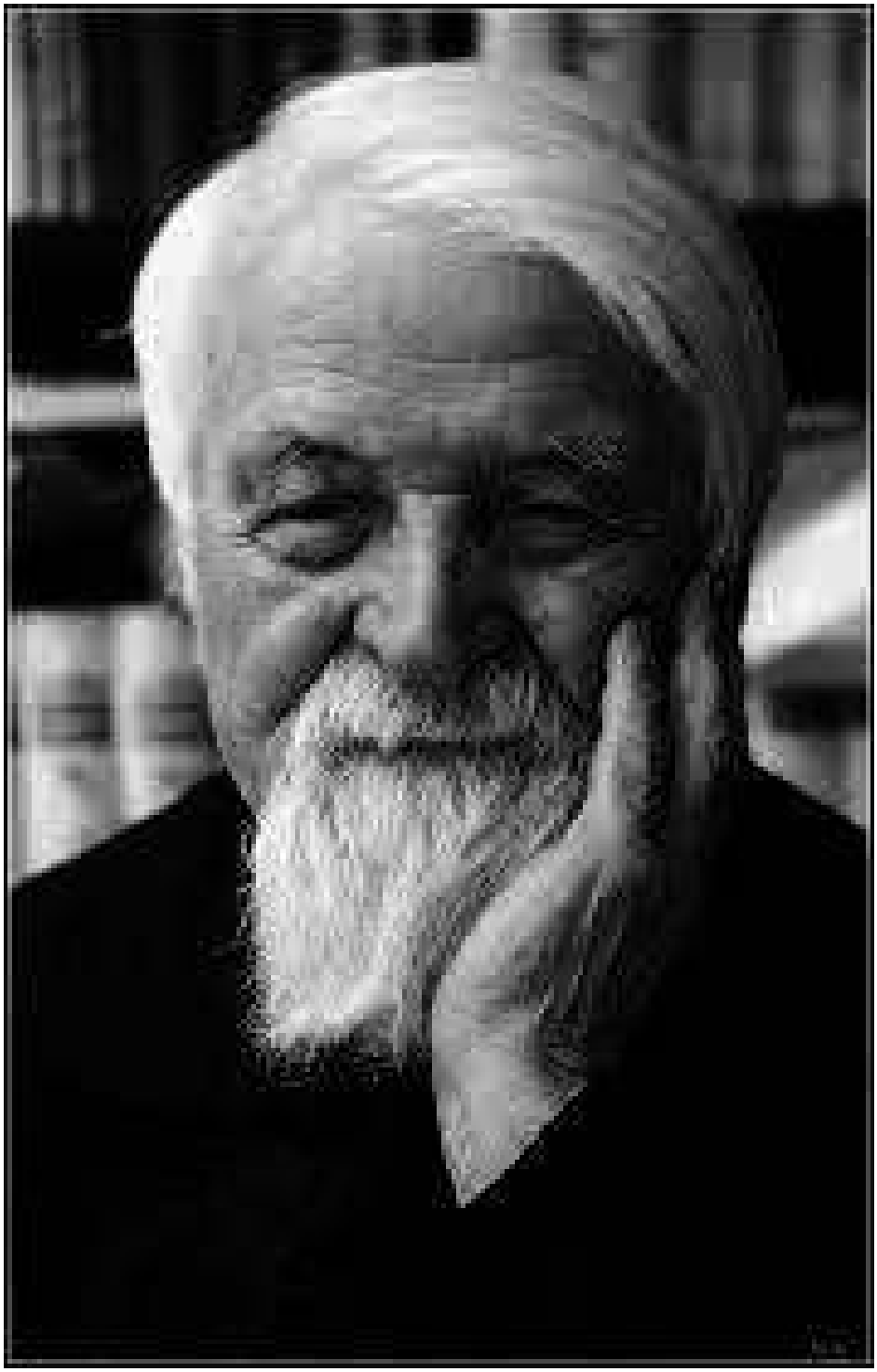
OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

VOLUME IX

TRANSLATION[1], INTRODUCTION AND FOOTNOTES BY

DUMITRU STĂNILOAE

[1] **The texts of *The Romanian Philokalia* were translated from the Greek language in the Romanian language and put together by Priest Professor PhD Academician Dumitru Stăniloae**.
Translated from the Romanian language in the English language, by the will of God, by the most worthless from men: E.l.t. (between 04.15.2024 – 07.21.2024).



Priest Professor PhD Academician Dumitru Stăniloae

Writings by:

The Ladder of Saint John Climacus and the Teachings of Abba Dorotheos

Translation, introductions, and notes by
Fr. Prof. PhD Dumitru Stăniloae[2]

Bucharest
Publishing House and the Printing House of the Biblical and
Of Orthodox Mission Institute
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[2] Meaning ghat Fr. Prof. PhD Dumitru Stăniloae translated the original texts from Greek to Romanian. This English translation has been done by the most worthless among men: E. t. l.

Introduction

A

The Author and the Content of the Writing

The author of the writing called *The Ladder*, which we are publishing in a new translation in the present volume, he was born shortly before the year 579 and he lived until around the year 649. So, he was contemporary to Saint Maximos the Confessor[3]. The author of Saint Climacus's *Life*, Monk Daniel from Raith Monastery, he declared that Saint John Climacus's country of origin was unknown, but Melethius, Archbishop of Athens, in *The Churchly History*, he said that Climacus would have originated from Palestine. According to Daniel from Raith, the young Climacus entered Sinai Monastery at the age of 16. Out of the fact that until he was 16 Climacus achieved a solid education in all the sciences of that time (εγχυχλίφ σοφία), Veniamin Costache deduced that Climacus must have been born in a rather wealth family[4]. His exquisite education in the sciences of that time brought him the name John the Scholastic; and for he lives at Mount Sinai he was also given the name John the Sinaite. But as the time passed, the name Climacus that he was given after he wrote his book *The Ladder*, it was the one that lasted.

In the monastery, Climacus has as adviser the old Martyrius, for 19 years. After Martyrius died, John withdrew to an isolated place, called Thola, situated at five miles from the monastery, where he consecrated himself to the life of appeasement for 40 years. Towards the end of his life, he was

[3] It was though before that he was born around the year 525 and that he died around the year 600. But F. Nau published in *Oriensis Christianus* II (1902), pp. 58-59; III (1903), pp. 56-90, as series of accounts about the Sinai Fathers, told by a monk, Athanasius, on the basis of which accounts it has been possible to establish that John Climacus lived between the years 579-649. See: F. Nau, *Note sur la date de la mort de S. Jean Climaque*, in: *Byzantinishe Zeitschrift* 11 (1902), pp. 35-37. According to Otto Bardenhewer, *Gesichte der altkirchichen Literatur*, V Band, Freiburg im Breisgrau, 1932, pp. 81 and 46.

[4] In *Foreword* to the translation of the *Ladder* published din the year 1814.

begged to accept the office as hegumen of Sinai Monastery[5]. During the time he led and guided the monks from the monastery on the road of the consummation, he composed his writing *The Ladder*, after he was asked to do that by hegumen John of Raith Monastery, a monastery situated by the Red Sea, at the place of the 12 springs and of the 70 palm trees, where the Israelites set their camp for a while, after they got out of Egypt[6].

John of Raith asked John Climacus to give the monks a written rule, so that by living according to that rule the monks to ascend to heavens on a ladder similar to that seen by Patriarch James in his dream. But the author of *The Ladder*, by describing the climbing as crossing through thirty staged, he mainly thought at the thirty years of life of the Savior before He started His public activity[7]. That's why *The Ladder* is divided in 30 *Words*.

The first three *Words* are like an introduction which is described in the monk's rejection of the world by entering the monastic life, his souly detaching from the world (the removal of the passions), and his estrangement from the world. In the *Word IV* is described the first monks' virtue, that is the obedience. The *Words V*, *VI*, and *VII* are consecrated to the repentance, namely: the *Word V* is consecrated to the repentance by and large, the *Word VI* is consecrated to the creaseless thinking at death as upholder of the repentance, and the *Word VII* is consecrated to the ceaseless crying for sins as cause of a high joy. Right from these *Words* one can see that John Climacus did not reckon the steps of the climbing as some states which can be left behind, but as some permanent states. These souly states compose a whole and that whole must be deepened continuously during one's entire life. Or, each of these states must be maintained and deepened, for, as it is deeper it increasingly more comprises the other states as well. So, about obedience the authors said: "They who obey themselves, with simplicity, into the Lord, they walk the good road, by not experiencing within themselves, through detailed reconnoiter, the devils' cunningness" (*Word IV*, chapter 12). That's why,

[5] Frome here one could deduce that he lived more than 70 years, as Bardenhewer mentioned (579-649).
[6] Veniamin Costache, *ibid*.
[7] *Step XXX*; G.P. 88, 1151.

almost about each step the authors said that he who maintains that step and who consummated that step, he will be able to consummate himself even through that only step. Thus, the author almost did not treat any step of the ladder without mentioning the other steps as well, upon which he followed to treat in detail in the ulterior *Words*, or on which he treated in previous *Words*. Speaking about obedience, he spoke also about humbleness and he criticized the vain-glory (*Word IV*, chapter 4; *Word IV*, chapter 39), which he followed to talk about, in detail, in the following *Words* (*Word XXV*, *Word XXI*).

This is why, though by and large the writing contains the eight passions and the mode for withering them and for replacing them for the contrary virtues, the author still did not describe them in the classical order, neither did he reduce them only to their general character, but he treated them in an order changed to some extent, and under diverse aspects. The spiritual growth has the character of a climbing rather in the sense of an intensification in the total spirituality, and the character of a climbing on diverse steps of the ladder in the sense of a gradual highlighting here of ones and there of others from among the diverse aspects of the virtues potentially comprised in the total state of the soul who moves towards God.

One could say that the author reckoned that the main preoccupation of the monk regarding his past must be his repentance for his sins, and the monk's care in the present and for the future must be the obedience, the sole that shuns him from other sins.

The sins represent the lowering of the spirit to world and to body, and the falling off the connection with the godlike Subject Who is endless in life and in love; namely, the spirit's falling to the preoccupation with the objects and the spirit's narrowing and burial according to the object's limitation and thickness. In the whole writing is expressed a great faith into soul and a valuing of the bodily restraints and pains, including the death, as means of the spiritual growth. Detaching from the past sins and avoiding the future sins constitute the foundation which the whole man's spiritual growth will be built up on. That actually consists of a souly and bodily cleanness that makes the man transparent to God and capable of the connection with God.

After the *7 Words* which tackle with the rejection of the world, with the obedience, and with the repentance for the sins,

there follow a few *words* treating about the virtues related to obedience and to repentance: about not getting angry and about gentleness (*Word VIII*), about not keeping in mind the evil (*Word* IX), about slandering (*Word X*), about much-speaking and about silence which stay in positive or negative connection with the slandering (*Word XI*), about lie that stays, at its turn, in connection with the slandering and with the much-speaking (*Word XII*), and finally about idleness (*Word XIII*) that is as some sort of cause of the much-speaking, of the slandering, and of the lie. All of these are opposed to obedience and to repentance for sins, are cannon balls chained to the feet of those who attempt walking towards their spiritual cleaning, spiritual cleaning that can be positively achieved through the humbleness of the obedience and through repentance.

In the usual order of the passions, after the covetousness of the belly is placed the fornication, and after that comes the love for money, and then comes the anger, the sadness, and the idleness, and then comes the vain-glory and the pride. In *The Ladder*, as we have ascertained it, the idleness is placed before the covetousness of the belly and before the love for money, likewise the anger (ant is opposite: the non-getting-angry) for they are seen in their negative connection with the disobedience that is the chief virtue of the monks. When taking in consideration the Christians in general, one can list first the covetousness of the belly, and then the fornication, the love for money, and the anger for being impeded from satisfying the mentioned passions, and the sadness for the lack of those passions' materials and then the idleness caused by discouraging consequently to unsuccessful attempts to satisfy those passions.

In *The Ladder*, therefore, only after idleness is placed as effect, the covetousness of the belly (*Word XIV*). Immediately after it, it is treated about cleanness understood especially as a bodily cleanness, given the fact that the covetousness brings after it the debauchery (*Word XV*).

The following *Word XVI* trats on the love for money and also about giving alms that must be opposed to the passion of covetousness for money and for wealth. The love form money does not oppose, in its quality as love for material objects, only to God as Person consummate in love, but it also opposes the unhindered connection among the human subjects, with our fellow humans. Here the author shows that the rejection of the

world and the harsh restraint and joyfully enduring the hardships does not mean despising the people, not even the world, but it means a clean relation with the people and a clean look at the things, as creatures of God, in the horizon of their infinite sense and of their imperishable value into God. "The non-gathering-of-wealth man is clean in his prayer. But he who loves the earning he will pray to the material images". The last one does not enter with an unlimited mind the connection with the unlimited Subject, into His power and love, but he limits himself inside the objects' borders and he attracts everything within is egotistical limitation, by creating walls and enmities between himself and his fellow humans. The love for money is the gate locked up against any spiritualization understood as loving relation with God and as deep and loving penetration in the sense and in the reality of all creatures, persons and things. "The love for money is and it is called as the root of all evil (sins). This is because it caused hatred, stealing, envy, separations, enmities, strife, keeping the evil in mind, lack of merciless, and killing" (*Word XVI*, chapter 23).

Immediately after the love for money and after its opposite, the giving of alms, the author speaks in the *Word XVII* about insensitiveness, or about the death of the soul. This is because the love for money actually makes the soul callous, it petrified the soul, it takes away the soul's mobility of the feeling of mercy, of understanding, of flight into the love for God, and of openness towards the fellow humans, and also towards other actual or potential springs of the love. Not uselessly, after this locking up into insensitiveness the author treated about a means for overcoming the insensitiveness, and that is "the churchly singing together with others" (*Word XVIII*). This helps to taking vigil (*Word XIX*). The love for money associated with the passionate attachment to the world, to the life of pleasures, if not restrained, it will give birth to cowardice, or the cowardice gives birth to that one. That why the author treated about cowardice in right in the next *Word XX*.

One can say that until here has been treating about 2 themes, or better said about two groups of themes: in the first place on the general detachment from the world regarding what the world has sinful; on the repentance for the sins committed because of the attachment to the world and on the obedience in order to avoid committing future sins; and as well on the string of only partial sins which oppose the repentance and the

obedience. In the second place, the author treated about the bodily mode of the attachment to the world, namely about the covetousness of the belly, with the love for wealth, with the non-mercilessness and with the insensitiveness, which are caused by the first ones, and with the giving of alms and with the singing in common to God, which resist the bodily egotism of the mentioned passions.

There follows a third theme, of a group of themes, namely the enchanting of the man about himself: the vain-glory, the pride, and the blasphemy (*Words: XXI*, *XXII*, *XXIII*), which are a more subtle, a more devilish form of the egotism, of the detachment from the connection with God and with the fellow humans as springs of the lover and therefore springs of the life. Tho these are opposed the gentleness and, on a higher step, the simplicity and the innocence (*Word XXIV*), and especially the humble cogitation (*Word XXV*).

Are treated at the end, as a fourth theme of group of themes, about the gift of discernment or of the right-reckoning reached by the freed of passions man (*Word XXVI*). This is a clean intuition of the good that must be done in each situation and of the bad that must be avoided and that is often camouflaged into good. This intuition is born out of the fact that the soul has gained a state of dispassion, of balance and objective judgment, and so the soul no longer can be deceived by who knows what hidden passionate preference when judging and choosing the deed that must be done. The discernment stays, due to that, in connection with an appeasement of the soul, with the fact that the soul will not be disturbed by some temptation or passion (*Word XXVII*). Only in that serenity the soul can maintain himself in a clean and prolonged prayer (*Word XXVIII*). This serenity is an aspect of the dispassion, and the dispassion is, at its turn, a flooding of the soul with the heavenly light and cleanness (*Word XXIX*). Now come in plain sight, with the whole their power: the faith, the hope, and the love, as soul's culminant connections with God (*Word XXX*). Especially the love represents the step which the ladder leans with, on the opening of the sky, which Christ received through, them who have cleaned themselves and who have repented, in His arms, or at the bosom of His infinite love. This is for into love, they are fully and forever united with Christ.

So, the last five stapes of the ladder represent the filling up of the soul with the light, with the peace, with the power,

and with the love of God, as fruits of the efforts undertook on inferior steps, which the soul has detached himself, by and large, from the world, from the attachment to the world through all sorts of greediness, as also from the locking into himself through pride. About the love, the author of *The Ladder* says: "He who attempts speaking about love, he actually attempts to speak about God Himself. But speaking of God through words it is dangerous and wrong to them who do not take heed. The word about love if known to the angels, but even to them through godlike illumination. The love id God. And he who wants to define God, he will be like he who, while being blind, he attempts counting the sand from the dep of the ocean" (*Word XXX*, chapter 2). And about dispassion he says: "He who has been found worthy of dispassion, he has God Himself within himself while still being into body, as Helmsman in all his words, deeds, and thoughts. That why he feels within himself through illumination, the will of God, as he would hear a voice, and he is elevated above any human teaching" (*Word XXIX*, chapter 15). "The love, the dispassion, and the adoption differ from one another only by names. Like the light, the fire, and the flame are united in a sole work, so you have to understood those ones" (*Word XXX*, chapter 4). So, the dispassion is "the earthly heavens" (*Word XXIX*), namely the earth filled up with the light and with the heavenly work of the Holy Ghost, it is the transfigured human being, as the Lords' body of Tabor. The dispassion is the "endless consummation" of the consummate ones; the dispassion never reaches an edge, for it ceaselessly increases in the dispassion and in the lack of passions or in the endless cleanness of God's kindness and love.

In a word, the believer's climbing towards God is like a climbing towards the endless gentleness and sensitiveness of the human from within himself.

While in the other spiritual writings of the Holy Fathers the advices referring to the cleaning of passions are, by and large, scattered in sentences mixed up with thought on the height God's power and love, on contemplating God into nature, and on the sweetness of the union with God, *The Ladder* mostly (in 27 *Words*) consists of a systematic ordering of those advices, according to the believer's spiritual climbing and it also consists of a very concrete description of theirs. *The Ladder* is, due to that, a concrete guide to him who wants to spiritually grow up. Maybe that's why it gives the impression of a very rigorous

guidance, and it really is like that. Still *the Ladder* does not lack a wide understanding of the human helplessness and of the wide variety of the degrees of power which the human beings are endowed with. Let's give here an example: "Some people bless them who have rejected the world, with a feeling of eunuch due to their nature, as one who have been delivered from under the tyranny of their body; but I bless them who make themselves as eunuchs on each day, namely they who circumscribe on themselves with their thinking as with a knife" (*Word XV*, chapter 167); namely he blessed them who are constantly tempted and who always overcome their temptation, more than on them who no longer feel the temptation. Or even more: "I was some people falling unwillingly and I saw other people wanting to willingly fall and not being able to. And I deplored these ones more than them who fall daily, because these ones want to feel the stench but they cannot feel it" (*Word XV*, Chapter 18). *The Ladder* reassures the laymen as well, that they can be saved by living a moderate life, but an honest life: "All the good things you can do, you do them. Do not defame anybody, do not steal from anybody, do not lie to anybody…, commiserate with the needy, do not offend anyone… If you do so, you will not be far from the Kingdom of Heavens" (*Word I*, chapter 38).

By and large, *The Ladder* is a combination between the harshness of the advices destined to theme who are strong and spiritually advances, and the contrary gentleness destined them who are less strong and to the beginners. This combination can be seen also in the paradoxical expressions very craftily composed by the author. Thus, he spoke in *the Ladder* about "the crying causing of joy" (*Word VII*), about the "dispassionate hatred" of the world (*Word III*, chapter 19), about the "harsh, restrained, and easy ascesis" (*Word I*, chapter 18), about the "sad and bright humble cogitation" (*Word I*, chapter 3), about "the fearless feeling of the death" (*Word VI*, chapter 16), about the "repentance as non-sad depravation of any bodily comforting" (*Word VII*, chapter 5). By and large, the author proves himself to be a subtle connoisseur of the complicated souly states reached by the diverse people's natures. The description made by him is an extraordinary rich analysis of all those states; it surpasses all treaties of the French moralists, by its richness, y the profoundness of its analyses, and especially

by the power of engaging the souls on the path of the betterment and consummation.

The practical, precise, complex, and by and large harsh and efficient character of the recommended remedies, it determined *The Ladder* to be reckoned as the most appropriate ensemble of rules for norming the monastic life. IN most of the practices of the monastic life can be identified the prescriptions of *The Ladder*.

Let us specify here that to the 30 *Words* addressed to the monks, the author added also a *Word towards the Shepherd*, namely to the guiding father of the monks especially concerning how he ought to guide the beginners, given the fact that in all the 30 *words* addressed to the monks it is supposed that they would be guided by such an advisor, or by the monastery's hegumen. This word can be, in many regards, a pastoral guide for the priest as well. "He is not a worthy of admiration teacher, he who makes wise the taught children, but he who makes wise the unthought and the unwise children" (*Word V*). "If you have eyes capable of foreseeing the storms on the sea, you tell that clearly to them who are on that ship. And if not, you will cause the sinking of that ship, once all of them entrusted you with that ship's whelm" (ibid.).

The last part of this *word* is a praise brought to John, the Raith's hegumen, who asked the hegumen from Sinai such a rule for the monastic life to be written.

Behold who Veniamin Costache, the Metropolitan of Moldavia described the value of *The Ladder* for the monks' life, as also the polyvalence of the senses hidden in its words, in his *Foreword* to the Romanian translation printed by him in the year 1814: "The composition of the book is a very crafty and a very high and a very subtle in meanings one. That is for, its birth-giver was consummate in all aspects in the teachings of the external philosophy, and he also became himself alike in all the working good deed (virtue), and to the seeing deed as far as it is possible to the human nature, after he consecrated himself to the hesychastic life. And from there he experienced with the deed all the wars and all the cunningness and of the craftsmanships and of the crafts of the devils and all the works of the passions both bodily and souly. Likewise, the whole state of the good deeds (of the virtues) and its skills and clumsiness, and the people's customs in very details and in very subtlety. Due to that, as an all-highlighted and all-skilled one in both of

those, he all-skillfully wrote his so subtle and difficult to understand teachings, following in composing his rhetoric to Saint Gregory the Speaker about God, as also it was noticed by them who composed the scholia to many doubtful places: "It seems to me that the father says this". Because of this, by seeing how difficult it is and how non-facile is to anyone to understand it, we have been striving in any possible way to interpret it as clearly and as unveiling as possible, by wielding the language of the time and of the Romanian people".

"For it contains so many and much adorned images and such a multitude of meanings and themes, which is can straighten the inward man and the outward man through, to him who will use it zealously and attentively, so that we can say: it is easier to count the stars of the sky than tell all of these in details. This is why we dare to say: as the bread is more needed for the body than all the other foods, so it is this book to him who desires his salvation that all the other parental books. And like the moon overwhelms the stars likewise this book overwhelms all the other books. And like the sight is more useful than all other senses of the body, likewise this book is more efficient than all the other book for salvation. This is for this book tells us all the all-holy will of God more than any other books and more clearly. *And this book is not only to the monks but also to the laymen an all-good guide and very detailed canon, that advises everyone towards the all-pious things*. And this book brings them who read it, through its right teachings, towards humiliation and towards that crying that cleans up all the soul and bodily defilements. For it is not the human language worthy enough to tell all this book's wonderful gifts which it rewards its readers and with".

"And you read it often and attentively, for this book unmistakingly is a mosaic-like staff, which you will be able to separate this life's sea with, and the sea of the fierce passions, and you will cross that sea without putting you in any danger, and the thought-pharaoh, namely the devil, you will see him sunken into that sea as the yore Israel saw the Egyptians. This book is manna to the soul's feelings which are bittered by the passions and by the waves of this world; this book is shore that delivers them who escape by reading it and it liberated them from sinking into the much-surrounding sins, and it makes them swimming without any danger across this life's waters, which are much-troubled, towards the promised land, where

they who love God can enter and harvest the everlasting happiness; that ladder seen by the ancient Jacob, has its top reaching the sky, which is upheld by the power of God, which the angels descend on to them who want to inherit the salvation, while the soul of them who are saved by it climb and God welcome those soul in Hid Kingdom; and that ladder is a heavenly escape that can pull the soul out of the deep of the sins, and top place those souls cleaned of all darkness, in front of God".

The importance *The Ladder* had in the monk's and laymen's lives, it determined that fragments of this book to be read also at the churchly services, specially during the Lent. This custom originated at holy Mount Athos. That's why the Books of Triodon used there are scattered with fragments from *The Ladder*. Later on, this custom was extended to the Romanian monasteries as well. Reading these fragments was reckoned as so important that their texts has been included in time also in the collections called as "Prologues".

"But *The Ladder* recently exited the churches and the monasteries in order to enter the houses of the clergymen and of the believers", says His Eminence Metropolitan Nicolae Corneanu, first in Greek and Slavonic manuscripts and then in Romanian translations. "The old Slavonic manuscripts, dating from around mid XV Century, some of them very artistically adorned, they present a special importance"[8].

From here one can see that *The Ladder* has been zealously copied in the monastic world, but it had also a wide spreading among believers worldwide.

[8] Nicolae, Metropolitan of Banat, *Contributions of the Romanian translators to the knowing of "The Ladder" of Saint John of Sinai*, in the Review "Theological Studies", no. 3-4, 1934, p. 148. About the Slavonic manuscripts of *The Ladder*, copied in the Romanian Countries, to be seen A. J. Iațimirschi, *Slavianschia i Russchia Rukopisi v Romînschih Vivliotek*, St. Petersburg 1905, PP. 184-197; pp. 442-445; pp. 566 and 727; also P. P. Panaitescu, *Manuscrisele slave din Biblioteca Academiei Române (The Slavic Manuscripts from the Library of Romanian Popular Republic)*, vol. I, Bucharest, 1959, pp. 83, 85, 87, 178-179, 240-243, 390-394.

B
The Copying, the Translating, and the Paraphrasing of *The Ladder* in diverse Languages, including the Romanian Language

1) The Ladder was copied, in the first place, extensively in the Greek language, and since a moment in time it started to be translated in other languages as well. In the IX Century it was translated in Syriac, in the year 1280 it was translated in Latin by Angelus de Cingulo, and in the year 1420 by Ambrosius Camaldulensis and then after my many others. The first to print the Greek text accompanied by a Latin translation was Matthäus Raderus S. I., Paris, 1633. This text was reproduced in Migne, G.P.[9] LXXXVIII, col. 634-1210.

A new printing of Raderus's text from Migne, with a parallel translation in Italian, was done by Pietro Trevisan, under the title: S. Giovani Climaco, *Scala Paradisi*, vol. I-II, Torino, 1961; that version was translated in Romanian by Metropolitan Tit Simedrea. A translation in the old Italian appeared in the year 1875, at Bologna, in *Collezione di opere inedite o rare dei primi tre secoli della lingua*, t. 31. And even long before, in the year 1532, it was printed also a translation from Latin to Spanish, in Mexico[10].

In Slavonic *the Ladder* was translated ever since the X-XIII Centuries. On the territory of the Romanian Countries the Slavic manuscripts of *the Ladder* has been preserved ever since the XV Century.

But very early *The Ladder* was spread in Greek manuscripts[11]. And it might be that no longer after that it was also translated in Romanian and it circulated in Romanian manuscripts as well. His Eminence Metropolitan Nicolae Corneanu speaks about the widespread circulation of *The*

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[9] Abbreviation for the *Greek Patrology* Collection. (E. l. t.'s n. – English language translator's note)

[10] We have taken the information concerning the foreign translations from O. Bardenhewer, *quoted work*, p. 81.

[11] Pandele Olteanu, *Metoda filologiei comparate în studierea izvoarelor și în identificarea versiunii neo-grecești a operei "Scara" traduse de Mitropolitul Varlaam (The Method of the Compared Philology in Studying the Sources and in Identifying the New-Greek Versions of the work "The Ladder" Translated by Metropolitan Barlaam)*, in "Metropolitanate of Oltenia" Review, no. 5-6, Craiova, 1970, p. 551.

Ladder among Romanians, ever since the XV Century. But even though His Eminence says that relatedly to the Slavonic manuscripts, it is not excluded that the monks, the hierarchs, the literates who were reading the Slavonic and Kre manuscripts attempted to write down *The Ladder*'s sentences in Romanian as well, form Grek and Slavonic texts, which they of course understood and translated din the minds in Romanian words they used in their daily speaking as well. His Eminence Metropolitan Nicolae Corneanu says: "Bishops and monks, voivodes and high dignitaries, merchants and villagers, men and women, all of them read with the same thirst the steps climbing towards heavens of *The Ladder*. For instance, in the advices gave to his son Theodosius by voivode Neagoe Basarab, at the beginning of the XVI Century, who built the famous Curtea de Argeş Monastery, it mentions John Climacus for several times. Thus, we know about a manuscript preserved in the Library of the Academia of Popular Republic of Romania, with the number 494, who stayed for several generations in the same family[12]. Knowing *The Ladder* on the territory of the Romanian Countries during the XVI Century, as also its popularity in the wide circles of the believers, it is proven also by the painting of *The Ladder* on the external walls of the Monasteries from Suceviţa (painted at the end of the XVI Century) and Râşca (painted in the middle of XVI Century) – where *The Ladder* was combined with the Final Judgment.

2) The First known Romanian translation of *The Ladder* was that made by Metropolitan Barlaam[13], while he was a monk at Secu Monastery, previously to the year 1618. It is the first work of Barlaam and its beneficial influence upon Barlaam's *Cazanii*[14] can be seen in the fact that Barlaam presented in his *Cazanii* a purely Orthodox theology, one in Patristic spirit (for instance, in his teaching about salvation as a transforming work of the man), for Barlaam remained uninfluenced by the Catholic or Protestant theology, unlike many Greek or Russians

[12] Nicolae, Metropolitan of Banat, *quote article*, p. 140.
[13] Pandele Olteanu, *quoted article*, p. 555, admits the possibility that Barlaam used also an older Romanian translation.
[14] *Cazanie* is the transliteration in Romanian of a word from Slavonic meaning a religious book containing sermons or stories commenting texts from Gospels. Here we have the plural *Cazanii*. (E. l. t.'s n.)

theologians at that time[15]. Pandele Olteanu argues, contrary to the opinion we have just presented, according to which Barlaam would have translated *The Ladder* by using a Slavonic text, we think that his translation was made according to a *Neo-Greek* text that paraphrased with explanations the original Greek text; the Slavonic text that Barlaam placed it on the right columns of the Romanian text it is a Slavonic text copied in many manuscripts from a translation of *The Lader* probably made during Century XII at the Holy Mountain[16]. But Barlaam also used a Slavonic translation of a Neo-Greek version, a paraphrased one, in a Ukrainian-Carpathian version[17]. During

[15] Barlaam declared that he based his works on the *Homilies* of Kallistos, the Patriarch of Constantinople (P. N. Șerbănescu, „La 300 de ani de la moartea Mitropolitului Varlaam al Moldovei" ("At 300 Years after the Death of Metropolitan Barlaam of Moldavia"), in *Biserica Ortodoxă Română (The Romanian Orthodox Church) Review*, 1957, no. 10, p. 1025). But some other time he says that he translated "from many scriptures, from Slavonic language" (*Ibid*, p. 1027). The mentioned Patriarch could be Kallistos I, the disciple of Saint Gregory Palamas; Kallistos I was patriarch between the years 1350-1354; another more probable variant could be Kallistos II, Patriarch of Constantinople, for 7 months in the year 1397, the author of several ascetic writings from *The Greek Philokalia*, published by us in the Volume VIII of *the Romanian Philokalia*. But Pandele Olteanu, *quoted work*, pp. 548, 568, he brings proofs that the *Cazanii* is mostly made on the basis of the Slavonic translation of the writing called *Comoara (The Treasure)* wrote by Damascene Studites, first printed at Venice in the year 1558.

The Orthodox spirit of the *Cazanii* can be seen, for instance, in the understanding of Christ's cross as power transforming the man, helped by the man's efforts as well, as it is understood in *The Ladder* too, and not as a simple juridical equivalence to people's guilt. Thus, in the following paragraph as present in the *Cazania to the Sunday of the Renunciation to Eat Cheese*, it is said: "That is why the fasting is useful at any time… especially among these fasting days is important the Lent, in order us to prepare ourselves and to clean up ourselves towards the holy Impartation and towards the day of our Lord's resurrection, by killing our own bodies towards the toils and towards the death of His Holiness… as all Christ's believers live in ascesis all over the world, except the Calvinists and the Lutherans who are the heretics of the present time, the connection of the good things (deeds) they do not want it, in the strength of their body and in their resting, that sweetens the body. And they hate Christ's cross too, which they do not dare to give themselves any toil or ascesis with, because of fearing to damage their wellness here in this world. Without toil and without fasting and without tears and without patience, they want to reach the heavens by waling the wide path that leads to perdition, and they do not remember Prophet Daniel that after he fasted for ten days, he was more beautiful and fatter than he who eats expensive meals at Nebuchadnezzar's table" (*Cazania*, editor J. Byck, Bucharest, 1943, pp. 28-29).

[16] Pandele Olteanu, *quoted article*, p. 550.

[17] Idem, *quoted article*, p. 555. Barlaam himself declared that he translated *The Ladder* "was brought out from Slavonic and made understandable to any Romanian language knower" (Manuscript of Romanian Academia no. 2511, f. 3 v.). "Out of the book anyone can understand – said Barlaam – the detachment of the human soul from the earthly things and the ascension of the mind among the heavenly ones", "in order the human being to be able to escape from being prey to the worldly waves and worries, and to go up into the quietude of

Barlaam's life there were circulating several Neo-Greek paraphrased versions[18]. A s Pandele Olteanu proved, Barlaam used the Neo-Greek paraphrased version of Maxim Margunios (1542-1602), a version that was first printed at Venice and it has a wide spreading and it was translated in Italian, Spanish, and Slavonic. The fact that Barlaam used also a Slavonic translation of Margunios's text was deduced by Pandele Olteanu out of the fact that Barlaam's translation includes some Ukrainian-Carpathian Slavic influences[19]. Pandele Olteanu even gave an example which we can se out of, the fact that Maxim Margunios introduced two of the scholia from the *Word IV* of *The Ladder* which are placed in the edition comprised in the *G.P.* at the end of the *word IV*, in the text (acholia VI-VII; G.P. quoted col. 729). But out of Margunios and out of Barlaam's translation of the mentioned paragraph as given by Pandele Olteanu, one can see that Margunios widened the phrase of *The Ladder* even more than the mentioned scholia did[20].

There is another aspect to be studied: how many of the scholia from the G.P. or from other Grek manuscripts of the *Ladder* were introduced in the text of Margunios's "paraphrase", and therefore in the Barlaam's translation as well. Another aspect to be researched would be also that of to what extent the *Answers to the Calvin Catechism* written by Barlaam are influenced by the *answers* written to Jeremy II of Constantinople by the theologians from Tübingen, answers seemingly composed with the help of Maxim Margunios. Margunios wrote himself works against Reformate[21].

The Ladder translated by Barlaam though it was not printed, it had a wide spreading as copied manuscripts[22].

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the sky and there to dance with the angels". This wording is fluent, almost like in the written language from today.

[18] *Ibid*.

[19] iIbid.

[20] Idem, *quoted article*, pp. 562-563.

[21] Idem, *quoted article*, p. 565.

[22] His Eminence Nicolae, the Metropolitan of Banat, *quoted article*, p. 151, mentioned the following manuscripts existing in the Library of the Romanian Academia, which contain only *the Ladder*: no. 493 written for Probota Monastery, when Barlaam was still living; no. 494, written by Hieromonk Ghenadie in the year 1669; no. 2511 and 2512 written by Vlad Grămăticul for Hieromonk Ilarion who was hegumen of Bistrița Monastery in Oltenia, and who was latter on ordained as Bishop of Râmnicu-Vâlcea; no. 2650 written by Iosif the hegumen of Hurezi Monastery, around the year 1740, after an exemplary copied by Vlad Grămăticul; no. 2665 by the same one; no. 2952 written by Monk Meletie from Râșca

His Eminence Nicolae Corneanu mentioned, in the quoted study, in notes, also a series of ulterior Romanian translations of *The Ladder*, first in Slavonic and then in Greek.

3) Translations from Slavonic:

a) The translation made by Archimandrite Vartolomeu Măzăreanu from Putna Monastery. This translated dates from the year 1766 and it is contained in the manuscript no. 2959 from The Romanian Academia. This translation intended to bring to the content of *The Ladder* closer to the monks and to the people living at that time, as also did the Russian translations which modernized the Paleo-Slavic text.

b) Another version is that contained by a manuscript form the XVIII Century preserved in the Library of the Romanian Patriarchy, wit the number 5, originating from Căldărușani Monastery, after being preserved for a while at the Faculty of Theology from Bucharest where it received the number 224. This translation followed its Slavonic model, so that "it is structurally different from the Greek original", says His Eminence Metropolitan Nicolae Corneanu. Actually, the "*Words*" of The Ladder are in this manuscript transformed in *Homilies*, namely they are widely paraphrased in sermons which are, on the other hand, very faithful to the original text. Each expression from the original text is here explained in detail. And each *Homily* has a very long title. Having a preaching character, each of these *Homilies* is introduced with: "Bless, father". We are not aware of the fact that there was identified the Russian or the Slavonic text which this Romanian text was translated according to, and if it did not have a Greek paraphrasis at its basis. If such an origin could not be identified, these *Homilies* would represent a Romanian Philokalian writing. This manuscript, though it mentions in *Pinax* (the content placed at the beginning of the manuscript) all the thirty titles of the *Words* of *The Ladder*, it ends at the f. 228 v with the *Word* (Homily) no. 22. The rest is missing.

Monastery, between the years 1797 and 1798ș no. 1746 written at Neamț Monastery for the community of Paisius Velichkovsky.

The same Metropolitan Nicolae Corneanu also mentioned the manuscript no. 2983 from the Library of the Academia of the Popular Republic of Romania, dating from the XVII Century, and that contains in addition to *The Ladder* also other writings. Pandele Olteanu*, quoted article*, p. 563, note no. 92, he mentions also from the Library of the Academia of the Popular Republic of Romania, the miscellaneous manuscripts which include *The Ladder* or parts of it: 2959, 163, 3543, 2569, 2315, 3318 etc.

We are going to present in the following a few examples illustrating the mode which this paraphrase widens the original text like:

The Greek edition: the end of the *Word II*, chapter 17 and 18: "in order the last things not to become worse that the first ones (Mt. 14: 45). The shore becomes causing of salvation and of dangers. And this is known to them who sail on the understanding sea. And it is a pitiful sight to see them who escaped on the sea but they drown in the harbor."	Manuscript no. 5 from the Romanian Patriarchy: "in order their last things not to become worse than the first ones. This is because the quietude and the escape to monastery of the monk causes salvation and praise crowns to them who have a good nature and their deeds can be seen. But to them who are stubborn and who do not think neither they take care of the rebuking from the hell and from dishonor, there their passions will be multiplied more than if they remain in the world. And this was very well known to the old sailors of the monastic life and they wrote us all kind of mediations in their books lest the ship of our life not to wreck in unexpected places. This is because many ships escape the storm but, later on, when they arrive to the shore, because those ships are carelessly anchored, they will break down, and that is really strange and an awful evil and a big sadness, which somebody urges us to ceaselessly shed tears for, because of seeing that ship wrecked in the middle of the harbor, after crossing the sea by enduring the longest dangers."

The Greek edition 1970, chapter 1 and 2 from the *Word XXII*: "Pride means denying God, a contrivance of the devils, despising the people, the mother of the damnation, the niece of the praises, the sign of the bareness, the banishing away of the help from God, the cause of the fallings, the cause of becoming devilish, the spring of the anger, the door of the hypocrisy, the stronghold of the devils, the guardian of the sins, the cause of the mercilessness, the not-knowing of the mercy, bitter supervisor, inhuman judge, the enemy of God, the root of the blasphemy."	The manuscript no. 5 of the Romanian Patriarchy: "The pride hated by God it truly is a rejection of God and of His mastery. This is because it makes the haughty to reject God and to say that the good things he has, are not from God but from himself. This is a finding of the devils because they were the first to find that out and to crown themselves with it. It is like a mother who do not feel sorry, and it is the cause that sucks glory and pride as they would be maternal milk. It is a sign of the fruitless soul, it is getting far of the godlike help and or the holy gift, the hesitation of the heart, the cause of the evilness, the falling into the impious works, the source of the pride, the idol of the hypocrisy, the strengthening of the devilish work, the persistence into sin, the enemy of the confession of sins, the non-knower of the mercifulness, strongly taking heed at the foreign things, always resisting God and His servants, and a mouth speaking of evil and blaspheming."

c) From the same period, we have the manuscript no. 163 from the Library of the Romanian Academia, copied by Monk Grigorie from Cozia Monastery, in the year 1765. The second is the manuscript no. 3543, from the same library, dating from the year 1796. Both of them are copies after Slavonic texts. The last one originated from Ţigăneşti Monastery, and it comprised

only the *steps*: IV, XXV, and XXVIII, and it was copied by Nun Micdonia. A second copy of the same text, copied by the same nun, it still can be found at Ţigăneşti Monastery.

d) The manuscript no. 2569 from the Library of the Romanian Academia, dating form the year 1773, written by Monk Rafael from Horezu Monastery.

e) The manuscript no. 2315 belonging to the Library of the Romanian Academia, dating from the year 1779, written by Hieromonk Dorotei from The Romanian Country.

f) The manuscript no. 3318, belonging to the Library of the Romanian Academia, dating from the year 1787, written by Hieromonk Dorotei from The Romanian Country.

g) The manuscript no. 22, from the Library of the Romanian Patriarchy, a miscellaneous manuscript dating from beginning of the XIX Century, it contains only a *step* (f. 72 r – f. 75 v), namely the *step XVII*, corresponding to the *step XVIII* from the text published by Veniamin Costachi and in the G.P. But this *step* is attributed the number *XVII* also in the Greek edition from the year 1970[23].

But translations of *The Ladder* from Russian have been continued to be made until these days. His Eminence Metropolitan Nicolae Corneanu says: "Until today have been circulating numerous translations, most of them made after the edition of the Optina-Cozelesc Hermitage and then printed in Serghieva Lavra from Zagorss. The Metropolitan Gurie Grosu, then, starting from a Russian text, he produced in the year 1930 a shorter version which he printed as well"[24].

Among these translations we have read that one from the manuscript no. 154 from the Library of the Romanian patriarchy, translated after the Russian version printed in the edition from the Optina-Cozelesc Hermitage, in the printing

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[23] Metropolitan Nicolae Corneanu, *quoted manuscript*, p. 153, apud Fr. D. Fecioru, *quoted article*, p. 451. For the manuscripts from the Library of the Popular Republic of Romania, the author quotes G. Strempel, *Copişti de manuscrise româneşti până la 1800 (Copyists of Romanian Manuscripts up to the Year 1800)*, I, Bucharest, 1959, p. 200ş and for the manuscripts from the Library of the Romanian Academia, Fr. D. Fecioru, *Catalogul manuscriselof din Biblioteca Patriarhiei Române (The catalogue of the manuscripts from the Library of the Romanian Patriarchy)*, in *Studii Teologice (Theological Studies)*, 1960, no. 5-6, pp. 451 and 463.

[24] *Treptele "Scării" Cuviosului Ion Scărarul (The Steps of The Ladder of Pious John Climacus)*, translation and shortening by His Eminence Metropolitan Gurie, collection "Biblioteca creştinului drept credincios" (The Library of the Rightly-Believer Christian"), no. 19, 1938, 58 pages, at Nicolae Metropolitan of Banati, *quoted article*, p. 154, note no. 26.

press of Saint Serghie, in the year 1901. This manuscript was written between the years 1961 and 1962 in two volumes (volume I in 219 pages, volume II in 112 pages), at the Sanatorium House of the Romanian Patriarchy from Dealu Monastery, by Protosyncellus Gherasim Negulescu, who came there from Cheia Monastery. This manuscript does not mention the translators from Grek to Russian and from Russian to Romanian. This manuscript was written with beautiful handwriting and ordered as a printing press copy, it does not always convey enough faithfully the Greek text (and that shows, maybe, that neither the Russian text did convey very faithfully the Greek text), but it stands out by its modern, fluent, and fully intelligible character of the Romanian wording, despite it uses the word of the tradition churchly language, with few exceptions (for instance, the syntagm: properly-said, or the word: especially etc.).

One can see that the Romanian and the Russian translations had at their basis the Greek text, but the scholia are given at the end of all *Words* – the scholia are fewer than in the G.P. LXXXVIII - are partially taken from the quoted G.P., a fact mentioned on each time by the author of the copy – and partially from the translation in neo-Greek of *The Ladder* made by Hieromonk Atanasie Criteanul, which he added his interpretations to, and printed by him at Venice in the year 1683. Among the notes which are not taken from the G.P. we are mentioning that quite long explaining the title of the *Word VI*, which are provided in historical data regarding the existence of that "Monastery of the Repentance" in the Egypt's Thebaid (for instance the witness of Blessed Hieronym) and it is specified that due to the harshness of the canon endured by the monk who fell into sins one must not blame the selectman, for those canons were willingly assumed by those monks themselves.

At the *Word I*, chapter no. 25, it is given the following note that is neither in the G.P. either nor in the Romanian version published by Veniamin Costachi, neither in the Greek edition from the year 1970: "O monk, writes Rufin, because of often feeling the movement of the anger in monastery, he decided to go to wilderness, for he won't be there anybody whom he to strife with, and so he will be able to find his serenity. But when he went far to a cave it happened that for many times, he spilled the water from his pitcher. And that made him angry. And thus, he saw that the anger is within himself and not in the

external circumstances. Therefore, he turned himself back to monastery".

One has to notice the fact that this Romanian translation, and therefore the Greek and the Russian translations as well, it is divided in heads as in the Greek edition from the year 1970 that used some manuscripts from the Dionysiou Monastery from Mount Athos. But the two versions are not divined in the same number of heads. Another difference between the Romanian text and the Greek text from the year 1970, it is that in the Greek edition the *Word towards Shepherd* is not divided in chapters, but it is divided in heads up to the head no. 100, while in the Greek manuscript staying at the basis of the Manuscript no. 154 from the Library of the Romanian Patriarchy was maintained the division in the XV Chapters, but each chapter is also divided in heads (for instance, the chapter I contains the heads 1-11; the chapter II contains the heads 1-23 etc.), as it is divided in the G.P[25].

3) His Eminence Metropolitan Corneanu mentions then the following ulterior translations of *The Ladder* from the Greek Language:

a) "The first one that is known ids represented by the Manuscript no. 3024 that can be found in the Library of the Romanian Academia. This translation, that was finished in the year 1775, it belongs to an anonymous monk and it was made after the neo-Greek version of Athanasios of Crete, as it is mentioned right in its title". But this version has scholia as well, and these scholia were used also by the Russian manuscript printed at Optina, or at least by the Romanian version of that manuscript.

b) An attempt "to give as faithful as possible translation of *The Ladder* belonged to the literate hieromonk Macarie from Cernica Monastery. This translation, that is accompanied by scholia as well, it wanted to be "verbatim, without any useless adding or clarification of mine" … For as clear and as exact rendering of the text, as also in order to enrich the scholia, he

[25] In the Romanian translation of the Russian text, it is said that in the Russian and Neo-Greek texts staying at its basis, there is after the *Word XIII*, the indication: "In Greek… in Slavonic *triceasen*-steps, tremble for three hours. In Greek new translation 1962 is applied (used) when reading the *hours I, III, and VI*". After this manuscript or after some other manuscript, there circulated a series of copied typed on the typewriter. I have seen a copy at Father Hieromonk Iurașcu from Antim Monastery.

resorted to a neo-Greek version belonging to Maxim Marguinos dating from the year 1790"[26].

Macarie finished the translation of *The Ladder* in the year 1782 and, without being able to print it, he made a few hand-copies[27]. Thus, Macarie gave Cernica Monastery – that was being founded at that time under the leadership of Hegumen Gheorghe – the foundation of its ascetic life. The Library of the Romanian Academia possesses the manuscript no. 1913[28] from among the copies written by Macarie. But this translation was copied by others as well, as attested by the manuscript no. 1901 form the Library of the Romanian Academia[29].

c) Another translation from Greek represents the content of the manuscript no. 2324 from the Library of the Romanian Academia. This manuscript was handwritten by Gheorghe the Teacher in the year 1787, for hegumen Dosoftei from Câmpulung Monastery from The Romanian Country.

d) His Eminence Metropolitan Nicolae Corneanu says that "these versions made after the Greek text stood at the basis of *The Ladder* in Romanian, imprinted in the year 1814, at the

[26] Nicolae, Metropolitan of Banat, *quote article*, p. 154, who quotes - at the note no. 27 - Emile Legrand-Louis Petit, Hubert Pernot, *Bibliographie Hellénique des ouvrages par des grecs au dix-huitième siècle*, tome II, Paris, 1928, pp. 195-196.

[27] Nicolae, Metropolitan of Banat, *ibid*. Hie Eminence says that before translating *The Ladder*, Macarie translated the scholia, at the year 1785, citing Fr. D. Furtună, the disciple of Hegumen Paisie from Cernica and Căldărușani Monastery, Bucharest, 1928, pp. 16, 66. We think that the manuscripts need to be further researched; the manuscript no. 50 from the Library of the Romanian Academia contains an interpretation of the *Scholia* to six *Speeches* if *The Ladder* done by Hieromonk Macarie (and not the text of *The Ladder*). And that manuscript really dates from the year 1785. But it may be that Macarie himself made a copy in at the year 1785 after a previous translation. The manuscript dates from the year 1821. On the title-page is written: "The interpretations of *The Ladder* from Greece, translated in the Romanian language by impious Kir Macarie, the hieromonk, the teacher of the Gospel 1785, August the 4th". But the scholia interpreted by Macarie to the six *Words* are fewer in number in comparison to those form the G.P. as well as in comparison to those contained by the translation done by Veniamin Costache who, by and large, he gave the same number as in the G.P., but under many of the numbers he gave more scholia (for instance: at the *Word VI* Macarie gave only three scholia, but in the G.P. and at Veniamin Costache there are seven scholia). The translation of the scholia at Macarie does not correspond either as content to those from the G.P. and from Veniamin Costache. But Macarie gives also an interpretation to the scholia from *The Life* of Joah Climacus, written by Daniel of Raith, unlike in the G.P.

[28] Nicolae, Metropolitan of Banat, *ibid*. Pandele Olteanu says that the manuscript no. 1905 is not a translation done by Macarie after the text of Margunios, but it is another version (*quoted article*, p. 565, note no. 94).

[29] Nicolae, Metropolitan of Banat, *ibid*, says that also the manuscript no. 58 from the Library of the Romanian patriarchy contains this translation, and not only the *scholia* which we are talking about.

printing press of the Neamț Monastery, by another famous metropolitan of Moldavia Veniamin Costache. He did not translate, but he improved an existing translation by correcting it"[30].

This ascertainment must be placed in accord with what Metropolitan Veniamin Costache said, namely that the translation published by him differed from the translations mentioned before. This is for, in the *Foreword* Metropolitan Veniamin Costache found unsatisfactory all the previous translations, and he said that at establishing the Romanian text published by him he took as basis the printed Greek-Latin text (it is very probable that it is about the text published by M. Raderus, later on published in the G.P.); but he corrected the mentioned manuscript by using other two manuscripts of *The Ladder* in old Greek. In addition to that, he reckoned that the criticism that could be formulated against the text published by him could be directed against himself: "in the book printed in Greek-Latin, because of being may mistakes and lacks and mismatches on many places, both in *word* and in *scholia*, those have been corrected and added and completed out of the other two Greek manuscripts which have been used for translation together with the printed one (that one of Raderus, *o. n.*), that in many places was better and identical to one another". So, Veniamin Costachi affirmed that the versions form the two Greek manuscripts used by him, they were on one hand better than the version from the G.P., while, on the other hand, they were consistent to one another, and that assured him that the text contained by them was very good.

"By reckoning us that those can somewhat unveil and illuminate the understanding of the book, and *in order not to be us blamed by the knower readers, as we would have added something from ourselves among the holy and by God instilled scriptures of the Holy and Great Father, we have added them* (that information) at the beginning of the book, so that each reader to know that we translated the book with the whole thoroughness and attention.

Therefore, welcome it with love, oh all-beloved readers, this book that has appeared now, not as before in poor and mudded and dirty and foreign clothing, by the previous translators (here we did not refer himself only to the translation

[30] *Quoted article*. P. 365.

made by Barlaam, *o. n.*), but this book is dressed up with golden tassels, adorned and colored in its natural purple, and as an all-luminous and much-shining sun, lightning the understandings of its meanings through a new language that is easy to understand and by rejecting all its burdens and dark places and the bewilderments which were darkening - as some dark clouds – its natural beauty and the beauty of its words.

Some researchers reckon that the Greek versions which Veniamin Costache said he used, would have been brought from Mount Athos. In addition to those, Veniamin Costache would have used also some neo-Greek versions, as for instance: that one belonging to Jeremy of Sinai printed at Venice in the year 1774[31].

A special merit of the version printed by Veniamin Costache is that, on one hand, it tries to render the text as non-paraphrased and as pure as possible of *The Ladder*, while, on the other hand, it added to the end of each *Word* numerous *scholia* explaining that word, namely a gibber number than those form the G.P. It could be very probable that Veniamin Costache took these *scholia* from the Greek manuscripts which he used.

e) "Another translation probably made after the Greek original as well, towards the end of the Century XVIII, it belongs to one of the greatest and most zealous translators of the old Christian literature. It is about Samuel Micu Clain (1745-1806). He left us 27 titles of translations from the holy fathers, containing almost 7500 pages of manuscript, some of them translated for 2-3 times". In a miscellaneous manuscript containing several Philokalian writings, it is contained also "the translation of one of the steps of *The Ladder* and it is probably that Samuel Clain translated other few steps". A manuscript coming from the library from Blaj, the manuscripts section, bearing the number 96, pages 160-169, it contains *The Word towards Shepherd* belonging to John Climacus[32].

f) A translation of *the Ladder* has been made also by His Eminence Metropolitan Nicolae of Banat, out of which he published the biography of Saint John Climacus in the *Biserica*

[31] E. Legrand-L. Petit-H. Pernot, *quoted work*, pp. 195-196, apud Nicolae, Metropolitan of Banat*, quoted article*, p. 155.
[32] Nicolae, Metropolitan of Banat, *quoted article*, p. 156.

Bănăţeană (The Banat Church) Review, Timisoara, year VIII (1948), no. 12-13, 28th of March, pp. 3-6[33].

g) We have mentioned the translation dome by Metropolitan Tit Simedrea, after the text of Raderus form the G.P., reprinted by Pietro Trevisan at Turin, but without scholia. We have seen this translation. It stands out by its remarkable literary beauties, but it often renders the original text more freely and it does not use consistently the tradition Philokalian Romanian terms which need to be preserved, as means of communication between those who practice the ascesis recommended by *The Ladder* and the Philokalian writings by and large, as terms imprinted in the use of this communication.

That is why we could not decide in favor of any review of this translation or to include it in the collection of *The Romanian Philokalia* (as we could neither decide to simply revise other translations – a thing that we could not afford and that it would have implied a more difficult work than that of undertaking a new translation) – but we have preferred to proceed to render our own translation, one that was actually mostly finished when we received, for a short while, from Father Archimandrite Benedict Ghiuş, the translation made by Metropolitan Tit Simedrea, or when we become acquinted to the manuscripts of other newes translations (the Russian translations).

In comparison to the translation made by Metropolitan Veniamin Costache, his translation being faithful to the original text even in wording the phrases similar to Greek topic – and that makes his translation very difficult to understand to the today's reader – and also in comparison to the translation made by Metropolitan Tit Simedrea that, as we have mentioned it, it is not always faithful enough to the original text, we have strived ourselves to produce a translation that to be, on one hand, as faithful as possible to the original text, and on the other hand, in a Romanian phrase worded according to the rules of today's syntax of the Romanian language but, in the same time, in a terminology as traditional Philokalian as possible. This also for preserving the style unity of the entire *Romanian Philokalia*. Of course, we do not claim that we have succeeded to render a

[33] Idem, *quoted article*, p. 157, note no. 42. But in a discussion that we have with His Eminence, in which we asked His Eminence if we could use that translation in *The Romanian Philokalia* collection, he answered us that the mentioned translation is not ready yet.

translation that is totally faithful to *The Ladder*. The richness of meanings of each word, or the density of each phrase, they make impossible and even unavoidable the existence of several translation modes, which can be reckoned – up to a point – as many interpretations. But we hope that from among these possible translation modes, we have chosen one of the most faithful as possible to the original text.

We to made a new translation also due to the fact that we have had available to us a Greek text published din the year 1970 by "Astir" House from Athens, a translation that is a reediting of the text published in the year 1883 by Hermit Sophronius, at Vrettos printing press from Constantinople, based on several manuscripts from the Dionysiou Monastery from Athos, one that has a parallel text the paraphrase to *The Ladder* made by Jeremy Sinaite from Crete, for the first time printed in the year 1774 at Venice, and which, according to E. Legrand, was used by Veniamin Costache as well. We have used the paleo-Greek text published in the year 1883 by Sophronius the Hermit and reedited in the year 1970 at Athens, a text that does not contain the paraphrase of Jeremy Sinaite because, being established on the basis of several, manuscripts from Dionysiou Monastery from Mount Athos, and by giving on the side of the page, when necessary, also the diverse variants differing form those chosen in the text, we have reckoned it as the closest to the original text of *The Ladder*. In addition to that, we have made our translation according to the Greek edition from the year 1970 and for the fact that in it the *Words* are divided in heads, and that makes more easily to identify the diverse citations which are going to made of it. Though, we have consulted also the text from the G.P.

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The Scholia to *The Ladder* and the Text that We Have Translated and Framed into the Present Collection of *The Romanian Philokalia*

His Eminence Metropolitan Nicolae of Banat has been preoccupied with the scholia to *The Ladder* at his turn[34].

[34] Nicolae Corneanu, *Contribuţia Scoliaştilor la înţelegerea "Scării" Sfântului Ioan Climax (The Contribution of the Scholia Writers tot eh Understanding of „The Ladder" of Saint John*

Because of the lacunary briefness of some sentences of *The Ladder* and due to their richness of meanings, or because of simply allusively hinting at some Biblical events, or because of using some symbols known only to the readers close to the author, it occurred very early the need for explaining those throughs scholia, as it was done also with other writing of the Holy Fathers.

Even John the hegumen from Raith, who asked John Sinaite to compose this book, he felt the need for writing a commentary to it, probably using the dialogues which he had with the author of *The Ladder*[35].

A few hundred years later, Metropolitan Elijah of Crete, who lived between the second half of the Century XI and the beginning of the Century XII, and who was also known for his commentaries to the speeches of Saint Gregory of Nazianzus, he wrote an extended work containing commentaries to *The Ladder*[36]. His work has remained almost inedited up to these days; only a few words taken from it are gives as scholia at the end of the diverse *Words* of *The Ladder*. This work is entirely contained by the manuscript Pluteus IX, codices XI from Florence (Century XII), in codices Marcian 128-130 from Venice (Century XIV), in codices 868 form the Greek fund from the National Library from Paris, and in codices Coisl. 87-98 from the same Library.

But most of the scholia to *The Ladder* belong to anonymous authors. Almost all copyists and translators of *The Ladder* added their own scholia. Sometimes, these scholia consisted of abstracts taken from diverse Church Fathers as: Saint Diadochus of Photice, Isaiah the Hermit, Evagrius, Saint John Chrysostom, Saint Basil the Great, and to saints like: Saint Maximos the Confessor, Saint Isaac the Syrian, Saint Mark the Ascetic, Saint Gregory the Theologian, Saint Gregory of Nyssa as so on

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Climacus), in "Mitropolia Moldovei și Sucevei" ("Metropolitanate of Moldavia and Suceava") Review, no. 8-9, August-September, 1957, pp. 602-606.

[35] This commentary was until now published only in Latin, in the G.P. 88, 1211-1248.

[36] About the work of Metropolitan Elijah of Crete wrote: A. d'Andilly, *Echelle sainte out Les degrés pour monter au ciel*, par S. Jean Climaque, Paris, 1867; Albertus Jahnius, *Eliae Metropolitae Cretae Commentarii in S. Gregorii Nazianzeni Orationes XIX*, ed. G.P. 36, 745-755 and S. Salaville, art. *Elie de Crete*, in: Dictionnaire de Théologie Catholique, tome IV, 2 (Paris 1942), Col. 2331-2333.

A minutious research of the scholia which do not represent abstracts form the mentioned fathers undertook Byzantinologist Erik Petersen[37]. He indicated the sources of a few dozens of those scholia[38].

In the present edition of *The Ladder* in our own translation, we have not used either the entire multitudes of scholia contained in addition by the edition belonging to Veniamin Costache in comparison to that from the G.P., or all the scholia from the G.P. We have omitted those scholia from the G.P. which do not represent direct clarifications of the expressions from the text which referred to also by many of the scholia which repeat in the edition made by Veniamin Costache the same clarifications from several Holy Fathers to the same expressions from the text. Because of the shortage of time, we did not always attempt to always identify where the scholia attributed to certain fathers were taken from. Many of them can be found in the previously published volumes of *The Romanian Philokalia*, where the readers can easily find them.

Instead of the scholia omitted by us from the two mentioned sources, we have added some of the scholia from the Greek edition from the year 1970, or some of the scholia slightly differing form the shape of the scholia from the G.P. We have added many own explanations, either in continuation to the scholia take by us from the G.P., from Veniamin Costache, and from the Greek edition dating from the year 1970, or independently from those, to other expressions from the text. Our commentaries are attempts to make the thinking of *The Ladder* accessible to the way of understanding and of speaking of the today's believers. We have introduced and ended the scholia take form the G.P. by using the quotations marks; we have done the same with those form Veniamin Costache and from the Greek edition from the year 1970, and he have mentioned, in addition to that, the sources. Our explanations are not given between quotation marks.

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[37] Erik Petersen, *Zu griechischen Asketikern* (III): *Scholien zu Johannes Climax*, in "Byzantinisch-Neugriechische Jarhbücher" hrsgb. von Nicos A. Bees, IV Band, 1-2 (Doppel) Heft 1932, Athen, pp. 45-51.

[38] Hie Eminence Nicolae Corneanu*, quoted article*, p. 694.

As one can see, the present *Introduction* is far from solving the multitude of problems posed by the history of the copies, of the translations, of the paraphrases of *The Ladder* in diverse languages and especially in Romanian, and of the scholia used differently in some of the copies. The solution to the many problems of the reports between diverse translations and the paraphrases among themselves and especially with the original text will need a long time because it requires each manuscript to be individually studied. But this theme does not enter the preoccupation of our *Introduction* because of not being necessarily tied to the interest that led us to translate and publish *The Ladder* in the present collection of *The Romanian Philokalia*. We have only wanted to show in this *Introduction* what great was like the interested granted to *The Ladder* in the spiritual life of the Romanian monks and of the believers, as well as in the life of the Orthodox monks and believers from everywhere.

Fore-Looking at the Holy *Ladder*

He reckoned well he who presented us the climbing similar to the bodily age of Christ. For he composed for us a ladder of the consummation imagining the thirty years of Christ. For, by reaching ourselves as well this full age of the consummation, we will be as they who verily fulfilled the whole law and we will no longer fall. And he who has not reached that yet, he still is a little child and he won't be received by the whole witness of the heart. But we have reckoned as necessary that, before presenting these thirty steps of the understanding and godlike *Ladder*, to place first thew life of its all-wise writer. This, for by seeing his toils, us not to read the written things with mistrust. Then, by placing before the actual writing also the holy letters of the Holy Father who commanded the *Ladder* him who wrote it, we are going to start with the *Words* from *The Ladder*.

Brief Presentation of the Life of Him Who Is Really Among Saints, Abba John, Hegumen of Saint Mount Sinai, Called the Scholastic, Written by Monk Daniel from Raith[39]

I cannot tell in full conscience and with certitude which was the city that sprouted out the godlike man before his living consecrated to fight and ascesis. But the city that now accommodates him and nourishes him with ambrosia it was made know to us by the great Apostle Paul. This is for he lives, doubtlessly in that heavenly Jerusalem where the Church of the firstborn is (Hebr. 12: 23), "whose living is in heavens" (Phil. 3: 20). There being satiated[40] with an immaterial feeling of the things which never can be satiated of, and by looking at the unseen beauties, he receives the worthy rewards of his sweats. And by receiving there as inheritance the gift of the non-toiling for his previous toiling, he lived together with them who are there "whose foot is from now into righteousness" (Ps. 25: 12[41]). But how the forever-remembered blessed saint achieved this happiness, I am going to tell you now.

At the age of seventeen he brought himself as well-pleasant and received sacrifice, to Christ, in the Mount Sinai. And by taking the yoke of the monasticism he is[42] advised and guided by living in this seen place, towards the unseen God.

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[39] We are translating this *Life* according to the Greek edition of *The Ladder* from the year 1970, where some phrases are slightly different from those in the G.P. The edition from the year 1970 is according to a manuscript from Dionysiou Monastery from Mount Athos. In exchange this edition has scholia unlike the text from the G.P. The Romanian translation made by Veniamin Costache has scholia as well. Then only the versions from the G.P. and that belonging to Veniamin Costache mention the fact that they were copied by Daniel.

[40] The translation of V. Costache: "The satiation of the immaterial ones is a spiritual feeling, one that has the seeing power, as the light of the bodily eyes, of those who have in them the sensitive light. The sight of the understanding knowledge". (Many of the scholia added to the *Life* we are going to give them as taken from the translation of V. Costache).

[41] As we did in the previous translation of Philokalian volumes (I-VIII) we are going to give, comparatively, the verses from the psalms as they are in King James Bible (KJB) and in the Romanian Orthodox Bible (ROB), because in the two bibles the numbering and the content of the Psalms differ, sometimes even saying opposite things. For instance, here we have: KJB: 26: 12: "My foot standeth in an even place: in the congregations will I bless the Lord."; ROB: 25: 12: "For my foot stood into righteousness; into assemblies I will bless you, Lord."

[42] As traductological assumption we are going to preserve the tenses from the original version if they do not transgress too blatantly the grammar's rules. For instance, here we have used the simple present as in the original Romanian text, though we are speaking about a person dead long ago.

And he embraced the estrangement as a defender of the understanding youths[43]. And by that, by rejecting all the impious daring and by impropriating the pious humbleness, he banished away from entrance, from himself, that devil that plants the self-appreciation and the self-trust. And by bowing down his head and by entrusting himself into the Lord to his spiritual father whom he received as a good helmsman, he crossed without danger the short and difficult storm of his life. Thus, he totally dies to the world and to his wills and he has his soul as speechless and deprived of will and totally delivered from the natural features[44], despite he gained the all-kind external wisdom, before this heavenly simplicity[45].

Living thus for nineteen years and adorning himself with the fruits of the blesse obedience, after the holy old man who guided him he passed away from this life, at his turn he went out to the stadium of the appeasement, by having in his hands as some powerful weapons the godlike prayer of that one, towards tearing down the satanic fortifications. By shocing the palce of his fight at around five miles from Monastery (his name was Thola) he spent there forty years without hesitation, being burnt by a hot fire and by his love for God. But who could made know and to praise by words his toils he endured there? Hos could one show these ones, since his toil was being built in an unseen way and without witnesses? But let's hear, despite all these, the living of the all-pious form a few signs and small showings.

He ate out of all foods allowed by the monastic oath, but very little, in order him to tear down also by that in an all-wise manner the haughtiness and the horn of the self-appreciation. Through fewness he restrained and narrowed on all ways the so furious belly-master, shouting at it: shut up, shut up! And by eating from all meals, he enslaved the tyrant vain-glory[46]. In

[43] "The understanding youths are the souly states which the estrangement knows how to defend them locked up in its house as some daughters of his, hidden and known to nobody. So, he appropriately called the estrangement as defender, as one that defends the virtues."

[44] "Natural feature he calls the work of the soul, or of wanting this or that."

[45] "It is wonderful he says, how, by being him partaker to the external wisdom, he obeyed a simple and untaught teacher."

[46] "Eating somebody form all foods he is served with and drinking from all drinks poured him, by thanking God, it is by no means contrary to the rules of the knowledge. This is for all things are very good. And getting far, with love, from the much eating and from eating sweet foods it is characteristic to right-reckoning and to knowledge. And the love won't let us

addition to that he quenched, by living in loneliness and by avoiding the company of other people, the heat of this oven, so that he transformed, until the end, its embers in ashes and he totally appeased that. And the manly pious manly ran away from worshipping the idols, by the mercy of God and by the fewness of the necessary things[47]. And the each-time death and the drowsiness, he removed it by pricking it through with the pin of the death[48]. And he untied the tie of the sadness by killing the addiction, or maybe by feeling the immaterial realities[49]. Before that he killed the tyranny of his anger by the spear of his obedience. And by not leaving his monastic cell and by not speaking, he killed the leech of the vain-glory, that one that resembles to the spider[50].

And what else? The victory upon the eighth one[51] was the fullest cleanness of the pride that is enemy to God. From that started this Veseliil[52] through obedience, his building being

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defame the sweet foods placed in front of us, if we do not fully and into the whole our feeling taste out of God's sweetness."

[47] "He calls as worshipping the idols the love for money, or the love for tasty meals, out of which is born the acceptation of the passions, or even the dreams as well. And against that one can defend himself only by the mercy of God."

[48] "The each-time death is the idleness that comes closer to the monk on each moment. This is called by him as the each-moment death, and drowsiness, and weakening. This one being killed by him with the pin of the thinking at death, he resurrects his soul by stirring his soul up towards the zealous fulfilling of the godlike commandments."

[49] "The addiction to something means death. And the addiction will be scattered away if a greater love is instated. And by killing the addiction, or also by feeling the immaterial realities, it will be undone the tie of the sadness."

[50] "By the leech of the vain-glory resembling to a spider he means the vain-glory itself. This is because as the leech sucks, without getting satiated, the blood of the bodies, likewise the vain-glory sucks the virtue and the knowledge". Another: "The spider stretches its thin web and its catches the helpless flies. But is something heavier is caught in that web the web will break. The vain-glory is likewise: by spreading out it will overcome all of them who have weak thinking; but it will not be able to defeat them who have a strong thinking and who are healthy in their mind but those ones will rather break it off and they will fly to heavens."

[51] "The expression 'the eighth one' stands for the pride. This is because it was placed as the eighth passion, by the Holy Fathers, among the eight thought or passions. And the top victory upon the pride they reckoned the cleanness or the dispassion, that one that is accomplished through obedience and through the dwelling of the Holy Ghost. Before it they placed: the estrangement, then the restraining, and then the abstention from the belly's covetousness, from idleness, from bearing the evil in mind, from dispassion, and from the vain-glory".

[52] "As Veseliil, by making the tent through patience, God dwelled in that tent in order to give answers, likewise this one, by adorning his soul and by making his soul luminous, he showed himself as all-beautiful dwelling place of the Holy Ghost". We will know that God dwells within us when we hear his answer to our prayer, of His call to answer Him by living us a

made consummate by the Lord of the heavenly Jerusalem, through His coming and through raising his humbleness against the pride. This is because, without This One, the devil and the whole his army won't be defeated.

Where will I place, in the present intertwining of his crown, the spring of his tears? This is for such a thing cannot be found at many. The place he worked his tears can be found even today; it is a very small cave, situated at a mountain foot, so far from his monastic cell and from any other monastic cells, so that he was able to close his ears to the vain-glory, and he reached through his weeping and callings and all the other things like these, up to heavens, as it is appropriate to them who are pierced with spears and with the hot iron and to them whose eyes are plucked off[53].

He slept only so much that his mind not to be damaged by his long vigils. And before going to sleep he prayed a lot and he composed writings. Only this was his rein to idleness. Besides that, the whole his road was his ceaseless prayer and his unimaginable love for God. He imagined God during day and night in the clean mirror of the righteousness, by not wanting to get ever satiated by that, or better and more appropriately said, he could not get satiated by that.

Urged by the zeal of this father bearer-of-God, somebody among them who lived a lonely life, called Moses, he begged him a lot, using also the strong mediation of the fathers, to be accepted as his disciple, in order to be guided by him in the true philosophy[54]. Being forced by that one begging, the blessed one accepted him to be his disciple. And once the father commanded him to bring some fertile soil needed for cultivating their vegetables, Moses reached the place that he was told to go and he accomplished, without hesitation, what he was asked to do. But being the time of the full noon and the heat making the surroundings as an oven (for it was the last among the

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pleasant to Him life, in our conscience. (We think Veseliil is a transliteration in Romanian from Slavonic, and in English could be rendered by the word *blessed* (E. l. t.'s n.))

[53] As living in a harsh ascesis he stood in a dark cave, in order him not to be able to see any beauty and the shouting out caused by his pains inflicted consequently to his self-pricking, not to be heard by anybody, so that not to bring him vain-glory, but to be heard only by God from heavens.

[54] They called the monastic life as philosophy, namely as love for wisdom, for it was a teaching and a practice which the monk was guided through, his being, to the true knowledge and tot eh eternal happiness.

months[55]), Moses got tired and heavy and he thought to rest for a little while. So, he laid himself on a large stone and he fell asleep. But the loving-of-people God by not wanting to allow his servants to be lost through something, and Moses being on the verge of the danger, God helped Moses. And look what God did for Moses:

This great father of ours, John, while spending his time into his monastic cell as usual, and being occupied with God, himself was engulfed by a very slight nap. And in that state, he saw somebody with a pious face waking him up and telling him: "John, how can you sleep carelessly while Moses in in a great danger?". So, John woke himself up quickly and he armed himself with the prayer for his disciple. When his disciple came back in the evening, he asked his disciple if there happened some bad thing to him or some despair. And that one said: "O very big and heavy stone almost rolled over me while I was deeply asleep under it, but I woke up and jumped away from that place, in a hurry, for it seemed to me that I heard your voice. And immediately after I saw that stone coming off and falling to the ground". But the father, because of being truly humble in his thoughts, he did not unveil anything to his disciple of what he saw, but he gave thanks to God with hidden shouts and with toils and with love.

This man of God was also a healer of the unshown wounds. A certain monk called Isaac, strongly pressed upon by the devil of the love for body and not knowing what to do because of the discouragement that he was engulfed by from all quarters, he run to this great man and weepingly confessed the was he had within. The godlike father wondering of that one's faith and humbleness, he told him: "Brother, let's stay together at prayer and doubtlessly, our good and merciful God will not overlook our request". While they did that, even before they finished their prayer, and while the tormented one was still laying on his face to the ground, God fulfilled the will of His servant, in order Him to show prophet David saying the truth in this regard as well (Ps. 144: 20[56]). And the body's snake ran away, being whipped by the hits of the prayer, and the sick one,

[55] Namely August.

[56] In KJB we have: Ps. 145: 20: "The Lord preserveth all them that love him: but all the wicked will he destroy."; in ROB we have: Ps. 144: 20: "The Lord guards all of them who love Him and He will destroy all the sinners." (E. l. t.'s n.)

bye seeing himself as healthy and untroubled, he wondered and he raised thanks to God Who glorified His servant, together with the servant glorified by Him.

The always remembered father, by richly using the word of the grace towards the present ones, and abundantly letting out of himself rivers of teaching, some evil people, because they got envious and they started to fight against the great benefit conveyed such, they called him talkative and much-speaking[57]. But him, by knowing that he could do everything in Christ Who was strengthened him, and for he wanted to teach not only with the word them who came to him to benefit of him, but much more through silence and through the wisdom (philosophy) out of deeds, he avoided the case of them who were searching for a reason to strife; and he kept his silence for a while, by stopping the flowing of the honey river of his teaching word. He reckoned that was better them who love the good things to be a little deprived, who might have benefited also out of his silence, then to stir up even more them who were ingrate judges and to infuriate them towards evilness. By that those ones too, by being ashamed by the lenient and measures way of that man, and by understanding what spring of benefit they covered up and who much loss they caused to everybody, they started begging him together with others for teaching words, in order they not to lose anything because of the father's silence, as they were searching for their salvation in his words. So, the father who did not learn how to refuse anyone immediately conformed himself and he again started his work that he previously interrupted.

[57] Belonging to Saint Maximos: "The upset of the envious you will appease it with difficulty. This is for that one reckons as danger (for himself) what he envies in you. And you will not be able to appease his upset but if you hide out what he envies. But if that upsets only him while it is beneficial to many, what party are you going to disregard? You must cherish more the benefit of the many, and therefore you must do everything you can, and you must not be lazy, neither must you let himself be overcome by the evilness of that passion, for by doing so you will be beneficial not to the passion but him wo is dominated by that passion. But you must also use the humble-cogitation, so that anytime and anyplace you will give priority him who speaks evil of you. And you will be able to appease your own envy if you rejoice yourself together with him whom you envy, of all things which he rejoices himself of, and if you get sad about all things which he gets sad of. Thus, we can fulfill the apostle's word: 'Let's rejoice with them who rejoice and cry with them who cry'".
Another, belonging to Saint Thalassius: "The envious mind is blinded out by the Lord, because of unjustly getting sad about the good things of the neighbor".

Thus, all the present ones wondered about him, as one who surpassed them in all the good things, as of some new Moses, so that they who knew those things by experiencing them, they elected him forcedly to lead the brothers, namely they put the candle in the advising candlestick. And they were not disappointed for he climbed the mountain and he entered the non-crossed darkness at his turn, and he received the ruling and the seeing of God imprinted, that one which the one climbs up through understanding steps. And he opened his mouth to the word of God and, by attracting the ghost, he brought out good word from the good treasury of his heart.

Thus, he reached the border of his earthly life while guiding the Israeli monks, and he was unlike Mose only in that that he doubtlessly entered the Jerusalem from above. This is because Moses, as we know, he did not reach the Jerusalem from below. To the things we said bear witness all of them who rejoiced, though him, the Lord's words. This is for many of them got saved and many are still getting saved by his teaching. But the bets witness of that one's salvation and wisdom, he is the new David[58]. Witness is also our goof shepherd John[59], whom great man was asked by, so that he descended to us with his thinking and he showed us, as another seer of God, the tablets written by God, which externally comprise teachings about deeds and which internally comprise teachings about seeing God.

About Abba John the Hegumen of the Mount Sinai, of Climacus

Coming once Abbat Martyrius and Abba John to the great Anastasius, and Anastasius seeing them, he told to Abba Martyrius: "Tell me, Abba Martyrius, where this young man comes from? And Who tonsured him?". And Martyrius answered him: "It is your servant, father, and I tonsured him". And Anastasius told him: "Woe to you, Abba Martyrius, who told you that you tonsured the Abba of Mount Sinai?". And the saint

[58] We do not know who he was. The V. Costache translation has in addition: "whom our word is about". It may be that the author of this *Life* though at the one who gave him the data he needed in order to write the present *Life*.

[59] This must have been John the hegumen of Raith Monastery, who asked John Sinaite to write down *The Ladder*.

didn't lie. For, after forty years, Abba Johns reached to be our hegumen. Again, some other time, John being taken by his adviser – Abba Martyrius -, both of them went to the great John the Savait who was living at that time in the Gudda Desert. When the old John Savait saw them, he got up and took water and the washed Abba John Sinaite's feet and kissed his hand, but he did not do the same thing to Abba Martyrius. When asked by his disciple Stephen why he did so, he answered: "Believe me, son, I do not know who the young man is. But I know that I received the hegumen of Mount Sinai and I washed the feet of that hegumen". And, also Abba Strategius, on that day that Abba John was tonsured, at the age of twenty, Strategius foretold of John as he followed to be a great star. It happened that immediately after Abbad John reached to be our hegumen, being present here six hundreds of strangers, while they were sitting and eating, there was among them some man having a short haircut and dressed up in Judaic fashion with a togue[60], running around all over the place and commanding to the cooks, to the administrators, to the warehousemen, and to the other servants. After the multitude left, the servants sat down to eat, and they searched for him who was previously organizing them but they did not find him anywhere. Then the servant of God, our pious father John said: "let him alone, Lord Moses did not do a strange thing by serving in this place of his".

The Epistle of Abba John, the Hegumen of Raith Monastery, towards John, the Wonderful Hegumen of Mount Sinai, called as the Scholastic, and Later on, after His Writing, Called as Climacus

To the all-wonderful and identical-to-angels father of the fathers and teacher of the All High,

I the sinner, John hegumen of Raith Monastery,

Wish you joy!

Due to the fact that we, the humble ones, know your indiscriminate obedience and above all into our Lord, your obedience adorned with all virtues, and especially the need for multiplying the talent of the truth given you by God, we use this need for need having in mind what was written "ask your father

[60] We have chosen the word *togue* instead of the original *giulgiu* = *pall*. (E. l. t.'s n.)

and he will tell you" (The Second Law 32: 7). That's why, through this letter we bow down before you as to the general father of everyone and as to one who is older than anyone in ascesis and in skillfulness ands as to the best teacher, and we beg the crown of your virtues, you to send us who are untaught, the things you saw like Moses from yore, who saw God on that mountain, for us to place the honored your writing like some tablets written by God before the new Israel, namely before them who have recently existed from Egypt and from the sea thought with the mind.

So, you by using like a staff your speaking-of-God tongue, you have done miracles in the sea, likewise now, you do not disregard our prayer and lay down on paper, as a great teacher, unhesitatingly and clearly, according to a good order, the duties of the monastic life, towards the salvation of them who have chosen this angelic living. Please do not reckon as flattering something said by all of us, but please understand it like something that is seen, thought, and plainly said by everyone. That's why we are entrusted into the Lord that we are going to receive and embrace soon the things honored and hoped by us, written in tablets, which to truly guide them who want to follow those unmistakingly and to be those rules them like a ladder leaned on the doors of the heavens, which the one who want to climb on, unharmed and undamaged, being helped by your writing to unimpededly cross over the ghosts of the evilness and over the worldly dominions of the darkness and over the chieftains of the sky. This is for, if James, who was a sheep shepherd, he had such a vision in the image of a latter, all the more the protos of the speaking sheep could not him show to everyone, and not only through a vision, but also into truth, a non-wandering climbing towards God?

The Answer Epistle. John, to John, Joy

We have received your honored letter, batter said your urge and commandments above our power, but appropriate to your pious and dispassionate life and to your clean and humble heart, that you received to us the poor and deprived in virtues. This is for it was really appropriate to you and to your soul to ask from us, the untaught ones both in word and in deeds,

word of teaching and of advising. For it is a custom of yours to always give us an example of humble cogitation.

But we are going to say that, if there was not within us the great fear and danger to throw away from ourselves the yoke of the pious obedience, which is the mother of all virtues, we would not dare to start doing, without judgment, the things which are above our power. This is because you should, o, wonderful father, to try and find out the answers from them who know such things. This is because of us still being on the stage of those who learn from others. But because the God-bearers from our time and the partakers to the true knowledge establish that the obedience consists of somebody to obey without choosing to them who command them the things which are above-power, behold that we have attempted to do, daringly, those things which are above ourselves.

By this, we do not describe to you something useful to yourself, neither we show you something that you actually know better than we do, o, you godlike and sanctified chieftain. For I am entrusted, and maybe, together with myself, each of them who have right-cogitation, that you have cleaned up your eye of the understanding of all the earthly and dark mist, and you ceaselessly look at the godlike light and you are illuminated by that light. But as I have said, because I feared that death brought by disobedience, and being I pushed by this fear towards obeying your request, I have taken heed, out of fear and love, at your commandment, as a grateful listener and as a worthless disciple of a wonderful painter. Thus, I sketched, through a poor and humble knowledge and through the uttering of my weak voice, by ink, as some shadows, the words of the life, letting it to you, o, all wonderful teacher and chieftain of the congregation, to beautify my sayings and to complete them with what is missing, as a fulfiller of the spiritual law. We do not send you this attempt of ours. God forbid that! This would be a proof of ultimate stupidity. This is because of being there enough people who are able to not only strengthen others, but also to strengthen ourselves in the godlike behaviors and teachings. But we send this to the congregation called by God, who are learning from you together with ourselves, o, you almighty among teachers.

Unburdened by their prayers, as by some understanding hopes, into my nescience, by stretching the sail of my pen and by surrendering the helm to the hands of our Good Helmsman,

Christ, together with the whole prayer, I am starting this word addressed to them through you. I ask all of them who will read this *Word* that, if somebody ever find out something useful in it, to gratefully surrender its fruits to the Good Adviser, and for us him to ask from God to be us given only the reward of the attempt. Let him not to look at the said things because of truly being poor and full of all nescience and simplicity, but let him look at the zeal resembling to that of the widow and to The One Who received, as it was said, her gift (Lk. 12: 24). This is for God does not reward according to the multitude of the gifts and toils, but according to the warmth of the intention.

THE LADDER
OF THE GODLIKE CLIMBING

The present book clearly shows the best way them who want to inscribe their names in the book of the life. This is for, by reading this book, we will find it as guiding, unmistakingly, them who follow its advices, and it guides them unharmed by any hindrance. It presents us a strengthened ladder leading from the earthly ones to the Holy of the Holies and it shows us God of the love sitting on the top of it. I reckon that this ladder was also seen by James who stepped over passions, when he was resting himself after his toils. But please let us start, zealously and with faith, this understanding and ascending to heavens climbing whose beginning is the rejection of the earthly one and whose end is the God of the love.

THE BOOK ABOUT ASCESES

Of Abba John, the hegumen of the monks from Mount Sinai, which he sent to Abba John, the hegumen of Raith Monastery, by whom he was urged to write it down.

It is divided in thirty Words, like some steps of a ladder, which elevated them who follow it, from the lower ones to the upper ones, from where the book was called as *Ladder*.

WORD I

About Rejecting the Vain Life and about Withdrawing[61]

1) The King and above kindness and all-kind God and our Emperor (for it is good to start the writing towards His servants from God), He honored all creatures built by Him with the dignity of a rational freedom[62]. That's why, from among these ones, some of them are his friends, others are true servants, other are worthless, others are totally estranged, and others – though helpless – still are against Him.

2) And we have found out as His friends, o, you sanctified chieftain, that are the understanding and bodiless beings from around God; true servants, all of them who tirelessly accomplished and are accomplishing His will; worthiness servant, they who reckon themselves as being found worthy of baptism but they did not truly guard their oaths towards Him; we reckon as strangers and enemies them who are either unbelievers or ill-faithed. Finally, enemies are they who not only that rejected the commandment of the Lord and they denied it from them, but they even wage a strong war against them who fulfill Lord's commandment.

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[61] "The First renunciation of the deliverance from things; the second and the third are the deliverance form passions and from nescience. He who wants will easily deliver himself from things; but it is required not little toil for delivering oneself from the passions towards the things."

[62] "The freedom is, according to Gregory of Nyssa, the will of the rational soul ready to move towards wherever he wants. Let's persuade this to be ready to move itself only towards good, in order us to always melt away the memory of the evil through good things."

Another: "The freedom is the understanding movement, master upon itself, of the soul. That's why the irrational animals are not free, for they are rather carried away by their nature than they bearing their nature. That's why the animals neither resist their natural lust, but immediately that they are engulfed by lust, they rush in towards satisfying that lust. But the man by being rational, he rather leads his nature than being him led by it. That's why, even when the man wants something, if he wills, he will have the power to restrain his desire, or he could just follow his desire. That's why the speechless animals are neither praised nor rebuked, while the man is both praised and rebuked". The man is the being who disposes himself of himself, by freely taking heed at laws, but not totally being submitted to a law, as there are the animals and the things which constitute the nature. In se certain sense, the man is above nature and he makes the nature instrument of his will and he can fill up the nature with the godlike Ghost and with His totally superior freedom, a freedom that strengthens our freedom. Only when the man makes himself slave to passions, he will become a simple piece of the nature, or below nature, though, on the other hand, he has willingly made himself as such.

3) But each of them mentioned above requires a special word appropriate to him, and to us the untaught ones it won't be beneficial if we present those in details in this writing. That's why, by stretching with unskilled obedience, our unworthy hand towards the true servants of God, who piously forced us and who faithfully obliged us to this through their commandments, and by receiving from their knowledge the reed of the word and by dipping it in the sad and luminous humble cogitation[63], we are going to touch this (the reed) on their smooth and white hearts[64] as on some sheets of paper, better said like on some spiritual writing boards, and we are going to describe in them the godlike words or better said seeds, by saying thus:

4) God belong to everyone; He is the life of anyone who want that; He is everyone's salvation: of them who believe and of them who don't believe; of the righteous and of the unjust; of them who honor God and of those who do not honor God; of the dispassionate ones and of the passionate ones; of the monks and of the laymen; of the wisemen and of the untaught ones; of the healthy and of the sick; of the young and of the old[65]. This is for it is like the spreading of the light, like the showing of the sun, and like the changing of the hours. And it cannot be otherwise. "This is for at God there is no looking at the face" (Rom. 2: 11). Non-honoring God is him who is partaker to the rational (speaking) and mortal nature who willingly runs away

[63] "He called the humble cogitation as sad and luminous: sad, for suffering and enduring the troubles experienced by them who are humble in though; and luminous for the glory and the extolling caused by it to them who have achieved it. Or sad to the lazy ones who do not want at all to endure it for God; and luminous for them who are perseverant and manly with their souls, and who endure all things for God and they know how great its benefit is". The humble cogitation is sad because of being accompanied by the remembrance of the sins and by the conscience of our own insignificance; and it is luminous for it has the comforting conscience of the greatness of God and of His life-giver-mercy.

[64] Αναπαύσαντες - resting (the reed or the pen) on the smooth and white hearts". This is for these hearts by not having hidden folds, but by receiving everything with simplicity and with trust, the pen or what the pen writes will be received by them, and not rejected, and it will be imprinted in those hearts.

[65] God belong to everyone, but He is called here, in a narrowed manner, "of them who want that". That's why, He is to these towards salvation. This is for any man is partaker to free will and he can decide to had Him as his life, so that ell the people have the possibility to have God as their salvation, and therefore as life too. By and large, only those who are conscious and free can have God as life, because of only they can experience the life through their conscience.

from the life and who reckons his eternally existing Maker as inexistent[66].

5) Transgressor of the law is him who misinterpret the law of God with his twisted mind and him who reckons that be believes, but he heretically resists God.

6) Christian is him who follows Christ as much as it is possible to the humans by words and by deeds and who believes with right and unblemished cogitation in the Holy Trinity[67].

7) Loving God is him who makes himself partaker to all the natura and sinless things and who do not hesitate to do the good things according to his power[68].

8) Restrained is him who, by leaving amid temptations and traps and disturbances, he strives to imitate with the whole his strength the behaviors of him who is elevated above disturbances.

9) Monk is him who, while being in his material body, he lives on the level, on the order, and on the state of the bodiless beings. Monk is him who always, everywhere, and in all things, he keeps himself only within the borders and the words of God[69]. Monk is him who submits his nature to a ceaseless toil and his senses to an uninterrupted guarding[70]. Monk is him

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[66] "Lawless is he who pleads allegiance (who confessed the faith) and then he rejected it. But lawless is also him who did not plead allegiance because of his insanity, according to the word: 'The mad man said into his heart: there is no God' (Ps. 52: 1; in KJB we have Ps. 53: 1 (E. l. t.'s n.)). That one honors the creatures more than he honors God."

[67] The faith is not only a sentiment, or only an act of will, but the faith is a right-cogitation about the God in Trinity. It is the faith founded on Revelation and of the Church's teaching. Believing in an aberration is a contradiction in itself. Believing into a so-called God Who would be one with the immanent world, it means actually not believing. Believing into a so-called God Who is not supreme love founded into a supreme person, better said in three supreme persons, it means not believing.

[68] The natural things of the man are his aspirations to surpass though free effort the things chaining him to body and to world. By doing so, he shuns himself from sin.

[69] Keeping himself "within the borders of God" means keeping himself in the order that is not-narrowed by the natural laws of the body and of the world, in the freedom of the Ghost and of the love. That one keeps himself also in the unlimited order of the words or of the rationalities of God.

[70] Scholia no. 7 from the Greek text published in the year 1970: "he called as toil the tiring of the bodies, that is willingly endured by the disciples of Christ by denying their own will and by renouncing to their bodily resting, in guarding the commandments of Christ". Through this forcing the monk proves that the man can ascend with his body above the nature calloused by sins, and that he can overwhelm the bad habits which have become laws of the nature, and that he can become free of them. The monk is on the extreme contrary to passions, for in passions one can totally lose his freedom from his body and from the world. God created the

who made his body unblemished, his mouth clean, and his mind enlightened. Monk is that soul burdened with pain and who lives, both while waken and asleep, into ceaseless remembering of the death.

10) Withdrawal from the world means willingly shunning oneself away from the praised matter and it means also denying the nature for achieving the things from above nature[71].

11) All of them who willingly left the things of the life they doubtlessly have done it either for the future Kingdom, or for the multitude of sins, or for their love for God. And if they haven't had in their sight any of the mentioned purposes, their withdrawal is reckless. But regardless the target we reach, the Good Organizer of our ascesis is waiting for us.

12) He who has exited the world in order to lighten himself from the burden of his sins, let him follow the example of them who seat before the tombs from outside the city; and let them not cease shedding hot and fiery tears and the voiceless weeping until they see Jesus come and rolling away the callous stone of their heart and untying their mind as on another Lazarus from the ties of the sins and commanding to the angels: "Untie him from passions and let him go towards the blessed dispassion"[72]. And if they do not do like this, they will have not benefit from it.

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man with a mix of freedom and necessity. The man can develop himself either towards the full reigning of the freedom, or towards being totally dominated by necessity. Through the last one the man reached under the state of the passionate nature. Through the first one he gets closer to angels.

[71] "Because: in the cogitating part of the nature there are the ties; in its wrath there is the will for mastery; in its lust there is the sadness; - he who has elevated himself above these ones, he has denied the nature". So, it is not about an abolishment of the human nature, but it is about a liberation of the human nature form under the mastery of the created things and it is about elevating the human nature at the state of truly mastering them. The mastery upon these realities can be had only by him who has become partaker to the godlike power which are above nature.

[72] τον λίθον την πυρώσεως. It could mean also warmed up stone, namely soaked in the tears of the repentance. Like the close relatives cry near to the tombs for those who are within those tombs, let's us too cry for our dead soul because of being buried under sins, under the impassive stone of theirs. Only by softening this indifference through hot tears, we will receive Jesus and we will make fully rolling away this stone which our soul is buried under. But this stone can also be reckoned as our heart intertwines petrified by the sins imprinted in our heart with their insensitiveness. This callousness comes by the condensations of the sin in passions, as in a cement. The passions have totally chained the soul's freedom. The angels, as created beings whom the strong freedom irradiates from - for they preserved their freedom – they awaken and strengthen within us the freedom that means dispassion. The dispassion as absence of passions that makes us free, it allows us to move ourselves towards what is good,

13) All of us who want to get out of Egypt and to run away from Pharaoh[73], we too unmistakingly need a certain Moses (Exod. 15), as mediator towards God and according to God, a Moses who by standing for us in the middle with the doing and with the seeing (contemplation), to stretch his hands towards God, in order us to cross, guided by him, the sea of our sins ands to set Amalec, the chieftain of the passions, in running away from us. So, they who trusted in themselves and who reckoned that they did not need an advisor, they were wrong[74].

14) They who left Egypt had Moses as their adviser, and they who ran out of Sodom had an angel as adviser. And the first ones are alike them who are healed of the souly passions by being cared by doctors. These ones are those who left Egypt. The second ones want to disrobe themselves of the uncleanness of the miserable body. That's why they need an angel or, to put it that way, they need somebody equal to an angel who to clean them up. This is for in order to clean the body up of its wounds, we need a very skillful doctor[75].

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towards the love for God and for our fellow humans, unlike the passions. In scholia no. 9 and 10 placed under the Greek text, it is said: "He speaks about the ceaseless crying. This is for, according to the holy old man who speaks, the crying works and guards. But behold what he says like that the crying also causes the blessed dispassion. This is for Abba Isaiah says too: "Let's live in ascesis, brothers, let's break apart from upon us the veil of the darkness, that is the forgetfulness, and let's see the light of the repentance. Let's become like Martha and Mary, which are the living in deep ascesis and the crying which cry before our Savior, in order they to rise Lazarus up, or that mind tied with the many ties of its will".

[73] "The Fathers say that Egypt is the bodily will that bows us towards the bodily resting and that makes our mind loving of pleasures". "The Egypt thought with the mind is the darkness of the passions, which no one go down to, if they do not reach the hunger".

[74] Scholium in the Athens edition form the year 1970: "He calls as souly passions: the vain-glory, the pride, the sadness, the idleness (acedia – boredom), the envy, the keeping in mind of the evil, the cunningness and the other ones born out of these ones. And bodily: the greediness of the belly, the fornication, the love for money and the other ones likewise. So, he says that they who are disturbed by the souly passions need a man as ruler and adviser, who to allow the body a little of what the body asks for, in order the soul not to get haughty because of too zealously restraining the body. These ones are alike them who exited the land of Egypt and are guided by Moses, who was a man. This is for the Egyptians too are rebuked for their pride and not for their fornication. And they who are troubled by the bodily passions they need an adviser who, though a humble man, he has been elevated to the angelic and incorporeal life through restraint and dispassion, so that by fasting to kill the flesh's impulses. And these ones are alike them who exited Sodom".

[75] "One must know that he who has rejected (the world), if he is in a community, let him persevere there; if he is not in a community, let him obey an adviser in order him to learn how to discern among thoughts and ghosts. We can understand that out of the advising of Israel and of Lot by Moses and by Angel. This is for, as another father told too (Saint Gregory of

15) They who started to ascend to heavens with their bodies, they really need ceaseless forcing and pains[76]. Especially at the beginning of their rejection, until they pass from their loving of pleasures habit and from their painless[77] heart to the love for God and to cleanness through their manifested crying.

16) Real tiredness, tiredness and much sorrow and difficult to endure, are especially required to us because of being us careless, until we will transform our mind - this loving of slaughterhouses and greedy for food dog – in lover of cleanness and of watchfulness through simplicity, deep gentleness, and zeal[78]. But let's dare, we who are addicted and helpless, to dare and bring to Christ, with unhesitating faith, by confessing our souly weakness and helplessness. And thus, we are going to unmistakingly receive His help above our worthiness, if we lower ourselves ceaselessly into the deep of the humble cogitation[79].

17) Let all of them know, them who have come to the good, harsh, narrow, and easy fight, that they have come to

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Nazianzus), if in other craftsmanships is difficult to learn something without an adviser, all the more we need a teacher in order us to get accustomed and to learn how to discern among thoughts and ghosts – this craftsmanship being the craftsmanship of the craftsmanships and the science of the sciences."

[76] He talks for many times about forcing, as for instance when he says: the monk is him who submits his nature to a ceaseless forcing. This is for it must be said that the accustoming by getting stronger as customs and by becoming, so put it that way, our nature, we need forcing in order to change and to transform the long habit. That's why the Lord as well said: "The Kingdom of Heavens belongs to them who take it by force" (Mt. 11: 12).

[77] "The painless heart" is that heart that does not suffer for its sins. The coming of the soul to God is not done through theoretical reflections, but through the sufferance for the committed sins.

[78] The mind detaches everything in pieces like a dog that, in searching for meat, it chops in pieces everything that is unitary, and it wants to swallow as much as possible. The mind must be made simple and clean and gentle, in order the mind to understand the things in their unit, by respecting the things, by not getting greedy of tearing the things apart, or of spying them. This is because if this is the case, the mind won't understand the whole and the essential and the life.

[79] Our helplessness confessed to Christ is a gift brought to Him. Or, only by that, we give on ourselves to Him, not keeping anything for ourselves as something that would satisfy us. And only when we are totally given to Christ, we will open ourselves for His gift that is endlessly richer than everything we can have by ourselves. Otherwise, we will reckon that we do not need Him. Even our hand or our deed that brings those ones to Christ, it will be strengthened by the right hand of by the powerful deed of Christ. If we are ceaselessly in this state of humble cogitation equal to bringing ourselves to Christ, the gif of Christ will ceaselessly descend upon us. Our self-giving and the receiving of the help from above are thus combined in a sole ceaseless dialogical act.

jump into the fire, if they receive to dwell within them the immaterial fire[80]. Let each of us study on himself and only after that to eat this bread mixed with bitter herbs and to drink this cup mixed with tears, so that his fight not to bring him condemnation (I Cor. 11: 29)[81].

18) If no every baptized one will be saved, I will keep my silence upon what follows[82]. They who come (to monasticism) will must renounce to everything, to despise everything, to laugh at everything, in order they to lay a good foundation.

19) The good foundation has three layers and three pillars: the non-evilness, the fasting, and the righteousness. Let all of them who are children into Christ to start from them, taking as example the children with the body. No evilness, not cunningness ever finds its room in these ones. One cannot find at them insatiable satiation, hot or wild body. This is because only after they grow up through the increase of the food there come to them the lust and the heat.

20) Really ugly and dangerous thing is a fighter to get drowsy since the start of the fight, by giving everyone the proof about his stabbing.

21) Out of the strength of the beginning we are going to doubtlessly benefit during the time of the drowsiness that will come. This is for the encouraged and then drowsy soul it urged by the memory of his zeal from the beginning, like by a needle. That's why some ones often got winged out of this too.

22) When the soul, by surrendering himself (to idleness), it will lose the blessed and worthy to be loved warmth[83], let him search zealously to find out why he was deprived of it and let him start again the war and the zeal against drowsiness. This is

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[80] "He said that the fight is harsh for guarding the senses, narrow for the restraining of the soul and for bitterly rejecting the long-lasting habits. But it is easy as well, for the trust in God and for the advancing that follows and for the hope of the future goods". They who persevere in this fight, they jump into the fire of the love for God, if they accept to inhabit within that fire. Only through this kind of fire they can persevere in they fight and obtain victory.

[81] This is made a connection between ascesis, the azyme ate and the cup drank by Jews on that day that they existed Egypt (the world of the sins) and between the bread and the wine of the Holy Impartation. Through all of these one gets the power to bear his cross, through which one can reach the sinless life.

[82] "If not everyone who is baptized is saved, but only him who does the things of God, it is obvious that neither all of them who are tonsured (in monasticism) will be saved but only him who guards the things appropriate to monks."

[83] The soul got drowsy when he surrendered himself to the enemies (evil ghosts and temptations assaulting him) and when the soul has lost the warmth of the love for God.

because the soul cannot turn himself back (to that warmth) except through the gate he went out[84].

23) He who has got his rejection (of the life within world) out of fear, he is like the burning incense, but then he ends in smoke. And he who has done that due to his hope for the reward, he is like a millstone always moving the same way. But he who has chosen the withdrawal out of his love for God he achieved fire immediately since the beginning, and that fire thrown into matter it will ignite an ever-bigger flame[85].

24) there are some ones who lay down the bricks over stones. There are others who erect the pillars on the ground. And again, there are others who by walking a little and by getting their muscles and their joints warmed up, they walk even quicker. Let him who understands, to understand this meaningful word[86].

25) Being us called by God and the Emperor, let's run zealously, lest having a short life to be found on the day of our death as fruitless and so we will die from starvation[87]. Let's

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[84] He went out through a sin, so he must defeat the same sin in order him to be able to go back again.

[85] The godlike fire thrown into the matter of the human nature it will warm up the human nature with the enthusiasm of the love for God; likewise, when thrown upon sins, it consumed them. Scholia from Edition 1970: "The fear is understood in twofold manner: one is beginner and another is more consummate. Here he speaks about the beginner fear. This is because, when somebody who swirls himself into sins, when coming to his senses, he rejects those (sins), he fears not to be taken again into slavery by passions, so that he shows great ascesis. But when he stops mistaking, and when he escapes a little from the habituation to sins, he will live more carelessly. And he who does this for reward, he takes care as well, according to his power, of the work, because he reckons that if he gets a little lazier the payment will be diminished to him. But he who rejects the sins due to his love for God, if he will find a zealous adviser, by being fiery ignited by love, he won't weaken in his zeal until he reaches, according to the saint who wrote these, in front of God" (Ps. 41: 2 (in KJB we have Ps. 42: 2, E. l. t.'s n.)).

[86] "I reckon that he speaks about them who have rejected the world. They who lay down bricks over stones are they who started erecting the building of the virtues without obedience; and because of being untried in the humble asceses of the obedience, they have been defeated and their building diminishes and weakened. And they who erected pillars, are them who enter the lonely life since the beginning, and therefore, lacking a foundation, they are defeated. And they who walk slowly advancing on the road of the obedience that lacks any pride, they become invincible, as ones who have the experience of the wars."

[87] If at our death we are fruitless, we won't have what to feed ourselves with, in the future life. Then we will souly "die" totally, because of lacking our food. This is because we are going to feed ourselves there only with the fruits which we have accumulated in this life, by the grace of God and due to our zeal; of course, God will multiply hundredfold that grace in the future life. We helped others, we are going to be helped. We have seen God through our cleaned heart, we are going to see Him endlessly more when we are going to be fed by seeing Him.

make ourselves pleasant to God as the Emperor's soldiers. This is for, after joining the army, we are required to do our job with the greatest heed.

26) Let's fear the Lord as we fear the beasts. Because I saw people who went to steal and they did not fear God, but they heard dog bark in that place and they immediately turned back; and what the fear of God didn't do, it did the fear of beasts.

27) Let's love the Lord as we honor our friends. Because I have often seen some people upsetting God but extolling them whom they loved for an unimportant thing and using any means, contriving any thought, enduring any trouble, making them any declaration (of honoring), themselves or through the mediation of their friends, or sending them any kinds of gifts, to turn them back.

28) Let's work the virtues since the very beginning of our rejection, with tiredness and with pain. And by advancing, let's feel ourselves into virtues without sadness, even though we are a little sad[88]. But when our mortal thought is overwhelmed and mastered by the zeal from within us, we are going to work these virtues with the whole joy, zeal, desire, and godlike fire.

29) As worthy of being praised are them who work the virtues and fulfill the commandments immediately since the beginning joyfully and zealously, as worthy of being cried for are them who, though they have been living in ascesis for a long time, they still work those with tiredness, even though they are working them[89].

30) Let's neither despise nor condemn the rejections (of the world) done in fortuitous circumstances. This is for I have seen some ones running away and unwillingly encountering the Emperor Who was coming on that way and, by being them take

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Otherwise, we are going to die from starvation; but we are going to be aware of this "death" of ours. We are going to suffer because of a dreadful conscious void in our soul and around us.

[88] Without sadness, for we have advanced into virtues; but a little sad because we have a long way to keep advancing on; because of not being us totally liberated from the temptations towards sin.

[89] They who, though they have been living in ascesis for a long time, they haven't reached yet to work the virtues easily and joyfully, but they still work the virtues forcedly and with difficulty, that means they do not have love for God and they haven't yet put their soul in their work.

in Emperor's guard they entered the palace together with the Emperor and the sat at the table together with Him[90].

31) I have seen the seed unwillingly falling to the ground and bringing much and well grown fruits. But I have seen also contrary things.

32) I have seen somebody entering the hospital for another reason and held by the doctor and healed with much benevolence and, by that, he escaped the fog that was covering his eyes. Thus, the unwilling things have become him, unwillingly, ground and more useful that the willing things.

33) Let nobody reckon himself unworthy of the monastic promise, justifying that by the heaviness and multitude of his sins. He let him not believe that he is humble if, because of not wanting to deprive himself of the sweet addiction, he brings as motifs right his own sins for persevering into sins. This is because of being needed much medicine where there is much puss, in order the defilement to be rejected[91]. This is for not the healthy ones come to the hospital[92].

34) If, when the earthly emperor calls us and wants us to become soldiers serving him, and we do not hesitate, neither we search for reasons to disobey his call, but we leave everything and we quickly go to him, let's take heed at ourselves, lest when being called by the Emperor of the emperors and by the Lord of the lords and God of gods to this heavenly service, to reject His call because of our laziness and carelessness and to find ourselves defenseless at the Great Judgment.

35) It will be possible somebody to walk while he is tied with the life's things and with the iron worries; but it will be

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[90] "Rejections in unwilling circumstances" he calls those rejections made because of some happenings or misfortunes came upon some ones. And through them who run, he understands they who were wanted in their counties for some mistakes, the so-called fugitives. It could happen that while someone like that lives in some place, and the emperor passed by that place, the fugitive is announced to the emperor as plotting against the emperor and he is brought before the emperor forcedly. But after being trialed and found innocent, he is brought out of his fugitive state and he is honored with all sorts of good things. Or he is even invited to sit at the table with the emperor. This parable fits Paul too, and many others, who encountered Christ unwillingly, and then after they entered and reigned with Him."

[91] "Where there is a heavy burden, there is needed a big help as well; and where there is mud in the soul, there are needed tears as well" in order toc lean up that soul.

[92] "The health of the soul is the good fragrance of the godlike (accomplished) will. And on the opposite, the falling off the good will (of God) is the sickness of the soul that end into death". The soul is healthy only when living in conformity with the will of God, in connection with Him. The sickness spreads around a stench, the stench of the bodily decomposition, caused by losing the soul, by the disorder that doesn't thrive in the soul's harmonious rationality.

hard. This is because they whose feet are chained with iron chains often walk, but they stumble often and hurt themselves.

36) he who is unmarried in the world, because of being tied only by things, he is like him who is shackled. That's why, when he wants to run to the monastic life, he won't stumble. But he who is married he is like him who has both his hand and his feet tied.

37) I have heard some people who live carelessly into the world telling me: "How could we, for we live together with our wives (of husbands) to pass to the monastic life?". I answered them: "All the good things you do, do them: do not defame anybody, do not steal from anybody, do not lie to anybody, do not boast yourselves to anybody, do not hate anybody, do not separate yourselves from the assemblies from the churchly services, suffer together with the needy, do not offend anybody; do not get close to what belong to somebody else; be satisfied with what your wives prepare for you. If you do so, you won't be far from the Kingdom of heavens".

38) Let's wage joyfully and fearfully the good fight, while not fearing our enemies. This is because, despite those are unseen, they look at the face of our soul[93]. And if they see this one changing with fear, they bitterly arm themselves against us, because the cunning ones understand that we got scared. So, let's arm ourselves with courage against them. This is for nobody wages war to him who fights assertively.

39) The Lord have eased – due to His oikonomia – the wars against them who are recently planted (in t e monastic life, *o. n.*), so that they not to immediately turn into the world since the beginning. That's why, you always rejoice into the Lord, you who serve Him, by knowing that this is the first sign within them, of the love of the Master for you; and that Himself has called on us.

40) But God often makes Himself known by working this too: when He sees manly souls He allows them to enter the wars since the very beginning, for He wats to crown them up quickly.

[93] "The face of the soul he called the soul's powers. This is because out of the sings of our souly states a and of those imitated by us, our enemy devils see our inward disposition. This is because they do not know out of our cogitation, but they only sow their cunningness and they wait to see what disposition we will receive their cunningness with. And while they do not see, we make them seeing because of our carelessness". Namely we give them the signs which they can see through what is within our soul, as we give signs to other people as well.

41) The Lord has hidden from them who live into the world, the difficulty or better said the easiness of the fight from the stadium. This is because if they knew that difficulty, he wouldn't reject the world neither their body[94].

42) You give to Christ, zealously, the toils of your youth; and you will enjoy at your old age of the richness of your dispassion. The things gathered during youth it will nourish and save the tired ones at their old age. Let's tire ourselves, you the young ones, with zeal; let's run with watchfulness. Because of not knowing when our death comes[95].

43) We have really evil enemies, dreadful, cunning, masters in plotting, powerful, non-sleeping, immaterial, who hold the fire in their hands and who want to set the church (the dwelling place of God) in fire, through the flame from within them[96].

44) Let nobody, while young, to accept what his enemy devils tell him: do not break your body, or you will fall into sickness and helplessness[97]. This is because barely can be found somebody, especially in the present generation, who wants to kill his body, even if he would avoid the many and

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[94] Scholia from the Edition from the year 1970: "What to many seems to be the difficulty of the fight, to me, he says, it doesn't seem as difficulty, and that means that only apparently that is a difficulty, but in reality, it is easiness. Still, God has hidden this difficulty from them who live within world because if they looked at the difficulty of the fight no one would reject the world. This is because, according to the Apostle: "the bodily man doesn't receive those of the Ghost, for they are insanity to him" (I Cor. 2: 15). And wanting those of God is characteristic to the spiritual man. They who live according to the world, how could they reject the characteristics of the shame if God did not call them through His craft? This is because "body and blood cannot inherit the Kingdom of God" (I Cor. 15: 50). Scholia from G.P.: "Many, by seeing the difficulty of the stadium, they say: If Christ calls the yoke as gentle and light, why they who take that yoke upon themselves are submitted to a displeasure? Because they do not know that that was told for them who look at the countenance of the hope for resting and comforting; but to them who crawl themselves on the ground, those things are harsh and difficult to cross through. This is because him who detaches himself, with difficulty, from the lower things, he must force himself towards climbing. Likewise for the young man (from the Gospel), who declared that he did everything, but he mistook towards the most consummate thing. But he who detached himself from everything, he flies easily through this sky".

[95] "The good of the man is when he takes the yoke since his youth".

[96] "The cunning devils draw us towards working the burnings and the passions, namely towards wrath and lust, through their works, as by using some hands."

[97] "By reading these simply and without right-reckoning, and by surrendering themselves to a too harsh ascesis, they showed themselves opposite to this advice. This is because the father does not give this advice to anybody, but to the strong ones who have a healthy body and who have received a grace towards that. The other must enslave their body according to their power so that the care they take for their body not to be cause towards stirring up the lusts."

sweetening foods. But the purpose of this devil is to make our entrance to the stadium (to fight) drowsy and full of carelessness, so that the end to be according to the beginning.

45) They who have decided to sincerely serve Christ, they will search for and they will make before all, this: to choose, among the spiritual fathers and through their conscience, the places, the times, the types (virtues), and the occupations fitted to themselves[98]. This is because do not match everyone the coenobitic monasteries, because of the covetousness; neither the hermitage, because of their wrath. Each of those will be thought for the ones who is fitted to.

46) Of these three types of life consists the whole monastic living: either in withdrawn and lonely ascesis, or in appeasement with one or two, or in patiently living in community. The Ecclesiastes says: "Do not deviate from your path either to the right or to the left. But you walk on the imperial path" (Parables 14: 27), and this is for that type from the middle is the most appropriate from the mentioned ones. This is for he says: "Woe him who is alone" (Eccl. 4: 10). This is because he falls into idleness, or into sleeping, or in carelessness, or in despair, there is no man to wake him up. And "where are two or three gathered in My name, I and there as well amidst them" said the Lord (Mt. 18: 20)[99].

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[98] In the G.P. is give a text after Codes Augustanus, the scholium: "They who lack guidance they fall like the leaves, and they who toil without being advised, generally they get lost. And they who run with hope they will be twofold rich". Another scholium: "Do not refuse to learn, even if you would be very wise. This is for in God's oikonomia learning is more useful to us than our wisdom". Another: "Do not reckon that is good what seems to you that you do well, but what is recognized as such by pious men". Itself the will to work according to our own judgment, without asking others for advice, it hides pride within, it is shepherded by sin. Asking for advice is an occasion for humbleness and for strengthening the communion which, when clean and true, it is the true good.

[99] "It is easy to lose the good things but achieving them is not easy. This is because the sin has to helpers which it dreadfully wages war to the virtue, being born out of a side or another: by crossing the measure and by lack. And the virtue because it springs out only in the middle, it strives to resist each of those two, which wage war to it". Another scholium: "And again: If to will accept (Mt. 18: 19), namely he who commits sin and he who advises him to part with his evil deeds; and the rebuked one will listen to him who rebukes him for every sin, it will be given to them, from God, what they ask, namely the forgiveness for the sin committed by him who sinned. And again: "If two will agree in good deeds, anything good they will ask for, it will be given to them from God. For God will accomplish the will of them who fear Him and He will deliver them from many troubles". "For where there are two of three gathered in My name", namely united in a good decision, a decision according to the will of God, He is in the midst of them as well providing His help. In their power multiplied by the momentum of the communion and of the will for good, it will be overpoured also the power of God.

47) Who is, therefore, the faithful and wide monk? He who has been guarding his heat unquenched and who has not ceased to add until his exit (death), on each day, fire to fire and warmth to warmth and zeal to zeal.

Behold the first step: you who have stepped on it, do not turn to the previous things.

In the Edition from the year 1970: “Because he has said above that living in community is not appropriate to everyone, because of the covetousness, and living as a hermit is not appropriate to everybody, due to the wrath, after he has presented the two extremes, he presents the middle path praised also by the godlike Scripture and by himself. This is for he quotes the Lord saying: “Where there are two or three, I am there amidst them” (Mt. 18: 20).

Word II

About the Removal of the Passions

1) He who truly loves God, he who truly strives to reach the future life, he who truly has pain for his mistakes, he who has truly achieved the remembrance of the eternal damnation and judgment, he who has truly received the fear for his death, he will no longer love neither will he take care of money, either of wealth, or of parents, either of the life's glory, or of friends, either of brothers, over all of anything earthly[100], but by rejecting and hating any connection, any care for these ones, and even before these ones his own body, he follows emptily[101] and without worry sand without hesitation, to Christ, by always looking towards the sky and by waiting for the help from there, according to the saint who said: "My soul stuck to You" (Ps. 62: 8[102]), and to forever remembered another who said: "I have been tiring myself to follow You, and I have not lusted for the day and for the resting of the man, Lord" (Jer. 17: 16).

2) It is the greatest shame that, after we have left everything mentioned before, after the calling which the Lord

[100] The scholium from the G.P.: "The great Basil said too: he who really wants to follow God, he must untie himself from the ties of the addiction to life. And this can be achieved through the consummate withdrawal and by forgetting the old habits. This is because, if we do not estrange ourselves from our bodily kinship, and from sharing the same life, by somehow moving ourselves through attaching ourselves to a different life, according to his who said: "For our living is into heavens" (Phil. 3: 20), we won't reach the goals of being pleasant to God. This is for our Lord said decisively: "Anyone among you who does not reject his wealth, he could not be My disciple" (Lk. 14: 33). In the Edition from the year 1970 this is continued with: "By clarifying this in another place, he says the same: The Lord's purpose with these words is not that of not giving somebody power to be or not to be His disciple, but He showed that that soul who is within the things that scatter him, it won't be able to be pleasant to God. And that soul even endangers himself in these, by making himself easy to be caught in the devil's traps, and that soul proves himself to be worthy of mockery and of being laughter stock, because of the non-consummation of those who seem zealous. By praying for that not to happen to him, the Prophet said: "For never my enemies to rejoice of me. And they spoke with haughtiness against me, when my feet wobbled" (Ps. 37 (in KJB we have Ps. 38, E. l. t.'s n.)).

[101] "The first thing due by the Christian who wants to empty himself it is that of emptying himself of the passions of the evilness, which are many and diverse, which his soul is getting dirty by. Secondly, he must empty himself of the addiction to wealth."

[102] In KJB we have: Ps. 63: 8: "My soul followeth hard after thee: thy right hand upholdeth me."; in ROB we have: Ps. 62: 8: "And into the cover of Your wings I will rejoice. My soul has stuck onto You and your right hand has supported me." (E. l. t.'s n.)

and not a man called us, us to take care of something else that will do nothing good to us in the hour of our narrowing, namely of our death[103]. Because this means somebody turning towards the past things, as the Lord said, and not to be straightened into the Kingdom of Heavens (Lk. 9: 62).

3) Our Lord, by knowing the easiness of our sliding, of us who are beginners, and how easily we live together with the people from the world and how easily we turn back to the world, he answered him who asked Him: "Allow me to go and bury my father", "Let the dead to bury their dead" (Lk. 9: 60).

4) The devils, after we have rejected the world, they urge us to bless the merciful and lenient laymen and to deplore on ourselves because of depriving ourselves of that virtue. The purpose of our enemies is that, through a pretended humbleness, to make us turn back into the world or, while remaining monks, to throw us into despair.

5) One can look at the people from the world with indifference because of pride, and one can defame the people from within world when they are not present, in order to get rid of despair and in order to achieve the hope.

6) Let's hear our Lord who said towards the young man who fulfilled all the commandments: "You miss one more thing: sell your wealth and give them to poor" (Mt. 9: 21) and make yourself a poor who received alms[104].

7) Those among us who want to run zealously and quickly, let's attentively cogitate at how our Lord reckoned all of them who live within world as some dead ones, saying to

[103] They cannot help our soul, in the hour of our death, to enter the life, those things which are submitted to corruption at their turn. Only if the soul tied himself to the incorruptible God during his earthly life, God will help him to further advance in his life. Only is the soul has learnt how to love God, the soul will continue to live growing up in this love. He who has sunk himself, during his earthly life, in the egotistic loneliness, he will totally sink in this dark and tormenting loneliness, at his death.

[104] "Our Lord commanded to the young man to sell his wealth and to give it to the poor, and to take up his cross and to follow Him. By this He showed us that being us saved means to cut off our will. And that one hearing that, he became very sad and he left. Because of finding out that there is no toil and there is no virtue in giving to the poor, and that the man does that by bearing his cross. And the cross stands for stopping any sin and it gives birth to the love, and without love there is no cross. This is for by cutting off his will somebody gains the dispassion, and from dispassion he comes with God to the consummate dispassion". By renouncing to all his things, the monk fulfills three commandments: a) he puts God above all corruptible and non-savior things; b) he does a great deed of love; c) he enters a state of full humbleness, by willingly accepting to need others' help.

somebody: "Let the dead from the world to bury the dead with the body"[105].

8) That young man was not impeded by his wealth to come to be Baptism. So, they who say that the Lord commanded that young man to sell his wealth in order to be baptized, they proved themselves to be wrong. Let that be enough, towards the full entrustment of the glory of our promise (monastic) that witness.

9) They who live within world by melting themselves down in vigils, in fasting, in toils, and in fierce sufferings, after the withdraw themselves form within people into the monastic life, or to the trials' stadium, they no longer occupy themselves with their liar and pretentious ascesis from before[106].

10) I have seen very many and diverse plants of the virtues, planted by the people from within world, but because of being those plants watered by the muddy moisture from underground of the vain-glory and because of being those plants weeded by the desire of the self-showing and fertilized by praising, when they were planted in desert land, a land non-walked by the people from within world and deprived on the stinking water of the vain-glory, those plants immediately withered. This was because the moist plants were unable to prosper in the places of the harsh and lacking of moisture ascesis.

11) He who hates the world he will escape from sadness; and he who is addicted to something from among the seen things he has not got rid of sadness yet. This is because of how will not him be sad for the absences of what he loves?[107]

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[105] The scholium in the G.P.: "He speaks about a twofold death, sensitive and spiritual. Is dead him who died, because he is motionless and unworking; and he is dead him who is dead with his soul, for he does not follow the Life (to God, *translator's note*). This is for as the one who has exited the features of the world will die, likewise him who does not fulfill the commandments of the Life will die to the life. And as we say that the living is dead because he has become motionless and unworking, likewise he is and he is said spiritual dead because of not following to the Life by denying his own wills".

[106] "It is called as pretentious and liar that practiced for the glory from the people. But that practiced according to the advice of the (spiritual, *translators note* (in continuation *t. n.*)) fathers is real, according to Him Who says: "I do nothing from Myself" (Jn. 8: 28). This one, in addition of being consummate, it guards us free from the vain-glory".

[107] *World* he calls here not the persons and the things created by God, but the lusting for those as the unique realities, or the pride for possessing those, and the quarrel with the people for those. "The lust of the eyes, the vain-glory, and the haughtiness of the life are not from the Father", but they are from the world takes in itself (I Jn. 2: 16).

12) We need much watchfulness in everything. But let's take heed especially at this one, before all others: I have seen many who cut loose the boat of their boy by worries, occupations, and sleepless nights because of the worries of their lives; and those ones when coming to the monastic life and rejecting all worries, they have been pitifully defiled by their bodies' moves[108].

13) Let's take heed at ourselves, lest, while saying that we walk the narrow and full of troubles path, to get ourselves lost by keeping the other wide path (Mt. 7: 13-14)[109]. The narrow path it will be caused to you by the sadness of your belly, by standing up the whole night, by drinking with measure, by the fewness of the bread, by the cleaning drink of the dishonoring, by the mockeries, by being taken as laughing stock, by cutting off your own wills, by enduring the rebuking, by silently accepting to be despised, by being cursed, by steadfastly enduring the injustice, by enduring without getting upset to be slandered, by enduring without getting angry to be overlooked, and by accepting to be rebuked while remaining humble. They are blessed who walk the mentioned path, for the Kingdom of Heavens is theirs[110].

14) No one will enter the imperial wedding room by wearing a crown, if he has not committed the first, the second,

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[108] The *Scholium* from the edition from the year 1970; that one from the G.P. is a little changed: "This happens because of carelessness, of lack of attention, and out of pride, out of the will of living according to the own rule, out of not admitting to take advice from a protos". Consequently, not any worry is bad, but only that one for worldly earnings and lusts, and not the care for achieving and preserving the cleanness, the virtue, and the prayer. And one will not be saved by the sole fact that he entered the monasticism, neither one will be lost by the simple fact of not being a monk. It depends on how one lives both these possibilities, either for God or for body and vain-glory.

[109] "*Paths* are what the Scripture calls the virtues like. That's why, the greatest among all virtues is the love. That's why the Apostle says too: "And I am showing you a path above any other path' (I Cor. 12: 21). This path convinces one to despise all the corruptible things taken in themselves) and it does not place the temporary things above the eternal things"". This is for only the eternal Person of God can eternally love us and He can eternally uphold us into life, and so only he can satisfy our thirst for endless love. This is for the love longs for endlessness, and only the person is capable of love towards another person. By this is shown that the persons are for eternity.

[110] The wide path is that path of the love for oneself and of searching for one's own pleasure. This is for the love for the self is not narrowed by taking another in consideration. And "the troubles and the dangers kill the sweet-addiction, and the resting it nourished it and it raised it. That's why, blessed are them who walk the full of trouble path". They narrow on themselves, and in the first place for God, due to the love for Him and for the9ir neighbor, and so they achieve in exchanged their love for themselves.

and the third rejection, namely the rejection of all things, of all people – even of his own parents; the cutting off of the own will; and the third rejection, the rejection of the vain-glory that follows to obedience.

15) "Get out form the middle of theirs and get separated and do not touch the uncleanness of the world, says the Lord" (Isa. 54: 11)[111]. This is because who among them has ever dome a miracle? Who has resurrected the dead? Who has cast devils out? No one. All of these are the rewards of the monks which the world cannot comprise. This is because, if the world could, the ascesis and the withdrawal would be pointless.

16) When the devils make our heat hot, after our rejection (of the world), with the remembrance of our parents and of our brothers, let's arm ourselves with prayer against them and let's burn ourselves with the remembrance of the eternal fire, so that us to be able to quench the inappropriate fire of our heart with the remembrance of the eternal fire[112]. If somebody reckons that he does not feel any addition to some things, but his heart is sad for missing that thing, one like this is totally deceived.

17) Those young people who are addicted to the bodily love and to delectations but they want to take upon themselves the monastic life, let them strive to live in ascesis with the whole their watchfulness and with the whole their taking head and let them strive to restrain themselves from all delectation

[111] "The world's uncleanness is the love for pleasure, the love for material things, and the love for glory. And the man is said unclean not because of being created, but because of deviating through his wills, according to what was said: "Unclean is before God everyone who is pride in his heart" (Prov. 16: 4). The love for pleasure and the love for material goods they actually are love for oneself and for the corruptible things. The love for glory is likewise. And no one can reach the endless life helped by himself and by the corruptible things.

[112] "Inappropriate fire (inopportune, *t. n.*) of the heart" he calls that fire that is ignited within us out of the longing for our kindship and out of the addiction to the things of the world, which make us hot in order us to persevere even more in getting addicted to those. This is for he who is ignited by the love for God, which he reckons all the things from here as unworthy to be take heed at, and he is ignited only by the love for God and he only wants the eternal goods, he could rightly be seen as ignited by an appropriate fire". Remembering the eternal fire, on one hand it burns us, or it burns out our addiction to the worldly things, and on the other hand, it quenches this fire or it warms us up for the heavenly realities and it quenches the heat of the evil passions. This remembrance does not let us cold in either regards; it is not a indifferent remembrance of the eternal fire, neither is a cold thinking at the possibility of the eternal life. It ignites our zeal for getting rid of the eternal fire and our seal for achieving the eternal happiness. The dispassion of the Christian is not an indifference, but it is a burning, it is a passion against the evil things and for the good things.

and from all evilness[113], lest "not to be them the last things worse than the first things" (Mt. 12: 45)[114].

18) The harbor of case for salvation but also of dangers. This is known by them who sail of the sea though with the mind. But it is a pitiful sight to see those who escaped the waves that they drown into the harbor.

Behold the second step. You, who are running, do not follow the example of Lot's wife, but you follow the example of Lots himself.

[113] The scholia from the Edition from the year 1970: "Let them restrain on themselves from delectations, which uphold the love for the self, the love for the material things, the covetousness of the belly, and the passion which are born out of these; and from evilness, that upholds the despise for others, and the laziness, and the pride". G.P.: "From delectation, because of fornication and of the darkening of the mind; from evilness because of despising".

[114] The scholia from the Edition from the year 1970: "To them who take vigil and who strive themselves to fulfill the commandments, their usual harbor or the monastery are causes of their salvation, and to the lazy and careless ones, those are causes for danger".

Word III

On Estrangement

1) The estrangement stands for living, without turning back, all the things from the place of one's origin which work against the target of our piousness[115]. The estrangement is non-daring behavior, it is unknown wisdom, it is unshown skillfulness, it is hidden life, it is unseen target, it is non-unveiled thought, it is desiring for fewness, it is lusting tot narrowness, it is cause for the longing for God, it is the abundance of the love, it is rejection of the vain-glory, and it is deep of silence.

2) This thought uses, at the beginning, to always and for a long time upset those who are endeared by the Lord, as a godlike fire[116]. This is because the getting far from their ones drives the ones who are endeared by the Lord towards Himself, through fewness and troubles. But as great and worthy of praising this estrangement is, as much right-reckoning it requires. This is because not any estrangement from the world is good[117].

3) If no prophet is honored in his country, as the Lord says (Lk. 4: 24; Mt. 13: 57), let's take heed not to become our estrangement as a cause of our vain-glory. This is for the estrangement is the separation from in order to make our thought unseparated from God[118]. The estranged one is the lover of the worker of the ceaseless crying. Stranger is him who

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[115] "Namely of our kinships, of our goods, or the foods, of our wills, of the passions, of the distractions, of the places, of the glory, and of the others which impede us from reaching the target of our piousness". Another scholium: "Stranger is him who is with his though outside all life's things". Another: "Stranger is him whom the world's things are stranger to". Another: "If you estrange yourself for God, do not try to mix yourself with the things from a place, neither to mix your rationality (your word) with those. This is because otherwise it is almost more useful to be with your kinships according to the body".

[116] Although the estrangement thought is like a godlike fire that clean us up of the passionate connection with the things which were closer to us, this thought won't impose within us the estrangement easily and at once. That's why the will for estrangement cause us, in the beginning, some annoyances as well.

[117] "When the ones who estranges himself starts unveiling to others that he is of a good origin and he starts requesting respect and to be proud, this estrangement is not good."

[118] "Through separation from all things the man banishes away the passions dwelling within him and by that he becomes unseparated from God. But if the passions remain than the separation will not be of a great benefit to us".

has existed from any connection with his own and with the others[119].

4) If you hurry yourself up towards estrangement and towards loneliness, you won't search for those souls who are endeared by the world. This is because of the thief coming unexpectedly. That's why many, by attempting to save together with themselves others who are careless and cumbersome, they got lost together with those ones, because the fire of their soul got quenches in time[120]. If you have received the flame, you will run[121]. This is because of you not knowing when the flame will get quenched and it will leave you into darkness.

5) Not all of us are asked to save others. This is because the godlike Apostle says: "So, each of us will be held accountable to God for himself" (Rom. 4: 12). And again: "Teaching another, won't you teach on yourself?". But, unmistakingly, all of us are required to save on ourselves.

6) Estranging yourself, you guard yourself against the devil of the fickleness and of the love for pleasures. This is because the estrangement gives that devil occasion for working.

7) Good is the removal of the passions, but its mother is the estrangement[122].

8) He who has estranged himself for the Lord, let him no longer have any connections, so that he won't show himself strayed because of his passions. You who estrange yourself from the world stop touching the world. This is because the passions like to turn back into the world.

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[119] "Through *his won* he understands his will sand the will regarding the people from around him. Through *the others* he understands the outside things, namely money and wealth, which if one estranged himself and escapes from, he will walk on the blesses and thought road leading towards salvation".

[120] The scholium from the Edition from the year 1970: "You rebuke the postponing that always put to sleep the movements towards the good things".

[121] This is an allusion to the Olympic torch. But here is about the flame of the love for God, as received from another older monk, a flame that you must bear further on.

[122] "If we have cut off for a little while the causes of our passions and if we occupy ourselves with the spiritual sights, let's always live into these ones by having this as our work. This is because if we turn ourselves again back to the body's passions, we won't gain anything out of that living or it will remain a simple knowledge mixed with the self-appreciation having as end the fact that we will imagine that we know something, and having as another end the darkening and the total deviation of our mind towards the corruptible things. The knowledge out of the spiritual visions will become, to those who do not always persevere on the step of these visions, as a simple theoretical knowledge or an imagining of the knowledge, without having the power for retaining them from living into sins".

9) Eva was banished yore, unwillingly, from Paradise, and the monk leaves the world willingly. This is because of Eva would have lusted to taste again from the tree of the disobedience, and the monk would suffer, unmistakingly, because of his relatives according to the body.

10) Run away as from the whip from the places of your fallings. This is for, by not being the fruit present, we won't lust that fruit often.

11) Let not this way and this craft of the thieves remain hidden from you: they advise us not to part with the good things from the world, by telling us that we are going to gain a big payment if, by seeing a woman, we restrain on ourselves. We must not listen to these ones, but rather to do the opposite.

12) When we part with our things for a shorter of for a longer time, and so we gain a little piousness, or pricking (humiliation), or restraint, the thoughts of the vanity[123], by occurring, it urges again to leave for the world, towards building many, like, for instance, towards provide an example and benefit to them who knew our sinner deeds[124]. And if we are also skillful in word and in the simple knowledge[125], these ones urge us to return ourselves to the world as saviors of souls and as teachers, so that what we appropriately gathered while in harbor to waste at sea[126].

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[123] We are giving this scholium not according to the order of the sentences from the G.P., but according to the order from the Edition from the year 1970 which, as usual, it is better: "He calls as *thoughts of the vanity* those thoughts of the self-appreciation which determined those who think at them to love the showing up of themselves and the glory. This is because of imagining that you are something will not allow you to actually be that. That's why the vanity is an it is called as *inexistence*". Imagining that you are something occurs when you are not what you imagine that you are, or when you want to hide the fact that you are not what you try to show that you are. The vanity is always intertwined with the insincerity and with the lack of humbleness. And one cannot build anything with these ones. Because of not admitting your real ground which you must build on, or the fact that only God is that steadfast ground which you can lastingly build on.

[124] *The ties with her own things* transformed Lot's wife in a pillar of salt. *The ties with the stranger things* deprived Essau of his firstborn rights. *The chains of the own wills* let the people's houses empty. *The chain of the wealth* killed Isabel. And he who was delivered from those he truly found the loving-of-stranger tent and the life of Abraham who estranged himself. Of all the earthly things, which seem to be us a steadfast house for resting, we musth detach ourselves from those, in order us to find our eternal resting in the tent of Abraham who estranged himself from his birth place.

[125] The *simple knowledge* is that knowledge unaccompanied by the example of the life so that it has no power to change in good them who listen to it.

[126] "You notice that there hasn't happened a turning towards things, but only the cogitation floated towards the rationalities of the things. That's why it has been condemned. This was

13) Let's strive to follow not the example of Lot's wife but the example of Lot himself (Gen. 19). This is because the soul, by turning back to where he has got out, the soul will be degraded like the salt and the soul will remain motionless (unworking)[127].

14) Run away from Egypt without turning back. This is because of the souls who turned back there did not see the Jerusalem, or the land of the dispassion.

15) It is possible that at the beginning as well, if we left the state of childhood, namely our own things, and if we have been consummately cleaned, to turn ourselves towards those with benefit, on the purpose that, after we have been saved, to save some other people. Though, even Moses the seer of God, by being him sent for the salvation of his nation, he endured many dangers in Egypt, or in the darkness of the world.

16) It is good to upset our parents and not the Lord. This is for This One built and saved; and those ones often lost them whom they loved and they surrendered them to the eternal damnation.

17) Stranger is him who sits as one of another language among those of foreign languages, into knowledge[128].

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because not in Egypt but in the places around Egypt descended the people's mind". The scholium from the Edition from the year 1970 adds: "Likewise, you monk, do not think that you have estranged yourself while sitting into the mountain and into the monastery you let your cogitation wandering and your mind joining intertwining with the useless things of the life and with the life's pleasures and with the addiction to the world; but you rest yourself in the remembrance of God".

[127] The motionless or unworking soul is the dead soul, petrified as Lot's wife was, incapable of life, incapable of changing himself towards better, incapable of advancing towards higher steps. The salt which Lot's wife was transformed in, it had not even the power to season the foods, because of becoming a totally unfruitful and petrified pillar. Only if moving ahead as Lot, the soul will truly move himself and it will be consummated.

[128] "Stranger is that one who, among those speaking the same language, he behaves like he would be of a foreign language. And he sits into feeling, meaning that he does not reckon himself as worthy to say something to others". *Into knowledge* could mean also that he is aware of needing him to remain a stranger, namely he must not search for getting along with others. It seems that here is affirmed something contrary to the "confession of a thought", namely to the catholicity of the Church (referring to the Eucharistic assembly and not to being Roman catholic; from Old Church Slavonic съборьнъ (sŭborĭnŭ), E. l. t.'s n.). It actually is affirmed here only a total gathering into God. But he who estranges himself like this he will find everyone into God and he will pray for everyone. And if all of them do the same, they will meet into God. The catholicity is not limited to the relationships among people btu it advances into the deeper ties of all people in the common God, according to the same faith and to the same love for God.

18) We do not withdraw ourselves (from the world) because of hating our people or the places. Let's not be that! But we attempt to get rid of the harm coming from those[129].

19) As in all other aspect, likewise in this one the Lord is our Teacher. For Himself often left His bodily parents. This is for, when He heard some people telling Him: "You Mother and Your brothers are searching for You" (Mt. 12: 47), our good Teacher immediately showed us the dispassionate hatred, by saying: "My mother and My brothers are they who do the will of My Father Who is in heavens".

20) Let be your father him who can and who wants to live together with you in the lightening the burdens of his sins; mother, the pricking of your heart that can wash you up from defilement; and brother him who toils together with you and who challenges you on that road that leads above. Earn as your unseparated wife the ceaseless remembrance of the death; let be your all-beloved children the sighs of your heart; earn your body as your servant; and as friends, the Holy Powers who at the time of the exit (of your soul) could help you, if they will become your friends. "This is the nation of them who search for the Lord" (Ps. 23: 6[130]).

21) The longing for God has quenched the longing for parents. And he who tells you that he has both of them he actually deceived on himself. This is because let him hear: "Nobody can serve two masters" and the other things (Mt. 6: 24)[131].

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[129] "The hatred is a hidden disposition of disgust towards something of those which upset us. Or the hatred is the estrangement from something unpleasant and the turning away from them who upset us. The monk's withdrawal from their own things is not done for any of the mentioned reasons". He is being done a fine discernment between hatred and hatred. The monk – and the Christian by and large – does not hate the existing realities, but the monk hates the sin which he attaches himself willingly to creatures. And given the fact that the sin weakens and crooks the existence, the monk or the Christian, by hating the sin and by shining himself against sin and against sin's occasions, he loves the existence more than those who approve the sins and let themselves to be caught by sins, for the monk wants to defend the entire existence or he wants the existence always increasing into God and shunned against the crookedness and the weakness coming from sin, or from the egotistic and pride existing form the connection with God who is the Source of the life.

[130] In KJB we have: Ps. 24: 6: "This is the generation of them that seek him, that seek thy face, O Jacob. Selah."; in ROB we have: Ps. 23: 6: "This is the nation of those who search for the Lord, of those who search for the face of the God of Jacob." (E. l. t.'s n.)

[131] "If you are a layman, you will live among the realities from the world. And if you are a monk, you will live in the deeds which the monks are improved by. This is because if you

22) I haven't come, says the Lord, to bring peace on earth and the love of the parents for their sons and of the brothers for their brothers who decide not to serve Me (Mt. 10: 34), by fight and sword; namely to separate them who love God from them who love the world, them who love the material goods from those who love the immaterial realities, them who love the glory from them who are humble in thought. This is for the Lord rejoices for the union and for the division born out of the love for Him.

23) Take heed lest not to be dome to you, you who love the addition to your own people, all filled up with the waters of the sins and you to be lost in the deluge of the love for the world. Do not let yourself persuaded by the tears of your parents and of your friends. Otherwise, you will eternally cry.

24) When your kinships will surround you as some bees or, better said, as some wasps, crying for you, you quickly and without turning back aim the eye of your soul towards your death and towards your (evil) deeds, so that you will be able to remove your pain with pain[132].

25) Our ones, who are not ours[133], they promise to do everything is pleasant to us. But their purpose is that of impeding us in our all-good road, and then to attract us towards their purpose.

26) Let's us withdraw from our places to those most-uncomfortable parts, which are the most-lacking of vain-glory and the humblest. If not, we will fly (off the world) together with our passion.

27) You hide your live as nobleman and you cover your good glory, lest you will be showing yourself in your words differently from your deeds[134].

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want to live into the foreign realities, you will fall off both of them". Neither the laymen must neglect his good duties imposed him by living into the world and by having a family.

[132] "He who wants the all-great things he will disregard the unimportant things". Another: "You endure the pain with the useful pain, in order you to be able to escape the vain pains, which do not save you (the Parable of the two thieves).

[133] "Our bodily parent are ours according to the kinship of the nature; but they are not ours according to the will, because of not being helpful to our honoring of God purpose".

[134] The scholium from the G.P.: "Lest your inappropriate deeds to show as liar your good origin". Another: "Do not lean yourself on your bodily noblesse because the bodily one does not receive the realities of the Ghost" (I Cor. 2: 14). The Edition from the year 1970: "Do not show through your external countenance, due to estrangement, the monastic humbleness, and in reality, you to have the vain-glory".

28) Nobody surrendered himself to estrangement as did that great (patriarch) who heard: "Go out of your land and of your kinship and of the house of your father" (Gen. 12: 1), despite he was called in a foreign land of another language and barbarian[135].

29) On occasions the Lord glorifies him who estranged himself like that great (patriarch) even more than he did with that one. But even if the glory is given by God, we better shun ourselves of it because through the shield of the humbleness.

30) When the devils, or our fellow humans as well, they praise us for the great deed of the estrangement, let's think at Him Who estranged Himself for us, by descending from heavens on earth, and we will find ourselves as not being able to totally accomplish our estrangement for eve and ever.

31) If it awful us to be defiled by somebody close to us, or even by a stranger. This is for that defilement could attracts us back into the world and so to totally extinguish the fire of our repentance (pricking).

32) As it is impossible an eye to look at the sky and an eye to look at the earth, likewise it is impossible not to endanger his soul he who hasn't estranged himself with his thought and with his body from all the things which are his or which do not belong to him.

33) With much tiredness and pain, it is enthroned within us the good and well settled habit. But what we achieve with much tiredness we can lose in an instant. This is because "the good habits are broken by the bad discussions" (I Cor. 15: 33), worldly and unworldly.

34) He who walks, after he rejected (the world), with the people from within world, or who is close to those people, he doubtlessly either will fall in their traps, or he will defile his heart by thinking at them, or, if the does not defile his heart by

[135] "When you heard the Lord saying: "if somebody does not reject all the things which are with him, he won't be worthy of Me" (Pk. 14: 33), he won't understand that is only about money, but it is also about all the things of the sin. This is for "nobody, he says, while serving in the army, will he remain intertwined with the things of the life" (II Tim. 2: 4). This is because he who wants to defeat his passions while remaining intertwined with them, he will be like one who attempts to quench a fire by covering it with husk. Of course, he who starts fighting his passions, he is not yet totally clean of passions. But he still is not as him who half approves the passions and half fights against passions. This means the intertwining with the passions.

doing their things, he will still defile his heart by condemning them.

About the Dreams Which Accompany the Beginners

35) It is impossible to hide the fact that the meaning of our knowledge is totally non-consummate and full of all nescience. Like our throat identifies the foods, the hearing the meaning, and the sun proves the weakness of the eyes, likewise the words expose the soul's nescience. But the law of the love forces us also toward the things which are above our power. That's why I reckon (because of not being able to decide by myself) that after the words about estrangement, or rather together with them, it will be good if I say something about dreams too, in order us to know something too about this cunningness of the cunning ones.

36) The dream is the motion of the mind during body's motionlessness[136].

37) The hallucination is the deceit of the eyes when the cogitation sleeps. The hallucination is the getting out of the mind when the body takes vigil. The hallucination means seeing something without hypostasis (support, object)[137].

38) The reason why, after the things we said before, we have wanted to speak about dreams it is obvious. When leaving, for the Lord, our houses and our kinships, we sell ourselves to the estrangement due to our love for Christ, and the devils will attempt to disturb us through dreams, by showing our kinship crying, or dying, of in jail, or destitute suffering of us. So, he who believes his dreams will be like one who chases his shadow attempting to catch it.

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[136] This scholium is according to Basil the Great: "You will understand like this the difference between vision and dream. The vision is what one sees in his dream almost as through his senses, while the dream is what one hallucinates (imagines) in his sleep. Sop he calls here *motionlessness* the appeasement. This is because the motion being understood in six ways: namely of the birth, of the corruption, of the growing, of the changing, of the diminution, and of moving in another place, the body doesn't seem to be lacking any of these. While sleeping, the body rather moves itself; and by moving it still is motionless. In the first one the body is by nature; and the body suffers the second one".

[137] Here are given as scholium the heads no. 38-39 from the *One Hundred of Heads of Diadochus of Photice*, from *The Romanian Philokalia*, volume I, pp. 349-350.

39) The devils of the vain-glory as prophets in our dreams. The cunningly imagine the future things and herald those to us. When the visions come to completion, we will wonder ourselves and we will extol ourselves as we would have had the gift of the prescience.

40) In them who listen to this devil, the devil often made himself a prophet. And them who despise this devil he always lies to. This is because the devil being ghost, he sees the things from within this air and when knowing that somebody is dying, he prophecies that in dreams to those who have a weak mind.

41) The devils do not know anything about the future things from a foreknowledge. This is because even the doctors can predict our death in advance.

42) They often transform themselves in angels of light and in images of martyrs and show those martyrs coming to us in our dreams[138]. And when we wake up, we will plunge into pride and joy.

43) But let this be your sign of deceit. This is because of the angels showing us condemnations and judgments and separations. And once we got up, they make us tremble and getting sad.

44) When we start believing the devils in our dreams, they mock us even when we are awake. He who believes the dreams is totally inexperienced. And he who does not believe either of them, he is a philosopher.

45) You believe only those heralding eternal damnation and judgment to you. If these make you despair, they are from the devil too.

Behold the third step identical in number to the Trinity. He who has step on this one, let him no longer look at the right or at the left.

[138] The same thing happens in spiritism as well.

Word IV

About the Blesses and Always Mentioned Obedience

1) For our word has been advancing in good order, we have reached at the fighters and at the athletes of Christ. Rightly so, any fruit is preceded by the flower and any obedience is preceded by the estrangement either of the body or of the soul. This is for with these two virtues, as with two golden wings, the pious soul ascends to heavens unhesitatingly. It might be that about that sang a certain bearer of the Ghost: "Who will give me wings as of a dove and I will fly into humbleness?" (Ps. 54: 6[139])[140].

2) We are not going to overlook the presentation in words, if you wish, of the countenance of these valiant fighters: how they hold the shield of the faith in God and in the Upholder of the faith, rejecting by that, to say so, all the thought of the faithlessness or of the displacement; how they ceaselessly stretch forwards the sword of the ghost so that they kill all their own will that comes close to them; how, by being dressed up in the iron plates of thew patience and of the gentleness, they reject through those the whole reproachment and stinging and arrow of the word. But they also have the helmet of the salvation, the cover of their protos through prayer. And they do not stay with their feet close to one another, but they stretch one foot towards serving, and they have the other foot motionless into prayer[141].

3) The obedience consists of totally denying somebody his own soul, and that is obviously shown through the body[142]. Or

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[139] In KJB we have: Ps. 45: 6: "And I said, oh that I had wings like a dove! for then would I fly away, and be at rest."; in ROB we have: Ps. 54: 6: "And I said: Who will give me wings as of a pigeon, in order I to fly and to rest myself?"

[140] These are the three main stages of the spiritual climbing: the doing (the cleaning of the passions and the achieving of the virtues), the contemplation (the spiritual view), and the consummation.

[141] They unite the prayer with the serving. Through serving they are in motion, through prayer they stay motionless, united with God.

[142] The scholium from the Edition from the year 1970, which organizes differently the scholium from the G.P.: "By *denying* the soul he means the fact that somebody leaves his natural wills, according to the word: "If somebody wants to come after Me, let his reject himself" and the followings. This is because, even one left the contrary to nature things he would not leave anything that is pleasant to God; for those do not belong to him. But him who

it might be, on the opposite: the obedience is the killing of the limbs through a living cogitation[143]. The obedience is a non-understandable motion, a willing death, a non-spying life[144], accepting the danger non-worryingly[145], unsearched-for-answer in front of God, fearlessness in front of death, non-dangerous sailing on the life's sea, and traveling while sleeping[146].

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leaves the natural things, he denies on himself". The scholium from the G.P.: "The obedience belongs to him who is capable of it, and not the obedience of him who is not (capable of it). This is because we won't name the irrational being as *obedient* or *disobedient*". So, that is not about an abolishment of the soul, but it is about placing the soul in the hand of God. The obedience is death of the death and affirmation of the life, the affirmation of the spirit towards the body, in order to stop the body from the eternal death. And it is neither only about renouncing to the evil wills, but it is about surrendering the good will, namely of the whole will in the hand of God; it is a rational surrender, for the liberation from a passion, a renunciation to the egotistic existence in isolation, by putting it in accord with the rationality of God. This surrendering to God of the own wills somebody shows it through the acts manifested in his body, by fulfilling through his body only those deeds which are pleasant to God.

[143] Only a powerful cogitation, or a living conscience can restrain the deeds manifested through body. This *killing* of the unrestrained movements of the body's limbs coincides to a great power of the ghost.

[144] *Non-understandable motion* because of seeming contrary to rationality; *willing death* because it continuously coexists with the will, unlike the physical death that once produced there will no longer be any possibility to manifest the will through the body; as such it is a supreme and continuous act of will. *Life in simplicity* is that live without complexities and inutile questions that would diminish the life as living out of love.

[145] "He does not speak about the danger of the soul, but of the body, that is endured by him who obeys himself, haphazardly, either he would sail on the sea or he would fall among thieves; and thus, he dies of a death that does not worry him at all, for he knows well that the haphazard death is a witness and he fulfills his obedience without choosing what he obeys or not".

[146] All the responsibilities are thrown upon the souly guide appointed by God. He who obeys has only one responsibility: to obey his spiritual guide. By obeying his spiritual guide, he will obey God Whose wills become manifest through and they are interpreted by the spiritual guide. That's why the disciple is not worried about what he will answer to God at judgment, and he sails on the life's sea without endangering his soul, and he does not fear the harm of his body or even death. The disciple travels like a sleeping child borne in his father's arms. Better said, he sees all the things well, because of not seeing any danger. At the basis of all these deeds of own non-will, there is a great and continuous will or assertiveness to strongly overcome any difficulty, and to face even death for willingly fulfill the wills of God, as concretized in the wills of his protos; and there is a fundamental light as well: that he who commands he represents God, and the disciple's salvation consists of fulfilling the will of his spiritual guide as it would be the will of God. The scholium from the Edition from the year 1970: "Or the tireless and worriless path towards virtue. This is for he who has surrendered himself to his protos and he who placed his soul in the hand of his protos, he has delivered himself from any worry and he is like he would sleep".

4) The obedience is tomb to will and resurrection to humbleness[147]. The dead does not resist and he does not choose between the good things and the seemingly bad things. This is for he who has killed his soul due to piousness, he will answer for everything[148]. The obedience is the rejection of the own judgment due to the richness of the judgment[149].

5) The beginning of the killing of the body's limbs and of the soul's will is done with pain. The middle is here with pain and there without pain. And the end is shown motionlessness and in non-feeling the pain. This happy living-dead only then he feels tiredness and pain when he sees himself fulfilling his own will, so that he will fear the burden of his judgment[150].

6) All of you who started disrobing yourselves for entering the stadium of the understanding confession[151]; all of you who want to take the yoke of Christ on your neck; all of you who search for placing your burden on somebody else's neck; all of you who hurry up to willingly record your gains (consequently to your toils) and you want to be written down to you your freedom in exchange of those gains; all of you who sail on this huge sea while floating erected on somebody else's shoulders – you know that you have started to walk a short and harsh road, one having on it the possibility of a sole straying: that one is called the self-ruling (idiorrhythmic). He who totally rejected

[147] The individual searching for doing his own wills will die on every moment, and the person resurrects, or the new man, through the power of the communion that he throws towards that one who represents God.

[148] "Better said his protos. This is for this one, once he received the will of the obedient and he has made, to say so, his soul without will and dead (scholium G.P.: "and he almost killed it"), he himself will answer for his disciple".

[149] "The rejection of the judgment (of the discernment, of the own choice) consists of obeying the seemingly evil things, as they would be good, as Abraham fulfilling the commandment to stab his son, he enriched, without judging, the obedience he had from the beginning". The obedience to God comes out of the richness of the true understanding of what must be done for the own accomplishment and it enriches this understanding through the continual experience had by him who obeys regarding his prosperity after being liberated from pride.

[150] "The virtues as the sins as well, they make the mind blind (insensitive, *t. n.*). The fist ones, in order the mind not to see the sins (not to feel their temptations and not to se others' sins, *n. t.*); the second ones not to see the virtues". So, only that man who fight for virtues, but he hasn't totally escaped from sins yet, namely the beginner or the one from the middle, he feels the pain for he fears the eternal damnation.

[151] The understanding confession is that made not with the mouth but with the deeds and with the mind. "The stadium of the understanding confession is the living of the brothers together, according to the great Basil who says: "The stadium of the fight and the good-fragrance of the advancing and of the ceaseless accustoming of the thinking to God's commandments, are the living of the brothers together"".

this one in choosing the things seeming him as good and spiritual and pleasant to God, he has reached the target even before hitting the road[152]. This is for the obedience consists of not believing to yourself in the good things, until the end of your life.

7) Intending to bow our neck into God and to obey somebody else, on the purpose of the humble cogitation or of the salvation from the Lord, before entering (the stadium), if there is withing us some mistrust or some thought (doubt), let's first study the protos and judge and, to say so, to try him, lest by entrusting ourselves to the sailor as to a helmsman and to the addicted one as to a passionless one and to the sea as to the harbor, we to cause to ourselves a sure shipwreck. And we enter the stadium of the piousness and of the obedience, let's no longer judge the good guide of our fight in any regard, even though we see in him, as in a man, some slight mistakes. This is because otherwise, by judging him, our obedience will be useless[153].

8) It is totally necessary that they who want to have an always doubtless faith into their advisers, to preserve their victories always remembered and undeleted within their heart, for when the devils will sow within then the disbelief in their advisers, they to shoot the devil's mouths up with the memories they have about their advisers' victories. This is for, the more their faith flourished within their heart, the more their body will strive into serving. But when one stumbles on disbelief he will fall: "For everything that is not out of faith, it is sin" (Rom. 14: 20).

9) When your though advises you to judge, or to condemn your protos, you will jump away from that as from fornication. Do not give lenience to the snake: neither place, nor entrance,

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[152] "Obedient is that man who has rejected the self-ruling and he obeys his teacher. He is among the deeds of the consummate ones, even though he hasn't traveled yet through those deeds. Because the cunning one uses to disturb them who are in obedience and to disregard their toil as ones who have neither purpose nor ascesis, neither clean prayer nor the other things, which belong to them who appease themselves, this father says that these ones are nothing in comparison to the true obedience. This is for the true obedience keeps the place for those ones and it make the obedient to be amidst those even before he has come there through them."

[153] "This is because he who judges and takes heed at all details he will despise. And he who despises will no longer obey. Or even if he does not fall into disobedience, he won't fulfill faithfully what he is commanded". "And everything that is not out of faith it will be sin", according to the Apostle.

neither beginning. You say to this dragon: o, you the deceiver, not I have not accepted to judge my adviser, but he has received to judge me. Not I have been made his judge, but he is my judge.

10) The fathers call the singing as weapon; the prayer as wall; the righteous tear as bath. And the blessed obedience they reckoned it as confession (martyrdom)[154], without which no one among those who are addicted will see God[155].

11) He who obeys he issues a decision regarding himself. This is for if he perfectly obeys himself for the Lord, even though it seems to him that he does not do that perfectly, he will be delivered from his damnation. And if he fulfills his will regarding certain things, even though it seems to him that he obeys, he will bear his own burden himself[156]. His protos does the right things by not stopping to rebuke him. And if he keeps his silence, I have nothing to say about that[157].

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[154] "This is for not only they who received their death for Christ are martyrs (witnesses, *t. n.*), but also they who die for keeping His commandments".

[155] "One must question how without obedience no one will see God? Because, Mary the Egyptian and some others who did not obey somebody, will they not see God? But let's say that he does not talk only about the bodily obedience but also about the souly obedience. This is for we will not find any of the saints who did not obey his body to the Ghost. So, it is obvious that he who does not have the souly obedience together with the bodily obedience, he won't see God. This is because many while obeying their bodily parents they submitted their souls to pleasures. That's why they did not benefit anything out of that obedience. So, they must achieve together with the bodily obedience the souly obedience as well in order they to become dispassionate. This is because, if they remain addicted, they won't see God". Our Lord is dispassionate, and only those who are kindred to Him in this dispassion will be able to see or feel Him.

[156] He who obeys, he will judge on himself and he will condemn on himself as not being able, because of his sinfulness, to understand and to fulfill as it is due, through himself, the will of God. And by judging on himself, he will be delivered from the judgment of God.

Scholium from the Edition from the year 1970: "He who fulfills the obedience with a clean conscience and he does nothing according to his will, even if because of his nescience and forgetfulness something misses from what he owes to do – and that's why it seems to the outsiders as worthy to be judged – he still won't be judged by God. And if he strives himself to understand the commandments according to his will and to fulfill the commandments according to his pleasure, though he seems to the people as perfectly obeying, he will be condemned by God because of fulfilling his pleasure". By doing his will, he bears his burden by himself.

[157] "By the words: "I have nothing to say about that" he expresses the fact that the disciple and the adviser deviate together because the adviser does not rebuke his disciple for his deviation, and so it is shown the fact that the protos is accountable for that too. This is because the protos who does not tell to his disciple the mistakes the disciple does, that protos will be condemned together with his disciple as himself would have committed those mistakes."

12) They who obey with simplicity into the Lord, they walk the good road, by not moving within themselves by spying, out of curiosity, for details, the devil's cunningness[158].

13) Before anything let's confess ourselves to our sole judge. And if he commands us that, let's confess ourselves also to everyone. This is for the unveiled wounds won't grow bigger, but they will be healed[159].

About the Repented Thief

14) I went to a congregational monastery and I saw the fearsome judgment of a good judge and shepherd. For, when I was there, it happened that one who belonged to a thieves-gang to enter the monastic life. To that former thief the all-good physician and shepherd commanded to enjoy for seven days the whole resting, in order to have upon that place only an external perspective. After the seventh day past, the thief was summoned by the shepherd, individually, and the shepherd asked the thief if he enjoyed living with them. And after he saw the thief admitting that with the whole his sincerity, he asked him again what inappropriate thing the thief committed when living into the world. And after the thief confessed in words, assertively, everything he had done, the shepherd asked him again, for he wanted to try him: "I want to unveil these things before all brotherhood". And the thief – for he hated his sin – overcame the whole his shame and he promised to do that

[158] "He who obeys is lot allowed to discuss the deeds of his shepherd. This is because, if that was the case, the evil devils which stir up the cogitation to inquiring thoughts out of curiosity, they cunningly would advise him to make the simple road in a twisted way". The questions, the analyses, the searching for contradictions in the advises he is given for fulfilling all the good, are all sort of pretexts for postponing or for refusing to fulfill what he is told to do. The good is simple and it can be seen with a simple mind. The twisted mind covers the good with all sorts of contrived complications.

[159] Scholium given in the translation made by Veniamin Costache, regarding the confession: "Confessing the sin is like showing the bodily illnesses. So, like the bodily illnesses are not shown by the people to everyone, either to each one, likewise confessing the sin must be done in front of them who can heal those sins. This is for it is written: "You the strong bear the helplessness of the weak" (Rom. 15: 1). And to bear stands for removing and healing those, as it is written: "For He took our helplessness and He bore our illnesses" (Isa. 53: 1). Not because He took those in Himself, but for He healed them who were suffering". We have here a reason for the confession to be done in front of a spiritual guide and not in front of a multitude, or in front of everybody, for those could be offended or they could misjudge the sins of them who confessed.

unhesitatingly. “If you wanted that, I could do it even in the middle of Alexander’s city” (Alexandria).

Then the shepherd gathered in the church all his shepherded, 230 in number. And by being officiated the godlike Liturgy (for it was Sunday), after reading the Gospel the shepherd brought inside the righteously condemned one, dragged by a certain brother and slapped measuredly, and having his hands tied to his back and dressed in a sack made of hair and having ashes on his head, so that everyone got afraid by seeing him and they started shouting out and crying, because of nobody knowing what happened; then, when they reached close to the church’s doors, that holy chieftain, who was a loving-of-people judge, told him: “Stop, for you are unworthy to enter here!”.

Because of being afraid of the voice of the shepherd that sounded out of altar (because the thief believed, as he confessed later on under oath, that he did not hear a human voice but a thunder), the thief immediately fell on his face, trembling and totally shake with fear. And laying on the ground and watering the earth with his tears, he was again commanded by the wonderful physician - who was working all those things for his salvation and for giving everyone an image of salvation and of obvious humbleness – to tell everyone the things he had committed. And that one confessed his sins, fearfully, one by one, so that everybody’s hearing got horrified: not only according to the bodily sins committed against nature and those according to the nature, with the speaking and with the speechless creatures, but also the witchcrafts, with the killings, and with all others, which we are not allowed to hear or to write down. After the thief confessed all of those, the shepherd commanded to be tonsured and to be reckoned among the brothers.

15) And I, by wondering of the wisdom of this pious, I asked him apart, why did he do such a strange thing? And that true physician answered me: “For these two reasons: first, in order to escape him who confessed from the present and future shame. And that happened, for he did not get up, brother John, from the ground, until he gained the forgiveness for all his sins. And you better believe it. And this for one of the brothers who were there dared to tell me: “I saw somebody holding a written piece of paper and a reed (a pen); and when the one who was laying on his face confessed a sin, that one erased that sin with

his reed". And rightly so. "For I told, he says, my lawlessness to my Lord and He forgave the lawlessness of my heart" (Ps. 31: 6[160]). And the second reason for which I did that it was because I have some monks and brothers bearing unconfessed mistakes and by doing that, I urged them too to confession, which nobody will earn forgiveness without".

16) And I saw many wonderful and worthy of remembrance things to that always remembered shepherd, and in his community, things which I am going to try make you know of, as many as possible. This is for I stayed not a short time with them, watching their living and much wondering myself of it, namely what the earthly ones were following like, the example of the heavenly ones. An impossible to be undone tie was tying them and even more amazing was that they were delivered from all daring and vain-speaking. They strived, in the first place, not to harm the conscience of some brother in any regard[161]. And is someone manifested hatred on others, the shepherd locked him up in the separate monastery as a condemned prisoner. Once, the all-pious ordered one of the brothers to be immediately banished away because of gossiping to his neighbor, in order not to allow a seen and unseen devil to live in the monastery.

I saw truly useful and wonderful things at those pious ones. There was a brotherhood gathered and coagulated according to the lord, and they have the wonderful work and the contemplation (the seeing) of God. Insomuch they accustomed themselves to strive in the godlike deeds, that they almost did not need the urge of their protos, and they were waking up one on another towards the godlike vigil. For there were established among them some holy and godlike toils, well-thought and steadfast. That's why, if there happened sometimes that a brother to start - while the protos was not present – gossiping and condemning, or overall to speak vainly[162], by a sign unseen

[160] In KJB we have: Ps. 32: 5: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah."; in ROB we have: Ps. 31: 5-6: "I knew my sin and my lawlessness I did not hide, against myself. // I said: "I will confess my lawlessness to the Lord"; and You forgave the lawlessness of my sin."

[161] The scholium from the Edition from the year 1970: "Through many deeds can the brother's conscience be harmed: by despising, by reckless disregard, by keeping in mind the evil, and by the things sprouting out of these".

[162] Everything happened with a great gentleness, without offending that one who needed to be corrected.

by the other brothers, a brother urged the gossiper to shut up. And if the gossiper did not take heed at that warning, he who drew his attention bowed before him and left[163]. And if they needed to tell something, they were allowed, at the end and ceaselessly, to remember their death and the thought at the eternal judgment.

17) I am not going to overlook either the wonderful victory of the cook. By seeing him always with his mind gathered into his service and with tears, I asked him to tell me how he was found worthy of such a gift. And him, because of being forced by me, answered me: "I have never been thinking that I serve to the people, but to God. And while reckoning myself as unworthy of any peace, I bear always in my memory the place of the future fire".

18) Let's hear another wonderful victory of theirs. They do not stop from the mind's working not even when in refectory, by through a worthy to be recorded habit and through a non-understood tendency, they happily remembered about the prayer from within soul. And if some of them suffered a falling, he had received the most numerous asks from his brothers for him to let them the worry and the responsibility for that in front of the shepherd and they to be rebuked by that one. That's why, the shepherd who knew the work of the disciples, he gave smaller punishments, as one who knew that whom he rebuked was not so guilty; and he not even searched for him who truly fell in that mistake[164].

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[163] "The question of Great Basil: To what words reached the *vain-speaking*?" Answer: "By and large, every word that is not useful to our need for the Lord, it will be a vain-word, and the danger posed by that word is of such a manner that, even what is said is good but it is not useful to building up the listener, he who utters that word is not endangered by the fact of speaking that word but by the fact of not using that word for building up his listener. Then he upsets the Holy Ghost" (Eph. 4: 29-30). Of the same one: "*What the empty-word is?*". Answer: "Confessing the faith without having deeds. When somebody believes in Christ and he confesses Christ, but he does not do what Christ commanded. There is another vain-word: When somebody confessed but he won't correct himself, and when somebody says he will repent but he commits sins again. But also, the gossiping is a vain-word; and when somebody hears a gossiper but he keeps his silence about that. This is also because him who does not rebuke courageously, he will gossip. This is because what that one says has no foundation. And he who contrives lies, he will be vain-speaking, because of telling what did not happen or it was not seen. But him too who teaches others to do the good, but himself does not do the good, he will be vain-speaking".

[164] "From the Great Basil about not to hide the brothers' sins, or the own sins. All sins must be made known to the protos, either by him who committed that sin himself, or by those who know about that, if they could not heal that sin by themselves, according to the Lord's

Where to find at them vain-speaking of jokes? And if some of them started some strife with his neighbor, another came and bowed before him, and so the anger was scattered. And if he felt them as keeping the evil in their minds, he immediately heralded that to him who the second in command after the protos and that one made them reconcile before the sunset. And if they were stubborn, they either were punished not to eat until they reconciled, or they were banished away from the monastery.

And they kept that worthy of praising rule, carefully and not vainly, for it brought and showed many fruits. This was for many among those pious proved to be doers and seers, having the gift of discernment (of the right-reckoning and of the humble-cogitation). One could see at them also a terrific countenance of angelic greatness. One could see people of a great veneration and holiness, living in obedience as some children and having as their greatest praise their humbleness.

19) I saw there some men living in obedience for fifty years. I asked those to teach me what comforting they found out of so many tiredness. Some of them told me that they found the deep (abyss) of the humbleness, which they banished away from them with, the whole war.

I saw there among the always-remembered who live there, who had a grey hair and angelic countenance after achieving the non-evilness and the spiritual simplicity that they reinforced with their will; I did not see any of them reckless or unwise, as the old men from the world who are usually reckoned by people as insane. Buy I saw all of them, gentles in the outside things, luminous, unpretending and unskilled, having nothing contrived, neither in their words not in their behaviors, a thing that cannot be found at many; and internally they were breathing God with their souls, and by looking at their protos as they would have been some innocent children,

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commandment. This is because the untold sin is a sickness hidden within soul. We won't call as benefactor him who locks up the corruptible things within body, but we will rather call as benefactor him who brings those corruptible things, by harshness and by pain, to showing, as either by vomiting, to throw up what is harmful, or by unveiling the sickness to be made known the way to heal it. Likewise, it is proven that to hide the sin means to cause the death to the sick one. "This is for the sin is the pin of the death" (Rom. 6: 25), say the apostle. The courageous rebuking is often better that he hidden friendship. No one to hide his sin. In the first case, one makes himself killer of his brother; in the second case, each one makes himself his own killer. This is because, he who does not heal on himself, he says, through his deeds, he is brother with him who harms on himself".

and by having the eye of their mind daring and strong against devils and passions.

20) But the time of my life won't be sufficient, oh, you glorious and living of God chieftain to tell the virtues of those blessed and their living alike the heavenly one. Although, it is better us to beautify our word addressed to you and to wake you to the loving-of-God zeal, with the sweats of their zeal, than with our helpless urges. This is "for, without any doubt, what is smaller it will be adorned with what is bigger" (Hebr. 7: 7). But please do not cogitate that I am writing you something contrived by myself. Because it is a habit of the disbelief to attempt to hinder the benefit.

About Isidore

21) But let's turn back again to what we said before. Some man called Isidore, descendants of a noble family from Alexandria, he withdrew himself from the world before these years, in the mentioned monastery, where I met him. Being him received by that all-pious shepherd, and because the shepherd saw him bond to do evil things, and cruel, and harsh, and daring, the shepherd taught in an all-wise manner to defeat the devils' cunningness through a human rule. And he said to Isidore: "If you have decided to take on the yoke of Christ, I want you, before all, to get accustomed to obedience". And that one answered him: "As the iron surrenders itself to the blacksmith, likewise me, your holiness, I am surrendering myself to you". The shepherd, rejoicing of such an example of humbleness, he immediately gave to Isidore the rule of his ascesis and told him: "I want you to stay, brother, at the gate of the monastery and to kneel down before any soul that enters or exist, saying: "Pray for me, father, for I am mastered by an evil ghost". And the newcomer obeyed him as the angel obeys the Lord.

And by doing him that for seven years and reaching so the deepest humbleness and crushing of heart, that always remembered one, after the seven years ruled by the law[165] and

[165] "The father honors the seven years of the old law, by untying Isidore – after that time passed – from that canon. By this is shown that every man must cross through the painful time of this life until, by being delivered from here, he will reach into the resting from beyond".

according to the unimaginable patience of that man, he wanted to enumerate him, as being more than worthy for that, among the brothers, and even to ordain him. But that one directed many asks through other and through myself, the unworthy, towards the shepherd, to let him finish his road while obeying the same rule. He heralded by this word, in an overshadowed manner, his near end and his calling (to God), a fact that soon took place. This was for, by being him allowed by the teacher to live according to the same rule, after only ten days he left through dishonoring in an honored way to the Lord, and he took at him, on the seventh day from his death also the doormen of the monastery. For the blessed one told the doorman that if he achieved daring towards the Lord, the doorman was to come where he was, after a little while. And that happened, towards the greatest proof that his following-to-God obedience and humbleness were accepted without rebuking.

22) I asked that great Isidore, while he was still alive, what work did he have in his mind while sitting at the door? And the always remembered did not hide that from me, for he wanted that to be useful to me. So, he told me that at the beginning he had this work: "I reckoned that I sold myself as slave, because of my sins. That's why I repented with the whole bitterness, with forcing and with blood[166]. And after a year passed, I no longer had sadness in my heart, for I was waiting for the rewards form God for my patience[167]. After one more year passed, I reckoned myself unworthy, into the feeling of my heart, of living into monastery and of seeing and of speaking together with the fathers and of the impartation with the godlike Mysteries and of looking someone in his face; but, by looking

[166] From Issac the Syrian: "A little trouble endured for God is greater that a great deed committed without trouble. This is for the willing trouble proves the faith and the love. And the deed of the resting is born because the conscience is getting lazy. That's why in troubles were proven the saints into the love for Christ and not in resting. This is because the deed without toil is the deed of those who live withing world, who give alms from the outside things and who do not gather within themselves". It is a greater thing to endure a pain than to easily make a good deed. The last one will not be inscribed so deeply in the own being so that to change the being.

[167] "He who accepts the troubles from the present time while waiting for the goods from later, he has found out the knowledge of the truth and he will easily be delivered from anger and sadness". He knows better the complexity of his nature him who endure troubles, than him whom everything flows smoothly to, because of remaining on the surface of his being that has not been tried by deep troubles.

down, but even lower with my thought, I ask4ed them who entered and exited to pray for me".

About Laurentius

23) Once while we were sitting at the table, that great adviser whispered in my ear: "Do you want me to show you godlike cogitation at old age?" And I asked him to show me that and he called someone who was sitting at another table, a certain Laurentius, who had been living in monastery for around forty-eight years, and who was the second in order priest serving at altar. That one came and kneeled in front of the hegumen, and the hegumen blessed him. But after that one stood up, the hegumen did not tell him anything, but let him stand in front of the table without eating (and it was the beginning of the dinner). That one remained like that for an hour, or maybe for two hours, so that, I finally got ashamed to look at his face; for he had a totally white hair, and he was eighty years old. Remaining without an answer until we finish eating, that one was sent by the pious to say the beginning of the Psalm 39[168]. But I did not overlook, for I am all-cunning, to tempt the old man. That's why I asked him what was he thinking at, while sitting in front of the table? And he told me: "Representing to myself the image of Christ next to the shepherd, I reckoned that not the hegumen commanded me, but God did it. That's why, father John, I stood praying not like in front of some people's table, btu like in front of the altar of Christ, while rejecting any evil though related to the shepherd, due to my faith in his and due to my love for him. For it was said: "The love does not count the evil" (I Cor. 13: 5). But you know this one too, father, that if somebody willingly surrenders himself to the simplicity and to the non-evilness, he won't give to the evil any place or time against him".

About Administrator

24) Like the righteous one was truly – through God – the savior and the shepherd of his sheep, likewise he had from God

[168] In KJB we have Ps. 40. (E. l. t.'s n.)

the administrator of the monastery as well, more than any other, gentle as very few can be. Against that one the abbot started with a great anger – in order to benefit the others – in church, commanding to be the administrator cast out of the church without any reason. And I knew that the administrator was innocent of the guilt which the shepherd blamed it for, so that I defended the administrator. But the wiseman said at his turn: "I know as well that he is innocent. But as it is a condemnable and unjust thing to stole the bread from the mouth of a starving children, so will damage on himself the protos and he will damage the worker too if the protos does not cause the worker so many crowns[169], as many as he knows as he knows that that one can endure on every moment, either through rebukes or through dishonor, either by despising him or by mocking him[170]. He makes himself the cause of these three very big damages:

In the first place, that one will be deprived by the payment itself that comes from being him rebuked by the protos; secondly, because of wasting the possibility to benefit the others as well by seeing the virtue of the rebuked one; the third and the most difficult thing is that even they who seem to be bearers of toils, by becoming careless for a while and not being rebuked by the protos, as ones who would be, allegedly, virtuous, those ones will lose the gentleness and the patience they owe to have. This is for the lack of water covers even the good and fertile soil with the dishonored weeds and it make that soil to sprout out the brambles of the pride, of the cunningness, and of the non-fearing. By knowing that, the great apostle wrote to Timothy: "Persevere, rebuke, urge, timely and timeless" (II Tim. 4: 2).

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[169] This is the text from the Edition from the year 1970. The text from the G.P. is: "Likewise the protos of the soul will not harm on himself and neither he will damage on himself, by causing crowns to that one".

The scholium: "The fighters are tempted to increase their wealth. Those who are drowsy, to guard themselves against the things that harm them. The sleepy, in order they to wake themselves up. The ones from far, to get closer to God. The familiar ones, to become even more familiar by daring".

[170] "Notice here what they who have climbed are given like, not uselessly, occasion for humbleness. This is because if they become consummate in the things which they started in, they will become even worthier of praise".

If they who work well are only praised by the protos, they will start to boast themselves with pride and they will be harmed and their protos will be harmed as well because of not taking care to guide those correctly.

And I resisted this true adviser and I brought before him the weakness of our generation and that many could, because of being rebuked without motif, or even with motif, they break up with the shepherd, but that dwelling place of the wisdom answered me again: "That soul that is tied to Christ, through the faith and through the love of the shepherd, that soul won't part with the shepherd to the blood, and especially him who was on soke occasion healed of a certain wound, for that one will remember him who says: "Neither the angels, nor the principalities, neither the powers, not any other creature will be able to separate us from the love for Christ" (Rom. 8: 38). And he who is not tired like that and who is not well planted and stuck, I wonder if he does not vainly spend his time in this place. That is because he is accompanied by a liar obedience". And this truly great adviser did not deceive on himself, but he guided and perfected and brought to Christ righteous sheep.

About Avachir

25) Let's listen to the wisdom of God place in clay pottery, and let's wonder of it. So, wondering I, while I was there, about the faith and the patience and the steadfast perseverance of the newly-planted, despite all rebukes and reproaches and sometimes even persecutions, not only from the part of the protos, but also from the part of those who were much lower that the protos (in the chain of command[171]), so that I asked, for my benefit, somebody among the brothers who by then lived for fifteen years in the monastery, a brother called Avachir, whom I saw that he was wronged by almost everybody, and sometimes he was even banished way form the table form among the servants; and he was very little talkative by nature.

So that I told him: "Brother Avachir, why am I seeing you banished away from the table almost every day to that you often go hungry to sleep?". And he answered me: "Believe me, father, that the fathers try me to see whether I am a good monk. But

[171] (E. l. t.'s n.)

they do not do that without love[172]. And I, by knowing the purpose of the protos and of the others, I endure those without difficulty. Behold that for fifteen years out of the age of thirty, as they told me when I entered (the monastery), I have been tried to be seen if I have rejected the world. And rightly so, father John, because without cleaning the gold won't be purified".

By remaining that valiant man, Avachir, for two more years after my arrival to that monastery, he was moved to the Lord, and he said to the fathers shortly before he passed away: "I give thanks, to the Lord and to you. For, by tempting me for my salvation, behold I have remained non-tempted by devils for seventeen years". For that reason, the protos, as a righteous judge, he ordered that one to be placed, according to his worthiness, as a confessor (martyr), together with the saints asleep there.

About Archdeacon Macedon

26) I would do injustice, without any doubt, to the zealous for the good things, if I buried in the tomb of the silence the fight and the victory of Macedon, the first deacon from there. He, being in the taking care of the Lord, he once asked the shepherd two days before the celebration of the Holy Theophanies[173], to leave for the City of Alexandria, for a certain personal need, and he promised to quickly return from the city in order to prepare himself for the religious service of that holiday. But the evil, the enemy of the good, he impeded the archdeacon to turn back at the time decided by the protos. The archdeacon arrived a day after, and therefore the protos took his deaconship and placed him with the newest beginners. The good deacon of the patience and archdeacon of the steadfastness accepted the decision of the protos without getting sad, as somebody else would have been punished and not himself. After the deacon remains in that state for forty days, the protos appointed him again as archdeacon. But one

[172] "Not only those who die by the sword and those who confessed the Lord before tyrants are crowned by the Lord, but as well they who proved their love into ascesis. This is for, like those ones endured the pricks for the Lord, likewise these ones endured the persecutions and the ascesis for the Lord".

[173] The Feast of the Birth and of the Baptism of the Lord, which seem they were still celebrated together or in close connection when *The Ladder* was written.

day after being reappointed as archdeacon he asked the protos to allow him again in that state of rebuking and dishonor he experienced before, because he said that he committed an unforgivable sin.

But the pious knew that the archdeacon did not say the truth by the asked that out of humbleness, so that he accepted to fulfil the good desire of the servant and since then one could see the venerated grey fair living in the beginner state and asking everybody to pray for him because, he said: "I have fallen into the fornication of the disobedience". But to me the humble, that great Macedon dared to confess why he willingly ran to that humble living. "I have never felt, he said, such a relief from any war and I have never seen the sweetness of the godlike light within me, as I do now"[174].

27) It is characteristic to the angels not to fall; or even being incapable of falling, as some people say[175]. But it is characteristic to the people to fall and then to rise again every time a falling takes place. Only to the devils is characteristic that once fallen they will no longer be able to rise again[176]. This was confessed to us by him who was entrusted with the

[174] He who willingly takes the state of the humbleness and the most difficult toils, he won't suffer the coming upon him of some unwilling humiliations and hardships. Those ones won't make him sad, and he won't even feel those, but he will rejoice of those. This is for those will find him prepare for them. He will no longer feel those as temptations and as war. Those will no longer cause him sadness and discontent. He will see within himself the godlike light, for he will see the benefactor role of those ones.

[175] The established teaching is that now the angels no longer are capable of falling.

[176] "There are three orders, says Saint Maximos: angels, people, and demons. Not falling is characteristic to the angels, but not according to their nature, but by free choice. This is because of not being the angels by nature as unmoved towards evil. If that had been the case satan would have not fallen, because by nature satan would have not been able to experience that. But the angels are difficult to be moved towards the contrary, as Gregory the Theologian says. So, not according to the nature but according 6to their choice they achieved the feature of not falling. This choice the devils strengthened towards evil and so they remained, because of being incapable of turning back, in apostasy. And the people, due to their capacity of turning back, are better than the demons. But the angels are above both orders, because of their incapacity to change themselves". But the question is: Why God made the angels and the devils as impossible to be moved towards evil or vice versa, after the angels chose the good or the evil? Is not their decision something so decisive than the change has become impossible to them? We thing that one must search for an explanation here. The angels have some kind of absolute in their decision. They want something in a definitive degree and in a definitive form. They live in a clearer ambience of the absolute and their decision has something from totally conscious acceptation of the absolute, while the man gradually grows towards absolute, being on an ascending or on a descending road, a road that gradually detached from the total evil or form the total good.

administration of the monastery. Being I young, he told me, and taking care of the monastery's cattle, it happened to me a very heavy falling of my soul. By having I the custom of never hiding the snake within my heart, I caught that snake by its tail and I immediately showed it to the healer. But the healer, with a smiling face, he slightly slapped me on my cheek and told me: "Go, my son, do your job as you have been doing it before and fear nothing"[177]. And I, by being convinced through my fiery faith that after a few days I was to be given the proof of my healing, I continued running on my road trembling and rejoicing myself in the same time.

28) The whole organization of the creature have, as some people say, many differences. Therefore, in the brothers' living into community as well, there are some advancing and opinions. Because of that, the healers too, when they notice some of the brothers as desiring to encounter the laymen when those come to monastery, the healers covered those brothers up in reproaches and in less honorable tasks, so that those brothers quickly withdrew when somebody from the world arrived at the monastery. And thus, one could see happening something above-nature: the vain-glory banished itself and ran away from people[178].

29) For my Lord did not want to deprive me of the prayers of a pious father, one week before my departure from that monastery, the Lord took to Himself him who was serving as helped of the shepherd, as a wonderful man, called Mina, who was fifty-nine years old in that community and he crossed through all jobs in that community. Son, on the third day when we were officiating the religious service of the burial of the pious, suddenly the whole place where his body was laid it was filled up with a good fragrance. That's why the great shepherd allowed us to uncover his body and all of us saw flowing from his soles as from two springs the good fragrance of the chrism.

[177] Scholium from the Edition from the year 1970: "Do not suspect that father of anything, because he left the one who confessed to him without any rebuking (penance). For he knew the brother from his youth as spending much time in toils and that's why he did not add another burden to that. Besides, there was not so much reason as the brother thought, for a harsh rebuking, because otherwise the father would have not let the brother to go smiling, but the brother would have gone from the father by having given a canon for penance".

[178] The vain-glory itself was running away from people, because they who were mastered by vain-glory avoided to appear in front of the people, because of being compelled to inglorious jobs. And thus, they learnt how to avoid showing themselves with haughtiness in front of the people.

Then the teacher told to all of us: “Do you see the sweats of his feet and of his toils, those really have been brought and have been accepted as a chrism!”.

But the fathers from there told me other many stories about the all-pious Mina. They told me that once, the protos wanted to try Mina’s by-God-gifted patience, when Mina came to where the abbot was and kneeling in front of the abbot and asking for forgiveness as usual, the abbot let him kneeled until the hour of the canon came. And only then he allowed him to stand up while rebuking him as on a lover of vain-glory and as on an impatient. And that was for all the father and the brothers to see it as an example. And the disciple of pious Mina told us about his teacher: “I asked him if he was not tempted to get asleep while kneeled down before the abbot, but he assured me that while he was kneeled there, he uttered the whole Book of Psalms by heart”.

30) I am not going to overlook my duty of adorning the crown of my word with the following emerald: I invited once to a word about quietude some of those full of manhood old men. And those, smiling and with their faces full of gladness, told me: “We, father John, being material, we also have a living tending towards the material things. Because we reckon that we have to wage this war according to the measure of our weakness, we reckoned that it is better to fight the people who are furious, but some other times they repent, and not with the devils who are always started and armed with fury against us”[179].

[179] The scholium form the Edition form the year 1970 shows in addition, beside the G.P., the first sentence as belonging to Mark the Ascetic, and the rest sentences as belonging to Evagrius: “Abba Mark says as well: “It is better us to be tempted by people than by devils. But he who is pleasant to God, he will defeat all of them”. But Saint Evagrius says at his turn: “The devils fight the hermits openly. And they fight those who live in coenobitic communities or who commit the virtue accompanied by others, by arming the most careless brothers against those. But the second war is easier than the first war, because one cannot find on earth people so bitter than the devils are, even though one suffers from people of all sorts of plots”. The people have mercy as well, or the people can be more lenient, but the devils do not. Anyway, you can be equally strong as the people who fight you or who disturb you, you can find a weakness in the temptation their bring to you, and so you will be able to defeat them more easily.

In the G.P. is added one more scholium, one that is in the same time a method of defeating the temptations from the people and from the devils: “He who prays for the people who do injustice to him, he will trouble the devil; and he who resists the first one will be defeated by the last ones”. The people’s fight against us is not separated from that of the devils. But through people, the devil’s fight is weaker. This is because the people get soften by our prayer for them, by our good words, and by the help we give them.

31) Again, some among the always-remembered ones, by having for me that love and that daring according to God, he told me benevolently: "If you achieved, you all-wise one, the work of him who said into feeling: "I can do all things into the One Who strengthens me, Christ" (Phil. 4: 14), if the Holy Ghost came upon you as a cleaning dew, if the power of the patience of the Highest overshadowed you (Lk. 1: 35), you girdle like a man (as Christ God) your waist with the towel of the obedience and by standing up from the dinner of the quietude, you wash the feet of your brothers with a humble ghost[180]. Better said, you roll yourself under the feet of your companions with increased thought; you place a relentless and watchful doorman at the gate of your heart; keep your difficult to be kept mind[181] without your body that is submitted to scattering' you keep the quietude of your mind within your limbs which move and wabble, and that is the most wonderful things of all; make your soul undisturbed amid disturbances, and stop your infuriated tongue that is ready to jump to opposition[182].

You fight this master daily for seventy times seven. You stick in the wood of tour soul, as in a cross, your mind, as an anvil that is struck, it is rebuked, it is laughed at, it is done injustice to it as by a hammer strikes, but it won't get mellowed, it won't suffer any crumbling, but it will remain whole, smooth, and steadfast[183]. You reject your will like a coat of the shame

[180] He who advances in obedience with assertiveness, he proves to be on one hand a strong man and on the other hand in state of humbleness; he is strong in the serving humbleness. He girdles himself with power, but with the power of the humbleness. He renounced to the quietude that rests him and he takes upon himself the care for helping and for the work of escaping his neighbor form the sins which burden that one.

[181] "κράτει νουν αχράτητον" it is a paradox. The mind that is always in motion must be kept with its thought at God.

[182] In all these recommendations is asked a paradoxical thing (translated by us as "wonderful"), and therefore all the more difficult. The body's limbs move under the power of the temptations, but the mind must guard its quietude and so the power of not getting disturbed and of not letting itself be carried away by temptations. The mind must remain steadfast as a rock amid the waves assaulting it.

[183] The mind, as an organ of the thinking, it has as foundation our whole soul, or our subject. If the disposition of our soul is firm like a wood, the mind at its turn won't be shake by temptations. The steadfastness of our subject takes his strength by being imprinted with the thought at the cross of Christ. The mind must fixe itself in the subject strengthened thus, like Christ did, and by enduring all the spikes like Christ did.

and enter the arena naked[184], even if this is a rare and difficult to be found thing. You put on the breastplate of the faith that cannot be broken of crumbled by the disbelief in the leader of the fight. You keep in the rein of the righteousness the sense of the touching that shamelessly jumps forwards. You restrain with the remembrance of the death your eye that wants to spy on every moment the greatness of the bodies and their beauty. You bring your curious mind to silence, by taking care of your mind, because of wanting to condemn your brother for being careless, so that you will be able to manifest in an undeceiving manner the whole your love for and mercy on your neighbor. By that everyone will know, your most beloved father, that you are disciple of Christ: if we have in our community love among us".

"Come, come", said again my good friend. "Come and live with us. Drink on each moment the mockery as a living water. This is for David, after he tried all the pleasant things from under the sky, at the end of all of them, by confessing his nescience, he said: "But what is good? Or what is pleasant? Nothing else but dwelling the brothers together (Ps. 132: 1[185]). And if we have been found worthy of such a patience and obedience, it is good that, after we have known our weakness, not to enter the stadium of the fight but to congratulate them who fight and to with then patience"[186].

And I was conquered by the beautiful words of that father and of that all-good teacher who live in ascesis together with me in an evangelical and prophetic manner, or better said in a friendly manner. That's why I have decided to give myself unhesitatingly to the blessed obedience.

32) But before I exited as from a Paradise and before writing down my words as some ugly and useless brambles, I will mention another useful virtue of those blessed ones[187].

The shepherd noticed that often while we sat as prayer, some of us used that as encounters and as occasions of

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[184] "Your will" is that will contrary to God, the individualistic will, or the egotistic will. You will dress the man up in a countenance unpleasant to God and to the fellow humans, as in a reproachable countenance.

[185] In KJB we have: Ps. 133: 1: "BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!"; in ROB we have: Ps. 132: 1: "Behold now what is good and what is beautiful except the brothers dwelling together!" (E. l. t.'s n.)

[186] Here is being praised the patience in community, as cohesion force, as power upheld by the communion and that upholds the community. This was accentuated also by Gheorghe, the abbot from Cernica Monastery, in the spiritual life he sown in his community.

[187] "Ugly as expression, useless by their worldly nature; thorny by their harshness".

discussions. He commanded those ones to stay for a week in front of the church and to bow before those who entered and exited the church, regardless they were clergymen or priests[188].

Seeing some brother standing at singing with a deeper feeling than of many and especially seeming that brother that, by uttering the worlds accompanied with the countenance of the being and of the face, that he was discussing with some of the brothers, I asked him to tell me the meaning of his blessed habit. And him, for he knew that it was useful not to hid that from me, he told me: "I got accustomed, father John, to gather my thoughts and my mind, together with my soul, from the beginning, by calling them to shout out together: "Come to bow and to fall before Christ, our Emperor God".

And by spying I the cook, I caught him doing this: seeing I that he had a tablet[189] at his girdle I found out that he took notes on that tablet on each day about his thoughts and then he confessed those thoughts to the shepherd. And not only him were doing that, but I saw many doing the same thing. This was because the great shepherd ordered them do to so, as I head[190].

Some brother was once banished by the shepherd because of gossiping his neighbor to the shepherd, that that one was chatty and much-speaking. But the gossiper stood at the gate of the monastery for one week, begging for being let in and for being forgiven. When the loving-of-souls shepherd found out that and when he heard that the gossiper did not eat anything for six days, he sent somebody to tall him: "If you want to make your dwelling place entirely into monastery, I will put you in the

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[188] "When one's mistake spreads to many, one must not show the long-suffering, neither must him search for his own benefit but for the benefit of many, in order those to be saved, for the virtue of the man and the virtue of many kinds is more useful than the virtue of only one and of only one kind".

[189] It is about that stone tablets used to scratch on them with a led pin. (E. l. t.'s n.)

[190] This is a method for preserving the soul in a full sincerity or transparence, by not having the soul anything hidden within, nothing covered by the darkness of the lie, not shadow, not stain, but everything in full light.

Scholium from G.P., attributed to Photius: "Willingly unveiling his mistakes to the spiritual fathers, it is a sign of the life that is being straightened, while hiding those mistakes it is a sign of the addicted soul. This is because nobody by helping the thieves, or by taking the side of the fornicators, will he unveil his thoughts (will him give up those). This is for the dispassionate one, who has mercy of the addicted by telling the sin of the brother, he does that for two reasons: either for correcting that brother, or for the benefice of another brother. But if he tells that without these reasons, he will either do that for condemning that brother, or to gossip him, and that's why he won't escape the godlike forsaking and at his turn he either will fall in the same mistake or in another, so that he will be condemned and shamed".

group of those who repent themselves". And for he who was repenting accepted that joyfully, the shepherd ordered him to be taken to the monastery appointed for them who were crying for their sins[191].

33) But for we have been speaking about the mentioned monastery, let's say something briefly about that monastery as well. It was a place situated at one kilometer far from the big monastery. It was a miserable prison. It never was seen there any smoke, or wine, or oil for food. There was nothing except bread and a few vegetables. In this place were locked in without possibility of getting out those who stumbled after they were called (to monasticism); not together but isolated and separated, or at most two together, until the Lord heralded him (the shepherd) about each of them. The shepherd appointed over them a great deputy, called Isaac, who asked them who were surrendered to him an almost continuous prayer. In order to prevent the idleness, there were many fig leaves (destined to weave baskets and mattresses). That was their life, that was their state, that was the living of them who were truly searching for the face of God of Jacob (Ps. 23: 6[192]).

34) it is a good thing to wonder about the toils of the saints. But it is a thing offering you the possibility to be save by coveting to do the same. But wanting to immediately follow their way of living is a reckless and impossible thing to do.

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[191] A scholium belonging to Chrysologus: "Tis up him who has committed sin, in order to make God merciful. Do not untie him, in order him not to be tied even tighter by God's anger. If I do not tie him up, his tied will remain untied. "Because if we judge on ourselves, we won't be judged" (I Cor. 11: 31). Let nobody reckon this as cruelty or inhumanity, but the greatest gentleness and the best medicine and much taking of care. "But they suffered that punishment for enough time", will somebody say. For how long? You tell me! For a year, for two, or for three? I am not interested in the time but in the straightening of the soul. You show me, therefore, if they have achieved a pricked heart, if they have changed on themselves, and then everything will be accomplished. And if this thing hasn't taken place, the time will be useless. This is because of not being us interested in the fact is the wound has been ties for many times, but if the tie was beneficial. If it brought benefit in a short time, the tie will no longer be kept. And if that was useless in fifteen years, let it no longer be kept. Let the untying of the tied one to be decided by the benefit". Being the one who has mistaken tied by the spiritual father, God won't tie that one. This is for that one feels more manifestly the disapproval and he will correct himself, while the tie from God is not obvious and the man will continue sinning, because of reckoning that if his confessor did not disapprove him, his sin is unimportant. And the canon is oriented, as duration, according to the result brought in straightening.

[192] In KJB we have: Ps. 24: 6: "This is the generation of them that seek him, that seek thy face, O Jacob. Selah."; in ROB we have: Ps. 23: 6: "This is the nation of those who search for the Lord, of those who search for the fac of the God of Jacob." (E. l. t.'s n.)

35) When we are being bitten by reproaches let's remember our sins, until the Lord, by seeing our striving, He will erase our sins and He will transform our pain that bites us by the heart, into joy[193]. "This is for according to the multitude of my pains from within my heart, he says, Your comforting has gladdened my soul at the due time". (Ps. 93: 19[194]).

36) Let's not forget about him who says towards the Lord: "As many troubles and evil things You have shown to be and You by turning me back You have made me alive and from the deeps of the earth You have brought me out again after I have fallen" (Ps. 70: 23[195]).

37) Blesses is him who has forced himself to be defamed and rebuked on every day for the Lord. This one will dance with the martyrs and he will be present with the angels, full of daring. Blesses is the monk who reckons himself on all moments as worthy of dishonoring and of defamation. Blesses is him who has killed his will all the way to the end, and who has surrendered the care for himself to his teacher into the Lord. This is for he will stay on the right hand of the crucified One[196].

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[193] "The unforced zealous are those who are penetrated by the love for God and they strive themselves to be pleasant to God not because somebody forced them but because they are attracted by the love for God".

[194] In KJB we have: Ps. 94: 19: "In the multitude of my thoughts within me thy comforts delight my soul."; in ROB we have: Ps. 93: 19: "My Lord, when my pains multiplied within my heart, your comforts gladdened my soul." (E. l. t.'s n.)

[195] In KJB we have: Ps. 71: 20: "Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth."; in ROB we have: Ps. 70: 23: "Many troubles and evils You have sent upon me, but by changing Your mind You have given me live and from the deeps of the earth You have brought me out again." (E. l. t.'s n.)

[196] "Abba Zosimus said that he who wants to walk the true and right path, when he gets troubled, he will hit on himself, saying: Why are you getting angry, soul of mine? Why are you getting troubled, as they who get foam at their mouths? Right by this you are showing that you are sick. This is because if you were not sick you wouldn't suffer. Why, by ceasing to rebuke on yourself you blame your brother for showing you your illness with the deed and with the truth. Take heed at the commandment of God: "When He was rebuked, He did not rebuke; when He was suffering, He did not menace" (1 Pt. 2: 23), but He suffered all those things. And Abba Zosimus said that if somebody lived up to the age of Metusalem but without walking of that right path that all the saints walked on, namely the path of being dishonored by people while they were loving them and manifesting a manly patience with the people, that one would not advance either a little or much, and he would spend his years vainly".

He who endures he will stay on the right hand of The One Who was crucified and Who resurrected Himself after crucifixion, for he allowed himself to be crucified as well and for he

38) he who has rejected from himself the just of the unjust rebuking, he as well rejected his salvation. And he who accepts that rebuking painfully or painlessly, he will soon receive the forgiveness of his sins[197].

39) You show in an unseen manner (with your mind) to God the faith and the clean love you have for your father and That One will urge your father in an unknown manner to attach himself to you and to bring you closer to him, according to your feelings towards him[198]. He who nails any snake on the pillar, he has shown a proven faith[199]. But he who hides the snake, he will still wander in untrodden places[200].

40) If somebody wants to know whether he has the love for his brothers and the true love, he will be entrusted about that when he will see on himself crying for the mistakes of his brothers and getting gladdened for his brother's advancements and gifts[201].

41) He who wants to remain victorious with his word in a discussion, let him know that he suffers of the devil's illness, even if his word is true[202]. And if one does that in a discussion

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surrendered his care for himself to his teacher, as Christ did to the Father. By totally killing his egotistical will, he resurrected into the love of Christ.

Abba Zosimus is that one whom spoke with great veneration also Abba Dorotheos about. He was a hegumen living near Gaza around the beginning of the VI Century. We have here a proof about the influence of the "Speeches" - belonging to Abba Dorotheos - upon John Climacus.

[197] The rebuking makes you pay attention to yourself; it makes you realize that there is something evil within you, or something that give another the impression that you are not as you should in some regard. Consequently, you will force yourself to get healed in that regard too, and so you will gain your salvation. It is a cross that make you perfect. Itself the acceptation of the rebuking causing somebody to repent for the own mistakes, it will bring the forgiveness of those mistakes.

[198] Do not show your humiliation and love sentiments towards your seen spiritual father, but tell those with your mind to God. And God will unveil that to your father for what it is impossible not to see what is sincere, on a certain way.

[199] Here is shown the meaning of the brass snake nailed on the wood in the Old Testament.

[200] You nail on the seen pillar, by confession, any snake that moves within you and so you will kill that snake. But if you keep that snake hidden within you, you won't walk the right way but on crooked ways covered by darkness.

[201] "That one has put his soul for his brother". This is for he suffers for his brother and he rejoiced of his brother's gifts as those gifts were his own. His soul live and dies for that brother and together with that brother.

[202] He who wants to make his word victorious, he actually wants to overcome the others. Of course, he could say that he does not want to impose on himself but the truth. But about Christ's truth it is enough you to bear witness by living and by dying for Him. Christ's truth is not imposed with arguments of the rationality whose skillfulness you want to prove that you have. "It is not characteristic to the Christian living to defend itself, and defending oneself is

with his pairs, he may be healed by the rebuking of his superiors. But if one does that also in front of his superiors, or in front of wiser people, his illness cannot be healed by anybody.

42) He who does not obey the word he won't obey the thing either. This is because he who is faithless in what is little, he will be faithless and unbent also in what is bigger. That one toils vainly, because of not earning by his pious obedience anything but his damnation.

43) he who has made his conscience clean to the max, in obedience towards his father, that one, by waiting for his death on a daily basis as for a sleep, or better said waiting for his death as for his life, he won't be scared for he knows that at the moment of the departure not him but his protos will be held accountable for him[203].

44) He who by unforcedly accepting a task from his father into the Lord he experienced in fulfilling that some unexpected impediment, let him blame not him who has given him the weapon but let him blame him who has received that weapon. For himself has received the weapon in order to fight the enemy, but he directed that weapon towards his own heart. And if he forced himself for the Lord and he previously unveiled his weakness to him who has given him that task, let him dare for, even he has fallen, he has not died[204].

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not mentioned in the teaching of Christ". Or: "Resisting in word shows the stubbornness and the disobedience". That proves rather the haughtiness and the contempt, and not the humbleness and the obedience in all things. The method recommended here would truly bring peace among people.

[203] That one did and he thought just what his protos asked him to. Therefore, his protos will be hold accountable for his deeds and thoughts. Of course, that doesn't make the monk innocent, but he answers for he defeats himself on each moment, by obeying his protos. And that is not an easy thing to do. He always renounced to his will, to his impulses towards pleasure, and to his pride. He always gathers the disordered waters of his impulses into the narrow and increasingly deeper riverbed of a free of passions living, of a consummate cleanness.

[204] "There is a difference between falling and falling. That's why the falling will be according to the kind of the obedience. Therefore, you do not reckon as banishing from God that falling that happens while accomplishing some task". Another scholium of the Great Basil, one that is not present except in the translation dome by Veniamin Copstache: "In addition to the said things, it is characteristic to the monk's live another danger too. The first one and very big is that of liking of himself. This is because of not having anyone who to verify his work, so that it seems to him that he has accomplished the commandment. And then, by making of his lack of skills a habit, he won't know either the shortcomings of the advancing into work. This is because of lacking any help from around, which he would know through where he is with his working of the commandments. This is because, how will he manifest his humble cogitation by not having anyone whom to show on himself as humble? How will him know the

45) I have forgotten, oh, friends, to place in front of you also this sweet bread of the virtue: namely, I saw there also obedient monks who were crushing on themselves through insults and they were defaming on themselves for God, so that to prepare themselves not to get sad because of the dishonoring brought to them from outside[205].

46) That soul that thinks at confessions is hold by that as by a rein, not to commit sins. On the opposite, those sins which we do not intend to confess, we commit those fearless, as in darkness.

47) When the protos is absent but we imagine ourselves as standing in front of him and, by reckoning that he stands in front of us, we avoid any encounter, or word, or food, or sleep, or something else which we know he does not like, we will truly fulfill a non-liar obedience. The step sons reckon the absence of their teacher (father) as an occasion for joy, but the real children reckon that absence as a loss.

48) I once asked somebody of the most experienced, asking him to tell me how one can achieve the humbleness through obedience. And he told me: "Even if the grateful obedient would resurrect the dead, even if the gained the tears, even if he delivered of wars, he doubtlessly reckons that he did those by the prayer of his spiritual father. Thus, he will remain stranger to the vain-self-appreciation. This is for, how could that one be proud with those ones, he who tells that he had done them by the help of his father and not by his zeal?"

49) He who appeases on himself (the hesychast) does not know the work of the things we have just said. This is for the self-appreciation has gained mastery upon him, by reckoning that the mentioned deeds are committed by himself due to his zeal. But him who is under obedience, by defeating two tricks, he will remain the ternal servant of Christ[206].

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mercifulness while he is separated from others? How will himself get accustomed to the long-suffering while nobody stands against his wills? And if somebody says that is enough to him the teaching from the Scriptures towards correcting his bad habits, he would be like him who learns the carpentry but he won't ever work… our Lord Himself washed up the feet of His disciples. But whom are you going to wash up? Whom are you going to serve? Whom you will be the least while you are living alone?"

[205] By accustoming not to reckon on yourself as a big deal, you won't get sad either when others won't reckon you as a big deal.

[206] Here the author wants to show that the obedience of him who lives in a community is greater than the appeasing done in loneliness. By this he does not despise the quietude but he

50) The devil wages war sometimes to defile the obedient ones, with filthiness, in order to make them callous in heart; some other times, to disturb them from the rule; and some other times to make some of them dry and fruitless, idle and heavy to prayer, sleepy and darkened, so that they to no longer benefit anything from their obedience, and even to change their minds and to get out of obedience. This is because of not allowing them to understand that the withdrawal by oikonomia of the good things which seems to us as being within us, it becomes to us a cause for the deepest humble cogitation[207].

51) The mentioned deceiver was often rejected by some by long-suffering. But then, while still speak about that, another "angels" showing himself, that deceiver will again attempt after a short while to delude us[208].

52) I saw obedient who reached much humiliation, gentle, restrained, zealous, non-warred, hot under the cover of their father, and the devils coming close to them sown within them the thought that they are by now strengthened for appeasement (hesychasm), or for the consummate fight and through that they can reach dispassion. And those being thus deceived, they left the harbor for the open sea, and then the storm caught them and they had not helmsman, and so they were miserably endangered by this filthy and salty sea.

53) It is necessary the sea to get stormy and to get savagely infuriated, so by that to again throw on the shore the whole its content and the whole its garbage and the weed which were brought into the sea by the rivers of the passions[209].

54) He who sometimes obeys himself not some other times he disobeys his father, he is like him who sometimes puts

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reckons that one must reach that only after achieving the humbleness by living in obedience in a community.

[207] Therefore, it is good that they who reach by the temptation of the evil one in some defilement, or in some disturbance, or they got lazy to prayer, to not renounce to obedience because of that, but to understand that those things happen to them out of the godlike oikonomia, in order to lead them to the deepest humbleness.

[208] There happen also things like these: somebody by rejecting the temptation from a demon, the same demon appears to him, or another demon, with a countenance of an angel, helping the monk, allegedly, to reject the first demon. But immediately, by that new countenance, the demon will deceive the monk to fall into the sin of self-appreciation.

[209] The monk who existed the non-dangerous harbor of the obedience in the community, while still having his passions not totally blunted, those passions will be stirred up in loneliness. But by that, he will see that it is better for him to turn back into the non-dangerous harbor of the community.

in his eyes medicined while some other times he put in his eyes some caustic substance. This is because: if one builds up and other tears down, what will be the benefit, except the tiredness?" (Eccl. 22: 28).

55) Do not let yourself to be deluded, of, you obedient to the Lord son, by the ghost of the self-appreciation, and tell your sins to your teacher, as another person would tell those sins. This is because you cannot be delivered form shame without shame[210]. The devils often use to convince us not to confess our sins, either to defame others as they would be accountable for our sin.

56) Unveil your wound in front of the physician and do not be ashamed. "This wound is mine, father, mine is this wound. It has been caused to me by my carelessness and not because of another. No one else is the causer of this wound: neither man, nor ghost, neither something else, but my carelessness!". You made yourself when confessing your sins in what regards your behavior and your countenance and your thought, as a condemned one, by bowing yourself to the ground and, if possible, by wetting with tears the feet of your physician and judge as those would belong to Christ.

57) If all things depend on habituation and they follow the habits, all the more so, doubtlessly, the good things which have God as together-worker. You won't toil for many years, son, until you will find the blessed resting[211], if you surrender yourself, since the very beginning, to the reproaches, with the whole your soul.

58) Do not reckon as unworthy of you to confess your sins, humbly, as you were in front of God, before your helper[212].

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[210] You must confess your sins without sparing yourself, as you would not be spared if somebody else unveiled your sins. Of course, by telling your sins yourself, you will cross through moments of awful shame. But you won't escape the shame without you crossing through shame. You will hit with your shame your sins which cause you your shame, and so you will remove the ac use of your shame. The shame caused by your confession is passing, but the objective shame cause by your unconfessed sin is durable and it gets ever deeper.

[211] The resting from passions. You can easily reach that resting by defeating your own pride and your impulses towards pleasure, and to that through obedience. There is a great strength in obedience; the obedience is the spring of the strength for overcoming all passions.

[212] Your confessor has been given to you as your helper in the good things. God took heed at our human level and He has given us a helper who is close to us. The confessor (and the priest) could be reckoned in this sense as a helper used by God for our benefit. Like God does not baptize by Himself, but He has sent His apostles and their descendants to baptize, in order to give us the surety that we are baptized, likewise God does not accept our confession

This is for I saw condemned mellowing the harshness of their judge by adopting an all-sad and an all-deep confession and so they changed the judge's anger into compassion. That's why also John the Forerunner asked before he baptized the people to confess their sins, and not because himself needed that, but in order him to occasion their salvation.

59) Let's not get scared if we are warred after confession as well. This is because it is better to fight our thoughts than to fight our pride[213].

60) Do not run after the things told by the stories about the hesychasts and about the hermits, neither you raise yourself towards those things[214]. This is for you advance together with the army of the first martyr (Stephen).

61) You won't leave your battle station not even after you have fallen[215]. If him who had a helper still stumbled upon a stone, him who was deprived of helper he would not only stumble but he would even die.

62) When we fall, the devils immediately come close o to us and present us as blessed cause, or better said as non-blessed cause, the quietude. The purpose of our enemies is to add to our fall, in this way, a new wound.

63) When a physician confesses his helplessness, we need to go and see another physician. This is because of rare are they who get healed without seeing a physician.

64) So, who is him who will reckon that he could resist us when we tell that, if any ship having an experienced helmsman

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without being our confession mediated by a seen man, but God uses a seen helper according to our measure. God gives power to the human work of our confessor, for the Son of God Himself used the human word that resounded in the hearing of the listeners, and He gave the word godlike strength and he made the word as means of the godlike power. This is for the word grows out of the Word.

[213] If we were not warred by tempting thoughts, after we confessed our sins, we would boast ourselves, as ones who no longer are submitted to temptations and, if that was the case, we would ought to fight our pride and fighting our pride would be much more difficult.

[214] "Do not raise yourself towards those stories" attempting to imitate the things told by those stories, or by reckoning that you have some of the things mentioned by them.

[215] Of the Great Basil (*About the Perseverance of the Monks*, chapter XXI): "Like the body's limbs are connected by the tie of the nature could not be detached form the body, or if some of them were detached they would die, likewise him who lives in ascesis united with the brotherhood, if he was cut off from them whom he is living with, and if he was deprived of the help from his father by disregarding the tie with him, he would die with his soul. One like this should be condemned as cause for offence to many… This is because once the soul got accustomed to uprise, that soul will be filled up with much lack of restraint".

can reach in a danger of sinking, but without a helmsman that ships will surely be lost?[216]

65) Out of obedience will be born the humbleness, out of humbleness will be born the dispassion, for "into our humbleness our Lord remembered us and he delivered us of our enemies" (Ps. 135: 23[217]). Therefore, nothing will impede us from saying that out of obedience will be born the dispassion which the peak of the humbleness will come through. This is for the dispassion starts with the humbleness, as the law started with Moses. But the daughter consummates the mother, as Mary does to the Assembly[218].

66) The sick ones, after they receive their treatment from a physician and after they have got better, they will leave this physician in order to choose another physician, before their consummate healing, they will be worthy of the whole punishment from God.

67) Do not run away from the hands of him who has brought you to the Lord. This is for the whole your life you won't get ashamed of somebody else as of that one[219].

68) It is not without danger to any soldier to separate himself from the multitude of the army in order to fight alone[220]. And it is not without danger to a monk to start of the road of the appeasement before much experience and toil in his fight against his souly passions. The first one endangers on himself bodily, and the second one souly. "Better are, the Scripture says, two than one" (Eccl. 14: 19). Namely, it is better to the son

[216] If any ship can sink even while having an experienced helmsman, any ship will surely sink without a helmsman.

[217] In KJB we have: Ps. 136: 23: "Who remembered us in our low estate: for his mercy endureth for ever:"; in ROB we have: Ps. 135: 23: "For into our humbleness the Lord remembered us, for forever is His mercy."

[218] "The obedience is the beginning of the humbleness. This is because he who hasn't known on himself yet as lacking the virtues, that one won't be able to stay under another's command. And the self-knowledge by gathering the soul it will bring the soul to obedience, and the obedience mastered by the fear of God it will give birth to love and to humbleness. And the consummate humbleness banishes away the self-appreciation. And he who has been cleaned up of this one and of the other ones, he will become house of the dispassion, as one can see".

[219] Your gratitude for that one will help you more than anything else, not to fall into and not to persevere in sins.

[220] This is a continuous pleading for the beginners to persevere in living in community.

him to fight together with his father against the thoughts taking him into mastery even before he notices that[221].

69) He who deprives the blind of his guide, the flock of their shepherd, the wandering of his adviser, the child of his father, the sick of his physician, the ship of her helmsman, he will cause everybody dangers, and he who tries to fight the ghost without a helper, that one will be killed by those.

70) They who come to the hospital let them make their sufferings known from the very beginning. And they who come to obedience, let them show their humbleness as due. To the first ones, the alleviation of their sufferings, to the second ones the adding of the self-awareness, will be shown to than more than anything else as an undeceiving sign of their healing.

71) Let your conscience be the mirror of your obedience and that will be enough to you[222].

72) They who obey their father in their life of appeasement[223], they will have only the devils as working against them, but they who are in community they will fight both the evils and the people. The first ones keep God's commandments more thoroughly, by ceaselessly being watched by their father. The second ones, often because they lack a teacher, they transgress the commandments a little. But if they become zealous and loving of tiredness by enduring the stumbling and the rebuking, they will fill in that absence abundantly, and they will gain twofold crowns.

73) Let's guard on ourselves by taking heed at ourselves with the whole guarding. This is for the harbor that is full of

[221] "προς τας προλήψεις". There are thoughts or temptations suddenly occurring within our mind before noticing them. But there are also "pre-judgments", ready-made ideas, before we judge.

[222] "Look at yourself, he says, into your conscience, as in a mirror, and you study your thoughts. And if your conscience doesn't blame you of anything, but it bears witness of your unhesitating obedience, do not search for greater reassurance". Your conscience is your inner mirror, which you see as you really are in. Other people can tell us good things about us; but they do not know us as well as we know on ourselves by looking at ourselves into our conscience. Or those people can delude us by praising us for who know which interests. Our conscience is a mirror of an untold finesse, limpidness, and sincerity. Our life will never reach not to show any stain in the mirror of our conscience. That's why, our conscience ceaselessly urges even the saints to repent.

[223] Even they who entered a live of appeasement (hesychia, *t. n.*), they still must have a spiritual father as role-model and as adviser.

ships it could easily crush those ships; especially those ships rotten hiddenly by anger, like by a worm[224].

74) Let's get ourselves accustomed to the fullest silence and with the nescience towards protos. This is for the silent man is the son of the wisdom, and so he will always gain much knowledge[225]. I saw one who were under obedience kidnaping the story from the mouth of the protos, and being despaired because of his obedience. And I saw that one gathering not humbleness but pride.

75) Let's take vigil with the whole vigilance and let's take heed carefully sand let's pay attention with watchfulness, when and how must we give priority to the serving and not to the prayer. This is because such thing must not take place always. Take heed at yourself when you are with your brothers and do not hurry up to show yourself, by any means, as more righteous in something. This is because you would commit two evils: you will wound those ones through our liar zealousness, and you will cause pride to yourself by behaving like that.

76) Be zealous with your soul, while not showing that at all through your body: neither through countenance, nor through some hinting word. You will do that, if you have ceased to despise your neighbor. And if you tend towards that, you will make alike to your brothers, and not different from them through your self-appreciation[226].

77) I saw an inexperienced disciple boasting on himself in front of others with the feats of his teacher. But by reckoning that he would achieve glory to himself out of other's fruits, he

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[224] It is a great danger also in a big community because they who live in that community could crush into one another by colliding with one another. That can happen especially when those ones are internally weakened by the worm of the anger. Even in the harbor of a life in community one needs a lot of quietude. It is needed much self-control and patience from everyone in order the ship not to get wrecked and not to get shattered.

[225] Another paradox: Let's show ourselves as silent and nescience before our protos. But so, we will prove and achieve the moist knowledge. This is for our mind by not being scattered in much-speaking, it will record more attentively within itself everything that notices and finds out.

[226] "He speaks about those who fulfill their assignments in the community. If, he says, you do not tend to despise and disregard others, you will work your virtue in itself and in your mind, and you won't show that either by openly speaking about it nor by alluding to it (allusion). And if you tend to condemn others, let you not have within your soul a greater work than theirs; but you be like them in all regards. And work of the soul is called the ceaseless praying and the crying and those like these. So, he says, through those you fall into self-appreciation, leave those and make yourself as your brothers. This is for, by following others, you will gain your humbleness".

rather received dishonor. For all of them told him: "But how a good tree grew a baren branch?".

78) Do not reckon ourselves as patient when manly enduring the mockery from our father, but when we are despised and wounded by another man. This is because we endure our father because we have shame towards him and because of being indebted to him.

79) Drink with a good heart, as a water of the life, the mockery from any man who wants to water you with that water that cleans you from unrestraint. This is for then will spring up the deep cleaning within your soul and the light of God no longer will be absent within your heart.

80) Let nobody boast in his thoughts by seeing the multitude of the brotherhood resting under him[227]. This is for the thieves stay around.

81) Remembering, you remember of him who said: "When you have done all the commanded things, you will say that unworthy servants we are, that we have done what we owed to" (Lk. 17: 10). And the judgment of the toils we are going to know it at the time of our exit (death).

82) The coenobitic community (the congregational monastery) is earthly heaven[228]. Therefore, like the angels liturgize to the Lord, let's make our heart feel like so. Sometimes, they who are in this heaven feel themselves as having a stone heart. Some other times they are comforted by humiliation. This is in order they to get rid of the self-appreciation but also to be they comforted in toils through tears[229].

83) A small fire melts down much wax. And a small dishonoring that often comes to us, it melts down, it sweetens, and it banished away the whole savageness, insensitiveness, and petrifaction.

84) A saw one time two individuals seating hidden and taking heed and listen to the sighs and to the toils of them who lived in ascesis. But one did that for he craved for those, while the another did that because of wanting to unveil those with

[227] Resting of passions and of disturbances.

[228] This is for the monks too are like some angels into body: lacking any passion and outside any egotism, and looking with their mind only at God from Whom they have everything.

[229] Those are tears of love for God which comfort the heart that is tired in ascesis. But in order they not to boast themselves, after that a dryness will come to them, like they would be petrified.

reproaches, at the right time, and to stop the worker of God from his good work.

85) Do not be silent uselessly, causing to others disturbance and bitterness; neither be you idle in your living and in your stepping, when you are commanded to strive yourself[230]. And, if not, you have become worse than the furious ones, and then those who cause disturbance.

86) I often saw, as Job says too (Job 16: 2), souls who suffered for their idle behavior, while other souls suffered from their skillfulness, and I wondered what diverse the evilness is like[231].

87) He who is in the middle cannot gain out of singing as much as he gains out of praying[232]. This is because the scattering into singing brings disorder into soul.

88) You ceaselessly fight your cogitation, by gathering it from its scattering, towards yourself. God doesn't ask the obedient ones to have an unscattered prayer[233]. That's why do not be discouraged when you are robbed (by some though while

[230] "The father rebukes the reckless silence, and he corrects the idle living. The first one is a sign of the lack of attention, especially when somebody is among multitude. And the second one make him who has it, as one who is difficult to move towards spiritual toils and towards hard works. This is because some people reckon that by non-speaking, they prove themselves as being on a special level. But they do not have a level different from the level of the obedient, if they are true obedient. And the things which are contrary to these ones show the watchfulness of the mind and the love for others".

[231] In the Edition form the year 1970: "By having one an idle behavior by nature, or by being one enterprising in something of the bodily things, that could seem to many as not being such. But the illness by nature is reckoned also a certain quality of the soul and a virtue. And so, the idle one is praised as being gentle and humble; and he who agitates himself disorderly, it could be reckoned as zealous and nimble and he would be admired by them who do not know to judge. And that one by enjoying the praises he won't know on himself but, because of taking in account the wrong judgment of the many he will become addicted with his soul to the self-appreciation, or he will be overwhelmed by pain. That's why the fathers too he spoke about many sorts of the evilness". The purposeless silence is actually caused by a laziness of the mind, or it is the sign of the stupidity, while the purposeful silence is the sign of an intense work of the mind which the mind noticed through the deepest mysteries of the existence. In this silence the human mind encounters the intense work of the Holy Ghost Who communicated to the mind mysteries which are above word. Such a silence is the sign or an intense work of the person, and therefore of God as well Who attracts the mind in His mysteries. Only the person can be silent in this intense way of thinking.

[232] He who is on the second spiritual level, a level that follows after the cleaning of passions and that consists of contemplating Go in creatures, this one must pass from singing to praying.

[233] We must no wait to pray only when our mind is gathered together. But we must fight to gather our mind together by praying.

praying), but encourage yourself by gathering your mind each time, because only the angel is not robbed.

89) He who has mysteriously convinced himself not to leave the fight until his last breath, even though he would have to endure thousands of deaths of his body and of his soul[234], he won't easily fall into any of these. But the doubt of the heart and the mistrust into places[235], it uses to always cause stumbling and dangers.

90) They who easily move themselves from a place to another, they are totally inexperienced. This is because of nothing is causing so much the fruitlessness as the impatience does[236].

91) If you have entered an unknown hospital and you have met a physician, you be like a passerby and like one who searches for knowing, without being noticed, the craftsmanship of all of them who are there[237]. And if you feel some benefit from the physicians and from the nurses regarding your illnesses, especially in the swelling of your soul which you visit the hospital for[238], you will rest there and sell yourself for the gold of the humbleness, through the contract of the obedience and of the serving, strengthened by the witnesses of the angels.

92) You tear apart together with these the contract of your will. This is because, by often changing the places, you have lost the price which Christ redeemed you with[239].

93) Let this place to be your tomb before your tomb. And nobody leaves his tombs before the general resurrection. And if some ones left, take heed that they died before doing that. Let's pray our Lord not to experience that ourselves.

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[234] "The death of our soul is the sin. Even though one sinned in many concerns, he says, let him repent and let him never withdraw himself from the monastery. That's why he told previously that even one would fall, let him not leave the battlefield". This is for if he remained into monastery, his fallings into sin wouldn't be so grave.

[235] "The doubtless decision gives birth to the perseverance in places and in communities, while the doubt works the disbelief and the falling and the moving elsewhere, both of the shepherds and of their flocks".

[236] "Like the bird when leaving its eggs causes those eggs to become barren, likewise is the monk who changes the places often". This one too, he makes his soul barren.

[237] "If you go, he says, to see some physician in an unknown hospital which you have never found out anything of, neither by experience nor by hearing, you firstly find out the science of that physician and only after that you unveil him your illness. Then you spiritually obey that physician, by following his commandments and by having as witnesses the angelic groups".

[238] "Namely you thought gets humbled and the swelling of your soul and the face of your souls descends. This is for that is what one searches for".

[239] You have easily or with fickleness lost your value imprinted into you by Christ.

94) When they who are lazier feel that the commandments are difficult, they will try to give priority to prayer. and when the commandments are easier, they will run away from prayer as from fire.

95) There is one who, while fulfilling a task, he leaves that when asked for in order to rest (comfort) some brother; and there is one who leaves that task because of his idleness. And again, there is one who does not leave that task because of his vain-glory. But there is also one who does not leave that task for the zeal of his soul[240].

96) If you have engaged yourself by negotiations (by promises) and you see the eye of your soul as non-increasing, do not avoid the parting; but he who is experienced he will be experienced everywhere, and likewise the opposite[241].

97) The worldly defamations cause many separations, and the greediness of the belly satisfied in companies give birth to all sort of fallings and of law transgressions.

98) If you master this master, any place will occasion you dispassion; but if she masters you, you will be endangered anywhere, except in your tomb[242].

99) Our Lord lightens the blind eyes of the obedient ones through the virtues of their adviser, and if those virtues are absent, their eyes will be darkened. But the hater of the good (the devil) does the opposite.

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[240] "He who leaves his work for resting a brother, he shows love and humbleness". The Edition form the year 1970 adds: "But him who does not leave his work due to his zeal, when he is asked by somebody, he has not been discouraged in his work, but he occupies himself with that work out of zeal. Both of these are worthy to be praised. But they who are in the middle are worthy to be rebuked".

[241] "If you indebted yourself, he says, to live together with the flock or with others, but you see that the together-living is not beneficial to you, you will part with that. This is for is better not to keep your word than to be barren of (spiritual) children and damaging your soul. If you are experienced, you will remain in the together-living, for there is the possibility that you will improve those who live together with you, by your word and deed".

[242] The "master" he is speaking here about is the covetousness of the belly. In the Edition from the year 1970: "Namely, as long as you live, or before you die, you will everywhere be in danger". The G.P. gives a scholium belonging to John the Carpathian: "I would wonder if somebody satiated himself with foods and still would be able to achieve the dispassion. And I call dispassion not the avoidance of committing a sin with the deed (because this one is called restraint), but that one that plucks off the passionate thoughts – their roots included – from the cogitation, and that is also called as the cleanness of the heart. In the Edition of Veniamin Costache there is one more scholium: "The dispassion is the payment for restraint. And it gives birth to the right reckoning".

100) Let be to us image of the best obedience, oh, friends, the so-called quicksilver. This is for, by descending the quicksilver below everything, it still will remain clean of any defilement. They who strive themselves, let them all the more take heed at themselves, lest, by judging the lazy ones, to be themselves condemned more than those one[243]. I reckon that was why Lot was justified, because while being among those ones, he never judged them.

101) Let's guard the quietude and the non-disturbance in all things, but especially in singings. This is because the devils' purpose is that of banishing the prayer away through disturbances.

102) Servant is him who stays with his body in front of the people while he is knocking with his min on the gate of the heavens[244].

103) The curses, the reproaches, and the ones alike, they cause into the souls of the obedient ones a bitterness resemblant to absinth; and the praises, the honors, and the goof fame, they give birth to a sweetness like that of the honey, within those who love the sweet addictions. So, let's take heed at the nature of both kinds. The first ones use to clean up all the inward defilements; the second ones make the puss grow abundant[245].

104) We must non-worryingly trust them who have received the care for us into the Lord, even when some of the

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[243] G.P. from Singlitica: "It will be dangerous one to proceed teaching others if himself hasn't strived to reach what he teaches, by doing that. This is because, like somebody having a rotten house he will harm the strangers he accommodates, because of that house's collapse, likewise these ones, if they haven't built up on themselves in a sure manner, they will lose those who come to them together with themselves. This is because of calling them to salvation by words, but they rather damage the ascetics by their living style". They who are zealous are more tempted to judge the lazy ones. But because of judging those, they will be more condemned than those ones because the pride is a graver sin than the lack of zeal is.

[244] We have here a good clarification of the connection between the "horizontal" serving of people, and the "vertical" connection with God. G.P." "He does the thing of the deacon, he who anoints (prepares) his mind for the holy ascesis and who banishes away from him the passionate thought. He does the thing of the priest, he who illuminates towards the knowledge of the creature and he banishes away the liar knowledge. And he does the thing of the bishop, he who consummates through the Holy Chrism the knowledge of the Holy and Worshipped Trinity".

[245] Any evil passion is sweet. It produces a "sweet addiction". Any useful passion is hard, or painful, or "bad" (χαχοπάθεια). The praises nourish the "sweet addiction", and that has as result the pride's venom, of an evil passion. It is better the cleaning absinth of the rebukes than the sweetness of the praises that fills up the soul with the venom of the pride.

things they command to us seem us to be opposite to our salvation. This is for, especially then our faith in them is probed, as in an oven of the humbleness. And this is the sign of the truest faith, that by looking at those which are opposite to the hoped things, we unhesitatingly obey them who command us.

105) Out of obedience will be born the humbleness, as we said before. Out of humbleness will be born the right-reckoning, as the great Cassian showed all-beautifully and all-highly in his "Word about the Right-Reckoning"[246]. Out of the right-reckoning will be born the understanding, and out of understanding will be born the foresight[247]. And who will be that one who will not run this good road of the obedience, if he sees before himself the good things prepared to him? About this great gift the good psalmist said: "You have prepared into your kindness, to the obedient poor, God, Your Comin into his heart" (Ps. 67: 11[248]).

106) Do not forget for the rest of your life about that great ascetic who did not hear with his ears, during all those eighteen years, from his adviser, except the wishing: "Oh, if you only be saved"; but with the ears of his heart he did not only hear from the Lord the wishing: "Of, if you only be saved" (because of this showing a desire, and not something certain), but: "You have been saved", and that shows something decided and sure[249].

107) They will deceive on themselves, those obedient who feel their adviser be lenient towards their desires, and so they ask him tasks according to their own will. This is because, by receiving those tasks, let them doubtlessly know that they have fallen off the crown of the confession (martyrdom). This is for

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[246] *The Romanian Philokalia*, volume I, p. 124: "*Word about the Gift of Discernment.*

[247] The Edition form the year 1970: "One must know that he is not speaking here about the prophetic foreseeing, but about the foreseeing of the evil things which come out of a certain cause, in order us to avoid those."

[248] In KJB we have: Ps. 68: 10: "Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor."; in ROB we have: Ps. 67: 11: "You creatures inhabit it; into your kindness, God You have been taking care of the poor." (E. l. t.'s n.)

[249] It seems to me that he alludes to an obedient known by the addressee by experience. That's why he told him as to somebody he knows: "Do not forget about that somebody". This one, by serving for many years his father who was sick and who was lying all the time on his bed, he never heard from that father for the things he was doing, as wishing and prayer: "Of, if you only be saved!". But God reassured him on every day, for his obedience, telling him: "Behold, you have been saved". So, for his obedience, though he did not hear from his adviser a wishing or a prayer, he received reassurance from God. The more he was humiliated by his adviser, the more God reassured him. This is taken from Paterikon".

the obedience is the estrangement of him who fulfill it from hypocrisy and from his own desires.

108) Somebody received the order and because he feels that him who ordered has no pleasure in being his order fulfilled, the recipient of the order won't fulfill it. And another who also feels that, he will fulfill that order unhesitatingly. The question is who of the two ones worked more piously?[250]

109) It is impossible that the devil resists his own will. Let yourself be convinced about that by them who live in laziness sand by those who persevere in a hermitage or in a congregational monastery.

110) Let the war given withing us, in order us to get far from certain places, to be us proof that there we will be pleasant to God[251], if being warred is a sign that we fight[252].

About Pious Acacia

111) I won't be someone who unjustly - and because of his inhumane parsimony - hides that what is not allowed to be hidden. The Great John the Savait[253] told me some worthy to be

[250] It is given also the example of Abraham, who would have fulfilled the commandment of God. "He speaks here about two who received the order. Of those, one not feeling pleasure for the ordered work that would have led to a contrary purpose, he avoided fulfilling that thing. The another, despite himself knowing the same thing, he obeyed. Who, he asks, did better? Let's say that both of them will be worthy to be praised, if we take in account the spiritual levels they were. The beginner, doubtlessly, will work better if he obeys. This is because of being among those who are still tested. The another, after he proved for a long time his obedience, he will better not obey. He will obey better by disobeying. This is for he no longer will fulfill the verbal will of his father, as a slave, but he will guess as a son and as a friend, the will his father thought. This is for Jonah as well, by seeing that was not the ultimate will of God to destroy Ninevites, given His kindness, he postponed to herald that. The other though, they started to do what they were ordered to, for they did not doubt about the commandments. And Saul, despite being him announced the will of God regarding Amalec, he willingly did not obey that".

[251] When we leave a place with difficulty, it will mean that there we do not fulfill our pleasures. Let's therefore not become attached to a certain place. Let's easily leave any place, but let's fulfill the will of God and not ours. And the easily living of a place, we must do that only when ordered that to us. When the monk leaves a place by his own will, that won't be good.

[252] "If they who fight are troubled and they trouble others, and if the devils wage war to us, they still trouble us and they are troubled by us. "And if I trouble them, he says, they won't be able to stay" (Ps. 17: 39; unidentified by us). And again: "They who trouble me and my enemies got weak and fell" (Ps. 26: 2).

[253] John from Saint Sava Monastery, from near Bethlehem.

heard things. And you, pious, find out of his experience that he was a dispassionate man and clean of any liar word and of any cunning deed. And he told me the followings: “In my monastery from Asia (for this righteous started there) was a very lazy and unrestrained old man[254]. I am saying this not judging him but in order that, by showing that, I to tell the truth[255].

This old man, I do not know how he got a young disciple called Acacia, who was behaving simply, but who was wise with his thought. And this disciple was enduring so much from that old man, so that it could have seemed as hard to believe, to many. This was because that old man was tormenting him not only with reproaches and dishonoring, but also by beating him on a daily basis. But Acacia’s patience was not reckless.

So, I by seeing him tormented, daily, to the peak, as he would have been a bought slave, I asked him: “What is it, brother Acacia? How is you day?”. And that one immediately showed me his black eye, or some other time his neck, or his head wounded. But I knew him as a worker of the obedience, so that I told him: “Well, well, you endure that and you’ll be saved”.

So, by serving that old man for nine years, he went to the Lord. Being buried in the cemetery of the fathers, after five days, the adviser of Acacia went to a great old man from those who were there and told him: “Father, brother Acacia died”. That old man answered him: “Come and see”. The old man quickly stood up and went with the adviser to the tomb of the blessed ascetic and he shouted out as to a living one who was really alive into his sleeping, and told him: “Brother Acacia, did you die?”. And the all-wise obedient, by showing obedience even after his death, answered to the great old man: “How could be that possible, father, that a man who works the obedience to die?”[256].

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[254] “Some people understood the unrestraint only related to fornication and they called fornicator somebody who is unrestrained. But this writer called as unrestraint any thought, namely he called as unrestrained him who did not strangle his first evil thought and who does not punish as he owes all the irrational impulses of his soul, but he allows those to advance into deed. That old man let free rein to anger and to irrational impulse”.

[255] “I am telling the truth, he says, and I’m not condemning that man. Not condemning by contriving, but showing the manifested movement of the passion and unveiling that to everyone”.

[256] He who exercises himself in the clean and unhesitant obedience, he will sharpen his spiritual sensitiveness to hear the voice of him who asks him for something, insomuch than he won’t cease to vibrate even after his bodily death. He continues living through that

Then the old man, the formal so-called adviser of Acacia, by being filled up with fear, he fell on his face in tears. And he asked the Lavra's hegumen to give him a monastic cell near to Acacia's tomb, and since then he lived there, and he was always telling to the fathers: "I have committed killing". And it seems to me, brother John, that himself this great John is him who spoke to the dead.

But his blessed soul told me also something else regarding some other father. But this father was himself, as I was able to find it out later.

About John Savait of Antioch

112) "There was a disciple, he told me, some other one in this monastery from Asia (maybe from Syria), to a certain monk who was gentle, mild, and peaceful. And because that disciple saw himself honored and rested (not submitted to hard toils)[257] by the old man, because of reckoning that that was dangerous to many, he asked that old man to release him. That was because that old man had another disciple as well and that's why he did not troubled to much this disciple. So, the brother left the old man and he went and settled down, recommended by a letter given to him by the old man, in a congregational monastery from Pont. And in the first night since he entered that monastery, he saw himself in his dream as held accountable by some people and after that reckoning ended, he was found having unpaid one hundred liters of gold. When he got up, he interpreted that hallucination to himself and said: "You poor Antioch (for that as his name) it really is huge the amount of the debt that we have to pay".

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sensitiveness. This prepares him also for his resurrection with the body. His sharp responsibility keeps him spiritually alive.

[257] "Rested" is in the Edition form the year 1970. In the G.P. is "despised" (περιφρωνούμενον). The scholium from the G.P. explains this paradox: "honored and scorned", but it suspects that instead of "despised" there could be "overlooked" (περιφρωνούμενον). Another scholium explains this alternative too: "The despised one are not honored. How could be, therefore, "honored and despised", except he is bodily honored and souly despised? This is because him who sweetens himself with passions, he won't be partaker to the hard toiling". Namely, him who is not be submitted to the bodily toils, he won't be souly cared for, so that he is despised.

Another: "Namely overlooked for his sins and unrebuked by his adviser, as it is due".

"Therefore, he said, after I lived in that community for three years in without-choosing obedience, humiliated and oppressed by all from there as I was a stranger (because of not being in that monastery another stranger monk), I saw again in my dream somebody giving me a receipt proving that I paid the ten liters of gold of my debt. Waking myself up, I understood the hallucination and I said: "Only ten? When will I have paid the whole my debt?". Then I said to myself: "You poor Antioch! You need more toil and dishonor". So, I started to play dumb, but without ceasing at all to do serving. That's why, the merciless fathers by seeing me in this state and zeal, they made me do all the hard jobs in that monastery.

By persevering in that living for thirteen years, I saw those who appeared to me before, coming again to me and writing me the proof of the total payment of my debt. This was for, when those from the monastery persecuted me in something, I was manly enduring that by remembering my debt". I was told these things, father John, by the all-wise John as he would have been telling me about somebody else.

113) But let's hear to what gift of discernment (of the right reckoning that pious reached by patience. By living him in Saint Sava Monastery, three younger monks came to him for they wanted to be his disciples. He welcomed them and he immediately gave them, joyfully, to eat and to drink, for he wanted to alleviate the tiredness of their journey. But after three days the old man told them: "Brothers, I am fornicator by nature and I cannot receive any of you". But those ones were not offended, for they knew the work of the old man. So, after they begged him much for persuading him, and they were unsuccessful, they threw on themselves at his feet and they begged him to at least tell them where and how they must settle down.

Therefore, the old man was persuaded and for he knew that they will humbly and obediently accept to the advised, he said to one of them: "The Lord wants you, my son, to settle yourself down in a peaceful place, with a father, into obedience". He told to the second one: "Going, you sell all your wills and given them to God, then you will take your cross[258] and persevere in the brotherhood and on the community of the

[258] "As cross he called the patience in suffering the troubles coming upon somebody. The cross of Christ is the restraint from any passion".

brothers, and you will doubtlessly have a treasure in heavens". The old man told to the third brother: "Take upon you inseparably the word of Him Who says: "He who endures to the end he will be saved" (Mt. 10: 22). And by going, you chose, if possible, him who you reckon that there is no other among people to hit you harder and harsher, so that to accustom you into ascesis[259]. And by persevering in that, you drink daily the mockery and the derision, as you would drink honey and milk. And the brother told to John: "And if that one lived into carelessness, what should I do". And the old man answered him: "Even if you saw him fornicating, you wouldn't part with him, but you would say in your thought: "My friend, what is the purpose you have come here for?". And you will see perishing from within you your pride and your furious callousness".

114) Let's live in ascesis with the whole our power, all of us who want to fear the Lord, in order us not to achieve, instead of our ascesis for virtue, rather the cunningness, the evilness, the harshness, the deceitfulness, the evil habit, and the anger. This is because, it is not to be wondered that as long as the man is simply citizen, or a sailor, or a plowman, the emperor's enemies do not arm themselves so harshly against that simple man. But then they see him as he has taken the seal (the soldier insignia), the shield, the sword, the bow, and he has dressed himself up in soldier vestments, then they will gnash their teeth against him and they will strive themselves on all ways to kill him. That's why, let's not sleep.

115) I saw innocent and very good children coming to school for wisdom, for teaching, and for benefit, and learning nothing but savageness and evilness from living in school. But let him who has mind to understand. It is impossible that they who learn with the whole their soul a certain craftsmanship, not to daily advance in that. But some of they know about that they advance, while others, because of oikonomia (for their benefit), they do not know that.

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[259] "The father appoints the brother to the without-choosing obedience, that one without cunningness and without evilness". He asks the brother not to expect the troubles coming from his adviser to be less harsh than those coming from other people. If that was the case, he wouldn't think with evilness at any man who torment him, but he will reckon each of those as helping him in his ascesis towards consummation. And also the vice-versa: even though his adviser will behave towards him with a harshness by no means less harsh than that of any other man, he will reckon that as beneficial for his consummation.

116) A good moneychanger calculates, without any doubt, on every evening, the daily loss or earning. But he won't be able to clearly know those, if he does not record them hourly in a notebook. This is because the counting of each hour will show us that of the day[260].

117) He who is mindless, when he is condemned or rebuked, he will feel himself pricked or tempted to speak against, or he immediately bows before him who rebuked him, and not for he would be humble, but because he would want to stop the reproaches[261]. You, by keeping your silence when you are hit, you shut up and receive also those who apply the hot iron on your soul (they cauterize your soul), or better said they bring into light your soul's cleanness. Only after the surgeon has finished his surgical procedure, you will bow down before him. This is for while he is angry, he won't accept any bowing down.

118) Let's fight on each hour against our passions, but maybe more against these two affecting us who live in community: against the unrestraint of our belly, and against the impulse towards anger. This is because these ones find abundance of food in multitude. Them who live in obedience, the devil sows within them the lust for same virtues above their power; and them who live in isolation are urged by the devil to the things which are inappropriate to them[262].

119) You research the mind of the inexperienced obedient and you will find there a wrong aspiration: the lust for appeasement, for unmeasured fasting, for unscattered prayer, for the fullest lack of vain-glory, for not forgetting about remembering the death, for ceaseless pricking of the heart, for consummate lack of anger, for deep silence, and for overwhelming cleanness[263]. That's why, because of not having

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[260] "Namely the good moneychanger of his deeds is that one who counts and judges on himself hourly and who live his live carefully. The hourly counting stands for tireless taking of heed". In the Edition from the year 1970: "Him who ceaselessly takes hid at himself, he won't experience deviations or robberies because of the darkness. The Sun Christ, our God, will keep luminous the whole day of his life".

[261] The Edition form the year 1970: "Hypocritically bowing down before somebody, it is an undignified bowing down. See what he is going to speak like, about the dignified bowing down, in the followings, by saying: "And when the physician stops" and the followings".

[262] "Let us who live in community to value more the obedience than the ascesis. The last one teaches us the pride, while the first one teaches us the humbleness".

[263] "There is also an undeceiving aspiration towards these ones: when somebody commits those at the right time and in an appropriate manner, namely for the good itself and in their

those from the very beginning, due to a good oikonomia, they jumped at them too early and they got strayed. This is because the enemy deceived them to search those too soon, lest, by enduring, to find those at the right time[264].

120) The deceiver whispers within them who appease on themselves (hesychasts) the praising of the taking care of strangers of the obedient ones, the serving of those, the love for brothers, the together-living, the taking care of sick people, in order to determine them – the deceiver – to become impatient these ones too, as those mentioned before[265].

121) Truly rare are they who occupy themselves with the right-reckoning appeasement. They are only those who have achieved the godlike comforting of the easing of toils and of the help from God in their ascesis[266].

122) Let's discern among tasks those tasks which fit us, and let's choose them in a due manner according to the characteristics of the passions from within us. Because you tend to the covetousness of the belly, let be your adviser a relentless ascetic in what concerns the food rather than an adviser performing wonders and rather than one who is ready to receive and sit everyone at the table. While to you who are stubborn, let your adviser to be harsh and non-lenient rather than one who is gentle and loving of people[267].

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true feeling, by fulfilling them in details and with the advice of those who have already experienced them, and by avoiding in all things the own pleasure as straying and deviation".

[264] There is a law in the spiritual growth. He who is non-strengthened in the lower virtues he won't be able to ascend to the higher virtues. You won't be able to imagine within yourself an inward humbleness before you have been accustomed into obedience through the external deeds. You won't be able to pray yourself ceaselessly while you still are too tight to the world's things.

[265] Like on those who are on the beginner level of the obedience, the deceiver tempts them with the higher virtues of those who are on the higher level of those who appease themselves (the ceaseless prayer, the ceaseless thinking at death etc.), likewise those who are on the level of the appeasement are tempted by the deceiver with the doing virtues of those who are on the lower level of the obedience. By doing that, the deceiver attempts to impede all of them from truly advancing spiritually. All of them need patience for strengthening themselves in the virtues of the levels which they are on, in order they to be able to pass to the virtues of the higher level.

[266] The easing of toils doesn't mean avoiding the toils because one gets cleaned of passions through the struggle against them, but by really getting delivered of passions. But then too, the easing of toils is given only by the help from God in the fight against the temptations which can occur. These ones can really appease on themselves. This is for they do not start working the appeasement recklessly, without preparation.

[267] G.P.: "Good will be to you if you endure next to a harsh teacher up to the end and if you do not search one who is ready to lenience and to get loose the rein". G.P. and the Edition from

123) Let's not search for adviser among knowers, neither among foreseers, but let's search for and adviser who is, in the first place, humble in thought and fitting our illnesses by their living and souly structure.

124) Let be good role-model for your obedience the righteous Avachir, that one whom we have just mentioned before, so that if you always reckon that your protos is testing you, you won't ever be wrong[268].

125) When, while you are ceaselessly rebuked by your protos, you have more faith in him and more love for him, the Holy Ghost is dwelling within your soul in an unseen manner and the power of the Highest is overshadowing you. But do not be proud, neither rejoice yourself for you are enduring the reproaches and the dishonor. But you rather cry because of doing something that was worthy to be rebuked and because you have troubled his soul against you.

126) Do not wonder about what I am going to tell you. This is for I have Moses as my witness. It is less damaging to sin against God than to sin against our spiritual father[269].

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the year 1970: "It is a dangerous and disciples destroying thing, the disciples to choose an adviser according to their own will. This is for such advisers lead to precipices and in perdition places". These advices can be used also by the laymen who search for a spiritual adviser, and by the spiritual advisers in their relationships with their spiritual sons.

[268] "The scholium belonging to Isidore of Pelusium: "The ascesis, oh my beloved one, it is the consequence and the vessel of all Christ's commandments; the ascesis makes you non-angry, non-haughty, non-proud, non-loving of money, non-loving of yourself, and loving of that obedience that serves to anyone, loving of general estrangement from your body, and it makes you house of the Ghost alone. The ascesis have a giving-of-thanks tongue, used towards prayer, non-budging towards speaking against; the ascesis obeys, and it does all things with the approval of the adviser given you by the time, by the place, and by the godlike decision; this is for the ascesis knows and prevents the attacks of the ghosts".

[269] In the Edition form the year 1970: "By saying the father that is less damaging to sin against God, it shows the easiness which God and His mercy can be reconciled. By the symbol of the word, he shows how awfully sometimes suffer even the most virtuous and the most spiritually superior people because of our mistakes. Let's confess our mistakes to our fathers, when we mistake". G.P. and the Edition from the year 1970: "Actually, when the Israelites sinned to God by forging a calf and they were condemned by God to perdition, Moses stood for them and he told God: "If you forgive their sin, you forgive it. And if not, you erase me too from the book that you have written". And God immediately had mercy on them, due to Moses, and they escaped the punishment. But when they mistook to Moses, they who were around Aron and Aviron and his system Mary, they endured a merciless punishment (Exod. 32; Numbers 16: 32). "This thing can be understood as thus as well: God forgives more easily the sins committed directly against Him, because He is not endangered to be destroyed by that. But he does not forgive the lack-of-love towards people, because the people could be destroyed by that.

127) Let's take heed, let's wight in, and let's take vigil, for sometimes to endure the reproaches of our shepherd with thanks and in silence, but on some occasions to let him know what he is doing. I reckon that in all cases which cause us dishonor we must keep our silence. For on those are moments of earning. But in those things done to another person, let's say a word of defense, for the connection of the love and of the peace that must remain unabolished[270].

128) They who exited the obedience, they will find the obedience's benefit, for they will know than what heavens they were in.

129) He who runs towards dispassion and towards God, each day which is not rebuked on, he will reckon that he suffers a great loss.

130) Like the trees shaken by winds will deepen their roots, likewise those who live in obedience they will achieve strong and steadfast souls.

131) He who, while living in quietude, he knew his helplessness and he has surrendered himself to obedience, he, while being blind, he tirelessly looked towards Christ[271].

132) You stay, you stay, and I say again you stay, while running[272], you my fighter brothers, while you hear shouting out to you that wiseman: "The Lord tried them into oven, better said in community, and He received them as some burnt offerings in His bosoms" (Wisdom of Solomon[273] 3: 2). Whom the

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[270] Let's endure the unpleasant things unjustly done to us. But let's defend those who are unjustly persecuted. Like we must not commit sin against them, likewise we must remain impassible to the injustice done to us.

[271] He who, while occupying himself with his appeasement and seeing that he is not strong enough for that, and he moved to a live in obedience, because he knew that he need to obey in order to reach Christ, that one saw Christ despite he was blind in the state of appeasement that he was in and he did not see Christ while he was in that state. This one descends to obedience due to his humbleness, and not because of his fickleness as that one mentioned before (Head. no. 95 of this *Word*).

[272] According to the word of Gregory of Nyssa (*The Life of Moses*), only him who ascends will truly stay. He who stays without ascending, without the straining of the climbing, that one will rather fall.

[273] *The Book of the Wisdom of Solomon* is not contained by King James Bible. There are in total forty book given in the *Olt Testament* in *The Romanian Orthodox Bible*: *The Book of Tobit*, *The Book of Judith*, *The Book of Baruch*, *The Epistle of Jeremia*, *The Song of the Tree Young Men*, *The Third Song of Ezra*, *The Book of the Wisdom of Solomon* (also called *The Wisdom of Solomon*), *The Book of the Wisdom of Isus the son of Sirach* (also called *The Ecclesiastes*), *The History of Suzanna*, *The History of the killing of the Dragon and of the Braking in Pieces of Bel*, *The First Book of Maccabees*, *The Second Book of Maccabees*, *the*

glory and the mastery are due to, together with the without-beginning Father and with the Holy and All-Worshipped Ghost. Amen.

Until here the step equal in number with the number of the Evangelists. The ascetic stays while fearlessly running.

The Word V

About that Repentance Done Carefully and Completely Shown, which We Are Told in about the Life of the Condemned Saints and about Prison[274]

1) John ran yore before Peter (Jn. 20: 3) and the obedience was placed there before repentance. The first one, by arriving before, he symbolizes the obedience, while the another symbolized the repentance[275].

2) The repentance is the bringing back (the refreshing) of the baptism. The repentance is the covenant with God for a second life[276]. The repentance is buying the humbleness. The repentance is the ceaseless renunciation to the hope for any bodily comfort. The repentance is the thought of the self-condemnation and the worriless taking care for the self[277]. The

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Third Book of Maccabees, *The prayer of King Manasseh*. One can get these books from free from: https://www.academia.edu/17392248/Bible_Missing_Texts?sm=b. (E. l. t.'s n.)

[274] I have omitted some stronger phrases.

[275] In G.P. this head is given as belonging to *The Word IV*. John reaches by obedience to the knowledge of the resurrection, quicker than Peter, who, after he denied Christ, he had to cross through repentance.

[276] "The repentance is the turning back from the opposite-to-nature state to the according-to-nature state; and from devil to God through ascesis and pain". The baptism is, at its turn, such a turning back, but without ascesis or pain.

Another: "The repentance is the turning back from sin. But there is not only one sin, but the whole former ma is called sin.". The sin is imbued like a poison in the whole man's being. Therefore, the repentance is a total and existential movement, a movement for cleaning up the whole human being, in all her or his thought and bad habits.

Another: "The repentance is the leaving of the previous things and getting sad for having done those things".

[277] Getting worried for your eternal life and taking no care for the passing pleasures. The taking care for the true life and not for the superficial life. The taking care for the true being and not for the apparent one. "He who takes care of himself he condemns on himself as well. He condemns on himself for he wants to be saved. He no longer cares for the world's things and that's why he will become non-condemned by his good thought, by ceaselessly pricking on himself and condemning on himself in advance to the punishment from the / and to the unquenchable fire". Or, in other words: "He is worriless for he no longer takes care of any

repentance is the daughter of the hope and the denial of the despair[278]. He who repents he will condemn on himself but he escaped unrebuked[279]. The repentance is the reconcilement with the Lord through tears and by working the good things which are opposite to sins. The repentance is the willing enduring or all troubles. He who repents will be the cause of his own punishments. The repentance is the harsh oppression of the belly and the hitting of the soul through a deep feeling.

3) You run and get closer. You come, listen, and I will tell to all of you who have angered the Lord. You gather together and see how many he showed to my soul towards building. Let's show ourselves and let's honor first the story about the dishonest workers who were honored.

4) Let's obey, let's guard, and let's to this all of us who experienced an inappropriate falling. You stand up, my brothers, at my word. You give your ear you who want to again reconcile God by a true turning of yours.

5) By hearing I – the helpless – that there is some state of life and of humbleness which were great and unusual, at them who lives in a special monastery, called also a prison, I begged that righteous man to facilitate me to reach there. And the great man agreed my request for he did not ever want to upset my soul by anything.

So, by arriving I there in the monastery of those who were repenting on themselves and in the place of theirs who truly were crying, I truly saw – if it is not too daring to say – "the things which the eye of the careless man did not see and at the heart of the idle man did not ascend" (1 Cor. 2: 9), namely words and things which can force God; occupations and ways of living which can quickly bend His love for people.

A saw some of those innocent people[280] staying the whole night outside, in fresh air, with their feet standing still,

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earthly thing. But he takes care of himself, as one who only takes care of himself and of his salvation".

[278] He who repents he won't ever lose the hope that there still is forgiveness for him. But by this hope, he will no longer hope for passing pleasures and praises.

[279] He who sincerely condemns on himself, he won't be condemned by God, for he will awaken God's mercy on him, by seeing the pain had by him who sinned, because of upsetting God, and by that the sinner proves that he wants to come back to the love for God.

[280] "Guilty" because they sinned; but "innocent" for by their repentance they have achieved their forgiveness from God. "About the "sinless sinners" talked also Luther, but in another sense: namely that they are forgiven by God but they continue sinning. At him there is no repentance to the man.

wabbling miserably because of being sleepy, by forcing their nature, and not giving to themselves even a little resting, but hitting on themselves and waking on themselves up with reproaches and rebuking; I saw other looking at the sky and begging help form there mournfully, while weeping and shouting out.

Again, I saw others staying at prayer and tying their hands at their back as some condemned. They kept their sad face bowed down to earth and they were condemning on themselves, reckoning themselves as unworthy of looking at the skies, and even incapable of saying something of or praying to God, because of being dominated by the lack of understanding of thei5r thoughts and of their conscience, and not knowing how and from where they must beg for help[281]. They were only presenting their soul to God, without words, and they were presenting to God their mind voicelessly and full of darkness and full of a thin wave of despair[282].

I saw others sitting on the ground dressed up in sack and ashes, and covering their faces with their knees and beating their foreheads against the ground. I saw others continuously hitting their own chests and calling back their soul and their lives[283]. Some among those were wetting down the ground with their tears. Others, because they had no tears they were hitting on themselves. Some of them were mourning for their souls, as for some dead ones, because of not being able to endure the distress of their hearts[284]. And others mourned with their

[281] G.P. Scholium belonging to Isaac the Syrian: "Not doing anything else but to throw on himself before the cross of Christ, day and night, having their hands tied at their back. You try not to cool down your warmth and not to run out of tears, but you to live in ascesis in these ones; and you will be happy, oh man, if you take care of the said things, day and night, and if you do not ask for anything through them. For then the light will dawn up within you and you will be like a flourished Paradise and as a spring that does not lack its water".

[282] "The ceaseless reproaches of the conscience, even though they do not descend the soul into despair (because this is characteristic to the devils), but those reproaches do not let the cogitation to breathe, by pressing upon the thought and by heating up the thought, so that the though will remain, until the end, in a self-condemnation". The despair is rather a temptation staying at the gate of the soul, as a cunning and thin wave bringing with itself the deluge, but the despair is refused by the thought of him who repents on himself, in a strained effort.

[283] "The soul looking at the spiritual death (with dread), he recalls his eternal life as something that is characteristic to him. This is for those ones recall their soul dead through sin, towards that life through virtue live by their soul before".

[284] "That heart filled up with sadness for its weakness and for its helplessness, because of the shown bodily deeds, it fills up the place of all the bodily deeds". Namely, that heart will melt down those deeds and it will set itself in their place. In the place of each bodily deeds will

hearts, but their mouth was stopping the sound of their weeping; but because of no longer being able to keep those sounds inside them, they unexpectedly shouted out.

I saw there some of them as out of themselves in the way they behaved and they thought, lost and darkened because of the much sadness and insensitive to all the things of the life; then sunk in the deep of the humbleness and burning in the fire of the sadness the tears of their eyes. I saw others lying down thoughtful and looking at the ground, and moving their heads as shouting out like some lions, from the bottom of their hearts, and gnashing with their teeth and sighing up.

Some of them, in good hope, they were asking forgiveness for everything while praying. Others, due to an untold humbleness, they were condemning themselves by reckoning on themselves as unworthy of forgiveness and they were unable to defend themselves so that they were shouting out towards God. Some of them were begging to be punished here and for getting mercy there. And others, because they were crushed under the burden of their conscience, they were sincerely begging for not being either tormented (in hell) or found worthy of the Kingdom, for "it is enough to us"[285].

I saw there, humble souls crushed and strained under the heaviness of their burden and who were able to soften even the insensitiveness[286] of the stones with their voices shouting out towards God. This is for they were saying, while falling to the ground: "We know, we know, that we are worthy of all punishments and torments. And rightly so. Because of being our power will be insufficient for answering for the multitude of

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appear the saddened heart, and it will keep them in balance and it will overwhelm those deeds; or, any bodily deed gives birth to the heart's sadness. Out of the wound caused by a pleasure, it will be born the pain. Out of the satiation with fat foods, it will be born the healing restraint.

[285] "Some of them, untaught, they often pray not to be found worthy of the Kingdom of Heavens, but neither to be they tormented in hell. Of the first one as unworthy, and of the hell's torments by being shown mercy to them. They do not know that he who is outside the Kingdom he actually is inside the torments. This is because except virtue and sin, there is nothing else". There isn't a neutral state, morally or spiritually.

[286] "By saying *humble souls*, he showed their inner state. And by saying: *being able to soften even the insensitiveness of the stones*, he shows, through the power of the metaphor, the overwhelming size of their repentance (this is for the rivers get frozen in an above-nature manner, likewise the stones will get broken when they wonderfully become sensitive", or he describes their power of softening the inward petrified and insensitive states in order to make them merciful".

our debts even if we beg the whole world to cry together with us. We want only that: "Not with Your anger You to rebuke us, neither with Your wrath to destroy us" (Ps. 6" 1; 37: 1[287]), nor according to Your right-judgment You to send us to torments. But You spare us and that will be enough to us, in order us to be delivered from Your great menace and from the nameless and hidden torments. This is because we do not dare to ask for a full forgiveness. This is because how could we dare - we who haven't guard our promise unstained but we defiled it – according to Your love for people and according to the previous forgiveness!".

One could see there, oh, my friends, on could see there, in a truly manifested manner, the words of David. One could see there some people enduring torments and bent to the end of their life, walking saddened for the whole day. One could see them as forgetting to eat their bread, and drinking their water mixed with their tears and eating their bread after they rolled it down in ashes and dust. One could see others only skin and bones and dry like the withered grass (Ps. 37: 6; 101: 6[288]). One could hear from them nothing else but these words: "Woe, woe, woe! Ah, ah! It is just, it is just! Spare me, spare ma, Master!". Some of them were saying: "Have mercy on me, have mercy on me!". And others even more pathetically: "Forgive me, Master! Forgive me, if possible!".

Some of them were punishing on themselves by staying out in heat, other tormented on themselves by enduring the cold. Some of them were tasting only a little water, and then they immediately stopped on themselves from drinking; they drank only as much as not to die because of thirst; others, after eating a little bread, they throw away the remaining bread far from them, and they were calling on themselves of the speaking

[287] In KJB we have: Ps. 6: 1: "O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure."; in ROB we have: Ps. 6: 1: "Lord, not with Your anger You to reproach me, neither with Your wrath You to rebuke me." // In KJB we have: Ps. 38: 1: "O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure."; in ROB we have: Ps. 37: 1: "Lord, not with Your anger You to reproach me, neither with Your wrath You to rebuke me." (E. l. t.'s n.)

[288] In KJB we have: Ps. 38: 6: "I am troubled; I am bowed down greatly; I go mourning all the day long."; in ROB we have: Ps. 37: 6: "I was tormenting on myself and I got bowed down up to the end, the whole day getting myself sad I was walking." // in KJB we have: Ps. 102: 5: "By reason of the voice of my groaning my bones cleave to my skin."; in ROB we have: Ps. 101: 6: "By the voice of my sigh, my bone has stuck to my flesh."

food, as ones who committed the deeds of the speechless beasts[289].

Where could one see among those a bursting out of laughter? Where, a useless much-speaking? Where, some deed of the wrath? Where, a deed of anger? They did not even know any longer that there could be among people some anger, for their crying totally banished the wrath away from among them. Where could one see a resistance by word? Where, any celebration? Where, any daring? Where, some healing of the body? Where, some trace of vain-glory? Where, some hope for delight? Where, the thought of wine? Where, the tasting of some fruits? Where, the comforting with the content of some pots? Where, the sweetening of the throat? The hope for all of these was quenched to them. Where could one see at them the care for something earthy? Where, the thought of judging someone from among people? Nothing of all of those.

These were at them the things they said and thought and shouted out towards God. Some of them, by strongly hitting themselves over their chests, they were shouting out towards God as they would have been at the gate of the heavens: "Open to us, You Judge, open to us, because we have locked the gate to ourselves, and we have remained outside". And others were saying: "You only show Your face, and we will immediately be saved!" (Ps. 79: 4[290]). And again: "You show Yourself to the poor who sit into darkness and in the shadow of the death" (Lk. 1: 79). Another: "In a hurry Your mercies to welcome us, Lord, for we have got lost, because we have got despaired, because we got very quenched" (Ps. 78: 8; 101: 4[291]).

Some of them were saying: "Will the Lord show Himself from now on, upon us?". Others: "Has our soul passed over the

[289] The bread is the *speaking food*, or *rational*, for it is prepared through human rationality, while the animals do not prepare their food on the ground of a cogitation.

[290] In KJB we have: Ps. 80: 3: "Turn us again, O God, and cause thy face to shine; and we shall be saved."; in ROB we have: Ps. 79: 4: "You God turn us and You show Your face, and we will be saved!". (E. l. t.'s n.)

[291] In KJB we have: Ps. 79: 8: "O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low."; in ROB we have: Ps. 78: 8: "Do not mention our lawlessness from yore; let quickly be us welcomed by Your mercies, for we have become very poor." // in KJB we have: Ps. 102: 4: "For my days are consumed like smoke, and my bones are burned as an hearth."; in ROB we have: Ps. 101: 4: "Because my days have been quenched as the smoke and my bones have become like the dryness." (E. l. t.'s n.)

insupportable debt" (Ps. 123: 4[292]). Another: "Will the Lord be merciful to us from now on? Will us hear Him telling to us who are in the ties which cannot be undone: "get out!"; and to those who are in the hell of the repentance: "Be forgiven!"? Has it entered our shouting out at the Lord's ears?".

All of them were sitting always looking with the eyes of their soul at the death, and saying: "What will happen to us? What will the decision be like? What will our end be like? Will there be a calling back for us? Is there forgiveness for us the darkened and the humble and the condemned ones? Had our begging power to enter before the Lord, or it has turned back, rightly so, humiliated and ashamed? How much fruits its working has achieved? Starting out of unclean bodies and mouths and not having much power, has it consummately reconciled the Lord, or at least partially? Or, has it healed, at least half of our wounds, which are big and which need great pains and sweats and many toils? Have the guardian angels come closer to us? Or are they still far from us? This is because if they haven't come closer to us, the whole out toil will be useless and in vain. This is because our prayer will not have the power of daring, neither it will have the winging of the cleanness, in order to enter at the Lord, if our guiding angels do not come closer to us in order to take our prayer and to bring it to the Lord"[293].

Some of them often asked among themselves, full of uncertainty, saying: "Will be escape, brothers" Will our prayer be heard? Will our prayer be accepted? Will it be open to us?" and the others were answering: "Who knows (as our brothers from Nineveh were saying), if the Lord will change His mind and so He will deliver us from the much torment? But let's do what is depends on us. And if He won't open the gates to us, let our Lord God be blessed, He Who has rightly left us outside. But let's persevere, by knocking on the gate until the end of our life.

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[292] In KJB we have: Ps. 124: 4: "Then the waters had overwhelmed us, the stream had gone over our soul:"; in ROB we have: Ps. 123: 4: "The water would have drowned us, a stream would have passed upon our soul". (E. l. t.'s n.)

[293] That's why we always need the prayer of others, who as mediators are as many "angels: to us, especially when they are cleaner than we are, though we are not spared of our prayers. The mediators only bring our prayers closer to God, and they also add their feeling to our prayers; but they do not replace our prayers. They who have come like the stones are, namely as simple insensitive objects, they won't be saved either through others' prayers. It is especially helpful the mediation work of the priests, having concentrated in itself the work of the whole Church's community, in which surely are in many people better than we are.

It may be that for our much daring and perseverance, the All-God will open the gates to us".

That's why, by urging on one another, they were saying: "Let's run, brothers! One needs to run, to powerfully run, because we have been left outside our good brotherhood. Let's run and not spare our dirty and tending to evil body, but let's kill our body (mortify it), as our body has killed us too". It was what those blessed ones were just doing, because of being dominated by the sentiment of their guilt.

One could see at them as their knees were dry because of the multitude of their kneelings; their eyes were melted down and sunk into their orbits, somewhere in the deep[294]. They were hairless; their cheeks were wounded and burnt by the heat of their tears[295]; The withered and yellow faces, not differing in anything from the faces of the death.

What does it mean the heavy sufferance od the diabolized ones in comparison to these ones' sufferance? Or in comparison to the sufferance of those mourning for their dead? Or in comparison to the sufferance of them who live in exile? Or in comparison to the punishment applied to them who are found guilty for murders? The unwilling torment and punishment of those one is nothing in comparison to the willing ones. And please do not reckon as simple stories what I have been telling you, oh, brothers! These ones were often praying the great judge, the shepherd, and the angel among people, to put their hands and their neck into shackles and into iron chains, and to lock their feet up in wood stumps, as it was done to the condemned ones, and not to untie them until they would be placed in their tombs, and not even in their toms.

But I will not hide either that really worthy of mercy humbleness and that crushed love for God, and the repentance of these blessed ones. When they were seeing that the followed to leave for the Lord, in order to show themselves before That

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[294] *Somewhere*, in the indefinite and endless deep of the godhead, which they never succeed in entirely scrutinizing it.

[295] "Some of the things burn down while others fatten up. All the tears coming out of heart because of the sin they will dry the body up and they will burn up the body and often even the cogitation feels itself wounded by the coming out of the tears. At the beginning, the man necessarily reached this stage of the tears. And through them it will open to the man the door towards the second stage, a higher stage, that is the joy, which the man will receive mercy in. Noe come the tears springing out of understanding. These tears adorn and fatten up the soul. They com out unforcedly. Through them itself the man's countenance will be changed. This is for when the heart get gladdened, the face will flourish up".

incorruptible Chair, those good inhabitants of the repentance place were begging that great shepherd, through the mediation of their protos, not to find them worthy of having a human burial, but they to be thrown, as some animals, in the river's water, or to be left in that land where the wild beasts were wandering.

But how fearsome and how pitiful was that view of their last moments? When the together-condemned ones felt him who was leaving before them that he was about to die, they were surrendering him as long as he still had his mind clear. And by crying, and by being full of longing, and by shaking their heads in the most pitiful countenance, they were asking, thirsty, with sad word, him who was dying, saying to him, lit with mercy: "What is it brother and together-condemned? How is it" What are you saying" What are you hoping for? Have you achieved through your toils what you were looking for, or you haven't? Have your reached there, or have you failed? Have you taken the assurance? Or it is your hope uncertain? Have you reached your liberation? Or it is your thought still wobbling and bowing? Are you feeling within your heart some illumination, or it is still darkened and rebuked? Are you hearing within you some voice telling you inside: "Behold, you have been healed" (Jn. 5: 1(, or: "Your sins be forgiven" (Mt. 9: 2), or: "Your faith has saved you" (Lk. 10: 42)? Or it seems to you that you are still hearing him who tells: "Let the sinners to return into hell" (Ps. 9: 17[296]), and: "Tying his hands and feet, you throw him into darkness" (Mt. 22: 13), and: "Let the lawless perish, so he no longer will see the glory of the Lord" (Isa. 26: 10)? What do you say, brother, on short? We pray you, tell us, so that we to know as well the things which we will be into. This is because your time has come to an end and you will never have another time"[297].

To these questions some of them who were dying answered: "Blessed is the Lord Who hasn't removed our prayer

[296] In KJB we have: Ps. 9: 17: "The wicked shall be turned into hell, and all the nations that forget God."; in ROB we have: Ps. 9: 17: "Let the sinners return into hell; all the nations which forget about God." (E. l. t.'s n.)

[297] Saint Isaac the Syrian: "Question: When will one know that he has achieved the forgiveness of his sins? Answer: When he will feel that his soul consummately hates those sins from the bottom of his heart and when in his external things, he will guide himself into the things opposite to those which he has been until then in. This one has been assured that he has achieved the forgiveness of his sins from God, out of the witness of his conscience that he has gained it, according to the Apostle's word that says: "That conscience that is not condemned, it is its own witness itself" (I Tim. 1: 19).

and His mercy from us" (Ps. 65: 19[298]). Other, again: "Blessed is the Lord Who hasn't given us towards the hunting of their teeth" (Ps. 123: 6[299]). But others were saying painfully: "Have our soul crossed through the unbearable torrent of the ghosts of the sky?[300] We have not yet the daring, but we are waiting for to see what will happen to that judgment". Other gave a more painful answer than this one, by saying: "Woe to our soul for we haven't guarded our promise unblemished[301]; on those moments and only within him one will know the things prepared to him".

And I, by seeing and by hearing these things form them, I was close to despair, because I knew my carelessness and I likened it to their heavy suffering.

But what was that place like and what was that place organized like? The sight of that place itself it was urging to repentance and crying. This is because the things which are characteristic to others are hard and difficult to be accepted by those who have fallen off the virtue and off the spiritual richness are easily accepted. This is because that soul who has been deprived of the daring from before and who has fallen off the hope for dispassion, and who has broken the seal of the cleanness, that soul has been robbed of richness of the gifts, he has estranged himself from the godlike comforting, and he has transgressed the deal he had with the Lord, and he has quenched that good fire of the tears, and he is being hit and he is being pricked painfully by remembering those previous things he had, and that soul not only that he accepts with the whole his zeal the toils, but he even strives to kill on himself in a

[298] In KJB we have: Ps. 66: 19: "But verily God hath heard me; he hath attended to the voice of my prayer."; in ROB we have: "Blessed is God Who hasn't removed my prayer and His mercy from me." (E. l. t.'s n.)

[299] In KJB we have: Ps. 123: 6: "Blessed be the Lord, who hath not given us as a prey to their teeth."; in ROB we have: Ps. 123: 6: "Blessed is the Lord Who hasn't given us towards being hunted by their teeth." (E. l. t.'s n.)

[300] Maybe: ανυπόστατο doesn't mean: "unbearable", but "without substance in the self". This is because the evil has not rationality, as Saint Maximos the Confessor said. The evil is upheld by the evil will and it has something phantasmagorical, or of hallucination, in itself. Phantasmagorical, but not less destructive. This meaning can be had also by the previous place from this chapter, where we are told about the "unbearable debt". The evil drills as a woodworm, or it weakens the being like a minus.

[301] The promise of the baptism or of the monasticism.

rightly-believing manner[302] through ascesis, if there has remained within him a spark of love for the Lord and of fear of the Lord. So were doing those blessed ones.

This is because, by bearing in mind these things and by thinking at the height of the virtue which they have fallen off from, they were saying: "We have remembered the days from the beginning" (Ps. 142: 5[303]), we remembered that fire of our zeal. Others were shouting out towards God: "Where are Your mercies from the beginning, Lord, which You showed to our soul into Your truth?". Another: "Who will place me in the months of the days from before, which God was guarding me in, when His light shined over the head of my heart?" (Job 29: 1-3)[304].

And then they remembered their previous virtues, which loss they were crying for as some children, by saying: "Where is the cleaning of the heart? Where is the heart's daring? Where is the sweet tear instead of the bitter tear? Where is the hope for the innocence and for the consummate cleaning? Where is the waiting for the blessed dispassion? Where is the faith in our shepherd? Where is the working of his prayer within us?[305] All of those have been lost and they have perished, as they would have been never seen, and they have been consumed and they have left as they would have never existed".

But let's turn back to our word. After I spend 30 days in that prison, because I was unable to endure that anu longer, I came back to community, to the great shepherd. This one, because of seeing me totally changed and troubled to the maximum, the all-wise knew the reason of my change, and he told me: "What is it, father John" Have you seen the sufferings

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[302] "And he will kill on himself", namely on himself as subject of the sin, and by unveiling himself as a subject of the good deeds. He who does that, he will have at the beginning the feeling of dying, or that he must dies because of no longer wanting anything of the things he previously did or felt or lusted for. Only by that reaches on himself he who is capable only of doing the good.

[303] In KJB we have: Ps. 143: 5: "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands."; in ROB we have" Ps. 142: 5: "I have remembered the days of old; I have cogitated at all Your things; at the deeds of Your hands, I have thought." (E. l. t.'s n.)

[304] "Who will pose my, he says, and who will place me in the period of those days which God was guarding me in, when I was fulfilling His commandments, and which His light was lighting the mind of my soul?"

[305] If any good deed of another fructified within us when we open ourselves to that deed, all the more the prayer of our shepherd will do so, especially his prayers for us.

of those who are tormented?" And I answered him: "I saw them, father, and I wondered and I blessed those who fell and who cry for themselves, more than those who did not fall and so they do not cry for themselves; this is for those, by falling, they have been elevated to a non-endangered resurrection". And that one said: "That's true".

And his non-liar tongue told me the followings: "Ten years ago we have here a brother who was so zealous and so working, that I, by seeing him so lit with his ghost, I trembled for him and I feared very much the envy of the devil, lest, by that one's much running to stumble his foot on some stone, a thing that is characteristic to them who walk fast. And that actually happened. So, he came to me after a while, on a late evening, and he showed me an uncovered wound and he asked me for a bandage, better said he asked me to cauterize his wound with a hot iron; and he was very troubled[306]. But because he saw his physician as not wanting to use a too big harshness towards him (for he was worthy of mercy), he threw himself on the ground and he grabbed my feet and he washed my feet with many tears and he asked me to be him punished in the prison that you have seen". "It is impossible I not to go there, he was shouting out, it is impossible!".

"So, he forced the mercy of his physician to become harshness, a rare and unusual thing among ill people. He quickly went to them who repent themselves, and he became partaker with them with the whole his zeal, crying, wounding his heart as with a knife with the sadness out of the love for God. And on the eighth day he departed for the Lord, and he asked not to be buried. But I brought him here, as one who was worthy, and I buried him together with the fathers. This was

[306] "When the man remembered his first sins and he punished on himself, then God too will take care of him and will rest him. This is for God rejoices of the fact that the sinner punished on himself for deviating from God's path. This is for this is the sign of the dispassion. And as much the more he forces his soul, the more his honoring by God will be multiplied within him".

That brother they are discussing about, he asked himself to be punished, but he asked his spiritual guide for that punishment, namely on one hand he gave to himself that punishment but not without the approval of his spiritual guide, in order him neither to fall off repentance nor to sink himself in the sin of the pride. So, we need the spiritual guide, among other things, also for not adding ourselves to the other sins of ours the sin of the pride too.

for, after a week of slavery, on the eight day the man is set free[307].

Actually, there is one more person who knows limpidly, that he did not get up from my humble and defiled feet before he gained the benevolence of God. And that's no wonder. This is for, by receiving within his heart the faith of the fornicator, he too wet my unworthy feet with the same entrustment. This is for "to him who believes, all things are possible", said the Lord (Mk. 9: 23).

6) I saw the unclean souls as insanely mastered by the bodies' love. But, by taking out of trying the love a reason for repentance, they turned the same love towards the Lord. And immediately, by jumping over the fear, they grafted themselves, insatiably, into the love for God. That's why the Lord too, He said about that fornicator, that she loved much, and she was able to easily change the love for love (Lk. 7: 47).

7) I know, oh, you the wonderful ones, that the sufferings of those whom I told you about could seem unbelievable to some people, hard to believe to some other people, and again causing despair. But the manly man rather gains out of these a pin and a fiery arrow and he leaves bearing zeal in his heart. And he who has less zeal that this one, he will know his helplessness and, by easily gaining his humble cogitation, out of despising on himself, he will run after the first one. But I do not know if that one has reached his target as well. But let the idle one to not even listen to the said things, lets he will waste even the little that keeps him from totally despairing, and so to happen to him that word that says: "From him who has no zeal, it will be taken even what he has" (Mt. 25: 29)[308].

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[307] "The week is the present life, and this life is the time for slavery, because the creation serves the corruption. The eighth day if the future age which we will be liberated in from the slavery of the corruption". *Another*: "The week of the slavery is called the life from now, and the free one is called the future life. This is for him who shakes off his mistakes which happened to him, during the seven days of the life from now, he will be moved, on the eighth day, to the free life."

[308] In order those who do not repent on themselves so powerfully as the described ones did, the author of the writing reassured them by telling them that even the little they do it is useful to them. "In the house of My Father there are many places", or rewards, as the Lord said (Jn. 14: 2). Even by the secondly mentioned one, who follows after the first one, not with his manhood but with his humble cogitation that is aware of its helplessness, the author does not know if that one too reached in the same place as the first one did. "This is the manhood, that the man to fight against his previous sins, which he prays to be him forgiven of, in order him not to allow himself to be defeated by those sins, either in his heart or in his deed and in his

8) We who have fallen into the pit of the lawlessness we won't be able to get out of there by ourselves, if we haven't sunk ourselves into the deep (abyss) of the humbleness[309].

9) Other is the sad humbleness of them who cry and other is the reproach done us by the conscience that is close to despair, and that is characteristic to them who still commit sins; and other is, the blessed richness of the humbleness occurring into the consummate ones through the work of God[310]. Let's not hurry us up to find out about the third one by words. This is because we will run vainly. And the sign of the second one is the consummate enduring of defamation[311]. This is because the previous bad habit[312] often torments even him who is crying. And that's no wonder.

10) The word about God's judgments and about fallings is darkened and ununderstood by any soul. We do not know which are the fallings happening to us because of our

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feeling". *Another*: "The heart's manhood is another helper of the soul according to God, as the laziness is a helper of the sin". *Another*: "The love for God banishes the carelessness away. And the lack of fear stirs the carelessness up". It is constantly affirmed the synergy or the need for together-working of man with God.

[309] There are two deeps. The deep of the sin, a deep called here as pit, because of being a deep of the insensitivity, a pit which the conscience is buried in. And there is a bottomless deep (abyss) of the humbleness, that is an endless depth of the awareness of our own tininess and of our responsibility in front of God. This cannot be experienced except in the same time with experiencing the infinity of God's power. Even from the pit of the sinfulness one can cross into the deep of the humbleness, because the sin itself can make the man to see how unworthy he is of God. But this crossing being made through the awakening of the conscience, it is a passing from a deep into another deep. Only the feeling of the deep will be maintained in that man. Through the deep of the humbleness, it is also made a raising up from the ever-thicker darkness into the endless light of God.

[310] "There is a humbleness form God and there is also him who humbles on himself because he fears God. But there is also a humbleness of him who desires God. Him who humbles himself because he fears God, it will occur to him a temperance of his limbs, with an appeasement of his senses and with a constantly crushed heart. And to him who humbles himself out of joy it will occur much simplicity and a heart that grow up and that cannot be contained". That is a heart growing up into the grace of God, in the ambience of God's love, one that cannot be stopped form its joy and flight towards His endless heights. This is a humbleness that is overwhelming by its richness, a humbleness maintained by ever increasingly experiencing God's endlessness. In this humbleness work preponderantly God Himself.

[311] "The thing of the humbleness is that, if somebody mocks us and banished us away, let's have our soul alike a god soul, that when banished he will leave, and when called he will come back, and let's do that while having within our heart the thought that we are not worthy to be together with that dog."

[312] "πρόληψισ" (the prevention) – of the sin's thought, that masters us and that occurs in our conscience suddenly, sometimes even within those who cry for their sins.

carelessness, which are those happening because we are forsaken out of oikonomia (on a good purpose), and which are the fallings happening to us because Gor turns away His face form us. But somebody told us that the fallings happening to us out of oikonomia, they cause a quick turning back. This is for God Who surrendered us to those fallings, He won't allow us to be held by those fallings for too long.

11) Let's fight, before all, the devil of the sadness. This is because that one, by coming next to us at the time of our prayer, and by remembering us about our previous daring, he wants us to stop praying[313].

12) You won't get troubled even if you fall on each day, neither you will exit the fight. But you will stand manly and, surely, the angel who guards you will cherish your patience. You wound will be easily to be healed as long as still is fresh and warm. But the oldened wounds, uncared and callous, will be difficult to be healed and they need much effort, and iron, a d whip, and the fire accompanying those, towards healing.

13) Many wounds will become, in time, unhealable. But to God everything is possible (Mt. 19: 26). Thew devils say that God is loving-of-people before their falling, but after their falling God will be harsh[314].

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[313] The devil of the sadness will whisper us during prayer, if we interrupt the prayer's thread by allowing pauses, that we do not feel in our praying the daring towards God, of the living connection with God, a connection we had before. And that would make us stop praying as one who were not in that state that is appropriate for praying. But we must persevere in our prayer, even if our prayer isn't always fiery and totally gathered in the thought at God. "Take heed, brother, at the devil that brings sadness within man. This is because many are his traps until he will make you helpless. This is for that sadness according to God is joy, by the fact that you will see yourself as persevering into the will of God. But that devil tells you: "Where will you escape at? Because you have not repentance". This devil works with enmity, until he will make the man to lose his restraint. But that sadness according to God doesn't burden the man up, but it tells him: "Do not fear, come again". This is for he knows that God is powerful and that God strengthens him. The power of them who want to achieve the virtues is this, that if they fall, they won't get discouraged, but let them be again careful".

Another: "There is a useful sadness and there is a damaging sadness. It is characteristic to the useful sadness to cry for the won sins; and even to cry for the sins and for the nescience of the neighbor; and this is both for not falling intentionally, and also for reaching to the most consummate kindness. And the worldly ones get sad because of not being glorified and they get melted by desiring the things belonging to others. When they are poor, they will suffer; when they get rich, they will go insane".

[314] "That's why the devil is called as enemy and avenger. This is because, by being enemy of the virtue, after the falling off virtue, he will show himself as avenger". In the Edition from the year 1970: "Before somebody falls, the devils tempt him to sin, they push him and they persuade him, telling him that God loves the people and He will forgive him. By shooting at

14) Do not believe him who says to you after you have fallen in small mistakes: "It would be good if you did not do this. But it is nothing". But often, small gifts tame the great anger of the judge.

15) He who truly repents, he will reckon the whole day which he does not cry on, as a lost day, even if he has sone many good things in it.

16) No one among those who cry will expect the entrustment (of their forgiveness) at the time of their exit (death). This is because what is unshown that will be uncertain. That's why somebody even said: "Let me breathe, through entrustment, so I won't leave from here non-entrusted" (Ps. 38: 18[315]).

17) Where the Lord's Ghost is, the tie has been undone. And where the unparalleled humbleness is, it has been undone, as well, the tie[316]. But they who leave without having these two, let them not deceive on themselves. For they are tied.

18) They who live in the world and only they are stranger from these entrustments; and especially about the first entrustment (about the presence of the Ghost). But some of them by advancing through mercifulness they will know at the time of their exit, the benefit.

19) He who cries for himself, he won't occupy on himself with the crying, with the falling, or with rebuking another.

20) That dog that is bitten by a wild beast, it will get even angrier on that wild beast, because it will get angrier in an unparallelled manner on that wild beast, because of the pain caused by the inflicted wound.

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him the arrows of the thoughts of the pleasure tied to the sin, and by weakening him and by leading him to that pleasure, and by persuading him to do their will, and after that wanting to throw him into despair and to sink him in the consummate perdition, they whisper them these things: "Woe to you, what have you done? For God is just and He won't forgive you".

[315] In KJB we have: Ps. 39: 13: "O spare me, that I may recover strength, before I go hence, and be no more."; in ROB we have: Ps. 38: 18: "Let me rest myself, before I go and be no more." (E. l. t.'s n.)

[316] "Through humbleness enter all the good things, among which there is the compassion as well, through which enter also the entrustment of the forgiveness". It could be possible also the vice versa: any sin is accompanied by the carelessness of the pride. But between humbleness and the Holy Ghost there is a tie. By being the humbleness an accentuated conscience about God, it will also be an experience of God's presence. This conscience makes the man reckon on himself as nothing, and reckoning that God is everything, for God is within him with His endless size. And God is not present except through His Ghost.

21) Let's take heed if not, because of our uncleanness, but due to our worsening, out conscience stopped biting us[317].

22) The sign that your falling has been forgiven consists of reckoning yourself always indebted[318].

23) There is nothing alike to God's lenience, or greater than that. That's why he who despairs, he has stabbed on himself[319].

24) The sign of the careful repentance consists of reckoning on ourselves as worthy of all seen and unseen troubles happening to us, and of even more than those[320].

25) Moses, after he saw God in a pyre, he went again back to Egypt (understood as darkness), to produce bricks for the thought pharaoh. Then Moses climbed again where the pyre was. And not only there, but even on the mountain. He who has been partaker to seeing he will never despair of himself. The great Job get poor, but he will get twofold rich again.

26) Dreadful are in the idle ones the fallings after they have been called to monasticism. Those falling will trample the hope and those falling will convince them to reckon ad a blessed thing even only one rising form the pit[321].

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[317] Abba Isaiah: "If you see at the time of your prayer as non-condemned by any sin, you will be truly free and you will have truly entered His holy resting, according to His will". Thalassius: "The clean conscience is produced by the toils of the ascesis, as the fasting, the taking of vigil, the patience, and the long-suffering".

[318] John Climacus uses here too, as for so many times, the paradox: You will know that you will have been forgiven, when you reckon yourself always indebted. So, the sign of the forgiveness doesn't consist of a careless quietude, but it consists of a worry that you are always be indebted to do something for deserving your forgiveness. The committed sin becomes thus a pin for continually advancing in the good things. The sin can be thus a force of continual spiritual stabilization.

[319] He who loses his hope in God's mercy, he has souly killed on himself. That is because of him no longer doing anything for getting himself up from the sin's evilness and for advancing into good.

[320] G.P., from Mark the Ascetic: "The work of the repentance is woven out of these three: the cleanness of the thoughts, the ceaseless prayer, and the enduring of the troubles coming upon us. These three things must have not only a manifested work, but also an understanding work, in order they to make them who perseveres in these three works as dispassionate. This is because without these three virtues one cannot do the work of the repentance."

[321] "Speaking about the idle ones, the father instituted a differentiation of them from those who are non-idle and zealous. And this is obvious. This is for rightly so; the idle ones reckon as a difficult the raising again after they have fallen in some mistake. This is because of being they burdened by their idleness, they no longer hope for dispassion, because they no longer want to surrender themselves to more toils. That's why they reckon as a big deal even to be them delivered of their present mistake, because they are gravely ill. But the zealous ones

27) Take heed, take heed! We won't necessarily go back on the way which we have got lost on. But on another way that is shorter.

28) I saw two individuals advancing towards God in the same manner and in the same time. One of them was old and advanced in toils. The other one was a disciple and he was running quicker than the old man and he was the first to reach the sign of the humbleness.

29) Let all of us take heed, but all the more those of us who have fallen. Let's not have a heart sick with that illness of the disbeliever Origen[322]. This defiled teaching is easily accepted by them who love the pleasure, by giving as reason (pretext) the love of God for people[323]. In my cogitation, better said in my repentance, the prayer's fire will be ignited and that will consume the matter of the sin (Ps. 38: 4[324]).

30) Rule and image, example and icon of repentance to be you the forementioned condemned saints and you will never need at all any book in your life, until Christ lighten you, into the resurrection of the careful repentance. Amen.

Through repentance you have climbed the fifth step. Through repentance you have cleaned up your five senses and you escaped the punishment and the unwilling condemnation through the ones chose by yourself.

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even if they fall for tens of thousands of times, they won't despair regarding the possibility of the consummation, but they run towards it with even more zeal."

[322] There are many those days, even among theologians, who would want a rehabilitation of Origen. They do not realize that the Origenism leads to the devaluation of the movement, or of the personal effort, of the importance of the time for salvation, and therefore of the person. Everything would automatically lead to happiness. And one can fall off that happiness again. The Origenism is a theosophy or an anthroposophy or pantheism. The Origenism doesn't know the eternal value of each person and the possibility of persons' eternal resting into the infinity of the personal love of God. Although Climacus, by praising the harshness of the deeds of body's mortification, he seems to manifest contempt for the life into body, he did not think as Origen did, because Origen reckoned the life into body and the movement in the life within body a falling off the preexistent pleroma of the spirits, but he attributes a great value to that, by the fact that the deeds of the life into body - even if the body has no value in itself – will gain the salvation.

[323] "That one admitted the sinners to be punished for a while, in order they to be cleaned up of the defilement of their sin in the fire of the torments. After that, he reestablished those in the Kingdom of Heavens together with the righteous, and so he wrongly pretexted the love for people of God".

[324] In KJB we have: Ps. 39: 3: "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue,"; in ROB we have: Ps. 38: 4: "My heart got hot within me and in my thought will be ignited a fire." (E. l. t.'s n.)

The Word VI

About Remembering the Death

1) Any word is preceded by a thought. To the crying and to the weeping it precedes the remembrance of the death and of the mistakes. That's why these ones are placed together in this word of ours.

2) Remembering the death is a daily death. Remembering the death is a sigh of each moment.

3) Fearing death is a characteristic of the nature that entered our nature by disobedience. And trembling because of death is the sign of the unrepented sins.

4) Christ feared the death, but He did not tremble, in order to limpidly show the two characteristics of the death.

5) Like the bread is the most useful among all foods, likewise remembering the death is the most useful of all works (of cleaning of passions).

6) To them who are in the middle (of the community), Remembering the death causes them toils, fulfilling of tasks, and dishonor. To them who are outside the noises, it causes them the rejections of the worries, the ceaseless prayer, and the guarding of the mind. Remembering the death is to those both mother and daughter[325].

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[325] "Thinking at death, he says, it will make those who are under obedience to love the toils more, and it will help them to feel pleasure when dishonored; only those who live in appeasement are made by the remembrance of the death to be careless and to always occupy on themselves with the prayer".

Another: "To them from the middle of the world, who live in carelessness and not according to God, the thought of death causes them pains and vain toils, useless occupations and words and stupid much-speaking, the sweetness of the dishonoring and the sweetening by dishonoring; and to those who are outside noises, it causes them the rejection of the worries, the prayer, and the guarding of the mind, for working those means the keeping of Christ's commandments and the turning back to Christ". To them who live within world without changing their life, the thought of death gives them the feeling that their toils and dialogues are vain, that the dishonoring they are submitted to isn't a true dishonoring. A contrary, to those who change their life, the toils will sweet, and the dishonor will be no dishonor to them. Climacus used very often the paradox, that results out of the different perspective which one looks at life from: either being satisfied with the worldly and passing things or searching for the eternal and spiritual things. There is so, a dishonored honoring to him who brings it and to him who receives it, when such an honoring is the product of flattering him who rejoices that because of his vain-glory; and there is a honoring dishonoring when, for instance, it is brought by him who lack any cunningness to him to is innocent up to naiveness. Likewise, there is a body's pleasure that is a pleasure of the soul.

7) As the tin differs from silver, even though at the first glance they resemble, likewise to them who have the gift of discernment, the natural fear of death differs obviously form that fear against nature.

8) The true sign of them who remember the death into the feeling of their heart, it is the willing dispassion from the whole creation and the total leaving of their will. He who waits for death on each day he is an experienced man. He who want his death on each moment he is a saint.

9) Not all desires for death are good. This is because there are some people who by ceaselessly mistaking because of the force of their habit, they desire their death out of humbleness. And there are, again, some people who do not want to repent on themselves and they ask for their death out of despair. And there are others who do not fear their death, because they reckon on themselves as dispassionate, but out of their pride. Finally, there are some people who ask for their living from here through the work of the Holy Ghost.

10) Some of the right-believers ask with bewilderment: what for, if the remembrance of the death is so beneficial to us, our Lord has hidden its knowledge from before? They do not know that God works to us, by that, our salvation in a wonderful manner. This is for no man, if he knew from before his death, he wouldn't immediately come to baptism, or to the monastic life, but he would spend all his days in lawlessness and he would rush towards baptism and towards repentance only at the time of his exit. But because of achieving the quality of the in out of the long habituation to the sin, he would remain totally uncorrected[326].

11) When crying, do not ever tolerate that dog that sneaks into you the thought that God loves the people. This is because its purpose is that of banishing from you the crying and the

[326] "ποιωθεις τη χαχία" (what are you doing) – receiving the quality of the sin. The whole being of the man receives by his way of living a certain quality, a certain scent, good or bad. The sin of the good does not stay only in a corner of our being, but like a drop of oil transfers to the water something of its quality, likewise the sin or the good, they modify our being in a sense or in another. And the clean or improved quality of our nature it has a dynamic character. It urges the man to the good or to the bad and it facilitates those. The effort to bring back to the good quality the worsened nature it must fight the nature's impulse towards doing the bad.

fearless fear[327]. This thought is good for you only when you see yourself being dragged into deep despair[328].

12) he who wants to always preserve within himself the remembrance of the death and of the judgment from God, but he has surrendered on himself to the worldly worries and scattering, it is like him who swims while wanting to clap his palms[329].

13) Consciously remembering the death removes the food. And the food removed with humbleness, it removes the passions.

14) The heart's lack of pain will make the mind callous[330]. And the multitude of the food will dry out the springs[331]. The thirst and the vigil will bring the crushing of the heart. And out of the crushed heart will gush out the waters (the tears)[332].

15) the said things are harsh to them who are greedy for food and hard to believe them who are idle. But the doer man will try those things up by his zeal. And he who has known those things by experiencing them, he will smile when thinking at those things. But he who is still trying to know those things, he is sadder[333].

16) Like the fathers say that the consummate love cannot fall, likewise I say that the consummate feeling of the death is fearless.

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[327] The fear for the body, fearless for that soul that believes in God. Fear and joyful waiting for the goods from after the death.

[328] Do not lean on the thought that God loves the people, so that by that thought you to weaken your repentance. That thought will help you only when you are in danger to despair.

[329] So, in the Edition form the year 1970 (χροτειν). In G.P.: "To hold his hands together (χρατειν).

[330] That heart that is not pained because of its sins it will make the mind callous, namely it will take away from the man the sensitiveness of his understanding. The man's self-knowledge is, therefore, a matter of sensitiveness. An insensitive man cannot truly know on himself. The scholium from the G.P., by accentuating the intimate connection between mind and heart, it presents the consequences the sin has to the mind and to the heart, alternatively, as being the same: "Forgiving the godlike commandments and the free will's deviation and the painless heart; or inversely: the callous mind and the painless heart".

[331] The multitude of the sins dirs. Up the springs of the tears, namely the feeling of the heart and of the mind. The much drinking taken from exterior it will dry out the internal springs of the tears. He who drinks much, he won't be able to cry anymore.

[332] Namely he won't fear the lessening of the foods, or the thirst, of the heart's pain etc.

[333] "The things which are difficult to others, are actually causing joy and gladness to them who willingly accustom on themselves to those difficult things. By gaining, out of experience, a certain easiness towards those difficult things, the experienced ones reach a certain progress in consummation. But they who still are non-consummate, they occupy on themselves with those difficult things tiredly, if any".

17) Meny are the works of the doer mind. I mention among these ones: the thought at God, the remembrance of God, the remembering of the Kingdom of Heavens, the remembering of the martyrs' zeal, the remembrance of God Who is present, according to Him Who said: "I saw the Lord before me" (Ps. 15: 8[334]), remembering the holy understanding powers, the remembering of the death and of the answer and of the condemnation and of the punishment. We start with the big ones and we will finish with the ones which must not be forgotten.

18) An Egyptian monk told me once that "after the sticking of the remembrance of the death, wanting once, driven by need, to conform his body for a little, I was impeded to do that by this remembrance as by a judge; and it was wonderful that despite I wanted to get rid of it I was unable to do that"[335].

19) Another monk, who was inhabiting here in the so-called Thola, he often went out of himself due to this thought (of the death). And when he was found by the brothers he seemed to be passed out, or engulfed by epilepsy, they carried him as almost dead.

20) I am not going to keep my silence in order to make known to you also the story about Hesychius from Horeb[336]. He was always living in a total idleness, not taking any care for his soul. But he suddenly got bodily ill to the brink of his life, so that it seems to him that he will die in an hour, but when he came again into his senses, he asked all of us to leave him immediately. Then, by building a wall in the door of his monastic cell, he remained locked up inside for 12 more years without even coming out or to have a talk with anyone. He did not eat anything else but bread and water. He was only sitting in there, with his mind targeting (in ecstasy) at what he saw in that exit (ecstasy). He was so gathered together with his mind within himself, so that he never changed this way of living of

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[334] In KJB we have: Ps. 16: 8: "I have set the Lord always before me: because he is at my right hand, I shall not be moved."; in ROB we have: Ps. 15: 8: "I previously saw the Lord before me always, for He is on my right hand so I won't wobble." (E. l. t.'s n.)

[335] The mentioned Egyptian had so well imprinted the remembrance of the death that though he was forced by his hunger during several days, he was unable to banish away from him the remembrance of the death, despite he wanted to do that, and he rather banished aways his hunger.

[336] Living on Horeb, a place inhabited by hermits at the foot of the Mount Sinai; Thola, a locality on Horeb.

his, by always being outside himself and shedding fiery tears, in silence[337].

But when he was about to die, we teared down that wall and we entered his monastic cell. And he begged him a lot to tell us about his experience, but we heard from him only this: "Forgive me! No one while having the remembrance of the death will be able to ever commit sin". And we wondered by seeing him who was yore so careless, how he was transformed so quickly with a happy changing and transformation. And by burying him piously, in that near cemetery of the castrum, a few days later we searched for his remnants, but we did not find those. The Lord assured, on this way too, about that one's full of care and worthy to be praised repentance, on all of them who want to correct themselves after a long idleness.

21) As some people reckon the deep and limitless (the abyss), for they call that as bottomless place, likewise the thought at death is endless both in its cleanness and in its work. And what I have said is reinforced by the mentioned pious. Some like these ones, by ceaselessly adding the fear to fear, they won't rest himself until even the power of their bones will have been melted down[338].

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[337] It was, on one hand, "with his mind gathered within himself" (σύννούς – pensive), and on the other hand he was "out of his mind". Only him who is gathered within himself can see beyond himself (and that means beyond the world), namely he will be in ecstasy. The wonder of the realities form beyond mind can be seen only through the mind gathered into itself, for to that mind those realities become transparent, and for their infinity resembles to the mind's indefinite and it is in connection with that mind's indefinite.

[338] "As, he says, the deep of the sea is immeasurable and non-comprisable, likewise the end of the cleanness cannot be reached, namely it has no end within those who have the remembrance of the death within their heart. This is for it is impossible to the humble man, who has the ceaseless remembrance of the death, to say in a Pharisaical manner, that he has reached the end of the cleanness, namely that "I have reached consummate in cleanness". He who said that he wouldn't be humble. So, something strange would happen: him who dared to say that wouldn't be touched by dispassion either with the tips of the fingers. This is because the vain-glory is most awful passion. But the dispassion touched the humble one up to satiation, but due to his humbleness he will reckon that that lacks to him. So, in both of them, manly in both the humble one and in the one who is mastered by the vain-glory, the cleanness in non-comprisable". He who is proud he won't catch it because of his pride, he who is humble he will always feel like not having it, and he actually always has where to advance into his humbleness. As unreachable is God's infinity, as unreachable is the limit or the humbleness, and so it is the sentiment of the non-fulness of the cleanness. He reckons the man's endlessness as an endlessness of the spiritual progress, due to the fact that the advancing has as target to comprise God Who is endless. From here follows that these kinds of endlessness belong to the person and not to the thing / object / substance. The cleanness means the possibility of an infinity in the person's progress, the humbleness means that as

22) Let's be convinced that, in addition to all goods, this is also a gift from God[339]. Because, otherwise, how could be explained the fact that, even by coming at tombs, some of us remain without tears and callous, and, on the other hand, we often are pricked into our heart?[340]

23) He who has died to everybody, he has remembered the death[341]. But he who still is connected to them, he won't stop working himself against himself.

24) Do not want to convince anyone about your love for them. But you ask God to Himself show your love to them in an untold manner. And if not, you won't have enough time for both for connections (relationships) and pricking[342].

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well, the kindness as well, the love as well, the getting along as well, and that silence that deepens it means the same thing as well. If there had not been the person, there wouldn't have existed a true infinity, neither the possibility one to advance in that infinity. Better said, if there hadn't been the infinite Person of God Whom the human person infinitely tends towards, there wouldn't have been a true infinite. On the other hand, the perspective of the eternally new infinity of the leanness, of the love, it will be open to somebody after he got bored and tired of the monotony that can be offered by one's exclusive attachment to the world, an attachment that seemingly has its own infinity as well, but it is actually about an infinity in the monotony of the repetition and therefore is actually an apparent infinity, an infinity that will finally become a fainted infinity, together with the thirst for it, a thirst that will had enough of continuously grabbing the same kinds of things offering nothing new, offering nothing to satisfy the spirit's thirst for true infinity. Nothing to satisfy the thirst for the true that consists of the true infinity. The world's apparent infinity will crack down at one given time, to the spirit satiated of it, and through that crack will gush out, from its hiding place, the true infinity that belongs to the order of the Ghost. The aspiration for advancing in that infinity will be helped not only by the longing for it, but also by the continuous fear of remaining chained up in the monotony of this world.

[339] Namely also the remembrance of the death together with the feeling of the heart and therefore with tears too, it is a gift from God. And it is a gift from God also the fact of being open to us the perspective of the infinity through the thought of death, a though opening to our spirit the eternal and infinite horizon, according to the spirit.

[340] We are pricked into our heart and we cry, because it has been breached in front of us the wall that was locking us in the apparent and monotonous infinity of the passionate attachment to the world.

[341] They who have discovered the lack of attraction and the false fulness of all the things form the world they have discovered the infinity waiting for them after they will be separated from the worldly thing by death.

[342] "Proving by words the love for everybody is a difficult thing and it must be avoided. Proving the love by deeds is easier especially to him who strives to commit the virtue. And you listen to me know: somebody came to me to curse me and even to beat me. If I teel him that even if I am able to defend myself, but I won't do that, but, on the opposite, I will fall on my knees, I will be him, I will kiss him, I will give him as gift the things I will be able to, it will be obvious to everybody that I will be doing that out of my love. And I will have done that by deeds. Because, how could one do that by words? This is because by praying I to everybody, I am telling them that I love them, I will appear like a flatterer and like one who

25) Do not delude on yourself, you the mindless worker, that you will be able to replace the (lost) time for another time. This is because the day won't be enough for you to fulfill your days' debt towards the Master[343].

26) It is impossible, as somebody says, it is impossible to cross throughout the present day with good faithfulness, if one doesn't reckon this day as the last day of his entire life[344]. It is truly amazing what the Hellenes uttered this thing like. This is for they too reckoned that is characteristic to philosophy to thing at death[345].

This was the sixth step of the ladder. He who has climbed on it he won't ever commit sins, if it is true that was said: "Remember your last moments and you won't commit sins ever" (Wisdom of Sirach[346] 7: 38).

The Word VII

About the of-Joy-Maker-Crying

1) Crying for God is a soul's sadness, it is a feeling of the pained heart that always madly searches for Him Who the heart thirsts for; and because of not reaching Him, the heart follows Him tiredly and the heart weeps painfully while running after Him.

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searches for being pleasant to people, as one who occupies himself with a pretended virtue, and like one who hunts the vain-glory by doing so. This is for the sign of the love for him is the ceaseless prayer. Thus, we are going to fulfill both virtues. This is because if you strive yourself to fulfill the love for people only by words, not even the whole time of your life will ne enough for both connections and humiliation".

[343] The supreme beneficial use of the time it will be conditioned by the understanding of each day as staying at the door of the life from beyond, the door of the eschatological. "Carpe diem" (= use the day intensely), but not in the sense given to is by Horatio as the last day that can bring us a passing pleasure, but as being the last one that can provide us with the eternal life. So, the Christian uses each moment more intensely.

[344] The time if a gift from God, but we have also the duty to fill our time up with deeds we give to our Lord, with our zeal for consummating on ourselves. We must not lose any moment. Even if we use the entire our time it won't be enough to fulfill the whole our duty given us together with our time. This is a strong affirmation of the time's value, unlike at Origen. The continuous thinking at death doesn't mean disregarding the time but, on the contrary, it means using the time well and intensely.

[345] Plato, *Phaedrus* II: 1.

[346] This book is not present in KJB.

2) Or: the crying is a golden pin of that soul that has escaped any pinning down and any attachment, a golden pin stuck by the pious sadness in the work of trying the heart[347].

3) The pricking of the heart is a ceaseless torment of the conscience that causes the refreshing of the heart's fire through the confession made within mind.

4) The confession (within mind) is the forgetting about the nature, when because of that somebody has forgotten to eat his bread[348].

5) The repentance is the non-saddened deprivation of all bodily comfort[349].

6) Them who are still advancing in this happy crying, the restraint and the silence of their lips have become a trait. And them who have accomplished the advancing, is has become such a trait the lack of anger and the non-remembering of the evil. Finally, to the consummate one, it has become a trait of theirs the humble cogitation, the thirst for dishonor, the willing hunger, the thirst for troubles, the non-condemning those who commit sins, the together-suffering that is above-power[350]. The

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[347] The crying is the soul's pin keeping the soul no longer sown to anything from the world, btu it is stuck in the heart's sight, and it keeps the soul itself in this work and sowing the soul up somehow to the eternal life. As a pin, it causes pain to the heart, it makes the heat sensitive, it makes the heart to open its folds and its sins from within, to the conscience that researches the heart, and it make the heart to suffer for its sins unveiled to the conscience by doing that.

[348] The crying and the pricking of the heart is a confession of the sins made by mind to God, an unseen, ceaseless, and painful dialogue, which the soul admits its sins in, ceaselessly, in front of God, and it asks forgiveness for those sins. The soul is so focused in this painful confession that will forget to eat, and so it overcomes the needs of the nature.

[349] The sadness of the soul is so deep that he who experiences it will no longer feel the sadness for the lack of comforts or of the bodily pleasures.

[350] The Edition from the year 1970: "He calls compassion the burning for those who commit sins, according to the word: "Who will be offended and I won't burn" (II Cor. 11: 29). It means that somebody makes as his own the difficulties and the miseries affecting others; or it means not to despise in your thought those who suffer, by rising yourself against them".

G.P.: "Many, being deceived by this word, they will show a due compassion to those who commit sins by believing what is inappropriate. Different is the together-suffering above power we are speaking here about. This is because we call as together-suffering the crying occurring within soul and shown for the beloved one, sometimes even without this one being worthy of that crying. This is for somebody compassionately takes care of his beloved one, so that he won't neither commit injustice nor to be injustice done to him. And "above-power" means somebody putting his soul for the salvation of his friend, but not for his own perdition. This is because him who has committed sin wont' be able to get rid of his sin except through a repentance matching his mistake.". So, it won't be a useful compassion that one that escapes the sinner from the hardships of the repentance. "Above-power" means that the spiritualized one lives here too in the ambience of an infinity; he cannot reach the border of the together-

first ones will be received; the second ones will be worthy of praise; and they who hunger for troubles and who thirst for dishonor they will be blessed; this is for they will be satiated with an insatiable food[351].

7) When you reach the crying keep that with the whole your strength. This is because, before the crying soaks into you[352], the crying will be easily stolen from you. And it is melted down as the wax, by troubles, by bodily worries, by pleasures, and especially by the much-speaking and by frivolous jokes[353].

8) Despite saying the followings is daring, the spring of the tears form after baptism is greater that the baptism[354]. Because the baptism cleans us up of our previous sins. While this one cleans us up of our sins from after. And by receiving the Baptism as all children do, we have defiled ourselves after baptism; through this one, though, we have cleaned up the baptism as well[355].

9) Our sighs and sadness shout out towards our Lord. The tears caused by fear mediate. And the tears of the all-holy love show us that our prayer has been accepted.

10) While nothing accompanies the humble cogitation as the crying does[356], nothing resist the humble cogitation as the laughter does[357].

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suffering with the another, but he is elevated in that rather above his limited powers, by the power of God.

[351] That is a food that satisfies more than any other food, but that doesn't bore them, though they will be ceaselessly imparted with that food. The always desire that food and they always want to have more of that food.

[352] This means: before the crying becomes a quality of your nature, before your entire being has gained the quality of the crying that is not but the intense longing for the life into God.

[353] *Scholium* belonging to Theodore of Edessa: "Banish away far from you the much-speaking ghost. This is because in that ghost are hidden all the evil passions. Out of that ghost comes the lie, out of him the daring; form one side is the frivolous joke, from another is the laughter, the calumny, the gossiping, the evilness, the stupid word and, shortly speaking, what it was told: "Out of much-speaking the sin won't miss" (Parables 10: 19). And the silent man is the chair of the feeling and the Lord said that we are going to be taken accountable for any vain word (Mt. 12: 36).

[354] "He said that the spring of the tears is greater, instead of saying that is better in comparison to Baptism, for it is worked by us as well. But he did not oppose that to the Baptism. It is better towards us, for it is also cleaning us and it shuns us from the previous sins. Bu in report with the all-holy Baptism it won't be even equal, letting aside greater".

[355] "We are born for three times during out life. From among these births, the first birth is out of womb, while the other two births elevate us from earth to heavens: one is through the holy Baptism, which we also call as rebirth, and the third one is by repentance".

[356] "The humble cogitation is the ceaseless prayer with tears and with pain. This is for, this one by always calling God for help, it won't let the man to insanely trust on himself and in his

11) If you have reached the happy glad sadness[358] of the pious pricking, you will keep that; and you won't rest yourself of the work from it until you will be raised from the things from here and until you will be shown, clean, to Christ.

12) Do not stop always imagining withing yourself and researching the deep (abyss) of the eternal fire and the merciless servants, the merciless and unforgiving judge, the limitless precipice of that heat from underground and the narrow slopes of the fearsome underground places and abysses, and the images of all of these[359]. This is because of the looseness being within our soul to be restrained through trembling and this one to be united with the incorruptible cleanness, by receiving the manifestation of the ever-shinier fire of the crying[360].

13) You persevere, full of trembling, in the ask of your prayer, while standing in front of the Judge as a guilty man, in order you to quench with your external countenance and with your internal state, the anger of the Right Judge. This is for He cannot overlook the deprived soul that stays full of pain in front

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wisdom, neither will let the man get haughty to others. This is because these ones are awful passions of the pride".

[357] "Of Great Basil: "Bursting someone with intemperate laughter, it will be the sign that he is not yet squeeze the swollen drowsiness of his chest with a harsh thinking. It is not indecent somebody to show the spreading of the light of his soul in a smile, according to the word: "That heart that gets gladdened it will flourish up the face" (Prov. 15: 13). But guffawing with your voice and boiling up with your body is not characteristic him who masters his soul, neither him who restrains on himself. This word is reinforced by the all-wise Solomon who said: "The madman raises his voice, in his laughter, but the wiseman barely smiles tranquilly." (Eccl. 21: 23).

[358] The Edition form the year 1970: "He united well the opposite words: This is for in that sadness for God it is hidden the eternal joy of the dispassion".

[359] All of these, they hide within themselves some spiritual meanings, or also spiritual meanings. These underground slopes and abysses maybe are some chaotic slopes and precipices of some almost sub-creational depths, or of some states which the creation is reduced in, in gradual steps, to a diminishing of their existence, almost reaching the character of some shadows of the existence. These are shadow steps which torment, just because of this extreme addiction to a creation deprived of the spring of its existence that is God. This is also a permanentizing of a loosen souly state, one missing the intensity of the living into the fulness of the life.

[360] The crying, either by being of the repentance or by being of the love for God, it is a hot crying, it is a fiery crying, that, being accompanied by the humble cogitation, it partially proves, paradoxically, an intensity of the existence, while on the other hand it has the clear light of the greatness of God comprised within him who cries. This light shines evermore and it shows its brightness on the man's face. This light makes the crying to be accompanied by joy.

of Him and He will give as gifts toils to him who is tireless[361]. Him who has gained the soul's tear every place will seem appropriate for praying.

14) Like the hidden treasure is more difficult to be robbed than that treasure shown in the marketplace, so we must understand the things I said before.

15) Do not be like them who bury the dead, who weep those and then get drunk for them, but you be like them who are chained in iron and constantly whipped by executioners.

16) He who here cries and immediately after he gets delighted and laughs, he is like him who throws bread at the dog of the love for pleasure[362]; he pretends chasing that dog away but he actually urges that dog to stay near to him.

17) Gather up your mind, do not love to be seen; be gone out towards your heart. This is for the devils fear the gathering up of the mind, as the thieves fear the dogs[363].

18) We are not summoned here, of, my friends, to a wedding[364]. So, He Who has called us here He did that, doubtlessly, in order us to cry for our sins.

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[361] The soul, in Greek, is of feminine gender (ψυχή). That soul that repents on himself, that soul ceaselessly asks the Judge for forgiveness, as the widow from the Gospel did (Lk. 18: 3). That soul won't get tired by ceaselessly asking for forgiveness Him Who Gets not tired (Who gets not bored) of hearing the praying soul. God enjoys this dialogue of intense feeling of the soul with Him as lasting forever. The inward state of the soul that repents himself is "the state of prayer, the taking heed with awe, with pricking, and with pain, accompanied by the confession of the mistakes, done with untold sighs". *Another*: "But the bonded soul cannot run, neither the mind enslaved to the passions can see the place of the spiritual prayer. This is because of being attracted and carries by passionate meanings, so that won't be able to stay still". That's why that mind cannot deepen itself into the godlike infinity. *Another* belonging to Mark: "The prayer is the rejection of the thoughts (meanings)".

[362] "The loving-of-pleasures-heart is dungeon and chain at the time of the exit (of the death). And that heart that loves the pain has unchained itself from the worldly things, because of these ones no longer providing it with pleasure. And it has been open to it the horizon of the spiritual realities which it has been painfully aspiring to. *Another*: "Out of the love for pleasure it comes the carelessness, out of carelessness it comes the forgetfulness". *Another*: "Look and write this in your heart: the love for pleasure and the love for resting are cases of the forsaking (by God)".

[363] Be bent (or be in ecstasy) towards your heart, while forgetting about all things and by looking only at your heart, to see if it is defiled, or it is clean, or if you still have in your heart *traces of sins which you must ask for forgiveness for*, or if you are able to see God through the transparent cleanness of your heart. The devils fear the mind gathered into heart, for through the heart we then can see God and we live the connection with God, which our heart is so attached to than it won't be possible to be any longer stolen by them.

[364] It is about that wedding, or about that feats of age to come (Mt. 22).

19) Some of us, when shedding tears, they force themselves, at that happy time, in an inappropriate manner, to cogitate at nothing. They do not reckon that the meaningless tear is characteristic to the speechless nature and not to the speaking nature[365].

20) Let your laying on your bad be image of your laying into your tomb and so you will sleep less. Let your delectation at the table remember you about the fact that you will be food to the painful delectation of the worms and you will enjoy less eating. Not even when you impart yourself with the drinking of the water do not forget about that thirst from that (eternal) fire and you unmistakingly will force your nature (to temperance). And when we endure the honored dishonor and the rebuke and the reproaches of our protos, let's think at the fearsome decision of the Judge and we will stab our reckless sadness and bitterness that we have gathered within us, with the gentleness and with the patience, as with a two-edged knife[366].

21) In time the sea gets shallow, says Job (Job 14: 11) and in time and through patience are born and are perfected the things we have said.

23)[367] Let the remembering the eternal fire go to bad with you on each evening and wake up with you on each morning and you won't be mastered by idleness during your singing.

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[365] "Some, he says, while shedding tears during prayer, either thinking at their sins, or by remembering their death, or something else, they inappropriately or stupidly force on themselves to banish aways that thought that they started crying from. *By hurrying themselves up, they reckon to gain that crying that is without sadness*, because of their vain-glory and without understanding that is characteristic to the irrational nature not to know what is crying for, while to the rational nature is characteristic to know the cause for crying. That's why, for they rarely work, they are rebuked and reproached by the father". By affirming the need for accompanying the crying with the thinking at something, Climacus doesn't contradict the affirmation made in other places that the crying must be accompanied by the without-thoughts prayer (*Note* to *The Word VII*, head no. 13). He who prays and cries, he must think at his sins and to ask for forgiveness. The man by having rationality, he cannot make anything without thinking. But the thought occasions the feeling, and vice-versa, the feeling gives the thought power of penetration and for intense living of what the man is thinking at. The man talks to God also through crying, for the man tells how much his sin hurts him by being him deprived of God's love.

[366] The mind (νους) is in the Greek language of masculine gender. So that it can be father of the tears. The mind isn't an organ of cold knowledge, but of knowing our relation as subject with God as supreme Subject Whom everything comes from through love, and with the other subjects, a knowledge that is accompanied by the joy of being us in clean relation with them, or it is accompanied by shame and sadness when we are unclean.

[367] It is not our numbering mistake; we actually found it like that in the source text. (E. l. t.'s n.)

24) Let even your coat urging you to cry. This is for all of them who weep for their dead they dress themselves us in black. So, if you cannot cry, let yourself cry for this. And if you cry, you will rather weep because of the fact that form the level of the mind you have descended on the tiring level by your mistakes[368].

25) Our good and just Judge will surely take in account, as in all other aspects, also regarding the tears, the power of our nature. This is for I saw small drops flowing down as blood, shed painfully; and I saw others flowing painlessly. I judge them who live in ascesis more according to their pain and not according to their tear. And I think God does the same.

26) The speaking about God (the theology) does not match them who cry. This is because it will scatter away their crying. The speaker about God resembles to him who sits on a chair as a teacher. And he who cries, to him who sit in garbage dressed up in a sackcloth. This is, I reckon, what David said when crying and answering them who asked him, despite he was a wiseman and a teacher: "How could we sing a song to the Lord in a foreign land", namely in the land of the addiction? (Ps. 136: 4[369]).

27) both in creation and in pricking there is something that moves by itself and there is something that is moved by something else[370]. When even without our zeal, or without us undertaking something, our soul sheds tears and it gets moist and it gets tamed, let's run. This is for the lor has come uncalled bringing us the sponge of the of-God-loving-sadness[371]

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[368] Let you be urged to cry even by your black coat, which is put on also by them who mourn for their dead. You cry, because of descending from the tireless work of your mind to the toil of serving the ever-increasing needs of your body because of your sins, which accentuated within you your bodily needs, and which brought your body out of the life of the ghost which was satiating your body, and which was letting to your body only a few bodily needs.

[369] In KJB we have: Ps. 137: 4: "How shall we sing the Lord's song in a strange land?"; in ROB we have: Ps. 136: 4: "How could we sing the song of our Lord in a foreign land?" (E. l. t.'s n.)

[370] In the Edition from the year 1970: "In creation, as self-moving is the Providence of God; and moved by something else is the creation itself". Regarding the humiliation (or the pricking of the heart), sometimes this one moves by itself when we do not undertake anything for producing it. In the last case we mode it. When coming by itself, God has come and He works within ourselves without striving to call Him. That's why, we have the duty to run, namely to do something at our turn. But our effort must rather be for keeping that pricking or the tears which have come to us. This is for they are greater than those produced by us.

[371] The pricking makes our soul as a soft and moist sponge which the water of our tears flows out of.

and the water of refreshing the of-God-honoring-tears, towards erasing our mistakes written within our soul as on a paper[372]. You guard this as the apple of your eye, until it will withdraw from you. This is for great is the power of this pricking, greater than that power coming out of our zeal and cogitation[373].

28) He who cries whenever he wants, he won't reach the beauty (the consummation) of the crying, but there will reach him who cries for he is in the things he wants. But neither the last one will be in these things whenever he wants, but only when and how God wants[374].

29) Often that crying after God is getting mixed with that tear without grace of the vain-glory. And we will know this in a proven manner and with good faithfulness when we see ourselves crying with cunningness.

30) The true pricking is the unscattered pain of the soul that doesn't give to himself any comforting, but he waits on each moment for his detachment (death) and it waits - as for a refreshing water - for the comforting from God that comforts the humble monks[375].

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[372] The water of the tears coming out of our soul washes up even the filth of the sins from within our soul, like the filthiness of a coat is washed up after getting soaked in water.

[373] He showed that in addition to the pricking produces (moved) by us through our zeal and through our thoughts, there is also that pricking that moves by itself, or that one that is moved by God. That is greater than that produced by our powers.

[374] Only into God one can cry with a clean crying. But into God cannot cry except him who wants that what God wants. From here we can see also that the encounter with God takes place in state of crying, of deep compassion. The crying if a gift from God, a gift of encountering His love. Here is again proven the character of God as Person. God give us the power of crying by making us feel His love for us. Encountering God is an encounter causing us a feeling down to tears.

"The father discerned well between these two rots of crying. The first crying is characteristic to him who cries whenever he wants and the crying caused by those which somebody wants to cry for. This is for often it happens that somebody wants to cry when rebuked by somebody, or when cursed, of when suffering a loss. Such crying isn't a spiritual crying, but it is a natural crying. This is because such tears are characteristic to that heart that is burdened with the trouble of the rebuking, when somebody cannot defend himself against him who upsets and harms him. The same thing takes place when somebody cries for the things he wants, as for instance because of the death of a relative, for the success of his neighbor, or for other things characteristic to life. But he called as good only that crying that is born as God want. And God wants somebody to cry for his mistakes, for remembering his death, for non-achieving God's Kingdom and, simply speaking, for all the thigs characteristic to the soul. Only this is a crying worthy to be praised.".

[375] "Like the rain entering the ground brings to the plants a quality appropriate to plants, sweet to the sweet one and bitter to the bitter ones, likewise the grace is given as a gift to the hearts of the believers which it penetrates unchanged, the works according to their virtues: him who hungers for Christ it becomes food; him who thirsts it becomes all-sweet drink; him who is

31) They who have achieved the crying into the feeling of their heart, they have hated their life itself, as one that is full of tiredness and causing of tears and pains. And from their body they have turned aways as from an enemy[376].

32) When we see within them who appear to be crying for God, anger and pride, let's reckon their tears as opposite (to God) "For what partaking he has, he says, the darkness with the light" (2 Cor. 6: 15).

33) The fruit of the liar pricking will be the self-appreciation; and the fruit of the true pricking will be the comforting. Like the fire consumes the reed, likewise the tear melts down the whole seen and thought defilement.

34) The word on tears, at many fathers, it is darkened and they say that it is difficult to be found within the beginners. This is because they say the tears are born out of many and diverse causes: out of nature, from God, out of a trouble, out of praising, out of vain-glory, out of fornication, out of love, out of remembering the death, and out of many other things.

35) Out of all of these, by being learnt the virtues with the fear of God, let's gain our clean and non-cunning tears of our detachment (death). This is for in those there is no self-appreciation, or stealing (of the humble thought), but there is rather cleaning and advancing into the love for God, washing up of sins, and dispassion.

36) There is no wonder that some of them who cry they started from the good tears and they have ended with the evil tears. But he is truly worthy to be praised him who exchanges those tears which start out of contrary-to-nature impulses, in spiritual tears. This work is clearly known by them who tend to vain-glory.

37) Do not trust your springs (your tears) before achieving the consummate cleaning. This is because one cannot trust the recently pressed wine from the winepresses. Nobody will resist him who says that all things according to God are very useful. But what the benefit coming from those is, we will know that at the moment of our exit (death).

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cold it becomes a coat; to him who is tired it becomes resting; to him who prays it becomes the hope of his heart; and to him who cries it becomes comforting".

[376] They hated their life that was always menaced by sins and full of earthly pains, but not their life as such. They are searching for that transfigured life in the future existence, and likewise regarding their body.

38) He who travels accompanied by his ceaseless crying after God, he won't cease feasting on each day. But he who is in a ceaseless feasting with his body he will be surrendered to the eternal crying[377].

39) The inmates have no joy while imprisoned. The true monks have not holiday while on earth[378]. And it might have been that the reason why that crying one said sighing: "Get my soul out of dungeon" (Ps. 141: 7[379]), in order to rejoice himself in Your untold light.

40) Make yourself as an emperor over your heart, by sitting yourself tall into humbleness[380] and commanding to your laughter: "Go, and it will go", and commanding to your crying: "Come, ant it will come" (Mt. 8: 9); and to our servant and tyrant body: "Do this, and it will do"[381].

41) He who has put on the happy and full of grace crying as a wedding garment, he has known the soul's spiritual laughter[382]. I wonder who is him who, by spending the time of his life with so much awe that he did not lose a day, neither an hour, nor a moment, but he has been given all of these, as gifts, to God, he won't realize that one cannot see the same day twice in his life?[383]

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[377] "He abusively calls the non-working as feasting, that is also a beginning to the evil deeds. But the monks who commit the work of God will never be in non-working. This is because itself the continuous dialogue with God will be a celebration to them, and not a non-working; it is a restless serving, that it will gladden them in the likeness of the angels".

[378] He does not contradict in this head what he said in that head from before, where he said that they who cry will be in a ceaseless feasting. This celebration, by being in the same time accompanied by the crying, by a deep longing, it is not the full feasting from heavens, when God will wipe away any tear from the eyes of His beloved ones (Apoc. 21: 4).

[379] In KJB we have: Ps. 132: 7: "Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me."; in ROB we have: Ps. 141: 7: "Get my soul out of dungeon, for my souls to paise Your name, Lord. The righteous are wanting for me, until You will reward me." (E. l. t.'s w.)

[380] "The mind is and it is naturally called as emperor of the parts and of the animalic lusts of the soul. And tall, as one that sits towards the lower passions, into the lowered and humble thought. The mind remains in itself and it rests in the care for itself". The humbleness is the higher place from our being, for in it shines the most luminous conscience. Only from on this height of the humbleness the mind can see God. That's why the fathers spoke about the "height of the humble thought".

[381] Our body can be both tyrant and servant to us. That depends on us.

[382] Happy is him who cries so ceaselessly out of his love for God, so that his crying has become to him a garment of bride of the heavenly Bridegroom, by showing him the brightness of his joy through his eyes and on the whole his face.

[383] He who does not lose any day, but he gives each one of his days to a deed and to a thought about God, he won't have any day alike another for he lives in the infinity of the love for God

42) Blessed ins that monk who can look with the eyes of his soul at the understanding Powers (angels)[384]. But unfallen remains him who ceaselessly rains upon his cheeks with his living waters[385], by remembering his death and his mistakes. But I do not get tired by thinking that one reaches the first state through the second state[386].

43) I have often seen poor and daring beggars, quickly persuading through some crafted words even the hearts of the emperors, towards mercifulness. And I have seen poor and lacking of virtues people, shouting out not crafted words, but non-crafted, without getting ashamed and perseveringly, towards the heavenly Emperor, out of their heart's despaired deep, and forcing through the force they have been submitting The One Who is unforced by nature, towards mercifulness[387].

44) He who gets haughty with his tears and who condemns within himself those who have not tears, he is like him who after have asked from his emperor the weapon against his enemies and he will kill himself with that weapon.

45) My friends, God doesn't need and doesn't want the man to cry because of the pain in his heart; but God rather wants the man to get glad for the love for God, into the laughter of his soul.

46) Kill the sin and the painful tear of your sensitive eyes will be useless. This is because there is no need for a scalpel where there is no wound. There was not the tear within Adam before he transgressed the commandment, as there won't be

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and of his love for his fellow humans, and that makes him always experiencing this love and its manifestations. It is that "eternal commencement" which poet Charles Péguy spoke about. The eternity is to him a new novelty and therefore a continuous youth. Only the void is monotonous and burdening. Only the existence of the substance, or in front of the substance that would not depend on a person and that would not be filled up with meaning through a person, only that existence would be monotonous. Only the days of the lazy, one who has fallen from the intensity of living and a person down to a plan somewhat of the nature, are monotonous.

[384] At the angelic powers.

[385] The tears are living waters, for they are not produced by nature but by the souly feeling of the person. They give a new life to the person who sheds them. They are the tears of a person in relation with another person. And in this relation, there is life.

[386] The monk cries, in the first place, for his sins, and then he will reach to see the angelic powers.

[387] "The Kingdom of God is being taken by force: (Lk. 16: 16). He who is unforced by nature he allows Himself to be forced by them who insist, for He like seeing their perseverance, a perseverance that increases their spiritual power and it proves their faith in His mercy and in His mercy which are ready to help them.

either after resurrection, when the sin will have ceased, if there won't be "any pain, neither sadness, nor sight" (Apoc. 21: 4)[388].

47) I have seen to some people a crying, and I have seen to some other people a different crying because they couldn't cry. These ones, though having the crying, they feel themselves as not having it and through their good science they will remain unrobbed (of this crying). These ones are those whom it was said about: "The Lord makes the blind wise" (Ps. 145: 8[389])[390].

48) It often happens that the lighter ones are getting proud by their tears itself. That's why the crying is not given to some people in order they to cry because of their lack of crying and because of their unanswered ask, and in order them to condemn on themselves with sights, with sadness, and with the pain of their soul, and with deep upset for their helplessness. These usually fill up the place of the tear, and won't let them in sanger, despite they reckon the useless[391].

49) If we take heed, we will find out that often it occurs within us something worthy to laugh at, coming from the evils. Thus, if we have satiated ourselves with food, the devils will cause us the pricking of our heart, and if we have been fasting, they will make us callous, so that, by deceiving us with false tears to persuade us to surrender ourselves to the delectation, namely to the mother of all passions. Let's not obey these ones, but let's do the opposite.

50) I wonder also when I look at the quality of the pricking of the heart. How, by being called as crying and sadness, it has intertwined within itself, as honey with wax, the

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[388] The laughter is tied to innocence, as the crying is tied to sin. And both of them are tied to the report between persons. A world without persons would have been a world without laughter and without crying; it would have been a world unimaginably poor and grey. That's why the children laugh so purely: for they do not know the sin.

[389] In KJB we have: Ps. 146: 8: "The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous:"; in ROB we have: Ps. 145: 8: "The Lord straightens the hunched over, the Lord make the blind wise, the Lord loves the righteous;" (E. l. t.'s n.)

[390] There are some people who are sad because of not being able to cry for their sins. This sadness is a crying at its turn, though they who have it reckon on themselves as not having the crying. And it may be that they have a more painful crying, more ceaseless, because of their sadness for the lack of crying. That's why they remain unrobbed of that crying of their sadness.

[391] "I have known that one too that he who praises on himself with his godlike gifts (charismas) as those would be his own qualities, he will reach to condemn others. But the crying can be out of the love for God, out of the love for vain-glory, out of the heat provided by drinking wine, out of the devilish plotting, out of nescience, and out of trouble".

joy and the gladness? What do we learn from that? We learn that this pricking actually is a gift from our Lord. That's why the pricking is within our soul as an unpleasant pleasure, God comforting in an unknown manner those who are crushed with their heart[392].

But regarding the too obvious crying and regarding the bringing-of-benefit pain, let's hear an all-tragical and useful to the soul story.

A certain Stehpen, who was living here and who embraced the ascetic and quiet life many years ago, and who spent many years in the monastic battle stadium, adorning on himself with the fasting and, especially, with tears, and being him adorned with the flowers of other good habits as well, he had a monastic cell next to the slope of Saint Elijah the-God-seer, on this holy mountain. This always remembered monk, on the purpose of the most proven and painful repentance, he moved himself at the place of the hermits, called Sidi. After he lived there in the most narrowed and strained living for a number of years, because that place was very harsh and almost unreachable by any man, because it was at 70 miles distance from the castrum, that old man climbed again, towards the end of his life, to his monastic cell from that holy mountain peak. This was because he had two disciples form Palestine, very pious, who were guarding the monastic cell of the old man.

So, after living there for several days, he fell ill and died. But one day before he died, his mind was kidnapped and, with his eyes open, he looked at the right side and at the left side of

[392] "Other is the beginner joy and other is that joy produced by consummation. The first one is not non-partaker to imagination; the second one has the power of the humble cogitation. Amid them there is that loving-of-God sadness and the painful tear. This is for in the multitude of the true wisdom there is the multitude of the knowledge, and he who adds knowledge, he will add pain. That's why one must call firstly his soul through ascesis through a beginner joy. Then one must be tested and proven by the truth of the Holy Ghost because of the things he has done wrong and because of the scattering he still suffers. "Because into reproaches, he says, for lawlessness you have rebuked the man and you have thinned his soul as a spider net" (Ps. 38: 11-12), because the godlike rebuking by testing him as in an oven, to gain the work of the unimagined joy in fierily remembering God". At the beginning the man starts with an innocent joy towards ascesis. Then, by increasingly knowing his stains and his difficulties in getting on himself cleaned of those stains, in the same time with this knowledge his pains will increase too. Only after he has cleaned himself through pains, he will reach that joy that is not the fruit of his imagination, but it will be the result of his knowledge and of his real cleanness and of seeing God through those. His toils will get thinner not only with the body, but also with the soul and with the understanding, as one who has been living a life of attentive focusing on the thinnest movements of his souly life.

his bed. And as he would have been held accountable, he said so that everyone who were there could heart it: "Yes, that's true, but I have been fasting for so many years"; another; "No, you are lying, I didn't do this one". And again: "Yes, that's true, but I cried, I served". And again: "You are accusing me unjustly". But some of his answers were like: "Yes, that's true, I have no answer to that; but at God is mercy too". It was a fearsome sight and a holding accountable unsee and merciless. And what was even scarier, it was the fact that he was accused of things he never did. Woe! That hermit answered to some of his mistakes: "I have no answer for that"; he who was a monk for forty years and he had the tears.

Woe! Woe! Let's hear the voice of Hezekiel who says: "In what I will find you, in that I will judge you, said God". That monk truly was unable to defend on himself in either of these. Why? Glory to Him Who is the only One Who knows.

And some told us that story in a non-liar manner, that that hermit was feeding a leopard, by hand, in that desert. And so, held accountable, he left his body. What his judgment was like, or what the decision regarding him was like, or what the end of him being held accountable was like? He didn't make that known.

51) Like that widow who lost her man while having a born son, she has after God only that son to comfort her, likewise the soul that has fallen has no other comforting during his exit except the displeasures of the throat (the fasting) and the tear. They won't sing ever. Neither will they jump in joyful songs. Because those are damaging to the crying. And if you try to call the crying through those, the crying will even get farer from you, because the crying is the pain[393] soaked into a fiery soul. The crying was within man forerunner of the blessed dispassion, by making the matter as easier to be mastered, by cleaning it up and by thinning it[394].

52) An experience fighter of this gift (of the crying) told me the followings: "While I tended for many times to lean myself

[393] "Pain that has become quality of the fiery soul". The entire soul has received the quality of the pain. But this pain is a fire too, a fire that doesn't let the soul tranquil.

[394] The improved soul makes the body's matter malleable, cleaned of the toxins of the evilness, and thinned. It will no longer be heavy; it won't be any longer passively moved under the force of the passions. It has a great rile in in this patient enduring of the pain and of the toils of the crying. The crying for sins is especially a forerunner of the dispassion, due to the pain it maintains within man for the committed sins.

towards the vain-glory, or towards anger, or towards satisfying my belly, the thought of the crying resisted inside me, whispering me: "Do not lean towards the vain-glory, or I will leave you!". Likewise, regarding the other passions. And I was answering to the crying: "I won't cease to obey you, until you will show me before Christ".

53) The deep (the abyss) of the crying saw comforting[395]. And the heart's cleanness has received the enlightenment. The enlightenment is the untold work, understood in an unknown manner, and seen in an unseen manner[396]. The comforting is the chilling down of the pained soul, one that, in the same time he cries and he smiles in himself as the little child. The supporting is the renewal of the soul that has fallen into sadness, by transforming, in a wonderful way, the painful tear into painless tear[397].

54) Those tears born out of the remembrance of the death will give birth to the fear. And after that fear that give birth to the lack of fear[398], there will occur the joy. And out of the endless joy reached to the end, it will sprout out the flower of the pious love[399].

55) You will reject, as one who isn't worthy, the joy that has come to you, with the hand of your humbleness, lest by

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[395] The urge to cry increasingly harder, or with increasingly much love for God, it will open as well the perspective of the possibility of a progress of the man into the godlike endless. But into this endless of God there is the man's comforting, who has escaped the unsatisfactory monotony of the repeated movements in the same limited and corruptible things, which have an ultimate meaning and a spring of unperishable life.

[396] "The man will know that his heart has come to cleanness, when he sees all people as good and he doesn't' see anyone unclean or defiled. Then he truly is clean in his heart. This is because, otherwise, what the Apostle's word will be fulfilled like, for he said: "Out of the heart's sincerity he reckons all the people as above him" (Phil. 2: 3), if it is not true the word that: "The clean eye won't see the bad things" (Tit. 1: 15).

[397] The mix of crying and of sweetness comes out of the fact that God Himself works this crying. And where is the feeling of the presence of God, there the joy cannot be absent. When you father rebukes you, or when you strive on yourself for your parents because you love them, your pain will be mixed with joy. God leave the soul into the crying's pain, but also Him comforts and supports that soul.

[398] The fear by upholding the repentance and the toils, it will give birth to the lack of fear, for it cleans the sins.

[399] All the spiritual states, or all the states of the limited man, living into the limitlessness of the godhead, they have a paradoxical character. The man endlessly rejoices himself of the unlimited God. But in the same time that joy passes into love, so that the first one will come to an end and it will pass into a superior stage.

receiving that joy too easily to welcome a wolf instead of the shepherd[400].

56) You won't hurry up yourself towards having visions, until the time of having visions has come, for, by following the beauty of the humbleness you to reach it and you to be united forever and ever with the humbleness, in an all-clean wedding[401].

57) When the little child knows his father, he is wholly filled up with joy. But when his father leaves the home for a while, on good purpose, when the father comes home again the little child will be filled up with joy and sadness. With joy, for he sees the desired one, and with sadness, because of missing so much the beauty of the desired one.

58) The mother hides herself from the little child, but the little child searches her painfully, so that his mother seeing that she gets gladdened. Thus, she teaches the little child to attach himself steadfastly to her and it she ignites within the little child the strong love for her. "He who has ears for hearing, let him hear", says the Lord (Lk. 14: 35)[402].

58) The condemned one who received his sentence to death no longer will be interested in having a good countenance. He who cries will no longer be take in mastery by delectation, glory, or by the boiling of his anger.

60) The crying the pain soaked into that soul that repents himself, by adding on each day pains over pains, like that woman who gives birth and endures the pains of birth.

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[400] "Looking without discernment will bring many dangers". When the devil transforms himself in an angel of light, he will often deceive them who do not know their measure. That's why, a certain old man said: "I do not want to see Christ here" (the edition from the year 1970 continues: "namely through senses, because the clean ones see Him in an understanding manner (intelligibly) as in a mirror, here too, as the Savios says: "I will show Myself to him, namely to him who loves Me and who keeps My commandments" (Jn. 14: 21).

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[402] "He understood by saying "mother" the kindness of God, and by saying enlightenment, he understood the sight. And by saying little child he understood him who still is non-consummated for the clean prayer. The painful searching is the prayer done with tiredness by such a little child. The mother's gladness is caused by perseveringly searching for her, by the child, of by his praying ask".

61) Right and pious is the Lord. And on him who appeases himself with judgment, with judgment the Lord will pierce him, and on him who obeys with judgment the Lord will gladden him daily. He who occupied on himself with each of these in a non-liar manner, he will be deprived of crying[403].

62) You will banish that dog that comes to you when you are in the deepest crying and that whispers to you that God is non-merciful and non-lenient. This is because, by taking heed well, you will hear him saying that before sin God was lover of people and merciful and forgiving[404].

63) The occupation gives birth to continuation. Sand this one reached the feeling. And that what is done with feeling, it will be difficult to uproot[405].

64) Even if we occupied ourselves with great occupations, if we had our heart painless, let's reckon those occupations as some passing and liar winds.

65) They who after taking a bath they will get again filthy they must immediately clean their hands in the untired fire of the heart and with the oil of God[406].

66) I saw to some ones a crying of the greatest strength. I saw them in a feeling manner as shedding blood through their mouths out of their pained and wounded heart and I

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[403] In the Edition from the year 1970: "God, he says, He is known as right in His judgments, and on them who occupy themselves in a non-liar manner with the ascesis, God rightly makes them worthy of that crying with judgment, a crying pleasant to God and given by God as a gift to him who cries. This is for on him who appeases himself with judgment, God will penetrate him in a clean and undeceiving manner, and on him who obeys with judgment, God will gladden him daily with that crying after God. But on him who still works in a liar manner in these sorts of lives, or virtues, either the appeasement or the obedience, and not with judgment, that one will be deprived of a true and really undeceiving crying. So, the father shows through these that some live in ascesis with a crying without judgment and that crying is not from God, but it is deceiver and devilish". In the G.P. this scholium is a little different.

[404] Namely you will find out that the devil contradicts on himself. Before you committed the sin, he told you that God is merciful and forgiving, in order to urge to you sin; and after you have sinned, he tells you that God is merciless and non-forgiving, in order to drive you to despair.

[405] "The cogitation and the singing call the mind continuously out of slavery and they make the mind to take heed at crying, and ceaselessly calling the mind it will plant within mind increasingly more feeling of the crying and of the prayer. And by being the mind within the feeling and within the habit of the prayer, it will be difficult the mind to be detached from those ones".

[406] The stains from after the baht of the baptism, they must be cleaned in the fire of the heart and with the oil or with the mercy of God, so with both of them.

remembered him who said: "I was hit like the grass and my heart got dry" (Ps. 101: 5[407]).

67) The tears out of fear have the guarding within themselves. The tears of the love, before the consummate love, they could be easily stollen from within some people, if the fire of the ceaseless remembrance of the sins does not ignite, during the work, the heart with strength. And there is no wonder how the humblest one is the surest during the time of his working.

68) There are matters which dry up our springs. And there are others which have within themselves mud and which give birth to wild beasts[408].

69) There is much evilness at our enemies. They make out of the mothers of the virtues the mothers of the sins, and the means that produce the humbleness they transform them in causes of the pride[409].

70) Often our dwelling places themselves urge our mind to pricking. Let yourself be entrusted about that by Jesus and by Elijah and by John, who were partying into loneliness[410].

71) I saw for many times starting tears also in cities and in noisy places, in order they who reckon that they are not impeded at all by noises, to get closer to the world. Because of this being the purpose of the devils.

72) Often, a sole word scattered the crying. But there is no wonder that a sole word brought the crying back again.

73) We won't be blamed, oh, friends, at the exit of our soul, because of the fact of not committing wonders, neither because we haven't theologized, nor because we have not been

[407] In KJB we have: Ps. 102: 4: "My heart is smitten, and withered like grass; so that I forget to eat my bread."; in ROB we have: Ps. 101: 5: "My heart is wounded and it has died like the grass; for I have forgotten to eat my bread."

[408] In the Edition form the year 1970: "Those matters which dry up within us the springs are the wine, while taken without measure. I reckon that he metaphorically called as other matters: the mastery and the honoring without measure. This is because of these ones easily elevating the thought at pride, which the devil has fallen by".

[409] In the Edition from the year 1970: "I reckon that through the matters which produce the humbleness he shows the modest clothing and the occupation with those deeds and words which, though they sprout out the humble cogitation, they become to many as causes of pride".

[410] "Them who say, because they are inexperienced, that not the place but the mode of living is that counting, the father tells them that the place as well gives beauty to the way of living. So, not only the mode, as some say in simplistic manner, but also the place help very much to work the virtue".

seers, but we unmistakingly will be hold accountable by God because of not crying.

This was the seventh step. He who has been found worthy of it, let him helm me too. This is for he has been helped to wash up, through the seventh step, the stains of the present age[411].

The Word VIII

About Not-Getting-Angry and About Gentleness

1) Like the water being added little by little into the fire, it totally changes the heat, likewise the tear of the true crying will quench the whole heat of the anger and of the wrath. That's why I also placed these ones after the tears.

2) The non-getting-angry is the insatiable desire for being dishonored, as within them who love the vain-glory their desire for being praised is limitless.

3) The gentleness is the motionless state of the soul that remains the same in dishonor as in praise.

4) The beginning of the non-getting-angry is the silence of the lips during the disturbance of the heart. The middle is the silence of the thoughts in time of thin disturbance of the souls. And the end if the serenity pricked into the blowing of the unclean winds.

5) The anger is the bursting up of the hidden hatred, of the keeping the evil in mind. The anger is the lust for causing sufferance him who has upset us[412].

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[411] The author appointed the seventh step to the step of the crying. This one corresponds to this passing age, which, symbolically, it has seven days, before eternity, the eternity being the eighth and endless day. In this age we commit sins, so that we also owe to cry in this age.

[412] "The anger is a very fierce passion. This is because wrath is called the boiling and movement against him who has done injustice to us. It makes our soul savage on every day. It especially kidnaps our mind in time of prayer, by making the image of him who upset us appearing into our mind. When lasts longer and it becomes hatred, it will cause us during night disturbances, the melting and the yellowing of our body, and the rushing in of furious wild beats". Veniamin Costache: "There is also an anger against the sin. It guards him wo gets angry, without sin, and it raises him who slipped. But the starting of the anger against him who sinned to someone as against somebody who wounded and tortured merciless on him who fell, it won't make without danger him who get angry".

6) The wrath of the gall is the ignition of the heart, suddenly appearing. The bitterness is the without-sweetness movement hidden within soul.

7) The wrath is the easily-changing movement of the behavior and a lack-of-settling of the soul.

8) As at the showing of the light the darkness withdraws, likewise the scent of the humbleness makes all bitterness and wrath perish. Some people, by easily changing themselves because of wrath, they do not take care of supervising and healing it: "The impulse of the wrath, it is his falling" (Job 5: 2).

9) The wrath is a quick movement of the mill which in an instance it crushes and grinds more wheat and fruits of the soul than on another day[413]. That's why, let's take heed.

10) Under the blowing of the strong wind a flame will be quickly ignited, but if that wind continues blowing upon that flame, that flame will burn and destroy the field of the heart.

11) We must not forget, oh, friends, neither the fact that the devils withdraw for a while, in order us by neglecting some big passions by reckoning them as small, so that those passions to become unhealable illnesses. Like a coarse stone colliding with and being grinded by other stones, it will become smooth and round, likewise the coarse and rashly soul by being mingled in a multitude of harsh and rashly people and by living with those, it will happen to that soul one of these two: either that soul will heal his illness through patience or, by withdrawing and living alone, he will know his weakness, because of that coward running away will show him, as in a mirror, his weakness.

12) That man that is mastered by wrath he will be like a willingly possessed (epileptic) who is pushed by a wrong opinion that unwillingly occurred within him so that he will fall. Nothing

[413] In the Edition from the year 1970: "Namely a hurried movement of the wrath can damage in an instant and it can crumble the soul more than other that is unhurried and light despite this one lasting for the entire day". A movement of anger or of lac of seriousness can destroy within the soul everything that has been built up for a long time. You manifest yourself, for a long time, as a wiseman and temperate in your talk, and in a few moments so unchaining you will waste away everything you have gathered. The "wrath" Climacus is treating here about in this Word it is that what we call impulsiveness. It drives us to reckless acts, which often cause us all sort of damages. But also, the wrath can be good, when it is a zeal of fulfilling the good things without continuously postponing them. The wrath can be also a gift from God, which we must not use inappropriately. All the things we have within world and within ourselves are gifts from God and they will be useful to us when we employ them well and they will be harming us when we use them inappropriately.

is so inappropriate to those who repent as the wrath that disturbs. If the tuning of someone from sin to himself needs much humbleness, the wrath is the sign of the self-appreciation[414].

13) If the definition of the highest gentleness is that of remaining serene with your heart and full of love for him who upsets us, the definition of the wrath is that of fighting, through words and movements, him who upset you and to get infuriated with him even when you are alone[415].

14) If the Holy Ghost is reckoned and it is the peace of the soul, and if the anger is and it is called a disturbance of the heart, nothing will stop His coming within us as the wrath does it[416].

15) Very numerous and very awful are the offsprings of the wrath. But I knew a niece of the wrath, only one that is useful, but it is an illegitimate one. I saw some people insanely lit up, as throwing up the memory of the evil piled up within them during a long time[417], and thus they were delivered of

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[414] While the turning of the man to his true self after being previously into the self-forgetfulness that led him to commit sin, it needs humbleness, the impulsive deed is the sign of the self-appreciation, namely of the true self-knowledge. He who is impulsive, or that man that lets himself dominated by wrath, he is a man who hasn't accustomed himself either to thinking or to that humbleness that comes out of the real self-knowledge. The fathers tightly connect the anger to the wrath, because the immediate spring of the anger is the wrath or the impulsiveness. The impulsiveness is the accentuated sign of the spirit's lack of power to dominate his involuntary impulses. The thinking reduces to its true proportions, unimportant, the evil done to you by somebody else, and, by and large, all the realities of the life from here.

[415] From Saint Maximos the Confessor: "The long-suffering man is very thoughtful, for he endures patiently the things which upset him. But the end if the eternal life, according to the apostle. Even the brother insists in rebuking you, you won't let yourself to be brought out of your loving mood, when the cunning one disturbs you in your cogitation. And you won't be brought out of that, when, while defamed, you will bless, or, when subject of the plots, you will be benevolent. This is the way of the philosophy (of the loving for wisdom) according to God. He who doesn't walk on this path, he won't dwell with God, because of the keeping the evil in mind, that troubles and darkens, it will banish away and it will lose the serenity and the peace of the thoughts, which the Ghost of God rests Himself in". The disturbance ties the soul to something limited and it limits the soul, by not letting the sight capable of unlimitedly contemplating the God's limitlessness.

[416] That's why the Holy Ghost is symbolized like a dove, the image of the gentleness. In the Edition from the year 1970: "By keeping the evil – that troubles and darkens the soul - in mind, they banished away and they lost the serenity and the peace of the thought, which the Ghost of God rests within".

[417] "The upset is accompanied by the keeping of the evil in mind. When the mind imagines the face of the brother with upset, it will be obvious that it has within the keeping in mind of the evil done by that brother. But the ways of those who keep the evil in mind will lead to death.

their passion, so that, by being tormented by the long sadness, they have achieved, either repentance or reconcilement with him whom they were hating before[418].

16) We have to take much heed at this snake. This is because it has our nature as together-working with it, as also that one that tempts the bodies. I saw infuriated people who because of their own bitterness were disgusted of foods, and through this reckless restraint they were adding venom upon venom.

And I saw others using as a blessed cause, or better said unblessed cause, the wrath, and surrendering themselves to the covetousness of their belly and thus falling from pit into precipice. And I saw others full of sapience, combining both of them (the wrath and the restraint) as some skillful doctors, and using as much as possible the comforting of the measure.

17) Sometimes, the measured singing will scatter the wrath in the best manner. Some other times, when the singing is measureless and at inappropriate time, it will be accompanied by the love for pleasure. So, let's use the singing at the right time.

18) Being I outside for some need, I heard some brothers who were appeasing themselves by rebuking on themselves, within their monastic cell, because of their bitterness and wrath, as some partridges, and jumping towards him who upset them as that one would have been present there. I advised those ones, in good faith, not to remain in loneliness lest they will become devils out of people.

Also, I saw some unrestrained and stinking because of lusting the pleasures, appearing as gentle and flattering, so that one could say they were loving of brothers and having benevolent faces. I urged those ones to use the quietude as a scalpel against the unrestraint and the stench from within themselves, in order they not to fall out of the speaking nature into the speechless nature.

And because some of them said they were carried pitifully towards both sorts of sins I stopped them from freely leading on

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This is because everyone who keeps the evil in mind is a transgressor of the law". At Veniamin Costache are given here scholia which are not given in the G.P.

[418] Namely, sometimes the wrath determining somebody to unveil what he thinks of him who upset him, that one will demonstrate that he is innocent or he will ask for forgiveness. And this will lead him who was hating, to peace or to repentance. In this case the passion will be healed through passion.

themselves. And I friendly asked their protos to command those to follow this rule for a while, and on some other times, a different rule. But by doing all of those, they to bow down their neck and to obey him who mastered and ruled them.

19) He who loves the pleasure uses to harm on himself, but maybe on somebody else as well, who is secret friend of his. And he who is dominated by wrath, he often troubles the whole flock, as a wolf, and he upsets many humble souls.

20) It is an ugly thing to disturb the heart's eye because of anger, according to him who said: "My eye was troubled with anger" (Ps. 6: 7[419]). But even uglier if expressing the tendency of your soul with your lips. And doing that with your hands, it is totally opposite and foreign to the monastic, angelic, and godlike living.

21) If you want, or better said, if you reckon to get the ship out of somebody else's eye, do not get that out with a lot, but with the tweezers. And the tweezers are the gentle teaching and the long-suffering rebuking[420]. "Reproach, he says, rebuke, and comfort" (II Tim. 4: 2). But do not hit. And if needed that too, do it rarely and bot by yourself.

22) Let's look attentively and we will see also some other people among those who have their nature dominated by wrath, how they fast, take vigil, and appease themselves zealously. This is because the devils' purpose is to tempt them through the means which make the passion increase, so that they deceive

[419] In KJB we have: Ps. 6: 7: "Mine eye is consumed because of grief; it waxeth old because of all mine enemies."; in ROB we have: Ps. 6: 7: "My eye has been troubled because of upset, I got old among all my enemies." (E. l. t.'s n.)

[420] The scholium belonging to Saint Anthony, Head no. 69; in *The Romanian Philokalia*, volume I, head no. 16: "We must not get angry on them who commit sins, even if the sins they commit are worthy to be punished. But we must turn back them who did wrong, for the justice itself; and we must punish them, if appropriate, either through themselves, or through others. But we must not get angry, neither must we get upset. This is because the anger works only while carried by passion and not by judgment or by justice. That's why you won't accept to be advised either by the merciful ones who advise you against what is needed. The evil ones must be punished for the good itself and for justice and not because of the own passion of the anger". "One must not correct his brother on the very moment that one wrongs him; but neither on another time, out of revenge". The wise righteous is like God. He doesn't rebuke the man, neither he searches for revenge, towards the evil of the sinner. But in order to correct that man, or in order another man to get scarred. The rebuking that differs from this, it won't be advising".

those with the opinion that they would do that for repentance[421].

23) If a wolf (with the soul), as I said before, can trouble the flock, by taking as helper a devil, unmistakingly that an all-wise brother, full of oil, as a bellows, he can appease the waves and he can save the ship, by having an angel as his helper[422]. The harsher is the judgment the first one will take the greater will be the reward the second one will take from God and he will be useful example to anyone.

24) The beginning of the blesses non-remembrance of the evil consists of accepting the dishonor with a bitter and pained soul; the middle consists of remaining non-saddened when facing those, and the consummation (if there is any) consists of reckoning those as praises. Rejoice yourself, if you are among the first ones; be strong if you are among the second ones; and be happy if you are among the third ones, as one who rejoice yourself into the Lord.

25) I saw a pitiful view when they who are proud without realizing it, they get angry. This is because by getting angry, because of being defeated, they got angry again. And I wondered seeing them how they avenged their fall with another fall; and I felt pity seeing them how they were committing a sin because of another sin; and I got scared by the cunningness of the devils, seeing how the deceived ones almost despaired about their lives.

26) If one sees how he is easily defeated because of his pride, by the gall of the anger, by evilness, and by hypocrisy, and if he thinks to pull out the two-edged sword of the gentleness and of the non-remembering the evil done against them, he will immediately enter, as in a bleacher of the salvation, in a group of brothers, and especially among the

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[421] The wrath can serve also to good purpose, as we have seen in a previous footnote. But the wrath sometimes can harm somebody despite that one aspiring to the good things. This is because the wrath makes that one getting haughty. Under the appearance of the harshness, Climacus is a nuanced thinker. He sees all the contradictory appearances of the passion and of the virtues.

[422] In the Edition form the year 1970: "You read, brother, the *Hexaemeron* belonging to the Great Basil, and you will find out, from there, wonderfully explained the oil and the waves. I reckon that Climacus metaphorically speaks about the savaged sea. The bellows means the body; the oil means the gentleness; the waves and they swell mean the savageness; and the ship means the brother or the brotherhood (the community)".

G.P." He who is gentle causes peace to himself and to his brother. And the anger drowned many of them who were angry".

harshest ones, if he wants to totally disrobe his passions. This is for, by being there under the waves of the reproaches and of the dishonor of the brothers and beaten in an understanding manner, or might than be even physically, and pricked and trampled in an understanding manner, or maybe combed, pricked, and trampled even physically, him to be clean of the stains which are within his soul[423].

Let the voice of the people be itself convincing to you, so that you will make out of being reproached a means for cleaning up your own soul. This is for some people from the world say, when they throw the dishonor in somebody's face: I washed him up. And this thing is true.

27) Different is the non-getting-angry out of crying within the beginners, from the motionlessness (of the anger) from within the consummate ones. The anger is hold back by tears as in a rein; the second one dies like a snake, because of being cut off by dispassion as by a knife. I saw three monks mocked in the same time. One of them felt himself bitten and troubled, but he kept his silence; the second one rejoiced for himself, and the third one, by imprinting within himself the hurting of his neighbor, he shared hot tears[424].

28) Like the fever of the bodies is one, but there are many causes for having fever and not only one cause, likewise the boiling and the movement of the anger, but maybe of the other passions too, they have many and diverse causes and occasions. I rather express my view about the careful zeal which each one must search for a way of healing the passion he is ill with. The first healing would consist of knowing somebody the cause of his passion. This is for, once one has found the cause, we the sick one will find out the healing medicine through God's taking care and through the skill of the spiritual doctors.

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[423] It is used here the image of a mill and all the operations done there for cleaning up a fabric. In this cleaning shop the monk must stay under the as harsh as possible work of other brothers. It won't suffice if he fights by himself against his own anger with the sword of the gentleness and of non-keeping the evil in mind. Because he can cut himself too. This is because the gentleness can be lenient to his own sins as well. Here Climacus is harsh, for he is realistic. He knows how difficult a soul can be cleaned though himself. He alternated the harshness with the nuancing.

[424] The third one cries for the brother who reckoned him as for one who loses his salvation, as that one would have been himself. This one fully identified himself to that one. The love no longer knows about any border. The supreme example to us, in this regard, is Christ Who suffered because our sins.

29) For instance, they who want to get in together with us where the Lord is, to the understanding judgment we are going to face, let them enter, so they to be trialed in a shadowed manner, about the passions we mentioned before and about their causes. Let there be, from now on, tied the tyrant anger into the shackles of the gentleness. And let it be stricken with the long-suffering, and dragged by the holy love, so it will stand before this judgment chair of the Word[425] and its things will be studies in details: You tell us, you mindless and shameless one, the name of him who gave birth to you and of her who has given your life towards evil, and the names of your unclean daughters and sons! But not only those, but also the sign of those who waged war to you and killed you! And this one, answering us, it will reckon to say like this: By births are many; and my father is only one. And my mothers are: the love for glory, the love for money, the belly's covetousness, and sometimes the fornication too. And she who gave me birth is called the haughtiness. And my daughters are the keeping in mind of the evil, the enmity, the self-exoneration, and the hatred. My accusers which I am now kept tied, are opposite to the mentioned ones: the non-getting-angry and the gentleness. And she who plots against me is called as the humble cogitation. And who gave birth to that one, you ask her at her turn.

On the eight step it has been placed the crown of the non-getting-angry. He who is covered by that by his nature, he may not be covered by another. But he who has achieved that out of his own sweats, he has crossed through the eight ones forever.

[425] It can be here about the judgment chair of the godlike Word, but also about the judgment chair of the rationality and of our word or about the word of our fellow humans. This is for here is being judged the anger through word, and only beyond it will be the anger judged through the work of eternal condemnation or of forgiveness.

The Word IX

About Not Keeping the Evil in Mind

1) The pious virtues resemble to the ladder of Jacob. And the impious passions resemble to the chain fallen over Peter the administrator (Acts 12: 7). The first ones, by being tied one to another, it elevates to heavens him who wants that. The second ones are born one out of another and they gather on one another[426]. That why I have even heard that keeping the evil in mind is called as daughter of the unskilled anger. Not it has come the time to say something about that one as well.

2) Keeping the evil in mind is the end which we are led to by the anger that is the guardian of the sins, by the hating of the justice, by the losing of our virtues, by our soul's venom, by the worm of the mind, by the shame of the prayer[427], the denial of the ask[428], the estrangement of the love[429], a nail stuck into the soul[430], unpleasant feeling loved as a sweetness of the bitterness, a ceaseless sin, an unsleeping lawlessness, and a daily evilness. One and the same (namely the keeping of the evil

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[426] "You notice what the father presents this chapter like. He likens the virtues to a ladder, for they elevate the man. This is for everyone who climb a ladder will obviously be taken towards height. And he likened the passions to a chain because of their burden and for they ceaselessly drag downwards on him who is tied by them, or because they won't let his undertake something in a free manner. And this is not a lie. This is because so much burdening is brought by the passions within heart, that sometimes won't even let that man to feel what is making him sad. And by likening the passion to the fallen chain, he showed how one could reject the chain if he wanted, namely through the fiery faith. And this can be known out of the fact that he mentioned Peter as example and not somebody else".

[427] The shame of the prayer means this: "When we say the prayer: "and you forgive us our mistakes as we forgive too" and by not forgiving, we are embarrassed by ourselves, namely by our conscience, as himself says further on: "Let him be ashamed by the Lord's Prayer etc.". But by and large, our prayer is embarrassed by the keeping the evil in mind, for we ask for the forgiveness from God of for His mercy almost through each of those. Actually, ourselves are embarrassed through our own prayer which we ask God for mercy through, because we do not have mercy on others.

[428] By remembering, mercilessly, the evil somebody did to us, we no longer have the courage to ask ourselves something from God with the whole daring.

[429] The love estranges itself from us, or we estrange on ourselves from the love.

[430] It is a nail which our soul is bloodied by. This is because keeping the evil in mind will maintain a disturbance within our soul. It is curious that we water up the poisoning trees of the evil, which the devastating poison bursts out not only within our soul but also around us, but we do not water up the trees of remembering the good things done to us. If we did that, our soul would become a true well-fragrant garden of the Paradise. And if we all did that, the Paradise would be extended among people.

in mind) is a darkened and ugly passion, among those which are born but which do not give birth[431]. That's why we do not want to say too much about it.

3) He who has stopped his anger he has killed his keeping of evil in mind. This is for as long as the father lives, there will take place the birth of children.

4) He who has gained the love he has estranged himself from the insanity of the anger. And he who wages enmity, he will pile up to himself purposeless pains.

5) The table of the love scatters the hatred away and the clean gifts soften the soul[432]. The careless eating is mother of the daring[433]. And through the window of the love, it sneaks in the covetousness of the belly.

6) I saw the hatred breaking up an old tie of the fornication and the remembrance of the evil strangely impeding that tie to be redone. Wonderful sight: a devil healing another devil. And this can be a work out of God's oikonomia, and not of the devils[434].

7) Keeping the evil in mind is far from the strong natural love. But the fornication easily gets closer to this one. And you will see how unnoticedly the louse sneaked into the pigeon[435].

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[431] This is because, as in the case of the other passions too, it is born somewhat unwillingly, but it won't willingly bring forth beautiful fruits.

[432] The gifts one gives to him who has cause us evil they will soften both the soul of him who gives those gifts and of the another as well. And in the softened soul there are growing up the trees nourished with the sap of the benevolence, as long as within that soul that keeps the evil in mind everything will wither because of the poison gushing out of the trees of the keeping the evil in mind. Of course that is about the clean gifts of the love, and not about gifts given as bribe.

[433] The table as occasion to feasting, it will cause all the inappropriate daring. It could be that that table was set out of love, but through the window of the love (and not directly through the door) the covetousness will sneak in.

[434] A paradoxical thing: he who was fornicating before with a certain person he gets disgusted of that person by keeping in mind an evil thing that person did to him, and so he no longer fornicates. Actually, the devils have a weakness and an evilness among themselves too, as representatives of the evil; there is a disorder among them. "And I saw the keeping in mind of the evil totally untying of fornication. This is because the fornication easily sneaks in between those who love one another. But the fornication stays away from those who hate on one another".

[435] For instance, the husbands whom there is natural love between, they no longer remember the mistakes they sometimes did to one another. But when fornication occurred in their love, the keeping of evil in mind will easily appear and in the dove of the peace between them it will appear the louse of the disgust for one another. "Namely the sin has appeared into virtue. Like the louse unnoticedly damages and defiles the dive, likewise the fornication banishes a3way and destroys the love".

8) You remember the evil form the devils and always pay attention to the body's temptations, because the body is an ingrate and cunning friend. The more you serve your body the more your body will cause you more temptations.

9) Keeping the evil in mind is an interpreter of the Scripture, finding out in the words of the Ghost foreign meanings, according to its lust. Let it be ashamed by the prayer of Jesus which, if we keep the evil in mind, we won't be able to tell that prayer together with Him.

10) When despite you deepen your ascesis but you still cannot take the thorn out totally, you bow down before your enemy at least with your mouth, so that by being you ashamed because of your hypocrisy towards him, to love him consummately by being you pushed forward by your conscience as by a fire[436].

11) You will know when you will have been delivered of this rottenness (the keeping in mind of the evil) not when you pray for him who upset you, neither when you reward him with gifts, nor when you bring him at the table, but when you find out that he has fallen into a souly of bodily misfortune and you suffer and cry for him as for yourself.

12) He who appeases himself while keeping in mind the evil he will have locked within himself an adder bearing killing venom. Remembering the Passions of Christ will heal up that soul that remembers the evil, by strongly shaming that soul with His non-keeping in mind the evil.

13) In the rotten wood one can find woodworms, and to too gentle behaviors and peaceful in a liar manner, they have stuck on them the insane hatred. He who has rejected this he will find forgiveness. But he who sticks himself on it he will lose any mercy.

14) Some surrendered on themselves to the toils and to the sweats in order to achieve forgiveness. But he who doesn't' keep the evil in his mind he will surpass those[437], if this word is

[436] If you remain rigid and if you do not tell your enemy at least some good words, you will add to the passion of keeping the evil in mind the passion of the pride too.

[437] What Climacus aims at are not the toils or the torments as such, but the transparent limpidness of the soul that has nothing mirky within himself, that has nothing to hide, nothing passionate that narrows him, so that that soul can be through that limpidness open to the godlike infiniteness. This is the clean soul who reflects through his mirror that is not limited by any passion, the whole infiniteness of the all-loving God.

true: "Forgive quickly and it will be plentifully forgiven to you" (Lk. 6: 37).

15) Not keeping the evil in mind is the sign of the true repentance. And him who keeps enmity while seemingly he repents, he will be like him who thinks that he is running but he is actually dreaming.

16) I saw some people urging others not to keep the evil in mind while themselves were doing the opposite. And they got ashamed by their own words and they ended this passion of theirs[438].

17) Let nobody reckon this darkness as an easy and passing passion. This is because of many times it uses to extent all the way to the spiritual men.

This has been the nineth step. He who has gained this he will be able to ask daringly, from God the Savior, for the untying of his mistakes[439].

[438] We can see here again a wide and understanding thinking of Climacus. He doesn't simply condemn them who praise what they actually do not do, but he admits that these ones can benefit from their own words which their deeds do not match to. This is for many times the man's words actually belong to God Who forces the man to speak through his conscience. In such a case, through the words they utter some people preach to themselves, or it is preached to themselves too, or out of their will to warm up others they got themselves warmed up too. Or, the warmth which others receive their words with, it will be extended upon themselves too. The *scholium* belonging to Saint Nilus: "He must say the good things also him who doesn't do those things, so that, by being him ashamed by his own words, to commit the deed". This annuls the critique that some people bring to the priests who do not always fulfill the word of God which they preach.

[439] He won't be ashamed of saying: "And forgive our mistakes, as we too forgive them who mistake to us". He truly has forgiven, so that he can ask for his mistakes to be forgiven as well.

The Word X

About Gossip

1) Nobody, I reckon, among those who judge healthily, won't deny that out of hatred and out of keeping the evil in mind, there will be born the gossip. That's why it has been placed this after its parents, as in a chain. The gossip if the daughter of the hatred. It is a thin illness, but is it a thick leech, hidden and secret, one that sucks up and it dries up the blood of the love[440]. It is the hypocrisy of the love, and it is the cause of the defilement and of the heart's burden.

2) As there are young women who do the bad things shamelessly and as there are women who do uglier things than those committed by the first ones, but the last ones do those things secretly and while feeling some shame, likewise it can happen in the case of the dishonored passions. Such young women are: the hypocrisy, the cunningness, the sadness, the keeping in mind of the evil, and the heart's gossip. These ones say something but they actually thing the opposite[441].

3) I heard some ones who gossiped that I rebuked them[442]. But the workers of this evil answered in their defense that they were doing that for the love they had and for the care they took for the slandered one. And I told them stop manifesting that love, for it is not a liar him who said: "Him who slanders secretly, you will banish him" (Ps. 100: 5[443]). If you say

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[440] Climacus is a great poet too, of the internal world of shadows and lights which are sometimes mixed up, sometimes unmixed, but always different. Besides, all the churchly writers are poets of this world, not in the sense that they imagine what doesn't exist, but in the sense that by living the richness of this life, they succeed in expressing it in as matching as possible ways, which must use images to be conveyed.

[441] "The shameless young women are: the belly's covetousness, the drunkenness, the fornication, and the vain-glory. And the hidden ones are: the hypocrisy, the gossip, the hatred, the envy, which also commit the killings".

[442] "The slandering soul has three thorns: he wounds on himself, he wound his listeners, and sometimes he wounds the slandered one as well". *Another*: "The hatred for your neighbor is the death of your soul". *Another*: "Not condemning your neighbor is like a (defense) wall for them who live in ascesis into knowledge. But the slandering of your neighbor will tear down this wall into nescience". Not condemning your neighbor keeps a respect wall between me and him; or, a communication with him into love, with his will. By slandering him I will go upon him forcedly and without love, wanting to roll him down into mud, as he would be an object. But, actually, by doing that, I won't succeed to enter what is more intimate and truer in him. Neither will God accept this liar love, as the slandered one doesn't not accept it either.

[443] In KJB we have: Ps. 101: 5: "Whoso privily slandereth his neighbour, him will I cut off:";

that you love him, you will secretly pray for him, and you won't mock him. This is for such is the kind of love we have received from our Lord.

4) Do not let this thing remain hidden from you and you will wake yourself us, so you won't any longer judge him who mistakes: Judah belonged to the group of the disciples, while the thief belonged to the group of the thieves. And on an instance a wonderful change was made between them.

5) If somebody wants to defeat the ghost of the gossip, let him not blame that one who has mistaken, but let him blame the devil who tempted him to mistake. This is for no one want to commit sin towards God, despite we all commit sins without being forced to[444].

6) I saw one sinning openly and repenting secretly. And I found him whom I condemned as fornicator as reckoned righteous by God, for he truly gained God's mercy by his repent.

7) You won't ever shy of him who slanders his neighbor in your presence. You will rather say to him: "Stop that, brothers! I daily do things which are worse than what he does. How could I condemn him?" By doing that you will gain two things: you will heal both yourself and the slanderer, by using a sole medicine[445].

8) One and only is the shortest way leading to the forgiveness of the mistakes: you won't judge, if the following word is true: "Do not judge and you won't be judged" (Mt. 7: 5). As stranger is the fire from the water likewise to judge is stranger to him who want to repent himself.

9) Even if you see somebody mistaking in the moment of his death, you won't judge him either then. This is for God's

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in ROB we have: Ps. 100: 6: "He who was slandering hiddenly on his neighbor, I banished him." (E. l. t.'s n.)

[444] In the Edition from the year 1970: "Namely we do not sin forcedly, for we are free, but because of being deceived by devils and attracted by our mind towards the sins of the pleasures and towards passions".

[445] The *scholium* belonging to Abba Isaiah: "If somebody tells you useless words, you won't want to listen to him, in order you not to kill your soul. Do not be ashamed in front of him and avoid to upset him. Do not be satisfied with the word of those who say: "I do not accept that in my heart". You won't say that. Because you are not superior to the first created man whom God created with His own hand and whom the slandering (by the devil) was not beneficial. So, you will run and you won't listen to slander. Take heed lest by running with your body you still want to know the said things. This is because, if you listen to that word even for an instance, the devils won't let the word you have heard (to be forgotten), but they will kill your soul. That's why, you will run, you will totally run".

judgment is unknown to the people. Some people did big mistakes openly but they did also great things hiddenly. Therefor they who love condemning deluded themselves, by catching smoke instead of sun[446].

10) You listen to me all the evil supervisors of others. If it is true, as surely it is, that: "With the judgment you will judge, with that judgment you will be judged too" (Mt. 7: 5), unmistakingly in what we will slander our neighbor, in those we will fall, either souly or bodily. And there will be no other.

11) The harsh and detailed accountants of the mistakes of their neighbor suffer of this passion, because they haven't remembered even once in a non-liar manner and fully, of their mistakes[447]. This is for, if someone looked at his own sins in details, by removing the cover of the love for the self, he would not take care of any of the life's things. He would reckon that had not enough time for crying for himself, even if he lived for a hundred years, and even fi he saw the River Jordan entirely filled up with the tears springing out of his eyes.

12) I have tried my crying and I haven't found any trace of slander, or of condemnation.

13) The devils force us either to commit sins, or – if we do not sin – to condemn them who commit sins, in order us to stain the first thing by doing the second thing. You know that the sign of the gossipers, or the sign of the envious, it is this: they slander and denigrate with pleasure and easily the teachings, or the deeds, of the accomplishments of their neighbor, while sinking on themselves pitifully into the ghost of the hatred[448].

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[446] "The father likens the good deeds to the sun, to the truth, to the light, and the sin to the lie, to the darkness, and to the smoke".

[447] "That is true. If the mind did not exit out of itself, by leaving its own things and laughing at others' things, the mind would not judge." Judging others actually means forgetting about yourself.

[448] The *scholium* belonging to Photius of Constantinople: "The inquisitive natures want to see the deed of their neighbor and they look with sharp eyes their neighbor's shortcoming. And if they find that out, they will kidnap that and they will inquire that, and if they do not find that out, they will rather want to imagine it and to contrive it than to leave with their curiosity unsatisfied". *Another*: "The mischievous opinions struggle to crook into evil the good deeds and the useful words". *Another*: "You will speak carefully before him who is proud and ill with envy, because while you are speaking, he gives, in his anger, to your words, the meaning he wants. And out of your goods, he will take causes to stumble others; and your words will be changed into his cogitation according to the type of illness he suffers of".

14) I saw some people committing hiddenly and unknown to the world all sorts of mistakes and, with their supposed cleanness they harshly condemned them who openly committed some little mistakes.

15) Judging means cheekily stealing a right of God. But condemning means to someone losing his soul.

16) Like the self-appreciation can destroy him who has that even without having him any other passion, likewise judging on others even if is alone and by itself within us, it will be able to totally destroy us, as it was that Pharisee judged only because of that (Lk. 18: 14).

17) The grapes picker eats only ripen grape berries and he doesn't pick up any sour grapes. The skillful and wide mind zealously takes heed at all virtues it sees at others. But the mindless one spies the things worthy to be reproached and the shortcomings. About this it was said: "They spied for lawlessness, they exhausted on themselves contriving ways to spy" (Ps. 63: 6[449]).

18) You won't condemn, even if you see it with your eyes. This is because of the eyes being often deceived as well.

This was the tenth step; he who has defeated it he has become worker of the love or of the crying.

[449] In KJB we have: Ps. 64: 6: "They search out iniquities; they accomplish a diligent search:"; in ROB we have: Ps. 63: 6: "The spied for lawlessness and they perished while spying,". (E. l. t.'s n.)

The Word XI

About the Much Speaking and About Silence

1) I have been showing in the things written until here that that judging is a very dangerous thing, which it sneaks even withing them who seen to be spiritual[450], or rather to be judged and condemned by the tongue[451]. But now we are going to talk a little, at its turn, also bout the cause or about the open door which this one enters or exits through.

2) The much-speaking is the pulpit of the vain-glory, which this one shows on itself and it makes itself known. The much-speaking is the sigh of the nescience, the door of the gossip, the guide of the jokes, the maid of the lie, the scattering of the pricking, the birth giver of the idleness or the cause of idleness, the forerunner of the sleep, the scattering of the gathered-within-itself mind, the destroyer of the self-guarding, the cooler of the warmth, and the darkening of the prayer.

3) The silence into knowledge is the mother of the prayer[452], the deliverance from slavery, the guarding of the fire[453], the watcher of the thoughts, the guarding against enemies[454], the prison of the crying, the fried of the tears, the worker of the remembrance of the death, the painter of the torments, the inquirer for the judgment, the maid of the worry, the enemy of the daring, the company of the quietude, the enemy of that love for teaching, a plus of knowledge, the cause of the views, the unseen progress, and unnoticed ascension.

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[450] In the Edition from the year 1970: "He says that even to them who reckon that id a bad thing to judge, or even to the who seem to be spiritual, it often happens, because of inattentiveness or because the drowsiness of their heart, to sneak within them the tendency towards inappropriate things, namely towards sin".

[451] He who judges he will be judged by his own tongue.

[452] The silence into knowledge is the silence of that mind that is occupied with understanding a still unknown world, which the mind tries to understand it. It is not a silence thinking at nothing. When the mind sinks into God and into knowing its own humbleness in front of God, the mind will give birth to prayer.

[453] "The deliverance from slavery" from them who narrow us and who force us to repeat the same things. "Guarding the fire", for it is the discovery of something new, the discovery of new meanings hidden into the godlike infinity. And this will warm us up.

[454] "The silence into knowledge not only that guards us against our enemies, but it won't let them come close either".

4) He who knows his mistakes he will restrain his tongue. And the talkative he hasn't yet known himself as it is due. The friend of the silence gets closer to God[455] and, while speaking with God without knowing how, he is lightened by God[456]. The silence of Jesus ashamed Pilates and the peace of a spiritual man consumes away the vain-glory.

5) After he said a word, Peter cried bitterly, because he remembered him who said: "I said: I will guard my ways, so that not to sin with my tongue" (Ps. 38: 1[457]) and of another who said: "It is better to fall from height to the ground, than because of the tongue" (Wisdom of Sirach 20: 19[458]).

6) I don't want to write down about these things, though the cunningness of my passions urges me to that[459]. But I heard once somebody wanting to find out form me something about quietude, and he was saying that the much-speaking is necessarily born out of one of these: either out of a long living and out of a cunning and unrestrained habit (this is because the tongue, being a limb of the body, it needs what it has learned and what it has accustomed to), or, at them who live in ascesis and especially at them, out of vain-glory; and sometimes, out of the belly's covetousness as well. That's why often, many who restrain their belly, with some effort, they also

[455] He who has known himself as it is due, he will know that he is indefinite and he cannot describe on himself. He realizes the human apophatic (the untold). In addition to that, by knowing on himself as reached to humbleness, namely to knowing his insignificance and lack of skills, so that he won't want to say a word. This is for any word aims to teach somebody something, but only in silence one can know on himself, as untold, only in silence one can get closer to God Who is infinitely more untold.

[456] That silence that somebody has got closer to God in, it is on the other hand a dialogue with God, a dialogue above any speaking. He knows God as a subject asking him something, and he answers God through his humbleness. And this is a light coming to him from God. It is the light of God's greatness, God Who *lightens man's insignificance but God also fills that insignificance up with God*, as dependent on God. "If you guard your tongue, brother, you will be given from God the gift of the heart's pricking, so that you will see your soul in it, and by that you will enter the joy of the Ghost. But if your tongue has defeated you, believe me what I am saying: you will never be able to get out of darkness". *Another*: "If you don't' have your heart clean, at least keep your mouth clean".

[457] In KJB we have: Ps. 39: 1: "I SAID, I will take heed to my ways, that I sin not with my tongue:"; in ROB we have: Ps. 38: 1: "I said: "I will guard my ways, so I not to sin with my tongue;" (E. l. t.'s n.)

[458] This book is not present in KJB but it is given in ROB. (E. l. t.'s n.)

[459] "The cunningness of the passions means that we often speak passionately about those things, namely about much-speaking, about silence, and about others, but I do not obey those, because I can't, while speaking about silence, to fall into much-speaking".

lock up their tongue and the tongue's much-speaking, in silence.

7) He who carefully thinks at death he will stop his words. And he who has earned the crying of his soul he will shun himself from the much-speaking as from fire.

8) He who loves the quietude he has locked up his mouth. And he who wants to go around the world he will be banished away from his monastic cell.

9) He who has known the scent of the fire of the Al-High, he will run from the company of the people as the bee runs aways from smoke. This is because the bee is banished away by fire; and to him the company of the people is counterproductive.

10) Only a few people can stop the water without dams, but even fewer can stop the unbridled mouth.

This was the eleventh step. He who has conquered it he has cut off, in the same time, a multitude of evils.

The Word XII

About the Lie

1) The fire is born out of stone and iron. The lie is born out of much-speaking and out of the stupid joke. The lie means the perdition of the love, and the liar oath means denying God.

2) No one among those who are sane in their minds not to imagine that the sin of the lie is a small sin. The Holy Ghost uttered a fearsome judgment against the lie. If David says towards God: "You will destroy all of them who speak lie" (Ps. 5: 6[460]), what would happen to them who strengthen the lie with oats?

3) A saw some people bragging with their lie and weaving with jokes and with vain-words causes for laughter and pitifully banishing away the crying of the obedient[461].

4) When the evils see us trying to get far from hearing jokes as it was a plague, after the beginning done with us by our harsh adviser, they will start alluring us with these two thoughts, whispering us either: "Do not sadden him who explains", or: "Do not show on yourself as loving God more than the present ones". You jump away, don't tarry there! And if not, you will imagine at prayer the thought of some things which stir up the laughter. And you not only run away, but you will also scatter away, with good-faithfulness the sitting of the enemy as well, by bringing into your mind the thought at judgment. This is for it will be better for you if you get out this circumstance even spread with a little vain-glory but to be cause of benefit to many others[462].

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[460] In KJB we have: Ps. 5: 6: "Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man."; in ROB we have: Ps. 5: 6: "I will destroy all of them who speak the lie; the killer and the cunning are hated by the Lord." (E. l. t.'s n.)

[461] "The obedient are a step of those who come to repentance, which are also called as weepers, standing at the doors of the church and asking through sincere repentance and through crying to be accepted back again. By extending this name he called obedient all of them who repent themselves and who cry for their sins. These ones fall off their work by the word that stirs up the laughter".

[462] He who runs ways it will possible be spread with a little vain-glory, because we may be praised for leaving. "The hypocrite, as long as he can hide on himself, he will hunt for vain-glory, while claiming he is righteous. But when he is exposed, he will spread causing of death words, because of thinking that he can hide his ugliness by calumniating others. This one was likened by the word of God to an adder, springing out venom, and he commanded him to bring fruits worthy of repentance, namely to match his hidden thinking to his seen behaviors".

5) The mother and the cause of the lie is, often, the hypocrisy. This is because some people say that the hypocrisy isn't else but planning and contriving lies, having combined and intertwines with it also the oath. He who fears the Lord he will be stranger to lie for he has his conscience as an incorruptible judge[463].

6) As in all the passions we see diverse damages, likewise in the lie[464]. This is for other will be the judgment of him who lies because he fears the judgment, and another will be that of his who lies while not being threatened by any danger. One lies for delectations, another for his lust for pleasures; another for making the present ones laughing; another in order to set a trap to his brother and to harm him[465].

7) The lie told because of fearing the torments of the rulers it will be erased; but it will be totally abolished by the multitude of the tears. The liar who sets up traps, he often reckons the loss of the soul as justice. The man who is contriver of lies claims that he follows the example of Raav and he tells that by his loss he aims to save others[466].

8) When we get totally cleaned of lie, we will be able to use the lie too, but with fear, if the moment requires that[467]. The little child doesn't not know the lie, neither does that the soul that has been delivered from cunningness. He who is gladdened

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[463] "He who loves the glory from the people, he will contrive the lie. He who changes this one into humbleness, he will make the fear of God to be bigger within his heart". *Another*: "Use your tongue to the words of God into knowledge and the lie will run away from you". Namely, use God's words in their true meaning and you will avoid the lie. This is because the hypocrite too can use the words of God but in a crooked manner.

[464] "According to the differences among the lies their judgment will be done too. This is because one lies either out of pleasure, or out of lie, or out of cunningness, or out of hypocrisy. Or the time required him who tell the truth to change his words, of his behavior, or his motivation, in order him to save his neighbor. You have examples as Raav, or David, or Samuel. One will change the word as Raav did, another will change his behavior as David did, another will change his motivation as Samuel did for the benefit of David".

[465] The liar presents an untrue perspective upon reality, in order to put something in the situation of not working according to reality, and so that one will suffer loses. But sometimes somebody must be spared from finding out the reality in the whole its awfulness, so that he will have time to gradually be prepared for reality.

[466] The hypocrite liar who gets exposed, he will sometimes say: I caused, by lying, the loss of my soul, in order to escape others. So, he reckons even the loss of his soul as a deed of justice. Here is a twofold hypocrisy. Climacus knew in case of the lie too all sort of situations. He condemned in the harshest way only the hypocrisy that aims to harm others.

[467] Somewhat such a man is clean of the ghost of the lie, because he uses the lie because of the real need for escaping somebody.

by wine, he will unwillingly tell the truth in everything. And who is drunk for the pricking of his heart we won't be able to lie.

This was the twelfth step. He who has stepped on it he has gained the root of the goods.

The Word XIII

About the Souly Laziness

1) This one too is one of the branches of the much-speaking and it is its first niece, as I said before. I am speaking here about the souly idleness. That's why I have appointed to it too a place in the evil chain. It is the soul's idleness, a drowsiness of the mind, a disgust for the monastic promise, an impulse to envy the laymen, a defamation brought to God as merciless and non-loving of people, and a boredom of reading the psalms. It is helpless in prayer, but it is strong as the iron in serving the material things, tireless in handworks and skillful in obedience[468].

2) The obedient man won't know the soul's idleness. This is for through the things of the senses he accomplishes the things of the thinking.

3) The life in community is opposite to idleness. But to him who appeases himself, the idleness will be a constant companion. The idleness wont' leave him until he dies; until he dies the he will be warred by idleness. When seeing the monastic cell of the hermit, the idleness smiles. And by getting closer to him, the idleness dwells next to him[469].

4) The physician visits the sick ones in the morning, while the souly laziness visits him who appeases himself at noon. The souly laziness invokes as motif the receiving of guests and it asks to be put at work of the hands in order to give alms. It zealously urges to visit the sick, reminding Him Who said: "I was sick and you didn't come to me" (Mt. 25: 38). It asks us to go to them who are helpless and discouraged. It, the discouraged one, it tells us: "Comfort the discouraged". While staying at prayer it remembers useful things and it contrives all sorts of crafts, itself that is reckless, so that to attract us by some blessed reason, as by a rein, to leave the prayer.

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[468] It is harder to pray than to work something outside. That's why, he who postpones the prayer always excuses himself for being occupied with something. "The idleness is strengthened out of praying and out of reading the psalms, but it decreases and it vanishes in serving and in handworks. It makes the drowsy ones daring, warred by it, and it make them whom it defeats to be helpless".

[469] "Being had to defeat, it enarms itself and it gains power against those who pray, sing, and appease themselves. And sometimes it will even defeat them".

5) The devil of the souly idleness brings at noon a trembling that lasts around three hours, together with headaches and with fever and with dizziness. At the nineth hour (around three o-clock at noon), those symptoms recede. When the table is set, it jumps off bed. When the time of the prayers arrives, the body is burdened again. Staying at prayer, if sinks the monks into sleep and it kidnaps the verse from their mouth with inappropriate yawning.

6) Each one among other passion is destroyed by an opposite virtue. But the souly idleness is the all-comprising death of the monk.

7) The man soul resurrects the dead mind, but the idleness and the laziness scatter the whole richness.

8) Being itself one of the eight chiefs of the evilness, we will say about it as we have said about the whole chain of all the others. But we are also going to add here also the fact that, when the psalms are song, the soul's idleness wont' occur. And when the rule of praying is being done, the eyes will remain open.

9) At the time of the idleness are proven them who force themselves (for entering the Kingdom of Heavens). This is because nothing else brings crowns to the monk as the idleness, if he still tirelessly continues to accomplish the work of God. Take heed and you will see it waging war to you when you are standing, by urging you to sit on the chair, and to lean you back on the wall of your monastic cell, or making you to move or to tap your feet[470]. He who cries doesn't not know the soul's idleness.

10) Let this tyrant be tied up with the recalling of the sins and let him be beaten by the manual work. Let him be pulled by the through at the future goods and placed in front and asked about the due things: "You say, you drowsy and idle one, who gave you birth out of evilness? Who your nieces are? Who are they who wage war to you and who kill you?". And him, forced

[470] "You persevere in that place where you stay, while resisting the drowsiness. This is because not by moving elsewhere you will appease your passions, but by focusing your mind. We need patience, so that by accomplishing the will of God to earn the promises. And he who is carried away, from place to place, by idleness, he has got far from patience as the sick man from health. So, not in drowsiness will the virtue be known, but in patience. And the renewed patience is strengthened by occupying the mind with the contemplation and with the cogitation at what is expecting us. By these, the mind gets fattened and it gains power, similar to the body when eating the material food".

like that, will answer: "I do not have where to rest my head among those who occupy themselves with the appeasement. And those which gave birth to me are many and diverse. Sometimes, the callousness of the soul, some other times not remembering the above things; on occasions the too much toils as well. And my nieces[471] are those which, despite all moves from place to place, they remain with me: the disobedience to the father, the non-remembering about the judgment, and sometimes even the leaving of the monastic life. My enemies, which I am now tied in chains, are the singing of psalms and the manual work. He who wages war to me is the thought of death. And that one that totally kills me is the prayer united with the sure hope for the (future) goods. And who gave birth to the prayer, ask the prayer for finding that out"[472].

This is the thirteenth victory. He who has gained this one he is really experienced, in the whole good.

[471] "If you take care, with a fiery heart, of commandments, you will know those who trouble you and what they trouble you for. They urge you that, out of boredom, to choose, unsatisfyingly, another place to stand, and then, by changing your mind, to sit down again. They disturb the mind so that the mind to become wandering and lazy. But they who know their cunningness, they will remain undisturbed while thanking God for He has given them the power to endure. This is for the patience, the long-suffering, and the love give thanks for toils and hardships. And the idleness and the carelessness and the lust for resting search for the place where they will be honored at. But out of the much glory the senses will get weakened. And the senses will necessarily be taken into slavery of the passions and they will lose the hidden restraint by scattering and satiation".

[472] "The unscattered prayer is born out of the proven faith into God, by the hope for the promise, and by the perfect love, united with the all-comprising restraint".

The Word XIV

About the All-Praised and Tyrant Belly

1) Following to speak about belly, we have decided to speak in a wise manner (to philosophize) against ourselves as we have been doing in all the others[473]. This is because I would wonder if somebody liberated himself from his belly before being laid in his tomb.

2) The stomach's covetousness is the hypocrisy of the belly. When satiated, he will shout out that it is deprived; and when gorged on and cracking because too much eating, it will shout out that it is hungry. The belly's covetousness is a skillful cook, inventing all sorts of tasty foods. By being a channel clogged up, another channel will be open. By closing this one up too, another will be open. The belly's covetousness is a deceit of the eyes, which by swallowing a few things, it wants to swallow everything.

3) The satiation with food is the mother of the fornication[474], and tormenting the belly will produce cleanness. He who pets the lion will often tame that lion, but he who comforts the body will make it even wilder[475].

4) The Jew rejoices the Sabbath and the feast, while the covetous monk rejoices of Saturday and of Sunday. He thinks long before Easter and prepares the foods days before. The servant of the belly plans what foods will he celebrate the feast[476], while the servant of God plans which spiritual gifts he will be enriched with. If a stranger arrives, the covetous starts throwing a feast because of the covetousness of his belly and

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[473] "It doesn't depend on us that our would to be attacks and disturbed by all the general thoughts of the evilness. But it depends on us to allow the passion to move and to tarry within us. That's why the saint said that he followed to philosophize against himself. This is because it depends on us not to let ourselves defeated by some of those".

[474] "Like the sheep does not breed with the wolf for giving birth to offspring, neither the pain of the heart with the satiation won't breed virtues".

[475] Belonging to Isaiah: "Out of four things it is multiplied the fornication of the body: out of the enough sleeping, out of satiation with food, out of inappropriate jokes, and out of adorning the body".

[476] "Not by drinking wine the feasts must be celebrated, but with the renewal of the mind and with the cleanness of the soul. But he who is covetous for food and drunkards of wine he rather angers the protos of the holyday", or Christ, or the celebrated saint.

the untying[477] for himself he will reckon it as for comforting that brother[478]. He thinks to untie for wine because of the guests' coming and, by reckoning that he hides his virtue, he actually makes himself slave to the passion[479].

5) The vain-glory often hates the belly's covetousness, and between these two there bursts up a fight for taking that miserable monk under their mastery, as a bought slave. The belly's covetousness strives to loosen up his brakes, while the vain-glory advises him to bring the virtue to victory. And the wise monk runs away from both of those, by shacking off, at the right time, one through another.

6) When our body is in full vigor, let's keep the restraint all the time and everywhere. And when the body has become tames (but I do not believe that that can happen before death), let's hide out our work.

7) I saw old priests mocked by devils, untying with blessing, the young men whom they were not their advisers, to feasts, to drink wine, and to the others[480]. If they are confessed (as being good), let's untie them with measure. But if they are careless, let's not take care of blessing them[481], especially when they are warred by fire[482].

8) The cursed by God Evagrius, he reckoned that he was wiser than the wise ones both in speaking and in understanding. But when he was exposed, the miserable him, he showed himself more mindless than the mindless ones, not only in many aspects, but in this one too. For he said: when the soul lusts for diverse food, let restrain him with bread and

[477] It stands for taking a break in ascesis. (E. l. t.'s n.)

[478] "It happens sometimes that he who fulfills the commandment serves to the passions and he will destroy the good deed through cunning thoughts". *Another*: "God judges the deeds according to the thought. This is for it is said: "May God give you according to your heart" (Ps. 19: 5) (In KJB ww have Ps. 20: 5).

[479] "He makes himself the mockery of the devils he who guides himself according to his opinion and he who wants to rule by himself against the commanded things".

[480] The old priests do not have the right to untie to drink wine and to eat certain foods on them who are not advised by them. Belonging to Isaiah: "The comforting damages the young people, but the untying damages even them who are consummate and old".

[481] Belonging to Abba Mark: "Let yourself be disgusted of anyone who resist the fulfilling of the commandments of God; it won't be good to you if you eat with him at the same table".

[482] In the Edition form the year 1970: "By fire he understood here the bodily heat".

water. He commanded something similar to saying that the little child must climb the whole ladder in one jump[483].

By rejecting his commandment, we say: when the soul lusts for diverse foods, he asks for something characteristic to the nature. That's why we are going to use a craft against this much-crafted passion. And if we are not under a very intense war, or if we are not menaced by the danger of some fallings, let's first cut off those foods which fatten us up, and then those foods which stir us up, and then those foods providing us with pleasure.

9) If possible, give your belly that food that fills it up and it is easy to digest, so that by satiation we will satiate the lust and by quick digestion e will be delivered of incitement like by a whip[484]. Let's study also those foods causing winds and we will see that those too move the lusts.

10) Laugh at the devil advising you to prolong the dinner. This is because, when the ninth hour of the next day comes, you will have transgressed the agreement of the previous day.

11) Other is the restraint appropriate to the innocent and other is that matching the guilty. The first ones have a sign the movement of their body, while the second ones have as sign their struggle to death and to the end against their body, with no lenience and relentlessly. The first ones want to always guard their mind's quietude; the second ones, by their sadness and souly meting down, they want to gain the mercy of God.

12) To the consummate one, the lack of worry in all things is him time for gladness and comforting; and to him who lives in ascesis's toils, the time for gladness is him time for work[485]. And to the passionate one, the time for gladness is the holiday of the holidays and the feast of the feasts[486].

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[483] Evagrius was an Origenistic monk, condemned by the Fifth Ecumenical Synod. As Origen as well, he reckoned too that the world is caused by a falling of the soul from the pleroma of the spirits, so that would be evil in its essence. According to them, we must do everything to leave this world as soon as possible. On this purpose, we must weaken our body, but not in order to make is the docile tool of our spirit namely for spiritualizing it, but for destroying it.

[484] "You take heed at what he says: we can be delivered from incitement like by a whip, by not satiating our stomach. So, by satiating our stomach it will be caused our incitement. And not nourishing ourselves because of our pride, it will cause us, at its turn, movements and heats".

[485] "He who is consummate, for he has defeated his passions, he will be worriless in all things, so that he won't take care of anything even in the time of the gladness, for some pleasure of addiction. But he who fight his passions, he will reckon the time for comforting (for eating) as time fighting time, by punishing his lust and by setting borders and limits to his lust. And the

13) In the heart of the covetous there are moving dreams about foods, and in the heart of them who cry, dreams of judgment and of torments.

14) You dominate your belly otherwise you belly will dominate you, and then you will restrain yourself with shame. They who have fallen into the untold pit, they know what I am saying. But the eunuchs remain not tempted by that (Mt. 19: 12)[487].

15) Let's make dead our belly with the thought of the (eternal) fire. This is for, by hearing about this, some people made their limbs dead to the end, and they die of a twofold death[488]. Let's inquire and we will find the fact that the greediness causes all of our fallings.

16) The mind of his who fasts prays with watchfulness. But the mind of the unrestrained is full with unclean images (idols)[489]. The satiation of the belly has dried out the springs. But if the belly itself gets dry, the waters will be born[490].

17) He who takes care of his stomach and fight for defeating the ghost of the fornication is like that one who wants to quench the fire by throwing fuel in that fire. When the belly is restrained, the heart gets humble. And when the belly is taken care of, the thought boasts.

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passionate one, by always lusting for pleasures, by always using the feasting as any other occasion, he will wholly surrender himself to pleasures. This is because he asks for always enjoying these".

[486] "The passionate one rejoices on holidays and on feasts. He who lives in the ascesis's toils during the fight time will receive crown according to his toils. And he who is consummate, he will be resting of all of these".

[487] "The eunuchs are those whom our Lord said about, that they have made on themselves eunuchs for the Kingdom of God (Mt. 19: 12), so that they restrain on themselves in an all-comprising manner. This is because the other does not differ among themselves, by falling into the same passions".

[488] One death is that of the restraining to the peak, and the second is the death with the body at the end of the earthly life.

[489] "The mind of the restrained one is a temple of the Holy Ghost. But the mind of the greedy one is the dwelling place of the ravens". The mind of the restrained one is the church of the Holy Ghost, and that is for by no longer sticking with the things which narrow the mind and which make the mind not to contemplate on itself in its indefinite, it will be able to see the godlike endlessness through this indefinite. But the mind of the greedy one is dwelling place to ravens, because that mind has died to itself, namely that mind no longer sees on itself; that man has become only a decomposing body, with his light forever turned off. And the ravens visit the cadavers. Such a mind will no longer see but the narrowed images of the perishing things, namely idols.

[490] "When the stomach is getting moist by satiation, the tears get dry. And when the belly gets dried out by restraint, there will occur and there will grow up the waters of the tears".

18) Take heed at yourself around the first hour of the day (six in the morning, *t. n.*), and around the middle hour and around the last hour before eating, and you will find out of this the benefit of the fasting. In the morning the thought horses around and wanders; when the nineth hour comes (three p.m., *t. n.*), it will get a little appeased, and when the sun goes down, it will get totally humbled.

19) Persecute your belly and you will unmistakingly shut your mouth up as well[491]. This is because the tongue gets stronger out of much-eating. You fight your tongue and take vigil upon it. This is for, if you toil yourself even a little, our Lord will immediately help you. The new wineskins will swell up in order to receive even more. But the despised wineskins won't receive that much.

20) He who forces his own stomach (to comprise more), he will enlarge his guts. And he who fight his own stomach he will narrow his guts. And if the guts have got narrowed, there will no longer be needed much food. And then we will reach to be fasting by nature.

21) Often, the thirst puts an end to the thirst. But quenching the hunger by hunger it is difficult and impossible. When your stomach defeats you, you will appease it through toils. And if neither this is possible, due to the weakness, you will fight your stomach by taking vigil.

22) When your eyes get sleepy, you will start your handwork. But if you are not sleepy, you won't start your handwork. This is because it is impossible to present your mind both to God and to your memory, namely to serve both God and your handwork.

23) You know that the devil often places itself in the stomach and won't let the man to get satiated, even if he eats the whole Egypt and drinks the whole Nile. After eating the wicked leaves away, and he will send us the devil of the fornication, announcing him what has happened to us: "Take him, he will say, trouble him"[492]. This is because by getting the

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[491] "You consciously take care of this and you persevere, painstakingly, in this, as by persecuting your own stomach, your mouth to get shut up, so that your mouth no longer will jump into discussions and so to get accustomed to much-speaking".

[492] "Devil casts out devil. But that of the belly's covetousness sends after that of the fornication; that on the vain-glory calls that one of the pride; the one of the wrath calls that one of the keeping the evil in mind; that one of the debauchery call that one of the despair. And simply speaking, the following ones come after the first ones".

belly swelled, it won't fight much. And that one will come smiling. And while we sleep, it will tie up our hands and our feet, and they it will do to us whatever he wants, by defiling our soul and body with defilements, with hallucinations, and with leaks. It is a bewildering thing seeing the incorporeal mind defiled and darkened by the body; and again, seeing the corporeal one as cleaned up and thinned up through clay.

24) If you have promised Christ that you will travel on the narrow and full of troubles path, you will restrain your stomach. This is because if you take care of your stomach and you widen your stomach, you will transgress the covenants.

25) You think at and you obey Him Who says: "Wide is the path of the belly that leads to the perdition by fornication; and many are them who travel on it. And narrow is and full of troubles that path of the fasting that leads to the state of righteousness. And only a few are they who enter it" (Mt. 7: 13-14)[493].

26) The chief of the devils is Lucifer, who fell, and the master of the passions is the throat of the belly.

27) While sitting at the table remember your death and judgment. Only thus you will be able to impede a little your passion. Drinking your drink remember the vinegar and the gall drank by our Master. And, without any doubt, you will restrain on yourself or, sighing up, you will make your thought humbler.

28) Do not delude on yourself: you won't be delivered from pharaoh and you won't see the Passovers from above, if you do not ceaselessly eat the bitter herbs and the azyme, and the disgust and the heavy suffering of the fasting. And the azyme is that thought that is not swelled with pride.

29) Let stick to your breath the word of him who says: "When the devils were troubling me, I put on a sack and I humbled by soul with fasting; and my prayer got stuck in the bosom of my soul" (Ps. 34: 12[494]).

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[493] "You pray for you to be among the few ones. This is because the good is rare. That's why only a few are they who enter too. Do not reckon that all of them from the monastic cell will be saved, regardless they are good or bed. It won't be like that. This is because many enter the virtuous life but few receive that life".

[494] In KJB we have: Ps. 35: 13: "13 But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom."; in ROB we have: Ps. 34: 12: "And I, when they were troubling me, I out on a sack and I humbled my soul with fasting and my prayer will return into my bosom."

30) The fasting is a forcing of the nature[495] and it is a circumcision of the throat's sweetness, the quenching of the heat, the banishing away of the evil thoughts, and the liberation from dreams[496], the cleanness of the prayer, the enlightener of the soul, the guarding of the mind, the mellowing of the callousness, the door for heart's pricking, the humble sigh, the glad crushing, the stopping of the much-speaking, the beginning of the quietude, the guard of the obedience, the easing of the sleep, the health of the body, the cause of the dispassion, the forgiveness of the sins, and the door and the delectation of the Paradise[497].

31) Let's ask this one too, batter said before all, this one that is chief of all evils waging war to us, the door of the passions, the falling of Adam, the perdition of Essau, the destruction of the Israelites, the sham of Noah, the traitor of Gomorrah, the shame of Lot, the destroyer of the sons of Eli, the guide of the defilements: where is it born at and which are its grandsons, and who crushes it and who consummately destroys it?

'Tell us, oh, you tyrant of all mortals, who bought all of them with the gold of the non-satiation: where have you gained the entrance within us from? And what you have given birth to, after you have entered? And which is your exit from us, or our deliverance of you?" And she, by complaining for the reproaches and by boiling up with anger and by tyrannically and savagely starting against us, it will answer us: "Why do you throw your insults at me, you who are my subjects? What do you strive yourself like, to get rid of me? This is because me to, I was tied to your nature. My door is the content of the foods, the cause of the insatiateness is the habituation, the ground of my passion

[495] It is a forcing of the nature fallen into a living too much enslaved, and to too many material needs. But by that the nature is elevated to the natural living in the fullness of the spiritual powers which it received out of God, by which the sweetness and the need for the material things is overwhelmed.

[496] Of those dreams which lower us into inferior bodily pleasures.

[497] "If you master your stomach, you will dwell in Paradise. And if not, you will make yourself food to death". If you strengthen the ghost from withing yourself over your stomach, you will enter through it the living communication with God and you will dwell in the ambience of His love and power, that will keep you, through the dialogue between you and Him, eternally alive and happy. Otherwise, you will eternally be mastered by a body overwhelmed by passions and lacking the light of that ghost that is fille dup by God, or that is in dialogical communication with God.

is your habit you had previously to me, and the insensitiveness of the soul and the non-reminding about the death[498].

And why do you ask for finding out from me the names of my grandsons? I will count them up and they will multiply as the sea's sand. Still, listen which the names of the first born and most beloved of mine are: the first-born son of mine is the servant of the fornication; the second to him is that one of the callousness; and the third one is the sleep. Then out of them starts a sea of thoughts; waves of defilements, deep of unknown and untold uncleanness[499].

My daughters: the laziness, the much-speaking, the daring, the contriving of the laughter, the jokes, the opposition in words, the stubbornness, the non-listening, the insensitiveness, the slavery, the boasting, the love for adornments, which are followed by the defiled prayer and by the scattered thoughts, and often by despairing and sudden misfortunes, which are again followed by the despair that is the most awful of all.

I am warred but not defeated by the remembrance of the sins, and my enemy is the thought of death. But nothing can totally abolish men from among people. He who has achieved the Comforter, he will pray Him against me. And That One, persuaded, won't let me working fruitfully. And they who

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[498] "He who nourishes within himself the habit, he is like that man who fuels the fire. This is because the size of the power of both of them consists of matter". He who nourished the habit of the belly's covetousness, he nourished that fire that consumes and kills the ghost that is freedom and endless life in communication with God. That one will become the slave of the unfree repetition of some inferior laws which master upon him, and therefore, of the ghost's death, for the ghost through freedom will always be new and therefore it will have power and motif for being eternally alive. Right through the mode of its birth, the habit shows itself as being the power of the unfree repetition that kills the ghost. "If the habit asks once and its request is denied, you will find that habit weaker on the second time. But if the habit's ask will be fulfilled once, on the second time you will find it stronger against you. Keep this knowledge within you regarding all things. This is for that help is the better that you have it by guarding yourself, that that help coming from things".

[499] 'As the stirred-up sea raised up waves, and the waves will sink the vessel, likewise the storm of the thoughts, by raising up defilements, they will sink the soul and they will send the soul into the deep of the perdition". In the passions born out of the belly's covetousness, or in any other passion, there successively appear countless dirty thoughts which will sink the soul in them, so that the souls won't be visible anymore. He who is troubled by such thoughts, he will no longer be aware of his proper self, about that one's value, or about that one's responsible openness towards the godlike infinite and towards eternity. He no longer live anticipatedly the deep life of the dialogue with God and that life's wideness into God's infinite, but he will only live spasmodically, narrowly, and dissimilar in a passing manner into each of his thoughts.

haven't tasted That One, they necessarily ask for being sweetened by my sweetness. This one can be defeated by the manhood. And he who has defeated that, he obviously hurries himself up towards dispassion and towards the fullest righteousness".

The Word XV

About the Cleanness and The Incorruptible Non-Defilement (Chastity), Earned by the Corruptible Ones, Through Toils and Sweats [500]

1) The cleanness (the chastity) is a characteristic of the incorporeal nature. The cleanness is the most beloved house of Christ, and the heavens above earth, of the heart. The cleanness is the above-nature denial of the nature, and a true and wonderful contest of the mortal and corruptible body with the incorporeal ones[501]. Clean is him who has rejected form himself the love through love and who has quenched the material fire through the immaterial fire[502].

2) The righteousness is the common name of all virtues. Righteous is him who even in his dreams he doesn't feel within him a movement (of the passion), or any change in his state. Righteous is him who has achieved a perfect insensitivity to the difference between bodies[503]. This is the perfect rule and definition of the all-clean cleanness, to have the same soul's state towards the animated or inanimate, speaking of speechless bodies.

3) Let no one among them who have achieved the righteousness by will, to believe that he has achieved it by

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[500] In the Edition from the year 1970 and in the translation made after the Russian Edition is placed in the beginning of this *Word*, and in the G.P., as the last scholium to the previous *Word*, the following text: "Introduction to the Word about bodies and about the people form outside bodies. I have just heard this insane saying that the war against the bodies is a nephew of her. And there's no wonder. Because this is taught to us also by this old ancestor of ours, Adam. This is because if the had not been defeated by his stomach, he wouldn't have known, through his wife, the falling. So, they who keep the first commandment, they won't fall because of disobedience, but they will remain sons of Adam from before falling, by not knowing it like Adam did after falling, but they are a little lower than the angels are. But this happened in order not to remain the evil without death, and he who is called *The Theologian* says". Namely, if Adam hadn't obeyed the covetousness of his belly, he wouldn't have known his wife as woman. This is the teaching of the fathers. The man would have remained clean like the angels are, though a little lower than they, because of having a body (Hebr. 2: 7).

[501] By creation, the people received a feature characteristic to the incorporeal nature, and after getting out of sin they will impropriate again this quality and they will become familiar to the angels.

[502] The cleanness is not an indifference, a lack of vigor, but it is a spiritual fire that overwhelms the defiled heat of the body. "Always the desiring the great things, by having in its mastery and in its power the joy of the desired things, it forces one to despise and to get far from the small things, as all the angels have shown".

[503] Actually, this righteousness (σωφροσύνη) is both the bodily and the souly beauty.

himself. This is because of being impossible to anyone to defeat his own nature. Where the nature has been defeated, one will know that there is present also He Who is above nature. This is because what is smaller will be defeated, without any doubt, by what is greater.

The beginning of the cleanness is to disagree to the thought and the passing of many years, unaccompanied by images[504]. The middle of it will be the natural movement towards a multitude of thoughts and not only that much, without these thoughts to take shape, and without leakage. And its end is the death of the body (towards these movements), before the death of the thoughts[505].

4) Truly blessed is him who has gained a perfect insensitiveness towards regardless what body, color, and beauty.

5) He is not clean who kept his body undefiled, but he who obeyed to his soul, perfectly, all the limbs of his body[506].

6) Great is him who remains dispassionate when touched. But greater is him who remains unhurt by sight and who has defeated the sigh of the fire[507], by thinking at the beauty of the realities from above.

7) He who has banished away this dog by praying, he is like him who fight a lion. But he who defeats this dog with resisting it by word is like him who pursuits his enemy[508]. And he who has totally destroyed that one's rushing in, though he still is into body, he has risen on himself from his coffin[509].

8) If the sign of the true cleanness is that of remaining totally unmoved by the hallucinations while dreaming, then the

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[504] "The natural movements without images of the body in dreams announce the soul's health to some extent. But the remaining of the images is a sign of the illness. And the showing of some indeterminate persons you will reckon it as symbols of the passion. And the showing of the determined persons is a sign of a recent sickness".

[505] The thoughts still can occur within mind, but the body won't feel any movement towards those thoughts.

[506] "He obeys the limbs of his body to his ghost, he who uses his senses according to the nature and still he won't be hurt by any of his senses, while looking in God's eyes and by always mirroring the untold beauties from there".

[507] The "fire" of a bodily beauty. This is because such a beauty ignites a fire into them who are non-strengthened.

[508] "The resistance by work means contradicting it. But is somebody doesn't firstly humble on himself praying, he won't be able to come to this". So, this one is on a higher level that the first one.

[509] He is like a resurrected one. He has a body but his body is totally spiritualized.

sigh of the debauchery will be, doubtlessly, having leakages in state of vigil, because of the memories.

9) He who strenuously and with sweats wages war to this enemy, he will resemble to that one who tied his enemy with a rope. And he who fights this war through restraint and by taking vigil, he will resemble to that one who will have shackled up this enemy with a chain. Finally, he who wages war through the humble cogitation and non-getting-angry and thirst, he will resemble to him who will have killed his enemy and will have hidden his enemy by covering him with sand[510]. BY sand you will understand the humbleness. This is for this one doesn't fatten up the pasture of the passions, but it is dust and ashes[511].

10) Another is him who has the tyrant tied through ascetic toils, another is him who has tied his enemy through humbleness, and another is him who has tied his enemy through godlike unveiling[512]. The first one resembles to the morning star the second one to the full moon; and the third one to the all-shiny sun. But each of them lives in heavens. Like at dawn there comes the light, and out of light there rises the sun, likewise we must understand and see too the mentioned ones[513].

11) The fox pretends of sleeping; and the devil pretends of being righteous. But the first one does it in order to deceive the bird, while the second one does that in order to destroy the soul.

12) You won't trust your body for the whole your life. And you won't allow your body to become daring until you will meet Christ[514].

13) Do not dare to think that by restraining on yourself, you won't fall. This is because, a certain one, while not eating anything, he was thrown off heavens[515].

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[510] He refers to Moses's deed as to a symbol (Exodus 2: 12).

[511] Through sweats and straining it will even more fight the man. By the humble cogitation works mostly God for Whose presence fully opens himself him who feels his insignificance.

[512] Here the feeling of the presence of God is placed above humbleness. But without humbleness the feeling of the presence of God or His unveiling won't take place.

[513] "Or, like out of dawn comes the light, likewise out of ascesis comes the humbleness. And like out of light comes the sun, likewise out of humbleness occurs within man the godlike illumination that brings him the peak of the cleanness. On all levels the man is accompanied by a godlike light and he lives in the presence of God, but on different degrees".

[514] In the future life, in the fully spiritualized life.

14) Some knowers are right when saying that the rejection is the enmity towards body and the fight against belly.

15) In the beginners, the falls always occur out of delectation (with foods). In the ones from the middle, out of pride, though this happens also to the beginners. And in them who are getting closer to dispassion, only out of condemning their neighbor.

16) Some people blesse them who are born eunuchs as being delivered from the tyranny of their body. I bless the daily eunuchs who make on themselves eunuch with their thought like with a knife[516].

17) I saw some people falling unwillingly, and I saw others willing to fall but not being able to. And I reckoned the last ones as worse than those who fall daily, because despite they cannot have it, they still desire the stench.

18) It is to be cried for, him who falls; but it is more deplorable him who causes the falling of another too. This is because he bears the burden of both fallings and of the (sinful, *t. n.*) pleasure of the another[517].

19) Do not want to tip over the devil of the fornication with proofs and with resisting words, because of that one has good reasons as one who fight us in a natural manner.

20) He who wants to defeat his own body, or to wage war by himself, he will run vainly. This is because if the Lord doesn't tear down the house of the body and if the Lord does not build up the house of the soul (Ps. 126: 1[518]), he who wants to tear it down (to weaken in, *t. n.*) by himself will fast and he will take vigils in vain.

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[515] He who thinks that by restraining on himself he won't fall, he will give birth to pride, and by pride he will fall too, as satan fell off heavens without eating anything.

[516] "By calling eunuchs who make eunuchs on themselves, he understood those who cut off the lusts of their bodies and even itself the consenting to those passions, which means the beginning od the cleanness, either for the Kingdom of Heavens or because of fearing the torments".

[517] He bears the burden of the another's sweetness, which himself doesn't taste, though. "He calls as cause him who urges an incites on another. This is because one pushed him by words, the another by deed, into the pit".

[518] In KJB we have: Ps. 127: 1: "EXCEPT the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."; in ROB we have: Ps. 126: 1: "If the Lord did not build the house, they who build it would toil vainly; if the Lord did not guard the city, he who guards it would take vigil in vain."

21) Place before the Lord the weakness of your nature, by knowing your own helplessness, and you will unnoticedly take the gift (charisma, *t. n.)* of the righteousness.

22) There is within them who sweeten on themselves with the passions, as I was told by somebody who experienced that, after they wake up, the feeling of a love for the bodies and a shameless and inhuman ghost, manifestly dwelling in itself the heart's feeling, and that makes the heart of him who is warred to feel the painful burning of his body as he would be in an over of fire. And that makes him not fearing God, and to despise the torments as a nothing, to feel disgust of praying, and while committing this deed to reckon even the remnants of the death which would see him, as some inanimate stones. That makes him as a madman, drunken with a ceaseless lust for the speaking and for the speechless being. "And if the days have not been shortened, no soul will be saved"[519], being dressed up in this body that is mixed with blood and juices. Because how could that be? This is because everything that is built insatiably desires what it is kindred with: the blood desires blood, the worm desires worm, the clay desires clay, so that the body desires body. Therefore, us too, the ones who strive ourselves in order to lust for the nature and for the Kingdom of God, we try, by using some craftsmanships, to deceive our body that deludes us.

23) Blessed are they who haven't crossed through the temptation of the mentioned war. Let's pray, at our turn, to forever be shunned of such a temptation. This is for they who has roiled down in the mentioned pit they have fallen far from them who climb and descend on that ladder, and they need for getting out of that pit many sweats accompanied by the fullest hunger.

24) Let's take heed also at out known-with-the-mind enemies (intelligible), because, as in a seen war, each of them has his place in their fight against us, they being appointed to a different work, and that amazes us[520].

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[519] "The works of the evil ghost and the fierce rushing in of the war won't be shortened except by the power of the of-all-working Ghost. If that did not happen, he who is wared would not be able to breathe and to liberate on himself.

[520] "The enemy by seeing each of us tending towards and therefore more easily to be conquered by something, he will set us traps by that thing, by taking in account our habits and age and kind and place. He won't whisper non-corresponding thoughts to him who received those, but corresponding to him and easy to commit. And this is because of wanting to attract

25) I took heed at them who were tempted and I saw fallings which were graver than others. He who have ears let him hear. It is a custom of the devil, specially towards them who have chosen the monastic life and who live in ascesis, to move against them all his urge, zeal, craft, cunningness, and contrivance, often towards the opposite ones and not towards those which are natural, and so to wage them war. That's why, by living together with a woman and not being fought at all through that, they congratulated on themselves, because of knot knowing, the unfortunate ones, that where the big perdition is there won't be needed a smaller perdition too.

26) Woe to us, because of the killer and the wicked have got used to wage war to us and to enslave us due to these two reasons in the contrary-to-nature things, because we can easily find the matter for our falling and because we will receive a bigger punishment. This thing is known by him who first were domesticating wild donkeys he later will be mastered and pitifully mocked by the wild donkeys themselves; thus, he who was nourishing before with the heavenly bread, he has deprived now, on himself, of all good. But what is more wonderful is that, also after that one's repentance, our teacher Anthony suffered bitterly and shouted out: "A great pillar fell". But the wiseman hid the meaning of the falling. This was because he knew that there is both bodily and incorporeal fornication.

27) There is within us a certain death and a perdition out of falling, which we bear especially in our youth, and which I haven't dared to write about it, because I have been stopped by the hand of his who said: "The things committed by some people hiddenly, it will be shameful to speak of them and to write them down and to hear them" (Eph. 6: 12).

28) Paul called as "death: this body, that is my enemy and friend, mine and not mine: "Who, he says, will deliver me from the body of this death?" (Rom. 7: 24). And The Theologian calls this body as passionate, slave, and nocturnal[521]. But I

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the wared one towards a thing he desires and which is easy to fulfil". The Swiss philosopher Ludwig Binswanger spoke about a hook which anyone can be grabbed and driven with, namely a weakness of each one (*Grundforme und Erkentnis menschilchen Daseins*, Zürich, 1942).

[521] "It is mine as composing one nature (συμφυσής) with the soul and by being cared by the soul, but it is not mine because it fights my soul and it is my soul's beloved enemy, and that is a very difficult thing. The Apostle, because of the offenses happening to the soul form the body, he called the body as *death*. And Gregory the Theologian called the birth of the body as

have gotten thirsty for finding out what these names have been used for.

29) If the body is death, as it was said, he who has defeated his body he unmistakingly won't die. And I wonder who is that man who will be alive and who won't see the death on this defilement of his body? But I beg you study this: who is greater? Him who has dies and resurrected, or him who hasn't died at all?[522] He who blessed the second one, he is a liar. This is because Christ after He died, He has resurrected. But he who blesses the first one won't let them who have died, better said who have fallen, any hope.

30) The man's enemy, the defender of the fornication, he says to the man that God is loving of people and so God will give him forgiveness for this passion, as a passion that is natural. But if we take heed at the devils' cunningness, we are going to see that after committing the deed they are going to call God as right and merciless Judge. They did so in the beginning to urge us to sin; but now they do that in order to sink us into despair. By being thus born the sadness and the despair, we won't be able to cry for ourselves, or to rebuke on ourselves, or to repent

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passionate, and *slave*, and *nocturnal*, because of being the fruit of the pleasure and of the night and bellow the freedom and the daylight of the ghost, and because of being opposite to the gh0ost. And the godlike John Chrysostom, by interpreting the word said by the Apostles, he says: "You won't reckon that he blames the body. For he didn't say the body of the sin, but he said the body of the death, as one that has been taken into slavery by the death, and not as the one who gave birth to death. And this isn't a sign of the body's evilness, but it is a sign of the damage the body has suffered. Like somebody who is enslaved by barbarians, he will be called as barbarian not because of being barbarian but because of being held by barbarians, likewise this body is called of the death because it has been taken into slavery by the death and not because of causing the death. That's why neither him wants to be delivered from death, but from the mortal body". Of course, the body doesn't conceive on itself during night, but in the same time with its conceiving the soul appears within body. But the soul can be called as of the day, for the soul is bearer of light and of meaning within body. And rightly so Saint John Chrysostom says that the body is not evil by itself and it is not the cause of the death. This is for the body hasn't been made by God for standing alone and for decomposition, but as accompanied by the immortal soul, in order to participate to immortality. Only because the soul's power upon body has weakened due to the getting far from God, the body has been submitted to the death. Then my body is both friend and enemy of mine. Here is a true dialectics. By body is my friend by nature, for I work through my body the good things and the works of my soul are committed through my body. But my body will become my enemy if it obeys the sin, when I have loosened my, to body, to some extent, the reins of my soul. But my body will still be my friend even then, because my body still remains the means which I can clean myself through and which I can be saved through.

[522] "Of him who has died to the sins and resurrected "through repentance", or who hasn't dies at all, namely he who in appearance has died".

for seen. And when this one gets quenched, we will be picked again by the tyrant with the motif of the love for people[523].

31) As incorruptible and incorporeal our Lord is[524], insomuch He rejoices the righteousness and the incorruptibility of our body[525]. This is because some fathers say that the devils rejoice nothing more than the ugly stench of the fornication. So, neither they rejoice of another passion more than this defilement of the body.

32) The cleanness (the chastity) is the consummate closeness to God and the likeness to Him, as much as that is possible to the people. Mother of the sweetness is the earth and the moisture; and mother of the cleanness is the quietude accompanied by obedience[526].

33) The body's dispassion gained through appeasement, when the achiever gets often close to the world, it won't remain steadfast. But that dispassion born out of obedience it will be everywhere experienced and steadfast[527].

34) I have seen the pride becoming cause of the humble cogitation[528] and remembering him who says: "Who has known the mind of the Lord?" (Rom. 11: 34).

35) The falling is the pit and the daughter of the boasting. But the often falling, in them who want can become cause for humble cogitation.

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[523] After we have committed the sin, the devil will want to drive us into despair, by telling us that God doesn't forgive. By that the devil attempts to impede us from repenting. But if we do not listen to de devil, we will get rid of despair, so that the devil will bring forth again the motif of God's love for the people, in order the devil to urge us again to commit the sin.

[524] It is about God by and large, and not about the embodied Son of God. Or it is about the fact that our Lord's body after resurrection is so highly spiritualized than can be also called as incorporeal.

[525] The in corruptibility gained by grace, and not natural, as also our Lord's body is not incorruptible by nature but due its union with God-the Word.

[526] "Four are the virtues which clean the soul up: the silence, the keeping of the commandments, the narrowness, and the humble cogitation".

[527] Climacus is showing here too that the obedience is greater than the appeasement by oneself. This is because the obedience is not stalked by pride. And the obedient is used to people and therefore he won't easily fall because of them. In addition to that, the obedient has become used to always depend on the advice of his spiritual father and, through that one, to depend on God.

[528] "He who has elevated himself by pride he has been deserted by grace. And by falling he got humbled and thus his pride was cause of humble cogitation to him". When one elevated on himself he falls off the grace. This is because that one reckons that he is what he is by himself, and not by God. So, he is no longer open to God and he no longer ask God for help.

36) He who wants to defeat the devil of the fornication with the covetousness of the belly and with satiation, he is like one attempting to quench the flam by throwing in fuel.

37) He who attempts to stop this war only with the restraint is like one swimming by using only one hand while trying to deliver himself from ocean. You unite the humbleness with the restraint. This is because without the first one, the second one is useless[529].

38) Anybody who sees himself overwhelmed by some passion, let him arm himself, before everything, only against that specific passion. And especially against his enemy from withing him. This is because if that enemy is not destroyed, we won't benefit anything by defeating all the other passions. And after we have killed this Egyptian, we will see God, at out turn, in the pyre of our humbleness[530]. By being I tempted, I have felt this wolf causing to my soul, deceitfully, an irrational joy, tears, and comforting. And I thought, like a little child, that I was picking up fruits and not corruption.

39) "Every sin the man commits, is outside body, but he who fornicates, he will commit sin within his body" (I Cor. 6" 14). He says that, unmistakingly, because through leakage it defiled the being of the body itself, and that is impossible through other sins. And I ask why at any sin we have the habit of only saying that the people *mistake*, but when we hear that somebody fornicated, we say, painfully, that that one has fallen[531].

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[529] "One must know that the restraint alone won't be enough for fighting the passions, if other virtues are not united to it. It especially is necessary to be united with it the humble cogitation, in order to remove the burden coming out of it. If this burden is removed, the dispassion will easily come". Saint Maximos the Confessor says as well: "The humbleness and the heavy suffering liberate the man from all sin. One cuts the soul's passions off, the another cuts off the body's passions. This seems to do the blessed David when praying to God and saying: "See my humbleness and my tiredness ands forgive all my sins" (Ps. 24: 19).

[530] Here are being used as symbols moments from Moses's live (Exod. 2: 12; 3: 2).

[531] "One can say that somebody has mistaken and that one has turned back again through that the path that he has deviated through. This is for, for instance, he has denied by tongue but he again confessed his sin with his tongue. Or he has stolen by using his hands and again he gave gifts with his hands. But he who has fornicated he cannot turn back on the same way which he has fallen on. But through another way. This is for he cries, he fasts, and he sighs. That's why the fornication rightly is called as falling, and not as a mistake. This is all the more so when it comes about the monastic life, because characteristic to the monk are the virginity and the promise. So, he who has broken the virginity he has truly fallen, by breaking his promise".

40) The fish quickly runs away from the hook, and that soul that loves the pleasure get far from quietude[532].

41) The fire will start when the devil wants to tie ones to others with an ugly tie, in order to test both parties.

42) Often, they who tend to love the pleasure seem to be engulfed by compassion, merciful, and having an easy to be pricked heart. But they who take care of cleanness, they won't have those in the same manner.

43) A knower man asked me a fearsome question: "What is, except murder and denial, the graver sin of all". And I said that that would be the falling into heresy. "And why, that one asked again, the Universal Church by accepting in the heretics, after sincerely anathemizing their heresy, finds them worthy of being imparted with the Holy Mysteries, but on him who has fornicated, by receiving him after he has confessed and stopped sinning, the apostolic canons command to be that one kept far from the All-Clean Mysteries for several years?". And I, getting scared because of the impossibility of answering that, that secret has remained unexplained[533].

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[532] "He loves the quietude who is not tied by any passion to the world's things and to the people, and who doesn't love anything human". He doesn't love those in a bad manner, so that to be dominated by them or to be addicted to them.

[533] "The heresy is a deviation of the mind and a serving of the world. That's why it is a mistake. But the fornication deviates all the body's, and soul's senses and powers, and it transforms and it corrupts the image and the likeness by throwing them into nothing. That's why it is also called as falling". *Another*: "The heresies are out of pride, while the fornications are out of sweet living. The first ones are corrected through humbleness, while the second ones are corrected by hard living". In the Edition form the year 1970: "He hasn't let the question unanswered because it would be unanswerable, but he has done that willingly, for a deeper oikonomia. This is because whom is not obvious to, that falling into heresy if the gravest thing at God and at people? But because the passion of the fornication, as one that is planted into the nature and it exercises a great tyranny through pleasure, it will turn back easily and it often attracts the people and makes them slip even after repentance, and that's why he who has committed fornication is forbidden from the Holy Mysteries in order him not to turn back again to the his vomit and his straightening to become difficult to achieve; and in order to sow the fear within everyone, so that they to fight against this passion with the whole their power. And the rolling down into heresy is a souly passion and nescience occurring rather out of straying, or out of love for mastery, or out of vain-glory. But after him who has suffered because of it he wakes up, he won't be warred by it anymore, and he won't be troubled by his nature. So, what would be the need for keeping these ones far from churches? One can say it also thus: that the goal of them who advise, by teaching and by healing, it that of cutting the roots of the evil off, so that the evil not to sprout up again. That's why they aren't satisfied only by removing the evil, as in the case of those who have deviated from dogmas, or who have tended to heresy, but they also appoint a certain period of time, as the habit of the exactingness is (strictness, *t. n.*), so that they who have fornicated to forget about the ugly pleasure. This is because he who has fornicated, despite he knows that what he does

44) Let's research, let's measure, and lets' notice what sort of pleasure comes to us during singing of psalms, form the devil of the fornication, and what pleasure comes to us from the words of the Ghost and form the grace and the power from withing Ghost's words.

45) Do not delude on yourself, oh, young man! I saw some people praying with the whole their soul for their beloved ones. These ones, because they were moved by fornication, they reckoned that they were fulfilling a law of the love.

46) Somebody can get bodily defiled by touching. And there's nothing worse than this feeling[534].

47) Remember him who wrapped his hand in his coat, and make your hand dead towards your body's and towards the stranger body's natural and unnatural things[535].

48) I reckon that somebody mustn't be called saint by any means, before he has transformed this dust (his body) in a holy land, whether that would be possible.

49) When we lay down on the beddings, let's wake ourselves up. This is because then our mind fights the bodiless devils. And if our mind is loving of pleasure, it will become a traitor out of pleasure.

50) Let the remembrance of your death go to bad with you and wake up with you; likewise, the prayer of a sole thought to Jesus[536].

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it bad, he still is attracted towards pleasure, because he lacks the brakes; he doesn't stray because of his nescience. The evil of the heresy stays only within the soul. But the fornication. By starting out of the free soul, it has filled up the body with corruption because of the sin. And then, he who by fighting in a natural manner turns somebody back from heresy, in the same time with that one's turning he has also cleaned him. But him who returns from fornication he will need time, tears, and fasting, in order to erase that pleasure imprinted within him, and in order him to heal the wound of his sin that has been imprinted into his body, and in order him to make his mind non-stollen and non-tending towards that sin, through long-forgetfulness. But if both of them remain unrepented, they won't have the same punishment", but the heretic will get a bigger punishment.

[534] "The mother of the deed is the touching, as of this one is the sight, and as of this one is the hearing and the smelling. So, if somebody doesn't come driven by those to touching, but he rather falls with his thought, he won't come to deed, better said he won't rush towards the evil deed. That's why is good for us to run away, starting right from seeing".

[535] "It is to be noticed that one must not touch with his hand or with some other limb, even if they live in the same monastic community, like that brother was who wrapped his hand into his coat, and with a patch of cloth, and so he crossed his mother over that river. And not only not to touch another limb, but let's neither keep any of our limbs naked. And this is especially when somebody is warred by his body. Let's neither scratch on ourselves, because the touching is the mother of the sin".

51) Some people reckon that the wars and the leakages are caused by foods. But I was as being very defiled by wars and leakages even those who were very ill or fasting at the peak.

52) I once asked about these things a monk among the most experienced ones and who had the gift of the discernment, and the blessed one taught me very wisely. It happens, the always-remembered one told me, in sleep, a leakage because of the abundance of the food and because of resting; another leakage is because of pride, when we boast off with our long period without leakage; and again, there is another because of despising our neighbor. Among these three ones, the last two ones can happen also to the sick people, or maybe even all three of them. And if somebody sees on himself cleaned of all these causes mentioned before, he will be blessed by having such a dispassion; he was suffered what happened to him only because of the devils' envy. God allows for a while that to happen to him, so that by this sinless happening him to achieve an even higher humbleness.

53) Let's nobody accept to thing during the day at his hallucinations he had while sleeping. This is because, this too is a goal of the devils to dirty us up in the state of vigil with those dreams.

54) Let's take heed at another trick of our enemy. Like the foods which harm the body use to cause us our illness after a certain time, or after a day, likewise it often happens regarding the caused which defile us[537].

55) I saw some people who delighted themselves (with foods" without being immediately warred. I saw them eating together with women and spending their time with women and having no evil thought at that moment. And by deluding on

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[536] In the Edition form the year 1970: "Prayer of a sole thought is called that one that looks at only one thing and it thinks at only that thing and it prays for only that thing: salvation. And that prayer is: "Lord Jesus Christ, Son of God, have mercy on me", and "Our Father"". The monk and any other believer don't thing at dogmatic teachings as at some objects of theoretical thinking. He things everything depending on his salvation. His salvation is what concerns him, it what he takes care of, and it is what he fights for. It is a thinking full of feeling. It is a thinking engaging the whole his being in an exciting mode.

[537] "This is a big cunningness. The devils, which never get tired of warring us, they stop that for a while, when they see at us some drowsiness. And this is for, by despising those things, because of our carelessness, us to commit those things all the time. Namely, while we are alone, the things which we are required in an attentive care, to put us to slip. That's why, let's guard on ourselves let, without other bodies, by using our own body, to commit that sin, or better said, to roll on ourselves down to the pit".

themselves, they believed in themselves and they no longer took care, because of reckoning that they had in themselves peace and safety. But they suddenly suffered the harm while being in their monastic cell. What harm? That harm that comes bodily and souly only to us while we are alone. He who has been tried he knows what I am talking about. But he who is inexperienced, he mustn't know about that thing[538].

During that time the sackcloth and the ashes are a good helper, and the standing during the whole night, and to limit our food only to bread, and the burnt tongue by thirst and to drink temperately, laying down in coffins and, above all of these, the humbleness; and, if possible, the help form a father or form a zealous brother, who are old in thought[539]. This is because it would be such a wonder a sole ship to be able to save itself from the ocean.

56) The same falling causes to one a hundredfold condemnation in comparison to the falling of another: according to the kind (of him who commits that), according to the place, according to his spiritual level, and according other many aspects[540].

57) Somebody told me an example of very high cleanness (chastity). When seeing somebody an exquisite beauty he extolled the Maker for that and even by seeing her he was moved to the love for God and tears sprang out to him[541]. If one

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[538] "So, one must avoid any discussion with the women, for it could lead to a loosing of the brakes. And if that is impossible because of some needs, or due to the care for poor, one must talk to them while keeping his head down, and this is because to the many, or to almost all of them who have been defeated by the women's beauty, their death came to them through windows, as it took in mastery also on the great prophet and emperor (David) when he looked at the bringing-of-death bath".

[539] We were told about some monks from Moldavia who were sleeping in coffins. "This is for the coffins too they help one to get rid of temptation. But the humbleness is everything, for the coffin is about humbleness. Besides that, let's have a brother among the ones living in ascesis, to pray together with us".

[540] We are giving here the same scholium from the G.P. in the better wording form the Edition form the year 1970: "Kind (mode) he calls the education. Place, the fact of not being close to fallings. Spiritual level, the fact of having an experience of the monastic state. This is because him who was educated in good morals ad who was far from the place of the fallings and who is experienced in the struggle of the ascesis, if he allows himself to be defeated by fornication, he will have a bigger punishment than him who has been raised in carelessness and in disorder and he is inexperienced. And "after many others" means committing the dirty deed in a holier place, on in a monastery, or with a married woman, or with a bodily or spiritual kindship, or to be to another as well teacher towards an unclean deed".

[541] "I reckon he tells us about Nonu, who baptized Saint Pelagia. Nonu, by being him liberated from the war of the unclean passions which are mixed with the things, he has put on the coat

like this has always such occasions, such a feeling, and such a work, he will have resurrected himself before the general resurrection[542].

58) We see the same thing in songs. They who love God are moved towards a smooth joy and towards the godlike love and towards tears, both by the external songs and by the spiritual songs. They who love the pleasure, they will do the opposite.

59) Some people, as I said before, they are much more warred in the appeasement places (in hermitages). And there's no wonder. This is because the devils like being there, due to the fact that they are banished by God to desert places and in the deep, towards our salvation[543].

60) the devils awfully wage ware to him who appeases on himself (to the hermit), for, by not benefitting the hermit anything out of his appeasement, to come back into the world. And they leave us who live within the world for, by feeling us as non-warred by the world, us to remain with them who live within world[544].

61) Where we are warred, there we will fight too, without any doubt, powerfully, the enemy. This is because when we do not fight him, he will be our friend too[545].

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of the dispassion. When that occasion came to him, he didn't show himself passionate (for he was delivered form passions). He was looking at the beauties from above. But they who love the pleasure they will work the opposite".

[542] "Incorruptible resurrection he calls that one form the present life, a resurrection coming out of changing the morals. This is for, when the debaucher becomes righteous, and the greedy becomes merciful, and the rood becomes gentle, then the resurrection will have come while still being here, as a downpayment of the future resurrection. And what this resurrection is like? By the fact that the sin has been killed and the justice has raised, and the old life has ceased, and the all-new and angelic life is being lived". At the general resurrection, the body being totally spiritualized in a full dialogical communion with God, the body will be totally righteous, and therefore incorruptible.

[543] There can be also a deep neighboring the deep of the quietude and of the life into God.

[544] "The evil thoughts take their existence by our choice and out of the evil work of the devils. And the good thoughts – for we have been created good – come out of our choice, due to our freedom, and by the urge from the angels. So, the evil thoughts take their existence out of two springs, while the good thoughts come to existence out of three springs. Let's remember him who says: "Stand against the devil and he will run away from you" (Jas. 4: 5). Therefore, let's persevere in ascesis. On the opposite, not being us warred by him while we live within the world it is a cunningness of him and not a sign of his love for the people".

[545] When we are warred by demons it will mean that ourselves fight them too. This is because when we do not fight them, they are our friends, because we do ourselves what they like us to do.

62) By living for a while into the world, for some need, we are covered by the hand of God, maybe for the prayers of our spiritual father, and in order not to be our Lord blasphemed through us. But sometimes we are not tempted also because our insensitiveness and because the fact that we have from before much experience and satiation out of the seen, spoke, and done things. Or, it may be that the devils get far from us and willingly leaves us, and so the space emptied of everything else, it will be filled up with our self-appreciation.

63) Listen also to another craft and cunningness of this deceiver, all of you who have decided to accustom yourself into righteousness, and guard on yourself! Somebody among them who suffered the test of the cunningness told me that, very often, the devil of the bodies totally withdraws himself and it instills to the monk a peak piousness, and maybe even setting in motion in the monk a spring of tears while that monk seats with some women and talks to them and advises them to think at death and to judgment and to righteousness. And this is for, the miserable women, by being gained by word and by the pretended piousness, to run to the wolf as to the shepherd. And then, due to the birth of the habit and of the daring, that miserable monk to fall.

64) Let's run away, in order us not to see neither to hear the fruit which we have commanded not to taste out of. This is for I would wander is we reckoned us stronger than Prophet David. This would be an impossible thing[546]. So high and so great is the praise of the righteousness, that some of the father dares to call it dispassion.

65) Some people say that is impossible somebody to be called clean (righteous) after he tasted the sin. But I say: "It is possible and easy to him who wants to graft the wild olive tree with the good one" (Room. 11: 22). If the keys of the heavens were entrusted to him who was virgin with his body (Apostle

[546] "Look here at the benefit of the moving from some place. This is for the Holy Ghost by teaching the fathers that he who lives in ascesis can change his morals by changing the place where he stays, the fathers shout out: run away from the places of the falling… and by mentioning David, the father thinks at David's fall with Beersheba". Fron Issac: "He who does not willingly get far from the causes of his passions, he will willingly and unwillingly be attracted by sin. And the causes of the sins are these ones: the wine and the women, the richness and the good prosperity of the body, but not because these ones are sin by nature, but because the nature easily tends through them towards the passions of the sin. That's why the man must guard on himself zealously".

John), he might dogmatize better the ones who were mentioned before. But is not, let them be ashamed by him who had a mother-in-law and who became righteous and who bears the keys of the kingdom (Peter).

66) The snake of the bodies has many sorts. To them who are inexperience it instills to only try it and then to stop. And this wicked snake stirs up the experienced ones towards trying again, through memory. Many of the first one are not warred for they do not know the evil; but the second ones suffer many troubles and wars as ones who crossed through trying this abomination. But often the opposite happens as well.

67) When some of us wake up form sleep full of kindness and peaceful, we are hiddenly comforted by the holy angels. And this will be especially when we go to sleep with much prayer and watchfulness. But on some occasions happens too us to wake up being hangover, we suffer that because of some ugly dreams and views.

68) "I saw the unclean one extolling on himself, raising on himself up, getting troubled, and getting infuriated within me, as the Lebanon's cedars. And I crossed through that, by restraint, and behold his anger was not like before. And I searched for him, by humbling my thought, and his place and his trace were no longer within me" (Ps. 36: 35-36[547]).

69) He who has defeated his body, he has defeated the nature. And he who has defeated the nature, he unmistakingly will be above nature. And he who has become above nature, "he has been only a little diminished in comparison to angels" (Hebr. 2: 7), not to say that not at all[548].

70) There is no wander that the immaterial one (the devil) fight the material one. It is a wonder though, really, that him who is into matter, by fighting his material, enemy, and cunning body, he will set his immaterial enemies in running.

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[547] In KJB we have: Ps. 37: 35-36: "I have seen the wicked in great power, and spreading himself like a green bay tree. // Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found."; in ROB we have: Ps. 36: 35-36: "I saw the faithless boasting and extolling on himself as the cedars of Lebanon. // And I pass by there again and I searched for him and his place was not found."

[548] The body belongs to the nature. He who has defeated his body he has defeated his nature and he has reached above his nature, as the angels are. But this can be only by the Holy Ghost's powers. He remains a man but he will have a clean and give to God as a gift life, a life similar to that of the angels.

71) The good Lord shows much taking care to us also by the fact that he restrains the woman with the bridle of the shame. This is because if the woman rushed over the man, nobody would be saved.

72) The father established, with their gift of discerning, that other is the bait, another is the accompanying, another is the acceptation, another is the enslaving, another is the fight, and another is the so-called passion of the soul.

The *bait*, as clarified by the blessed fathers, it is the simple thought, or the icon of something brought into heart in understanding manner. The *accompanying* is the dialogue with what has occurred in passionate or dispassionate manner. The *acceptation* (the approval) is to agree – while the soul feels pleasure – to what has occurred. The *enslaving* is the drawing forcedly and unwillingly of the heart, or the persisting accompanying of the heart with that thing and the loss or our good state. They decided that the *fight* supposes an equally strong power to the power of that one whom the fight is against, a power that either will be victorious or it will suffer the defeat. And the *passion* they say that is what properly-said digs its den, during a long time, within soul, in a passionate manner, and it will drive that soul to become accustomed to it, so that the soul starts willingly and by himself towards deeds.

Among all of these, the first one is sinless; the second is not necessarily sinful; the third is sinful according to the state of him who fights. And the fight occasions either the crowns or the punishments. The enslaving is judges differently, if it happened during prayer or outside prayer; differently, the states from the middle, and differently the bad memories. And the passion if followed in everything, unmistakingly, either by the appropriate repentance or by the future torments. So, he who thinks dispassionately, the first thing, he will cut off all the following ones.

We can as well find fathers who clarify the things in the most detailed manner and who give to this another and thinnest meaning to those, which some of them call it self-forgetfulness. This means the fierce occurring of the passion, suddenly, without thought or image, within him who suffers it. Nothing appears more thinner, or more unnoticed as this in ghosts. It shows its presence withing some people's souls as through a simple and without dialogues memory, suddenly and

in an unknown manner[549]. If somebody has been able to discover this thinness of the passions from within him, by crying, he could teach us how one can fornicate, passionately, only by eyes, by simply looking, by touching with the hand, by hearing a song, and all of these without any meaning and thought.

73) Some people say that the body comes to passions out of the fornication thoughts. Others, as well, say that if the mind doesn't' take it ahead, the body won't follow to the mind[550]. and the second ones bring in support of their affirmation the fact that the evilness of the bodily passions, saying: often, the thoughts receive their entrance within heart through an all-pleasant view, through a touch of the hand, by smelling a good fragrance, or by hearing a sweet voice. Let teach about these things, him who can do it into the Lord. This is because these things are very useful and necessary them who occupy on themselves with the doing through knowledge. But to the worker into the simplicity of the heart these things are purposeless. This is because the knowledge doesn't belong to all people. But neither the blessed simplicity is not had by all people, as shield against the devils' cunningness[551].

74) Some among passions come from within upon the body, while others on the opposite. To the people from within world happens the second variant. And them who live a

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[549] "The enslavement follows to the accompanying and it requires a time and a mode of development. But sometimes it is united with the kidnapping and it takes place quickly and often without accustoming, suddenly, and without the soul having a state prepared for it. It brings the harm through simple thoughts and feelings, during the time which we are kidnapped in". ("kidnapped" is standing here for ecstasy (E. l. t.'s n.))

[550] "And evil thought is preceded by a passion. But the passion is preceded by the feeling. And the evil usage of the feeling is preceded by the mind". *Another*, belonging to Saint Maximos: "The passions are usually moved by senses. So, by being the love and the restraint present, the passions won't move, but if those are not present, the passions will move. The wrath needs more medicines than the lust needs. That's why they say that the love is great, for the love is bridle to the wrath. This one was called by Moses, symbolically, as killer of snakes in the natural things (Lev. 11: 22). *Another*, belonging to Isaac: "The movement of the thought within man has four causes: first, out of the will of the natural body; second, out of the hallucination of the thoughts related to the world's things it hears and it sees; third, out of untying the soul from the mind; fourth, out of the baits of the devils which wage us war".

[551] They who are on the step of the cleaning efforts through deeds, they use the knowledge of the work methods of the devil as described before. But to them who reach the simplicity of the innocence, that knowledge is no longer necessary. Their innocence itself will be their shield against those plots crafted by the devil. They no longer can be budged out of their innocence.

monastic life, it happens the first variant, because of the lack of occasions. I say about them the following: if you search the evil one for wisdom but you won't find wisdom at them.

75) When, after fighting the devil – which is the company of the clay - for a long time, we banish the devil from without our heart, by beating him with the stone of the fasting and by piercing him with the spear of the humbleness, the wicked one will dwell within our body as a whatever worm trying to defile us by inciting us towards beastly and inappropriate moves. This usually happen to them who obey the pride's devil. This is because of no longer bearing within their heart thoughts of fornication they coke closer to the pride's passion. That what I have said is true, they will see when starting to strive for some appeasement, they will study on themselves carefully. Then they find within themselves some sort of a snake hidden into garbage, advising them to strive with the whole their diligence and zeal in order they to achieve the virtue of some cleanness of the heart. They – the misfortunate ones - do not understand, that word that says: "What do you have and you haven't received is as a gift, or from God, or from the together-working and prayer of others" (1 Cor. 4: 7).

Therefore, let them take heed, with the whole their diligence, at the snake from within their heart and to banish that snake away, by killing that snake with their much humble-cogitation. If they do this and they estrange themselves form that snake, they will eventually be able to disrobe their skin vestments (Gen. 4: 24) and to sing to the Lord, as yore the righteous young men, the victory song, if by disrobing those skin vestment they won't find themselves naked of those vestments' innocence and of the natural humbleness[552].

But this devil takes in account, much more than other devils, the times. This is because this wicked one tried to war us especially when we cannot pray bodily too, against him[553].

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[552] Therefore, it won't be enough to only disrobe the coat of the sensuality, but they must also put on the coat of light, of the non-evilness, or of the cleanness, or of the virtues. Among those must shine the humbleness. This is because otherwise all of those can be darkened by a new dirt.

[553] It won't be enough if we pray only with our soul, while letting the body unsupervised, but we must bring the body too in state of prayer: to kneel the body down, to make is seat still, piously, completely dressed up etc. We pray differently while kneeled, as philosopher Max Scheller admitted at his turn (*Das Ewige im Menschen*). But this won't mean that we can pray only with our body. "Rightly so, the prayer of the mind must be done by them who serve bodily. This is because, when the devils see somebody occupied only with the bodily serving,

They who haven't yet achieved the true prayer of the heart, they will be much helped by tormenting on themselves with the bodily prayer[554], namely by the raising of their hands, by beating their chest, by cleanly looking at the sky, by the noise of their sighs, by ceaseless kneeling. But because of often not being us able to do those when other people are present, right then the devils will war us. But also, when we have not the strength to resist our enemies with the vigor of our kind and with the unseen power of the prayer, we will forcedly obey them.

But you run way, quickly, if you can. You hide on yourself for a while and make yourself unknown. You look upwards, with the eye of your soul, if possible. And if not, at least do that with your external eye. You crucify your hands in an unseen manner so that through countenance as well you to shame Amalec and to defeat him[555]. You shout out towards Him Who can save you, not with skillful words, but with humble words. You start before everything with: "You have mercy on me, for I am helpless"[556]. Then you will know with the deed the power of The All-High and you will banish away in an unseen manner the unseen enemies, by unseen help[557].

He who has accustomed on himself to pray in this manner, he will be able to quickly banish away, even only with his soul, the enemy. This is for, the second thing is the gift given (αντιδώρον) by God to the first kind of workers. And rightly so.

76) Being I in a gathering, I knew there a very diligent brother who was tormented by evil thoughts. That brother, because of not finding an appropriate place to pray, by entering that place that is necessary to the belly, as he would have been forced by that one, he started there the full of power prayer against them who warred him. And because I rebuked him for

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as they reckon that is impossible to somebody to pray bodily against his enemies, the devils will rush upon him through the ugliest thoughts and they will drive him to defeat".

[554] The Occidentals, by not understanding these things, they have disrobed their cult of any effort of their body, of any training of their body, by renouncing to any effort of sanctifying their body, and by reckoning that the soul can be sanctified and humbled without (the participation, E. l. t.'s n.) of the body. They want to say their prayers while comfortably sitting on chairs, in the churches.

[555] In the Editon form the year 1970: "Namely on the devil of the fornication".

[556] "You will pray, in the first place, for being you cleaned of passions; secondly, for you to be delivered of nescience; and thirdly, of all temptation and forsaking".

[557] "Experiencing the help from God means receiving that gift that matches the mood of our soul".

the inappropriateness of that place, he answered me: "Being I chased by unclean thoughts, I prayed in an unclean place to be I cleaned up of those thoughts"[558].

77) All the devils struggle to darken our mind, and then they instill to our mind the things pleasant to themselves. This is because if the mind is not asleep, the treasure wont' be robbed. But the devil of the fornication does that more than any other devil. This devil, by often darkening the leading mind, it will determine the people to commit things which only they who are out of their mind do. That's why, for the mind awakens after a while, we will feel shame not only of them who see us, but also of ourselves, of our deeds, for our words, and for our indecent countenances, and we will be amazed by our previous blindness. That's why, many stopped on themselves from doing that, because of knowing this.

78) You turn yourself back to your enemy which, after some deed of yours, it impedes you from praying, or from praising God, by remembering him who said: "Because of my soul, by being tormented by the unwilling thoughts, it causes me toils, I will search for his justice against his enemies" (Lk. 18: 5)[559].

79) Who has defeated the body? - him who had crushed his heart. But who had crushed his heart? – him who has denied on himself. This is because how will be crushed him who has died to his will?

80) There is an addicted who is more addicted than the addicted. That one is him who makes know his dirt with pleasure and with sweet addiction to it[560].

81) The unclean and ugly thoughts occur within heart from the deceiver of the deluder of the heart., form the devil of the fornication. These thoughts will be healed by the restraint and by reckoning them as nothing.

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[558] Form Saint John Chrysostom: "One must know that not the place of the prayer is searched for, but the mode of the prayer is searched for. Jeremy was in the mud and he still prayed to God. Daniel was in the lions' pit and he was taming on God. Moses was at sea and God told him: Why are you southing out at Me? The thief was on the cross and the heavens were open to him. Therefore, you too, wherever you are, pray with a clean conscience and God will hear you. This is for His are the earth and its fulness". *Another*: "Not the place, but the virtue makes the place worthy of honor".

[559] "You notice that he didn't say soul tormented by passions, but by pre-judgments (unwilling ugly thoughts". This is because being dominated by passion it will be the willing fruit of the freedom, but the pre-judgment or the suggested thought is an unwilling tyranny".

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82) What I am going to judge this friend of mine, according to the example of the other passions, once I will tie him up, I don't know. This is because he will untie on himself before I to be able to tie him up; and I will reconcile with him before I judge him; and I will get tamed before I punish him. What could I be able like to defeat him whom I got accustomed to love him by nature? What could I be able to free myself of him whom I tied myself to, forever? What could I be able to kill him who will resurrect together with me? What could I show incorruptible him who has received the corruption by nature? What blessed thing I could tell him who has achieved, by nature, the blessed things?[561]

If I tie my body up with the fasting, condemning my neighbor (who doesn't fast, *t. n.*), I will again surrender myself to it. If I defeat it, by stopping myself from judging it, and by getting haughty in my heart, I will see on myself lowered again. My body if to me both together-worker and enemy; both helper and opposants; both upholder and contriver of traps; served, it will war me, melted (with the fasting, *t. n.*) it will lose part of its powers; rested, it will desert the order; worked, it will not endure; if I sadden it, I will endanger it; if I hurt it, I will no longer have whom to gain my virtues through; the same body I embrace and I reject.

What is the mystery regarding me? What is the rationality of my composition? How am I enemy and friend to myself? You tell me that, my companion, my nature! This is for I am not

[561] It is a whole drama caused by the fact that on one hand the body is necessary and good, while on the other hand the body is to us cause of sufferance and of condemnation. This matter is not of a theoretical order, but it is one painfully lives. Any path we choose, it will be accompanied by pains. If we leave our body into pleasure, the pleasure will be passing and followed by temporary and eternal pains. If we stop our body from pleasures, that will mean as well a long pain to our body. The complexity of this matter is due to the fact that the body deserved to be saved, for the body actually is good, and my salvation depends on saving my body. But saving the body doesn't mean leaving the body in its pleasures, it doesn't mean saving the body as it is – because that is not saving -, but it means cleaning the body up and always fighting for our body's cleanness, or for oud body, and against what our body likes on each moment because of that one condemning our body to corruption and to eternal torments. The solution consists of finding out the equilibrium line between extremes, namely the right-reckoning. But this line is so thin like a knife edge is. We are always in the situation of tending towards a side or another. From here it comes the continuous drama not only in the human individual life, but in the whole mankind's history too. This is also the cause of the always new and great and complex adventure of the mankind.

trying to find out about you from somebody else[562]. How could I remain unharmed by you? How could I escape the danger of my nature? For I have joined Christ in order to bear enmity on you, how will I defeat your tyranny? This is for I have chosen to submit you to my restraint.

And my body answering, to say so, to my soul, it seems to tell this: "I won't tell you what you don't know either, but what we both know[563]. I have in myself the love as mother and my external servings and the resting in all things as birth-giver of my heat; and the occasions of the fire and the inside movements of the thoughts are born out of the previous resting and out of the committed deeds. I, by giving birth, I will give birth to the fallings, and being those born, they will give birth, at their turn, to the death by despair.

If you limpidly knew my and your deep helplessness, you would tie up my hands. If you tied up my covetousness, you would tie up my feet so I could not go further. If you got yourself accompanied by the obedience, you would pat with me. If you achieved the humbleness, you would behead me"[564].

Behold the victory fifteen. He who, while being into body, he has gained this victory too, he has dies and he has resurrected and he has known while still being here the downpayment of the future incorruptibility.

[562] I learn only out of my feelings. And I can learn out of somebody else's feelings only by comparing those to mine, for those cause mine, and they meet together.
[563] I won't tell you what you already know, but what we know together and only together, us, body and soul, forming a unit.
[564] Everything in the man's life tends towards an equilibrium.

The Word XVI

About the Love for Money and about non-Earning

1) Many among the wise teachers, after the tyrant we have been speaking about before, they usually presented that devil having a thousand heads, namely that of the love for money. In order us, the unwise ones, not to change that order, we are going to follow the same rules. That's why we are going to speak a little about this illness, if you want, and then, briefly, about the way you can heal yourself of it.

2) The love for money is the worshipping of idols, the daughter of the faithlessness, a liar excuse for illnesses, the foretelling of the old age, fear of drought, and the heralder of the hunger[565].

3) He who loves the money laughs at Gospels and he willingly disregard them[566]. He who has achieved the love he will scatter the money. But he who says that these two could live together, he will delude on himself[567].

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[565] Actually, the stingy one sees in himself only his body. That's why he tries to prolong his body's life as much as possible, manifesting his insanity in this impulse of his towards some sort of duration he reckons as endless here on earth. That's why the passion of the stinginess is connected with a great cowardice. The stingy abdicates from everything in order to prolong his body's life. He who is free of greediness, on the opposite, by knowing that his souls in infinitely more valuable than the body, and that he is mortal, he has a great courage. He can renounce to all the worldly things, even to his own body, in order to keep his soul unstained.

[566] "He who loves the money, by detaching on himself with his mind from the love for God, he will love the people's idols, made of gold". "By hearing him the Gospel saying: "Sell all your wealth and give it to the poor" and the following things (Mt. 19: 21), he will laugh at that commandment and he reckons it as impossible. If all the people sold, who would by" Likewise, when hearing: "Do not take care of tomorrow" (Mt. 6: 34), he doesn't believe, but he does the opposite and he willingly transgresses that commandment resisting it". To such a human being, the banknotes and the material goods are the supreme values. Such a human being disregards not only God, but he tramples over people as well.

[567] "The live of him who loves the money it is like a chamber for dead. By having everything, he will think at what he doesn't have". Evagrius: "The love for money imagines a long old age and the helplessness of manual labor, and the future famine, and the illnesses to come, and the bitterness of the hunger, and at what is the ugliest: receiving from other the things he needs". By and large, the love for money maintains during life a permanent uncertainty and the fear of future, because of lacking the faith. It is manifested in it a natural thirst for an eternal life and the conscience that one cannot have an eternal life by loving the money, but it will still search to gain that eternal life but in a wrong place, and by deluding on himself consciously. On one hand, such a person put an absolute price on the earthly life, on the other hand such a person lives in a continuous fear.

4) He who cries out for himself, he will renounce to his body as well. When the times requires it, he won't spare his body either[568].

5) Do not say that you gather for poor. This is for with two pennies was bought the Kingdom of Heavens (Lk. 21: 2)[569].

6) He who loves the strangers and he who loves the money encountered one another. And the second one called the first one as reckless[570].

7) he who has defeated this passion of his, he will have cut off his worries. He who is tied up with this passion, he won't ever pray cleanly.

8) The beginning of the love for money is the motif of the giving of alms. Its ultimate end is the hatred for poor[571].

9) I saw poor in money people who enriched on themselves in the living of those who are poor in spirit. These ones forget about their previous poverty.

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[568] He who loves the people will scatter his things, by giving those things away. He sees within man an infinitely greater value in comparison to material things. The stingy hasn't any love for people, or he loves only on himself. But he does to himself the greatest possible harm, because without love one is lost.

[569] Still, the fathers admitted also a raising of money in order to help the deprived. But they realized that such an approach is difficult not to become stinginess. Saint Maximos admitted that besides the love for pleasures, the love for glory, and the faithlessness, there is also a fourth cause for raising money: the oikonomia for the poor. "Only the steward takes care of them in the right manner, in order to satisfy the need of each one, and, on this purpose, he will always need the necessary means". And John the Carpathian said: "There is some people who earn more than they need, for the need of another, but not for the sake of the earning. This is for, despite it seems that he has more than he needs, that won't be true, because he reckons as his duty to take care of his neighbor".

[570] In stinginess and in greediness are implied all the passions. Saint Maximos said: "He who loves the pleasure he will love the money, in order to use the money for delighting on himself; he who loves the glory, in order him to be glorified for having money; the faithless, to hide his money and to guard his money, because of fearing either the old age of the illness, or the exile. And he believes more in his money than he believed in God Who is the Maker and the Care-Taker of the entire creation, down to the smallest and most insignificant creatures". Actually, he who love the money doesn't know that the supreme reality is a Person Who loves all things and Who has the power of upholding all things; but he trusts as supreme realities as being the material objects which are corruptible, and which have not the capacity of giving the gift of the live.

[571] This passion goes growing. On the measure it grows up, the love for people will decrease, reaching to hate the people. This is the passion which is seen - more than in all other passions - the progressive increase in callousness, of the human nature, a nature that is made for freedom through the love for God Who is the spring of the love, and through the love for people, made for the love among the human subjects who remain free by that. And a callous nature is a nature which the life has been withered in; it will be like Lot's wife, transformed in a salt pillar, which doesn't have and doesn't communicate the life.

10) The monk who loves the money he will be stranger to idleness, for he constantly reminds the apostolic word: "He who doesn't work, let him not to eat either" (2 Thes. 3: 10). And again: "These hands of mine served me and them who were with me" (Acts 20: 34).

11) The non-wealth (the willing poverty) is the rejections of the worries, the lack of worry of the live, the unimpeded travel, the estrangement from sadness, and the faith in commandments[572].

12) The non-earner monk is the master of the world[573]. He has entrusted the care (for himself) to God and by faith he has everyone as his servants[574]. He won't speak to the man about some need of his own, and the things given to him he will reckon those as coming from the hand of the Lord. The non-earner worker is the son of the dispassion, by reckoning the things he has as they wouldn't even exist; and when the time for withdrawal from the world comes, he will reckon all things as some garbage. And if he gets sad for something, he won't have reached as non-earner yet. That man who is non-earner, he will be clean in his prayer[575]. But he who loves earning, he will pray to the image of the matter[576].

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[572] In the G.P. this head starts "The Word XVII) on non-earning. Likewise in the translation belonging to Veniamin Costache. Likewise in the Greek text published by Pietro Trevisan, *S. Giovanni Climatico, Scala paradisi*, Turin, 1941, translated in Romanian by Metropolitan Tit Simedrea. "The mental non-earning is the consummate dispassion, and the mind reaching it will leave all the realities from here". This is the "poor in spirit". From saint Maximos the Confessor: "The non-earner is him who has rejected all his wealth and he no longer has any earthly thing, except his body, but he also has broken apart from his affection for his body and he entrusted on himself to God, and he entrusted the care for himself to the rightly-believers". Another of the same one: "He who has rejected the things, as for instance the woman, the money, and the other material things, he has made a monk of the external man, but not yet the internal man, that is his mind. And one easily can make the external man to be a monk, if only he wants that, but not a little struggle is required for one to make a monk out of the internal man".

[573] He is not mastered by anything. He refuses all things, and wo he shows that he is above all things. If he has something, he will give that something away, and so he shows that he is master over anything he could have. He has discovered the endlessly richer in life plan of the persons and of the loving connection among them and, in the last analysis, of the Person of God Who founds the existence and the life in love of all persons.

[574] Servant whom he won't abuse of. Servants is the sense that he can easily gain them by his love which they will feel on themselves totally free in.

[575] The clean prayer is that prayer which the thoughts lusting for the things of this world do not occur in. The clean prayer is totally directed towards God. But as long as somebody still is attached to material things, he won't escape the thoughts about those material things. The

13) They who live in obedience are strangers to the love for money. This is because, once they have surrendered even their body, what thing will they have to earn for themselves? They can be found guilty of only one thing: of the easily moving from place to place.

14) I saw things which the monks endured to remain in one place for. But I blessed them who were changing the places for the Lord more than I blessed the ones who stood in the same place.

15) He who has tasted the realities form above he will easily despise the realities from below. But he who hasn't tasted the realities from above, he will still rejoice of earnings[577].

16) The reckless non-earner will suffer two harms: he restrains from the present things and he will deprive himself of the future things[578]. Let's therefore not to show on ourselves, oh, monks, more faithless than the birds are. This is because the bord do not worry, neither they gather[579].

17) Great is him who renounces, in good faith, to his wealth. But him who has renounced to his own will, he will be a saint. The first one will receive, hundredfold, either in money or in gifts. But the second one will inherit the eternal life.

18) The waves won't miss from the sea, neither the anger and the sadness will miss from him who loves the money.

19) He who despises the material goods, he will be delivered from suit and strife. But he who loves earning he will fight top death even for a needle.

20) The true faith will end the worries; but remembering the death will cause the renunciation to the body.

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attachment to material things isn't a theoretical attachment, but it is a practical attachment, meaning a life lived in worry and in lusting for material things.

[576] In the Edition from the year 1970: "Namely he has his mind directed towards the image of the material things, or towards pleasures, and not towards God".

[577] He who has discovered the love of Christ, he will go everywhere for Christ, for he is not tied to a given place because of some earthly motifs. He has tasted the realities from above, namely the spiritual realities, and that's why he despises everything else.

[578] This is him who wastes because of who know what passions, non-seriousness, of laziness.

[579] "He understands, in a higher meaning, by "the birds of the sky", they who occupy themselves with the wisdom (with the philosophy) of the contemplation (of the spiritual sight) and they have totally estranged on themselves from the attachment to the world and to the world's noises, so that they stretch their mind only towards the godlike and heavenly realities".

21) There isn't in Job any trace of love for money. That's why he remained untroubled when he was deprived of his wealth.

22) The love for money is and it is called as the root of all evilness (sins). This is because it has caused hatred, robberies, divisions, enmity, strife, keeping the evil in mind, lack of mercy, and killings.

23) Some people consumed with a little fire a lot of matter. Others, by a sole virtue, they have escaped of all mentioned passions. This is called dispassion. But the dispassion has been born out of trying and tasting God and out of the care for a good answer at the time of the exit.

24) He who has read these things with the whole his attention, he won't miss the meaning of the word that the belly's covetousness is the mother of all evil. This is because they say that in its cunning and cursed giving birth to offsprings, its second daughter is the stone of the insensitiveness[580]. But that snake with many heads of the worshipping of the idols has impeded me to give this one its place, namely the third place – as I have learnt, unknowingly, from those fathers who have the right-reckoning, the chain of the eight passions.

After I have finishes speaking, according to the measure, about all the others, we are wanting to speak now about insensitiveness, as one that is the third and according to its birth it is the second. After it, we are going to talk about sleep and about vigil and not only about them, but we are going to tell a few words about the childish and unmanly fear. Abd these illnesses are characteristic to beginners.

Behold another fight. He who has gained it he will immaterially travel to heavens. This was the sixteenth fight. He who is victorious in it, he has achieved the love, or he has cut off the worry.

[580] "He understands by saying "the mother of all evil" the belly's covetousness. The second of its niece he said before that is the heart's callousness. Not he calls that as the stone of the insensitiveness, given that the insensitiveness and the callousness mean one and the same thing".

The Word XVII

About Insensitiveness, namely about the Death of the Soul Before the Death of the Body

1) The insensitiveness is a killed sensitiveness, both of the body and of the ghost that end into insensitiveness, out of a long illness and carelessness.

2) The lack of pain (the petrifaction) is a carelessness imprinted into nature, it is a numbed cogitation, it is a daughter of the passionate thoughts which have taken over the man (of the prejudgments), a freezing of the zeal, a snare to manhood, a non-knowing of the pricking of the heart, a gate of the despair, a mother of the forgetfulness, and according to its birth is a daughter of its daughter[581]. He is an interpreter condemning on himself[582], one who loves words which are opposite to him[583], and a blind teacher[584]. He speaks about healing his wound while not ceasing to scratch it. He speaks against his passion while not ceasing to eat what harms him[585]. He prays against

[581] The forgetfulness give birth to insensitiveness, and the insensitiveness, once born, it will give birth, at its turn, to forgetfulness. This is something characteristic to passions that, by giving birth to offsprings, their offsprings will give birth to passions, at their turn, namely the passions themselves will extent through the offspring which they give birth to. "The insensitiveness and the forgetfulness are reciprocally mothers and daughters to one another. And the forgetfulness is the rejection of the remembrance". By forgetting, the man will break on himself from past and future. He will reduce his life to the present moment, and he will darken on himself because of lacking a horizon. But not nourished by the memory of the past and by the thought of the future, the life of the instant will become weak, it will pass as a mist into nothingness, it will be mostly dead. The death of such a man is shown also in the fact that he lives idly, out of prejudgments, out of remnants of thoughts coming to him from others (from "Man" as Heidegger says), which persevere, dead, within him, without him giving them life again by thinking at them anew.

[582] His philosophy is fixed, rigid. His philosophy is no longer watered with the life that is in a continuous motion. He no longer thinks. He no longer vibrated deeply. His mind is dead. And by lo longer participating to life, he won't feel either the pains or the joys of the life anymore, except spasmodically. They mean, when they recommend you to be sensitive, you "to be a philosopher".

[583] He will condemn on himself again to death, by his unchanged interpretation, an interpretation that is not continuously rethought.

[584] "A philologist that resists to himself. He uses his word against his life that is necessary to him. One that resists his own words and deeds."

[585] 'He who pretend that he is a knower, but he is not a worker too, he is sick with insensitiveness". "Take heed that he who condemns on himself by his words he will benefit

the passion but he immediately starts working that passion. He gets angry on its work against himself, but his words won't be ashamed, he the miserable. "I do the evil" he shouts out, but he zealously perseveres in what he does. He prays with his mouth against his passion but with his body he fights to do that passion. He philosophizes about death but he behaves like he wouldn't die. He sighs because of the separation from life but he sleeps like one who will live forever. He speaks about restraint but he fights for the belly's covetousness. He blesses the obedience but he is the first disobeying. He praises the dispassionate one but he is not ashamed of keeping the evil in his mind and of fighting for a rag. By getting himself angry, he will be sorry, but he will again be angry because he will have been sorry; and by adding defeat to defeat, he feels nothing. He reads about judgment and starts smiling. He reads about the vain-glory and right in the middle of his reading he suffers from it[586]. He appoints on himself to take vigil but he will immediately sink into sleep. He praises the prayer but he runs away from it like from the whip. After getting satiated, he will repent, but after a short while he will add another satiation. He blesses the silence but he praises it by much-speaking. He teaches about gentleness, but he often gets angry even while speaking about gentleness. By waking up from sleep, he sighs, but again leaning his head on the pillow, he will obey again his passions.

He rebukes the laughter and he smiling teaches about crying. He blames on himself in front of everybody, but he aims

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nothing out of that, if he does not achieve also his turning back by deeds". "He who speaks about sweetness, but he doesn't eat that, he actually shows the bitter one".

[586] It is a struggle of the human being against herself/himself, a continuous contradiction, one never fully surpasses, as that one described in *The Word XVI*. This is characteristic especially to the insensitive one, in the sense that that one is willingly complacent in this state. But this is in a greater of in a more reduced degree present in each of us. So, each of us is in a certain state of insensitiveness or of lack of shame and that's why each of us is menaced to fall even more in it. From Saint Greogry of Nyssa: "They who are overwhelmingly mastered by evilness, they will lose even the feeling of the passion which they suffer of". The insensitiveness grows up with the prolongation in time and with the increase of the sin. It is an increasing callousness of the nature. That will chock up all the impulses towards good, towards liberation. It will kill any twitching of real life, by living an ever deeply imprinted and all-mastering death within himself. This one must be harshly and continuously hit so that itself to be killed, for the nature to wake up from its death sleep. From here is explained the need for the harsh ascesis. The waken up benevolence, an occasional benevolence, it has no power to liberate from his insensitiveness him who has fallen into this death. The painful crying is the most decisive medicine against insensitiveness.

to gain his glory by that blaming. He passionately looks at faces, and he speaks about righteousness. He praises them who appease on themselves, while living in the world, and he does not understand that he is embarrassing by doing that. He extolls the rich and rebukes the poor. He always makes of himself his own accuser and he doesn't want to come into his senses, not to say that he can't.

4) I saw many people listening up when they were told about death and about the fearsome judgment, and those people shed tears, but, while still heaving tears in their eyes, they hurried up towards having their meal. And I wondered what could this master and treasury of the foul smell could like to defeat even the crying and to master through the much insensitiveness.

5) I have unveiled, according to my little knowledge and power which I have, the cunningness and the wounds brought by this furious and insane passion when reached on the peak. This is because I cannot stand speaking much about it. But him who can bring, into the Lord, out of his experience, the medicines for these wounds, let him not tire from ceaselessly doing that. I am not ashamed of admitting my helplessness, as one who is strongly dominated by it. This is because I couldn't even understand through myself its cunningness and crafts, if I didn't forcedly dominate it and if a didn't beat it with the whip of the fear of God, by hitting it with the ceaseless prayer. Only thus I was able to confess the said things[587].

That's why too, this tyrant and malefactor reckoned to say: "They who have a covenant with me, they will laugh when seeing the dead. Staying at prayer, they will be totally petrified, callous, and darkened. Seeing the Holy Table, they will remain insensitive. Being them imparted with the Gift they will behave like tasting a simple bread. Seeing them who are pricked in their hearts, they will laugh at those. I have learnt from that father who gave me birth to kill all of those who are born out of manhood and toils. I am the mother of the laughter. I am the nourisher of the sleep. I am the friend of the gorging. I do not

[587] "On them whom the fear of God has hidden from, the insensitiveness will have tied them up in fetters." *Another*, belonging to Isaac: "That mind that is darkened by filthiness, it won't be able to get rid of forgetfulness, and the wisdom won't be able to open its door to such a mind".

suffer even a reproach. I am intertwined with the liar piousness".

Amazed by the words of that insane, I asked her for the name of him who gave her birth. And she said: "I do not have only one birth; my conception is mixed and fickle. I am made strong by satiation. The time makes me grow up. The evil habit strengthens me. He who is mastered by me he won't even be able to liberate himself from me. You persevere into much vigil cogitating at the eternal judgment; I might get a little weakened by that. Take heed at my cause, where I am born withing you from, and you fight my mother. This is because I have not only one mother in all people. You pray often near to the dead, by painting into your heart their indelible faces. But if you do not paint that with the brush of the fasting, you won't ever defeat me".

The Word XVIII

About Sleep and about Prayer and about that Singing in Community[588]

1) The sleep is in some way a state of the fear, an image of the death, and a stopping of senses. The sleep is one, but as the lust too, it has many causes and sorts. It is out of nature, it is out of foods, it is from the devils, or it may be also out of a prolonged and brought to very end fasting, from which the body wants to strengthen itself through sleep, because it has been weakened.

2) As the much-drinking comes out of habituation, likewise the much-sleeping. That's why let's fight it especially at the beginning of the rejection. This is because of being difficult to heal a habit.

3) Let's take heed and we will find out that when the spiritual trumped sounds (the bell for the prayer, *t. n.*), the brothers gather up in a seen manner while the enemies gather up in an unseen manner. That's why, standing next to the bed, one of those, after we woke up, they urge us to lay ourselves again on the bed, saying: "Stay there until the beginning songs will be finished and you will go to the church after that". Others, while we stand at prayer, they sink us into sleep; others prick us into stomach more than usual; other attract out mind towards ugly thoughts; other urge us to lean against the wall, by reckoning ourselves weakened; and sometimes they even make us yawning. Some of them often instigate us to laugh during prayer, so that the upset of God to be moved against us. Others urge us to hurry up while reading verses, because of our idleness. Others urge us to sing more because of the love for pleasure. And sometimes they even make our mouth to open and close with difficulty.

4) he who wants to stay before God into the feeling of his heart into prayer, he must stand as a steadfast pillar non-mocked by any of them mentioned before. He who really is obedient, he will suddenly stand up to pray, and he will often be

[588] In the G.P. this is reckoned as *The Word XIX*.

wholly luminous and fully glad. This is for the ascetic is prepared and lit up from before, for his non-liar serving.

5) Everyone can pray together with the community, but to many it will be easier to pray only with one souly kindred brother. But only to a few praying by themselves will be easy. Singing together with the multitude, you won't be able to pry as liberated form the material realities. But you can make to yourself a work of your mind out of souly seeing the sung realities; likewise, you make a work of your mind that prayer appointed while waiting for a verse to be sung by your neighbor.

6) It is inappropriate to anyone to start working some unnecessary thing, or better said a necessary thing, while the community is praying. This was taught to us by the angel who appeared to Anthony the Great[589].

7) The fire oven probes the gold, and the standing to prayer proved the zeal and the love for God which the monks have.

He who gains this commendable thing, he will get closer to God and he will banish away the devils.

[589] Elijas Krithinus explains that place like this: "The angel that yore appeared to the great Anthony clearly showed that a monk must never occupy himself with some handwork during prayer. This is for the saint never saw that angel working and praying in the same time, but he once saw the angel sitting and working with his hands, and then leaving his work and standing for prayer. And that angel was sent by God, to the saint, to teach him what he must do and what he must live, in order him to be sure of salvation. That's why the angel said to the saint too: "Do this and you will live" (A. d'Andilly, *quoted work*, Introduction IV).

The Word XIX

About the Bodily Vigil and what One Must Do that[590]

1) Some of them who stand before emperors on earth are unarmed and bearing nothing; others have batons; other have shields, and other swords. Big and unparalleled is the difference between the first one and the last ones. These ones use to be even kinships and household to emperor. This is like in such things.

But let's see how we stand before God and Emperor at the religious services and as the evening, nigh, and day prayers. Some of us remain, starting with the evening religious service, for the whole night, as disrobed of the material realities and with their hands stretched to prayer, empty of any worry[591]. Others, after singing the plasms, they will remain in that (in prayer). Others persevere more in readings. Some of them fight manly, because of their helplessness, against the sleep, by handwork[592].

Among all of these, the first one and the last ones persevere in spending the whole their night in that way pleasant to God. The second ones take their vigil according to the monastic rule, and the third one travel on the least among all other ways. But God receives and cherishes the gifts brought by each of us according to his thought and power[593].

2) The watchful eye will clean up the mind, while the long sleep will petrify the soul. That monk that takes vigil will be the

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[590] In the G.P. this is given as *The Word XX*.

[591] "Not for the whole vigil, not even for the whole Psalms' stichology. But this will be accomplished by him who spends the while night in psalmody; and by him who spends his night in repentance, in prayers, and in bowings to the ground; and by him who perseveres in crying, in tears, and in weeping for his sins. This will be accomplished, again, by him who reads verses, in the evening, for a while, and for the rest of the night he sings troparia. That will also be accomplished through doxologies and readings. And that will be fulfilled also by him who, by establishing a rule to himself, he doesn't kneel, according to the example of that one who was warred by the thought of the fornication".

[592] "They fight the sleep because of their mind's helplessness with the manliness of their patience".

[593] "God cherishes our deeds according to our intentions. "May the Lord give you, he says, according to your heart"" (I Kings 1: 17 (this is usually called in KJB as: I Samuel (E. l. t.'s n.))).

enemy of the fornication, while the sleepy one will be the fornication's husband[594].

3) The vigil is the appeasing of the (bodily) heat, it is deliverance from (defiled) dreams, it is moist eye, it is mellowed heart, it is guard before thoughts, it is oven for foods burning out, it is the taming of the passions, it is the punishing up of the tongue, and it is the banishing away of the hallucinations[595].

4) The vigilant monk is an angler of thoughts, being able to discover them and to fish them out easily in the appeasement of the night. That monk that loves God, when the bell rings the call to prayer, he will say: "Good"; the lazy one will say: "Woe, woe!".

5) The way he prepares the table it will give away him who is greedy for food, as the working of the prayer will give away him who love God. The first one will jump around while seeing the loaded table, while the second one will get saddened.

6) The much-sleeping is the cause of the forgetfulness; and the vigil will clean the memory up[596].

7) The plowmen gather their richness into barns and in wine cellar, while the monks gather their richness in staying to the evening prayer and at the night prayer and in the works of their mind.

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[594] "We have been commanded to always take vigil in prayers and in readings, and especially on holydays. This is because that monk that takes vigil, he will thin up his understanding towards a sight (contemplation) useful to his soul. And the much-sleeping thickens the mind up. But take heed not to surrender yourself, during vigils, to the vain stories, or to the evil thoughts. This is because of being better to sleep than to take vigil while occupying on yourself with vain words and thoughts".

[595] "By vigil one weakens the ghosts of the evilness and the wars are appeased; or, by vigil the people's souls are brought to the pricking of the heart. This is for the vigil caused the crushing and humbleness". By vigil the impulses of the lusts will be weakened, as they are caused by body's surplus of vigor and by mind's lack of attention. The mind gains a plus of time for observing on itself, for deepening the existence's meanings, which appear during the vigil as unimpeded by the external preoccupations. That will help to choose the right deed also during the following moments. "What you remember, you'll do that! And what you don't remember, it will be unveiled to you. And you will not surrender your cogitation, undiscerningly, to forgetfulness, by forgetting".

[596] "The forgetfulness has not power by itself, but it gets strengthened by our carelessness, on their measure". The forgetfulness, by breaking up the connection between present and past, because of the passionate attachment to the present pleasures, it will weaken even the depth and the intensity of the present life, that is not consciously fructified by the memories of the past's deeds. The vigil deepens not only the signification of the present thoughts, but also of the past deeds, and it sees the present in the light of the while past and of the future.

8) The much-sleeping is an unjust husband. He kidnaps half of the live of the lazy ones, if not even more than that.

9) The untried (inexperienced) monk take vigil in dialogues, but when the time to pray comes his eyes get heavy. The drowsy monk is skillful in much-speaking, but when the time to read comes he cannot see because of being sleepy. When the last trumped will sound, the death will resurrect, and when the much-speaking starts the sleepy wake up. The sleep is a cunning friend; after we have got satiated, the sleep often leaves us, but when we are hungry and thirsty, the sleep strongly wars us. It advises us to start doing some handwork during prayers. This is because otherwise it is unable to banish away the prayer of those who take vigil. The sleep is the first one snaking into the beginners in order to war them. And this is in the attempt to make them idle since the beginning, or in order to make them come closer to the devil of the fornication. Let's not cease from singing together with the community until we have liberated on ourselves from sleep. This is for if we feel shame of sleeping while being in community, we won't fall asleep.

10) The god is the hares' enemy and the devil of the vain-glory is the enemy of the sleep.

11) The merchant counts his earning after the day passed, and the worker counts his gain after singing[597].

12) After you have finished your prayers, wait, and you will see flocks of devils. This is because they have been warred by us and after we have stopped praying, they attempt to upset us with inappropriate hallucinations. While sitting, you take heed and you will see those who are accustomed to steal the firstfruits of the soul.

13) One can still cogitate while sleeping at the words of the psalms, but there is also the possibility that those words to be put in our mind by the devils in their attempt to make us haughty. And I wouldn't have wanted to say the third thing. But somebody forced me to. That soul that ceaselessly cogitates at

[597] "The day and the toils passed, so the trade will stop. The merchant studies what he has done: whether he recorded losses of he was defeated. If he toiled according to the man or according to God. The second one is of him who love God, the first one is of this who loves the vain-glory. One brings earning, the another brings loss and useless toils".

the Lord's words will become accustomed to move into those words even while sleeping[598].

This is for the second thing is a reward for the first thing, towards banishing away the ghosts and the hallucinations.

The nineteenth step. He who has climbed on it he has received light within his heart.

[598] "He who cogitates like David did, the whole day at the Lord's law, he also cogitates at that law at night, in order with himself to be accomplished that word that says: "And into His law he will cogitate day and night" (Ps. 1: 2); or: "I am sleeping and my heart watches" (Son of ongs 5: 20.

The Word XX

About the Coward or Unmanly Fear

1) He who occupied himself with the virtue in congregational monasteries, or in the company of a few others, he won't usually be warred too much by fear. But he who lives in more isolated places let him fight not to be take in mastery by the offspring of the vain-glory, or by the daughter of the faithlessness: namely by fear.

2) The cowards fear is a childish feeling in the soul oldened by the vain-glory. The coward fear is a weakening of the faith, one shown in the fearful waiting for some unexpected things[599].

3) The cowards fear is a danger before fear; or it is a full of trembling heart's feeling, shaken and scarred of doubtful misfortunes. The coward fear is the lack of entrustment. The proud soul if the slave of the coward fear, because of trusting on himself and because of fearing the noised of the things and the shadows[600].

4) They who cry and are not scared about pains, they won't be mastered by fear[601]. But they who get scared of something they will go out of their minds. And rightly so. This is for is righteous Him Who forsakes the proud ones. He wants us to be punished, so that we the others not to get haughty.

5) All the fearful love the vain-glory. But not all of them who are fearless are humble in thought too. It is a known fact that neither the thieves nor the tombs robbers have fear[602].

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[599] "The fearful man suffers of two illnesses: of the fewness of his faith and of the love for his body".

[600] "When somebody falls because of his recklessness, that one will become both fearful and daring. This is because his soul is weakened. This is because, as the body when having lost its balanced composition, it will have become difficult to master and it will surrender itself to all passions, likewise the soul when will have lost his power and humble cogitation, by receiving a helpless accustoming, it will become coward and daring and mindless, and the soul will no longer know on himself. And he who no longer knows on himself, how will he know either the above-nature realities".

[601] In the Edition from the year 1970: "Απηλγηχότες may be those who do not spare their body and who will wait without being upset and without sadness regardless what happens to them". In G.P." "The uncomforted crying, received within soul, it has raised above the fear".

[602] Belonging to Saint Issac: "The good-daring and the despising of the dangers from one of these two: either out of the callous heart or out of the much faith in God. The heart's

6) In those places where you got accustomed to feel fear, you won't hesitate to go in the darkness. And if you shake a little, this childish and laughable passion will get old together with you[603]. By going, you accompany yourself with the prayer. And after you have reached there, you will stretch your hands upwards and you will defeat the enemies with the name of Jesus, for there is no stronger weapon that that in heavens or on earth[604]. When you have been delivered from your illness extoll Him who has delivered you. This is for, by thanking Him, He will forever cover you.

7) Like you won't ever be able to fill up your stomach at once, likewise you won't be able to defeat your fear at once. On the measure of your crying, your fear will decrease quicker, but if the crying is absent, you will remain fearful. "My hair is rising up", said Elifaz (Job 4: 14, "talking about the devils' cunningness".

8) Sometimes the soul is the first to get scared, some other times the body, and the fear passes from one to another. When the body gets scared and this fear without reason doesn't penetrate the soul too, then the deliverance from illness will be close. But when we receive with an open soul all the expected things, into the crushing of our heart, then we will truly be liberated from fear.

9) Not the darkness or the wilderness of the places strengthen the devils against us, but the lack of fruits of our soul; and sometimes we are as well punished out of oikonomia.

10) He who has made on himself servant only to the Lord we will no longer fear except his Master. But he who does not

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callousness is followed by the pride, and the faith is followed by the heart's humble cogitation".

[603] G.P." Like the tadpoles scare the little children, likewise the shadows scare the proud ones". In the formulation from the Edition form the year 1970: "He calls it as childish passion, because it uses to war on those who are children with their age into Christ. Tho them who are consummate, such a fear is worthy to be laughed at; this is because the tadpoles as well scare the little children and not on the consummate ones".

[604] "It is not possible that him who really fears God to be afraid by something else, because he says that besides God, he fears no one else". The fear of God gives courage to overcome any cowards fear of anything on earth. In addition to that, the fear of God actually isn't a fear that God will do something bad to him; all the less of anything else, by knowing that God will defend him or, if he loses the earthly things and even the present life, he will have a life full of all gods in heavens. So, he who entrusts himself to God, he won't fear. On the opposite, he who ears the earthly things and who trust only to himself, he always will fear those in a real manner. Neither the own self not the world's things assure him against troubles and misfortunes, not to say against passions.

fear This One yet, he will fear even his shadow. The body gets scared when a ghost stands next to us in an unseen manner; but when the soul gets gladdened, and humble, there is an angel staying next to us. That's why, by knowing out of his work the state of the present one, let's quickly jump at prayer for our good guardian has come to pray together with us[605].

It will be obvious that he who has defeated the cowards fear, he has surrendered his live and soul to God.

[605] "The thought's humbleness and the simplicity enlightened by the gift of the discernment will make us knowing the differences of the ghosts".

The Word XXI

About that Vain-Glory of Many Sorts

1) Some people love giving to vain-glory a place differing from that of the pride, in the chaining of their "Words". That's why they also say that there are eight thoughts which lead and uphold the evilness. Gregory the Theologian and other teachers reckoned these as being only seven. I will more gladly follow to these ones. This is for who will still have pride after he has defeated the vain-glory? They differ only to such an extent as the little child has by nature in comparison to the grownup man and the wheat in comparison go bread. This is because the first one is the beginning, while the second one is the end. But about the beginning and the fullness of the impious passions of the self-appreciation, we are going to briefly speak at the right time. This is because he who tries to philosophize on these in details, he will be like the one vainly attempting to weigh the winds.

2) The vain-glory is, according to its nature, the changing of the nature and the crocking of the morals[606] and the stalking for what could be despised. And according to its quality, the vain-glory is the waster of the toils[607], the loss of sweats, the stalking of the treasure, the niece of the miscreance, the forerunner of the pride, the wrecking of the ship in the harbor, or the ant in the threshing field. The vain-glory is thin but it plots against all toils and fruits[608].

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[606] A Latin proverb says: "Honores mutant mores". The modest man from yesterday, after being appointed on a higher office, he will change overnight and become unrecognizable. His nature will be changed, his morals will be crocked. At Veniamin Costache: "The thought of the vain-glory is very thing and it easily stays next to virtues. He who is mastered by the vain-glory he wants to show his ascesis to the people and he hunts for glory form people. By being someone deceived by devils, they will make him liking to be taken care by women, and to like hi vestments to be touched by people, and they even bewitch him with the priesthood; then he likes that the people are searching for him and they stand around him and he like thinking at the fact that if he doesn't untie them, they will be tied in heavens. And after the devils make him haughty with such vain-hopes, they will fly away from him leaving him either to the devil of the pride to temp him, or to the devil of the sadness bringing upon him thoughts opposing the hopes". *Another*: "The feature of the monk's vain-glory is that he wants to be extolled for his virtues. And characteristic to the monk's haughtiness is to boast himself for his deeds and to despise others. And to the people from within world is characteristic to want to be glorified for their beauty, for their richness, for their mastery, and for their wisdom".

[607] All the virtues gathered within man by toils are defiled as a bucket of milk by a drop of oil.

[608] "There is not easy us to be delivered from the vain-glory. But one can be delivered through the hidden working of the virtues and by more often taking of heed. And the sign of the

3) The ant waits for the harvesting to be finished and the vain-glory waits for the richness to be gathered. The first one rejoices for stealing; the second one rejoices of wasting. The ghost of the despair rejoices seeing the sin being multiplied; the ghost of the vain-glory rejoices seeing the virtue being multiplied. This is because of the door of the first one is the multiplication of the wounds; and of the second one is the richness of the toils[609].

4) Take heed and you will see this unlawful one as flourishing to the tomb in garments, in spices, in convoys, and in others[610].

5) The sun shines in all things plentifully. And the vain-glory rejoices of all toils. For instance: I am mastered by vain-glory when fasting; by untying my fasting in order I not to be known (as fasting) I will again be mastered by my vain-glory for being modest; by dressing myself up in luxury clothes I will be defeated by my vain-glory, but if I change my clothes for modest ones I will again be defeated by my vain-glory; speaking, I will be defeated by it; keeping my silence I will again be defeated by it[611]. Regardless what I will throw this three-horned globe,

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deliverance is that of no longer keeping the evil in mind dome by him who spoke evil of us or of him who spoke too much".

[609] This is a paradox. The multiplication of the virtues opens the door of the vain-glory. The multiplication of the sins banishes the vain-glory away. "By being the passions moved, they will banish the vain-glory away, and when the passions has got scattered, that will make the vain-glory to return". But this doesn't mean that we must surrender ourselves to passions in order not to reach at vain-glory. That would mean us to remain down into mud in order us not to boast with our cleanness. We must get rid of both of them. But the beginning is done by getting rid of passions.

[610] This refers to those burials done with great pompousness. This can be seen also in the costly monuments some people have paid for being erected at their tombs, while they are alive or after their death.

[611] We can see here the author as describing with the same extraordinary talent of fine analyst of the complex souly states, the same contradictory intertwining between passion and the good aspiration, as in other of his *Words* as well (for instance in *The Word XV*). Each moral flower or virtue has in its shadow the vain-glory. This intertwining is characteristic to a yet non-consummate stage of our nature. Our passion is so much intertwined with our nature so that it seems to us that fighting it we actually fight our own nature, and that's why is so difficult to fight it out. Only a radical understanding of our nature as fully finding on itself when forgetting about itself, or when it totally surrenders itself to God and to the fellow humans, it will get us out of this contradictory and tormenting state, in order to elevate us to that supreme paradoxical state, one happy and fully conform with itself: that state which you no longer are through yourself, but through God, through Him Who loves you and Whom you consummately love.

always one horn will stand upright and that one will be the one from the center.

6) He who loves the vain-glory he is an idolater. Seeming that he worships God, he actually wants to be pleasant to people and not to God. Anyone who loves showing himself he loves the vain-glory[612]. The fasting of him who loves the vain-glory will not be rewarded and his prayer won't be accepted. This is because of working both of them for the vain-glory. The ascetic who loves the vain-glory he will lose in twofold manner: he both will melt down his body and won't take any reward.

7) Who won't laugh at the worker for the vain-glory, who at the singing of psalms is moved by this one either to laugh at or to cry for all things?

8) God often hides from our eyes the good things we have gained. But that man that praises us, or better said who deludes us, he has opened our eyes through his praises. But by being our eyes opened, the virtue will disappear[613].

9) The flatterer is the devils' servant[614] and the guide of the pride and the destroyer of the heart's pricking and the

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[612] The Veniamin Costache Edition: belonging to Saint Maximos: "In all the things we work, God searches for our purpose: if we work for Him or for something else. So, when we want to do a good thing nor for being pleasant to people but for God, let's have Him as our purpose so that, by always looking at Him, us to work for Him, lest we will both endure the toil and lose the reward". In the G.P. belonging to saint Basil: "What is not done for the love for God, but for being praised by people, regardless what that be, it won't have the praise of being honored by God, but it will be given the judgment for a deed done for being pleasant to people, for enmity, for envy, or for some other guilt. That's why our Lord calls them all as deeds of the injustice, telling those who said: "We ate before You" and the others: "Get far from me all of you who work the injustice" (Mt. 7: 23). These ones are them who abuse the gifts they have received from God for their own pleasure". *Another*: "Vain mind has he who hunts for the praise from people and he hopes for nothing else". From Saint Maximos the Confessor: "Among the deed done by people, some of them are good by nature, but (sometimes, *t. n.*) they aren't good by their cause. For instance; fasting, taking vigil, praying, reading the plasms, giving alms, accommodating strangers, all of the are good deeds by nature, but when done for the vain-glory they will no longer be reckoned as good."

[613] If we see our virtues they will be lost.

[614] "Let's avoid being congratulated and congratulating on one another openly. The second part belongs to the flatterers and of the ones moved by devils. The first one belongs to those who are frivolous and whose victories are easily stolen. The second one is as spoiler of the goods, the angel of the devil; the first one is a reckless inheritor, one prepared to immediately lose the ascetic toils. Both of them work together to their reciprocal perdition". *Another*, belonging to Saint John Chrysostom (from Veniamin Costache): "Praising on those who live in sin will bring more dreadful torments that craving for sin, and even than those of the ones who live in sins… and rightly so, for this deed belongs to a broken judgment and to a soul that suffers of an unhealable illness. This is because he who praises the sin has deprived on

destroyer of the goods, and he deviates other from the right way. “They who bless you, says the prophet, they deceive you” (Isa. 3: 12).

10) It is characteristic to those who are haughty in their thought to endure manly and joyfully the reproaches but it is characteristic to those who are saints and pious to cross through the praises unharmed.

11) I saw some ones crying for having been praised; but I saw others as lit well with anger, changing, as in a market, a passion for another.

12) “Nobody know the things of the man, except the ghost of that man from withing him” (I cor. 2: 11). Let therefore be ashamed and muted they who start praising on one another plainly.

13) When you hear that your friend or your neighbor speaks evil of you in your absence, or when you are present, you will show him your love, by praising him[615].

14) It is a great deal shaking off your soul the praise from people; but it is an even greater thing to remove the praise from devils.

15) Humble cogitation shows not him who defames on himself; this is because how could him not suffer on himself? But he who while rebuked by another, he won’t diminish his love for that one[616].

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himself of that healing out of repentance”. These ones strengthen them who commit sins, in their sins.

[615] “The consummation of the humbleness consists of joyfully enduring the liar blame”. Belonging to Saint Isaac: “He who is humble in soul he won’t be troubled when injustice is done to him, neither will he defend on himself against the blame put on him. And he will receive the calumny as truth and he won’t take care of convincing people that he has been calumniated, but he asks for forgiveness”.

In this case the calumniated one by praising his calumniator, he won’t flatter on that one neither will he push that one to the sin of the vain-glory, but he shows him his love. That one will feel on that moment that he is not flattered and he neither will fall into vain-glory, but he will be ashamed of what he has done, because he will see that he has done injustice to the calumniated one. And this will help him correct himself by following the example of that one’s kindness.

[616] “You reckon that you have humbleness, but you cannot suffer even on yourself defaming on yourself. Therefore, if you want to know whether you are humble in your thought, check on yourself regarding the said things”. Namely you defame on yourself, sincerely, in front of yourself and in front of others. *Another*, at Veniamin Costache: “He who endures with humble cogitation the accusations brought to him, he has reached the consummation and he is praise by the holy angels. This is because no other good deed is so difficult to commit as this one is”.

16) I have noticed that the devil of the vain-glory instills to one of the brothers thoughts and he unveils those thoughts to another brother; and he makes this one to tell to that one the things which are in his heart, in order that one to congratulate on himself as a foreknower of that one's thoughts. And sometimes the devil even touches the body's limbs making them twitch[617].

Do not love another when he invites you to be bishop, or hegumen, or teacher. This is because it is very difficult to chase the dog away from the countertop of the butchery. But when this one sees some ones as having a little peace, he immediately urges them to come back from wilderness into the world. Go, he says, for the salvation of the lost souls.

17) As another is the countenance of the blackmoor people and another of the statues, likewise is different the sort of the vain-glory of those who live in a congregational monastery than of those who live into wilderness[618].

18) The vain-glory welcomes the laymen arriving to the monastery from the world and it drives the most frivolous monks to welcome those who arrive; It makes them fall at those ones' feet and he who actually is mastered by pride he will dress himself up in humbleness[619]. They who sit sat the table (he who

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[617] "You watch this cursed passion that mixes itself with the virtues, until it will destroy the virtues. This is because, if the man doesn't cut off this dishonest passion, he won't be able to advance towards God. This is because to this passion follow all evilness". This passion closes our road towards God, by locking it up in self-admiration. *Another*, belonging to Saint Maximos: "Do not compare yourself to the weakest among people, but rather do that to the most advanced into love. This is because by comparing on yourself to the first ones you will fall into the pit of the self-appreciation; but if you compare on yourself to the love of the last-mentioned ones, you will advance towards the height of the humbleness".

[618] In the Edition from the year 1970: "The vain-glory from wilderness is proven in any humiliator deed: in fasting, in sleeping on the floor, in the other heavy sufferings. And the vain-glory form coenobitic community is proven in pleasant things, in material goods, in wellness, in the luxury richness. The first ones praise on themselves with their humiliator deeds, the second ones praise on themselves with their good deeds, so that one of the vain-glory is like that of the monks while the another is like that of the laymen".

[619] At Veniamin Costache: from Isaia the Hermit: "Take detailed heed at yourself, in order not to accept anything by any means, if you are not fully entrusted that God has sent you out of righteous fruits. Only then you will accept those things with the whole peace. And when you see that those things are out of injustice, or out of strife, or out of cunningness, or out of hypocrisy, you will reject those and throw them away, by reckoning that is better a small piece with the fear of God, than many fruits out of injustice". *Another* (ibid): "Let your hand not to be stretched for taking, but rather for giving". From Saint John Chrysostom: "The greedy holds the things of the poor. And you, by talking those things and by making them as part of your wealth, you will have shown yourself as more unjust than the unjust one and you

loves the vain-glory) urges them to restrain on themselves and he mercilessly rebukes them who are inferior him. Among those who stand and sing psalms, he makes men out of drowsy ones, and he praises them who have no voice as having beautiful voices and he praises the sleepy as taking vigil. He flatters him who leads the rule of the singing and he asks him to give him primacy; he calls him teacher and father until the strangers leave.

19) The vain-glory instead of being cause for honor, it will often be cause for dishonor. This is because, by getting its disciples angry, it will bring them a great shame[620]. On them who are harsh to people the vain-glory will make them gentle; the vain-glory haughtily uses the natural gifts and by that the vain-glory often brought the misfortunate ones down.

20) I saw a devil upsetting his brother and banishing that one away. This is because, by getting angry a brother once, and because in the same time arrives there some laymen, that miserable jumped from anger to vain-glory. That was because he couldn't serve both of them in the same time.

21) he who has sold himself to the vain-glory, he will have a twofold life. This is because while living among monks with the schism, he lives in the world with his thought and with his memory.

22) If we prepare on ourselves to be pleasant to those from above, let's strive to taste the glory of the ones from above. And he who has tasted that glory from above, he will despise the whole earthly glory. I wound wander if somebody disregarded the second one without tasting the first one.

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will have become greedier than the one who is greedy for money". *Another*: "Question: How comes that many greedy ones do not endure bad things" Answer: They will suffer more, even if they do not suffer immediately. This is because, it they escape for now, you rather fear that they will suffer greater torments. And if they escape, their inheritors will not escape. Question: And what can be this thing just like? Answer: It is very just, because you who have inherited a wealth made out of injustice, though was not you stealing it, you sweeten on yourself with it. That one gathered his treasure out of sin and out of anger for the day of the anger. And you have inherited the sin and the anger and you will be held accountable for everything… So, if you know the people whom injustice was done to, given them back and do what Zacchaeus did with much plus. And if you do not know those, share to the needy and then you will find the reward, and that one will find his eternal rest. Question: What one keeps the truth into injustice like? Answer: When somebody uses for his own pleasures, the things given him by God".

[620] "He who loves the vain-glory hypocritically mimes the non-getting-angry; and when he is caught in that, he will suffer dishonor instead of honor".

23) Often, because of being us robbed by the vain-glory, by coming us back we will rob it with even more skillfulness[621]. This is because I saw some ones kidnapped from their spiritual work by the vain-glory; but by being set a worthy to be rebuked beginning, the end has become worthy of praise, due to the change of the thought[622].

24) He who boasts on himself with his natural gifts, namely with his smartness, teaching, clear reading, easy speaking, skillfulness, and with all the others alike, which he has got effortlessly, we won't even gain those goods from above-nature[623]. This is because he who is unfaithful in a few aspects, he will be faithless in many aspects and mastered by vain-glory.

25) Many torment their bodies vainly for achieving the peak of the dispassion, for the richness of the gifts, for working the wonders, for the power of the foreknowing, but they do not know – the unfortunate ones – that not the toils but rather the humbleness is the mother of their goals which they are searching for. He who asks for gifts in exchange for his toils, he has laid down a wrong foundation. But he who reckons on himself as debtor, he will suddenly gain an unexpected richness[624].

26) You won't listen to the whisperer who advises you, allegedly, towards the benefit of our listeners, to announce your own virtues. "This is Because what will benefit the man even of gaining the whole world, and he will damage on himself" (Lk. 9: 25). Nothing can build up on those who look at us, as a humble and non-liar behavior and a non-pretending word. This one will

[621] The vain-glory has stolen the virtues gained by us. But later on, we have come back and we have robbed it of its power.

[622] Nebuchadnezzar's anger was worthy of rebuke. But it was worthy of praise his humbleness, or his humble cogitation from the end.

[623] Belonging to Maximos: "If you want to really become knower and modest, you won't serve to the passion of self-appreciation, you will always search into creatures what is hidden to your knowledge. And by finding out very many things which are hidden from you, you will wonder about your knowledge, and by restraining your thought, you will understand many and great things, because otherwise the opinion that you know won't allow you to advance in knowledge".

[624] This teaching is totally opposite to the Catholic theology on merits and supra-merits. The whole Christian effort aims to clean and consummate the nature and it doesn't aim to merits received from outside. And the consummation is an endless progress. And the gift from God will come by itself, and not as a merit, otherwise that will no longer be a gift. Our free love is welcomes by the free love of God, or vice versa.

become to others too, an urge not to get haughty. And what is greater than this thing for the benefit of others?[625]

27) Somebody among those who can see noticed it, and by seeing that he told the followings: "While I was sitting in assembly (synaxis), there arrived the devil of the vain-glory and the devil of the pride and they sat on both my sides. And one of them pricked my rib with his finger lover of vain-glory and he urged me to talk about some view (contemplation), or about some work I did while I live in wilderness[626]. And after I removed this one by saying: "Let them turn back and be ashamed them who think evil to me" (Ps. 34[627] and 69), the one from my left side quickly whispered at my ear: "Good, you've done good, and you've become great, by defeating my all-shameless mother". Towards this one, by immediately continuing the next part of the verse, I said: "Let them turn back who tell me: Good, you've done good"[628].

Asking him that one: "How could be the vain-glory the mother of the pride?", he answered: "The praises make one to get haughty and boast himself up; and when the soul has got haughty, the pride will take that soul to heavens and it will lower that soul to deeps"[629].

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[625] From the Epistle of Athanasius towards the virgin: "If you show your life, that will cause you vain-glory and it will harm you. But if you find a soul that co-speaks with you in order that soul to do the things of God as you do, you will unveil your secret only to that soul. In that won't be vain-glory, for you speak for a soul to be saved. Them who have the desire to listen you will speak the useful things. And if you pray or sing or read, you will sit apart and let no one hear that except yourself; and if you have, do that also with one or two virgins of the same soul with you". *Another*, belonging to Saint Mark: "If you want your sins to be covered by the Lord, you won't unveil your virtues to the people. This is because everything we do with our virtues God will do the same with our sins". *Another*, belonging to Saint Maximos: "Like the shown treasure will be stolen, likewise the virtue made known or public will be consumed".

[626] Belonging to Saint Maximos: "They who always search for our soul, they always search through unclean thoughts to push us to sin with our cogitation, or with our work. But when they find our mind unwelcoming, then they will be ashamed; and when they find our mind occupied with spiritual views, they will be banished and totally ashamed".

[627] In KJB we have: Ps. 35 and 70. (E. l. t.'s n.)

[628] Both those seemingly good urges are defeated with the humbleness. The deeds which the monk is called to are good in themselves, but they are actually must not be done when the urges to them come from devils, namely they occur intertwines with the temptation of the pride.

[629] "The banished vain-glory will give birth to self-appreciation; but if the vain-glory stays, it will cause the pride".

28) There is glory that comes from God: "On them who extoll Me, He says, I will extoll them" (I Kings[630] 2: 30). And there is a glory coming out of devilish preparedness: "Woe to you, he says, when the people will speak good on you" (Lk. 6: 26).

29) You will clearly recognize the first sort of glory when, by reckoning it as harmful, you will reject it with the whole your diligence and you will hide out your living[631]. And the second one you will recognize when, while committing any work, you will do that in order you to be seen by people. This unclean one urges us to hypocritically pretend that we have a virtue which we actually don't have. But "let your light lightening, He says, before people, in order they to see your good deeds" (Mt. 5: 16). But the Lord often brings them who love the vain-glory to the removal of their vain-glory, by the dishonor happening to them.

30) The beginning of the non-searching for the vain-glory is the guarding of the mouth and the love for dishonor[632]. The middle of if is the stopping of all though works of the vain-glory. And the end (if there is some end to the bottomless sack)[633], it is that of insensitively do before the multitude the things which bring you dishonor.

31) Do not hide your shame by reckoning not to give cause for offense[634]. But one must not use the same bandage for any mistake, but according to the sort of the mistake.

32) When we call the vain glory to come to us and when the vain-glory comes to us uncalled but sent by others, and when we start doing some things aiming to achieve vain-glory, let's remember our crying and our duty to make, fearfully, that prayer appropriate to our state, and we unmistakingly will shame the shameless, if we take care of the true prayer. And if not, let's quickly remember our death. And if do not succeed

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[630] This book in KJB is usually called as I Samuel. (E. l. t.'s n.)

[631] "When somebody doesn't do the thing of God in order him to be seen by people, but they who accidentally see him will extoll him, that one will suffer no harm out of those praises".

[632] "He who takes care of his tongues he proves to be a worker of the virtues. And non-punishing the tongue show him as not having the virtues in himself".

[633] There is no end to the vain-glory. This is because the vain-glory is equal (but in the opposite direction, E. l. t.'s n.) to the humbleness. And the humbleness is an infinite deep (abyss) or height. This is because the humbleness is a bewilderment about God, and for God is infinite the humbleness will grow up infinitely too.

[634] One understands that here is about admitting it accompanied by repentance, and not cynically and shamelessly. This is because when recognized by deep and ceaseless repentance, it will rather determine others to shun themselves of it.

either by doing that, let's fear the shame that follows to the glory. "This is because "he who extolls on himself he will be humbled" (Lk. 18: 14). And not only there, but unmistakingly here too[635].

33) When the praisers, better said the deluders, the start praising us, let's remember the multitude of our lawlessness, and so will be found worthy of the thigs we said or did.

34) There can be, without doubt, hear by God in their prayers also some of them who love the vain-glory. Our Lord uses to welcome their prayers and requests, so that by receiving some of the gifts through prayer, they not to increase their self-appreciation.

35) Often, the simple ones won't fall into this venom. This is because the vain-glory is the rejection of the simplicity and the hypocritical and pretended living.

36) Often, the worm grows up and gets winged and climbs on height. Likewise, the vain-glory by evolving and growing, it will give birth to pride that is the chieftain and the completion of all evilness.

This has been the twenty-first step. He who hasn't allowed to be himself caught by it he won't fall into the mindless pride that is the enemy of God.

[635] "When you see a human thought tempting you with the glory, you will limpidly know that the shame is being prepared to you".

The Word XXII

About the Mindless (Uncontrolled) Pride

1) The pride is the denial of God[636], is the contrivance of the evils, is despising the people, is the mother of the condemnation, niece of the praises, the sign of the fruitlessness, the banishing away of the help from God, the forerunner of the going out of mind, the cause of the fallings, the cause of being taken into mastery (by devils), spring to anger, the door of the hypocrisy, the cause of the mercilessness, the guardian of the sins, bitter accountant, judge of the people, the opposer to God, and the root of the blasphemy.

2) The beginning of the pride is the end of the vain-glory. The middle of it is despising the neighbor, the shameless heralding of the own ascetic toils, the self-praising within heart, and the hatred on reproach. And its end is the denial of the help from God, the boasting with the own zeal, and the devilish habit.

3) Let's hear all of us who want to be delivered of this pit. This passion often likes to take its food even out of the thanks we bring to God. This is because in the beginning it doesn't think at denying God.

4) I saw a man thanking God with his mouth and boasting on himself with his thought. About this confessed that Pharisee who hypocritically said: "Thank You, God" (Lk. 18: 11).

5) Where this falling has taken place there has been the previously dwelling the pride. The second thing is heralder to the first thing.

6) I heard someone among those honored by me: "Think at the fact that twelve are the dishonorable passions. If you love willingly one of them, namely the self-appreciation, that will fill up the room of the other eleven passions"[637].

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[636] "This is because he who reckons that he accomplishes something by himself, and not by the help from God, he will deny God and His help in all things. That's why he will fall too, because of being forsaken by the grace of God Whom he disregarded".

[637] "A certain philosopher said that the self-appreciation is a sacred illness". *Another*: "I saw a dreadful disease; that one suffers of it who guards at himself a richness towards his bad". Our Lord said: "Woe to you, who enrich yourself, because you will hunger; because you will get your payment" (Lk. 6: 25). The self-appreciation is a disease, because he who suffers of it, he won't live in reality. The richness he guards is smoke. But that smoke not only will not only

7) The monk who gets haughty in his thought, he opposes himself in words. But he who is humble in thought he won't know how to opposes himself even with his look. The cypress doesn't lean down its branches to lay down on the ground; neither does that that monk who has a proud heart, in order to obey.

8) That man who has a proud heart he will want to master[638]. Thus, he won't be able not to lose on himself until the end, as it usually happens; better said he doesn't want that either.

9) "To the proud ones the Lord stay against" (Proverbs 16: 5 and Pt. 5: 5). And who can have mercy on them? "Unclean is at the Lord everyone who is proud in his heart" (Proverbs 16: 5). And who want to clean up on like this?

10) The punishment of the proud ones is the falling and the tempter is the devil. Their forsaking is the getting out of their minds. Of the first one often the people got healed by other people. But the last one cannot be healed by people.

11) He who reject the reproach it will imprint the passion to himself. And he who accepts the reproach he will be untied of the passion's tie.

12) If a certain one fell off the skies only because of this passion, without any other passion, we must see if it happens that somebody ascends to heavens only by humbleness, without other virtues.

13) The pride if the loss of the (spiritual) richness and of the sweats. "He shouted out and there was nobody to save him" (Ps. 16: 4, 5), and that was, doubtlessly, because he shouted out with pride "towards the Lord and the Lord didn't hear him"; doubtlessly, because he didn't remove the causes he was praying against.

14) A very knower old man was advising a young man who was haughty. And the young man, being blind, said to the old man: Forgive me, father, I am not proud". And the all-wise old man told him: "And what other more obvious proof you can give us, son, except the word you have just said: I am not

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vanish and let him empty, but it will make him merciless and hated by God and by people, because that is a smoke that intoxicates him. He gets out of the connection with God and with the people who are the sole reality keeping himself too in reality.

[638] "Do not hurry yourself up to place yourself as chief of the brotherhood in order not to take the burdens of the stranger sins on your shoulders".

proud"[639]. Some people like these are helped much by obedience, by a more difficult and submitted to dishonor living, and the reading of the above-nature ascetic toils of the fathers. Maybe thus, they will have a tiny hope for salvation, they who are sick with this passion.

15) It will be a shame if somebody boasts on himself with a foreign adornment[640], but the last insanity will be one to boast on himself, by his self-appreciation, with the gifts he has received from God. You will boast yourself only with your accomplishments from before your birth[641]. This is because what you have achieved after your birth have been given to you by God, ad a gift, as your birth itself.

16) Only those virtues belong to you which you have committed mindlessly. This is for your mind is a gift given you by God. You show me your ascetic toils you have borne without your body, only out of your zeal. This is because your body doesn't belong to you, but to God.

17) You won't trust, until you will receive the decision, by seeing that one who, even after he entered the wedding room,

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[639] Climacus is noticing here the same intertwining of the passion with the aspiration contrary to it, as in other previous places too. The sap of the passions goes up into man out of his stained nature, in the same time with the sap of the virtue, as the corruption in a tree's fruits. It is very difficult to remove the passion and to spare the virtues in the same time. He who reckons on himself that he is humble, that one is not. One constantly must remove form net to his virtue the awareness of having that virtue. The conscience must have only God as its content, and the own self must be seen as only nourishing itself out of God. All the virtues are God's powers within us. The ascending towards this conscience is a continuous distillation effort, of thinning the human nature, in order to make it totally transparent to God, by removing any thickness of the human nature and its visibility.

[640] "It is shown that nobody must praise and boast on himself due to anything he has committed through his cogitation and power, without the help from God". *Another*: "He who restraints on himself he retains on himself from the covetousness of his belly; the non-earner, from greediness; he who appeases on himself, from much-speaking; he who is clean, from loving of pleasure; the shy one, from fornication; he who is content with what he has, from the love for money; the gentle one, from disturbance; the obedient, from strife; he who accepts reproaches, from hypocrisy; he who prays, from despair, the poor, from richness; the confessor, from denial; and the disciple from idols worshipping. You can see that every consummate virtue until your death won't be anything else but restraining from sin. And restraining from sin is a thing of the nature, and it is not a price paid for the Kingdom of God". How far are we from the theory of the merits and of the supra-merits developed by the Catholic theology! In a following footnote we are going to see that the Kingdom of God is the gift from the Holy Ghost.

[641] He says that ironically, as the followings as well.

his hands and legs were tied up and he was thrown into the outer darkness (Mt. 22: 12)[642].

18) Do not raise your neck, since you are earthly. This is because many fell off the skies, despite they were saints and immaterial.

19) If the devil dwells within his workers, the devil will show himself in their sleep, or even when they are awake, by taking the devil the countenance of a holy angel or of a martyr, and the devil will share some secret, or some gift (charisma), in order to delude the unfortunate and to make them get out of their minds[643].

20) Even if we had suffered tens of thousands of deaths for Christ, we wouldn't have fulfilled everything that we owe to, because other is the blood of God and other is the blood of the slaves; unmistakingly, according to worthiness, and not according to being[644].

21) Let's not cease researching together and understanding the enlightener fathers from before us; and then we will find on ourselves as not thoroughly following their way of living, neither guarding piously the promise, but as living worldly.

22) The real monk is him who has the eye of his soul unscattered and the feeling of his body motionless[645]. The real monk is him who calls his enemies as some beasts, and be whips them up in order they to run away from him. Monk is

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[642] Belonging to John the Carpathian: "The wedding garment that Christ's words speak of, you reckon it as being the gift of the Holy Ghost; this is because him who hasn't made on himself worthy to put the Holy Ghost on, he won't be partaker to the heavenly wedding and to the spiritual dinner".

[643] Neither the unveiled mysteries nor the given charismas are real, but they are apparent contrivances; they are superficial "mysteries" or "charismas", and even still non-unveiled lies.

[644] Christ's blood spilled for us is, according to the being, a human blood like ours too, but according to worthiness His blood is infinitely more valuable, for it is the blood received by the Son of God as His won blood and given by Himself for us. So, through Christ's blood we are imparted with the endless love of God. That's why, even if we had given our blood through death for Him, we couldn't have paid Him equally, so that we couldn't have paid our dets we have to Him. This is because somebody has given you something, you will have paid your debt only by paying back the same price. But even so little as we can give to Christ, it is out of the power shared us by Him through His blood. We love Him, at our turn, a little, by taking power out of His endless power. Where is then the ground of our pride? The proud one doesn't love Christ not even the little as a man can love Him, on the ground of His love.

[645] "When we separate our mind from God either by much-speaking or by joking, or by something else, and so we scatter our mind, we won't be monks".

him who lives in an uninterrupted going out of himself[646]. The monk is so transformed by virtues, as somebody else is transformed by pleasures[647]. The monk (the monasticism) is an endless light in the heart's eye[648]. The monk is a bottomless deep (an abyss) of the humbleness, which the whole his ghost has sunk in and drowned.

23) The haughtiness causes the forgetfulness of the mistakes. This is for the remembrance of those will cause the humble cogitation[649].

24) The pride is the ultimate poverty of the soul who hallucinates to himself the richness and who reckons the darkness as light[650]. Not only that doesn't allow, the unclean one, any advancement, but it also throws off the height him who is mastered by it[651].

25) The pride is that apple that is rotten within, but outside it shines of beauty. The proud monk won't need a devil, because he is a devil to himself and an enemy waging a war to himself.

26) As strange is the darkness to the light, as stranger is the proud from virtue. Withing the hearts of the proud ones will

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[646] Into an uninterrupted going out of his mind into God, or in a ceaseless ecstasy.

[647] His nature has changed its quality by virtues. He doesn't *have* the virtues, but he *is* that what the virtues are.

[648] This is for, by being ceaselessly attentive to his nature, he will uninterruptedly see through it the endless light of God, through the transparency of his own heart, as through an eye which the light from God can be seen in.

[649] But also inversely: "The forgetfulness of the mistakes sometimes causes the self-appreciation, but on some other times it occasions the insensitiveness". There are two sorts of forgetfulness; one is the forgetfulness about oneself because of his pride, and that gives the appearance of a self-knowledge; and there is the forgetfulness about oneself (the kidnapping, the ecstasy) out of humbleness, one that is the real self-knowledge. This is because the self knows out of pride it will be a superficial self, a superimposed self, one that stands on sand as a void, while that self knows out of humbleness it will be the self eternally sunk in its steadfast and true foundation that is God. The proud one, by not knowing his sins, he cannot discern between himself and God in his imagination, and so he won't see his foundation. The humble one, by knowing his mistakes or his insignificance, he will see the foundation upholding him for eternity, and forgiving him.

[650] Detached from reality, the pride counterfeits the reality by imagining it. He lives in a phantasmagory, in a prolonged hallucination. Emptied of everything, the pride one hallucinates that he would be rich; darkened, he imagines that he is into light; but his richness itself is poor, and in its light, he sees nothing real, nothing substantial. That's why also his spiritual food is poor, unsubstantial.

[651] "He who gets proud he will be allowed to fall into blasphemy. He who gets proud for his virtue with the deed he will be allowed to fall into fornication; and he who gets haughty for his wisdom, he will be allowed to fall into the traps of the nescience".

be born blasphemy words; within the souls of the humble ones will be born heavenly views. The thief hates the sun and the haughty despises the gentle ones[652].

27) I do not know how, but many among those who are proud they do not know on themselves and, by reckoning on themselves as dispassionate, they will have seen their poverty (of virtue) at the time of their exit from this life. He who is mastered by pride, he will need God. This is because the help from people will be useless to him.

28) I once caught this mindless deceiver walking within my heart, borne on the shoulders of its mother. And by tying both of them up with the tie of the obedience, I whipped them up with the whip of the humbleness and I forced them to tell me who they entered within me. And they, while being whipped, told me: "We don't' have beginning, neither birth, for we are the beginning and the birth-giver of all passions. And not only a little, it wages us war us the crushing of the heart born out of obedience. That's why, by wanting to become masters upon the realities from heavens, we have been removed from there[653]. We have made on ourselves, to say it on short, of all of them who work against the humble cogitation. This is because all the things helping the humble cogitation will resist us. But we have been successful even in heavens. So, where are you going to escape from us?[654] We have got accustomed to oppose the rebuking, the obedience, the non-getting-angry, the non-keeping-of-evil in mind, and to serving[655]. Our nieces are: the anger, the gossip, the bitterness, the shouting out, the

[652] "Greta and honest this I reckon it is to defeat the vain-glory and to advance into the knowledge of God. This is because he who falls into the ugliness of this passion, he will estrange on himself from peace and he will make his heart harsher to the saints. And at the end of his evil deeds, he will fall into the cunning price and into the care for lying". He who is proud he doesn't know either God not he lives in peace with the people. He gets petrified in his heart even towards the gentle people and he despises them. He behaves with harshness especially towards these ones, because he fears the powerful ones and, if he needs them, he will flatter them up.

[653] They have become masters upon some angelic beings from heavens and that's why those angelic beings have been removed from there. This is because those didn't want to be mastered by anyone else except by themselves (by the vain-glory and by the pride. The pride, by not wanting to have any master, it won't know any head because it is headless. The proud man doesn't admit any chieftain to himself, because he is anarchical.

[654] Namely: if we have succeeded to defeat even some beings from heavens, where and how do you believe, oh man, that you will escape us?

[655] This is for often the monk gets enough of reproaches, or obedience, of non-comforting, and then he will surrender himself to pride.

blasphemy, the hypocrisy, the envy, the living according to an own rule, the opposition in word, and the disobedience. We have a sole enemy which we have no power upon. We tell you who he is, for we are being whipped by him. He consists of sincerely defaming on yourself in front of God. Then you can disregard us as we would be a spider net. So, as you can see, the vain-glory is the horse ridden by me: the pride".

But the pious humbleness and the self-reproaching will laugh at that horse and at his rider, by zealously singing the victory-song: "Let's sing to the Lord, for He extolled on Himself with glory. Horse and rider have been thrown into the sea" and into the deep of the humbleness.

This has been the twenty-second step. He who has climbed on it he is victorious.

The Word XXIII

About the Thoughts of the Untold Blasphemy

1) In the previous sayings we have heard that there is an all-awful nephew of the awful root and mother that is the wicked pride: it is the unspeakable nephew of the blasphemy. That's why we need to mention it. This is because this nephew is not an ordinary enemy, but it is a more-awful than all an enemy and a warrior. And the most awful thing is that he cannot easily be understood, confessed, and tied to the steak in front of the spiritual physician. That's why it has given birth in many to despair, by chewing up, the lawless, as a woodworm, the whole their hope.

2) This all-wicked like to often mock the Lord and the things committed in the Holy Liturgies themselves, and during the itself time of the fearsome Mysteries. Out of this we can clearly know that not our soul is the one uttering these lawless words, non-understood and unspeakable, within us, but that is the devil hating God who has been banished away from heavens, because there too he attempted to throw blasphemies at God. If those shameless and indecent words were mine, how could I bow before the gift and receive it?[656]

3) This deceiver and this of-soul-breaker, he often drives us to getting out of our minds. But no other thought is so difficult to be confessed as this one. That's why, it often gets old into many people[657]. This is because nothing gives the devils and these thoughts so much power against us except the fact of nourishing and of hiding those thoughts within our heart unconfessed.

4) Let nobody reckon on himself as the cause of the blasphemer thoughts. And our Lord is knower of hearts and He knows that those words and thoughts do not belong to us, but they belong to our enemies.

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[656] Climacus proved to always be a thin and sincere analyst of the souly states which often are contradictory. Consistently personalistic, he explains the contradictory thoughts through the presence within our soul of other unseen subjects, in the given case, of the demons.

[657] It gets old into many people, because they cannot destroy it by confessing it, because they are ashamed to confess it. It is too obvious and too God our Lord so they so dare to openly express their blasphemer thought against Him. Themselves cannot decide to believe that thought. This is another reason why they do not trust to themselves.

5) Getting drunk is a cause of the stumbling. And the pride is a cause of the inappropriate thoughts. But him who stumble is not guilty for his stumbling. Still, he will be punished for getting drunks.

6) When we stay at prayer, this unclean and unspeakable thoughts rise too. But by persevering into prayer, those thoughts will immediately withdraw. This is because they do not use to fight those who fight back.

7) The lawless doesn't blaspheme only on God and on the churchly things, but he even utters within us some too ugly and inappropriate words, in order us either to leave the prayer or to despair because of ourselves. And so, he interrupted many from praying and he removed many from Mysteries. He melted the body of many by sadness. This evil and inhuman tyrant exhausted others by fasting and he gave them no moment of resting, and he did that not only to the people from within world but also to them who occupy themselves with the monastic living. Then he instilled them the thought that they won't be partakers to any salvation and made then reckon on themselves as worthier to be cried for and more unfortunate than all the believers and even more than the pagans themselves.

He who is tormented by the ghost of the blasphemy and who wants to be delivered from that ghost, let him know that not his soul is the cause of such thoughts, but the unclean devil, that yore said to our Lord: "I will give You all of these if you fall down and worship me" (Mt. 4: 9). That's why, by despising him and by not taking heed at what he said as measure, let's tell him: "Go behind me, satan! I will worship my Lord God and Him alone I will serve" (Mt. 4: 10) and let the pain turn upon your head; and upon your head's top your blasphemy to descend now and forever. Amen.

8) he who strives on himself to fight with the devil of the blasphemy outside the mentioned way, he will be like one who attempt to hold the lightning with his hands. How could we catch, or resist, or beat that one who enters within his heart suddenly and like a wind and throws his word faster that an instant and then he disappears?

9) This is because all of them who fight the war they stand and fight and they remain for a long time and they give time to those who fight them. But this one doesn't do that. But immediately that he appears he will get far from there; and immediately that he has spoken us, he will be gone.

10) This devil uses to dwell into the mind of the simpler and more innocent people, who are troubled and tormented more than others. But within those ones everything happens not because of their self-appreciation but because of the devils' envy.

11) Let's stop judging and condemning our neighbor and let's not be afraid of the blasphemy thoughts. This is because of the first thing is the cause for the second thing.

12) Like him who is locked within his house he still hears the words of the passersby, but he doesn't' talk to them, likewise that soul that lives within himself, when hearing the devil's blasphemies, he will get troubled, because of that one passing through him.

13) He who despises this devil he has been liberated from passions. But if he thinks that he can fight that devil in other way, he will finally be defeated. This is because him who want to master the ghosts with the words, he will be like him who wants to lock the winds up. A zealous monk who was troubled by this devil, he melted his body with fasting and vigil for twenty years. And because he didn't feel form that any benefit, he left and, by writing his passions down on a paper, he submitted that to a holy man, while laying himself down to that one's feet, because of not being able to look at that one's face.

The old man read that and he smiled. And by rising that brother up he told him: "Put your hand, my son, on my neck". And when the brother did that, the great old man told him: "On my neck will be, brother, this sin, as long as it has been within you and as long as it will be within you. Only you not to take heed at it anymore"[658]. And that brother confessed me that even before him leaving that old man's cell he was delivered from than passions. And this was told me by him who experienced it, thanking God.

He who has taken victory upon the passion he has rejected his pride.

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[658] This is an important argument for confession: he who confesses his sins, by receiving the assurance that form then further he won't be responsible for himself, but the confessor who has given him the forgiveness will be responsible for him, he will no longer feel the torment for his sins neither the helplessness in not committing those sins again. And the confessor will be hold accountable because he had done that in the name of our Lord. You must, therefore, to experience the encounter with Christ as another Person, in the only way accessible to us, in a concrete manner. Namely, by encountering another godlike person who welcomes you for he was appointed by and in the name of Christ.

The Word XXIV

About the Gentleness, the Simplicity, and the Non-Evilness, Earned through the Wise Striving and non-Natural; and about Cunningness

1) The dawn's light appears before the sun and the gentleness is the forerunner of the humble cogitation[659]. That's why we hear the Light too, as ordering these ones thus, according to their levels: "Learn from Me, He says, for I am gentle and humble in heart" (Mt. 11: 29). So, we owe to be lightened by light before sunrise, so that we to be able to limpidly look at the sun. This is because he who doesn't firstly know the light, he won't be able to look at the sun, as the true order of the said things teaches us.

2) The gentleness is the unshaken state of the mind, that remains the same when honored or dishonored[660]. The gentleness consists of praying us in an undisturbed and sincere manner for him who troubles us and during the troubles he cause to us. The gentleness is the slab placed on the anger's sea, that scatters all the waves which strike it, and that suffers not shaking[661].

The gentleness is the prop of the patience; the gentleness is the door, or better said the mother, of the patience and cause of the discernment (of the right-reckoning). This is for: "The Lord will teach the gentle His ways" (Ps. 24: 8[662]). The gentleness is the cause of the forgiveness, the daring of the prayer; and it is the room of the Holy Ghost. This is for he says: "Whom will I look at, if not at the gentle and peaceful" (Isa. 66: 2).

The gentleness is the helper of the obedience, the adviser of the brotherhood, the brake of them who get infuriated, the appeasement of them who get angry, the giver of the joy, the following to Christ, the feature of the angels, the tying up of the devils, and the shield against bitterness.

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[659] "The gentleness guards the wrath untroubled; and the humbleness liberates the mind from haughtiness and from vain-glory".

[660] The same definition of the gentleness as in *The Word XIII*, head no. 3.

[661] "It is characteristic to gentleness to bear" (to endure) the neighbor.

[662] In KJB we have" Ps. 25: 9: "The meek will he guide in judgment: and the meek will he teach his way."; in ROB we have: Ps. 24: 10: "He will guide the gentle at judgment, He will teach the gentle His ways." (E. l. t.'s n.)

3) The Lord rests Himself within the hearts of the gentle[663], but the troubled soul is the chair of the devil. "The meek will inherit the earth" (Mt. 5: 5), or better said, they will master the earth[664].

4) The gentle soul is the throne of the simplicity. And the angry mind is the cause of evilness. The smooth soul will comprise the word of the wisdom "The Lord will guide the gentle into judgment" (Ps. 24: 10[665]), better say in working the discernment (the right-reckoning). The righteous soul is the husband of the humbleness. And the cunning soul is the servant of the pride. The souls of the gentle will be enriched into knowledge[666]; and that mind that is mastered by wrath will inhabit together with the darkness and with the nescience.

5) The angry and the hypocrite met[667] and on couldn't find anything sincere in their discussion. If you study the heart of the first one, you will find there the insanity; if you study the soul of the second one, you will see cunningness in there[668].

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[663] The gentle Lord Who has no reasons to be helped, He rests on Himself within the gentle. The gentleness from within Him flows into the believers, and it becomes within them a smooth cradle which Himself rests in. The gentleness is the delicacy and the tenderness of the love, and its surety is not disturbed by anything. By gentleness them who love on each other they comfort on one another. One knows Christ by participating to Him, and by His dwelling within us. Christ is Teacher by the fact that he dwells within us by the Holy Ghost.

[664] The gentle will rule the earth, stretching their gentleness, which is the gentleness of Christ, all over the earth, and nobody will resist them but everybody will answer them with the same gentleness. This will be the Kingdom of Heavens: The Kingdom of the Gentleness among people, out of Jesus Christ's gentleness.

[665] See the footnote previous to the last two footnotes. (E. l. t.'s n.)

[666] The true knowledge is tied to gentleness, for the gentleness is also a peaceful contemplation of the fellow humans who open themselves to it, and a contemplation of the existence's mysteries, and of the mystery of the gentle God.

[667] "Hypocrite is called also the flatterer, the deceiver, and the liar, because their intertwine the words in order they to be pleasant, and not for telling the truth".

[668] Belonging to Evagrius: "The nature of the anger is to fight against the devils and for some pleasure. This is for the angels instill us spiritual pleasures and they urge us to turn back and to feed the anger against the devils for the happiness coming to us out of it. And those ones, by attracting it towards the worldly lusts, they force it to fight contrary to the people's nature, so that by being the mind darkened and by falling off the knowledge, to become traitor of the virtues". *Another* belonging to Gregory the Theologian: "Restrain your anger (wrath), in order you not to get out of your mind. You will punish your wrath, because by getting out of measure it will become father to madness". *Another*: "The cunning one never is in peace, but he always is occupied, he always is full of anger, of cunningness, and of wrath. He always stalks his neighbor, he always speaks against, he always is harsh, he always opposes in words when receiving a command, he uprises when they decide something concerning him, and advised to do the good he will do the evil, and if he is rebuked, he will mock. He mocks them who live in the good manner, he hates them who spiritually advance, he feels disgust when

6) The simplicity is the habit of the soul deprived of diverse thoughts, a soul that has become steadfast towards a non-mischievous thinking. The non-mischievousness is a state of serenity of the soul, a state delivered from any cunning cogitation.

7) The first feature[669] of the children is the simplicity non-diverse in thoughts, a simplicity that – as long as he had it – didn't see the nakedness of his soul, neither he saw the ugliness of his soul[670].

8) Good and happy is also the simplicity that is within some people by their nature; but that is not a simplicity like that one that has been delivered from cunningness through pains and sweats. The first one is covered and guarded against the great diversity of the passions[671]. The second simplicity becomes the cause for the highest humble cogitation. The rewards for the first one it is plenty, but of the second one is more than endless.

9) All of us who want to attract our Lord towards us, let's get closer to Him in a simple, unpretending, without cunningness, without many sorts of thoughts, and without spying, as we would come to attend the lessons of a Teacher. This is for Him being simple and uncomposed of many, He wants the souls who come to Him to be simple and innocent. But one cannot ever see the simplicity without humbleness[672]. The cunning one is the liar foreseer who imagines that out of

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receiving good advices, he diminishes the brothers, he uprises them, he makes them evil, he turns away from the gentle ones, he laughs at them who are long-suffering, he is hypocrite with the strangers, he gossips one to another, se associates with each one against any other, he instigates to strife, he is always ready for defaming and for doing evil".

As one can see, the wrath or the anger, when exceeding a certain measure, they will darken the mind and they will keep the man in an accentuated agitation, leading him all the way to insanity. Between the souly functions there is a tight connection, they influence reciprocally.

[669] From here forward, in the Editon from the year 1970, it follows a different order than that from the G.P. and from the Trevisan Edition. We are going to follow the Edition form eth year 1970.

[670] From the Edition from the year 1970: "He understands by nakedness the absence of the godlike grace".

[671] "The natural simplicity preserves itself, he says, as non-partaker to the many passions".

[672] "The simplicity and the self-non-cherishing, they will clean up the evilness from the heart". In the Greek text the self-non-cherishing is expressed by the word μή μετρείν – the self-non-measuring. You ought not to measure your own good deeds, or your virtues. Properly said, you ought not to notice those. You will reckon them as inexistent. Let not to duplicate on yourself through the conscience of your value. This is humbleness and, in the same time, this is simplicity.

words he will know thoughts, and out of external countenances he will know the things from within heart[673].

10) I saw righteous men who learnt from the cunning ones how to become cunning and I wondered how could they lose so quickly a feature and a gift of the nature[674].

11) As easily as the righteous fall, as difficult is the opposite ones to change themselves. But the true estrangement, the obedience, the guarding of the lips, they have often been able to do many things and they have been changing, wonderfully, unhealable illnesses.

12) If the knowledge makes most of the people to get haughty, won't the nescience and the lack of learning be able to humble on their measure? There still are some people, without doubt they are rare, who are haughty because of their nescience.

13) A limpid and manifested proof of the blessed simplicity is the threefold-blessed Paul, who made himself simple. But nobody saw or heard and neither could one ever see such a spiritual advancement and in a such short time[675].

14) The simple monk is an obedient speaking animal who loads his burden on the shoulders of his adviser[676]. The animal doesn't speak against him who ties it up; neither the righteous soul speaks against his adviser' He follows to him who pulls him as he wishes and he won't resist that one, going all the way to sacrifice.

15) Non-cunning is the clean nature of the soul who behaves in the encounters with all people in the way that nature has been built up.

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[673] "The liar-foreseer" is him who imagines that he can see within hearts, but he doesn't truly see, and that's why the issues wrong judgments, by a large as malevolent judgments on people, and he claims that he can see their evil deeds and he counts on those evil deeds.

[674] He urges us to avoid, with the whole our power, the living with the evil ones, in order us not to become prey to their evilness.

[675] By becoming simple, and sincere, Saint Apostle Paul advanced right by that in knowing that what is essential, namely the love of Christ towards him and his love for Christ and people. Saint Apostle Paul saw the Supreme Person and the persons of the people above objects; he saw the simple love, a direct love, as being infinitely more life-giver than all sorts of cunningness in the relations with the people.

[676] Another paradox: "obedient speaking animal", who doesn't' even bear his own burden, but he places his burden on the shoulders of his adviser. On one hand, himself is obedient, on the other hand he obeys his adviser. "Bear your burdens to one another" (Gal. 6: 2). He bears bodily burdens. And by both of them he gains.

16) The righteousness is a non-spying thought, it is non-liar behavior, it is unpretending and unprepared in advance word. Like God is called Love, likewise He is called also Righteousness. That's why the wiseman says too, in the Song of the Songs, towards the clean heart: "The righteousness loves you" (1: 4). And again, to his father: "Kind and righteous is the Lord" (Ps. 24: 6[677]). And on them who are of the same name with Him He saves them: "He Who saves the righteous" (Ps. 24: 6[678]). And again: "He saw the righteousness of the souls and He looked at their face" (Ps. 10: 8[679]).

17) The cunningness is the pretending of the state of righteousness, and the astray word, and a liar-self-ruling; oaths submitted to punishments; intertwined words; deep (willingly hidden) of the heart; precipice of cunningness; the lie soaked into the nature; the self-appreciation become natural; the opposite to the humbleness; the hypocrisy of the repentance; the banishing away of the crying; the enemy of the confession; rule of life according to the own pleasure; the cause of the fallings; the opposite to resurrection[680]; the smile of the mockery' the insane sadness; the pretended piousness; and the devilish life.

18) The cunning one is together-speaking with the devil and of the same name with the devil. That's why the Lord also

[677] In KJB we have: Ps. 25: 8: "Good and upright is the Lord: therefore, will he teach sinners in the way."; in ROB we have: Ps. 24: 9: "Good and righteous is the Lord, for this the law will set them who transgress of the way." (E. l. t.'s n.)

[678] Unidentified. (E. l. t.'s n.)

[679] In KJB we have: Ps. 11: 7 "For the righteous Lord loveth righteousness; his countenance doth behold the upright."; in ROB we have: "For righteous is the Lord and He loved His righteousness and His face looks at the righteous." (E. l. t.'s n.)

[680] "This is because the cunningness doesn't allow the soul to learn by repentance". *Another*: "Like if somebody is bitten by adder, the venom will cross throughout all his body and it will hurt the heart, likewise is the evilness of the heart towards the neighbor. This is for its venom bites his soul and he will be endangered by cunningness. So, he who has mercy on his toils, if he wants not to be himself lost, he will quickly shake off this adder from himself, namely the cunningness and the evilness". There is an endless deep, and abyss of the cunningness, as there is also an abyss of the humbleness or of the simplicity. This is because the evilness too has not end and it can constantly advance. There are countless dimensions of the infinity, good and evil. The combine and graft and they oppose to one another on multiple ways. As the endlessness of the humbleness is nourished out of experiencing God's infinity, likewise is the endlessness of the cunningness is nourished out of the opposition to humbleness. This is because the cunningness is an overturned image of God's love. As the love is shown in several forms out of God, and out of people, the cunningness answers, at its turn, with new degrees of evilness, of envy, of liar imitation, as a dimension of the infinite evilness confronting the dimensions of the good infiniteness.

taught us to call that one so, by saying: "And deliver us from the cunning one" (Mt. 6: 12).

19) The cunningness is a science, or rather it is a devilish abomination, one stranger to the truth, one that reckons that it will be hidden from the many.

20) The hypocrisy is a state opposite to the soul and to the body, and intertwined with all sorts of thoughts.

21) Let's run away from the precipice of the hypocrisy and form the pit of the cunningness, by listening to him who says: "The who work cunningness will perish and like a grass they will quickly wither and as some greeneries they will quickly fall" (Ps. 36: 5[681]). These ones are the pasture of the devils.

22) Hardly will the rich ones enter the Kingdom, or hardly will the mindless wisemen enter the simplicity[682].

23) The falling often made wise many of the evil ones, by giving them as a gift, unwilling non-evilness and salvation.

24) You fight for deceiving your own understanding[683]. And by doing so, you will find salvation and innocence, into Christ Jesus our Lord. Amen.

He who has climbed this step, let him dare. This is for he has been saved by taking Christ as his role-model.

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[681] In KJB we have: Ps. 37: 1-2: "FRET not thyself because of evildoers, neither be thou envious against the workers of iniquity. // For they shall soon be cut down like the grass, and wither as the green herb."; in ROB we have: Ps. 36: 1-2: "Do not aspire to be like them who commit cunningness, neither you follow them who commit the lawlessness. // This is because they will wither like the grass and like the greenery of the grass will they pass away." (E. l. t.'s n.)

[682] "He doesn't mention here the wisemen into Christ, but on them who usually are called as wisemen by the world. Mindless, really so, are they who reckon on themselves as wise, and they will inherit the prophetic *woe*".

[683] "You fight, he says, for not doing what appear to be good to your understanding, without those things being evaluated by your advisers."

The Word XXV

On the All-High Humble-Cogitation, Destroyer of the Passions, One that Is Born out of the Unseen Feeling

1) He who wants to describe by seen word[684] the feeling and the work of the love or our Lord in an appropriate manner; and of the holy humble-cogitation in a due manner; and of the bless repentance in a true manner; and of the enlightenment from God in a manifest manner; and of the fear of God in a non-liar manner; and of the entrustment of the heart in an undeceiving manner; and he who reckons to illuminate by clarifying these ones to them who haven't tasted them yet, he will do something like him who wants to describe by words and examples the sweetness of the honey to them who have never tasted honey. But the second one[685] will speak vainly, not to say he is much-speaking; and the first one, he ither is inexperienced in what he describes, or he is obviously the mockery of the vain-glory.

2) Our word presents, for preparation, in the first place, a treasure places in a clay pots, or better said sealed up in bodies, which quality cannot be made known by any word. It makes firstly knows its non-understandable name from above, which it gives as gift towards much and endless tiresome study to them who study that name with right-reckoning. And the word is this: holy humble-cogitation.

3) As many are guided by the ghost of God, let them gather together in this understanding and all-wise assembly, by bearing in an understanding manner, within their hearts, the tablets of the knowledge of God. So, by doing that, we have gathered ourselves and we researched together and we spied the meaning of the honored name. And one said that that means the complete forgetfulness of the own feats; another, that it means reckoning on yourself as the least one and more sinner than all; other, that conscience had by the mind about its helplessness and weakness; other, getting you before your neighbor and being you the first to untie the anger; other,

[684] Namely sensitive and material.
[685] He who speaks about honey.

knowing the grace and the mercy from God; other, again, feeling your soul as crushed, and you to deny your own will.

And I, by listening to all of these, and by researching them through reckoning and watchfulness, I wasn't able to find that one's happiness by hearing. That's why, because I am the last one, gathering, as a dog, the crumbles fell off the table of those knowers and blessed fathers, while trying to clarify that, I said:

The humble-cogitation is a nameless grace of the soul[686], having names only for them who have received the trying (the experience) of it[687]. It is an unspeakable richness; it is the name of God and it is His gift. For he says: "Learn from Me"; so, not from angel, neither from man, not by reading, but "from Me" (Mt. 11: 29), namely from the dwelling, from the enlightenment, and from the work of Mine within you; "for I am meek and humble in heart" and in My though and in My thinking; and "you will find resting" from wars and alleviation from thoughts "to your souls".

4) Different is the showing of this pious vine during the winter of the passions, and different is its showing during the spring of the fructification, and different is again during the summer of the virtues, though all showing of its produce together the gladness and the fruitfulness. That's why they are also like some images and signs of the gifts.

5) This is for, when the grape of this pious (humble-cogitation) starts flourishing, we immediately start painfully hating the whole human glory and praising, and we are banishing away the whole wrath and anger from us. And by

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[686] "He called the humble-cogitation "nameless" not by negation but by affirmation. And he called it as grace for the grace given by it to the soul. This is because the names do not express the "the more" or the "the less". And this is because the people are not more or less people; nor similar things. But the impartations are more or less. That's why the grace in itself is nameless; but, to them who are imparted with the grace, the grace will have a name". Still, there are so deep and complex realities, so that their names only generally indicate them, while they still keep in themselves something unspeakable. The man is a name but the being bearing this name has also something unspeakable in himself. Actually, the author of *The Ladder* doesn't' call the grace as nameless in itself and as bearing names to them who receive the grace, as the author of the scholium from the Edition from the year 1970 thought, but he called is as the humble-cogitation.

[687] One can achieve the true knowledge of the virtues only by experiencing them. And by experiencing the virtues one achieves experience, namely he achieves the knowledge about God, in his soul who has the virtues. The virtues are transparent to the corresponding power of God. The virtues thin up generally, or they make transparent the man's nature to the infinite wideness of the light and of the kindness of God.

advancing into this empress of the virtues together with the spiritual age, into the soul, we will reckon as nothing, or better said as causes of disgust, all the good deeds done by us, by thinking at the fact that we daily add many burdens to our burden by a scattering unrealized by us. And the richness of the godlike gifts given us, we will reckon it as an adding rather towards a bigger punishment, because of that richness being above our worthiness. That's why our mind will remain then unrobbed, by locking itself up into the treasury of the humbleness and by not hearing except the knocks on the door and the mockery from the thieves, but no longer being damaged by any of those, if the humbleness is the unrobbed treasury.

6) That much we have dared to cogitate, through a few words, about the flourishing and about the beginner progress of this always green tree. But which is the consummate crown or this holy virtue, you will have to ask the Lord, you who belong to the Lord. This is because about the greatness of this pious virtue one cannot speak. And about the quality of this virtue is even more impossible to speak. Although, we are going to still try to speak something about its characteristics, according to the understanding given to us.

7) Between the careful repentance and the crying cleaned of any stain and the all-pious humbleness of the beginners, there is as much difference as between bread, dough, and flour. This is because the soul is crushed and it is thinned through manifested repentance, and the soul is united, to say so, and it is mixed (kneaded) with God through the water of the non-liar crying, and when lit up by the Lord's fire it becomes bread and it hardens. This is the blessed humbleness, that one missing the dough (of the corruption) and missing the swelling of the pride.

Thus, by being gathered into a sole power and work, the three ones are as an all-pious chain, or as a rainbow that has the same features[688]. And you will find out that the sign of one becomes the sign of the others as well. This is what I am going to try underscoring by a short demonstration.

[688] "The rainbow is that bow stretched in the clouds after a rain. He called the humbleness with the word rainbow for the strengthened and diverse and multicolored nature, for its threefold color and for the height of this virtue that is elevated above the earthly things" ("for the threefold color" is mentioned only in the translation belonging to Veniamin Costache).

8) The first and the most exquisite feature of this good and worthy of praise trinity is the receiving of the dishonoring with the greatest joy, and waiting for that with the soul's open arms, and that is embraced as one that alleviates and melts the soul's illnesses and the great sins. The second feature is the loss of all wrath and the temperance that will be shown after the wrath has been appeased. And the third all-beautiful step is the faithful mistrust in the earned good things and the ceaseless desire for learning[689].

9) "The end of the las and of the prophets is Christ, towards straightening everyone who believe" (Rom. 10: 14), and the end of the passions is the vain-glory and the pride of him who doesn't take heed. These ones are destroyed by this understanding deer (the humbleness, *t. n.*) that guards him who lives with her (the humble human being, *t. n.*) so that he won't receive any bringing-of-death venom. This is because where it is shown in it the hypocrisy's venom? Where, of the slandering? Where is it hidden in it the snake? Isn't the snake rather brought out and killed and destroyed, when plowing the heart's field? There isn't in this union any showing of the hatred, or any sort of opposition in word, and no stench of the disobedience, except if it would be about faith[690].

10) He who has united himself as a bridegroom with the humbleness, he will be smooth, gentle, easy to be melted by pricking, more merciful than all, serene, shiny, easy to restrain, non-getting upset, watchful, and non-idle. Ans what should we say more? He is dispassionate, if "into our humbleness the Lord remembered us and he delivered us from our enemies" (Ps. 135: 23-24[691]).

11) The monk who has a humble thought he won't spy the unspeakable things. But the proud monk he will spy the injustices.

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[689] He who is humble he will never trust his virtues which he gained and his good deeds which he committed, but he will do that on the ground of his faith in God and in the possibility of advancing as far as possible.

[690] Only if the obedient monk was asked not to believe or to change something in his creed, he would be allowed not to obey that.

[691] In KJB we have: Ps. 136: 23-24: "Who remembered us in our low estate: for his mercy endureth for ever: // And hath redeemed us from our enemies: for his mercy endureth for ever."; in ROB we have: Ps. 135: 23-24: "For in our humbleness the Lord remembered us, for His mercy in forever. // And he delivered us from our enemies, for His mercy if forever." (E. l. t.'s n.)

12) By standing the devils in a visible manner in front of the eyes of a certain brother, they started to congratulate him. But the all-wise told them: "If you start praising me through thoughts in my soul, out of your withdrawal I will reckon on myself that I am great. If you do not stop praising me, I will know out of your praises my uncleanness. This is because "unclean is to the Lord everyone who get haughty in his heart" (Proverbs 16: 6).

"So, if you leave, I will make on myself great; if you praise me, I will achieve through you even more humbleness"[692]. And the evils because they were bewildered by the dilemma brought by those words, they vanished.

13) Let not your soul be a pit to this of-life-maker water that now springs up and then gets dry under the heat of the glory and of the haughtiness. But let it be to you as a spring of dispassion that always brings out the water rive of the poverty (with the ghost, *t. n.*) out of itself. You take heed, my friend, that the valleys are those fertile for the multiplied wheat and for the spiritual fruits. The valley is the soul humble among

[692] We have here the same subtle noticing of some contradictory souly tensions. The monk places the devils in a great dilemma: "If you leave, I will boast on myself that I was able to chase you away, so it will be good to you if you leave me, but it will be good to me if you stay; if you stay, not only that I won't have any possibility to say about myself that I am great for I have banished you away, but I will also have a reason for humbling on myself, because by being praised by you I will realize my uncleanness that is contrary to your sayings". The devils do not know what to do: to stay, in order to further tempt the monk through their praises, because there could be a possibility to make him boasting in the end; but he has told them that if they stay, he will be even more convinced about his own sins. So, the devils will leave him alone. But by leaving, they won't be able to tempt him any longer.

Actually, this will happen even if the devils aren't present, but only our thoughts: if our though tells us that we are humble, we will get proud; therefore, it is good us to banish this thought away; but if we banish this thought away, we will no longer have the conscience of the humbleness and, by being that absent, it will be replaced with the self-content, namely the pride. How can we get out of this dilemma? By banishing the thought that we are humble, but by remaining humble too. But can we do that? And how? Climacus will give the solution in the next chapter: we must permanently and exclusively be under the power of the though at our sinfulness. Not into a theoretical thinking about humbleness, but into a real sufferance because of our insufficiency. The escape consists of a real and deep sufferance for our sins, and not in a coquettish thinking on the theme of the humbleness.

While the pride makes a man harsh and opaque, the humbleness make shim delicate and transparent. In humbleness it consists the ennobling of our nature. But one cannot commit humbleness without being aware of his own sinfulness, and without the effort to overcome his sinfulness, namely through repentance, a repentance proven not to be complete except in crying.

mountains, namely among the spiritual virtues, always non-haughty and always unshaken[693].

14) I haven't fasted, I haven't taken vigil, I haven't sleep on the floor, but "I have humbled on myself, and the Lord quickly saved me" (Ps. 114: 6[694]). The repentance resurrects, the crying knocks on the heavens' door, and the pious humbleness opens that door up. I confess the Trinity in Oneness and the Oneness in Trinity and I worship that[695].

15) The sun lightens all the visible things; and all the things made with judgment (with rationality, *t. n.*) are strengthened by the humbleness. If the light is absent, all the things will be darkened. And if the humble cogitation is not present, all our things will be rotten[696].

16) One is in the whole creation that place that has seen the sun only once; and one is that thought that give birth to humbleness for many times[697]. One and only was that day which everyone gladdened on; and this is the unique virtue that cannot be humiliated by devils[698].

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[693] Another paradox: the higher the virtues are, the humbler the soul will be.

[694] Unidentified. (E. l. t.'s n.)

[695] "As the Holy Trinity of the Hypostases is into the One and Godhead, and as the One Godhead is in Three Hypostases, likewise the repentance and the humbleness are kindred and they are strengthened in the godlike grace and the godlike grace unites them by elevating one with another and by elevating the mind to God". The three ones in their unity they not only reflect the Holy Trinity but they also have within them the grace of the Threefold God or God as Threefold, by grace, as uniting the three ones without confounding them, as He is One in His Being and Threefold in His Hypostases.

[696] They are decomposing. They have within them the worm of the pride that doesn't allow our nature to really be beautified, to truly be ennobled, to truly constitute its bridges towards God and towards people, which it is strengthened into life through.

[697] "This place was the bottom of the Red Sea when the people of Israel crossed it. And this sole thought is the remembrance of death or of the future judgment or of the Lord's passions". By this thought we cross through the torrent of our passions towards our salvation. In that place God sat between Israelis and Egyptians, like a cloud that was dark towards the Egyptians and that covered the Israelis, while above and in front of the Israelis that cloud was dark and showed them the way (Exod. 14: 20). This is the humbleness that sees God, or it sees God's greatness, but it is covered towards the people form around in its greatness. But that humbleness that sees only God it will be born only for it thinks at death, at God's judgment, and at the passions of the Lord for the sins". This explanation corresponds to that formulate by John of Raith (G.P. 88, 1236, C.D.).

[698] "The day of every one's joy is no other but the day of our Lord and Savior's resurrection, which our nation has been liberated on, from the eternal ties. And some people say that that day if that of the Lord's birth, which it was heard on, from angels: "Glory to the highest, to God" etc.; and others say that that is the day of Noah who existed the ship with the others". Between the day of Lord's resurrection and the day of Lord's birth there isn't only a parallel, but there is also a connection. Only because our Lord descended on Himself by His birth, we

17) Boasting is different from not boasting; and different is to get humble. The first one spends his day judging on others; the second one doesn't judge others, but he might judge on himself; and the third one, by being unworthy of condemnation, he always condemns on himself.

18) It is different judging humbly; it is another thing one living in ascesis in order him to cogitate humbly; and again, it is different to praise him who is humble in thought. The first thing is characteristic to the consummate ones; the second is characteristic to the true obedient; and the third thing is characteristic to all believers.

19) He who has got humble within himself, he won't be stollen by his lips; this is because one cannot take out of the treasury, through the door, that what the treasury doesn't have[699].

20) A sole horse running seems to run fast, but if it is brought in a troop, it will know his helplessness.

21) When the thought no longer brags with one's natural gifts, that will be a sign that the thought has started healing. And as long as one feels the ugly scent, one won't feel the wine's fragrance.

22) He who loves me, said the pious humbleness, he won't hit, he won't judge, he won't want to master, and he won't play the wiseman (he won't want to advise) until he remains

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too can lower on ourselves into humbleness. But the humbleness brings us true glory and salvation, as His birth brought to Christ the glory from the angels and the resurrection; as the obedience brought to Noah the deliverance from the flood's waters. *Another*, in the Edition belonging to Veniamin Costache: "The rationalities of the things made into creation can be seen gathered only in the man alone, who has been created out of the thought and felt realities. Son, on that day of his sinlessness and of itself his humbleness the whole creation rejoices". One can see in man the all the rationalities of the creatures, both of the sensitive ones and of the understood and understanding ones. The man is the all-comprising rationality of all created rationalities. Within man there are both all the rationalities of the sensitive objects which can be known through man (or which they have connections with, *t. n.*) and the rationality that knows those things (as the angels, *t. n.*) and that is in connection with all the knower rationalities. But the man rejoices of knowing on himself in a real manner, and of knowing; when the man humbles on himself, he knows on himself the best. That's why, into man the whole creation rejoices when, by humbling on himself, the man knows the most both on himself and on all realities.

[699] He who is humble he will reckon that he has nothing. That's why his lips have nothing to steal from himself and give to others. Actually, he remains a sealed treasury, one that is ceaselessly being enriched. Of course, the others still learn from him. They learn in an untold manner (apophatically), by seeing the height or the depth of hid humbleness.

united with me. This is for after the union with me that one won't be submitted to the law any longer (I Tim. 1: 9)[700].

23) The lawless devils sown the pride in his heart to one who wanted to reach the blessed humbleness. And he thought, out of godlike instilling, to defeat the devils' plot through a pious craft. Namely, by getting up, he wrote on the wall of his monastic cell the names of the highest virtues, namely of the consummate love, of the humble cogitation, of the clean prayer, of the unbroken cleanness, and of the ones alike. So, when the thoughts come to praise him, he answered them: "Let's go to rebuking!". And by coming into his monastic cell, he read the names on the wall and he shouted out to himself: "Even if you have gained these, you will know that you will still be far from God"[701].

24) Which is the power and the nature of this sun we cannot tell you; but we know its nature out of its works and features.

25) The humble cogitation is the godlike cover, in order our victories not to be seen[702]. The humble cogitation is the bottomless deep of our fewness, one that cannot be stollen by any thief[703]. The humble cogitation is "a strong tower in face of the enemy" (Ps. 60: 3[704]). "His enemy won't use him; and his son, namely the thought of the lawlessness, it won't hurt him;

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[700] He will fulfill the law without having to search for an external law. "They who hit insensitively, or who judge, or who play the wisemen, or who lust for mastery, they are not partakers to humbleness. But sometimes some people learn the humbleness also by the deeds of them who get closer to them".

[701] "Abba Isaiah said about the humble cogitation that it has no tongue to speak to somebody because it is worriless, or to another because it is despising on itself; neither it has eye to take heed at another's fallings, not it has ear to hear things useless to its soul. And it doesn't mind about another's businesses but it only minds its own sins. It is peaceful to all peoples but it is so for the commandment of God and not for friendship. And if somebody feasts for six days and for another six days and he dedicates on himself to great toils and commandments, but without this path (of the humbleness), all his toils will be useless". *Another*: "If you haven't gained them (these virtues), you will still be far from the commandments of God; and if you have gained them, you will still be unworthy servant: you have done what you must do, while others did more than the commandments require".

[702] The humbleness covers our virtues in order us not to brag on ourselves and so to lose them by doing that. It covers the even from ourselves. Only God must see our virtues.

[703] Seeing our own fewness and non-importance can progress endlessly, as in an abyss, as we know increasingly obvious the infinity of God. But it cannot advance to nothing, because if that had been the case it couldn't have had the self-conscience any longer.

[704] In KJB we have: Ps. 61: 3: "For thou hast been a shelter for me, and a strong tower from the enemy."; in ROB we have: Ps. 60: 3: "You have been advising me, you have been my hope, strong tower in front of my enemies." (E. l. t.'s n.)

and he will cut off his enemies from his face and he will set in running on them who hate him" (Ps. 88: 23[705]).

26) But the know features of the great founder of his richness from within his soul are more numerous than all the shown ones[706]. And these ones are, to them who can see them, signs resembling to richness; only a thing cannot be seen: its will of not showing on itself[707].

27) You will know and you won't deceive on yourself seeing that this pious virtue is within you in a richness of untold light and full of a love unexplained by prayer. Before making room for that within itself, the heart has reached the non-defamation of the foreign mistakes. And the forerunner of the said things is the hatred for any vain-glory.

28) He who has known himself in the whole felling of his soul, he has sown in good soil. This is because within them who haven't sown like this, there cannot flourish the humble cogitation. He who has known on himself, he has known the thought of the fear of the Lord[708]. And he who travels with this thought he will reach the gate of the love.

29) The humbleness is the gate of the Kingdom[709], letting him who comes closer to enter it. I reckon that about it our Lord said that "he who wants will enter and he will exit (without fear, from life) and he will find pasture" (Jn. 10: 9), and that that is

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[705] In KJB we have: Ps. 89: 23: "And I will beat down his foes before his face, and plague them that hate him."; in ROB we have: Ps. 88: 23: "And I will cut off his enemies from his face and I will defeat them who hate him." (E. l. t.'s n.)

[706] To the Holy Ghost, the Founder of the humbleness from within the soul, are known also other goods of the humbleness than those made visible by Him.

[707] We again have here a paradox: the humbleness's features can be seen and they betray the humbleness. Still, the humbleness itself doesn't want to be seen and it doesn't show itself. But right by doing so it shows itself. "The shown features are signs of the humbleness, except its will. I think that this one is that one he talks about". In the Edition form the year 1970: "Others say that that one is the self-defamation ceaselessly committed by him who is humble in thought, hiddenly, within himself, by reckoning on himself less important and more worthy of disgust than everybody. And this cannot be seen at somebody, so it is separated from all the visible features of the humble cogitation".

[708] "The true humbleness is the daughter of the knowledge. And the true knowledge is the daughter of the temptations". Out of temptations we know that we are exposed to temptations, because of our weakness, namely we really know on ourselves, as we won't know on ourselves while we still are dominated by pride. But by knowing on ourselves thus, we will reach the humbleness.

[709] It is the gate leading to the Kingdom of Love. This is for it is the sign of the disappearance of any pride that locks the man up within himself, and it lock up to the man any gate. The humbleness is the sign of the supreme cherishing of God and of the people. And this comes out of the love for them and for the opening their door.

the greenery from Paradise[710]. So, all of them who enter the monastic scheme on other ways, they are thieves and burglars of their lives.

30) We who want to achieve the humbleness, let's not stop inquiring on ourselves; and if we reckon, into the feeling of our heart, that our neighbor exceeds us in everything, the mercy will be close to us[711].

31) It is impossible fire to come out of snow. But it is even more impossible one to find the humble cogitation among them who have a different faith (heterodox). This virtue belongs to them who are rightly-believers and rightly-worshippers, but even to those ones only if they are cleaned[712].

32) Most of us call on ourselves as sinners and maybe we are so. But what proves our heart, it is the acceptation of the defamation[713].

33) He who hurries himself up towards this peaceful shore (towards humbleness), he won't cease to fulfill, to cogitate at, and to conceive all kinds of plans, of words, of thoughts, of craftsmanships, of searches, of ways, of images, of behaviors, of

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[710] "He who has entered the monastic life by his imitator of Christ living and humbleness, he will enter it well and when he will exit the present life, he will find that pasture that produces the gladness from paradise".

[711] "He calls as mercy the humble cogitation coming within soul by grace. But the humble cogitation comes when we reckon on ourselves, with the whole our soul and with the whole our heart more insignificant than any human being. This means: into the feeling of our heart".

[712] Only the right-faith is a foundation and a spring of humbleness. Any other faith is the product of the pride. "The humble cogitation doesn't mean despising the knowledge, but it means knowing the grace and the mercy from God". That's why, only they who believe in the true God Who has descended, for His love, all the way down to us, only they can receive the gift of the humbleness. But this doesn't mean despising the self-knowledge. Without this self-knowledge we will be proud and we won't receive the grace. The humble cogitation, though being from grace, it rather deepens our self-knowledge and it brings within us a true self-knowledge.

[713] Belonging to Isaac: "He who can stand the harsh word of a naughty and unwise man, for God and for reconciling the thoughts, he will be called as son of the peace. And one like this can achieve the peace of the soul and of the ghost". *Another*: "If you reject the toil and the dishonor, do not say that you repent on yourself through other virtues. This is because the vain-glory and the avoidance of the pain use to serve the sin for glory". *Another*: "When you see somebody complaining because of the much dishonor, you will see that that one by being dominated by the thoughts of the vain-glory, he will reap the sheaf of the seeds sown by him into his heart". *Another*: "The more you are crossed through by evil habits, you must receive more joyfully the heavy tormenting, as by being you humbled by that, you to throw up the pride". In the translation by Veniamin Costache: {"When you will suffer a lot for some rebuke, or dishonor, you will know that you have benefitted a lot of that. This is because the vain-glory is brought out of you, according to a wide oikonomia, through dishonor". *Another*: "Trying and proving the humbleness are done by dishonor".

spying, of asks, and of payers, until, by the help from God, and by ever humbler and ever more rebuked behaviors, he will escape the vessel of his soul from the sea hunted by storm of the self-appreciation. This is for he who has been delivered from that he has become a publican able to find a good answer to all sins[714].

34) Some people keep as cause for humbleness their evil deeds which they did before even after those deeds have been forgiven to them, until their death, in order they to whip their self-appreciations by remembering their sins. Others, by keeping in their mind the sufferings of Christ, they reckon on themselves and forever debtors. Other humiliate on themselves by the daily poverty. Other bring down their haughtiness through their temptations, illnesses, and mistakes. Other have made of the absence of the gifts the mother of the gifts[715].

But there are also some people – if they still exist, I cannot tell you – who, by the gifts from God and by progressing in those gifts they get humbler in themselves, by reckoning on themselves as unworthy of such richness and they remain in such a feeling by daily adding to their debt[716]. This is the humbleness, this is the happiness, and this is the consummate crown.

35) When you see somebody, of you hear about somebody, that he achieved the highest dispassion in only a few years, you will reckon that not on a different way but on this blessed and short way of humbleness that one was travelling.

36) The love and the humbleness are a holy pair. The first one elevates while the second one upholds them who have been elevated and it won't ever let them fall.

37) Something else is the crushing of the heart, something else is the knowledge, and something else is the humbleness[717]. The crushing id the daughter of the falling. This

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[714] He will easily answer for his sins by repentance and humbleness. The publican is the image of the sinner, but also of the repentance for sins.

[715] Notice the beauty of this paradox: the poorest is the richest, if he admits his own poverty.

[716] Another remarkable paradox: The more you progress, the more you will feel yourself as debtor, as you won't have progressed at all. And this is for the more gifts they receive, the more they will feel on themselves as indebted, and so the more they will humble on themselves. The more the adornments which a benefactor loads somebody with, the more those adornments make the receiver to bow deeper in front of his benefactor, by being overwhelmed by those adornments.

[717] Belonging to Saint Mark the Monk: "Without the crushing of the heart it will be impossible to us to be delivered form this passion. And the heart will be crushed by the

is because he who falls he will crush and he will stay at prayer without daring, but with a shamelessness worthy to be praised[718], by leaning on the staff of the hope as one who is totally crushed, and with that staff banishing away from him the dog of the despair.

The knowledge is the steadfast understanding of the own measures and the unscattered remembering of even the thinnest mistakes.

The humbleness is the thought teaching of Christ gathered in an understanding manner into the treasury of the soul by them who have been found worthy of it, a teaching which the sounding words cannot come closer to[719].

38) He who tells that he feels the fragrance of this chrism entirely, but during praises he feels himself moves even a little, or he who says that by understanding the meaning of the words he doesn't delude on himself, he is actually wrong[720].

39) I heard somebody saying into the feeling of his soul: "Not to us, Lord, not to us, but to Your Name You to give glory" (Ps. 113: 9[721]). This is because he knew that the nature cannot be at all damaged through itself. "From You is my praise in large gathering" (Ps. 21: 29[722]), namely in the time to come. This is because before that time will have come, we cannot bear this without danger.

40) If the nature and the rationality and the image of the ultimate pride, it is to hypocritically mimic, for the sake of the glory, virtues which we do not have within us, then the sign of

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threefold restraint: from sleep, from food, and from the bodily resting. This is for the abundance in these ones it will cause the sweet passion. And the sweet passion will receive the evil thoughts. And it will actually resist both the due prayer and the due serving".

[718] Another paradox: He who has fallen, he will stay at prayer deprived of daring, but full that perseverance given him by his despair, because he has in God a sole hope: to ask for forgiveness without being ashamed.

[719] In humbleness there is concentrated in a live mode the whole teaching of Christ, in an unspoken, apophatically manner. Through humbleness the teaching itself of Christ is proven as comprising an undried deep of living and all the more as unspeakable.

[720] "He doesn't command us to be insensitive, but he forbids somebody to take heed at praises as to some true words and to delight on himself with those praises and to reckon on himself as worthy to be addressed such words."

[721] In KJB we have: Ps. 115: 1: "NOT unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."; in ROB we have: Ps. 113: 9: "Not to us, Lord, not to us, but to Your name it is due glory, for Your mercy and for Your truth.". (E. l. t.'s n.)

[722] In KJG we have: Ps. 22: 25: "My praise shall be of thee in the great congregation: I will pay my vows before them that fear him."; in ROB we have: Ps. 21: 29: "From You is my praise in large gathering, my prayers I will make before them who fear Him." (E. l. t.'s n.)

the deepest humble cogitation is that of presenting ourselves as guilty for sins which do not belong to us, for the sake of being despised.

So did him who took the bread and the cheese with his hands[723]; so did him who by taking off his clothes he wandered through the city non-tempted by passion, as a worker of the cleanness[724]. Some people like these ones do not fear to offend other people, for they have taken, through prayer, the power to assure (about their cleanness) anyone in an unseen manner.

41) He who takes acre of the first thing, he knows that the second thing will miss[725]. This is for where God is ready to listen to us, there we will be able to accomplish all things. You want rather to upset the people than to upset God. This is for God rejoices when seeing us choosing dishonors, in order us to narrow up, to hit, and to destroy the vain-self-appreciation.

42) The estrangement is the biggest cause for such ascetic toils. This is because only them who are truly great can endure to be mocked by their own people[726]. Do not get scared by what I've just said. This is because no one have ever been able to climb the ladder at once.

43) By this all people will know that you are the disciples of Christ: not because the devils will obey you, but for your names have been written in the circle of the humbleness[727] (Lk. 10: 20).

44) The infertility elevates at height the branches of those trees called as lemon trees. But when they become fruitful, their branches bow downwards. He who has looked at that with understanding, he will know that.

45) On the ladder of the pious virtue, one receives from God a climbing of thirty steps, another of sixty steps, and

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[723] In the Edition form the year 1970: "I think that he speaks about Abba Simon mentioned in the third book of the Everghetinos"; in G.P.: "He hints at Saint Serapion".

[724] In the Edition form the year 1970: "I reckon that the father speaks about Abba Serapion"; in G.P.: "It is the pious Simon".

[725] "He who takes care of the humble cogitation, he won't fear to offend, or to be despised by another".

[726] "God rejoices, he says, of them who are humble in thought, when seeing them mocked but enduring. And because one cannot reach that while among his own people, the estrangement is the best cause of the humbleness". In the Edition form the year 1970, the last sentences: "But because only the great ones can endure to be mocked by their own people, the estrangement is the greatest cause for humbleness" (to them who are spiritually small).

[727] The sky is the peak of the humbleness; this is because only where is humbleness, there will be love. There is neither forcing nor strife.

another of a hundred steps. On the highest height there are the dispassionate ones; in the middle there are those who are at the age (spiritual) of the manhood; and on the first step everybody can climb. He who knows on himself, he won't allow himself to be deluded and try climbing on the steps which are above his powers. But you step steadfastly on this blesses path[728].

46) The birds fear the hawk, and the workers of the humbleness they fear the sound (the echo) of the speaking-against[729].

47) Many have achieved the salvation without previous heralding, or illuminations, or signs, or wonders. But without humbleness no one will enter the wedding chamber. This is because the humbleness is the guardian of the first things, and without humbleness, the first things will destroy the fickler people.

48) Because we do not want to humble on ourselves, our Lord organized, with caretaking, this one too: no one can see his own wound as he sees the wound of his neighbor. That's why it is necessary to give thanks for our healing not to ourselves, but to our neighbor and to God.

49) He who has a humble mind he will shun form his own will as from a deluder and in his asks addressed to the Lord he learns and he obeys with an unhesitating faith[730]. He doesn't take heed at the living of his teachers, but he surrenders the care for himself to God Who taught Barlaam the necessary things even through the female donkey (Numbers 22, 28 and the followings).

50) Such a worker, even if he would understand, and he would do, and he would speak the due things, not even then he would trust to himself. This is for the trusting to himself is to him who is humble as a spike and as a burden, as it is to the proud one the saying of another.

51) It seems to me that is characteristic to the angels not to be stolen by sins[731]. This is for I hear the earthly angel saying: "I do not know anything into myself; but I will straighten on myself into this. This is for He Who judges me is My Lord" (I

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[728] "You step with your mind's foot on the non-slippery path, namely on humbleness".

[729] "So, let's not accept either the thought of the speaking-against. Because this is the echo."

[730] 'What does he learn" Of course, the due and necessary things".

[731] The sin is a stealing of the man from his clear and sharp self-awareness, it is a half-conscience. The angel is in the most luminous, in the most woken up, and in the most unrobbed self-conscience.

Cor. 4: 4). That's why we must ceaselessly condemn and rebuke on ourselves, so that by diminishing on ourselves to reject from us the unwilling sins[732]. And if not, at the time of our exit, we will be held accountable for them in an awful manner[733].

52) He who asks from God things which are below his worthiness, that one will certainly receive things which will be above his worthiness[734]. This is witnessed by the publican whoa sked for forgiveness but he received the straightening (Pk. 18: 14), and it is also witnessed by the thief who only asked for to be remembered in the Kingdom but he inherited the whole Paradise (Lk. 23: 24).

53) One cannot see in creation big and small fire; and there cannot remain into the non-liar-humble-cogitation any sort of addiction to the material things. As long as we willingly commit sins, the humbleness is not within us. This is the sign that the humbleness is not within us.

54) By knowing our Master that we can imprint the image of the soul's virtue in our external behavior by taking a towel He has shown us the path of the humbleness (Jn. 13: 4). This is for our souls will become alike our external works and our soul will take the countenance of the things he does and our soul will be imprinted with those things.

55) The mastery has become to one of the angels cause for haughtiness, but he did receive the mastery for that[735].

56) Something else feels him who sits on the throne, and something else will feel him who sits into garbage. And maybe that's why, that righteous sat down in garbage outside the city. This is for, by achieving thus the humble-cogitation, he said into the feeling of his heart: "I have condemned on myself and I

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[732] It is a means for sharpening the self-awareness and the awareness of our own helplessness.

[733] "Not by simple word must we ceaselessly judge on ourselves, but into the feeling of our heart. This is because he who rebukes thus on himself, he won't turn himself away also from those who reproach him and rebuke him as from some enemies, but he will love them with the whole his soul, as on some benefactors of his". This is insistently said by Abba Dorotheos.

[734] "He who reckons on himself as unworthy even of his smaller asks, and he asks as a sinner for the smaller things, he will receive a great forgiveness. This is for faithful is God to give us even more than we ask, but these things won't come to us as long as we still commit sins willingly". Or also this: "Below his worthiness asks him who works the righteousness and he doesn't ask any reward for his deeds, but only for his sins to be forgiven. That's why he will also receive the things which are above himself, from God Who will plentifully give us things which are above what we have asked or we have thought at".

[735] The angels received a mastery over themselves and over the material things, but one of them made of that a cause for pride.

tired have exhausted on myself. Dust and ashes I have reckoned on myself" (Job 42: 6)[736].

57) I think that Manasseh (IV[737] Kings 20: 24) sinned as no other among people, because he defiled with idols the temple of God and the whole faith. Even if the whole world fated for him, he wouldn't be able to bring in exchange something equal to his sin. But his humbleness succeeded to heal in him even the unhealable illnesses of his[738].

58) "For if You wanted sacrifice, I would give it to You" (Ps. 50: 18[739]), says David to God. Our totally burnt by fasting

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[736] "You notice how much crushing brings to the soul the self-defamation, towards repentance. This is for from the self-defamation somebody comes also to endure him who reproaches and defames him".

[737] In KJB this Book is usually called as 2 Kings.

[738] "The humbleness can bring, without deeds, forgiveness of many sins. But the deeds without humbleness are, on the opposite, useless. And the deeds without humbleness even cause us many evil things. So, you gain forgiveness of your sins by your humbleness, as I've said". *Another*, at Veniamin Costache: "As the salt is needed in any food, likewise is the humbleness to all good deeds. And the humbleness can defeat the strength of many sins. That's why we must ceaselessly sadden on ourselves up with our mind, into humbleness and sadness and with right-reckoning. Abd if we gain that, it will make us sons of God. Without good deeds the humbleness will place us before God; but without humbleness, vain will be our deeds. This is for God wants the transformation of our mind. In our mind we become good people, and we become in our mind worthless people. It is enough our mind to stand before God and to speak on our behalf". The humbleness annuls the whole evil that has been imprinted within us through our evil deeds; but the absence of the humbleness will make unpleasant all our good deeds by showing them as done by us out of our vain-glory. Our pride will stop us from entering the true communion with other people, even if we do good deeds for them. Our pride locks up our self towards others, and it will send our good deeds towards them as some hunting dogs chasing the hunted animals. That's why our pride will stope those too from entering the communion with us. Our pride locks up their heart too, towards us. They might receive our good deeds but they won't receive us because of not trusting us. This is because neither us give ourselves as a gift to them in the same time with our deeds. IN such deeds the proud one gives something from outside him, as a bait. So, he won't give on himself. Only in humbleness one gives on himself as a gift, for he prays him to be accepted by others, who he cherishes more than on himself. He shows on himself as a human being needing them.

The same thing happens also in our reports with God: our humbleness opens us to God and it opens God to us, while our pride locks up both us and Him. Out good deeds can lock us up even more, by becoming a cause of pride to us. That's why only our humbleness speaks with a good result on our behalf in front of God. Only our humbleness opens our hear to the people and to God. Only at our humbleness's undaring and delicate knocking the door of the Kingdom will be open to us. Our humbleness successfully speaks on our behalf, for our in our humbleness is our heart speaking.

[739] In KJB we have: Ps. 51: 17: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."; in ROB we have: Ps. 50: 18: "The sacrifice of God: the humiliated ghost; the broken and humbled heart won't be cursed by God." (E. l. t.'s n.)

bodies, You won't want them. What "the sacrifice of God" and the other things means, everybody know. We have sinned to the Lord, this blessed humbleness shouted out yore to God, while speaking about adultery and killing. And it was immediately heard. The Lord forgave your sin.

59) As path and as cause of this humbleness, the forever-remembered fathers ordered the bodily ascetic toils. And I value the obedience and the heart's sincerity which resist, by nature, the self-appreciation.

60) If the pride made some of the angels to become devils, unmistakingly the humbleness can make the devils to become angels. Therefore, let them dare who fell.

61) Let's hurry up with the whole our power to climb up towards the top of the humbleness. And if not, let's at least hang on it and be borne on its shoulders. And even if we still limp, let's not fall off its arms. This is because him who falls off humbleness's arms I will wonder if he will have achieved some eternal gift.

62) The power and the ways of the humbleness, but not its sighs[740] too, are: the non-gathering of material goods, the estrangement, the unshown hiding of the wisdom, the non-crafted speaking, the asking for mercy[741], the hiding of the noble origin[742], the banishing away of the daring, and the removing of the much-speaking. This is because nothing has ever been able to humble the soul insomuch as the poor state and the countenance of a man asking other for mercy[743].

63) If you start fighting a certain passion of your let your humbleness to be your ally. "For you will step over asp and basilisk and you will trample the lion and the dragon" (Ps. 90:

[740] "The signs or the images are causes to the humble cogitation".

[741] It is not about asking for material alms, but it is about asking from mercy from your fellow humans. This makes us confessing our authentic human quality that always needs other people. This opens us to them and them to us. This makes both parties emotional so that they will enter the real communion.

[742] The noble origin made know intentionally or plainly to the people, it will as well constitute a wall between the noble and his fellow humans. Not hiding our noble origin will keep us too distant from others and it will make it more difficult to them to come accept us.

[743] "Let to be your countenance and your way of walking and your coat and your seat and your food and your beddings and your house and all the things from your house, appropriate to humbleness; likewise, to be your word, and your hearing and your welcoming of your neighbor. Let everything to be your rather sings of tour modesty than of your haughtiness".

13[744]). It is, of course, about despair and about devil – the body's dragon.

The humble cogitation is the heavenly probe that can elevate our soul from the bottomless deep (abyss) of the sin, up to heavens[745]. Somebody saw within his heart the beauty of the humbleness and, engulfed by wonder, he asked for the name of Him Who gave birth to the humbleness. And the humbleness, by smiling him luminously and peacefully, it answered him: "How do you hurry up to find the name of Him Who gave me birth? I won't tell you that, until you have not God". Him to be the glory forever and ever. Amen.

The deep (the abyss) is the mother of the spring, and the humbleness is the mother of the right-reckoning (of the discernment power).

[744] In KJB we have: Ps. 91: 13: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."; in ROB we have: Ps. 90: 13: "Over asp and basilisk you will step and you will trample over lion and over dragon". (E. l. t.'s n.)

[745] "The definition of the humble cogitation taken as the working power". The humbleness is the power that elevates us truly and authentically up to heavens, namely into the heart of God and of our fellow humans.

The Word XXVI

About Discerning the Thoughts, the Passions, and the Virtues

1) The power of discernment is in them who are beginners the true knowledge or the things regarding to themselves. In them who are in the middle, it is the understanding feeling[746] that discerns unmistakingly the actual good from the natural good and form the opposite good[747].

And among the consummate ones there dwells the knowledge through godlike illumination, that can enlighten with its light also the things which are within others in a darkened manner.

Or, maybe, the discernment power (of the right-reckoning) is and it is known as usually being the sure knowing of the godlike will in any place and at any time and related to anything. That can be usually found only in them who are clean in heart and have clean bodies and mouths. The right-reckoning is the unstained conscience and the clean feeling[748].

2) he who has defeated the three ones, in a rightly-faithful manner, he has defeated together with the three one also the

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[746] "The understanding feeling or the feeling of the mind" (νοερα αίσθησις) it is an older expression used by the father (even by Saint Gregory of Nyssa), and this expression shows that the mind understands and it feels in the same time, namely the mind knows through a touch with the affective reality itself, and it also notices its quality as good or bad. For instance, I understand a man, and I realize his good or bad quality. And one could say that then I will understand him more. That is a feeling which an understanding is within, and it is an understanding that is a feeling. It is like an understanding by tasting (to be seen at Diadochus of Photice, head no. 30; *The Romanian Philokalia*, volume I, pp. 345-346).

[747] The actual good or the chief good (το χορίως αγαθόν) is that good achieved through ascesis and by grace, unlike the natural kindness that is inferior to that. But there is also the Good through Himself, or the godlike Subject, the inexhaustible spring of the kindness, of any kindness, and that cannot be but a person, because only the person is kind.

[748] The discernment is not only a theoretical knowledge, but is both a knowledge and a feeling, in the same time, of what is good or bad, and therefore it depends on the state of cleanness of him who has the discernment power. Only him who is clean in heart can perceive what is clean and he will feel, with aversion, what is unclean. "And clean in heart is him who does not transgress the commandments of God, and who condemns on himself; or him who has mercy on the whole creation; or him who is free from hidden passions. And clean to his body is him who is free of the defilement of his body and who speaks the truth with his mouth".

five ones. And he who behave carelessly towards those ones, he won't defeat any of them[749].

3) Let no one who hear or see during the monastic life things which are above-nature, to fall, because of his nescience, into faithlessness. This is for where God Who is above nature comes, there will be dome also things which will be above-nature.

4) The whole devilish war from within us consists of these three all-comprising things: carelessness, pride, or devil's envy. The first one if to be deplored: the second one is very wicked; but blessed is the third one.

5) Let there be in all our things, according to God, as target and guide, our conscience, for, by knowing where the blowing of the winds comes from, us to spread our sails according to those[750].

6) In all our works according to God, the devils dig three pits to us. Firstly, they fight to impede us from doing the good. Secondly, after they have been defeated in the first place, they fight us not to do that according to God. When the thieves do not reach either this target, by peacefully coming towards our soul, they congratulate us that we live in everything according to God. The enemy of the first temptation is the zeal and the thinking at death. The enemy of the second one is the obedience and the reproach; and the enemy of the third one is the ceaseless self-defamation.

7) This ascetic toil stands before us until the fire of God will enter our holy place (the altar)[751]. Then we won't stay under

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[749] In the Edition form the year 1970: "he who has defeated the three ones, namely the belly's covetousness, the love for money, and the vain-glory, he has defeated together with those also the five ones, namely the fornication, the idleness, the sadness, the anger, and the pride. And he who hasn't defeated those ones, he won't be able to defeat these ones either". These are the eight passions.

[750] "Sometimes the ship sinks because of the external waves. On some other times it sinks because of the burden from inside. We too will sometimes be lost because of our sins with the deed, while some other times because of our inward thoughts. So, we must take heed at the attacks of the ghosts from outside and at emptying on ourselves of the thoughts of the uncleanness from within. But we must be more careful with the inward thoughts".

[751] This is an allusion to the saying of Saint Mark the Ascetic about soul as the holy dwelling place of God, and about heart as the alter of this church (*About Baptism*; *The Romanian Philokalia*, volume I, p. 282). On this altar stays, as sacrifice or as gift, our being, which we are waiting for the fire of the godlike love to descend upon, in order to ignite our being and to being our being to God into scent of good fragrance, or as a sacrifice and a totally given gift and well pleasant to God. If we do not offer on ourselves to God with the whole our heart, and ignited by the fire of the love, we won't be a clean and pleasant to God sacrifice.

the force of some thoughts entering us before us noticing that (prejudgments). "This is for our God is a fire that consumes" (Deuteronomy 4: 24) the whole (inappropriate) heat and movement, the thoughts form before (the prejudgments), the petrifaction and the darkening from within, seen and thoughts.

8) The devils use to do also the things which are contradictory to what we have said. This is because, when they succeed in defeating our soul and in overturning the light of our mind, there no longer will be within us, the unfortunate, neither watchfulness, nor right-reckoning (discernment), neither reckoning, nor shame, but there will be bluntness, insensitiveness, lack of discernment, and blindness.

9) If the evening and the darkness do not come over the soul's day[752], the thieves won't steal, stab, and destroy. By theft is lost the being, by theft is done what isn't good as it would be good. The theft is a taken of the soul into slavery, unnoticeably. The stabbing of the soul is the killing of the rational mind that has fallen into inappropriate deeds. And the destruction is the despair after committing the lawlessness.

10) Let no one blame their helplessness because of not fulfilling the evangelical commandments. This is for there are souls who did even what was above commandment. Let yourself be persuaded by him who love his neighbor more than himself and he put his souls for that one, despite he didn't receive a commandment from God to do that[753].

11) Let dare the passionate who humble themselves. This is because, even if they fall into all the pits and even if they are hunted by all traps and they will be sick will all illnesses, but after they get healthy, they will be doctors and lighteners, candlesticks and advisers, by teaching the ways of healing each illness and by delivering those who will have fallen, due to their experience.

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[752] "The evening and the darkness of the soul are the carelessness, the forgetfulness, and the lust… If, therefore, the mind hasn't been darkened by the mentioned passions, the passions won't master over our soul". Like the heart's cleanness gives the condition for knowledge, likewise the defilement through passions will bring the darkness. The light of the knowledge and the darkness of the conscience aren't, on the spiritual plan, only deeds of a correct or of an incorrect usage of the rationality, but also of the moral cleanness or filthiness, or of the delicate sensitiveness or of the rude bluntness.

[753] "This was Abba Leon from Cappadocia".

12) They who still are tormented by some thoughts which sneaked in previously[754], and they can teach, even by simple words, but they cannot lead. This is because, by getting themselves ashamed by their own words, they will start doing the good things. And it happened to them what we saw at some people who were wallowing on themselves into mud. Those ones, by getting themselves dirtied with mud, they were teaching the passersby the way they sank, telling them that for their salvation, so that the passersby not to fall into the same passion.

This is for the salvation of others the Almighty God delivered them from mud. And if the passionate one throw themselves willingly into pleasures, let them share the teaching by keeping their silence. This is for it was said that "Jesus started to do and (then) to teach" (Acts 1: 1).

13) Awful indeed, awful sea are we crossing, oh, you humble monks; and full will many waves and raised rocks and of dizzying swirls and hidden rocks and monsters and pirates and waves and abysses.

Through the seen rock of the soul we must understand the savage and fierce anger; by dizzying swirls we must understand the hopelessness enveloping our mind and pushing our mind to fall into the bottom of the discouragement; through the hidden rock we must understand the nescience that reckons the evil as being good; the monster is this small and savage body; the pirates are the all-dreadful servants of the vain-glory who steal the load of our ship and the toil of our virtues; the wave if the swollen and heavy belly and that surrenders us to the monster by its own impulse[755]; and the abyss is the pride cast off the sky, that raises us up to the sky and that casts us into the bottomless precipice (abyss).

14) They who have been educated, they know which teachings match the beginners, which teachings match the ones in the middle, and which teachings match the teachers. Let's

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[754] "The fight against the thoughts sneaked in before being noticed, with the prejudgments (προλήψεις) it isn't characteristic to the passionate ones, but to them who stay away from hatred but still feel the smell of the souly filthiness. That's why he ordered to these ones not to take leadership positions, lest, because of their carelessness, they to roll down in the inappropriate deeds. And to them who are open to the ugly deeds, he doesn't allow them to teach others".

[755] "He appropriately called the swollen belly as wave. This is because there is the mind dragged by waves and driven to falling".

take heed thoughtfully, lest by legging behind at learning, us to still live the ascetic toils of the beginners. This is because it is a big shame to see an old man going to school next to the children.

The best alphabet to anyone is this: the obedience, the fasting, the sackcloth of the repentance, the ashes, the tears, the confession, the silence, the humbleness, the watchfulness, the manhood, the cold, the tiredness, the living into difficulties, the defamation, the crushing, the non-remembering the evil, the love among brothers, the gentleness, the simple and non-inquiring faith, the absence of the worldly worry, the hatred without hatred of the parents[756], the dispassion, the simplicity combined with the non-evilness, and not to be cherished by others[757].

The good rule of the advanced ones consists of: the lack of the vain-glory, the non-getting-angry, the good hope, the quietude, the right-reckoning (the discernment), the steadfast thinking as judgment, the mercy, the hospitality, the temperate advising, the prayer untroubled by passions, the non-loving of money.

And the rule, the word, and the law of the ghosts and of the bodies of them who have become consummate, by living with good faithfulness into the body, it is this: unenslaved heart, consummate love, spring of humble cogitation, getting out of mind[758], Christ's entrance, unrobbed light of the prayer, abundance of the godlike illumination, enduring the death[759], hating the life[760], the running away from the body; being a messenger to the world[761], God's zealous, together-liturgizing with the angels, the bottomless (abyss) of the conscience, house of the mysteries, guardian of the mysteries, savior of the people[762], god of the devils[763], lord of the passions, master of the

[756] It is a hatred that doesn't actually hate the parents as persons, but it hated their worry about their son who has become a monk, and the temptation his parents lead him into pressuring him to renounce to monasticism etc.
[757] These are the virtues of the beginners, twenty-four in number, as the letters of the alphabet.
[758] It means that the mind leaves the worry for itself and it will exclusively look at God; it is the kidnapping or the ecstasy.
[759] Enduring the death anticipatedly; living with the thought at death; to live as you have died to this life.
[760] The hating of the life into sin, while loving the living into God.
[761] The prayer for the world, the work for world's salvation.
[762] Namely a tool of Christ in the work of saving the people.

body, administrator of the nature, running away from sins, house of dispassion, and follower of the Master by the help form the Master.

15) We will need no little watchfulness, when our body is ill. This is for the devils by seeing us laying down and for now not being us able to use any ascesis toil against them, because we are weak, they will attempt to war us even stronger. The ill people from the world are approached by devils of the anger and sometimes of the blasphemy. But the people who are outside the world, if they have abundantly what they need, the devil of the belly's covetousness or the devil of the fornication tempt them, and if they are poor and they live in ascetic places, the master of the idleness and of the discontent set them traps[764].

16) I've found out that the wolf of the fornication adds pains to the ill and even in pains it sows in him indecent feelings and leaks. It happens you to see a striking thing, that during some awful pains, the body becomes hot. But I turned the other way and I saw some people laying down and being comforted on the bed itself by the godlike work, or by the pricking of the heart, and those were removing from them their pains, so that there were some of them who never wanted to be delivered form their illness. And again, I turned in another direction and I saw some people being tormented, but being delivered through their illness as through a trial, and I extolled Him Who through clay was cleaning the clay.

17) The understanding mind is necessarily dressed up with understanding feeling too. Bu being the understanding mind within us and by not being the understanding mind within us, let's not cease searching for it. This is for, by showing itself the external things will cease working[765]. This is what a

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[763] God by grave of the devils; so higher than the devils are as God is by nature to His creation.

[764] "But all of these can be defeated by the humbleness combined with the poverty. This is for, by reckoning the misfortune coming upon him as his own, in the poverty of the repentance and of the humbleness, he won't fall either during his illness in defilement as rich, nor in idleness and discontent as deprived; but he will endure the time of the illness as an earning time, rejoicing himself and giving thanks".

[765] "The understanding feeling is within us as one that is united with the mind in every man. But it is not within us as one that is hidden by passions in the addicted ones ands it is unworking and unknown". The mind's feeling works when through it the mind comes in contact with the spiritual realities. But this happens only when the mind is clean of passions. Otherwise, the will only mind speculate about the spiritual realities as about some suspected realities, but which the mind hasn't experienced yet. In order us to reach the true knowledge

certain knower philosopher said: "And you will find the godlike feeling"[766].

18) The monastic life is appropriately lived into the heart's feeling, in deeds, in words, in thoughts, and in movements[767]. And if not, it won't be monastic and therefore neither angelic.

19) Something else if the care from God, and something else is the help from Him, something else is us to be guarded by Him, something else is His mercy, and something else if the comforting from God. The first one can been seen throughout all the creation; the second one can be seen only within believers; the another can be seen among them who truly believe; and the last one appears within them who love God.

20) Sometimes it happens that what is a medicine to somebody, to somebody else it will be poison. And sometimes it happens that one and the same, if given to somebody at the right time it will be a medicine, while given at the wrong time it will be condemnation to him[768].

21) I saw an unskilled doctor who, by defaming the crushed one, he didn't cause to that one but despair. And I saw a skillful doctor who, by incising with the rebuke the swollen heart he emptied that heart of all its puss. I saw once an ill man who in order to clean his defilement he drank the medicine of the obedience and by moving and by walking and by not-sleeping, and some other time, I saw another – having his soul's eye ill – appeasing on himself and living in silence[769]. He who has ear to hear, let him hear.

22) Some people, I do not know where they have that from (for I have learnt not to inquire the gifts from God with my

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or the spiritual realities by contacting them, we must strive ourselves to remove the cover of the passions from on the mind's feeling, namely the bluntness brought to it by our passions. Through the mind's feeling we will cross beyond the sensitive cover of the things, and so that cover will no longer impede us to know their spiritual foundations.

[766] Through the feeling of the mind, we will place on ourselves in contact with the reality of God, namely we will have the "feeling of God".

[767] The *heart's feeling* is the mind's feeling, which the heart puts more sentiment into.

[768] A scholium belonging to Photius, the Patriarch of Constantinople: "For instance, the fasting is a cleaning of the passions when kept in particular and within oneself; but in gatherings and celebrations, it will be a poison that hurts in many ways him who uses it, either it will be an offense to others, or he will brag on himself for fasting, or he will get haughty and he will part with the others".

[769] "I reckon that he called as illness of the soul eye the addiction of the mind through thoughts. This is for the soul's eye is the mind. But to the healing of this illness can contribute the lack of meetings with other people and the quietude, unlike the much-speaking that usually causes bleariedness".

opinions), they have by nature, to say so, a tendency towards restraint, or towards cleanness, or towards appeasement, or towards non-daring, or towards gentleness, or towards easily getting a pricked heart and there are others having the same nature opposing them when they want to do those, so that they must force their own heart with the whole their power. But I like the last ones more than the first ones, as one who, despite they are defeated for a while, they force their nature.

Do not brag on yourself, man, with that richness that you haven't worked for to earn it. This is because the Giver of gifts, by knowing in advance the harm and the perdition which you are going towards, he has delivered you, to some extent, through His unpaid for gifts[770]; and the teachings from your childhood and the education received and the learnt trades help us or resists us, after they have grown up, to achieve the virtues in the monastic life too.

23) The angels are luminous light to the monks. And the monastic living is a light to all people[771]. Therefore, let him strive in everything for being a good example, not offending anyone in anything, in what they work and in what they say. "This is because, if the light becomes darkness, the darkness" – namely they who live in the world, how much more will they be darkened (Mt. 7: 23)?

24) If you listen to me, you who want, it is good not to lose on ourselves in many types of teachings or to divide our poor soul in fighting thousands and thousands and tens of thousands of enemies. This is because we won't have enough time for leaning all their thousands of crafts. Let's arm on

[770] "He calls as unpaid for that work that is untiring, a work that will easily be scattered. This is because the crowns are intertwined for toils. This is for: "You gave Me to eat" (Mt. 25: 35) and the others, which are deeds and proofs of the toils".

[771] "As monks we owe to illuminate by our life, as for ourselves as also to the people who see us. But not through the trumpet of the showing up. This is for: "So your light to lighten" (Mt. 5: 16) doesn't mean to herald about ourselves, but as the fire lightens into the darkness form on earth, likewise the light shines into darkness" *Another*, belonging to Saint Isaac: "It is appropriate to the monk to be, in all his things, useful image and example to them who look at him. This is for, by seeing the enemies of the truth the monks' many good deeds, which shine like some rays, they to unwillingly confess that the Christians have a founded hope for salvation. And the people will run to him from all quarters, as to an escape and as to a shelter, so that the horn of the Church to be raised against its enemies; and many to start zealously doing the good deeds… This is for the monastic life is a praise to the Church of Christ".

ourselves with the Holy Trinity against the three ones through the three ones[772]. If not, we will cause many toils to ourselves.

25) Rightly so, if "He Who transforms the sea into dry land" (Ps. 65: 5[773]) come within us, the Israelite from us will unmistakingly cross that see too, non-haunted by waves, or that mind that sees God, and he will see the Egyptians drowning in the water of the tears. But if That One doesn't come within us, "who will be able to endure the roar of the waves or of this body?" (Rom. 7: 24). If God resurrects within us by our doing, His enemies will be scattered; and if we come closer to Him through seeing (contemplation), they who hate Him and us will run away from His face and from ours[774].

26) Let's strive to learn the godlike things rather through sweat and through toil and not by simple word. This is because not words but deeds will we have to show at the time of the exist (of the soul)[775].

27) They who have heard about a hidden treasure in a certain place, they will search for that treasure, and because of their very tiring search they attentively will guard what they will have found out. And they who have become rich tirelessly, they easily waste their richness.

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[772] "With the help of the Holy and of-One-Being Trinity, he says, let's arm on ourselves against the three ones, namely: the love for pleasure, the love for money, and the love for glory, through the three ones, namely: through restraint, through clean love, and through humbleness. This is for the love for pleasure is abolished through restraint, the love for money is abolished through clean love as power of giving and of communion; and the love for glory is abolished through humbleness, as non-loving of showing up and as hating the glory". The virtues of the communion abolish the passions of the egotism with the power of the Holy Trinity, the supreme spring of the life in communion.

[773] In KJB we have: Psalm 66: 6: "He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him."; in ROB we have" Ps. 65: 5: "He Who transforms the sea into dry land, through the river they will cross by foot. There we will rejoice ourselves of Him." (E. l. t.'s n.)

[774] It is being applied here the verse no. 1 of the Ps. 67 to our life (in KJB we have Ps. 68: 1 (E. l. t.'s n.)). The doing and the contemplation are the two stages or steps of the ascension towards God.

[775] "He who shows on himself as wise, not by deeds but by words, "he enriches on himself out of injustice, and his toils, according to eth Scripture, they will enter the strangers' houses" (Parables 5: 16). Namely the houses belonging to those who do not look at his deeds but who listen to his words. They will not enrich on themselves not out of his unclean of sins state, a state that hasn't reached yet the righteousness; but out of his words, which still are a toil, will benefit others, and not himself. A scholium belonging to Photius: "What hasn't been born out of toil, the longing won't embrace it. This is because it is easy to be despised what one achieves easily (either is about deed or about contemplation)".

28) It will be difficult to defeat all the thoughts sneaked within us previously[776]. And they who do not cease to add to those thoughts, they will have got despaired in themselves, because of not benefitting anything from their rejection. Though, we know that God can do everything and nothing is impossible to Him.

29) Some people asked me a difficult to answer question, a question that exceeds the knowledge of all of those who are like me, a question whose answer I haven't found it any of the books I have read. They said: Which of the eight thoughts are born out of other thoughts, and which of them is born by each of the three chief thoughts, in a special manner? I, by admitting my nescience in answering this question, without being embarrassed by that, I have found an answer from the all-pious men:

The mother of the fornication is the belly's covetousness; of the idleness, it is the vain-glory; the sadness is the daughter of these three, as the anger is too. The mother of the pride is again the vain-glory. But I answered to those forever-remembered men: can you please show me also the daughters of the eight ones, and each one whose daughter is?

Those dispassionate taught me with great benevolence, by telling me that there is not a certain order or an understanding among those which are without understanding[777], but there is a total disorder and fickleness. And the blessed fathers I have mentioned assured me about that by invoking convincing examples, which brought many proofs, some of them presented by us in the present *Word*, in order us to illuminate the other ones by this.

For instance: the laughter at inappropriate time is caused sometimes by fornication, and some other times by the vain-glory when somebody shamelessly brags within himself; and

[776] Here, the previous thoughts (προλήψεις – prejudgments) are the thoughts at the passion the monk had before entering the monastery. Scholium from Mark: "A previous thought is the unwilling remembering of the previous sins. At the beginner the sinful thought sis impeded to advance to passions, and in him who is victorious the bait is rejected". *Another*: "If you love learning, let yourself also love living in ascesis. This is because the simple-knowledge makes the man haughty".

[777] The connection among them, the passing from one to another, it has something irregular, or chaotic, because all of them start out of the same abyss of darkness started towards evil; the come our rather together, because of being connected to one another.

some other times the laughter comes out of delectation[778]. The much-sleeping will come out of delectation; but it will sometimes come out of fasting too, when them who fast boast themselves for that; and some other times it will come out of nature. The much-speaking will sometimes spring out of vain-glory, and some other times out of belly's covetousness. The idleness will sometimes come out of delectation (much-eating), and some other times out of not fearing of God.

The blasphemy is, in the first place, the daughter of the pride, but it often will come out also from judging your neighbor in your thought or out of the undue envy from the devils. The heart's callousness will come out of satiation, but it will often come also out of insensitiveness and out of addiction. And the addiction it will often be born out of fornication and out of vain-glory and out of many others.

The cunningness will come out of the self-appreciation and out of anger. The hypocrisy will come out of self-content and out of living according to your own rules. And those who are contrary to these are born out of mothers which are opposite to the mentioned ones[779].

And in order not to say to many (because I won't have the time to study and clarify each of them individually), the chief destroyer of all passions is the humble cogitation. This is for they who have gained it they will have overcome everything.

30) The birth-givers of all passions are the pleasure and the cunningness; he who keeps these two he won't see the Lord. But we won't benefit anything from restraining ourselves from one of them without restraining ourselves from another.

31) Let's take example of fearing our Lord from the clerks of the regime and form the beasts, and the love for the bodies

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[778] "The laughter comes out of three causes: out of fornication, out of vain-glory, and out of the inward haughtiness and delectation, that is the satiation". *Another*, belonging to Saint Ephraem: "The laughter it will banishes away the happiness of the crying, it will tear down what we have built, it will sadden the Holy Ghost, it won't bring any benefit, it will break (corrupt) the body, it will banish away the virtues, it will be deprived of remembering the death and of thinking at torments. You take from me the laughter and give me the crying and the weeping as a gift, which you ask me for, God".

[779] In the Edition from the year 1970: "If the much-speaking has as its mothers the vain-glory and the belly's covetousness, the silence, that is contrary to the much-speaking it will necessarily be born out of the ones which are contrary to the vain-glory and to the belly's covetousness, namely out of humbleness and restraint". And the same is with the other as well. But even though any passion will be abolished by the contrary virtue, the humble cogitation will abolish all the mentioned passions".

let it be to you as a way to love God. This is for we are unimpeded by anything from taking the examples of the virtues from the contrary ones.

32) The today's people have become awfully evil and all of them have been filled up with the self-appreciation and with hypocrisy. They might show bodily toils like our fathers from yore, but they are not worthy those ones' gifts, though I reckon that the human nature didn't need so badly the gifts as it does now. And this rightly has happened to us. This is because not in toils but in simplicity and in humbleness will be God shown[780]. And despite the Lord's power is being consummate in weakness, the Lord won't reject the worker that is humble in thought (2 Cor. 12: 9).

33) When we see somebody among Christ's warriors submitted to some bodily pains, let's not hurry ourselves up to reckon that as a punishment coming out of his sinfulness, but let's rather heal him by welcoming him with simple and non-cunning love, as he would be one of our limbs and as a together-warrior with us[781].

34) There is an illness for cleaning the sins up; and there is another for humbling the thought. Our Good and All-Good Lord and Master, when He sees some monks idle in their ascesis, he will humble their body through some illness, as through an unpainful ascesis. But sometimes the illness will come also for cleaning our souls of evil thoughts, or of passions[782].

35) All the things happening to us, either seen or unseen, they can be received well or passionately or with a middle feeling[783]. I saw three brothers submitted to hardships: one rebelled, one remained sad, and the third one harvested many fruits.

36) I saw plowmen sowing the same seed, but each of them aiming to different purpose: one to pay his debt; one to

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[780] "The bodily toil without the mind's cleanness it will be like a baren womb and as some dried tits. This is because that won't be able to get us closer to know God. It tires the body but it won't have any benefit out of that".

[781] "The monks' helplessness is a gift from the godlike oikonomia".

[782] "That monk who doesn't serve pleasantly to God and who doesn't live in ascesis for the salvation of his soul, but he does his ascetic toils carelessly, you will unmistakingly see him as allowed by God to fall into temptation, lest out of his much-non-working to slip towards the worse ones".

[783] "He will receive well those things who reckons the things coming upon him as his own and he won't be upset because of that but he will be thankful".

gather wealth to himself; one to hunt the praise for his work from them who were passing on the road of the life; one to upset his envious enemy; and finally, on not to be condemned by people for being lazy[784]. And the meanings of the plowman's sowings are these: the fasting, the taking of vigil, the giving of alms, the serving, and the others alike. So, let the brothers trying to knowing by experience the purposes they pursuit into the Lord.

37) As when we draw the water out of fountain, it happens sometimes that we draw, unwillingly and unnoticedly, a frog too, likewise when we work the virtues, we will often work also the passion invisibly intertwines with the virtues[785].

For instance: the belly's covetousness is intertwined with the hospitality granted to strangers; the fornication, with the love; the harshness with the right-reckoning (discernment); the cunningness with the temperance; the plotting with: the hesitation, the idleness, the resisting by word, the living according to ow rule, the disobedience, and the gentleness; the haughtiness when teaching on others with the silence; the pride with the joy; the laziness with the hope; the condemnation, again, with the love; the drowsiness and the idleness with the appeasement (hesychia); the bitterness with the cleanness; the trust in oneself with the humbleness[786]; and all of these are

[784] In the Edition form the year 1970: "The plowmen are the monks called to work the vineyard of Christ. They are listed according to the differences among their virtues. From among them, the first one fulfills the work of the servant by working because of his fear; the second one works for payment, the third one works as a son does. All of these are worthy to be praised. The fourth one works uselessly, as one who want to be pleasant to people; the fifth one likens to a warrior, of better said he fights zealously. The sixth toils because of shame and he is not a hireling. But the work of these last three ones will be submitted to condemnation and it will be in vain. And we, by trying all of those works, we have realized that we must give you this advice: that even if we are debtor sinners, we can reconcile our Master through gifts. Despite the first work is humbler, but it will forever remain as priceless as one that we always owe and as the first one".

[785] "If the evilness became visible in our life, naked and not covered by the imagination of something good, the man wouldn't start by himself towards it".

[786] Belonging to Mark: "He who doesn't know the enemy's traps he will be torn apart easily. And he who doesn't know the cause of the passions, he will fall easily". In the translation of Veniamin Costache. *Another*, belonging to Josephus of Pelusium: "The knowledge mixed with the simplicity is a godlike thing, namely it is a consummate virtue. If the first one is separated from the second one it will become cunningness, while the second one alone is stupidity. The first one does evil, the second one allows itself to be deluded. Christ asked for them to be united: "Be wise like the snakes and gentle like the doves". Our enemy wages war to us through all things. So, he who wants to be saved, he must have many eyes".

followed, as a communal drink, or better said as a poison, by the vain-glory[787].

38) Let's not get sad when we ask God for something, for a long time, and we are not heard, for the Lord would have wanted that all the people to become dispassionate in an instant, but because He is all-knower, so that He know also that that won't be useful to us. All of them who ask and who don't receive from God what they ask for, they doubtlessly don't receive what they are asking for because of one of these causes: either because they ask for that before the right time, or because they ask for that with unworthiness and by wanting vain-glory, namely because if they have received what they have asked for they will brag with that, or after they have received the asked for thing they will fall into carelessness.

39) The passions got sometimes far not only from some believers, but also form some who were not believers, except one passion. The other passion left only that passions to fill up their places as one that if the first among passions. This is because this passion brings so much damage that it will be able to bring one down even from heavens[788].

40) Nobody doubts, I think, that the devils leave the soul for a while or constantly. But only a few know how many sorts this leaving is of.

The matter of the passions is consumed by the godlike fire[789]. And in the same time with the uprooting of this matter and with the soul's cleanness, the passions are destroyed as well. Let's not attract them again by a bodily living and by carelessness. The devils get far from us also willingly, in order to make us carelessness. But by that they will unexpectedly kidnap our poor soul.

I know also about another withdrawal of the beasts. It is that from after the soul has got fully accustomed and the soul has been soaked with passions to the peak, and the soul has

[787] In the Edition form the year 1970: "The vain-glory is a common damage to all virtues. It brings no benefit to him who works the virtues and who doesn't reject his vain-glory. This is for God won't receive him. On the opposite, God will receive him who is a sinner but who repents into the feeling of the humble-cogitation and who doesn't turn himself from God".

[788] "He speaks about pride, which the devil fell by".

[789] "Namely through the work of the Holy Ghost, or through the love for God, that is preserved as an unquenched fire within the hearts of them who love God".

become plotting to himself and waging war to himself[790]. The example for this thing is the children. This is because, after a long-habituation, in the absence of their mother's tits, they will suck up their fingers.

I also know about a fifth dispassion within soul, one that consists of much simplicity and innocence. "The right help comes from God Who saves them who are right in their heart" (Ps. 7: 10-11[791]), and God delivers them unnoticedly from evil, like the naked children do not know they are naked.

41) The sin or the passion are not in the natural in a natural manner[792]. This is because God isn't the maker of the passions. And the natural virtues planted within us by God are many. Among these are as well: the mercifulness, if even the Hellenes are commiserating; the love, for even the speechless

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[790] "Getting used to it means reaching to get habituated to the passions' evilness". The fight of the good and evil tendencies has become a state that is characteristic to the soul. In this struggle the evil tendencies which have become habits or passions, they will always achieve the victory, if God is not called for help by a feeling of great faith and love, one that overwhelms the urges caused by the attraction to the pleasures. And if the struggle lasts, it will bring the soul to decomposition, or to the helplessness to do something good in order to regain the strength of his freedom. This is one with the soul's death.

[791] In KJB we have: Ps. 7: 10-11: "My defence is of God, which saveth the upright in heart."; in ROB we have: Ps. 7: 10: "My help comes from God, The One Who saves them who are righteous in their heart". (E. l. t.'s n.)

[792] "If the sin was natural, nobody would be punished. Neither other would commit the virtue". *Another*: "The evil cogitated outside the free choice and in an own hypostasis in the nature of the existing things, it will be nothing". *Another*: "The passion is not else but the absence of the virtue". *Another*: "The natural virtues within us are: the mercifulness, the love, the faith, and the hope. And the virtues from above-nature are: the cleanness, the non-getting-angry, the humble cogitation, the prayer, the vigil, and the fasting". *Another*, belonging to Mark: "Something else is the deed of commandments and something else is the virtue, even though they have their impulses one into another. The deed of the commanded is what it has been commanded. The virtue is what is dome for being pleasant to the truth (to God).

The sin cannot be by nature, because the fight introduced by sin within nature cannot start from within nature. The sin cannot be cogitated without being chosen by a subject. And the evil by and large, it cannot be cogitated as standing by itself, as having an own hypostasis. This is because the evil is something fighting against the being, in the bosom of the being. The evil is a woodworm of the existence, having its origin in the evilness of the human subjects, and wanting to introduce a disorder within being. The physical evil doesn't hurt so much as the evil coming from a person. The physical evil has its ultimate roots in the evil freely chosen by persons, namely into sin.

The passions cannot be understood without supposing the virtue that the evil opposed to. The virtue can be understood without passion. Only when the passion is totally absent, we will have the full virtue. The virtue represents not only the inward harmony of the persons but it also represents the good relation between persons, in the last analysis between the human person and the godlike Person. The harmony within a person cannot exist but in the same time with the harmony among persons.

beats sometimes shed tears when separated from their companions; the faith, for it is born in all people; the hope, for by borrowing, by going at sea, and by sowing, we hope for the good things.

So, as it has been proven, the love is a natural virtue within us, "and the love is the connection and the fulfillment of the law" (Rom. 13: 10), then the virtues wont' be stranger to the nature. Let them be ashamed who oppose the helplessness to the virtues.

42) Above nature are: the cleanness (the virginity), the non-getting-angry, the humble cogitation, the prayer, the vigil, the fasting, and the ceaseless pricking of the heart. The teacher of some of these are some of the people, and of the others are the angels; and Teacher and Giver of the others is God-the Word[793].

43) When we are required both good deed in the same time[794], we must choose the most necessary of them. For instance: often, when we stay to prayer, some brothers come to us. We must choose one of two: either we leave the prayer, or we will sadden the brother letting him leave without and answer. The love is greater than the prayer. The prayer has been always reckoned as a partial virtue; the love comprises all virtues.

Again: I was going to a city or to a village, I was still young, and sitting at the table I was engulfed immediately by the thoughts of the belly's covetousness and of the vain-glory. And by fearing I the daughter of the belly's insanity[795], I rather was defeated by the vain-glory[796]. But I knew that the devil of

[793] Teachers of the virginity are Elijah and John the Forerunner and John the Speaker about God; teachers of the gentleness: Moses and David; of the prayer: Himself God-the Word, and the angels who showed himself to Anthony and to Pachomius. Of the fasting: again, Moses and our Lord Himself. Of the vigil, many who have earned also the pricking of their heart out of this; of the humble cogitation: the Word of God and everybody's Savior Who "for us He made Himself poor" (2 Cor. 8: 9) and "He took our body".

[794] "The collision of the debts".

[795] "He calls as daughter of the insanity the fornication, as one born out of the belly's covetousness".

[796] "He was defeated by that one out of oikonomia, in order him not to taste, pushed by his youth, the sweetness. Besides, the vain-glory is worse than the belly's covetousness. This is because the last one is the entrance of the evil, and the vain-glory is evil's end".

the vain-glory often defeats the devil of the belly's covetousness in the young ones. And rightly so[797].

44) At the people from within world the root of all evil is their love for money. And at the monks, it is the belly's covetousness. At them who are spiritual are often allowed by God, out of His oikonomia, some very small passions, so that by defaming them on themselves because of some small and sinless passions, they to earn an unrobbed richness of humble cogitation.

45) It is not possible that he who lives since the beginning with disobedience, to achieve the humbleness, even though each one imagines that he has learnt his own craftsmanship or that he is able to earn the humbleness[798].

46) The Fathers establish that the doing consists of two totally general virtues[799]. And rightly so, this is for one of them is the killer of the pleasures, while another ensures this killing through the humble cogitation. That's why the crying is twofold as well: one abolished the sin while another causes the humble cogitation.

47) It is characteristic to them who are pious to give everything to him who asks for it. And it is characteristic to them who are even more pious to give him even what he hasn't asked for. But not to ask back from him who has taken (Mt. 5: 39), especially when they can, it is characteristic only to them who are dispassionate[800].

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[797] "The devil of the belly's covetousness being more natural and therefore more deceiver, it rightly so it defeats the vain-glory".

[798] In the Edition form the year 1970: "This is a demonstration that he who is disobedient won't be able to achieve the humble cogitation. This is because he who lacks the humble-cogitation is proven that he suffers of the devil's illness. And he who suffer of this illness if God doesn't help him with steadfast repentance, he will be together-inheritor with him whose illness he suffers of too".

[799] The doing is the first stage of the spiritual climbing which the cleaning of the passions and the achieving of the virtues is being done through, and then one to reach the superior stage of the contemplation (of the spiritual sight). In the Edition form the year 1970: "The two general virtues of the first stage are: the fasting and the obedience".

[800] In the Edition from the year 1970 and at Veniamin Costache: "He who doesn't ask back from him who takes his possessions, not only that he shows on himself as non-addicted to the material things, but he also shows himself as non-rewarding with evil him who has done him evil, though he could do that. But somebody won't be able to forgive with the while his heart him who has hurt and has done injustice to him, if he doesn't have by cleanness and by dispassion God within him. By learning from God, the rationalities of the things which take place, he will receive the troubles coming upon him as his own and he is convinced that those troubles are appointed to him towards his own benefit (secretly being him announced about

48) Let's not stop researching in all passions and in all virtues, where are we: at the beginning, in the middle, or at the end. All the devils' wars against us are born out of these three reasons: either out of the love for pleasure, or out of pride, either of the devil's envy. They who are warred because of the last reason they are blessed. They who are warred because of their pride they are worthy to be cried for. And they who are warred because of their love for pleasure, they will remain worthless until the end[801].

49) There is a feeling, better said an accustoming called patience in pains, and if one is caught by that, he will no longer fear or run away from passions. Mastered by this forever-praised virtue, the souls of the martyrs easily endured the torments.

50) Something else is the guarding of the thoughts and something else is the guarding of the mind. As far it is the sunrise from sunset, as higher is the second one from the first one, and also more tiring[802].

51) Something else means somebody to pray against the thoughts and something else is speaking against the thoughts; and something else is despising the thoughts and getting about them[803]. The first way to resist is confessed by him who said:

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that). And so, he can forgive them who do injustice to him and he can love his enemies and he can reckon those as his benefactors". Not only the things and the person have their rationalities from God, but everything that happens. And the rationalities of the things happening to us without us contributing with an ill will to them, they belong to us, or they are guided by God towards our spiritual development and therefore towards our salvation. Even them who do evil to us, if we overcome our tendency towards revenge, that will help us to ascend to a new stage of kindness, to a new stage of closeness to God. That's why they are our benefactors, though unwillingly they are so.

[801] They who belong to the two categories contribute willingly to the evil from within them. They who are warred out of envy they won't contribute willingly to that. So, we cannot blame the devils more than on ourselves.

[802] "The guarding of the thoughts means banishing away the diverse thoughts and attacks through prayer. And guarding the mind means guarding the mind non-enslaved and unseparated from the remembrance of God; and as the mind is higher than the thought, as more difficult and more useful is the guarding of the mind. This is for we call mind also our understanding power, and somehow the eye of our soul. And we call as thought, the thing seen into mind and imprinted into mind. And guarding the mind is the preservation of the mind in state of refusal of any attack, which is the mind's first voluntary work. And the guarding of the thoughts is the rejection of the thoughts imprinted through mind's voluntary work. It is obvious to anybody how much higher is the mind in comparison to the thought".

[803] Belonging to Mark: "The first thing is characteristic to the weak ones. This is because, by not being they able to resist the enemies, they oppose them by praying. The second one is characteristic to the warriors who defeat the enemies by ascesis; and the third one is

"My God, take heed and help me" (Ps. 69: 1[804]), and the things alike; the second way to resist is confessed by him who said: "And I will answer opposing word to them who condemn me" (Ps. 118: 42[805]). And again: "You have put us towards speaking against our neighbors" (Ps. 79: 7). And to the for the third one is witness the singer: "I was mute and I didn't open my mouth" (Ps. 38: 3[806]) and "I placed a guard to my mouth, when the sinner uprose against me" (Ps. 38: 2[807]). And also: "The proud ones transgressed the law very, and I didn't deviate from seeing You" (Ps. 118: 51[808]).

Amon these ones, he who is in the middle he often uses the first way, because of his unpreparedness; the first one cannot banish yet the enemies in the second way; and the third one totally mocks the devils.

52) It is impossible by nature that the bodiless one to be bordered by body[809]. But to him who has earned God all things will be possible.

53) As they who have healthy their sense of smelling, they can know him who hides spices, likewise the clean soul uses to know the good fragrance he has achieved from God or the ugly

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characteristic to the contemplatives who are elevated by contemplation (by vision) and to they remain untouched by adversaries and non-warred".

[804] In KJB we have: Ps. 70: 1: "MAKE haste, O God, to deliver me; make haste to help me, O Lord."; in ROB we have: Ps. 69: 1: "My God, towards my help take heed! Lord, to help me You hurry up!" (E. l. t.'s n.)

[805] In KJB we have: Ps. 119: 42: "So shall I have wherewith to answer him that reproacheth me: for I trust in thy word."; in ROB we have: Ps. 118: 42: "And I will answer word them who rebuke me, for I have trusted Your words." (E. l. t.'s n.)

[806] In KJB we have" Ps. 39: 2: "I was dumb with silence, I held my peace, even from good; and my sorrow was stirred."; in ROB we have: Ps. 38: 3: "I got muted and I humbled myself and I neither talked of good and my pain was renewed." (E. l. t.'s n.)

[807] In KJB we have: Ps. 39: 1: "I will keep my mouth with a bridle, while the wicked is before me."; in ROB we have: Ps. 38: 2: "I put guard to my mouth when the sinner stood against me." (E. l. t.'s n.)

[808] In KJB we have: Ps. 119: 51: "The proud have had me greatly in derision: yet have I not declined from thy law."; in ROB we have: Ps. 118: 51: "The proud ones mocked me exceedingly, but I didn't deviate from Your law." (E. l. t.'s n.)

[809] "The mind, because of being fickle by nature, it will stop wandering only if united with God. This is for all things are into God and there is nothing above Him or outside Him, which the mind to wander towards". That's why the mind, as bodiless and impossible to be bordered by anything among the bodily ones, the mind cannot find its rest except in the endless One Whom the mind has everything into.

smell from others which he has been delivered from. But these things are unknown to others[810].

54) It is impossible all people to become dispassionate, but it is not impossible that all people to be saved and reconciled with God.

55) Let not master upon you them who are of different nation and who want to spy the untold oikonomia of God and the views happening within people and who unnoticedly put in your mind the thought that God would be biased. This is because these ones are and they become known as grandchildren of the self-appreciation.

56) There is a devil of the love for money who often hypocritically claims that he is humble[811]; and there is a devil of the vain-glory and of the love for pleasure urging to giving alms. If we clean ourselves of both of them, let's not stop spreading mercy everywhere[812].

57) Some people said that the devils resist the devils, but I say that all devils are looking for our perdition[813].

58) To any seen or thought spiritual work it precedes an appropriate intention and an all-good desire born within us

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[810] "He who has in his nostrils his own bad smell he won't be able to smell something else, even if he stays on cadavers". *Another*: "They who do not feel others, they reckon that they who are unclean in their souls cannot receive and know either the good fragrance achieved from God by the clean ones, or the bad smell which those ones have been delivered from. This is for it is characteristic to them who are clean and dispassionate to feel the things existing within others". Namely, they who are clean in heart they can feel the disposition from within others, but the unclean ones cannot feel that because of their insensitiveness.

[811] "By being addicted to the love for money and by not giving others anything, he hypocritically mimics the humbleness by saying that he doesn't want to be pleasant to the people."

[812] There are all sorts of perverse intertwinings between passions and virtues. The passions use the mask of the virtues in order to deceive others. At Veniamin Costache: Saint Mark the Hermit: "The vain-glory and the love for money and the delectation won't allow the doing of the good to remain undefiled, if they do not perish, firstly, by the fear of God". *Another*: "These two passions deceived Eva and Adam. This was because the sweetness showed that that tree was good to eat and beautiful to seeing, and the vain-glory told them that if they tasted out of that tree, they would become as some gods. As Adam – the first one created – and Eva felt shame of one another, likewise us, after rejecting the evilness of the understanding eyes and so we see on ourselves as naked, let's be ashamed in a conscious manner of one another and let's sew fig tree leaves, or let dress ourselves up in the external shapes and in justifications by words. And our Lord prepared for us clothing of skins and He tells us: "Into your patience you will gain your souls".

[813] The opposition of the devils to one other, or their encouragement to some virtues opposite them and to passions, all of those only aim to deceive us. Their resistance is a method, and not a purpose.

with the together-working of God. This is because of the first ones do not precede, the second one wont' usually follow[814].

59) If there is an appropriate time for everything from under the sky, as the Ecclesiastes says (Eccl. 3: 1), but among all the things there are also the sanctified things of our living, let's take care of searching at any time the things appropriate to that time[815]. This is for there is a time of the dispassion within them who live in ascesis, and there is a time for addiction because of the young age of them who live in ascesis; there is a time of the tears and there is also a time of callous heart; a time of obedience and a time of domination; a time of fasting and a time for eating; a time of war from the body and a time for appeasing the heat; a time of the soul's winter (of the blizzard) and a time of mind's appeasement; a time of heart's sadness and a time of the spiritual joy; a time for teaching others and a time for listening to others; a time of the defilements, because of self-appreciation, and a time of cleanness, for humbleness; a time for fight and a time for sheltered resting; a time for appeasing and a time for uncontrolled scattering; a time for ceaseless prayer and a time for unhypocritical serving.

Let's therefore not to search for the things of the time before-time (according to a certain thing), by deluding on ourselves because of an impulse of our pride. Let's not search in the winter for the things belonging to the summer; let's not search for sheave in seeds. This is because the time of the

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[814] "Look at the exactness of the father. If there doesn't precede, he says, the intention and the desire from within us, the together-working with God won't follow". *Another*: "Give me the intention, me says, and take power".

[815] Each moment in time is given for a certain thing of ours. If we do that thing at the moment appointed to that thing, then we will be able to live our life according to the fore-appointment by God, namely in a pleasant to Him or sanctified way. We must find out the accord between the moments of the time and the moments of our life. There are some fore-established harmonies between the mentioned moments for the norms and for the healthy development of our life. The time is not a void which we can fill up with anything. But the time is correlative to the human lives. There are within time some harmonies potential to the development of our life. This is for our life itself is made so rhythm itself with a time of its. This doesn't mean a predestination, because we can live our life also against time. But that isn't a normal development of our life. You must know what time is appropriate to a moment of your life. Only then the potentialities of our being will be fully and harmoniously actualized. Each moment of the time is appropriate to a certain potentiality of our being, and these potentialities compose, at their turn, a whole. And the moment means the whole ensemble of circumstances requiring a certain thing. In addition to that, this accord depends of a full cleanness of passions. Only that give us a clear sight and a power to truly conform on ourselves to what the moment requires from us.

sowing requires toils and the time of harvesting brings untold gifts. And if not, we won't take even at the right time the things appropriate to that time[816].

60) Some people will take from God the rewards for their toils before the toils[817]. Other in toils, other after toils, other at the time of their death, according to an untold oikonomia of God. One must look at who is the humblest among those ones[818].

61) There is a despair because of the multitude of the sins and because of the burden of the conscience and because of the insupportable sadness, and because the soul is overwhelmed by the multitude of his wounds, and there is a sinking of the soul in the deep of the despair under the heaviness of those ones[819]. And there is a despair happening to us because of our pride and because of our self-appreciation, because we reckon the falling that has happened to us as bellow our dignity. He who takes heed, he will find within those ones the following state: the first one will surrender on himself to the despair; the second one no longer will trust the ascesis. But of those are useless. This is because one of them will usually be healed by the restraint and by the good hope, while the second one will be healed by humbleness and by not-judging others.

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[816] Belonging to Saint Isaac: "Each one who starts, before-time, the things which are above his measure, he will cause to himself twofold harm and not advancing. This is because the merchants who are inexperienced in the great things they case bid losses to themselves. But they advance quickly in the small things. This is for each thing has its turn and each living has its appointed time".

[817] They took those rewards on the ground of their general intention to work according to the will of God (intention that is known only by God). That's why they who die young, without having showed the proof for their good work, they won't remain without the reward from God, for God knows that they would have done that and God rewards that as it would have been done.

[818] This means that God maybe rewards each one according to their humbleness. But it might be that him who hasn't had the time for committing deeds which he generally wanted, he was the humblest.

[819] "Let nobody who live into sins to trust in himself, because we know that the plowing changes the kinds of the plants, and the taking care of the soul by virtue can defeat all sorts of illnesses". *Another*: "Deadly sin is the unconfessed sin. Even if a saint prays for that sin to be forgiven, his prayers won't be heard". *Another*, belonging to Great Basil: "If one counted the abundance of the mercilessness of God, and if one could measure God's greatness in comparison to the multitude and to the size of the sins, then the despair would be justified. But if these ones can be measure and counted, and the mercy and the lenience of God cannot be measured, there won't be place for despair but for trusting God's mercy, for us repenting of our sins, in front of which there stay the forgiveness and the blood of Christ".

62) We must not wonder or feel uneasy, by seeing some people committing evil deeds and justifying those deeds with good motifs. This is because also the snake from Paradise was destroyed by the self-appreciation that made it haughty[820].

63) In all done things and in all kinds of living, either into obedience or into disobedience, either seen or thoughts, let this be your rule: if they are according to God[821]. For instance, if us who are beginners, we do a certain thing, we won't gain by working that thing into our soul more humbleness than that we already have it, I won't reckon that we do that thing with the will of God, be it a small or a bit thing[822].

64) Withing us, who are rather children, we have in this the entrustment about the will of God[823]; within them who are in the middle, it might be the fact that they are left by their enemies; and in the consummate ones, in the advancing and in the richness of the godlike light. The small things, to the great ones, it might not be small; and the great things, to the beginners, are not necessarily consummate[824].

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[820] Scholium belonging to Gabriel the Monk and the Hesychast, from Latro Mountain: "he who imagines about himself that he is something, and therefore he teaches others things which he is inexperienced into either by deed of by knowledge, he will suffer of two illnesses and of two blindnesses: of the self-appreciation and of the vain-glory, and of insensitiveness and of nescience. And if that one adds to himself also the belly's covetousness, he will be led to the obvious danger and he will hear from many" Doctor, heal on yourself" (Lk. 42: 3). Veniamin Costache: "Ands if somebody has accomplished the first good deeds and after that he starts teaching others, that one will earn the godlike happiness, as he who did and taught". *Another*, belonging to Solomon: "There are some people who sow their things and they will earn more fruits; and there are others who add the foreign things and they will become poor".

[821] "The things into obedience are ordered by people; the things into disobedience are non-ordered by people, and done out of the own ascesis by him who is not under obedience".

[822] "Research in detail, for all of us can know if the thing we do will be pleasant to God".

[823] In increasing our humbleness.

[824] "Namely the things which are reckoned at the great ones as small, those things might not be small because of their consummation. And the things which are reckoned great at the beginners, because of their non-consummation, they might not necessarily be consummate. The same thing must be understood too about virtues and sins. For instance, one can ascertain in the great ones a progress in humbleness that is actually small to the consummation of the great ones. Abd one can find in beginners an increase in light and the banishing away of the enemies which are characteristic to the consummate ones and to them who are in the middle, and that progress is actually great to the non-consummation of the beginners. But something else is the humbleness and the illumination of the beginner, according to his measure, and something else is the humbleness and the illumination of the consummate one; these ones are very great and consummate and undeceiving. The small mistake, to the consummate ones, it is not small given their consummation. And the big mistake to the beginners is not necessarily big given their non-consummation".

65) The sky cleared of clouds will show the shiny sun; and the soul, freed from the thoughts of the previous evilness[825] and found worthy of forgiveness, that soul will necessarily see God[826].

66) Something else is the sin and something else is non-working the sin because of idleness; and something else is the carelessness; something else is the passion and something else is the falling. The one who can research them into the Lord, let him research them clearly[827].

67) Some people bless above everything the working of wonders and what is seen out of the spiritual gifts (charismas). Thy do not know that there are many things superior to that and hidden, and which are, therefore, protected from falling[828].

68) He who has cleaned on himself in a consummate manner he will see his soul, though he won't see the soul of his neighbor too, which gifts he is in. But he who is still advancing, he will know these signs through body[829].

69) A little fire can clean the whole matter, as a small breach can destroy the whole ascesis[830].

70) There is a resting of the enemy work which wakes up the mind's power without stirring up the heat. And there is a pricking (of the heart) which wakes up also the movements of the heat, and this is for us not to trust ourselves but to trust God Who kills in and unknown way the heat that is within us.

71) When we see some people loving us into the Lord, let's guard on ourselves in order us to remain non-daring, especially

[825] Belonging to Mark the Monk: "The obsession with the previous things" (πρόληψις – prejudgment) is the remembering unwillingly the previous sins. He who lives in ascesis will prevent that for advancing into passions. The victorious will abolish even the attack (the bite)".

[826] Thus, the mind is always passionately hanging on the memory of the sin and on the narrowed and opaque image of the committed sinful deed.

[827] "The sin is the transgression of all commandments, even of the smallest commandment. The idle non-working consists of not doing and of not working the thing of God. The carelessness consists of working by idly. The passion is the soul's imprinted impulse and therefore difficult to be removed towards a harmful way. The falling is the collapse from the height of the (monastic) promise into disbelief, or the rolling down into some of the bodily passions".

[828] Those things are not submitted to falling because they are sheltered against praises and vain-glory.

[829] His soul hadn't become yet transparent in an unmediated manner.

[830] "You guard on yourself in the small things so you won't fall into the big mistake".

towards them. This is for nothing uses to scatter the love and to cause hatred as the daring does[831].

72) The soul's eye is understanding and very beautiful and above any beauty, according to the bodily beings. That's why the passionate ones could know too the thoughts from within other souls, out of their much love for those. And that is especially when, defiled, they are sunk within their bodies.

73) If nothing resists the immaterial nature as what is material, let him who is reading this to understand[832].

74) The care for themselves in the worldly people opposes the taking care from God; as in us, it opposes to the understanding knowledge. They who have their soul unfortified, let them know out of the body's troubles and dangers and out of the troubles coming from outside, that they are tried by God; and they who are consummate, let them know that out of the coming of the Holy Ghost and out of the adding of gifts (charismas)[833].

75) There is a devil that, when we lie down on our bed, he comes to us and he shoots at us with ugly and dirty memories as arrows, so that we will fall asleep in dirty though and we will have dirty dreams if we do not arm ourselves by getting up and praying and if we do not arm on ourselves against that, because of our idleness.

76) There is a so-called forerunner of the ghosts that pick on us immediately that we wake up and that defiles our first thought. You give your firstfruits to the Lord, because your first fruits will belong to him who take it first.

An all-good worker of the Lord told me a worthy to be listened to word: "I know the whole road of my day since the very morning".

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[831] Scholium belonging to Saint Isaac the Syrian: "Visit your friends with appropriateness and decency. If you do so, both you and they will benefit. This is because under the mask of the love the soul unties the bridle of his guarding".

[832] In the Edition form the year 1970 and at Veniamin Costache. The scholium is wider than in the G.P.: "Immaterial is the soul, material is the body. So, nothing resists the soul as the body does it. This is for as immaterial the soul tends upwards; and the body is attracted downwards by the wight of the matter and so the body becomes an impediment to his soul. Or: nothing troubles the mind so much and makes the mind blind, as it does that the body's filthiness that comes out of the uncleanness of the ugly pleasures".

[833] "When he who is weak in his soul, he will achieve patience in illnesses and in trials, let him understand in that that he is tried by God. And they who are consummate, let them know that out of the high knowledge of the grace".

77) Many are the ways of the piousness and many are the ways of the perdition, because often when somebody resists as certain thing, he actually helps to be another's thing accomplished. But the purpose of both of them is pleasant to God[834].

78) The devils wage us war in the trials happening to us, by urging us either to tell or to do something inappropriate. And when they cannot do that, by mimicking the peacefulness, they will urge us to bring to God thanks which are full of pride.

79) They who cogitate the things from above, by detaching on themselves, they ascend a little, while they who cogitate the things from below, they start again going downwards. They who detach on themselves they will no longer have anything in the middle[835]. Namely they no longer have the world among themselves as like in the life from here[836].

80) Only one among creatures has received the existence in another, and not in himself. And it is a wonder how can stay outside of that one which it has received its existence into[837].

81) The mothers give birth to the pious daughters. And the mothers are born by the Lord. But is won't be too unwise to see the rule from above also in the contrary ones[838].

82) Moses, of better said God, commands that the fearful one not to go to war. Lest, the ultimate straying of the soul to be bigger than the first falling of the body, and rightly so[839].

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[834] The path of the piousness can be diverse, because one resists a sin, while another works for fulfilling a good deed.

[835] "*He calls here detachment the death*. So, some people, by cogitating at the heavenly things, when they part with their body they ascend with the soul in heavens. And they who cogitate the things of the passions, after their death they will descend in hell. And in the middle, namely in this world, after their parting, there will be nothing left". The souls departed from here they will no longer have the world as an environment for communication among themselves, as it was while they were into their bodies.

[836] The world has become totally transparent, personalized.

[837] "I reckon that he speaks here about the soul, that neither preexisted to the body, not it comes to existence after the body. But the souls I created in the same time with the body. That's why, he who kills t embryo is a killer too. This is because the embryo if animated since its very conceiving. As the body grows up the soul will show his works as well. So, it is a wonder, he says, how the soul that takes its existence into the body can subsist naked after separation. But this is the dogma of God… The soul will wait for and will necessarily exist until the other tying of the soul, into God, with his body".

[838] "He calls here *mothers* the general virtues which give birth to their daughters. And they are born out of the love for God, out of faith, and out of hope, which are from God. But it is likewise regarding the contrary ones. The more general passions give birth to the more partial passions. And as the virtues are born by the Lord, the passions are sown within us by the devil".

The Same Word XXVI

Part II

About that Well-Discerning Right-Reckoning

1) "Like the thirsty stag desires the water" (Ps. 41: 1[840]), likewise the monk desires the knowledge of that good will of God. And not only this knowledge, but also the mixed-up knowledge[841]; and even the knowledge of what is opposite to that. About this, our word really has numerous things to say, and those things are difficult to explain. Likewise, the monk wants to know which are, among the things concerning us, those which must be done above all the other things and without any delay, according to him who said: "Woe to him who postpones day after day and time after time" (The Wisdom of Sirach[842] 9: 8); also, which things must be done gently and thoughtfully, as we are urged by him who wrote: "The war is done with advise" (Proverbs[843] 24: 6); and again: "All things with decency and according to the rule" (I Cor. 14: 40).

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[839] "*Fearful* he calls him who loves his soul and who fears the toils. He advises that one not to become a monk, lets after he promised to live totally spiritually, by taking care only of his soul's virtues, he will continue to take care of his body's sweet passions which he served before; this is because, if he doesn't estrange on himself from his previous passions, he will wander a lot and he will fall into despair, so that he will endure an even bigger crumbling, as one who will have fallen from high, or from the monastic schism, and so he will suffer an even heavier judgment, by turning himself back to the things form before, because of his despair, and so he will commit sins into knowledge. "This is because him who have been given much, he will be asked for much" (Lk. 12: 48).

[840] In KJB we have: Ps. 42: 1: "AS the hart panteth after the water brooks, so panteth my soul after thee, O God."; in ROB we have: Ps. 41: 1: "As the stag desires the springs of the waters, likewise my soul desires You, my God". (E. l. t.'s n)

[841] "Namely the monk wants to know what does it mean doing a thing good in its purpose".

[842] This book is not present in King James Bible. In the Romanian Orthodox Bible is called as *The Book of the Wisdom of Joshua, the Son of Sirach (Ecclesiastes)*. But do not confound it to the book called also *The Ecclesiastes*. The interested reader can find all the 14 books missing from the KJB and present in ROB, on www.academia.edu, called *Bible Missing Texts*, in our translation in the English language. (E. l. t.'s n.)

[843] This book is called ibn ROB as *The Parables of Solomon*. (E. l. t.'s n.)

This is because it is not given to anyone to quickly and easily know such difficult to discern things. That's why the-bearer-of-God David and the Holy Ghost Who spoke through him, are shown to us a praying for many times. This is for he says once: "Teach me how to do Your will, for You are my God" (Ps. 142: 10[844]); some other time, again: "Guide me to Your truth" (Ps. 24: 9[845]); and again: "Hosw me, Lord, the way I will walk on, for I have raised my soul towards You" (Ps. 142: 8[846]). And I have raised my soul from all the worry of the life and from all passions.

2) All of them who want to know the will of the Lord they owed firstly to kill their own will[847]. And by praying faithfully and with unforced simplicity, and by asking the fathers' souls or the brothers' souls, into the humbleness of his heart and with doubtless thought, him to accept from them their advices, even if the things said to them would be opposite to their own goal and even fi they who were asked would not be very spiritual. This is because God is not unjust so that Him to allow to be deceived those souls who have humbled on themselves through trust and lack-of-evilness, by the advice and by the judgment of the neighbor, even fi the people whom they asked would be like some speechless animals. He Who speaks through those is immaterial and unseen[848].

They who obey doubtlessly that mentioned rule have been filled up with much humble-cogitation. This is for, if somebody has opened in psaltery his thought (Ps. 48: 4), how much different will be the mind endowed with judgment and the

[844] In KJB we have: Ps. 143: 10: "10 Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness."; in ROB we have: Ps. 142: 10: "Teach me Your will, for You are my God. Your good Ghost to guide me to the land of righteousness." (E. l. t.'s n.)

[845] In KJG we have: Ps. 25: 8: "Good and upright is the Lord: therefore, will he teach sinners in the way."; in ROB we have: Ps. 24: 9: "Good and righteous is the Lord, and for that He will set up law to them who commit mistakes on their way." (E. l. t.'s n.)

[846] In KJB we have: Ps. 143: 8: "Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee."; in ROB we have: Ps. 142: 8: "Make me hear Your mercy in the morning, for in You is my hope. Show me the way I will walk, for I have raised my soul to You." (E. l. t.'s n.)

[847] "They must die to their pleasures and to their wills and they must part on themselves with those."

[848] Important is to overcome the egotism of our pride; and to reckon God as being another and not identical to our own self. God speaks to us through another.

understanding soul from an unanimated saying[849]? Bu many by not knowing this consummate and easy to achieve good[850], but trying to know from them and within them what is pleasant to God, so that they told us many and diverse judgments on this.

3) Some of them who tried to know these, they detached their thought from all addiction, from both these two urges of the soul, both from that one that take on something and form that one that resists by word, and they imagine in the mentioned days their mind naked of their will in a fiery asking to the Lord, and so they knew His will: either the understanding Mind spoke in an understanding manner with our mind, or for it was totally lost from their soul that unique thought of theirs.

Other understood out of the difficulty and out of the impeding that followed to their decision to do something, that these ones were godlike, according to him who said: "We wanted to come to you, once and twice, but satan impeded us" (1 Thes. 2: 18). Other, on the opposite, out of the unexpected help from God in the things they started, they felt that that thing was well received by God and they told us: "Each one who chooses the good he will be helped by God" (Rom. 8: 28).

4) He who has earned God within himself, he will be assured about the second thing[851], through illumination, but not immediately, of His help, in the things which must be done immediately, as also in the things which can be postponed.

5) The doubt in the decision which must be made and the unsureness which last longer, are the sign of an unilluminated soul and loving of vain-glory. This is for God is not unjust, so that he would close on Himself to them who knock with humbleness. The Lord searches in everything for their purpose, either in the things which need to be done without any delay, and also in the things which can be postponed. That's why, all the things which are clean of addiction and of any defilement, done firstly on behalf of the Lord and not for anything else, even if they are not unmistakingly good, they will be counted to us as

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[849] I David entrusted his soul to a verse from the Psaltery, how much more must we entrust our soul to a human soul? Namely, we must rather ask a believer than a text of the Scripture. This will guard us against an individualistic and haughty interpretation of the Scripture. (We think that Saint Dumitru confounded the *psaltery* as musical instrument to the *Book of Psalms* that is called in Romanian theological technolect or slang as *Psaltery* (E. l. t.'s n.)).

[850] It is a consummate and easy to achieve good to do what you are advised to do by a spiritual father, for you will achieve your humbleness through him.

[851] *In the second way*, namely by feeling the help from God.

good. This is because searching for the things which are above us it won't come to a undangerous end[852].

6) Unspoken in the judgment of God regarding us. This is because for many times He wants hide, out of oikonomia, his will regarding us, by knowing that even if we knew His will we wouldn't obey Him, and so we will receive even more wounds.

7) The righteous heart has been delivered from the multitude of the things[853], and it sails unendangered in the ship of the non-evilness.

8) There are manly souls who, by being lit up by their love for God and into the humbleness of their heart, they will start doing works which are above them; and there are proud hearts who do the same. This is because, often, the goal of our enemies is to urge us to try to do things which are above our power, so that, by getting us discouraged because of our incapability to accomplish those things, we to reject also the things which we can do and so to occasion the biggest laughter to our enemies.

9) I saw souls and bodies weak because of the multitude of their sins, who started doing ascetic toils which were above their power and so they were unable to accomplish those ascetic toils. And I said that their repentance will be valued by God according to the size of their humbleness and not according to their ascetic toils.

10) It happens sometimes that the cause of the biggest evil things is the place of living; but on some other times, it is also the living together with others[854]. But often the corrupted soul is enough for his own perdition. This is for he who has parted with the first two ones he might have been also delivered from the third one. But he who keeps the third state, he will prove on himself as inexperienced in all places. This is because no place is such a good shelter as the heavens are[855].

11) But they who usually fight us, disbelievers or ill-believers, "after the first and the second rebuke, let's avoid

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[852] When we try to accomplish things which are above us, even though we do that for God, we could mistake. Though, God wont' condemn us for our mistake once the purpose of that work of ours was to serve Him.

[853] "The diversity of the things" consists of all sorts of hidden thoughts, cunning ones, born out of the mind's trust in its own smartness. That's why is good to sail in the ship of the simplicity unendangered by the waves of all sorts of thoughts.

[854] "You notice that by reminding of growing, he blames also the society as cause of the sin. So, one must not say that there will never come any harm from these ones, ither by words or by other things".

[855] The sky of the dispassion or of the humbleness.

them" (Tit. 3: 10). But them who want to learn from us the truth, let's not get ever tired, to do them good. But let's use both kinds of work also for strengthening our hearts.

12) He is very deprived of judgment, he who by hearing about above-nature virtues in the saints, he will despair because of himself. This is for you will rather be taught by one of these two: either your zeal will be incited by their pious manhood, or it will turn you towards much-self-defamation and towards seeing your helplessness through their threefold-pious humbleness.

13) There are unclean devils, very cunning among the cunning ones, which advise not only on us to commit the sin, but they want to make others too as partakers to committing that evil, in order they to occasion us an even more awful condemnation. I saw one learning from another the evil habit. And he who was teaching the another, by coming into his senses, he started to repent and he stopped himself from doing that evil; but his repentance lost its strength and its fruits because of his disciple.

14) Much it really is, much and difficult to comprise it is the evilness of the ghosts and it is seen only to few people. And I even reckon that not even those these few it is wholly seen the evilness of the ghosts: for, how, for many times, by delighting on ourselves with foods and by satiating on ourselves, we take vigil into watchfulness, and by fasting and by suppressing our body we are tired and pitifully brought down by sleep? How, by appeasing on ourselves by our own, we get harsher, and by living together with others we are pricked to heart and we get angry? How, by killing ourselves with the starvation, we are tempted by sleep, and by gorging ourselves up with foods we remain non-tempted? How, in restraint we become darkened and non-pricked in the heart, and in drinking of wine we become glad and easy to be pricked in heart[856]? If there is anyone who can, let him enlighten the non-enlightened ones into these, into the Lord. This is because we are non-enlightened into these things. All we try to say is that not always our transformation comes from the devils, but it also

[856] Form Theodore of Edessa: "Thew wine, as it was written, it gladdens the man's heart" (Ps. 103: 15 (in ROB: Ps. 104: 15 (E. l. t.'s n.)). But you, once you have promised to be always crying, you avoid this gladness and you will be gladdened by the spiritual gifts (charismas). This is because by getting gladdened with wine, you will get mixed with many ugly thoughts and you will end in many troubles".

come, (I do not know how), form the mixing of juiced that has been given to me and out of the defiled and greedy thickness that dresses me up.

For this difficult to explain falling, in the said things, I sincerely and humbly ask our Lord to forgive us; If after our prayer and after its time we find out that what happened to us is worked within us in the same way, let's know that that is not from devils but it unmistakingly will be from our nature. But often also the godlike oikonomia wants to help us through the opposite things, in order to restrain, by all things, the self-appreciation of ours. It is bad to inquire the deep of God's judgments. The inquirers travel in the ship of the self-appreciation[857]. And do read some things about the helplessness of the many.

15) Somebody asked someone among those who can see: "Why God, by knowing from before the fallings of someone, he adorned those with gifts (charismas) and with signs (wonders)"? And that one answered: "In order Him to make the other believers steadfast, and then in order to show the man's freedom; and in order they who fell not to have any answer in their defense at Judgment".

16) The Law, because it was non-consummate, says: "Take heed at yourself" (Deut. 4: 9). And our Lord, for He is above-consummation, He commanded us to straighten our brothers as well, by telling us: "If your brother wrongs you" and the followings (Mt. 18: 15). If your rebuke, better said your reminding directed towards him, it is clean and humble, you do not avoid fulfilling the Lord's commandment. If you haven't reached that state, you will still fulfill the serving of the Law[858].

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[857] In a shadow of a ship, in a shadow of a travel, in unreality.

[858] "I Think that the saint reckons here that serving the Law consists of somebody taking heed at himself, namely minding his own businesses. And serving our Lord consists of looking at the things of our neighbor and of straightening him". *Another*: "The Law is the shadow of the Gospel, and the Gospel is the image of the future realities. The Law forbids the evil deeds, while the Gospel urged towards doing the good deeds".

The Gospel of Christ is the law of loving for the neighbor, it is the law of surpassing the worry for oneself. The law of the love doesn't only ask for not to do evil to others, but it asks for doing them good. The Gospel reached the ultimate knowledge about the man, by showing us that the man cannot save on himself except by putting his own life for his neighbor's salvation. The Gospel's Law explains the deepest law itself of the human being, by explaining what the man himself experiences as the deepest aspiration of his and as the only one making him happy. That corresponds to a more advanced stage of the human. The eternal happiness is not else but the prolongation of this real happiness which the man can reach even from here

17) Do not wonder either when you see them whom you love as hating you for your rebukes, because they who are light-minded, they make on themselves as tools of the devils, and especially against them who are enemies to those (to the devils)[859].

18) I feel the urge to wonder very often especially about a thing happening within us: how, by having Almighty God as Helper in virtues, and the angels, and the saints, and by having in the opposite things as helper only the cunning devil alone, we bend easily and more quickly towards passions? I do not want to speak about this in details. And I cannot do it also.

19) If the happening things happen like thus, for they have been created so by nature, how am I in the image of God and how have I been mixed with the clay? As the Great Gregory says: "If something among the created realities has become different from it was, that reality will necessarily long, insatiably, for his kinship".

20) One must use the whole his craftsmanship in order to enthrone the clay, to put it that way, by elevating it on his throne to God[860]. So, let nobody excuse themselves by invoking

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at. The happiness isn't within us but it is within others and, in the last analysis, in Him Who has made and Who upholds everyone, and Who unified them without confounding them, one within others. But our neighbor cannot be saved by us without him willing that. That' why we must wake up our neighbor in order him to become aware of his sinfulness, when he mistakes. We help our neighbor by waking him up to his personal responsibility. But we must do that with love, by not lowering him at the state of object, and by not cultivating again our closing up within us by the pride of a harsh and despising rebuke. The happiness of the eternal communion will be a communion among persons who love on one another and who respect each other as equal. We sink ourselves one into another as persons in persons, but without merging.

[859] "It is about those who work the good, and by that they become enemies of the devils". The evil's ghosts do everything in order to keep the people in enmity by all means. "The devils tempt us either through themselves, or by arming against us on those who do not fear our Lord. The devils will do that by themselves when we are alone and separated from people, as they did to the Lord while in desert; through people, when we live together with the people, as they did to the Lord too by Pharisees. But we, by looking at Him Who is our role-model, let's banish the devils away from both sides. You take care of yourself, and not of others. This is because you cannot do the last work except with the love you must earn".

[860] Are expressed here both the bewilderment and the answer. The man somewhat works according to his nature, when he takes care of the things of his body. But because the man has estranged on himself, partially, through his sin, form his nature, of from God Who is his kinship, he insatiably tends towards God, because of not being able to achieve the happiness because of being overwhelmed by the exclusive worries about his body. But the man has been created in order to be able to elevate even his body on the throne of God, and on that purpose, God united the soul with the body. This is the true aspiration of the man, and therefore is the

any motif regarding the work. This is for the way and the door have been opened[861].

21) Hearing about the victories of the spiritual fathers, it will wake up to zeal our mind and soul, and by hearing their teaching will advise their disciples to follow their example.

22) The right-reckoning is a candlestick into darkness, it is the turning back of the strayer ones, it is the enlightenment of the shortsighted. He who discerns (the good things from the bad things) he will find the health and he will remove the illness.

23) All of them who wonder about the small things, they suffer that on two ways: either because of their nescience, or in order they to extoll and glorify the deeds of their neighbor, on the purpose of achieving the humble cogitation.

24) Let's strive not only for fighting the devils, for defending on ourselves, but also for waging them war and for defeating them. The first one, when hit he will hit back; the second one always chases away his enemies.

25) He who has defeated his passions he will wound the devils too. Sometimes, by pretending that he is dominated by passions, he will deceive his enemies by doing that, and so he will remain non-warred by them. Some of the brothers was dishonored but he was steadfast in his heart and he was praying with his mind. But later on, he complained very much about the dishonoring, in order to hide his dispassion. Another brother, because he didn't want by any means to be protos, he pretended that he was suffering because of not being protos. But what could I say about that one's righteousness who, by entering a brothel, seemingly for committing the sin, he

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man's true nature. Actually, on the godlike throne there has been enthroned the body of our Lord. And we are together-inheritors with our Lord. We become partakers to this supreme honor, for we impropriate to ourselves the mastering power of God. The man aspires to reach the highest peak possible. God sown within man this aspiration. This is not a wrong aspiration. But the man cannot achieve that except through God and in union with God.

[861] "The Holy Scripture calls as *ways* the virtues. And the greatest among all virtues it is the love. That's why the Apostle said: "But I am going to show you a way through overwhelming" (1 Cor. 6: 51). This is for the love convinces us to despise the material things and to not place anything from the temporary things above the eternal things". On the other hand, Jesus is our way. This is for out of Him springs the love and thus the love becomes our own too. Through the love for the Father and for the people He ascended, as man, on the godlike throne, and by the same love springing out of Him, a love that we will receive if we united ourselves with Him, so we climb on the same throne. The love will have the supreme reigning forever and ever.

attracted a hooker to ascesis[862]? And somebody brought very early in the morning, a grape to him who was appeasing on himself. And this one, after him who brought him the grape left, he ate that grape in a hurried and without lust impulse, so that he showed on himself to the devils as dominated by the belly's covetousness. Another, again, by losing some green branches, he was complaining for the whole day. But ones like these need much watchfulness lest, while trying to laugh at devils, themselves to become cause for laughing to others. These ones are them whom the Apostle said about: "as deceivers and loving the truth" (2 Cor. 6: 8).

26) If somebody wants to present to the Lord an undefiled body and to show Him a clean heart, let him hold strongly the non-getting-angry and the restraint. This is because, without these ones, the whole our toil is useless.

27) As the lights form the people's eyes differ from one another, as many and as diverse are the overshadowing of the understanding sun occurring into the soul. Another is that one that works through the bodily tears, and another is that one that works through the souly tears; another is that one shown through the body's eyes, and another is that one shown through the understanding eyes. Another is that one coming out of hearing the word, and another is the gladness specially moves within the soul. Another is that out of appeasement, and another is that out of obedience. In addition to all of these, another is that that, in a totally special manner, it presents the mind to Christ, by kidnapping, in an untold an impossible to explain manner, in the understanding light[863].

28) There are virtues and mothers of the virtues. So, he who is sapient he will strive more for gaining the mother of the virtues. The teacher of the mothers is God Himself by a special work. And teachers of the daughters are very many[864].

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[862] Abba Serapion says: "It happen that one works in the things from the left the life into God; and it happens that another works the sin under the mask of the godlike things".

[863] In the Edition form the year 1970: "Mothers of the virtues are: the faith, the hope, the love, the sapience, the manhood, the temperance, the righteousness, the right-reckoning, and the humbleness; and other, smaller than the mentioned ones: the fasting, the vigil, the non-gathering of material things, the prayer, the appeasement, the silence, and others similar to these ones".

[864] Belonging to Theodore of Edessa: "Threefold is any speaking soul. The virtue that is in the rational part of the soul we have called is sapience, understanding, and wisdom; the virtue that is in wrath (anger) we have called it as manhood and patience; and the virtue that is in the lusting part we have called it as love, righteousness, and restraint. And the righteousness has

29) Let's take heed lest we compensate the fewness of the food with the muchness of the sleep. This is because that is a thing of the mindless ones, as the opposite things is too. I saw workers who in a certain circumstance, they untied a little the ascesis of their belly, but they quickly after manly tormented the wicked by standing up for the whole night, and they taught their belly how to joyfully get humble after that satiation.

30) The devil of the love for money often wages war to them who do not accumulate material things. And when it doesn't succeed, it presents the poor as cause[865], and so it will persuade them who do not love the material things to start loving those again.

31) When we get upset, let's remind the commandments given by our Lord to Peter, and let's forgive for seventy times seven (Mt. 18: 22). This isa for what He commanded to another He did that Himself, and even much more than that. And when we get proud, let's remember again Him Who said: "He who will fulfill the whole spiritual law, but he will mistake by a sole"

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been sown in all of them in order to make them work in harmony. Through sapience, it fights against the opposite powers, defending the virtues; through righteousness, it looks at the things dispassionately; through love, it convinces the soul to love the people as on himself; through restraint it cuts off any pleasure; and through manhood and patience it arms the soul against the unseen enemies" (Veniamin Costache). *Another*: "The three parts of the soul are: the cogitation, the wrath, and the lust. When in the wrath there is the love for people, and in the lust, there are the cleanness and the righteousness, then the cogitation will be enlightened. This is for the cogitation will be healthy and wise and enlightened, when it has obeyed to itself the passions and when it spiritually looks at the rationalities of the creatures of God and he places those rationalities in connection with the Holy Trinity. And the wrath will move according to the nature when it loves all the people and when it has for no one any disgust or keeping of evil in mind. And the lust, when through restraint and through the humble-cogitation and through non-accumulation of material things, it will kill the passions, namely it will kill the body's sweetness and comfort and the lust for money and the lost for the passing glory and it will be directed towards the godlike and immortal love. This is for the lust starts towards three things: either towards the body's sweetness, or towards the vain-glory, or towards the deceit of the money. And because of this reckless lust it will defame God, and it will forget about its beautiful behavior given to it by nature, and it will become savage towards its neighbor and it will darken the cogitation and it will impede the thinking to look upwards towards the truth. But he who has gained the high cogitation, he will gain the Kingdom of Heavens". The three parts of the soul influence on one another. The love ascends from lust into cogitation, with the impulse given to it by the wrath, and the cogitation will be elevated not only through understanding but also through love, at the Holy Trinity, and it will nourish on itself with endless love out of the Holy Trinity, an immortal love and a love always full of enthusiasm.

[865] It gives the taking care of poor as reason for accumulation of material goods.

passion, namely by pride, "he made himself guilty of all passions" (Jas. 2: 10).

32) The evil and envious ghosts sometimes decide to willingly get far from the saints, lest not cause some crowns by warring them, because they remain undefeated in the wars brought against them.

33) "Bless are the peacemakers" (Mt. 5: 9). No one would say differently[866]. But I saw the strife-makers happy as well. For instance, two individuals entered with one another a connection of fornication; and one of the knowers, an all-experienced man, he made o himself the servant of the hatred between them, by plainly defaming them one to another. And thus, the all-wise man succeeded in removing the devils' evilness by a human plot and to cause a hatred that untied the connection of the fornication.

34) It happens that somebody, for a commandment, to transgress another commandment. I saw your people living in a pleasant-to-God friendship, but because of the harm brough to others' conscience, by letting one another to know that, they parted with one another[867].

35) As opposite is the marriage to exiting the world, as opposite is the pride to despair. But due to the disorder brought by the devils, these two can be also seen together.

36) There are some of the unclean devils who instill us at the beginning of our monasticism an interpretation of the godlike Scriptures. They love doing that especially within the hearts of them who love the vain-glory, and especially to them who occupied themselves with the external philosophy, so that by deceiving them little by little, to bring them heresies and

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[866] Scholium belonging to Gregory of Nyssa (this specification is present only at Veniamin Costache): "Peacemaker is him who conveys the peace to another. But one cannot provide another with somethings that himself doesn't have. So, actually, peacemaker is him who has appeased within himself the strife between his body and his soul and who has transformed the body's inward war into a peaceful harmony. Then the body no longer will lust against the ghost, but the grace of the ghost will master upon the body's passions. Then will be working not only the body's law, which toils against the mind's law, but by obeying a higher kingdom, it will become servant of the godlike commandments. Then the wall from the middle will be removed and the two will become one, growing together by being combined on a higher level".

[867] "If you live among brothers and if there is one among those whom you have love for God for, you won't dare to show that when the others can see that, lest there is among them a weak one and to get envious and you will bear his sins because have given him occasion to commit sin".

blasphemies. We will know the theology, or better said the theomachy of the devils, out of the shameless disturbance and joy overpoured within our soul while interpreting the Scriptures.

37) Some of the happening things have, by designation, a beginning and an end, from the Maker. But the virtue is limitless. "I saw the edge of any end, says the Psalmist; but wide and limitless id Your commandment" (Ps. 118: 96[868])[869].

38) If some workers advance from the power of the doing to the power of the seeing (of the contemplation) (Ps. 83: 7[870])[871] and if the love doesn't reach an end and if the Lord will guard the entrance of your fear (of Him) and your exit (Ps. 120: 8[872])[873], then the edge of this one will truly be infinite. By advancing into it, we will never reach to an end of it, neither in this time nor in the time to come, by adding light to light[874].

Though what will be said could seem stranger to some people, it will still be said: after the proof we brought before, oh, you the blessed one, I won't say even about the non-understanding beings that they do not advance. But a strongly say that they too always add glory to glory and knowledge to knowledge.

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[868] In KJB we have: Ps. 119: 96: "I have seen an end of all perfection: but thy commandment is exceedingly board."; in ROB we have: Ps. 118: 96: "I saw an end to any consummate thing, but Your commandment is without an end." (E. l. t.'s n.)

[869] The commandment is borderless, because one can always bring its fulfillment further, for the consummation obtained by man by fulfilling the commandment it won't have limits either.

[870] In KJB we have: Ps. 84: 7: "They go from strength to strength, every one of them in Zion appeareth before God."; in ROB we have: Ps. 83: 8: "They will go from power to power. The God of gods will show on himself in Zion." (E. l. t.'s n.)

[871] These are the two main stages of the spiritual climbing that end in the union with God, as unique and eternal stage.

[872] In KJB we have: Ps. 121: 8: "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."; in ROB we have: Ps. 120: 8: "The Lord swill guard your entrance and your exit from now and forever and even." (E. l. t.'s n.)

[873] By the fear of God, we enter the road towards him, traveled by us by fulfilling His commandments; by love we will exit this road towards the union with God. Both of them are guarded and helps by God. About the advancing from fear to love through commandments to be seen at Diadochus of Photice, heads no. 16 and 17, *The Romanian Philokalia*, volume I, pp. 340-341.

[874] We will never get satiated of love. The love always gives us joy. The love is endless and endlessly new in its manifestations. The fact that there is love it is a proof that there is eternity, an eternally new infinity. And the fact that the love is only among persons, it shows the fact that the persons are destined to eternity and that there is a supreme interpersonal community of love from eternity to eternity. And in love there is the true knowledge.

39) Do not wonder that the devils often instill us good meanings and they resist those meanings in an understanding manner. The purpose of our enemies is that of convincing us, by that, that they know the thoughts from within our heart.

40) I do not want you to be bitter judge of them who greatly teach the word, because you see them lazier in accomplishing what they teach. This is for often the benefit of the word compensates for the lack of the work. We do not have, all of us, all the things alike. Within some people the word surpasses the work. Within others, again, the work surpassed the word[875].

41) God didn't make, nor He created the evil. Therefore, some people deluded on themselves by saying that some of the passions are natural within the soul[876], by not knowing that we have changed the features upholding the nature in passions. For instance: the seed is within us by nature for giving birth to children, but we have changed it towards fornication; the anger against the snake is within us by nature, but we use it against our neighbor; by nature is within us the zeal for virtues, but we crave for doing the evil; by nature is within our soul to aspire to glory, but for the glory from above; by nature we have the tendency to be proud, but against devils; likewise, the joy: but for our Lord and for our good deeds we have done to our neighbor. We have received the keeping-of-evil-in-mind but against the soul's enemies. We have received the lust for food but not for unrestraint.

42) The non-idle soul will rise the devils against himself, but if the wars multiply, the crowns will multiply too. But he who has escaped unwounded, he won't be crowned necessarily. But he who doesn't get tired because of the fallings, it will happen to him to be extolled by the angels like a warrior.

43) Somebody spent three nights into the ground, but He resurrected forever. And he who has defeated three hours, he will no longer die[877].

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[875] Despite Climacus somethings proves to be very harsh is his demands, on some other times he manifests understanding for them too who give only a little. His thinking is, by and large, wide, complex, and balanced.

[876] Scholium belonging to Saint Isaac: "If the passions were within soul in a natural manner, why the soul would be harmed by passions? The things matching the nature won't harm the nature".

[877] "Christ, our God, by spending into the ground for three days and nights, He resurrected. And the followers of Christ who defeat the-three-hours sin, they won't die. And the three

44) If, due to a pedagogical oikonomia, after His dawn within us, the Son has known His first dusk, He necessarily placed the darkness over the place of His hiding and there have been night. During that night the wild lion cubs will come upon us, which left us before, and all the beasts of our passions roaring to kidnap the hope from within us (Ps. 103: 22[878]) and asking from God our passions as their food, passion we nourish either by thoughts or by doing[879].

But after that dawned again, out of the dark humbleness, the Sun, and the beasts gathered again in their dens (Ps. 103: 22[880]), or they will lie down in those hearts which love the pleasure, but not within us (Ps. 103: 23[881]). Then they will say among themselves: "How much has been the Lord extolled", in order to have again mercy on them (Ps. 103: 25[882]); and we will say towards them: "How much has been the Lord extolled" for He has mercy on us. We have been gladdened and you have been banished away.

Behold, the Lord sits on a light cloud, the soul being elevated off all earthly lust[883]; and the Egyptian heart will come, that was darkened before, and the handmade idols and the mind's memories will wobble.

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hours are the three ages the youth, the middle age, and the old age, which the Gospel also called as the three guard-shifts (watches)". *Another*: "I fear of three things, says some of the fathers: the exiting from life, the showing before God, and the reckoning we will be asked for at judgment". *Another*: "Somebody interprets the three hours as: the pleasure, the vain-glory, and the love for money; another, as the three persecutions of the devil; another, as the three hours od idleness; and another, as the three hours of fear".

By and large, he who withstand for three hours undefeated by an awful temptation, he will have been strengthened so that he will no longer die defeated by temptations.

[878] In KJB we have: Ps. 104: 21: "The young lions roar after their prey, and seek their meat from God."; in ROB we have: Ps. 103: 22: "The lion cubs roar in order to grab and ask from God their food." (E. l. t.'s n.)

[879] "Actually, the devils ask, towards our falling, either for eating our victuals, or, as in case of Job, to wound us. And on the measure of our lack of care, we will be surrendered, through forsaking, in a pedagogical manner".

[880] In KJB we have: Ps. 104: 22: "The sun ariseth, they gather themselves together, and lay them down in their dens."; in ROB we have: Ps. 103: 23: "The sun rose and they gathered together, and in their dens will they go to sleep." (E. l. t.'s n.)

[881] Vid supra.

[882] In KJB we have: Ps. 104: 24: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."; in ROB we have: Ps. 103: 25: "How glorified have been Yor thing, Lord You have done all of them wisely! The earth has been filled up with Your creation." (E. l. t.'s n.)

[883] Our Lord will rest on Himself in our soul that will have become a light cloud, a transparent cloud for Christ-the Sun, as a soul that has lost from within himself the thickness of his lusts."

45) If Christ ran away bodily from Herod, though He could do everything, let learn from that they who are inclined to throw on themselves into temptations. "Do not give, he says, your foot towards wobbling, and the angel who guards you won't sleep" (Ps. 125: 2-3)[884].

46) The haughtiness intertwines with the manhood as the ivy does on the cypress. Let's the work be ceaseless within us, so that we won't reckon that we have earned something by simple cogitation; but by taking heed at that things' true quality, let's see if that thing is within us and then we will necessarily know on ourselves as having shortcomings. You research tirelessly also the signs of the passions and then you will find many of their things being within you. We, as ones who have these illnesses, we cannot discover them, either because of our helplessness, or because we have been previously deeply mastered by them.

47) God judges the intention, but He also searches – with love for people – for the work as well[885]. Greta is him who has no shortcoming in the things he can do. But greater is him who humbly start doing the things which are above his power[886]. But often the devils impede us to work the easy and useful to us things, and they urge us to start working the more tiresome things[887].

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[884] Scholium belonging to Saint John Chrysostom: "We neither must refuse the ascetic toils, nor to jump towards them. This is for thus, our victory will be shinier as well, and the devil will be more mocked by our restraint. Drawn into battle, let's manly accept the fight. Not called into battle, let's appease on ourselves and let's wait for the time of the battles, in order us to show also the non-searching for the vain-glory, and the manhood".

[885] "The who wanted the good things, according to their power, they will be imparted with the same honor as those whom their intention was equal to, even though some people did more". But the man must start, humbly, even from the things which are above his power as known to him, for only thus the man can advance ever further.

[886] In the Edition from the year 1970: "One just know that the commandments have been given for the thins matching the power. And he said that him who does the things of the commandments will be called great. But on him who tried – out of love – the things which were above his power he called him greater, by comparing those who worked according to their power and those who worked things above their power".

[887] Climacus nuances again according to reality. It is good that we start working the things which are above our power. But let's take heed that sometimes this is a temptation from the devil, so that we will have the excuse for not fulfilling those. One can see that that is an evil temptation when we do not do things corresponding to our power but we do those which are above our power. Let's do firstly those things and only then to start working the things which are above our power.

48) I think that Josephus must be blessed for rejecting the sin and not for proving his dispassion. We must research for which and for how many sins rejected by us we have received the crown. This is because something else is avoiding the shadow and something else is running towards the Sun or the righteousness.

49) The darkness is the cause of the stumbling, the stumbling is the cause of the falling, and the falling is the cause of death. They who have become darkened out of wine, they often washed up on themselves with water. And they who have darkened on themselves out of their passions, they have washed on themselves with tears.

50) Something else is the disturbance, something else is the scattering, and something else is the blindness. The first one is healed by restraint, the second one is healed by appeasement, and the third one is healed by obedience and by God Who made on Himself obedient for us[888].

51) We, out of two examples which clean up the things from below, we understand in an appropriate manner the who cleanings of them who cogitate at the realities form above. Thus, we call as whitening that community according to God, a community cleaning the filthiness and the thickness of the soul and its ugliness. And the hesychasm is the dye house to them who have rejected the non-restraint, the keeping in mind of the evil, and who have passed from that (from the life into community) to appeasement.

52) Some people say that falling into the same sins comes out of the absence of the appropriate repentance and because of the lack of straightening on the measure of the previous sins. But one must also see if everyone who haven't fall into the same sin they repented appropriately.

53) Some people fall into the same sins either because of sinking themselves into the deep of the forgetfulness of the things from before[889], or because they reckon God as loving of

[888] Christ, by having the ghost of the obedience to the Father imprinted in His human, by dwelling within us, He will imprint that to us too.

[889] This "deep of the forgetfulness of the things previously committed" can be likened to the subconscious which the modern psychology speaks about. The subconscious still has a role, because of forming as habit out of repeating the same sins. It is strange how the memories of the sins call us to repeat the same sins, as also forgiving about them will urge us to committing them anew. In both case the repentance is absent, the repentance being a continuous remembrance of the sins, but a memory associated with the pain for committing

people, out of their love for pleasures, or because they have no longer hoped in their salvation. And if some people did not despise on themselves, I would say that they did that also because they couldn't tie up that enemy that masters them through the tyranny of the habit.

54) One must research how the soul, by being bodiless, he doesn't see those who come to him despite of being of the same being, according to their nature. Isn't that because of their yoking up with them, that is known only to Him Who tied them up[890]?

55) Somebody among the knowers asked me once: "Explain me, for I am willing to learn, which things use to humble the mind and which use to make the mind haughty, because of the sins?". And because I couldn't answer that question and by assuring them about my nescience, by taking an oath on that, he who wanted to teach me he taught me, by telling me: "By giving you, on short, the dough of the understanding (of the discernment). I will let you zealously research the other aspects".

The devil of the bodies and of the anger, or the belly's insanity, of the idleness and of the sleeping, he doesn't use to raise the horn of the mind; but that one of the love-for-money, of the loving of mastery, and of the much-speaking, and many others, they use to add evil upon evil. Close to these ones is also the devil of judging on others.

56) If somebody goes to the people living into world and a day later after he left them, or even after an hour he feels an arrow of sadness and not rather joy, as one who has been delivered from a hindrance or from a trap, he will submit himself to the mockery from the vain-glory or from fornication.

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them. Contrary to throwing the past sins into "subconscious", that equals to a weakening of the self-conscience, the repentance keeps everything in memory, but not in a pleasant memory, but in a painful memory, and that equals to an acute sense of responsibility, or to a continuous reinforcing of the self-conscience in front of God as supreme person.

[890] The soul doesn't know the devils (or the angels) coming to him, maybe just because of the connection existing between soul and those, in the soul's moral state. Through this, the human subject fulfilling those ones' will, he somewhat identified on himself to one or another of them. Only God Who has created those in this connection with us, only Him can know those. But maybe though "He Who has tied them up" the author understands also the man who, by tying up the evil ghost, by doing that he has detached somewhat the evil ghost from himself, so that the man can know that, though close to us, the man is under the mastery of the evil ghost, his soul feeling the closeness of that one through his effort of keeping that one tied up.

57) Let's study, before all, where the wind comes from, lets we will find ourselves extending our sails against that wind.

58) Comfort with love the doer ole men, who have exhausted their bodies into ascesis, by giving them a little resting. You force them to restraint on themselves the young people who exhausted their souls through sins, by remembering them about torments[891].

59) It is an impossible thing, as I said in another place as well, to immediately clean up on ourselves from the very beginning, and totally, of the belly's covetousness and of the vain-glory. But let's not attempt fighting the vain-glory with delectation (with foods). This is valid to the beginners. Let's rather fight is by fewness (of the food). And thus, it will come, within them who want that, the hour – and now it has come – when our Lord will obey that too under our feet.

60) Are not warred by the same passion them who come to the monastic life young or old. This is because they often suffer of totally opposite passions. That's why blessed it the blessed humbleness. This is because the humbleness is both to young and old as reason for steadfast and powerful repentance.

61) Do not get troubled because of what I am saying. Though rarely, there still are clean and non-cunning souls, delivered from sin, from hypocrisy, for the habit of doing the evil, souls whom the living together with other is beneficial to, souls who can, out of appeasing themselves together with an adviser, to ascend, as out of a harbor, to heavens, and who do not need the troubles coming from living in a community, and so they remain non-tempted by those.

62) They who are unrestraint they might be healed by peoples the cunning ones, by angels; and the proud one, by God.

63) This too is a way of love: to allow our human being who comes to us to work in everything as he wishes, and we to show him the whole joy.

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[891] "The body, being weakened when submitted to thigs which are greater than its power, it will bring within soul darkness upon darkness and it rather causes disturbance. And the strong body, if you will surrender it to resting and non-working, it will cause all sins within that soul inhabiting it; and even though it wants the good, after a little time, it takes from him even the thought of the good it had". *Another*: "They who have exceedingly lived in ascesis, they must be comforted with foods. But the young people must be forced to restraint, through urges".

64) One must study how and until where and when the repentance scatters away the good things as the bad things[892].

65) We need much right-reckoning (discernment), in order us to know when we must stay put and in which things and until where us to fight the occasions and the means of the passions and when we must withdraw. This is for sometimes we better choose to run away, because of our helplessness, than to die.

66) We must see and take heed at what time and how can we empty our gall through bitterness; which among devils make us haughty and which humble us; which make us harsher and which comfort us; which darken us and which lighten us up; which make us idle and which push us to do evil things; and which makes us sad or glad.

67) Let's not wonder of seeing on ourselves, in the arena of the ascesis, at the beginning, even more passionate than we were while living within world. This is because we must, in the first place, to remove the causes in order than us to be healed. This is because the hidden beats didn't show on themselves before.

68) When they who have come closer to consummation, by whatever happening they will be defeated by devils in a small thing, the devils will use this occasion top steal from them the consummation in a hundredfold manner.

69) Like the winds use to sometimes disturb the sea's surface, by their peaceful blowing, and some other times the wind disturbs the deep of the sea, of course that happens also to the dark thought of the evilness. If they come upon the passionate ones, they will storm even the feeling of their heart. If the evil thoughts come upon them who has advanced, they will trouble only the surface of their mind. That's why, the last ones rather feel their peace, their heart remaining undefiled[893].

70) It is characteristic to the consummate ones to always know which thought belongs to the conscience, which thought belong to God, and which thought belongs to the evils. This is

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[892] "When somebody repents aiming to something better, then the repentance won't cause the scattering of the good ones, but it will occasion to achieve those. The repentance causes the scattering of the good things only when accompanied by the doing of the evil things".

[893] "Like the winds agitating the sea often endanger the sailors, likewise the dark thoughts of the evilness sometimes throw the guiding mind into the deep of the perdition". Here the heart is reckoned as the being itself in its deep, while the mind is reckoned as the organ of the thinking in a continual movement.

because the devils do not instill from the beginning all the opposite thoughts. This is why this question is truly dark and difficult to answer it. Through two sensitive eyes is the soul illuminated, and through the fits of the seen and understanding discernment are illuminated the heart's eyes.

The Same Word XXVI

Part III

The Brief Content of All the Things Said Before

1) The steadfast faith is the mother of the rejection. But the opposite thing sis obvious too. The steadfast hope is the door of the dispassion. But it is obvious the opposite thing too. The love for God is the cause for estrangement. But is it obvious the opposite thing too.

2) The mother of the obedience if the despising of the self and the desire for health[894]. The mother of the restrain is the thought of death and the steadfast remembrance of the gall and of the vinegar given to the Master. The helper of the righteousness is the appeasement. The crushing of the thinking is opposite to the ugly thoughts.

3) The faith and the estrangement are death to the love for money. The mercy and the love (of Christ) surrendered the body (to the death). The perseverant praying is the destruction of the idleness. The recalling of the judgment is causing the zeal. The love for dishonor will heal the anger.

4) The singing and the compassion and the non-pilling-up of material goods, will chock up the sadness. The non-addition to the seen things is the sight of the thought things[895]. The

[894] "If the obedience is caused by the despising of the self and by the desire for the souly kindness, this despising is rather a searching for the own being and for the true life. Then it rather isn't itself despising of what is damaging to the own true life".

[895] "The sign that the mind occupies on itself with the thought (intelligible) realities is the despising of all things comforting our senses". *Another*: "The life into God is the death in all the things submitted to senses. When the heart lives the senses will die". *Another*: "The resurrection of the senses will mean the death of the heart. And when the senses resurrect that will be the sign that the heart will have died to God". *Another*: "He who doesn't pile-up material things he won't have anything to be sad if they have lost that".

silence and the peace are enemies to the vain-glory. And if you are in the middle, accept the dishonor.

5) The saddened senses heal the seen pride. But the unseen pride will be healed by Him Who is unseen from before ages. The deer kills all the seen beasts; but the thought beasts will be killed by humbleness[896]. It is possible to us that through all according to nature things to know, manifestly, the thought (intelligible) realities.

6) As it will be impossible to the snake to get off its old skin if it doesn't enter a narrow crack, likewise we cannot get rid of our old passions which master upon us, and to get rid of the oldness of our soul and of the vestment of the former man, without us traveling the narrow and full of troubles path of the fasting and of the dishonoring.

7) As the fat birds cannot fly up to the sky, likewise won't be able him who feeds and serves his body[897].

8) The dry mud will no longer pleasant to pigs and the withered body will no longer rest the devils.

9) As the multitude of the woodchips often chocks up and quenches the fire, and it cause much smoke, likewise the over-measure saddening often make that soul smoky and darken and it will dry the water of the tears.

10) Like the blind archer is unskilled, likewise the disciple who opposes, he will be lost[898].

11) Like the tempered steel can sharpen the non-tempered steel, likewise the zealous brother will often save the idle brother.

12) Like the birds' eggs, when warmed up in the nest, they will give birth to life, likewise the non-confessed thoughts will be filled up with life and they will advance to deeds[899].

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[896] "The deer wages war, by its nature, to all the snakes".

[897] "Unpleasant thing is to them who love their bodies and to them who are greedy of foods to occupy on themselves with the spiritual things, as it is difficult too to the fornicators to speak about them who are virgins. Withing the full stomach there is not the knowledge of the mysteries of God".

[898] Scholium belonging to Barsanuphius: "The opposition by word lost many people, as on Datan and on Aviron who opposed Moses. And this is bad sign. If somebody doesn't respect his Abba, whom is him going to respect? And not respecting somebody is the sight of a thought of mistrust. And this mistrust is born out of the urge coming from the devil and they who do that are the devil's sons and what will happen to them? Some like these ones have estranged on themselves form humbleness. But also, Davis said: "Save me from the opposition of the people" (Ps. 30: 21 (I KJB we have: Ps. 31: 20 (E. l. t.'s n.)))".

13) Like the horses race each another, likewise the community stirs up the competition among monks.

14) Like the could hide up the sun, likewise the evil thoughts darken the mind and lose it.

15) Like him who has received the sentence and goes to be punished, he won't speak about heathers, likewise him who truly cries, he won't ever comfort his belly.

16) Like the poor seeing imperial treasuries he will know their poverty even more, likewise the soul reading about the great virtues of the fathers will make his thought even humbler. Like the iron even unwillingly starts going towards the magnet, by being forcedly attracted in an untold manner, likewise they who are soaked with evil thoughts form before they will be tyrannized by those thoughts.

17) Like the oil appeases the sea even unwillingly, likewise the fasting appeases the body's heat even unwillingly.

18) Like the narrowed water gushes up towards height, likewise, often, the soul narrowed by dangers will ascends towards God through repentance and it will he saved[900].

19) Like him who bears aromatic spice he will be revealed by the fragrance even unwillingly, likewise he who has the Lord's Ghost he will be known out of his words and out of his humbleness[901].

20) Like the sun shows the gold as shining, likewise the virtue makes shown him who has that virtue[902].

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[899] Scholium belonging to Photius: "The evil thoughts warmed up in the bosom they will produce puss and a difficult to heal wound. But unveiled to them who have knowledge and wisdom regarding the healing to those thoughts, they will be easily imparted with healing".

[900] "Question: What the repentance is? Answer: The crushed heart".

[901] "The words resemble to mirrors; and like in the mirror one can see the image of the body's shape, likewise in speeches one can see the soul's characteristic image". One expresses the things' rationalities by using words. But in the man's words is expressed not only the rationality of the general human being, but it is expressed his person's specific rationality as well. And for the person is a living subject who things and who feels, in the person's words one can see also that person's life palpitating in everything that person has specific by birth by or by that persons' life until then. If the person's rationalities converge with the rationalities of the other persons that will be a sign that both that person and the other persons are spiritually healthy. This produces the harmony among people. So, the person's rationality and rationalities have an interpersonal character.

[902] Not only the words unveil the man, but the virtue does it too. This is for the virtue shows the man as turned back to his real rationality. Better said, the virtue shows the man shining by the light which his subject has been elevated to, by virtue. This is for in virtue is ever more actualized the true beauty of a human subject and his healthy relation with the other people in

21) Like the winds disturb the (sea's) deep, likewise the anger, mor than anything else, it disturbs the understanding.

22) Like the eye doesn't lust for tasting the things it doesn't know but by hearing, likewise they who are pure in their body they will have much easement out of that.

23) Like the thieves who see the imperial weapons lying somewhere, they non-haphazardly won't come there, likewise he who has united his prayer with his heart, he won't be robbed by the thought (intelligible) enemies and not haphazardly.

24) Like the fire doesn't give birth to snow, likewise he who is searching here for the honor he won't enjoy the honor form beyond.

25) Like a sole spark burns, often much matter, likewise a sole good thing can erase, often, a multitude of sins.

26) Like it is impossible to kill a wild beast without using a weapon to do that, likewise it will be impossible to earn the immortality without humbleness.

27) Like one won't be able to live, according to the nature, without eating, likewise he who wants to be saved he couldn't be careless not even for no matter show short time until his death.

28) Like the sunray, by entering a house through an opening, it will so much lighten up all things that one will be able to see floating even the tiniest speck of dust, likewise the fear of God reached within heart will show all that heart's sins.

29) Like the so-called devils are easily caught, because they go here further and there backwards, likewise that soul that here laughs and there cries and then feasts, it won't be able to benefit of anything.

30) Like they who nap will be easily robbed, likewise are they who occupy on themselves with the virtue close to the world.

31) Like him who fight the lion, if he wanders with his eye elsewhere, he will immediately lose that fight, likewise will do him who fights his body, if he gives his body rest.

32) Like they who climb a rotten ladder will endanger on themselves, likewise the whole honor, glory, and mastery, which are opposed to the humble cogitation, they will overthrow him who have them.

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the frame of the all-comprising Subject of all rationalities, of all persons, and of all things (threefold Subject).

33) Like it is impossible to him who is hungry not to think at bread, likewise him who strives to save on himself it will be impossible not to think at death and judgment.

34) Like the water deletes the letters, likewise the tear erases the mistakes.

35) Like some people, in the absence of the water, they will delete the letters on many other ways, likewise those souls who lack their tears will erase their sins and they will scrape off their sins up, by sadness, by sighs, and by much grief.

36) Like much garbage will causes lots of worms, likewise the much-eating will cause many fallings and thoughts and ugly dreams.

37) Like the blind cannot see where he walks, likewise he who is idle won't be able to see and to do the good.

38) Like he who has his feet tied up he won't be able to walk easily, likewise they who gather money the won'\t be able to ascend to heavens.

39) If the hot wound will be easily healed, with the oldened wounds of the soul it will happen the opposite and they will be healed with difficulty, if ever.

40) Like him who is dead he won't be able to walk, likewise him who is despaired he won't be saved.

41) He who has a right-faith, but he commits sins, he will be like a face without eyes.

42) He who has not faith, but he can do some good things, he will be like one who draws water and he pours it in a perforated vessel[903].

43) Like that ship that has a skilled helmsman it will reach, unendangered, with the help of God, at shore, likewise that soul who has a good shepherd will easily ascend to heavens, even if he has committed very numerous evil things.

44) Like him who has no adviser he will easily astray on himself on the road, even if he is a very thoughtful man, likewise him who travels the road of his monasticism by his

[903] From Saint Diadochus: "The faith without deeds and the deed without faith will be condemned alike. This is because he who is a believer he must bring to the Lord a faith shown through deeds. This is because not even to our father Abraham his faith wouldn't have been take in account if he hadn't brought there, as fruit of his faith, his child" (Head no. 20, *The Romanian Philokalia*, volume I, p. 342). The deeds without faith will be condemned as well, because they are the fruit of the human pride and, therefore they have something defiled and irrational within them.

own, he will easily get on himself lost, even if he knew the whole wisdom of the world[904].

45) When somebody is helpless in his body and he had committed heavy sins, let him walk the road of the humbleness and of its features. This is because he won't find any other salvation.

46) Like him who was ill with a long sickness, he won't be able to earn his health in an instant, likewise one won't be able to defeat his passions, or his passion, at once. Let yourself have as sign of any passion or of any virtue its size, and you will be able to notice your progress.

47) Like they who change the gold for clay will suffer losses, likewise will suffer losses they who describe the spiritual realities in public for the sake of the bodily things.

48) Many gained forgiveness in a short time, but dispassion not. This is because the dispassion needs much time, and it also need God.

49) Let's see which animals or birds stalk us during our sowing, which, during the sprouting up, and which at the time of harvesting, so that we will be able to set the appropriate traps for catching those.

50) Like it won't be just that him who is ill with fever to kill on himself, likewise one must not despair, until his last breath.

51) Like it is a shameful thing that he who has just buried his father to leave the funeral service and to go to a wedding, likewise will be inappropriate to them who cry for their fallings to search for honor, for resting, or for glory from the people in the present time.

52) Like the dwelling places of the citizens differ from those belonging to the condemned ones, likewise and totally different must be the state of them who are crying for their guilts in comparison to those of the innocents.

53) Like on that soldier who was gravely wounded to his body during the war, the emperor won't order him who be removed from the army, but he will rather be promoted in rank,

[904] From Saint Isaac: "If the man did all things, but he didn't have obedience, he would deviate towards what is contrary-to-nature", namely to pride, to break the natural relationship with the other, and to the spiritual disorder brought by that.

likewise the heavenly Emperor will crown that monk that endured many dangers from the devils[905].

54) The soul's feeling is a soul's feature, and the sin is the slapping of the feeling[906]. The feeling of himself will determine the ceasing of the sin, or the sin's diminution, and that's the daughter of the conscience. And the conscience is the word and the reproach of our guardian given us at our baptism. That's why on those who are non-enlightened (unbaptized) we won't see them so much having their souls because of their sinful deeds, but much less[907].

And the diminution of the sin will give birth to the restraint form that sin; and restraining from a sine will be the beginning of the repentance[908]. The beginning of the repentance is the beginning of the salvation; and the be3ginning of the salvation is the good intentions. The good intention is the mother of all toils; and the beginning of the toils are the virtues. The beginning of the virtues is their flower; and the virtue's

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[905] "He calls as *dangers* the temptations, and he calls as *wounds* the blows from the imagination". *Another*: "How could him who endured the danger be crowned otherwise except for not getting weak in those dangers, but for he stood strong in withstanding the evils and he didn't betray the virtues".

[906] "The soul's feeling is that that has a seeing power, like the apple of that eye that has within it the sensitive light". Like the body's feeling as manifested into virtues, it enters the contact with the sensitive world that differs from the body, likewise the soul's feeling enters the contact with the intelligible world that differs from the soul: the angels, the godlike rationalities of the things, the godlike energies, and God Himself.

[907] Here it can be about the word and the reproach from the guardian angel given us at our baptism. But because the angel cannot be reckoned as our conscience waken up again at out baptism, it rather is about the entering of Christ or of His Ghost in an accentuated dialogue with us, after our baptism. By addressing us constantly, the word of Christ will become so united with our conscience waken up by that, so that our conscience can be reckoned as one with Christ. This is for conscience means responsibility and one cannot understand the responsibility without the word of God Whop asks us to answer Him. Our conscience is bi-personal or interpersonal and it is especially so in the relationship between man and God. through conscience we are held accountable and we manifest our responsibility. In this one can see that in our conscience there is both something from God and something from us. We will answer more consciously as we feel that we are held accountable more strongly, as we feel in a more accentuated manner God Who speaks to us. The Word of God maintains our conscience even before our baptism, but in a weaker manner.

[908] "It will be impossible to touch the good him who hasn't totally parted with the evil; as it is impossible to receive back the health before being delivered from evil". *Another*: "deviate from evil and do the good" (Ps. 36: 27 (in KJB we have: Ps. 37: 27 (E. l. t.'s n.))), namely wage war to your enemies, in order you to diminish your passions. Then, you continue watching lest your passions will grow back again. Then you will also wage war to them in order you to earn the virtues. And after then, you will continue watching, in order you to guard your virtues. This stands for working the good."

flower is the beginning of the work. The daughter of the virtues is the continuation of the work. And the fruit and the daughter or a more continuous thinking at the virtues is the habit. And the daughter of the habit is the good quality of the being.

And the quality of the good is the mother of the fear[909]. At its turn, the fear will give born to the guarding of the heavenly and earthly commandments. And guarding the commandments is the proof for the love. The beginning of the love is the bigness of the humbleness. Earning this one will be the fullness of the love, or the consummate dwelling of God within them who are pure in heart, due to their dispassion. This is for those ones will see God (Mt. 5: 8). His be the glory forever. Amen.

[909] From Isaac: "The fear is the spiritual walking stick guiding us until we will have reached the Paradise of the spiritual goods. And when will have reached there, it will leave us". *Another*, from Veniamin Costache: "The fear of God is twofold: one is that fear born within us because of fearing the torments. For that is the restraint and the patience and the hope in God and the dispassion. Out of this first one, it will be born within us, according to an order, the love. And the another is yoked up with the love itself. This one will always produce piousness within our soul, lest, because of the daring of the love one to reach to despise God. The love removes the first fear from that soul that has the love in a consummate manner, for the love no longer fears the torments. And the love has the second fear always as yoked up with itself. The first fear is matched by the word: "Anyone deviated from evil because of the fear of God". And: "The fear of the Lord is the beginning of the wisdom". And about the second fear: "The fear of the Lord remains forever and ever".

The Word XXVII

About the Holy Appeasement of the Body and of the Soul

1) Wee like some bought slaves and subjects of the lawless passions, we know by that quite well also the slaves and the ways and the commandments and the cunningness of the ghosts which mater upon our wicked soul. But there are other people who were enlightened about the works of those ones by the work of the Holy Ghost and by being delivered from those. One reckons about the resting of the health out of the pain of the illness which he is in, another understands the sadness of the illness out of the joy of the healthy state which he is in. We, as some helpless ones, we feared of speaking (to philosophize, *t. n.*) in this *Word* about the realm of the appeasement, because we knew that there always is a certain dog in the refectory of the good community and it always wants to steal from it a good piece of bread, or the soul, and by carrying it in its mouth to run away from there and to eat it at will. That's why, in order us not to be in our word like that dog, and in order us not to give them occasion to be like that dog them who are searching for such an occasion, we reckoned that we were not allowed to speak about peace to the soldiers of our Emperor, because they were at war with the whole their soul. So, we have decided to say only that them, who fight strongly, their crowns of peace and of quietude have been crafted. Therefore, we are going top tell only a few words on quietude, aiming to offer a ground for discernment, so that us not to sadden certain people because of leaving the *Word* at its middle, without any effort of telling something about quietude.

2) The body's quietude is the science and the good-setting of body's behaviors and senses. And the appeasement of the soul means being aware of your thoughts and keeping your cogitation unrobbed. The friend of the quietude is the manly and assertive thought staying awake at the door of our heart and that kills or banishes away the coming thoughts[910]. He who

[910] From Isaiah: "He who always stays within his own heart he will necessarily be departed from the life's beautiful things. By walking with the Ghost, he couldn't know about his body's lusts, once he takes his walks inside the city of the virtues. He has these ones as guardian virtues at the door of the righteous living within city. That's for, the plots of the devils remain unworking upon him. The arrows of the worldly love reach at most the nature's

appeases on himself into the feeling of his heart will know what we are talking about. And he who still is a little child won't know that. He who enjoys the quietude and the knowledge (the knower hesychast, *t. n.*) won't need words. This is for he enlightens his word out of deeds.

3) The beginning of the quietude consists of banishing the noises because they disturb the deep. And the end of the quietude consists of not fearing of noises, but being insensitive to them.

4) Progressing, he who appeases on himself he won't advance with his word, but he will be gentle and whole as a dwelling place of the love. He will be difficult to persuade to speak and he will be unmoved towards anger. But the opposite thing will be obvious as well.

5) He who appeases on himself, he strives to lock up the bodiless in his bodily house, and that is an all-wonderful thing[911].

6) The cat stalks the mouse, while the thought of him who appeases on himself it stalks the mouse known with the mind. Do not reject this example. If you reject it, you haven't known yet the quietude.

7) The true monk is not like a monk living together with another monks. This is because ethe monk needs much watchfulness and a non-scattered mind. To the first thing he often is helped by another, but to the second thing he is helped by the angel[912].

8) The understanding powers liturgize together and they are moving within him who appeases on himself. But I will keep my silence about the opposite thing[913].

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windows". A sole thought will banish away all the other thoughts: the thought of himself, the non-sleepy conscience that he stands in front of God and his will to ceaselessly stand in front of God. This is one with the non-scattering, with the non-sinning, and with seeing on God through the indefinite deep of the unveiled self.

[911] It may mean also that by getting outside himself (or out of his monastic cell) to welcome others, he won't go out by word, but by the wetness of his countenance.

[912] By and large, the spiritual fathers recommend the appeasement with another monk who on one hand will ease his watchfulness, and on the other hand makes possible to him the non-scattered cogitation. But in order toa void other dangers it is recommended the appeasement in three monks.

[913] "The opposite thing will take place when the ghosts of the evilness live together with the babbler and the much-speaker who only locked himself bodily, and therefore vainly". IN any case, neither the monk is alone. As man, he always has somebody at least inside him. This can be noticed especially when the monk has somebody with him, outside. The man is a dialogical

9) Deep is the precipice of the dogmas. And the mind of him who appeases on himself jumps into them without danger[914]. He who swims with his clothes on he won't avoid the danger; neither will be safe him who touches the theology (the knowledge of God) while mastered by passion.

10) The monastic cell is the fortification of that body that appeases on itself. The monastic cell has within the house of the knowledge.

11) He who suffers from a souly illness and he starts appeasing on himself, he will be like him who jumps off a ship into the sea, reckoning that he will reach the dry land, without dangers, on a wooden board.

12) To them who fight the clay, the quietude will come at a right time to help them[915], if they have an adviser too. This is because the lonely need angelic strength. But my word is addressed them who have truly appeased on themselves with their body and with their soul.

13) The hesychast who has become lazy will utter liar things, by urging the people with twofold meanings words to stop them from appeasement. After he has left his monastic cell, he will blame the devils and he will forget that himself has become a devil.

14) I saw monks appeasing on themselves and satiating their fiery longing for God without satiating it, and igniting fire out of fire and love out of love and longing out of longing[916].

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being. He needs to talk to somebody. And this means that actually the monk always is together with somebody. The monk is with God, or with the angel, or sometimes even with the evil ghost.

[914] Veniamin Costache translated: "But he jumps not without danger in it". And the scholium from the G.P. says: "It is not without danger to the hesychast to occupy himself with the dogmas". But the Greek text, on the opposite, says: "νουσ ησυχαστου αλλεται αχινδύνως εν αυτοις" (your mind is quiet, it is not vulnerable to them (E. l. t.'s n.)) and we believe that this is the truth. He who appeases on himself he goes towards the deep of the dogmas in a right way, he won't jump to thoughtless affirmations because of his inexperience in the spiritual reality expressed into dogmas. This can be seen in the words of the author as well, who saw as endangered him who occupies himself with the dogmas while he still is mastered by passions, among which there is also the passions of the pride that divers to individualistic misinterpretations.

[915] "This is helped by the fasting, by the vigil, by the sleeping on the floor, by the prayer, by the standing, by the thirst, by the toil, and by the things following to those".

[916] Another paradox: he who loves and who is consummately loved, he will satiate his thirst for love but he will still remain unsatiated. Out of the satiated love will grow even more love, and more thirst for love; out of fire, more fire. Only a non-full love gets one bored. This is a fact which the untruth of the Origenistic theory is proven by, about the boredom of the spirits

15) He who appeases on himself (the hesychast) is the earthly image of the angel, who liberated from idleness and drowsiness the prayer, through the letter of the longing and through the letters of zeal[917].

16) He who appeases on himself (the hesychast) is him who shouts out loud: "Ready is my heart, God!" (Ps. 56: 10[918]; 107: 1[919]). He who appeases on himself (the hesychast) is him who says: "I am sleeping, by my heart take vigil" (Song of Songs 5: 2).

17) Close the door of your monastic cell to your body, and close the door of your tongue to your word, and close your inner door to the evil ghost.

18) The peace of the sea and the heat of the midday sun test sailor's patience; the lack of the needed things proves the zeal of him who appeases on himself. The first one floats drowsy on the waters; the second one, when getting idle, he will mingle with the crowd[920].

19) Do not fear the knocking distracting you. This is for the crying do not know about fear neither gets scared.

20) They whose mind has learnt how to truly pray, they talk to the Lord as standing before Him Who is present, as the people who speak at the ear of the Emperor. They whose mouth prays, they resemble to them who fall at His feet in front of the entire assembly. They who live within world, they ask the emperor from the middle of the entire people. If you have learnt

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in their union with God and about their need for getting out from there for a new experience. In this head and in the next head one can see that the hesychast isn't a lazy soul, empty of any aspiration as in Buddhism, but full of the heat of the love for God that is ever hotter.

[917] He who writes a full of longing letter, he won't have time to be lazy. Alike is him who appeases on himself" he is like that one who takes his prayer, advancing towards God, as through a full of longing letter.

[918] In KJB we have: Ps. 57: 7: "My heart is fixed, O God, my heart is fixed: I will sing and give praise."; in ROB we have: Ps. 56: 10: "Ready is my heart, God, ready is my heart! I will sing and I will praise Your glory."

[919] In KJB we have: Ps. 108: 1: "O GOD, my heart is fixed; I will sing and give praise,"; in ROB we have: Ps. 107: 1: "Ready is my heart, God, ready is my heart; I will sing and I will praise into my heart."

[920] From Evagrius: "You must not leave the quietude during temptations, by imagining so-called blessed motifs, but you must sit inside and endure and manly receive all of those coming upon you. And especially the devil of the fornication that is stronger than all others, and that makes the soul especially experienced. And if you run away from such battles and if you let yourself to be defeated by those battles, that will make your mind inexperienced and coward".

this craftsmanship, it won't be unknown to you what we are talking about.

21) While you sit on a high place, take heed at yourself, if you know how to do that, and so you will see when, since when, hos many, and which thieves come to enter and steal your grapes. When you get tired of stalking, you will get up and pray. And by sitting again, keep your work from before, manly.

22) Somebody who tried this thing, he wanted to talk about it in a thin and detailed manner. But he feared not to make the workers lazy, and them who want to start doing that thing him to banish them away with the sound of his words. He who talks in a thin and into knowledge about appeasement he rises the devils against himself. This is because nobody can unveil their abominations.

23) He who has reached the quietude he will know a deep (an abyss) of mysteries. But he hasn't reached to that without previously hearing the noises of the waves and of the winds and without him being splashed by those. What I have said is confirmed by the great Apostle Paul. This is because if he wasn't kidnapped to Paradise as into quietude, he wouldn't be able to hear the untold words (2 Cor. 12: 2)[921].

24) The ear of the appeasement receives wonderful things from God. That's why also in the book of Job this all-wise one[922] said: "Won't the ear receive wonderful words from Him?" (Job 4: 12).

25) He appeases himself whom runs away without hatred from everything, unlike another who runs carelessly towards those things. The first one doesn't want to suffer any interruption in the sweetness he receives from God.

26) "Go, sell your wealth". For "sell" requires time. "And give it to the poor" (Mt. 19: 21), in order to help you through

[921] The Paradise which Paul was kidnapped into, it not but the quietude, namely the ocean of the peace and of the godlike love. All the Christian symbols express the states of the spiritual living of the man into God. The quietude isn't a void, but it is the living and unimaginably rich in meanings deep of the love of God. Through quietude we appease on ourselves from the agitation lived in connection with the passing things and circumstances, which promise us, one at the time, our happiness, and which throw us down into the sadness of losing them. We have everything non-passing into God. That' shy, we are ceaselessly happy and peaceful, sheltered against temptations and collapses, and delivered from deluding agitations.

[922] In the Romanian text is about an *all-wise she*, because the appeasement is of feminine gender. (E. l. t.'s n.)

prayer towards appeasement[923]. 'And take up your cross" and by bearing it through obedience and by strongly enduring the burden of cutting off your own will, come "and follow Me" towards achieving the all-blessed quietude and I will teach you the unseen work and living of the understanding powers[924]. These ones won't ever get satiated from praising the Maker, neither him who entered the heaven of the quietude will ever get satiated from praising the Creator. Do not take care of the material things they who are immaterial; neither of food, they who are immaterial, but embodied. The first ones do not feel the pleasure of eating; neither the second ones need its promise[925]. They do not take care there of money and of wealth; neither these ones of being upset ghosts.

Not them who are above desire the seen creation; neither them who are below and appease on themselves lust for the sensitive sight. They won't cease to increase in love. Nether these ones to daily compete with those ones. It is not known by them the richness of their progress; neither is known to these ones the love for climbing. Those ones won't stop until they will reach the seraphs; neither these ones won't get tired until they will become angels[926]. Blessed is him who hopes. Threefold blessed is him who - by wanting - he has become an angel.

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[923] In the Edition form the year 1970 we have: "And given it to the poor monks so that by praying for you they to help you and they to run together with you towards prayer". And the scholium from the G.P. says: "Give to the right-believer and do not help the sinner; do good to the humble and do not give to the lawless". But sometimes this one too, helped at the right time, he could come to faith. That's why Veniamin Costache translated, at his turn, though he spoke only about the poor: "to help you and to run together with you towards appeasement".

[924] From Isaiah: "Do not understand that one must crucify on himself and to follow the Lord. But you will; crucify yourself towards the worldly things, so that you will never touch those again. And again, you will crucify your mind forever on your soul, so that you won't neglect your salvation. And one must not receive the evil thoughts, but he must know how to discern those, because those belong to the devil. One must not let your mind untied by any scattering, in order him not to be disturbed by thoughts. This is because if you untie your mind, you will pray vainly. This is because of the mind going around those thoughts, even if the mind prays, the mind's prayer won't ascend to God. This is because if the mind does not pray with a clean prayer, a prayer willed with faith, God won't receive that prayer". One enters by prayer in a real manner at God, when, by being left the limited thoughts of the things, the mind finds again through that its limitedness, and in its mirror the infinity of God. This is the mind's quietude into God, a quietude lives by the angelic powers.

[925] For the time to come.

[926] It is an opinion of the author that by progressing all the angels will reach to be seraphs, and the people who progress in dispassion they will reach to be angels (into body).

The Same Word

About the Kinds of the Appeasement and about the Discerning of Them

1) In all sciences are, as everybody knows, differences of opinions and judgments. This is because of not knowing everybody all the things in a consummate manner, because of the lack of diligence and because of the fewness of their power. There are some people who sink in the world's harbor itself, better said in the sea, or maybe in the sea's deep, because of the weakness of their mouth or because of the lack on control upon their own body[927]. Others, because of their incontrollable anger, because they – the misfortunate – cannot control the power of their anger. Others, because they reckon to sail according their own rule, or they lead on themselves according to their self-appreciation. Others, because of not being able to restraint on themselves from the material things, amidst the material things. Others, because of not wanting to become zealous in a lonely life. Others, because of tormenting on themselves without knowing how, for diverse guilts. Some, because they search by doing that, their glory.

But there are others as well (if, by coming, the Son of Man will find out about these ones too on earth), who for the delectation and for the thirst of the love for God and for its sweetness, they married to this pious quietude, and they didn't do that before giving a letter of separation to the idleness. This is because this union is reckoned as fornication by the first one.

2) According to the little knowledge given to me, I composed, like an unwise carpenter, a ladder of the climbing. So, let each one see what is the step he has stopped on, either because of the self-leading (idiorhythmic), or because of the glory from the people, or because of the helplessness of this tongue[928], or because of not controlling their anger, or because of the bigness of their addiction, so that he will be able to pay for his guilts and to become zealous, so that he will be able to

[927] "I reckon that by the weakness of the mouth he means the daring of the tongue; and by the lack of control upon the body he means not working because the body has become accustomed to not working, or to bodily resting". These ones are those who drown in this world like in a sea, either in its port, at the beginning of the leaving for appeasement, or in the open seas, after they have started advancing on it.

[928] The tongue's helplessness of keeping its silence.

achieve fire[929]. And thus, the first ones will become the last ones, and the last ones will become the first ones. The works of the week of the present time are seven. And the eight one is the proven sign for the time to come[930].

3) Take heed, you lonely monk, at the hours of the wild beasts. If not, you won't be able to set up the right trap to them. If that one that has received from you a separation letter has totally gone away from you, it will be useless you to worry about it at all[931]. But if it still dares to come close to me, I won't be able to tell how will I appease on myself. I wonder why there were not so many lighteners to the pious Tavasiniotes, as to the Schiteotes[932]? Let him who understand to understand, because I cannot speak on that, or better said I do not want it[933]. Some of them diminish their passions, other sing and persevere more in prayer, while others by focusing themselves on seeing they live in this deep. Let the steps be studied according to the sort of the ladder. He who advances, let him advance into the Lord[934].

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[929] In order him to achieve the fire of the Holy Ghost, the fire of the love for God, so that he will start advancing from the step he on towards the higher step.

[930] The much industriousness that usually is mixed with the worries, with the vain-glory, they belong to the "seven days" of the present time, and they tend towards the eighth day of the future age; but the dispassion and the quietude are signs that somebody tastes this resting while still being here.

[931] "If the idleness, he says, it has gone away from him". This is for he spoke about that a little earlier. This is for them who appease on themselves wisely, they do not appease on themselves before giving a separation letter to their idleness. So, if this one has gone away, it will be useless to work any longer.

[932] The first ones live in community while the last ones occupied on themselves with the appeasement.

[933] "It is obvious that working the appeasement is great and it is a factor for more progress than the works from within community. But he doesn't want to say that plainly, because of the weak ones".

[934] "He lists the works of them who are in appeasement and who advance from the small things to the gib things. Some people, he says, they work this one in order to diminish their passions and they maybe toil also to do handwork. This is done by beginners. Other occupy on themselves with the singing and this is done by them who advance. And other persevere in prayer and this is done by them who have advanced. And others focus themselves on contemplation and this is done by the consummate ones. Starting from the humblest things, he has ascended to the higher things, by using the word as a ladder. This is for the ladder uses to climb from the humbler towards the higher". But only they who reached to persevere into seeing (into contemplation), they persevere through it into the endless deep of the godlike mysteries, in the ocean of light of all meanings and of the endless love of God, which the man cannot ever get satiated by, though that love satisfied the man always in a consummate manner. This is the heaven; this is the Paradise. This is the endless deep of the life, that is in

4) There are lazy souls living in congregational monasteries and having there plentifully the occasions for maintaining their idleness, and so they reached to total perdition. And there are other souls who have disrobed their idleness by together-living with other souls. This happened not only to those who are more careless, but it often happened even to the most zealous. We see the same thing happening also in the case of the appeasement. By receiving many who were experienced, it has rejected them because of them working according to their own rule (idiorhythmic), by proving them as loving the pleasure. And by receiving other with the fear and with the worry for bearing the burden of their judgment place upon them, it has made them zealous and hot[935].

5) Let nobody, if he is troubles by anger and by self-appreciation and by hypocrisy and by keeping the evil in mind, to dare to reckon that he sees in humbleness traces of appeasement[936], let he will earn by that a getting out of his mind and even more than that[937]. Ad if somebody is clean of these things, that one will know his benefit out of that. But I reckon that not even this one[938].

6) The signs, the stages, and the proofs of them who appease on themselves wisely, will be these ones: a non-sleepy mind[939], righteous thought, kidnapping to the Lord, imagining the torments, the pressure from thinking at the soon death, the insatiably praying, the non-stollen guarding, the melting away of the fornication, non-knowing of the addiction, the death to the world, the ceasing of the belly's covetousness, the inner urge to theologize (to occupy on oneself with the knowledge of God), spring of right-reckoning, obedient tear[940], the abolishment of the much-speaking or of anything else from among these ones, which the multitude like to oppose themselves to. And to them who do not appease on themselves

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the same time the endless deep of the quietude, for, once reached into it, the soul won't search for anything else due to the fact that the soul will has everything in it.

[935] "The sadness of the thought overcomes the body's tiredness".

[936] All these things show him tied to the limited and perishing things of the present world; that's why he cannot sink in the peaceful ocean of the godlike love.

[937] By reckoning his agitation as quietude, he will reach an awful despair, because of not being able to know that somewhere truly can be a quietude.

[938] This one has still not reached, only by the absence of the mentioned worries, to the supreme benefit of the quietude.

[939] In other manuscripts: "The mind non-haunted by waves".

[940] "Namely slave, coming whenever he who has it wants it".

wisely, the signs will be these ones: the poverty in richness[941], the increase in anger, the pilling up of the evil's remembrance, the diminution of the love, and a plus in haughtiness. And we are going to keep our silence upon what follows to those ones[942].

7) But because our *Word* has reached here, after we have spoken about all things, we need to speak also about them who are into obedience. This is for our *Word* is rather addressed to them. The signs of them who are married in a non-debauched and non-defiled manner with this well-adorned and decent virtue, are – as the of-God-bearer fathers stated – the followings (they become consummate at their time but by tending further on each day, we will ceaselessly add to them progresses and advances): the increase in the beginning humbleness; the diminution of the wrath (because how cannot happen that once the gall is vomited?); the getting far of the darknesses; the plus of love; the estrangement from passions; the deliverance from hatred; the diminution of the non-restraint by reproach; the non-knowing of the idleness; the plus of zeal; the merciful love; the estrangement from pride, that is the good things wanted by all but achieved only by a few. By not being water into foundation, it will be inappropriate its name[943]. And what happens will be understood by them who have mind.

8) The young woman who doesn't guard her bed she will defile her body; and that soul who hasn't guarded the deal, that soul will defile the body. To the first deed follow: the dishonor, the hatred, the beatings, and the separation that is the most pitiful of all things. Abd to the second deed will follow: the forgetting about the death, the non-satiation of the belly, the non-restraining of the eyes, the working of the vain-glory, the insatiable sleeping, the callous anger, the insensitiveness, the piling up of the thoughts, the increase in approval (of the temptations), the enslavement of the heart, the non-hearing, the opposition by word, the disbelief, the doubtful heart, the much-speaking, the addiction, and the daring which is the most awful among all of them. And the most pitiful things of all is the non-pricked heart that will be followed, within them who do not take

[941] "The poverty of the virtues into the richness of the sins".
[942] "I reckon that what follows is either the bodily falling or the mind's scattering. This is because of these ones being the daughters of the haughtiness, as the blasphemy is too".
[943] "Or him who doesn't have these ones, he will vainly call on himself as obedient".

heed, by the lack of pain that is the mother of the ghosts and of the fallings.

9) They who appease on themselves will be warred by five, and they who are under obedience will be warred by three out of eight[944]. He who appeases on himself and who fight his idleness he will suffer losses on many times. This is because of spending the time for prayer and for spiritual seeing in the craftsmanships and in the fight with his idleness.

10) By getting myself lazy when I was once sitting in my monastic cell and because of almost thinking to leave my monastic cell[945], some men came and congratulated me much as on a hesychast (as on somebody who appeases on himself, *t. n.*) and immediately the thought of the fornication left me, by being banished away by the thought of the vain-glory, and I wonder what his devil with three spears opposes all other ghosts like.

11) Look on every moment at the beatings, at the slashings, at the impulses, and at the changes of your wife, how, and in what direction is her urge. But only him who has achieved the quietude of the Holy Ghost will be able to see those.

12) The good forerunner of the quietude is the lack of worry about all appropriate or inappropriate things[946]. This is because he who opens on himself to the first ones he will fall into the second ones. The second good thing of the quietude is the tireless prayer. And the third good thing is the non-robbed work of the heart. It is naturally impossible to him who hasn't learnt the alphabet, to read books and to cogitate at them. But it will be even more impossible to the who haven't achieved the first thing to occupy on themselves with the other two things, with a right-judgment.

13) By occupying on myself with what is in the middle, I have reached among them who were in the middle. And that enlightened me and behold I am again among them. But was

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[944] "Eight are the general thoughts of the evilness. On them who appease on themselves, they will be warred by five: of the idleness, of the vain-glory, of the pride, of the love for money, and of the sadness; and on them who are under obedience: the ones of the belly's covetousness, of the fornication, and of the anger".

[945] "The idleness is a mother of the evil things. This is because of stealing from you the goods you have and because of impeding you from earning the goods you don't have".

[946] "This is because he who has not achieved the lack of worry, how will him be able to take care of prayer, or of taking-heed at the heart?".

before the seen image, he who was appointed upon their images was unable to teach me[947]. This was because of not being him allowed to do that. I begged him then to tell me how He (Christ, is now, *t. n.*)? "Into His own things, he answered me, and not into His own things". And I asked him: "What is the staying and the sitting on the right hand of the Cause?". "It is impossible, he answered me, to find out these mysterious things by hearing them". Attracted by my longing for those things, I said: "Please tell me something more!". "The time for that has not come yet", he said, "for you miss the incorruptibility. If these ones are together with the dust, I do not know; if they are outside the dust, I cannot tell you by any means"[948].

14) It is difficult to us to shake off the midday sleep, especially in the summer time. Maybe then, and only then, one must not reject the handwork.

15) I knew the devil of the idleness as preparing the way and as walking before the devil of the fornication, as strongly drowsing the body and sinking it into sleep, in order to cause into them who appease on themselves the defilements as in

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[947] Belonging to Elijah (the Cretan, added Veniamin Costache): "This godlike father teaches in these words that there are three advancements or steps: the lack of worry in the things of the live and in those which this one is scattered in, and the tireless prayer, and the third that is the non-robbed work of the heart. It is obvious that the middle of the two sides is the prayer. So, he who has earned it he will be able to occupy on himself with the other two as well. He who occupied on himself with the middle of the two mentioned, namely with the prayer, he has reached the middle of the good things and he hasn't yet ascended to the other one of the goods". In the Edition from the year 1970 and in that belonging to Veniamin Costache. *Another*: "The father says that him who occupied on himself with the prayer into kidnapping he will be among them who are in the middle, namely among those angels who are mediators between God and people, and who satiate, by illumination, on them who are thirsty for the longing for God, and into the things from the sides they defend them, namely into lack-of-worry and into work, that he says that is the seeing (the contemplation)". In the Edition form the year 1970 and at Veniamin Costache this is continued with a paraphrase of the things said in the Head no. 12. The interpretations start by showing that Christ has placed on Himself, by His embodiment, into these three states. Then follows the question: "How was Christ before His embodiment? Not even the angel can answer that".

One must notice that Climacus says that the ceaseless prayer is inferior to the heart's work, as Patriarch Kallistos did too, in the Century XIV. The work of the hear tis the consummate union with God. But until achieving the incorruptibility we remain somewhat always lover in comparison to the final end, to the consummate seeing, or it might be that we will remain like that forever and ever.

[948] "He is into His own things and He is not into His won things". Christ is into the heavenly realities and into the human realities. We miss now the understanding with our body in order us to understand His live with His resurrected body that can sit on the right hand of the Father. That's why, at the question: how is Christ, with the body, on the right hand of the Father, he answered as he did".

dream. If you resist him strongly, he will unmistakingly wage a strong war to you in order to make you leave the ascetic toils as useless to you. But nothing can prove the defeat of the devils as their bitter war against us.

16) In going-outs, you will guard the earned things. This is because, when the door is open, the birds from inside will fly away[949]. And thus, we will not be able to benefit anything out of our appeasement.

17) A small hair will trouble the eye; a small worry will banish the quietude away. This is because the quietude means the rejection of the worries and the renunciation to the justified worries.

18) He who has found the quietude, he will no longer take care not even of his own body. This is for He Who has promised that is non-liar (Mt. 6: 25; 1 Cor. 1: 9).

19) He who wants to show on himself to God as having a clean mind but he still is troubled by worries, he will be like him whose feet have been tied up but he wants to walk fast[950].

20) Rare are they who learnt the whole philosophy about world. And I say that there is even fewer they who truly know the philosophy of that quietude according to God. He who doesn't know God yet, he is not prepared for appeasement and he submits on himself to many dangers. The quietude chocks up the inexperienced ones. This is because, by not tasting the sweetness of God they will waste their time in addictions, in scatterings, in idleness, and in wasting[951].

21) He who has touched the prayer's beauty, he will run away from the crown as a wild donkey. This is for, what else if

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[949] "If you go out of your monastic cell, he says, you must avoid showing your virtues worked by you during the appeasement. This is because the mouth, by getting open and by rushing forwards without guarding, to speak, those hidden virtues which elevate your mind at God will be lost and will disappear. "This is because the mouth of the intemperate, he says, it gets the man close to destruction" (Veniamin Costache gave also two scholia belonging to Theodore of Edessa, head no. 68; *The Romanian Philokalia*, volume IV, p. 218, and a scholium belonging to Diadochus, head no. 26, *The Romanian Philokalia*, volume I, p. 343).

[950] Belonging to Saint Isaac: "Like him who has his head under water he won't be able to breathe the thin air that flows within the empty chest, likewise him who sinks his cogitation into his worries he won't be able to have his feeling to breathe in the new world".

[951] He cannot be true hesychast him who doesn't' have the knowledge about God. He can get stuck on wrong roads and in the wrong interpretations of his experiences. The yogis and the spiritists from today, the theosophists and the anthroposophist, they do not interpret their happiness as a state of tasting the endless happiness of the person-like God, but as a gradual losing into insensitiveness. That's why their experience isn't a true happiness.

not the prayer, it liberated the wild donkey from the mingling with the people? He who is wrapped up in passions and lives into wilderness, he will take heed at the movements of his passions[952]. I was told and taught this by a holy old man, Gheorghe Arsilaitul[953], whom your piousness knows too. Him, when teaching once a worthless soul and guiding that soul towards appeasement, "I saw in the morning, he said, fully rushing upon him the devils of the lust and of the vain-glory' at noon, the devils of the laziness, of the sadness, and of the anger; and in the evening, the devils who love the filthiness and the tyrants of the belly".

22) Better is an obedient poor[954] than a hesychasts stollen by his worries.

23) He who occupies on himself with that quietude with right-reckoning, and he doesn't see its benefit on each day, he either doesn't' appease on himself with judgment, or he is stollen by his self-appreciation.

24) The quietude is the uninterrupted worshipping of God and standing in front of Him[955].

25) Let your remembrance of Jesus be united with your breath and you will know then the benefit of the quietude[956].

26) The falling of the obedient is out of his will; the falling of the hesychast (of him who appeases on himself) is because of him getting far from prayer.

27) If you enjoy receiving visits in your monastic cell, you will know that you spend your time in idleness and you do not

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[952] "If you want to ceaselessly call the name of God, you won't reject the temptations coming upon you as unjust, but you will endure all of those as justly coming. This is for the patience moves by any happening the remembering about God. And refusing the temptations will diminish the pain that enter the heart and by alleviation it will cause the forgetfulness".

[953] We have rendered here the name as spelled in the Romanian language, because we haven't found a corresponding translation (though Gheorghe is George) for *Arsilaitul*. (E. l. t.'s n.)

[954] "*Poor* is called him who doesn't pile up material goods. But I reckon like that the humble ones".

[955] Only God with His endlessness can keep the soul absorbed in contemplating Him, namely into quietude, without the necessary passing from a limited thing to another limited thing.

[956] Belonging to Saint Isaac: "When the power of the wine penetrates the limbs, the mind will forgive about the details of all things. And when the remembrance of God reaches to be pasture to the soul, the soul will reject all the pasture of other views from within heart". The soul no longer needs other food, earned by seeing the things from outside; that soul had God as endless food. Veniamin Costache gives as scholium also the head no. 59 from Diadochus; *The Romanian Philokalia*, volume I, p. 357. In Jesus, as infinite God in His godhead, and embodied, the soul has everything.

occupy on yourself with God. Let be example of prayer to you that widow whom her adversary did injustice to (Lk. 18: 3).

28) And example of quietude, the great and identically to the angels hesychast Arsenius. Remember into your loneliness about the living of this great hesychast and see how he often removed those who came to see him[957], in order him not to lose what was the best[958].

29) I knew the devils urging the reckless ones who walk from place to place, to go especially at those who appease on themselves with right-reckoning, so that those to be impeded through these ones, even for a little, from doing their work. You will reckon these ones as such and you won't shy from upsetting, in good faith, on the lazy ones. This is for, they might stop wandering purposelessly, because their upset. But take heed lest, due to the sake for the mentioned purpose, to vainly make sad any of the souls who come to draw out waster from you[959]. You need the candlestick of the right-reckoning in all things[960].

30) The life of them who appease on themselves, better said the life of them who live in loneliness, let it be done according to the conscience and to the feeling. He who runs with judgment let him follow all his occupations, words, thoughts, steps, wills, and moves according to the Lord, into the sanctification of his soul, and let him do all of those in front of the Lord. And if he is stollen (from this feeling), he still doesn't live according to the virtue[961].

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[957] "It is good to be taught by word also, them who ask; but it will be better if they will be helped through virtue and prayer. This is for him who is brought by those to God, he will help also his neighbor through the help he provides to himself. If you want him who loves learning to benefit of you, you will show him briefly the prayer and the right-faith".

[958] "Namely searching for God and talking to God".

[959] "You won't tell anything at the ears of the mindless, lest they will take your words in derision. This is because of being damaging the living with the vain ones. Like them who walk into the bad air they will get sick, likewise them who live among careless people they will get contaminated with those ones' evilness. This is because "the evil talks will corrupt the good morals" (Wisdom of Solomon 2: 6).

[960] Belonging to Saint Isaac: "Do not wound them who need your prayer, neither deprive them of the gentle words of the comforting, so that their souls not to be lost and asked from you. But you take example from the physicians, who heal the hotter illnesses with colder medicines and the colder illnesses with the opposite medicines".

[961] "Question: What the monk is" Answer: He is the lonely one, the stranger: outside, from the material and worldly things; inside, from the meanings of those things. Firstly, in order him not to receive the worldly thoughts; secondly, in order him mind to become alone with the true God, and not receiving the thoughts of the evilness".

31) "I will open, he says in the Book of Psalms, my thought" (Ps. 48: 4[962]) and my will, because of still being I deprived of the sense of the discernment. And I will raise my will by prayer and, from there, I will wait for entrustment (confirmation or knowledge)[963].

32) The faith is the wing of the prayer. This is because, by not having this one, it will turn back again into my bosom. The faith is the doubles state of the soul, unshaken by any resistance. Faithful is not him who reckons that God can do everything, but faithful is him who believed that he will receive everything[964].

33) The faith if the producer of the hoped things. And this was shown by the thief. The mother of the faith if the ascetic toil and the righteous heart. The first one makes the faith doubtless, and the righteous heart produces the faith. The faith

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[962] In KJB we have: Ps. 49: 4: "I will incline mine ear to a parable: I will open my dark saying upon the harp."; in ROB we have" Ps. 48: 4: "I will lean my ear towards example, I will interpret my thought in sound of psaltery." (We have to mention here the fact that in the Romanian theological technolect the *Book of Psalms* is also called as *Psaltery*, as the musical instrument) (E. l. t.'s n.)

[963] "If you truly pray, you will take much entrustment. And the angels will come to you and their will illuminate you the meanings (the rationalities, *t. n.*) of the happening things". Not only the things and the persons are embodiments of the rationalities of God-the Word, but also all the things happening due to the complex encounters among them. By any circumstance which we reach in, we are welcomed by a thought of God, and therefore also by a call from Him to answer Him with a corresponding work of ours. In a poor God meets me with the call to help that poor for my and his spiritual growth. But to decipher this thought of God, there is not only me contributing by being helped by God, but there are also the angels contributing to that. Like the circumstance is weaved and deciphered by many people, and many people help me, by their deed from now and by their past thoughts and deeds, to decipher that circumstance and to answer it with my deed, likewise many angels contribute to that. Each circumstance and my answer to that circumstance constitute a meeting point me, God, and the other people, and the angels. The prayer produces this entrustment and illumination, for it is a total opening of ours towards God Who is surrounded by His angels, after we have detached on ourselves from all the things which passionately lock us up into ourselves. We are in the ambience of a pan-personalistic plan, in which all the persons converge towards each person, and each person thinks at all persons. And all the persons are in the all-comprising Trinity of Persons of God, or their progress into this Trinity, being gathered by the Holy Gost into the Father's Son. The human being is not lost as a speck of dust into a huge impersonal pilling up.

The entrustment provided us by prayer is the experience of the encounter with God and the experience of the light radiating out of Him all over the place and all over the things.

Another scholium: "What else good is beside God? Therefore, let's surrender Him all our things and we will be well. This is for The Good One unmistakingly is the Giver of the good things as well".

[964] The faith is not a theological theory about the almightiness of God, but the faith is the inward conviction that God will fulfill the prayer of him who asks for that.

is the mother of them who appease on themselves (of the hesychasts). And if you do not believe, how will you appease on yourself?[965]

34) He who is shackled up into prison he will be burdened with the fear of him who will torment him. And in him who appeases on himself in the monastic cell the fear of the Lord has been born. The first one doesn't fear the judgment as much as the second one fears the judgment of the Lord. You need much fear in your appeasement, oh, you the wonderful one! This is because nothing can banish the idleness away so much as the fear can do it[966].

35) Each time the judge visits the prison, the condemned one will look directly at the judge. And the true worker of the quietude he will look directly at that time when him who hurries him up will come[967]. The first one is tied up to the burden of his sadness. The second one is tied up to the tears spring.

36) If you have achieved the walking-stick of the patience, the dogs will immediately stop being naughty. The patience is the unbroken pain of the soul that by no means will be shaken by the justified or unjustified hits he receives. The patience is appointed to the trouble it waits for on each day. Patient is that worker who doesn't fall, or who gains victories out of his fallings. The patience stands for cutting off the excuses and for taking heed at oneself[968].

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[965] Belonging to Saint Mark: "He who believer sin the things to come he will abstain on himself from the sweet things from here, by non-absolutizing them. And he who doesn't believe, he will sweeten on yourself with those and he will run away from pain".

[966] There are degrees in the appeasement too. On the appeasement's highest stages, the soul is fully sunk in the happiness of living into the love of God. But in the beginning, in order to detach on himself from all things, he must fear God and His judgment for his sins. But he who is attached to the world he won't fear God. *Belonging to Saint Isaiah*: "He who trust something, he won't have within him the fear of God. And to the degree that somebody is slave to his passions, he won't be reckoned as servant of God, but he will still be servant of what he is mastered by".

[967] "Namely that angel that separates the soul from the body".

[968] Scholium belonging to Saint Isaac: "On the measure of your humble cogitation, you will be given your patience in your troubles. And according to your patience the burden of your trouble will be eased to you, and you will achieve comforting". The humbleness is itself a spring or comforting. This is for you do not reckon on yourself as having the right to receive worldly comfort. And the patience, by standing strongly, it will strengthen your nature, so that you will no longer feel the heaviness of your trouble. Out of your patience flows within you like a force, for your will hides into itself the force reserve which we do not usually put at work. Better said, these force reserves are within our nature and out nature set them in action through the will that is a general quality of it, which it doesn't usually set it in work. The power reserves of our nature will be even endless when our nature stays in connection with

37) The worker (of the quietude) doesn't need food as much as he need patience. This is for by being deprived of the first one he will receive a crown, but because of missing the second one he will earn perdition to himself.

38) The patient man has died before being entombed, by making his tomb out of his monastic cell. The patience is born out of hope and crying; this is because he who misses these two, he will be the slave of the idleness.

39) The fighter for Christ must know which among enemies he must banish away and which to fight against. Sometimes the fight brings a crown. Some other time avoiding the fight will leave s inexperienced them who avoid the fight. These things cannot be taught by word[969]. This is because not all of us have the same features and must fight the same temptations.

40) You will stalk one of the ghosts by watchfulness, because he too wages war restlessly: when you stand, when you change your place, when you sit on the chair, when you are in motion, when you stretch, when you pray, and when you sleep[970].

41) Some of them who advanced on the road of the appeasement, they keep within them the ceaseless work, according to the word: "I always saw the Lord before me" (Ps. 15: 8[971]). This is because not all the breads of the spiritual food,

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God. We overcome the difficulties more easily by patience that by struggling not to receive them, or to avoid them at any costs, a fact which is manifested in a fear, a weakness that actually makes us weak. The things from outside will be able to easily crush our nature if we do not strengthen it out of its naturel reserves which stay in connection with the endless power reserves of God Who has created and Who upholds our nature as our nature's true foundation and spring. *Another Scholium* belonging to Saint Isaac: "All the dangers and the troubles which are welcomed patiently, they will bring a twofold torment. This is because the man's patience is according to the dangers coming upon him. The man will strain on himself accordingly to the difficulty he must face. And the weakening of the courage is the mother of the torment, while the patience is the mother of the comforting and it is a power born out of the heart's broadness and out of heart's joy. But this power will be difficult to be found by man in his troubles without the godlike grace coming to him by intentionally searching for the prayer and out of shedding the tears".

[969] "One must know that he who wants to learn something, he must try by doing that thing; this is because these things cannot be understood by word".

[970] "By this ghost he means the devils of the fornication. Others mean the devil of the vain-glory; and others mean the devil of the idleness".

[971] In KJB we have: Ps. 16: 8: "I have set the Lord always before me: because he is at my right hand, I shall not be moved."; in ROB we have: Ps. 15: 8: "I always saw the Lord before me, for He is on my right hand so I won't wobble." (E. l. t.'s n.)

of the heavenly wheat, are the same. And others, they keep that work expressed by the words: "By your patience you will gain your souls" (Lk. 21: 29). Others, that one from the words: "Take vigil and pray" (Mk. 14: 38). Other, that one from the words: "You prepare your things towards exit". Others, that one from the words: "I humbled on myself and He saved me" (Ps. 114: 6[972]). Some of them always thing at the word: "The sufferings of the present time are unworthy of the future glory" (Rom. 8: 18). Other, they think at the saying: "Lest he will be kidnapped and there will not be Him Who delivers him" (Ps. 49: 29[973]). Everyone runs, but only one takes crown tirelessly.

42) He who has advanced he won't work only when taking vigil but also when he sleeps. That's why some of them rebuke the devils even when the devils come to them in their dreams, and they urge debauched women to righteousness. You won't expect visits, neither will you prepare for visits. This is for the state of quietude is simple and free of any connection.

43) If somebody wants to build up a tower and the monastic cell for appeasement, he won't start doing that before reckoning and finding out by prayer whether he has the necessary means for finishing the work, lets he will become, after laying down the foundation, mockery to his enemies and an impediment to other workers.

44) Take heed at the sweetness come within your soul, lets it has been sent to you cunningly, by liar physicians, or better said by some plotters.

45) During night, you will give the most time to the prayer, and less time to singing, and during the day, you will be according to your powers. The reading helps no less to illuminating and gathering the mind[974]. This is for the read

[972] In KJB we have: Ps. 116: 6: "The Lord preserveth the simple: I was brought low, and he helped me."; in ROB we have: Ps. 114: 6: "He who guards the children, He is the Lord; I was humiliated and I was delivered." (E. l. t.'s n.)

[973] Unidentified.

[974] "Like them who are deprived of this light they won't walk straight, likewise them who miss the godlike Scriptures and who do not look at the Scriptures' ray, they will often stumble and they are often forced to commit sin, as one who always walk into darkness". At Veniamin Costache, another, from Saint John Chrysostom: "Insatiable sweetness are the spiritual speeches. This is because like the non-rained land won't be able to bring forth harvest of wheat ears, despite one sowing countless seeds in it, likewise that soul that hasn't been illuminated by the Holy Scriptures, even if somebody pours countless dialogues in that soul, that soul won't be able to bring froth any fruits. So, we owe to read the Scriptures, for as by

words belong to the Holy Ghost, and those word set in good order on them who occupy on themselves with them. May it be to you, who are a worker (of the appeasement), the things you read, as working to you[975]. And working those words will make useless reading other words.

46) You try to understand the words of the health rather through toils than through books. Do not occupy on yourself with the words of a foreign thinking[976], before you have gained the spiritual power; this is because of being those words of the darkness, they will darken them who are powerless[977].

47) Often, one cup is enough for knowing the taste of the wine; and one word of a hesychast makes know to them who are able to understand the whole his work and inwards state.

48) You achieve an unscattered eye of the soul against the self-appreciation. This is because of nothing being capable of robbing you are of destroying you as this one[978].

49) When you go out, you will restrain your tongue. This is because of being your tongue able to quickly waste many of your ascetic toils.

50) Earn to you a non-inquiring souly state. This is because the curiosity can defile the quietude as nothing else can[979].

51) Set before them who come to visit you the things they need for their body and for their ghost[980]. If they are wiser, let's

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drinking the wine, the sadness will cease and the heart will be changed into gladness, likewise that spiritual wine will transform the soul into joy".

[975] The hesychast has to read writings which have within them the power for moving him towards the spiritual work, and not writings of theoretical knowledge or which urge him to evil.

[976] "The words of a foreign thinking, or deceiving, are the words of the heretics".

[977] The words, despite generally having meanings, they will also be able to bring darkness if they propagate misinterpretations, or in a way contradictory to reality. One build disorder by suing the element of the disorder.

[978] Belonging to Theodoret: "The wing elevated the lightest of the matters into air. And the empties among people will be elevated by their self-appreciation". *Another*, belonging to Gregory the Theologian: "The good deed will be scattered by hallucination and by bragging". *Another*: "Let not your self-appreciation to tear apart your being".

[979] In curiosity one can show a great interest for unimportant things, or in things which urge to evil by being opposed to God Who comprises within everything within Himself, everything that is appointed to the service of the good and to the gathering of all things within Him.

[980] "We must not place before them who come to visit us either many sorts of foods or crafted words accompanied by all sorts of tropes. But you will receive all people with simplicity. *Another*, at Veniamin Costache: "Receiving the brothers who come to us, let's not do it with upset and as an interruption of our quietude, but especially like we would receive a gift from them; as ones who owe to do that. That's why let's receive those with prayer and with

show them the philosophy (the wisdom of the quietude) by keeping our silence. And if they are in the state as brothers, let's open the door according to their measure. But it is good to reckon all of them as superior to us.

52) I wanted to totally stop them who still are children, form the manual labor in the assemblies (of the religious services), but I was stopped by him who was carrying the whole night the sand on his lap.

53) As are opposed the dogmas of the Holy, Uncreated, and Worshipped Trinity, to the dogma on the oikonomia into body of One of the All-Praised Trinity (this is because those who are in the Holy Trinity as plural in This One are at singular, and those who are there at singular are here at plural[981]), likewise the occupations characteristic to the appeasement they differ from the occupations which are characteristic to obedience[982].

54) The godlike Apostle says: "Who knew the Lord's mind?" (Rom. 11: 35). And I say: Who knew the mind of him who appeases on himself bodily and souly?[983]

The emperor's power consists of his wealth and of the multitude of his subjects; the power of his who appeases on himself it consists of the richness of his prayer.

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gladness, as Patriarch Abraham showed us". *Another*, belonging to Abba Joseph: "When you want to urge somebody towards good, you first rest him bodily and honor him with a word of love. This is for nothing shames the man and makes him changing from his evilness towards the good things, as the bodily goods and as the honoring he received from you".

[981] "Into the Holy Trinity we say that there are three hypostases and three persons, but one nature and one will; into Christ, though, there is a sole hypostasis and one person, but two natures and two wills, even if the heretics and the blasphemers do not think so".

[982] This may be because in quietude we contemplate God mostly as gathered into His unity, while in obedience we contemplate the Son as obedient in all things.

[983] It is sunk into the abyss of The One, and filled up with His infinity.

The Word XXVIII

About the Blessed Prayer, the Holy Mothers of All Virtues; and about the Seen and Thought Showing at the Time of the Prayer

1) The prayer is, according to its feature, the accompanying and the union of the man and of God; and according to its work, the prayer if the upholder of the world. The prayer is reconcilement with God; it is the mother of the tears and their daughter; it is expiation of the sins; it is bridge crossing over temptations; it is the middle wall when facing troubles; it is the crushing of the wars, the work of the angels, the nourishment of all bodiless beings, the gladness to come, the edgeless work, the spring of the virtues, the causing of the charismas)of the gifts), the unsee progress, the soul's food, the mind's enlightenment, the hatchet for cutting off the despair, the overcoming of the despair, the scattering of the despair, the wealth of the monks, the treasury of the hesychasts, the diminution of the anger, the mirror of the progress, the showing of the measures, the proving of the inward state, the unveiling of the future things, and the sign of the glory. The prayer is him who truly prays, as a tribunal, as a ruler, and as a judgment chain of the Lord, previously to the chair of the future Judgment.

2) By standing us up, let's listen to this empress of the virtues shouting out and speaking loudly towards us: "Come to me all of you who are tired and burdened, and I will give you rest. Take My yoke upon you and you will have resting and healing to your wounds. This is for My yoke is gentle" (Mt. 11: 29) and healer of some big mistakes[984].

[984] In these rows the prayer is identified to Christ Himself. This can be explained by the fact that the prayer is a "accompanying" (ανάμιξη = mixing) so complete of the soul with God that one no longer can discern in it the work of the man from the work of the work of God, neither the human subject from the godlike Subject. This is, of course, when the prayer is entirely focused towards God, and all other thoughts are forgotten. This is because nay thought that is only ours or only ours and of the evil one, it will separate us from God. Jesus prays into our prayer and we pray into His prayer. Or better said, the Ghost of Jesus. From here comes the sentiment that in prayer we are inside God as in an appeasing shelter. In prayer, on one hand we speak to God, and on the other hand God speaks within us to Himself. By that we are united into prayer with God but non-confounded to Him. By prayer we ask and we receive, or we have in the same time the gift from and the power of God. Here is shown the complete

3) We who start going to present ourselves before the Emperor and to talk to Him, let's not do that road unprepared, lest by being seen from far the fact that we have no weapons and clothes appropriate to presentation before Him, He will command His servants and to His officials to tie us up and to throw us far from His face, and He to break up the parchments which we have written our asks on, and to throw the pieces in our face.

4) When you start going to present yourself before our Lord, let the coat of your soul be entirely woven with the threads, or better said with the chain links of the non-remembering the evil. If not, you won't benefit anything. Let the fabric of your ask to be simple and not diversely adorned. This is for, with a sole word, the publican and the prodigal son reconciled God.

5) The countenance of them who pray is one, but it is in the same time diverse and different. Some present themselves like to a Friend and Master bringing Him the praise and the ask for them and for others. Others come to ask Him for richness and glory and more daring; others, they come to beg Him for being themselves consummately delivered from their enemies. Some of them ask for being given a certain office; others, they ask for consummately escape from some debt; other, they ask for being released out of prison; others, they ask to be forgiven of some guilts.

6) Let's write down on the parchment of our prayer, before anything, a sincere thanks giving. Secondly, let's write there our confession and the crushing of our soul into much feeling. Then, let's make know to the Emperor the whole our ask. This way of our prayer is the best, as it has been told to a certain brother by the Angels of our Lord.

7) If you have ever been found guilty by the seen judge, you won't need another way to present your prayer, and if you have never been in front of a judge and neither have you seen other people in trial, you can learn this from the prayer of the sick ones in front of their physician, when that one is about co cut off or to burn a wound of the sick.

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efficiency by the fact that God is Father and Son and Holy Ghost; or Son made man and having united the Holy Ghost with Himself; the Son united with us through His embodiment and having the Holy Ghost within Himself as man – and therefore us too in union with the Son have the Holy Ghost within us.

8) Do not pretend to be smart in the words of your prayer! This is because ethe simple and non-crafted cooing of the little children got emotional their Fathers from heavens[985].

9) Do not start to much speaking lest the searching for words to scatter you mind away. A word of the publican made God merciful, and a word uttered with faith it saved the thief. The much speaking into prayer causes hallucinations and scattering to the mind. And a sole word will gather the mind together.

10) When you feel sweetness of pricking into prayer you will remain in that state. This is for at that moment the guardian is together with us praying[986].

11) You won't be daring, even if you have achieved the cleanness. You rather get closer into humble cogitation and you will have more daring[987].

12) Even if you climbed the entire ladder of the virtues, you would still pray for the forgiveness of your sins, because of hearing Paul who shouts out than among sinners "I am the first one" (1 Tim. 1: 15).

13) They oil and the salt sweeten the foods; the humbleness and the tear wing up the prayer.

14) If you will dress yourself up with the whole gentleness and non-getting-angry, you won't tire yourself too much to liberate your mind out of slavery[988].

15) Until we haven't achieved a proven prayer, let's resemble ourselves to them who teach the little children how to walk[989].

16) You fight for elevating, of better said to lock up your cogitation into the prayer's words, and if it gets weaker because of its childhood, you will raise it up again. This is because the

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[985] "One must not speak much, neither to tell at once many things in prayer. But one must say a sole thing, or the same things for many times". At Veniamin Costache is given also the head no. 61 from Diadochus, *The Romanian Philokalia*, volume I, pp. 358-359.

[986] The guardian angel, of the Holy Ghost.

[987] It is known that "daring" of the saints in their praying. That is a daring differing from the naughty daring. The saints' daring is that daring due to their trust in the love of God.

[988] From the slavery of the thoughts.

[989] "This is because as they who teach the little children, when the little children advance a little but they fall, their teachers raise the children up again and teach them how to take more steps, likewise we direct our mind that while praying it falls form the focusing on God, and we will raise our mind again, until our mind will reach not to fall anymore".

fickleness is characteristic to our mind, but it is characteristic to God to be able to make our mind steadfast[990].

17) If you have achieved an uninterrupted ascesis, there will come within you Him Who, by closing between shores the mind's sea, He will tell the mind into prayer: come here and do not pass beyond from here[991].

18) The ghost cannot be tied up. But where the creator of the ghost is all things will submit to him[992].

19) If you saw the sun as it is due, you could talk to Him appropriately. And if not, how could you come closer to Him in a liar manner, once you didn't see Him[993]?

20) The beginning of the prayer banishes away, by a sole word (μονολογίστως), the attacks, since their very beginnings; when at its middle, the cogitation get settles down in the said and thought things; and the consummation of the prayer is its kidnapping to God[994].

21) Another is that joy born out of prayer within them who live in community, and another is that joy that occurs within them who pray while occupying on themselves with the

[990] God fixes our mind in Himself, for He opens to our mind His wonderful infinity which the mind has everything into.

[991] God closes the mind's sea between His shores, for He doesn't allow the mind to rover around agitated by all sorts of thoughts. But between these shores the mind will find its endless depth. If the mind crosses over those shores, the waters which the mind moves itself in, they will lose their depth.

[992] The ghost is not like the material object which move according to the same laws remaining in their finite structure. The ghost is liberty and possibility to start going on any direction. But the Creator of the ghost is the Supreme Ghost Whom all freedom can move in, and Who upholds the whole liberty, for within Him are all things and He is the spring of the whole liberty. And because only within Him are all the things, all the things move within Him; and, especially, the ghost of that man who has found Him will remain within Him and he will find in Him the spring of the full liberty.

[993] "God is the "Sun of the Righteousness", as it has been said, out of which start all the luminous rays of the kindness. And the soul can become, by will, either wax when loves God, or clay when love the material things. As the clay is dried out by the sun, by nature, and the wax is melted in a natural manner, likewise every soul that loves the material and worldly things: when rebuked by God it gets callous by resisting with his will, as the clay does, and he starts on himself, as Pharaoh did, towards his perdition. But that soul that loves God he will be melted like the wax and, by receiving the godlike shapes and traits, that soul will become the dwelling place of God into Ghost". The man's ghost by finding again his life, it will find again the elasticity and fluidity of his liberty through the fluidity of the Supreme Ghost.

[994] At the beginning the prayer and the mind banish away the tempting images by the sole thought at praying to God; then the mind thinks at the care of God for us, or at the content of the prayer's words; at its peak, the mind will forgive even about those and it will be kidnapped to God Himself, as a loving, infinite, and all-comprising Subject.

appeasement. The first one may be mixed with many imaginings; the second one is wholly filled up with humble cogitation.

22) If you have accustomed your mind to never get far, you mind will be near to you even when you are at the table. And if your mind wanders unimpeded, it will never be able to remain close to you.

23) The great worker of the great and consummate prayer says: "I am wanting now to say five words with my mind" and the followings (1 Cor. 14: 19). This thing is stranger to them who are rather children in their ghost. That's why we, as non-consummate, we search for diversity and quantity in prayer. But the second kind is the cause of the first kind[995]. This is for it is said: "Give clean prayer him who prays" unhesitatingly in an unclean way and with tiredness.

24) Something else is the uncleanness of the prayer and something else is its perdition; and something else is the prayer to be stollen and something else is the prayer to be blemished. The prayer's uncleanness means that the prayer stays in front of God while hallucinating inappropriate thoughts; the perdition of the prayer means getting enslaved to useless things. Stealing the prayer means unnoticedly getting the prayer scattered; the uncleanness is some attack coming close to us.

25) If we are not alone at the time of the prayer we will pray inwardly. And if the servants of the praises are not present, we will give also an external countenance to our prayer. This is because within them who are non-consummate, the mind often take a common kind with that of te body.

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[995] "The bodily tiredness is very useful to the beginners and to non-consummate in the spiritual age. To them who are consummate it is useless, as ones whom it is enough to work only with their mind and with the shapeless part of their soul. They who are little children (spiritually, *t. n.*) need kneelings and stretching of their hands for a long time, and they need standing for the whole night, and other things alike, in order to accustom their mind to pray together with their body. And to them who are consummate it will be enough the work of their mind, as ones who have achieved the ceaseless prayer, though we cannot see that in their countenance". In the beginning we must strive to commit the bodily gestures of the prayer: kneelings, stretching our hands towards sky, and uttering the words. These gestures attract the mind towards prayer and they strengthen the mind's feeling into prayer until the mind, by getting used to that, it will be able to commit the prayer by itself and attentively, while not getting stollen by thoughts. Not only the soul influences the body but also the body influences the soul. This is because, to a certain extent, even to those gestures seemingly very bodily, the soul will participate as well. In the same time with the hands stretched towards sky the mind will be stretched as well; in the same time with kneeling the body the mind keels as well in front of God's glory.

26) All of us, but even more so them who go to the emperor for asking for their debts to be forgiven, we need an untold crushing.

27) If we still are in prison, let's follow Peter's example and "girdle on ourselves with the apron" of the obedience, let's disrobe our needs and let's get closer, naked of those, to the Lord in our prayer (here are joined Jn. 21: 18 and Acts 12: 8, *t. n.*), us asking only for His will to be done.

28) Getting up from the love for world and for pleasures, you will cast away your worries. You will disrobe on yourself of your thoughts, and you will reject your body. "For what is to me in heavens?" (Ps. 72: 24[996]). Nothing. "And what have I wanted from You on earth?" (ibid). Nothing, except I to stick with You unscattered in prayer. Some people want wealth, some people want glory, other want earning. "And my longing is to stick myself with You, to put my hope in You" of my dispassion (Ps. 72: 27[997]).

29) The faith wings up the prayer. This is because without faith the prayer cannot fly to the sky.

30) We who are addicted, let's perseveringly ask for God. This is for all of them who are non-addicted they have advanced to dispassion out of addiction[998].

31) Though the judge doesn't fear God as God, but because of the soul from within him - that is deprived by sin and falling – causes him upsets, it makes him justice against his enemy that is his body, and against the ghosts which wage him war (Lk. 18: 5)[999].

32) On the grateful ones, our Good Providence Maker attracts them by quickly fulfilling their ask, towards His love; but the ungrateful souls of the dogs He makes them sit,

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[996] In KJB we have: Ps. 73: 25: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."; in ROB we have: Ps. 72: 24: "For whom I have in heavens except You? And besides You, what have I desired on earth?" (E. l. t.'s n.)

[997] In KJB we have: Ps. 73: 28: "But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works."; in ROB we have: Ps. 72: 27: "And to me sticking with God good it is, putting into the Lord my hope, in order I to herald all Your praises in the gates of the daughter of Zion." (E. l. t.'s n.)

[998] Only into the dispassionate God, in Him Who is totally free, we will be able to have our dispassion as well, or the full freedom from any slavery of the sin or of the sinful impulses.

[999] In the Greek language the soul; is of feminine gender (ψυχή), so that the soul can be likened to a widow. The body is of both genders (neutral) so that at singular is masculine. The soul that has become widow by sin, because of being forsaken by God Who is the soul's only husband, to that soul the body always does injustice.

because of hunger and thirst for they ask to be fulfilled, next to Him in prayer. This is because the ungrateful dog, immediately after it received its bread, it will get far from him who has given that bread[1000].

33) You do not say that by tarrying for a long time into prayer, you haven't achieved anything, for behold you have already achieved. This is for what a higher good thing there is except that one of having been attached to Him as of uninterruptedly insisting in the union with Him?[1001]

34) He who is condemned won't fear his execution as much as him who takes care of his prayer he fears the state of prayer. That's why, if somebody is wise and nimble in his mind, he will be able to reject, by thinking at it, the whole defamation and anger and worry and occupation and trouble and satiation and thought and temptation[1002].

35) You prepare on yourself for the ceaseless prayer from your heart towards being elevated to prayer and you will quickly advance[1003].

36) I saw some people who shined in obedience and who were taking care with the whole their power of the remembrance of God in their mind, and who were suddenly elevated to prayer above their mind and shedding streams of tears[1004]. This was for they prepared on themselves through their pious obedience.

[1000] "Out of oikonomia God doesn't give quickly them who ask for the gifts. This is because after they have received those gifts, they will immediately forget about Him Who has given them those gifts. "They ate Jacob" and the followings (Ps. 78: 7 (in KJB we have: Ps. 79: 7 (E. l. t.'s n.))) and: "The people sat to eat and to drink and they get up to dance" (Exod. 6: 1). The work about prayer uttered by Climacus is harsh and concrete, as his whole writing. It is not a beautiful description of the state of kidnapping into the unspoken beauties of God.

[1001] Belonging to Saint Isaac the Syrian: "If you ask God for a thing and if He submits you to much patience, because of not listening to you quickly, you won't get sad. This is because of not being you wiser than God. That happens to you either because you are unworthy to receive what you are asking for, or because the ways of your heart are not matching your asks but even on the opposite, either for you haven't reached yet that measure needed by the gift that you are asking for. This is because you mustn't aim at great measures before time, in order the gift from God not to be despised because of the quickness which it has been received with. This is because everything that comes easily around it will easily go around.

[1002] This means praying ceaselessly.

[1003] It is ceaseless prayer that one that is made within mind. But is differs from that the elevation, or the festal staying to prayer. Climacus always discerns in this *Word* between them. Thew elevation or the staying to prayer is like the Sunday Liturgy in comparison to the daily prayers and religious services.

[1004] One prays ceaselessly by uninterruptedly keeping the remembrance of God in his mind. But the state of prayer of the elevation at prayer it is the elevation even above one's mind, it is

37) The singing together will be followed by enslavements and scatterings, but that won't happen to the prayer song by one alone[1005]. This is because this one is warred down by the idleness, while the first one is helped by the zeal.

38) The love of the soldier for his emperor will be showed by war; the love of the monk for God will be showed in time of prayer and by his state when praying. Your inward state is shown to you by your prayer. This is for the theologians (the speakers about God, *t. n.*) reckoned this as the monk's mirror.

39) He who occupied on himself with something, if he still occupies on himself with that thing when the time for prayer comes, he will be the mockery of the evils. This is because the purpose of the thieves is that of stealing the prayer, moment after moment, from us.

40) You do not refuse when you are asked to pray for a soul, even if you haven't achieved the prayer. This is for the faith of the one who asked somebody to pray for him it often saved him who prays with crushing of heart[1006].

Do not get haughty if after you have prayer for another you have been listened to. This is for his faith worked and it succeeded[1007].

41) Any child is daily asked by the teacher to tell what he has learnt from the teacher on that day. Any mind will rightly be asked, in each prayer, for the power that mind has received from God[1008]. Let's fulfill all virtues, but mostly the prayer, with

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the man's self-forgetfulness, and it is the man's kidnapping at God, in the man's consummate love for God.

[1005] In the Edition from the year 1970: "Namely that prayer done by somebody alone". In the G.P.: "That prayer that, especially, as I have known it by experiencing it, it is warred down by thousands of passions".

[1006] Not only him whom we are praying for will gain, but we ourselves will gain out of that; the trust of that one in our prayer compels us and gives us power to be worthy of his trust in us.

[1007] The faith of the one whom we are praying for it works also in our prayer for him. The faith doesn't work only within him who has it, but it is communicated to others as well, as in the communicating vessels. The serving priest gains at his turn out of the faith of the believers, namely of the members of the general priesthood. (The general priesthood means that after being baptized any Christian is a prayer of Christ within her of his soul when praying (E. l. t's n.))

[1008] Right during the time of the prayer, we are given from God the power for praying. It will be given to you in order us to show God that we use it. God wants to pray with us and within us. Let's associate on ourselves to that prayer, by making it our prayer. Let's not leave God to work upon us ineffectively.

much feeling. But the soul will pray into feeling when it is elevated above anger.

42) When you pray with watchfulness, you will more quickly pushed towards anger. This if because that is the goal of the enemies[1009].

43) Only the things we have earned after many asks and for a long time will remain steadfast to us. He who has gained the Lord, he will no longer tall to himself the purpose of his prayers when praying. This is for at that time the Ghost prays for him with unspoken sighs (Rom. 8: 26)[1010].

44) You won't receive in your prayer any hallucination from your senses, because otherwise you can suffer a going out of your mind[1011].

45) The entrustment about any answered question will occur right in the prayer. And the entrustment is the deliverance form doubt. The entrustment if the steadfast proving or what is unproven.

46) While taking care of your prayer, make on yourself very merciful. This is for in prayer the monks will take the hundredfold ones. And what follows will be told in what follows[1012].

47) By coming fire within heart, the prayer has resurrected. And by getting this one up and by being elevated to

[1009] Our zeal at prayer the enemy turns it into anger against some of our brothers or against some circumstance which interrupt us from praying.

[1010] "By being then the mind widened by grace and that mind by advancing towards Him Who give prayer to them who pray, and by being that mind instilled by Him, that mind no longer occupied on itself with the words of the prayer uttered by itself. That mind overlooks the words about the things it experiences, by gaining quality out of quantity".

[1011] "When you pray, he says, do not liken the godlike realities to something submitted to the senses, because otherwise you will fall of the right-reckoning".

[1012] "You have locked up your heart to the doing of the good things, I will lock up at My turn the bosom of the resting during your punishment". In the Edition from the year 1970: "He who is merciful, he will take hundredfold gifts in his prayer; and what follows, namely "he will inherit the eternal life", he will take the future life. G.P.: *Another*: "Why do you cry when praying? Because you, when seeing the poor's tears, you won't have mercy on him". *Another*: "How will God have mercy on you? The prayer's wing is mercifulness. If you do not make wing to your prayer, your prayer won't ascend to height. But when your prayer is winged up, it will fly to heavens. This is because like the flame having not oil it will quench, likewise the prayer having no mercifulness will perish".

heavens, it has become the descent of the fire within the soul's upper room[1013].

48) Some people say that the prayer is more powerful that the remembrance of the death. And I praise both as two natures of a sole hypostasis[1014].

49) The experienced horse, the more it advances the more gets hot and it increases in its running. By *running* I mean the singing, and I mean by *horse* the manly mind. This one sniffs the war from far away and, by being prepared, it will remain totally steady.

50) It is an ugly thing to steal the water from the mouth of the thirsty. But it is even uglier that that soul that prayer with pricking to deprive on himself before finishing the prayer of the much-desired state of prayer.

51) Do not jump off (your prayer) until you will see the fire and the water stopping through oikonomia. This is because you won't receive a time like this for your sins' forgiveness in the whole your life[1015]. He who has tasted the prayer and who defiled his mind for many times by inattentively uttering some word[1016], by staying at prayer, he usually won't find de desired One.

52) Something else is supervising your heart more often, and something else is leading your heart through the mind that masters and bring, as a hierarch, rational sacrifices to Christ[1017]. The first one, as one of them who has been imparted

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[1013] "He is calling here as fire the godlike longing, that by being ignited within heart it will make the mind be elevated to heavens; and therefore, in the upper room of this soul, or within that thought elevated above the earthly realities, there will descend the Holy Ghost as He descended too upon apostles in a sensitive manner".

[1014] "Both of them (namely the prayer and the remembrance of the death) do good to the soul and they instill to the soul the godlike pricking".

[1015] "Do not separate on yourself form your prayer until your moved-by-God tears and your pricking's fire won't stop, due to the oikonomia of the grace, because of your pride. This is because you do not know if on some other time during the whole your life you will even receive again such a state of prayer that causes the forgiveness of your sins".

[1016] In the Edition from the year 1970: "It may be a word of praise or an ugly word, I reckon".

[1017] "Something else is to understand and to look at himself, and something else is to be a supervisor (bishop) and a master upon passions, that is a much greater thing than the first thing". "The mind will be a ruler (αρχων) when leading well its things and the things from around itself, or the soul's powers and the body's senses. And the mind will be a hierarch when it brings the clean and unstained meanings on the godlike alter by prayer. It is characteristic to the leader to guide the inward realities; and it is characteristic to the hierarch to ceaselessly supervise bot the inward and the outward realities". The idea of these words is taken from Saint Mark the Ascetic, *About Baptism*, *The Romanian Philokalia*, volume I, p.

with the name of *theologian*, by coming there the holy and above-heavens fire, they will be burnt because of their cleanness's incompleteness; the others will be illuminated due to the measure of the consummation that they have reached at[1018].

This is for the Same One is called as consuming fire and enlightening light. That's why some people, when they get out of praying, they come out as from a fire oven, and they feel they have been unburdened by filth and by the material things. Others are like enlightened by a light and dresses up in the vestment of the humbleness and of the joy.

And they who come out from prayer non-imparted with these two works, they pray bodily, not to say Judaically. If a body that touches another body is changed by the work of that one, how won't be changed him who touches the Body of God with innocent hands[1019]?

53) We must look at our All-King Emperor as we look at the emperor on earth. This is for the earthly emperor too he gives his gifts to his soldiers, sometimes by himself, some tother times through one of his friends, and some other times through one of his servants, and on some other occasions in an unknown manner. So, He gives also the vestment of our humbleness that fits us.

54) Like the earthly emperor looks with disgust at the one who stays before him but has his face turned away from the emperor and talking to the emperor's enemies, likewise our Lord looks with disgust at him who stays before Him in prayer while still receiving unclean thoughts[1020].

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294. All the rationalities of the things are given by God, as gift, to the created subjects in order those ones to bring them, at their turn, as clean sacrifices to God, after they have impropriated those rationalities; they to bring those rationalities united with their gratitude and with the praise they bring to God, by prayer. This is the ceaseless liturgy of the mind: taking notice about the rationalities of the created things and acknowledging their origin into God, and giving thanks for them. The prayer consists of this.

[1018] Here can be about two kinds of rationalities of the things impropriate by the man. Those ones which are defiled by the man's lust the Holy Ghost will burn them up in order to clean them; and the Holy Ghost will illuminate even more on those who are clean.

[1019] "He is speaking here about the Holy Mystery of the Impartation".

[1020] The unclean thoughts which somebody take heed as while he prays, those thoughts do not stand by themselves but they come from God's enemies. There are not thoughts without a subject thinking them. So, through those thoughts, he who prays dialogues with God's enemies, who are the subjects of those thoughts.

55) You will banish away with your weapon the coming dog; and each time it gets naughty again, you will not allow it to do so[1021]!

56) You will ask by crying; you will search for by obeying; you will knock by long-suffering! "This is for he who asks (thus) will take and he who searches for will find and to him who knock it will be opened" (Lk. 11: 10). You will guard on yourself not to pray anyhow for a woman, lest you will be robbed from the right side[1022].

57) Do not confess your bodily deeds in detail, as they are, in order yourself not to be tempted to do those again.

58) Do not let the time of your prayer be the time for some necessary cogitations or of some spiritual things. And if not, you will be robbed of what is the best[1023].

59) He who ceaselessly holds the walking-staff of the prayer, he won't stumble. And even if such thing happened to him, we wouldn't totally fall. This is for the prayer is the well-faithful master from God. The prayer's use is proven in overcoming the devilish impediments happening to us during religious services (the congregational services, *t. n.*). And the prayer's fruit is proven in defeating the enemy. "For into this I have known that You wanted me, for: (in the time of the waring, *t. n.*) my enemy won't rejoice of me (Ps. 40: 11[1024]). "I shouted out - says the Psalmist – with the whole my heart" (Ps. 118: 10), with my mouth, with my soul, and with my ghost. For "Where there are the last two gathered, there is also God amid them" (Mt. 118: 10[1025]).

[1021] "He calls as dog that devil that, by whatever pretext, it steals the mind from praying. This one must be banished away by asking for the help from God".

[1022] In order you not to be robbed of your cleanness just by the good intention of the prayer. And this can happen to you when, by praying on behalf of a woman, you will lust for her.

[1023] Do not let yourself to be tempted to solve necessary matters, or even to thing as spiritual things, during your time of praying. This means to allow yourself to be kidnapped from prayer. But this doesn't contravene to bringing to God the known rationalities of the things, in the same time with giving thanks to God for them; neither it contravenes to gratefully remember what God has done for you and for the world.

[1024] In KJB we have: Ps. 41: 11: "By this I know that thou favourest me, because mine enemy doth not triumph over me."; in ROB we have: Ps. 40: 11: "Into this I have known that You have wanted me, for my enemy will not rejoice of me." (E. l. t.'s n.)

[1025] In KJB we have: Ps. 119: 10: "With my whole heart have I sought thee: O let me not wander from thy commandments."; in ROB we have: Ps. 118: 10: "I have been searching for You with the whole my heart; do not reject me from Your commandments." (E. l. t.'s n.)

60) Neither the bodily realities nor the spiritual realities are the same to everyone. Some people are better matched by a quicker singing, other by a slower singing. The first one defend yourself against getting enslaved, while the others fight their lack of education[1026].

61) If you ceaselessly pray your Emperor against your enemies, when those enemies come against you, you could dare for you won't get tired. This is for they will quickly get far from you. This is because the lawless ones they do not want to see you taking the crown by fighting them in prayer. In addition to that, they will run away as from fire, because of being defeated by prayer.

62) You achieve the whole manhood and you will have God as your Teacher on how you must pray[1027].

63) It is not possible to learn how to see only by hearing words. But the sight belongs to nature. Neither the beauty of the prayer can be known by being taught by somebody. This is because the prayer has God as Teacher Who teaches the man the knowledge and Who gives the prayer to him who asks for it[1028] and Who blesses the years of the righteous ones. Amen.

[1026] In the Edition form the year 1970: "They who sing more quickly they do that intending not to let themselves be stolen by other thoughts; they who sing more slowly, they do not in order not to tell the words wrongly, because of their lack of education. But to all of them the best is the measure regarding the times too".

[1027] "He doesn't need, he says, a teacher on how to pray, but he needs his own zeal and for that God Himself will be his Teacher on how he must pray. This is for on him who prays according to the law and zealously, God will teach him by illumination and God make that one's mind steadfast and God deliver him from any slavery". *Another*, belonging to Saint Maximos: "He who truly loves God, he will pray in an unscattered manner. He who prays to God in an unscattered manner, he loves God. He who has his soul attached to the earthly things he won't pray in an unscattered manner. Sop, he who has his mind tied to the earthly things, he doesn't love God".

[1028] "God gives the prayer to him who asks for it". One cannot know who is the one to start: he who prays God or God who gives him the power to pray.

The Word XXIX

About the Dispassion or the Earthly Heavens and about the Consummation and the Resurrection of the Soul Before the General Resurrection

1) Behold us too, we who are sunk into the deepest pit of the nescience and in the darkened passions and into the shadow of the death of this body, starting to speak (to philosophize, *t. n.*), daringly, about the earthly heavens[1029]. The sky is adorned with stars, and the dispassion is adorned with virtues. This is for I haven't learnt that the dispassion is something else than the mind's sky within heart, and that reckons as toys the devil's plots.

2) Dispassionate is and he knows about himself of being as such, him who has made his body incorruptible, and who has elevated his mind above creation and he has submitted all his senses to his mind, and he has placed his soul in front of the Lord. By this his power is being stretched towards the Lord. Some other people says also that the dispassion is the resurrection of the soul before the resurrection of the body. And others says that the dispassion's is the second to that of the angels' consummate knowledge about God.

3) So, this consummate non-consummate consummation of the consummate ones, as one who tasted it told me[1030], it so

[1029] "Earthly heavens" means not only the "heavens on earth" but it also means the earth that has become heavens by being imbued with spirituality, or better said with the energies of the Holy Ghost. The soul and even the body of the saints are filled up with these energies, like our Lord's body was transfigured on Mount Tabor. Further on will be said that by dispassion the body itself will become incorruptible. The body will become only partially incorruptible because of still being submitted to death. But this partial incorruptibility is the basis for the fact that the bones of the saints remain unrotten and it is the basis for their total incorruptibility into the age to come.

[1030] Saint Ephrem. It is the consummate and in the same time non-consummate consummation, for it no longer has in it anything clean, but it spends its time in the endlessness of the godlike ocean, but it is unable to even fully comprise that ocean. The consummation is constantly thirsty for even more consummation. "The dispassionate ones by tending themselves towards the desire peak without getting satiated, they make the consummation as non-consummate, because the eternal goods have not end". You can always unite on yourself even more with another subject, into love; that subject will remain to you as inexhaustible. All the more is like that the godlike Subject. *Another*: "The consummation is consummate regarding the measure of the human power, but it is non-consummate because

much sanctified the amin and it kidnaps the mind from the material things, so that most of the part of the live within body, after reaching the heavenly shore, it keeps it elevated in contemplation (in the spiritual view) as one that it is kidnapped to heavens. He who has experienced that he says well about it that: "This is for the strong ones of God have been very elevated from the ground" (Ps. 44: 9[1031]). One among those we that that he was also the Egyptian who didn't keep his hand stretched while he was occupying on himself with some people[1032].

4) Oen can be dispassionate, but another can be more dispassionate than the first one. The first one strongly hates the evil things, but the second one enriches himself in virtues without getting satiated[1033].

5) Dispassion proved him who said: "I have achieved the mind of the Lord" (1 Cor. 6: 1). Dispassion achieved that Egyptian who said that he didn't fear the Lord[1034]. Dispassion proved him who prayed for the passions to turn back to him[1035]. Who has been found worthy before the future shininess, of dispassion, like that Syrian[1036]? This is for the famous Prophet David said to the Lord: "Let me breathe" (Ps. 38: 13[1037]), and this athlete of God said: "Weak up, Lord, the waves of Your grace".

6) Dispassion has that soul who has been so much imbued with the quality of the virtues, as the addicted ones with pleasures.

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the power exceeds on itself, by the partial additions, and the consummation is being ceaselessly elevated through the elevations towards death" (towards that death to yourself).

[1031] The paraphrased verse has actually a different content.

[1032] In the Edition from the year 1970: "He speaks about Moses the Egyptian, or about Abba Sisoes".

[1033] "The dispassion has in itself that souls that doesn't get addicted to material things and that soul will remain undisturbed even by remembering those things". *Another*: "Guarding the commandments of God will give birth to dispassion; and the soul's dispassion will preserve the knowledge".

[1034] "Saint Anthony". He doesn't have that fear that is characteristic to the servant, but he has that fear that is characteristic to the son, a fear full of love. This is for he lives into God and he is freed from the addiction to material things.

[1035] Saint John Colovos. To turn back to him in order him to defeat them again and so to make his nature even stronger.

[1036] Saint Ephrem.

[1037] In KJB we have: Ps. 39: 13: "O spare me, that I may recover strength, before I go hence, and be no more."; in ROB we have: Ps. 39: 18: "Let me rest, before I go and no longer be." (E. l. t.'s n.)

7) If the belly's covetousness consists of the fact that he who is mastered by it he will force on himself to eat even without lusting, the nature of the restraint consists of the fact that he who lives in ascesis he will master his nature innocent even when hungry.

8) If the debauchery consists of the fact that he who is mastered by it he will get hot even for the speechless beasts, the nature of the dispassion has towards all realities a feeling as for the inanimate realities.

9) If the border of the love for money consists of the fact that he who is mastered by it he won't even cease gathering and he won't ever get satisfied[1038], the border of the non-earning consists of the fact that somebody won't spare even his own body[1039].

10) If the border of the idleness consists of not having patience in any resting[1040], the border of the patience consists of somebody reckoning on himself in any trouble as being at rest.

11) The ocean of the anger consists of getting infuriated even when nobody is present, while the ocean of the long-suffering consists of somebody being equally peaceful either is present of not the one who defames him.

12) If the height of the vain-glory consists of somebody making schemes of hypocritical deeds, even when there is

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[1038] The "border" of any passions is that of not having any border, as in case of the eternal happiness. The passion has at its turn a thirst for infinity and even a progress to infinite, a thirst for infinity in the direction of the nothing, whose end one wont' ever be able to reach at, since the existence is created by God. This can partially be an explanation for the hell's eternity. It is a thirst for apparent existence, an existence that in reality is getting ever inconsistent. One could never reach its border, because the creature is kept into existence by God and the creature must move endlessly either into God Who is real and infinite, in order to comprise ever more of Him, or against God, a movement that is infinite as well, because God is infinite so that the creature won't ever finish to deny everything that God is. "The passions of the love for money consists of somebody rejoicing to (ever) take and in getting sad when he must give (because it seems to him that he loses the possibility to achieve the infinite); and one like this is not a good administrator", because he won't reach the infinite which he aspires to.

[1039] But the more somebody restrains his body's movements, the more will those be overwhelmed by the energies of the Holy Ghost which are infinite. The more one dies to himself, the more will he be filled up with the love from God that is infinite for it belongs to the infinite Subject.

[1040] The lazy won't even reckon that he rests on himself as much as he likes it. There is in him too an infinite thirst for idleness. On the contrary, the patience won't reckon on itself exhausted by any hardship.

nobody present of them who are forced to praise him[1041], the sign of the lack of the sign of the vain-glory is shown in somebody never allowing to himself to his mind stolen by the presence of them who praise him.

13) If the sign of the perdition, or of the pride, it consists of somebody taking pride in any poorly or despite state he would be in, the proof of the savior humbleness consists of somebody having a humble thought in the highest deeds and feats.

14) If the proof of the total addiction consists of somebody obeying all thoughts and impulses sown in him by the devils, I have learnt that the sign of the holy dispassion consists of being able to truly say: "Deviating the evil one from me, I didn't know" (Ps. 100: 5[1042]) either how he came, or what for, or how he left, but I am entirely insensitive towards these things, by being entirely united with God nor and forever in the future.

15) He who has been found worthy of such a state, while still being into body, he has God as helmsman, dwelling into him in all his words, deeds, and thoughts. That's why he feels within him, by illumination, the will of God, as he would hear a voice, and he is elevated above all human teaching. "When will I come, he says, and I will show myself to the face of God?" (Ps. 41: 2[1043]), because I cannot endure within me the power of the longing, and I look at the immortal beauty which you gave it to

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[1041] We have here a string of concrete works of the thirst for infinite of the diverse passions. All the passions nourish their thirst for infinite with the imagining that it would be concrete what it actually is not. So, the passion actually moves towards ever more nothing, towards the evermore thinning of the existence, but which always preserves its appearance of more existence. But it seems that the one nourishing on itself more out of nothing it is the vain-glory. The vain-glory makes him who is mastered by it, to imagine that he is seen and he is praise even by them who are not present, and that's why he hypocritically gives worthy to be praise attractive countenances to his deed which actually are unworthy to be praised. He gives an imposing face to the ruins or to the ruin of his own being, and he imagines inexistent presences, and he believes in the sincerity of them who praise him, regardless how many signs of their insincerity he has. The torment of these ones is that they advance ever more towards a more thinning of their existence but in the same time they are mastered by the incertitude of this apparent consistency. That's why some of them sometimes even end in suicide.

[1042] In KJB we have: Ps. 101: 3-4: "I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. // A forward heart shall depart from me: I will not know a wicked person."; in ROB we have: Ps. 100: 4-5: "I didn't place before my eyes any lawless thing; I hated the transgressors of the law. // The stubborn heart didn't stick with me; the evil one, who went away from me, I didn't know him." (E. l. t.'s n.)

[1043] In KJB we have: Ps. 42: 2: "My soul thirsteth for God, for the living God: when shall I come and appear before God?"; in ROB we have: Ps. 41: 2: "My soul has got thirsty of the living God; when will I come and show on myself to the face of God?" (E. l. t.'s n.)

be before the clay[1044]. What can say more about the dispassionate? He "is no longer him who lives, but Christ lives within him" (Gal. 2: 20), as tells him who fought the good fight and who traveled his journey and who guarded his faith.

16) The emperor's crow is not adorned with a sole precious stone. The dispassion won't become consummate if we disregard even a sole virtue. You understand the dispassion as the palace of that Emperor from heavens; and the many dwelling places as the dwelling places form inside the city[1045]. And by the wall of this heavenly city, he means the forgiveness of the sins.

17) Let's run, brothers, let's run and rejoice for entering the wedding chamber of the palace. This is because, if we will be absent to no matter what reason, either because of some passions that has been mastering, or because of the weather, even from a sole dwelling place from around the wedding chamber, there will be an awful misfortune. Even if we limp and we still are weak, let's try everything for reaching at least inside the wall. This is because him who doesn't reach out there before the end, or who hasn't crossed beyond that wall, he will dwell into the devil's desert. That's why somebody was praying: "Into my God I will cross over that wall" (Ps. 17: 32[1046]). And another says as from God: "Do your sins separate you from Me?" (Isa. 59: 2).

18) Let's tear down, oh, my friends, the middle wall of the separation, which we have wrongly built up, by disobedience. Let's receive even from this life the untying of our debt. This is because in hell there is nobody to forgive our debt.

19) Let's strive, my brothers, from now on. This is for if we strive on ourselves, we will be written into the book of life (Apoc. 3: 5). There is no exculpatory motif: neither the falling,

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[1044] "He calls the immortality as *the immortal beauty*. And *clay* he calls this earthly body that Adam put on after his disobedience, as Gregory called the Theologian says". Before his falling, Adam has also his body immortal, of capable of immortality, by the fact that it was filled up with the energies of the Holy Ghost, and therefore spiritualized.

[1045] ""Many dwelling places" he calls the measures of the understanding of those who inhabit that country, namely the right-reckoning and the discernments of understanding which the enjoy. This is for he didn't mean by "many dwelling places" different places, but the steps of the gifts".

[1046] In KJB we have: Ps. 18: 29: "For by thee I have run through a troop; and by my God have I leaped over a wall."; in ROB we have: Ps. 17: 32: "This is for with You I will be delivered from temptation, and with my God I will cross over the wall." (E. l. t.'s n.)

nor the time, nor the burden[1047]. "As many as they received the Lord, through the bath of the rebirth, He gave them power to call on themselves as sons of God" (Jn. 1: 12), by saying: "Stop and know that I am God" (Ps. 45: 10[1048]) and the dispassion[1049].

The blessed dispassion elevated from earth the needy mind and it elevates the poor mind out of passions. The all-praised love makes the mind sitting together with the ruling angels, with the chieftains of the people of Israel.

[1047] We cannot exculpate on ourselves either with the falling from before (in Eden), nor with the lack of time, nor with the hardships of the life.

[1048] In KJB we have: Ps. 46: 10: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."; in ROB we have: "Stop and know that I am God, I will exalt on Myself on earth."

[1049] The dispassion into the spiritual man, or in the saint, it is the work of God, or it is God Himself Who overwhelms the man's work.

The Word XXX

About the Connection of the Trinity of the Virtues: of the Love, of the Hope, and of the Faith

1) "And now, after all the said things, there remain these three, the connection that tightens up and keeps up all of them: the faith, the hope, and the love. But greater than all of them it is the love. This is for God is called love" (Cor. 13: 13).

But as far as I can understand, I see one of them as a ray, another as a light, and another as a circle[1050]. And all of them are one shininess and one light. The first one can do and build up all things; the second one embraces the mercy of God; and the third one will never fall, it will never cease to look at and it will never allow him who has been wounded by it to appease his blessed insanity.

2) He who wants to speak about the love of God he actually attempts to speak about God Himself. But speaking of God by words it will be wrong and it will be dangerous to them who do not take heed[1051]. The word about love is known to the angels, but even to those one sonly by the work of the enlightenment. The love is God. And he who want to show the border (the definition, *t. n.*) of Him, that one will be like a blind who attempts to count the sand on the ocean's bottom.

3) The love, according to its quality, it is the likeness to God, as much as it is possible to the mortal. And according to its work, the love is a drunkenness of the soul. According to its feature, the love is the spring of the faith, it is the bottomless deep of the long-suffering, it is the ocean of the humbleness.

4) The love is, properly-said, the rejection of any opposite thought[1052], for the love doesn't reckon the evil. The love, the dispassion, and the adoption, they differ only by their names. Like the light, the fire, and the flame are united in a sole work, likewise you will understand about those ones as well. To the extent that the love misses something of its fulness, there will

[1050] In the Edition form the year 1970: "The faith is like the sunray, the hope is like the sunlight, and the love is like the sun's disk".

[1051] It is dangerous to speak about God without feeling on yourself as overwhelmed by God's greatness and love, namely to speak indifferently and proud because you can comprise Him, or even mocking Him.

[1052] The love doesn't cogitate anything against somebody.

be comprised in it the fear. This is for him who is fearless, he has been filled up with love, of he has died with his soul[1053].

5) It is not an inappropriate thing to liken the images of the longing, of the fear, of the diligence, of the zeal, and of the human slavery, to those of the love for God. Blessed is him who has towards God a longing resembling to that had by a man in man love with his girlfriend[1054]. Blessed is him who fear the Lord as much as the defendants fear the judge. Blesses is him who has become so zealous in the true zeal, as grateful as the servant has become to his master. Blessed is him who has become so craving into virtues as attentive are in their zeal the husbands towards their wives. Blessed is him who stay into prayer in front of the Lord, as the servants stay in front of the emperor[1055]. Blessed is him who strives to ceaselessly be pleasant to the Lord, as much as he strives for being pleasant to the people. Not even the child clings on the mother's bosom as the son of the love uses to cling on himself forever on the Lord.

6) he who truly loves, he always imagines the face of the beloved one and he embraces that image with sweetness within himself. One like this cannot appease on himself even when sleeping, because of his longing for that one, but he occupied on himself with the desired one even in his sleep. So it happens to the bodily beings, thus it happens to the bodiless beings as well[1056].

7) Somebody who is wounded by the love's arrow said about himself (and I wonder about that): "I am sleeping", because of being forced by the need of the nature, "and my heart takes vigil" (Son of Songs 5: 2), due to the size of the love.

8) It is to be mentioned here, my beloved one, that after the perdition of the wild beasts from around the soul, the soul

[1053] He has dies with his soul, for he is overwhelmed by the life of the ghost. But he could die with his soul also because of no longer being in communication with the true life that comes to him out of God. By soul he means the souly movements directed towards those of God.

[1054] "By descending to our helplessness, the father takes his examples form among the small things, from namely us".

[1055] "He who stays before the emperor and who serves the people, he sometimes does that hypocritically, and for deceiving the eyes, and for payment, and that's why he will be deprived of happiness. But truly blessed is him who, by matching his inward image with his external image, he shows himself as standing in front with the whole his mind, and communicating in a joyful thought his asks towards one or another".

[1056] "Likewise, he says, it is in case of the bodily love and of the spiritual love, that what is also within body".

will desire and he will feel dying for his longing for God, getting hot as by a venom, by the love's fire[1057].

9) The hunger works invisibly and unclearly, and the work of the thirst extends and becomes visible to everybody by causing fever. That's why he who desires God says: "My soul has thirsted of the strong God, the living One" (Ps. 41: 2[1058]).

10) If the face of the beloved one changes us in an obvious manner and makes us luminous, and glad, and not sad, what will be able the face of our Master to do to us, when it comes in an invisible manner within the clean soul?

11) The fear, when it occurs within the soul's feeling, it uses to melt down and to eat the defilement. "Penetrate with the feat, he says, my flesh" (Ps. 119: 120[1059]). And the pious love sometimes east some people, according to him who said: "You has enslaved my heart, you have enslaved my heart" (Song of Songs 4: 9), and on some other times the love makes other to rejoice and it fills them up with shininess: "Towards Him, he says, my heart has hoped and I have feared; and my body has flourished up" (Ps. 27: 10[1060]); and: "When my heart gets gladdened, my face flourishes up" (Proverbs 15: 13).

So, when the entire man gets mixed up with the love of God, then the soul's shininess will be shown into body as in a mirror. So was filled up with glory the God-seer Moses. But they who has reached this step equal to that of the angels, they often forget about the bodily food. And I reckon that they don't even wat bodily food. And there is no wonder for even the opposite love often refuses the food.

I reckon that the body of this incorruptible ones it won't easily get sick. This is for it has become incorruptible, by being cleaned by the heat of the righteousness, and that put an end

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[1057] "Delivered from passions by his humble cogitation he will burn mastered by the godlike love".

[1058] In KJB we have: Ps. 42: 2: "My soul thirsteth for God, for the living God: when shall I come and appear before God?"; in ROB we have: Ps. 41: 2: "My soul has thirsted of the living God; when will I come and show myself to the face of God?". (E. l. t.'s n.)

[1059] In KJB we have: Ps. 119: 120: "My flesh trembleth for fear of thee; and I am afraid of thy judgments."; in ROB we have: Ps. 118: 120: "Prick my body with the fear of You, for I feared Your judgments."

[1060] In KJB we have: Ps. 28: 7: "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore, my heart greatly rejoiceth; and with my song will I praise him."; in ROB we have: Ps. 27: 9-10: "The Lord is my help and my defender, in Him hoped my heart and He helped me. // And my body has flourished up and I will willingly praise Him." (E. l. t.'s n.)

to the other heat[1061]. I reckon that they neither come close to food with pleasure[1062]. This is for the heavenly fire uses to nourish their souls as the water nourishes underground the plant's root.

12) The growth of the fear will start the love. And the consummate end of the righteousness is cause for knowing God and for speaking about God (of the theology, *t. n.*). He who has united his feelings with God, he will be secretly taught by God His words, and without the union (with God) it will be difficult to speak about God[1063].

13) The existential word of God consummates the righteousness, by killing the soul's death by His presence. And this death once killed, the disciple will become enlightened into the knowledge and into the speaking about God[1064]. The Word of the Lord, that one out of the Word of the Father, clean, it will

[1061] It can be here about that flame of the unclean lust, that is stopped by the fire of the desire for cleanness. But it can be also about the heat of the illness. And this one is overwhelmed and stopped by the fire of the love for God. The body's weakness that leads the body to illness, it is removed by the strength of the Holy Ghost. It is worthy to be noticed this explanation given to the incorruptibility which our bodies will achieve in the future life, through the heat of the clean love from God.

[1062] The pleasure of the life into God will overwhelm the pleasure for food.

[1063] The consummate righteousness gives the possibility to know God and to speak about God. God is known through cleanness. The cleanness makes the soul's eyes limpid so they see God. The cleanness is connected with the feeling. The clean feelings unite themselves with God. The soul's feeling when clean, they will contact God, like the sight of the healthy eyes makes contact with the material things. God is experienced and known by the clean feelings, which as such are united with God. The spiritual sensitiveness is the sign of our touching with God, of His penetration within us. God wakes up this sensitiveness. God Himself is not a passive Subject of our deductive and individualistic knowledge, but as a Subject Who moves our soul by His love, when our soul opens to God, when our soul is entirely focused towards Him and full of the longing for Him. Then God imprints to our mind the meanings of His existence in the same time with Hid reality, and so He inspires in that the word expressing these meanings (rationalities) of His.

[1064] The Word of God enlightens the soul for He is the Light of God full of all godlike meanings. But the Word of God doesn't enlighten the soul before cleaning the soul. Only him who is clean will receive the light within him. Even a clean material thing will shine. The cleanness sis, in the same time, the superior life, for it is sensitiveness to good, to high, and to beauty. That's why, the clean and luminous Word, by cleaning the soul up, He will take the soul out of soul's previous state as dull, dirty, and dead, in order to show the love and the light of God within and by that soul. "The Word of God-the Father consummates the cleanness within him whom He dwells into. And the death or the passion will totally kill a soul".

remain forever and ever[1065]. And he who hasn't known God he will make suppositions about God[1066].

14) The righteousness made a theologian (speaker about God, *t. n.*) out of disciple, by strengthening through him the dogmas of the Trinity[1067].

15) He who loves the Lord, he firstly loved his brother. The proof of the first thing is the second thing. He who loves his neighbor, he won't stand to see then who gossip, and he rather runs away from them as from fire. He who says that he loves the Lord, but he gets angry on his brother, he will be like running into dream[1068].

16) The strength of the love is the hope. This is for by that we wait for the payment of love[1069]. The hope is the richness of the unshown richness. The hope is the doubtless treasury before the treasury. The hope is resting of doubts. The hope is the door for the love. The hope kills the despair. The hope is the icon of the realities which are not present yet. The absence of the hope is the perdition of the love. To it are tied the ascetic toils, on it hang the tiredness, and it is surrounded by mercy.

17) That mink that has a strong hope he will stab his laziness, by killing the laziness with the sword of the hope. The experience gives birth to the gifts from the Lord. This is because the inexperienced will doubt. The anger scatters the hope. This is because the hope doesn't shame. And he who gets angry will have an indecent countenance.

[1065] Itself the word of the Word is clean and therefore luminous. What He says, for being the unchanged truth, it will last forever.

[1066] "The spiritual word fills up with entrustment the understanding feeling. This is for God starts a work of the love full of power and meanings. That's why, our mind remains doubtless in the movements of the knowledge of God and ins peaking about God. This is for our mind won't suffer then because of the helplessness brought upon us by worry. Good is, therefore, to always remain into faith him who is moved by love. This is because of not being there anything poorer than a cogitation thinking (philosophizing) about God while being that cogitation outside God". That cogitation remains with some empty schemes, with some inconsistent formulae, with some abstract shadows, without the power of being moved deeds, but getting filled up with haughtiness. This is a common teaching of the fathers. The love is a knowledge organ, and organ for true knowledge. Only through love we know the person, and specially on God Who id the Supreme Person; this is for only by love we enter His inside and He open His inside to us only by love.

[1067] Here is about Saint John the Evangelist.

[1068] Namely he doesn't really move forwards, but he only thinks that he does that.

[1069] The payment of love cannot be except also love. We love by hoping that we will love even more and that we will be loved more at our turn.

18) The love gives the prophecy like a gift. The love occasions the wonders. The love is the deep (the abyss) of the enlightenment[1070].

The love is the spring of the fire. The more it springs out the more will burn the thirsty one up. The love is the angels' steadfastness; the love is the progress of the ages[1071]. You tell us, of, you beautiful among virtues, where do you pasture your sheep? Where do you shelter on yourself at noon? You enlighten us, for we want to ascend to you. This is for you master upon all realities" (Song of Songs 1: 7). And now you have enslaved my soul and I cannot endure your flame[1072]. Where must I star to praise you? "You master the strength of the sea, and you appease and kill the agitation of the waves. You humble the proud thought as on a wounded. With the arm of your power, you scattered your enemies" (Ps. 88: 11[1073]). And you make undefeated on them who love you.

But I hurry myself up to find out: how Jacob saw you as standing steadfastly on the top of the ladder? You tell me, for I am asking you, what this climbing is like" And what is it its way like and what is it the totality of its steps, which he who loves you have placed them as ascensions in his heart? (Ps. 83: 6[1074]). I was thirsty for knowing what their number is and how long it takes the climbing? This is for him who has known your fight and your sight, he has shown us as guides[1075], but he didn't

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[1070] The love is knowledge. As endless the love is, as endless the knowledge provided by that love will be. This is for the love belongs to the person. The person is the subject of the love. Without person one cannot understand the love. And the person is inexhaustible in new and ever deeper movements of the love. If the love cannot exist without a person, neither the person could be understood without love, in the person's healthy existence and in the person's indefinite.

[1071] Without love the eternity would be petrified. The love is a continuous novelty and though the loves is the unchanged steadfastness. But through love we are advancing here and we will be rested there into the angelic life.

[1072] The G.P. gives as scholium the head no. 34 from Diadochus, *The Romanian Philokalia*, volume I, pp. 347-348.

[1073] In KJB we have: Ps. 89: 11: "Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm."; in ROB we have: Ps. 88: 11: "You have humbled the proud like on a wounded one; with the arm of Your power, you have scattered Your enemies." (E. l. t.'s n.)

[1074] In KJB we have: Ps. 84: 5: "Blessed is the man whose strength is in thee; in whose heart are the ways of them."; in ROB we have: Ps. 83: 6: "Blesses is that man whose help comes from You, Lord; he has placed ascensions into his heart." (E. l. t.'s n.)

[1075] "He calls as guides the angels, seen by Jacob climbing and coming down on the ladder".

want to clarify us anything else. Better said he couldn't (Gen. 18: 11).

And she, the empress (but I reckon I would better say: Him)[1076]. And may the ladder teach you the well-composes totalness of the virtues[1077]. This is for I am standing steadfastly on its top, as my great knower said: "And now there remains these three: the faith, the hope, and the love; but greater than all of these is the love" (1 Cor. 13: 14).

[1076] "Namely God, for He is the Love". The love doesn't exist except as feeling of the person. And the Supreme Person, better said community of Persons, He is also the Supreme Subject and spring of the love. The Occidental style theology accustomed us to the idea of a God Who that theology attributed many of our decayed traits, as potentiated to the maximum: power, domination, worldly-like justice etc. But God is totally on the opposite. His power of the love, the kindness, the gentleness, the delicateness, and His descent at embodiment, which he imprinted to our human nature through, the humbleness as its true feature. So, the humbleness isn't something contrary to God, but it is something that he has within Himself.

[1077] "Question: What the consummation of the many fruits of the Ghost is? Answer: When somebody will be found worthy of the consummate love of God. Question: Ans where one could not from that he has reached to that? Answer: When the remembrance of God moves into his cogitation and his heart will immediately move into His love and out of his eyes will flow abundant tears. This is for the custom of the love fi to ignite tears out of remembrance about the beloved ones. And he who is like that, he won't ever lack his tears. This is for he doesn't lack the occasions for remembering God. So that he talks to God even while sleeping. It is the habit of the love to do that. And the love is the consummation of the people in their life".

A Short but Equally Strong Urge to the Things Said Before in Details

Climb up, brothers, by placing ascensions into your heart. Hear him who says: "Come and climb the mount of the Lord and at the house of our God" (Isa. 2: 3); "of his who made out feet as those of the stag and Who appointed us over the high things in order us to be victorious on His way" (Ps. 17: 36[1078]).

You run, I pray you, with him who says: "Let's strive, until all of us will reach the unity of the faith and to the knowledge of God, to the consummate man as the measure of the age of the fulness of Christ" (Eph. 4: 13), Who was baptized at the age of thirty, according to the seen age, and Who had the consummate thirtieth step, in the understanding ladder, if the love if God. To whom id due the singing, the mastery, into Whom there is power, and Who is, and He was, and Hew will be that one cause of all good into borderless ages. Amen.

[1078] In KJB we have: Ps. 18: 36: "He maketh my feet like hinds' feet, and setteth me upon my high places."; in ROB we have: Ps. 17: 36: "He Who makes my feet as those of the stag and Who sets me upon the high things." (E. l. t.'s n.)

Of the Pious Father John Climacus

The Word XXXI

Towards the Shephard

Introduction

1) In the book from above I left you, the All-Pious, the last one. But in the book from above I have been entrusted that you are ahead of all of us, if it is true what was said: "The last ones according to their thought will be the first ones according to eternity" (Mt. 20: 16)[1079].

Chapter I

2) Shepherd is, in the true meaning of the word, he who can search for and straighten, through his non-evilness, through his zeal, and through his prayer, the lost sheep.

3) Helmsman is him who has taken understanding strength[1080] from God and from his own efforts, in order him to be able to get the ship not only out of the waves but even out of the deep itself of the sea.

4) Physician is him who has his soul and his body non-ill, and so he doesn't need any medicine for them[1081].

5) True teacher is him who has become as an understanding book of the knowledge, by the finger of God, or by the work of the illumination from God, and so he no longer needs the other books[1082]. It is inappropriate the teachers to

[1079] They who reckon on themselves, due to their humbleness, at being the las ones, according to their worthiness that will be known, they will be the first ones.

[1080] This is a power differing from the bodily power. It is a force of persuasion of the spirit, of the mind.

[1081] "Non-ill body he calls here not on him who doesn't suffer of some illness because of the changing or of the increasing of the quantity of the composing juices, but he calls thus him who has disrobed the lusts of the sweet addiction and the corruption from within them. Like he said also in the *Word about Dispassion* (XXIX) that "dispassionate is him who has made his body incorruptible, and he has elevated his mind above the creation" (head. no. 2).

[1082] "He who is not taught from above, but he still cogitates at the things from below, how could he teach others? "For bling guiding blind, he says, both will fall into the pit" (Mt. 15: 14). Only him whom God works within, after he was cleaned up of his sins, that one will be

advise according to (copied) books, as it is inappropriate too, to the painter, to pain by copying older paintings.

6) You who advise them who are inferior in rank to you, you teach them about the high things; and you guide the another by your seen countenance[1083]. Do not forget about him who says: "Not from people, neither through people I have taken the teaching, neither have I been taught" (Gal. 1: 2). This is because will be impossible to them who are down to ever heal them who lie on the ground.

7) The good helmsmen will save his ship; the good shepherd will heal his sheep and he will make them healthy. To the extent that the sheep ceaselessly follow their shepherd who walks in their front, to the same extent the shepherd will be able to answer the Master from those sheep. Let the shepherd hit with his words on those sheep legging behind because of their laziness or because of their belly's covetousness. This is for this one too is a thing of the good shepherd.

8) When the sheep will start, because of the heat of sultriness, or better said because of the heat of their body, to take a nap with their soul, the shepherd, by looking at the sky, let him take even more stronger vigil for his sheep. This is because during this sultriness, it happens that many sheep are eaten by wolves. But if the sheep as well, according to the habit seen by us at the sheep, they lean down, during the sultriness, the head of their soul, to the ground, it will be fulfilled the word: "The crushed and humiliated heart, God won't curse it" (Ps. 50: 18[1084]).

9) When over the flock comes the darkness and the night of the passions, you will command the dog to steadfastly stay next to God in the night guard. This is for it won't be inappropriate if you understand your mind as a dog that rips the wild beasts.

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able to teach others, by communicating them also the godlike work, of on God Himself with His love.

[1083] "You impart the another" or the spiritual one. This is for like God teaches you in an understanding manner, likewise you teach your disciples in a sensitive manner".

[1084] In KJB we have: Ps. 51: 17: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."; in ROB we have: Ps. 50: 18: "The sacrifice of God: the humiliated ghost; the broken and humbled heart God won't curse it."

Chapter II

10) It is a feature of our nature, also given us by our Good Lord, that, when the ill one sees the physician, he rejoices even though he won't benefit anything from the physician.

11) Yourself must have, oh you the wonderful, bandages, blades for incise the veins, iron for burning the wound, pomade, medicines for sleep, knife, and your capacity of non-getting-disgusted. This is because, if we miss these ones, how will us show our science? By no means. And the payments are given not for words but for deeds[1085].

12) The bandage is the medicine for the seen passions, namely of the bodily passions; the drinkable potion is the medicine for the inward passions and it is their destruction; the scalpel is the rebuking that incises the wound, and it cleans up the puss of the pride; the drops are the cleaning of the soul's eye darkened by the disturbance of the anger. The knife is the biting reproach that after a while will heal. The blade for incising the veins it is the quick shedding of the unshown stench. That one is also the harsh scarring and the pricking towards the healing of the ill ones. The sponge is the comforting of the ill one and his colling down by the physician after surgery, by suing gentle and kind words. The iron for burning is the decision and the harsh rule issued for a while, towards repentance. The pomade is the comforting provided to the ill one after burning his wound, either by word, or by some food. Medicine for sleep means taking the burden of the obedient by giving his resting through obedience, and a non-asleep sleep and a pious blindness, to that he won't see his own good deeds. The bandages mean the strengthening and the tying up of them who got drowsy because of their vain-glory and bragging, by enduring to death. And after all of these, the knife is the decision and the rule and the getting out of that body that is

[1085] "All of these are done by word. But them why he said: "not for words". I reckon that he meant the following: the payments won't be given them who are only called as guides, but those who show with their deeds the words of the life". *Another*: "You look at the life, and not at the word. You learn the virtue by words but you preach the virtue with your life". *Another*: "Teaching belongs to the great ones; but teaching also bring big dangers. The lower is him who receives the teaching, the smaller the danger will be". *Another* belonging to Gregory the Theologian: "Nobody has ever been elevated without life. But many have been elevated without the resounding word".

souly dead, and of that limb that is full of puss, in order the damage not to cross to other limbs.

13) Blessed is to physicians they capacity of non-getting-disgusted, as it is the dispassion to the protos. The first ones, but not getting disgusted, they can work for healing any ill-smelling sickness, without difficulty. The second ones can resurrect any dead soul.

14) One of the prayers of the protos let be this: to be him able to suffer together with all and to live their state, according to their level, lets he will wound as Jacob was (Gen. 27) them whom he loved and the people living together with him. And they usually suffer this, because they do not have the senses of the soul consummately accustomed to discern between good and evil and what is in the middle[1086].

15) It will be a great shame to the protos if he prays to be given to the obedient one what the protos doesn't have himself. Those who see the emperor's face and who have made friends with the emperor, they will be able to reconcile the emperor with all his servants, or even with them who are unknown to the emperor, or even with emperor's enemies, if they want, and so they provide those ones with the same glory as they have 0 you understand that about saints as well.

16) The most consummate and true friends (of the emperor) the friends pay them respect and obey them. And they even allow to be forced by them. It will be good to you if you make friends with the bodiless friends. This is because nobody helps us so much to virtue, as they do.

17) One of those who love God, he told me that always, and especially on the annual and imperial feasts, God rewards all of his servants with gifts.

[1086] Belonging to Saint John Chrysostom: "Some things are good, other are in the middle. Thus, the soul and the body are among those from the middle, because they can become either good or evil. Again, the thought of the body, namely the evil deed, it is among those which are always evil. This is because of not obeying the law of God. So, if you give the soul and the body to the good one, you will be on his side; if you give them to the evil one, you have become partaker to evil, but not by the nature of the soul and of the body, but by the will which can choose both of those". *Another*: "he who stays peacefully and who doesn't rebuke the sin of his neighbor, he is merciless, as one who will leave the venom into the ones who has been bitten by snake". The ghost is always good, for it is the soul crossed through by the godlike Ghost.

Chapter III

18) The physician owes to consummately disrobe on himself of passions, so that he will be able to pretend, at the right time, that he still has some passions, especially regarding the anger. This is because, if he hasn't totally rejected those, he won't be able to put them on again in a dispassionate manner[1087].

19) I saw a horse that was inexperienced to some extent, but due to the fact that that horse was driven while held by its rein, that horse was stepping ahead peacefully, but suddenly, because his master lets loose for a little the horse's rein, the horse endangered his master. There are two devils usually causing that[1088]. So, they who want to search for, let them search effortfully.

Chapter IV

20) He is not a worthy to be praise teacher him wo make wise the taught children, but he who makes wise the untaught and unwise children, and who brings them to consummation. The skillfulness of the horse drivers is shown and it is praised when those ones control inexperienced horses and save those horses from danger.

21) If you have eyes able to see in advance the storms on the sea, you will tell that limpidly to them who are in the ship. And if not, you will be the cause for that shipwreck, for you have been appointed by everybody, unhesitatingly, you to be the ship's helmsman.

22) I saw physicians who didn't announced the sick one regarding the causes of his getting-ill. That's why, those physicians caused to the ill ones and to themselves much tiredness and torment.

[1087] This is the sign that somebody has been totally delivered of his passions: that he can pretend having them, but he won't be influenced by them.

[1088] "The vain-glory and the belly's covetousness, or the fornication. This is because these ones do not stop warring us until the end". *Another*: "These ones are those of the anger and of the fornication. If somebody will loose even for a little the taking of care, they immediately will stir up, and insomuch that they remain until the end and they enslave our nature as they would be natural".

23) As much faith in himself the protos sees at his subjects, and at others from outside, as well he must guard on himself with the whole care in what he does and speaks. This is because of knowing that all of those look at him as at an exemplary icon and they reckon what he said and what he did as guidance and as law.

24) The true shepherd is proven by his love. This is for due to His love was crucified the Great Shepherd.

25) You impropriate to yourself the things you say to others by words, and you won't always need much shyness[1089].

26) You sadden the ill one for a while, so that he won't tarry too much in his illness, or him to die because of the worthy-of-condemnation silence. Many reckoned, because of helmsman silence, that they were sailing well, until they hit the rock.

27) Let's hear the great Paul writing to Timothy: "Insist around them timely and untimely" (2 Tim. 4: 2). "Timely", I reckon, when the rebuked ones endure the reproach with pleasure; "untimely" when those ones are bitten by the reproach. This is for the water springs at their turn, they spring up the water even when nobody is thirsty.

28) It is in the nature of some protos, to put it this way, to shy, and often they won't tell to the obedient what those ones need, but they remain silent. But let these protos not to avoid fulfilling their duty as teachers to their disciples, and let them write down on a paper the necessary commandments they owe to give to those ones.

29) Let's hear what the godlike Scripture says about that: "Hewn it off, what for to occupy the land uselessly?" (Lk. 13: 7); and: "Remove the evil ones from among yourselves" (1 Cor. 5: 13); and: "Do not pray for this people!" (Jer. 7: 16); and about Saul likewise. The shepherd owes to know all of these: whom, how, and when it must happen. This is for nothing is truer than what God says.

30) If somebody, who has been rebuked individually, he won't get ashamed, that one will make of being reproached in

[1089] "The word is addressed to the shepherd: when, he says, somebody comes to confess his sins to you, and that one often doubts, you will strive to impropriate to yourself only by words those one's things, and not by your deeds. For instance, you tell him: of, brother, do not get sad; I did that too, namely the things he hesitates to confess. And so, he will get some courage and he will tell you everything clearly, and you won't suffer any damage from that".

the presence of others an occasion of shamelessness as well, by willingly hating his own salvation[1090].

Chapter V

31) I take in account also what I saw happening with many conscious ill people. These ones, by knowing their fear and helplessness, they asked the physician to tie them up, without their will, and to treat them forcedly, due to their will. This is because "the ghost is zealous", for the future hope, "while the body is helpless" (Mt. 26: 42), for its previous weaknesses. And I saw that and I prayed the physicians to let themselves be persuaded by those ones.

32) The adviser mustn't ask all of them who come to him to walk that narrow and full of trouble path. Neither it is to anyone the yoke gentle and the burden easy. But it rather is necessary to be administrated the appropriate medicines. To them who are burdened by heavy sins and who tend towards despair, it will be appropriate the second medicine. To them who tend to a haughty and proud thought, it will be appropriate the second medicine.

33) Some people, by intending to undertake a long travel and by asking those who knew that road, they heard back that that road is straight and undangerous. But by getting they drowsy during the travel, because of what they heard, after they traveled about a half of that road, they got endangered, and they turned back, because they were unprepared for that journey's hardships. But I reckon that the opposite thing can happen too.

34) Where the godlike love touched the heart, the fear out of words had not power. And where the fear of Gehenna occurred, there was born the patience in all pains and toils. Where the hope for the Kingdom is known, there will occur the despise of all the things from below.

[1090] "You will reproach the sinner without anger, rather persuading him by word and not by anger to correct on himself". *Another*: "He who shepherds the people will give correction punishments and he won't hit for small sins". *Another*: "It is due the sinner to be reproached carefully and zealously, for getting straightened. And if he perseveres into sin, and if the doesn't correct on himself, he must be removed from the brotherhood in order not to corrupt others too".

35) The skillful army commander knows limpidly the state and the rank of any of his subordinates. This is for there may be in the multitude some of them who are skillful warriors and who fight well by themselves, so that they can be placed doubtlessly in front of the soldiers.

36) The helmsman cannot save the ship by himself, without the together-working of the sailors. Neither the physician will be able to heal him who suffer, if the ill one doesn't ask him for doing that and if he doesn't show his wound to the physician with total trust. They who felt shame of physicians, they caused to themselves puss and they often dies.

Chapter VI

37) Guarding the sheep on the pasture, the shepherd must not stop using his flute, especially when the sheep want to go to sleep. This is for the wolf doesn't fear anything more than the shepherd's flute.

38) The protos mustn't always recklessly humiliate on himself, neither to always insanely got haughty. But let him look at Paul, how he used both of those (2 Cor. 10-13). The Lord covered the eyes of the guided ones not to see the shortcomings of their protos. And those one, by showing them what they didn't previously see, he stirred up the faithlessness within them.

39) I saw a protos allowing to be advised in some things, due to his deep humbleness, by his sons. And I saw another wanting to show to those ones, because of his pride, his unwise wisdom, and laughing at them.

40) I saw, it is true that very rarely, in some circumstance, passionate advisers mastering upon the dispassionate, and the protos by getting little by little ashamed of them whom they led, themselves put an end to their passions. I think that was worked within them by the rewards of the saved ones. And thus, their passionate mastery became to them cause for dispassion.

Chapter VII

41) Let's take heed at never scattering when we will be at sea, the things we have gathered while we were inside harbor[1091]. They who aren't yet accustomed to the noises from outside know this.

42) Rightly, great thing is enduring with determination and with manhood the sultriness and the peace and the resting of the quietude and not to search for the scatterings and for the comforting outside the ship, or outside the monastic cell, as the idle sailors are searching for, during the peaceful time, to bath on themselves into the sea. But it is an unparallelly greater thing not to fear the noises, but to remain, during their knocking on the heart, as steadfastly living together with the people outwardly, and with God inwardly.

Chapter VIII

43) Let it be to you, oh you the wonderful one, what happens at the external tribunals, cause to think at our tribunals: he who comes as a condemned one at the fearful and true judgment of ours, and who is innocent and striving to work and serve God? This is because those ones are two contrary arrivals and they need judgments appropriate to them[1092].

44) In the first place, to be asked him who is guilty, what his deeds were according to their sorts, for two reasons: in order to feel himself by confessing always pricked (into his conscience) and to remain non-daringly, and for, by knowing what wounds have been inflicted to him, to be him waked up to our love[1093].

[1091] In the Edition form the year 1970: "Let's take heed at not scattering the things we have gathered while inside harbor, or during our appeasement, while we will be on the sea of the leadership, or, the things we have gathered within community by obedience we to lose them again within community".

[1092] It is advised the spiritual guide / the confessor to receive as confession of sins as at judgment, both on them who have sins and on them who are innocent.

[1093] They who have committed sins while in congregation, they committed those sins towards some of them who live in that congregation ("by we the others") and by the pain of the confession they to be urged to love those ones.

45) Do not forget either this, oh you the all-honored one, s you know. Let's that not be! Let be judges by you also the places and the new way of living and the habits of the guilty ones. This is because they differ greatly. Often, the weakest is the humbles in heart. That's why he must be punished lither by the spiritual physicians[1094]. And it is obvious what the opposite one requires.

Chapter IX

46) It is not right that the wolf guards the sheep, and it won't be without dangers if the passionate ones lead the passionate ones[1095].

47) The fox is an unpleasant sight to the birds. But nothing is more unpleasant than a shepherd who gets infuriated. The first one disturbs the birds; the second one disturbs and loses the speaking souls.

48) Take heed not to inquire in details the unimportant things, because you won't be follower to God[1096].

49) Let yourself have God as administrator and as protos of all the things from inside and outside you, as an All-Good Helmsman. And by cutting off your will through Him, you will become worriless and guide only by His will.

50) Both you and all the others must take heed at this too: hasn't the grace planned to work through us most of the

[1094] "He who gives the rebuke for health, he will punish with love. And he who searches for revenge, he has gone out of love. God punishes with love and not to avenge, let that not be; He tries to heal His image and he won't stay angry for long. This kind of the love is righteous and it won't passionately lean towards revenge".

[1095] "Who will be cleaned by the unclean one? How will the liar defend the truth? And he who is evil in himself, how will be kind to others?".

[1096] "Do not force him who didn't obey you at your first word, by rebuking him, but make your gain out of what he threw away. This is for more useful it will be to you your non-keeping-of-evil-in-mind than his straightening". *Another*: "By taking from God the job of teaching others, and by not being you obeyed by them whom you teach, you sadden on yourself into your thought but you do not show that externally. This is for, by being sadden by him you won't be counted with him. But if you get mad on him, you will be rebuked to the same thing". *Another*, belonging to Mark: "By receiving the job of commanding, you guard your rank and do not overlook the necessary things, due to the fact that they oppose to you. This is for you will get payment for them who obey you, for their virtue. And to them who do not obey you, you will forgive all their mistakes and you will get payment from Him Who said: "Forgive and you it will be forgiven to you" (Lk. 6: 37).

things form the faith of those who come to us, and not out of our cleanness? This is for many among the passionate ones did wonderful things in the mentioned way.

51) If "many; he says, will tell Me on that day, Lord, Lord, did us not prophesize in Your Name?" and the other things (Mt. 7: 22), it won't be unbelievable what it has been just said.

52) He who has made God merciful to himself, he will be able to heal the ill ones, without they feeling that, and in a way hidden to them, by achieving two great things: to keep on themselves hidden from the people's glory as from a rust, and to make them who have received mercy to thank only to God.

Chapter X

53) Give them who walk their way courageously and manly, harder foods and them who leg behind, either because of their nature, or because of their will, give them eat milk as to some who still are little children. This is because any food has its right time.

54) Often, the same food cause so some people the zeal, while to some other people the sadness. One must take in account, when throwing the seed, the followings: the time, the person, the quality, and the quantity[1097].

55) Some people reckoned as nothing taking upon themselves the worry of others, they started to shepherd the souls without recklessly; and despite they exceeded others with much richness (of virtues), they left with empty hands, by passing to others the taking care of those[1098].

56) As there are truly legitimate children, and other children from the second marriage, and others made with maids, and others out of fornication, likewise are known sorts of taking care of others. There is a true taking of care, soul of the neighbor in all the things. And there is a taking upon himself only of the sins committed before; and another of the sins committed after that. And there is a bearing only of the burden

[1097] "I reckon that he says that one must not share with all the ones coming to take teaching the same spiritual seeds, neither to give them the same commandments, or punishments (reproaches);

[1098] Some people when in leadership they lose the richness of their virtues instead of increasing it, because of getting filled up with vain-glory and with wrath, and they pass to others the occasion to get rich.

of the own commandments, out of the fewness of the spiritual power and out of dispassion. But even in the first one and consummate, we bear the burden on the measure of the cutting off of the will[1099].

57) The legitimate con is known when the father is missing. In this way you must understand also the case of them who are under obedience. Let the protos take heed and mark them who resist in word and work against; and let him rebuke them with the harshest reproaches in the presence of some of the higher in ranks ones, by instilling fear to other too by doing that, even if those ones will feel gravely bitten by reproaches. This is for it is more beneficial to make wise many than to cause losses to one.

58) There are some people who, out of their spiritual love, they have accepted others' burdens which were above their power, by remembering him who said: "A greater love than this no one have" (Jn. 15: 13) and the others things. And there are others who, by receiving from the power for carrying others, they didn't obey with sweetness to the hardships for saving their brother. And I cried for these ones as ones who didn't have love. And about the first ones I have found out said somewhere: "He who squeezes to himself honors from the worthless, he is my mouth" (Jer. 15: 19); and: "Let it be to you according to the way you did".

59) I ask you to take heed also at this: often the sin with the thought of the protos is judged more harshly that the sin with the deed of the obedient, if the mistake of the soldiers is lighter than the bad order given by the army's commander.

60) You advise the obedient not to confess their bodily and debauched sin in details. And they to move their other sins, day and night, in their mind, according to their detailed sort.

61) You accustom them who obey you to be together-innocent and very wise towards the devils.

62) Let not remain hidden from you the purpose of the sheep in their connections. This is because the goal of the devils is to make the zealous fall apart through idleness.

[1099] "They say that there are shepherds who do not take upon them the burden of the judgment of others among the obedient ones, because of the lack of consummation. As we can see now at many, who do not take upon themselves the thoughts of the monks who are under their leadership. But they endure that one of their children anyway. This is because these ones endure the judgment and the burden as ones who cause the wounds of their subjects, only out of the commandments they gave".

63) Do not hesitate when you are asked to pray also for them who are totally careless; you will pray for them to be moved by God to zeal, because of not being possible for now they to be saved.

64) Let the weak ones not to eat together with the heretics, as it is said in canons. They who are strong into the Lord, if they are invited faithfully by the faithless, and if they want to go to them, let them go for the glory of God.

65) Do not excuse on yourself with your nescience: this is because him who do not know but still does something worthy of punishment, he will be beaten because of not learning.

Chapter XI

66) It is a shame to the shepherd to fear his death. When the obedience asks for it, there mustn't be fear of death.

67) You search, of you the blessed one, for the virtue which no one will see our Lord without, and make your sons to gain that virtue in the first place, by delivering them from seeing any smooth of feminine-like faces.

68) Let the ways of living and the dwelling places of all of them who are under your obedience to differ according to the body's ages. This is because you must not send somebody away from the harbor[1100].

69) Let's not lay our hands upon anybody before we will have reached the age of the wisdom, established according to the world, lest by elevating some of the sheep who still are into nescience, these ones, when they reach the science, thy not to be able to endure the burden and the heat, and to rush towards the world. This won't be without danger to them who have been previously ordained.

70) But who is such a manager of the gift from God that, by no longer needing his tears, his sighs, and his toils, to relentlessly use those towards God for cleaning others[1101]?

[1100] "He speaks about educating and receiving children or young men, they to be separated according to the place".

[1101] It is not about the merits some no longer needed by some of the spiritual advanced ones, and which the Church passes to others through indulgences, as in the Roman-catholic Church, but it is about the personal work for waking up others, it is about a direct communication among the Church's members.

71) Do not ever cease from washing up and from cleaning up the defiled souls, and especially the bodies, so that you to be able to daringly ask for crows from the Leader of the fight, and not only for the souls of your subjects but also for those of the foreigners.

72) I saw a helpless ones cleaning up the helplessness of another helpless one, by using a worthy to be praised daring, for that one, towards God, and putting his soul for another soul into humbleness and by healing up that one he healed up on himself too. And I saw another doing the same out of his self-appreciation and he heard the rebuking: "Doctor, heal on yourself" (Lk. 4: 23).

73) It is possible to somebody to deprive on himself of a good thing for achiever a better good thing, like did him who avoided the martyrdom not because of fearing it but for the benefit of those who were being saved through him[1102].

74) There are some people who surrender on themselves to dishonor, in order other to be honored; these ones are reckoned by many as loving of pleasures or as a deceiver, though he tells the truth.

75) If him who have a useful word he doesn't share it abundantly, he won't remain unpunished, then what a big danger must expect for themselves, my friend, they who can to toil by deed for them who toil, but they do not want to do that?[1103]

76) You deliver others at your turn, you who have been delivered by God. You save him who is being brought to his death, you who have been saved, and you do not spare anything for saving them who are being killed by the devils[1104]. This is for

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[1102] "He speaks about Gregory Thaumaturge (the Wonders-Doer), who chose better to withdraw on himself in order to protect them who were given him by God, than to become a martyr".

[1103] Saint Maximos: "He who has been imparted with good things from God, he owes to pass those things to others too. "You have taken as a gift, he says, you will give as a gift" (Mt. 10: 8). This is because him who hides the gift by burying it, he will defame the Lord as a harsh Master, by not using the virtue in order to clean up the body. And him who sells on himself to his enemies, by being later on uncovered as loving the vain-glory, he will be hanged up". Anyone can and therefore anyone must take part to the toils and to the pains of the others and to try to alleviate them. Thus, each of us can make Christ, through himself, as Worker for others. Since Christ nobody can say anymore: "Lord, I have no man". All of us can have Christ. But Christ works through them who believe in Him.

[1104] Each of us can be such a missionary of the salvation into Christ. Each of us can make Christ worker through himself and felt by others. No one is due to remain passive spectator to

this is the great fight before God, a fight that is above any work and contemplation of people and of angels[1105].

77) He who washes up and cleans up, with his cleanness given him from God, the others' defilement, and, through the righteous things, he gives righteous gifts which he brings to God, he proves on himself to be a together-worker with the bodiless and understanding Powers[1106]. This one and only this one is the thing from always of them who liturgize to God[1107]. "This is for all of them from around Him will bring Him gifts": souls (Ps. 75: 11[1108]).

78) Nothing shows so much the love for people and the kindness to us of the Maker, as that of leaving the ninety-nine sheep in order to search for the strayed one. So, you take heed, of you the wonderful one, and show the whole your zeal, and love, and warmth, and care, and the ask towards God, for him who is very strayer and crushed. This is because where the wound and the illnesses are grave, the rewards given will doubtlessly be great too.

79) Let's take heed, let's watch, and let's do. This is because not always the protos must judge according to the justice but he also must take in account the helplessness as well. I saw two individuals judged by an all-wise judge. And this

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the work of the Church's priests. All of us are soldiers in the battle for Christ; each of us has a spiritual weapon which he can fight this battle with.

[1105] Helping others in the name of Christ and by that making Christ Himself Worker through us towards others, it is the greatest toil asked from us By God. It accomplishes two things in the same time: it helps others, and it preaches on Christ. Thus, are united in the Christian's work the horizontal and the vertical dimensions.

[1106] All the things and all the persons are given to us by God, and we must turn them back to Him, in a ceaseless dialogue of the love with the deed. But we have stained the gifts given us by God, because of the ugly thoughts which we look at them and use them with. By that, we have stained on ourselves and through them we stain others too. And God doesn't accept back stained gifts from us. He asks us to bring those gifts cleaned back to Him, namely us to make the effort for cleaning those gifts and for cleaning on ourselves, for putting our cleanness within them. If somebody gave me a clean coat and I have stained it, I will offend him by giving back to him his stained coat. I must clean that coat up before returning it.

[1107] This is the cosmical uninterrupted Liturgy, asked for by God: we to bring on ourselves and we to bring all the others and on one another cleaned up, to God, together with all the things he has given us.

[1108] In KJB we have: Ps. 76: 11-12: "Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared. // He shall cut off the spirit of princes: he is terrible to the kings of the earth."; in ROB we have: Ps. 75: 11-12: "Make oaths and fulfill them to your Lord God. All of them from around Him will bring Him gifts. // To the fearsome One and to Him who takes the ghosts of the chieftains, to Him Who is fearsome to the emperors of the earth." (E. l. t.'s n.)

one declared the unjust as just because that one was weaker; and the judge condemned the just one as unjust because that one was more manly and full of souly strength. This was also for not being generated even a bigger division through justice. But he told face to face to each of them the things due to them, and especially to him who was souly ill.

80) The green pasture is appropriate to the sheep. But it is more appropriate the teaching and the remembrance of the dead to the speaking beings, for these ones being able to heal up their defilement.

81) You study them who have a strong soul and rebuke them without motif, in the presence of the weak ones, so that you to be able to heal, with the medicine administrated to one, the wound of the another, and to teach the drowsy ones how to become stronger.

82) Nowhere God, by listening to a confession, He is not shown as making that confession publicly known, lets to stope them who confess, by unveiling them, and so to make them unhealable in their illness.

83) If we enjoy the gift of the fore-knowledge, let's not tell in advance their mistakes to them who have mistaken, but let's rather allude them to come to confess. This is for, if they confess us their sins, they will receive no-little forgiveness[1109]. After a greater daring confession of theirs, let's make them worthy of a greater taking care than that we had for them before their confessions[1110]. This is for, if we do that, they will advance to a greater trust in and love for us. And we owe to shown on ourselves to them as an image of humbleness brought to the peak; but let's teach them also to fear us[1111]. You must be patient with them in all the things, except regarding their disobedience in the said things.

84) Take heed lest your excessive humbleness not to gather coals upon the head of your sons[1112].

85) Take heed and see if there isn't in your field a tree making the soul unfertile, but that tree would be fruitful if

[1109] In the confession too it is shown the will for overcoming the sin. It won't suffice only an internal sorrow.

[1110] Let's not leave them in an embarrassing situation after their confession. But let's also provide them with the remedies matching their confessed illness.

[1111] Or rather respect for the remedies which we recommend them.

[1112] Lit charcoals of the eternal damnation, because of our humbleness that didn't make them repent.

planted in another field. Let's not avoid replanting these trees with the advice, in another place, through a loving approach[1113].

86) It is possible that the protos to work the virtue without danger, even in more inappropriate places, namely more worldly and more loving of pleasure.

87) When the physician prospers into the souly health, he won't need so much the bodily heal of the sick ones[1114].

88) Let the protos take heed as receiving the young ones; this is for not all the refusal or banishing away are forbidden by God[1115].

89) No gift is so welcome by God from us as that of bringing Him speaking souls through repentance[1116]. This is because even the whole world is not as precious as one soul. The world passes while the soul remains. Therefore, do not congratulate them who bring material goods; but congratulate them who bring speaking sheep to Christ[1117].

[1113] Sometimes you are unable to develop within yourself certain virtues, but you can help others by word, to develop those virtues within themselves. But for that you need a loving communion with others, in order you to be able to convey them the great longing that you have for those virtues which you are incapable of developing within you. For instance, for the power of the word, of the serving, and of the teaching. It can be also understood as an advice given to some people to move on themselves elsewhere.

[1114] When a great cleanness irradiates out of the confessor, he won't need to impose to his spiritual son too big toils in order that one to gain that cleanness at his turn; out of the confessor's example will irradiate power into the spiritual son as well.

[1115] Namely God doesn't require that anyone who asks for to be accepted into monasticism.

[1116] All of us must bring on ourselves as gifts to God, but also on one another, for all of us have been given by God as gifts to one another. But we cannot bring on one another to God as on soke objects, but as on some subjects, through the freedom we increase to one another, and enriched in the relations among ourselves. By bringing others as gifts, or those ones by bringing on us as gifts, they actually bring on themselves and we actually bring on ourselves as gifts, but as urged by others. So, our purpose is to urge on one another to that. And we do that by urging on one another to leave our sins, by repenting on ourselves. This is for the sin is nothing else but a man's refusal to bring on himself as a gift to God. And we have an important role to wake up the repentance in others, a rile we accomplish by word, but especially by our example.

[1117] This is the true priest and hierarch, if the service of the priesthood and or the hierarchy consists of bringing gifts to God for the people (Hebr. 5: 1). If it is so, the priest will exercise his work by any word, and by any exemplary deed, which he can gain a soul by, for Christ. He is not a priest only when at altar, as sometimes some people say these days. But woe especially to that priest who because of his behavior and words, he removes souls form Christ! That priest has become servant of the devil. One must also notice that here is being open a wide field for the general priesthood, which any believer belongs to.

Chapter XII

90) You make your burnt sacrifice righteously. Otherwise, you won't benefit anything.

91) If we must accept the word: "It was due to be sold the Son of Man; but woe to him whom He was sold by" (Mk. 14: 21), likewise we must accept also the opposite thing: it is due that many to be saved and, unmistakingly, they who want that; but the payment with be given them whom the salvation was done through, according to the Lord.

92) We need before anything, oh you the all-holy one, of the spiritual power, in order us to show Christ to them who we have started to guide towards the Holy of the Holiest, as Him resting on the mysterious and hidden Table. That's why, when we see them troubled and pressured by the multitude of the thoughts coming to impede them (especially on the porch of the entrance), let's take them by hand as on some children and let's deliver them from the multitude of the thoughts[1118].

And if some people are very childish or helpless, we need to take them on our shoulders and to bear them until they will reach the door of the truly narrow entrance. This is for there will take place the whole narrowing. That's why also somebody wrote about it: "This is my toil before me, until I will enter the holy place of God" (Ps. 72: 16-17[1119]).

93) I said, of Father of the Fathers, in the previous things as well, about that father of the fathers and teacher of the teachers, how he was entirely dressed up in the wisdom from above, non-hypocrite, rebuking, taking heed at all things, wise, lenient, and having a luminous soul; and what it was more

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[1118] The spiritual climbing of the believer (or of the monk) is likened to his entrance from on the Church's porch all the way to its altar, and on the altar's table there is resting Christ Whose resting is being communicated to the believer as well, through the Holy Impartation, or through his union with Christ. While on the porch, he who has started to advance he still is troubled by the defiled worldly thoughts, in the nave he rejects them all and he contemplated the clean rationalities of the things (or of the virtues) and of the persons whom they are together in prayer with, and in altar he is united with God beyond even the contemplation of the rationalities of the created realities, which are brought by saints to their union with the godlike realities.

[1119] In KJB we have: Ps. 73: 16-17: "When I thought to know this, it was too painful for me; // Until I went into the sanctuary of God; then understood I their end."; in ROB we have: Ps. 72: 16-17: "And I strived on myself to understand this, but it is a difficult thing in front of me. // Until I have entered the holy place of God and I have understood the end of the evil ones:"

wonderful among all things, it was that he asked more from them whom he saw that they wanted to save on themselves, and on them he saw as keeping their own will, or as having some addiction, he removed them from the thing which they were addicted to, so that all of them to take heed at not manifesting their own will regarding anything which they were attached to. The eternally-remembered one said also this: that is better to be somebody banished away from the monastery than to be allowed to do his will. This is for he who banished that one he will make that one many times humbler and, by that, that one will cut off his will by himself. And he who seems to behave with these ones with love for people and with lenience, he makes them to curse him at the moment of their death, as one who rather deluded them instead of providing them with any benefit.

That great shepherd could be seen after the evening prayers as sitting on a throne (composed externally by wood but internally by spiritual gifts), as an emperor, surrounded by the good community that was gathered like some wise bees and that was listening to his words and commandments as from God. And one was ordered to utter fifty, another thirty, and another a hundred psalms before they went to bed; another was commanded to do a number of kneelings, another to sleep in a sitting position; another, to read for a certain time; and another, likewise, to pray.

In addition to those, he appointed two brothers as supervisors, who had as task to take heed at the daily encounters and laziness and to stop those; and at night to take heed at the inappropriate vigils and to the things which cannot be entrusted to the writing. And not only that, but the great shepherd organized regarding the food too, to be each one given what matched him. This is for it was not a sole diet for all of them, not even a similar diet, but a diet tailored to each one according to his state. To some of them, the good organizer established a lither diet, while to other a juicier diet. And it was a wonderful thing that his orders were caried out without murmuring, as coming out of the mouth of God. Under the obedience of the worthy-to-be-remembered one, we found also a hermitage, which the consummate-in-all-things-one was sending from monastery, on them who were strong, for appeasement.

94) Please to not lead, they who are more innocent, to many sorts of crafter thoughts. Rather, you will lead also on them who have all sorts of thoughts, to simplicity. And this is a wondrous thing.

95) He who has been cleaned up to the peak, due to his peak dispassion, he will used as a judge also a harsh judgment. This is for the lack of the dispassion prick the judge's heart and it won't allow him to punish and to clean as he ought to[1120].

96) You leave to your sons, before anything, the inheritance of the dispassionate (unstained) faith[1121], and of the rightly-believing dogmas, in order you to guide to the Lord not only your sons, but also your grandsons, on the path of the right-faith (of the Orthodoxy, *t. n.*).

97) Do not let yourself to be stopped by your mercy on the young ones, to put pressure on them, to wither them, and to tame them, in order they to extoll you at the time of their exit (of their soul).

98) Let to be example to you, in this regard as well, the great Moses. This is because he wasn't able to liberate his obedient ones from Pharaoh, despite they followed him obediently, until they ate the azyme with bitter herbs (Exod. 12). The azyme is that soul not having as departure point his own will. This is because his own will could make him boasting and haughty. But the azyme is always humble. And by bitter herbs let's understand that circumstance when the bitterness comes out of commandments, when the narrowing is bot out of the bitterness of the fasting.

99) And I, you Father of the Fathers, by sending these pages to you, it seems to me that I hear Him who says: "You who teach on another, why won't you be your own teacher?"

[1120] In the Edition from the year 1970: "He will use the rigor (ακρίβεια), namely he won't be lenient in the penances imposed to him who has mistaken. The confessor who has himself a very clean life, he can require more from his spiritual sons but he who isn't too clean with his life, he cannot also ask too much from another. On the other hand, that confessor having an exemplary life, by that he will ease the fulfilling of the toils which he recommends, by the one who repents.

[1121] "The dispassionate faith". This is because only the Orthodox faith is not the product of a passion and it is the only faith that not expresses a passionate God, and it gives the power of the dispassion. This is for the Orthodoxy is the faith in the Trinity as a supreme structure of the love into the Son of God Who humbled on Himself out of His love, by embodying on Himself and by allowing Himself to be crucified; the Orthodox faith is the faith having, therefore, as a fruit, the community that is so stranger to the individualistic passion, as also stranger to the dictatorial passion of a sole person, both those being a fruit of the pride.

(Rom. 2: 21). But now, after I have been saying all these things, I am stopping the course of my word.

Chapter XIII

The Praising Brought to the Abbot of Raith Monastery, Compose According to Moses's History[1122]

That soul that is united with God through cleanness, that soul won't need another word of teaching, for that soul bears withing himself the eternal Word, as mysterious Teacher, as an adviser and enlightener. And I know that likewise is also your all-holy and all-luminous soul of coryphée. This is because I know not only by word, but also by work and by experience, your soul's all-clean cogitation, destroyer of wild beasts, shining of humbleness, alike to that great Lawmaker. This is for you follow him step by step, with the greatest perseverance, and you are always advancing towards the height, and you only need a little to even surpass him, in what regards the worthy-to-be-praised cleanness and the crown of the righteousness, which we can get closer through, more than through others, to God the Clean One and the Giver of all dispassion and the Helper in it, Him who moves by that to heavens on them who still live on earth.

In these, as in a fire chariot, like the loving-of-cleanness Elijah, by getting in it with tireless feet, you have killed not only the Egyptian[1123] (Exod. 2: 12) and you have hidden the victorious deed in the humbleness's sand, but you have climbed the mountain as well and you have seen God through your thorny and difficult to live living, and there you have rejoiced the godlike voice and the shininess of the light; and even your footwear, namely all mortal cover, you have untied it and by grabbing him by his tail, of by the end which he reaches at, on

[1122] This title is given only in the G.P., in the translation belonging to Veniamin Costache and in the Edition form the year 1970 there is not this title. In the Edition belonging to Pietro Trevisan, which reproduces the Greek text, it gives this title as well. The Edition form the year 1970 continues to give the whole *Chapter XV* from the G.P. placing this introduction in continuation to the head no. 100. Top John of Raith was sent the whole writing as one can see in the *Chapter XIV*.

[1123] "Namely the human lust".

him who has been transformed from an angel into a dragon, you have thrown him as in a nest of his into the lowest pit, locking him up into darkness; and then you have defeated the pharaoh[1124], the lofty and haughty, and you have hit the Egyptians and they first born you have killed (and that is the greatest deed of victory)[1125].

That's why the Lord also entrusted you, as to one who is steadfast, the advising of the brothers whom, you the adviser, by advising them fearlessly, you have delivered them from pharaoh and from the dirty work of the clay bricks, and you have given them further on the entire trial of the godlike fire and of the cloud's cleanness, that quenches the whole lusts' heat. And not only that, but you have also separated the Red and fiery sea (which most of us are endangered by, *t. n.*) and you have made them victorious and bearers of the victory crowns, through your walking stick and through your pastoral skillfulness, and so you have totally drowned the ones who have been following them.

But not only that, but you have also lowered the Amalek of the pride, he who uses to come and meet the winers, after their victory upon the sea; you have lowered him by stretching your hands and by your contemplation (sight) for your people enlightened by God. You have defeated the peoples, you have brought up them who have been together with you on the mountain of the dispassion; you have appointed them priests; you have appointed the circumcision, you have shown that without one being cleaned up through it he won't possibly see God; you have ascended at height, by removing the darkness and the fog and the storm, namely that threefold darkened darkness.

You have gone closer to the much more lightened light, shinier and higher than the pyre. You have been found worthy of voice, you have been found worthy of sight, you have been found worthy of prophecy. You have seen, why you have still been living here, the realities which will be as the end, namely the last enlightenment of the conscience that will be. You have heard by voice: "The man shall not see" (Exod. 23: 30). That's why you have even descended into the deepest valley (of Horeb; G.P. = of the humbleness, *t. n.*), out of seeing God, and you have

[1124] "He calls as *pharaoh* that mind that is proud, causing of falling".
[1125] The first evil thoughts that occur, in order they not to pass towards deed.

brought the tablets of the climbing into knowledge and you have had the face of your soul and of your body sanctified.

But woe to the view of crafting calves (because this is being done by my congregation), woe to the breaking of the tablets!

And what has followed then? You have taken the people by hand and you have crossed the desert. You have made on yourself, to the people, maybe hot due to your own fire, as spring of the tears though wood, namely by crucifying the body together with its passions and lusts (Gal. 5: 24)[1126]. You waged war to the Gentiles whom you have encountered and you have defeated them, by consuming them with the Lord's fire. You have come to River Jordan (this is because nothing impeded me from prolonging a little further the history), which you have separated with your word, for the people, and you have given the first water to the salty and dead sea, and the water of the higher love you stop them in the eyes of this understanding (spiritual) Israelites of yours[1127].

Then you have ordered twelve stones to be brought, either by showing the image of the apostles, or by hinting at the defeat of the eight nations of passions and at achieving the four all-

[1126] "He says that to the people who were burning due to their fire, namely of the passions and of the lusts, Moses came to help, through the wood of the cross, namely through the heavy suffering and by crucifying the body, springing them springs of tears, according to the example of Moses's deed, spiritually understood". *Another*: "There are two ways to climb on the cross: one is that of crucifying the body; the second is that of climbing to contemplation. The first one comes out of freedom, the second occurs by working the deeds; the mind won't obey this one if the body doesn't obey it in the first place. The kingdom of the mind is the crucifixion of the body and the mind won't obey God if the freedom doesn't obey the rationality". Namely the mind can make the body to crucify on itself. But out of this can come a pride of the mind on the ground that the mind can master the body. From here one must advance further, namely the mind must obey to Himself the embodied godlike Word, namely to the highest meaning of the bodily ascesis that is the union with God into love. This is for neither Christ crucified only His body, but by crucifixion He obeyed God as man. And He wants to sow within us this feeling. Thus, the crucifixion of Moses by the stretching of his hands finds, as well as that of all of us, its last fulfillment into the crucifixion of Christ.

[1127] "As Joshua Navi cutting the River Jordan with his walking stick, the waters which were flowing before he let them flow towards the salty sea, called Dead, and the waters from behind those he stopped into the eyes of the people, likewise you, by separating the people and by preparing them to cross this world, you have used the beginner tears for the bitterness and for the saltiness of the passions, and you have united them with the ascetic toils in order to kill the pleasures. This is because they were no longer needed after the killing of these ones. But those of the love coming after that, as causing of consummation, you have stopped them higher, or you have made them steadfast, immovable, and unchanged, by the grace from above, in the eyes of your disciples".

comprising virtues. The you have totally left behind the Dead and baren Sea[1128]. You have come to the city of your enemy, where you sound your trumpet, through prayer, in this sevenfold cycle of the human life. And thus, you have torn this city down, by defeating it. That's why you sing to your immaterial and unseen helper: "The swords of the enemies totally perished and you tore down cities" (Ps. 9: 6[1129]).

Do you want me to tell you also the most important and greatest thing of all? You have ascended to Jerusalem, to the s4eeing of the consummate peace of the soul. You see Christ, the Lord of the Peace. You suffer together with Him, as a good soldier. You crucify together with Him your body with its passions and lusts, and rightly so, as one who has become, at your turn, god to pharaoh and to his entire enemy power. You burry on yourself together with Christ, and you descend together with Him to the hell of the speaking about God (of the theology), of the untold mysteries[1130]. You have been anointed with chrism and with good fragrances by the related and friend women, namely by virtues. You have resurrected (for what would impede me now from saying this too, since you are sitting also in heavens, on the right hand. Oh, all-praised kidnapping

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[1128] "You have left behind, he says, the eight passions of the evilness, into my insatiable and all-eating belly, in the palace of the emperor of the passions".

[1129] In KJB we have: Ps. 9: 6: "On thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them."; in RON we have: Ps. 9: 6: "The enemy totally lacked their swords and you tore down their cities; the remembrance of theirs perished in sound." (E. l. t.'s n.)

[1130] The whole spiritual ascension is being done with Christ and into Christ. The "hell" has here the meaning of the abyss of the theology, so that is hidden from this point of view, into darkness. Itself the descent of Jeus to hell has this meaning too, by representing the descent or His endless humbleness, making just by that to shine out of it the light of His true knowledge, as an endlessly love descending. This is for we know that He descended to hell and He fille it up with shininess. Under the influence of the Catholic theology oriented towards justifying a Christendom in concurrence to the worldly power, we have been accustomed to attribute to God the features of our decayed nature; of a power wanting to impose itself by force. WE have mostly lost the understanding of God Whose power and Kingdom are right inverse to this worldly power. His power consists of love, of gentleness, of delicacy, and of humbleness. These are the true powers and heights which the authentic man is attracted to. The mankind tends towards these heights. These heights will solve all the problems of the human convivence. These heights will install the Kingdom of God. Of course, these ones produce their effect when the man open himself to the descending power. The humbleness is the most efficient transfiguring power of the man, but in the same time the humbleness allows the whole freedom. Any spiritual elevation of the man, if done by force, it won't be a real elevation of the man. In this place of the *Ladder* the height of the apophatic is identified to the height of the humbleness.

of the glory!), you too have resurrected on the third day, after defeating the three tyrants, or maybe, to say it more appropriately, after you have defeated your own body, your own soul, and your own spirit; or after you have cleaned the three parts of your soul: the passions, the wrath, and the cogitating part[1131].

Then you have gone to the Mount of Olives (this is because it is due us to shorten our word and to not give unnecessary interpretations, especially for we are going to send you this *Word*, to you who are full of wisdom and you surpass us in the knowledge of all the realities which are above us). It is the Mountain which I reckon that a good runner who climbed it said about: "The mountains high to the stags" (Ps. 103: 19[1132]), namely to the souls, which kill the wild beasts. By running yourself as well to these ones (together with Christ), you have reached the feet of the mountain and you have looked at the skies (for I am bringing again my word to the image of the Word), and you blessed us for we are your disciples, and you have seen the ladder of the virtues placed forwards and well fixed.

You have paid the foundation of the ladder as a wise architect, by the grace of God given to you; better said, you have shown it in all its fulness, though you have urged us, due to your humble cogitation, thought we are simple, you have forced us to lend you our defiled mouth to speak to your people. And that's no wonder. This is for Moses as well, according to the history's example, he used to call on himself as weak at speaking and stuttering. But you, who are the mysterious knower of the untold realities, I do not where you have started

[1131] "He calls here as passions, the lust". Belonging to Saint Maximos: "Restrain the wrath of your soul with the love; wither off the lust of your soul with the restraining and wing up your soul's cogitation with the prayer; and the light of your mind won't ever become darkened". He who does this, he will be in a manifested dialogue with God, by prayer, unattracted by lust and by anger towards the limited things of the world. Feeling the presence of God is a true light within soul. Everything is filled up with meaning in the light of the transparent presence of God Whose appeal addressed to the man if felt together with the man's necessity of answering God's appeal.

[1132] In KJB we have: Ps. 104: 17-18: "Where the birds make their nests: as for the stork, the fir trees are her house. // The high hills are a refuge for the wild goats; and the rocks for the conies."; in ROB we have: Ps. 103: 19: "The dwelling place of the stork in the cypress trees. The heigh mountains as shelter to the stags; the rocks towards the escape of the hares." (E. l. t.'s n.)

from, but you have reached a waterless spring and entirely full with frogs, or better said with Egyptian charcoals.

But – since it will be inappropriate to let unfinished you *Word*, I to go, of you the runner one, towards the sky, by further intertwining what we I have picked up from your kindness – we say that by getting closer to the mountain and by starring at the skies with your holy eye and by stepping on the mountains foot, you have run again, you have run all the way up, you have climbed upon cherubs, you have stretched and you have climbed with shouting out, bringing the enemy down. And by stepping ahead you go in the front, better said you advise all of us, even now, by running towards itself the top of the all-pious ladder and by uniting on yourself with the love. And the love is God.

TO HIM IT IS DUE THE GLORY. AMEN.

ABBA DOROTHEOS

1. His Life, His Work, and His Work's Spreading

In the spiritual literature from the epoque of the fathers it has been preserved a great number of letters signed under the names Barsanuphius and John, two spiritual fathers who lives as great ascetics during the first half of the Century VI in Serid Monastery, as South of Gaza. Barsanuphius died in the year 540, being surnamed as "The Great Old Man", and John was surnamed as "The Prophet", he died a little earlier. These letters are answers to the questions addressed by some monks who live back then. From Barsanuphius remained 393 such letters, and from John 446[1133].

More than a hundred of these letters were addressed to Abba Dorotheos, who were a little younger than them, and who lived for a while in the same monastery. The respective letters do not mention Dorotheos as addressee, but the proof for being addressed to him is the fact that those letters circulated also under the name of Dorotheos.

This Dorotheos was born about the beginning of the Century VI and he spent 15 years, namely until about the year 535, in the same monastery founded at Serid, at about the beginning of the Century VI. Around that year, at one year after the death of John and of Serid, the last one dies 15 days after the death of the first one, Dorotheos withdrew on himself from there, because then Barsanuphius totally locked on himself in his monastic cell, and Dorotheos founded his own monastery no far from Serid's Monastery. This is said by O. Bardenhewer (*Gesichte der altkirchlichen Literatur*, V Band, 1932, pp. 67-70). But S. Vailhé (*Saint Dorothée de Gaze et Saint Zosime*, Echos d'Orient, 1901, pp. 259-263) says that Dorotheos gfounded his own monastery around the year 540 and he dies around the years 550-580). It seems that Dorotheos was born in Antioch and he enjoyed an exquisite education, and he had even medical training. At Serid's monastery Dorotheos was attracted by Barsanuphius, who was an Egyptian by birth, and by John. Hegumen Serid obeyed those two in all regards. The two old men locked themselves in their monastic cells and they

[11331133] These letters were published in the year 1816 by Nicodemus the Hagiorite at Venice. These letters were studied by S. Vailhé in: *Let Lettres spirituelles de Jean at Barsanuphius*, in: Echos d'Orient, 7 (1904), pp. 258-276; then also S. Vailhé, *Saint Barsanuphius*, Ed. 8 (1905), pp. 14-15, and *Jean le Prophète et Séridos*, pp. 154-160.

communicated with the brothers and often with Dorotheos too, by their letters distributed by Serid.

The editor of Dorotheos's writings gathered many details about his spiritual life, out of the advised sent him by Barsanuphius and by John, and out of the *Teachings* written by him. Dorotheos had, in the beginning, the position of the doorman, who received the foreigners and who led the infirmary that was built on the expensed of his bodily brother. In addition to that, he was also appointed to take care of spiritually lead the brothers, though he was very young. He did all things zealously, though he had a very poor health.

But he rather wanted a hidden, modest, and contemplative life.

As founder is his monastery and as protos of that monastery, he held to the brothers a number of spiritual conferences, which were probably written down by some of his listeners, and we think that we can affirm that based on the notes, and those conferences were published under the title of *Teachings*. Those conferences were put together by a monk from Stoudios Monastery from Constantinople, during the life of the famous hegumen Theodore Studite († 826) and they were published, among other places, in Migne G.P. 88, 1611-1838, together with other eight short epistles[1134]. *The Teaching XIX* is not a conference belonging to Dorotheos, but it is a sum of sentences extracted from his writings. *The Teaching XX* is an answer-letter wrote by Dorotheos to the questions asked by a brother. *The Teaching XXI* comprises a number of questions addressed by Dorotheos to Abba John and John's answers and it is in the collection of the letter wrote by Barsanuphius and by John.

The Teachings wrote by Abba Dorotheos enjoyed a great authority among monks due to their practical advices written in a simple language, but remarkable due to their thin analyses on some virtues, passions, and souly states. One can say that *The Ladder* wrote by John Climacus was a little influenced by the way which Abbad Dorotheos described the virtues and the passions in, and by the connections noticed by Abba Dorotheos

[1134] A first Greek edition of theirs was published by J. Grynäus, *Orthodoxographa*, Basel, 1569; a second edition by Fronte Dicäus, in *Actuarium*: from Bignes, "Bibliotheca Patrum", Paris, 1624. This was reproduced also in "Bibliotheca Veterum Patrum", in Venice, 1887, and in G.P> 88.

among those, though in *The Ladder* the order is much more systematic. But Abba Dorotheos often distinguished on himself by undertaking more detailed and more perseverant analyses upon the souly states, unlike *The Ladder* that preferred the brief style and the paradoxical formulations.

Abba Zosimus, who spoke with great veneration about Dorotheos (*Teachings*: I: 11; II: 7; VIII: 3, 5) was a great ascetic who, around the year 520, he founded a monastery in Palestine of Caesarea, and that monastery became a great spiritual center.

One must remark that Abba Dorotheos quoted Evagrius as authority, for several times. One can see that before Evagrius was condemned as Origenistic by the Ecumenical Synod V form the year 553, Evagrius enjoyed, as least within some circles, a great cherishing.

Otto Bardenhewer gives also a series of translations of those *Teachings* in diverse languages[1135].

These *Teachings* were translated from the "*poor Greek language*" also in Romanian. The translation was revised (seemingly according to the Paleo-Greek text) by Bishop Filaret of Râmnic and printed in the printing house of that Bishopric, in the year 1784.

[1135] Otto Bardenhewer, *quoted work*, pp. 67-70. A richer list with copies and translations in diverse languages is given by the edition of the work "*Sources Chrétiennes*", no. 92, from the year 1962. I regretted the fact that the author of this list didn't mention the Romanian translations as well. We are mentioning here, in addition to the translation printed by Bishop Filaret of Râmnic, from the year 1784, also the Manuscript no. 40 from Neamț Monastery dating from the Century XVIII, that comprises in 247 pages the whole work of Dorotheos and the life of Dositheos his disciple. The Romanian translation of Dorotheos's works, as published by Bishop Filaret of Râmnic, it ends with "The Last Word of Everghetinos" about Zosimus. We also notice in the list given in the edition from "Source Chrétiennes" that the oldest Slavonic translation made by P. Berynda was printed by Petru Movilă at Kyiv, in the year 1628, and reprinted at Moscow in the years 1652 and 1662 (quoted edition, p. 38). In addition to that, we mention the following Romanian manuscripts, from the Library of the Romanian Academia, comprising the entire work of Dorotheos, as much as it has been preserved: no. 3562, f. 12-211ș dating from the year 1678; no. 2950, f. 1-164 dating from the year 1767; no. 2211, f. 5-124, dating from the Century XVIII; no. 3067, f. 13, r. 208 r., dating from the Century XVIII. It seems that the whole work is comprised also in the manuscript no. 2001, f. 6-75, dating from the Century XIX. In the same Library there are also numerous Romanian manuscripts, comprising one or several *Teachings* belonging to Abba Dorotheos: no. 2664 (Century XVIII); no. 1994 (Century XVIII), no. 2100 (Century XVIII), no. 2115 (The year 1789), no. 5548 (Century XVIII); no. 1621 (Century XVIII). Then another series of manuscripts partially containing the work of Abba Dorotheos date from the Century XIX. As one can see, some translations date previously to Paisius Velichkovsky (no. 3562, no. 2950, and other manuscripts dating from the Century XVIII).

This translation adapted to a contemporary Romanian language circulates today in various typescripts. We have used that typescript belonging to Fr. Protosyncellus Calinic Argatul, from Cernica Monastery. *The Teaching* are called in it as *Words*. This translation didn't contain the *Teaching XXIV* (that is given in the G.P. only in Latin). Then, it also differs a little the order which the *Teachings* are placed in. Up to the *Teaching XV* they follow the order from the G.P. The *Word XVI* corresponds to the *Teaching XXII* from the G.P. (explaining some troparia used on Easter, explanations formulated by Saint Gregory of Nazianzus); the *Word XVII* corresponds to the *Teaching XXIII* from the G.P. (about the songs at the Holy Martyrs, also according to Saint Gregory of Nazianzus). There follows a *Letter towards Them Who Live in Monastic Cells* corresponding to the *Teaching XVI* from the G.P. Finally, a *Letter towards Protos and Disciples* corresponds to the *Teaching XVIII* from the G.P. These other three answers are also given in the edition from the *Sources Chrétiennes* also as answers to the questions of the administrator. There follows the answer to that brother who asked about the soul's insensitiveness, and that corresponds to the *Teaching XX* from the G.P. There are given, next, the eight short epistles from the G.P., and one more epistle. Then there are given the string of short sentences given from Dorotheos, corresponding to the *Teaching XIX* form the G.P. The whole order from the Romanian translation corresponds to that one from the *Sources Chrétiennes*.

We also mention that the Romanian translation has, before *The Teachings* of Dorotheos, in addition to the *Foreword* belonging to an anonymous, also a *Sending Letter* and *The Life of Saint Dositheus*, the disciple of Abba Dorotheos. This *Life of Dorotheos* was published as well in the edition from *Source Chrétiennes*, having in addition to the Greek text also a French translation made by P. M. Braun in *Orientalia Christiana*, XVI, 2, 1932, pp. 103-123.

The introductory study to the newest edition of the works of Dorotheos, supervised by L. Regnault and J. de Préville[1136], one that follows an identical order to that from the one published in Romanian by the Bishop Filaret or Râmnic, it proved that there are two groups of manuscripts (and therefore

[1136] Published in *Source Chrétiennes*, no. 92, in the year 1962, with the title: *Dorothée de Gaze, Oeuvres Spirituelles*, Greek and French text.

also of translations) of the works of Dorotheos: the Studite group, having as the oldest manuscript that one form the Codex Paris Gr. 1089, dating from the X Century, and that is followed by the order from Migne G.P. and the Italian-Greek group represented by other manuscripts and that is followed by the edition from *Source Chrétiennes* and the Romanian translation printed at Râmnic.

2. The Shape and the Content of the Work of Abba Dorotheos

Among the 24 *Teaching* attributed to Abba Dorotheos, the XXIV – as proven by J. Hausherr – doesn't belong to Dorotheos, but it belongs to John of Daljatha, or John of Sabba, an ascetic Nestorian author who lived during the VIII Century[1137]. The *Teaching XV* (about fasting) it is contained in the most manuscripts (and in the G.P., in the edition form *Source Chrétiennes*, and in the Romanian translation belonging to Filaret). The *Teachings XII* and *XIII* corresponds to the *Teachings XVI-XVII* from *Sources Chrétiennes* and from the translation made by Filaret, but they are rather homilies to some liturgical texts. The *Teachings XVI* and *XVII* are advises addressed to some groups of monks. The edition from *Source Chrétiennes* and the Romanian translation place those among the letters: the *Teaching XVII* and the *Letter II* (the *Letter I towards Them Who Live in Monastic Cells*, the *Letter II towards Protos and Disciples*). The *Teaching XVIII* from the G.P. is given as the *Letters XXX-VI* towards the administrator. The *Teaching XIX* from the G.P. isn't but a group of sentences from diverse writings belonging to Dorotheos, which are placed by the edition rom *Sources Chrétiennes* and by the Romanian edition at the end of the *Letters*.

The *Teaching XX*, corresponding to the *Letter VII* from *Sources Chrétiennes* and from the Romanian translation, it is added to the eight *Letters* from the G.P., or nine in the *Sourced Chrétiennes* and from the Romanian translation. The *Teaching XXI* form the G.P. doesn't contain from Dorotheos but his questions; the answers belong to John.

[1137] *Orientalia Christiana Periodica*, 1940, pp. 220-221, the edition from *Source Chrétiennes*, p. 30.

So, by excluding the *Teaching XXIV* that sems inauthentic, and in which only the questions belong to Dorotheos, the authenticity of the other writings contained by Migne collection, in that from *Source Chrétiennes*, and in the Romanian translation belonging to Filaret, hasn't been yet questioned by anyone.

The editors of the text from *Source Chrétiennes* regret that in the edition of the G.P. wasn't included also *The Life of Dorotheos*, one that contains information which couldn't have been given except by Dorotheos himself.

The *Teachings* and the *Letters* are only a part of Dorotheos's work. In the *Sending Letter* it is regretted the fact that only these *Letters* belonging to Dorotheos had been found. Even the *Teachings* have not been preserved in their integral text (to be seen the *Teaching I*). They rather are sketches. But they are so alive, so familiar, that one can consider that they have been preserved according to the notes taken during the *Speeches* done by Dorotheos[1138]. This is the main aspect of the *Teachings*: a natural simplicity, a spontaneity not found in any other spiritual writing belonging to the fathers' epoque; they are not *writings* but they actually are *living speeches* belonging to a great spiritual adviser. There is in these *Speeches* a charming kindness, one characteristic to the great hermits from Egypt, a sense of the real, and the care for remaining simple and profoundly authentic both in their teaching and life. "It is an always direct. Practical teaching, one wonderfully adapted to the auditorium's mentality".

But under the appearances of simplicity there shines a treasure of finesse and of great psychological depths. Abba Dorotheos is a profound observer, and a remarkable psychologist; he goes all the way to the deep of the human nature, bringing new perspectives upon it. The thinnest meanders of the evil tendencies, the subtle illusions of the self-appreciation, and the devil's tricks, are noticed and unveiled with great craftsmanship. Although he didn't want to be an orator or a writer, he built his exposes with great skillfulness. He loved the distinctions, and the systematic ordering of the theme's parts. He always exemplified his teachings with most

[1138] Regnault-Preville, *Introduction*; quoted work p. 34.

impressive examples, and he used images of a remarkable beauty and of a great realism[1139].

Tough he was very faithful to the spiritual teaching of the fathers he was not a simple compiler. Being a great analyst, one can also notice at him an effort to synthesize, in order to detach the dominant lines of the Christian spirituality.

He tied the man's effort towards consummation on the man's relation with Christ and on following Christ.

We must conform on ourselves to Chrit's death, by offering on ourselves together with Him, to God-and-the Father. The whole ascesis is tied to the "Mystery of the Easter"; our life must be an Easter in action, a crossing from sin to virtue, form earth to heavens, form creation to God, as a participation to the mystery of the death and of the resurrection of the Savior. Ther is in Dorotheos's teachings a great optimism. The great enemy has been defeated by the death of Christ. So, we can defeat him at our turn. The evil, the demons, they have not such a great power of existence, and therefore not for working as well, except as much as we concede it to them. They are strong only through delusions, through setting ups. The strengthening of the self-conscience, of our spiritual sensitiveness, it will escape us from the inconsistent nets of the passions, of the demons. Out passions work through our "thoughts", better said by crooking out our thoughts. But the passion are constructions helped by us because of our inattentiveness. Our attention can easily scatter them away, and it can heal us up again.

The passions have their support in a deceived and deceiving will of ours. We reckon that by manifesting that will we serve our own interests, while in fact we damage our being. It is a deceiving will that is strengthened by a *claim* (δικαίωμα), namely by that claim that we a right when following our egotistic interests which shortly after will be proven to be contrary to us.

The self-conscience and the conscience about what we really are, and about the mode which we can strengthen our being in and achieve the eternal live in, on its expenses, it needs watchfulness, and attention, and a continuous taking of heed, and strenuous effort of paying attention to everything we thing and do, in order to notice everything that is deceiving in what seems to us as being favorable to our life, but it actually isn't.

[1139] Idem, p. 35.

By our self-conscience we can distinguish the good from the bad and we can avoid the evil. But the fake love for ourselves makes us to deceive on ourselves in our knowledge. That's why we need an objective and sapient adviser, one animated by a true love for us. One must not trust even the "right-reckoning" of his, especially at the beginning of his monastic life. One always ought to ask an adviser. The passions are a product of the insensitiveness for the self and for others, and of the lack of a true sensitiveness.

One must fight the whole battle for freeing on himself from passions, which represents a sensitization of the conscience towards ourselves and towards others, and whose culminant steps are the humbleness and the love.

One must build up the virtues as a spiritual edifice, as a living building, balanced and harmonious. Ane even each virtue represents an equilibrium of the nature, joining together the freedom and the love for others, the dynamism and the steadfastness, the strength and the gentleness, the watchfulness and the drunkenness of the enthusiasm, the rationality and the feeling.

As John Climacus did too, Abba Dorotheos doesn't want to speak too much about the supreme steps of the climbing towards God, about the sweet and happy living into God, that one that is beyond any passion. Both of them aim to give advises for successfully walk the battle road, the climbing towards that state. One cannot understand the experience of God only by reading others' writings, but it will truly be known when achieved by them who will arrive at the end of the climbing. Both of them say a few words, though these words are very concentrated and endlessly deep, about dispassion, quietude, and living into God. Dorotheos speaks about the "sweetness of being together with God", about a "tasting" of God. Only by experience once can know the joy of encountering God and of living together with God.

Belonging to Our Pious Father Dorotheos

Diverse Teachings Useful to the Soul

Foreword of an Unknown

One ought to know that there were two Dorotheos and two Barsanuphius. One of them were ill with the things of Sever[1140]*. The other two kept the right-faith and the consummate ascesis. About the last two it is about in the present book. That's why we reckon this book as worthy of being accepted and full of virtue and very useful, as a book truly belonging to the blessed Dorotheos who showed on himself as right-believer and who was known among the fathers, and not belonging to the other Dorotheos of a wrong faith. This thing was taught to us very well also by our father and confessor about Christ, the all-wide hegumen of the Studites' Monastery, in his testament addressed to his disciples, by saying, after he presented the teaching of his faith and after he rejected all-together the miscreant heretics: "And I accept the whole book instilled by God of the Old and New Testaments; in addition to those, also the godlike lives and writings of the holy and godlike fathers, teachers, and ascetics. And he said that because of the damaging Pamphilus who, by coming from the East, he calumniated those pious men, on Mark, on Isaiah, on Barsanuphius, on Dorotheos, and on Hesychius; not on Barsanuphius on Isaiah and of Dorotheos together acephalus with those acephalus and decacherates*[1141]*and anathemized but the one among saints Sophron in his libelous. Thes is for those mentioned before are others than these ones. I accept these ones on the ground of the fathers' tradition reached at us through the witness of the All-Holy Patriarch Tarasios, him who was a hierarch before, and by the witness of other worthy of being trusted persons from here and from East. And I see*

[1140] Sever, the Monophysite Patriarch of Antioch, between the year 512-518.

[1141] We have given here a transliteration from the original work from Romanian, because we haven't been able to find its meaning in the Romanian explicative dictionary nor an English clean translation. (E. l. t.'s n.)

Barsanuphius's image in the adornment of the Great Church together with those of the holy fathers: Anthony, Ephrem, and others. This is for I haven't found in their teachings nothing impious but, on the opposite, very useful to the soul".

Behold how, our great father Theodore, has presented his opinion on the two Dorotheos, and the present teaching he declared it as very useful, as it truly is useful to the soul. He who fits his live according to this teaching, he will truly reach the consummate measure into Christ and the adorning with the crown of the dispassion, and he will be found worthy of the eternal live together with the other saints.

The Epistle towards that Brother Who Asked for Being Sent to Him the Found *Words* Belonging to Our Father Dorotheos

1) I praise, my beloved brother, your urge, I congratulate your blessed and loving soul, for the true zeal into the good and beautiful things. This is for we ought to praise the virtue of researching with so much effort and to sincerely praise the blessed and truly-worthy-of-God our father, that one called as a gift-from-God. This is because out of praising this blesses father, it will be born also the love for God and the true life. This is for the praise, according to the blessed Gregory, it will cause zeal, and the zeal it will cause virtue. And the virtue, it will cause happiness. So, we must rejoice and we must together-rejoice of this thriving of yours. This is for you prove to be walking on the traces of his who followed the example of that one who was gentle and humble in hearts of that one who, by looking at Peter's rejection and of the other two who were together with Peter, he disrobed on himself of any passion related to what he saw and he surrendered on himself insomuch to the deeds pleasant to God, so that, as you know very well, than he said towards the Savior: "Behold we have left all thing and we have followed You" (Mt. 19: 27).

That's why, by being consummate in a short time, together with God, he reached a great age, not by living in deserts and in seen mountains, neither powerfully mastering upon the bodies-eater wild beast, but by embracing the soul's desert, and by aspiring to get closer to the eternal mountains, by knowing how to enlighten in a wonderful manner and

stepping over killer-of-souls snakes and shrews. And he was found worthy to reach in a short time these victories, with the help from Christ, by manly denying his own will. This is for that opened him the non-wandering path of the fathers, and that made his burden blessed and light and the savior yoke as gentle, truly gentle.

2) Out of this he learnt the goof path towards height, namely the humbleness. And by receiving the advice: "Be merciful and gentle" with your deed and according to the word of the holy old men, he was adorned by that with all the virtues. That's why the blessed one always had the fathers' word into his mouth: "He who has reached to cut off his will, he has reached the place of the resting". He has found, for he has searched with worthiness, that the root of all passions is the self-appreciation (φιλαυτια). On this one, as upheld by our sweet-bitter will[1142], it will be totally withered in its root, by suing this powerful medicine; and in the same time with it, it will wither also its evil offshoots. By this he becomes the true plowman of the immortal goods and he will bring fort the fruits of the real life, by earning that treasure hidden into the field and well-searched-for and found by him, and by enriching on himself with the things which can be poured out. I wish I was skillful both with my tongue and with my understanding, so that I would have been worthy to present his holy life in details, toward the common benefit, as a surest as possible example of virtue, by showing how this blessed one ran wonderfully on that narrow and wide path[1143]; narrow – due to its non-straying and to the non-scattering and for it guarded him from sliding towards the precipice on both sides; this is for the friend of God, the great Basil, he defined thus the narrowness of the savior and full of troubles path; and wide – due to its freedom from addiction and due to the confidence it gives into them who advise, to him who choses it as path towards God, and

[1142] Our will is sweet and bitter. It is sweet for it satisfied our pride; it is bitter because of bringing us all sorts of troubles. Here is the same ambiguity comprised into the "knowledge of the good and of the bad", in that knowledge coming to us out of our separation from others and from the entire reality.

[1143] Actually, the narrow path is wide in the same time, from another point of view, so that is paradoxical because by its narrowness the soul is elevated to the width of the infinite love of God and into the understanding and tasting of God's borderless live. Only her of him who totally and exclusively loves a person will discover the whole endlessness of that person's charm.

especially for the abundance of the humbleness, the only one that is above the traps of the devil, according to the Great Anthony. That's why it was fulfilled in his case the word: "broad is Your command very" (Ps. 118: 96[1144]).

3) But I will pass this because of being something above my powers. But I know that in addition to all other good teachings, the blesses one gathered also those teaching which are praised by the philosophers from outside. This is for by gathering those too as a truly wide bee and by finding something useful in those teachings, be became an unhesitant teaching in those ones as well, at the right time. Thus, he impropriated the teachings: "nothing too much" and "know on yourself" and others like those, which I was driven towards too, if not by a full of gratitude will, at least by the need of the helplessness.

And what his zealous and loving-of-good soul commanded me, I dared to keep my silence on that, avoiding thus the mistake of the disobedience and fearing the punishment of the idleness. And together with this letter, I have sent to you, you the wisemen sitting at the table with God, the word that was lingering unworked within me, namely the teaching of the blessed one which have been found, those teachings which he was worthy of taking them from the fathers and those teachings which he taught his disciples, composing them and teaching them according to our first and true Savior. If we haven't been able to retrieve all his holy teachings, but only very few of them, and these ones gathered without a connection among them by some of the zealous ones, by the taking care from God, to your skillfulness these teachings will be useful even in this shortness of theirs, according to the word: "Give occasion to the wiseman and he will become wiser"[1145].

[1144] In KJB we have: Ps. 119: 96: "I have seen an end of all perfection: but thy commandment is exceeding broad."; in ROB we have: Ps. 118: 96: "I have seen an end to all consummate things, but I haven't seen and end to Your commandment." (E. l. t's n.)

[1145] This is the text from the G.P. 88, 1613-1618. In the text from "Sources Chretiénnes" and in the text of Filaret, there follow two more chapters which are reiterated in some characterizations of the living of Dorotheos in monastery. But it seems that those are later additions. This is because otherwise they shouldn't have followed after the head no. 2 and before the phrase which the head no. 3 starts with.

Belonging to the One Among Saints Our Father Dorotheos

Diverse Teachings He Left to His Disciples When He Left the Monastery of Abba Serid and He Founded by the Help of God His Own Monastery, After the Death of Abba John the Prophet and After the Total Silence of Abba Barsanuphius

I
On Rejection[1146]

1) In the beginning, when God created the man, God placed the man into Paradise, as the godlike Scripture tells us, and God adorned the man with all the virtues. And God commanded the man not to eat out of the tree from the middle of the Paradise. And the man was in the delectation of the Paradise, in prayer, in spiritual view, in a middle glory and honor[1147], by having his senses whole and unharmed[1148], and by being in that state according to nature as he was created. This is for God created the man in His image and likeness, namely immortal, free, ad adorned with all the virtues. But when he transgressed the commandment by eating out of that tree which God forbad him to each out of, the man was removed form Paradise and he fell off the state according to the nature, and he ended in that state contrary to nature, namely into sin, in the love for glory and in the love for pleasures of his life, and in the other passions, by falling under their domination[1149]. This is because the man made himself their servant by his falling. And thus, the sin started to gradually grow up and the

[1146] We have preserved the source word by a verbatim translation, though we reckon that *renunciation* would have been a better rendering. (E. l. t.'s n.)

[1147] In the text from the "Source Chrétiennes" and in the Latin translation (G.P. 88, col. 1618) it is said: "In the whole glory and honor". But it could be that the Grek text is right, because Adam was not at the final end of his glory, but only at its middle.

[1148] Even his senses were unweakened, penetrating, but this was because through his senses worked not only the weakened mind of the man but the Holy Ghost Himself Who kept the human mind in the fullness of tis work.

[1149] According to the Holy Fathers, the state of sin isn't the natural state of the man' the natural state of the man was his state into God. The Catholic teaching is different, by saying his by falling the man lost what was a supra-natural adding and so the man has remained in the state of the pure nature. It isn't natural to commit sins.

death reigned. Honoring God was found nowhere, nowhere was His knowledge, but everywhere was the absence of the knowledge about God. Only a few somebody, as some of the fathers said, were still moved by the natural law, as there were Abraham and the other patriarchs, Noad and James, and, simply saying, a few somebody. There were very rare they who knew God. This was because the enemy stretched the whole his evilness. And by reigning the sin, it started the worshipping of idols, the faith into many gods, the witchcraft, the killings, and the whole devil's evilness.

2) Then the Good God, by having mercy on His creature, He gave to Moses the written law, which some of the evils were stopped, and which He commanded some of the good things to be done, by saying: "You do this, you don't do that". He commanded and said immediately: "Your Lord God is One Lord" (Deut. 6: 4), in order to separate their mind from the multitude of gods. And" You shall love your Lord God with the whole your soul and with the whole your thought" (Deut. 6: 5). You shall announce everywhere that God is One and there is no other God except Him. And He said again in His ten commandments: "You shall worship your God and you shall serv only Him and you shall attach on yourself to Him" (Deut. 6: 13). And "You shall swear in His name". Then He added: "You shall not have other gods, neither in the likeness of anything else which are high in the sky and down on earth" (Deut. 5: 8). This was because they worshipped all the creatures.

3) So, the Good God gave the law towards help, towards turning back, and towards straightening the evil. But it was not strengthened. He sent prophets but neither they succeeded. This was because the evilness was even more strengthened, as Isaiah says: "Neither the cut, nor the wound, nor the bruise were warm anymore, and it was no longer possible to bandage them up, or to anoint them with oil" (Isa. 1: 6). To say so, the evilness wasn't only on one side, neither on a sole place, but it was all over the body. The evilness engulfed the whole soul. The evilness dominated all soul's powers. Al soul's powers were enslaved to the sin, all of them were dominated by sin. This was because Jeremiah says as well: "A have healed Babylon and it hasn't got healed", namely I heralded Your name to Babylon, I have presented Your commandments, Your benefactions, Your promises, I told them in advance about the enemies invasions (Jer. 51: 9) but they still got not healed, namely they didn't

repent, they didn't get scared, and they didn't turn away from their evilness. Or as he says in another place: "It didn't accept the rebuke", namely the urge, the teaching. And in Psalm he says: "Their soul got disgusted of any food and they got closer to the gates of the death" (Ps. 106: 18[1150]).

4) Then the Good and loving-of-people God sends the Only Begotten His Son. This was because only God could heal and defeat such a passion. And the prophets knew that. That's why David told clearly: "You Who sits on cherubs, show on Yourself, soar Your mastery and come to save us" (Ps. 79: 2-3[1151]). And: "Lord, lean down the heavens and You come down" (Ps. 118: 5[1152]). And others like these ones. But, also the other prophets, each of them shouted out many such things and diversely, by some of them calling Him to come down, through others reassuring us than He will unmistakingly come down.

So, our Lord came, by making on Himself man for us, for, as Saint Gregory says, to heal the alike with the alike, the soul with the soul, and the body with the body[1153]. This is for Me made on Himself man in all regards, except the sin. He took out being itself, itself the first fruits of our kneading, and He made on Himself the New Adam, in the image of Him Who has created Adam. He renewed what was according to nature so that he made again whole and unharmed our senses, as they were created in the beginning. He renewed the fallen man by making on Himself man, He liberated the one who was enslaved to the sin and driven by the sin forcedly. This was because the man was dragged by force and tyranny by his enemy and almost, even they, who did not want to commit sin, they committed sins forcedly, as the Apostle said on behalf of us: "Because I do not do the good things I want, but the evil I don't want, that one I do" (Rom. 7: 19).

[1150] In KJB we have: Ps. 107: 18: "Their soul abhorreth all manner of meat; and they draw near unto the gates of death."; in ROB we have: Ps. 106: 18: "Their soul hated any food and they got closer to the gates of the death." (E. l. t.'s n.)

[1151] In KJB we have: Ps. 80: 1: "GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth."; in ROB we have" Ps. 79: 2-3: "You Who sits on cherubs, show on Yourself // before Ephraim and Beniamin and Manasseh. // Wake up my power and come and save us." (E. l. t.'s n.)

[1152] In KJB we have: Ps. 144: 5: "Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke."; in ROB we have: Ps. 143: 5: "Lord, bow down the heavens and come down, touch the mountains and make them to smoke." (E. l. t.'s n.)

[1153] Word no. 28: 11; G.P. 36: 325 B and Word no. 45: 9; G.P. 36: 633 C.

5) So, God by being on Himself man, He liberated the man from under the tyranny of the sin, He crushed even the sin's strength, and He delivered us, so we won't be enslaved by sin anymore, if we do not commit sins willingly. This is for He has given us power, as He said, to step over snake and shrews and over all the enemy's power (Lk. 10: 19), by being us totally cleaned up by the holy Baptism. This is for the Holy Baptism forgives us of and it erases all our sins. And our Good God by knowing our weakness, and by knowing in advance that we are going to commit sins again after the Holy Baptism as well, as it was written: "Because the man's heart leans intentionally towards the evil things from his youth" (Gen. 8: 21). He has given us again according to His kindness, holy commandments which lean us up, for, if we want, we will be able to clean on ourselves again by keeping the commandments, and not only of our sins but even of our passions themselves. This is because what else is the passion but the sin. Passions are: the wrath, the vain-glory, the love for pleasure, the hatred, the evil lust, and the things alike. And the sins are the works of the passions, when somebody commits the passions with his deeds, when he works through his body those deeds which his passions urge him to. So, it is possible that somebody has the passion but he doesn't work them.

6) So, God has given us, as I said before, commandments which clean us up even of our passions themselves, of themselves the inclinations of our inward man. This is for those commandments sow within the man the discernment between good and evil, and they wake him up, and they show him the motifs which he comes to sin because of. And He says: "He issued as law: you shall not fornicate, and I say; neither you shall lust for. He issued as law: "you shall not kill, and I say: neither you shall get angry" (Mt. 5: 27-28). This is because, if you lust, even if you do not fornicate today, your inward lust won't cease disturbing you, until you will rush to work it. If you get angry and upset against your brother, you will end to slander him and then you will plot against him. And so, by slowly advancing, you will finally end killing him.

Again, the law says: "eye for eye, tooth for tooth" and the followings (Mt. 5: 22). And He urges us not only to receive with long-suffering the hit of him who slaps us in our face, but also to turn him, humbly, our other cheek. The purpose of the law was that of teaching us not to do what we do not want to be

done to us. Back then the law stopped us from doing the evil because of fearing not to be that evil done to us. Now it is being tried, as I said before, to remove from within man the hatred itself, and itself the love for pleasure, itself the love for glory and the other passions.

7) The purpose from now of our Master Christ, it is, as I said before, to teach us where we have come from to all these sins, where we have falling off from on all evil days. So, he firstly has liberated us, as I said previously, through the Holy Baptism, by giving us the forgiveness of our sins: and He has given us the power for doing the good, if we want that; and for no longer being us attracted, as one would say, forcedly to evil. This is because he who is enslaved to the sins he will be dragged by them, as he says: “Each one is tied up by the chains of his sins” (Prov. 5: 22). Then He teaches us by His holy commandments how we could be cleaned even of our passions, in order us not to fall by those again in the same sins. And then He shows us the cause where somebody can come from even to despise and to disobey God’s commandments. And thus, He gives us as a present also the medicine for that, in order us to be able to obey and to be saved.

So, what that medicine is and what the cause of the despising is? Hear to what our Lord says: “Learn from Me, for I am gentle and humble in heart and you will find resting to your souls” (Mt. 11: 28). Behold how He taught us here, by a sole word, the root and the cause of all evil things, and its medicine in order to achieve all the good things: He showed us that the pride is the one that brought us down, and that is impossible us to receive mercy except through what is contrary to pride: the humble-cogitation. This is because the pride gives birth to the despise and to the disobedience that destroys us, unlike the humble-cogitation that gives birth to obedience and to the salvation of the souls. And by saying humble-cogitation I mean that true one, and not the humbleness in the simple word and manifested; I mean that inward state humble and born in due manner within the heart itself, within the thought itself. This is for He says: “I am gentle and humble in heart”.

8) So, he who wants to find the true resting to his soul, let him learn the humble-cogitation, and so he will see that in it there is the whole joy and the whole glory and the whole

resting[1154], as in pride there are all the opposite things. This is because where have we come to all these troubled from? Why have we fallen into the whole this state worthy to be cried for? It hasn't been that because of our pride? Not because of our lack-of-wisdom? Not because we keep our evil will? Not because it masters within is the bitterness of our will[1155]? But from where? Wasn't the man created into the whole delectation, into the whole joy, into the whole resting, into the whole glory" Wasn't him in Paradise? He was commanded: you shall not do this! But he did it. Can you see here the pride? Can you see here the strength of the stubbornness? Can you see here the disobedience? That's why, when God saw this shamelessness, He said: This one is insane, this one doesn't know how to rejoice on himself. If he doesn't experience bad days, he will totally perish. This is because if he doesn't learn what the trouble is, he won't find out what the resting is. Then God gave the man the things he was worthy of and God removed the man from Paradise. So, the man was surrendered to his love for the self and to his wills, in order him to crush his bones, and in order him to learn not to trust to himself, but to obey God's commandment, so that these misfortunate consequences of his disobedience to teach the man the resting of the obedience, as the prophet says: "You will be taught by your disobedience" (Jer. 2: 19).

But the kindness of God didn't overlook His creature, as I said for many times, but He calls His creature again: "Come to me all of you who are tired and burdened and I will rest you" (Mt. 21: 28. Behold, you have got tired; behold, you have suffered so many hardships; behold, you have been submitted to the temptations of the evil and of your disobedience. Come, finally, turn yourselves back! Come and know your helplessness and your dishonor, come to your resting and glory. Come, turn yourselves through the humble cogitation to the life that you

[1154] The humbleness is the true resting of the soul who has got rid of discontent that previously was due to non-accomplishing his lusts for pride, for pleasures, and because of the enmities coming out of there. He no longer must fight other for satisfying his ever-bigger lust, but he lives in the endlessness of God, and he must not fight his fellow humans in order to achieve that, but he only must fight his own lusts which disturb him. He fights for quietude through quietude. Where there is pride, there will be the disturbance from ambitions; where there is humbleness, there will be the resting into God for God has in Himself everything. It is not me who fights for passing things, but God gives me the non-passing things and also the passing things, on the small measure that I need those.

[1155] Our will, when unsatisfied as we want, they will often cause us bitterness.

have lost by haughty cogitation. “Learn from Me, for I am gentle and humble in heart, and you will find resting to your souls” (Mt. 11: 28).

9) Woe, my brothers, what the pride can do! Woe, what the humble cogitation can do! Why all these detours were needed? This is for, if Adam humbled on himself and if he obeyed God and fi he kept the commandment since the beginning, he wouldn’t fall. But even after Adam became ugly, God have Adam occasion to repent and to receive mercy. But Adam’s neck remained stiff. And God cam and said: “Adam, where are you?”, namely: “From what glory to what shame have you gone down?”. And then God asked Adam: “Why have you committed sin? Why have you transgressed the commandment?”. By that God urges Adam to say: “Forgive me!”. But where did God hear: “Forgive me!”? Nowhere could be seen humbleness; nowhere repentance. But, on the opposite: “That woman that You have me”. He didn’t say: “The woman mocked me”, but: “That woman that You gave me, as he would say: “The misfortune that You have brought upon my head”. This is because so it happens, brothers, when the man cannot stand to blame on himself: he won’t avoid to blame God Himself.

Then God asked that one too: “Why haven’t you kept the commandment?”. It was like He said her: “At least say: forgive me! – so that your soul to become humble and to be saved”. But He didn’t hear this time either a: “Forgive me!”, but she answered: “The snake has deluded me”, namely: “If he has committed sin, why would I be guilty”. What are you doing, you the miserable ones? Do you kneel down, do you admit your mistake, do you look at the nakedness of your sin? But no one of them was worthy of blame on himself, no one had any humbleness at all.

10) So, behold, look at where your state has reached at. Behold at what sorts and at how many evil things have brought us our impulse of justifying on ourselves, of trusting to ourselves, of keeping our will. And all of these are daughters of the pride that is the enemy of God, as the humbleness’s daughters are: the blaming on the self, the mistrust in our wisdom, the hatred on our own will[1156]. Through these ones

[1156] The pride is closure towards God, it is self-sufficiency, and as such it is cause of depriving the existence. Nobody and nothing can exist by itself. All realities are connected in

somebody can be found worthy of retrieving on himself and to come back to what he was by his nature, by cleaning on himself with the help of Christ's commandments. This is because without humbleness, one cannot obey the commandments, neither one can come to any good, as Abba Mark said: "Without the crushing of the heart will be impossible somebody to be delivered from sin and to achieve the virtues"[1157]. So, through the crushing of his heart, somebody will accept the commandments, and he will be delivered from sin, and he will achieve the virtues and, finally, he will come to resting.

11) This thing being known to all the saints, they hurried on themselves up by the whole their behavior, to unite on themselves with God. This is for some of them became loving-of-God, namely they from after the holy Baptism they not only cut off the ties with the works of the passions, but they wanted to defeat also the passions themselves and so they to become dispassionate. Thus were the Saints Anthony and Pachomius, and the other of-God-bearer men. Aiming these two to clean on themselves, as the Apostle says, of all the defilement of their bodies and ghosts, they experienced that the soul is being cleaned, as I said before, by keeping the commandments. This is for the mind itself gets cleaned by that and it will see anew and it will turn back to its state according to nature. This is for "the luminous commandment of the Lord it enlightens the eyes" (Ps. 32: 9[1158]).And they understood that while in the world they cannot easily achieve the virtue and that's why they conceived and chose an unusual living and behavior, namely the lonely one, and they started running away from the world and inhabiting the deserts, and to spend their time in fasting, in

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communication. And they last only by that. That's why the pride is also the cause of the general disharmony; because of the pride all the things go squeaky, all of them suffer of a general illness because of the pride. They cannot totally separate from one another, but they neither are fully and healthily articulated with one another. I say this thinking at creation. This is because God doesn't suffer this disharmony within Himself, but He suffers for the sufferance of His creation, of His work. The creation opposes His attention also in order to blame Him for the sufferance the creation endures as His work. The denial of the own will it is the denial of that will that opposes God's will Who wants to keep all realities in harmony. The humbleness means to be content with the own framing into the general whole, in the whole's harmony, that as such is also in harmony with God.

[1157] Mark the Ascetic, *About Them Who Believe*…, 1971, G.P. 65: 1961 A.

[1158] In KJB we have" Ps. 33: 9: "For he spake, and it was done; he commanded, and it stood fast."; in ROB we have: Ps. 32: (: "For He said and they were made, He commanded and they were created." (E. l. t.'s n.)

sleeping on the floor, in taking vigils, and in other heavy sufferings, in rejecting their country, their kinships, the money, and their own wealth; and simply speaking, they crucified the world to themselves and they kept not only the commandments but they brought gifts to God, and behold how:

The commandments of Christ have been given to all Christians and every Christian owes to keep them. This is for, they are, as somebody would say, the taxes owed to the emperor. Who will escape the punishment if he says: "I do not pay the taxes to the emperor"? But there are in the world great and illustrious people who not only pay taxes to the emperor but they even bring him gifts. And these ones will be found worthy of great honor and of great gifts and offices.

12) So, thus the fathers too, they not only that kept the commandments but they also brought gifts to God. And those gifts are: the chastity and the non-gathering-of-wealth. These is because those ones are not commandments but gifts. This is because nowhere has been written: Do not take woman, do not make children. Neither Christ issued a commandment when He said: "Sell you wealth". This is for, when the law man came to him, saying: "Good Teacher, what should I do to inherit the eternal life?", he answered: "You know the commandments: do not kill, to not commit adultery, to not steal, do not bear liar witness against your neighbor" and the others (Mt. 19: 16-21). And that one saying: "All of these I have been keeping them from my youth, Christ added: "If you want to become consummate, sell your wealth and shar it to the poor" and the others. Behold that He didn't say: "Sell your wealth" by giving him a commandment, but He advised him. This is because, by telling him: "if you want", He showed that He didn't command but He advised.

13) So, as I said, the fathers brought to God, in addition to the other virtues, as gifts: the chastity and the non-gathering-of-wealth, and as I said before, they crucified the world to themselves and they lived in ascesis in order to crucify themselves too, to the world, as the Apostle says: "The world has been crucified to me, and I to the world" (Gal. 6: 14). What is the difference here? The world will be crucified to the man if the man rejects the world; namely when the man embraces the lonely life and he forsakes his parents, his kinships, his money, his wealth, his businesses, and his deals. Then the world will be crucified to him. And this will be because he has forsaken the

world. This is what the Apostle says: "To me the world has been crucified". Then he adds: "and I to the world". So, how is the man crucified to the world? When after his deliverance from the external things he will even fight his pleasures, even the lusts for the things and for his needs and he will kill his passions. Then he will crucify on himself to the world and he will be found worthy, according to the Apostle, of saying: "To me the world has been crucified, and I to the world".

14) So, the fathers as I said, by crucifying the world to themselves, they strived through ascetic toils to crucify on themselves as well, to the world. We reckoned that we crucify the world to us when we left the world and came to monastery; but we do not want to crucify on ourselves too, to the world. This is because we still have the pleasures towards the world, we still have our addictions to the world, we still are addicted to the worldly glory, we still are addicted to foods and clothes. This is because if there is a beautiful tool and we are addicted to it and if we allow this small tool to dominate us, as Abba Zosimus said, by cherishing it as it would have been a hundred kilos of gold, even if we reckon that we have exited the world and we have forsaken the world's things and we have come to monastery, we actually still are addicted to the world through unimportant things. We suffer that because of our much lack of mind, because of forsaking the great and valuable things we still fulfill our passions through some very small things. Each of us for forsook what he had, he who had big things he forsook big things, he who has something he forsook that something too, each one according to their power, and we have come to monastery; and as I said, through unimportant things we still satisfy our addiction. But we mustn't do that. But as we have rejected the world and the things from within world, let's also reject our addiction to the things from the world, and let's know what the rejection is and what we have to monastery for, and what the monasticism is, and let's match ourselves to it, and let's live in ascesis as our (spiritual, *t. n.*) fathers did and do.

15) The shima we bear is the sleeveless *colovion*[1159], a leather girdle, the *analav*[1160] (the *periman*[1161]) and the long

[1159] We haven't found this word in the Romanian Explicative Dictionary, so that we have decided to give it as it is spelled in the source text. (E. l. t.'s n.)
[1160] Vid supra.
[1161] Vid supra.

monastic robe[1162]. These ones are symbols and we need to find out what the symbols (the images) of our shima mean. Why do we wear the long monastic robe (the gown) sleeveless? If all others have sleeve, why don't we? The sleeves as image of the hands and the hands mean the work. When it comes to us a thought to work something belonging to the former man by using our hands, for instance to steal, or to hit, or simply to commit any sin by using our hands, we have to take heed at our shima and to find out that we have not sleeves, namely we have no hands to do the things of the former man. But our monastic robe has also a sign of porphyry (of purple). What does the purple sign want to say? Anyone who serves in the emperor's army has on his cloak a purple sign. This is for the emperor wears purple clothes, so all his soldiers attach porphyry on their cloak, namely they wear an imperial coat, and that shows that they belong to emperor's army and they serve him.

Likewise, ourselves: we take the porphyry sign from on out monastic long robe, by showing that we have entered Christ's army, and that we owe to endure all His sufferings as He endured for us. Actually, when our Lord suffered, he wore the porphyry vestment. Firstly, as Emperor. For He is "The emperor of the emperors and the Lord of the lords" (Apoc. 19: 16). And then as One Who was mocked by the lawless people. So, at our turn, by having the porphyry sign, we announce, as I said, that we endure all His passions. And as the soldier doesn't leave his army in order to become a plowman, or a merchant – because by that he would fall off his army (as the Apostle says: "No one while serving in the army intertwines on himself with the businesses of the life, so that he will be pleasant to the army commander" (2 Tim. 2: 4) – likewise us, we must fight and we must not worry about any of the things of the present world, and to serve only God, as they say, for the virgin to sit down next to him, unscattered (1 Cor. 7: 34).

16) But we also have a girdle. Why do we wear it? The girdle we bear is firstly a symbol that we are ready to work. This is for anyone who wants to work, they firstly put on their girdles, and then they start working, as it was said: "let your waists be girdled" (Eph. 6: 14). And again, like the dead body is

[1162] Vid supra. In this particular case the word *culion* has been translated by using a description. (E. l. t.'s n.)

girdled, likewise us too let's kill our lust. This is for the girdle is place around the waist. For there are the kidneys, which they say there is in them the lusting part of the soul. This is what the Apostle says: "Kill your limbs from on earth, the fornication, and the uncleanness" and the others (Col. 3: 5).

17) We have also the long monastic robe[1163]. This one is being placed in the image of the cross on our shoulders. It is the symbol of the cross borne on our shoulders, as He says: "Take your cross and follow Me" (Mt. 16: 24; Mk. 8: 34). And what the cross is else than the consummate killing done within us by our faith into Christ? This is for the faith, as again says the Paterikon, it always removes what impedes us and it makes unimpeded our work that leads us to such a consummate killing, or it makes somebody to be dead towards all the realities of the present world. And if somebody left his parents, it will help him fighting his addiction to them, as also to money and riches, or to any thing he has rejected, as I said. It makes him to reject even the addiction itself. And this is the consummate rejection.

But we also put on a *culion* (*cuculion*[1164]). And this is the symbol of our humbleness. This is because the innocent children wear round hats. So, we wear this monastic hat in order us to be children in what regards our evilness, as the Apostle says: "Brothers, do not be children in your mind, but regarding your evilness" (1 Cor. 14: 20). But what does it mean being children in what regards your evilness? The little child has not evilness, if he is not honored, he won't get angry, and if he is honored, he won't get full of vain-glory. If somebody takes his things, the little child won't be bothered, for he is little child in what regards his evilness. He won't avenge, he won't crave for glory. The monastic hat is also a sign of the grace from God. This is for like the round hat covers and warms up the little child's head, likewise the grace from God coves our mind, as they say in Paterikon. This is for the monastic hat is the symbol of the grace of our Savior God, that covers our cogitation and warms up our childhood into Christ, against the devils which always attempt to hit and wound us.

[1163] Analav, periman. *Vid supra*. (E. l. t.'s n.)

[1164] We are given here the Romanian words. Descriptively, the *Romanian Explanatory Dictionary* tell sus that it is about small round hat, made of velvet.

18) So, lo, we have also the girdle on our waist, that is the killing of the irrational lust; and the *periman* on our shoulder, that is the cross. Lo also the *culion*, that is the sign of the innocence and of the childhood into Christ. Let's therefore live according to our shima, as our fathers said, and let's not wear a foreign shima. And, like we have forsaken the big things, let's forsake the small things as well. We have forsaken the world, let's also forsake our addictions to the world. This is because the addictions, as I said, they tie us up to the world also by some small and without value things, even without us knowing it.

19) So, if we want to be delivered and to be freed consummately, let's learn to cut off our wills and so, by advancing little by little, by the help of God, we will reach the dispassion. This is because nothing is so beneficial to the people as the cutting off of their won will is. Out of this thing somebody will truly advance almost over all virtues. And like the man walking on a road and finding a tree and removing that he will still walk a good part of that road, likewise it is in the case of him who advances by cutting off his will. This is for by cutting his own will off, he will gain the dispassion by dispassion, and he will with God to the consummate dispassion[1165]. He can, for a short distance on that road, to cut off ten of his wills. He sees something and his thought tells him: "take heed there", and he tells to his thought: "I won't take heed"; and so, he will cut off his will. This is because he doesn't take heed[1166]. Again, he finds out about some people who slander him, and his thought tells him:' Tell this word, at your turn". And he cuts off his will and he won't say that word. And again, his thought urges him: "Go and ask the cook what he is boiling". And he doesn't go and so he cuts off his will. Again, he

[1165] The own will is reckoned as one with the addiction. It is not a neutral will, but it is always in the service of some passion. The addiction consists of as many wills as the man has passions, or of as many forms it will take in a circumstance of another a passion of another of the man. The will is actually the movement of a passion towards being satisfied. That's why, this will, it is on one hand one, but on the other hand this will is many. Maybe this order of the advancing in dispassion influenced John Climacus to speak firstly about the external rejection and then about the internal rejection by cutting off the will or by obedience. These ones are as well the first three steps at Saint John Climacus.

[1166] He who travels his road with his thought at God, he always experiences thoughts attracting his attention, and deviating him, and the man must always tell to that thought: "I am not interested in what you are saying" and by that the man cuts off his will own will Properly said, this one is no longer his will).

sees something, and his thought asks him" "Ask who brought that?". And he cuts off his will and he won't ask. And by cutting his own will like this, he will reach the habituation of cutting it off and by starting from the small things he will reach to cut off, peacefully, the big things as well[1167], and he will reach to have not will in anything. And anything that happen to him it will let him peaceful (it will rest him, *t. n.*) as that things would have been his own (according to his will, *t. n.*). And thus, without willing to do his own will, he will always be fulfilling his will. This is for, by not having anything as his own, everything he does will be his own[1168]. And so he is, as I said, as not having an addiction and out of removal of his passions, as I said, he will come to dispassion.

20) Behold what advancing is bringing us to, little by little, the cutting off of our own will. Out of the example of this blessed Dositheos, you hear from what life and from what delectations and softness he left, he who never heard before the word of God, and to what measures he was taken, in a short time, the fact that he obeyed and he cut off his will. And how God glorified him and God didn't let this virtue of Dositheos to be forgotten, but God unveiled that to the holy Oldman, so that this one saw Dositheos as enjoying the happiness among all those saints.

21) But I am going to tell you also another thing that happened alike and close to me. This one, in order you to learn that the man can escape even his death by obedience and by cutting off his will. I was once as Abba Serid[1169], when a disciple of a great Oldman from the region of Escalon came and brought and answer from his Abba. And he had the commandment to turn back to his monastic cell before evening. Meanwhile a storm started, accompanied by rain and thunders and the nearby creek was entirely filled up with waters. The disciple wanted to leave, according to the word of his Oldman. And we were begging him to stay because we reckoned as impossible

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[1167] *Cutting the resting with the bitter things*, it means cutting them off painlessly and effortlessly.

[1168] By being all things dome by the will of God, and him by impropriating the will of God to himself, everything he does, he will reckon that that will have been done according to his own will. He will benefit even from the seemingly opposite things, by receiving those things patiently, and out of his patience and kindness he does from his part everything he can do best, both to the others and for the general plan of God.

[1169] In Serid Monastery.

that creek to be crossed. But that one didn't listen to us. We decided to accompany him to the river. We thought that if he saw that river, he would turn back. On the river bank, he took off his clothes and tied them up in a bundle and he jumped into the river. We were on the river bang scared and trembling because we though he had been drowning. But he floated and he quickly arrived on the other side of the river. He put on his clothes, he kneeled and gave thanks, and he left from there running away. And we remained wondering and amazed by the power of his virtue. This is because we watched him fearfully but he crossed that river without any danger, due to his obedience.

22) Let's remember that brother too, who was sent by his Abba for some need of theirs, to that one who was occupying on himself with the monastery's businesses, in the nearby village. When that brother saw on himself drawn by that one's daughter to ugly mixing, he said only this: "My God, escape me for the prayers of my father" and he immediately found on himself on the road to the hermitage towards his father. Can you see the power of the virtue, can you see the work of the word, how much help it provides, when somebody asks for the prayers of his father? This is for, only by saying: "My God, through the prayers of my father, escape me", he immediately found on himself on the road[1170]. Can you see the humbleness and the piousness of both of them? And he didn't tell him: "Go!". But he told him: "Do you want to go?". Likewise, the brother didn't say: "I will go", but he told him: "I will do what you want". This is because he feared the offenses too, but he also feared not to obey his father. And then, when they reached the trouble, the old man told him: "Get up and go!". And he didn't tell him: "I trust my God that He will cover you". But he told him: "I trust the prayers of my father that they will cover you". Likewise, the brother when he was tempted, he didn't tell: "My God, escape me", but: "My God, for the prayers of my father, escape me"[1171]. And each of them trusted the prayers of his father. Can you see how they yoked up the obedience with the humbleness? This is because, as two horses are yoked up to a chariot and one

[1170] *Apopht. Amon.* 3; G.P. 65-128 D.

[1171] The appeal to the prayers of others has also the purpose of upholding within each believer the humbleness, of reckoning that others are better than him, so that their prayers have a surer entrance to God, entering by love more in the atmosphere of God's love. This is what the Protestant do not understand, and in this is shown an individualistic pride.

cannot take it in front of the another because that chariot will break up, likewise the obedience needs to be yoked up with t humbleness. And who somebody could be found worthy of this grace, if he doesn't strive on himself to cut off his wills and to surrender on himself, according to God, to his father, by not doubting at all and by doing everything, as those two brother did, with the conviction that they obey God? Such a brother will be found worthy of mercifulness, such a brother will be found worthy of salvation.

23) This word brings our mind also to Saint Basil, who was visiting once his congregational monasteries, he asked one of the hegumens: "Do you have somebody who is being saved?" And Abba answered to Saint Basil: "Through your prayers, master, we all want to be saved". Saint Basil asked him again: "Do you have somebody who is being saved?". And the hegumen understood (for he was a spiritual man as well), he answered to Saint Basil: "Yes, I do!". And the Saint told him: "Bring him to me". And that brother came and the Saint told him: "Give me to wash on myself". The brother left and then brought the things needed for washing. After Saint Basil washed himself up, he took the water and said to the brother: "Accept and wash on yourself with the same water". And the brother took the water from the Saint and without hesitating, he washed on himself too. After the Saint tested that brother thus, the Saint told him: "When I enter the altar, you come to me and remind me to ordain you". That one obeyed again, without thinking. And when he saw Saint Basil inside the alter, he went and reminded the Saint to ordain him. And the Saint ordained him and took that brother with himself. This is for whom would have been allowed to be together with that of-God-bearer saint if not to that blessed brother?[1172]

24) You do not know about the thing of the obedience without choosing. Neither you know its resting. I once asked Abba John of Abba Barsanuphius and I said: "Master, for the Scripture says that we enter the Kingdom of Heavens through many troubles (Acts 14: 22), and I see that I have no trouble, what must I do lest I will lose my soul, because I have no trouble and no worry?". And if it happened to me to have any

[1172] *Apopht*. 1; G.P. 65: 167.

thought, I took the tablet[1173] and I wrote to the Oldman. This was because I asked him through letters, before I served directly to him. And even before I received back his commandments, by writing I felt the benefit of the alleviation. So big was the lack of worried and the resting. Bu because I didn't know the power of the virtue and because I heard that we must enter the Kingdom of Heavens by having many troubles, I feared the fact that I had no troubles. So, when I asked the old man about that, he told me: "Do not be troubled. You have no reason for that. This is for, each one by surrendering on himself to his father (spiritual father*, t. n.*), he will have this lack of worries and resting".

II

About the Humble Cogitation

1) Somebody among the old men said: "Before anything, we need the humble cogitation, in order us to be ready to answer any word we hear by saying: "Forgive me!". This is for, by the humble cogitation, all the enemy's things will be broken"[1174]. Let's study what the meaning of the old man's word is. Why he tells: "Before everything we have the humble cogitation" and not rather: "Before everything we need the restraint"? This is for the Apostle says: "He who fights, he restrains on himself from all things" (2 Tim. 2: 5).

Or, why doesn't he tell: "Before everything we need to fear of God"? This is for the Scripture says: "The fear of God is the beginning of the wisdom" (Prov. 9: 10). And again: "Because of fearing the Lord everyone avoids the evil" (Prov. 16: 7). Why doesn't he say: "Before everything we need mercifulness, or faith"? For it is said: "Through mercifulness and faith the sins will be erased". And the Apostle says: "Without faith there is impossible to be pleasant to God" (Hebr. 11: 6). So, if it is

[1173] We kindly warn the reader that it is not about the *tablet* as computing and communicating device, but back then the tablet was a slab of special stone which they wrote with a lead pencil on. And that writing could be erased and they could write again other texts. We thought this clarification was needed for we have entered since the year 2022 the *Space Era* and, after another one million years when this text will be read, it will be difficult to know what the word *tablet* meant in Saint Dorotheos time. (E. l. t.'s n.)

[1174] *Apophthegm belonging to Abba Hypatius*; G.P. 40: 1108.

impossible to be pleasant to God without faith, and if the sins are erased by giving alms and by faith, and by the fear of God everyone avoids doing the evil, and the fear of God is the beginning of the wisdom, and he who fight will restrain himself from all things, why does he say: "Before anything we need the humble cogitation"? And why he left aside all of these which are so much necessary? The old man wants to show us that neither the fear of God, nor the giving of alms, neither the faith, nor the restraint, neither any of the virtues can be achieved without the humble cogitation. That's why he says: "Before anything we need the humble cogitation, to be ready to answer any word we hear, by saying: forgive me! For by the humble cogitation all the enemy's things will be broken".

2) Behold, can you see brothers how big is the power of the humble cogitation? Can you see what work it has the words: "Forgive me!"? But what is the devils called for not only as enemy but also as opposant? He is called as enemy for he hates the people, and he hates the good, and the contrives plots. And he is called as opposant because of him trying to impede any good thing. Does somebody want to pray? That one will oppose him by impeding him with sinful memories, by enslaving him, and by laziness. Does somebody want to give alms? That one will impede him by the love for money, by hesitation. Does somebody want to take vigil? That one will impede him by idleness, by carelessness. That's why he is called also opposant and not only enemy. So, through the humble cogitation will be broken all the things of the enemy and of the opposant.

3) Truly great is the humble cogitation and each of the saints traveled with it and through tiredness they shortened their trip. This is for he says: "See my humbleness and my tiredness and forgive all my sins" (Ps. 24: 19[1175]); and "I humbled on myself and the Lord saved me" (Ps. 114: 6[1176]). This is for even the humbleness by itself it can bring us inside (in the Kingdom of Heavens, *t. n.*) - as Babba John said -, but with a little delay. Let's, therefore, to humble on ourselves a little, and

[1175] In KJB we have: Ps. 25: "Look upon mine affliction and my pain; and forgive all my sins."; in ROB we have" Ps. 24: 19: "See my humbleness and my tiredness and forgive all my sins." (E. l. t.'s n.)

[1176] In KJB we have: Ps. 116: 6: "The Lord preserveth the simple: I was brought low, and he helped me."; in ROB we have: Ps. 114: 6: "He Who guard the little children is the Lord; I have been humiliated and I have been saved." (E. l. t.'s n.)

we will be saved. And even fi we cannot live in ascesis, because of our helplessness, let's strive to humble on ourselves. And I believe in God's mercy, that for that little done with humbleness, we too will be in the place of those saints who toiled and who served God much. Yes, we are weak and we cannot toil. But cannot we humble on ourselves?

4) Blessed is, brothers, him who has humbleness; great is the humbleness. Well depicted that saint on him who has true humbleness, by saying: "The humbleness doesn't get angry, neither it angers on somebody". Some people think that this is an odd thing. Actually, only the humbleness is resisting the vain-glory and it guards the man against that. But someone can get angry both for money and for foods. How can he say, then: "the humbles doesn't get angry neither it angers someone?"[1177]. The humbleness is great, as I said, and it has the power to attract the grace of God within the man's soul. So, the grace itself by coming, it will cover the man's soul against these two heavy passions. This is because, what it is worse than getting angry, and worse than angering your neighbor? That's why, someone said that "it is totally foreign to the monk to get angry"[1178]. But if he is not covered with the truth by humbleness, he will slowly come to the state of a devil, troubling and getting troubled. That's why he says that the humbleness doesn't get angry and it doesn't anger anyone.

5) But why am I telling you that the humbleness covers us against two passions? Because the humbleness covers our soul against any passions. It covers our soul against any temptation. When Saint Anthony saw all the traps of the enemy set, and he sighed and he asked God: "Who will cross over all of these?" what answered him God? - "The humbleness crosses all of the over" and He added a wonderful thing: "And they won't touch it". Can you see the humbleness's power? Can you see the grace of the virtue? Truly, there is nothing stronger than the humble cogitation. Nothing can defeat the humble cogitation. Any upsetting thing that happens to the humble ones, the humble one will immediately start against himself, and he will judge on himself as being worthy of that upsetting thing; the

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[1177] *Apophthegm belonging to Paul Everghetinos*, I, 45, p. 165.

[1178] This sentence is not from Evagrius, as the text from "Source Chrétiennes" affirms, but it is quoted by Zosimus under the name of Makarios, in Paul Everghetinos, Constantinople, 1861, vol. II, 35, p. 112.

humble one won't endure that somebody else would be blamed, we won't endure that the blame to be cast upon somebody else. And so, he passes, undisturbed, without upset, and with the whole resting. That's why he neither gets angry, nor he angers anyone. That's why the saint said correctly: "That before anything, we need the humble cogitation".

6) But there are two kinds of humbleness, as there are also two sorts of pride. The first sort of pride is that when somebody despised his brother, when he reckons his brother as being nothing, and when he reckons on himself as superior to his brother. This one, if he doesn't quickly wake up on himself, and if he won't strive to get rid of his pride, he will slowly come to the second sort of pride, which he will be proud against God too[1179], and he attributes his feats to himself and not to God.

Rightly so, my brothers, I saw once somebody who reached this pitiful state. At the beginning, if somebody among his brothers told him something about another brother, he despised each of them, by saying: "Who is him? There is no other (good) except Zosimus and they who are together with him". Then he started to despise those ones too and to say: "There is no other (good) except Makarios". And after a while" Who is Makarios? Nobody. There aren't (great) except Basil and Gregory". Then, after a while, he started despising those ones too, by saying: "Who is Basil? And Who is Gregory? Nobody. Only Peter and Paul (are great)". And I told him: "Truly, brothers, after a short while you will despise these ones too". And believe me, that after a short while he started saying: "Who is Peter and who is Paul" Nobody, only the Holy Trinity (is great)". Then he got haughty against God Himself and thus he went out of his mind. That's why we must fight, brothers, against the first sort of pride in order us not to slowly fall into the fuller sort of pride.

7) There is a lay pride and there is a monastic pride. The lay (worldly) pride is shown when somebody gets haughty against his neighbor, for being richer, or more beautiful than that one, or as better clothed up, or a having a nobler lineage. So, when we see on ourselves that we are dominated by vain-

[1179] There is a tight connection between the sins against God and the sins against our neighbor. He who gets haughty against his neighbor, he will get haughty against God too; and vice versa. The support of the good deeds and of the good behaviors towards our neighbor it is our faith in God. Either the love extends in all directions or it is incomplete and it won't last, because of showing a soul that is not entirely loving.

glory in these regards, or that our monastery is bigger, or wealthier, or that we have more numerous brothers, we must know that we still are mastered by the worldly vain-glory. It sometimes happens that somebody suffers of vain-glory also for some natural gifts he has. For instance, somebody can suffer of vain-glory because of having a nice voice and he sings nicely, or because he is gentle, or because he serves with cleanness. But these too belong to the worldly vain-glory.

And the monastic pride is shown when somebody suffers of vain-glory because he takes vigil, because he fasts, or because he is pious. And sometimes one can even humble on himself for the sake of his vain-glory. These things belong to the monastic pride. If we are unable not to take pride in anything, it is more appropriate us to take pride in the monastic things than in the worldly things.

Behold, I told you which is the first pride and which is the second pride; likewise, this is the worldly pride and which is the monastic pride. Let's find out now which are the two kinds of humbleness too.

8) The first humbleness consists of reckon your brother as wiser than you are and as surpassing you in all aspects and, simply speaking, as that saint said, in reckoning on yourself as inferior to everybody. And the second kind of humbleness consists of attributing to God all your feats. This is the consummate humbleness of the saints. This humbleness is naturally born within soul out of working the commandments. This is for, as when the trees bear a lot of fruits, the fruits will bow down the branches and pull the branches downwards, and that tree that doesn't bear fruits will stay upright and high – but there are some trees which won't bear fruits just because their branches grow upright and if somebody hangs some stoned on those trees' branches those trees will start bringing forth fruits – likewise is in the case of the soul too: when the soul humbles on himself it will bring a lot of fruits, and the more fruits the soul brings the humbler that soul will be. So, the saints, the closer they get to God, the sinner will they reckon they are.

9) I remember that I once was talking about humbleness, and somebody among the great ones from Gaza who heard us saying that, that the closer one gets to God the sinner he will reckon on himself, he wondered and said: "How could that be?". And because of not knowing the motif, he wanted to find out. So, I told him: "Mister, who are the first one among the people

here, please tell me, how do you reckon on yourself within the city?". And he answered me: "I reckon on myself as the greatest and the first within city". I told him again: "And if you go to Caesarea, how will you reckon about yourself there?". He answered: "I will reckon about myself as the less important one among the greatest ones from there". And I told him again: "And if you go to Antioch, how will you reckon about yourself there?". He answered: "I will reckon myself as one from the countryside". I told him again: "And if you go to the city of Constantine, close to the emperor, how will you reckon about yourself there?". And he answered me: "I will reckon myself as a poor". The I told him: "Lo, likewise are the saints: the closer they get to God the sinner they reckon on themselves. Abraham, when he saw the Lord, he called on himself as dust and ashes" (Gen. 18: 27). And Isaiah said: "Woe to me, because I am unclean" (Isa. 6: 5). Likewise, Daniel, when he was into the lions' pit and Habakkuk went with food at him, saying: "Take the food sent you by God", what Daniel said then? "Did God remember about me?" (Dan. 14: 36). Can you see what humbleness had his heart, when he was into the lions' pit and the lions didn't harm him? – and not only once, but twice. And after than he wondered and said: "Did God remember about me?".

10) Look at the humbleness of the saints, in what feeling their hearts were! Not even when there were sent by God to help the people, they didn't accept, and they ran away, because of their humbleness, from the occasions of being extolled. This is because, as somebody who is totally dressed up in porphyry, but somebody wants to sew up a dirty path on his coat, he will run away in order his honored coat not to be dirtied, likewise the saints who are dressed up in virtues they run away from the human glory in order they not to be dirtied up by it. And they who lust for glory, they are like a naked man who always wants to find even a small patch of cloth, of anything, in order to cover his ugliness. Likewise, he who is void of virtues, he will search for the glory from people.

So, when they are sent by God to help the people, the saints, due to their humbleness, they won't accept. So said Moses: I beg You, send a stronger one, because I have a weak voice and I stutter" (Exod. 4: 10). And Jeremiah said: "I am too young" (Jer. 1: 6). And, simply saying, each of the saints had this humbleness consequently to their work of commandments. Nobody can tell by word what this humbleness is like, or what

this humbleness is born within soul like, if the man cannot find it out by experience. But by word nobody can learn this humbleness.

11) Once, Abba Zosimus was speaking about humbleness and a philosopher was there and by hearing what Abba Zosimus was saying, the philosopher told him: "Tell me, why do you reckon on yourself as sinner? Don't you know that you are saint? Don't you know that you have virtues? You do see that you work the commandments. How then, by fulfilling these ones, you reckon on yourself as sinner?". And the old man because of not finding out how to answer him, he said: "I do not know, but that's how I am". The philosopher insisted because he wanted to find out how that can be. But the Oldman because of not finding out how to explain him that thing, he started telling him in his holy simplicity: "Do not twist me up, for that's how I am".

When I saw the Oldman not knowing what to answer to the philosopher, I told to the philosopher: "Isn't this as the philosophy and the medicine are? When somebody learns them well and he practices them, he will gradually reach the status of a master in philosophy or in medicine. But he cannot tell nor explain how he has reached to learn that thing. His souls learnt, as I said, gradually, and unnoticedly that craftsmanship out of working. It is likewise in the case of the humbleness as well: out of working the commandments it will be born a habit of the humbleness that cannot be explained by words[1180]. When Abba Zosimus heard that he rejoiced and he embraced me, and he told me: "You have found out the thing, it is like you said". And, also the philosopher was satisfied and he admitted my argument.

12) But the old men too, they said some things which let us understand what the humbleness is. But how this inward feeling is born, nobody could tell. When Abba Agathon was about to expire, the brothers asked him: "You fear too, father?". And he said: "I have been doing everything I could in order I to keep the commandments. But I am only a man too. Where could I know if my work was pleasant to God? This is because another is the judgment of God and another is the judgment of

[1180] It is odd that right him who fulfills more the commandments he will be humbler. This is for, by staring to walk on the road of the consummation one will realize the consummation's endlessness.

the people"[1181]. Behold how he opened our eyes and he showed us the path in order us to understand it. But what it is like and how it is born within soul, as I repeated for many times, nobody could tell, neither could anyone understand it by words, of his soul wasn't found worthy of knowing it by deeds. But what it is that what produces it, the fathers told us, for it is also told in the Paterikon, that a brother asked an old man, saying: "What the humbleness is?" and the old man answered him: "The humbleness is a great and godlike thing, and one reaches the humbleness through knowledgeable bodily toils and by reckoning on himself as inferior than everybody and by always praising to God". This is the path of the humbleness. And this humbleness is godlike and impossible to understand.

13) But why does he say that the bodily toils will bring the soul to humbleness? What is the reason why the bodily toils are virtues of the soul? As I said before, by reckoning one as inferior to everybody he will oppose the first sort of pride. This is because, how could one reckon on himself as more important than his brother, or to get himself haughty due to something, or how could one defame or despise on somebody, if he reckoned on himself as inferior to anybody?

Likewise, it is obvious that the ceaseless prayer resists the second sort of pride. This is for it is obvious that the humble one, the pious one, by knowing that he cannot achieve any good in his soul without the help and the sheltering from God, he won't stop from ceaselessly praying to God, in order God to have mercy on him. And him who always prays to God, if he is found worthy to succeed in something, he will know whom the help come to him from, and he won't be able to get pride in his achievement, neither will he attribute his success to his own power; but he will attribute all his achievements to god and he will give thanks to God, and he will always pray God while trembling not to fall off God's help and thus his weakness and helplessness to be exposed. And thus, by humbleness he prays and by prayer he gets humbler and if he succeeds in anything, he will always humble on himself, and the more he humbles on himself the more he will be helped and he will advance through his humble cogitation.

14) So, why does he say that the bodily toils will bring forth, as fruit, the humble cogitation? What the connection

[1181] *Apophthegm belonging to Abba Agathon*: 29; G.P. 65: 117 B.

would be between the bodily toil and the soul's feeling? I am going to tell you that:

The soul, by falling from commandments through disobedience, the soul has surrendered on himself, as Saint Gregory says, to the love for pleasure and to the strayed self-leading[1182], and the soul loves the bodily things and somehow the soul has become one with the body and the whole man has become a body, as it is said: "My Ghost won't remain into these people, for they are bodies" (Gen. 6: 1). And thus, the wicked soul; suffers and feels at his turn, together with the body, the things done by the body. That's why the old man said that the bodily toils too, it leads to humbleness. This is for the soul of the healthy one is into another feeling that the soul of the sick one; in another feeling is the soul of the hungry one, and in another feeling is the soul of the satiated one. Likewise, another is the feeling of that soul that rides on a horse, and another is the feeling of him who sits on a throne, and another is that of that one who sits on the ground. Also, another is that of the one who wear s beautiful clothes, and another is that of him who wears dirty clothes. So, the ascetic toils humble the body and the humbled body will humble, together with himself, the soul too. Therefore, he said right that the body's tiredness too it leads one to humbleness. That's why, Evagrius, when he was tempted by blasphemy – a sone who had knowledge and he knew that the blasphemy comes out of pride, and if the body is submitted to humbleness the soul too will come to humbleness – he stood for forty days without entering under a roof, so that his body, as the writer says, it roared as the animals do[1183]. Thus, he didn't do the ascetic toils for blasphemy, but for humbleness. So, the old man rightly said that the bodily told lead one to humbleness. May the good God give you humbleness, as a gift, for the humbleness escapes the man from many evil things and it defends the man against many temptations.

[1182] Saint Gregory of Nazianzus, *Word* no. 39: 7; G.P. 36: 341 C.
[1183] Palladius, *Hist. Laus.*, ed. Butler, Lucet., p. 278.

III

About Conscience

1) When God made the man, God sowed in him something godlike, as a hotter and luminous thought, having the quality of a spark that illuminates the mind and that it shows the man the difference between good and evil. This is called conscience and it is the law of the man's nature[1184]. The conscience is symbolized by the wells dug up by James (Gen. 26: 13-14), as the fathers said, and which were filled up by Philistines. By listening to this conscience, all the patriarchs and all the saints, before the written law was given, they were well-pleasant to God. This one by being covered up and trampled by people because of the advancing of the sin, we needed the written law, we needed the holy prophets, we needed our Master Jesus Christ to come, in order us to uncover the conscience and to wake it up, to ignite again that covered spark, by keeping His holy commandments. So, now it depends on us, either us to cover it up again, or make it to illuminate us,

[1184] The conscience is the thought sowed by God within man, as a hot and luminous spark. The conscience fully illuminates the mind and forces the mind to discern between good and evil. In the conscience the human meets the godlike. The conscience belongs both to God and to the man. Through his conscience the man in an ontological-dialogical connection with God. The conscience is the man's face turned towards the Sun of the existence. The conscience is a thought of God, but one sowed within man, and by that the conscience belongs to the man. Through his conscience the man speaks to himself, but through himself the man sees God and he answered to God. Through the commandments and through the reproaches of an absolute character of the conscience, speak to us the commandments and the reproaches from God. The man is a pole of God. A conscience cannot work without mind or without rationality. But neither those ones can work without a conscience. That's why the man's mind or rationality is luminous as well, but it is also hot, for it has within is the hot desire not only for knowing an indifferent truth, but for knowing the truth as the good, as that one that can make the man happy and good. That's why the rationality is never cold in its work. Even when affirms the objectivity of its knowledge, it affirms it with warmth, for it is tied to conscience and in objectivity there cannot be absent the good. In addition to that, the truth, which the rationality is given for and which the rationality aspires towards, the truth requires itself warmth to him who is searching for the truth, and for the truths to be upheld. And for the rationality has such a warmth, it manifests passion also in upholding the lie with truth appearances, because it seems to it that that it makes it happy. And this is for the truth is good and beautiful and the man's happy life depends of the truth. That's why the truth represents also the good, while the lie represents the evil. That's why the rationality is tied to the conscience that occupies itself especially with the good or bad aspect of the truth, of because the truth is the fire that requires to be noticed by a rationality imprinted by the conscience and warmed up by the fire of the truth.

if we obey it. This is because, when our conscience tells us to do this, but we despise its voice, and it tells us again and we do not do it, but we remain trampling on it, we actually cover it up again, and it no longer will be able to limpidly speak under the burden we placed upon it. But as a candlestick shining through a fog, it starts showing us the things in a foggier manner, more darkened, and thus, because of the advance of the sin, nobody will be able to limpidly see his face, but only as in a mirky water full of much garbage[1185].

Thus, we will no longer feel what our conscience tells us, so that we seem as not having a conscience at all. But there is nobody not having a conscience. This is because the conscience is something godlike, as I said before, and it will never be lost, but it will always remind us what we owe to do. But we do not feel it, by the fact that, as I said, we weaken it up and trample it.

2) That's why the prophet wept for Ephraem, saying: "Ephraem has become master upon his opposant and he trampled the judgment" (Hosea 10: 11). By his opposant he understood his conscience. That's why it is said in the Gospel too: "Reconcile with your plaintiff until you are on the way with him, lets he will give you in the hand of the judge, and the judge will give you in the hands of the servants, and they will throw you in the prison. Amen, I say you, you won't get out of there until you will pay back even the last penny" (Mt. 5: 25-26). Why does he call the conscience as opposant? For our conscience

[1185] In the clean conscience we hear the voice of God, we hear on ourselves, or vice versa. This is for our conscience speaks us about ourselves with the clarity it speaks to us about God. Or God speaks to us with His unconditional and non-rejectable by us His strength, about what we ought to be and what we actually are. That's why, through our conscience, we properly-said see our face, for we see our face in the light of God, the only one that illuminates it. When our deviation from on the path we can develop on ourselves as what we are and as what we should be, or when the stains which we stained it with are not too big, we will see on ourselves and rebuked by our conscience. But is we have advanced much into sins, our conscience will be covered up, or its voice is clogged for a certain period of time, or forever and totally – and also the voice of God together with it. But only rarely can the conscience be definitively covered up. Its voice will often be heard unexpectedly from under the huge burned we have placed on it, but sometimes we will no longer have the power to strengthen on ourselves. It will talk to us as it would have been a dead man whom we killed and the dead man is myself. But dead, I will be held accountable for my death and for another's death. This is because nobody is entirely dead. So, our conscience will talk to us, through a dreadful and relentless reproaching in the future life. It is a mode of our eternal relationship with God. The game of the relationship between me and my fellow humans, between me and the godlike subject, it is of an endless variety.

always resists our evil will and it rebukes us when we do not do what we are supposed to do and when we do what we mustn't do. And our conscience complains about us. That's why he called it as opposant and plaintiff and he commanded us saying: "Reconcile yourself with tout plaintiff as you still are on the way with him"[1186]. And the way is, as Saint Basil says, this world[1187].

3) Let's strive therefore, brothers, to guard our conscience as long as we are in this world, by not letting it to reproach us concerning anything, by not trampling it even in the tiniest thing. This is because from the small and unimportant things we reach to despise the great things as well. This is because, when somebody starts saying: "What if I say this word? What if I eat this tiny piece of food? What if I look at this thing?", from this question: "What if this or that?", one will take the bad and evil state and he will start despising also the big and heavy things and he will start tram-pling on his conscience. And by advancing thus, he will gradually endanger on himself to fall into the total insensitiveness. That's why you take heed, brothers, at not disregarding the small things neither reckoning them as nothing. Because they are not small but they are a beginning, and they will cause a bad habit. Let's take vigil, let's take care of the easy things, for they are easy, in order they not to become heavy. Working the virtues and the sins tarts with the small things and it leads to the big things, either good or bad. That's why, our Lord commands us to guard our conscience and he tells to each of us, individually: Whach out what you are doing, you the lawless one, take vigil! "Reconcile with your plaintiff as long as you still are on the way with him". And he adds, telling him to fear the danger of that thing, saying: "lets you will be given to the judge and the judge will give you to the servants and they will throw you into jail". "And what will follow? Amen, I say to you, you won't get out from there until you will pay back even the last penny". This is for our conscience proves us, as I said, both in what is good and in what is evil and it shows us what to do and what not to do. And it will complain about us in the age to come too[1188]. That's why

[1186] Let's reconcile with our conscience as long as we still are alive.

[1187] Saint Basil the Great, *Homil. in Psalm.* 2; G.P. 29: 220-221 and G.P. 231: 544 A.

[1188] We cannot enter the Kingdom, until we will reach to be unburdened by the evil which we did to someone, or towards God. That's why, after we die, because of no longer being us able to remove from us the evil we did towards God, or to our fellow human, it remains us the

He says: “lest he will give you in the hands of the judge” and the others.

4) And guarding our conscience if of many kinds. Ona can guard his conscience towards God, towards his fellow human, and towards the things. And somebody can guard his conscience towards God when he doesn’t despise God’s commandments even in those things which he won’t be seen by any man and even in those things which are not required him by somebody. That one guards his conscience towards God hiddenly. For instance: When we disregard the prayer, when a passionate thought climbs to our heart, and we do not take vigil and we do not restrain on ourselves, but we agree that thought; when we see our fellow human saying or doing something and we suspect him and we condemn him. And simply speaking, all the things done hiddenly, known to nobody except to God and to our conscience, we must guard all those things. This is the conscience towards God.

5) And the conscience towards our neighbor is when somebody doesn’t nothing that he knows about as troubling or hurting his neighbor, either with the deed, or with the word, or with the countenance, or with the look. This is because our countenance can hurt our neighbor, as I said for so many times. And simply speaking, everything that one knows that it could cause some thought to his neighbor, which he stains his conscience through as well, or which he knows that it will offend or trouble on somebody. He must guard on himself against all of these and not to do them. This means to guard ones’ conscience towards his neighbor.

6) And guarding one’s conscience toward the things consists of not using bad a thing, in not breaking anything, or in not throwing a thing, and even if one sees some thrown thing he won’t overlook that but, regardless how unimportant that thing would be, to lich that thing up and to put in in his place[1189]. We must not use our vestments wrongly. Suppose

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possibility that to be done and our conscience to be unburdened by our descendants of by the Church, through their great love.

[1189] To the Christina all the components of the nature are gifts from God give us towards our benefit. Through all of them we see the kindness and the care of God for us. Despising or breaking them up, it means despising the care of God for us and it also means reducing the possibilities of living of our fellow humans. But in addition to that, elements of the creation are also the objects which the work of our fellow humans has been concretized in: the bread, the wine, the tools, and the artworks. Despising and breaking the things up means despising

that one can wear a coat for another week or two, but he washed it up before time, or he cuts it off, and instead of using it for another five months – or even for longer than that – he wears it out and by washing it too often he makes it useless. This is contrary to conscience. It happens likewise with the beddings. Often, somebody may use a smaller mattress but he looks for a bigger one, or he has a wool blanket but he wants to change it for a new one that is more beautiful, because of desiring luxury or because of drowsiness. One may be satisfied with a pillow filled up with straws but he looks for a pillow filled up with feathers, and he strives to obtain one and he get upset because of not succeeding in that. And he starts looking at his brother and saying: "Why this one has one and I don't. How happy is him!" Greta progress! Again, somebody stretches his coat of his blanket in the sunlight but he doesn't take care of taking it at the right time and the sun burns it. This too is against conscience. Likewise with the foods. Somebody can satiate his need with a few raw or dry vegetables, and with a little oil, but he is not content only with that and he searches for tastier and richer food. All of these are against conscience.

7) And the Holy Fathers say that the monk mustn't ever let his conscience tormenting him, in anything. So, brothers, we need to be woken all the time and to guard on ourselves against these things, in order us not to fall into danger. And our Lord too asked us to do that, as I said before. May God give us power to obey and to guard these, in order the words of our Holy Fathers not to become condemn us.

IV

About the Fear of God

1) Saint John says in his general epistles: "The consummate love gets the fear out" (1 Jn. 4: 18). I wonder, what the saint wants to tell us? What fear and what love doesn't he speak about? The Prophet says in his Psalms: Fear the Lord, all

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the work of our fellow humans. Breaking up the prepared objects and searching for other objects to replace the broken, it will require a new work and the man won't have time to occupy on himself with the salvation of his soul. We have a responsibility for everything. This is because through all the wrongly used things the people can be hit and God can be despised.

His saints" (Ps. 33: 9[1190]). And we find many words like these ones in the Holy Scriptures. So, if even the saints, who love our Lord so much, they still fear Him, how he says: "the love gets the fear out"? The Saint wants to show us that there are two fears: one beginner, and one consummate; and that one belongs to the beginners, as somebody would call them: to the worshipper of God; and another belong to the saints and consummate ones, who have reached the measure of the love for God. For instance: somebody fulfill the will of our Lord because of fearing the torments. This one is, as I said, a beginner. He still doesn't do the good for the good itself, but because of fearing the beatings. Another does the will of God, by living on God Himself, and by keenly wanting to be pleasant to God[1191]. This one is him who has the true love called by the saint as consummate love. And this love leads him to the consummate fear.

One like this will no longer fear and he will guard the will of God not because of fearing the beatings, or because of fearing the punishment, but because he has tastes out of the sweetness of being together with God. He fears of falling off that sweetness, he fears of being deprived of it. This is the consummate fear born out of this love. This fear removes the beginner fear. But it is impossible one to reach the consummate fear without crossing firstly through the beginner fear.

2) There are three soul's states which, as Saint Basil says, we can cross through in order to be well-pleasant to God[1192]: either we are pleasant to God by fearing the torments, and therefore we are in that feeling characteristic to the slave; or we fulfill the commanded things aiming to gain the reward, namely for our benefit, and by that we resemble to hirelings; or we do the God for God Himself and in this case we will be in the

[1190] In KJB we have: Ps. 34: 9: "O fear the Lord, ye his saints: for there is no want to them that fear him."; in ROB we have: Ps. 33: 9: "Fear the Lord you all His saints, for they who fear Him lack nothing." (E. l. t's. n.)

[1191] The good itself is God as Person Who springs up consummate love and power and endless life. You love any person for herself or for himself, for out of that person spring up or it can spring up love, and therefore life. All the more on God. One loves for herself or for himself only the thing. When loving a person, one cannot separate the love for that person from the love for himself. Everything is given together. You will be happy when you are with the other person. But you can be eternally only with God, and only into God you can be also be eternally with the other persons, while remaining yourself eternally through their love and through your endless love for them.

[1192] Saint Basil the Great, *Introduction to the Broader Rules*; G.P. 31: 896 B.

feeling of a son. This is for when the son reached the sapience, he will do the will of his father not because of fearing to be beaten, neither for taking rewards from his father, but because he loves his father and he guards the love he has for his father, and he honors his father as his parent and he is convinced that everything he has it belongs to his father. One like this will be found worthy of hearing: "You are no longer servant, but you are inheritor of God, through Christ" (Gal. 4: 7). One like this, as I said, he will no longer fear God with that beginner fear, but he loves God, as Saint Anthony said: "I no longer fear God, but I love Him"[1193]. And the Lord saying to Abraham after Abraham accepted to bring his son as sacrifice: "Now I know that you fear God", He spoke about the consummate fear, that fear that is born out of love. This is because otherwise why would He have said: "Now I know"? He said that because He had mercy on him, for he did so many things, and he obeyed God, and he left everything of his own and he moved in a foreign land and in the middle of a people who were worshipping idols, where was no form of honoring God and he endured even this preparation for sacrificing his son. After all of those, God told him: "Now I know that you fear God". It is obvious that God spoke about the consummate fear of the saints. This is for the saints no longer fulfill the will of God because of fearing the torments, or for reward, but for they love God, as I said for many times, they fear of doing something contrary to their beloved One. And that's why he says: "The love removes the fear". This is for they no longer do His will because of fear, but they fear Him because they love Him[1194].

3) This is the consummate fear. But it will be impossible, as I said before, that somebody will reach this fear if he doesn't have, in the first place, the beginner fear. For he says: "The fear of the Lord is the beginning of the wisdom" and: "The fear of

[1193] In *"Apophthegmata Patrum"*, at Cotelerius, *Monumenta Ecclesiae Graecae*, tome I, p. 351, no. 52, where he says: "Abba Anthony said: I no longer fear God, and I love Him, for the love gets the fear out".

[1194] This is an inversion: the beginners do the will of God because they fear Him; the consummate ones love God and they fear of falling off that love and that's why they do God's will. The fear that is born out of love is different from that love that is born, out of fear, with difficulty. It is something else when I fear of losing somebody's love, and something else is when I fear not to be punished by that person. In the first case, the man has tasted the sweetness of the communion with the beloved person and he fears of losing that person; in the second case, the man thinks at himself, namely he thinks at the punishment that could come from not fulfilling that person's desire.

God is the beginning and the end" (Prov. 1: 7). He calls as beginning the beginning fear. After that one, there comes the consummate fear, that fear that is characteristic to the saint. The beginner fear belongs to our composition. This fear guards the soul, as the knowledge too, against all sins. For he says: "Because of fearing God everyone deviated from evil" (Prov. 15: 27). So, if somebody deviates from evil because of fearing the punishment, like that servant that fears the master, that one will gradually come to do the good and by doing the good he will gradually come to hope a certain reward for working the good, as the hireling does. And by persevering in doing the good, as I said, and in running away from evil, because of his fear and like a servant, and by doing the good due to his hope, as the hireling does it, and by spending his time in the company of God for a long time and into the good, he will be united by that, to the extent of that accompanying, with God, and so he will state God and he will reach some feeling of the true Good Himself, and he will no longer want to be separated from Him. This is because who will be able to separate him, as the Apostle said, from the love of Christ (Rom. 8: 35)? Then he will reach the measure of the sun and he will love the good for the good itself and he fears because he loves it. And this is the great and consummate fear.

4) That's why, the prophet too, by teaching us the difference between these two fears, he said: "Come, my sons, and listen to me, and I will teach you the fear of the Lord" (Ps. 33: 11[1195]). Direct your mind at each of the prophet's words. He firstly says: "Come to me" calling us to virtue. Then he adds: "sons". This is because the saints call as "sons" on those who are transformed by their word, crossing from sin to virtue. So, it says the Apostle: "My little children, which I am again enduring the birth-pains, until Christ will take image within you" (Gal. 4: 19). Then, after he called us and urged us towards this transformation, he says: "The fear of the Lord I will teach you". Can you see the daring of the saint? When we want to say something good, we always say: "Do you want to talk together about the fear of God and us to get accustomed to it, or to another virtue?". But the Saint didn't do like that, but he said

[1195] In KJB we have: Ps. 34: 11: "Come, ye children, hearken unto me: I will teach you the fear of the Lord."; in ROB we have: Ps. 33: 11: "Come sons, listen to me, the fear of the Lord I will teach you;" (E. l. t.'s n.)

daringly: "Come, sons, listen to me, the fear of the Lord I will teach you. Who is that man who wants the live and who loves to see good days?" (Ps. 33: 11-12[1196]). Then, like somebody would have answered his question, saying: I want that, you teach me who to live and how to see good days", he teaches and says: "Stop your tongue from evil and your lips not to speak cunningness" (Ps. 33: 12-15[1197]). Lo how he cuts off, firstly, with eth feat of God, the working of the evil. This is for: "Stop your tongue from evil" means: "do not hurt, by anything the conscience of your neighbor, do not slander, do not sanger anybody". And by adding: "and your lips not to speak cunningness", he says: "Do not behave cunningly towards your neighbor". Then he adds: "deviate from evil" (Ps. 33: 13[1198]). He mentioned, in the beginning, some individual sins: the slandering, the cunningness, and then he added, comprisingly, all sins: "deviated from evil", namely run away from all evil, deviated from all things causing sins. And he didn't stop there, but he also added: "and do the good". This is because when somebody doesn't do the evil, he won't necessarily do the good by not doing the evil, and he won't necessarily have mercy on his neighbor. And if someone doesn't hate, that won't mean that he loves. So, the prophet rightly said: "avoid the evil and do the good".

Lo how he shows us one by one of the three states which we previously spoke about: how through the fear of God he guided from avoiding the evil and then he urged to step on doing the good. If somebody will be found worthy of deviating from evil and to run away from evil, that one will naturally work the good being guide by the saints. By saying all of these very well, and at their turn, he adds: "Search for the peace and

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[1196] Vid supra. Also: in KJB we have: Ps. 34: 12: "What man is he that desireth life, and loveth many days, that he may see good?"; in ROB we have: Ps. 33: 12: "Who is the man who wants the life, who loves to see good days?" (E. l. t.'s n.)

[1197] Vid supra. Also: In KJB we have: Ps. 34: 14-15: "Keep thy tongue from evil, and thy lips from speaking guile. // Depart from evil, and do good; seek peace, and pursue it. // The eyes of the Lord are upon the righteous, and his ears are open unto their cry. // The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."; the corresponding verses in ROB are: Ps. 33: 12-15: "(Who is the man who wants the life, who loves seeing good days?) Stop your tongue from evil and your lips not to speak cunningness. // Avoid evil and do good, search for the peace and follow it. // The eyes of the Lord towards the righteous and His ears towards their prayer. // And the face of the Lord towards them who do evil deeds, in order their remembrance to perish from on earth." (E. l. t.'s n.)

[1198] Vid supra.

follow it". He didn't say only: search for it", but he also said: "follow it", so that you to grab it.

5) Focus your mind on these words, and look at how much care the saint says them with. When somebody is found worthy of deviating from evil and after that he strives to work the good with God, immediately will come upon him the wars from the enemy. Therefore, he lives in ascesis, he toils, he crushes on himself, not only because of fearing the turning back again to evil, as I said about the servant, but also by hoping, as I said before, for gaining the rewards for the good, as a hireling. This is because he does the good while being warred by and while fighting and battling the enemy; that's why he does the good with much trouble and with much crushing of his heart. And when help from God comes to him and he starts gaining a habituation into good, then he will see the resting, then he will gradually start tasting the peace, then he will feel what the trouble of the war is and what the joy and the gladness of the peace is. Then he will search for it, he will strive and he will run towards it, aiming to consummately earn it, so that the peace to dwell within him. And what is happier than that soul who has been found worthy of such a measure? One like this, as I said for many times, he is at the measure of the son. This is for "blessed are the peacemakers, for those ones sons of God will be called" (Mt. 5: 9). Who could say that such a soul does the good for something else than the joy for the good itself? Who will know that joy if not him who has experienced it? One like this will know then also the consummate fear, as I said for many times.

Behold, we have heard what the consummate fear of the saints is, and what the beginner fear of our state is, and where somebody starts from and where he reaches through the fear of God. Now we want to find out also how the fear comes from God; and we also want to tell which are the things separating us form the fear of God.

6) The Holy Fathers said that the man achieves the fear of God by having the remembrance of the death and of the torments and by studying on himself on each evening how he has used the daytime, and on the morning, again, how has he crossed the night; then, out of non-daring and out of the attachment to a man who fears God. This is for they say that a brother asked a certain old man: "What should I do, father, in order I to fear God?". And the old man told him: "Go and join a

man who fears God and out of his fear you too learn how to fear God"[1199].

And we banish away the fear of God form us by doing the things opposite to these ones: by not having the remembrance of death, neither of the torments, by not taking heed at ourselves, by not studying how we have spent our day, and by living carelessly and by occupying on ourselves with meaningless things, while showing on ourselves as full of daring. This is the worst thing; this is our total perdition. This is because, what else banishes away the fear of God form our souls as the daring does? When Abba Agathon was asked about daring, he said that that is alike a great heat, and when that comes everybody run away from it and it destroys the fruits of the trees[1200]. Can you see the power of the passion? Can you see its fury? And again, when he was asked: "Is it the daring so awful?", he said: "There is no other passion more awful than the daring is". He said very well and wisely, that the daring is the birth-giver of all passions, because of banishing the fear of God from within soul. This is because, if due to the fear of God each one deviated from evil, unmistakingly, where there is not the fear of God, there will be all the passions. May God deliver our souls from the destructive passion of the daring!

7) But the daring is of many sorts as well: somebody dares by word and by word also by touching and by touching also by looking. From daring he comes also to the vainly-speaking and form speaking the worldly things he comes to make jokes and to stirring up the impious laughter. The daring[1201] is also the touching of something or of somebody unnecessarily, stretching one's hand against somebody, for laughing, or to push somebody away, or to steal something from somebody, or to look at somebody shamelessly. All these things are being done by the daring. All of these will come into the soul when there is no fear of God. From these things somebody will gradually come to fully despise others. That's why God, when He gave the commandment of the Law, he said: "Make pious the sons of Israel" (Lev. 15: 31). This is because without piousness

[1199] *Apopht. Poemen* 65: G.P. 65: 337 B.
[1200] *Apopht. Agathon* 41; G.P. 65: 109 A.
[1201] The daring he speaks in these paragraphs is that daring that doesn't fear God. But there is also mentioned a commendable "daring" in *The Lives of the Saints* and in the spiritual writings. That is the daring had by the saint and generally by the clean ones, they who fully trust God. That daring gives them a hope that their prayers will be answered.

nobody will honor God, neither will one take heed any commandment of God. That's why there is nothing worse than the daring. This is because the daring is the mother of all passions: this is because the daring removes the piousness, because it banishes away the fear of God, and because it gives birth to contempt.

Through the daring you have among you, and through the shamelessness of ones towards others, you speak ugly among yourselves and you hurt on one another. And if one you see something useless, he will leave and he will chatter about that and he will sow it in the heart of another brother. And by that he won't hurt only on himself but he will hurt his brother too, by throwing evil venom into his hear. This is because that one, often when having his mind to prayer, or to some other good thing, this one going to him, he gives him something which that one to occupy on himself with, uselessly. And not only that that impeded that one from what is useful to him, but it will bring him a temptation too. And there is nothing worse than this, neither more destructive, that one to hurt not only on himself but also on his neighbor[1202].

8) That's why, it is good us to have piousness, brothers, in order us to fear of hurting others, so that we will honor on one another and we will strive for not even raise our look at the face of another. This is for this one is also a sort of daring, as somebody among the old man said[1203]. But if it happens that one sees his brother committing sin, let him not despise that brother, and let him not by keeping his silence to let that brother to be lost; but let him neither defame of gossip that brother, but with the together-suffering and with the fear of God, let his tell him who can correct that brother, or to talk himself to that brother, with love and humbleness, saying: "Forgive me, brother, because though I am disorganized, it seems to me that we do not do this thing correctly". And if that

[1202] It is graver when someone brings another to perdition - by his example, or by his urge - than him to destroy only on himself. Sure thing, that one will draw on himself too into precipice, while otherwise that one could have been drawn to good by them who are at good. My salvation depends more on my work for others' salvation, than on my egotistic work for my own salvation. The sigh that you are on the road of your salvation is the overcoming of your egotism not only in what regards working for another as him being a passing, relative existence, and by helping him to the earthly things, but also in working him as for an existence destined to eternity. This is the supreme cherishing of him by you.

[1203] From a letter of Abba John addressed to Dorotheos, found at Nicodemus the Hagiorite, *quoted work*, p. 340.

brother doesn't listen to him, let him tell to some other brother whom he sees that the sinner trusts to, or let him tell to that brother's spiritual adviser, or to Abba, according to the gravity of that one's mistake, and then let him have no worries about that. But as I said, let him tell those ones on the purpose of correcting that brother, and not for much-speaking or for gossiping him; not by despising, him, not by wanting to give him as a bad example to others, not condemning him, not pretending that he allegedly does that for correcting that brother by actually having within him all the mentioned evil things. This is because even if somebody says what he knows to Abba himself, but not aiming to correct his neighbor, or not because of being hurt, that one will commit sin. Because that is slandering. So, let him study his heart in details, if he wants to tell what he saw out of mercy and for the benefit of that brother, or he is troubled within also by some passionate thought and urged by that to tell Abba about that one's mistake, saying: "My conscience bears witness to me that I want to talk about that in order to correct my brother, but I feel in my heart a mixed thought. I do not know whether I want to tall that because I have something against my brother; I do not know either if some envy wants to impede me from telling what I know"[1204]. And then Abba will tell him to confess what he knows, or not to.

But sometimes one doesn't say not even for the benefit of his brother, neither because he is hurt, nor because he keeps in his mind something bad about his brother, but he simply tells it because of an urge to uselessly peaking. But what is that gossiping good to? And often the brother finds out what he said about him and he gets upset and out of that will come some trouble, and therefore he adds to damage. But when somebody tells, as I said, only for his brother's benefit, God won't allow there to be any disturbance, any trouble, or any damage.

9) So, you strive, as I said, to guard your mind against thinking evil about your brother, and against hurting anybody, either by word, or by deed, either by countenance, or by anything else. Let's yourselves not to be too sensitive when pinched, lest when somebody hears some words from his brother to feel himself pinched, and then to answer his brother with evilness, or to feel the urge to defend on himself against

[1204] We have here the model of fine and concrete analysis of one of the complex souly states, as there are many others described in this writing.

that brother. These things are inappropriate to them who live in ascesis. You achieve the fear of God, but piously, to that you will welcome on one another by bowing down your heads before your brother, as I said, each of you getting humble in front of God and in front of his brother, and cutting off your will, for God[1205].

It is truly a good thing when somebody commits a certain good deed and he attributed that deed to another brother and let him take the bigger honor. He who is lenient, he will benefit more than another. I do not know about myself whether I have even done something good. But if I have been defended by this reckoning, I know that that has happened to me because I haven't placed on myself before my brother, but I have been always placing my brother before me.

10) When I was once at Abba Serid's monastery, the servant of Abba John got sick, who was with Abba Barsanuphius, and Abba allowed me to serve myself the Oldman[1206]. And I embraced the door of his monastic cell form outside[1207], as somebody embraces the honored cross. This is for who wouldn't want to be found worthy to serve such a saint? And the saint also had a wonderful word. And on each time, after I finished serving him, I bowed before him in order him to approve me to leave. And he always told me something. And the Oldman had four words. And I said, it was evening, and when I wanted to leave, he always told me one of his found words. And he told me so: "Once and for all (this was the habitual phrase which the Oldman always started each of his word with), once and for all, brother, may God guard the love. Our fathers said that guarding the conscience or our neighbor it will give birth to the humble cogitation"[1208]. On another evening, he also told me: "Once and for all, brother, May God guard the love. The fathers

[1205] He who humbles on himself in front of another, by cutting off his will for showing on himself as superior to that one, he will determine that one too to cut off his will of showing on himself as superior to him. Thus, the humble one cuts off not only the will of his own pride, but he will also cut off the will of another's pride. The will of another won't be cut off through a superiority of worldly order, but by the will of the own humbleness, that attracts after itself our humbleness. In this position and in the following positions is being described the saints' gentleness, one that cuts off the root itself of the passions, and that not only cover those up.

[1206] When the servant to Abba John, who had also the surname "Oldman", Dorotheos took, by the will of Serid, upon himself, to serve Abba John.

[1207] Namely he ceaselessly stood at the door of the Oldman John.

[1208] *Apopht. of Abba Isaiah*; *P. Evergetinos* I, 45, p. 168.

told me: "I have never placed my will before the will of my brother"[1209]. On some other occasion he told me: "Once and for all, brother, may God guard the love. The fathers said: "Bear the burden to one another, and you will truly fulfill the law of Christ"[1210]. Thus, the Oldman always wanted to give me an advice by these four, when I was withdrawing on the evening, as he would give somebody victuals. And so, I have taken those under my guard for the whole my life.

And though, despite I had such a trust in the Saint, and despite I had such a great desire to serve him, when I heard that a certain brother was upset because of that, because he wanted too to serve the Saint, I went to Abba and I begged him, telling him: "That brother is worthier to serve the Oldman, Abba, if you wish". But neither Abba nor the Oldman himself (John) allowed me to be replaced for that brother. But I did everything I could to give my brother primacy. And while I served there for nine years, I know that I didn't tell anybody an ugly word, despite I had that job, so that no one could tell that I had no job.

11) And believe me, I know that a brother came once after me from infirmary to the church, reproaching me. And I was walking before him, and I answered him nothing. And even when Abba found out about that, because somebody told him, and Abba wanted to rebuke that brother, I insisted, kneeling at his feet, and I told him: "No, for the sake of the Lord, I did wrong, what is the brother guilty for?". And another brother, either because of temptation, or because of simplicity, God knows why, he was pissing over my head so that even my bed's linens were wet. Likewise, some other brothers they were coming daily and they shock their mattresses in front of my monastic cell's door, so that such a multitude of bedbugs invaded my cell than I wasn't even able to kill them. Because they were countless because of the heat. And when I went to sleep, all of them gathered on me and, despite a fell asleep because of tiredness, when I woke up, I saw my entire body bitten. And I never told anyone of them: "Do not do that!", or: "Why do you do that?". Neither I know on myself as having uttered ever some word that upset or wounded somebody.

[1209] *Apopht. belonging to John the Eunuch* II, 2; G.P. 65: 233 A, and from Anthony; *P. Evergetinos*, III, p. 109.

[1210] *Apopth. Belonging to Makarios*, 41; G.P. 65, 291 B and Arsenius 1; G.P. 65: 88 B.

You too, learn to bear each other burdens, learn to respect on one another. And if somebody of you hears a word that he dislikes, or if somebody suffers, unwillingly, from another, let him never get discouraged, let him never feel stung, let him not have during the ascetic toils or benefit, as having his heart bitter, drowsy, weak, not being able to receive any temptation, as a water melon that, if even a small stone comes closer to it, it will immediately be wounded and it will make it rot. But let yourselves to have your heart strong, let yourselves to have long-suffering, so that your love for one another to defeat everything that happens among you.

12) And if somebody has a job, or if somebody from among you has something to ask either the gardener, of the administrator, or the cook, or on anybody of them who serve among you, let both him who asks and he who was asked to guard, before anything, their internal state, and let them never surrender on themselves to any disturbance, neither to any enmity (antipathy), nor to any addiction, neither to let their will of the asking for his right to deviate him from the commandment of God. And no matter what thing it is about, either big or unimportant, let them despise that thing and disregard that thing. And neither somebody to reckon anything as above his inward state, so that to harm his soul in order him to succeed in that thing. In any of the things you are caught, even if that thing needs to hurry up and it is very important, I do not want you to do that thing with strife and disturbance, but I want you to be convinced that anything you do, big or small, it is the eighth part of what you are searching for. And the guarding of your inwards state, even if by doing that you will be unable to fulfill your job, it is four parts out of eight[1211]. See what big the difference is.

13) So, when you do something, if you want to do that consummately and entirely, you will strive yourselves to do both that thing that is only an eighth and also to preserve unharmed your souly state as well, that is a half of the eight parts, namely four out of eight[1212]. And if you need to do that thing and to fulfill the commandment, pay attention not to harm on yourself

[1211] It is a greater thing not to disturb your state of peace and your gentleness towards others, than to fulfill some duty of your job.

[1212] The made thing is an eighth of duty, and the undisturbed souly state is four time that.

and on others; know that it is not good to somebody to lose four eighths, or half, for guarding an eighth.

And if you know that somebody does this thing, one like that doesn't accomplish his job consciously. This is because he perseveres, by rebuking and by tormenting on himself and of his neighbor, because of his vain-glory and for being pleasant to people, in order him to hear after that that nobody could defeat him. Woe! Great valiantness! This is not a victory, brothers; this is loss, a perdition. Lo, I am telling you, that if I send somebody of you to any necessary thing, and if he sees some disturbance, or other harm, he must stop from doing that thing. And you must never harm on yourself and on others. It is better that thing not to be accomplished (but it is rather better not to happen that), in order not to upset on one another. This is because otherwise, as I said, you will lose half or four parts out of eight. And this is an obvious insanity.

14) And I am telling you these things not in order you not to get discouraged immediately and so you to stop working, or you to become careless and to at once throw away all things and you to trample on your own conscience, by wanting to get rid of worries, not in order you to become disobedient, by saying each of us: "I cannot do that, I am getting harmed, this doesn't concern me". This is because on this reason you won't even accomplish any job, neither will you be able to ever fulfill any commandment of God. But I am telling you thing in order you to advance towards fulfilling any job which you are appointed to, with love, with humble cogitation, bowing down to one another, honoring on each other, and praying for one another.

Nothing's stronger than the humble-cogitation. So, if somebody sees his neighbor, or even on himself, as troubled for a while, stop yourselves, be lenient to one another, and do not insist as long as the harm lasts. This is because, as I said for many times before, it is better not to accomplish what is needed, as you want, but it is better to do that according to your need and not according to your will, or according to one's right. Even when a thing seems to you totally justified, do not get troubled and do not trouble others, so that you avoid losing half, or four out of the eight parts. This is because the difference between losses is great. But it often happens that somebody loses even the eighth itself and he won't accomplish quite nothing. This happens consequently to strife. We do all the things in order us to benefit out of them. But what will we

benefit if we do not humble on ourselves towards others, but, on the opposite, we trouble and upset on one another? And you not what is said in Paterikon: that from our neighbor comes both our life and our death[1213]. You cogitate these things always within yourselves, brothers, in order you to learn the words of the Holy Fathers, in order you to strive for searching, and you to benefit and to be beneficial to others, with love for and with fear of God. Thus, you can benefit out of everything that happens to you, and you can advance with the help from God. And our God Himself, for He loves the people, He will bestow us the fear of Him. This is for he says: "You fear God and keep His commandments, for this is what He asks from people" (Eccl. 12: 13).

V

About the Need for Not Trusting Somebody His Onw Wisdom

1) In Proverbs is said: "They who have not ruling, they will fall like the leaves, and the salvation consists of much advising" (Prov. 11: 14). Take heed, brothers, at the meaning of this word; take heed at what the Holy Scripture teaches us. It urges us not to trust in ourselves, not to reckon on ourselves as wise, not to think that we can guide on ourselves. We need help; we need him who rules us according to God. Nothing is more pitiful, nothing is more destructive, than not having somebody to guide us on the path to God. This is because, what it is said?: "They who have no ruling, they will fall like the leaves". The leaf is always green from the beginning, and growing up, and pleasant, and then will gradually wither and fall. And at the end the leaf will be despised and trampled. Likewise happens to the unguided man. In the beginning he always has warmth for fasting, for vigil, for appeasement, for obedience, and for other good things. Then that warmth, by getting gradually quenched,

[1213] *Apopht.* 9; G.P. 65) 77 B. It is a wonderful summarization of a great truth. In this sentence are comprised countless meanings, which all of them can be illustrated by the concrete relationships among people. We lose on another, we will lose on ourselves; we love on another and he loves us, and this is our life. He prays for us, he helps us, we will be saved; he doesn't pray for us, he doesn't help us, we will be lost.

and because that man doesn't have an adviser who to refresh and to rekindle his warmth, he will unnoticedly wither and fall and become slave to the enemies who make of them whatever they want.

And about them who confess all their things and who make all their things after being advised, he says: "The salvation consists of much advising". He doesn't say: "of much advising" meaning that one must ask anyone for advice, but meaning that one must seek for advice in all his things, and without any shadow of doubt, one must ask for advice only him whom he ought to trust. Neither one must keep his silence about something, and tell his adviser only what he wants, but let him confess everything and ask his confessor for advice, as I said. This is "the salvation consists of much advising".

2) If the man doesn't confess all his things, especially when he comes from a bad habit and living, the devil will find within him a will and a desire for justification, and by that the devil will defeat him. This is because, where the evil sees somebody as not wanting to commit sin, it is not so unskilled in doing the evil than to suddenly attract him to some of the obvious sins. He won't tell him: "Do and fornicate!", neither; "God and steal!". Because he knows that we do not want to do that. And he doesn't want to tell us what we do not want to do. But he finds us as having, as I said, a certain will and urge to justify on ourselves, and through those he will wound us, with an apparent justification. That's why he says also: "The cunning one does the evil when united with a will of justification" (Prov. 11: 15). The cunning one is the devil. So, he is the one doing the evil, when united with a will of justification, namely with a justification provided us by ourselves. Then he harms us more. Then he works strongly. This is because, when we keep our will and when we found on ourselves on our right, then we will plot against ourselves and we won't realize that we will destroy on ourselves. This is because, how could we know the will of God and how could we search for the will of God, when we trust in ourselves and we keep out will?

3) That's why Abba Poemen said that "the will is a brass wall between man and God"[1214]. Take heed at the meaning of this word. And he also added: "It is a stone that bounces back and his you, because of resisting the will of God and it his it.

[1214] *Apopht. Poemen*, 54; G.P. 65: 333-336.

That's why, when the man forsakes it, he says: "By my God I will cross over the wall. My God, His way is righteous" (Ps. 17: 30-31[1215]). He spoke wonderfully. This is for somebody will see the righteous way of God only when he has forsaken his will[1216]. But when the man is compassionate on his will, he won't see the righteous way of God. And whatever the man hears in his support, he will immediately defame that, and mock that, and resist it. This is because, how could one who cherished his own will to admit or even listen to an advice? Then the Oldman said about the urge towards self-justification: "If the self-justification works together with the will, that man won't turn himself back easily". Woe, how can be that tied among the words of the saints? There is a true death when the urge is united with the will. This is for then will be a great danger, a great fear. Then the misfortunate will totally fall. This is because of who will be able to convince a man like this one, that some other man knows better what is beneficial to him? Then such a man will decide to totally obey his own will and to his thought, and therefore the enemy will roll him down as he wishes. That's why was said: "The cunning one does the evil when united with the urge towards justification". It was said that the enemy hates even the sound (the echo) of the support (reassurance).

4) Because of the cunning one that not only hates the support (the reassurance), but he cannot even hear the voice of

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[1215] In KJB we have: Ps. 18: 29-30: "For by thee I have run through a troop; and by my God have I leaped over a wall. // As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him."; in ROB we have: Ps. 17: 32-33: "For I will be delivered with you from temptation, and with my God I will cross over the wall. // My God, righteous is His way, the words of the Lord are tried in fire; shield is Him to everyone who hope in Him."

[1216] Mak the Ascetic, *About the Spiritual Law*, 31; G.P. 65: 909 B. The egoistic will; of the man lead towards himself, it is confounded to himself; in him, he who is locked up in himself, in his monotonous and dark limitation. The will of God leads to the endless and luminous width of the life of God and of the life or everyone in Him. By His will, God opens on Himself to the man, and to the man's inside. But then the man will have become transparent for the endless width of God. The individualistic way of the man will quickly come to a blockage. The way of God leads endlessly to His endlessness. In the will of God there meet everyone's wills in their endless advance into God and into their reciprocal love and understanding into God. The will of God is that will that comprises all the things, and it upholds and it promotes all the things into a harmonious advance, according to their rationalities united in Him. BY conforming on himself to the will of God, the man doesn't annul either his will, but he values it in its true aspiration of developing on himself realistically in the infinity of God, in union with all things. By renouncing to his egotistical will, the man has torn down the artificial wall that kept him separated from God and from all thing.

this support. He hates the sound itself of the support, namely right the fact that somebody speaks something for supporting him[1217]. For instance: Before doing something, he who should ask about the benefit of that thing, before the enemy know that that one will or won't guard what he hears, he hates even the fact itself that that one asks somebody and the fact of hearing the good advices, and he rejects even the voice or the sound (the echo) of such words. And I am telling you why's that. He knows in the cunningness he contrives that if that one asked, he would become accustomed to obey a useful advice, and the enemy doesn't hate anything so much than such a word to be experienced and known. This is because, if that was the case, he wouldn't be able to plot as he wishes. This is because if the souls was strengthened by confessing all his thoughts and by hearing the advice from a knower: "Do this, or do not do this, this is good, but thig is not good, this is a self-justification urge of yours, this is a will of yours", or if the heard, also: "it is not the right moment for that", and on some other time: "now is the moment", - the devil wouldn't find what cunningness to use in order to harm on him who asks and obeys the advices he receives, or to roll him down, for he would always be guided and supported from all quarters (reassured), and it would be fulfilled within him the word: "the salvation consists of much advising". But the cunning one doesn't want this, but he hates this. This is because he wants the man to do the evil and he rejoices more of them who "do not have ruling, because they fall down as the leaves do".

[1217] The monk as a man who started with the whole his assertiveness on the road of the consummate good, he trusts the advice of his confessor as rightly choosing between good and bad. But the evil urges the monk, and by and large on any human being, to trust only in himself, just in order not to find any reassurance that he is doing the good. The in order to do that the devil uses the man's will for self-affirmation and for becoming ever bigger, and that will easily end into pride when the man doesn't want to progress into God, but by his own. Actually, no man can fully know on himself without being helped to that buy others; and, especially, the man doesn't know all the possible consequences of his deed, because of his inexperience, as long as he still is inexperienced. The knowledge is a common thing: "co-gnoscere". The human being is whole only together with others, and in the last analysis, only together with the Supreme Subject. The reassuring, the strengthening of each one is given by the special "sound" or "voice" of another subject, which the man hears it as coming from another person. Maybe this one called as "echo" also for in it's the man truly retrieves on himself. The devil wants the individual to be totally separated from the communion with others, in order him to be able to totally empty up the man of his life, and to collapse the man into the desert void of the loneliness.

5) You recall that brother loves by the cunning one and whom Abba Makarios said about: “I have a brother and when he sees me, he swirls like a windmill”[1218]. The cunning one loves people like him. Of people like these ones, he rejoices always, namely those who do not entrust on themselves to him who can help them according to God, and who stretches his hand to them. This is because, did not come this devil near to all brothers, which the saint saw him carrying all sorts of food in vessels? And didn’t he offer those foods to everyone? But each brother, by feeling the devil’s plotting, he ran and confessed his thoughts and he found help in time of temptation and that’s why the enemy wasn’t successful against them. The devil found only that miserable who trusted on himself and not having any help from somebody else. And thus, the devil had him like a toy and that’s why he withdrew thanking him and cursing the others. But immediately that he told to Abba Makarios that, and the name of the brother, and the saint ran to him, he found out what the cause of his falling was: he found out that he didn’t want to confess, he found out that he didn’t have the habit to unveil on himself. This is for, when he was asked by the saint: “How are you, brother”, he answered: “By your prayers, I’m well!”; and the saint asked him again: “Aren’t you warred by thoughts””, but he answered: I’m well”. And he didn’t want to confess anything until the saint convinced him, by using a great craftsmanship, to tell his things. And the saint, by uttering him the word of God, he strengthened him and he turned him back. And when the enemy came again to him, according to his habit, wanting to tip him over, the enemy got sad. This was because the enemy found him strengthened; the enemy no longer found him as prey to his mockery. Thus, the enemy left without fruit, he left from this one too, ashamed. That’s why, when asked by the saint: “How is that brother, that friend of yours?”, he no longer called that one as “friend” but as enemy, and he cursed him saying: “This one has been broken as well, neither him obeys me, but he has become more savage than all of them”.

6) Behold why the enemy hates him who has a support: because our enemy always wants our perdition. Behold why he loves them who trust to themselves: because they collaborate with the devil, and they plot against themselves. I do not know

[1218] *Makarios* 3; G.P. 65, pp. 261-264.

another falling of the monk except that one coming out of the trust he has in his heart. Some people say: the man falls because of this, or because of that. And I, as I said, I do not know happening any falling except because of what I said. Do you know someone who has fallen? Know that he trusted to himself. Nothing is more dangerous, nothing is more destructive, than somebody to trust to himself.

God covered me and I have always been fearing this danger. When I live into the congregational monastery, I was trusting everything to Abba John. I didn't allow on myself, as I said, ever to do something without his advice. O occasions my thought told me: "Won't the Oldman tell you this? Why do you want to trouble him for?". And I was saying to such thoughts: "Let anathema be to your judgment (to your right-reckoning) and to your knowledge and to your wisdom and to your science, because what you know you know from the devil"[1219]. So, I left and asked the old man and sometimes he told me exactly that word that I thought at. Then my thought told me: "What do you have to say now? Lo that he told you what I told you before. Haven't you disturbed the Oldman unnecessarily". I answered that thought: "Not it is good, now it is from the Holy Ghost. What it belongs to you, it is sly, it is from the devils, it is from a passionate state"[1220]. And thus, I have never allowed my thought to make me trusting to myself, without asking for advice.

[1219] Everything that occurs in the sphere of an individualistic thinking, it is by itself deprives of the broader sight, one that take in account, in a balanced, the inter-conditioning of everybody. It is from the devil who wants to tear apart the creation and to sing everyone in a, extremely reduced existence, in a tormented existence, in a shadowy existence, in an existence of a disordered, irrational, and contradictory motion of the shadows. Everything is a false knowledge, because of being a knowledge of the strap, one that is not fully real, because it is not in the fabric of the whole, in communication of live with among all realities. The right-reckoning", so praised in the Easter spiritual writings, it comes out of a long experience of the life in community, of together-advising with others. It takes heed at all reality's sides, at all possible viewpoints, in the judgment it formulates. That's why is required the advice especially from the "old men", who have gathered along years much life experience and many opinions from very numerous people.

[1220] Even if the judgment one gives to himself regarding some deed it is identical to that he has received from an experienced adviser, it is better that he asked. This is for he got rid of pride, or of the self-trusting, which can accustom him not to ask for advice even in the cases which he could judge wrongly. And by and large, any pride as closing up of the man within himself, it will bring within that man a state of callousness, of dehumanization. And the Holy Ghost will be there where the hearts are open to others, where the people are mellowed by feeling and by communicability.

And believe me, brothers, that I was in a great peace, in a great lack of worry, so that I complained about that, as I know that I said you on a different occasion. This is for I heard that "through many troubles we must enter the Kingdom of God" (Acts 14: 21), but I saw on myself as having no trouble and I feared and I was worried, because I didn't know the cause of the peace I had until the Oldman told me: "Do not be troubled, for anyone who surrenders on himself to the obedience, he will have this peace and this lack of worries"[1221].

7) Strive, brothers, to ask and to not trust to yourselves. Learn what lack of worries this thing brings, what a peace, and what a joy! But because I said that I was never troubled, listen to this thing that happened to me back then. While I still was in the congregational monastery, it happened to me a big and unbearable sadness and I was in such a pain and tribulation, that I was about to yield my soul. And that trouble came to me because of the devils' plotting, because such a temptation is brought due to their envy. It is a very hard, dark, non-comforted temptation, one that doesn't allow any resting. It is a pressure from all quarters, and it is a chocking from all directions. But the grace of God comes quickly within the soul, because otherwise no one could endure that. I was, as I said, in such a temptation and tribulation. Then, on one day, while I was standing in the monastery's yard, and I was discouraged and I was praying God for that, I suddenly looked at the Church and I saw somebody dressed up as a bishop who was about to enter the altar. I never got close to a stranger, without a need of a commandments. But then, as something was dragging me, I entered after him. And he remained inside for quite a long time having his hands stretched towards the sky. I was standing behind him, praying with a great fear. This was because I was afraid of seeing him. After he finished his prayer, he turned around and came to me. And the closer he got, the more I felt my sadness and my fear removed from me. Arrived in front of me he stretched his hand and he touched my chest, and he knocked on my chest, saying: "Waiting, I have been waiting for my Lord and He took heed at me and He heard my prayer and He got me out of the pit of my troubles and out of much mud. And He set my feet on rock and He directed my steps and He put in my mouth a new song, praise to our God" (Ps. 39: 2-

[1221] See *About Rejection*, head no. 25, in this writing.

4[1222]). And he said all those verses for three times, knocking, as I said, on my chest. And then he went out. And immediately occurred in my heart light, and joy, and comforting, and sweetness, and I felt myself totally different. I went out running after him for I wanted to find him, but I didn't find him, for he disappeared. Since then, by the mercy of God, I do not know myself as being troubled either by sadness or by fear, but the Lord has covered me until now, by the prayers of those old saints.

8) I have told you these things in order to show you how much resting, lack of worries, and support (reassurance) has he who do not trust to himself, and who surrenders his things to the Lord and to them who can advise him according to God. Therefore, you to brothers, learn how to ask. You learn that it isn't good to trust to yourselves; you learn that this is humbleness, it is resting, and it is joy. What it is needed for, that somebody to crush on himself vainly? One cannot be saved except on this way.

Maybe somebody will think that he has nobody to ask, so what should him do? But if somebody really wants to do the will of God with the whole his heart, God won't forsake him ever. And God will unmistakingly advise him according to Hid will. If somebody truly open his heart to God's will, God will enlighten even a little child to tell him God's will. And if somebody doesn't want to truly do the will of God, even if he goes to see a prophet, God will give into the prophet's heart to answer him according to his crooked heart, as the Scripture says: "If the prophet is deceived and speaks, I, the Lord, I have deceived that prophet" (Deut. 13: 1-3)[1223]. That's why we owe to correct on ourselves

[1222] In KJB we have" Ps. 40: 1-3: I WAITED patiently for the Lord; and he inclined unto me, and heard my cry. // He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. // And he hath put a new song in my mouth, even praise unto our God:"; in ROB we have: Ps. 39: 1-4: "Waiting I have been waiting for the Lord and He leaned towards me. // He heard my prayer. He got me out of the pit of the wickedness and from the clay of the mud. // And He set my feet of the rock and He directed my steps. // And He put in my mouth a new song, singing to our God;". (E. l. t.'s n.)

[1223] On one hand, finding out the truth regarding what you must do, it depends on your will to do the will of God; on the other hand, this will of yours must find a strengthening in another's word. In the dialogue of both of them there will speak God. Each one finds God by searching for Him. But the confirmation of the finding out of the will of God it will be gained out of the dialogue between two who search for God's will: "Where there are two of three gathered in My name, there I will be too amidst them" (Mt. 18: 20). It is not despised either the individual's will to find out the will of God, but neither is despised the communion between

with the whole our power, in order us to do the will of God, and not to trust to our heart, even if it would be a good thing (what we think at), and let's hear also from a saint that that would be a good thing. Let's not trust to ourselves, even if we have started working well, and let's not reckon that it must turn out rightly. But we must do everything in our power, and on the other hand we must tell to another how we have been working and so we can find out if we have worked well. And let's not even after that be us careless, btu let's wait for the judgment of God, as Saint Abba Agathon said. This if because he, when asked: "Do you fear too, father?", he answered: "I have been working according to my power, but I do not know if my thing has been pleasant to God. This is because other is the judgment of God and other is that of the people". May God defend us against the danger of us trusting to ourselves, and may Him found us worthy of keeping the way of our fathers, who were well-pleasant to Him.

VI

Let's Not Judge Our Neighbor

1) If we could remember, brothers, the words of the old saints, if we could always think at those, we would hardly commit sin, and we would hardly fall into carelessness. This is for, I those ones said, if we do not despise the small things which seem to us unimportant, we won't fall into the big and difficult things. I always tell you that out of these small things, out of saying: "What is this, what is that?", it will be born without our soul the evil habit and our soul will start despising the important things too.

Do you know what a big sin is to judge your neighbor? This is because what could be graver that this? God is disgusted by anything more than that, as our fathers told us,

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two or more. When I do not want to fulfill the will of God, neither the prophet can unveil or impose God's will to me, but the prophet strengthens me into my straying. When I want to do the will of God, even a little child can confirm me into that. But in both cases God is The One working. In the first case God lets me in my individualistic ambition, while in the second case God confirms me in feeling His will. The confirmation in straying or in truth it always comes to me through another. Such is our nature made. God confirms me even through a child, for even a child can get me out of my opinion that I own the whole truth.

and there is nothing worse than to judge on another. This is because, from this seemly unimportant thing, somebody comes to a very grave evil. This is because, from admitting a tiny suspicion against the neighbor, from saying: "What will be if I listen too to what this brother tells" What if myself tell thig word? What if I see what this brother of what this stranger does?", the mind starts forgetting about its own sins and it starts occupying on itself with the neighbor's sins. And from here comes out of the urge to judge, to slander, and to despise. And then, from here comes to the falling into what one judges. This is because, by not taking care of his own sins, and by not crying for his death, as the fathers told us, the man cannot straighten on himself in anything, but he will always occupy on himself with the thing of his neighbor. And nothing angers God so much, and nothing empties the man so much, and nothing drives the man to his forsaking (by God), as the slandering, the Judging, and the despising of his neighbor[1224].

2) Something else is slandering, somethings else is judging, and something else is despising. Slandering is telling about somebody: "He lied, or he got angry, or he fornicated, or he did similar things". By saying that, he slandered that one, because of saying something against him, because of telling another's sin passionately.

And the judgment is to say: "Somebody is a liar, somebody is a furious man, somebody is a fornicator". BY saying that, one judges the inward state of that soul, and he expressed on himself about that one's whole life, by saying that that one is so, and he judged that one as such[1225]. And this is a

[1224] The preoccupation with another's sins it will make the man to forget about his own sins, and by and large to forget about his duty to clean up and to consummate on himself. He finds out an excuse in another's sins, he finds on himself as less guilty than another, and he opens his path to advance further in his sins. By that he neglects studying on himself, intending to truly know on himself, to clean himself up of sins, to find forgiveness for his own sins. Judging on another it will by and large bring a lack of knowledge about ourselves. A contrary, looking attentively and admiratively at the kindness of another, it will make us judging on ourselves, to know our own shortcomings, and to try and correct them. That gives birth within us to the fear of the future punishment. Thus, judging on another will influence us in an evil manner, while cherishing on another will influence us in good. That's why, by judging on others, we will be found worthy to be ourselves judged.

[1225] The slandering refers to a deed or another done by somebody; judging refers to the itself the person of that one, as a whole. By judging one draws the conclusion out of an somebody's evil deed that that person is always like that, that that person cannot work but exactly as he did, because of that being that person's nature, or that that evil deem comes from a habit of doing that evil which the author won't escape ever.

very grave thing. This is for it is something else saying that "he got angry" and it is something else saying that "he is furious" and so expressing, as I showed, against that one's whole life. Judging any man so gravely that Christ Himself says: "You hypocrite, get firstly out the beam from your eye and then you will see how to get out the straw form the eye of your brother" (Lk. 6: 42). He likened the sin of the neighbor to the straw, while He resembled the judging of the neighbor to a beam. Can you see how bad a thing is to judge? It is almost worse than any sin. And that Pharisee praying to God and thanking to God for his virtues, he didn't lie, but he told the truth. And he was not condemned because of that. This is for we owe to thank God when we have been found worthy of doing anything good, for God helped us and He worked together with us. That's why, as I said, he wasn't condemned because he told: "I am not like the other people", but when, turning himself towards the publican, he said: "neither like this publican". Then he burdened on himself. This is because of judging the person of that one as such, itself the inward state of that person and, shortly, the whole that one's life[1226]. That's why the publican left more corrected than the Pharisee.

3) There is nothing graver, nor worse, as I said for many times, than to judge or to despise your neighbor. Why don't we rather judge on ourselves in order us to know our sins in details, which we are going to be held accountable by God? Why do we steal the judgment from God? What do we want from the

[1226] Judging on somebody means to draw, from a mistake seen at another, the conclusion that that one is wholly and always as he was on that moment which we saw him committing that mistake on. It means condemning the whole person by and large, as having nothing good in him, nothing able to save him. It means declaring that person as worthy of eternal damnation, as incapable of doing anything good, as eternally lost. But this comes out of the fact that he who judges on that person he has never come closer with his heart to that person, and therefore he hasn't seen anything good too in that person, and how that person internally fights the sin he has committed, and he who judges hasn't made any effort to wake up through his heart the another's heart. Such a judgment comes out of lack of knowledge, out of lack of communication, in order to truly know that person and eventually to help that person to correct himself. In this is also a lack of love. But by that the person who judges proves on himself to be a merciless person, one lacking any interest in and love for the persons he judges. And therefore, he who judges will be condemned more rightly than will be him whom he judged. That's why the Lord said: "Do not judge so you won't be judged". Let's leave the judgment to God Who really knows the man's inside and God know whether there is also something good in that man, or whether there is nothing good. By doing so, we won't exclude that within that man there can be something good too.

creature of God?[1227] Let's tremble by hearing what happened to that great old man, who heard about a certain brother who fell into fornication, and the old man said: "He wronged!". Because you know what fearsome thing is said about him in Paterikon: An angel brought the soul of him whom he sinned and said: "Lo him whom you judged! He died. Where do you command me to take him: into Kingdom or in hell?". Can there be a more fearsome burden that this: "Because you are the judge of the righteous and of the sinners, you tell me what do you command regarding this humble soul? Will you have mercy on him? Or will you send him to torments?"[1228]. Scared by that, the saint spent the rest of his life in sighs, in tears, and in thousands of toils, praying God to forgive him for that sin. And this he did after he fell on his face at the feet of the angels and took forgiveness. This is because the angels by telling him: "Lo, God has shown you what a burden brings judging on another; do not do it anymore!", and this word was the proof of the forgiveness. Still, the old man's soul couldn't get appeasement out of his crying until his death[1229].

4) This is because what do we want from our neighbor? Why must we burden on ourselves with his burden? We have plenty of what we should be worried about, brothers! Let each of us take heed at himself and at his sins. Only to God is due to justify and to condemn. This is because only God know the inwards state of each one, and the behaviors, and the gifts, and the nature, and the skillfulness, so that Only God can judge accordingly to each one, as only He knows. This is because differently judges God the things of the bishop and differently the things of the ruler; differently judges the things of the adviser from those of the disciple; differently those of the old

[1227] The creature of God doesn't owe us anything, so that we have not right to judge her of him. But the creature of God is debtor to God. This is for God has brought that creature to life and He sustains that creature.

[1228] *Apopht. belonging to Isaiah of Theba.*

[1229] We have no right to judge others, not only because it wasn't us who brought them to existence and therefore, we cannot impose them any debt towards us, but also because we cannot extend their existence by sending them into the Kingdom of Heavens, neither can we diminish their existence forever by sending them to torments. He who has no power to proceed to a judgment, or he who is not delegated to do that by the executive forum, that one neither had the right to judge. Only Him Who has given us the degree of earthly life, only Him can diminish this degree all the way down to a minimum in hell, or He can increase this degree at maximum into the Kingdom of Heavens, by the fact that this increase or diminution has brought me closer to Him or it has taken me far from Him at maximum.

man from those of the young man; differently of the sick one from of the healthy one. And who can know these judgments except Him alone Who created all realities and Who conceived all of them and Who knows all of them?

5) I remember that I heard that once happened this thing: A ship carrying slaves arrived to a city. And in that city was a very holy virgin who was taking much heed at herself. When she found out that that ship was coming there, she rejoiced. This was because she wanted to buy for herself a very little girl. She reckoned like this: I will take that little girl and I will raise her as I wish, so that she won't know anything about the evilness of this world. So, the virgin summoned the captain of the ship and she found out from him that he had two very little girls, as the virgin wanted, and she gladly paid for one little girl and she took that girl with her. But immediately after that captain left with the other girl, he came across with a dancer of immortal habits who saw the other little girl and she wanted to buy her and she did that. Can you see the mysteries of God? Can you see His judgment? Who can find out the meaning of His judgment? So, the holy one takes the little girl and she will raise her in the fear of God, teaching her all the good things and teaching her the whole monastic rule and, simply speaking, the whole good fragrance of God's commandments. While the dancer taking the other little girl she made that girl the tool of the devil. Because of what else could that insane woman teach that girl except the perdition of her soul! What could we say about this fearsome judgment of God? Both girls were little, both were sold without knowing where they were going, and one ended in the hand of God while another fell in devil's hands. So, can we say that God will ask from one the same things which He asked from another? How could God do that? If both girls fell into fornication, or in some other mistake, it could be possible to say that both will have the same judgment. But since one has learnt about judgment, about the Kingdom of God, and she has been cogitating day and night at the word of God, while the wicked one didn't know and she has never heard a good thing, but all she has been hearing have been evil things and devilish things, how one could ask from both of them the same fulness of accomplishing the commandments of God?

6) Therefore, the man cannot know anything about the judgments of God, but only God alone knows everything and He can judge anybody's things, as only Himself knows. There can

happen, indeed, that a certain brother can do some wrong things due to his simplicity. But he has a thing that is pleasant to God more than the whole life of that brother. But you judge him and by doing so you will condemn you soul. And if a falling happens to that brother, where could you know from how much he has been fighting against that and for how long he bled before committing that mistake, and if his mistake is not almost a righteousness to God? This is for, by seeing his tiredness and the trouble that one had, God will have mercy of him and God will forgive him. You know that mistake of his, but God has mercy on him. You condemn him and so you will lose your soul. Where could you know from how many tears he shed before God for the mistake he committed? You can know his sin but you cannot know his repentance[1230].

But sometimes it happens to us that we do not only judge, but we also despise. This is because it is different judging from despising. The despising takes place when somebody doesn't only judge be he also despises as well. This one is disgusted of his neighbor, as of an ugly thing. And this is worse and more destructive than judging.

7) But they who strive for being saved they won't take heed at the shortcomings of their neighbor, but let them take heed at their own: and by that they will progress as well. So did that one who, when seeing his brother committing sin, he said: "Woe me, because today he has sinned, but tomorrow I will unmistakingly sin". Can you see how he strengthens (reassured) on himself? This is for, by saying: "Tomorrow I will unmistakingly sin myself as well", he sowed fear to himself and worry for the sins he followed, allegedly, himself to commit. And he wasn't content only with that much, but he placed on himself lower than the sinner he saw, by saying: "This one repents for his sin, but I will unmistakingly not repent". Can you see the enlightenment of this godlike soul, that he not only was able to shun himself from judging the another, but he even placed on himself lower than that one?

[1230] It is here being exemplified the fact that we, by not knowing the whole inward of our fellow human, but only an external deed, we cannot judge his whole person. Only God can do that, for only God knows the whole being of that one. That's why, the judgment from God is gentler, because God know the whole man's inward struggle and the fewness of the human powers in comparison to His almightiness. And there is almost no man who is only evil, or diabolical, as Dostoevsky described a few.

And we, the misfortunate, we judge him indifferently, we are disgusted by him, we despise him for anything we hear or see or suspect him for. And what is even more awful, it is that we do not stop only to harm on ourselves but, when we come across with some brother, we immediately tall to that one too: "This and that happened". And we harm that one too, by casting the sin within his heart. And we do not fear him who said: "Woe him who waters his neighbor with mirky drink" (Habakkuk 2: 15), but we are instead doing the devils' thing and we do not care about that. This is because of what else having the devil to do except disturbing and harming? And we are together-working with the devils to ours and our neighbor's perdition. This is because of him who harms a soul he helps the devils and he together-works with them, unlike him who makes beneficial things to a soul and so he is together-working with the angels.

8) But what we are suffering that for, if not because we don't have love? This is for, if we had love, joined with the mercy and with the pain, we wouldn't take care of seeing our neighbor's shortcomings. This is for he says: "The love covers lots of sins" (1 Pt. 4-8); and again: "The love doesn't count the evil, it covers everything" and the others (1 Cor. 13: 5). Therefore, us as well, as I said, if we had the love, itself the love would cover up any mistake, as the saints do as well, by seeing the crushing of the people. For the saints are not blind. But they though not see the people's sins[1231]. On the other hand, who hates the sin so much as the saints do? But the saints do not hate the sinner, neither the saints judge him, nor the saints avoid him, but they together-suffer with him and they advise him and the comfort him and they serve him and they heal him as a sick limb; and they do everything to save him[1232].

[1231] They who have analyzes the feeling of the love (e.g. L. Binswanger, *Grundformen und Erkentnis menschlichen Daseins*, Zurich, 1942) they ascertained that the love created, to him whom is loves, a consummate image. And this is not an ineffectual imagination, but it is one succeeding in transforming the beloved one in the reports with the one who imagined him, in what that one has imagined her or him. He who loves is cannot but to imagine the beloved one (einbilden) as being very good and very beautiful. But through that imagination is noticed what is virtually given into the beloved one, and that helps the beloved one to actually become like that. If all of us love a human being, it would be impossible that one to be evil.

[1232] The saints hate the sin, but they don't hate the sinner. They hatred towards the sin is shown in the fact that they sun on themselves against sin and they help others, by love, to defeat the sin. The saints see in the person such a deep and wonderful mystery than they intuit in that person possibilities of surpassing any sin and any temptation. But these possibilities

Look the fishermen: when they throw the fishing line into the sea and they catch a big fish and they fell that fish as fighting back, they do not pull back immediately, by forcing over measure, because that would sever up the fishing line, and so they would lose the fish. But they skillfully loosen the fishing line and they let the fish go wherever it wants. But then, after they realize that the fish got tired, they start pulling that fish out. So do the saints as well, by long-suffering and love, and they do not get far from the sinner because of getting disgusted. This is for, as a mother having an ugly baby she won't get disgusted on her own baby, neither will he leave her baby, but she love adorning her baby and doing anything to make her baby more beautiful; the saint as well, they help him who has mistaken, in order they to correct him in time and either not letting others to be harmed by that one, but all of them to progress in the love for Christ.

What did Saint Amon when those disturbed brothers came to him and told him: "Come and see, Aba, that there is a woman in the monastic cell of this brother"? How much mercy Abba showed to that brother, how much love his soul had! This is for Abba knew that the brother hid that woman under a barrel, he intentionally sat on that barrel, and after that he told to those brothers to search everywhere in that monastic cell. And because they didn't find anything, Abba told them: "May God forgive you". And so, he ashamed them and helped them not to easily believe what is against their brother, and he helped the sinner to reach righteous, for Abba not only covered him up according to God, but Abba also corrected him at the right time, for after all the brothers went out of the monastic cell, Abba took that brother's hand and told him: "Takle care of yourself, brother!". And that brother was immediately appeased and pricked into his heart, for the love for people of the Abba immediately worked within that brother's soul[1233].

9) So, let's earn love to our turn, let's earn mercy on our brother, in order to protect us against the evil-slandering and from despising somebody, and let's help on one another as

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must be actualized by the power given to the saint by their love for the another. The person-to-person connection it really is a communication resembling to that among the body's limbs. A sick limb cannot be healed without being communicated to it the blood of the healthy limbs. That is being done among people by love.

[1233] *Apopht. belonging to Abba Amon* 10; G.P. 65" 121. We have here an example of what one could call the saint's delicateness.

some limbs belonging to each other. Who is that, by having a wound at his hand of at his leg, or at some other limbs of his, he will get disgusted on himself[1234], or to cut off his limb even though that limb would have puss, and he won't rather clean his limb up and wash it up and anoint his wound and bandage it up and he will spray it with holy water and he will pray for his limbs and he will beg the saints to pray for him, as Abba Zosimus said too? And in any case, he won't leave his limb and he won't get far from his limb, neither from its stanch, but he will do anything to heal his limb up. So, we owe to suffer ones from others, to support on one another, and through others who are stronger than us to contrive and to do everything to help on ourselves and on others. This is for "limbs to one another we are", as the Apostle says; this is "for all of us are a body and all of us limbs to others", and "if a limb suffers all the other limbs will suffer as well" (Rom. 12: 5; 1 Cor. 12: 16). What do we reckon that the congregational monasteries are? Don't we reckon that they are a body and, those living within such monasteries, they are limbs to one another? They who lead they are the head; they who pay attention and direct, they are the eyes; they who utter words which are beneficial to others, they are the mouth. And the ears are they who obey; and the hands are they who work and the feet are they who are sent (to necessary jobs) and they who have different jobs. Are you a head? Lead! Are you an eye? Take heed, and know! Are you a mouth? Speak, be useful! Are you an ear? Listen! Are you a hand? Work! Are you a foot? Serve! Let each one serve the body according to his power and let yourselves strive always to help on one another, either by teaching and by sowing the God's word with the brother's heart, or by comforting him in time of trouble, or by giving him a hand to help him finish his work. And let each of you, as I said, according to his power, to strive and united among yourselves. This is for, the more one united

[1234] He who gets disgusted of his own limb, he will get disgusted of himself, because of himself being whole in every limb of his. So, by cutting off his limb, he will make on himself less complete. Likewise, the existential connection existing among us, it makes myself to be within each one of the others, and by letting one of them dying, or to become useless to me, are even more dangerously through sin, I will deprive on myself and I will endanger on myself, or I will souly lessen on myself, at least partially if not completely.

on himself with his neighbor the more he will unite don himself with God[1235].

10) And let me tell you a parable from the holy fathers, so that you will be able to understand this word. You suppose that there is a circle, a round cut, made from the center of the pair of compasses. Its center is the most-middle part of the circle, until the center as such. Think with your mind at what I am saying you. You reckon that this circle if the world, and that in the middle of that circle is God, and the lines leading from periphery to the middle are the ways of the human livings. So, the more the saints enter towards the things from the middle, due to their desire to come nearer to God, the more they come closer to God the more they will be closer to one another; and the more they will come closer to one another the more they will be closer to God. Think similarly on separation too. This is because when people part with God and turn themselves to the outside things, they obviously by getting far from God they will get far from one another; and the more they get far from on another they more they will get farer from God. It is thus the nature of the love. As we are outside and we do not love God, to the same extent we will be far from one another. And if we love God, the more we get nearer to God by living Him, the more we will be united with, by love, with our neighbor; and the more we get united with our neighbor, the more will us be united with God. May God make us worthy of hearing the things which are useful to us and us to accomplish those things. This is for, the more we take care and strive to work what we hear, the more will God enlighten us and teach us to always do His will.

[1235] We must signal here two things: first, that the union among the brothers from monastery and among the believers, by and large, it is a union increasing by deeds, namely each one does something from another, and not by simply declaring his love. By his deeds for another, each one progressed into another's being. Secondly, that by us advancing one into the another's being, we will advance into God, into the union with God. This is for God in within the unity of love among several people. God is the spring out of Whom the love springs out, through them who united with one another. God is the Supreme Subject Whom the human subjects are united within.

VII

About the Blaming on Himself

1) Let's try to find out why we often hear somebody saying something upsetting, but we don't care about that, while on some other times we get disturbed because of that? Which is the cause of this difference? And does this difference have only one cause, or it does have several causes? I reckon that it has several causes. But there is one cause giving birth, as somebody says, to all the several causes. And I am going to tell you what is that like. First, one happens to be at prayer, or having a good setting, or as somebody would cay, he is in a good inward state, and then that one would bear his brother and he overlook (that one's word), without being disturbed. It happens as well, that somebody has an addiction to somebody and that's why he endures, without getting troubled, the things said about him. Then it happens as well that somebody despises him who wants to hurt him, so that he reckons as insignificant the things that one and he won't even reckon him as a human being, or he won't even reckon as worthy to be noticed the things said and done by that one.

2) And I am going to tell you something similar, in order I to make you wonder: There was a certain brother in the congregational monastery before I felt from there. And I never saw him disturbed, or upset with somebody, despite I know many brothers who rebuked him and disgusted him in diverse ways. But that young man endured all those things from each of them as nobody would have upset him. So, I was wandering about his overwhelming power not to keep the evil in mind and I wanted to find out from him how had he achieved that virtue. And once I took him apart and I bowed myself before him and I asked him to tell me what thought he had always in his heart that he could show so much long-suffering, either while being rebuked or while suffering something else from somebody. And he answered me naturally and directly, saying: "But I must take heed at my non-consummations and to receive those things from them as a gentle dog would receive the things from humans". And when I heard that I told to myself: "This brother has found the way". And by marking upon myself the sign of the cross I left praying God to cover up me and him.

3) It happens, so, as I said, that somebody not to be disturbed also because he despises them who rebuke him. But this is an obvious perdition. But the trouble endured by somebody from a brother who upsets him it happens either because he is not on that moment in a good mood or because he has some disgust on that brother. But there are also many other causes which have been told in many ways.

But the cause of any disturbance is, if we search for that in details, it is the fact of not blaming us on ourselves. That's why we have all this grief; that's why we never find resting. That's why, there is no wonder that we hear from all the saints that there is no other road (to resting), except this one; and we can see that nobody has ever travelled another road to find the resting. But we except to get rest, or to keep in all aspects the right way, while not enduring ever to blame on ourselves. Rightly so, even though the man achieved thousands of virtues, but he still doesn't keep this path, he won't ever cease getting upset and he will lose all his toils. But what a joy, what a resting he will have, wherever he would, he who, as Abba Poemen said, he will blame on himself[1236]! This is for any loss, any dishonoring, or any trouble happened to him, if he reckoned on himself as worthy of those, he wouldn't ever get troubled. And I wonder who could be more worriless than this one?

4) But if somebody said: "But if a brother troubles me and, by inquiring on myself, I found out that I did not give him any reason for that, how could I blame on myself?". But if one inquires on himself with the fear of God, he will unmistakingly find out that he has given to that brother some reason, either with the work, or with the word, or with the countenance. And if he sees on himself, as he says, that he still doesn't find any reason given by him to that brother to trouble him, one could suppose that he upset that brother on other occasion, either with the work or with the word or with something else, or he troubled another brother, and because of that he owes to suffer; or, often, for another sin of his. So, if somebody inquires on himself in details, as I said, with the fear of God, and if he will

[1236] *Apopht. belonging to Poemen*, quoted by Zosimus; Paul Evergetinos I, 46, p. 170. Cf. Poemen 95, G.P. 65: 345 A.

inquire his conscience in details, he will find out that he is, without any doubt, guilty[1237].

It happens sometimes that somebody sees on himself as sitting peacefully and serenely, but when a brother tells him a word that upsets him, he will get upset and he will reckon that he has justly got upset, by saying against that one: "If he didn't come and if he didn't speak to me and if he didn't disturb me, I would not commit sin". But this is a laughable thing, it is a crooked judgment. This is for, did that one - who told him that word - sow in him the passion? That one only showed himself the passion that was within him for, if he wanted, he could repent for it. He is like a flower beautiful outwardly but containing ashes inside and when broken it shows the ugliness it contains. Likewise, this brother sat in peace, as he reckoned, but he had within him the passion without knowing that. It sufficed the brother to tell him a sole word and he brought to light the mud he had hidden within him. So, if he wants to find mercy, let him repent and clean on himself and progress and then he will see that he rather has to thank to that brother as to one who was the cause for this benefit.

5) Then the trials do not pressure him so hard, but the more he progresses the more they will be easier. This is for the more the soul progresses the more the soul will become stronger and the soul will have power to endure the things coming upon him. This is like a powerful animal, if it is burdened with a big weight, that animal will carry that wight without getting tired, and if it stumbled it would immediately get up and it wouldn't feel as if stumbled. But if it is a weak animal, it will feel any wight as a big weight, and if it fell, it would need much help to get up again. It is likewise in the case of the soul. The more the soul commits the sin the wicked will become because of that. And if the sin is cause for weakness and it makes drowsy on him who commits the sin, anything happens to that soul will be perceived like a burden. And if the man progresses, the things seeming burdening to him before, they will gradually become lighter to him. So, it will do us much good and it will bring us to much resting and progress the fact

[1237] He hasn't always been perfect, he said on some occasion something to somebody, and the fame got spread about him of not being so good. And those things made him not to be pleasant to all brothers. And he who rebukes him without a present motif, he worked that by being pushed by that fame.

of blaming on ourselves and not on another for what it happens to us. This is especially for nothing happens to us without the taking care from God.

6) Maybe somebody would say: "How can I not feel troubled if I need something and I cannot achieve that? For that thing is necessary to me". But neither this one has any reason to blame somebody else, or to trouble somebody. But, if he really needs something, as he says, but he cannot get that thing, he must say: "Christ knows better than me what must rest me, and He Himself will make on Himself to me instead of this food"[1238]. The sons of Israel ate manna in the desert for forty years. And the manna was one, but it became to each one that what he needed: him who wanted something salty it was salty; him who wanted something sweet it was sweet. And manna became to each one, shortly speaking, something that matched his nature[1239]. So, is somebody needs an egg but he only received vegetables, let him tell to his thought: "If it was useful to me, unmistakingly God would send that to me. But God can make an egg even out of this vegetable". Ald let him believe in God that that will be dome to him, towards witnessing God's work. And truly so, if there is somebody worthy to be rested (to be strengthened with food), God will urge the heart of the Saracens to have mercy on him according to his need. And if he is not worthy to be rested, or that is not necessary to him, even if God has made him a new earth and a new heaven, he still won't find rest[1240]. That's why, sometime one is in resting (in strengthening with food) even over he needs, while on some other times he won't find even that much as he needs. This is for God, by being merciful, He gives to each one according to his need, and sometimes God gives one more than that one need, in order God to show him the overwhelming greatness of His love for people and in order God to teach him to thank Him. But when God doesn't give him that what fits his need, God will make by His word that the given thing to fulfill that one's need, while teaching him in the same time to be patient.

That's why, we must take heed in everything at the things I said above, either it comes something good or something bad

[1238] Mark the Ascetic, *About the Spiritual Law* 2; G.P. 65: 905.
[1239] Saint Basil, G.P. 32: 700 C and Saint Gregory of Nyssa, G.P. 44: 368 C.
[1240] So, one can understand that the sinners won't be able to enjoy the new heavens and the new earth of the Kingdom of God.

from somebody; let's look at the things from height and let's thank for what happen to us, by enduring everything with the self-blaming and by saying, as the fathers told, that if somebody good happens to us it will be from the oikonomia of God, and if something bad will happen to us it will be because of our sins. This is for, if the saints suffer, they suffer for the name of God, or in order their virtue to be shown in order to be beneficial to many, or in order their payment from God to be multiplied. But for us, because of being us wicked, how could we tall this? This is for we commit sins daily and by searching for justification for our passions we have left the right-path shown us by our fathers, namely that one of blaming on ourselves. And we travel on the narrow path by blaming our neighbor[1241]. And each of us strives in anything to blame his brother and to cast the burden upon him. Each of us disregards (the commandments of God) and he doesn't keep any of them, but he asks his brother to observe the commandments.

7) On one occasion, two brothers who were troubling on one another came to me. And the older said about the younger: "I command him a thing and the get troubled and I get troubled too, because of reckoning that if he had faith and if he had love for me, he would accept with trust what I command him". And the younger said: "Forgive me, father! He doesn't speak to me with the fear of God, but like one who wants to command me and I reckon that's why my heart doesn't get entrusted (about him talking to me from God), as the fathers say"[1242]. Take heed at how they were blaming on one another and no one blamed on himself. Others two, because of troubling on one another, despite they bow before one another, they remained without trusting in one another. One of them said: "He didn't bow before me with the whole his heart and that's why I haven't gain trust in him. This is because the fathers said so". And the another said: "Because of him not having a loving mood towards me, before I bowed before him (in order to ask him for forgiveness), that's why I didn't trust him". Can you see how both of them were prey to the mockery (from the devil)? Can you see what a twisted thinking? God knows, I fear that even the words of the fathers we understand them according tour evil will and towards losing our souls. It must each of them to take upon

[1241] Cf. Zosimus, G.P. 78: 1688-1689.
[1242] *Apopht. belonging to Poemen* 80, G.P. 65: 341 C.

himself the guilt and to say: "I didn't bow down before my brother with the while my heart and that's why God didn't give me entrustment"; and the another must say: "I wasn't in a loving mood towards my brother before he bowed down before me and that's why God didn't give him entrustment". The two brothers I mentioned before must do likewise. The first one must say: "I am speaking with pride and that's why God doesn't' give entrustment to my brother". And the another must cogitate: "My brother commands me with humbleness and with love, but I am disobedient and I have no fear of God". But none of them found the way of self-blaming, so that each of them was burdening their brothers.

8) Lo, this is why we cannot progress, this is why we cannot ever succeed in anything, and so we all the time remain poisoned by our thoughts which we have against others, grinding up on one another. This is because each one thinks himself is right, each one allows to himself not to observe the commandments, as I said, but he claims his brother to keep the commandments. That's why we can't get accustomed to the good. This is because even though we achieve a little light, we immediately will ask that from our brother, by blaming him and by telling him that he owed to do that and why he didn't do it? Why we do not rather ask from ourselves to fulfill the commandments and why don't we blame on ourselves because of not keeping the commandments?

Where is that old man who, when he was asked: "What have you found better on this way, father"", he answered: "To blame on myself in everything". That was praised too by him who asked. That's why he said: "There is no other way except this"[1243].

Abba Poemen too, he said with a sigh: "All the virtues have entered this house, except one. And without that one, the

[1243] *Apopht. belonging to Theophilus* 1, G.P. 65: 197 CD. Always blaming on yourself, it means no longer seeing the evil elsewhere, but only within you, and by that you will be able to truly heal it. This is because one cannot forcedly heal others, but you can willingly correct on yourself. Or, you can always stop the apparition of the evil within yourself and you can stop the evil's flowing from you and you can become a spring of the ceaseless stream of the good. This is the only method for stopping the evil, and for working to overwhelm the evil with the good.

man hardly can stop (the evil)". And they asked him: "Which is that?" And he said: "the man to blame on himself"[1244].

And, also Saint Anthony said that this is the great work of the man, to cast the mistake upon himself before God, and to wait for temptations until his last breath[1245].

And we can find out everywhere that the fathers kept this commandment and they placed everything in connection with God, down to the smallest of things; and thus, they found resting.

9) So, he did that holy Oldman whom, while he was sick, the brother who was serving him mistakenly placed in his food instead of honey some rapeseed oil that is very damaging[1246]. Despite to that, the old man said nothing and he silently ate a piece of vegetable, and then a second piece, as it was necessary, while not blaming the brother for anything in himself and by not thinking at all that that brother despised him. And the old man said nothing about that. And when the brother realized what he did, he started troubling on himself, saying: "I have killed you, Abba, and you have put the sin upon me because you have kept your silence"[1247]. Why? He said: "Yes, but if God wanted me to eat honey, the brother would put honey"[1248]. And he said that despite the old man was very ill and he couldn't eat any food for so many days. Still, the old man didn't get upset on that brother but he put that happening on behalf of God. And the old man was right. If God wanted him eat honey, God would transform that bad-smelling oil into honey.

10) But we start blaming our neighbor in everything, by blaming him that he despised us and he worked contrary to conscience. And when we hear a word, we immediately

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[1244] *Apopht. belonging to Poemen* 134, G.P. 65: 356 D. The evil wills top only if you do not answer to another's evil with the evil from within yourself, by blaming him. The evil coming from another it will be drowned in the ocean of your forgiveness. Properly said, that evil is melted down before reaching you, by the fact that you do not see that evil. Somewhat, the evil is also the product of an imagination, a hallucination. The origin of the evil is the imagining of the evil. We give the evil the power to exist and to torment us, by imagining that the evil exists. This is both the inconsistency and the consistency of the evil. By this we can uphold the inconsistent evil into eternity (the hell).

[1245] *Apopht. belonging to Anthony* 4, G.P. 77 A. Cf. Poemen 12, G.P. 65: 353.

[1246] *Apopht. 151,* Paul Evergetinos, II, 23, p. 67.

[1247] If the old man put the sin upon the brother, he wouldn't actually put the sin upon that brother; he put that sin upon that brother by not putting that sin upon that brother.

[1248] Here is a great optimism affirmed. You must enjoy your troubles as bringer of the mercy of God. Thus, nothing will cause you sufferance and sadness anymore.

misinterpret it saying: "If he didn't want to hurt me, he wouldn't say that". Where is that saint who said about Simei: "Let him curse, for the Lord told him to curse on David" (2 Kings[1249] 16: 11). God told the killer to curse the prophet. Hos could that be? The prophet, by knowing that nothing brings so much mercy from God over a soul as the trials do, and especially those trials coming and pilling up in time of trouble and tribulations, he said: "Let him curse David, for the Lord told him to do that". What for? "In order God to see my humbleness and to turn me the good things instead of his curse". Can you see how the prophet knowledgeably said that? That's why the prophet even humbled on himself before them who wanted to defend him, saying: "What I and you have to do with that, sons of Zariah? Let him curse for the Lord told him to do that.

And we cannot stand saying about our brother that the Lord told him to do that. But if we hear a word, we will immediately suffer the things of the dog. This is because, if somebody throw a stone at the dog, the dog will immediately leave what it was doing before and it will go and bite that stone. We do the same. We leave God Who allows to be brought upon us the trials in order our sins to be cleaned up, and we start against our brother, saying: "Why did he told me that? Why did he do me that?". And despite we could benefit a lot out of those, we rather plot against ourselves things which will hurt us. This is because we do not want to know that all the things are done according to the taking-care of God, towards the benefit of each of us. May God make is wise by the prayers of the saints. Amen.

VIII

About Keeping the Evil in Mind

1) The fathers[1250] said that: "it is a foreign thing to the monks to get angry; and likewise, they to anger somebody". And again, that "if somebody is dominated by anger, he is dominated

[1249] In the KJB this is usually called as 2 Samuel. (E. l. t.'s n.)

[1250] In the Edition from "Sources Chrétiennes": "Evagrius said, that that is a foreign thing" etc. In other manuscripts: "Evagrius said that the fathers said". In other manuscripts: "Somebody among the old man said". *Apopht.* belonging to Makarios, 11, quoted by Zosimus in *P. Evergetinos*, II, 35, p. 112.

by devils; and if somebody is defeated by this passion, he will be totally a stranger to the monastic life"[1251]. And the other things. So, what must we say about ourselves, for we do not stop from wrath and from anger and we go all the way to keeping the evil in mind? And what must we do else except to deplore such a pitiful and inhumane state of ours? So, let' stay woken up, brothers, and let's help to ourselves, according to God, in order us to be delivered form the bitterness if this destructive passion.

This is because it happens sometimes that somebody bows down before his brother, as it is due, when some trouble or grief occurred between them, but he remains upset even after that and he thinks thoughts against his brother. One like this must not overlook his thoughts but he must immediately cut them off. This is because such thoughts mean keeping the evil in mind. And one needs much watchfulness and much repentance, as I said, in order those thoughts not to remain within him for a long time and to him to endanger on himself. This is for, by bowing down before his brother, he did that for commandment, and he momentarily healed his anger, but he didn't fight the keeping in mind of the evil. And that's why he remained with the upset upon his brother. This is because something else if the keeping of evil in mind, something else is the wrath something else is the disturbance.

2) I am going to give you an example, in order you to understand. He who lights up the fire, he has, in the first place, a piece of ember, and that is the word of the brother who upset him. For now, that is only a piece of ember. But what is the word of your brother? If you bear with him, you will quench out that piece of ember. If you keep cogitating: "Why did he tell me that? I am going to answer him for that. And if he didn't want to upset me, he wouldn't tell me that. Believe me, I will pay him back for that", lo, thus you have placed some fuel on that fire and shortly after the smoke will arise, and that is the disturbance. And this disturbance is the movement and the pilling up of the thoughts, which stir of the heat and fill the heart up with daring. And the daring is the urge for revenge on him who upset you. This advances to boldness, as Abba Mak said: "The evilness by moving within thoughts, it will make the heart bold. But when abolished by prayer and by hope, it will

[1251] P{saudo-Nilus (Evagrius), *De malignis cogitationibus* XIV, G.P. 79, 1216 B.C.

crush the heart"[1252]. If you endured the small work of your brother, you would quench off, as I said, even that small piece of ember, before the disturbance was born. But if you want, you will be able to quench of even on this one, because it still is fresh, by keeping your silence, and by prayer, and by repenting with the whole your heart. But if you remain smoking, as one who gives his heart daring, and fi you stir your heart up, by keeping the evil in memory: "Why did he tell that to me" and "I am going to pay him back for that!", right out of this pilling up of thoughts, which upset and make the heart hot, it will be produced the ignition of the wrath. This is for the wrath is the boiling of the blood around the heart, as Saint Basil says[1253]. Lo, the wrath has occurred, and it is, as some people say, the movement of the gall. If you want, you will be able to quench off even on this one, before reaching to anger. But is you stay troubled and mad you will be like one fueling up the fire; and that fire will burn even stronger and so will result, out of that, burning coals. And this is the anger.

3) This is what Abba Zosimus said, when he was asked what is it the word that says: "Where there is no wrath, the fight is appeased"[1254]. This is because if at the beginning of the disturbance, when somebody starts, as I said, to smoke up and to cast sparks, he goes ahead and blames on himself and he bows down before catching fire and before the wrath occurs, he will appease on himself. But if doesn't appease on himself even after the wrath has occurred, but he insists in getting disturbed, in advancing into daring, he will be, as I said, like him who fuels the fire and who remains burning until he will produce big pieces of ember. And as the burning coals become big non-burning pieces of coals and kept in a place they won't break for several years even if one throws water on them, and they won't detach, likewise is the anger, if prolonged for a long time, it will become keeping of evil in the mind and if somebody doesn't shed his blood drop by drop, he won't be delivered from that[1255].

[1252] Mark the Ascetic, *About the Spiritual Law* 14, G.P. 65: 908 A.

[1253] Saint Basil, *At Isaiah*, G.P. 37: 948. It remains to the biologists to confirm hos a fiery thought moves the blood more quickly.

[1254] P. Evergetinos II, 35, p. 11.

[1255] One is asked to fight to the blood against himself, in order him to be able to melt away the keeping of the evil from within himself in his mind. In this case the tears of the feeling are insufficient, and one need toils to the blood. The fathers have given, by and large, a scheme of

Lo, I have described to you these special steps, in order you to understand. Lo, you have heard what the first disturbance is, what the wrath is, what the anger ism and what the keeping of evil in mind is. Can you see how it went from a word to such a big evil? But if he cast upon himself the blame and if he endured the word of his brother, and if he didn't want to seek revenge and instead of a word to say two or five and to answer evil to evil, they would escape all these evil things. That's why I am telling you: cut the passion off while they are still young, before they get strong against you. This is because is this is the case you will become wicked (you will become weak). This is because something else is to pluck off a small plant and something else is to uproot a fully grown tree.

4) I wonder nothing more than the fact that we do not know what we utter in psalms. This is because on a daily basis we say into psalms and we rebuke on ourselves, but we still don't understand. Don't we owe to know what we say in psalms? This is because we always say: "If I rewarded evil with evil, let me fall because of my enemies into desert" (Ps. 7: 4-5[1256]). What it is: "To fall"? Until somebody stands, he will have power to resist his enemy: the hits and he gets hit, the is victorious and he is defeated' for he still stands. And if he reached to fall, he will no longer be able to fight his enemy while lying down. But we pray not only for not to fall from the side of our enemies, but also not to fall empty.

But what is somebody to fall empty from the part of his enemies? I said, that to fall somebody it means no longer having power to get up from the ground. And "empty" stands for somebody no longer having anything good within himself, so that he no longer can get up. This is for, he who stand up, he will be able to take care of himself again and to enter the battle again.

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the man's advancing from bait to passion (bait, dialogue with it, agreeing with it, committing the sin, getting addicted by accustoming to the sin). But I have nowhere seen as at Abba Dorotheos the applying of this scheme to the forming of the special passion of the keeping of the evil in mind, neither a so detailed description of these development.

[1256] In KJB we have: Ps. 7: 4-5: "If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy: // Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah."; in ROB we have: Ps. 7: 4-5: "If I rewarded evil to them who did me evil and if I robbed my enemies without reason, // Let the enemy persecute me and let him destroy my soul and catch my soul, let him trample my life to the ground and to lie down my glory to the dust." (E. l. t.'s n.)

Then we say: "Let the enemy chase away my soul and to catch my soul"; not only to chase my soul away, but also to catch my soul, so that we will be the subjects of the enemy, to be defeated by our enemy in all aspects, and our enemy to bring us down in each thing, if we reward evil to them who did evil to us.

And we pray not only for this, but also for "let him trample our life to the ground". What is our life? Our life is the virtues. So, we pray to be trampled our life to the ground, in order to become totally earthly, by having the entire cogitation down to the earth. "And my glory to dwell into dust". But what else is our glory than the knowledge that comes into the soul by keeping the commandments[1257]? So, we ask for our glory to become our shame, as the apostle says (Phil. 3: 19), and our enemy to lie down our glory on the ground, and to make earthly our life and our glory; so that we will no longer think anything according to God, but us to think bodily all the things, all of them according to the flesh, as those whom God said about: "My Ghost will no longer remain into these people, for they are only bodies" (Gen. 6: 3). BY saying all these things, we curse on ourselves, if we reward the evil with evil. And how many evil things we do not reward with evil, but we still remain indolent?

And one can rewards the evil with evil not only with the deed but also with the word and with the countenance[1258]. There are some people who appears not to reward the evil with evil by their deeds, but they reward the evil with evil with their words and with their countenance. This is because it sometimes happens that one adopts a countenance, or he makes a move, or he cats a look which he troubled his brother with[1259]. But

[1257] It is a constant teaching of the fathers that the knowledge isn't gained by a rationality separated from the effort to clean ourselves of passions, or separated from the consummation effort by fulfilling the godlike commandments. The knowledge comes out of our closeness to God, after we will have removed the separation wall of the sins, of the egotism, and of our turning towards our void. The knowledge is glory out of God's glory; the knowledge is the beauty of God's light shining into the mirror of our being as cleaned up of egotism and rinsed by love. And this opening towards God, or the tearing down of the wall that separated us from God, it is done through virtues. That's why the virtues are "our (true) life", for they place us in communication with God and with our fellow humans, they place us in accord to God's will, and they do not let us locked up within ourselves and within our bodily and perishing interests.

[1258] *Apopht. Pimen*, 34, G.P. 65: 332 A.

[1259] The fact that the people throw to one another the evil things (and the good things) also by words and by looks and by countenances, it shows that there is among people an indissoluble

this too means rewarding the evil with evil. Another strives not to reward the evil with evil either by deed or by word or by countenance. But he has within his heart a grievance on his brother and he is upset with him. Can you see how diverse the moods can be? Another has no upset on his brother, but if he hears that somebody troubled his brother or murmured against him or gossiped on his brother, he will rejoice by hearing all of these. This still means rewarding the evil with evil. Another doesn't keep any evil thought against that one, neither he rejoices by hearing some gossip against that one who has upset him, and he even gets sad if that one is troubled; but he neither is content if that one does it well and he will get troubled if he sees that one glorified or living in quietude. This still is a sort of keeping the evil in mind, without any doubt a lighter one, but it still is one.

But there is somebody who wants his brother to rejoice and to have peace and he wants to do everything to the good of his brother and to undertake anything for his brother's honor and resting.

6) But I said at the beginning of my speech, that there is somebody who bows down before his brother, but after that he leaves from there while still being upset with his brother. We say about such a brother that, by bowing down before his brother, he has healed his anger by doing that, but he still hasn't fought the keeping of the evil in mind. But there is another brother who, if it happens to him to be upset by somebody, and if they bow down to one another and if they reconcile with one another, he will achieve the peace towards his brother and he will no longer have any evil memory against his brother. But if it happens again that that brother tells him something upsetting, he will start remembering the previous things and he will get upset not only for the present things but also for the previous things. This brother is like a man who, by having a wound and by anointing that wound with medicine

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connection of being; The separation doesn't' even become total among people, as there would be among monades. Among people there is not only an understanding but there is also a crossing of being from one within another. The good or bad mood is communicated from one to another. On the other hand, I can stop the crossing of the evil from another within me, by my will. I keep the evil exterior to me. And when I receive that evil within me, it means that I will have impropriated that evil to me and I will turn that evil back as being mine, namely multiplied. And this will multiply the evil within him who has been the initial source of the evil.

and by bandaging it, that wound has healed and it had closed up, but that place it still is weak and if somebody hits him there, that place will easily get hurt again and it will immediately start shedding blood. Likewise, it happens to this brother: he had a wound and he healed that first wound. Namely he healed his anger and he even started to take care of removing the keeping of the evil from his mind, by forcing on himself not to keep any evil memory in his heart. This means that his wound has cicatrized, but it hasn't been totally erased, and he still has a trace of the keeping of the evil in mind. This is the scar that by being hit, it will fall and the wound will open again. So, he must strive to erase even the trace of the scar so that that place to reach to be covered in hair and there no longer be any trace, neither one could see that there would have been a wound.

But how can he reach that? By praying with the whole his heart for that one who has upset him, by saying: "My God, help my brother and me through his prayers". And so, He will be praying for his brother, and that is a proof of compassion and of love, and by getting humble by the fact that he asks God for help for the prayers of that brother of his[1260]. And where is compassion and love and humbleness, what could the wrath still do? or better said the keeping of the evil in mind or any other passion? This is for Abba Zosimus said: "If the devil with his devils moved all the spells of his evilness, all his plots would remain powerless and they would be crushed by the humbleness (of fulfilling) the commandment of Christ"[1261]. But

[1260] Only the appeal by prayer to somebody who is above both brothers, namely God, it will be able to fully heal both of them of the wound of the upset and of the keeping of evil in mind. Only thus can both of them overcome on themselves, in the reports between them. That's why, one by praying God for another, he asks God for giving to his brother too, prayer for himself. But this is a new humbleness both towards God and towards that brother. But by asking God for another's prayer, we also ask God that that brother of ours too to reach to humbleness and to the overcoming on himself joined with the love. We need the another for our fully healing. But we need him in a state of humbleness and of love. And we cannot reach the full humbleness towards one another except by strengthening this humbleness towards one another out of our humbleness towards God. Only in report with God can we humble on ourselves to the very end, and only out of this humbleness to the very end towards God will us be able to reach the humbleness to the very end towards one another. This is for the another unveils his endless value in front of us only because that value of his is covered by the infinite value of God.

[1261] Cf. G.P. 78: 1688 A. Zosimus refers to *Apopht. belonging to Daniel* 3, G.P. 69: 156 A, where a monk was hit upon his cheek by a possessed man, and that monk turned him the other cheek and the devil ran away shouting out: "The commandment of Christ is banishing me

another old man says too: "he who prays for his enemies he won't keep the evil in his mind"[1262].

7) Work and you will understand well what you are hearing. And if you are unable to work them you will receive them only by word. And who is that man who by wanting to learn a craftsmanship, he learns that only by word? Without any doubt, he firstly perseveres in doing and undoing, and then in making a breaking. And thus, little by little, by toiling and enduring, he will learn that craftsmanship. This is for God, by looking at that one's assertiveness and toil, God will work together with him. But we want to impropriate the craftsmanship of the craftsmanships only by word and without working. And who will be us able to do that? Let's take heed, therefore, at ourselves, brothers, and let's work zealously, while we still have time. May God help us to remember and to keep what we have heard, so that those things won't become condemnation to us on the judgment day.

IX

About the Lie

1) I want to remind you, brothers, a few things about the life. This is because of seeing you as not striving too much in order you to keep your tongue under control and that's why you are drawn in many things. You see, my brothers, that in everything, as I am telling you, there is a habituation in good or in bad. One needs much watchfulness, in order him not to be stollen by lie. This is because nobody united himself with God while lying. This is because the lie is foreign to God[1263]. This is

away". The urge from the devil, to answer the evil - done to us by somebody else - with evil, it is being fueled up by our pride. That's why, when the evil done to us encounters our humbleness, it will be melted down by it. The superficiality of the evil done to us isn't upheld by our superficiality, so that it will drown within the infinity of our existence into God and into our conscience about God.

[1262] Evagrius, *Heads towards Monks*, 14, ed. Grossman, *Texte und Untersuchungen*, vol. 39, p. 154, cf. G.P. 1227 B.

[1263] He who lies he keeps his soul separated from him whom he lies to. He doesn't give his soul to that one. Only him who tells the truth will surrender on himself to another.

for it has been written: "The lie is from the cunning one"; and also: "That one is liar and father of the lie" (Jn. 8: 44). Behold he calls the devils as father of the lie. For Himself says: "I am the way, the truth, and the life" (Jn. 14: 6). Can you see whom we part with and whom we unite with by lying? It is obvious that by lying we unite on ourselves with the cunning one. So, if we truly want to be saved, we must love with the whole our power and with the whole our diligence the truth, and we must guard on ourselves against any lie, so that no lie to separate us from Him Who is the Truth and the Life.

2) But there are three sorts of lies. There is him who lies in thought, there is him who lies by word, and there is him who lies with his life itself[1264].

He who lies in his thought is him who admits the suspicions. If he sees somebody speaking to his brother, he suspects and he says: "They talk about me". And if those ones interrupt their dialogue, he again will suspect that they have done that because of him. If somebody says a word, he will suspect that brother of doing that in order to upset him and, shortly speaking, he suspects his neighbor regarding everything, by saying: "He did that aiming at me, he said that aiming at me". This is him who lies in his thought. This is because he doesn't cogitate anything true, but only suspicions. Out of this come the spying, the gossiping, the enmity, and the condemnation. If somebody hears with his ear something said about himself, and that is haphazardly true, because of that, by allegedly wanting to correct on himself, he will start spying always, because he says: "If somebody talks against me, I want to know what is the mistake he defamed me for, so that I will be able to correct my mistake". So, even the beginning is from the cunning one. This is because of everything starting from a lie, because he didn't know but he suspected what he didn't actually know[1265]. And how could the bad tree bring fort good fruits? And if he wants to correct on himself in all aspects,

[1264] Throughout all this chapter the lie is seen not as a simple theory, but as a deed that damages him who practice is and the other people. But I was also a lie that saved on somebody, that is not reckon as a like a such. (The case of that old man who sat on that barrel which a brother hid a woman under, so he saved that brother from his plaintiffs).

[1265] It could happen that one rightly said about him, or he was rightly told that he did something inappropriate. That one told the truth. The said thing is not a lie. But him whom that thing was told, he started suspecting that he was told that with enmity and in a liar manner.

when his brother tells him: “Don’t do that!” or: “Why have you done that”, let him not get troubled, but let him bow down before that brother and thank him; and then he will be straightened. And if God sees that this is his decision, God won’t let him ever straying, but God will send him the brother who must correct him. And if he says: “I believe my suspicions, for I want to correct on myself: and that’s why he starts leaning his ear to everything he is told and he starts spying, this imaginary straightening comes from the devil who want to plot.

3) Once, while I was living into the congregational monastery, I was tempted to suspect the inward state of somebody by his way of moving. So, the following thing happened to me: when I once stood looking, a woman crossed carrying a vessel of water; and I do not know how, I was kidnapped and I looked her in her eyes. And my thought immediately whispered me that that woman was a whore. I was very troubled by that and I went and told Abba John about that: “If unwillingly I see somebody’s movement and my thought urged me to suspect the inwards state of that one, what must I do?”. And the old man answered me: “What do you reckon? Doesn’t one always have a weakness in his nature and by fighting that up he will correct it? One cannot find out the inward state of somebody out of that. So, you won’t ever believe your suspicions. This is for a crooked rule will crook even the straight things. The suspicions are liar and therefore they harm”. Since then, when my thought told me about sun that it is sun, or about darkness that it is darkness, I haven’t been believing it[1266]. This is for nothing is more dangerous than the suspicions are. The suspicions are even more harmful when, by being prolonged within us, they start convincing us that we clearly see things which doesn’t exist or happen.

4) And I am telling you, in this regard, a strange thing seen by me while I was still living into monastery. I have there a certain brother who was very troubled by this passion. He believes his own suspicions because he was convinced about each of his suspicion that it was necessarily as he thought whispered him about, and it couldn’t have been different. So, this evil thing by progressing within him in time, the devils

[1266] Namely, I do not believe my thought but I believe my sight; and in the spiritual things, I believe to experience. Not believing my thought means not believing my imagination as a subjective contrivance. I the case of the malevolence, the evil is its fruit.

persuaded him to delude on himself so much, so that once entered the garden to see what was happening in there. This was because he was always stalking and eavesdropping. And by looking through that garden and by hearing what actually wasn't happening, he seemingly saw a brother stealing figs and eating. Abd it was Friday and not even the second hour (7 in the morning). And by convincing on himself that he truly saw that thing, he hid on himself, sort of speaking, and he left the garden in silence and he looked again at the time of the gathering (to the religious service) to see what that brother was doing in the congregation. It was about that brother who allegedly stole figs and ate them. And when he saw that brother washing his hands in order to enter and to be imparted, he ran and told to Abba that that brother entered to be imparted with the Holy Impartation together with the brothers. "So, you command not to be him given the impartation. Because I saw him this morning stealing figs form the garden and eating them". Meanwhile, that brother was approaching, with a great pricking of his heart, the Holy Impartation, for he was among the most pious ones. When Abba saw him like that, he called that brother to him before the priest gave him the Holy Impartation, and Abba told him: "Tell me, brother, what have you been doing today?". That one wondered and said: "Where, master?". Abba told him: "This morning, when you entered the garden, what did you do there?". The brother told him again, bewildered: "Master, I haven't even seen the garden today, nor I was here in the monastery this morning, but I have just arrived from travelling. This was because the administrator sent me, immediately after we finished the vigil, to accomplish a certain task". And the place he was sent to, it was several miles far from there and the brother arrived right at the time of the gathering (of the Synaxis, of the Liturgy). Then Abba sent after the administrator and asked him: "Where did you send this brother?". The administrator answered the same thing as the brother did, saying: "Forgive me, master, I sent him to that village", and the administrator bowed before Abba and said: "Forgive me, master, you were resting after vigil and that's why I didn't let him ask you for permission". When Abba found out everything he needed, he let those go and be imparted, with his blessing. And by calling that brother who suffered of suspicions, he rebuked him and stopped him from the Holy Impartation (αφορίζει). And not only that, but Abba called all the brothers, after gathering

(synaxis), and he unveiled them, in tears, the happened things, and he rebuked the brother who was asked to stand in front of all brothers. By that he accomplished three things: he shamed the devil, by exposing him who sows suspicions, he forgave the brother's sin, by making him to endure that dishonor and by making him ask God for help, and he strengthened the brothers in order they no longer to trust their own suspicions. And by giving them many advices, in this regard, both them and to the brother, Abba said that there is nothing more damaging than the suspicions and he showed that by the example of that happening.

5) And the fathers told us other diverse similar things in diverse ways, so that they strengthened us against the damage coming from suspicions. Therefore, brothers' let's strive with the whole our power not to believe our own suspicions. Nothing separated the man so much from God as that of not taking heed as his own sins, but to always spy for sins not belonging to him. Nothing good is born out of that, but only thousands of disturbances and thousands of troubles, and that's why the man won't ever have any resting for achieving the fear of God. Even though are sown within us cunning suspicions because of our evilness, let's immediately turn those kinds of thoughts, and those suspicions won't hurt us. This is because the suspicions are evil and they won't ever allow the soul to gain his peace. This was the lie from the thought.

6) And he who lies by word is, for instance, him who is lazy to get up for vigil and, instead of admitting that by saying: "Forgive me, because I was too lazy to get up for vigil, he says: "I had fever, I was dizzy, and I couldn't get up, I had not power". And he says ten liar words, avoiding to bow down and to humble on himself. And if somebody blames him for something, he will change his words and beautify them, because he doesn't want to endure the blame. Likewise, if it happens to him having something to do with some brother, he won't start justifying on himself, by saying: "But you said that, you did that. I didn't say that, but that one said that, and this, and that", let he will humble on himself. And if wants something, he cannot stand saying: "I lust for that", but he twists his words and say: "I suffer of this and I need that, or I have been ordered that". And he tells so many lies until he will satisfy his lust. This is because any sin is committed either for the love for pleasure, or for the love for money, or for the love for glory. That's why the

lie too is said because of these three. Somebody lies either for not to be blamed and humiliated, or for satisfying his lust, or for gaining something. And he doesn't stop tuning here and there, contriving all the things by word, until he will reach his purpose. But one like him wont' ever be believed. Even when he told a true word, nobody could believe him anymore, and even the truth he said would be doubted.

7) But sometimes occurs a circumstance of a great need to hide something, because otherwise that circumstance would become a cause of my disturbance and trouble. So, when such circumstance comes, and somebody found himself forced not to tell the thing as it is, in order to avoid - as I said - a big disturbance and trouble to be caused. This is for Abba Alonius said to Abba Agathon: "Behold two people perpetrated a murder, and you were their protos. One of them hid in your monastic cell. And the judge is searching for that one and the judge asks you: "Was there any murder perpetrated under your command?". If you didn't want to contrive something, you would give that man to death"[1267]. But let them not do that carelessly, despite such a great need has occurred, but let them repent and cry before God, and let them reckon that as a test. And let them not do that continuously, but only once of many cases. This is because, as the medicines for nerves and for cleanness, if they are taken ceaselessly, they will harm the patient, but if taken by somebody once in a long time they will help him, likewise must be this deed used by somebody; let him use it for a great need, but not ceaselessly. Let him use it, as I said, when he sees that there is a great need for that and only once of many cases, and then to unveil with fear and tremble, to God, his purpose and the need which he has done that for, so that him to be covered. This is because this one too will harm him.

8) Lo, I have told who is him who lies into thought, and who is him who lies by word. We want to tell, in the end, who is him who lies with itself his life. With his life lies, for instance, somebody who is unrestrained but he pretends to be restrained, or while being covetousness he speaks about giving alms and he praises the mercy, or who is proud but he praises the humbleness, or who doesn't love the virtue but the praises it and he says he admires the virtue. This is because, if he aimed

[1267] *Apopht. belonging to Alonius* 4, G.P. 65: 133 B.

at a good purpose, he firstly must humbly confess his weakness, by saying: "Woe to me, the wicked, that I am empty of any good". And only after he confessed his helplessness, he should admire and praise the virtue. But his purpose in praising the virtue isn't either that of not offending on somebody, because even in such a case he should cogitate like this: "Yes, I am wicked and passionate! But why should I offend another" Why should I harm another soul and to bring burden upon myself?". In this case, despite sinning for himself, he would reach the good too. This is for it is a deed of the humbleness somebody to cry for himself as for a wicked, and it is a deed of the mercy somebody to spare his neighbor.

One like this doesn't admire the virtue for some of the mentioned purposes, but he only uses the name of the virtue in order to cover up his ugliness, and he speaks about virtue as he would be one of them who fulfill that virtue; or, for many times, in order to harm and delude on somebody. This is because nor sin, no heresy, not even the devil himself, they cannot deceive somebody except by putting on the countenance of the virtue, as the Apostle says: "because the devil transforms himself into angel of light" (2 Cor. 11: 15). So, there is no wonder then, because of his servants as well pretend to be servants of the righteousness. Thus, the liar as well, either for he fears the shame of being humiliated, or because he wants to charm and to delude on somebody, he speaks about virtues, he praises the virtues, and he admires the virtues, as one who has tried and impropriated the virtues. This is the one lying with itself his life; this is not a simple man, but he is a twofold man; he is another inwardly, while he is another outwardly. So, he has his life too, as twofold and worthy to be laughed at.

Lo, I have said about the lie too, that it comes from the cunning one; and I have said about the truth as well, that the truth comes from God[1268]. Let's run away from lie, brothers, in order us to be delivered from the side of the enemy, and let's strive to achieve the truth, in order us to be united with Him

[1268] The truth is taken here as practical sincerity in everything, as an undeceiving word and life, unlike the lie is. But undeceiving is only the cleanness and the love for people. The truth is tied with those ones. Only God has the power of the entire truth. God Himself is the truth in this sense as well.

Who said: "I am the truth"[1269]. May God find us worthy of His truth.

X

About the Need for Travelling the Way of God with a Good Purpose and with Watchfulness

1) Let's take care of ourselves, brothers, in order us to live with watchfulness. Who will give us this time, if we lose it? We will really search for these days without finding them again. Abba Arsenius always said to himself: "Arsenius, why have you come out"[1270]. But we are in such a state of perdition and of laziness, that we do not know either what we have come out for, nor what we have wanted by doing that. That's why, not only that we do not progress, but we have ceaseless troubles too. And this happens to us also because of not having watchfulness within our heart[1271].

And actually, if we wanted to strive on ourselves even for a little while, we wouldn't suffer so many troubles, neither would us strive so much. This is because, even in the beginning something forced on himself, but by striving little by little, he would advance little by little, and at the end he would make that with resting. This is for God sees him forcing on himself

[1269] Only those who are sincere to one another can unite, among themselves and with God. They who belong to the devil they won't be able to truly united. They can be together, but only tormenting on one another and not by being united with one another.

[1270] *Apopth. Belonging to Arsenius* 40, G.P. 65: 105 C.

[1271] The Christian faith gives an unlimited value to the time. We won't have another time for repairing what we have broken in our being in the present time. We do not relativize the importance of the present time as they do in the reincarnationist theories. If we devaluate the present time, consequently we will devaluate any other time. We won't ever reach a true seriousness, or an absolute good. Everything will become an eternal boredom. But the devaluation of an eternal temporality it will mean not to value the taking heed at ourselves, in eternity. It will mean eternally remaining us in a non-focusing in our essence, and therefore in non-encountering God – Who is the supreme essence - through our essence. But we often waste our time by not using it for knowing on ourselves and for consummating on ourselves. The fact that out time is short it won't impede us from fulfilling this purpose of it. Right the awareness of this shortness of our time can help us to know our provisory existence on this earth and therefore to use our time with maximum intensity. Right this shortness of our time requires a focused taking heed as ourselves.

and God will give him His help. Let's force on ourselves as well, to set a beginning, and at least us to want the truth. Even though we are not yet in the consummate state, itself the fact of wanting is the beginning of our salvation. This is for, from wanting, we come to God, with ascesis, and through ascesis somebody will be helped to achieve the virtues. That's why somebody among the fathers said: "Give blood and take Ghost"[1272]; namely: "Fight and you will reach the habituation of the virtue".

2) When I entered the things of the external science, I was making big efforts. And when I reached the book, I was like one who touched a wild beast. But by persevering to force on myself, God helped me, and so I reached to get accustomed to it, so that I was no longer knowing what I ate or drank, or whether I was sleeping, because of the fever caused me by what I was reading. And I was never attracted to some feast with any of my friends. And I didn't go even to meet them while I was reading, despite I loved hanging out with my friends. When the teacher released us (the sophist[1273]), I took a bath (for I needed a daily baht because of getting dry due to my readings)[1274], and I withdrew on myself at the place where I was living, not even knowing what I followed to eat. This was because I wasn't able to stop myself from studying, not even in order to prepare for myself something to eat. But I had a faithful servant and he was preparing whatever he wanted. So, I was taking whatever I found prepared by him and, by taking my book in bed with me, I was eating and reading in the same time. And I used to fall asleep keeping, in the same time, the book next to me, on a stool. And after taking a nap, I immediately jumped up and continued reading. In the evening, when I withdrew myself, after Vespers, I lit the light and I read until midnight. And I was so that I didn't feel any other sweetness except that provided me by readings. So, when I came to monastery, I told to myself: "If for the external teaching such a desire is born and such a fever

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[1272] *Apopht. belonging to Longinus* 5, G.P. 65: 2576. You thin up your body through ascesis and do you will fill your body up with ghost. Hurt your body through effort and you will open your body to the ghost. Do not barricade on yourself within your body. Do not thicken your body. The virtues represent the strengthened ghost into that body that has become transparent.

[1273] The "sophist" stands for professor of oratory.

[1274] On the custom of the students from then to take a bath between classes, to be seen at A. J. Festugière, *Antioch*, p. 448; according to the Edition from "Source Chrétiennes", p. 338, note no. 3.

is caused by it, by the fact that somebody occupied on himself with the reading and he gets accustomed to it, how much more will be the virtue such?". And I was taking much power out of this thought.

Thus, if somebody wants to earn the virtue, he must not be careless and letting his mind scattered. This is for, like him who wants to learn the craftsmanship of the carpenter, he mustn't pay any attention to any other craftsmanship, likewise it is with them who want to earn the spiritual work. They mustn't pay attention to any other thing, but let them cogitate at it, day and night, on how they could achieve it. And they who do not start doing something like this, not only they won't progress, but they will be crumbled too, because of wandering without purpose.

3) This is for the virtues are middle states, they are the imperial way, which that Holy old man said about: "Walk the imperial way and measure the stadia"[1275]. So, as I said, the virtues are in the middle between abundance and lacks. That's why it has been written: "Do not deviate either to the right or to the left" (Prov. 4: 27), but "walk on the imperial way" (Num. 20: 17). And Saint Basil said: "Righteous in his heart is him who doesn't have his thought leaning either towards abundance, or towards lack, but aiming at the middle of the virtue"[1276].

For instance: the evilness in itself is nothing, because of not being a certain being and neither has a hypostasis[1277]. But when the soul deviates from virtue it becomes passionate, and thus the soul will give birth to evilness. That's why too the soul is tormented by evilness because there is not natural resting into evilness[1278]. Take, for instance, the wood. The wood doesn't have the warm in itself; but if the wood rots a little, out of that

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[1275] *Apopht.* 5, G.P. 65: 145 A. The "imperial way" of the virtues, it has been studied at the antique philosophers and at the fathers by F. Tailliez, S. I., *Basili Odos*; Orient. Christ. Period., 1947, pp. 299-354.

[1276] Saint Basil, *At Psalms*, VII, 7, G.P. 29: 244 D. Barsanuphius and John also spoke about the "Imperial Way" (Nicodemus the Hagiorite, p. 226) and about their place in the middle, between the right and the left (Nicodemus the Hagiorite, p. 140).

[1277] The evil has no self-existence (Diadochus, *heads about Knowledge* 3); Evagrius, *About the Eight Thoughts*; G.P. 40: 1276 D.

[1278] This is a worthy to be memorized conclusion, out of the idea that the evil doesn't have an existence in itself. This is because, by being the evilness an unnatural state of the soul, the soul cannot have rest in what doesn't naturally belong to the soul. The evilness is like a poison which, once entered into organism, it will no longer let the organism resting but it will keep the organism in a continuous state of boiling.

rottenness will occur the warm and that warm will eat the wood. It is likewise in case of the brass too: the brass itself produces the rust and itself will be eaten by rust. And the cloth produces the moth and the moth born out of it, it will destroy that cloth.

The same is with the soul as well. The soul produces the evilness which was nothing before and which didn't have any hypostasis before, and then the soul will be tormented by evilness. Saint Gregory said correctly: "The fire is a product of the matter and it consumes the matter, as the evilness consumes the evil ones"[1279]. It can be seen this in case of the ill bodies. If somebody lives a disorganized life and he doesn't watch over his health, there will be produces either too much or a lack of something, and from there comes the disorganization (unbalance). Before that the illness wasn't within that body, namely the illness was nothing. And again, after that body becomes healthy again, that illness will no longer be within it. The soul's evilness, as well, it is an illness of the soul that lacks the health characteristic to that soul by nature. And this health is the virtue[1280].

That's why I said that the virtues are in the middle. For instance, the manhood is in the middle between fear and naughtiness, the humble cogitation is in the middle between pride and the desire to be pleasant to the people; likewise, the decency is in the middle between same and shamelessness. And similarly in case of all the other virtues. So, if somebody is found worthy of these virtues, he will be honored at God. He always shows on himself as eating and drinking and sleeping like all the other people, but he is honored for the virtues he

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[1279] Saint Gregory of Nazianzus, *Word 23*, 1, G.P. 35: 1152 C; Cf. *Word* 40, 38, G.P. 36: 412 A.

[1280] We must notice this definition of the virtue as health or as balance of the nature. The evil was called as "illness of the soul" by Saint Basil, *Homilies to Hexaemeron*, G.P. 29: 196 B-C; Evagrius, *The First Hundred* 41; Patr. Orient. 28: pp. 36-37.

By being in the middle, or the imperial way, the virtue makes possible to be activated, in the complex ensemble of the human being, all the human being's powers. From here results a rich and unique symphony in its specificity, of the man and of each person individually. Any predominance of one of those powers, any exaggerated attention paid to one of them, it will disturb the human being, or the human being's specific unity. The virtue, is, therefore, also the most authentic expression of the unique specificity of each person. The virtue is an expression, by excellence, of the unique person. That's why, the same virtue it differs at each person. This is for in virtue there is manifested the person's authenticity. And each complete person is such a synthesis of all virtues.

has. But if he doesn't remain watchful, and if he doesn't guard on himself, he will easily deviate from the way, either towards the things from the right, or towards the things from the left, namely either towards what is in excess, or towards what it lacks, and that will give birth to the illness that is the sin (the evilness).

4) This is the imperial way traveled by all the saints. And the stadia are the lengths which somebody must always measure up, in order him to see what stadium he has reached at, namely what state he is in. For instance, all of us, we are like some people having as our target to travel towards the Holy City[1281]; and leaving a city, some of us traveled five limes (stadia) and then they have stopped; others traveled ten stadia; others traveled until they have reached the middle of the road; and others haven't advanced at all, but they left the city, and so they have remained outside the gates in the whole bad smell of that place. And others, while they have been travelling, they have travelled for two miles, and they have got strayed and they turned back for two miles too; others have travelled ahead for two miles and then have turned back for five miles. Finally, others advanced all the way to the city itself, but they have remained outside and they haven't entered the city.

Behold, these ones are us. This is because of being among us some people who left the world and who entered the monastery, having as purpose to gain the virtues. And some of us advanced for a little and then they have stopped; other advanced for a little further; other have reached the half of the road and they have stopped; others haven't advanced at all, but they seem as they left the world, but they have remained in the things of the world, to passion and to their bad smell. Others earn a little good but then they lose it again; others lose more than they have earned. Others have achieved the virtues but, because of being dominated by pride and by despise towards their neighbor, they have remained outside the city and they haven't entered the city. But neither they have reached their target. Despite they have reached the city's gate they have remained outside. So, they too have fallen off their target.

[1281] Evagrius compares the spiritual life to a travel towards the holy city (the Upper Jerusalem). This city is the contemplation. *Epistle* no. 39, Frankenberg, *Evagrios Ponticos*, p. 591.

So, let each of us find out where he is: whether he left his city but he has remained outside the city's gate, in the bad smell of that place; whether he has advanced a little or more, or whether he has reached the half of the road; whether he traveled for two miles but he has also lost two miles; whether he travelled for two miles but he has lost five miles. Whether he has advanced until reaching the city and he entered Jerusalem; whether he has reached the city but he has been unable to enter Jerusalem. Let's each of us find out what is his state like, and where he is at.

5) There are three states within man: (one is that state which the man is in, *t. n.*) he who works the passion; (another, that which he – *t. n.*) is the one who stops the passion; and (another, that which he is in, *t. n.*) is him who uproots the passion. He who works the passion is him who passes the passion into deeds; he who fulfills his passion. He who stops his passion is him who neither works his passion nor cuts off his passion, but he wisely restrains his passion, passing by it, but he still has that passion within him. And he who uproots his passion is him who strives to work the things which are contrary to his passion. These three states are very broad.

Tell us, for instance, about a passion, or shows us a passion, and we are going to unveil the aspects characterizing that passion. Do you want us to talk about pride Do you want us to talk about fornication? Or do you rather want us to talk about vain glory, because of being very defeated by it? We see the last one when somebody cannot stand to hear a word from his neighbor. This is because when somebody hears a word and he tells back five words, of even ten words instead of one and he fights and the gets disturbed, and when he stops fighting he still remains further thinking at evil things against that one who told him that word; and he keeps in mind the evil caused him by that brother and he is full with upset because he hasn't told more than he has had, and he prepares in himself even heavier words to tell to that brother; and he continuously says to himself: "Why haven't I told him this one too?" and: "I am going to tell him this"; and he constantly get infuriated. Behold one of the states. This is he who has made of evil a habit of his. May God deliver us from this state. Because such a state is doubtlessly submitted to the eternal damnation. This is because any sin with the deed is submitted to the hell. Even if someone like this wanted to repent, he wouldn't be able to defeat his

passion by himself, and he would need some help from the saints, as the fathers said. That's why I am always telling you, strive to cut off your passions before you reaching to get habituated to passions.

There is also somebody who, because of hearing a word, he will get disturbed and he will say at his turn five or maybe even ten words against that one word, and he get upset because of not telling some other three timed heavier words and he gets upset and he keeps the evil in mind. But he spends in this state for a few days and then he changes. Another remains in this state for a week, and then he changes; Another rebukes, fights, get disturbed, disturbs, and then he changes. Lo some differences amongst the states. But still, all of them are submitted to the hell, because of working the passion.

6) Let's say something also about them who stop the passion. One hears a word and he gets troubled within himself. But he gets troubled not because he has been rebuked, but because he hasn't endured that[1282]. This one belongs to those who are in the state of that ones who live in ascesis, namely those who stop the passion. Other lives in ascesis and he toils, but in the end, he will be defeated by the fact that he still remains under the burden of his passion. Another doesn't want to answer evil to evil but he is kidnapped by his habit. Another he fights not to ever say anything evil, but he is sad for being rebuked, and he is discontent with himself and he repents for getting upset. Another doesn't get sad because of being rebuked, neither he rejoices. All of these they stop the passion. Two of them differ from all others: he who is defeated in fight and he who is kidnapped by habit. These ones are dominated by the fear of falling into the danger of putting the passion in work. I said that they belong to those who stop the passion, for they stop the passion by their inward feeling and they didn't want to work the passion, but their ascesis still is accompanied by sadness. And the fathers said that all the things the soul doesn't want they will last only for a short while[1283]. Therefore, they must study on themselves lest, even though the passion isn't being maintained, still some of the passion's causes are

[1282] About them who get upset because of not enduring a rebuke, to be seen at Zosimus, G.P. 78: 1681 D.

[1283] *Apopht. belonging to Poemen* 93, G.P. 65: 345 A.

being maintained, and that' why they will be defeated and kidnapped.

There are also some people, as he says, who fight for stopping their passion, but by using another passion. This is because one keeps his silence because of his vain-glory, another for being pleasant to people, another for some other passion. These ones heal the evil with evil. But Abba Poemen said that the evilness doesn't abolish the evilness by any means[1284]. The ones are reckoned together with those who work the passion though they laugh at those.

7) We want, in the end, to talk about them who uproot their passion. Somebody of them enjoys to be rebuked, but for reward. This one is among them who uproot the passion, but not with conscience. Another rejoices when rebuked and he reckons the owes to endure the reproach because he has bene the cause for that. This one uproots his passion with conscience[1285]. This is for accepting the reproaches and attributing those reproaches to himself, namely accepting those reproaches coming upon him because they are due to him, it is characteristic to the conscience. This for each of us who pray God: "Give me humbleness", they must know that they ask for one to be sent to rebuke them. So, when one is reproached about something, he owes to rebuke on himself and to despise on himself in his thought, so that the rebuker humbles him externally while he humbles on himself inwardly[1286]. And there is another who not only that he rejoices when he is rebuked and he blames on himself, but he also gets sad because of the disturbance he has caused to him who rebukes him. May God bring us to that state[1287].

8) Can you see how big is the broadness of the three states? Let each of you find out, therefore, as I said, what state

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[1284] *Apopht. belonging to Poemen* 177, G.P. 65: 360 A.

[1285] In the original text we have the "knowledge" in both cases. But it is about conscience. The last one has the conscience of his sin, while the first one doesn't have it. Of course, the "conscience" of the a true "knowledge" about the sin and about yourself too. The first one doesn't have this "knowledge". The first one knows within himself, by the reproach form another, only something that discontents another and which he hasn't been aware of until reproached.

[1286] Lo how somebody can agree another not only when the another loves him but also when that one rebukes him. It is more useful to agree him who rebukes you. Then you will actually widen the circle of understanding among people.

[1287] This is the culminant form of the saints' delicateness: to get sad for the disturbance caused by you to him who has rebuked you.

he is in: whether he still willingly works his passion and satisfies it; whether he doesn't willingly fulfill his passion, but he is defeated or kidnapped by his habit, and he works his passion and after working his passion he will feel troubled and he will repent because of working his passion; of whether he forces on himself to stop his passion into conscience; or whether he fights against his passion with another passion, as I said; this is because there is one who keeps his silence because of his vain-glory or because he wants to be pleasant to people or, simply speaking, because of some human thoughts; or whether he started uprooting his passion; and whether he uproots his passion with conscience and whether he does the things contrary to his passions. Let each one find out where he is and what stadium he is at.

And we owe to study on ourselves not only daily[1288], but let's say on each year and month and week: "During the first week I was burdened by this passion. How am I now?". Likewise, let's say on each year: "During the previous year I was defeated by this passion. How am I know?". Also, let everyone to search on themselves on each day by asking on themselves: "Have I advanced even a little or am I in the same state, or have I fallen into a worse state"?[1289].

9) May God give us power, so that even if we cannot uproot our passion, at least us will be able not to work our passion and to stop it. This is because of being a really grave thing working your passion instead of stopping it.

And I am going to tell you an example in order you to see whom he who works and satisfies his passion is like to: he is like the one who, when being the target of the arrows of his enemies, he catches the arrows with his own hands and stab on himself with those arrows[1290]. And he who uproots his passion is like him who being the target of the enemy's arrows he catches those arrows and he breaks those arrows up or he turns those arrows back towards the heart of the enemy, as it is said in the psalm: "May their sword enter their heart and they

[1288] Cf. Isaiah: "Study on each day what passion have you defeated". The edition of *Speeches* belonging to Abba Isaiah, by Monk Augustine, Jerusalem, 1911, pp. 83-89.
[1289] Saint John Chrysostom, *Homily no. 83* at John, G.P. 59: 454.
[1290] He who answers the temptations coming from the evil one or from other people, by putting his own passions in work, he harms on himself. We are not really harmed, namely we doe not really become evil, without our collaboration.

bows to break up" (Ps. 36: 15[1291]). So, let's strive ourselves too, brothers, that even though we cannot turn their word into their heart, at least not to accept their arrows and not to stick those arrows up into our heart, but let's put on breastplates so that we won't be wounded by those arrows anymore. May the good God cover us up against those arrows and may God give us watchfulness and may God guide us on His way.

XI

About the Need for Us to Strive to Quickly Cut off Our Passions, before Our Soul Reaches the Bad Habit

1) Take heed, brother, at what the things are and take care not to let on yourselves to be careless. This is because even the smallest carelessness can lead us to great dangers. I yore met a brother and a found out that he was ill, and, as we talked together, I found out that he had fever only for seven days but another forty days passed after that and he still didn't fully recover. Can you see, brothers, how much weakness it can bring somebody's falling into a state of disorder? The man always despises the small rules and he doesn't know if the state of his body reaches to get a little sick and especially is he is a weaker type, so that he needs mush toils and much time for getting corrected. That poor brother had fever for seven days and behold that so many days had passed after and he didn't recover.

It is likewise with the soul too. Somebody sins a little but his blood will drip for a long time before getting corrected. IN the case of the bodily illness this takes place because of diverse reasons: either because the medicines are old and unworking, or because the physician is unskilled and he prescribed another medicine than that needed for that patient, or because the patient doesn't obey the things prescribed by the physician. In the case of the soul, we cannot tell that the physician was

[1291] In KJH we have: Ps. 37: 15: "Their sword shall enter into their own heart, and their bows shall be broken."; in ROB we have: Ps. 36: 14: "May their sword to enter their heart and their bows to break up". (E. l. t.'s n.)

unskilled and therefore he prescribed inappropriate medicines. This is because the physician of the souls is Christ and He knows everything and He gives us the medicine matching each of our passions. So, to the vain-glory He gives the commandments of the humble-cogitation; to the love for pleasure the commandments of the restraint; to the love for money those the giving alms. And, simply speaking, each passion has as its medicine the commandments opposite to that passion. This is for the physician isn't unskilled. And one cannot tell that the medicine, for they are old, they won't work. This is for the commandments of Christ never get old. This is for, the more they are worked the more they will be renewed[1292]. So, nothing impeded the healing of our soul except our irregular life.

2) So, let's take heed at ourselves, brothers. Let's be wake until we still have time. Why won't we take care of ourselves? Let's do any good, so that we will find help in time of temptation. Why would us lose our life? We hear so many things, but we don't care, we disregard those things. We see our brothers kidnapped from amid us but we still do not stay wake, despite we know that we little by little getting closer to our death. Behold, as we are sitting here speaking, we have lost two or three hours from our time and we are getting closer to our death; and we see that we are losing our time but we still do not fear[1293]. Why don't we remember the saying of that old man who said: "If one loses gold and silver he could find replacement, but he who loses his time by living in non-working and carelessness, he won't be able to find another time"[1294]? Rightly

[1292] The more one restrains on himself the more easily he will do that.

[1293] "Losing one's time" is in the Christian faith a motif for great concern. This is because, by "losing our time" we will lose the eternal happiness. "Losing our time, having fun" it doesn't belong, here, as a part of the program of the human life. Instead of becoming a means for restoring the physical powers, the losing of our time becomes an occasion for weakening the soul's attention paid to himself, of soul's powers of mastering upon the passionate impulses, upon the thoughts which tend not to remain focused on the man's self and on the man's eternal destiny. It becomes an occasion for letting the sin to take place and to become a habit.

[1294] *Apopht. Patr. Lat*. 73: 939 A. No hour, no moment is like another. What we would have been able to do in it, we won't be able to do in another. Our development takes place differently when we have lost a moment without working anything. Still, a great repentance can restore us. But when we lose our time thinking that we will restore on ourselves by a later repentance, we will get accustomed to let the moments to always pass, by waiting for another moment for repentance, and so we will no longer have the power to use any moment for repentance. Losing our time will become a habit itself. That won't be only an external thing, but it will be also an internal thing. "A la recherche du temps perdu" cannot be a search for

so, we will search for an hour of this time and we won't find it[1295].

How many people are there wanting to hear a word of God, but they do not find it? But we, despite of hearing so many, we despise them and we do not wake on ourselves up[1296]. God knows, I fear of your souls' insensitiveness, because we can save on ourselves but we do not want that. This is for we can cut off our passions as long as they are fresh, but we do not take care of that, but we let our passions to get callous against us, so that we do the later evil even bigger. This is because something else is, as I told you for so many times, to uproot a plant when we can do that immediately, and something else is to uproot a bid tree[1297].

3) A great old man[1298] was resting with his disciples in a place where there were diverse big and small cypress trees. And the old man said to one of his disciples: "Plock of that cypress tree". And that tree was very small. And the brother plucked it off with only one hand. Then the old man pointed at a bigger tree and said:" "Pluck off that one too!". And the brother, by shaking that tree with both his hands, he plucked it off as well. And the old man pointed at a bigger tree. The brother, by shaking that tree a lot and by sweating very much, he plucked off that tree too. Then the old man pointed at a bigger tree; the brother, despite making great efforts was unable to pluck that tree off. So, when the old man saw him unable to do that, he commanded to another brother to help the first brother; and b0oth brother were able to pluck that tree off. And then the old man said: "Lod, alike are the passions, brothers. As long as they are small, if we want, we can pluck them off easily. And if we despise them for being small, they will get callous; and the more callous they get, the more effort they will require to be removed. And if our passions get even stronger against us, we won't be able anymore to pluck them off by ourselves, despite our efforts,

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some identical occasions, but it can only be a great repentance. But "the lost time" is an internal weakening of ours in what concerns our power to make a decision. The "lost time" works against us. It is a growing up worm.

[1295] We won't find anymore an eternity of the time which we could change on ourselves in. In eternity we are already in a fix state.

[1296] "Using the time" is a matter of strained attention. Losing our time is a soul's habituation to scattering, to self-forgetting, and to person's dissolution.

[1297] Barsanuphius, *Nicod.* p. 552.

[1298] This chapter can be found only in "Sources Chrétiennes", p. 360.

so we will need the help form some saints who to uphold us according to God".

Can you see how much power have the teaching of the holy fathers. And the prophet too teaches us about that in his psalms, where he says: "Daughter of the Babylon, the weak one (the wicked), blessed is him who will reward you the reward that you rewarded us with. Blesses is him who will catch and hit your children against the rock" (Ps. 136: 8-9[1299])[1300].

4) But let's present the said things one at the time. By Babylon we understand confusion. This is because so is interpreted Babel, that is Sichem. And by the daughter of Babylon, you will understand the enmity. This is because initially the soul gets confused and then the soul will give birth to the sin (the evilness). And he calls this as "weak" (wicked), because our sin, as I said on some other time, it lacks an own being or hypostasis, by being born out of our indifference, born out of what doesn't exist, and through our straightening the sin will perish and will again be nothing. This is for the saint tells him (to the sin, or to the evilness): "Blessed is him who will rewards you the reward which you have rewarded us with" (Ps. 136: 8[1301]). Let's find out what we have given and what we have taken in exchange and what are we going to give in exchange[1302]. We have given our will and we have taken the sin. So, the word congratulates them who have given the sin back (as reward). And giving back means no longer committing the sin. Then he adds: "Blesses is him who will grab your children and hit them against the rock" (Ps. 136: 9[1303]). Namely, blessed will be him who will destroy the thing born by you initially, namely the cunning thoughts, by not giving time to the evil to grow up and to work within him an even bigger evil; but quickly, until those thoughts still are children, before getting nourished and before growing against him, he will grab those

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[1299] In KJB we have: Ps. 137: 8-9: "O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. // Happy shall he be, that taketh and dasheth thy little ones against the stones."; in ROB we have: Ps. 136: 8-9: "The Daughter of the Babylon, the wicked one! Blesses is him who will reward you the deed you have done it to us. // Blessed is him who will grab your children and hit them against the rock." (E. l. t's. n.)

[1300] Here the author took the liberty of identifying Babylon to the Sichem City, that was the capital city of Samaria, of the Northern kingdom of Israel, where was often practices the worshipping of the foreign gods.

[1301] See above. (E. l. t.'s n.)

[1302] *Apopth. Nisteros* 5, G.P. 65: 308.

[1303] See above. (E. l. t.'s n.)

thoughts and he will hit those thoughts against the rock, Who is Christ, and so he will destroy those thoughts.

5) Behold how the Holy Fathers and the Holy Scripture congratulate, with one voice, on them who fight and who cut off their passions while those passion still are young, before tasting their pain and bitterness. Let's stive, therefore, brothers, to receive mercy. Let's strive a little and we will find much resting.

The Holy Fathers told us that each of us must clean on himself thoroughly, to inquire on himself in each evening what that day passed like, and in the morning, again, what the night passed like; and let him repent to God as it is due, for his mistakes. And because we sin a lot, we need, because of our forgetfulness, to inquire on ourselves and to repent on the sixth hour (at noon) as well, how we have passed our time until then and what sins we have committed. And let each of us saying: "Haven't I spoken something that wounded my brother? Haven't I seen my brother doing some things and judged him or despised him, or have I gossiped him? Haven't I asked the administrator for something and that one hasn't given me that thing and I have spoken against him? Haven't I told to the cook something that troubled and shame him, or haven't I shamelessly mumbled something against him because he hasn't boiled something well?". This is because if we mumble on somebody even within ourselves, we will still have committed a sin. And let him say again: "Hasn't told me the conductor of the singing, or some other brother some word and I didn't accept that and I resisted that?".

So, on each day, we owe to inquire on ourselves, how we spent that day. Likewise, somebody must inquire on himself how he spent his night, whether we zealously wake on ourselves up for taking vigil, whether we got upset with him who wake us up, or whether we mumbled against him. Everyone must know that him who wakes us up for taking vigil, he does us a great good and that will bring us great goods. This is for that one wakes us up in order us to talk to God, and us to pray for our sins and for us to get enlightened. How much must we thank him who wakes us up? Rightly so, that one owes to do that, for he almost gains him salvation only by doing that.

6) I am going to tell you, in this concern, a wonderful thing that I heard from a very spiritualized old man. This one, when the brothers started singing, he saw within church somebody bearing a light as exited form the alter and holding

some sort of vessel containing holy water and a little stick. And he soaked that little stick into that vessel and he went to every brother and marked all of them. And he marked also some of the places of the brother who were not present there, while he left other places unmarked. And at the end of the religious service the old man saw against that somebody doing the same thing. Once the old man threw on himself at that somebody's feet and begged him to tell what he was doing and who he was. And that light-bearer told him: "I am the angel of God and I have been commanded to place in synaxis (in the liturgical assembly) this seal on them who are within the church at the beginning of the singing and also on them who remain until the end, for their zeal and industriousness, and for their good decision". And the old man asked him: "And why do you seal also the places of some of the brothers who are not present?". The holy angels told him: "All those bothers who are zealous and good in their decision, but they are missing because of some need, with the blessing of the fathers, or they are occupied with a task they obey to, and therefore they aren't here, they still receive the seal for in their inward state they are here and singing. Only to them who could be here but they miss because of their indifference, I have been commanded not to give them the seal, because they have become unworthy of it"[1304].

Can you see what a gift offers him who wakes up his brothers in order to participate to the canon of the taking vigil within church? So, strive on yourselves, brothers, in order you not ever to lose the seal of the holy angel. And if somebody happens to be scattered and somebody else reminds him his mistake, let him not get upset, but by thinking at the good that one does it to him, let him thank him who drew his attention, no matter when that takes place.

7) When I was into monastery, Abba made me, with the advice of the old man, as receiver of strangers. But I was after a heavy illness. So, the strangers arrived and I occupied myself with them, in the evening; and there arrived camel drivers, and I accomplished the things they needed. And often, after I went to bed, there occurred some other need and they woke me up. Meanwhile the hour of the vigil arrived and, because I was

[1304] Anyone who attends the Holy Liturgy or any other religious service will be imprinted in the soul, and so their betterment will increase.

napping a little, the chief-singer woke me up again. But either because I was tired, or because of the helplessness caused me by the illness, I was stolen again by sleep and weakened by a slight fever, so I lost control on myself. That's why I was answering him, while being sleepy: "Alright, father, may God mention your love, so that Him to give you rewards for you have commanded me! I am coming, father". Then, after he left, I fell asleep again, and I was very upset that I was late to wake up vigil into church. And because that one couldn't stay all the time with me, I askes two brothers, one to wake me up and one not to let me sleep during vigil. And believe me, brothers, I honored them very much, for I reckoned them almost as some whom my salvation was being worked through.

All of you owe to have this feeling for them who wake you up to the churchly program and to all the good thing.

8) So, as I said, each of us owes to inquire on himself how he spent his day and his night: whether he stood with watchfulness at singing and at prayer; whether he was enslaved by the passionate thoughts, or whether he listened attentively to the godlike readings; whether he left the singing and existed the church, walking from here to there.

If somebody inquires on himself thus, daily, and if he strives on himself to repent for his mistakes and to correct on himself, he will start to diminish his passion (his evilness); if he committed that sin for nine times, he will commit it only for eight times; and so on, by slowly advancing towards God, he won't let the passions get fortified within him. This is because there is a great danger to somebody to fall in the habituation of the passion. This is because, as I said, even though somebody like this wanted it, he wouldn't be able to defeat his passion by himself, if he had not help from some saints.

9) Do you want me to confess something about one who had the habit of the passion? Listen to a worthy of being deplored thing. When I was into the congregational monastery, I do not know how, the brothers enjoyed to confess their thoughts to me. So, Abba commanded me, with the advice of the ole men, to take this thing upon me and to take care of it. So, on one day, it came to me some brother and told me: "Forgive me, father, and pray for me, because I steal and eat". I told him: "Why do you do that? Are you hungry?". And he told me: "Yes, I can't get enough at the common table and I cannot ask for more". I told him: Why don't you go and tell that to

Abba?". He answered: "I feel shame". I told him: "Do you want me to go and tell Abba?". He told me: "Do what you wish, father".

And went and told Aba that thing, and he answered me: "Have love and take care of him whatever you could". Then I went together with that brother to the administrator and I told the administrator: "Have love and regardless the hour this brother comes to you, give him all he wants and do not stop him from anything". The administrator told me: "I will do what you have commanded me". So, that brother do that for a few days. And then he came to me and told me: Forgive me, father, for I started stealing again". I asked him: "But why" Doesn't the administrator give you everything you want?". He said: "Yer, hi gives me everything I want, but I feel shame to ask him". I asked him: "Don't' you feel shame of me?". He answered me: "No.". I told him: "Then come and take from me whatever you want and do not steal anymore". But after a few days he started stealing again and came and told me: Lo, I am stealing again". I asked him: "But why do you do that? Don't I give you anything you want?". He said: "Yes you do". I told him: "Do you still feel shame for taking from me?". He told me: "No.". Then I asked him: "Then, why are you stealing?". He told me: "Forgive me! I do not know what I am stealing for. I simply steal for no reason". Then I told him: "Tell me the truth: what do you do with the food you are staling". He answered me: "I give the food to the donkey".

And it was found out that that brother was stealing beans, branches of willow and of fig tree, onions, and simply anything he could and he hid some of those in the beddings, other somewhere else. And in the end, because of seeing those rotting and because of not knowing what to do with those, he went and throw them to the garbage pile or he gave those to the animals.

10) Lo, can you see what does it mean having the habit of a passion? Can you see what insanity, what wickedness is that? He knew that what he was doing was bad, he was upset because of that, he cried because of that, but the miserable was still attracted by his bad habit he acquired by his previous carelessness. Abba Nisteros says rightly that, if somebody is attracted by a passion, he will have become that passion's slave. May the good God deliver us from the bad habit, so that Him

not to tell us too: "What use I have for my blood, because I descent into corruption?" (Ps. 29: 9[1305]).

I told you in diverse ways about how one falls into habituation. This is because not him who hasn't even got angry will him be called as non-angry man. Neither him has fornicated once will him be called as fornicator. Neither him who has given alms once will he be called as merciful. But the virtue and the sin sow the habituation within soul by the fact that they are continuously worked, and in the end the habit itself will bring the eternal torment or the resting. And how the virtue gives rest to the soul and how the passion (the evilness) torments the soul, I told that on diverse ways. This is for the virtue is natural and it is within us. This is for unerasable are the seeds of the virtues. So, I said that, on the measure we work the good things we will reach to get accustomed to the virtue, namely we will receive our own habit, or we will turn on ourselves back to our health, as from some blindness to our own light, ore as from some illness to our natural health. But regarding the evilness the things aren't like this. But, by working the evil, we will receive a certain foreign and contrary-to-nature habit, and we reach to get accustomed to that as to a leper, and that's why we will no longer be able to get healed without much help and without man prayers and without many tears which can move towards us the lenience of Christ.

It is what we find too in the bodily things. This is because there are some foods which cause to some people a bitter juice, as for instance: the cabbage or the lentils and other things alike. But not if they eat cabbage or lentils once or twice, but if they eat that often and therefore too much, a bitter juice will occur within them and it will give them fever and stomach burn, and it will cause to some of them other troubles too. It is likewise in the case of the soul. If somebody perseveres in committing sins, that will become a bad habit within his soul and that will bring him to torments.

11) But you must know this too, that when the soul tends towards a passion, even if that soul falls only once in working that passion, that soul will endanger on himself to reach

[1305] In KJB we have: Ps. 40: 9: "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?"; in ROB we have: Ps. 30: 9: "What will you benefit of my blood if I descend into corruption? Will the dust praise You, or will it herald Your truth?" (E. l. t.'s n.)

accustomed to that passion. The same thing takes place regarding the body things. If somebody has in the mix of his juices more bitterness, because of some previous carelessness, almost only one food will be able to stir up and to ignite within him the juices.

So, one needs much watchfulness, zeal, and care, not to fall into a bad habit. Believe me, brothers, that if somebody has even only one passion as habit, he will be submitted to the eternal punishment. This is because if somebody has ten good deeds and one bad deed because of habit, that one evil deed will overcome all his good deeds. A vulture having one of its legs tied up, that will cause him to lose all its power. Won't the hunter be able to easily kill that vulture that has one let tapped in a snare? It is likewise to the soul. If the soul has even only one passion as habit, the enemy will destroy that soul whatever he wants, through the mediation of that passion. That's why I am telling you: Do not let the passion to become habit within yourselves. But let's pray the good God for us to fight, day and night, not to fall into temptation. And if we are defeated, as human beings, and if we slip into mistake, let's strive to immediately get ourselves up and to repent for that mistake; let's pray before God's kindness; let's take vigil, let's fight. And God Who sees our resoluteness, our humbleness, and our crushing, He will give us His hand and He will have mercy on us. Amen.

XII

About the Fear of the Future Torments and about the Need for Him Who Wants to Save on Himself Never to Forget about the Care for His Salvation

1) I had sore feet and I got sick because of that, and some of the brothers came to visit me and asked me to tell them the cause of that illness that I had. I reckon that they aimed by that to two things: on one hand to comfort me a little in my pain, and on the other hand they wanted to give me the occasion to tell them something useful. But because my pain didn't allow me then to tell them what I wanted, so that you must listen now about that. This is because telling the story about your trouble

is pleasant after that trouble went away. This is because on the sea as well, when the storm has started, everyone will be in trouble, but after the storm has passed, everyone will tell their story joyfully to one another, and they get delighted with those.

Sop, it is good, my brothers, as I always tell you, to attribute everything to God and to tell that nothing happens without God, but doubtlessly, it happens as God knows it as good and useful, and so will God do that thing, even if that thing has outside some reason as well[1306]. For instance: I could tell you that my stomach was burdened with foods because I ate with the strangers and I forced on myself a little bit in order to rest (satiate) them; and so, a leaking happened into my feet and that's why the rheumatism was set in working. But I could also mention other causes as well, for I could find enough of them. But the surest and the most beneficial is that God knew that that was beneficial to my soul, and that's why that happened to me. For there is nothing evil amongst the things done by God and everything God does is very good. So, nobody must get sad because of what is happening to him. But all those things, as I said, let him put them in the care of God and let his rest on himself by keeping this in mind.

2) But there are so people who get so burdened by the troubles happening to them that they would renounce to their life itself and they would joyfully die to escape that. But this happened to somebody because of his lack of courage and out of much nescience because of not knowing the fearsome tribulation following to the exit of the soul from the body.

It is a great love of God for people, brothers, to be Him within us in this world. But we, because of not knowing the things from beyond, we reckon the things from here as difficult. And it is not so. Don't you know what it is written in Paterikon? A very worker brother said to an old man: "My soul wants the death". And the old man told him: "Your soul wants the death because of wanting to run away from trouble and because of not knowing that the future trouble is worse than this from here". And another brother asked another old man: "Why do I get sad because of my idleness sitting in my monastic cell?".

[1306] Each thing from nature has outside a certain natural causality, for instance, an earthquake. But the ultimate cause of each thing is God. This is for out of the multitude of strings which can result out of each causal point, God will choose this or that string, like the man can determine a river to flow on one direction or on another, and to use that river to something else.

And the old man answered him: "This is because you haven't yet seen either the hoped resting or the torments to be. This is because if you saw these ones as they are, even if your monastic cell was crammed with worms, and you sank in worms up to your neck, you would endure that without getting sad"[1307].

But we want to be saved while sleeping, and that's why we get discouraged in troubles when we rather should thank God, for we are found worthy by Him to be us a little troubled here, so that us to find there a little resting.

Evagrius said too that him who prays for his exit to come sooner, he is like a man who asks the carpenter to break the sick man's bed[1308]. This is because through this body our soul is distracted, it forgives a little of his passions and he is comforted by his passion: he eats, he drinks, he sleeps, he dialogues with others, he loved with his beloved ones[1309]. But when the soul leaves the body there will remain the soul alone with his passions and forever tormented by his passions, occupying on himself only with his passions and being torn apart by his passions, so that no longer will be able even to remember about God[1310]. And the remembrance of God comforts the soul, as it is said in psalms too: "I remembered God and I got gladdened" (Ps. 76: 4[1311]). But his passions do not allow him to do even that.

[1307] *P. Evergt.* III, 13, p. 40.

[1308] Evagrius, *The IV Hundred*, 76, G.P. 28: 168.

[1309] Evagrius, *The IV Hundred*, 82, G.P. 28: 172. While into body, the soul is not only tormented by passions, because the soul is not so focused on himself and the soul doesn't only endure the passions' torment. The body gives to the soul also a distraction from the passions, or also a certain comforting, of course mixed with the sin. But in hell the soul will have only the torment consequently to his sins and not also the pleasure.

[1310] This is an admission of the positive role of the body, from this point of view too. The body relieves a little the soul from his loneliness. Of course, this loneliness will awful only when the soul is occupied exclusively with his passions. Properly-said, this coexistence with the passions increases the egotism at maximum, and consequently the loneliness of the subject. That's why, especially the lonely commit suicide, namely lonely because of the discouragement which they have been brought at, because of not being able to satisfy their pride, or other passions. He who is together with the things and with the people, he won't necessarily be with God as well; but at least he is not totally caught into the insupportable loneliness.

[1311] We have found the only verse in the Book of Psalms containing the expression: "I remembered God", but it has an opposite content to that of the paraphrase; in KJB we have: Ps. 77: 3: "I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah."; in ROB we have: Ps. 76: 3: "I remembered God and I was shaken; I though and my ghost weakened." (E. l. t.'s n.)

Do you want to find out, by hearing an example, what it is that what I am saying? Let somebody of you come and I lock him up in a dark monastic cell, and I won't give him anything to eat, neither to drink, I won't let him sleep, neither to meet anybody, nor to sing Psalms, neither to remember about God, and this only for three days. And he will find out what his passions do within him. And this while he still is here. How much more wont' this happen to the soul after the exit from the body and after that soul will be surrendered to his passion and that soul will be alone with his passions?

3) So, you can understand from the things said here, what the miserable soul will suffer from passions and which troubles the soul will have there. When somebody is burnt, he doesn't know what is that burns him; what fire and what wood cause him that burning. But if somebody has within his body an admixture of biter juices, won't that admixture itself burn him and won't that always disturb him and won't that trouble his life? It is likewise with the passionate soul. That miserable soul is always being tormented by the evil habits from within him, by always having the bitter memory and the painful occupation with the passions, which always burn him and make him hot. In addition to that, who can describe, brothers, those fearsome places, those tormenting bodies serving towards such a suffering of the soul, without breaking up, and then that unspeakable fire, the darkness, those fierce and punisher powers, and the other thousands of tormenting means, as are described in the godlike Scriptures, all of them matching the evil deeds of the souls and their evil memories? As the saints receive some luminous places and an angelic joy, on the measure of their good doing, likewise the sinners receive some dark places, foggy, full of fear and of dread, as the saints tell us. This is because, what could me more fearsome and more miserable than those places where the devils are sent? And what can be more dreadful than the torment which the devils are condemned to? And also, the sinners are tormented with the devils themselves, as he says: "Go away from Me into the eternal fire, which is prepared for the devil and for his angels" (Mt. 25: 4, 41).

4) But what is ever more fearsome, it is what Saint Chrysostom says: "Even if there didn't flow a river of fire and even if the fearsome angels weren't present there, the simple fact that some people are summoned to glory and to honor

while other people are removed with dishonor in order they not to see the glory of God, wouldn't that be more bitter than any Gehenna, that torment of that shame and of that dishonor and that pain of falling off such goods?"[1312].

This is because then, itself the reproach of our conscience and the memory of the committed things, as I said, they will be worse than thousands of unspeakable punishments. This is because the souls will remember all the things form here, as the fathers say: words, deeds, thoughts, and we won't be able to forget any of those[1313]. This is because what is said in the psalm: "On that day all their thoughts will perish" (Ps. 145: 4[1314]), it is said about the things regarding the goods of this world, namely regarding the houses, the places, the parents, the children, or the trades. These sorts of thoughts will perish once the soul has exited the body, and one will remember nothing about these ones, and he won't take care of any of these ones. And he will remember the things he did according to the virtue or to the passion, and nothing of those will be lost[1315]. And also, if he was beneficial to somebody, he will forever remind that and him whom he was beneficial to, as he will also remind him who was beneficial to him and what he benefited from that one. Likewise, he will always remember is the harmed somebody or if he was harmed by somebody[1316]. Nothing, as I said, of the things he did in this world, won't be lost by the soul, but the soul will remember all the things after existing the body, and the soul will remember those even more

[1312] Saint John Chrysostom, *Towards the Fallen Theodore*, G.P. 47: 294.

[1313] The memory of our evils will ceaselessly be sharpened during that endless existence, which the soul wont' have anything exterior to occupy on himself with, or the soul will no longer be able to make any plan which fulfillment that soul to be occupied with. That soul will be totally turned towards its past, towards a past that shames him up, that torments him, especially by seeing around him all of them whom he caused, by urges, by advices, and by examples, similar torments.

[1314] In KJB we have: Ps. 146: 4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."; in ROB we have: Ps. 145: 6: "Their ghost will exit and they will turn back into earth. On that day all their thoughts will perish." (E. l. t.'s n.)

[1315] Properly-said, the souls will be emptied of plans. And the memories of the plans the soul made while on earth, and the memories of the soul's ambitious unrests for accomplishing those plans, they will appear in their total nothingness. There will remain only the memory of the evil deeds committed during the implementation of those plans, and occasioned by those plans. This will be the sole reality from within souls.

[1316] The persons remain in their memory with the evil and with the good they did, or that was done to them. Only the persons have eternal existence.

limpidly, more obviously, as one who has been delivered form this earthly body[1317].

5) A once discussed about this with a great old man. And this old man said that the soul remembers, after exiting the body, the passion that soul worked and therefore also the sin committed and the person whom that sin was committed with. And I was telling to that old man: "It might not be so, but the soul could maintain the habit born within him out of working that sin, and that will torment the soul". And we parted by each one maintain his opinion, because we wanted to find out the truth, and that old man didn't allow on himself to be persuaded, because he said that the soul will remember also the kind of the sin and even the place where and the person whom that soul committed the sin with. If it is so, we will have our last things even worse[1318], if we do not take heed at ourselves.

That's why I am always telling you: strive and take care of good thoughts, so that those will be which you will find them there. This is because, what somebody has here, what somebody leaves from here with, that will be what he will have there[1319]. Let's take care of delivering on ourselves from such a narrowing, brothers! Let's strive on ourselves and God will have mercy on us. This is for God is, as it is said in the psalms: "The hope of all the edges of the earth and of them who are at sea,

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[1317] The imperishable value of the person is shown in the fact that everything a person did, good or bed, it will remain within us as indelible memory, or as an echo, as a wound and not as an impersonal adding, but as a wound or as an adding tied to the memory, to the imprinting of that person within us, and even of that person's presence in front of us, in tormenting connection with us. It will pain us or it will rejoice us not what a person did evil or good to us, but that attitude which that person unveiled on herself or on himself to us in, an attitude that that person remained into or that that person changed it. Also, there will be our attitude we have towards that person. There won't pain 0or rejoice us the impersonal happening that occurred to us, but the persons themselves. And in this is hidden our conviction that those persons will persist in existence. In essence, this is what the existence of the Paradise or of the hell consists of: in our eternal persistence in the memory of the good or of the evil done by us, or done to us by some persons who continue to persist, they too keeping in mind the good or the evil we did to them or done by them to us.

[1318] The author of the writing declares that himself agrees the old man's opinion, in the sense of the things we said previously. If the person is that one that pains us or that eternally rejoices us by what that person did, then we will be pained by and we will rejoice on ourselves of concrete things, for the person is a concrete and unique reality; and equally unique are the person's deeds. Only the principle is general and abstract. A certain concrete person pains us, for the evil that person did to us.

[1319] He who leave from here carrying within him good thoughts about persons, he will be there with the respective persons; he won't be alone.

far away" (Ps. 30: 7[1320]). They who are at the edges of the earth are them who are in the ultimate evilness; and they who are far away at sea, are them who are in the ultimate nescience. And still Christ is their hope too[1321].

6) One needs only a little effort: us to strive to find mercy. If one has a field and he doesn't take care of that field and that field becomes covered in brambles and in thorns. And when he starts cleaning that field, won't his hand shed blood depending on what measure that field was full of thorns in, because of his carelessness? This is because it is impossible one not to reap what he saw.

But he who wants to clean up his field he firstly needs to thoroughly uproot all the weeds. This is because, if one doesn't pluck off well all the weeds' roots, btu he only cuts their superior part off, the weeds will again sprout out. So, he must pluck off, firstly, the roots themselves and then he will plow up that field, and he will well prepare that field, and only after that he will have sown in it the good seed. This is because, fi after he has done that good preparation (φιλοχαλίαν) he still let the field baren, the weeds will again sprout out and, by finding there a good and soft ground due to that good preparation, the weeds will stretch their roots deeply and they will become stronger and they will multiply in that field.

7) With the soul it is likewise. Somebody must firstly cut off his former addiction and his usual evil deeds. This is for there is nothing worse that the evil habit. This is because Saint Basil says: "It is not required only a little fight for defeating the habit. This is because the habit that has been straightened for a long time, it will often take the power of a nature"[1322]. So, it is required that those ones to fight, as I said, not only their evil habits and their passions, but also the causes of those one which are their roots. This is because if one doesn't pluck off

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[1320] It is actually about: KJB: Ps. 65: 5: "By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:"; in ROB we have: Ps. 64: 6: "Hear us, God, our Savior, the hope of all the edges of the earth and of those who are far away at sea;" (E. l. t.'s n.)

[1321] If the persons whom we did something good to, or whom we thought something good of, they will be with us, all the more will be God with us, if we believe in Him. This is for God is present everywhere with an infinitely more accentuated intensity than any person, as being Him Who will give us joy if we have believed in Him and if we have loved Him, and He will be Him Who will make our conscience to torment us if we haven't believed in Him and if we haven't done to others the good as God wanted.

[1322] Saint Basil, *The Rules in Details*, 6; G.P. 31: 926 B.

the roots, the brambles will immediately sprout out. Thus, the envy is nothing in itself, but it has some causes, among which there is also the love for glory. This is because by wanting one to be glorified he will envy the glorified one, or him who more honored that himself is. Likewise, the ager is born out of other causes, and especially out of the love for pleasure. Evagrius too mentioned this, by saying about a certain saint that that one was saying: "That's why I pluck off my pleasures, in order I to cut off the causes of the anger"[1323]. And all the fathers say that each passion is born out of these three: the love for glory, the love for money, and the love for pleasure, as I said to you in diverse modes.

8) p. 604, par. 2, r. 1So, if somebody wants to cut off not only his passions but even their roots, let him take care (φιλοχαλησαι) firstly of his morals, by repentance and crying, and then him to start sowing the good seed, which is the good deeds. This is because, as I said about the field, if after its cleaning and good preparation somebody won't throw in it the good seed, the weeds will sprout out again, and they will find out the soil good and leveled by that good preparation, and the weeds will stick even deeper root in that soil, likewise it is in the case of the man. If, after he has taken care of his behaviors and he has repented for his previous deeds, he doesn't take care of doing good deeds and to achieve the virtues, it will happen to him that what the Gospel says: "When the unclean ghost leaves the man and the ghost crosses through places without water, searching for resting and not finding, the ghost says: "I am going to turn myself back to my house where I have come out from" and by coming and by seeing that house emptied, I mean of the whole virtue, and swept up and adorned; then the ghost goes and take with him other seven ghost even more evil that he is and entering that house they will live there and the last things of the man will become worse than the first things" (Lk. 11: 24-27).

9) This is because it is impossible to the soul to remain in the same state. But the soul advances either towards better or towards worse. That's why the one who want to be saved, he must not only to not do the evil, but he also must work the good: "Shun yourself from evil, and do the good" (Ps. 236: 17). He didn't say only "shun yourself from evil" but he also said "do

[1323] Evagrius, *Practicos II*, 99; G.P. 40: 1252 B.

the good". For instance, if somebody got accustomed to do injustice, it won't suffice only to no longer do injustice, but he must do justice too. If he has profligate (debaucherous), it won't suffice if he only stops being a profligate, but he must also restrain on himself. If one was an angry man, if won't suffice if he only stops getting angry, but he must also achieve the gentleness. If he was daring, it won't suffice only to stop being daring, but he must also humble on himself. This means one shunning himself of evil and doing the good. This is for each passion has a contrary virtue. The pride has the humble cogitation, the love for money has the giving of alms, the waste has the restraint, the discouragement has the patience, the anger has the gentleness, and the hatred has the love. Shortly speaking, any passion has, as I said, a contrary virtue.

10) I've been telling you these things for several times. So, as we have removed the virtues and we have planted the passions contrary to them, likewise we must toil not only to remove the passions but also to sow the virtues and to place them where they ought to be. This is because we are given the virtues from God by nature. This is for, immediately that God made the man, God sowed within man the virtues, as He says: "Let's make man in our image and likeness" (Gen. 1: 26). He said "in the image", for God has made the sol as incorruptible and free; and He said also: "in our likeness", namely "according to the virtue"[1324]. This is for He says: "Be merciful, as your Father form heavens is merciful too" (Mt. 6: 36); and: "Be holy, for I am holy" (Lev. 11: 44; 1 Pt. 1: 16). And again, the prophet says: "Kind if the Lord to them who suffer" (Lamentation 3: 25). And others like these. This is "in the likeness".

So, God has given us the virtues by nature. But we do not have the passions by nature. This is because neither the passions have any being or any hypostasis; btu they are like the darkness that doesn't exist (doesn't subsist by itself) according to the being, and they are like an illness (a passion) of the sky, as Saint Basil says, that occurs afterwards (παρυφιστάμενον), because of the absence of the light[1325]. The soul, by deviating from virtues to the love for pleasure, the soul has given birth to

[1324] Namely the soul isn't only free and incorruptible, namely in the image of God, btu the soul is called to virtue too, namely to the likeness to God. This is for God is not only incorruptible and free, but God is also the Kindness.

[1325] It occurs like a false existence (παρυφιστάμενον)

the passions (illnesses) and the soul has strengthened the passions against himself[1326].

11) But one needs, as I said, that in that field, after that field was cared (μετα φιλοχαλίαν), to be immediately sown the good seed, for the good seed to bring forth its good fruits. In order to do that, the sower after he has finished sowing his field, he must hide that good seed up and to deepen that seed into the ground. This is because, otherwise, the birds will come and steal that good seed and destroy it. And after he has hidden that good seed up, he will wait for the mercy of God until God will send the rain and make the seed grow up. This is for even the plowman comes for thousands of times to clean up his field and to prepare his field (φυλοχαλων) to sow his field up, if God doesn't send rain over his seeds, the plowman will do the whole his toil vainly.

This is in our case as well. This is for after we have done some good, we must hide that good up through our humble cogitation and to strengthen our helplessness and to throw in at God, begging Him to be lenient towards our toil, because otherwise the whole our toil will be in vain.

12) But sometimes happens that even after it rained and the seed has sprouted out, if the rain doesn't descend upon it at

[1326] Neither the virtues stand by themselves, because we cannot find the kindness standing by itself. The kindness always belongs to somebody. We love a good man. We are comforted by somebody's kindness. We are not comforted by the kindness as such. But the virtue or the kindness is being naturally spread out of the person, as the light or the meaning are spread as well. But the evilness or the meaningless are not being naturally spread out of the person. These ones appear as a false existence, as a minus, by the lack of the kindness, of the virtue, and of the light. They aren't but an illness of the existent persons who, in a natural manner, they spread out of themselves the kindness and the light, which are as irradiations of their being. Without any doubt, we feel the passions painfully, but we feel the passions as a lack of what should be, as diminutions, as an illness, as a weakness of the being, as an impossibility of the being of manifesting the own positive content. In evilness there is a helplessness, but it is a helplessness that torments him whom that helplessness comes out from, and on him whom that helplessness is inflicted upon. And him whom that evil comes upon, he often opposes the same willing helplessness, so that he will increase too his helplessness too. If he opposed the irradiation power of his being, he would help it strengthening. If he opposed his strength, namely his virtue, he would infuse to his neighbor a strength too, and he would help him get healed as well. He who suffers of the helplessness of the evil, he reckons to heal on himself by searching for some equally inconsistent means. The egotist, because of suffering of his own shortcomings, he tries to heal those up, by searching for inconsistent goods too: passing pleasures, passing foods, false praises etc. Thus, because of his helplessness, the evil will increase into his helplessness. That factor that irradiates the evil, he feels his own helplessness, as it is felt also by that one whom the evil is inflicted upon; but that is a helplessness which both of them do not want to fight against.

due time, the crops will wither and be lost. This is for as the seed needs the rain, likewise the sprouted-out crops need the rain too, until it gets strengthened. But the care mustn't stop either then. This is because sometimes, even after the crop grew up and formed wheat-ears, there come the storm and the hails, or something similar, and the crops will be lost. It is likewise in the case of the soul too. This is because after the soul toiled and cleaned himself up, as I said, of all his passions, and after he strived with all virtues, he must take heed at the mercy of God and at the shelter from Him, so that him not to be forsaken and lost. This is because, as I said about the seed, that after sprouting out and growing up, if there doesn't rain again, it will wither away and be lost, likewise it is in the case of the man. If after the man has done all of these God removes His shelter and forsake the man even for a little, the man will be lost. For instance: when somebody is pious but he becomes indifferent, or when somebody is humble but he becomes daring. And God won't forsake so much the indifferent because of becoming daring, as God forsakes the pious because he has become indifferent, and on the humble because of becoming daring. This means somebody committing sin against his own state. Out of this there comes the forsaking. That's why, Saint Basil was judging differently the sin of the pious from the sin of the indifferent.

13) But when somebody guards himself against these things, he must take heed lets, if he did a small good, he would do that for his vain-glory, or in order to be pleasant to the people, or according to some worldly thought, and so he will lose that small good he did, as I said, by storm, by hails, or by something similar. There can happen also that the crops don't suffer anything in the field, but it still must be guarded until harvesting. Therefore, neither then the plowman must be careless. And even after the plowman reaped the field and the whole his toil has come to an end, there comes an evil man, with hatred, and he sets the plowman's harvest in fire and the plowman will lose everything he earned. That's why the plowman must not be careless until the has gathered his harvest and he had stored in in the barn. And even after the man passed through all of these things, he mustn't be careless even then. This is because it happens that after all of these things, the still finds a possibility to delude the man, either by self-justifications, or by pride, or by throwing within him some

thoughts of disbelieve or of cunning heresy; and he not only will lose all his toils but that will even separate him from God. And if the devil wasn't able to do something evil to the man by deceiving him to do evil deeds, the devil will harm the man by a sole thought. This is because even a sole thought will be enough separate somebody from God, if the man admits that thought and consents to it[1327]. Therefore, he who wants to truly live, let him not forsake the care until his last breath. So, one needs much toil and much care, and ceaseless prayer to God, for God to cove us and to save us by His kindness, towards the glory of His name.

XIII

About the Need for Withstanding the Trials without Disturbance and Gratefully

1) Well said Abba Poemen that the sign of the monk is shown in trials (temptations)[1328]. This is for the monk who has come to truly serve the Lord, that monk must wisely prepare his soul for trials, and him not to wonder about and neither to be disturbed by what happens to him, by reckoning that nothing takes place without the God's taking of care, and unmistakingly what is happening it is good and beneficial to his soul. This is for everything God does with us He does that for our benefit and loving us and sparing us. That's why we owe, like the Apostle said, to thank in everything to God's kindness (1 Thes. 5: 18); and let's never get sad and lose our courage in what happens to us. And let's receive, without disturbance, the things coming upon us, with humble cogitation and with the hope in God,

[1327] "Even one thought will be enough to separate the man from God, when the man admits that thought and he consents to it". This is because in such a case the man's inward being itself has been detached from God. This is because in that thought the man himself has taken an attitude. This is for the man is, in essence, ghost and freedom, and God is likewise. So too, the devil separated himself from God. The whole darkness entered the devil after this separation from God Who is light. The perversity, the crocked cogitation, the lack of love darkened the devil. What benefit will be there, if a man is next to us outwardly, but his inward is totally against us?

[1328] *Apopth.* 13; G.P. 65: 325 B.

being us entrusted that, as I said, everything God does to us He does that out of Hid kindness, and loving us, and He does that well. And nothing could be done well if God didn't have mercy on us.

2) If somebody has a friend and he is entrusted that he is love by that friend, even if he suffers something from that friend, and even if that thing is some trouble, he will be convinced that that friend has done that out of live and he will never believe that his friend has wanted to harm him. How much more must us think at God Who created us and who brought us to existence out of nothingness, and He embodies on Himself for us, and He died for us, that He does everything to us out of His kindness and by loving us? I also can think about a friend that he does some things for me for he loves me and for he takes care of me. But I cannot reckon about any friend of mine that he has such a wisdom that he can rule everything regarding me at it's due. That's why a friend can also harm be, despite he doesn't want that. But I cannot say that about God. Thid is for God is the spring of the wisdom and He know all the things beneficial to us, and He guides towards that all our things, even the most insignificant of them. Some other times, on can say about a friend that he loves me and he spares me and he guides everything regarding me, but also that that friend doesn't have the power to help me to those things he reckons as beneficial to me. But we cannot say about God either that. This is for everything is possible to God and nothing is impossible to God.

So, we know about God that He loves and defends His creature, and that He is the spring of the wisdom and He know how to guide our things and that nothing is impossible to Hod and that everything serves God's will; and we must know that everything God does are beneficial to us and we must welcome that, as I said, by thanking Him as a good and benefactor Master, even if that is intertwined with trouble. This is for everything is done with right-reckoning by God and He won't overlook either the trouble happening to us.

3) But the man often doubts on himself, and he commits sin out of the tiniest trouble, intertwined with the things coming upon him, by saying: "How could these be beneficial to me?". But we commit sin in the things coming upon us only because we are impatient in pains, because we do not want to bear even a small trouble, neither to suffer something outside our goal.

This is for God doesn't allow coming upon us anything above our power. This is for the Apostle said: "Faithful is God Who won't let us be tried above what we can" (1 Cor. 10: 13). But because we are impatient, we do not want to suffer even a little, neither we want to receive anything with humbleness. That's why we a crushed, and the more we strive to get rid of troubles, the more we feel on ourselves as burdened by their heaviness, and the more we get weakened in our courage and we won't be able to get rid of those[1329].

There are some people swimming for some need, in the sea, and if they know the craftsmanship of the swimming, when a wave comes against them, they will dive under that wave until it passes, and so they will remain unharmed. But if they want to resist that wave, that wave will push them back and it will increase the distance (to their target). And when they start swimming again, another wave will come upon them and by resisting that wave again they will be again pushed back. And so, they always strive but they will gain nothing. But if, as I said, they dive under that wave and they get humble under that wave, that wave will pass over them without causing them any harm; and they will remain swimming as long as they want and so they will accomplish their thing. It is likewise in the case of the trials. If somebody bear patiently and humbly the trial, he will go through is unharmed. But if he gets troubled and disturbed and he blames everybody, he will torment on himself

[1329] Our trouble gets inflated because of our subjectivity. We get weak souly because we give proportions to our trouble, and by giving proportions to our trouble we weaken our soul ever more. And thus, anything, regardless how tiny, it will take the form of an unendurable trouble, and so the whole our life will become a chain of troubles. By not understanding that during this life there cannot be any fully-satisfactory circumstance, one comprising the plenitude (this is because the more we have more goods, the more we want to have more, because of not being satisfied with the limitation of what we already have; the more we are praised, for instance, the more we want to be praise even more etc.), we transform almost any circumstance in a trouble which we give exaggerated proportions to, and that will be weakening our souls continuously, increasing our irascibility, our irritability, our discontent, our urge to criticism, out suspicion on anybody, upon God too, and that will make us impossible people. On the opposite, he who doesn't give proportions to his troubles, but he reduces them to the unavoidable limitation and relativity of the external situation occurring during this life, he will discover the possibility of endlessly progressing in his understanding, in loving God, in loving the people, and he will find even in his "failures" and "troubles" new occasions of understanding his possibility of endless spiritual progress. Therefore, he will benefit even of his failures and troubles. This is an idea exposed by the author in the followings.

and he will make difficult any of his attempts and, instead of benefitting of it he will be harmed by it.

4) This is for the trials are very beneficial to them who endure them undisturbedly. Ehen if we were upset by a passion, neither then should us be disturbed because of that. This is because if somebody is disturbed because of a passion upsetting him, that will be a sign of his nescience and of his pride, and of his non-knowing of his own state, and of his running away from toiling, as the fathers said. We neither are patient in the thing we start, but we want to achieve the virtue effortlessly. This is because, why the addicted will get disturbed when a certain passion troubles him? Why will him get disturbed if he has worked that? You have that addiction and you get troubled by it? You have its earnest and you say: "Whyt does it trouble me?". You better endure, fight, pray God, because of being impossible not to have any trouble him who has fallen into working the passions[1330]. Their vessels, as Sisoes said, are inside you. Give them their downpayment and they will go away"[1331]. He called as vessels their causes. If we loved them and we worked them, it wouldn't be possible not to be us enslaved by the passionate thoughts, and so being forced to work the passions, even unwillingly, for we have willingly surrendered on ourselves in their hands.

5) This is what the prophet said about Ephrem who defeated his enemy (Hosea 5: 13), namely his conscience, and he trampled the judgment, because he searched for Egypt and he was taken into slavery by Assyrians (Hosea 7: 11). The fathers call as Egypt the bodily will that makes us tending towards the bodily resting and it teaches our mind how to search for the passions' sweetness. And Assyrians they called the passionate thoughts which disturb and bewilder the mind

[1330] The passions have an infinite lust. That's why, as we satisfy our passions, they will ask for even more satisfaction, and if our passions aren't provided with the occasions to be satisfied, they will cause us even bigger discontent than in case we would have never satisfied them. This is because their continuous satisfaction, or always reworked, it depends on the external condition that sin not always available to us (woman, money, flatterers etc.), and on the other hand that causes us much discontent, because of their insufficiency, because of their claims, and because of their insincerity. On the other hand, satisfying the soul's desires for infinite progress, it doesn't depend on external conditions, or these conditions are continuously granted to our soul: most of the people open themselves to the good you do it to them, to the love you show it to them, or all of them offer to one another circumstances they must endure, which you must receive humbly, with understanding etc.

[1331] *Apopth. Sisoe* 6; G.P. 65: 393 A.

and they fill the mind up with unclean idols and they take the mind forcedly and unwillingly to working the passions.

So, if somebody willingly surrenders on himself to the sweet indulgence with his body, he will be taken forcedly and unwillingly to Assyrians to be slave to Nebuchadnezzar. This being known by the prophet, he cried and said: "Do not descend into Egypt" (Jer. 42: 19). "What are you doing, you the miserable ones? Get a little humble! Lean your shoulder and work for the emperor of Babylon and stay in the land of your parents". And he wakes them again, by saying: "Do not fear his face, for God is with us, in order Him to get us out of his hands" (Jer. 42: 11). Then he predicts also the trouble following to come upon them, if they do not obey God: "If you enter the Egypt, you will be in an untrodden place and enslaved and towards curse and damnation" (Jer. 42: 15-16). That's why they answer him: "We won't inhabit this land but we will enter the Egypt and we won't see war and we won't hear trumpet sound and we won't hunger for bread" (Jer. 42: 13-14). So, the descended to Egypt and they willingly enslaved on themselves to Pharaoh, and then they were forcedly be brought to Assyrians and unwillingly enslaved.

6) Look with your own mind at the said things. Before one setting his passion in work, even if his thoughts started fighting him, he would still be in his own city, still free, and he would have God as helper. So, if he humbles on himself to God and if he bears the yoke of his trouble while thanking God, and if he fights a little, the help from God will escape him. But if he runs away from toiling, and if he descends to the sweet delectation of his body, he will be forcedly and unwillingly taken into the land of the Assyrians and he will be slave to them unwillingly.

Then the prophet tells us: "Pray for the life of Nebuchadnezzar. For in his life is your salvation" (Baruch 1: 12). Nebuchadnezzar means one not to get discouraged by the trouble of his trial happening to him, neither to shun from that, but to bear it humbly, as owing to suffer it, and cogitating that is in unworthy of being delivered from his burden, but rather his burden to be extended and strengthened against him and, whether he know the cause of that a within him, of whether he doesn't know that at that moment, him to believe that nothing comes without judgment and unjustly from God. So said that brother too, when he got sad and cried because God has taken the trial from him: "Lord, am I not worthy to be trouble even for

a little?"[1332]. And it has been also written that a disciple of a great old man was warred by the thought of the fornication. And when the old man saw him, he asked him: "Do you want me to pray God to ease your war up?". And the disciple said: "Despite I am toiling, Abba, but I do see out of toiling a benefit within me. You better pray God to give me patience"[1333].

7) Lo, these ones are them who truly want to be saved. This means bearing the yoke with humble cogitation and praying for the life of Nebuchadnezzar. That's why the prophet said: "For in his life is your salvation". This is identical to what the brother said: "I see a benefit in me out of my toil". This is also said by the old man: "Today I have known that you are progressing and surpassing me".

This is for, when somebody fight the sin with his deed and he starts waging war and he humbles on himself for his passionate and reckless thoughts, and he crushed on himself, and he lives in ascesis through the trouble of the toils, he will gradually clean up on himself and he will come again to that state according to nature.

So, as I said, when somebody is upset with his passion and he get disturbed because of his nescience and pride, he rather must see his on measures and to endure zealously, until God will have mercy on him. This is because if one doesn't get tempted and if he doesn't know the trouble of the passions, he neither will fight nor will get cleaned[1334]. The psalm says about this: "When the sinners sprout out as the grass, there will appear all of the who work the lawlessness, to be they lost forever" (Ps. 11: 8[1335]). The sinners sprouting out like grass are the passionate thoughts. This is because the grass is helpless and has no strength. When the passionate thoughts sprout out

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[1332] P. Everget. III, 34, p. 102.

[1333] P. Everget. II, 25, p. 73.

[1334] The temptations are a means which one can know his weaknesses through. But the temptations provide the tempted also with occasions to fight against those weaknesses, namely occasions for strengthening. This is because without fight nobody can get strengthened, likewise without movement nobody can strengthen the muscles of the hands and of the feet. We are called to grow up by our effort. And the effort is occasioned by trials, by temptations, and by troubles. In our fight with the temptations, we do not fight so much against some foreign factors, but rather against some weaknesses of ours and for our strengthening.

[1335] In KJB we have: Ps. 12: 8: "The wicked walk on every side, when the vilest men are exalted."; in ROB we have: Ps. 11: 8: "Because, when the wicked accede to power, the lawless sneak around everywhere." (E. l. t.'s n.)

within soul, there will appear, namely then will show themselves all of them who work the lawlessness, which are the passions, for they to be destroyed forever. This is for, when the passions appear within them who fight, then the passions will be destroyed by them.

8) Take heed at the chaining of the word. Firstly, there sprout out the passionate thoughts, then the passions, and then they are destroyed. All of these are characteristic to them who fight. But we who commi6t the sin with the deed and who always ask for right on behalf of our passions, we do not know when the passionate thoughts sprout out, neither when the passions occur, so that to fight them. And we still are low in Egypt, in the miserable work of the bricks of Pharaoh. And who will help us so that we to come at least to the feeling of our bitter slavery, in order us to humble on ourselves and to strive to gain mercy?

When the sons of Israel were in Egypt and the slaved to Pharaoh, they were making bricks. And they who work for making bricks are always low, looking at the ground. It is likewise that soul that is mastered by the devil and who commits the sin with the deed, that soul will trample on his cogitation and he makes his cogitation thinking at nothing spiritual, but to always think at and to do the earthly things.

Then the built up to the Pharaoh, with the brick they made, three fortified cities: Pithon, Ramses, and On, that is Illiopolis. These ones are: the love for pleasure, the love for glory, and the love for money, and every sin consists of these.

9) And when God sent Moses to get them out of Egypt and from the slavery of Pharaoh, this one made they works harder and said: “Youa re lazy, you do not work, and that’s why you say: we want to leave and to serve our Lord God” (Exod. 5: 17). Likewise, the devil too, when God deigned to have mercy on the soul and to ease the soul from passions by His word, by through some of His servants, the devil will make even harder the passions against that soul and he will wage war to that soul even more powerfully. And the fathers, by knowing that, they strengthen the man with their teaching and they do not let the man be engulfed by fear. One of them says: “Have you fallen? Get up! And if you have fallen again, you will get up again”[1336]. And the other things likewise. Another says: “The strength of

[1336] *Apopht. belonging to Sisoes*; G.P. 65: 404 C.

them who want to earn the virtues is that, if they fall, let them not get discouraged, but let them take care again"[1337]. And each of the fathers gives a hand, one like this, another differently, to them who are warred and troubled by the enemy. And the fathers took this from the Holy Scripture, that says: "Doesn't him who fall get up again? Or he who goes away, won't he come back? Turn back to Me My sons and I will heal you up all your wounds, says the Lord" (Jer. 3: 22). And the things alike.

10) And when the hand of God got heavier upon Pharaoh and his clerks, so that those wanted to send away the sons of Israel, Pharaoh said to Moses: "Leave, serve your Lord God, but let me your sheep and oxen" (Exod. 10: 24). These are the thoughts from the thinking which Pharaoh wanted to remain master upon, hoping that through those him will again attract the sons of Israel to him. But Moses said: "No, but you will give us sacrifices and burnt offerings, which we are going to bring to our Lord God; and our cattle will go together with us, and we are not going to leave here even a hoof of theirs" (Exod. 10: 25-26).

And when Moses brought the sons of Israel out of Egypt and he crossed them the Red Sea, by wanting to take them to the seventy palm trees and to the twelve water springs, he firstly took them at Mera and the people got troubled because of not having what to drink, for the water there was bitter. And through Mera Moses took them to the place of the seventy palm trees and of the twelve water springs.

11) It is likewise in the case of the soul, when the souls tops sinning with the deed and the soul crosses the thought sea (of the thoughts, of the evil ghosts), the soul will firstly toil by fighting and by getting much troubled, and then after the soul will enter the holy resting. "For through many troubles we must enter the Kingdom go Heavens" (Acts 14: 21). This is for the troubles move the mercy of God towards the soul, as the winds move the rain. And like the rain by falling on the ground for a long time, if the crop is still frail, the rain will make it rot and the harvest will be lost, but the winds coming with measure will dry the crop up and strengthen it, likewise it is in the case of the soul. Weakening the fight, the carelessness, and the resting, they make the soul drowsy and they scatter the soul, while the trials gather the soul together and they unite the soul with God,

[1337] *Apopht. belonging to Abba Moses*; *P. Everget.* I, 28, p. 99.

as the prophet said: "Lord, into my trouble you have remembered about me" (Isa. 26: 18). So, as I said, we must not get troubled, neither must we get upset and drowsy in trials. But let's always endure and give thanks to God into the whole our humbleness, so that He will have mercy on our helplessness and He will cover us up against all temptations, towards His glory. Amen.

XIV

About the Building and about the Good Composition of the Soul's Virtues

1) The Scriptures says about the middle-wives keeping alive the male children of the Israelites, that, because those middle-wives feared God they had built to themselves houses. Could that be about seen houses? And what does it mean that the middle-wives built homes to themselves for the fear of God? Because we learn the opposite, namely at the right time, for the fear of God, we will leave the houses we have. So, the Scripture says not bout the seen house but about the house of the soul. And this house of the soul is built up by somebody by keeping the commandments of God. The Scriptures teaches us by that, that the fear of God makes the soul keeping the commandments, and by commandments is built up the soul's house. Let's take heed, us too brothers, at ourselves, and let's fear God, and let's build up a new house to ourselves, so that we will have a cover during winter, against rains and thunder bolts, because he who doesn't have a house will be in a big trouble during winter.

2) But how is built the soul's house? We can learn his craftsmanship right from those who erect the seen house. He who wants to build up this house, he must strengthen it from all quarters, and to erect the building from all four sides, and not to take care only of one side while neglecting others three sides. If he does the opposite, he won't benefit anything and he will fail his purpose, and he will spend and get tired uselessly.

It is likewise in the case of the soul. The man mustn't disregard any side of the building, but he must erect it equally

and balanced. This is what Abba John Says: "I want the man to take a little form every virtue, and not like some people do, who keep a virtue and work only that virtue, and they take no care of the other virtues"[1338]. The maybe reach a special strength in that virtue, and that's why thy might not be burdened but that virtue's opposite passion. But they are stollen by the other passions and burdened by them, because they do not take care against those passions, but they reckon that they have something great within themselves. These ones resemble to somebody who erect a big wall and by looking at the height of that wall they reckon they have built something big, but if a wind comes that wall will be torn down. This is because that wall is alone and not connected to other walls. That wall is uncovered because of the lack of the other parts. And he who wants to build up his house and to put a roof to it, he rather must build it from all quarters and to strengthen it everywhere.

3) And I am telling how: first, let him lay down the foundation. This is because "without faith", as the Apostle says, "it is not possible one to be pleasant to God" (Hebr. 11: 6). And then let him build up, on this foundation, the house according to the plan. Does he meet the obedience? Let him lay down a stone to the obedience. Is him met by some anger form some brother? Let him lay down a stone for the long-suffering. Is him asked to restrain? He must lay done a stone to the restraint. Thus, out of any virtues he meets, he must lay down a stone to the building, and so he will erect that building in a circle, with a stone of the mercy, with the stone of the cutting-the-own-will-off, with a stone of the gentleness and so on. But in all of these he must take care of patience and manhood. This is for these ones are the angles and through them the building is getting tight, and one wall will be united with another wall, and the building won't lean, nether the walls will separate from one another. This is because without these ones, no virtue can be streng6thened and consummated by anybody. This is because if one doesn't have manhood in his soul, he won't either be patient. And if somebody doesn't have patience, he won't be able to succeed in anything. That's why he says: "Into your patience you will gain your souls" (Lk. 21: 9).

[1338] *Apopht. belonging to John Colovos*, 34; G.P. 65: 216 A. Likewise at Evagrius, Gnost. 100 and Epistle 2, Frankernberg, *Evagrius Ponticus*, Berlin, 1912, p. 582.

Also, he who builds, he must set each stone on clay (of mortar). This is because fi he placed the stoned without clay, the stones will shift and that house will collapse. The clay is the humbleness. This is because of being out of ground and trampled by everybody's feet. And any virtue added without humbleness, it won't be a virtue, as it is said in Paterikon: "This is because as it is impossible one to build a ship without using iron spikes, likewise it will be impossible somebody to be saved without the humble cogitation"[1339]. So, he who wants to do a good, he must do that good with humbleness, so that he will be able to keep, through humbleness, what he has done.

The house also must have some connections (ιμαντώματα), which are the right-reckoning. This is for the right-reckoning fortifies the house and it keeps the building tight, and in addition to that, the right-reckoning will give the building a beautiful countenance.

And the roof is the love, which is the consummation of the virtues, like the roof is the consummation of the building. Then, after finishing the rood, there follows the roof's railing. What the roof's railing is? It has been written in the Law too: "If you build a house to yourself and you put a roof to it, you will make also a railing to the roof in order your children not to fall off the roof" (Deut. 22: 8). The railing is the humbleness. This is for the humbleness crowns up and guards all the virtues. Like each virtue must be strengthened with humbleness, as I said that each stone is placed on clay, likewise committing any virtue will need humbleness. That's why the saints, by naturally advancing into virtue, they reach at humbleness as well. This is because, ads I told you, the more one comes closer to God then more he will see on himself as more sinner.

But what are the children whom the Law spoke about, and whom we must take care of not to fall off the roof? The children are the thoughts born within our soul. We must guard these thoughts with humbleness, in order they not to fall off the roof that is, as I said, the consummation of the virtues[1340].

4) Thus, the house has been completed: it has the connections, it has the roof, and it has the roof's railing. In one word: that house has been consummated.

[1339] *Apopth. Belonging to Syncletica*; G.P. 28: 1521 B.

[1340] An *Epistle of John the Prophet* (Nicodemus the Hagiorite p. 442).

But is there anything missing? We still have left something aside. But what is that? It is a master mason. This is because, if the mason is not a master, he will build a crooked building and that building can fall anytime. The master is him who follows into knowledge. This is because there can happen that the toil of the virtue is accomplished, but because it is not accomplished into knowledge, the effort will be wasted, the work will be reckless, and the things won't be fully accomplished. And he sets down a stone but he removes another stone. For instance, behold that some brother comes and tells you a word that upsets you, or it wounds you, and you keep your silence and bow down before him. Behold, you have set a stone. But then you go and tell to another brother: "That brother has rebuked me; he told me this and that; and I not only have kept my silence, but I have even bowed down before him". Lo, you have set down a stone but you have removed two stones[1341].

Again, somebody bows down because he wants to be glorified and behold that the humbleness is intertwined with the vain-glory. This means laying down a stone and removing another stone. But he who lays down the humbleness into knowledge, he undoubtedly convinces on himself that he was the one who mistook and he persuades on himself that he is guilty. This means bowing down into knowledge. Another works the silence. But not into knowledge. But he who keeps his silence into knowledge, he will reckon on himself as unworthy of speaking, as the fathers said[1342]. This is the silence into knowledge. Again, he who believed that himself doesn't have a high-opinion on himself, but he still reckons that he does something great by humbling on himself, let him know that he actually doesn't have anything, and that he is unworthy to be counted with the people, as Abba Moses said: "You, black skin of clay, who is not a man, why do you come among people?"[1343].

5) Another, again, he nurses an ill man. But he does that in order to be paid. Neither this is into knowledge[1344]. That's

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[1341] *An Epistle of John the Prophet towards Dorotheos* (Nicodemus the Hagiorite p. 333). He denounced that brother and he also bragged on himself.

[1342] *Apopth. Belonging to Isaiah*, according to the Edition of "Sources Chrétiennes", p. 429, note no. 3.

[1343] *Apopth. Belonging to Moses* 4; G.P. 65: 284 B.

[1344] In all of these, the "knowledge" must rather mean "conscience". All the deeds which are not done out of the conscience of a real duty we have as sinners, and without being us aware of the fact that we do all of those deeds with the help from God, because by ourselves we are

why, any motif for sadness would occur to us, it will stop us from doing the good deed and we won't reach to accomplish that good deed, because of not doing it into knowledge. But he who serves into knowledge, he serves in order him to gain mercy, in order him to gain the feeling of the mercifulness.

He who pursuits a good purpose, no matter what happens to him, except for a trouble coming from outside, whether the sick man himself troubles him, he will bear all the things untroubled, while looking at his purpose, and knowing that rather the sick man serves him that he serves the sick man[1345]. So, you must believe that he who serves a sick man into knowledge, he will find relief of passion and wars. This is because I know a brother who was warred by an ugly lust, and for he serves a man sick with dysentery, he has been delivered by that war.

And also, Evagrius says about a certain old man, that he delivered one of the brothers from the hallucinations which were troubling him at night, by commanding him to serve the sick people and in to fast in the same time. And when asked about the meaning of that, he said that "nothing quenches such passions as the mercy does it"[1346]. But if some lives in ascesis either for vain-glory, or by reckoning that he thus fulfills a virtue, somebody like this won't live his ascesis into knowledge[1347]. Such a brother will start by that to despise his brother, and to reckon on himself as somebody great. And thus, he will not only be laying down a stone and removing two stoned, but he will even be in danger to make the whole wall collapse, by condemning his brother. But he who restrains on himself, into knowledge, he won't reckon that he fulfills a virtue; neither will he want to be praised as one who lives in ascesis. But he wants to achieve his righteousness, by his ascesis[1348], and by that he wants to reach the humbleness. This is for the fathers say that "the road to humbleness consists of the bodily

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nothing, those deeds won't have a real value and they won't build up virtues within us. Only when one doesn't trust in himself in anything, only the he will be into God and he is truly great, for he absorbs out of God's power, and for he has torn down the wall of the pride between him and God.

[1345] Clement of Alexandria: "He who gives a good deed, he actually receives it." (*Stromata* II, 102: 2; "Sources Chrétiennes" 38, p. 112.

[1346] Evagrius, *Practicos* II, 91. G.P. 40: 1240 B.

[1347] You must do any good with the conscience that you do not do that good appropriately.

[1348] Nilus (Evagrius), *About the Eight Thoughts of the Evilness*, G.P. 79: 1148 C.

toils into knowledge"[1349]; and the similar things. And shortly, one must work each virtue so that he will achieve that virtue and he will reach to get habituated to it. Thus, he will be a good master, a mason being able to build a fortified house.

6) But he who want to reach with God to such a good state, he must not say that the virtues are high and he cannot reach them. That would be characteristic either to him who doesn't hope in the help from God, or to him who is lazy and avoid starting to do something good. This is for, you tell me what virtue you want to achieve, and let's start the toil for it. And you will see that it depends on you to achieve that virtue. Lo, He tells us: "Love your neighbor as on yourself" (Mt. 5: 43). Do not think how far you are from this virtue, so that you will start to fear and say: "How could I love my neighbor as on myself? How can I take care of his troubles as of my own, and especially those hidden within his heart, which I neither see or know, as I do with mine?". Do not worry by thinking at that and do not reckon this virtue as overwhelmingly high and difficult to achieve. But you do the beginning, while believing to God. You show God your assertiveness and zeal, and you will see the help He will give you in order you to achieve this virtue.

For instance, they say that there are two ladders: one leading upwards to the sky, and one leading down to hell; and you stand on earth between the two ladders. Do not start thinking and say: "How could I fly from earth and suddenly I to be up, on the top of the ladder?". Because that is impossible and not even God asks that from you, but you rather guard yourself, for now, at least not to go downwards: do not do evil to your neighbor, to not hurt him, do not gossip him, to not rebuke him, and do not despise him. And then start doing a little good, by serving your brother with the word, by having mercy on him, by giving him something when he needs it, and so, by climbing one step at a time, you will reach with God, the top of the ladder too[1350]. This is for, by helping your neighbor a little at a time, you will also reach to want that what is beneficial to him, as that would be beneficial to you. And this is to "Love your neighbor as on yourself". If we search for, we will find, and if we ask God for it, He will enlighten us. This is for is

[1349] P. Everget. I: 45.

[1350] The idea of the "ladder" started to preoccupy the monks living near to Mount Sinai, even before the apparition of the work belonging to John Climacus.

it said into Gospel: “Ask for and you will be given; search for and you will find; knock and it will be open to you” (Mt. 7: 7). “Ask for”, He says, for us to ask in prayer. And “search for”, He says, for us to search and find out what this virtue comes like, what brings this virtue, and what must we do in order to achieve this virtue. “Search for and you will find”, it means searching on each day. And “knock” means working the commandments. This is for everyone who knock they knock by using their hands. And the hands mean doing.

So, we must not only to ask for, but we also must strive to search and to do, as the Apostle said: “Prepare towards all the good thing” (2 Cor. 9: 18). What does it mean: “prepare”? When somebody wants to build a ship, he first prepares everything one needs for a ship, down to the tiniest pieces of wood and tar and fabrics. Likewise, when the woman wants to set up the loom, she will prepare it down to the smallest pin and thread. Thus, being “prepared” means having prepared everything you need for your work.

7) Thus, therefore, we have to be prepared towards all the good things, by having the whole our preparedness to do the will of God, as He wants and as He likes it. But what does the Apostle mean: The will of God good and well-pleasant and consummate?” (Rom. 12: 2). All the done things are done either by the lenience of God or by His benevolence, as the prophet says: “I am the Lord and I make light and I build up darkness” (Isa. 45: 7). And again: “There is no evilness into the city, which not to have been done by the Lord” (Amos 3: 6). Evilness he calls all the upset, or all the troubles happening to us towards our rebuking, because of our evilness. These ones are: hunger, earthquake, drought, diseases, and wars. These ones do not happen by the will of God, but by His lenience. This is for God allows them to be brought upon us towards our benefit. So, God doesn’t want us to desire these things neither us to work together with Him to their committing. For instance, it is the will of God, as I said, by His lenience, that a city to be torn down. But God doesn’t want for it is God’s will that city to be torn down, us too to set that city in fire and to burn it down, neither to take our axes and to destroy that city. It happens again, by the lenience of God, that somebody is troubled or sick. But God doesn’t want us, because it is His will that that somebody is troubled, us too to trouble that one, or to say that, because it is the will of God that somebody is sick, we must not

have mercy on him and take care of him. God doesn't want us to serve such a will of His. God wants us to be kind, meaning that God doesn't' want us to desire the same things He does.

But what does God want us to desire? God wants us to desire His "good" will, that one that is done, as I said, by God's benevolence. This consists of all the things done according to the commandment: Let's love on one another, let's have mercy, let's give alms, and all the similar things. This is God's good will. But what God's "well-pleasant" will? This is for, when somebody does a good, it won't necessarily mean he does something well-pleasant to God too. And I am going to tell you what is that like: It happens that somebody find an orphan and poor little girl, but beautiful, and he likes her for her beauty and he takes her and he raises her, by reckoning that he does that because that girl is orphan. This is God's good will, but it is not well-pleasant as well. The well-pleasant one is when somebody give mercy not for some human thought, but for the good itself, out of mercy. This is something well-pleasant to God[1351].

And "consummate" is when somebody gives alms not with parsimony, not with difficulty, neither with sadness, but with the whole his power, with the whole his assertiveness, by giving as he receives, by doing the good as it is done to him[1352]. Then is being done that consummate will of God. Then will be somebody that good and well-pleasant and consummate will of God, as the Apostle says. This means working into knowledge[1353].

8) One must know that the good of the giving of alms has such a great grace than it can bring the forgiveness of the sins. This is for the prophet says: "The redemption of the man is his richness itself" (Prov. 13: 8). And again, in another place he says: "Redeem your sins by giving alms" (Dan. 4: 24). And the

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[1351] We must do the good for the good itself, namely for another person and not due to some interest of ours. This is the act of our true self-surpassing.

[1352] Everything we have he have received and we are receiving in continuation, from God. And God doesn't give us with parsimony and with sadness, but with the whole His heart. We must do likewise. All the more is that because we do not give something that is properly-said ours, but what we have received from God.

[1353] In all the good deeds, in all the virtues, Abba Dorotheos shows us their inward steps, or our inwards steps, which are ever easier steps, steps which are ever lass impeded by the sin of the egotism. Committing the good is a simple and equal thing, to everyone and in all circumstances. Doing the good inscribes an upwards movement, made with efforts, with difficulties; it is a gradual plucking off our egotism.

Lord Himself says: “Be merciful as your Father in heavens is” (Lk. 6: 36). He didn’t say: “Fast, as your Fathers in heavens fasts”. Neither He said: “Be non-earning, as your Father in heavens is non-earning”, but He says: “Be merciful, as your Father in heavens is merciful”. This is the virtue that especially takes God as example. This is for the mercy is a feature characteristic to God (it characterizes God). That’s why, we must take heed, as I said, at its purpose and let’s give alms into knowledge.

This is because there is a great diversity in the purpose of the giving alms too. This is because it happens that one gives alms for his field to be blessed and God will bless his field. Another gives alms for his ship to be saved. And God will escape his ship. Another does it for h8is children and God delivers and guards his children. Another does it for being glorified; and God will glorify him. God doesn’t let anyone unrewarded. And God gives to each one what that one wants, when by doing that that one’s soul won’t be hurt. So, everyone takes their payment. This is because nothing has been set aside by God[1354]. This is because their purpose they followed wasn’t beneficial to their soul. Have you given alms for your field to be blessed? God has blessed your field. Have you done it for your children? God has guarded your children[1355]. Have you done it in order you to be glorified? God has glorified you. So, what else does God owe to you? God has given you the reward for what have you done.

9) But there is another who gives alms in order him to be delivered from the future torments. He does that for his soul. He does that according to God. But he doesn’t do that as God wants it to be done. This is for he still is in the feeling of e slave. And the slave doesn’t do the will of his master willingly, but because he fears of being beaten. Likewise, this one does it in order him to be delivered form torments. And God delivers him from torments[1356]. Another gives alms in order him to take his reward. But neither this one is, still, as God wants. This is because he isn’t in that feeling of a son. But he is like the

[1354] Paul Everget. IV, 2, p. 9.

[1355] This doesn’t contradict the commandments of praying for others. This is because we must overcome our egotism in prayer as well. But we must pray not for the worldly goods, or only for those, but we must pray for the salvation of the people.

[1356] If one leaves this world with this feeling, he won’t be tormented but neither will he feel the whole joy of the love from God.

hireling who does the will of his master only for being paid and for earning, likewise does this one too.

There are three souly states which we can do the good in, as Saint Basil says[1357]. I told you about these on some other occasions. We do the good either because we fear the torments, and then we are in the state of the slaves; or in order us to be paid, and then we are in the feeling of the hireling; or for the good itself, and then we are in the feeling of the son[1358]. This is because the son doesn't do the will of his father because of fearing his father, neither as one who wants to be paid for that, but as one who wants to serve on himself, and as one who wants to honor and to rest his father within himself[1359]. So, we too must give alms for the good itself, by suffering together with others, as they would be our limbs. We must serve somebody as we would be the served ones. We must give as we would receive[1360]. This means giving lam into knowledge. So can be, as I said, in the son's feeling.

[1357] In G.P.: Gregory.

[1358] Abba Dorotheos reckons as one and the same thing "doing the good for itself" and doing it in the feeling of a son, namely out of our filial love for our Father God. Only in the love for God we live the good in itself. This is for the true good is the relation of love with another person and, in last analysis, with God Who you can be with in a relation of eternal love, a love that won't tire you. The "good in itself" isn't something that cannot be live by our person, but it is that good that is true good; it is "the Person Who is Good in Himself" and so the spring out of which the good spring eternally, and even towards us, of we open through our love to His love. The fear keeps you exterior to the person, and it doesn't allow you to feel being overpoured within yourself that person's kindness; the interest in rewards is the same: you still are locked up into yourself though you know about the Person of God and you reckon Him as Superior to you. But you still haven't set yourself in communication with the Person of God. Because of still not having that feeling of a son, you do not feel that all the things of the father are yours too, namely that His heart is being overpoured within your heart. As long as you are in the feeling of the hireling, God will give you something belonging to Him, but He won't give you on Himself neither will He give you all His things so that Him to have everything in common with you. Only in the last case you have "the Good in Himself".

[1359] The servant doesn't refer with his person to the Person of Him Whom he serves to, but he refers to the payment he has to receive; the servant doesn't want to give joy to that Person by proving Him his love. The servant doesn't give on himself to that Person, neither does he serve that Person for that Person Himself, but he does that for himself. The servant doesn't serve the "Good" (or the Person Who is the spring of the good" for Himself; he doesn't love the "Good" in Himself. He doesn't' fully reestablish the direct relation between self and God. That's why the servant won't folly enjoy the full life represented by that Person and communicated him in that relation.

[1360] By showing love for God Himself, for the direct relation with God, he does that also for the person himself of another man, by entering the direct relation with him. This is for that person too is a good in itself. And from that person too it comes life to us, as it doesn't come from material things. He who has become accustomed to feel God as Person, and in the real

10) No one can tell: I am poor and I have nothing to give alms. This is because, if you cannot give as those rich people throwing their gifts into treasury, you will give two pennies as that poor widow did (Mk. 12: 42; Lk. 21: 1), and God will appreciate that form you more than those rich gifts. Don't you either have that much? But you have power to serve the sick people and to give them, as alms, your service. Can't you do even that? Then you still can comfort your brother by word. So, give him, your comfort by word, as alms, and listen to him who says: "the good word is above gifts" (Wisdom of Sirach[1361] 18: 17)[1362].

Let's suppose that you cannot be useful to another either by word, but you still can have mercy on your brother when he gets infuriated, by enduring him during his disturbance, because you see him as tempted by the common enemy; this is because, instead of telling him a bad word and thus troubling him even more, you keep your silence and have mercy on him and on his soul by plucking him off the mastery of the enemy. You can too, if your brother wrongs you, to have mercy on him and to forgive his sin so that you too will take forgiveness from God. This is for he says: "Forgive and you will be forgiven" (Lk. 6: 37). And you will be found as giving alms to your brother by forgiving him of what he has wronged you. This is for God has given us the power to forgive, it we want, to one another, the mistakes done to us[1363]. And if you cannot have mercy on his body, you still can have mercy on his soul. And what mercy can equal the mercy on somebody's soul? This is for, as the soul is

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life coming him from God, that one has discovered also the value of his fellow human as person, a value that exceeds infinitely the material things. So, by doing the good for God as Person in order to please God, we do also the good for people as persons loved by God. And inversely, when we have truly discovered the value as person of our fellow human, as non-passing spring of happiness, and of attention for me, as subject conveying God's love, then we will have discovered God's mystery as Person too.

[1361] This book is not present in KJB; in ROB the full title is: *The Wisdom of Joshua*, *the Son of Sirach (the Ecclesiastes)*. But it is not the same with: *Ecclesiastes*, present in both Bibles. (E. l. t.'s n.)

[1362] There are too words which the life is communicate by, even more directly than through material goods, when those words start from within heart and reach the heart.

[1363] God has given us power to forgive on one another, meaning that what we forgive to others and they forgive to us, it will actually be forgiven by God too; we won't be judged for those mistakes. On that purpose, God ceded us His power. But God didn't cede form His power of Judgment, because we proved to make bade us of it even without having it but only by imagining that we have it. God allows his kindness to circulate among people, as a water through the subterranean channels of His field, as from a plant to another.

more honored than the body is, likewise the mercy had on the soul is bigger than the mercy had on the body.

Therefore, nobody can tell: "I cannot give alms". Each one can, according to his power, and according to the state of his soul, to give alms, but let's strive to do that good into knowledge[1364], as I said about each virtue. This is for, I said that him who does the good into knowledge, that one is the experienced mason and the master building the fortified house. About this the Gospel says too: "The wise one builds his house in stone" (Mt. 7: 24) and nothing among the opposite things could shake such a house. May God Who loves the people, give you to obey and do the things you hear, lets these words to be towards your condemnation on the day of judgment. For the glory is forever His. Amen[1365].

[1364] To do it "into knowledge" for he does that for the salvation of the another and of himself, so that for honoring God too. Let him do that in the broad horizon of knowing the eternal value of the human person, an eternal value rooted into the relation with the Person of God and in order to strengthen this relation.

[1365] The *Teaching XV: About Fasting* and the *Teaching XVI* that explains a troparion belonging to Saint Gregory of Nazianzus at Easter, and the *Teaching XVII* explaining some words of the same one about martyrs, we will omit them because of not having the same density as the other writings belonging to Dorotheos.

Belonging to Abba Dorotheos

Diverse Epistles

A.

Towards Some Who Lives in Their Monastic Cells and They Asked Him about Meetings

1) The fathers say that sitting into the monastic cell it is half, and meeting the old man is half too[1366]. This word means that both for sitting into the monastic cell and for existing that cell, one needs equal watchfulness, and he need what he is appeasing on himself for, and what he needs to meet the old men and the brothers for. This is for, if one looks carefully at the purpose of those, he will strive to do as the fathers said: when siting into his monastic cell he will pray, meditate, do a little handwork, take care – according to his power – of thoughts; And when he ever meets somebody, he will find out and he will see the state of that one, namely he will see if he can benefit or not of the state of the brothers, and if he can go back to his monastic cell while unharmed. And if he sees his brother harming him in something, he will discover his helplessness; he will discover that up to that day he will have not achieved anything out of appeasing on himself and he will turn back to his monastic cell humiliated, crying, repenting, and paying God for his helplessness. And so, he will further sit into his monastic cell, by taking heed at himself. Then he turns back to people and looks at himself if he still is easily to be defeated in the first things or in another things, and then he turns again back to his monastic cell by doing the same things: crying, repenting, and praying God for his state. Thus, the cell elevates on one, while the people test out. So, the fathers said right that sitting into the monastic cell is half and meeting the old men is half too.

[1366] *Apopth. Belonging to Poemen*, Cod. Paris Greek, no. 1598, f. 73.

2) So, you too, when you meet on one another, you must know what are you going out for, and never to go out without a clear purpose. This is because him who wanders without purpose, as the fathers said, he will toil vainly. So, each one of us when doing something, he mandatorily needs to have a purpose and to know what he is doing that for.

So, what is the purpose we must have when going to visit on one another? Firstly, for love. This is for he says: "You have seen your brother, then you have seen God"[1367]. Secondly, in order you to hear the word of God. This is for among multitude there is moving the word of God. This is for, that what one doesn't know, he can ask another about it[1368]. Then also in order us to know, as I said before, our state. For instance, one think that going to somebody to eat there, he will know on himself and he will see on himself, as if there is served good food and he will be able or not to restrain himself from it, or if he will force on himself not to do injustice to his brother by taking more of that food, or if he forces on himself to take the smallest portion. This is for there is, on occasions, somebody who shies to change his bigger portion for the smaller portion of his brother[1369]. But what would be the significance of the difference between the bigger and the smaller portion? Regardless how tinny that difference would be, couldn't one see

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[1367] *Apopth. Belonging to Poemen* 168; G.P. 65: 361 C. And extraordinary concise paraphrasing of Jesus' word: "When you did it to one of these too small brothers of Mine, you did it to Me" (Mt. 25: 45). Withing our fellow human there is God not only because he wears the image of God, but also for he has his foundation into God and he is maintained as human by the ontological dialogue he has with God, even if he is not aware of that. Through man one can see God, the man leads us to God, by the fact of the freedom, f his thinking. The more the man becomes more accomplished, the more he himself will become aware of that and he is felt as such by his fellow humans. By any human "you" we stand in front of a godlike "You", full of an unconditional responsibility. That's why, in another's mirror, the man knows his own state, as it will be said further on. What the man often wants to know about himself he will find that out, unwillingly, from another. Either that one tells him, or he sees on himself in a responsible satisfied or unsatisfied relation with that one and in a comparison between what he is and what he should be. Only by being both of them together they will see their shortcomings in a more accentuated manner, or their insufficiencies in fulfilling their reciprocal duties, but in connection, of course, with that "You" Who unveils to them, even without they willing it, the norm of the true man.

[1368] This is an extraordinary valuation of the man in God.

[1369] In the spiritual advices for cleaning up our passions, we can find behavior rules of an amazing decency; advices expressing and aiming an ideal of great delicateness. That is the delicateness of the saints which exceeds any code of good manners. This is because they do not aim only to a formal covering up of the interested rudeness, but they also aim to pluck of the roots of what causes that rudeness.

out of it the fact that one is greedy and so he sins against his brother? Again, by participating to agapes one can notice if the can abstain from eating too much, when in front of diverse foods, so that he will satiate on himself; also, he can notice if he guards on himself against daring, when seeing his brother surrounded by more honor or served more than he is; and if he doesn't duffer because of seeing another speaking daringly to somebody or speaking to much or not-gathered in himself; if he doesn't pay attention to that, neither he judges that brother, but he rather looks at the more pious one; if he forces on himself, as they say about Sabba Anthony, that by visiting the brothers, he saw something good in all of them, and that was what he kept about them: form one: gentleness, from another: humbleness, form another: peace, and he was having all of those as within himself.

Lo, we must do the same too. And that's why we meet with one another. And when we turn back to our monastic cells, let's study on ourselves and let's find out what have we benefited of, or what has harmed us. And immediately that we find out that we have been covered up, let's give thanks to God Who have been covering us up so that we have been able to pass unharmed. And let's repent for what we have done wrongly, let's weep for that, and let's deplore our state.

3) This is for each of us is harmed by or he benefits of something, because of his own state. This is for no one harms on another. But if we are harmed, as I said, it will be because our state which we are in. This is for we can, as I am telling you always, if we want to, to benefit of or to be harmed by anything[1370].

Let me give you an example, in order y0ou to see that the things are so. It happens that somebody stays over night in a certain place; I do not say that he is a monk, but somebody form that city. And three people walk past him and. One of

[1370] Even as fallen as it is, the creation remains the gift from God. But it depends on us to use this gift towards our good or towards our perdition. We can benefit even of the heavy and burdening things because they could strengthen our ghost if we endure them. Neither by falling has the creation become a unilateral and fatal a good of an evil, but the creation has still remained as a tool that can be used for good or for evil, by our freedom. God has left everything to our decision. This is a great honor he has made us, but this honor implies a great responsibility and a great risk. It depends on us to discover the greatness of the creation and the generosity that God showed to us, by creation, so that we can reach through creation even to deification, or we can made of creation an occasion of blasphemy against God and us to fall though it into the eternal damnation.

those reckon that that man is waiting for somebody to go and fornicate together; another reckons that that man is a thief; and the third one reckons that that man has been summoned by some friend of his, from the next house, and he waits for that friend to come out and to go together somewhere to pray. Lo, all three have seen the same man in the same place but they still haven't had all three of them the same thought, but they have thought differently according to their own state. Some of the bodies produce bitter and evil juices and those bodies transform any food in unpleasant juices, despite that food being a good food. So, not what they eat is the cause, but those bodies themselves, as I said, because of having a bad mix of juices and therefore they mandatorily work upon and transform any food according to their mix.

It is likewise in case of that soul that has a bad habit. That soul is harmed by anything despite that thing being beneficial. Suppose that there is a pot with honey and somebody throws in is some absinth. Won't that little liquor destroy all the content of that by bittering the whole honey" We do the same. We throw a little bitterness of ours and we will destroy the whole good of our neighbor, because we see that good according to our evil habit and because we change it according to our habit. And they who have a good habit, they are like one who, by having good juices within his body, even if he has eaten something harmful, he will transform that in his good juices (in his good humoral mixture), according to his mixture, and so the bad food won't to him any harm. This is for, as I said, his body as a good mixture of juices (a good humoral mixture) and it will transform that food according to his mixture. And as I said about the first tone that he transforms according to his evil mixture even the good food, likewise the second one will transform even the bad food according to the good mixture of juices.

Let me give you an example, so you can understand it better. The pig's body has a mixture of very good juices. And its food is fruits and branches of palm tree and things from the mud. And still, because it has a body with good juices, despite eating such food, it transforms it in good juices. Us too, if we have a good habit and a good state, as I said, we will be able to use each thing even if a certain thing is useless to us. The prover says rightly: "He who looks at things with gentleness, he

will be saved" (Prov. 28: 13). And in another place: "The insane man is opposed by all things" (Prov. 14: 7).

4) I heard about a certain brother who, when we visited some of the brothers and saw an untidy monastic cell, he said to himself: "Blessed is this brother for not worrying about the many things, or better said he doesn't worry of anything of the earthly things, and thus he has taken the whole his mind up. This is because he doesn't waste any time even for cleaning up his monastic cell". And again, when visiting some other brother and he saw that brother's monastic cell as very neat, clean, and adorned, he again said to himself: "Like this brother's soul is, likewise his monastic cell is clean. Sand I can see the state of his soul by looking at the state of his monastic cell"[1371]. And he never said about some brother that this one is lazy, or this one is profligate, but he used everybody according to his good state. May the good God give us too a good inward state, in order us too to be able to benefit from each one and us never to see the sin of our brother. And if we see his sin, or if we suspect him, we do that because of the evilness from within us, let's immediately turn our thought into a good cogitation. This is for, the non-seeing of the sin of our neighbor will give birth within us, by the help of God, to that kindness which we are well-pleasant to God by. For His is the glory forever and ever. Amen.

B.

To the Protos and to the Disciples from Monastery about How the First One Must Advice the Brothers and on How the Brothers Must Obey the Protos

1) If you are an adviser of the brothers, take care of them with the harshness of the heart and with the merciful love. Teach them with your deed and with your word the things they must do, but mostly with your deed. This is for the examples are more working. If you are strong, you will be them example in the bodily thing as well; and if you are weak, you will be

[1371] Actually, one doesn't take care of the external things either because of being preoccupied with the higher things, or simply because of being lazy.

example to them through the good settlement of your soul and through the fruits of the Ghost enumerated by the Apostle: love, long-suffering, joy, peace, gentleness, kindness, faith, and by restraining yourself from all passions (Gal. 5: 22). And do not get too upset because of the mistakes which take place, but show, without disturbance, the harm coming out of mistake; and if you must rebuke, you will do that accordingly to the person and to the moment[1372].

Do not judge the small mistakes with the same harshness which you judge your own mistakes, neither ceaselessly reproach those. This is because that is hard to bear and getting habituated to reproach it will lead the reproached to insensitiveness. Do not command with haughtiness, but advise the brother humbly. This is for this word has power of advice and it persuades more and it will rest the brother.

2) And during the time when some brother resists you, you will guard your tongue not to utter something angry by any means; and you won't let your heart to get haughty against that brother, but you will remember that that brother and limb into Christ and the image of God is tempted by our common enemy, and you will have mercy on that brother lest being him enslaved by the devil through the strike of the wrath, the devil to kill him with the keeping of the evil in mind, and because of our carelessness to be lost a soul whom Christ died for. Think at the fact that you too are submitted to the same judgments of the anger and, by knowing your helplessness, you will take care of your brother and you will thank that you have been given an occasion to forgive the brother, in order your big and many mistakes to be forgiven to you too, by God. "Forgive and you will be forgiven" (Lk. 6: 37). Do you reckon that your brother will be harmed because of your long-suffering? But the Apostle commands us to overcome the evil with the good (Rom. 12: 21); and not the evil with the evil. This is for the fathers say also: "When rebuking on another you are stirred up towards anger, you will have fulfilled your passion"[1373]. And no wise man tears down his own house in order to build up another's house.

3) And if the disturbance persists, you will force your heart and pray, saying the followings: "You God Who loves the people, You Who into Your unspeakable kindness have made us

[1372] According to the state which that person is in at that moment.
[1373] *Apopth. Belonging to Makarios* 17, G.P. 65: 269 B.

our of nothing towards being us imparted with Your goods and, because we have got far from Your commandments, You have called us again to You through the blood of Yor Only Begotten Son, of our Savior, You come not too and help our helplessness and as You yore appeased, by rebuking, the stormy sea, likewise You appease by rebuking our heart's disturbance and do not renounce to Your children and in the same time do not renounce to both of us who are killed by sin, and You do not tell us: "What avail in (of) My Blood, when I descend into corruption" (Ps. 29: 20[1374]); and: "Amen I and saying to you, I do not know you" (Mt. 25: 13), because you candles got quenched because of the lack of the oil".

And after this prayer, for you heart has got tamed, then you will be able, according to the Apostle's commandment, to reproach and to rebuke and to comfort (2 Tim. 4: 12) with understanding and with humbleness and to heal and to correct mercifully the sick limb. This is for then the brother too will accept the correction with conviction (from God, *t. n.*), and he will rebuke on himself harshly. And through your peace, you will reconcile his heart. So, let nothing to remove you from the holy teaching of Christ, taught us: "Learn from Me for I am meek and humble in heart" (Mt. 11: 29).

Therefore, we must take care, in the first place, of having a peaceful state of our soul, so that neither for right reasons nor for the sake of the commandments, allegedly, us not to let our heart troubled, but let's be convinced that we fulfill all the commandments through love and through the cleanness of our heart. By advising the brother thus, you will hear that voice that says: "If you do an honest man out of worthless, you will be lie My mouth" (Jer. 15: 29).

4) And while being in the state of the obedient, you mut never trust your heart. This is because your old addictions blind you up. And to not trust your judgment in anything. Do not decide anything by your own without asking for advice, and to not think and reckon that your opinions are better than those of your adviser. Neither make of yourself judge of your adviser's deeds. This is because you will be deceived for many

[1374] In KJB we have: Ps. 30: 9: "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?"; in ROB we have: Ps. 29: 9: "What will You benefit of my blood if I descend into corruption? Will the dust praise You, or will it herald Your truth?" (E. l. t.'s n.)

times. This is because that is a deceit from the evil one, in order to impede you from obeying faithfully in everything and to impede you from a sure salvation; obey silently and you will travel without danger and without straying on the way of the father (spiritual, *t. n.*). You force on yourself in everything and you cut off your will and by getting accustomed, by the grace of Christ, through habituation, to cut off your will, so that you will reach to do that effortlessly and without getting upset as it would always be done your will, as you wish. This is for you won't want the things to be done as you wish, but you will wish the things as they are done. It happens so to them whom the transgression of God's commandments is no longer within, neither is there the transgression of the fathers' (spiritual, *t. n.*) commandments, *t. n.*).

You fight to be blaming on yourself in all the things and persevere in accomplishing what is not decided by you, into knowledge[1375].

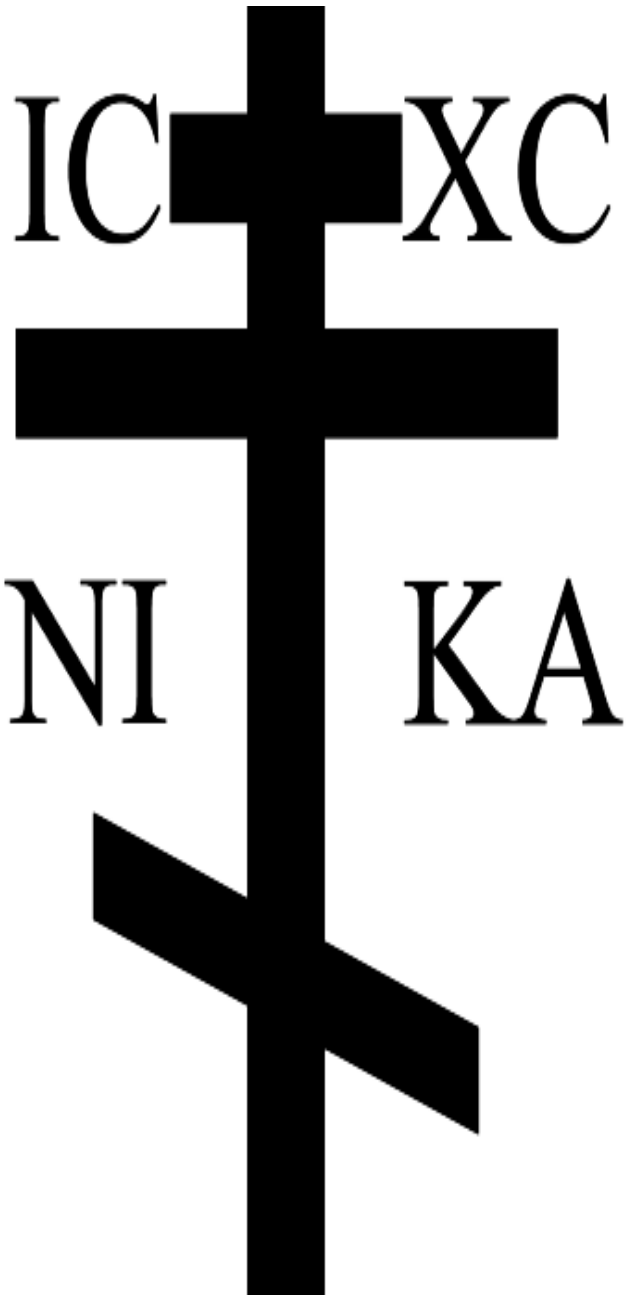
Believe that all the things are done under God's taking care, until the most insignificant things of ours, and you will bear without any disturbance the things coming upon you. Believe that the dishonoring and the defamations are healing medicines of the pride of your soul and you pray for them who mock you, as for some true physicians of yours. Be convinced that him who hates the dishonor, he hates the humbleness too, and he who runs away from them who trouble him, he run away from gentleness. Do not try to know your neighbor's sin, and do not accept any suspicions against him. And if these are sown within you by the evilness of others, you will strive to transform those by good interpretations and give thanks in everything by kindness and holy love.

Before anything, let all of us guard our conscience in all things, in those regarding God, our neighbor, and the material things. And before saying or doing something, let's inquire if that is according to the will of God. And then, after we have prayed, let's say and work and throw our helplessness before God. And His kindness will come to help us in everything[1376].

[1375] This expression is taken by Abba Pistos from on the lips of Abba Sisoes, G.P. 65: 373 B, according to "Sources Chrétiennes", p. 504, note no. 1.

[1376] We are not going to give in the present volume the other 14 shorter epistles belonging to Abba Dorotheos, neither the group of sentences, because those only repeat some thoughts already told in *Teachings*.

Priest Professor PhD Academician
DUMITRU STĂNILOAE



THE ROMANIAN PHILOKALIA

- VOLUME X -

“So, the inward man is reckoned as the imageless state of the mind. In that indefinite, by missing any narrowing through the successive images of the things and of the imaginings, there can dwell Christ Who by the fact that He is God He matches that indefinite place, and by the fact that He is man He is felt close to us and in connection with us. The mind becomes focused on Him and only on Him. He is being explained what Saint Mark the Hermit says in the *Word about Baptism* (*The Romanian Philokalia*, volume I), where Christ is seen, in His quality as Hierarch, as receiving all our thoughts on the altar of our hearts, from their first occurrence within mind. But Saint Isaac completes the idea, by specifying that Christ as Hierarch, He fill up everything within us, and He spreads around His good fragrance in the indefinite precipice into the depths of the soul, filling us up with good fragrance. The bottomless precipice of the soul it is so kindred to the bottomless precipice of the godhead that one cannot see a border between them two. You only feel that you heart is not unveiled as precipice, except for there is another precipice more capable of maintaining itself as such, and you feel that your heart discovered or it actualized also the precipice of your heart. Of you feel the difference only in that that your precipice prays to the precipice of Him Who fills your precipice up as another abyss. And then you feel that not only Christ spreads around the good fragrance of the incense, but yourself do that to, by bringing on yourself as sacrifice to Christ. By living on yourself as precipice and by living on Christ as precipice within yourself, you will dare in your prayer. This is for you are no longer separated from Christ by something, but you feel Christ sunk within you and you feel yourself as sunk into Him, but without Him to be confounded to you."

Priest Professor PhD Academician Dumitru, The Romanian Philokalia, volume X, E.I.B.M.O., Bucharest,

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PHILOKALIA

OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

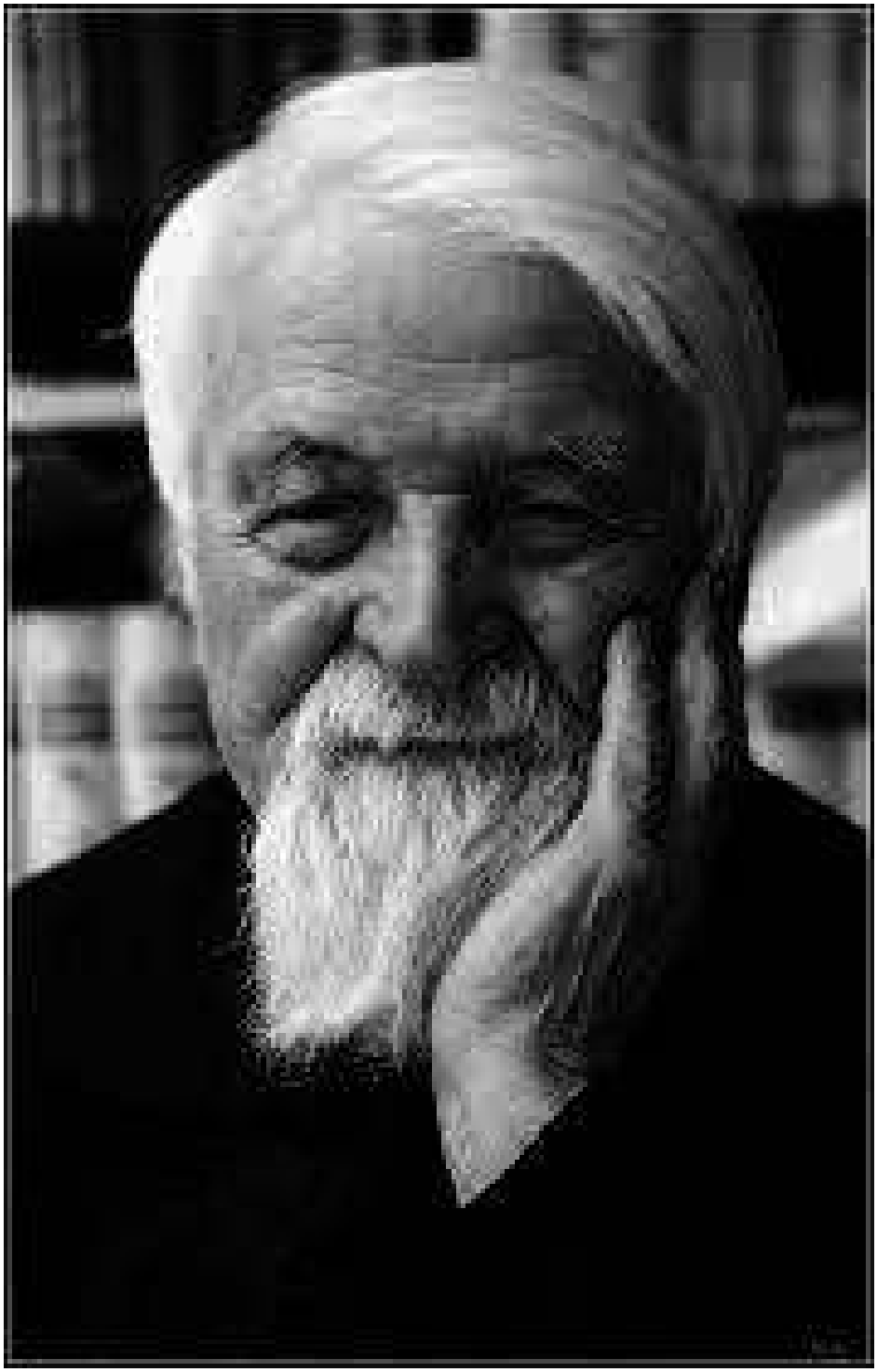
VOLUME X

TRANSLATION[1], INTRODUCTION AND FOOTNOTES BY

DUMITRU STĂNILOAE

[1] **The texts of *The Romanian Philokalia* were translated from the Greek language in the Romanian language and put together by Priest Professor PhD Academician Dumitru Stăniloae**.

Translated from the Romanian language in the English language, by the will of God, by the most worthless from men: E.l.t. (Translated between 07. 21. 2024 – 09. 23. 2024).



Priest Professor PhD Academician Dumitru Stăniloae

Saint Issac the Syrian

Words about the Holy Ascetic Toils

Translation, introductions, and notes by
Fr. Prof. PhD Dumitru Stăniloae[2]

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[2] Meaning that Fr. Prof. PhD Dumitru Stăniloae translated the original texts from Greek to Romanian. This English translation has been done by the most worthless among men: E. t. l. (between 07. 21. 2024 -

Saint Isaac and His Work

1. The “Ascetic Words” or “about ascesis” belonging to Saint Issac the Syrian, have been used extensively in the Easter monastic life. Proof to that are the numerous codices comprising them. They were translated form the Syriac language to the Greek language by two monks, Avramie and Patrichie from Saint Sava Monastery, near to Bethlehem. The number of the *Words* varies, as some of their parts have been rounded in separate *Words,* or they have been framed within other *Words*. By and large, their number varies between 85 and 99 *Words*. To these are added four epistles. Neither the order of the *Words* is always the same. The most information in the field of the matter is given by Nicephorus Theotokis in the *Introduction* he wrote to his edition form the year 1770, at Lipsca, the first printed in Greek edition of the *Words* of Isaac the Syrian.

The text printed by Nicephorus Theotokis, and reprinted in the year 1895 at Athens, by hieromonk Joachim Spetzieri, it is full of grammatical and syntactical mistakes. Nicephorus Theotokis ascertained that the texts is the same in all the codices he came across, and that’s why he reckoned that that was due to the translators themselves. This determined any translation done by him to be rather a true rebuilding, more or less corresponding, of the content deriving form the author. The same aspect determined the Romanian translation published at Neamţ Monastery, by the zeal and taking care of Archimandrite Ilarie, who was the abbot of Neamţ and Secu Monasteries, to be very difficult to understand, because it was translated verbatim after the so faulty Greek original. The newer Romanian translation, non-printed, it is, at its turn, quite far from the content of the Greek text.

We have been striving to render a translation, on one hand, as faithful as possible, and on the other hand, in as intelligible as possible sentences.

Nicephorus Theotokis, based on the Epistles sent by Saint Isaac to Simeon, and by reckoning that this Simeon was the Young Simeon the pillar-hermit (who lived between the year 531-596), he reckoned that Isaac lived in that century too, and he ended his life before the year 600.

O. Bardenhewer declares that, based on the "newer researches", this Isaac would have lived around the end of the Century VII[3].

H. G. Beck goes even further, by affirming that Issac was, during the Century VII, for a few months, a Nestorian Bishop at Nineveh, and through him the mystique of Evagrius entered Byzantium. His translators in Greek attribute the texts quoted by Issac from Evagrius under the name of Saint Gregory od Nyssa. "Although Issac knew Dionisius the Pseudo-Areopagite, he follows in the first lie to the system of Evagrius"[4].

We reckon that the problem of Issac's identity sill isn't solved, as also the Syriac basis of the Greek text requires extensive studies before being solved. This is similar to other cases which conclusions were drawn in but they later have been proven as wrong (Makarius, Diadochus, Saint Maximos the Confessor etc.).

Identifying our author to a Nestorian bishop of Nineveh it raises some questions difficult to be solved in the frame of such a hypothesis. For instance: how could a follower of Nestorianism – that strictly separates within Christ the godlike person from the human person – to adopt Evagrius' mystique that almost confounds the godlike to the man's deep? Then, how could a follower of Evagrius to so frequently quote from Dionysus the Areopagite who was at the antipode of Evagrius, by placing God in such an accentuated transcendence? Then, there are in the text some sentences directly opposing the Nestorianism. For instance: "Christ renewed our nature through His hypostasis" (Epistle IV). But it is a known fact that the Nestorianism spoke about two hypostases into Christ. Contrary to Nestorianism are also affirmations like these: "And as an end to these ones was given by God and Lord, for His love, His Son through cross to death" (*Word LXXXI*). It is a known fact that according to Nestor not the Son of God died in His human nature, but the man Jesus.

Then it is also a curious fact that Isaac frequently used Dionysus the Areopagite, but he didn't know Saint Maximos the Confessor. Could Issaac overlook the great ascetic-mystical work belonging to Saint Maximos, if he lived after Saint Maximos, or if he was contemporary to Saint Maximos, more

[3] *Geschichte der altkirchilchen Literatur*, V, Band, 1932, p. 74.
[4] *Kirche und Theologische Literatur im Bysantinischen Reich*, Munich, 1959, p. 453.

precisely, if he wrote after Saint Maximos finished his ascetic-mystical work (626-634)? Likewise, our author doesn't mention John Climacus (579-649), whose work – *The Ladder* – had become famous in the monastic life immediately after being issued.

Issac often quotes authors from the Centuries IV and V (Dionysus the Areopagite would be the last one having his work dating from around the end of the century V). This is a sign that our author belonged to an epoque not so far from the end of the Century V. But the spiritual preoccupations of his work are very close to those from *The Ladder*, but they are expose to Isaac in a less organized manner, and on the other hand the ascetic themes are more widely analyzed, and in addition to them it is given a more extended space to the description of the spiritual experiences of the union with God and of "seeing" God. This leaves us the impression that John Climacus used the work of Isaac the Syrian, by organizing its themes and by focusing their presentation, and not the other way around.

To the eventual objection that the "Nestorian" Isaac could not use Orthodox authors as John Climacus and Maxim the Confessor, despite living later than they did, one can ask: then hos could he use Dionysus the Areopagite who, according to the opinions of those (Occidental) authors was close to Monophysitism, and therefore on the opposite extreme to Nestorianism? Of course, there remains the question which id difficult to be answered: why wouldn't John Climacus quote Isaac, if Isaac lived before him? It could be that both of them lived and wrote around the same time, by using a monastic experience circulating among the monks from Syrian and Sinai, among whom, of course, there were certain communications. Or maybe the short time past between the apparitions of their works didn't give to any of them the authority of being quoted.

Saint Isaac occupies on himself in an especially intense manner with four capital themes, which are connected to a multitude of other subordinated themes: a) the importance of the ascetic toils and of the hardships for the consummation of the man, a theme which he manifests in a kinship with Mark the Ascetic; b) the importance of the humbleness, which he can be the greatest of the masters in; c) the knower role of the "feeling", which he is a predecessor in, to Saint Simeon the New Theologian; d) the insistent description of the state of quietude,

tightly related to that state of the ceaseless prayer and of the love.

About humbleness he says: “Speaking about humbleness means speaking about God Himself”. “The humbleness surpasses the whole creation”. “The humbleness is a power that tames the wild beasts and it annuls the snakes’ venom” (*Word XX*). “The humbleness is the coat of God”, he said in another place.

The quietude isn’t a simple ceasing of any inward life, but in it are set in more intense work the inward feelings, but through the Ghost, or better said insomuch through the Ghost, that the man no longer feels any worry, and he no longer pays any effort to maintain that state. These feelings, or better said the Holy Ghost through these feelings, it perceives at peak the deeps of God. “The quietude, says Saint Isaac, it kills the external feelings and it wake up the inward feeling” (*Word LXXXV*).

The quietude is reckoned as a big deep or as a great height, as a shore of the mysteries reached by one who floats on the “harsh sea” of the ascetic toils. It is reckoned as a tall building, one built in layers, or as a climbing to ever-higher mysteries, to an ever-advanced consummation. It is a movement of elevation, or of continuous diving into the godlike mysteries, and not a petrifaction into the void of absence of any spiritual life. The quietude is a diving into the “sea of the quietude”, or into the quietude’s infinity that is one with the infinity of God. That’s why, the ultimate “bosom” of this sea will remain ever-unreachable, and always craved for. It is an abyss and therefore it has not border; it has limitless depth and width. It is the bosom of the supreme non-understood-meaning that needs to be evermore understood. It is the “bosom” of the supreme non-comprisable love, which we desire to embrace it with an ever-fiery longing, with a never-quenched thirst and always drunk with the joy of living it (*Epistle III*). The quietude is a kidnapping of the look at the deeps of God, which are never fully seen, but which are always felt into their infinity. That’s why nothing could attract outside on them who have reached it, and nothing could bother them. They who entered the area of the quietude, they are together with the angels, united through quietude and through that silence amazed of God Who is hidden into His quietude. “The Lord Himself is within them who have entered the quietude, and He unveils on Himself to them

as irradiating out of Him that quietude heavy with endless meanings, or, better said, that quietude as unspeakable fulness of all meanings, though it is wrong even to use the word "all" for the infinity of the godlike meanings" (*Ibid*).

One reaches the quietude though, on one hand by cleaning off his passions, and on the other hand through the ceaselessly prayer, which, at their turn, they are indissolubly united. This is for the man get far from his passions – or he forgives about them - especially by praying.

About the prayer Saint Issac says: "Without prayer you cannot get close to God" (*Word XIII*). This is for the prayer cleans the soul up of other thoughts and, itself, only by being cleaned of any other thought it will get fully united with God, of course, if it is winged by the love for God and it won't remain in a neutral void.

The prayer, by cleaning up one's mind and heart, it makes shining within them their godlike Sun, says Saint Isaac, anticipating the declarations of the hesychasts from the Century XIV. "I think – he says – that he who is righteous and humble in thought… when he stands to prayer, he sees within his soul the light of the Holy Ghost and he startles with the lightnings of the light and he rejoices of seeing the glory of that light and he rejoices of the changings of his soul in the likeness of that light (*Word LXII*).

But the quietude is a state superior even to this clean and freed of any thought and ceaseless prayer. This is because the quietude is the state of that soul kidnapped by seeing God, when any movement ceases within that soul. "And from the clean prayer to the inward realities, after having crossed this border, the cogitation will no longer have neither the power to work, either in prayer, or in movement, either in crying, or in the self-mastery, either asking or desiring, either pleasure for something among the things hoped in the present life or in the future age. That's why, after the clean prayer, there is no other prayer… After crossing that border, there will take place a kidnapping and not a prayer. This is for the things of the prayer will have stopped and there will occur a certain seeing. Every kind of done prayer, it is done by movement. But when the mind enters the movements of the Ghost, there will be no prayer" (*Word XXXII*).

The quietude following after prayer it is united with the drunkenness of the love for God. Thus, not only the prayer, but

the love too has a tight connection with the quietude. They who have reached the quietude are kidnapped and drunk by the sweetness of the endless love being overpoured out of God and they will be filled up with the love for God. But within the love for God there is comprised the love for people too, and the love for all creatures, even if they cannot show that by deeds. Their heart is burning with the love for everybody and for everything. "This is for all the saints reach this consummation, when they reach to be consummate and they resemble to God in the abundant springing out of their love for all the people" (*Word LXXXI*).

About that love from this state of quietude, Sain Isaac tells us, among other things: "He who has found the love, he eats Christ; he eats Christ on each day and on each moment, and he becomes immortal by doing that". God will not longer let dying him who loves God so much and him who answers God's love with his love. Everything that exist, it exists as work of love and it is maintained into eternity by love. "Blessed is him who eats the bread of love that is Jesus" (*Word LXXII*).

I do not think that anyone else said deeper and more beautiful words on quietude and on love than Saint Issac the Syrian did.

In tight connection with the love there stays the knowledge. The Paradise is the love of God which are comprise in the delectation and all the blessings. That is the place where the blessed Paul was nourished with above-nature food. And after he tasted out of the tree of life, he shouted out saying: "The things unseen by the eye and unheard by the ear and which haven't ascended to the man's heart, those have been prepared by God to them who love Him" 0 1 Cor. 2: 9 – (*Word LXXII*). Only him who love he knows the spiritual, interpersonal plan. Only him who loves a person will open on himself and that person will reveal to him. Only him who loves God he will also know God on the measure he loves God. In quietude there is a supreme knowledge, for there is a supreme love. This kidnapping into the love and into the knowledge of God Who is the spring of the love and by right by that He is the spring of the life too, (this kidnapping) makes to fade away all the attractions coming from the things and form the pleasure which can be provided by the things sometimes in a passionate manner. This is the positive content of the quietude.

Of course, this knowledge in in the same time a feeling, it is tasting the life and the truth that is the Person of Christ. Any person you know by loving that person, it will communicate you a certain life. But the Person of Christ communicated infinitely more His love through love and through knowledge. (About the theme of the knowledge Saint Isaac the Syrian to be seen the study belonging to father archimandrite Iustin Popovici, *Théorie de la connaissance de Dieu chez Saint Isaac le Syrien*, in "Contacts", Paris, no. 69-70, 1976).

Related to the love for the neighbor, Saint Issac writes as deep and as palpitant rows about having mercy on our neighbor. The mercy, according to Saint Isaac, it doesn't mean only giving somebody your exterior goods, but it means giving on yourself, it means burning with your heart for that one's pain. Only thus you can truly comfort him, by healing him of the deadly sadness of the conscience of his loneliness (*Word XXIII*).

But a satisfactory summarization of the work of Saint Issaac is difficult to be made. Almost each row of it, it is a lightning illuminating depth which are rich in thoughts and in life, and which need to be extensively exposed and commented. We are signaling, in addition to the sentences from above, a few other which sparks in concentrated spiritual truths of great depth and of rich complexity: "The weakness (of those who are souly ill) cannot meet the flame of the things, that uses top weaken the strength of the passions and to resist the passions" (*Word XXIII*). "Hold on tight on these ones (throw yourself day and night before the crops of Christ) and then it will the sun dawn inward you and you will reach being as a flourished Paradise" (*Word CXXVII*). "If you have no deeds you won't speak about virtues. God cherished more the troubles endured t for Him than any other prayer of sacrifice. And the smell of the sweat is above all spices" (*Word LVII)*. "The faith is the door of the mysteries" (*Word LXXII*). "The quietude is the mystery of the age to come. And the words are the tools of this world" (*Epistle III*).

But almost the whole Saint Issac's work is a spiritual poem of an unspeakable beauty. Saint Issac convinces us that the spirituality cannot be expressed except in poetry. The poetry is the sole means for expressing the truth of the spiritual plan of the existence. The poetry and the truth go together on this plan.

2. The works of Saint Isaac the Syrian has been copied and translated in many Romanian manuscripts and that proves that it was zealously read in our past. Only in the Library of the Romanian Academy there are ten manuscripts comprising the whole work of Saint Isaac the Syrian and other 26 manuscripts comprising parts of it.

The manuscripts comprising the whole work of Saint Isaac the Syrian are: no. 1649 dating from the Century XIX (1806); no. 1920 dating from the Century XVIII (1794); no. 1927 dating from the Century XVIII; no. 1963 dating from the Century XVIII (1778); no. 2113 dating from the year 1811); no. 3724 dating from the year XVIII; no. 3725 dating from the year XVIII.

The manuscript no. 1963 was written in the year 1778 by Hieromonk Terapon in the Sihăstria-Secu Monastery, and it comprises 86 *Words* and four *Epistles*, but without the *Introduction* written by Nicephorus Theotokis, and without the *Foreword* following after that *Introduction*. The manuscript no. 1927 has the same number of *Words* and *Epistles*, and an identical text, but it is preceded by the *Foreword* written by an anonymous author, but it doesn't' contain the *Introduction* written by Theotokis. The text of the two mentioned manuscripts seems to be identical but the copyists were different. Also, without containing the *Introduction* written by Theotokis, but containing the footnotes, it is the text that was printed at Neamț Monastery in the year 1819.

The notes show that the Romanian translation of this edition knew the text printed by Theotokis in the year 1770, but the fact that some paragraphs were omitted while others added, it proves that the Romanian translation used other texts in manuscript too.

A translation according to the edition issued by Theotokis is that from the manuscript no. 2580, one that has both the *Introduction* written by Theotokis and the *Foreword* of the anonymous.

Among the manuscript not comprising the whole work of Saint Isaac we are mentioning here that one with the no. 3562, 3which between f.1-211r, it comprises the work of Abba Dorotheos, and between f.211-215 v. it comprises: "for the rule and learning of the young beginners" (it corresponds to *Word VII* from our text). It was written in the year 1676 by Hieromonk Vasilie, during the rule of Ghica Vodă and of Metropolitan

Barlaam. But the *Introduction* must have been done before that, some somebody else. This *Word* is also comprised by the manuscript no. 1621 from century XVIII; no. 1877 from Century XIX; no. 2221 from century XVIII; no. 3306 from century XVIII (years 1777-1778); and no. 3607 dating from the Century XVIII.

Hieromonk Nicephorus Theotokis towards Readers

It was appropriate that not even Isaac the Syrian to hide on himself until the end. Therefore, by remaining undiscovered for many centuries, he has been waiting for him who was to discover him and make him known. And who was that one it is shown limpidly by the facts. He was not unskilled in what he wrote, neither one who tastes only by the tip of his lips the *Words* of Saint Isaac, but he was a good knower and one who imparted himself to the satiation with them and who studies them in a consummate manner, somebody who was tall in virtue, rich on knowledge, tireless in the zeal for the good things and in the fruitful work of what can be useful to anybody. This was the Patriarch of the Holy City of Jerusalem, Ephraem, the true and legit descendant, and not less in virtue, in the chair of Jacob, the brother of the Lord.

This one, by finding in the Lavra of Saint Sava from Palestine, the letters of Isaac, he studied them with a trained attention. And researching them, he didn't stand not to share them with others too. And the task of editing the work fell on me. It was something that I couldn't refuse, though I knew it was tiresome. I accepted that task for the worthiness and for the virtue of the man and for the duty and special veneration I have for him. By accepting the task of this work, I am going to firstly speak briefly about Isaac, and then about his works and about the present edition.

Issac, by being born in East, where sprouted out and started from all the things of the salvation, he was Syrian according to his name, and his country was Nineveh[5]. We do not know who were his parents. By parting with the world from

[5] "Assemani, in "Bibliotheca orientalis", tome I, p. 463, and the author of the *Foreword* say that Isaac was born, grew up, and studied in Mesopotamia, not far from Edessa".

his early youth, and since the age of his flourishing he entered - with a blood brother – the monastery called Mar Mathew, when many live an angelic life while into body, he embraced the monastic countenance and the lonely life. By accustoming on himself there with the toils of the ascesis, and by reaching a satisfying measure of the virtue, he felt himself dominated by the longing for a deeper appeasement, and he felt his heart burning by the fire of the reclusion. So, by leaving far from the coenobitic community and dwelling in a monastic cell somewhere in the wilderness, he lives a totally lonely and unmixed life, by thinking only at himself and a God. His brother, by being appointed to rule the already mentioned monastery, he didn't cease to ask him, in insistent letter, to leave the wilderness and to come back to monastery[6]. But he attached on himself so much to the wilderness, so that he didn't want to part with it even for a short while. But what the prayer of the mentioned brother didn't succeed in, it was done later by the doglike unveiling[7]. But not listening to his blood-brothers, though that one was urging him to turn back into monastery, he obeyed the Father who called him from above, buy accepting the care of steering the ship of the Church of the Ninevites. So, he left the wilderness which longing was still burning within his heart, and he accepted to be ordained as Bishop of Nineveh. This was because he ought not to hide the light under the bushel of the wilderness, but he ought to place it in the candlestick of the shepherding, and to spread the shiny rays of its enlightening power as far a possible. But that happened for a very short time, because he barely saw the light rising and he withdrew again. It seems that the world wasn't worthy of this man. It happened to him what it happened yore to the godlike Gregory the Theologian, who, when he was ordained as Bishop of Sasime, he thought to run away immediately after his ordination, and that seems to them who love God as not happening because of an unrestraint thought of self-loving (and therefore neither condemnable), but because of the

[6] "The second of his *Epistles* contains his answer to his brother, but it is entitled *Towards a Natural and Spiritual Brother Who Lives Within World*, either for he mentioned the coenobitic community as world (because by calling his brother not only natural but also spiritual, it is proven that that one was a monk), or for Isaac had another brother who lived within world".

[7] Nicephorus Theotokis refers again to a place from the *Foreword* belonging to the anonymous, that follows in his edition.

consummation of the men. For these ones were without blemish in the other things and impossible to be condemned and ghost-bearers. And he who is spiritual, he judges all things but he won't be judges by anyone.

And what happened then to his was this: on the very day that his ordination take place, he was sitting at the house of the bishopric, when two individuals came to him, one complaining about a credit he granted, and the another admitting that he owed that but asking for a short postponing of the payback. But the creditor told him: "If he refuses to pay me immediately, I am going to give him in the hands of the judge". The godlike Isaac told him: "If, according to the commandment of the Holy Gospel, you must not ask even for the things taken from you, all the more you must endure and give him one more day to pat you what he owes you". But that one answered mercilessly: "Forgive about those of the Gospels". Then Isaac said: "If this one doesn't obey the commandments of the Gospel and of the lord, what am I myself going to do here?". And by seeing that his lie accustomed to silence, non-troubled and undisturbed, it followed to be scattered and troubled with worries, he withdrew from the episcopal chair and turned back to his beloved monastic cell into wilderness, where he remained until his death. And how many battles he fought against the devils and against his body and how great he reached to be in his virtue, in that one required by the doer life and by the seer (contemplative) life, and what consummation of his soul he reached at, and how much grace he enjoyed while still alive, it is superfluous to say. This is because these things can be easily found out from his writings.

This is for in the *Word XXIII* he says: "As he who doesn't see with his eyes the sun, he won't be able to describe the sunlight to somebody only by hearing about it, likewise is him who hasn't tasted with his soul the sweetness of the spiritual deeds". And in the *Word XXVI*, he says: "By trying for a long time the things from the right side and those form the left side and by tasting on myself for many times in these two ways and by receiving countless wounds and by being found worthy of hiddenly receiving many helps, I have earned an experience of many years and I have learnt these by trying them, by the gif from God". And in the *Word XV,* he says: "I have written these for my remembrance and for everyone who read this writing, as

I received from studying the Scriptures and out of true mouths, and a little, out of the experience itself".

Do you see how he tries everything before writing about them, and how he was a teacher with the deed of the thing taught by him. His teaching truly is godlike, by setting as foundation the higher virtue, and getting up to the peak of the consummation. That's why the teacher too is godlike and high and consummate. This is for he tries the things he learnt from the godlike grace, and so he taught and wrote them. By not being the blesses one able to lock with the silence the powerful and all-sweet work of the grace within himself, he explained it cloudier in some places and more limpidly in other places, by saying: "Often as I was writing those, my fingers stop on the paper and I was unable to endure the pleasure occurring within my heart, one that silenced my senses".

But we owe also to wonder about this virtue of this man: while separated from all people, he was being sweetened with the love for them, as himself confesses. This is for he says: "My beloved ones, because I have made on myself crazy, I do not stand to keep my secret in silence, but I make myself crazy (he talks here as the Saint Apostle did: "I have made myself crazy by praising on myself" (1 Cor. 11: 11), for the benefit of the brothers. This is for this is the true love, that one that cannot stand to keep a secret from its brothers". This is for he was overflowing waves of wisdom even from wilderness, which he was abundantly watering the brothers' souls, by ceaselessly springing wisdom to them.

An anonymous[8], by telling briefly the things referring to Isaac, he says these words: "By being teacher to the monks and savior shore to everyone, he wrote four books of much beauty ibn speaking".

The same one talks also about the times which Isaac live in: "This saint lives at the beginning of the seventh thousand of years since the creation of the world". These ones are in accordance to what Isaac says: "You are dogmatizing against the things existing from six thousands of years". From here is obvious that when he wrote have passed six thousands of years

[8] "These ones are preserved in the codices form the Library of Vatican, written in Arab and Syriac, in the *Introduction* of the four books of Isaac, which I am going to speak about further on. These ones have been translated in Latin by the Syrian Maronite Assemani. Out of these I have selected those said about Isaac".

since the world has been created. But we can find out in more details from His epistle sent to the wonderful Simeon. This is for he lived for seventy-five years, or since the year 4 of Emperor Justin the Old, who were in the year 521 since Savior Christ, until the year fifteen of Emperor Mauritius, namely A.D. 596[9]. And because Simeon was very young when he embraced the living on a pillar, and Isaac appears as an adviser in his epistle and he presents Simeon the first rules of the appeasement life[10], so Isaac sent him his epistle before Simeon climbed on that pillar, out of this one can easily see that Abba Isaac was around the year 534 or the godlike oikonomia, in the prime of his life, being him consummate not only in his virtue but also in his age. So, even if he reached a very old age, he moved to the tents, without any doubt, before A.D. 600.

Some people mistakenly reckoned that our Isaa is that whose life was describes by one among saints Gregory the Dialogue[11]. The whole his life, our Issac moved from his country to monastery, from monastery to wilderness, and from wilderness to Nineveh and, from here, to wilderness again. While that one moved from East to West, namely from Syria to Italy, at Spoleto. And we also can sharply distinguish between the two men from the epistle sent to Simeon. The Dialogue says that his Isaac came to Italy without his disciples knowing about that, and he changed his name during the first years of the Goths' rule, which must be understood as close to A.D. 541, when Totilas started to rule Italy, and he lived until the last years, namely until 553, when Teios was killed and Italy got rid of the Goths' rule. This Isaac hid his real name and he was expose only by the unclean ghost he cast out of somebody. So, it seems untrue, or it is even impossible to admit, that during those years, Simeon, who lived as a monk in the wonderful mountain from near Antioch, to would have written to Isaac in Spoleto, where Isaac was unknown, and Isaac to would have answered Simeon. These things, concerning Isaac. And in the followings, we are going to talk about his writings.

About the fact that the true father of these rules of the ascesis, published now, this Isaac confesses, together with the two codices which we own, and the old codex preserved in Lavra

[9] "Fabricius, in "Bibliotheca graeca", the book 5, chapter 34, p. 279".
[10] Ep. 4.
[11] "*Dialogi, libr.* 3, chapter 14".

of our pious father Sava, from Palestine (that one could have been written by our pious father Abraham and Patrik, and that was read by the all-blessed Patriarch, as I said, for many times, while he was living there; then there is that one from Corfu City, from the Monastery of the Saint Martyr Ecaterina, one seen by myself; likewise, that one from the Cesarian Library[12]. The title of this one is the following: "Of the One Among Saint Our Father Abba Isaac the Syrian, the Hermit, Who Was Bishop of the Loving of God City of Nineveh, Words about Ascesis, Interpreted by Our Pious Fathers, Abba Patrik and Abba Abraham, Philosophers and Hesychasts from the Lavra of the One among Saints Our Father Sava. The Word Comprised by It are 87 in Number".

Then there is that one too, from the Coisliniana Library, bearing the name of Isaac the Syrian, the hermit and the Bishop of Ninevah, and comprising 92 *Words*, which are comprised among also scholia from the words of form the writings of: Anastasius, Antioch, Anthony, Arsenius, Athanasius, Barsanuphius, Basil, the Bulgarian (Theophylact), Abba Cario, the Carpathian, John Chrysostom, John Climacus, Copris, Cyril, Diadochus, Dorotheos, Ephraem, Isaiah, Evagrius, Gregory the Theologian, Hesychius, John the Monk, Josephus, Isidoros, Abba Longinus, Makarios, Mark, Maximos, Nilus, Abba Nisterus, Abba Peter, Peter of Alexandria, Poemen, Abba Sisoes, Simeon, Thalassius, Theodor Nonus, Zigabenos, and Zosimus[13]. This is a truly precious codex, and if it was available to me, it would be very useful to the present edition. We have also to mention the codices from the Library of the Vatican, no. 23, 101, 505, and 737, each of them containing 98 *Words*, translated from Syriac to Grek by Patrik and Abraham, monks from Saint Sava Monastery[14]. The catalogue of the manuscripts form England describes 99 *Words about Ascesis*, translated in Greek by Abraham and Isaac (Patrik is wrongly called as Isaac or a Cave), monks form Saint Sava Monastery[15]. It also mentions three other writings belonging to the same

[12] "I saw that one a few months ago, and I compered back then some of the interpretations with those form this edition and I found them as identical. I was impeded from doing a thorough comparison by the careful librarian Kollar".
[13] "This one is mentioned by Montfaucon, *Biblioteca graeca*, the book 5, chapter 41, p. 471".
[14] "Assemani, in "Bibliotheca orientalis", tome I, p. 446.
[15] "At the p. 35, no. 256, and at the p. 44, no. 295".

Isaac, written in Syriac, and preserved in Codex 72 from Bodleian Library[16].

And Ebed Iesha writes in the catalogue of the Chaldean books: "Issac the Ninevite composed seven tomes about the ruling of the ghost, about the godlike mysteries, about judgments, and about living"[17]. We cannot tell if that is another Issac than our Isaac, or if there were other writings belonging to our Issac. We cannot tell if the tomes on the godlike mysteries and on the judgment are lost, or if they are preserved somewhere and we do not know where. The *Words* on the rule of the ghost, namely on the soul, may be the same with the *Words 56, 57,* and *59* from another edition, while the *Words* about living may be the same with the *Words* 1, 9, and 10, about the monastic living, from the present edition.

Mentioning about these seven tomes, Assemani says in "Bibliotheca orientalis" composed by him: "We reckon that one of these tomes was written in Syrian, and four other books, immediately after, in Arabic". He presents, in the first place, the four books from the Syrian, Arab, and Greek Codices, from the Vatican Library, studies by him. Among those ones, from the first one he gives 28 titles of *Words*, together with their beginnings: from the second one 45, from the third one 44, and from the fourth one 25 (he mentioned also which ones are preserved only in Arabic, or only in Syrian, or only in Greek). Then he speaks about the tome, saying: "In the Library of the Maronite Gymnasium (from Rome) there is a manuscript divided in nineteen writings, whose title is: "Common books for all nations, or about the cause of all causes". It beginning is: "You eternal God, You Who are from eternity without beginning and always unchangeable". This sufficiently shows that that is the product of a certain Isaac, Bishop of Edessa, and not of the Bishop of Nineveh.

And the 138 *Words* from the four books (I mean also their t9itles and beginnings), some of them are the same with these edited now, and others are part of these. Others have the same title, but a different beginning; other, on the opposite; and others seem to totally differ.

[16] "Fabricius, "Bibl. Graeca", book no. 5, chapter 41, p. 17).
[17] "Idem, *ibid*".

By indicating here the four mentioned books, we have placed them at the end of the book[18]. We have given in Greek the titles and the beginning of the *Words* reckoned as inedited here, by mentioning also the codices comprising them; at each *Word* from those given in the present edition, we have noted aside also the identical one from the four books. Thus, everybody can recognize the edited and inedited *Words* belonging to our Pious Isaac[19].

But neither in the Greek codices mentioned before the number of the *Words* is the same in all of them. In some of them this number is bigger, as this from the present edition. Bu the quantity of the content of the *Words* can be the same in all of them, only the numbers being inequal, because of different division. Also, between the two codices of ours the number of the *Words* is inequal, but not their content, as one can see out of the numbers given in the list from the beginning of the work and out of the footnotes. The inequal division comes from the fact that some of the *Words* contain chapters, questions, answers, and prayers, and form the fact that one and the same often contains diverse themes and it is composed of several *Words*. This is for in the library of the fathers[20] too, there are some very large *Words* edited only in Latin (form that one we took in the present book some fragments in Latin). There one can see also a book about despising the world, which is divided in 53 chapters and it is wrongly attributed to Saint Isaac the Syrian, the presbyter from Antioch. This Issac lived under the rule of Emperor Leon the Great, who took the scepter in the year 457 and who died in the year 474. In the present edition this *Word* is composes of 15 *Words*[21]. And enough about these.

The two codices available to us, were written by an ancient hand from the same century and they were contemporary to that one preserved in the Cesarian Library, as one can see by comparing the letters and the paper. One of them belonged to His Eminence Neophyte Metropolitan of Arta,

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[18] We think that that is about the titles placed after the *Foreword*, which follow after this preface wrote by Nicephorus Theotokis.

[19] We are not going to give this dialogue of titles from the Edition made by Theotokis, because we reckon that the problem of the identity of the *Words* from the diverse codices remains to be accomplished by him who will undertake a critical edition of the work of Saint Isaac.

[20] "*Bibliotheca Patrum*, ed. Lyon, tome 11".

[21] Namely: *Word 23*, and the list is: 5, 56, 21, 11, 22, 13, 24, 85, 27, 46, 17, 72, and 18".

who left the metropolitanate and dies in ascesis, not so long ago, in Athos, and who gave this codex to the all-taught teacher, Pious Neophyte, the hiero-deacon from Peloponnese; the second codex belonged to all-taught predicator Agapius, the protos of the Saint Nicholas Church from Galata, and I do not know where he obtained from. I uses the second one, that one belonging to Agapius, as a prototype, and from the first one I noted some differences of small importance. In this one is placed, before Isaac *words*, also the *Foreword* about silence and quietude, which is given in Neophyte's manuscript only an abstract written by a newer hand, and in the common dialect.

The content of this *Foreword* (which was printed here for it offers some short data on Isaac) it is childish, and the *Word* is prolix and the use of the quotes from the Holy Scripture is inappropriate. Its composition lacks the skillfulness, and it follows a disordered listing, which the author strives to cover it up by adding a vain-speaking, attempting to reconcile the irreconcilable thing[22].

Who could be this one: Abraham or Patrik? This is for it seems very plausible that they who translated Isaac's writings they also wanted to praise him. Besides, itself the translation of the *Words* we reckon it as on a very low level, maybe done verbatim and totally disregarding the grammar rules. From here comes also the big lack of clarity of the *Words*. Experiencing difficulties to understand them, we have attempted, not by an arbitrary will but with the approval from His Beatitude Patriarch, to solve that lack of clarity as much as possible, by adding notes, and by correcting not a few obvious and easy to fix mistakes[23].

But because in the two codices of ours there is not the same chaining of the *Words* and there is a different order in the

[22] It might be that Theotokis' appreciations are too harsh. But it is right that: the *Word* eposes in a too prolix manner the theme of the silence. That's why are not going to give in this volume that *Foreword*. A contrary, the text printed in the year 1819 at Neamț, and the newer one, typed, they give this *Foreword* and not that belonging to Nicephorus Theotokis.

[23] The corrections made by Nicephorus Theotokis in notes, being too few, we have added many more in our translation. He couldn't correct the Greek text that he was publishing according to manuscripts. We have been able to correct in the Romanian text the unclean meanings which are very frequent in the Greek text. We have given the notes belonging to Nicephorus Theotokis between quotations marks, while ours not. Some of the notes belonging to Nicephorus Theotokis give the version, sometimes different, of the codex he received from Neophyte of Arta. The text the manuscript received from Agapius, as Theotokis confesses himself.

Cesarean codex too, and there is a different order in the books published by Assemani, and even in the same ones there are also mixed the question-answer chapters and the *Epistles*, we decided to compose the present book in a different manner, so that the *Words* somewhat close to other to follow to those ones. But in the prototype, we have made no change either in division, or in titles, but we have called all of them as *Words*, except the Epistle. But one must know that neither the second one nor the seventh one are written by our Isaac, as Assemani confesses too. But the first one if the twentieth, the another is the eighth one of Saint John Sava the Monk, born at Nineveh and living around the middle of the sixth century of the oikonomia into body, in the monastery called Dilaiti[24], from beyond Tiger.

Therefore, by God called and pious fathers (though Isaac's urges are characteristic and appropriate especially to us), you who have taken on your shoulders the gentle yoke of Christ, with spiritual love, in the coenobitic communities from Palestine and from Mount Sinai and in the great monasteries and hermitages and reclusories from Athos and from elsewhere, and you have decided to appease on yourselves and to bear the angelic live into your bodies, you who have touched the first steps of that ladder that climbs to heavens, and you who have touched the middle of that ladder, and you who have reached the highest step of that ladder, the ones from now and the ones from after those – you have this holy book as bets adviser in the whole work of the ascesis. This is for this book explains very well the true rejection of the world and from the things from within world, the knowledge of all the temptations coming from him who wages war to us, the detailed description of the much-intertwined passions, the prayer of the mind and the souly ascension, the consummation into ascesis and into appeasement and, shortly speaking, all the seer and doer virtues. This book explains in details the most secret states and works of the monastic living, which are presented cleanly and they are made known only by experience. By reading this book, you ask for rich rewards for him who was the cause of this edition: His Beatitude Patriarch Ephraem. And to me (if I

[24] We haven't been able to identify the original name, neither and eventual English translation, so that we have transliterated the name according to the source text in Romanian.

contributed with something), it will be enough what is usually said about us: “May God forgive him”.

But once I have reached here, I won’t hesitate, by being forced by the duty for telling the truth, to mention what is worthy to say and to mention. Nectarios and Dositheos and Hrisant the forever remembered Patriarchs of the Holy City of Jerusalem, they yore composed many books too, and so they presented very useful teachings belonging to those who taught rightly the word of the truth, and powerful weapons against those who deviated from the right-faith. His Beatitude Ephraem, by following their example as a true descendant of theirs, he also published quite a few savior books; and I know that he is going to publish other books as well.

So, they who bring their gift to the All-Holy and of-God-receiving Tomb, they are not only followers of the example of the old and pious Christians who saved and gathered for Jerusalem their savings on a Saturday (1 Cor. 16: 2), but they are also defenders of those all-honored Places, being done the fulfilling of the piousness of the believers, the all-clear proof of the divine-human oikonomia of the Word, Dog, and Man, and the praise and the shininess of the nation of the right-believers, but also defenders of the orphans and of the widows from there, and of the poor, and upholders of many souls menaced by shortcoming and needs, upheld by their piousness and delivered by the help granted them by the of-Life-receiver-Tomb. And above all of these they showed themselves as upholders and benefactors of the general accomplishment of the Church. This is for by their gift, Their Beatitudes Patriarch publish books which can be useful to all every right-believer soul. Therefore, ones like these, they are going to be, obviously and doubtlessly, be imparted with the thousandfold rewards of the Great Rewarder. This is for they bring Him a consummate, holy, well-pleasant, and fruitful gift[25].

[25] “In *Bibliotheca orientalis*, tome I, pp. 456 and 457”.

Of the One among Saints
Our Father

Isaac the Syrian

Ascetic and Hermit, He Who Was Bishop of the Loving-of-God City Nineveh

Words about Ascesis

Words about Ascesis Written in His Maternal Language and Translated[26] by our Loving of Wisdom and Appeasement Fathers, Abba Patrik and Abba Abraham, Who Lived in Quietude in the Lavra of the One Among Saints Our Father Sava

[26] "In manuscript is added: *in the Greek language*".

Word I

About Rejection and about the Monastic Living

The fear of God is the beginning of the virtue. And about it they say that it is the fruit of the faith and it sown within heart when the mind parts with the scattering within world, by gathering its thoughts - which wander because of the scattering - into the cogitation at the future resettlement[27]. This is for nothing helps somebody better than setting the foundation of the virtue, that keeping on himself stranger to the things of the life and remaining in the law of the light of those holy and straight paths, which the Psalmist mentioned, into Ghost. This is because there hardly is a man able to bear this honor[28], or maybe there isn't somebody everywhere, even if he would be equal to the angels. And this is because of quickly receiving the change, as somebody would say.

The beginning of the way of the life consists of the mind cogitating at the word of God and to live in poverty. This is for the watering with these words help to consummation into poverty. Or the escape provided by the cogitation at the words of God it will help you to achieve the poverty. And achieving the poverty will give you resting, so that you will achieve the cogitation at the words of God. And these two will help you climbing, in a short time, the steps of the entire building of the virtues.

No one can come closer to God except by getting far from the world. And I call as getting far from the world not the getting out with the body, but the getting far from the world's things. This virtue consists of resting or emptying the thought of the world's things. This is because the heart cannot get appeased, neither can the heart be delivered of imaginings, as long as the senses work; neither the bodily passions stay non-working nor the evil thoughts cease except in wilderness. But until the soul achieves the drunkenness of the faith in God, by receiving the

[27] Restoration in the state had by mind at the beginning.

[28] He who received honors from people he will hardly be able to escape the traps of the pride. That's why the Master of everybody deplores him who is praised by people, by saying: "Woe to you, when all the people will speak well about you".

power of feeling it, that soul won't be able to heal the weakness of his senses[29], neither will that soul be able to powerfully step over the content of the seen things, which is a separating wall in front of the inward realities. Neither can be felt before that the rational fruit of the self-control. And shunning from sins it is the fruit of both of those. Without the first one there cannot be the second one too; and when the second one steps rightly, there it is controlled the third one too[30].

When the grace gets multiplied within man, then, by aspiring to righteousness, he easily despises the fear of death[31], and his soul urges him to endure the trouble for the fear of God[32]. And all the things which can harm the body and all the things unexpectedly coming upon the nature and are added as suffering, they are reckoned as nothing in the eye of the soul, in comparison to those realities hoped even since now.

It will be impossible to us to know the truth, if there don't come upon us the temptations out of lenience[33]. And if one receives this entrustment, he will understand how much taking-of-care God has for man and that there is no man not being under His taking-of-care; and that God's taking-of-care looks in a luminous manner especially at them who search for Him and He bears their suffering for Him as He would point His finger at them.

But when the lack of the grace gets multiplied within man, then the things opposite to the things mentioned by us they will be close to that man. Then the knowledge will be bigger than the faith, because of the inquiring, and that man won't trust God in anything. One like this is under them who

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[29] The drunkenness of the faith is a power from God, a power that overwhelms the tendency of the senses towards the external realities, by giving the soul power to see and to attach on himself to the inward realities and, through those, to God.

[30] "The father maybe tells this: that out of the getting far from the world and out of the drunkenness of the faith it comes the shunning of sins. This means that they who part with the world and who are filled up with faith, they will escape the snares of the sin. The first one, he says, is the separation from the world; the second one is the drunkenness of the faith; the third one is the self-control. He also adds that: without the separation from the world nobody can be filled up with faith. And within that soul who has been filled up by with faith, the self-control is kept under control by the fear of God".

[31] The aspiration to "righteousness" is that aspiration to all virtues. When the grace of God is being multiplied within man, the man despises the fear of death, in his fiery striving for achieving the virtues.

[32] The fear of God strengthens the man against the fear of death.

[33] Out of the lenience of God for our strengthening.

aim their arrows at him, during the moonless night, and he is stalked about those ones.

The fear of God is the beginning of the true life of the man. But this one cannot persist within soul together with the scattering. This is for the heart will part with the sweetness of God when serving to the senses. This is for the meanings of the inward realities are impeded by senses, which should serve them.

The doubt of the heart brings fear to the soul. And the faith can strengthen the decision even at the time of cutting off the limbs. As long as the body's lust overwhelms within you, you won't be able to achieve the good daring and the lack of fear towards the many resistances rising in your way towards the desired One.

He who lusts for honor he won't be able to escape the traps of the sadness. This is for there is not man in the middle of the changing things, who does not receive in his cogitation the changing of the present things. While the lust is a poison to the senses, let be silent them who say that the guard the peace of their mind together with the scattering.

Wise is not him who says that into toil and in the time of the fight and of the war cease the ugly thoughts within him, but wise is him who in the truth of his heart he wises up the sight of his mind, in order this mind not to shamelessly look at the debauched thoughts. That one, into the decency of his conscience, even when he confesses through the look of his eyes what belong to the faith, the shame still hangs over as a curtain over the hidden place of the thoughts. This one guards his righteousness as a wise virgin, through his faith into Christ. Nothing is so appropriate to remove from the soul the thoughts of the debauchery which dominated the soul before, and to banish away the awakened memories moving through his body and igniting the flame of the disturbance, as there is the diving into the desire of the learning and of the walking on the traces of the deep of the meanings of the godlike Scriptures. When the thoughts will be sunk into the sweetness of the searching for the wisdom gathered into the treasuries of the words, with the decision to wither up from within them what they have as appearances, the man will leave behind the world and he will forget about all the things from within world and he will erase from his soul all the memories which bring the images, and often even the thought of the usual natural needs. And the soul

himself will persevere in this getting beyond himself in the answers coming from the great mystery of the Scriptures[34].

But even if the mind floats at the surface of the waters, namely on of the sea of the godlike Scriptures, and the mind cannot sink its understanding into the entire depth of this sea, in order to understand all the treasures from its deep, it will suffice to the mind even a research done with longing, in order to tie up its thoughts powerfully into the sole thought of the wondering, in order to impede them to run towards the body's nature, as said somebody among the wisemen into the godlike things. This is because the heart id delicate and it cannot endure the evilness coming from those whoa re outside and from the wars from inside. And you know that the evil thought presses heavy[35]. And if the heart doesn't occupy on itself with the knowledge[36], it won't be able to endure the disturbance caused by the body's urge. And as the weight of the burden on one hand of the scale it will quickly attracts the needle's leaning, and it won't obey the wind's need, likewise the shameful thing and the fear they will attract the cogitation. And as accepting the shameful thing and the fear become to the mind, on their measure, a cause for relentless wandering, and now the needle of the scales' arm, by getting disturbed, it moves from here to there, likewise the self-control increases on the measure of the removal of the fear form the heart.

Finally, as both sides of the scales are weighed with a bigger wight and so the scales won't wobble under the blowing of the wind, likewise the mind weighed under the fear of God and under the shame won't be moved easily by those who shake it[37]. And to the extent of receiving the fear within mind, to the same extent the mind will be overtaken by motion and change.

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[34] Saint Issac proved to be a great poet in expressing his thoughts. The Scripture's words have at surface the pleasant moisture of the juicy countenances of the things which serve as images to some dry incorporeal meanings. The min passes from ecstasy to ecstasy, as there occur answers to the mind, and new happenings into the endless sea of meanings of the Scripture's words.

[35] The evil, envious, full or worries, lusting for pleasures thought, it is difficult to be endured, and it is difficult too to be chased away. Such a thought is relentless. Such a thoughts requires to be fulfilled. And by being fulfilled it will receive a new power.

[36] The knowledge related to the godlike meanings of the Scriptures.

[37] This text has some obscurities. In the first place, the shame and the fear disturb the mind, then they make the mind steadfast. Probably, in the first place was about "the shameful thing" and about the fear of death; and here is about the sentiment of shame and about the fear of God. Further on, it will again be about the shameful thing and the fear of death.

Get yourself wise and set as base for your travel the fear of God, and in a few days, you will resettle on yourself at the gate of the Kingdom, without detours on your way.

In all the things which you come across with in the Scriptures, you search for the purpose of the word, in order you to deepen into yourself, and you to understand with great understanding the deep of the meaning of the saints who, by being guided and enlightened in their life by the godlike grace, they always feel a certain ray advancing in the middle of the written things and that illuminated before their understanding, so that they can discern between the simple words and the meaning contained by those words, with much understanding, into the understanding of their soul.

To that man who reads with an empty mind the things contained in the difficult verses, his heart will be emptied and it will be quenched from within his heart the godlike power that bestows to the heart the sweetest tasting, in the wonderful understanding of the soul. Anyone uses to run towards what he is kindred with. That's why also that soul having fellowship with the Ghost, when such a soul hears some word that has within hidden a godlike power, it will fierily attract its content. Not any man is wakened up by a thing that is said spiritually and that has hidden in it a power, so that that man to wonder about that word. The word about virtue needs a heart that rests from the realities belonging to the earth and from the occupations with those. The things of the virtue do not wake up the thoughts of that man whose cogitation toils with the care for the passing things, in order him to desire them, to search for them, and to try to earn them.

The detachment from the bodily things take place before the birth of the relation with God, though at some people, in the oikonomia of the grace, this connection often precedes that detachment, like a desire hiding another desire. The rule of the oikonomia differs from the usual rule from among people. But you guard the usual rule. If the grace precedes within you, you will know that this is his will. And if not, you continue climbing towards the top of the spiritual tower, on the way traveled by all people, which the climbed on, according to the rule.

Everything one works is contemplation and he fulfills it through commandment for it, it is totally unseen by the body's eyes. And everyone working with the deed a joined thing, because the commandment of the deed, despite of being one, it

needs both of them: contemplation and deed, due to the bodily and incorporeal realities. But the joining of the two one, it is one.

The deeds taking care of cleanness, they do not remove the memory of the past mistakes, but they will remove form the mind the memory of the sadness, and from here forwards, the coming of the memory into cogitation it will be useful.

The soul's greediness for getting rich in virtue it overwhelms the seen lust of the together-yoked body.

The measure is the adornment of everything. This is because, without measure, even the things reckoned as good they will be damaging.

Do you want to have fellowship (communion) with God in your mind, in achieving that feeling of the pleasure that is not enslaved by senses? - pursuit the mercy that, when it is within you, it will take within you the image of that Holy Beauty which you have become alike to. The most comprising trait of the mercy plants within you, without the mediation of a certain time, in addition to the union into glory and shininess, also the impartation with godhead.

The spiritual union is an unsealed memory burning within your heart with a fiery longing, by taking the power of the connection out of persevering near to commandments, not by wrongly employing those, neither naturally. This is for within them there is the life-give-food for strengthening the souly sight. Through that it comes within our heart the first kidnapping, in order our heart to close its twofold senses: the bodily senses and the soul senses.

There is not other path towards the spiritual live, that paints the unseen image, except that starting with the mercy, as our Lord told us. That leads towards the consummate Father. This is for he commanded so to them who obey Him, to place the mercy as foundation[38].

Other is the word of the deed and other is the beautiful word. And without trying the things the wisdom won't know how to adorn its words and how to speak the truth, because of not knowing the truth. Neither could one unveil the virtue if he

[38] "Where did the Lord command? In: "be yourselves merciful, as your Father is merciful" (Lk. 6: 36) and in: "If you want to be consummate, go, sell your wealth and give it to the poor and you will have a treasure in heavens, and, by coming, follow Me" (Mt. 19: 21) and in: "Be therefore consummate, as your Father in heavens is consummate" (Mt. 5: 41).

has never experienced it. The word out of deed is a treasury of the hope, while the non-doing wisdom is a repository of shame.

As an artist paints the water on the walls but he cannot quench his thirst with that image of the water, and like a man having nice dreams, likewise is the non-doer word. He who talks out of his experience about virtue, he shares it to the listener as somebody shares the money he earned.

And he who sows the teaching our of the things he earned, in the ears of them who listen to him, he daringly opens his mouth towards his spiritual sons, as the old James who told to Joseph: "Lo, I have given you a bigger share than those of the brothers; it is that share that I took with my sword and with my bow from Amorites" (Gen. 48: 22).

Each man having a defiled life he lusts for the temporary life. And such a man is lacking the knowledge. Well said someone that the fear of death saddens that man who is burdened by his conscience; and he who has within himself the good witness he desired the death as the life. Do not reckon as true wiseman him who enslaves his cogitation to this life, because of his cowardice and fear. You reckon that all the good and the ab things happening to the body are like some dreams. This is for not only at the time of your death you will be untied of them, but often even before your death they forsake you and they leave. But reckon those which have any partaking with your soul as being your riches in this life and that they will go with you in the future life[39]. And if they are good, you give thanks to God in your thought, and if they are evil, get sad and sigh and search for being delivered of them while you still are into your body. Any good thing you have it working within you, you keep it hidden. And the baptism and the faith have become mediators to you towards this good, for through them you have been called by our Lord Jesus Christ to His good deeds, together with the Fathers and with the Holy Ghost Whom are due the glory, the honor, the thanks, and the worshipping, forever and ever. Amen.

[39] Thew things transforming your soul according to their image in this life and which will belong to the soul after death too. The evil things will make your soul forever lacking God, while the good things will keep your soul forever good and united with God Who is the spring of the kindness.

Word II

About the Rejection of the World and about the Restraining from the Daring towards the People

When we want to run away from the world and to become strangers to the worldly things, nothing separates us so much from the world and nothing kills so much the passions from within us and nothing wakes up us and reinvigorates us so much towards the spiritual things, as the crying and the pain of the heart do, joined with the right-reckoning. This is for the face of the shy one takes as example the face of the Loved One. And again, nothing makes us spending so much time within world with the drunkards and with the profligates, and nothing separates us so much from the treasuries of the wisdom and of the knowledge of the mysteries of God, as the laughter and the scattering, joined with the daring. These are the occupations of the devil of the fornication.

So, because I have tested your love for wisdom, I beg you, my beloved, with love, to guard yourself against the temptation from the enemy, and you to avoid cooling down your soul by uttering unrestraint jokes, because that takes your souls off the warmth of the love for Christ Who has tasted for you gall on the wood of the Cross, and instead of the sweetness and of the daring according to God, you to fill your soul up with many imaginings and to enslave your soul, still being you awake, but also sleeping, to the indecent dreams whose stench the angels can't stand, and so you to become cause for falling to others, and spear to yourself. Therefore, force on yourself to follow the example of Christ, so that the fire He throw within you to burn even stronger[40], a fire which all the world's movements are uprooted by, world's movements which kill the new man and which make dirty the courts of the strong and holy Lord. This is for I am daring to say, according to Saint Paul, that "we are the church of God" (1 Cor. 3: 16). Let's therefore clean up His church, as He is clean too, so that he will desire to dwell within it. Let's sanctify it as He is saint too. Let's adorn it with all the

[40] It is worthy to be notice this connection made by Saint Isaac between humbleness and the fire of the love. He who loves he doesn't know about himself, likewise the humble one. On the opposite, the proud one doesn't know except about himself, and therefore he is unloving.

good and honored deeds. Let's burn inside it the incense of the resting of His will, through the clean and out of heart prayer, that cannot be achieved while being imparted with the ceaseless worldly movements. And so, the cloud of the His glory will overshadow within our soul, and the light of His glory will shine within our heart. And so all of them who inhabit the tent of God will be filled up with joy and gladness. And they who are daring and shameless will be deprived of the flame of the Holy Ghost.

So, you always condemn on yourself, brother. And say: "Woe to me, my soul, that your detachment from the body has come nigh. Why do you enjoy the things which you are going to leave today and which sight you are going to miss forever? Take heed at the things from ahead, and you think at your deeds, how and which are with you and whom you have spent the days of your life with, or who have received the labor of your plowing, and whom you have make glad in your arena, so that to come out and welcome you in the time of your exit. Whom have you delighted with your running, so that you will find resting at his shore? For whose sake you have been living in ascesis, so that you to reach him into joy? Whom have you gained as your friend in the age to come, so that him to welcome you at the time of your exit? What field you have worked and who will pay you at the sunset, namely at the separation from your body?

Examine on yourself, (soul), and see what sine your part will be at, and if you have been working to the end in that field that sprout out bitterness to them who work it, and you shout out with pain and with sigh towards God Who is resting above your sacrifices and burnt offerings. Let's painful words gush out of your mouth, which to delight the holy angels. Let your cheeks take the color of the crying, so that the Holy Ghost to rest within you and Him to wash you up of the defilements of your evilness. You reconcile the Lord with your tears, so that He will come to you. You call Marta and Mary to teach you the words of the crying. You shout out towards the Lord?

Prayer[41]

Lord Jesus Christ, our God Who cried for Lazarus and Who shed tears of sadness on him, receive the tears of my bitterness. Heal with Your sufferings my passions. Heal with Your wound my wounds. Clean up with Your blood my blood and mix withing my body the fragrance of Your life-make-body. Let the gall which Your enemies watered you to sweeten my soul by delivering my soul from the bitterness which my enemy has watered me with. Let you body stretched on the wood of the cross to wing up my mind towards You, for it is draw downwards by the devils. Let Your head that You leaned downwards on the cross to raise up my head that is slapped by enemies. Let your hands, nailed on the cross by disbelievers, to raise me up towards You, out of the perdition pit, as Your all-holy mouth promised us. Let Your gave that received hits and spitting from the cursed one, to fill up with shininess my face defiled by lawlessness. Let Your soul, that, while You was on the cross, You have surrendered it to Your Father, to guide me towards You by Your grace. I do not have a pained heart towards my searching, I do not have repentance either pricking of the heart, which bring the sons back to their inheritance. I do not have, Master, comforting tears. My mind has been darkened by the things of this world and it cannot look at You into pain. My heart has been cooled down by the multitude of the temptations and it cannot get warm by the tears of the love for You. But, Lord Jesus Christ, God, the Treasurer of the good things, bestow me whole repentance and pained heart, so that I go out with the whole my soul searching for You. This is because without You I will stray myself away from all good. Therefore, You the Kind One, bestow me Your grace. Let Your Father Who gave You birth out of His bosoms, timelessly and eternally, to renew within me the icon of Your image. I have forsaken Youl; You don't forsake me! I have left You; come out and search for me and take me to Your pastures, and count me up among the sheep of Your chosen flock, and feed me up with the greenery of Your godlike mysteries, so that my heart to become their dwelling place and my heart to see in itself the shininess of Your unveilings, that is the comforting and the reinvigoration of those who have been toiling for You in troubles and in all sorts of hardships! May us too be found worthy of this shininess by the grace and by the love for people of our Savior Jesus Christ! Amen.

[41] This subtitle isn't in the original manuscripts. This title was added by the editor Nicephorus Theotokis.

Word III

About the Withdrawal into Wilderness. And that We Must not Fear, but We Must Teach Our Heart on the Trust in God and We to Dare with Doubtless Faith, as Ones Who Have God as Our Upholder and Guardian

If you ever feel that you are prepared for your withdrawal into loneliness, into the kingdom of the freedom, whose tasks are easy, let not the thought of your fear pushing you, as it usually does, in all sorts of changes and twisting of your thoughts, but rather be trustful that your Guardian is with you, and you willingly entrust on yourself into your wisdom, that you and the whole creation are under the sole Master Who moves and shakes and tames and organizes all the things with a sole approval; and that no together-servant can harm any of His together-servants without the decision of Him Who takes care of and governs everything. And stand up immediately and dare. This is for, despite some people were given approval on some things, they haven't been given approval in all things. This is for neither the devils nor the deadly wild beasts, neither the people mastered by evilness could accomplish their will started towards destruction and killing, if the will of Him Who governs all the things doesn't allow them, and He give them a certain place to work. This is for He doesn't allow their freedom to come to the whole work. This is because if it was differently, nobody would be able to live. Our Lord doesn't allow the power of the evils and of the people to come close to His creation and to accomplish their will in it.

That's why, tell always to your soul: "I have a Guardian Who guards me and no creature can appear to me without His commandment". Believe truly that they don't dare even to show themselves to your eyer and to make their threats be heard by your ears. And if they were allowed from above, form heavens, they would not need any word or any words and their work would fulfill their will.

And says again: "If it was the will of my Master that the evil ones to take mastery upon His creature, I wouldn't resist that for I do not want to hinder His will". And thus, in your trials, fill yourself up with joy, as one who know and who fully

feel that the will of our Lord governs you and guides you. Therefore, lean your heart on your trust into the Lord and do not fear either the fear of the night or the arrow flying during the day, "for the faith of the righteous, he says, that into God, it tames the wild beats as on some sheep" (Hebr. 11: 33).

But I am not righteous, he says, so that I could be able to trust God. But you have truly gone out for working the righteousness, in this full of troubles wilderness and that's why you have become obedient to God's will. Therefore, you will toil vainly by enduring those toils, if you don't bring your trouble to God as sacrifice of our love. This is because God doesn't want our toil for itself. This understanding is shown by all of them who love God, by troubling on themselves for their love for Him. This is for they who want to live into Christ Jesus into the fear of God, they will choose the trouble and they will endure the persecution. And He will give them the power to know His hidden treasuries.

About the Progress Coming out of Temptations to Them Who Endure Them with Gratitude and Manhood

This is for somebody among saints said, that there was a certain old man honored among the hermits and I once went to see him and I was sad because of my temptations. And the old man was sick and lying down. And after I bowed before him, I sat next to him and I told him: "Pray for me, father, because I am being troubled by the devils' temptations". And that one opened his eyes and looked at me and he told me: "My son, you are too young and God doesn't let loose the temptations upon you". And I told him: "I am young, but I suffer the temptations of gown up men". That one told me again: "God will make you wise". And I told him: "How will Him make me wise, because I taste the death daily". That one told me again: "God loves you, shut up. God will give you His gift" (This was a war waged during sleep). Then he said again: "Know, my son, that I waged war to the devils for thirty years and until I didn't pass the twentieth, I wasn't helped at all. And after I succeeded in passing over the fifth year (after the twenty years mentioned), I started to find resting. And after one more year, (the resting) multiplied. And after the seventh year passed too (after the twenty), and the eighth year came, it was multiplied even more.

And after the thirtieth year passes as well and came to an end, the resting strengthened so much than I didn't know even the measure it reached at". And he added: "If I stand up to my ministration (liturgy), I will be allowed to serve a sole glory, and if I tarry to the other ones for three days, I will be with God into kidnapping and I won't feel the tiredness at all". Lo what an endless resting was born by working for a long time.

Guarding the Tongue not Only that Wakes the Mind Up towards God, but It also Helps to Restraint

There was somebody among the fathers who ate twice a week. And he told us: "On that day which I talk to somebody I am not able to keep the canon of my fasting, but I am forced to untie it". And I understood that guarding the tongue not only wakes the mind up towards God, but it hiddenly bestows a great strength for the visible deeds, worked through the body, in order those deeds to be accomplished; and it also lightens up the hidden word, as the fathers said: that the guarding of the mouth wakes up the conscience towards God, when somebody keeps his silence into knowledge.

That saint was very accustomed to the taking vigil during night. This is for he said: "During that night which I stay awake until the morning comes, after singing the psalms I rest myself. And after I wake up, on that day I am like one who no longer is in this world. And earthly thoughts do not enter my heart at all, neither I need the usual canon. And I am in kidnapping for the that whole day.

But one day I ate, because there passed four days since I ate the salt time. Therefore, I stood up from the evening service and I went to eat something, but I stopped in the yard of my monastic cell, because there was very much sun, and I stood like that until the sun rose on the next day and started warming up my face. And only when the sun started burning my face, my mind turned back to me and I saw that there was another day, and I thanked God Who pours so much grace over the man and Who make worthy of so much honor on them who follow Him. This is for only Him is due the glory forever and ever. Amen."

Word IV

About Lusting for the World

True is the word of our Lord, that He said, that one cannot earn the love for God in the same time with lusting for the world, neither it is possible one to achieve the partaking with God (the communion with Him) together with the partaking with the world, nor can one take care of God in the same time with the taking care of the world[42]: This is because when we forsake the things of God for our vain-glory, or often for the needs of our body, many of us lean towards the other side. They declare that they work for the Kingdom of Heavens, but they do not remember the Lord's commandment Who said: "If you have the whole care for the Kingdom of Heavens, I won't deprive you of the things necessary to the seen nature, but they will come to you together with the others"[43]. "Does He take care of the birds of the sky which have no souls, and which are created for you, and won't He take care of you?". By no means. Him who takes care of the spiritual things, or of some of them, the bodily things will be given to him without him taking care of them, when they are necessary to him and at the right time. And him who takes care of the bodily things more than he heeds to, he willingly falls from God too. So, if we strive to take care of the things which we must do for the name of our Lord, He will take care Himself of both kinds of our needs, according to the measure of our ascesis.

Therefore, let's search for the living with God not in the bodily things, while forgetting about our souls, but let's turn all our deeds towards the hope for the future things. This is for, he who once surrendered on himself to working the virtue, due to the love of his soul, and he wants to consummate the work of the virtue, he won't take care again of the bodily things, either he has those or not. Doubtlessly, God often allows that the virtuous ones to be tempted by those and He allows the

[42] "Nobody can serve to lords. This I for, he either will hate one and love another; or he will follow one and he will disregard another. One cannot serve God and Mammon" (Mt. 6: 24).
[43] "Ask first for the Kingdom of God and for His righteousness and all of these will be added to you" (Mt. 6: 33).

temptations to raise up against them anywhere. This is for God hits them into their body as He did to Job, and He brings them to poverty and to be rejected by people, and He hits the things they have achieved. But the harm doesn't come close to their soul. It is impossible that when we walk on the way of the righteousness not to be us met by sadness and our body not to suffer of illnesses, of pains, and to remain unmoved, if ww want to live into virtue. That man living according to his will, or in envy, or in the things leading him to the perdition of his soul, or in something else that hurts him, he will be condemned. But when the man walks of the way of the righteousness, and he walks his road towards God and so he gains many by making them like him, if he comes across to something like that, he must not deviate from his way, but he must accept that joyfully and without inquiring about it, and he must thank God for God has sent him that gift, and that he has been found worthy to fall for God into a trial, and for he has been found worthy of being partaker to the sufferings of the prophets, of the apostles, and of the other saints. This is for, those ones too, they endured troubles for the sake of this way, either form people, or from devils, either form their body. This is for those troubles do not come without the approval and without the lenience of God, but they come upon him in order they to become him occasions for righteousness. This is for it is impossible God to make him who wants to be with Him, to work the good things, except by bringing him some trials for the truth. And it will be impossible that this one to become worthy of the God's glory, it he doesn't enter it through temptations; and he won't rejoice of it, without the gift from Christ. This is confessed by Saint Paul, by showing that his thing is so great than he reckoned it as gift (charisma). This is for it is a great thing that somebody is prepared to suffer for his hope into God (Phil. 1: 19). This is for he says: "This was given to us form God, that not only us to believe into Christ, but also us to duffer from Him". Likewise wrote Saint Peter in his Epistle (1 Pt. 3: 14): "When you suffer for righteousness, you are happy for being followers of the sufferings of Christ". Therefore, do not rejoice when you are not tempted, and do not be sad when you are in troubles, and do not reckon these as stranger to the way to God. This is for on the way to God people walk form generation to generation through cross and death. And why do those ones come? In order you to find out that you are outside the way to God and you have left that way. Don't you

want to walk of the way of the saints, but you want to prepare for yourself another road, so that you to walk on that road without suffering?

The path to God is the daily cross, because nobody ascended to heavens in comfort (in resting). We know where the way of the resting leads us, and on him who dives into himself God doesn't want him ever to be careless. And he must take care of the truth. Buit he will know also out of this that he is under the care of God, for God always sends him sufferings.

But they who experience many trials they won't ever be forsaken by the taking care of God, so that they to end in the hands of the devils. This will be especially if the kiss the feet of their brothers and fi they cover up their guilts and they hide up those guilts as they would have been theirs. He who wants to be in this world without care and who desires this world, but he also wants to live in virtue, he is stranger to this way. This is for the righteous not only they strive to do good deeds but they also are willingly into a great ascesis for overcoming their temptations, in order their patience to be tested. But that soul that has the fear of God, that soul won't fear anything that harms the body that soul is in This is for that soul hopes in God since now and forever and ever. Amen.

Word V

About the Getting Far from the World and about All the Things Disturbing the Mind

God has given to people much honor through the twofold teaching[44], which God has bestowed the knowledge through to the people and he has opened the door for us to enter to know Him. And if you want to be a faithful witness to the said things, you made on yourself such a witness and you won't perish. And if you want to know this externally, you will have another

[44] Out of the twofold teaching given to people by God, one is the natural law, and another is the supra-natural law. The natural law is the power sown in their nature for knowing God through His creatures (Rom. 1: 20). And the supra-natural one is the written law, or revealed through prophets and through our Lord Jesus Christ.

teacher and witness who will guide you without straying in the way of the truth[45].

The disturbed mind cannot get rid of forgetfulness and the wisdom won't open its door to such a mind. He who can see the end which all realities reach at, he won't need a teacher for rejecting the worries of the life. The natural law given to the man at the beginning by God, it can be seen in His creatures. And the written law was added after the disobedience.

He who doesn't get far willingly from the causes of his passions, he will be willingly attracted by sin. And the causes of the sin are these: wine, woman, richness, and wellness of the body. Not because these ones are sins by nature, but because their nature easily leans towards the passions of the sin. That's why the man must zealously guard on himself against those. If you always remember your weakness, you won't transgress the border that you must guard. The people hate poverty; God hates the haughty soul and the scattered mind. The people honor the richness; God honor the humble soul.

When you want to set a beginning to a good work, prepare yourself for the temptations which will be brought upon you and do not doubt about the truth. This is because that is a habit of the enemy when seeing somebody starting with a fiery faith a new living, to bring in his way diverse and fearsome temptations, for, by coming through that to fear, his good decision to get cold and him not to have a fiery zeal before starting that work pleasant to God.

Not because the enemy has such a power (because if it was so, nobody would be able to ever do the good), but the enemy is allowed by God, as we have learnt out of Job's case. So, you prepare yourself to manly meet the temptations brought in the way of the virtues, and then start working the virtues. And if you do not prepare on yourself, in advance, for receiving the temptations, you will abstain from working the virtues.

That man who doubts about God helping him in working the virtues, he will fear even his own shadow, and he will reckon on himself as hungry even in the time of the plenty and he will feel on himself full of disturbance even in the peace which he rejoices of. And he who trusts God he will be

[45] The first witness is the conscience; the second witness is the external world, or the written revelation.

strengthened in his heart. And his honor will be shown to all people and his praising will be shown in front of his enemies.

The commandments of God are above all the world's treasures. And within him who has achieved these there is God. He who carefully looks at God, he will gain God as a treasurer, and he who wants to do God's wills he, he will have the angels form heavens as guides. He who fears the sins will cross unimpeded the fearsome road, and during the darkness he will find light before and within him. The Lord will guide the steps of him who fear the sins, and at the time of the sliding the mercy of God will come to help him. He who reckons that the sins are unimportant, he will fall under the sins' domination and he will take sevenfold condemnation. You sow the mercifulness with humbleness and you will reap mercy at judgment. Achieve the good in the same sides where you have lost the good. If you owe a penny to God, He won't accept form you a pearl. Thus, if you have lost your cleanness, God won't accept from you the giving of alms, until you tarry in fornication. This is for God wants from you the cleanness of your body. Once you have transgressed the commandment by not wanting to leave the world's richness, why do you fight for other commandments? Have you left a weed within you and you have started waging war against other weeds?

Saint Ephraem said not to fight the heat during summer, while wearing winter clothes. Thus, each of us will reap what he sows. And each illness will be healed with the medicines appropriate to it. And you, defeated by your envy, why do you force on yourself to fight the sleep? Pluck off the mistake while still is small and weak, before it gets widened and strengthened. Do not be careless when the mistake seems small to you. This is for that mistake will be to you a merciless master and you will walk before it as a slave in chains. And he who fight since the beginning against his passion, he will defeat that passion.

He who can endure the injustice joyfully, though he is able to reject that injustice, he will have received the comforting from God, by his faith in God. And he who endures the blames brought to him, with humble cogitation, he will have reached to consummation and the angels wonders about him. This is for not other virtue is so great and so difficult to achieve as this one is.

You won't think about yourself that you are strong, until you are tempted and you remain unchanged. Likewise, test on

yourself in all things. You achieve the right-faith within you, so that you will be able to trample on your enemies, and keep your mind unscattered; and do not trust your own power, so that you won't be left into your weakness. This is because then you will know your weakness out of your falling. Do not trust the knowledge either, lest your enemy - placing himself between you and your knowledge – will catch you in the traps of his cunningness. Have a gentle tongue and you won't meet the dishonor at all. Achieve sweet lips and you will have everybody as your friends. Do not ever praise on yourself with your tongue for your deeds, in order you not to be ashamed. This is because in that thing which the man praises with, God will allow him to get changed, in order the man to get humble and to learn the humbleness. That's why you must leave everything to the account of God's prescience and do not think that there is something unchanged in this life.

Reached thus, you will focus your eye always towards God. This is for the cover from God and His care-taking surrender all the people. But it won't be seen except by them who have cleaned up on themselves of all sins and they ceaselessly have their cogitation into God and only with God. To these ones the talking-of-care of God will be especially shown when they reach into a great temptation for God. Then they will feel that as they would see it with their bodily eyes; and each of them, on the measure and the cause of the temptation that came to them. It is shown then in order to give manhood them who fight, as it happened to Jacob, to Jesus of Navi, to the tree young men, to Peter and to the other saints, whom God showed on Himself in some human image, and that made them daring and it upheld them into faith. And if you say that those were given to the saints by God though His oikonomia and the saints have been especially found worthy of such views, let it be to you as encouraging example the holy martyrs, who often many together, and sometimes individually, and in many and diverse places, they lived in ascetic toils for Christ, and they endured mainly, by the power they received from above, in clay bodies, the cuts of the iron and all sort of torments, things above nature.

To these ones the holy angels showed themselves in a seen manner, in order each of those to find out that the godlike grace comes plentifully over them who endure in all ways the

whole trial and the whole trouble, in order their valiance to be proven and towards shaming up their enemy.

And what must we say about the ascetics who got fart from the world and about the hermits who transformed the wilderness into a city and who made the wilderness dwelling place for the angels who were always visiting them for the way of their living and as some servant of the Master they were living together with them, by having them as some together-servants! These ones were embracing the wilderness on all the days of their life, and they had their dwelling place in mountains, in caves, in the cracks of the earth, due to their love for God. And for they left the earthly things and for they love the heavenly things and for they made on themselves as followers of the angels, rightly so the holy angels didn't hide from being seen by them and they fulfilled all their requests. And the angels even showed on themselves on some occasions, and they taught them how to live. And sometimes the angels explained them certain non-understood things, and some other times the saints themselves asked the angels about what was necessary to them. And sometimes, when the saints got strayed on the road, the angels guided them, and on some other times, when the saints fell into temptation, the angels delivered them. On some other times, when a happening or a danger occurred unexpectedly, the angels kidnapped the saints form the middle of that danger, for instance by escaping them from a snake, or from a boulder ready to roll down, or from a throwing of a spear, or of a stone. And on some other times, while the enemy was waging war to the saints in a manifested manner, the angels showed on themselves to the sight fi the saints' eyes and they told to the saints that they were sent to help them and they instilled to the saints daring, courage, and manhood. On some other times the angels committed healing through the saints. On some other times, the angels healed the saints themselves who fell in some sufferings. And sometimes the saints' bodied exhausted by non-eating, the angels strengthened them and fortified them by hand's touch, or by telling them above-nature words. And on some other times the angels brought breads to the saints, sometimes even warm, and other things to eat. To some of the saints the angels announced their moving from here, and on occasion they told the saints even the way they will die.

And why to present many cases showing the love of the holy angels for us and their whole care for the saints? The angels take care of us as some big brothers for their siblings (Ps. 144: 19[46]). These things have been said for everybody to find out that "near if the Lord to all of them who call Him into truth". And how much God takes care of them who have surrendered on themselves to Him, and who follow Him with the whole their heart!

What do you thing that God takes care of you for, because you are worried about the temporary things and about the need of your body? And if you to not believe that God takes care of you, and that's why you worry about the things you need, you are more deplorable than all people (Ps. 54: 25[47]). And, so, what are you still living for, or what are you going to live for? "Cast you worry upon the Lord and He will feed you" (Prov. 3: 25); and do not get scarred by the fear coming upon you.

He who has bestowed on himself to God, he will live into the resting of his mind. Without non-earning, the soul will not be able to get free from the disturbance of the thoughts; and without the peace of the senses, the souls won't feel the peace of the mind.

If one doesn't reach into temptations, he won't achieve the wisdom of the ghost. And without tiresomely reading, he won't take the weakening of his thoughts. And without the peace of the thoughts, he won't move himself within hidden mysteries. And without the strength of his faith the soul won't be able to have courage and daring in temptations. And without the feeling of the proven cover from God, the heart won't be able to hope in God. And if the soul doesn't taste the sufferings of Christ into knowledge, that soul won't have fellowship with Him[48].

Reckon as man of God him who, out of his mercy on himself, he has made on himself a dead to his necessary needs.

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[46] In KJB we have: Ps. 145: 19: "He will fulfil the desire of them that fear him: he also will hear their cry, and will save them."; in ROB we have: Ps. 144: 19: "The will of them who fear Him He will do and their prayer He will hear and He will save them." (E. l. t.'s n.)

[47] In KJB we have: Ps. 55: 22: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."; in ROB we have: Ps. 54: 25: "Cast towards the Lord your worry and He will feed you; and He won't ever give wabbling to the righteous." (E. l. t.'s n.)

[48] Here is the purpose of the fasting and of the restraints before the Holy Impartation.

This is for, he who gives alms to the poor he will have God as taking care of him. And he who has made on himself poor for God, he will have found endless treasuries.

God needs nobody, but He rejoices when seeing somebody resting His image and honoring that for Him[49]. When somebody asks from you something that you have, do not say within your heart that you will keep that for your own soul, for you to enjoy that, and that God will fulfill that one's need somewhere else. These words belong to the unjust who do not know God. The righteous and honest man won't give his honor to somebody else. Neither let the time of the grace pass unworked[50]. The poor and needy man is given alms by God (this is for the Lord doesn't forsake anybody), but you have turned away from you the honor that has come to you from God, and you have removed the gift from God by removing the poor from you[51]. Therefore, when you give, rejoice and say: "Glory to You, my God, that you have found me worthy of finding somebody to rest". And if you do not have anything to give, you will rejoice even more, thanking God and saying: "Than You, my God, for You have given me this grace and this honor to make myself poor for Your name, and You have found me worthy of tasting the trouble sprinkled on the way of Your commandments, through sickness and poverty, as Your saints who walked on this way they tasted too".

And when you get sick, you will say: "Blessed is him who has been found worthy to be teste by God in the things which we inherit the life through". This is for God bring the illnesses for the health of our soul. This is for somebody among the saints said (and I wrote that down), that that monk who doesn't serve God in a way pleasant to God, and that monk who doesn't zealously live in ascesis for the salvation of his soul, but he behave idly in the ascesis for virtues, he will be left, without any doubt, by God, to fall in trials, so that he won't remain unworking, and due to the much-unworking to lean towards other even worse things. This is why God throws trials over them who are careless and lazy, so that they will cogitate at these ones and not at the vain things. But God always does this

[49] God wants to do good to other through us, in order us to show our honoring to His image and us to improve on ourselves through love.

[50] There is an honor similar to that one of God, to help another, and it is a time of the grace, or of fructifying the grace, that time when you have the occasion to do good to somebody else.

[51] The grace is an interpersonal good; or, it is a good activate within the loving relations among us.

to the people who love Him, in order to rebuke them, and to make the wiser, and to teach them Him will. And when they pray to God, He won't listen to them immediately, but when the weaken and when they truly learn that that has happened to them because of their idleness and carelessness. This is for it is written: "When you stretch your hands towards Me, I will turn My eyes away from you, and if you will multiply your prayer, I won't hear you". (Isa. 1: 11). Although these things were written about others, doubtlessly they were written also about those who have forsaken the way of God.

But if we say that God is much merciful, why while ceaselessly knocking on the door and praying in trials we are not heard, but God overlooks our request? We are taught about this by the Prophet who says: "Not the hand of the Lord is too small for giving us alms, neither His ear is hard to hearing us, but our sins have separated us from Him and our lawlessness has turned His face away from us, in order Him not to hear us" (Isa. 58: 1). Remember God all the time and He will remember you when you fall into evil things.

Your nature has become receiver of evil things, and many of them have become the temptations of this world; and the evil things are not far from you, but they spring out from within you and from under your feet. And se close the eyelashes are to one another, as closer are the temptations too to the people. And these have been appointed by God into wisdom and for your benefit, in order you to knock patiently on His door and, by the fear of the troubles, to be sown His remembrance into your thought, and in order you to come closer to Him through prayers and your heart to be sanctified by ceaselessly remembering Him. And if you pray, He will hear you. And you will find out that God is The One Who delivers you and you will feel Him Who has made you and Who takes care of you and who has created for you the twofold world: one as temporary teacher and adviser; another as parental house and eternal inheritance of yours.

God hasn't made you insensitive to the things that sadden you up, lest, by lusting to be God, you to inherit what has inherited him who was Morningstar before, and then by pride he has become satan. Also, God hasn't created you as impossible to be persuaded, and immovable, in order you not to become like the nature of the inanimate realities, and your good things to be gainless and unrewarded, as their natural features

are to the speechless beasts. This is for everybody can easily see how much benefit and how much satisfaction and how much humbleness the man gains out of the coming of such troubles.

So, it is obvious that it depends on you to live in ascesis for the good things and to avoid the evil things; and that is beneficial the sadness, and the dishonor coming over you. This is for, by being dishonored, we will get ashamed and we will fear. And by being honored, while bringing thanks to God, we aspire to virtue. God ahs multiplied to you these pedagogues, lest, you by lacking them, namely you being insensitive to the things which make one sad and by being you above any fear, you will forget about your God and you will deviate from Him and you will fall into worshipping the many gods, as many others who, though suffer as you do and they are whipped by these saddening things, not only that they feel in an instance, for the sake of a temporary and poor power and wellness, into the worshipping of many gods, but they also dared insanely to reckon on themselves as gods.

Because of that, though, God allowed you to be in troubles. And sometimes he allowed that also in order you not to deviate and so to upset Him, and thus, in addition to the punishment coming upon you, Him to lose you form His face. Not to tell, also about the dishonor brought to God, and about all the other blasphemies born out of living in abundance and out of the lack of fear, even if somebody wouldn't dare to list up all the said things.

That's why, God has multiplied through suffering and upsets His remembrance within your heart and by fearing the opposite things you have been wakened up by God and so He brought you to the gate of His mercy. And by being you delivered from those and from their causes, God has sown within you the love for Him. And by sowing within you the love, God has brought you closer through the honor as son and God has shown you how rich His grace is.

This is because where could have you known this great taking of care and His protection, if the opposite things hadn't happened to you? This is for, in most of the cases, especially out of these will be multiplied the love for God within your heart, namely out of knowing His gifts and by remembering the greatness of His taking of care for you. All these good things are born to you out of the things saddening you, in order you to learn how to thank.

Therefore, you remember God, so that God will always remember you. And by remembering you and by delivering you, you will get from God the whole happiness. Do not forget about God, by scattering on yourself into the vain things, so that God won't forgive about you at the time of your wars. While you are having a good time, you be obedient to God, so that you to have into your troubles daring towards Him through your ceaseless prayer towards Him, done with the whole your heart.

You clean yourself up before God, by keeping His remembrance within your heart[52], lest, by spending a long time without remembering God, you will be without daring when entering where He is. This is for the daring towards God comes out of the ceaseless dialogue with God and out of the much prayer[53]. Accustoming one to the people and living with the people are done through the body. Getting accustomed to God it is done by remembering God with our soul and by taking heed at the requests we address Him and by the total burning of the self. And out of the long perseverance in remembering Him, it will be committed the crossing into kidnappings and into wonderful things[54]. "The heart of them who are searching for God will be gladdened; look for the Lord you who are condemned, and you will be strengthened in your hope"; search for His face through repentance, be sanctified by the holiness of His face[55], and clean up your sins. Run towards the Lord you who are guilty of sins, towards Him Who can forgive our sins and Who can overlook our mistakes (Ps. 104: 3[56]). This is for God uttered a oath through the prophet: "I am alive, says the Lord. I d0o not want the death of the sinner, but I want him to

[52] The cleaning is done by ceaselessly remembering God, and that won't give place to thoughts of pleasure, to egotistic thoughts, which to enter the thinking.

[53] The often remembrance of God, by being like some kind of dialogue with God, it will give you a familiarity with Him, and therefore when you will be in front of Him, at judgment, you will have daring towards God. That's why the saints "have daring towards God", and, properly-said, the judgment they will to it won't be a judgment.

[54] By ceaselessly remembering God we will forgive about all the narrow realities and about ourselves and we will widen on ourselves in order to comprise God's infinity, and everything, into our love.

[55] God by being clean and all-loving, when we think at Him we do not receive into our thought except what is clean and loving, and we feel on ourselves as in some kind of looking at "His spiritual face".

[56] In KJB we have: Ps. 105: 3: "Glory ye in his holy name: let the heart of them rejoice that seek the Lord."; in ROB we have: Ps. 104: 3: "Praise on yourself with His holy name; be gladdened the heart of those who search for the Lord." (E. l. t.'s n.)

turn back and to be alive" (Jez. 33: 11). And again: "I have been stretching My arms the whole day towards the disobedient and speaking-against people" (Isa. 65: 2). And again: "Why do you die with death, you the house of Israel"" (Hezekiah 33: 11). "Turn yourselves towards Me and I will turn Myself towards you" (Mal. 3: 7). Ands again: "On any day which the sinner turns away from his way and he looks towards the Lord and he will judge righteously, I will no longer remember his lawlessness. Living he will be alive, says the Lord. And the righteous, if he forsakes his righteousness and by sinning, he will do inequity, I will no longer remember his righteousness, but I will place a stumbling stone in his way, and he will die into the darkness of his deeds, if he perseveres in them" (Jez. 33: 14-15). Why? This is for the sinner won't stumble on his sin on the day he will turn on himself towards the Lord, and the righteousness of the righteous won't save him on the day he will commit sin, if he perseveres in that sin.

God told Jeremiah: "Take some paper and write down all the things I have told you since the day of Josiah, the king of Judah, until today, all the evil things I have told you that I will bring upon this people, so that by hearing and by fearing, they to forsake the evil way and, by turning back, to repent, and I will forgive their sins" (Jer. 36: 2-3). And the Wisdom says: "He who hides his sin, he won't benefit of that. And he who confesses his sins and who crossed over them, he will achieve mercy from God" (Prov. 28: 13). And Isaah says: "Search for the Lord and, by finding Him, call Him. And by getting closer, let the sinner leave his way and the unjust man his thoughts. And turn towards Me and I will have mercy on you. This is for My thoughts aren't as your thoughts, neither My ways according to your ways" (Isa. 55: 7-9). "If you will obey Me, you will eat the good things of the earth" (Isa. `1: 19). "Come to Me and obey Me and you will be alive into your souls" (Isa. 55: 3). When you keep the ways of the Lord and you do His wills, you hope into the Lord and call Him and while you are still shouting out, He will tell you: "Behold, I am present".

When the temptation comes upon the unjust one, he won't trust to call the Lord, neither to wait salvation from the Lord, because the days of the resting have been removed from him by the will of God. You ask for help before the war starts, and you search for Healer before you get sick. Pray before the troubles have come upon you, and on the day of your saddening

you will find Him and He will hear you. Call Him and pray Him before you start rolling down; and before you pray prepare your promises, namely their food. The ship of Noah was prepared in advance and the woods for it were planted 100 years before building that ship. And in the time of the wrath, the unjust ones were destroyed. But to the righteous one He was a cover.

The unjust mouth is shut up with the prayer. This is because a burdened conscience makes the man undaring. The heart sheds tears of joy in time of prayer.

They whom the world has died to, they will endure the trials joyfully. But they whom the world is still alive, they won't be able to endure the injustice, or they will get angry because of being pushed by their vain-glory and they will get disturbed without judgment, or they will be melted down by sadness. How difficult is to achieve the virtue of the patience and how much glory it will bring from God! He who wants to achieve this virtue, namely to receive with long-suffering the injustice, he must get far from his kins and to estrange on himself. This is for he cannot achieve this virtue while still living in his country. This is for if is characteristic only to those who are great and powerful, and them who this world has died to, and them who have lost any hope in the comforting from here, to endure the pain of this virtue while remaining among their people.

As close is the grace to the humble-cogitation, as close are the panful happenings to the pride. The eyes of the lord are towards them who are humble in thought, in order Him to gladden them; and the face of the Lord is before the proud ones, to humble them down. The humbleness always received mercy from God. And to the callous heart and to the fewness of the faith fearsome happenings come into their way. You diminish on yourself, in all aspects, in comparison to all people, and you will be elevated higher that the ruler of this century. Be the first one to bow down and you will be honored more than those who bring golden gifts.

Humble on yourself and you will see the glory of God within you. This is for where the humbleness sprouts out, there will spring up the glory of God. If you want to be your countenance despised by all people, God will make you to be glorified. But when God shows you His glory, you make on yourself easy to be despised into your glory, and do not make yourself great into your smallness. Strive to be despised and you will be filled up with the honor from God. Do not search for

being your honored while you are full of wounds inside. You despise the honor in order you to be honored, and do not love the honor because you will be despised. And he who runs after honor the honor will run away from before him. And he who runs away from honor he will be followed by honor and that will be herald to everyone about his humbleness. If you despise on yourself, in order you not to be honored, God will make you known. And if you defame on yourself for the truth, God will command to all His creatures to praise you. And these ones will open before you the door of Him Who created you and they will praise you. This is for you truly are His image and likeness[57].

Wonderful, but rare, it is the man shining through virtues, and showing on himself to the people as humble, luminous in life, wide in conscience, but humble in his thought. Blessed is him who humbles on himself in all aspects, for he will be extolled. This is for he who humbles on himself and who diminishes on himself in everything for God, he will be glorified by God. And he who get hungry and thirsty for God, he will be made drunk by God with His goods. And he who disrobes on himself for God, he will be dressed up by God with the vestment of the incorruptibility and of the glory. You defame on yourself for God, and without you know it your glory will be multiplied for your entire life. Reckon on yourself as sinner, so that you will correct on yourself during the whole your life. Make yourself a fool (ιδιώτης[58]) into wisdom, in order you not to show on yourself as wise, while being stupid. And while the simple and untaught is elevated by his humbleness, you reckon how much honor will bring that to the great and honored ones.

Run away from the vain-glory and you will be glorified, shun the pride and you will be extolled. This is because neither the vain-glory is given to the sons of the people, nor the haughtiness to the women. If you have rejected all the things of the life, nobody will ever rebuke you for a thing. If you have got disgusted of the vain-glory, you run away from them who are hunting for it. Run away from them who love the earning, as also from earning itself. Get far from the people who love partying, as from parties too. You run away from the

[57] We have here a strong of paradoxes, as we have found also at Saint John Climacus. We remark, among others: "Make on yourself worthy of being despised when you are great by the glory that you have from God and do not make on yourself great when you are small". The true greatness is shown in the first case, and not in the second case.

[58] It might be this what inspired Dostoyevsky to write his novel *The Idiot*.

debauched, as also form debauchery too. If the simple memory of the said things disturbs your cogitation, how much more will the cogitation be troubles by seeing and by living with those? You get closer to the righteous ones and through them you will get closer to God. Spend your time with the humble and you will learn their behaviors. This is for, if the simple seeing of them is useful, how much more will be the teaching of their mouth?

Love the poor to that through them you to achieve the mercy[59]. Do not go close to the strife lovers, so that you won't be forced to get out your peace. Endure without disgust the bad smell of the sick, and especially of the poor, because you too are dressed up in body. Do not rebuke them who are sad in their heart, so that you not to be hit with the same staff which they have been hit with and so you to search for them who could comfort you and not to find them. Do not mock the male, or you will go in hell. Lovre the sinners but hate their deeds and do not despise them for their mistakes, in order not to be yourself tempted by those mistakes. Do not rebuke them who need your prayer and do not deprive them of the gentle words of the comforting, so that they not to be lost and their soul to be asked for from you. But you follow the example of the physicians, who heal the hotter illnesses with colder medicines and the colder illnesses with the opposite things.

You force on yourself, when you meet your fellow human, to honor him above his measure. Kiss his hands and feet and often hold them with much honor and place them on your eyes and praise him even for the things which he doesn't have. And when he leaves, you tell him all the good and everything that honors him. This is for by those and by similar things you attract him to good and you force him to be ashamed by the names which you call him with. And so, you will sow within him the seeds of the virtue. And through this habit that you have impropriated to yourself, the image of the kindness will be imprinted within you and you will achieve much humbleness and you will fulfill tirelessly the great things. And even more than that, even if that one has some shortcomings, by being honored by you, he will easily receive from you his healing, by being ashamed of the honor that you have shown him. Let this be the way of your behavior: nicely speaking and honoring

[59] By your mercy you will gain their love and in their love is working the love from God.

everybody. Do not get angry on somebody, to not rebuke either for faith or for evil deeds. And guard on yourself not to defame or to condemn somebody for something. This is for we have an unbiased judge in heavens. And if you want to turn somebody to truth, get yourself saddened for him with tears and tell him with love a word or two, and to not get angry on him. This is for, if you do so, he will see in you the sign of the enmity. This is for the love doesn't know how to get wrath, or how to get angry, or how to blame on somebody passionately. The sign of the love and of the knowledge is the humbleness, that is born out of a good conscience into Christ Jesus our Lord Whom it is due the mastery, together with the Father and with the Holy Ghost, now and forever and ever. Amen.

Word VI

About the Benefit Born out of the Running Away from the World

Truly harsh and difficult and hard is the ascesis through deeds. And regardless how undefeated and strong one would reach to be, when the causes of the baits and or the wars and of the fights approach him the fer will attach to him and it will bring him ton falling; all the more it will be so when he meets the shows war of the devil. This is for to the extent the man gets far from the thigs feared by his heart, he will give power to his enemy against him. And when the man falls asleep even for a little while, the enemy will easily defeat him. This is because, when the soul encounters the damaging happening of the world, these happenings become spears to him, and he is somehow naturally defeated while answering those. Actually, our fathers form yore, who walked these paths, they knew that the mind isn't strong all the time, neither can the mind remain steadfast in the same rule and to guard on itself, and sometimes it happens that the mind cannot see the things damaging it. That's why the invented into their wisdom and they put on as a weapon the non-earning, as free, as it was written, from many wars (for the man to be able thus to get rid through his poverty of many sins). That's why they went to wilderness, where there are no things in, because the things are

the causes of the passion, so that neither when the time of a weakening came, they wouldn't find reasons for falling, namely the anger, the lust, the keeping of evil in mind, and the glory, but all of these were weaker due to the wilderness. They fortified and built on themselves into wilderness as in an unconquerable tower. And so, each of them was able to consummate their fight in quietude. This was because there the senses were unable to unite themselves with the one who wages us war, by encountering the damaging things. This is for it if better to us to die in battle than to live in sin.

Word VII

About the Rule of the Beginners and about the Things Due to Them

This is their pious and pleasant to God rule: not to let their eyes look around, but to always look forward; not to speak vain things, but only what is needed; to be content with poor clothes, according to the need of the body; to use the food for upholding their body and not towards covetousness. To impart on themselves with all the things but only a little, and not to avoid some and to choose some, neither to fille up their belly with the things they chose.

Greater than all virtues it is the right-reckoning. Do not drink wine except with your friends, or when you are sick and helpless; do not interrupt the speech of him who speaks, and not foolishly contradict him, but be serious as a wise man. And wherever you are, you will reckon on you as the smallest and servant of your brothers. Do not show any naked limb to anyone, neither to get close to somebody's body except if unavoidably needed. Shun the daring as from death. Set a decent rule to your sleep, so that the power guarding you not to forsake you; and wherever you sleep, if possible, let nobody see you. Do not spit before somebody. And if when sitting down, you feel the urge to cough, turn backwards and cough thus. Eat and drink temperately, as it is due to the children of God.

Do not stretch you hand to take something, shamelessly, from in front of the people whom you sit at the table with. And if

there is a stranger sitting at the same table urge him once and twice to eat, and then you sit in good order at that table and not disorderly. Sit in good order and gathered together, and not to have any limb naked.

When you yawn, cover your mouth, in order not to be that seen. And by stopping you breathing, that will pass away.

When you enter the monastic cell of your protos, or of a friend, or of a disciple, guard your eyes not to see anything of the things from within it. And if your thought urges you, take heed not to obey it and do the opposite, because he who behaves indecently into these, he is stranger to the monastic image and to Christ Who bestowed this image to us. Do not look at the places where are hidden the vessels in the monastic cell of your friend. Open and close serenely the door of your friend. Do not enter unexpectedly to somebody. But knock on the door and enter decently, when you are invited inside.

Do not hurry up in your walking, except you are forced to by an unavoidable need. Be obedient to anyone in any good thing, but do not follow them who love the earning, who love the money, and to the worldly ones, not to be fulfilled something of the devil.

Talk gently to anybody and look at anybody decently, and do not attach your eyes to the face of somebody.

When walking on the road, do not walk in front of the superiors. And if your company legged behind, and you are a little ahead, you will wait for him. He who doesn't do like that he is mindless and close to the pig which has no law. And if your company starts talking to some people whom he comes across with, you won't hurry him up. Let the healthy one to tell the sick one, before time: "Let's do out need"[60].

Do not rebuke somebody for any mistake, but you reckon on yourself as accountable in everything and as the cause of the mistake. Do not shun from doing, with humble cogitation, not even the most despised thing, but do not ask somebody else to do it. If you are forced to laugh, do not avoid that, but do not let your teeth to be seen. And if you are forced to talk to women, you will turn away your face from seeing them and so you will be able to talk to them. But shun from nuns as from fire; and

[60] The healthy one to ask the sick one to allow him to do his needs, because the sick one maybe shies. We have in this *Word* a wonderful *Code of the Elegant Manners*, not a superficial one, but deeply rooted into the fullest sincerity.

you will avoid meeting and talking to them and seeing them as it would a trap of the devil, in order you to avoid your heart getting cold from the love for God and you to avoid dirtying your heart with the mud of the passions. Even if they were your sisters, you would avoid them as strangers.

Guard yourself against the mixing with your kins to that to avoid your heart to get cold from the love for God.

Avoid the daring and the meetings with those who can tempt you, as it would be the friendship with the devil. Let yourself have as together-speaker and as together-interpreter of the mysterious things only one: he who fears God and how is always taking heed at himself, and who is poor in his shelter but he is rich in the mysteries of God.

Hide from everybody your mysteries, your deeds, and your ascetic toils. Do not stay in front of somebody without wearing a hat, except it is needed. Go out to do your need decently, and shying yourself of the angel who guards you. And live with fear of God and force on yourself until your death, even if that would be unpleasant to your heart.

You better take deadly venom than eating with women, even if they would be your mother and your sister. It would be tetter to you if you lived together with a dragon, than to sleep with a young man under the same blanket, even if that would be your natural brother.

If somebody superior to you says you, when you are on the road: “let’s sing”, you will obey him. And if he doesn’t tall you that, you will keep your silent with your mouth, but extoll God with your heart.

Do not oppose somebody, neither wage war to him, neither tell lies, nor to swear on the name of your Lord God. Allow yourself to be despised but do not despise. Allow yourself to be done injustice to, but you do not injustice. It is better the bodily things to rotten together with the body than to harm something from among the souly things. Do not sue anyone, but endure if you are condemned even if you are innocent.

Do not love without your soul anything from among the worldly things, but obey them who rule and master and avoid getting mixed with them. This is because this is a trap which the careless fall into, towards their perdition.

Oh, you the greedy one, who search for comforting your belly, you better cast embers into it than the cookies of them who rule and master. Pour your mercy on everybody and be shy

to everybody. Guard yourself against the much-speaking, because it quenches form within heart the understanding movements which sprout out form God.

Avoid the discussions about dogmas as they would be a furious lion. Do not enter such discussions neither with believers of the Church nor with the strangers.

And to not cross through the places where furious and quarrelling people are, in order to avoid your heart to be filled up with anger and so the dark to take over your soul.

Do not inhabit together with the proud one, so that the work of the Holy Ghost not to leave your soul and you to become a dwelling place of all passions.

If you, man, guard these rules, and if you occupy on yourself always with the cogitation at God, your soul will see into yourself the light of Christ and you soul will never get darkened. For to Christ are is due the glory and the mastery forever. Amen.

Word VIII

About the Thin Way of the Discernment

Take heed at you, always, and see the purpose they deeds have, the troubles coming upon you, the desert place of your living, the thinness of your mind joined with the detailed knowledge, the great length of your peace, together with the many medicines, namely those trial brought by the true Doctor for the health of your internal man. Some of those come, for a while, for the devils, for a while from the illnesses a body's sufferings, for a while as fears of the thoughts of the soul, as fearsome memories of the thing from the future life; and for another while as stings and burdening of the hot grace and of the sweet tears and of the joy of the ghost, and together with others – not to say more.

Can you see out of all of these that your wound has started healing and steadfastly closing up? Namely, have your passions started weakening? If it is so, they are a sign from God. So, you enter withing yourself and take heed at which passions you see as starting to get weakened, and which passions have perished and they have been totally removed and

which passion have started to be silent due to the fact that your soul has been healed and not because the ones who terrify your soul have got far from your, and which passions have started to allow on themselves controlled by cogitation because of the absence of their causes. And take heed again at the following fact: can you limpidly see that in the rottenness of your wound has starter growing the living body[61] that is the peace of the soul? And which passions keep us under force and under the pressure and at what time? And are those passions bodily and souly or are they joined and mixed? And if, though weakened, they move into memory in a covered manner, or do they rebel powerfully against the soul? And do they move around as some masters or are they sneaking around? And how the imperial mind, that one master over senses, it takes heed at the? And when the occur, will the mind fight them and it will make them weakening with its power, or will the mind accept them without keeping them in sight anymore? And which of the old passion have been removed and which have been recently born? And which of the passions move in form of images, and which move in feeling without taking the shape of images? Which move in memory in a dispassionate manner and without (tempting) thoughts and without inciting? Out of these, again, how can one know the soul's measure as it is.

Where the first ones are, the souls haven't reached yet to settle on themselves. This is for they still ask the soul for a fight, despite the soul showing a strength against them. And where are the others, as the Scripture said in a prophetic manner: "David sat in his house and God rested him from all

[61] The note in the Grek text: "The body of our proto-parent before falling, as non-obeying the reproachable passions and non-corrupted by the corruptible pleasures, neither killed by the destructive lusts, it was dispassionate and alive, having a life unsubmitted to the shame and to the pain. But after the falling, by submitting on itself to the ugliest passions, and by being corrupted by the evil lusts and pleasures, it has become passionate and dead to the working of the virtue, according to the word: "In the very day you eat from it, you will die with death" (Gen. 2: 17). This is because once our proto-parent tasted out of that tree, it died the impulse towards good from our proto-parent's body. But through faith and by the grace of the Son of God embodied for us, that dead and passionate body can be disrobed again, and the dispassionate and living body can be put on. This is for, by being the passions killed, the living body will immediately appear, as the pious says. This is for, by calling above the passions as "wound", and the health of the body as "the weakening of the passions", he adds that "into the rottenness of the would", namely into the weakness and rottenness of the passions it will "appear the living body".

the people from around him" (2 Kings[62] 7: 1). And in these there is not about only one from among passions, but there is firstly about the natural passions, namely about lust and wrath; and then, the said things must be understood also about the love for glory, and for pleasure, which imagine and hallucinate the faces and stir up to lust and desire. Also, the passions of the love for money, which the soul is imparted hiddenly with, even when doesn't allow to be himself convinced to do the deed. This is because even then are imprinted within mind the images of the deeds of the love for money, related to the earning of money, and the soul is forced to think at them and at the way the soul could commit those deeds together with other deeds.

But not all the passions wage war to us through baits (attacks). This is because there are passions which bring only troubles to the soul: idleness, boredom, and sadness. They do not come as bait, neither the lure the soul by making him to think at resting, but they bring a burden to the soul. And the soul's strength is tested in the victory upon those which wage war to the soul by bait. The think knowledge of these ones and the signs the man must have about those in order him to feel at any step he takes, where he has reached and what field the soul started stepping on, in Canaan or beyond Jordan[63].

Take heed at this too: has the soul enough knowledge by his light, in order to discern between these ones, or the soul discerns them though darkness, or is the soul totally lacking this? Do you feel that your cogitation has started to become get cleaned? Doesn't take place there a scattering during prayer? And which is the passion that disturbs the cogitation when the time for prayer comes? Do you feel without yourself that the power of the quietude overshadows the soul with the gentleness, with the serenity, and with the peace which the soul uses to give birth to in cogitation? It is your mind kidnapped unwillingly by the meanings of the incorporeal realities, which the senses cannot interpret? Is suddenly ignited within you a joy that brings your tongue to silence? Is there springing in the matchless joy of your heart a certain pleasure that gets your mind out of everything?

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[62] In KJB this book is usually called as 2 Samuel. (E. l. t.'s n.)

[63] "The land of Canaan shows the body's cleanness and the peaceful state of the soul, and the consummation gained in the human life. And the things from beyond Jordan show the uncleanness caused by passions and the disturbance caused by sin and by the passionate living".

This is for, unnoticeably, from time to time, there comes over the whole body a joy and a gladness, which the flesh tongue cannot express and, in comparison to which, all the earthly realities are reckoned as ashes and trash. The first one among those springs out of the heart during the time of the prayer, another warms up the mind during the reading, and again, another through the ceaseless cogitation (at God). This last one is most of the time outside the others, and it often is caused by a passing thing; and often, at night, in the same time it occurs between sleep and vigil, when it seems that you sleep and do not sleep, or you take vigil but you don't. When this delectation comes, it makes palpitating the whole body, and he who receives it he will reckon in those moments that the Kingdom of Heavens is nothing else but this.

Search for an see again whether your soul has achieved the power that thins up the memories of the senses, with the help of that hope that masters upon your heart and which strengthens the senses from within by the unspoken conviction cause by a mysterious entrustment. And if the heart is awake, see whether your heart hasn't been again enslaved again, because of its carelessness, by the earthly things, despite it is ceaselessly peaking about its ceaseless work, which your heart was together with your Savior.

You achieve the knowledge for discerning between its existence and the stories about it. What helps the soul to quickly taste these, it is the ceaseless peace in his ceaseless and perseverant work. This is because they will be lost after finding them, if you do not take care of what you have received; and you won't find them again for a long time. When one is in these he will dare to say, encouraged by the witness of his conscience, what the blessed Paul said: "I am entrusted that neither the death, nor the life, neither the present ones, nor the future ones, neither all others can separate me from Christ" (Rom. 8: 38). Namely neither the body's troubles, and together with those also the soul's troubles, neither the hunger, nor the persecution, neither the nakedness, nor the loneliness, neither the prison, nor the danger, neither the sword, nor the angels of satan, neither his powers in the form of the evil plots, nor the glory that tempts by its bait, which it lures us with, neither the slandering and the rebukes joined with the useless and vain hits.

If these ones, oh, by brother, they haven't started to diminish, or to cease to be seen within your soul, your ascetic toils and your troubles and the whole your peace are a useless toil. And even if wonderful deeds will be committed through your hand and they will resurrect dead people, you will reckon those the same. So, you immediately move your soul and persuade through your tears Him who saves, so that Him will pull the curtain form the door of your heart and He will pluck the darkness of the storm of the passions off the sky from within you[64], in order Him to make you worthy to see the ray of the day and you not to die sitting into the eternal darkness.

The continuous vigil, joined with the reading and with the often kneelings, one after another, they won't be late in bringing these goods to them who strive for it. And he who has found these, he has found them in those.

But they who want to find these they must persevere in quietude, together with their work; and in addition to these, they mustn't tie their cogitation to anything, and not even to a man, but only to their own soul, and let them persevere in the inward work. But neither in these deeds we will find only within some of them a feeling lived by us. And only by that we achieve an entrustment about the others as well.

But he who sits in quietude and who has received the experience of the kindness of God, he won't need much proving. That's why he neither will be sick within his soul with some sort of disbelief, as it happened to them who doubt the truth. The witness of his mind will suffice him to entrust him more than the countless words which are outside experience. Of God be the glory and the extolling forever! Amen.

Word IX

Brief Presentation of the Kinds of the Monastic Rule and Living. And how the Virtues are Born Ones out of Others

Out of the forced work it will be born the immeasurable warmth, which burns within heart out of the hot memories

[64] Abo the clean mind one can see the "sky", or the godlike light. This "sky" is darkened by the storm of the passions.

which occur again within mind. And this work together with the guarding they thin up the mind within their warmth and they bestow the sight to the mind. And this sight gives birth to the hot thoughts which I poke about, in the deeps of the soul's sight that is called contemplation. And at its turn, this contemplation gives birth to warmth, and this warmth that has come through the gift of the contemplation[65], it is born the flowing of the tears. In the beginning the gain is small, namely during a day the tears come to the man and then disappear for several times. But later on, there will come the ceaseless tears. And out of the ceaseless tears the soul will receive the peace of the thoughts[66]. And form the peace of the thoughts the soul will be elevated to the cleanness of the mind. And form the cleanness of the mind the man reaches to see the mysteries of God. This is for the cleanness is hidden in having peace from wars[67]. After these ones, the mind reaches to see unveilings and signs, as Prophet Jezekiel saw. These ones compose the three steps which the soul comes close to God through[68].

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[65] Only at Isaac the Syrian we can see this intertwining between contemplation and the warmth and the tears. And only him reckons that as born out of grace. Doubtlessly, at him this contemplation refers to God, and not the rationalities of the things as in case of other spiritual writers.

[66] Again, only at Isaa the Syrian, the peace of the thoughts appears as caused by tears.

[67] Where there still are wars, the thoughts are not yet clean.

[68] "Among these ones the first one is, as it was said, the forced work, or the hunger, the reading, the taking of vigil for the whole night and the others connected to these ones. The second one is the contemplation. And the third one is the warmth out of which the ceaseless tears come out of. The signs seen by Prophet Jezekiel are three. The first sign wats the wind coming from north; the second sign was the light from around him; the third sign was the amber in the middle of the fire (Chap. 1: 4). The wing symbolizes the work, for it comes with strong force: the wind coming from north, as also the forced work done by forcing the body, it forcedly raises us out of all body's passions. About this work tells us also the word of our Savior: "The Kingdom of Heavens is being taken by force and they who force on themselves they will kidnap it" (Mt. 11: 12). And the light is contemplation. This is for what else would somebody contemplate through this contemplation, if he didn't contemplate God? And God is light. (We have here, much before the Century XIV, the affirmation of the seeing of God as light by those who are cleaned up of passions *o. n.*). "I am the light of the world" (Jn. 8: 12). And the light will dawn to them who contemplate Him. This is for it was said: "Light dawned to the righteous" (Ps. 96: 12 (in KJB we have Ps. 97: 11 (E. l. t.'s n.))). "Sand the light is always before their eyes; light to the righteous ones forever" (Prov. 13: (). And the amber that burns is the heavenly warmth of the grace that occurs in an above-nature manner within heart and it warms up in a very sweet manner the whole soul and it fills up the soul with the godlike longing and love. This was felt by Cleophas and by the people who he was travelling together with, who said to one another: "Hasn't been our heart burning within us, when he has been talking to us on the road and interpreting the Scriptures to us?" (Lk. 24: 32).

The beginning of all of these is the good urge towards God and the kids of the deed of the appeasement, unchanged. These ones are born out of the much cutting off (of the will) and from getting far from the things of the human live. There is not much need to mention each sort of things, because they are known to everybody. But because presenting them won't cause any loss to the reader, but it is rather beneficial, as I reckon, we won't be lazy in presenting them.

These ones are: the hunger, the reading, the woken-up vigil during the entire night, according to each one's power, and the multitude of the prostrations which must be done during day and night hours. One must do at least 30 prostrations in each series, and then to kiss the honored cross and then to withdraw within the monastic cell. But there are some people who add to this measure, according to their won power. Others pray for three hours, having their mind into watchfulness and throwing on themselves on their faces, without getting bored and without their thoughts getting scattered. These two things show and unveil the great richness of the kindness or of the grace, which is being shared to each one among people according to his worthiness.

But which is the kind of the other prayer and of the perseverance into it, unforcedly, we have reckoned as not being good to tell, neither to use the tongue's word or the letters to present its nature and rule, lest him who reads that, by not understanding anything of what he is reading, to reckon the written things as useless, or by being himself nescient about them him to disregard him who know about the nature of those things; and by that him to come to contempt, and from contempt him to come to mockery. In this way he will be like a barbarian in those things, according to the Apostle's word said about him who prophesizes (1 Cor. 14: 11).

So, he who wants to find out about these, let him walk on the road open before and let him start working according to the cogitation. And when he enters the work, he will learn from himself and he won't need anybody to teach him. "Sit, he says, into your monastic cell and itself this thing will teach you". And to our God is due the glory forever. Amen.

Word X

Through what Is Guarded the Beauty of the Monastic Living and what Is the Way of Extolling God

The monk must be in all his behaviors and in all his deeds a useful example to them who see him, in order that out of his many virtues, which must shine like some rays seen by the enemies of the truth, these ones to confess about the monk that he is for Christians a sure and steadfast hope, and the Christians to run to him from all quarters, as to a shelter. And by that the horn of the Church to be raised against the Churches's enemies and many to be moved towards desiring his virtue and to get out of the world, and him to be honored in everything for the beauty of his living. This is for the monastic living is the pride of the Church.

Therefore, the monk must have nice behaviors in all aspects, namely his look above the seen things, the full non-earning, the total contempt for our body, the high fasting, the perseverance into quietude, the good order of the senses, the guarding of the sight, the avoidance of any strife for a thing belonging to this life, the shortness of his speech, the cleanness in remembering the evil, the simplicity united with the right-reckoning[69], the innocence of the heart united with the wisdom, with the nimbleness, and with the sharpness of the understanding[70].

Let him then know that the present life is passing and quickly flowing and that the true and spiritual life is near to us; let him not be known by people and let him not despair. Let him not allow to be himself tied by the friendship or by the company of any man' let him have the place of his living a peaceful place; let him always avoid the people and let his ceaselessly persevere in prayers and in readings; let him not love the honors and let him not enjoy the banquets; let him not tie on himself to this life; let him manly endure the trials; let him deliver on himself of the worldly lusts, by inquiring them, and by remembering

[69] The right-reckoning or the discernment is the balance matureness of judging. But it must be done with simplicity. Namely, the simplicity doesn't mean stupidity and the right-reckoning doesn't mean cunningness.

[70] The same paradoxical union between things seeming to be opposite, which shows the matureness and the non-unilaterality of the spiritual man.

their things; let him have his worries for and his thought at the true country; let him have his face serious and composed; and let him shed tears day and night. And more than all of these, let him guard his righteousness, let him get rid of his belly's covetousness, and let him clean himself up of his small or big sins. These are the virtues of the monk, to say shortly, which testify about his consummate death towards the world and about his closeness to God.

Therefore, we must ceaselessly take care of all of these, in order us to achieve them. And if somebody says: "What it was needed for, him to speak about them by and large, and briefly?", I will answer that that was needed for, when he who takes care of his life, he will search for one of the mentioned things and he will see that that one misses from his soul, he will be able to know out of that his lack of fulness in all virtue and he will remember this list. And when he has achieved all the mentioned things, he will be given the knowledge of the others too, which I haven't treated about. And he will be to the saints a reason for extoll God. And through that he will prepare a resting place to his soul, before living the present life. And may the glory be of our God, forever! Amen.

Word XI

It Is not Appropriate to the Servant of God, Who Has Deprived on Himself of the Worldly Things and Who Has Goen Out in Order to Search for God, to Cease this Searching because He Hasn't Reached to Comprise the Truth, and Him to Chill out the Warmth Born out of the Longing for the Godlike Realities and out of Inquiring their Mysteries. And What the Mind if Defiled Like by Remembering the Passions

Three are the steps which the man advances through: the stage of the beginners, the middle stage, and the stage of the consummate. He who is on the first step, though his thought tends towards good, he still has the movement of his cogitation within passions. The second step, is in amid dispassion and addiction. In him are moving both the thoughts from the right

and the thoughts from the left. He doesn't cease, as it was said, to spring out both the light and the darkness. And he will often stop for a while from continuously reading the godlike Scriptures and from thinking at the godlike meanings, which ignite him with the countenances of truth when he imagines those, according to his power, in the same time with the external avoidance, out of which it will be born the most inward guarding and an enough work – then he will be dragged by passions. But if he nourishes his natural warmth in the mentioned things and he doesn't leave the searching for them and the desiring for them from the distance, because he hasn't seen them yet, and by nourishing his thoughts with the water of the reading of the godlike Scriptures and by upholding them not to lean towards the things from the left, and also in order they not to receive any devilish seed in the countenance of the truth, He rather will guard his soul with this longing and he will ask for God with pained prayer and with patience, and God Himself will fulfill his request and He will open His door, especially for his humbleness. This is for the mysteries will be opened to the humble ones[71]. And if he dies with this hope, even if he hasn't seen that country from close by any means, I reckon that he will inherit the that country together with the righteous one from old, with them who hoped to reach the consummation, but they didn't see it, according to the apostolic word[72], for they were working for hope on all their days, but they didn't receive it.

But what are we going to say, if the man doesn't reach to enter the Promised Land, that is the way of the consummation, namely he hasn't reached to receiving the manifested truth, according to the measure of his natural power[73]? Will hi be stopped by that and will him remain on the inferior step, whose whole impulse tends towards the left? Or, for he receives the whole truth, will he remain within the lower group on the inferior step, a group which don't know these things and they don't even want these things? Or must him accede on the middle step, which we mentioned? But, if he even haven't seen

[71] The humble ones open on themselves to the others. Therefore, to God too. The proud ones see only on themselves, so that they are locked up in themselves and they are blind.

[72] He maybe thinks at the word: "And all of these, who were confessed through faith, they didn't receive the promise" (Hebr. 11: 39).

[73] "The measure of the natural power" means the powers given to his nature that, by using the grace, to reach the steps of the consummation.

that ever, except like in a mirror, he still hope further on, and by that hope he will be placed together with his fathers. And if he hasn't been found worthy of receiving the consummate gift here, through the continuous dialogue with the grace and by spending his time in grace with the whole his mind, during his life, he has been able to cut off his evil thoughts. This was because his heart left this world being full with God into hope.

Everyone who has humbleness in themselves they will enjoy the honor. This is for the incorporeal living of the mind into the longing for God, which the mind is guided within by the understanding of the godlike Scriptures, it will lock up the soul inside, when facing the evil thoughts, and it will keep the cogitation in the remembrance of the future goods, in order the mind not to get drowsy through its idleness and, instead of occupying on itself with the better things, the mind to occupy on itself with the remembrance of the worldly things. This is because, by that, the warmth of the wonderful movements of the mind will get chilled out, and he will fall into vain and irrational lusts. And may the glory be of our God!

Word XII

How It is Due to Sit in Peace Him Who Has the Right-Reckoning

Listen to me, my beloved one: if you want your lusts not to be vain, and your days not to become unworking and deprived of the earning hoped by them who live with the right-reckoning in quietude, let again be your entering in this one too with right-reckoning. You won't do this while thinking at something else, lets you will end like the many. But let yourself have in your cogitation steadfastly its target, so that all the deeds of your virtue to be directed towards it. And you will ask them who rather know this by experience than by knowledge. And you won't stop until you will have learnt its deeds in all the paths. And you will take heed at any step you take: take heed if you will advance on the due way by taking that step, or will you deviate on some different path than that you must walk on. Do not think that the living totally dedicated to appeasement it being consummated only through the shown deeds.

If you want to find out something and to reach that by experiencing it yourself, you will take heed at the signs and at the proofs occurring within your soul, at any step you take, and out of those you will know the truth of the fathers or the delusion of the enemy. Take heed at these few things, until you will be made wise on your way: when you see that in your peace of your mind your cogitation can move freely in the thoughts from the right side and it is not forcedly taken over by some other thought, you will know that your quietude is righteous. And again, take heed when you serve (when you liturgize), if you are in one or another way of your serving (of the liturgy) far from scattering and the verse will be suddenly cut off your tongue and there will be stretched over your soul the ties of the silence from outside his freedom[74], and if these ones continue perseveringly, you will know that you go ahead into your quietude and it has started to take shape the gentleness within you. This is for the simple quietude, out of the deeds of the righteousness, it is priceless[75]. The simple living is reckoned, by the wisemen who have the right-reckoning, as an apart limb that is separated from the help of the others.

And again, if you see with your soul that through every thought moved by your soul and through the views (contemplations) coming into your quietude, your eyes are filled with tears and your tears flow down your cheeks effortlessly, you will not that there will have been started to be done an opening in the separation wall, towards the destruction of your enemies.

And if you see within you, from time to time, your cogitation sinking withing you, without the worry or the usual

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[74] "He surely calls "liturgy" the prayer. And the "diversity of the liturgy" he calls the divers ways which one can commit the work of the prayer in. This is for we either pray by singing, or by reading, of by standing up, or by kneeling and prostrating, or by raising our hands up. And again, sometimes we pray with a loud voice, on some other times we pray in our mind, and on some other times only by moving our lips. But what does it mean: "And suddenly the verse will be cut off your tongue and over your soul will be stretched the ties of the silence, stopping you soul from his freedom", except that the consummate prayer done by the tongue it ends suddenly and it enters inside the soul and it becomes entirely mental, and that will force the soul to no longer scatter his usual freedom into the external realities, but to forsake any other worry and cogitation, by following only et meanings of the prayer!".

[75] "This means that only the quietude, without any other virtue, we find it as priceless, of the judge rightly". A peaceful man can be also a man who calculates carefully his malefactor plans. The quietude has a content of peace, of gentleness, of love, when focused on God. It is not commendable an egotistic peace.

order from outside, and this lasts for an hour or more, and after that you see your limbs in a big tiredness and the peace ruling over your thoughts, and this remains within you for a long time, you will know that the cloud will have started to overshadow your tent.

And if while you live in quietude you find within your soul thought tearing your soul apart and taking your soul under their domination, and these thoughts always engulf your soul, and your soul's cogitation is always focused on the things he has done, or it wants to inquire the vain things, you will know that you vainly tire on yourself with the quietude. This is because your soul lives in scattering. And causes for that come either from outside, or because of your carelessness from inside related to your duties, better said your carelessness to take vigil and to read. So, you must immediately set your work in order.

And if by doing that you enter these days, but you don't immediately find peace from the disturbance caused by your passions, you won't wonder. This is because even the bosom of the earth remains hot for a long time after the sunrays crosses over it and the smell of the medicine and the smoke of incense poured into the sky it will persist for a long time before scattering and disappearing, all the more will the passions remain when stopped from their usual matter, as baking at the doors, like the dogs used to lick the blood in the butchery, until their power of habit won't be scattered away.

When the idleness starts entering your soul, hiddenly, and it turns from the darkened ones behind your soul, and the house start being filling up with darkness, there will emerge these signs: you feel within you, secretly, that your faith weakens and you are too worried about the seen things, that your trust diminishes and you hurt your neighbor and the whole your soul and your mouth are filled up with contempt, and you tend with your heart to thoughts and feelings and in all the things you come across, you are against any man, or even against the All-High; you fear the hurting of your body, and by that you are dominated by your lack of courage all the time, and from time to time your soul meets the fear, to that you are afraid and you feel spied on yourself even by your own shadow. This is because you have covered the faith with the faithlessness. And we are speaking not about that faith that is the foundation of the general confession, but we are speaking about that power that upholds the mind with the light of the

understanding and that wakes up within one's soul, through the witness of the conscience, much trust in God, so that the soul won't take care of himself but he will throw upon God his careless care in anything.

And when you go ahead, you will see these signs manifested in an unmediated manner within your soul. Then you will be strengthened in everything and you will be enriched in prayer, and the spring of the (spiritual) earning won't ever miss from your cogitation, in everything which you come across with. But you will still feel the weakness of the human nature and by each of those you guard on yourself against pride. On the other hand, your eyes will overlook the mistakes of your neighbor. And you will be filled up with the desire for getting out of your body, to the extent of your desire to reach the future things. And all the troubles happening to us, when they meet you in aa appearance of hidden manner, you reckon them as justified. You search in details the things from near to you, in order you to get rid of your self-appreciation by doing that. You will give confession and thanks for everything. These are the signs of them who take vigil and who guard on themselves and who persevere in quietude and who desire to reach the true living[76].

And they who are idle do not need these subtle signs of the traps of the falling, because they are far from the hidden virtues. When one of these starts emerging within your soul, you will be able to understand on the same instant what part you will have started leaning to. This is for you will be able to immediately know what sort that will be. May God bestow us the true knowledge! Amen.

Word XIII

To Them Who Appease on Themselves It Is Useful the Ceasing of the Damaging Worries, the Entrance and the Exit

He who worries about many things he won't be able to be gentle and peaceful, because of the images of the things which he reckons as necessary to him and which he is troubled with, they will force him to move among them and to occupy on

[76] This image is used too by *The Ladder* of Saint John Climacus.

himself unwillingly with them and so they will scatter his peace and his quietude. Therefore, the mons must place on himself before God's face and him to focus in an unchanged manner his eye on Him, if the monk wants to guard his mind and to clean up and to transform the small movement emerging within him and if he wants to learn how to peacefully discern among the things which com in or go out. And the many occupations of the monks are a sign of drowsiness regarding their assertiveness in working the commandments of Christ. They show the monks' mistakes regarding the godlike things.

Do not search for light within your soul without carelessness, neither search for peace and quietude in the drowsiness of your feelings. And if you occupy on yourself with diverse things, do not multiply your occupation lets your mind will be scattered when you will pray. This is because one cannot come close to God without the ceaseless prayer. And if you give to your mind another worry after the tiredness of the prayer you will cause to your mind its scattering into cogitation.

The tears and the slapping on the head during prayer, and the rolling on the floor with warmth, they will bring their warmth within the heart and the heart will fly in the worthy to be praised kidnapping towards God and it will shout out: "My soul got thirsted of You, You the strong and living God. When will I come and show myself to your face, Lord?" (Ps. 41: 3[77]). Only him who has drunk this wine and after that he missed it, only him know what wickedness he has fallen into and what has been taken away from him, because of his drowsiness[78].

Of, how damaging is the looking at and the talking to them who live in quietude! Verily, brothers, it is worse than to them who are far from quietude. This is because, as the harshness of the hails suddenly falling upon the tips of the plants it will wither and destroy the plants, likewise are the encounters with people, even if those encounters will be very short and seemingly useful, because of withering the flowers of the virtues which have been recently flourishing up out of the company of the quietude, and which dress ups with simplicity and with tenderness the tree of the soul planted near the water

[77] In KJB we have: Ps. 42: 2: "My soul thirsteth for God, for the living God: when shall I come and appear before God?"; in ROB we have: Ps. 41: 2: "My soul got thirsted of the living God; when will I come and show myself to the face of God?" (E. l. t.'s n.)

[78] The appeasement isn't idleness, but it is a strained spiritual effort.

springs of the repentance. And as the harshness of the frost falling on the recently sprouted out plant will burn them, likewise will burn the encounter with people the root of the mind which the greenery of the virtues has started sprouting out from. And is the dialogue with them who restrain on themselves in a certain regard, but they still commit small mistakes in other regards, it will hurt the soul, how much more will hurt the soul the dialogue with the stupid and mindless, not to say worldly, and seeing them? This is because, as to the man of noble and honored lineage, when he gets drunk, this feature will be hidden away, and his state will be dishonored, and the honor is mocked by foreign thoughts entering to him through the power of the wine, likewise the righteousness of the soul will be disturbed by looking at the people and by dialoguing with the people; and the soul will forget about the duty of guarding on himself and it will be erased from the soul's cogitation the target of his will and it will be uprooted from within that soul the whole foundation of his worthy to be praised state.

So, if the encounters and the unrestrained looks happening to him who lives in quietude, or the coming close to them due to the desire for seeing and hearing the things entering the gates of the sight and of the hearing, they will reach to cause the straying and the disturbance of the cogitation at the godlike realities, and in a short time they will cause so much harm to the monk who restrains on himself, what will us say about the ceaseless meetings and about the long impeding they cause it?

In addition to those, also the steam arising from the stomach won't let the mind to receive the godlike knowledge, but it will darken the mind, like the mist raising up from the moisture of the ground it makes the air foggy. And the pride cannot see that it walks into darkness and it doesn't know the thoughts of the wisdom. This is because how could the pride know the things happening into its darkness? That's why, through its darkened thought, it raises above all the things, while being inferior and more helpless that all the things and not being able to find out the ways of our Lord. And the Lord hides His will form the pride, because the pride doesn't won't to walk the way of the humble. May the glory be forever of our God! Amen.

Word XIV

About the Change Appointed by God to Them Who Walk on the Way of the Appeasement

He who has accepted with his mind to live in quieted, let him organize his life so that to spend the rest of his days in the state of quietude. It can happen to you, as it is the habit into the state of quietude provided to you by the godlike grace, that inside your soul to be overflown the darkness and, like the sunrays are covered by the mist of the clouds coming out of earth, you too to be deprives, and a short while, of the spiritual comforting and the grace's light from within you to be covered by the cloud of your passions, and the producing-of-joy power to withdraw a little and your mind will be covered by an unusual fog. Do not allow yourself to get disturbed on those moments and so to help the nescience of your soul, but endure that and read the books of the teachers and force on yourself to prayer and ask for help. And the grace will immediately come to you, without you even noticing it. This is for the face of the earth is unveiled to the sunrays from under the darkness of the fog that masters upon it, likewise can the prayer to scatter away from within soul the clouds of the passions and to lighten up your mind with the light of the gladness and of the comforting. This light usually stretches also over our thoughts, especially when receiving power out of the godlike Scriptures and when it finds our mind shining into vigil[79]. This is for the continuous occupation with the writings of the saints will fill up our soul with a non-understood light and with the godlike gladness. And the glory to be of our God forever! Amen.

[79] He who takes vigil won't have the power to persevere in his vigil if he doesn't have God before him, or the depth of God's meanings and love. And these ones fill up our mind and heart with shininess and joy. But he who takes vigil he also prays. That's why it is said about prayer that it penetrates through the darkness set over the soul.

Word XV

About Them Who Appease on Themselves; When They Start to Understand where They Have Reached with Their Deed on the Infinite Sea, namely in the Peaceful Living; and When They Can Hope a Little for Their Toils Will Have Started to Bring Them Forth Fruits

I am going to tell you a thing, and do not doubt about it; do not despise either the other words of mine as belonging to someone too unimportant, for the things I show are true. This is because until now, the hidden things of yours have been serving to the world, namely you have been staying in the service of the worldly things and you have been doing the work of God only through your external man. But your internal man has been fruitless. This is because the fruits start from the tears. Only if you reach their land, you will know that your mind will have escaped the prison of this world and you will have set your foot on the road of the new age[80], and you have been started smelling that new and wonderful air. Then the tears will start flowing. This is for then the birth of the spiritual child will have come near[81]. This is for the grace, the general mother of all things, it hurries up to give birth within soul a godlike image according to the light of the future age. But when the time of the birth arrives, the mind starts moving in some realities from there, like the breath inhaled by the child inside his limbs, which he usually is nourished through. And because he doesn't easily endure what he is not accustomed to, the child

[80] In another manuscript: "of the new man".

[81] "The birth of the soul of him who sheds tears consists of feeling the state of our souls into the future age. Above he says: "the mother of everyone hurries up to give birth within soul to a godlike image matching the light of the future age", namely it thinks to embody within the soul a spiritual image, in order to mysteriously see the realities form the future age. And beneath, after tears, there is the peace; after the peace, the resting; after the resting, the view; after the view, the unveiling; after the unveiling, the godlike dwelling; and after that, there is the spiritual fruitfulness. Then he adds: "and this one feels the change it will receive the nature in its inner part of it, within soul, to the renewal of all things". This is for the whole creation will be renewed, according to eth word of Blessed Peter, who says: "We wait for new skied and for a new earth, according to His promise" (2 Pt. 3: 13). This birth was called by the Prophet with his loud voice as "ghost of salvation". This is for Isaiah says: "For your fear, Lord, I have taken into my womb and I felt the pains of the birth and I have given birth to ghost of salvation, whom I made on earth" (6: 18). So, this is the cleanness, out of the godlike bath of the tears. This grace is provided to us by the streams of tears and through this grace we feel the happy state form the future age even before us to be changed".

immediately starts moving his body in a crying mixed with the wetness of the honey. And as the inside child is being nourished, the tears will increase in abundance[82]. This rule of the tears that I have been speaking about, it is not that done with interruptions within them who appease on themselves. For this comforting emerges from time to time, it can be had by anyone who lives in quietude: sometimes, when they are in a state of vie (contemplation), some other times when they understand the words of the Scripture; and some other times in the dialogue of the prayer. But I am speaking here about him who ceaselessly sheds tears, day and night.

Anybody who has truly and exactly found out the truth of these two kinds (of tears) he has found it in state of quietude. His eyes reach to be as a water spring for two years of ever for longer. After that he will enter the peace of the thoughts. And form the peace of his thoughts he will enter that resting which Saint Paul spoke about (Hebr. 4: 3), as much as the nature can contain it. And from the resting of the peace, the mind will pass to seeing the mysteries, for the Ghost wills starts unveiling to the mind the godlike realities and God will dwell within him and God will produce within him the fruit of the Ghost and by that his inner nature will feel as receiving the future change in the general renewal, in a covered manner and as in a riddle. I have written these things in order I to remember them, and for everyone who reads this writing, as I received it from reading the Scriptures and from true mouths and a little from experiencing those, in order they to be of help to me through the prayers of them whom they will be beneficial to. This is for I have made much effort for that.

Listen again to what I am going to tell you now, and what I have learnt from a non-liar mouth. When you enter the land of the peace of your thoughts, the abundance of the tears will be taken away from you, and after that there will come to you the tears, with measure and at the due time. This is the undiminished truth, to say it shortly, as it is believed by the whole Church.

[82] The ceaseless and unforced tears are the sign of the mind's getting out to the new life, as downpayment for the future age.

Word XVI

About the Kinds of the Virtues

The ascesis if the mother of the holiness. And out of the last one it will be born the first tasting of the feeling of the mysteries of Christ, that is called as the firth step of the knowledge of the Ghost. But let no one delude on himself and hallucinate some spells. This is because the defiled soul won't ascend to the clean Kingdom, neither will such a soul be united with the ghosts of the saints. Gild up the beauty of your righteousness by tears and fasting and the quietude from within yourself. A small trouble for God is greater than a great thing dome without trouble. This is for it willingly tries the faith by love. And the state or resting is born out of the top of the conscience[83]. That's why, in troubles proved the saints their love for Christ, and not in resting. This is because that thing that is done without tiredness it is the righteousness of the worldly ones, who give alms out of the external things and who do not gain anything within themselves[84]. But you, the reader, you fight for following the example of the sufferings of Christ, in order you to be found worthy of tasting His glory. This is for if we suffer together, we will be glorified together. Christ won't be extolled with the mind if the body hasn't been suffering for Christ. So, he will be found worthy of the glory of God who despises the human glory. And his body will be glorified together with his soul. This is for the glory of God comes out of his obedience through righteousness to God. And the glory of the mind is the true view (contemplation) of God. This is for the true obedience is, at its turn, twofold: in deeds and in conscience. Therefore, when the body suffers, the heart suffers together with the body. If you do not know God, His love won't be able to move without you. And you won't be able to love God,

[83] Out of the higher conscience, that one that knows that it must not get agitated by passing things.

[84] "He calls here as worldly them who cogitate at and who do the things of the world. There can be some righteousness within them too. For instance, they love and they do good to them who do good to themselves, and they lend to them whom they hope to take back from. But this righteousness is not well-received by God (Lk. 6: 32; Mt. 5: 20). And giving alms from exterior things, it means doing that in order us to be seen and extolled by people. And they who give alms for that they won't benefit anything of that. "Verily I say to you, they have taken their payment". (Mt. 6: 4).

if you cannot see Him. And seeing God comes out of knowing Him. This is for seeing God doesn't precede to knowing God.

Prayer

> Make me worthy, God, of knowing You and of loving You, not through the knowledge that is into the scattering of the mind, and that is born out of toil, but make me worthy of having that knowledge which the mind, by seeing You, it extolls with the sight Your nature with, that one that removes the feeling of the world from cogitation. Make me worthy of being elevated form the seeing through will, that gives birth to hallucinations, and to see You while I am forced by the tie placed on me by cross, through the second crucifixion of the mind, that rests form the work of the thoughts into ceaselessly seeing You, a sight that is above-nature. Make growing within me Your love, in order I to come on the traces of Your love, existing the world.
>
> Sow in me the understanding of Your humbleness manifested by You while living on earth, under the cover You have made out of our limbs, through the mediation of the Holy Virgin, for, by ceaselessly and non-forgettingly remembering Her, I to receive with pleasure the humbleness of my nature.

There are two ways which one can climb the cross into: one is the crucifixion of the body, and the second one is the climbing to view. The first one is the deliverance of passions, and the second one is the working of the deeds of the Ghost. This is because the mind won't obey if the body hasn't obeyed firstly. The kingdom of the mind supposes the crucifixion of the body. And the mind won't obey God, if the free will doesn't obey the rationality. It is a difficult thing to entrust high things to him who still is a beginner and a child with his age. "Woe to you, city, when your emperor is young" (Eccl. 1: 16). He who submits on himself to God, he has come closer to the power to submit everything to him. This is for in the self-knowledge there is the fulness of the knowledge of all things. And in the obedience of your soul there is comprised the obedience of everything. When the humbleness masters your life, your soul will obey you and together with your soul all the things will

obey you[85]. This is for within your soul will be born the peace from God. As long as you are outside this peace, you will ceaselessly we upset not only by passions, but also by all sorts of happenings. Verily, Lord, if we do not humble on ourselves, you will continue to humble us[86]. And the true humbleness is the daughter of the knowledge. And the true knowledge is the daughter of the trials[87].

Word XVII

Interpretation of the Diverse Virtues. And about the Strength and about the Discerning of Each of Them

The bodily virtue cleans up the body of the lusts from within body, in the state of the quietude. And the virtue of the mind humbles the soul and it cleans up the soul of rude and perishing thoughts, in order the mind not to passionately think those thoughts, but in order the mind rather to move itself in the contemplation that is characteristic to it. This contemplation (understanding) characteristic to the soul is the emptying of the mind[88] that is called as immaterial sight. And this is the spiritual virtue. This is for it elevates the mind form the earthly realities and it bring the mind closer to the first contemplation of the ghost and it directs the mind towards God and towards contemplating (seeing) the non-comprised glory

[85] It is worthy of being remarked this tying of all things to the soul. He who knows on himself he knows all the things within himself. He who controls him soul he will control all the things together with his soul. All the things are connected to man. And that man who controls on himself he controls all the things. And the man controls on himself when he obeys to God, Through God, therefore, the man controls all the things.

[86] God humbles us through troubles and passions, because we do not humble on ourselves willingly. God wants our humbleness. Through humbleness, paradoxically, we master upon all things, for in God we are free of all things.

[87] The knowledge is understood as a gift gained through the lived life, through its difficulties and by enduring those difficulties. It is an existential meaning of the knowledge. Of course, it is about man's self-knowledge, and not about knowing the objects.

[88] It is about "emptying" the mind of any thoughts as these. But as the mind cannot stay unoccupied with something, then the mind will occupy on itself with seeing the endless God, regaining for itself too the feature of the infinite.

that is the movement of the thoughts towards the greatness of His nature. That separates the mind from this world and from feeling this world. And by this we are strengthened in the hope sown within us and in the entrustment found in it. This is the entrustment which the apostle spoke about, or the confirmation which the mind enjoys of, in an understanding manner[89], through the new hope promised to us (Gal. 5: 8). But what are these and what each of them is like, we are going to tell in the followings.

First, about that living according to God, that one with the body. Bodily deeds are called those done for the cleaning of the body through the work of the virtue; they are shown deeds which somebody cleans on himself of the uncleanness of his body.

And the living through cogitation is the work of the heart, ceaselessly done with the care for the judgment or for the justice of God and for the judgments God will issue, and with the ceaseless prayer of the heart and with the thought at the providence and at the care of God shown in this world for each one individually and for all together. This living consists also of taking heed at the hidden passions, lets they would occur in the hidden and spiritual side. This work of the heart is therefore what it is called living through cogitation. In this work of the living through cogitation, which is called souly doing, the heart will be thinned and separated from the partaking to that disorganized life that is contrary to nature. Starting from here, the mind will understand and it will discern in the contemplation of the created realities, those which have been created for the need and for the growth of the body and the use of which give power to the four natural elements form the body[90].

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[89] It is an understanding that is a confirmation, surely, or a sight, or a touching and a living of the understood realities.

[90] "The fact that the things created towards the need and the growth of the body, namely the foods and the drinks and the others requires for the need of the body, taken in a due measure and at the due time and by choosing them through judgment, they will bring powers to the natural elements which compose our body, according to each one's quantity and to the equilibrium among them, we are though by the outside philosophy. Maybe this is called by the saint "living with the mind and souly doing". This is for the philosophy truly is an exercise of the mind and cogitation and contemplation that thinness up the heart and it separates it from the disordered and contrary to nature life, namely the passionate and animalic life… And it is obvious that the ethical philosophy speaks a lot also about providence and about guarding against passions. That's why the psalmist says that God will

And the spiritual living is a doing without senses and it is described by the fathers. When this one is received by the minds of the saints, the seeing of things into substance and the thickness of the body will be removed. Since then, the sight will become understanding. This is for the seeing into hypostasis and into substance it is called as seeing the prime creation of the nature[91]. From this seeing into hypostasis, he will easily get elevated him who toils to the knowledge of that unified living, which means wondering of God into the understanding of the seen realities. This one will see in advance that high state of the future goods, which is bestowed into the freedom of the immortal life, in that living from after resurrection. This is for the human nature wont' cease there to forever wonder of God, by no longer cogitating at anything from the created realities. This is for, if something among these had been like God, the mind would have moved towards that something, better said sometimes towards God and sometimes towards that something like God. But since the whole beauty of the created things is inferior to the beauty of God, how could the mind, with its sight, to get out of the seeing of God? So, what? Will the mind be saddened by thinking at dying? Will the body's burden upset that mind? Or will the memory of the committed deeds will upset that mind? Or the nature's needs? Or the dangers? Or the unnoticed scattering? Or the engulfing into natural elements? Or the meeting of another? Or the boredom, or the tiresome labor of the body? By no means. This is because despite all of these taking place in this world, at the time when the cover of the passions is being removed from the mind's eyes, and at the time when the mind looks at the glory of God, that mind will

get angry if we do not take learning (Ps. 2: 1 (in KJB we have: "WHY do the heathen **rage**, and the people imagine a vain thing?"; in ROB we have: "What the nations got furious for, and what the peoples cogitated vanities?" (E. l. t.'s n.))), and the Apostle bears witness that that can make us wise towards salvation" (2 Tim. 3: 15).

[91] The note from the Greek text means, through the "hypostatical seeing" (in substance), that sight of the soul while still united with the body and composing with the body a sole hypostasis. When the thickness of the body ceases, the soul's sight becomes spiritual. But there can be also about seeing the things in their substance, and not in their rationalities unified in God. The hypostatical seeing is, in this case, the seeing of the creation, of the "prime nature", for in its first form in creation too there prevailed the substance. Only in the creation's future form (the second one), the Ghost will overwhelm the material substance.

immediately fall into kidnapping[92]. But if God hadn't placed a border to this (spiritual) life, for how long would the mind have been tarrying within them? And if God had allowed it to the man during this life, the man wouldn't have ever come out from looking at those. And how much more the man won't come out of there, where the material realities no longer are and where the virtue is borderless? Still, there we will have also the things in hypostasis (in substance), but inside the imperial courts, if we will be found worthy of them by our living[93].

So, how would the mind be able to come out again and how could the mind get far from that wonderful view, in order the mind to fall into another occupation? Woe to us, because we do not know our souls, neither what living we have been called to, but instead we reckon that this live of the helplessness and the state of the realities form this life and the tribulation of the world and the world's evil things and delectations are something valuable.

Prayer

But, oh Christ Who are the only powerful, blessed is him whose help comes from You, and him who has placed high spiritual values into his heart. You, Lord, turn away our deeds from the world, for us to desire You, until we will see what the world is and we will no longer believe the shadow as being the truth. You Who have created us, You renew our mind, Lord, and our endeavor before our death, so that at the time of our exit us to know how it was our entrance in and our exist from this world, until we have accomplished the things which we have been called according to Your will int his life and after that us to hope that we will receive within our full of

[92] The passions are a thickening of the material cover placed over mind. Better said, the matter is created for being overwhelmed by spirit and to become, by that, transparent. But the passions impede the matter to be crosses through by spirit.

[93] The Greek text is very altered. That's why it allows diverse interpretation, as it is shown in the footnotes to it. Therefore, also the Romanian translation can differ. By and large, we think that Saint Isaac reckons that the things, despite no longer being seen there in their substance, they won't lose this substance, but this substance will be covered by the light of the "imperial courts", or of God. By having there the borderless virtue, the power of our sight will be borderless too, without the border imposed by the body. This is for the virtue is a removal of the thick cover from over the mind, form over the soul, or the transparency inside us, one that had not end. By and large, in this *Word* the author speaks about three kinds of living (or virtues) according to God: with the body, with the cogitation or with the soul, and that one with the ghost or spiritual.

entrustment mind the great goods, on which, according to the promise of the Scriptures, You love has prepared them for us at the second creation of the renewed world. May us guard their remembrance, secretly, by faith!

About the Cleanness of the Body, or the Soul, and of the Mind

The cleanness of the body is the piousness achieved through the deliverance from the defilement of the flesh. The cleanness of the soul means to be the soul free of the hidden passions which move in cogitation. The cleanness of the mind will be shown in the unveiling of the mysteries. This is for then the mind will be cleaned up of all the things which fall under senses, in the way of their thickness[94]. The little children are clean with their body and dispassionate with their soul, but nobody calls them as clean with their mind. So, the cleanness of the mind is the consummation through the living into the heavenly sight characteristic to those groups moving outside senses, through spiritual power, in the countless wonders of that heavenly world. The living of this wonder, they share it among themselves, in their unseen serving, those thin groups, who have the understanding of the unveilings, by being in a connection in their constant changing[95]. And may our God make us too worthy of always seeing Him with our emptied mind, and after the life from here, in an unmediated manner, for ever and ever. Amen.

[94] The cleaning up of the body of passions, as thickening of the material thickness, then the cleaning up of the soul of the passionate thoughts; finally, the cleaning up of the mind of the itself material substance of the world, perceived through senses as thoughts. But by removing this thickness, there will appear in front of the mind the mysteries of the godlike world. So, the cleaning up of the mind is not only something negative, but it is also something positive: it is the seeing of the godlike horizon that is unveiled to that cleaned up mind.

[95] What is being said here is closet to the vision of Dionysus the Areopagite about the angels.

Word XVIII

How Big is the Measure of the Knowledge and How Big Are the Measures of the Faith

There is a knowledge that precedes the faith and there is a knowledge that is born out of faith. The knowledge that precedes the faith is the natural knowledge. And the knowledge that is born out of faith is the spiritual knowledge. And there is a natural knowledge that discerns between good and bad. This is also called as natural discernment. By it we can discern between good and bad in a natural manner, without benefiting of a learning. But this gains growth and adding by learning. There is no one not having this natural discernment. This rational soul's natural power of knowledge consists of discerning between good and bad which ceaselessly move within the soul. They who miss this, they are inferior to the rational nature in order His rational creatures to be honored with. And they who have lost this knowledge which they discern between good and bad through, they are condemned by the prophet who said: "The man didn't understand the honor he was in" (Ps. 48: 13[96]).

The honor of the rational nature is the discernment between good and bad. And rightly so, they who have lost this discernment they have resembled to the non-understanding animals, which have no rationality or discernment power. By this power we are able to find out wat towards God. This is the natural knowledge that precedes the faith, and that is the way towards God. By natural knowledge we can discern between good and bad and we can receive the faith through it. So, itself the power of the nature bears witness that the man must believe in Him Who brought all the realities to existence, and to believe the words of His commandments and to fulfill them. And out of faith is born the fear of God. And when the man follows to it a little by hid deeds, and when he will ascend a little through work, there will emerge the spiritual knowledge, which I told about that it is born out of faith.

[96] In KJB we have: Ps. 49: 12: "Nevertheless man being in honour abideth not: he is like the beasts that perish."; in ROB we have: Ps. 48: 12: "And the man, while being into honor, he didn't understand; he joined the mindless beasts and he resembled to them." (E. l. t.'s n.)

The natural knowledge, that is the discernment between good and bad is sown by God into nature, it persuades us to believe in God Who brought all realities to existence. And the faith produces within us the fear and it forces us to repent and to work the good deeds. And by this the man is given the spiritual knowledge, which is the feeling of the mysteries and that give birth to faith out of the true sight (contemplation). So, not out of the sure and simple faith will be born the spiritual knowledge, but the faith gives birth to the fear of God and out of the fear of God, when we are found worthy to work through it, namely out of the work of fear of God within us, it will be born the spiritual knowledge. This is for, as Saint John Chrysostom said, when somebody achieves a will that obeys to the fear of God and to the right-reckoning, that man will soon receive the unveiling of the hidden realities. And by the unveiling of the hidden realities, he means the spiritual knowledge.

But not the fear of God gives birth to this spiritual knowledge (this is because what is not hidden within nature it cannot be born), but this knowledge is given as a gift of the work out of the fear of God. When you will study well the work of the fear of God, you will see that that it is the repentance and into repentance there is the spiritual knowledge. About That one I said that its downpayment is received in Baptism and that this gift we have received it by repentance. So, the gift which we told about that we receive it by repentance, it is the spiritual knowledge, or the spiritual knowledge is the gift give us through the work of the fear.

And the spiritual knowledge is the feeling of the hidden realities[97]. This is for, when somebody feels these: unseen and much-overwhelming goods, he will give this feeling the name of spiritual knowledge. And out of this feeling there is born another faith, that is not opposite to the first faith, but it will strengthen that first faith. I call this faith by sight (by contemplation). Until here it has been the hearings and now it is the sight. And the sight is surer than the hearing.

All of these are born out of that (natural) knowledge which discerns between good and evil, and that is sown within nature. And this is the good seed of the virtue, as it was said

[97] Saint Isaac identifies the spiritual knowledge to a spiritual feeling, namely to a touching of the godlike reality or the power of God.

before. But when we cover up this natural knowledge with our loving-of-pleasure will, we will fall off all these goods.

And this natural knowledge is followed by a pricking of the conscience, a ceaseless remembrance of the death, a worry that torments us until we leave this life[98]. After this, it will come to us the grief, the sadness, the fear of God, the natural shame, the sorrow for the previous sins, the striving for the due deeds, the remembering of the general road and of the victuals for our travel and of the ask directed towards God with crying, in order us to enter this gate that is the crossing above all the nature, the despising of the world and the much struggle for virtue. All of these are in the natural knowledge.

Let them anybody to liken his deeds to these ones. And if the man is in these, he will walk the way of the nature. And when the man is elevated above these and when he reaches the love, he will be elevated above nature and the struggle and the fear and the tiredness and the toil will leave him in all aspects. This is for these ones belong to the natural knowledge. And we find these within us when we do not cover up this natural knowledge with our loving-of-pleasure will. And the natural knowledge is within us until we reach the love that liberates us from all of these.

Out of the said things, let the man look at himself and to examine which are the deeds he walks in: in those contrary to nature, int hose according to nature, or in those from above-nature. Out of their kinds one can find limpidly and quickly how he governs his whole life. And when he is not in those called by us as according-to-nature, as we showed them, and he is neither in those above-nature, it will be obvious that he will have been thrown into the ones form bellow-nature. And forever be the glory of our God! Amen.

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[98] "Three or the man's states, as the saint is going to tell a little further: that according to nature, that contrary to nature, and that above-nature. When, by falling off the nature, we end to be in the contrary-to-nature state, the natural knowledge ceaselessly pricks our conscience and it keep ceaselessly awake the remembrance of the death and a worry that torments our soul until we will get out of it, namely until we will get out of this contrary-to-nature state and until we come back to that according-to-nature state. Then, again, the natural knowledge gives birth to trouble and to sadness and to the fear of God and to the shame, and to the striving, and to the remembrance of the death and to the taking care for the victuals for our travel. And it is even persuading us to ask from God, with much crying and tears "to enter that gate", namely to enter that above-nature state".

Word XIX

About Faith and about the Humble Cogitation

You all-tiny creature, do you want to find the life? Keep within you the faith and the humbleness, for through them you will find the mercy, the help, and the words spoken within heart by God, and you will also find Him Who guard you into hidden and Who remains with you manifestly[99]. Do you want to earn these which are blessings of the life[100]? Walk before God with simplicity and not into knowledge. This is because to simplicity it follows the faith, and to the thinness and to the dispute of the thoughts it follows the self-appreciation. And this one is followed by the getting far from God. When you come before God through prayer, you will make on yourself in your thinking as an ant and as the creatures crawling on earth and as a worm, and as a stuttering little-child. And to not say before God something bases on knowledge, but you come closer to God and walk before Him as you would have a little-child thinking, in order you to be found worthy of the parental taking-of-care that id directed from the parents towards their sons who still are little children. This is for it was said: "guarding of the little children is the Lord" (Ps. 114: 6[101]). The little child gets close to the snake and grabs the snake by its neck and he won't be harmed by that snake. The little child walks naked the whole winter. When other walk dressed up and covered and the cold still penetrates through all their limbs, the little child sits naked on the cold day, when is frost and ice, the little child doesn't suffer, for his innocent body is covered with another unseen coat through that hidden care that upholds his delicate limbs in order no harm to come close to them from anything.

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[99] By faith and humbleness, we will feel the word of God spoken by Him on each moment within our heart, namely not like some words uttered yore by God and not detached from Him. That's why, we feel God Himself as Person too, as talking to us. We o feel God, hiddenly, as talking to us, and we feel God manifestly, by helping us in our deeds.

[100] The word of God felt within heart are therefore blessings of God, addressed to us now and which uphold our life with the power of God communicated through His words.

[101] In KJB we have: Ps. 116: 6: "The Lord preserveth the simple: I was brought low, and he helped me."; in ROB we have: Ps. 114: 6: "He Who guards the little children is the Lord; I was humiliated and I was delivered." (E. l. t.'s n.)

Do you believe now that there is a hidden taking-of-care, through which the delicate body, easily exposed to any harm because of its delicateness and weakness, it still is guarded among the unfavorable circumstances, and it is not allowed to suffer from those? This is for the Lord says: "The Lord guards the children". And not only the children, who have small bodies, but also the wisemen from the world who have left their knowledge and they lean on the simple wisdom, and who have made on themselves children in their will, and to they have learnt that wisdom that cannot be learnt through toils. Those are they whom the wiseman in the godlike realities, Paul, said: "He who reckons about himself that he is wise in this world let him make on himself insane, in order him to reach to be wise" (1 Cor. 3: 18).

So, you ask from God to give you to reach at the measure of the faith. And if you feel the delectation of the faith within your soul, it won't be hard to me to tell you again that nothing will impede you to reach at Christ. And it won't be difficult you to be kidnapped all the time from the earthly realities and to forgive about this helpless world and about the memories of the world's things. You pray, unhesitatingly, for this, and beg for it warmly, and ask if with much zeal, until you will receive it. And neither you will weaken that effort even after you have received that. And you will be found worthy of that if you, firstly, strive to cast your worry upon God with faith, and if you change your worry for the taking-care from God. And when you will see that your will trusts God more than yourself, with the whole cleanness of your thought, and when you see that you strive to hope in God more than in your soul, then will come and dwell within you that power unknown to you. And you will feel the power of Him Who is within you, in a doubtless manner; that power that many of them who feel it enter the fire and they do not fear trampling on water and they do not doubt their thought by reckoning that they will sink. This is for the faith strengthens the soul's senses and the soul will feel Somebody unseen Who convinces the soul not to take in account the fearsome things neither to look at some view that exceeds the senses[102].

Maybe you reckon that that spiritual knowledge it received by somebody in the souly knowledge? But it is not only

[102] Not to search to reach before time at views exceeding the senses.

impossible that somebody to receive the spiritual knowledge into the souly knowledge, but he won't even be able to feel it with the feeling[103], as they cannot be found worthy of it, they who strive impropriating it in their souly knowledge.

Thus, if some of them want to come closer to that knowledge of the Ghost, they won't be able to come closer to it at all, until they forsake the souly knowledge and the whole occupation with its subtleties and with its very intricate (complicate) craftsmanship and if they do not turn back to their children-like souls. This is because of experiencing strong impediments by being accustomed to it, until they will remove it little by little. The spiritual knowledge is simple and doesn't shine through souly thoughts[104]. Until the cogitation is not freed of the many ideas, and until the cogitation hasn't come to the simplicity of the cleanness, he won't be able to receive the knowledge of the Ghost. The step of this knowledge consists of feeling the delectation of the future age. That's why, you must despise the many ideas! This is for this souly knowledge cannot know something else that ideas; it cannot know what is received into the simplicity of the cogitation[105], according to Him Who said: "If you do not turn back and become like the little children, you won't be able to enter the Kingdom of Heavens" (Mt. 18: 3). But many do not reach this simplicity but they trust their good deeds, by reckoning that through those good deeds a place in the Kingdom of Heavens will be prepared to them. This is the way they understand the *Blessings* from the Gospel[106]. They say that the Lord showed those good deeds as diverse, so that we could see that He made us known many types of living

[103] The spiritual knowledge can be felt too, but with a feeling that is above-feeling, as Saint Gregory Palamas showed it latter.

[104] The souly knowledge, regardless how complicate, it moves among the realities of the world, or even when it talks to God it moves in definitions and subtleties construed about God form distance. The spiritual knowledge is the unmediated experience of God. This knowledge about God out of experience it cannot occur except into that soul cleaned up of any ideas which keep the man into the things thought by him and in separation from God. Through this knowledge one can perceive the life of the future age and one can speak spiritually about that.

[105] "Perhaps this word wants to say that they who have the soul's knowledge, namely the wisemen according to the body, except many syllogisms and conclusions do not receive anything from the things understood by them who have achieved, through the simplicity into Christ, the spiritual knowledge". The spiritual knowledge it means knowing by experience the work of God. Only thus can be truly known, and not through the multitude of ideas construed by us, ideas that rather interpose between us and God.

[106] By this, Saint Isaac doesn't contest the value of the good deeds, but the good deeds do not have an intrinsic value, but only if they transform the man or make the man better.

according to those *Blessings*. They say that to each man, according to all measures he walks on any way towards the Lord, the Lord will open him a door towards the Kingdom of Heavens. But that spiritual knowledge won't be received by somebody except if he turns and become like a little child. And out of this one can feel that delectation of the Kingdome of Heavens.

The Kingdom of Heavens they say (the saints) that is the spiritual sight. And this is not in the deeds of the thoughts, but it can only by tasted by grace. And until the man doesn't clean up on himself, he won't be able to hear about it (with his understanding), because no one can achieve that by learning. If you reach, oh, my son, to the cleanness of your heart, by faith, one achieved by leaving in peace far from people, and if you forgive about the knowledge of this world, in order you not to feel it anymore, the spiritual knowledge will suddenly occur before you, without any research regarding it. "Stick, he says, a pillar and pour oil on it and you will find a treasure within your bosom". But if you are hold back by the chain of the souly knowledge, it won't be wrong if a tell you that it is easier you to unchain on yourself from the iron chains than from it. And you won't ever escape the traps of the straying, and you won't eve achieve the daring and the trust towards Him, but you will constantly go towards the edge of the sword and you won't even be able to get rid of grief. You pray in weakness and simplicity, in order you to live rightly before God, and you will be worriless. This is for, as the shadow follows the body, likewise the mercy follows the humbleness. Som if you want to walk into these, you won't stretch your hand to the helplessness thoughts, by any means. And even if you are surrendered and scarred by all the harms and evil things and dangers, you won't be worried about those, neither will you take them in account.

If you have believed once in the Lord Who suffices for your guarding, and if you walk on Lord's traces, you won't ever be worried again by some of these, but you will tell to your soul: "It is enough to me Him Whom I have surrendered my soul to. It is not me here. He knows"[107]. And then you will see the wonderful realities of God. You will see how close is Him always, in order Him to deliver them who fear Him; and hos He

[107] When you throw all your worries upon God, you will be able to say: it is not me here, for it is not me worrying about the thing I need. He knows and He fulfills.

surrounds them and receives them with His taking-of-care. You mustn't doubt about Him, by reckoning that He is not present, for Your guardian Who is with you, He doesn't look with human eyes. And He often unveils on Himself even to the human eyes, in order to encourage you.

When the man casts away from him any seen help and any hope in people and when he follows to God faithfully and when he looks at God with his heart, then the grace will immediately come and unveil him his helping power in many ways. In the first place, in the shown things and in the things referring to body, showing him help by His taking-of-care, so that he will be able to feel in these even more the power of His taking-of-care regarding him. And by seeing these in the shown things, he will be assured about the hidden things too, as he owes to be in his child-like cogitation and behavior. And he will be assured that his need will be satisfied without his deed or care. And this helps him crossing over many happenings which come upon him, often full of dangers, without him seeing those. This is for the grace unnoticeably banishes those away from him, in a very wonderful manner, and the grace guards him like a mother who stretches her wings over her chicks, so that no danger will come close to them; and it will show him that his perdition was near to him but he has still remained unharmed. So, the grace accustoms him also to the hidden realities and it unveils him the trap of the reckonings and of the difficult thoughts, which are non-understandable. And thus, he will easily find their meaning and their connections and their delusion and on which one he has attached on himself, and how the thoughts are born one out of another and how they together destroy the soul.

And he will shame in his eyes all the devil's traps and the dwelling of the thoughts, and he will bring understanding within himself, in order him to know the future things. And it will make to occur in its simplicity a hidden light, so that to be able to understand in all things the meaning of the subtlest thoughts and it will show him as with the finger what he could suffer if he didn't know those. And then it will be born within him, out of this, the thought that each small of big thing must be asked for, by him, in his prayer addressed to his Maker.

And when the godlike grace strengthens his thought through all of these, in order him to trust God, he starts entering, gradually, in trials. This is for God allows to be sent

him trials according to his measure, in order him to be able to endure their burden. And even in trials it comes close to him the help in a felt manner, in order him to have courage, until he will get gradually accustomed and he will achieve the wisdom and so he will be able to despise his enemies, by trusting God. This is for it is impossible him to get wise without these in his spiritual fights and him to know his care-Taker and him to feel his God and his faith in God to strengthened within him in hiddenly, except though the trials he has received.

But when the grace sees that it has started to occur a little in his thought the self-appreciation and he has started thinking something big about himself, the grace will immediately allow the trials coming upon him to get stronger, until he will know his weakness and until he will try to achieve God into humbleness. And by this the man comes to the measures of the consummate man into the faith and into the hope into the Son of God and he will ascend to love. This is for the love of God I it will be shown wonderful to the man, when the man is among circumstances which cut off any hope of his. In those God shows His power that saves the man. This is for the man won't even know the godlike power when he is in peace and at large. And GO has never shown His work in a felt manner except in the land of the peace and in wilderness and in placed where lack any encounters with the people and which lack the disturbance coming from the together-living with people.

Do not wonder when, by setting a beginning to the virtue, there will spring out harsh and big troubles against you from all quarter. This is because of not being reckoned as virtue that one that is not accompanied by hardships in working it. This is for itself the name of the virtues comes from here, as Saint John said: "It is usual to come upon virtues the hardships. And it is worthy to be despised that virtue that is accompanied by peace". This is for Saint Mark the Monk said: "All the done virtue ids called as cross, when it fulfills the commandment of the Ghost. That's why, let all of them who live in ascesis to live in the fear of the Lord and into Jesus Christ they will be persecuted" (2 Tim. 3: 12). This is for he says: "If somebody want to follow Me, let him reject on himself and take his cross and follow Me" (Mk. 8: 34). If one doesn't want to live in peace, but he loses his souls for Me, he will find his soul. That's why he has taken in before you and he has placed your cross before

you, in order you to choose the death against you and so you will persuade your soul to follow Him.

There is nothing stronger than not having hope (in the earthly ones). This cannot be defeated by anything, either from the left or from the right. The greatest courage will be had by that monk who has cut off from his mind the hope in this life. Then there won't be any enemy to stop him in his way and there won't be any trouble whose gravity to weaken up his thought, because any trouble that can come upon him still will be bellow death. And he has accepted to receive the death. If everywhere and in everything an at any time and in everything you want to do, you set as your target in your thought to endure the trouble, not only that you will be courageous and tireless in fighting any hardship, but by the power of your thoughts will run away from your all your feelings of fear which scare you and which usually are born within man out of the thoughts which tend to peace. And all the difficult and harsh things which happen to you, they will seem to you as easy and facile. And often the things coming to you will be contrary to your troubles expected by you, and it might be that no troubles will happen to you. You know that the hope to the peace always removes form withing people any thought as great and good works of the virtues. And they who take care in this world of the things of their body, they won't be able to reach the consummation of their will, if they do not reckon in their cogitation that is better to them to endure the hardships. And again, for the experience bears witness about this, we do not need to prove it by words. Among each generation of people since now, we cannot see anything else weakening the people so that they not to be victorious and not to be deprived of the good things, except by this. That's why we also say it briefly, that one doesn't despise the Kingdom of Heavens except by trusting the things from here. And he doesn't suffer only this, but harsh troubles and hard trials will be prepared to each man who fulfills his will and whose thoughts go and move towards this. This is because of him being guided by his lust.

Who doesn't know that the birds are caught in the snare when they search for resting? Won't be our knowledge inferior to that of the birds by the similar things happening to us in the hidden things, or by the things coming upon us un an unveiled manner in some aspects, or in some places, or in other which

the devil hunts us through, since the beginning, by the promise of and by the thought at resting?

But lo that, by the nature of that thought that wants to run on the line of the word, we have deviated from the purpose declared by us at the beginning of our word. This is for we have started to show that all the time we must think at all troubles coming upon us in all things which we want to start with, our road towards our Lord, and in our advancing towards the end we must zealously lean on ourselves on that beginning. But for how many times does the man ask on himself when he wants to start a thing for the Lord: it is there any resting in this? Or it is possible I to do that easily, without toil? Or it is in this some trouble that will cause pain to my body? Don't we search for the resting? What do you have to say, man? Do you want to ascend to heavens and to achieve there the Kingdom of God and the partaking with Him and the resting of the happiness from there and the partaking with the angels and that life without death, but you still ask if this road is tiresome? Behold a bewildering thing: They who want the things of the present life which disintegrate, they cross the fearsome waves of the sea and they dare to start traveling on harsh paths, and they still don't want to know that there is a tiredness sin those things and a sadness in the things which they want to do. And we ask in all places about resting. But if we want all the time to start walking on the road of the crucifixion, we will understand that any hardship will be easier than this.

Is it there anyone who is not totally convinced that nobody has ever obtained the victory in war, that nobody has even received the unshown crown, that nobody has reached to fulfill this desire, which is one among those worthy of praising, or that nobody has served something from among the godlike things, or nobody has ever received a virtue among those virtues worthy of praising, if he hasn't firstly despised the troubles and banished from near him the thought urging him to rest and that gives birth to idleness, to hesitation, and to fear, out of which comes the drowsiness in all things?

When the mind aspires to virtue, the shown senses, namely the sight, the hearing, the smelling, the tasting, and the touching, they won't allow to be themselves defeated by opposite, foreign, and different from the usual ones, and over the border of the natural power hardships. And when the natural wrath does its work at its appropriate time, the body's

life will be more despise than the garbage. When the heart zealously beats withing body, that body won't get sad in troubles, neither that body will shun the troubles because of fear, but the mind will uphold that body in all trials so that that body to remain steadfast in its perseverance. Let's therefore strengthen the zeal of our ghost for the will of Jesus and the whole idleness will be banished away from us, because of out of idleness is born within our though the whole carelessness. This is for the zeal gives birth to daring and to the power of the soul and to the endeavor of the body. What power will the devils have if the soul moves his zeal powerfully against them? The urge towards work it is called as the daughter of the zeal. And when the work passes its power into deed, it will strengthen all the force within soul, and it makes that force fearless. And themselves the crows of the confession received by heroes and by martyrs in their perseverance, they are achieved through these two things: by zeal and by the good urge, which are born out of the power of the natural wrath. This is for they reach to be dispassionate in the awful pain of the torments[108]. May God gives us too such an urge, in order us to be well-pleasant to Him! Amen.

Word XX

How Much Honor Achieved the Humble-Cogitation and How Much Higher Its Step Is

I want to open my mouth, brothers, and to tell you about the high theme of the humble-cogitation. But I am getting full of fear, as one who knows that I am going to speak about God Himself, in the way of my words. Actually, the humble-cogitation is the coat of God. This is for the Word by embodying on Himself, He put the humble-cogitation on and through this humble-cogitation He spoke to us while bearing our body. And everyone who has put on the coat of the humble-cogitation, he

[108] Another remarkable paradox: through zeal, the martyrs, though they endure the awful pains of the torments, they no longer feel those pains. The supreme suffering becomes the supreme dispassion. This is for the power of God, that is within them, it overwhelms the pain of the suffering.

has truly become like Him Who descended from His height and Who hid the power of His greatness and Who covered His glory into the humble-cogitation, in order the creation not to be burnt by seeing Him. This is because the creation couldn't have looked at Him if He had not taken a part of it and if He hadn't talked to the creation; neither could have the creation listened to the words of His mouth face to face[109].

This is because neither the sons of Israel could have heard His voice when He spoke them out of the cloud. And that's why He told to Moses: "Let God to speak through You and you to tell His words, so that not to talk God to us and us to die" (Exod. 20: 19). So, how could have the creation received His view? "This is because so fearsome is the view of God, so that the mediator said: (I am full of fear and of tremble" (Acts 7: 32). This is for the power of His glory was shown on Mount Sinai. And the mount was smoking and trembling because of the fear of His unveiling, so that the wild beasts which came near to the lowest parts of the mountain died. And the sons of Israel prepared on themselves by washing on themselves up, according to Moses's commandment, for three days, in order they to be worthy of listening to the voice of God and to be worthy of seeing God's unveiling. And when the time came, they couldn't stand the sight of His light and the power of His thunder voice.

But now, when His grace has been pored over the world by His coming, he didn't descend in earthquake, neither in fire, nor in fearsome and powerful voice, but as in a smooth rain and as in a droplet smoothly falling on the ground. And He showed on Himself talking to us in another manner. This happened when He covered His glory as a treasure, under the cover of His body, and He talked to us from among us, through that cover composed by His will out of the bosom of the Virgin and Birth Giver of God Mary[110], in order us by seeing Him as belonging to our kind and talking to us, us not to get scared by seeing Him.

That's why everyone who has put on the coat which Jesus showed on Himself in, into the body which dressed the Creator up, that one has dressed himself up in Christ Himself. This is for the countenance which He showed on Himself in to His

[109] This text and everything that follows is anti-Nestorian. The words of Jesus Christ were the words of God, and not of the man.

[110] The expression "born out of God" shows Saint Isaac, again, as anti-Nestorian.

creation and which He lived in His creation with, He wanted that to be put on His inward man[111] and in its He showed on Himself wearing it, to those who were together-slaved with Him. And instead of putting on an exterior coat of glory and honor, He has adorned on Himself with it (inwardly). That's why, by looking at every man who has put on this likeness, the speaking and quiet creation[112] worships its Master, for the honor of its Master Who the creation saw dressed in itself and living in itself. This is for what creature won't get ashamed if seeing him who is humble in thought[113]? But until the glory of the humble-cogitation hadn't been unveiled to everyone, its full of holiness look was easily despised. But now it has sprung out to the world's eyes its greatness and the man honors everywhere the seen likeness of it[114]. And in this Mediator the creation was found worthy to receive the view of its Creator and Maker[115]. That's why too, neither the enemies of the truth can easily despise this one. This is for, despite he who has achieved it is poor in those of the creation, he is honored for having it as for having a crown and a purple coat, by him who knew it[116]. Him who is humble in thought he will never be despised by man; he won't be offended, and he won't be disregarded. Once the Master love him, he will be loved by everyone. He loves the poor and everyone love him. Everyone desire him and everywhere he

[111] He didn't put on the human nature only exteriorly, but He made the human nature interior to Himself, namely He made on Himself man inwardly as well, like the body becomes interior to the soul and inversely. But this means that He put on our humbleness all the way to the interior of His godhead. The humbleness is His human coat, because if doesn't belong to the human nature, but it is a coat that penetrated into His interior as hypostasis, as Person.

[112] "All the speaking and quiet creation", namely endowed with spirit and without spirit, it worships that man who has dressed on himself in that humbleness as the embodied Word. The humbleness is the true likeness of the man to the embodied Word Who has imbued it in with His godlike greatness.

[113] He who is humble in his thought he is like Christ.

[114] "He honors everywhere its seen likeness", namely the humble-cogitation of Christ, imitated by a man or another, or better said, which the believer has been penetrated by, in union with Christ.

[115] It can be about Christ, or about that man who imitates the humble-cogitation, or who is full with it, by the union with Christ. This is for both Christ and the man who imitates the humble-cogitation, or who is full with it, he is a mediator of the Creator or of His glory, for by humbleness the Son of God has made on Himself as Mediator between God and people.

[116] They who tormented Christ they unwillingly honored His humbleness, with crown and purple coat. Likewise, are honored unwillingly, all the ones who imitate His humbleness, as by wearing a crown and a purple coat, especially the monks who despise all the glory form the world. Even those who are embarrassed by it, they showed by that that they honor the humbleness.

goes he will appear as an angel of light, and much honor it will be shown him. And when the wise and the teacher speaks, they stop, for they pass the word to the humble. Everyone's eyes look at his mouth in order they to see what is coming out of it. And every man waits for his word as for the words of God. His few words are like the wisemen's words who research the meanings of the words. His words are to the hearing of the wiseman sweeter than honey. Everyone receives him like on God, though his word is simple and unadorned and humble at sight.

He who speaks with contempt against him who is humble in thought and who doesn't honor him as a living man, he is like one who has opened his mouth against God. But even if he is despised by the whole creation, his honor will still last. The humble one is approached by the killer beats and when those look at him their savageness is tamed up and they come to him as to their master. And they lean down their heads and they lick his hands and feet, for out of them it is being spread that fragrance that was being spread out of Adam before his falling (when the wild beasts gathered around Adam and he gave them their names, in Paradise). That is the fragrance that was take from us and that has been renewed and it had been give to us by His coming, by Jesus. This is the good fragrance that is spread as a chrism out of the man-kind (2 Cor. 2: 15).

And again, when he comes closer to the bringing-of-death reptiles and, immediately he touched their body with his hand, the harshness and the strength of their causing-of-death venom stops, and he break them in pieced with his bare hands as on some locusts. When he comes closer to people, they look at him as at the Lord. But what am I saying about people? Even the devils, with their harshness, and with their evilness, and with the pride of their thought, when they come close to him, they are destroyed. And the whole their cunningness is getting stupid and their plots are scattered away and their evilness it stopped.

But now, after we have shown the glory and the honor of the humbleness coming from God, and that power hidden within humbleness, let's show, finally, what the humbleness itself is, and when the man is found worthy of fully receiving it as it is. But let's discern between the shown humbleness and that one from him who has been found worthy of the true humbleness.

The humbleness is a mysterious power received by the consummate saints after the consummation of their entire living. This power is given only to the who are consummate in virtue, by the power of the grace, as much as it can be contained within the borders of the nature. This is for the virtue contains in itself everything. That's why, one cannot reckon any man, haphazardly, as humble in thought, but, as I said, only on those who have been found worthy of this step.

Not everyone who is gentle and peaceful, or understanding and gentle by nature, has reached the step of the humble-cogitation. But truly humble in his though is him who secretly had something worthy of boasting with but he doesn't boast with it, but he reckons that, in his thought, as totally insignificant. But we do not call as humble in his thought either on him who get humbled while remembering his sins and his mistakes, when he remembers those before getting crushed in his heart, and for lowering his cogitation form the thoughts of pride during their coming, thought his thing is worthy of praising too. This is for, as long as he still has a thought of pride, he will still hasn't achieved the humbleness, but he attempts to bring it closer to him by diverse craftsmanships. Even if this thing too is worthy of praising, he still doesn't have the humbleness but he only wants it. The consummate humble-cogitation it had by him who doesn't need to search for reasons for his thought to be humble, but he who has achieved the humble-cogitation he has it in all aspects in a consummate and natural manner, without forcing on himself to it. This is for he has received it within himself as a great gift (charisma) that surpasses the whole creation and nature. But he sees on himself in his eyes as a sinner and worthy of being despised. Although he has entered the mysteries of all spiritual beings and he is consummate in detailed knowledge of the whole creation, he reckons about himself as not knowing anything. And this one is like that within his heart without using any craftsmanships[117] and without forcing on himself.

But, is it possible to the man to become like this and to change on himself like this by nature, or it isn't?

[117] "Which are the craftsmanships attracting the humbleness? To remember somebody his sins, to reckon on himself as totally insignificant, to see on himself as one who hasn't done anything good, and the followings. It is worthy of praising also the humbleness that one gains it out of craftsmanships, but it is not a consummate humbleness".

Do not doubt the fact that the power for these mysteries, which the man has received it, it consummates these within him, by helping him to progress in all virtue with the deed. This is the power received by the blessed apostles as a fire (Acts 1: 4). In order to be the Apostles given this, our Savior commanded them not to get far from Jerusalem, until they will receive the power from above. Jerusalem means virtue, and the power means humbleness. The power from above is the Comforter, or the Ghost of the comforting. That's why is told in the godlike Scripture about Him that through Him are unveiled the mysteries to them who are humble in soul[118]. On this Ghost of the unveilings Who shows the mysteries, are found worthy of receiving Him within themselves, they who are humble in their heart. And that's why was told by some of the saints that remaining humble when seeing godlike view it will consummate your soul. Therefore, let the man not to cogitate that he has reached in his soul the measure of the humble-cogitation, through a thought of pricking that has ascended to him somewhen, or for a few tears coming out of him, or for a sole good had by him naturally or forcedly; let him not think that he has reached the fullness of the mysteries and that he is the dwelling place of the virtues, or that by small dee3ds he has gained all of these and by himself he has reached at this charisma.

But only when he will have defeated all the enemy ghosts, and when he will have not misses any part of all the virtues which he would have not worked it in a proven manner and which he would have not gained it, but he will have defeated and submitted all the fortifications of the enemies; only after that he will feel this charisma within himself and only then "The Ghost will confess to his ghost", according to the word of the apostle (Rom. 8: 16), in order him to know that he has achieved the consummation of the humble-cogitation. Blessed is him who has gained this, for he always kisses the bosom of Jesus and he embraces Him.

But is somebody asked: "What should I do" What can I gain it like? How will I become worthy of receiving it? Because, lo, I am striving on myself, and when I reckon that I have

[118] This is not literally said into the Holy Scripture. It perhaps was understood like that the word: "He give grace to the humble ones" (Acts 3: 34), or the word: "You have hidden these from wise and from skilled and you have unveiled them to the little-children" (Mt. 11: 25).

achieved it, I see in my thinking moving thoughts which are opposite to humbleness. Abd that's why I fall into despair". Him who asks such questions, you will answer: "It suffices to the disciple to be like his teacher, and to the servant to be like his Lord" (Mt. 10: 25). Look at Him Who said that and at Him Who has bestowed the charisma, as you have achieved it, and be yourself like Him, and you will find that. This is for Himself said: "The ruler of this world comes and finds nothing within Me" (Jn. 14: 30). Can you see that only in the consummation pf all the virtues can one achieve the humbleness? Let's follow the example of Him Who said: "The foxes have dens and the fowls of the sky have nests, but the Son of Man has no place where to lean His head down" (Mt. 8: 20). This is for He has the glory of all of them who have been consummated and sanctified and fulfilled in all generations, together with the Father Who has sent Him and with the Holy Ghost, now and ever and forever and ever. Amen.

Word XXI

What Helps the Man to Come Close to God in His Heart. Which is the True Cause Hiddenly Giving the Man this Help and Again Which is the Cause Leading the Man to Humbleness

Blessed is that man who knows his weakness. This is for this knowledge becomes to him a foundation and a root and a beginning of all kindness. This is for when somebody finds out and he truly feels his helplessness, he gathers his soul out of the drowsiness that darkens his conscience and he gathers his treasure under guard. But no one will be able to feel his weakness if he is not allowed a little to experience the things which cause pain either to his body or to his soul. This is for, at that moment, by comparing his weakness to the help coming from God, he will know the greatness of God. And again, while seeing the multitude of his craftsmanships and his guarding and his restraint, and his cover and fencing up of his soul, which he trusted to gain trust in himself through, but he hasn't gained that, and he sees that his heart has not peace because of fear and tremble, he will understand and he will know that

his fear shows him that he misses somebody to help him. This is for the heart bears witness of the fear burning it and waging war to is inwardly, that it misses somebody. Ant that's why the heart is rebuking on itself and it won't be able to dwell into trust.

This is for the one that saves, he says, if the help from God[119]. And when somebody knows that he is deprived of the help from God, he does many prayers and the more he multiplied his prayers the more he gets humbler in his heart. This is for to anybody who prays and asks it will be impossible not to get humbled. And "the crushed and humble heart God won't curse it" (Ps. 50: 19[120]). So, until he doesn't get humble in his heart, he won't be able to stop on himself from scattering. This is for the humbleness gathers the heart together. And when the man gets humbled, the mercy surrounds him immediately, and then the heart feels the help from God. This is for there is a trust power moving within it. And when the man feels the godlike help as present and helping him, his heart immediately is being filled up with faith and he understands by that that the prayer is the means which he can find help through, and it is a spring of comforting and it is a treasure of trust and it is a realms saving him from storm and it is a light to them who are in to darkness and it is a support to the weak and it is cover during trials and it is a help into the hiding of the illnesses and it is a deliverer shield in wars and it is a sharp arrow against his enemies and, simply speaking, he understands that the whole multitude of these goods have their entrance within him by his prayers. And that why he is delighted now into the prayer of the faith.

And his heart is lightened up by trust and he no longer is in the petrifaction and in the simple speaking of his mouth which he was in before. And when he knows these ones thus, he achieves the prayer within his soul as a treasure. And due to much gladness, the way of his prayer changes in voicing thanks. This is the meaning of the word said by him who appointed to each thing his image, that "the prayer is a joy

[119] It could be the Psalm 120: 2: "My help comes from my Lord". (In KJB we have: Ps. 121: 2 (E. l. t.'s n.))

[120] In KJB we have: Ps. 51: 17: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."; in ROB we have: Ps. 50: 18: "The sacrifice of God; the humiliated ghost; the defeated and humble heart won't be cursed by God." (E. l. t.'s n.)

raising up thanks"[121]. And by that he meant to that prayer that consummates the knowledge of God, namely that prayer sent by God. This is for then the man no longer prays with tiredness and toil, as the prayer from before has been done before sensing the grace of this last kind of prayer, but it is being done with the joy of the heart and with the kidnapping which ceaselessly spring out of, the movements of thanking, and with untold kneelings; and due the grace's movement into knowledge and on the bewilderment produces by the grace of God, he raises his voice praising God and extolling God and raising Him thanks and, while being very bewildered, he moves his tongue.

If somebody has truly reached here, and not only in his imagination, he has noticed some signs or this state within himself and he has known many exquisite goods for his much testing. He understands what that says and he doesn't resist it. That's why not he stops thinking at the vain things and he perseveres next to God by ceaseless prayer, because of fearing to be him deprived of the multitude of the help from God.

All these goods are born within man by the fact that he knows his weakness. This is for, due to the much desire for the help from God, he close closer to God by persevering into prayer. And the closer he comes to God, the closer will come God to him as well, with His gifts, and God won't remove form him His grace, due to his great humbleness. This is for him, as the widow, he ceaselessly shouts out towards the Judge to be him granted his justice. That's why the Guide God stops bestowing his grace to the man, so that to be cause for the man coming closer to God, and by feeling his need him to persevere next to Him Who all the useful things spring out of. And which

[121] There are three kinds of prayers. First, for instance: "Praise my soul the Lord, I will praise the Lord in my life" (Ps. 145: 1 (in KJB we have: Ps. 146: 1)). Then, the giving of thanks, for instance: "Confess yourself to the Lord, for He is good" (Ps. 117: 1 (in KJB we have: Ps. 118: 1)). Then the asking, for instance: "Heave mercy on me, God" (Ps. 50: 1 (in KJB we have: Ps. 51: 1)), or: "Mys God, take heed and help me" (Ps. 69: 1 (in KJB we have: Ps. 70: 1)). And He Who has appointed to all the things their image, He is the God of all the things. This is for He not only has brought all the things to existence out of nothing, but He also gave to each thing its image. And the Only Begotten Son and the Word, by descending form heavens and by embodying on Himself, He taught us these three kinds of prayers. He extolled the Fathers by saying: "I have extolled You on earth" (Jn. 17: 5); he thanked Him saying: "I thank You, Father, for You have heard Me" (Jn. 11: 41); and He asked like this: "I am praying for them… You Holy Father guard them in Your name" (Jn. 17: 12). And the word that "the prayer is that gladness raisin up thanks" the saint might have taken in from: "I am saying you these things for you to have My consummate joy within you" (Jn. 17: 18).

of his asks will be answered more quickly? Those ones which one cannot be saved without.

And in some circumstances, He removes and banished the heat of the enemy from the man, while in others He allows the man to be tempted, in order this temptation to become to the man cause for getting closer to God, as I said before. And for the man to learn as well and to gain experience in temptations. Thus says the Scripture's word: "The Lord allowed many peoples and He didn't destroy them and He didn't surrender them in the hands of Joshua, son of Navi, in order Him to tempt the sons of Israel through them, and the minds of the sons of Israel to be advised and they to learn the war" (Jud. 3: 102). This is because that righteous who do not know his weakness, he stays as on the knife edge, and he never is far from falling, nor from the killer lion, namely from the devil of the pride. And he who doesn't know his weakness he is lacking the humbleness. And he who lacks the humbleness he is also lacking the consummation. This is because of not being his city founded on iron pillars and his city is not surrounded by brass circles, namely it isn't founded on humbleness. And one cannot achieve humbleness except through those ways of the humbleness, which the heart becomes humble through and which are destroyed through the thoughts of the self-appreciation. That's why the enemy often finds cause to deviate the man. This is because without humbleness the man's thing cannot be done. And there hasn't been put on the letter of his liberation the sela of the Ghost[122], but he rather still is a servant; and his thing is done because of fear. This is for one doesn't straighten his thing without humbleness and no one learn except out of trials. And without trial no one knows the humbleness.

That's why the Lord brings upon the saints causes for humbleness and for heart-crushing and for pained prayer, in order they who love Him to come closer to Him. And often He frightens them with the passions of the nature and with the slidings in ugly and filthy thoughts. And on occasions, with illnesses and with bodily helplessness; and on some other times, with poverty, with the lack of the utterly needed things.

[122] This is a beautiful saying. A freedom that is not sealed through the Ghost it will serve the arbitrariness and it won't be the freedom of the Ghost's communion with God and with the fellow humans; it won't be that freedom free of the narrowing of the egotism.

And sometimes, with the pains of a dreadful fear and with the forsaking and with the shown war of the devil, which he uses to scare them with. And on some other times, though diverse fearsome things. And all of these happen to them in order they not to fall into the sleep of the idleness, or because of some things which he who lives in ascesis is weak towards, or for waking up the fear of the future realities.

Therefore, the trials are absolutely useful to the people. I am not saying that the man should willingly get drowsy through the ugly thoughts, in order their memory to become to him a cause for humbleness, neither I say the man should strive in other trials; what I am saying is that, while working the good, he must take vigil all the time and he must guard his soul and to thinks that he is created and because of that, he ca easily fall. This is because each of us, because of being created, we need the power of God to help us. And everyone who need someone's help he presents a natural weakness. And everyone who knows his weakness he will necessarily pray for reaching to be humble, so that he will accomplish his need through him who can help him. This is because if he knew and if he saw his helplessness at the beginning, he wouldn't be lazy. If is he wasn't lazy, he would not sleep and he would not be surrendered in the hands of those who torment him, in order they to wake him up.

Therefore, it is appropriate to him who walks the path to God to give thanks to God for all the things coming upon him and to blame and to reproach his own soul, and he must know that he would not be forsaken by the Care-Taker if he was not lazy; he has been forsaken in order his cogitation to wake up; he was forsaken for he was proud and in order him not to get crazy because of that, neither him to leave the battle stadium, neither him to fight without self-blaming; and in order not to get his evil be twofold because of that. This is for there is no injustice to God out of Whom springs the justice. God forbid that! His be the glory forever! Amen.

Word XXII

About the Kinds of the Hope in God. And which Things Must Be Hopes from God. And Who Is Him Who Hopes Foolishly and Unwisely

There is a hope in God born through faith out of heart. This is the good hope and with right-reckoning and into knowledge. And there is another, a liar one, that is born out of lawlessness. He hopes rightly and wisely into the Lord, he who isn't at all caught into the worry for the perishing things, but he is bestowed, day and night, entirely to God, not worrying about any worldly thing due to his much-occupation with the virtues, and the whole his preoccupation is directed towards the godlike things and that's why he doesn't care to prepare his food and his clothes and to adorn the place of the dwelling of his body and of all other things. This is for the Lord will prepare him the things he needs. This truly is that true and all-wise hope.

It is right that one like this one to hope in God, for he has made on himself God's servant and for he perseveres zealously in God's thing, without any laziness coming to him because of some reason. And it is right that God to show His care to one like this one in a special manner. This is for he observed God's commandment, that says: "Search, firstly, for the Kingdom of God and for His justice, and all these things will be added to you" (Mt. 7: 33); and "No not worry about your body" (Rom. 13: 14).

When we behave like this, the world prepares everything for us as it would be a servant to us, and it obeys our words, unhesitatingly, as to a master, and it doesn't resist our will[123]. And one like this won't stop to ceaselessly stay before God, and he won't surrender on himself to the need of his body. And he takes care of nothing except of stopping on himself, for the fear of God, from any unimportant or important worry which he tends through to pleasure, and which urge him to scattering. He will be given the necessary things in a wonderful manner,

[123] The world obeys our words because our words are equally numerous conscious rationalities applied by will to the unconscious and without-own-will-or-choice rationalities of the world. Our being is elevated by these applied rationalities, through consciously choosing, above the nature and that's why our being won't be called to obey the death, or the total decomposition which are taken to, through its rationalities lacking the free choice, the nature's units. The man has a different destiny, one superior to the nature.

without him worrying or taking care of them and without him making any effort for them.

But him who has his heart totally sunk into the earthly things, and who always eats dirt together with the snake, and who doesn't care at all of the things which are pleasant to God, but he toils for all the bodily things and he is detached and empty of any virtue, because of the ceaseless meetings and because of the scattering due to pride, by searching for others and others occasions for that, he truly is fallen from good because of this carelessness and non-working. You say that him, on occasions, when he is in need for something, or tormented by some fruit of his lawlessness, such a man says too: "I hope in God and He will get me rid of worry and He will give me alleviation"? I tell him: You fool, until this moment you haven't been remembering God, but You have been cursing Him through the wickedness of your deeds and "His name was blasphemed because of you among Gentiles as it was written" (Rom. 2: 24), and now you dare to say with the whole your mouth: "I hope in Him and He will help me and He will take care of me"? Towards some like these ones God said through the prophet, shaming them up: "From day to day they search for Me and they want to learn My ways; as one who did the justice and the right things of their God they didn't deserted, they ask form me judgment and justice" (Isa. 58: 2).

As one like these ones is this fool who, by not coming close to God even with his thought, when enveloped by troubles he raises his hands, with trust, towards God. One like this must often be burnt with the hot iron, in order him to learn from one and from another. This is for he hasn't done anything worthy of hoping in God. But for his deeds and for his carelessness of the due things, he has made on himself worthy of punishment. But the long-suffering God, for His mercy, He suffers him too. Therefore, let not such a man deceive on himself and to forget about his behavior and to say that he hopes in God, because he will be punished. This is for he hasn't enriched on himself at all with the deeds of the faith. Let him not stretch his feet lazily, and say: "I believe that God will bestow me the good things, as one who have been living into the things of God"; or to insanely throw on himself into the well by not thinking at God at all. Let him not say after he has fallen: "I hope in God and God till escape me". Do not delude on yourself, you fool! The hope in God must be preceded by the toil for God

and by the sweat in His thing. If you believe in God, you are right, but your faith needs deeds and the hope in God is shown in heavy sufferings for virtue. Do you believe that God takes care of all His creatures and that he is powerful in all things? Then let your faith to be followed the due work and then God will hear you. Do not try to grab the wind with your fist, namely to have a faith without deeds.

Often, somebody crosses, without knowing it, s path endangered by a wild beast, or by some thieves, or by something similar. Thei usual taking of care of God it is shown in the fact that He escapes the traveler from such a perdition, or God impedes him from leaving for that journey by bringing him some impediments, until that wild beast will cross away from there, or God brings somebody in his way and that one turns him back. Again, sometimes there is a venomous snake in the middle of the road without being seen, And for God doesn't want to surrender the man to that trial, God makes that snake to suddenly whistle and to leave, or to move and the man sees the snake and escaped from being bitten, despite that man was unworthy because of his unshown sins known only to God. But God saves him for His mercy. And again, sometimes happens that a house collapses, or a wall, or a stone falls and rolls down noisily, and there happen to be some people. But God commands to the angel, with His love for people, to hold those not to fall until the people leave from there are cross through there, or God makes them leave for some reasons, so that there do not remain anyone under. But immediately that those people left, He allows those things to collapse or to fall. And if it happens somebody to be caught under those, God makes him escape unharmed. By this God wants to show the infinite greatness of His power.

These things, and similar things, are committed by the general-taking-care, of God. And the righteous has God's taking-of-care unseparated from him. This is for to the other people God commanded with right-reckoning they to administrate themselves their business and they to mix their knowledge with the taking-of-care of God. But the righteous doesn't need to administrate himself his things with this knowledge[124]. For he has achieve instead of this knowledge the

[124] It is worthy to be noticed this discernment operated by Saint Issac between the own administration done by him who isn't totally surrendered to God, and that administration

faith, by which he "tears down all the heights rising against the knowledge of God" (2 Cor. 10: 5). And he doesn't fear anything form among the mentioned things, for it has been written that "the righteous is confident like a lion" (Prov. 28: 1), daring towards anything by faith, and not like one who tempts God but like one who sees God, as one who has been armed with the power of the Holy Ghost. And for his care is ceaselessly at God, God says about him: "I am in trouble with him, I will deliver him and I will glorify him and I will fill him up with length of his days and I will show him My salvation" (Ps. 90: 15-16[125]). So, he who is drowsy and careless in his thing, he cannot have this hope. But this hope is had by him who always perseveres into God in all his things and he comes close to God by the kindness of his deeds and he ceaselessly aims the sight of his heart towards God's grace, as the godlike David said: "My eyes weakened, hoping towards my God" (Ps. 68: 4[126]). For Him is due the glory, the honor, and the worshipping forever. Amen.

Word XXIII

About the Love of God, about Rejection, and about that Resting into Him

That soul that loves God has earned his resting into God and only into God. You firstly undo all your ties to the exterior things and then you will be able to tie your heart to

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exclusively bestowed by God, to him who is totally surrendered to God. he who administrates his things by himself, he uses a knowledge he has earned on the basis of his natural aspiration to the knowledge sown in him by God. But he is helped by the taking-of-care of God. The righteous is defended and guided exclusively by God's taking-of-care. But neither the righteous stays passively in front of God, but he too works thus to receive within him the care-taking power of God. The analyze of this theme and of the theme of the humbleness are among the especially remarkable in the *Words* of Saint Isaac.

[125] In KJB we have: Ps. 91: 15-16: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. // With long life will I satisfy him, and shew him my salvation."; in ROB we have: Ps. 90: 15-16: "He will shout out towards Me and I will hear him; I am together with him in trouble and I will get him out of it and I will glorify him. // I will fill him up with the length of his days, and I will show him My salvation." (E. l. t.'s n.)

[126] In KJB we have: Ps. 69: 3: "I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God."; in ROB we have: Ps. 68: 4: "I got tired of shouting out, my throat got numbed, my eyes weakened hoping towards my God." (E. l. t.'s n.)

God. This is for the attachment to God is preceded by the detachment from the world. The little child is nourished with bread after being weaned up. And that man who wants to broaden on himself into the godlike things, he must firstly estrange on himself from the world, like the little child from his mother's arms and breasts. This is for the bodily work preceded the soul work, as the dust preceded the soul instilled to Adam. He who hasn't achieve yet the bodily work he won't be able to have the souly work either. For the last one is born out of the first one, as the wheat ear from the simple grain of wheat. And he who doesn't have the souly work, he will miss the spiritual gifts (charismas).

The toils for truth from the present life do not match the delectation prepared to them who heavily suffer for the good things. As they who sow with tears are waited for by the sheafs of gladness, likewise the joy follows to the heavy suffering for God. That bread earned with sweat tastes sweet to the plowman and the deeds for righteousness taste sweet to that heart that receives the knowledge of Christ. You endure the contempt and the humiliation with a gentle will, in order you to have daring to God. That man that endures any harsh word into knowledge, without that word be preceded by a lawlessness committed by that man, that man will place on that moment a thorns crown on his head, but he is happy for at a time unknown to him he will be crowned with the incorruptibility.

He who runs away, into knowledge, from the vain-glory, he will feel within his soul the age to come[127]. He who says: I left the world, but he still fights the people for a certain need of his, in order nothing to be missing among the things which rest him, he is totally blind. This is for he willingly has deserted the entire body, but he still wages war and fight for one of its limbs. The mind of him who runs away from the peaceful life of the present era, it looks at the age to come. And he who is tied to the love for earning, he is slave to the passions. Do not reckon that only amassing gold and silver means love for earning, but anything which your will depends on. Do not praise him who torments his body but who has his senses untied, meaning his

[127] Saint Issaac uses, usually, for the living with the soul of the godlike realities, present or future, the word "feeling". But this "feeling" isn't a simple sentiment, but it is a perception, an unmediated touch of them, like we perceive or like we touch with our senses the external realities. This fact will be accentuated especially by Saint Simeon the New Theologian.

earing and his mouth open an unrestrained and his eyes wandering. When you lay down borders to your soul, in order you to benefit through mercy, you accustom your soul not to search for justice in other things, so that you not to be gathering with one hand and wasting with another. This is for in the first thing one needs supervision, and in the second thing one need the broadness of his heart. You know that forgiving the sins to them who have mistaken belong to the deeds of the righteousness[128]. Then you will see the peace shining from all quarters within your mind. When you will be elevated above the way of the justice, you will be free in all things[129].

Someone among the saints, while speaking about this, he said that if the merciful is not just too, he will be blind. I understand by that that he must give to somebody else some of the things he earned by his toils, but not out of the things he gained by lying, by committing injustice, or by other evil craftsmanships. This is for the same saint said again, in another place: "If you want to sow within the poor, sow out of your things; and if you want to sow out of things belonging to others, be aware that what you are sowing thus it will be more bitter than the tares". And I am saying that, if the merciful doesn't raise above his mercifulness, he actually won't be merciful. This means that he must not only give alms to the people out of his things, but he also must joyfully endure the injustice from other people, even if he has given them alms and he has had mercy on them. This is for, when he overcomes the justice by mercy, then he will be crowned not only with the crowns of the righteous of the law, but with the crown of the consummate ones form the Gospel. This is for giving to the poor out of his things and clothing up the naked and love his neighbor as on himself, and not doing injustice, and not lying,

[128] In justice it is needed the mercy, in mercy it is needed the justice. There is no strict border between them. So must be understood the words: "When to lay down borders to your soul (the restraining of your life), in order you to benefit (to be saved) through mercy, you accustom your soul not to search for justice in other things", namely do not let yourself to behave as guided by a rigid justice towards people; you must not be, for instance, unforgiving with their mistakes. "In mercy it is needed supervision", namely let not be your gift a wasting caring not about the real needs of others; and the second thing, namely the righteous judgment, you use the broadness of your heart.

[129] You won't be mastered even by the way of the justice. You will be led only by love, that, despite to him who doesn't have it yet it is a law too, to him who has it the love is above any law. It is the consummation of the surpassing of all the laws, or of all the godlike commandments.

all of these were commanded also by the old law. But the consummation of the oikonomia of the Gospels commands us like this Him who take away your things, do not ask him to give those back to you, and you give to anyone who asks. And one even must joyfully endure not only the injustice regarding the things and the exterior aspects, but he must even put his own soul, for his brother. This is for this one is him who have mercy on his brother and not him who gives him some alms. This means that he is the one truly giving alms who, by hearing or seeing that something saddens his brother up, he will burn in his heart. So is him, who has been hit by his brother by he won't answer likewise, without feeling shame for that, and who neither will get upset in his heart[130].

Honor the work of the vigil, in order you to find the comforting coming closer to your soul. Persevere reading in silence, in order your mind to be guided always towards the wonderful things of God. Love the poverty into patience, in order your mind to be gathered up form scattering. Hate the scattering in order you to guard your thoughts undisturbed. Gather up on yourself form the many things and take care only of your soul, in order you to save your soul form scattering, in the deepest peace. Love the righteousness, in order you not to be ashamed during your prayer before God[131]. Achieve the cleanness sin your deeds and be the joy ignited into your thought by the remembrance of your death. Guar the insignificant things in order you not to fall into big mistakes. Do not get bored by your work in order you not to be ashamed while amid your companions. Do not be without victuals, lest they leave you at the half of the road. Fulfill your things into knowledge, in order you not to lose your road[132]. Achieve freedom in your living, in order you to be set free of worries[133]. Do not bond your freedom due to causes of delectation, in order

[130] He doesn't not have mercy on his fellow human by giving him something form his external things, but he who gives him his soul, his love. This one truly comforts that one and heals his suffering caused by the conscience of his loneliness.

[131] He who hasn't guarded his virginity, he will often be troubled during his prayer by the memories of his sins and he will he ashamed before God.

[132] If you fulfill your ascetic toils without keeping your actual thought at God, it is like you would work automatically. In such a case you won't souly advance. The road you travel is external and it is like you wouldn't travel it.

[133] Freedom is only there where it is freedom from the burdening caused by the tendency towards pleasures, towards egotistic needs, namely there where it is the freedom even from oneself.

you not to become their slave. Love the baggy clothes, in order you to despise the thoughts occurring within yourself, namely the pride of your heart. This is because him who loves the luxury won't be able to achieve humble thoughts. This is because the heart is imprinted within by the exterior countenance.

Who is the lover of much-speaking who can achieve a clean cogitation while loving the much-speaking? Who is that hunter of vain-glory from people who can achieve humble thoughts? Or who is that debauched having his soil poured into his senses who can become clean in his cogitation and humble in his heart? When the mind is attracted by senses it will eat the food of the beasts. And when the senses are attracted by mind, they will be shared the food of the angels[134].

To the humble cogitation it follows the gathering into oneself (the withdrawal). And the vain-glory is the servant of the fornication and it is the deed of the pride. The humble cogitation, by its ceaseless restraint, it will reach the sight (the contemplation) and it will adorn the soul too with the righteousness. And the vain-glory, because of the ceaseless disturbance and because of the mixing of the thoughts, it gathers dirty treasuries out of the encounter with the things and it defiles the heart. And itself looks at the nature of the things with an unrestraint look and it pushes the mind to ugly hallucinations. But the humble cogitation restrains on itself through the spiritual look and it moves him who have achieve it towards God.

Do not liken they who do signs and unusual things and powers within world, to them who appease on themselves into knowledge. Love the work of the quietude more than the satiation of them who are in the world and more than the turning on many nations to worshipping God. This is for it will be better to you to be untied form the tie of the sin than to liberate a slave form slavery. It will be better to you to reconcile on yourself by uniting into a though the trinity from within you, namely your body, your soul, and your ghost, than to reconcile through your teaching the separated ones. This is for Gregory the Theologian says that is good to theologize for God, but it is

[134] This is a way of transfiguring the body, of spiritualizing the senses.

even better to clean yourself to God[135]. It will be better to you to be unskilled to speaking than knower and skilled in overpouring the teaching as a river, with the sharpness of your mind. It will be more useful to you to take care of resurrecting your fallen soul from passions, through the motion of the thoughts given you by God, than you to resurrect the dead.

Many committed powers, they resurrected dead people, they toiled to turn back the strayed ones, and they did great things, and many were guided through their hands (in another manuscript: They lips*, t. n.*) towards the knowledge of God. And after they did that, they who resurrected dead people, they fell into defiled and filthy passions and they committed suicide and they were offence to many by their seen deeds. Because they still were ill in their souls and they didn't take care of their own health, but they surrendered on themselves to the sea of this world in order to heal the souls of those ones while themselves were still sick, and their souls lost their hope in God, as I said. This was because the weakness of their senses was unable to withstand the encounter with the flame of the things[136]. This was because they had to, for instance, to guard on themselves not to see women, not to rest, not to earn money and material things, and not to master over others and not to raise above others.

It will be better you if they suspect you of stupidity, as not being able to resist in word because of the fewness of your education, than to be reckoned among the wisemen for your cheeky daring. Be poor for the sake of the humbleness, and not rich so that to be cheeky. Prove with the strength of your virtues on them who dogmatize against you than by the seeming conviction power of your words. Shut your mouth up and bring to silence the cheekiness of the disobedient with your gentleness and with the peace of your lips. Shame up the fornicators with the decency of our living and shame up them who are shameless in their senses, through the restraint of your looks.

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[135] Properly-said, that one knows God within himself, by experiencing God's work, he who is cleaned up of worldly thoughts which narrow his mind and steal his peace from him.

[136] The whole phrase is: "Because the weakness of their senses was unable to withstand the flame of the things, *which uses to weaken the strength of the passions and to resist the passions*." We have chosen to translate *by omissions* the part in Italics, because it seems to us as exactly the opposite. (E. l. t.'s n.)

You reckon on yourself as a stranger, wherever you reach at, in order you to be delivered from the harm coming to your out of daring. Reckon on yourself, all the time, as not knowing anything, in order you to get rid of that defamation coming to you out of others' suspicion on you that you would argue a different opinion. Persevere in always blessing with your mouth and you won't be reproached. This is for the reproach gives birth to reproach and the blessing gives birth to blessing. Reckon on yourself, everywhere, as lacking any education, and you will be reckoned as wise for the whole your life. Do not teach somebody what you haven't understood and what yourself haven't done yet, in order you not to be shamed up and to be unveiled, by comparison to your behavior, your lie. But if you say to somebody something necessary, you will speak as one who wants to learn himself, and not authoritatively and daringly. And go ahead and judge on yourself and show that you are inferior to another, in order you to show the image of the humbleness them who listen to you, and to conquer them by determining them to listen to your words and them to start working; and thus, you will be honored by them. And if you can, speak about these things with tears, in order to benefit both you and them who listen to you, and the grace of God to be with you.

If you have received the gift from God and if you have been found worthy of being delighted with the contemplation of the judgments of God and of the seen creatures, that is the first step of the knowledge, prepare on yourself and arm on yourself against the ghost of the blasphemy. Do not stay in this land without weapons, in order you not to be quickly killed by them who set traps against you and who delude you. And your weapons will be your tears and your consummate fasting. Guard yourself against reading the dogmas of the heretics. This is because that reading arms up the most the blasphemy's ghost. And do not start shamelessly examining the godlike things and teachings with a full belly, or you will repent of doing that. Take heed at what I am telling you: in the full belly there is no knowledge about God. read continuously and insatiably the books of the teachers about the care-taking from God. This is for these books guide your mind in order your mind to see the order of the creatures of God and of God's things and these readings will prepare your mind for achieving luminous meanings out of their subtlety, and they will make your mind

travelling with cleanness towards understanding the creatures of God. Read also the Gospels bestowed us by God in order they to be knows by the entire world, in order you to take victuals out of the power of His Providence shown to each generation, and your mind will dive into the wonderful realities of God[137]. Such a reading will be helpful to your soul. But read when you have peace from anyone and during reading be free of the much-worry for your body and from the disturbance form the material things, in order your soul to be shared with the sweetest tasting of the godlike realities, through that sweet understanding that is above all feeling, so that your soul will feel those realities during while occupying on yourself with them[138]. Do no reckon the words of the experienced as of those who falsify and sell the godlike words, lets you will remain in darkness until the end of your life and you will miss their use and you will be troubled and lacking the limpidness during war and you will fall into that seeming-good pit.

And you will have as sign of the things which you want to enter, in order not to get out of that place: When the grace starts opening your eyes in order you to truly feel the sight of the things, your eyes will immediately start shedding tears, so that those tears often wash up your cheek with their abundance. Then the war from the senses gets appeased and your heart will gather inside[139]. If somebody teaches you against these ones, you won't believe him. This is because you must not search for another proven sign of your body, besides your tears. But when you mind is elevated from creatures, then your body too will get out of tears and out of any movement and work of your senses.

"When you find honey, eat with temperance, lets by getting satiated you will vomit it" (Prov. 25: 16). The soul's nature is a nimble and light thing. Sometimes the soul jumps

[137] From Scriptures we learn how to know the world too, for the same God has created it too, and God teaches us through His supra-natural revelation how can we be saved within it, and how can we see the world as transparent to God and as a word of His. Still, if we are preoccupied with the care for the world and for the things from within the world as ultimate reality, that will impede us from being saved. The supra-natural Revelation presents us the world as transparent to God, as a word of God, as a gift from God, and as a road towards God.

[138] The reality of God is tasted, felt, and understood in the same time. So followed to tell Saint Simeon of the New Theologian. But this is an understanding differing form that purely intellectual understanding that takes place from distance.

[139] When the spiritual feeling is very strong due to seeing the godlike realities, the bodily senses will get appeased, for they will be overwhelmed by the spiritual feeling.

and wants to ascend above himself and to find out things above his nature. And the soul often understands something from the reading of the Scriptures and out of contemplating (understanding, seeing) the things. But when the soul is allowed to liken himself to those understood by him, the soul will find on himself inferior, according to the measure of his oikonomia, by understanding which things his knowledge entered at. That's why the soul's thoughts will be filled up with fear and with tremble and the soul will hurry up to turn back, because of fear, to his lowered state, because of reckoning that he has dared to raise to things above his understanding. This is because of the fears of these things there will occur within the soul a fear and the right-reckoning (the discernment) will urge his mind to embrace the silence and not to allow be himself tempted by daring, in order the soul not to be lost and to search for unreachable things and not to inquire the realities which are superior to him.

Therefore, when you are given the power for understanding, you may understand; but to not grab the mysteries shamelessly, but you bow down and extoll God and thank Him in silence. This is because, as it is not good to eat too much honey, likewise, it won't be good to inquire too much the godlike words, lest, by wanting to look at greater things while we still cannot understand them yet, out seeing power to weaken and to be harmed because of the harshness of the way towards them. This is because sometimes, instead of truth, one sees hallucinations. And when the mind gets tired because of searching it forgets about the darkness that is in. So, the wise Solomon said that "the impatient man is like a city without walls" (Prov. 25: 28). So, man, clean up your soul and banish away the care for the things which are outside your nature and you hang before the meanings and the understanding movements the curtain of your righteousness and of your humbleness, and through them you will find Him Who is inside your nature. This is for the mysteries are unveiled to them who are humble in thought[140].

If you want to give to your soul the work of the prayer that cleans up your mind[141], and if you want to give to your soul the perseverance into the night vigil, in order you to

[140] The humbleness is penetration within the unadorned inward realities. And there is God.
[141] The true prayer cleans the mind up of any thought that is not thinking at God.

achieve a luminous cogitation, you get far from the sight of the world and you cut off the meetings; and do not get accustomed to receive friends within your monastic cell, not even for kindness, but only on those who are like you and who think like you and who have the same mysterious understanding as you have. Fear the wallowing into spiritual dialogues[142], which usually are unwillingly stirred up. And after you have cut off and after you have undone and after you have totally stopped the external dialogue, you will unite your prayer with the mercy and your soul will see the light of the truth. This is for, as much as the heart is getting appeased of the external things, as much the mind will be able to receive, by understanding the meanings, the content of the godlike works and the kidnapping by them. This is because of being the soul's habit to change a meeting for another, if we strive to manifest a little care[143]. Occupy on yourself with the reading of the Scriptures and that will show you the way of the subtle contemplation (of the understanding), and read the lives of the saints even if you do not feel their sweetness since the beginning because you still are closet to the things which bring darkness. due to the closeness. And you do this in order to change a meeting for another[144].

And when you get up for your prayer and for your rule, instead of cogitating at the worldly realities seen and heard by you, you will think at the godlike Scriptures which you have read. And thus, your mind will come to cleanness. And this is what it was written[145], that the soul is helped by reading when staying at prayer. And again, the prayer brings light into reading[146]. And again, instead of the mixing with the worldly things, it will bring content to the kinds of the prayer, so that out of reading the soul will be lightened at prayer, in order the soul always to pray unhesitatingly and undisturbed.

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[142] The souly realities are inferior to the spiritual realities. The souly things are the purely human realities which are not crossed through by the Godlike Ghost, and which are not preoccupied with God.

[143] If you take away from your soul the preoccupation with the souly things, because the soul must occupy on himself with something, the soul will occupy on himself with the spiritual realities.

[144] It is about changing the meeting with the material things for the meeting with the godlike reality, namely to looking at the things into God by contemplating their godlike rationalities.

[145] In the writings of the godlike Fathers.

[146] In prayer you meet God Who lightens Himself the things He unveils. Then the prayer will remove other thoughts, so that you will be able to focus on what you will read.

Ugly thing is to them who are in love with their body and with their belly to speak about the spiritual realities; that would be like a debauched speaks about virginity. When your body is very ill, it rejects the fat foods and it is disgusted by them; likewise, that mind occupied with the worldly things cannot come closer and study the godlike realities. The fire doesn't start in wet woods, and the godlike warmth doesn't ignite in that heart that loves resting. The debauched doesn't persevere in love for only one partner, and that soul that is tied to many things won't remain within the godlike teachings. As he who doesn't see the sun with his eyes, he won't be able to describe the sun by hearing, neither will he feel the sunlight, likewise, he who hasn't tasted with his soul the sweetness of the spiritual realities.

If you have a little more than your daily need requires, share that to the poor and then come and bring your prayer daringly. Namely you talk to God as the son to his father[147]. Nothing can get your heart so close to God as the giving of alms. Nothing can sow so much peace within your mind as the willing poverty[148]. It is better for you to be called as stupid by the many, because of your simplicity, and not to be called by them as wise and having a consummate mind, because of your glory. If one mounted on a horse stretches his head towards you in order to receive alms, you won't refuse him. This is because, surely, at that time he is in need as one or the poor. And when you give, give with a wide heart and with a glad face; and give more than you are asked to. "Send, he says, your bread towards the face of the poor and after a short time you will find reward" (Prov. 11: 1). Do not discern between rich and poor and do not attempt to discern between worthy and unworthy, but all the people to be equally good to you. This is for thus you will be able to attract to good also the unworthy. This is for the soul is quickly attracted from the bodily things to the fear of God. And the Lord sat at the table together with the publicans and with the debauched, and He didn't discern the unworthy, in order Him to attract thus everyone to the fear of God; and through the bodily things, to bring them close to the spiritual realities. For

[147] That heart that is tied by parsimony to the material things it won't be able to meet God. Only him who has opened his heart to another will be able to open his heart to God as well.

[148] The willing poverty is the untying of any thought referring to the things which limit. Then the mind can gather into the endless God, by coming back itself to its indefinite state.

that, you will reckon all the people as equals in good and in honor, even if there would be a Jew, or an ungodly, or a suicidal, especially for he is your brother and he is of the same nature with you, and he was strayed, without science, from truth.

And when you do the good, do not expect consequently to that a reward, and you will be rewarded by God for both these two things[149]. And if it is possible to you, do not do the good even expecting the future reward. If you set to your soul the law of the poverty and by the grace of God you have been liberated form worries and you have been elevated above the world into your poverty[150], take heed lest for your love for people you will love the richness in order you to give, allegedly, alms, and thus you to throw your soul into the disturbance of taking from one and giving to another. By that you will lose your honor[151], by obeying the need for asking from people and you will fall off your freedom and off the height of your cogitation, down into the life's worries. This is for your step is higher than that of them who give alms. I beg you not to obey on yourself to these worries. The giving-of-alms is like the baby food. And the quietude is the peak of the consummation. If you have wealth, you must scatter it at once. And if you do not have wealth, you must not try to gather one. Clean your monastic cell of things bringing you delectation or which are redundant. This is for, if you do this, it will take you unwillingly to restraint. This is for the fewness of the material things teaches the man the restraint. But when we are covered from the side of the things, we won't be able to abstain.

They who are victorious in the exterior war, they will gain daring towards the fear from within and they will no longer be dominated by any necessity. And they do not wobble either in

[149] For both the facts that you give alms and you do not expect a reward for that.

[150] A paradox: he who willingly have nothing, he will no longer be the slave of the world, but he will be above the world.

[151] Here it is not about the worldly honor, but it is about the height of the virtue, it is about the step of the consummation, which have been elevated to, them who live in poverty and in quietude, liberated form the narrowness caused by the measure of the things. This is for he says further on: "for your step is higher than the step of the giving-of-alms". This is for the apostles too they preferred the preaching of the world to serving at the tables… So, this father too, he places the poverty and the quietude above the taking from one and giving to another, though this one too is a worthy of respect deed, and it is a deed pleasant to God.

the war from in front of them or in the war from behind them[152]. And I call as exterior war that one stirred up by senses and by laziness against our soul, as for instance from that urge to give and to receive by hearing and by tongue[153]. These ones by being brought within our soul, they will sow within our soul a blindness, and because of the external disturbance our would will no longer be able to take heed at himself during the hidden war stirred up against him, and therefore the soul won't be able to defeat by silence on those from within who stir the soul up. But when somebody closes the city's gates, namely his senses, he will fight within and he won't fear them who plot outside the city.

Blesses is him who knows these things and who remains into silence, and who is not disturbed by the multitude of his deeds, but he transforms all his bodily deeds into the toil of the prayer[154] and he believes that as long as he works with God, he has the whole his care put on His behalf day and night. This is because he won't lack anything from the unavoidable need, given the fact that he restrains on himself for God, from what is unnecessary and from material things. But if one cannot persevere into quietude without some handwork, let him work using his work as a helper. But let him not work too much for the sake of the earning. This was appointed to the weaker ones. And to the consummate ones, this will be a disturbance. This is for the fathers ruled to the poor and tending to idleness ones that they must work, as it is an absolutely necessary thing to them, but the work hasn't been appointed to anyone as such.

During the time which God pricks your heart within, you will surrender on yourselves ceaselessly to the prostrations and to the kneelings and you won't allow your heart to worry about something, lets the devils will start persuading you to occupy on

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[152] "What are those wars from ahead and from behind? That war from in front of you is the manifest and full of daring war, and that war from behind is hidden and unnoticed".

[153] After he talked about that war stirred up by senses and in general, he has focused on himself only on hearing and speaking. This is for we both give and receive only through these ones. Through the other senses we only receive. Better said, we give only through our tongue, but we give as a reaction to what we receive through hearing. So, these two, the hearing and the speaking are especially connected to one another.

[154] One can understand this not only about the ceaseless prayer, but also about the need for uniting all his deeds with hid thought at God, transforming his deeds into prayer, that is toil because of the difficulty of keeping the thought focused on God. But the consummate ones, who can continuously keep their thought at God, they no longer have to work in order they to be urged by deeds to think at God.

yourselves with other things too. BY doing so, you will see and you will wonder what will be born within you out of those. There is no greater and more tiring and more envied by devils, during the struggles of the ascesis, than somebody to throw on himself before Christ's cross and he to pray day and night and he to tie his hands at his back[155]. Do you want your warmth not to get cold and you not to pe deprived of your tears? You hold on these ones and you will be happy if you observe, day and night, the things said to you and if you do not search for something else. Then the sun will rise within you[156] and your righteousness will shine quickly and you will reach to be like a flourishes Paradise and as an inexhaustible water spring.

Take heed at what goods are born to the man out of fight. He often kneels in prayers and has his hands stretched upwards to the sky and he keeps his face focused on Christ's cross, and he gathers all his thoughts towards God, in prayer. And suddenly, while he prays to God with tears and with pricking of the heart, it starts moving within his heart a spring out of which is spread the delectation. And his limbs get soft and his eyes get cloudy and his face bows to the ground, and his thoughts get changed, so that he no longer is able to do prostrations because a joy resisting that and moving throughout all this body[157]. Take heed, man, at what you are reading. This is because if you do not toil in ascesis you won't find that. And if you do not knock on the door with warmth, and if you do not stand at the door ceaselessly, you won't be listened to.

Who, after hearing this, he will still desire the righteousness from outside[158], except him who is unable to endure the quietude? Still, if one is unable to toil in the second one (for it is a grace form God to be the man inside the gate), let him not leave the other way, in order him not to be deprived of

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[155] In order him not to work anything.

[156] God shines like the sun within them who continuously pray, and He keeps their look focused on Him. If might be this where the hesychastic teaching was born from, about the seeing of the light while praying.

[157] That joy actually softs up the body and it warms the body up.

[158] "He calls as righteousness from outside that virtue with the deed. This is for he says further on: in order him not to be deprived of the two ways of the life. And the two ways of the life are: the contemplation, that is the natural and inwards work, and the doing, that is bodily and that does the pleasant to God deeds". The teacher of the first one is Mary, and the teacher of the second one is Martha. The Lord welcomes both of them, but the Lord cherishes more that one of Mary.

both ways of the life. Until the exterior man dies to all the world's things, not only towards the sin but also towards any other bodily work, likewise the inward man must die towards all the evil thoughts, and until the body's movement get weakened so that the sweetness of the sin will no longer be stirred up within his heart, the sweetness of the Ghost of God won't move within man and his limbs won't be cleanness up in his life and the godlike meanings won't enter his soul, neither will him feel those ones nor he will see (contemplate) them. And until the worry for the things of the live doesn't cease within his heart, except the care for the things absolutely necessary to the nature, and until he doesn't allow God to take care of those, there won't be born within him the spiritual drunkenness and he won't feel that insanity that was comforting the apostles[159].

But I have said these not in order to cut off the hope of the others. This is for I am not saying that if somebody doesn't reach the peak of the consummation, he won't be found worthy to receive the gift from God, or that he won't be welcomed by any comforting. The truth is that, when somebody weakens his urge towards undue things, and if he totally stops on himself from those, and fi he runs towards the good things, in a short time he will feel the help. And if he toils a little too, he will find comforting to his soul and he will earn the forgiveness of his sins, and he will be found worthy of grace and he will receive multitude of goods. Still, he will be smaller in comparison to the consummation of him who has separated on himself from the world and thus he has found within his soul the mystery of the happiness from there and he has understood why Christ descended to us. Him to be the glory, together with the Father and with the Holy Ghost, now and forever and ever! Amen.

[159] "What is the insanity that was comforting the apostles?". It is not else but that of crucifying on themselves together with Christ and to no longer living into body, but into Christ, and into the faith in the Son of God, an insanity that is an ecstasy and it is reckoned, by them who live into body, as insanity. "This is for we are insane for Christ" (1 Cor. 4: 10). This insanity not only was comforting the Apostle and it made him rejoicing into sufferings, but it convinced him to reckon the death as a gain and way more precious than the life is: "This is for, to me live, he was saying, it is Christ, and dying it is interest" (Phil. 1: 22). (In KJB we have; Phil. 1: 22: "For to me to live is Christ, and to die is gain." (E. l. t.'s n.))

Word XXIV

About the Signs and the Fruits of the Love

The love for God is an above-nature-warmth and when it comes within somebody without measure, it will make that soul to get out of himself (ecstatic). That's why, the heart of him who feels the love for God, it cannot comprise and endure it, but on the measure of the quality of the love coming out of him, it will be shown within him an unusual change.

And the felt signs are these ones: the man's face becomes as of fire and full of charm and his body gets warmed. The fear and the worry get far from him and he gets out of himself (he enters the ecstasy). That power that keeps his mind together it leaves him, and be becomes like one who is out of his minds. He reckons the fearsome death and a joy and the sight of his mind won't ever find an interruption in understanding the heavenly mysteries, and while not being present, he speaks as he is present, without being seen by somebody. His nat5ural knowledge and sight stop, and he no longer feels his movement in a bodily manner, while moving among things. Even if he does something, he won't feel that at all, as one who has his mind elevated into sight. And it seems that his cogitation is always directed towards somebody else.

By this spiritual drunkenness were yore engulfed the apostles and the martyrs. The first ones walked throughout the whole world, toiling and being condemned. The others, with the limbs cut off, they shed their blood as water and by enduring the most dreadful torments they weren't discouraged, but they endured those torments mainly; and while they were wise, they were reckoned as insane. Other wandered through deserts, through mountains, in caves, and in the cracks of the earth and while missing a steadfast dwelling place, they were the most steadfastly settled down people. May God found us too worthy of achieving this insanity!

About humbleness

If you see that you have achieved resting from passions, you won't believe to yourself before entering the city of the humbleness. This is because the enemy would be plotting you

some trap. So, after resting, you will wait for much disturbance and grief. This is because, if you do not cross through the settlements of the virtues, you won't find resting of your toil; and you won't have resting of them who plot against you, until you reach the city of the holy humbleness. God, by your grace, make us worthy to reach there! Amen.

Word XXV

About the Patience for the Love for God and about the Help We Find in It

As much the world despises this world, and as much he strives into the fear of God, as much the taking-of-care of God will come closer to the man and the man will feel, in a hidden manner, its help, and the man will be given clean thoughts in order him to understand it. And as somebody deprives on himself of the world's goods, as much as he deprives on himself of those as much the mercy of God will come to him, and the God's love for people will bear him. Glory to Him Who saves us through the things form the right and through the things form the left[160] and by all of these He gives us occasion to find our true life! This is for them who get weak in gaining their life by will, He brings their soul towards virtue by unwilling troubles. Thus, the poor Lazarus was unwillingly deprived of the goods of this world, and he even had his body covered in wounds, so that he had two bitter sufferings, and each one of those was worse than another. Still, in the end, he was honored to be sent in Abraham's bosom. God is near to the heart of him who shouts out his trouble to Him. And if somebody is need of bodily things, or he is in a trouble (until through our patience that will become towards our help, as a physician who, by performing a surgery upon a grave disease, he will bring us health), the Lord will show in his soul Hid great love for people, according to the harshness of his pains and grief.

So, when the longing for the love for God hasn't over come within you to the extent that you have reached dispassionate in

[160] God saves us both through virtues and sins, for through sins too He wakes us up to repentance; or both by gifts and by trials.

your trouble for that joy into Him[161], you know that the world still lives within you more than Christ does. And when the illness and the need and the exhaustion of your body, or the fear of them who can harm your body, they disturb your thought getting it out of the joy for the hope into the Lord, you will know that inside you there still live your body and not Christ. And, simply speaking, that one whom your longing is stronger for, that one will live within you. And when you have no need and you are healthy and you do not fear the enemies and you say that you can cleanly walk into Christ, you will know that you are sick in your mind and you are lacking the tasting of the glory of God.

But I do not judge you because of being you like that, but, rather, I want you to know how much you still miss of consummation, despite you live to some extent according to the rule of the holy fathers who live before us. And do not say that there was no man whose cogitation to totally be raised out of weakness, when the body swims into temptations and troubles, and whose longing for Christ would have overcome the sadness of the thought. I am not going to mention here the holy martyrs, lets I won't be able to stand before the deep of their sufferings. I will keep my silence, therefore, how victorious the patience was within them, right out of the power of their love for Christ, over the much trouble and over the desire of their body. I will overlook those, because even by mentioning them it will scare the human nature off, disturbing it by their greatness and by the wonderful cogitation at those.

I will also keep my silence on the so-called ungodly philosophers. This is for one of them set as law of his cogitation to keep his silence for several years. And the Roman emperor wondered about that and he wanted to test the philosopher. So, the emperor ordered that one to be brought before him. And when the emperor saw the philosopher remaining silent to any question the emperor asked him, the emperor got mad and ordered the philosopher to be killed, because of not fearing his throne and crown. But the philosopher didn't get scared and he serenely prepared on himself to die. But the emperor ordered to

[161] The absence of the pain into troubles, reached at its peak in martyrs, it is explained by the fact that the pain is overwhelmed by the joy produced by the love from Christ. O great joy can overwhelm the feeling of a pain into body. The strong faith which some ill people came near to Christ with, it helped them to be healed.

his guards: “if he gets scared of sword and so he transgresses his own law, you will kill him; but if he perseveres in his will, bring him back to me, alive”. While they were getting closer to the place for his killing, the servants tormented him to transgress his law and so to escape dying, but the philosopher thought: It is better to me to die instantly while keeping my law, which I strived so much for, than to allow to myself to be overwhelmed by the fear of death and to make my wisdom reproachable and to cowardly obey a commandment imposed me forcedly”. Abd the philosopher lied down serenely and waited for to be cut with the sword. And the emperor was announced about that and he wondered about it and he ashamed let the philosopher go.

Other consummately trampled on the nature’s lust. Others easily endured reproaches. Others persevered in grave ills without getting troubled. And others showed their strong patience in troubles and misfortunes[162].

And if these ones, for a vain-glory and for a vain-hope endured those things, how much more we the monks - who are called to the partaking (communion) with God – must we endure? May us be found worthy of that through the prayers of the All-Holy our Master and Birth-Giver of God and forever Virgin Mary, and of all the ones who in the sweat of their ascesis were pleasant to Christ! This is for Him is due the glory, the honor, and the worshipping, together with His Father and together with the eternal and of-the-same-nature and of-life-beginner Ghost, now and forever and ever! Amen.

Word XXVI

About the Ceaseless Fasting and about Tarrying in One Place. And about the Things Following to Those. And about the Fact that Their Exact Using Is Learnt out of the Knowledge with Right-Reckoning

By being tempted for a long time into the things from the right side and into the things form the left side, and by often

[162] Nicephorus Theotokis gives in notes to the Greek text divers names of philosophers and personalities form the Hellenic world who illustrates these virtues.

testing on myself in these two kinds of tests, and by receiving countless hits from my enemy and by being I secretly found worthy of great helps, I have earned experience for several years and I have learned, by testing and by the grace from God, these things:

Thet the foundation of all the goods and the liberation of the soul from the slavery to the enemy and the way leading to light and to life, it is composed of these two things: you to gather on yourself in a place and to always be fasting, namely to submit on yourself wisely and sapiently to the restraint of your belly, in a motionless sitting and in a ceaseless meditation and cogitation at God[163]. From here comes the submission of the thoughts, out of it comes the watchfulness of the mind. By this the wild beasts which move within body are tamed. This one brings the gentleness of the thoughts. Out of this are born the luminous moves of the cogitation. From here comes the striving for the deeds of the love. This causes high and subtle understandings. Out of this start the immeasurable tears everywhere, and the remembrance of the death. These bring the clean righteousness that restraints on itself from any hallucination that tempts the death. Out of this comes the penetrating and sharp sight and even the seeing of the things from far. From here come the meanings of the deep mysteries uncovered by the mind in the content of the godlike words and the more-internal moves which emerge within soul, and the gift for discerning the spiritual powers form the holy powers, and the true views form the vain-hallucinations. Then, the fear of the ways and of the paths form the mind's ocean[164]; namely the fear cuts off the carelessness and the idleness. After it, it will be born the flame of the zeal that overcomes any danger and any fear. Then, that warmth despising all the lusts and that erases any cogitation at the passing things, and it causes the forgetfulness, together with others[165]. And to say it shortly, out of these emerges the freedom of the true man and the joy of the

[163] Even this father knew about motionlessly sitting in a chair and cogitating at God, or about the ceaseless prayer.

[164] The mind or the cogitation is a true moving ocean, which all sorts of big ways or of small paths can be opened in, some of them leading to the godlike realm, while others sinking into an abyss him who chooses them. That man who feels a true fear while choosing the true way out of the countless other ways, he proves to be a spiritually-advances man.

[165] Although the lust is itself mixed with the warmth, the superior warmth of the zeal for God it overwhelms the inferior warmth of the list for bodily or worldly things.

soul and that resurrection together with Christ into the Kingdom of Heavens[166].

And if somebody disregards these two[167], he will lose not only all the things mentioned before, but he will also shake the foundation of all the virtues by despising these two virtues. And as these will be the beginning and the end of the godlike work within soul, and they will be door and wat to Christ, if somebody keeps them and he perseveres in them; but if he gets far from them and he parts with them, he will reach into the things opposite to them: I mean the bodily scattering, the shameless covetousness of the belly, which are the beginning of the opposite things mentioned before, and he will give room to the passions within his soul.

And the beginning of one of them it firstly unties the senses submitted to the restraint. And what will follow out of this? It will follow the inappropriate and unexpected meetings which are near to falling. Then will follow the disturbance of the strong waves waken up through the sight and through the sharp heat of the eyes that takes the body under its control and that makes easier the slidings taking place into thought. Then, there will occur uncontrolled thoughts hurrying up towards falling. After that, it will come the cooling down of the longing for the thing of God and the gradual weakening of the power for discerning the quietude from anything else and finally the total forsaking of the rule of his living. It will follow the renewal of the forgotten sins and the learning of other sins too which were unknown to him and which are continuously born within him by the unwilling views, of many sorts, which he comes across to by moving himself from a county to another and form place to place. Then the passions, which were killed form his soul by the grace of God and which were lost by forgetting the memories from the cogitation, they start moving again and to force the soul to work them. And in order I not to mention all the other ones, these ones are opened within him out of that prime cause, namely out of the scattering of the body and out of notwithstanding the narrowness of the quietude.

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[166] The peak one reaches through cleaning of passions it is the freedom of the soul of the passions' chains, of their burdens, and with this, the resurrection or the elevation above all the enslaving laws and powers. And in it the joy is full and eternally uninterrupted.

[167] The fasting or the restraint and the ceaseless cogitation at God. These two accompany on one another.

But what follows out of the another, namely out of starting to work the porky work? What else is the porky body except letting the belly without restrictions and always filling your belly up and not having an established time for the need of the body, as the speaking beings have? And what will be born out of this? From here comes the burdening of the head and the much wight of the body joined with the weakening of the shoulders. Then, the need for leaving the liturgy (the serving) of God. This is for it will occur a laziness of making prostrations during the liturgy a disregarding of the usual kneelings, a darkening and the straying of the cogitation; a thickened mind that cannot understand anything because of the disturbances and because of the many darkened thoughts; a thick and darkened mist stretched over the whole soul; much idleness in doing all the things of God, and even in reading, because that one doesn't taste the sweetness of the words of God; much non-work of the necessary things; an uncontrolled and scattered mind all over the earth; much wort gathered within all his limbs; unclean imaginings during night, caused by filthy hallucinations and by indecent images arising a lust that passes into the soul and it will accomplish its wills in an unclean manner.

And even the beddings of this miserable man and his clothes and his entire body will be defiled by the abundance of the dirty leaking that gushes out of him like from a spring. And this happens to him not only at night but also in daytime. This is for his body always leaks and it defiles his thought. By that he loses his virginity. This is for the sweetness of the tickle cause within the whole his body a continuous and insupportable heat. There occur within him deceiving thoughts imagining a beauty in front of him and which incite him continuously and which tickle his mind by the imagined dialogue. And he mates with those imaginings by occupying on himself with them, and by lusting them, because his discernment power has been darkened. And this is what the prophet said: "This is the rewards of the sister of Sodom, that, by delighting on itself, it ate bread to satiation"; and the others (Exod. 16: 49).

But this too was said about a certain wiseman: if somebody nourished his body with much delectation, he will cause war to his soul. And then, if he comes to his senses and starts striving to control on himself, he won't be able to,

because of the overwhelming heat of the movements of his body and because of the uncontrollable movements of his body and because of the uncontrollable force of the incitements and of the tickling which enslave his soul to their will. Can you see here the subtlety of these ungodly? And the same one says: “The delectation of the body with foods during the early youth that is full with wort it wilk make the passions to quickly enter the soul and they make the death engulf that soul”. And thus, this one falls under the judgment of God.

But that soul that always lives thinking at the due things, that soul will rest in his freedom and his worries are small and that soul doesn’t feel sorry for something, but it takes care of virtue, by restraining the passions, by guarding the virtue, and by working for growing the virtue. That soul has a worriless joy, a good life, and an unendangered shore. But the worldly pleasures not only that strengthen the passions and make them callous against the soul, but they also uproot the soul. And together with these ones, they ignite the belly towards unrestraint and towards the ultimate and borderless disorder of the unrestraint. And they will force him to satisfy, timely and untimely, his body’s needs. This is because him who is dominated by these, he won’t want to endure the slightest hunger, or to control on himself, because he is mastered by passions.

These are the fruits of the shame coming out of the covetousness of the body. And those ones form before these ones, are the fruit of the patience for living in one place and in quietude. That’s why also the enemy, by knowing the times of fulfilling our natural needs, which the nature moves towards its need, and by knowing that our mind wanders because of the scattering of our eyes and because of the satiation of our belly, he will strive and fight to entice us to give to out nature more than it needs, and to sow within us the images of some evil thoughts during those times, and, if possible, to make the passions to overcome the nature by over-satiating it, and in order to sink the man into fallings. That’s why, as the enemy know the time, at out turn we must know our weakness and the power of our nature; we must know that our nature is helpless to the impulses and moves from those times, and to the subtlety of the thoughts which are like a foam before our eyes and thus we cannot see on ourselves and to fight what is happening to us. Based on our long experience, consequently to

the temptations form our enemy and to the troubles we have often been enduring from him, let's be wise from now on, and let's not allow on ourselves to be pushed to fulfill our lust for delectation and to let ourselves be defeated by hunger, and so, even if we suffer the pain of the hunger or of the need, we will stand non-budged from the place of our appeasement, and we will avoid going there where easily happen such temptations to us, and neither will we give to ourselves occasions and reasons to leave the wilderness. This is because these ones are the plots of the enemy. And if you endure into wilderness, you won't be tempted. This is for you won't see women, neither something else that harms your living, nor will you hear indecent words.

"What is it to you and to the way to Egypt, that you drink the water of Ghion?" (Jer. 2: 18). Understand what I want to say to you. Show your enemy your patience and your state proven in the small things, in order him not to ask from you the big things. Let it be to you as ruler the small things, so that through them you will topple your enemy over; so that he won't plot against you and dig up bid traps to you. This is for he who doesn't listen to his enemy and that's why he doesn't get even five steps out of his monastic cell where he is appeasing on himself, how could him convince on himself to leave the wilderness and to go near to some village? And him who doesn't accept even to look through the small window of his monastic cell, how could he persuade on himself to get out of his monastic cell? And if him who only in the evening accepts to share the least food possible, how could he be deceived by the thought to eat earlier? And he who feels shame to satiate on himself with the poor food, how could he satiate on himself with fat foods? And he who cannot persuade on himself even to look at his body, how could he be deluded to look in a spying manner at foreign beauties?

So, it is obvious that by being somebody careless in the small things, he will be defeated by those and by that he will give his enemy occasion to war him through the big things. This is because, he who doesn't take care of his temporary life, how will he fear the evil things and the troubles leading to death him who desires it? This is that war waged with right-reckoning, for the wisemen don't allow to be themselves carried towards the big battles, but the patience shown by them into the small things guards them against falling into the great toils.

Firstly, the devil fights to stop the ceaseless taking heed of someone's heart. Then the devil persuades that heart to also despise the times appointed to the taking of heed and the rule fulfilled with the body. And then the devil makes that someone's thought drowsy, by urging him to share on himself, before the established time, with some light food – almost nothing. And after this falling, by loosing the restraint, that someone will slip into unrestraint and in debauchery. In the first place, he is defeated when reckoning an insignificant thing to look at the nakedness of his body, or at the beauty of his limbs, when he gets off his clothes, or when he goes out for his needs, to the water well, and so he will make his senses drowsy, and he will stick his hand under his clothes and he will touch his body. Then there will rise up other things too. And him who guarded in the beginning the steadfastness of his mind and who was sad for each of these things, he will later open big and dreadful entrances against it. This is for the thoughts, if I may use a parable, are like the water and as long as they are controlled from everywhere, they will move in good order, but when they escape even for a little towards the things from outside, they will tear down the wall and they will cause many desertions. This is because the enemy stays looking, stalking, and waiting day and night before our eyes and spying which open entrance of our senses he might come in. And by occurring a certain carelessness in one of the things mentioned before, the cunning and shameless dog will send his arrows too. Sometimes, the nature by itself, it loves the resting and the daring and the laughter and the scattering and the carelessness and it becomes spring of passions and a mirky ocean. On some other times these ones are thrown within the soul by the enemy. But let's change our big toils into small toils, which we reckon them as nothing. This is for, if these ones, as despised by us, as I have shown, will bring us so many big and difficult to endure wars and crowded and entangled battles and big wounds, who won't hurry up to find the sweet resting through these small toils of the beginning?

Oh, wisdom, how wonderful you are and look at how you can see everything form far! Blessed is him who has found you. The wisdom has set us free form the carelessness of our youth. By a small trade or care, it buys the healing of the big passions. A certain philosopher among the philosophers of yore, when he was moved towards the idleness of his thinking and he felt that,

he immediately corrected on himself by suddenly standing up. And some other philosopher saw him and laughed at him because of that. And he answered: "I haven't feared this one, but I fear the recklessness. This is because, often, a small disregarding (of a weakness) can be cause of big dangers. But when I reached into disorder and because I immediately corrected on myself, I have proven myself as awake and I haven't disregarded even that that seemed to be worthy of being disregarded". Actually, this is the philosophy, as even in those very insignificant and small thing one does, him to be always awake. This is for by not sleeping, he gathers treasures of resting, lest something opposite will happen to him. And he cuts off the cause earlier; and because of the insignificant things he endures a small sadness, but by that he avoids enduring a big sadness.

But the mindless ones value more the small resting that is near to them, than the Kingdom form far, because of not knowing that is better enduring torments during the fight than to rest on the beddings of the earthly kingdom, and so they prepare their condemnation because of their idleness. This is for the wisemen desire rather their death than to be condemned for doing something without watchfulness. That's why the wiseman says too: "Take vigil and keep your life under watchfulness. This is for the sleep is a kinship and image of the true death". And the God-bearer Basil says: "Him who gets lazy into the small things, you won't believe him as being worthy of great things".

Do not be lazy to do the things which will make you alive, neither will you hesitate to die for them. This is for the lack of courage is the sign of the idleness. And the mother of both of them is the not-paying-attention to them. The fearful man is sick with two illnesses, namely with the love for his body and with the fewness of his faith. And the love for the body is a sign of the faithlessness. But he who despises these ones he will be strengthened, for he believes in God with the whole his soul, and he waits for the realities to come.

If one got close to God without danger or fights or trials, you too follow his example[168]. The daring of the heart and the despising of the dangers comes out of one among these two causes: either out of the callousness of the hearth, or out of the

[168] He said this ironically.

much faith into God. The callousness of the heart is followed by the pride, while the faith is followed by the heart's humble cogitation. The man won't be able to gain his trust in God if he hasn't straightened, at least partially, his own will. This is for the trust into God and the manhood of one's heart are born out of the witness of one's conscience; and out of the true witness of our thought we will have our trust into God. And the witness of one's thought consists of not being one condemned by his conscience, because he would have disregarded to fulfill, according to his power, something among the things he owes. And if our heart doesn't condemn us, we will have daring towards God. So, the daring comes out of the deeds of the virtues and out of the good conscience. It is a difficult thing one to enslave his body. And he who feels a little the greatness of the trust into God, he won't be convinced that he necessarily must serve this harsh enemy, that is his body.

About Silence and Quietude

The continuous silence and the guarding of the quietude are born out of these three causes: or for aiming at the vain-glory from people, or out of the warmth of the zeal for virtue, or for one has a godlike dialogue within him and therefore his cogitation is attracted towards that dialogue. So, if one doesn't have the last two ones, it will be obvious that he is mastered by the first helplessness.

The virtue doesn't consist of showing many and diverse deeds committed through the body, but it consists of an all-wise heart by its hope. And this one is united with those-according-to-God-deeds, by the righteous purpose. This is for the cogitation can commit the goods without deeds, but the body cannot benefit without the wisdom of the heart. But the man of God can't stand, when there is place for his good love, not to show his love into the toils of the work for God. In the first state he always progresses, while in the second state he sometimes progresses and sometimes he doesn't[169]. Do not reckon as a

[169] In the ceaseless cogitation at God the heart continuously progresses. And in showing this state in deeds, sometimes it manages to maintain itself at height and to progress, while on some other times it doesn't. This is because it could come to it also troubles and temptations.

small thing that somebody always remains far from the causes of the passions. And may the glory be forever of our God! Amen.

Word XXVII

About the Movements of the Body

And the movement of the body's lower limbs, that is done without the sharper thoughts of the inappropriate pleasure that moves with heat and it will attract the unwilling would to wickedness, it is doubtlessly born out of the satiation of the belly. And if the belly keeps his good rule of his diet, but the limbs still move unwillingly, regardless how little, you will know that your passions gush out of your body and you will reckon as strong and undefeatable weapon in this fight, the restraining from seeing women. This is because the enemy cannot work within us the things which the nature can work by its power. Do not reckon that the nature forgets the things sown within it in a natural manner by God towards the procreation of children and towards proving them who live in ascesis. But the restraining form deeds it kills the lust from the limbs and it sows within them the forgetfulness and the lost (of the lust).

Something else are the thoughts of the things from far, which simply cross through mind and they cause a brief and unclear movement, and something else are those thoughts sinking the mind into the seeing of the matter, without allowing the mind forgetting about the matter, and which ignite the dead and quench passion, as the oil fuels the burning of the candle, and troubling the sea of the body through the ship of the cogitation[170]. But this natural movement having its dwelling place within us, it cannot disturb our nature and it cannot touch our virginity by its own impulse. This is for God hasn't given to the nature such a power that the nature could defeat its own impulse directed towards Him. That's why, when somebody is stirred up by anger, or by lust, he won't be forced by his natural power to get out of the border of his nature, and

[170] This is a beautiful image that couldn't have been born except out of people used to the sea. The cogitation, by bearing the thoughts about the tempting things seen into the deep and complex sea of the body, it will make that sea stormy.

so him to reach outside the due things, but that is caused by the adding we do to the nature through the occasions received by our will.

This is for God has created everything good and with measure. And as long as the measure of the natural balance is preserved, and as long as the righteous impulses from within us are preserved, the natural movements cannot force us to leave the due way. And the body will move only in the well-ordered movements. So, we know that we have within us the natural passion, but not in order that passion to entice us and to disturb us in such a way that to impede us form walking the road of the righteousness, neither in order to darken our mind through wrath nor to move us form peace to anger. But is we are sometimes attracted by those things submitted to the senses (which sometimes the wrath takes through the occasion towards an impulse contrary to nature too), either towards eating, or towards drinking, either towards an overwhelming quantity, or toward the closeness to a woman, so that we to tarry in looking at them, or in conversations about them, out of which will be ignited the flame of the lust and it will jump into the body, by that we transform the gentleness of our nature into savageness, either because of the multitude of the juices or because the diverse sights of the things.

Sometimes this movement occurs because it is allowed to (by God), because our self-appreciation. But this one is not like that one mentioned before. We call the wars from before as freedom wars. They are the usual way of the nature. But that war allowed by God, that occurs because of our self-appreciation, we will know it after we have spent a long time in taking of heed and in toils, so that we have reckoned that we have achieved something. Then we are allowed to be warred up, in order us to learn the humbleness. The others, which come without this cause and which are above our power, they come because of our carelessness. They come because our nature, when it received some adding form those submitted to the senses, through the covetousness of our belly, it won't allow to be persuaded to keep its rule had by it by creation. This is because him who rejects those willing troubles and difficulties, he will be force to love the sins. This is because without troubles we cannot part with the flattering urges of our thought. This is for, the more the toils are multiplied, the more will the sins be diminished, given the fact that the troubles and the

dangers kill the sweet addiction to the passions, while the resting fuels them up and makes them grow up.

So, one has been able to limpidly see that God and the angels rejoice of the tribulations which we reach in. And the devil and his hirelings rejoice of our resting. But if the commandments of God are fulfilled in troubles and in tribulations, and we despise these, we doubtlessly will despise Him Who Himself issued these commandments, and we will make unworking the cause of the virtue, namely the tribulations and the trouble. And on the measure of the resting which we share on ourselves with, we will give room to the passions within us. This is for in no restraint body can take place thoughts which are scattered towards the vain realities. But if somebody joyfully endures the toils and the troubles, he will be able to powerfully restrain his thoughts as well. This is for such thoughts cease in toils. But if the man remembers his previous sins and he punishes on himself, then God will take care to rest that man. This is for God rejoices of the fact that that man has given to himself the rebuke for deviating from God's way. And this is the sign of the repentance[171]. And the more one forces his own soul, the more it will be multiplied his honoring from God. But any joy not having its cause into virtue, it will rise up within him who is mastered by it, the movements of his lusts. But you must understand that I said all these things about the passionate lust and not about the natural lust. And the glory be of God forever and ever! Amen.

Word XXVIII

About the Vigil during Nights and about Diverse Kinds of Dees

When you want to stay in the service (the liturgy) of your vigil, by the help from God, do as I am saying to you: bend your knees as usual and then get up and do not start your service

[171] This is the role of the canon or of the penances, received form the father confessor, willingly, by him who confesses his sins. It is like he himself would give to himself those penances. The priest serves him rather as an adviser.

(liturgy) immediately. But after you have prayer and after you have finished your prayer and after you have sealed your heart and your limbs with the life-maker-sign of the cross. Then, stay for a moment in silence, until your feeling become peaceful and your thoughts become appeased, and then after you will raise your inward look towards the Lord and you will beg Him with grief to strengthen your weakness and to make your verses and the good will of your heart pleasant to His holy will. And then you will peacefully utter in the prayer of your heart, like this:

Prayer

> Lord Jesus Christ, my God Who examine Your creation, You Whom my passions and the weakness of our nature and the strength of our enemy are visible, I beg You to Yourself cove me against by evilness. This is for Your power is strong while our nature and power are weak. So, You the good one, You Who know our weakness, You Who do not bear the burden of our helplessness, You guard me against the disturbance of my thoughts and against the deluge of my passions and You make me worthy of this holy service, lets I break its sweetness with my passions and I to be shameless and full of daring before You.

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So, we must start with the whole freedom[172] to our service (liturgy), outside any childish disturbed cogitation. And if we see that there is no much time before the day comes and we are not going to finish our prayers, let's willingly and consciously skip one or two glories of the usual ones, in order not to give room within us to disturbance and so to lose the taste of our service (liturgy) and to mix up the psalms of the first hour.

If, while you are serving, your thought whispers and tells you: "Hurry up a little, in order the work to advance and you to finish earlier", you won't listen to that. And if this thought will trouble you even more, you will immediately go back to the previous glory, or to whatever previous glories you want, and you will utter each verse that wears an image of prayer, with taking-of-heed, for several times. And if you are again troubled

[172] With the whole freedom from passions and from passionate thoughts.

and thronged by this thought, you will leave the verses and you will bend your knees at prayer and you will say: "I do not want to measure the words but I want to reach the dwelling places"[173]. This is for, on every way which you guide me, I will travel quickly. That people who cast the calf into desert, they walked for forty years, crossing, climbing, and descending the mountains and the hills, and they didn't see the Promised Land even from far.

And if during your vigil the tiredness of standing defeats you, and if you weaken, and if you thought – better said the cunning plotter – tells you in your thought, as through the snake: "End this at once, for you can no longer stand", you will tell him: "No, but I'll rather sit down during the reading of a chapter of psalms" (for this is better than sleeping). "And if my tongue is silent and it doesn't utter psalms, my mind is occupied with God into prayer and dialogue with Him". The vigil is necessarily better than the sleep. But the vigil doesn't consist only of standing, neither it consists only of uttering verses and psalms, but it also takes vigil him: who utters psalms for the whole night; and him who is in repentance and in the prayers of the pricking and in kneelings; and him who is crying and who is in tears and in mourning for his sins. (It was said about one form among the first ones of us, that his prayer was for forty years of a sole word: "I have sinned like a man, but You like a God forgive me". And the fathers felt his cogitating at the content of the verse with sadness. And when he was crying and refusing to be consoled, instead of service he was doing only that prayer day and night). Take vigil him who utters verses for a short time in the evening, and then he spent the whole night in singing troparia; he who is in doxology and in reading and he

[173] "To reach the dwelling places". "In the house of My Father there are many dwelling places", told us the Only-Begotten Son of God (Jn. 14: 2). And Gregory the Theologian said: "Is it there something to take me to these dwelling places" (For he said previously that dwelling place is the resting and the glory from there, prepared to the blessed ones). Of is it nothing there? Ther it is, certainly. But what is that? It is about the diverse way of living and impulses, among which each one leads to another place, according to the measure of the faith. We call these ones also as ways. Must we travel all these ways or only some of them? It is possible to us, we must travel all of them; and if not, we must travel on as many as possible of them; and if not, at least on some of them. And if cannot do even that, we must travel at least one of them, but one that is especially great, as I think" (In *Word I – About Theology*). This pious one urges us to desire to walk through all the ways of living of the virtue. This is for he adds: "On every of my way which You will guide me, I will travel quickly".

who has set to himself as a law not to bend his knee after that cunning thought waged him war[174]. And be the glory and the mastery of our God, forever and ever! Amen.

Word XXIX

About the Ways Leading Close to God and Whis Are Shown to the Man out of the Sweet Deeds of the Night Vigil. And that They Who Take Vigil They Nourish on Themselves with Honey all Their Days

Do not reckon, oh, man, that in the whole monks' work there is a greater work than the night vigil. Rightly so, brother, the nigh vigil is the greatest and the most necessary to him who restraints on himself. If him who lives in ascesis is not scattered or troubled by the bodily things and by the worries for the passing realities, but he guards on himself against the world, his cogitation will fly in a short time as it would have wings and it will raise towards the beauty of God and it will reach to His glory and it will float into that above-human-understanding knowledge, through its nimbleness and lightness. You will no longer reckon that monk who perseveres in vigil with the right-reckoning of the mind (with discernment) as a bearer-of-body. This thing truly belongs to the angelic level. This is for it is impossible that they who always live in this king of living to be left by God without graces (charismas), due to their vigil and due to their worriless thinking at God. That soul that toils living into this vigil and that is adorned with it, that soul will have cherub eyes in order him to always look at the heavenly realities.

I reckon as impossible that him who has chosen with knowledge and with right-reckoning (with discernment) this great and godlike toil, and who has decided to bear his burden, him to toil in this glorious thing which he has chosen for himself and not to guard on himself against the disturbance of the meetings or against the worry for material things, so that him not to be emptied of its wonderful fruits and of its delectation waiting for him to pick those out of it. I dare saying

[174] Lest by losing the straining of the standing, to be him engulfed by idleness and sleep.

that him who get lazy in doing this, he doesn't know what himself is toiling for and why he doesn't enjoy his sleep. He torments on himself in uttering many verses and in tiring his tongue and in standing for the whole night, by not having his mind in his singing of psalms and in his prayer, but he recklessly tires on himself as one led by his habit. If these things are different, how comes that he doesn't reap out of his ceaseless and tiring sowing, the greatest benefactions and fruits? This is for, if instead of these toils he occupied on himself with the reading of the godlike Scriptures that strengthens the mins and it especially water the payer and helps the vigil, being the vigil-s companion and the light of the mind, and sowing of content into the contemplation of the prayer, in order him not to get strayed and to get lost into the vain things. And if he had this one ceaselessly sowing the remembrance of God into his soul the ways of the saints who were well-pleasant to God, making his mind to gain subtlety and wisdom, we would find the ripen fruit of these movements.

Why, therefore, you man, you manage so recklessly your things? You stand for the entire night and you torment on yourself by singing and by reading psalms, in praises and in prayers; but it seems to you such a difficult and big thing to be you found worthy through a very short cogitation during the day, of the grace of God, due to the bad sufferings from your friends[175]. Why do you torment on yourself and during the night you sow but during the day you waste your toil and you are purposeless and you waste the vigil, the watchfulness, and the warmth which you have gained, by losing your toil vainly in meetings with the people and with the things, without no blessed reason? This is for it you followed the night cogitation with the day plowing and you preserved the warmth and you didn't place the separation in the middle[176], you would attach yourself in a short time to the chest of Jesus[177]. But not it is obvious that you live without right-reckoning (discernment), and you do not know why the monks must take vigil. You reckon that those things have been established only for the

[175] The meetings and the discussions with the people bring bad souly sufferings, by the disturbances they cause.

[176] It might be about the "distance" between cogitation and God, or a separation between the last night's cogitation and that following to take place the next night.

[177] This is an allusion to Apostle John, who at the Last Supper was leaning his head against Jesus's chest.

sake of tiring you up, and not for something else that it will be born out of them. But him who has been found worthy of being taught by the grace what the fighters against sleep resist the sleep for, and what the force they nature for, and what they raise their prayers on each night for by taking vigil with their bodies and with their thoughts, that one will know the power born out of the guarding during the day and what help it gives that to the mind during the night quietude, and what mastery it receives this over the thoughts, and what cleanness he achieves and what will him be given unforcedly and without fight the swarm of the virtues, and how that makes him understand, into freedom, the good breed of the thoughts. And I even say that, if the body weakens because of its lack of vigor and the body won't be able to fast, the mind can achieve even only by taking vigil the due state of the soul and the mind can give the understanding to the heart, in order to know the spiritual power, only if the mind doesn't get lost by scattering into the daily worries.

That's why I am praying you who want to achieve an awake mind for God and the knowledge of the new life, not to ever disregard during your life the rule of the taking vigil. This is for though its your eyes will be opened so that you will be able to see the whole glory of this living and the power of the way of the righteousness[178]. And if it comes again to you – but that would be better not to take place – and it nests into you some thought of drowsiness, as a test from your Upholder Who usually allows you to change into these, either towards heat or towards cold, either because of some reason, or because of the weakness of your body, either because of not being you able to endure the tiredness of the much psalmody you usually do, and of the prayer with strength, and of the many kneelings which you have been accustomed to do, I am praying you with love, if you are forsaken by these and you cannot fulfill them, you don't sleep, and you at least take vigil by praying into your heart while sitting down, and you don't sleep, by taking the whole diligence you can seat and thing good thoughts. And do not make your heart harsher and do not darken you heart by sleeping. By doing so, there will come again to you, by grace,

[178] The vigil is a state of continuous focusing of the mind on God. The vigil deepens the meaning of the life, for it sinks into the endless meanings of God Whom all the meanings of our life are in; the vigil brings light in all the things.

that warmth from before and that nimbleness and that power and you will jump up and rejoice and give thanks to God. This is for the coldness and the burdening come to the man out of the lenience (of God) towards being the man tested and proven. And if the man gets up with warmth and if he scatters off all of those from himself, by forcing a little on himself, the grace will come close to him as it was before.

And there will come another power that has hidden within it the whole good and all the kinds of the help. And the man will wonder amazed, by remembering the heaviness form before, and by seeing the vivacity and the power which have come to him, and by seeing the difference between heaviness and vivacity. The man will wonder about what that change unexpectedly occurred like. And from now he becomes wise in such a way, that fi a similar heaviness comes to him he will know it out of having experienced the first one. But if the man doesn't toil from the beginning, he won't be able to achieve this knowledge with the work. Can you see how much the man gest wise when he wakes up a little and when enduring in time of war? Only the body's nature not to be weakened, because if that was the case being the nature wared won't be useful. But otherwise, it is good that somebody to force on himself in all the things good for him.

So, the ceaseless quietude, joined with the reading and with the temperate sharing of food and with the taking of vigil, they will wake up the cogitation to be amazed by things[179], if there is nothing that scatters the quietude. The meanings occurring within them who appease on themselves, without their contribution or thinking, those meanings will make both eyes as baptistery, through the tears shed by eyes and the cheeks will be washed up by those tears.

And when you body gets appeased by restraint and by taking vigil and by attentive appeasement, and when you feel that the subtlety of the passion of the fornication had left the movement of your nature, you will know that you will be tempted by the thoughts of the pride. Then you will mix your food with ashes and you will glue your belly to the ground, and you will examine what you have been thinking and so you will find out the changing of your nature and yours against-nature-deeds, and God might have mercy on you and He will send you

[179] To be amazed by their wonderful meaning, by their rooting into God.

His light in order you to learn how to be humble, so that your evilness won't increase. Therefore, let's not cease living in ascesis and toiling and striving, until we will see within us the repentance and until we will find the humbleness and until our heart will rest into God Whom are due the glory and the mastery forever and ever. Amen.

Word XXX

About the Giving of Thanks One Must Bring to God and a Few Main Teachings

The thanks from the receiver entices the given to give even more and greater gifts than before. He who doesn't thank for small gifts he is a liar and unjust in the big things as well. He who is ill and he knows his illness he will search for healing. And he who confesses his pain he gets closer to his healing and he will find that healing easily. Withing the callous heart the pains will multiply[180], and the torment of that ill man who resists his physician it will increase. There is no unforgivable sin, except that sin which one doesn't repent for[181]. No gift remains unadded, except that gift which we don't give thanks for. The share of the mindless is small in his eyes[182].

Remember them who surpass you in virtue, in order you to always see on yourself and unreached to their measure. You always cogitate at the biggest troubles of the poor and persecuted, in order you to give thanks for your small and insignificant troubles, so that you to be able to endure your troubles joyfully. During your restraint, drowsiness, and idleness, when you arere given and kept by your enemy in a more painful unworthiness and under the tormenting pressing of the sin, you think in your heart at the time form before your

[180] The callous heart, because of not having love for another, it won't either accept another's love, and that's why it suffers.
[181] Where there is not repentance, that heart won't get mellow because of its pride, and that's why there will remain both the sin of the egotism and the sufferance of that man seeing that he is forsaken.
[182] The proud one, the egotist one, he always reckons that he has and that he has received, from God and from the "life", too little.

striving and what you have bene taking care like even of the tiniest things, and remember the ascesis have been proving, and how you have been moved by zeal against them who attempted to impede you on your road. In addition to that, you think also at your sighs which you have been sighing with for your mistakes done because of your carelessness, and how in all of these you have been taking the crowns of the victory. This is for by these memories your soul will be waken up as from an abyss[183] and you soul will be dressed up with the flame of the zeal and your soul will rise as from dead out of his sinking, and the soul will get elevated and the soul will turn back to his state, through the warmth of the fight against the devils and against the sin.

Remember the falling of the powerful ones and humble on yourself in your virtues. Remember the big mistakes or them who fell yore and who repented later, and remember their height and their honor they experienced after repenting, and you will take courage in your repentance. You persecute on yourself and your enemy will be banished away from your closeness[184]. Reconcile with yourself and the sky will reconcile with the earth[185]. Strive to enter the inner chamber and you will see the heavenly chamber. This is for these ones are one, and in one entrance you will see both of them[186]. The ladder towards that Kingdom is inside you, hidden into your soul. Baptize on yourself into yourself, from the side of the sin[187], and you will find therein steps which you will be able to climb on.

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[183] As from an abyss of sleep, of forgetfulness, of unconsciousness, of darkness, of something similar to death.

[184] Those who fight within you when a war is wages within you are the earth and the sky, which reach you. The earth fight through your body against the sky while the sky fight through your soul helped by grace, against the earth from within you.

[185] By persecuting your sinful and untrue self from within you, you will banish your enemy away from you, you enemy whom you have allowed to work within you and therefore he gave birth to this illusory self of yours.

[186] That room from the inner treasury is transparent, as a membrane, to the endless chamber or treasury of the sky; or, they are in communication, as the river with the sea.

[187] This immersion of baptism into the self, which contributed to be one freed from sin, and it contributed to the exit from the narrowness of the egotism into the wideness of the communion with God, it makes sense only when taking in account the communication taking place within man between the deep self of the man and the ocean of the godlike energies. "What does it mean: you baptize on yourself into yourself, form the part of the sin, except that in the deep view (contemplation) and in the inward meditation, you cogitate at your sin. This is for of this consists the climbing on the steps into God. In fact, the profligate son, when he came to his senses, and when he took heed at his sins, he found the climbing to his father". It

The Scripture didn't tell us what the things of the future age are. But how we can receive even from here the feeling of their delectation, without a changing of our nature and without leaving this world, the Scripture taught us easily through the names given to some desires and glorified things, whose sweetness and honor the Scripture placed them within us, in order to entice our longing for them. This is for it says: "The things which the eyes haven't seen and the ear hasn't heard" and the others (1 Cor. 2: 9). By this the Scripture has shown us that the future goods are non-comprisable and they have no resemblance to the goods from here.

The spiritual delectation cannot be found in the use of the things existing in a substantial (hypostatical) mode, outside the soul (Lk. 17: 21). If it had not been so, the word: "The Kingdom of Heavens is without you" (Mt. 6: 10), combined with the word: "Your Kingdom come", it would have meant that we take inside us the matter of the things submitted to the senses, as a downpayment to that delectation. This is for it is necessary that, what we are going to have then, to be similar to the downpayment, as the part is similar to the whole. And what is known as in a mirror, though it cannot be seen hypostatically (in substance), it necessarily has the feature of the likeness. But, if it is true the testimony of them who interpreted the Scriptures, this understanding feeling of the Holy Ghost it is also a part of that whole[188].

Not him who does good deeds loves the virtues, but him who joyfully receives the evils things following that. It is not such a big thing enduring the troubles for virtue, as it is not hesitating the mind in choosing its good will, when it is allured by the body's lust. The sorrow born after losing the self-control, it won't spring joy out of it, and it won't bring reward to them who have it.

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might be that through the Orthodox expression: "It is being baptized the servant of God", the priest ascertains not only an immersion of him who is being baptized form the part of God, but it might be also about an immersion of the baptized one into himself, or a climbing of his into God.

[188] The author rejects that opinion that itself the Kingdom of Heavens would be a part of the Kingdom of Heavens. Feeling the closeness of the Kingdom of Heavens it is not one with the feeling of the things, but it is a work of the Holy Ghost.

Cover him who has mistaken, when you have no loss because of that[189], and you will encourage him[190], and you will make on yourself to bear the mercy of your Master[191]. Uphold the word of the weak ones and uphold them who are sad in their heart, and you will be upheld by the right hand of Him Who bears everything[192]. Make on yourself partaker to them who are sad in heart, into the pain of your prayer and into the squeezing of your heart, and a spring of mercy will be open before your asks[193]. Always toil in asks before God, with a heart bearing a clean thought, full of pricking, and God will guard your heart against unclean and dirty thoughts, lets the way of God to be defiled within you. Always persevere in cogitating at what you have read into the godlike Scriptures, in order you to understand the Scriptures exactly, lest by not working your mind your sight to be defiled by looking at foreign debauched filthiness[194]. Do not load up your cogitation with debauched thoughts, or with faces which tempt you, by reckoning that you won't be defeated by them. This is for on this way many wiseman darkened and went insane. Do not pill up flame within your bosom, without stronger troubles of your body[195].

If it difficult to the youth to submit on itself to the yoke of the holiness, without ascesis. The beginning of the darkening of the mind (when its sign is seen without the soul) it is firstly shown in the getting lazy at the service (at the liturgy) and at prayer. There is no other way of soul's straying except by falling, firstly, from there (from service and from prayer). When the soul is deprived on the help from God, the soul will easily fall into the hands of his enemies. And another: when the soul forsakes

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[189] Cover him up, but don't approve him. This is because otherwise you will damage on yourself, and you won't be useful to him.

[190] You will give him courage to correct on himself.

[191] This too is a burden.

[192] In the hand of him who upholds the weak there is the power of the Right Hand that upholds all the things. This is for God works in order to unite all us by through love. That's why God doesn't directly uphold that one, but Gd wants him to be upheld through us.

[193] By nothing we meet the mercy of God more than in the prayer done because of feeling pain for others. It is here a participation to the pain of Christ for us. And this is a twofold clean sensitiveness. This is for God is the deep of the clean, all-generous sensitiveness.

[194] The mind cannot stay neutral. When the mind isn't occupied with the clean thoughts regarding God, or when the mind is not broadened by those thoughts into God, the mind will narrow on itself or it will be dirtied by defiled, egotistic thought referring to the limited things, which the mind can use for its passing pleasure.

[195] When your body feels troubled by the thoughts and by the tempting faces, they won't have power un you.

the deeds of the virtue, the soul will be necessarily attracted to those opposite to the deeds of the virtue. The moving away from any side is the beginning of the living on the opposite side[196]. If you do the things of the virtue and the things of the soul and if you do not take care of the vain things, you always show your weakness in front of God and so you won't be tempted by foreign things, even fi you are left alone by your Upholder.

The work of the cross is twofold because of our twofold nature, that is composed of two parts. One of them consists of enduring the troubles of the cross, by working the wrath (anger) of the soul, and it is called as doing. The second one consists of the subtle work of the mind and of occupying oneself with the godlike things, but also in persevering into prayer and in the following things, that is fulfilled by the lusting part, and it is called as view (contemplation). And the first one, or the doing, it cleans the passionate part of the soul, by the power of the zeal, while the another produced the love of the soul, that is a natural desire that cleans the understanding part of the soul[197]. So, when somebody before getting totally accustomed to the first part, he crosses to working the second part, out of love, not to say that out of laziness, the anger will come upon him because of not killing firstly his earthly limbs, namely because of not healing firstly the weakness of his thoughts by enduring the reproachable deed of the cross[198]. This is for he has dared to make shining within his mind the glory of the cross[199]. This is what the old saints said that if the mind wants to climb the cross before appeasing its senses of weakness, the anger of God will come upon that mind. That climbing that brings the anger

[196] The moving away from virtue is the beginning of the sin, and inversely too. There is no neutral state.

[197] We are noticing here the fact that also the contemplation (the souly sight) is placed in connection with the cross of the Lord. This is for it comes after the cleaning up the lust of the impulse towards the inferior things, so that it is intertwined with some sufferance. But cleaning up the lust means also the apparition of the clean love within man, and the love means also focusing the mind towards God Who is the spring of the love, or cleaning up the mind of everything that defiles it, of everything that is egotistic. Thus, it is made the connection between the cleaning up of the lust and of the mind, between love and knowledge. And in both of them works the power of the cross of Christ.

[198] Enduring the defamations with the gentleness of the thoughts comes out of the power which Christ has endured the reproaches and the death with, namely which He endured the reproachable deed of the cross.

[199] He who doesn't want to cross through the disgrace of the cross, he imagines that the cross is suddenly bringing glory. The glory of the cross is lives in bearing the cross's disgrace.

of the cross, it is not the suffering of the troubles from the first part, that is the crucifixion of the body, but it is the elevation to the view (contemplation), that is the second part, that one that comes after the healing of the soul. That one whose cogitation is defiled by the dishonoring passions, but he runs to hallucinate through his cogitation the imaginings of the thoughts, he will be hit by rebuking, because of not cleaning up firstly his cogitation into troubles, and because he hasn't brought under control his body's lusts, but from hearing with his ears and from reading the ink of the letters, he has hurried on himself up to walk that full of defilements way, while having himself blind eyes[200].

But even they who are healthy at their sight and who are full of light and who have gained penetrated-by-grace guides, they still are in danger day and night, even when their eyes are full with tears and while they serve into prayer and into crying for the whole day and night, because of the fear of travel and of precipices which the come across to, and because of the deceiving images which are mixed with the true ones.

Those belonging to God, he says, they come by themselves, without you noticing that. Yes, it is so. But only if the place is clean and not dirty. If the apple of the eye of your soul is not clean, do not dare to focus it upon the solar disk, in order you not to lose even the small light you have, that is the simple faith and the humbleness and the confession form your heart and the small deeds according to your power, and you to be thrown in one of the places of the thoughts (intelligible) ones, that is the darkness from outside God, that bears the image of the hell[201], like that one who shamelessly dared to enter the wedding place while wearing dirty clothes. And out of the cleanness of the thoughts will come the light of the minds. And from here the mind will be guided by grace where the senses have no power to teach neither to learn.

[200] There is also a cross that must be imposed to the egotistic, bragging cogitation, and not only to the body. It is the cogitation's unpleasant renunciation to inappropriate thoughts which are foreign to God, thoughts which don't represent the cogitation's bestowing of itself to God, a bestowing which the mind reaches through the true, deep, and of-life-maker understanding of the existence's meanings.

[201] Each group of the thought realities (opposite to those felt with the senses) – namely the groups of the angels – it occupies a place, or a thought state. One place belongs to the fallen angels, namely the hell.

Imagine that virtue is a body, and the sight (the contemplation) is a soul[202]. And both of them compose a consummate man, united into ghost out of two felt parts[203]. And as it is impossible the soul to come to creation and to birth without the consummation of the body's creation, together with all hits limbs, likewise it is impossible to come the soul to the second view (contemplation), that is the ghost of the unveiling, that can be imagines as being formed inside a mother womb, that receives the content of the spiritual seed, without the consummation of the virtue, that is that house where the knowledge is dwelled in, and which received the unveilings[204].

The view (the contemplation) is the feeling of the mysteries hidden into things and causes[205]. When you hear about your parting with the world, or about the comprising of the world within you, or about the cleanness of the world, you must understand from the beginning and you must know not in a simple manner, but in thoughts meanings, what does it mean the name "world" and of how many different parts the world consists of, and then you will be able to know your soul, how much it is separated from the world and how much mixing your soul has with the world.

The "world" is a comprising name that embraces also the mentioned passions. This is because, if the man doesn't firstly know what the world is, he won't reach to know by how many limbs he is separated from the world or by how many he is tied to the world. There were many who parted with the world through two or three limbs, and because they reckoned that they were composed only of those limbs, they called on themselves as strangers in the world in their behavior, and they didn't limpidly see that through these two limbs they died to the world, but through the other limbs of their they still lived to the world right within their body, but they weren't able to feel that

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[202] The virtue is a body for it is done with the body. And the sight is soul, because it is obtained through the mind.

[203] The ghost has taken the form of the whole man, by the fact that it has made the matter a body, by prolonging the soul's power within matter. And the man works like a living whole into the Ghost. The two parts are felt, for we live into the body the feelings of the soul and, through the soul, the feelings of the body.

[204] In virtues or in the ensemble of the virtue, or in the body spiritualized through them, it is conceived the soul as view (contemplation) of the godlike things.

[205] The author permanently identifies the contemplation, of the knowledge of the godlike things, to the feeling, and therefore to an unmediated contact between them. This idea is at this author equally insistently affirmed as at Saint Simeon the New Theologian.

either within their passions. And because of not feeling those, they didn't take care of healing them[206].

The world has its name from being known by contemplation, and from the comprising content that embraces the divided passions, in their entirety. This is for when we want to call them passions in their entirety, we call them world. And when we want to show the passions according to their names, we call them passions. And the passions are parts of the world's road advancing from a state to another (which succeed to one another) and where the passions end, there the world stops from this passing from one to another (from its succession)[207].

And the passions are these: the lust for richness, namely for gathering some things, the delectation of the body (by eating), after which there comes the passions of mating, the passion for desiring honors, out of which springs the envy, the will of ruling over others, the boasting for being a clerk of the government, the adorning and the luxury, the human glory that is the cause of keeping the evil in mind, and the fear for the body. Where these stop from going, there the world will die. And to the extent which some of their parts remain to, to that extent remain also the outside world, but without working (upon man) by its composition. It is like somebody said about the saints: "When they were living, they were dead. This was because while living into their body they didn't live bodily". So, you take heed which of these you are living in, and you will know which parts (passions) you are living to the world through, and which parts you have died to the world with. After you have learnt what the world is, out of that discernment you will know what souly

[206] They didn't feel that they were intertwined with the world, because they didn't feel these passions of their, by blunting them up. That's why they didn't' take care either of healing them, namely to setting on themselves free from the intertwining with the world. Of course, the man can be united with the world through clean love as well, when he sees God through the world, and by that, he sees the truest and deepest meanings of the world. But then he won't be mastered by the world, but by God.

[207] The passions are so much intertwined with the opaque world, seen as the ultimate reality, so that the world, instead of unveiling its true meaning given to the world by cleanly contemplating the world, the world will receive the meaningless meaning imprinted to the world by the passions. In this case the meaning of the world is covered by the totality of the passions. Somebody successively goes with the world, in this meaning, as the world passes from a passion to another. To some people the world is at the beginning what satisfies the covetousness of the belly, and then it is a source of getting rich, and then an occasion for debauchery, and then a platform for affirmation or mastery or of pride. When somebody has liberated on himself from all these passions, the world - in this sense - will have died to him, and the transparent and deepened into God world will have resurrected to him.

states you are in the world through, and which soul states you will have been untied from the world through. And to say it shortly, the world is the bodily living and the bodily thoughts. By being somebody elevated out of these ones, one will know that that one has exited the world.

And somebody's estrangement from the world can be known out of these two things: out of his good living and out of the special quality of his mind's thoughts. So, out of those who sprout out in your cogitation at the things, you will find out the measure of your living. You will find out what things your nature desires, without effort, and which are the thoughts ceaselessly sprouting out, and which move haphazardly, and if your mind has received the feeling of the bodiless realities, or it still moves entirely in a material manner.

And all the seen things stir up the passions. But the seals embodied into things, which the mind imagines unwillingly in everything that the mind does, they can be motifs for virtues. And out of virtues the mind receives the cause of the unweakened warmth and of the gathering of the thoughts on the good purpose of the bodily toil, in order the thoughts to get accustomed, if the mind doesn't work them passionately. Take heed, therefore, you cogitation (your mind) not to weaken in encountering the seals of the thoughts hidden with the higher flame from God, that has the custom to cut off the memories of the vain things[208].

These few signs shown in this chapter will be sufficient for the man to be enlightened - if he appeases on himself and if he withdraws -, more than many books. The stronger is within man the fear for his body, the more he remains unworking

[208] The world can wake up not only the passions – because of being the source of the passions and by providing content for satisfying the passions – but it can also be a cause for virtues and it can be material which the beauty and the generosity of the virtues can be imprinted in. A man can imprint in the world his industriousness, another imprints his brotherhood with his fellow humans. But the world urges us to virtues and it is the environment which the virtues can be unequivocally imprinted only when the world is transparent to God, only when through the world shines the flame of God like the fire shines in an oven built up with limestones. This highlights the cosmological character of the passions and of the virtues and the anthropological character of the cosmos. In this sense, the world id dead in its meaning of occasion for passions, but it is alive as environment which the virtues are practiced through, and which the virtues are imprinted in.

This teaching about the union between world and man through passions and virtues, it is one of the many interesting teachings which Saint Issac brings one of the most interesting contributions through.

because of that, among the glorious and honored things. But if over the fear for the body there it emerges the fear for the soul, the fear for the body will weaken in front of the fear for the soul as the wax in front of the flame[209]. And be the glory forever and ever of our God! Amen.

Word XXXI

About the Diverse Power of Discernment in State of Quietude. And about the Mastery of the Mind and the Extent to which the Mind Has the Power of Defeating the Movements in the Diverse Kinds of the Prayer. And Whis is the Border Given to the Nature in Prayer. And which Is the Extent You Can Pray to. And which Is the Border over which, by Crossing It, the Prayer Is no Longer a Prayer, though that what Is Doe It Is Called with the Name of Prayer

Glory to Him Who has abundantly poured His gifts within people! This is for He has made them who are bodily to serve Him in the rank of the bodiless natures and He has made the nature of the earthly realities worthy of speaking about such mysteries. And even on sinners as we are, who are not even worthy to hear such words. But by His grace He has open our blind heart, in order our heart to understand them out of contemplating the Scriptures and out of the teaching of the great fathers. This is because of not being I found worthy by my own even to experience one thing out of one thousand, which passed through my hands. But I have wanted to present in this writing especially the aspects related to our enticing and to the enlightenment of our souls and of those souls whom will read it, so that they might get waken in order to willingly get closer to those.

Other is the pleasure of the prayer and something else is the sight of the prayer. The second thing is more precious than the first one, as the man is more consummate than the

[209] As clear is this *Word* in the first part, as obscure becomes in its second part because of the faultiness of the phrases. The fear of the soul stand for the fear of the soul's fate.

unconsummated little child. Sometimes, the verses become sweet in the mouth and there is born, in prayer, out of a verse, a countless repetition of that verse, one not allowing us to pass to the next verse; and that man doesn't achieve the satiation. Some other time out of prayer is born a certain view that cuts the prayer off the lips, and that man becomes by seeing a kidnapped body, breathless. We call this as the sight of the prayer, and not as the mindless ones say that it would be an image of something or a composition of a hallucination. And again, in the sight of this prayer there is a measure and a diversity of the gifts. And until here it is prayer. This is because the cogitation hasn't yet passed beyond, so that its work no longer be a prayer but above the prayer. This is for the movements of the tongue and of the heart are keys into prayer. And the movements form after that are entrances to treasuries. Here must stop any mouth and tongue and heart, treasurer of the thoughts, and the mind, guide of the senses, and the cogitation, a quickly flying and daring bird, any of their craftsmanships. They who ask, let them remain here! For the Master is present[210]!

Word XXXII

About the Clean Prayer

As the whole power of the laws and of the commandments given by God to the people, are ordered, according to the word of the fathers, until the cleanness of the heart, likewise all the kinds and all the ways of the prayer which the man occupies on himself with, are ordered up to the clean prayer. The sighs and the kneelings and the asks from the heart and the all-sweet weeping, and all the types of the prayer stretch their border and the power of moving on themselves, as I said, up to the clean prayer. And from the clean prayer and up to the inside realities,

[210] They who want to ask something from God through prayer, let them remain here. This is for if they advance higher, they will no longer be able to ask for anything. Here is present the Master and their preoccupation with themselves and with their needs is made to stop. This is for they forget about themselves in the bewildered contemplation of His greatness; they are in a state of kidnapping, or forgetfulness about themselves.

after it crosses that border, the cogitation will no longer have the possibility to work either in prayer, or in movement, either in crying, or in mastery, either in self-control, or in asking, either in desire, or in pleasure, for anything among the things hoped in life, or for the things from the age to come. That's why, above the clean prayer there is no other kind of prayer. And the whole its movement and all its ways bring the mind up to here by its self-control (of the freedom) power[211].

Something else is the prayer and something else is the sight from the prayer, though they have their causes one into another. This is for the first one is the seed, while the second one is the gathering of the sheave. When him who reaps goes out of himself through an untold view, the very small and unwrapped seeds which he has sowed, they have sprouted out in front of him as some flourished wheatears. This one reached into his plowing outside any movement. This is for all the done prayer is and ask, or it is giving of thanks, or it is praising. But there won't be any of these or any ask for something, when the mind has crossed this border and it has entered that country! I ask him who knows the truth. This is because this power of discernment is not given to everybody, but only to the seers who have reached to the servants of this mystery or who have been advices by the fathers and so they have learnt the truths by fathers' mouths and they spent their life in these and in similar trials.

About Truth, by Question and Answer

As from tens of thousands of people there barely can be found one who has fulfilled, even for a little, the commandments and the laws, and who has reached the cleanness of his soul, likewise, out of thousands of people, barely one has been found worthy to reach – with much

[211] Up to here, there is a freedom of movement, a mastery upon the own movements of the cogitation. Here one passes into a motionlessness, into a kidnapping of the looking at the overwhelming glory of the Master. But this surpassing of the state of freedom isn't experienced as an unpleasant forcing, but it is felt like a sweet lack of preoccupation with choosing something from diverse alternatives. Into the glory of the Master, in His unmediated love, all of those will have been forgotten.

guarding – the cleanness of the prayer, and him to cross over it border, and him to be imparted with that mystery. This is because most of them haven't been at all found worthy of the clean prayer, but only few of them. And that mystery after the clean prayer, barely one in a generation has reached it, by the grace of God.

The prayer means asking, it is care and desire for something, or for deliverance form the things from here, of for the future realities, or for we desire to have the fate of the fathers; it is the ask of the man for being helped by God. The soul's movements are limited within these. And the lack of cleanness of the prayer is this: when, on that moment when the mind prepared to make some of the movements which I have spoken about, some foreign thought mixes in it, or some deviation towards something else, and then the prayer is unclean; this is for the prayer has brought of the alter of the Lord some of the unclean animals. And the intelligible altar of the Lord is the heart[212]. And if somebody, by remembering about that prayer called by the Holy Father as spiritual, but he still doesn't understand the meaning of the fathers' words, he said: this one is inside the borders of the spiritual prayer, I reckon that if he studies a little its meaning, he would see that is a blasphemy to say that the spiritual prayer leans towards something. This is because that prayer that leans towards something it is inferior to the spiritual prayer. This is for any spiritual prayer has been liberated of movement. And if barely somebody prayed into cleanness, what should we say about the spiritual prayer? The Holy Fathers had the habit to call all the good moves and all the spiritual deeds with the name of the prayer. But not only them, but also all the ones enlightened through knowledge used to reckon even the good deeds as prayer.

Still, it is obvious that something else is the prayer and something else are the committed deeds. And some people say that the deeds of this s-called spiritual prayer are "way", others say "knowledge", and other say "understanding seeing". Can you see how the Holy Fathers change the names in the spiritual realities? This is because the names can fully match only the things from here. But there isn't any fit of true name for the realities of the age to come. For those there is only a simple

[212] Saint Mark the Ascetic, *About Baptism*, in *The Romanian Philokalia*¸ volume I, p. 282.

knowledge, above any name and above any natural element and a shape and a color and an image, combined by their names. That's why, when the soul's knowledge is elevated above the seen world, the Holy Fathers could use whatever names they want, because no one knows exactly the names of the future world. But the Holy Fathers used names and examples in order to support the soul's movements by those, according to the words of that one among saint Dionysus, who said that "we use syllables and names and words which we have at hand because of our senses"[213]. But when through the work of the Ghost the soul is moved towards the godlike realities, our senses and the works from within them are useless. Likewise, the soul's powers are useless to the spiritual work when the soul becomes alike the godhead through the non-understood union, and when the soul is illuminated by the ray of that high light, in its movements[214].

So, brother, believe that the mind has power to discern its movements up top the place of the clean prayer. When the mind reaches there and it doesn't turn to the previous realities, or it doesn't leave the prayer, the prayer becomes like some kind of mediator between the souly life and the spiritual life. When moving, it is in the souly country; and when it enters the other country it ceases to be a prayer anymore. This is for the saints, in the age to come, they do not pray with the prayer, their mind being drowned by the Ghost, but they dwell, through kidnapping, into the glory that gladdens them. It is likewise to us. When our mind is found worthy of feeling the future happiness, and it forgets about the itself and about all the things from here, the mind no longer has any movement towards something. That's why somebody dares to say, and he is convinced about that, that any committed virtue and the whole order of the prayer, either into body, or into mind, it is led and moved by the freedom of the will; and itself the mind, that is the empress over passions, it is led by freedom through

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[213] Nicephorus Theotokis gives a note: "Dionysus the Areopagite, in his writing *About the Godlike Names* (Chapet I), saying: "Now we are covering according to us… the thought realities through the sensitive things and through the realities which are above-existence and we envelope through shapes and images the shapeless and imageless realities, and we multiply through the variety of the shared symbols that imageless simplicity".".

[214] Saint Issaac transforms the somewhat theological knowledge of the godlike untold in the knowledge achieved through prayer and through the Holy Ghost. Namely, he fills that up with an above-nature-feeling.

senses. But when the Ghost takes over the leadership, and when over the mind reigns His oikonomia, and when He becomes the Manager of our senses and thoughts, the freedom is taken away from nature and the mind is led by His ruling, and the mind no longer leads[215].

And where the prayer will be, when the nature no longer has power upon itself (against itself), but the nature it led by another power, where the nature doesn't know and it also no longer can direct the movements of the cogitation towards the things it wants, but during that time the nature is kept in slavery and it is led there where it doesn't feel? And it doesn't have either will then, neither "it knows whether it is within body or outside the body", according to the testimony of the Scripture (2 Cor. 12: 2). So, within him who is thus enslaved and who no longer knows about himself, can there still be prayer? That's why, let nobody blaspheme nor daring to say that is possible somebody to pray with a spiritual prayer. This daring is used by them who pray with pride, but they lack the knowledge. They lie to themselves, by saying that, when they want to, they pray with the spiritual prayer. But they who are humble in thought and sapient, they accept to learn from the fathers and to know the borders of the nature and they cannot stand to surrender their cogitation to such a daring.

Question: But why, once it is not a prayer, this untold grace still is called as prayer?

Answer: We reckon that the reason for that is the following: for it is given to the worthy ones during their prayer and for it takes is occasion out of prayer. For this glorious state has no other time of dwelling, but this time, according to the testimony of the fathers. That's why it is called with the name of prayer, for the mind is led out of prayer towards that happiness and for the prayer is its cause, and because of not taking place on other times, as the writings of the Holy Fathers show. This is

[215] This is an idea belonging to Saint Isaac, that that soul who has reached to be spiritual, that soul has surrendered his freedom to the Ghost and then that soul is led and no longer leading. But surely the freedom allows to feely be led by the Ghost. The freedom is strengthened by that and not weakened. This is for the man is no longer the slave of any passion. The man is led by love and the man doesn't move on himself so freely in anything as in love. One can say that itself the consummate freedom of the Ghost, that is a consummate freedom of the love, it has become that soul's freedom, or his love.

for we see at many of the saints, by reading their lives, as they stood at prayer while having their mind kidnapped.

And if somebody asked why these great and untold gifts (charismas) take place only during the time of the prayer, we would answer him: for during the time of the prayer the man is more prepared than on any other time, and the man is gathered within himself, so that he can take heed at God and the man desires and he waits for God's mercy. And for telling it briefly, this is the time when somebody stands at the gate of the Kingdom and begs. And the request of him who asks for and who prays it is appropriately fulfilled in the same time. This is because, at what any other time is the man prepared and in state of guarding, as at the time he prays? Or, would it be appropriate the man to receive any of these gifts while sleeping, or while working on something, or when his mind is disturbed? This is for, behold, though the saints have not time of unworking, for they are constantly preoccupied with the spiritual realities, they aren't always prepared to stay at prayer. This is for often they cogitate at something of the present life, or they contemplate the creatures, together with other useful things. But during the prayer, the look of the mind takes heed only at God and towards Him it stretches all its movements and to Him it brings it requests from within heart with effort and with continuous warmth. And that's why, during this time when the soul has only this sole care, it will appropriately spring out of God the godlike benevolence.

This is for we see that the Holy Ghost descends over the bread and the wine placed on the alter, during those moments when the priest is prepared and he stays at prayer and he asks God for lenience and he gathers his mind into this request. And to Zachariah too the angels showed during prayer and the angels heralded him about the birth of John. Likewise, to Peter while he was praying in the house, it appeared him that vision that led him to summon the nations through that fabric descending form heavens, with the creatures in it. Also, to Cornelius, the angels appeared him when he was praying, and the angel told him what he wrote. And to Joshua the son of Navi, God spoke to him when he was standing on his face at prayer. Likewise, the hierarch heard next to the alter, above the Ark of the Covenant, the words of God; and from there he was receiving in a mysterious manner, from God, the views for all the things useful to that time; where the hierarch entered only

once a year, at the fearsome time of the prayer of all the gathered tribes of Israel, he was hearing the words of God through a fearsome untold vision, when he was entering the Holy of the Holies, and when he was throwing on himself on his face at the ground. Of, what fearsome was that mystery like, that was served by that!

Thus, all the views shown to the saints take place during prayer. This is because, what other time is so holy and so appropriate for receiving the gifts (the charisma), as during the prayer which somebody talks to God in? This is for during this time, when one addresses his asks to God, and when the encounters with God take place, the man effortfully gathers all his moves and all his thoughts from all quarters and he no longer thinks except at God, and the man has a heart full of God. That's why the man understands the non-understood ones. This is for the Holy Ghost moves on Himself within the man according to the man's measure. The Holy Ghost moves on Himself within the man taking occasion out of the things which the man prays for. So, the prayer gets interrupted during prayer from its movement and the mind is lit up and immersed into the bewilderment of the kidnapping and the mind forgets about its desire and request. And the mind's movements are baptized in a deep drunkenness, and the mind no longer is in this world, and there is no longer a difference between soul and body, neither is there the memory of something, as the godlike and great Gregory said: "The prayer is the cleanness of the mind and it is cut off through kidnapping by the light of the Holy Trinity". Can you see what the prayer is cut off like, not by the bewilderment of the understanding of those born out of it, as I said at the beginning of this writing and in other places? And again, that one says: "The cleanness of the mind is a trip at height of the thoughts, and it competes with the heavenly color which shines during the prayer in the light of the Holy Trinity"[216].

Question: Ane when is somebody found worthy of receiving the whole this grace?

Answer: During the prayer, he says, when the mind disrobed the former man and the mind puts on the new man:

[216] Evagrius the Monk, *Heads about Discerning the Thoughts*, head no. 18, *The Romanian Philokalia*, volume I, p. 62.

that man of the grace. "Then the mind sees its cleanness alike the heavenly color, which has been called as the place of God by the old men of Israel, when God showed on Himself to them on the mountain"[217].

So, as I said, this gift of the grace mustn't be called as spiritual prayer, but it must be called as the fruit of the prayer sent through the Holy Ghost. Then the mind reaches above the prayer and, by finding out something that is higher, the prayer stops. And them somebody no longer prays with the prayer, but he goes out of himself (he reaches the ecstasy) in the non-understood realities which are above the world of the mortals; and in its nescience the mind keeps its silence about the things from there. This is that nescience from above-science, which we were told about. This is that one which was said about, that blessed is him who has received the nescience unseparated from the prayer, which may us too be found worthy of, by the grace of the Only Begotten Son of God Whom are due the whole glory and honor and worshipping, now and forever and ever. Amen.

Word XXXIII

About the Kind of the Prayer and about the Other Things Regarding the Ceaseless Remembrance, which are Absolutely Required and which are Useful when Somebody, after Reading Them, He Guards Them with the Right-Reckoning

The best part of the faith's grace is one to be entrusted about the fulfilling of his prayer, through his hope in God. But the surety of the faith into God is not given by the non-diminution of the confession, thought that is the mother of the faith, but it is given by that soul that knows the truth of God out of the power of the living. Once you find in some of the Scriptures the faith united with the living, do not tie up the knowledge of the faith by remaining to the simple right-confession of it. This is for that faith that gives the certitude of

[217] *Ibid*.

the hope it cannot be ever understood by the unbaptized ones, neither by them who broke the meaning of the truth. This is for the certitude of the hope is given them who have a high life within their soul, on the measure of the virtues, and who take heed at fulfilling the commandments of our Lord.

Ceaselessly mediating at the Scripture, it is the light of the soul. This is for this one imprint within soul useful memories, for guarding one against passions and for persevering into the longing for God, into the cleanness of the prayer. And it also opens in front us the way of the peace on the traces of the saints. Still, do not doubts the verses of our prayers, when are done with much watchfulness and with ceaseless pricking of the heart either the prayers of the reading at any time.

You necessarily admit the words said out of experience (out of trying), even if he who utters those words is illiterate. This is for the great treasuries of the earthly emperors joyfully welcome the adding of a beggar's penny, and the rivers are filled up by small creeks and out of those the rivers' flowing increase.

About Guarding Up the Memories

If the memory of the goods will renew within us the virtue, if we cogitate at them, it is obvious that also the memory of our debauchery it will refresh within our cogitation an ugly lust, if we remember about that. This is because the memory of each one of these imprints to us the different types of the deeds and it brings withing our cogitation and it show us, as by pointing it with the finger, the ugliness of our thoughts, or the height of our living, by imprinting within us the meanings and the impulses either of the things from the right or of the things from the left; and we are thinking at them in the hidden of our mind. And in the cogitation of our mind take image one or another kind of our living and thus we always see on ourselves. So, not only our cogitation harms us, but it harms us also our souly sight and the memory caused by these ones. On the other hand, not only working the virtues helps him who consummate the virtue, but also the kind of the work that takes image out of the memory of the persons working it. And out of this one can know that most of them who have reached the level of the cleanness, are always found worthy, during their nightly

cogitation, of some holy views, and these views imprinted within their souls are to them cause for joy in the understanding[218] occupation of their mind. And that's why they warmly come closer to the work of the virtues and an abundant flame occurs within them, according to their desire. And they say that the holy angels take the countenances of some holy, honored, and good views, and thus the angels show on themselves in the imaginings of the soul, towards elevating the soul's thoughts, towards joy and comforting and gladness. And the day moves their soul to contemplate the new thoughts. And the work of their soul is eased by the joy for the holy realities.

Likewise, in the occurrence of the wars. He who has the habit to cogitate at the evil things is attracted by devils to hallucinations matching the evil thoughts. This is because the devils take countenances and they show to the soul hallucinations that frighten the soul, working that within the soul more in the memories of the day. And sometimes they make the soul weaken because of that imagining frightening the soul, and on some other times they show him the hardship of the living into quietude and into loneliness, and some other things like these.

Therefore us, brothers, let's always use in taking heed at memories and in unveiling the state of the soul in them, the discernment. Let's take heed at the memories of our cogitation, which memories are we tarrying with in dialogues and which memories we quickly banish away when they come closer to our soul; whether we tarry into those coming to us form the will of the devils which throw occasions to the passions, or in the things belonging to the lust, or to the wrath, or in those things coming to us from the holy angels, which bring to us as causes for joy and for knowledge the memories which wake us up through the thought stirred up by them, by their closeness to us, or through those coming to us out of our evil habits which got strengthened from before through senses, out of which move within the soul those thoughts kidnapping us, apart, by one sense or another. And we achieve the experience of these two things by occupying on ourselves with them, with the due discernment. It is about seeing them and accomplishing them

[218] We think that another traductological solution could be: *intellectual occupation*. (E. l. t.'s n.).

with the deed. But we follow to do to each of them a special prayer.

About the Differences of the Love

The love occurring out of some things is like a small candle nourished with oil, which its light is sustained by; or it is like a creek born out of a rain, whose flowing will stope if the rain ceases fueling that creek up. But that love that has God as its cause, it is like a spring always gushing up and whose flowing will never stop (this is for Him alone is the spring of the love) and whose content will never get exhausted.

How You Can Pray in an Unscattered

Do you want to get delighted in the verses of your religious service and you to receive the feeling of the words of the Ghost, when uttered by you? Let totally go the quantity of the verses and do not take care at all of their measures, or of the care for uttering the verses characteristic to the kinds of prayer; and you forsake any uttering out of habit and you think at what those verse tell you and you thing as what story they tell you and you think at what is told about the reading of some of those who were guided by God. Let your mind tarry in cogitating at those until your soul will get woken up by their high meanings, amazed by God's oikonomia, and but that your soul will move either towards extolling God, or towards the useful sadness. You receive everything is within them towards prayer, and when your mind gets strengthened into these ones, then the disturbance will have left your mind. This is for there is not the peace of the mind into the work of the servant[219], neither is in the freedom go the sons the confusion of the disturbance. This is because the disturbance has the habit of stealing the taste of the understanding and to rog it out of its meanings, like a leech sucking up the life of the bodies together with the bodies' life. This is because one must call the disturbance, if possible, the chariot of the devils, and this is because satan always has the habit to mount the mind and to

[219] In the work of that servant who does a botch work.

bring with him the whole burden of the passions, and to enter the weakened soul and to sink that soul into confusion. Take heed at this, with the whole your discernment. Do not be during the utterance of your verses as one receiving the words from another, in order you not to imagine that you multiply too much the work of your cogitation, or else you will get out of the pricking of your heart and from all their joy, but you imagine that those words belong to you so that you will be able to utter your words as an ask full of pricking and with the penetration of the discernment, as one who truly understands his work[220].

Mark up where the Idleness Comes from and where the Scattering Comes from

The idleness comes out of the scattering of the cogitation. And this one comes out of non-working, of non-reading, and of useless meetings, or out of a too full stomach.

We not Resist the Thoughts but to Surrender Them to God

He who doesn't resists the thoughts sown within us by our enemy, but he cuts off the dialogue with them by praying to God, he shows that his mind has received the wisdom from the grace and that his true knowledge has liberated him of many things; and by finding out the short path that he has reached at, he has cut off the scattering of the long path. This is for we do not have all the time the power to resist all our thoughts rising against us, in order to stop them, but we often receive from them a wound that remains unhealed for a long time. This is for you have as enemies some ones who are six thousand years old. And even if you defeat them, the defilement of those thoughts dirties up you cogitation and their evil stench will remain into your nostrils for a long time. In the first place, you must liberate on yourself from all of these, by fear. This is because there is no other help from God.

[220] To read the read words as expressing your asks and pains and praises you address to God.

About Tears

The tears form your prayer are sign of God's mercy, which you soul have been found worthy of, in your repentance; and that is also a sign that your prayer have been accepted and that your prayer has started to enter, by tears, the plain of the cleanness. This is because the eyes won't be able to shed tears if the thoughts at the passing realities are not removed; and if your thoughts do not throw away from them the worry about the world, and if there doesn't occur out of them the contempt for the world; and if your thoughts don't state preparing the victuals for exiting this world; and if thoughts regarding some realities from the future world don't start moving within your soul. This is for the tears come out of the unscattered clean cogitation, out of much, ceaseless, and non-deviated thinking at the mentioned things, and out of the memory of some subtle thing occurring into cogitation and saddening your heart by its memory. Out of these the tears will be multiplied and they will increase in abundance evermore.

About the Handwork and about the Love for Money

When, by persevering into your quietude, you start doing some handwork, you must not make out of this commandment of the fathers a cover for your love for money. Let your handwork be an insignificant thing to you, one destined only for removing your idleness; let it be a thing that doesn't disturb your mind. And if you want to occupy on yourself with the handwork a little more, for the sake of the giving of alms, be aware of the fact that the prayer is superior in level to the giving of alms. And if your world for the need of your body, if your body isn't insatiable, it will be enough to you need that what God sends to you. This is for God has never left His workers deprived of the passing things. This is for the Lord said: "You search firstly for the Kingdom of God and for His righteousness, and all of these will be added to you, before you ask for them" (Mt. 6: 33).

This is for somebody among the saints said that not this is the worthiness of your living to satiate the hungry, neither your monastic cell to become a house for foreign guests. This

living is appointed to them who live within the world and it is rather left as a good thing for them, and not for those who have withdrawn on themselves form within world and who are free of the seen realities, and who guard their mind into prayer.

Word XXXIV

About Prostrations and about Other Things

Do not reckon as non-work the going out of yourself (the ecstasy) of the unscattered, focused, and prolonged prayer, because you have left the psalms. And more than occupying on yourself with uttering verses, you must love in prayer the prostrations. This is for, when the prostrations help you, they will keep the place of the religious service. And when in this service the grace (the charisma) of the tears is given to you, you won't reckon the delectation brought by tears as a non-work. This is for in the grace of the tears stays the fullness of the prayer.

During that time when your cogitation is scattered, you must persevere more in prayer and in reading. But not any writing is useful to you. And you must love the quietude more than the deeds. You must cherish the reading, if possible, more than the standing. This is for this one is the spring of the clean prayer. So, do not let yourself to become lazy by any means, but you gather on yourself up, with watchfulness, out of scattering. This is for the root of the living is the psalmody. But you must know also this: the body's deeds are more useful than the singing of psalms with a scattered mind. And the sadness of the thought is more precious than the body's tiredness. In time of idleness wake yourself up and move your zeal a little. This is for this wake the heart up much and it warms up the soul's thoughts. During idleness, the wrath helps the nature against lust. This is for the wrath scatters the coldness of the soul. And the idleness usually comes upon us because of these reasons: either because of the burdening of our belly, or out of the much-work.

The good order is the light of our soul. There is nothing more precious than the knowledge. Any prayer brought by you at night, let is be in your eyes more precious than all your deed

during the day. Do not burden your belly so that your thought won't be confused, and you won't be disturbed by scattering when you wake up at night; and your limbs won't get drowsy and you won't be full of feminine softness; and you soul won't be darkened and your thoughts won't be mirky and you will be able to gather your thoughts up when singing verses. Otherwise, the taste of all of these will be bitter within you, and the singing of verses won't become sweetened to you – namely that sweetness which the mind uses to taste it by the nimbleness and by the light of the cogitation.

And when the good order of the night gets disturbed, the mind will be confused in the day work and, by walking into darkness, the mind won't be delighted – as it is due – either by reading. This is because like a blizzard blows upon the thoughts, either the mind occupies on itself with the prayer or with the meditation. This is for the pleasure given to them who toil during the day, it springs out of the night work into the clean mind. Any man who hasn't tried the prolonged quietude, let him not expect to find out within himself something of the goods of the ascesis, even if he is great, wise, and teacher, and he has many virtues.

Take heed at not letting your body to get too weakened, otherwise the idleness will get stronger against you and your soul; will be hurt by tasting the idleness. Each of us must weigh in, as on a scale, his living. During that time when you are satiated with food, you will guard on yourself against trusting to yourself. Let your sitting down be righteous and only when needed. Especially, you must be temperate and clean during the dinner, and you must take heed at your thoughts and at your limbs. You must guard on yourself against your self-appreciation during your changes into good. You must be zealous in showing your weakness and your simplicity to the Lord, in order you to be guarded when praying against your subtle self-appreciation, and in order you not to be allowed to be tempted by ugly things. This is for the pride is followed by fornication, and the self-appreciations is followed by straying.

Do your handwork for your need, better said you do it in order to tie on yourself up into your quietude. Do not weaken your trust in the Care-Taker. This is for He orders in an illuminated manner the things of His household. He order them who trust Him and who don't trust the people's hands, to dwell the inhabited wilderness. If the Lord help you in the bodily

things without yourself working, when you strive into the care for your soul it will move within you, because of the plot of the killer devil, the thought that the cause of that taking-of-care would be you. And then, with that thought, it will cease God's taking care of you. And on the same instance there will gush up against you a multitude of trials, either because you will be forsaken by the Care-Taker, or because of the renewal of your pains and illnesses move within your body. And God won't forsake you because of the simple movement of this thought, but because your cogitation tarries upon that thought. This is for God won't punish the man and God won't judge the man for the unwilling movement, not even if we consent to that movement for an instance. This is for, if on that very moment we prick up the passion and there will occur within us the pricking of our heart, our Lord won't take in account that carelessness of ours, but the Lord will only punish us if we truly have accepted that into our cogitation and if we have looked at it with insensitiveness and then we have accepted it as one due to us and useful to us and we haven't reckoned it as a damaging worry. And let's always pray to our Lord like this:

Prayer

> You Christ the fulfillment of the truth, may Your truth sprout up within our souls; and may us know how to walk according to Your will in your way.

*

When a cunning thought is being sown within you, either regarding the things from far, or regarding your habits from before, and when that thought continuously shows itself to your mind, you will truly know that that thought hides a trap to you. That's why wake up on time and take vigil. And if that thought belong to those from the right side and good, you will know that God wants, on a certain mode, to give the life to you and that's why He always moves something within you outside the habit. And if that is a dark thought and you doubt about it, but you cannot reach to limpidly know whether it comes out of your things or it is a thief, or whether it is helpful or it is a trap,

hiding itself under the countenance of the good, you better prepare yourself in prolonged and deep prayer, day and night, with much taking of vigil. Do not reject it, but neither agree it, but pray zealously and warmly relatedly to that thought. And do not cease calling up the Lord. And the Lord will show you where that thought is from.

About Silence

More than everything you must love the silence, for the silence brings you close to the fruits. This is because the tongue is weak in interpreting the godlike realities. Let's firstly force on ourselves to keep our silence. Out of silence will be nor within us something leading us towards silence. May God give you to feel something born out of silence. If you start this way of living, I won't know how much light will be risen to you from here.

Do not reckon, brother, that the things said about this wonderful Arsenius, when the fathers and the brother came to see him, and he sat together with them in silence and he let them go in silence, and that he did that only for he wanted to, but he has been forcing on himself to that since the beginning. Out of getting accustomed to this work it will be born within heart, after a while, a pleasure, and he who has learnt that he will make his body forcedly to persevere in silence. And out of this living will be born within us the multitude of tears. And in a wonderful view, the heart feels something in those tears, through the gift of the discernment, sometimes with tiredness while sometimes in awe (kidnapping/ecstasy). This is for the heart will be diminished and it will become a little child[221]. And when the heart starts praying, there will first flow out the tears.

Greta is that man who, by the patience of his limbs, he has achieved this habit within his soul. When you will place all the deeds of this way of living of yours, on one side, and the silence on the other side, you will find the last one weighing more. People have may ways of comfort. But when somebody get closer to silence, the work of guarding the other ways of comforting will become useless. And all the works of that one

[221] The little child cries because of feeling himself weak and innocent and he doesn't hide his weakness because of his pride.

will become useless[222]. And himself is elevated above them for he has got closer to consummation.

The silence if the helper of the mind. How so? This is because, as long as we live among many, it will be impossible us not to meet somebody. This is because, not even Arsenius who was like the angels, and who loves the silence more than anybody, he wasn't able to stay separated from them. This is for we unexpectedly meet the father and the brothers living together with us. That worthy of happiness Arsenius, he knew that avoiding them while in church or elsewhere it was not possible, as long as we live among people. And because he was often unable to avoid, in that place where he was living, the encounter with the laymen and with the monks inhabiting those places, he has learnt by grace the way of the ceaseless silence. And if on some occasion, because of an absolute need, he opened his door to some of them, those rejoices even only of seeing him. And the use of the word and the need for word has become useless among them.

Many of the fathers reached, by seeing him, at the state that they guarded on themselves against receiving any adding of spiritual richness to the teaching they received by seeing the blessed Arsenius. And some of them tied on themselves to a rock, with a rope, and they were melting down their bodies with the hunger at times when they felt the urge to go out and see people. This is for the hunger is much useful to restraining one's senses.

I knew, brother, many great and wonderful fathers, who rather took care of the good order of the senses and of the life due to the body, than of deeds. This is for by doing so there will be born the good order of the thoughts. Many causes come upon the man without his will, and they make him get out of the border of his freedom. And if he doesn't guard his senses through a steadfast habituation gained by him previously, he won't be able for a long time to enter back within himself in order him to find his previous state of peace.

The progress of the heart is being done by persevering into hope. The progress of the way of living is being done by

[222] The works of guarding against evil thoughts will be useless, for in silence there is comprised the guarding too. That is the deep focusing on those godlike realities which overwhelm the attraction power of the thoughts. In it there is also comprised the prayer and the ceaseless thinking at God, and therefore the cleanness of thoughts as well.

detaching it from everything. Remembering the death occasions the good mastery of the limbs from outside. The enchantment of the soul is that joy flourishing up within heart out of hope. The increase in knowledge comes out of the good trials received inside by the mind, on each day, out of the two changes (in good and in temptation). This is for, though on certain times it comes upon us the idleness too, because of the loneliness (and it might be that idleness too is allowed out of oikonomia), we thought have also the comforting from the hope overwhelmingly gushing up out of the work of the faith, a work that we have within our heart. This is for well said somebody among the bearers-of-God, that it is enough to the believer the longing for God, in order to comfort him even if he loses his soul (life) for God. This is because hos could the troubles harm him who despises the delectation and the comforting of the future goods[223]?

But I am asking you, brother, this too: let always overcome within you the balance of mercy, until you will feel within you the mercy (of God) on the world[224]. We become mirror by seeing within us the resemblance and the true imprinting of Him Who is God by nature and by being. By this and by those as this one we are lightened to move on ourselves according to God, by a limpid assertiveness. This is because the harsh and unmerciful heart won't even be cleaned up[225]. But the merciful man is a physician right to his soul, for he banishes away the darkness of the passions from within himself, as by a powerful blow. And this is a good duty towards God, according to the word of life from the Gospels.

When you get close to your beddings, tell to it: "Oh, my beddings, you might become my tomb this night. I do not know it whether, at night, instead of a temporary sleep it will enter me the eternal sleep". So, as long as you still have feet, you keep running towards working, before you will be tied with that tie

[223] We have translated this phrase verbatim. But we kindly draw the reader's attention on the fact that we reckon the content of this saying as at least unusual, if not totally wrong. How could one despise the future delectation and goods?!... (E. l. t.'s n.)

[224] It is about the mercy our Lord has it on people (Mt. 9: 36, or about the mercy of God on the world: "Full is the earth of His mercy (Ps. 32: 5 (in KJB we have: Ps. 33: 5 (E. l. t.'s n.))), and: "Be merciful as your Father merciful is" (Lk. 6: 36). In the mercy of the man there is shown the mercy of God. The man becomes an organ whom God manifests on Himself through.

[225] The callousness is one with the uncleanness, because of being an egotistic preoccupation with oneself.

that cannot be undone. As long as you have fingers, crucify on yourself into prayer, before you reaching your death. As long as you still have eyes, you fill them up with tears before they will be filled up with dirt. This is for as the rose is blown by wind and it withers away, likewise it will happen to one of your sides and you will die. Put within your heart, man, the thought that you will leave from here, by always saying to yourself: "Lo, the envoy sent after me has reached my door! Why am I sitting down? The eternal departure is waiting for me, that one without turning back". He who wants to talk to Christ, he will love the loneliness; and him who loves to be among many, he is a friend of the world. If you love the repentance, you must love the silence too. This is for, outside silence, the repentance cannot be accomplished. And if somebody resists you by word, in this regard, you won't quarrel with him. If you love the silence, the mother of the repentance, you must love with pleasure also the small loss of your soul and the defamation and the injustices coming upon you consequently to that. This is because without this preparation, you won't be able to live into wilderness, in freedom and undisturbed. And if you despite those ones, you will become partaker to silence, according to the will of God, and you will persevere in silence, as God wills. The love for silence is united with a ceaseless waiting for death.

You must also know this, you who have the gift of the discernment, that we do not dwell with our soul into loneliness and into silence and that we do not lock up on ourselves, for those deeds which exceed the deed appointed by canons. This is for it is a known fact that such deeds are more easily dome in the congregational life with many, for the zeal it occasions to the body. If such deeds were necessary, there wouldn't be some of the fathers who, by leaving the live of meetings and the community with the people, they chose to live in tombs, and other locked on themselves up in a lonely monastic cell. By doing that, they weakened their body to a certain extent that their body was no longer able to accomplish the canons; and they even endured with pleasure the grave illnesses which came upon them for the whole their life. Because of that, they weren't even able to stand up, neither to make the usual prayer, or to make doxology with their mouth; and they didn't even utter the psalms, nor they did something of the things dome with the body. It was enough to them only the helplessness of their body and their quietude, in exchange for all canons. And this was

their way of living during all the days of their life. And in this apparent work, no one of them wanted to leave his monastic cell and, because of not fulfilling some rule, they to walk outside, or to be glad when hearing the voices form within churches of the serving of others.

He who feels his sins is better than him who rises the death, when living amid many. He who sighs for an hour, for his soul, he is better than him who is beneficial to the whole world by his thinking. He who has been found worthy of seeing on himself, he is better than him who has been found worthy of seeing the angels. This is for the last one communicated through his bodily eyes, while the first one communicates through his soul's eyes. He who follows to Christ in the weeping in loneliness, he is better than him who is praised in assemblies. Ad let nobody mention the Apostle's word: "I prayed to be anathema from Christ" (Rom. 9: 3). This is because only him who has received the power of Paul, only him has been ordered to do that too. And Paul received out of the Ghost dwelling within him, that power, towards the benefit of the world, as himself confessed it, for he wasn't doing that by his will: "For it is of big necessity to me, and woe to me if I don't herald it" (1 Cor. 9: 16). And Paul was chosen not for his repentance, but in order him to herald to the people. On this purpose Paul received that overwhelming power.

But let's love the quietude, my brothers, until the law from within our heart will be killed; and let's always remember the death and by that thought let's get closer to God within our heart and let's despise the world's vanity; and the world's pleasure will be despised in our eyes and we will endure, with pleasure, within our sick body, the ceaseless working, that one out of the peaceful living. In order us to be found worthy, by that, of the delectation together with them who live in caves and in the cracks of the earth, waiting for the praised unveiling of God, form heavens. This is for His and of His Father's and of the Holy Ghost are the glory, the honor, the mastery, and the worshipping, forever and ever. Amen.

Word XXXV

Why the Souly Men Look at the Spiritual Realities, Knowingly, according to the Thickness of the Body. And How the Cogitation Can Be Elevated out of That. And which Is the Cause of not Being Freed of that. And When and How the Cogitation Can Persevere Outside Imagining During Prayer.

Blessed in the extolling of God Who opens the door before us, in order us no longer have any other request except desiring Him. This is for, by that, we leave everything and our soul goes out only to follow God, for the soul no longer has any worries which to impede him from seeing God. This is for, the more the cogitation forsakes the worry for the seen realities, on the measure the cogitation is elevated form the taking care of the body and from being occupied with that, the more the cogitation will be thinned and it will be enlightened in prayer. And the more the body is liberated from the ties to the things, the more the cogitation will be liberated as well. And the more the cogitation is freed of the ties of the worries, the more luminous the cogitation will be (it becomes transparent). The more the cogitation is lightened, the more the cogitation will be thinned and it will ascend out of the meanings of this age that is bearer of the thickness of the images. And then the cogitation is able to contemplate God appropriately to Himself[226]. And not as we do it. This is because, fi the man doesn't become, firstly, worthy of unveiling, he won't be able to know that unveiling. And if the man doesn't' firstly reach to cleanness, his thoughts won't become transparent so that him to be able to see (contemplate) the hidden realities. And until the man is not freed of all the seen realities, according to their creation, he won't be freed of the thoughts regarding those, neither will he get rid of the occupation with the dark thoughts. And where there is darkness, there are also entangled thoughts and passions. And if the man is not freed of those, as I said, and of their causes, his cogitation won't see the hidden realities. That's why our Lord has commanded us, before everything, us to keep the non-

[226] Contemplating God appropriately to Himself means contemplating him in a godlike manner, and not as we usually contemplate God; namely, by grace and by thinness, and not naturally and coarsely.

earning and us to part with the world's disturbance, and us to detach on ourselves from the worry of all people. "This is for him who doesn't detach on himself from any man and from all his things and who doesn't' deny on himself, he won't be able to be My disciple" (Lk. 14: 33).

So, in order the cogitation not to be harmed by all of those, by sight, by hearing, by worrying about material things, by worrying about losing them, by taking care of multiplying them, by somebody, and in order the man to tis on himself only to the hope in Him, our Lords has asked us the rejection of all thought of worry and of the sadness of all things, in order us to desire only the dialogue with Him. But the prayer takes much accustoming to it, so that, by spending a long time in prayer, our cogitation to become wise. This is for, after the non-earning that detaches our thoughts from ties, the prayer requires perseverance. This is for by persevering a long time, the cogitation will gain habituation and it will be able to banish away from itself the thoughts and the cogitation will learn out of mush experience aspects impossible to be receives from somebody else. This is for, any kind of living which one has reached to, it takes its power from the previous kind of living, and it requires the previous aspects in order to find the current aspects. The prayer has before itself the withdrawal. And the withdrawal has been done for prayer. And the prayer itself, it has bee done in order us to achieve the love for God. This is for in prayer we find out the reasons for loving God.

But you must also know this too, my beloved ones, that each speaking that is done hiddenly, and with the whole care for correctly understand God, and with the whole cogitation at the spiritual realities, it has its guide and it spring into prayer, and it is reckoned inside the name of the prayer, and they are gathered inside this name, whether it is about the kinds of readings, or about the voices of the mouth raised towards extolling God, or it is about the sad care for the Lord, either it is about the prostrations of the body, or about others, out of which come, successively, the clean prayer, and it is born the love for God.

This is for the love is out of prayer; and the prayer is out of living into withdrawal. And we need the withdrawal; in order us to be able to occupy on ourselves only with God. And the withdrawal is preceded by the rejection of the world. This is because, until the man doesn't reject the world and until he

doesn't get appeased of all the world's realities, he won't be able to get lonely. And before rejection it takes place the patience. And before patience there is the hatred on the world. And before this one, there are the fear and the longing. This is because, if the heart doesn't not get afraid of the Gehenna, and if the heart is not determined by its longing to come to the desire of the Blessings, the hatred for this world won't move within that heart. And if the patience won't precede into cogitation, the man won't be able to choose a place wild and desert of inhabitants. And if the man doesn't choose a more withdrawn life, he won't be able to persevere into prayer. And if the man doesn't persevere in occupying on himself with God, but he remains into the thoughts mixed in prayer and in the things following to that, which I spoke about, he won't reach to feel the love.

So, the love from God comes out of talking to Him. And the occupation with the prayer comes out of quietude, and the quietude comes out of non-earning. And the non-earning is born out of patience and out of hating the lusts. And hating the lust come out of fearing the Gehenna and out of waiting for the Blessings. The lusts are hated by him who know the fruits prepared to him out of them, and who knows also form what kind of happiness he is impede by his lusts. Thus, any kind of living is tied to the previous kind of living and it progresses out of that one, and it will be moved to a higher kind of living. And if one of the ways of living misses, the succeeding way of living couldn't come to existence and it won't be seen. This is for everything gets scattered and lost. And what is more than these, it exceeds the border of the said things. And to our God are due the glory and the extolling forever. Amen.

Word XXXVI

It Is not Appropriate to Desire and to Search for – without an Absolute Need – to Be Done Visible Signs through our Hands

At any time, the Lord is nigh to help His saints, but He doesn't show His power at any time in a visible manner in some deed, in order us not to get mad because of the help we receive and so that to bring us some harm. And the Lord does this by

taking care of His saints, namely by wanting to show them that they are not, even for a moment, deprived of Hid hidden care of them. But the Lord lets His saints to work in everything according to their power and so toil in prayer. But in that thing that overwhelms them because of its difficulty and because they got tired and because they have been forsaken by Him, and because of their nature not being on the measure of that thing, the Lord will work Himself according to His power, for they benefit, and the Lord helps them as only Him knows. And the Lord strengthens them until they take power against their trouble. This is for the Lord helps them through the knowledge He has bestowed them, to undo the much-intertwining of their trouble, and the Lord wakes them up, by the undertaking of that trouble, to extoll Him Who is useful to them in both ways. And if there is the need to be shown the deed and the thing, He does absolutely that. But His ways of working are all-wise and He commits those when the saints need that and when they are distressed and not in a regardless manner.

He who shows daring into such a thing and he asks God and he wants to do wonders and power through his hands, he is tempted by the devil that laughs at him, in his cogitation, as one who boasts on himself as one who has weakened in his conscience. We must ask God for help when we are in trouble. But tempting God without an absolute necessity is dangerous. And he who desires to do that he is not truly righteous. To many saints God has fulfilled something through His benevolence. But he who asks for this and who desires this with his will, without this being necessary, he will fall off the guarding for himself and he will slip away from the knowledge of the truth. This is for, he who asks is listened to in what he asks for, as he dares towards God, the cunning one too will find place within himself and the cunning one will move him to bigger sins that this one. But the true righteous, not only that they do not desire this but when they are given these, they reject them. And they do not desire those not only in the eyes of the people, but even secretly within themselves.

This is because, lo, some of the Holy Fathers received into his cleanness, by grace, the gift (charisma) to know in advance the people who were to come to him, and he begged God, together with other saints whom he asked to pray together with him, that that gift to be taken away from him. And if some of the Holy Fathers received gifts (charisma), they received those

because forcedly or due to their simplicity. The godlike sign did not move the others, but they saw that as a happening. That blessed, Saint Amon, when he left to prostrate before Anthony, and he got strayed, what did he say to God? And what God did? Remember Abba Makarios and the others. The true righteous always reckon within themselves that they are unworthy of God. And in this they are proven as true, for they reckon on themselves as sinners and as unworthy of God's care for them. And they confess that in a hidden manner and in a plain manner and they are made wise towards that by the Holy Ghost, in order they not to be forsaken by the care due to them and by the urge to work as long as they still are in this life. This is for the time for resting is appointed to the future age. They who have the Lord as dwelling within them, they do not lust for being into resting or to be delivered from troubles, though they were given, from time to time and for a while, in a mysterious manner, also some comforting into the bodily things.

It is not a virtue that one that, when achieved, it allows the man to forsake its care and its toil. And the dwelling of the Ghost within man can be seen in that that that man always forces on himself to obey[227], despite he could do his thing also restfully. For this is the will of the Lord in them whom He dwells within, that they won't get accustomed to idleness; neither He urges them to search for resting, but they must rather search for toil, and they to surrender on themselves to some abundant troubles. And in trials He strengthens them and He makes them come closer to wisdom. This is the will of the Ghost, that they to be His into toils.

Within them who live in peace, there isn't the Ghost of God, but there is within them the will of the devil, as said one among those who loves God: "I have sworn to die on each day". Of this consists the difference between the sons of God and the others: that they live in troubles while the world shines in delectations and in resting[228]. This is for God hasn't deigned that they who are His beloved to get rest while they still are within body, but God rather wanted them, while they still in the world, to be in trouble, to be burdened, to the in toils, in needs,

[227] Even in the striving and in the effort of the man towards the good things, there is a sign that God urges him and gives him power to do that. So, it is always maintained the collaboration between grace and the man's freedom.

[228] "Lux" comes from light. The luxury is a light too; but it belongs to the world, as an exterior light, and it doesn't belong to God, because of not starting from interior.

in nakedness, and in loneliness, in illnesses, despised, hit, into the crushing of their heart, in the exhaustion of their body, in straying from their kins, in saddened thought, with a countenance differing from all creation, living a live unlike the ordinary people, in a monastic and peaceful settlement, one unshown to the people's sight, far from people's sight and form all the things gladdening the people here.

They cry while the world laughs; they are sad while the world is glad; they are fasting while the world delights. They toil; day and night and they urge on one another to toils into narrowness and tiredness; some of them, into willing troubles, others tormented by their own passions; and again, others persecuted by people; and others, in the dangers of the passions, of the devils, and of others. Some of them were persecuted, others killed; other wore sheep skins and similar things. And into them has been fulfilled the Lord's word: "In the world you will he troubles, but into My you will be gladdened" (Jn. 16: 43). The Lord knows that it is impossible, while being us into the resting of our body, us to live into His love. And that's why He impeded them from resting and from tasting the resting's pleasures. And may Christ - our Savior Whose love is greater than the bodily deaths – show us the strength of His love!

Word XXXVII

About Them Who Live Night to God and Who Spend Their Days into the Live of the Knowledge

A certain old man wrote on the walls of his monastic cell words and thoughts of many kinds. And he was asked: "What are those?". And he said: "These are the thoughts of the righteousness[229] coming from the angels living together with me, and the right cogitations of the nature which are moving within me. And I write them down at the time they occur to me so that at the time of my darkening to occupy myself with them and they to deliver me from straying".

[229] Righteousness means in the Holy Scripture the totality of the virtues.

Another old man, being congratulated by his thoughts telling him: "Instead of the perishing world you have been found worthy of an unperishing hope", he answered them: "While I still am on the road, you are praising me vainly; I haven't finished my travel yet".

If you work the things of a great virtue but you do not feel the taste of its reward, you won't donder. This is for, until the man doesn't humble on himself, he won't get the payment for his word. And the reward is not given to the work, but to the humbleness[230]. He who disregards the first one, he will lose the first one. He who has taken it forwards, and who has taken the rewards of the goods, he surpasses even him who have the work of the virtue[231]. The virtue is the mother of the sadness; and out of sadness is born the humbleness; and to the humbleness is given the grace. So, the reward is not given to the virtue, neither to the toil for achieving that virtue, but it is given to the humbleness born out of those. If the humbleness misses, the first ones are done vainly.

The work of the virtue consists of keeping the Lord's commandments. The abundance of the virtue is the good composition of the cogitation. And this one consists of humble cogitation and of guarding. When the first one kiss the power, the power will be received instead of them. This is for Christ doesn't ask for the working of the virtues but He asks for the straightening of the soul. For this He ordered the commandments to them who are under the law. The body works bot the things from the right side and the thigs from the left side. And the cogitation, as it wishes, it either corrects on itself or it wrongs. There are some people working the wisdom in the things from the left side, and there are others who commit the sin under the countenance of some godlike deeds[232].

The shortcomings[233] of some people who guard on themselves, those shortcomings are guardians of their

[230] This is for the humbleness doesn't brag itself with it, because he who has the humbleness, he won't feel that he has the humbleness.

[231] It is about that one who has achieved the humbleness before committing the deeds of the righteousness.

[232] By committing the deeds of the virtue and by getting proud for them, you work the evil with godlike appearance, while, by apparently doing the evil, because of your humbleness, you live in the wisdom of God.

[233] "The natural shortcomings, as the helplessness, the lack of courage, the lack of skillfulness, the lack of culture, and the ones alike, are to them who know on themselves occasions for

righteousness. A gift (a charisma) without temptation it will be perdition to them who receive that gift. If you work the good in front of God and if God gives you a gift, you must persuade God to give you also the knowledge on how you must humble on yourself, so that that gift not to become a cause of perdition to you. This is because of not being all the people able to guard the richness without they being harmed.

That soul that has taken upon himself the care for virtue, by living attentively and in the fear of God, that soul won't be without sadness on each day. This is for the virtues have intertwines within them the sadness. He who gets out of troubles, he will doubtlessly separate on himself from virtues as well. If you wish the virtue, you will surrender on yourself to any trouble. This is for the troubles give birth to humbleness. God doesn't' want the soul to be worriless. He who wants to be worriless he is in his thought outside the will of God. But we call worry not that regarding the bodies, but that regarding the things paining us and that follows to the good deeds. Until we reach the knowledge, that is the unveiling of the mysteries, we come close to humbleness through trials. Him who is in his virtue without trouble, a door to pride has been to him.

Wo wants; therefore, to be non-saddened in his through? The cogitation is unable to tarry into humbleness without causes of passions, neither into the occupation with the clean prayer towards God, without the humble cogitation. In the first place, the man gets far from the worry due in his thought and then he will bring closer to him the ghost of the pride. And, by tarrying the man into that, the angel of the taking-care gets far from him – who is nigh to him -, and so the angel will move within man the worry for righteousness. And when the man commits injustice against the angel and so the angel gets far from the man, the enemy will come closer to the man. And then will no longer be within man the worry for righteousness.

"Before the crushing of the heart, there is the haughtiness", says the wiseman (Prov. 16: 19). And before the gift (charisma), there is the humbleness. On the measure of the pride that can be seen within soul it will be the measure of the crushing, or of the advising-rebuking coming him form God. The pride is not when it's through quickly crosses through

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humble cogitation, and they are to them who take heed at themselves, as guardians of the virtues".

cogitation, neither when somebody is defeated by pride for an instant, but it is when the pride tarries within soul. To the first thought it follows the pricking. And the second state, which the pride is loved in, it won't know any pricking. And to out God be the glory forever! Amen.

Word XXXVIII

About the Need for Somebody to Know, out of the Thoughts Moving within Himself, what Measure Does He Reached at

The man, as long as he is in idleness, he will fear the death. And when the man come nigh to God, he will fear the judgment. But when the man has fully advanced, he will have advanced into love[234]. Out of these ones, there are two by two are tied. How comes? When somebody is in the bodily knowledge he will fear the death. But when he is in the souly knowledge and in the good living, his cogitation will move on each moment to remember the judgment. This is for the nature itself stays righteously and it move on the soul phase and it walks into the self-knowledge and in a living that desires to get closer to God[235]. But when he reaches the knowledge of the truth, through the awakening of the feeling of the mysteries of God, and by the strengthening of the hope for the future realities, the bodily man who fears the death, - as an animal taken to the slaughterhouse -, he will be swallowed by the loves the rational man fears the judgment, while he who has reached to be a son he will be beautified (consummated) into love[236] and he will no longer be guided by the frightening staff. "And I and

[234] There are three steps: the preoccupation with the body that coincides to the fear of death; the soul knowledge that has a longing for getting nigh to God and that it has the fear of judgment; and the progress into the closeness to God that coincides to the love for God.
[235] If the first stage is a living beneath the nature's level, the second is matching the nature, but it still isn't out of the grace's power. Only the third one is out of grace. In this is the desire of getting closer to God, but there misses the power of the grace for an actual closeness. But when one crosses from a stage to the next one, the first one is engulfed by the second one.
[236] He whom the love from God dawns in, he will have by that a first effect upon the bodily man, by waking up within him the fear of death.

the household of my father will serve God" (Wisdom of Sirach[237] 24: 15).

He who has reached the love for God he will no longer want to remain here. This is for the love removes the fear. My beloves ones, because I have made myself insane[238], I cannot stand anymore to keep the mystery in silence, but I behave like a mindless one, for the use of the brothers. This is for such is the true love, that it cannot keep something secret any longer form the beloved ones. Often, when I have been writing these things, my hand stopped writing and I was no longer able to move my fingers because of the pleasure emerging within my heart and that was bringing me to the silence of the senses. So, blessed is him who always occupies on himself with God and he stopes from everything that is worldly, and the whole his knowledge is occupied only with God. And if he is long-suffering, there greater fruits won't delay from appearing.

That gladness into God is stronger than the life from here. Ane he who has found it, he not only will no longer look at the passions, but he won't even turn towards his own life; and he will no longer have any feeling of his life, if this joy has come to him out of truth. The love is sweeter than the life[239]. This is for it is sweeter that understanding according to God, out of which is born that love that is sweeter than the honey or than the honeycomb. The love doesn't get sad when it must receive fearsome death for them whom it loves. The love is the daughter of the knowledge[240]. And the knowledge is the daughter of the soul's health. And the soul's health is that power born out of much-suffering[241].

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[237] *The Book of the Wisdom of Sirach* also called in the ROB as *The Ecclesiastes* (NOT to be confounded to *Ecclesiastes* (Romanian: *Eclesiatul*), it is not given in King James Bible. The interested reader can find it on www.academia.edu and freely downloaded, grouped together with other 13 book not given in KJB, under the title: *Bible Missing Texts*. (E. l. t.'s n.)

[238] Insane for the love for God, due wot which he no longer values the realities from here.

[239] It is sweeter than the life from here. This is for the love is life too, at its turn. But it is a different life. The love is a totally superior and unperishing life.

[240] When you know the great, the deep personal reality - one that is infinitely loving - of God, and when you know the inexhaustible deep and immortal deep of love of your neighbor, you will no longer be able to love one and not to love another.

[241] It is to be noticed this identification of the soul to the power, and it is to be remarked the explaining of the power through patience. Thus, the suffering of the cross by Christ has strengthened the human souls, as the suffering of the cross and of any trouble bring within us the fruits of power and health. On the opposite, the drowsiness and the lack of patience are sign of and cause to weakness.

Question: And what the knowledge is?

Answer: It is the feeling of the immortal life[242].

Question: And what the immortal life is?

Answer: The feeling of God[243]. This is for out of knowledge there is the love[244]. And the knowledge of God is the empress of all lusts, and that soul that receives it will no longer need any sweetness from on earth. This is for nothing is like that sweetness of the knowledge of God[245].

Prayer

"Lord, fill up my heart with the eternal life".

The eternal life is that comforting into God. And he who has found the comforting into God, he will reckon as no longer needed any worldly comforting.

Question: Where can the man feel from, that he has received the wisdom from the Ghost?

Answer: From that feeling that teaches him in his hidden and in feelings the kinds of the humbleness[246]. And it is unveiled into his understanding that he has achieved the humbleness[247].

Question: And which are the causes of the passions?

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[242] The knowledge of the decomposing realities doesn't place us in contact with the imperishable essence of the reality and it doesn't give us the power of the everlastingness. "This is the eternal live, they to know You, the true God" (Jn. 17: 3).

[243] In itself the feeling of the immortal and endless life of God, there is the immortality, for this feeling is united with that life.

[244] If out of knowledge there is born the love, the true knowledge must be through the communion with a person whom we can love and in the last analysis through the communion with God's Person Who, by His imperishable love gains our imperishable love, and so He makes us immortal. This knowledge, by giving birth to love, it is itself born out of feeling the love from God. This knowledge has no theoretical and deductive character, but it is an encounter through a feeling of spiritual order. The teaching about knowledge as feeling didn't firstly appear at Saint Simeon the New Theologian as J. Hausherr affirmed.

[245] The knowledge of God is sweet for it is the knowledge of God's love.

[246] The "mode" or the "modes" of the humble existence. The humbleness is the true wisdom, or it sprouts out of the true wisdom.

[247] The feeling is one with the understanding, and vice versa. There is no non-understood feeling, as there is not an understanding lacking any feeling.

Answer: They are bites placed in the things of this world which move the body towards the things absolutely necessary to the body. And they won't stop baiting as long as the world exists. But that man who has been found worthy of the godlike gift and who has tasted and who has felt something above all of these, he no longer will allow them enter his heart. But they will remain outside, and unworking. And not because they are bites of the passions, but because of the heart that receives them being dead towards them and for that heart lives something else; and not because that heart has stopped on itself from guarding the right-reckoning (the discernment) and its work, but for is that man's cogitation there is no longer any disturbance cause by something. This is for his conscience has been satiated by the delectation with something else.

That heart that has received the feeling of the spiritual realities and the exact-seeing of the future age, it will remember, in its conscience, of its passions, like a man who is satiated with fine food will look at the poor food placed before him. He won't pay any attention to that poor food and he won't lust it at all, but he will rather feel disgusted by that poor food, and he will turn away from that poor food, not only because of that food being disgusting and unpleasant, but also due to the fact that he has got satiated by the fine food he has eaten before. He won't be like that one who has wasted his share of wealth and now he is searching for roots to eat, after he has wasted his parental inheritance that he had. And won't sleep him who has been entrusted with a treasure.

If we guard the law of the watchfulness and the work of the right-reckoning into knowledge, out of which the live is bringing forth fruits, the war of the baits that stirs up the passions it won't come close to our cogitation by any means. But not the fight impeded the passion to enter our heart, but it does that the satiation of the conscience and the knowledge which the soul has been filled up with, and the desiring of the wonderful views which are in it. These ones will impede the baits from coming closer to the soul, not because they have parted with the guarding, as I said, and not because they have parted with the deeds of the right-reckoning (of the

discernment)[248], which guard the knowledge of the truth and the light of the soul, but this is because now the fight is of the cogitation, for the reasons mentions by me. This is because the food of the poor disgusts the rich, while the food of the rich sickens the healthy. But the richness and the health are born out of watchfulness and industriousness. Thus, as long as somebody lives, he will need watchfulness and industriousness, and vigil, and guarding his treasure. This is because, if he leaves his rule, he will get sick and he will be robbed. And he must not work only until seeing the fruits, be he must work until his death. This is because often the hail destroys the ripen fruits. He who mixes on himself with the things and who scatters on himself into discussions, let him not believe that the health will remain within him.

When you pray, tell this

Prayer

"Lord, make me worthy of truly becoming dead to the discussions from this age".

And you will know that you have gathered all the heavenly treasures in one. Strive to fulfill this thing within you. This is for if this thing follows to your request, you will truly be free in front of Christ[249]. And to die to the world consists not only of somebody getting far from the partaking to the world's things, but it also consists of no longer desiring any of the world's good things in the dialogue of his cogitation[250].

If we get accustomed to the good cogitation, we will get ashamed of passions when we meet them. This fact is known to them who have achieved the experience. But we must get

[248] The guarding and the discernment must be maintained on any level. So, the temptations no longer come to us not because the man is so strengthened that he no longer has to guard on himself, but for he is too much delighted with the higher realities.

[249] He who is dead to the world he will be free in front of Christ and through Christ. Nothing from within the world keeps him in slavery anymore or impeded him from being free in front of Christ.

[250] The cogitation, by occupying itself with the material things, it dialogues with those, or with itself about those. The dialogue with the man with God, occasioned by material things, it has been atrophied in a false dialogue with them, or with himself about the material things. The man in unable to totally stop talking, even when he reckons that he is alone, even when he no longer knows a true partner of dialogue.

ashamed also by the closeness of the causes of the passions. When you want to fulfill a certain thing due to your love for God, you will cross with that desire even the death's border[251]. And so, you will be found worthy, through that thing, to ascend to the level of the testimony above any passion[252] and you will suffer no harm from them who meet you from inside this border, if you endure to the end and you do not get drowsy. The tarrying into the weak thought it will weaken the power of the patience. And the steadfast cogitation bestows him who pursuits to persevere in it, also a power not had by the nature[253].

Prayer

> "Lord, make me worthy of hating my own life, for that life into You".

The living into this work is like them who show, by drawing some lines, things which still are in the state of some sketches. Each one adds or erases from them what he wants, changing the previously drawn lines. And the living into the future realities, it is like those manuscripts written on clean materials and sealed with the imperial seal, which no one can add or erase anything. So, as long as we are on course of changing, let's take heed at ourselves. And as long as we are

[251] "Maybe this is the meaning: when somebody wants to do a thing for the love for God, he must cogitate that he must even give his own life for God and therefore he must prepare on himself for his death. This is for, thus, he will overcome not only any passion and he will be above any harm coming from the things that can happen to him, but he will also be worthy of the level and of the group of the martyrs, as one who has decided even to die for that thing that he has chosen to fulfill for the love for God".

[252] He no longer feels any pain, he who confesses Christ out of fiery love for Him.

[253] Staying firmly in your thought at God, it will give your mind a power above its natural power. We have here, again, the mystery of the synergy, of the collaboration between grace and freedom. He who stay strong into the cogitation directed towards God he seems to stay such by himself. But he actually stays strong for the grace hiddenly helps him to make this effort. The grace doesn't exclude the effort of our will, but just the grace shows its work in this effort. When you make effort to succeed in good deeds and you succeed in that, that is a sign that God too helps you. Just the fact that you stand into the firm One it makes you too firm. Just by this we are in an above-nature state. But even in this firm state it is involved an effort of ours. It is true that we keep this firmness more easily, or we keep it only for the grace works within us, but our effort still is implied in the possibility of the nature.

masters upon the manuscript of our life[254], let's strive to write in it adds of good living and let's erase from it the mistakes of our previous living. This is for, while we still are within the world, God doesn't seal either our good or our bad things, until the moment of our exit, which our work in this country will end in, and we depart for our final trip[255]. As Saint Ephraem said: "We must reckon that our soul is like a ship ready for departure without knowing where the wind will carry it; our soul is like an army not knowing what moment the trumpet will call them to war". And if he tells these about them for the small difference of living happening to them, for they might as well come back, how much more must we adorn and prepare on ourselves before that day that comes suddenly, before that bridge and door of the age to come? May Christ, the Mediator of our life, give us the due preparation, in order us to be supported by that decision we wait for[256]. He Who has the glory and the worshipping and the giving of thanks forever and ever. Amen.

Word XXXIX

About the Angelic Movement towards the Progress of the Soul into the Spiritual Realities Waken Up within Us by the Taking-of-Care of God

The first thought coming within man out of God's love for people, and that guides the soul towards life, it is that occurring within our heart about the exiting form this world. This thought will be naturally followed by despising the world. And out of it comes within man all the good movement guiding the man towards life and that, the godlike power following to it, it will

[254] We still are masters upon the manuscript of our life as long as we can intervene for completing it and for strengthening it. But in the moment of our death, we will no longer able to intervene. Our life's manuscript will be then a definitive one, whether good or bad.

[255] On the moment of our death our life will be definitively rounded ads a whole, with its meaning. It might be that, even if we lived longer, we would only prolong the manuscript of our life in the same direction.

[256] To be us supported by the decision of Christ from after our death, so that we won't collapse into the precipice of the darkness and of an inconsistent experience non-founded on His life and into His immortal love as man resurrected to the immortal life.

place this thought within man as a foundation, when God wants to show the life within that man. If the man doesn't' quench this thought mentioned by us, by intertwining on himself with the things of the life and with the vanity, but if the man weighs it in though quietude, and fi the man continuously perseveres in that thought and he occupied on himself with that thought, this thought will lead the man towards the deep sight (contemplation) that cannot be explained[257]. Saten hates this thought a lot and he fight it with the whole power to pluck it out of man. And if satan could, he would give the man the whole power over the world only to erase, through scattering, this thought form man's mind. And is satan could, as it was said, he would do that with pleasure. This is because the cunning one knows that, if this thoughts tarries within man, the man's cogitation won't remain in this land of the deceit, and satan's plots will no longer come close to that man.

But we do not think at that first thought that moves within us the remembrance of the death, but we think at its fulness that makes the man no longer part with remembering the death and with cogitating at the death, by keeping the man in a continuous kidnapping. That first thought is a bodily one, while the last one is a spiritual view and it is a wonderful grace. And this view is dressed up in luminous meanings. He who has that he will no longer inquire this world and he will no longer tarry into the things regarding to the body.

Rightly so, brothers, if God had left this view to the people even only for a little while, this world would have remained without inheritors. This view is a tie catching us in itself and in front of which the nature cannot stand, and he who has received the occupation with it within his soul he has from God a grace more powerful than any of his works[258]. And that has been given them who are on the middle level[259], who desire the repentance into the straightening of their heart. It has been given them who doubtlessly know that they really must

[257] The ceaseless thought at death is a foundation for the new life placed by God within man, for this thought is also a deep sight (feeling) of that endless life that makes transparent, in the same time, the earthly life that is limited and perishable.

[258] That is a view tying the soul to itself, but that also gathers the man out of the scattering that cannot be removed by the nature by any of nature's works. That is a gift from above that is stronger than any of these works.

[259] It is about them who are on the level of contemplating the rationalities of God from within world.

withdraw on themselves from within this world towards a higher life, for His good will, sown by Him, within them, and that remains and increases within them, in their recluse and lonely dwelling. Let's ask for this in our prayers. Let's take long vigils for this and let's ask God to give it to us as an unparalleled grace. And let's no longer get weak again in the toil for this world. This is the beginning of the thoughts of life, which consummates within man in the fullness of the righteousness[260].

Word XL

About the Second Work within the Man

Another work after this will take place after the man assertively starts into the good living and he comes close and tastes its view and it work, and when, form above, the grace catches him and he tastes the sweetness of the knowledge of the Ghost. The beginning of this one is from here: firstly, the man is convinced by God's taking-of-care regarding the man, and the man is enlightened by his love for his Creator and he wonders about the composition of the rational beings and of God's much care for them.

Out of this comes within man the sweetness of God and the warmth of God's love, and it is lit up within heart and it burns off the soul's and the body's passions. This power is felt by somebody while cogitating wisely at all the natures of the creation and as all the things he comes across and he studies and he spiritually discerns.

From here, through this much and godlike occupation and good conscience, the man starts moving towards the godlike love and he suddenly gets drunk with it as of a wine; and his limbs relax; and his cogitation passes into awe (in ecstasy); and his heart is enslaved to following God. That man reaches to be, as I said, as drunk with wine. And the more his

[260] A paradox: the thought at death of the faithful is the beginning of the thoughts at the eternal life, and instead of making that man passive it leads that man to the deeds of the virtue.

inward senses are strengthened the more he will also find worthy of the view itself. And the move he strives to live better and to guard on himself and to work in readings and in prayers, the more he will be strengthened and the more their power will become more steadfast within him. Verily, brothers, this happens while he remembers about himself that he still wears this body[261], but he doesn't know that he is in this world.

This is the beginning of the spiritual view (contemplation) within man and this is the beginning of all the unveilings of the understanding and in this view the understanding grows up out of the hidden realities and it gets strengthened; and though it, it passes towards other levels which are above the human nature. And to say it briefly, through its hand (through its mediation) are brought closer to man all the godlike view and all the unveilings of the Ghost received by the saints in this world, with all the charismas and with all the unveilings which can be known by the nature in this world. This is the root of our feeling sown within us by our Maker. Blessed in that man who has guarded this good seed when fell into his soul, and who raised in up and who hasn't wasted it in the vain things and in the scattering into the perishing realities[262]. And may the glory be of our God forever! Amen.

Word XLI

About the Willing Sains and about the Unwilling Sins and about the Sins Committed Haphazardly

There is a sin made because of weakness, which the man is unwillingly attracted to; and there is a sin done willingly and

[261] Probably this must be read as: "while he forgets about having a body and he doesn't know that he is in this world". But it might mean also that he paradoxically realizes that, though he sees that he still has a body, he sees his body spiritualized sand no longer submitted to the laws from this world.

[262] It is sown within our nature the thought at death together with the feeling that the life from here cannot be everything. This is for this is the reality. It is a thought places within our nature, according to reality, because without it everything would seem meaningless. But if we cultivate this thought, we will reach to seen the realities from above-nature. Thus, between natural and supra-natural there is no contradiction. The supra-natural is the last conclusion of the true natural.

because of nescience. Sometimes, somebody sins haphazardly; and again, because of tarrying and getting accustomed to evil. All these sorts or the sin, though all of them are worthy of being rebuked, when looked form the point of view of the punishment due to them, they are not identical, but some are bigger than others.

To some of the sins it due the harshest rebuke and one expects a great repentance with much toil for them. The sin committed by another is closer to forgiveness. And as Adam and Eva and the snake received, all of them, from God, the same rewards for their sin, but they took very different curses, likewise their descendants: each one takes the harshness of the punishment according to his intention and lust for sinning. And if somebody is draws to sin unwillingly, but because of his carelessness for virtue, because of not occupying on himself with the virtue, though it is unpleasant to him to live with the sin, he still will receive a harsh punishment[263]. But if it happens to commit sin to somebody who takes care of virtue, to be tempted to commit some mistake, the mercy in order to be him cleaned up of his sin it will be close to him.

Another is, again, the sin of him who takes care of virtue and who perseveres in working the virtue and who takes vigil at night in order him not to lose in any of the things which he takes care of, and during the day he bears his burden in the diverse occupations, the whole his care paying taking heed at virtue; and him who while he is in these and in the similar things, either because of his nescience or because of the things which he comes across with on his way, namely on the way of the virtue, or of the waves continuously rising in his limbs, either because of the tendency happening to rise up within him in order his self-control to be tested, and his scale leans a little on the left side, and he is attracted by the weakness of his body towards some sort of sin which saddens him and makes him grief and he feels sorry for it and he sighs painfully in his soul, for the misfortune happening to his form his enemies.

And another is that (sin) when the man is drowsy and careless in working the virtue and he has totally left the way and he is running as a slave to obey any pleasure of the sins

[263] If will be harsh to him because, though he sinned unwillingly, that sin still happened because he didn't have any preoccupation with the virtue, because of wanting to live a neutral life.

and he is zealous in contriving all sorts of craftsmanships in order to multiply the pleasure and he is ready, as a slave, to carefully fulfill the will of his enemy and to make his own limbs as weapons of the devil into the whole obedience and he doesn't want at all to take care of repentance, neither he wants to come close to virtue, nor to interrupt and put an end to his perdition way.

And another is that out of the slidings and out of the falls happening to him on his way to virtue and on the path of the righteousness, according to the words of the Holy Fathers who tell that there are, on the way of the virtue and on the path of the righteousness, fallings and oppositions and forceful happenings and things similar to those.

Finally, another is the falling of the soul and the total perdition and the full forsaking.

And it is obvious that one of these, when he falls, he won't forget about the love of his Father, and even if it happen to him to fall in all sorts of mistake he won't stop on himself from good and from his road, but even if he has been defeated, he will rise again and fight his enemy and he will daily lay a new foundation to his collapsed house, by having in his mouth all the way to his exit from this world, the prophetic word: "Do not rejoice of me, my enemy, because I have fallen. For I will rise myself again. And if I sit into darkness, my Lord will enlighten me" (Mic. 7: 8). And he doesn't ever stop the war until his death and he doesn't give himself up in his would until there still s breath of life in him and, even when defeated, he will remain the same. And even if his ship will wreck daily and even fi his cargo will sink daily, he won't stop from taking care of himself, by borrowing from others, and boarding on other ships, and sailing with hope, until the Lord, by seeing his struggle and by having mercy on him, He will send him His mercy and He will bestow him vigorous movements in order him to be able to endure and to answer the fiery arrows shot at him by the enemy. And this is the wisdom given from God, and this is the wise patient who hasn't cut off his hope. It is better us to be judged for certain things that for deserting all the things. That's why, Abba Martinus urges us not to get lazy when facing the multitude of the fights and the diversity of the war and the continuous war face by us on the way of the virtue, and not to turn ourselves back to the previous deeds of ours, and so to give up the enemy his victory over us in a shameful way. As a

loving-of-children father he says, ordering with good-reckoning and simply, these:

The Urge from Abba Martinus

"My sons, if you truly are ascetics and taking heed at virtue and if you take care of you soul within yourself, you will present your mind clean, to Christ, and you will commit the deed that is pleasant to Him. This is for you owe to take upon yourself, for Him, the whole war started by the nature's passions and by the spell of the world and by the living into the world and by the ceaseless evil things from the devils which they usually meet you with and by all their traps. And do not fear of the ceaseless and persistence harshness of the war and to not hesitate because of the ceaseless fight and do not weaken neither shake because of the enemies' camps, neither fall into the pit of the despair if it happens to you to maybe slip for a while and to commit sin. But if you suffer something in this big war, and even if you are hit in the face and you are wounded, do not let that at all to impede you from pursuing your good purpose, but you rather stay in the work chosen by you and try to gain the desired and worthy of being praised thing, namely show on yourself strong and steadfast in the war and crowned with the blood of your wounds and do not cease at all fighting your enemies".

These are the urges of the great old man. So, you ought not to get drowsy, or to get lazy, because of the reasons I told you. This is because, woe to that monk who lied when making his promise, and he stretched his hand to the devil, trampling on his own conscience, in order to rise his enemy against him by one of the small or of the big sorts of the sins, and he is not able to stand again against his enemies with that shredded part of his soul. What face will he meet his Judge with, when his clean brothers will gather together? What will he do when seeing how he separated his way from theirs and he walked the way to perdition and he fell off the daring the pious ones have towards God, and how he fell off the clean prayer ascending form the clean heart and it raises and it crosses above the angelic powers and it is not impeded until it achieved what it is asking for, and it turns back with joy to the mouth for being sent again? That's why, more frightening than all it is the fact that, as he separated his way from theirs, likewise Christ will

separate him on that day, when the luminous cloud will carry their sparking of cleanness bodies, taking them beyond the heavenly gates. That's why "the lawless won't stand to judgment" because their deeds have been judged even from here, neither "the sinner will rise at judgment in the counsel of the righteous" (Ps. 1: 7[264]).

Word XLII

About the Power and the Work of the Evils of the Sin. Which are their Causes and what they Can Be Sopped Like

Until somebody doesn't truly hate, form within his heart, the sin, he won't be set free of the pleasure of working that sin. This is the heaviest battle fought upon the man, to point of blood. In it is proven the man's self-control in his love that unites all the virtues. This is the power that stirs up and it rises to battle. Its smell weakens the soul that is wicked because of the battle which that soul must prepare on himself for. This is the power of the bigness of the sin, which the enemy uses to confuse through, the soul's powers, which the enemy forces through, the clean movements, to have the experience previously unknown to them. In this we show our patience, my beloved brothers, and our ascesis and our zeal. This is for, this is the time for the unseen battle, which is told that the group of the monks are victorious through. When coming across this war, the rightly-believing mind will get immediately disturbed, if it hasn't prepared itself strongly, in advance.

Prayer

> "You are powerful, Lord Who are the spring of all help, to support on these moments, which are confession moments, those souls who joyfully have made on themselves your brides, of the heavenly Bridegroom, and who have wisely made the promise of the holiness through the sincerity of their thoughts, without

[264] In KJB we have: Ps. 1: 5: "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."; in ROB we have" Ps. 1: 5: "That's why the faithless won't stand up to judgment, neither the sinners in the counsel of the righteous."

cunningness. For that You bestow them the power to daringly tear down the fortified walls and all the high places rising against the truth, so that that won't deviated from their target under the unbearable and impossible to withstand against force, during that time that a war is waged against them up to the point of blood."

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But the righteousness doesn't always fight in this awful war. This is because of sometimes taking place a forsaking towards testing. But woe to him who is tested in this war meant to show the difference between ones and others. This is because of this war has gained a great big power out of the habit it has received within them who have surrendered on themselves to the defeat, by agreeing their own thoughts.

Guard on yourselves, oh by beloved ones, against non-working. This is because of being hidden into it a known death. This is for, in the absence of the non-working, the monk won't fall in the hands of them who strive to his him. God won't condemn somebody for the non-uttered psalms of that day, neither for the non-working because of the prayer, but because of giving entrance to the devil by forsaking those works. And when the devils find entrance and they enter and they lock up the doors of our eyes[265], they will fulfill within us, forcedly and uncleanly, the thing bringing their workers under the godlike judgment, namely under the most awful punishment. And we are guilty of forsaking these small things which we should care of, for Christ, as it was written by the wisest ones. He who hasn't obeyed his will to God, he will obey his enemy. So, you reckon these things seeming small to you as some walls against them who want to enslave you. The fulfillment of those things it has been determined as necessary, inside the monastic cell, by the wisemen keeping the order of the Church, in order to guard our life into the Ghost of the unveiling. On the opposite, forsaking of them is reckoned as unimportant by them who are unwise, by not taking in account what it comes out of forsaking them, at the beginning and at the middle of the road, by causing us and unadvised freedom that is the mother of all passions. It is better us to strive for not forsaking the small things, than to give place to the sin by being loose with the small things. This is for the unexpected end of this untimely freedom will be the slavery.

[265] They lock the doors of our eyers so that we to be unable to see our laziness, and the fact of us not fulfilling the things we owe to accomplish, and the dwelling of the ugly thoughts within us.

As long as you meet with your senses the things happening to you, you will reckon on yourself as dead[266]; this is for the burning of the sin won't be absent in all your limbs and you won't be able to achieve your salvation. If some monk says into his heart that he guards all of these, that one won't know what will have hit him. He who deceives his brother he will make on himself worthy of the curse of the law. But he who has deceived on himself how much punishment will he get? This is because of not knowing the evilness of the evil deed, he still pretended that he didn't know it. But he is proven as knowing it by his conscience. And he feels his conscience burdened because of pretending that he doesn't know what he actually knows. And may the glory be of our God forever! Amen.

Word XLIII

About the Guarding Against and about Avoiding the Drowsy and the Lazy. And that out of Being Close to Them Will Become Masters upon Man the Laziness and the Drowsiness and the Man Will Bew Filled up with All the Passions. About the Need for Guarding on Oneself against the Closeness of the Your People in Order the Mind not to Be Defiled by Thoughts of Fornication

He who restrains his mouth from gossiping, and who guards his heart against passions. He who always cogitates at God on every moment and he sees (contemplates) the Lord and he banishes the devils away from him and he uproots the seed of their evilness. He who inquires his soul on all moments and he has his heart gladdened by unveilings. And he who gathers the sight of his mind withing himself and he sees in it the ray of the Ghost. He who gets disgusted of any scattering and he sees the Master within his heart. If you love the cleanness, which the Master of all realities can be seen in, you won't gossip against somebody, neither will you listen to somebody who gossips your brother. Ad if some people are quarreling in front of you, you will close your ears and you will run away from there, in order you not to hear angry words and your soul to lose his life. The angry heart is empty of the mysteries of God. And he who is gentle and humble in thought he is the spring of the mysteries of the new age.

Lo, the heavens will be within you, if you are clean; and you will see the angles together with you together with their light and you

[266] The more alive are your senses – and therefore greedy in looking at the things urging us towards sin – the more soul death you will be.

will see their Master together with them and within them[267]. He who is justly praised, he won't be harmed. But if he gets sweetened because of being praised, he will become an unrewarded worker. The treasure of him who is humble in thought it is within him: and that is the Lord. And him who guards his tongue will never be robbed of this treasure. The silent mouth interprets the mysteries of God, and he who speaks easily he will get far from Him Who has created him[268]. The soul of the kind human being shines more than the sun does, and that soul is gladdened on each moment by seeing the unveilings[269]. He who follows him who loves God, he will be enriched with the mysteries of God. And he who follows the unjust and the pride one, he will get far from God and he will be hated by his friends. He who has a silent tongue will have, through all countenances, the image of the humble cogitation and he will master tirelessly over passions. The passions are uprooted and banished away by the uninterrupted thinking at God. As the dolphin moves and swims in the quietude and in the peace of the felt sea, likewise it moves in the quietude and in the peace of the heart's sea that is undisturbed by wrath or fury, the godlike mysteries and unveilings, towards gladdening that heart[270].

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[267] As God will be within us if we are clean, or if we are transparent, or if we are non-narrowed by thinking as the limited things, likewise is within the angels who are clean. And also, the angels will be within us, if we are clean. Sand God Who dwells within us He is always within His angels. And we will see God not only through our transparency but also though His angels' transparency. We will feel God as the Supreme Subject pressing upon us with His love, as a Supreme Spring of Light and of meaning; but we will also see His angels united with Him, as other subjects inviting us through their love and light. It is like, while we feel the love of our father, we will feel even better is we are surrounded, in the same time, by the love of our brothers.

[268] A silent mouth says more than a talkative one. In silence there are concentrated untold mysteries, there is concentrated everything that is a person, apophatically. He who keeps his silence can be seen as absorbed by the view of the mystery of his whole being and of the mystery of God. And these views irradiate out of him, without him needing to speak. The man speaks even when he keeps his silence, unlike the animal. While the talkative has got far from the mysteries from within him. One can feel the void from within the talkative one.

[269] The love, the kindness, they irradiate as a light, for they are a sincere opening of the soul towards the others.

[270] It is being affirmed here the indefinite ocean of the heart. This ocean gains its transparence and it shows its broadness, when it is liberated from the thoughts which egotistically defile and narrow one's heart. And not only in the transparency of the heart's clean indefinite it is shown the infinity of God. But the heart's sea is unveiled though, also when it is not disturbed by anger, or by upset because of the worldly realities. These ones not only that disturb the heart's sea, but they also narrow it for they determine it to focus on one or another of them. But the indefinite of the heart's sea is shown also in the disturbance of the anger. This is because the anger doesn't want to have borders. And if the anger is controlled to some extent, it could be seen beyond it the endless deep and the borderless stretch of the heart on which masters the thought at God and at the mysteries of God's presence, to which deep the anger cannot reach.

He who wants to see the Lord within him he will strive to clean up his heart by the ceaseless remembrance of God[271]. And thus, by the shininess of the eyes of his understanding he will see God on all moments. That what happens to the fish outside the water, that will happen to the mind that has existed the remembrance of God and that has scattered itself into the memories of the world[272]. The more the man gets himself far from the discussions with his fellow humans, the more he will be found worthy of daring towards God within his mind. And the more the man cuts off from him the comforting form this world, the more he will be found worthy of the joy from God into the Holy Ghost. And as the fish are lost in the absence of the water, likewise will be lost from the monk's heat the understanding movements which sprout out of mind, when he continuously walks and spends his time in the world's realities.

It is better a layman who is deprived of the worldly thing and who suffers in the realities of the life, than a monk who suffers the bad things and who lives together with the people in the world. He who asks for God in his heart, with a fiery zeal, day and night, and he plucks off his heart the baits sown by the enemy, he is feared by devils and he is loved by God and by His angels. He who is clean in his soul he has within him that country known with the mind, and that sun that shines within him is the light of the Holy Trinity. The air breathed by the inhabitants of that country is the Comforter and All-Holy Ghost[273]. And the together-sitting with them are the holy and incorporeal natures. And their life and their joy it is Christ, light out of Father's light. One like this gladdens on himself on each moment by his soul's view, but he also wonders about his beauty[274], that is hundredfold more luminous (more transparent) than the sunlight. This country is the Jerusalem and the Kingdom of God, hidden within us, according to the Lord's word (Lk. 18: 24). This country is the cold of God's glory, which will be entered by them who are clean in their

[271] Itself the remembrance of God, by being accompanied by the feeling of His infinity, it makes the heart transparent to God. And God's infinity makes the heart to vibrate by touching the heart.

[272] By leaving the remembrance of God, he has exited the feeling of God's infinity and from living that infinity and he has been narrowed, or he suffocates.

[273] The Holy Trinity shines like the Sun, for the Holy Trinity is the communion of the supreme love, and so of the supreme meaning of the existence. The Holy Ghost is like the all-clean air giving us live and that is full with the light of the godlike Sun. That air isn't mixed with any poisoning substance (thinking) which would chock us up to some extent. That air is only love breathing within us only love, as a life-giver-air.

[274] The soul cannot be fully unveiled except in the light of the Holy Trinity, for that light cleans the soul up of the dark cover of the egotism and that light highlights the soul's depths which are transparent to God. But the soul is seen thus in his beauty that is more luminous than the sun is, for the soul is full of the light of the endless love of the Holy Trinity and by its supreme meaning.

heart, in order they to see the face of their Master and their minds to be illuminated by the ray of His light[275].

But he who is dominated by anger, by furry, by vain-glory, by avarice, and by the covetousness of his belly, and he who spends his time with the people from the world and he wants his will to be done, he who is full of gall and passions, all of these ones live like in a night-fight and they fumble into darkness, while they are outside the country of the life and of the light. This is for that country has been prepared for them who are kind and humble in thought, for them who have cleaned up their hearts. A man cannot see the beauty that is within himself before despising and being disgusted of any beauty from outside him. And a man cannot truly focus on himself on God, until he will totally reject the world. He who despises on himself and who diminishes on himself, he will be made wise by God. And he who reckon on himself as wise, he has fallen off the wisdom of God. The more the tongue restrains on itself from much-speaking, the more the mind is lightened in order to discerns among thoughts. This is because the much-speaking confuses even the wise mind.

He who is poor in worldly things he will be enriched into God. And the friend of the rich ones will be poor of God. I think that he who is righteous and humble in thought, he who doesn't love the daring and who has banished the pride from his heart, when he stands for prayer, he sees within his soul the light of the Holy Ghost and he jumps up by the lightenings of the light and he rejoices seeing that light's glory and the change of his heart in the likeness of that light[276]. There is no other work that can scatter so much the unclean devils' camps as there is the view (contemplation) of God.

The Story of a Holy Man

Somebody of the fathers told me this: "One day, while I was sitting, my mind was enslaved by view. And when it came within me, I sighed strongly. And a devil that was opposing me, when he heard that, he got scared and he was struck like by a

[275] The cloud is illuminated by the light of the godlike Sun. But, though, they who are in that cloud, or who are covered by that cloud, they realize that that cloud is something else than the godlike Sun, and by this they are guarded as non-confounded to God. Properly-said, itself our being becomes a cloud illuminated by the godlike Sun. And in the fact that we are many, but we become like a sole cloud ("a cloud of witnesses"), it is shown the unity of our nature that will be actualized as a full symphonic unity in the future life.

[276] We have here the hesychastic teaching about the seeing of the godlike light during prayer, much earlier than the Century XIV. But it is also affirmed the transformation of the seers of that light, into light, in that godlike light's likeness.

lightening, and the shouted out because of pain, and he ran away as chased by somebody".

Blessed is him who remember about his exit from this life and he restrains on himself from attachment to the delectations of this world. This is for he will receive multiplied the happiness at his exit and that happiness won't be absent from him. This one is the one born out of God, and the Holy Ghost is The One Who suckle him at His bosom with that of-life-giver food, and he is imparted with the fragrance of the Holy Ghost towards his gladness. And he who is tied to the people form the world and to the world and to the world's resting and who loves the occupation with the world, he has been deprived on life and I have nothing to say about him except that the cries a pitiful non-comfortable cry, which the heart of them who listen to it is broken by.

You who live in darkness, raise up your heads, so that your faces will shin into light. Get out of the world's passions, so that that Light from within the Father to welcome you, and that Light to command the servants of His mysteries to untie you of your ties, so that you will be able to walk on His traces, towards the Father.

Woe to the things which we are tied to and which we are locked up by, so that we cannot see His glory! May our ties be cut off so that, by asking, us to find our God! If you want to know the people's mysteries and you haven't learnt them form the Holy Ghost, you can learn those mysteries out of the words and out of the behavior and out of the way of organizing of each one, if you are wise. He who is clean in soul and who has a clean living, he always speaks the words of the Holy Ghost with righteousness, and he speaks – according to his measure – about the godlike realities and about the things from himself. But he who has his heart broken by passions, he has also his tongue moved towards passions; and even if he speaks about spiritual things, he speaks passionately in order to unjustly defeat his opponent. This one is known by the wiseman even out a sole answer, and the clean one feels his bad small.

He who tarries in vain-much-speaking, and in scattering with his mind and with his body, he is a fornicator. And he who consents with him and who accompanies him, he is a fornicator too. And he who is partaker (in communion) with him, he is an idolater. The friendship with the young man is a fornication which God is disgusted by. This illness has no cure. And he

who loves all people equally, mercifully, and in an undifferentiated manner, he has reached the consummation. The young man searching for the company of another young man, he makes them who have the right-reckoning (the discernment) crying and weeping. But the old man searching for the company of a younger man he has achieved a more disgusting passion than that of the young men. Even if he spoke to the young people about virtues, his heart would be wounded. The humble in thought young man, who lives in quietude and who is has his heart clean of envy and of wrath and who keeps himself away from people and who takes heed at himself, he will understand the passion of the careless old man. Avoid having anything to do with that old man who doesn't look at other old man and at the young man equally, and rather get far from his with the whole your strength.

Woe to them who are careless, who nourish their passions, while hypocritically mimicking the image of the cleanness. And him who has reached to have grey hairs in the cleanness of his thought and of his living and in the restraining of his tongue, he is delighted even from here with the sweetness of the fruit of the conscience[277], and at the time of his exit form his body he will receive the glory of God. Nothing cools down the fire of the Holy Ghost - working within monk's heart to the sanctification of his soul[278] – than the living and the much-speaking and the encounters others than those with the sons of the mysteries of God and which are towards increasing his knowledge about God and the closeness to God. This is for the last kind of meetings wake up the soul towards life and they uproot the passion and put the dirty thoughts to sleep more than all virtues. Do not gain as friends and as trusties but this king of people, in order you not to cause offense to your soul and so you to deviate from the way to God. Let's you soul extoll that love that unites you and that attaches you to God, in order you not to be taken into slavery by the love for the world whose cause and end is the corruption. The living together with them who live in ascesis it will enrich both you and them with the mysteries of God. And the love for the frivolous and lazy ones it

[277] It is the fruit of the true knowledge, a knowledge opposed to the liar knowledge, which was lusted by Adam and Eva. One can reach the fruit of the true knowledge by restraining on himself form the bodily lusts, and not by being greedy of bodily pleasures.

[278] Without the fire of the clean zeal, one cannot reach to holiness. This fire is from the Holy Ghost Who is the spring of the holiness, as spring of the true love.

will fill you bely up to satiation and it will make you feel the insatiable lust for the scattering with others. One like this one doesn't like eating except in the company of his friends, and he says: "Woe to him who eats his bread in loneliness, because he won't be sweetened by it". This is because they who invite on one another to feasts they are rewarded like some hirelings. Run away, brother, from they who are accustomed to such a living, and do not ever eat together with them, even if you need food. This is because their food is unclean and they have gained as their servants the devils. Th friends of Christ do not taste that food.

He who prepares often feats, he is the hireling of the devil of the fornication and he defiles the soul of him who is humble in though. The humble bread from the table of the clean one it cleans the soul of him who eats it of all passions. The smell of the table of the greedy one is scattered by the waste of meals and of cookies. And the mindless and unwise one is attracted by that as a dog to the slaughterhouse. And the table off him who always persevered into prayer it is sweeter than any smell of veal and spices. And he who loves God he will desire this as a priceless treasure.

Take medicine for your life, form the table of them who are fasting, and who take vigil and who toil into the Lord, and remove the death from your soul. This is for the belove One rests Himself amid the saints, and He transforms the bitterness of their tiredness in the impossible-to-tell sweetness of His[279]. And His spiritual and heavenly servants overshadow them and their holy foods. I know a certain brother who sees that with his own eyes.

Blessed is him who has restrained his mouth form all the passionate sweetness which separates him from hid Creator. Blessed is him who has as food that Bread that descended form heavens and that bestowed life to the world[280]. Blessed is him who has seen in his plain that water that springs out of the bosom of the Father, and he has focused his eye on it. This is for when he drinks it, he gladdens and his heart flourishes and it will be into gladness and joy. He who has seen his Lord in his

[279] So rested Christ at the table of the poor during His living on earth, comforting and cleaning them up with His love.

[280] This text is categorically anti-Nestorian. The body of the Holy Impartation is not of a man differing from the Word, but it is itself the body of the Word.

food, he will go secretly and alone to be imparted with Him, and not together with the unworthy ones, in order him not to have communion with those and in order to avoid being emptied of His ray. And he who has mortal venom mixed in his food, he won't be able to be imparted with that without his companions[281]. He who is friends with his belly he is a wolf tasting the causing-of-death poison. How insatiable you are, you the crazy one, because of wanting to fill up your belly at the table of the careless ones, whom your soul is filled up from, with all the passions! These cautions are enough to them who can control their belly.

The fragrance spread by him who is fasting, it is very sweet, and the encounter with him gladdens the heart of them who have the gift of the discernment. But the covetous one if filled with fear when encountering the one who is fasting, and the covetous one avoid sitting at the same table with him.

The living of him who is restrained it is pleasant to God but his neighborhood is hard to be endured by him who love the material earning. He who is silent is very praised by Christ. And to them who are enslaved by devils through traps and scatterings, the closeness to the silent one is unpleasant. Who doesn't love him who is humble in thought? Only they who are proud and gossipers and who are stranger to his work.

The Story of a Saint

A certain man among those who tried these things, he told me this: "On those days which I am in the company of the people, I eat three of four pieces of dry bread a day. But if I force myself to prayer, my mind has no daring towards God, neither can I focus on Him. But when I get far from them, in order to appease on myself, on the first day I force myself to eat only one and a half pieces of dry bread, and on the second day only one piece of dry bread. And when my mind gets strengthened into quietude, I force myself to eat a whole piece of dry bread a day and I cannot do it. And my mind talks, ceaselessly and daringly,

[281] Homiakov said that everyone who falls, he falls alone. But this one gets lonely in his deep. At the surface he is together with others who are frivolous as he is. Thus, there takes place a reciprocal urge to sin, as separation among them and of themselves from God, into deep. This is an aspect of that "Man" described by Heidegger.

to God, without I forcing on myself. And God's light lightens me uninterruptedly and it attracts me to see it and I get glad for the beauty of the godlike light. And if it happens somebody to enter during the time of the quietude, and he speaks to me even for an instant, it will be impossible to me not to increase the quantity of the food and not to diminish the quantity of my prayers and not to we my mind weakened in the seeing of that light".

Lo, my brothers, how good and how useful is the patience and the loneliness and what a power and facilitation they bestow to them who live in ascesis. Blessed is him who endures for God into quietude and who eats his bread in loneliness. This is for he always speaks to God. Of God be the glory and the mastery now and forever and ever! Amen.

Word XLIV

About Senses and About Temptations

The righteous and gathered together senses, they will give birth, without the soul, to the peace, and so they won't allow the soul to try out the things. When the senses do not deceive the feeling of the things, the victory will be gained without fight. But when the man is careless and so he allows the baits (the attacks) entering him, he will be forced to fight. And the first cleanness that is all-simple and peaceful will be disturbed. And most of the people, or even all the people, because of this carelessness they leave their natural and clean state. That's why they who are within world and mixed with the worldly realities they won't be able toc lean up their cogitation because of the much-knowledge of the evil. And only few of them can turn back to the first cleanness of their thought. That's why each man must always guard, with the whole his care, his senses and his cogitation, against baits. And for that one needs much watchfulness, peace, and taking of heed.

We owe to live with much simplicity. In order to do that, the human nature need to fear, in order to guard the orders of the obedience to God. and the love for God moves us towards desiring the virtues and by that it kidnaps us towards the good

doing. The spiritual knowledge is by nature, the second after the working of the virtues[282]. But both of them are preceded by fear and by love; and the love is preceded, again, by fear. Everyone who shamelessly says that one can gain the second ones without firstly working the first ones, they have laid within their soul the first foundation of the perdition. This is for this is the path of the Lord. This is for the last ones are born out of the first ones.

Do not change our love for your brother for the love for a certain material thing[283]. This is for your brother has within himself, without being seen, something that is more precious than anything. You leave the unimportant realities in order you to find the precious realities. You be like a dead one during your life, so that you will live after your death[284]. You give on yourself to the death into ascesis instead of you living into idleness. Not only them who received the death for their faith into Christ are martyrs, but martyrs are also they who die for keeping His commandments[285]. Do not be mindless in your requests, in order you to avoid dishonoring God through the smallness of your knowledge. Be wise in your prayers so that you will be found worthy of the glorious realities[286]. You ask for the honored things form Him Who doesn't envy, in order you to receive the honor from Him, for your wise will. Solomon asked for wisdom and he received together with the wisdom his kingdom, for he asked form the Great Emperor like a wiseman. Elijah asked for the grace of the Ghost, in a twofold manner, that was within his teacher, and he wasn't left without his request being fulfilled. This is because of him who asks the Emperor for unimportant things, he despised the Emperor's

[282] It is the knowledge of the godlike rationalities of the things, which comes to the man after he has cleaned on himself of passions.

[283] The object is limited; it has no interior conscious and free dimension, it doesn't communicate love, and it can be manipulated for the egotistic benefit. One must respect the person for the person herself/himself, as free and conscious spring of inexhaustible communication of the love, a love thirsty of endlessly giving and receiving of love. One cannot totally master the love.

[284] Namely, you don't cultivate the egotistical attachment to the material things, so that you will start having out of the communion with God and with your fellow humans that life that never ends, for what those ones can give you it won't get exhausted.

[285] Namely they lose the perishing live for the love for the Supreme Person out of Who we can have the immortal life.

[286] Do not ask for the perishing things, but you must ask for the love from God, that love that lasts and that will be eternally bestowed to you by its endlessness.

honor. Israel asked for unimportant things and they attracted the anger of God. This was because Israel didn't think at being illuminated by the fearsome realities of God in their things, but they only asked for what they needed to fill up their stomach. And that's why, "while the food was still in their mouth, the anger of God mounted upon them" (Ps. 77: 34[287]). Present your asks to God on the measure of His glory, so that your glory to grow bigger through Him, and He will rejoice of you"[288]. This is because, like him who asks form the emperor for a little garbage, he not only dishonors on himself for the thing he has asked, because of proving much nescience, btu he has also offended the emperor by his request, likewise is him who asks God for earthly things in his prayers. This is for the angels and the archangels, who are the great clerks of God, they look at you when you pray, in order they to see what things you are asking their Master for, and they are amazed and glad when seeing the earthly one forgetting about his body and asking for the heavenly realities, as they, again, get angry with him who has left the heavenly realities and who asks for his garbage.

Do not ask God for a thing He takes care of bestowing it without one asking Him for that thing, namely for a thing that He bestows it not only to the beloved ones of Hid, but also to them who do not know about God. This is for our Lord said that the pagans ask for the bodily things. "And you do not worry about what are you going to eat, or what are you going to drink, or what are you going to put on" (Mt. 6: 31). The son no longer asks his father for bread, but he asks for the important and much precious things form the house of his father. For the helplessness of our human cogitation our Lord commanded us to ask for the daily bread. You take heed at what He

[287] In KJB we have: Ps. 78: 30-31: "They were not estranged from their lust. But while their meat was yet in their mouths, // The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel."; in ROB we have: Ps. 77: 34-35: "Nothing missed of the things they lusted for and they food was still in their mouth, // When the anger of God rose upon them and killed the satiated of theirs and it brought down the chosen ones of Israel." (E. l. t.'s n.)

[288] The more you are adorned by God with a bigger glory, out of His love, the more He will rejoice of you. This is because in your increased glory it is shown the glory of His love and your will to accept it and to answer it. Of course, the more you ask Him for higher things, the more you must force on yourself to become able to receive the things you ask for, namely you to believe according to those things. The more love you ask for from Him, the more you must make on yourself able to receive His love and to understand His love through your love. He who asks God for unimportant things, he won't know what great things God can bestow.

commanded them who are consummate into knowledge and healthy in their soul: "Do not worry about food, he says, or about clothing" (Mt. 6: 28). "This is for, if He takes care of the speechless beasts and of fowls and even of the inanimate things, won't He do that much more for you? But you rather ask for the Kingdom of Heavens and for His righteousness and all of these will be added to you" (Mt. 6: 33).

And if you ask for God for something and you must wait for a long time for that thing, for He doesn't listen to you quickly, do not be sad. This is for you are not wiser than God is. That happens to you either because of you being unworthy of what you ask for, or because of not being your ways on the measure of what you are asking for, either because of you not having reached that measure you need for receiving that gift you are asking for[289]. This is because we must not ascend to great measures before time, so that the gift from God not to become useless to us because of us receiving it too early. This is because everything that is received easily, it will easily be lost. Each thing earned into the pain of the heart it will be guarded carefully.

Be thirsty for Christ, in order you to get drunk of His love[290]. Close your eyes from seeing the pleasant things of the world, in order you to be found worthy of God, so that His peace will reign within your heart. Restrain on yourself from the things which your eyes look at, in order you to be found worthy of the spiritual joy. If your deeds are unpleasant to God, do not ask God for glory, in order you not to be like a man tempting God. Let your payer be according to your living. This is for he who is tied to the earthly realities cannot ask for the heavenly realities; and it is impossible to him who occupied on himself with the earthly things to ask for the heavenly realities. This is for the desire of each man is shown by his deeds[291]. And one fight in his prayer for the things which he strives for. He who desire the big things he won't occupy on himself with the small things.

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[289] In order you to receive the high knowledge that is given together with the love, you too must strive to reach the level of that knowledge through a bigger desire to Know God and to receive His love. Only our effort makes us to assimilate the gift from God.

[290] By this and by other words it is shown that Saint Isaac doesn't strictly pursue the title of any of this *Words*. He placed in each of his words small and big things, so that he almost described in all of his *Words*¸ the stages of the spiritual life.

[291] The desire expressed by word, without any effort to accomplish it, it isn't a serious desire.

Being tied with your body, you still be free and show your freedom of obeying Christ[292]. But you must also be wise in your gentleness, in order you not to be allowed to be stollen[293]. Love the humbleness in all your deeds in order you to be delivered from the difficult to be known traps, which always occur outside the path of them who are humble in thought. Do not avoid the troubles for though them you enter the knowledge of the truth[294]. And do not fear the souly temptations, but prepare yourself with the whole your power for the bodily trials. This is because without these ones you cannot advance towards God. This is for within them there is the godlike resting. He who runs away from temptations he runs away from virtues[295]. But, speaking about temptations, I do not speak about those of the lusts, but about those of the troubles (about trials)[296].

Question: How can be reconciled the word "Pray not to enter the temptation" (Mt. 27: 41) with the word: "Do not fear them who kill the body" (Lk. 13: 14) and with the word: "he who has lost his soul for Me, he will find his soul" (Mt. 10: 28, 39)? How the Lord urges us everywhere to trials, and here He has commanded us not to enter them? What virtues is born without trouble and trials? Or, what trials is bigger than one to lose on himself and still the Lord commands us to receive that for Him? For "he who doesn't take his cross, He says, to follow Me, he is not worthy of Me" (Mt. 10: 38). How then, after He commanded is throughout all His teaching to enter the trials, here he has

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[292] Our body doesn't impede us from being free. We can choose to do through our body diverse deeds and we can guide our body to a good or to a bad living. Our body doesn't represent a rigid, linear legality. Our body is the tool of our freedom. We are free from our body especially when we work for Christ, fulfilling His commandments. Otherwise, we shown on ourselves as mastered by our own body. Even our freedom increases or decreases in report with our body, depending on our will which we affirm or abdicate from it. Fulfilling the commandments of Christ it means a spiritualization of the body it means giving ever more power and place to the freedom within our body. Obeying Christ is an act of freedom, of will. The bigger the obedience to Christ is, the more the freedom will be affirmed.

[293] He who is gentle can be deceived, stollen, and enslaved by the cunning ones because of his gentleness. He could be insufficiently attentive to the temptations coming upon him.

[294] Out of troubles you will know your helplessness and your shortcomings, and your dependency on God; out of troubles you will learn the humbleness.

[295] This is because he who runs away from temptations, he runs away from fighting them, a fight which he achieves the virtue through. (In our opinion this directly contravenes to our Lord Christ Jesus' prayer: "Lead us not into temptation" (E. l. t.'s n.))

[296] In Greek there is the same word for the temptations coming from the lusts and for the temptations coming through troubles (πειρασμοί).

commanded us not to enter the trials? "For through many trials you must enter the Kingdom of Heavens" (Jn. 16: 33); and: "In the world you will have troubles"; and: "In enduring them you will gain your souls" (Lk. 21: 14).

Oh, what subtle is the way of Yours teachings, Lord! Because of that, the wiseman and he who doesn't read with knowledge will always be outside the knowledge. When the sons of Zebediah and their mother wanted to have a chair with You in the Kingdom, You told them: "Can you drink the cup of the trials which I will be baptized with?" (Mt. 20: 22). And then, how do you command us, Master, not to enter the temptations? What temptations You command us about, us not to enter them?

Answer: Pray, he says, not to enter those temptations referring to faith, pray not to enter the temptations of the mind-s self-appreciation, accompanied by the evils of the blasphemy and of the pride. Pray not to enter, because of being forsaken by God, the obvious temptation of the devil by the evil memories coming into your thought, which we have been forsaken for. Pray not to get far from you the angel of the righteousness, because otherwise you will be warred by the fiery war of the sin and you will part with the angel. Pray not to enter the temptation of being enticed from somebody against somebody else, or the temptation of the doubt and of the hesitation, which the soul is forcedly pushed by into the great battle.

But prepare yourself to accept the trials of the body with the whole your soul and float in those with all your limbs and fill your eyes up with tears, in order your guardian angel not to get far from you. This is for outside the trials there is not shown the taking-of-care from God, and one cannot learn the wisdom of the Ghost, neither the longing for God will be shown as strengthened within the soul. This is because before trials the man prays to God as to a stranger. But when the man enters the trials for his love for Christ but he still doesn't receive change, that man has God as a debtor and he will be reckoned at God as a true son. This is for he warred his enemy and he defeated his enemy for the will of God[297].

[297] He has God as a debtor for God, by letting him into trials, God showed him that He takes care of him, that He has him to His heart, that He wants to spiritually raise him up. But by that God also obliges on Himself to help him when his troubles are too big. And he who has been

"Pray not to enter the temptations" means this: pray not to enter the fearsome house of the devil because of your pride, but because you love God, so that God's power will help you and it will defeat your enemies within you. Pray not to enter these temptations because of the evilness of your thoughts and deeds, but in order your love for God to be proven and His power to be glorified into your patience. His to be the glory and the mastery forever and ever. Amen!

Word XLV

About the Mercy of the Master, which He Descended through, from the Height of His Glory, to the Helplessness of the People; and about Trials

But our Lord, by showing you His taking-of-care, according to the way of His mercy and according to the measure of Hid grace, he commanded us, if you notice it well, also to pray for the bodily trials. This is for He saw our weak nature, because of our earthly body submitted to rotting, and that our body cannot resist the trials when reaching in their middle, and that's why it falls off the truth and it runs away and it is defeated by troubles, so that he commanded us to pray in order us not to unexpectedly fall into trials, if it is possible us to be pleasant to God without those. But if the man, due to a very great virtue, he suddenly falls into fearsome trials but he didn't suffer those, he won't be either able to fulfill that virtue at that time.

We must not pretend either to ourselves or to others. Neither must we leave our chosen state and our good thing, which our life is enriched through like a treasury, and to give us diverse excuses and ground for drowsiness, as for instance that commandment that we must pray not to enter the temptation[298]. This is because about these ones has been said

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fighting the trials he has been fulfilling the will of God out of his love for God, and as a son of God wanting to grow up as God wants him to. In this overcoming of the trials, he felt within him the power of God. So, it is not about a juridical duty of God.

[298] Some people invoke as an excuse the fact that they haven't resisted some temptation because we couldn't do it, and that's why our Lord commanded us to pray not to fall into

that, because of the commandment they sin hiddenly. So, if it happens to the man that a temptation comes upon him and he transgresses a commandment because of that, namely he forsakes the righteousness, or the monastic living, of he denies the faith, or he doesn't live in ascesis for Christ, because he has got scarred and because he hasn't been manly fighting the temptations, he will have fallen off the truth.

Therefore, let's despise our body with the whole our power, and let's surrender our soul to God and let's enter the fight with the temptations in the name of the Lord. And He Who has delivered Joseph out of Egypt and He showed Joseph as image and example of the righteousness and He Who guarded Daniel unharmed in the lions' pit and He Who kept unharmed the three young men in the hot over and He Who took Jeremiah out of the mud pit and He Who granted him mercy and Who took Peter out form prison through the locked up doors and, to say it shortly, He who always and everywhere and in all countries He is together with His servants and He shows His power and victory and He guard them through many wonders and Who shows them His salvation in all their troubles, may Him strengthen us too and deliver us form the middle of the waves engulfing us up! Amen.

Let's therefore have zeal within our souls against the devil and against his servants, a zeal as that had by the Maccabees and by the Holy Prophets and by Apostles and by Martyrs and by the Pious and Righteous Fathers who kept the godlike laws and the commandments of the Ghost in fearsome places and in all-awful trials, and they cast the world and their bodies behind themselves, and they persevered in their righteousness while not allowing to be overcome either their bodies together with the souls, by the dangers surrounding them, but they overcome those manly; whose names have been written in the book of life until the second coming of Christ; and whose teaching has been preserved through the commandment of God towards our teaching and strengthening, as the blessed Apostle confesses (Rom. 15: 4), so that we to become wise and us to learn the

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temptation. Namely, he commanded us to do that because he knew that we cannot resist. So, if despite our prayer we have still reached into temptation, it won't be our guilt, but it will be our Lord to be blamed, because of not fulfilling our ask for not allowing us to reach into temptation. But we must fight the temptation and we must to be sure that in this fight of ours there is also His help.

ways of God and us to have under our eyes their stories and lives, so that we to walk their way and us to resemble to them.

How sweet are the godlike words to the all-wise soul! Like a good warming up the body. And how desired are the stories about the righteous ones to the ears of the gentle ones! As it is a ceaseless watering to the recently planted plant.

So, my beloved one, you think always at God's Providence, which He has been taking care of us through since the beginning and until now, as through a medicine for the weakened eyes, and you constantly keep within yourself the His remembrance. And think and take care and let yourself be advised by these ones, in order you to learn having within your soul remembrance of the honor of God you to find for your soul an eternal life into Christ Jesus our Lord; in Him Who has made on Himself the Mediator between God and people, as One Who has united on Himself with both of them, and Whose glory surrounding the throne of His glory the angels cannot get close to, but Who showed on Himself within world for us as having a poor and humble countenance, as Isaiah says: "I saw Him and He had neither face nor beauty" (Isa. 53: 2); in Him Who, by being unseen to the entire created nature, He has put on a body and He has consummated the oikonomia for the salvation and for the life of all nations who are cleaned up through Him. Whom is due the glory and the mastery forever and ever! Amen.

Word XLVI

About the Sort of the Diverse Trials and about how Much Sweetness Have within Them the Trials Coming upon Us and which We Endure for Truth. And about the Steps and the Kinds of Livings which the Wise Man Crosses through

The virtues follow one after another, in order the way of the virtues not to be unpleasant or difficult; and also, because the virtues are achieved on at a time. And thus, the difficult deeds committed for good become pleasant as ones which strengthen one on another in good. This is for nobody will be able to really achieve the non-earning, if he doesn't persuade on himself to endure joyfully endure the trials. And nobody will be

able to endure the trials, except he who has believed that there is something superior to the bodily resting, the bodily resting being opposite to the troubles which he has prepared on himself to be partaker to, and which he is ready for receive.

So, within everyone who have prepared on themselves, there will move in the first place the love for troubles, and after it will occur within him the thought to become poor of this world. And everyone who want to come close to the trouble, he will firstly deprive on himself, by faith, of everything, and then he will come close to the troubles. But he who derives on himself of the material goods, but he doesn't deprive on himself of the work of his senses, namely of highs and of hearing, he will cause to himself a twofold trouble and he will be tormented and troubled in a twofold manner[299]. Better said, what doesn't he benefit of the fact that he deprives on himself of the things submitted to the senses, but he sweetens on himself with them through his senses"? This is for what he has been suffering before through the deeds related to them, he is still suffering that because of his passions for those things, because the memory of his habituation to those material things it is not removed from his cogitation. This is because if their hallucinations occurring into cogitation cause pain to the man, even in the absence of the things as such, what could we say about their close presence? Therefore, the withdrawal is good, for it helps very much. This is for the withdrawal tames manly the thoughts and it sows power of living and it teaches the man to endure, with much patience, the troubles necessarily coming out of this[300].

Do not try to receive any advice from somebody who is not living your way of living, even if he would be very wise. You better unveil your thought to an illiterate man but who experienced the things you are preoccupied with, than to an

[299] Not having some things but looking at them it is a twofold trouble: one consists of not having those things, and the other consists of desiring them. Desiring them makes not having them more tormenting than simply don't having them.

[300] We have here an illustration of the connection between trial and temptation: when you are deprived of some things you suffer because of a trial, of a trouble; when you have those things you suffer because of the temptation of using those things for pleasure. It is good when you make the temptation to pass into trial. The Romanian language has two words for these states: *încercare* (trial) and ispită (temptation). The Greek and the Slavonic languages have only one word for expressing this: *πειρασμός*, respectively *ispita* (Slavonic). But also in the Romanian language, given the fluid passing from a meaning to another, it is difficult to be always decide what of the two terms must be chosen in a certain context.

educated philosopher who speaks out of his readings without experiencing the things he speaks about. But what the experience is? The experience doesn't consist of somebody not receiving to look as certain things without knowing those things by himself, but it consists of limpidly feeling by experience those things' benefit of damage, by the fact that he has spent a long time experiencing them[301]. Often, a certain thing seems to be damaging, but within it, it has a fully beneficial work. You reckon the same regarding the opposite situations. Namely, often a certain thing seems to be useful, but it is full of damaging inside. That's why, many people are experiencing losses in the things seeming beneficial. But we don't receive either from these ones the true witness of the knowledge[302]. So, you use that adviser who knows to patiently probe the things which require a right-reckoning (a discernment). That's why, not everyone is worthy of being trusted when giving an advice, but only him who firstly has rightly organized his freedom and who does not fear to be blamed and gossiped.

So, when you find unchanged peace in your way, you must fear that, because you are far from the path which the tired feet of the saints walk on. This is because the surer you step on the way leading to the Kingdom of Heavens and the closer you get to the city of God, the more you will have as sign of that the strength of the trials you will encounter. And the more you get closer and the more you advance, the more trials against you will multiply. So, when you feel within your soul more diverse and stronger trials, you will know that your soul has hiddenly received at those times a higher state and a new grace has been added to the state which your soul has been in. This is for on the measure of the grace God will bring upon the soul the troubles of other trials. You won't understand by those the worldly trials happening to some people bridled the evilness

[301] The true experience, therefore, it requires time, and it doesn't suffice a passing tasting of a certain situation. This shows us what price we have to put on the opinions of some theologians who occupy on themselves with the mysticism by "studying" it, but they haven't experienced the life into God by living it for a long time.

[302] Let's not receive advices either from them who, seeming as doing evil things, they accomplish good things, or vice versa, but let's receive advices form them who had a good life in the whole limpidness: from them who do the good by deeds which are shown as good (there can be here too some sort of applying the saying: "The purpose excuses the means"). But the text is going to say in continuation that neither these are deprived of gossips, of defamations. But an added sign of their kindness is the fact that they don't answer such gossips, but they keep their peace.

in the seen things, neither you will understand bodily troubles, but I mean trials matching the monks who appease on themselves, trials which we are going to analyze later[303].

And if the soul suffers any weakness and therefore the soul cannot endure the big trials and the soul prays to God not to enter those, and if God listens to that soul, you must know that on that measure that God strengthen you for the big trials, on the same measure God will make you worthy of the great gifts. This is for God doesn't give a great gift without a big trial. This is for God has appointed the gifts according to the trials, according to His wisdom that cannot be understood by those who have been created by God. That's why, out of the grave troubles happening to you out of the taking-care from God, you will know how much honor your soul has received from God's glory. This is for according to measure of the sadness there will be also the comforting.

Question: Which is, therefore, in the first place: the trial and then the gift, or it is the gift and after it the trial?

Answer: The trial won't come, if the soul hasn't firstly received a glory over the soul's measure. It is the ghost of the grace that has been firstly received by the soul. About this bears witness the trial of the Lord and the trials of the apostles. This is because they weren't allowed to enter the trials until they received, in the first place, the comforting. This is for they who are imparted with the goods are due to suffer the trials for those goods. This is because after the good there will come the trouble for that good. So pleased God Him to do in all the things[304].

But if it happens so, namely if the grace comes before the trial, though the feeling of the trials comes before the feeling of

[303] It is not about trials happening to those monks who still are on the level of the doing because they restrain on themselves from evil deeds. Here it is about the bigger trials coming upon them who are in the higher stage of the appeasement. Neither these ones have an unchanged peace on their way. And it wouldn't be good if they had it. This is because if they had such an unchanged peace on their way, they wouldn't have any longer the occasion to strengthen their straining in their fight for guarding their quietude.

[304] This is applying the synergy to enduring the troubles. And an understanding of this synergy (of the together-working of the freedom with the grace), as a means of spiritual progress. The man, by giving his patience, he won't give it without having received the grace for that patience. And this inscribes a live of spiritual growth in his life. After enduring a trial with the help of a grace, there will come another even bigger trial based on a greater grace.

the grace, in order to prove the freedom. This is because never will the grace be shown within somebody before that somebody to taste the trials. So, the grace if the first to come within mind, but it is the second to be felt[305]. Therefore, we owe that during these trials to have two opposite feelings which totally differ from one another: these two are: the joy and the fear. The joy that you are walking the way trodden by the saints, or better said on that way walked by Him Who has given life to everyone. And this thing is proven by the knowledge (diagnosis) given you by trials. And we must have the fear too, lest because of our pride to be tempted by these ones[306]. But they who are humble in heart they will be made wise by the grace, in order they to be able to discern which is the temptation occurring as a fruit of the pride and which is that one occurring as a hit consequently to love[307]. This is for the trials out of deviation and out of increasing the living into good differ from the temptations coming out of that forsaking towards advising, for the haughtiness of the heart.

[305] It is so in the case of the grace of the Holy Mysteries too. Firstly, the seen is hidden in the ground, and its fruit will be shown latter. The grace is given on a certain moment, but the grace's work is long and its effects are shown gradually. Although, even hidden like that, the grace is helping the man since the beginning of the trials to endure those trials, in the fight against the urges towards sin. We are noticing here the expression "the feeling of the grace" which followed to be reproached by Hausherr to Simeon the New Theologian. Simeon said that no one must expect to be saved if he doesn't reach the feeling of the grace. Saint Isaac conditions the feeling of the grace to the patience and to the overcoming of the troubles.

[306] Here is being made a clear difference between trials and temptations, but it is also shown the easy crossing from ones to others. The trials (πειρασμός) can become temptations to us (πειραζόμεθα εν τούτοις). As for most part of this writing, we have here too a majestic presentation of the contradictory complexity of the souly states. We must enjoy the trials (that what hurts us); and, in the same time, we must fear lest by being us sweetened only with the joy of the trial to fall into the temptation of the pride for the fact that we can endure those trials.

[307] That what occurs as a fruit of the pride is a temptation, but it can also be a trial (trouble); and that what occurs as a hit consequently to the love it is a trial, but it can also be a temptation. Only the discernment can distinguish when each of those consequences is either trial or temptation.

The Trials Coming upon the Friends of God Who Are Humble in Thought

Those trials brought by the stick towards the soul's progress and growth, which is detached and probed through that soul that lives in ascesis, are these ones: the hesitation, the burdening of the body, the drowsiness of the limbs, the idleness, the confusion of the cogitation, the imagining of the body's weakness, the ceasing of the hope for a while, the darkening of the thoughts, the lack of a human help, the lack of the things needed for the body, and others like these ones. Out of these temptations the man will achieve a lonely soul and a killed and humble heart. And through these the soul will be tried if it starts desiring the Creator. That's why the Care-Taker appoints these ones towards the power and towards the need of those who receive them. In those trials are mixed the comforting and the sufferings, the light and the darkness, the wars and the aids and, shortly speaking, the narrowness and the broadness. They (if used well) are the sign of the man's progress by the help of God[308].

The Temptation of the Enemies of God Who Are the Proud Ones

And the temptations coming out of the forsaking by God, against them who are shameless and rise their thoughts in front of God's kindness and because they do injustice to this kindness by their pride[309], are these ones: the shown temptations from the devils, which are at their turn above the

[308] All of these have both the aspect of trials and of temptations. It depends on what they are used like: for exiting out of them towards God, or towards the total falling. The man's will gives them their last qualification. They are a scale placed in front of the man who must lean it on a side or another. Without them, namely without overcoming them, the man cannot advance towards God. That's why they are given on the measure of the level reached by the man, on the measure of the man's capacity of gaining through them.

[309] The do injustice to God's kindness because they use the gifts given them by this kindness to make them unpleasant to the people, so that the people will complain because God gave the proud ones, gifts used by them against their fellow humans.

limit of the soul's power[310], the depravation of the wisdom's powers from withing them, the lightning feeling of the fornication's hallucination allowed against them in order to humble their haughtiness, the quick-getting-angry, the will of imposing their will, the will for quarreling by words, the will to rebuke, the despising of the heart, the total delusion of the mind, blasphemies against God, insane thoughts causing of laughter, or better said of crying, the fact of becoming laughing stock to the people and of losing their honor, and of becoming embarrassing and disgraceful to the people, through the work of the devils in many ways, hiddenly and plainly, the lust for getting mingled and living with the world, the lust for speaking and for speaking insanely and for always contriving some novelty through a liar prophecy, and for promising many things which are above their own power. And these ones are the souly trials and temptations.

And in the bodily trials and temptations occur to someone like this, painful happenings always persevering in intertwining with him and which are difficult to be undo, encounters with evil people and ungodly people; and it even happens to them to fell in the hands of people who torment him, and his heart always and suddenly shakes, without reason, because of the fear of God. These ones often suffer big falls off rocks and off high places; and other things like theses ones happening them and crushing their body. And, finally, the lack of them who could support his heart out of the power of God and the lack of the hop of their faith; and, shortly, as much helplessness is brought upon them together with the helplessness's things. All of these mentioned and listed by us belong to the sorts of the pride's temptations.

And the beginning of these ones occurs within man when he starts reckoning on himself as wise in his eyes. And such a man moves in evil things on the measure he accepts such thoughts of the pride.

Therefore, you will know out of the sorts of the temptations the ways of the frivolity of your cogitation. And if you see some of these trials mixed in the trials hinted before by

[310] There are temptations from the devils which exceed the soul's resistance power, as there are also gifts from God which are above the man's natural power. While the last ones increase the soul's power, the first ones annul even that power had by the soul.

them, you will know that to the extent you have such trials you will also have the pride nesting into you.

About Patience

Listen to another sort too. All the not endured hardships and the troubles have within them a twofold torment[311]. This is for the man's patience limits his troubles' burden. The lack of courage is the mother of the torment. And the patience is the mother of the comforting and it is a power that usually is born out of the heart's broadness. But this power is difficult to be found by the man while in troubles, without the godlike grace coming out of the pursuing of the prayer and out of the shedding of the tears.

About the Lack of Courage

When God wants to trouble the man even more, God allows the man enter the hands of the lack of courage. And this gives birth within man to the strong power of the idleness, which the man tastes through a chocking of his soul that is one with the tasting of the Gehenna. And out of this comes the ghost of the going out of minds[312], out of which spring up tens

[311] The patience is a spiritual strength that diminishes the strength of the troubles. By the fact that you don't endure them, you won't diminish them and you won't remove them. You will still endure them because you cannot do otherwise. But enduring them without patience it will be harder in a twofold manner. The more you endure the troubles willingly, the more you make an effort that diminishes their power; the more you are impatient in your troubles the more you will increase them and they will seem unbearable to you, limitless, and impossible to master them by your power. The troubles occurring to you, it will seem to you as limitless when you do not endure it, but if you endure it patiently you will limit it and you will master it, for within your patience there is the power of God that limits your trouble. You actually feel God's power what it limits you trouble like. This too is a form of synergy: the more you strain on yourself into your patience the more the power of God will help you to overcome your trouble. This is what Saint Isaac is going to say in continuation.

[312] The lack of courage is one with the increase of the idleness, as renunciation to the efforts of enduring the troubles. But that increases the troubles up to the proportions of a torment in hell. This is the limitlessness of the hell having in it also a subjective element. This leads to despair and to a true getting out of minds. This is because there is a kinship between the getting out of minds, the desperation, and the sentiment that the burden and the pain have no limits. In all of these there is a lack of understanding of the limited reality of the trouble; it is a subjective stretch of the darkness to infinite. Thus, the despair and the hell are connected by

of thousands of temptations: the confusion, the wrath, the blasphemy, the defamation, the twisted thoughts, the moving from a place to another, and other things like these ones. And if you ask which their cause is, I will answer you: the carelessness. The medicine for all of these is one. And taking this medicine one will immediately find the comforting for his soul. And which that medicine is? It is the humble cogitation of the heart. Without these ones, no one can tear down the wall of these evil things, but he rather will make them overwhelming him[313].

Do not be mad with me because I am telling you the truth. I am telling you the truth for you have been searching for it within your soul. But if you want to, you enter the truth's country and you will see how the truth will untie you from your evilness. This is for on the measure of your humble cogitation you will be given the patience too in your troubles[314]. And according to your patience will also be lightened the heaviness of your troubles and you will achieve comforting. And according to your comforting, it will increase your love for God. And according to your love for God, there will be born your joy into the Holy Ghost. Still, on them who are truly sons, the All-Merciful doesn't want to get them out of their trials, neither He delivers them from their trials, but He dresses them up in patience for enduring those troubles. And they receive all these goods in the hand of their patience, towards the consummation

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the weakening of the will to endure and by the wakening up of the will, by the absence of the godlike grace.

[313] The humble cogitation, by being an admission of the self-limitation by knowing the endlessness of the godlike power, it allows the human being to see by that also the limitation of the troubles and it makes the human being able to accept the troubles. That's why, where the humble cogitation is there cannot be the hell of the seemed limitlessness of the troubles and of the passions which are the troubles' causes. Where it is seen the God's limitlessness, there no longer could be lived another limitlessness, namely that of the hell. Through this humble cogitation that has the evidence of the limitlessness of God, we limit also the pains which can be caused to us by the closeness of our death and it might be that we also could limits the unlimited death's consequences. And as through the subjective increasing of the pains we give them also some sort of real increasing to us, likewise, by subjectively limiting the consequences of our death we limit them in an objective mode too.

[314] It is to be noticed the paradox that the humbleness, that is self-limitation and that seems to be effortless, it implied the greatest effort, and therefore also the power to endure the troubles, to limit the troubles, by the evidence of the limitlessness of the godlike power which one experiences.

of their souls[315]. May Christ, our God, by His grace, to make us worthy of enduring the evils for His love, into the thanksgiving of our heart! Amen.

Word XLVII

That Body that Fears the Trials Will Become Friends with the Sin

Someone among the saints said that that body that fears the trials it will make friend with the sin, in order not to suffer and to avoid dying. But just because of that the Holy Ghost forced him to die. For He knows that if he doesn't die, he won't be able to defeat the sin. Thus, if somebody wants the Lord to dwell within him, he will force his body and he will serve (liturgize) the Lord and he will make on himself the Lord's servant by fulfilling the commandments of the Ghost as written by the apostle, and he will guard his soul against the deeds of the flesh which the apostle wrote about. This is for only when he weakens his body by fasting and humbleness, the soul will be strengthened by prayers. This is because when the body is narrowed in many sorts of troubles and needs in its quietude, the more the body gest closer to the death (it is mortified) in its life, the body uses to beg you, by telling you: "Be a little more lenient to me, so that I can live more temperately[316]. For I am now walking uprightly for I have been tested in such sort of evil things". But when you rest your body from troubles and when you give your body a little mercy, for you have suffered together with your body, and when your body gets rested even only for a little while, it will whisper you, while flattering you a little[317], until your body will make you get out of wilderness (because of its flattering is very powerful). And your body tells you: "We can live appropriately also near to the world. This is because we have been tested much. So, we can remain within the things

[315] God doesn't spare of troubled the beloved ones of His, because without troubles they won't progress in the virtue of patience and of humbleness. But by giving them troubles, God gives them also the power to endure those troubles and to become humble.
[316] I not to live so restrained, so deprived, and so harshly.
[317] It flatters you by saying you that you have progressed much, so that you can give your body a little resting.

which we have reached into. Just test me and if I am not as you wish, we could turn back here. This is because the wilderness doesn't go anywhere". But you must bot trust your body, regardless how much it will beg you and no matter how many promises it will make to you. This is because the body doesn't accomplish what it says. After you have accomplished your body's request, your body will throw you in big falls, out of which you won't be able to get up and go out.

When you get lazy while facing temptations, and when you have got tired of them, you tell your body: "Do you want again your uncleanness and defiled life". And if your body tell you: "It is a sin to commit suicide", you answer you body: "I am killing myself for me[318], for I do not want to live in uncleanness. I am dying here, in order I not to see the true death of my soul, that death coming from God[319]. It is beneficial to me if I die here for cleanness and not to live the life from within world. I have chosen this willing death for my sins. I am killing on myself because I have committed sin to the Lord, and for I no longer want to anger Him. Why would I want to live a life far from God? I endure these troubles in order I not to get fat from the heavenly hope. What good will be to God my life from here, if I live it in a bad manner and if I anger Him?".

Word XLVIII

What is the Reason why God Allowed the Trials to Them Who Love Him

Out of the love shown to God by the saints, they suffer the trials coming upon them, for the name of God, for God doesn't get far from them who love Him and their heart gains daring to see Him in an unveiled manner and to ask Him for the things they need, with trust. This is for great is the power of that prayer uttered with daring. That's why God allowed His

[318] I am mortifying on myself, or I am killing the evil lusts.

[319] The true death that is the separation from God. That death that doesn't separate us from God is not a true death but it bears us towards life. And the separation from God is the deed of the man. That's why not God made the death. But God accepts the death of the lusts, the death of the egotism, the death of the death. This is for such a death is the way towards the true life, that live into God.

saints to be trialed in all sorts of trials, in order they to receive again the experience and the proof od His help and in order they to see how much taking-or-care God has of them. But also, in order they to gain wisdom out of trials and they not to remain untaught and so to be deprived of the gain of both parts of the habituation. This is for they gain thus, by trial, the knowledge of all things and thus they won't reach to be the mockery of the devils. This is because if they were accustomed only to the good things, and if they were unaccustomed to the other habituation[320], they would lack the experience in wars.

And if we said through this that God accustomed them without giving them any knowledge, we would say that God wants them to be like oxen and like donkeys and like those having not freedom in certain things[321]. But the man wont' taste the good if not probed, firstly, by trying the evil things. This is for, when the man encounters the good within them, him to use them through knowledge and freedom, as his own[322]. What sweet is like that knowledge gained out of the experience by tasting the things, and how much power it gives him who has found it out by his rich experience, it is a known thing them who have been entrusted about that and who have felt its help, as it is also known to them the weakness of the nature and the fact that the human nature is supported by the godlike power. This is for then they know that God, by stopping firstly His help from reaching them, He will make them feeling the weakness of their nature and the cunningness of their enemy; and He makes them know whom they must fight with and which nature they have put on and what they are guarded like by the godlike power; and how far they have traveled and how high they have ascended on it; and how they get weakened while facing any passion when the godlike power is removed from them. And this

[320] Getting accustomed to enduring the troubles.

[321] So, the people, by having understanding and by not being like the animals are, they can be a meaning also in the troubled coming upon them. The people do not get accustomed to endure the troubles in a simple manner, without gaining out of them a certain experience, a knowledge, or without drawing any conclusion out of those troubles. This is one more reason why the people accept the troubles freely, and not like the animals which endure the troubles in lack of freedom in order to gain a skill because of being driven and forced by the will of their master.

[322] Even into troubles, the man could encounter the good if he uses the troubles through freedom and knowledge, towards doing the good. The troubles are given to him, for he can use them through knowledge and freedom. The troubled broaden his knowledge and they also make the man spiritually progressing, and to freely avoid the evil.

is for they to gain humbleness out of all of those and they to travel towards God and they to wait for His help and they to persevere in prayer.

And where will they have learnt all of these if they haven't gained the experience by enduring the many evil things, which they have reached in by the lenience of God? This is for the Apostle says: "In order I not to get haughty because of the overwhelming greatness of the unveilings, it has been given to me as a bold in my body, the angel of satan" (2 Cor. 12: 7). But somebody also gains steadfast faith out of trials by experiencing the help from God with he has been receiving it for many times. By that he will become fearless and he will gain courage our of trials and out of the achieved experience.

The trial is useful to any man. This is for, if the trial is useful to Paul, then all the people must shut up their mouth and they must feel indebted to God to accept the trials. This is for they who live in ascesis they are tried in order their richness to increase; the lazy, in order they to guard on themselves against the things harming them; the sleepy, in order they to be urged to wake up; they who are far, in order to come close to God; the household, in order they not to enter the house daringly. No inexperienced son will receive the richness of his father's house before he is able to use that richness. That's why God tries them firstly and He submits them to hardships, and only then He will show them the gift. Glory to our Master Who by bitter medicines brings us to delectation into health!

There is nobody not to get sad during the trials' times (getting experience). And there I no one whom the gall not to seem bitter to, at the time he drinks the gall during his trials. This is because without this, nobody can reach to drink the strong beverage. But enduring is not in our power. This is for, how could the clay vessel hold the flowing water without being strengthened in the first place by the godlike fire? We are going to take all the things into Christ Jesus, our Lord, if we obey Him and if we ask for those things into humbleness, with a ceaseless desire. Amen.

Word XLIX

About the Dispassionate Knowledge and about Many Trials. About the Sure Knowledge that not Only the Small and the Weak and the Inexperienced, but also Them Who are Found Worthy for a Long Tien of Dispassion and Who Have Reached the Consummation of Their Thought and, Partially Near to the Cleanness United with the Mortification, They Are Mercifully Forsaken, because of Thei Falling into Pride[323]

Some people mistake yet and again, but they heal their soul and the grace welcomes them again. This is for withing each speaking nature there takes place a change that doesn't' reach the end. And the changes cross each man through all the moments of his life and out of the multitude of the changes the endowed one will know the grace, with the gift of the discernment. Buy the tests which he is submitted to on every day, they will make him wiser, especially if he is awake and if he takes heed at himself with his mind and if he find out how much change of his gentleness and of his kindness he receives in his soul on every day and how he is suddenly moved from peace to disturbance despite the circumstance he is in it doesn't give him any reason for that and how he ends being in a great and untold danger.

And this is what Saint Makarios wrote plainly, with much care and zeal, toward the remembrance and the learning of the brothers that, at the time of changing from a good state to the opposite state they not to fall into despair. This is for them who are on the level of the cleanness always experience falls, like the air happens to get colder, even sometimes they to be in idleness of in drowsiness; and even when they behave according to their rule, they could experience falls resisting the purpose of their will.

But also, the Blessed Mark bears witness about this, as one who experienced it as such, and he says in in his writing about an abundant strengthening, in order somebody not to

[323] Almost all the spiritual fathers spoke about the advising forsaking by God of them who trust their own virtues, in order they to be brought back to humbleness. Saint Isaac the Syrian is specifying here that God forsakes us mercifully. It is like in the case of a mother sending her child to do some harder jobs, in order the child to become habituated, but she will follow the child's efforts with mercy.

reckon that Saint Makarios said this in his epistle[324] haphazardly and by truly experiencing it, as also through two so important witnesses the mind to receive, in a doubtless manner, comforting in time of need. So, what does he say? "There take place changes in each one, as in air too". Do you understand what does he mean by the word "in each one"? This is because the nature is one, so that you won't reckon that he spoke only about them who are on lower levels and unimportant, while the consummate ones would be free of change and they would stay undisturbed on their level, without having passionate thoughts, as the Evhivites[325] say. That's why he wrote: "in each one".

But how can that happen, oh, Makarios? You speak about fresh air, and then, after a while, you speak about heat and hails, or about war and clear sky. Actually, in our struggle it happens like so: the war, and then the help from the grace. This is for, at a time, our soul is in a storm and furious waves rise against our soul. And then it comes again a change. This is for the grace visits us and it fill up our heart with joy, with peace, and with God, and with righteous and peaceful thoughts. He is showing here these thoughts of the righteousness, letting us to understand that the previous thoughts were beastly and unclean; and he is urging us by telling us that, after these righteous and good thoughts it will follow the rushing in of other thoughts, but we mustn't despair, and in the time of our resting brought us by the grace let's not get haughty, but in the time of joy let's wait for trouble.

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[324] I think that this is about "The Great Epistle" written by Makarios, and published by Werner Jaeger, in: *Two Rediscovered Works of Ancient Literature of Gregory of Nyssa and Makarios*, Leiden. E. I. Brill, 1954.

[325] Evhivites (the ones who pray) it is a Greek name given to Messalians, a heresy manifested in the Century IV and thereafter. "They said that the baptism is useless to them who receive it. The baptism cuts off like a razor the wheatears of their sins but not the root of their sins. But the consummate prayer plucks off the root of the sin too, and it banishes the devils from within soul. This is for each man is born since the beginning tied to a demon that moves the man to the inappropriate deeds. This devil cannot be cast out of the soul neither by baptism nor by something else, but only by the work of the prayer". Once they have cast the devil out by prayer, they will no longer be able to commit sin, and they will even see, in a sensitive manner, the Persons of the Holy Trinity. Here Saint Isaac is showing Makarios affirming that each soul, including the more spiritually advanced souls, it is submitted to temptations, so that Makarios was an adversary to the Messalians, contrary to some affirmations belonging to some newer western theologians that Makarios, according to his writings, would have been a member of the Messalians' heresy.

He urges us not to get sad, if there follow falls; he doesn't tell us not to stand against those falls, but he tells us to be with joy, by showing that our mind must receive these falls too as being ours. Let's not fall into despair, as one who has been waiting for something above the fight and for a consummate and unchanged resting and who doesn't want to receive fight and sadness, neither he wants to occur within him, in this world, the movement of something opposed to these ones, or something among the things unpleasant to God.

And he advised us this, in order us not to become totally unworking and with this thought us to get drowsy because of the despair and us not to remain steadfast on our way. And he says: "You know that all the saints were in this work. As long as we are in this world, together with these ones we are hiddenly given also an abundant comforting. This is for we are being requested on each day and on each hour a testing of our love for God, while fighting and waging war to the temptations. This means that we must not get sad and that we mustn't get lazy in battle. And so, we must walk our way. And he who wants to get our and to deviate from this path he will make himself prey to the wolves".

Of, what a wonder we can see at this saint! What he has made like, out of a small word, such a utilization, and he showed this one as full of wisdom and he totally removed the doubt of the reader. And that one, he says, who deviated from these and who makes on himself as prey to the wolves, he doesn't want to walk the due way. That one has made his mind to do so and who wants to walk a path untrodden by the fathers".

And when he asks us that at the time of the grace we should wait for troubles, he teaches us as in the following: out of the work of the grace it happens to occur within us great thoughts and kidnappings during the time of some sight (contemplation) of the mind that is above-nature, as Saint Mark said. This is for when the angels come close to us, they will fill us up with a spiritual view (contemplation). And all the opposite things will get far from us and, during the time that one experiences these things, and untold peace and serenity will occur within him. This is for then you are overshadowed by the grace and the holy angels come closer to you surrounding you as a wall, and by that all the ones who were tempting you they get far from you.

But you must not get haughty and you must not reckon in your soul that you have reached the peaceful shore and the unchanged sky and that you have been brought out of this bosom (of sea), and out of the opposite winds from it, and you no longer have to fear your enemies or to fear any evil encounter. This is because of many who thought that hell into danger, as the blesses Nilus said. Or, you mustn't reckon on yourself that you are greater that the many and that it is due to you to be in these things, and other do not deserve it because of their legging behind in their living, or because of their unsatisfactory knowledge. You mustn't say: "That's why they are deprived of these things, and I am in what is due to me, for I have reached the consummation of the holiness and the spiritual level and the unchanged joy". You must rather remember your unclean thoughts and your inappropriate imaginings, brought within your cogitation in time of storm and at the hour of the disturbance and of the disorder of the thoughts, which, a little earlier, their rose against you in the fumbling of the darkness. You must remember how you have quickly deviated towards passions and how you have been taking to them in the darkness of the cogitation and how you haven't been sweetened, neither have you been wondering about the godlike view and about the abundance of the gifts received by you. And you must know that all of these have been brought upon us by the taking-of-care of God, in order to humble us. This is for God's taking-of-care it takes care and is appoints to each of us what is useful to him. That's why, when you get pride out of the received gifts, the God's taking-of-care will forsake you and you will totally fall into temptations, which, by thoughts; you are only tempted to.

Therefore, you must know that being into these things it doesn't depend on you, neither on your virtue, but it depends on the grace carrying you on the palm of its hands so that you won't be scared. You must think at these things when, during your joy, your thoughts get haughty, as our holy father said, and you cry and shed tears and lean yourself towards the memories of your sins, of those sins from the time of your forsaking, in order you to be delivered from this thought and you to gain through that your humbleness. Still, you must not despair, for through the thoughts of the humbleness you achieve, as through an expiation, the forgiveness of your sins.

This is for the humbleness brings us, even without deeds, the forgiveness of many of our sins. And the deeds without humbleness are, a contrary, useless. And they even prepare us for many evil things[326]. Therefore, you must, as I said, to achieve by humbleness the forgiveness of your lawlessness. Like the salt must be in any meal, likewise must be your humbleness in any of your virtue. And the humbleness can crush the power of many sins.

Therefore, we need to ceaselessly be sad in out thought, into humbleness and with the sadness of the right-reckoning (of a true discernment)[327]. This is for, if we have achieved this one, it will make us sons of God and it will present us in front of God, even without having us done good deeds. And without it (without humbleness), all our deed would be vain, as also all our virtues and works.

So, God wants the change of our cogitation. This is for through cogitation we can better us up, while also through cogitation we become evil. It suffices our cogitation to stay alone and non-helped (by deeds) before God and it to speak for us. You give thanks and confess on yourself to God, not being silent even for a moment, by thinking that by having such a helpless and easy to deviate towards evil nature, you still are from time to time elevated and which gifts are you found worthy of and who is elevating you above-nature; and when you are forsaken, where you descend to, so that you reach having a beastly mind. And you must think at the wickedness of your nature and at the quickness of the change that follows, as some among the old saints said: "When it comes to you, he says, the thought of the pride, telling you: think at your virtues, you will answer: old man, look at your fornication". He spoke about that fornication which you have been tempted by, during your forsaking, into your thoughts.

Lo what the grace appoints like, to each one according to his benefit, either during wartime or during the receiving of

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[326] The humbleness comprises in itself more than the deeds do. This is for, if the true deeds suppose the love and the honoring of your neighbor, he who has humbleness he has the roots of the good deeds, while the deeds of him who lack his humbleness are actually done for himself and only apparently for another. But through humbleness you have already surpassed even the evil deeds you did. This is for in itself the root of your being you have got accustomed to the good deeds.

[327] We must notice the subtlest sins, even those difficult to be noticed when superficially looked at.

help. Have you seen this wonderful old man how easily he told this thing? “When it comes to you, he says, the thought of the pride for the height of your living, you will answer: old man, look at your fornication”. It is obvious that the old man told that to a great man. This is because cannot be troubles by such a thought except those who are on a higher level and who live a worthy to be praised living. You can find out the fact that such a passion raises into the soul after achieving some virtue, in order the man to be disrobed of that virtue’s work, if you will, form an epistle of the same Makarios. Out of this epistle you can find out what stage are the saints and which are the temptations allowed to come upon them. This is for in the epistle are written the followings:

Abba Makarios writes to all his beloved sons, in order to teach them limpidly how they are guided by God through wars and through the support from the grace. This is for though them the wisdom of God liked to accustom the saints, from ever, against the sin, through virtue, as long as the saints still are in this life. This is for on each moment their sight to be raised towards looking at Him, and by ceaselessly looking at Him to grow up within them the holy love for Him, by that that they, by forcing on themselves to get out from under the oppression of the passions and out of the fear of them, they to run towards Him and they to get strengthened in their faith and in their hope and in their love for Him.

These things have been said not to them who live together with the people, and who move on themselves from place to place, and who always remain in the defiled and unclean thoughts and things; neither have been told these to them who fulfill the righteousness through deeds outside the quietude, and who are constantly hunted through their senses; neither to them who are constantly endangered by their needs, and whom are deprived - by the diverse circumstance which they willingly reach in – not only of their power for fully guarding their thoughts, but also by the power for guarding their senses. But these things have been told to them who are able to guard their bodies and their thoughts and who consummately shun on themselves against disturbance and against meeting people, and who, by the blessed circumstance that they have rejected all the things and even their own souls, they can guard their mind in prayer and they receive changes in their guiding by the grace, inside their peaceful life; to them

who live their lives under the arm of the knowledge of the Lord, being they hiddenly made wiser by the Ghost hidden into their appeasement and in their restraining from things and from seeing some of the things, as ones who have killed their thought regarding the world[328]. This is for these ones do not let the passions die. And the cogitation dies towards them through the restraint from things and through the together-working of the grace. May this grace guard us within the borders of this living! Amen.

Word L

On the Same Theme and about Prayer

The meaning of this chapter in brief, it is that we must that we need - on every moment, and on all the twenty-four hours of the day and of the night – the repentance. And the meaning of the name of the repentance, as I have known out of the true kind of the things, it is this: it is the ask prolonged for the entire time or the full-of-pricking prayer directed towards God for the forgiveness of the past sins and for guarding against sins in the future. That's why the Lord strengthened our weakness in prayer, saying: "Stay awake and take vigil and pray, not to enter the temptation" (Mt. 26: 41). You pray and you do not hesitate and take vigil all the time and pray. "Ask, and you will take. Search for and you will find. Knock and it will be opened to you. This is for everyone who asks for he will take, and he who searches for he will find and him who knocks it will be opened him" (Mt. 7: 7). But our Lord strengthened His word even more and he urged us to strive, in the parable of the friend who went to his friend in the middle of the night and asked him for bread, saying: "Amen, I say you, that if he didn't give him for their friendship, at least for his daring, he would get up and he would give him all the things he asked for" (Lk. 11: 8).

[328] The killing of the cogitation regarding the world means no longer being interested in the world, for the world no longer tempts you with its pleasures which you know as inferior in comparison to the joy given to you by the communion with God.

So, yourself ask and do not get lazy. Of, untold daring! The Give entices us to ask from Him, in order Him to give us His godlike gifts. And as He bestows us all the things which are towards good to us, as He alone knows, likewise His words are full with the urge addressed us to dare and to trust Him. And for the Lord knows that our impulse towards deviation doesn't cease until our death and that this change is near to us – I mean that change from virtue to sin -, and that the man and his nature are always in state of deviation towards the opposite things, He urged us to strive and to ask and to ceaselessly toil[329]. This is for if this world had been the place of the strut and the man had reached it, his nature would have raised from under the pressure of the need, and his work would have existed from the pressure of the fear, and we wouldn't have been asked to pray, by fulfilling what we need through itself the God's taking-of-care[330]. This is for neither into the future age will be brought to God prayer asking for some things. This is for in that country of the freedom, our nature will no longer be submitted to change, neither will our nature deviate because of fearing the things opposite to itself. This is for our nature will be consummate in all aspects. That's why we must strive not only for prayer and for guarding, but also in order us to understand the subtle and non-understood movements happening to us, which are above the knowledge of our mind, and which often we are unwillingly in. This is because even if our cogitation is very sure and full of good will towards the good things, our cogitation often forsakes us at the border of the trials and God's taking-of-care throws us, as the Blessed Paul said: "In order I not to get haughty, for the overwhelming greatness of the unveilings, it has been given to me as a bold of my body the angel of the satan, to hit me. And I begged the Lord, for three

[329] Our changing nature urges us ceaselessly towards deviations from the good way. By knowing this weakness of our nature, God forgives us ceaselessly, but He also urges us to as Him for forgiveness and for His help. The fixism of our nature into good, as argued by some old heresies and by some Christian denominations from today, it doesn't correspond to the reality.

[330] Even if our thought is full of benevolence towards the good things, sometimes we no longer understand the purpose of some of the trials, or our benevolence forsakes us at the border of those trials (when these trials start) and, in a way, the God's taking-of-care let us in their hands (throws us), though, in the end, God will help us exit the trials. Or, the work of God with us brings is fruits through our helplessness shows in the difficulty which we endure the trials with, because they are very big. Then we shout out increasingly louder toward God and we open the gate of our soul towards receiving His help.

times, to take him away from me. And the Lord told me: My grace is enough to you. This if for My power makes perfect into helplessness" (2 Cor. 12: 7)[331].

Therefore, Lord, this is Your will and my childhood needs all of these, in order to be guided and wakened up by You, especially while the man is not drunk with your longing, for I am neither, and so the man is unattracted by Your goods insomuch that the man no longer to see the world because of his drunkenness he has of You[332]. For You have made me to ascend to this state and even higher, towards unveilings and views which cannot be expressed by the bodily tongue and which are seen and the voice of the liturgy of the ghosts is heard and I to be found worthy of the full of holiness Your sight[333]. But, for now, the consummate one into Christ, I am not able to guard on myself, right because I am something and because I have a subtlety; this if for I am not able to understand on myself, through my power, I who I have received the mind of Christ[334].

Therefore, Lord, for that I rejoice of weaknesses, of troubles, of prisons, of ties, of needs, either from the part of my nature, or from the sons of the nature, either of those coming from my enemies. I endure while rejoicing of my helplessness, namely of my trials, in order the power of God to dwell within me (2 Coir. 12: 9). Id, after all of these I need the stick of the temptations, in order Your dwelling to increase even more within me by that, I will know out of these that You do not love anyone more than me, for You have glorified me by this more than on many; and You have given me to know Your wonderful

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[331] If we live into the certitude of seeing God, in openly experiencing Him, we wouldn't need to strengthen on ourselves, in this certitude, by asks. We would be convinced about the generous kindness of God only by "seeing' Him. That's why, in the age to come, we will praise only on God and we will thank Him, but we won't ask Him for anything anymore.

[332] One must notice this feature of the drunkenness of God: it is too a non-seeing of the surrounding world.

[333] The liturgy of the ghosts is the angelic liturgy, the angels' ceaseless praising addressed to God, and the sight of God is full of holiness. Or of cleanness, as God is all-clean or saint. Only the clean one sees God, or God irradiates His cleanness in him who sees Him.

[334] The higher I am elevated through Christ, the less I will understand on myself. I have objectively achieved the mind of Christ and I am a consummate man into Christ, but what it is objectively given to me I am not able to understand yet, right because that is such a high state. So, I am not yet able to understand either the purpose of these trials coming upon me right for consolidating me in this high state. This can be the meaning of this text, though it seems a little obscure to us.

and glorified powers, as to one of the apostles[335], as You haven't given to others among my companions, and You have called me as "vessel of the understanding", in order I to faithfully guard the level of Your love. For all of these, I know that for advancing and progressing in the work of the preaching, I would have untied me of the chain of the trials and so You would have bestowed me my freedom, it that had been useful to me. But You haven't deigned I to be without trouble, neither I to be worriless in this world. This is for You haven't wanted even the work of preaching that Gospel to be multiplied within the world mor that You wanted I to benefit of my trials and my soul to be guarded healthy near to You[336].

So, you can see, you who have achieved right-reckoning (discernment) that great is the gift of the trials. This is because the higher the man gets and enters the spiritual stage, in the likeness of Paul, the more he needs fear and guarding and he gathers up benefits out of the encounters with the trials. Who has reached the country of the entrustment that is full of robbers and he received the power not to deviate? (This is a thing not given either to the angels in order they not to become consummate without us)[337]. Who, by reaching there, he has received this gift against all spiritual and bodily gifts, in order him to remain totally unchanged and no temptations of the thought to come closer to him anymore? The order of this world has a meaning shown in all the Scriptures: even if we experienced thousands of falls and of wounds daily, let's not get

[335] As to Paul. This phrase too is a little obscure. In the Greek text sound like: "And as You have given me to know Your wonderful and glorified powers, You didn't give to one among the apostles, my friends" etc.

[336] This phrase seems quite obscure. I think that the meaning would be this: God doesn't reckon more useful Him to be preached within the world, by unproven and unclean through trials men, than a previous consummation through trials. Only then the preaching of the believers would have a true effect. That's why he says: "For through these trials I to be guarded healthy next to You and thus to be made more fruitful Your preaching within the world".

[337] The more one get strengthened in his entrustment that he had progressed in the closeness of God, the more the assaults of the evil ghosts are more persisting. But, also in rejecting these ones we enjoy more the help from the angels. Thus, the angels themselves progress together with us into consummation, by fighting, at their turn, together with us, against the evil attacks. If the angels themselves had been submitted to such attacks and the must fight to reject those attacks by themselves, they would have ascended towards God without us. But it hasn't been given to them to ascend without us, without helping us. Besides, one could say that this is a general rule. No man can ascend towards God (towards good) without helping others to ascend too, and if, at his turn, he is not helped by others.

discouraged and let's not leave the race in the stadium. This is for it is possible that, through a small fight, us to gain the victory and to receive the crown.

This world is a battle place and it is a stadium for racing. And this time is a battle time. And in the battle place there is no law[338]. Namly, the emperor won't establish a limit to his soldiers until the battle is finished and until each man reaches at the door of the Emperor of the emperors and until is proved there who endured in the battle and has let himself not to be defeated and hasn't run. This is for, on how many times there is a man who seemingly is not useful to anyone, and he is always pushed aside because of being inexperienced, but still, while being helpless, he steals the flag from the hands of the army of the giant sons and he raises his name and he is praised more than all of them who fight and who are famous for their victories and he receives the crown and the precious gift more than his companions? That's why no man must remain into despair. Let's not get lazy at prayer and let's not hesitate in asking Him for help.

And let's place this in our thought that, as long as we are in the world and allowed into body, even if we will be elevated up to the top (apse) of the heavens, we must not be without deeds and toil and care. Through this comes the consummation. Forgive me! And what is more than this is reckless occupation. And to our God is due the glory and the mastery forever! Amen.

Word LI

About the Diverse Sorts of the War from the Devil Against Them Who Walks the Narrow Path, that One that Is Above-World

It is an old custom of the devil, of our enemy, to skillfully divide his attacks against them who enter this battle, according to the sorts of his weapons, and to change the war according to the purpose aimed by the diverse persons. On them seen by

[338] In war there is no law to specify me what attacks I mut answer and what attacks I must not answer. I must fight on all ways in order to defend myself and to gain the victory.

him as idle and helpless in their thoughts, the devil wages war to them, strongly, since the beginning, and the devil rises against them hard and strong temptations, in order him to make them since the beginning to taste the sorts of his evilness ad to engulf them, since their first battle, in fear, and the path to seem them harsh and hard to cross and they to say: "If the beginning is like so hard and harsh, who will be able to face, until the end, the many wars placed along the way?". And by saying that, they will no longer be able to stand strong, or to advance. And they won't be even able to look at something else, because of being so much burdened by this care. And, gradually, the devil intensifies his war against them, in order they to run away from him.

Better said, God Himself is the One Who allows the devil to get stronger against them and God doesn't help them in anything. This is for they entered the fight for the Lord with doubt and with a cold heart. This is for it is said: "Cursed is everyone who does the things of the Lord with idleness and who impeded his hand from blood" (Jer. 48: 10)[339]. And again: "Close is the Lord to them who fear Him" (Ps. 84: 10[340]). This is for the Lord commands us to meet the devil without fear or indifference, saying: "You start, therefore, to destroy him and start the war against him and clinch with him and fight manly. And start place you fear over all you enemies from under the sky, says the Lord" (Deut. 11; 25). This is because, is you do not die of a willing death with your body, you will die an unwilling death with your soul, because of you parting with God.

So, as far as you are able to, do not resist against willingly receiving the temporary sufferings for God, so that you to enter His glory. This is for, if you die bodily in the fight for it, the Lord Himself will crown you and He will bestow your honored bones with the honor of the martyrs. That's why, as I said before, the idle and the drowsy at the beginning of their ascesis, they who do not strive to surrender on themselves to the death, they will be in all the wars as weak and lacking their manhood. Better said, God Himself allows them to be persecuted and warred. This is because they haven't truly

[339] Namely he fears to fight for the Lord to the blood, to the receiving of the death.
[340] In KJB we have: Ps. 85: 9: "Surely his salvation is nigh them that fear him; that glory may dwell in our land."; in ROB we have: Ps. 84: 10: "But His salvation is nigh to them who fear Him, in order the glory to dwell in our land." (E. l. t.'s n.)

searched for him, and because of attempting they to fulfill the thing of the Lord by spying on Him and by mocking of Him. That's why also the devil knew them in the beginning, and he tried their thoughts, as they were, if they were fearful and full of love for himself and for the care for their body. Because of that he persecutes them like a blizzard. This is for the devil doesn't see in them any power of the mind (intelligible, spiritual), which the devil usually sees it within the saints. This is for the power works together with the man and it helps the man and it shows the taking-of-care to the man, according to the man's decision according to God, and according to the man's heading towards that target wanted by God for the man. Because the devil won't be able to come closer to the man, or to bring temptations to the man, if the man doesn't get lazy, and if God doesn't allow it (or God doesn't forsake the man), or if God doesn't loose the man towards defiled thoughts, through the self-appreciation and pride, or through some thought of doubt, and by the division of the man's soul. These ones are asked for by the devil in order the devil to tempt them.

But the beginners and the simple and the inexperienced are not asked for, from God, by the devil, in the same manner that the devil asks for the saints and for them who are great (with their soul), in order the devil to tempt them. This is because the devil knows that God doesn't let (the man) to fall in his hands. This is for God knows that the man is unable to face the devil's temptations. God will let the people only if they have one of the reasons which I spoke about before. This is because then the power of the Providence of God will get far from them. This is one sort of the devils' wars.

Word LII

About the second Sort of the Devil's Wars

But on them whom the devil sees as full of manhood and strong and who reckon the death as nothing and who reach a great zeal and who surrender on themselves to all the trials and death and who despise the life within world and within body and all the trials, the devil doesn't meet them immediately and

he doesn't show on himself for a long time, but he limits on himself and he gives them room and he doesn't get in their way from their first start, neither he enters the war with them. This is because the devil knows that any beginning of the war if hot and he knows that the ascetic has much zeal and that they who are the most ascetic among ascetics cannot be easily defeated. That's why, the devil doesn't do that because of his cowardice, but because he fears the godlike power that envelops these ones and that scares him.

So, when the devil sees them being thus, he won't dare to touch them, until he sees them with their zeal strayed and dropping their weapons which they have prepared into their thoughts, by forsaking the godlike words and the memories which are together-working and upholding[341]. So, he takes heed at the time of their getting lazy. And when those ones turn back, for a little while, to their previous thoughts, the devils too start contriving craftsmanships in order to defeat them through the flattering of their thoughts springing out of them, and the devils dig up a perdition pit for their souls, by the scattering of their thoughts coming them out of their laziness, thoughts which make the indifference master within them, or in their mind and hearts.

And the devil doesn't to do these until he is impeded to wage war to them, but not because he wants to spare them or because he is ashamed by them. Because the devil reckons them as nothing. But I reckon that that is for a certain power surrenders them who feel the warmth of their zeal for God and on them who get out like some little children and they reject the world without much hesitation, hoping in God and not knowing whom they must fight against. That's why God banishes away from the devil's awful cunningness, in order the devil not to get near to them. And the enemy is kept on the leash, when he sees the Guardian Who always guards on those. This is for, if those do not throw away from them the reasons for the help, which are the prayer for asks, the toils, and the humble cogitation, the Upholder and the Helper won't ever get far from them.

Look ad write within your heart that the love for pleasure and the love for resting are causes of the forsaking. But him who strongly restrains on himself from those he won't ever be

[341] The memories of death, or the commandments of God, and of the promise they made when entering the monastery etc.

forsaken by the help from God. And the enemy won't be allowed to attack him. And if the enemy is at times allowed to attack him for guidance, the holy power will come after the enemy and it will stop the enemy. And that one won't fear the temptations form the devils, for his thought gives him courage and that power make him despise the devil[342]. This is for this godlike power teaches the people, like somebody would teach a boy how to swim, by letting that boy alone for a little while, and when that boy starts drowning, he will raise that boy above. This is for the boy swims on the hands of his teacher. And when the boy starts weakening in his courage and sinking, he who bears the boy on his hand shouts out at him, encouraging him: "Do not fear, for I am carrying you". And like the mother who teaches her little child how to walk, she get a little far from her child and she calls him to come to her, and when the little child coming to her starts wabbling and falling, because of the weak and feet and limbs, the mother runs to her child and grams her child, likewise the grace of God carries and teaches the people who surrender on themselves with cleanness and with simplicity on the hands of their Maker and who have rejected the world with the whole their heart and who walk on the tracks of God[343].

And you, man, who walk on the tracks of God, you must remember for the whole time of your ascesis, always, about the beginning and about the first zeal of the beginning of this way, and about the hot thoughts which you came out of your house in the beginning and which you have took your place with in the front line. Test on yourself daily, in order the warmth of your soul not to become cold in wielding some of the weapons which you have been dressed up with, and in your zeal ignited within you in the beginning, namely at the beginning of your fight, lest you will lose some of the weapons which you have been dressed up with at the beginning of your battle. And you must always raise your voice inside the battle camp and you must encourage your sons from your right hand, namely your

[342] The thought at God, the prayer addressed to God, they always meet the power of God. Where is the first one there is the last one too. The thought and the prayer do not refer to God from distance, but they enter the touch with the power of God and they are penetrated by that power.

[343] The grace let the people alone, for a little while, in order they to get strengthened, or the grace rather gives them the impression of letting them alone. Even from a certain distance, real, of apparent, God send them power and courage.

thoughts, and you must show to the others, namely to the enemy, that you are awake. And if you see, at the beginning, some fearsome attack from the enemy, you must not get weak. Maybe that it will be useful to you. This is for Him Who saves you as a gift, He won't allow anyone to come nigh to you, except for some oikonomia beneficial to you.

But you must not show idleness since the beginning, lets by that idleness from the beginning, by stepping forwards, you will fall and you won't be able to resist the troubles coming upon you: I mean the troubles because of hunger, because of helplessness, because of the fearsome hallucinations, or because of similar others. You must not leave the Leader of the battle, for He will help you against your enemy, lest your enemy will find you as he expected you to be. And you must ceaselessly call upon God and cry before Him and He will send you help. This is for once you have seen nigh to you Him Who saves you, you will no longer be defeated again by the enemy opposing you. These two sorts of fight have been shown until here.

Word LIII

About the Third Way of Enemy's Fighting against Them Who are Strong and Full of Manhood

When, after all of these, the devil rises against somebody and the devil cannot defeat him in battle, better said the devil cannot defeat Him Who strengthen the man and Who helps the man and for Whom the man has been resisting the devil since the beginning and Whom the man takes power and patience from, so that the thick and material body defeats the incorporeal and cogitated with the mind one, so, when the enemy sees all the power received by man from God, and when the enemy sees the external senses defeated by the unseen things and by the sounds of the heard things, and the man's thought unweakened by flattering and delusions, the cunning one will want to search and find a craftsmanship which him to separate the man through, from the angel who helps the man. Better said, the cunning one wants to make bling the mind of

the helped man, so that him not longer to be helped. The enemy desire that within the man to be victorious the thought of the pride, so that the man staunchly believed that his victory comes from himself, and that he was the one gaining this richness to himself, and by his own power he has guarded on himself against the killed enemy. And sometimes he reckons that he has defeated the enemy haphazardly, and on some other times because of the enemy's helplessness (not to mention other ways and thoughts of the blasphemy, which his would will fall because of, into fear, even only by mentioning those). On some other occasions, the enemy present his delusions as unveilings from God, by showing to the man many things in his dreams. And when the man is awake, the enemy takes the image of an angel of light and he will do everything to persuade the man, gradually, to accept him and to surrender on himself in the devil's hands. And if the sapient man keeps his thoughts, better said the man keeps the remembrance of Him Who helps the man and if the man focuses his heart's eyes on the sky, in order him not to take heed at them who whisper these within him, the enemy will attempt to plot against the man in other ways.

Word LIV

About the Fourth Way Which the Enemy Opposes through War

Given the kinship that our nature has with this fourth sort of war which left to the enemy in order to cause the perdition of the man through, which this sort of plot is? This is that of attacking the man through his natural needs. This is for, often, the mind of him who lives in ascesis is made bling by seeing and by the closeness of the thing submitted to the senses, and his mind is easily defeated in battle when reaching nigh to the material things, but much more than that when the material things are in front of his eyes. This is because the awful devil uses this craftsmanship with knowledge and with skillfulness; with the skillfulness the devil gained by battling so many strong and powerful warriors, who have been falling into these ones. And the devil does that in a deceiving manner. Even

if the devil cannot make the people to work through deeds, due to their steadfastness of their quietude and due to their restraining from the cohabitation with the occasions and with the causes (of their sins), the devil still fights to make their mind to cause to itself diverse hallucinations, by tickling them, by stirring up movements within them, in order they to sink in indecent thoughts and they to agree those thoughts and they to be guilty of those thoughts, so that their Helper to get far from them.

This is because the devil knows that the victory of the man and the man's defeat and the man's treasure and the man's upholding and all the things of him who lives in ascesis, they have their ground in the man's thought and they are committed through a small agreement, only in order the thought to be moved away from its place and in order the thought to descend from that height down to earth and the thought to show, through decision, in an instance of agreement, its consent. It happened thus to many among saints through the hallucinations of the women's beauty. And even on several occasions, to them who came to a mile or two nigh to the world, or even at a day's walk distance, the cunning one plotted and brought to the saints the women as such. And to them who live far from the world, because the enemies cannot catch them in such a snare, the enemies show them the beauty of the women in hallucinations, sometimes in the adornment of the vestments, and on some other times in debauched views by showing them indecently the image of the naked woman. Through these things and through similar things, the devil defeated some of them with the deed itself, while others were mocked through hallucinations, because the frivolity of their thoughts. And thus, they reached at the bottom of their despair, and their souls deviated towards the world and they fell from the heavenly hope.

But other, by being stronger than those, and by being illuminated by the grace, they defeated the devil and his hallucinations and they trampled over all the body's pleasures and they have been found proven into the love for God. And for many times, the devil sowed them the hallucination of the gold and of some expensive things, and of some gold treasures. And sometimes the devil showed those as such, intending that, through such diverse hallucinations, to impede, maybe, on

some of them, and to make them stumble through some of their snares and traps.

But, Lord, Lord, do not lead us in such temptations, You Who knows our helplessness, out of which only the strong and experienced ones can get out, by defeating such a hallucination.

And through all these trials the tempter devil is allowed to wage war to the saints, in order their love for God to be tested in such trials, namely if they prove to love God and if they persevere in loving God and of the truly love God, by restraining on themselves from such things, by getting far from such things, and by depriving on themselves of such things. And even if they come closer to such things, they force on themselves to despise them and to disregard those things for their love for God. These ones won't be flattered by devils, they won't be defeated by devils. They are tried not only in order they to be known as proven to God, but they to be known as such by the devil himself. This is because the devil desires much to tempt and to test, if he could, on all of them, and him to ask them from God to test them, as the devil asked for the righteous Job. And when the devil receives a small permission from God, the devil comes closer tempting strongly, but according to eth measure of the tempted. This is because the lawless devil doesn't attack as he wishes[344]. And through this are proven the true and steadfast ones into the love for God, for they despise all of these and they reckon all of these as nothing in their eyes, in comparison to their love for God. But by getting themselves humble, and they by always giving glory to Him Who helps them in all things and Who is the Cuse of their victory, and by surrendering on themselves into His hands in time of fight, they say to Him: "You, Lord, are strong, and Yours is the fight. Fight

[344] Namely, the trials brought by the devil upon somebody won't exceed that somebody's power to endure them. This is because, if the temptations exceeded this power, the man would have no guilt if he didn't endure and overcame those. So, they who fall, they cannot excuse on themselves that the trials of the temptations exceeded their power of enduring. Of course, the things are getting more complicated, given that the man doesn't overcome the temptations with his own power, but also with the power from God. But the power given by God to man it is given to the man so that not to make the man's maximum effort unnecessary, and neither requires an impossible effort to the man. Exception from these are the wonders done in some cases by some people. But maybe on those cases as well, the above-nature power given to some people, it is according to their above-nature faith. By and large, thought, the border between the nature's order and that order from above-nature it is difficult to establish, and it is very mobile. Withing the believers the above-nature powers, by penetrating the nature, those powers will elevate the nature's powers themselves on diverse levels.

and be victorious in it, Lord, for us!". Then these ones are probed as the gold in the oven.

But they who are not strong into truth, by being tested through such temptations, they will be known as such and they will fall from God as some garbage, because of giving room within themselves to their enemy, and they will be found guilty because of the frivolity of their cogitation, or because of their pride. This is because they haven't been found worthy of receiving withing them that power had by the saints as working within them. This is for this power that works together with us it cannot be defeated. This is for our Lord is Almighty and Stronger that everyone and He is always victorious within the mortal body when He descends to help us in the war. The defeated ones are those who willingly empty on themselves of His through their ingratitude. They haven't been found worthy of that power that uphold the victor, and they feel on themselves empty even of the usual and own power which they had during the heavy wars.

But how do they feel on themselves emptied? By the fact that they see their falling as sweet and pleasant and it is unpleasant to them to endure the burden of the war waged them by their enemy, a war which they once were victorious in, with zeal, by the impulse of the nature felt by them, at that time, as hot and nimble. And now they are not finding those within their soul anymore.

And they who are in their beginnings as idle and drowsy and who do not fear only these battles all the similar battles, but they are even disturbed and they fear even the rustling of the leaves in the tree, and who are defeated even by the small need of the hunger and by the small weakness, by rejecting (the promise they made) and by turning back.

And they who are true and experienced, they do not satiate on themselves even with greenery and vegetables, and don't even accept to taste roots of dry vegetables, because the established time of eating. And they even sleep on the floor, despite they have their body and their eyes weakened by the great exhaustion of their body. And when the moment of their exit from their body draws near, they won't allow to themselves to be defeated and to fall off their strengthened will. This is for they desire and they want to force on themselves for their love for God and they chose better to toil for virtue than to have the temporary life and all the resting within it. And when

the temptations come to them, they will rather rejoice and they will become through those temptations even more consummate. And neither have they been hesitating into the tiring toils they have been enduring for their love for Christ, but until they end their life, they are ready to receive manly the troubled and they do not run away from troubles, for through troubled they become consummate. And may the glory forever and ever to belong to our God! Amen.

Word LV

About Passions

How sweet are the occasions of the passions! Somebody can cut off his passions and he can appease on himself, by keeping on himself far from them, and by getting glad for the passions' ceasing; but he cannot forsake the causes of his passions. That's why we are tempted even unwillingly. And we get sad because of our passions, but we still want to have the occasions of our passions. We do not love our sins, but we welcome with pleasure the causes bringing the sins within us. That's why the last ones become the causes for the first ones. He who loves the occasions of the passions he will unwillingly obey the passions and he will become slave to the passions. he who hates his sins he will stop committing them, and he who confesses his sins he will achieve the forgiveness of his sins. But it is impossible to somebody to leave the habit of his sins before gaining enmity towards his habituation to sins, in addition to the confession of his mistakes. The first one is cause for true humbleness; the second one is followed by shame and by the pricking of the heart.

If we do not hate the reproachable things, we won't be able to feel the stench of their work, neither will us be able to feel the rottenness they are spreading around, as long as we carry them within our souls. Until you will cast out of yourself what is inappropriate, you won't know what shame you are intertwined with, and you won't blush because of it. When you see your burden mirrored by others, you will find out the shame sitting on it. Part yourself with the evil things of the world and

you will know the world's bad smell. This is because, if you do not part with the world, you won't know the world, but you rather will be engulfed in its stanch as in a goof fragrance and you will reckon the nakedness of your shame as a curtain of glory[345].

Blessed is him who has got far from the world and form the world's darkness and who doesn't take heed except at himself. This is for he who lives amid the vain things he won't be able to serve the power of the understanding, neither of the discernment[346]. This is because how would be able to discern what it is due, while having a discernment power to disturbed? Blessed is him who has left the dizziness of his drunkenness and who has seen through others how insatiable his drunkenness is. This is for then he will know his shame. As long somebody carries within himself the dizziness of the drunkenness of his sins, all the thing he commits seem decent to him[347]. This is for, when the nature goes out of its order, it will be equally drunk: either with wine, or with lusts[348]. This is because both of these sorts of drunkenness get the nature out of what is due and both of them move within the body - which they are carried by – the same fever. The sorts of the passions are diverse; but the cause dizziness is one; but the causes are different and not the same and they differ according to the way which they are received in.

Any delectation is followed by a trouble; and any trouble experienced for God it will be followed by a delectation. If all the realities from this world are submitted to corruption, the corruption is produced though the opposite realities, either here or in the future age, either at the time of the exit. This happens especially to the pleasure provided by debauchery, or to the unpleasant suffering opposed to this pleasure, a suffering that

[345] You cannot feel your own bad smell. As long as you are united with the stinking world, you won't feel the world's bad smell. Only if you are clean, you will be able to feel the smell of the unclean ones.

[346] The sense of the discernment is blunt in the stained one, in him who is deprived of cleanness. The cleanness and the sensitiveness are tied together.

[347] As there is a drunkenness with God, one that doesn't see the world or it sees the world's ugliness, there is also a drunkenness with the world that doesn't see the world in its ugliness and that doesn't see the holiness of God.

[348] The drunkenness with lusts is a disorder of our nature and it is a becoming ugly of the true nature of the reality.

is caused by the striving towards getting sanctified[349]. And this is appointed by God that, either on the way itself, or at the end of their way, they to taste the punishment, in order this one to pass, for His rich mercy, either to reward or to a receiving of the rest of what was down-paid. This is for God gives the possibility of achieving the good until the last moment. But God impedes the evil by submitting him who is worthy of punishment, to the torments, as it was written. "He who is rebuked here for his shame he eats out of his Gehenna".

Guard yourself against that freedom that leads you to the evil slavery[350]. Guard yourself against that comforting that brings the war. Guard yourself against that knowledge that leads you to encounters with the temptations and, especially, against that desire from before the consummate repentance[351]. This is because, if all of us are sinners and nobody is above temptations, then not virtue will be superior to repentance. This is for one will never be able to consummate the work of the repentance[352]. That's why, the repentance is due always to them who want to be saved, either sinners or righteous. And there is no border to consummation, because even the consummation of the consummate it is non-consummate. That's why the repentance is not given a limit either by times, nor by deeds, before death[353]. Remember that each pleasure is followed by disgust, and then by bitterness.

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[349] "In the future age there is no corruption. This is for in the state of resurrection, he says, neither will they marry nor will be they married, but they will be like the angels of God in heavens" (cf. Mt. 22: 30). He is calling here as corruption, maybe, the changing of the state that is received by everybody either in this life, or at the time of their exit, either in the future age. They who have been cohabiting with the pleasure for debauchery they will receive the changing from pleasure to punishment. And they who have been cohabiting with the unpleasant suffering caused by their striving for sanctification and contrary to the ugly pleasure, they will receive the change from trouble to resting.

[350] That freedom that you say about it that you manifest it by committing sins, it will make you slave to the sin.

[351] Guard yourself against the desire for the consummate resting, before the consummate repentance. And the repentance doesn't ever come to an end before our death.

[352] Any virtue can reach an even higher stage, though it is submitted to repentance because of the non-complete stage which it has reached at. In this sense, no degree of virtue is superior to repentance, namely no degree of virtue gets the man out from under his duty for repentance.

[353] Only when we reached our consummation, we would get rid of our duty for repentance. But as the consummation has no limit in this life, the repentance has not limit as well.

Guard yourself against that joy that is not accompanied by a cause of the change[354]. This is for, everything that has hidden in itself an oikonomia from above, it cannot reach and it cannot know the border, and this is the cause of its change[355]. Fear him who you see that he doesn't change on himself[356]. This is because he walks, he says, besides the way[357]. He who knows that he wisely stirs his ship through the world, he has mixed the change within all his things. And the exterior realities of the world are like a shadow to him[358].

To the resting of the limbs, it follows an exit and a disturbance of the thoughts; and to an over-measure work it follows the idleness; and to the idleness it follows the exit[359]. But each going out differs from another. This is because to the first going out, namely to that going out due to the resting, it will follow the war of the fornication; and the second going out, namely that out of idleness, it will be followed by the leaving form the place of appeasement and by the moving from place to place. And that work that perseveres, painfully, within the borders of the measure it won't search for honor. Its diminution will increase the pleasure, while the lack of measure will increase the going out. Endure, brother, the insanity of your nature that is victorious within you, for it prepares you to reach that wisdom that has the beginning of the eternal crown[360]. Do not get scared by the disturbance of that body you have out of Adam, that is prepared to reach that delectation that cannot be

[354] A joy that hasn't within itself the discontent with the reached stage and that hasn't in itself the urge for ascending above the reached stage – namely by a change, it is a joy of the pride and it is a reconcilement with the limitation.

[355] We cannot reach the border of the consummation during this life. And this is the cause of a ceaseless striving for elevating on ourselves on a higher level, to constantly change on ourselves.

[356] These ones are callous either in evil or in pride.

[357] Outside the way leading to God, namely outside the way by and large, they remaining locked up in this world.

[358] He who walks the way towards God, he will reckon this world as a shadow.

[359] This getting out of the thoughts it is their exit from under our control, it is their departure towards other things which are damaging to us, and towards the deeds related to such thoughts.

[360] When you are tempted, do not despair, but endure the temptation. This is for enduring the trouble coming upon you by temptation it means the beginning of your crowning. But he who chooses to him such a life without pleasures, and who aims to the future happiness, he seems to be insane. But through that he reaches the wisdom that is itself the beginning of the crowning with the eternal happiness.

understood with the bodily thing in this life[361]. When it is present the heavenly image that is the Emperor of the peace, do not be disturbed by the changing opposite to the disturbance of the nature. This is for the unpleasant suffering is temporary within him who received it with pleasure[362]. This is because the pleasures are like the dogs which usually stay around the slaughterhouses and which will run away if they hear a word, but if they are encouraged, they will rush upon like those very big lions. Despise your lust while it still is small, in order you not to remember the strength of its heat. This is for the mastery upon the small things it will banish the danger away. This is because of being impossible you to master over the big things if you cannot defeat the unimportant things.

Remember the future life, brother, for it is not like this one that crawls and moves through juices; remember that live that is crushed death; remember that life that isn't the heat of the mating, that causes the childish nature tiredness through the tickling of the pleasure. Endure the tiredness of the battle, which you have placed in, in order you to be tested, in order you to take crown from God and you to be resting on yourself after passing away from this world. Remember that resting that has no end and remember the life submitted to attacks, remember the consummate stage, remember the steadfast state, and remember that slavery that forces one towards loving God, a slavery that sets its mastery over the nature[363]. May us be found worthy of this too, by the grace of Christ Who it is due the glory together with the without-beginning Father and with the All-Holy Ghost, now and always and forever! Amen.

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[361] Adam's body will reach a state superior to that know by us now. But the body is disturbed at the beginning of a harsh road which the body is guided on. But this body's disturbance must not scare a monk.

[362] The whole this paragraph and the previous paragraph encourage him who is tempted, namely him who has to endure the change from the state of peace to that of the temptations and of the trials. When a trouble (a big suffering, or an unpleasant suffering) comes upon you, you must thing that if you receive that trouble with pleasure, and with patience, it will be only a temporary trouble.

[363] It is a slavery of the love, which the man still doesn't feel himself in like a slave, for the love is in the same time everything that is most conform to the man's free will. It is a slavery only in the senses that he who has been sweetened by it, he will no longer be able to get out of it, and he doesn't even want to. It sets its mastery upon nature, but in the same time it elevates the nature. It sets its mastery upon freedom, but in the same time the freedom feels at large.

Word LVI

God Allowed towards Our Benefit that Our Soul to Receive the Passions. And about the Works of the Ascesis

Sliding into some fall of the sin it is a sing of the nature's weakness. And God allowed the soul to receive passions towards the soul's benefit. This is for God hasn't thought to place the soul above passion before the second birth[364]. And receiving passion it is beneficial for the pricking of the conscience. But remaining within passions it is an indecent and shameless thing.

There are three ways which a soul can come closer to God on: either through the warmth of the faith, or by fear, or by being rebuked by God. Nobody can come close to God's love except on these three ways.

As the belly's covetousness gives birth to the disturbance of the thoughts, likewise out of much-speaking and out of the disorder of the meetings will be born the nescience and the getting out (the scattering) of the mind. The worry for the life's things it will disturb the soul and getting entangled with them it will confuse the mind and it will take the mind out of quietude.

That monk who has surrendered on himself to the heavenly ploughing, he owes to always be outside any worry of the life, in order him not to find within himself anything belonging to this time when he comes into himself. This is for, by stopping on himself from these ones, he will be able to cogitate in an unscattered manner, at the law of God, day and night. The bodily toils without the cleanness of the mind are like a barren womb and like some dry tits. This is because they cannot come closer to the knowledge of God[365]. Such toil tire off the body but they won't take care of uprooting the passions from within mind. That's why they reap nothing. Like him who sows among thorns he won't be able to reap anything, likewise him who sinks on himself into the keeping the evil in mind and in the love for earning, he won't be able to achieve anything, but

[364] Before the general resurrection.

[365] Only a mind that is clean of other thoughts can continuously think at God and it can know God in the endlessness of His power and love.

he will only moan on his bed, because fob not being able to sleep and because of the gathering of good. This is for the Scripture confesses saying: "As a people who worked the righteousness and who didn't disregard any of Lord's commands, they ask Me for the righteousness and for the truth, and they want to come close to Me, to God, saying: why we have we been fasting and You haven't seen that, and we have humbled on ourselves and You didn't know that? Because on the days of your fasting you do your wills, namely you fulfill your cunning thoughts" (Isa. 58: 2-3). And you bring those together with your cogitations, as complete fruits to the idols, which you reckon among yourselves as gods, by sacrificing to them your body that is more precious than any incense that you must consecrate to Me through your good deeds and through your clean conscience[366].

A good land is that that gladdens its worker by bringing forth a hundredfold harvest. Over the strength of that soul that sparks through the remembrance of God, and through the non-sleeping taking of vigil day and night, the Lord builds up to Himself a cloud that covers Him during day and it lightens Him up with fire during night[367]. This is for within darkness there will shine the light.

Like the could covers the light of the moon, likewise the steams of the stomach banish away from within soul the wisdom of God. And like the flame of the fire is at large in dry woods, likewise the body is at large when the belly is full. And like the matter added to matter increases the fire's flame, likewise the diversity of the foods increases the body's movement. Within the body that loves the pleasure it doesn't dwell the knowledge of God. And he who loves his body he won't achieve the grace from God. Like out of the birth labors, it is born the fetus that gladdens her who has given him birth, likewise out of the ascetic toil of the hunger it will be born within soul, as fruit, the knowledge of God's mysteries. And to them who are lazy and who love the pleasure it will be born the fruit of the shame. Like the father takes care of his children, likewise Christ takes care of that body that suffers heavily for

[366] An affirmation of the value of the body, that is more precious than any incense, when the body is brought to God as a tool for good deeds which the body is sanctified by.

[367] One must remark the beauty of this image. The remembrances of God are like some sparks of the soul. The light from within mind is met by God's cloud of light.

Him and He is always close to his mouth. And the fruit of the wise work is priceless.

Stranger is him who has gone with his mind out of all the things of the life. Mourner is him who spends all the days of his life in hunger and in thirst, while hoping for the future goods. Monk is him who lives outside the world and who always asks God for achieving the future goods. The monks' richness is the comforting coming to him out of crying and that joy that comes out of his faith shining within the chambers of his mind. Merciful is him who doesn't discern with his cogitation one from another, but he has mercy on all of them.

Virginal is not him who has guarded his body undefiled by mating, but him who is ashamed of himself when alone. If you love the righteousness, you will banish away the defiled thoughts occurring into your cogitation during reading and in the ask prayer, and then you will be armed against the causes of the nature (which urge you to sin). This is because without this one you won't be able to see the righteousness into your soul. If you want to gain the mercifulness, you must firstly accustom on yourself to despise everything, in order your mind not to be attracted downwards and so your mind to get out of its borders[368]. The light of the mercy is shown him who accepts to be done injustice to him[369]. The consummation of the humbleness consists of joyfully accepting the liar blames. If you really are merciful, you won't be disturbed within you when your things are unjustly robbed from you, neither you will say about your loss to people from outside. You will rather do such that the loss will be swallowed by your mercy as the sourness of the sine is diluted by the multitude of the water. And you must show the abundance of your mercy in the goods which you reward with on those who did injustice to you. So did the blessed Elijah to his enemies who wanted to enslave him. This was for, when the prayer and he blinded them up with mist, he

[368] An unmerciful mind is no longer within its borders; such a mind has got strayed from its nature. In the nature of the mind there is the compassion for others; the mind is connected through invisible wires to others. The sinking of the man within himself doesn't mean getting indifferent to others, but is means finding the sensitiveness for other in the won deep. In itself the mind finds the clean connections with others. Only the superficiality is egotistic and indifferent towards others. Only the non-knowing of the self means also non-knowing the others and being insensitive towards them.

[369] You must have mercy on him who does injustice to you, because he is the one losing by that, as one who has forgotten about himself and he cuts off his connections with others, connections which life was coming go himself before.

showed the power dwelling within him, and when they gave them food and drink and he let them go, he showed his mercifulness (4[370] Kings 6: 18, 23).

He who truly is humble in his thought, when injustice is done to him, he won't get upset, neither he will defend on himself against the deed which he was accused of. And he will receive the defamations as true and he won't take care of convincing the people that he has been unjustly defamed, but he asks for forgiveness. Some people willingly impropriated to themselves the name as fornicators, while not being so; others endured the name as fornicators while being far from such a thing, and they accepted with tears to be burdened with the consequences of a sin which they didn't do, and they cryingly asked for forgiveness for the lawlessness they committed to them who unjustly accused them of something they didn't do, and thus they were crowned with the whole cleanness and righteousness[371]. Others, in order they not to be glorified for their virtuous state hidden within them, they showed on themselves in the countenance of the wounded (by sins) ones, despite they had the godlike state and they were steadfast in their quietude, so that they had the holy angels as heralds of their valiant deeds, for their fullest consummation.

You reckon on yourself as having a humble cogitation, but others were blaming on themselves, while you do not accept being blamed even by others, and you reckon on yourself as humble in thought. If you are humble in thought, you will prove on yourself through those, in order you to see if you get troubled when injustice is done to you.

Our Savior calls "many dwelling places of the Fathers" (Jn. 14: 2) the measures of the cogitations of those who dwell in that country, namely the different powers of discerning the diversity of the spiritual gifts (charismas), which the mind rejoiced of. He didn't mean by many dwelling places spatial differences, but levels of the gifts. This is for, as each one enjoys the seen sun according to the cleanness of his seeing and receiving power, and like a candlestick lighting up a house it spreads out diverse rays, without its light being shared among

[370] In KJB we usually have this book called as 2 Kings.

[371] They imitated Christ Who took our sins upon Himself and Who accepted to be crucified for our sins, by suffering, in a real manner, for our sins. Actually, Christ and those who imitated Him, they realized the deep communion existing between them and the others. And they suffered for others' sins as for their own, for they suffered for those people themselves.

many candlesticks, likewise in the future age and the righteous will dwell into a sole fatherland without being divided, but each of them will be illuminated by the unique understand Sun and understood by each one according to their measure, as a sole sky and place and chair and sight and image. And no one will see the measures of his companion, either that one will be superior or inferior to him, lets by seeing the richer gift of his companion and the smaller gift he has that to become him a cause for sadness and unhappiness. That cannot be there where it is no sadness, neither sigh, but each one is glad within himself according to the gift given to him, according to his measure, but one is what everybody will see within themselves and one will be their joy[372]. And except these two groups, there is no other in the middle. I mean there is a group at height and there is a group lower; an in their middle there is the multitude of the rewards[373].

And if this is the truth, as it actually is, what could be more insane and more stupid that saying as some people say: "it suffices to me to escape the Gehenna; I won't be worries of not entering the Kingdom. This is for escaping the Gehenna is the same with entering the Kingdom. As falling off the Kingdom means entering the Gehenna". Doubtlessly, the Scripture didn't tell us about three places. But what? "When the Son of Man will come into His glory, He will place the sheep on His right hand and the goat on His left hand" (Mt. 25: 31). The Scripture doesn't tell three groups, but two: one on the right hand and one on the felt hand. And it separated the border of their dwelling places by saying that some of them, namely the

[372] There won't be envy either contempt, but only humbleness. He who sees more he won't reckon that another sees less. And he who sees less, he won't be told by another that that one sees more. Neither him who sees Christ less, nor him who receives deeper communications of Christ's love will realize that, for each of them will have in front of him the same face of Christ. As one can see even clearer in the followings, Saint Isaac rejected the idea of a middle state between "Kingdom" and "hell", but he admitted though a variety of levels in the "kingdom". Saint Isaac didn't agree them who told: "It suffices to me not to end into Gehenna, for by that I will enter the Kingdom". Saint Isaac wanted the man aspiring to enter a higher as possible a dwelling place into the Kingdom. But between the highest place and the lowest place there are a multitude of rewards. But, in the lowest place, in hell, there won't be any rewards.

[373] In the last two sentences, Saint Isaac crossed to another idea, one related to the first idea. If all of them from the heavenly dwelling places has a sole view, one can no longer reckon that except the heavens and the hell, or beside seeing of unseeing on Christ, there would be a middle state (neither seeing nor unseeing).

sinners, they will go to eternal damnation, while the righteous will shine as the sun in the eternal life (Mt. 25: 46). And again: "There will come from east and from west and they will rest into the Abraham's bosoms, into the Kingdom of Heavens. And the suns of the Kingdom will be cast in the outer darkness where there will be the crying and the gnashing of teeth" (Mt. 8: 11), and that is more fearsome that any fire.

So, have you understood out of these that the state opposed to the state from above is right the tormenting Gehenna? So, it is good to teach the people to receive the kindness from God and to urge the people to remain under God's taking-of-care and to remove the people from straying to the knowledge of the truth. This is the king of working of Christ and of the apostles; and it is a very high one.

And when the man feels that he has existed this leaving and the ceaseless partaking with God and that his conscience is getting weakened in seeing (in contemplation) and his quietude is getting disturbed and darkened, because his cogitation need guarding and it need the control of the senses, and when he feels that while wanting to heal others he is going to lose his own health and he gets out of his will's freedom, and he passes to the disturbance of his mind, he must remember the apostolic word that says that the hard food is appropriate to the more consummate ones (Hebr. 5: 14), and he must turn back to his previous things, so that not to hear being told to him:" Doctor, heal on yourself" (Lk. 4: 23).

Let him judge on himself, therefore, and let him guard his good habit, and instead of helping others by uttering words, let him serve through his good living; and instead of teaching by the sound of his mouth, let his teach by his deeds. And only when he sees his soul healthy, let him try to help and to be useful to others through his health. This is for, when he is far from people, he will better be able to help them through his good work, in order they to progress in the zeal of the good deeds., more than he could help them by words, as long as himself is ill and he need the medicine more than they do. "Because if bling guides blind, both of them will fall into pit" (Mt. 15: 14). The hard food belongs to the healthy ones, who have they senses accustomed to it so that they can receive any food, namely the temptations of all their senses, without

hurting their heart through meetings, due to their accustoming into consummation[374].

When the devil wants to defile the mind of ones like these ones by fornication thought, the devil first tests their patience with thoughts of vain-glory. This is because the attack of this thought doesn't seem to them as being a passion. The enemy uses to do so to them who guard their mind and who he cannot quickly sow shameless thoughts. And after the enemy gets him out of his fortification and that one starts talking to the first thought, ad to get far from his fortification, the enemy bring in his way the matter of the fornication and the enemy directs his mind towards the deeds of the debauchery. And the enemy first disturbs his mind with the sudden bait of such a thing, due to the righteousness from before in the thoughts, which the enemy makes it encounter such things, which sight the guiding mind was previously detached from. By that, even if the enemy doesn't totally defile the mind, he still gets the mind out of the previous worthiness. And if the mind turns back to the previous thoughts and it rejects the first bait of the thoughts, which is the cause of the bringing of the second thoughts, the passion could be easily stopped by the help from God.

But it is better one to get rid of passions by remembering the virtues, than to resist the baits. This is because of the passions when they get out of their den and they move towards waging war, they imprint within mind images and hallucinations. This is because this war gains much power upon the mind, by stirring up and by disturbing the thoughts. And according to the tule we mentioned before, after these ones have been banished away, there won't show up within mind no traces of passions.

The bodily toil and the cogitation at the things written in the Holy Scriptures they guard the cleanness. And the toil strengthened the hope and the fear. But the hope and the fear are planted into the cogitation by the getting far from people and by the ceaseless prayer. On the other hand, until the man doesn't receive the Comforter, the man still needs to follow the Holy Scriptures in order to be imprinted in his cogitation the

[374] Saint Isaac the Syrian admitted to the monks a work of teaching the others, but after they have strengthened on themselves into a good and steadfast living. Only then they can receive the hard food of the meetings with others, or the temptations through senses, without endangering on themselves, for they have strengthened on themselves in souly health, or they have reached to be consummate.

memory of the goods, and through the ceaseless reading to be renewed within him the movement towards good and his soul to be guarded against the subtlety of the sin. Because of not achieving yet the power of the Ghost which gets him far from the deceit that steals his useful memories and it bring him closer, by scattering, to the indifference of his mind. But when the power of the Ghost dwells within the power of the soul that works within mind, then, instead of the Scriptures' law will start rooting within his heart the commandments of the Ghost. And then the heart learns hiddenly from the Ghost and it doesn't need the help from the things submitted to the senses. This is for, as long as the heart learns from the things submitted to the senses, the teaching will be followed by deceit and forgetfulness. But when the teaching comes from the Ghost its memory will remain unharmed[375].

There are good thoughts and good wills; and there are evil thoughts and a cunning heart. The thoughts are a movement crossing through the mind, as a wind starting on the sea and rising the waves. The heart and the mind are the basis and the foundation. And the reward for the good and for the evil it will be done according to the foundation and not according to the movement of the thoughts[376]. The soul won't get appeased form the movement of the changing thoughts. But if you reward each one of theses that has not its foundation low, within heart, you will be ready to change, for tens of thousands of times a day, the good ones and the opposite ones.

He who has come out recently, through repentance, from the mixing with the passions, and who strives during the

[375] Saint Isaac sees three levels in the ascension of the soul towards God. The bodily toil, which strengthens the hope and the fear; the reading of the Godlike Scriptures with the deepening of their meanings, in order the man to know his subtle movements urging him to sin; and the work of the Holy Ghost within the mind, a work that roots there the impulses towards good. When reached here, the man no longer looks at the exterior realities in order him to learn from them and through them. On the second level, the temptations still rob from within the soul the useful memories, as for instance the thought of death, the thought of God's judgment, and the thought of the future life. Saint Isaac discerns between the teaching received from outside, even that form the words of the Scripture, and the teaching received form the Ghost directly within the heart. This last case takes place when the heart has become totally soft and sensitive to the work of the Ghost. But one must firstly cross through the knowledge from the Scripture.

[376] Maybe the meaning is this: vainly will have someone good thoughts and movements within his soul if his foundation state is evil. The reward will be according to the steadfast foundation and not according to the passing movements.

prayer to elevate on himself over the earthly things, he is like a wingless bird that still crawls on the ground because of not being able to fly. So, he owed to gather his thoughts by reading, by working and with fear and by taking care of all the diversity of the virtues. This is because without these ones he won't be able to know anything. But these too, they will keep the mind undefiled only for a short while. Later on, there will come the memories disturbing and defiling the heart. This is for he hasn't felt yet the freedom of the quietude which somebody gathers his mind in, after a short while, by forgetting the things. He hasn't felt that yet because of still having him the wings of his body, namely the virtues, which are committed in a seen manner. But he hasn't seen yet the wings of the sight (contemplation), neither has him be found worthy of feeling those[377]. And these are the mind's wings which one gets closer to the heavenly realities with, and he detached on himself from the earthly realities[378].

As long as somebody serves the Lord through the things submitted to the senses, the images of these things imprint his thoughts and he cogitates at the godlike realities with the images of the bodily realities. But when he receives the feeling of the things from within, then, on the measure of his feeling,

[377] It is to be remarked the connection between these two feelings: that of the quietude and that of the freedom. Only the quietude which somebody has reached at, it shows that he reached to see that he has gained the freedom of his cogitation from things. Saint Isaac is repeating here, in another form, the idea of the three steps of the ascension in the climbing of him who has liberated on himself of scattering. On the first level the man is like a bird that haven't yet wings; then he gains his wings. This is the first step, when the man recently exited his sins and he still hasn't except the repentance. On the second level he accustoms on himself to virtues and now he has bodily wings, for his body no longer crawls into sins. Finally, he has achieved the wings of his mind, or of the contemplation, for his mind too has been liberated from the earthly thoughts, by flying up towards God. On this level the man has gained the freedom of the quietude. This is the third step. This presentation of the climbing corresponds to the previous presentation. The third step from here corresponds to the mind which the Holy Ghost dwell sin, as shown in the previous description.

[378] While one still takes care of the virtues with the body, he won't have the freedom of the complete quietude which helps one to fly upwards from the earthly realities. That one still preoccupies on himself with committing some deeds, namely he still looks at some duties towards persons and things. These too are values for he who preoccupies on himself with them he has exited the prison of his egotism. But only the virtues of the contemplation are the wings helping somebody to totally fly upwards from the earthly realities towards the heavenly realities.

mind will be elevated above the images of the things, from time to time[379].

When you soul gets closer to exiting the darkness, you will have this sign: your heart burns and it if hot like the fire, day and night. Then you will reckon the world as garbage and ashes and you will no longer desire either food, because of the sweetness of the new and fiery thoughts always moving within your heart. And you will be suddenly given a spring of tears that flows as a creek, effortlessly, and mixed with your deeds, namely into your reading and prayer, into your cogitation and eating and drinking; and within all your things there are mixed your tears. And when you see these within your soul, make on yourself full of daring, for you have crosses the sea[380]. But you must even after that add and keep strong yours guarding to your things, in order the grace to get multiplied within you day by day[381].

But until you haven't encounter this, you still haven't walked your way, in order you to reach the mountain of God[382]. And if, after you have found and you have received the world of the tears, they stop and your warmth has become cold, without any change in other regards, namely without the bodily weakening, woe to you for what you have lost! This is because you have reached to the self-appreciation, or to carelessness, or to drowsiness. And what follows to the tears after you have received them and what will meet you after the tears, we are going to write in another place, in the heads about Providence,

[379] Thinking at God by using images is inferior to the unmediated feeling of God above these images. This is no longer a theoretical thinking, but it is emotional feeling of touching of God. Thinking at God by using images is characteristic to the second level, namely to the level of the virtues, of the reading of the Scriptures, and of the contemplation of the godlike rationalities through things.

[380] Here are being given some descriptions of the third level. One of its characteristics are the tears. He who has reached here he has crossed the sea of the temptations, of the troubles, of the efforts for virtues, but he still hasn't exited the darkness.

[381] So, you must not stop on yourself either in this resting, but you must keep deepening on yourself evermore in it, or in the living of the effluvia of the grace, or of the full of meaning powers coming to you from God. This is because neither now is God felt except through deeds of reading, of meditation, of committing the good, though these deeds lose their importance in themselves, they must be increased in order the grace to increase too. Reached here, the man no longer reckons the food as important, but when eating he feels the presence of God and he sheds tears. All the things are full with God.

[382] Now, God Whom you have reached at, He is like a mountain elevated above the whole tiring road of the ascetic toils.

as we have been lightened by the fathers and by Scriptures, who entrusted us such a secret.

If you do not have deeds, you won't talk about virtues. This is for more honored are before the Lord the troubles for Him, than any prayer of sacrifice[383]. And the smell of the sweat of the troubles is above any aromatic. Therefore, you will reckon any virtue gained without the toil of the body as an inanimate garbage. The gifts of the righteous are the tears of their eyes. And their accepted sacrifice are their sighs during their vigils. The righteous will shout out towards the Lord under the burden of their suffering body and when in pain their asks addressed to God will cease, in the shouting out of their voice the holy groups will come to their help, in order to encourage them and to comfort them with the hope. This is for the holy angels become partakers to the suffering and to the troubles of the saints, by getting closer to them[384].

The good work and the humble cogitation make the man a god on earth[385]. And his faith and his mercifulness make the man quickly advance towards cleanness. It is impossible one to find within a soul, concomitantly, the warmth and the crushing of the heart[386], similarly to them who are drunk and unable to control their thoughts. This is for, when the soul is given this warmth, the crushing of the crying goes away from him. The wine has been bestowed towards gladness, and the warmth towards the joy of the soul. The wine warms up the body, and the word of God warms up the cogitation. They who burn in fever are kidnapped by the thought of the hope and they prepare their cogitation for the future age. This is for, like they who are dunk with wine hallucinate changing images, likewise

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[383] Enduring the troubles for God it is in itself the best prayer and sacrifice. And without enduring troubles the virtues won't be achieved, and the spiritual strength won't be achieved either.

[384] This is remarkable thought. The Holy angles become partakers to our sufferings for Christ, like Christ make on Himself partaker to our sufferings. This is for the angels too are imparted with the crucified Christ. There is a universal seen and unseen solidarity.

[385] In the consummate humbleness it is shown the fact that the man has been deified. Previously, Saint Isaac said that the humbleness is the coat of God (*Word XX*). He who shows how important he is, he surely has somewhere a weakness which he wants to cover it up with his pride. One could say that the pride is the coat of such a man's weakness. On the contrary, the humbleness is the coat of the power of God. The true greatness is covered up in humbleness.

[386] The warmth is the momentum towards the love for God. The crushing of the heart is the burdening conscience of the sin.

they who are drunk and warmed up by hope they know no trouble neither something worldly. These things and other similar things happen them who are simple in heart and warmed up by hope, after they have been working patiently and after they have been cleaned; these things have been prepared to them who walk the path of the virtues. But they occur also at the beginning of the road by the faith of the soul. This is for the lord does everything He wills[387].

Blessed are they who have girded their waists with simplicity and without much spying for the sea of troubles, due to their love for God, and they haven't run away. These ones will be quickly delivered at the shore of the Kingdom and they will rest on themselves in the tent of them who live in ascesis, and they are souly guided through their difficulties and they will rejoice into the gladness of their hope. They who run with hope on the meandrous way, they do not turn themselves back and they do not tarry into inquiring that path. And after they will have crossed the sea, by seeing the meanders they have been crossing through, they give than to God for He has delivered them from dangers and precipices and from the perils of the road, which they haven't been aware of. And among them who contrives many thoughts and who wanted to be very wise and who surrendered on themselves to some crafted livings and who allowed to be themselves dominated by fearful thoughts and who wanted to meet and to see in advance the damaging causes, most of them remain always at the doors of their houses[388].

When sent on the road, the idle says: "There is a lion on my way and at the crossroads there is a thief" (Prov. 22: 13). He is like those who were saying: "We have seen some sons of giants and we were in front of them like some locusts" (Num. 13: 33). These ones are those who, at the time of the harvesting, they still on the way to the field; they are those who always

[387] There are some people who, because of taking exaggerated caution, they never start walking the decided road of the salvation, because of constantly wanting to take other and other measures against any risk. These ones want to act too much as wisemen, and the death will come to them before they have even started walking the difficult road of the living according to God.

[388] When the work about the future realities is received with faith, it will strengthen the hope in this and it will make the cogitation drunk, by the joy that he will receive those. But it happens sometimes that this encouragement is provided by the godlike word at the beginning of the spiritual road, by being received with a steadfast faith. This is for our Lord can do this too, if He wills.

want to be wise[389]. That's why they never want to set a beginning. And he who is simple, he starts swimming and he crosses the sea in the first warmth of his soul, while not worrying at all about his body, neither questioning on himself if he will benefit something out of his work or not. Take heed not to be to you your much wisdom a sliding of your soul and a trap before you. But, by trusting God, you must mainly set a beginning to the road spread with blood[390], in order you not to be always deprived and empty of God. "This is because he who fears or who waits for favorable winds, he won't sow" (Eccl. 11: 4). Better is the death for God than the life with shame and into idleness. When you want to set a beginning to the work of God, you must write your will in the first place, as one who will no longer live in this life, and like one who is preparing on himself to die and who no longer has any hope in the present life, but who has reached the end of the time granted to him. And you must truly cogitate that you must no longer be impeded by the hope for the life from here, from fighting and being victorious. This is because the hope for life it weakens the cogitation. That's why, do not try to be too wise, but you must give room to your faith into your thought and you must remember the many things from behind you and the untold centuries from after your death and judgment and so you won't ever be engulfed by drowsiness, according to the wiseman who says: "A thousand of years of the present age are like one day in the age of the righteous" (Ps. 89: 4[391]).

You must manly start every good thing and do not get closer to it hesitatingly, and do not doubt in you hear about your hope in God, in order not to be you toil useless and the work of your ploughing not to be difficult to you. But you must believe in you heart that our Lord is merciful, and like a good payer He bestows the grace them who are searching for Him, and He does that not according to our work but according to

[389] It is not too good for the man to think too much at all the eventual hardships he will meet on the way of his living according to God (of the monasticism), before starting to walk on it. This is because many of those who do that, they won't even start walking on it but they will only remain looking at it from the door of their house.

[390] The struggle requires us ascetic toil to the sweat accompanied by blood. There is in this too a following of Christ.

[391] In KJB we have: Ps. 90: 4: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."; in ROB we have: Ps. 89: 4: "For a thousand years before your eyes are like yesterday that passed and like the watch of the night". (E. l. t.'s n.)

the zeal and to the faith of our souls. This is for He says: “Be it to you according to your faith” (Mt. 8: 13).

And the works of them who live according to God are these ones: One hits on himself in the head during the entire day and instead of the hours of the religious service he spends his time doing that. Another, by persevering and remaining into kneelings, he does an equal number of prayers. Another replaced the religious services for the multitude of his tears and he is content with that. Another strives to understand the meanings and by that he fulfills the canon appointed to him. Another torments his soul with the hunger, to such an extent that he is unable to attend the religious services. Another, by persevering into fiery thinking at the content of the psalms, he thus fulfills his ceaseless service. Another spends his time in readings and his heart get hot by that. Another is enslaved by understanding the godlike meanings of the godlike Scriptures. Another, by being kidnapped by the wonders of the verses, he is stopped from his usual cogitation and he is taken in mastery by silence. But another, by tasting all of these and by getting satiated, he turned back to his previous things and he has remained doing nothing. Another tasted only a little from these, and, because of getting haughty, he was deceived. Another was impeded by his grave illness and by his helplessness from keeping his rule. Another is dominated by some habit or by his love for mastery, or by his vain-glory, or by his greediness for pilling up material things. Another stumbled and fell, but he got up again and he didn’t run until he took the pearl of great price.

Therefore, you must always set a new beginning to the work of God, with joy and with zeal. And if you are clean of passions and of the hesitation of your heart, God Himself will take you to the top and He will help you and He will make you wise according to His will and you will be granted you consummation in a wonderful way. His be the glory and the mastery, now and forever and ever! Amen.

Word LVII

About the Change Taking Place within Soul at Any Moment, Occurring there either Light or Darkness, or Exiting into the Realities from the Right Hand, or into those from the Left Hand

Let's take a look, my beloved ones, within our soul at the time of our prayer, in order to see if we have sight in the verses which we are cogitating at, and of the prayer. This is for that sight comes out of the consummate quietude[392]. And during the time when we are in darkness, let's not get disturbed, especially if the cause of that doesn't belong to us. Then you will attribute that darkness to God's taking-of-care, due to reasons know n only by God. This is because, during some periods of time, our soul is like chocked and like sinking into waves. Wither somebody read the Scripture, or he liturgizes (serves), either he gets closer to any other thing, darkness upon darkness comes upon him. In such cases the man leaves his work and often he will no longer want to come back to it. And he won't think, by any means, that there could happen to him certain change, neither that he will be eve able to achieve the peace. At that time, he is filled up with despair and with fear; and his hope in God and the comfort from his faith are totally removed from within his soul. And he is wholly filled up with doubt and fear.

But they who have been tempted by the wave of that time they know by experience the change that will take place at the end of that temptation. This is for God doesn't allow the soul to be in those for a whole day, because if had been otherwise the Christians' hope would have been lost. But God brings a quick end to that. And if the disturbance of this darkness persists for a longer time, you still must wait for the change of your life, a change quickly coming right from the middle of your life. I am urging you, brother, and I am advising you that, if you do not have enough power to control on yourself and to fall on your face in prayer, then you will wrap your head with your cloak

[392] The 'sight" is conditioned by quietude, and vice versa. When the soul remains into quietude, the soul will be kidnapped by sight and, vice versa, he who is kidnapped by sight he will enter the quietude and he will remain in there.

and get to sleep until the time of that darkness will pass away from you; but only do not leave your dwelling place.

To this temptation are submitted especially they who want to spend their life in a living according to the mind and who search for the comforting of their faith on this way[393]. That's why, this period of trial causes them pain and tiredness especially to these ones by the doubt it brought within their soul. And that is followed by an awful blasphemy. On this way, there occurs within someone the doubt in resurrection and in others, which we must not even mention. I experienced all these things for many times, and I have described this fight for comforting the many.

They who spend their life in bodily deeds are totally outside such trials, though. But to them comes the idleness which is obvious to everybody and it is divided in its sorts by the things mentioned before and by things similar to those. Its healing and the medicine for healing it spring out of quietude. This is the comforting of the one who is tempted by idleness. But one never receive the light of the comforting from the meetings and he won't be cured by the discussion with the people, but such things only rest him for a short while but then the idleness will rise up against him even more strongly[394]. He absolutely needs an illuminated man, who is experienced in such things, in order him to be lightened too and him to be always strengthened by faith; but he doesn't need that always.

Blessed is him who endures these while he is outside the gate. This is for, after that, he will reach the dwelling places and a big power[395], as the fathers say. But this fight will pass in an hour or two. Neither the grace will consummately come at once to dwell within the soul, but only little by little. And the grace

[393] They who live doing deeds they won't reach so easily to moments of despair. This is for these ones feel, up to a point, also a comforting and even a forgetfulness about temptations and trials. More exposed to this temptation are them who focus themselves on the work of the mind.

[394] The discussions with the people bring a little refreshing, being like some sort of distraction, but they do not heal the soul in depth by strongly attaching the thought to God; after a little while, there will come again the boredom of the idleness.

[395] Blessed is him who endures the troubles and who rejects the temptations and who fight for virtue outside the gate of the place where the resting of God is. This is because, without this patience and these toils, he won't be allowed to enter that gate, where he will be rested of them, while sunk into the light and love from Christ. This resting is on occasions entered by somebody even during the present life, the one who lives in ascesis. But one will definitively enter that only in the future life.

comes to us out of our fight. At one time there is the temptation, at another time there is the comforting. And the man spends his life into these until his death. Let's not except here to totally get rid of struggle, neither to be us consummately comforted. This is for God deigned thus to organize our life from here and they who walk the way are into this. His to be the glory forever and ever! Amen.

Word LVIII

About the Harm Caused by the Zeal of His Who Reckons that He Works for God. And about that help Coming out of Gentleness and of Other Kinds

The zealous man never reaches the peace of his mind. And he who is deprived of peace he is deprived also of joy. This is for, if the peace is called as the consummate health of the mind, he who has ill zeal suffers of a grave illness[396]. Oh, you man, who reckon to uses your zeal against the foreign illnesses, by that you banish away the health of your soul. You better love the pain for the health of your soul. And if you want to heal the sick ones, you know that the patients need rather comforting than rebuking. And again, if you do not help others, you will sink on yourself painfully in a grave illness. The zeal is not born within people out of the ways of the wisdom, but out of the illnesses of the soul which are the narrowness of the cogitation and the much nescience[397].

The beginning of the wisdom from God is the kindness and the gentleness. These ones are born in a great soul and they bear the people's helplessness. "You the strong, bear the helplessness of the weak" (Rom. 15: 1); and: "Correct him who mistook with the ghost of the gentleness" (Gal. 6: 1).

[396] It is about some restless, agitated zeal, a fanaticism easily judging on others according to their external deviations from the right living. Until these days the Greeks call the zealous as fanatics.

[397] The fanaticism, the ill zeal, it is not born out of wisdom, but it is born out of the narrowness of the cogitation and out of much ignorance. The ill zeal is reckoned, as its causes too, an illness of the sou and a soul's lack of peace.

The Apostle mentions the peace and the patience among the fruits of the Holy Ghost. That heart that is full of sadness because of the weakness and because of the incapacity of fulfilling the seen bodily deeds, it takes the place for all the bodily deeds. The deeds of the body without the sadness of the mind are, though, a soulless body. He who is sad in his heart, but he has his senses uncontrolled, he is like a sick man who suffers bodily but he eats any damaging food nevertheless. He who is sad in his heart, but he is loosen at his senses, he is like a man having only one sun and stabbing him little by little with his own hands[398]. The mind's sadness is a precious gift in front of God. And he who wears the sadness as it is due, he is like a man wearing the holiness in his bones. That man who has a loosen mouth against people, for good and for bad things, he is not worthy of the gift of sadness. The repentance accompanied by meetings is like a vessel with holes. The generosity intertwined with offenses it is like a knife dipped in honey.

The righteousness and the discussion with some woman, it is like a lioness in a house together with a sheep. The deeds accompanied by mercilessness are before God as a man who tabs a son in front of his father. He who is sick in his soul but he corrects his companions, it is like a blind man guiding others.

The mercy and the right-judgment being together in a soul are like a blind man worshipping God and the idols in the same house. The mercy is opposite to the right-judgment. The right-judgment means applying the right-measure. This is for the right-judgment gives to each one according to his worthiness and it doesn't lean the scales, or it doesn't look at the face while rewarding. And the mercy is the pain moved by grace, that leans with together-suffering and that doesn't punish him who is worthy of punishment, and that overwhelms him who is worthy of good with abundant generosity. If the mercy is characteristic to justice, and the right-reckoning is characteristic to evilness, as the grass and the fire cannot inhabit the same place, likewise either the right-reckoning and the mercy cannot inhabit a soul together[399]. As a sand grain is

[398] The sadness is his only quality but he kills that too, by the looseness of his senses.

[399] The right-reckoning appears as characteristic to the evilness when being merciless. Only the mercy is characteristic to the true justice. Of course, though, that if taken in itself the right-reckoning is better than the inequity. There is a gradation among virtues. The lowest virtue appears to be evil relatedly to the highest virtue. In this phrase the "justice" which the

not weighed against a bid quantity of God, likewise the right-judgment of God cannot be compared, regarding its likeness, to His mercy.

The mistakes of all people are like a handful of sand fallen into the sea[400], in comparison to the Providence and to the mercy of God; and like a spring that flows abundantly won't be clogged by a handful of sand, likewise the mercy of our Make cannot be overwhelmed by the evilness of His creatures. He who keeps the evil in his mind and prays, he is like one who sows into the sea and then he expects to harvest[401]. As the flame of the fire cannot be stopped from going upwards, likewise the prayer of the merciful ones cannot be stopped from ascending to heavens. As the water flows when being on a slope, likewise the power of the anger spreads when finds room in our cogitation.

He who has achieved the humbleness within his heart, he has become death to the world. And he who has made on himself as dead to the world, he has become dead to his passions. And he who has made on himself as dead with his heart towards his things, he has made the devil himself as dead regarding him. He who has found the envy, he has found together with it the devil.

There is a humbleness due to the fear of God and there is a humbleness from God. One humbles on himself out of the fear of God and another humbles on himself out of joy. The humbleness out of the fear of God is followed by the kindness accompanied by well-ordered feelings, and by a heart that is always crushed. And the humbleness out of joy is followed by

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mercy belongs to it is take in the sense of the totality of the virtues or of the consummation, according to its meaning from the Holy Scripture. To be seen also the word of our Savior: "If your righteousness won't exceed that one of the scribes and of the Pharisees, you won't enter the Kingdom of Heavens" (Mt. 5: 20). So, the "righteousness" in this sense, which the mercy belongs to, and the righteousness as exactly measuring of the reward according to the merit, they cannot coinhabit the same house. This is because the legal justice doesn't' reconcile with the "righteousness" as consummation of the man into God. the "righteous" Josephus is not righteous in the Pharisee's meaning, because those were judging with mercilessness any transgression of the law.

[400] Our mistakes are drowned into the ocean of the mercy of God and they do not mean anything in that ocean.

[401] The evilness is, at its turn, like a sea, or like a barren land, which the seed of the prayer cannot take roots in.

much simplicity and by a growing heart that no longer can be restrained[402].

The love doesn't know the shame and therefore the love doesn't know to give a well-ordered countenance to its limbs[403]. It is natural to the love not to feel ashamed and not to hide up its measure. Blessed is him who has found you as shore to all joy. God loves the assembly of the humble ones as the gathering of the Seraphs, and more honored is at God a righteous body than a clean sacrifice. This is for both of them, namely both the humbleness and the righteousness, thy prepare to the soul a pledge of the Trinity.

Visit your friends decently. If you do it so, both you and your friends will benefit of your visits. This is because often by invoking the love the soul rejects the care for himself[404]. Guard yourself against meetings, because they are not beneficial all the time. In gathering, you must cherish your silence. This is for the inside war is easier than the external war[405]. Do not believer, brother, that the thoughts can be stopped inside, if the body is not kept in a good rule. You must fear your habit more that you fear your enemies[406]. He who nourished within himself the habit he is like that man who fuels up the fire. This is for the measure of the power of both of them consists of the matter which they are fed with. If the habit asks once to get into deed but its ask is not accomplished, on the second time you will see your habit weakened. And if you do the will of your habit once, on the second time you will see it more strengthened against you[407].

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[402] A heart that grows into the love for God and for all the people and that can no longer be restrained or controlled in this urge for love.

[403] He who avoids manifesting his good sentiments towards the others he doesn't have yet enough love.

[404] This doesn't contradict what it has been say previously, that the love doesn't feel shame of manifesting itself. It is here about that care of himself of him who wants to encounter the people.

[405] It is easier to fight internally your impulse to speak, that to fight the war that you could initiate externally, between you and others, by saying something that they do not like.

[406] It is about the evil habits.

[407] The evil habit gets strengthened "against" the man, against man's freedom. The man gets callous because of it and he becomes rigid. The more the power of his habit increases, the more the man's power will be diminished – the man's power is manifested in the fluidity of his freedom. The man gradually is transformed from being a person to becoming something automatic; from a free being the man becomes a slave wearing chains. So the man's ghost will lock up within himself and so the man's spirit will exit the communication with the Holy Ghost.

Relatedly to any of your deeds, you must persevere to keep in your mind this memory. This is for it is better the help from the guarding than the help out of deeds. Do not make friends with him who like laughing and to make fun of people, because he will lead you to the habituation of the idleness. Do not get glad with him who is unrestraint in his way of living. But you must guard yourself against hating him. And if he wants to get up, you will give him a hand and you will take care of his rising until his death. But if yourself are sick, you won't try to heal another[408]. This is for he says: "Give him the end of your stick" and the others[409]. Before him who is proud and sick with envy, you take care of what you speak. This is for, while you are speaking, that one interprets in his language your words, as he wishes, and out of your good sayings he will take matter for offending others. And your words will be changed into his cogitation according to the sort of his illness. When somebody starts gossiping you brother in your presence, you will allow your sadness to be seen on your face. And by doing so, you will guard on yourself and you will be guarded inf front of God and in front of that one.

If you give something him who need that, you will put on, before committing that deed, the gladness of your face. And you will comfort him with good words in his trouble. This is for by doing you so, your gladness will become in his thought more than your gift for the need of his body. On that day which you open your mind and you speak against somebody, you will reckon on yourself as dead in front of God[410] and you will reckon all your deeds as in vain, even though it could seem to you that your thought has rightly urged you to speak and you have spoken for teaching. This is because what need somebody to tear down his house for, in order to repair somebody else's house?[411]

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[408] If you are weak and you want to help another, you will risk to fall yourself into his passions. That's why, if that is the case, you won't try to help him in order you to avoid getting sick with the same passions as that one suffers of too; or, by suffering of the same illness, you will get even more ill.

[409] Give him the end of the stick which you have leaning on for a long time.

[410] When you speak against your brother, you will be death in front of God. This is because, by breaking up the communion of love with another, you have made on yourself incapable of the communion with God and you have locked up on yourself, for the rest of your life against that spring coming to you through that communion, a spring that is in the communion itself.

[411] Actually, he won't repair somebody else's house either. This is for the houses (the persons) are in communication. When one house collapses, another one is weakened or it collapses too.

On that you which you are sad for somebody, who is in a certain way helpless in the good things or against the evil things, either bodily, or in his thought, you reckon on yourself as martyr and you must feel yourself as suffering for Christ and as found worthy of confession. This is for you owe to remember that Christ died for the sinners, and not for the righteous. Thins at how great that thing is. It is a great thing to get sad for the evil people and heling the sinners is greater than helping the righteous. The Apostle speaks about this like about a wonderful thing (Rom. 10: 7). If you can correct on yourself, within yourself, within your soul, you won't take acer of pursuing another righteousness[412]. Let the righteousness of your body and the cleanness of your conscience to precede all your deeds. This is because without these two anything is vain in front of God. Know that any deed which you do recklessly and without carefully assessing it, it will be in vain, regardless what decent it would seem like. This is for God reckons as righteousness the right-reckoning, and not the work without the right-reckoning[413].

It is unwise to place a luminous candlestick in plain sunshine[414]. The prayer of him who keeps the evil in mind it is like a seed thrown on stone. The merciless ascetic is like a barren tree. The rebuking because of envy it is a poisonous arrow. The praise from the cunning one is a hidden trap. The insane adviser is like a blind guard. Spending your time with the unwise is a breaking of the heart. The discussion with the wisemen is like a sweet spring. The wise adviser is a wall of the hope. The insane and unskillful friend it is like a treasury full of loses. It is better seeing someone living with the crying ones that to see a wiseman following to an insane one. Better is the living together with the wild beasts that to live together with them who have bad behaviors. Better is the living together with

[412] Do not try to make yourself right by correcting others. Strive to correct on yourself.

[413] Namely any deed must be done with a care of our accountability in front of God. This continuously ties the man to God.

[414] A meaning to this could be: not only thing that is good in itself it is also appropriate in any circumstances. Or, another meaning: the justice is surpassed by mercy and by love. Or, another meaning: do not teach them who are more taught than you are. And, especially, do not reckon that the explanations given by you to the godlike word from Scriptures or to the Church's dogmas or to the teachings of some holy men, those will bring a superior light to that already contained by the things you are trying to interpret. But you must present your explanations with humbleness and you must reckon them as unsure. This is what him who presents these explanations strives to feel himself too.

a vulture than that with a covetous and insatiable man. You better make friends with a killer than with a quarreling one. You better talk to a pig than to a covetous man. This is for better is the pigs' tray than the mouth of the greedy for food. You better sit together with the despised ones that with the haughty ones. Allow to be you persecuted and do not persecute. Allow to be you crucified and do not crucify. Allow injustice to be dome to you and do not do injustices. Allow to be you gossiped and do not gossip. Be gentle and not zealous in evil.

The self-justification (self-defense) doesn't belong to the Christians' way of living and it is not mentioned by the teaching of Christ. Gladden yourself with them who gladden themselves and cry with them who cry. This is for this is the sign of the cleanness[415]. Be ill together with the ill ones. Cry together with the sinners. Rejoice together with them who repent themselves. Be friends with all people but be alone in your thought[416]. Be partaker to the sufferings of everybody but with your body be far from all of those[417]. Do not rebuke anyone and do not condemn even the very evil ones because of their way of living. Stretch your coat over him who has mistaken and cover him up.

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[415] The cleanness isn't a state of one isolated into his indifference, but it is a positive relation with others; it is a participation through kindness to their joys and pains, it is a self-framing within their lives. Being clean means existing for others, while being unclean means existing only for yourself, against others, or it means being indifferent to others.

[416] Be alone into your thought, in order you to see if you truly are friends with everybody, in order you to see if you have your roots deepened into God together with all the people. Take heed, in this way, to your responsibility, and check out your state whether it is good or bad. Be alone into your thought in order your thought not to deviate you in your judgment about yourself, the opinions expressed by others, who are superficial in their judgment. This is for, there, into that deep loneliness, you truly meet everybody. This is because, if you remain at the surface of the common noise, you won't be together with the others in a real manner and you won't live your responsibility towards them, but you will only be together with them in a superficial and passing manner and in a living torn apart by quarrels, by misunderstandings, and by egos; you keep yourself together with them like the wound remain together with a decomposing body.

[417] Suffer for their passions as those passions would be yours. But do not let those passions be within you. Suffer for the envy of the envious but do not be yourself envious. You mut live in some kind of holy imagination; or, because it is not a mere imagination, you can suffer within yourself that state that causes within you such an imagination. We have Christ as our supreme example for this for He suffered more than anyone for their sins and He took their sins upon Himself but without becoming Himself a sinner. And example could be a mother suffering for the passions of her son even more than he does it, for the cleanness of her thought and her sharp responsibility for him give her a greater sensitiveness than his. The participative love surpasses the pains of him who lives in passions – the sufferings of the passionate are interrupted by the sweetness of his passions united with a certain confusion and bluntness.

And if you cannot claim his mistakes as being yours, and if you cannot receive the rebuking and the shame in his place, at least you suffer him and do not shame him up. Know, brother, that we must stay within our monastic cell in order not to know the evil deeds of the people, and so we will be able to see all the people as saints and kind into the cleanness of our cogitation. And if we rebuke and quarrel and judge and reproach and we try to avenge ourselves and to defame, what it is different through our dwelling place (our monastic cell or our monastery) than the dwelling places from the cities? And if we do not renounce to do these things, what will be worse than living into wilderness?

If you do not appease your heart, you must at least appease your tongue. And if you are incapable of setting your thoughts in order, you must at least put your sense in order. And if you are not alone in your thought, you must at least be alone with your body. And if you are incapable of working with your body you must at least be sad in your thought. And if you cannot stand while taking vigil you must take vigil at least while sitting on or even while laying on your bed. And if you cannot fast for two days, you must at least to fast until evening. And if you cannot fast until evening, you must at least guard yourself against getting satiated. If you are not clean in your heart, you must be at least clean to your body. If you do not cry within your heart, you must at least dress you face up with sadness[418]. If you cannot give alms, you must at least speak like a sinner[419]. If you are not peacemaker, you must at least not love the disturbance. If you are not zealous, you must at least not to become idle in your thought[420]. If you are not victorious (upon your sins), you must at least not to get haughty in front of the guilty. If you cannot shut up the mouth of him who gossips your companion, you must at least guard yourself against being partaker to that gossip.

You know that fire comes out of you and that fire burns others, and the souls burnt into your fire will be asked for by

[418] This is not hypocrisy for you sincerely want to cry, but you cannot cry yet. Hypocrite is him who does this in order to deceive others. We often must force our body in order us to produce within our souls the corresponding states.

[419] Speak by recognizing your sin that you haven't given alms, or that you cannot gives alms to another.

[420] You must at least condemn your idleness in your thought.

God from your hand[421]. And even if it is not yourself who throws that fire, but you consent to that and you feel pleasure in that, you will be partaker to the judgment. If you love the gentleness, you will remain in peace. And if you are found worthy of peace, you will rejoice all the time. You must search for wisdom and not for gold. You must dress yourself up in humbleness and not in silk. You must try to gain the peace and not the reigning.

There is no wiseman not having the humbleness. And he who has not humbleness he won't get wise. There is no one humble in thought who to be deprived of peace. And he who lacks the peace he won't be humble in thought either. And somebody won't have peace if he doesn't rejoice on himself. On all the ways the people walk in the world, the people won't have no peace within them, until they get close, by hope, to God. The heart won't gain peace out of tiredness and offenses, until the hope start dwelling within it and until the hope doesn't bring peace of the heart and it doesn't pour joy within heart. This is what the Lord called as mouth in state of worshipping and full of holiness. "Come to Me all of you who are tired and burdened and I will rest you" (Mt. 11: 28). "Come closer, he says, in order you to hope in Me and you will be rested of anything and of any fear".

The hope in God elevates the heart, and the fear of Gehenna crushes the heart. The light of the mind gives birth to faith and the faith give birth to the comforting from the hope. And the aspiration strengthens the heart. The faith is the unveiling of the understanding[422]. And when the cogitation gets darkened, the faith will hide itself up and the fear will come upon as and it will cut our hope off[423]. Not that faith coming from learning it liberates the man of pride and doubt, but that faith that sees and that sprouts out of understanding and it is call the recognition and the showing of the truth. Until the mind understand God as God unveiled to understanding, the fear won't come close to the heart. When we are forsaken into

[421] This is an interpretation of the fire that deserves to be memorized. It is precious for the understanding of the hell's fire. The sin is itself a fire that desolates and torments the soul of him who commits that sin.

[422] The faith is produced by the grace of the revelation, but only by the fact that it wakes up the understanding within the soul. So that the faith is like a meeting point between grace and understanding.

[423] Here is being done a tight connection between faith and the true understanding the meaning of the life.

darkness and when we lose this understanding, there will occur within us the fear until we will get humble again, until we will come closer to humbleness and to repentance.

The Son of God endures the cross. That's why we the sinners have daring into repentance. This is for if the simple way of the repentance removed the anger from King Ahab, our true sin won't either be useless to us. And if the simple countenance of the humbleness removed the anger from that one who didn't truly repent, how much more will it remove from us who get truly sad for our mistakes? This is for the sadness of our thought keeps the place for all the bodily word.

Saint Gregory says: "He who has sunk on himself into God and who perseveres in the care for His judgment, he is church of the grace". But what is him who has sunk on himself into God and who perseveres into the care for His judgment? What does it mean the care for God's judgment if not always searching for His resting and ceaselessly getting sad because of not being able to reach the consummation because of the weakness of our nature? And the ceaseless sadness of somebody for this it means bearing into his soul the ceaseless remembrance of God, as the blessed Basil said. The unscattered prayer is that bringing within soul the luminous benevolence of God. This is the dwelling of God: to have God sown within yourself through His remembrance[424]. And so, we can make on

[424] The Fathers do not reckon the thought at God or God's remembrance, and therefore the prayer too, as separated from God. But they see in the thought at God and in remembering God and in the faith of God His presence and His work as such. Saint Basil said too: "The dwelling of God is to have God implanted within the self by remembrance". (*Epistle II*, G.P. 32, col. 229). God Himself produces within us His remembrance, and He upholds our thinking at Him; of course, not without our effort. This teaching is solidary to that about the feeling of the contact with God through a sense of the mind, or of the soul. And it connected to that about the uncreated energies of God. But it is also connected with the understanding of God as Person Who, by listening to our word, He will necessarily answer it in a way or another. As are tied and communicate among themselves the human persons by word, likewise the human persons communicate with God, by word, by an answer-word to the word of God, and even through the thought that is an unvoiced word. This gave the cult a signification of communication between they who pray and God. It is thus explained the sanctifier function of the cult as composed of prayers as answers to the words of God, or which are answered by God. For an even more clarifying explanation of this communication between them who pray and God, by remembering God, and by prayer, by word, we could think at the capability of the human subject to perceive through his brain, intensified by a reception apparatus, communications from all quarters, where such communications are emitted from. It is true that the human subject perceives these communications through the reception apparatus one at a time. But when we perceive a choir of know persons, we perceive, in the same time, their voices in what those voices has as distinct. It is thus how a

ourselves church of God. And this is the care and the crushed heart as preparation for our resting into God. Him it is due the glory forever and ever! Amen.

Word LVIX

About the Many Changes Following within Mind and which Are Tested by Prayer

Choosing the good will is characteristic to him who wants that. But to consummate the good will it belongs to God[425]. And he who makes this choice he needs the help from God. That's why to the desire that has been born within us we must make to follow the ceaseless prayer. Not only because we need help, but also in order to make us discerning if this desire of ours is according to the pleasure of God or not. This is because not all the good desire occurs within heart from God. But only the useful one. This is because it happens sometimes that the man desires a good and God doesn't help him. This is because it comes also from the devil such desires. And it is reckoned helpful but it often is not on the measure of the man. But the devil plots to harm the man and the devil forces the man to try and fulfill that desire without the man having reached that living appropriate to his desire. Or that desire can be stranger to that man's way of living; or it hasn't arrived yet the time for fulfilling it, or to put it in work; or he isn't able to accomplish it with the work, or with the knowledge, or with his body; or the time doesn't help us; or in any way, under the countenance of that good the devil disturbs or harms that man in his ghost, or the devil hides him a trap in his cogitation.

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parent perceives, in the laughter, in the crying, in the playing, in the common ask of his children, all of them together but still distinctively. Only for the human spirit has in himself this reception power, the human spirit has also within the brain, or within the reception technical apparatus, a means for actualizing this power of his. But the human subject is in the image of the Godlike Subject. God can perceive concomitantly all the thoughts and all the prayers, distinctively, and God can answer them.

[425] Choosing the good sometimes belongs to God. But to persevere in that state it belongs to God. Abd we can achieve the ceaseless help from God through ceaseless prayer. Thus, Saint Isaac sees a purpose of the ceaseless prayer in ceaselessly persevering in good.

But, as I said, let's make ceaseless prayers for the good desire occurred within us and let's each of us to say: "You will be done, until I will finish the good thing that I desire to do, if it is pleasant to Your will. This is because willing it is easy to me, but doing it, without the gift coming from you, I cannot. But only if both of them are from You: to will and to work. This is because without Your grace I wouldn't have convinced myself to accept this desire that has moved within me, but I would have rather been scared of it".

This is the custom of him who desires the good: to work with right-reckoning (with discernment) of mind through prayer, in order him to be helped in this work, and him that receive wisdom which he to be able through to discern between truth and lie. This is because the good is proven through many prayers, in work, in guarding, in the restless desire, in ceaseless tears, in humbleness, and in the help from above that comes especially when not impeded by our thoughts of pride. This is because our thoughts of pride impede the help from God towards us. But we can remove such pride thoughts by praying.

Word LX

Abou the Unwilling Evil Thoughts Occurring out of the Looseness Given Them by Idleness that Precedes Them

There are some people who lean their body and who want to rest their body a little for the work of God, until they get strengthened again and they turn again back to their work. But on the few days of our resting let's not totally forsake our guarding and let's not give whole looseness to our soul as we would be some people who no longer want to turn back to their work. Because if we did so, we would be beaten at the time of the peace by the enemy's arrows and we would gather within our souls the daring of our will and a defiled coat in the holy land, namely into prayer, by reckoning that we are dressed up. And this would be what moves our soul when cogitating at God and in prayer. These are the things we would achieve during our laziness and these ones shame us during prayer.

The watchfulness helps the man more than his deed does, and the looseness harms the man more that the resting harms him. This is because out of resting there occur wars within the man and they disturb him, but only him has the power to untie them (to let them go). This is because when the man leaves the resting and he turns back in the world of the deeds, the wars get far from him and they run away. But it doesn't happen like so to what is born out of that looseness caused by idleness and resting. As long as the man still is in the world of his resting, he can turn back again and he can guide on himself to the state of his order. This is for he still is within the borders of his freedom. But if the man didn't totally throw his guarding from himself, he wouldn't be pushed unwillingly under the power of the force to surrender on himself to the things which do not rest him. If the man didn't exit by himself totally from the land of the freedom, there wouldn't occur so many happenings which tied him forcedly and which he couldn't resist[426].

Do let give freedom, oh, man, to any of your senses, lest you won't be able to take your senses under control again[427]. The resting harms only the young men. But the looseness harms even the consummate and old men. They who have come from resting to evil thought, they can again turn themselves back to guarding and to stay in their high way of living; but they who, by getting lazy in their guarding, due to the trust in their deeds, they have passed from their high way of living to the looseness of their way of living, they have been enslaved.

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[426] In the whole this chapter has been made and it will continue to be made a difference between the resting which the monk can grant to himself from time to time, from his self-supervision and from his tight ascesis, in order to strengthen his body for a little, and the looseness one grants to his passions which will start uprising and which the monk won't be able to keep under control. By the last thing the monk ceded his freedom, and as consequence to that the monk will be forcedly driven to sins. It is worthy to be memorized the connection seen by the author between the man's self-supervision and his freedom, or between self-control and freedom. He who doesn't control on himself, he will be controlled by inferior impulses or by the forces of the evil. He who doesn't control on himself he will become the slave of a foreign mastery. The freedom means self-control. That's why, in the Greek language, these two terms have the same meaning: αυτεξούσιον – ελευθερία.

[427] You have given freedom to one of your senses, that sense will overwhelm your freedom by his freedom, and nobody know whether you will be able to regain your freedom. By the freedom given to a sense, you have made on yourself as a slave to the things which the respective sense enters the contact with, in union. You have ceded to your sense your self-control.

One, after he fought in the country of the enemies, he died in time of peace[428]. Another, getting out of the monastic way of life on motif of trade, he receives a spike in his soul[429]. Let's not get sad when we slip into some mistake, but when we persevere in that mistake. This is for the sliding can happen even to the consummate ones; but persevering in mistake is complete death. And that sadness which we get sad with, for our slidings, it will be counted to us instead of clean work by grace. But he who, in the hope of his repentance, the slides for the second time, he behaves cunningly to God. To this one his death will come unnoticedly and he won't last until that time which he hoped to fulfill the deeds of the virtue at[430]. Everyone who has untied his senses he has untied his heart too.

Here He Is Speaking about the Insanity of Them Who Are Hypocrite in Front of God. And He Shows which the Sings of that Insanity Are

The work of the heart is accompanied by the tying of the external limbs and if somebody does that with right-reckoning (with discernment) it is proven, according to the sayings of the fathers from before us, out of the strange showings occurring within him, that he is not tied to the material earning, neither he loves the covetousness of his belly, and the anger is totally foreign to him. This is because where these three are: the

[428] He fought the wars of the passions and he was victorious. But then, by granting to himself a little resting, he has been defeated.

[429] Here maybe is not about him who leaves the live of ascesis for a little rest, but it could be about him who gets out in order to buy a little strengthening by meeting others, for some bodily earning. He receives a spike from the passions.

[430] Kierkegaard insisted upon the necessity not to postpone a good thought, because that leads to the continual postponing (Einübung im Christentum). Here is something different: you must not commit sin hoping to a new repentance and forgiveness, for the second time, after you have achieved, by repentance, the forgiveness for the first time you sinned. If you continue sinning, that will make you not to take the sin too seriously; or you will take your sings in an increasingly less serious manner. And you will do the same relatedly to your repentance. You will fall into a relativizing of the sin and of the life's seriousness, and you will fall on the plan of the platitude and of the sophisticated and cheap justifications. In addition to that, you will behave cunningly towards God, by promising Him when you ask for forgiveness that you will no longer sin, but underneath that promise you are thinking, even in the moment of your promise, at a new sinning, so that you are lying to God, or you are attempting to deceive God.

material earning (either big or small), the anger, and the defeat from the part of the belly's covetousness, even if one seems like the saints from old, you will know that because of the impatience of the internal things there happen the looseness of the external things, instead of the diverse contempt of the own soul[431]. And if not, how did he despise the bodily things, and how couldn't he achieve the gentleness? The despising with right-reckoning it is followed by the fact of not allowing to be himself tied by anything, as also the contempt for the resting and for the longing for people. And if somebody is prepared to joyfully take losses for God, that one is clean inside. And if he doesn't despise somebody for his blindness, he will be truly free. And he who doesn't come close to him who honors him, and neither he gets disgusted by him who dishonors him, he has died to the world in the present life. The guarding of the right-reckoning (of the discernment) is better than any living worked in any way and according to any measure of the people.

About the Need for Not Hating the Sinner, but for Crying and for Praying for Him

Do not hate the sinner. This is because all of us are guilty. And if you move yourself towards the sinner for God, you will cry for the sinner. And why do you hate the sinner for? You must hate his sins and you must pray for him, in order you to liken yourself to Christ Who didn't get angry against the sinners and Who prayed for them. Can't you sere how Christ prayed for Jerusalem? This is because of being us too mocked by the devil in many things. And why do we hate him who is mocked as we are, by the devil who mocks both of us? Why do you hate the sinner, oh, man? And where is your righteousness since you no longer have love[432]? This is because out of their nescience some

[431] It seems that, by taking in consideration the next phrase as well, that here is not about the soul in a proper sense, but it is about the soul's works referring to the body. He whom the passions of the covetousness, and of the material earning, and of the anger are stirred up in, he proves not to despise the exaggerate care for his body. This is because, if he despised that, how could he not achieve the gentleness?

[432] The true justice is love. That justice that is separated from love it is an inferior virtue, one characteristic to us after we have sinned.

people move in their anger, though they reckon that the discern the deeds of the sinners[433].

Be you herald of the kindness of God, for God guides you who are unworthy and fore you are much indebted to God, and God doesn't get your soul away from you. And for the small things you do God bestows you the great things. Do not call God as "just", because of not being sin His righteousness in you deeds[434]. And if David calls God as "just", His Son showed us that God is rather kind and gentle. "He is good, he says, to the evil and non-honoring" (Lk. 6: 35). How do you call God as "just" when you read in the chapter about the payment given to the workers: "My friend, I am not going injustice to you, but I want to give to this last one as I have given to you. If you eye is evil, I am kind" (Mt. 20: 23)? And, again, how could you call the man of God as "just", when you hear in the chapter about the profligate son who spent his richness in parties, that only for the repentance showed by that profligate son his father ran and fall in his arms and he gave his son mastery over the whole his wealth? No one else told these things about Him, so that we would have reasons to doubt Him, but Himself His Son confessed these things about Him. Where is the justice of God, while Christ died for us despite us being sinners? And if He shows here on Himself to us as merciful, let's believe that He won't change on Himself in that regard.

God forbid us from ever cogitating this lawlessness of saying that God is merciless. This is for God doesn't change on Himself in what is characteristic to Him, as the dead do[435], and neither achieves God something that He doesn't have, nor He loses what He has, neither He receives some adding as the creatures do. But that what God has been having since the beginning, He always has that and He will have that until the endless end, as the Blessed Cyrul said in his interpretation to the Genesis. "Fear yourself, he says, of Him out of your love and not because of the harsh name given to Him. Love Him as one who owes to love Him; and not only for the things which He is going to give you, but also for the things which you have received from Him and for this world which He made it for us.

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[433] It is a nescience that one that reckons that discerns sinful deeds in someone's life. It might be that people are not like that within themselves. The souly life of the man is so complicated!

[434] God gives you more than you deserve according to your deeds. In your deeds unpunished by God, you must rather see His love.

[435] Like the mortal, like them who bear the dead within themselves.

This is for who could reward God? Where it is His rewards in our deeds? Who persuaded Him in the beginning to create us? And who begs Him for us when we are ingrate? And when we didn't' exits, who woke our body up to life? And again, where the understanding of the knowledge comes into the dust from?".

O, wonderful mercy of God! O, non-understood grace of God Who is our Builder! O, power that can do everything! O, immeasurable kindness, which You creates anew the nature of us the sinners! Who can extoll God as it is due? God raises him who transgressed to Him and who blasphemed Him, God renews the without-rationality dust and He makes it again understanding and speaking; and God makes the insensitive mind and the scattered senses to be again rational nature and skillful in understanding. The sinner is unable to understand the grace of his resurrection. Where is the Gehenna that can make us sad? Where is that punishment that scares us in many ways and that can overwhelm the joy of His love? What is the Gehenna in comparison to the grace of His resurrection, when He raises us out of hell and He makes this corruptible to be dressed up in incorruptibility and He raises the fallen one into glory[436]?

O, you who have right-reckoning! Come and wonder! Who has a wise and wonderful cogitation in order him to worthily wonder about the grace of our Maker? He is the rewards of the sinners[437], for instead of the just reward he rewards them with the resurrection; and He dresses up with the glory of the incorruptibility on their bodies which transgressed His law. This grace that has resurrected us after we have sinned, it is greater than that grace which He has brought us to existence when we haven't existed. Glory to You, Lord, for Your immeasurable grace! The waves of Your grace make me shut up, My Lord. This is because of not being in mind any more thought on the measure of thanks owed to You. What thought will we confess to You with, You all-kind Emperor Who loves our life? Glory to you for the two world which You made towards our growth and

[436] Here it is about the Gehenna and the hell where all people went before the resurrection of the Lord.

[437] On the sinners according to the ancestral sin, who come to Him, instead of punishing them he rewards them with His grace.

joy, by elevating us through all the things You have done towards the knowledge of Your glory, from now and forever[438].

Word LXI

How One Can Guard the Hidden Watchfulness Born within Soul; and what the Sleep and the Indifference Enter Like, into Cogitation, and what They Quench Like that Holy Warmth from within Soul and What they Kill Like the Desire for God and the Warmth for the Spiritual and Heavenly Things

It is impossible that they who have good desires to be impeded by some resistance to accomplish those good desires of theirs, it the enemy doesn't find place for sowing some cause seemingly good, within them who desire the good. And the this is this: To any thought of some good desire, at the beginning if its movement, there will follow a certain zeal, alike to the lit coals. And this zeal uses to surround this thought and to banish away from its closeness any resistance and impediment and obstacle existing in its way. This is for this zeal has a great and untold strength and power, in order to always defend the soul against drowsiness, or against getting scared of the impulses of all the things from around.

This first thought is the power of the holy desire that is naturally sown in the soul's nature. And this zeal is the thought moved by the power of the wrath which is within it, and that is placed by God within us, in order to guard the borders of the nature, in order the wrath to set in motion the thought of the freedom in order to fulfill the natural desire manifested within soul[439]. And this is the virtue[440], which the good is not worked

[438] In the Romanian newer translation there are added, inappropriately, three more paragraphs which coincide to others form the next *Word*.

[439] The wrath is sown within nature on a positive purpose" that of defending the rational nature against falling off its border, and in order the rath to urge us to fulfill our good aspirations. The wrath moves, in the first place, the freedom on this purpose; without the wrath, the freedom remains a simple potentiality.

[440] The desire towards good, sown within our nature, by having the zeal within, and by being associated with the wrath, it is the virtue in potentiality, it is the undeveloped virtue, but one having in the beginning in it the movement towards becoming actualized as virtue.

without. This is called as zeal for it is that one that moves and that makes zealous and that lights up and that strengthens the man, from time to time, to despise the body in time of trouble and in time of fearsome temptations coming in its way, and to always give his soul to death and to face the opposite power in pursuing to accomplish that thing strongly desired by the soul.

A certain saint, who put on Christ, he called this zeal with his words as "watchdog" of the law of God. And this is the virtue. This is for itself the virtue is called as law of God[441]. And this power of the zeal is strengthened and it is wakened up and it is lightened up towards guarding the house, on two ways. And it weakens again and it fall asleep and it gets lazy also in two modes.

On the first way, the wakening up and the lighting up are produced when there appropriately occurs a fear into the man's thought, one that makes him fear for the good he has earned or which he is going to earn, lest he will be stollen or robbed by something among the things accompanying or following that good thing. And this takes place through God's taking-of-care – I mean, the fear – within all of them who truly work the virtue, towards a wakening up and towards a zeal persisting without soul without falling asleep.

And when this fear is moved within nature, the zeal – called by us as "watchdog" will burn day and night as a lit-up oven and it will keep our nature awake. It stays awake in the likeness of the Cherubs and it takes heed at the surrounding things on each moment. And like the (mentioned) saint says, if a bird passes by, it will go around that bird and it will shout out at that bird with a harsh and untold impulse. And itself this fear occurs because the man has doubted in his faith about the taking-of-care of God and because the man has forgotten that God occupies on Himself with them and that God takes care of them who lives in ascesis for virtue, in order God to visit them on each moment, as the Holy Ghost says too through the mouth of the Prophet: "The eye of the Lord upon the righteous ones" and the others. And again: "The Lord is the strength of them who fear Him" (Ps. 24: 15[442]). Himself the Lord said, as from

[441] Starting with this phrase, what follows in the newer translation of the manuscript is placed at the end of the previous *Word*. The virtue if the embodied law of God.

[442] In KJB we have: Ps. 25: 14: "The secret of the Lord is with them that fear him; and he will shew them his covenant."; in ROB we have: Ps. 24: 15: "The Lord is the strengthening of them who fear Him, and He will show His settlement to them." (E. l. t.'s n.)

Himself, to them who fear Him: "There won't come near to you evil things and the whip won't come near to your dwelling place" (Ps. 8: 10[443]).

And when the fear occurs for the soul, for the things which can happen for and follow to the virtue, in order the virtue not to be stollen or harmed because of some reason, that fear will be a godlike thought and a good worry and its sadness and torment are out of the taking-of-care from God.

And, again, there is the second kind (of waking up the zeal), namely of strengthening and making the dog take vigil. It is that when the desire for virtue grows up with soul. This is for the more the desire grows up within soul, the more this watchdog will become fierier and more attentive, and that's is the natural zeal for virtue[444].

And the first cause of somebody getting indifferent consists of the fact that this desire ceases or it diminishes within soul. And the second one consists of the fact that some confident and daring thoughts enters the soul and it remains within the soul, and it also consists of the fact that the man hopes and thoughts and reckons that he has no reason to fear of some power which could ham him. This is because, by that he throws from himself the weapons of the zeal and his house becomes unguarded. And the watchdog falls asleep and it leaves the guarding for a long time.

Because of this thought are stollen most of the houses which are thoughts with the mind (intelligible). And this happens when it gets darkened the cleanness of the light of the holy knowledge from within our soul. And where this darkening is coming from? This is because a very subtle thought entered our soul and it denned there, or because the man has been occupying on himself for a long time with the worries for the passing things, or because of the continuous meeting with the world, that deceives the man, or because of his belly that is the

[443] In KJB we have: Ps. 32: 6: "For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him."; in ROB we have: "For that every pious will pray to You at the right time, and the flood with much water won't come near to him."; another possibility would be: KJB: Ps. 91: 7: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."; in ROB: Ps. 90: 7: "There will fall a thousand at your side and ten thousands on your right side, but they won't come neigh to you". (E. l. t.'s n.)

[444] Until here, in the Romanian newer translation this text is added to the previous *Word*, and the present *Word* continued without these paragraphs, starting only from what follows to this.

master of all evil things. This is because always when he who lives in ascesis he meets the world, his soul will immediately weaken. Likewise, when he meets many people, and he is driven only by the need of his vain-glory, his soul will be shattered. And if we are to say this briefly, the mind of his who has exited the world, when he meets the world, his mind will be like that helmsman sailing on a peaceful sea and suddenly he falls among rocks and he drowns. And may belong to our God the glory, and the mastery, and the honor, and forever and ever! Amen.

Word LXII

About the Three Kinds of Knowledge[445] and about the Differences Regarding Their Works and about Their Meaning;' and about the Faith of the Soul and about that Mysterious Richness Hidden within the Soul; and about What Different Is Like the Knowledge of this World, in Its Kinds, from the Simplicity of the Faith

That soul that walks of the paths of the good living and of the faith and who has advanced much in them, if that soul turns back again to the knowledge modes, that soul will immediately start limping in his faith, and his understanding power will be deprived his of faith. And this power cannot show itself to the soul in the understandings listed in that clean soul who walks in it without inquiring the happening things, by the simplicity of his faith. But that soul that is forever surrendered to God through faith and through much trial (experience) and that received the tasting of God's help, that soul will no longer

[445] These three kinds of knowledge can refer to three knowledge domains: the body, the soul, and the spiritual life, as the Saint Isaac is going to say a little further. But they mean, therefore, three knowledge plans and three knowledge modes of kinds. It seems that in no case they represent the scientific knowledge of the nature in the sense that the knowledge it was developed only in the following centuries. The three knowledge kinds as mentioned by Saint Isaac still represent a knowledge of the nature in a broader meaning of the word, as differing from the godlike supra-natural, as reserved to the faith. As such, the sciences use methods which the faith doesn't need, the faith being a simple noticing of the godlike reality. Still, the knowledge of the spiritual life meets the faith.

take care of himself. This is for the awe and the quietude shut his mouth up and that soul will no longer have the power to turn back again to the craftsmanships (modes, methods) of his knowledge and to move himself among those, lets by those ones' resistance the soul to be deprived of the taking-care from God Who ceaselessly and hiddenly visits that soul and He takes care of that soul and He accompanies that soul on all ways. And if the soul still does that, it means that that soul has gone crazy, by reckoning that himself could take of himself by the power of his knowledge. On the opposite, they whom the light of the faith has dawned within, they shy to pray for themselves any longer, or to ask from God" Give us this, or remove from us that". They no longer take care of themselves in any way. This is because they see with the understanding eyes of the faith, on each moment, the parental taking-of-care overshadowing them out of that true Father Who overwhelms in His great immeasurable love all the parental love and He can more that all others to give us the help abundantly, more than we ask for, and more than we thing and understand.

Thus, the knowledge is opposite to the faith. This is for the faith is, in all its aspects, an untying (a liberation) from the laws of the knowledge, of course not of the laws of the spiritual knowledge. This is because the border fencing the knowledge (the definition of the knowledge) is that there cannot be done anything outside inquiring and research, but the knowledge studies if it is possible, it to do what it thinks at and what it wants. And what the faith is? When somebody doesn't come closer to the faith in a right manner, the faith won't convince him to remain in it[446].

[446] 'Rightly so, when somebody doesn't come closer to the faith in a right manner, but without respect and in ghost of spying, the faith won't lighten him up with its light, but it will lock himself up again in the darkness of the faithlessness". The faith refers to the domain of the inward realities of the person. When somebody doesn't come closer to the person with respect and with love the person won't open to him. The person cannot be conquered by the aggression of the analyzes, as in case of the objects, but only through the reality of the bilateral communion, through the willing relation from person to person. While the domain of the knowledge is fenced up by the laws of the created nature submitted to experiments and analyzes, but by that is a limited domain, the domain of the faith is fenced up by the person's freedom; but when the person wants to communicate it, it proved to be unlimited. This domain explains also the rationality of the created nature. That's why the faith softens up, or it overwhelms the laws of the knowledge of the nature. The faith knows the realities submitted to the laws from a position that is superior to the laws. Of course, that this is a certain

One cannot accumulate knowledge without research and without using the methods. And that's why we doubt the knowledge's truth[447]. And the faith requires a clean and simple thought and stranger to any craftsmanship and research by using methods. Do you see hos they oppose to one another? The house of the faith is a little-child's understanding and a simple heart. "This is for in the simplicity of their heart, he says, they worshipped the Lord" (Col. 3: 22). "And if you do not turn yourself back and become like children, you won't enter the Kingdom of Heavens (Mt. 18: 3). And the knowledge is the enemy and the opposite of these two[448].

The knowledge is the fence (definition) of the nature[449], guarding the nature in all its ways[450]. And the faith travels above-nature. The knowledge doesn't try to come closer to any work that disregards (transgresses) the nature, but the knowledge stay away from such work. But the faith accepts that easily and says: "Upon asp and basilisk you will trample and on lion and on dragon you will mount on" (Ps. 91: 13[451]). The knowledge is followed, because of that, by fear[452]; and the faith

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meaning of the knowledge, because in another meaning the knowledge of the content of the person and the knowledge of the Divine Person by revelation, they still are knowledge.

[447] The meaning of this sentence is multiple" a) the truth is an more essential domain and on it depends what is comprised in the frame of the laws of the created nature, And because through knowledge and therefore through the knowledge's methods, we notice only the last part, we doubt the other domain, namely the domain of the truth; b) Right in the fact that we start finding the truth out of nature, through methods, we star from doubt; c) we always doubts about the fact that the methods which we have used have been the best for finding out the truth; d) we doubt about the fact whether the unfound truth doesn't make problematic the found fragmentary truth.

[448] The knowledge is enemy and to the full understanding and to entering the Kingdom of Heavens. Until here, Saint Isaac specified this difference between knowledge and faith: the knowledge is earned through research methods while the faith is achieved by the simple trust of the clean heart into God. It is a difference of souly states and of modes of achieving. The knowledge asks on itself if what does not it can be fulfilled, while the faith doesn't ask if that can be fulfilled on the basis of the nature's laws; but the faith trusts the power of God.

[449] The knowledge is applied to the nature that is fenced up by the involuntary laws of the repetition. That's why, there where is knowledge there will be fencing up, there will be "de-finition". The exactness of the knowledge is paid with it narrowness and repetition.

[450] The knowledge provided us with the prescience of the mode which the things are done and undone, in order us to be able to orient on ourselves among the things.

[451] In KJB we have: Ps. 91: 13: "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet."; in ROB we have: Ps. 90: 13: "Upon asp and basilisk you will tread and you will step upon lion and dragon". (E. l. t.'s n.)

[452] The knowledge of the nature, by referring to the laws leading the person during the person's earthly existence, to the unavoidable death, it is followed by fear. The faith that knows about the future life it is followed by hope. In another senses, the knowledge fears

it followed by hope. This is for the more somebody remain to the knowledge's methods, the more will he tied by fear and the more he won't be found worthy of being free from knowledge. But he who follows to the faith is free and master and he uses – as a son of God – the freedom in all his deeds, by being master upon himself[453]. That man who loves the faits he uses as God does, all the realities of the nature. This is for the faith gives the man power to make the new creation, in the likeness of God[454]. "You wanted, he says, and all the thing stood before you" (Job 13: 23). And the man often can make all things from inexistent things. But the knowledge cannot do something without matter. The knowledge doesn't dare to do something that is not given to the matter. And why is that? This is because the flowing nature of the water doesn't hold on its back the weight of the body and he who comes closer to fire he will be burnt, and if somebody dared to do these things we would endanger on himself[455].

Through these the knowledge is guarded within the nature's borders and it doesn't dare to cross over its borders by any means. And the faith powerfully crosses these border[456]. This is for he says: "If you cross through fire, it won't burn you, and the rivers won't cross over you" (Isa. 43: 2). And these

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everything that doesn't match the nature's laws, it fears any work within man that apparently is non-conform to the law.

[453] That man who doesn't believe he will feel on himself as narrowed by the nature's laws and by his passions, as one who is master upon himself, he will use freely the nature's laws and he will master his passions, by being himself master upon himself. He proves by that that he is endowed with Ghost. This is for the Ghost is freedom. And through freedom the man communicates with the godlike Ghost Who is the source of all freedom. The man communicated with God in full freedom, as a son to his father.

[454] By faith the man becomes the new man and he makes new also on others, by being himself filled up and by filling others as well with the godlike grace and by being him transformed and by transforming on others in the likeness of God. Thus, the man exceeds the nature's laws.

[455] The meaning could be this: the man can do something out of nothing as God does, but by the fact that the man uses the power of God. The man sows within himself and within nature new qualities, which haven't existed before, but he does that by the God's power coming within him. Thus, the body is given the power not to be burnt by fire, or the fire is takes away its power of causing burns. The science knows surely certain things regarding the future, but the science refers itself only to the repeating things, so that science's content is narrow. In his hope through faith the man doesn't know what will happen, but he hopes, and by hoping the man succeeds in achieving much bigger things which exceed the natural laws of the repetition.

[456] The faith mobilizes the forces of the spirit which are superior to those of the nature, especially when the spirit is in communication by grace with the powers flowing out of the endless Person of God Who is the spring of all power.

things have been worked by the faith, for many times, before the whole creation. Even if the knowledge had been given the possibility to test them, the knowledge wouldn't have been convinced by them. This is for many entered the fire by faith and they defeated the burning power of the fire and they crossed through the fire unharmed; and they stepped on the shoulders of the sea and they reached the shore. And all of these are above-nature and opposite to the knowledge's modes and they have proven the knowledge as vain in all its modes and laws.

Have you seen what the knowledge guards like the nature's borders? And have you seen what the faith gets above-nature like and the knowledge travels there its road? The knowledge's methods ruled the world for five thousand of years, or for a little less than that, or even more than that, but the man hasn't been able t at all to raise his head from the ground and to feel the power of his Creator, until our faith sprouted out and it liberated us form the darkness of the earthly work and from that slavery from after the vain scattering[457]. And now, again, when we have found the calm sea and the without-shortcomings-treasure, we still want to lean ourselves towards the poor springs. There is no knowledge without shortcomings, regardless how much would be enriched. But the treasuries of the faith cannot be comprised by the sky and by the earth. He who leans his heart on the hope of the faith he won't ever be lacking anything; and when he has nothing, he will have everything by faith, as it was written: "Anything you ask into prayer by faith, you will take" (Mt. 21: 22). And again: "The Lorde is night, worry of nothing" (Phil. 4: 5).

The knowledge always searches for craftsmanships (methods) for guarding them who have acquired the knowledge. And the faith says: "If the Lord doesn't build up the house and if the Lord doesn't guard the city, vainly will take vigil he who guards the city and vainly will toil he builder" (Ps. 126: 1[458]). He

[457] The falling into sin from the beginning is reckoned as a scattering from the primordial unity of the people in the love for God and among themselves. This seems to aim to be a replica to the wrong Origenistic doctrine of the scattering from the "pleroma" from before creation.

[458] In the KJB we have: Ps. 127: 1: "EXCEPT the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."; in ROB we have: Ps. 126: 1: "If the Lord doesn't' build the house, vainly will toil they who built it; if the Lord doesn't' guard the city, vainly will take vigil he who guards it." (E. l. t.'s n.)

who prays with faith he won't eve use methods and he won't act according to methods. This is for the knowledge praises everywhere the fear, as the wise man said: "Blessed is him who fears" (Wisdom of Sirach[459] 33: 15). But what the faith does? "He feared, he says, and he started sinking (Mt. 14: 30). And again: "You haven't taken ghost of slavery towards fear, but ghost of adoption" (Rom. 8: 15), and towards the freedom of the faith and of the hope into God[460]. And again: "Do not guard on yourself against them, neither you to run away from their face". The fear is always followed by doubt, and the doubts if followed by research. And the research uses methods and the methods lead to knowledge. And in research and in inquiry are always present the fear and the doubt. This is for never one knows everything, as I showed before[461]. This is because of being the soul met with difficult to bear happenings and hardship and by many delusions full of dangers, which the knowledge and the methods of the wisdom cannot help to, at all. But into the hardships exceeding the whole power and border of the human knowledge, the faith won't ever be defeated by any of them[462]. To what extent the human knowledge can help in the seen wars, or against the unsee natures, or against the embodied

[459] This Book is not given in the KJB. One can find all 14 books given in the ROB and not given in the KJB in www.academia.edu bearing the title: *Bible Missing Texts*, translated in the English language.

[460] Unlike the knowledge that is dominated by the fear of not losing something of what it knows, or of what it has acquired by knowledge, the faith won't fear anything if it stays steadfast. The faith doesn't fear that it will lose the thing it knows, even by death. The faith liberates us from the nature's laws which surely lead us to death, and the hope upholds within us the surety that we won't end into this death. Peter started fearing because he remembered the law of the water's nature, that cannot uphold the body at the surface, and so Peter started sinking. But while he believed in Christ, Peter had out of Christ the power to walk on the sea. The faith no longer keeps us into the ghost of the fear and of the slavery to natural elements, but it raises us up to the freedom from them and, so, it reraises up into the ghost of the daring as sons of God Who protects us against everything, for the eternal life.

[461] Are describe here all the psychological and real stages leading to knowledge and following to knowledge. The author distinguished in this process more stages than Descartes did. Descartes knew the stathe: "dubito, ergo cogito, cogito, ergo sum" (I doubt, and therefore I think, I think, and therefore I am). There is always present throughout the whole process, including in the knowledge, the doubt and the fear, by the fact that one doesn't know everything and by the fact that one doesn't escape, by knowledge, form death. Saint Isaac introduced an affective, existential element, in the starting point of the knowledge and in the knowledge itself.

[462] For instance, the physician knows that a certain patient can be cured by being administrated a certain treatment, but the physician is not sure about that. While, he who has a strong faith he won't fear anything.

powers and against many others? Have you seen the weakness of the knowledge and the power of the faith? The knowledge impeded all its disciples form getting closer to the realities which are foreign to nature. But you look, in this regard, at the power of the faith and what this power allows its disciples to do.

"Into My name, He says, you will cast out devils, and you will pick up snakes, and you will drink venom, and you won't be harmed" (Mk. 16: 17). The knowledge commands to all of them who walk on its path according to its rules, to study in everything the end before the beginning and then they to start researching, lets the end of a thing being difficult to be found within the borders of the human power, the whole toil to be vain and the things to be hard to accomplish[463]. But what does the faith say? "Him who believes all the things are possible" (Mt. 9: 23). This is for at God nothing is impossible. Oh, untold richness and hidden torrent hidden into His wonderful veils and treasuries, that is overpoured through the power of the faith! How much courage and how much it is loaded with, and how much joy and hope it is full with the travel with it! And how light are its burdens! And how much sweetness its work has!

Question: he who has been found worthy of tasting the sweetness of the faith and he has turned again to the knowledge of the soul, what special state has he entered?

Answer: he who has forsaken the mastering self-freedom and he has turned back to the ways of the poverty which are full of fear and slavery, he is like one who have found a precious pearl and he has changed that peal for a copper penny.

The knowledge is not to be defamed, but the faith is superior to knowledge. When we defame, we don't defame the knowledge, let that not be, but we only want to identify its crooked ways which it goes against nature through so that is kindred to the gangs of the devils. And how many steps has the knowledge in these modes[464]? And which is the characteristic of each of them? And to how many understandings the man wakes

[463] The knowledge won't start doing something before finding out if it is within the borders of the human power and of the natural laws to take that thing to an end, in order not to toil vainly. The faith approaches also things which ar above-nature.

[464] There are right or crooked modes of the knowledge. Each of those modes has diverse steps. The right knowledge's steps lead the man towards heavens; the steps of the crooked knowledge lower the man towards increasingly more evilness.

up in each of these modes, when he perseveres in them? And which modes of these the man resists by (when the travels in them), to the faith, and he goes out of nature? And which is its characteristic? And on which stage (when turning at its prime goal) the knowledge comes to its nature and it places this stage of its before the faith, in a good living[465]? And where the difference between a stage and another reached at? And who it passes from these ones to those which are higher than its? And which are the modes of that level, namely of the first one? And where the knowledge united with the faith and it becomes one with the faith and it receives out of faith fire-meanings and it get lit up in the ghost and it ascends from serving the earthly realities to the motherland of its Maker, together with the other modes?

But for now, we owe to know that the faith and its works are superior to knowledge. And that itself the knowledge is consummate in faith and it achieves power to ascend upwards and to feel Him Who is higher than all feeling[466] and to see that light that is non-comprised by mind[467] and by the knowledge of the creatures. So, the knowledge is a stage which one ascends by to the height of the faith. But when one reached close to that one, he no longer needs the knowledge[468]. "This is for now, he

[465] Here Saint Isaac, after he has shown the limited power of the knowledge, he is specifying that he thought doesn't defame the knowledge, as long as the knowledge remains in its own domain: researching and formulating the nature's laws. He only defames the knowledge when it goes out of the natural knowledge and when it launches in conclusions unconfirmed by what the knowledge objectively knows out of nature. A knowledge of the nature is even necessary to the faith, as preparing stage for faith.

[466] The knowledge with its methods, when it becomes precursory to faith, but it ascends, on its higher levels, together with the faith. Its borders are softened, they are becoming transparent, elastic. Then the knowledge becomes feeling, or direct contact with the realities which are higher than the methodical knowledge, but above any feeling, namely above any contact of our senses with the things, but also higher than the souly feeling, which we live through the pressure of some unseen realities. The transcendence of God is reconciled with the certitude of the existence of a connection of ours with Him. We are having here the most fundamental paradox. On these superior levels the faith is also knowledge, or the knowledge is also faith.

[467] Seeing the light non-comprised with the mind it expresses the same paradox in other words. We are here in full Areopagite doctrine.

[468] When somebody reached the faith by knowledge, he no longer needs the knowledge. He has reached an above-knowledge knowledge. But there the faith has ceased too. Or both of them are surpassed in "sight". Even from here one can see that there are three main stages of the true knowledge: that of the nature that precedes the faith and it leads to faith; that one that which the knowledge increases in together with the faith and which their domains no longer differ in; and that one that is above both to knowledge and to faith. These stages are going to be described in more details, by Saint Isaac, a little further.

says, we know partially. But when what is consummate comes, what it is partially will cease" (1 Cor. 13: 9). So, the faith shows us, like through an eye, the truth of the consummation and through faith we find out non-comprised things, but not by the research and by the power of the knowledge.

But the knowledge is needed by the deeds of the righteousness: the fasting, the giving of alms, the taking of vigil, the holiness, and the other deed which are worked through the body; the love for the neighbor, the humble cogitation of the heart, the forgiveness of the mistakes, the remembrance of the goods, the research of mysteries which are covered up in the Holy Scriptures[469], occupying the cogitation with the higher things, guarding the borders of the soul's passions and the other virtues, which are committed within the soul. All of these ones need knowledge. This is for the knowledge keeps them and it teaches us their order[470]. But all of these still are only stages, which the soul ascends through to that higher height of the faith, and these stages are called as virtues[471]. But that living out of faith is superior to virtue and working that living doesn't' consists of deeds, but it is a consummate resting and

[469] The mysteries of the creatures are involved into Scripture, so that the supra-natural Revelation doesn't give us a knowledge about God as separated from the knowledge of the creatures, of the world. Only the supra-natural Revelation unveils us the deep meanings of the things. But finding out the deep mysteries of the things involved into Scripture enter the domain of the spiritual knowledge.

[470] Here we can see that the author understands by knowledge not too much the science of the nature, but the science of the monastic life and of the ways of elevating or of falling of the monastic life.

[471] This knowledge precedes the faith. It is a science of the rules of the virtue. Saint Isaac reckons the faith as superior to this knowledge. He thinks that the Hellenes too (especially the ancient Stoic philosophers) has virtues. But the faith comes out of grace. We will encounter this idea at Saint Simeon the New Theologian too. There are virtues of the man, by and large. But the faith is more than these general virtues. Of course, though, that there are also virtues developed and crossed through by faith, or by faith's grace. But the knowledge continues to help the faith in developing them. On this higher plan the virtues are full of the faith of the love, and they are no longer simple manifestation of the justice, or of the correctness. And the full love for the man is but that one out of faith, that one seeing in man an existence destined to eternity, giving this comforting to the man. Saint Isaac himself says in the next sentence that these virtues are superior, by adding within them also a resting into God, and not a simple strained effort of the man. Or that the soul is now on a superior level of the virtues, without leaving the virtues, for the soul rests himself of effort when committing them, for the virtues irradiate out of man, without him making any effort. The fact that this level is superior to virtues not by forsaking the virtues, or by deviating from virtues, but by irradiating the virtues effortlessly, it is told by Saint Isaac when he says that in it will be "all the ways of the spiritual living".

comforting and it is committed within heart and in those of the souls. And in it there are all the wonderful ways of the spiritual living, whose work produces a feeling of the spiritual life and a delectation and a joy into God and all the other which are gives to us in that living of the soul who is found worthy of the grace of the happiness from there and all of those committed into faith still from here, according to the teaching from the godlike Scriptures, by God Who is rich in all His gifts.

Bewilderment

And if somebody says: If all these goods and the above mentioned deeds of the virtue and the getting far from evil and the discerning of the subtle thoughts occurring within soul and the fight against thoughts and the war against the enticing passions and the others, which even the faith itself cannot shows its power without, in the soul's work, if all of these are committed by the faith, how do you reckon that the knowledge is opposite to faith?

Solution to Bewilderment

We say that there are three modes thought with the mind (intelligible) which the knowledge ascends and descends in; and, in the same time with changing the modes which it crosses through, the knowledge gest changed becoming harmful or helpful. These three modes are: of the body, of the soul, and of the ghost[472]. The knowledge is one by its nature, but according to these levels of the thoughts (intelligible) and sensitive realities, the knowledge gets thinned and it changes its modes and the work of its understanding. Listen, therefore, also to which are its order (levels) and its principles which the knowledge harms or helps for: the knowledge is a gift given by God to the nature of the rational beings, and the knowledge was given them in the beginning of their creation, and it is simple

[472] From here one can see that the three modes of knowledge are also three plans of the knowledge, which three levels and methods correspond to. In all of them, the knowledge can be done according to a good or to a bad rule. This is for the knowledge of these plans has a normative character as well, either leading towards ever better, or towards ever eviler.

and it is not divisible in its nature like the sunlight isn't too; only, according to its work, it receives changes and divisions.

Word LXIII

About the First Step of the Knowledge

When the knowledge follows the bodily lusts, it will gather these modes: richness, vain-glory, adornment, resting of the body, diligent searching for the rational wisdom that is appropriate to ruling the present world and out of which gush up the novelty of the contrivances, of the craftsmanships, and of the teachings and those things which adorn the body in this seen world. Out of these ways it is born that knowledge that is opposite to faith, which I said about that is called as vain-knowledge, because fit is empty of any care for God, and because it brings a rational helplessness into cogitation, and it places the cogitation under the mastery of the body. This knowledge is totally concerned with this world.

The characteristic of the true knowledge is, on the opposite, that of being a totally understanding power and a hidden guide to the man and it is a godlike care visiting the man and taking care of the man[473]. But that knowledge that is tied to the bodily lusts doesn't attribute the guidance to God, but it reckons that any good is within man and within man it is the salvation from the harmful things and that guarding against hardships and against the many obstacles accompanying our nature secretly and manifestly, it belongs to our natural zeal and in our craftsmanships. This bragging knowledge reckons that all the things depend on its taking-of-care, according to them who say that there isn't a (godlike) oikonomia of the seen things.

But this knowledge cannot get rid of the ceaseless worry and of the fear for the body. That's why such a man is dominated by his lack of courage, by sadness and by despair, by the fear of devils, by the cowardice towards people, by the fear maintained by the rumors about thieves, by the news about

[473] The true knowledge is both out of man's power and out of God's power.

the death of some people or of others, by the worry about sickness, by the fear of poverty, by the fear of lacking the necessary things, by the fear of death, by the fear of sufferance and by the fear of wild beasts and of similar things, by the things happening on the stormy sea, day and night, which can rush in upon him. This is because one like this doesn't know how to throw his worry upon God, with the strength of the faith in God. That's why this knowledge swirls into plots and cunningness in all its things. And when the ways of its contrivances are proved to be vain, because of some reason and it doesn't search for the taking-of-care from God, it fights the people who impede it and who resist it.

In this knowledge is planted the tree of the knowledge of the good and of the bad, that uproots the love. This knowledge spies for the small mistakes of other people and for the causes and for their weaknesses and it makes the man to decide and to resist by words and to plot through evil cunningness and to rebuke his fellow humans also in other ways. Out of this knowledge comes the haughtiness and the pride; this of because this knowledge attribute to itself all goof things, and not to God[474].

On the contrary, the faith attributes its deeds to the grace. That's why the faith doesn't know the haughtiness, as it is written: "I can do all things into Christ Who strengthens me" (Phil. 4: 13). And again: "but not I, but the grace of God that is with me" (1 Cor. 4: 15). And what the blessed Apostle said: "The knowledge makes haughty", he said that about that knowledge that is not united with the faith and with the hope into God and not about the true knowledge[475].

The knowledge of the truth for humbleness it makes consummate the souls of them who have that knowledge. So it did to Moses, to David, to Isaiah, to Peter, to Paul, and to the other saints who have been found worthy, in a consummate manner, of this knowledge, according to the measure of the human nature. This is for their always changing contemplations (the understandings) and the godlike unveilings and the high seeing of the spiritual realities and of the untold mysteries, they

[474] The tasting and the nourishing in continuation out of the tree of the knowledge of the good and of the bad, it will uproot the love, because of the haughtiness that is born by it, within them who taste out of it, and because of using that knowledge, by and large, by them who taste it, for their egotistic benefit.

[475] It again appears the true knowledge united with the faith.

totally overwhelm their knowledge and their body is, in their eyes, as ashes and dust.

And the other knowledge gest haughty, because of walking into darkness, and it wants to prove its things by comparing them to those from on earth, because of not knowing that there is something superior to itself. And all of them are kidnapped by pride, because of being from on earth, and they match their living to what their body desires and they lean on their own deeds and they do not cogitate in their mind at the non-comprised realities. And they suffer these things all the time while they are carried away by these waves.

And the saints work that glorious virtue of God and their work is up high and their thought doesn't occupy on itself with the care for contrivance and for the vain things. This is for they who walk into light they couldn't get lost. That's why, all of them who have got strayed from the light of the knowledge of the Son of God and who have deviated from truth, they walk these paths. This is the first level of the knowledge. On it, the man obeys his lust. We defame this one and we reckon it not only opposite to faith but also to any good work.

Word LXIV

About the Second Level of the Knowledge

But when one leaves the first level and he turns towards the cogitation and the desires of his soul, he works the goods described before both with the cogitation of his soul and with the senses of his body, through the light of his nature. And these goods are: the fasting, the prayer, the giving of alms, the reading of the godlike Scriptures, the diverse good deeds, the fight against passions, and other similar goods. All the good works and especially the diverse goods which can be seen within soul and the wonderful deeds serving in the courtyard of Christ, on this second level of the knowledge, are accomplished

by the Holy Ghost through the work of His power[476]. The Holy Ghost straightens the path of the heart which lead us to faith, which we gather through victuals for the future age. But on this level the knowledge still is bodily and composed. But this knowledge is the wat guiding us and leading us to faith. This is for there is a higher level than this one. And if somebody advances, he will see on himself as ascending through it, with the help from Christ. This happens when the man lays down the foundation of its work into the appeasement resulting out of getting less involved with the people, in reading the Scriptures, in prayer, and in the other goods, which the things of the second knowledge are committed in. And in this knowledge worked all the good things. This is because this knowledge commits its work in the things submitted to the senses, through the bodily senses, in the exterior plan[477].

Word LXV

About the Third Stage of the Knowledge, that is the Stage of the Consummation

Listen to how one thins on himself and how he achieves the spiritual state and who he becomes in his living like the unseen powers who liturgize not by the felt work of the deeds, but through that work committed with the taking heed of the cogitation. When the knowledge gets elevated from the earthly realities and out of the worry for those and it starts experiencing the understanding of the internal realities, which are hidden from the eyes, and it starts despising the things in a certain way - out of which are born the passions which crook the soul - and it stretches upwards; when it follows the faith in the worry for the future age and in the desire for the things promised to us, and in researching the hidden mysteries, then

[476] Saint Isaac the Syrian reckons that the Holy Ghost is working within man exclusively on the level of the man's union with God. But the Ghost helps the man also on the level of the doing by strengthening the man and without stopping the man's efforts.

[477] Out of the last two *Words* and out of the following ones, one can see even clearer that the stages of the knowledge have, at Saint Isaac, rather a moral and normative meaning. But also, that these ones represent the true knowledge of the reality.

the faith swallows the knowledge and it turns back and it gives birth to knowledge since the beginning, in order that knowledge to become as that one from the beginning and to become totally a ghost[478].

Then, that man can fly, borne on wings, in the plans of the unsees realities, and he can reach the deep of the untouched sea[479], penetrating the godlike and wonderful rulings, those ones from within the nature of the realities thought with the mind (intelligible) and those out of the natures of the realities submitted to the senses (sensitive), and he researches the spiritual mysteries which can be caught by a simple and subtle understanding[480]. Then the inward senses are wakened up by a work of the Ghost, according to an order characteristic to the immortality and incorruptibility state[481].This is for they have received even from here the thought resurrection (not yet the sensitive resurrection), as a mystery, towards the true confession of the greatness of all realities[482].

These ones are the three modes of the knowledge, which the whole road of the man crosses through: into body, into soul, and into ghost. Through them the man starts discerning between good and bad: the knowledge of the man's soul crosses

[478] When the knowledge has been elevated to the unseen realities, it has become faith, for those unseen realities are no longer know through senses. Properly-said, that faith gives birth to the true knowledge, that knowledge form the beginning of our being, when it was living into the horizon of the spiritual realities. Then the man has become totally a ghost, being filled up by the Holy Ghost. This is for it entered the plan of the Ghost where there is a freedom form laws, where the breeze of the endless love blows, where are chosen freely and one at the time the endless manifestations of the love and of the communion.

[479] Then he reached the deps of that sea that is untouched by senses and by mind, namely the deeps of the godlike life, of the Ghost. We can see here the same joining of transcendence of God and of experiencing on God, through His grace.

[480] Here are perceived, in the same time, in an above-understanding-mode, the godlike rulings working within the seen and unseen beings, but also the godlike mysteries which are above these rulings, through a simple and subtle intuition, of spiritual order.

[481] The inwards senses are penetrated in their work by the work of the Ghost, or they become also organs of the work of the Ghost, taking place a theandric work, one divine-human. That is a state that anticipatedly tastes the immortality and the incorruptibility. It is lived the eternity on each moment, without knowing about moment anymore, by forgetting about the moment.

[482] He who has reached there he lives inwardly, in the mystery, this resurrection, and that is a proof about the renewal of all realities that will take place through that power overpoured out of that state of inwards resurrection. The inside is not meant to always remain without influence upon the external realities, but when Christ wants the inside will be overpoured over all the external realities, for the Resurrected Christ Himself is within the resurrected soul.

through these three measures, until he gets out of this world. A sole knowledge works in all these three measures the fullness of all injustice and lawlessness, as also into that of the righteousness, and the reaching of all the mysteries of the Ghost into the three measures[483]. And in it there is the whole movement of the mind, either ascending to the goods or descending to the evil, or in the middle. These measures are called by the Holy Fathers as "according to nature", "contrary to nature" and "above nature". And these are the three plans which ascends and descend in, as I said, the memory of the rational soul[484]. This is for when somebody works the righteousness into nature, or above nature, he is kidnapped by the memory of it, to seeing God withing nature, or he gets out to herd the pigs as one who has lost the richness of his power and who worked with the multitude of the devils.

The Recapitulation of the Three Knowledges

The first stage of the knowledge makes the soul indifferent to the running on the traces of God. The second one warms the soul up through the hurried running on the way of

[483] The knowledge, in this sense, it unveils and it also transforms the soul. The knowledge unveils the good possibilities of the man and it fulfills them. It unveils the godlike mysteries and the powers from above-nature and it imprints those within man, in order the man to be able to commit deeds which are above his natural power, but which he aspired to on the line of the good. The three states of the knowledge are, therefore, also three plans of the given and possible reality, three modes of unveiling those, of committing those, and of assimilating them to our being. The knowledge is not a theoretical occupation, but through it the man is accomplished, in a way or another, not only up to the limit of his nature, but also beyond it, endlessly.

[484] "Plans" or "sides" or "regions". Once they are known and impropriated, they can be again left. But, by memory, the soul remains tied to them. Often, we remember the know and left realities, so that we can turn back to them, or that we can think at them for an instant. Through knowledge we understand not only the realities of the nature, strengthening us among them, but also the realities contrary to nature and the realities from above-nature, us impropriating those to ourselves. Our nature has the possibility to connect itself to the plan of the contrary-to-nature realities, and also to the plan of the above-nature realities, and it can fall into the first ones and it can be elevated into the last ones. Out nature it not locked up, strictly, like that one of the animals. But the contrary-to-nature realities get imprinted within nature, and they alter it, while the above-nature-realities when imprinted within our nature they enlarge our nature's powers. The nature moves on all three plans of the reality, which are not only given but they are also possible, so that the man could become satanic while still keeping the countenance of a man, or the man can become godlike, again while preserving a countenance of a man.

the realities belonging to faith. And the third one is that of the resting; and it is the image of the future rejoicing only by the wisdom of the thinking at the future mysteries. But because the nature hasn't got yet totally elevated from the mortal stage and out of the burden of the body, and it hasn't been consummated into the spiritual one that is higher than that that still can deviate, it doesn't have either the power of the consummation, that one that no longer needs to serve and to be in the world of the death; because of not having the power to fully leave the body's nature. And as long as still is in this life, it remains in course of transformation, both in this one and in that one[485]. And by being poor and hungry, the soul serves on the second level – that one in the middle -, through that virtue placed in the nature in order to be worked though the body's nature[486].

And on occasions (for a while), like them who have taken ghost of resurrection into the mystery of the freedom, he rejoices of the grace of the Ghost, by ascending on the level of his Giver, and then he turns again back to the humbleness of his deeds. And these ones are those through the body. Nd the soul keeps these ones, let the enemy will kidnap the soul through the delusions existing in this evil age and through the troubled and deviated from the right-path cogitations. This is because, as long as the man is down, locked up under the cover of the body, the man cannot have surety. This is for there is no consummate freedom in this non-consummate age[487]. That's

[485] Until the spiritual man still is in this world, he still is on course of transformation, both in his bodily nature, mortal, and in his spiritual level he is living on.

[486] BY and large, the man by remaining as long as he lives on earth into body and mortal, he cannot persevere into the third stage, i.e. that one of the seeing of the godlike mysteries, and he cannot reach it without the tiredness of those deeds aiming to consummation. He is submitted to change. It is a change that elevated the man for an instance from his bodily condition, but it also lower the man form the state that is outside the human condition, into the condition of the life into body, namely that of the nature. That's why, for the most part of the time the man must actualize the virtues whose potentiality is placed in his nature. By that "the poor and hungry soul is enriched with consummation". The man must serve (liturgize) God in order to achieve his consummation. This is in order the man not to fall below nature and in order the man to ascend, from time to time, at that state that is above-nature. For the most part of the time the man is in the middle state, if he makes the effort to maintain himself in it. But neither this state is totally deprived of grace. The man falls out of grace only when he falls into that state that is beneath-nature. For the most part of the time the man is in the middle stage of working the virtues into body, namely neither in that lower state of the life into sin, nor in that or the full resting into God.

[487] A special accent on our full freedom in the future life was placed by Saint Gregory of Nyssa (see: J. Gaïth, *La conception de la liberté chez Saint Grégoire the Nysse*, Paris, Vrien,

why, the whole work of the knowledge is a work of getting accustomed (of tiring exercising, of growing up). And the work of the faith isn't committed through deeds, but it is accomplished in spiritual understandings and it is above-senses. This is for the faith is subtler that the knowledge is[488], because the knowledge is of the things submitted to the senses. This is for all the saints who are found worthy of this living (that is the kidnapping to God), they live through the power of their faith the joy of that above-nature living.

And we call as faith not that one which one believed through in the difference among the godlike and all-worshipper hypostases and above-everything and characteristic to the godhead, and into the wonderful embodiment of the Word into the humanity taken out of our nature, despite this faith is a very high one, but we refer to that faith that sprouts out within soul out of the light of the grace and it supports the heart through the witness of the understanding, in order the heart to be doubtless in the surety of the hope, stranger to any imagination[489]; that faith that is not shown in accepting the things heard by ears, but it is shown in looking with the spiritual eyes at the mysteries hidden within soul and at the godlike richness hidd4en to the eyes of the sons of the body and unveiled into the Ghost to them who feast at the table of Christ by cogitating at His laws. This is for Himself said: "If you keep My commandments, I will send you the Comforter, the Ghost of the truth, Whom the world cannot receive, and That One will teach you the whole truth" (Jn. 14: 15-16). This shows to the man the holy power dwelling all the time within him, the cover, that strength thought with the mind (intelligible), which always

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1953). That freedom will be a liberation from all limitations. It will be a liberation from all impediments pose by body against the soul's enthusiasm. This is for the body will become thinned, spiritualized, transparent, and unsubmitted to passions. Secondly, it will be a liberation from past, or from the past's passionate addictions; but there will be also a cessation of the between present and the hoped future. We will possess then everything we hope for. So, it will be a liberation from body, from space, and from time. It will finally be a possibility of loving consummately on the measure of the consummate knowledge.

[488] This is for its world is subtler too. It is the spiritual world, that is thin not only by its essence, but also through its delicateness.

[489] Saint Isaac speaks not about the faith and teaching, or as content of some phrases, but he speaks about the faith as act, as conviction, on the ground of an understanding, of an intuition, of a mysterious and direct contact with God in Trinity and with Christ, through the work of the Holy Ghost – or of the grace – within soul. Of course, the act of faith, when it is right, it can perceive but the right content of the faith, or God as love, as Trinity, as embodied Word.

cover the man and that banish away from him any harm, so that no harm gets near to the man's soul and body[490]. This strength is felt in an unseen manner by the luminous and understanding mind, with the eyes of its faith[491]. This (the power of the Ghost) it is known by the saints more than by others by trying (experiencing) it.

And this power is the Ghost Himself Who make hot, by the strength of the faith, the soul's parts, as by a fire. And it spreads rapidly and it despises any danger and by the hops in God it is elevated on the wings of the faith, out of the seen creation, and it is shown aa drunk in its kidnapping by the care for the things of God and by the simple sight and by the unseen understanding of the godlike nature, and it accustoms the cogitation to occupy on itself with the taking heed at its hidden things. This is because until that state doesn't come, namely the consummation of the mysteries, and until we aren't found worthy of being those mysteries unveiled to us in a shown manner. The faith liturgizes between God and saints, untold mysteries[492].

May it be that by the help of the grace, through these ones us too to be found worthy of Christ Himself, here by downpayment, and there, in the Kingdom of Heavens, into hypostasis and into truth, together with them who love Him! Amen.

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[490] This is an explanation of the faith worthy of being memorized. The Ghost only shows the power of faith existing all the time within man's mind, naturally, namely to set that power in work. The Ghost makes the mind feel that power as out of itself. And this understanding feeling waken up through the Ghost it is the faith. The faith comes out of the collaboration of the Holy Ghost with the man. That's why, he who doesn't believe he cannot invoke the excuse that the Ghost hasn't given him the gift of the faith. He doesn't believe because of not freely collaborating with the Ghost to actualize the faith from within him. On the other hand, the Ghost is over the man like a dome, like a strength, or like a firm sky, which the evil ghosts cannot cross through with their temptations. The Holy Ghost is our defender.

[491] The faith "feels", namely it makes a contact with the reality of the Ghost that is present within man. The faith is the crossing through of the man by the Ghost and the feeling of this crossing through.

[492] The faith is a working bridge between saints - or among them who strive for holiness - and God; the faith fulfills also a serving on this plan, a serving of the mysteries, or through faith are unveiled the mysteries of the life between saints and God.

Word LXVI

About other Ways and Meanings of the Knowledge of Diverse Kinds

That knowledge that moves within the seen realities, or within senses, and it follows their sequencing, it is called as natural. And that knowledge moving on the plan of the thought (intelligible) realities and by their mediation into the bodiless natures, it is called as spiritual, because of receiving its feeling into ghost and not into senses[493]. And these two occur within soul from outside, in order to be known[494]. And that one that is produced on the godlike plan, it is called as above-nature and it is rather known also as above-knowledge[495]. The sight (the contemplation) of this knowledge-above-knowledge is not received by the soul out of a content that is external to the soul, as in the case of the first two kinds of knowledge, but it is shown and it is unveiled out of the realities form within the soul in an immaterial manner, suddenly, and unexpectedly[496]. This is for "The Kingdom of Heavens is within you: (Lk. 17: 21). The Kingdom of Heavens is not hoped for on the ground of some imaginings, neither it comes through judgments formulated on the ground of the work of Christ and by keeping His word, but it

[493] It seems to be about the receiving of a feeling of the mind from the Ghost. It seems that Saint Isaac knows a power of the feeling that can be set in work either by senses of by mind. In the last case, this mutation of the feeling is done by the Ghost. This can mean also a transfiguration of that feeling through senses. About a perceptive energy of the senses that cannot be reduced to the senses' materialness, it is mentioned and analyzed also by a certain direction of the psychology from our country.

[494] This phrase is quite meandrous. It seems to be about the birth of these two knowledges within soul from outside the soul, by the touch of the soul to the seen and to the unseen realities, through two kinds of feelings for their knowledge. Properly-said also the knowledge of the intelligible realities is received by the soul also through the mediation of the seen realities, and therefore - in this sense - from outside.

[495] The knowledge of the godlike realities, that takes place on the above-nature plan, it can be rather reckoned as an above-knowledge work. Saint Gregory Palamas will describe in details this above-knowledge knowledge. Saint Isaac shows here too three stages of the knowledge: natural, spiritual, and knowledge-above-knowledge.

[496] This king od knowledge has the character of a lightening intuition, one that doesn't' use the senses and the rational judgments. The spiritual knowledge is that one that sees the spiritual powers and it sees God too, through the rationalities placed by God within things. God can be seen through the thing's transparency to Him.

is unveiled from within the way of the hidden cogitation, without a certain cause, and without a researching of it[497].

Interpretation to the Things Said Above

The first knowledge is born out of continuous researching and out of zealous learning; the second one, out of the good living and out of the pious cogitation; and the third one has been appointed only to faith. This is because in it the knowledge ceases and the deeds come to an end and the use of the senses becomes superfluous. So, the more the knowledge descends within these borders, the more it will be honored[498]. And the more it descends the more it will be honored. And when it reaches the ground and the earthly realities, the knowledge masters over all realities and outside the knowledge anything is overlooked and useless. And when the soul raises its sight upwards and when the soul unfolds his meanings in the heavenly realities and when the soul desires the realities which cannot be seen with the eyes and which are not in the power of the body, then all of those are upheld by faith[499].

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[497] The expression εσωθεν της ειχόνος την διανοίας can be translated both as: "from within the hidden way of the cogitation" and as: from within the image hidden into cogitation". The cogitation is an image that hides on God, or God is an image hidden into cogitation. This image (role model) sometimes penetrates the cogitation by becoming visible. This kind of knowledge doesn't base on itself on using the images (the things) as the natural kind of knowledge does, neither it bases on itself on the judgments founded on the words of Christ, words which are passed into the deeds of the virtues, but it is based on the direct seeing of the mysteries.

[498] The godlike reality becomes seen unexpectedly, without rational deductions from cause to effect.

[499] Nicephorus Theotokis interprets this word like this: "There are three kinds of knowledge: that one coming from study and learning; that one coming from hearing with faith; and that one coming from revelation and from being imparted with the grace of the All-Holy Ghost. The last one is the superior one and it is more consummate than the other two and it is bestowed only them who have reached the peak of the virtue". By calling this one too as faith, and therefore by saying that this is not shown through deeds, but by spiritual meanings and into the simple work of the soul, above senses, he adds here also the word "the more it descends the more it will be honored". And him who has been found worthy of such a knowledge, if he descends from the high and above-senses seeing (from the high and above-senses contemplation), down to the earthly realities, it will enjoy the greatest honor. This is for this one by having within themselves the hot faith as a grain of mustard and by being full of entrustment, he doesn't only know in details the realities form the creation but, because he can master over all realties, he commands what he wants. "For if you have faith like a grain of mustard, you will tell this mountain: move yourself from here there, and it will move, and

Word LXVII

About that Soul than Tends towards the Deep Sight, in Order to Sink Himself in that Deep Sight out of the Bodily Thoughts and out of the Memory of the Things

Any one thing that is higher than another it is hidden to that thing which it is higher in comparison to. And this doesn't mean that that thing has by nature another body as a curtain, in order to be able to unveil its hidden. This doesn't mean that one can reach the Prime Light in the most limpid mode, in an unmediated manner, or on another level, one that though isn't separated form that according to the place[500], but according to the cleanness which he can received it with, and according to the height of that cleanness, namely according to the measure of the minds, or according to the power for receiving the views and the higher powers.

All the understanding beings are hidden to them who are lower, but not through a nature that would differentiate them, but by the movements of the virtues. But I am not saying this about the Holy Powers, about the beings endowed with soul, and about demons. The first ones are hidden from them who are in the middle, and the ones form the middle are hidden from those from the third plan, both by nature and by place, as also through movements. And we believe that each one of these is hidden to another in its inside through knowledge, either they can see on one another or not, but from those which are lower by nature[501]. For the bodiless reality cannot be seen through a sight focused on them from outside them, unlike the bodily realities which can be seen by a sight external to them, but by

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nothing will be impossible to you" (Mt. 11: 20). But it could be that Nicephorus Theotokis not to agree what it is said in this text further on, where it is analyzed more, seemingly, the honor this kind of knowledge it receives form people. He could agree also the explanation that the more the knowledge occupies on itself with the lowest things, the more honored will be, by being able to knows those things more exactly.

[500] Here it is being alluded the teaching of Dionysus the Areopagite, according to which the first angelic level contemplates in an unmediated manner the Prime Light, or God, while the other angelic groups do that through the mediation of the intermediary levels. But Saint Isaac adds that that doesn't mean a separation of the other levels from God.

[501] The cherubs are hidden from Seraphs through knowledge; a man who is on a higher spiritual level, likewise, he is hidden - in many concerns – to them who are on a lower spiritual level. But the Holy Powers are hidden from people also through nature.

the fact that the bodiless realities can see on one another we say that one of them are inside the movements while others are through the virtues and of the measure of the movements[502]. That's why, either they are equally honored or they are differently honored, they see on one another not through imagination, but through a non-liar and true-by-nature sight, except on the cause of all of them that is above their diversity and that is the only one all-worshipped.

The demons, though they are very filthy, they are not hidden from one another on their levels. But they cannot see the two orders which are above them[503]. This is for the spiritual sight is the light of the movement. And this one itself is them mirror and eye[504]. But when their movements get darkened, they no longer see the levels from above themselves[505]. But the devils see on one another within their order because of being thicker than the angelic groups[506]. These are the things I have wanted to tell you about the devils.

But the soul, to the extent they are defiled and darkened, they cannot see either on one another or on themselves. But when the soul gets cleaned and they come again back to their state from the beginning, they will see clearly the three orders: that one from beneath themselves, that one from above themselves, and on one another. So, not because of changing their bodily quality, they can see the angels, the devils, an on one another, but they will see through itself their spiritual

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[502] The seraphs see the Cherubs or they are seen by Cherubs within them, for the movements of their virtues are the more intense movements of the movement of those ones.

[503] The devils cannot see the inside of the angelic groups, neither they can see the people's inside.

[504] It is interesting this definition given to sight, to conscience, and to knowledge: it is the light of the movement. There are blind movements which cannot see anything. The knowledge is a movement, but it is a luminous movement. There takes place a union between movement and light. Or, the highest movement is the luminous movement. The light is movement too. And the (spiritual) light in movement it is knowledge. And knowledge of the self, or the knowledge, it is a movement of the light, or it is the light of the movement turned towards itself. It is an eye seeing on itself and it is a transparent mirror of him who sees on himself in that mirror.

[505] In the Greek text is said: "those from beneath them". But is seemed to us as being a mistake.

[506] Being thicker, they can see on one another. The thickness is more easily seen by an inferior sight. The thickness of the demons is, of course, of spiritual order. A being that is full of hatred, of agitation, it will be felt, it will be seen more easily, because of disturbing the other more. They who are thick in this sense they will see the thick ones but they cannot see the thin ones. But the thin ones see the thick (rude) ones.

nature and order. And if you told me that it is impossible one to see the demon, or the angel, if they to not change on themselves and take a visible to man countenance, namely that not the soul sees but only the body does it, I answer you that, if it was so, why would the soul need cleaning?

Actually, the devils show themselves to the unclean people too, and even the angels do that, but when the people see them with the bodily eyes, they see them without needing any cleanness. But that soul that has been cleaned doesn't see like that, but spiritually, with the eye of the nature, namely with the intuiting and understanding eye. And if the souls see on one another, even while the souls still are within body, you won't wonder yourself about that. This is for I am bringing you the testimony of somebody who confesses the truth, namely of Blessed Athanasius the Great, who said in his writing about Anthony the Great that, while the Great Anthony was sitting at prayer, he saw somebody's soul ascending with much honor and he blessed him who had been worthy of being shared with such a glory. That one was the Blessed Amon from Nitria. And the mountain which Saint Anthony was living at it was thirteen days far from Nitria.

It was shown through that example, relatedly to the three mentioned orders, the fact that the spiritual natures, even though they are far from one another, they still can see on each other. Likewise, the souls, when they are clean, they do not see bodily but spiritually. This is because the bodily sight is visible and it sees the present realities. But the realities from far need a different kind of sight in order to be seen.

The groups from above are many and countless according to their existence and they are called according to the kinds and levels. For, why would otherwise be called as Principalities, Dominions, and Powers? And the Masteries might have been called like that for they are honored, and they are fewer that those form beneath them, as said Saint Dionysus the Bishop of Athens[507]. Everything is through mastery, through knowledge, very great and totally differing from one another according to the level of their states. And for they are chaining from level to

[507] Theotokis says that the Masteries are known less than the ranks which are beneath to them (Principalities, Dominions, and Powers), for they master these ones. He also says that Saint Isaac is among the first to mention the writings of Dionysus the Areopagite, which he firstly mentioned at a Synod from the year 532, when Saint Isaac was still living.

level until reaching the unity of the Greatest and Strongest than all of them, and Who is the Head and the Ground of the entire creation. And I am calling head not the Builder, but on the first and most wonderful creatures of God[508]. This is for many are below the Providence and below the Wisdom of God Who is theirs and our Maker. And the more their subjects are the lower are themselves. And they are inferior in height and in smallness, and not in space, but in power and in knowledge, according to the measure they have received, the smaller knowledge following after the bigger knowledge.

The godlike Scripture has mentions us all these understanding beings by two spiritual names and as divided on three levels. The first one is divided in the great and high and all-holy Chairs, in the Cherubs with many eyes, and in the Seraph with six wings. The second level in Dominions, Powers, and Masteries. The third level in Principalities, Archangels and Angels. These levels men in Hebrew the followings: the Seraphs are the hot, burning ones; the Cherubs are them having much knowledge and wisdom; the Chairs are them who receive and who rest God within themselves. These groups were called like that also according to their works. The Chairs mean the honored ones; the Dominions are them who master upon any kingdom; the Principalities are them who rule the sky; the Masteries are them who master upon nations and upon each man; the Powers are them who are strong in power and fearsome at countenance; the Seraphs are them who sanctify; the Cherubs are them who carry; the Archangels are the full of vigil guardians; the Angels are the envoy ones.

On the first day were created the seven natures understanding in silence and with voice[509], that what is the

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[508] "The Head and the Foundation and the first among the wonders of the deeds of God" he calls on Jesus Christ. For He is the Head of all Principality and Dominion (Col. 2: 10) and He is the cornerstone, that chosen one, that honored (1 Pt. 2: 7) and the foundation laid, outside which nobody can lay down another foundation (1 Cor. 3: 11). "Though Him the skies were strengthened" (Ps. 32: 6 (in KJB we have: Ps. 33: 6 (E. l. t.'s n.))), "the ages were made" (Hebr. 1: 2), and were committed "the great and wonderful realities". Christ is called as "deed" of God according to his humanity. Even in this quality Christ is above all angelic groups.

[509] "Maybe the nine ones". They are understanding by silently understanding the greatness of God. Olivier Clément says that even in the silence of the face, therefore also of the soul, there is a profound understanding. About the silence of the face, he says: "It is the silence, it is the full silence, epiphanic, that transforms the entire face in a transcendental presence… The mouth can speak out of the supra-abundance of the silence" (*Le visage interior*, Stöck, Paris,

light[510]. On the second day, the strength. On the third day God gathered the waters and He made the plants to sprout out. On the fourth Day God shared the light. On the fifth day God created the birds, the reptiles, and the fish. On the sixth day God gave to the entire world a settlement, or its length and width. God gave the world, as beginning, the sunrise; as end the sunset; the things from the right as north; the things form the left, as south. God made all the earth like a bedding and the ones from above as a skin, as a dome, as a circle; and the second circle as a wheel attached to the first one; and the ones of the earth attached to the ones of the sky. And the ocean like a girdle surrounding the sky and the earth. And inside it, high mountains reaching the sky. And the sun behind the mountains in order the sun to cross behind the mountains for the whole night. And the great sea inside these mountains, occupying a half and a quarter of the dry land[511]. And the glory be of our God!

Word LXVIII

About the Guarding of the Heart and about a Subtler Sight (Contemplation)

If you are alone in your cell and you haven't achieved yet power for a true sight (contemplation), you will always occupy on yourself with the cogitation at the troparia and at the kathisma, and with the thought at death and with the hope for the future realities. This is for these ones gather the mind and they don't let the mind to get scattered, until there will come the true sight (contemplation). This is for the power of the ghost is stronger than the passions are. You will also cogitate at the hope for the future realities, united with the remembrance of God, and you will understand well the meaning of the troparia

1978, pp. 14-15). But the angelic powers also communicate somehow the godlike greatness through their speaking and amazed silence, or through their "silent" voice.

[510] By the fact that their being is understanding, they are light by excellence. Saint Isaac says that it refers to them that "light" which the Genesis says about that God created, on the first day, the "light".

[511] This was the vision upon world at that time.

and you will guard on yourself against the external things which move you towards lusts. And take heed at your small deeds, as also at things. And you will always examine your thoughts and you will pray for earning eyes in all your behavior[512]. From here it starts springing out the joy. And then you will find the troubles sweeter than the honey.

Nobody can defeat his passions except by the felt and seen virtues. And the scattering of the mind cannot be defeated by anybody except by using the spiritual reading. Our mind is light and it not tied to a certain thought it won't stop from scattering. And without the consummation of the virtues mentioned before, one cannot achieve this guarding. This is because if somebody doesn't defeat these enemies he won't be let alone. And if the peace doesn't reign within him, how will be him able to find out the realities placed within the peace? This is for the passions are a wall in front of the hidden virtues of the soul. And if the passions do not fall by the showing of the virtues, the ones from within won't be seen. Neither can somebody, while being outside the wall, to live into the ones from within the wall. And nobody will see the Sun into darkness, neither the virtue of the soul's nature, as long as the disturbance of the passions still persists within him[513].

You pray God Him to give you to feel the longing for Him and the desire for Him. This is for, when this feeling and the desire for the Ghost have come to you, you will be able to part with the world; and the world will part with you. But one cannot feel This One without appeasement and ascesis and without the speaking regarding the reading about these things. And without these ones one cannot find those ones. This is because, if you search for them, they will leave after a little while and there will occur the bodily ones. Let him who understand, to understand. The Lord deigned the wise man to eat this bread in sweats. The

[512] All your behavior to be a sight to you, or guided by a sight, by an understanding. You be like a Cherub who is entirely eyes.

[513] The guarding isn't a simple technique, but it is gained at the end of the virtues committed through the body. Each virtue represents a victory of our will in a side or another of our being, and it will bring peace form a certain passion. On the superior plan stays the non-scattering of the mind's thoughts. This is the work of the mind's guarding. But only inside this peace one can see the godlike realities hidden within mind, or unveiled to the mind. Until then, the passions stay as a wall in the way of our sight that is directed towards inside. This wall must be torn down through virtues. By that one gains both the peace and the transparency to the godlike realities. The treasures from inside, as seen through the soul, are also called as soul's virtues, unlike the virtues which are accomplished through the body.

Lord didn't do that out of evilness, but in order they not to remain unconsumed within us and we to die. This is for each virtue is the mother of the next virtue. So, if you leave the mother that gave birth to the virtues, and you start going to search for its daughters before you have achieved the mother of the virtues, those virtues will become vipers within your soul. And if you do not cast them away from you, you will surely die[514].

Word LXIX

About the Diverse Teachings and about the Benefit out of Each One

The spiritual feeling is that one having the feature of receiving the seeing (contemplative) power[515], like the apples of the eye does, which have within them the power of receiving the light submitted to the senses. The mental sight (contemplation) is a natural knowledge united with the state of the nature, that it is called as natural light. It is the holy power of the gift of the discernment placed between light and sight (contemplation)[516]. The knower natures are some existences endowed with the discernment coming to them out of light, on the purpose of the seeing (contemplation). The passions are some sort of callous being[517].

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[514] Through pride the virtues become vipers biting on others, but they also poison him who have them. The image of the viper is used also in *The Ladder* (*Word IX*).

[515] "Η ποιωθεισα", namely that one that has been prepared through learning. This is for he says that the sight of the mind (νοητη θεωρία) is natural, it is obvious that through spiritual feeling he means the feeling of the mind. he who has prepared on himself through learning, he then will receive the seeing (contemplative) power. It is a sense entering the direct contact with the godlike realities, as one enters through his bodily sight the contact with the seen realities.

[516] "The gift (charisma) of the discernment (this is the sun that discerns), that distinguishes both the natural light from within us and the views coming to us through our mind, he called it as holy light. This is for this one, by gathering and by making perfect all the virtues, it brings the gift of the holiness. That's why too it is greater than all the others and it is their emperor". The discernment is placed in that light that requires to be seen and the mind that sees that light. The discernment passes the power of the sight from potentiality into act.

[517] Saint Isaac, as all the Eastern Fathers, he had a great confidence in the human nature. This was for they reckoned that the human nature is created in order to see God and to be filled up

The cleanness is the making limpid of the mind's sky, whose bosom is being erected in our winged-up nature[518]. If the mind isn't healthy in nature, the knowledge won't work in it[519], like the bodily sense lack its sight when harmed because of certain causes. And if the mind is healthy but the knowledge doesn't take place, it will mean that the mind doesn't work outside itself in order to discern among the spiritual realities, like also the eye can be healthy but it doesn't set in working the sight of the sense. Even though the mind remains into its own things, if the grace is not near to them, all of those will remain unworking in fulfilling the service of the discernment, like in the absence of the sun the people spend their nigh without seeing, even though all their organs are healthy and perfect, namely both the eye and the sight, as also the undiscerned things or which are not discerned[520]. This is what was said: "Into Your light we will see light: (Ps. 35: 9[521]). But if the grace of the Sun thought with the mind it come near to us, and He moves our desire and He entices us to watchfulness, but our mind is not clean, that light will be seen as an empty sky, one non-transparent, because of the thickness of the clouds and of the matters which easily stretch on themselves as a darkness towards the light of the sun which we are gladden by into the joy of the seeing[522].

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with God's work. Thew work of God doesn't do else but to set in act a potentiality of the nature. Like the eye is created for the sensitive light that sets in act the eye's power of seeing (because the eye sees this light only when this light is present), likewise is with the natural mind of the man. When these potentialities are set in working the nature manifests in its normal movement. Through the passions which impede the human nature to place on itself in communication with the light, the human nature is becoming callous and it also is being crooked.

[518] "Through the sky of the mind he means the godlike aura of the Ghost".

[519] It is about the spiritual knowledge that is born out of the encounter between mind and the godlike light.

[520] Our nature is necessary in order to see the higher realities, but it cannot activate this power of it without the godlike grace.

[521] In KJB we have: Ps. 36: 9: "For with thee is the fountain of life: in thy light shall we see light."; in ROB we have: Ps. 35: 9: "For at You is the spring of the life, into Your light we will see light." (E. l. t.'s n.)

[522] "Regardless how much one would be taught and wise and endowed with discernment, if the grace of God doesn't lighten him, because of the uncleanness of his passions, he will walk without discernment and in darkness. This is for the discernment from within us and the natural light are without result in their works if they are not lightened by the godlike light". The "empty sky" means maybe a soul empty of deeds, of light, and of grace.

When the sight lips in its power of seeing (of discerning), the nature is empty of work. The soul is impeded from feeling the joy from the Second Sun[523] that dawns over all realities, because of the bodily worries set upon it, worries which cover the truth's light, so that it won't come to us. So, we necessarily need all the said things, especially because one hardly can find all of these in a man, without any diminution, and without any stain, and therefore most of people cannot reach the consummation of a spiritual knowledge. Thus, the lack comes out of the mind's helplessness, out of inappropriately choosing the purpose, out of the confusion of the will, out of the lack of cleanness, and out of not finding a teacher and an adviser; out of these comes the ceasing of the grace. "It is not good to him who is short in speaking, neither the richness, nor the mastery of the great ones" (Wisdom of Sirach 14: 3[524]), out of the impediment of the times, of the places, and of the behaviors.

Some Short Heads

The truth is a sense according to the will of God, being into the feeling of the senses of the spiritual mind. It is a sense tasted by somebody within himself[525].

The love is the fruit of the prayer leading through its sight the mind that is insatiable in its longing, when the mind perseveres in prayer and when the man prays in his mind only through silent and full of fire thoughts, and warmly.

The prayer is the killing of the thoughts of that will that is according to body's life. He who prays is totally identical to him who has dies to the world. And denying somebody on himself is

[523] "The first sun is the natural discernment. The second sun is the grace from God. If that one has been existing within us, it has been guided from the second one". But the second one is more properly called as sun, and on can understand Christ by it, in Whose light we see all the realities, by having healthy our power of discernment, like we discern in the light of the seen sun, when our bodily eye is healthy and it has the power of the sensitive discernment. The worldly worries though, they weaken the power of discernment of the mind's eye, that one that we use to see Christ.

[524] This book is not present in KJB. One can find it on www.academia.edu, translated in English from Romanian, as it is given in ROB, together with the other books missing from KJB (14 in total). (E. l. t.'s n.)

[525] Here are analyzed several senses of the spiritual mind, similar to the diversity of the bodily senses. The mind has also a general feeling, but this feeling too is allotted in several senses, as it is in the case of the body's senses.

one with persevering into prayer. And the love for God is in the self-denial of the soul[526].

As out of the seed of the sweat sprouts out the wheat-ear of the righteousness, likewise out of satiation sprout out the debauchery, and out of gorging with food sprouts out the uncleanness. Out of the hungry and humiliated belly never will come out defiled thoughts. Any digested food becomes an adding to the juices from within us and a natural vigor within us. When the body's limbs are filled with the impulse of the whole body, impulse that reaches into the limbs, it happens to see a bodily image; or, if the heart moves unwillingly, by being pushed by a thought, it will suddenly occur out of that thought an image of pleasure and that will conquer the whole body. Even if the cogitation of him who is righteous and clean in his thoughts, his right-reckoning will be immediately disturbed by that feeling from his limbs and his cogitation will descend from the place it has been before like on some high place. And the decency of the thoughts will roll downwards and his illustrious righteousness will be defiled because of the disturbance brought by passions that enters the heart through the excitement of the limbs. And then half of his power will become helpless, so that one could say that he has forgotten the first purpose of his hope and, even before entering the battle, he is defeated without fighting. And without any effort of his enemies, he has obeyed the will of his helpless body. To all of these is forcedly submitted the will of the virtuous man, by his urge to ceaselessly be satiated. And if he lives peacefully in the reals of the righteousness, he tends to surrender on himself to those things which have never wanted to ascend in his heart.

And when the sleeps alone, he is surrounded by the pilling up of those full of vain hallucinations and defiled thoughts, and those thoughts make his bedding unclean, and host of the fornication, and theater of the hallucinations. And when he communicates with his thought by speaking, into a drunkenness of his thoughts, his mind will become agitated and a stormy sea, and his mind will fall under the power of the waves rushing in upon the mind out of the body's sea, because of the gorging of his belly.

Of, you the righteousness, what strongly your beauty shines like, in the sleeping on the floor and in the way of the

[526] The self-denial, the prayer, and the love for God are united into a whole.

hunger, which take the sleep away from you, through the heavy suffering of the body, when some sort of deep pit opens between the ribs and the stomach, due to the absence of the food! All the food and all the gorging of the bally receive inside us the contrivance of the defiled hallucination and shameless images, which are born out of those ones, and which come out and appear into the hidden place of our cogitation and they tickle us, and they cause us a hidden mating with the defiled things. And the empty stomach makes out thinking a desert place having peace from thoughts and peaceful of any disturbance from thoughts. But the full and satiated stomach is a place of the hallucinations, and a balcony of the inappropriate hallucinations, even if we are alone into wilderness. This is for the satiation, he says, lusts for many things.

When you are found worthy of the godlike gift and of the dispassion of your soul, you must know that that hasn't happened to you because the unclean thoughts stopped crossing through you, or because of not having occurred everywhere within you any movement of bodily thoughts (because no one can be without those), neither because those ones have been easily defeated by you (because the cogitation cannot remain totally undefiled and undisturbed, regardless how highly spiritual the cogitation would be)[527], but because your mind doesn't renounce to fight them through the thoughts of the higher work and to destroy them; and this is because , when some thought occurs, the mind will be kidnapped from near to that thought, forcedly, by some above-the-will power, that preserves by habituation and by grace the good dough within heart, that is the house of the cogitation[528].

It is different the mind of the ascetic from the nature's order. That cogitation that by heavenly mercy it has died to the world, that cogitation has only simple thoughts about things,

[527] In the Greek text is said the opposite: for the mind doesn't get darkened and it doesn't get disturbed regardless how highly spiritual it would be. But we think that such wording is nonsensical.

[528] In the later "Method" of the prayer of the heart, under the name of Nicephorus from Loneliness (*The Romanian Philokalia*, volume VII, p. 31), it will be said that the mind that is gathered during prayer within the heart, it is like a husband returning home from a journey. There, into the warmth of the heart, the mind and its cogitation feel well; there they have found the truest reality. The habituation to appeasement, helped by grace, it makes the mind to banish away the defiled thought that occurs. We are noticing here again the together-working of the man with the grace.

without fight and without war[529]. The consummation yoked together with the body and with the blood reigns over the thoughts springing out of body and out of blood, and it doesn't abolish the nature's ones until the living cogitation of the man still moves into the live upheld by natural elements, namely until the foundation of his mind takes its change in any movement and impulse out of the four juices. And the glory to be of our God forever and ever! Amen.

Word LXX

About the Words of the Godlike Scripture, which Urge us to Repentance; and about the Fact that Those Words Have Been Said for the Weakness of the People, in order They not to Perish from the Living God; and about the Fact that They Must not Be Understood as Occasion for Committing Sins

The manhood asked by the fathers in their godlike writings and the urge to repentance form the Scriptures of the apostles and of the prophets, they must not be understood as a help and as an urge towards sinning, or for transgressing the impassable borders of the Lord which have been ordered from old through the mouth of the saints in all the Scriptures and laws for the destruction of the sin. But they have been given to us for, by liberating our feeling from the fear of the despair, us to have our hope through repentance and by that every man to run and reach the repentance and so no one to continue sinning carelessly. This is for God put the fear in all Scriptures and He showed that He hates the sin.

Why, therefore, the whole mankind was drowned during Noah's days? Wasn't that because of the debauchery, when they got mad after the beauty of the daughters of Cain? This is for, at that time wasn't either love for money or wars. And why were burnt the cities of Sodom? It wasn't because they surrendered

[529] The expression "simple thought", or "simple meaning" of the things can be found also at Saint Maximos the Confessor. Could it be that Saint Maximos took this expression from Saint Isaac the Syrian? Or it could be that this writing of Saint Isaac dates from after Saint Maximos?

their limbs to the lust and to uncleanness, so that those ones take all of them under their mastery, by people's will and the people indulged themselves to defiled and shameless deeds? It wasn't because of the fornication of a sole man they fell prey to death, through a sole approval, twenty-five thousand of the sons of that first born Israel? Why was throw away from God the giant Samson who was consecrated and sanctified to God since he was in his mother's womb, and who was heralded before his birth by angels, as to John and to Zachariah, he who was found worthy of a great power and of great deeds? It wasn't that because of being defiled his holy limbs by the mating with the whore? And David, the one who was according to God's heart, he who was found - due to his virtues – worthy of being brought to completion through his seed the promise given to his ancestors and out of him to shine Christ for the salvation of the whole world, wasn't him punished for adultery with a sole woman, when he looked with his eyes to her beauty and because of that he received in his soul the arrow? This is for because of that was started him war from his household and he who existed his thigh chased him and for that David repented with many tears, so that he wetted his bedding with his tears and God told him through the prophet: "The Lord removed you sin from you" (2 Kings 12: 13[530]).

But I want you to remember also some things from before those. Whys came the anger and the death upon the house of priest Eli, the righteous old man, who shone into priesthood for forty years? Not because of the lawlessness of his sons, Ophni and Phineas? Because neither him committed sin willingly. But because he didn't have the zeal to ask his sons to honor the Lord, and because he loved his sons more than Lord's commandments. This is in order one not to reckon that the Lord shows His anger upon them who lived on all the days of their life in lawlessness, because of this inappropriate sin, behold that the Lord shows His anger also upon them who truly are His, priests, judges, rulers, and sanctified people of His, whom he entrusted with the doing of wonders. It was shown thus, that when occur some people who transgress His laws, He won't overlook them by any means but, as it is written as Hezekiel: "I told the man, whom I commanded to destroy Jerusalem with the unseen sword, to start in front of My alter

[530] In KJB this book is usually called as 2 Samuel. (E. l. t.'s n.)

and to have no mercy on old or young" (Heze. 9: 6). This is in order to be shown that are truly love by Him they who walk with fear and awe before Him and who do His will; and saints are to Him they who commit virtuous deeds and who have a clean conscience.

But on them who mock the ways of the Lord, He mocked them too and He throws them away from His face and He withdraws His grace form them. This is because why came out unexpectedly the decision against Balthasar and He condemned him on the way of the hand? Not because he dared to touch the things consecrated to the Lord, which are untouchable, by stealing them form Jerusalem and by drinking out of them with his concubines? So are destroyed, by an unseen blow, also they who consecrated their limbs to God and then they dare again to use them in worldly deeds.

Therefore, let's not despise while waiting for repentance - by our evil daring - the God words and menaces given us by Him through the godlike Scriptures; let's not anger Him by our indecent deeds and let's not defile our limbs after we have consecrated them to serving God. Because, behold, we too have been consecrated to Him as Eli and Elijah and as the sons of the prophets and as the other saints and virgins who committed wonderful deeds and who spoke to God face to face; and like all the ones form after that, as the virginal John, as saint Peter and as the other list of evangelists and of the preachers of the New Settlement, who consecrated on themselves to the Lord and who received His mysteries, some of them out of Lord's mouth, others through unveilings, and they became mediators between God and people and heralders of the Kingdom all over the world.

Word LXXI

About the Things which One Could Achieve the Changing of the Hidden Meanings together with the Changing of His External Living

As long as one is in lack of wealth, he always thinks at his exit from this life. He always cogitates at that living from

after resurrection and he prepared for that all the time. He is patient in any temptation coming from being dishonored or from bodily resting which occur in his thinking. And all the time it is moving within his cogitation the thought of despising the world. And he dares in his cogitation and he achieves a strong heart all the time and towards any danger and fear which work the death. And he even doesn't fear the death. This is for he thinks at death all the time as it is drawing closer and he is waiting for it. And his worry is thrown upon God with doubtless hope. And if he meets troubles, he is convinced and he surely knows that they bring him crows. That's why he endures the troubles with the whole joy and he gladly receives them. This is for he knows that God Himself if Him Who appoint those troubles to him, for some unknown gains and through an unshown oikonomia.

And if it happened to him, because of some reason, some destructive things through the work and through the plot of the one who is craftsman in all evil things, on the same instance the lust of his body starts moving within his soul. And he starts thinking at a long life and there starts ascend within his soul thoughts of resting and the things of his body get strengthened in him and he starts searching all the time for gathering the things which can rest him and he exits the freedom that is not submitted to some of the thoughts of the fear. And consequently, he is always cogitating and contriving, in everything, thought which cause fear and he thinks at reasons for fear. This is because of being taken from him that courage of his heart, which he gained it while he was higher than the world, in his state lacking of wealth that was enriching his soul, because of being him now inheritor of the world, on the measure of the things he has achieved. And he received within himself the fear of the things according to the law and according to the rule established by God. This is because on the measure that our limbs work the things of the fear, we become slaves and submitted to serving the fear, according to the words of the Apostle (Hebr. 2: 15).

Before all the passions stay the love for the self. And before all virtues there stays the despising of the resting. He who surrenders his body to resting he causes to his body troubles instead of peace. He who delighted on himself in his youth he becomes slave at old age and he sighs during his last days. As him who keeps his head under water, he cannot

breathe the thin air poured into his emptied lung, likewise it cannot receive the breathing of the feeling of that new world he who sinks his cogitation into the worry for the things from here. As the stench of the death disturbs the sap of the life, likewise the indecent view disturbs the peace of the thought. As it is impossible to live the health and the illness together in the same body and one not to destroy another, likewise it is impossible to inhabit the same house the richness in money and the love and not to be one destroyed by another. As the glass hit by a stone cannot remain intact, neither that saints that parties and remains and talks to a woman can remain into his cleaned without getting defiled. Like the trees are uprooted by the fury of the waters and by the waters' continuous flooding, likewise the love of the world is plucked off the heart by the overpouring of the trials coming upon the body.

Like the medicines clean up the uncleanness of the bad juices from within body, likewise the harshness of the trouble cleans up the evil things from within heart. As the dead cannot feel the living things, likewise the monk's soul buried sunk in quietude is protected against the storm that uses to blow out of feeling the things which move amid people. As he who spares his enemy at war cannot remain unharmed, likewise he who lives in ascesis cannot deliver his soul from perdition by sparing his body. As the child gets scared by the fearsome views and he runs and grabs his parents' clothes, likewise the soul, when pressured upon and troubled by the fear of the temptations, that soul runs closer towards God and ask God in ceaseless prayer. And as long the temptations last rushing in one after another, the monk multiplied his prayer. And when he reaches again at large, he surrenders on himself again to scattering.

As they who are surrendered in the hand of the judges to be punished for their evil deeds, when they get closer to torments they get humble and they immediately confess their evil deed they will get their punishment diminished and they will get away with smaller torments, but if they remain callous regarding their confession, they will add to their torments other torments, and at the end, after many torments, when their rids will have been covered in wounds, they will unwillingly confess, but their confession will be useless, likewise is to us too: when we are surrendered, out of mercy, because our sins recklessly committed by us, in the hands of the Right Judge of everybody, and we are about to face the stick of the trials, as long as our

punishment for our sins is easy, if when the stick of the Judge comes closer to us we humble on ourselves and we recall the injustice done by us and we confess those in from of Him, we will quickly be delivered through short trials; but if we get callous in our troubles and we do not confess on ourselves as guilty as charged and worthy even to suffer more than we suffer, but we blame the people or, sometimes, the devils, or the righteousness of God, and if we present on ourselves as innocent of such deeds and we do not reckon that God knows us better and that all over the world there are the judgments of God and that without God's commandment no one is punished, then all the things coming upon us will cause us a ceaseless grief and our troubles will become awful and we are tied to one another as by a rope, until we know on ourselves and we humble on ourselves and we feel our injustice. This is because without feeling us these it will be impossible us to come to straightening. And by suffering many troubles all the way to the end of our life, we will make our confession useless, because, by making it then, it won't be able to bring us comforting. But feeling on his own sins it is a gift coming from God and it occurs in his thinking when God sees that that man suffered all sorts of trials, so that that man not to leave from here burdened with all the narrowing and troubles because in such a case that man wouldn't benefit anything of this world. But the understanding come to us not due to the heaviness of our troubles, but because of our nescience. Often, some of us, while being in such troubles, they exit this world guilty and unconfessed, denying their guilt and blaming others. But the merciful God waits that they somehow will get humble, so that Him to forgive them and to deliver them. And God delivers them not only from their trials, but God even forgives their mistakes, by having mercy on the little confession of our heart.

As a certain many, bringing a big gift to the emperor, he will achieve from emperor a smiling look, likewise he who makes his prayer with tears, God, the Great Emperor of the ages will forgive him his mistakes and God will make him gain from His a full of grace look.

Like that sheep that leaves the flock and walks separately form its shepherd will come night to the wolves' den, likewise that monk who parts with the assembly of his companions under the motif of a living in quietude, he will be met by views and he will walk towards those and he will get close to those,

and thus he will cross through all the things one can see in the cities.

Like a man who carries on his shoulder a very precious stone, and he leaves for a trip on a road haunted by thieves and famous for evil things, he will be all the time dominated by the fear of being attacked, likewise him who carries the precious stone of the righteousness and he walks among the world on the road of his enemies, he won't have hope for escaping his enemies and the plunderers of the earth, until he will have reached the place (the monastery of the monastic cell) of his tomb (that is the place of his hope). Could him who carries the very precious stone not to fear? Likewise, the monk too doesn't know in what place and out of what hidings and at what time the thieves can occur within him and they can disrobe him of his hope. And he will reach robbed his house, that is the time of his old age.

Like that man who drinks wine and he gets drunk on the day of the weeping, he will forget about all the grief for his pains, likewise him who is drunk with the love for God he will forgive, in this world of the crying, all his pains and sorrows and he will become insensitive towards all the passions of the sin, due to his drunkenness. His heart leans on his hope in God and his soul is a light and winged bird; and all the time his cogitation is elevated from earth and it flies above people, in his occupation with his own thoughts, and it is delighted in the immortal realities of The Highest Whom to be the glory and the mastery forever and ever! Amen.

Word LXXII

It Comprises Useful Teachings, Full of the Wisdom of the Ghost

The faith is the door of the mysteries. This is for what the bodily eyes are to the things submitted to the senses, likewise it is the faith, with its understanding eyes, to the hidden

treasuries[531]. We have, as the fathers say, two souly eyes, as we have the two eyes of our body. And we do not use both of them identically in seeing. With one spiritual eye we look at the hidden realities of God's glory, hidden within things, namely God's power and wisdom and His Providence together eternal towards us, that one that we can know out of the greatness of His organization. Likewise, with this spiritual eye we look at the angelic groups together-serving with us. And with the other spiritual eye we look at the glory of His holy nature, when He deigns to lead us inside the spiritual mysteries, and when He opens the sea of the faith within our cogitation[532].

The repentance has been given to the people after Baptism, as grace upon grace. This is for the repentance is the second birth out of God, and the gift whose downpayment we have received it through faith, and we are going to receive that gift by repentance. The repentance is the door of the mercy open them who search for it. Through this door we enter to mercy; and if we do not cross through this door, we won't find the mercy. Because all of us committed sin, according to the godlike Scripture, "being us straightened as a gift through His gift" (Rom. 3: 24). The repentance is the second grace that is born within heart out of faith and fear. And the fear is the parental stick guiding us until we will have reached the spiritual Paradise of the goods. And when we reach there, it leaves us and it turns back.

The Paradise is the love of God which the delectation with all happinesses is comprised in[533]. It is the place where the Blessed Paul was fed nourished with an above-nature food. And after he tasted there out of the tree of life he shouted out, saying: "The things which the eye hasn't seen and the ear hasn't heard and at the man's heart haven't ascended, those

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[531] The faith is a spiritual sense that enters the touch with the godlike and mysterious world, like the bodily sight enters the touch with the seen things. Through faith enters the godlike and full of mystery meanings of godlike powers, as the rays of the seen things enter our being through our sensitive eyes.

[532] Saint Isaac doesn't separate the faith from cogitation. Through faith the cogitation enters the endlessness of meanings, above meaning, of the godlike life. That's why the cogitation is faith too, or the faith is cogitation as well. This second eye allows us to see God within us, in this ocean that enters us.

[533] The faith is the door towards mysteries, or towards the Paradise of the living together with God; and the love is the interior of the Paradise, or the place where these mysteries are lived at. Especially, the love of God is the tree of life from Paradise. That's why Christ is the Savior, as the tree of this new and eternal life.

things have bene prepared by God to them who love Him" (1 Cor. 2: 9). From this tree was forbidden Adam, by the advice of the devil. The tree of life is the love of God which Adam fell off and therefore Adam never met the joy again[534].

And into the soil of the brambles there worked the darkness. They who have been deprived of the love of God they eat the bread of their sweat in their deeds, even if they walk the right way. This was the first created man ordered to eat after his falling. Until we do not find the love, our work is in the land of the brambles and we sow and we reap amidst brambles, even if our seed is the seed of the righteousness; and we are pricked by thorns all the time, and until we have straightened on ourselves, we will live into the sweat of our face. But when we have found the love, we will be nourished with heavenly bread, and we will be strengthened without work or tiredness. The heavenly bread is Christ Who descended from heavens and Who gave life to the world[535]. And this is the bread of the angels.

He who has found the love he east Christ; he east Christ on all days and all the time and by that he will become immortal[536]. "The he who eats, he says, that bread that I will give it to him, he won't see the death ever" (Jn. 6: 58). Blessed is him who eats the bread of the love that is Christ. This is for him who nourishes on himself out of love he nourishes on himself with Christ Who is the God over all realities, as John confesses it by saying: "God is love" (1 Jn. 4: 8). So, he who lives in love he brings fort the fruit of the life out of God and he breathes in the present world the air of the resurrection out of the realities from here. In this sky will be delighted the saints after resurrection. The love is the Kingdom secretly promised by our Savior to His disciples, that they will eat it in His Kingdom. For what is it: "Eat and drink at the table of the Kingdom" (Lk. 22: 30) except the love? This is for the love can feed the man

[534] The joy, the love, and the true life are one. They are God, the Person or the communion of Persons infinite in love and in life. There is no joy outside the love. And the love is only among persons. And the love come in a full manner to us only out of the godlike Person. The godlike Person entered by embodiment on the plan accessible to us, He is the tree whom we receive through the fruit of the imperishable life.

[535] The fruit from the tree of life can also be called as heavenly bread, the bread of the immortality. Both of them show Christ out of Whose life and imperishable love we receive the immortal life, for His love is inexhaustible, and of His love we won't ever get satiated.

[536] We ought to notice that: he who is nourished with the godlike love he is immortal, for he will never get satiated of that love and he is being nourished out of the infinite and personal love of God. At this love we must think also when we are imparted with Christ in Eucharist.

instead of food and of drink. "This is the wine that gladdens the heart of the man" (Ps. 103: 16[537]). Blessed is him who drinks this wine. Out of this wine drank the debauched and they got ashamed; and the sinners, and the left the ways of their passions; and the drunkards, and they started fasting[538]; and the rich, and they wanted the poverty; and they who hunger they have been enriched with the hope; and they who are sick, they have become powerful; and the untaught have become wise[539].

But as it is impossible to cross the sea without a ship, likewise no one can cross towards love without fear. That stinking sea placed between us and the understanding Paradise we cannot cross it except through the ship of the repentance driven by the oarsmen of the fear. If these oarsmen of the fear do not stir the ship of our repentance, which we cross with the sea of this world towards God, we will get drowned into that stinking sea. Our repentance is the ship; the fear is its helmsman; the love is the godlike shore. So, the fear places us into the ship of the repentance and it crosses us over that sea of the stinking life and it brings us to the godlike shore, that is the love, which will be reached by all of them who live in ascesis, all of them who are burdened with repentance. And when we have reached the love, we will have reached at God. And our trip will have come to an end and we will have crossed to the shore that is beyond the world, where there is the Fater and the Son and the Holy Ghost. And may Him make us worthy of His glory and love and fear! Amen.

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[537] In KJB we have: Ps. 104: 14-15: "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; // And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."; in ROB we have: Ps. 103: 16-17: "Him to get bread out of earth and the wine gladdens the heart of the man; // to gladden the face with oil and the bread strengthen the heart of the man." (E. l. t.'s n.)

[538] He who drinks the wine and who eats the bread of the clean love he will no longer love the wine and the bodily foods. That wine is sweeter and more strengthening than the wine of the body and that heavenly bread is more nourishing than any bodily food.

[539] The love gives not only joy but also understanding, knowledge both to the loved one and who loves. He who drinks the wine of this love, or who eats its of-life-maker bread, he will no longer feel the need for food, for pleasure, for the richness from this world. All of those get fade in comparison to the godlike love.

Word LXXIII

Which Contains Useful Advices which I Have Uttered with Love to Them Who Listened to This Word with Humbleness

There is no good thought occurring within heart which not to come out of the grace of God. And there is not cunning thought drawing near to our soul, except those destine to try us and to tempt us. That man who has reached to know the measure of his helplessness, he will have reached the consummation of the humbleness. That one that guides the gifts towards the man is the heart moving towards ceaseless giving of thanks[540].

That one guiding the temptation towards the soul it is the speaking-against thought, that is always moving within our heart. God bears all people's helplessness, but God doesn't suffer that man that always speaks against, without God rebuking that man towards advising that man[541]. In such thoughts it is that soul that is stranger to any light of the knowledge. That mouth that always gives thanks it receives the blessing from God; and within that heart that lives in giving-of-thanks there will occur the grace. Before the grace there walks the humbleness[542], and before the advising rebuke there walks the self-appreciation. The pride one will be allowed to fall into blasphemy; and he who boasts on himself for his virtue with the deed he will be allowed to fall into fornication. And he who boasts within his wisdom he will be allowed to fall into the darkness traps of the nescience.

That man that is estranged to any remembrance of God he bears within his heart his envy against his neighbor, and he think at his neighbor with naughtiness. He who, in his remembrance of God, he honors all the people, he will find help from all the people by the hidden will of God. He who defends

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[540] Only the giving-of0thanks opens the way to the coming gifts; and only in the giving-of-thanks it is shown that the man realizes the greatness of the gifts, namely that he knows how to truly use the gifts.

[541] To the speaking-against man, to the ingrate, the gift will be taken away from him, in order that man to realize how much he misses that gift, namely to realize that he no longer has what he needs by himself.

[542] If the grace comes there where are given thanks for the grace, before the grace there appears the humbleness, or the conscience of needing the grace.

the man whom it has been done injustice to, he has God fighting for him, He who bestows his arm to the help of his neighbor he will receive the arm of God to his help. He who condemns his brother into his evilness, he will find God as his accuser[543]. He who does justice to his brother into his hidden, he will he healed of his evilness; and he who condemns his brother in an assembly he will increase his won wounds. He who secretly defends his brother he makes shown the strength of his love; and he who shames off his brother in other people's eyes, he shows the bigness of his envy. That friends that rebukes hiddenly, he is a wise doctor; and he who wants to heal somebody in the eyes of the man he actually condemns him. Forgetfulness of all mistakes it is the sign of the mercy and of the love; and the condemnation of the mistakes it is the sign of the cunning thoughts. He who rebukes towards healing he rebukes out of love. And he who seeks for revenge, he is empty of love. God rebukes us out of love, not to avenge Himself on us, let that not be, but He want His image to be healed, and He doesn't stay angry for a long time. This kind of love it pursues the straightening ad it doesn't passionately deviate towards hatred. The wise righteous is like God, for he doesn't punish the man at all by avenging himself due to his evilness, but he punishes the man in order to correct him or in order to frighten others. And that rebuking that is not like this one, it won't be towards advising. He who does the good for rewards he will quickly change on himself. And he who in the power of his knowledge he gets illuminated through contemplation (sight), by the knowledge that is in God, though he then gets out of his body, he won't get haughty in his thought neither he will deviate ever from his virtue.

He who enlightens his cogitation in order to make it worthy of the reward from God, he has reached the deep of the humble cogitation with his soul and with his body. Before somebody get close to knowledge, he ascends and he descend in his living; but when he gets close to knowledge, he will be elevated whole. But regardless how much he is elevated, the ascension of his knowledge won't end until it will come that age of the glory when he will take his richness. This if for, the more the man get consummate in God, the more than man will walk in God's ways. In the present age God shows His face, but not

[543] This is for all the people are the children of God.

as it is, because regardless how high the righteous ascend to seeing God, they still look at God's face as in a mirror. But there, they see the showing of the truth[544].

That fire lit in dry woods will be quenched with difficulty. Likewise, the fire of the heat of God, that comes and it is ignited within the heart of him who has rejected the world, it won't quench and it will be more powerful than the fire[545].

That cogitation that has found the wisdom of the Ghost it is like a man sailing in a big ship, which he gets on board and he crossed with the sea of this world and he reaches the shore of the future age. Such is the feeling of the future age in this world, as a small island surrounded by the sea; and he who gest closer to it he will no longer get tired by the waves of the hallucinations of this age.

The merchant when he has finished his trade, he hurries up to turn back to his home. The monk, as long as he still needs the deeds, he gets saddened at the thought of the separation from his body. But when his soul feels that he has redeemed the whole time and that he has taken his downpayment, he will desire the future age. As long as he is one the sea, the merchant bears the fear within his bones, lets the waves will stir up and so the hope for his work to get sunk. The monk, as long as he is in this world, he is mastered by fear in his living, lest the storm to rise up against him and his thing that he has been gathering up since his youth and all the way up to his old age, to be lost. The merchant keeps his eyes on the shore and the monk keeps his eyes at the time of his death.

The sailor looks at the stars when he crosses through the middle of the sea and he directs his ship according to the stars, until he reaches the shore. The monk looks at the prayer, for the prayer guides him and it directs his trip towards that shore which his living moves towards, in his ceaseless prayer. The sailor looks at the shore where he will anchor his ship and

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[544] "Here we see like in a mirror" (1 Cor. 13: 12), because we cannot detach on ourselves from the images of the world, or even from our internal image (from our senses), that is influenced by the body, so that we are unable to see God in Himself. That's why we are endlessly advancing towards an ever-truer sight of God through the created images, evermore spiritualized, ever more transparent to God. But in the future age all the images will be consummately overwhelmed by the spirituality of God as Person, as also our soul will be in an ever more spiritualized body, a body increasingly crossed through by God. So that through us God Himself will see on Himself.

[545] Ourt body thinned in his juices it is like a dry wood. It feels more intensely the godlike fire.

where he will take what he needs from, and then he will direct his ship towards another shore[546]. Similar it is the travel of the monk as long as he still is in this life. He crosses from shore to shore, or from knowledge to knowledge, and he advances by changing the shores, or the knowledge, until he will get out of sea and of his trip and he will reach the truest city of all where those who inhabit is will never leave from to undertake another trade, but each of them will rest into his richness[547]. Blessed is him whose trade hasn't been mixed with this vain world, inside this great state; blessed is him whose ship hasn't been wrecked, but he will joyfully reach the shore.

The diver sinks into the sea naked until he finds the pearl. The wide monk crosses through his life naked until he finds within himself that precious pearls that is Christ Jesus. And when he finds Him, he won't want to gain anything of the existing things. The pearl is guarded into treasury; the monk's food is kept inside the quietude. The virgin is harmed in assemblies and in multitude of people and the monk's cogitation is harmed in the encounters with many. The bird runs, from place to place, towards its nest in order to breed offsprings; that monk that has right-reckoning (discernment) he hurries up towards his dwelling place in order to produce within himself the fruit of the life. The snake, when the whole his body has been crushed, he still guards his head; the monk ceaselessly keeps his faith that is the beginning of his life. The cloud covers the sun up; the much words will cover up that soul that started to be lightened in the sight (contemplation) of the prayer.

That bird called as "erodium" gets gladdened and it rejoices, according to the word of the wisemen, when it parts with the world and it leaves for a desert place and it lives there. So, the soul of the monk receives the heavenly joy when he gets far from people and he leaves for living in the middle of the appeasement and he waits there for the time of his death. They

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[546] These ones are the "epektasis" of Saint Gregory of Nyssa. Any level of height that is reached, it will open the perspective towards another height. The shores are states of resting into God, which interrupt the fight against the storm of the passions and of the troubles, and which are short tastings of the definitive resting into God, anticipating the future life.

[547] He is rejected the Origenistic theory, or the theosophy and the anthroposophy, about new incarnations, or about new fallings of the souls into other bodies, because of the boredom of the resting into God. God is an ocean of meanings and of love never to be fully comprised, which nobody gets bored in and which have no limit which one could cross over.

said about that bird called Sirin that anyone who hears the voice of its song they get so enslaved that they will follow that bird's travel through the desert, because, due to the sweetness of that song they forget even about their own lives, and in the end, they will fall and die. What happens to the soul is similar to that. This is for, when the sweetness of the song of the words of God will resound within the soul, that is imprinted into the feeling of the mind, that soul will start whole to pursuit that, and that soul forgets about the bodily life and his body is deprived of his lusts and that soul will be elevated towards God since this life.

The tree, if it doesn't reject its leaves before, it won't sprout out new leaves. The monk, until he casts out of his heart the previous memories of his, he won't bring fort new fruits into Jesus Christ.

The rain makes abundant the fruits of the earth, and the care from God makes abundant the fruit of our soul. The shell, out of which the pearl is made, it builds up within itself, as they say, some sort of spark of lightening, and the shell receive the matter form the air, and until then the shell is an empty bark; the heart of the monk, until it hasn't received the heavenly content into understanding, it has an empty work and it doesn't give birth inside its shell the fruit of the comforting.

That dog that licks its wound it drinks his own blood and it won't know the harm coming out of its blood's sweetness; that monk that bows down to drink the vain-glory he drinks, in the same time, his life, and he won't feel the harm brought by that sweetness which he enjoyed of, for an instant. The worldly glory is a rock covered by the sea's waves, which the sailor doesn't know about until his ship gets wrecked and it gets full of water. It does so the vain-glory to the man until it totally sink the man destroying him. The fathers said about it, that within that soul that is mastered by the vain-glory, the once defeated and cast out passions will come back within. A small cloud covers up the sun's disk but the sun will remain very hot after that cold has passed from there. A little idleness covers up the soul, but the joy from after that it will be great.

Do not get closer to the words of the mysteries from the Holy Scriptures without the help from God, that can be received through prayer and asking, but rather say: "Lord, give me to perceive the feeling of that power from within those words" (The Prayer of the Reading). You must reckon that the key of the true

meanings from the godlike Scriptures it is the prayer. When you want to get closer to God with your heart, you must firstly show your desire through your bodily toils. Out of these is the beginning of the living. This is for the heart gets much closer to God when the man lacks the necessary things and when he gets satisfied with a sole kind of food; and that follows to the deeds. This is for the Lord has made out of this the foundation of the consummation.

You reckon the non-working as the beginning of the soul's darkening[548]. And you must reckon the confabulations as darkness over darkness. And you must reckon the second thing as cause of the first thing. And this is because, even the useful words when overused they cause darkness, how much more will do so the vain-words? The soul will be made poor by the much-speaking, even if the much speaking is done in the fear of God. Sop, the darkness of the soul comes from the disorder of the living.

The measure and the border in living enlighten the cogitation and banish away the confusion[549]. The confusion of the cogitation because of disorder it caused darkness to the soul. And the darkness brings disturbance. The peace comes out of the good order and the light is born within soul out of peace. This is for out of peace springs the clean sky[550]. And as the heart gets closer to the wisdom of the Ghost by estrangement from the world, the heart will receive the joy from God and the heart will feel within soul the power of discerning the wisdom of the Ghost from the wisdom of the world. This is for in the wisdom of the Ghost the silence masters within soul; and in the worldly wisdom there is the spring of the scattering. And after finding the first wisdom you soul will be filled up with much humble-cogitation and kindness and with that peace that

[548] It is remarkable the observation made by Saint Isaac that the idleness is a beginning of darkness and that the deeds are beginning of light. He who does the good he gets enlightened with kindness, and he lives in the luminous horizon of the communion and he lightens up the rationalities of the things.

[549] The measure and the border still have in their depth the way of the eternal novelty. But the lack of measure accentuated a sole power of the soul and it weakens the others.

[550] The clean sky allows the sun and the sunlight to be seen. And the clean sky is that soul lacking the disturbance, the storm, namely a soul mastered by peace. The peace of the mind is that clean sky between the mind and the Sun Christ. Nothing interposes between mind and Christ. The mind can wholly focus itself on Christ. The mind is not impeded by anything in this permanent focusing towards Christ, in cogitating at Christ, in entering Him through cogitating and feeling.

reigns over all your thoughts. Consequently, also all the limbs stop and get appeased from the disturbance and from their restlessness. And after finding the second wisdom you will gain the pride into your thought and untold changes of thoughts and the disturbance of your mind and the shamelessness of your senses and haughtiness[551]. Do not reckon that that man who is tied to the bodily things he will have daring in his prayer done by him before God. The cheap soul is lacking the wisdom, while the merciful soul will be made wise by God.

Like the oil fuels the candle's light, likewise the mercifulness nourished the knowledge within soul[552]. The key of the heart towards the godlike gifts it has been given to the love for the neighbor; and on the measure of the untying the heart from the ties of the body, the door of the knowledge will be opened in front of the heart. Receiving the understanding means the crossing of the soul from a world to another world[553]. What beautiful like and what worthy to be praised like it is the love for the neighbor, when our care for the love for our neighbor doesn't detach us from our love for God! What sweet is like the encounter with our spiritual brothers, when we can keep together with that also the encounter with God! So, it is good to take care of our brothers too, to the extent we are allowed to do that by the appropriateness. And this means not to fall, because of that, off the hidden work and living and off the ceaseless speaking to God[554]. This is for the disturbance caused by the second work comes out of the way of being of the

[551] The peace of the mind is like a clean sky which Sun Christ is seen through; the peace of the mind is united with the wisdom brought by the Ghost that doesn't allow the mind to go after all sorts of unimportant thoughts, among which some thoughts are really ugly, so that one is embarrassed even of speaking about them. Such a man no longer has either the peace or the daring of the prayer towards God.

[552] This is for the mercifulness nourishes the love and into love there is the knowledge of the neighbor, for he opens himself to you. But when you succeed in making the another to open himself to you, you succeed that relatedly to God as well. Or, through the another who is open to you, you see God.

[553] The key of the understanding is the crossing from the world of the objects to the world of the subjects and therefore to the world of the godlike Subject as well. The knowledge of the material realities it is not actually "understanding". The "understanding is that that takes place among people, as subjects, and therefore between man and God too.

[554] The love for people is kept clean through the love for God. My fellow human receives, in my eyes, when I see him into God, a mysterious holiness. When we fall off cleanness and steadfastness, in what concerns our love for our fellow human, we no longer are able either to cleanly and steadfastly love God. And vice versa. In this case the mind isn't capable of any of these loves in cleanness and lastness.

first work. The mind is not capable of both dialogues concomitantly.

The seeing of the people from the world it causes disturbance to that soul that has rejected the people form the world for the thing of God. Continuously speaking with our spiritual brothers will harm us. And concerning the laymen, it will harm even only seeing them from outside. The realities encountered by senses won't stop the bodily doing[555]. But he who wants to pick up, from his thought the joy, by working the hidden things, he will suffer of disturbance in the resting of his heart even by only hearing the voices, without looking at their origin. The internal death (toward the world) is not committed without the non-working of the senses, and the bodily living desires the wakening up of the senses, while the souly living desires the wakening up of the heart.

As on the plan of the nature the soul is bigger than the body, likewise, the work of the soul is bigger than the body's work. And like in the beginning the conceiving of the soul preceded the soul's instilling, likewise the bodily deeds precede the souly work. And there is a great power in the small but persevering deed. This is for the soft and small drop of water that perseveres, it will drill through the hard stone.

When the resurrection of the spiritual man comes closer within you, it will wake up within you the death towards everything and within your soul that becomes unlike the creation it will warm up the joy; and your thoughts will be closed within yourself, into that sweetness existing within your heart[556]. But when the world resurrects within you, the scattering of your cogitation will multiply, together with the small and fickle thought. And I call world the passions which are born by scattering. And when the passions will be born and they will grow up, they will become sins and they will kill the man. Like children cannot be born without having a mother, likewise the passions are not born without the scattering of the cogitation, neither the done sin is born without the dialogue with the passions.

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[555] The good deeds through body.

[556] The death towards all the realities of the world and event eh death of the former man, it is not a Nirvanic insensibility, but it is an internal joy and sweetness, and those exceed any worldly joy and sweetness, and they are nourished out of the deep meanings and above understanding and clean meanings of the thoughts of everybody who have unveiled their luminous roots, through their clean heart, into God.

When the patience multiplies within our souls, that is a sign that we have received for above, hiddenly, the grace of the comforting. The strength of the patience is greater than the joy thoughts occurring within heart. The life in God is the death of the senses. When the heart lives the senses die. And the resurrection of the senses is the death of the heart. And when the senses resurrect that is the sign that the heart died for God. The conscience doesn't receive the straightening out of the virtues which are committed among people[557].

That virtue done by somebody for another it cannot clean up the soul. This is because of being reckoned in front of God as a deed done for receiving a payment[558]. But that one done by the man within himself it is reckoned as consummate virtue and it consummated both of these: it is reckoned both as rewardable and as bringing the cleanness. That's why, you smut part with the first one and pursuit the second one. This is because parting with the first one without taking care of the second one it is an obvious falling from God. And the second one fills up the place of the first one too[559].

Resting and non-working mean together the soul's perdition and they can harm us more than the devils do. When you force your helpless body to deeds over its measure, you gather within your soul darkness upon darkness and you rather cause disturbance to your body. And if you surrender your healthy body to resting and non-working, your body will consummate the whole evilness into your soul that inhabits your body, and even if somebody desires the good a lot, after a little while even that thought of good that he still had had it will be case out of him. When the soul is drunk with the joy of his hope and with the gladness for God, the body will no longer feel the troubles even if it is weak. This is for, despite the soul bears a twofold burden it won't weaken, but the body rejoices together with the soul of soul's delectation, for the soul will collaborate

[557] Here is about those virtues which the people cause pleasure to one another, or which they reciprocally serve their interests thought, without thinking at God. Those are good but passing and superficial deeds, without steadfastly building the man up through steadfast virtues.

[558] Here is being rejected the theory of the merits for deeds. The truly good deeds are those done out of love, and not for payment.

[559] By bringing the cleanness it will bring also the reward. Or the cleanness itself is the true payment. And the cleanness is the exclusive preoccupation with God for Himself. The last kind of virtue keeps the place for the first one too. But not the vice versa. But it will be even worse when one doesn't pursuit even the first kind of virtue.

with the body even if the body is weak. This happens to the man when his soul enters the joy of the Ghost.

Brother, if you guard your tongue, you have been given from God the gift of the pricking of the heart in order you to be able to see your soul through that. And through the pricking of your heart, you will enter the joy of the Ghost. And if your tongue defeats you, you believe me that you will never get rid of darkness. This is for if you have your heart clean you will have your mouth clean as well, as the blessed John said.

When you want to urge somebody to good, you firstly resting him bodily and then after you will honor him with words of love. This is for nothing persuades the man to come to decency and nothing makes the man to cross from the evil things to the good things as the bodily goods do, or as the honor he sees that he received from you. The more somebody enters the fight for God, the more he dares within his heart when praying. And the more the man is attracted to more things, the more he will lack the help from God. Do not be sad because of the impulses of your body. This is for God will take those away from you consummately. Do not fear your death. This is for God has prepared the things in order you to be elevate above your death. God's to be the glory and the mastery forever and ever! Amen.

Word LXXIV

About the Example and the Resemblance Comprised in the Meaning of the Sunday and of the Saturday

The Sunday if the mystery of the knowledge of that truth that is not received together with the body and with the blood, for it is above any cogitation[560]. In this age we do not have the eighth day either the true Sunday[561]. This is for he who said that God rested on the seventh day, he showed the stop of this

[560] The Sunday was fully known into the resurrected Christ as our supreme truth and our final target. This truth isn't received with our body and blood from now and that's why this truth is above the cogitation starting out of our body and blood.

[561] The millennium cannot be installed in the present way of the world; the eternal resting and happiness will take place only in the future age.

life (Gen. 2: 2)[562]. This is for the tomb is for the body and the tomb is from within world. There have been given six days for the ploughing of the life and they are consummated by keeping the commandments. The seven days make whole the first six days into tomb. And the eighth day does alike, through exiting the tombs.

Like those who have been found worthy of it they receive here the mysteries of the Sunday in the image of the example, but they do not receive that day itself in a bodily manner, likewise those who live in ascesis they receive here the mysteries of the Saturday but they do not receive the Saturday itself into truth, that is the ceasing of everything that saddens and the resting of everything that disturbs[563]. This is for God have given us the mystery but not the true work in the living from here.

The true and the matchless Sunday if the tomb, that shows what it means the consummate ceasing of the troubles and of the passions and of the ploughing that resists those. In the tomb rests (Sabbathizes) the whole human nature, namely the soul and the body. God organized in six days the being of this world and he created the natural elements and He gave existence to their ceaseless movement towards serving. And the natural element won't stop in their road until the detachment. And out of their power, namely out of the first created natural elements have been created our bodies. But God hasn't given even stopping form their movement, neither to our bodies which have been created out of them Hod has given them to stop from working the earth (form their ploughing)[564]. And as border for

[562] God's resting on the seventh day shows us that this world isn't endless.

[563] In the present life we have only from time to time a ceasing of the work for combating the passions and the troubles, but not a total ceasing. So, we have here only an anticipation in image of that liberation. Likewise, we do not receive here but from time to time a short living into God, or the Sunday in image, but not yet the true and eternal Sunday or the undiminished communion with the resurrected Christ.

[564] It is the same teaching about the purpose of the movement as taking us towards God and as being given by God, a teaching contrary to Origenism, as we can find also at Saint Maximos the Confessor (*Ambigua*). So, the movement of the natural elements won't stop here before their detachment in individual elements. We won't have here the resting from the movement, or the Sunday (the millennium of the resting), as long as the present way of world's existence lasts. This way of world's existence if destined to move us also towards consummation, as the natural elements composing the body move too, and within which their movement causes us the temptations towards sin. The man must work the earth that brings forth brambles, in order the man to bring the world towards consummation, as long as the earth still is in the present

ceasing God placed within us the moment which it will be accomplished the kinship of their last state with their first state, and that means detachment of the life[565]. Adam was told so: "Into the sweat of your face you will eat your bread". And until when? "Until you will turn back into the earth which you have been take out of, that it will sprout out to you thorns and brambles", which are the mysteries of the ploughing of this life, until it lasts. But since that night which the man sweated, the Lord changed the sweat that was producing thorns and brambles, into the sweat of the prayer and into the ploughing of the righteousness[566].

God left Adam to toil into that sweat for more than five thousand and five hundreds of years. This is because until then the way of the saints it wasn't unveiled, as the godlike apostle said (Eph. 3: 1). But on the final days God came and commanded the freedom to change sweat for sweat. So, God didn't order the full ceasing, but only the changing. This is for God showed His love for us for enduring our heavy suffering tied to earth. So, if we stop sweating into prayer, we will truly reap thorns. This is because the absence of the prayer will bring the earth's ploughing through the body, that one that sprouts out thorns by its nature. This is because our passions truly are thorns sprouting out within us out of the seed existing within our body. As long as we bear Adam's image, we will necessarily bear Adam's passions too. This is because of being impossible that the earth to stop bringing forth an offspring according to its nature. And this offspring is the nephew of the nature, as the earth coming out of our bodies, according to the testimony of

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form. This work won't cease as long as the body exists in this form, with its natural element non-transfigured, and in movement.

[565] The work of body's cultivation (the fight against passions, the enduring patiently of the troubles) will cease when this body will come back to its first state, namely to that state which the body would have reached if it hadn't fallen. But the body won't reach that state except after the detachment of the life; namely at the true Sunday the body won't reach except after the true Saturday will have come.

[566] The working of the virtues. Until the coming of our Lord Christ our sweat didn't quite succeed in stopping the sprouting out of the passions. We sweated more in the passions' service. Into the Lord it succeeded. In Him we succeed too. But the troubles remain. We need the passions as we need our sweat, in order us to achieve the virtues, as it is told further on. Our Lord hasn't stopped the sweat, but he has changed the sweat's mode and effect. Now we are sweating in patience and in prayer. The thorns will be stopped by these ones from sprouting out, but only if the prayer is done continuously as another movement, as another toil. The movement, by and large, it doesn't stop either after Christ.

God: "The earth which you have been taken out of" (Gen. 3: 9). The earth gives birth to thorns. And the speaking (rational) earth gives birth to passions.

If the Lord has been mysteriously present in all times, in all the diverse works of His oikonomia[567], and until the nineth hour of the Friday He didn't stop Himself from His work and toil (that is the mystery of the ploughing from our life), and on Saturday He rested into tomb, so where are they who say that the Saturday, or the resting from passions, it takes place during this life[568]? (And about Sunday there are big things to be said).

Our Sunday is the day of our burial. Then it is truly rested (Sabbathized) our nature. So, it is imposed to us as a necessary thing to pluck the thorns out of our nature as long as the earth still stays in out nature. By our perseverance in ploughing the thorns form our nature will be made fewer. But our nature cannot be fully cleaned up of them[569]. And if this is so, if through the laziness for a while, if through a small carelessness, the thorns get multiplied and so they will cover the face of the earth and they will chock your crop and your toil will be destroyed, we must clean up our body's earth daily. This is because ceasing to do this work it will multiply the thorns.

May us clean on ourselves of those thorns by the grace of Him Who is of-one-being and the Only Begotten Son of God Who it is due the glory together with His without-beginning Father and with the of-live-giver His Ghost, forever and ever! Amen.

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[567] The presence of Christ in all the times of the old law was affirmed by many previous fathers. And it was affirmed even Christ's presence in the diverse types of His savior work. For instance, Saint Cyril of Alexandria speaks about the presence of Christ in the sacrifices of the Old Testament (*Worshipping into Ghost and Truth*). But at Saint Isaac we have the general affirmation of this fact.

[568] One can see that in the time of Saint Isaac were still lasting the millenarists from the first Christian centuries. But maybe Saint Isaac refers by and large to all of them who say that the man can reach - while still living the present earthly life - a full liberation of passions. They who uphold today the millennium from the end they are consistent to themselves when arguing that they can reach, individually, even from now, a total absence of the sin.

[569] But, out of the fact that we cannot reach on earth to a total sinlessness one must not draw the contrary (Protestant) conclusion that we cannot do anything for diminishing the number of our sins. The passions remain as possibilities and therefore the temptations remain too, as long as we are on earth. That's why, we must always take vigil and we must toil increasingly much in order to weaken those. This is the way of the saints.

Word LXXV

Story about Some Saints and Som of Their All-Pious Words. And about their Wonderful Living

On day I went to the monastic cell of a holy brother and because of my helplessness I laid myself down in a corner, in order I to be cared by God. This was because where I was, I had no acquaintance. And I saw this brother waking up at night before time and having the habit to start the program of his prayers before his brothers did. After he sang many verses from the Psalms, suddenly, while he was still doing that, he left the prayer and fell on his face and he hit his head on the ground for a hundred times or maybe more, with that warmth ignited within his heart by grace. And after that he stood as kissed the cross of the Master and he bowed down again and he kissed the cross and then he threw on himself on his face again. And he kept this program so that I couldn't count the multitude of his kneelings. This is for who was able to count the prostrations of that brother, which he was doing on each night? This is for he kissed the cross for twenty times with fear and with warmth, with a love mixed with awe and he again started singing psalms. And on occasions, due to the much heat of the thoughts which were burning him, so that was no longer able to endure their heat, he shouted out overwhelmed by joy. This was because he was no longer able to contain himself. I saw him and I wondered much of the grace of that brother and of his ascetic toils and of his watchfulness that he had to the work of God.

And in the morning, after the first hour, when he sat at reading, he became as an enslaved man and at each head he read he fell for many times on his face and at many verses he raised his hands towards the sky and he extolled God.

He was forty years old. He ate very little food and very dry food. And because he forced his body over-measure and over-power, he looked like shadow, so that I had mercy on the thinness of his face; because of the much non-eating he exhausted on himself and hi face was not even two fingers in measure. I told him often: "Have mercy on yourself, brother, in your ascesis and in this good living which you have gained, in

order you not to disturb and not to interrupt this living, which have become to you as a spiritual chain. Do not lose on yourself for the desire of a small adding and so to be stopped in your way from walking the whole road. Eat with temperance, in order you not to reach to always eat, and do not stretch your leg over-measure, in order you not to totally stop".

And that brother was merciful and very shy, and he was giving alms with a happy face; he was clean in his nature, always ready to comfort another, wise according to God, and beloved by everybody for his cleanness and gladness. He was working together with the brothers when they needed him, often even for three or for four days, and he returned to his monastic cell on each evening. This was because he was skillful to any serving. And when he didn't have something, though he needed that, due to his much shame for the small and for the big ones, he was unable to say that he didn't have that thing. And most often, when he was working together with the brothers, he did that because he felt shame not to do it, because otherwise he hated leaving his monastic cell. It was so the living of this brother. And od our God to be the glory forever! Amen.

Word LXXVI

About an Old Man

On other occasion I went again to an old man who was good and virtuous, and who loved me much. He was simple at word, but he was enlightened with his knowledge and deep with his heart and he was speaking the things bestowed him by grace. He didn't leave his monastic cell often, but only to attend the holy religious services (synaxes). He was taking heed at himself and he was occupying on himself with the appeasement.

I told him once: "Father, a thought has come to me to sit on Sundays on the churches porch and to eat there in the morning, so that anyone who enters and who gets out, by seeing me, to defame me", and the old man answered me this: "It was written that anyone who causes offense to those from the world he won't see the light. You are not known by anybody

in this place, neither they know your life, but they will conclude that the monks eat in the morning, especially that here are some beginner brothers and many of them, trusting your and using you, they will be harmed by seeing you doing that. The old fathers did things similar to this because of the many wonders they worked and for the honor they had and for their great fame. They did those things in order to dishonor on themselves and to hide the glory of their living and to remove from themselves the causes of their pride. But what forces you to do that? Don't you know that each way of living has its rule and it time? But such a living it hasn't been appointed to you, neither such a fame. Because you are living like one of the brothers and you don't even benefit of that, but you can harm another. Then, such a work is not useful to anybody, but only to them who are consummate and great. This is because such a living means a loosening of the senses[570]. But to them who are in the middle and to the beginner that is harmful. This is because they need much guarding and they need to keep their senses into submission. But the old men crossed through the time of the guarding so that they gain out of anything they want. The merchants who are inexperienced in the great deals, they cause to themselves many losses; but they advance quickly in the small businesses. And again, as I said, in everything there is a rule and every kind of living has its own time possible to be known. But everyone who starts before time things which are above his measure, he will double down his harm and he won't gain anything. If you desire the gain, you must endure joyfully the dishonor coming to you without your will, on a good purpose, and do not allow on yourself to get disturbed, neither to hate him who dishonor you".

I once had a discussion with that saint who tasted out of the tree of life, through his souly ardor, since the dawn of his youth and to the evening of his old age. And after he taught me many things about virtue, he told me this: "All the prayer which the body is not toiling in, and which the heart is not troubles in, it is reckoned ad an aborted child. This is because such a prayer is without soul"[571]. And he told me again: "Do not engage

[570] That means to loosen up the senses. But this can be afforded only by them who, through habituation, they have reached that state which their senses no longer tempt them.

[571] This idea will appear at Saint Gregory Palamas too, against Barlaam, who argued, in the mechanistic spirit of the Occident, that the prayer is some sort of philosophical meditation that must not be hindered by any tiredness. One must pray while sitting comfortably on a chair,

on yourself, neither take part to, by any means, in any discussion with the quarrelling man or with him who wants to impose his word, or with him who is cunning in thought and shameless in his senses, in order not to be removed from you your cleanness achieved by you with so much tiredness and thus your heart to be filled up with darkness and disturbance".

Word LXXVII

About another Old Man

I went once to the monastic cell of one of the old men. He was a saint who didn't open the door often to somebody. When he saw me through that small window of his monastic cell and he recognized me, he told me: "Do you want to come in?". I answered him: "I do, honored father". After I got in and after we prayed and after we spoke for a long time, I finally asked him: "What have I done, father, because some people come to me and I neither gain anything nor I use anything by meeting them? But I feel shame to tell them not to come. They often impede me from doing my usual program of prayer. And this troubles me". The old man answered me to that:

"When some people like these come to you because they love the idleness, after they sit for a little while, you will pretend that you want to stand at prayer, so that you will tell him who visits you, by bowing down before him: Brother, let's pray, for the time for my prayer program has come and I cannot overlook it. This is because I find it difficult to fulfill it at another time, and that becomes to me a cause for disturbance. And without being forced by a stringent need I cannot let it go. And not there is nothing to force me not to pray! And do not allow that brother not to pray together with you. And if that one says: You pray for a little while and then I will pray either, bow down before him and tell him: Make, for love, at least this sole prayer with me, in order I to benefit of your prayer. And when you stand up, you will prolong your prayer even over what you usually do. If you

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and not by feeling the pain of his knees or crying for his sins. But only this gives soul, or warmth, or existential vibration to the prayer.

do so when they come to visit you, they will know that you do not think as they do, neither you love the idleness, ad wherever they will find out that you are, they won't come close to you.

Take heed, therefore, lest by receiving a man in your monastic cell, you to leave the thing of God. And if there comes some of the old men, or some stranger, sitting together with them will be counted to you instead of the greatest prayer. But if the stranger is among those who love the vain-speaking, you resting him (give him to eat), according to your possibilities, and then release him to go in peace".

One of the fathers said: "I wonder about the fact that I hear that some brothers, by doing manual labor in their monastic cells, and they still are able to accomplish their prayer program without missing anything and without getting disturbed". Ands he told this wonderful word: "Verily I say myself, that if I go to fetch water, I get disturbed into my habit and into my order and I am impeded form the consummate work of my mind".

Word LXXVIII

About the Questions Asked by a Certain Brother

The same old man was once asked by a certain brother: "What should I do because often I have a necessary thing, either for my weakness or for my work, either for some other reason, and I cannot live peacefully without that thing, but by seeing somebody needing the same thing and by being I defeated by mercy, I give him that thing. But I often do this because somebody asks me for that thing, because I am forced by love and by commandment and I bestow away what I need. And after that, the need for that thing pushed me into worry and into the disturbance of my thoughts, and because of that my mind gets scattered and leaves its care for appeasement; and maybe I am forced to leave my quietude to go and search for that thing. And if I endure and I do not go out, I will reach in a great trouble and into the disturbance of my thoughts. So, I do not know which to choose out of these two: that what ends and it scatters

my mind for satisfying my brother, or to overlook his ask and I to persevere into quietude?".

The old man answered: "Any giving of alms, or love, or mercy, or anything that is reckoned as for God, but it impeded you from quietude and it steals your eye towards the world and it pushes you into some worry and it disturbs you from remembering God and it interrupts your prayers and it stopes you from cogitating at the godlike readings (that is the weapon defending you against scatterings) and it scatters your guarding and it makes walking around after you committed yourself and it makes you to get out and spend time with others after you got lonely, and it uprises against you your buried passions and it unties your restrained senses and it abolished you death towards the world and it lower you down from the angelic work (that has a sole care)[572] and it places you in the group of the laymen - that is a righteousness that must perish. This is because fulfilling the duty of love by satisfying the bodily needs it is a thing of the laymen, or also of the less-advanced monks as well, and not to those who live in quietude or even to those who have their quietude mixed with the union into a thought with others and to them who ceaselessly enter and go out. It is good to and worthy to be praised at some people like these.

But to them who have truly chosen the exit from the world with the body and with their soul, in order they to nail their cogitation into the lonely prayer, into the death towards the perishing things and towards the seeing and the memory of the things, they due not to serve the body work and the righteousness tied to the visible things (in order they to justify Christ through them) but, according to eth word of the Apostle, by "killing their limbs from on earth" (Col. 3: 5) they to bring to God a clean and unblemished sacrifice of their thoughts, as first-fruits of their ploughing, and the killing of their bodies into enduring the dangers for the hope of the future realities. This is for the monastic living competes that of the angels. It is inappropriate to us to leave the heavenly ploughing and to attach ourselves to material things". And to out God be the glory forever! Amen.

[572] The angelic work if the ceaseless thinking at God.

Word LXXIX

About the Rebuking of a Certain Brother

A certain brother, by being once rebuked because of not giving alms, he answered daringly and naughtily him who rebuked him, that the monks do not have the duty of giving alms. And he who rebuked him answered him: "It is known and it is obvious that the monk is not submitted to the duty of giving alms. The monk is that one who can tell with his unveiled face to Christ as it was written: "Behold we left everything and followed You" (Mt. 19: 27); namely the monk has nothing on earth and he doesn't' entangle on himself into the bodily things and he has nothing in his mind out of the seen things, by receiving only the things necessary to his basis needs, and by not occupying on himself with what exceed that, but he is like a bird in its nest. The monk is not submitted to the duty of giving alms. Because how could he give to another what he doesn't have? Rather him who occupied on himself with the worldly things and who works with his hands and who received from others, he owes to give alms to the monk. But disregarding that it is a merciless opposition to the Lord's commandment. This is because if somebody doesn't get close to God into the hidden things, neither he knows who to serve Him into body, neither he takes care of the seen things which he can do, what other hoe will have someone like this which him to achieve the life for himself through? One like this is unwise".

Another old man said: "I wonder why they trouble on themselves in working the appeasement, in order to fulfill others' needs". And he said again: "We mustn't mix into working the appeasement the care for something. Let each thing be honored in its place, in order our living not to be mixed. This is for him who worries about many things, he will be the slave of many of those things. And he who has left everything and who takes care about the state of his soul, he is the friend of God. Take in account that there are many in the world who give alms and who accomplish the duty of the love for them who are close in the bodily things. But workers of the full and good quietude, who live into God, barely can be found and only very few. But who among those who give alms and who do justice in the bodily things, could reach any of the gifts of them who have been found worthy from God to live in quietude?".

And he said again: “If you are layman, you occupy on yourself with the good things which you can do within world; and if you are a monk, you occupy on yourself with the things which adorn the good monks. And if you want to occupy on yourself with both of those, you will fall of both of them. The things of the monk are these ones: the freedom from the bodily things, the bodily tiredness into prayers, the ceaseless remembrance of God within heart. So, if it is possible to you to be you satiated, without these ones, with the worldly virtues, you judge it”.

Question: “So, the monk who toils with the appeasement cannot achieve both these things: to occupy on himself with the care for God and to bear the other care within his heart?”.

Answer: “I do not reckon that he who wants to live in quietude, not even when he will leave everything and he will take care only of his soul, not even then he will be able to live in fully working the appeasement, even if he is outside any worry. All the less will he take care of something else. The Lord has left within world them who serve Him and who take care of His children and He has chosen them who liturgize in front of Him. This is for not only in the things of the earthly emperors one can see diverse levels, namely those which always stay in front of the emperor and are shared with the emperor’s mysteries and which are more extolled than the things which are farer to the emperor, but one can see that also in the realities of the heavenly Emperor. This is for how much daring have achieved they who always live together with Him in a mysterious dialogue through prayer, and of how much heavenly and earthly joy are they found worthy of, and how great power have they towards the whole creation, in comparison to them who serve God through their wealth and things of the life and who give Him thanks through their good deeds, despite this thing too is a very great and goof thing! So, it is appropriate to us to take example not from these ones, but from those who have left the things of the life and who have rejected the bodily things and who have stretched their hearts towards the gates of the heavens.

What were well-pleasant to God the old saints in, who travelled the way of this living previously to us? Was Saint John of Thebe - the treasury of the virtues, the spring of the prophecy – pleasant to God by resting the brothers inside his lock up monastic cell, or by prayer and quietude? I do not deny that, by resting their brothers too, many were well-pleasant to God; but

they were less to than they who did that by prayer and by forsaking everything. It is obvious that we receive help from them who live in quietude and who are honored by the brothers, either they help us with the word in time of need, or they pray for us. But besides these, the memory or the care for a certain thing among the things of the life, it doesn't belong to the spiritual wisdom. This is for "Give Ceasar what belong to Caesar, and give God what belongs to God" (Mt. 22: 21) and give to the neighbor and to God the things which belong to each of them, it hasn't been told to them who live in quietude, but to them who live outside. This is because of not being commanded to them who live ibn the angelic rule, namely in taking care of their soul, to become pleasant to God through the things of the life, namely they to take care of the work of the hands, or to take from somebody in order to give to somebody else. So, it is not appropriate to the mink to take care of something that move his mind or that lowers his mind away from staying in front of God.

And if somebody, by denying these things, he mentions Paul the Apostle, that that one worked with his hands and he gave alms, we will tell him that only Paul was able to do both things. And we do not know another Paul like Apostle Paul. Show me another Paul like that and I will believe you[573].

[573] "The fact that his thing was greater and higher and more difficult to fulfill, it is obvious to everyone. For he had the care of all the Churches and he was continuously and ceaselessly advising. ("For three years I haven't ceases, day and night, to advice, with tears, on everybody" – Acts 20: 31). He endured travels, shipwrecks, persecutions, beatings with the stick, chains, prisons, and other heavy sufferings. Then, he didn't' eat bread received as gift (2 Thes. 3: 8) but he worked for himself and for his people with his hands (Acts 20: 32). That's why also the godlike Chrysostom praises Paul in many of his speeches, especially in his *Encomium*, saying: "What the man is and how big is the nobility of our nature and how much virtue this creature is capable of, it was shown, more than all people, by Paul. But he is not impossible to imitate because of that. This is for himself sys about himself: "|I beg you, follow me" (Col. 4: 17; Eph. 5: 1). So, not only Paul could do everything. This is for Who was Paul able to do everything into? Into Him Who defended Paul, into Christ. "This is for, he says, I can do all the things into Him Who strengthens me up, into Christ" (Phil. 4: 13). And Christ Himself said: "All the things are possible to him who believes" (Mk. 9: 23). But Abba Isaac said in another place (p. 306 Greek text): "The more the man is elevated, the more the man will enter the spiritual level, in the likeness of Paul". So, either Isaac himself, or the old man mentioned above and who said that "only Paul could do all the things", they used a hyperbole, wanting to show the height of the virtue of the Apostle and the bigness of the difficulty of the appeasement, when it is added to it the care for giving alms and from providing the neighbor with the needed things".

So, you cannot bring the things committed out of oikonomia as proof for the usual things. This is for something else I the work of the Gospel and something else is the work of the quietude. And if you want to keep the quietude, you must become like the Cherubs who do not take care of anything of the earthly life. And you must not reckon that there is somebody else on earth except you and God Who you care if at, as you have been taught by the fathers who lived before you. This is for if somebody doesn't make his heart harsh and if he doesn't strongly master his mercy, in order to keep himself far from the care for the things from below, even if it would seem him that he has that care for God[574] and for something of life, and if he doesn't persevere only into prayer at the times appointed for prayer, we won't be liberated from disturbance and from worry and he won't be able to remain into quietude.

This is because when the though comes to you to take care of something for the sake of the virtue, in order that peace had by you within your heart to be scattered away from you, you will tell to that thought: "Good is the way of the love for the will of God, but for God as well I do not want that".

"Stand by me, Father, said a monk, I am running after you for God". And that one answered him: "I am running away from you for God too". Abba Arsenius didn't meet anybody, for God, neither for teaching nor for something else. Another spoke for God all day and he welcomed all the strangers coming to see him. That one chose, instead of this, the silence and the quietude. And that's why he was speaking to the godlike Ghost amid the sea of the passing live and he sailed peacefully in the ship of the quietude, as it was plainly shown to the ascetics who knew that from God.

And if you are full of disturbance while trying to live in quietude, and if you disturb your body with the work of your hands and if you disturb your soul by worrying of many things, what quietude will you have, by taking care of many things, so that you to be pleasant to God? Judge that by yourself! This is because without forsaking all the things and without getting far from all worries, it is a reproachable thing us to say that one can achieve the living of the quietude. And to our God be the glory!

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[574] It is about a care for the things of the life of others, had by somebody because of thinking that thus he fulfills the will of God.

Word LXXX

About the Most Necessary and Very Greatly Beneficial Thing Due to be Remembered Daily by Him Who Sist into His Monastic Cell and Who Has Decided to Take Heed at Himself

A certain brother wrote these things and he placed them ceaselessly in front of himself, in order him to constantly remember those: "You have spent your live into insanity, you covered in shame and worthy of all evil man! But you guard on yourself at least on this day that remained to you out of your days spent in vain and without working the good things and enriched into evilness! Do not ask about world, neither about the world's life, nor about monks or about their things, neither as there are, nor about the bigness of their work, neither you take care of any of these! You have mysteriously exited the world and you have been reckoned as dead into Christ. You won't ever live within world, either to them who are in the world, in order the resting to come in your way and you to become alive into Christ! Be prepared for any condemnation and for any reproach and mocking and defamation from everybody! And you must receive all of these with joy, as being truly worthy of all of them, and you must endure with thanks the whole pain and all the troubles and the dangers coming from the devils, as one who have accomplished the devils' will. Endure manly all troubles and the things happening naturally to you and all the bitterness! Endure those with hope in God and the lack of the things necessary to the body, which will be, after a little while, all of them garbage! And welcome all of these with trust in God, and do not expect to be saved from somewhere else, nor you must expect comforting from somebody else! Ands you must throw your worry upon the Lord and in all your trials you must condemn on yourself as guilty for all of them! Do not get offended by somebody, neither blame them who upset you! This is for you have eaten from the forbidden tree and you have gained all sort of passions. Receive joyfully the bitterness, in order that to shake you up a little, and then you will get sweetened! Woe to you and to your stinking vain-glory, because you have left your soul non-condemned, despite your soul being full of all sorts of sins, and

you have condemned other with your word and with your thought! Enough with all this pig food which you have eating until now! What do you have in common with the people, you who are so dirty? Aren't you ashamed of living among people, after you have lived recklessly?

If you take heed at all of these and if you master on yourself in everything, maybe you will be saved by the help of God, and if not, you will leave for that dark place and for the dwelling places of the devils whose will you have been working with a shameless face. Lo, I have testified to you about all of these. If God starts coming justly against you, in order God to reward you for the defamations and for the curses you have been cogitating and uttering against Him, the whole world will forsake you. Therefore, you must stop right now and you must start enduring the rewards coming upon you".

The brother was remembering of all of these in all his days, for, if a temptation or a trouble came, he would have been able to endure them with gratitude and he would have benefited of those. May us too to endure with gratitude the things coming upon us and may us benefit by the grace of the loving-of-people God Who it is due the glory and the mastery forever! Amen.

Word LXXXI

About the Discerning among Virtues and about the Traveling of the Whole Road

Travelling the whole road consists of these three: of repentance, or cleanness, and of consummation.

What the repentance is? It stands for forsaking the previous things and of being sad for having done them.

And what the cleanness is, briefly speaking? It stands for the heart full of mercy for the whole created nature[575].

[575] It is a positive definition of the cleanness. The cleanness is not something in itself, but it is a love for all the creatures. It is the contrary of any egotism. So, the dirt is one with the egotism, with the preoccupation with the self. Only the heart sees God in all realities for it sees all the realities in their deep and transparent truth.

And what the consummation is? It stands for the deep of the humbleness that means forsaking all realities both seen and unseen[576]. By the seen realities I mean all the felt realities, and by unseen realities I mean the thought (intelligible) realities. Then you will be outside the worry for them.

The old man was asked again, at another time: "What the repentance is?". And he said: "The crushed and humble heart; the twofold willing death towards all realities". "And what the full of mercy heart is?". And he said: "The burning of the heart for the whole creation, for people, for birds, for animals, for devils[577], and for all the creatures. In this case, the thought at these ones, and seeing them, they make flowing out of eyes torrents of tears. Out of the much and burdening mercy that masters the heart, and out of perseverance, the heart will get diminished and it will no longer be able to endure or to hear or to see any harm, or any regardless how small sadness, occurred in some creature[578]. And for this it brings prayer with tears on

[576] The consummation doesn't mean gathering all of them but it means emptying oneself of all realities. It means feeling your own void, it is that feeling that you have nothing, neither something seen, nor any understanding, neither some souly capacity. In this endless void, or under its image, it makes Himself "felt" – above feeling and thinking – the endless God.

[577] The mercy is the "burning of the heart" and not a lukewarm sentiment; it is something the mother's feeling for her ill or suffering child. This is, in the same time, the cleanness. So, it is not a state of passiveness. But it is an intense living of the love full of suffering for the suffering one. It is a burning even for devils. It is the conscience that they too suffer because of their evilness. How can be this reconciled with the happiness of those who will be into the eternal happiness? That is a great mystery. Even into the suffering for others there is a consummation, a lack of egotism and of sin and of narrowing. And something else means suffering for others, but being yourself clean (for only than you can suffer for others), and something else is being tormented by your hatred against others, by the passions dominating you. The spring of this suffering for others is in the cross of Christ.

[578] "The heart gets diminished and it will no longer be able to endure any harm in any creature": the heart no longer has the power for enduring the sight of others' suffering. But right this means the heart's supreme suffering. On the other hand, the heart feels that it is unable to suffer as it should suffer. The heart's suffering should be infinite. But one experiences the infinity in the helplessness of living the infinity. This means experiencing the infinity dome by creature: on one hand the suffering is infinite, on the other hand the creature lives it infinity but in the helplessness of comprising, expressing, and communicating the infinite suffering. This is also the infinity of the creature's love: the creature always tries to communicate it, and, because of not being able to do that, the creature always repeats this communication, better said it communicated it in diverse modes, in other sides of it. In this it is implied the necessity of the love's eternity and of the ones who loves, namely of the person. My endless thirst to live and for being loves, it shows that together with the beloved one we are both destined to eternity. And for this love which we inherit successively, it could not have a beginning, there must be a communication among Persons Who love on one another from ever.

every moment also for the speechless creatures and for the enemies of the truth and for those who harm him, in order those to be guarded and forgiven[579]; likewise, for the nature of the creatures which crawl on the ground. He does that out of the much mercifulness that moves his heart without measure, in the likeness of God".

And he was asked also: "What the prayer is?". Ands he said: "An appeasement and an emptying of the cogitation of all the realities from here and a heart that consummately turns its sight towards the full of longing hope for the future realities. And he who is separated from these he sows mixed seed in his field, like him who yokes up together the ox and the donkey"[580].

And he was asked again: "How can somebody achieve the humbleness?". And he said: "Through the ceaseless remembrance of his mistakes and through the conscience of getting closer to his death, by wearing poor clothes, by choosing his final resting place on each moment, and by running to the most defaming and reproachable deeds in anything; by always being obedient, by ceaseless silence, by not loving the meetings in gatherings and by the will of being unknown and overlooked; by not keeping a own rule, by hating the much-speaking with many persons, and by not loving the earnings. And after these, by despising in his mind of any reproach of blame form any person, and of any envy' by not having his hand upon anyone and by not having anyone's hand upon himself, but by being alone in his own things[581], and of not taking in the world, upon himself, the care for somebody[582], except for himself. And, on short, one reaches the humbleness by estrangement, by poverty, and by living alone. These ones give birth to the humbleness that cleans the heart up".

And the sign of those who have reached the consummation is this: even if they are surrendered for ten times a day, to being they burnt for the people, due to their love for people they won't get enough of people. Like Moses said to God:

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[579] They would be granted if they repented. But the devils do not repent; and likewise do many of the people who allow themselves to be tempted by devils.

[580] I think that here is about him who appeases on himself of the worldly worries but he doesn't have his heart full of hope for the future realities.

[581] Not mastering upon somebody and not using the fact of being the trustee of somebody, but by trusting only to God, by staying alone in front of God, with his sins.

[582] Do not reckon on himself as able to save somebody, but reckoning that he cannot even save on himself.

"If you forgive their sin, forgive it. And if not, erase me too from the book that You have written me in" (Exod. 32: 31). And as the blessed Paul said: "I would pray for I to be anathema from Christ for my brothers" and the other things (Rom. 9: 3). And again: "Now I am rejoicing of troubles for you who are from the Gentiles" (Col. 1: 24). But also, the other apostles received their death in all ways, in exchange for people's life.

And as end of all of these, God and the Lord gave for His love His Son Himself to death on the cross[583]. "For God loved the world so much that He gave even His Only Begotten Son to death for the world" (Jn. 3: 16). That was not because God couldn't deliver us in another way, but He wanted to teach us by that that useful love[584]. And God brought us closer to Him in the death of His Only Begotten Son[585]. And if God had had something more precious than His Son, he would have given that too to us, in order our mankind to be within Him. And for His great love He didn't want to force our freedom, though He could do that, but He wanted to bring us closer to Him through the love of our thought[586]. And Christ Himself obeyed His Father for His love for us, in order Him to receive upon Himself the reproach and the grief, with joy, as the Scripture says: "Instead of the joy that he had, he endured the cross, despising the shame" (Hebr. 12: 2). That's why the Lord said on that nigh which He was betrayed: "This is My body, which is being given for the world, towards life; and this is My blood that is shed for many for the forgiveness of the sins" (Mt. 26: 26-28). And for us He says again: "I am sanctifying Me" (Jn. 17: 19).

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[583] We have here again an anti-Nestorian text. Himself the Son of God died on the cross as man and not as a man differing from God.

[584] So, not for a juridical satisfaction, in the Western sense.

[585] Even in the death of His Son God has brought us closer to Himself. This is for He came within His death with His supreme love to us too, and He penetrated us with it, by resurrecting Him and by resurrecting us, so that ourselves too to love Him, by forgetting us about ourselves and by being us elevated into Him. The consummation consists of love, and the love is tied to sacrifice. In that love brought all the way to sacrifice, or in each of those, there is a self-forgetfulness and the union with the beloved one and, by that, the filling up with love. In the death of His Son there was our mankind itself, in the state of surrender towards God and the Father. Saint Isaac says this in the next sentence. It is thus affirmed the ontological-transformative and recapitulative sense of the cross, namely the cross's renewing sense and its power of embracing all the people in order this renewal to be achieved.

[586] He didn't' want to make us good by force, but He wanted to gain us into Christ His Son by our free love for Him, as for our Father.

All the saints reach so this consummation when the reach to be consummate and the liken themselves to God in the abundant springing of their love for all the people. And to this sign of the likeness to God tend all the saints: towards the consummation in love for their neighbor. Sop did our fathers from loneliness; when they reached that consummation and likeness, they always received within them the full life of Lord Jesus Christ.

About the blessed Anthony they say that he never though in himself to do something more beneficial to him that to his neighbor. He had this conviction that the gain of his neighbor is the best work for himself.

About Abba Agathon it was again said that he said: "I wanted to find a lepper to give my body him and I to take his body". Can you see the consummate love? Even when he was outside of himself, he didn't allow not to rest (feed) his neighbor. And he has a hoe and a brother entered his monastic cell and that brother wanted that hoe and the saint didn't let that brother go without taking that hoe with him. And many other things have been written by some people like these.

And why am I telling only these things? Many of them gave their bodies to the wild beasts, and to the sword, and to the fire, for their neighbor. Nobody will be able to ascend on the level of this love without hiddenly feeling his trust[587]. And they who love this world they won't be able to achieve the love for people. When somebody achieves the love for God Himself, he immediately dresses himself up with that love. But it is necessary that him who have achieved God not to desire to achieve something else too together with God, but he must reject even his body[588]. This is for, if he puts on this world and if he wants this life, he won't be dressed up in God until he forsakes these. This is for God Himself confessed that by saying: "If somebody doesn't leave everything and if he doesn't hate his soul, he won't be able to become My disciple" (Lk. 14: 26). So, one must not only forsake those, but he must even hate them.

[587] The trust in or the entrustment of the future life.

[588] Here is being done a strict difference between the love for man into God and the attachment to the things of this world, or even to our body. The love for man is spiritual, it embraces the man's deep and inexhaustible subject, destined to eternity. The love for things or for bodies sticks with something that is limited and passing and it give the body a pleasure that satisfies only momentarily - or for a number of successive moments but still perishable - the senses.

And if he cannot become His disciple, how will him dwell within Him?

Question: Why is the hope so sweet to the saints and also the living accompanied by it and its deeds are easy to the soul? And why are they gained so quickly?

Answer: This is for within their soul has been wakened up the natural desire and it waters them up out of this cup[589] and it makes them drunk starting from that moment. And due to that they no longer feel the tiredness, neither the troubles, and all along the road of their trip they reckon on themselves as they would travel through the air and not walking on the earth, for they no longer see the harshness of the road and they no longer encounter mountains and rivers and "those harsh way become smooth to them" (Isa. 40: 4). And for on each moment, they look at the bosom of their Father and this hope shows them like a finger, on each moment, the things from far and unseen. This is for they see those things like in an icon[590], with the sharp eye of the faith, and for the parts of the soul are lit up like by a fire, by the longing for the realities which are far, and the realities which are not present are reckoned as being present. This is for the length of their thoughts reaches there[591]. And they always force on themselves to reach there.

And only when he gets closer to any virtue in order him to work that virtue, he won't work that virtue only, partially, but he will work comprisingly all the virtues, entirely, and concomitantly. This is for they do not make their trip on the imperial way, as all the people do, but these giants chose for the shortest ways[592]. And they are proved to travel in a short time

[589] They get drunk out of the cup of the future hope, as of some kind of foretasting of its goods. And the hope for the future life is natural to the soul.

[590] For the soul is an image of God, better said the soul is a holy icon of Him Who is holy and unseen and endless, right through this indefinite of their soul, through their soul's endless novelty and thirst for love, they see God Who alone can answer the soul's endless thirst for love and for knowledge.

[591] The soul's thirst for love and for endless knowledge is full of fire. It is not cold. And the thoughts at Him Who can satisfy it reach to Him, are tied to Him, though, on the other hand, through His infiniteness accomplished from ever, He is so different from the soul.

[592] The "imperial way" is a moderate, long, and slow way. But these ones take giant steps and they swallow short distances in a short time. They put in the working of each virtue the whole their soul, the whole their thirst for consummation. That's why they embrace all the virtues in a sole virtue.

the road to the dwelling places[593]. This is for this hope burns them like a fire and their joy cannot be quenched by the harshness of their road[594]. And it happens to them, as the blesses Jeremiah said too: "For I said: I will no longer call the name of the Lord, neither will I speak in His name. For my heart has become like a fire that burns me and it penetrates my bones" (Jer. 20: 9). It so occurs and works the remembrance of God within the hearts of them who get drunk with the hope in His promises[595].

The short paths of the virtues are the comprising virtues, for there is not a long distance among the many paths between a way of living or another[596]; there isn't even place and time and scattering between one and another, but they stay together and all of them are accomplished quickly.

Question: What the human dispassion is?

Answer: The dispassion doesn't consist of not feeling the passions, but in not accepting them, due to the many and diverse virtues, shown and hidden, achieved by some of them who have weakened the passions within themselves, so that the passions cannot easily uprise against the soul. And the cogitation doesn't need to constantly take heed at the passions because all the time the cogitation is full of the meanings coming into mind out of thinking and of occupying with the ways of the good living that is moving within mind. That's why, when the passions start moving, the cogitation is suddenly kidnapped from the closeness to passions by some meaning

[593] The "dwelling places", those which our Savior Christ told about that are in the house of His Father (Jn. 14: 2), are the virtues achieved by them who strive to, as the fathers say. This is for any virtue, for instance the humbleness, the patience, the love, it is like a true vestment, or a dwelling place, that dresses up him who has it. Thus, the virtues are both paths towards the dwelling places of the consummation and the dwelling places of the images of the consummation.

[594] The "harshness" and the "joy" of the trip express another paradox really lived by them who live in ascesis. The use of the paradox is another trait relating Isaac the Syrian to John Climacus.

[595] Even only the remembrance of the name God ignites the fire within heart, by bringing into thought the whole love for Him. That's why Prophet Jeremiah no longer wanted to call God's name because of not being him able to endure that burning.

[596] The comprising or general virtues (the wisdom, the temperance, the righteousness, and the manhood), by comprising within them nay virtues, and each of them by increasing, it makes to increase all the partial virtues comprised within them. That's why, he who practices the general virtues, he practices many virtues in the same time, and therefore his road to consummation will be shorter. He quickly ascends from a level of living to a higher one.

that occurs within mind[597]. And the passions remain unworking, as the Blessed Mark said.

The mind of them who fulfill, by the grace of God, the deeds of the virtues, and who has come closer to knowledge[598], it no longer feels, except for a little, that evil and non-understanding part of the soul. This is for their knowledge is kidnapped into height and that fact estranges their knowledge from all the realities of the world. And for their innocence, and for the subtlety, nimbleness, and sharpness of their mind, but also for the continuation of their ascesis, their mind will be cleaned and it will become transparent, due to the fact that their body has become dry[599]. And through the occupation with the quietude and by long persevering in it, the mind easily and quickly takes under control each passion[600]. And that contemplation from within them it guides them towards the state of kidnapping (awe) tied to it. And by this they are much enriched into views (contemplations) and their cogitation never is lacking the content of the understanding, neither they even live outside the realities sown within them by the fruit of the Holy Ghost. And by getting accustomed in years, there will be removed from their heart the memories which move the passions within their soul, and it will be removed the mastery of the devil too. When the soul doesn't make friends with the passions by thinking at them, for the fact that the soul is ceaselessly dominated by another care, the strength of the

[597] It is to be noticed the power had by a higher and clean meaning against the passions' force. There truly is a godlike power into the superiority of the sweetness of that higher meaning in comparison to the passing and gross sweetness of the passion. That's why there is godlike power also into the word of him who brings into somebody's mind such a higher meaning. It is a word brought out of the urge, out of the "word" of God.

[598] Through virtues the man gets close to his own true knowledge, of the people and of God. This is for in virtues, there is an attentive look at each of these ones, accompanied by experiencing them. It is a knowledge through practicing the healthy living. It is a knowledge gained through the fact that the man has been seriously testing on himself in big things, in order to surpass on himself, and the man has accomplished on himself on that plan of touching with God and of communion with his fellow humans.

[599] The knowledge of the higher realities is conditioned by the deeds of the virtues. The mind gets more subtle through virtues, for the body itself has been thinned, by being retrained – by practicing the virtues, and the body no longer impede, with its thickness, the sight of the mind. The knowledge into the souly and spiritual realities it is not the result of some purely theoretical undertaking, which the whole person wouldn't be engaged into, but only the rationality.

[600] "Επιτίθεται εκάστω" could also mean that: it penetrates each thing, namely it sees that thing's meaning into God.

claws of the passions cannot take under mastery his spiritual feelings[601].

Question: Which are the most exquisite traits of the humbleness?

Answer: As the self-appreciation (the pride) is a scattering of the soul in the hallucinations which steal the soul form himself and which do not restrain the soul from flying in the clouds of his thoughts, which he goes around the whole creation with[602], so the humbleness gathers the soul into appeasement and the soul is gathered by humbleness within himself. And as the soul isn't known neither seen by bodily eyes, likewise he who is humble in thought he is not known among people. And as his soul is hidden within his body from the sight and from the mixing with all the people, likewise, he who is humble he doesn't want to be seen and known by people, for his separation and for his depravation of all things, but his will is also this: if possible, he wants to sink even on himself within himself and him to dwell and him to enter the quietude and him to totally forsake his previous thoughts, together with all his senses, and him to be like one who is not within creation and who hasn't come to existence and who is not known at all even to his own soul[603]. And as hidden and closed is this one, as a treasure, and separated from the world, the closer is whole to his Master[604].

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[601] Rarely on can find in other spiritual writings such a detailed description of the mode which the dispassion - or the weakening of the passions - can be gained in. This state is achieved not by directly fighting against the passions, but by giving a positive content to the soul, a content that is opposite to passions.

[602] "Μετεωρτσμός", which I have almost always translated as *scattering*, it is a movement of the soul into the sky, like the meteors do. The soul wanders with its thought through the sky, without a settlement, by roving with his preoccupation for all the things, through all the imaginings, without having the steadfastness to deepen something form the whole objective reality, and especially without deepening into himself and into setting his own life in order. So, the humbleness is defined here as gathering of the soul into himself, without claiming that he knows everything, and actually not knowing anything as he should. The humbleness is the opposite to the arrogant superficiality.

[603] He forgets even about himself. He has exceeded the self-knowledge. The conscience about himself has sunk into his own being that is deeper than it, better said it has sunk into God Who is its endless foundation. So, it is not a forgetfulness about oneself in the superficial aspects, which brings all sorts of irresponsible deeds, but it is a forgetfulness about oneself into deep, a deep that keeps the mind therein.

[604] He no longer knows except on God, like one who loves somebody no longer knows except that somebody. It is the most complete definition of the humbleness: to exist as you would not exist, not to be known even to yourself, but still not to be like an animal or as an unconscious plant. Be conscious about God, but not about yourself. Do not make a big deal of you. If in

He who is humble in thought he never finds the resting in order to pill up and to mix multitudes, moves, and voices, looseness and worries and banquets - out of which it is born the unrestraint -, neither in words and in meetings and in discussions and in the scattering of his senses; but he cherishes more than all of these to live lonely into quietude, separated from all creation, and taking care of himself in a peaceful place[605].

And he chooses in everything the smallness, the non-earning – that is absolutely necessary -, and the poverty, instead of being among many things and deeds which follow one after another. He wants all the time to find peace and lack-of-worry, without the mixing among the present realities, so that the thoughts not to spring out of himself. This is for he is convinced that if he falls into many things, it will be impossible him to be protected against the disturbance of the thoughts. This is because, where there are many things there will be many worries and disorder and pilling up of diverse and mixed thoughts. And then he goes out of the state and he ascends above his earthly worries, and he enters the peace of his thoughts, which he is in when he doesn't think except to the small absolutely necessary needs, and when the cogitation doesn't' receive except the sole care for its best thoughts. This is because, if his needs impeded him from the all-good thoughts, he will reach that state which he will be hurt in, and which he will hurt on himself in. And by that he opens the door to the passions and he removes from himself the peace of the discernment (of the right-reckoning), and so the humbleness will run away from him and the door of the peace will be locked up[606]. So, because of all of these, the soul must guard on

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the external realities the man forgets about himself by getting scattered, by getting decomposed and no longer being a unitary subject, by gathering on himself within himself the man finds on himself and he strengthens on himself as such a unitary subject, as a very precious treasure, as a pearl enlightened from beyond himself, by God. This pearl reflects the godlike light and it attracts the attention more upon that godlike light. And the man is amazed in that state not by the pearl represented by himself, but the godlike light beautifying him.

[605] He doesn't forget about himself because of the noise (the "distraction") from outside, but because of diving into himself through appeasement.

[606] The discernment is tied to peace. You cannot distinguish well the evil thoughts into the disorder and the pilling up of many worries and passions. When the man takes care of many things, the many thoughts related to those will open the door to the passions and they will shut the door of the peace. Consequently, there are two doors within the soul: a door thought which the inferior passions enter the soul, and a door through which the peace coming from

himself form the many things and the soul must be all the time in quietude and in resting and in peace and in gentleness and in piousness.

He who is humble he never feels on himself strained, hurried, or troubled. Within him there are no hot or frivolous thoughts. He is all the time in a non-strained resting. Even if the sky collided with the earth, he wouldn't be scared. But not everyone who is peaceful is also humble in cogitation. But everyone who is humble in thought he is peaceful too. He who is not humble in thought he is not gathered within himself[607]; but you will find many people gathered within themselves without being humble in their thought[608]. This is what our gentle and humble Lord said: "Learn from Me for I am gentle and humble in heart and you will find resting to your souls" (Mt. 11: 21).

He who is humble in thought he is all the time at rest, for there is nothing to disturb or to scare his cogitation. And one can say – and I reckon it isn't inappropriate to say that – that him who is humble in thought he is not from this world, for he doesn't get scared or changed by sadness and he doesn't get lost or indulge himself in joys either. But the whole his true joy and gladness are into the things of his Lord.

And the humble cogitation is followed by gentleness and by the gathering into oneself. The humble cogitation is shown into the righteousness of the senses, in the measured word, in disregarding on himself, in the poor clothes, in the peaceful walking, in lowing downwards, in the abundance of the mercifulness, in the quickness of his tears, in the lonely soul, in the crushed heart, in the motionlessness of the wrath (anger), in the non-scattered senses, in the fewness of his belongings, in needing little in everything, in enduring, in patience, in not-getting-scared, in the strength of his heart born out of non-loving the temporary life, in enduring the trials, in peaceful and non-frivolous cogitations, in the gathering of the thoughts, in

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above it enters the soul. Or maybe the soul himself enters through one door the passion's world and through another door the soul enters the motherland of the peace.

[607] Only by deepening on himself within himself the man cogitates seriously and he knows the motives which he is being humbled for, and thus he can change his life into good and he can lead his life further onto the way of the good.

[608] Somebody can be focused within himself also by nourishing a thought of avenge, or by planning a tactic to impose himself upon others. That one is far from humble cogitation. But this gathering into himself it is not a gathering into the deepest intimacy of his, but into a passionate thought that is not the same with the deep self of the man, but it is something superficial.

guarding the mysteries of the righteousness[609], in shame, and in piousness - and over all of these, into the ceaseless quietude, in ceaselessly remembering the own nescience[610].

The humble one doesn't ever come across to something that forces him and disturbs him. He who is humble in thought he is ashamed of himself each time he is alone[611]. I wonder how him who is truly humble in thought, when he gets closer to prayer, he won't even dare to beg God for something, or to reckon on himself as worthy of that something that he asks for, and he won't even dare to know what he will be praying for; but he only keeps his silence, with all his thoughts, while only waiting for mercy. He waits to see what decision will be made regarding him by the Worshipped Greatness, and he keeps his face bowed down to earth and his sight stays within his heart focuses on that high and holy gate of the Holies, where is That One Whose dwelling place is the darkness that blinds the eyes of the Seraphs[612], and whose strength quickens the dance of the Seraphs' groups and it overflows silence over all levels of theirs[613]. And him who is humble in thought he dares to pray for and to say only this: "Your will be done to me, Lord!". Let's say this too within ourselves! Amen.

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[609] The righteousness, or the virginity, it is full of mysteries, it is upheld by a deep thinking, and by feeling the clean and above-nature mystery that penetrates the own nature. The contrary state is joined with the superficiality, or with the superficiality of the own being.

[610] The spiritual life is full of paradoxes. Among those is this one too: on one hand, the humble one truly knows his inner self, while on the other hand he is aware of the indefinite character of his self, namely he is aware of the impossibility to exhaustively know his self. I truly know on myself when I realize that I won't ever be able to fully know on myself, when I realize that I most of myself it remains a mystery to me: "I know that I don't know on myself". The humbleness presses upon the last part of the paradox, for it is much more within you what you do not know than what you do know. What you know is something limited, but it remains unknown to you your own indefinite. The proud one doesn't know except about the first part of this alternative, and that's why he knows much less about himself.

[611] Of course, when he remembers of himself. This is for he must forget even about himself. If he remembers of himself, he will get ashamed because of his sins, because of his smallness, and because of his unworthiness. This is for he cannot remember of himself except in front of God.

[612] If the godlike darkness blinds the eyes of the Seraphs, all the more will be darkness to us because of our helplessness to know him, a helplessness much bigger than that of the Seraphs. It is a supra-luminous darkness. This is the idea belonging to Dionysus the Areopagite.

[613] Out of God there is overpoured silence over the angels, because of not being they able to know God's thoughts, for He is so wonderful that thy no longer can express what they feel when they are near Him. Only those who are far from a wonderful thing are able to speak about that thing. The angels express their joy only through dance. This is for in dance they unwillingly express their joy of God.

Word LXXXII

The soul will enter effortlessly to understand the wisdom of God and of His creatures, if the soul appeases on himself of the world and of life's worries. This is for then he can know his nature and the treasures he has hidden within himself[614]. When the worries of the life do not enter the soul from outside, but the soul remains into his nature, the soul won't need to tire on himself for a long time in order to enter and to understand the wisdom of God. This is for the soul's separation from the world and the soul's appeasement, they will move the soul, naturally, towards understanding the creatures of God[615]. And from this one the soul ascends towards God and the soul gets amazed and the soul remains near God. This is for, when the water doesn't enter the soul's spring from outside, out of the natural water that springs out of the soul there will always sprout out the wonderful meanings of God[616]. But when the soul is outside

[614] The soul knows the wisdom of God and the soul truly understands God's creatures, when the soul penetrates into himself by appeasing on himself. This is for the soul will see God and the meanings of the creatures hidden into God, through the soul's transparence.

[615] The soul will not more easily and more deeply and more effortlessly the infinite mystery of God, if the soul looks withing himself, than by gathering a big quantity of knowledge about the creatures. This is for such knowledge is infinite. But, out of his own indefinite, the soul can easily realize what the infinity of God is; or he sees his own indefinite as filled up with God's infinity.

[616] Saint Isaac discerns between passions and their causes. The passions are not within soul by nature, but the causes of the passions touch the soul. And only in this sense one can talk about souly passions. Therefore, we are giving here what Theotokis says: "In their own meaning, dispassionate (impassible, without passions) it is him who is unmoved towards evil and who is incapable of any passions. But in a second meaning, it can be called as dispassionate also him who is difficult to be moved towards a certain passion, and who can be cleaned of passions even if he is capable of passions. So, in the proper meaning dispassionate (impassible) by nature is only everybody's God. In the second meaning, the dispassion has been given to the people and to any rational nature. This is for if the peoples;' and angels' nature had been created by God as incapable of passions, neither Lucifer would have received the haughtiness, neither the parents of the mankind would have received the pride. That's why also Gregory the Theologian says about angels (in *Word at the Birth of the Savior*): "I would want to say that they are unmoved towards evil and that they have only the movement towards good, as ones who are around God, and they are the first one enlightened by God. But by that they enjoy a second light. But that makes me say and understand than they are not unmoved, but that he who has the name of Morningstar is difficult to be moved, and because of his haughtiness he has become and he is called as darkness. And the powers which have separated on themselves from Him have made on themselves to us too as causing the evilness by running aways from good". And about man he says (at the same place): "By sowing him him life from Himself, a fact which the Scriptures calls the man for as understanding soul and

those, or when the soul took occasion for that from some foreign memory, the senses will move against that soul some disturbance coming out of the encounter with the things.

But when the senses are closed by appeasement and when the sense are not allowed to jump here and there, and when the memories are getting old with the help of the appeasement, then the man sees the natural rationalities of his soul, what those rationalities are, and which the soul's nature is, and what hidden treasure the soul have within. And treasure is the understanding of the incorporeal realities moving within the soul by itself, without any worry or effort for it. But the man doesn't know that such thoughts are moving within the human nature. This is because who was his teacher? Or, how has the man understood, that what after he has understood, he cannot explain to others? Or, who was his guide towards what he hasn't learnt by any means form somebody else?

Of this kind it is the nature of the soul. So, the passions are ad adding due to a souly cause. For the subject is dispassionate (without passions) by nature. So, when you hear the Scripture talking about souly and bodily passions, you must knot that it speaks about the passions' causes. This is because by nature the soul is without passions[617].

But the philosophers from outside do not admit this; likewise, neither their disciples. But we believe that God made him who is in God's image as dispassionate (non-passionate). And "in His image" I mean not according to the body, but according to the soul that is unseen. This is for any image is produced according to a preexistent image (a model). This is

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image of God, as a second big world into the small world, God placed the man on earth like another angel, mixed worshipper of the things from on earth, seer of the seen creation, mysteriously understanding the thought realities, emperor of the realities form on earth, mastered form above, earthly and heavenly, temporary and immortal, seen and thought, in the middle between greatness and humbleness etc.". So, in this second meaning spoke the Pious about the dispassion of the man, by saying: "For the soul is dispassionate by nature". This is for God created the man's nature as clean, undefiled, and stranger to any passion; but not also incapable of passion. "This is because by honoring him with the self-control, God allowed the dispassionate realities to remain within man".

If the dispassion of God means only not being Him moved towards evil, we can understand how, out of His love for people, the dispassionate Son of God took a suffering body, not in the sense that that body would have tended towards evil, but in the sense of His capacity to suffer out of His love for people. This is for the willing suffering out of love, it no longer is a passion in the sense attributed by the text in this *Word* and by the commentary of Theotokis.

[617] If the passions had belonged to the soul, they would have belonged also to the prototype which the soul was created according to, and the soul could have not become dispassionate.

because it will be impossible to somebody to represent an image if he doesn't see, in advance, something similar. So, you must believe that the passions, as I said before, they do not belong to the soul[618]. And if somebody opposes the said things, we will ask him, and let him answer.

Question: What the soul's nature is like? Is it dispassionate and full of light, or is it passionate and dark?

Answer: If the nature of the soul as yore transparent and clean by receiving the blessed light, the soul will be the same when ascending on the ancient level. So, when the soul moves passionately, the soul will obviously be outside the nature, as we are assured by them who are taught by Church. So, the passions entered the soul later, and it is not right to say that the passions belong to the soul, even if the soul moves within passions. Consequently, it is obvious that the soul moves into the external realities (when the soul is passionate), and not into his own. And if the soul doesn't move into these bodiless passions, they will be called as natural, and that's why the hunger, the thirst, and the sleep are souly too. This is for into these ones too, the soul suffers and sighs together with the body, as it happens in case of getting some limbs cut off or having fever or being sick or in similar situations. This is for the soul suffers the pains together with the body, as also the body suffers together with the soul. And the soul is moved by the body's living and the soul also receives the body's troubles. And of our God to be the glory and the mastery forever! Amen.

Word LXXXIII

About Soul and about Passions; and about the Cleanness of the Mind. By Questions and Answers

Question: Which is the natural state of the soul? And which is the opposite-to-nature state? And which is the above-to-nature state?

[618] The verbatims translation of the Greek text would be: "And if the soul moved within these incorporeal passions, they would be called natural, even if the hunger, the thirst, and the sleep are souly". But this form of the text is meaningless.

Answer: The natural state of the soul is the knowing of the creatures of God, of those submitted to the senses and of the thought (intelligible) ones. That above-nature-state is the movement of the sight (of the contemplation) of the above-being-godhead. And the opposite state is the passionate movement.

This is for the godlike and great Basil said: "The soul, when is according-to-nature, is lives into the upper realities; and when the soul is outside nature, he lives into the realities form outside the nature, low, on the ground. And when the soul is into the upper realities, he is dispassionate. And when the nature descends from its level, the passions take that nature into their mastery"[619]. It is obvious then that the souly passions aren't souly by nature. Though the move into the body's blameless passions as in hunger and as in thirst[620], but because of not being set a law[621] to the soul in these things he is not blamed[622] for them, as much as he is reproached because of the others. Sometimes it also happens that god commands to somebody to do something seemingly inappropriate and that one is rewarded with good rewards instead of being rebukes and reproached. Prophet Hosea did such, when he married a whore, likewise did Prophet Elijah when he killed due to his zeal for God; they who obeyed Moses's commandment did likewise and they killed their parents by the sword. In addition to that, they say that the lust and the anger (the wrath) belong to the soul, without the soul's nature. And that these ones are the soul's passions.

Question: Is it the lust according to nature when ignites for the godlike realities, or when the lust is in the earthly and

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[619] Unlike the scholastic teaching, according to which the fallen state is the state of "pure nature" of the man, the teaching of the fathers has a very high conception about the man's nature. This is for, according to them, the man is in connection with God by his nature. And analogy: the connection with the air belongs to the man's nature because the lung cannot function without air.

[620] "The hunger, the thirst, and the sleep, and the similar ones to these, they are not reproachable, neither blemished. This is for our Lord too, He received them into His all-unblemished body and he hungered for forty days and He thirsted at Jacob's well and He slept on the board of the ship. But the pious called them as blemished because they are consequences of the corruption (of the nature)".

[621] A law to stop them and to condemn them.

[622] "Those are not blamable, by any means", says Theotokis. Still, because of representing state which the man easily falls into sin through, when satisfying them more than needed, the Pious was right not to count them in line with the states of ceaseless vigil, or of non-needing-food of the angels.

bodily things? And why the nature of the soul is filled up with zeal by anger? And why is it called the wrath (the anger) as natural? Is it that not because somebody gets wrath (gets angry) because of some bodily deed, or because of envy, or because of vain-glory? Or because of similar things? Or because of the things contrary to these ones? Let him who can answer, to answer, and we will follow him.

Answer: The godlike Scripture often uses names with a different meaning than the usual meaning. The things which belong to the soul the Scripture attributes to the body. And vice versa. And the Scripture doesn't separate these. Likewise, the aspects of the Lord's godhead were given as belonging to His holy body, despite being those things which doesn't fit the human nature. And again, the humble aspects were given as belonging to Hid godhead, though they belong to the human nature[623]. And many, by not understanding the purpose of the godlike words, they suffered an incorrigible work. It is likewise with the aspects of the soul and of the body. So, if the virtue is the health of the soul in a natural manner, the passions are illnesses of the soul entering the nature and occurring within nature and getting the nature out of its health. So, it is obvious that the health existed within nature from before the illness coming as something not belonging to the nature (as an accident). And if these are like so, as they truly are, the virtue is within soul as something natural. And the thing coming to it as something different (the accidents) are outside nature.

Question: The bodily passions are said as being natural to the body, or as coming haphazardly to the body, as something differing form the body (by accident)" And the passions of the soul which are into the soul, because of the soul's connection with the body, are they said to be naturally "of the soul", or this is said in an improper meaning?

Answer: The ones which belong to the body nobody dares to call them such, in a proper sense; and those belonging to the soul, once it is known to and it is confesses by everyone that the cleanness belongs to the soul in a natural manner, it would be appropriate one to dare and say that the passions do not belong to the soul in a natural manner, by any means. This is

[623] This was on the ground of the communication of the features between the two natures. Here they authors is showing on himself again as anti-Nestorian, due to the fact that the Bearer of the two natures is one and the same Person or Hypostasis.

because the illness comes second after health. And it is impossible one and the same nature to be both good and bed. Therefore, necessarily, the goodness precedes the evilness. And the natural one is that one that existed before the another. This is because anything that is added as something different (as accident) is not said as being by nature, but it is said as something entering from outside. And any states which came and entered as something different (as accidents) they mean change. And the souly passions (affects) have been placed within man towards the man's benefit and growth. It is likewise with the souly ones[624]. This is because when the body is forced to be outside its good thriving by being deprived of its things and so the body is forced to follow the soul, the body will weaken and it will be harmed. And when the soul, by leaving his realities, he follows the body, the soul will be harmed as well, according to the godlike apostle who says: "The ghost lusts against the body and the body against the Ghost. This is because of these two being opposite to one another" (Gal. 5: 17). So, let nobody blaspheme on God because God would have sown the passions within our nature. This is for God placed within natures the things making those natures to grow up. But when those are separated from one another then the nature isn't within its things, but it is into the opposite things[625]. But if the passions have been within soul in a natural manner, why would have been the soul harmed by passions? For the things belonging to the nature won't harm the nature.

Question: But why the bodily passions which make the body to grow up and strengthen the body, they harm the soul, if

[624] It is not here about the evil passions, but it is about those which we rather call as affects: hunger, thirst, bodily pain, which are mysteriously felt by the soul too; or, the body feels those because the soul feels those as well. Also, such is the sadness because of the sin, because of the suffering and because of the death of a relative, of a person known to us. In the Greek language these too are called as passions, because of the nature manifests towards them a certain passiveness. The nature doesn't cause those willingly, but they are imposed to nature unwillingly.

[625] The body doesn't commit sin when satisfying the affect of the hunger, neither the soul sins when getting sad for a sin, namely when each of them work according to an own affect. But when the soul is impeded by the body's delectation to get sad, then the soul commits something contrary to himself; and when the soul impeded the body to eat because of who knows what sad thought, the soul pushed the body towards something contrary to the body. The soul is harmed when impeded by the body to get sad. Then the soul's gladness becomes a passion. But is getting glad for sin had been natural within the soul, the soul wouldn't have been hurt by gladness.

they do not belong to this one? Ands why does the virtue persecute the body, but it provides growth to the soul?

Question: Can't you see that the things from outside nature harm the nature? This is because any nature, by getting closer to fulfilling the things characteristic to itself, it will be filled up with gladness. But, do you want to know what is characteristic to each one of these natures? Take heed that characteristic to each nature, are those which help that nature. And the things harming a nature are foreign to that nature and they enter that nature later. So, for it is a known thing that the passions of the two ones (body and soul) are opposite to one another, everything that helps the body it also provides the body with peace. And when the soul is shared with body's peace, we won't say that that peace belongs naturally to the soul. This is because the things which naturally belong to the soul they cause the death of the body. Still, through an opposite use, this death is attributed to the soul, and because of the body's weakness the soul cannot be free from suffering it too, as the body suffers it. This is for the soul is naturally imparted with the things saddening the body, due to the soul's union with the body's movement, through a non-understood wisdom. But though the body and the soul are in such a partaking (communion), still the movement of one is separated from the movement and will of the another; and the body is separated from ghost. And the nature doesn't change, but each of them, even if it tends strongly either towards sin or towards virtues, it is moved by its will. And when the soul is elevated through the care for the body, the soul will flourish through the ghost all his movements so that the soul would will swim into the waters of the heavens in non-understood realities; and the soul won't allow the body to thing at its own needs, even if those needs are accomplished. And if the body is again into sins, the soul's thoughts won't cease from jumping up within mind[626].

[626] Rarely one can find in a patristic writing such an insistence upon the so intimate and mysterious connection between soul and body, upon the union and the movements and the feelings of theirs. But still, the body and the soul are not confounded to one another. We have here some sort of unmixed-union, as in the union of the two natures in the Person of the Word. When the body is weakened and mortified through an intense preoccupation of the soul with the spiritual realities, the intense weakness and mortification will be felt by the soul as well. This is for, on one hand the soul rejoiced of living the spiritual realities, while on the other hand the soul suffers for the body's toils and pains. But the inverse can take place too. The body feels in his pains a comforting coming fork the joy experienced by the soul.

Question: What the cleaning of the mind is?

Answer: Clean in his mind was not him who doesn't know the evil, because in this case he would be like an animal; neither him who is within his nature in the age of the children; neither him who puts on the mask of the cleanness. But the cleanness of the mind is that cogitation that has reached into the godlike realities, after working the virtues. And we do not dare to say that somebody has achieved this, without the trial from his thoughts, because otherwise he wouldn't be dressed up into a body[627]. This is for we do not dare saying that our nature is not warred up to death. And the trial from the thoughts means one not obeying them, but setting up the beginning of the fight against thoughts.

The Causes of the Thoughts' Movement

The movement of the thoughts within man takes place due to four reasons. First, out of the will of the natural body[628]. Second, out of imagining by the senses the world's things, which the soul sees and hears. Third, out of the sinful habits and tendencies of the soul, which the soul bears in mind. Fourth, out of the attacks (bites) from the devils warring us through all the passions, because of the reasons shown by us before. That's why, the man cannot remain without thoughts and war until his death, as long as he is in the life of this body. This is because, you judge if some one of the four causes can cease before the deliverance from the world and before death; or if it is necessary that the soul searches for the things for survival, let him not lust for some of the things of the world[629].

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[627] The cleanness of the mind isn't a mind emptied of any thinking, but it means the thinking of the mind gathered into God. That is not reached by anybody without crossing through the experience of the tempting thoughts, because if that was the case, he wouldn't be dressed up into a body.

[628] When the soul gets above the care for his body, the soul's movement flourish through the Ghost, by swimming into the deep waters of the heavenly meanings. And those movements no longer allow the body to be dominated by the sensation of its deeds, even though those deeds are being done. The body eats, the body breathes, but as the body wouldn't eat or breathe. The will of the body is being done, but without any passions. And inversely, when the body moved into sins, the soul doesn't cease thinking, but the soul's thoughts are defiled by the sinful movements of the body.

[629] Those are the thoughts set in motion by hunger, by thirst, by the resting after getting tired, by pain, and by the urge of the blood towards mating in order to procreate children. All these thoughts can take the shape of some sinful thoughts.

And if it is insanity to somebody cogitating at something like this, for the nature needs all of these, the passions move in every one who wears a body, either he wants or not. That's why everybody must guard on himself against not a sole passion that moves within him ceaselessly and manifestly, neither only against two, but he must guard on himself against several passions, as one who still wears a body[630]. They who have defeated their passions by their virtues, though they still are hindered by the thoughts and by the attacks coming from those four causes, they no longer are defeated by those, for they have power and for their mind is kidnapped to good and godlike memories.

Question: What differs the cleanness of the mind from the cleanness of the heart through?

Answer: Something else is the cleanness of the mind and something else is the cleanness of heart. The mind is one of the soul's feelings[631]. And the heart is that one that comprises and keeps together the inward feelings[632]. The heart is the root. And if the root is holy its branches will be holy as well. Of, if the heart is being cleaned up, all the feelings will obviously be cleaned up. If the mind takes care of reading the godlike Scriptures, or if the mind also toils a little in fasting and in vigils and in appeasement, the mind will forget about the previous living and it will be cleaned when getting far from the defiled behavior. But the mind won't have a steadfast cleanness. This is because, as the mind quickly gets cleanness, as quickly the mind gets defiled too.

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[630] The passions move within the actual man, or they potentially lay within him, but he still can avoid impropriating them, he still can keep them at distance even though he feels them. This means that there is within man an almost continuous battle between his self and the passions, or that there is necessary a continuous guarding against passions.

[631] This is a definition of the mind in conformity to the whole thinking of the fathers. The most it is conceived like that by Saint Isaac the Syrian and by Saint Simeon of the New Theologian. The mind is feeling, so that the mind is understanding as well. The mind is an understanding feeling, for it enters the contact with the realities which are not submitted to the bodily senses. But for those are intelligible realities, namely they are full of meanings, in the contact with them the mind notices, it received in itself their meanings which are, in the same time, realities. The human subject is a richness of meanings. But the human subject is perceived by another by meeting him by communication between him and another subject.

[632] So, the heart is sharper in understanding than the mind is. The heart doesn't only perceive the meanings of the intelligible realities as the mind does, but the heart rather perceives those realities in their wholeness (life, power, harmony etc.).

And the heart is being cleaned through many troubles and deprivations and by getting far from the partaking with the all the realities world and through the death towards everything. And once the heart has been cleaned, and its cleanness won't be defiled again, by material things, neither the heart will be scared of the great and unseen wars, namely of the fearsome realities. This is for then the heart will have gained a strong stomach that can digest any food that cannot be digested by the weak ones. This is for the physicians say: each meal of meat is difficult to digest, but it gives much power to the healthy bodies when the meal is received by a strong stomach. Thus, any cleanness that is quickly, and in a short time, and with a little effort gained, that cleanness will quickly be lost and defiled too. But that cleanness gained through many troubles and built up during a long time, it won't be scarred by a little attack in some small part of the soul. This is for God strengthen that soul. His to be the glory forever! Amen.

Word LXXXIV

About the Seeing of that Incorporeal Nature. Through Questions and Answers

Question: On how many diverse ways the human nature receives the view of the bodiless realities?

Answer: On three different ways[633], the feeling of the human nature catches any non-composed and subtle nature of

[633] "The feeling of the immaterial beings it is received by the human nature on three ways. First is through the feeling of the body: as in case of Abraham at Mamre Oak Tree; by feeling the Three above-being Hypostasis, as in case of Lot; and on the way of those who were a hosted in Sodom etc.; these ones were seen in some thickened and material being and having a human image. Second, through the sight of the soul, as in case of Isaiah who was sitting on a tall and elevated throne, and he saw the Seraphs with six wings around him and he also saw a Seraph who was sent to him; as in case of old Daniel; and as in case of Hezekiel who saw the shiny angels. They saw those in a certain thin and immaterial hypostasis… and they saw those also through the power of their understanding. This last mode is nothing else, I reckon, but the understanding sight of the mind, through which they who have reached the measure of the virtues, they have become accustomed to sometime elevate their cogitation from the earth and from the earthly things to the contemplation of the ghosts of the righteous, on some the times of the hierarchies of the angels, and on some other times of Himself the All-High

the spiritual bodies[634]: or in the thickness of the hypostasis in being; or in the thinness of the hypostasis outside being; or through the true contemplation that is the existential contemplation[635].

The senses have the power for the first way of sight[636]. On the second way it is the soul who sees with its most marginal[637] part. And on the third way of seeing, he sees the understanding, by the power of the understanding. And for both last ways of seeing, there have power the will and the understanding. In those which depend of will and on the soul's commendable aspects and on That One Who unites Himself with these ones[638], the first one is the will. And these sights are the grand daughters of the freedom[639], though, when needed, the freedom and the will, they enter the state of the quietude and they stop, and thereafter only the godlike work will take place. Then the two sights seem like one and the true knowledge is being done

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Emperor of the glory. This last way was called by the Pious as true and existential contemplation. The first way doesn't depend on us, because the sights through senses are done through the benevolence of God. But the second way and the third way depend on us, for our soul and our will must collaborate with the will of God, in order the sights of the soul and the understandings of the mind to take place. These things are said by the Pious in continuation."

[634] "Spiritual bodies" he calls in continuation themselves the incorporeal and immaterial beings, whom he called also as non-composed nature.

[635] We do not know what this existential contemplation would mean; it seems to us that it is about a contemplation of the spiritual reality in itself, non-dressed up in images, through a full communion with it. In such a man there no longer work anything within him except for the Holy Ghost.

[636] This way too of sights through senses takes place because the senses are penetrated by the power of the Holy Ghost.

[637] We haven't found a satisfactory translation solution to this locution. Though in the source text it is about the "part of the soul situated at the most far *edge* of the soul", we think that the author intended to express that it is about that part of the soul that is the less *in contact with the body's matter*, or *the most superior* from spiritual point of view. And marginal means also *unimportant*. We beg the interested reader to find a better term, and to improve our translation before sharing it with other people! (E. l. t.'s n.)

[638] If the sights through senses depend only on the work of God, the two last modes of knowledge will depend on the together-working of the human will and of God (they are results of the synergy).

[639] First there is the freedom, and then there is the work for cleaning the will (that is the daughter of the freedom) and then there is the knowledge on the two last ways, which are the grand daughters of the freedom. Nicephorus Theotokis gives us this explanation: "The freedom moves the will, and the will moves the soul and the cogitation, towards contemplation. And in the time of the cogitation, the freedom and the will they get appeased, and the soul and the cogitation work". Better said, after the will and the freedom stop, there will be the Holy Ghost seeing and working through us.

without the will of him who received it. This is for the senses receive, without their will, all the realities which they come across with[640]. On these three ways the Holy Powers fulfill their service in partaking (in communion) with us, towards teaching us and towards founding our life[641].

But the unclean devils cannot move within us except the two first ways, when they draw near to us towards destroying us and not in our benefit. On the third ways the devils cannot come close to us in order to deceive us. This is for the devils have no power, by any means, to move within us the natural thoughts into cogitation. This is because it is impossible to the sons of the darkness to come close to the light[642]. But the holy angels have the power to defeat and to illuminate. The devils are the masters and the contrivers of the liar meanings, or of the grandsons of the darkness. Thus, from them who illuminate the soul will receive luminous light; and from the dark ones the soul will receive darkness.

Question: And which the cause is that it has been given to those, and to these it hasn't been given at all (the third way)?

Answer: Each one of these teachers firstly sees within himself the understanding that he learns it and that he finds it out and that he receives it and that he tastes it and then he can teach it to them whom he teaches to. The first teachers teach further on the detailed knowledge of the things from the healthy knowledge. They are the ones who can understand from the beginning, with a sharp understanding of their all-sharpened and all-clean mind. And the devils have quickness bot they have not light[643]. And something else is the quickness and something

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[640] Like the external senses see the things without their will, likewise the soul's senses see, without their will, the immaterial realities. Then, the two sights appear to be one or, like Theotokis says, our work and the work of the Holy Ghost are like one. Our sight has been totally infused with the sight of the Ghost.

[641] On these three ways of seeing, or of knowledge, are not only us working, or only the Holy Ghost, but also the angelic powers are working, when we know them, or, with their help, we can know God too.

[642] The cogitation is luminous light by themselves its thoughts. The devils cannot set the luminous light in motion within us.

[643] There are too people who understand quickly what they are told and they talk back quickly, but they notice only what is at the surface of what is being said, and not the depth and the complexity of what is being communicated. They notice only one side of what they are told, or a superficial summary. They give us the impression of being "smart", but they actually aren't. The devils are likewise. The deep mysteries of the existence remain hidden from them. The devil quickly slide of the vast surface of the reality, but they do not penetrate the reality's endless dimension in depth.

else if the light. The quickness without light, it will lead to perdition him who has it[644]. This makes the hallucination seem real[645]. This is for only the light shows the truth of the things and the light is multiplied or diminished according to the living[646].

The holy angels overpour within us their knowledge about the movements of the things, out of the knowledge firstly tasted by them and understood by them, and thereafter the angels teach that knowledge to us too. The second teachers[647], they also move within us the knowledge about the movement of the things on the measure of their own knowledge. This is for they are not compelled to move within us right thoughts about things which they do not remember[648]. Though, you still must believe, as I said before, that even if we were able to receive, they couldn't teach us the true sight, despite they were, in the beginning, in that sight. And again, each of them, according to the oikonomia which he is appointed to, he urges them whom he teaches, either towards these or towards the opposite things.

And I truly know that our mind can move even without the mediation of the holy angels, by itself, towards good, even without being taught. But the knowledge of the evil things will not be received by our senses without the mediation of the

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644 That is a quickness in understanding but without profoundness, and almost only in the service of the criticism. That's why such a quickness without profoundness, it will lead him who has it, to his destruction.

645 "The statue of the truth". Something else is the living man and something else is the inanimate and void on inside and imitating the reality of the man statue, consisting of a brass bark, that imitates the living hypostasis of the man. Saint Isaac gives as cause of confounding the hallucination to the truth, the superficial quickness which somebody looks at the reality with. This superficial quickness is characteristic to the devils and to any man who looks quickly, but superficially, at the realities. This is a quickness coming also out of the impatience of living the reality with the whole being.

646 Only the light shows the truth of the things. But this light depends of the things themselves, or also on themselves. In order to see that light one must live the things in their reality, though this light is had also by them who are in a concordance to the things. Only they know the whole truth who live the true reality; the truth is known only to them who live in the true reality, or who have the true reality within themselves. And the more they live in the true reality, the more they will know the light of that reality, or that reality's truth, and not a hallucination about that.

647 The second teachers are the devils.

648 Theotokis says about the second teachers that they are the devils. That's why he modifies that text which it is said in: "They are compelled to move within us right thoughts about the things which they do not remember". We too have accepted the modification operated by him. But not only the devils, but also the people having not experienced the profound things, they do the same when wanting to teach us.

devils, neither that knowledge will move within our senses. And our senses cannot work the evil by themselves. This is for the good is sown within nature, but the evil isn't by any means[649]. Every foreign thing entering our nature from outside it, it needs a mediator in order its knowledge to be received[650]. But what spring out from within, it will move within the nature without being at all thought to do that. And if the nature is like so, it is possible to the nature to move itself towards good on its own, then it will be possible the nature's growth and the light without contemplating (seeing) the angels. But the angels are our teachers, as they are to one another too. The lower angels take their learning from the upper angels who look at them, and the lower angels have the light on this way, and so they are elevated through others, until they will reach that level which they have on, as teacher, the Holy Trinity. That's why the angels on the first level dare to say that they do not have their light from themselves, but they have Jesus as Mediator Who they receive their light and they share their light to the angels from below them.

But I reckon that our mind has a natural power for moving itself towards the godlike contemplation (seeing)[651]. And

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[649] Saint Isaac is very optimistic in understanding the human nature.

[650] "A foreigner entering from outside" he is calling here the evil. This is learnt by the nature through the mediation of the demons, and it doesn't move within nature by itself. Saint Isaac affirms always the same optimistic vision upon our nature.

[651] Here seems to be affirmed what it is denied further on. This is because further on he says: "It is stranger by nature to the human and angelic mind". So, what must we say else than that by speaking about the natural power, he actually understands that power strengthened by grace. This is for he says: "For they are moving within us and the grace within them". The mind's nature can receive the grace, and with the power of the grace the mind moves itself toward contemplating the infinite God. So, contemplating God is both according to nature and above-nature. It is according to nature for the nature is capable of fulfilling this fact, when strengthened by grace; it is above-nature because the nature cannot contemplate the infinite God by its own power.

Further on he says again: "In all the rational realities, in the first ones and in the ones from the middle, the contemplation isn't moves by nature but by grace; in all the existing (created) realities, there are both the heavenly realities and the earthly realities". So, according to this word (either we understand by the first ones and by the middle ones the upper and the lower groups of the angels, and lower than those there are the people) the mind cannot contemplate anything of the created realities, by its nature. But he adds: "Not the nature has understood this, as on the other things". According to this word, there are some things which can be understood through the power of the nature. But which those things are? This is because he only said: "In all the existing (created) realities, in the heavenly ones and in the earthly ones". "Earthly" I reckon that he calls the Providence and the oikonomia of the all-loving God stretched over all the earthly realities, or the nature of His material creatures. This is because

through this desire we are the same with all the heavenly natures, for both within us and within them there is moving the grace[652]. But it still remains a stranger by nature thing, to the human and angelic minds. This is because the contemplation of the godhead it is counted among the other contemplations. On the other hand, in all the rational creatures, in the first one and in the middle ones, in the existing (created) ones, both the heavenly one and the earthly ones, the contemplation doesn't move according to nature but by grace. And it hasn't understood this by nature, as those of the other things.

The contemplation with the mind, which the level and the sight of the angelic one move in[653], it was not in their power before the coming of Christ into body. So, the angels were unable to enter these mysteries before Christ's embodiment. But when the Word embodied on Himself, to the angels was open the door into Jesus, as the Apostle says[654].

But even if we get cleaned, I reckon - and that is true – that we the people with our thoughts cannot draw near to the unveilings and to the knowledge leading us towards that eternal contemplation (seeing), which truly is the unveiling of the

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who among angels and people could know the judgments of the Providence of God only by the power of his own nature? "Oh, the deep of the richness and of the wisdom and of the knowledge of God – shouts out Paul -, how impenetrable are His judgments and how untrodden are His ways! This is because who knew the Lord's mind? Or who was His adviser?" (Rom. 11: 33). It is likewise relatedly to the nature of the creatures, not only that of the people, but also that of the angels, it may be non-understood to them. And by "the others of the things" I mean the skillful use of their moral and human features, which can be understood by them who have a rational nature and who are guided by light.

[652] The human and angelic nature is good, it moves by itself towards good and towards God, but this is also because of using what it has in the same time with the help from God, for it is kindred to God, and it is in correlation – at least an implicit correlation – to God. Olivier Clément, after quoting Dostoyevsky's saying that "the man cannot preserve his human image except as long as he believes in God", he adds: "we say it more modestly, as long as the man remains capable of transcending on himself towards the encounter with the mystery. If this encounter is missed, it this surpassing movement doesn't take place, the (human) face will lose its gravitation center, namely this spiritual opening for the other world, relatedly to which it ordinates itself." (*Le visage intérior* Paris, Stock, 1978, p. 19).

[653] But that can be understood about angels as well. Neither they knew so much the mysteries of God before the embodiment of the Word (Eph. 3: 10).

[654] Apostle Paul says in 1 Cor. 16: 9: "A big door was opened to me"; and in 2 Cor. 2: 12: "When I came to Troas for the Gospel of Christ, a door was opened to me into the Lord"; and in Col. 4: 3, he says: "You pray for us too, in order God to open us the door for us to speak the mystery of Christ Whom I was tied for". He who advises, but also him who is being cleaned up, he will always see being open new doors in front of him, in the richness of meanings of Christ.

mysteries, without the mediation of those ones. This is because of not having out mind such a power as the beings from above have, namely they who receive in an unmediated manner the unveilings and the sights form the Eternal One. But they too receive that in icon and not in a plain manner. And our mind does the same. And each level received that form the superior level, on the ground of an oikonomia and of a knowledge that descends form the first level to the second level and so on, downwardly, until the mystery crosses through all levels[655]. But many of the mysteries are stopped on the first level and they won't pass to the next lower level. This is because of not being able the other levels to receive the greatness of the mystery without receiving it from the superior levels. And some of the mysteries by getting out of the first level, they will be unveiled only to the second level and they will be guarded there silently[656], and other levels won't understand these mysteries. And some mysteries pass to the third or to the fourth level. And it takes place thus a growth and a diminution in the unveiling which can be seen by the holy angels. And it that happens to those ones, all the more we cannot receive such mysteries without a mediation.

So, from them (from the angels) it falls within the saints' mind the feeling of the unveiling of each mystery; and this takes place when it is allowed by God to be unveiled from level to level, from the highest level to the lowest level, and thus, when it is allowed something to reach, by godlike consent, down to the human nature, namely to the people who have been forever worthy of that. Through them the saints receive the light of the understanding up to the glorious eternity, namely the untaught

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[655] Everything corresponds to what the Areopagites wrote in his *heavenly Hierarchy* (chapter I). Even the most superior angelic groups receive the seeing of God in "icon" that is something matching their nature. But they are themselves, by their nature, "image" or "icon" of the infinite person, or of the godlike interpersonal communion. In this is too an opening towards the godlike infinity, but also a characterization of what they receive in accordance to their nature.

[656] Each level receives as much as it fits it. So, the first level cannot convey to the next lower level everything that they received, but the first level will keep their silence about a part of what they received, in their own meditation, because the next lower level cannot receive everything. But the next lower level learns something out of the silence of the next superior level. The inferior level sees in the level superior to it a mystery that exceeds its understanding. Even in front of each man one can se also a silence, an impossibility of communicating everything that than man lives, but which himself is sunk into. About this silence heavy with untold silence Olivier Clément spoke in the book mentioned previously.

mystery; and they receive that from one another. This is for they are "serving ghosts sent to them who are being prepared to reach being inheritors of the life" (Hebr. 1: 14). But in the age to come, this order will cease. This is for then will no longer be received from one another the unveiling of the glory of God, towards the joy and the happiness of the soul. But each one will be given – through himself – that what will match him according to his worthiness, directly from the Master, on the measure of his good features; and no one will receive the gift from somebody else, as it is happening now. This is for there will no longer be either him who teaches nor him to learns, neither him who need to satisfy his need for knowledge from another. This is for One is the Giver, and He will give in an unmediated manner, them who will be able to receive. And they who will receive the heavenly gladness they will receive it directly from Him. Then the levels of them who teach and of them who learn will cease existing, and the strength of their desire will hang on The One.

And I am saying that they who will be tormented into Gehenna they will be whipped by the whip of the live. And what more bitter and more awful torment there beside the torment of the love! Namely, they who will feel that they have mistaken towards the love, they will suffer there a worse torment than any other torment regardless how scary. This is because that sadness imprinted within heart by the sin towards the love it is sharper than any torment.

It is a madness to somebody to reckon that in Gehenna the sinners will be deprived of the love from God. The love is the offspring of the knowledge of the truth, which, according to the general witness, it has been given to anyone. But the love works by its power in two ways: it torments the sinners, as for instance it happens here to somebody because of his friend; and the love gladdens them who guarded the appropriate things[657]. And this is, in my view, the sorrow of the torment from the Gehenna. But the love will make drunk the souls of them who will be above, with its delectation.

Question: Somebody was asked: when does one know that he has receive the forgiveness of his sins>

[657] You will be tormented by the conscience that you haven't answered appropriately to the love of your friend, to his hope placed in you by his love, or to the hope of others who were appealing your love.

Answer: And he was answered: when he feel in his soul that he consummately hated those previous sins of his, with the whole his heart[658]; And when in the things shown to him one doesn't lead on himself in an opposite (to God) manner. One like this will have been entrusted that he will have achieved from God the forgiveness of his mistakes born out of sins, as one who will have hated his sin according to the conscience which he will have gained it within himself, according to the Apostle's word: "That though that doesn't condemn on himself that is its own witness" (Rom. 2: 15, according to the meaning). May us too, achieve the forgiveness of our sins, by the grace and by the love for people of the Without-Beginning Father, together with His Only Begotten Son and with the Holy Ghost Whom it is due the glory forever and ever! Amen.

WORD LXXXV

About Diverse Themes. By Questions and Answers

Question: What bond is the man's heart tied with, in order not to run towards the evil things?

Answer: By the fact that it always follows the wisdom and it progresses into the learning about life. This is because there isn't a stronger bond for the disorder of the cogitation.

Question: What limit him who follows the wisdom desires to reach at? And when will his learning have become consummate?

Answer: It is impossible to anybody to reach such a limit in his progress. This is because the saints too have shortcomings when it comes about consummation. The trip of the wisdom has no end. He who follows the wisdom he will be elevated until he will be united with God. And this is the sign of that: that its understanding is limitless. This is for the wisdom of God Himself.

[658] You will have to have yourself souly detached from your sins, in order God too to detach you from those sins; in this you will feel that God Himself will have detached you from your previous sins. It is here too an application of the synergy.

Question: Which are the first path and the first beginning helping us to come closer to wisdom?

Answer: That is the following with the whole our power the wisdom of God and to strive with the whole our soul to following it to the very end and being us ready to yield even our life when we must reject our own life and when we must throw our life from ourselves, for the love for God.

Question: Who can be rightly called as wise?

Answer: He who truly understand that this live have a border, he can set a border to his mistakes. This is because what knowledge or understanding is bigger than that or getting somebody so wise that to exit this life into incorruptibility, by not having any part of his defiled by this life's sweetness? There is no other mindless man within world than that one who, by thinning all his thoughts in order to penetrate the mysteries of the creatures and by enriching on himself through research and understanding into the whole knowledge, he has his soul, in the same time, defiled by the filthiness of the sin and he hasn't' achieved the proof of his hope, but he still reckons that he has reached the shore of the doubtlessness. This is because his deeds haven't brought him except to the hope in this life, in his ceaseless travelling towards it.

Question: Who is the strongest into truth?

Answer: He who preserved his gladness into the temporary troubles, which is hidden in the life and the glory of his victory, and he doesn't lust for a luxury life, which hides in the smell of the shame. He has found the cup of the sigh which has been watering him all the time.

Question: What is that that harms, therefore, in the trip towards God, on him who deviates from the good deeds because of temptations?

Answer: Nobody can get closer to God without trouble, and nobody can guard his righteousness unchanged, without God. And if one stops the things which increase the trouble, he will stop also the things which guard his righteousness, and he will be like an unguarded treasure and like disarmed warrior and like a ship lacking its oars and like a Paradise whose water spring went dry.

Question: Who is the enlightened one in his thoughts?

Answer: Anyone who has reached to find out the bitterness hidden into the world's sweetness and who has impeded his mouth from drinking this cup and who researches

the aspects regarding the salvation of his soul and who doesn't stop in his way until he will be separated from this world; anyone who closes up his senses, in order the desire of this life not to enter him and steal from within him the hidden treasure of the life.

Question: What this world is? And how can we know this world? And what harms them who love this world?

Answer: Thew world is a tempter attracting through the lusting of its beauty on them who see it, to (passionately) desiring it. And he who has been partially caught by desiring the world and he mate with the world, he won't be able to ever escape the world's arms until the world will disrobe him of his life. And when the world will have disrobed him of all his things and it will get him out of his house on the day of his death, then he will know that the world is a beguiling and a deceiver. And when somebody strives to exit the darkness of the world, while he still remains hidden into the world, he cannot see the world's intertwinings. And the world masters not only its disciples and its sons and on them who are tied within the world, but the world also masters on the non-earning ones, on ascetics, and on them who have broken their ties and ascended above the world. This is for the world has started to hunt them on diverse ways and the world tramples on them and the world throws them under its feet.

Question: What should we do to our body when it is engulfed by pain and burden; when it gets mellowed the body's ascesis born out of the desire for good and from the body's initial strength?

Answer: This happens often to some people: a half of them have exited the world in order they to follow the Lord's traces, and half of people remained into the world and their heart hasn't got broken from the things from here, but they got divided within themselves. And they sometimes look ahead and sometimes they look back. As I reckon, the wiseman urged them who are thus divided and close to the Lord's way, by telling them: "Do not get close to it with two hearts, but get closer to it as him who sows and reaps" (Wisdom of Syrach[659] 1:

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[659] This book is not given in King James Bible. Its full name in the Romanian Orthodox Bible is: *The Wisdom of Joshua, the Son of Syrach (The Ecclesiastes)*. Please notice that it is not the same with *Ecclesiastes*. The interested reader can find in along with the other thirteen book

27). And the Lord, by knowing them who haven't totally rejected the world, but they still are divided and turned in their mind, better said in their thought, towards the things from back, on the ground of their fear of troubles and because of not having yet thrown from themselves the lust of their body, He told them a decisive word: "Anyone who wants to follow Me, let him first reject on himself:" and the followings (Mt. 16: 24).

Question: What does it mean somebody to reject on himself?

Answer: As him who has prepared on himself to climb the cross, he no longer keeps in his mind except the thought at his death, and the starts like a man who no longer thinks at having some little piece of the life of this age, likewise is him who wants to fulfill that what has been said. This is for the cross is that will that is ready to receive any trouble. And when the Lord wanted to teach us again, why must we do that, He said: "He who wants to life in this world he will lose on himself from the true life; and he who loses on himself here, for Me, he will find on himself there" (Mt. 10: 3). This one is him who walk the way of the cross.

He who takes care of this life, he has lost on himself by falling off his hope which he has started to walk towards enduring the troubles. This is for this worry doesn't allow him to receive the trouble for God, but it gradually attracts him off from persevering into the trouble, and it get him off the middle of the fight for the happy life, and it makes this though growing up within him until it will defeat him. But he who loses his soul for Me in his cogitation due to his longing for Me, he will be preserved as innocent and unharmed for the eternal life. This is what the following word means: "He who loses his soul for Me, he will find his soul". So, you must prepare from here, from within you, your soul, by your total loss for the present life. And if you lose on yourself from this world, the Lord will tell you in this meaning: "And I will give you eternal life as I promised you" (Jn. 10: 21). And if you remain in this life, I will show you here My promise in the deed, and I will assure you about the future goods. And you will not that you are in the eternal life when you despise thins life. And when you enter the fight for this preparation, there are despised in your eyes all the painful and

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not present in KJB, on www.academia.edu, in English translation, grouped with the others under the title *Bible Missing Texts*.

causing of trouble things. This is for, when the mind is prepared thus, the mind won't have struggle either trouble, in time of mortal danger. That's why you must be thoroughly convinced that, if the man doesn't hate his life within world due to his desire for the future and happy life, he won't be able to endure, by any means, the troubles and all sorts of pains coming upon him on each moment.

Question: How does the man cut off his previous habit and how he accustomed on himself to the life into poverty and ascesis?

Answer: The body doesn't want to live without the necessary things, as long as the body remains tied to the causes of the delectation and of the drowsiness. And the mind won't be able to restrain the body from those, until the mentioned body doesn't estrange on himself from all the things which cause the body's idleness. This is because, when the body has in front of it the image of the delectation and of the things and the body constantly sees the causes of its drowsiness, there will be stirred up within body the hot lust for those, and that lust arouses the body as by burning it with fire.

That's why, with much righteousness our Savior commanded him who wants to follow Him, to empty on himself of all things and to get out of the world. This is for, in the first place, the man must throw away from himself the causes of his drowsiness, and then he must start working. And the Lord Himself, when He started fighting the devil, He fought the devil in the driest desert. And Paul urges them who take up the cross of Christ, they to get off the city: "Let's get out together with Him, he says, outside the city, for He suffered outside the city" (Hebr. 13: 12).

When somebody parts with the world and with the world's things, he will quickly forget about his habit and living from before, and he won't toil for a long time in order to detach on himself from those. And by his closeness to the world and to the world's things, he will quickly get drowsed the strength of his cogitation. That's why, we must know that this detachment helps much and it leads one to progress in the savior fight of the ascesis.

It is ought to and it is very helpful that in this fight the monk's monastic cell to be in poverty and in needs; the monastic call must be empty and lacking anything that can move within the move his lust for resting. This is because, when

the causes of the drowsiness are far from the man, he won't be endangered in the twofold war: in the inwards war and in the outside war. So, that man who is far from the things which urge him towards pleasure, he will be victorious with less struggle, than when he is close to those who move him towards lusts. Here he has a twofold fight.

This is because, when the man lacks what he needs for sustaining his dwelling place[660], he will easily despise what it is necessary, and he won't look at that lustily neither at that time when he has it for a small impartation with it, and his body will get satisfied with a little and he will see this little as easily to be despised and he won't get close to the food for its sweetness but in order to use it for helping him and to strengthen his nature.

These behaviors easily elevate somebody to that ascesis upheld by a thinking that lacks the trouble and the sadness. So, the zealous monk must run away without turning back, with a nimble foot, from all the things which wage war to him and he must not get involved with the things which wage war to him, and he must restrain on himself even from simply looking at those, and he must get far from those with the whole his power.

This is because, he who live in such an ascesis he will wound his enemy, by being in that state that is above his enemy's plots, and he is gladdening Lord Jesus Who the deliverance of them who fight together with Him is being accomplished through. This is because, getting drowsy in some regard, by him who lives in ascesis, it will be reckoned as a victory upon him, and of that victory is glad the enemy and is sad the Holy Ghost[661].

And I am saying this not only about the stomach, but also about all the things that can be submitted to temptation and to war, which the freedom of the man is tested and proven through.

This is because the man, when he comes to God, he makes a covenant with God him to keep himself far from these things: not to look at woman, not to see adorned persons, not to lust anything, not to delight on himself with foods, not to look

[660] It maybe is here about body.

[661] This paragraph is missing from the Greek printed text, as also from the newer typewritten manuscript. This paragraph is in the newer Romanian text printed in the year 1819. So, one can see that this last text used a different Greek text, or one more Greek text, for translation. But this paragraph might also have been, in the beginning, a marginal scholium.

at the beauty of the vestments, not to look at the laymen way of living, not to listen to laymen words, and not to inquire the things related to laymen. This is because of the passions getting much power out of the closeness to such things which mellow up him who lives in ascesis and they change his cogitation and assertiveness. This is for, if seeing good things will move the will to lean with true zeal towards working those, it is obvious that the things which are opposite to the good ones they will have the power to attract the cogitation towards evil. And even is out of evil things the cogitation will only be warred up, this too will still be enough damage: this is because he passes willingly from the peaceful state into disturbance.

And is somebody among the ascetic old men, by seeing somebody without wearing a beard, like the women, he reckoned that thing as harmful to cogitation and damaging to his fight, won't be wrong him who is careless in other things, while this saint didn't accept a young man to enter his monastic cell and to kiss him? This is for the wise old man thought like so: "Even if I only remember at night that inside here is somebody like that, it will be hurtful to me". And that's why he didn't enter and he said that young man: "I am not afraid of you, but why to allow you to wage me war vainly? This is because the memory of such things causes an unbeneficial disturbance to the cogitation. This is for within each limb of this body there is a spell and the man has a big war because of those and the man owes to guard on himself and to diminish his war from those, by running away from them. This is because, when the man gets closer to those ones, even if the man strives towards good, he still will be endangered by them by looking at them and by lusting them continuously".

This is because we see many smelling herbs hidden into the ground. But we cannot know those in summer because of the drought. But, when they get soaked with water and they spread their fragrance through the mediation of the fresh air, every plant species shows where it was buried into the soil. It is likewise to the man. When the man is in the grace of the appeasement and into the heat of the restraint, he will truly be resting on himself of his many passions. But when he gets closer to the world's things, he will see what each passion will

rise up like. And his head will become frivolous, especially if those passions will spread a resting fragrance[662].

And I have said this, in order nobody to believe his body until his death; and in order I to show that somebody is helped much, in the fight of his ascesis, by running away from and by putting a distance between him and the causes of the sin. WE must always fear the things which shame us by remembering them; and we must not trample on our conscience or to disregard our conscience. So, let's strive to bring our body into wilderness and let's make out body achieve the patience. But bigger than all of these, let's somebody strive, whenever he would be, to shun himself from the cause of the war, (for if this is the case, even if he is submitted to troubles, he will be fearless), lest, when some need occurs, he will fall because of his closeness to that[663].

Question: Which is the beginning in the war against the sin, of him who has thrown form himself the whole scattering and who has entered the battle? And where the battle starts from?

Answer: It is fact known to everyone that the beginning of any battle against the sin and against the lust are the toils of the vigil and of the fasting. This last one, it especially is the beginning of the fight against the sin from within us. And the sign of the hatred against the sin and against lusting for the sin, within them who fight the unsees war, it is the fact that they start with fasting and after that they continue with taking vigil during night, and that helps the ascesis

About the Fasting and Taking of Vigil

He who loves for the whole his life the union of this pair he will become the fried of the righteousness. As the resting of the stomach is the cause of all evil things and as the idleness of the sleep triggers the lust for fornication, likewise, the holy way of God and the foundation of all virtue are: the fasting, the

[662] He becomes frivolous.

[663] We are going to give here another paragraph existing only in the Romanian translation from the year 1819: "We owe to guard on ourselves against this with the whole our heed: not to see the naked body of somebody, not even on our own, neither us to touch our limbs from beneath, nor to see them. This is because many by not taking heed at that, they fell of the Kingdom of Heavens. This is for they ended to have as habit such an ugly thing and they couldn't get rid of that anymore".

taking of vigil, and the watchfulness into the serving (the liturgy) of God, into the crucifixion of the body for the whole day and night, which is opposite to the sweetness of the sleep. The fasting is the defender of all virtue and it is the beginning of the ascesis. The fasting is the crown of them who restrain on themselves and it is the beauty of the virginity and of the holiness; the fasting is the shininess of the righteousness and it is the beginning of the way of the Christina living; the fasting is the mother of the prayer and it is the spring of the sapience; the fasting if the teacher of the appeasement and it is the forerunner of all the good deeds.

So, when somebody wants to fast, he wants to reach the dialogue with God in his cogitation. This is for the fasting body won't endure to sleep into his beddings for the whole night. When the sela of the fasting has been imprinted into the mouth of the man, his though will be crossed through by pricking and out of his heart will spring the prayer, and on his face will be laid down the sadness; then his dirty thoughts will stay far from him, in his eyes one won't see gladness, and he will be the enemy of the vain meetings. Never has been seen a man fasting with right-reckoning as being enslaved by the lust of the sin. The great road towards any good thins it is the fasting with right-reckoning (with discernment). And he who doesn't take care of fasting he will be shaken of all good. This is for this is the commandment given to our nature since the very beginning, as to guard itself against the delectation of the tasting; and with that out nature has taken its beginning. On the other hand, out of the first transgression, they who fear God have taken their beginning they who live in ascesis, who have started to guard God's laws.

And when our Savior showed on Himself within world at River Jordan, he stared from here. This is for, after His Baptism, the Ghost took Him into wilderness and He fasted there for forty days and for forty nights. Likewise, all of them who get out in order to follow Him, they set the beginning of their ascesis on this foundation. This is for the fasting is a weapon crafted by God. And who among those who disregard it won't be condemned? And if He who gave the law fasted, who among those who guard the law must not fat?

That's why, until then the mankind didn't know the victory, neither the devil felt the defeat form our nature. But through this weapon the devil got weakened from the beginning.

And our Lord was the leader and the first winer of the victory, in order Him to place the first crown on the head of our nature. When the devil sees some of the man dressed up with this weapon, the enemy and the tyrant get immediately scared and he reminds the defeat brough upon him by the Savior into wilderness, and his power get broken and he is burnt by seeing this weapon give us by the Leader of our fight. What weapon is more powerful that the fasting? And what else gives our heart more daring in the battle against the ghosts of the evilness, that the hunger one endures for Christ?

This is for the more the body gets tired and suffers during the time which the army of the devils surrounds the man, as much help his heart receives out of the hope for victory. And he who puts on the coat of the fasting he will burn with zeal all the time. This is for, the zealous Elijah too, when he was burning with zeal for the law of God, he was living into the work of the fasting. This is for on him who has gained this weapon, it will make him remember the commandments of the Ghost and the fasting is the mediator between the old law and the grace given us by Christ[664].

And he who gets lazy in fasting he will be made drowsy and idle and weak in all the other battles and he will show the beginning and the evil sign of the drowsiness of his soul and he will give the possibility of being defeated by his enemy. This is because of entering his fight while naked and unarmed; and it is obvious that he will leave the fight without victory. This is because his limbs haven't been dressed up into the warmth of the hunger brought by fasting[665]. This is the power of the fasting. And he who perseveres in fasting, he will have his cogitations steadfast and ready to face and to bring down the evil passions.

They say about many disciple that in the day previous to that day which they were to receive the crown of their

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[664] "Mose received the tablets of the law written on Mount Sinai, while he was fasting. And the Savior of everybody started preaching the law of the grace after He fasted for forty days into wilderness. That's why, the fasting is the mediator between the old law and the law of the grace. This is for each of these have been given as preceding and as mediating the fasting". The fasting thins up the nature of the flesh and it strengthen the ghost within man, and by that the man enter the connection with God Who is Ghost. Or, the fasting makes the man transparent to the world of the Ghost and a good mediator of the Ghost.

[665] He who is fasting he will overwhelm the weakness of his body with the warmth of his zeal towards restraint, and no sing will be able to get closer to his soul and to his body.

martyrdom in, if they knew that, or if that was unveiled to them, or out of the story told by some of their companions, during they nigh they didn't eat anything, but they stood in prayer from evening to the next morning, extolling God in psalms and in praises and in spiritual songs, and they were waiting for that moment with joy and with gladness, like those who prepare on themselves for a wedding, and they were waiting for meeting the sword with their fasting. Therefore, us too, who are called to the unseen martyrdom, in order us to receive the crowns of the holiness, let's take vigil and let's never give, in any or our limbs or in any of the parts of our body, to our enemies any sign of rejection (of Christ).

Question: How are there some people, on occasions quite numerous, who might have these deeds but they still do not feel the quietude and the resting from passions, neither they feel the peace of their thoughts?

Answer: The passions hidden within souls cannot be healed, brother, only with bodily toils, neither they stop their thoughts they who constantly watch their senses. These toils guard the man against his passions, so that him not to be defeated by their passions or by the war wages them by the devil. But they do not bestow the quietude and the peace of the soul. This is because the deeds and the toils bestow the dispassion to the soul and they kill the passions form on earth and they bring the resting of the thoughts only when we will be imparted with the quietude; only when the outside senses get rid of disturbance and they persevere for a certain time in working the wisdom. This is because the man, as long as he avoids meeting the people and as long as his limbs avoid the overflowing of the thoughts within them and they are gathered into themselves, the man cannot know his passion. This is for the appeasement, as Saint Basil said, it is the beginning of the soul's cleaning. This is for, when the external limbs stop working the external work and they stop from the scattering into the external world, the cogitation will turn back from its wasting and scatterings and it gets appeased in itself and the heater wakes up to search what comes from outside the soul. And if the man perseveres well into these things, he will start gradually to walk the way of the cleaning of his soul.

Question: So, cannot one clean his soul by living outside the door?

Answer: Does ever get withered that root of the tree that is daily watered? Or, does it even get diminished the content of the vessel which you fill it in daily? And if the cleanness means nothing else but to forget about the free living and getting out of its habit, how and when will one clean his soul if he renews through hid deeds, within himself, or within others, through senses, the memory of the past habit, which is the knowledge by living of the sin? When could one clean his soul by doing that? Or, when will he get appeased from the external wars, in order him to be able to see on himself? This is because, if the heart gets defiled daily, when will the heart be cleaned up od its defilement? This is because, by living those, the heart cannot be cleaned not even against the external work. And all the more cannot him clean his heart while standing in the middle of the battle field and he hears on each day the ceaseless noises of war. And how dare he announce then peace to his soul?

But if he gets far from those, the stopping from them can gradually start resting the things from within. This is because, until he doesn't stop the upstream, the river won't get dry downstream. But when somebody reaches the quietude, his soul will be able to discern the passions and the soul will be able to examine his wisdom with understanding. Then the inward man will wake up to the deeds of the Ghost and the soul will feel daily that hidden wisdom that flourishes within his soul.

Question: Which are the closest and doubtless proof and signs, which somebody can feel out of, that he has started to see within himself the fruits hidden into his soul?

Answer: When somebody is found worthy of the gift of the many tears which spring out unforcedly. This is for the tears have been placed by cogitation as some border between the bodily realities and the spiritual realities, and between suffering and cleanness. Until somebody hasn't received this gift, his work will still be within the outside man and he won't fully feel the work of the hidden things of the spiritual man[666]. This is for, when somebody starts forsaking the bodily things of the present age and he crosses inside this border that is within the

[666] Th tears are the sign that the man feels himself overwhelmed by the presence and by the work from on another plan, of the Holy Ghost. When the bridge for crossing from the cold, callous, and insensitive man regarding the heavenly realities, to that man who feels the godlike realities, for he has crossed to those.

nature, he will immediately reach this border of the tears. And from the first dwelling place of the hidden life (from its first level) these tears star and they will bring him to the consummation of the love for God. And the more he progresses, the more he will be enriched with the tears until he will drink them in his food and in his drink due to his much perseverance. And this is the doubtless sign that his cogitation has left this word and it has started feeling the spiritual world. And the more the man gets closer in his cogitation to this present world, the less tears he will have[667]. And when the cogitation will be totally deprived of these tears, that will be the sign that the man has buried on himself into his passions[668].

About How to Discern the Tears

There are some tears which burn; and there are tears which fatten up. Those tears coming out of pricking and out of the pious heart, for sins, they wither and burn the body, and often the leading part of the soul (the mind) feels the harm coming from these tears when they start flowing[669]. And in the first place, the man necessarily encounters this stage of his tears and through them it will be open to him a gate towards the second stage that is higher than the first stage. This is the country of the joy where the man receives the mercy. And these are the tears flowing out of understanding[670]. These tears

[667] The moving of the man with his cogitation from this preoccupation with his body and with the present world, it can be known for his tears will start flowing. This is for the world of the Ghost which he moved at, it is the world of the love, and it is not a world of the abstract cogitation; the spiritual world is a world which God works in, in an unmediated manner, for God is the spring of the love. But when the man gets closer to the present material world (of the passions), the tears will get fewer. This is because the man gets souly withered. The living into the wonderful world of the Ghost it makes the man so emotional, with its love, so that out of the man start flowing ceaseless tears.

[668] The tears are a burial of the ghost within the body, or of the sensitive man widely open to the communion into love, into the egotistic prison, taking place a cover up of his transparence and a petrifaction of his souly sensitiveness, or better said spiritual sensitiveness, that is the sensitiveness of love for God and for his fellow humans. The passions mean a petrifaction of the heart.

[669] These are the tears of the pain for sins. These tears hurt the cogitation because of making it sad, and thus the cogitation won't be able to see the luminous meanings of the deeps of the mercy of God.

[670] The tears flowing out of an understanding that is both sight and feeling of the world of the Ghost; out of a feeling of the mercy of God and of the joy for His loving attention. These are tears fattening up with the new life inundating the soul out of God, while the first tears burnt

beautify and fatten up the body and the flow down unforcedly, by themselves. And they not only fatten up the man's body, as I said, but they also change the look of that man. "This is for, by getting the heart gladdened, the face flourishes, and when he is in sadness, the face gets gloomy" (Prov. 15: 13).

Question: Which is the resurrection of the soul, which the Apostle said about: "If you have wakened yourself up with Christ" (Col. 3: 1)?

Answer: BY saying, the Apostles: "God, the One Who said the light to lighten into darkness, Himself has illuminated our hearts" (2 Cor. 4: 6)[671], he showed the resurrection of the soul, the getting out of the old state. We must understand this. Namely, there to occur the new man who has nothing from the former man, as it is said: "And I will give them new heart and new ghost" (Ezek. 36: 26). This is for then Christ take image within us through the Ghost of the wisdom and of the unveiling of His knowledge.

Question: What it, in short, the power of the deed of the appeasement?

Answer: The appeasement kills the external senses and it wake up the internal senses[672]. And the external living does the opposite to theses, it is wakes up the external senses and it kills the internal senses.

Question: Which is the cause of the views and of the unveilings, or of the fact that some people see, while others toil over their power and the sight doesn't work within them?

Answer: The causes of the views are numerous. Some of them are out of some oikonomia and out of the new grace. Others are towards comforting the helpless and towards encouraging and teaching them. First of all, the views are bestowed to the people, out of some oikonomia, for the mercy of God. And some of the views are bestowed, in most cases, according to three kinds of people: according to the simples

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the old life into sin. The first kind of tears are turned towards the past, in order to kill the past, while the second kind of tears are open towards the future which they inaugurate.

[671] God is for us above light, He is the apophatic (untold) darkness; but when God wants to enter the communication with us, out of that darkness of His there will spring up the light. And by that, God resurrects our soul. The living in the closeness to God it is the new life that is, in the same time, luminous light.

[672] The appeasement is not a simple stopping of any feeling, but in is there will be wakened up the inside senses which the world of the Ghost is perceived with. The appeasement is the wakening up of the soul to the love into God.

ones, according to those people who are overwhelmingly innocent, and according to those who are consummate and saint, or those who have a hot zeal for God and he has lost their hope into world and they consummately have rejected the world, and they have got far from inhabiting together with the people, and they have gone naked on the traces of God, but a fear for their loneliness comes to them, or they are in danger to die because of starvation, or because of some illness, or out of some tribulation or trouble, so that they are close to despair. So, the first cause is the comforting coming to some people like those, comforting not coming to them who overwhelmingly tire on themselves; the view is also the cleanness and the uncleanness of their conscience[673].

The second cause doubtlessly is this: For somebody has a human comforting, or from something among the seen realities, he won't be given such comforting through views, except according to some oikonomia of the new grace. And our work is about hermits. And witness to what we have said it is one of the fathers who prayed for this and he heard: "Let it be enough to you the comforting from and the peaking to the people".

And somebody else who lived in this king of reclusion, when he was living that hermit life, he continuously enjoyed that comforting from the grace. But when he came closer to the world, he was looking for that usual comforting and because of not finding it, he prayed God top tell him the cause, by saying: "Isn't it for bishopric that the grace has gone from me?"[674]. And he was answered: "No, but because God takes care of them who live into wilderness and makes them worthy of such comforting". This is because of being impossible that people receive some seen comforting and him they receive that comforting, except by the hidden oikonomia of the said things, known only to Him Who governs these realities.

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[673] "The first cause is the cleanness and the uncleanness", it is missing from the Greek text but it is given in the Romanian translation from the year 1819. And in the Grek text it is given the following note: "The cleanness and the uncleanness, or the cleanness of the bodily passions, but not also of the passions of the soul and of the conscience; or the cleanness, but not that that is doubtless and consummate, or that one that is claimed to be, but it is not cleanness". This note that is given in the Romanian translation too, it shows that these words were in the Greek manuscript as well, but they were mistakenly omitted when the Greek text was printed.

[674] "He could tell this about himself, for, after he lives as a hermit, he became bishop of Nineveh". He had the grace of officiating the mysteries but he grace of the personal feeling of the work of God he didn't have it.

Question: Is it the same thing the view to the unveiling, or it isn't?

Answer: No, they differ from one another. The unveiling[675] is often used for both of them. This is for, by showing what is hidden, all the sight is called as unveiling. But the unveiling is not called as sight. This is because the unveiling is used for the knows realities, tasted and understood by the mind. But the view of any kind has an image, or a type, as it happens to the old ones, either in deep sleep, or in state of vigil. And sometimes it takes place in a limpid mode, while some other times it takes place as in a hallucination, without limpidness. That's why, even him who sees he often doesn't know whether he is sleeping or awake. The view make itself known also by hearing a voice, but on some occasions a certain type is seen too, and on some other times in a clearer mode like face to face. But the view and the speaking and the question and the encounter with it belong to some holy powers which are seen by the worthy one and which bring unveilings. Such showings are committed also in places which are desert and farer from people, there where the man has absolute need for those, by the fact that he has no help or comforting in those places. And the unveilings a felt or are received by the mind through its cleanness, but partaker to them are only those who are consummate and knowers.

Question: Which is the sign that somebody has reached the cleanness of his heart? And when the man knows that his heart has reached the cleanness?

Answer: When he sees all the people as good and no one appears to him as unclean or defiled, then he is truly clean in his heart. This is for, how would we fulfill the Apostles's word that asks us to reckon all the people with a sincere heart, as being they above us, it one doesn't reach that what was said: "That the clean eye won't see evil things" (Hab. 1: 13)!

Question: What the cleanness is?

Answer: The cleanness means forgetting the images of that knowledge contrary to nature, which are within world under nature. And the border of the liberation from these and of being outside them it is this: the coming back of the man to the initial simplicity and innocence of his nature, and being him reckoned as s child, but without the child's shortcomings.

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[675] The note at the Greek text is: "Maybe the view".

Question: But can one reach this stage?

Answer: Yes, it is possible. This is for some people reached this measure, as Abba Sisoes did, so that he was asking his disciple if he ate or not. And also, another among the fathers reached such simplicity and innocence, so that he misses only a little to be like the little children, so that he totally forgot about the realities from here; he even forgot whether he ate before receiving the Holy Impartation so that he went to be given the Holy Impartation if one of his disciples didn't stop him. And his disciples were bringing him, as on a little child, to be given the Holy Impartation. He was a child to the world but his soul was consummate towards God.

Question: What cogitation and occupation must have him who lives in ascesis, when he sits in quietude in his reclusion? And what must him work in order his mind not to occupy itself with vain thoughts?

Answer: You ask me about cogitation and occupation, on how a man makes on himself death in his monastic cell? Does the zealous and wakened up in his soul man, living for himself, any need for asking how must he live? This is because what else could be the occupation of the monk, in his monastic cell, then the crying? And what higher cogitation than this one can there be? This is for itself the monk's sitting into loneliness will teach him its likeness to a living into a tomb that keeps the monk far from the joy of the people. This is for his achievement is his crying and itself the name of his state urge him to that. This is for the word "monk"' stands for "crying", namely sad in his heart. And all the saints were crying while living this world. And if the saints were crying and if their eyes were always full of tears until they left this world, who wouldn't cry? The monk's comforting is born out of crying. And if the consummate ones and the victory-bearers were crying, how could him who is full of wounds to stop crying? He who has on himself lying down before himself like a dead, and if he sees on himself as killed by sins, will he still need teaching what thought he could make his tears flowing? Your soul is killed by your sins and you soul is lying down before you and your soul means more to you than the whole world, and won't you need to cry? So, if we enter the quietude and if we persevere in it patiently, we will doubtlessly be able to remain into crying. That's why we must pray with a ceaseless cogitation to our Lord Him to bestow us the crying. This is for if we achieve this grace that is greater than the other

gifts (charismas) and that it overwhelms those, we will enter the cleanness. And when he will have entered the cleanness, the cleanness wont' be ever taken away from us until our exit from this life.

Blessed are therefore, they who are clean in heart, for there is not time which they not to rejoice in, for this delectation of the tears, and in this they will always see our Lord[676]. And while still they have tears in their eyes, they are found worthy of seeing God's unveilings, in the height of their prayer, and there is no prayer without tears within them. And this is what our Lord says: "Blessed are they who cry, for they will be comforted" (Mt. 5: 4). This is for from crying one passes to the cleanness of his soul. That's why the Lord, by saying that they will be comforted, He didn't explain the meaning of the comforting. This is for, when the monk is found worthy of crossing through his tears the land of the passions, and to reach the plain of his soul's cleanness, he will be met by this comforting. So, if one passes from those which cause this one here[677], in this one he will meet the comforting that is not here[678].

So, you must understand that that mind that receives the comforting at the end of the crying, it is that comforting bestowed by God, through leanness, to them who cry. This is because one cannot cry ceaselessly as long as he still is disturbed by his passions[679]. So, this gift (this charisma) of the tears and of the crying is characteristic to the dispassionate. And if on one who cries and who mourns for a certain time his tears could not only to lead him to dispassion but also to totally erase his passions from his mind and to deliver his mind from the memories of the passions[680], what should we say about those who have night and day this work into their knowledge (conscience)? But no one knows the help coming out of crying except they who have surrendered their soul to this work. All

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[676] Saint Isaac ties the cleanness of the heart and the seeing of God, to the tears. Only the tears as extreme repentance, can clean the heart of its sins; only the tears as supreme getting-emotional due to the love from God, only the tears can bestow the sight of God, or they spring out of that sight.

[677] From tears to cleanness.

[678] The cleanness is what one can achieve here, but the comforting comes from above, from the Ghost of the comforting.

[679] The passions are opposite to crying. This is for the clean and emotional (sic!) crying is the sign of the love. And the passions are the sign of the egotism.

[680] The tears erase even the memory of one's sins, through the overwhelming of the love of God being in those tears.

the saints wish this entrance. This is for, by tears, it will be opened to them the door to enter in the country of the comforting, which are imprinted in the all-good and savior traces of God, through unveilings[681].

Question: Give the fact that there are some people who cannot ceaselessly cry because of the weakness of their body, what should they do for guarding their mind, in order the passion not to penetrate their mind when their mind is emptied of all things?

Answer: The passions won't be able to uprise themselves against the soul and they won't be able to disturb him who lives in ascesis, when his heart is emptied of the realities of the life, through the withdrawal that protects him against any scattering, if he doesn't allow to be himself caught by idleness and by the carelessness for the due things, especially if he occupied on himself with the thinking at what he reads in the godlike Scriptures, by examining their meanings, so that he remains undisturbed by passions. This is for, even if only those meanings shine within him, and if he progresses in understanding the godlike Scriptures, his vain-thoughts will run away from him and his mind will be able to detach on itself from desiring and from remembering its passions; and he won't be able to take heed at anything form this life due to the fact that he is elevated by the great pleasure provided him by this occupation with this understanding above these thoughts, due to the much appeasement into wilderness. This is because, by that, he forgets even about himself and even about his own nature and he becomes like a man besides himself, so that he doesn't remember anything about this age. He occupies on himself totally and especially with the aspects related to the glory of God and he thinks at those saying: "Glory to His godhead! Greta and wonderful are all His realities! He has elevated my humbleness at height. What great things He has made my soul worthy of occupying with!".

And by living into these wonderful things and by being him constantly in ecstasy (kidnapped) for them, he always gets drunk of them and he is like living that life from after the

[681] Out of that darkness made by God totally inaccessible to us, we are met on the stage of the cleanness of passions, by the godlike powers and meanings and lights, which take some visible features in order us to be able to perceive them. Even the meaning perceived by us it is an image adopted by the ray that starts form the godlike darkness.

general resurrection. This is for the quietude collaborated very much with this grace[682]. Given the fact that the mind has found its place (content) and it wants to remain right into that, in that peace found by mind by appeasing on itself.

He moves on himself, therefore, together with these ones, toward remembering them[683] according to the level of his living. And by taking heed at the glory of the future ages and at the hope for the realities appointed to the righteous ones, realities which will move into God in the future life and in that new settlement into the initial state form the beginning of the Creation, he will no longer thing at and he will no longer remember about this world.

And when he gets drunk of these, he will be again removed from there, with his sight, to the realities of the present age, which he still is into, and he says with bewilderment: "Of, the deep of the richness and of the wisdom and of the knowledge and of the understanding and of the skillfulness and of the oikonomia of the unfollowed God[684]! How unsearched are Hid judgments and how unfollowed are His ways!" (Rom. 11: 33). This is for, if God has prepared another so wonderful age, in order Him to bring in that age all rational souls, and to keep them into the endless life, why did God firstly created this world and He broadened it and He enriched this world thus with the diverse multitude and with the multitude of the types and of the natures, and Go has placed within it causes and substances and the fight and the resistances of the many passions? And what He has placed us for, in the beginning, into this world and He planted in this world with love His richness of life and he suddenly removes us form he e by death and he preserves us after, and not for a little time, in insensitiveness and din motionlessness and he destroys our shapes and He spills out our juices and He mixes those juices

[682] Nothing contributes so much to the grace of the seeing the godlike realities, as the quietude does it.

[683] Towards remembering the godlike realities, and those views which he had had before, and remembering of his desire for seeing those and of the beauty of the future life.

[684] One cannot see the traces of God without God revealing on Himself, by sending, out of His totally transcendent and unperceivable darkness, some of-power-creator and upholder and illuminating rays. He who sees those, by being drunk of the joy for what he sees, as a downpayment of the future life, he won't forget, though, that he sees those while he still is here. And this fills him up even with more bewilderment, for, while still being into body, he can see such wonders. And he also wonders also about the fact that he has achieved their sight by enduring so many troubles into the world and into his body.

up with the soil and He allows to be detached and melted down our composition and to flow until our composition will totally end to exist[685]?

And then, at that time decides by God into His all-worshipped wisdom, when He wish that, He will elevate us into another countenance, known only by Him, and he will bring us to another composition. This is hoped not only by us, the people, but it is hoped also by the angels themselves, who do not need this world, due to the fact that they are, by their wonderful nature, a little less than consummate; but the wait for out elevation from corruption; this is for, when the mankind will be elevated out of earth, the earth too will be renewed and the earth will get out of corruption[686]. This is because of being themselves impeded to enter, because of us. That's why the angels wait for the gate of the new age to get opened (to them too). This is for the creation of the angels will rest then, together with us, of the burden of the body existing within us[687]. This is for the Apostle says: "For also itself the creation waits for the unveiling of the sons of God, in order it to be liberated form the slavery of the corruption into the release of the glory of the sons of God" (Rom. 8: 21), after the full detachment of the present age from its composition, when our nature will be placed again into its initial composition.

And then he is elevated with his mind to the realities form before the foundation of this world, when there was no creation, neither sky, nor earth, neither angels, nor something of the passing realities. And he thinks at what God brought all of those like, at once, to existence, only by His benevolence. And

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[685] He asks why God created this full of troubles world, if we are destined to eternally live into that happy world. This question is rather rhetoric, for Saint Isaac Himself gave the answer throughout all his description: in order us to grow up spiritually, in order us to assimilate by our efforts that stature of full of consummation being into the Ghost. That's why God also broadened this world with so many types and natures, in order us to be able to grow up in a complex and multiple manner, by having as rich as possible experiences, by fighting diverse temptations. The insensitiveness, and the motionlessness will touch by death only our body, but not also our soul.

[686] In the same time with the renewal of our body from now, it will go out of the corruption state the earth too, which our bodies are made of. But also, the angels will be elevated through that, by no longer having to occupy themselves with us and with the world being now into a state of corruption, so that the angels will no longer mirror that in their conscience.

[687] The angels' participation to our existence and the help they which provide us with, and a relation with our burdened by body existence and a struggle for easing the impediments presented us by our body in the way of our salvation…

his mind descends again to the creatures of God and he looks at the wonderful things of God's creation and at the wisdom of God's creatures, and he says in awe: "Oh, wonder! How exceeding is God's oikonomia and taking-of-care, and how much stronger is God's power, than all His creatures! And what God brought like, out of inexistence to existence the whole creation, namely the countless multitude of the diverse things? And again, what God will break this wonderful creation like, again, and the hours and the years, and the connection between day and night, and the helping transformations of the year, and the diverse flowers of the earth, the all-beautiful buildings of the cities and the adorned palaces form within cities, and the nimble walk of the people and their tiring nature since their entrance into life to their exit? And what his wonderful order will be stopped like, suddenly, and there will come another age, and the memory of the first creation won't even ascend to the heart of somebody, and there will occur a great transformation and other thoughts and other memories[688]?

And the people's nature won't remember this world at all, neither will they remember their previous life. This is for their mind will be tied to the contemplation (looking at) that new state and it won't turn back again to the fight of the blood and of the body. This is for together with the change of this age, that future will come to existence suddenly. And then, every human being will say something like this: "Oh, mother, how you have been forgotten by your sons whom you gave birth to, and whom you made wise, and who have been gathered in a blink of an eye to another bosom and they have become true sons of the barren one, who has never given them birth!... Rejoice, you the barren who doesn't give birth to sons, for the earth has given them birth for you? (Isa. 54: 1).

And then he cogitates like one who has gone beside him (as in ecstasy) and he says: "I wonder how long will last this age? And when it will begin the future age? And for how long will last these dwelling places in their present countenance and for how long will our bodies remain mixed with the earth? And

[688] It is about the memories in the sense of anamnesis, namely recalling what it was, due to the repetition in the same mode. This is for the memory of the life from here cannot be erased from the people's souls in the future life. But that memory won't bring together with it the pain for our committed sins, neither the trace of the sadness etc. This is for further on it is said: "It won't turn back again to the fight of the blood and of the body".

what will be that living like? And what will be the countenance like, which this nature will resurrect with? And what will be the way this nature will come to the second creation?".

And as he cogitates at these aspects there falls upon him an ecstasy and a kidnapping and a peaceful silence, and on that moment, he stands up and he bows his knees and he raises doxologies with many tears, to God Who is The Only One Wise and Who is extolled in His all-wise deeds.

Blessed is him who has been found worthy of this day. Blesses is him who cogitates day and night at these, for all his life. And if at the beginning of his appeasement the man doesn't feel the power of such views, because of the scattering of his mind, and he cannot see the powers of the mentioned wonderful deeds of God[689], let him not get idle and let him not leave the place of his peaceful living. This is for the sower doesn't see together with the seed he sows the wheatears in the same time. And after sowing there will follow the drowsiness and the tiredness and the pain in his limbs and the going out of the relationships with his friends and the parting with the usual things. But after he has suffered all of these there will come another time, which the worker will be sweetened in and he will jump up and he will rejoice. And what will that time be? When he will eat the bread of his sweat and his cogitation will remain guarded into quietude. This is for the full of patience quietude and the mentioned cogitation from within it, they move within heart with much and endless pleasure and it pushes the mind towards untold awe (kidnapping). And blessed is him who perseveres in that, for before him has been opened this of-godhead-gushing spring, and he has been able to drink out of it, and he won't stop drinking out of it aver and always, on any moment during day and night, until the end and the edge of the whole his earthly life.

Question: In what it is shown the content of all the toils of this work, or of the appeasement, out of which one to be able to find out when reaching it, that he has reached the consummation of his living?

Answer: In the fact that he has been found worthy of persevering into prayer. This is for, when one has reached that, he has reached the end of all virtues and he has become dwelling place to the Holy Ghost. This is because, if somebody

[689] The deeds of God are words addressed to us.

hasn't received in a doubtless manner the grace of the Comforter, he won't be able to consummate his perseverance in this prayer. This is for, when the Ghost is dwelling, he says, within someone among people, that one won't cease praying. This is for Himself the Ghost prays always (Rom. 8: 26)[690]. Then, neither when he sleeps, nor when he is awake, the prayer won't be interrupted within his soul. But either he eats, or he drinks, either he sleeps, or he works on something, and even in the deep sleep, there sprout out the good fragrances and the breaths of the prayer within his heart[691], effortlessly. And the prayer will no longer be separated ever from him, but during all his days and hours, even when this one gets appeased outside him[692], he continues liturgizing it within himself in a hidden manner. This is for the silence of the clean ones it is prayer, says somebody among the bearers of Christ[693]. The movement of the heart and of the clean cogitation are gentle voices, which the heart sings hiddenly in, to the hidden One[694].

Question: What the spiritual prayer is? How can be found worthy of it him who lives in ascesis?

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[690] The Ghost is the Ghost of the prayer. This is for He keeps us in connection to God. When we have the Ghost, we are unable not to think at God. So, the prayer is the sure sign of the Ghost's dwelling within man's heart. Themselves the heart's movements are voices, are words. This is for the spiritual movement isn't but a voice towards God, an answer to His words.

[691] That prayer that doesn't get interrupter even during sleep, it is like an uninterrupted breathing. Within him who has accustomed on himself to unite his prayer with his breath, this union remains also when he doesn't intentionally focus on it. The prayer imprints him a state of kindness within his entire being. That is a kindness that is spread around as a good fragrance. That is a fragrance of the cleanness.

[692] By this he understands, I think, a prayer that gets spread peacefully, through silence, outside him. This is for in the next phrase he speaks about silence.

[693] The thoughts of the clean man who has emptied on himself of all egotistical thoughts, are godlike movements. He has become the subject of the godlike movements. Or, the godlike movements have been imprinted into his movements. The godlike movement into the man's conscience take the shape of the clean and kind thoughts. But of some thoughts which are prayer. This is for those are constantly directed towards God. "Yours, out of Yours". Out of the above-understanding darkness of God there come rays which, within the conscious soul of the man, made in the image of God, they become thoughts referring to God and to God's deeds, with thanks and with praise. The teaching of the uncreated divine energies appears here in plain clarity. This teaching is involved in understanding the unseparated connection between God and creatures and, more specific, between the godlike Ghost and the human ghost. The human being has actualized the theandric character. The God's energies, by becoming meaning within man, they turn back towards God as prayer of praise.

[694] The man speaks even when being silent. And if the man is clean, he will speak to God in profoundness. And this prayer is the work of the Holy Ghost as connection to God.

Answer: The souly movements are imparted with the work of the Holy Ghost through their full cleanness[695]. But only one in ten thousand of people is found worthy of it, for it is a mystery of the future living[696]. This is for that one is elevated and his nature remains unworked by any movement or memory of the realities from here. And he doesn't pray into prayer, but his soul has the feeling of the spiritual realities of that future age which overwhelm the people's understanding, and which we understand through the power of the Holy Ghost. This is the thought sight and movement, and it is not[697] an ask of the prayer. But it has started out of prayer. This is for that's why some of those reached their consummation. And there is no instance which their most inner movement is not in prayer on, as I said before. And when the Holy Ghost comes, He always finds them praying. And the Holy Ghost gets them out of this prayer into sight (contemplation) that is called as spiritual sight. This is for they no longer need the way of the prayer, neither they need to attend the Liturgy and its level. It suffices to them to remember God and they will immediately be enslaved by God's love. Still, they don't disregard the prayer to the end of their life, but they honor the prayer and they stand up at the appointed hours, in addition to the ceaseless prayer[698].

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[695] The soul's movement are, at their turn, feelings which take the shape of words. When the soul is clean, the mind won't think at anything else except at the clean and infinite God. But by that, Himself the Ghost is working within them. The limited ones are for the body, are for the earthly and sometimes egotistical life, because they can be comprised and used for the limited and foreign to God life. The Ghost will come only where the soul is widened by thinking at God and so the soul enters the communion with God's infinity through that prayer that is clean of limited thoughts.

[696] In the future live we will no longer look except to The Infinite One, so that we will be in cleanness and in prayer, far from any limitative egotism. There we will consummately be into the Ghost of the communion with God.

[697] This "not" is missing from the Greek text, but it is given in the Romanian translation form the year 1819, and it corresponds to the meaning of this paragraph that reckons that seeing the godlike realities is superior to prayer. The Romanian translation from back then, they not only new the Greek language to perfection, but they also had a high theology. The newer Romanian text, typewritten, it didn't catch this nuance and it remained faithful to the Greek text. It is a more poetical text but it has less understanding of the spiritual meaning of the Greek text. That's why it is also a freer text. The "thought movement" is "thought sight", or understanding sight. It is not a simple movement of the thoughts, but it is a movement of that plan that is beyond the created world, into God.

[698] They who are elevated out of the ceaseless prayer up to "sight" are not elevated forever, but only from time to time. Out of that "sight' the always come back to the ceaseless prayer.

I saw the Great Anthony[699] standing at prayer since the nineth hour (three o'clock in the evening", when he felt his mind elevated. And another among the fathers, by stretching his hands while he was sitting at prayer, he entered an ecstasy that lasted for four days. And many others, when they were praying thus, they were enslaved by the much (deep) remembrance of God, by His love, and they reached into ecstasy. But the man will be found worthy of this state when he disrobed on himself of his inward witness and of his external witness of the contrary sins, by keeping God's commandments. When somebody guards these commandments and he uses them as due, it will necessarily happen to him to get out of the many human things, namely to disrobe his body and to reach outside - to say it that way – not to his nature, but outside his needs. This is for him who lives in the way the Law Giver did and he fulfills His commandments, it will be impossible him to remain with his sins within himself. That's why our Lord promised us that he will make a dwelling place within him who has kept His commandments.

Question: When does somebody reach the consummation of the many fruits of the Ghost?

Answer: When he will be found worthy of the consummate love of God.

Question: And what he knows out of, that he has reached that?

Answer: When the remembrance of God moves within his cogitation, hid heart immediately starts moving into the love of God and his eyes abundantly shed tears. This is for it is the custom of the love to soak in tears the memory of the beloved ones. And if the man is so, he won't ever lack his tears, for there are not shortage of reasons to bring the man to the remembrance of God. This is for it is the custom of the love to do such things. And this is the consummation of the people in this present live of theirs.

Question: If after much tiredness and toil and ascesis done by the man, the thought of the pride cheekily attacked him, taking its occasion out of the beauty of his virtues, and he

[699] "Anthony, surnames The Great, whose life was written by the godlike Athanasius, passed away in the year of salvation 357 (Fabricius, in the volume II, p. 344, from "Bibliotheca graeca"). And Isaac the Syrian lives around the year 534. So, how could he say: "I was Saint Anthony"? Either he speaks about another Anthony, or by saying "I saw him" he doesn't mean he saw him with his eyes by that he "heard or received about Saint Anthony".

valued the tiredness that he has been enduring, what would he master this thought of his by, and what would he achieve through steadfastness to his soul, in order him not to believe that proud thought is his?

Answer: When one knows that the man falls off God as a withered leaf fall of the tree, he will know the power of his soul[700]. If he had achieved these virtues and if he had endured the fight for the virtues by his own power, while the Lord had kept His help far from him, and if the Lord had let him enter the fight with the devil and the Lord hadn't helped him as He usually helps them who wage war to the devil, his power would have been shown, better said his defeat and helplessness. But God's taking-of-care is always with the saints, guarding and strengthening them. And by God's power everyone is victorious when he reaches the toil of the martyrdom and the sufferings for martyrdom, and the other difficulties coming upon him for God and he endured those for God. And this is an obvious and proved thing, doubtlessly. This is because, what can the nature defeat like, the power of the thoughts constantly moving within the people's limbs, which can sadden them and totally defeat them? And like other desire and they love the victory but they cannot have it, when they are powerfully warred, but they are daily defeated by their thoughts and they are pained and they are crying and they are toiling for their souls, and you think you that can bear on your own the hardships of your body, which are so burdening, and not to feel your body too distressed? And how could the body, which is suffering, to face the sharp edge of the iron and to endure the breaking of his bones and all sort of torments, and not to be defeated by sufferings him who is unable to endure even to be stung by a thorn under his nail, and he doesn't feel these torments according to the custom of his nature, but there is added another power that is outside nature's power that stope at him the strength of the torments? And for I have spoken about the talking-of-care from God, I think it won't be too much to remember also some story useful to our soul, which strengthen the man into his ascetic toils.

[700] Better said, he will know how little power his soul has. He presents some cases which people were kidnapped from their state of prayer into ecstasy, which is a kidnapping into the contemplation of the love of God, or it is an overwhelming of theirs by the love they feel for God.

Story: A certain young man called Theodore was tormented in all his body, and when somebody asked him: "How have you felt the torments?" he asked: "I felt them in the beginning, but then after I have seen a certain young man weeping up the sweat of my torment and strengthening me and giving me the resting into my suffering". Oh, the mercies of God! How close it comes His grace to them who suffer in His name, in order they to joyfully endure the sufferings for Him!

Let yourself therefore not be ingrate towards the taking-of-care from God shown to you, man! If it is obvious that are not you the one who defeats, but you are only a tool, and the Lord is Him Who defeats in you and you receive the name as victorious only as a gift, who is impeding you to continually ask for this power and you to be victorious and you to be praised, but to confess on yourself to God? Haven't you heard, man, how many fighters have been falling off the height of their days (form their high living) since the foundation of the world, and they fall off the height of their fights, because they showed themselves and ingrate to this grace? And, as many and as diverse are the gifts from God bestowed to the mankind, as many are too the differences among them who receive the gifts from God, according to the measure of them who receive the gifts. And there is a smallness and there is a bigness in the gifts received by us from God. This is for though all the gifts are glorious and wonderful, one gift overwhelms another gift in glory and in honor. And a stage surpasses another stage. And consecrating on himself to God and living into virtue is, likewise, one of the great gifts (charismas) from Christ.

But many, by forgetting about this grace of being worthy to separate on themselves from the people and to worship God and to become partakers to and receivers of His gifts (charismas) and of being chosen and of being found worthy of the holy serving (of the liturgizing) to God, instead they to continuously give thanks to God with their mouths, the has fallen into pride and haughtiness. And they do not serve (liturgize) Him in clean living and in spiritual working, as ones who have received the gift of this holy serving (liturgy[701]), but they reckon on themselves as rather they would do a grace (a

[701] The whole life lives in the service of God, or with the thought at God Who imprints that life with a certain seal of cleanness, by filing it up with the power of the Holy Ghost, or with His grace, it is a liturgy.

favor) to God, instead they to reckon that God has chosen them from among people and God has brought them close to Him in order they to know His mysteries. And while thinking as they do, they do not tremble with the whole their soul, especially when looking at those who cogitated like that previously to them, and how by that it was taken from those, at once, their worthiness and hos the Lord cast them in a blink of an eye off the higher glory ad honor, and how they deviated into uncleanness and into debauchery and into shameful deeds, in a beastly manner[702]. This was because they didn't know their power and they didn't remember ceaselessly about the grace given to them towards His holy serving (liturgizing), in order they to reach inside His Kingdom and there to live together with eth angels and to advance towards Him through angelic living, so that God cast them off their work and, by changing their quietude life God showed them that it was not their the power to endure a well-ordered living, and of not being they disturbed by the nature's needs, or by the devils, or by the other resistances; but the power belonged to the grace that was working within them what the world cannot comprise or hear, because of their difficulty. That's why they endured within them for a long time without being defeated. There was within them, doubtlessly, a power that helped them in everything and that guarded them in all things. But because they forgot about this power, it was accomplished with them the word said by the Apostle: "Since they didn't want to have God, knowing Him as their Master Who united the dust with the spiritual serving (liturgy), God surrendered them to their unworthy mind and to the dishonor due to them which brought them to deceit" (Rom. 1: 28).

Question: Doesn't it happen to somebody, who dares to reject the living together with the people and to get out with a clean zeal into the uninhabited and scary wilderness, to die of

[702] Our live has not fixity by itself, but it is constantly menaced to collapse into the precipice of the filthiness and of the indifference. We must hold and drive our life with a strong hand and with a sleepless conscience on the ascending way to the cleanness, by ceaselessly thinking at God Who wants us to see us ceaselessly bestowed to Him by ourselves, and us answering with clean love His clean love and His will us to show this clean love to our fellow humans too. That what helps us in doing so, it is to reckon this cleanness has as its spring and upholder the supreme Person, or better said the communion of supreme Persons, and not an impersonal and harsh law. Although you must reckon on yourself and owing to consecrate your life to God, you must also reckon on yourself in the same time, that only through God you can do that all the time.

starvation, or because of not having a shelter or other necessary things?

Answer: He Who has prepared shelters to the speechless beasts before creating them, and He took care of their needs, He won't overlook His creature, especially on them who fear Him and Who follow Him with simplicity and without spying. He who consecrated his will to God in ass aspects, he won't ever worry of the things necessary to his body or of the needs and of the body's heavy sufferings, but he wants to persevere in his hidden living, and he wants to endure the humbleness life, as one who doesn't fear the troubles, but as one who reckons as pleasant and sweet the estrangement from the whole world, for the cleanness of his living, and he lives in ascetic toils in mountains and in forests; and he will become like one who wanders into the land of the speechless beasts, by not accepting to bodily rest on himself or to live that full of defilements life. And as one who surrenders on himself to his death, he constantly cries and prays, in order him not to be deprived of the clean living of God. And then he will receive help from God.

His to be the glory and the honor and Him to guard us into His cleanness and Him to sanctify us into the holiness of the grace of the Holt Ghost, towards the honor of His name, in order us to extoll His holy name into cleanness, forever and ever! Amen.

Word LXXXVI

On Diverse Themes. By Question and Answer

Question: Is it good to somebody to get far from all the things who arouse the passions? And is this running away reckoned as victory, or is it a defeat of the soul by running away from wars and by choosing the resting?

Answer: We are going to speak on these briefly. The monk must totally run away from everything that arouses within him the evil passions and he must fully cut off from him the causes of the passions and the matter, which help the passions and which increase the passions, even if they would be very small. And if the time comes to resist them and to fight them, let's do

that as well, and no playing with it but craftily. We must place as obstacle in front of them our contemplation of the spiritual realities, and we must turn our cogitation away from those back to the natural good placed by the Crestor within nature, despite the fact that the devil has destroyed the truth from within man by experiencing the evil. And in order us to say why we ought to, he must run away not only from disturbance of the passions, but he even must sink his senses within his inward man and there him to persevere in a monastic manner into his full of patience work, in the vineyard of his heart, until his deeds will hiddenly and openly correspond to the name as monk. And maybe, in this perseverance in the vicinity of the inward man, we will fully be united with Him Who is known through our hope, with Christ Who inhabits us. This is for, when our mind monastically and reclusively, it remains in there, it is not our mind that fights the passions, but that is the grace. In addition to that, neither the passions move out of it towards deeds.

Question: If a man does something for the cleanness of his soul and the people around him do not understand his spiritual living, and so they get offended, must him leave his godlike living because those people get offended, or must he do what is beneficial to his purpose even if that is harmful to them who look as him?

Answer: We say also about this, if it is according to the law and with what he has received from the fathers who live before him, and if he does that for the cleanness of his mind, and that is the purpose he decided himself for, namely him to reach the cleanness, and other who do not know about that they get offended by his purpose, he won't be guilty, but those ones will be. This is for he doesn't restrain on himself, or he doesn't fast, or he doesn't isolate on himself, or he doesn't do what is useful to his purpose in order him to offend others, but he does all these things in his mind to get cleaned. And those ones, because of not knowing the purpose of his living, they defame him and they are guilty towards the truth. This is because of not being they able, because of their carelessness, to feel his spiritual purpose decided by him to himself towards cleaning his soul. About these ones the Blessed Paul wrote: "The word of the cross is insanity to the perishing ones" (1 Cor. 1: 18). So what? Because those ones reckoned the word of the cross as insanity, as ones who didn't feel the power of the word,

must the Apostle stop preaching it? But behold that even up to these days the theme of the cross is impediment and offense to the Jews and to the pagans. Will us stop speaking about its truth in order those not to get offended? Paul not even he didn't keep his silence, but he even shouted out, saying: "Let me not praise myself except with the cross of our Lord Jesus Christ" (Gal. 6: 14). With this praise "into cross" the saint wasn't bragging in order to offense others, but in order to preach that great power of the cross. So, also you, today, oh you holy one, you consummate your living on the purpose decided by you to yourself, in order you to reach God, a purpose which your conscience doesn't rebuke you for, and you examine your living into the light of the godlike Scriptures and of the writings of the Holy Fathers. And if you are not blamed by these ones, you won't fear those which others get offended by. This is because no man can convince everybody, neither can anybody to be pleasant to everybody and in the same time to work for God within his hidden.

Blessed is that monk who truly aims at the cleanness of his soul with the whole his strength and he walks on the thought way, which our fathers walked on, and he climbs the steps they climbed, him ascending step after step[703] and being elevated, as he advances on it, into wisdom and into enduring the troubles, but not on the foreign steps of the plots.

The cleanness of the soul is the first gift of our nature. And without the cleaning of the passions the soul won't be healed of the illnesses of the sin, neither the soul will gain the glory the soul has lost by disobedience. And if somebody is found worthy of cleanness, that is the health of his soul, right inf the things he does his mind will receive joy into the feeling of the Ghost[704]. This is for he becomes son of God and brother of Christ and he no longer have time to feel the good things and the bad things coming in his way.

And[705] he who has the rule of his appeasement for a hour every seven weeks, or one hour a week, and after he

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[703] Here we have the idea of the ladder towards God, through virtues.

[704] Our nature was created, in the beginning, in cleanness. Our nature feels good, and unembarrassed, and in normalcy, into cleanness. Without cleanness the man feels himself souly ill. The cleanness is also a superior sensitiveness, feeling the presence and the work of the Holy Ghost, or it is an above-nature sensitiveness for God.

[705] From here to the end of this "Word" it misses the text from the Romanian translation from the year 1819, but it is given in the newer Romanian and Greek texts, typewritten. We can see

accomplished his program he meets and he mingles himself with the people and he doesn't take care of his brothers who are in troubles, if he reckons that he observes his weekly rule he will be unmerciful and harsh. And if it obvious that because of his mercilessness, of his self-appreciation, and of his liar thoughts, he won't descend himself to be partaker to such things.

He who despised him who is helpless, he won't even see light. And the day of his who turns his face away from him who is in need, it will be darkened. And the sons of the house of his who despises the voice of him who is in torment, they will grope in blindness. Let's not rebuke, because of our nescience, the great name of the appeasement. This is for any way of living has its own time, space, and kind. And only then it will be its work known or received by God. And outside these, it will be vain the work of all of them who take care of the measure of the consummation. He who expects his helplessness to he noticed and comforted by others, he has humbled on himself and he makes hi brother partaker to his toil, during the times which he is tempted in, in order his work to be with joy in his appeasement, by remaining far from any pride and far from any deceit from the devils.

It was said that someone among the saints, who was a knower, that nothing ca deliver the monk of the devil of the pride and nothing can help the monk in his steadfastness into righteousness, at the time of the ignition of the passion of the fornication, as it does that the visiting of the people laying down in their beddings and being exhausted by the pain in the bodies.

Great is the angelic deed of the appeasement, when it unites with it the right-reckoning on its measure, for the need for humbleness. This is because in what we do not know, in that we will be stollen and robbed. I have said these things, brothers, not in order us to disregard and to despise the work of the appeasement. This is because we are convinced everywhere about these things and we do not speak contradictorily to ourselves. Let no one take a word of our and get it out of context and keeping that word unwisely.

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again, that the text from the year 1819 was not translated using as source text the edition of Nicephorus Theotokis that was printed in the year 1770. Actually, this adding in the text of Theotokis is not so organically connected with the rest of this "Word".

I remember that I said in many places, with the intention of comforting, that even if it happened to somebody to stay in total idleness in his monastic cell, because of the forceful helplessness coming upon ourselves, he must not, because of that motif, him to decide to consummately go out of his monastic cell and him to reckon the external work as better than his work done inside his monastic cell. Do not reckon as consummate going out that one when, by occurring a need at a certain moment in time, you go out for a few weeks, for instance to buy the necessary things for the food and for the need of your neighbor. This is because we must not reckon this as laziness and non-working. And if somebody reckons within himself that he is consummate and that he is above all the realities from here by his perseverance near to God and by getting far from all the seen things, it will be good to him if he renounces even to that going out.

Great is the work of the right-reckoning to them who are helped by God. May God give us too to accomplish His word that says: “Anything you want the people to do to you, you do that likewise” (Lk. 6: 31). And where the man cannot fulfill in the seen things and with his body his love for his neighbor, it will suffice to God that love guarded only within out thought, for our neighbor, especially if it remains enough in its isolation and in its quietude and in its height. But is we are deprived of all the parts of that quietude, let’s compensate its absence by the commandment that is next inferior to it, that is the seen deed, which we must commit as an accomplishment of the resting of our life on the purpose of mastering our body, in order our freedom not to be liar motif of our obedience to our body.

May God give us to know His will, so that we will always walk into it, and so we will reach His eternal resting, by the grace and by the love for people of our Lord Jesus Christ Who are due the glory and the honor and the worshipping, forever and in the endless ages. Amen!

OF THE SAME

ISAAC THE SYRIAN

EPISTLE I

Written towards a Certain Brother Who Loved the Quietude

For I know you that you love the quietude, but the devil makes you stumble in many aspects, under the liar claim of the good, because the devil know the will of your cogitation and he scatters you away and he impedes the comprising virtue of many kinds of good things, of, my good brother, I want to help you, as a limb helps another limb which it is joined to, in your good desire, with a useful word. That's why I took care of showing you the things earned by me from the holy into virtue men and out of Scriptures and from the fathers and by my own experience.

If the man doesn't despise the honors and the dishonors and if he doesn't endure reproaches and mockery and losses for his quietude, or even beatings, and if he doesn't become a laughing stock and if he isn't reckoned as a crazy and distraught by them who see him, he won't be able to persevere in the pursuit of his good purpose of the appeasement. This is because, if the man opened once the door of the causes (of temptation), the devil wouldn't have any rest until bringing him, through many liar motives, to many and countless meetings. That's why, brother, if you purposely love the virtue of the appeasement, without scattering or deviations or interruptions, which the old fathers were victorious in, you will be able to fulfill your commendable desire when you will resemble to your fathers who love the consummate quietude and they didn't take care of occupying on themselves with their own resting, neither did they feel shame of running away from meeting those who were reckoned as honored.

And these ones were walking on their way and they didn't show on themselves to them who were wise and knowers, as despising their brothers, neither as overlooking their brothers,

or getting lazy, or as lacking the right-reckoning, as it said somebody among those who honored and defended their quietude and their withdrawal more than the meeting of people. “The man, he says, who learns by experience the sweetness of the quietude in his monastic cell, he won’t avid his neighbor because of despising him, but for the fruit he picks up form appeasement. How did, he says, Arsenius run, and he didn’t search for the pleasure of meeting anyone?”.

And Abba Theodore didn’t run away from meetings, but meeting him it was like meeting a sword. He didn’t salute anyone while he was outside his monastic cell. And Saint Arsenius didn’t answer a word either to them who came to keel before him. This is because, once, some of the father went to see Abba Arsenius and the old man opened the door because of thinking that it actually was his servant; and when he saw who he was, he threw himself on his face to the ground; and by being begged much to get up, by his visitor, and to bless his visitor in order than one to leave in peace, the saint answered him: “I won’t get up until you will have left”. And he did so. And this was done by the blesse Arsenius in order not to shake even hands with somebody and in order not to encourage them to come and see him again.

Take heed at the continuation of the word, in order not to say that for the unimportance of that one the saint despised him, or on somebody else, while the saint spoke to somebody else face to face. But he avoided everyone, small or big. He had in mind only one thing: to run away from meeting anyone, either big or small, for the sake of his appeasement, and to take upon him the reproach from everybody for the cherishing of his quietude and silence.

This is for we know that the blessed Theophilus – the archbishop - went to see him, having as companion also the judge of that country, for the honor they had for this saint and for their desire for seeing him. And when he sat next to them, he didn’t thank them at all for the honor they did to him, namely he did not tell them any word, though they wanted to hear from him. And when the archbishop asked him to say a word, the monk kept his silence for a little while, and then he said: “And if I told you a word, would you keep it?”. And the answered: “Yes!”. So, the old man said them: “Where you hear that there is Arsenius, to not come close to that place”. Have you seen the wonderful deed of the old man? Have you seen

what the old man avoided to see people like? He truly picked up the fruit of the quietude. And the blessed one didn't reckon that in front of him there was a man having worldly power and a head of the Church. But the blessed one reckoned that: "I have died once for all to the world. What can the dead man do for the living?". And Aba Makarios rebuked Abba Arsenius with a full of love reproach, saying: "Why are you running away from us?". And the old men defended himself with a wonderful and worthy to be praised defense: "God know that I love you, but I cannot be, in the same time, with God and with the people". And he didn't' learn this wonderful knowledge form elsewhere, but from the godlike word that told him: "Arsenius, rung Away from people and you will be saved".

Let no man among those who waste their time and who love the meetings, to dare to shamelessly trample over these, by the corrupting craft of his words, and to say against those that they are a human contrivance made up because of the desire for quietude. Because this is a heavenly teaching.

And in order us not to reckon that he told that about the running away from the world, but not about the running away from the brothers, after he left the world and came to live into Lavra, he again prayer to God to tell him how could he live appropriately. "Lord, he said, show me how to be saved!". And he reckoned that he will hear something different. But he heard, for the second time, the same word of the Master: "Arsenius, rung away, keep your silence, appease on yourself. For, if it is of great benefit seeing and talking to the brothers, you won't benefit as much from meeting than as from running away from them".

And thus, by receiving the blessed Arsenius, into godlike unveiling, while he was in the world when he was told to run away, and after that when he was living with the brothers, he was told the same thing, that convinced him that it was not enough to him to run away from the world but he had to run away from everyone. And who can oppose the godlike word?

But also, the godlike Anthony was told in godlike unveiling: "If you want to get appeased, you will leave not only for Thebaid, but for the most far wilderness". So, if God commands us to run away from everything and if God love the appeasement when those who love Him persevere in appeasement, who will bring liar motifs in order him to search for the meeting with and for the closeness to people? And if the

running away and the guarding were useful to Arsenius and to Anthony, how much beneficial will be those to the weak ones? And if on those ones, whose word and encounter and help are needed by the entire world, God honored them more for their living into quietude than for the help they could provide to their brothers, or even to the mankind, how much more will be this beneficial to him who cannot guard even on himself?

We know from another saint among saints that a brother of his was sick and he was in another monastic cell. And for the saints controlled his mercy during all the time the sickness of his brother lasted, and he didn't go to see his brother, when that brother was about to die, he sent him this word: "Despite you haven't come to see me until now, come so that I can see you, and I to leave this world, bet it even at night, so that I could; kiss you and get rest". And the blessed one didn't listen to that word, neither at that time, when the nature is used to suffer together with others and to cross over the border of the ascesis. But he said: "If I go out, I will no longer be clean in my heart in front of God. This is because, if I took care of visiting my spiritual brothers, I would cherish more the nature than on Christ". And that brother dies and he didn't see him.

So, let no one invoke as liar excuse for the idleness of his thoughts, by reckoning that it is impossible both to trample on his thoughts and to cease his appeasement, and so him to disregard the care God take of him. And if the saints defeated the so strong nature, and if Christ love His sons when they do not take care of one another because of cherishing the quietude, what other need can occur and being impossible to you to despise that need, when you fall into it? That commandment that says: "Lor your Lord God with the whole your heart and with the whole your soul and with the whole your thought" (Mt. 22: 37), it is greater than the whole world, and greater than the nature, and greater than all the nature's things. And that commandment is being fulfilled when you stay into your quietude. And that commandment speaking about the love for your neighbor is comprised inside this first commandment[706]. Do you want to gain the love of your neighbor, according to the evangelical commandment, within you? Get far from him and then will burn within you the flame of the love and you will

[706] He who love God so much, he will love his neighbor too by teaching him how to love God and to be saved by doing so. And God loves all the people for all of them are His.

enjoy seeing him as seeing an angel of light[707]. And again, do you want them who love you to get thirsty of you? Look at their faces on the appointed days. But, truly, the experience of the teacher of everybody. And of our God are due the grace and the glory forever and ever! Amen.

Epistle II

Towards a Brother According to Nature and According to Ghost, Who Was Urging Him and Who Was Begging Him by Letters to Come to See Him, despite that Brother Was Living within the World, for that Brother Was Thirsty of Seeing Him

I am not strong as you reckon me, of, you the blessed one, you who might know my helplessness. So, my perdition it seems an easy thing to you, and therefore you constantly ask me, as one who is lit by nature, a think which I should not take care of and you should not desire it. Do not ask me to rest my body and my body's thought, of, my brother, but you rather should ask me to take care of the salvation of my soul. After a little more while, I will pass away from this century. How many faces won't I met there? And how many people and how many places will I see there until I will have been led to my place there? And how many reason and thought won't my soul receive by meeting those? And how much disturbance will my soul receive because of the passions rising up within it, if I give my soul a little resting?

These things are not known to you. This is for seeing the laymen harms the monks. And you too know this. And think at how much change will receive in his thought him who has been appeasing on himself for a long time into good, when he sits again in these things and he sees and he hears things opposite to his habit. If even meeting other monks it harms him who is in battle and who wages war to his enemy, when those monks

[707] If you see clean into Christ, you will see your neighbor's mysterious light as undefiled by your passion for him. And the rays of your love for him will go towards him and they will help him without you being bodily close to him. It will happen into the major meaning of the word that what is called as "idealization" of him who is at distance, idealization expressed by the word "longing", which the Romanian language provides it with an infinite paradigm.

are not on the same way as he is, you think at what pit we fall in order to escape the pin of our enemy, especially us who have gained the knowledge by much experience. That's why, please do not ask me to do this needlessly. Let's not allow ourselves to be deluded by those who say "we won't be harmed by what we hear and by what we see, for we are equally much into wilderness and into world and into our monastic cell, through our thought, and we won't be disturbed out of our kindness, neither will us receive some evil change, nor will we feel – while meeting the persons and the things – the disturbance from the passions". They who say such things they do not know either they are hit and wounded. This is for we haven't reached yet that health of our soul. This is because we have stinky wounds and if they are left ever for a day, unattended and unbandaged and uncovered and untied, they will get full with worms.

Epistle III

Sent Him by Somebody Love by Him, Whom He Was Teaching about the Mysteries of the Appeasement; and about How Many People, because of Now Knowing those Mysteries, They Actually Get Lazi in this Wonderful Word; and about the Fact that Most of Them Received the Order in their Monastic Cells by Inheriting It, and that Order Continued among Monks; and with a Short Gathering of Word Dedicated to Describing the Quietude

Bither, because of being I forced by my duty to write you about the necessarily due things, I am making know to your love, in this letter, according to the promise I made you, that I found you as living into the doubtless living, walking into the order of the appeasement. Therefore, I am going to imprint into your memory, by a short word, what I have heard about this work form them who have the gift of the discernment, after I have taken into my mind the gathering of the words through a close examination upon them, which I got accustomed too, to the things themselves. I am going to send you these words of mine, in order you too, to help on yourself out of the words of this epistle, through the zeal that is within you.

This is for you must come close to the words gathered in this epistle of ours, with the understanding of the wisdom, in a way that differs from the usual reading, and you must take it as a light in the other readings of yours, for the much power hidden into it. By this you can learn what the sitting into quietude is like, and which is its work, and what mysteries are hidden into this work; also, for some people who cherish less the deeds of the virtues (of the righteousness) committed among people, and who give more importance to the lonely life and to the troubles and to the toils of him who appeases on himself on a chair[708].

If you want to find, oh, my brother, the incorruptible life during your few days, let you entrance to quietude be with right-reckoning (with discernment). Try and understand this work, and do not aim to become famous; but enter, deepen yourself, toil, and strive to reach together with all the saints to know the deep and the height if this living. This is for each thing of the people has its way since the beginning to end, and it is expected a hope out of working each thing, a hope that moves the cogitation towards laying down the foundation of that thing. And this purpose strengthens the cogitation to endure its harshness and to take a comforting out of contemplating this purpose. And this purpose will dominate the mind as a master, until the end of that thing. So, also the honored thing of the appeasement becomes a shore of the mysteries for the penetrating look that takes heed at the initial cogitation among layers, until the consummation of the building and in all its big and difficult things.

Ald like the eyes of the helmsman which take heed at the stars, likewise the lonely monk by looking inside himself, he takes heed for the whole his travel, at the target he has fixed it in his mind on the first day which he started on traveling on the harsh sea of the appeasement, until he will find the pearl which he has been diving for, into the unreachable bosom of the quietude's sea[709].

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[708] Committing the ceaseless prayer on a chai was practiced even back then (Century VI) and it didn't appear only in the Century XIII, through the "method" of Nicephorus from Loneliness.

[709] The quietude is reckoned as a mean for reaching a great deep, or a great height, as a shore of the mysteries, which one reaches by sailing on the "harsh sea" of the ascetic toils, in order to achieve that. The quietude is reckoned as a building build in layers, as an ascension to ever greater mysteries, to an ever-higher consummation. There is in it a movement of continuous

The guarding the hope it will ease him, from above, the difficulty of his work and the full of dangers harshness he meets during his travel. This is because, anyone who doesn't set up this purpose since the beginning of his work, in his mind, he will accomplish the due work recklessly, as one who punches the clouds. And one like this won't even be delivered from the ghost of the idleness for the whole his life[710]. And there will happen one of these two things: either he won't endure the difficult to endure burden and he will be defeated and he will totally leave the quietude, or he will persevere in quietude and he will make of his cell a prison and he will fry on himself like on a pan, because of not knowing how to trust the comforting that is born out of working the appeasement. That's why he neither can ask, with the pain of his heart, nor he can cry in his prayer, by desiring that. About these things, our fathers who were full of mercy and of love for their sons, they left in their writings some useful signs for the need of our life.

1) One of them said: "My gain out of quietude is this: when I do not get far from the house I sit it, my mind will be free of the preparation for war, and it turn back to a higher work".

2) Likewise, another: "I, he said, am running towards quietude, in order the verses of my reading and of my prayer to be sweetened to me. And when my tongue keeps its silence due to the pleasure of understanding those, I fall into a sleep, by the gathering of my senses and of my thoughts". And again: "When out of the getting far lives into quietude my heart gains the peace instead of the disturbance of my memories, the waves of the joy are sent to me out of the meanings which come inside, suddenly and unexpectedly, towards the delectation of my heart. And when those waves come closer to the ship of my soul, they sink my soul out of the words of the world and out of the words

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elevation or sinking, and not a petrifaction or an emptying of the spiritual life of any understanding. It might be rather a diving similar to that performed by a diver, into the 'sea of the quietude", but which, until reaching the deep bosom of this sea, into the 'sea of the quietude", he fights great impediments. But this "bosom" is unreachable", it is an abyss whose bottom won't ever be reached. It is the bosom of the non-understood understanding and of the unlimited love of the godhead.

[710] He who doesn't find the true and deep quietude, of who isn't upheld by the sure hope for finding it, he will continuously be menaced by boredom and by idleness in his ascetic toils for achieving that.

of the body into the true wonders, into that quietude into God"[711].

3) And again, another said: "The quietude cuts off the liar motifs and the causes which renew the thoughts, and it weakens and it withers the memories of the bad habits[712]. And when these contents get weakened into thought, the mind returns to its order, by correcting them".

4) Another said, again: "You will know the measures of the hidden realities of yours, out of the differences among your thoughts; the good ones belong to the ceaseless ones; the evil ones are moved by some happening and they pass by in an instant[713]. There is no body-bearer who doesn't experience in his house these two kinds of changes, of the good one and of the bad ones. If he is zealous, the changes will be done form the small one towards the big ones, according to the nature (this is for the parents are parents to those who are born according to their nature); and if he is idle, from the height of the grace that has been place into our nature, as a dough, towards the lower ones[714].

5) And another said: "Chose as your work of delectation the ceaseless vigil during nights, which all the fathers disrobed with the former man and they have been found worthy of the renewal of their mind. During those hours the soul feels the immortal life and in that light the soul disrobes the coat of the darkness and the soul receive the Holy Ghost".

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[711] The deep meanings which are within quietude, they are intertwined with joy, for they are meanings of the love of God, of the life irradiating out of God. These full of joy meanings are itself the encounter with God. The meanings do not differ from (are the same with) the ocean of life and of love of God.

[712] The full of joy infinity of God, as met into quietude, it overwhelms the memory of the bad habit and it stops the renewal of the thoughts about the world.

[713] "We know the state of our soul out of our thoughts. Whether the thoughts of our heart are simple and clean, moving into a serene and undisturbed gladness, our soul is in good progress and it has daring towards God. But whether our thoughts are mirky and darkened by bitterness and are carries away by hatred towards our brothers, our soul feels condemned and despaired, because of being rebuked by our conscience". If our thoughts express the continuity of the same godlike content, but in an ever-deeper manner, it is a sign that we are into quietude; but if there are thoughts which constantly change, and which bring to surface very different in essence thoughts, that will be a sign that we are in a superficial state.

[714] The grace is seen as a rising dough that changes our nature, by bringing it together it and by making it aa a bread for God and for our fellow humans. The zealous one experiences changes from the small aspects of the nature towards the great ones (from the less good ones towards the progressed-into-good ones). And the idle one experiences the changing from the ones of the grace towards the smaller ones.

6) And again, another said: "When somebody sees diverse views and he hears diverse voices, which differ from his spiritual cogitation, and he talks to those and he meets those, he won't be able to hiddenly see on himself and to remember his sins, or to clean his thoughts and to take heed at the things coming upon him and to hiddenly talk through prayer"[715].

7) And again: "It won't be possible one to submit his senses under the mastery of his soul, if he is outside the quietude and outside the estrangement from people. This is because the understanding soul is hypostatical united with them (with the senses) and the soul will be unwillingly attracted together with his thoughts, if the man is not full of watchfulness in the hidden prayer".

8) And again: "How much delectation brings within soul the vigil into the soul's watchfulness, accompanied by the prayer and by the reading! And how much does that gladden, rejoice, and clean the soul! These things are known especially by those who during the whole their life live in the most detailed ascesis".

So, you, man, who loves the quietude, place the urges and the advices of the father in front of you, as a target, and direct the course of your work towards getting closer to those. And before everything, you must learn what is in coherence with the target of your work. This is because outside these you won't be able to have the knowledge of the truth. And you must strive to show in them, abundantly, your perseverance.

About Silence

The silence is the mystery of the future age[716]. And the words are the tool of the present world. The man who fasts he

[715] This one has come down from quietude through those view of many kinds. He no longer sees on himself, he doesn't see his sins, he doesn't get cleaned, and he no longer talks to God hiddenly into prayer.

[716] When you meet the future age, either here as downpayment, or after your death in fullness, you meet a world of mysteries, which the word cannot interpret. The words cut off the reality in pieces in order to be able to comprise it. Itself the reality from the present world appears in distinct, limited, according to the words' images. There beyond, everything will be so united, they will so much pass one into another, for everything will be full of the infinite godhead, so that the limited words won't be able to express anything satisfactorily. Then, this whole will be seen by everybody, so that there won't be necessary a communication of it to one another.

tries to make his soul alike to the spiritual nature[717] by silence and by ceaseless fasting[718]. When the man parts with all things through his godlike work, persevering into his hidden, he will consummate on himself into these mysteries. And his holy serving (his liturgy) will be full of the godlike mysteries and of those unseen powers and of the holiness of the mastery and of the reigning over creatures[719]. So, the feeling of the passions is stollen from within soul by the sweetness of this view. And by this the soul enters the two stages of that unveiling known with the mind, which are in that plan from above this stage, in that one of the cleanness, and in the plan from above[720]. May God found us too, worthy of these things. Amen.

Epistle IV

Towards the Pious Father Simeon, the Wonder Doer[721]

Your epistle, you, the saint, it doesn't consist of written words, but you have depicted and you have shown in it your love for us, as in a mirror. And what you reckon us that we are like, you wrote so, showing through the deeds themselves that you love us overwhelmingly. What we should have written to

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There will be a common joy of what everyone will see, a joy being multiplied right by the fact that everybody will have that joy. It will be another form of communication.

[717] Namely to the angelic immaterial nature.

[718] The quietude and the silence from within itself are tightly united to the fasting and to the tears. That's why also the unveiling of the mysteries it is done them who are silence and fasting. The quietude is a means which the endlessness of the mysteries is perceived through, it is a sign of the perceiving of the mysteries, or the overwhelming by mysteries of the man's helplessness of expressing them. The quietude is the gate which God entered the man through, and which God reveals on Himself to the man through. Olivier Clément says: "The saint appears like a man who has lost his word, in the sense of discourse, or domination, of possession – and the saint find his word again through the mediation of the tears stream". "The Ghost is suddenly the breath bringing the word and the silence within heart". A word that doesn't come out of silence, a word that is not silence to itself, it has not profoundness (*Le visage intérior*, p. 80-81).

[719] The mastery over creatures will be saint, for it will be gentle and full of awe for the mystery of the godhead which the creatures are transparent so that the godhead will be seen luminous through them, and it will be as it should have been on the basis of the godlike commandment from Paradise, if the man hadn't fallen.

[720] On the angelic stage known through cleanness, which they who appease on themselves become like angels through, and in the godlike stage that is above the angelic stage.

[721] "In alt manuscripts: *Epistle of Saint Isaac towards Abba Simeon from Caesarea*".

your piousness, and to ask you, in order us to learn the truth from you, if we take care of our salvation, you wrote that to us in advance, due to your great love for us.

You might have done this with the craftsmanship of the philosophy, in order that through your subtle and spiritual questions which you have addressed to me, my soul to be waken up from the indifference which my soul has sunk so deeply in. But I, through your love, which you have forgotten through of my measure, I am forgetting of my helplessness, so that I do not take heed at what I should to reach at, but I take heed at what your prayer can do. This is for, when I forget about my measure, you pray God through your prayers, in order your ask to be consummate and to be given to you from God (for me) what you have asked into prayer, as a true servant of His.

Question: The first question from your epistle is this: If one must keep all the commandments of the Lord, and if there isn't any way of salvation to him who doesn't keep the commandments.

Answer: About this fact, as it seems to us, one shouldn't even ask. This is because, even though the commandments are many, we owe to keep all of them. And if it hadn't been so, the Savior shouldn't have given those commandments. This is because, as it seems to me, our Master didn't say and didn't do anything superfluous. This is for the purpose of His coming was that of cleaning up from our souls the evilness of our first disobedience, and Him to change our soul according to the soul's initial state. That's why He has given us His of-life-maker commandments, as some cleaning medicines for our passionate state. This is for, what the medicines are for the ill body, that are the commandments to the passionate soul. And it is proven that the commandments have been given against the passions, as our Lord limpidly says to His holy disciples:

"He who has My commandments and he keeps them, that one is him who loves Me. And him who loves Me will be love by My Father. And I will love him and I will show Myself to him and We will come and We will make a dwelling place within him" (Jn. 14: 21). And again: "In this will know the world that you are My disciples, if you love on one another" (Jn. 13: 35). It is proven that one can gain the love according to eth health of his soul. And the soul cannot become healthy without keeping the commandments.

But the keeping of the commandments is lower than the spiritual love. And because there are many who keep the commandments because of their fear, or for the future reward, and not out of love, our Lord urges us much to keep those commandments of love, which bring the light to our soul. That's why, He says again: "In order the people to see your good deeds and to extoll your Fathers from heavens" (Mt. 5: 16). But it won't be possible to be seen within soul the good stages taught to us by our Lord, if one doesn't keep the commandments.

And about the fact that the commandments are not difficult to be kept by them who really want that, it was told us by the Lord Himself. For He says: "Come all of you who are tired and burdened and I will rest you. This is for My yoke is gentle and My burden is light" (Mt. 11: 28-30). And about the fact that we must keep all the commandments, our Lord commanded us that too, by saying: "He who transgresses one of these too small commandments and he teaches the people so, too small will he be called into the Kingdom of Heavens" (Mt. 5: 19). After all these things issued as laws towards our salvation, I cannot say that one must not keep all the commandments. But neither the soul himself won't be able to get cleaned up if the soul doesn't keep the commandments given us by our lord as medicines for cleaning the soul up of passions and of mistakes.

You know that the sin entered the man because of the man transgressing the commandments. So, it is obvious that, by keeping the commandments, the health will come again. And we mustn't even desire or hope for the cleanness of our body without us working the commandments, namely without us firstly walking that way that leads us to the cleaning of our soul. You must not say that God can bestow us the cleanness of the soul even without us working the commandments, namely only by grace. These judgments belong to our Lord and the Church doesn't teach us to inquire something like that.

This is because the Jews too, during their return from Babylon to Jerusalem, they traveled on the trodden way of the nature and so they came to their holy city and they saw our Lord's wonders. But Ezekiel was kidnapped above the nature, through the work of the unveiling, so that he came to Jerusalem, and by godlike unveiling he became seer of the future renewal. And it happens to some people to reach the cleanness of their soul on the trodden and lawful way of keeping the commandments in their much-tiring living, endured

to the blood. And there are others who are found worthy of it by the gift of the grace. And this is a wonderful thing, that we haven't been commanded to ask in our prayers that way bestowed through grace, and so to leave the living united with the work.

This is because to that rich man who asked our Lord: "How could I inherit the eternal life?", our Lord answered him: "keep the commandments!". And when the rich man asked about which the commandments are, our Lord answered him firstly to guard himself against evil deeds, and the He remembered him about the natural ones[722]. And when the rich man asked for finding out a little more, our Lord told him: "If you want to become consummate, sell your wealth and share it to the poor and take you cross and follow Me" (Mt. 19: 21). And this means: make yourself dead towards all your wealth and so you will live into Me. Get out of the old world of the passions and so you will enter the new world of the Ghost. Remove and disrobe from you that knowledge of many sorts and cunning, and so you will put on the simple knowledge of the truth. This is for, by telling him: "take your cross", our Lord taught him to die to all the realities from withing world. And when he has killed within himself the former man, of the passions, the Lord told him: "Come and follow Me" (Mt. 16: 24).

The former man cannot start walking of Christ's way, as the Blessed Paul said too: "The body and the blood cannot inherit the Kingdom of God, neither the corruption inherits the incorruptibility" (1 Cor. 15: 50). And again: "Disrobe the former man that is corrupted by lusts, and then you will be able to embrace the new man who is renewed through the knowledge likening to Him Who created him" (Eph. 4: 22). And again: "The earthly thought is enemy to God. This is because it doesn't obey God's law. And this is because of not even being able to. This is because they who are into body they cogitate the things of the body, and being pleasant to God into the thought of the Ghost they cannot" (Rom. 8: 7).

And you, the holy, if you love the cleanness of your heart and the spiritual thoughts as you have said, attach on yourself to the commandments of our Lord, as our Master said: "If you

[722] Commandments against evil deeds: you shall not kill, you shall not fornicate, you shall not steal, you shall not bear liar witness; the natural things: honor you father and your mother and love your neighbor as on yourself (Mt. 1(; 18-19).

want to enter the life, you will guard the commandments" (Mt. 19: 17), for the love of Him Who has given us the commandments, either because your fear not to, or for reward. This is because we do not taste the sweetness being into righteousness when we do the righteousness, but when the desire for righteousness eats up our heart[723]. And we are sinners not when committing the sin, but when we do not hate the sin and when we do not repent for the sin. And you should not say that there was somebody, either among the ancients, or among the newer ones, who reached the cleanness of his heart while not keeping the commandments, and he was found worthy of the seeing of the Ghost, but, as it seems to us, no one who didn't keep the commandments walked on the tracks of the blessed apostles and neither was him found worthy of to be called as saint.

The Blesses Basil and the Blesse Gregory, whom you said about that they loved the wilderness and they were pillars and light to the Church, and they praised the quietude, they didn't come to quietude until they firstly became workers of the commandments, but they firstly live in peace and they kept the commandments, and so they reached the cleanness of their souls and they were found worthy of the seeing of the Ghost. I truly believe that they were keeping the commandments while living into cities, so that they accommodated strangers, they visited the sick, they dressed up the naked, they washed the feet of the tired; and if one asked them to walk with him for a mile distance, they walked two miles. And after they kept the commandments which were due to be fulfilled when they were living among many and so their mind started to rejoice of the first motionlessness[724] and of the godlike and mysterious views, they hurried up and the left for the quietude of the wilderness and they persevered there into the inward man, so that they became seers and the remained into the seeing of the Ghost

[723] If doesn't suffice to only do the deeds of the virtues formally, externally, or because who know which earthly interests we would have, but we must do the deeds of the virtues due to our inward attachment to God, due to our love for Him, or alt least because we fear Him, or for the reward of the Kingdom of Heavens.

[724] Of the motionlessness from the beginning into God. But that motionlessness was on earth and not in heavens, as at the holy angels. The sin was committed on earth into bodies and not above in the state of the bodiless spirits. And the motionlessness from the beginning was only relatively a motionlessness. This is for our proto-parents too were to advance into God. This is for as well that mind gathered up into quietude, it has a certain advancing into God.

until they were called by grace to become shepherds of the Church of Christ.

And regarding what you said that the Great Basil praised once the living together with many, and on other occasion he praised the withdrawal, I am telling you this: “the zealous ones are truly found worthy of gain on two ways, each one according to his power and to his kind and to his target he has chosen. Sometime sis beneficial to the strong ones to live together with many, while on some other times that is beneficial to the helpless too. And with the wilderness it happens alike. Tho him who is strengthened into the health of his soul, and whose mind has been united with the Ghost and he has become dead towards the human living, the cohabiting with many won’t be harmful to him, if he watches on himself; and this is not for him to benefit, but in order others to benefit of him. This is for he has been called by God on behalf of the other fathers. And to him who is helpless, and who still needs to grow up through the deeds of the commandments, it will also be beneficial to him to inhabit together with many, until he will get accustomed to it and he will prepare himself and he will be warred up by temptations, in order him to fall and to get up again among many, and to him to gain the health to his soul. There is no little child not to be nourished with the flowing milk and there is no monk not needing to be nourished with the milk of the little children, in order him to overcome his passions and him to be found worthy of cleanness.

On the same way, as I said, the wilderness too, sometimes is beneficial to those helpless who run away (from the many), while on some other times it is beneficial to the strong one too. To the helpless the wilderness is beneficial for, by not being there present the matter of the sins, their passions will be burnt out and withered, and they to grow up; to the strong ones, for they being deprived of the matter, to be warred up by the enemy.

It truly so, as you said, the wilderness puts the passions to sleep. But one doesn’t search only for that, namely to put his passions to sleep, but he also aims to uproot his passions. This means being ab to defeat one’s passions when his passions uprise against him. This is for the sleeping passions wake up when there comes a certain cause that passes the passions into deed. But in order you to know that not only the wilderness puts the passions to sleep, as you said, thing at a time of

sickness, or of deep helplessness, when our passions do not wage us war harshly. But not only this puts our passions to sleep, but they also put one another to sleep, when they give room to one another. The passions of the vain-glory make the passions of the fornication to step back. And again, the passion of the fornication tames up the crazy love for vain-glory. So, we must search for wilderness not only because it puts our passions to sleep, but also for, due to the lack of the things submitted to the senses and by estranging on ourselves from everything, we will get wiser into wilderness and our inward man will grow up, namely that man of the Ghost of Christ, and on each moment, we will see on ourselves, and our mind will become watchful and the mind will guard on itself on each moment, lets will be stollen away from it the memory of its hope. These things, as it seems to us, are enough for your first question, whether they have been ever needed. Let's talk about your second question.

Question: If our Lord asked us to give alms for us to liken the glory of our Father from heavens, why the monks rather chose the quietude?

Answer: The answer it the following. It is good for you have brought an example from the Gospel, in order to examine the great living into quietude. We stay in it and we do not try to remove it, as a superfluous thing. Our Lord appointed the giving of alms towards our likeness to our heavenly Father, in order that to bring them who give alms closer to Him. This is true. But neither us the monks honor the quietude without honoring the giving of alms, but we try as much as we can to shun on ourselves from worry and disturbance. And not because we are against the needed things, when we come across to them, we want to avoid them, but we take care of our quietude in order us to remain occupied only with God. We avoid the disturbance as much as possible, in order us to get closer to Him. But if we ever come across to a real need of our brothers, for a while, we must not disregard the giving of alms either. Therefore, let's strive to be ceaselessly and always full of mercy within ourselves, for all the speaking nature. It commands us so the teaching of our Lord. This is the difference between our

quietude and our quietude cannot be whatever[725]. And not against our inward mercy must we shun of; but, when the time asks us for deeds and where there are needed things, we must not be lazy in showing our love in a seen manner. This is done especially by those who do not chose for themselves the consummate quietude, namely those who do not met anyone, but by those who fit their quietude to weeks program, and to that of the seven times seven[726]. Some monks like these do not refrain on themselves from accomplishing the things of the giving of alms to the neighbor, either when they are in the hours of their prayer program. This is for, where there is nobody too rashly or cruel or inhumane, he will keep his quietude also in the front of the eyes of another person[727]. This is because we know that without loving our neighbor, our mind won't be able to become enlightened into the godlike dialogue and love[728].

This is because which wise monk, who has food and clothes and sees his neighbor hungry and thirsty and naked, he won't give his neighbor everything he has and he will spare something for himself? Or, again, seeing somebody who is made of the same flesh, being tormented by illness and weakened by pain and needing to be visited, he will cherish more, for his desire for quietude, his rule of locking himself up in his monastic cell, instead of choosing the love for his neighbor? And when such things do not happen, let's guard our love for and our mercy on our brothers, within our thought. But when we have the things at hand, God asks us, when needed, also to fulfill and to consummate our love and our mercy with our concrete deed. It is obvious, therefore, that if we didn't earn or gather anything, we wouldn't be ordered to fall to worry and into disturbance for the poor. But if we do, we will be required to do that. And again, if we avoid in our living the together-sitting and the mixing with the seeing of people, we won't need to leave our monastic cell and our lonely and withdrawn sitting,

[725] The quietude of the Christian monk is not an indifference like that of the Buddhist monks, but it is full of mercy on people. But his trust in God is so great, that he has the firm hope that through it he will help those who are in trouble too.

[726] On each day of the week, they come and attend the seven praises. Soe monks do not choose for themselves the consummate quietude.

[727] Even while looking at someone else and helping that person, he won't lose his quietude, by getting disturbed. He will help his neighbor even with his quietude.

[728] In the dialogue with our neighbor, our mind will be enlightened by our dialogue with God. And in our dialogue with God, the man brings light out of his love for his neighbor.

in order us to surrender on ourselves to the walking through the world and to visiting the sick people, or to occupy on ourselves with other similar things. This is for, it is limpid that such things lower someone, form the height things to the small things.

But if somebody cohabits together with the many, and his dwelling place is close to people, and he is helped by others, or by other's toils, either in time of health or in time of sickness, he owes to do the same. He must not ask for help from others when se sees the brother of the same body in need, better said, he sees Christ cast out and tormented, and he mustn't avoid his brother in need or to hide himself form him, by motivating that he would do that for his liar appeasement. He who does that, he is a merciless man.

Do not mention here John of Thebaid and Arsenius and as who of those two bestowed on himself or he took care of sick people or of poor ones and thus he disregarded his appeasement? Do not touch the deed of such people. That is for, if you refrain on ourself from any help from people and for any encounters with people, as those two did, our Lord will allow you as well to not care about other people. But if you are far from that consummation, and in all your bodily toils you are constantly accompanied by people, why will you disregard the commandments that compel you to obey them according to your measure, giving as liar motif the great living of the saints, a living which you haven't yet come close to?

But I am not forgetting to remember you the word of Makarios the Great, a word that was recorded towards rebuking them who despise their brothers. This is for, the Great Makarios went once to visit a certain brother who was sick, and when the saint asked that man if he wanted something, that one answered that he wanted a little fresh bread, and that was because all the monks at that time cooked bread only once a year (for that was the habit of that place), and that worthy of happiness man immediately stood up and he left for Alexandira, despite he was ninety, and he exchanged the dry breads he brought in his sack for new breads, and he brought those fresh breads to that sick brother.

But also, Abba Agathon, who was alike the great saint mentioned before, he did an even greater thing, being him the most experience among all the monk at that time, and he honored the silence and the quietude more than anyone at that

time. This one, he left during the service (the Holy Liturgy) in order him to sell his manual work and he found in the market an overlooked and sick stranger, and he rented a house and the remained with that stranger in order to take care of him, and he worked with his hands for paying for him and for the stranger; and he was serving that stranger so, for six months until that stranger became healthy. Abba Agathon (as the history tells us) said: "I wanted to find a leper and to give my body to him and to take his body for me". This is the consummate love.

They who fear God, you my beloved one, they effortlessly strive to keep the commandments. And if they must escape other with their deed, they will take upon themselves any danger for the sake of those. He Who is of -life Maker, He tied their consummation and He made is depend on two commandments which comprise all the other commandments: the love for God and the love for God's creation, the love for God's image. And the first one accomplished the target of the seeing of the Ghost. And the second one is simple and non-composed, unsees and without any shortcoming by nature. That's why, in its occupation with God neither the conscience needs by nature bodily deeds or some work or thickened meanings. This is for this work of the conscience is simple and it is done by in sole part of the mind, according to the all-worshipped Cause, being a feeling above the feeling of the body. But in the last commandment, that is the love for people, according to the twofold composition of the people's nature, one must show his care for working the commandment in a twofold manner. This is for, what we fulfill in thought in an unseen manner we want to fulfill that into the body as well; but not only in a shown manner, but also in hidden. And what is committed through things we want to be committed likewise into conscience.

This is for, as the man has been made out of two parts, or soul and of body, likewise he must take care of all his things in a twofold manner, according to their twofold composition. And for the deed precedes the contemplation everywhere, it will be impossible to the man to ascent to the highest side if he doesn't fulfill, in the first place, the lower side with his deed. And no man dares to say about the deed of the loving of the neighbor that he fulfills that within his soul, while overlooking that part that one fulfills it according to his power through his body and while not lay his hand on material things appropriately to time

and place. This is for one will be believed only if his love from his thought can be seen and known. And when we show on ourselves as faithful and true in these things, according to our power, our soul will be given a power to stretch on himself also towards that big part of the high and godlike contemplation, through simple and different meanings[729].

He wrote also that that monk who wants to love God more than all, he must take care of the cleanness of his soul. And you said that well, if you are capable of this too. But because you have said that that soul who hasn't defeated yet his passions, he won't have daring into his prayer, these two things seem to be contrary to one another, despite I am a simple man. This is for, if he hasn't defeated his passions yet, how will he take care of his cleanness? If, out of the law of the spiritual righteousness he hasn't fulfilled the defeating of the passions, how can you ask him for something even superior to that? But not out of the things one desires it can be known that fact that he loves those things, but it can be known out of the things he loves what he actually desires[730]. The love precedes the desire, by nature. If somebody doesn't love something, he won't desire that either. The passions are like a door locked on the face of the cleanness. And if somebody doesn't open this door, he won't enter the clean realm of the heart.

And when you have said that the soul has the daring in the time of the prayer, you said that rightly. This is for the daring is not only above passions, but the daring is also above the cleanness. And the law of the teaching is like I say: the forced patience fights the passions for cleanness. So, if you have defeated your passions, your soul will gain his cleanness. Sand the true cleanness makes the mind to gain the daring in time of prayer.

But won't we be worthy of condemnation if we ask in prayer for what we have called as cleanness? Or, isn't that a proof for our pride or for our self-appreciation, to ask God for what the godlike Scripture and our fathers command us, and

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[729] In the Greek text followed from here two pages which have been given in this book also in the content of the *Word LXXXVI*, and that's why we are going to omit them in this book.

[730] You cannot gain the cleanness by simply desiring it, or without fighting yourself for it by defeating your passions. This simple desire for cleanness, without actually the love for cleanness manifested in rejecting the passions which defile, it doesn't mean actually even desiring it. You must love the cleanness by rejecting the passions which defile you, and by that you will show what you actually desire.

which the monk left everything for, and have gone into wilderness? But I think, you the holy one, that like the son doesn't doubt his father and the son doesn't ask his father telling him: "Teach me the craftsmanship, or give me something", likewise must the monk not to become tired of asking from God: "Give me these and those". This is for the monk knows that God takes care of us as a father takes care of his son. And that's why we owe to get humble and to cry for the causes of our sins, even for those which are outside our will, either we have committed those without thought, or with our deed, and we to say with a crushed heart as the publican did: "Lord, be merciful to me, the sinner". And let's do hiddenly and plainly what our Lord told us to do: "When you have done all the things commanded to you, you will say that worthless servants we are; what we owe to do that we have done" (Lk. 18: 13). Your conscience must bear witness that you are unworthy and you need mercy[731].

You know as well, that not the deeds open you that locked door from within your heart, but the crushed heart and the humbleness will do that, when you have defeated your passions into humbleness and not by contempt[732]. He who is sick he first gets humble and he takes care of healing on himself of his passions. And then he asks for seeing the emperor. This is for the souls' cleanness and healthy are the soul's kingdom.

And which is the kingdom of the soul? Like he who is sick he won't say to his father: "Make me emperor", but he firstly will take care of his sickness, and after his full recovery he will receive his kingdom form is father, likewise that sinner who repents he will firstly receive the health of his soul and then he will enter with his father the country of the clean nature and he will reign there into glory with his father.

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[731] Because the author of the letter said also that he doesn't have daring into prayer, for he has no cleanness, Saint Issaac told him that as the son doesn't ask his father for things known to his father that his son needs, likewise he who prayer he must daringly ask for nothing else but for his sins to be forgiven. This is not pride, On the contrary, this is the proof for the awareness of his sins in him who prays.

[732] Not your deeds which you can be proud of will open you the door of your heart, or the door of your heart to God, but themselves your crushed heart and your humbleness will open that door. But this will happen if you have defeated tour passions in humbleness, and not with the despising pride provided you by doing the deeds contrary to your passions. Or, itself your crushed heart is a sign that you have defeated the worst of your passion, namely your pride, and together with your pride you have defeated all your passions.

We remember the Holy Apostle Paul who confesses his sins in the last part and further on unveils his soul: "Jesus Christ, he says, came within world to save the sinners, among whom I am the first. And that's why He had mercy on me to show His long-forbearance" (1 Tim. 1: 15). This is because I was in the beginning persecutor and blasphemer, but I have been given mercy, for I was working with nescience, out of my faithlessness.

When told he these and at what time? After his great toils and after his deeds of power, after preaching the Gospel of Christ that he took it all over the world, after the ceaseless deaths, after his troubles of many sorts, which he suffered from Jews and from other gentiles. But he was still looking at his deeds from the beginning. And not only that didn't reckon that he reached the cleanness, btu he thought that he was not worthy to be counted among disciples. This was because he said: "I am not worthy to be called apostle, because I persecuted the Church of Christ: (1 Cor. 15: 9). And when he earned more than anybody the victory upon his passions, he was saying: "I oppress my body and I bear it enslaved, lest by preaching to others I myself to become unworthy" (1 Cor. 9: 27).

And if you say that in some places, he tells also the great things about himself, let himself explain that to you. For he said that he didn't do that willingly, neither through himself, but for preaching. And when he told those things towards the benefit of the believers, he said about himself that by praising on himself like he did, he was mindless, shouting out and saying: "You forced me" (2 Cor. 11: 17; 12: 12). And again: 'I do not speak according to the Lord, but with lack of wisdom concerning the praise" (2 Cor. 11: 17).

Lo, this is the guidance brought us by Saint Paul the righteous. Let's apply it and let's aspire to fulfill it. And if we as God for the high things and God doesn't give us those, let's be content existing even without those. This is for God knows the vessels chosen for His serving. This is for the Blessed Paul neither after all those he didn't ask for the kingdom of the soul, but he said: "I would have wanted to be anathema from Christ" (Rom. 9: 3). So, how would we dare to ask, before the time known to God, the kingdom of the soul, since we haven't kept either the commandments, neither have we defeated our passions, nor have we paid our debt?

Therefore, I pray you, you the saint, your thought not to ascend to this, but you to earn, above all, the patience in the things coming upon you. And with great humbleness and with crushing of heart for our mistakes and for our thoughts, let's ask for the forgiveness of our sins and for the humbleness of our soul.

It was written by somebody among the saints that the prayer of him who doesn't reckon on himself as a sinner before God, it won't be well-received[733]. And if you say that some of the father wrote about these, namely about what the cleanness of the heart is and what the health is and what the righteousness is and what the souly sight is, we will answer you that they didn't wrote about those in order us to search for them or to wait for them before time. This is for it was written: "The Kingdom of God doesn't come as one that is waited for in order to be seen" (Lk. 17: 20). They who waited for it thus, they achieved pride and falling. We are searching for the place (the land) of the heart through the deeds of the repentance and of the living, which are well-pleasant to God, and the things of our Lord will come from those, if the place of the heart becomes clean and unstained[734]. And those height of God which we try to see them, are not approved by the Church. And they who have

[733] That's why have been associate to the *Prayer to Jesus* also the request: "Have mercy on me the sinner", and not the asking for who knows what deeds. Without the conscience of one's sin there won't be humbleness but pride.

[734] It is here about those who waits for it as it would come as an external reality, and they also claim that they would know the signs of its coming. The most appropriate translation of the place from Luke 17: 20 could be also this: "The Kingdom of God doesn't come as one which one take heed at by waiting for it" (εν παρατηρήσει προσδοκίας). In this is hidden a pride claiming that it knows the closeness of the coming of what cannot actually know or waited for. Let's ceaselessly see our sins and let's repent for them, enduring the troubles. In this we live the closeness to us of the Kingdom of God. In this is implied the knowledge of our unimportance and of the greatness of God. In the humble feeling and in the deeds of the repentance we discover the endless deep of the world, and, in front of this deep, we discover the endless height of the glory of God. By doing so, all the things of God (humbleness, cleanness, love) will come by themselves. Then, the pride or any form of egotism will no longer stay as some stains on the transparent deep of our heart. Then the place of our heart will be clean and able to mirror, by receiving into it, the rays of the heavenly Sun. It seems that, by affirming here that the things of God come within our heart when our heart is clean, Saint Isaac is contradicting what he said before, that we must not ask for cleanness, but we must only cry with humbleness for our sins. But both here and above, he doesn't condemn the effort towards cleanness, but the claim of having the cleanness and of being us able to achieve it. One needs the cleanness for God to come within his heart. But we mustn't ever reckon that we have achieved the cleanness. Even the humble though that we are sinners, and therefore we still aren't humble enough, it is a sign of the cleanness.

received those they have achieved pride and falling. And they are not a sign that somebody loves God, but they are an illness of the soul. And how will we search for the heigh things of God, when the godlike Paul praises on himself with his troubles and he reckons that the high things of God consist of being imparted with the sufferings of Christ[735]?

Also, you have written in your epistle that your soul loved to love God, but you haven't reached to love God, desp9ite you have much desire to love God; in addition to the fact that you desire to withdraw on yourself into wilderness, this has been shown also in the fact that it has started within you the cleanness of the heart and you heart gets warmed up.

If these things are true, that would be great, but I wouldn't have wanted you to write them down. This is because you wouldn't write them in a well-organized order. And if you have written those for asking about them, the order of the questions should have been different. This is because, he who says that his soul hasn't yet daring into prayer, because he hasn't defeated his passions yet, how could he dare to say that his soul loved to love God? There's no way one can set his soul in the motion of the love for God, a love which you secretly run after through your withdrawal, if he hasn't yet defeated his passions. But you have said that your soul hasn't defeated yet his passions, and your soul still love God. In these two there is a wrong stringing. This is because I cannot understand what tells him who affirms that he hasn't defeated his passions but he loves to love God.

But you say: "I haven't said that I love", but that "I love to love". But neither this could happen if the soul is not in cleanness. And if you want to say an empty-of-content word, that it is said not only by you, but everybody says that wants to love God. And not only the Christians, but this word is

[735] Being shared with Christ, and with Christ's resurrected life, it consists of being shared with His sufferings. The troubles make this world transparent to God. And this gives us power to endure the troubles. The cross makes us feel the resurrected life of Christ, and the cross makes the world to become transparent to the high realities of God, to him who endures the cross. Or, the cross's transparence to God gives us the power for enduring the cross. The Kingdom of God won't be instituted in the frame of this world, at the end of this world, because this world cannot exist without enduring the cross. The Kingdom of God is in this world always within them who, by enduring the troubles, they discover their heart and, within heart, they discover the presence of the resurrected Christ. The troubles make the Kingdom of God transparent within this world, for they show that this world cannot have a duration and a meaning in itself.

characteristic to everyone. But in these words, only the tongue is moving, while the soul isn't feeling what it is being said. This is similar to the fact that many, while they are ill, they don't know that they are ill. And the evilness is an illness of the soul; and the straying when one loses the truth. And most of the people, by being sick with these, they pretend to be healthy and they are praised by many. This is because if the soul doesn't get healed of evilness, and if the soul doesn't become steadfast into his natural health which the soul has been created into, by being born out of the health of the Ghost, the man won't be able to lust for the above-nature realities. As long as the soul is into the illness of the passions, the soul won't feel the godlike realities with his feeling, neither will the soul know how to lust for those, but he lusts those only because he has heard about those by ear, or he has found out about those in writings. That's why, I rightly said above that they who desire the consummation they must keep all the commandments. This is for only the hidden work of the commandments will heal up the soul's power[736]. And this is not done simply or haphazardly. For it has been written that without the shedding of the blood there won't be forgiveness[737].

First, our nature has received the renewal into the embodiment of Christ, and then our nature was imparted with His suffering and with His death and after the renewal through the shedding of the blood it has been renewed and sanctified

[736] In working the commandments the soul gets strengthened, especially for in this work the soul is being helped by the power of the grace. By giving alms, your soul gets softened, and so you will get rid of the helplessness of the callousness. Praising other, you will get rid of the helplessness of the pride etc. This happens especially when you do not do the good only in order to bee seen and appreciated by people. Only if this is the case, you will get rid of the helplessness of the pride. In fulfilling the commandments it is shown, therefore, the desire for loving on Christ, or the actual beginning of loving Him, and the growing up of this love. Otherwise, saying that you desire Christ it will be only an empty word. And anyone can praise with that.

[737] Christ shed His blood on the cross for the forgiveness of our sins. But that didn't happen for a juridical satisfaction to be given to God's offended honor, but in order to show that that life that is full of Holy Ghost can be obtained through the thinning of one's body, through toils and sufferings. All of these are like some kind of shedding of blood, some kind of thinning of the blood of anything that make the blook to stich on the thick realities of the world. WE receive this power through the crucified body of Christ, through His thinned blood, namely through His shed blood. It is usually forgotten when one explains the Eucharist, that we aren't simply imparted with the blood of our Lord, but with our Lord's "shed" blood, or with His blood that is being "shed", in order that to give to our blood too, the power to be shed.

our nature too, and our nature has become able to receive the ne and consummate commandments. This is because, if it had been given before the shedding of the blood, before our nature was renewed and sanctified, it could have been that these new commandments too, as the old commandments as well, the would have cut off from within soul our evilness but they wouldn't have been able to pluck off the itself root of the evilness, form within our soul. But now it is not such. But the hidden work that observed both the new and the old commandments, which are kept by our soul by the fear of God these commandments renew our soul and sanctify our soul and they heal all our soul's limbs in a hidden manner[738]. This is for, it is obvious which passion if healed by which commandment, within soul, in a peaceful manner. And the work (the energy) of those is felt both by him who heals and by him who id healed, in the likeness of that woman who was healed of her shedding of blood.

You know, my beloved one, that is the soul's passionate part was not healed and it was not renewed and sanctified hiddenly, and it was not hiddenly tied to the living into the Ghost, it would not achieve the health, neither it would be liberated from the troubles caused by the thins which it comes across to, which are in creation. And the healing consists of becoming one, by grace, as the blessed apostle became, who become consummate into the love of Christ. And sometimes the soul receives his health according to the law. This is because he who by working the commandments and some harsher deeds of the true living, he has defeated his passions, you will know that he has achieved the health of his soul according to the law. And he has been weaned of that milk of the thickened way of this world, and the habituation to his previous thoughts it has been cut off from within him, and he has been born anew as in the beginning into the spiritual realities, and he has seen on

[738] The "hidden work" of God without our soul it is related to the blood shed by Christ. This is for this blood is continuously shed within us through the Holy Impartation. And in this shed blood there isn't only the power of His human cleanness, but there is also the godlike power, for our cleanness. That's why we can work the new commandments which are much higher, which provide our nature with the power for renewal.

By receiving Christ's blood, we can fulfill even His spiritual commandments, which make our nature be become spiritualized, and to be overwhelmed by the Ghost, dying to the former man and no longer searching for the need of the body. Between the fulfillment of these commandments and the shed blood of the Lord there is a tight connection.

himself, by grace, into the country of the Ghost through the meanings of his inward man and he has received into a new and non-composed world.

This is for, when the mind is renewed and when the heart is sanctified, all the good meanings moving within it according to the nature of this world, are set in movement. Firstly, it is moving in it the desire for the godlike realities and it desires the partaking (the communion) with the angels and the unveilings of the mysteries of the Ghost's knowledge. And his mind feels the spiritual knowledge of the creatures and in his mind will sprout out the sight the mysteries of the Holy Trinity, together with the mysteries of the new oikonomia (embodiment), and then the mind will be totally united with the knowledge of the hope for the future realities[739].

You have to understand therefore, these things which I have written to you, as being yours. If you soul was truly able to love God when your soul still was locked into the land of the passions, it wouldn't need to ask for and to learn the mysteries of the Ghost. But it is proven that those learnings and that knowledge achieved in that state dominated by passions are useless to your soul, neither are those able to open to your soul the door of the cleaning. But if the passions are removed from upon the soul, the mind will be enlightened and it will be moved into that clean land of the nature and it won't need to ask anymore[740]. This is because the mind will limpidly see the good realities which are in that land of the mind. This is because our external senses do not feel the natures and the things happening within them by learning and asking, but each sense feels naturally and not by asking about the perceived things (because there isn't a teaching mediating between senses and the sensed things; this is because the blind, no matter how much one would talk to him about the shininess of the sun and or the moon and about the motion of the stars and about the sparks of the precious stoned, the blind will receive and he will

[739] The mind will be totally united with the knowledge of the hope for the future realities, better said with those known only through hope. Now the mind has those within itself, or in connection with itself.

[740] We cannot say that in our nature there is a clean land differing from that defiled by passions. But the whole our nature will be moves into a state of cleanness, or in an area of cleanness, or it will gradually enter the plan of the cleanness of God. This area of the cleanness being itself the area of the godlike realities, the soul will no longer need to ask about those, for the soul will know those by experience.

judge and he will understand only by name the beauty had by those things, and his knowledge and his discernments will remain foreign to the pleasure of seeing those) - in the same way you have to understand about the sight of the Ghost. This ids for the mind seer of the hidden mysteries of the Ghost, if it is in the health of its nature, it will see even from now the glory of Christ and it won't ask about it and it won't learn about it, but it will only delight on itself for the pleasure of the mysteries of the new world[741], above the freedom of the will, through the warms of the faith and of the hope into Christ, as the Blesse Paul wrote: "And if we saw, what would we hope for? But we wait for, through patience" (Rom. 8: 25).

So, we owe to wait and to persevere monastically and with simplicity in our inward man, where there are not imprintings of thoughts, neither the sight of the composed things[742]. This is because, if the mind receives the likenesses of the realities which the mind looks at, when the mind looks at the world, according to the images which the mind scatters towards, the mind will receive from those imprintings and likenesses. And these ones, depending on how many they are, and according to the differences among their changes, they will move the thoughts within mind. And when the thoughts move within mind, they put their seal on the mind[743]. But if the mind looks at the inward man, there where isn't possible to occur some change of images, neither is there any possibility to discern any composition by changing the imprintings, but all is fill up with by Christ, it will be obvious that the mind received the simple sight, besides which nothing else can fill the soul's precipice

[741] The sigh or the feeling of the godlike mysteries cannot take place in the absence of the grace, or without the effluvia of power starting out of God, which we are place in connection with God through. But the grace of seeing those, or of their understanding feeling, it will be given only to that soul that has become healthy, by getting rid of the passions making that feeling blunt. So, the soul's state of health it doesn't elevate the man only among the realities of the nature from those which are bellow nature, from the state of illness, but it places the soul in touch with the godlike realities. Thus, the soul is either in state of illness and therefore insensitive to the godlike realities, or the soul is in state of health and then it is in touch with the godlike realities, or the soul is crossed through by the godlike realities.

[742] The most inner man is the most far from the images of the things, from the own imaginings, even from those related to the quick coming of the Kingdom of Heavens. There live the endless and bottomless infinite, that is the limitlessness of God as Person.

[743] The imprinting of the things perceived with the senses are answered by the full of lust or full of worry thoughts of the soul. And though thoughts, themselves the thoughts put their narrowing and passionate seal on the mind.

with good fragrance, and that makes the soul to achieve the daring during the prayer[744]. This is for this is the food of the soul's nature[745].

And when the mind lives into the country of the knowledge of the truth, that mind doesn't need to ask something. This is because, like the bodily eye doesn't ask when it sees the sun, likewise the souly eye won't examine firstly and then look at the knowledge of the Ghost. Likewise, the mysterious sight desired by you, of, you the holy, it will be unveiled to your mind after you have achieved the health of your soul. That's why, that urge wanting to learn such mysteries, by research and judgment, that is an insanity of the soul. This is for the Blessed Paul too, he didn't say that he saw or heard the mysteries and the untold words, by learning those and in a material manner, but by being kidnapped into that spiritual country and there he saw the unveiling of those mysteries (2 Cor. 12: 4).

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[744] So, the inwards man is reckoned as the imageless state of the mind. In that indefinite, by missing any narrowing through the successive images of the things and of the imaginings, there can dwell Christ Who by the fact that He is God He matches that indefinite place, and by the fact that He is man He is felt close to us and in connection with us. The mind becomes focused on Him and only on Him. He is being explained what Saint Mark the Hermit says in the *Word about Baptism* (*The Romanian Philokalia*, volume I), where Christ is seen, in His quality as Hierarch, as receiving all our thoughts on the altar of our hearts, from their first occurrence within mind. But Saint Isaac completes the idea, by specifying that Christ as Hierarch, He fill up everything within us, and He spreads around His good fragrance in the indefinite precipice into the depths of the soul, filling us up with good fragrance. The bottomless precipice of the soul it is so kindred to the bottomless precipice of the godhead that one cannot see a border between them two. You only feel that you heart is not unveiled as precipice, except for there is another precipice more capable of maintaining itself as such, and you feel that your heart discovered or it actualized also the precipice of your heart. Of you feel the difference only in that that your precipice prays to the precipice of Him Who fills your precipice up as another abyss. And then you feel that not only Christ spreads around the good fragrance of the incense, but yourself do that to, by bringing on yourself as sacrifice to Christ. By living on yourself as precipice and by living on Christ as precipice within yourself, you will dare in your prayer. This is for you are no longer separated from Christ by something, but you feel Christ sunk within you and you feel yourself as sunk into Him, but without Him to be confounded to you.

[745] The soul is nourished and taken care of by the prayer, for through prayer the soul is united with God, and God with His endless depth give endless life to the soul. The prayer is said as being the angels' bread. The prayer was the bread of the Mother of the Lord into the Holy of the Holies. That's why, the hesychasts lost into prayer forget to eat for days in a row. Out of the godlike Ghost have been created and are upheld even the material things in their concretized reality. So, the Holy Ghost has the power to nourish not only our soul but our body too.

So, you too, of, you the holy, if you love the cleanness, you will cut off you that love that is overpoured towards everyone and, by entering the vineyard of your heart, you will work that vine; you pluck your passions off your soul and work in order you to no longer know the man's evilness. That cleanness that sees God it doesn't sprout out of request, but it will flourish within the soul, when the soul doesn't see the evilness of any man[746].

If you want your heart to become the place of the mysteries of the new world, you firstly will enrich on yourself in deeds committed with your body, in fasting, in vigils, in the holy service (liturgy) of the ascesis, in patience, in destroying the thoughts, and in similar others. Tie up your mind in reading the Scriptures and in cogitating about them, write the commandments before your eyes and pay the debt of the passions by the fact that you overcome and you are overcome. And by the ceaseless speaking of the prayer and of your request, by thinking at them, you pluck off your heart any image and likeness which you were caught before by grabbing[747].

Accustom your mind to always cogitate at the mysteries of our Savior's oikonomia and let aside the request for knowledge and for sight (for contemplation), which exceed the power of interpretation of the words, for their time and place,

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[746] It was said before that one must not ask for cleanness. But we must only ask for mercy because of our sins. The cleanness is innocence. That's why, the cleanness doesn't see somebody's evilness. He who see the evilness in somebody he too will be darkened by that evilness, and maybe even more than that evil man. That's why the cleanness sees God through all people and through all things, for the cleanness doesn't' see the evilness that by its nature narrows the indefinite of the man who is seen and who sees.

[747] Very often, in the spiritual writings, we are asked to get rid of "prejudgments", namely to get rid of our passionate images from before. Those are evil habits which have gradually been strengthened within us, namely ways of thinking which caught us before us to judge whether they are good or evil' those are the thieves abducting us because of our lack of vigil. These prejudgments stop us from receiving the truth, from opening on ourselves to the truth, from judging all the way to the end sincerely. Still, through the prayer that is a dialogue with God, if the prayer is done uninterruptedly, the mind will get rid of all the narrowing images imprinted by habituation into the mind. But in order you to be able to persevere in prayer, you must have paid also your debt which you have burdened on yourself with, towards your passions, because you have been receiving the pleasure from your passions. You will pay this duty by fighting the passions' temptations, a fight that exhausts you and that makes you bleed (you "shed your blood"), sometimes overcoming, some other times being overcome, but not remaining into the same state and, by that, you will gradually get rid of the habituation to your passions.

and you follow the working of the commandments and of the deeds on the purpose of the cleaning, and in your prayer ask the Lord for a fire-sadness, fiery in all things (that one that occurred within the hearts of the apostles and of the martyrs and of the fathers); you ask Him to dripple this one without your heart and ask Him you to be found worthy of the living with the mind.

And the beginning and the middle and the end of this living are these: the cutting off from everything through the union with Christ. And if you want to be given the sight of the mysteries, you will work by deeds the commandments within you and not because you aspire to achieve the knowledge about them. The spiritual sight works within us in the land (country) of the cleanness[748]. And you must not try firstly to learn how to enter the country of the mysteries of the Ghost. So, you must start like this:

The first among the mysteries is called the cleanness, that is born out of working the commandments. And the sight is the spiritual sight of the mind and it consists of amazing you and of penetrating all the made or being made realities. The sight if the sight of the mind and it consists of amazing you of the oikonomia of God in all generations and nations, and of penetrating His glory and the hardships leading to the new world. It consists of penetrating by those which the heart is being crushed through and which the heart is renewed by, and which the heart is nourished by in the likeness of the little children into Christ with the milk of the new and spiritual commandments, in order the heart to reach that lacking-of-evilness state, there where the heart will get accustomed to the mysteries of the Ghost and to the unveilings of the knowledge, by being elevated from knowledge to knowledge, and form sight to sight, to understanding, and the heart will learn and it will be

[748] You do not aspire to know the mysteries in an unmediated manner, but you work the commandments in order you to become consummate, and through that you will become transparent to the showing of the mysteries through you. The mysteries of the life from above us they represent a spiritual order, non-composed, and full of love. We must stop our nature from jumping before time to a superior spiritual state. Not by theory can we know the superior order of the existence, but by our gradual transformation brought upon us by fulfilling the commandments. In the work of the cleaning deeds the monk must be helped by two things: 1) by cutting off his will from all the bodily and egotistic pleasures; 2) by cogitating at Christ for He is the example of the clean and full of sacrifice and full of love life. Only by reaching thus at the country of the cleanness, the monk will see within himself the mysteries of the godlike ocean.

strengthened mysteriously, until the heart will ascend into love and it will be united into hope and it will dwell within heart the joy and the heart will be elevated into God and the heart will be crowned with the natural glory had by the heart when first created[749].

In these orchards (dwelling places) of the Ghost the mind ascends through the unveiling of the knowledge. But the mind falls again and it rises again and it is victorious and it is defeated and it is roasted in the oven of the monastic cell. And so, the mind will be cleaned and it will be bestowed mercy and it will be found worthy through deed of seeing the Holy Trinity which the mind wants. This is for the sights of the natures which the mind will be elevated in and it will work in and it will get accustomed to, are three: "two of the created natures, of the speaking and of the speechless creatures, or spiritual and bodily[750], and the third one that of the Holy Trinity. So, firstly, when approaching any creature, the sight is directed towards creation and through it the mind penetrates to the unveiling of the conscience. For the realities not falling under senses the sight is understanding. And the mind has the power for seeing on itself[751]. But the external philosophers have scattered this cogitation of theirs in created imaginations[752].

But the sight of the sons of the mystery of the faith, it is united to the faith and it is guarded into the orchard of the Scriptures. That sight gathers the mind from any scattering into the external realties and it nails the mind into the union with Christ, in the likeness of Basil and of Gregory.

Thus, the sight of the mind is tied to the mysterious words from within Scripture. And those words which are not understood by knowledge are admitted by us by faith. And by

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[749] The sight of the mysteries in state of kidnapping it is not an ecstatic sight, but it is an elevation from knowledge to knowledge. And above all there is the union into consummate love with God, maintaining the hope for an even greater union. Saint Isaac, according to his teaching, he reckons that at that time our nature will be crowned with that glory had by it in the beginning, or with that glory it would have received if it hadn't fell.

[750] First, we cross through creatures to the godlike rationalities. This is called as knowledge, or gnosis, as helped by the Holy Ghost. On this plan the knowledge understands on one hand by the speaking natures, or the souls of the people and the angels, and on the other hand it understands the speechless natures, namely the people's bodies and everything that is a creature by and large.

[751] The sight of God characteristic to the angels it is called as understanding, thought is it above-understanding.

[752] Their constructions are not a knowledge corresponding to the superior objective reality.

sight we receive a knowledge about them, one that occurs within us after us achieving our cleanness. And for the mysteries of the Ghost, those ones which are above-knowledge, which are not perceived by bodily senses neither known by the mind's rationality, God has given us the faith which we know about those only that they exist. And by itself the faith there will be born the hope within us.

By faith we confess that God is our Lord and Master and Creator and Maker of all realities. And by knowledge we know that we must keep His commandments, and that we must understand that His old commandments are guarded by fear, as the same apostle said (Rom. 8: 15), and that the of-life-maker commandments of Christ are guarded by be love, as Himself said: "I have kept the commandments of My Father and I remain into His love" (Jn. 15: 10). So, it is obvious that not because of fear the Son keeps the commandments of His Father, but out of love. And that why He commands us too to keep His commandments out of love, as He says: "I you love Me, you will keep My commandments and I will pray My Father and another Comforter He will send to you" (Jn. 14: 15). He calls the coming of the Ghost as the gifts of the unveiling of the mysteries of the Ghost, in order to have, by receiving the Ghost, the consummation of the spiritual knowledge which the apostle received it too. And the Comforter was confessed and promised by our Lord, by praying His Father to be the Comforter given to the people, in order the Comforter to remain forever with them after the working of the commandments and after achieving the cleanness.

Can you see that by keeping the commandments the mind will be found worthy of the gift of the mysterious sight and of the unveiling of the knowledge of the Ghost? He didn't mean, as your wisdom did, that et deed of keeping the commandments is an impediment in the way of seeing of the godlike mysteries which are done in the work of the appeasement.

So, I pray you, if you feel within your soul that you have reached the country of the love, you will keep the new commandments, for the love of Him Who issued these commandments, and not because of fear. This is for the Blesse Paul said too: "Who will separate me from the love of Christ? Some trouble, or some prison, or some persecution" and the followings (Rom. 8: 35-38) and he adds also: "For I am convinced that neither the death, nor the life, neither the

present realities, not the future realities can separate me from the love of God into Jesus Christ, our Lord". And in order one not to believe that he wants the much payment, of the honor, or the overwhelming gift of the spiritual realities, as your holiness wants, he said: "I would have wanted to be anathema from Christ", in order the foreigner to come closer to Him (Rom. 9: 3). And in order you to know that he didn't aim to see the mysterious and hermit's sight, but he wants that sight which some people often were found worthy by grace, listen to what he says in another place: "If I spoke in angelic tongues and in human tongues, but I had no love, I would become sounding brass and resounding cymbal; and if I had prophecy and if I saw all the mysteries and if I had all the knowledge and even faith as to move even the mountains, but I had not love, I would be nothing" (1 Cor. 13: 1-2).

This is for the appointed door leading to these ones it is the love. If we achieve the love, the love will lead us to these ones. But if we are found worthy of these ones without love, by grace, it will happen to us to lose them. So, the love is the one that gains and guards the high goods of the saints and the godlike living. Immediately after the monk has lost the love, his heart will lose the peace too (and this is the dwelling place of God)[753] and the door of the grace will be shut to him, that door that our Lord said that He will enter and He will exit, as He said: "I am the door of the life and into Me he will enter to guard and he will find pasture" towards nourishing his spiritual life (Jn. 10: 4), But where there is peace, the monk won't be impeded either by evilness to enter, or by deceit, but he is helped by love to enter and to exit, through all the levels of the unveilings of the knowledge and of the mysterious views[754], like whose who are free into Christ.

And in order you to know the truth of these ones, namely that truly the spiritual life is the sight of the mind, you listen to what the great Paul says. This is for he shouts out: "I do not want to be in it without love". And if I enter the lawful sadness due to the love, or if I enter the sight, I won't lust for it with my

[753] The love is reckoned as one with the peace, but not vice versa. That is a warm peace embracing everyone. That's why this peace lasts. And where this peace is, there is God too. This peace springs out of God, or God shows on Himself through this peace.

[754] So interprets Saint Gregory of Nyssa the goings in and the goings out within that soul that Ascends spiritually: entering with the soul to a new view and exiting that view with the soul, in order to enter again a higher view.

lust. And if it is given me by grace, when I haven't achieved the love yet, that won't be because I have asked for it. So, I will have not entered at it through the natural door, that is the love[755].

Therefore, we must firstly gain the love, that is before seeing the Holy Trinity[756]. And after that there will occur within mind without being bestowed, naturally, the sight of the spiritual realities.

You have to understand the wisdom of the Blessed Paul, as he left all the gifts bestowed him by grace and he asked for the itself hypostasis of the things that receives the gifts and that guards them, as somebody says[757]. The gift of seeing the creatures was given to Moses too, and many others were found worthy of it, but not by steadfast entrustment, but by unveiling. But I the one baptized (immersed) into the Holy Ghost, and being I full of grace, I want to receive within me the feeling of Christ Who dwells within me. And He is the One Whom we have put on out of water and Ghost, and through an untold mystery He has united us with Himself and He has made us limbs of His body. But here, as downpayment. And in the new world, He shares out of His life to the other limbs. So, why do you want to search for the sight before having achieved the love, when the godlike Paul reckoned the sight as worthless without love?

When you said that working the commandments impedes you from seeing, it was obvious that you defamed the love for your neighbor and you have valued more the sight (contemplation-knowledge) and you wanted to have it when it

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[755] One must enter at the view through love; one enters so, after a real spiritual growth. And one reaches the love by enduring the troubles, which God sends him for the love for the spiritual strengthening, for the strengthening into love of them who Him wants to elevates them towards Him.

[756] The love is being defined here like that view from before seeing the Holy Trinity. God is loved, namely, for all the things He has done for us, for understanding those, or for seeing those. Only then the man is prepared for understanding that God is love, namely the consummate communion of the Three Persons. Only then the man will feel the love as coming from the Holy Trinity, of he feels the Holy Trinity Themselves in that love.

[757] Saint Paul wanted, more than all the gifts, the communion with the hypostasis or with the foundation of all the realities, or with the godlike Person. But you cannot unite yourself with a person and you cannot know a person but through love, while views of knowledge of the things can be bestowed also by a special gift. But the most proper and the highest gift is it is the grace of the communion with Christ, the grace of the love. We are firstly imparted with this union with Christ Who is the hypostasis of all the created realities, at our Baptism. Then we immerse within Himself as Person, through the power of the Holy Ghost Who irradiates out of Christ into us. Any sight, if it is by a gift and not by love, it is inferior to the union with Christ as Person.

was impossible having it. This is for, until a certain time arrives, we won't be able to have the sight, oh, you all-wise one, but then the sight will show itself to us by itself, at its time.

As in the aspects of the nature, as our body is growing up, our soul receives an ever-diverse knowledge and our soul feels the realities form within world and our soul is getting day by day accustomed to them, likewise in what regards the aspects of the Ghost somebody receives the spiritual sight and the godlike sanctification and he will get accustomed to them as his mind advances in the life of the cogitation. But when his mind reaches the country of the love[758], the mind sees at that place the spiritual realities, which, until somebody forces them to descend to him, they won't listen[759]. This is because, despite him daringly imagining those, and despite him wanting to see those and to understand those before time, his sight gets weakened and instead of the true spiritual realities he will perceive hallucinations and imaginings[760].

When those imaginings come into your mind, if your mind is able to discern them, you will say that you are not searching for the sight before time, because even though what it is shown to you seems to be sight, it actually is the shadow of the sight and that sight is not sight. This is for everything that is on that plan thought with the mind, it can produce a resemblance and an image of the imagination. But it also can cause a true view. This is for the composed natures too can cause imaginings. But sometimes they also cause true views. If the view is true, there will be a light in it. Then, what is being seen it is close to the truth. But when what one sees is not true, the eye will see a shadow instead of truth. The eye sees water there where is no water, and the eye sees lifted buildings

[758] Saint Isaac discerns between "seeing" the true spiritual and godlike realities, that comes after working the commandments, namely after gaining the love, and the imaginings of the imagination, which haven't been preceded by that working of the commandments, those imaginings being produced by the pride knowledge, until the man gets consummate by gaining the virtues which have as their culminant level the love for God as Person.

[759] One reaches to love through the life of the cogitation, for the live of the cogitation is that cogitation that no longer occupies on itself with the material things, but with Him Who is its life: with the Person of Christ, with God as Person.

[760] The Beloved One doesn't' descend, at order, by being forced, but by being His will fulfilled, and through the proofs of love shown Him out of the fulfillment of this commandments of His, and by enduring the hardships on the tiring road to Him. He reveals on Himself, freely, to them who love Him. And He is not forced to unveil on Himself, or He is not unveiled in His interior, without His will.

floating in the air when those buildings actually are sitting on the ground. If it is so in the bodily aspects, you must think that it is likewise in the case of the incorporeal realities.

If the sight of the mind is not cleaned through the working of the commandments and through the deeds of the living into quietude, the sight of the mind won't gain the light of the love into consummation[761]. And if he doesn't grow up into the renewed age of Christ, and if he doesn't get close to the spiritual natures by knowledge, namely close to that level which he searches on for the angelic living of the Ghost, one won't be able to reach to be true seer of the godlike unveiling. And no matter how many resemblances the mind tries to contrive, they will be imaginings and not true. And the fact of seeing the mind always different, it will happen to him because of the fact that he hasn't cleaned himself up yet. This is for the nature of the truths remains always unchangeable, by never changing itself into likenesses. The cause of the hallucinations of the imagining sis the weakness and not the cleanness of the mind[762].

This can happen also to the outside philosophers, because they reckoned that these ones are spiritual, and because they haven't received this teaching from God. This is because, out of the shaking and of the moving of their rationality and by the meanings of their thoughts, they reckoned, in their imagination, that these ones would be something. And together with these ones, they cogitated how those ones are. They contrived so the way they were composed

[761] Only into love there is the light of the consummate knowledge. On the measure of the love there will increase the knowledge too. The consummate love has consummate knowledge. This is for him who loves consummately, he will unite himself consummately with the one whom he loves on, and he knows the realities from within Him as communicated freely by Him. There where the love is, there will be the truth too, or the unveiling of the truth, or the light.

[762] The products of the imagination, as also all the succeeding imaginings having limited and material shapes, they are contrary to that "sight" lacking any imaginings, of the godlike realities, a sight that is characteristic to the spiritual people also called as Ghost bearers. This is for, this "sights" is always an indefinite feeling of the unlimited, of the bottomless deep. In all these pages Saint Isaac explains the difference between the "sight" into Ghost and the products of the imagination or of the defined knowledge, as applied to the spiritual order, or of the chaotic imaginings. This is for the infinite of the godlike reality is in the same time full of a harmony of meanings, of characters perceives and imprinted into the seer being, producing within him a life of a great harmony and or right-reckoning. This order of the Ghost can be expressed, therefore, thought symbols, but in its feeling one must cross beyond symbols, through the symbols themselves, being shown right in that that this order is the origin of the meanings and of the images of the harmony of the created world.

and their changing. And they spoke about those ones on the basis of some inappropriate opinions and they divided The One God and they explained Him and they composed Him in many gods by the occupation of their mind. And this hallucination of their mindless thoughts they called it as sight (contemplation) of the natures[763].

But the true sight of those natures submitted to the senses and of those unsubmitted to the senses and the seeing of the Himself Holy Trinity, we receive it in that unveiling into Christ which He taught it and show it to the people when He brought, for the first time, the renewal of the human nature[764] in His hypostasis and so He has opened within Himself the way us to cross through His of-life-maker commandments to truth[765]. And the nature is able to become seer of the true view and not of a hallucination, when the man disrobed on himself of the former man of the passions, at the beginning by enduring the sufferings and through troubles, as the newborn child disrobes the placenta which he has been wrapped in until his birth. Then the mind will be able to be spiritually born and to show itself in the world of the Ghost and to receive the sight of its country.

But the present sight of the creatures, despite being sweet, it is a shadow of the knowledge and its sweetness is not separated from the hallucination of the dreams. And the sight of the new world into the ghost of the unveiling, which the spiritual mind is being delighted in, it is a work of the grace and it is not the shadow of the knowledge. And tis sweetness is not separated form that of that one, which the Apostle wrote about: "The realities which the eye hasn't seen yet and the ear hasn't heard yet and which haven't ascended yet to the man's heart,

[763] By dividing The One God in many gods, they confounded those gods to the diverse parts of the nature. Through that they didn't' know either the godhead. Knowing the true God means knowing that the nature of the things is not identical to the godhead. This is said by Saint Isaac in continuation.

[764] Only into Christ, in Who God has taken the human nature as differing form the godlike nature but still maintaining the godlike nature as well, one can know both God as God and the nature as created. Out of the way of speaking about Christ as Hypostasis of the human nature that has been renewed and resurrected by Christ just because He has taken it within Himself, we can see that Saint Isaac is opposed to Nestorianism, that was wrongly attributed by some critics.

[765] Out of the importance granted by Saint Isaac to the human work of Christ in the accomplishment of the renewal brought by Christ to our nature, one can see also that Saint Isaac was opposed to Monophysitism too.

those ones have been prepared by god to them who love Him" (1 Cor. 2: 9). But to the saints God unveiled through His Ghost. "For the Ghost visits all realities, even the deeps of God" (1 Cor. 2: 10). And this view becomes nourishment to the mind, until the mind will be able to receive a higher view. This is for the view is imparted to the sight, until the mind enters the country of the consummate love. This is for the love if the country of the spiritual realities, and the love dwells into the cleanness of the soul. And when the mind dwells into the country of the love, the grace will work and the mind will receive the sight of the Ghost and the mind will become seer of the hidden realities. This is for I said that two are the givers of the gift of the unveilings of the sight of the mind[766].

Sometimes it is given by grace, through the warmth of the faith. On some other times through working the commandments and through cleanness. Out of grace it has been given to the blessed apostles, who didn't clean their minds by working the commandments and who were not found worthy of the unveiling of the sight, but of the warmth of the faith. For they believed in Christ into simplicity and they followed Him unhesitatingly, with a fiery heart. And when He consummated His all-worshipped oikonomia, He sent them the Comforter Ghost and the Ghost cleaned them and Hew consummate their mind and He killed, with the work, that former man of the passions from within them, and also with the work He made alive within them the new man of the ghost; and they received the feeling of both of these. Likewise, the Blesses Paul was renewed mysteriously and then he receive the sight of the unveiling of the mysteries and that's why he didn't despair and one who would have received with the work the grace and the gift; but for the whole his life he traveled the road of answering according to the power of the grace that he was found worthy of, since Christ spoke to Paul on the way as with one of His disciples and He send Paul to Damascus. It hasn't been written

[766] Out of grace and out of working; or, out of the cleanness of the mind and out of grace. Sometimes, these two are: the grace and the faith, some other times the working of the commandments, that reaches the cleanness, and from cleanness it reaches the love. But int this case too, the grace still helps. Sometimes the mind "sees" by faith before reaching the love. But, usually, the mind in love "sees" the godlike realities. But the love dwells into the clean soul. And one reaches the cleanness by the removal of his passions. There is not "sight" without love. Only him who loves he "sees" into the beloved one. All the more, only that one "sees" into God.

only that Christ spoke to Paul manifestly, but also that Anania told Paul: "Saul, brother, our Lord Jesus Christ Who has shown on Himself to you on the way, He sent me to you in order your yes to see and to be filled up with the Holy Ghost"; and that when Anania baptized Paul, Paul was filled up with the Holy Ghost and Paul felts the hidden mysteries of the unveilings (Acts 9: 17), as those unveilings were worked also within the holy apostles when Jesus was walking together with them. For Jesus told them: "I still have many things to say you, but now you cannot bear those. But when the Holy Ghost will come, That One will lead you to the whole truth and the future things He will herald you" (Jn. 16: 12).

And it is obvious that the Blessed Paul, when he received the Holy Ghost and so Paul was renewed, he was made worthy of consummation and of seeing into the Ghost of the unveilings and he was delighting on himself into seeing and he heard untold words and he had a sight superior to the nature and he rejoiced of the views of the heavenly Powers and he was delighting on himself with the spiritual things. And it is not true what the heretics called as "Ehvites" that Paul ascended that climbing by his own will (because the man cannot ascend there by any means), but Paul was kidnapped by the Ghost of the unveilings, as he said in his apostle addressed to Corinthians against the vain people who liken on themselves to the holy apostles and they confess the imaginings of their thoughts and they call those as spiritual views. That was said against many heretics, I mean those close to Origen[767], to Valentin[768], to the son of Disas, and to Marcion[769], and to Manes[770], and the other chiefs of the evil heresies, which started in the time of the apostles and they still are up to this day in some places.

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[767] "As many teachings dogmatized about faith and about a higher sight (Origen) are more insane than those belonging to all of them who were before him and after him, except the ugly deeds of the heresies" (Epiphanius, Bibl., tome I, *About Heresies*, 44, 64). It can be seen that Saint Isaac wrote after the Fifth Ecumenical Synod took place.

[768] "Those who were around Valentin, besides nonsense, they reckon on themselves as superior, as Irenaeus says, by calling on themselves as consummate and seeds of the choice. They say about us that we receive the grace through a seen work, that's why we lose it too; but they have received the grace through ads descending from above, from an untold and nameless pair" (Epiphanius, Bibl. I, tome II, *Heres.* 31).

[769] "Marcion didn't believe only in three principles: that God is good, that God is seen, and in the devil, but Marcion broke the Holy Scriptures and he multiplied the godlike Baptism and he dogmatized only the resurrection of the soul" (Epiphanius, Bibl. I, tome III, *Heres.* 22, 42).

[770] "Manes who was also called as Manichaeus" (Epiphanius, Bibl. II, tome I. *Heres.* 44, 66).

So, because some people broken by the imagination of the devils wanted to break the teaching of the Holy Apostles, the godlike apostle was forced to undermine the praise of the heretics who was boasting on themselves with the shadow of the work of the devils which were showing to them, when he described the godlike view of his with humbleness and with much fear, as attributing it to somebody else: "I knew, he said, a man into Christ, who fourteen years ago, either outside body, or into body, I do not known, God knows, he was kidnapped into Paradise and he heard words which the man is not allowed to speak" (2 Cor. 12: 2). So, he says that he was kidnapped with kidnapping and not that he willingly ascended there, with his mind, in that view from the third sky. He wrote that he saw views but he couldn't describe those views in writing. This is because his mind when it saw those views into the Ghost of the unveilings, at their place, the mind didn't receive the permission to speak about those views in a place inappropriate to those views. He couldn't speak about those even if he wanted. This is because he didn't' saw those with his bodily senses. This is because what the mind received through the bodily senses, the mind can interpret those through the things form the material world as well, into the world of the bodies. But what the mind sees, or hears, or feels inside, or in the motherland of the Ghost, in a felt manner[771], and therefore when the mind turns back to the body the mind cannot describe those, but the mind only remembers of seeing those, but how the mind did that the mind cannot explain limpidly.

Through these are proven as liar the writings called as unveilings, which are composed by the chiefs of the heresies, and which are caused by the hallucination form the devils, about the dwelling places of the seen sky, which their mind leads them with its own will, in order they to know those, and about the entrances into the sky of the mind and about diverse places of imagination, and about the diverse images of the powers and about the work of those powers. All of those are shadows of a mind drunk with pride and wounded by the work of the devils. That's why, the Blessed Paul closed with a sole word the door of any view, and it locked that view inside silence. This is because, those realities which the mind couldn't

[771] Even the realities of the Ghost are being felt, but with another feeling than the bodily feeling.

describe even if it wanted, how could him be allowed to talk about those? This is for he said that all the views which can be described by the tongue in the world of the bodies, are imaginings of the soul's thoughts and not a work of the grace[772].

So, your piousness, as I told you, take heed at the hallucinations of the deep thoughts[773]. This war usually starts against the monks who have a sharp mind and who search for the vain-glory and who desire the novelties, and against those monks who live in front of others[774].

They said that a certain man called Malpas, who originated form Edessa, he contrives the heresy of the Ehvites, while living a high life in deeds of great harshness and in troubles. This is because, as they say, he was the disciple of the Blessed Julian, called as Sava, and he left for a short while, together with him, for Sinai and Egypt, and to visit the great fathers of that time. And there he saw the Blessed Anthony and he heard from him secret words told about cleanness and about the salvation of the souls; he also heard subtle words about passions, which that one explained through, that the mind has many views about the mysteries of the Ghost after the mind gets cleaned; and that the soul can be found worthy of dispassion by grace, when, by working the commandments, the mind is described of the old passions and the mind becomes steadfast in the first health of the nature.

And when Malpas heard those words, for he was at the peak of his age, he got hot like a fire and he turned back to his city and he was burning with the passion of the vain-glory. And he chose for himself an isolated dwelling place and he dedicated on himself to soke harsh deeds and troubles and to ceaseless prayer. And there was burning within himself the insane passion of the glory, and he hoped to reach the high things which he heard about, but before he got accustomed to the craftsmanship of resisting the enemies of the truth and before

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[772] Any "view" that can be described in concrete images isn't a true view, but it is a product of the hallucination. The godlike realities lives by the spiritual people have no images and they cannot be described in images. They are untold. There cannot be captured in limited images the limitless realities.

[773] The expression "deep thoughts" has here an evil meaning: those are thoughts form the demons deep of evilness, form the inferior deep of the passions which in their instantiation seen to be a bottomless deep.

[774] It is here about those who live theatrically, in order to be seen by others.

knowing the traps and the tricks and the plots of the enemy, which the enemy tried to steal with, towards perdition, even on the strong and powerful ones. So, he based on himself only on deeds and on troubles and on poverty and on toiling and on restraint, because he didn't gain the self-despise and the humbleness and the crushing of the heart, which are the undefeated weapons against the opposition coming from the cunning enemy. Neither he remembered about the Scripture that says: "When you will have fulfilled all the deeds and you will have kept all the commandments and you will have endured all the troubles, you will reckon on yourself as worthless servants" (Lk. 17: 10). But he walked with a high-self-appreciation for himself, and for the work of his living and he was burning with the desire for the high things which he heard about.

And after a while, when the devil saw him emptied of the work of the humbleness and desiring to feel only the view of the mysteries which he heard about, the devil showed on himself in a stranger light and told him: "I am the Comforter and I have been sent by the Father to you, in order I to give you the dispassion and to rest you from deeds since now on. Instead of deeds, that plotter asked for him to be worshipped by that poor man. And that insane man, because of not feeling the war waged him by the cunning one, he immediately welcomed the enemy with joy and he worshipped the enemy and he immediately fell under the enemy's mastery. And instead of the godlike sight he was filled up with the hallucinations form the evils and that made him cease from doing deeds for the truth, and he was deceived by vain hope for dispassion, because he was told that: "Now you no longer need deeds, or to work torment your body, or of that ascesis that resists the passions and the lusts". And the devil made him the beginner of the heresy of the Ehvites. And when his disciples become many, and they made know their ugly and lair teaching, they were condemned by the bishop of that county.

Also, another man called Asinas, by composing in the same city of Edessa many verses of three words song even up to these days, he lived a high living and he tied on himself, recklessly, to some very harsh deeds, in order to achieve glory. That one was deceived by the devil and the devil got him out of his monastic cell and the devil took him on a mountain called as Storios, and the devil materialized and showed him image of

chariots and horses and told him: "God has sent me to take you in heavens with me, as on Elijah". And when Asinas allowed on himself to be deceived with his childish soul, and he get in a chariot, the whole hallucination scattered away and he fell off that mountain and he died a mockery death.

I haven't told these things here vainly, but in order us to know the mockery form the devils who are thirsty for destroying the saints, and us not to lust, at an inappropriate time, for the high aspects of the living with the mind, in order us not to become laughing stock to our cunning enemy, because I am seeing even today some younger and full of passions one, who are hallucinating and fearlessly dogmatizing about the mysteries of the dispassion. It was written by a certain saint about those people who were full of passions and who were spying the meanings of the bodily and of the bodiless realities, and they didn't differ from the ill people teaching about health. The Blessed Paul, when he heard about those disciples who were disregarding the commandments, but they lusted for the happiness of that sight from after cleanness, he told them: "You must disrobe firstly the former man of the passions and then after you can desire to put on the new man, who is renewed into the knowledge of the mysteries, in the likeness of our Maker. And you must not lust for mine, of the apostles, which it consummated in a working manner by grace" (Eph. 4: 20).

"Therefore, God has mercy on whom he wills, and on whom he wills He makes callous" (Rom. 9: 18[775]). So, who will stay in front of God, or against God's will?

This is for, on occasions, God bestows as a gift; while on some other times God asks for the deeds and for the cleanness of the life and then God bestows. But sometimes God won't bestow the cleanness here even after deeds, but God keeps the cleanness to give it in its country. We find out that God does that also with the things that is inferior to cleanness, namely with the forgiveness of the sins. This is for, lo, in Baptism God bestows the forgiveness of the sins as a gift, and God doesn't ask for anything else except for faith. But in the repentance for sins from after Baptism God won't bestow that as a gift, but God asks for toils and for troubles and for sadness and for pricking, and for tears and for crying, for a long time, and only

[775] In KJB we have: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." (E. l. t.'s n.)

then God will forgive our sins. God forgave the thief as a gift, and God promised the thief the Kingdom of Heavens, after the sole confession, with the word, on the cross. And from the sinner woman, God asked for faith and tears. But from the confessor martyrs, together with the faith of their heart, God asked for troubles, for torments, for pricking, for punishments, and for death in many ways.

Convinced of these things and of similar ones, your holiness must take heed both at the first things and at the last things, and you must not ask for the sigh before the time for sight has come[776]. And as long as you are locked into the world of the body, you must strive to do the deeds of the repentance and you must fight your passions and you must endure into the fulfillment of the commandments and you must guard on yourself against the mockery coming from the devils and form those who herald the unchanged consummation in this passionate and tending to deviations world[777]. This is because those are not characteristic even to the holy angels who liturgize to the Father and to the Ghost, and who wait for the renewal of the world from within middle[778], and they to be liberated from the slavery of the corruption into the freedom of the sons of God (Rom. 8: 12). This is because, could be consummation here where the sun rises and sets in the middle of the clouds, and here is clean sky and there is cloudy, where here is joy and there is sadness, and here where against these the wolves have their part too, as one among the saint said? And may God support the foundation of your living in the true steadfastness and into the holy teaching. Who it is due the glory and the

[776] On one hand, Saint Isaac asks the monk for deeds for, by reaching through deeds the cleanness and the thinness of his body and the subtlety of his mind, the monk to become able of seeing the imageless realities, while on the other hand Saint Isaac askes the monk not to search for that sight while still in this life. Saint Isaac asks the monks not to trust them who herald the unchanged consummation in this world submitted to corruption. And here Saint Isaac is telling a full of mystery word, by affirming that neither the angels will reach this unchanged consummation as long as this world submitted to corruption lasts. By this, Saint Isaac means that also the angels will reach the supreme consummation only after the whole creation will have reached its consummation unsubmitted to corruption, and the angles too wait for the renewal of the world from the middle, namely of the Creation placed within us and God. This last part of his epistle it is a total rejection of a consummation that one could achieve within this world, and therefore it is a total rejection of the millenarism.

[777] It is probably here about the devils which can tempt and cause trouble in this world.

[778] Of the world being situated between people and God.

mastery and the worshipping, not and for the endless ages of the ages. Amen.

Troparion of the Saint, voice III

You have made on yourself a godlike sacrifice, you the blessed one. This is for like another great Isaac you shined in Syria, you by God instilled, and as one who urges to quietude, and made wise by God, by godlike appointment you have been priest in Nineveh, you the blessed one. Holy Father, you pious Isaac, pray to Christ Him to give us who desire you, a great mercy.

Kontakion, voice VIII

Churchly Son: *To The Defender Lady…*

You have shown on yourself as an all-luminous Morningstar, with the beginning of holiness luminating and on those who were in the darkness of the passions making them shine, as an all-illuminated adviser of the quietude. And as the one who took the gift of the grace, you give them who ask for it you give them the forgiveness of their mistakes, in order us to shout out: Rejoice, Father Isaac!

Another similar one

On the great adviser of that quietude according to the law and of that non-strayed sight illuminated helper, and of Nineveh wise and deified hierarch, and the beauty of the Syria and its offspring, and the clean vessel of the godlike Ghost, let us praise Isaac the all-heralder and the glorified.

Oikos

As an angel, father, living your life, you were extolling That One Who alone is before all realities, and from Him being

your mind enlightened, you have shown on yourself as light-bearer to them who strive on themselves towards Him, so that we are humbly singing to you these:

Rejoice, you whom the world is overlooked through;
Rejoice, you whom the passions are uprooted through;
Rejoice, you who are the monk's all-great comforting;
Rejoice, you who are of the fallen ones a new standing up;
Rejoice, you who wrote books which overwhelm many other books;
Rejoice, for you enriched the soul of the hesychasts;
Rejoice, for you flew on the height of the sight;
Rejoice, for you satiate the mind's thirst;
Rejoice, you shepherd among people, you by God chose;
Rejoice, you the candlestick of Christ's image;
Rejoice, you who the poverty is honored through;
Rejoice godlike Isaac, you the pillar of the good things;
Rejoice Syrian, you the threefold blessed!

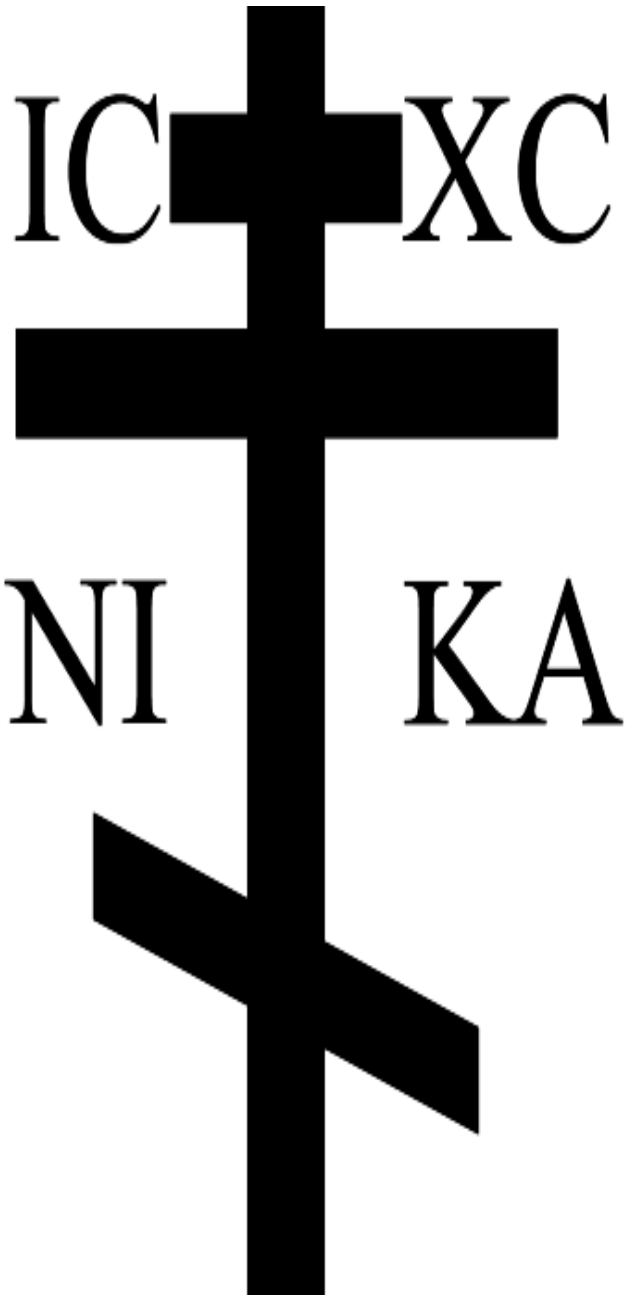
The Prayer
Towards Our Lord Jesus Christ
Of Saint Isaac the Syrian

Lord Jesus Christ, our God, who cried for Lazarus and tears of sadness and of mercy You shed for Lazarus, please receive my tears. Heal my passions with Your sufferings. Heal my wound with Your wounds. Clean my blood with Your blood, and mix within my body the good fragrance of Your of-life-maker body. The gall which You enemies gave You to drink, may sweeten the bitterness which my enemy gave me to drink. May Your body stretched on the cross to stretch towards You my mind pulled downwards by the devils. May you head that You leaned on the cross to elevate my head slapped by my enemies. May Your holy hands nailed on the cross pull me towards You, out of the precipice of my perdition, as Your all-holy mouth promised us. May you face mocked with slapping and spitting to fill up with shininess my face defiled by my lawlessness. May Your soul whom You gave to Your Father while on the cross, to advise me towards You, through Your grace. I do not have a full of pain heart in order to search for You, I do not have repentance, neither I have humiliation,

which turn the sons back to their inheritance. I do not have comforting tears, my Master. My mind has been darkened with the worldly things, and it cannot look in pain at You. My heart has become cold because of so many temptations and it cannot get hot with the tears of my love for You. But You, Lord Jesus Christ, You God, You the Treasures of the goods, You bestow me endless repentance and a heart full of pain, so that I could start, with the whole my soul, in searching for You. This is because without You I will become stranger to all good. Therefore, You give me, You the Good One, Your grace.

The Father Who gave You birth out of His bosoms, without years and before eternity, may Him renew within me the image of Your icon. I have forsaken You, please, You do not forsake me; I have left You, please come out an search for me. Take me to Your pasture. Countr me among Your chosen sheep, nourish me together with them with the greenery of Your godlike mysteries. This is for their clean heart is Your dwelling place, and one can see within their heart the shininess of Your unveilings. Your shininess is the comforting and the resting of them who have toiled for You, in troubles and in all sorts of torments. Please make worthy of this shininess me who are unworthy, by the grace and by the love for people of our Savior Jesus Christ, forever and ever! Amen.

Priest Professor PhD Academician
DUMITRU STĂNILOAE



THE ROMANIAN PHILOKALIA

- VOLUME XI -

"The Christendom is the religion assuring the eternal life of the human persons created by a loving Father of a beloved Son, in order to extend His love as Father to the human persons too. This eternal life is provided to each human person through the union with Jesus Christ, the eternal Son of the eternal Father, made man for this non-confounded union of His with us. This salvation for eternity of the human persons is done, on one hand, through the embodiment of the Son of God as man for eternity, and on the other hand through the sacrifice brought by Him and through His resurrection by getting the man, with the man's will, out of the man's passions which lock the man egotistically within himself, and within the seen and perishable world, and through the union with Christ resurrected to the eternal life. This elevation of the man from his passionate, egotistical state, and the man's loving union with the resurrected Christ it is done through the work of the Holy Ghost. But this, on one hand the man is united increasingly more with Christ and the man is imprinted by the Holy Ghost, and on the other hand the man increasingly accomplished his humanity, a humanity bearing within the thirst for the living communion and for the ternal life in the infinite horizon of the loving supreme or godlike life existing from ever within the Holy Trinity." (*Introduction*)

Priest Professor PhD Academician Dumitru, The Romanian Philokalia, volume XI, Apologeticum.

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PHILOKALIA

OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

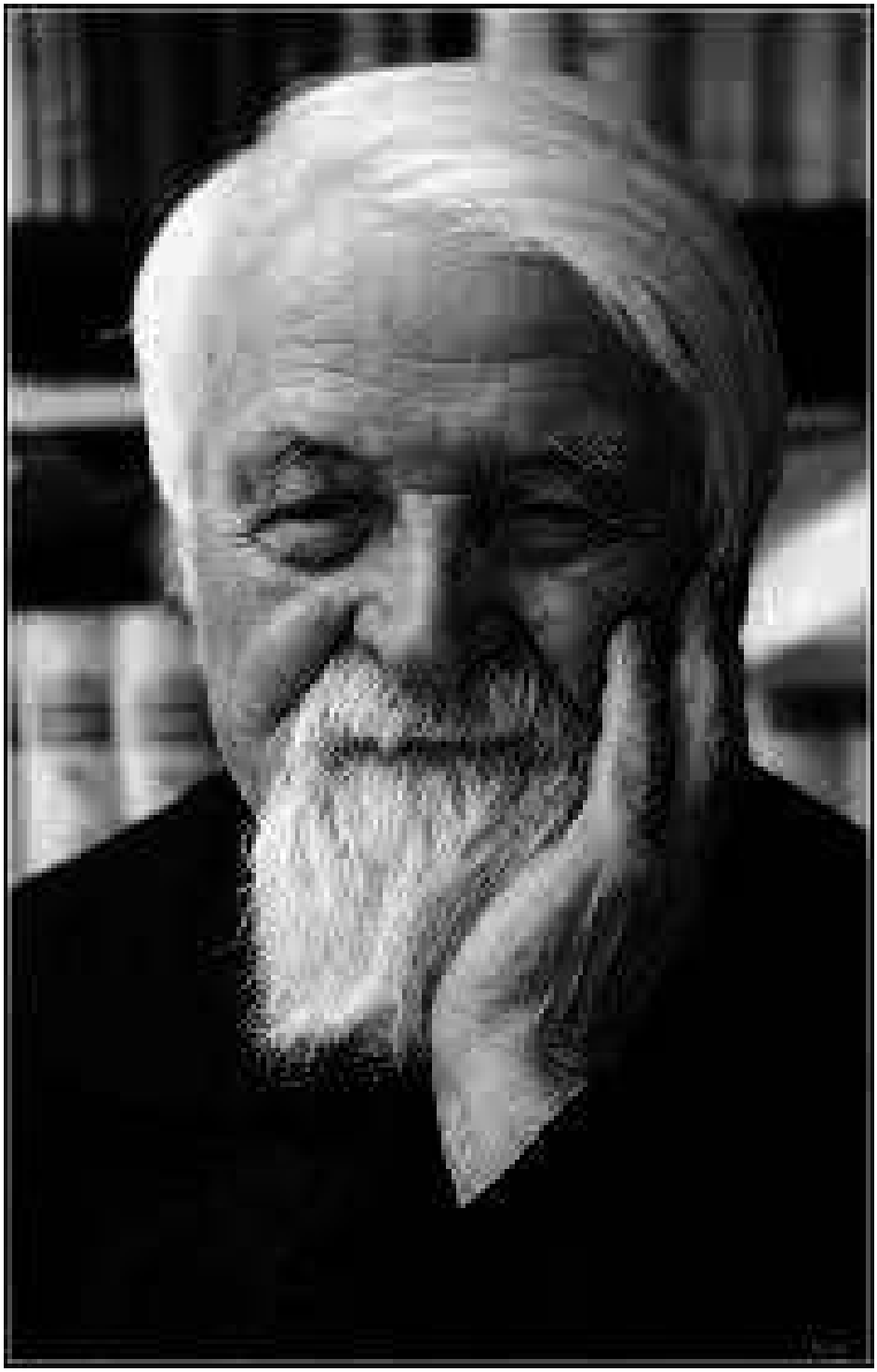
VOLUME XI

TRANSLATION[1], INTRODUCTION AND FOOTNOTES BY

DUMITRU STĂNILOAE

[1] **The texts of *The Romanian Philokalia* were translated from the Greek language in the Romanian language and put together by Priest Professor PhD Academician Dumitru Stăniloae**.

Translated from the Romanian language in the English language, by the will of God, by the most worthless from men: E.l.t. (Translated between 12. 13. 2024 – 02. 18. 2025).



Priest Professor PhD Academician Dumitru Stăniloae

Saints Barsanuphius and John

Spiritual Letters

Translation, introductions, and notes by
Fr. Prof. PhD Dumitru Stăniloae

Apologeticum
2005

Introduction

1. Content of the Writing

The Christendom is the religion assuring the eternal life of the human persons created by a loving Father of a beloved Son, in order to extend His love as Father to the human persons too. This eternal life is provided to each human person through the union with Jesus Christ, the eternal Son of the eternal Father, made man for this non-confounded union of His with us. This salvation for eternity of the human persons is done, on one hand, through the embodiment of the Son of God as man for eternity, and on the other hand through the sacrifice brought by Him and through His resurrection by getting the man, with the man's will, out of the man's passions which lock the man egotistically within himself, and within the seen and perishable world, and through the union with Christ resurrected to the eternal life. This elevation of the man from his passionate, egotistical state, and the man's loving union with the resurrected Christ it is done through the work of the Holy Ghost. But this, on one hand the man is united increasingly more with Christ and the man is imprinted by the Holy Ghost, and on the other hand the man increasingly accomplished his humanity, a humanity bearing within the thirst for the living communion and for the ternal life in the infinite horizon of the loving supreme or godlike life existing from ever within the Holy Trinity.

Thus, the Christian faith sees a foundation of the salvation what God into Trinity has done through creation and through Jesus Christ as embodied Son of the Father, namely the doctrine on the Holy Trinity and the Christology. In Christology we also have the fulfillment or the target of our salvation as eternal union with Christ and the consummation of our humanity through that union with the Son of God Who has taken upon Himself our humanity and He has brought our humanity to consummation. Christ helps us in this, by Himself working with us through His Holy Ghost. But this also implied a pneumatology, and also a certain conception on man, namely about the man's powers and destination, or an anthropology.

The doctrine on the Holy Trinity, the Christology, and the pneumatology, are united in the savior work with the anthropology.

The New Testament tells us about Christ and about the Holy Ghost separately, namely without Their connection with the man. But neither the man who has entered the way of the salvation is seen outside Chsit and Holy Ghost. Everything from the Epistles of the Apostles present as united the man who is being saved and Christ working within that man through the Holy Ghost, or Christ embodied, crucified, and resurrected as working within us in order to sanctify us through the Holy Ghost. "God hasn't appointed us towards anger, but towards achieving our salvation through our Lord Jesus Christ Who has resurrected for us, in order us to take vigil, either we have fallen asleep with Him, we live together with Him" (1 Thes. 5: 9-10). "Faithful is Him Who calls upon you. He will fulfill too" (he will take you to what He is calling you) (1 Thes. 5: 24).

But the man isn't saved without a collaboration of his with Christ. The man's salvation is but his active union with Christ Who works within man through the holy Ghost. The man's salvation is the man's getting out of the prison of his egotism and the man's entering and growing up into the communion with Christ, accomplished both through Christ into the Holy Ghost and through the man strengthened by Christ. The liberation of the man of egotism it is one with the man's liberation of his passions, or it is one with the man's deification. "For the will of God is this: your sanctification… to know each of you to master his vessel into holiness and honor, and not in the passion of the lust, as do the pagans who do not know God… For God hasn't called us to uncleanness, but to sanctification." (1 Thes. 4: 3-7). But the man can do the efforts towards this cleanness only into Christ, namely coworking with Christ's power and by having Christ as role-model. Therefore, if you have resurrected together with Christ, you will search for the realities from above, where Christ is sitting on the right hand of God… You search for the realities from above and not for the realities from on earth, for you have died and your life is hidden with Christ into God… Therefore, you kill the limbs of the earthly man: the debauchery, the uncleanness, the passions, the evil lust, and the covetousness (Col. 3: 1-5).

Every believer who accepts to work for his salvation he will do this work into Christ, or he will have Christ working within him, to bring him to an ever-greater likeness with Him. This likeness to Christ through the union with Him, it is also a movement of Christ towards an ever-greater union with the

man, but it is also a movement of the man towards this target. Saint Apostle Paul considers that his duty is to present "every consummate man into Christ Jesus" (Col. 1: 28). For "if there is Christ, the man will be a new creature" (2 Cor. 5: 17). "The life of Christ is shown into our mortal body" (2 Cor. 4: 11).

It must be especially highlighted that Christ works within us through His Holy Ghost. His Holy Ghost is our sanctifier power. Christ "has given us the earnest of the Ghost" (2 Cor. 5: 5). The man, in his movement towards the heights of his clean and loving humanity, he reaches to an ever-greater understanding and feeling. And in this it is shown that the man is imprinted within his whole being ever-more with Christ, through the loving and clean warmth maintained within man by the Holy Ghost. The man is like a living paper receiving into it the spiritual traits which the image of Christ is being composed with, as living image. The Ghost mellows the man's heart in order to be able to easily inscribe within man's heart the image of Christ. Thus, the Ghost is like some kind of hot pen imprinting Christ into man.

But the Ghost works upon a man also through another man who has reached, before the first man, to a stronger and more communicative faith. That's why Saint Apostle Paul can say that the believers from Corinth are the letter which he wrote Christ on, with the pen of the Holy Ghost: "Our letter you are, by showing that you are the letter of Christ, served by us, written not with ink but with the Ghost of the living God, not on stone tablets, but on the flesh tablets of the heart" (2 Cor. 3: 2-3).

Behold how the man, by being ever-more united with Christ and by becoming ever-more like Christ, on one hand the man accomplished on himself ever-more like man, like the consummate man who is Christ, and on the other hand the man gets ever-closer to Christ, the role-model man, by impropriating to himself the warmth and the cleanness of the Ghost. The man becomes bearer of Christ and, in the same time, spiritual.

The Holy Fathers following the New Testament, on one hand they persevered in describing the man in the union with Christ through the work of the Holy Ghost, but on the other hand they presented Christ not as separated in His work within man through the Holy Ghost, but in itself His work within man.

The separation of the Holy Trinity and of the work of Christ from their work within man started to be asserted later by the scholastics, by too strictly dividing the theoretical dogmatic theology - which one cannot see how Christ works like, through the Holy Ghost, within man – from the equally theoretical moral theology – which one cannot see in how the man's work is upheld by Christ, through the Holy Ghost, and how the man advances like, through that, into Christ.

It has been said that the Dogmatics has to present us what God is in Himself and what God has done for the man, while the Moral has to present what the man has to do. They overlooked the fact that what the man does he doesn't do by himself but strengthened by Christ and by Christ's Holy Ghost. They overlooked the fact that God is in Himself a God of the love, and this explains the creation and the work of the salvation. They overlooked that everything Christ did before uniting Himself with us, He did it for His love for man and the fact that this work is brought to an end in Christ's union with the man. They overlooked that what Christ did, He did it in the first place in the humanity assumed by Him, and that this work continues within each man individually. They overlooked the fact that the purpose of God-in-Trinity is the savior work within man through Christ into the Holy Ghost. And this purpose consists of uniting the man with the Embodied Son of God, and having to that also the collaboration of the man. They also overlooked the fact that we cannot work anything for our salvation without the Holy Trinity working through the sacrificed and resurrected Christ within us. Properly-said, the salvation consists of the penetration and the dwelling of the Holy Trinity, through Christ, within us, in order They to fill up us too with the love that is among the Trinity's Persons. We will reach the target which Christ is taking us to, when we have become transparent to Christ as the embodied, sacrifices, and resurrected Son of God, and that means our deification. And if the salvation consists of us becoming transparent to Christ, as He is within saints, this won't be only a theme of Morals but also of Dogmatics.

Actually, our moral deeds are God's deeds too, and the savior deeds of Christ reach their end or are fructified in the moral deeds of the man. The Dogmatics comprises in itself the non-unfolded Morals, and the Morals comprises the Dogmatics in its unfolding on the way to consummation.

But between our moral deeds which we unite ourselves through, ever-more with God, and God is united ever-more with us, an important role is played by the prayer. By praying we bring thanks to God, we ask Him to work with us, we praise Him for what he has done and for what He is doing within us. But we do that in the cult of the Church. Thats why the theological writings of the Holy Fathers are in the same time also writings of praising of God, those writings being very close to the Church's cult.

Following them, the whole Orthodox cult is full with the teaching about God in what God has done and in what God is doing for man and within man, namely God is presented as unseparated from the man. Thus, it is explained the theological content of the Orthodox cult, but it is also explained thus the emotional, existential living of the theological content within this cult. This stays in connection with the emotional presentation of the dogmas of the faith and with the continual theological foundation of the moral advices given to the man.

Only when the Fathers had to defend a point of the right-teaching about God or about Christ, they developed more the dogmatic side of that teaching. But not even then it missed from this presentation the connection of that point of the dogmatic teaching with the man's salvation, with its consequences for the living required to the man, with the praising and giving of thanks the man gives to God for the way God's work is reflected in the man's spiritual growth and in the man's power that is given him to collaborate with God to his salvation.

But most of the writings of the Holy Fathers have a preponderant spiritual content, namely they do not present God and Christ's savior work as such, but as that work takes place within man, through the Holy Ghost.

One of the most beautiful writings of spiritual character are "The Spiritual Letters" belonging to Barsanuphius and John.

The pundit monk from Mount Athos, Theocritus Dionisiatis, he writes in the "Foreword" to the second edition of the original Greek text of this writing, printed at Volos, by the Printing House belonging to Sot. Shoinas, in the year 1960: "One of the sweetest and most full of Holy Ghost writings, belonging to the Fathers of the holy Church of the East, but in the same time one of the less know writings to the rightly-believer people, it is, without doubt, "The All-Useful Book to the

Soul" of the ones among saints our Fathers Barsanuphius the Great and John also called the Prophet, a book consisting of 836 Answers".

Rightly so, this writing is of a great spiritual sweetness and it is of a special use not only for monks, but also for all the believers of our Church. Itself its title: "All-Useful Book to the Soul", under which the book was published for the first time in Venice, by Nicodemus the Hagiorite, and reprinted with small improvements at Volos in the year 1960 and at Thessaloniki in the year 1974, it mentions this fact. This fact is also repeated when explaining the title, through the words: "Towards the Use of All Rightly-Believer Christians".

Actually, these writings are appropriate answers, at any time, to a multitude of questions asked partially by monks, but also asked by laymen, questions which – as they were asked at that time or as they are similarly asked today – preoccupy any Christian.

But this writing didn't circulate among the believers' circles before the year 1816. Until then, this writing was only in diverse manuscripts, nu monasteries, destined for the use of the monks, thought through the connection the monks had with the lay believers, the content of this writing could have been spread outside monastery as well. Only in the year 1803, Nicodemus the Hagiorite – a monk pundit from Mount Athos – who published numerous spiritual works of the Fathers, he sent to Venice this work too, in order to be published, as given in an old manuscript existing in the library of the Lavra Monastery from the Holy Mountain, as copied by the Monks Anania, Cyprian, and Euthimios, who also paid for the publishing expenses. Nicodemus the Hagiorite endowed the published book with a biography of the Saints Barsanuphius and John, and with an alphabetical index of the content of the "Letters" from the book.

In the more recent times, this book has been arising a vivid interest in Occident as well. The Anglican priest Derwas James Chitty - a great admirer and living of the Eastern spirituality – has prepared the publishing of a critical text in Greek. A first fascicule of the text, containing 124 Letters, it has been published in the Patrologia Orientalis (t. XXXI, fascicule no. 3, Paris, 1967).

The unexpected death of priest Chitty, it impeded him to publish the integral text in Sources Chretienne. The task for

bringing this critical edition to an end, it was taken by Francois Neyt, who presented, in the year 1967, at Luvan, a remarkable doctoral thesis upon "The Letters towards Dorotheos in the Correspondence of Barsanuphius and John of Gaza".

But, by thinking that the integral publication of this work by Neyt was to be late, L. Regnault, together with Philippe Lemaire published a French translation from Greek, at Solesmes Monastery, in the year 1971. By reckoning the Nicodemus's Greek edition as "insufficient" (according to Hausherr, in "Dictionnaire de spiritualité" I, 1262), Regnault and Lemaire resorted also to some manuscripts from the National Library from Paris and from other libraries. The first 223 Letters were translated by them out of Cod. Coislin, Greek, 124, which they said it was the best. B. Outtier corroborated to their translation also the main Georgian manuscripts, some very old ones, Sinai no. 34 and 35, but which contain only 79 Epistles. Two of these, the first one and the 73rd one, it seems they weren't preserved by the Greek text and they were added at the end of the French translation.

L. Regnault declares that he was urged to translate and publish this writing in French by the "considerable influence this writing exercised in the history of the Christian spirituality" (Introduction to translation).

Our translation, though it has been following mainly the Greek text of the edition from Thessaloniki, it has been taking in account also the French translation. Also, we have been following the order of the "Letters" as taken by the French translation from the better Greek manuscripts used by the French translator, and we have placed between parentheses the different number of the "Letters" according to the edition from Volos.

We have reproduced in our translation also the references provided by the French text, between parentheses, to some sentences from Paterikon, comprised in the Grek manuscripts used by the French translator.

Many wrote about the life of Barsanuphius, also called the Old Man and of John, also called as the Prophet. The first to do that was Nicodemus the Hagiorite in the "Introduction" to his edition, which he described in especially their virtues, on the ground of the news about them.

Lately, S. Vailhe wrote about their lives in: Les lettres spirituelles de Jean et de Barsanuphe, edb. In Echos d'Orient, 7

(1903), pp. 268-276; and then in: Saint Barsanuphe, edb. 8 (1905), pp. 14-25, and; Jean le Prophete et Seridos, edb. 154-160. Appreciations upon the two Fathers and upon their teaching formulated also L. Regnault in his Preface wrote to an anthology of 50 Letters belonging to the two Fathers, which were published in the year 1967, bearing the title "Maîtres spirituelle au desert de Gaza".

We are not going to try here to offer the reader a systematic presentation of their lives. This is because anything we know about their lives it is comprised in their letters. We are going to limit us here only to some brief reflections upon the content of their "Letters", according to some of the data regarding their lives.

Barsanuphius and John were two spiritual Fathers, living as great ascetics during the first half of the Century VI, in the monastery founded by Serid and led by him, in the South of Gaza. Barsanuphius died around the year 540, being know also as "The Great Old Man", and John, also known as 'The Prophet" died sometimes earlier, between the year 530 and 535. Serid, the abbot of the monastery, he died fourteen days before John died. Dorotheos, who came to that monastery for he was attracted by the two Fathers, he was disciple to one of them, and he was also the administrator of the infirmary from the monastery, after the death of John he withdrew from the monastery and he totally locked himself up in his monastic cell refusing even to answer any question addressed to him. (In this regard to be seen *The Romanian Philokalia*, volume IX, p. 465). Vailhe reckons that Dorotheos founded his monastery around the year 540. To Dorotheos had been addressed around one hundred of the Letters, buy the two Fathers.

The two monks lived, each on them, locked up in their monastic cells. Serid was the one who brought them the written questions of some monks or of some laymen, and they told Serid what he should wrote as answer to those questions.

Nicodemus the Hagiorite used the witness of Theodore the Studites in discerning between this Barsanuphius and a certain Barsanuphius who were an acephalus heretic, whom Patriarch Sophronius of Jerusalem spoke about. In this sense, he answered a question addressed by Theodore the Studites to Patriarch Tarasios of Constantinople, who presided the Seventh Ecumenical Synod form the year 787. In this answer addressed to Patriarch Tarasios he said that this Barsanuphius, unlike the

heretic mentioned by Sophronius, Egyptian by birth as that one was too, he was totally Orthodox and he was reckoned by the Church as saint. Theodore the Studites, by presenting this witness bore by Patriarch Tarasios, he also says that during his time existed even an icon of Barsanuphius exposed in the great church from Constantinople.

Regarding the content of the "Letters", it is a concrete application of the doctrine that had been crystalized in the Christian spirituality form the centuries before Barsanuphius and John lived, upon passions and virtues. By that, their content was kindred to that of the Paterikon. But, while in Paterikon this doctrine is concretized in gestures, deeds, and short sentences issued by the Fathers, in the "Letters" of Barsanuphius and John that doctrine is concretized in advices given as answers to the questions raised by some people who strived to apply that doctrine in diverse concrete situations of their lives, while fighting all sorts of impediments, of temptations, and of hardships. It is, by that, also an application of the doctrine from the Philokalian writings.

The advices given in these letters have a remarkable not of realism. They take heed at the spiritual level of those who asked the questions. They asked greater things from them who were spiritually advanced, while they asked more modest things from those who were less advanced, according to their measure. That's why, this book can be of a real help not only for monks, but also for the believer laymen, and especially for the priests who are spiritual guides.

"What the Apophthegmata of the Father (Paterikon) allowed us only to intuit in a few fugitive glitters, on rare moments, here it is unfolding in front of our eyes, as a movie showing us in plain daylight the most-hidden aspects of the monks' life, who are following, day by day, their humble effort of ascesis and of prayer, upheld by the advices, by the teachings, and by the encouragement coming from their Father into God. We do not know what to admire more: the advice given to the disciple who repeats ceaselessly the confessions of his helplessness and who ceaselessly asks for the same advice and help, or to admire the patience of the teacher who doesn't get tired of using all his natural and supra-natural gifts in order to lead towards salvation his spiritual sons entrusted to him by the Savior" (L. Regnault, in *Introduction* to the French

translation of the „Lettres", entitles: *Barsanuphe et Jean de Gaza, Correspondence*", Solesmes, 1971).

It is hard to resume faithfully the great richness of so nuanced advices comprised in these "Letters", according to eth great diversity of situations presented by them who asked for those advices.

Barsanuphius and John aim in their advices addressed to them who asked for guidance, in the first place at humbleness, that is the condition of the love for God and for people, as supreme virtue and achievement of the man. Only those who reached at them, only they have been elevated above all passions.

The humbleness is especially opposed by the vain-glory, because the vain-glory locks the man up into the self-preoccupation in an egotistic manner. This vain-glory can take endlessly diverse and subtle forms, which can deceive the man. In order to reach the humbleness, one needs an increasingly subtle attention, an attention which is increasingly more attentive at the own self, aiming to notice the diverse movements of the vain-glory and aiming to clean up from on the real image of the man all the thicker or thinner layers of slag that covers or cunningly crooks more or less visibly, the real self of the man.

The instrument which this slag is scrapped away with, it mainly is the cutting off of the own will, and the obedience to the authority of the spiritual Father, or to the monastery's abbot. This is because the vain-glory, which all the other passions are tied on, it can crook or falsify the man's being until giving to the man the impression that right this crooked, pretending for it is his true being and the will to uphold that form it is his own will. That's why the man just be helped to break up with this will of his.

Throught humbleness, the man reaches to see his own real self, as cleaned of the layer of opacity, of darkness, which have been place over it. On this way, the uncovered self discovers on himself as a clearly dependent on God self, one could say a self that is transparent to God Who, by the meaning He gives to all realities, He brings within man the great light. At this seeing of the luminous greatness of God cannot reach but the one who sees his smallness, his meaningless, or the darkness of his existence as locked up in itself. This is because once man's smallness admitted, that smallness makes

inexplicable the man's existence without God. The more reduced the man feels himself, the emptier, the more clearly, he sees on himself that he cannot exist except through God, and the more he will feel the presence of God as his own foundation.

The humbleness is upheld within man right by the fact that the man realizes the world's limits and his limits, by living all sorts of imperfections (illnesses, death, the world's incapacity to really and definitively satisfy the man), and the man still cannot reach the edge of the cosmos and he cannot ever reach the consummate self-knowledge.

In the human being's imperfections and the world's imperfections and in the continuous unsatisfaction which these ones leave us through themselves, it is shown their limitation, but in the man's impossibility to reach their edges with his knowledge we ascertain their indefinite. They appear to us as indefinite and as limitation in the same time. The world is finite because of not being one with God; but the world is infinite because it has been created by the infinite God and the world is in connection with God and with the man as image of God.

The man is indefinite regarding the complexity and the permanent novelty of his spirit. Due to that the man is made for progressing into the self-knowledge, but the man cannot go all the way to the end in this self-knowledge. And even if the man had reached that end, he wouldn't have exited his imperfection. And the world is inferior to the man because of being an object of knowledge lacking an own conscience and lacking the capacity for communicating its love in a conscious manner, and it lacks the capacity to consciously know on itself. Still, the man has been created so that he cannot totally dispose of the world's physical existence and also the man cannot reach the world's edges without knowledge. Thus, both the human self and the physical world, they appear to be, on one hand, as a limitation, as imprinted with imperfections and with helplessness, but on the other hand they appear to be as exceeding their own powers of disposing of themselves, and this is especially in what regards the man's powers to know on himself and to know the two realities all the way to their edges.

The man progresses in self-knowledge and in the knowledge of the world, in an indefinite whose end the man cannot reach, but which, on the other hand, it constantly closes the man's thoughts and feelings on the same unsatisfactory plan. The man progresses in knowing the world, but he

progresses in knowing some endlessly specified aspects of the same general laws, while remaining with the knowledge about the physical world and of the knowledge about himself on a finite and in the same time indefinite plan.

Both of these show that the man's self and the world, once they are finite, but in the impossibility to be comprised one through another, they are dependent, but not on one another, but on a superior reality.

What could exist like, through itself an imperfect world? If that world existed through itself, what it could not be perfect like?

This question was given by the antiquity's philosophy a pantheistic, emanationist, or evolutionist answer. It was said that the foundation if perfect, but the things emanated from that foundation are imperfect, or that they will reach the perfection by evolution. But what could come out of it those imperfect emanations like, once they have started on the road of perfection since eternity, since they have been existing? Only the idea of the existential difference between the foundation of the world and our world it could answer the problem of the world's imperfection. The foundation is uncreated, while the world is created. It is the same regarding the man. But the world and the man could achieve the perfection by remaining in perfect communication with their foundation. But this was left as the disposal of the human freedom. Only the freedom of the created conscious beings can bring the world to perfection. But neither the world nor the man can sip their perfection out of themselves. This is because otherwise they won't be forced to reach perfection. If that had bene the case, there wouldn't have been freedom in creation.

Thus, thought created, the world appears as invested by its Creator with the greatest value. The world's perfection depends on its freedom. The world reaches this perfection through the freely accepted communion with its foundation, Who, in addition to the fact that He is fee and loving, He also created the world out of His love, in order the world to reach the happiness of the consummation, by freely accepting His love. Only a created world can be a world of the freedom and a world of the love, due to the fact that it is the work of a fee and loving person-like foundation. Otherwise, everything would have stayed under the necessity of some laws of the repetition which cannot give a meaning to the existence. The man and the world

are not some slaves carried away by the monotonous repetition of some laws, because the man and the world have been created by a free and loving Being. And imperfect existence dominated by such paws all the way to its foundation, it would have presented right those laws as inexplicable, as lacking any conscience and freedom. A general, fatal, and imperfect blindness would have dominated the entire existence, and that would be totally meaningless.

By explaining the world and the man as God's creations, the Christian faith related the man's growth to his humbleness, as a conscience of his dependency on God the Creator, but also on the man's love for his Creator, a love that keeps the man in connection with the Creator.

A great tole in man's advancement towards achieving his real image, it is played by man's patience in troubles. Patiently enduring the troubles, it really strengthens the man's spirit, while the attempt to avoid troubles it will make the man spiritually drowsy. BY enduring the troubles, the man shows that his strength doesn't come from an attachment to the world, but the man's strength comes from the Almighty and loving God. The world alternates the pleasures it provides, with many troubles. Themselves the slavery and the weakness which the passions lower the man into – as excessive attachments to the world -, they show the world's incapacity to consummate the man, namely to save the man. The man, in his life, he is especially united through his spirit with the non-passing and infinite God. That's why the man must cultivate his relationship with God, so that the man will be liberated from the world and the man will truly become the world's master. All the searches for avoiding the troubles, for having a comfortable life by the things offered by the world, are intertwines with the egotism that breaks the man from another man, an egotism that impeded the man from advancing towards the Kingdom of Heavens that is the Kingdom of Love between man and God and between man and another man. That's why Barsanuphius and John reckoned that there is no other road to the Kingdom of Heavens except by patiently suffering the troubles. And they even reckoned that the doing any good it would be intertwined with the suffering of some trouble, because of stirring up seen and unseen envy.

The power for suffering the troubles comes to the man out of his relationship with Christ Who, by being the Son of God

made man, he suffered the cross out of love for us, and He didn't allow Himself to be overwhelmed by cross's pains.

Likewise, the whole man's power to be humble it comes out of the kenosis – or the willing depletion of glory – of Christ.

Thus, the man's advancement towards his true image it is an advancement by the power of Christ and towards the likeness to Christ as man; the man's advancement has Christocentric grounds and target. Only the patience and the humbleness can lead the people to the loving union among themselves, as Christ wanted. But this union cannot be achieved by men except into Christ. This union with Christ consummates us also through the fact that in the same time with it we also achieve the union with other people. Besides, the Son of God made Himself a man on this purpose: in order us to become one with Him. And only the humbleness and the suffering of the troubles patiently, only they will bring us towards that love that can united us. This is for Christ too achieved this real image of the man through kenosis (humbleness) and cross.

Actually, out of Christ's death as sacrifice on the cross we learn and we take power for preparing ourselves towards our own death as an exit from a live closed into ourselves, as tearing down of the barriers which impede us from a full communion.

In suffering the troubles is manifested a relativization of our connections with the worldly realities. Through it the plan of the superior spiritual life can be felt again – the superior spiritual life being characterized by kindness and by love into the eternal life.

This sense of the relativeness of the earthly realities, a sense that weakens our passions, it gives to the man an increasing resting from the worries for the things of this world. That's why the "resting" it is another important spiritual state, perseveringly highlighted by Barsanuphius and John. Through this one it is shown the fact that the world hasn't been created to enslave our spirit, but the world has been created to be transfigured through our spirit united with God, to be take in mastery by our spirit.

If Saint Maximos the Confessor highlighted the "eternal resting reached by the man after his movement towards consummation during his earthly live (contrary to Origen, according to whom the souls constantly turn back from pleroma

and the soul constantly move back and forth from pleroma, because of getting bored of pleroma, and therefore the souls remain in an eternal unrest, or they obtain only passing resting), Barsanuphius explained this resting, by showing that the resting is achieved as a downpayment even from here, by suffering the troubles as relativized hardships, and through humbleness.

By increasing into this "resting" from the worries and from the troubles caused by a too tight attachment to the world, which keep us in a tormenting agitation, we will advance towards the great and imperishable resting of the future life, one that is not a petrifaction, but it is an undisturbed joy for the love which we will live forever into.

The eternal resting reached by them who strengthen on themselves from here by suffering the troubles, it also has within itself a serenity of the conscience of having done nothing evil to anybody, or of having obtained the forgiveness for the evil done to others. Their forgiveness comes to us also through their prayers, after we will have passes away from this life, but also through the prayers of all the people who are part of the Church, especially the saints. From here came the great importance granted in these "Letters" to the forgiveness of ones by others, and to the prayers for others. Asking for forgiveness it will soften down both the soul of his who asks for forgiveness and the soul of him who is asked for forgiveness, as also the granted forgiveness softens up the souls of both of them, and it will make possible the real communication of power and of life from one to another. This is for asking for forgiveness and granting forgiveness both contribute to advancing into humbleness and to set one free from vain-glory.

The communion is especially helped by the prayer of ones for others. Nobody is saved alone; nobody brings joy to God by only praying for himself. God wants us united among ourselves, given that God is the God of the love and God wants to gather all of us together into Himself. That's why, in this striving for uniting ourselves with others, one shown especially in prayer, God Himself is working too. Only in our love for another, a love shown through prayer, we can get humbled and we can liberate ourselves from freedom, as also we can liberate on ourselves from our envy that doesn't rejoice for others' wellness. That's why, only by praying ones for others, we can get our prayers answered by God.

We think that there is no other spiritual book from the period of the Church Fathers that speaks so much and so concretely about the prayer for others, and especially about the prayer of the saints. By that, it is highlighted the meeting of everybody in the catholicity of the prayer. Everyone meets with all the other and with God, in prayer. Each one feels himself responsible for the salvation of the others, and he is called to work for that by praying.

As relative as are the material -things in the vision of the "Letters", as important is the human person: "What would the man benefit if he gained the whole world, but he lost his soul?". I can be saved without material things, or I can be saved more easily if I gather material things without being greedy and without depriving others of their rights. But I cannot be saved without caring about others and without helping them to be saved. It is implied in this the fact that the material things have no value except for humans if used towards increasing the communion among them and for advancing to the eternal communion in the future life. That's why the material things, the galaxies, the cosmos make sense only for humans. Even the ideas and the books preserving the ideas, and which the ideas as transmitted through, over space and time, in order the ideas to be perceived by other consciences, without this purpose the books would have been like inexistence, or they would have been a pure virtuality non-actualized in the benefit of our life and or our eternal communion. The books would have been nothing without people whom the books to serve for their aspiration top communion, an aspiration that is consummated in the eternal communion. Thus, if the cosmos proves to be meaningless without the human persons, the human persons are the great and the important reality giving value to the cosmos. On the other hand, despite the whole their unspeakably superior value, because the human persons cannot cerate the cosmos and they cannot maintain their life in front of it, it will be obvious that there must be a person-like existence superior to the cosmos, namely an existence capable of creating the cosmos and capable of maintaining the cosmos in existence, a being capable of maintain himself in existence in front of the cosmos and capable of giving the cosmos a meaning. But this meaning is not for him who has created the cosmos, but this meaning is for other persons who have a weaker power than the Creator of the cosmos has. But without

a superior existence which to be conscious or the meanings of the existence and of the created world, there would have been absent the original spring of the meanings. And without this spring of meanings there couldn't have had, or there couldn't have come to existence, any existence. In this case there wouldn't have been possible beings capable of reaching to meanings, neither would have been possible a reality with a virtuality of meanings; and there wouldn't have been any guarantee for the value and for the eternal preservation of the meanings noticed by the human conscience, together with the persons who noticed those meanings and who can preserve those meanings in their conscience, in accordance to the person-like supreme spring of all meanings.

The reciprocal forgiveness, the prayer for others, the humbleness, the rejection of the vain-glory, they are equally numerous means which can lead towards the image of the loving man and which can imprint the reports among people with an endless sweetness and delicateness, by leading all people to the Kingdom of Heavens that is the Kingdom of the Consummate Love. The work of Barsanuphius and John is a universal symphony of the love, as manifested in the heard and unheard prayer of all people for all other people, as expression of the together-love of all people, of the move which all people believe in the eternal value and existence of all the other people as unique and non-confoundable persons.

"The Letter of Barsanuphius and John" describe the gradual polishing of the man of everything that has lowered the man below his humanity, a polishing that cannot be done except within the communion among people, a communion nourished out of their communion with God. This polishing work is done not only by God upon each person, but it is a work done also by each person upon himself while always helped by God and by the believers who are spiritually more advanced. We advance together towards a consummate life in communion, which each of us grows up in, in what regards his spiritual strength and his love, in freedom from the own passions and from others' passions, and in communion, towards the Kingdom of God into Trinity, of God of the love. If there we won't live any division among us and between us and God, we must not accept it, with resignation, either here. We cannot have a full and happy life except in communion, in getting far from any egotism.

That's why, another steadfast recommendation formulated by Barsanuphius and John was, on one hand, the cutting off of the own will, but on the other hand they urged us to make efforts in order us to fulfill the will of God Who loves all of us and He wants us to love on one another and He gives us the power that strengthens us to fulfill those. This is for the will of God, contrary to our egotistic will, it is the will that embraces all of us in love. By fulfilling this will of God, we too really contribute to the fulfillment of the ask: "Your will be done". Abd by that, we also contribute to fulfillment of the other asks, as: "Your Kingdom come".

The Present Writing in the Romanian Spiritual Tradition

We have seen that the French translator of this writing spoke about the great influence this writing had over the Orthodox spirituality. This affirmation an be confirmed also by the attention this writing enjoyed in the tradition of the Romanian spirituality. I noticed before translating this writing, the presence of the way of speaking characteristic to the "Letters" among the monks living in the Romanian monasteries. But I didn't know that the Romanian monks learnt this way of speaking from the texts of the "Letters" themselves, as they read these texts in the Romanian monasteries. I believed that the Romanian monks learnt that ways of speaking by frequenting and by living in the monasteries from the Holy Mountain Athos.

But, when I inquired about the existence of this writing among the manuscripts owned by the Library of the Romanian Academia, I found out about its existence in numerous Romanian manuscripts which were translated before the issuing of the Greek edition from the year 1816, most of the manuscripts dating from the time when Abbot Paisius lived at Neamţ Monastery. It is true that most of the manuscripts called as "Miscellaneous" do not contain but a few pages of the "Letters". Such are: "Ms. No. 1913 form the year 1811; Ms. No. 1621 from Cernica Monastery, dating from the XVIII Century, originating from Argeş Monastery; Ms. 1995 from Cernica Monastery and dating from XVIII Century; Ms. no. 1994 from the year 1793, originating also from Cernica Monastery and signed by Saint Calinic; Ms. no. 2100 from the XVIII Century, originating from Lainic Monastery; Ms. no. 2115, dating from

the year 1789; Ms. no. 2466 from the XVIII Century, originating from Argeş Monastery; Ms. no. 5548 originating from XVIII Century; Ms. no. 5944 dating from XIX Century; Ms. no. 3574 dating from the XVIII Century.

Manuscripts containing the whole writing are: Ms. no. 3723 from the year 1787, f.1 r. – 343 r.; Ms. no. 1532, ff. 1-327 from the XIX Century; Ms. no. 1539, ff. 1-366.

About the last-mentioned manuscript, it is specified that: "This book belongs to the monastic community of Abbot Paisius, Saint Monastery Secu". It seems that the whole work is given also in the Ms. no. 2147, that comprised 604 pages, and that originates from the disciples of Abbot Paisius from Neamţ Monastery; and in the manuscript no. 1899, from the year 1796, containing 426 pages and entitled: The Book of the Holy Abbots, or the Great Barsanuphius and John". On this manuscript it is also specified the fact that it originates form Cernica Monastery, from the time of Archimandrite Gheorghe, Disciple of Paisius, as a copy made after a translation from the year 1789 from Neamţ Monastery. This manuscript is also signed by Saint Calinic.

Also, the Ms. no. 3723, entitles "The Book of Abba Barsanuphius" it appears to be a translation from Greek, made at Neamţ Monastery, by an anonymous monk, and revised by the "Teacher Ilarion", whom we know about that he had such authority that Paisius didn't dare to do his translations in Slavonic (printed in Russia under the title of Dobrotoliubie) directly from Greek, be he translated according to the Romanian translations made by Ilarion and Makarios (Cetvericov).

More attentive research could find out whether all the manuscripts of the translation are copies after the translations mentioned above, or there existed other translations as well.

We are going to give below, form the Ms. 3723, f. 346 r., about its translation. Then, we are going to give from the same manuscript, as sample of Romanian text from that time, the questions and the answers no. 314 and 315. They are remarkable by many words which have been preserved in the succulent language of our monastic and peasant tradition, despite the whole clumsiness and some inexactitudes making them difficult to read maybe even at the time they were written.

Ms. 3723, f. 346 r.: "[2]Has been translated this holy and useful-to-soul book of Saint Barsanuphius, from the Hellenic language into our Romanian language, by someone among the all-small and last disciples of Abbot Paisius and it was seen by Teacher Ilarion."

F. 176(3)-177(v).

Question of the same one.

My thought tells me that the quietude is more necessary than everything, and it is useful to one. Does it tell me right?

Answer of John.

The quietude is without one restraining his heart from giving and form taking and from being pleasant to people and from the other things; for the Lord rebuked that teacher for that man who fell among thieves and asked him who was his neighbor, and the teacher answered that him who have mercy on that man. The Lord also said: "I want mercy and not sacrifice". So, once you have understood that the mercy is greater than the sacrifice, lean tour heart towards mercy. This is also for the producing of the quietude bring one to high-cogitation, before he will have gained on himself, namely the man must become righteous for then will be the quietude, for he has worn the cross, so that if you have mercy you will find help; but if you hold on yourself as exceeding the measure, learn that you will lose even that what you will have had before, so that neither within nor outside you must travel, but on the middle, by understanding what the God's will is, because all the days are bad.

Question of the same one: "Unveil to me, master, how neither inside nor outside, but o the middle; must I not appoint certain days to the quietude, and certain days to the worries?

Answer of John:

Not to hope either for quietude nor to defame into taking care, this is the middle path that doesn't fall, and having quietude towards humbleness and into taking care for watchfulness and shouting out wit the thought; there is not time limit, all the more of days; but somebody owed to suffer with thanks the things coming upon him; and all the ones from the monastery must be compassionate. This is for the apostle's command fulfills: namely, if somebody is troubles, let him be

[2] We kindly warn the reader that conveying in English the style of the Romanian language used in the samples it cannot be done but partially (if at all). (E. l. t's. n.)

troubled together with him: in order to save him, in order to heal his soul, for this is the mercifulness and suffering together with the helplessness and helping to their healings, it is good, because if the doctor is paid for taking care of the ill man, all the more will be rewarded him who commiserates in everything with his neighbor, according to his power; for if somebody will have mercy on everything, he will fulfill his will even in what he suffers.

Anonymous

BARSANUPHIUS

and

JOHN

SPIRITUAL LETTERS

1. *Answer of the Great Oldman (or of Barsanuphius) towards Abba John from Bathsheba[3], who asked him to allow him to come and live by their side, in their common monastery.*

It is written in the Apostle that "He who started within you the good work, Himself will fulfill that work until the day of our Lord Jesus Christ" (Phil. 1: 6). And again, our Master said to the one who came to Him: "If somebody doesn't reject everything he has and his nation, or if he doesn't event hate his own soul, he could not be My disciple" (Lk. 14: 33, and 26). And it is possible to God Him to fulfill this word for us. "For what is better and more pleasant than the brothers living together?" (Ps. 132: 1[4]).

So, I pray for you, you to reach that measure written in Acts: "All of them who had wealth they sold it and bringing the price of the dols things they place it at the feet of the Apostles" (Acts 4: 34-35).

And knowing I your zeal, as being according to God, I said to our beloved son, Serid, who has covered us with God from the care for people (and we hope in God that you too will be covered together with us): "Welcome brother John with much love and do not doubt at all. This is for even two years earlier God unveiled me that he was to come here and many among the brothers were to come to us. And I have been guarding the unveiling until seeing what the Lord has done. Therefore, when the time has come, I talked about that unveiling to you too".

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[3] In the Greek text: Μεσωραβι.

[4] In King John Bible (from now on abbreviated as KJB) we have: Ps. 133: 1: "BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!"; in the Romanian Orthodox Bible (from now on abbreviated as ROB) we have: Ps. 132: 1: "Behold, now, what it is good and what it is beautiful, except only the brothers to live together!" (E. l. t.'s n.)

And for I have reckoned to send you something of the things I wear, behold I have taken my monastic hat off my head and I am sending it to you through the brother, saying to him: "Give this one to him, and bring me another, in exchange". Therefore, you keep that to your death. For it will shelter you against many evils and temptations. Do not give it to somebody else. For it is the blessing from God to you, through my hands. And force on yourself to bring your work to the end and liberate yourself of any other worry, like we have been liberated too. And sit with us, within the whole carelessness, bestowing on yourself to God.

And I, Serid[5], I am telling you a wonderful thing. While the Oldman was speaking these things, I thought into myself: how can I memorize all of these, so that I will be able to write them down? If the Oldman wanted, I would bring here ink and paper so that to write down any word I hear from him. But the Oldman knew what I was thinking, and his face started glowing like fire, and he told me: "Go and write, and do not fear. If I told you tens of thousands of words to write down, the Ghost of God wouldn't let you writing either more or less words than I told you, even if you wanted that, for He will lead your hand in order you to write these down one at a time.

2. Answer of the same Great Oldman towards the same one, heralding him in advance the diverse sorts of troubles which were to come upon him and his bodily helplessness united with those troubles, but also his souly progress he will have it out of those troubles.

Tell to brother John[6]: Strengthen you hear as a hard stone. And I call as stone the strength of the soul, in order you to be able to bear what I am going to tell you. So, take heed at yourself, lets by hearing these things you to get haughty in your heart, and so you to fall off the spiritual promise. This is because many were lost because of their haughtiness, even

[5] Serid(os) was the founder and the hegumen of the monastery and in the same time he was the servant of Barsanuphius and John, and he was the one who was writing the answers and who was sending the answers to their recipients. In this letter Serid is adding this paragraph from himself.

[6] The Oldman addressed himself to Serid to write down this answer and to send it to the same John.

among those who reached the measure. So, prepare yourself to give thanks in everything, listening to the Apostle who says: "Give thanks in everything" (1 Thess. 5: 18), "either into troubles, or in needs, or in tribulations" (2 Cor. 6: 4), or in bodily toils and helplessness. Give thanks to God in all the things coming upon you. This is for I hope that you too will "enter His resting" (Hebr. 4: 1). "This is because through many troubles we have to enter the Kingdom of God" (Acts 14: 22). Therefore, you do not doubt in your soul, and let not your heart to weaken in anything. And remember the Apostle's word "that even if the outside man gets broken, the inside man gets renewed day by day" (2 Cor. 4: 16).

So, if you do not endure the sufferings, you won't be able to reach the cross. And if you firstly endure the sufferings, you will enter the realm of His resting. And then you will be appeased into the whole carelessness, by having your soul fortified and stuck with the Lord forever, and guarded into faith, and rejoicing into hope, and gladdening into love, and guarding into the Holy and of-one-being Trinity. And then will be fulfilled with you that what was said: "Let the heavens gladden, and let the earth rejoice" (Ps. 95: 11[7]). This is the worriless life of the man of God. This is, my beloved brother, that the Father and the Son and the Holy Ghost rejoice of your salvation.

3. Answer of another Oldman towards the same one, who asked him for a meeting.

Tell to my brother: Forgive me, for the Lord, for I want to see you, but I cannot find any spare time because of the conscience of others. But I rejoice myself for the love for the blessings sent to you by the Holy Oldman. And blessed are you for you have been found worthy of those.

4. Because a temptation occurred for the monks form the places where Abba John was living before coming to the common monastery, and because there was an uprising while he was

[7] In KJB we have: Ps. 96: 11: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof."; in ROB we have: Ps. 95: 11: "Let the heavens gladden and let the earth rejoice, let the sea shaken and all the things from within it." (E. l. t.'s n.)

there, and by spiritually knowing those things in advance, the Oldman wrote him the followings:

Wrote to brother John: Behold, I am sending you three testimonies of the power of God, from the Scriptures of the Holy Ghost, which I want to wake your mind up through, in order you to know what fits the present times[8].

The first testimony is this: "God told to Prophet Isaiah: "Go my people, enter your room, clock up your door, hide yourself for a little while until the anger of the Lord will pass" (Isa. 26: 20).

The second testimony is this: "Get out from their middle and differ from them and do not touch that what is unclean, sys the Lord, and I will receive you and I will be like a Father to you, and you will be sons and daughters to Me, says the All-Keeper Lord" (Isa. 17: 18).

The third testimony: "Take care of what you are walking like, not like some unwise, but like some wisemen, by redeeming the time because the days are bad" (Eph. 5: 15-16).

And I am saying to you: Run towards the things ahead of you and quickly consummate your work, by remembering about the lord Who says: he who lays his hand on the plow, but who turns towards the things from the back, he won't prepare himself for the Kingdom of Heavens" (Lk. 9: 62). For I am looking at the peaceful life that is into our Lord Christ Jesus Whom to be the glory forever. Amen.

5. Answer of the same Great Oldman towards Abba[9] who was sad because of Abba John was late and that's why he thought that Abba John wasn't coming at all.

Do not be discouraged, my son, neither be you sad because of our brother. This is for, even he is missing with his body, he is always with us. This is for he is of one soul with us and nothing separated him from our love from now and forever.

[8] Or of John, also called as The Prophet, towards the same John from Bethsheba.
[9] Or towards the monastery's hegumen: Serid.

6. The Letter of the same Great Oldman written towards Abba John, who was occupying on himself, in his country, with some things needed for monastery and he was troubled by a war waged him by his own body[10].

Write to your father: you are still outside, toiling according to your power, for God and for your brothers' souls, better said for our and yours resting and peace. This is for, if our brothers are resting and are sheltered through us, we too will find through them the consummate resting[11]; and it will be fulfilled with us the written word: "A brother helped by another brother is like a fortified and surrounded by walls stronghold" (Prov. 18: 19).

Cut oof all the ties and all the apparent causes had by you as long as you are outside, and do not permit any contrived cause and any connection with somebody to draw you towards the old things. This is because, if you do not do such, you won't be able to appease on yourself into a consummate quietude. This is for we have done it so. By doing so, I hope that you will consummately appease on yourself, with the help of God, and your odds and your part will be with us forever. Let nobody find out, for now, about the things I have written to you as answer to your request, and if you work goes well, you will thank God and pray to Him. This is for, this is what it means: "Give thanks in everything" (1 Thess. 5: 18). Let's not overlook our duty to give thanks to God. Let's do as did him whom the parable said yore about: He went to pray within church to be appointed to him to find out something to eat and he met somebody who told him: come and eat with me, today, and then go and pray, but he answered: I am not coming, for I have left in order to ask this from God. Therefore, us too, either we find or we do not find, we will give God prayer and thanks. Take heed at always bearing within your body the cross of Christ[12].

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[10] This answer was sent by Abba Barsanuphius to Abba John from Bethsheba. It is not about Abba John surnames The Prophet, who live in Serid's monastery. Abba John from Bethsheba came in Serid's monastery, but later on he went to his country for procuring some things for Serid's monastery.

[11] By helping our brothers to gain the resting and the peace against the body's war, their resting and their peace will come back to us, so that we too will gain more resting and peace.

[12] From here one can see that the body's war endured by the recipient of the answer, it was from hunger. Barsanuphius told him that is good to bear this cross too, within his body, for it will shelter him against other lusts as well. In the same time, he must pray to God. This is for God will provide him, when He will see fit, the needed food.

7. Answer of the same Great Oldman towards the same one who thought at going with the brothers to pick up the things they needed for manual labor, but he feared of the wilderness of those places[13]. He reminded him to take heed at the war of the body that bothers, and he promised him the help from God in this departure which he took the responsibility for, upon himself.

Tell him who has been called by an entrustment from high, to come and live next to us not only in the present age, but also in the age to come, to our brother and the one of-one-soul with us, John: Our Master Christ told to His disciples: "Are not two sparrows sold for a penny, but none of them will fall on the ground without the will of My Father Who is in heavens. To you, thought, even the hairs of your head are numbered. Therefore, do not fear. You are more precious than a great number of sparrows. Everyone who will bear witness for Me in front of the people, I too will be his witness in front of My Father from heavens" (Mt. 10: 29-32). Therefore, take heed at yourself, so to watchfully place God always before you, in order to be fulfilled, regarding you, the prophetic word: "I saw the Lord always before me, for He is at my right side, so I won't wabble" (Ps. 15: 8[14]). Therefore, stretch your hands, with the whole your soul, towards the things you have to accomplish, in order you to hear the voice of God telling you: "Behold, I am sending My angel before your face, and he will prepare your way in front of you" (Mt. 3: 1; 11: 100).

8. That one, after toiling a lot, because of not finding the things he was searching for manual labor he got sad and he wondered why "hasn't been sent the angel before his face", according to the Oldman's words. He didn't know that the Oldman told him that in order to ease up his departure. That's why the Oldman wrote him the followings:

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[13] They were to go, probably, to gather material for weaving baskets.

[14] In KJB we have: Ps. 16: 8: "I have set the Lord always before me: because he is at my right hand, I shall not be moved."; in ROB we have: Ps. 15: 8: "I have been seeing the Lord always before me, for He is at my right side so I won't wobble." (E. l. t.'s n.)

Write to your brother that as long as the ship in at sea, it expects dangers and the blows of the winds. But when the ship reaches the shore of the quietude and of the peace, it will no longer fear the dangers, the troubles, or the winds' blows, but the ship will be in quietude. Likewise, you our beloved brother, as long as you are with the people, you expect troubles and dangers and the attacks of the immaterial winds; but if you reach the things prepared for you, you will be without fear. And regarding what I told you before, that our Master said: "Behold I will send My angel in front of your face", the angels had actually been sent. And about the fact that you haven't found the materials needed for manual labor, God wrote in Moses's book: "That's why he detoured you and punished you and exhausted you with hunger in that scarry desert, in order you to know the things form within your heart" (The Second Law 8: 2-3). Understand, our beloved brother, the things I told you, and keep yourself strong and unhesitatingly in your toil.

9. The letter of the same Oldman towards the same brother who left for the needs of the monastery and he got discouraged for the many troubles which he reached in.

Write, my son, to our brother John, that we embrace him into the Lord, I and you and our brother John. And tell him: do not get discouraged in the bodily troubles and hardships which you are enduring for us and for our community. This is for, by doing so, you put your soul for brothers and I hope that your reward for this toil will be abundant. And like God appointed Josephus to feed his brother during the hunger in Egypt, so God appointed you too to help the monastery together with my son Serid. And I am telling you the word of the Apostle towards Timothy: "Therefore, you son, strengthen on yourself in the grace of the Holy Ghost" (2 Tim. 2: 10). For I am seeing how your peace will come to you and I am rejoicing together with you into the Lord. This is for, as long as you live outside, you will find trouble and bodily toil. But if you reach the shore of the quietude, you will find resting and peace. This is for non-liar is our Master Who says: "I will give to them hundredfold in the present age and eternal life in the age to come" (Mk. 10: 30). You strive, therefore, brother, with the whole your heart, in order you to find more love and resting. This is because, before

reaching the harbor, the ship is pounded and shaken by waves and by swirls. But when the ship reached the harbor, it finally finds much peace. Understand the said things and keep them. "For the Lord will give you understanding in everything" (2 Tim. 2: 7).

10. The answer of the same Oldman towards the same brother, after a stone fell on his feet and it caused him much pain and discouragement.

To our beloved into the Lord brother John, joyfulness. According to your body's toil for us, and due to the crushing of your leg for us, may our Master God fill your soul up, my beloved one, with the heavenly goods, in a hundredfold manner. Understand, brother, the words written by me, for they will make you feel a heavenly and dominating and godlike joy. This is for, in the name of the Holy Trinity, I am unveiling to you that you are together-inheritor of my charismas, given to me by God. And I expect you to quickly reach at Him by advancing step by step. This is for, through your toils for God, you will reach God's resting. And I hope that you will have both of them if the sadness will die within your heart, by being your wrath chocked up within you. Then will be fulfilled in you the word: "See my humbleness and my toil and forgive all my sins" (Ps. 24: 18[15]). And regarding the fact that I told you that you will reach, by advancing step by step, think at the Gospels, how and for how many times Christ gave His disciples the charismas of the healings and of the casting of devils out, as also the consummate charisma of forgetting the sins, by saying them: "Who you will forgive their sins, forgiven they will be" (Jn. 20: 23). So, when God forgives your sin for your great toil, you have reached the measure which I want you to reach at.

And if you find in my letter words which to be difficult to understand, you will ask Serid, he who is of-one-soul with you, my beloved son, and by the grace of God he will explain to you

[15] In KJB we have: Ps. 26: 18: "Look upon mine affliction and my pain; and forgive all my sins."; in ROB we have: Ps. 25: 19: "See my humbleness and my toil and forgive me all my sins." (E. l. t.'s n.)

the words which you find as more difficult to understand. This is for I have prayed to God for him, in this regard.

Therefore, you the man of God, run on the road prepared for you in order you to joyfully reach the shore of Christ, which we have reached too, and you to hear the voice of the fulfilled joy, or the life, of the light, and of the gladness, saying to you: "Well done, you good and faithful servant, enter the joy of your Lord" (Mt. 25: 21). Rejoice yourself into the Lord, rejoice yourself into the Lord, rejoice yourself into the Lord! May the Lord guard your soul and your body against any evil and against any devilish opposition and against any hallucination causing disturbance. The Lord will be your light, your shelter, your way, your strength, your crown, your gladness, and your upholder for eternity. Take heed at yourself, because it has been written: "Do not disregard the words exiting My lips" (Ps. 88: 35[16]).

11. The answer of the same Oldman towards the same brother, urging the brother to remember the things wrote to him, for his benefit and for supporting his heart.

Solomon said about his parents: "They who were teaching me, they were telling me: may our word to be planted within your heart" (Prov[17]. 4: 4). I am telling you the same, brother: may my words be planted within your heart and you always cogitate at all the words I wrote to you, as God said through the mouth of Moses: "Glue them on your right hand and they will be always steadfast before your eyes and cogitate at them when you go to bed, when you wake up, when you walk on the road, and when you go to sleep within your house" (Second Law 6: 6-8). Therefore, you show these into the consummation of your deeds and my God will be with you forever. Amen.

[16] In KJB we have: Ps. 89: 34: "My covenant will I not break, nor alter the thing that is gone out of my lips."; in ROB we have: Ps. 88: 34: "Neither will I break My covenant, and the words coming out of My lips I will not change." (E. l. t.'s n.)

[17] In ROB this book is called as: "The Parables of Solomon". (E. l. t.'s n.)

12[18]. The same one commanded to the brother a thing and because the brother didn't accomplish that thing quickly, he rebuked that brother. And because the brother got sad, the Oldman commanded him no to talk about that to any of the brothers. On that purpose, the Oldman told the brother the followings:

Tell to brother John: Our time is weak. And with much toil you find, in the present time, a man with a strong heart. But keep the word of the Apostle who says: "Reproach, rebuke, urge with long-patience and with teaching" (2 Tim. 4: 2).

13. Being erected a building in the monastery, that one (Abba John) as a skillful man, he drew the measures of the work. But some of the brothers, without him knowing it, they reckoned to do a good thing by adding something to those measures and they change the plan a little. And being that one troubled and discouraged because of them, he showed that to the Oldman. The Oldman answered him:

Tell to our brother John, who cogitates alike us: Many are the thing wrote to you, by me, through the hand of our beloved and sincere son, who loves us with the whole his soul, equally, on all three of us[19], with consummate love and I am writing all of these not out of my own will, but by the command of the Holy Ghost, towards straightening and towards the benefit of your soul, and of you man from within, for troubles and for the persecution of your body, and for the crushing of your heart. In the first place, you shun on yourself against the ghost of the discouragement, because it gives birth to all evil and to diverse troubles. If I wrote you the temptations suffered by me, I would tell you that your ears couldn't bear hearing those; and not even the ears of anybody in the present time. But I hope that you will reach them and you will even see them with your own eyes, and you will be delivered from them by the grace of Christ and by your will. Why gets your heart weakened and

[18] This is not our numbering mistake or our omission of questions-and-answers between 7 and 12. This is what it has been printed like, in the Romanian text. (E. l. t.'s n.)

[19] Abba John came to the monastery for he loved the Great Oldman Barsanuphius, and on John also called as the Prophets, and on Abba Serid. This son is Serid, who served like writer and sender of the letters of Barsanuphius to John.

discouraged, because of the sheep of Christ? Don't you know what headaches endures the good teacher from the part of his children until the children become sapient? But you heard from me the word of the Apostle: "Reproach, rebuke, urge with the whole long-patience and teaching" (2 Tim. 4: 2). Listen and take heed at the things which I am telling you. The long-patience is the birth-giver of all goods. Think at Moses who better chose "to suffer together with his people than to have the passing sweetness of the sin" (Hebr. 11: 25). Therefore, when the thought from the devil troubles you against some man, you tell that thought to have patience: have I submitted myself to God and still I hit others?[20]. And that thought will leave you alone. You run manly and with strength, remembering my words, or better said the Lord's words, in order you to understand us into Jesus, our Lord. May that be! Amen.

14. The answer of the same Great Oldman, towards the same brother, for he endured with difficulty to heart one of the brothers saying, in order to humiliate him: And who is this? And what is him upset for?

You tell to your brother: As Michal is judged for the body of Moses (Jude 9), likewise I am fighting for you, until you will be delivered form your former man. But the Jews too murmured against our Savior and told Him: "Isn't this the son of Josephus? Don't we know his mother and his brothers? (Jn. 6: 42; Mt. 13: 55). Think at these and endure it to the end (Mt. 10: 22)[21].

15. The answer of the same Great Oldman towards the same brother who was still not delivered from his discouragement:

[20] I have obeyed myself to God, fulfilling greater works, but I still get upset when others disobey me in fulfilling these works? Should they be the servants of my commandments?

[21] Michal was fighting the devil for Moses's body, which the devil claimed it for who knows what gossip. The Great Oldman was fighting for Abba John not to fall prey for others' slandering. And who escaped the Jews' slandering? Not even Jesus was spared by them. But the slandering must not become to us a temptation so that we will get upset on those who contrive it.

Tell to your brother: "I remember the prophecy of Jeremiah the Prophet: "Who will give water to my head and spring of tears to my eyes so that I could cry for this people day and night?" (Jer. 9: 1). I expected you to be nourished by the hard food and I am seeing you again needing milk (Hebr. 5: 12). Look at what has been written: "And you clean me of my hidden things" (Ps. 18: 13[22]). Take heed and not allow yourself to be kidnapped by evil dragons and they to spill their venom on you. Because of being bringer of death. This is because one will never correct the good with the evil, because of being conquered by evil. But the evil is being corrected with the good (Rom. 12: 21). Behold, you are in the stadium: you owe to fight the wild beasts, as the Apostle did (1 Cor. 15: 32). For he praised on himself as he defeated the wild beasts. You have been thrown into the storm of the sea in order you to endure many dangers and to fight the fury of the waves. And by being victorious, by the help of God, you will come with us to the shore of the quietude, into Christ Jesus, our Lord Whom to be the glory forever and ever. Amen.

16. The answer of the same Great Oldman towards the same brother, who started to get upset on his brothers, because of some bricks were destroyed by rain. And he blamed the brother for that, because of their carelessness. By knowing in advance that that was to make him thinking bad things about Abba too, he woke him up and he strengthened him up, in advance, against such thoughts, by reminding him also about the true love had by Abba for him, so that the brother could reject by that recall to reject the thought enemy to him.

Do a deed of love, my son, and think at bringing ink and paper and leave for now the answer which you have come to me for, and, firstly, write down a salutation to brother John from my part. This is because he is on the way to get upset on others and to be upset by them. And tell him: Rejoice yourself into our Lord, my brother. The sea's weaves are many, but isn't there

[22] In KJB we have: Ps. 19: 12: "Who can understand his errors? cleanse thou me from secret faults."; in ROB we have: Ps. 18: 13: "Who will understand my mistakes? Clean me up of my hidden things" (E. l. t.'s n.)

anyone to wake Jesus up so that He to rebuke the winds and there to be calm whether, so that they could know Jesus and worship Him? (Mt. 8: 22). If all the things are vain and perishing, why your heart is pushed towards them, so that if forgets the evangelical word: "What would the man benefit if he gained the whole world, but he lost his soul" (Mt. 16: 26). Know this, my brother, that if somebody upset another either with his deed, or with his words, that one will have later a hundredfold annoyance. For many times have been written to you, at my request, the Lord's words from the Scripture, so that you to have long-patience in everything and to take heed at not being your will mixed[23]. But, when you send me some question through my beloved Son Serid, who is always upset because of seeing you upset, force on yourself to keep your thoughts under guard, in order your thoughts not to cast some deadly venom within your heart and so you to reckon the mosquito as a camel and the sand grain as a marketplace. This is because so was the man who had a beam in his eye but he took heed at the straw from another's eye (Mt. 7: 3-5).

I have written you these things as I would have written them to my soul. For I know that your heart will rejoice of them. This is for it is said that: "Rebuke the wise" and the other things (Prov. 9: 8). And, you know, brother, how much I have you into the love of Christ.

I hope that you are, finally, close not to worry anymore about the earthly things, and close to be in the spiritual work of the Fathers. This is for, my Lord Christ won't shame me, for I am praying to Him say and night for you[24].

17. A question of the same brother addressed to the same Great Oldman. Father, I know that this happens to me for my sins; and I know that I am mindless because of my evilness. Ands he who drives me into such a trouble is Abba, for he

[23] Not to be our will divides between the good and the evil things, or not to be united with some evil thought, or with some deed unpleasant to God.

[24] One must not make a cause for a bit grief out of any unimportant word or gesture belonging to somebody. The clean life and the ceaseless prayer, unscattered, it gives the saint not the proud certitude as lacking any vibration, that his ask will be fulfilled, but it gives him a strong trust, one that is not void of the continuous tension of the asking, hoping that he will be listened to. There is in prayer a continuous struggle, but a struggle full of hope. There is not absent from it either the hope or the struggle.

doesn't take care and he overlooks the things. And these things are lost because of Abba and I cannot stand that. And what should I do, for I want to gather my thoughts[25]*, but I am powerless? Forgive me because: "I said once, I won't add it (say it) for the second time" (Job 39: 35). And I wonder about the fact that my love that I had before for my brothers it has diminished. Prayer for me, for the Lord.*

Answer: Brother, remember that our Lord told His disciples: "You too are now unskilled?" (Mt. 15: 16). I told you to guard your thoughts. If you toiled to guard your thoughts, you would find out that the power which you have recently written to me about, I showed it to you in a previous letter, and it was no need for you to ask again about that. Still, I am going to add another answer to your question.

But first I am reproaching you. You have called on yourself as sinner, but you do not reckon yourself as such in your deeds. This is because, he who reckons on himself as sinner and as cause of the evil things, he won't resist anyone, he doesn't wage wars, he doesn't get angry against someone, but he will reckon all people as better than he is. And if your thoughts make you say, without joking, that you are a sinner, how come that your thoughts move your heart against them who are better that you are? Take heed, brother, at the fact that this isn't the truth. Therefore, we haven't reached yet to really reckon on ourselves as sinners[26]. That's why, when somebody loves the ones who reproaches him, he proved to be a wise man. But if he says that he loves that one but he doesn't do what that one tells him to do, he rather hates that one. If you are a sinner,

[25] Answering the tempting thoughts by refusing to listen to them.

[26] This is a complicated state of the soul: you can say about yourself that you are a sinner, as a joke, or because of a false humbleness. This doesn't mean that we must not tell that we are sinners. But your statement that you are a sinner there must correspond to it an admission, within yourself, that you are a sinner. In other words, this statement must really urge you to overcome your sin. So, when you state that you are a sinner, but you will behave proudly and enviously with others, these behaviors of yours contradict your statement that you are a sinner, for you actually show that you do not reckon on himself as being a sinner. Your real conscience that you are a sinner ought to help you always fight away your evil thoughts. That is a very complex state. He who actually reckon on himself as being a sinner, he will always fight against everything he sees as non-consummated within himself, but on the other hand no man reached to be consummate. A sign that you do not only brag with a false humbleness, it is that of not getting yourself upset when somebody agrees your statement that you are a sinner.

why do you blame him and rebuke him because your trouble has come to you through him? Don't you know that each one is tempted by his own lust? (Jas. 1: 14), and that is what give birth to your trouble? This is what I wrote you about the brothers, not to take the mosquito as a camel and so on. You should rather pray for them to be partakers to you into your fear of God. And when you say about yourself that you are unskillful, do not say it jokingly, but examine on yourself and you will ascertain that you do not reckon as such about yourself. This is because, if you were such, you should not get angry, because you would not be able to discern whether the work has been done well of badly[27]. But he who is unskilled he is stupid. And he who is unskilled and stupid he will be unskilled in his judgments. And how could the unwise to correct and make others wise? Can't you see, brother, that we are speaking jokingly, and only with our mouths, and this is proven by our deeds. That's why when we answer to our thoughts, we have no power, because of firstly accepting to condemn on our brother, so that the power of our ghost weakens[28], and we blame our brother while the culpable are ourselves, actually[29]. If you reckon that everything belongs to God who shares His mercy, and neither to him who wants, not to him who runs (Rom. 9: 16), why can't you understand that, and why you do not love your brother with a consummate love?[30] This is because, there were many who wanted to equal us the Fathers, and they were running on that purpose, but it was not given them to reach us. That's why, because he was unable to succeed, God has sent us to him and God has made him our sincere son. This is for God loves the inward will.

In what regards the word: "I said that once" and so on, if you fight for reaching yourself there, you will be happy. But that hasn't been given to everybody.

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[27] You say that you are unskilled, but you say that jokingly. This is because, if you really reckoned on yourself as unskilled, you shouldn't get angry with any of your brothers because of him doing something wrong, because of being you unskillful so that you wouldn't be able to assess whether something has been done well or wrongly.

[28] L. Regnault and Philippe Lemaire translated wrongly the Greek word εκνενρουται as "getting angry".

[29] We won't be able to defeat our own thought once we condemn our brother. Instead, just by doing that, we will strengthen our thoughts.

[30] If everything belong to God, how could we justify the fact that we brag on ourselves and we defame somebody else, because of reckoning him that he impeded from doing our deed?

And regarding the other thoughts of yours, bring to God every one of your thoughts, saying: "God know what is beneficial". And you will have rest. And gradually, it will come to you're the power to endure. Do not cease from saying. And if you say but nobody seems to hear you, neither you find grace (obedience) to your word, you won't get sad. But you will benefit even more of that.

And regarding the things which you wonder about, the consummate love doesn't fall, and he who has achieved the consummate love he will remain warm by being locked into his love for God and for his neighbor.

As about the prayer which you have written about, at the end, be satisfied with the word which I have written to you, for I am praying for you to God ceaselessly, day and night. So, you have asked, uselessly, for this one too. So, you have from me that nourishment according to God, for a log time from now on. Persevere and wait for the Lord, into Christ Jesus our Lord Whom is due the glory forever. Amen.

18. The answer of the same Great Oldman towards the same brother, who asked him where are coming from the warmth and the coldness and the callousness of the heart; and about the bodily war.

About warmth and coldness, it is a known fact that our Lord was called as fire that warms up and sets in fire our heart and entrails (Ps. 7: 9[31]; 35: 2[32]). If it is so, that you will reckon the devil as coldness, and all the coldness as coming from him. If it hadn't been so, how would our Lord have said that "then the love of many will get cold" (Mt. 24: 12)? And what would have meant "then" if it hadn't been about the times of the enemy? So, when we feel the coldness, let's call on God and He will come and warm up our heart towards loving Him and our neighbor with a consummate love. And by being His warmth present, the coldness of the hater-of-the-good will be banished away from us. And when this one has dried up the spring of the

[31] In KJB we have: Ps. 7: 9: "Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins."; in ROB we have: Ps. 7: 9: "Let the evilness of the sinners come to an end and strengthen the righteous ones, You Who tries the hearts and the entrails, You the righteous God." (E. l. t.'s n.)

[32] Not corresponding to the quoted place.

tears from your heart, he has filled up that spring from under your belly. But received the Lord in your house and He will dry up the last spring and he will clean up the spring of your tears so that to flow out of it the spiritual water[33]. He who wants to come to the fear of God, he will come through persevering waiting[34]. This is for it is said: "Waiting, I have been waiting for the Lord and He has looked at me and he has listened to my ask" (Ps. 39: 2[35]). And what he added to that? - "He has brought me out of the pit of my wickedness and out of the mud" (Ps. 39: 3[36]). And through this pit we also understand the heart's callousness. So, if you have achieved what you desired for, you will be saved by into the Lord.

19. The Answer of the same Great Oldman towards the same brother, whoa sked the Oldman about the long-patience.

Tell to our brother: I wrote you before, about the long-patience. And now I am telling you: "Behold, I have given you power to step over snakes and shrews and over all the power of the enemy. And nothing will harm you" (Lk. 10: 19). Therefore, you make yourself like Job did by drinking the mockery as one drinks the water" (Job 34: 7). Do these things and be always cogitating at them.

[33] The body gets stronger when the spiritual life gets diminished – whose essence is constituted by the love for Christ, a love that is born out of feeling His presence and the communion with Him. And the full-of-vigor body becomes the source of other sorts of leakages. The heart's tears are the sign that the man is not alone, but he feels Christ our Lord within himself.

[34] He who doesn't wait, patiently, for the Lord, he is agitated. He will forget about fearing the Lord.

[35] In KJB we have: Ps. 40: 1: "I WAITED patiently for the Lord; and he inclined unto me, and heard my cry."; in ROB we have: Ps. 39: 102: "Waiting, I have been waiting for the Lord and He has leaned towards me // He has heard by ask." (E. l. t.'s n.)

[36] In KJB we have: Ps. 40: 2: "He brought me up also out of an horrible pit, out of the miry clay,"; in ROB we have: Ps. 40: 2: (…, see above) "He has brought me out of the pit of the wickedness and out of the mud." (E. l. t.'s n.)

20. The answer of the same Great Oldman addressed to the same brother, who asked him: If God gave him power to step over snakes and shrews, why would he still get troubled?[37]

He who has received power for stepping over snakes and shrews, he will no longer be harmed by those. So, you search your heart in front of each thing and if that thing still can trouble your heart, even for a little, you will know that you are still far from having received power over those ones, and to you won't be careless lest some instant to be stolen from you[38]. But regardless what thing you see – and I am not telling you here only about the things from within world, which are passing, but either in heavens of on earth – bring it in front of God and let His judgment be in front of your eyes. And think at the fact that we have little time to spend within world. And do so, in order the gentleness to dwell within your heart, by remembering Christ, the without-evilness Lamb; how many he suffered, while being innocent: reproaches, beating, and other things. And we, despite we are guilty for the fact that we start against our neighbor, while our neighbor doesn't' do anything against us? Remember that the love doesn't get haughty, but it manifests long-patience, and the other things (1 Cor. 13: 4). And pray to reach the things in front of you, so that your toil won't be futile. Stick yourself with Christ Who loved us. His to be the glory, forever. Amen.

21. The answer of the same Great Oldman addressed to the same brother, urging him not to command anything to anybody, but to decide as lipid rule to take care only of himself.

Brother, the more things I write to you, the more you must strive to understand the things written to you, and do not disregard them. This is for those things are told towards the knowledge and towards the good-settlement of the soul.

[37] Why doesn't he last in the state of lack of temptations? Why does ne move against that one?

[38] In the Greek text: "Lest the time will go before you", namely not to let is escape from under your mastery even for an instant; in order not to happen to you that what wasn't under your attention. Not to be stolen, by the devil, the time from the moments given to you towards your growth.

Let yourself know, brother, that if somebody cannot stand the reproaches, he won't see the glory, and if somebody doesn't reject the bitterness of the anger, he won't taste the sweetness. You have been appointed in the middle of the brothers and of the things in order you to burn and to be tested. This is for the gold must be tried in fire (1 Pt. 1: 7). Do not keep anything for yourself, because by doing that you will come to war and to worries. But you must judge the things of the time according to the fear of God and do nothing with a spirit of strife (Phil. 2: 3). Do everything you can in order to estrange on yourself from anger and be useful example to everybody, by not judging anybody, neither condemning anyone, but by advising them as on some true brothers. This is for I loved too them who were tempting me. This is for, if we think good things about them, these ones will help us to advance. Do not impose any rule to yourself[39]. Be obedient and humble, and hold yourself accountable about what you have done on each day, for the Prophet by explaining the word "on each day" he said: "And I said: I have started now" (Ps. 76: 10[40])[41]. And Moses says: "And now, Israel" (the Second Law 4: 1). Therefore, you too keep the "now"[42].

And if it is imposed to you the need for commanding something to somebody, you must probe your thought, whether it will move some disturbance. And if your thought doesn't seem beneficial, you will hide your thought under your tongue, by

[39] Do not say: I will forgive that much, or I will obey up to that limit.

[40] In KJB we have: Ps. 77: 10: "And I said, This is my infirmity: but I will remember the years of the right hand of the most High."; in ROB we have: Ps. 76: 10: "And I said: Not I have started to understand; this is the change of the right hand of the All-High." (E. l. t.'s n.)

[41] The poet Charles Pegui spoke about "l'éternel commencement". Each time I travel the same road I will think at something else. No moment is like another. Kierkegaard spoke about the novelty of each moment ("der Augenblick"). One can generalize this: the man is always new, for the personal spirit is always new. But the personal spirit will be a truly a new one, when stopes wallowing in his passions.

[42] Do not let any "now" to pass unused. Kierkegaard asked us not to postpone what we are askes to do in this moment, or otherwise we will get accustomed to constantly postpone. Do the good deed required from you by the moment, right on that moment. Reconcile yourself with your brother, while you still are on the way. The whole time and space are imprinted by a moral imperative. The fact that each moment of the time and of the person has its uniqueness, it shows that neither the moments of the time nor the accomplishments of the person are destined to melt down in an indistinct essence, but they will have their prolonged and unique echo as reward or as condemnation in the person's eternity. But we also must see what is inappropriate to do in this moment, so that we should wait for another moment. This is helped by the discernment.

remembering Him Who said: "What would the man benefit if he gained the whole world but he will lose his own soul"" (Mt. 16: 26). Brother, you must learn that every thought that ash within is the renunciation to humbleness, it is not according to God, but it is proven to be from those from the left side. And even if your thoughts seem dressed up in ship skins, they will be unveiled, because of the disturbance they cause, that they are "ravening wolves" (Mt. 7: 15). This is for he says: "Out of their fruits you will know them" (Mt. 7: 16). May God give understanding to all of us, so that we won't be deluded by their justice. This is for "to Him all the things are naked and unveiled" (Hebr. 4: 13).

Therefore, you my beloved one, make everything succeed with your hands, by placing before your eyes your fear of God. And you thank Him. For His is the glory and the honor forever. Amen.

22. The answer of the same Great Oldman addressed to the same brother, full of comforting and or advice, for the brother to turn himself back to the spiritual gladness, by leaving the discouragement caused him by diverse happenings.

Write to brother John a spiritual advice, which to gladden his heart into Christ Jesus our Lord. And tell him: "because you long for us, "like the stag desires the water springs" (Ps. 41: 1[43]) – but not so much as we desire you – and because of no longer being able to endure that, as the godlike Apostle Paul says (1 Thes. 3: 5), I have written to your love these sayings of ours, batter said of God. May your life bring fort grapes, which, when trampled, to produce you the spiritual wine, in order to gladden your troubled soul. May your field bring forth, abundantly, one a hundred, one sixty, and one thirty (Mt. 4: 8). And may your heart be warmed up forever by that fire which our Master Jesus Christ said about: "I have come to throw a fire on earth" (Lk. 12: 49). May the peace of the Lord be mastering your heart, according to the Apostle's word (Col. 3: 15). And may your date-

[43] In KJB we have: Ps. 42: 1: "AS the hart panteth after the water brooks, so panteth my soul after thee, O God."; in ROB we have: Ps. 41: 1: "Like the stag desires the water springs, likewise my soul desires You, God." (E. l. t.'s n.)

palm raise with its branches, according to David who says: "The righteous one will flourish like the date-palm" (Ps. 91: 13[44]). May yourself be cleaned up of your anger and of the wrath of your passions, as the consummate saints are, whom by no means is manifested in the movement of passions, not even an instantly leaning towards any passion. And may your soul be found worthy of dwelling into righteousness and gentleness, so that you will be a good food to Christ, as an innocent lamb. May you be walking on our traces as a sapient descendant, and may you be raised at our canon as a good inheritor of my charismas. May your eyes see God, for you have reached clean in heart (Mt. 5: 8). Be long-patient in your troubles, as one who has known the promise of the Master who says: "Within world, you will have troubles, but dare, for I have defeated the world" (Jn. 16: 33). May you reach the undefeatable love that introduce them who have achieved it in the imperial courts and it make them brothers of Jesus[45]. Suffer together with Christ in order you to be glorified together with Him (Rom. 8: 17). By doing so, you won't disregard the treasure that stays in front of you[46]. But until know you have not known its meaning, or what it is. But when you will have reached the consummate quietude, you will

[44] In KJB we have: Ps. 92: 12: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."; in ROB we have: Ps. 91: 12: "The righteous one will flourish like the date-palm and like that cedar from Lebanon will he multiply." (E. l. t.'s n.)
(Editor's note: In text there is no a 27b footnote, but it may be introduced in the next edition of *The Romanian Philokalia*). This is a beautiful application of the idea of food, to us, of the Lamb Christ. Each gentle human being is a truly a nourishment fill of sweetness for his fellow humans. But only united with Christ in His self-sacrifice, the man is able too to become such a gentle lamb, sweet to eat, and thus sweetening the life of the one who eats him.

[45] Jesus has made on Himself our brother, through the love that urged Him to make on Himself man and to receive the death in order to elevate us to the eternal and happy communion with Himself, into the Kingdom where we are going to be sons of the heavenly Father and brothers of Jesus. And the eternal Father created us and He made His Son man, in order to extend His love, the love of a Father, also over other sons of His. We live our brotherhood with Christ and our quality as sons of the heavenly Father, answering that love of Theirs and also by loving ourselves, the people, with Their love. In the Kingdom of God, God will not be a Master of ours, but God will be our Father and our Brother. In the Kingdom of God there will reign the love between God and us, and among all of us as brothers of Christ and sons of the heavenly Father.

[46] The treasure staying in front of us is the love of Christ and all His goods which He gives them to us too. One cannot know this treasure except by reaching the consummate quietude, namely when ceasing to worry about the passing and narrow things of this world. We will reach that love after being able, at our turn, to die to the world that narrows us, us to die for Christ as He dies for us.

know that treasure[47] and you will wonder about the gift from Christ. But how impenetrable are His ways! (Rom. 11: 33). Until you are with the people, you won't be able to understand those ways. But when you are without worries, as we are, then you will understand what I am telling you now. That's why I pray God, day and night (2 Tim. 1: 3), for you too to be there where we are, for you too to be in the same feeling with us, into the untold joy of the saints and into the eternal light, so that you too to find you part in what has been promised to the saints, "into the things which the eye hasn't seen and which the ear hasn't heard, and which haven't ascended to the heart of the man, which God has prepared to them who love Him". Strengthen on yourself, into the Lord; rejoice. Amen.

23. Question of the same brother addressed to the same Great Oldman: Please, Father and Teacher, do not get upset because of me, because of my mistakes, and please give me a canon (a rule) on how I must use the psalmody, the fasting, and the prayer. And please tell me whether I must do differently according to the day.

Answer: Brother, if you paid attention to the words of your asks, you would have the power to understand them. If you reckon me as Father and Teacher, how will you think that I can get upset with you? This is for the Father is lenient and he doesn't allow on himself by any means to be dominated by annoyance, and the Teacher is long-patient and stranger to any annoyance.

And regarding the rule which you have asked me about, many are the ways which one can enter the narrow gate thought, to the eternal resting. Behold, our Lord Christ tells you, briefly, how you must enter. Leave the rules of the people and listen to Him Who says: "he who endures to the end, he will be saved" (Mt. 10: 22). So, if the man is impatient, he won't enter the life. Therefore, do not ask for a commandment, for I do not want you to be under the law, but I want you to be under

[47] Only by dying to the sinful egotism, the man crosses into the infinitely wide life of the love, into the true life. And by feeling that he has everything, the man will no longer be agitated, by peaceful.

the grace[48]. This is for it was said: "To the right one there is no law" (1 Tim. 1: 9). And we want you to be with the righteous ones. Keep the right-reckoning, while steering your ship, as a helmsman, among the waves. When you are sick, keep doing what I have written to you, according to your health condition. And when you are healthy, adapt those also according to your condition. This is because, when the body gets sick, it doesn't' ask food as usually. So, neither in this regard must one keep a certain rule.

And regarding the days, you will have all of them equally holy and good. So, you do all the things wisely and thus you will reach that life into Christ Whom is due the glory forever. Amen.

24. Because a difference of opinion occurred between Abba and him regarding a certain place form the Scripture, and both of them fighting for long-patience, the Oldman sent them this answer which he showed them in that the long-patience is lacking any disturbance. This was in order they to always guard their non-disturbance in a consummate manner.

My beloved son, do not reckon that you understood by yourselves the chapter from yesterday, form the Epistle of Apostle Paul addressed to Thessalonians. That's why I, by knowing the weakness of your patience, or the fact that your patience is mixed with annoyance, I have been praying to God for you to understand this chapter. Of this consists all the meaning of the letters written through you to brother John.

In addition to that, please take heed also at the chapters you are going to read today form the Apostle Paul and from the Holy Gospel, for they have the same meaning. Read those for three times, examining the meanings of their words, for your souly benefit. This is for I bear you very much within my soul and I am taking care of you, according to the will of God. Therefore, strive with me and fight together in order to cut off from you the annoyance and the anger. This is for this is needed for the battle fought with the help from God.

[48] He who believed in Christ, he will receive the grace as power of His love, the grace giving him also the power of that love that I not narrowed by the law. And he who loves, he will be also strong and free and in eternal advancement. Such a person fulfills all the good for the love for Christ, for Christ likes the good. And Christ is the One Who give the man wings of freedom.

Behold these chapters:

From the first one towards Thessalonians, from: "I pray you, brothers, to recognize them who toil among you and who lead you into the Lord" (1 Thes. 5: 13), and until the end of the epistle.

From the first one towards Corinthians, from: "And regarding the spiritual gifts, I do not want you, brothers, to be in nescience: you know that while you were pagans" (1 Cor. 12: 1-2), until: "But I want to speak in the Church five words with my mind, in order to teach others, rather than ten thousand of words with the tongue" (1 Cor. 14: 19).

From the Gospel according to Matthew, from: "Going Jesus out He saw many people and He felt mercy on them and He healed their sick ones" (Mt. 14: 14), until: "And those who were in the ship bowed down before Him, saying: "Verily You are the Son of God" (Mt. 14: 33).

25. The answer of the same one towards the same brother and Abba who suddenly wanted to tighten the rule of the brothers.

I am telling you too, my son, and to the brother too, that I wrote you before, about the long-patience. And I am telling you now too: "squeeze the milk and it will become butter; but if you squeeze the tit with your hand there will come out blood" (Prov. 30: 33). And Saint Paul says: "I have made myself Jew to the Jews in order to gain the Jews" (1 Cor. 9: 20) and so on. Then he says: "I have made myself everything to everybody, that o any way to save some of them" (1 Cor. 9: 22). If somebody wants to bend a three, or a vine, he will bend that gradually and it won't break. But if he pulls it suddenly, the wood will break immediately. You must understand what I am telling you[49].

26. The answer of the same Great Oldman towards the same brother who discovered certain things which the Oldman commanded him not to tell anybody about, and that's why he fell into temptation. And about the consummate long-patience.

[49] It is recommended not to be set to the beginners in the spiritual life a too harsh rule.

Tell to our brother: “If somebody doesn’t have the Ghost of Christ, that one won’t be His” (Rom. 8: 9). Take heed where these thoughts came to you from, which ceaselessly upset you. Isn’t that because of your transgression of my command that has become a habit to you? Because I often commanded you not to tell the mystery to anyone, but you instead heralded to many. Am I Christ Who, when He commanded somebody not to talk about certain deed of His, then the word about that deed was heralded to peoples and to everybody (Mt. 7: 36)? Still, the will of Christ is not that of hitting the neighbor, for He has come to save the people with much gentleness and sweetness. This is because if the man doesn’t become like an unimportant little piece, he won’t be able to live together with the people[50]. Look at what Christ says to His disciples: “Not you have been the ones choosing Me, but I have chosen you” (Jn. 15: 16). So, if you ask us with love from God and not from people, you will strive to achieve long-patience[51]. This is for I wrote you yore: “into your patience you will gain your souls” (Lk. 21: 19). Therefore, set another beginning in preserving and in guarding the things I told you[52]. This is for it is not yet the time to unveil those[53]. Be courageous into the Lord!

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[50] Christ has made on Himself to us as an example of delicacy. And the saints are the most resembling to Him. This is the positive power of the humbleness. This gives others the whole freedom in their manifestation. The saint reckons about himself as being an unimportant little piece among others.

[51] If Christ has chosen us, then when somebody chooses us in order to help him with the advice and with the deed, God will be the One choosing us through that person. But that person too must realize this fact and to listen to what we are telling him, for we are chosen through Him by God Himself on his behalf. On this is founded the delicacy of the reports among people and the reciprocal responsibility for one another. God hasn’t chosen us only to be, but He has chosen us to be one for another. I am respecting you, for thought you there is Christ Who appeals me; and you are respecting me, for I have been chosen by Christ on your behalf. I must be patient in listening to your request and in fulfilling your request with responsibility; but you must also be patient in listening to my advices and in responsibly fulfilling them.

[52] Patience means reckoning that each instant is given to us for a new beginning as we wouldn’t have done anything until now. Thus, we can be always new in taking heed at what we are asked on each instant and not to become heavy to listening and to fulfilling the commandment on each instant. We are in an eternal novelty, one that is, in the same time, a ceaseless growth, but we must not present that, proudly, to others. But what we must fulfill on each moment, we can also find that from the advices of our spiritual fathers.

[53] By telling to other too, before the right time, the things you have been recommended to do, you risk make those trivial; you risk those not to be understood by others, because those things are not given for them in their present condition, and they will superfluously perceive those and that will make you reckon those things as less important. You will be able to

27. The answer of the same Great Oldman towards the same brother, who got saddened by the fact that the Oldman forgot about writing him, so that the brother thought that the Oldman forgot him.

Write immediately to our brother, by firstly showing my joy, my gladness, and my embracing into the Lord. And tell him: Do not reckon, my beloved one, that I have forgotten to remember you within my heart, because I was late in writing you back. But, by taking heed at your behavior, I have prolonged my patience until now. Be entrusted that, as our God doesn't forget to have mercy on the world, neither I will forget about your love, but I pray to God night and day for the salvation of your soul, in order you to reach the measures which I showed you in the previous letters.

And you must also find out that, when you leave for serving the monastery, there always go with you my heart with the benevolence of God. Therefore, do not discourage yourself, my brother. For I hope you will reach to rejoice of all the things I have written you. This is for God doesn't lie when saying: "he who endures to the end, that one will be saved" (Mt. 10; 22). You think at the things I have told you and at the tasks you have to accomplish. "This is for through many troubles we have to enter the Kingdom of Heavens" (Acts 14: 23). Rejoice, therefore, into the Lord, and I am saying you again: rejoice (Phil. 4: 4). Let no one known your secret. This is for it was written: "And these words seemed to them as a nonsense" (Lk. 24: 11)[54].

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beneficially unveil those things to others after you have grown in fulfilling them, in order to irradiate out of you the force of your consummation which you have been elevated to by practicing the things commanded to you. But also, after the people whom you are telling about those secret things, they have grown up as well, they will be able to fulfill those things at their turn. That's why Christ could tell strong things to others, but He forbid those to further communicate what He told them, before themselves to be elevated to the power of exemplifying those things by their own life.

[54] He urged not to unveil, to the unprepared ones, the secret that one reaches the eternal happiness through troubles, or the of-life-bringer mystery of the cross. "This is because the word of the cross is insanity to the mortals" (1 Cor. 1: 18). The mystery of the suffering that ennobles cannot be understood except by those who have got thinned through spiritual experiences.

This is because if somebody has not a strong heart, he won't be able to bear those[55].

28. He thought to set to himself, as a rule, not to go anywhere during the fasting days, but the Oldman stopped him from doing that, lest, by occurring some need sent by God, him to go out and to get sad as one who has transgressed that rule.

Tell to our brother: Haven't you heard from me that anywhere you will go and anything you will do for God, my heart goes with you? Neither now, my brother, as you heard before, do not set any rule to yourself. And if you leave the monastery when a blessed need occurs, do not get sad in your thoughts. Please understand the meaning of the things written to you by me. And work thus, and you will have resting. Peace to you from me, better said from God[56].

29. The answer of the same Great Oldman towards the same brother, by which the Oldman strengthen the brother's faith into the things promised to him, and the Oldman elevates the brother through this entrustment to an even greater zeal.

The resting and all the good gifts and all the godlike charisma come to the man through faith. So, do not be insensitive at the power coming to you on every day, from God, through my humbleness[57]. And find out that we wondered a lot

[55] A strong heart consists of enduring the troubles while remaining in love for those who defame you; a strong heart consists of the perseverance to be sweet to those who give you to drink the cup of the bitterness.

[56] Barsanuphius constantly asked the addressee not to enslave himself to some rule given once for all. But he asked him to work, on each time, as the circumstances will tell him as it is useful. The freedom in good, this is the recommendation. The man must not fence on himself by adopting any rule of a formal repetition.

[57] Every gift from God comes through faith. But this means, in the same time, to believe him who assures you about that gift that will come to you from God. The faith in God doesn't exclude but it actually implied the faith into the man who urges you to faith, especially what that man confirms his sayings with his way of living. Within such a man God is present and working. It is required a great trust into the spiritual fathers.

about your coming to us[58]. So, you must run towards the things from ahead of you, in order "to take those things" (1 Cor. 9: 24). And always remember where God has got you out from. And let's thank God for everything, by praying you to God for Him to fulfill His mercy in all things. Amen.

30. The answer of the same Great Oldman towards the same brother, whoa sked him if he should leave, on a ship, with the brothers, in order to find some manual labor in Egypt. The brother was hesitating because both him and the other brothers didn't know the sea and the places.

Tell to our brother: "As long as you are outside, you must toil for God together with your brothers. So, place in front of your eyes the troubles of the Apostles. This is for "he who endures to the end, he will be saved" (Mt. 10: 22), into Christ Jesus our Lord Who it is due the glory forever. Amen.

31. Because of wandering much in Egypt before finding some manual labor to do, and because of enduring many and diverse hardships and troubles, Abba Jon got discouraged. The Oldman foresaw all those things with his ghost, and he prepared, in advance, an answer to Abba John, with the following content:

Write down, my sons, the things I am telling you, better said God is telling them, and prepare them to send them to brother John[59]: in the first place, my salutation to him into the Lord. Then tell him: You are getting discouraged into troubles as a bodily man, as if you haven't heard that troubles are waiting for you as the Ghost told Paul too (Acts 20: 23), while

[58] The addressee asked, as we saw at the beginning of the present Letters, to be permitted to come and live into monastery. That was done by the will of God. He was then serving the monastery by being sent with diverse missions to diverse places.

[59] It is about the same Abba John who cam to monastery and who went to diverse places for the monastery's needs. He was like an administrator of the monastery, who was supervising some works done within the monastery and who was also going out for procuring the things needed by the monastery. He was coordinated by Abba Seric, the hegumen of the monastery. But he was not the same with John the Prophet, the other Oldman, who was also living locked up in his monastic cell. On this Abba John the Great Oldman called him "brother", as he also called Serid as "son".

Paul was comforting those who were with him on that ship, urging them to be in good spirit (Acts 27; 22). "Don't you know that many are the troubles of the righteous"? (Ps. 33: 19[60]) and that in troubles the man is tested as by fire? So, if we are righteous, we will accept to be tested in troubles. And if we are sinners, we will endure the troubles as ones who are worthy of those. This is for the tribulation works (produces) patience. Let's think at all the saints since the beginning and see how many troubles they have been enduring. This is because by doing the good and by speaking the good and by persevering into truth, the saints have been hated by people and persecuted by people until their death, while they have been praying for their enemies and for their persecutors, according to the word of the Savior (Mt. 5: 44). Have you been sold as the righteous Josephus was? Have your hands slaved to baskets (Ps. 80: 6[61])? Have you descended twice in the pit (Genesis 37: 24; 40: 15)? Or, have you been persecuted like Moses was, since his childhood to his old age (Hebr. 11: 25)? What have you endured, you the lazy one? Or, have you been persecuted like David was, by Saul, and by his own son, but he still cried when those ones died (2 Kings[62] 1: 11-27; 18: 33)? Or, have you been thrown into the sea as Jonah was (Jonah 1: 15)? You the forgetful one and our beloved one, why is your thought weakening? Do not fear and do not tremble, like one who lacks his manhood, so that you won't miss the promise of God. Do not be scared like a non-believer, but you must encourage your of-little-faith thoughts. You must love the troubles in all things, so that you to become an experiences son of the saints. Remember Job's patience, and the patience of those who followed to him and you must crave for walking on their traces. Remember the dangers, the troubles, the chains, the hunger, and the multitude of other evil things endured by Paul (2 Cor. 11: 24-27) and you tell to your fear: I am a stranger to you! Remember him who wrote: whether you succeed or not in the work staying in front of you, you must thank God. You must thing that the things are corruptible and

[60] In KJB we have: Ps. 34: 19: "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."; in ROB we have: Ps. 33: 18: "Many are the troubles of the righteous and out of all those the Lord will deliver them" (E. l. t.'s n.)

[61] In KJB we have: Ps. 81: 6: "I removed his shoulder from the burden: his hands were delivered from the pots."; in ROB we have: Ps. 80: 5: "I have taken away the burden from on his shoulders, for his hands slaved to baskets." (E. l. t.'s n.)

[62] In KJB we have: 1-2 Samuel, and 1-2 Kings; in ROB we have: 1-4 Kings. (E. l. t.'s n.)

perishable. And the patience according to God will save him who has gained it.

Behold, you are striving to bring some manual labor and to work. In order to show you that, according to Apostles' word, the success doesn't depend "either on him who want or on him who runs, but on God Who has mercy" (Rom. 9: 16), behold that God sends us people who have the things necessary to the world[63]. By receiving those, do not tell them that I spoke something about them, so that they won't fall into the vain-glory[64]. Love them as on some true brothers, and you make your thought to rest their thoughts[65]. This is for they despise the world in order to save their souls. And God brings them through me – for I am writing with foreknowing -, to you, in order you to find out that they despised the world very much. You, therefore, my brother, by being upheld by my hand, you must walk on the narrow and full of troubles path, that one that leads us to Christ Jesus our Lord Who to be the glory forever. Amen.

32. The answer of the same Great Oldman towards the same brother, who asked him if he must eat differently and not to go out on Wednesday and on Friday at the Holy Impartation; and whether he must stop from taking care of his work; and whether he must use some healing means if it happened to him to get ill during his ascesis; and he asked for being given commandments for his salvation.

I do not want your love not to know about the benefaction coming to you from the loving-of-people God. This is for, behold,

[63] Are not us who find them who come to God, but God send them to us. And they are converted through God.

[64] I.e. the addressee not to tell to those people who were coming to him, that the Oldman told him something about them, so that they won't imagine about themselves as being very important, and that's why the Oldman spoke about them. It is good that the one who is drawn to faith to know that God d did that, so that he won't fall into the imagination that he is more important than other people. The spiritual life is a continuous oscillation between the contrary realities.

[65] We can rest on one another through thoughts, as we also can disturb on one another. Better said, both the resting and the disturbance always come to some people through other people. So, it is a duty of ours to rest on others, and we owe gratitude to those from around us when they rest us, as also we must feel ourselves guilty when the people next to us are not rested.

the labor pains (of the birth-giving) have reached you[66]. For Jesus has started to work together with you and to bring you, according to the rule, to His blesses peace, to that patience that doesn't get shamed[67]. And even if some weakness or some illness will come upon you, you will direct the whole your hope towards God and you will get resting. This is for I trust my God that you are not far from the way of God.

Regarding the different food you would eat while sitting into your monastic cell, it will be useful and helpful to you. And if there occurs some occasion which you have to eat with your brothers on, do not hesitate, neither eat to much, but gradually narrow your desire.

But do not stop yourself from Impartation as long as you enter and come out, because otherwise you will cause offence to others.

And take heed at doing you sitting in humbleness, and in fear of God, and with non-hypocritical love. Build up your house on hard and steadfast rock; "And the rock if Christ" (1 Cor. 10: 4).

And other commandments aren't necessary to you now. Are enough to you the things written to you, until now, on my behalf. Those are sufficient to bring the former man to the consummate man. You must cogitate at those and remember them and do not forget them. This is for they comprise the whole Scripture. Strengthen on yourself into the Lord, by always preserving the humble-cogitation in words, in deeds, and in movements.

33. The answer of the same Great Oldman towards the same brother, because his brother according to the body was thinking to withdraw himself form the monastic life and he asked the Oldman about that through his brother.

[66] The sign of the benefactions coming from God to that man who has started walking on the road to spiritualization, it is that one that troubles have started for him. That means that God trusts the man can endure those troubles.

[67] That peace achieved by the spiritual man against the worldly worries, it actually is the work of Christ, or the work into Christ Who we have everything into. And Christ bring that man to that peace, by dwelling Himself within that man, but not without the man crossing through e patient heroism of the cross, one that implicitly is also in the peace from Christ. The ascesis is Christocentric.

Our Lord Jesu Christ said: "Nobody will come to me if the heavenly Father doesn't attract him", and: "I am going to resurrect him on the judgment day", and: "I will show Myself to him" (Jn. 6: 44; 14: 21). And: "Look at the wheatfields that are white and ready for harvesting and he who harvest will receive payment and he gathers fruits towards the eternal life, in order him to rejoice together with him who reaps and with him who sows". This is for in this is proven the word that "somebody else is him who sows and somebody else is him who reaps" (Jn. 4: 35-37).

Brother, nobody will sleep if he wants to enter the city; and nobody will be lazy when seeing the sun, if he wants to work; but him who wants to enter the city quickens up his steps, instead of waling more slowly; and he who sees the sun starts working fearing of being impeded soon; and he who wants to work his field hurries up not to be his crop harmed by tares. He who has ears to hear, let him hear[68].

34. When the brother came to him for the second time, he was worried about his salvation and he reminded him about the previous promise. And that one asked to be given a sign from the Oldman, about that. And the Oldman told him the followings:

Regarding the brother whom you have told me about, he is warred by faithlessness. And this is the Pharisaic heresy. About these ones the Lord said: "This generation asks for a sign but they won't be given a sign" (Lk. 11: 29). I have nothing to tell him except what the Apostle said: "The old things have passed, behold, everything has been renewed" (2 Cor. 5: 17). And: "Now Israel" (The Second Law 4: 1). And: "Do not tempt your Lord God" (The Second Law 6: 16). And again: "If you hear

[68] He who gets accustomed to postpone, he will escape this habit with difficulty. He who stops climbing, he will fall, in the same instant, lower than he is. Nobody stays except he who ceaselessly climbs. This is an idea developed by Saint Gregory of Nyssa. Stopping because of laziness it will cause a certain palsy to the soul's powers. He who cedes himself to the laziness, he will become laziness's slave, and he will weaken his own freedom or his control over himself. You are yourself when controlling on yourself. In Greek the freedom is also called as self-control (αυτεζουσιον). We could lose a man if we didn't help him when he needed our help. Each instance imposes us a duty for eternity, a duty that you cannot fulfill it in another life. Each moment is given to us, as totally unique, from God. Each moment is important for eternity.

His voice today, you won't harden your heart" (Ps. 94: 8[69]). He who has ears, let him hear[70].

35. The answer of the same Great Oldman towards the one who asked him about the brothers who are helpless with their body and about others who are helpless within their thinking: must him take them to himself? And must him tell Abba to ease the beginner a little from taking vigil? And about his long silence.

My brother, the answer to the three thoughts of yours is one: do not force the will of somebody, but you must sow with hope. This is for our Lord forced nobody, but he preached. And if somebody wanted to listen to Him, he listened. I know that you know that I do not disregard or despise your love. But the patience is very useful. This is for when we pray and God is late to listen to us, He does that for our benefit, in order us to get accustomed to the long-patience. So, let's not get discouraged, by saying that we have prayed by God hasn't listened to us. This is for God know what is beneficial to the man. Rejoice into our Lord, my brother, and be worriless in everything. And pray for me, you whom I love, and who are of-one-soul with me[71].

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[69] In KJB we have: Ps. 95: 7-8: "For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear his voice, // Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:"; in ROB we have: Ps. 94: 7-9: "For He is our God and we are the people of His pasture and the sheep of His hands // Oh, if you could hear His voice that says: "Do not harden your hearts, // As in the day of the examining, as in the day of the temptation into wilderness." (E. l. t.'s n.)

[70] Here we have the same idea as in the previous answer. He who ascends, he does that for he hears the voice of the Lord calling him. He who gets accustomed not to pay the due attention to the Lord's commandment immediately when he hears that commandment, and he waits for being told for the second time, namely to be him given a clearer sign, he will gradually lose the sensitiveness of his heart. He will start getting blunt, to getting spiritually sclerotic. He starts to no longer be alive; he starts dying. He falls from the feeling of the godlike plan that makes him free, i.e. the vibrant plan of the Ghost, on that plan of the nature's automatism, and he will stop being himself. Here is being affirmed the importance itself of the "now" and of the "today", the importance of fulfilling in this moment what God asks us. Each moment is given to us in order us to fill it up with the fulfillment of our duty related to it, in order to imprint in it that what God Himself tells us in it, namely what is out duty in that moment.

[71] Persevering in climbing towards God doesn't mean forcing on each moment to fulfill some deed for somebody, or always waiting for the result of a prayer for that person. God wants us to get accustomed to be patient. Sometimes, the continuity of the climbing consists of the continuity of our prayer for others and of not weakening in waiting for the result. The prayer and the patience can uphold, together, the continuous climbing and a ceaseless tension, as a warmth that, if gets cold, it will be rekindled only with much difficulty.

36. The answer of the same Great Oldman towards the same brother, which he allows him through, to start his appeasement liberated from all worry; and also, the answer to the thought the brother said it came to him in the last moment; and also, to the question whether he did good by tarried together with some of the Fathers, dialoguing with him.

Brother, listen to me for I love you into Christ. Our Lord Jesus Christ said about the monastic cell: "There comes the time, and it is now, when the dead will hear the voice of the Sn of God and they who will hear they will resurrect. This is for as the Father has life into Himself, so He has given to His Son to have live into Himself" (Jn. 5: 25-26).

And I am telling you that the time of your entrance, with the help of God, it is now, so you must build u your new monastic cell. Enter it, by having God as your guide, and you will dwell into that monastic cell, and you will no longer worried about anything. This is for the need of the things and the temptation uphold on one another. And the thought sown within you is useless, and it even brings with itself the vain-glory, because who doesn't know that we are at the end of the time?[72]

And about dialogues, when you see yourself feeling the urge to speak about God, find out that the silence is mode wonderful and more honored than the speaking[73]. So, there is nothing more you would need me to write you about. This is because I have written you from alpha to omega, as you love knows it well. I am leaving you with God, for His are the help and the mercy. Amen.

[72] Any moment can be our last moment. In this sense, let's think that any hour can be the last hour of our dead-life and the hour of our wakening up from death to life, if we hear the voice of Him Who is able to wake our responsible conscience up, to make us waken, so that us to realize that we exist. And if we do not open the ear of our soul to this voice now, we will get accustomed to never hear it again. So, we will remain forever in death, making out of this moment, on the opposite, our last moment. He who enters the "monastic cell", or the sensitive intimacy with God, by detaching himself from the dead things, he lived in that moment, and he will have been living the whole time he remains in that state, the last hour in a good sense.

[73] God is above word. The main fact is to feel God's presence as an above-word power. And to feel it strongly through the responsibility waken up and upheld by God within you.

37. A certain layman, who loved Christ, he sent a message to be Abba John asked about a thing, and Abba John answered his message. But after that, Abba John felt sorry because of doing that, so that he unveiled what he did to the Great Oldman, telling him: "Forgive me, for I am drunk, and I do not know what I am doing".

I am telling you for many times: "Let the dead to bury their dead" (Lk. 9: 60). Aren't you disgusted still, because of their bad smell? Take heed at what you are saying. This is because you do not know what you are saying. This is because the drunk one is mocked by the people, he is hit, he is despised. He doesn't honor except on himself, he doesn't teach others, he doesn't advise on anything, he doesn't discern between good and evil. If you say one with your mouth but you show something different with your deed, you will speak into nescience. Do not let yourself to be caught by sleep, lest to come, to your ears, suddenly, the shouting: "Behold, the Bridegroom is coming, get out and welcome Him" (Mt. 25: 6), and you to say then: "I am busy". God have made you worriless, but you do not want that. God has taken away from you your worries, but you still entangle on yourself among them. God has rested you, but you want to get tired again. It is the time of the end, for you to weep and to cry for your sins. Remember that Christ told us about that gate that it will be locked (Mt. 25: 10). Horry up, not to remain outside together with the crazy virgins. Remove your thought from this vain world to the age to come. Leave the earthly realities and search for the heavenly realities. Leave the corruptible things and you will find the incorruptible realities. Run away with your thought from the temporary things and you will encounter the eternal realities. Die consummately, in order you to survive consummately into Christ Jesus our Lord[74] Whom is due the glory forever and ever. Amen.

[74] Only him who dies consummately to the former man - to that man who was spiritually dead, and who was tied to the passing things, and submitted to their narrowness, and therefore submitted to all sorts of impediments in his relations with his fellow humans -, only him can enter a life that is: non-narrowed, non-darkened, unimpeded, free and fully communicative, good and generous in the relationships with others, relationships strengthened by the non-narrowed relationship with the Subject of extreme freedom and infinite kindness. Whom has remained sleeping in the chains of the narrow and passing preoccupations, it remains him locked up the gate of the entrance to the life that is nourished out of the of-life-giver food.

38. The answer of the same Great Oldman towards the same brother, who wanted to receive from him, more often, answers towards help and towards the salvation of his soul, and who was seeking form finding out if he should dialogue with some of the br0otehrs, or if he should allow to be asked by the brothers concerning their thoughts.

For I know Whom have you entrusted on yourself and what nourishment I have given you, if you took heed at those, I wouldn't need to write you more often. This is for He Whom I have entrusted you knows what you need even before you ask Him. So, do not worry about the things you heard. The lack of any worry brings you nearer to the stronghold[75]. Sand the fact of being overlooked by people will make you inhabit the stronghold[76]. Or, the fact of dying towards any man, it will make you to inherit the stronghold and its treasures[77].

And because you want to hear the same word about some dialogue or about some thought of the brothers, when needed I will tell you what to do. So, do not worry about anything, and take care only for undertaking your trip to the end. I am ceaselessly embracing your love. And on how to quench within you the movement of the too-fiery anger, you can learn from yourself. Peace to you brother and our beloved John.

[75] In the Greek edition: It seems that he called here as stronghold the consummate quietude. See also the answer no. 159.

[76] Another meaning of the stronghold can be the communication with others. He who seeks too much to fulfill his egotistic interests, he will be avoided by others, he will be outside the stronghold. He who is a kind person and who doesn't try to pull everything to himself, he will no longer be feared by others but he will attract them by his gentleness and kindness: "Blessed are the gentle for they will inherit the earth". When the people noisily pay attention to you, the people do that because of fear of because of interest, not because they love you, but in a cunning way. Inwardly they are separated from you. On the opposite, he who is "overlooked" in this sense, he will attract the others to himself.

[77] It is about that death stopping you from searching for people for your interests, for exploiting them in a way or another, in a total insensitiveness. Only when you die to such an interest, you will elicit the people's interest and they will search for you sincerely, for finding comforting in you. Then you will have become alive to them. Then you will have entered the "stronghold".

39. The answer of the same Great Oldman towards the same brother who wanted to cut off the dialogues even with his servant, because the Oldman told him that "the lack of worries will bring nearer to the stronghold"; and for he has come to the thought to examine the causes of the diverse temptation which were rising within him.

Tell to our brother: Wait a little longer, for the time hasn't come yet. And I am taking care of you more than you take care of yourself. Better said, God does that. Brother John, do not fear the temptations occurring for testing you. This is for God won't give up on you. When something of this sort comes to you, do not tire yourself trying to find out its causes, but rather call the name of Jesus, saying: "Jesus, help me!". And He will listen to you, for He is near to them who call Him. Do not get discouraged, but run, and you will take into Jesus Christ our Lord Whom the glory to be forever. Amen.

40. The answer of the same Great Oldman: Should him teach his servant the craftsmanship of braiding? And about a brother who asked him about his thoughts, not directly but only hinting at those: did him right (advising that brother)?

The all-luminous teaching of our Savior is this: "You will be done". So, if somebody says this prayer with the whole his heart, he will leave his own will and he will bring everything to God's will. Therefore, teaching your brother is useful, but it can also be a cause for envy. But the work can be done rarely, from time to time, and in this way, it will be covered to the conscience of the brother[78].

Regarding the insinuating question, it has its origin in a self-sparing, one that lack the right-reckoning, and therefore that brother needs many prayers. This is for "the signs are not for believers, but they are for faithless ones" (1 Cor. 4: 22)[79].

[78] Even teaching on somebody can elicit the envy from others, and it can seem contrary to humbleness, and it even can be so. In order to avoid the own temptation and to avoid tempting others, you must teach one as rarely as possible and as covert as possible.

[79] He who doesn't confess clearly his sins and his shortcoming, but he only does that in riddles, he hasn't yet totally defeated his pride, so that he tries to spare on himself. He still wants to hid what he has evil. That's why he needs many prayers in order to get rid of Pride.

41. The answer of the same Great Oldman towards the same brother, who fell to many thoughts and worries regarding the monastery's future.

There are many things springing out of your heart. This is for He says: "I will count them up and they will multiply more than the sand" (Ps. 138: 18[80]). Brother, nobody knows where this place will reach, but only the "hearts-knower God" (Acts 15: 8). But He has made it known to me too. You know, therefore, that the Lord won't forsake him, and He will guard him and he will glorify him towards the glory of the name of His glory. His to be the glory forever and ever. Amen.

42. The answer of the same Great Oldman towards the same brother, who asked him about the helplessness that came to him, where that could be from; and if he should tell to the brothers who were about to leave for Egypt hos they should take care of themselves, lest they will get into troubled because of not knowing the customs from there.

Tell to our brother: The Egyptians and the Jerusalemite are mixed to you. But do not worry. For God will take care of you. Regarding your though, you must work into the fear of God and do not worry about your brothers. Bu you only pray and the Lord will guide them according to His will in everything. This is for nothing is being done outside God, especially at that place, if it is done into the fear of God and towards the resting and the benefit of the souls.

43. The answer of the same Great Oldman towards the same brother, for the brother to consecrate to God everything regarding himself.

Speaking in riddles has its purpose to cover the sinful thoughts towards the faithless ones, but not towards the believers. One can openly tell his sins to the spiritual father.

[80] In KJB we have: Ps. 139: 18: "If I should count them, they are more in number than the sand: when I awake, I am still with thee."; in ROB we have: Ps. 138: 18: "And I am going to count them up and more than the sand they will multiply. I have woken up and I am still with You." (E. l. t.'s n.)

If somebody drinks the water which I have been sending it to you through letters, he won't get thirsty again forever (Jn. 4: 14). And you must wait for and to hope for the resting by your faith into Christ. Take this bread out of my nourishment and be worriless. Do not fear anything, but take your hopes too through the Holy Ghost. You must believe that the hand of God is with you.

44. Out of the blessing sent to you he gave to his servant as well[81], but not out of his own hand for he was not a cleric, but he placed it in front of the servant and the servant took it by himself. And by receiving the blessing for the second time and for the third time, he did the same. And because he did that without approval, he didn't realize that he was mistaking[82]. But when he saw on himself alleviated from passions by the prayers of the Oldman he said: the passions got weakened within me. And after that he sent a message asking about his blasphemy thoughts but he didn't receive any answer. And by wondering himself what could be the cause for that, by the lenience of God, towards correcting him, he saw a fearsome hallucination once, and twice, one that disappeared immediately, and he was filled up with disturbance and he remembered his mistake with the bread. This

[81] It seems that here is about the Holy Impartation. This is for that is the true bread. As it is called as Eucharist, for it has been committed at the Last Supper, by the thanksgiving prayer of our Lord, as well it was called during the first Christian centuries as "Eulogia – Blessing", for was done through the "blessing' from the Lord (to be seen at 1 Cor. 9: 16 – where the blood of our Lord was called as "the cup of the blessing"). And it actually brings us a great blessing of God.

[82] He who has taken the Holy Impartation with himself suffered no harm because he took it from the hand of the priest. But he who took it by himself, he got ill because of not receiving it from the hands of the priest. The priest gives the Holy Impartation for he is the seen image of Christ Who gave the Holi Impartation as the Last Supper. The believer must be aware of the fact that Holy Impartation is not from the priest, or about the fact that he doesn't take the Body of Christ by force, but he received it from Christ Himself, as God and man differing from him and on some kind of godlike plan differing from the human plan: from mediator between God and man. And this human mediation out of godlike sending, it is mediated by the priest. By being invested from above, the priest will somehow become a good conductor of godlike energy. But when he got rid of his troubles by the prayers of the Oldman, he praised that that was due to himself. Consequently, he fell prey to some blasphemer thoughts. It is not clean whether these passions and blasphemy thoughts come to him who allowed his servant to impart himself without a priest, of they came to his servant. It seem that that happened to both of them.

was because he forgot about what he said about the weakening of his passions. And by putting on his head the hat sent to him yore by the Oldman, he fell for many times to the ground and prayer for being found worthy of mercy.

And the Oldman wrote him about the two mistakes of his[83]*. Abd the Oldman wrote him also about the blasphemy thoughts. Then the Oldman told him that by letting the Blessings at the hand of his servant, in order that one to eat them by himself, he didn't do a deed of humbleness but he rather did a deed of pride and he manifested a childish thinking.*

When one knows that he transgressed a commandment he admits that he has known that commandment. And knowing a commandment: it means that he who know it he will correct on himself. But let talk simply: I surrendered you in the hands of God and you deviate from that? But the Scripture says, out of God's mouth, that "the righteous do not deviate" (Prov. 24: 7). Shul I tell you what you are thinking? And the Scripture says again: "Do not let bragging words come out from your mouth" (1 Kings[84]: 2: 3). And did you dare to open your mouth in front of God and say: "My passions have become weaker within me", instead of saying that all your passions lay in you like in a storehouse? That's why you were forsaken for a little while and your mistake were shown to you. And if there had not been not the cover you chose, you would have been exhausted. "But faithful is God Who will not allow us to be tempted over our powers, but He will bring together with the temptation also the escape from it, in order us to be able to endure the temptation" (1 Cor. 10: 13). As about the thing you did inappropriately, because of your desire to brag yourself, namely that of giving the blessing to other like an archbishop, but without having you the ordination as priest, I do not know how to speak about that. Couldn't I send the blessing to everybody instead of sending it only to you?

Behold how you have been punished for bid and many mistakes. Therefore, you should take vigil in order you to destroy the eight sorts[85] and you not to be attracted by childish

[83] About the impartation without the mediation of the priest and about the blasphemy thoughts coming him because he bragged that he got rid of those by himself.
[84] In KJB we have: 1 Samuel.
[85] The eight sorts of passions.

things; and do that in order you to gain manhood and not only naiveness. This is because you have heard for many times: "Do everything with advice" (Prov. 24: 72).

And for all the passions and for all blasphemy pray to God and He will gradually help you.

Take vigil from now on, and guard these within your heart (Lk. 2: 51). And there is no need for somebody to know these, but let pass what happened. May Jesus be with you. Forgive me my past mistakes and I will correct my future things. Forever. Amen.

45. The answer of the same Great Oldman towards the same brother, when, having a high fever for several days, not eating and not sleeping, he shouted out against Abba[86] and against the brothers who were serving him, because he was moved by the work of the devil.

Brother, why has your heart got sharpened, so that you have forsaken the beloved One and you have chosen the enemy? You have left the voice of Shepherd Christ and you have followed the wolf-devil. What has happened to you? Wha has occurred to you? What is this shouting named by the Apostle with the ugliest names when he said: "Let any shouting and blasphemy and anger perish from you, together with all evilness" (Eph. 4: 31). You haven't suffered anything over your power. This is for the Apostle says: "Faithful is God Who won't allow us to be tempted over our power" (1 Cor. 10: 13). Wake up out of the disturbance of these evil thoughts. Take the staff of the cross which you will chase away the wolved from you, namely the devils[87], and remember you to say; "What are you sad for, my soul, and what are you troubling me for?" (Ps. 41: 6-7[88]). For now on pay attention and do not let yourself to get

[86] Or against hegumen Serid, as was specified in the Greek text.

[87] The staff of the cross is the staff of the victorious patience. This is for, with this staff Christ was victorious as well. Do not allow yourself to be defeated by pride, or by blasphemy, when the suffering comes to you. Preserve your serenity and your kindness. Become even stronger through these ones by the fact that you preserve them even in illness, in hardships, and in troubles brought upon you by others. Only thus you will be able to defeat the enemy.

[88] In KJB we have: Ps. 42: 5: "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance."; in ROB we have: Ps. 41: 6-7: "What are you upset for, my soul, and what are you troubling me for? // Hope in God, for I am going to praise Him; the salvation of my face

angry like a mindless and insensible child, for you owe to climb the cross with Christ and you to be nailed with nails and you to be pricked with the spear. Why do you allow yourself, miserable, to shout out against the power of Christ[89] and to curse your brothers? Where do we leave the urge: "In honor you give to one another primacy" (Rom. 12: 10). That's enough. This is for he says: "Give occasion to the wiseman and he will become even wiser" (Prov. 9: 9). Suffer and remain peaceful and give thanks in everything. This is for he says: "Give thanks in everything" (1 Thes. 5: 18). It is obvious that also "in tribulations, in troubles, in illnesses, and in moments of ease" (2 Cor. 6: 4). So, you keep God and God will remain with you. For Him is due the glory forever. Amen.

46. After he got better and healed of his illness and after he crossed through those temptations, the enemy showed him some evil dreams in order to trouble him again. But because of not succeeding in that, the enemy showed him also a monastery and a church and many people running there in order to, allegedly, find help. In order to strengthen him, the Oldman wrote him the followings:

"Glory into the highest, to God" (Lk. 2: 14) brother, our enemy, the devil, has started "roaring like a lion" (1 Pt. 5: 14) to swallow you. But he was not allowed to do that by the shielding hand of God. So, when the enemy saw that he is not allowed to do what he wanted, he started troubling your mind and he brought you some filthy dreams. And, full of evilness in his cunningness, when he saw that God doesn't allow you to be tempted to the end, neither over your power, he made you see a church and a monastery, allegedly for your help. Therefore, you must put your heart in a safe place, by sealing your heat into non-disturbance in the name of the Father and of the Son and of the Holy Ghost[90]. And I believe that He will help us to step on

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is my God." (E. l. t.'s n.)

[89] He who shouts out, when in troubles, at others, he actually shouts out against the power shown by Christ on the cross. This is for Christ showed His power by suffering and by rebuking nobody.

[90] This seal is, obviously, the sign of the cross. This is for this sign we imprint it within us in the name of the Father and of the Son and of the Holy Ghost. Thus, we show whom we belong to, by the seal imprinted within us. And the enemy will no longer have the courage to

the head of our enemy (Gen. 3: 15). You must achieve, therefore, a humble heart and give thanks to God who has saved you from the trap of the devil. This is because you have suffered that because of your carelessness.

47. The answer of the same Great Oldman towards the same brother, because of the brother feel into the very hard – and to many non-understood – war of the thoughts.

Tell to our brother John: I wonder, my beloved one, that you do not understand these things. This is because I, by seeing your many troubles, I have been sending you blessings, for many times, in order you to take power through them, from God. But you must always think at the Psalm 107[91], that says: "He said, and there was a blow of blizzard, and his waves stirred up; he ascends to heavens and he descends to deeps". And again: "Their soul gets melted down into evilness" (Ps. 106: 25-26[92]). These things have come over us and we must endure such dangers, until we will have reached "the shore of His will" (Ps. 106: 30[93]), as I wrote you before. This is because, once God has surrendered you in the hands of your enemies, do not surrender yourself too in their hands. And if you do this, God neither will surrender you in their hands[94].

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come close to us, and to try and steal us form our Master Who is the Almighty God. in the cross as seal are imprinted the Persons of the Holy Trinity. We must do this on each time when we feel the tempter stalking us. We belong to God in Trinity Who accepted that One of Trinity to suffer, with the victorious patience, the cross on our behalf, and so he has strengthened the humanity he assumed in an endless freedom from all the pains and pleasures, from all helplessness that entered our nature by sin.

[91] In KJB we have: Ps. 108.

[92] In KJB we have: Ps. 107: 25-26: "For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. // They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble."; in ROB we have: Ps. 106: 25-26: "He said and a stormy wind started and the waves of the sea raised // And they went up to the skies and they descended into deeps, and their soul in dangers got petrified." (E. l. t.'s n.)

[93] In KJB we have: Ps. 107.

[94] "To the shore of His will". It is that state which we won't want to be done in anything according to our will, but we will want everything to be done according to God's will. That is the state which we are going to want in what God wants, and we are going to understand that what God wants is the best for us; in that state we will no longer be slaves to our "will". That will be our full freedom. This is for, actually, the will of God is that what corresponds to our true nature. Our will that is contrary to God's will it is that by which we want that which is not towards our true freedom. By that will we do not truly want freely. That will is not actually our will, but it is the will of some contrary forces which enslave us. But when we

And if you want yourself to be delivered from troubles, and if you want yourself not to be drought down by troubles, you will expect even greater troubles to come upon you and so you will find resting[95]. Remember Job and the saints from after him, how many troubles they endured, and achieve their patience and your ghost will be comforted. Encourage on yourself, and be strong, and pray for me, by reminding my words and your soul (in the Greek version: my soul) will be renewed.

48. Abba, invoking a certain motif, he was late in bringing the answer to that brother mentioned before. That brough to that one a harsh rebuking, and that caused him deep sadness. And the brothers who were serving him because of his helplessness, by telling him about things committing in the monastery, usefully and uselessly, that one, instead of rebuking them and thus to correct them for such a gossiping, he told that neither him would those things be pleasant. And Abba telling him later that he did those according to the advice of the Oldman, that one told him: "The Oldman let you working according to your own will". The Oldman send the following answer to all of those, showing him that the things seemingly did wrong they actually were done good, for they have been committed out of an oikonomia that is above our understanding.

Behold that, after a while, our love entices us to hit again with the staff of Christ, towards rebuking and correcting, in order to be accomplished with us the written word that says: "More trustworthy are the wounds of the friend" and the others (Prov. 27: 6). So, if we rebuke you, you won't be discouraged, by remembering the proved that says: "My Son, do not get discouraged by the rebuking from the Lord, neither get you

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know what the will of God is, and when we work according to God's will, we are peaceful like during a fasting period, and we will be so after that period too.

[95] By expecting even bigger troubles that the present ones you will feel the present ones as light and by that you will feel on yourself as above them, and therefore rested too. The freedom and the resting are inseparable. But one cannot reach this state by searching for comfort. This is for the comfort too it enslaves us to laziness, and it makes us, in the same time, insensitive in an egotistic manner. We got humanized not by avoiding the troubles, but by enduring them. This is, in the same time, the true comforting from the Holy Ghost Who will comfort our ghost. This is the true resting.

weakened because of His rebuking. This is for the Lord rebukes and beats every son that received Him" (Hebr. 12¨5; Prov. 3: 11-12). Therefore you, even if I am rebuking you, you know what the Apostle says: "Reproach, rebuke, comfort" (2 Tim. 4: 2).

Where is your mind, you hypocrite? Or, where is your thought tarrying, you lazy? Why the masters of your mind resist within you against the disciples of the Master, so that your mind not to be taken and used by the Master to climb in towards entering to Jerusalem (Lk. 19: 33-35) and so to get out the sellers and the buyers out of the temple of God and to shame up the scribes and the Pharisee[96]? Why, despite you must live in Jerusalem, they drag you to Babylon? Why, by leaving the water of Siloam (Isa. 8: 6), you still want to drink the mirky waters of the Egyptians? Why are you deviating from the way of the humbleness that says: "Who am I? Dust and ashes" (Gen. 18: 27) and you want instead to walk the twisted and full of troubles and of dangers way? Where have you thrown my words which I have been telling you night and day? Where is the target which I am telling you as I would tell that to myself, you to reach, and where do you see that you have reached at? Where do you want to be and where are you at, because you have an uncontrolled tongue and you untie it quickly[97]? And if you say that your neighbor is right, why don't you strive to understand that we must reckon as right especially him who, according to God, he covers us and put his neck for us[98]? We must thank him and we must pray for him, in order him to be sheltered against any evil, for the benefit of the many, as the Apostle teaches us. This is for, the Apostles thanked to some people, saying: "Who put their necks for me" (Rom. 16: 14).

Don't you remember all of these? Don't you remember the lack of worries bestowed you by God through him? Don't you

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[96] The disciples of the Lord want to make out of any mind (in Greek mind is of masculine gender = νους) a gentle donkey, so that the Lord to mount it and to enter the Upper-Jerusalem riding it, and so the mind to be imparted with the glory of the Lord. Our Lord doesn't want to enter the heavenly Jerusalem without us. Our Lord embodied on Himself for turning Himself to heavens as man, together with us, while us allow Him to lead us and while we served Him as well. Our mind must not remain to nobody as a feral donkey.

[97] Note to the Greek text: Without guarding, without attention, you speak without thinking and in a hurry.

[98] The gossipers said about one another that they were right, and not the leader of the community who was bearing the burden of the worries on behalf of them. Putting the neck for somebody means to take upon himself any burden on behalf of others, as also one who was ready to give his life for others.

remember the chair you are shared with, in peace, like an emperor? It is not him who bears the burden of those who come to us and who leave from us, while we remain untroubled? This is for, if they come for us, we will be the one who should take care of them, and not him. Therefore, we owe to give God many thanks, for God have given us a true son, according to our soul, as he wanted. And instead of these, you told him, stupidly: "I wash my hands regarding you". And you did that not once, but for many times, so that his soul has been sunk in much grief. And you didn't remember the word of the Apostle who says: "In order not to be one like this one overwhelmed by too much sadness" (2 Cor. 2: 7). This is for, if there wasn't the hand of God and the prayer of his Fathers, his heart would be torn apart within him.

Where are my commandments which I have given to you, which I have said you: "Cry, weep, do not seek for being noticed, and do not value on yourself in any regard. Have I attracted your love on another way? Since now, remove yourself from the world. Climb the cross[99]. Detach yourself from earth. Shake off the dust from your feet[100]. Despise the shame[101]. Do not let yourself to be trapped in the Chaldeans' oven, lets you will be burnt, together with those, by the anger of God. Reckon any man as superior to you[102]. Cry for your dead (Joshua Sirach 8: 10[103])[104]. Remove your beam (Mt. 7: 5). Build your ruined house. Hout out: "Have mercy on me, Son of David, so I can see" (Lk. 18: 38-41). Learn that "every moth will be shut" (Rom.

[99] He who climbs the cross, he has liberated himself from the world. He has become truly free; he has entered another existence plan, that plan of the of the freedom, that plan of the Ghost, that plann0of his love for God and for people, so that he has exited the world of the egotisms.

[100] Shake off the dust that keeps you glued to the earth and that impeded you from flying in the sky of the freedom and of God Who is enslaved by nothing, the sky of the disinterested love.

[101] Despise that what the people reckon, by a judgment contrary to truth, as shame.

[102] By reckoning any man as superior to you, you will have gained the true superiority. You will no longer be dominated by your desire to be superior, to seek for being recognized as superior. This is the height of Christ's kenosis, and of our humbleness. "He who humbles on himself, he will be raised".

[103] Cry for the dead near to you; think at the fact that your will die too. But you also cry for yourself, if you are dead, in order you to resurrect.

[104] This book is missing from KJB. The interested reader can find and download freely, the fourteen books which are missing from KJB but which are given in ROB, in English translation, bearing the title *Bible Missing Texts*, on www.academia.edu.

3: 19) and do not speak haughtily[105]. "Close your door" (Isa. 26: 20) to your enemy. Keep your word in yoke and lock up your door.

You know what I am talking to you. Think at the things I have said to you. Force yourself to understand those words, and you will find the worthy of God fruits comprised in those words. And do not feel shame for my grey hair, for I am praying for you day and night. May God give you to understand and to understand those words in His fear. Amen.

And because you told him: "The Oldman allowed you to do your will", The judgment uttered by our Lord through the prophet it is directed upon me: "Amen, I say to you, that if you see your brother walking a way that is not good, and you won't show him that that way if not good, his blood will be asked from your hands" (Ezra 3: 18). Do not take this in derision, but you must believe the Apostle who says that we are going to be held accountable for our neighbor. But you do not understand what is happening.

49. Thanking to the Oldman for guidance, he asked him to write him for many times, about the salvation of the soul. Also, about the thought that he wanted to tell it to Abba, but he asked the Oldman to tell that to Abba.

Brother John: I do not know what this is. I have been writing you from alpha to omega, from the state of the beginner to the state of the consummate, from the disrobing of the former man, together with that one's lusts, to the burial of the new man, that one built according to God, from the estrangement in the land of the senses to that state of the heaven's citizen and inheritor of the intelligible land the Gospels. Ruminate the Epistles and you will be saved. This is for you will have in Epistles, if you understand them, both the New and the Old Testaments, and if you understand them, you won't need any other book. Shake off the forgetfulness and get away from darkness, in order the peace to come and dwell within your hear and within your senses; and all of these will come to you. Let the smoke of the idolater sacrifices to scatter away from

[105] Every mouth will remain shut when everybody will be exposed as guilty. The bragger, or him who reckons on himself as being good, he is the one speaking the most.

your intelligible Nineveh, and in your intelligible Nineveh's marketplaces it will be spread the fragrance of the incense of the spiritual repentance, and that will stop the anger that menaces it with the destruction. Why are you sleeping? Why have you placed under your head, as a pillow, not only the answers regarding your own salvation, but also the answers regarding the salvations of the brothers who would study them faithfully? Stop dreaming now. Wake up from the heavy sleeping. Love your feet. Enter Segor so that you won't be caught by the destruction of the five cities. Do not turn yourself to the things from past, in order not to become a pillar of salt (Gen. 19: 22-26)[106]. Make yourself wise like the snake is, so that your enemies won't deceive you, and make yourself innocent like the pigeons are, so that you won't be warred up by the ghost of the revenge (Mt. 10: 16). Make yourself true servant of the Master, or otherwise you will be enslaved by many[107]. Do not separate yourself from Him, because only the worthless makes such a decision (1 Cor. 7: 15). See how you are and tell to yourself: what am I like this, what will I gain by being like this? And the loving-of-people God will enlighten your heart, so that you will be able to understand. Behold, God has made you free of all earthly worries. Take heed at yourself where you are and what you want, and God will help you in all things, my brother.

Regarding about your thought which you want me to tell him, I could do that myself, but if you do not tell that by yourself, you will estrange on yourself from the consummate love that you feel for him[108]. If your soul is one, and if your hear this one, according to the Scripture (Acts 4: 32), nobody hides

[106] Motionless and fruitless salt-pillar becomes everyone who do not ceaselessly move forwards, but he reaming fixed into the things from his past, in the same monotonous sins of his. Those sins bewitch him, and they constantly call him to them. He cannot part with those sins of his. That one remains a pitiful monument of his spiritual death.

[107] He who becomes servant of God, he will escape any other slavery. God makes us free from all power which are inferior to our ghost, inferior power which otherwise will enslave our ghost, but when our ghost is sovereign, he makes ourselves sovereigns as well. We have escaped from the slavery of the passions which are themselves mastered by the decayed and automatic forces of the nature. But only God Who is consummately free Ghost, only Him can strengthen our ghost too, and therefore our freedom as well (2 Cor. 3: 17). God keeps us attached to him through the love we feel for Him and which we grant Him joyfully, for he comforts us with His love.

[108] It seems to be about the same John who prayer the Oldman to tell Abba Serid a thought of his.

anything to his heart[109]. Make yourself sapient, you who are heavy in heart. May our Lord forgive you!

50. Of the same Great Oldman towards the one who asked him if he must no longer meet anybody starting from the Blessed Week.

After the feast, you will appease on yourself (stay in isolation) for five days a week, and then for two days meet your brothers if there occurs any need. And I am telling you what to do further on. Use the whole your power so that you to be worriless. This is for God takes care of any man according to what is beneficial to that man, either than man repents in his heart, or he keeps his heart awake by doing something else beneficial to him.

51. After the feast, there came a bishop who asked to meet him, and some brothers came to ask him about their thoughts. That's why he sent a message asking the Oldman what to do about those.

You know that I haven't ever placed any tie upon somebody, neither upon ourselves. And because I told you: appease on yourself for five days a week and for two days meet your brothers, do not worry in this regard either. And for I say: meet them, when you meet them do not be worried about what will you say or about what will you speak. This is for Christ said: "The Ghost of roue Father speaks within you" (Mt. 10: 20). And relatedly to the brother whom you have told me about, do not reject them, when the need asks for receiving them, and God will help you. Amen.

[109] The hearts of those who love on one another are one, and their souls are one, meaning that both must be of one heart and of one soul, as Barsanuphius often says. They souls and their hearts are one, for they feel good things (σμοουσαιοζ). And when the love on one another, their feeling is common to both of them, though it is lived by two persons.

52. Answer of the same Oldman towards the same brother, who asked him about the disorder from within world.

Brother, let's take heed at ourselves, for all the things have become mirky. And let's get accustomed to be silent. And if you want to rest on yourself, you will make on yourself as dead towards any man and you will find resting. Understand that I am telling you to rest on yourself in peace, regarding your thoughts and your work and all of your worries.

53. After this answer he tried to consummately cut off any dialogue. And a brother was very sad because of that. And that brother was asking him to talk to him if there was any need. And, because he had mercy on that brother, he promised that. And that brother asked him about that and about the coat sent him by a certain brother, if he must accept it or not.

Brother, I sent you word: Be worriless, what do you want more from me? Take heed at yourself. "The harvest is plenty" (Mt. 9: 37). Do not leave the harvesting for gathering the wheat grains fell behind the reaper. Leave all of those and occupy on yourself with the harvesting and with the gathering, so that you will have all the fruits of the wheat and of the vine, so that your heat will be strengthened and gladdened into the Lord. Read again the letters I wrote to you before, for they are not useless. And relatedly to that coat, if the brother wants you to have it, with the whole his heart, you will receive it, but by reckoning on yourself as worthless.

54. A brother, because of having a very harsh war, and because of being impeded to unveil that war to Abba, due to his shame, he sent word to the same Aba John to receive him without Abba being aware of that, and to listen to his thought. This one was tormented because of two motives: he didn't want to receive that brother without approval, but neither he wanted to make that brother sad. And because of not knowing what to do, he asked in his ghost, on the same Abba, if he had to open his door to that brother.

Tell to your brother: Who is so mindless to choose to himself the most damaging thing that causes him a greater trouble, and not the easy to endure things, with humbleness and prayer? Do not open your door to your brother. This is because not in the locking up the door consists the killing, but in locking up your mouth. I embrace you with holy kiss.

55. A certain Egyptian Father came to live in the monastery where the Fathers were, and he wrote in Egyptian, to the Great Oldman – for that one was Egyptian too – asking him for prayer and for telling him a word for the salvation of his soul; and he asked also if he can be found worthy of having a discussion with him. But the Oldman wrote him the following answer in Greek:

Because I have decided not to write myself to anybody, but I am sending my answer through Abba, that's why I haven't written you in Egyptian, but I have imposed myself to tell him to write to you in Greek. This is because he doesn't know Egyptian. If in your letter you reckon me as your Father all-beloved into the Lord, and for you reckon me as knowing the needs, the tribulations, and the dangers of the soul, if I am your Father as you have written me, I am commanding you not to disturb me anymore by asking me for having a discussion. This is for I do not discern among people as long as I live. That's why, if I open my door to you, I will be compelled to open it to everybody. And if I do not open my door to you, I won't open it to anybody.

I have written you this, for you have written me, saying: "Make me worthy of your gentleness and have mercy on my troubled soul". And because you also say in your epistle: "My sin separated me from you, my master", I am telling you that by the grace of Christ, Son of God, I haven't separated on myself from you, but I am always together with your love in ghost. And for you have written me in the same epistle: "I beg you pray for my sins", I am telling you the same" Pray for my sins". This is for the Lord says: "As you want the people to do to you, you do likewise to them" (Mt. 7: 12). And I, despite being the most

wicked among people, I am doing what I can for him who said: "Pray for one another, in order you to be healed" (Jas. 5: 16)[110].

Brother, we are strangers, let's make on ourselves like strangers and let's do not value on ourselves in any regard; and so, nobody will notice us and we will have rest[111]. And if you have entered to us, fight for enduring. This is for He says: "he who endure to the end, he will be saved" (Mt. 10: 22)[112]. I everything, you fight for dying towards any man and you will be saved[113]. And tell to your thought: "I have died and I am lying into my tomb".

Believe me, brother, that I have exceeded my measure by being forced by my love for God, and so I have told you these things to your love. This is because whom am I the all-unimportant[114]? That's why, by asking for forgiveness, I am saying you: forgive me, the much-speaking, for the Lord. And pray for me, you the servant of the God of Abraham.

56. Of the same Oldman towards Abba Paul, the Oldman who live in quietude and who wanted to take to himself a brother who was blind and to serve him.

Brother Paul, there is a proverb saying: "When you see a young man running, you will know that there is an old man

[110] Each one will be healed of the sin of the envy, by praying for one another, but by doing so he will also heal on another, for he feels within him the one who is praying for himself and so he will defat his passion.

[111] We are strangers to the world by our ghost, and by our aspiration to part with the world we will become strangers to the world, by our will. If nobody notices you, do not get troubled. And so, you will get appeases into your ghost. Let's make on ourselves strangers also from those who tempt us to search for being appreciated and understood by others. This is for only this will provide us with the resting from the thirst for searching for being appreciated by others.

[112] He who has endured to the end, he shows that he hasn't allowed on himself to be overwhelmed by any hardship and by any temptation to get rid of any hardship. He has fully gained his struggle for his freedom, which he has united himself in with the Holy Ghost Who is the Ghost of the freedom.

[113] You fight for you to die to the death, to die to what makes you dead, namely to everything than enslaves; you fight in order to open yourself to the generous life, and for out to be elevated in the free broadness of the true life.

[114] I have exceeded my measure by advising you to do what myself haven't reached yet to do. BY doing so, I have mistaken and I ask you for forgiveness. This is for, you whom I have advised, you are better than I am. But I have done that out of love for you. But the love doesn't belong to be but to God. We have here an intertwining of paradoxes that expresses, with a great delicacy, the great care for him who asked to be advised.

who stirs him up". To us, the old man stirring up is satan. Out of his envy, he wants to push us to bad days, while seeming to us that we work for righteousness. And we do not think at the fact that many, by wanting to get others out of a river, themselves got drowned together with those ones. See when he wants to catch you in a trap. And when you ask and receive answer, he will use another more cunning trap (another deceit), that is over your power[115]. God doesn't ask you to do good to your neighbor, above your power. For he says: "Do not cease to do good to your neighbor, according to your power" (Prov. 3: 27). There has come the blind. But you too are very sick. Who is going to serve both you and the blind? And he who always places in front of you these images of the righteousness, he will always tell you: Behold, you have brought a burden in monastery. And, as you know, the man I s a being who doesn't endure easily, as the Scripture says: "Who will suffer a man, especially one old and discouraged?" (Prov. 18: 14).

If you must taste those days, do what you want. If I wasn't asked, I shouldn't speak. And the things I have said, I have said them for the love of Christ, in order my brother not to be deceived. But if you commiserate with him for God, and if you strongly think that God will help you, pray God and God will do with the blind as he wills. I haven't bonded you, brothers, neither have I given you a command. So, do as you wish. And forgive me for the Lord, and pray for me the all-unimportant.

[115] Often, satan urged somebody to do something, by deceiving him that thus he would work for advancing into righteousness, namely into consummation. After Abba Paul got rid of many deceits from satan, by asking and by receiving answers from the Great Oldman, what was him to do in those situations, the enemy has come now with an even more cunning trap: with the urge him to receive and to take care of a blind, thought he was an old man as well.

The old man realized the difficulty for giving the right advice in such a situation. He would not want to impede Abba Paul from doing a good deed, but he also showed Abba Paul the difficult top bear burden that he wanted to take it upon himself, thought he was old and ill. The last decision belonged to Abba Paul who according to the power he knew that he had for enduring the hardships coming after taking the blind man to live together with himself, a knowledge that actually was one with the faith he had in the help he followed to receive from God. But if he had taken the blind, he would have added to them who were serving him to serve that blind man too. And he followed to always here in his thought the reproach: "Behold, you have brought one more burden to the monastery".

57. The answer of the same Great Oldman towards the same brother, who move a word towards somebody about faith and he was not able to win that dispute and that's why he got disturbed because of that opposition.

The godlike Apostle, moved by the Holy Ghost, he said "Faithful is God Who won't let you to be tempted more than you can endure, and He will make, together with the temptation, also its end, so that you will be able to endure it" (1 Cor. 10: 13). My brother, you who are of one soul with me and whom I truly love, be entrusted that God, by seeing the grief and the disturbance that have come upon you because of the temptation you are experiencing, I felt a bigger pain that ever before. And I reminded the Apostle who says: "Who is weak and I won't be weak too? Who is offended and I won't burn myself too?" (2 Cor. 11; 29). And again: "If a limb suffers, all limbs suffer together with it" (1 Cor. 12: 26). This is for, despite I am not doing the things of the Apostle, I still have heard him saying that he cries together with them who cry, and he rejoices together with them who rejoice (Rom. 12: 15).

But, glory to All-High God Who hasn't promised to your enemy to allow him do the whole evilness and the whole enemy's will upon you. This is for the enemy wants to swallow all the living people, as the Coryphée of the Apostles, Peter, confessed, by saying that the enemy "roars like a lion searching whom to swallow" (1 Pt. 5: 8).

Master of mine, make us not always quickly receive the disturbance from the evil thoughts which urge us to go against our neighbor with disturbance. This is because that is out of the devil's work and nothing else. And where have we left the work: "Blessed in him who endures the temptation, for he becomes experienced" (Jas. 1: 12)?

But I have written these words to your love not because you would need to be taught. This is for, if you study the Scriptures, you will see and you will get wiser than I am. This is because I am a wicked and a helpless and I have nothing but an empty name. But I have written you due to the pain of my heart and out of an abundant love that I have towards God "with may tears" (2 Cor. 2: 4). So, may Him support your heart into His fear, "He Who strengthened the sky and placed it" Isa. 42: 5). May Him found your being on the hard rock (Mt. 7: 24), "Him

Who founded the earth upon waters" (Ps. 136: 6[116]). And may Him rebuke your tempters (your pirates), He who rebuked the winds and the sea (Mt. 8: 26). May Him remove from you the forgetfulness of the commandments, Him Who put the distance between dawns and dusks (Ps. 102: 12[117]). May your soul receive mercy "as a father has mercy on his sons" (Ps. 102: 13[118]). And may your heart be enlightened by Him Who enlightened the realities which were darkened before. And may Him give you patience do dwell with me, whom you love in peace to the last of your breath, as it was shown, in advance, through His grace for he said: "he who will endure to the end, he will be saved" (Mt. 10: 22[119]). And may Him give you peace among yourselves, that peace that He gave it to His disciples (Jn. 14: 27). And may Him give you to reach His consummate love, Him Who said: "If you love Me you will keep My commandments" (Jn. 14: 15); or again: "By this all of them will know you that you are my Disciples, for you will have love among yourselves (Jn. 13: 35). If we have this love, nothing would separate us from one another, until our death.

This is for it was written: "And now Israel" (The Second Law 4: 1). And again: "If the ghost of him who masters comes upon you, do won't leave your place" (Eccl. 10: 4)[120]. I am telling you that word from Ruth: "May not be to me I to separate

[116] The content doesn't correspond. (E. l. t.'s n.)

[117] In KJB we have: Ps. 103: 12: "As far as the east is from the west, so far hath he removed our transgressions from us."; in ROB we have: Ps. 102: 12: "As far thew dawns are from dusks, so far you have removed from us our lawlessness." (E. l. t.'s n.)

[118] In KJB we have: Ps. 103: 12: "Like as a father **pitieth** his children, so the Lord pitieth them that fear him."; in ROB we have: Ps. 102: 13: "Like the father has mercy on his sons, so the Lord have mercy on them who feared Him." (E. l. t.'s n.)

[119] This is for that one will gain the ultimate victory, and he will affirm his freedom in the last instant of his life submitted to temptations and to trials, and so will remain free forever, namely united with God.

[120] Only satan wants to be master, meaning that he wants to master upon people, by enslaving them. God is Lord and Emperor by love, by making the man free, and by giving the mans the power to love Him, free of any passions. Though this, God give the man the power to overcome "the master of the world", by becoming himself master. To the man who is free of satan, the world will become the ambience of the freedom of God and of the freedom of the man. The man must liberate on himself from the slavery to the world (to the satan from the world), but he must not despise the world. The world can make the man see God through itself, and to meet God. Only satan makes the world do dominate the man. Or, only satan masters upon man through world. The world will become to man transparent for God, when the man lives the unmediated relationship with God through the world. In this sense, satan lowers the world and it makes the world his instrument for mastering upon the man. Sant in, in last analysis, the master of the world for that man who obeys satan through sin.

myself from you. Only the death will be between me and you" (Ruth 1: 16-17).

But if you allow to yourself to be shaken by these, I will be totally not guilty, you will see and you will answer on that fearful day. This is for I gladly put my soul to death your you, my brother. Without be it a commandment, I am telling you: Live in quietude with conviction, wondering about God Who has delivered you of great dangers and troubles and all sorts of temptations; and glorify Him. Him to be the glory. Amen. Forgive me, for I have been speaking to much. Because I have prolonged the word because of much sadness and for great joy.

58. By receiving the answer, that brother sent back this word: Master, Lord please forgive me for the Lord and pray for me because I know that my sadness and my disturbance are from the devil. But you know, master, that I received the faith into the 318 bearers of God Fathers, when I was a child. And I have never received any other teaching except that. But I am troubled. So, if you know that I am disturbed, Father, assure me that the Lord will say a good word for me to God and so I won't suffer any loss. If you do that, my sadness and my disturbance will cease. This is for I am awfully tormented by those. This is because I am stupid and full of craziness and tormented for my many sins. So, do not be against me, Master. But write me my pardon. And help me regarding those in your well-received prayers. And I believe in God that you will gain my wicked soul.

Answer: (V. 59) If you cogitated at the things written to you by me, you would find out if I wrote those from myself. This is for my saying that I put my soul for you, it is interpreted like: I put a word for defense, for your love. This is for I am not ashamed to tell you, my brother, that you cannot understand the realities of the faith. Therefore, by not being you able to do that, do not examine those. Because, otherwise, you will attract upon yourself sadness and disturbance. But the believer, even if he speaks to heretics or to unbelievers, or if he resists them, he won't be ever disturbed. This is for he has Christ within him, he has the Chieftain of the peace and of the quietude within him (Isa. 9: 6). And one like this, by peacefully resisting, and with

love, he can even bring many heretics of unbelievers to the knowledge of our Lord Jesus Christ.

Therefore you, brother, because examining these things exceed your power, you will keep the imperial way, namely the faith of the 318 Fathers[121], which you have been baptized in. This is for this faith have all the things as it should for those who understand what is consummate. So, you will live in quietude taking heed at your sins and at the way you will answer to God. And if you observe my commandment thus, better said the commandment of God, I am confessing that I will put a defense word for you: "that day which God will judge on the hidden things of the people" (Rom. 2: 16)[122]. Therefore, do not hesitate, because that will bring you to even worse things. This is because the sweet things will be turned towards bitterness by the enemy whom will be firstly defeated by Lord Jesus[123]. Do not be worried about other things. This is for the Lord has removed the worry from you[124]. But the evil demon, by seeing that you have been delivered through the prayers of the saints, he tried to leave with you a part of smoke of these temptations.

Pray for me, brother, so that I won't be told too: "You who teach another, why don't you teach yourself?" (Rom. 2: 21). Therefore, do not stumble yourself in these things again, for you will make sad me whom you love. May the Lord cover you under His wings. Amen.

59 (V. 151) A certain old man, Abba Euthimios, he sent this prayer to the Great Oldman, so that God could answer him to the questions he wrote in that prayer: You the Life-Giver, You the path of the ones who are in darkness, You enlighten us who are in the fog, for You the Holy have said: "Ask for and you will take (Jn. 16: 24). Knock and it will be open to you" (Mt. 7: 7). And for

[121] The faith of the Father from Nicaea.

[122] They who exposed their hidden sins in front of their confessor and who have been forgiven by their confessor in the name of God, they won't be ashamed by those sins at the final judgment. This is for those sins won't be exposed for the first time, and those sins have been detached from them by confessing them.

[123] Saint Maximos the Confessor sys that the sweet thing will become bitter, or pains. Here is blamed the devil for that.

[124] Once He assured us about the eternal life, why would we benefit by bearing so many worries, especially by knowing that those worries impede us from achieving that eternal life.

you want to open the door to us too, please hurry up. This is for You have started. This is for, if You didn't want to save us, You would not show the realities which are impossible to us, and to You, our God, those are possible (Mt. 19: 26; Lk. 18: 27). You the Holy have asked us: "You will clean up yourself if you want me to come". And I have said to You the Holy: "The mud cannot clean itself". And You the Holy have told us again: "He who want to be found worthy of gifts, let him see My traces in all things". But how will be able him who is blind from birth, to see (Jn. 9: 1), if his eyes are not open? The blind searches for a guide in order to find his unimportance ministration. Bartimaeus, the son of Timaeus, was sitting beside the road, asking for mercy, and when he heard that the light of the righteousness was passing on that road, he shouted out, saying: "Son of David, have mercy on me". And when Your kindness had mercy on him and called him and asked him: "What do you want me to do to you?", he said: "Master, to see", and Your kindness immediately said: "See". And he saw Your traces and he followed You (Mk. 10: 46, 52; Lk. 18: 35-43).

And I want to shout out. But I am rebuked by that one who always wants to darken the eyes of the ones who see. If Your kindness deigns to call me and to tell me: "What do you want Me to do to you?" I will shout out like that one did: "Lord, my eyes to be opened".

But even the lepper, if he had been able to clean up himself, he wouldn't have shouted out: "Lord, if You want, you can clean me up" (Mt. 8: 2), but he would have cleaned up himself. So, I am shouting out like he did. Give me too this holy answer: "I will, be clean" and the leprosy will leave me. And being cleaned and by seeing, I will see your traces[125], so that I will be able to step on Your traces. For Youa re the path of the strayed ones".

But I prayer you too, Father: Yes, Father, pray to our Master Christ, for my eyes to be opened, for you are my guide

[125] One won't be able to walk on the Lord's traces if he doesn't see Him. He who doesn't know that himself is totally sunk in his passions which tie him to the material things, he won't be able to ascend to a superior life-plan. To see that superior life-plan the man doesn't reach by himself. But the man must ask God for the power of seeing it, for God is the light-Source, the sight-Giver, by itself His showing. So, if one doesn't ask God for this sight, he will show that he doesn't actually want to see that superior life-plan, namely that he doesn't actually want to part with the darkened plan which he is on.

taking me to Master Jesus. For His is the glory together with the Father and with the Holy Ghost, forever. Amen.

Answer sent back by Barsanuphius (V. 152) "Now is the well-received time" (2 Cor. 6: 2) for understanding the word of the Gospel: "Not the healthy ones need the doctor, but the ill ones" (Lk. 5: 31). But when the ill one comes to see the doctor, he must guard the things ordered him by the doctor, according to him who said: "He who comes close to God he must believe that God is and that God rewards them who are searching for Him" (Hebr. 11: 6). This is for faithful is Him Who said: "I will give them hundredfold in this age and in the future age eternal life" (Mk. 10: 30). Therefore, they who come closer to our great Doctor are enlightened by Him and He heals them of all their souly illnesses. Let's therefore not bragging ourselves by saying that we are believers. This is because, if we brag that we are believers, we will be judges as hypocrites and unbelievers. Out of the external things it is shown the unshown faith which dwells into the hidden realities of the heart. If we believe in our Savior Christ Who says: "Be it to you according to your faith" (Mt. 9: 29), He will say to our soul that live within our body: "Dare, daughter, your faith has saved you" (Mt. 9: 22).

So, our faith doesn't consist of uttering it and of heralding it with our mouth, but it consists of the consummate faith shown after healing[126].

If, therefore, you have believed and you have been healed, you will walk and you won't stumble. Have you been healed, you won't limp. Show that the leak of your blood has stopped. And if you have reached, man to these things, you will have come closer to that state when you will hear our Savior saying to the fully cleaned and beautified soul: "You are wholly beautiful my near one and there is no stain in you" (Son of Song 4: 7), and when you hear the Apostle Who says: "Not having any wrinkle, neither anything like that"[127] (Eph. 5: 27).

So, the door has been opened to us and the it has been laid in front of us the path leading to life, but in the same time we find out that "through many troubles we must enter the

[126] All of us are weak and ill regarding out faith, and we can, at most, affirm our faith by word. Only him who has ben healed of his illness, without material means, only him shows that he has believed strongly.

[127] The soul in Greek is of feminine gender (ψυχη). That's why it is called as "daughter" or "beautiful you are".

Kingdom of Heavens" (Acts 14: 22). Let's therefore persevere in the toil of our deeds. This is because verily "the present sufferings aren't worthy of the glory that will be unveiled to us" (Rom. 8: 18); and "God isn't unjust so that to forget" (Hebr. 6: 10) such toils, if we keep our obedience to the end. This is for he says: "He who has endures to the very end, he will be saved" (Mt. 10: 22), into Christ Jesus. Amen.

60. (V. 153) Question to the same Great Oldman, in form of a prayer, about the defiled thoughts and about resurrection:

You Who are my life and my resurrection (Jn. 11: 29), You examine us for we are Your creature, and You clean us up, Fou Holy, of the legion of the evil, for You have had mercy on us and yore You cast out the legion of devils when they asked to enter the pigs (Mk. 5: 9-12). Have the devils entered the speechless pigs or they have entered me the speaking one? This is because I have received them and I have thrown myself form height into the sea[128]*. And the waves carry me without being I conscious about that. But now somebody pushed me from within me I to wake the helmsman up, so that him to stretch me his hands and to pull me out from deep, as He did to Peter, and Him to tell me: "Why have you doubt yourself, you of little faith?" (Mk. 4: 38; Mt. 14: 31). And for you have let us know through the answers of Your servant Barsanuphius, that you will place us in a sole tomb, will we also resurrect together? This is because I fear Him Who said: "There will be two in a field; one will be take and one will be left. Two will be at the mill; one will be taken and one will be felt" (Mt. 24: 40-41).*

So, because since the creation of the world the people have been sleeping and the bodies of the saints and of the sinner are often buries together, will they also resurrect together? When your chosen angels will come to resurrect the righteous, will there be resurrected all the people, or only the chosen people? That's why, by fearing, I am asking you through Your servant that, as he has shown us that we will sleep together in the same tomb, so You to show us we You will resurrect us together as well. And I

[128] It is noticeable the existential exegesis of the Scripture, applied to the own person. Everything said in the Scripture has value at any time. This exegesis is characteristic to all Fathers. The people are always the same in their ultimate depths and God always talks to them.

pray my Father Barsanuphius that, after both of us have taken crops to harvest (Jn. 4: 35), and I am sick and unable to reap, him to strive, as one who has power to bring to You, Master, for me too, the sheaf of the righteousness. This is for we can see at the ancient Fathers such a parable, because three went out to reap but one got weak as I am and he turned back to his monastic cell, but the other wto manly gathered the harvest. And when the finished the harvesting, they turned back to their places and they forced the ill one to take his payment as well: "What payment, for I haven't toiled? Only you have been toiling". And in their strife with him, so that him to take the payment, the Fathers gave him the honor to be him the first to be paid[129]. And that judgment was reckoned as blessed. So, You Master Christ God, strengthen my ask, for Your isa the glory forever. Amen.

Answer: (V. 154) A master among people choses some faithful administrators, and he give them the keys and the goods and the things of his house. And it depends of the faithful administrator how to sleep, hos to feed himself, hos to be honored by master, and whom to make friend with: with the drunkards or with them who live decorously. And the first one will meet his rebuking, while the second one will meet his happiness.

Likewise, our God has chosen his administrators from among the faithful people. God has given them His keys to lock up or to open, namely the self-mastery (the freedom). They are believers for all of them have been baptized as Christians. And they are good administrators when managing well the thing entrusted to them, namely the goods received by them at their Baptism, for their salvation. But if somebody deviated from this path, his part will be with the drunkards who are drinking the wine of the lawlessness. One like this is a speaking pig and you know what will happen to him when the Master comes (Mt. 24: 44-51). And if he manages well the things entrusted to him, everybody knows the happiness he will be given from the

[129] If they reckoned themselves as deserving primacy, they wouldn't have humbleness. The humbleness always give primacy to another. The best one reckons another as better than him. By that, the humble one maintains his primacy. This is for the other won't accept, at his turn, to receive the primacy. So, the humble gains his neighbor to even more humbleness. This is another paradox beneficial to both of them. And in this positive human delicacy one can feel the closeness of God. The humble one has thinned himself and he has become as a spiderweb, so that he allows to be see God through him.

Master. This is for he says: "All over the place their voice has been heard, and to the edges of the world their words" (Ps. 18: 4[130]).

Regarding the resurrection, other is the present age when are together the wheat and the tares (Mt. 3: 12, 13, 30). But when the resurrection comes, the evangelical word teaches us that the people wake up mixed. This is for he says: "And He will separate them one from others, as the shepherds separates the sheep from the goats" (Mt. 25: 32).

And regarding the two women and the two men He told us those things about the end of the world, and about faith and faithlessness. Regarding the harvesting done by those brothers, the good is done by two[131]. He who got ill had the will to work, but his illness impeded him. But they reckoned that the Lord strengthened them by the prayers of their brother who got ill, and both of them were helped by the grace of the Holy Ghost. So, as our Lord told to Apostles: "do not rejoice for the devils obey you, but rejoice for your names have been written in heavens" (Lk. 10: 20). Therefore, us too, let's not ask if all of us will resurrect, but let's ask if we will hear" Come, you the blessed ones of My Father, and inherit the Kingdom prepared for you siren the foundation of the world" (Mt. 25: 34), and we will be together with Jesus into the Father, as He told us (Jn. 14: 20). Him to be the glory forever. Amen.

61. (V. 155) The question of the same brother towards the same Great Oldman:

Lord Jesus Christ, the Doctor of our wounded souls, we bring You prayers out of Your holy words. Please receive them through Your servant. This is for You the Holy said Yourself: "Do not need the doctor they who are healthy, but they who are ill" (Lk. 5: 31). About this Your servant Paul said too: "He who is lame let him not limp but rather to heal himself" (Hebr. 12: 13). You have said, you the holy one, in one of your answers: "If you

[130] In KJB we have" Ps. 19: 4: "Their line is gone out through all the earth, and their words to the end of the world."; in ROB we have: Ps. 18: 4: "All over the world went their heralding, and to the edges of the world their words." (E. l. t.'s n.)

[131] There is no good done alone or in isolation. The good id a product of the communion, or it consists of searching for and in achieving the communion. This is for nobody to brag himself egotistically. Actually, the very our existence comes from others, it comes to us and it is upheld by all people and by the entire cosmos, and the cosmos comes and it is upheld by God.

are healthy, why do you limp? The healthy one doesn't limp but walks straight". But I, because I am lame and wounded, I am shouting out for you to take care of me too, as on him who descended towards Jericho and fell among thieves (Lk. 10: 3034). This is for me too I have felt among the same thieves and I have been wounded, so that I beg you bandage my wounds too and take me on your donkey, namely on the good faith, and take me to your guesthouse, so that I will be cared there where are cared all of them who suffer.

Master, that woman that suffered of a blood spill came behind you and touched Your vestments. And I take the healing on each day out of Your holy limbs, namely out of Your body and blood, and out of the water coming out of Your side. But my passion still oozes puss. This is for you have said, You the Holy, that him who comes to see the doctor and who wants to be healed, let him do the things ordered him by the doctor, so please send me, Master, if You wish, cauterizations, cataplasms, but please stop my blood spill, namely my unclean thought. And, for You have said, Lord, that the door has been opened but the god stalk from all quarters and they do not let me come closer to the door, the Good Master of the house, by seeing from far the poor coming nearer, but the poor if impeded by dogs, the Masters sends the doorkeeper to chase away the dogs and thus the poor to be able to draw nearer and to receive the mercy of Master's kindness.

Father, what does it mean what you have written me that him who has live a week of years he will see things unseen since the foundation of the world? And what should we do, for we are younger? How could we be saved? Pray the Lord for Him to show us which are those holy mountains where He told us to run so that us to be saved (Mt. 24: 16). Are those spiritual or unsee mountains? We too want to know this, so that when the hour will come, us to run there are to be saved. In the name of the Father and of the Son and of the Holy Ghost. Forever. Amen.

The answer of Barsanuphius: (V. 156) Brother, let's think at what we are saying and we will see that out of our word we will have our reproaching. This is because, he who comes to the doctor, if he doesn't set himself in order according to the doctor's command, he won't be delivered from his illness. And because you are saying that one must accept other medicines and means of healing as well, I wonder about our, my beloved

one, for you do now know the all-knower wisdom of our Doctor Who has cut off any motif of the man who searched for an exoneration. This is for, by combining His medical books, to every man who wants to look in those books and to be saved, He showed that they are defenseless. This is for the women always sing: "I am a worm, and not a man, and the despised part of the people" (Ps. 21: 6[132]), what should the man do? This is not said because of despising the women. Let that not be! For we haven't received the command to do that. But because the women have made on themselves, since the beginning, the causes of the falling.

But God hasn't removed them form the godlike teaching[133].

So, if we like this medicine, why do we reject it? Even though, by being deceived, we say that we do not reject this medicine, but we use it, we still say that formally: and not with our deed. And this is the truth. This is because, if we examine our inward man, we will truly find out that we do not suffer any reprimand, any rebuking, any defamation, any despising, and any reproach.

And out of the thought that you have had today, and which you have been tempted with on some other occasions too, you could have known the answer – though you have said that you didn't know that I did the things you know in order to test your love. This is for I have found, as still inhabiting you, the former man. Still, I reckon that your love benefited a lot out of these.

Our Lord is consummate and He wants all of us to be His and consummate. This is for he says: "Be consummate as your Father in heavens is" (Mt. 5: 48).

So, he who suffers these burnings with the hot iron, he will be saved. This is for, he who has in his nostril own stench, he will no longer feel another smell, even if he sits upon dead

[132] In KJB we have: Ps. 22: 6: "But I am a worm, and no man; a reproach of men, and despised of the people."; in ROB we have: "And I am a worm and not a man, the rebuking of the people and the defamation of the people." (E. l. t.'s n.)

[133] The women admit, by these words, their humbleness. How much more the man should admit their humbleness too, because they do more evil deeds? But the men do not do that. This is show further on. Let them too to accept the defamations. Let them to tell to themselves: "I am a worm and not a man".

bodied[134]. And he who has been robbed by thieves, he won't have anything to give to others. Take heed, my beloved one, that all of us who are mastered by laziness, we cannot be totally worriless, neither can we truly recon what we really are: dust and ashes. And we have been growing old while nourishing our vain-glory. This is because, reckoning that our work is pleasant to God, or that sitting within our monastic cell teaches everyone, and that we have been delivered from judging and from being judged, it is the greatest vain-glory and nothing else[135].

Therefore, if the Great and Heavenly Doctor has given us the medicines and the cataplasms, where will the cause of our perdition come from, if not out of the weakness of our will[136]? In the first place, He has given us the humbleness that banishes away from within us the whole our pride and "the whole uprising that rises against the knowledge of the glory of His Son" (2 Cor. 10: 5); then He has given us the obedience that quenches the fiery arrows of the enemy" (Eph. 6: 16); then He has given us the cutting off of our will towards our neighbor[137]; and this give birth to lack-of-disturbance within our heart, and to the ever-brighter all-joyful showing of His face and of the mastery of His looking[138]. And as the biggest cataplasm that ties

[134] The not from the Greek text: "This was said by Saint Syncletica, namely he who feels his own sins we will no longer feel the sins belonging to others.

[135] They who lazily sit in their monastic cells, without repenting, without praying, they are submitted to the temptation of reckoning themselves as doing a great thing by that, so that they will be filled up with vain-glory. They reckon that they will no longer be judged for anything due to the fact that, by sitting in their monastic cell they do not know what others do, and therefore they have escaped the danger of judging others.

[136] Wanting that what God wants too, it doesn't mean having a weak will, but, on the opposite, having a weak will means wanting that what our enemy wants, who tempts us to commit evil deeds. By receiving the temptation, we renounce to the effort of our will, and we choose the easy path of doing what our enemy likes. Such a man no longer has a strong will, despite the fact that he is said as having a strong will by existing the obedience to God.

[137] The strength of the will is shown, in the same time, in the "cutting off of our will towards our neighbor, of course not for fulfilling his caprices and his urges to evil, but in order not to dominate him, but to help him, by renouncing to our will to do what we like, so that to do what is beneficial to our neighbor. The hardest thins is that of being master upon your own will.

[138] When you have cut off your will, you r will gain the lack-of-disturbance, for you will no longer want anything for yourself. You cut your will off in the benefit of your neighbor, obeying God. This makes you transparent the presence of the joyful face of God. You will see God every time your cut off your own will, everything that you have surpassed yourself by doing that. You will see God's look, in the same time shiny and loving, you will see His look as mastering upon you through love. When you feel that you no longer exist by your own will,

up all the limbs and "it heals all illness and helplessness" (Mt. 4: 23), he has given us the love that is like His love. This is for He made Himself our example, according to the saying: "Making Himself obedient all the way to death" (Phil. 2: 8). And by putting His soul for us, He taught us, saying: "Love on one another, as I love you" (Jn. 13: 34), and: "Into this all the people will know that you are My disciples, when you will have love among you" (Jn. 13: 35).

So, if you want not to limp, take the staff of the cross and hold it with your hands and so you will die and you will never limp again. This is for the dead never limps[139]. And if you have this staff, you will no longer need a doorman. By this staff you banish away not only the dogs, but even the chief of the wild beasts, that lion that roars (1 Pt. 5: 8). That's why Jacob said too: "with my staff I crossed the river" (Gen. 32: 10); and again: "He bowed down on the top of his staff" (Gen. 47: 31). And Moses did signs with his staff (Exod. 4: 17). And he who is nailed on the staff, he will doubtlessly be delivered from the flowing moisture. This is for him who dies, he will die to the sin[140]. And what will we hope for after these, if not for the resurrection on the third day? This is for it suffices to the crucified one to be resurrected together with Christ.

And by what I said about the weeks, I showed that there will be diverse troubles and changes. And by the mountains which you have asked about, let's understand the Holy Mary, the Birth-Give of God, and the saints from later who will live during those times, by doubtlessly bearing the seal of the Son[141]. This is for God saves many for His Son[142]. Him be the glory, forever. Amen.

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when you feel that you exist through God, you will feel yourself as assured within Him. All these virtues are modes of the communion.

[139] The cross is the staff which the man leans on in his righteous spiritual walking. That's why, someone grabbing this staff with his hands means allowing himself to be nailed, to be crucified, and so to become unseparated from the cross. This makes the man strong in his righteous walking, and it makes the man dead to the evil things of the egotism. By both these ministrations, the cross banishes ways the spiritual dogs. BY that, the cross keeps also the place of the doorman at the door of our being. With these thoughts, we place on the outside side of our being the sign of the cross, so that we lock ourselves to the temptations.

[140] Actually, he who dies, he will die to his egotism. But he dies for God, and not because of disgust he felt for his life, namely he dies by sacrificing himself as a man unseparated from God, in order him to life in God and in his fellow humans, as sons of God.

[141] The seal of the Son is the cross, for the cross has been imprinted within their being, by crucifying the former man of the sin, who was separated from God, and by imprinting withing

62. (V. 157) The question of the same brother addressed to the same Great Oldman: Unseparated Trinity do not separate Yourself from us! "Out of the mouth of the children and of those who suckle You have prepared praise to Yourself (Ps. 8: 2[143]).

Father, you are a true and good disciple of the true Doctor. You have given us medicines and means for our healing. And the first means of burning pricked through my heart and I cannot endure the pains. This is for you have written to us, us to sing: "I am a worm not a man" (Ps. 21: 7[144]). I will truly sing and I will worship and extoll God forever. But do I dare to say that I am worm and not man? This is because I am munched away by the worm of the corruption. I wonder, is this too the meaning of the incorruptible worm? Is this the worm that has come for me in order to get me rid of the corruption's worm that corrupted the mankind? This is because by being this worm corruptible and by corrupting everything which it enters, it penetrated the wounds and it caused rottenness and stench, and has come the incorruptible worm which they said about: "I am worm and not man". And as the corruptible worm was entering the wounds, likewise the incorruptible worm enters "in the deepest parts of the earth" (Eph. 4: 9) and therefore, as you said, it has broken all the uncleanness of the old worm. And thus, by cleaning up everybody, He elevated them but He has remained incorruptible. This is that worm that cleaned Job up of the old worm, telling him: "Get up and girdle your waist like a man" (Job 38: 3 and 40: 2). This worm also pulled the dragon with the fishing rod (Job 40: 19020), hanging the dragon on the cross. This this worm all the

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them the quality as sons of the Father, who no longer live but for fulfilling His will and for loving Him as His godlike Son loves Him, and together with His Son.

[142] He who runs to the prayers of the Mother of the Lord, and to the prayer of the saints, as to some mountains, he actually runs to the faith into Christ. He who doesn't believe that Christ has been born out of Virgin, he won't believe that God has made Himself man. He who believed in the prayers of the saint towards Christ, he will believe in the saints' faith in Him as God Who can save us therefore.

[143] In KJB we have: Ps. 8: 2: "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger."; in ROB we have: Ps. 8: 2: "Out of the mouth of the children and of those who suckle you have committed praise, because of Your enemies, so You to mute out the enemy and the avenger." (E. l. t.'s n.)

[144] *Vid supra*. (E. l. t.'s n.).

things obeyed "except Him Who submitted Him all realities", for He submitted all realities under His feet (1 Cor. 15: 27).

The corruptible worm corrupts everything, and there is nothing on earth, either wood of food, or soil, or body, which not to be consumed, except the salt and the oil. But what is the salt and the oil, except the Father Who has obeyed Him all realities[145]*, and Who also salted the creation with His mercy, and Who gave the Apostles salt too, so that they to salt up the world, by protecting the world against the stench of the idols, and the world to come to the good fragrance of the true God. Amen.*

But what does it mean the mustard gran, and why He likened the Kingdom of Heavens to it, and not to an olive tree and not to a date palm, or to other among the tall trees, but to one that is so small (Mt. 13: 31)? This was because the mustard is the sourest and it stings our hearts. Yes, Father, pray the Lord for Him to show us the mystery of this worm and of the mustard grain, in order us too to extoll the Father and the Son together with the Holy Ghost, forever. Amen.

Father, you reminded me about your old letters, which I haven't forgotten either, but I remember the things done to me by the enemy. This is because the enemy got furious when seeing the fruit that was brought forth in that place. But your patience and God's love for people didn't aloe enemy's evil will to be fulfilled. But we have been, until now, extolling God. And for you have told us that you repent after doing inappropriate things, I am telling you: only if I was able to repent too, so that I wouldn't remain totally unrepented.

And because him who has fallen among thieves he has been robbed and no longer has what to give to others, I beg you, as a hungry that I am, you to throw me the crumbles remaining to you, so that I too to receive my food as a dog sitting under your table, out of the things you have. And because you also said that

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[145] One of the ideas present in these rows it is that the evil lives by corrupting the existing things. The evil doesn't have an existence by itself. "For neither the nothing ever existed, not the question could have been… But behold, the inexistence has its existence out of Is, because it can water itself", says poet Lidia Stăniloae in the volume *The Place where You wait* (in the poetry entitled *Munchausen*). The second idea: the salt and the oil are reckoned as symbols of the heavenly Father Who, as origin of existence cannot be evil or corrupt, and who, through His Son made man, He is preserving, forever, the creation as well. One could say that the Father is the salt that liberates all things from corruption, and into the Holy Ghost there is the oil giving fluidness or youth to everybody's non-aged life.

the pride has grown old within me, and the impulse of laughing at others, please pray for me so that that to leave me.

Answer of Barsanuphius: (V. 158) David said, yore: "My wounds got stinky and have rotten because of my insanity" (Ps. 37: 5[146]). Therefore, the insanity is the source of all evils. This is because my insanity gave birth to my disobedience, and the disobedience gave birth to wound. And, consequently, to the wound, the same insanity gave birth to indifference, and the indifference caused the rottenness and the stench. And the wicked body has been filled with worms and has rotten. And because of being rotten it has been thrown into the sea and it has become food to the big fish. And the body has been dwelling into the entrails of the big fish until the heavenly worm has come and nailed the fish rod, and he has descended within the entrails of the big fish and he has got out, through the fish's mouth, the food swallowed by the fish, together with the fish's entrails. And by taking the body he has anointed the body with oil, he has soaked the body into water, and he has backed the body in fire. For he says: "He will baptize you into the Holy Ghost and into fire" (Mt. 3: 11). And then he has nourished the body with bread, and he gladdened the body with wine, he has sprinkled salt on the body, and he has escaped the body from corruptness. In addition to that, he soaked the body with mustard, so that he has removed all the rottenness. Then he has withered the nostrils of the dragon in order the dragon no longer be able to smell, and he made the dragon's eyes fogy in order the dragon no longer be able to see the consummation of His humbleness.

So, by knowing all these things, let's not overlook His urge, so that not to be accomplished with us to the word: "if the salt gets broken what it will be salted with?" (Mt. 5: 13).

And what is the absence of these ones except that what was said: "The insane one said within his heart: there is no God" (Ps. 13: 1[147]). If you haven't forgotten anything form the

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[146] In KJB we have: Ps. 38: 5: "My wounds stink and are corrupt because of my foolishness."; in ROB we have: Ps. 37: 5: "My wound has become stinky and the have rotten, form the face of my insanity." (E. l. t.'s n.)

[147] In KJB we have: Ps. 38: 5: "THE fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good."; in ROB we have: Ps. 13: 1: "The insane one said within his heart: "There is no God!". The people have become corrupt and they have become ugly in their occupations. There is no one who does kindness,

old things and if you know the last things, you will listen to Him who sys: "He who know the will of his master but he doesn't fulfill it, he will deviate much" (Lk. 12: 47). Therefore, if by knowing those we tell them, but in the same time we overlook them, that "woe to you" - uttered against them who commit sins knowingly - it won't be far from us. But if we reckon ourselves as dust and ashes, as Abraham and Job did (Gen. 18: 27; Job 42: 6), we won't ever be robbed, but we will forever have what to give to others: not gold or silver, but humbleness and patience and love towards God[148, 149]. Him it is due the glory forever. Amen.

63. (V. 159) The same brother, by feeding himself on a little bread, he again asked the Great Oldman about the diet.

Answer: Brother, rejoice into the Lord. Pray God to give me consummate patience. Because I start a thing but I do not bring git to an end, and I immediately wobble in my work. I want to lay down a beginning and to reach an end. This is for I am hearing the Apostle who says about beginning and about end: "He Who starts withing us all the good thing He will bring that thing to an end until the day of our Lord Jesus Christ" (Phil. 1: 6).

But even if I, the needy, I do nothing pleasant to God, at your request I am giving you my opinion as to a brother: take, if you can, four little breads[150] a week, and on Sundays, because of the helplessness of the body, take a soup, or some boiled

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there is no one." (E. l. t.'s n.)

[148] It is mentioned the foundation of the monastery where they were both of them, which the enemy didn't do it, but the enemy wanted to destroy it, because of seeing the fruit of the true life growing within that monastery.

[149] When you reckon yourself as nothing, you are more than him who has no conscience. This is because that one by being nothing, he doesn't even have at least the conscience of being nothing. He is a nothing in an increased degree. Having the conscience that you are nothing it means having a conscience. Sand through this conscience you not only know your nothing, but you will also know the greatness of God. And in a way, the man, through his conscience, he participated more to Him Who the man is from. This is for the man knows about the greatness of his Creator. The man can give forever, through his humbleness, something to others too.

[150] In the Greek text: λαιτιγα, which is explain in a note as: πίττα (pitta).

vegetables. I reckon that is good you to take those. And whether I speak stupidly, I don't know. Forgive me, brother, for I should have asked you to guide me, but my pride hasn't left me yet, and the pride is the root of all evils. Pray brother for us to cross over the stretch of the road from ahead of us. Because it is full of swirls and of dangers, and I stupidly laugh at it and I remain careless. But I do not cut off my hope. For I have the Master merciful and loving. Give me your hand, with love, and pull me towards Him, in order Him to save me because I am miserable. Him it is due the glory forever.

64. (V. 160) The same brother, by not keeping the diet recommended him by the Oldman, he asked the Oldman the same thing for the second time. And the Oldman answered him like this:

Brother, obeying I your love, I am giving you an advice. You find my word powerless. And this is not because of you, but it is because of me. And this is because my words are fruitless. My words do not have power because are not from deeds accomplished with sweat. But he who asks and doesn't obey, he angers God, because after the question there will come also the envy of the enemies. We still do not know even up to these days the craftsmanships of the devils. This is said, ceaselessly, by the Apostle, saying: "We do not know his thoughts" (2 Cor. 2: 11). Dare, my brother, for if I didn't reckon you of the same soul with me, I wouldn't answer you. This is because, as I said before, I am not worthy of something like that. But for God attached me to your love, I am saying you again, stupidly: use four little breads a week, and on Sunday take a soup or some boiled vegetables. But do not reckon in your heart that I have given you a command. For this isn't a command, but it is the opinion of a brother of yours. The stadium has been opened; let's run in order to take the crown (1 Cor. 9: 24). This is because we are humans submitted to corruption and lasting shortly on earth. Let's run in order us to find the mercy on that fearful and scary hour, into Christ Jesus our Lord Whom it is due the glory forever. Amen.

65. (V. 161) The answer of the same great Oldman towards the same brother about the meaning of the answer sent by the Oldman.

Brother, what can I tell you about that, because I haven't really done anything? So, you say that I have been doing and that I am doing; I do not remember anything, except, that I have been always upsetting God because of my deeds. That's why I do not expect anything for my deeds, but I hope that God will save me for His love for people. This is for He dies in order to save the sinners (1 Tim. 1: 15). I therefore trust His name, until Himself will come to me and ask me: "What do you want Me to do to you?", in order I to answer together with the blind man: "To see, my Lord" (Mt. 10: 46-52). This is because, if I had deeds, by fearing the condemnation of the Pharisee (Lk. 18: 10-14), I wouldn't dare to say it. That's why I am telling you, brother, that the whole my life and the whole my hope hangs on Him, and I pray day and night I to be cleaned of my shown and of my hidden passions. So, what could I tell you about deeds, when I hear that "any mouth will be shut" (Rom. 3: 19), and that: "him who praises himself, let him praise himself into the Lord" (1 Cor. 1: 31)? But blessed is him who has been cleaned up of his anger and of his other passions and who kept all the commandments and he still says: "Unworthy servant I am" (Lk. 17: 10). This is because, if we do a good deed but we lose it because of our pride, what will we benefit of it, because we build and tear down on each day? But he who despises that glory and that dishonor, that one can be saved into Christ Jesus our Lord. Him to be the glory. Amen.

Surrender yourself to the Lord and assertively live a life in quietude, praying for me, for I am unworthy and humble.

66. (V. 162) The question of the same brother towards the same Oldman: Brother, pray for me, for I am getting tired. Before taking advice from you, anything that I was reckoning that it was good, I was doing that according to my opinion, and without getting tired. But ever since you have been giving me advices, I am getting so tired that I am getting ill. I wrote you before, about these things, but you reckoned me as haughty and you have sent me a word about Pharisee. But I didn't write you, Father, because I was bragging, but because I was in need. I beg you,

Father, you to pray the Lord so that Him to unveil me what is it with me?

The answer of the same great Oldman: Brother, the Holy Scripture says: "Do all things with advice and without advice" (Prov. 24: 72). When you were working without advice, and according to your will, you tell me that you were not getting tired with your mind. But there is nobody needing no advice, except only God Who has made the wisdom (Prov. 3: 22). But when you searched, according to the will of God, you to cut off your will and to achieve the humbleness, by taking as adviser your smaller brother, you infuriated the demon that hates the good and who is always full of envy towards all people. Can you see the devil's cunningness? I didn't appoint you anything from me, but you asked me and I advised you like a brother. And you heard my advice, but you disregarded it and you accomplished more than I told you. And I told you about the things of the Pharisee, for the Pharisee said what he said by bragging himself. And you asked for an assurance based on your deeds, and that is nothing else but a sign of pride. Take heed and look carefully at how, when you lay down a beginning, the demon immediately brings you a motif for you to leave that beginning. And you lay down again another beginning, but you will leave that beginning too, by not reminding that "he who endures to the end, he will be saved" (Mt. 10: 22) and that "He Who starts within you all the good thing, That One will bring it to an end until the day of our Lord Jesus Christ (Phil. 1: 6)[151]. If you are pleased to do it according to your will, as you have been doing it until now, I won't be upset, because I don't want to be somebody's Abba or teacher. This is for I have as reproach the

[151] Here the patience has a meaning of perseverance into the good thing that you have started in repentance, in fasting, in prayer, in taking care of somebody. Him wo has not perseverance, he won't fulfill anything and he won't accomplish on himself. On the contrary, he will produce within himself a disorder. And such a man won't be able to stand next to God, or such am man won't be able to feel God, for God is the spring of the steadfast order and He is the Subject of the consummate Self-control. Being such, God is present with His help there where this road of the accomplishments takes place, accomplishments growing up one out of another; and there where this road is not traveled, God is not present there, but there is present the ghost of the disorder that tears all things apart, and he makes the man not to fulfill on himself and in all things there to be spread the chaos, and this is because the devil cannot lead the created world to anything, nor the created world can reach anywhere by itself, once the created world exists by the will of God, so that the devil attempts to at least bring the world to disorder, by which it cannot fulfill anything really.

words of the Apostle who says: "You who teach another, why don't you teach yourself?" (Rom. 2: 21).

Brother, it depends on them who work for their salvation "to thin up their soul as a spider net" (Ps. 38: 15[152]). Therefore, we need much patience until entering, through many troubles, the Kingdom of God, into Christ Jesus our lord. Amen. Forgive me, brother, and pray for me.

67. (V. 163) The question of the same brother towards the same Great Oldman: You who searched to the strayed sheep (Mt. 18: 12) of Jesus, you teach us too how must we search for the Shepherd. Father, I want to ask you about a word: It was written: "Search for the Lord and strengthen yourself. Always look at His face" (Ps. 104: 4[153]). But how could the sinner man always to look at the Lord? Teach us too, through Him Whom you have been wised up by, for Us too to always look at the face of the Lord. For Him it is due the glory forever. Amen.

The answer of Barsanuphius: Brother Euthimios, I always pray myself to your love, toil together with me in my prayer towards the loving-of-people God. You love asked me to write to you how we must search for the Shepherd. Since the first day and until today I have been praying God for your ask, and God tells me: "Clean your heart of the thoughts of the former man and I will fulfill your asks[154]. This is for My gifts take place within the clean ones, and My gifts are bestowed to them, and as long as your heart is moved by anger and by the remembrance of the evil and by the passions resembling to the former man, the wisdom won't come within your heart. If you desire my gifts, you will remove from within you the vessels of

[152] In KJB we have: Ps. 39: 11: "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah"; in ROB we have" Ps. 38: "And You have thinned up his soul as a spider web; but vainly get troubled any earthling." (E. l. t.'s n.)

[153] In KJB we have" Ps. 105: 4: "Seek the Lord, and his strength: seek his face evermore."; in ROB we have: Ps. 104: 4: "Search for the Lord and strengthen yourself; look at His face, always." (E. l. t.'s n.)

[154] One can feel Christ after removing from the own heart the disturbance, the narrowing of the worries, and the egotistic passions. In such a state, one can feel the broadness of the generosity, the calm of the sovereign self-control of the supreme and all-loving Subject Who gives peace to the man as well.

the foreign one[155] and My gifts will come to you by themselves. Haven't you ever heard the word: "One cannot serve to masters" (Mt. 6: 24)? If one serves Me, he won't serve the devil. If one serves the devil, he won't serve Me. If one wants to be worthy of with My gifts, let him take heed at My traces. This is for, as an innocent Lamb, I have received all the sufferings, while not opposing in anything[156]. I have told you too, you to have the innocence of the pigeon (Mt. 10: 16) and instead of that you have the savageness of the passions. You see that I am not saying: "Walk in the light of your fire" (Isa. 50: 11)[157].

By hearing these things, I am in grief and in moans, until His kindness will have mercy on me too, so that he will deliver me from the awful passions of the former man, in order I to step on the traces of the new man and to receive everything coming upon me with much patience. This is for you know what the patience works. The Apostle reminded about that too (Rom. 15: 4). Pray for me, my brother, so that to be bestowed to me too I to correct myself. This is because I am mindless, but I love them who teach me and who rebuke me, for I know that their teaching will be towards my soul's salvation. Pray for me also for I to escape from falling off what it is right, because of the troubles I have from all things. And especially forgive me for I am always throwing you into tiredness. This is for that will bring you much reward into Christ Jesus our Lord Whom it is due the glory forever. Amen.

68. (V. 164) The question of the same brother towards the same Great Oldman: Father, my tiredness which I told you about, you have taken them upon yourself. This thing is done by the wiseman not only for sharing the burden with somebody who is

[155] Those are the narrow, agitated, and dirty vessels of the passionate senses, in which cannot be contained the broadness of the sovereign generosity and peace of God.

[156] The unselfish limitlessness, the generous and self-mastering broadness of God has taken in the embodied Son of God, the form of enduring the sufferings to death. Far from avoiding to suffer for us and far from being contrary to that, the dispassion of God is its premise, its foundation. This thing should be deepened by the newer Occidental theology, which reckon that we must leave the idea of the dispassionate God and to replace it for the idea of a God Who is capable of suffering.

[157] They who are passionate light up a fire among themselves too, a fire of the evilness, of the enmity. They will eternally be burnt in that fire, and they will suffer the torment caused them by that fire. There where isn't the calm of the self-control, there won't be felt the presence of the All-Mastering God Who reconciles all things with His love.

close to them, but also for many, and for the benefit of our souls. And even more than that, as a true parent, you urge us to ask you about the way of our life. Therefore, I beg you, once the Lord has sent you to me as a shore and as a place of escaping, have mercy and prey the Master for Him to have mercy on me and to show me a little light, for I often fall because of my nescience; and you teach me as you taught me for the first time, how must I repent myself. And after that, please show me the path so that I will know how to walk on it.

Answer of Barsanuphius: Brother, I am talking to you as to my own soul. This is for the Lord tied my soul together with your soul, by telling me: "Do not part with him". That's why it hasn't been me teaching you, but you have been the one teaching me. This is because I fear him who said: "You who teach another, why don't you teach yourself?" (Rom. 2: 21). But because you are telling me that, despite being said that "It is enough a sign to the wiseman" (Prov. 9: 9), "just because of that it is not enough to me"[158], but you wish to hear it more limpidly, I am going to answer you. Although, I know that if a mindless man mistakes in his words, he will be forgiven by anybody. This is because he is mindless and he is excused. But is a wiseman is wrong, he won't be forgiven. This is because the wiseman is wise and he mistakes knowingly. So, if one of the brothers from outside[159] are wrong in what they say, he will be forgiven for he is like everybody. But if we are wrong, while we are reckoned by people as withdrawn and living in quietude and kind, what forgiveness could we have? So, if you have to know openly the thing which you are asking me about, I will tell you: Sit inside as one who is dead to the world. This is because, when you go to meet somebody out of love and joyfully, but you turn back angrily and dominated by the memory of the evil and you defame another and not yourself and you do not say: "I'm worthless" but you respect yourself, and when an occasion occurs you say: "Tell them that I said that and they will obey you with pleasure", what do you thing that you are, by saying that they will receive your word with pleasure? Do you reckon yourself alike Prophet Elijah? So, you must defame yourself and

[158] "Because I am not wise".
[159] From outside the monastery.

all the things happened to you in this case. You must know that nothing happens to you without the will of God, either restring, or giving of thanks, either trouble towards patience. Take heed at the written word: "You must bear even him who slap you on your cheek" and so on (2 Cor. 11: 20). How far are we from God! If you want to find out the way, it is this: You will reckon him who hits you as one who caresses you. And you will reckon him who dishonors you, as one who glorified you; and you will reckon him who troubles you, as one who rests you. And if because of your forgetfulness, or if willingly, some people do not pay you the usual attention, you won't mind but you will rather say that that will have been the will of God. And when some people like those come to see you, you will receive them joyfully, by saying that being you worthless God will have had mercy on you as on Daniel who, when God visited him, Daniel was saying only this: "Gor has remembered me (Dan. 12: 37), because he reckoned on himself as worthless. Do not reckon as right to conclude your sayings with the expression: "I have said that well" or, when you have thought something, to say: "I've thought it well". Where it is the good? Why can't us see the good in not upsetting anybody either with our word, or with our deed, so that God will be together with us in all things?[160] You have fought to show your thought to your brothers and to accomplish you will, by saying: "If this won't be done today…" and you have wounded the thought of the younger ones who say: "What a big deal would be two more days? Why the old man has not patience to wait a little longer?". Tell me, it has been really done a good thing? And have you ascended to heavens[161]? You were simply stricken by the devil at it was due,

[160] This gentleness makes our being transparent to God. This gentleness vibrates by the presence of God as by a love-breeze, like the petal of a flower vibrates by a gentle breeze. But that makes also our fellow humans, for they are sensitized by our gentleness, to become transparent to God at their turn. Wherefrom this force of the gentleness come if not from God Who has the supreme quality of the existence shown in an untold noblesse? On the contrary, by affirming your own righteousness, by separating yourself from all others and by placing yourself an everybody else in the disturbance of the insensitive strife, you will have locked yourself towards God. God cannot be contained by this narrowness, neither by the opaque disturbance that is incapable of clear sight.

[161] Have you ascended to heavens by hurrying yourself up to immediately accomplish something because you wanted that to be done so? Wasn't in that a disturbance and a pride, that locked you up, and you even locked you up to yourself, and so you separated yourself from God Who is the spring of the non-narrowed ambience of understanding and of love whose subject you are called to be.

by brother. Let's now leave the dead to bury their dead ones[162]. And let's preach the Kingdom of God in to Christ Jesus our Lord Whom it is due the glory forever. Amen.

69. (V. 165) The question of the same brother towards the same Great Oldman, addressed in form of a prayer: "You who are the life of the despaired ones, please do not overlook me! Because I lay down in despair". "The showing of Your words lightens and it wises the little children" (Ps. 118: 130[163]). You told me, you the holy, that I must clean up myself and I must get out from within myself the former man. But how could the mud clean itself up? Or how can the house adorn itself, without he who has built the house up to adorn the house? Or how can the claypot, made by the potter, to burn itself, if not the potter himself will place that claypot into the oven and without the potter checking the pot whether it is good or not? Therefore, You too, You the holy, if You want to save this creature of Yours, send the godlike fire of Yours, so that the claypot made by You to receive from You the oil and not to fall apart. For Your is the glory forever. Amen.

The answer of Barsanuphius: Brother, please do not force me to speak, for I want to embrace the quietude and the silence. Therefore, you must support your heart and persevere in steadfastness. This is because he who envied Adam since the beginning and he determined Adam to be cast of our Paradise, he envies our union into thought. But He who said: "I saw satan falling from sky as a lightning" (Lk. 10: 18), He will make satan helpless and He will break satan's snare apart. That's why you msut not allow yourself to be deceived by satan in any concern, neither you must allow yourself to be wabbled from your place. Satan deceived even Malchus. Because he is awfully infuriated against us. But when we humble ourselves, our Lord hinders satan's work. Let's therefore always defame ourselves. This is for, of this consists the victory. As about the thought to leave the monastery for the wilderness, the Fathers said that there

[162] Saint Gregory of Nyssa urged the monks not to allow themselves to be taken into mastery by vain-glory as some souly dead ones, who are buried by praises and in other praises by other dead ones (About the rule of the Christian life in: Churchly Fathers and Writers).

[163] In KJB we have: Ps. 119: 130: "The entrance of thy words giveth light; it giveth understanding unto the simple."; in ROB we have: Ps. 118: 130: "The showing of Your word enlightens and it wises up the little children."

are three precious things which if somebody guards them, he will be able to live in the mid of the people, or wherever he would be, as in wilderness: one to defame on himself, to throw his will behind, and to lay himself down under the feet of all creatures. Your love must also know that the whole devil's fight is to separate us from one another. This is for the devil sees the Scripture as truly fulfilled at us: "The brother helped by the brother, he will be like a stronghold fortifies and surrounded by walls (Prov. 18: 19). May God not give satan to fulfill his will with us, but, according to the Apostle's word: "To crash him quickly under our feet" (Rom. 16: 20). This is for I hope that both of us will be thrown in the same pit, as I said you before. And that's why God has gathered us together, in order us to benefit from one another. Even these temptations are means towards our benefit and strengthening.

Therefore, my brother, you must live in quietude, and pray for us to cross over this part of our road, so that our days won't be spent vainly. This is for the time draw closer and our enemy is furious[164]. God won't leave his toiling to be in vain. Let that not be! But as One Who "wants all the people to be saved and to come to the knowledge of the truth" (1 Tim. 2: 11), He wants you to enter to consummation. But our Lord said to His apostles: "Then you say that unworthy servants you are" (Lk. 17: 20). That's why we control ourselves. And our Lord works His mercy on us for His name which we call it upon us (Jer. 14: 9). For Him it is due the glory, forever. Amen.

70. (V. 166) The devils sowing, because of his envy, in the thought of the Oldman who was calling the Oldman, a doubt concerning his answers, The Oldman knew the thought from within his heart and wrote him these:

Before all, I extoll the All-Holy and of-one-being Trinity, by saying: Glory to the Father and to the Son and to the Holy Ghost, now and always and forever and ever. Amen. I haven't

[164] We must not spend our time either in sins or vainly, but in order to do good and to advance in consummation, in the closeness to God, and in communion with one another, in getting liberated from the slavery of the separator passions which have neither purpose nor horizon. One must use his time the more seriously as his time draws closer to its end, and the enemy is furious on them who he thinks they will escape from him, for they have started on the road that takes them to the harmonious and eternal living into God.

started with this doxology without a purpose, but in order I to prove to the devil who hates the good, that is the hallucinations shown by him there cannot be seen anything of such a doxology, but there is only disturbance, sadness, and fear. Let's therefore, brother, give thanks to God for the deliverance from the temptation that has come upon us as upon some mindless people. This is for God's love for people hasn't allowed us to be lost to the end. This is for always will be true the word that says: "Alive I am", says the Lord, "for I do not want the death of the sinner, but him to turn back and be alive" (Ezek. 18: 23). Therefore, let's give always thanks to Him Who has saved us and Who always saves us: Him Whom the angels thank, the Powers which are above the world, the heavenly hosts, the Cherubs and the Seraphs, ceaselessly and uninterruptedly, with high voices, by shouting out and raising their voices and saying: "Holy, Holy, Holy is Lord Sabaoth" (Isa. 6: 3). By thinking at that, let us too to give thanks Him Whom "the sky is a chair and the earth is the stool of His feet" (Isa. 66: 1), Whom all the creation serves (Judith[165] 16: 14).

Starting from this example from the Scripture, let us too to give thanks to the Father for He has saved the world and He didn't spare even His Only Begotten Son, but He has sent His Son as Savior and Deliverer of our souls. Let's give thanks to the Son Who has humbled Himself, by making Himself obedient to death on the cross (Phil. 2: 8) for us the people. Let's give thanks to the Holy Ghost of-life-Maker, Who made Peter to repent and commanded Peter to go to Cornelius (Acts 10: 19-20), and He gave Peter power to rise from dead ad in case of Tabitha (Acts 9: 40), for the He always goes ahead and crushes the enemy's snares in front of those who call Him, saying according to David's prophecy: "The snare has been broken and we have been delivered; our help in the name of God Who made the sky and the earth" (Ps. 123: 7-8[166]).

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[165] This book - together with other thirteen books – it is not given in the KJB, but it is given in ROB. It can be downloaded in English translation from www.academia.edu, bearing the title *Bible Missing Texts*. (E. l. t.'s n.)

[166] In KJB we have: Ps. 124: 7-8: "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. // Our help is in the name of the Lord, who made heaven and earth."; in ROB we have: Ps. 123: 7-8: "Our soul has escaped as a bird from the snare of the hunters; the snare has been broken and we have been delivered. // Our help is in the name of the Lord Who made the sky and the earth." (E. l. t.'s n.)

Behold, therefore, that He has had mercy on us and He has healed us from such a grave illness. Let's hear Him saying: "Behold, you have been healed, from now on sin no more, lest you will suffer even worse" (Jn. 5: 14). Let's come in everything to humbleness.

This is for the humble one lays on the floor; and he who lays on the floor, where could him fall at anymore? But it is proven that him who is at height he will easily fall[167].

So, if we have turned ourselves and whether we have corrected ourselves, that is not from ourselves. "God's is the gift" (Eph. 2: 8). This is for "the Lord, he says, straightens them who have been crumbled and He wises the blind" (Ps. 145: 8[168]). And in the written word: "Who will separate us from the love of Christ?" (Rom. 8: 35), it is comprised a thought of a great consummation. But we have cut off the rope of the love, so that we are dying and we got separated from the ship of Christ.

But it will be good if I do not break the seal of Christ by speaking too much. This is for I am urged by him who says: "There where the wisemen are, you won't claim that you are wise" (Sirach[169] 7: 5). Therefore, I am stopping my word. I have written you as to a truly loved brother. If you do these things, you will reach at the path leading to the eternal life, into Christ Jesus our Lord Whom it is due the glory, the honor, and the mastery, together with the Father and with the Holy Ghost, forever. Amen.

71. (V. 167) BY receiving that answer the Oldman surrendered himself to the crying and to the tears. In order to comfort him, the Great Oldman wrote him these:

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[167] If you reckon about yourself that you are the lowest one, you could fall because of your pride anymore. If you reckon yourself as the lowest one, you will no longer like to boast yourself out of pride. You will no longer be tempted by pride and you will no longer be able to reckon somebody else as lower than you are; you will no longer want to affirm yourself. You will no longer fear that somebody's opinion will lower you, lower than you are.

[168] In KJB we have: Ps. 146: 8: "The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous:"; in ROB we have: Ps. 145: 8: "The Lord straightens the hunched over, the Lord wises the blind, the Lord loves the righteous;" (E. l. t.'s n.)

[169] This book - together with other thirteen books – it is not given in the KJB, but it is given in ROB. It can be downloaded in English translation from www.academia.edu, bearing the title *Bible Missing Texts*. (E. l. t.'s n.)

Brother, let's throw behind ourselves all the past things, according to the Apostle's word, who says: "The old things have passes, behold, all the things have been renewed" (2 Cor. 5: 17). Let's unite ourselves together under the gentle yoke of Christ and let's strengthen ourselves into Christ's love. This is for it has been said: "God is love" (1 Jn. 4: 8). So, if you say that somebody has love, let him have nothing that Christ hates[170]. Let's strive and clean our heart up of the former man who hates God. This is for "we are dwelling places (churches) of His" (2 Cor. 6: 16) and God won't dwell in a place that is filled up with the ugly stench of the passions.

Therefore, let's enter our tiny dwelling place and let's appease ourselves in there[171], for it has been made as big as we need it; and let's pray for our quiet life to be according to His will, by glorifying the Holy and the righteous Trinity. You enter, therefore, and you surrender me too to God and no longer get yourself disturbed by asking me and by writing me. This is because I too am busy now.

I am sending you the prayer which you have asked me for, knowing that I am but "dust and ashes" (Gen. 18: 27). I am not sending it to you as one who is worthy, but as one who is unworthy, for I am unclean and debtor in all things, and I am sending it to you only in order not to disregard the commandment that says: "To everyone who asks from you, you give him" (Mt. 5: 12). And am sending it to you for that love into Christ. When you receive it, pray for me. And pray for: "our toil not to be in vain" (1 Thes. 3: 5), but to be (fruitful) into Christ Jesus our Lord Who it is due the glory forever. Amen.

72. (V. 168) Some ill old man named Andrew, who lives in the congregational monastery, he confessed to the same Great Oldman some of his secrets and he also thanked him for being found worthy of living near to him; also, about his illness…

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[170] He who believes in Christ, let him show that he no longer has anything ugly in him.

[171] That is a practice developed in the prayer done within heart by the hesychasts from the Century XIV. You appease yourself within your heart, for you will encounter God within your heart, by withdrawing yourself from all the worries related to the world. Our heart is the tiny temple where God lives within, and we will meet God if we appease on ourselves. But our heart – our temple – has been created big enough for accommodating God within. Our temple is tiny but it is opened to infinite.

The answer of Barsanuphius: If you truly believe that God is the One Who has brought you here, then you will entrust Him the taking care of yourself, by throwing upon Him all your worries (Ps. 54: 25[172]; 1 Pt. 5: 7). And He will order your thing as He wishes. And if you doubt about a certain thing, or about your bodily illness, or about some souly passions, you must take care of yourself by your own, as you know. This is for the doubt that appears in him who has left all the thing in the care of God, in case he has a minor annoyance, it will always make him say: "If I took care of my body, I wouldn't reach to suffer thus"[173]. But he who gives himself to God wholeheartedly, he must surrender yourself all the way to death. This is for God know more than we know what is beneficial to our soul and body. And the more God allows somebody to be tormented by his body, the more alleviation God will bring to that man of his committed sins[174]. This is for God doesn't ask from you anything but thanking and patience and prayer for forgetting your sins.

But take heed at how proud I am, because while being I the mockery of the devils and by reckoning I that I have that love according to God, I am defeated: for I am telling you: "I bear half of your burden and regarding the future may God help us"[175]. I have spoken like a mindless, by telling you these

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[172] In KJB we have: Ps. 55: 22: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."; in ROB we have: Ps. 54: 25: "Throw towards the Lord your worry and He will feed you; He won't ever give wobbling to the righteous." (E. l. t.'s n.)

[173] The less you believe that God takes care of your things, the more you will take care of yourself. This is lest, by coming to you, still, some upset consequently to your decision to let everything in the care of God, some doubt to engulf you that you haven't done right by totally letting yourself in the care of God. Besides, when you do not fully believe that God will take care of you, it will necessarily appear the worry for taking care of yourself. On the other hand, a weak faith diminishes also objectively the work of God upon you, because you haven't opened yourself fully to God's work. The faith is the entrance door of God within your being and within your works.

[174] He who surrenders himself, out of a strong faith, in the care of God, let him do that thinking at even enduring the death through his taking care of himself, for only in this he will show his full faith in God and by that he will show his faith that God will escape when it will seem to himself that he can no longer escape by himself. This will be if God wants to escape him.

[175] He fears being there a shameless pride in affirming such a strong faith, so that him no longer be able to despair, despite the whole his worthlessness, or despite the whole pride that could be hidden in claiming such a great faith. Amazing souly analyzes! Amazing and subtle souly complexities! The gentleness of the saint takes here the shape of a paradox: I cannot

things. This is for I know myself as weak and helpless and empty of any good thing. But my shamelessness doesn't allow me to despair. This is for I have my Master full of tenderness and of mercy and of love for people and He stretched His hand to the sinner until the sinner's last breath. Attach yourself to Him and He will fulfill everything we ask from Him or everything we think. Him it is due the glory forever. Amen. Forgive me, brother, and pray for me.

73. (V. 169) Hearing from the Great Oldman: "I bear half of your burden" and getting sad because the Great Oldman didn't promise him the full forgiveness, the old Andrew begged the Oldman for the second time to be merciful to him and to give him the consummate forgiveness through Christ.

The answer of Barsanuphius: I wonder about your love, brother, because you do not understand the things of that love according to God. Firstly, God know that I reckon myself as "dust and ashes" (Job 42: 6) and as being wholly nothing. Though, if I tell to somebody something that is over my measures, or that is over my power, I will do that for I am moved by the love of Christ, knowing that through myself I am nothing and that I am a "worthless servant" (Lk. 17: 10). Therefore, because you didn't understand what I told you, that I am bearing half of your sins, you find out that by saying that I have made you together-partaker with me. And I didn't tell you that I bear a third, so that I would allow you to bear more than I do, and so you would be more burdened. On the other hand, I told you these things in order to cast out my pride from within me. That's why I didn't tell you that I am bearing two thirds, so that I would show myself stronger than you are. This is because such saying would be an image of the vain-glory. I didn't tell you either that I bear your entire burden. This is because that is characteristic to the consummate ones who have reached to be brothers of Christ Who put His soul for us and Who wants them who love to love with a consummate love.

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allow you unassured about my participation to the burden of your troubles or about the help that God will give you, but on the other hand I fear that that will sound like pride, but despite the risk of seeming I proud or tempted by pride, I cannot avoid encouraging you. This still doesn't allow him to tell that brother that the whole burden is his.

And again, on the other hand, if I didn't tell you that, I would leave you outside the spiritual work. So, I do not search for vain-glory by taking everything upon myself. Neither I envy you once I reckon you as partaker to the good-turning[176]. If we are brothers, we will share equally the inheritance of our Father, so that there won't be any injustice between us. And if you want me to take everything upon myself, I accept that too due to my obedience. Forgive me, because my much love drives me to much-speaking. But may this too to be towards your joy into Christ Jesus our Lord Who it is due the glory forever. Amen.

74. (V. 170) The ask of the same brother addressed to the same Great Oldman for the Oldman to pray for him because of the illness that came upon him.

The answer of the Great Oldman Barsanuphius: The Scripture says: "We crossed through fire and through water and You brought us out in order us to breathe" (Ps. 65: 11[177]). They who want to be pleasant to God they must cross through some troubles. How could we bless the holy martyrs for the sufferings they endured for God? Tell to your troubled soul: Isn't more useful to you the fever from now than the Gehenna? Let's not allow ourselves to be discouraged in illness, for the Apostle said: "When I am weak, then I am strong" (2 Cor. 13: 10). Think that "God examines the hearts and the entrails:" (Ps. 7: 9[178]). Let's be patient, let's endure, let's become disciples of the Apostle, who says: "In sufferance be patient" (Rom. 12: 12), thank God for everything (1 Thes. 5: 18), so that not to happen to us too what it was said: "He will confess to You when you do him good"

[176] If he said that he bears the whole burden of the brother, on one hand he would risk to show a visible pride, and on the other hand he would risk to envy the brother for no longer bearing the burden of his mistakes.

[177] In KJB we have: Ps. 66: 12: "Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place."; in ROB we have: Ps. 65: 11: "You raised people over our heads, we crossed through fire and through water and you brought us out to resting." (E. l. t.'s n.)

[178] In KJB we have: Ps. 7: 9: "Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins."; in ROB we have: Ps. 7: 9: "May the evilness of the sinners come to and end and You strengthen the righteous, You Who examine the hearts and the entrails, You the righteous God." (E. l. t.'s n.)

(Ps. 48: 19[179]). And if you have a bodily health and a small suffering came to you, why wouldn't you remember Job who says: "If I have received from the hand of God the good things, won't I endure the bad things too?" (Job 2: 10). Think at the fact that they who want the resting in everything, they will hear: "You have taken the good thing of yours during your life" (Lk. 16: 25). Let's not get discouraged. We have a merciful God Who knows our helplessness more than we do; and if God, in order to test us, He brings upon us some illness, we have the Apostle offering us the comforting by saying: "Faithful is God Who won't allow you to be tested more than you can endure, but God will bring together with the trial its end too, in order you to be able to endure" (1 Cor. 10: 13). The Lord will strengthen you too who are ill, and him who serves you, and your deeds will be towards the glory of God. Keep your patience all the way to the end. Do not get discouraged. Do not get despaired. This is for close in God Who says: "I won't leave you; I won't forsake you" (Hebr. 13: 5).

Believe me, brothers, that I was mastered by vain-glory, for when I was ill, I never laid down, neither did I leave my handwork, despite great helplessness coming upon myself. But now too, the vain-glory sets up its trap to me. This is because ever since I have entered this monastic cell it hasn't allowed the illness to try me. And I am sad because I want to endure. No suffering comes upon me and I get melted down when hearing: "He who endures all the way to the end, he will be saved" (Mt. 10: 22)[180]. But pray for you to be able to persevere in the hope of that salvation into Christ Jesus our Lord Whom it is due the glory forever. Amen.

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[179] In KJB we have: Ps. 49: 18: "Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself."; in ROB we have: Ps. 48: 19: "Even if his soul will be blessed during his life and he will praise you when you do good to him." (E. l. t.'s n.)

[180] Another nimble play of paradoxes. The Great Oldman deplores the fact that, by giving his previous patience as example to others, he allowed himself to be mastered by vain-glory. But he was unable to leave the addressee unstraightened by the example of his patience. But he complains that since he has locked himself in his monastic cell no trial of illness affected him, so that he had not occasion to be patient. And without patience, how could he be saved? Still, on one hand, he fears to desire for the illness to come upon him, by affirming that if he was able to endure it, he would appear like one who searches for vain-glory. On the other hand, he fears that his high-living could stop the illness to come to him. That's why he called the monastic cell which he locked in, as the cell of the vain-glory.

75. (V. 171) The same old man, still sick, he begged the Great Oldman to pray for him, in order him to be found worthy of being helped by God.

The answer of Barsanuphius. Once you have God, you do not fear, but you throw all your worries upon Him and He will take care of you (Ps. 54: 25[181]); 1 Pt. 5: 7). Don't you know that if this earthly house of our tent gets undone, we will have as building from God a house not made by hand, and eternal, in heavens?" (2 Cor. 5: 1). Believe without doubting, and God will help you. This is for God is merciful. Him it is due the glory forever. Amen.

76. (V. 172) The same old man, by living together with a certain brother who was sick too, and he asked the other Oldman to pray for him.

The answer of John: The Lord said: "Into your patience you will gain your souls" (Lk. 29: 19). And the Apostle, following Him, he said: "You need patience" (Hebr. 10: 36). And the prophet said: "Waiting, I was waiting for the Lord and He looked at me" (Ps. 39: 1[182]). Our sweet Lord said: "He who will endure all the way to the end, that one will be saved" (Mt. 10: 22). Both of you must persevere in patience, giving thanks and looking at the holy power of God that comes from above. This is for all these things are for your testing. Take vigil on the things we said: "Tempt me, Lord, and forgive me" (Ps. 25: 2[183]).

77. (V. 173) The question of the same old man addressed to the same Great Oldman: For my thought tells me that I cannot

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[181] In KJB we have: Ps. 55: 22: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."; in ROB we have: Ps. 54: 25: "Throw your worry towards the Lord and He will feed you; he won't ever give wobbling to the righteous." (E. l. t.'s n.)

[182] In KJB we have: Ps. 40: 1: "I WAITED patiently for the Lord; and he inclined unto me,"; in ROB we have: Ps. 39: 1: "Waiting, I was waiting for the Lord and He leaned towards me." (E. l. t.'s n.)

[183] In KJB we have: Ps. 26: 2: "Examine me, O Lord, and prove me; try my reins and my heart."; in ROB we have: Ps. 25: 2: "Examine me, Lord, and test me; set my entrails and my heart in fire." (E. l. t.'s n.)

be saved, pray for me, you merciful Father, and tell me what must I do, for I am impeded from fasting.

The answer of Barsanuphius: God of the heavens and of the earth may give to you and to me the unworthy, to find mercy at that time and to daringly stand before His fearsome and glorious judgment throne. My beloved brother, for we have such a merciful God, you must not throw yourself into despair. This is because seeing you fallen into despair will be the great joy of the devil. You must trust our Lord. This is for nobody will be pulled out of the Lord's sheep flock - for He is our God – if we endure in this place all the way to the end. This is for there are some people in this place who have much daring towards God and they persevere in their prayers addressed to God so that not to be separated from them those who are united with them in this blessed place; but as they remain together in that place chosen by God to be His name called there, likewise they to remain together in the future too[184].

Therefore, you the most-honored, do not fear, for I the helpless and all-unimportant, I have received the assurance that you will be counted and written down together with the blessed flock of Christ, and how much more were entrusted of that the saints of God who were worthy of Him? Therefore, you must wait for the lord, and you must hope in Him. And about the bodily fasting, you mut not be sad, because of fasting bodily is nothing without fasting spiritually. This is for "not the things entering (without pleasure) the man defiled the man, but the things coming out of man" (Mk. 7: 15). On the other hand, God

[184] They who are weaker spiritually, if they remain united with them who are spiritually stronger – and that depend on living in the same place – the weaker will rejoice themselves too in the future life of the good things which the stronger will rejoice of, as well. By loving the stronger, by honoring the stronger, the weaker receive within them something from the stronger. There will take place a communication of the soul state from the more advanced to the lass advanced. The weaker won't be separated from the stronger not even when within the stronger will be overpoured the whole knowledge and consummation of the full communion with God. There is an interior communion among those who are on the higher and on the lower spiritual levels. This implies a great responsibility of the stronger ones for the weaker ones; the stronger ones must make themselves loved by the weaker ones for the way they behave to the weaker. Besides, this fact is an unavoidable consequence of the high-quality of their souly state. But that doesn't spare the weaker ones of opening their soul with understanding towards the better ones. Thus, if there are in a certain place a few who are spiritually very strong, all of those living there can be saved. But if there are not such strong ones, by living together only weak ones, they can ever-multiply the evil in all of them, by the bad examples they give to one another.

has given to the monk, as helmsman, the right-reckoning (the power of discernment). You discern therefore, my beloved one, whom asks God to give alms, the poor or the rich? This is for he says: "Do not cease to do good to the needy, as you have at hand" (Prov. 3: 27). So, God doesn't ask them who are sick in their body to restrain themselves, but he asks that to the powerful and healthy in their body. Descend, be a little indulgent with your body. This is for that won't be a sin. God won't ask from you the restraint for God knows the helplessness sent to you by Him.

Therefore, you must thank in all God's things (1 Thes. 5: 18). This is for the giving of thanks will raise to God the prayer for your helplessness. Take off you, therefore, your former man who gets corrupted together with the lusts of the deceit, and you must put on the new man who is built according to God (Eph. 4: 22-24). And you must rejoice yourself into the Lord, gladdening yourself together with His saints who are always rejoicing. Who can understand that? Who can intuit the untold joy of the saints? Their indescribable joy? The unimaginable light? Who is Him who unveiled to the saints, even from here, His wonderful and glorious mysteries and the glory and the resting waiting for them, and the image estranging their mind from this world, so that the saints always see themselves as in heavens, together with Christ and with the angels? They are not bothered by hunger, nor by thirst, neither by anything earthly. This is for they have been freed of all burdens and passions and sins. Or, according to eth Scripture's words: "Where their treasure is, there will be their mind" (Mt. 6: 21). He who has reached this, he knows what he hears. But what should I do because of not having I anything done? But I do not despair. This is for God is powerful to place us among those who will find mercy into Christ Jesus our Lord Whom it is due the glory together with the Father and with the Holy Ghost, forever. Amen. May our Lord hear His true servants and Him to send you quickly His great mercy, and Him to give me I to know so that "I to be able to come to the knowledge of the truth" (1 Tim. 2: 4). Pray for me and embrace my brother, who is together-servant with you, and pray him to do the same thing for my fewness.

78. (V. 174) Question addressed to the same Great Oldman: I awfully suffer of rheumatism in my feet and in my hands and I fear that not to be from demons, please tell me Father if that is so. But what should I do, because it bothers me so much, because I cannot fast and I am often forced to eat. And what is the fact that I see in my dreams like some wild beats on a wall? I beg you, Master, for the Lord, send me a small blessing out of your food and water, so that I will be comforted by taking them.

Do not be sand, my beloved one. That is not from demons, but it is a rheumatism allowed by the pedagogical will of God towards bettering us up, if we accept it with thankfulness. Wasn't Job true friends with God? And the end of his patience brought him to an unimaginable glory.

Therefore, you must endure a little and you will se ethe glory of God.

Regarding the fasting, do not be sad. This is for, as I told you before, God doesn't ask us something over our power. What is the fasting else but a pedagogy of the body, towards the obedience of the healthy body and towards weakening its tendency towards passions. This is for he says: "When I am weak, then I am strong" (2 Cor. 12: 10). And the illness is above the pedagogical rebuking, and it will be reckoned to him who endures it patiently while giving thanks to God for it, instead of ascesis, or even more than that, and he will collect out of this patience the fruit of his salvation. So, you must not weaken your body by fasting, when your body is weak by itself. Give thanks to God for you have been delivered from the toil of the restraint. I am telling you tenfold: do not get sad. If you eat, you won't be condemned. This is for that doesn't come to us out of the devils' work, neither out of the drowsiness of our thought, but in order us to be tested and towards our soul's benefit.

And the dreams with wild beasts are hallucinations form the devils which want to delude you through those to believe that your illness is from them. But our Lord will empty them of power by the word of His mouth (2 Tim. 2: 8) through the prayers of the saints[185]. Amen.

[185] The name of our Lord Jesus Christ is fearful to the devils and to them who allow themselves to be dominated by the passions from the devils. But His name is fearful due to its gentleness and cleanness of his humanity, one that means in the same time a freedom from

Do not get sad. This is for "him who is loved by the Lord, the Lord rebukes him, and the Lord whips anyone who receives Him" (Prov. 3: 12). I believe that God will have mercy also on this bodily illness of yours, as He wishes. May the Lord give you power and strength for you to endure it. Amen. I am sending you a little water out of the pitcher of our bless Father Euthimios. I am sending you also a little blessing out of my food, so that you too to bless this food, Pray for me, you all-desired brother.

79. (V. 174) The ask of the same old man addressed to another Oldman: Pray for me Father for my grave illness and tell me about diet. Isn't that a mistake eating quickly and often? And about singing psalms: what it is the extent which I can pass over it to? Because I cannot sing. Plan me, Master, and water me (1 Cor. 3: 6-8). Explain to me what our saint Father told me that "the Lord will have mercy on you": did he say that about my death?

The answer of John: I kept my silence because of not knowing what to say to you, and not because of hiding something good from you. Why do you ask for bread from him who eats carobs? And I am not writing to you for, despite I am nothing, I rejoice together with you of the things written to you by our blessed Oldman. This is for he nourished you with the strong food of the spiritual bread. Why do you need for my watery milk that cause you disgust? Neither the Scripture nor the Fathers impeded the descent to the body, one done not out of pleasure but with right-reckoning (discernment). So, as I told you before, if you do not eat and when you do not drink in a wasting manner, neither out of pleasure, the food and the drink won't bring you condemnation, for they won't be towards offense. About them the Lord said that they won't defile the man (Mk. 7: 15).

Regarding the singing of Psalm, or regarding the Liturgy, do not get troubled. This is for God won't ask them from you if you are ill. He who takes heed at himself, he will cause top himself the suffering of the ascesis for the Lord and for his own salvation… But you have the suffering of your illness instead of

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everything that is evil, and an absolute power against the evil. In Christ the humane existence is not submitted to any enslavement.

the suffering of your ascesis. Regarding your illness, do not get discouraged, for the lord won't forsake you, but the Lord will use your illness as only Him knows, towards your benefit, in order you not to suffer overmeasure.

And the Oldman didn't say to you about death, but only about the mercy that God will have on your love. Therefore, I beg you to endure it as he told you and you will truly see the glory of God.

Regarding the planting, if he who plants and waters is nothing, and for you put those on my behalf, you better have God instead of me – because I am nothing –, for God give the growth and He shelters and He does with you according to His mercy. Therefore, you must rejoice His kindness and encourage yourself and be strong in Him. And pray for me so that His mercy be made with me.

80. (V. 176) The same old man tormented by illness asked the same Oldman to pray for him.

Ane answer of John: Your illness is towards your testing. Endure it while giving thanks to God and God will quickly have mercy on you. I embrace you into the Lord and I ask you to pray for me.

81. (V. 177) The same one askes the Great Oldman the same thing.

The answer of Barsanuphius: Behold that brother John too, he told him that you that God will quickly have mercy on you. So, because I am all-unimportant, what could I say to more to him? I today am still rejoicing for I believe that God will send him today the relief through the prayers of His saints. Pray, my beloved ones, for me.

82. (V. 178) After this answer, that ill brother got immediately healthy in that very day and he sent thanks to the Oldman announcing him the mercy that God has on him.

The answer of Barsanuphius: Our Lord Jesus Christ said to His disciples: "Do not rejoice for the devils will obey you in MY name, but for your names are written in heavens" (Lk. 10: 20). So, us too, if we jump and shout out for the help that came to our body in the name of God and in the name of Jesus Christ Who is the Protector of our souls, what will we say about the cleaning of all passions which will be given to our soul into the fearsome and glorified name of His? How many voices, tongues, thoughts, and hearts will be able to give Him the due doxology[186]? But I reckon that is not even in the incorporeal beings[187]. This is because the godhead is non-comprisable. Him it is due the glory and the mastery and the power, forever. Amen.

83. To this old man a certain brother told him: "behold that with the prayers of the saints you have been renewed, old man. And the old man answered to the brother: "Each time you have been telling me this word, even despite this time if the fourth time, I have been noticing that the devils are crushing my body". And the other Oldman was asked about that too.

The answer of John: This thing comes out of envy and of faithlessness. Out of envy because the devils do not rejoice about the good done to the man. Out of faithlessness, because by seeing the illness they to doubt in their heart[188].

[186] They will raise His doxology for the countless benefactions done to the diverse creatures, which will extoll him with the whole their being. But they will extoll Him full of bewilderment especially for the supreme accomplishment of the human which they will see it in Him, one that will be overpoured as a gift within those creatures too. This is for those creatures will be elevated with their sight and with their existence on a plan which we cannot now even to suspect it.

[187] The creatures will extoll the godhead. But that won't mean that the godhead will wholly be within them or that the creatures will wholly be understood by the creatures. The glory of the godhead will irradiate within the beings and the power of the godhead will work within the beings. But the godhead will remain, in the same time, eternally above them.

[188] That brother often told that old man: "Behold, you have been healed", but he was telling that because of the envy sown within him by the devil. But that brother told that to the old man also with a certain doubt, and that caused within the old man too, the doubt that he became healthy. And this doubt, as weakening of the faith, it made the old man to feel himself as sick again. The doubt, at its turn, it causes illness too. If you say: "I do not think that I am healthy" you will truly feel a beginning of getting sick.

84. (V. 180) The question of the same one towards the same Oldman: Tell me, Father, do we have our faithlessness within us or the devils bring us to faithlessness?

The answer of John: The devils bring us the faithlessness out of envy. If we accept it, that will make us devil's servants and partakers.

85. (V. 181) The question of the same one addressed to the Great Oldman: If I got relieved of my illness, how will I have to spend my day?

Answer: Rejoice into the Lords! And I am saying you again: rejoice (Phil. 4: 4). I have been gladdened by your question; better said, your questions rejoiced God and His angels.

Regarding what you have asked me, our Lord said: "These things you ought to do and those things you ought not to leave" (Mt. 23: 3). You must sing for a little while, and you must tell a few prayers by heart, and you must examine and guard your thoughts. This is for he who has many kinds of food on his table he feels the pleasure for eating out of many. And he who eats a sole kind of food on each day, he won't only feel no pleasure by eating it, but he might become, in time, even disgusted by it. It is likewise in this regard too. It stays in the power of the consummate ones to get accustomed to be shared with the same food on each day without getting disgusted of it. Regarding the singing and the uttering by heart, do not tie on yourself but do those according to the power given you by the Lord. And do not deprive yourself of reading and of prayer. Do a little of this one, and that do a little of that one. And so, you will spend your day being you pleasant to God. Our consummate Fathers did not have a rule, for the whole their day was a canon: to sing a little, to utter a little prayer by heart, to examine their thoughts for a little, and to occupy themselves a little with the food. And they did all of these with the fear of God. This is for it was said: "Everything you do, do them towards the glory of God" (1 Cor. 10: 31). May our Lord Jesus guard us against all evil. Amen.

86 (the V is missing) The question of the same one addressed to the same Oldman: How must we examine our thoughts? And how must we guard ourselves against the slavery to the passions?[189]

Answer: Examining the thought means that, when the thought comes, you will take heed at what is born out of that thought. I am giving you this example: suppose that somebody rebuked you and you are tormented by the thought to answer him who rebuked you. Then you tell to your thought: "If I answered him, I would trouble him and he would get upset with me. So, I better endure for a little and it will pass from me". If there occurs not a thought against somebody, but a thought in itself, you must examine this thought as well and tell him: "Where will it finish this evil thought? It will end in Gehenna". And that thought will leave you in peace. And do the same with all your thoughts: immediately that a thought occurs, you will examine it and you will cut if off. Regarding the slavery, one need much watchfulness for, as the Father said, if a thought attracts your mind towards fornication, you will direct that thought towards cleanness; if towards the covetousness of the belly, you will lead that thought towards temperance; if towards hatred, you will guide it towards love, and you will do likewise with all the other passions. Do not get sad, for you will find much mercy according to the promises made to you. Therefore, "if we live, let's live for our Lord, and if we die, let's die for our Lord" (Rom. 14: 8).

87 (V. 182) Question of the same brother towards the same Great Oldman: Tell me, Father, what stage of consummation belongs to, the fact of prying ceaselessly, (1 Thes. 5: 17) and must I keep a canon (a rule, a program)?

[189] The fight of the man against his passion's it is his struggle for his freedom. The most difficult it is to liberate yourself from what enslaved you from within yourself, or, better said, to liberate yourself from the unseen powers which stir up these passions by wakening up your inferior impulses from within yourself. It is goof you to reach to do what you want without feeling that you are forced to do that; that is to be master over everything from within you, to be free of yourself. You are yourself when you are free of yourself as well. I am free when I do what I want to do, without being forced at all by what is within me. But this means doing the good and maintaining yourself in the state of doing the good without difficulty. There is the greatest of your power in that. Only the evil enslaves you under the appearance of being good.

The answer of Barsanuphius: Rejoice, brother, into our Lord; rejoice, my beloved one, into our Lord; rejoice, into our Lord, you the together-inheritor[190]! The ceaseless prayer belongs to the measure of the dispassion[191]. But then one becomes aware of the coming of the Holy Ghost Who teaches the man everything (Jn. 14: 26), and therefore the things of the prayer as well[192]. This is for the Apostle says: "And I do not know how I ought to pray, but the Ghost prays for us with untold sighs" (Rom. 8: 27). What I would speak you about the buildings of Rome, for you were there not yet?

That man who lives in quietude, especially that man who is sick and lays on his bed, he won't have any canon. But you be like a man who eats and who drinks as he needs. And when you feel the need for reading and when you see repentance within your heart, read as much as you can read. Do the same regarding the singing. But keep the giving of thanks and the "Lord, have mercy" according to your power and do not fear. "For the gifts from God won't be taken back" (Rom. 11: 29).

88. (V. 183) The same brother after he got healthy, because of experiencing a helplessness in his stomach, he sent supplication to the Great Oldman for the Oldman to pray for him,

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[190] You are together-inheritor of the Kingdom of the Holy Trinity, with me, in your quality as son of the Father, or the supreme Emperor, submitted to no coercion. Rejoice of your freedom which you are called to, in this quality of yours as inheritor and together-master in His Kingdom, where there is not coercion. This freedom is one with the dispassion. That's why the dispassion is announced in the next phrase. We are together inheritors of the Kingdom of Heavens whose Emperor is our Father from heavens.

[191] You won't be able to pray ceaselessly as long as you haven't liberated yourself from passions. This is because any occurrence of the passion will stop the prayer, it will take you into slavery breaking you from God Who the freedom is within. Only in prayer, as act of love from God Who doesn't take you into submission as the passion does, only in prayer it is manifested the full freedom from ourselves. Staretz Gheorghe from Cernica Monastery said, at his turn: the ceaseless prayer belongs to dispassion.

[192] The freedom cannot be but into the Holy Ghost. This is for the Holy Ghost, the Supreme Ghost Who is free of any coercion, and He is not submitted to any passion and to no law which is not given you by Him. And the Holy Ghost can infuse His freedom to the man too, for the man is endowed with a ghost. "Where the Ghost of the lord is, there the freedom is" (1 Cor. 3: 17). That's why, there where the Ghost is, there is too the possibility of the ceaseless prayer, of the loving dialogue with God. The Holy Ghost instills us with the ghost of loving and beloved sons of the Father, ghost of freedom and ghost of love towards our Father and towards Christ our Brother. That's why when we pray, the Ghost prays within us (Rom. 8: 26).

saying: "Starting with midnight my mouth and my eyelids get dry, and my hands and my feet get weakened. And when I wake up my whole body shakes for about an hour, starting from my stomach. Then I get drowsy and I become like mud. And I want to utter a psalm but I cannot utter it with my mouth. And if I want to say a psalm in my heart, I will fall asleep. And I no longer know what I should do, for I am seeing my salvation endangered. Be king to me, Father, for our Lord, and pray for me and explain to me what is happening to me?

The answer of Barsanuphius: This state is a little helplessness of your stomach. But it is also a heaviness caused by the devils. Do not take heed at any of them. This is for he says: "And they who belong to Christ they have crucified their body together with its passions and lusts" (Gal. 5: 24). Behold that the Oldman prays for you. You too must cry a little in your prayer, while giving thanks to God, and pray for you to receive mercy and He will have mercy on you. This is for we have a very merciful Master and a lenient Father. And nobody can, either among the Powers from above or among the servants from below, to worthily describe His kindness and how much He wants to have mercy on the mankind[193]. That's why God is long-patient with us, so that our patience to increase in order us to be saved[194]. This is for he taught us so, saying: "Into your patience you will gain your souls" (Lk. 21: 19). Therefore, do not get discouraged my brother, for Jesus has started to work His mercy on you. Him it is due the glory, forever. Amen. Pray for me.

[193] One cannot describe the godlike mercy, neither can one describe how much God wants to have mercy on us. Our mercy is only a faded image of God's mercy. This is for the mercy depends on freedom. And the mercy will not be able to elevate us into freedom if we do not strive too to gain our freedom. I cannot give somebody his freedom of himself. Our freedom can be strengthened by God's love for us and by our love for God. But the love cannot be imposed forcedly, but it only is accepted willingly.

[194] Our patience is fueled up out of God's patience, God's patience being also the endless power for the steadfastness into good. If God has patience, why won't we be patient as well, especially for He give patience to us too? It depends only on us to remain in connection with God. In the strength of the patience, it is affirmed and it increases the freedom, the non-ceding to whatever would pressure us, especially when we know that the difficulty we are encountering it is approved by God. And the salvation consists of the consummate and definitive freedom lived in the loving communion with God.

89. (184) Question of the same brother towards the other Oldman: I wonder what said our Father for: "Jesus has started to work His mercy on you"?

The answer of John: He said that for the prosperity and for the great benefit of your soul, for you are in a together-living with such people, whom you will resurrect together with, on that day, into great joy, if you will keep to the very end the patience and the giving of thanks.

90. (V. 185) The ask of the same brother addressed to the Great Oldman: I believe that all things you tie on earth they will be tied in heavens too; and that all things you untie on earth, they will be untied in heavens as well (Mt. 18: 18). I beg you, Father, for the mercy of God, help my helplessness because I am limping with my soul and with my body and I trouble the brothers whom I am living together with. Please ask God I to fulfill my needs through myself, so that my brother no longer to be forced to bear my burdens. This is for I believe that all the things you ask from God, God will give those to you. Bear together with my helplessness, Father, and forgive me.

The answer of Barsanuphius: Brother, you small key opens my door[195]. This is for I am mindless and I cannot endure hiding from you the wonders of God. So, if somebody heard my words and he wonders about those, he won't be able to say anything else but: "He has gone out of his mind". I reckon that such a man doesn't know that "all things are possible to God and nothing is impossible to God" (Job 42: 2). That's why, as our Lord worked through His first disciples, by rising up a man with palsy (Acts 9: 33-34) and resurrecting Tabitha who dies (Acts 9: 40), likewise He can work through His disciples form now too. I am speaking in front of Him and I am not lying, for I know at this time and in this blessed place a man who can rise dead people in the name of our Master Jesus Christ, and he can banish aways devils and he can heal incurable diseases and he can work mightier things than the Apostles worked, as confesses Him Who has given to that man the charisma (the gift), of better said the charismas (the gifts). And what are these

[195] In Paterikon, at Abba Peter.

things worked today in the name of Jesus? These are things which he cannot be helped by his own power to[196]. This is for he is able to stop wars too, and he can open and close the sky, as Elijah did. This is for the lord always has true servants, whom He calls servants and sons (Gal. 4: 7). And even if they are envied by the enemy, by the grace of God the enemy cannot harm them. This is for the ship sailed through the storm, the soldier crossed through wars, the helmsman crosses over swirls, the plowman weathered out the bad weather, the merchant crossed through the midst of the thieves, and the monk has consummated himself into loneliness[197].

But who won't say by hearing such more-than-huge things, that I haven't gone out my mind? And I truly have gone out of my mind. But I do not confess about myself, but about somebody else. And if somebody wants to say that I have gone out of my mind, let him say it[198]. So, if somebody aspires to reach this measure, let him not hesitate. I have told these things to your love, in order to assure you that it is possible you to reach what you wish. This is for, if I begged God for you and God has bestowed you the heavenly and untold and eternal goods "which the eye hadn't seen and the ear hasn't heard and to the man's heart they haven't ascended, which God has prepared them for those who love Him" (1 Cor. 2: 9), and if those will be your for you have kept the teachings, how much more will there be no difficulty for us to ask God and us to receive the gift for you not longer be ill even for one day[199]?

But Jesus knows better than us what each man needs: one to take the payment for his patience as Job; others, to take their payment for their service, as Eulogius from among advocates (Lausiac History 21: 3-14). So, you must not ask for anything from God, through His servants, except for help and obedience. This is for "He who will endure to the very end, he will be saved" (Mt. 10: 22) into Christ Jesus our Lord. This is for

[196] It seems that Barsanuphius hinted to himself. He cannot hide the wonders of God, but by doing so he reckons himself as mindless. Christ Himself confesses that to Barsanuphius.

[197] Here is given also the condition for one to reach such a charisma: the total resting from passions.

[198] The note to the Greek edition: "I reckon that the saint says these things about himself, but he doesn't admit that openly, because of his humbleness, and that's why he says that his words are about somebody else".

[199] If God gives us the goods of the eternal and unspeakable goods, cannot Him give us the much smaller gift of the health?

He will take care of us forever. Amen. Don't you know what the Lord told to Saint Paul who asked Him to take away his sufferance?: "It is enough to you My grace" (2 Cor. 12: 9). Did the Lord say that to Paul because of His lack of love? Or because He knew that that was in Paul's benefit? Remember that "are worthy the sufferings of the time of the glory that will be unveiled to us" (Rom. 8: 18). Forgive me and pray for me the wicked, in order I too to keep these measures to the very end. This is for he who keeps these measures he has already become brother to Jesus. Him it is due the glory forever. Amen.

91. (V. 186) The ask of the same brother addressed to the same Great Oldman about finding mercy on that day.

The answer of Barsanuphius: Brother and beloved into Christ, Andrew! I wonder about your love, or better said about your simplicity that doubts the promises. The Lor said to Philip: "I have been all the time together with you and you haven't known Me, Philip?" (Jn. 14: 9). Believe me, brother, that we will have everything promised to us. And if you wish, we will have even a little more than that. This is for one can achieve a little mercy. But one can also achieve great mercy. And Davis chose the great mercy (Ps. 50: 30[200]). So, him who wants the great mercy, he will find that through humbleness and gentleness and patience and through other similar gifts[201]. If you find mercy, you will have found it out by the prayers of the saints. But choosing the little or the great mercy it depends on you. Choose whichever you want[202]. Live with another in peace and

[200] Unidentified. (E. l. t.'s n.)

[201] If you have mercy on other, you will have that for you, for your mercy on others moves within your being and it will sweeten yourself. If you love others, yourself will have the joy of the sweetness of that love. Asking God for mercy means not feeling yourself capable of reaching that high state by yourself. It means asking for sweetness that makes yourself happy in the first place. It means humbleness and love for others (contrary to Nietzche who despised the Christians because of asking God for mercy).

[202] Even in the prayers of the saints done for you it is present their generous mercy on you and they have, by their closeness to Him Who is the source of the mercy, this generosity in common with His generosity. He who asks God for mercy, he will become capable of bestowing himself even to death, so that he gains a supreme strength, and not a state of fearful servant as Nietzsche said. And when the mercy is steadfast, it gets spread among persons as a contagious feeling. Unintentionally, you will be contaminated by another's mercy on you. But you also can push the brake to that, by receiving it but giving back less than you have

holiness, by humbly enduring your neighbor like a monk as you are, so that you will be an example as a monk and as s spiritually advanced. Have your brother near to you as a son and as a servant, and if he mistakes in something or if he loses something, you will advise him and you will show him his mistake, so that he could correct himself. And pray for me.

92. (V. 187) The same brother towards the same Great Old Man, given me a canon (a rule) as to a beginner who hasn't received the schism yet, and pray for me, for that brother who loves me he troubles me and he rests the other brother.

The answer of Barsanuphius: All-beloved brother, you have written me a thing that exceeded my power: to command you a thing which I won't be able to bear myself either. You have asked me to give you a canon as to a beginner, who hasn't taken yet the schism, and the rule of the beginner is this one: to live in much humbleness, not to value himself in any regard, not to say "what is this?" or "what is this for?". But into much obedience and submission not to reckon himself as equal to somebody. Him not to say "somebody is honored, why am I not honored the same? That one is spared in everything, why am I not so?". Even if he is pay attention in everything, he must not resist. These are the deeds of the true beginner who truly wants to be saved. But these things are difficult for you to bear now, both for the helplessness of your body and also because of your old age. So, you have asked me to bear that what is heavier, and I am giving you that what is easier, not by forcing, you, but by advising you. This is because, if God wants that brother to rest that other brother and to trouble you, and if God has given that brother to feel that he must do such, you will have to endure and do not get troubled. This is for by enduring the troubled we will gain our souls (Lk. 21: 19). And we cannot become partakers to the sufferings of Christ but by enduring the troubles[203]. Keep thanking in everything (1 Thes. 5: 18).

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received. Instead, you can also allow it to get as wide as possible within your being which the mercy is wakened up by another's mercy in. In perseveringly asking God for mercy, it is shown also a power of unquenched love of the man for his fellow humans.

[203] Enduring the troubles makes us partakers to Christ's sufferings. And this places us in communion with Himself. By this we too are imparted with His power for being elevated above ourselves, and not only above the pleasures but also above the sufferings which can

This is for the giving of thanks mediates for our helplessness in front of God[204].

Let your canon be you to sit and take heed at your thoughts and you to have the fear of God, while you saying to yourself: "How have I lived the past time? I am going to repent myself at least now, because my exit has come closer; and I will endure my neighbor and the annoyances and the trials from him, until the Lord will have mercy on me and He will take me to the state of the non-getting-angry and He will take out from me my envy that is the cub of the devil". Spend the few days left to you by examining your thoughts and by resisting them who bring you disturbance and advising your son in the fear of God and by remembering his mistakes, because you know that he is a man too and therefore submitted to temptations. Our Lord Jesus Christ, the Son of the living God, may give us state of peace and state of together-dwelling into the fear of God. I wonder about the fact that, you read the Scripture that says: "Brothers, rejoice when you fall in diverse temptations" (Jas. 1: 2) but you still are disturbed by the almost-unimportant things. You must at least know where you are and what power you have and the iron-neck will get humbled and the peace of the Lord will be with you. Forgive me and pray for me, in order I not to hear the word: "You who teach another, don't you teach yourself?" (Rom. 2: 21). And "what will I answer to love?" But the mercy for anybody is at our Master God (from *Paterikon*, the saying no. 318).

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have a great power upon us. Having us mercy on others it will liberate us from both pleasures and sufferings. This conception is totally different form the Protestant conception according to which Christ has done everything for us and we have nothing left to do. In the teaching of the New Testament and of the Holy Fathers, Christ has suffered for us but not in order to spare us from doing anything else, but in order Him to ennoble our being. BY placing in His human nature His power for defeating the passions, He communicates that power to us too. Otherwise, Christ wouldn't have made Himself the beginner of a new life of the humanity. The Occidental mankind has renounced to any self-improvement effort out of the power of Christ. That has brought them to a great weakness, or to a great ethical indifferentism and libertinage.

[204] Giving thanks to God, it will help us to be saved even if we cannot do anything positive for God. This is for, as when you praise God for the good things you use the powers He has given to you, likewise you use those powers when you praise God for the strength that He has given you for you to endure the illness and the helplessness which He allowed to come upon you. See also in this the God's wisdom and care for you. Thus, you can be saved through those too. It is shown a power and a strengthening of ours given us by God, also in the fact that we thank for sufferings, for helplessness, and for hardships. It is shown thus a greater strengthening than in simply enduring those.

93. (V. 193) The question of the same brother towards the same Great Oldman: My thought tells me: "You have told to your brother once and for ten times. From now on, let him do whatever he wants. And no longer take care of him, as the Fathers said".

The answer of Barsanuphius: My all-beloved brother who are of one soul with me, may be with you the peace given by the Lord to His Saints. This is for He gave them, firstly, the peace, by removing from them all the bodily thoughts and all the devilish thoughts, in order their hearts to be clean and able to receive, with cleanness, the teachings and the commandments of their Master.

Therefore, you too, my beloved brother, by receiving this fearsome peace[205], not from me, but from our Savior Jesus Christ, you must prepare yourself with sapience and without disturbance for hearing and for doing (that what you hear). This is for you know that I want to take you and to wing you up towards heavens. But the devil surrounds you from all quarters through envy and anger[206].And if the devil doesn't find room, he will mock you through insignificant things and he wages war to you through those insignificant things and he disturbs you are your brother through those insignificant things. And this is because I told you in my previous letters you to tell the brother his mistakes and to advise him; better said, this is because I haven't told you how to do that correctly, and you have despised your brother, or, even if I told you that correctly, you were defeated in war. And that's why the devil rejoices and comes, by having the bitter rights upon you, and says to you: "You have told him once and for ten times; let him do, from now on, whatever he wants and you no longer take care of him, as the Fathers said". And the devil laughs at you by that too[207].

[205] The peace of Christ is a fearsome peace because of being achieved through harsh efforts and it scares him who thinks as starting to achieve that peace through such efforts and by enduring trials and hardships. It is a scary peace, therefore, to the addicted ones and to the demons upholding them in their addiction and who rejoice of the war and of the enmity among people.

[206] He who starts advancing into good he will be surrounded by the envy and by the anger of the devil, but also of many of his fellow humans whom he works among.

[207] The addressee strives to advance himself in his spiritual occupations, but the enemy troubles him through insignificant discontents, which the devil causes him through his servant. There is a silence from God when you do not answer him who rebukes you. But there

This is for you are so far from the level of the Fathers, as far as the sky is from earth. Do you want to know why the Lord said about trees that even the bad-trees bring forth fruits (Mt. 7: 17-20)? In order you to find out what has caused your silence form the devil: disturbances, anger. Each time you start doing something by yourself, without asking about that thing, you will be quickly caught in the snare. It happened so to the simple ones because they are untaught. I am going to limpidly show you that in this particular case your long-patience is not according to God[208]. This is because, by pilling up (your upset) for many days, you will empty your barrel in one day. But that patience according to God will keep its silence all the way to the very end. But you, brother, you behave like the master does to his servant: instead of slapping him once a day, by telling him his mistakes and thus to bring the peace, you suffer for many days and then you will hit him in the back (with a deadly hit) and you take his soul away from him.

94. (V. 189) The same brother asked the other Oldman the same thing; and he also asked whether he should move out from his monastic cell, because by doing so he thought that his war (from within his soul) could stop.

The answer of John: If you paid due attention to the answer of the Great Oldman and if you obeyed that what he told you to do by bot valuing yourself in anything and not to search to be equal to anyone, you would find your resting and you wouldn't reach to disturbance; and if that was the case, you wouldn't need me or anyone else. Take heed, brother, at the fact that the demons mock you. You say that the mistakes of your brother are true. But you tell me: do you surely know that those mistakes are true? This is because, by speaking about somebody's mistakes because of suspecting him, some of his mistakes will be proven as not being real. Then, what sort of mistakes our Lord has told the people about, when He said:

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is also a silence from the devil in two cases: when you no longer want to tell him a benevolent word, or to advise him who has upset you; the second case is when you start doing a thing without asking your father-confessor or the father whom you obey to. Both these sorts of silence bring troubles and anger.

[208] When you leave unadvised him who depends on you to be corrected, because of your disgust of telling him anything, that patience of yours won't be from God.

"Amen I am telling you, if you do not forgive their mistakes to the people, neither your heavenly Father will forgive you your mistakes" (Mt. 6: 15)? Which mistakes He talked about? About the real mistakes or about the suspected mistakes? Doubtlessly, the Lord talked about the real mistakes. And again, you have been judging and condemning you brother for three weeks but you do not know that you are throwing yourself in a great damnation? This is because, if you hold your brother accountable for this, God will hold you accountable for your mistakes since your youth and up to now. And where do you leave him who said: "Do not let the sun set upon your anger" (Eph. 4: 26)? Where do you leave the word "bear your burdens to one another!" (Gal. 6: 2)? Where do you leave the letter of the Great Oldman who has given you a rule for living? Instead of thanking him, you answer him with these? Don't you know what was said: "Instead of good things, you have rewarded Me evils" (Ps. 34: 12[209])? And what your brother serves you for? Not for God and for God's love? And why do you hurt his thought? Take heed at the fact that the end is near, as you have heard and as yourself confess it. And the devils do not let you not to value on yourself; and, because of that, you cannot rest yourself[210]. Fight back the thoughts which bring you disturbance. This is for, as the good Oldman showed you, by doing that you will find help[211]. But if you try to help yourself with all sorts of craftsmanships, if you do anything, if you move yourself each time when war and temptation come upon you, that won't leave you except if you fight your evil thoughts. This is for you must unite your small efforts with the prayer of the Saints[212]. This is for "it can do much when it is worked" (Jas. 5: 16). You must tell to your thought: Today I am going to die. Keep the humbleness and you will find resting. May the Lord give His peace to you. Amen.

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[209] In KJB we have: Ps. 35: 12: "They rewarded me evil for good to the spoiling of my soul."; in ROB we have: Ps. 34: 11: "They rewarded me evils for goods and they have exhausted my soul." (E. l. t.'s n.)

[210] The care for valuing yourself, the care for reckoning that you are somebody important, it won't allow you to rest, it won't allow you to be free or to be master over yourself, and it will always disturb you.

[211] He who fights, he will be strengthened, for he received help form above.

[212] There is much that the prayer can do when united with the working, with the toiling.

95. (V. 190) Question of the same brother towards the same Oldman: Father I wanted to correct my brother with the love of God and he didn't accept my correction. And I got disturbed. What should I do, therefore? And if I talked to him as you commanded me, tell me if that won't raise suspicions to somebody?

The answer of John: Because we do not understand what we say, any corrective advice that allows the disturbance entering the mean's heart, that is not an advice according to God, but it is an advice out of the work of the devil who wants to let him think that he is corrected. This is because, if you advised your neighbor according to God, why would you get disturbed? This is for the sadness according to God doesn't allow anybody to get disturbed. But even if him who has been advised towards getting corrected, he leaves and gossips him who advised him, the adviser won't get disturbed but he will bear the burdens of the gossiper. It was shown to us too that this thing was a temptation. But God has emptied this temptation of power, and He is still emptying it. May the Lord give you health to your body and to your soul in order you to understand the craftsmanships of the evil one and so you to be able to get rid of those. Prayer for me. Regarding the dialogue with the brothers, which you have told us about, when the dialogue take place in the love for God, it won't bring offense but building up.

96. (V. 181) The question of the same brother towards the same Oldman: Abba, my brother troubles me much. And if possible, I would gladly change him for another brother. This is for my thought tells me that if I was alone, there wouldn't be any occasion I to be troubled, but I would rather be saved. Tell me if this would be beneficial to me.

The brother of John: Brother, do not get troubled by thinking that you are right when saying "If I was alone, there wouldn't be any occasion I to be troubled, but I rather would get saved". This is because you disregard the Scripture that says:

"Many are the troubled of the righteous" (Ps. 33: 20[213]); and again: "Many are the whippings of the sinner" (Ps. 31: 10[214]). So, either you are righteous or you are sinner, you must endure the trouble. This is because we cannot be without any trouble. The troubles teach us the patience. In this regard, we have as best teacher the Apostle who says: "Be patient into trouble" (Rom. 12: 12). Troubles are waiting for them who will be saved. This is for our Lord said: "Into the world you will have many troubles" (Jn. 16: 33); and again: "Through many troubles you must enter the Kingdom of Heavens" (Jn. 14: 22)[215]. Can you see, my brother, that you have been allowed to be troubled a little by Him Who said: "My soul is saddened to death" (Mt. 26: 38). He did that so that you can find His mercy in exchange for your patience, at that fearful time. This is because, if we want the resting in everything, we will hear: "You have taken the good

[213] In KJB we have" Ps. 34: 19: "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."; in ROB we have: Ps. 33: 18: "Many are the troubles of the righteous and from all of those the Lord will deliver them." (E. l. t.'s n.)

[214] In KJB we have: Ps. 32: 10: "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about."; in ROB we have: Ps. 31: 11: "Many are the beatings of the sinner; and him who hopes in the Lord, he will be surrounded by mercy." (E. l. t.'s n.)

[215] Enduring the troubles is a help for strengthening the human subject. He who endures the troubles, he won't run ways from troubles. He won't give room to weakness or to despair. He who endures the troubles he will learn how to control himself. He who perseveres in enduring, he will reach the supreme level of the human, by being a subject and not an object that is carried here and there unwillingly. And the Kingdom of Heavens is a communion of the free subjects who won't be unwillingly submitted to evil or to the tormenting impatience, it is a Kingdom of the subjects who will folly enjoy the communion with the Father, as sons of the Father of the Supreme Subject, by becoming themselves as masters over themselves like the Supreme Subject is unsubmitted to any force superior to Him. That Kingdom cannot be entered but by the who have found their freedom by enduring their troubles with strength, by enduring the unavoidable annoyances coming from the changing nature of the world and from the still non-consummate state of the fellow humans. Christ Himself gave us example in this regard. And He has given us not only example but also power, by putting in His human nature the whole power of the dispassionate self-mastering by patiently enduring the sufferings and the death. So, thus He founded the Kingdom of Heavens for people, or the Kingdom of the human subjects elevated above their slavery to the inferior passion and above the masteries of the exterior world.

Let's notice that the cutting off of the will and the obedience to them who ask for those in the name of God - Barsanuphius and John highlighted so much the importance of cutting off of the will and the importance of the obedience – are not a slavery, but they are willing deeds of the man freed of himself and freed of the passions of his narrowed egotism, so that the man can live in the broadness of his loving-of-God freedom.

things in your life" (Lk. 16: 25)[216]. Our Master endured all the sufferings for us. Won't us endure too, by remembering those, in order us to be partakers with Him? Take heed that we have received the commandment to give thanks in everything (1 Thes. 5: 18). May not be us attracted to discontent, by the hater of the good, because if that is the case we will lose everything[217].

Regarding the exchange of your brother for another one, it is not a difficult to Abba to appoint another brother to serve you[218]. This is for to him it is the same thing to appoint a brother or another to serve you. But if you will receive another brother and that one too will upset you in some regard, what are you going to do? Despite the fact that the present brother is not especially smart, he still has only a little guilt. I am not telling you this in order to impede you to ask for another brother, but I am advising you to weigh in all the aspects so that you will be able to choose what is good. This is for, as another serves you for God, you too owe to fulfill, at your turn, the law of Christ (Gal. 6: 20). Don't I want you to find resting? God know that, if I could, I would want to serve you myself for all my remining days. But what could I do for I am totally useless? Let's hate the resting of our bod, because God is disgusted by such a resting, because such a resting take us far from God. I have written you these words as to one who is of-one-soul with me. This is for I want us to be troubled a little. This is because without trouble there won't be saddening into the fear of God. Pray for me so that I will be able to set up a new beginning. This is for I am near to my last days.

97. (V. 192) The answer of the Great Oldman towards the same brother: Rejoice, brother, and have courage! Do not let the devil to trouble you through useless things. Does your love reckon that is somebody tempted and troubled without the

[216] The false resting which they have been living into, and which they have allowed themselves to be allured into, it actually is a slavery to pleasures and it will bring them to the supreme state of that slavery which will unveil the whole its power within them in the "eternal non-resting".

[217] Barsanuphius and John unite the suffering of the troubles with the giving of thanks for that to Go. Through the giving of thanks our patience will get even more strengthened, and our patience will be shown as being for God. This is for in such a case we give glory to God not only for the pleasant things but also for the unpleasant things, by seeing in the unpleasant things too the wisdom and the pedagogical love of God for us.

[218] It is here about Abba Serid, the abbot of the monastery.

permission from God? No. God allows these things to happen to us for the benefit of our soul. But the devil seeing that he has turned the things against us, as he did in the beginning, by getting us out of the holy peace of the Paradise. This is because what removed us from out things? Instead of the holy peace the devil threw within is the furious anger. Instead of that hatred from God which one hated the evil ones with, the devil threw within us the evil hatred which we hate with the good ones and even God Himself. But we do not understand and we do not know that, in order to cut off from us all the shameful memories and all the evil and soul-corruptive thoughts, God told us to pray even for our enemies and to bless them who curse us and He commanded us to love our enemies (Mt. 5: 44). And if we have been commanded to love our enemies, who haven't served us either lazily or zealously, what excuse will us have if we do not love them who have done good things to us and who have been serving us, even if the devils present our servants to us as serving us lazily? If you want to be saved and if you have entrusted your soul to God and to us, you won't believe your thought. This is because the devils sow as an evil seed the evil things instead of the good things. Stop yourself, therefore, from following to devils, and you will find the way to God. This is for God Himself told: "If you want and if you obey Me, you will eat the good things of the earth" (Isa. 1: 19). So, it depends on us to eat or not to eat (the good things). And why do we defame our neighbor? Do not search for strive invoking unimportant motifs, but be pleasant to him in everything. And do not think evil about somebody, lest yourself will become evil[219]. This is because the evil one thinks at evil things and the good one thinks at good things. And thinking about some people: "lo, they are speaking against me", it is a war characteristic to the beginners. From here comes the fact that, if two are praying in a monastic cell, or if they guide on one another, somebody could say contrary things about them. And if he thinks like that, he won't be by that into truth, and in his insanity one like this one will cause perdition to himself. You must not remain in these things. This is for the brother thinks that he can find out many things through you, even if you are a little troubled because of him in order you to gain your patience. Rejoice and be glad for

[219] By thinking evil about another, yourself have become evil, because that thought is yours and it will imprint you and it will make you full of venom.

great is the payment for the patience! (Mt. 5: 12). This is for, even before my letter you found out from brother John that we are not allowed in troubles without the will of God, and this is being done for our benefit. So, you must not believe the devils in anything against your brother. This is because the things are not such (as they whisper to you). But they are the ones wanting to disturb you. But the Lord makes them helpless.

And your thought which you are telling through: "I have decided to make myself servant to the people" it is not a thought of humbleness. Without any doubt, the Apostle praised on himself that he made himself everyone's servant. Do you want to say that too? But when will you reach this measure of humbleness? You do not know what you have said, brother.

Scholia: Look at the wisdom of the Oldman. Because he saw that one calling himself and reckoning himself as servant, as one who thought that he was important and that he did some feat, the Oldman laughed at him and proved him as unworthy of such a title, and he pushed him by all means towards humbleness in his deed. This is for the humbleness in word is the fruit of the pride and it is fickle and it gives birth to vain-glory as its mother.

98. (V. 193) The answer of the same Great Oldman towards the same brother.

I wonder about some people who, after spending many years in schools, they still learn the alphabet and read on syllables when they should be by now consummate teachers. And I also wonder about them who after bearing the monastic schism for a long time and now they are supposed to discern among more subtle thoughts, they still are tested by the wars of the beginners. You should guide the deceived ones to the righteous path, as consummate guides. But you, instead of bearing the burdens of the helpless, you rather burden them through the annoyance you cause them all the way to sink them up. Take heed at yourself, brother. Won't be your soul harmed by the fact that you trouble the thought of your neighbor? This is because, after the brother have fulfilled your toil for God, you cause him the thought that he worked as he

wished. Is such a thing called by a consummate one of by a beginner? You must not talk to him like so, but you must advise him, and you must guide him, by fearing Him Who says: "Do not give your brother occasion for stumbling or for offense" (Rom. 14: 13). Why do you need to tell your brother a word that saddens him? But what am I telling you, for I am how I am? This is because my insanity hasn't allowed me to bear within me a word so that I said that to my brother and I troubled him. When the devil sows you evil thoughts within – because this is the devil's thing to sow some things instead of other things and he won't let the man to remember his death – why do you get disturbed for unimportant things, as you would be some beginners and untaught? Why do you forget the word: "deprived, needy, badly tormented"? (Hebr. 11: 37). Our Father chose the troubles for themselves but we are not ashamed of searching for any kind of resting. We must know, we the wicked, that all these things have been written in the books form above and we will be held accountable for those, in detail. I am writing you these things because I want to remove from you any rottenness[220]. And if I upset you, forgive me. This is for I will add nothing to bother you. Pray for me so that I can reach the knowledge of the life[221]. Regarding your death, I often told you and am I telling you now again: you won't tarry into body for a long time.

99. (V. 194) The question of the same brother addressed to the same Great Oldman: You know, Father, that I do not dare to oppose any of your commands in any aspects. This is for everything you say it is life to me. But pray for me, because my brother troubles me much.

The answer of Barsanuphius: Rejoice, my beloved son, rejoice into the Lord! I know and I am convinced into the Lord that if I said you to live for a year into a prison, you wouldn't resist that. For I know whom I am talking to: to a together-servant and of one soul with me. But, don't you know what Job

[220] The pleasures, the comfort, the hatred decompose our being as a rottenness, because we will become their helpless slaves. We will no longer be ourselves, and we will no longer be our own master upholding ourselves strongly.

[221] It is here about the knowledge of the true life, that is the life or the freedom from the slavery to passions.

says: "Isn't a temptation the house of the man on earth?" (Job 7: 1). Therefore, you must always be prepared for temptations and for troubles. And you must forger all the things from behind, as the Apostle says, and stretch yourself towards the things from ahead (Phil. 3: 13), so that you will not longer speak against your brother and you will no longer keep the evil in mind. The Lord will quickly crush satan under His feet (Rom. 16: 20). The grace of God and His peace and His love may be with you until the very end. Amen. And may the Lord give you joy, gladness, and the love that "never falls" (1 Cor. 13: 8), so that you will be able to endure on one another into the fear of God. This is for the death won't be late.

100. (V. 195) The question of the same brother towards the same Great Oldman: Tell me, Father, what the humbleness is? And pray for my road through death to be in peace.

The answer of Barsanuphius: The humbleness is to reckon on yourself as "dust and ashes" (Job 42: 6) in deeds and in words; and not only in words. Namely you to say: "Who am I?" (2 Kings[222] 7: 18). Who values me? I do not mean anything to anybody". Regarding the death, you must wait a little longer for the Lord and He will glorify your exit into much joy. Pray for me, my brother. I am embracing you into the Lord.

101. (V. 196) The question of the same brother towards the same Great Oldman: Abba, my brother opposes me immediately, and he doesn't show me any compassion. What do you command me to do?

The answer of Barsanuphius: I wonder about your simplicity. Do you simply think that the devil sits peacefully, without tempting anybody? We cannot blame them who have been topple over, in foams, by the devil. Also, we cannot blame either those who are pushed by the devil to oppose and to be uncompassionate. Here the passion is working. Take heed at the said things, with understanding. This is for you too are under the work of the devil. And you do not see your things

[222] In KJB we have: 2 Samuel.

while you sharply see the things of your neighbor. Lo, you have told the things of your brother, but you haven't said your things. There are only a few days since you asked about humbleness and you hear that it consists of reckoning yourself as "dust and ashes" and not to value yourself at all. But the dust and the ashes and the non-self-cherishing, do they expect the sympathy (the compassion) from somebody? Especially from the man who is mastered by the hater of the good? And this for you are move advances than he is in age and in priesthood? But he who is more advances owes to bear the more unimportant one, and to say: "I am unworthy". And if you say it but you actually do not endure it, you will say that vainly. And who are you for you have eyes which do not see the foreign passions? You are a man whom have been preached to goods above any measure[223]. If you thought at those, you would forget to eat you bread[224]. But you haven't tasted those yet, so that those haven't become to you desires as they should. Remember Lazarus, for how long he endures while thanking God, and you must also not forget about What I have been told you for many times that here is a devilish envy. You know what it is waiting for you. And I believe in God that that won't be successful in anything.

102. (V. 197) The same brother asks for the prayer of the Great Oldman" Pray for me, Father, for I have fallen into hallucinations.

The answer of Barsanuphius: Brother Andrew, let's shout out together with Saint Paul: "Oh, the deep of the richness and of the wisdom and of the knowledge of God! How unresearched are His judgments and how unknown are His ways!" (Rom. 11; 33). How does He stop us too from bragging ourselves without bow and form thinking that our sword will save us (Ps. 43:

[223] Have been prepared to you the immeasurable goods of the future life.

[224] He who is humble, he won't see another's passions, of his own unimportant worries, for he reckons on himself as the most unimportant among all, as nothing by himself. But in the same time, the humble one will see the overwhelming glory of God as no one else, and that's why he will no longer pay attention to the tiny soap bubbles of the human worries, he will no longer get alarmed by those. He will take care, at most, of the bearers of the worldly worries. On the other hand, when you see yourself as nothing, you have reached the supreme conscience of what you are, namely that conscience of the fact that you totally depend on God. The conscience and God are the two unseparated realities being revealed at maximum. But by that, you also open yourself totally to God, you see yourself as full of God.

4[225])? He does that with the grace of His kindness. This is for He says: "By grace we are saved" (Eph. 2: 5). He allows us to fall into hallucinations and into other passions in order us to know our helplessness and where we still are at. He allows that to happen to us for his kindness, so that our trust to be founded on God and not on us. But take heed at not reckoning that it is the will of God us to fall into hallucinations and into other passions, but God allows us to suffer those because of our carelessness; but, in His love for people God uses those evils for making to be born within us the humbleness in order us to be saved[226]. But how? Will we attribute out salvation to our passions? Not at all. But we will attribute our salvation to His non-narrowed wisdom in His skillfulness of using all sorts of means. Think at what He wakes our mind up like, in all ways, so that our mind to say: "If the Lord didn't help me, my soul would immediately dwell in hell" (Ps. 93: 17[227]).

So, by knowing that because of our helplessness and because of our carelessness we suffer these, let's do everything that depends on us not to fall into them. But it depends on His mercy to deliver us from them. He did this to Peter and to Paul, by withdrawing, a little, His power from them in order they to see that are human. And the first one fell into denial (Mt. 26: 69-75). The another was lowered in a basket (2 Cor. 11: 33). This was for both of them to know and not to trust on themselves, but they to trust the Master of all.

Therefore, you too must learn who you are and where you are[228]. And be forgetful to them who are together-servants with you and you condemn on yourself. You must truly humble yourself not only in front of God but also in front of the

[225] In KJB we have: Ps. 44: 3: "For they got not the land in possession by their own sword, neither did their own arm save them:"; in ROB we have: Ps. 43: 4: "Because not with their sword they inherited the land and their arm didn't save them," (E. l. t.'s n.)

[226] Not out of the will of God occur the evil passions within us. But God allows them to occur by respecting our freedom as wrongly understood by us, or, better said, a weaken will because of our carelessness. But God uses those too in order to make us reach the humbleness, by realizing us what slavery we have fallen into through passions, or by our will to live by ourselves, and He makes us to desire our elevation towards Him.

[227] In KJB we have: Ps. 94: 17: "Unless the Lord had been my help, my soul had almost dwelt in silence."; in ROB we have: Ps. 93: 17: "Because, if the Lord didn't help me, my soul would almost dwell into hell." (E. l. t.'s n.)

[228] You must learn to know what spiritual level are you on, in order you to know your "power" or helplessness.

people[229]. And "throw all your worries upon Him" (Ps. 54: 23[230]; 1 Pt. 5: 7), "Who can abundantly do much more than we ask for or we think" (Eph. 3: 20). And He will accomplish all the promised things. This is for He won't reject them who beg Him with the whole their heart: His own and honest servants; they who have been freed through Him and in Him, from their former man, and who have heard with untold joy: "Everything you will tie on earth will be tied in heavens too" and so on (Mt. 18: 18); they whom he has given all the power on heavens and on earth[231]. "Serve your Lord with fear and gladden yourself of Him with tremble" (Ps. 2: 11). And thank Him with an unstoppable mouth for He has had mercy on you, so that you are among His servants. Him to be the glory forever. Amen.

103. (V. 198) The answer of the same Great Oldman towards the same brother, who asked the Great Oldman to pray for him.

The merciful God, The One all-high and merciful, may give you the power from above in order you to be able to always think at the words written to you and you to fulfill the truly spiritual thing, namely you to always be together with those who have received the talents and they doubled those talents (Mt. 25: 16-17) and you to hear the things they heard; and in order you to endure on one another, so that your land to bring forth good fruits to God and at the right time, and those fruits to be either hundredfold, or sixtyfold, or thirtyfold (Mk. 4: 8).

[229] He who doesn't humble on himself in front of the people as well, he will preserve his pride in his being, and he will always ger in front of the people. He will believe that God has made him better, and he will justify that by invoking something from within himself, or he will think that has made himself better than others. This is no longer a sentiment of brotherhood. And if everyone does so, there will be maintained a struggle among people. Of course, other is the humbleness before God and another is the humbleness before people. You recon God as everything, while you reckon your brothers a better than you are due to their bigger efforts for fulfilling the will of God.

[230] In KJB we have: Ps. 55: 22: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."; in ROB we have: Ps. 54: 25: "Throw your worry towards the Lord and He will feed you; He won't ever give wobbling to the righteous." (E. l. t.'s n).

[231] He has given them all the power for tying or for untying for they are united with God in prayer and through their love for people. They know that they do not tie or untie out of their own power, but in the name of God and out of God's power. But they do everything to being the people closer to God, by showing God to the people, through their own faith and love.

This is my prayer, for you by guarding these things to be seen by me in the Kingdom of God as good friends gladdening yourself into the Lord.

104. (V. 199) The question of the same brother towards the same Great Oldman: Tell me, Father, where has come to us from, that temptation that has come upon us? And what is that coming to us for? And how could it be emptied of its power? And pray for me so I will be delivered from it.

The answer of Barsanuphius: The devil who hates the good, by knowing that is useful to our soul and that there it is no other ways for gaining the salvation except by bearing us the burdens to one another (Gal. 6: 2), he envies us and he struggles to sow within us his things. From here arises the temptation, which will be emptied of its power by the Lord. And the temptation will be emptied of its power by the fact that we bear the burdens to one another and by praying us for the man whom the temptation comes to us through[232]. But without fighting the reasoning (places in the service of the temptation) the end of the temptation won't come[233]. This is because the sowing is facilitated by ceding[234]. And this one too is a temptation because of the devil's envy, uphold by an apparent justification, in order to pluck you off from the love of the saints who pray for you and in order to deprive you of their help. Lo, I have shown you both the origin and the end of the temptation.

[232] We pray also for him whom our temptation come to us through, for he is weak and that's why he accepted to be the tool of the devil. Our prayer will strengthen him, for he will feel through us the love God has for him. This is for the love of God shown through us it makes us behave with love to him, to speak well about him to others, and he will find out about that.

[233] Answering evil to evil, searching for satisfying the need for pleasure, it gives us the impression that it strengthens our being. On this is founded the allegedly rational argumentation of the temptation. We must expose the falsehood of this argumentation by showing that we strengthen too much our body, and that we strengthen for a while that that is perishing, while we actually weaken our immortal soul and our freedom as subject. Everywhere, Barsanuphius and John saw the man's salvation by strengthening that what is imperishable in man's being. The good one is strong. Committing the good is a strengthening of the existence. The full ontological implies the ethical. Christ strengthens the man on the cross and by communicating His strength to us in order us to endure the hardships, the temptations Christ makes us being strong too, for He makes it kind.

[234] The temptation is a seed of the evil received by man by ceding, by the fact that the man doesn't fight that seed, in order that see not to be sown within him; the man receives the temptation by an act of weakness. That is a ceding to the false argumentation.

You must endure for a little while, and you will take the relief from those into Christ Jesus, our Lord.

105. (V. 200) The answer of the same Great Oldman towards the same brother who got discouraged because of the temptations which were surrounding him.

Brother Andrew, the one of-one-soul with me, do not allow yourself to be discouraged. This is for God hasn't forsaken you, neither He will. But the announcement made by the Master to Adam, our common parent, it won't pass. And that is: "Into the sweat of your face you will eat your bread" (Gen. 3: 19). And as He commanded the external man, he also commanded the inward man to collaborate through ascesis, with the prayers of the saints which help the man much, in order the man not to remain fruitless. This is for, as the gold burnt into oven while being held with the tongues and stricken with the hammer, it will become good and appropriate for the imperial diadem, likewise the man upheld by the prayers of the saints[235] which can do and fulfill many things, when burnt by troubles and beaten by temptations, if the man endures and he gives thanks, he will become son of the emperor[236]. Therefore, everything is useful to you, in order you too to receive that daring from the saints and due to your efforts, whose firstfruits don't be ashamed to show[237]. So, do not cause to yourself sadness instead of spiritual joy. And trust Him Who promised that top you. Be strong, my beloved one, into the Lord!

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[235]

[236] Such a man reaches to be master upon himself, and free, and together-emperor with God over all things, and insubordinate to any inferior force, but son of the Emperor and brother of the Only Begotten Son.

[237] Do not be ashamed of showing that you have gained the firstfruits of your daring against passions, against temptations, and that you have gained the full freedom from them, and you are no longer mastered by them. It is not a shame to show that you are no longer mastered by anything, that yourself are master over all things. Master of himself is him who is no longer mastered by anything. Though, you must not brag about having self-mastery, you must show that daring against passions in your deeds. You are not ashamed of showing with your deed that you are stronger than the temptations are, in order to resist them, in order not to allow yourself to be enslaved by them. And this daring gives a joy too, as it will be shown further on.

106. (V. 201) The answer of the same Great Oldman towards the same brother who fell into a great discouragement.

May the loving-of-people God not allow the hater-enemy to sow sadness or discouragement within you, in order him not to bring you to despair regarding the things promised to you, my beloved one, by the blessed God and by the Holy Ghost. And may God open in order you to understand the Scriptures, as He yore open the hearts of Cleophas and of his companion (Lk. 24: 32). Why God, after the promises He made to Abrahan, He tempted Abraham again? This is for it was written that after these words – I mean the words of the promises – God allowed His friend who brought Him such a great sacrifice and who was not due to suffer anything, and whom his faith was reckon as righteous, to fall again into temptation (Gen. 22: 1; 15: 6) in order to text him and in order to leave defenseless the powers of the darkness. And this is in order to be an example to the believers who, "through many troubles will enter the Kingdom of God" (Lk. 21: 19), "thanking for everything" (1 Thes. 5: 18).

Take together with these one, within your mind, also that Job among the saints. This is for "this sincere friend of God, on the righteous and without blemish and pious and estranged from all evil things", who was not due to suffer any evil, God surrendered him to be tempted in order to be proven, until He showed his enemies and accusers ashamed and defenseless, because of being exposed by him.

Take in the spirit of the faith Christ as well, the Chieftain and the Consummator or our salvation (Hebr. 2: 10), Him Who has redeemed us form the curse which we fell in (Gen. 3: 13). Look at how he reached the time of the cross and He showed us the way of the patience as being the way of the salvation[238], by saying: "Father, if possible, let his cup pass away from me, but not as I want but as You want" (Mt. 26: 39). And He did that for us, Him Who rebuked Peter who told Him: "Be merciful to You, Lord, and not allow that to happen to You" (Mt. 16: 22), for He was ready to suffer. He prayed for us to pass that cup away, in order us too while praying not to get discouraged, despite for

[238] The way of the salvation it is the way of the patience, as means of the true strengthening of the man towards anything that enslaves him because of his weakness.

the present our prayer isn't listened to[239]. Therefore, let's think at the sufferings of our Savior made man and let's endure together with Him the condemnations, the nails, the disregard, the despise, the spitting over, the mockery coat, the adornment of the thorns crown, the vinegar with its sourness, the stabbing with the spear, the water and the blood; and take out of all of these the relief of your pains. This is for He won't allow your toils to be in vain (1 Cor. 15: 18). But in order you to remain non-partaker to those - while you are looking at the saints who bore at their time the fruits of their troubles and they were praised for that – he allowed you too to endure a little tiredness, in order you too to become together-partaker with them and with Jesus, by gaining daring in front of Him, together with the saints. Therefore, do not get sad, for God hasn't forgotten you, but He takes care of you as of a true son of His, and not as of an illegitimate son. And you will remain steadfast if you steadfastly take heed at yourself, so that you won't fell off the fear of God and of giving thanks to God. But you will be happy if you make yourself truly stranger and poor. This is for these ones are the inheritors of the Kingdom of God[240]. Encourage yourself and be strong into the Lord. I do not hesitate to remind you about the same goods which the Lord will bestow to you. Pray for me.

107. (V. 202) The prayer of the same brother addressed to the same Great Oldman asking for support for his heart and for the forgiveness of his sins since his birth.

[239] Jesus didn't pray for Himself that cup to pass ways from Him, but He prayed in order to teach us hos to pray when we are in a great suffering, and He prayed also for us to have strength to endure. Thus, neither Him received nor we are receiving by praying the removal of the suffering, of the trouble, but we receive the power for enduring that. This is for that is useful to us in order us to reach the strength of the mastery upon all things which try to enslave us, and not for getting us rid of pain. Neither Christ obtained what he asked for, nor we will obtain. But we obtain something else and more useful. Our prayer is not always listened to in what we ask for, but it is always listened to in the fact that we are given power to endure what it is allowed us to duffer.

[240] He who is intentionally and willingly stranger to and poor of everything, he will be truly strong, for he has elevated himself above all things and he can live without those things. He has discovered his endless subject that is more valuable than everything, and he is truly free and powerful when united with the Almighty Father and Supreme Subject Who is submitted to nothing. He is son by grace of the Supreme Emperor.

The answer of Barsanuphius: Mya our Lord Jesus Christ to be healing and support to your soul and body and Him to uphold your heart so that the devil won't take you under his mastery, as he hates the good and the people. Regarding the forgiveness of your sins since your birth and until now, this will be destined to you after forty days if you will be partaker to my prayers for that gift, through your short patience. Therefore, encourage yourself and be strong into the Lord. May the Lord, the Great Doctor of the souls and of the bodies, be with you. Peace to you into the Lord, brother!

108. (V. 203) The answer of John – the other Oldman – towards the same brother.

If the people think that is happy him who is rich in the worldly things, all the more I bless your love for you have enriched yourself in the godlike things, through the prayers of our blessed Father. Without any doubt, if his prayer didn't take it in advance and said you: "strengthen yourself and encourage yourself and be strong", you would be in danger to get sick because of your small carelessness and because of your little courage for persevering in patience and in long-enduring towards your thoughts and towards them who take care of you. But so you remembered the Apostle who says: "Bear your burdens to one another and so you will fulfill the law of Christ" (Eph. 6: 2). This is for God loves you and therefore He tested you mercifully, because of the prayer of His servant. Or, through this small test you too to collaborate with his prayer. And this has been counted as your work, in order to be shut up the enemy's mouth from saying: "If he was tempted towards correction, he would collapse"[241]. Therefore, you must not get sad. This is for it happens to you as you heard it from the Great Oldman. Encourage yourself, and be strong, according to his word.

[241] You have been collaborating with the prayers of Barsanuphius by enduring the temptation brought upon you. His prayer didn't spare you from being tempted, in order you too to be able to show a together-working with his prayer. But also, his prayer helped you to manifest that patience. By that the enemy's mouth has been shut up, because otherwise the enemy could say that if you were submitted to such a test you would wobble in your steadfastness in faith and in patience.

109. (V. 204) The same Oldman escaped the temptations by the prayer of the Saint Oldman and through his spiritual teaching, so that he sent him thanks.

The answer of Barsanuphius: Raise all the doxology to the God of the glory. Let's praise Him forever. Amen. This is for not to us is due the glory, but only to Him and to His Son and to the Holy Ghost. God brought your love to our helplessness in order us to receive His kelp through one another[242]. God wanted to fulfill with us what the Scripture says: "The brother helped by his brother is like a fortified and surrounded by walls stronghold" (Prov. 18: 19).

But may all of us be helped by our Big Brother, I mean Jesus. This is for he deigned to make all of us His brothers[243].

[242] God could give His help also to the isolated man. But God makes His work clear when He give His help to each one through another: God ties each man not only to Himself but also to another man. By that, God impose to each man a responsibility for another and God upholds the love among them. Thus, God shuns each man from the pride of reckoning that he doesn't need but God's help, so that he could despise other people. How much is my heart being warmed up by the interest of another in me! The another is capable too to strengthen me us, as I am capable to help him as well. The man is not annulled. But the reciprocal love aminating them it makes them capable of being elevated to the feeling of God. But not only this nobleness produced by love within them, it elevated them to the feeling of God, but they are elevated to that also by experiencing the limit of their power to help themselves without the help coming to both him and his neighbor, from above, from God Who is the source of the power.

[243] The Son of God, by making Himself our Big Brother, he confirmed the will of God for each of us to be helped through another man, through a brother of ours into humanity. He showed by that the great importance of my brother for my existence and my importance as brother in other's existence. And by that He showed our responsibility for one another, as brothers. When God did that to us, He laid down a foundation for making His Son as our Brother, or our creation as beings having their foundation in the will of God to make always His Son as our Brother, Whom us to be saved through, or to assure to us the eternal life. Jesus has placed within Himself, as Brother of ours, all the possibilities of power communication from brother to brother, and the endless resources of mercy. Jesus lives in a culminant manner His responsibility as Brother for His brothers, or the value had by His human brothers, the emotional content given to the own life my interest in my brother and the interest of my brother in me, the warmth and the meaning given to the human life by the relation between brother and brother. And in Jesus the unlimited responsibility for our brother is not intertwined with the pain for not being I able to provide my brother with the eternal life, as I want but as I am not able to give it, or actually to ensure the eternal value of my brother as felt by me. This is for in Jesus this brother responsibility can accomplish to the brothers that what He wants: making His brothers eternal. Descending from heavens in order to become our Brother, the Son of God descended His supreme nobleness that can ennoble the people thought their real reciprocal love.

And so, the angels reckon us happy. We have such a powerful Brother, in order Him to make us powerful too; strong, in order Him to share with us the spoils take from the enemy; chief-strategist (supreme armies leader), in order to crush in war the enemies who wage war against us; Doctor, in order Him to reconcile our outside man with our inward man who obeys him; nourishing, for He nourishes us with spiritual food; alive, in order Him to make us alive; merciful, in order Him to have mercy on us; lenient, in order Him to be lenient to us; Emperor, in order Him to make us emperors; God, in order Him to make us gods. Therefore, by knowing that all thigs are in Him, you pray to Him. This is for He know what you need before you ask Him for those (Mt. 6: 8). And he will fulfill the asks of your heart (Ps. 36: 4[244]), if you don't impede Him from that. Therefore, you raise your doxology to Him. For His is due the glory forever. Amen. Pray for me, brother, in order I to know my helplessness and I to humble myself.

110. (V. 205) The question of the same brother towards the same Great Oldman about drought and about his long silence.

The answer of Barsanuphius: God does all the things at their due time. And God does all the things in the benefit of the people. If God impeded the rai, He would do that towards the corrective rebuking of the people. But God will again have mercy on people and He will send them rain. Likewise, the word was stopped for a while, in order some of the people to feel, despite they still did not feel. But God comes back again and the word will be uttered again according to need towards benefit.

111. (V. 206) The supplication of the same brother towards the same Great Oldman: I beg you Father, fulfill for me your promises about the forgiving the sins.

[244] In KJB we have: Ps. 37: 4: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."; in ROB we have: Ps. 36: 4: "Delight yourself into the Lord and He will fulfill the asks of your heart." (E. l. t.'s n.)

The answer of Barsanuphius: “Blessed is God and the Father of our Lord Jesus Christ Who has blessed us with the whole spiritual blessing into the heavenly ones” (Eph. 1: 3). This is for if you are preparing yourself for receiving the things which you have asked from me, you will take those by your much striving and by our helplessness. This is for I reckon as mine the gains and the benefits of every man and of every soul[245]. That’s why joyfully and burning I am spending myself for you souls, as God knows well, He Who is the only knower of our souls. And I know and I am confident that we won’t lose our toils in vain. Therefore, trust the fact that your will take the promised things. But by taking those, you must guard them, for the grace to remain with you. This is because many took, but after they took, they fell because of not guarding fearfully that what they took. Therefore, you must desire the good things but you also must preserve them; you must humble disciple of Him Who humbled Himself for you; you must be well-pleasant servant of your Master, and obedient to The Obedient One[246]; you just be non-keeping the evil in mind out of the power of Him Who do not keep the evil in minds you must be long-patient out of the power of Him Who is long-patient; you must be merciful out of the power of Him Who is merciful; you must be bearing the burdens of your neighbor out of the power of Him Who bears your burdens; you must be loving everybody sincerely as He loves us too; you must be following Him in all things until He will receive you in His great resting, which “the eye hasn’t seen it and the ear hasn’t heard it and at the heart of the man it hasn’t ascended, to the things prepared by God to all

[245] If I reckon as mine all the things received by somebody from God, I will also I pray for him to receive those things from God, by reckoning that I will receive those things myself. One cannot feel rich while knowing that others are poor. Only in the ambience of the general richness I am rich too. I am getting rich by receiving form others and I enjoy seeing the things had by others. I will enjoy what I have if I see that what I have is beneficial to others, fructifying in others, bringing joy to others. This refers especially to the spiritual goods.

[246] Thus, it is reconciled the fact of not having anything that enslaves you and of having God as your Master and as a Father and as a Brother, with the fact that you still obey God and you are full of humbleness. You obey Christ, but also Christ not only obeys His Father but He also listens to your needs; you humble yourself towards Him, but also Him humbled Himself and He still humbles Himself for you and towards you, more than you humble yourself, for He descends from His infinite godhead, or with His infinite godhead, all the way down to the state of being your Brother. It is a contest in humbleness and in reciprocal valuation, a contest taking place in full freedom.

of them who love Him" (1 Cor. 2: 9). Him it is due the glory forever. Amen. Pray for me, you monk!

112. (V. 207) The same brother asked the Great Oldman for the same things.

Answer: Brother Andrew, may God give you the things said by Jesus: "Ask and you will take" (Jn. 16: 24). May Him fulfill all your asks. But you must prepare your house into the whole cleanness in order you to receive the bestowed things. This is for they must be placed in a clean house as in a treasury. And they spread their good fragrance there where is no garbage. But him who taste them he will estrange himself from the former man, by crucifying himself to the world and by crucifying the world to him (Gal. 7: 14) and by always living to the Lord. This ship won't be wrecked regardless how hard is stricken by the enemy's waves. This ship has become fearsome to the enemies because they see in it the holy seal. And as enemy this ship is to those, as friend it is to the great Emperor. Therefore, you must clean yourself, brother, consummately, in order you to love consummately. You must totally get far, in order you to be able to consummately come closer[247]. You must disgust yourself about an adoption, in order you to take another adoption[248]. You must stop to fulfill the wills (yours or of the evil one) in order you to be able to fulfill the will[249]. You must cut off

[247] Only him who consummately hates the evil, only him love the good consummately. But consummately hating the evil means the total absence of the hatred. You won't be able to come consummately close to somebody in love, if you haven't firstly got consummately far from your egotism that separates you from your neighbor, if you haven't firstly removed the gate that locks you into yourself. Among the evil ones, among the devils, there is no real closeness, because of not being love among them, and also because they haven't found themselves either. They are unwillingly tied to one another, by the curse of the evil and of the hatred.

[248] While you are the son of the devil, you won't be able to become the son of God. As long as you are tied to somebody who is evil, and who urges you to evilness and to egotism, you won't be able to become intimate to a kind person, or to communicate to a kind person. This is because there is also a connection among those who are enslaved to evil. It is the connection of the slavery, a connection they do not want. Each evil person is tied in the own ling in chain tying all the evil ones together. They loathe on one another, but they cannot detach from one another either.

[249] Your wills separated from the will of God are not fully free wills. They are not your true will. This is for such a will is enslaved by pride, or bur some other passion. Such a will is multiple because of your self being torn apart by obeying now a master then another master.

yourself and you must tie up yourself[250]. You must kill yourself and so to make yourself alive[251]. You must forgive yourself in order you to know yourself[252]. And, lo, you have the deeds of the monk.

113. (V. 208) The same brother asked the same Great Oldman the same things.

Answer: Brother and all-beloved soul of mine, Andrew! If you knew as you should the gift from God, even if all the hairs of your head had been equally numerous mouths, you still couldn't have worthily extolled or thank God. But I think that you realize this. God know that there is no blink of my eye or instance, when I do not have you in my mind and in my prayer. But if I love you so, all the more God loves you for He created you. And I pray Him to guide you and to govern you according to His will. And God governs you in your benefit. And if God has long-patience with you, this will be towards the increased benefit of your soul. Therefore, you must remain as you are, while thanking God for all the things and reckoning yourself as nothing in everything, and believing that all the things said to you will be fulfilled into Christ Jesus our Lord. Whom it is due the glory forever. Amen.

114. (V. 209) The answer of the same Great Oldman towards the same brother who asked him for the same things and for understanding from God.

You cannot have any consistency. Your free will is affirmed when affirming the will of God. Then you will be truly free and unitary, or yourself, for you will permanently do that what corresponds to your subject as eternal foundation of your happy existence in your subject's ultimate foundation.

[250] Cut yourself off from the evil one and tie yourself up to God, for through both of those you will liberate yourself.

[251] You must kill yourself in order you to truly be in communion with God and with the people. You must kill the egotistic individual who is keeping you dead, in order you to become alive as subject of the communion.

[252] You must forget about caring for yourself in order you to truly know yourself, by being your conscience waked up by your responsible self, enriched and deepened through the fundamental ties with God and with your fellow humans, ties which your self discovers.

Brother Andrew, our Lord said to Martha: "If you believe, you will see the glory of God" (Jn. 11: 40). Therefore, you must believe at your turn, and you will see Lazarus resurrected from dead and sitting at the table together with Jesus (Jn. 12: 2). And you will see Mary sitting down at His feet, and as delivered of the Martha's worries. You must believe that all the things which have been asked for, through me the unworthy, from God, they will be given to your love. God asks for nothing form you except for patience and for thankfulness, in order Him to open for you the treasuries of the wisdom and of the understanding from within Himself. I am embracing you into the Lord, into Whom I wish you to be healthy both with your soul and with your body, and pray for me.

115. (V. 210) The answer of the same Great Olsman addressed to the same brother.

Brother and beloved Andrew, listen to me! They who receive from the emperor the precious coins, if they guard those zealously and carefully, those coins will remain shiny and clean. But if they are careless, those coins not only will rust, but they will even be lost. Therefore, a certain wiseman dais: "Tie up your silver" (Sirach[253] 28: 29). And I am telling you not only you to tie up your silver with doubtless faith, but you also to seal it up with your humbleness and with the long-patience of the obedience, which everyone who endure will be saved by (Mt. 10: 22). I am telling you, by the lenience of God, a daring thing: Through me, the all-unimportant one, the Great Mediator Jesus Who is the Son of the blessed Father and Who if the bestower of the Holy Ghost, He is telling you: "Forgiven are your many sins" (Lk. 7: 47-48), since your birth and until now. Therefore, by receiving this great and untold joy, love Him with the whole your power, by showing a fruit worthy of repentance (Mt. 3: 8) and by shouting out together with Saint Paul those words as a song: "Who will separate us from the love of Christ? The trouble, or the tribulation, or the hunger, or the persecution, or the lack of clothing, or the danger, or the fear, or the sword?";

[253] This book, called: *The Book of the Wisdom of Joshua the Son or Sirach (the Ecclesiastes)* it is not given in KJB, but it is given in ROB. The interested reader can find all the fourteen missing books on www.academia.edu, under the name *Bible Missing Texts*. (E. l. t.'s n.)

and by saying together with Him: "We are killed daily, we are reckoned as some sheep towards being slaughtered. But in all of these we are more than victorious through Him Who loved us. This is for I am entrusted that neither the death, nor the life, neither the angels, nor the principalities, neither the masteries, not the present things, neither the future things, neither the powers, nor the height, neither the darkness, nor any other creation will be able to separate us from the love of God into Christ Jesus our Lord" (Rom. 8: 35-39). You must show yourself as thinking at these not with your mouth but with your deeds. This is for he says: "Into your patience you will gain your souls" (Lk. 21: 19). You have become partaker to a great worthiness, and you must therefore show great and worthy deeds of patience and of worthiness. This is for through those it is waited for the consummation of which may us be found worthy in the name of the Father and of the Son and of the Holy Ghost. Amen. You must mill down these ceaselessly and by working them. And taste their sweetness in order they to give a good fragrance to your soul and the souls of those whom you meet with. Encourage yourself and be strong, you the all-well-believer!

116. (V. 211) The answer of the same Great Olsman addressed to the same brother.

Brother Andrew, our Lord told us that Elijah has already come (Mt. 17: 12). And I am telling you that your spiritual Lazarus has already resurrected and he has already been untied of his ties (Jn. 11: 44), and for him it has been fulfilled the word: "You have broken off my ties" (Ps. 115: 7[254]). Therefore, you to owe to bring "the sacrifice of praise" Him Who has untied you, in order you not to fall again, because of your carelessness, in the previous ties[255], according to the word of our Savior: "Behold, you have been made whole, from now on

[254] In KJB we have: Ps. 116: 16: "O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds."; in ROB we have: Ps. 115: 7: "Oh, Lord, I am Your servant and the son of Your handmaid; you have broken off my ties." (E. l. t.'s n.)

[255] By bringing the sacrifice of praise to God, you will exist the slavery of your egotism and of your passions. By surrendering yourself, with feeling of praising, to God, you will have liberated yourself and you will have entered the wide horizon of the life into the all-loving God.

do not sin" (Jn. 5: 14). Give thanks to God, this is for God will take care of you, and God will guide you in everything, if you persevere in willing. Be healthy with your soul and with your body. And pray for me.

117. (V. 212) The same brother, by receiving such a great gift, he asked for being shown (to God) him and the ones who were living together with him.

Answer: You the servant of the All-High God, and you together servant with me, Andrew. Peace to you and to the other together-servants with us, from God the Father and from our Lord Jesus Christ. I am making known to you that before your ask I showed you to the Holy and worshipped and of-one-being and of without-beginning Trinity, in a showing which to guard you against all evil. But I am not wanting you not to know also that there is also another showing, more fearful, more unavoidable, and more desirable into the whole fear and much loved, and more honorable and more glorious. Listen to which is that showing: When will be shamed up the hater-of-good enemy, by hearing that happy and of-life-maker voice of our Savior towards us, a full of joy and of gladness voice, a voice lightened by an untold shininess, saying to us: "Come, you the blessed one of My Father and inherit that Kingdom prepared to you since the foundation of the world" (Mt. 25: 34). Then will take place the great showing in front of Him, when "Will be given the Kingdom of God and the Father" (1 Cor. 15: 24). This is the one and beside this there is no other. And what that will be done like, listen to this: Each of the saints by presenting to God his saved sons, he will say with shining voice, with much and great daring, towards the bewilderment of the angels and of all heavenly powers: "Behold I and my children given to me by God" (Hebr. 2: 13; Isa. 8: 18)[256]. And not only on them, but he

[256] They who are saved through somebody, they are his spiritual sons. They have been saved through him for Christ Whom he made known to them, He worked through him upon them. But he also made himself an organ capable of the will of God: by his strong faith, by his life according to the will of Christ, by righteously guiding them. They will be his recommendation letter on the doom's day. They who show hos we have been fulfilling his responsibility for them. In himself they will be shown too, or what he has done for them (2 Cor. 3: 2). Among those who work for others, and they whom they work for, there will be produced a reciprocal

will surrender himself too, to God[257]. And then God will be everything in everybody (1 Cor. 15: 28). Pray for us to reach there. Blessed is him who wats for that and who will reach there. Pray for be, my beloved ones.

118. (V. 213) The same brother, by being bothered by hallucinations and by the temptations coming to him from the devils, and by wondering that after such a great love for people of God and after being him promised the future goods, the hallucinations and the temptations still occur to him, he asked the same Great Oldman about those: and if there still stay within him the seals of the promises[258].

The answer of Barsanuphius: "Much peace have they who love the Lord and there won't be offense to them" (Ps. 118: 165[259]). Much peace you too will have into God, all-honored brother Andrew, for you are of-same-thought with me. Let yourself not be drowsy because of the multitude of the devilish passions and hallucinations, but you must believe that their disturbances and temptations won't succeed in anything, if we carefully take heed to persevere in patience. This is for it has been written about the righteous who is saved by his faith: "If he dodges, My soul won't deign in him" (Hab. 2: 4). Let's therefore do not loose up the cord, in order us not to lose the things given to us by the loving-of-people and merciful God. This is for it is His own to give us too us to be guarded.

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interiority. They will no longer be separate from one another. The parents' heart can no longer be empties of their children, neither the children's heart can be emptied of their parents.

[257] But they who will surrender themselves to God, together with them whom they have brought to salvation, they too will be surrendered to the Father by Christ Who has been working through their zeal in order to gain others. They will be surrendered for Christ Himself, by surrendering Himself to God-the Father, Christ will have all of them inscribed within Himself. Christ will surrender all the things to the Father by having all the things surrendered to Him gathered within Himself. There will be a great concentration of all thing within Christ, in our Great Brother and, together with Him into the Father, for everyone to be into Christ in the Father's bosom.

[258] The promises are imprinted like a downpayment within those who believe in them. He who will be full of love in the Kingdom of God, he has the love developing in himself, since now.

[259] In KJB we have: Ps. 119: 165: "Great peace have they which love thy law: and nothing shall offend them."; in ROB we have: Ps. 118: 165: "Much peace have they who keep Your law and they won't be offended." (E. l. t.'s n.)

And do not wonder that after the holy promises and after the gifts which God doesn't feel sorry for, there will move again towards you the dishonest passions of those ones, which aim again to steal the endless treasure, but you rather just remember about their shamelessness from after the testimony of our Master God, on him from among saints the glorious Job[260]. Remember how many temptations and plots he set in movement to tear down that tower, but he was unsuccessful in stealing the treasure of Job's illustrious faith and thanksgiving. This is for, as the meeting with the fire will make the gold shinier, the multitude of the trials makes the righteous likewise. This is for God allowed that even after His testimony about the righteous Job, His servant Job to be tested towards an even greater praise and glory of the Master[261] towards the shaming up of the enemies. You must therefore not allow yourself to become discouraged. This is for the seals of the promises stand steadfast. But you must patiently wait for the Lord. This is for "he who endures to the end, that one will be saved" (Mt. 10: 22), into Christ Jesus our Lord Who to be the glory forever. Amen.

119. (V. 214) The answer of the Great Oldman towards the same brother, whom was sown into the thought that his unrestraint to eating will impede him to reach the things promised to him.

I am not telling you to fulfill the need of your body as due, because I would disregard the restraint and the ascesis. God forbid that! But I am telling you that because, fi the inward work doesn't help the man according to God, the man's external word will be useless. That's why our Lord said: "not that what enters the man defiled the man, but the things coming out of man's mouth" (Mt. 15: 18). Actually, the inward work that is done with the pain of the heart, it will bring the true peace of the heart, and this peace will bring the humbleness; and the

[260] Despite God Himself testified on the faithfulness of Job, the devils had the shamelessness to doubt the guarantee given them by God about Job's faithfulness.

[261] God received a greater glory by the fact that Job endured the trials which came upon him, both because thus the testimony of God was proven as true and also because it was shown how strong are they who believe in God.

humbleness make the man dwelling place of God[262]. And God's dwelling will cast the evil devils and their chieftain out, together with their dishonorable passions. And thus, the man will become sanctified church, illuminated and clean and belonging to God, and full of all good-fragrance and of kindness and of gladness. Then that man become bearer of God, or better said that man becomes a god, as it was said: "I said: you are gods and sons of the All-High" (Ps. 81: 6[263]).

Let's yourself, therefore, not to be troubled by that thought, or better said by the cunning one, that the bodily foods will impede you from reaching the promise. This is for these foods are holy[264] and out of what is good there cannot come something evil. But the things coming out through your mouth as being sent by your heart, those ones stop and impede the man to surely reach the promises placed in front of him. Therefore, by fulfilling the need of the body, make no differences, but make the power of the inward man to get tired and to humble the inward man's thoughts. And then God will open the eyes of your heart so that to see[265] "the true light" (Jn. 1: 9) and to say with understanding "I am saved by grace" (Eph. 2: 5) into Christ Jesus our Lord Who is due the glory forever. Amen.

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[262] The humbleness totally opens the man to God. This is for the humble man no longer care about anything belonging to him, but he will aspect everything from God. But the humbleness is brought within heart by the appeasement that means the man not worrying about anything, by detaching himself from all things. Through appeasement one can reach the humbleness, to the true conscience that you are not and you have nothing by your own. The humbleness will make you reckon yourself as totally depending on God, and it makes God fully obvious to you.

[263] In KJB we have: Ps. 82: 6: "I have said, Ye are gods; and all of you are children of the Highest."; in ROB we have: Ps. 81: 6: "I said: "Gods you are and all sons of the All-High." (E. l. t.'s n.)

[264] If the body is through humbleness a sanctified temple of God, and if you do not tie yourself by pl4easure on the foods you consume, but your whole thought is at God, those foods will be sanctified at their turn, by the fact that while you eat you think at God.

[265] Receiving into the body the foods while thinking that God is everything and I have nothing by myself, it will open my eyes I to see God through this need for food too, and I to see even all foods as created by God in order to correspond to the need of supporting my body and my life on earth. This is the illumination which we see God in creation through, or which we see God through as Creator of all realities. If I am nothing by myself, then there must be Somebody to give me and to everyone our existence, together with their purpose for me.

120. (V. 215) The question of the same brother towards the same Great Oldman: Because, as you know, Master, I am weak both with my soul and with my body, I beg you to pray God to give me power for patience so that I to be able to bear the things coming upon me.

The answer of Barsanuphius: Brother Andrew, I want your love to find out that all the gifts (the charismas) are given by the coming of the Holy Ghost, for many times and in many ways. Once God gave the Ghost to the Apostles, in order they to be able to cast out devils; on another occasion they to do healings; on another occasion they to foresee; and on another occasion they to resurrect dead people. But the consummate Ghost consists of forgiving the sins and in liberating the souls form darkness and in bringing the souls to light. So, I pray God to give the Holy Ghost to you towards having patience and thankfulness; and for "your enemy to be shamed up by not having anything bad to say about us" (Tit. 2: 8). You too must collaborate a little, by fighting to gain the Holy Ghost and "God Who is rich in mercy" will give the Holy Ghost to you" (Eph. 2: 4). Pray for me, brother.

121. (V. 216) Question of the same brother addressed to the same Great Oldman: I beg you, master, always remember me and show me how I must live with the brother who dwells near me.

The answer of Barsanuphius: Brother, it is written: "If I forget you Jerusalem, let my right hand be forgotten" (Ps. 136: 5[266]). This is about remembrance. As about how you must live with one who lives near you, he who wants to be pleasant to God let him cut off his will for the sake of his close one, and by forcing himself. This is for He said: "My Kingdom belongs to them who take it by force, and they who take it by force they kidnap it" (Mt. 11: 12). Therefore, you find out what your brother is rested by, and do that, and you will find resting from

[266] In KJB we have: Ps. 137: 5: "If I forget thee, O Jerusalem, let my right hand forget her cunning."; in ROB we have: Ps. 136: 5: "If I forget you, Jerusalem, let my right hand be forgotten!" (E. l. t.'s n.)

God[267] into Christ Jesus our Lord Who it is due the glory forever. Amen.

122. (V. 217) This brother who dwelled near to the ill old man commiserated with his helplessness and begged much the Great Oldman to pray for the ill old man.

The answer of Barsanuphius: Brother, you don't leave me in peace. "If you knew the gift from God" (Jn. 4: 19), you would glorified God for God rebukes His servant Andrew, from time to time, as a merciful Father, so that to shut up the devil's filthy mouth, for the devil to have no motif against brother Andrew on judgment day, for brother Andrew have been resting in the great promises heralded him by God, through me the all-unimportant and worthless servant of His[268]. But, what do you reckon? That I do not suffer together with him, more than for any other man? I am suffering together with him. This is because, otherwise, how could be true the word that "if a limb suffers, all the limbs will suffer together with it" (1 Cor. 11: 26)?

If you truly knew the brightness of the things waiting for him, you would be singing together with Paul, thanking, and gladdening yourself up, and saying "are not worthy the sufferings of the present time of the greatness of the things which will be unveiled" (Rom. 8: 18). May God strengthen him and send him His great mercy. I embrace both of you into the Holy Ghost, and I am looking, together with God, at your advancing into Christ our Lord Who it is due the glory forever. Amen.

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[267] Taking the Kingdom by force means forcing yourself. This is for, by this forcing of yourself, or by powerfully taking yourself in your own mastery, you find out in your true self, or through your true self, that Kingdom that is of them who are masters upon themselves, of those who have succeeded to forcedly take themselves into own mastery. This is for in this power of yours to master yourself it is shown the power of God Who has liberated you from all things. And by mastering yourself you will no longer upset your brother and you will meet him into love or into the eternal Kingdom. So, both of you will be comforted and rested by God Whose love you have found it as the love that unites you.

[268] If those troubles did not come upon him, the devil (and not only the devil, but also the devil's envious servants) could say on the judgment day: it was easy to him not to wobble during his earthly life once he knew the promise of the great goods waiting for him and whose downpayment he rejoiced while still being him on earth, by not being upset by troubles.

123. (V. 218) The same brother wanted to serve the old man, according to his power, together with the old man's servant. But the old man, because of his right-reckoning, he didn't want to be served by that brother, due to the word of Abba Theodore from Ferme, who didn't stand to command his disciple (Paterikon, at Isaac 2). That's why he asked the other Oldman concerning that.

The answer of John: May the God of the heavens and of the earth increase your faith, of, your all-honored and all-beloved brother of mine; and may God strengthen your love into His fear in order to fulfill the good decision concerning that brother. This is for, if you toil a little, according to your power, God won't deprive you of the payment for your toil. Therefore, you rest the old man to the extent you can. This is for this is pleasant to God more than the holy religious service and more than the sacrifice. And the old man must not avoid, because of his right-reckoning, to be served by you, but he must thank God and pray for you. This is because he is ill so he doesn't owe to keep Abba Theodore's word who said about the brother: "I am not the leader of the coenobitic community to command him. If he wants to do something, let him do whatever he sees me doing". Abba Theodore said these for he was able to fulfill his needs and even to serve others. But this old man is ill. And each of us must live his life in the fear of God according to his measure and state, and always thanking to God. This is for through him others too will take their payment[269] [270]. Therefore, let him not envy him who wants to obey Him Who says: "I was ill and you served Me" (Mt. 25: 36). This is for God doesn't' ask, as I have heard for many times, from the ill one, except

[269] Through the ill one, as served by others, they who serve him will take their payment from God. That's why one who is ill must not stop others from serving him. This is because of depriving those of their payment. But neither himself must lose his payment by allowing himself to be served because of his comfortableness, of because of his pride caused him by the fact of feeling himself superior because of being older, or of being more taught, or of being in a hierarchical (social) position.

[270] The Oldman John reckons, with a great gentleness, that he who stops somebody from serving him, he actually envies the servant for the payment the servant will receive from God. He reckons as submitted to the temptation of the sin if not allowing to be served. By this, he impeded the servant from advancing into consummation. Therefore, you will allow yourself to be served when you need that, not so much for yourself, but rather for him who wants to serve you. But you must humble yourself for receiving that serving, by reckoning that you take upon yourself the rick of the sin. Only the humbleness melts down the sin that can be into both accepting or rejecting to be served.

thanking and patience. This is for these two mediate, for our helplessness, in front of God[271]. So, according to the right-reckoning, let him not avoid to be served by any of the brothers who wants to toil according to God. And let him not say: "I burden him up, or I am troubling him". But let him say: "he who serves can be equal to them who are tormented by illness if God entrusted him that He will reward him for me. May the Lord save him and may the Lord not condemn me".

You keep these and live in peace, by the grace of Christ our God. "Before all, bear your burdens to one another and so you will fulfill the law of Christ" (Gal. 6: 2). And in addition to these, let's remember that the death won't be late coming. You must serve the Lord and to your neighbor with fear, so that you will inherit through the Lord the immortal life into Christ Jeus our Lord, and by trusting Him you won't be worried about tomorrow (Mt. 6: 34). This is for the Lord takes care of you. And if we throw our worry upon Him (1 Pt. 5: 7), Himself will take care of us as he wishes. His is due the glory. Amen. I am embracing you into the Lord, asking you to pray for me, out of love.

124. (V. 60) The question of monk Theodore addressed to the Great Oldman: How can I know that thought coming from God and that thought that is from nature and that thought that comes from devils?

The answer of Barsanuphius: Son Theodore, when asking, you must understand that what you ask for, and you must prepare for working for it was said: "Do not cogitate at high things, but let yourself be carried by humble things" (Rom. 12: 16). You ask belongs to a greater measure. If you inward eye hasn't been cleaned through many medicines, it won't be possible to clean it of thorns and brambles, so that to be able to catch that grape that strengthens the heart and gladdens it. If the man doesn't reach this measure, he won't be able to discern among things, so that him to be able to realize that the devils mock him and that he is deceived by trusting them. This is for

[271] The patience and the thankfulness brought to God will defend the ill one for what he hasn't been able to do positively (fasting, ascesis) for God, because of his helplessness.

the devils change the way of the things as they wish, especially to them who do not know their craftsmanships.

My beloved one, trust God and he "will fulfill the asks of your heart" (Ps. 36: 3-4[272]). And you tell Him in everything: "Be it, Lord, not as I want, but as You want" (Mt. 26: 39).

Listen son to the discernment of the thoughts that you have asked about. When the thought urges you to do something according to the will of God, and yourself rejoice of doing that but you also feel a sadness resisting what you are doing, you will know that that thought is from God. Therefore, you must struggle to endure, according to the word of the Apostle: "I bring my enslaved body and I persecute it, lest by preaching to others myself to become disapproved" (1 Cor. 9: 27). And you will fulfill the will of God.

And if there comes a thought from nature, take carefully heed and you will be able to discern it. This is for the godlike Scripture says: "For this the man will leave his father and his mother and he will attach himself to his woman and both of them will be one body" (Gen. 2: 24). But the Apostle, by knowing that the will of God is not only us to leave the things of the devils, but also the things of the nature, because "the body uses to nothing" (Jn. 7: 33), he said: "He who attach himself to woman he is body, but him who attaches himself to the Lord, he is ghost" (1 Cor. 6: 16-18). So, they who want to be spiritual, they must reject the body. This is because, that what is useless will also be damaging. And that what is damaging must be rejected. But them who want to live in the world in a piously, he told them that "the wedding is honored" and so on (Mt. 13: 4).

And the thoughts from the devils are troubled and full of sadness and they hiddenly and subtly attracts to the things from behind. The here put on some sheepskins, namely they take the countenance of some thoughts of the righteousness, "but within they are ravening wolves" (Mt. 7: 15), namely they appear to be useful, but they actually are useless and they "deceive the hearts of the simple ones" (Rom. 16: 18). This is because it was said about the snake that it is very cunning

[272] In KJB we have: Ps. 37: 3-4: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. // Delight thyself also in the Lord; and he shall give thee the desires of thine heart."; in ROB we have: Ps. 36: 3-4: "Trust the Lord and do kindness and inhabit the earth and feed yourself with its richness. // Delight yourself into the Lord and He will fulfill the asks of your heart." (E. l. t.'s n.)

(Gen. 3: 15), you will always shun of its head lest it will find its den within you and so it will dwell within you and it will work the desolation within you.

Therefore, if you too want to become spiritual, you will eject the things of the body. This is for, the things denied by somebody he will also reject those. Listen to the Lord Himself saying: "If somebody wants to come after Me, let him reject himself and follow Me" (Mt. 16: 21). But how does the man reject himself if not by leaving the wills of his nature and following to the Lord[273]?

That's why he especially speaks about the things of the nature and not about the contrary-to-nature things. This is because, if somebody leaves only the contrary-to-nature things, he still won't leave anything of his own for God. This is because those things aren't even him[274]. But he who has left his natural things will always shout out with Saint Apostle Paul: "behold, we have left everything and we have followed You. What will be

[273] We have here an explanation of the self-rejection, of the self-denial: it means not a total destruction of the own being, btu it means not fulfilling the needs of his natural life, or the will of this life, so that the man himself fulfills the wild of God with himself. This shows that the man continues existing as subject fulfilling the will of God regarding him, a will that doesn't want the man to exist everywhere but on a superior plan, by being the man filled up with the godlike will. This is the elevation of the man's being from the plan which the man's being wants to life by its own powers within the limits of its earthly needs, on the plan of the existence united with God, in an opening to the powers coming him from God. Properly-said, the man cannot live on a purely natural plan. If the man wants to remain locked up in the natural plan, the man will get haughty, namely the man becomes the slave of a passion coming from the father of the pride, that is the devil, and the man will try and develop his nature by exaggerated impulses which are equally numerous passions. Here, the teaching of the Holy Fathers is totally opposite to the catholic teaching about the possibility of existence of a man's "pure nature". But the passions moving in the horizon on the present world which all things are perishing in, they actually "desolate" the man of his life. The numerous satisfactions provided to the man by these passions will be followed by a general desolation; a desolation anticipated by a partial desolation following to satisfying each individual passion.

About the necessity to leave even the things of the nature, because of not being the things of the nature able to save the man, Barsanuphius is going to talk also in the following rows. But leaving those is an act of a greater courage, of a greater love for God, than it is forsaking the contrary to nature things. Of course, that is possible up to a place where some of the nature's needs must be kept and fulfilled. But some people keep fewer of those than others do. These ones are the monks. It is necessary, though, that both monks and laymen not to maintain the things of the nature separated from the godlike things.

[274] The contrary-to-nature things are the sinful passions. The man can live without those because they are not part of the nature. So, by leaving those for God, the man won't give something form what is necessary to him. But him who gives the things necessary to his nature, he will bring a sacrifice to God. And by that he will be elevated on a superior plan of existence, one that is above-nature. And God sanctifies the sacrifice when He receives it.

with us?" (Mt. 19: 27). And he will heart that blessed word and he will be assured about the promise of the future life. What had Peter left, in order to brag himself, being known that he was not a rich man? He left nothing else but his own natural wills. This is because, if the man doesn't die with the body in order to live with his ghost, he won't be resurrected. And as the things of the nature do not remain with the dead one at all, likewise it is in the case of him who is spiritually dead with the body[275]. So, if you died to your body, how would the natural things live within you?

And if you haven't yet reached the spiritual measure, but you are still a child with your mind, you must humble yourself before your teacher, so that he can rebuke you towards correction: "Do not do anything without asking for advice" (Sirach 35: 29[276]), even if what occurs to you it appears to be good. This is for the devils' light will finally be proven as actually being darkness.

So, everything you hear or think or see, if it troubles you heart no matter how little, it will be from the devils. Receive thins things I've written to you in a few words, by believing that if you sweated into these, God Who bestows all the things, He would destine to you too to advance in order you to be in all things with the saints towards liturgizing and rejoicing together with them and inheriting together with the saints the good things of His, into Christ Jesus our Lord Whom to be the glory forever. Amen.

125. (V. 61) Because the Oldman did not dialogue with anybody except with his servant who was Abba (Serid), the same brother asked in a letter for a discussion with him, saying that Abba Moses too (Paterikon, at Arsenius 38) and the other Fathers had accepted discussions when asked. The Oldman answered

[275] This is not the death of the ghost, btu it is a death of the body for cogitation, for the ghost; namely, this is not a physical death of the body, but it is a body's death into spirit or for the spirit. You must die into your spirit in order you to cross to another resurrection, to another life, like the physical body must die in order to reach the resurrection in such a body. Only they who have defeated the body's things through their ghost, only they will resurrect into happiness.

[276] This book called as *The Book of the Wisdom of Joshua the Son of Sirach* it is not given in the KJB. The interested reader can download it for three from www.academia.edu, together with other thirteen books missing from KJB, translated in English and grouped under the title: *Bible Missing Texts*. (E. l. t.'s n.)

by writing him a letter which he foretold in some things which we knew that they happened because of happening those right to us. For the Oldman told him that he followed to appear to him. Namely how and whom: for "the faithless from Judea" (Rom. 15: 31). And actually, after a while, the brother fell into the temptation of not believing that the Oldman was in his monastic cell and he said that Abba mimed the presence of the Oldman, so that the Oldman called that brother and other brothers living in that place and he showed them his legs. And I wad myself found worthy of that washing[277]*. And so, the brother repented and by remembering the Oldman's answer, he confessed us his faithlessness and the foretelling of the Oldman. And all of us extolled God.*

Behold the answer of Barsanuphius: Brother, "nobody knows the things of another, except the ghost within that man" (1 Cor. 2: 11). Each one knows that what he has inside his house, and that what he has earned in his bag. And according to that he also spends for supporting others. We have the commandment of our Master not to start building us a tower for us, before calculating the expenses (Lk. 14: 28). Count for me the saints who got rich (or: who enrich you) into ghost. And you are gladdening me with your knowledge and even stronger with your deeds. But I examine them and as abundant in good deeds I find them as abundant in evil deeds I find myself. And those worked daringly while I tremble without doing anything, because of his who said: "You who teach another, why don't you teach yourself?" (Rom. 2: 21). And I strive to no longer hear him how he condemns me by saying: "You hypocrite, pull out firstly the beam from your eye" and so on (Mt. 7: 5). And I am striving to get that beam out but I cannot do that. Still, I do not despair, but I trust that I will succeed in doing that. But tell me brother: if somebody told a poor man: "Some people gave alms, you too must give something despite having nothing", could do that that poor man? This is for many thirsty men when joyfully finding the water, they do not try and find the water's spring, of the source of the rain or of the river where are they coming from[278].

[277] The note in the Greek text: Maybe this was Serid, the hegumen of that monastery.

[278] Let's not try to know, theoretically, too much things regarding God Who is the source of our power, but let's use the power given to us. Do not ask a poor man like me, says Barsanuphius, for giving you the knowledge of the mysteries of God which I do not have.

And many people by rejoicing of the shininess of the sun, they do not spy the sun if it is big or small, seen or unseen. And regarding other natural phenomena they do the same. Likewise, the asked Fathers said about God: "Do not search for the Lord and do not ask where He lives" (Paterikon, Sisoes 40).

What could I tell you, because you have left the striving for examining your sins and you want to see me who I am a stinky worm and "dust and ashes" (Job 46: 6)? By I myself, as a mad man, by rejoicing about your question, I sent you an answer because of deluding myself and reckoning that I am something, and because of forgetting that "he who reckons that he is something, by being nothing, he deceived himself" (Gal. 6: 3). But I deluded myself in this and I spoke without being worthy. But you must work like good and obedient worker and do not ask me for that. But I still want to see you and I am embracing you and all the brothers, by being I driven by that love from God. But I'll do that when God will let me know. Then I will throw in person to your feet and I will kiss you, and I will beg you I to be delivered from the faithless ones from Judea. And brother, let's not spend our days in scattering, but let's gain that crying full of tears, in order us to achieve the happiness. And let's live together with the poor and gentle, so that we will become together-inheritors with them[279]. And let's all of us follow the peace, in order us to be together with the sons of God. Let's endure the condemnation and the defamation in order our payment to be multiplied in heavens. Let's strive to show Him as having good deeds, "in order the people to see our good deeds and they to extoll our Father Who is in heavens" (Mt. 5: 3-16). I haven't written you these things in order to refuse you, but because I see myself burdened by many debts. That's why I ceaselessly fall to God and beg Him to bestow me and you the forgiveness of our sins through the prayers of the saints. Amen.

126. (V. 62) The answer of the same Great Oldman towards the same brother who congratulated the Oldman for his virtue and said some words from the Scripture and he asked him if he should reject the fruits and to behave faithfully and

[279] By living with the poor and gentle, we will become as they are, and so we will inherit together with them the Kingdom of Heavens.

obediently as the Fathers do; and about prayer and with the ask for being his ill eyes enlightened.

Brother, it has been fulfilled through you the Scripture that says: "My people, they who congratulate you, they delude you" (Isa. 9: 16). Such a congratulation (praise) does not allow us to see the sham of our deeds. It harms, as I reckon, even them who reached the measure and it separated them form their faith in God. This is for the lord says: "How can you believe in Me, while receiving the praise from one another?" (Jn. 5: 44). He who understand the Apostle's humbleness rather choses the insanity so that later on he will become wise (1 Cor. 3: 18)[280]. This is for he who wants to show himself as knower (gnostic) and not rather spiritual (pneumatic), I wondered if he could escape the damnation appointed to him through his nature itself[281]. And about the humble ones it is written that they will take grace (Prov. 3: 34). Anyone who praises the sweetness of God's words, but he doesn't nourish himself with that sweetness, he will make that sweetness to seem bitter. Is it bitter the word that says: "If somebody want to come after me, let him reject himself and take his cross and follow Me" (Mt. 16: 24)? And, if it is sweet, why, by wanting to fulfill our own will, we reject that? He who shows himself as knowing the path leading to the stronghold, he asks about it either out of despise,

[280] He who does the deed in order him to be praised by others and he who enjoys the praises brought him by others, he will be proven as unwise in the end. On the opposite, him who doesn't aim to obtain such praises and therefore he doesn't cherish such praises at all, thought without him doing the evil, he will be proven as wise in the end, because he hasn't become weak in searching for the vain-gloriousness.

[281] The nature gets weakened within them who search for praise from others, or it will be rather proven as weak. What will he do if he is no longer praised? And certainly, the praises brought him, for he is seen as desiring praises and imposing to be praised, are not sincere and they won't last for long. Those praises won't last after him no longer having the power to impose them. Even they who willingly praise someone, they unwillingly condemn him in their thoughts while thy praise him with their mouths; and if they no longer are interested in praising him, they will openly condemn him. And the praises are searched for by him who shows himself as knower of the commandments, but he doesn't fulfill the commandments as the spiritual man does. He who fulfills the commandment he will become a servant so that he will humble himself. By this he is a spiritual man and he won't search for praise. He doesn't even want to tell you that he knows about that commandment. He who wants to show that he knows that commandment, he actually doesn't know it, but he only wants to brag himself with his knowledge. His knowledge remains at the surface of the things. Applying the knowledge it will imprint one's own being. That one will herald the fulfillment of the commandments by his life.

or because of intending to temp the inquired one and to laughs at it. And if he knows the path but he doesn't walk on it, he will be judged as one who disregards the path. Abba Arsenius had the knowledge, but he didn't show it (Paterikon, Arsenius 5), for he said: "I want to save myself but I don't know how to do that" (Paterikon, Anthony and Arsenius 5). So, if somebody shows the path to his brother but he doesn't take care of himself walking that path, we will be reckoned as guilty. And the path is this: the past things which we have thrown behind us not to be allowed to attract us again to our former things. Otherwise, we will be again in that place where we have come out from, and therefore we will be worthy to be despised as ones who toils vainly. This is for him who wants to know the road, if he doesn't walk that road together with him who knows that road consummately, he won't aver arrive to the city. Throw away your will and humble yourself for the whole your life and you will be saved.

Regarding the fruits, do not ask for them out of your own will. But if fruits are given to you, you will eat them while sighing for the condemnation brought you by such a pleasure[282]. And because you are talking about the saints, you follow their obedience and faith shown by them in their deeds. This is for the faith without deeds was proven as dead (Jas. 2: 26). And because you are talking about obedience, you must know that there is no better obedience than that shown in submission. This is for the obedience consist of submission. And somebody said: "The obedient son will live".

And regarding your eyes, almighty is Him who created them and he also can enlighten them together with your inward eyes, which we saw with, according to our Savior's words, we wouldn't need the external eyes which see the vanity of the world.

Almighty is God so that He can give us to be together with those who will be saved, towards the glory of His all-holy name. Amen.

[282] So, you can eat but cut off as much as you can the pleasure brought you by eating fruits, or wait for the condemnation for that pleasure.

127. (V. 63) The answer of the same Great Oldman towards the same brother whoa sked him: Who has given the devil his power and the mastery?

If you want to know what you do not need to know: who has given the devil his power and mastery, let yourself know it out of this, and do not make God, because of your nescience, the cause of the evils. Take an example from yourself. If somebody among you tends willingly to evil and he does that evil, he will be judged by God as one who did the evil willingly. But you ask: Who has given him his will? If God has given him his will, why do you judge him? I am telling you, do not show God as wanting the evil, because of the fact that the devil crooked the will. That's not so, let it not be! Even despite some of the saints told that, the meaning they told that with it is totally unknown to you. They said that God gave power and mastery to the devil because God doesn't' stop the devil from committing the evil. So must you understand that word: "I have made Pharaoh's heart callous" (Exod. 10: 1). You are asking: If it is so, why do you blame him[283]? He tells that because he hasn't punished him previously. This can be known by somebody also form the Book of Job. This is for it is said in that book that the devil destroyed the wealth and the sons of Job. But you can hear Job saying: "The Lord has given, the Lord has

[283] This is the problem of the theodicean that attempt to get God out from under the guilt of the existence of the evil in the world. Leibnitz answered that this world is the best possible world. Anyway, this world can reach a height which there is no other above it. This is known to faithlessness. To faithlessness the world remains totally what the world is. Therefore, the faithlessness cannot find an explanation for the evil. According to the Christian teaching the world can be deified by grace. The people (all the conscious beings) have in themselves and in the world and in the help from God all the necessary conditions for their deification. The angels too can reach there. Even the people on earth could live in peace. The evil is caused by the wrongly-used freedom, on one hand by angels and on the other hand by the people allowing themselves to be tempted by the evil angels and by their body, by wrongly using their freedom. The evil angels can alco harm the people by the destructions caused in nature. There is a secret possibility of the spirit working upon nature. But a world without freedom would be an unbearable prison to the conscious beings. The absence of the freedom cannot be reconciled except with the absence of the conscience. But such a world would be a totally inferior world, a world unworthy of the power of God. God allows the free conscious beings to do the evil too, for He respects their conscience and freedom. But God also makes out of His freedom as well and out of those beings' struggle with the temptations, a possible spiritual strengthening of the human beings. This is for the man must grow up with his collaboration as well, towards his glory as son of God by grace.

taken, for how the Lord reckoned He has done it. Be the name of the Lord blessed forever" (Job. 1: 21).

Why, therefore, didn't job spoke about the destructor, but he spoke about Him Who is long-patient and able to impede and to stop the evil? But take heed at the fact that God didn't tell to the devil for nothing else: "Behold I am giving him into your hands" (Job 1: 12), but only because God wanted to show the cause of the confession of the righteous Job was for Job had all the blessing from God. So, God is shown as the one who gave the devil power and mastery, because of not impeding the devil (form doing the evil). This is for God entrusted the devil with a good mastery and after giving that mastery to the devil God hasn't take it back from him; but the devil, after receiving his mastery, he has become disobedient and instead of it he has put on the doing of the evil things. So, God showed Himself as not impeding the devil for He is the One Who have the devil his power. It is not written: He didn't receive the blessing and God removed it from him; but it is written: "and it will be removed from him" (Ps. 108: 17[284])[285].

Therefore, you smut not reckon God as the cause of the evils, because that will bring you damnation. But the devils himself chose to himself this power of doing the evil and God didn't impede him. This is for it is said: "And he loved the curse and it came upon him" (Ps. 108: 16[286]) it doesn't say that the Lord gave it to him. Therefore, you smut stay steadfast into the lord, in the faith that He is the Chieftain of our life and of all good things. And forgive me for I have allowed myself to be attracted in childish questions and I have left the care for my consummation. My children, may the Lord bless and increase your fruits in the name of the Father and of the Son and of the Holy Spirit.

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[284] In KJB we have: Ps. 109: 18: "As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones."; in ROB we have: Ps. 108: 17: "And he has put on the curse like a coat and he entered within him like the water and like the oil it entered his bones." (E. l. t.'s n.)

[285] The Scripture doesn't say that God gave the power to devil or to any other perpetrator of the evil; but the devil is the one who doesn't use his power towards good and towards be him blessed. The Scripture says that the devil won't reach the blessing because he is using wrongly the power given to him.

[286] In KJB we have: Ps. 109: 18: "As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him."; in ROB we have" Ps. 108: 16: "And he loved the curse and the curse will come upon him; and he didn't want the blessing and the blessing will be removed from him." (E. l. t.'s n.)

Scholium[287]*:* In these words, the bearer-of-God Father shows limpidly that he who strives for salvation must not search for the gift of the science. This is for the science makes haughty, as the Apostle says. It is appropriate you to ask about passions and about how you should lead your life. This is for this is necessary and it leads to humbleness. And the humbleness is the shortened salvation: "I humbled myself and the Lord saved me" says someone among the saints. "The humble monk won't inquire the untold realities, and the proud one will inquire the judgments[288]. To a physician who asks whether he should occupy himself more with his medicine books that with the passions, for thus we reach the consummation, by being us delivered from the slavery of the passions, the saint told him that the doctor should occupy with both of them in a due manner and with right-reckoning. And by saying: "Forgive me because I allowed myself to be attracted by childish questions", he hints at or rather he plainly shows that such questions are full of childish thinking and they are also full of much nescience. And besides that, such questions are also full of an awful pride.

128. (V. 64) The question of the same brother addressed to the other Oldman: Why should I do, Father, for I am tormented by the thought that I left my children and my wife and they remained defenseless?

The answer of John: It is written in Paterikon about a certain man that by being wronged by somebody he went to an old man and told him: "I have been wronged by somebody and I want to avenge myself". And the old man told him: "No, son, but let's leave to God the things of the avenge". But because of not convincing that brother, the old man said: "Let's make a prayer". And starting the prayer, the old man commenced by saying with a loud voice so that the brother could hear: "Lord God for we no longer need You to take care of us, because we make justice by ourselves". The brother, pricked by those

[287] This scholium is given in the Volos Edition in the actual text.
[288] This is said by John Climacus.

words, said: "Forgive me, Abba, for I will no longer seek for avenge" (Sisoes 1).

So, lo what I am saying to you, brother: if we take care of ourselves and of our wife and of our children, God no longer will take care of them; but if we leave them, God will take care of us and of them. So, you must not reckon that you ought to take care of them, or to pray for them, lest by having them in your memory some passions to be stirred up within your soul.

129. (V. 65) The question of the same brother towards the same Oldman: What should I do because it persists within me strongly the sadness for parting with my wife?

The answer of John: It was written about man and woman that "both of them will be one body" (Gen. 2: 24). So, like certain part of the body is cut off, the remaining body suffers until the wound will heal and then the pain ceases, likewise in your case you must suffer because of the cutting off of your body.

130. (V. 66) The answer of the Great Oldman towards the same brother to the same question.

If "him who has faith everything is possible" (Mk. 9: 23), where is your faith[289]? Or, if you have chosen to yourself the way of a dead man, aske the dead man if he desires his wife, or will he be condemned because, when his wife has come, he fornicated with her? If you left the dead ones to bury their dead ones, why don't you preach the Kingdom of God (Lk. 9: 60)? For how long will you continue sleeping? Take vigil and shout out with David: "Do not lean my heart towards fornication, you the cunning one, so that I will search for justifications in sins" (Ps. 140: 4[290]). If you have understood more than all of them who

[289] Why do you whine while knowing that "him who has faith everything is possible"? Where is your faith, if you reckon that you cannot overcome your sadness cause you by your separation from your wife?

[290] In KJB we have: Ps. 141: 4: "Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties."; in ROB we have: Ps. 140: 4: "Do not deviate my heart towards cunning words, so that I will justify my sins; and

teach you (Ps. 118: 99[291]), the cunning demons which surround your heart they increase, with even more strength, the war of the thinking at woman[292]. But where has been hidden from you the word of the Scripture: "Faithful is God Who won't let us to be tempted" (1 Cor. 10: 13)? And if we suffer these things because of our helplessness, let one not blame the sun because of not lightening him or because of not helping him. And what do you thing that it was thinned up for, the man's soul like a spider web, after he has been punished for his iniquity (Ps. 38: 15[293]), and what do your hands become weak for, even before you starting the war? If Him Who crushes all the enemies together with is, He is powerful, why do we slander Him that he stays far from us because of our faithlessness and laziness? If nobody is stronger than He is and if you brag yourself by saying: "You are with me" (Ps. 22: 4[294]), why do you fear and tremble while having Him with you? Hosw your love and you will take a little from the heavenly fire which the Master of everyone has come to throws it on earth (Lk. 12: 43). This is for "when the tares will be sown by the enemy" (Mt. 13: 25), to be the tares burnt and consumed by fire. Burn incense on this fire so that our Lord may receive the good fragrance of your incense and to bring that good fragrance in front of His Father together with the life-giver Ghost and to come and make His dwelling place within you, without your church, which you present yourself in, to Him, as living, holy, and well-pleasant to Him

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with the people who perpetrate lawlessness I won't accompany myself with their chosen ones." (E. l. t.'s n.)

[291] In KJB we have: Ps. 119: 99: "I have more understanding than all my teachers: for thy testimonies are my meditation."; in ROB we have Ps. 118: 99: "More than my teachers I have understood, for my thinking is at Your testimonies." (E. l. t.'s n.)

[292] If you have understood and if you have rejected other temptations more than other people have done, the demons will bring the stronger war of the thinking at woman. Or: as you know more than others know, who weren't married, the demons bring within you, with more strength, the war of the thinking at woman.

[293] In KJB we have: Ps. 39: 11: "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah."; in Rob we have: Ps. 38: 15: "And You have thinned up his soul as a spider web; but vainly gets disturbed any earthling." (E. l. t.'s n.)

[294] In KJB we have: Ps. 23: 4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;"; in ROB we have: Ps. 22: 4: "For if I even walk in the middle of the death, I won't fear evil things; for You are with me." (E. l. t.'s n.)

sacrifice[295]. And then, by being warmed up by this fire, you will always desire to be together-traveler, together-citizen, and together-inheritor with the saints who have been victorious in these things, and who have reached the realities: "which the eye hasn't seen, the ear hasn't heard, and at the man's heart haven't ascended, which God has prepared for them who love Him" (1 Cor. 2: 9), into Christ our lord Whom the glory is due forever. Amen.

131. (V. 67) The question of the same brother towards the other Oldman:" Why should I do, Father, for I am scared at night?

The answer of John: The inhabitants of the city fear the barbarians until the help from their Emperor arrives. But when they find out that the duke or the general has arrived within that city, they no longer fear for they know that those ones will take care of them. Even if they hear that the barbarians are coming, they will no longer worry, for they have the ones who fight for them. So, us too, if we believe in God, we won't fear the devils. This is for God sends us His help.

132. (V. 219) A certain brother having three thoughts and wanting to ask the Great Oldman about those thoughts, that brother asked him not clearly and openly but by riddles, intending to hide his thoughts from Abba. So, that brother wrote a few letters and by thinking at the things he wanted to ask about, he imprinted in his mind the thought letters as connected

[295] The incense represents the sacrifice of our being. But this incense must be ignited by the warmth of our love so that to ascend to God. In state of sacrifice our being spreads a feeling liberated from egotism, one that is pleasant to God as a good fragrance. But our being is ignited by the fire of the love and by the urge to bestow ourselves as sacrifice to the Father, only for this fire comes to us from Christ Who is the supreme and full of love sacrifice. By that, we are united in the state of sacrifice with Christ, or Christ in state of sacrifice takes within Himself and within His fragrance as sacrifice bestowed to the Father, also the fragrance of our sacrifice. Attracted by this state of ours, which we place ourselves in totally at the disposal and totally open to the Father and to the Son and to the Holy Ghost, the Holy Trinity will dwell within us as in a temple, in which the Holy Trinity is offered the sacrifice of our being. Our being is both temple and sacrifice to God, and full of the warmth of the sacrifice of Christ and of the good fragrance of the total surrender to God as come within us and united with us. This paragraph is influenced by the writing *Worshipping in Ghost and Truth* belonging to Saint Cyril of Alexandria (G.P. 68).

with those points. And those letters were: first was "i" relatedly to which he imprinted in his mind his question about the full quietude and about the consummate silence without dialoguing with anybody; the second letter was "k", related to food, as sign for the question if he should eat dry food and without wine and if he ought to sustain only himself and his servant; the third letter was "l", which he asked if he must meet somebody and if he could loosen at all the harshness of his diet.

The Oldman answered those: "Do not deviate either to the left or to the right" (Prov. 4: 27), until both of them will be done with right-reckoning[296].

133. (V. 220) The same brother addressed to the same Great Oldman another question, which he didn't told either openly or by riddles connected to letters, as he did for the first time, but only by thinking it with his mind. It was a question related to the burden of the sleep and to the soul's weakness and he also asked for help and prayer for his salvation; and he asked also what meant the saying from the previous answer he received: until both of them will be done with right-reckoning. To this the Oldman answered:

The first thing is damaging, the second thing is useful. And the more damaging the first this is, the more useful the second thing will be.

134. (V. 221) Because of this answer letting him bewildered, the brother begged to find out who what the first damaging thing is and what should he do in order to get rid of that thing. And what does it mean the answer about those two?

And he answered: All the things are right to them who understand. The nature itself teaches us. And regarding what those two are, I said that about you, the one who asks and the one who serves for the answer to be received. Regarding the sleep, it is about soul and body. This is because, if the body is

[296] The explanation for those is given in the letter no. 137.

not enslaved to the ghost, the body won't be able to weaken its passions. That's why I brought the thought near to one another.

135. (V. 222) Because the brother remained again bewildered by the things said about the bringing the thoughts close together, he asked: What does that mean?

And the Oldman answered him: forgive me for the Lord, for I am speaking stupidly. The Lord said to His disciples: "Now you do not understand it either?" (Mt. 15: 16). Point one and point two are the same.

136. (V. 223) When the brother heard those, he told to the Oldman: Father, I am entrusting my soul to the mercies of God and to your hands. Pray for the salvation of my humble soul.

The answer through letter: Brother, let's pay attention to ourselves with much heed. This is because of being impossible to quickly take heed at things. If the Apostle who took (the reward), said about himself that he didn't take it (Phil. 3: 12), how much more must we be humble, because of being us nothing? We accepted to receive thoughts in riddles and to answer in riddles too. This is for those give birth in the soul of the thought, especially to the beginners, a spiritual rumination. This is for by researching the riddles, we will find much benefit coming out of them. But the Apostle urged us saying: "Do not cogitate at the high things, but let yourselves be caried towards the humble things" (Rom. 12: 16). That's why do not always tell your thought in riddles. This you won't understand my meaningless answers and that will lead us to a ceaseless entanglement. Verily, it is of no use us to speak or to write to one another always in riddles, even if we have seen that we have received this gift, but let's do so only when needed[297]. Once we are limbs to one another, and once we also know that "the brother helped by the brother is like a fortified stronghold" (Prov. 18: 19), say your thoughts or write your thought plainly through the brother and so you will find the answer to them in

[297] That what is said here it matches also the speaking in languages (glossolalia).

the same manner[298]. This is for this is a humbleness sign for both of us. Tell my what do we need for, to speak in an elevated manner, while we can remain into humbleness? Do that too, but more rarely. This is for it is beneficial to the heart the crushing that accompany the thoughts. This thing made you tell me: "I entrust my soul and my body". And if somebody thinks to obey his brother for God, that supposes that he obeys God[299]. Therefore, only God can wake us up from the sleep of the thought (spiritual) drunkenness[300]. And as you asked me to pray for you, I am asking you for the same thing. It is a word from Scripture. And in the same place it is told that this one is a healing word too (Jas. 5: 16).

Therefore, because the two point were difficult to you to understand, behold I am telling them plainly: in the first letter was specifically about you and my son Serid: the second point was about soul and body, which have the same meaning as the bodily and the spiritual. This is for it is said: "If two of you will get along, anything they ask for they will get" (Mt. 18: 19). But this can be understood also about all of us. This is for, if we do

[298] The speaking is for sustaining and for warming up the brotherhood among us, and that won't be achieved there where we do not understand the answer. This purpose of the speaking is comprised in the Romanian term "cuvântul" = conventus, meaning coming to one place0 in understanding. The word is not given to us in order us to brag with it to one another. If we do that, that will separate us. In order us to come to the good-understanding, we must talk to one another without pride, with humbleness, while paying attention to one another. On word depends the humbleness and the reciprocal respect. Our people are "cuviincios" (Romanian word for decent) in speaking, namely they speak so that through word to be accomplished the "coming-together" (convenientia). The Son of God Himself made Himself example of humbleness to us, by impropriating the human word. But this is for Himself is the potential bosom of the words. We depend on Him as embodied words, and we are called to unite ourselves into Him through our words. He asks us to talk to one another and to answer to one another in order us to be united with Him.

[299] Obeying somebody for God means obeying God Who asks for that. Actually, God asks us to obey to one another. This is the opposite to the pride that divides us. Obeying each of us the word of another it means obeying us to another and through him us will obey God. It means both of us obeying to God Who has given to each of us the word for another, that word which the other listens to.

[300] God, by asking me through another to take heed at another and at Him, He wakes me up to reality, out of the sleep of my pride that makes me reckoning myself as the sole existing and master over all things, and stretched with my poverty into an infinite sin, like him who is drunk and he no longer knows about anybody and about anything or even about himself. By the words of another I am wakened up to the uncrossing reality, but also a joyful reality of my debts, of my border, but also of a truly infinite reality that is richer than mine and his, and with which – by fulfilling my duties and by love – I can be imparted with.

not get along with one another, there won't be shown to us any clean living.

Therefore, pray brother for us to exit in peace our few days. This is for nothing comes haphazardly. "He who attached himself to the Lord he will be one Ghost with Him" (1 Cor. 6: 17). May the Lord give us to finish the crossing of this sea unharmed, into His name. This is for Him it is due the glory forever. Amen. Achieve humbleness, and patience, and hope, and that love for God that is greater than all things.

137. (V. 68) The question of the same brother addressed to the same Great Oldman, send by a letter: Forgive me, Father. "The righteous will rebuke me mercifully and he will reproach me" says the Holy Scripture (Ps. 140: 5[301]). Like the physician, by burning or by cutting the wound, he knows that the ill one will pick up the fruit of the healing, likewise he who is ill he know when he is cut and that hurts him, that he is expected to be healed in a short time, for the Scripture says: "Base on the testimony of two, or of three witnesses, every word is proven" (The Second Law 19: 15). What I said, now I am saying that again. Behold, I am surrendering myself to God and to Your Piousness. This is for I am realizing that I haven't come here by my own. Therefore, by knowing my things, you teach me. This is because my heart is mastered by much confusion of the passions and of the thoughts. I am ready to accept, by the will of God, with the whole my heart, and joyfully, the things coming from you, with the help of your prayer done by you for me. And I will write you and talk to you as Abba commanded me.

The answer towards the same one by letter: Brother, behold I am sending you, by the lenience of God, this second letter which I beg your love by, into God, to wake up your sleepy thought (spiritual) eye which stays drowsy because of idleness, so that it won't fall asleep into death (Ps. 12: 4[302]). Take vigil so

[301] In KJB we have: Ps. 141: 5: "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities."; in ROB we have: Ps. 140: 5: "The righteous will rebuke me mercifully and he will reproach me; and may the oil of the sinners not to touch my head; and even my prayer is against their wills." (E. l. t.'s n.)

[302] In KJB we have: Ps. 13: 4: "Consider and hear me, O Lord my God: lighten mine eyes, lest

that your mind to understand "to cross the good land" (Jos. 18: 8), lest your land to sprout out thorns and brambles which to chick up the crop, as it was said: "All around the ungodly walk" (Ps. 11: 8)[303]. But strong is him who can crush their yoke and their horn quickly. Amen.

137. (bis) Cogitation about the letter "e" (eta)[304]. One of the fathers having three thoughts, he asked the Great Oldman about those thoughts which he had, but not in a limpid manner, but by riddles, because he wanted to hide his thoughts from Abba Serid who served as secretary for answer. So, by writing the three letters form the alphabet, he sent them to the Great Oldman, after he imprinted in his mind the question related to each of those letters. The Great Olman answered him, also in riddles, by thoroughly understanding each one of the questions. But the Great Oldman stopped the brother from asking future questions formulated in riddles, by telling him that that is not matching the humbleness and in brings disturbance in both of them, namely both to him who asks questions and to him who answers those questions. This is because both question and answer are equally non-understood and darkened. And that stirs up bewilderment in all of them.

The same Great Oldman wrote him and to other few old men who asked him questions, some thoughts and theological teachings in an alphabetical order, by relating each letter to God. He gathered in the same place, under the explained letter, words beginning with the same letter, and then he developed in details, in diverse cogitations, a detailed explanation of each word. By choosing in this exposition a part of the thoughts about the letter "e" (eta), we are going to present them here as an example of the

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I sleep the sleep of death;"; in ROB we have; Ps. 12: 5: "Look at me, hear me, Lord, my God, enlighten my eyes, lest I will fall asleep into death." (E. l. t.'s n.)

[303] In KJB we have: Ps. 12: 8: "The wicked walk on every side, when the vilest men are exalted."; in ROB we have" Ps. 11: 8: "This is because, when the worthless people raise themselves up, the lawless will teem everywhere." (E. l. t.'s n.)

[304] The paragraphs starting from here and all the way to the other horizontal line, except for the last paragraph (V. 837(, are given only by the French translation according to the three Codices (Vatopedi 2, Sinai 410, and Pantelimon 192). These paragraphs are some sort of cogitation on the letter "eta" (e) and they are addressed to the same brother whoa sked by riddles about those three thoughts of his. These paragraphs start with a reminder of the three epistles (132-136). This writing of Barsanuphius hasn't been preserved.

wonderful interpretation given by the Great Oldman to the entire alphabet, for he was asked to do that.

a) η (eta) means guide. Guide is him who guides. He guides you to light, and he doesn't search for darkness. He guides you on the straight path, he doesn't search for lie. He guides you to truth, he doesn't guide you to delusion. He guides you to peace, he doesn't search for war. He guides you to joy, he doesn't run to sadness. He guides you to humbleness, he doesn't go towards pride. He guides you to justice, he doesn't search for injustice. He guides you to endure the reproaches and the mockeries brought to you, he doesn't search for praise and vain-glory. He guides you to the death of your former man, he doesn't search for a pleasant living. He guides you to the right hand, he doesn't place you among them who are on the left hand (Mt. 25: 33). He guides you to the eternal life, not to the eternal damnation from the Gehenna of the unquenched fire (Mt. 9: 43). The sign that it is rejected what must be rejected it is the choosing of the good things and not-forsaking any of the daily or nightly prayers. Let him rejoice into the Lord, him who has reached these, he who is reaching, and he who hopes for reaching them.

b) ε (eta) means the right hand of the Father. If you are on the right hand, do not run to the left, in order you not to lose the power from around you. This is for "the right hand of the Lord raised me up, the right hand of the Lord unfolded its strength" (Ps. 117: 16[305]). The Lord is the strength of them who fight and especially of those who remain under the shelter of His right hand. There are also some ones who are awake and who always supervise themselves carefully, in order they not to lose such sheltering through the covetousness of their belly, through debauchery, through avarice, through sadness, through idleness, through anger, through wrath, through full of enmity speaking, through hatred, through vain-gloriousness, through pride, or simply through any seed thrown by Amalec in the thought land of the promises. The sign that the man is saved it is this cleanness of all of these, and the fact of singing, like the angels do, to God. Let him rejoice into the Lord him who

[305] In KJB we have: Ps. 118: 16: "The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly."; in ROB we have: Ps. 117: 16: "The right hand of the Lord elevated me, the right hand of the Lord made power!" (E. l. t.'s n.)

has reached there, he who will reach, and he who hopes reaching there.

c) ε (eta) means the immortal sacrifice brought for the life of the world and anyone who eats it he will truly be brought at his turn, and he will no longer be submitted to the thought (spiritual) rottenness[306]. This is for in Him are abolished the things of the devil, and his passions and thoughts, which hide within man as some worms[307]. This is for he says about this: "in it the foxes make their burrows, namely the devils, and "the fowls of the sky make their nests", namely the powers from the sky, and "the Son of Man has nowhere to lay His head down" (Mt. 8: 20). He who cogitates that he has been brought as sacrifice, let him therefore examine himself in order him to see if these worms are still within him, and if he no longer finds anything, it will be obvious that he died with Jesus and he lives with Jesus and he sits with Jesus into glory[308]. And the assurance that he sits with Jesus, he has it in the word of our Savior Who prays for they who believe in Him to be one with Him, as Himself and the Father are (Jn. 17: 20-21). The believers who have been cleaned up of their passions, they are, therefore, into the Son and in His Father, in unity. Let rejoice into the Lord him who has reached there, he who will reach there, and he who hopes reaching there.

d) ε (eta) it means the joy of the Father. And the joy of the Father is His Son; in Him the choirs of the angels rejoice. Trusting Him, the saints fight. Through Him has been elevated the curse from on earth. Through Him was erased on the cross the bill that was upon us (Col. 2: 14), so that we are no longer slaves to our enemy. So, you must escape our enemy's slavery,

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[306] Here too it can be felt the influence of Saint Cyril of Alexandria, that we cannot enter where the Father is, except in state of clean sacrifice, and in this state, we cannot be, except into Christ. The feeling of total surrender, namely clean of any egotism, we cannot have it but into Christ or in union with Christ.

[307] That one is chewed by worms; He is being torn apart by those while living through those his state of unperishing decomposition. Under the mask of the short live satisfactions, as some spasms, there is hidden a deep unhappiness.

[308] He who has brought himself as sacrifice, he has freed himself of his egotistic passions, and he lives in the quietude and into the freedom of son of God by grace, like Christ after His resurrection. Nothing scares him anymore, nothing worries him any longer, he is above all things, he feels himself united with the Father and with the Son and with the Holy Ghost, into the happy love. He feels himself on the plan of the absolute love and freedom. Free of egotism, he will fly in the light of the communion with everybody. To him are open the frontiers of all, especially the frontiers of the Person of the Holy Trinity.

so that us to be in the service of "Him Who has called us with holy calling" (2 Tim. 1: 9), "into the novelty of the Holy Ghost and not in the oldness of the letter: (Rom. 7: 6). This makes us saints, for Himself says: "Be holy as I am holy" (Lk. 19: 2)[309]. Liberated from curse, let's not become again slaves, but let's remain in liberty[310]. This is for it is said to you: "Behold, you have been healed, sin no longer lest something worse to happen to you" (Jn. 5: 14). And the sign of reaching this stage of consummation is the guarding of the received freedom until the last breath. Let him rejoice into the Lord, him who has reached there, he who will reach there, and he who hopes reaching there.

e) ε (eta) means Him. And He is God[311]. This is for Isaiah the Prophet said: "Emanuel" (Isa. 4: 7) and the godlike Matthew, the holy evangelist of the untold joy, explained that like this: Eman = with us; He = God. If we have got far from evils and if we have estranged ourselves from the evils' craftsman who is the devil, then God will truly be with us. If our pleasure for evil things has become bitter to us, and if our desire for good deed has got sweetened, and if we all the time have our living into heavens (Phil. 3: 20), then God will truly be with us. If we see all the people as one and if we see all the days as equal, then God will truly be with us[312]. If we love them who condemn us, who reproach us, who despise us, who harm us, and who troubles us, as we love those who love us, who praise us, who are beneficial to us, and who rest us, then God will be truly with us. And the sign that somebody has reached this measure it is that he will always have God with him. This is for, actually, God is

[309] If we are sensitive to the word about Christ, which Christ Himself works in, we will feel in our conscience His calling or claim upon us, and the need for us to answer Him affirmatively. We will feel in this attractive calling the work of the Ghost of living Christ, and not a commandment known out of the letter of the Scripture, one regarded as exterior to God.

[310] God is the source of our freedom, for He is above the enslaving passions. We too become in God free of any passions and masters over ourselves. Only the living by yourself, or the living in connection with somebody who wants to enslave you, it will make a slave of you. The communion with the one who loves you, and who doesn't want to enslave you, it will make you free, as well. This is for the loved one wants and can answer his love.

[311] In the Hebrew language *He* means God.

[312] Seeing all the people as one means not to reckon some people as good while reckoning the others as evil, or seeing no man as evil, but it means looking at all people with the same love. If we are mastered by love, that will be a sign that God is with us. And if we are so, we will not longer change from a day to another, but on all days our being is full of love, or full of God. Then we will be free, for we are no longer mastered by our passions.

always with him. And he who is not like so, he won't have God with him, but he will have only the things of the contrary one. And they who have mind they know the consequence.

138. (V. 69) The answer of the same Great Oldman towards one who was living in quietude, and who asked him about his servant; and about receiving the thoughts; and about the bodily relatives.

Brother, I am speaking to you as to my soul. It was written: "Let your knowledge not to be offense to your weaker brothers" (1 Cor. 8: 9). Your brother who serves you is a simple man. Do not try and teach him how to be wise. This is because, otherwise, you will elicit his anger. And you must be satisfied by the fact that he accepts to attend your needs. You better not elicit him any thought about wisdom, lets you will disturb his heart.

It is characteristic to the consummate ones to allow the thought to enter their heart and then they will get that thought out. But you must not allow the fire to enter the forest, lest it will burn down that forest. You must not allow your clothes to be take away from you, lest you will must fight for taking your clothes back to you. You must not play with the disturbance, because you will not remain steadfast in that temptation. Therefore, take heed at you and pray for me.

Regarding the bodily relatives, once our Lord said: "Who is My mother and who are My brothers?" (Mt. 12: 48), you cannot transgress the commandment of God by remaining in connection with your bodily brothers. And if you think that they need clothes, why don't you think at the poor ones? "I was naked, and you clothed me up" (Mt. 25: 36)[313]. But once you have reached the toy of the devils, you will again remember them whom you left for God, and so you will break your promise. Woe to us, brother, how those ones do with us! Do you want to love them with that love you ought to have for all people? Pray for them for they to be saved too by the grace of Christ. Take heed at you lest you will be the devils' mockery.

[313] Here too we have an application of the advice to reckon all the people as one, or according to their needs. If somebody need clothes more than you brother need clothes, you must dress that one up and not your brother.

This is for, by leaving the syllables, we have turned ourselves back to alphabet[314]. Struggle for you to die, if you want to save yourself[315]. You must search for being disregarded and you must run towards what lays ahead of you. Do not allow the devil to plant within you a useless worry under the mask of some righteous thing. Do not take care of anything[316]. Either they die or they live, you must not send them anything. Remember the Lord Who says: "Let the dead to bury their dead" (Lk. 9: 60). Take heed at yourself. This is for not those will save you on that fearsome day. I have been telling you often: wake yourself up from the too heavy sleep, for you do not know the time when our Lord comes, so that you must always be prepared (Mt. 24: 42[317]).

Regarding the defilements, they bring falling to the soul. You must love Jesus with the whole your heart and you won't ever fall. Peace to you in the love of our Lord[318]. Peace to you in the holy kiss.

139. (V. 70) Someone among prices who was living in quietude (in withdrawal), he asked the same Great Oldman to pray for him.

The answer of Barsanuphius: When somebody sends an advocate to defend him in front of the emperor, he always prays for that advocate to be listened to. This is for not the advocate will be listened to, but his request he sent it to the emperor.

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[314] A monk who has recently entered the monastery, he will haven't reached such a high level. But he still is on a superior level than the level of living within the world. That is a "tuning back" to that state from before Adam's sin. From this level the monk must ascend to other higher levels: to words, to speech, and not to turn back to syllables.

[315] Struggle for you to die to your former man, namely to die to the "dead" life, so that you will be able to enter the true immortal life which we will gain it out of God Who is the spring of life, when we unite ourselves with God.

[316] In this too, it is shown our freedom from being slaved to the things, or to the people, and by doing this we will be light as in the Kingdom of God.

[317] That's why our Lord doesn't unveil us the time of His coming (or the time of our death), in order us to continuously strengthen yourselves through ceaseless watchfulness, so that we continuously progress by always doing the good and by always rejecting the evil thoughts we have against others. Like the man doesn't grow up bodily by taking recesses in his growing up, likewise, the man must not take recesses in his spiritual growing up.

[318] Only in loving our neighbor we can have peace. Only in loving the Person-like God we will have rest, and that rest is not a simple non-work, but it is a joy which we will never get bored of, or which we will never get satisfied of (in the Origenistic sense).

Likewise, you too must pray for I to be listened to (by God). This is for, I obey you and I am praying together with you for the health of your body and of your soul. And if I am listened to (and God listens to everyone), I will attribute that to your own prayers[319]. And I am not even an advocate worthy of defending you, but I only reckon myself as a sent servant. So, may the Lord listen to our prayers. Pray for my wickedness.

140. (V. 71) The question of the same one towards the same Great Oldman: How must I pray? Must I say "Our Father" as our Lord taught us (Mt. 6: 9-13)? Or must I pray as Abba Makarios from Scetis told us: "Lord, have mercy on me, as You wish", and when the war occurs: "Lord, if You wish, help me"? Wasn't "Our Father" appointed only to the consummate ones?

"Our Father" has been ordered both to the consummate and to the sinners. And this is for, the consummate ones by knowing that they have reached to be sons of God, they to strive and not fall, and the sinners, by calling with shame that Father often cursed by them, they to fearfully turn back and to come to repentance. And I reckon that it even fits rather the sinners. This is for it belongs to the sinners to say: "And forgive us our debts". This is for, what debts will still have the consummate ones once they have reached sons of the Heavenly Father? And the word: "And do not take us into temptation, but deliver us from the cunning one" has the same meaning with the words of Abba Makarius who said: "Have mercy on me and help me".

141. (V. 72) The answer of the same Great Oldman towards the same, who asked him for a blessing and who asked him about dispassion.

[319] In the relation between him who prays and the one whom he prays for, it won't be active only him who prays but also the one whom he prays for. The one whom he prays for, that one will pray himself for him too, so that him who prays to be listened to. Of course, he prays for his interest. But for his prayer contributes to be listened to the one who prays for him, his prayer will benefit the one who prays to, by making that one listened to by God, by attracting God's attention upon him too. Both of then benefit out of this reciprocal prayer. This is a relationship that strengthens each one's love for another. This is a current starting from each of them and directed towards each of them. They prayer is directed towards God, but in the benefit of both of them. Both of they meet into God. This is the fullest meaning of the communion.

Brother, God know what is beneficial to us. You have asked for a bread from my helplessness and there didn't enter my cemetery more than the three breads appointed for a week. But behold that now, by the oikonomia of God, the son of my pains, he who is sweeter than honey, and who hasn't done ever anything by himself, and who has all people as of-one-soul with him and who reckons what is beneficial to them as beneficial to himself, he has come bringing a bread and I couldn't refuse it. This is for it is said: "It is useful to you to cut off your own will even in this". So, I have bracken that bread and I have sent some to your love too, while condemning myself as worthless for what I've done. This is for the Lord has done to you according to your faith. And may Him not condemn me[320]. But if the word about this has reached you and the two brother who are allowed to enter your monastic cell, you will be allowed to tell them about this.

As about dispassion, it is s gift from God and He bestows it whomsoever He wants. May God give you that hand that can touch the things you are stretching you hand towards, with fear and according to His will. Amen. Pray for me, brother.

142. (V. 73) The question of the same one addressed to the other Oldman: Father, why the king Oldman called his monastic cell as cemetery?

The answer from John: He called it so because it has rested him of all things. This is for he has consummately died to the sin. And this is also for his cell, which he has buried himself alive in, as in a tomb, for the name of Jesus, it is a place of resting where either the demon is his chieftain the devil, they do not even enter. This is for his monastic cell has become a holy place, for it is the dwelling place of God. Let's all extoll God as one heart, in everything.

[320] Barsanuphius reckons that that bread given him above his ration, it has come to him for the faith of him who followed to ask for it. He was an unworthy tool of this deed of God, fulfilled through him, for the faith of that one. And because he hasn't sent him the whole that bread, he prays not to be condemned for that. This is because it was the right of that one to receive the whole his bread.

143. (V. 74) The question of the same one towards the same Oldman: because it is written in the "Lives of the Father" (Hist. Laus. 20: 3), that one did one hundred prayers, another did a different number of prayers, do we owe too, when we pray, to have a measure, or not? And how must we do our prayers: prolonged? Or must we say "Our Father" and sit down to do our handwork? And when we work, what must we do? Also, what must do him who lives by himself regarding the vespers and the night religious services? And must him say the songs and the hymns?

The answer of John: The hours and the songs are churchly traditions and they are good for the together-speaking of the entire people; likewise, in monasteries, for the together-speaking of the multitude[321]. But they who live in Scetis[322] they do not have either the hours[323] or they sing hymns. But they do handwork and they mediate and they pray alone for a little while. And while you stand at prayer you must pray for being liberated of your former man, or you must say "Our Father", or you must do both of those and then after to stay and do your handwork. Regarding the prolongation of the prayer, when you stand up, if you pray incessantly, according to the Apostle (1 Thes. 5: 17), you must not start it again each time you are standing up. This is for your mind will be in prayer for the whole day. But when you sit down to do your handwork, you must say into your heart of to voice out some psalms. And at the end of each psalm, you must sit down and pray: "God, have mercy on me the sinner". And if you are harassed by thought you will add: "God, see my trouble, help me". Therefore, after you have accomplished knitting three rows to the net, you will stand up and pray. And by kneeling and by getting up, you will also say the mentioned prayer.

And at vespers, they who are in Scetis say twelve psalms and at the end of each psalm, instead of the doxology (Glory to the Father etc.), they say: Halleluiah, and then they utter a prayer. Likewise, at night they say twelve psalms, and after that they sit down and do their handwork. And as one wishes, one

[321] By singing together, there will take place a unity in word, a unity in thought and in feeling of the whole people from within church, like a symphony.
[322] It is about the wilderness of the Scetis from Egypt, that was full of hermits.
[323] The hours for common religious services.

can say psalm in his heart, while another examines his thoughts or reads "The Lived of the Fathers". The last one, after reading five of eight pages, he will start doing his handwork. And him who sing of says plasms in his heart, he could do that with his lips is there is nobody close to him, and if he doesn't' want anybody to know what he is doing.

144. (Only in Codex Coislin 124 and in the Georgian version of the Letters of Barsanuphius and John, that is in the Georgian handbooks from Sinai, no. 34 and 35. According to the French translation from Greek done my L. Regnault and Ph. Lemaire, and according to the translation from Georgian done by B. Outtier): *The same one, tormented by boredom, he asked the Great Oldman, insistently, to pray for him.*

The answer of Barsanuphius: I know that I am nothing. And if I don't take care of myself, I won't take care of you either. And this is for I also know that, according to the Scripture: "WE are limbs to one another" (Eph. 4: 25). And if I take care of myself for the fear of God, I will take care of you too[324]. This is for it was said: "Love your brother as yourself" (Lev. 19: 18). You must do the same. This is for it was also said: "A brother helped by his brother will be like a fortified stronghold, surrounded by walls" (prov. 19: 19). Before your love told me: "Pray for me", I had the commandment of Him Who says: "Pray for one another, in order you to get healed" (Jas. 5: 16)[325]. You must do the same. And if you suffer of boredom, remember the burden experienced by Abba Euthimios, but he still went with glory to

[324] There is a drowsiness that can make someone not taking care either of himself or of another. This is because either through egotism the man doesn't take care of his true life. The man takes true care of himself not only by doing that because of liking it, but also because he fears God. The man must not ruin his being given in his care by God. The man must elevate his being by making of himself as useful factor to others, but without bragging about that. We are intertwined with others in an impossible to be undone manner. When I take care of my true self, I take care of myself that helps you, that is developed by helping you. He who hates himself, he will hate others too, and vice versa. By that, the hater's being - as communion factor – will get withered. Only in the true communion there is present the water that waters the roots of the own being. Without the care for another, in the hatred towards another, you being itself will get emptied of meaning.

[325] You both will be healed of your egotism due to the communion between you. Through that both of you will be filled up with health and with true life.

our Lord[326]. You must wait for the day of your exit and you will be lightened of your boredom. He was our road companion and he went ahead of us. What a joy received him! Let's envy him[327]. Let's run to take the crown (1 Cor. 9: 24). I was written: "With the measure you measure, it will be measured to you" (Lk. 6: 38)[328]. And the Fathers say: "obedience for obedience" (Mios 1). That's why I too am telling you: Stretch you hand to the brother who is near you in trouble and you will find somebody to stretch his had to you on the moment of your trial[329]. And: "reproach, rebuke, urge" (2 Tim. 4: 2). This is for these too they bring forth spiritual fruits.

145. (Only in Codex Coislin 124). *The ask of the same one towards the other Oldman: I beg you, Abba, pray for me because I am weak in my soul and in my body, for God to give me consummate patience in this holy place. The enemy and my passions take shifts in disturbing my heart in order they to drag me backwards. And not for I have done something good here, but for the enemy sees me sheltered by the prayers of the Fathers. Have mercy on me, through Jesus, and incessantly pray for me the sinner.*

The answer of John: May God receive your ask as a good fragrance. This is for you have rejoiced my soul through your humbleness according to God Who doesn't make me less unimportant neither God diminishes your love. This is for the humbleness is the path of God and if we guard the humbleness, we will be saved in the name of our God. This is for, especially when we know the great strength of that power coming to unite itself with us, the power of our Master Jesus Christ Who has given us "the power to step on snakes, on scorpions, and o all enemy's power" (Lk. 10: 19).

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[326] The disgust, the boredom will burden you if you do not find your purpose in taking care of another, but not only regarding the passing life but especially regarding the eternal life. This means seeing your purpose in working for your and others' eternity in God. This is because without God there won't be open to you the path to eternity, and the worry for a passing life will end into a deadly boredom.

[327] Let's envy him in order us to do the good, at our turn.

[328] You give less, you will be given less; you give more, you will be given more.

[329] It is impossible you not to be seen by others when helping somebody. And that will determine somebody to help you too in your need. But through that one you will be helped by God.

When an enemy starts harassing somebody, that enemy pushed the harassed one to ask for the help of a judge in order to find his justice. He who has been hating the people since the beginning does likewise to us, by pushing us to run to our Chieftain and Emperor Christ. Thus, the war waged us by our enemy is rather beneficial to us than damaging. Where there Christ is present, the war from our enemy is powerless.

146. (V. 75) Question of the same one towards the same Oldman, about sleeping: For how long must he sleep and for how long must he take vigil; and how many clothes should be enough for him?

The answer of John: Regarding the night sleep, you must pray for two hours in the evening, counting them from sunset. After extolling God thus, you will sleep for six hours and then wake up for vigil. And you will spend the next four hours by taking vigil. Do the same in summer, but by shortening the time and by saying fewer psalms because of the nights during fewer hours.

Regarding the clothes, the weak one must have, because of his helplessness, winter clothes and summer clothes. And him who has reached to endure, as the Apostle says, the hunger and the thirst and the nakedness (2 Cor. 11: 2), he can spend his time by wearing a sole coat. But let's not get haughty in our thought, brother, but let's be driven towards the humble things (Rom. 12: 16). And let's not speak against while having two of three vestments.

147. (V. 76) The question of the same one towards the same Oldman: For you said, Father, that I must take vigil for six hours, how could I know if I took vigil for six hours?

The answer of John: If you want to find out the hours exactly, one day you will go to sleep in order you not to be defeated by your body's tiredness, and then take vigil from evening to morning, and count how many verses you will have said. And they, by dividing the verses on hours, you will find out the hours. Do the same in summer. And so, the hours will become known to you.

148. (V. 77) The question of the same one towards the same Great Oldman: Father, pray for me for I am ill; and for I to be able to bear my illness joyfully. And tell my how must I wash up my stains.

The answer of Barsanuphius: All-beloved brother. I rejoice of your words for, even before I to do that, and even without understanding what I told you, you called yourself a sinner in your questions. And the sinner is, truly, a bad servant. And know you say that you are ill. But the illness is known as a rebuking towards correction. So, you ill ness has been sent to you as to a bad servant. But, if it is difficult to you to receive the rebuking, you will have to stop being bad. And if you are bad, you will accept the rebuking. And he who is not bad, he will be loved. And "The Lord rebukes him who He loves" (Prov. 3: 12; Hebr. 12: 6). Therefore, you must really take heed at how you are and you must choose one of the said things[330]. But God know that I, by not taking care of my own salvation, I find power to help you, for I fear the commandment.

Regarding the defilements, if you want to wash them away, you must wash them away with your tears. This is for the tears cleanly wash away all defilement. Shout out to Jesus until your throat becomes hoarse: "Master, save us for we are perishing: (Lk. 8: 24). Remove the ashes from upon your heart and light up the fire which the Lord came to throw on earth (Lk. 12: 49). And that fire will burn out all your stains and it will show the gold well imprinted within you and probed like in an oven[331]. One needs much watchfulness. Forgive me.

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[330] Enjoy your illness, either for it is for your correction, or for it is the proof of the love of God for you, so that God wanted to make you better. Only by enjoying your illness, your illness will be beneficial to you; in the first place by liberating yourself of sin through repentance, in the second case by advancing into repentance. But it is better not you reckon yourself as sinless.

[331] The fire of the love for God unites with the heart, and it will transform the heart in an oven unveiling the clean gold of the faith and of its kindness. But in fire there is also a suffering. That is the suffering for repenting of sin and of burning down the evil habits which become pleasant to the man, but they also defiled the man. The heart, through its feeling capable of maintaining the fire, it is like a hearth. Through it the whole man's being is like an oven which is cleaned up through fire.

149. (V. 78) The question of the same one addressed to the same Great Oldman: I beg you help me to find out where my body's drowsiness and my hearth' melting down came from? And why am I incapable of persevering in the same diet?

The answer of Barsanuphius: Brother, I am amazed and I wonder when the people living in the world, by wanting to gain and to wage wars, they despise the wild beasts, the traps of the thieves, the dangers of the sea, and the death itself, they do not get discouraged in their soul, due to the wanted richness, even when they are not sure about gaining it. And we, the wicked and the drowsy, who have received power to step over snakes and scorpions, and over all the power of the enemy (Lk. 10: 19), and who have heard: "This I Me, do not fear" (Jn. 6: 20), and who limpidly know that we do not fight by our own power but out of the power of God Who strengthen us up and Who arms us up, we lack our courage and we get drowsy. Where does this come from? This comes from the fact that our bodies haven't been pricked by God's fear (Ps. 118: 120[332]), because the voice of our sigh hasn't even made us forget about eating our bread (Ps. 101: 5-6[333]). That's why we cross from a food regime to another, because of us not fully getting the fire which God has come to throw in on earth (Lk. 12: 49), a fire that would have burnt and consumed the brambles of our thought (intelligible) field. Our drowsiness, our carelessness, and our love for our body won't allow us to breath freely.

But our Lord is witness to me that I know a man, right in this blessed monastery – let nobody tall that I am speaking about myself, lest to reckon me as something while I am actually nothing – who can remain as he is, by eating nothing, by drinking nothing, by wearing not clothes until that day which God will visit him, namely he never needs those. This is for his food and his drink and his vestment is the word of the

[332] In KJB we have: Ps. 119: 120: "My flesh trembleth for fear of thee; and I am afraid of thy judgments."; in ROB we have: Prick my body with Your fear, for I feared Your judgments." (E. l. t.'s n.)

[333] In KJB we have: Ps. 102: 4-5: "My heart is smitten, and withered like grass; so that I forget to eat my bread. // By reason of the voice of my groaning my bones cleave to my skin."; in ROB we have: Ps. 101: 5-6: "Wounded is my heart and it has got withered like the grass; for I have forgotten to eat my bread. // by the voice of my sigh, my bone stuck to my flesh." (E. l. t.'s n.)

Holy Ghost[334]. Therefore, if you want to be zealous, you must strive yourself, you must fear God and God will fulfill your will. This is for He said that “He will do the will of those who fear Him" (Ps. 144: 19[335]). And I, even despite I am nothing, I put in work my power[336]. This is for it is characteristic to God to uphold, to strengthen, and to lead to all good things and to guard us against any evil thing, and to save us into His Kingdom. His to be the glory forever. Amen. Pray for me and pray the Oldman to unite himself with you in prayer.

150. (V. 79) The question of the same one towards the same Great Olman: I beg you tell me Father how can one gain the humble-cogitation, or the consummate prayer? Or what one should do in order him not to seem that he wanders with his thoughts? Must he read?

About the way which one can gain the humble cogitation in, our Lord taught us, saying: “Learn from Me that I am gentle and humble in heart and you will find resting to your souls” (Mt. 11: 29)[337]. If you want to gain the consummate resting find out what He endured and endure that you too, and cut off you will in everything. This is for Himself said that He didn’t descend from heavens to make His will, “but the will of the My Father Who is in heavens” (Jn. 6: 38). Of this consists the humble-cogitation: enduring reproaches and condemnation and all the things suffered by our Teacher Jesus.

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[334] In the note to the Volos edition: “I reckon that the saint tells these about himself, even if he says, out of humbleness, that he tells those about another.

[335] In KJB we have: Ps. 145: 19: “He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.”; in ROB we have: “The will of them who fear Him He will do and their prayer He will hear and He will save them.” (E. l. t.’s n.)

[336] It is being expressed here ethe mystery of the union between our will and the will of God. By working God within us as free and loving Person, He won’t chock up our will, but He places Himself on the line of our will and he helps our will too to be fulfilled. Only the impersonal forces, or only one who wants to dominate you will hinder your will. He who loves you he will promote your freedom, he will encourage you, and he will help you to work yourself. This is for he rejoices for you answer him with your free love and by working the good things, which correspond to his will as well. And the good if the love for one another, or it is the product of this love.

[337] He who is humble in heart he will also have resting within his soul and he won’t try to impose himself to others by all sorts of means, in order him to maintain an apparent superiority for himself. He is not tormented by the fear of not being noticed by others.

And te consummate prayer consists of speaking to God while non-wandering (with your thought), it consists of gathering together all your thoughts in a non-scattered manner, together with your senses. One is led to this by his will of dying to any of his fellow humans and to the wor4ld and to all the thing from within world[338]. And you ought to say God nothing but this: "Deliver me from the cunning one" (Mt. 6: 10) and "You will be dome" into me (Mt. 6: 10). You have you mind staying in front of God and talking to Him. And the true prayer is known when he who does it has been liberated from any wandering and he sees that his mind gets gladdened by being illuminated by God. And the sign that one has reached the consummate prayer it is that the man no longer gets disturbed even when tempted by the whole world. One will pray consummately if he has become dead to the world and to the resting which the world invited him to. And carefully doing you thing for the Lord, it is not scattering, but it is zeal towards God.

Regarding the reading, it is useful to read: "The Lives of the Saints", for thus the mind will get illuminated into the Lord.

151. (Only in Codex Coislin-Paris 124 and Coislin 281). The question of the same one towards the other Oldman: The Great Oldman said: "One lights up the consummate prayer by dying to the people, to the world, and to the bodily pleasures". What should I do to reach there once I am living among people? This is for I must give commands to my brother who serves me. On the other hand, because of being I ill, I cannot eat except green vegetables. But this makes me lust for other things as well. More than that, if the vegetables aren't well cooked, my thought will get disturbed by thinking as illness. This is for often that gives me a hard night. So, because of being I in these circumstances, how could I die to the people? On the other hand, if the food is good and prepared according to my illness,

[338] It is necessary the death towards people and towards the passing things, meaning the death of the will to use the people and the things egotistically and for bodily pleasures, in the sense of refusing to help people, and especially in refusing to know God through them. Namely, the thoughts about people and about things must be gathered in the thought at God and at serving God and for the salvation of the people by bringing them to God. One must gather everything is God for out of God are all the things and for all the things are being consummated in God. By thinking them in connection to God, the things will be cleaned up of any egotistic and passionate attraction, they are being sanctified.

it will give born within me to pleasure. How could I then die to the body's pleasure and to the world? Nd how must I spend the Holy Week? I pray you to teach me these and pray for me.

The answer of John: Oh, you who live among people and you want to die yourself to them, do not judge or despise anybody, and do not remain stuck to your own will. This means dying to the people while living among them[339]. If it happens that in the necessary relationships somebody upsets you, you must bear sweetly towards your neighbor who owes you something, by saying to himself: "God know that what is useful. Maybe God wanted him to do such in order I not to find any pleasure for anybody, but rather a sufferance". No longer get troubled because of lacking certain food, because that could happen to come from the work of the devils in order to disturb you. And if you use some sort of food because of your illness, you must thank God, and you must reckon yourself as unworthy of that and that will be useful to you. Always remember the advice: "Give thanks for everything" (1 Thes. 5: 18) and you will have rest[340]. This is for by doing so you will no longer be the slave of the annoyance for the lack of some sorts of food which taste pleasantly, but you will be defended by God through the mediation of the thanking you bring to Him. Regarding the Holy Week, you will eat, because of your helplessness, at 11 hours, a few vegetables and if you cannot cut off the wine, you will drink as much as you will reckon as

[339] This is a paradox. You are attached to people and to the world when you are attached to your own will egotistically. It seems to you that by doing so you are master over others and over things while you actually become their slave. Only by the generous rejection of the egotism which opens you to the people and to the mysteries of the world, you will have died to the people and to the world. By serving the true and eternal interests of the people, you will have died to the people, for you will have died to your will of using the people and the things egotistically. Bestow yourself to the people in order you to be able to die to the people, better said you to be able to die to your desire of taking advance of people. In this case you have died to the people and to the world in that what they have superficial, but you have discovered and you help the people in their imperishable deep. And in this deep too, the things have been illuminated to you. You have discovered an unmatched value into God. You really unite yourself with the people and with all things into God. You have resurrected for all people and for all thing into God.

[340] The discontent keeps your soul in a continuous unrest, disturbance, and agitation, which do not allow you to think at God and to meet God and to reckon that in God you have everything in each circumstance and in each gift of trouble. Your discontent separated you from Him Who manages and fill up all things. You discontent won't allow you to enjoy even that what you have. The people say rightly: "God takes the gift from the discontent one".

necessary, as for instance two cups. Do not be disquiet because of that, but do everything for the glory of God, as the Apostle says (1 Cor. 10: 34). Pray for me and forgive me with your love.

152. (V. 96) The question of the same one towards the same Oldman: How comes that I want to control my belly and to reach eating less food, but I cannot do that? And even if I eat fewer food for a short while, I will again come to the first quantity. It is likewise with the drink.

The answer of John: My brother, I beg your love to remember that you have told me all the passion I have too. This is for I suffer of the same ones. And nobody can deliver himself of those until he will have reached the measure of him who said: "I have forgotten to eat my bread; by the voice of my sigh my bone stuck to my flesh" (Ps. 101: 6[341]). One like this quickly comes to the fewness of the food and of the drink. This is for his tears become brad to him. And so, he reached to nourish himself with the Holy Ghost. Believe me, brother, that I know a man known only to the Lord, who has reached such a measure: once or twice a week, or even more often than that, he is conquered by the spiritual food and its sweetness makes him forget about the material food. And when he comes to eat, he feels fed of it and disgusted of it. And if he eats, he will Comden himself, by saying: why am I not always so? And he no longer wants to eat[342]. So, where are we at, brother? Won't us leave

[341] Vid supra. (E. l. t.'s n.)

[342] In the Volos Edition: "I reckon that the saint says those about himself, though he claims saying those about another. He does that for his humbleness. It is being affirmed here the unknown mystery of the intimate connection between soul and body. After all, the body is a plasticized and sensitized rationality, one full of the work of the human spirit and, actually, full of the godlike Ghost. Therefore, why wouldn't this godlike Ghost sustain the body as support of the spiritual life, by an intense work of the godlike Ghost within the human soul, and therefore within body too, without resorting to new adds of matter, which to be transformed by Him into the living and animated matter of the body? Besides these, the matter is, actually, a concentrated energy. It may be that we, by the power of our spirit, we are incapable of actualizing all the energy concentrated with our body. A more intense work of the godlike Ghost can actualize, by working directly upon our body, or through our spirit, more of the deposits of energy condensed within our body. These energies are more condensed in the body's bones. They sticking to the flesh can have as consequence the filling up of the flesh with more energy, so that the flesh will be able to live for a longer period of time without adding new food to it. This seems to be what Abba John is going to tell us further on. But this also can be the consequence of focusing all our thoughts in the sole

form here, won't we die? Forgive me, because while not finding my own things which I to brag myself with, I brag myself with foreign toils. And this is towards my condemnation.

153. (V. 97) The question of the same one towards the same Oldman: Please, Father, clarify me the meaning of the following thing: How can one reach the things said by you? This is because I do not know that. This is because each time I try to diminish my food, the drowsiness and the helplessness don't leave me until I fall again to the previous measure. And how can you say that him who has reached the measure of the one who said: "My bone stuck to my flesh" (Ps. 101: 6[343]), he will reach to be satisfied with little? And how before the diminishing of the food "the bone sticks to the flesh"?

The answer of John: Brother, I force myself to tell things which are above my measure and I fear to be condemned by describing foreign feats. It was written: "My bone stuck to my flesh" (Ps. 101: 6). This means that all the bones of the man become one; or all the man's thoughts become one thought according to God. This is for, by sticking that thought to the flesh, the flesh gets spiritualized by following to that thought that is according to God. And if the joy of the Ghost gets born within his heart, that joy nourished the soil and it fattens up the body and it strengthens both of them, so that they no longer will get drowsy and they no longer will get weakened. This is for, since now, Jesus makes Himself Mediator and He brings the man close to the gates of the place "where the pain and the sadness and the sigh have run away from" (Isa. 51: 11). And to this man it will be fulfilled the word saying: "Where your treasure is, there will be your heart too" (Mt. 6: 21). But that one that brings the man to his measure it is the consummate humbleness into Christ Jesus our Lord. To Whom it is due the glory forever. Amen.

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thought directed towards God, and that would attract in thus concentrated thought, but also in the unified and stuck to the body bones, the power of the Holy Ghost which actualizes more energy concentrated in them.

[343] Vid supra. (E. l. t.'s n.)

154. (V. 98) The question of the same one addressed to the Great Oldman: I beg you, tell me how can one reach the restraint? And how can be discerned between the natural illness and that illness coming from the devils? And how much must one eat?

The answer of Barsanuphius: Brother, you aspire, little by little, to get to know hidden things. And I, because I am insane, I still reckon that what you ask for knowing from me it cannot be known except by him who has reached that measure. Actually, the living man feel the coldness and the warmth of the things he touches. But the dead no longer feels these because he has lost his touching. And as only him reaches the knowledge of the things who has come closer to those things, and he who doesn't come closer to them and who it not in touch with those things, even if he asks and hears for thousands of times about them, he won't be able to catch their meanings, likewise it is in this case: no matter how much one speaks to somebody about these, the hearer need to try those things (experience). Regarding the illness, if the body received food on a daily basis but it still gets weakened, that illness is from the evils. If not, that is a natural illness. And restraining oneself consists of getting up from the table a little before getting satiated, as the beginner Fathers ruled out (Abba Isaiah, Recueil 4: 44; Abbaye de Bellefontaine, 1970, p. 61). But when the man reached the measure of him who said: "His thoughts are not unknown to us" (2 Cor. 2: 11), he won't be able anymore to forget how much he must eat, for he has got accustomed to that.

Behold, I am forced to unnecessarily tell you things which are above me. And it might be there anybody who can receive and understand those, except very rarely. May the God of our Fathers to bring you to that joy. This is for in this joy there is untold light. This is for that light it shines far and it is sweet. That's why he doesn't remember about food, but he looks at the things from above, and he perseveres in cogitating the things from above, there where Christ sits on the right hand of the Father. Him to be the glory forever. Amen.

155. (V. 81) The question of the same one towards the other Oldman, asking clarification about the measure of the restraint.

The answer of John: The Fathers say about the measure of the restraint that it consists of stopping yourself from eating a little before getting satiated, either from food or from drink, namely before having your stomach full. And it consists also in using the food and the wine sapiently. One doesn't drink much in winter[344]. Also, one must eat less. And not only of this it consists the measure of the restraint, but also in speaking and in sleeping and in clothing and in restraining your senses. In all of these it is shown the measure of the restraint.

156. (V. 82) The question of the same one towards the same Oldman: Tell me, Father, what it consists of this "less" in food, in drink, in vegetables, and in fruits?

The answer of John: Of all the wight of the bread, of the food, of the vegetables, and of the fruits, you will diminish down to an ounce (the twelfth part). And regarding the wine and the water you will drink a half of cup of each. And if you are strong and if you do not get tired, it will be good you to drink only once a day. And if you cannot do that, you will rink twice a day, but on each time you will drink less. And during the movements and during the wars from your thoughts, you must cut off a little from the usual measure, namely approximately an ounce of food and a half of cup of drink, so that youd food will be diminished by two ounces a day, and you drink will be diminished by a cup a day. Pray, brother, for me.

157. (V. 83) The question of the same one towards the same Oldman: How can one know how much must he eat and drink?

[344] In the Volos Editon: "It might be that the preposition *no* it is temporal, and not negative. Namely during winter, when one drinks much wine, he who restraints himself mush drink less than his usual measure".

The answer of John: One can find out by examining on each day how much your body needs of bread, of foods, of vegetables, and of fruits, or how much food and drink. For instance, one drinks tree cups a day and he eats a quarter of kilogram piece of bread. If he sees that his body asks for more than three cups without a specific reason, or without too strong physical efforts, or because he ate salty foods, he must fight to restraint himself. But if there is a clear reason, that won't be a temptation. And out of three cups, if he can let him cut off a cup and a half. And out of a quarter of kilogram food, let him cut off an ounce.

158. (V. 84) The question of the same one towards the same Great Oldman: We beg you to tell us what God asks according to the man's power, so that the man not to mix, because of his drowsiness, something from himself, and so the man to think that he does everything he can. How must we, therefore, understand what we can?

The answer of Barsanuphius: God have given the man understanding so that the man can discern among things. If somebody, because of being tired by travelling, or by other heavy works, he cannot keep the same measure as on the other days, but he looses, a little his, bodily ascesis, namely to his daily half of a quarter of kilogram of bread he usually eats, he adds one more ounce for compensating his physical efforts, he will do that out of his power by eating a little more. Or, if by waking himself up at midnight in order to take vigil, he rests himself another half of an hour because he is tired, he will do that again out of his power. So, being tired it is a sign that one can rest himself for a little longer. But then he must wake up and take his usual vigil. So, doing that what is in somebody's power means diminishing a little one's food or sleep. The Fathers appointed for sleeping a half of the night. And they ruled than one must stop eating each time he sees himself wanting a little more.

159. (V. 85 a) The question of the same one towards the other Oldman: What quantity of wine and of cooked food it is

good to be kept daily by him who lives by himself? And how could the Fathers keep a very harsh diet?

The answer of John: Regarding the wine, to him who is healthy and who wants to restrain himself it will suffice a cup a day and nothing more than that. And if often weaknesses come upon him, let him drink two cups. And he must take only a plate of cooked food and then no longer take care of it. And to the question about how could the Fathers keep such a harsh diet, one must know that they have their bodies very obedient. So, they who govern themselves well and with right-reckoning, they will take in account the body and its tendency. Pray for me.

160. (V. 85 b) The question of the same one towards the same Oldman: The canon of the restrain set up by you must be kept by everybody or that is according to the state of the one who asks about it?

The answer of John: Brother, the things told my me to your love about restraint, those things have been told to those who are like us and according to our measure. If we do the things from the middle, by restraint we will reach the higher things. But by putting our foot on the first step of the ladder, we must not want to immediately climb to the higher step. This is for they who have reached that measure can be, as the Apostle said, both "hungry and satiated for they have been accustomed themselves to all things" (Phil. 4: 12)[345]. And you, brother, you know your measures. If there is stirred up a war within you, you will take off one more ounce. And do the same with your drink[346].

[345] They maintain their self-control either they are hungry or they are satiated, for they have become accustomed to control themselves in both cases.

[346] If your greediness wages war to you, or if your body starts having others lusts too because of being too well feed, you will cut off another ounce.

161. (V. 86) The same brother asked the same Oldman: What does it mean eating according to lust or according to tendency?

The answer of John: Eating according to lust means lusting to eat not for the need of your body but because of the covetousness of your belly. And when you see that somebody desires more green vegetables than dry vegetables, because he tends to that, but not because he lusts for those, but for it is easier to him, that is something different. There are tendencies which receive more gladly the sweet foods, others the salty foods, and others the sour foods. And that isn't passion or lust of covetousness. But lusting for and desiring the food it is lust. And the lust is the servant of the belly's covetousness. So, if you work against your lust and you use the food only as necessary, you won't do that because of your belly's covetousness.

162. (V. 87) The question of the same one towards the same one: Why should I do, Father, when the passion doesn't occur before by it snakes in during eating? Must I stop myself from eating?

The answer of John: Do not stop, but fight against that thought, by remembering that the food becomes something stinky and we will be judges like ones who ate, while other restrained themselves consummately. And if the lust has stopped, you will continue eating, but you will condemn yourself. And if the lust persists, you will call the name of God to your help and He will rest you (from temptation). And if your lust takes you under control so that you can no longer eat orderly, you will top eating. And if there are somebody sitting to the same table with you, in order they not to notice your action, you will continue eating small pieces[347]. But, as I said, you must not stop eating immediately because of your belly's covetousness, but guard yourself not to rush to eat disorderly. Speaking about the belly's covetousness, the Fathers asked us

[347] One must notice that the humbleness and the gentleness which must accompany the ascesis. He who practices the ascesis must not brag with it by showing it, neither must him rebuke other with his own example. Let him restrain himself for God and not for people, namely let him be as discrete as possible.

not to stretch out our hand to take food before somebody else (Isaiah, Recueil, 3, 11, p. 50) because of being that an indecent thing and stranger to the good order. And when the food put in front of you is of such kind that it is not divided in individual portions, but all eat in common from the same plate, it is not inappropriate somebody to take out of together with everybody. But he must do that in good order, and not to fall into his belly's covetousness and into damnation. Another sign of the belly's covetousness is that of wanting to eat before the established hour, and one must not do that except if there is a blesses cause. But one must for the held from God in everything and God will help us.

164. (V. 89) The question of the same one towards the same one: Where does it come from the impulse of the body?

The answer of John: The impulse of the body comes out of carelessness. This is for the carelessness drive you unnoticedly, to judge and to condemn. And thus, it will betray you. When Israel truly served God, God guarded Israel of their enemies. But when Israel didn't take care of truly serving God, God allowed Israel's enemies to attack them.

165. (V. 90) The question of the same one towards the same one: Must one ask the Fathers about all their thoughts occurring in their heart? And him who prays and who sings psalms must him do that with a loud voice? Must one remember all the things he did, heard, and spoke? Must one compete with the Fathers?

The answer of John: Brother, one must not ask about all the thoughts occurring to him. This is because some thoughts are passing. One must ask only about those thoughts which persevere and wage war to the man. This is because, as a man who is rebuked by many, he will despise the reproaches and he won't take care of those, but if somebody pick him and starts waging war to him, he will complain to the judge, it is similarly with this thing too. And the prayer and the singing of psalms must be done not only with the mind, but also with the lips. This is for Prophet David says: "Lord, You will open my lips and

my mouth will herald Your glory" (Ps. 50: 16[348]). And the Apostle showed that it is required the work of the lips too, so that he spoke about "the fruit of the lips" (Hebr. 13: 15). Regarding the things seen by you and heard by you and did by you and thought by you, nothing cuts those off more than the prayer done in humbleness, with tiredness and with tears, that which is not only out of the man's will. And the Fathers who were victorious, they didn't win without toils and tear and cutting off of their will.

And competing with the Fathers means self-appreciation and reckoning yourself their equal. But he who asks and who trusts the answer he received from the Father, he will show humbleness and progress into the Lord. Pray for me, brother.

166. (V. 91) Another from among fathers asked the same Oldman: How can one guard his heart? And how the war wages by our enemy starts? And if one must resist him who wages him war? And about the thought of the fornication: must one close its entrance? And if it has entered, what one should do? And regarding the food, must one establish the ounce by using a scale, or to appreciate it by eye and by being careful?

The answer of John: Guarding one's mind means having his mind awake and clean when he is warred. This is for the first one sliding into careless it is his thought. And if the enemy sees his carelessness the enemy will strive to bring the war within him. And if you want to find out if a thought is enemy or friend, stop praying and ask that thought of your: are you ours of are you form the enemy? And that thought will tell you the truth. So, the surrender comes out of carelessness[349]. But you

[348] In KJB we have: Ps. 51: 15: "O Lord, open thou my lips; and my mouth shall shew forth thy praise.;"; in ROB we have: Ps. 50: 16: "Lord You will open my lips and my mouth will herald Your praise." (E. l. t.'s n.)

[349] One could say that the heart is the feeling of the deep had by man within himself. As such, the heart is, on one hand, feeling, and on the other hand the heart is a noticing of that deep that is infinite within man, a deep that crosses beyond the man, into infinite. Through his heart the man ties himself – not by theoretical knowledge but really – both sensitively and reflexively to God, like the man ties himself through his bodily senses to the outside world, or like he lives through feeling the states of his body.

And that deep felt and noticed by man's heart it is not an impersonal infinite, but it is Person, because otherwise the heart won't feel so much in love with this deep, and so happy

should not resist it, because this is what your enemy want and they won't cease (to wage war to you). But you must run to God against them, by throwing your helplessness to God. And GO not only will be able to chase them away from you, but even to take away their power of working[350].

Regarding the devil of the fornication, it is very good to lock up its entrance. But if it kidnaps you and enters, you will fight it and you will throw your helplessness in front of God and you will ask for help. And God will take that devil away from you.

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for noticing and feeling Him. That deep that wakes up the love of the human person feeling that deep in his heart, it is Person at its turn. Through his heart the man also feels the indefinite of his fellow human, with love or with enmity, so that in this too it is shown that the felt and feeling human indefinite is person. If the mind is tightly united with the heart (as in the *Prayer of the Heart*) in highlights on the knowledge plan the noticing of God through man's heart. Therefore, in the expression the man gives it by words, there is comprised not only the godlike deep, but there is comprise also God's indefinite as Person, an indefinite lived through feeling. But, as the mind as knowledge function gets separated from the heart, it will be less able to notice through feeling the Person-like indefinite of God, and the knowledge function it takes over by rationality that, by its definite knowledge, it is rathe destined to know the finite things. This rational knowledge, by noticing the bordered and opposed aspects, it makes they who have it to obey to one another, sometimes fanatically. Only in the feeling knowledge taking place through heart, and only through the mind united with the heart, the people can unite themselves, for all of them notice the infinite, person-like, and loving whole.

At its turn, a heart left by rationality it will lose its knowledge function of feeling the indefinite deep, and the consequence is that that heart gets fanaticized by only feeling the love and the hatred for bordered things. By being covered as the noticing function of a person-like infinite that ignites the love, that heart can become callous to that what is great and good and all-comprising, and that heart can fall into perishing and narrow phantasms for bordered things. To that state is taken by the heart the thought passionate for finite things which promise some superficial and passing pleasures. But the prayer puts again the heart in connection to God, int heart's true function, and the heart finds in God the generous love for all things.

[350] By submitting yourself to their temptation, you will remain on the plan of the finite thoughts, of stirring up for them. Only by running to God you will elevate your heart above the plan of those thoughts and you will place you heart in communion with the infinite and loving deep of God. But only if God too comes to meet you, with His infinity, he will help you to detach yourself form on the plan of the finite things which promise you the finite satisfactions of a divisive egotism. God will thus get you far from the finite things, far from the divisive egotism of the demons and of the passionate thought brought by them in your conscience and God will take away their power they had upon you. Even the waken up conscience of your helplessness will open you to God's infiniteness, for you place your helplessness in comparison to His infinite power, and you even live this difference between them, you live both of them simultaneously without they being separated, and your conscience will get humbled by the momentum of God's comprising love.

Regarding the food, you must appoint to yourself that what maintains your life, with the balance of the reckoning and with guarding. And pray for me with love.

167. (V. 92) The question of the same one towards the same one: Where does it come to me from, the burdening of my heart and the oversleeping? And the fact that there is no repentance within me?

The answer of John: "These ones always come to him who appeases himself (to the recluse hesychast) in order to discourage him and him to run away from stadium (from the battle place) and him to get despaired. But let's throw our helplessness before Him Who can do much more than we ask Him to do, or than we thing (Eph. 3: 20), until Him will crush the camps of the Amorites before us. This is for God won't allow Madian and Amalec and the sons of the sunrises to destroy our fruits (Jud. 6: 3-4). Let's wait for the help from our Master God, for He is stronger than they are. And He will save us.

168. (V. 93) The question of the same one addressed to the same one: How comes that during night some face shine to me, and during the say I fight other faces? But this takes place even without faces. And it also happens that these hallucinations are sometimes accompanied by sweetness and sometimes not.

The answer of John: They who attack us during the say, the same ones attack us at night too, in order to show us that they still have us in their hands and they transform themselves in other and other faces. And the fact that this takes place here with sweetness and there without sweetness it comes, as I said, out of their transformation, in order they to throw the man in doubt and disturbance. And the night war is twofold. Sometimes it is suffered because of pleasures, some other times it is because of the devil's temptation, in order the devil to bring somebody to desperation, so that that one no longer believes that he could be saved. So, when the temptation of this war comes to you, you will do seven times seven kneelings, namely forty-nine kneelings, and each time you will say: "Lord, forgive me, for Your holy name!". And if you are ill, or if it is Sunday

when the kneelings (the prostrations) are forbidden, you will say this word for forty-nine times instead of the kneelings. And the difference among temptations is this: some of them are from the devils and they come out of pride; others are from pleasures and they come out of the covetousness of the belly[351].

169. (V. 95) The question of the same one towards the same one: You told me, Father, in your answer, that among the things happening to the man during the night, some of them come because of our pride by the temptation of the devil, and others come out of pleasures because of our belly's covetousness. Can the devil stir up these temptations within man only because of his envy, without being there the pride and the love for pleasures? And how can one know when such a movement is stirred up within him during night by nature? And do the consummate ones too experience this natural movement? And must one kneel between Easter and Pentecost, or not?

The answer of John: The devil can stir that up out of his envy. But if there isn't the pride or the lust for pleasure, the evil cannot do that. Like one who wants to build up a house but he doesn't have the necessary materials so he will toil vainly, likewise will be the case of the devil. And one can know the sign of the natural movement when seeing that that movement isn't stirred up within himself either by pride, or by pleasure, either by the devil's envy. Especially when that movement isn't from the devil's envy, but it is a natural movement, one will know that when, after falling asleep in peace and after many prayers and after sealing on himself with the name of the Holy and of-One-being Trinity, he still experiences that movement. But the consummate one no longer experience either that, for they quenched even the need of their nature, and they have spiritually made on themselves, by doing that, eunuchs for the Kingdom of Heavens (Mt. 19: 12), namely they have killed (modified) their limbs (Col. 3: 5). And about kneeling between

[351] When we imagine persons whom we strife with, we are dealing with the temptation brought by the devil, because of our pride, or because of our ambitions, because we remember some offenses brought to us. When we imagine persons stirring up within us our lust to debauchery, which in its drunkenness forgives about everything, we deal with some movements stirred up within us by good-gorging intertwined with our egotism. The temptations of pleasure come to us at night, while the anger tempts us during the day.

Easter and Pentecost, it was said on some other time not to kneel inside your monastic cell[352]. Pray for me, brother.

170. (V. 94) The question of the same one towards the same one: If it happens to me some hallucination at night and on the next day I was to take the Holy Impartation, what should I do?

The answer of John: Let's get closer as some wounded ones, and not as some victorious ones; as ones who need the doctor. And He Who healed that woman who suffered of bloodshed (Mt. 9: 22), He will heal us. Let's love much, so that us to be told too: "Many sins will be forgiven to you for you have been loving much" (Lk. 7: 47). Each time you want to be imparted, you must say: "Not to be me, Master, these Holy Mysteries towards judgment, or towards damnation, but towards the sanctification of the soul and of the body". Then you will come closer, fearfully, and our loving-of-people Master will do with us His mercy/ Amen.

171. (V. 99) The question of the same one towards the same Oldman: Abba, would that be good if a confessed to someone among my brothers the hallucinations I had, and to ask him, after prostrating myself in front of him, to pray for me?

The answer of John: It is good to be told him who can hear (who can understand) about the hallucinations had during night, but not to the younger ones. And he who confesses must prostrate before him whom he confesses and to ask to pray for him. This is for there is a word of the Scripture: "Confess your sins to one another and pray for one another, in order you to get healed" (Jas. 5: 16).

[352] In the Volos Edition, at note: "To be seen the interpretation given by the First Ecumenical Synod in which the Holy Triodon, and all the other interpreters (and also Basil the Great in the canon no. 51) they forbid the kneeling between Easter and Pentecost. That's why, also this partial permission of the saint wants to agree the general interdiction from the canon of the Ecumenical Synod and of the Church. By reconciling both of them, if some ones are bothered by the war of their body, or if they have some penance and they want to persecute their body in order to appease it, let them do more bowings down so that by doing those they to fulfill the tiredness of their knees and of the prostration to the ground."

Scholium: By telling the Father that it is good to confess to him who can hear the confession, he showed that it is not useful to confess to anybody, haphazardly.

172. (V. 100) One of the Fathers who live in quietude (lives isolated in his monastic cell), asked the same Oldman: How must he sit in his monastic cell?

The answer of John: Sitting inside the monastic cell means remembering your sins and crying and weeping for them; and taking vigil not to allow your mind to be enslaved; and if you mind is enslaved, you will bring you mind back in its place[353].

173. (V. 124) The question of the same one towards the same Oldman: How could I now, Father, when I am locked up within my monastic cell, if I cut off my will? The same question, when I am with people? And what the bodily will is? And what the devils' will is when covered up under the masque of the good? And, What God's will be?

The answer of John: Cutting off your will while you are sitting into your monastic cell means despising the bodily pleasure in everything. And the will of the body consists of thanking to the body in everything; so, in order not to satisfy your body, cut off your will while sitting inside your monastic cell.

And cutting off your will when you are with the people consists of dying towards them and of being with them as you would not be there[354].

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[353] You are required not to allow your mind to be taken away from under you control by some thoughts. This is because if that happens to you, you will no longer be totally free, once a part of you, namely your mind, it is take away from under your control. Bringing the mind in its guarding place in front of God means brining your mind like a soldier who guards in front of the Emperor. Then you are master over you mind and over yourself. Then are overpoured within you His gifts and His life and His generous love that is opposed to the passionate egotism.

[354] Do not be passionate of being with the people. Do not search for a pleasure when being with the people so that you will suffer when not being together with them. Wanting too exclusively to be with a certain person of with certain persons it is also an egotism.

That will according to God, according to the Apostle, it consists of cutting of your body's will (Eph. 2: 3). And the will from the devils consists of defending your justice and trusting in yourself[355]. Then you will be caught into the trap. Pray for me, my brother, and forgive me.

174. (V. 125) Question of the same one towards the same Oldman: What food must I allot to myself on each day?

The answer of John: Establishing your food for each day on the monastic cell, as you asked me, it means allowing yourself to be caught by a worry and by a need. Let yourself be guided by God's guidance. "He who walks straight, he walks trustfully" (Prov. 10: 10).

175. (V. 126) The question of the same one towards the same Oldman: Is it good to persevere into the prayer: "Lord Jesus Christ, have mercy on me"? Or is it better reading from the Holy Scripture and uttering verses from the psalms?

The answer of John: There must be done both of them, a little from one and a little from another. This is for it is written: "This you must do and that you must not let aside" (Mt. 23: 330.

176. (V. 127) The question of the same one towards the same one: When I sing psalms, must I say "Our Father" after each of the psalms, or only for once and then to spend the left time in asks?

The answer of John: Saying "Our Father" once and uttering asks once, it is the same thing.

[355] That will that is coming to you from the devils, or which the devils made you reckoning it as your own will, it is the will to justify yourself in everything you do and to reckon that you cannot be wrong. It is the praise for own sins. You have rented your zeal to the demon. It is the proof of the egotistic pride defending its egotism.

177. (V. 101) The question of the same one towards the same one: It comes to me the thought that the cogitation (meditation) makes the prayer clean. Is it so?

The answer of John: Brother, do not allow the devils to mock you so that you to tell that the cogitation makes the prayer clean. This is because: hos could stay the passions within that man that has a clean prayer?[356]

178. (V. 128) The question of the same one towards the same one: Must we remember, at the end of the evening doxology or of the night doxology: the holy Churches, the Emperor, the leaders, the people, the poor, the widows, and the things alike? And he who is asked to pray for somebody, must he do that even if he is mastered by passions?

The answer of John: It is good to ask in prayer for the peace of the holy Churches and to remember the things following to that. But let's not do that as some worthless ones, who have no power towards that. This is for it is an apostolic commandment (1 Tim. 2: 1-2). And it is good us to pray for him who asks us to do so. This is for there is a word of the Gospel and of the Apostle: "Whomsoever asks for, you will give" (Mt. 5: 42); and: "Pray for one another so that you will be healed" (Jas. 5: 16). And again: "That what you want the people to do to you, you do the same to them" (Mt. 7: 12; Lk. 6: 31). And some people even prayed for the Apostles (Acts 12" 5). So, he who disregards the commandment, he will condemn himself. Behold why, being able or not, I am forcing myself towards this due to the commandment.

179. (V. 102) The question of the same one towards the same one: How reaches the thought to be prey to the wild beast?

The answer of John: The though will reach to be prey to the beast if the man does not take ahead of it and if the man doesn't despise on himself. Then the man suffers the bite of the

[356] This is not a clean prayer, because of still remaining the passion within him who does it. You still remain partially locked up into egotism.

beast's teeth and he will be torn apart by its teeth[357]. Later non, the man will need a bandage, namely repentance.

180. (V. 103) The question of the same one towards the same one: Must one close his eyes when facing the plots from the enemy? And when my body uprises, what will I do?

The answer of John: The devil shows to the man diverse things either through senses or outside senses. The weak one closes his eyes in order not to see those things. And the strong one, even if he sees those things, he will despise them. This is for "the righteous dares like a lion" (Prov. 28: 1). Regarding the uprising of your body, you must run on such moments to Jesus, through prayer, and you will find rest.

181. (V. 104) The question of the same one towards the same one: Why it happens to me to condemn others immediately after I have asked?

The answer of John: You endure the temptation of condemning others immediately after you have asked them about something because of not being dead within you're the temptation of reckoning yourself just (of justifying yourself). And you make no effort to shun yourself from this passion. Condemn yourself and the condemnation will go away from you.

182. (V. 105) The same one because of being upset by thieves and by getting very scared, but by the grace of God being him defended from being harmed, he confesses his fear to the same Oldman, and he also asked for the Oldman's prayer so that him to be defended in advance.

The answer of John: God doesn't leave anyone, for He said: "I won't leave you, neither I will forsake you" (Hebr. 13: 5). But God surrenders us to our faithlessness. But by the permission of God there come also the temptations to them who

[357] Here is being developed the theme of Mark the Ascetic, from his writing *About Baptism*, given in *The Romanian Philokalia*, vol. I. p. 282.

have consummate trust in God. But, are there more coming thieves than were the chariots and the power of Pharaoh? And it is known that by a sole word and at a sole sign of the Lord all of those were drown (Exod. 14: 26-28). Don't you remember how those coming upon Elisha got blind? And who made them blind and why (4 Kings[358] 6: 18)? He Who knows how to deliver the right-believers from temptations, He did and does all things. How could we forget about the Scripture that says: "The Lord will defend you against all evil; the Lord will guard you're your soul" (Ps. 120: 7[359])? And who will we forget the word: "To you even the hairs of you head are counted", or the word: "No sparrow with fall into snare without your Father knowing it. Isn't the man more valuable than a sparrow" (Mt. 10: 29-31)? Oh, you fear, the daughter of the faithlessness, how deep you have lowered us! It is dreadful. It blinds the mind up. It weakens the heart. It parts the people from God. It is the sister of the hopelessness. If herds the people from the fear of God to the land of the perdition. Brother, let's run away from fear and let's wake Him up from sleep, saying: "Master, save us for we are perishing" (Lk. 8: 24; Mt. 8: 25). And He, by waking Himself up, He will rebuke the rushing in of the wind and He will appease it. And He will tell us: "It is Me, do not fear" (Mt. 14: 29). Let's forsake the reed staff and let's take the staff of the cross, which they who limp lean on, which the dead are rise through, which the Apostle is bragging with (Gal. 7: 19), and which we have been delivered by, by surrendering ourselves and by placing ourselves next to Him Who has been crucified for us. This is for through Him He shepherds us too, for we are His sheep, and through Him He chases away from us the lusting for blood wolves[360]. Him to be the glory forever. Amen.

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[358] In KJB we are 2 Kings. (E. l. t.'s n.)

[359] In KJB we have: Ps. 121: 7: "The Lord shall preserve thee from all evil: he shall preserve thy soul."; in ROB we have: Ps. 120: 7: "The Lord will guard you against all evil; He will guard you soul." (E. l. t.'s n.)

[360] The cross is our power for exceeding ourselves; the cross is the power prepared by Christ for us. Christ endured the cross like man in order to strengthen the human nature from within Him against the egotistic sparing, and in order Him to communicate us too that power. The remembrance of the cross connected to the cross's sign brings also Christ Himself within us, Christ Who strengthened His human nature by enduring the cross and, consequently to that strengthening His human nature defeated the dead. God couldn't have resurrected with a weakened human nature by dressing it up in the wide imperishable life, that which represents a supreme strength, as on an object. The human nature itself had to come to meet its

183. (V. 106) Askes about the same thing, the Great Oldman said: My sleepy brother, examine your drowsy heart, which I wonder about because it fears the servants who stay outside and it doesn't look at the masters who are inside. The thieves known with the senses are the servants of the thieves known with the mind, namely of the devils who work within them. You owe to thank to the thieves coming upon you, for by coming them they woke up their masters, namely the thieves sleeping within you. What distance put Jesus between Him and you so that you must travel that distance in order to go to Him and beg Him for helping you? Doesn't your ear hear what your mouth sings from psalms[361]? "Close is the Lord to them who call Him into truth. He will do the will of them who fear Him, and he will listen to their asks, and He will save them" (Ps. 144: 18-19[362]). Stick yourself with Him and He will banish away from you both the masters from within you and the slaves from outside you. Him to be the glory forever. Amen.

184. (V. 107) The same one asked the other Oldman: Two are the thoughts upsetting me relatedly to the thieves. One thought condemns me, saying: "The things you have belong to the

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resurrection, as an act of this spiritual strength, by enduring the pains opposed to the egotism. The cross is the proof of Christ's mercy on us, and it is also the means Christ bestowed to us, in order us to get strengthened and to grow up towards the strength of that generous life that is not submitted to the egotistic narrowing. In cross we have Christ with His all-loving power, but in order us too to impropriate this power. That's why the cross if our strong staff, it is our praise, and it is our hope. Through cross we banish away the devils who submit us when we are fearful because of our egotism. Through cross we are guarded on the broad pasture of the immortal food brought us by Christ. The devil wants us to be fearful, us to surrender ourselves to him, and us to become his servants; Christ wants us to become powerful, free, His brothers, and brothers of everybody, and partakers to the power of His generosity and to His glory. The devils enslave us because themselves they are not free, because of being they the weak slaves of the passions of their pride and they by working under their pride's mastery. In this sense of absolutely free of any passion and law which would be above Him, and which could limit Him, we must understand the affirmation of the Fathers that God is dispassionate (απαθής).

[361] The ear of Christ is so close to your mouth, as your own ear is.

[362] In KJB we have: Ps. 145: 18-19: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. // He will fulfil the desire of them that fear him: he also will hear their cry, and will save them."; in ROB we have: Ps. 144: 18-19: "Close is the Lord to them who call Him, to all of them who call Him into truth. // The will of them who fear Him He will do and their prayer He will hear and He will save them." (E. l. t.'s n.)

monastery and you will commit sin if you allow the thieves to take these things away; that why you must beat the semantron and to shout out". The other thought condemns me, saying: "The Lord said: Him who wants to take away your coat, let him take away from you your shirt too". What do you command me master, to do? This is because I hesitate. And forgive me because by letting the thieves known with the mind to enter and to get out and to rob away my heart, I am asking about those thieves known with the senses. Therefore, I beg you pray for the Lord to firstly banish these ones away.

The answer of John: If you have nothing of your own, do not despise the things which you have received, with love, from the monastery. Thus, you won't be condemned. This is for the man who is under mastery he won't be under commandment (to allow anybody to take something away from him). That's why you will beat the semantron[363] without worrying yourself[364]. And you must shout out, saying: "Bless You Who still are[365], and help me". And God will defend you. The Lord will banish away both the thieves seen with the senses and those thieves known with the mind. Encourage yourself and be strong. And pray for me.

185. (V. 108) The same one read in Paterikon (Les sentences des Pères du désert. Solesmes, 1966, no. 325, p. 332) that him who truly wants to be saved, he firstly must suffer from people: reproaches, dishonor, losses, harms, and to set his own senses free[366], and then he will be able to climb at the

[363] In the Volos Edition: "Beating doesn't mean here beating the thieves up, but it means knocking on something and making noise, in order to scare away the thieves". (We have already added the *semantron* in the actual text, so that the things to be clearer (E. l. t.'s n.))

[364] You are not here under the commandment to keep your silence, because of not belonging those things to you so that you must defend them.

[365] In the Volos Edition: "I think that saying *still* he means the companion who still was with him. It is like he would say: "You brother who are with me, you too bless and come to help me", so that the thieves would hear that there is one more brother with him and they will be afraid and they will run away.

[366] The senses are unwillingly kidnapped by the pleasant things. By that their subject himself will be kidnapped and narrowed. The senses must be set free in order the man himself to become free. And this requires much strength. And this is a non-valuing of the material things.

consummate quietude[367]*, as Lord Jesus Christ did too, for by enduring Him all of these, He then came to the holy cross, that is one with killing the body and the passions, and that is one with the holy and consummate resting*[368] *(Abee Isaie, Recueil, quote 8: 68, p. 104; 13: 2-3, p. 115-119). And he said to himself: I the wicked haven't done any of these, but by offending everybody with my helplessness, I left from among people. I wonder if I must go again among people and by the help of God to do what the Fathers said and so I could enter the quietude (the withdrawal), so that my toils not to be in vain? And he confessed these to the same Oldman.*

The answer of John: The Fathers said right; and it is impossible otherwise. But that is because there are many reasons which the man thinks for that he does the good. But due to other reasons, the man will harm himself by doing so, and therefore he must firstly to convince himself that that what he does it is good. You have passed to the withdrawn living, but when you meet people, the vain glory is born within you. And maybe neither this thought that has come to you about living among people, it won't persist within you. And thus, there will be born two evils. But if you condemn yourself as one who haven't done that what you ought to in order you to climb on the cross, by saying: I have withdrawn myself because of my nescience, this self-condemnation by bringing reproaches and

[367] The quietude is one with the freedom, with the self-mastery. Such a man can gather and keep, entirely and continuously, his thought at God.

[368] We have here the understanding the cross as man's resting. The total victory upon passions and upon worries will bring with itself the consummate resting. But one can defeat his passions by suffering the separation from his passion and from their egotism. At Jesus there is not a defeating of passions but of His affects and weaknesses which entered our nature concomitantly to the sin. He took our affects but He didn't take the passions which are developed by satisfying the affects, which have within them the urge to be satisfied in an exaggerated manner, or to defend the man's earthly life at all costs. Thus, Christ-the-Man reaches the total quietude, at the end of His sufferings, like we too reach the dispassion by suffering our detachment from passions. The hegumen Basil Kondikakis from Mount Athos say that him who stays stretched on the cross for his love for others, he is being rested (Eisodicon, Saint Month Athos, 1974). He is rested by the satisfaction of having done that for others, but also by the fact that he has been liberated from the agitation had by his passions within him. Within him there has remained only the clean love for other, a love brought all the way to the end, a love defeating any egotism. We must notice here that in this writing the quietude is reckoned as equal to locking oneself into his monastic cell, a locking up that is united with the renunciation to all pleasures.

dishonor, it truly can bring you to the measure of the cross into Christ Jesus our Lord Who it is due the glory forever. Amen.

186. (V. 109) The same of the same one towards the Great Oldman: Pary for me, Father, for I am very troubled.

The answer of Barsanuphius: May God of the heavens and of the earth fulfill, by the prayer of His saints, to fulfill your asks which I am praying with the whole my heart for[369]. But because you want to listen to and to rejoice of what I am saying, you are the ones forcing me to speak, so that to be fulfilled with me the word: "I have become mindless, you have forced me to" (2 Cor. 12: 11). But I, even before you asked me, I felt burning within me as a flame of a powerful fire, the love of Christ Who told me: "Love you neighbor as on yourself" (Lev. 19: 18). And this burning and this boiling with the ghost makes me not to cease praying, say and night, to God, in order God to make you God-bearers and God to dwell within you and God to walk within you (2 Cor. 6: 16) and God to send you His Holy Ghost, the "Ghost of the Truth", so that the Holy Ghost to come a teach you all the things and to Him to lead you to all the truth (Jn. 16: 13; 17: 26), in order Him to make you inheritors of the heavenly goods "which the eye hasn't seen and the ear hasn't heard and at the man's heart they haven't ascended" (1 Cor. 2: 9). And I have made himself to you like a parent striving to teach his children: how to serv in the shiny army of the Emperor while worrying not of themselves. May God give you the burning of such a love. This is for the lord will assure you that he elevated to the seventh sky the people who have this

[369] The asks of the Great Oldman, which were set in movement by the asks of the one who asks the Oldman to pray for him, they are in the same addressed to the Saints in order the Saints do add their prayers to his prayer and to the prayers of him who set his prayers in movement. All the things are being intertwined. Those you are lower are supported and reinforced by the ones from higher, and those from higher are set in movement by those from lower. This is a meeting for making whole, it is a communion of the completion I the prayer of everybody, in a way around him who is the lowest, though he has addressed his ask for him who is higher. There is in it an ascension from the lowest to the highest and there is also a descent from the highest to the lowest. But all of them ascend through this completing prayer towards God, or God makes them united themselves in this communion of the prayer into Him. No one will ascend towards God and into God if alone. But all the believers together. This is the Church.

love[370], as some people have already ascended and they are blessed[371], "either into body, I do not know, or outside the body, I do not know, God knows" (2 Cor. 12: 2).

And, in order you to find out the beginning of this joy, listen to me. First, there comes to the man the Holy Ghost Who teaches the man all the things and how the man must humble himself in cogitation. Then, while guided by that first burning, the man ascends to the first sky and then after to the second sky and gradually up to the seventh sky. And there the man can hear untold and fearsome things, which cannot be heard by anyone who haven't ascended to that measure, which I wish you to be found worthy of, by the Lord. There can reach they who have consummately died to the world through patience in many troubles.

Of, my beloved brother, our Lord endured the cross but you do not rejoice yourself of the troubles which once endured will take you to the Kingdom of Heavens? You were right saying that you are troubled. Don't you know that when somebody asks the Fathers to pray for him to God so that God to help him, his troubled and trials will be multiplied in order him to be tested? So, you must not ask for bodily resting if the Lord doesn't give that to you. This is because the Lord gets disgusted while looking at the body's resting. And He also said to us: "Inot the world you will have troubles" (Jn. 16: 33). May the Lord help you in everything. Forgive me for the things I said to you. This is because I have spoken like one who asks for many things but without having himself those things. But I told you the things I know about others, about the saints. Pray for me.

187. (V. 110) The same one, by thinking that the death of the Great Oldman was near, and because he got sad regarding his salvation and regarding the salvation of the entire community

[370] The consummate love liberated one of worries. This is all the more for him who loves he knows that he loves the Almighty, and he answers the love of Almighty Who is going to take care of all his things.

[371] He who is blessed by God he will also be bestowed by God with that what is said in that blessing. In the note from Volos Edition is said: "I think that the saint says these about himself. This is for him who guides others on this untold and non-comprised way of the kidnapping to God, he is proven of having walked, in the first place, on this way, through the mysterious power of the Ghost".

from that monastery, he let the Great Oldman know that, and the Great Oldman answered him:

All-beloved brother, by being you moved by the godlike love, you have uttered words of humbleness, and so you have awakened also the compassion of some merciless men on a sinful and all-unimportant man. And what could I tell you, because I lack both compassion and love? I am overwhelmed by your words and I have nothing to give you in return. If I had something, I would tell you. I will not leave you orphans either during these last years of my life or on the last day. But I will remain with you, by the commandment of God Who makes all things towards the salvation or our souls, for we are His servants. And I won't remain for me, but I will remain for you who ask me for that, in order you to bring fruits into God through me, so that I will bring your salvation as fruits to Him. You pray, therefore, in order I to be able to tell Him: "Behold I and the children You have given to me" (Isa. 8: 18; Hebr. 2: 19); You guard them into Your name (Jn. 17: 11); cover them with Your right hand, guide them to the shore of Your life and written their name into Your book (Apoc. 21: 27)[372]. Give them the downpayment of the life, gladdening them and telling them: "Do not fear, little herd, for your Father has deigned to give you the Kingdom" (Lk. 12: 32). And you also pray Him to give me to tell Him: "Father, given me that where I am there to be my children as well" (Jn. 17: 24), into the untold life. Believe me, brother, that my ghost aspires to tell to my Master Who rejoices of the ask of His servant: "Master, bring my children together with me into Your Kingdom, or erase me too from Your book" (Exod. 32: 32)[373]. By my weakness and carelessness impede me from having such a daring. Still, God's mercy is great.

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[372] "To the shore that You wanted", where they are escaped from the agitation of the worries and of the passions; into the Kingdom of that resting into You, where they have everything together with You in the endless life.

[373] He who can renounce to his eternal happiness due to his love for others, he cannot lose the eternal happiness, for the eternal happiness is right in that love for other brought to the very end. So, they who do not reach this love, they won't be able to taste the whole happiness of the eternal Kingdom. On the other hand, it is impossible that they who are so much loved by him who is ready to renounce to his eternal happiness for them, they too not having caught some degree of love. "In the house of My Father there are many dwelling places" (Jn. 14: 2), it can indicate the levels of love which diverse persons will be on. And as there are not two people having the same degree of love, one could say that each human being has her/his own degree of love and according to that each human being will have her/his own dwelling place.

So, by having us such a Master, let's get comforted, by believing doubtlessly that He will have mercy on us. God wont' overlook the tiredness of the ascesis of our asleep Fathers and of those who are still alive, but God will say: "I will spare this place for Me and for those who served Me with the whole their heart in this place". This is for I believe, without doubting, that there are some fathers in this place who can gain the mercy for God for the tens of thousands of people, and they won't be refused. The Lord will answer the ask of those who beg Him for His eyes to be upon this place (3 Kings[374] 8: 29). This is for their prayers ascend to Him like some lightnings lightening like the sunrays and they gladden the Father and the Son and the Holy Spirit[375].

Therefore, let's take heed, brother, only at ourselves, for God takes care of this place. This is for this place has become a resting place for His servants, and in this place is being fulfilled the word: "Voice of gladness and of salvation in the tents of the righteous" (Ps. 117: 15[376]). Therefore, it is characteristic to the right hand of the Lord to work powerfully, and to give us strength, and to destine us to walk on the traces of our Fathers "in teaching, in living, in long-patience, in love, in patience, in persecutions, in sufferings" (2 Tim. 3: 10-11), in all the things coming to them from their enemy in felt and thought manner.

This is because, if they didn't' gain something characteristic to their life, how could they be their children? This is for the Lord Himself says: "If you were the children of Abraham, you would do Abraham's things" (Jn. 8: 39). If we do not suffer together with them, according to our power, how will

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But that won't impede the communication among them who are in the same "house". On the opposite, only in such a case they will rejoice of the communication among themselves, for everyone has something of his own to tell to another, or something new to hear from another. And by that all of them will eternally ascend, as the angels do. But each of them will be on another level, and they will communicate and they will receive from other their own communication contents, and by that promoting on one another in that ascension.

[374] In KJB we have: 1 Kings. (E. l. t.'s n.)

[375] In the Volos Edition, in a note: "If the saint confesses all these things about others, all the more he may confess them about himself as well. This is for he overwhelmed everybody with his virtues and charismas".

[376] In KJB we have: Ps. 118: 15: "The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly."; in ROB we have: Ps. 117: 15: "Voice of joy and of deliverance in the tents of the righteous: "The right hand of our Lord has made power," (E. l. t.'s n.)

us be extolled together with them on that hour[377]? If we do not die together with them, by cutting off our own will[378], how will us rise together with them and waiting for hearing: "Come, you the blessed ones of My Father and inherit the Kingdom prepared for you" (Mt. 25: 34). Brother, if God fulfills our asks for we have our Fathers as guides, let's take heed lest our laziness and drowsiness or carelessness or faithlessness will separate us from them. This is for he says: "And if the faithless wants to part with you, let him party" (1 Cor. 7: 15). Let's remember Him Who said that "he who will endure to the very end, he will be saved" (Mt. 5: 18). Let's pray to God ceaselessly (1 Thes. 5: 18), in order Him not to separate us from our Fathers neither in this age or in the age to come. Where could we God if we forsook Him? What could we find better than Him? Let's not forsake the light because of searching for darkness.

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[377] We won't be able to reach to be strong and free, namely to the glory of the true people, and together with Christ as man, if we haven't defeated all the things which enslave us and which show us a weak people, and if we haven't been strengthened by enduring the troubles, as Christ has strengthened His humanity by enduring His sufferings.

[378] If we do not die to that life that leads us towards death or to that life that is weak because of the egotistic passions mastering it, by cutting off our own will, a will that actually is not ours and that rather enslaves us, we won't be able to be "elevated" to the powerful and immortal life, because such a life is truly free and in loving communication with Christ God Whose humanity was the first one elevated at that immortal and eternal life, through cross and resurrection, due to the godlike hypostasis Whom His life was united with.

The human nature cannot reach this freedom and immortality by itself; this would have meant an identity of the human nature to the Godhead, in a pantheistic meaning. But God is transcendent to the world and to the man. The fact that the things of the world are submitted through them to some Laws, and the man is submitted also to some temptations, it shows that the things and the man aren't the supreme and absolute free reality. But there must be such a reality that is supreme and unsubmitted to any law or to any enslaving temptation. And such a reality must be a Person, for only a Person can be absolutely free. Neither the law is free regardless how supreme the law would be. And for the absolute freedom cannot be manifested except in love, in a love that has not shortcoming, the supreme reality must be a consummate communion among persons, namely a (pluri-)Persons communion and still consummately one. Only in communion with that supreme Person the man can receive his consummate and fully-loving freedom, by which the man to overwhelm everything than can enslaved him from the part of the world or of his body which make him affirm an autonomy that he actually doesn't have. This height has been communicated by a godlike Person of a humanity that that Person has made it How own, so that through it Him to communicate that height to all the people who want that, to a humanity which He will never part with. But the people won't be able to become free, or masters on all the things which can enslave them, if they do not want to be free by dying to everybody, though they can be free only through those ones. Into Christ the absolute freedom and the immortality, though they spring out of the transcendent godhead, they have found to themselves a ring which they are communicated to the human community through.

Let's not leave the sweetness of the honey because we take the venom of the snake. Let's not envy on ourselves and let's not hate the illness and love the death. Lest we will receive curses instead of blessings. Let's not anger Christ by serving our enemy. Let's stay awake, let's take vigil, let's step nimbly, let's always be ready, and let's wake ourselves up from the too deep sleep. Let's understand that what God has bestowed to us: not to be under the feet of the saints, but to be the saints' sons and together inheritors with the saints. Blessed is that soul who has tasted these things. Blessed in that soul who was wounded by such a love. Blessed in that soul who has been conquered by these things. Blessed in that soul who cogitates at these things. Blessed in that soul who has stuck himself with these things. Blessed in that soul who is worthy fop these things. Blessed is that soul who put its faith in these things. Blessed is that soul who is consummate in these things. This is for that soul is waited for by the joy and the gladness and the rewards in the Kingdom of Heavens, in the eternal light, there where are present the angels and the archangels and all the heavenly powers, towards the glory of the Father and of the Son and of the Holy Ghost. Amen. Pray for me, brother.

188. (V. 129) The answer of the same Great Oldman towards the same one and towards the brothers living together with that one, who asked for the Great Oldman's prayer's help against the enemies, and to tell them about the life of the other Oldman: Abba John.

Rejoice into the Lord, my all cherished and all-beloved children. May the Lord fulfill your asks with many goods and weaken within you the arrow of the powerful ones and you to girdle yourselves with power (1 Kings[379] 2: 4). You amaze me that you want the benefit of your souls as I want it too, and I pray God, day and night, for the salvation of your souls. I am not saying that you don't want it, but I am saying that you do not know it. This is because from here are starting to become seen the groups and the levels and the measures; and which the inheritance will be. And as a man illustrious in the world and experienced in the things of the present life and knower of

[379] In KJB we have: 1 Samuel. (E. l. t.'s n.)

the ranks and of the honors of the soldiers, he strives to make his sons to fight for power, but his sons are inexperienced and careless and they do not know anything about the honors of the great soldiers, but they want to be masters in wielding their weapons, likewise I am doing to you too. But, forgive me because I have spoken like a mindless one. This is because, my coming to my senses, I have remembered that I am "dust and ashes" (Gen. 18: 27), a bag full of all evilness. And I started to mourn. What have I spoke and said above? Why has the dust and the ashes praised themselves? Still, because I have reached to say that I desire your salvation and that I desire to make myself the cause of all your good, I will do, if I can, everything I will able to do[380].

And about my of-one-soul-with-me son, about the blessed and humble obedient, who has cut off all his will to the death, what can I say to you? Our Lord said: "He who has seen Me, he has seen the Father" (Jn. 14: 9). And He said about disciple that he can do everything "as his teacher" (Lk. 10: 40): "He who has ears to hear, let him hear" (Mt. 11: 15). Forgive me and pray for me.

189. (V. 130) The question of the same one towards the same Great Oldman, regarding the health of Abba who was ill for a long time; and about the souly passions. And if he must visit the old man living in vicinity. And where it comes from the fact that the body feels sick.

[380] Paradoxes of the humbleness and of the love: I suffer because I reckon that I brag myself by telling you that I want your salvation and that I work for your salvation, and in the same time I rejoice myself for doing that. On the other hand, you feel the need for I to assure you about those. And I myself feel driven to give you this sign of life. I cannot do much for your salvation; but I do everything I can; and this is a big deal. The man is more comforted by the thought that somebody does everything that one can for him, than by the thought of doing everything he can for himself. It is the greatest thing to exhaust to death a helpless life for others than to help them by giving the huge surplus without feeling that you will have diminished your power by doing that. Christ worked for us not by elevating us spiritually through an almighty godlike power, but by descending Himself to the weak state of a man, but capable of dying for us. This way of working had an unparallelly greater effect that if He used the work by commandment. This is the glory of the weakness that gives everything for out of love. "The glory of Your bowing down, Christ", we sing at the Lord's Burial Service. The weak power of the body taken by Him it is being exhausted for us. But in the deed of surrendering the body it is shown the much greater deed of the spirit that wants to go infinitely and into eternity, even by accepting the death for in earthly life.

The answer of Barsanuphius: Rejoice, brother, into the Lord. Regarding the health of my son, some of the saints from here could pray for him so he wouldn't be sick even for a day, as I assured him. And it would be so. But in such a case he wouldn't have the fruits of the patience. Doesn't he know what I suffered of? Sickness, fever, troubles, until I have come to this shore of the appeasement. The sick is very beneficial to him by patience and thanking.

Regarding the passions, the man must drive his body as on a slave, in deprivations and in troubles, according to the capacity of enduring.

And visiting that brother it will be a good thing, but gossiping is a dirty thing. This deed testes you. Visit that brother but shun yourself from much-speaking, but, as in the meetings of the Holy Fathers, tell him, for instance: "How are you, Abba?". And then: "Tell us a work of the life. How can we find the path to God. Pray for me for I have many sins", and other similar things. Finally, utter a prayer and leave him in peace.

The body's burden comes out of the evil mixing between your drowsiness and that heaviness coming from the devils. May the Lord strengthen you in order you to fight them according to the law and you to be crowned (2 Tim. 2: 5) into Christ Jesus our Lord Who it is due the glory and the mastery forever and ever. Amen. Pray for me, brother.

190 (V. 131) An answer of the Great Oldman towards the same one: Brother, you told me: "I am sick in my soul and in my body". Bu why then don't you confess your sins so that you to become healthy in you will? You do not know what is beneficial to the soul and to the body. But what is beneficial to your will cannot be known better that you, even by tens of thousands of specialists. Don't you see that I am biting you continuously? If you can, endure that. This is for I am speaking like a mindless one: And because I am speaking like that you are speaking to me likewise. And by talking to you, I am showing that I do not know what is beneficial to me[381]. May the

[381] The best method to heal up the egotistic will is the patience, which there is another will in. That is an experience that nobody can live it as much as does it him who practices the patience. Only him lives that effort. Barsanuphius reckoned the advices he gave through his

Lord give us understanding in all things. Forgive me and pray for me.

191. (V. 132) The question of the same one towards the same Great Oldman, asking also for the Great Oldman's payers: I pray you, honored Father, tall me what is the good will and what is the bad will? In order I to be able to understand your holy words. And forgive me and pray for me, in order I to be delivered from devil and from the disturbance he causes me.

The answer of Barsanuphius: Brother, "all the resting of the body is disgusting to our God" (Paterikon, Pimen 38). This is for Himself said: "Narrow and full of troubles is that way that leads to life" (Mt. 7: 18). So, in choosing this narrow path it consists the good will. And him who keeps this path he chooses to himself a willing trouble in everything, according to his power. Don't you know what the Apostles says: "I torment my body and I bear it enslaved" (1 Cor. 9: 27)? Can you see that even without the body wanting that, the Apostle drives his body enslaved by his will? He who had this good will of the salvation, he must mix in everything a little trouble. For instance: I have the occasion to sleep on a wool mattress, but I choose to torment myself a little, if this can be reckoned as a torment, so that I choose to sleep on a strows mattress that is a little harder; and this is only for the helplessness of my body, being I ashamed by the fact that others sleep on the floor, or on a board, or others put under their heads a pillow of corn stalks, as the one among saints Arsenius (Paterikon, Arsenius 36), and

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letters as equally numerous bites and him who endures those patiently, he will heal his will as it is due. That will that doesn't accept the advice it is a weak will, a will that doesn't work towards strengthening that man and towards peace among people. But the saints take upon himself the guilt of his brother who doesn't accept patiently the advices given to him. This is for the Saint challenges that one, by his will to teach, to reach in the defense of his will. These are the impasses often appearing among people. I want to teach another to renounce to his own will, in his benefit. But maybe him sees in that, and not wrongly, my impulse to impose him my will. He who advises another, he must reach a humbleness making totally obvious the fact that he doesn't advises except when insistently asked for, and only in the benefit of him who asks for that advice, and thus he will be able to avoid a bad effect both upon him and upon his brother. But, in order somebody to insistently ask for an advice and for him to follow that advice, him too is required to having reached a peak of the humbleness. That is a road that both of them must travel, in order they to be able to use one another without any danger, in order to avoid the friction among people in the practice of advising one another.

like many others like him. Others slept by leaning their heads on brambles, choosing that torment to themselves. Have I nearby the water I use for cooking? I must choose, as a lover of tormenting myself, a water source that is farer, so that I will bring a little trouble to my body. Can I eat good and clean bread? I must choose the second-hand bread, so that I to torment myself a little, by remembering them who didn't taste anything cooked, and especially reminding our Master Jesus Who tasted the gall and the vinegar for me. This is that will according to God. And that will according to body it searches for resting in all the opposite things. Don't you understand what are we saying? Behold, I am saying to you: "Shut quickly that door, so that I won't catch a cold". Or: "Brother, you have smoked the food and I cannot eat it", and other similar things. This is the evil will. You must cut off this will and you will be saved. And if you are tormented by it, you must blame yourself and agree your neighbor[382].

You lazy brother, trust the Lord, that "my soul has got thinned like the nets of a spider" (Ps. 38: 15[383]). One gains his salvation with tiredness. And how much deceives himself him who thinks that he will be saved despite him resting in everything! If you toil a little together with me, I will pray God to fulfill your ask. And when you remember God and His saints, the devil and his disturbance will get far from you. If I said that I do not pray the Lord to strengthen you and to give you power in all the good things, I would lie. But "the Kingdom of god belongs to them who strive themselves" (Mt. 11: 12). If we do not force ourselves a little, how could we be saved[384]? Or, how

[382] If you are defeated by your evil will, by your lust, and by your desire for comfort, you won't be able to liberate yourself from those without admitting that yourself are guilty and by agreeing another, namely inversely to what you are doing like when fulfilling the will of the evil one, while thinking that you would actually fulfill your own will.

[383] In KJB we have: Ps. 39: 11: "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah."; in ROB we have: Ps. 38: 15: "And You have thinned up his soul like a spider net; but vainly gets trouble any earthling." (E. l. t.'s n.)

[384] The Kingdom of God belongs to them whoa re powerful in their kindness, in their gentleness, in their humbleness, and in they consummate generosity; the Kingdom of God belongs to those who are powerful in their will of not searching for satisfying their pride and passions, and to those who have been made emperors but they have contributed too to become emperors over themselves. It is always mentioned the "strengthening" and the "power" given by God to those ones. They commit an act of power, of "force" upon themselves, in order they to get rid of their condition as rags, of slaved to their own passions and anger and

could the prayer power of the saints to gain many things, if it didn't work with the deed (Jas. 5: 16)? Pray for me, brother.

192. (V. 133) The answer of the other Oldman towards the same one and towards the brother living together with that brother.

May our Lord Jesus Christ our God to bless you "with all the spiritual blessing" (Eph. 1: 3) and with the grace of the righteousness[385]. Himself is to me a testimony that I want the resting of any man, and especially yours. I am talking to you as to ones of-the-same-soul with me[386], to you who want to willingly walk on the way which we have been walking on, deprived and troubled for His name. Brother, I do not remember myself taking this path for I have found in it the consummate resting, but we have been always mixing in it a little narrowing and trouble of any sorts, because of fearing Him Who says: "You have taken the good things during your earthly life" (Lk. 16: 25) and "Through many troubles must we enter the Kingdom of God" (Acts 14: 22). And this was despite we have been having a lot of money. Himself knows that we have been living in poverty for Him Who has made Himself poor for us (2 Cor. 4: 9). It is not good for us to rest ourselves in anything. He who wants such thing he lives to himself and not to God. This is because one like this cannot cut off his will. Pray for me, brothers.

193. (V. 134-135) The question of the same one towards the same Great Oldman: Tell me, my Abba, I am suffering of thoughts since morning to almost the second hour, and I do not know where this one comes to me. And tell this too: How can the devil depict in my imagination the face of a woman or of somebody else? That image is right in the thought and they do not come to me separately, but together. And what should I do to liberate myself from those?

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greediness, and they to get rid of their quality of toys to all sorts of contrary forced, of demons, and to get rid of their own delusion that by fulfilling their own will they would be powerful.

[385] With the whole grace that makes you righteous, and that fill you up with all virtues.

[386] The French translation usually renders the Greek expression *ομόφυχος* by "as to myself". That means: I feel you, or I live you as on myself.

The answer of Barsanuphius: Brother, if somebody sits without working, he will be occupied with the thoughts coming to him. And if somebody works, he won't find time to receive those thoughts. Therefore, you must wake up early morning and take you mill under your mastery and mill with it your wheat for the bread of your food[387]. This is for, if your enemy takes if before you, you will mill into your mill tares instead of wheat[388].

As about the second question, brother, the painters depict faces by using colors. And if the board which those faces have been painted on, it come to it natural state, those images will disappear. Liberating yourself of those images means stopping in advance the painting of your board. Let's fight and do what it depends on our power and God will come and help us. Pray for me and forgive me into the Lord.

194. (V. 80) The ask of the same one towards the same Great Oldman for praying for him and of the ones living with him.

The answer of Barsanuphius: My beloved children, I am embracing you into the Lord, and I pray the Lord to guard you against all evil and to give to you patience as to Job and grace as to Josephus, and gentleness as to Moses and manhood in wars as to Joshua Navi (Sirach 46: 1[389]) and mastery upon your thoughts as to Judges and power of submission as to David and Solomon and mastery upon the land as to Israelis who have brought peace into it; may it be given to you the forgiveness of your sins together with the health of your bodies as to the many who had palsy (Mt. 9: 2-6) and may Him escape you from the storm as He did to Peter (Mt. 14: 31); may Him deliver you from troubles as He did to Paul (2 Tim. 3: 11) and to the other

[387] In the Volos Edition: "The mill is the mind. If the man has within his mind good and useful thoughts, he won't be able to occupy himself with evil thoughts".

[388] The mind is continuously milling and it nourished itself with that what it mills. If the mind mills evil thoughts, it will get poisoned by those. In addition to that, the thought related to things are monotonous, because of not elevating the man in ever new areas. The thought which the man plans worldly arrangements though, they help him succeed ever better, but the man still remain within those thoughts' limited horizon.

[389] This book, called *The Book of the Wisdom of Joshua Navi, the Son of Sirach (The Ecclesiastes)*, it is not given in KJB, but it is given in ROB. The interested reader can find it on www.academia.edu under the title *Bible Missing Texts*, together with other thirteen other books (E. l. t.'s n.)

Apostles; may Him shelter you against all evil as on His true sons and may Him fulfill the asks of your hearts towards the benefit of your soul and of your body in His name. Amen. Pray for me.

195. (V. 136) The ask and the begging of the same one addressed to the same Great Oldman to pray for being given him those goods fitting the soul.

The answer of Barsanuphius: I rejoice into the Lord and the Lord rejoices into me when good asks are made by my children to me. Namely for the salvation of the soul and for the eternal life. Therefore, you and your ghost must rejoice too, brother, for I have made you a soldier in an exquisite army, so that you to ceaselessly be in the treasury of the untold goods. And you are in that even from now. Therefore, take heed at gaining shiny vestments fitting the army's honor, so that you won't be removed from that army; a humble and wise heart and a well-composed face stranger to any angry or mirky movement. This is for such things need the servants who are in such a place: to be estranged from passions and dressed up in wedding vestments, so that they won't be removed form that place with a big disgrace.

Behold, therefore, that you have joined the army. Do not reject it. That depends on you. I have brought you into the army, you must not leave it. I have separated you from the ones from on the right hand, you must not mix yourself again with those. I have blessed you, so that you must not search for the curse. I have asked you to serve as a soldier in untold and righteous and clean treasuries, but the Ghost told me that it wasn't the time yet. But if somebody strive to make the left as the right and to make the former man as a new man, towards receiving the Holy and Worshipped Ghost, the Ghost will tec ah him all things and He will guide him in such tents where only a few people enter, due to his high obedience, gentleness, and patience[390]. Therefore, you mustn't be lazy, but you must work.

[390] The virtues are a whole (but a whole matching each man). The whole man is elevated on always a new level of knowing himself and the reality, in ever higher and more luminous areas. In those is not active only the man, but also the Holy Ghost. This is for the man is not alone in everything the man does. In evil deeds he is together with the seen and unseen evil ones, and under their influence, or imprinted by their influences. In the good deeds the man is

And you must not prepare to you that food that rots, but you must prepare to yourself that food that remains for the eternal life and that nourished the eternal life into Christ our lord into Whom you must always strengthen yourself, my blessed brother.

196. (V. 137) The same one asked the same Great Oldman to pray for him and top show him how can one become worthy of the clean and spiritual life.

The answer of Barsanuphius: All-beloved brother into the Lord, God have given us to walk without difficulty on the way of His wills that leads us to the eternal life. And I am telling you what this is and what can we gain it like, to that us to achieve the eternal goods. Our Lord Jesus Christ said: "Ask, and you will be given, search, and you will find, knock on the door and it will be open to you" (Mt. 7: 7). Therefore, pray to our good God for Him to send us His Holy Ghost, the Comforter, and the Ghost will teach us about everything. And he will unveil us all mysteries. You must ask for yourself to be guided by the Ghost. And so the Ghost won't leave within your heart any straying or disturbance; the Ghost won't leave into you thinking any sadness or sigh. The Ghost will enlighten your eyes and H will uphold your heart and He will elevate your mind. You must stick yourself with Him. You must believe Him. You must love Him. This is for the Ghost makes wise even the mindless, and He sweetens the understanding and He gives power and He teaches and He bestows the word and He gives joy and justice and long-patience and gentleness and love and peace. So, you have the strong Rock, so you must not get discouraged. This is because the winds and the rains and the rivers won't be able to tear down that house build on this Rock. You have the Great Helmsman Who rebukes the winds and the sea and He appeases them. And the ship is guarded not to sink. You have the Good Teacher Who commands you not to look behind but you to stretch towards the things ahead. Behold the impossible

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together with the good ones, seen and unseen, together with the people on earth and with the saints bodily moved away from us, but he is especially with the Holy Ghost as godlike Person actively penetrating the deepest and - in a way - not fully conscious intimacy of ours. And as He elevated us to the things of the good, He open within us other horizons of the infinite good comprised in Him.

to steal treasure, behold the impossible to tear down tower. What do you praise me for? This is because I couldn't reach those if I do not defeat my anger and if I do not chock up my wrath and if I do not gain that state of serenity which God rests Himself in. Therefore, let's leave the cunningness and let's impropriate the innocence. Let's dig deep and let's plan into our field that fruitful vine and let's prepare ourselves for the wine of the gladness, so that by getting us drunk with it, we to forget our troubles and our pains which want to master upon us towards our soul's perdition[391].

Brother, the will of our Master is that us to be saved. Why don't we want that? You just always pray for a long time so that the grace of the Ghost to com to us. By being the Fathers filled up with His joy, they stock themselves with the Ghost shouting out with a consummate love: "Who will separate us from the love of Christ?" (Rom. 8" 35). And they answered: "Nothing will be able to do that". Let's therefore love, in order us to be loved; let's come closer in order us to be received; let's humble us very much in order us to be elevated (Mt. 23: 12): let's cry in order us to laugh (Lk. 6: 21); let's get sad in order us to rejoice; let's weep in order us to be comforted (Mt. 5: 5). Let's pray the Ghost to come to us in order Him to guide us to the whole truth (Jn. 16: 13). This is for is not lying Him who says: "Ask and you will be given" (Jn. 16: 24). May the Lord help us in everything with His mercy, in order us to find out who we are and what we need and what we must want[392]. To Him is due the glory forever. Amen.

197. (V. 111) The ask of the same one towards the same Great Oldman to pray God to help him advance.

[391] That is the drunkenness brought by the Holy Ghost upon Apostles at Pentecost. That is in the same time the enthusiasm for the totally new state of happiness born out of living the understanding of some high realities, and also born out of forgetting about the grey reality usually appearing to us as an impossible to defeat narrowness.

[392] You couldn't really know on yourself if you do not know God. You need the endless light of God, in order you to see where you are, to see which target you must advance to, and you to see which path you must walk on. If you do not know your own purpose, you won't know on yourself either. If you do not know your responsibility to the supreme forum, you won't know yourself. If the light of an all-comprising horizon is not projected upon you, you won't understand on yourself.

The answer of Barsanuphius: Brother, pray the kindness of Him Who "wants all the people to be saved and to come to the knowledge of the truth" (1 Tim. 2: 4), to give you that spiritual watchfulness that light up the spiritual fire which He came to cast on earth (Lk. 12: 49), He Who is the Master of the heavens of the earth. And together with you I too am praying God, according to my power, for Him Who gives everyone what they ask for with tiredness and with much desire, to destine you too this gift. And by coming Him, He will guide you into truth. This is for He lightens the eyes and He straightens the mind and He banishes away the sleep of the drowsiness and of the carelessness and He makes sparking the ascetics' weapons previously covered by the poisonous rust of the idleness, and He makes their shiny their vestments previously dirtied in the slavery of the barbarians; He makes them feel disgusted of the bringer-of-death ugliness and He makes them desire to be satiated with the spiritual sacrifice brought by our Great Hierarch Who the prophet said about that He cleans up the sins and He erased the lawlessness (Ps. 50: 3[393]). To them who cry He destines to, and them who are humble He bestows the desired things; He waits for the worthy ones to give Himself to them, in order they to inherit through Him the eternal life in the name of the Father and of the Son and of the Holy Ghost. Amen. Pray for me, brother.

198. (V. 112) The same one askes the same Great Oldman to pray for him in order him to be found worthy of "bearing within himself the killing of Christ" (2 Cor. 4: 10).

The answer of Barsanuphius: I joyfully pray God to fulfill to you this good ask of yours. And I believe that God will fulfill your ask. This is for He is not a liar when saying: "Ask and you will be given" (Mt. 7: 7). May God, therefore, fulfill your asks. Amen. But you too must take care of make a little effort for that. This is for, like them who want to be given high clerk positions by the Emperor, even if they have many supporters at the Emperor, until they succeed, they will endure troubles and

[393] In KJB we have: Ps. 51: 2: "Wash me thoroughly from mine iniquity, and cleanse me from my sin."; in ROB we have: Ps. 50: 3: "More strongly wash me up of my lawlessness and clean me up of my sin." (E. l. t.'s n.)

dangers and toils, so that you too must make a little effort in order you to be given the great mercy. This is for "much can the working prayer of the righteous" (Jas. 5: 14). Tell to your brother that is together with you, to my beloved into the Lord: endure a little, for the Lord always rebukes you and by that He bestows you a great mercy. Do not cease rebuking on yourself. "This is for him whom the Lord love, the Lord rebukes him" (Prov. 3: 12; Hebr. 12: 6-7). I am embracing all of you into the Lord and I ask you to pray for me out of love.

199. (V. 113) The same one asked the Great Oldman to pray for him in order him to get out of the former man.

The answer of Barsanuphius: Listen to me, my beloved brother, and make your heart to guard the godlike words uttered you not from a man, but from the Holy Ghost. Jesus is the Doctor of our souls and bodies. If you have any wound, I am taking you to Him and I pray Him to heal you up, if you too want that[394]. This is for He is the Giver of all good gifts. And He fulfills not only your asks but much more than you ask for. This is for Jesus is the Son of God and the light and the power Who embodies Himself from the Holy Virgin Mary, and Who showed Himself on earth and he lived with the people and "He brought on Himself living and well-pleasant to God sacrifice" (Rom. 12: 2), and our Father "to make us to himself a chosen people, aspiring to good deeds" (Tit. 2: 14), "imperial priesthood, holy nation" (1 Pt. 2: 9). He Who has endured these for us, He has left us an example of patience and He rejoices when we ask Him (for following Him)[395]. Therefore, I pray Him to enlighten your

[394] The healing is given by God and the man cannot give his healing to himself; but God doesn't give the healing against man's will. Properly-said, it doesn't suffice the man not to resist God's work, but the man must receive that work by rejoicing of it. This is for the power of God doesn't disregard the man/s will, for God wants the man too to grow up spiritually; and the power of God is bestowed through God's Person-like's will, and it is not overpoured as a nature's force upon the man. The man's rejoicing of the work of God it is influenced by this work. But the man still can oppose it, so that the man opposed to reach in the situation of rejoicing himself of that power. The man's part cannot be separated from God's part. They form a whole. But in this whole of the savior work from within man there must be the man's part as well.

[395] How could Jesus not rejoice Himself when we ask Him for helping us to resemble Him? By this we become brothers of His and we together-inheritors with Him of the Father's Kingdom. That's why He made Himself man and He brought Himself as sacrifice as man, by

heart. But you too must toil and sweat. This is for the Son of God says: "Come to Me all of you who are burdened and I will rest you" (Mt. 11: 28)[396]. I am getting close to Him with much dare. But if you do not come closer to Him at your turn, I will feel a great shame[397]. Jesus doesn't reject anybody. He rewarded even the workers who came on the eleventh hour (Mt. 20: 6). Stuck yourself with Him and do yourself a little effort in order you to take the reward, and that reward might be equal to anybody's else. The Son of God made Himself man for you, you too must become god for Him[398]. This is for He wants this, but

totally consummately surrendering Himself to the Father, as us too to be able to do that our of His power, by renouncing us to our egotism, and by surrendering ourselves to the Father and to one another. All Barsanuphius's advices are Christocentric. The image of Christ is the target which we advance towards in our efforts of consummation, and out of Him we take the power to do that. Especially out of His power that culminated in enduring the cross, we too take power to endure.

[396] Maybe we are asked here a partaking to the toil of him who prays for us, but it might be also that we are asked to be partakers to the toil of Chrit, as one could deduce out of the things said further on. Jesus is praying even now for us to the Father, by presenting His sacrifice as ground for that, as one can see from the *Epistle towards Jews* (7: 24-25).

[397] He who prays for somebody who doesn't make himself something for achieving what he asks for from God, he will turn back from Christ empty handed and ashamed. This is because that one doesn't open himself in order to receive the things asked for him from Christ. So, even the care for not seeing your brother ashamed, whom you have asked to pray for you to, you must do yourself something in order him not to get ashamed. You cannot be in the pub feasting, while a friend intervenes to somebody to get you a job, guaranteeing for you. If God sees another person asking something for you but you are unworthy of that, God won't give you what that person asks for you.

[398] He descended to what you are in order Him not to leave you there where you are, but in order Him to elevate you forever there where He is. But he doesn't do this without you willing it. Do yourself something so that Him to be able to elevate you to His state, for He has given you power to do yourself something on that purpose. The Son of the Heavenly Emperor has come to you in order Him to elevate you to the dignity of son of the Emperor and equal to Himself. You must receive what you are given. You must receive the power for Him in order you too to become powerful. He offers you a great honor, you must not refuse it. And this is in order you not to make His descent, His toil, His sacrifice in vain, by laughing at those. How much gentleness is shown in this love report instituted by the Son of God with us, by making Himself man! He bestows us the happiness in order us to rejoice of it. But he shows us that by doing us so we bring joy to Him too, for He makes us happy not only for our joy but also for His joy. The happiness flows out of Him and not out of ourselves. This means that his human nature is borne by a godlike hypostasis. But He ties His joy as Man to the receiving by us of the happiness He is bringing to us. By and large, our happiness would not be complete if there wasn't somebody else to rejoice for our happiness, and if we didn't try to bring happiness to others too through our happiness. Christ will rejoice if our happiness will increase others' happiness. Egotistically tasing the happiness isn't actually a happiness. The happy one is envied by others, and the happy one who doesn't communicate his happiness to others he won't be fully happy. Christ come to consummate the mode of our happiness according to the model of thew happiness of the Holy Trinity.

you too must want it. I too am praying for you in order you to be liberated form the former man. But you too must do something for that. God have given you mind, you too must give Him your mind in order Him to elevate your mind to heavens, so that your mind will cogitate at the realities from above, there where He is. This is for I too am praying for you to reach together with everybody "who love His name" (Ps. 68: 40[399]). On this way one could be liberated from his former man.

Jesus told His apostles: "You are the salt of the earth" (Mt. 5: 13). He called earth the body. This is for it is said: "Duts you are and into dust you will return" (Gen. 3: 19). Yourself must become salt, by salting and by drying the rottenness from within you, and by killing the worms, namely the good thoughts form within yourself. And if you do this, I will toil together with you to salt they together with you, in order they not to spread their stench, by increasing some through others. God, our Savior, He wants us to be saved. But it is our duty to ceaselessly shout out: "Save me, Lord!"[400]. And He will save you. This is for some ones shouted out and they reached "the shore of His will" (Ps. 106: 30[401])[402]. I hope you too will enter there, if you give me your hand according to your power[403]. This is for, by doing so, you too will reach there, according to him who said: "So you must run that you to grab: (1 Cor. 9: 24). Pray for me, in order I not to be condemned as one who talks but who he doesn't do what he talks about.

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[399] In KB we have: Ps. 69: 36: "The seed also of his servants shall inherit it: and they that love his name shall dwell therein."; in ROB we have: Ps. 68: 40: "And the nation of His believers will master it and they who love His name will inhabit it." (E. l. t.'s n.)

[400] In the conscience of our helplessness of existing and of saving ourselves by out power, there is the conscience that God has created us and He upholds us and He saves us. BY this we open ourselves to His power. Of our humbleness consists the possibility of our openness to God so that God to fill us up with power.

[401] In KJB we have: Ps. 107: 30: "Then are they glad because they be quiet; so he bringeth them unto their desired haven."; in ROB we have: Ps. 106: 30: "And they got gladdened, for the waves got appeased and thew Lord guided them to the desires shore." (E. l. t.'s n.)

[402] He who enters the God's will, or inside the things wanted by God, he will enter the quietude, for he will have entered that area where the live I not menaced by death.

[403] I am holding you by hand, but you too must hold me by hand as tight and you can. This matches also the union between the power given you by God and the power produced within us by His power. His power holds us up, but only if we want to be held up by it, and only if we too make efforts to hold ourselves on it. We must use all the power we have, or all the power wakened up by Him within us in order us to desire that power and us to open ourselves to it.

200. (V. 114) The question of the same one towards the same Great Oldman about the diverse thoughts and about the true path to God.

The answer of Barsanuphius: All the things you have been writing me for I to ask God for them through my fewness, my non-worker brother, all those asks of your keep piling up: to liberate yourself of the former man and to reach the holiness of your soul and of your body and you to be saved with all the saints into the Kingdom of God. This is actually that measure that I showed it to you: you to deliver yourself and you to clean yourself of your former man. And I, mastered by my love, I will pray God to give you much more than you have asked for (Eph. 3: 20). And if you do not impede God through your drowsiness and through your carelessness[404], and you will wonder and you will extoll God for the way he will move you from inexistence to existence[405]. May God forgive you for the sins you have committed and may Him prepare forgiveness for you, for the things you have done after those.

Regarding the night-hallucinations, they are from the devil who tempts you because he envies you. The devil wants to mock you because you repent to God. The devil wants to show you that the repentance has no power. But yourself too must not bend down. This is for you have a great help in the prayers of the saints. When you are kidnapped by word or by deed to do

[404] We impede God to do His cleaning work upon us and to endow us with His gifts, not only by resisting Him directly and willingly, but also by remaining drowsy and careless and by not wanting to become powerful us too. This is for God wants us too to become powerful subjects, by using us His power. Not doing this is another stubbornness of ours opposing God. God lets Himself to be impeded by our drowsiness, for He doesn't want to lower us to the inferior level of some objects forcedly "saved". If we do not want ourselves too to be strong, and if we do not make efforts on this purpose, God cannot make us strong without us willing it. The lazy one doesn't oppose but he neither collaborates. One falls under the level of the human being by laziness as well.

[405] Being drowsy, not wanting to progress as itself your nature asks you to, it means letting yourself mastered and carries away like you would be an object. Bu by being a man you cannot be reduced though, by idleness, to the total state as object, but you will become the slave of your passions. Being drowsy means letting yourself be locked un in the prison of the helplessness and of the boring monotony, it means falling off the fulness of the existence in an apparent existence, in a nightmare, which you will no longer be able to make any liberation gesture, but there will be done with you – though it will seem to you that you are the one committing those – there will be done things which won't actually be done by yourself. This is the souly death on earth and then, as a peak of this death, it comes the eternal death.

wrong to somebody, you must force yourself to bow down before that one and God, by seeing that, He will cover you up against your enemies.

Regarding the foods, let's not take too much care of our body. This is because sometimes happened this to be a war from the devils, in order they to throw us into worries and, by persevering us into worries us to forsake the goods placed in front of us.

And about the true way towards God, I must not talk now to you about it for bringing you to despair. But you must believe that God will save you as a gift, through the prayers of the saints. This is for the prayer of the saints can make God lenient. Pray for me, brother.

201. (V. 115) The question of the same one towards the same Great Oldman about idleness and about other thoughts.

The answer of Barsanuphius: God Who is the only One without sin, and "Who saves them who believe in Him" (Dan. 13: 60), may Him strengthen your love in order you to serve Him with holiness and with righteousness on all the days of your life (Lk. 1: 75) on the altar of the inward man, there where one brings to God thought sacrifices: gold, incense, and myrrh, and there where is being sacrificed the fattened calf and there where it is sprayed with the honored blood of the unblemished Lamb, there where one hears the voices full of harmony of the holy angels[406]. "Then they will put calves on Your altar" (Ps. 50:

[406] This inward altar of the man, which Mark the Ascetic also (*About Baptism* / *The Romanian Philokalia*, volume I, p. 282) and Kallistos the Patriarch (*Heads about Prayer* / *The Romanian Philokalia*, volume VIII, p. 328) - both of them - spoke about, it is not separated from the heavenly altar. That mind that is open to God it will communicate with the heavens where Christ is the Supreme Hierarch Who bring the supreme sacrifice to the Father, on the altar of the human heart, there where Christ stays in the consummate love of His Father for Him as man, and therefore also for us; that is the glorious sacrifice for the untold love manifested in it for us, by all the angelic groups. That man who feels this in his union with Christ, that man is himself penetrated by hat state of the Lamb who sacrifices Himself, and that man too will become gentler in this state of sacrifice. "The Kingdom of Heavens is within you". Together with Christ the Lamb, the man himself as a lamb brings sacrifice to God on the altar of his heart all his thoughts and feelings as some calves. The man is united at that spiritual height with the Father and also with all the saints and with all the people who are doing the same thing. The first one embraces him, and the last ones will be embraced by Him, spiritually, with love.

20[407]). "Then" ... when?! Then when our Lord comes, the Great Hierarch Who brings the bloodless sacrifice and he received it[408], then when in His name it is heard - by the ears of the man with palsy who stays at the beautiful gate of the temple – the joyful voice: "Stand up and walk" (Acts 3: 6)[409]. Then "He enters the temple, walking and jumping and praising God" (Acts 3: 8). Then ends the sleep of the idleness and of the nescience. Then the five wise virgins light up their candles and they enter, singing, together with the Bridegroom, the holy chamber of wedding (Mt. 25: 6, 10). Then the wise virgins urge on one another signing without disturbance: "Taste and see for the Lord is good. Blessed in the man who hopes in Him" (Ps. 33: 8[410])[411]. Then the wars and the defilements and the (passionate) impulses cease, and the holy peace of the quietude of the Holy Trinity becomes master[412]. And the treasure[413] is sealed and it will remain unrobbed. Pray yourself in order you to understand, to reach it and to rejoice of it into Christ Jesus our Lord. Who it is due the glory forever. Amen.

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[407] In KJB we have: Ps. 51: 19: "Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar."; in ROB we have: Ps. 50: 20: "Then You will accept the sacrifice of the righteousness, the offerings, and the total burnings; then they will put calves on Your altar." (E. l. t.'s n.)

[408] God brings Himself sacrifice as man and He receives Himself as God.

[409] The man with palsy in this case is that one who stays next to him whose house has become temple where our Lord has come and brings sacrifices. Christ raised him up from the palsy keeping him helpless in the slavery of his passions. He is being filled up now with power, he becomes healthy, so that he can use the resources of his nature. He can walk in good thoughts and deeds, united with Him whom Christ is within.

[410] In KJB we have: Ps. 34: 8: "O taste and see that the Lord is good: blessed is the man that trusteth in him.": in ROB we have: Ps. 33: 8: "Taste and see that the Lord is good; blessed is the man who hopes in Him." (E. l. t.'s n.)

[411] The whole liturgy is a song of joy raised by the believer to God, in their communion with one another, for they are imparted with the All-Good One, and for they have been imparted with Him. The wise virgins are, during their earthly life, those souls who allow themselves to be influenced by Christ, souls who spread the light of Him Who is within them as in a temple.

[412] Into the Holy Trinity the love is peace, for there is the supreme unity in love among Trinity's Persons, for in this love They have everything. He who by fighting the wars which tempt him, wars coming him from thoughts and from worries related to the world, he will advance in quietude, he will advance into the peace of the Holy Trinity.

[413] The treasure of the goods and of the gifts from the Holy Trinity, which are given to that man who have been elevated to quietude by defeating his temptations by restraint, by patience, by humbleness, and by love. The treasure of these goods have become steadfast within such a man, and it is sealed within him by the long fighting for it.

202. (V. 116) The question of the same one towards the same Great Oldman about the hidden temptation and about advancing.

The answer of Barsanuphius: I wonder about your love, brother, because you do not know the plots of the devils. As God confessed to Job the devils got man against Job. And when the devils found out that the child was about to be cleaned, the devils shook him (Mk. 9: 26). Likewise, when I see someone progressing, the devils tempt him because they envy him. But they do not tempt him who progresses by deed, because this one defeated the devils. But the devils tempt, with the lenience of God, on him who has started to advance by the grace of the prayers of the saints, so that he will know his weakness and he won't get proud for this gift. And there are numerous armies ordered ones above others, likewise there are many dwelling places at the Father of the lights placed ones above others. Because, if there weren't so, why would they be numerous?[414] May God strengthen you in His fear. Pray for me.

203. (V. 117) The question of the same one towards the same Great Oldman about the progress of the soul and about him advising a brother and about the trust in him who is their common Father.

The answer of Barsanuphius: Believe me, my all-beloved one, that due to God you are not staying outside the gates of the Kingdom of Heavens. But you must carefully take heed at yourself in order you not to be removed from there. This is for it belong to God to bring inside that man whom the saints pray for, but it depends on that man to remain there and not to be removed from there[415]. And by the will of God, I am gradually lead you towards the peaks. So, you must have courage into the

[414] The fear of God strengthens the man, and it doesn't annul the man. This is for the fear of God makes the man fighting everything that enslaves him, in order the man to be free out of God and for God, in order the man to receive within himself the high riches of God. God likes receiving the love from the man who is strong in his freedom, and not from a slave.

[415] The prayers of others for us take us into the Kingdom od God, but only our own deeds will stabilize us there, by giving our person stability in good.

Lord and you must walk zealously on His path, and you will be helped by Him in His name.

As about that brother, you must behave to him with a humble heart and you will speak to him if God sends something within your heart in order you to tell it to that brother. Think at the fact that, because it was necessary, God opened even the mouth of the donkey (Num. 22: 28). And if everything is from God, you will attribute to God the benefit coming to your brother through you. And if God sees your humbleness, He will place on your account the payment for that advice, despite being Him the One Who gave that word to your mouth[416]. Thus, he will be fulfilled to you what was written: "A brother helped by a brother are like a fortified stronghold surrounded by walls" (Prov. 18: 19). Our Lord Jesus Christ will help us to do every good thing. Regarding the most-unimportant servant among all, if God has bestowed you the trust in that one, God is Him Who gives the increase and the guarding[417]. This is for the all-unimportant one cannot unveil mysteries to people, but "God makes all things in everybody" (1 Cor. 15: 28). Forgive me, brother, and pray for me.

204. (V. 118) The question of the same brother towards the other Oldman: What should do him who wants to appease himself in withdrawal for the name given to you. This is because of fearing that such a name above his actual condition will cause him losses, as the Fathers said: "Woe to that man whose name is above his work" (Paterikon, Silvan 10). And if he must talk to some people or to nobody at all.

The answer of John: The name of the glory which are above work had by somebody do not harm him who doesn't enjoy the said things or who doesn't approve those, as neither him who is accused of committing a homicide won't be found guilty if he hasn't committed that crime. One like this must

[416] God sand the man reciprocally attribute the good advice. Only the man's humbleness, who attributed everything he receives to God, it truly can give good advices. God, at His turn, he attributed to the man's humbleness the serving brought by the man to God as humble tool of the advices given by God Himself.

[417] This all-unimportant servant if Barsanuphius himself. He humbly speaks about himself at the third person. He answers the affirmation of the brother about trusting him, by telling him that the brother must trust God Who has given him power.

think that: "They have this opinion about me because of not knowing who I really am".

And talking to some people but not to other people, or rejecting some people while welcoming others, it will make that one to make differences among people. But him who totally reject this worry – I am talking according to my stupidity – he does right, by knowing his helplessness[418].

205. (V. 119) the question of the same one towards the same Oldman: I pray you, honored Father, descend to my helplessness, and if somebody among the fathers wants to come and enter my monastic cell in order to do me a prayer, allow me to receive him. This is for I see myself as burdened by idleness. Allow me to do that until God will strengthen my soul through your prayers.

The answer of John: I pray your love, my brother, not to throw me upwards, for I am mindless and I will get proud. And I must realize that I am low. When you tall me "descend", it means that I would sit into height. But don't you know that I am required (by God) to be lower than any man? He who is beneath he will have not place where to descend lower.

You have the advice of the Holy Apostle: "Examining all the things, you will keep the good" (1 Thes. 5: 21). Everything a man does out of his fear for God, it will be beneficial to his soul. So, if you benefit out of meeting another, I do not impede you from this beneficial thing. But among those coming to you in order to pray for you and to be beneficial to you, I reckon myself useless. Besides, either you meet other or not, may God to strengthen your true love. Why am I counted among the people useful to others, while I am searching that for myself? My joy it is your gain[419]. So, by meeting and by benefitting of those

[418] He who avoid talking to all people he will no longer be worried about choosing whom to talk.

[419] I am not praying only for your benefit – says John – but for myself as well. This is for by making you benefit out of my prayers I too gain out of the love which I am doing those prayer with. And thus, what is a gain to you it will be beneficial to me as well, and therefore I must rejoice of that too, especially if I ascertain that my prayer has been listened too. But as one can see out of the following phrase, the author of the letter reckoned that he gained out of the benefit brought to the addressee by them who visit the addressee, for he asked those to pray for himself. Of this intertwining of everybody in prayer it consists the benefit of all.

meetings with the saints who come to visit you, ask them to pray for me as well, out of love. That's why I reckon that meeting people in the name of God it is a good thing; while also avoiding to meet people for the name of God it is a good thing[420]. May God keep you healthy.

206. (V. 138) The same one, after he cut off the meetings with many, he tries to meet a certain one. So, he asked the same Oldman: Because I like somebody and that one wants to meet me, should I meet you or not?

The answer of John: If you live somebody, what do you have against others? Why don't you meet all of them" Is there any reason for that? Take heed at what soul you are in, and if you want, you could meet that one, but while rebuking on yourself. Pray for me.

207. (V. 120) Of the same one towards the same Great Oldman: Asking the Great Oldman to pray for him and asking about the consummate quietude (withdrawal).

The answer of Barsanuphius: Our Lord Jesus Christ, the Son of the blessed and highest God, may give you power and may strengthen you for receiving His Holy Ghost, so that through His good dwelling Him to teach you about all things and Him to enlighten your hearts and Him to guide you into truth (Jn. 16: 13) in order I to see you flourishing as the palm trees in the Paradise of God and you to be like some olive trees full of fruits (Ps. 51: 7[421]) in the middle of the saints and "as a true whole fruiting vine" (Jer. 2: 21) in the godlike place. Mey the Lord make you worthy of drinking out of thy "wisdom spring" (Prov. 18: 4). This is for, as man as have drunk out of it, they have forgotten about themselves, by exiting whole out of

[420] When you meet other people inn order you to ask them to pray for you and for the people who are absent, or in order you to pray together with them, that is a good thing. But if you do not meet them, in order you to be able to pray to God in quietude, that is a good thing too.

[421] In KJB we have: Ps. 52: 8: "But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever."; in ROB we have: ps. 51: 7: "But I, as a fruiting olive tree in the house of God, I have hoped for the mercy of God, ever and forever and ever." (E. l. t.'s n.)

their former man[422]. And from the spring of the wisdom, they have been guided to another spring, that spring of the love that never falls (1 Cor. 13: 8). And elevated on this level they have achieved the non-strayed and unscattered measure, and reached to be whole in their mind and in their eyes and wholly alive and wholly luminous, and wholly consummate, and wholly gods[423]. Did the saints toil? Now they have been extolled, they have been glorified, they have been filled up with shininess. They have reached to life because they have died. They are gladdened and they gladden themselves[424]. They are gladdened in the unseparated Trinity and they gladden the powers from height[425]. You must wish to reach their level, you must ascend together with them, you must aspire to their faith, you must gain their humbleness, you must achieve their patience in all things, so that you will receive their inheritance. Keep their love unfallen, in order you to find in the untold goods "the things the

[422] That former man of the sins, he thinks too much at himself in egotistic sense. He who drinks out of the godlike spring of the true wisdom, he will forget about thinking at himself in this egotistic meaning, but he will discover his true self and the dependence of his self on God, so that he will place the accent not on his self but on God and all the other people loved by God. In this sense, such a man goes out of himself.

[423] The whole their being is understanding, the whole their being sees beyond the realities perceived with their senses, or they see through the realities perceived with their senses; the whole their being is alive, generous, joyful, not having anything dead in it; the whole their being is enlightened and it spreads around the light of the joy, for it is elevated on the level of the godhead according to grace.

They have removed through death the walls which separated them from the true life in communion with God and with their fellow humans. They have killed the dead life from within them in order to fill themselves up with the true life. The word from the text is taken from Paterikon (Abba Bessarion 11).

[424] They are gladdened by Christ and they gladden Christ, for they have reached the gladness through Christ. They are gladdened by Christ and they gladden other people. Out of the glad one is being spread gladness. And they who are dispassionate, who are elevated in the love too, they rejoice of the gladness of those ones, and that means that the gladness of those ones will pass to them too. You have to totally die to yourself in order you to be able to truly live out of God's life and out of others' lives which will be communicated to you after you have torn down the walls of your egotism. Your death out of generosity means exiting the prison of your egotism. We bear within us the death because of our egotism, right out of the seed of our parents whom we are born to. But we can transform that death in a death out of generosity. And that will pass us to life. In both cases we are born to die: us to die the willing death of the love for others, or us to die a death out of our egotism.

[425] The powers from height are not envious on the gladness reached by the saints. On the contrary, the powers from height rejoice themselves too of the saints' gladness, for having new companions in knowing the untold love of God and they increase that knowledge in communication. The glad singing of each one strengthens the common choir.

eye has never seen and the ear has never heard" and the followings (1 Cor. 2: 9).

As about quietude (withdrawal), you must live in ascesis for a little longer, and God will have mercy on you.

May God enlighten your heart in order you to understand these words. This is for these words are difficult to understand to them who haven't reached their measure. Forgive me and pray for me so that I won't remain below this height, as an unworthy who I am.

208. (V. 121) The question of the same one towards the same Great Oldman, if the Great Oldman allows him or not to consummately withdraw himself into quietude.

The answer of Barsanuphius: I told you love, my beloved brother, about the quietude (withdrawal), that you must wait for now, and not because I wouldn't want you to enter the state of this measure, by any means! But by wanting I that and by praying God to bestow you that state in a great abundance. This is for my great joy is your progress, of all of you. And the gifts (the charismas) are given by God at the right times and He calls us and He helps us and He guards us. This is for it was said: "Not him who praises on himself he is also proven, but him who praises the Lord" (2 Cor. 10: 12). So, if you want to build up your house, you must prepare, before all, the necessary materials. Only after that the craftsman can come and build your house. And the material needed for such a building are: the strong faith in order to build up the walls, luminous windows able to let the sunlight enter that house and enlighten it, so that there won't be any darkened corner in that house. And the windows are the five senses upheld by the honored wooden cross of Christ, which bring the light of the thought (spiritual) sun of the righteousness, and they don't want to be within that house any darkness from the enemy who hates the good. Then you will need also a roof that to cover the house, "so that, during the day, the sun won't born you, neither the moon during the night" (Ps. 120: 6[426]). And the roof is the

[426] In KJB we have: Ps. 121: 6: "The sun shall not smite thee by day, nor the moon by night."; in ROB we have: Ps. 120: 6: "During the day the sun won't burn you, neither the moon during night." (E. l. t.'s n.)

love for God, that love that "never falls" (1 Cor. 13: 8), and the roof cover the house and it doesn't allow the "sun to set over our anger" (Eph. 4: 26), so that we won't be blamed us on the day of the judgment and the Gehenna's fire won't burn us; neither the moon will testify about our idleness and carelessness from during night. Finally, that house must have a door allowing the man to enter it, and that door guards him who live inside that house. And by saying door, brother, I understand the spiritual door, or the Son of God Who said: "I am the door" (Jn. 10: 9). After you have prepared to yourself that house, so that there won't be anything unpleasant to Christ, the Son will come together with His blessed Father and with the Holy Ghost and They will make to Themselves and dwelling place within you (Jn. 14: 13) and They will teach you what the quietude in withdrawal is and your heart will enlighten within you with an untold joy. Amen.

209. (V. 122) Asking for prayer and to teaching, by the same one, form the same Great Oldman.

The answer of Barsanuphius: Our God Jesus Christ to enlighten the eyes of your heart, my beloves and all-desired son, to that to shine within them the light of the Holy and only-Mastering and of-One-Being and worshipped Trinity, in order you to be guided to understand His holy mysteries and you to rejoice eternally; in order you to exit Egypt, and you to separate the sea with your staff, and you to escape from the hands of the barbarian Pharaoh, and you to celebrate by bringing sacrifices to God[427]; so that you will be able to eat the Passover into holiness[428], and your lips to flourish like a palm tree through

[427] In any religion the celebration is united with the sacrifice. But in Christendom it is brought the highest sacrifice: the willing sacrifice of the Son of God as man, and united with Him the sacrifice of our own being as sign of obedience to God and of consummate love for God. This is the celebration of the praise brought to God for He bestowed us all the things and, above all, our existence; and it is the celebration of our elevation from the death maintains within us by our egotism, to that consummate life coming to us from the unimpeded – by our egotism – union with God into love.

[428] Our Passover, or our Paschal Lamb, the Lam Whom we cross from death to life through, He is Christ. BY eating Him, He will become our being that does this crossing, or the Passover, and this is for throughs sacrifice we will be sanctified, we will exist the egotism of our sins. This is our crossing or our Passover.

the holy and honored blood[429]; so that by girding up your girdle and by keeping the staff with clean hands, and by wearing footwear in your feet, you to unimpededly advance, and you to feed yourself with the mana from heavens mediated by the clouds with are together-servants with you[430]; so that your coat won't get worn out anymore (The Second Law 8: 4), neither the hairs of your head to grow anymore[431]; in order your heart to be cleaned up for receiving the law of its Lord and you to smash into pieces the cast calf from the middle of your people and the earth will swallow your enemies who resist you; in order you to defeat the emperors of the Amorites and God to consume the seven peoples from in front of you; so that you to inherit their land forever[432]; and you to cross River Jordan with the power of the godlike working of wonders (The Second Law 11: 31); and then you to conquer the stronghold of the palm trees (The Second Law 34: 3)[433]; and you to save Rahab, the prostitute who believed in God (Joshua 6: 23-25); and you to sow and to plant and to eat and to get satiated and to glorify God Who has given you this land; and there not to be within you another god. Finally, you to be saint to God and your country no longer be stormed by other nations, for you will be fearsome to them. And you to kill Goliath so that you will reign together with David and you will exist the former things by finding the new life. And you to believe Christ in order you to be crucified together with Him and you to die together with Him and you to be buried together with Him, so that you to rise full of shininess together with Him, and you to be elevated together with Him and you to

[429] After we eat Christ, our Passover, our lips will flourish like some palm trees, as a sign that we have crossed from death to life. We have received the blood of a new life, an imperishable life. This fact was imagined by Israelites after they ate their paschal lamb and after they had crossed to a free life through the sea split by Moses, and they reached an oasis where there were palm trees.

[430] The clouds are the ones mediating the light coming from Christ.

[431] The vestments of the cleanness no longer get worn out and they no longer bring you to death, as the vestments of the sin do. The hairs of the head will no longer grow up continuously so that they won't need to be cut. Everything is a sing of imperishable youth. The life of God and the live of the man into God doesn't get old, for it doesn't get closer to death, btu it is eternally young and it is ceaselessly in the fulness of the vigor.

[432] The land of the Kingdom of Heavens destined to all the angels, it has been passed from the fallen angels, by God, into the inheritance of the people who cross to the true life into God.

[433] The stronghold of the palm trees is the image of the city where there won't ever be death or oldening.

eternally live to ether with Him (Rom. 6: 6-8; Col. 2: 12)[434]. Therefore, you soften the wax, and the wax will become more pleasant to touch. This is for, when you will have softened the wax, you will find out in it's the meanings of the eternal life, int Christ Jesus our Lord. Amen.

Regarding the brother living together with you, bear him according to your power. This is for the healthy one must endure the ill one, until God will do what is useful. "Rejoice into the Lord" (Phil. 3: 1).

210. (V. 123) The ask of the same one towards the same Great Oldman: Holy Fathers, bless me with a spiritual blessing and sanctify the monastic hat and the monastic robe which I have sent to you, in order I to have then as cover into Christ Jesus our Lord, against all evil.

The answer of Barsanuphius: My beloved brother, if our Master Christ Who can do anything, the Lord of the heavens and of earth, He told him who got close to Him: "Be it to you according to your faith" (Mt. 9: 29), what could I tell you, because I am poor and deprived of everything? God of the blessing may bless you with the whole spiritual blessing, and with the whole grace of the righteousness; and to make you partaker to the shininess of the saints, and inheritor of the Kingdom, and liberated from the dishonorable passions[435] through the prayers and through the mediations of the saints. Amen. Regarding the things you are asking for, for you trust me, I will wear them for three days and I will send them back to you, when they will be sanctified by my encounter with God, through the prayers of the saints. I ask you to pray for me as well, when I will be in such an encounter[436].

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[434] The savior work of Christ it received through faith and it is that power which we too will be elevated by, together with Him, by bearing our cross and by resurrecting us together with Him. Our salvation isn't an exterior fact, but it is an internal growth. Our consummation is Christological.

[435] The Emperor is Master and not a servant. The slave of the passions cannot be inheritor of the supreme Kingdom. And the freedom from passion gives shininess, while the egotism makes you darkened.

[436] A subtle and delicate play of nuances: they will be sanctified in their encounter with God, but that will take place through the prayers of the saints. But also, him who asks for that blessing, he too is asked to pray.

211. (V. 139) A certain presbyter among the Fathers, after living in ascesis for a long time, in deserts, and then wanting to appease himself in a withdrawal in the monastery, he once asked the other Oldman how must him start his appeasement?

The answer of John: Joh the Baptist told to our Master Jesus Christ: "I need to be baptized by You, and You come to me?" (Mt. 3: 14). Still, your love has done good for teaching us through humbleness to get ashamed and to confess our passions. This is for doubtlessly: "the smaller one takes blessing from eth greater one" (Hebr. 7: 7). So, you are the one to heal me. For you are a presbyter, a spiritual priest of God, who is called to anoint with oil those who are ill and to heal them of their bodily illness, by uniting the anointing the forgiveness of their sins (Jas. 5: 14-15). So, I cannot advice the one who is superior to me, because I haven't been called to priesthood because of my unworthiness, I whose white flower of his hairs hasn't stopped my senses from my youth? If that man who asked me was like me, my impulse to much-speaking wouldn't let me stay peacefully and not to answer him. This is for I have an uncontrollable tongue. And I would tell him that a child advances from the small teachings to the big teachings. Shouldn't him answer that: "yes, it is so"? And everything I reckoned that I had to tell him, I would tell him. So, you too, stay withdrawn (appease yourself) for five days and meet others for two days. And if your sitting (withdrawal) is according to God, namely if you reach to know that what you search for by your sitting, you won't fall in the hands of the devil of the vain-glory. This is for he who knows what he has intended to do by coming into city, his heart will desire that and he won't deviate to other things. This is for he who searches will fall differently. Forgive me, Abba, for I do not have more to you to you. And pray for me, for the Lord. For I do not have either deeds or word.

212. (V. 140). The question of the same one towards the same Oldman: When I loose my body more that it needs, it won't feel well in its serving. But again, if I loose it less that it needs, I fear not to get my body tired too quickly. What should I do regarding this? And regarding the Holy Impartation, for I want to

be imparted daily, it is a burden if I ask for the Holy Impartation to be brought to me, the sinner, or must I descend to be imparted? But in this case, how could I not lose the appeasement of the state of withdrawal?[437]

The answer of John: I told you before, Abba, the words of John towards the Savior. But you have written me again, me who I am stupid and mindless. But if John didn't resist to the very end, who am I, for I am nothing, to reject your ask? So, I am telling you the truth that I and nothing and I do not nothing, but in order to obey you, I am going to tell you what I have within my heart. I cannot assure you that is so, but I am going to tell you what I can[438].

God doesn't ask the ill man for a bodily serving, but for a spiritual serving, namely for the prayer. This is for he says: "Pray incessantly" (1 Thes. 5: 17).

Regarding the body's diet, if the body cannot serve when taking more food, and when not taking you fear the helplessness, you will keep the middle: neither up, nor down. And thus, it will the Scripture be fulfilled, that says: "Do not deviate either to the right or to the left" Num. 20: 18). But give your body a little less than it needs, for this is the way of the Fathers: not to be either loaded or weakened in living.

And regarding the bringing of the Holy Impartation to you, when this is not contempt, but it is because of illness, it won't be towards damnation. This is for the chieftain of the doctors come Himself to them who are very tired and ill, as our Lord Jesus Christ came before to us who were sinners and feeling sick. Forgive me, Father, for by obeying you I have spoken I the worthless.

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[437] He who asked doubted about asking to be brought the Holy Impartation to his monastic cell. It seemed to him that asking to be brought up to him (or maybe his monastic cell was on a hill?), he would reckon himself superior to it. That's why he asks if he ought to leave his monastic cell and go to be given the Holy Impartation, or better said climbing to it, and thus to interrupt his withdrawal (appeasement).

[438] Another paradox: if I answer you ask for giving you and advice, I will be in danger to get haughty. On the other hand, I do not have the right to remain silent and so to disobey you because of being against in the danger of getting haughty. So, I prefer the risk of being tempted by pride by answering your ask that to reject it. And I will fight, by answering your ask, not to be overcome by pride. That's why, lo, I am telling you from the beginning, even before giving you the required advice, that I am nothing and I know nothing. But I am not assuring you that it is good that what I am going to tell you. But I am telling you what I have in my mind.

213. (V. 141) The question of the same one towards the same one: Because a widow whom injustice has been done to, she asked me to write to the governor, I have two thoughts related to that: one thought tells me that I have come here in order I to die to the world and, if I wrote I would transgress my obligation assumed by me to die to the world; the other thought tells me that if I didn't write, I would transgress the commandment telling us to help them in need. My beloved Father, tell me what should I do?

The answer of John: If you had been dead, would have any widow come to you for asking you to help her[439]? And if you helped that one and there came another one, if you overlooked the last one you would transgress the commandment. The dead doesn't take care of such things. Even if they speak against you, you won't let that bring any disturbance to you.

214. (V. 142) A brother living into monastery and serving an ill old man, he asked the Great Oldman about his thoughts.

The answer of Barsanuphius: You are mindless, and that's why your thoughts master upon you and especially your impulse of justifying yourself. The Lord wants you to have any man superior to you. So, show obedience to the old man in everything and do whatever he tells you to do, either regarding the food or the drink, or anything else. You will obey him even if that is a difficult thing to do, as Abba for advice, and anything he tells you to do you will do so[440]. Regarding the singing of psalms and regarding the taking of vigil, you will do what he tells you to do and that will be to you towards the salvation of your soul. And if he upsets you, you will endure that. This is for "he who endures to the very end, he will be saved" (Mt. 10: 22). Give thanks to God for everything. This is for "the giving of

[439] John seemed to know that him who sent him this question had helped before that another widow. Why wouldn't him help this time too, that widow asking for his help?

[440] It is about asking Serid for advice, for he was the abbot of that monastery; or it may be the old man whom he served to.

thanks mediated to God for helplessness"[441] (Les Sentences the Pères de désert, Nouvel Recueil, Solesmes, 1970, p. 151). Condemn yourself in all things as one who has committed sin and who has wronged and God won't judge you. Humble yourself in all things and you will find grace from God. If you learn these things, God will help you to find power. This is for this is the will of God, that "every man to be saved and to come to the knowledge of the truth" (1 Tim. 2: 4).

215. (V. 143) The answer of the same Great Oldman towards the same one: Brother, do not rush yourself to discern among the thoughts coming to you, because this doesn't belong to your measure. And that's why they will disturb you as on somebody who doesn't know their craftsmanships. And when they trouble you, you must tell them: "I do not know who you are, God Who know that won't let you deceive me". And so, you throw your helplessness before God, saying: "Lord, I am in your hands, help me and escape me form them". And that thought tarrying within you and waging war to you, you must confess that to your Abba. And Abba will heal you through God.

Regarding the manual labor, do what you are told to do and you will be saved.

Regarding the psalms, do not stop leaning them. This is for you can do that. And strive to utter them. For they are much useful. And what exceeds your power, do not try to hear it. This is that, for now, you have teachings matching your measure.

216. (V. 144 a.) The answer of the same Great Oldman towards the same one: Do not allow to be yourself mocked as a mindless one. Do not trust your enemies. This is because, if you sit carelessly and indolently, they will come again upon you. Take heed that the Lord said to the snake: It will guard your head and you will guard his heel" (Gen. 3: 15). Let the man not to sit carelessly to the very last of his breath. Guard yourself, brother, against anger, against vain-gloriousness, against sleeping, and against all the other passions, by knowing that the enemy doesn't sleep nor gets lazy.

[441] Giving thanks to God justifies you for your helplessness of doing more important deeds asked you by God. You must remain tied to God at least by thanking Him.

217. (V. 144 b) The answer of the same one towards the same one: Brother, if you want to be saved, you must earn humbleness and willing obedience. When you hear something from your old man, regardless what that would be, tell him humbly: pray for me, Father, for God to give me understanding and watchfulness in order I not to bother you again. Keep this and you will be saved.

218. (V. 145) The same brother falling ill, and suspecting that he is going to die, he humbly asked the same Great Oldman to pray for his sins to be forgiven and for him to have patience in illness to the end.

And the Oldman answered him this: Do not be sad, brother. This is for the sinless death is not an actual death, but it is a move from trouble to resting, form darkness to untold light and to eternal life. And God the Great Emperor will tell you: "Forgiven are your sins" (Lk. 7: 47-48), in the first place for the prayers and for the asks of the saints and for your faith in Him. And may Him give patience to you to the end.

219. (V. 146) The same one towards the same Great Oldman: Master and Father of mine, I am in God's hand and in your hands. Have mercy on me to the end and hurry up and untie me, and present me to my Master Christ, by leading me with your prayers and by accompanying me through the skies and on that path which I do not know.

The answer of Barsanuphius: I present you, brother, to God Who found us worthy to die for us, to the Master of the heavens and to the Master of everything that breaths, in order Him to quench your fear of dying and to make unimpeded the ascension of your soul and you to bow down daringly to the Holy Trinity, namely liberated, but with fear and with tremble

as the holy angels do[442]; and Him to rest you with His saints[443]. Go then, and pray for me[444].

220. (V. 147) Another brother by falling ill of pulmonary tuberculosis and by being in bid dangers, he asked the same Great Oldman to pray for him and to ask for the forgiveness of his sins.

The answer of the Great Oldman: Have no fear, brother, but your soul should rather rejoice and be glad into the Lord. And truly believe me that, lo, God has forgiven all your sins, as you have asked for, since your childhood until now. Blessed is God for He deigned to forgive all your sins. So, do not be sad. This is for you have not sin left within you. You still have a pain, but it will stop.

221. (V. 148) That one because of being even more burdened by his illness, some of his brothers asked the other

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[442] You are liberated from the inferior impulse from within you and from the temptations of the evil ghosts, but you are fearful and shaken by the great glory of the Holy Trinity. Actually, these two feeling are one. Only by being shaken by the glory of the endless love of the Holy Trinity for you, you can be free and able to answer that with your love. The unlimited love shows to you it makes you tremble, but it also makes you free and it gives you the power you to answer with love at your turn. This fear is not only of death. In the love shown to you, you are free and trembling; that love fills you up with daring, but in the same time it makes you bow down with fear and tremble. One cannot show a true love, even for a man, except in freedom, and in the love exercised by somebody else upon you, you won't feel any pressure. But that love overwhelms you, in the same time.

And he who is united with God in such a love, and in the same time he is united with you too, he will bring you, through his love, to God. He has this force. He doesn't forsake you for he doesn't forsake either God Who gives him this power. This is shown in his prayer to God, but this is for you. He is together with you in front of God. He introduces you, and he recommends you to God.

[443] You are resting yourself into the love from God of all the troubles and worries about yourself. But you are being rested also by the love of the saints who are united with God and with you. Thus, one reaches the full communion of the love and of the resting produced by that love. In God you will no longer pricked by somebody's envy, you will no longer be upset by somebody's will to master you, to take it in front of you.

[444] Barsanuphius as the one praying to God, he presents to God him whom Barsanuphius prays for, but that one too, when brought in front of God is asked to present Barsanuphius to God, at his turn, for the fact that Barsanuphius did him such a great good of bringing him in front of God. Barsanuphius doesn't want to reckon himself superior to him whom he prays for.

Oldman for explaining them the answer of Barsanuphius: did he spoke about life or about death?

The answer of John: It is about death. But the Great Oldman can ask life for that brother, if God will let him know about that.

222. (V. 149) By hearing that, the brothers asked the Great Oldman to ask God for giving life to that ill brother.

The answer of Barsanuphius: My kind and merciful God may fill you up again and again with the joy of the Holy Ghost. Amen. Regarding your brother, it suffices him what he has been found worthy of receiving. This is for he has suddenly become rich out of poor and free man out of slave. Blessed is God Who has wanted to receive my ask. But you must tell nothing to the brother, in order you to avoid saddening him up, but keep your silence upon this mystery. This is for that what is coming to him it won't be death but it will be moving from death to eternal life and from torment to resting.

223. (V. 150) Being very hard to that brother and suffering him great pains, the brothers asked the same Great Oldman to pray God to have mercy on that brother more quickly[445].

The answer of the Great Oldman: He has remained into pain for the prayer done for him not to remain by itself[446]. God

[445] In the Volos Edition: "This brother seems to be that simple brother and all-tried worker of the obedience, called Dositheos, whom Abba Dorotheos write about in his first Word. This is for Dorotheos had that brother as helper in the monastery's infirmary, there where Barsanuphius was living too, being at that time doctor of the infirmary. This is because Dositheos too got ill with pulmonary tuberculosis, as Dorotheos wrote". It is about Dositheos also in the following three letters and two footnotes.

[446] The prayer done for another must not remain by itself. The fire becomes stronger when fueled with many coals. The prayer is stronger when belonging to many. The congregationalism or the communion gives power to prayer. The common prayer strengthens the congregationalism or the communion. He who prays increases in himself when knowing that his prayer is accompanied by the prayers of many. The flight towards God is nimbler when done by many, like the bords raise higher into flight when flying into a flock. In the warmth communicated to one another by them who pray, it is more strongly felt the presence of God. Their borders are being removed, but the warmth of the communion doesn't abolish

have been doing to him and God is going to him that what is useful to him, by the prayers of the saints[447]. Amen. And after this answer, that brother dies peacefully.

224. Somebody asked Abba John about something. And by receiving an answer, he sent a question to Abba Barsanuphius on the same subject, but without confessing that he has already asked the other Oldman on the same subject.

And the Great Oldman answered him: "Do that what brother John told you to do". And after a while the same brother did the same thing. And Barsanuphius answered him: "It is enough to you know. Barsanuphius's God and John's God is One". And that brother stopped asking both of them upon the same subjects, being satisfied with the answer of one of them[448].

225. A brother asked the Great Oldman: Tell me, Father, what should I do because of the disturbance I suffer from the thoughts of my heart? Must I totally cut off the wine? Must I sleep in a sitting position? And, pray for the illness of my eye. Must I show it to the doctor? And I pray you to ask God for giving me a little progress. And pray God for I no longer part with your holy traces.

Answer: Brother, you are asking my fewness for hearing the things regarding your thoughts. Haven't you been satisfied with the things heard by you from brother John? You suffer these disturbances because you have a frivolous heart. And, according to Lord's word: "All things are possible to him who believes" (Mk. 9: 23). So, where is your faith at? Regarding the wine, you must not cut it off totally, but you must use less of it. And the sleeping in a sited position will finally lead to

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them as persons, but each of them if being filled up with the common warmth. The more somebody is in pain, the more he prays for himself.

[447] In the Volos Edition, the footnote: "Abba Dorotheos in his first word adds that the Great Barsanuphius told towards Abba Dositheos these things too: "God in peace, my child, show yourself to the Holy Trinity and mediate for us".

[448] Barsanuphius does not deny that in the first answer there was also the advice of Abba John. This is for the brother himself asked for an answer from both of them.

humbleness. But surrender yourself to God, into His fear. Regarding your eye, do not fear. For you have God Who enlightens you. If it happens that you find somebody skillful and you show him your eyer, you won't commit sin. This is for this too is humbleness.

These things have been dictated by me, but they have been written by my son Serid. And if you do not fight to make useless these words of mine, uttered through God, I will pray God to bring you to a bigger progress and not to separate you from us either in this age or in the age to come. Get wise regarding the devils which teach you offensive things, and so you will always attract your soul and your thoughts towards good. Do not agree any covenant with the devils, because they are dreadful and of a foreign nation. And so, you will inherit the land of the Israelites into our Lord Jesus Christ. Who it is due the glory forever. Amen.

226. The question of the same one towards the same one: I pray you, Father, tell me if the first answer was from you. I ask you this because my thought tells me that it could be Abba who answered on behalf of you. And tell me how can be healed the passions? Give ne commandment regarding the salvation of my soul. And ask for me the forgiveness of my sins. And if it is good, as my thought tells me, let me be appointed to the kitchen definitively.

The answer of Barsanuphius: Listen to me, Son! To every passion there is a medicine and to every sin there is a repentance. If you are totally faithless, as you said, and if you want the be healed of your faithlessness, the medicine for that it will be the faith. You must believe, without doubting yourself at all, into the Good One[449]. And if you persevere to stay into faith, you will have to take heed at not falling off that happiness which it was told about: "Blessed are them who haven't seen

[449] "το αγαπώ" can also be translated as: into the Good One, or in good. Besides, the good is not outside the person. Only the person can be good. And the good by excellence cannot be but a supreme Person or God. He who believes in good, he actually believes in a supreme Person as support of the good. And he who believes in good, he strives to progress himself in good. And this means to give joy to other Persons. Into the consummate good which we want to enter, let's believe that in it is implied our eternal existence for we advance into God.

but they believed" (Jn. 20: 29). This is for it was written: "Believe into light so that you be sons of the light" (Jn. 12: 36).

Lo, I have sent you the second answer, because of you not believing the first one. If you welcomed a prophet in name of prophet (as prophet) you would take a prophet payment (Mt. 20: 41), namely, even if the fist answer was not from me but you received it as from me, you would take that answer according to your faith. This is for believer is him who says: "May him give you according to your heart" (Ps. 19: 5[450]). Your saying: "I want to get strengthened form you and form Abba, it has brought you the first answer[451]. Why than have you got closer to the who tempted the Lord by telling Him: "Show us a sign" and who were rejected by the Lord as tempters, for He said: "They won't be given a sign" (Mt. 12: 38-39)? And why haven't you got closer to Ahaz, who after being ordered to ask for a sign, he didn't want to do that, but he said: "I won't ask for a sign, neither will I tempt the Lord" (Isa. 7: 12)?

If you, by hearing, you simply believed, you would benefit much. But because of you not fighting again against your faithlessness[452], I have asked Abba to stay at your door and to read with a loud voice the words I have written to you, in order the devil to get ashamed. This is for, if Abba reads this while shouting out, how will be the devil able any longer to wage war to you so that you to say: "I cannot hear that"? And if you hear those words, but somebody else wrote those as you wanted, how could I not expose that one[453]? If you reckoned me foreseer and knower of the things which are done according to God's

[450] In KJB we have: Ps. 20: 5: "We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions."; in ROB we have: Ps. 19: 5: "We will rejoice of your salvation and for the name of our God we will be glorified. May the Lord fulfill all your asks." (E. l. t.'s n.)

[451] Here it seems that Barsanuphius - who were saddened because of not being the brother satisfied with the answer he received form Abba John – tells to that brother: "Believe Abba John, who is good", so "believe to the good man". The good man doesn't want to disappoint you, but the good man takes you on the path of his kindness, towards God Who is All-Good.

[452] He didn't fight his faithlessness when he willingly started to ask questions to both of them, because of not being him satisfied with the answer of only one of them.

[453] Because the brother doubted about the fact that the words from the first letter had been sent you by Barsanuphius, Barsanuphius made Abba Serid, whom he dictated the answer for that brother, to read that word with loud voice at the door of that brother's monastic cell, so that that brother by hearing those words he still hadn't admitted that those words were from Barsanuphius himself, the brother could have told that publicly; and in case that brother hadn't said anything, that would have been the public admission that those words belonged to Barsanuphius and that brother no longer be warred by devils to doubt that.

will, you must reckon that nobody dares to change my word without me knowing it. But I have been hiddenly diminished by the enemy in front of you, by presenting me to your eyes as I am knowing anything from before.

Therefore, if you want from me any commandment towards your salvation and life, you must achieve consummate humbleness and obedience in all things. This is for these ones are those which uproot all the passions and they plant all the goods (virtues). And do not hesitate in listening the Abbas' teachings. This is because of being this the seed of the enemy. And if you put in work the whole your power in receiving and keeping those teachings, I hope through Christ Who has embodied Himself and Who was crucified for saving the sinners, that you won't be late to bring beautiful and good fruits.

Regarding the sines which you tell me about that you have committed those, if you keep your commandments into Christ Jesus, you will doubtlessly believe that the Lord has forgiven your sins and that you are like a newborn out of God, through repentance.

And regarding the passions, you don't need me to write about each of the passions. This is for, by a sole word, I have shown you the medicine against your passions. This is for the Lord says: "I will dwell within the humble ones" (2 Cor. 6: 16). Do you reckon that, by any means, it can be live something out of the enemy's evilness there where it sees the lord dwelling? You must understand that the lawless one cannot show himself in the palaces of the governors.

Regarding the kitchen, you must not desire to keep that position permanently. This is because that will cause increasingly more envy. But when you are ordered to, you must not hesitate or oppose, but you must do with the whole your heart whatever you are asked to do. This is for, out of that you will gain grace.

And about those two passions, namely the forgetfulness and the carelessness, ask zealously, brother, and work even more zealously, and do not do what you have done in the case of the previous questions, which you have given to the forgetfulness and to its sister the carelessness, not renew your

spiritual questions through the grace of the Holy Trinity[454]. And warm up your heart into the fear of God[455], and so your heart will be wakened up from the spiritual sleep of the two mentioned passions. This is for, by being your heart warmed up, you heart will be kindled for desiring the future goods. Let your cogitation move around these ones. And this care will banish away from you're your bodily sleep too. Then you will say like David: "In my cogitation there will be kindled a fire" (Ps. 38: 4[456])[457]. So, you have asked about two passions and you have heard, briefly, about all the passions. The passions are like some twigs which are burnt by the spiritual fire. This is for, in order I to speak about the spiritual living, if the watchfulness of the leading mind is unable to, the man vainly cogitates. Love the ascesis and cogitate at these and you will find the imperial path and you will walk fearlessly into the Lord.

I have asked you to do these and, believe me when I am telling you, that if I see your zeal into God, I will ceaselessly pray God in order Him to save you from death and God to bestow you the eternal life into Christ Jesus our Lord Who to be the glory forever. Amen.

227. The question of the same one towards the same Great Oldman: Abba, I am terrified at the thought telling me: "You ask, but you do not do. Won't you be cursed by the Oldman?" Therefore, pray for me so that God to bestow me to understand the things written to me by you, and I to accomplish those things.

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[454] The questions show, at their turn, a discontent of the man with the state which he is in, and therefore a will for crossing over that state, of getting out of that state. It is a worrying about life, and not a resignation to the sinful insensitiveness.

[455] Th fear of God produces the warmth of the zeal for fulfill God's will, in order you no longer to allow yourself to be mastered by your passionate habits. So, the fear of God brings a strength.

[456] In KJB we have: Ps. 39: 3: "My heart was hot within me, while I was musing the fire burned:"; in ROB we have: Ps. 38: 4: "My heart has got hot within men and into my thought there will be kindled a fire." (E. l. t.'s n.)

[457] That cogitation which the man is preoccupied though, with his straightening, that is not a cold cogitation. That is a cogitation which the man puts within the care for himself, the care for not losing but for gaining the eternal life. Besides, no cogitation preoccupied with gaining and maintaining another's attention upon you, it won't be a cold cogitation. A cold cogitation means that cogitation occupying itself with things which do not touch the life of own person. Any other cogitation is an existential cogitation.

The answer of Barsanuphius: Son, if somebody listens to something and he does that something, he does hat for himself and he is the one to benefit of that. But because you have said that you are terrified at the thought lest I could curse you, I am asking you: how can him who fears God, to curse somebody, while the Lord says: "Bless and do not curse" (Rom. 12: 14). But brother, take heed at the fact that the demons want to draw your attention upon useless things: sleeping in a sited position, not to use a pillow, or which are the dill or the mint or the cumin (Mt. 23" 23), so that you to forsake the important things of the law consisting of: quenching out your anger, withering out your wrath, and of being you obedient in all things. And these ones are sown within you by the enemy so that to weaken down your body and you to reach the passion and so you to wants soft mattresses and diverse foods. But be you satisfied with a sole pillow and stretch yourself on your ben with the fear of God[458]. And in order you to understand the things told you by me, pray God and God will give you understanding. This is for God is the Giver of any good thing. Trust the fact that if you put all your power in doing the things which you have heard form me, I will multiply my power within you, so that you to receive help from God. Fill up your plate with spiritual foods[459], which are: the faith, the hope, and the love. This is for him who has these ones he is being feasting with the Kingdom. To God belongs the glory forever. Amen.

228. The question of the same one towards the same one: Please, Father, because I read in Greek and I cannot understand what they say, please pray God to give me understanding in reading. And tell me if I must learn the psalms in Greek[460].

The answer of Barsanuphius: Regarding the reading in Greek, if we search by the help of God and with humbleness the things beneficial to our soul, God will give us understanding.

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[458] Barsanuphius is in favor of a moderate bodily ascesis. To him is important the cleaning of the souly passions and the achieving of the virtues: the humbleness, the kindness, the patience in reproaches, and the prayer.

[459] In the Volos Edition, at footnote: "Can you see the wisdom of the saint? – because this brother was a cook of the monastery, he gives him an example of those of the kitchen".

[460] One can clearly see that in Gaza the Fathers were using the Scripture of the Old Testament in the Greek translation of the Septuagint, as everywhere else in the Byzantine Empire.

And if this is a gift from God, it will obviously be towards the salvation of our soul. This is for most of the books are written in Greek. And if you make effort to learn the psalms in Greek, that will be helpful to you at readings in Grek. But either you read or you learn the psalms by heart, you must ceaselessly remember God Who says: "Learn from Me that I am gentle and humble in MY heart and you will find resting to your souls" (Mt. 11: 29). Understand what I am saying to you, and if you make efforts you ascesis will find grace towards the eternal life into Christ Jesus our Lord Who to be the glory forever. Amen.

229. The question of the same one towards the same Great Oldman: I pray you, Father, forgive me for the Lord, because the thought of the blasphemy has taken me into mastery. And, pray for me in order I to be corrected.

The answer of Barsanuphius: If I could cover this in tears and so to send it to you who are tormenting on yourself, it would be useful to you. But what can I do to that man who hasn't prepared the soil of his heart in order to receive the words sown by me through my written answers, in order that man's soul to be brought back from his oldened state to the renewal of the eternal life? This is for, if you received my words with assertiveness, you would taste out of them that's sweetness that sweetens the soul and that banishes away the awful bitterness sown within you by the devils[461]. But the devil of the defamation has been waging war to you for a long time, him who destroys the souls who welcome him. Examine and see that, even without finding any motif worthy to be taken in account, that devil has caught you in his bringer-of-death trap[462]. But may my God not to give him the power to fulfill his

[461] The temptations sown by the devils urge us to sins which seem sweet in the beginning, but then they leave a bitterness that becomes insupportable by being developed in passions. The good man has a sweetness within himself and he spread that sweetness around him too. On the opposite, in the passionate man there is a settled a slag of bitterness that is being spread around him by his darkened face. The good man sweetens all people around on the measure of his kindness. The evil man bitters up and agitates all people around him. Both the kindness and the evilness have a radiating force. From here we can see that when somebody has become evil without being submitted to an evil influence matching his evilness, he ought to have received this influence form unseen evil beings.

[462] Somebody can be seen defaming without motif the things told him about God. There is the demon doing that through than man because that man doesn't resist the demon. That man's

wish with you. This is because, if we lose our hope, God will always be close to us to receive our repentance. But if we lose our trust in ourselves[463], we will be condemned and having the blood upon our heads[464].

Therefore, wake yourself up from the straying that blinds you up and take again under control your senses which have been enslaved by the enemy[465], pulling him away from the teachings given you by Christ through me, which ordered you in the first place you to quench the anger and the wrath from within you, because of knowing that those take the man towards perdition by defamation. Then achieve the humbleness, which the devils are burnt in; the obedience that brings the Son of God to dwell within man[466]; the faith that saves the man; the hope that doesn't shame up; the love that doesn't allow the man

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self has surrendered himself to the demon. The demon is the defamer, but the ones whom the demon defames thought is guilty too, because of surrendering his self to the demon. Or, the self of that man has been filled up with the demon's self, and that man thinks he is the one working. Still, that man's self is partaker to the demon's work.

[463] If we do not lose our hope and if we seriously want us to be escaped from the devil's trap, God will help us. Only when we resign ourselves thinking that we no longer can seriously want to escape, then God won't be ablet to help as either.

[464] The Son of God made Himself man in order to become our Brother and therefore to makes us too, together with Himself, sons of the Heavenly Father. But this adoption is not a simple juridical fact. In order us to become together-sons, with the Son, of the heavenly Father, we must impropriate His obedient love of Son of the Heavenly Father. And we can achieve this feeling only by Him dwelling within us with His feeling as Son. This too is a replacement, or better said a reciprocal interiorization of selves. If him whom the devil dwell within, he impropriates the blasphemy of the devil against God, by getting demonized, him whom the Son of the Father dwells in, he will impropriate the filial feeling of the Son. We impropriate the feeling of the Son by loving obedience. We impropriate the blasphemy of the devil by full of hatred and of despise rebellion.

[465] As the enemy has become master upon your will, he also has become master upon your senses. Your senses are no longer used by your own self but they are used by the enemy's self that is placed within your own self, though your own self too is partaker to the works of the enemy's self which are done through your senses. It is a partial replacement of selves that is, in the same time, an accompanying between them, thought, on occasion, you realize that another self is working within you. It is about some sort of schizophrenia.

[466] The Son of God made Himself man in order Him to make Himself Brother to us and so, Him to make us together with Him sons of the Heavenly Father. But this adoption isn't a mere juridical fact. In order us to become together-sons with the Son of the Heavenly Father, we must impropriate too Christ's obedient love as Son for the Heavenly Father. And we can achieve this feeling only by dwelling Him within us, with His love as Son. This too is a replacement, or better said a reciprocal interiority of selves. While him whom the devils dwells within, he impropriates the devil's blasphemy against God, by demonization, him whom the Son of God dwell within, he will impropriate the filial feeling. WE impropriate the feeling of the Son through loving obedience, while we impropriate the blasphemy of the devil through the full of hatred rebellion, or by contempt.

to fall from God. This is because you, instead of taking care of these ones, you have rather chosen to you the opposite ones: the anger and the wrath, and the total perdition that is the blasphemy. And if you, by hearing these things from me, you will do everything you can in order to detach yourself from these passions and to gain those goods (virtues), I too will do for you tenfold that I can, so that you will no longer shame up my grey hair. Therefore, for the sake of God's kindness, so that you to find out how good He is, strive for correcting yourself. And because we have the commandment to forgive (Lk. 6: 31, 37)[467], may your past sins be forgiven. Repent for forty days for your past sins[468], by making three prostrations (daily) and saying: "Forgive me, for I have blasphemed against You my God", and you will confess to Him in your blasphemer body, for three times a day, saying: "Glory to You, my God, blessed are You forever. Amen". And to not fall again into these "let something even worse to happen to you" (Jn. 5: 19). This is for, form the callousness of your heart you have come to me, and from your anger you have come to willingly retaining yourself from receiving the Holy Impartation. And once you have been totally taken away by this impulse, you have fallen into the precipice of the blasphemy[469]. And if the hand of the loving-of-people God and the prayers of the saints didn't take it ahead, your soul

[467] He who doesn't forgive, he preserves within himself a pride that petrifies. He won't become humanized, he won't achieve the communication from him to the ones who has to be forgiven, and outside that he will lose his condition as man. So, he who doesn't forgive, he won't enter the Kingdom of Love of that humanity that has got rid of rigidity. That's why in this writing the authors ask us so much to forgive, and they place at the end of each of his "Letter" the ask for the addressees to forgive them. When you ask somebody for forgiveness, you soften him up as much as you got softened by forgiving him. You help that one to get out of his rigidity as yourself do too. By forgiving him, you help him to ascend, together with you, into the Kingdom of God. This is for, when the people meet by forgiving one another, there will be God too, for God is the spring of the forgiveness, for God is the spring of the love that wants to comprise everyone in it, and God is the source of our power for humanizing ourselves. There you will feel Him too as forgiver. This truly is God's almightiness.

[468] This number represents the endless perseverance in making yourself kinder, it represents the power of creating your habituation into good.

[469] This is an exact presentation of the stages of the falling from faith, and implicitly from the authentic humane that admits his smallness but he also desires to stay in communion with God as source of the endless loving power: a) the callousness, or some sort of habituation to indifference, to insensitiveness, that still not is an impulse for resistance; b) the anger towards what you are required in the relations with others; c) the willing retainment from receiving the Holy Impartation, and therefore from the communion with the others into faith; d) the justification of your sinful attitude through the blasphemy expressed against God and against the faith in God.

would be thrown into the perdition of the desperation. Now, God tell you through me who am the all-unimportant one: "You have sinned, do not sin anymore" (Sirach 21: 1[470]). But you too must pray for your previous sins, for merciful if God and, if we too want, God will forgive our sins[471]. IN this, you must remember that "much can the working prayer of the righteous" (Jas. 5: 16). If you like (what I am telling you), do it. If not, forgive me for everything[472].

230. The same brother, asking for forgiveness, the Great Oldman answered him immediately:

Our death and our life are in our hands. If we no longer commit the previous sins, that will be a sign that we will have received from God the forgiveness for those sins, due to the fact that we no longer wobble[473]. Therefore, my brother, you must stand steadfastly, in order not to be fulfilled concerning you too, the word: "Lo, you have been made whole, since now do not commit sin lest something worse will happen to you" (Jn. 5: 14). Run aways form disobedience, remove your faithlessness from yourself, estrange yourself from despair and attach yourself to

[470] In KJB this book *The Wisdom of Joshua, the Son of Sirach* is not given. The interested reader can download it for free, from www.academia.edu, together with the other thirteen books, grouped under the title: *Bible Missing Texts*. (E. l. t.'s n.)

[471] If we want, namely if we ask God to forgive us, God will forgive us. Asking for forgiveness means getting humble, means getting your heart softened. That is not a commanding will maintain the callousness, but there will be a praying will that is softening us by humbleness, and that brings us in state of communion and therefore a state of forsaking the egotism manifested through pride.

[472] This is a last attempt to soften the soul of the addressee who still could remain callous by not wanting to accomplish the things recommended to him. But the saint asks him for forgiveness in the negative case too, and by doing so the saint attempted again to soften the sinner. And in the following letter we are going to see that the saint succeeded in doing that, and the sinner too asked for forgiveness. Even if the saints didn't do anything wrong to that one, by asking for forgiveness the saints gave him an example of humbleness, one that could soften the pride of the sinner. And by praying to him who could stubbornly remained into pride, himself the saints increased in humbleness.

[473] The forgiveness from God comes like a power that helps us to no longer commit sins. And by no longer committing sins we will show that we will have surpassed the state of sinfulness. The sin buds out of sin, the good buds out of good. When we no longer work contrary to God that means that somehow, we have got united with God, so that we feel the sweetness of the communion with God, and that sweetness has taken us out from hesitation in what regards fulfilling God's will.

God, by loving, by believing, by hoping. And you will have eternal live into Him. Amen.

231. The ask of the same one towards the same Great Oldman: Father, pray for me, in order I to be defended against the night hallucinations. And if possible, make me worthy to come and bow down before you and listen to your holy voice. I am asking for that because I believe that, if I was granted that, I would be given much defense out of that.

Answer: The Scripture says that "he who is faithful in little, he is faithful in much too" (Lk. 16: 10). If you believed my word, you would believe me as I am present[474]. That's why the Lord blessed them who didn't see by they believed (Jn. 20: 29). And I have written you foe many times about disobedience and anger and callousness. But I am seeing that you haven't at all taken my words into account. But, because I owe you to give you everything I have, according to the Scripture that says: "Give to anybody who asks" (Mt. 5: 42), I am telling you too: achieve humbleness, and obedience, and hope, and I will defend you to God against your sins. But you must find out also that, that if you do not humble yourself, you won't obey; and if you do not obey, you won't love. And if you don't love, you won't believe and you won't hope for[475]. So, if you strive yourself to have these, I will reckon all your sins as mine. And if you reckon yourself as a lepper, I believe that you too will hear form

[474] Namely, if you do not believe my words written to you by me, you won't believe me even I will have met you.

[475] The order of the virtues can start with a virtue or with another: first the faith, then the hope, and then the love, but also inversely: first the love, then the faith and then the hope. Actually, in each virtue are present all the other virtues. You cannot believe in the Christian God without loving Him. This is for you believe after finding out His love-deeds for you. But this wakes up your love too. And once loving Him, you will believe that He will give you all the things which He promised us and which He proved about that He wants to accomplish them for us. Especially on the higher stages of the knowledge about God there is, on the first plan, the love. And you are convinced or you believe that out of the love of God all the untold goods will come to you. But, together with the love, there is the humbleness and the obedience. You love for you obey and believe, but you also obey and believe for you love too. Between obedience and love there is no contradiction when it comes about the relation of God with the loving subject. You will joyfully obey and believe him whom you love and who loves you. You are happy to obey him. That is not an obedience born out of fear, but that is an obedience full of love. It is an internal impulse, a free one, an energetic one, an impulse to obey and to believe.

our Savior the word: "I want, you be clean" (Mt. 8: 3). And if you reckon yourself as a sinner, you will hear: "Forgiven are your many sins" (Lk. 7: 47-48). And if you reckon yourself as blind, you will find your sight according to your faith (Mt. 9: 29). I wrote you these things before too. But you were asleep. Guar your mouth not to fall again into the dreadful blasphemy. This is because, when your soul reached to blasphemy, I was sweating to make God merciful to you, so that you to escape from it. And if you take heed at guarding what I have told you, with the whole your soul, my sayings will guard you not only against the night-hallucinations but also against all the plots of the enemy, through Christ Who helps you. Amen.

232. Of the same towards the same one: Have mercy on me, Master, and tell me how can I be saved during this time because the thought of the fear has ascended into my heart[476]*. What do you command me to do?*

Answer: The man will be saved at any time by the grace of God, if the man can cut off his will in all things, and if the man can have a humble heart and if the man has always hid death before his eyes. In this case, wherever the man is, the fear won't take him into mastery. This is for a man kike this he has forgotten the things from behind and he is stretching himself towards the things from ahead him (Phil. 3: 13)[477]. You too do this and be worriless; for you will be saved.

233. A younger brother, having faith in the same brother, he visited him invoking a souly benefit reason. And that younger brother gradually started to fulfill his needs like a servant. And the brother, because of not understanding what was happening, he didn't ask the Great Oldman about that. But the Great

[476] The "thought" (λογισμος), in all the spiritual writings of the Fathers, as also in the Holy Scripture, it has not theoretical meaning here, but it is a thought full of feeling, an existential thought. On the plan of the relation with God, but also on the plan of the concrete relation with the people, are not moving within us either purely theoretical meanings or feelings having no meanings. The fear is a sentiment too, but it is also a thought.

[477] That one is no longer mastered by fear, for he no longer thinks at his sinful past. He is always preoccupied with the good which he wants to do it even more, and that stays ahead him.

Oldman, by knowing by the gift of God, as a foreseer, what it was happening, he wrote the following things to that brother:

The advice from Barsanuphius: Brother, God through the mediation of the saints and of your Abba, He forgave your first sins committed with the lenience of God (Rom. 3: 26), in order the fruits of the righteousness to be shown, so that in your case the Scripture to be fulfilled, that says: "There where the sin was multiplied, there the grace was abundant" (Rom. 5: 20)[478].

Why, therefore, you are again urging the fire to come into your forest? This is because the devils do not allow you to see that until they will have taken you in their hands and until they will have done their will with you. But in order you to see that this thing is not beneficial to you, but it is dangerous to you, take heed at the fact that by this I am rightly asking you to understand the advice of the Apostle who says: "You who teach another, why don't you teach on yourself?" (Rom. 2: 21)[479].

Listen to me, brother! Are you paralyzed to that you want to be helped by another? Don't you realize that that is towards condemnation, especially for a young man who can serve somebody else? Believe me that I, until I haven't received annunciation from God to appease myself into withdrawal, I was helping myself even in time of illness, by preparing a little food to myself and by starting up a fire. Stop doing that what you are doing, or you will die sinfully. And if you need something, do not speak about that more than necessary. This is because, he who hasn't built up his monastic cell, how will be him able to build up the monastic cell of another? Don't you know that the Lor said: "The Son of man hasn't come to be served, but to serve" (Mt. 20: 28)? Do not allow to be yourself deviated form these, of else "your blood will be upon you" (3 Kings[480] 2: 38)[481]. Tell humbly the truth them who ask you

[478] The purpose of the demons is that of destroying you by temptations and sins. But God brings His work which He bring you through to the good target aimed by Him, by overwhelming the evil work of those ones.

[479] God allows the believers to be tempted by demons not only for their freedom, but also in order they to taste the bitterness coming out of the desolation of their egotistic and isolated life, they to turn themselves back to God, and by being them forgiven by God and filled up with His kindness, to be shown how superior is the life into God in comparison to the void lived while estranged from God.

[480] In KJB we have: 1 Kings. (E. l. t.'s n.)

[481] Yourself will be guilty of your death. The Jew told Pilate: "His blood upon us", and so they took the guilt for Jesus's death upon themselves. It will be held accountable for

something: "Forgive me, for I am straying". I have asked and I have found out that a young man won't beneficial to another young man even if watering him with the knowledge of the entire Scripture. So, if you put in work the whole your power, I too will put a word for you to God, for you won't be erased from my heart. But I am using my power praying God to get you out from the scary darkness to the untold light, and from the straying of the devils to the knowledge of Christ, and from the second death caused by sin[482] to the eternal life. If you want to be saved, you won't despise what I have told you. Be it I to see you toiling into the vineyard of our Master Jesus Christ: thirty, sixty, one hundred, towards the glory of the Father and of the Son and of the Holy Ghost. Amen.

234. The ask of the same one towards the same Great Oldman: Forgive me, Father, for the Lord, because unknowingly I have been mocked. And pray for me so that I will be able to set a new beginning.

The answer of Barsanuphius: We know, brother, that when some people drew near to Master Christ into true repentance, they received the forgiveness of their sins. He told so to the sinner: "Your sins be forgiven" (Lk. 7: 47-48). Therefore, I too am telling you that if you do, according to your power, the things said to you by me, you too will be given the mercy of Him Who had mercy on David and Who forgave the sinner. And by saying: "I want to set a beginning", you have made me too to rejoice. But the beginning is the humbleness and the fear of God. This is "for the fear of God is the beginning of the wisdom" (Ps. 110: 10[483]). But what is the beginning of the wisdom if not the stopping from all the things unpleasant to God. And who can one stop himself from doing those, if not by

somebody's death that one whom the blood of his victim will be seen upon. The shed blood of the victim will burden the killer. The death of the victim will be projected like a shadow over the killer, for it is present as a reproach in his conscience. And, likewise is guilty that one who kills himself.

[482] The first death is a consequence of the sin from before Baptism, or from before knowing Christ; the second death is a consequence of the sins form after Baptism.

[483] In KJB we have: Ps. 111: 10: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."; in ROB we have: Ps. 110: 10: "The beginning of the wisdom is the fear of the Lord; a good understanding it is to them who do it. His praise remains forever and ever." (E. l. t.'s n.)

avoiding to do anything without asking about it and without being advised about it, or by stopping himself from speaking about any undue things? And then to reckon himself as crazy and stupid and being nothing. I am not telling you these, brother, as one who would be righteous. God know this. But if you believe, the Lord will do according to your will. This is for it was written: "Much can the working prayer of the righteous" (Jas. 5: 16). So, you do according to your power so that you to put into your purse those one hundred dinars, and I will put in there my ten thousand talents (Mt. 18: 24-28)[484]. And do not overlook these, lest otherwise a great grief to some upon you. But you will always think at them and guard them. And I believe that your toil won't be in vain (1 Thes. 3: 5). If you guard the pearl, you will get rich through into Christ Jesus our Lord Whom it is due the glory forever. Amen.

235. Of the same one towards the same Great Oldman: I am troubled by the fact that Abba respects other brothers more, and I am offended by that so much that I am warred by the temptation to hate him. Pray for me and show me what I should do.

The answer of Barsanuphius: Brother, you tempt on yourself. Don't you know that "each one is tempted by his lust as by a witchcraft" (Jas. 1: 14)[485]? Take heed at the fact that the devil hurries up to shake you form the advice given you by me. May God not give him room. This is for God told peter: "Behold,

[484] Barsanuphius tells to the addressee: Pay me that one hundred dinars you owe me, or fulfill the few advices I am giving to you, and I will pay to the Lord the ten thousand talents I owe Him for you. The more one is conscious, the more he will be more responsible for others. This is because that one who owed to the Master in the Gospel ten thousand talents, he owed those as one who was responsible for the work of his subordinates. This is a high understanding the responsibility. The differences among people are not being simplistically annulled. But God Who has given to some people bigger talents, God has given them also bigger responsibilities than to others, and therefore they have a more acute conscience. God hasn't given them greater talents in order they to exploit by their skillfulness the people who are less endowed. The talents must not be used egotistically. This is because they are from God.

[485] The lust for being more than he is, it depicts to somebody a great image of himself, and that image will master him as a witchcraft and it will make him angry if not shown to him an honor on the measure of that image. That witchcraft makes him imagine that he is above his real condition.

the devil asked to sift you like a wheat. And I prayer My Father for your faith not to fall" (Lk. 21: 31). Brother, do not look at another, but look at you. Do not spy another's things, for that won't be useful to you at all. And nothing disturbs your heart more than this does[486]. Take heed at not making vain my prayer for you to the Lord[487]. And, I'm letting you know that even if you hadn't come with your request, I would still show you these. Have you sinned? Appease yourself (from the disturbance of the sin). And do not take in account the evil things but the good things (Mt. 12: 35). Mey the Lord forgive you. Rise again upheld by the hand of God and do not trust your thoughts. This is for the devils show the things as they want. Assure yourself against them. This is because they are awful and full of anger against you. May the Lord quickly banish them away from you, brother.

236. The same brother, tormented by the same thoughts, he sent again to the Great Oldman the ask for a word of life. And the Great Oldman sent him in writing the followings:

Brother, you are badly troubled by your thoughts and by the devils with their plotting against your Abba, so that they to make you hate him who loves you and who wants to protect you according to your soul, so that to be fulfilled with you what was written: "Instead of loving me, they slandered me and they paid me the evil ones and they rewarded my love with hatred" (Ps. 108: 3-4)[488]. This is because for many times he convinces you

[486] Do not examine, full of curiosity, the shadows from somebody else's life, but examine yours. This is because, by doing the first thing you will be continuously troubled by the temptation of condemning him, while forgiving about your own sins. And by that you will increase your sins.

[487] The prayer in isolation wont' have a full effect. If I pray for me by myself, and if I don't want to ask other for praying for me, I prove myself being proud and God stays against the proud ones. And if I do not pray for others, I will again prove myself as being egotistic. But if the prayer for another isn't accompanied by his prayer too, that prayer done for him will remain without result. This is in case that that one asked me I to pray for him but he doesn't accompany my prayer with his prayer. But when I pray for another who still is in the waves of the faithlessness, my prayer can have effect upon him. But he must somehow find out that I pray for him and so he will be transposed even for a little in sensitiveness, by my love for him. The prayer has also s purpose of uniting the persons, a purpose of extending and of supporting the Church as a communion of love into God.

[488] In KJB we have: Ps. 109: 4-5: "For my love they are my adversaries: but I give myself unto prayer. // And they have rewarded me evil for good, and hatred for my love."; in ROB we have: Ps. 108: 3-4: "Instead of loving me, they slandered me, and I was praying. // They

that he loves you and you still won't believe him, because of the envy of the devil making blind your heart, in order you to cogitate the evil thing instead of the good things and the bitter things instead of the sweet things, so that you will be condemned together with him "who calls the good as evil and the sweet as bitter, and with him who reckons the light as darkness and the darkness as light" (Isa. 5: 20)[489]. The devil steals you, because of you being mindless and hesitating with your heart, and you do not understand that he wants to drive you to the perdition of your soul, by making you to hide into yourself and to overlook my words and you to crumble yourself down[490]. Those are useless to you… those are useless to you. If you heart doesn't let you know that the things are so, then you are devil and not man[491]. This is because you have stuck yourself into faithlessness and disobedience. And the disobedient become devils as the devil is. Don't you understand what you are doing, my brother, by bringing your Abba to sadness and by making him to endure the heaviness caused him by you? This is for Abba advises you as on a true and beloved son, as he truly reckons you, and for an instance your heart gets softened, but then you are removed from the good

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put agaisnt me evil things instead of good things and hatred in the place of my love." (E. l. t.'s n.)

[489] This is the lie. And the lie not only that impedes one to know the reality, but the lie also drives the life of him who sustains the lie, and of those who are deluded by him, on a false road, on the road of their non-accomplishment, of the crooking of their being, of uniting their being with the inexistence. By taking the darkness as luminous light, the whole their being will sink into darkness, and they will no longer see any meaning to the existence; the whole existence sinks to them into meaninglessness.

[490] By keeping my words far from you, from your conscience, by twisting my words and by finding in them all sorts of untrue contradictions, you won't touch but their surface, and not their deep meanings which, because of your perverse will, they will remain hidden to you.

[491] If your heart doesn't become known to you, it your heart doesn't let you know that you exist in your fullness, if your heart doesn't assure you that it is satisfied, you are not man but devil. This is because of the devil not searching for any satisfaction in doing good to other and in living of their loving feeling. And the heart is the spiritual organ that connects the human beings. But this is not truly real except by having as foundation the connection between man and God. The devil always works to the individualistic breakage, to the as complete as possible isolation among people. But as there is no human creature non-preoccupied with others, once that human creature has been in connection with others, the devil is preoccupied with others, but only in order do to them evil for promoting the individualistic crumbling of the creation.

and you got changed as the moon (Sirach[492] 27: 12). A have assurance form my Master God that I do not tell you anything without God, and towards the salvation of your soul. And for many times I try to send you word about your thoughts and movements, and I have been having a long-patience with you until today, and I have been waiting for you to understand that what is useful to you. Yes, my sons, suffer me for I am all - unimportant, and get yourself far from your evil thoughts, and you take the good thoughts: innocence, love, long-patience, and humbleness that empties the whole bad of arrows of the devils, and that raised the head of those who achieve the humbleness and it attracts the souls to the grace of God[493]. Wake yourself up, take vigil, be courageous, find comfort in these, and wish your salvation. You must hate the envy[494], the spite, the strife, and things alike. And you must be an innocent sheep in the flock of Jesus, and you must be a honest limb of the community from the monastery, and a sanctified vessel, and a son of the kingdom, and an inheritor of the glory; this is in order you, by living according to the commandments of Christ, to be found worthy of the eternal life and of the glorious resurrection. This is for God is witness to me that I am praying for your soul. May God give me your salvation and your coming to the knowledge of the truth (1 Tim. 2: 4)[495]. If you ceaselessly cogitated at my words, you wouldn't commit mistakes, neither would you get strayed, but you would walk on that full of troubles path wanted by God (Mt. 7: 14), that path that leads to that eternal life into Christ Jesus our Lord. May God make you wise, brother, in the things of His will.

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[492] In KJB this book *The Wisdom of Joshua, the Son of Sirach* is not given. The interested reader can download it for free, from www.academia.edu, together with the other thirteen books, grouped under the title: *Bible Missing Texts*. (E. l. t.'s n.)

[493] The humbleness, the love, and the other virtues, they are not mere feelings, but they are also steadfast thoughts and real connection among people. The humbleness makes the devil to use one after another his tempting arrows upon humbleness, but without effect.

[494] Hating the envy, hating the hatred, remaining undisturbed, serene, and strong opposing the temptation to hate and to envy.

[495] Barsanuphius often assured the addressee about the fact that he wanted his salvation. But as that one wants to continuously progress in the good things, likewise he wishes him to progress in desiring the salvation for others. The continuous advance into God is unseparated from the continuous advance in the love for others and in all the virtues which make the man evermore alike God and by that evermore loving of people.

237. The question of the same one towards the same one: Forgive me, Abba, for the Lord. I remember that the Fathers tell us to enter our monastic cell and to remember our sins (Paterikon, Pimen 162). But when I remember my sins, I do not feel pain for them. I often want to repent, but I do not succeed in doing that. Tell me what impeded the repentance from coming?

Answer: Brother, you are joking by telling me that you want that, because you actually do not want that. This is because entering you the monastic cell means entering your soul and examining your soul and gathering your thought form any other man. And then we will get pained and we will repent ourselves[496]. If the man doesn't cut off his will, his heart won't get pained. And the faithlessness is born out of the man's will of enjoying the glory from people[497]. The Lord said: "How can you believe, while you receive the glory from people and you do not search for that glory form the unique God (Isa. 5: 44)? For many times you impede the water to descend into your stomach because you sip the water through your nostrils. And you are driven to that by your awful thirst to highlight your justice. That descends the man in hell[498]. That's why the demons mock you are they make the easy things seem difficult to you[499]. So, if you ask me, I will that you that you must either stop your will and you desire for impose your justice and to be pleasant to

[496] Thinking at another man it makes you forget about yourself. You will no longer think at yourself in an egotistic manner, but you will think at him. You will think at you only in order you to become more loving to others, by understanding that on that it depends your salvation. In this sense, you will think at your sins and you will increasingly unveil your sins. And that will cause you pain and pricking, or repentance. But the sins are equally numerous cases of weakening of the love for God and of the love for the neighbor. Therefore, you must repent for your sins, you must strengthen your love for God and for your neighbor. Thinking at another man won't remain on a theoretical plan, but it is united with a judgment usually favorable to your neighbor, a judgment united with the weakening of your egotism. Thus, the thinking at yourself won't either remain on a theoretical plan, but it will be a thought that unveils your sins to yourself, it will be a thought united with a discontent, with an emotional state.

[497] When the importance of the glory from the people starts getting big proportions at somebody, he will no longer see the importance of God in his life. The importance of God in his life can decrease insomuch that itself the existence of God will no longer count to him.

[498] Sometimes you avoid the occasions of directly quenching your thirst for being directly praised. But you still attempt to obtain praises by showing your merits on an indirect way, by justifying your sins, or by bragging yourself with your good deeds.

[499] The deeds from the monastery, which can ease up your salvation, they will make it difficult to you if you try to show those deeds of yours to others.

people, or I will cease (answering to you). This is because, if you do not toil painfully to cut off your will, even if you heart doesn't want that[500], what benefic will you obtain by asking me questions? I have told you: you give the hundred dinars and behold your former sins will be forgiven; but you are striving through the backdoor of highlighting your justice, to fall into something worse. Stop, brother, because of not being good this way. This is for Amma Sarah said (Amma is mother in the Semitic languages): "If I want to be pleasant to all people, I will be forced to repent at everyone's gates" (Paterikon, Sarah 5)[501]. And the Apostle says: "If I was pleasant to people, I wouldn't be the servant of Christ" (Gal. 1: 10). If you truly want to cry for your sins, you will take heed at yourself and you will be dead towards any man[502]. This is, brother, because the salvation of the man is done with great efforts. You must cut off these three: you will, your desire for showing your justice, and your desire for being pleasant to people. And then your repentance will truly come to you[503]. And God will shelter you against any evil. Brother, I am testifying to you: take heed at yourself, rejoice when hit and reproached and cursed and rebuked, and remove

[500] The heart is given here an evil meaning. Even if the urge of your heart doesn't want you to cut off your will, you will still cut your will off. There are several sorts of will within man. You must cut off that will that leads you to evil, by using for that cutting your superior will that chooses your true good and that leads you to accomplishing your true being. But this means strengthening your love for God and for people.

[501] I must show everybody that I am nothing, but I'll do that due to my faith int God. And by doing so, I will show also to God that I understand my mistake of searching for the praises of everybody.

[502] Let yourself not be moved by anything coming from people, except their urge to faith and to be a good example.

[503] You must cut off your own will which you want to affirm yourself to others through, or through which you want to satisfy your pleasures through them, or your thirst for demonstrating that you were right in that what you did or you wanted to do, or you must cut off your desire for being pleasant to people for obtaining their praise. Sometimes you go ahead your deed with your affirmation, sometimes you brag yourself with your good deed and you will defend it if you see it criticized, and again, some on other times you want to leave the impression that you do not want to affirm on yourself but you actually want to serve others, but your final goal is actually to affirm on yourself on this indirect way. In all of these you search for satisfaction in yourself, in people, and partially in material things too, so that you won't need God. By doing so you won't be able to repent yourself. The repentance as discontent of yourself, it is contrary to your content with yourself. Until it seems to you that you quench your thirst with the stall water of the mirky puddle from within you, or from within people, you won't search for the clean water spring and always flowing, that is God. Until you are locked up in the preoccupation with yourself, and with the preoccupation with the people's opinion on you, you won't become transparent to God.

from you're the cunningness of the devil and not the wisdom[504]. Earn for yourself the innocence of the dove (Mt. 10: 16) united with the wisdom. If you like it, you will guard it and God will give His hand to you. And if you do not want that, you will see. This is for everyone who wants he wants to have self-mastery. But if you surrender this, you will be worriless for somebody else will take care of you. Chise that what you want.

238. The question of the same one towards the same one: What is the cunningness and what is the wisdom? And what is the innocence united with the wisdom?

Answer: I have spoken to you about the cunningness of the snake, for I respected your wisdom. This is because the devil's cunningness brings within man all his evil thoughts. And if the man remains in those evil thoughts, he will stretch his cunningness against God. And all the things belonging to cunningness are towards the soul's perdition. "This is because any bad tree brings fort bad fruits" (Mt. 7: 17; 12: 33). And the wisdom leads the man to the right-reckoning (to discerning the thoughts). I have told you, brother, keep the innocence of the dove united with the wisdom. This is for its thoughts are good and useful. "This is for any good tree brings fort good fruits" (Mt. 7: 17). And the innocence united with the wisdom leads the man to the resting of his thought, to the appeasement of his soul and of his body and to the eternal life[505]. You must strive yourself to earn these and the Lord will help you. This is for this is His will: all people to be saved.

239. The question of the same tone towards the same one: I pray you, master, because my thought tells me that without appeasement (withdrawal) one cannot repent. So, if possible,

[504] Let's banish away from us the snake's cunningness, but not the wisdom; let's not confound the cunningness to wisdom. The medicine against pride – the pride accompanies, as a shadow, any good that we want to do – it is to say as Jesus advised us: "After you have done all of these, you must say: we are worthless servants, and we have done what we owed to do" (Lk. 17: 10)

[505] The resting form the Kingdom of Heavens is a resting or a souly peace. This resting must start from here.

please grant me a few days of appeasement (withdrawal). And please pray for me so that I will be able to keep that.

Brother, I have accepted your plan, or better said God too accepted you plan, for He can work together with you on everything that is beneficial to you and according to His will nd not according to your will. So taught us our Lord Jesus Christ not to do our will but His as Himself did the will of His Father[506] (Jn. 6: 38). After Him I too I have been stretching my wings over you until today[507]. And I am bearing the burdens of your mistakes and of your overlooking of my words written to you, and of your indifference. And by looking at those, I have been covering them up, as God too looks at and covers up our sins, while waiting for your repentance[508]. And you have become like a man who sat under a tree that overshadowed him and then that man get out in the sun and that's why that man was burnt and brought to perdition. But despite all of these, I haven't forsaken you. This is for alive is our Lord and you must not wonder about that. This is for "the Lord took an oath on Himself that He doesn't' want the death of the sinner but the sinner to turn back and to be alive" (Exod. 18: 23). If the sinner doesn't turn back, he will remain in state of perdition. But you, my son, you have asked me for sour and sweet things; by the sour things I understand your will and by the that things that is

[506] When somebody does the will of God, he makes the will of God as his. But he does that willingly, or he puts his will at God's disposition. This is for the man, by doing the will of God, there will be active too the will of God in man's will. The two wills are united in man and also in God. But not the will of God puts itself to man's disposition, but the man's will it is at God's disposition. The two will reach to be a unit, but without being confounded to one another.

[507] After Christ, or due to Christ, Barsanuphius too was able to stretch his protective wings over his spiritual sons. This is because without the power and the love received by him from Christ, he wouldn't have been able to do that. But without those neither him would have reached the full love for people as wanted by Christ.

[508] Barsanuphius bears and covers the mistakes of his spiritual sons. But he does that only because he is united with Christ, namely only for the power of Christ is within him too, and not because that Barsanuphius would have done that by his own power. He bears those mistakes despite those meaning also a despise manifested to the advices given by him, a thing that could have been interpreted as a personal offence. This is for the love defeats the tendency to feel offended. Christ present within the believer ad spiritually advance man, He is present as One Who continues to suffer for the sinner. So, him who is spiritually advance, he is united with Christ and that's why he suffers together with Christ for the sinners, by impropriating Christ's power and love and by working to turn the sinners back to repentance. Sometimes, the sinners are stubbornly committing even greater sins. But not even then the sinners will be forsaken by Christ and by their spiritual Fathers.

sweet like honey I understand your repentance. By saying: "Grant me a few days of appeasement into withdrawal, for I know what is usually beneficial", you have proven pride. You should have said: "guide me on the path of God". May God enlighten the eyes of your heart so that you to be able to know how much I am toiling for you, sparing you from being lost. But it is needed also a little work from you, in the name of God. Lo, I am giving you a commandment towards salvation, which if you keep it, I will take upon myself that bill that is against you (Col. 2: 14)[509]. And I won't leave you either in the present age or in the age to come, by the grace of Christ.

Do not allow yourself to be deluded by the satiation of your belly. Neither sweeten yourself up by eating and drinking more than your body needs. And guard yourself not to judge anybody. Be obedient and you will reach the humbleness; and your passions will be burnt down within you. Do not speak-against, because of reckoning that the commandment is difficult. This is because of not being possible to be save anybody without tiredness and without keeping the commandment. Lo, I have taken from you your heaviness and your burden and your debt and you have become young and non-burdened by responsibility (innocent) and clean. You must remain from now on in cleanness[510]. By hearing our Savior saying: "Lo, you have been made whole, you must no longer

[509] Like Christ took upon Himself the bill existing against us, and he emptied it on the cross, by suffering in His body for our sins which we should have suffered for, and He defeated the death we owed for those sins by the cleanness He received the death, likewise Barsanuphius in union with Christ defeated the bill that stood upon his spiritual sons, and he was decided to suffer for them. He who united himself with Christ by surpassing any egotism, he will unite himself together with Christ also with them who are under the guilt of their sins. But these too they need to tear down the border of their egotism, in order the guilt for their sin to actually pass upon Christ and upon them who love them and so their sins and their death as punishment for their sins, to lose their power upon them. This passing of the committed sins upon their spiritual Fathers it is founded on the tight union in feeling of the last ones with the first ones. The last ones pour within themselves the guilt they took form their spiritual sons, through their feeling due to their cleanness, or better said due to their cleanness united with the cleanness of Christ, so that Christ's union with us to be accomplished and to be shown also in our union among ourselves.

[510] The sins of the spiritual son had been taken away from him by his spiritual Father. The son was no longer responsible for his sins, he was clean of those, he was rejuvenated, he was like a man who hadn't committed any sin. But he must remain thus. There were united within him innocence with his gratitude for him who unburdened him of his sins and of his bitter experience with his sins, and he wanted in continuation to shun himself of committing sins. Combining those had helped him to no longer commit sins.

commit sins lest something worse to happen to you" (Jn. 5: 14). But you must not reckon that you can be saved effortlessly, because you need tears and ascesis and forcing. Do not allow your body to become drowsy, because that will bring you down[511]. This is because surely could be brought down even the great ones if they do not take heed. Encourage yourself, therefore, my brother, and keep my commandments, better said Lord's commandments, and you will rejoice. And the Lord will guard you against the cunning one, and He will gladden you in His Kingdom. You must always cogitate at these. You must desire to be saved and the Lord will save you, Who the glory is due forever. Amen.

240. The question of the same one towards the same Great Oldman: Forgive me, Master Abba, for the Lord. Your holiness told me: "Behold, your sins have been forgiven". But Abba Isaiah says that "until the man feels the pleasure for his sins, his sins haven't been forgiven" (Recueil ascétique de L'Abbe Isaïe, Abbaye de Bellefontaine 1790, p. 100). But behold that I feel pleasure for them[512]. Please clarify me, for the lord, because I am tormented by the thought that tells me: "By bring so, you shouldn't have accepted the ordination. This is for this thing is intertwined with the vain-gloriousness and with difficulty". That's why I doubt about my deaconship. I also pray you to tell me what is about that thought that tells me that I have been forsaken by God. This is because I have been very upset during the last week by the thought of fornication.

Answer: Of, will of the cunning devils! Oh, deceit of their chieftain, of the devil that hates the good and the people from the beginning to the very end! This is because, as he parted himself from God, he wants to destroy all the people[513]. Brother,

[511] The drowsiness of the body it is the drowsiness of the soul too. An idle and pretentious body it has gone out of control. The soul no longer had power over that body. It is not about a body that is ill and therefore won't have so many debts, but it is about a body ceding easily to any temptation and that it doesn't want and therefore neither it can to strain itself easily in an effort, in a resistance.

[512] In the Volos Edition, at note no. 1: "Namely I still have the baith and the memory of the pleasure, brought to me by the devil; in my imagination". In the French translation the letters no. 226-250 are addressed to a deacon.

[513] The devils aim at disorganizing the entire creation of God, he wants to bring in derision this masterpiece of God in its wholeness, so that the people themselves to criticize and to

I told you that your previous sins have been forgiven, but their wars haven't stopped. This is because the man keeps battling. Even if you haven't committed sins, the devil will have brought their pleasure to you. But because you have committed sins, the more the devil will bring their pleasure to you. And that what Abba Isaiah says it concerns the mode of the pleasures had by them who surrender themselves to pleasures. Actually, it is something else that somebody remembers the sweetness of the honey and it is something else accepting to taste the honey when remembering about it[514]. He who remembers the pleasure of his sins but he doesn't commit the things of the pleasure, but he resists those and he fights them away, he has been forgiven his previous sins.

But these are the craftsmanships of the enemy and opposant of ours, who always wants to swallow alive the people in order to bring them to discouragement regarding their salvation and to despair relatedly to the eternal life, on them who do not lean themselves against the hard rock of the faith, of which each one received his measure. Therefore, you must guard yourself against those, lest you will fall totally in the hands of the devil, and the Lord will have mercy on you, for He is forever alive.

Regarding the ordination, who dares to say about himself that he is worthy of it, except that one who has gone totally

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mock its Author. But the people themselves reach by that to be the object of the demons' mockery. Being deceived by their apparent independence from God, the people declare themselves as the product of an unconscious nature and they despise one another, and they kill and they exploit on one another mercilessly. Believing that they mock God, they actually mock on themselves and they lose any respect for one another and the lie to one another shamelessly. Believing that they mock God, the people actually mock on themselves and they lose any respect for one another and they blunt up their capacity of perceiving the untold mystery of the humanity and of the creation. The people seem carried away by an endless thirst for destroying the humanity and the creation. But the people actually cannot destroy those. This is for God's mystery is above people's power. But the people make their existence to be increasingly tormenting, they grind down themselves, but they cannot bring their existence to inexistence. They use their existence towards hatred and enmity, they reduce it to a superficial understanding, and they lose any meaning of their existence, by stubbornly refusing the obvious and eternal values.

[514] In the Volos Edition at note: "By tasting the saints understands here, as I reckon, the accompanying or the consenting to the pleasure of the previously done by man. So, to this man who accompanies by will and who tends to and who consents the pleasure of the sins committed before, by that what he has taken the habit of the sin, his sins haven't been forgiven, according to this saint. But to shim who doesn't accompany and who doesn't consent to the pleasure of his previous sins, but he resists that pleasure and he fight it, due to the hatred impropriated by him against sinning, his sins has been forgiven."

crazy and who has totally forgotten about himself? So, you must liturgize to God on the level granted to you, while condemning yourself and waiting for the mercy and for the help of the Lord. And during the Liturgy, take heed and say: "Serve the Lord while fearing Him and get glad of Him with tremble" (Ps. 2: 11[515]); and: "He Who makes His angels ghosts and His servants (who liturgize) flames of fire" (Ps. 103: 5[516]). Do not fear, you haven't been forsaken by God. This is for, if we do not forsake Him, neither Him will forsake us[517]. This is for it is His will us to turn back and to be saved.

And your annoyance from the part of the devil of the fornication it comes to you because of your thoughts against your neighbor and because you judge him. But that also comes to you because of the daring familiarity with those whom I have told you not to have that familiarity with. And, if they who want to get rich worldly, they often endanger themselves at sea and by travelling and they endure that, how much more must we do that for we are waiting for the Kingdom of Heavens and for we want to be called as sons of God? We, who hear that our fight is not against the blood and the body, but against the principalities and the masteries (Eph. 6: 12)? Have you been resisting the sin all the way to the blood, or have you been exhausted by the ghost of the sadness and of the idleness? What have you suffered? What have you endured? What temptations of many sorts have you endured gladly? Of, you sleepy monk. You must show to the devil that you are living to God; you must run to God. You must surrender to God your hands and your feet when you swim through the thoughts waves which surround you and which elevate you up to heavens and which lower you into the bottomless precipices (Ps. 106: 26[518]). I testify to you in front of God that my heart has been stretched with you, as God Who has built it up knows, and for God has placed within my heart the covenant of His

[515] In KJB we have: Ps. 2: 11: "Serve the Lord with fear, and rejoice with trembling."; in ROB we have: Ps. 2: 11: "Serve the Lord with fear and rejoice of Him with tremble" (E. l. t.'s n.)

[516] In KJB we have: Ps. 104: 4: "Who maketh his angels spirits; his ministers a flaming fire:"; in ROB we have: Ps. 103: 5: "You Who make Your angels ghosts and Your servants flame of fire."

[517] If we do not lock up ourselves against Him, He will enter within us.

[518] In KJB we have: Ps. 107: 26: "They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble."; in ROB we have: Ps. 106: 26: "The went up to the skies and they went down in the deeps, and they soul was petrified into dangers." (E. l. t.'s n.)

holy commandments kept by my heart, in order to get you out of darkness by the power of God to the true light, and out of the condemnation to death to the life of the righteousness[519]. Take heed, brother. Because without tiredness and humbleness it is impossible one to be saved.

241. The question of the same one towards the same Great Oldman: For your holiness commanded to me that I must liturgize, show me, please, what should I think or cogitate while standing in the alter with the priest and sharing the Holy Bread and giving the Holy Chalice towards drinking, of when taking the Holy Impartation to somebody? And, should I put one a certain vestment appointed for the service of the Liturgy, or should I cover my body all the way down to my heels?

The answer of Barsanuphius: Brother, all the things done symbolically have spiritual meanings, but you cogitate them bodily. He who serves as deacon, he must be like the cherubs are, wholly eye, whole in his mind, cogitating and looking at the ones from above and extolling them with fear and tremble. This is for the bear the body and the blood of the immortal emperor. He takes also the image of the seraphs by singing the doxology and by swinging their holy wings over the hidden Mysteries, showing through their wings the easement of the earthly and material thing and ceaselessly shouting out with the mind, within the church of the inward man, the victory song consecrated to the glory of great appropriateness of our God: "Holy, Holy, Holy is Lord Sabaoth. Full are the sky and the earth of His glory". The devils will run away, shaking, from the enslaved soul, by the utterance of this fearsome heralding, and so they leave that soul free from their slavery. That soul will see that the true light has dawned to him[520]. And by taking heed,

[519] The heart of the spiritual father is stretching itself through all the waves of the temptations and of the hardships fought by his spiritual son, in order him to give to his spiritual son power to overcome those, and in order to bring his spiritual son to light. His love makes him overcoming the space in order him to be everywhere with his spiritual son, as the mother's heart is everywhere with her son, participating to the son's joys and troubles and communicating to the son, in any situation, a power corresponding to the state the son is in.

[520] That what happens on the unsee plan, it is prolonged also in the feeling of the soul. This man no longer feels himself mastered by any passions, but he is totally free and light and he

he sees the great beauty of the immortal Lamb and he wants to satiate himself with His body and blood. And then he hears David shouting out and saying with a loud voice: "Taste and see that good if the Lord"[521] (Ps. 33: 9). And by getting close with his fear, he will become partaker to His body and to His blood, and their taste will become indelible within him, and they will guard him against any passion[522].

These things you most cogitate, either you stand in front of the Holies, or you share them to be eaten and drunk, or you bring the Holy Impartation to somebody, either you gather the Mysteries, or you simply perform your serving to alter.

Regarding the vestment, you must earn your spiritual coat that is pleasant to God. And the coat long to your heels, it means the killing of your limbs. This is for, tell me brother, if the man wears a whole purple coat but he is debauched, will his vestment clean him up of his fornication or of his passions? So, what would they do, they who are worthy of the Holy Mysteries but who have no vestments? God commanded us to have a sole coat: that of the virtues. May God make all of us worthy of that coat, forever. Amen.

242. The question of the same one towards the same Great Oldman. Forgive me, master, and pray for me through the Lord, so that my senses to be sanctified. This is for your holiness told me about deacon that he must be like the cherubs and the seraphs. But I am defiling myself through my senses. What

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flies like a seraph in a spiritual sky from around the all-loving of everybody emperor who is, in the same time, that light that fills all realities up with meaning: the meaning of the eternal love among all realities, out of the spring of the eternal love of the Holy Trinity.

[521] In the light of all the meaning which are in the eternal love among all realities, the soul sees it concretized in the Lamb being in state of imperishable sacrifice and ready to give His body and blood to be eaten and drunk by people, as full and simply giving of immortal life. In order Him top be able to give us all the richness of His godlike gifts, He has taken a human body accessible to us, and He placed His body in state of generous sacrifice of us, as expression of His love for us to the very end, and He bestows us by this mediation the whole treasure of His goods, for the Lord is good, He is sweet, and He makes us good and sweet to one another. Meeting us one another into Christ, in gentleness, in kindness, in the fullness of the endless life, in the eternal understanding of the reciprocal value, one rooted into God. What an ocean of meanings is unveiled to us into Christ Who is the Light of the eternal Father and Who has come near to us forever, through body!

[522] Being us filled up and deeply and forever imbued with the gentle and loving sweetness of the Lamb sacrificed for us, not rude and perishable passion will attract us anymore. This is for any passions will seem to him who is on this level, as a coarse and pitiful trivialization.

should I do in order my deaconship not to be towards my condemnation? This is because I am worthless and I cannot restrain myself. Help me for God, in order I not to totally lose my soul.

Answer: Force yourself, your deaconship, to always bear in your mind how the deacon must be and how you are. Think at death and at how you will have to answer to God and, by ceaselessly condemning on yourself, your heart will get pricked in order to receive the repentance. He Who says through the prophet: "You first tell your sins in order you to be corrected" (Isa. 43: 26), He will make you righteous, and He will get your rid of all tiredness. This is for he says: "God is Him Who justifies, so who will condemn us?" (Rom. 8: 33). As I have been showing you for several times, obey and you will be saved. And do not say, by resisting it: "Why is this and why is that?". But make yourself obedient especially to your Abba, he who is second to God in taking care of you and whom your soul has been entrusted to[523]. And if you force yourself to keep these, I will make my power more than abundant. May the Lord guard you and cover you against the coning one. Amen.

243. Of the same tone towards the same one: Tell me, Father, what do you advise me to do in the small liturgical service that I have? This is because, even if I am not mocked by devils, as in most of the remaining time, even only for a coat, it is not easy to me to restrain myself. I am going to do, since now on, everything you command me, so that I can receive mercy. This is for God know what disorder and what passions I am in. Pary for the through the Lord, in order I not to be separated from your bosom at least in the present age. This is because I feel shame for asking that for the age to come too, because of my passions.

[523] The humbleness and the obedience have a decisive importance for salvation, for they mean the killing of any egotism in you, because the egotism separates not only the man from people, but also the man from God, as a separation wall (Eph. 2: 14). Where there are the humbleness and the obedience, God will enter unimpeded. This is foy you will feel a supreme authority in front of which you feel humbled and which you obey to. In free and joyful humbleness and in obedience you will live your getting rid of all oppressions, and you will live your free relationship with the absolutely free God, and God rejoices of being freely and lovingly recognized by You. In humbleness you see and you freely accept your infinite smallness and, implicitly, you will be upheld by the infinite power and loving-generosity of God.

Answer: Brother, "striving in everything" (Paterikon, French Edition, Les sentences des Pères du désert, Solesmes, 1966, p. 362, no. 16) and the humbleness bring the man to progress. This is for the Apostle says: "Suffering trouble into all things, but not narrowed" (2 Cor. 4: 8). By throwing all our material need upon Abba and by not keeping anything with our hands, God know and He is our witness that we do not reckon that Abba must thank us, but we are the ones who must thank him for taking our burden upon himself and so he has liberated us from worries. This is for Apostle Peter says too: "Obey any human being, for the Lord" (1 Pt. 2: 13). And James said that "anybody who keeps the whole law, but he commits sin towards only one point of the law, he has become guilty towards all the law's points (Jas. 2: 10). That's why it is required one not to do his will, but him to reproach on himself in all things, and so he will find the mercy form God. But if the devil mocks him, by making him to cogitate something big about himself, or that he worked well, he will lose all the things done by him. So, by doing what you are doing, humble yourself by saying: "Forgive me, Lord, for I have burdened Abba by throwing upon him my burden". And may Lord Jesus save you. Amen.

244. Another brother deacon no longer wanted to serve in the altar, because of thinking at his previous sins. And he asked the same Great Oldman concerning his bodily illness. And The Great Oldman answered him those:

Brother, the Scripture taught us that "they who want to live with the right faith according to Christ, they will be persecuted" (2 Cor. 3: 12). How can be us persecute in the present time? Through those demons who chase us away from the fear of God and from serving God. And the repentance for sin consists of no longer committing that sin; and the deliverance from evil deeds consists of stopping ourselves from doing those evil deeds. Do not allow yourself to be saddened by your previous sins, and do not stop yourself from serving as deacon, but you must consecrate your serving to God with fear and tremble. And take heed that your serving as deacon brings

holiness to your soul[524]. And if you believe so, you will always tremble not to commit sin and not to fall off holiness. Bear your sufferings and your troubles, for they are a corrective rebuking from God. And God will have mercy of you and they will be towards the salvation of your soul[525].

245. Another brother askes the same Great Oldman: Tell me, Father, if there is a wrath according to nature and a wrath contrary to nature?

Answer: Brother, there is a wrath according to nature and a wrath contrary to nature. That one according to nature fights not to be fulfilled the lusts of the nature. This wrath doesn't need medicines for it is a healing wrath. That wrath contrary to nature fights when are impeded the wills of the lust to be fulfilled. This is for superior to the soldier is him who gives power to the soldier. And if that one is weakened, the soldier will no longer have power[526].

246. The question of the same one towards the same Great Oldman: Where have the passions come from within man?

Answer: God created both the soul and the body without passions. But they fall into passions through disobedience.

[524] Refusing to serve in altar because of your past sins it means allowing yourself to be chased away from this serving, by the devils. Barsanuphius repeats that itself the refraining from sinning mean being delivered from sins. This is for the refraining from committing sins, it brings in the strength manifested by it, also a transformation into your being, given that the refraining means a continuous fear of God, some sort of living His power within yourself. This is one with a serving that is appropriate to the full-of-tremble serving to altar, and that serving too will increase this sanctification.

[525] Enduring the illness and the troubles with the sentiment that they are a rebuking from God towards our correction, that at its turn will produce a gradual mutation within your being, a mutation accompanied by refraining from sinning. The sin and the virtue are total states of the human being, which are modified by man's freedom. There where the sin and the virtue are negated, are also denied the freedom and the possibility to change in good or in evil, of the human nature through freedom, the man being reckoned as a piece of nature whom the nature's laws are fulfilled without his consent.

[526] The lust is the one giving power to the wrath as to a soldier of its.

247. Another brother asked the same Great Oldman: I am troubled by the passions of my soul. Tell me, for God, what should I do to liberate myself from them? And pray for me.

Answer: Brother, he who wants to be saved and who desires to be children of God, let him earn humbleness, submission, and obedience; and non-daring[527]. Take heed at the fact that you have asked me: "What should I do?". And lo, I have told you what you should do. And I guarantee you that you won't be mastered either by the enemy of by the passions. This is for they are burnt by humbleness as by a fire, and you heart will become serene and enlightened by Christ[528]. His to be the glory forever. Amen.

248. The same brother, after receiving from Abba the order him to live together with an old man and to him to serve that old man, he asked the other Oldman: How can I know, Father, if it is according to God so sit (inside the monastic cell), or that I won't be harmed by not being together with the brothers form the monastery, but alone, a state which the passions trouble me in? Regarding the passions, what do you command me to do? Likewise, about the sleep? For I fear the sleep's mastery/ Likewise, about forgetfulness. And because I am troubled by the ugly passion, what is the sign of my agreeance to it?

The answer of John: If you want to know whether it harms you of it benefits you to sit (inside the monastic cell), you will have this sign: If you sit due to the fact that you obey the commandment, you will know that that is beneficial to you; this

[527] There is a good and a bad daring. The good daring is that one that trusts the mercy of God. The bad daring is that that defies the commandments of God, that doesn't get humble, that doesn't obey them who are appointed to the businesses of the community, that daring crossing over the rules of the good manners among people. This daring is united with the shamelessness. This daring seems to be an act of freedom but it isn't so. The true freedom consists of humbleness, for the humbleness is nourished out of the love from God and for God, between the humble one and God being a relationship of love in freedom. The naughty, the shameless, on the contrary, he is pushed by his daring by a passion undermined by debauchery or by pride.

[528] Maybe this is one of the meanings of the world which Christ was seen as fulfilling the hearts of the hesychasts in, who were practicing starting with the XII-XIV Centuries, the ceaseless prayer. The humbleness and the obedience bring quietude for the man has found on himself, at his ease, into the love for God into Christ.

is for he says: "The obedience is superior to sacrifice" (1 Kings[529] 15: 22). But if you resist in word, you will be harmed. This is because resisting by word is out of an evil impulse. Then, you won't separate yourself form your brothers. May that not be! And God appointed you so, for, given your body's weakness, you to have an alleviation through that old man.

Regarding your passions, they will be moved against the man in order the man to be proven. This is because "the non-tempted man is untested" (Agrapha no. 90). And because you said: "I sit alone", you must not cogitate that because of hurting you. This is for you aren't alone, if you believe, for you have God[530] Whom the Great Oldman has surrendered you to, as you also have the prayer that works together with you. You must only show obedience and nothing else and you will be saved[531]. So, do not fear, for you won't be harmed.

And regarding the psalms, you can do what the brothers do, by singing three psalms and by doing kneelings. And the sleep won't defeat you. You must to so during night, except in case of illness.

The forgetfulness is the perdition of the soul, there where it comes out of despising and carelessness[532].

And the shameful and ugly passion needs the exhaustion of the heart and of the body in order it to be uprooted: of the heart by ceaselessly praying to God, of the body by persecuting your body and by bringing your body to submission with the whole your power.

And the sign of the agreeance consists of being that thing pleasant to the man and of getting his heart sweetened and of cogitating him at that thing with pleasure. And when somebody resists that thought and he fight not to accept it, he shows that

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[529] In the KJB we have: 1 Samuel. (E. l. t.'s n.)

[530] He who believe in God, he has God next to him and within him. The faith and the prayer are the signs of the work of God within man. When you think at somebody, you are in a communication with him. All the more you are in a communication with God when you think at God with trust in Him and when you address your asks for help to God.

[531] In the unhesitating obedience you have liberated of yourself and you have fully surrendered yourself to God. This is for in God's name you obey him whom has been given you to obey to.

[532] The forgetfulness is negligence. The forgetfulness has the tendency to repeat itself and to become a habit. By forgetfulness you will forget about your duties, and then even about yourself. But by that you will forget about God too. As such, the forgetfulness is the death of the soul, for it is the death of your sensitiveness to the reality of God, to the imperishable deep of your life, and so you will look only at the biological plan of your existence.

he chooses the war. And this brings to the man testing and progress. May our Lord Jesus Christ to clean you up of your sins and to strengthen you with His kindness in your weakness. Amen.

249. The question of the same one towards the same one: What the obedience is? And what should I ask in prayer? And if somebody tells me: "Pray for me", what should I do? Must I remember him always?

Answer: The obedience cuts off one's will. But without striving nobody can achieve the obedience[533]. And if you sit (inside your monastic cell) by obeying the commandment and not in order to rest your body, by doing so you won't fulfill your will, neither will you sit together with the passion, but you will do that rather to be pleasant to God. But if you sit and sweeten yourself with the resting, you won't be pleasant to God.

Regarding the prayer, you will say: "Lord, deliver me from my sins and from my reproachable passions". And if somebody tells you: "Pray for me", you will say within your heart: "May

[533] The obedience is a cutting off of your surface will, through another will that is deeper. It is a cutting off of that will that is pleasant to egotism, through the will of mastering your egotism of the pleasures, that one that keeps you in the narrowness of the biological and individualistic horizon, and it is that will of raising into the broadness of the godlike and altruistic horizon. There is more straining of the will in obeying than in disobeying. The egotistic life is a frivolous caprice, it is a pampering. That's why one can tell that one cannot cut off the disobedient will without an exhaustion of the heart and of the body. It is called that will that we must cut it off, as "own will", because through is the man serves only on himself egotistically, or in he serves himself firstly. But that will that somebody cuts off this "own will" it is that will that has the man as its subject, but as a subject putting his will in the service of God and of his fellow humans. And by this he puts his will in the service of his self that is destined to a superior and imperishable life. Such a man somewhat does the will of others, and not his egotistic will, but that will that serves others' good that is identical to the own good. In the same time, he does the will of God Who aims at his good and at the good of his fellow humans. This is for, as Saint Maximos the Confessor says (Opuscula theological et polemica), God wants that what promotes the true nature of the man, namely that what is according to the true will of the man. In this way, in deep, the man's will (or the will of all people) and the will of God coincide, though the subjects differ. Still, for the will of God stays at the basis of the man's being and will, though the last one is not from himself, one can talk about two wills. Likewise, one can talk about two wills in Christ, but also about a consummate unity between those two wills in Christ, especially for within Him there is also a unique Subject of those wills. In the Kingdom go God there will be a consummate union between the will of all people and the will of God, according to the example of the two will within Christ.

God have mercy on us" and that will suffice. And to always remember him it is not given to you, but to the consummate ones who can ceaselessly pray for others[534].

250. The question of the same one towards the same one: I pray you, Father, tell me how can I know that I am into obedience and I have left my own will? And what should I do in order I to be equal to the brothers? This is for I hear from the Fathers that he who is into obedience and he doesn't do his own will, but he is equal to the brothers in all things, he will advance very quickly. And I examine my heart to see if I live the life into monastery as the brother do, but I do not receive any assurance, because I untie (the fasting) before they do it and I eat before they eat and I eat alone. I would want to test myself whether I could eat later, but I fear to do that because of my illness.

Answer: You will be able to find out if you live a monastic life if you ascertain that you do nothing by your own will, neither you eat alone, nor together with the brothers, but in order you to do the things commanded to you without hesitation. You reckon yourself as one among the ill ones. But are the ill ones outside monastery because of eating alone? Let that not be! But they do that because of their illness, at the commandment of Abba. So, God has given you as reason to serve the old man, in order the inexperienced ones not to be offended by seeing you eating earlier. So, it is not your decision to eat later with those who are not ill. And if you are ill, you must take care of yourself and that gives birth within you to sadness. So, lo that you have been given a motif not to cause offense to somebody else, not to be you tormented by thinking that you eat alone. Thus, the live from monastery and the equality of the brothers from monastery consist of doing all things at the command of the Abba and not according to your

[534] He who prays for another, he too will gain. This is for he commits an act of love and he progresses in love, ascending to a superior state. Ad he prays for himself too. This is for by the fact that he prays he places himself in connection with God from Whom comes kindness and power. So, by continuously praying yourself for another, you will continuously pray for yourself too. But how many can do that? And then, who can always bear in mind all the people and continuously? But the consummate one can have them in this thought virtually. Anyway, somebody's prayer for another unites him with that one in his thought. Thus, the prayer is a means of union among people.

own will. Can's you remember that you resisted Aba and you didn't want to fulfill his commandment? How dared you to mumble into your stupidity? Did you fight for eating? Didn't you fight for fulfilling your own will? If you want to benefit and to remain into the monastic life, you must cut off your own will in all things and you must obey equally much as the brothers do, and lo that you are together-inhabitant with them into the monastery's community, towards the benefit of your soul[535], guided by your Fathers, by the Great Oldman, and by the others. You must follow their advices by the grace of Christ. This is for they know, brother, better than you do, that what is beneficial to your soul.

251. The question of the same one towards the same Great Oldman: Being asked by the old man whom he was serving to, and that man was a cleric, and the brother was not a cleric, to utter the prayer and to bless the food, or being him appointed to other things like this one, he asked if he must obey the old man regarding that.

The answer of Barsanuphius: Hun yourself from rejoicing of the honor given to you, but manifest the obedience which banishes away the resistance that is hated by God and by them who love God. You must keep the obedience that elevates one to heavens and that makes them who have it alike the Son of God[536]. Him it is due the glory forever. Amen.

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[535] Not in the uniformity of the accomplished things consists the unity of the life into monastery of, but it consists of the uniformity of obeying the Fathers from the monastery, who give each monk to accomplish a thing that matches his benefit. Everyone must obey in an absolute manner, as to God, but in order to be each one led towards consummation on a line fitting him, according to his own talents (the Biblical talents / the money (E. l. t.'s n.)) which must be developed, but also according to the weaknesses which must be taken in account. Apostle Peter goes on his line, John goes on his line, but each of them manifested the same total self-giving to God. God hasn't made the people uniformly, neither God wants to uniformize the people.

[536] The obedience being one with the humbleness, it elevates him who has it, to heavens, according to the word of our Savior: "he who humbles himself, he will be elevated" (Mt. 23: 12; Pt. 5: 5). This is for, through humbleness, the Son of God too, He ascended to heavens as man, in total humbleness and obedience, which the man has been elevated through, above himself; through humbleness and obedience the man find God and he totally opens himself to God. Until the man is preoccupied with himself in an egotistical mode, he won't be able to experience God and he won't be able to receive God. In humbleness the man can unite himself with God and with all the people, and he can comprise God and all the people.

252. Another brother (in the French Edition: Dositheos) asked the other Oldman: Because I have some money (some goods) and I want to give a part of those to the monastery and the other part to the poor, tell me Father how should I share those through Abba?[537]

The answer of John: Brother, my first answers sent to you, I formulated them as towards one who still needs milk (Hebr. 5: 12). But now when you want consummate obedience, you too must do what was written: "Open your mouth and I fill it up" (Ps. 80: 9[538]). Brother, you need not to learn from me, because I am the most unimportant one, what you should do, but you must learn from the Acts of the Apostles, about those who were selling their belonging and they put the piece at the feet of the Apostles, so that "they shared to everyone according to their need" (Acts 4: 35), and no by themselves but through the Apostles. And thus, they were delivered form the worry for their money and from their vain-gloriousness. If you want to reach this measure, and if you want to enjoy the carelessness, and fi you want to occupy yourself with the care for God[539], you will do alike. Brother, the present things are very few in comparison to what some ones gave to Abba Isaiah. This is for "some people gave him thousands of coins, by telling him: "Use them as you wish". They did not tell him when and how he should have used those coins. Those ones did a consummate thing and they liberated themselves from worries. And you,

[537] The French translation gives the letters from no. 259 to no. 338 as addressed to Dositheos, whose "teachings" have been given by us in the Romanian translation in the volume IX of *The Romanian Philokalia*, pp. 463-645.

[538] In the KJB we have: Ps. 81: 10: "I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it."; in ROB we have: Ps. 80: 9: "For I am Lord you God Who got you out of the land of Egypt. Open your mouth and I will ill it up." (E. l. t.'s n.)

[539] There is worry and worry. There is the worry for ourselves and for the things of the world, which we are satisfying our needs through, and there is the care for God, a care that is no longer in the service of the egotism. Through the last one we throw upon God the care for ourselves, and God will take care of us (1 Cor. 5: 7). This actually is the care of not worrying about ourselves, the care of being free from ourselves, for God in Whom, since now, there is the whole our present and future life, the whole our spiritual breathing, the whole our self-certitude. Taking care of God means thinking at God always, and thinking at fulfilling His commandments, which we advance into living with Him and in the care for our fellow humans, and by that we will fulfill the true care for ourselves.

once it has been the will of God for you to come to this joy, you owe God thanks and you must show your thankfulness to him who bear your burden. Let the sower of the evil things to sow within you the thought that he who has received your money he should thank you. May God make with you that what is useful to your soul's salvation.

253. The same one asked the Great Oldman if he should share his money (his goods) through Abbam and how he should share those and whom?

Answer: May the Lord bless you, my son. You want to be worriless but you do not want actually, because of being you impeded by your will. You must only tell what do you want to let to the community and to them who are in need, and then be worriless. This is the obedience, namely not having master upon yourself[540]. What is more valuable than you soul, which the Lord said about that is more precious than the whole world (Mt. 16: 26)? And if you have surrendered your soul to God and to your spiritual Fathers, why will you continue hesitating to entrust them the less important things? Can you see how are you warred, without you realizing it, by vain-gloriousness and by faithlessness? And because of you are so, that means that you haven't truly entrusted them your soul and, therefore, how can you expect to find mercy through them? You must liberate yourself of worries, if you want to occupy yourself with God while liberated from all things. And I will take care of being fulfilled that what you decided. You must only occupy yourself, in a worriless manner, with God. And forgive me for the sake of the love[541].

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[540] Not being you unwillingly mastered by anything, that is one stage. But not allowing yourself to be mastered in the name of God invoking the reason that you want to command to yourself, it also can mean that you are mastered by all caprices. Saint Apostle Paul says: "Live as free men, but not as having your freedom as cover to your evilness, but as servants of God" (1 Pt. 2: 16). Only into God you can be free of yourself, namely of all the inferior things. Only by obeying God you will strongly feel God's glory and love, which make you free of all limited things, and which lead you to the truly unlimited life. On the other hand, obeying God means allowing God to be Master with His will and with His love upon you, and it means you not wanting to be master upon yourself while closed to God's love. This is because this one is another slavery.

[541] Why did he finished all his letters by asking the addresses for forgiveness, though he didn't do anything wrong to them? He couldn't be happy into God if he knew that somebody

254. the question of the same one towards the same Great Oldman: Tell me, Father, hos can one reach to cut his own will off, and how can one reach that state that he will be able to say in: "Lo, I have left everything for You and I have followed You" (Mt. 19: 27)? This is for I have kept for me a small plot of land for my subsistence, because I am ill.

The answer of Barsanuphius: Leaving the own will is one with shedding your blood, namely it is equal to somebody reaching in that fight for cutting off his will to death[542]. And the word: "Behold, I have left everything and I have followed you", it tells us about consummation and not about small plots of land and a small money. That word tells us also about thoughts and wills. But you haven't reached that consummation yet. If you have come closer to it, you will hear that what you ought to do. For now, you must keep only this: be worriless towards all things and worries. And keep that small plot of land, for now, for your subsistence. May Lord Jesus Christ bring you at the untold joy. This is for He is the eternal light[543]. Amen.

255. The question of the same one towards the same Great Oldman: Pray the Lord for me and tell me what should I do

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remained outside, because of being troubled by having something against him. He must continuously fight for making serene the soul of any man whom he had a connection with, here on earth. That's why, one who doesn't forgive or who doesn't ask for forgiveness, he won't be able to enter the Kingdom of Love. Then, who can tall that he has done everything for another? There still might one be troubled. There can be even a jealousy on them who are very faithful and kind, so that some people do not feel well by seeing those. That's why the good ones need to humble themselves to the maximum, in order not to give the envious one the feeling that they reckon themselves and superior to the envious. If they, though, cannot make them to accept their communion in the Kingdom of Heavens, they will remain, on one hand, with a compassion for those, but on the other hand they can do nothing. In a way, those ones feel "better" outside their company. It is more supportable to them the torment coming to them out of despising the joy for better of the good ones, than to live with disgust in their company.

[542] Namely to the death asked from him and towards which he feels himself driven to endure it for the good of another or for that one's escape.

[543] Christ is the untold joy, for He has within Himself the untold love for us. But this joy, or love, it comprises within it also the supreme meaning, or all the things of the existence. The evil ones are darkened and they are in darkness because of not having any full and durable joy, or any true understanding of the existence's meaning.

because I am very warred by fornication and I am endangered of falling into despair and I neither can refrain myself (from food) because of the weakness of my body.

Answer: Brother, the devil, because of envying you, he has started war against you. Therefore, you must guard your eyes and you mustn't eat until you get satiated. And drink a little wine for the weakness which you have told me about. But you must earn your humbleness, for by humbleness all the traps of the enemy will be broken (Paterikon, Saint Anthony 7). And I, the too unimportant one, I will put all my power to pray God to defend you against all temptations and to guard you against all evils. Do not bow down brother, neither surrender yourself to despair, because that is the great joy of the devil. But by ceaselessly praying yourself, say: "Lord Jesus Christ, save me of the reproachable passions". And you will find the mercy from God. And so, you will receive power through the prayers of the saints. Amen.

256. The same brother, because of being warred by the same passion of the fornication, he asked the same Great Oldman to pray for him and to tell him how could one know whether he is tempted by his lust or by the enemy?

Answer: Brother, without tiredness and without the crushing of the heart, no one can be saved of passions and no one can be pleasant to God. So, when somebody is tempted by his lust, that is a sign that he hasn't taken care of himself, and he allowed his heart to the things committed by him previously. And so, he brings through himself the anger upon himself, because of his own lust. And the mind, by gradually getting blind, it reaches, because of its nescience, to take heed at him whom the mind lusts for and the mind will search motifs for talking to him and to sit together with him, and it will come on all ways to satisfy its lust. Thus, letting your thought into these ones, it means increasing the war leading to falling, if not with the body at least with the ghost, by consents. And so, the man reaches to ignite within himself the fire like in a matter. On the contrary, the awake and wise man who wants to be saved, by seeing where his harm is coming from, he will guard on himself with the whole care against any evil memory, in order him not

to tarry with his thought at passions, as he will also guard himself against looking and against meetings and against any contrived motif, because of fearing not to ignite that fire into himself. Behold, the war caused by lust, or by the own will. And the temptation coming from the devil is this: The heart of him who wants to be saved fears to receive the seed[544], and by that he guards on himself, with watchfulness, against the evil memory and against occupying his thought with the passions, as also he avoids looking or meeting. And if the need for something requires him to meet somebody, he will rather miss that thing than to lose his soul. Take vigil, brother, for you are mortal and temporary. Do not agree to lose your eternal life for the short duration pleasure. What other benefit will bring you the stench and the uncleanness of the sin except shame and condemnation? And the restraint brings the victory, the crown and the praise. Bridle up your horse in the bridle of the knowledge, lest by looking here and there to get mad for women, or better said for men, and on you, its reader, it to throw you down[545]. Pray God Him "to turn your eyes so that your eye not to see the rottenness" (Ps. 118: 37[546]). And if you have achieved a manly heart, the wars will be easily banished away from you. Make yourself stinging as the wine is to the wound, and you won't allow the stench and the uncleanness to pile up. Achieve the crying, in order the crying to estrange you from the daring the unravels the souls of those who have achieved it[547]. Do not throw away that toll which the fertile land it cannot be worked without. And this tool is the humbleness crafted for us by the Great God, which all the weeds are uprooted by from God's field and which causes grace to those

[544] In the Volos Edition, at note: "Or the attack, or the bait from the enemy".

[545] The horse is something else than the rider. The body's lust and the will for sinning risen by this lust, they are something else than the will of the subject who is the true master over all the things which the man is constituted by, though the will of the subject can cede and he can place himself, to some extent, in the service of the lust and of the sin. To some extent, the subject is unwilling dragged, or with the half of his will, into the things which he, on one hand, he feels contrary to him, and so he can be brought, by repetition, to the death of his soul, so that the man almost becomes some sort of automate, or an object carried away, here and there, by his repressed impulses.

[546] In KJB we have: Ps. 119: 37: "Turn away mine eyes from beholding vanity; and quicken thou me in thy way."; in ROB we have: Ps. 118: 37: "Turn my eyes away so not to see the vanity; in my way, make me alive." (E. l. t.'s n.)

[547] It is about the naughty and insensitive daring that makes the soul blunt and able to laugh at all gentle sentiments, at all respect for the superior values.

who work that field with the tool of the humbleness[548]. The humbleness wont' fall, but the humbleness rises from their falling them who have humbleness.

You must embrace the crying with the whole your heart, for the crying is the companion of the good work. Force yourself to cut off you will in all things, for this is reckoned as a sacrifice of the man. This is that what they told about: "For you we give ourselves to death all day long; we have been reckoned as stabbing sheep"[549] (Ps. 43: 24[550]). Do not allow yourself to become drowsy at meetings and discussions, because those ones won't let you advance towards God. You must torment your senses much: your sight, your hearing, your tasting, your touching, and you will advance by the grace of Christ. This is because one cannot reach to be martyr (witness) without torments. This is for the Lord too said: "into your patience you will gain your souls" (Lk. 21: 19). And the Apostle says: "into much patience, into troubles" (2 Cor. 6: 4). Take heed at not showing to Chaldeans the treasures of your house, because otherwise they will take you prisoner for Nebuchadnezzar the Emperor of the Babylonians (4 Kings[551] 25). Trample on your passions, by always thinking at this answer, in order you not to be powerfully trampled and tormented by your passions[552]. Run

[548] The humbleness maintains a gentle sensitiveness within man even towards his own being, even towards his own body, by knowing that his body is a full of mysteries organ given by God to the man in order the man's body to be the man's environment for manifesting clean sentiment and for doing good deeds. This is for the humbleness is the opposite to the rude naughtiness that defiles everything, that one that respects nothing because of understanding nothing form reality, and because of not seeing the presence of God in anything.

[549] Cutting off your will means stopping to live for yourself, it means sacrificing yourself. But the ego whom you live your egotistic passions through, it is a surface self, it is a self whom you do not live your deep through in your fullness and authenticity. This superficial ego must be killed in order your true subject to come out and enter the communion with God and with your fellow humans.

[550] In KJB we have: Ps. 44: 22: "Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter."; in ROB we have: Ps. 43: 24: "For You we are killed all day long, we have been like some sheep for stabbing." (E. l. t.'s n.)

[551] In KJB we have: 2 Kings. (E. l. t.'s n.)

[552] You either are trampled by passions, or you stand and keep your passions under your heel, and finally you will abolish your passions. The dispassionate man is the free eye, the strong man, the unbent men, the man that moves according to his true will. He stands even in front of God, for God doesn't enslave him but God loves him. The man bows down before God out of his love for God, and out of his gratitude for everything God has given and continues giving him. The man is servant of God not because of fearing God, and the man is in the same time a son that loves God in freedom. That slavery is the slavery of the son totally bestowed himself to the loving Father for his love.

aways from your passions as a stage runs aways from the nets, or your passions will tear you apart like on a lamb. But you fear them not, because they have no power. Our Lord Jesus Christ has weakened them down[553], and He has made them powerless. But you must not sleep. This is for, even though they are half-dead, they do not sleep. And do not get lazy because they do not get lazy either. Stretch your hand, for a little while, to your Fathers who want to pluck you out of the stinky mud[554]. Remember that "much can the working prayer of the righteous" (Jas. 5: 16).

Do not judge anybody (Mt. 7: 1); do not despise and do not offend anybody. Do not think about somebody things which you haven't seen at him. This is because these are towards the losing of your soul. Take heed and wait for your death to come. Tell to yourself the word of the blessed Arsenius: "Arsenius, why have you exit (the world)?" (Paterikon, Arsenius 40). Learn what have you come to search here for? Run towards Jesus so you to grab Him. If you want to be saved, you must quick up your pace, in order you to be in this good annunciation together with the Holy Fathers. If you want to advance, you must work. Crave for being together with the saints, glorified in the untold glory, and not together with the devils in the untold punishment. You must desire to be in the Kingdom of Heavens and not in the Gehenna of the fire. You must desire to hear: "Come, you the blessed of My Father" (Mt. 25: 35) and: "Well done, you good and faithful servant" (Mt. 25: 31), and you not to hear: "Go away from Me you cursed and lazy servant" (Mt. 25: 26, 41). Of the Lord is the glory forever. Amen.

257. The question of the same one towards the same Great Oldman: Having many sins, I wish to repent myself. But because of the helplessness of my body, I cannot impropriate the ascesis

[553] Our Lord Jesus Christ has weakened down the demons, and He strengthened the human nature from within Him, and thus He communicates this strength us too, on the ground of the communion of nature and of His love for us.

[554] The man has hands. The man is not like his animal or like his object that is take and handed over without shaking hands. Through hand it is shown the will for receiving help, for answering the helping love. Through hand it is shown the man's will for collaborating with him who wants to help him, to elevate him from the lower state which the man is in. The man cannot elevate himself from his inferior state, and ne neither can really be elevated unwillingly, for if that was the case the man wouldn't actually be souly elevated. The future husband "asks for the hand" of his future wife.

of the Fathers. Please tell me how can I set up a beginning? Command me, and tell me what does it mean that what you have told in another answer: "Do not show to Babylonians the treasures of your house, or you will be taken to slavery into Babylon".

The answer of Barsanuphius: Brother, there are some poor people blessed by our Lord (Mt. 5: 3). They are those who rejected their richesses, namely all their passions, and they have emptied themselves of those for the name of the Lord. These ones are the true poor and they have their happiness. And there are many poor who haven't achieved any good. These ones have been menaced by the Lord Who said: "Go away from me, you the cursed ones" (Mt. 25: 41). He who has such richesses and who is burdened by them, let him reject them and he will get rid of worries. So, if you want to set up a beginning, you must repent yourself. Learn what the debauched woman did, for she washed up with her tears the feet of the Master (Lk. 7: 38). The crying washes up the man of all his sins[555]. But the crying doesn't come to the man except through effort, by much occupying yourself with God, through patience, and by thinking at the fearful judgment and at the eternal shame[556]; and through self-rejection. This is for the Lord said: "He who wants to come to Me, let him reject himself and take his cross and follow Me" (Mt. 16: 24). And self-rejection means taking your own cross and cutting you will in all things and accepting to be disregarded by others.

And because you have told me that you suffer of your body's weakness and that you cannot do anything regarding that, I am advising you to cut off a little bread and a little wine, according to your power. This is for God received the two pennies of the widow and He rejoiced for that more than for all the other gifts (Mt. 12: 4). Learn the non-daring and you will be

[555] He who cries because he feels painfully sorry for his sins, he will soften his being, he will enter as true man the communication with God and with his fellow humans, and he will have existed the rigid and egotistic state of the sin, so that he will be like a new man. He has been washed up, and he has been removed from on himself the rust that has been keeping him callous and that has been covering his true face of true and communicative man. He has become a sensitive man who no longer can continues his insensitive life into sin.

[556] He who will be sent in hell at the final judgment, and his shameful deeds will be unveiled in front of everybody, and those deeds will no longer be covered by any sophisticated reasoning. The hell will also be the place of cynical ones who openly admit the ugly character of their deeds. Theya re resigned in a state of disgust admitted by all of them reciprocally.

saved. Keep the content of my previous answers, and this one, as the apple of your eye, and though the word: "Do not show you treasures to the Babylonians", I meant the devils, while you reckoned that I meant the people. This is because the devils see and they get mad against you and they wage war to you through your vain-gloriousness, and they wage war to the simple ones by offense. And you will be held responsible for both of those. But to them who can hear and keep these answers, these answers will be towards joy and benefit, but you must hide any good thing you do. This is for, if you do so, it will be beneficial to you[557]. May the Lord make you wise through the prayers of the saints. Amen.

258. The question of the same one towards the same Great Oldman: Pary for me, Father, because of being I much tormented by the thought of the fornication, of the fear, and of the drowsiness (of the boredom). When I see my brother whom I am being warred by, my thought tells me to have a word with him, lest, by not doing so, he will suspect something. And I feel how the devils disturb me and I fear that very much.

The answer of Barsanuphius: Brother, the devils cause you thoughts of fear, of drowsiness, and of fornication, because you are not experienced in the wars from the enemy. You must stand strong with your heart before them. This is because the athletes won't be crowned if they do not fight; if they do not prove themselves as experienced in the wars for the emperor, they won't be glorified as it happened to David. I wonder, don't you sing from psalms: "Examine me, Lord, and test me. Ignite my entrails and my heart: (Ps. 25: 2[558]). And, again, don't you say: "If a war was started against me, I would still hope" (Ps. 26: 5-6[559])? And about fear he says: "Even if I walk in the middle of

[557] If you want to show your good deeds, you will humiliate others and you won't prove that Him Who has given you the power to do those deeds has been God. That's why, the Lord said: "When you will have been done all of these, say: We are worthless servants, for we have done what we owed to do".

[558] In KJB we have: Ps. 26: 2: "Examine me, O Lord, and prove me; try my reins and my heart."; in ROB we have" Ps. 25: 2: "Examine me, Lord, and test me; ignite my entrails and my heart." (E. l. t.'s n.)

[559] In KJB we have: Ps. 27: 3: "Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident."; in ROB we have: Ps. 26:

the shadow of death, I won't fear evil, for Youa re with me" (Ps. 22: 4[560]). And about drowsiness he says: "If the ghost that masters, comes upon you, you won't leave your place" (Eccl. 10: 4)[561]. Don't you want to be proven? "Because the unaccustomed (non-tempted) man is inexperienced" (Agrapha no. 90). The wars make the man proven[562].

This is the work of the monk: to endure the wars and to resist with the manhood of his heart[563]. But you must know that God doesn't allow the war and the temptation coming upon your more than you can endure them. This is what the Apostle teaches you by saying: "Faithful is God Who won't allow you to be tempted over your power" (1 Cor. 10: 13). I have been awfully tempted, brother, for many times, in my youth, by the devil of the fornication. But I tired myself fighting my thoughts and resisting them and toiling against them; this is for I put in front of my eyes the eternal torments. And by doing I this on every day for seven years, God alleviated me of them. This temptation is stopped by the ceaseless prayer accompanied by crying. And the disturbance is caused to you by the devils because of their envy. And if they could, they would banish you away even out of

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5-6: "If army was gathered against me, my heart wouldn't be scared; // If war was risen against me, I would hope in Him." (E. l. t.'s n.)

[560] In KJB we have: Ps. 23: 4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."; in ROB we have: Ps. 22: 4-5: "For even if I walk in the middle of the death, I won't fear evil; for Youa re with me. // Your staff and Your rod caressed me." (E. l. t.'s n.)

[561] The devil attempts to take the man under his mastery, through all sins and passions. The man is called to fight in order to escape from any form of being mastered, in order the man – be removing any cover of the relatives things which can master upon him – the man to find the freedom of the full love, in unmediated communion with the absolute God, for God by being love He won't enslave the man, He won't actually master the man; when the man reaches to be under a mastery he will be separated from God, because of letting himself to be dominated by inferior forces which interrupt the man's connection with God.

[562] The proven man is a strong man. He will become strong if he resists his temptations. This is meaning of being proven. The Kingdom of Heavens belong to the strong men, to the proven men, who have reached to be unshakable by temptations of pleasure and of pain, and who do not let themselves be taken under mastery by anything, but they persevere in the communion of their free will with God.

[563] That man who has spiritually progressed, he is in the same time strong and sensitive; he as a heart full of manhood but also full of gentleness. He is strong or firm in his gentleness, in his kindness, and in his cleanness. He no longer has anything rude or trivial. And he is steadfast in this state. Of this consists his power and his gentleness, and his firm sensitiveness for everything that is good. "The love never falls", despite its gentleness, or on the measure of its gentleness. But this parados has one more meaning: the man who is spiritually advanced, he will be harsh on himself and gentle with others.

your monastic cell. But God doesn't allow them to take you into their mastery. That's why too they do not have power. God could quickly alleviate you, but if that was the case, you could not resist any other passion. So, do not allow yourself to be weakened by demons so that you to look at that face which you are tempted by, or to talk to that one, even if you met him unwillingly, you will look away fearfully and decidedly, and you won't surrender your hearing to his voice. And if that brother will start a discussion at his initiative, or if he sat next to you without knowing (that he actually temps you). You will skillfully leave him, decently, and without hurry. And you will tell to your thought: remember the fearful judgment of God, and remember that shame that will be suffered by them who do the ugly things. And you will fight against your thought. And you will find help in the prayer of the saints and God will have mercy of you. Do not be child in your mind, but "be child in evilness, and at mind be consummate" (1 Cor. 14: 20). Take heed, brother, at yourself, how will you answer to God.

259. The same one prayed the Gret Oldman, saying: Pray for me, Father, because I am miserable in all things, and I need much benevolence. This is because of being sown, within me, thoughts which tell me: "Go in a foreign place and there you will be saved. May God, for your prayers, not to allow them to take me into their mastery.

Answer: Brother, cursed is him who has sown such thoughts within your heart, so that you to transgress the commandments by leaving this place. This is the devil. This is because he does that in order to make you to show that you are right. And by doing that, he laughs at you, and he make you offence to many. That's why you must endure the judgment of these ones. And you suffer these things because of your laziness, and because of your vain-gloriousness. This is for you say: I leave for a foreign place I endure the reproach. But how comes that after you hearing a sole brother saying something against you, your heart gets troubled and you do not want somebody to find out that you have mistaken? The devils give birth within you together with your idleness also your vain-gloriousness, in order they to lose your soul. Be convinced, into the Lord, that fi there wasn't the hand of God and the prayer of

His true servants from here, you wouldn't be able to stay in this monastery even for a whole year. But because of you being bling, you can see this. You cannot see the benefaction done you by God, and that God does it through the prayers of the saints and of the blessed Abraham who told you and to you brother: "If you will persevere in this place, you will have me praying for you". My son, take heed at yourself with the whole your care and fight your thoughts, in order you not to become lazy, neither you to fall into vain-gloriousness, nor your will to make you stubborn in doing something. And do not receive the thoughts sown within you together with the urge of justifying yourself, because through that you will fall with a bid fall. Be convinced that wheresoever you leave for, you won't benefit as much as here. This is for the prayer of the Fathers from here it is to you as an anchor to a ship. Earn strength and banish away from you that daring that leads bring all evils withing man; and stop worrying about anything. And then you will be free for God. And you must die to anyone. This is the estrangement[564]. You must cherish being disregarded by others, and so you won't have your thought disturbed[565]. Do not reckon yourself as having done something good and so your payment will remain untouched[566]. And above all of these, you must remember that you won't tarry for long into your body. Strive for you to be able to say at that time: "I am ready and I am not

[564] Preferring a place instead of another, it means valuing the things form this world, it means reckoning that your salvation depends of a place or on a man from within world. God is everywhere. He who is intensely preoccupied with God, he won't need to change the places or the people, for he doesn't put passions in those. And you must ask God to die towards people in the meaning of not making yourself your happiness and your salvation dependent on them, neither you to look at their sins, or at the pleasures provided you by them or by what you can exploit in them. But this means, in the same time, you not to offend them, but you to good to them when appropriate, or you to be interested in their salvation; it means you not to be worldly interested in yourself.

[565] You won't be troubled by the thought of being disregarded. You will remain calm and you will be able to think at God instead of being agitated for yourself. You will have been elevated above your superficial self, and you will have found your true self.

[566] Do not seek for payment from people and you will have payment, namely do not seek for payment egotistically, and so you will have payment into the joy of your altruism, of your self-giving to God from Who it comes all the power of your altruism, into the joy of being yourself in communion with the ocean of the godlike joy that overflows in to all those who are open to God.

troubled" (Ps. 118: 60[567]). Brother, without effort there is no possibility to reach the life. And without fighting no one will be crowned. Fight, so that by fighting you to be saved, and God will help you, for He "wants all the people to be saved and to come to the knowledge of the truth" (1 Tim. 2: 4). May God have mercy on you, so that you to zealously surrender yourself to His work. This is for God's I the mercy, the power, and the glory, forever. Amen.

260. The question of the same one towards the same Great Oldman: Father, what does it mean that what you said, that I wouldn't be able to remain into monastery even for one year? And pray for me to the Lord. This is because, immediately after I go to bed, the demon comes upon me and he chocks me up. I need the love for people.

The answer of Barsanuphius: That what I told you, that if there weren't the prayer of the Fathers you wouldn't remain into monastery even for one year, I told you as generally about monks. This is because not all the people from monastery are monks, but only him who does the things of a monk. This is for it was said: "Not everyone who tells Me Lord, Lord, will enter the Kingdom of Heavens, but him who does the will of My Fathers Who is in heavens" (Mt. 7: 21). Why are you mocking yourself, my miserable brother? This is because you ask but you do not persevere. But after asking, you tell others what you have found out from me, because you are searching for vain-gloriousness, by trying to be pleasant to people. And by that you are impeded from any progress. This is why, when you go to bed, you are tempted and the demon comes upon you and chokes you up. Because of this God allows you to be punished by removal, in order you to rebuke on yourself as monk. But you do not understand that, brother. This is the time given us in order us to examine our passions and to weep. When you sit in your monastic cell and you are submitted to temptations, you must rebuke on yourself in everything and you must throw your

[567] In KJB we have: Ps. 119: 60: "I made haste, and delayed not to keep thy commandments."; in ROB we have: Ps. 118: 60: "I was ready and I wasn't troubled by keeping Your commandments." (E. l. t.'s n.)

helplessness in front of God. And God will help you and he will give you power in order you to advance into Him.

261. The question of the same one and the ask for prayer addressed to the other Oldman: For the name of the Lord, pray for me, in order I to be delivered from the reproachable passions and from the vain-glory, because they defile me in anything done by me and reckoned by me as good. And I pray you to tell me: what the purpose is for one to make the remembrance of the saints? And how can one remove the evil had by him in himself?

The answer of John: If you want yourself to be delivered of the reproachable passions, you will have to cut off from yourself all your daring towards any man; and especially towards those ones whom you see your heart inclining towards, because of your lust. By that you will also be freed of your vain-gloriousness. This is for the vain-glory is the companion of your desire for being pleasant to people. And the desire of being pleasant to people is the companion of the daring. And the daring is the seal of all those passions[568]. And him who does the remembrance of the saints without vain-glory, by reckoning that he does that at the urge from God and f not form himself, he will become partaker with the saints and he will take payment from their Master[569].

And that what helps somebody to get out the evil he has within himself, it is his care for the salvation of his soul and his love for God and his sincere repentance.

Listen, my son, and out of the shown things you must understand the unshown things. When you have certain suffering into your body, you restrain yourself form the things which harm you; why then, you don't fight to restrain yourself form the things which harm your soul? In that case too, it is

[568] The daring is contrary to shyness and to the respect for the man's mystery. The daring crosses over the man in a rude manner as over an object. The daring tempts the weak one, and it plays him shamelessly, and it deluded him, and it exploits him.

[569] He takes the payment form the Lord of the saints for he remembers those who are loved by Him. This is for, by doing that, he who does it enters the communion with them, he enters the union with them, and he will be imparted at his turn with the love for people had by God for His saints. If God loves the people while they still are sinners, and that's why God wants to save them, all the more God will love them who do His will out of obedience to and out of love for Him.

required much suffering and pain, as the Apostle says: "I oppress my body and I drove it like on a slave" (1 Cor. 9: 27). You use your power and God will help you by the prayers of the saints[570]. This is for God is thirsty for seeing our salvation, for He sworn on Himself that He "doesn't want the death of the sinner but him to turn back and to be alive" (Ezek. 18: 23).

Much power ascends from this place due to the prayers of the true servants of God, for all of us; this is for I am convinced that God doesn't shame them up. You too must add you two pennies and you will rejoice Him as that widow did. And tie your small boat to the Father's ship, and they will stir you towards Jesus[571] Who can grant humbleness, power[572], understanding, crown, and gladness. Amen.

262. The question of the same one towards the same Great Oldman: Because I am younger and mindless and a responsibility was appointed to me, please, Father, ask on my behalf, firstly, for understanding, in order I to be able to do that job as I should, and I not to say any word and to keep my silence at the right time and I to call for God and for your prayers in the things I doubt about, in order I to be helped not to get strayed.

The answer of Barsanuphius: It is a great joy when somebody asks for a thing in the fear of God. This one will dare

[570] God and the prayers of the saints actively collaborate to the man's striving.

[571] From a monastery there ascend intertwined, and continuously, the prayers of the inhabitants towards God. This makes each of them present in the general prayer in a special manner. This prayer of everyone unites all of them together and with God. Here the catholicity (in the Romanian language is: *sobornicitate*; in our view it essentially means the characteristic of functioning like a community or people in communion; we haven't been able to find any other traductological solution to this word originating from Slavonic (E. l. t.'s n.)) of the Church is accomplished in an especially accentuated manner. And in it there doesn't take place only a union of the monastery's inhabitants, but that union take place also with the saints and with the people living in the world, who are remembered in their prayers. A similar place is also any church where the believers perform often prayers in common and where are remembered the saints, the dead, the kinships, and the acquaintances of those who are attend the religious service. Your prayer, by entering this powerful ascending current of the common prayer, it will be brought as well to God by that common current.

[572] The power given us by Christ it will become our power, and that implies also an effort of ours. One cannot separate the power of Christ from our effort, or the gifts from Chris from our virtues.

(to think) that his ask will be fulfilled[573]. But listen to me, brother! If you ask for see for your field, you must cultivate your field and prepare it for receiving the seed. This is for the all-good and cultivated field it is said that it gave "a hundred" fruits for one seed (Mk. 4: 8). Regarding the duty of not impeding my power so that I could do as much as I can, I won't impede it for the commandment of God, but I confess my weakness of not being able to bestow as much as it is required. That's why I am a worthless. But if you believe so, you will take by your faith not only that much as I am able to bestow you according to my measure, but you will take as much as you need[574]. This is for God knows what you need even before you ask for that (Mt. 6: 8)[575]. So, you must not doubt, and I believe that God will give you not for me but for your faith. Before all, you must humble yourself before God. This is "For to the humble He gives grace" (Prov. 3: 34) into Christ Jesus our Lord Whom it is due the glory forever. Amen.

263. The same one asked the other Oldman: How should I use the meaning of this answer from the Great Oldman?

If you want to find out how you should use the meaning of this answer of the Great Oldman, this is the following: When you want to speak or to do something, you should remember

[573] This daring towards God is something else than the daring towards people. This kind of daring doesn't mean the conscience of your superiority, or superficiality, because who could reckon himself, if he cogitates at himself in a serious manner, as superior to God, and who could remain in such superficiality? This king of daring is the trust of the son in the love of his father; this kind of daring is the trust of the spiritual man that God will escape him from the surrounding trouble. This kind of daring is a daring accompanied by fear, or accompanied by the admission of the endless power and love of God, power and love which must not be despised.

[574] God asks from us only that much as we can give. But we do not bestow even that much as we could, because of our drowsiness caused by our will. Actually, we do not want to give as much as we can. Even if I gave as much as I could, even that would be much less than I need for being cleaned of my sins, or for my salvation. But the mercy of God fulfills not only that what I cannot actually give, but also that what it misses from what I actually can give. One is only asked to believe in God's generosity. This is the daring of the faith. And God will give us, due to our faith, not only on the measure of our faith but as much as we need.

[575] God gives us even more than we ask Him for, because we do not even know what we need. The father gives to his child more than the child suspects in his unskilled ask. This is for the father knows better what the child needs. God is satisfied with us manifesting our conscience that all the things come from Him.

the name of the Great Oldman and God will sow within your heart that what you should do or speak. But do that with humbleness, so that you won't lose this gift[576].

264. The question of the same one towards the same Great Oldman: You have had mercy, Father, on my weakness and you have given me the advice that in everything I will say or I will do, I to call upon the name of God and for your prayers. By following I this advice, behold that I am being filled up with good and I am forcing myself to work and to speak according to His will. But sometimes, because of my laziness, it happens to me to forget about this. That's why, I pray you to ask me watchfulness from God, and Him not to allow me to go astray according to my will. I also pray you for, because after I call upon the name of God and for your prayers, I still hesitate about how should I work or not work, tell me what should I do in the end? And again, if it happens to me I to be asked about something before I am able to call upon God, or before I can think at what I should say, because I am asked for a quick answer, what should I do in such cases? And I am also asking you to pray for me so that I would be able to control my eyes, for they often wander all around.

Answer: If somebody receives a commandment or an answer form the Fathers regarding something, and because of his forgetfulness of laziness he doesn't fulfill that commandment of that advice, if he realized that he has mistaken, he must repent and God will forgive him. But why have you written me, brother, only about watchfulness? I am praying for all the good gift to be bestowed to you and for all gifts to remain with you forever. And if it happens to you to do a thing after you have called upon God and after you have asked for the prayer of the saints but you have still remained in doubt, you should do that thing, for that is the will of God, and I will pray to God for that thing. And if, by being asked, you are required to answer immediately, due to the fact that nothing moves so quickly as the mind does, you will send your mind to

[576] You should think at the Great Oldman and that will make you realize how he would work or how he would think and you should force yourself, by the power of God, to do the same as the Great Oldman would do.

God and God will give you what you should answer without worrying[577].

That what guards the eyes from wandering and the whole man from any evil, it is the humbleness. The humbleness is one of the great gifts which I told you about that I am asking for you, if you add your power too. Take heed at yourself and God Himself will give you His hand and He will have mercy on you[578].

265. The ask of the same one towards the same Great Oldman: I pray you, all-merciful Father, take heed at the blindness of my soul. And I pray you again for you to ask for me for the light within my heart, in order I to be able to discern between the right-reckoning and the judgment that is hiddenly twisted; for I fear to trust it[579]. This is for I often see myself not realizing that I am passionately presenting something to somebody. And I have examined my thought in order I to see if my thought likes do present a thing in that manner, through another, without admitting that I myself presented that thing in that manner to somebody and he didn't like that. It also happens to me that when I start doing of telling something, I do not do that passionately, but meanwhile, my thought get sweetened by that thing. What should I do, me the wicked? But the work of this passion upsets me in another way too, or better said my loving of glory heart. This is because it happens to me that some brother talks to me about something and before that thing being done by

[577] God Whom your mind can immediately connect with, He will make you to answer in a balanced and full of responsibility manner, the question you are asked.

[578] If you do not take heed at yourself, if you are scattered in all sorts of things, you won't be able to meet God and you cannot catch the help He gives you, in order you to progress spiritually. Such a man has no humbleness, because he doesn't meet the greatness of the power of God within the mystery of his being.

[579] The Greek term λογισμοσ has both the meanings as *thought* and as *reasoning*, both of them imply also a preference for good or for evil. That's why there can be also a twisted judgment, one hiddenly meandering, but having at surface an appearance of justice and of logics. Even him who formulates it, he partially realizes that his judgment, apparently right, it is hiddenly cunning, deceiving, and twisted. The spiritual Fathers of the East were very preoccupied with the means which one can discern with between these twisted judgments and the right judgments.

other, my thought united with those and it gets sweetened as being understood with my mind[580]*.*

The answer of Barsanuphius: Without the tiredness of the heart, one cannot reach to discern among thoughts[581]. So, I am praying to God for Him to give that to you. Let your heart get a little tired and God will give you that what you are asking for. And it is the same regarding all of these. When God will bestow you this gift, you will discern by his Ghost, and with the prayers of the saints, and with the painful tiredness of your heart, your thoughts from one another. And when you see a thing that brings you a thought, you will keep your silence, as you have heard from my true son into God[582], whom you must obey to, regarding any of your thoughts. This is for he doesn't speak to you from himself, but that what God bestows him towards the benefit of each of you. May God cover you and may God give you power to be silent in all things and may God give you grace for you to know when you must speak passionlessly. This is because of your heart not consummately knowing that these things defile the man. This is because, otherwise, your heart won't allow you to get sweetened by them.

266. The question of the same one towards the same Great Oldman: The great mercy that you have for me the sinner, it makes me again daring to disturb you. Enlighten me on how should my heart toil in order the gif of the discernment to come within my heart. Explain me, Father, regarding the ceaseless remembrance of God, if you reckon me as worthy; and give me power for it. This is because my thought causes me fear by telling me that I won't be able to maintain that. Because of that, I pray

[580] It is in these phrases about the passion of the vain-glory. he who prays to be advised, he expressed the fact that when he tells something or when the does something, he feels that he connects the fulfilling of that thing to his pride of telling or doing that. Then he mentions that he sees others doing the same, by mixing their pride in what they say and do, while he doesn't admit that he does the same. Finally, we can notice how, by showing that he understands what another tells him, and in that too he manifests his pride.

[581] Once a crooked judgment or a crooked thought cannot be discerned by a right judgment or by a right thought, but only by theoretical grounds and by the love for evil hiddenly tied to the crooked judgment or to the crooked thought, the Lord can reckon these ones as right only by the fight of detaching the heart from its hidden connection to the evil, and only thus the crooked judgment of thought can be exposed.

[582] From Abba Serid.

you, Master, show me whether this thing is beneficial to me. This is for I believe that, immediately the word comes out of your mouth, it will give birth to power within my heart.

The answer of Barsanuphius: Tiring your heart means that you always pray to God for Him not to let you wandering, or waling according to your own wills. By that you will come to discerning among your thoughts (to the right-reckoning). Regarding the ceaseless remembrance of God, or about occupying yourself with God, you must set only the beginning and do not fear, for God will strengthen you and He will give you power. You only must sow trustingly, so that you will reap without getting weak. Blessed Is God Who blesses you to put the beginning and He will give power in order you to persevere according to your measure.

267. The question of the same one towards the same Great Oldman: For on other occasions too, it has come to me a little warmth for a few days, and then it has stopped, and I have kept the memory of that warmth for an hour with pleasure and for another hour forcedly, I am afraid by mu thought lest, as before, that little warmth not to leave me and I to lose my soul totally, I pray you, you kind Father, do not forsake me and show me what is that that banishes this memory and the warmth away from me. Aks for me also the guarding of my senses, because of many times being I enslaved by them, and especially when my heart searches for an occasion for that. This is because of this one, when carries by a certain purpose, it springs out of itself passionate or insane thoughts, or thoughts which are inappropriate at that time. That's why I am praying you, you powerful Father into the Lord, bestow me, to your servant, watchfulness, in order I to understand the thoughts entering my heart, so that I will know what to do with those thoughts, in order those thoughts not to separate me form your blessing. Clarify me also this aspect: if I do or it I tell some word which I am into, as it seems to me, shunned from sin by God, must I, after I have finished that, to give thanks to God? And does that lead me to the love for God? Or I must not receive, by any means, the thoughts that I have avoided the sin, but I rather must search for my mistake in what I've said and in what I've done, and consequently to ask for forgiveness for that?

The answer of Barsanuphius: You must toil into the pain of your heart to earn these and God will give them to you ceaselessly, I mean the warmth and the prayer. This is because of being the forgetfulness the one banishing them away from you. And the forgetfulness is born out of carelessness. Regarding the guarding of your senses, you must know that every gift is given through the tiredness of your heart. And the gift of the watchfulness doesn't allow the thought to enter your mind. And even if they enter, your watchfulness wont' allow them to hurt you. May God give you your watchfulness and your vigil[583]. This is for, there is a commandment that tells us: "give thanks in everything" (1 Thes. 5: 18); but especially in that what you have showed to me. But is it also useful to examine your thoughts and you to ask for forgiveness.

268. The ask of the same one towards the same Great Oldman: I pray you, holy Father, ask for me power from God, because that what I command to myself when alone, when I meet the brothers I reject that, and I am afraid lest by getting habituated to sin and by remaining only to the sorrow but without correcting myself, I will persists in my sins and I will die. I know that are beneficial to me the troubles intertwined with the passions, for they crush the callousness of my soul; and may that not be to me, the mindless, I to desire alleviation from those. But I pray you, Father, help me with your prayers, for, it that

[583] The watchfulness and the vigil are the ceaseless attention paid by you to yourself, so that no thoughts which is doubtful regarding it quality won't enter your mind. But those are also a continuous conscience about God, one united with the prayer. This is because the man cannot ceaselessly remain in this watchfulness only by his own power. The watchfulness is not only an attention having a negative purpose: namely that of not accepting the inappropriate thoughts, but it is also a positive work: a ceaseless hanging of the thought on God. And this too, it cannot be sustained only by our own power, but it has as its basis a sentiment of responsibility, which is not imposed to us by ourselves, btu it is upheld within us especially by God. And in that sentiment of our responsibility, we also live the just relation between us and God, we live our true position, or we are aware of what we actually are. You cannot know himself if you do not position yourself exactly where you actually are, as in case of those who do not know about God. This is for, to know what you are it means knowing your relationships with the supreme source of your existence.

could be beneficial to me, I not to ceaselessly be defeated[584] *and my heart not to constantly suffer because of that.*

Answer: Let no one to tell someone: "Don't worry, I am taking care of you". This is because he will transgress his promise. Also, he who is tied with that burden must add a little perseverance, and he must do everything he can in order him to guard with watchfulness the commandments of his Fathers. And if he falls once, he will get up again. And I trust God that, even if a brother has been kidnapped once, if that brother strives himself again, he won't fall into habituation or into indifference. But God will bring him again into the group of those who strive and God won't let his soul until God will elevate his soul to the high measure, to the consummate man (Eph. 4: 13). So, do not get yourself drowsy, but you must work as long you still have time ahead. Be obedient, obey, and God will come to your help, God Who "to the humble ones He gives them grace, and to the proud ones He stays against them" (Prov. 3: 20). You must say ceaselessly: "Jesus help me", and He will help you. May God liberate your soul from the reproachable passions, my son.

269. The question of the same one towards the same Great Oldman: I bow down before you, you merciful Father and doctor of my ill soul. Woe to me, for what you have showed me and for what target you are dragging me towards; and woe to me because of where I am tied to, by my bad habit. Even if I am untied for a little while, I will again turn back towards spreading and towards receiving[585]*. And if I wasn't ashamed by God's*

[584] He who asks realizes that the temptation through passions and the torment of fighting those passions, it means a continuous menace; still, he prays not for his struggle to come to an end, and so him not to be defeated by passions through the temptations the passions stir up, so that he not to fall into the callousness caused by passions. He better remains into the torment of the fight. The man can have his soul always conscious of the danger which he is in, when fighting the passions, or when he reached to be totally above passions. But to this state doe not reach except those consummated in a long fight. They no longer fight. No light comes out of their self, or they self is not shown. They are totally buried. They who are not totally buried by passions but they fight on each time when tempted in order they not to fall under their power, they defend their self against the total burial, or they gain the power to keep their self still uncovered by continuously fighting the temptations of the passions.

[585] To spread the evil to others and to receive the evil from others and from demons, it means not being liberated form them, or it means being liberated only a little and from time to time.

kindness and by your mercy, because I know through hos much toils you have brought me to your feet, I would end in despair. This is for, while I am covered through your prayers, I am walking in peace. But when I unwrap myself a little[586]*, in order my will to be shown, I am immediately defeated. When sitting in the morning in my monastic cell, it comes to me the thought to bring an answer to somebody, and so I go out. And after fulfilling that task, I no longer want to turn back, but motives occur to me, according to which it could be untied even without me, until I get hurt. And so, I tune back to my monastic cell only in the evening, with disgust and with darkening and with souly discontent, not knowing what I should do. That's why, forgive me holy Father, before your heart that sees all the things. Be with me, according to your will, as you want to and as you know to. This is because I do not know what to tell you, except: forgive me for God.*

Answer: Brother, it is inappropriate you to lose your hope because of these things, as the helmsman of a ship hit by waves doesn't lose the hope for his salvation, but he rather stirs the ship until he brings it to a shore. You too, by being you enslaved and troubled by something, you must thing at the beginning of the trip, saying with the prophet: "And I said, I am starting now" (Ps. 76: 11[587]). Examine if the things can be done by brothers or by you[588]. And lo, you are again on the road. This is for, taking care of yourself while thinking at God, it is a spiritual work committed according to the soul's salvation. And you must work according to your power, lest some unimportant things to get you out of your monastic cell, at an inappropriate time. This is because of being this a devilish plot. Take heed at yourself wisely, and God will help you through the prayers of the saints. Amen.

270. The ask of the same one towards the same Great Oldman, asking him to bear his sins.

[586] It will be good to me if I do not unwrap myself from the care for me of a spiritual father and from the help from God.

[587] In KJB we have: Ps. 77: 11: "I will remember the works of the Lord: surely I will remember thy wonders of old."; in ROB we have: Ps. 76: 11: "I have remembered the things of the lord and I will remember your wonders, from the beginning." (E. l. t.'s n.)

[588] Examine if you need the help form the brothers in order you to get rid of temptations.

Answer: Brother, despite you are asking me something that is above my powers, I am still going to show you the measures of the love that it forces itself to ascend above his own measures[589]. I am amazed of your person (of your ask) and I accept bearing it[590]. But I'll do this with the condition that you too bear and guard my words and my commandments. This is for those are savior and, by guarding them, you will live uncovered by shame[591].

271. The ask of the same one towards the same Great Oldman about the commandments told him by the Great Oldman; and the ask for him to be empowered to keep those commandments[592].

Answer: He Who empowered our Fathers, may Him empower you too, brother, and you love, and may Him give you understanding in order you to understand all the things. But you must guard your tongue against speaking vainly, and you must guard your belly from pleasure, and you must guard your neighbor against your anger. You must earn the non-daring, the self-non-appreciation, the love for everything, and the keeping of God within your mind, by thinking that you will once appear in front of God. You must have these things within you, and your field will bring hundredfold fruits to God Whose to be the glory forever. Amen.

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[589] The man's love, on one hand it has a measure, but on the other hand it strives to ascend above its measure, by sipping up out of immeasurable love of God.

[590] The person of the man having in his face his concentrated expression, it is a mystery which, despite all its bluntness, it still amazes him who has been elevated out of the blunt state of the passionate man. That's why, despite all his sins, the person of the brother urges the Great Oldman to take his person upon himself, to fight for his person, to suffer for his person, in order the Great Oldman to get the brother's person too out of the destructive bluntness which he is in.

[591] The spiritual man takes upon himself him who still is weak, but the spiritual man doesn't take the weak man as an object, or the spiritual man doesn't bring the weak man to salvation as on an object, or to that state liberated from passions of a fully accomplished person. But the spiritual man does that while helped by him who be bears upon himself, the borne one must do everything he can for liberating himself from the slavery of his passions and for reaching the state of a true man, or an accomplished and free person.

[592] This is a continuous exchange of asks. No one reckons himself able to fulfill anything without the another and without God Who is the ultimate source of power.

272. Question: What does it mean, Father, the self-non-appreciation?

Brother, the self-non-appreciation means one not reckoning himself equal to somebody and not saying about some good thing: "I did that"[593].

273. The ask of the same one towards the same Great Oldman, to help him in his repentance for transgressing the commandments given to him. And a question: how must he repent? And if transgressed, would the testament be abolished?

Answer: In the name of God, regarding your request, may it be as you asked it. Guard yourself from now on, in order you not to cogitate great things about yourself, lest you will lose everything[594]. And when you transgress a commandment, you run to repentance. And you must not despise that as you would have a bandage for your wound, lest you will end into even heavier states[595]. By uniting your hand with my hand, my testament on your behalf will remain assured. If not, how will God have mercy on you so that you to obey and to guard my advices into Christ? Amen.

274. The same one towards the same Great Oldman: The ask for prayer, for not to be separated from the protection of the Great Oldman either in the future age.

[593] The self-non-appreciation is a detachment from one's self, it is a non-preoccupation with one's won value, and accepting such an attitude towards you also from others. The self-non-appreciation has meaning only in the acute conscience of your relationship with God. This is for only in relationship with God you reckon that everything that you are and do, you actually ow that to God, and that God knows what He does for you and how much zeal you have put into that gift bestowed to you by God. That gives you a continuous peace, a non-disturbance, consequently to the fact that your value is not recognized by others. You are free both of you and of others' opinion. You reckon only God as a right judge.

[594] When you imagine yourself as a great thing, you cannot see the truly great reality, that great and rich reality that is God, and you no longer are in communication with God's reality. You narrow yourself to your limits.

[595] Get out of the self-perdition, out of your superficiality, by repenting yourself, lest you will sink even more in the void.

Answer: If you understood my sayings, son, you could find out that I have given you a downpayment for your soul's salvation. So, you must not reckon that I am wrong, neither that I want to separate you from my true sons who will be saved, or from God. But you too must strive not yourself to part with such a life. This is for neither the Apostle separated somebody, but he said: "And if the unbeliever separates himself, let him separate" (1 Cor. 7: 15). But may this not to be in case of yourself, but you have been told, towards assurance, you to take heed at yourself and you to strive not to fall off the waiting from this or to fall off the hope, so that you must strengthen yourself into the Lord Who told His disciples to take power from above (Lk. 24: 40).

275. The question of the same one towards the same Great Oldman: When somebody reckons himself as beneath all creation, but his living doesn't match that, what can one say about that?

Answer: When the living of somebody matched his reckoning about himself, neither that would be true, but it would a deceit from the devils.

276. Of the same one towards the same one: Father, when I not only reckon myself beneath all creation but, by examining my conscience I am compelled by my conscience too to reckon myself as beneath all creation, then too are the devils mocking me?

Answer: Now, brother, you have started to walk a little straight. This is for the truth consists of this conscience. But, may God bring you to the consummate measure of reckoning yourself actually beneath all creation[596]. Be strong into the Lord!

[596] It is not about the man reckoning himself as less valuable than all the mineral, vegetal, and animal creation, but less valuable than the whole mankind. And to reckon himself beneath the power that has created and that upholds the world. But there is within world too, a power and an order that exceeds immeasurably my power of producing it.

277. The question of the same one towards the same one: What is the savior path: that one through toils, or that one through humbleness? And about forgetfulness.

The answer of John: Brother, the true toil is not without humbleness. This is because, the toil in itself, it is vain[597]. This is for he says: "See my humbleness and my toil and forgive all my sins" (Ps. 24: 18[598]). Therefore, he who has both of those he will reach quickly. And he who has his humbleness united with his self-non-appreciation, he will achieve the same result. This is for the self-non-appreciation keeps the place for toils. And him who has only the humbleness, he will enter too, but with tardiness. So, he who wants to keep the true humbleness let him not appreciate himself in anything. This is the true humbleness.

He who receives the fire which God has come to throw it on earth, he doesn't know about forgetfulness or about being taken into slavery, for he is always sensing that fire[599]. Take, for instance, the material fire. If a man is dying but the fire is brought close to him, that man will immediately feel the pain. And in anything, if the man forgets about himself but he is touched with a piece of lit charcoal, he won't remain even for an instant in that self-forgetfulness. The fire, brother, it wouldn't get quenched, because if it was so that wouldn't be fire. If you

[597] A toil without humbleness will make the man to attribute to himself, as last source, the power of having fulfilled his deeds, namely to deny his deeds' provenance from God. In humbleness is the conscience of the man having everything from God, namely his power too that he has shown into his toils. If there was not this conscience, there wouldn't be also humbleness, or the humbleness would be purposeless. Why would I get humble in front of a world which I am one with, in a pantheistic meaning? I cannot get myself humble except in front of a conscience endowed with the power of creating all the realities, consequently me too, and whom I know that I am depending on in everything. Where there is the gentleness of the humbleness, there is also the conscience about God. Otherwise, there would be justified any rude arrogance, with all the conflicts such an arrogance would bring.

[598] In KJB we have: Ps. 25: 18: "Look upon mine affliction and my pain; and forgive all my sins."; in ROB we have: Ps. 24: 19: "See my humbleness and my toil and forgive me all my sins." (E. l. t.'s n.)

[599] The forgetfulness is like being taking prisoner by the passions of by the unseen ghosts who ignite those passions. This is because him who forgets about himself, he will be taken by passions there where he doesn't want to. The true freedom is tightly united with the self-consciousness, and the self-consciousness is one with the conscience of the man's absolute dependency on the Person-like God, so that the self-consciousness is one with the humbleness, with the conscience of the man's true position within reality. And the conscience of man's dependency on God is like a continuous fire keeping the man awake, it is like a continuous spiritual burning.

want to be yourself delivered from forgetfulness and for being taken into slavery, you won't be able to do it except by gaining the spiritual fire. This fire will melt away those ones. And this fire can be gained by somebody by longing for God. Brother, if your heart doesn't painfully toil to search for the Lord, you won't be able to progress. But if you occupy yourself with these ones, you will reach there. This is for he says: "Occupy yourself and know" (Ps. 45: 10[600]). May the Lord give you to understand these ones and may Him give you to toil with them.

278. The question of the same one towards the same one:" Father, what the humbleness is? And what the self-non-appreciation is? And what the crushing of the heart is? Can one gain the humbleness by despising on himself within his heart? Or, are there necessary also the condemnations from outside, those coming from people? And must him who is humble to talk humbly and to do humble things?

Answer: The humbleness is the self-non-appreciation in all the deeds and it is the cutting off of the own will in all the things. But the humbleness is also receiving the things coming from outside while remaining untroubled[601]. This is the true humbleness which the vain-glory doesn't find any room into. But he who is humble in thought he must not search for a humble way of speaking. But it suffices him to say: "Forgive me, or Pray for me". Neither he must run by himself after humble deeds. This is for both of those cause the vain-gloriousness and they do not allow somebody to progress[602]. But the progress consists of accepting to be commanded without resisting. And the despising is of two kinds: one coming out of your heat, and one coming from the condemnations brought to you from outside. But it is superior that one coming to you from outside.

[600] In KJB we have: Ps. 46: 10: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."; in ROB we have: Ps. 45: 10: "Stop and know that I am God, I will extoll Myself on earth." (E. l. t.'s n.)

[601] All the egotistic twitching, all the inferior impulses, all the trials coming from outside and wanting top dominate you, all of them are defeated by humbleness. The humbleness is the consummate freedom through the communion with God. The humble one doesn't know except about God, but he intensely feel God and a partner of communion in freedom.

[602] Searching for having a humble way of speaking, it means risking to be admired by others for that way of speaking. It is likewise in case of running for humble things or deeds.

This is because that one coming out of your heart doesn't require you so much effort in enduring it, while that one coming form other people causes a bigger pain to your heart. And the crushing of your heart means guarding your heart[603].

279. The questions of the same one towards the same one: If somebody is praised by somebody else, it will he do good is he doesn't answer that?

Answer: Keeping one's silence when he is praise it is more beneficial. This is because, if he answered, he would accept that praising. And that what is shown as modesty in the answer, it will actually be vain-gloriousness[604]. This is for the things said by the praised one about himself, if those things were said by somebody else, he wouldn't endure them[605].

280. The question of the same one towards the same one: But it could happen that that one imagines, because of my silence, that I accepted his praises, and so he would get offended. What should I do, therefore?

The answer of John: He who lives in ascesis must allow God to be the One Who makes the unseen things known him who hears. This is for, where that one who is praised could know that him who praises him wouldn't learn more out of his silence, a silence like the silence of one who doesn't accept the

[603] Guarding the heart against all the feelings and against all the superficially-pleasant things, which are always ready to steal your heart on any moment, it is a continuous pain imposed by yourself to your heart. But enduring that pain is, in the same time, a higher joy.

[604] Answering with modesty, you want or you risk, also, to attract the admiration for the modesty you display.

[605] When answering a praise with the words: "I am not quite so", or "I haven't done such a big thing", if those words were said by somebody else but in that case, you couldn't stand them, but by being said by yourself you can stand them, it means that you do not tell those words by really believing them, but you actually say those expecting to be contradicted. Only then you refuse the praises with a real modesty, when you are able to not get offended by hearing somebody talking about you contrary things. Namely, when it is equal to you whether one speaks positively or negatively about you. In such a case you would be in total objectivity regarding yourself. But by seeing yourself as somebody else sees you, it is easier to be objective with yourself than with another. And only your objectivity regarding yourself will show you totally free even from yourself.

praises, and that the one who praises would be offended? And if he explained that to him who praises him, let him explain that with humble cogitation, by saying: "Forgive me, brother, because I do not see any good in me and that's why I didn't find anything to answer you. But pray for me, for the Lord".

281. Of the same one towards the same one: But it happens that someone who is sinner to tell the truth out of humble cogitation and not because of his vain-gloriousness. Mustn't this one too give any answer"?

The answer of John: neither this one must answer, even if for the moment he would answer due to his humble cogitation. This is because of him who hear him could reckon him as humble, and that would bring him burden. This is for the Lord, by saying: "Woe, to you, when the people will speak good of you" (Lk. 6: 26). He says that about the sinners who are praised, and who didn't do the deed which they are praised for[606].

282. The question of the same one towards the same one: But how comes that we find out that some of the saints after they were praised, they answered with modesty?

Answer: The Fathers reached that measure which the Lord told about: "When you will have done all these things, you will say that worthless servants you are" (Lk. 17: 10). And by truly reckoning on themselves as being so, the answer how they actually reckon on themselves. This is for, even if they hear these from another, they won't get upset, but they bless that one for telling the truth[607].

[606] Not even a sinner who didn't do or who doesn't' have the quality which he is praised for, he must not answer and he must refuse to accept an unjust praise, even if he would accept that praise because of humble cogitation. This is for he could be admired for his humbleness and that would be a new temptation to him, by determining him to think about himself as being humble in all circumstances. This is because, even if he was humble on that moment, he must not reckon himself as having the humbleness as a permanent quality.

[607] The measure of the true humbleness is that of reaching such an objectivity towards yourself, so that you could see on yourself as others see you, even though those do not see you correctly, and even than you not to hiddenly defend on yourself.

283. The question of the same one towards the same one: If somebody sharing some benefactions to somebody, the beneficiary thanks him for the benefactions he received, in such a case won't the benefactor answer him either?

Answer: The silence is goof in all things. But in order him not to seem that he rejects the thanks, he must say humbly: "Forgive me, Abba, and pray for me for the Lord", and he must cogitate in his heart as he hasn't done anything. This is for Him Who does any good to everyone is the Lord. And he must pray God not to condemn him for the said things.

284. Of the same one towards the same one: Pray for me, Father, in order I to be delivered from my tongue, for my daring, and form my belly.

Answer: Regarding your tongue, your belly, and your daring, as you asked me to pray for, you too must do everything you can in order to restraint yourself. This is because without effort, without watchfulness, and without the crying with the whole heart, those ones cannot be restraint. Remember that "much can the prayer of the righteous" (Jas. 5: 16). But all the passion are mastered through humbleness. And one achieves humbleness by effort. May God give you, brother, power united with the gift of the discernment and with the fear of God.

285. The question of the same one towards the same one: "If these ones, as you said, can be achieved through crying, how can I guard the crying while going out and meeting people and taking care of fulfilling tasks and serving? And it is there a crying without tears?

The answer of John: Not the crying comes through tears but the tears come through crying[608]. And the crying will be

[608] The tears are the exteriorization of the sadness, or of the inward pain. But there can be also tears without so much pain, as there also can be a great interior pain without tears. Not the tears are the ones changing the man but the pain for his previous mistakes can change him. But in tears one starts feeling also the mercy from God. The tears also show an emotion produced by the mercy from God. That's why the tear bring also an alleviation; the tears are

achieved also by somebody living among people, if he cuts his will and if he doesn't take heed at somebody else's mistakes. This is for by doing so, he will gather his thoughts together. And by getting his thought gathered together, they will give birth to that sadness according to God and that sadness will bring him tears[609].

284. The question of the same one towards the same one: When I unveil my thought to Abba, I feel that some brothers get upset because of that. What should I do? Am I not complaining while sitting (inside), and doesn't mock me that thought urging me to that in order I to take heed at myself? And then, even if by the fact that you cover me, I am pursuing this purpose, will I be able to bring this thing to an end since, because I am weak, I hate my passions? Because of this, I pray you, if you think that that would be good, please not to mix me in businesses from outside the infirmary[610], let because of this people to end envying me and so I to be shaken. But if I am useful by that, my soul will be in your hands. Show me, Father, what do you command me?[611]

Answer: If you spoke out of a clean heart and for benefit and without passion and without vain-glory, you should not take heed at the people's words. You must fight, with the help form the prayers of the saints, until you will reach to do anything without being harmed. And trying to mix into the people's businesses passionlessly, it is good. This is for not all

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like a rain downloading the dark cloud and scattering the darkness. That's why the eyes which cried will become serene, clean, while the eyes of him who is focused on his inward pain reflect the "darkness" of his pain, or maybe of his turning to evil. But one can reach the second state only by crossing through the first state. But one must reach the second state.

[609] The gathering of one's thoughts it means directing the cogitation towards the own self, it means exiting the scattering towards the external things. By gathering his thought towards himself, the man reaches to discover himself, to unveil to himself his committed mistakes, and he will see his conscience burdened by those mistakes. Form here it starts the sadness and the interior crying.

[610] Dorotheos who asked the question, he was appointed to the leading of the infirmary from the monastery. (See *The Romanian Philokalia*¸ volume 9, *Introduction to the Teachings of Abba Dorotheos*).

[611] The Oldman is asked by Dorotheos if Dorotheos should talk to Abba (to hegumen Serid) about the problems of other inhabitants of that monastery; lest that thing to stir up others to envy him. Would it be good if he mixed in others' businesses, due to the influence he had on Abba?

of them can speak directly to Abba, neither such a thing would be good. So, if you speak out of God, you won't speak from yourself. But good is in all things and the good from God won't elicit envy, and even if such an envy will occur for a short while, it will disappear quickly. The souls of all of us are in the hands of God. And God is The One Who covers us and Who strengthens us to do what is beneficial.

285. Of the same one towards the same one: I wonder if I reckon that it would be useful to some people, must I speak even without being asked to? And if it is about somebody having a greater rank, or about a cleric, must I tall to Abba, or must I keep my silence? And if I am asked, what will I tell? And, it is beneficial I too to speak, how should I speak, in order I to have the countenance of one who speaks humbly, and not as one teaching with authority?

Answer: The Fathers said that "it is good to speak for God and it is good to keep your silence for God" (Paterikon, Pimen 147). And this word of the Fathers means: He who speaks, as I said, without passion, he does good for he speaks for God; and he who think that he is going to speak with passion and he keeps his silence, he does good, for he remained silence for God. If you must speak for God, do not worry about what you are going to speak, because otherwise you will transgress the commandment (Mt. 10: 19). But you must let the thing in the care of God and He will put in your mouth what you will speak usefully. This is for God know how to girdle with power on us the weak ones, and He will strengthen you too, brother.

286. The question of the same one towards the same one: I wonder if we should cut off our will, at the order of Abba, equally in the good things and in the medium things as also in those which seemingly transgress the commandment of God? And if I am given a commandment that exceeds my power, should I be exempted, in order that not to make me sad and not to cause me disturbance? And then: if somebody needing something from Abba asks me to help him and I accept that, won't that bring me an honor making me to reckon myself as worthy of respect?

Answer: Brother, he who want to be a monk, he should not have by any means his will in anything. This was what the Lord taught us, saying: "I have come into the world not to do My will" (Jn. 6: 38). This is because, he who was to do that but he wants not to do the another, either he shows himself as able to a superior discernment of the things (of more right-reckoning) than he who commands, or he is mocked by devils. So, you must obey in everything even if the commanded thing seems to you as a sin. This is for Abba, the one who commands you, he has taken upon himself your judgment, as one who will be held accountable for you. And if it seems difficult to you that what you are asked to do, tell him that and let that thing on behalf of his right-reckoning[612]. And if they who commanded you are brothers, and you notice that the commanded thing is harmful, or that it is above your power, you go and ask Abba and do whatever he tells you to do. And if you want to discern yourself among things, you will attract troubles upon you. Let everything on behalf of Abba and do according to his reckoning (discernment). This is for he knows what he ought to do and how he must take care of your soul. And rest yourself by believing than anything Abba would tell you it is according to God, and that what is according to the grace won't bring you sadness. "This is for any good tree brings forth good fruits" (Mt. 7: 17). And the ask from another in order you to mediate for

[612] There are people who received from God a responsibility for other people as for themselves. Those are: the abbot of a monastery, the fathers, the confessor, and the priest. But this means that they should prepare themselves in order they to lead on the right path the people entrusted to their leadership. If they give wrong advices, they will suffer for the mistakes of those ones, as it were their own mistakes. And him who has been entrusted by God to a spiritual guide, he must make – at his turn – the will of that one as his own will. Through him the will of his spiritual guide will be fulfilled. But if the spiritual guide willed something wrong, he would pay for that. The father, the confessor, he cannot be disinterested in the life of him who is entrusted him, by invoking the excuse of the freedom had by his spiritual son. The man needs also to be taught in order him to know what he should do with his freedom. And some people are more advanced than others in knowing what they should do with their freedom. The responsibility of ones for others it intertwines our destinies insomuch than we rejoice or we suffer together for the consequences of a certain living, one that is not accomplished through only one. We are not saved alone, in am ambitious and egotistic mode; and we do not destroy ourselves alone. But we are saved through them whom we have been having a responsibility for, and together with them whom we have been obeying to; and we will be lost together with them whom we haven't been exercised our responsibility for. No man bears or should bear his burden alone, but he must also bear the burden of others too. But let's not advice out of our pride, so that we will offend them even more, but let's serve them humbly. And our advice must be united with the example of our life in order us not to lose either them whom we advise or ourselves.

them to Abba, if needed, you would fulfill that, in order you to fulfill a commandment heard by you. This is for, if Abba placed you at the gate telling you: announce me about every coming man, will you decide by yourself what to do, instead of fulfilling the commandment of him who has commanded you? If Abba command you to tell him and you not to tell him, that thing will no longer depend on you.

287. The question of the same one towards the same one: If a brother asks me about some word or about a certain thing, and I do not know the answer, should I answer him or not? And if I am not asked but I see a thing done wrongly, will I draw the attention of the one doing that thing, or not?

All these questions need a sole answer: guard yourself against speaking out of vain-glory, but you must speak humbly and in the fear of God. And regarding all the thing you have asked me about, you must speak as much as needed and draw the attention. But do that within your community and not somewhere else, in order you not to be like a teacher. This if for them form monastery are like a sole body[613]. And if you are elsewhere, you will say nothing starting from you. But, if you are asked, you will speak humbly. May God make you sapient, brother.

288. Of the same one towards the same one: You told me that if I was asked about something, of if I saw (that something was being done wrong), I should speak humbly. But what does it mean: humbly? And if I am seeing my heart being sweetened by the vain-glory while I am speaking, even if I am not getting sweetened right then but I foresee that that thing will happen to me later, will I keep my silence or not?

Answer: Telling something humbly, it means saying that not as one who teaches, btu as one who has heard what he says from Abba or from the Fathers. And if it is beneficial to tell that

[613] As in a body, that what happens to a limb makes the whole body and all the other limbs suffer as a whole, likewise, in a monastery, all the inhabitants are responsible for each one them.

thing to the brother, but you are being warred by your vain-glory by getting you sweetened by it, take heed at the fact that should not impede you to be beneficial to the brother. You must rebuke you vain-glory and you must despise it. And after you has spoken, you will repent yourself in front of God and tell Him: "Forgive me, because I have spoken out of my vain-glory". And you will do the same if you feel that later on[614].

289. Of the same one towards the same one: Father, why did you command me to speak even before I am asked to, when I see a thing (that is wrong), while the Fathers tell us not to speak without being asked to (Paterikon, Euripus 9; Pimen 45), and Abba Nisterus amazed everybody because, while living into monastery, he was saying: "I and the donkey are one" (Paterikon, Nisterus 2). And tell me, Father, what does it mean taking heed at thoughts? And if I should do that at an appointed time and how?

The answer of John: Brother, the Fathers speak according to the measure of the people. So, there is a time when the man can serve and then he must show deeds of serving. And there will be a time when the same one will be served, and when his measures will be different. The consummate things were told to the consummate ones, and the other things were told to them who still are under the law, because these ones still are guided by the pedagogue (Gal. 3: 23-24). When you will have died to the world, as Abba Nisterus did, you will be able to say: "I am a donkey". Do not get haughty in your thought, because that will

[614] One must continuously pluck of that weed that sprouts out next to the wheat ear, in order the weed not to chock up the wheat. He who reached the good that is clean in itself, he has completely surpassed on himself, and he remains conscious of the fact that other too will surpass on themselves when they have truly accomplished on themselves, so that they too will no longer have within themselves except the good. That one lives the encounter with the transcendent God, God Who is beyond this world and beyond our existence which the good and the evil are mixed within, and which the moments of freedom alternate in with moments of enslavement. This is not the way of arguing the existence of God by using the argument of the existence of the good, in other word a speculative way, but this is the way of encountering God. In this way the one who is completely humble he lives his connection with God, as one who has totally surpassed on himself in that connection with Him Whom he depends on in an absolute manner. By living on himself as one who do not owe his existence to himself, in anything, but still existing, he will live the fact itself of his existence as being totally due to God.

harm you. The Fathers appointed moments for taking heed at thoughts. We must say to yourselves in the morning: "analyze how you have spent your night"; and in the evening: "analyze how you have spent your day" (Nisterus 5). But you must take heed also at the time from between those, when your thought gets burdened[615].

The Scholium from Volos Edition: By that, the bearer of God Father shows that not haphazardly said somebody: "I am a donkey", but he did that in order to humble himself and to diminish himself. And that that is not a dishonorable thing to say: "I am a donkey", but that is the greatest honor. That's why the Father says: "Do not get haughty in your thought". This is for, when somebody reaches the measures of the donkey by allowing himself to be hit and reproached and burdened and driven, and tied, and enduring everything, as the donkey used to endure, and not only without resisting and without remembering the evil and without doing any contrary movement in heart like that one does, but as one who doesn't feel those, and that means the required twofold killing, or even the threefold killing, then he ca dare to say to himself: "I am a donkey". And he must do this with much humbleness, by knowing the height of that stage. But I reckon that one shouldn't do that even then. But, rather, by seeing himself even then as lower than this state, he will reckon as a daring to say: "I am a donkey", or even to think at that, because of knowing that this means getting haughty with the thought that is one with the soul's falling and that truly is a total destruction.

290. Of the same one towards the same one: If somebody among the Fathers who are superior to me, he asked me about something, should I answer him what I reckon as useful?

The answer of John: You have nothing to say to him. This is because you do not know the will of God, in order you to know what is beneficial. So, if somebody among them asked you

[615] The thought means here conscience; ask your conscience in the morning: how have you spent your night; and in the evening, ask your conscience about how you have spent your day. But the conscience often gets burdened, so that will not longer pay attention to itself.

something, you would tell him, humbly: “forgive me, for I do not know”.

291. Of the same one towards the same one: If a brother did a neutral thing (neither good or bad), and because of my will I got upset with him, what should I do? Should I keep my silence and not to appease my heart, or should I tell him with love and so I wouldn’t remain disturbed? And if that thing troubled others and not me, should I tell him for others? Wouldn’t be thig a deed of vain-glory?

The answer of John: If a brother did something neither good nor bad, and you would still tell him in order you to appease your heart, you would do a mistake. This is because you cannot suffer him because of your weakness. That’s why you should rebuke on yourself and keep your silence. And if that thing upsets others, you would tell that to your Abba. And Abba either would tell that brother or he will tell you what you have to do, and so you will get rid of worry.

292. The question of the same one: If I told that to Abba for others, but I supposed that that upset the brother, what should I do? And if that thing upset both others and me, should I tell that to Abba on my behalf, or should I keep my silence in order not to provide me pleasure? And if I supposed that the brother wasn’t upset, should I tell that for myself or should I force myself to remain silent?

The answer of John: Do not worry about troubling the brother by you talking to Abba. But if you needed to tell to Abba for others and you were worried about that, you should tell that on behalf of them. But if it was about telling to Abba only on your behalf, you should force yourself not to tell him anything.

293. The question of the same one: But my thought tells me that if the brother got troubled against me, he would become my enemy, because of reckoning that I talked to Abba against him.

The answer of John: This is a cunning thought wanting to impede you from correcting that brother[616]. So, do not stop yourself from telling that to Abba. But do that, of course, according to God. Of course, that the ill patients shout out against their physicians when the physicians take care of them. But the physicians do not care about that, for they know that later on the patients will thank them.

294. The question of the same one: When my thought tells me that I didn't want to say that for the benefit of my brother but in order to slander him, should I tell of should I keep my silence?

The answer of John: Urge your thought to speak according to God, and not with passion. But if you were defeated by your desire for slander, you would tell to Abba in that case too, but you should also confess Abba your thought of slander, so that both of you to be healed: that brother of his mistake and you of your slandering.

295. The question of the same one: If my thought didn't allow me to confess to Abba that the purpose of my speaking is that of gossiping my brother, what should I do? Should I talk to Abba, or not?

Answer: Do not tell him anything, and the Lord will take care of everything. This is because you won't need to tell something to Abba if the price is the harming of your soul. And God will take care, as He knows, of the healing of that brother.

296. The question of the same one towards the same one: It happens to me to do something, as I reckon, with judgment. But then somebody corrects that. And everything I invoke in my defense I tell out of my vain-glory. What should I do?

[616] It is about a brother who committed a neutral thing. That brother couldn't get upset if somebody told Abba about that. This is because Abba wouldn't condemn a neutral thing.

Answer: If there was no need for defense, you would keep your silence. But if it was useful for the brother, you should heal him, but you also should resist your vain-glory[617].

297. The question of the same one towards the same one: When I do something neither good or bad, and if we know that if a brother sees me doing that, he will be offended by me, I am tempted by my vain-glory to hide that. This is for I will feel shame if he saw that. So, should I not hide that in order I not to fall into vain-gloriousness, or should I hide that in order not to offend my brother? I do not know surely that he will be offended, but I suppose that. What should I do?

The answer of John: If your heart knows that your brother gets offended, you will protect him and you won't give him such a thought. But if you do not know that surely, but if you only supposed that to be so, you won't worry yourself about that.

298. The ask of the same one towards the same one: If I told somebody a word that pricked him, but he didn't understand that word, should I ask him for forgiveness or should I keep my silence and not give him reason to get troubled?

The answer of John: If the brother doesn't not understand that you have pricked him, you will keep your silence and you won't disturb him. But you will force on yourself to repent for that in front of God.

299. The question of the same one towards the same one: If somebody saw his brother committing mistakes and he told to Abba, what should feel him against whom that thing was said, for him who told that thing against him?

[617] It could be that a brother got offended by hearing that you did a thing which he didn't expect from you. In that was the case, you should show him that you didn't do that, in order him not to get offended; but you should avoid doing that out of your vain-glory, in order you not offend him by exemplifying him your passion. And neither you should fall into that. We shun ourselves form passion not only for ourselves, but also for others. The passions are contagious diseases. We must shun them also due to our responsibility for others.

The answer of John: If he is a believer and if he lives according to God, even if him who spoke against him did that because of enmity, he should thing: "That brother told that wanting I to benefit of that". And it will be fulfilled with him the saying: "The good man out of his treasury brings out the good thing" (Lk. 6: 45). And by thinking so, he will benefit more by living that one than by hating him. And by behaving such, he will progress into God.

302. The question of the same one towards the same one: Because I felt, due to my vain-glory, that when I bowed down in front of somebody I blushed a little, should I seek to bow down in front of some people intentionally, or should I do that only when the need for that occurs?[618]

The answer of John: You should not intentionally seek for bowing done in front of some people, but you do it only when needed.

303. Should I bow down even in front of ones who are inferior to me? Or should I comfort them with a word, in order not to occur within men, out of the contrary deed, the vain-gloriousness?

The answer of John: As there are great and honorable people who are in debt with the unimportant and all-inferior people, but they still owe to pay their debt once they are debtors, you will do similarly when you owe to bow down in front of a brother who is inferior to you, and you will let aside the vain-glory once you owe to do that to your brother.

304. The question of the same one towards the same one: If a passionate thought entered my heart, which would be the means for rejecting that thought"? Should I do that resisting it by words, or by rebuking, or by getting angry against that thought?

[618] Namely, should I intentionally seek for occasions to defeat my vain-glory, by bowing down in front of people even unnecessarily, or should I do that only when needed?

Or should I run to God and throw my helplessness in front of God?

The answer of John: Brother, the passions are troubles and the lord didn't protect us against them, but He told us: "on the day of your trouble, you call Me and I will deliver you and you will extoll Me" (Ps. 90: 15[619]). So, in any passions, there's nothing more useful than calling upon the name of God. Regarding the resistance by word, that is possible only to some people, especially to the powerful ones, whom the devils obey to. This is because, if one of the helpless ones wanted to resist them, the devils would laugh at him as at one who wanted to resist them while he still were under their mastery[620]. Rebuking them is possible only to the great ones, who have power. Whom among the saints you see rebuking a devil, as Saint Michael did, for he had power? (Jude 9-10). To us, for we are the weak ones, it is not given except us to run to the name of Jesus. This is because, according to the Scripture, and the passions are devils, and the devils are cast out in the name of Jesus (Acts 8: 7; 16: 18). And what do you want more than that? May God strengthen you and give you power into His fear[621].

305. The ask of the same one towards the same one: I ask you, Father, to give me your word that you are praying for me, as the Holy Oldman too gave it to me. This is because, immediately after I have been defeated in something my thought will tell me: "Because you have pride, God wont' help you to master your

[619] In KJB we have: Ps. 91: 15: "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him."; in ROB we have: Ps. 90: 15: "he will shout out towards Me and I will hear him; I am with him into trouble and I will get him out and I will glorify him." (E. l. t.'s n.)

[620] Only after the passion have been weakened by much prayer, the man will be able to stop himself the passion's movement.

[621] The fear of God provides power. The fear of God doesn't weaken. The bigger fear one has of God, the more present God will be in him with His power coming out of Him. That's why one who is fill of fear of God he will be full of God's power as well, for in this fear is the living of the overwhelming presence of God. Th fear of God provides you with the power of not fearing anything else. The fear of God helps you against your passions, it mobilizes and strengthens in that fear all the resources you have for fight. God is lives as the One Who cannot be defined: mysterium tremendum. Existentially and apophatically. That fear is the fear opening to you the horizon from beyond the world, that it attracts you in the same time, and that makes you repent for your sins and to pursuit the good, by feeling God as the upholder of the good.

passions, in order you not to fall into vain-glory by mastering them; or this happens to you because by easily receiving the help, you will lose it easily too, or in order you, for wanting to receive the help, to often run to God; or because of some other reason". Or can that happen to me rather because of my drowsiness? What should I do?

The answer of John: If all of us are one, as I dare to say, namely also the Oldman into God and I together with him, if he gave you his word, I too would give you my word through him. I know that I am weak and all-unimportant. But I cannot part myself with the Oldman. This is for he has mercy on me so that we both to be one[622]. But take heed at yourself, brother. Strive yourself to toil for keeping the commandments. And if you were defeated, you wouldn't get drowsy, neither would you despair, but you would stand up again and God will help you. This is because you could suffer that because of the first things mentioned by you. But that can happen to you also because of your drowsiness. But you can get liberate from both of them, by throwing on yourself, crying, in front of god's kindness, so that Him to liberate you from those and from other passions of yours, by the prayers of the saints[623]. Amen.

306. Of the same one towards the same one: Ask for help for fulfilling the things commanded by the Great Oldman.

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[622] It is here about the "reciprocal interiority" which the love produced between two persons. I am within another and he is within me, but without us to be confounded to one another. By working in a certain manner, I show my subject, and another does that too. But we cannot truly be one within another except by being into a subject who is our common support. Such are the children in their mother. But in a culminant manner we are one within another for we are both of us within a subject that is much superior in His comprising power and love which unite both of us. His love unites both of us, either we feel that in a more or less accentuated manner.

[623] The prayers of ones for others spring out of the unity among those who are united into God, as we have said in the previous footnote. If I feel the another within me, it will be impossible I not to feel also his tribulations and his troubled which he suffers of, and that not to push me to pray God for him, but, once we feel comprised within God's love. But this reciprocal interiority we live it also with those who passed away from this life. So, we cannot by pray also for those whom we know about that they left burdened by weaknesses, and we cannot but also think that they too who left with great power and spiritual love for us they are praying for us, especially because they feel in a more accentuated manner the full of love presence of God. Then, they couldn't truly be united with those who truly believe into Church, if they weren't praying ones for others.

The answer of John: Brother, the Great Oldman hasn't left anything unanswered in his "Answers" towards you. This is for, after he told you: "Guard my words and the testament I have given to you will be guarded", what else do you want? Do everything you can for his testament to be guarded on your behalf. This is for, of this consists the inheritance of the Kingdom with the Paradise of its delectation: "The things which the eye hasn't seen and the ear hasn't heard and to the man's heart they haven't ascended, which God has prepared for them who love Him" (1 Cor. 2: 9). But you must add to that, thought, your power and you striving. And the mercy and the bestowing of the power belong to God. Him it is due the glory forever. Amen.

307. The question of the same one: What should I do, for I fear to be ashamed and despised. This is because, when I fall into some discussion with some people, I am so attracted and enslaved by that discussion than I am amazed by myself. And when I remember about myself, I feel shame and I leave them whom I am speaking to.

The answer of John: In order the weak one not to fall in these things and in the love for glory, he must immediately run away from much-speaking and to cut off the discussion, by invoking as motif the fact that Abba has given him something urgent to do and he is hurrying up. And the fact that you cannot stand to be despised it comes out of your faithlessness. Brother, Jesus made Himself man and He was despised. Are you superior to Jesus? This means faithlessness and deceit from devils. He who wants the humbleness, he vainly says: "I want it"; if he doesn't endure dishonors, he won't achieve it. Do not disregard that what you have heard, because otherwise you will be despised through your deed itself[624].

308. The question of the same one: When some people come to monastery, either laymen or fathers, my thought tells me

[624] That monk that despises the advice not to tarry to discussions, in order not to be despised by others, he will attract contempt upon himself right by tarrying into discussions.

that I should ask them for something useful to my soul, or for some other thing. What do you reckon?

The answer of John: Brother, he who truly is the disciple of Christ, he doesn't have even the smallest freedom to do something by himself[625]. Even if it seems to him that he benefits out of the discussions with the visitors, he will deviate from the commandment that tell us: "Do all things with advice" (Prov. 24: 32). What do you want to hear more than the Fathers said: "If there are present some people who speak the word of God, you will ask you Abba, humbly: Abba, do you want me to stay and listen, oy should I live?" (Abbe Isaïe, Recueil, 3: 33, p. 51-52). And that what he tells you, that you will do quietly. And if because of some need you want to ask somebody for that, either a monk or a layman, tell that before to Abba. And if he tells you: "go ahead and ask", you will ask[626].

309. But if I do not want to ask myself, but it happen to meet some of them, or somebody asks me about something, what do you command me to do?

The answer of Barsanuphius: When you meet somebody, let you word to stop after the salute. And more than that, you can say: "Pray for me, for I am going to fulfill a task". And then you leave. And if that one asks you about something and you know about that, you will answer him and then you will continue walking, and if you do not know about that what he asked you, you will tell him: "I do not know" and you will keep walking.

310. Question: If I am sitting or also working, and somebody sits next to me and invited me to have a dialogue, what should I do?

The answer of John: If somebody finds you sitting and he draws near to you, you will accept his blessing and you will

[625] This is not freedom, but it is slavery to the vain-glory. That man who truly is free of passions, he lives, free, into Christ.
[626] So will the man be liberated from his will, better said from the slavery to the vain-glory.

bless him too. And tell him: "Pray for me". And if he holds you near with his hands, you will tell him: "Forgive me, because I have commandment not to speak to somebody without Abba's permission. I am going to ask him and that what he tells me I am going to do". And if somebody sits down next to you while you are working, you will invoke the fact of having a task to fulfill and get up and leave.

311. The question of the same one: And what does it mean that what Abba Isaiah says: "After you have saluted the stranger, ask him: "How are you" and then keep your silence, while sitting next to him (Recueil 3: 46, p. 53)?

Answer: You have written that Abba Isaiah told us to receive the stranger and after saluting him and asking him: "How are you?", we should sit next to him in silence. But this was told to an old man who was spiritually advanced. The serious disciple who wants to become a monk he will guard himself against such meetings. This is for out of such meetings will be born the contempt, the drowsiness, the disobedience, and an awful daring. That's why they somewhere about John that he didn't lose time with such meetings (Paterikon, John Colovos 30).

312. The question of the same one: My thought tells me: Cut off the discussions suddenly, and you will be saved. And my thought also tells me: Cut off the discussions gradually, in order those who know you not to wonder about that. Tell me which one of these two sorts of behavior would be the best?

The answer of John: regarding the sudden or the gradual cutting off of your discussions in order them who know you not to wonder about you, cut those discussions off suddenly and you will get rid of worry. Otherwise, you will give them reasons and thoughts. Reasons for they to say: "For he has spoken to me first, I am going to speak him too". Thoughts: "Does this brother have something against me, because previously he was talking to me, but not he no longer talks to me?". But you must want this thing and God will help you to succeed.

313. But sometimes it happens that ill people come to monastery asking me for something from infirmary and Abba commanded me to give them what they ask for. And this forces me to talk to them. I wonder, do I do this in order to fulfill my will? Tell me, Father, and pray for me so that I could find peace in this regard.

The answer of John: Regarding the ill people coming and asking for something from infirmary, if you give to all of them equally, you won't have to worry. This is for that you have been commanded to do. But you must pay much attention, lets to use that as motif to tarry to discussions with somebody, or you to talk more than needed, and ask him only if you need to know a necessary thing. But even in these ones, you must restrict yourself only to what is needed, by taking heed at the fact that the evil will not to find any reason to prolong the discussion. Guard these ones and you will find resting.

314. Question: My thought tells me that the quietude is more necessary than anything and that it is beneficial to me. Does my thought tell me right?

The answer of John: What the quietude is? The quietude consists of somebody gathering his heart in itself, and stopping his heart from giving and form taking and form the desire for being pleasant to people and form the other things. When our Lord shamed the scribe by telling him the parable of the man fell among thieves, and our Lord asked him: "Who was his neighbor?", the scribe answered: "Him who had mercy on him" (Lk. 10: 37). But also, our Lord said: Mercy I want, and not sacrifice" (Mt. 9: 13). So, if you know that the mercy id greater than the sacrifice, lean your heart towards mercy. This is because under the masque of the quietude one can reach to pride, until the man hasn't' gained on himself, namely until he hasn't reached to be without blemish[627]. This is because only

[627] Here is being done the difference between that quietude that becomes indifferent, through withdrawal from others, and that quietude that is full of mercy on others, going even to cross for them, and this quietude doesn't need withdrawal. A quietude that is indifferent to the

then the quietude is born within man: when the man borne the cross. So, when you suffer together with another, you will find help. But whether you reckon on yourself as one who has surpassed the measure, you should find from me that even that what you have had, you actually have lost. So, you must not walk either inside or outside, but you must start form the middle, by understanding what the will of God is, "because the days are bad" (Gal. 5: 16)[628].

315. Question of the same one: Master, how should I understand: neither inside, nor outside, but in the thing from the middle? Explain me: should one appoint different days for quietude and for taking care of thing?

The answer of John: Not trusting either the quietude or showing contempt for occupations, but begin both humble and proud in quietude and awake in occupations, this is the middle path that never falls[629]. And in the work of gathering the

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others' pain, it is a locking up into pride. But he who hasn't reached that state which is no longer tempted by sins in, he won't be able to be, in the same time, full of mercy for others and peaceful. Uniting the quietude with the mercy on others it is characteristic to them who have reached a state of righteousness. Such a man has discovered his clean heart, or his inside. But within heart he finds his mercy on others. Or, the "more heart" he has, the more he will be united with others in pain. The heart is unseparated from others. The people meet one another through the mediation of the heart. The heart is in the middle, between a man and another. The inside is united, in an unmediated manner, with them who are outside. Or, the people form outside has become an inward part of his. Barsanuphius and John do not recommend an individualistic withdrawal, but they recommend a preoccupation with others. And not in your own interest, but in the interest of others. The withdrawal from the relationships with others it is recommended only to him how is not spiritually advances, so that such relationships tempt him.

[628] The man must struggle for gaining on himself, for knowing on himself, and for continuously having his true self. But you will gain on yourself if you sacrifice yourself for another.

[629] Another unmediated union between the realities from outside and the realities from inside, or the middle between those, it is the paradoxical union as inwards state and the mercy on the people from outside, or between looking at them who are outside and the paying of attention to oneself. This union humanizes the orientation towards interior and it gives cleanness to the orientation towards the realities from outside, and it humanizes that one too. The mercy isn't either a locking up within yourself or scattering outside, but the mercy united both of those. You humanize the interior by being compassionate on others. Barsanuphius and John do not search for a salvation through isolation from others, but he reckoned as superior to everything else the care for the salvation of others. In order one to reach this equilibrium, he needs humbleness and quietude and watchfulness in occupations.

thought, there is not a border which to discerns among hours; all the lest among days[630]. But the man must endure with thankfulness the things coming upon him. And he must suffer together with all the people living in his community. By that it will be fulfilled the Apostle's commandment (2 Cor. 12: 26), namely, when a limb suffers, let all the other limbs suffer with that limb, in order they to strengthen and to comfort that limb. This is the compassion. And suffering together with the ill ones and helping them to get healed it is a good thing to do. This is for, if the doctor taking care of the ill one, he will have his payment, all the more him who suffers in everything together with his neighbor, according to his power, he will have his reward too. This is because, if one doesn't suffer in all things with another, even in the few things he suffers together with that one he will show that he actually will be fulfilling his own will[631].

316. Question of the same one: You have commanded me to persevere in the middle. But it happens to me that when I am not occupied and I have the occasion to sit down a little within my monastic cell, there come friends, monks and laymen, who usually visit me, and they disturb me. And if I tell them that, I will get disturbed; but if I do not tell them that, I must remain with them and so the businesses of the infirmary will remain unfulfilled. Don't you order me that, when the brothers are present, I to tell to someone else to go and take care of infirmary's businesses? Or should I go? I think these like a man. But if in this thought there is some will of justifying myself, may the will of God be done and not mine. This is for my will won't last forever, but it will come to an end, by perishing.

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[630] Because at any moment one must united the taking heed at himself with the mercy on others, there cannot be days totally dedicated only to paying attention to oneself, and then days totally dedicated only to exterior occupations.

[631] He who hasn't yet rejected his egotism in all things, his egotism wills till be present in some of the thing, to a certain extent; even in those things which he seemingly has rejected his egotism in. Who knows what interest he has in suffering only for certain things? He might think at the fact that he too will suffer of that that that (😅) one suffers of too. In his merciful suffering for another there is a palpitant self-surpassing. Ona passes against his own border, the border which we are locked up within, and so ne reaches into the transcendent God Who is not locked up within Himself, but He is full of an endless love for His creatures. Such a man will no longer be held back by any egotism, or by any limit.

The answer of John: When the man descends into humbleness, he progresses. Remaining inside your monastic cell will make you unworking, because you are shunned from troubles. And by finding you worriless before time, the enemy prepares to you more disturbance than resting, in order him to bring you to the state that you to say: "It would have been better to me if I hadn't been born". As about being disturbed by people, the Fathers said: "Is there any man moaning for death and who still takes heed at the friendships of this world" (Paterikon, Pimen 123)? So, you too shouldn't give them anything and receive nothing from them, and they will leave. And regarding the fact of being you served by a brother, if you do what you need by yourself, you will help on yourself. But if you do that through another, that what exceeds your toil and your prayer will be taken by that one[632]. I told your before about the together-suffering with another. You must strive for that, if you believe the Apostle who says: "Who is sick and I won't be sick too? Who is offended and I won't burn too?" (2 Cor. 11: 29). "Endure evil with them who endure evil, as ones who are bodies too" (Hebr. 13: 3).

317. How could I, Father, to give gladly give somebody a thing that he asks for, if I doubted that that one asks for that thing because he needed it? This is because, by giving that thing forcedly, my soul will remain harsh and cold?

The answer of John: If you find out that he who asks for something he asks for that because he needs that, you will give that to him joyfully, as by giving him out of the things belonging to God. This is the gladness. But if you find out that he doesn't actually need that, you won't give that to him, but you will tell him: "I have commandment from Abba not to give him who doesn't actually need what he asks for". And this is not harshness. May the Lord make you sapient, brother.

318. Question: I have red in "The Ascetic Rules" written by Saint Basil and I have found out that anybody who has

[632] How much it has been added to you through another's toil, and not through your own toil, that will be given to another.

something and he gives that something to somebody else, he rather will give that to himself than to another, according to the Lord's commandments (Acts 20: 35). How can one keep this?

Answer: This thing has been written for him who lives alone and he can organize himself with right-reckoning. But he who lives in monastery and who obeys a Father, he hasn't been given such a commandment[633], neither has he the freedom to fulfill his will.

319. Question: I have found out also this thing in "The Ascetic Rules" of Saint Basil: that he who is addicted to something from among the present things, or if he attaches himself to something among the things attracting him, or if he deviates even the least form God's commandment, he won't be able to reach to be disciple of the Lord (Régules morale 2: 3; pg. 31: 705 B). But my relatives owe me a small part of wealth and I 3woudl want to give that to the poor, but my relatives do not quite want to give me that. Whas should I do?[634]

If you do not cut off your bodily thought and if you do not achieve a little indifference according to God, you will fell into the desire for being pleasant to people. May God give you power for you to make His will in everything. Amen.

320. The question of the same one: What does it mean that non-being-silent which the Fathers speak about? And how could I fulfill that?

Answer: As I reckon, we must not keep our silence about our thoughts. This is because if one doesn't confess openly his thoughts, he will remain unhealed[635]. But we must ask the

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[633] One cannot fulfill only a commandment, independently.

[634] Dorotheos felt himself attached to that small wealth owed to him by his relatives. But he wanted to share that to the poor. He asked: would that be a sin if he felt himself attached to that wealth?

[635] There is necessary a communication of thoughts for the man's souly health. The man is not healthy when he locks up within himself. This shows the interpersonal character of the man. But I need to confess my thoughts not in order to search for supporting them but in order I to reject them. Namely, one must reject his thoughts which uphold his egotism, and he won't be

spiritual Fathers about the non-silence on those thoughts of ours. I have told you, brother, that what I am thinking. But if you understand those things better, may the Lord give us that wisdom from Him, both to you, and to me the all-unimportant servant of yours.

321. Question: What does it mean, Father, that what you have told me: that on him who takes vigil the sleep won't harm him?

The answer of John: From him who guards his herd as Jacob did, the sleep will stay away. And when the sleep kidnaps him for a lithe while, his sleep is like the vigil of another. This is for the fire burning his heart won't allow him to sink into sleep. He sings psalms together wit David: "Enlighten my eyes so that I won't sleep towards death" (Ps. 12: 4[636]). He who has reached this measure and he tastes its sweetness[637], he will understand the said things. This is for such a man won't get drunk with the bodily sleep, but he only needs the sleep of the nature[638].

322. The question of the same one: If somebody asks me to enter his monastic cell to make a prayer together, or if I ask him

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able to do that except by communicating those egotistic thoughts of his, to somebody else. You must disapprove your own egotistic thoughts in front of another. He whom you confess your thoughts to, he must become a companion of yours into communion. I won't be able to offload my egotism if I do not enter the communion with another. Only another conscience can offload me, if I show that I leave my egotism.

[636] In KJB we have: Ps. 13: 3: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death;"; in ROB we have: Ps. 12: 4: "Look at me, hear me, Lord, my God, enlighten my eyes, lest I will fall asleep into death," (E. l. t.'s n.)

[637] Regardless what spiritual height the man reaches, the still remain a man and his measure move on the line of the mankind. The man doesn't exit beyond any measure, as God is, neither will the man cross into the string of the angelic measures. And the higher the reached measure is, the more the man will be sweetened by a richer and more pleasant knowledge and communion.

[638] The bodily sleep has its sweetness too. This is for there is also a sleep of the integral nature of the man, which the soul will be rested too, and not only the body. Then he is kidnapped on the godlike plan, and he rests on that plan, a plan that is superior to the souly plan, a plan that remains active while the body sleeps. Only this sleep gets the man drunk, by being shown to him during that sleep "the things which the eye hasn't seen" etc. (1 Cor. 2: 9). Then will cease also the soul's movements of perceiving, of feeling, of imagining, but the soul's perceiving power still remains active.

to enter my monastic cell, or if I want to help somebody to do something, how far should I go in rejecting his ask, or in insisting in my ask? Without any doubt, it is about the case when no commandment would be transgressed.

Answer: If you enter the monastic cell of some brother, or if he enters your monastic cell and tall you "Pray", you will answer him up to three time: "Forgive me". And if he still insists after the third time, you will pray with humbleness. And you must do the same: as him for three times. And if he doesn't want that, you will leave him alone. This is because strife is not good. And for anything, either if it is about to suffer something from somebody, or if you stretch your hand out to him, ask up to the third time. And if that one doesn't accept to do what you ask him, you will peacefully leave him alone and you won't bother him. This is the true path of God, which you must take heed at working yourself unhypocritically, with a clean heart5. This is for, in such a case God give you His hand and He will help you by His grace. Amen.

323. The question of the same one: If one has prepared a feast and they give me my share but I don't need to take that, do you command me to accept that in order I not to seem like refusing that because of my restraining and so I could share it to them who need that in infirmary? Or should I not take it?

The answer of John: If you need something form that feast, take it, brother, and if not, leave it there. This is because, otherwise, there will be born within you the vain-glory.

324. The question of the same one: It happened sometimes that after I prepared an agape for the brothers, I felt some vain-gloriousness; should I better secretly prepare the agape through Abba rather than through myself? This is for in this way I will fight the vain-gloriousness. And could somebody get rid of this vain-gloriousness? This is for the vain-gloriousness is sown within man through both on the left and of the right things.

Answer: You must take heed at both sorts. Because both of them can be occasion for vain-gloriousness[639]. But such an occasion will be smaller when preparing the agape through Abba, because the heart will have occasion for vain-glory only within itself. But if doing it by yourself, you will have a twofold war, namely not only from your heart but also from people. But getting freed from the love for vain-glory can be reached only by them who have totally existed the former man. May the Lord bestow you this freedom into Christ Jesus[640]. Whom it is due the glory forever. Amen.

325. Question: When I close my eyes during the religious services, I can gather my thoughts together. Is that good? Doesn't that seem to the brothers from around me as something inappropriate, so that they could get offended?

The answer of John: If each time when you close your eyes during the religious services your thoughts are gathered to God, you should not take heed at others, even though you could seem to the brothers around you as doing something inappropriate.

326. The question of the same one: I have my own books and my thought tells me to donate them to the monastery so that I could get rid of caring for them, since the common books are given to each one to read them. I think alike about the clothes too. Tell me, Father, should I do that? And what clothes should I keep for the weakness of my body?

The answer of John: If you want to get rid of those, it will be good you to do as you said and donate them to the monastery. This is for everything that belongs to the monastery it belongs to God. Regarding the clothes, keep for winter two

[639] He can feel satisfactions also when preparing the agape secretly, through Abba, by seeing that he has defeated on himself by preparing that feast secretly.

[640] Only the feeling of the presence of Him Who is free of any chain of any passions, of Him Who is all-free, only that can bestow us too, the power and the happiness of that freedom. Then we will have been elevated form the fabric of the relative things up into the spiritual ambience of Him Who is above any relativeness, above any dependence; of this state of His consists te3h true glory that doesn't' dominate him who has it.

thick sleeveless coats and a blouse, and for summer two thin coats and a blouse. And for winter keep also a waistcoat for your chest, for the time when it is very cold. And for the time when it is not cold, keep the monastic robe and two long clothes with sleeves, one for winter and another for summer. And also, two covers: one thick and one thin. Keep a mattress and a pillow. This is for you need those. And if you receive a coat and you need it, you will keep that too, and the old one you will give it to Abba. And if you do not need that one given to you, you will give that too to Abba. May the Lord give you power to obey and to fulfill these things. This is that progress and that straightening according to God.

327. The question of the same one towards the Great Oldman: Because you have appointed me in the service of this infirmary, please show me, Father, if I should read some medicine books and to use such books, or should I not to take care of such thing because they will scatter my mind, So that I should shun from those, lest there will be born within my the vain-gloriousness? Should I use only the things I know by being sufficient to me to use the oil, the cauterizations, the unguents, and simply all the things used by them who do not read books?[641] *So, what should I do? This is for my heart trembles in this job, lest I will make mistakes and I will add sins too to my passions.*

The answer of the Great Oldman: Because we haven't yet reached the consummation so that us to be delivered from the slavery of the passions, it is rather a help to us using the medicine writings than to let ourselves in the care of the passions[642]. But we must not hope in them, but we must trust God Who gives the death and the life[643], according to the

[641] At that time the medical science was not so advanced in comparison to the empirical treatments inherited from a long tradition.

[642] This is because, if we trusted our skillfulness, we would to that with pride and so we would be wrong.

[643] God brings death too, in the meaning that He withdraws His power that upholds the people's life, after God allowed them for awhile to grow up spiritually, consequently to the ancestral sin. But God withdraws it concretely, from each one, when He reckons as good. For to them who have used well the time allotted to them God will give them a superior life after their death, and because to those who haven't used the time of their lives well, and they won't use it even in the future, God reckons that there is no longer a point in letting the

saying: "I Beat and I heal" (The Second Law 32: 39). So, by reading these books or by asking some people about them, do not forgive that nobody is healed without God. So, he who uses such books he must use them in the name of God and God will help him. The medicinal craftsmanship doesn't impede somebody from piousness, but you must reckon the medicinal care as the brothers' hand labor. Do that what you do in the fear of God and you will be guarded with the prayers of the saints. Amen.

328. The question of the same one towards the same one: You told me on other occasion that one cuts off his will also by not insisting to impose his will. And it happens, Father, that I impose something useful to a patient, but that harms him and I am troubled because I imposed my will in that. And I also seem myself as scattered for the whole day, so that I almost fail in remembering God. Then I am upset by the covetousness of my belly. Tell me, therefore, what should I do, for I believe that out of what you will tell me it will come my salvation.

The answer of Barsanuphius: If you imposed your opinion by reckoning that that thing would help the patients, and out of this occurred a harm, God would take heed at your heart and He wouldn't condemn you. This is for God know that you have harmed that patient while wanting to help him. But if an experienced man talks to you and you disregard him, that means that you will impose your own will out of pride.

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communication of the life from Himself. So, they have been preparing their own death by breaking their connection from God.

But the death often has a positive meaning. By and large, by receiving his existence, the man receives also a responsibility for strengthening his being for the eternal life. This responsibility has many occasions and ways of manifestation. To this responsibility belongs also the development of the man's existence in dignity, in honor, and in courage, for the great cause of the good connected to God. Sometimes, this dignity must be paid with the death. So, the man must be ready to receive the death too; one must prepare his eternal life by such a death. Thus, even though the death is intertwined with the sufferance and it is a passive thing, by being received with a supreme dignity after a preparation in this sense, it will contribute at its turn to prolonging the man's existence on the plan of a corresponding eternal existence. This death and such a preparation are preferred by God too, instead of a life in cowardice, in lie, or in debauchery. Thus, one can say in many ways that God gives the death too. God give the death through the separation from the sinner, and God accepts the death of him who received his death with dignity, in order God to cross him to the superior life as a reward for his clean, but perishable, life.

Many people hear constantly about a certain city but then they happen to enter that city they do not know that that's the actual city they have been hearing of. Brother, are you thinking at God for the whole day and you don't know that? This is for knowing about a commandment of God and occupying yourself with fulfilling it, it means obeying God and thinking at Him[644]. And John said you rightly: "You must firstly give the leaves, and, at the command of God, you will also bring forth the fruits". So, if you do not know what is useful, you will follow them who know it; of this consists the humbleness and through it you will find the grace of God.

And that what you have said that "out of this it will come my salvation", you have said that rightly. This is for without God your coming wouldn't have happened, but God guided you. Strengthen yourself into the Lord, for you bring not only a few benefits out of the scattering which you are talking about. And regarding the covetousness of your belly, you must fight it as strong and you can, and the Lord will help you to understand and to fulfill what is useful to you. Encourage yourself and be strong into the Lord (The Second Law 31: 6)[645].

329. The question of the same one towards the same one: For you have told me that obeying and remembering God consist of having a commandment and fulfilling it, I pray you, make me know if it is possible in such a scattering to serve according to God, and if it is possible I to have this ceaseless remembrance while among people. And if possible ask for me, Father, that

[644] Even if you do not mention the name of God, by fulfilling the commandment that you know about that it comes to God, you actually remember God. he who works in the courtyard of a master, even though he doesn't' constantly think at his master, he still will serve his master.

[645] The man cannot be stronger than God is. When the man is by himself, he is weak. In the faithful man one can no longer discern between what belong to the man and what belongs to God. The man feels that everything he does it is actually done by God. But the man employs so much zeal as everything would depend on him. God won't work without man's zeal. But the man's zeal has its warmth from God. The man will be held accountable if he doesn't work as God wants, or the man will be rewarded if he does it. But the man would be unable to work as God wants if he didn't have the strengthening from God. And the man will be condemned because of not working so, for he hasn't received the help from God.

what is beneficial to me. This is for all things are possible to you and to God (Mk. 10: 27; 14: 36)[646].

Regarding the ceaseless remembrance of God, each man can do that according to his measure. But you must only be humble. This is for I know better that you know what is useful to you, and I will ask God for that, on your behalf, this is for all the things are possible to God[647].

330. The question of the same one towards the same one: I am again falling down before you, you merciful Father, and I do not cease bothering you until you will strengthen me. This is because, when God gives me, through your prayers, a little sadness for my mistakes, I gradually lose it because of the scattering form outside. I pray you, Father, strengthen me, and that5 strengthening to be wholly form God and from you and nothing of it from me. This is because I won't be able to do anything if I do not receive power through your prayers. Regarding the administration of the infirmary, I fear, Father, that because I ought to show authority that will lead me to vain-gloriousness and to daring. And because I often handle foods, I will be burdened by the covetousness of my belly. So, if you deign it, I will want to progress through a humbler serving and, if I got a little eased, I would take again the present duties. You know, Father, that I ask for this not because I am disgusted by the present appointment of mine. This is for, how could I do that, the needy of me. But I fear, Father, lest by sitting inside, the mentioned passions to get infuriated either because of me or by the work of the devils, as I reckon. I do not know. But you, Father, please show me the will of God and get me out of my thoughts which bother me, by your prayers, and please strengthen me to do that what you will tell me to do, and forgive me.

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[646] Everything you ask for God will fulfill it. And God can fulfill everything. But the spiritual man knows what he should ask for. He asks for the things which are beneficial to him and to others, or he asks for those things which are according to their measure, or to their capacity of understanding, or receiving, and of using the received things.

[647] There are diverse ways of ceaselessly remember God: some of them are more superficial, while others are deeper: by fulfilling one or more of God's commandments; by placing every done thing in connection with God.

The answer of Barsanuphius: Listel to me, brother, and be convinced into the Lord, that since I have commanded you to take this job, out hand and our heart are with you. And there is also with you the hand of God, for we have been praying to Him for the salvation of your soul, and for getting you strengthened for this job, and for your good honor and covering into this job. And you cannot be saved except thus. Therefore, you must not get disgusted of it, and if you fall you must rise again; if you have mistaken, you will rebuke on yourself until God will have mercy on you and He will do to you what you desire. You must only not to get lazy to it. You must dare, for the Lord Himself Who appointed you to this job, He will help you. And we take care together with you, in order the devil not to deceive you with the desire of getting rid of this job. This is because it was said: "By their nice and flattering words, they deceive the hearts of the innocent" (Rom. 16: 18). He Who has appointed you to this job, he is the One Who told His disciples: "Behold, I am sending you" (Mt. 10: 16). And again: "Behold, I am with you" (Mt. 28: 20). Do not fear and do not cogitate at the fact that the businesses of the infirmary depend on you. Do not allow yourself to be burdened by the worry about your weakness. If you understand the things written by me to you, it won't be difficult to you. You must only take heed at yourself according to your power, and God will help you. Be strong into the Lord, and be strengthened into Him.

331. The question of the same one towards the other Oldman: How could I correct the brothers who are together with me, without causing disturbance, if they mistake?

The answer of John: If you firstly will imprint in an exemplary way the will of God within your heart, you won't get disturbed[648], but you will become accustomed to work as the

[648] It is a great thing for somebody to know what is useful to him: and to ask for that. It is in this not only the feeling of all the things possible to God, but also knowing what is useful to a man or to another. It is a great penetration into the ocean of the powers and of the richesses of God and into the diverse measures of the people, who can receive out of those richesses that what is useful to them on that moment. But into humbleness there are received the greatest goods. This is for no wall of the pride stops those goods from being received. God "gives grace to the humble". In humbleness there is the self-freedom, there is the total openness to

Fathers do. And if you do not take heed at yourself and you get kidnapped[649], you will tell to God your repentance: "Forgive me, Master, and have mercy on me". But you will also tell to those who are together with you: "Take heed, brothers, at the fact that because of this we are condemned and we lose our souls"[650]. Do not shout out too loudly, but only as loud as they could hear you. And if you restrain yourself into these things, there will come to you that peace according to God.

God Who doesn't show that what is characteristic to Him in a power that crushes, but He shows that in the kindness free of any narrowing passion.

[649] There is a good kidnapping into ecstasy, when you forget about the worry for yourself; and there is also a bad kidnapping, when you are carried away by a passion of yours and you forget about your true self. Then you no longer do your will but you will fulfill a passionate impulse. The leader of the community tells then, out of the rage that kidnapped him, heavy words to the brothers, and so the brothers are bothered.

[650] In case of the passionate rebuking, both the leader and the brothers will be lost. This for they get mad on one another. The scourge spreads. The sin which the people from the newer times laugh at it, as at a business that is scrupulously particular, it actually has a social dimension, as the virtue does too. The effect doesn't limit within the being of him who commits the sin, but the effect will have social repercussions. The bad apple makes bad the apples around. The responsibility of the man for himself it is, in the same time, a responsibility for others. But the whole responsibility is not only a connection among people, but also between people and God. They who do not feel themselves accountable in front of God, they do not feel accountable either to one another. Where from could come the absolute force of the responsibility if not from a superior forum who sown it within us? And why should I be so responsible for the being of my fellow human if that being was perishable? In this unconditional force of the responsibility for my fellow human it is implied his eternal value. I have bee created in order I to unconditionally answer for others (and by that, for me too). Who has made me thus? Who has placed me in this absolute dependence but which I can manifest my freedom into? Who has created me so that I made dependent on me the fate of others and of mine? A superior forum has made me dependent on Him, but in freedom, for I can answer in a way or another that accountability in front of Him, responsibility which He has sown it within me; of course, I will assume grave risks if I do not answer that responsibility or if I answer it wrongly. He has created me as a being whom my fate and the father of others depend on. The responsibility is a prime mode which God ties us through, to one another and to Him, but in freedom. On the other hand, the reciprocal dependence among us we should exert it with maximum gentleness, while reciprocally respecting our freedom, and by promoting the growth of the sensitiveness and of the gentleness in reciprocity.

An external nature, one lacking a conscience and lacking the gentleness, in addition to the fact that it would be more inexplicable in its existence than a supreme person-like forum, it couldn't explain the human freedom and responsibility, which constitute the sole noblesse of the man. Besides, why would I speak and what meaning would have a freedom of theirs? How could be the man responsible of his freedom? And why the man would be preoccupied with his responsibility?

332. The question of the same one; I pray you, Father, tell me how must be the way of correction? And when should I play dumb and overlook the happening things? And if I am unsuccessful, will I decide a punishment to myself?

The answer of John: You must always work according to the people. If you see that one is understanding and he received your advice, you will tell him: "Brother, if we do the thing of God lazily (Jer. 31: 10), that will bring us the perdition of our soul. Was that you have done, a good thing? Be zealous from now on". And if the brother in more unexperienced, you will tell him: "Brother, do you need to be corrected for the fact that you are getting lazy? If I told this to Abba, he would rebuke you as it is due". And if you play dumb, you will do that according to the mistake. If that mistake is a small mistake, you will play dumb. But if that mistake is a big mistake, you won't play dumb. And you won't punish yourself because of not succeeding in that, but neither you will disregard your unsuccess. When you reach to such things, you will pray God for forgiveness. Otherwise, there will be born the indifference.

333. The question of the same one: If somebody among the brothers makes a mistake, or even among patients, and I want to correct him, and I tell him an upsetting word, will I bow down before him? And if he gets angry and leaves the infirmary, will if bow down in front of him? This is for my pride and my will to self-justification darken my mind. And if I bow down before him there will also occur my vain-gloriousness.

The answer of John: After getting upset you won't say anything more. This is for the evil doesn't give birth to good. But you must prolong your patience until will cease the thought which has caused the upset. And then you will speak peacefully. And if that one will be convinced, behold it is good. And if not, you tell him: "If you want me to, I will tell to Abba and he will decide what we should do". And so, you will get appeased. And if that brother will leave you, wondering about what you have said to him, you will tell Abba about that and Abba will rebuke him. But do not bow down before him, because by doing so you will make him suspecting you of being wrong and you will suffer an even harsher war. Towards other

people, thought, you will behave attentively, according to the mistake known to you. If your mistake is big, you will bow down before them; if you mistake is small one, you will express your heart's sorrow only by mouth, telling him: "Forgive me, brother". But shun yourself from pride and from the will of self-justification. This is for these two impede the repentance. This is for it happens one to bow down before somebody out of vain-gloriousness too. You must despise these three ones. So, you will bow down, there where you should to, in the fear of God and with right-reckoning (with discernment)[651]. And you must put in this the whole your determination. And God will help you by the prayers of the saints.

334. Question: If while I am helping the patients there comes the hour for reading the psalms, of for reading the holy Proskomide, or some other needs, and the brothers working together with me they know what they should give to any patient, do you command me to leave or just this is my duty? And if I want to sit in my monastic cell when there is not need for me at the infirmary, do you allow me that, Father?

If the brothers know, there is not a duty for you to leave, neither to sit within your monastic cell, but you most only examine the patients.

335. Question: If by giving to somebody, sometime, according to his needs, I notice that my avarice stopes me, so

[651] The humbleness is sustained by the fear of God. The humbleness opposes to pride, to vain-gloriousness, and to the man's will of self-justification, which all of them make the man's sensitiveness blunt. He who self-justifies, he won't admit that he has committed any sin. He doesn't want to repent, so that he doesn't use the possibility of correcting himself, of changing in good the course of his life. This is another sort of pride. Or, this is another way of manifestation of the pride and of the responsibility's bluntness. These ones lock the man up in his narrowness, out of which he will no longer be able to see the light that is above himself, and that is above all realities, namely the light of God. Bowing down in front of somebody else, as admission of the own mistake, one must do it not only with that humbleness sustained by the fear of God, but he must do that also with discernment or with the right-reckoning, lest he will deceivingly make him whom he addresses himself to think that him who bows down has really mistaken. This bowing down before another it is the getting out of the one's superficial self, it is the self-placing into the admitted and respected mystery of another, but also in the open-into-indefinite mystery of God.

that I give him less, should I bestow him more than needed, or should I force myself to not give him less than he needs[652] [653]*? And, if out of the shame coming to me out of my desire for being pleasant to people, or out of my vain-gloriousness, my thought urges me to give him more, should I give him less, in order to reject this passion, or should I give him only as much he needs, for the commandment?*

The answer of John: If your avarice stopes you from giving to your brother according to his need, you will do according to the case. If you have much, you will give him a little more than he needs. If you have less, you will give him exactly as much as he needs. If, because of your vain-gloriousness, of because of your desire to be pleasant to people, you want to give him more than he needs, you won't do that, but, in this case too, you will give him exactly as much as he needs. May God make your heart wise, brother.

336. Question: If I receive a thing and I need that thing to infirmary, but I see that I am getting attached to that thing, will the desire to keep it for myself be a passion?

The answer of John: If you need a thing and you are warred by the thought of having that thing, you will tell to your thought: "I need it, why should I take it lustily?". And if the passion ceases, you will take that thing. And if your passion doesn't cease, if possible, you will use another thing in order to satisfy your need, and so you will defeat your passion. And if you cannot do otherwise, take that thing while condemning yourself and saying: "I wouldn't take it if I did not need it, for I am defeated by my lust".

337. Question: Somebody bestowed me a coat, and I have received it joyfully, not refusing it. But by examining myself I have ascertained that I received that coat without needing it, but

[652] (this number is unidentified in the text) Reading the psalms is that what has been developed for Matins. As we can see, that preceded or accompanied the Proskomide even back then. So, this too existed at the beginning of the Century VI.
[653] Does it suffice not to be another given less than he should be?

rather because of my greediness. So, my thought tells me: "Give that coat back". What do you command me to do?

Answer: let's praise him who has bestowed that coat with the whole his heart and let's reproach to ourselves for accepting that coat with the whole our souls, and let's wear nit with humbleness, while condemning on ourselves. And let's further on guard ourselves against greediness.

338. The question of the same one: If it happens that somebody wants to bestow me a thing and I need that thing, but I see my heart wanting to accept that thing because of my passion, what will I do: will I take that thing due to my need, or will I reject that thing because of my passion?

The answer of John: It happens in this case as in the case of the food. You know that we need food on every day, but we have not the right of eating it with pleasure. But if we eat it, we give thanks to God Who gives us that food, and we rebuke on ourselves as being unworthy of receiving that food. God makes out of that food a holy thing and a blessing. Likewise, when you need a thing and that thing is given to you, you will thank God Who has given that thing to you, while you are reckoning on yourself as unworthy. And God will banish away your passion from yourself[654]. This is for "at God everything is possible and

[654] The things too are given to us for in the relationships we have with them us to grow up spiritually. By using the things, we must remember God with thankfulness, for He has given the things to us for our needs, and by that the things place us in connection with God Who thinks at us. But the things also can be to us towards our temptation and towards our enslavement when we do not use them with restraint. And by using the things with restraint, we will strengthen ourselves towards them, and we will give others too, the possibility of using the things. So, our position towards things is not reduced to the position of masters, or of some indifferent and greedy consumers of those things. If we did so, we would rather become the slaves of the things. So, it depends on us to get sanctified through material things, or to advance into passions through the material things. It depends on us to actualize the quality of the material things as means for our sanctification, as signs of God's blessing, or us to defile the material things by the filth from within us. It depends on us to see the material things as transparent to the godlike sanctifier Ghost, or as the ultimate opaque reality means only to satisfy the covetousness of our body. God shows us His love for us through the things He has given to us, in two ways: by giving us what we need for our earthly life, and by leading us to consummation. There are words having a twofold or a threefold purpose, which express something of the richness of thoughts of God. Those words can place us in connection with God, of they can lock us up within their opaqueness.

nothing is impossible" (Job 42: 2). For His is the glory forever. Amen.

339. Another brother asked the same Oldman: There is a commandment of the Lord that I must love my neighbor as on myself (Lev. 18: 19), and I to get sad and I to rejoice together with him, as for my limb (1 Cor. 12: 16). So, if I see my neighbor in poverty and I overlook him, I will disregard the love even though I myself don't' have but the things I strictly need, and I don't have enough in order to give him too that what he needs. Tell me, therefore, Father, how can I show my lose in such a case?

The answer of John: The love for the neighbor can be shown in many ways, not only by giving him something. For instance: when you go somewhere together with your neighbor and you find within yourself the thought that you enjoy more honor than he received, but you do not want him to enjoy the same honor as yourself, you won't reckon him as yourself. This is because the Apostle said: "in honor giving you primacy to one another" (Rom. 12: 10). If you have something to eat, and if you see your thoughts urging you to eat alone according to your lust, and contrary to your need, you won't reckon your neighbor as yourself[655]. But if we want to fulfill only in this way the word

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We are getting sanctified through the material things when we see them and when we make them milieus of the energies of God, and when we exercise ourselves in dominating our immeasurable lusts for the material things, and when we maintain our awareness about the material things being gifts form God for all people, and when we show that by consecrating some of the material things to God, and when we place on some material things the sign of God (as churches, as objects imprinted with the sign of the cross, as offerings sanctified in the church). When we do the sign of the cross on the material things before using them, we remember God in Trinity Who has given those things to us in order us to use them with restraint. But when we consummate material things without raising out thought at God, and without making upon them the sign of the cross, we look at the material things as independent from God and we no longer impose to ourselves any brake in gathering and using them. In such a case we are worse than animals, for the animals do not gather more than they need for quenching their hunger on a given moment. When we see the material things as gifts from God bestowed to everybody, we allow others to use them too, or we help others to benefit of them, or we even process the material things by using our labor in order to make them accessible to other people who are weaker, or we us the material things in common in case we cannot divide them in distinct shares for each human being (the air, the water etc.). In such a case the material things are used also for developing the friendship among people and for developing the reciprocal gratitude.

[655] Loving another as on yourself means placing yourself in a position of total objectivity towards yourself, by reckoning another as your equal. Only God is in this position of

of the Scripture, that won't uphold us into this. This is for we haven't been told that only for a certain man, but for all the people presented as our neighbors. But how could you fulfill this with all the people by not having what to give to everyone?

But loving your neighbor as on yourself it also means this: If some misfortune hits the community and you see your thought rejoicing of the fact that another got more loss than you, in that you will show that you do not love him as on yourself. And again, if you see another being praised and you don't' rejoice together with him, because of not being yourself praised, and you do not say "the praise brought to my brother it extends upon myself too, for he is my limb", neither in such a case you will prove that you love your neighbor as on yourself[656]. And likewise in the similar cases.

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objectivity towards all people, and only by advancing towards this position of His we will advance towards our supreme level of aspiration towards objectivity. But hit subjectivity of God isn't an indifferent one, so that neither our must be an indifferent objectivity. God's position is one of deep love for everyone. So, our positions to must reach to be the same: full of love for all people, but also for our own person. Let's love on one another and on ourselves as God loves us, and let's want to reach as He wants us to be. In this love of everybody for everyone, in this universal loving objectivity, we get united with God. It is appropriate I to love on myself as I love others and as we all are loved by God: as wonderful mysteries. For making things clearer, we owe to also answer the following question: Doesn't the full love make somebody to forgive about himself and even to give his live for the beloved one? The mother, whose love is a role model, won't she give her life for her child? How can be this reconciled with the commandment: love another as on yourself (namely, only as much as you love on yourself)? The answer seemingly reconciling these two is: He who is able to give his life for another, he has reached the state of his full accomplishment, that state that provides him his citizenship in the eternal kingdom of the consummate love. Now he must take care of another so that that one too to reach the same supreme stage. So, he is able to give his life for that one because he actually won't lose his life by doing that, but he will have his life on a superior plan and he will help the another to reach that superior plan as well. Or, he just must give his life in order to show that he has reached the supreme accomplishment of his, and in order to make the another too to ascend to that state by the example of supreme love shown to him. The capacity of somebody to bestow on himself for another, it shows us that there is somewhere this plan of existence which the people can be accomplished on, in a superior degree, an existence plan which the most authentic essence of ours aspires to.

[656] The love for another equal to the love for your own person has at its basis the fact that we actually aren't separated, and everything that enriches somebody will be communicated to me too, and everything which causes loss to somebody will do the same to me. But, on the other hand, this unity will be actualized only in love. Where there is not love, this unity will get torn apart. Thus, I love another for I am united with him, but I won't be able to actualize this unity and I won't be able to live it, if I do not use my love. So, I must have the courage for loving another while being us convinced that we actually are united, even if I am not yet feeling that, and by trusting I the fact that by love I will be able to actualize that unity and to fully discover that unity. The unity among us isn't only a given (Gabe) but it is also a duty (Aufgabe). In love one fore-feels the unity, but the unity will be accomplished also through love, of course

Loving your brother as on yourself it also means this: If you have found out from the Fathers the path to God and your brother asks you about that, you won't enviously deny him that knowledge, for you know that he is your brother, and therefore you will tell him that what you will have found out, in the fear of God; but you won't reckon yourself as a teacher. This is because of not being that beneficial to you.

340. The question of the same one: Is it good you to have a friendship with somebody of the same age?

Answer: It is good not to have a too intense friendship with somebody of the same age with you. This is for such a soul state wont' allow you to reach the crying. But you smut not make friends with somebody that deprives you of your crying, regardless what age he would be[657]. This won't be beneficial to you, but it will rather be damaging to you. This is for nobody can earn something good without mush effort, so that you must restrain your eyes not to take heed at somebody, and so you won't fill your heart up with the awful daring that leads to perdition all the fruits of the monk.

341. The question of the same one: If I hear about somebody that he is in a big war, or that he is sick, and I compassionate together with him, tell me, in the first place, if this compassion won't be from devils and aiming to make me forget about my sins? And the, will it be useful if I remember him in my prayers? And how will I be able to help him, if I am in a bigger danger and in graver sins? But what will I do if the brother asks me for that? And if he asks me for that, will I tall about that to somebody among the Fathers? Or, will it the prayer for the neighbor accustom the passionate one to love too? What do you reckon, Father?

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because it exists there as a bud that must be developed. The ontological on our created plan cannot be fully accomplished except through ethical. God has given us the seeds, but He let us the duty to make these seeds grow through our efforts. God has called us to be His collaborators: "be (become) that what I have given you the possibility to be (to become)".

[657] The friendship gladdens, it upholds within man a state of good mood, it makes the man to find in another a satisfaction of life. But the monk must rather cry for his sins.

The answer of John: The Fathers told to the younger one that nobody should leave his own dead and go to cry for another dead (Paterikon, Moses 18). This is because it is appropriate only to the consummate ones to suffer together with their neighbor. But if a young man compassionates with another, that will be the mockery from the devils. This is for the young man stupidly judges the another, as one who is in a bad state and in danger. While he reckons himself as working well. That's why to a young man will be more beneficial if he doesn't take care of another. And if the memory of that one comes within his heart, of if the hears from somebody else about that one, let him say: "may God have mercy both on me and on him"[658].

And you must not tell by yourself to somebody among Fathers to pray for someone, because that will mean that that thing starts from you[659]. If you want to run away from this, you will only remember to the Father that certain brother suffers. And by hearing that, the Father will pray himself for that brother who is sick in his ghost. And if somebody asks you to tell the Father to pray for him, you will fulfill this request for you have been ordered to, by telling to the Father: "Pray, Father, for him". And if that one tells you:" "Pray for me", you will tell him likewise, as by fulfilling a commandment: "Lord please forgive us", or: "May God help us", or: "Shelter us, Lord, in this thing"[660]. And you won't reckon that you do that as starting from yourself, for you have been asked to tell that, and you have obeyed that request. But commiserating with somebody out of love, you haven't proven yet that you have reached such a measure of consummation. And if this thought

[658] You won't be able to heal another of the evilness of his passions, if you haven't healed yourself in the first place. You will vainly commiserate for another, if in that you let to be understood your superiority. So, here is not recommended the indifference, but it is recommended the way of the true help granted to another. One must quench the fire firstly within himself so that not to fuel up the fire into another too.

[659] Do not present to the Oldman as having yourself the initiative for escaping the another. You must humble yourself, by letting him to have the initiative or the impression. Otherwise, you will leave the impression that you are better that him who suffers of some passion, or of some illness, and that his help starts from you. In this case too, your help is problematic, because it might not be accepted.

[660] Do not pray only for the another, as you would be in a superior position and you won't need prayer at your turn, but you will pray for him and for yourself by reckon yourself together-sinner with him. This is not an egotistic care for yourself, but it is a liberation from your vain-gloriousness.

will still disturb you, you must ask and you will hear what you should do. May God have mercy on you, brother!

342. The question of the same one: tell me, Father, how far must go the love of a brother for another brother?

The answer of John: Brother, something else is the love of the parents for their children, and something else is the love of the brothers to their brothers. The measure of the spiritual Fathers for their spiritual sons doesn't have anything harmful nor bodily in itself. This is for they are assured through their spiritual thought. And either in words or in deeds, they always strive to be beneficial to the young ones, in all things. And thus, because of loving them, they won't keep their silence regarding their mistakes, but they often reproach them and rebuke them as their sons. This is for it was said: "Reproach, rebuke, advise" (2 Tim. 4: 2). This is being done to you also by your Abba and you do not get offended by his reproaches, and rebuke, and urges. And in the fact that out of love he doesn't overlook your mistakes it is shown that his love for you is a spiritual love.

Each one loves his neighbor according to his measure. And the measure of the consummate love is that as after the love one has for God, him to love his neighbor too as on himself (Lev. 19: 18). But the youth must guard itself in all things. This is because of the devil quickly toppling over the young people. Firstly, they start speaking when they meet together as for the benefit of their souls. Ot maybe without this reason as well. And then they cross to other feelings: to lust, to daring, to laughter, to slander, and to many other evils. Sot is if fulfilled in their case the saying: "starting from ghost, you are finishing now into body. You have suffered all these things vainly" (Gal. 3: 3). This is because the young people reach to fall in this way: from starting to love on one another without judgment, and from sitting together. Let the measure of their reciprocal love to be this: not to slander on one another, not to hate on one another, not to despise on one another, not to pursuit their own goals, not to love on one another for the beauty of their bodies, neither for a certain bodily work, not to sit together without a certain

need, and not to fall into daring[661] that destroys all the fruits of the monk (Paterikon, Agathon 1) and it leaves the monk as a dry tree. Until here there is the measure of the love for the young ones. If they spare themselves by restraining their daring and their vain-speaking, they will spare their brothers as well, by avoiding to sit together needlessly, in order they not to be caught in these snares, neither they to catch their brothers, by fearing Him Who said: "Woe to him who waters his neighbor with mirky water" (Hab. 2: 15); and again; "The ad words corrupt the good habits" (1 Cor. 15: 33). Take heed at yourself, brother!

343. The question of the same one: What should I do for I am troubled by dirty thoughts and if I feel that others have such thoughts I will always say: "Behold, other think too the evil things as I do". And then the crying doesn't come to me, neither the repentance, and my thought tells me that as long as I am among people I won't be able to achieve those. Have mercy on my helplessness, and tell me, Father, how can I be saved from those?

The answer of John: If you have dirty thoughts and if you feel or hear that somebody else is in this state too, and if you say: "Behold that, others too, they cogitate the evil things as I do", you will give your thoughts to anathema, and you will say about your brother: He is better than I am". And that thought will leave you alone. Regarding your crying, if you do not fight towards the people whom you are among, and if you do not strive not to reach the daring with somebody among them, your crying, and your repentance won't come to you[662]. And if your

[661] The daring tears down the border between person and person, by the fact that one no longer sees the mystery of another, but only his bodily surface. This doesn't mean a communication of their deeps into God, in which they preserve their self-awareness, but they conscience disappears by being chocked up by their bodily lust that confounds them superficially.

[662] It is a fight towards people not out of hatred, but on the purpose of not reaching a sinful familiarness. This is because this one will make you to trivialize your thought at your sins, and your sadness and your crying for your sins. The society maintains a superficialness, that "Man" of Heidegger, which you will impropriate to yourself through, the way of speaking generally and superficially; in society they talk even about death while laughing: "we are going to die", but no one seriously thinks at that what he says. Only when you are alone, you give a serious meaning to your words and you really see your sins. Or, even when you are

desire for correcting yourself it makes you running away from your brothers, take heed at the fact that by doing so you will run away from the battle and from the stadium. So, you must fight so that when you are among people, you to defeat your own daring (familiarness) towards them[663]. This is for the Apostle says: "If somebody fights, he won't be crowned if he doesn't fight according to the law" (2 Tim. 2: 5). Set your power in work, brother, and God will help you in all the things. Do not forget to guard your humbleness your obedience, and your submission. And you will be saved[664] into Christ Jesus our Lord Whom is due the glory forever. Amen.

344. Another brother asked: Abba, I want to be saved but I do not know the path to salvation. A though tell me: "Why do you sit here in monastery, doing nothing? Go elsewhere!" Why should I do?

The answer of John: Brother, God showed us the path to salvation through the godlike Scriptures. But also, the Fathers advised us, saying: "ask your Father and he will teach you; ask your old men and they will tell you" (The Second Law 32: 7; Paterikon, Anthony 37). So, if you want not to be deluded by

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together with others, you can direct your thought upon yourself. Only then you live your "existential".

[663] The monk should not run away from monastery, namely form the people living into monastery, by invoking as reason that the example and the advice from others would tempt him to justifications. But the monk must not renounce to repent for his sins. So, the monk must combine both of them: to learn from people their good things, but not to allow himself mixed in superficial discussions with people. Neither must the monk fall into deeds of daring with the others. On one hand, he can gain from his fellow humans, by learning out of their advices, and out of their example, but on the other hand he can be tempted to evil or to bragging himself. But in this sentiment of responsibility, it is united the duty of being together with others, with the possibility to progress in the good things. The responsibility is a means of purifying the relationships with the fellow humans, and it is a means of spiritual inward growth. On the other hand, we must thing at the fact that there is a Subject Who willingly lives the responsibility for all of us, at the peak, which we too must tend towards, without being us able to ever reach that; in Christ the godlike responsibility has been made us known concretely. Christ went all the way to His death for us. And He continues his savior work of responsibility after His resurrection as well. Out of His responsibility work we too sip strength for the sentiment of an unconditional responsibility.

[664] When you reach to fell that by yourself you are nothing, but you still exist, then you will that you exist through God Who is the only one Who cannot feel that He is nothing. And by feeling that you are what you are through God, you will fully live God's power. And this will make your salvation possible.

leaving, you will keep the humbleness that will be beneficial and you will do nothing without asking the spiritual Fathers about it. And, by the grace of God, you won't go astray. This is for "God wants all the people to be saved and they to come to the knowledge of the truth" (1 Tim. 2: 4).

345. The question of the same one: My thought tells me that if I go somewhere and if I live in withdrawal, I will reach the consummate quietude. This is because I am burdened by the debts of many sins and I want to liberate myself from those. What should I do, Father?

The answer of John: Brother, the debtor, until he pays his debt, wherever he goes, either in the city, or in a village, and wherever he settles down, he still remains a debtor and he has not the freedom of sitting into quietude. But if he pays his debt because of being forced and shamed up by the reproaches of the people, and so he liberates himself of hid debt, he will be able to show himself to the world and he will be able to sit wherever he will want, with courage and with much daring. So, if the man endures with the whole his power the reproaches and the condemnations and the dishonor and the losses caused by his sins, he will get accustomed to humbleness and to toil. And so, his sins will be forgiven to him, as it was written: "See my humbleness and my tiredness and forgive me all my sins" (Ps. 24: 18[665]). Think at how many reproaches and condemnations endured our Master Christ before cross and that He only after those came to the cross (Abbe Isaïe, Recueil, 868; p. 104; 13, 23; p. 115, 117). Thus, nobody will be able to reach with fruits to consummation and to the holy resting of the consummation, if he doesn't suffer, firstly, together with Christ, and if he doesn't suffer Christ's sufferings, by remembering the word of the Apostle: "If we suffer together, we will be glorified together" (Rom. 8: 17)[666].

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[665] In KJB we have: Ps. 25: 18: "Look upon mine affliction and my pain; and forgive all my sins."; in ROB we have: Ps. 24: 19: "See my humbleness and my tiredness and forgive me all my sins." (E. l. t.'s n.)

[666] One will not be able to get the evil out of the nature without straining the nature. The sin, the passions, they represent a weakening of the nature. Not simply the sufferance strengthens and delivers the nature from evil, but the enduring of the sufferance, which presents a straining, a using of all the power reserves, accompanied by the asking, with trust, for the help

So, you must not delude yourself, because of not existing any other path except this one. May the Lord come to your help, according to His will, for, as it is said in the Gospel, you to found your building on the hard rock, that is Himself (Mt. 7: 2; 1 Cor. 10: 14).

346. A brother asked the Great Oldman, saying: Pray for me so that God will have mercy on me, for I am wicked.

The answer of Barsanuphius: He who wants to find mercy, let him keep the commandment of not eating out of the tree, and by doing so he won't fall into disobedience. And he who doesn't fall into disobedience, he will find mercy and he will be saved through the grace of Christ our God. This is for he will tell to his thought: "I and God are alone in the world" (Paterikon, Alonius 1), and if I do not do His will I won't be found as belonging to Him, but as belonging to the foreign

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from God, that represents at its turn, a straining of the power. And the restraint from the pleasures which tempt us, it is also a straining, a suffering of the temptation without the bending that cedes. But the name of patience, it is more properly used against the temptation of running away from pain, against the tendency of getting out from under the pain. The glory of the nature is that state which the nature no longer feels in either the superficial attraction towards pleasure of the body's pain, when the ghost has overwhelmed the body's life. But on the ghost depends the will too. Without getting experienced in the effort of the will the ghost won't be able to become strong, in order to overwhelm the body's pleasure and pain. This was the purpose of the sufferance of Christ and of the cross He bore. His human nature had to go to the supreme degree of the endurance, that is the suffering of the death, in order to fully get strengthened. A last moment ceding would have been a slipping away from everything He had achieved through His previous sufferings. You have to give your life in order to gain your life, through the supreme strength of your life, on that plan that is superior to any weakness. This doesn't exclude the fact that Christ suffered out of compassion for us too, or also in order Him to show us His love. Properly-said, these ones stay at the basis of His sufferance, which He defeated the weakness from within our nature through, that weakness consequent to the ancestral sin, a weakness that was going by ceding under pleasure and under pain, until it was defeated through death. There had to happen this strengthening and liberation in the first fruit of our nature assumed by Christ, in order to pass to us too the power for defeating the pleasure and the pain related top passions. So, it was not about Christ paying for an offence brought o God's honor, because if that was the case, we shouldn't "suffer" together with Christ at out turn. But it is about ourselves getting strengthened by enduring the pain. Christ suffered for us in the sense that only Him could have been the first to really strengthen our nature through Hiss cross, and out of the communication with Him we too receive the power for strengthening our nature and so to liberate our nature from weakness. His patience is the spring of our patience, and His patience strengthens us too.

one"[667]. He who tells that, he will wait on each day for his end and for meeting God[668]. And he will immediately start walking of the path of the salvation.

347. A brother, after falling to a temptation, he asked for the prayer of the same Great Oldman and after he was relieved from that temptation, he announced the Great Oldman about that and he thanked the Great Oldman. In the same time, that brother asked the Great Oldman to pray for his headache that came to him and for his heart to be enlightened.

The answer of Barsanuphius: Brother, let's take heed at ourselves, with the fear of God. And if God, with His love for people He removes the war from us, we will have not become careless either. This is because many after getting relieved, they no longer took care of themselves, and they fell on their head. But after we have got alleviated, let's give thanks to God for He has delivered us, and let's remain praying in order us not to fall into the same passions or in other passions. If one ate a food and he got harmed to his liver of to his spleen, and by the care and by the craftsmanship of the doctor he got cured, he would no longer be careless of himself, lest something even worse to happen to him, but he would always remember the previous danger, as the Lord told also to the one healed by Him: "See, you are now healthy, do not sin from now on, lest something worse will happen to you" (Jn. 5: 15).

Brother, the good soldiers exercise also in time of peace, and always, in order they to learn the craftsmanship of the war. This is for it is inappropriate to the soldier to quickly inquire the things of war in time of war. This is for it was written: "I have prepared myself and I haven't got troubled" (Ps. 118: 60[669]). Do not be indifferent towards the passion which you have been

[667] I must behave myself like there are nobody else in the world except God and me. Therefore, I can do either my will or God's will. But if I do my will, I won't be reckoned as belonging to God, but as belonging to myself, and as stranger to God, or as belonging to the enemy whose will I do. By doing my will, I prove myself to be the slave of my pride or of him who instilled me my pride.

[668] He who is searching for fulfilling his own will, he won't fear his death because he deludes on himself that he won't die soon and so he still has plenty of time to satisfy his lusts.

[669] In KJB we have: Ps. 119: 60: "I made haste, and delayed not to keep thy commandments."; in ROB we have: Ps. 118: 60: "I was ready and I didn't get troubled for keeping your commandments." (E. l. t.'s n.)

tempted by, neither towards any other passion. This is because the Fathers told about this indifference that it loses the monk's fruits (Paterikon, Agathon 1). The man must be careful regarding the war to the last of his breaths, in order him not to fall into the trap set by the all-cunning enemy, whom may the Lord banish him away from us with the Ghost of His mouth. Remember that an old man said: "If the man had created a new sky and earth, he still wouldn't have been worriless" (Paterikon, Poemen 48)[670].

As about the headaches, the man must fight not to get drowsy, and he will be helped. This is because, by finding His disciples drowsy, the Lord told them: "Take vigil and pray, in order you not to enter the temptation" (Mt. 26: 41).

Son, may Him Who has enlightened the eyes of the blind enlighten also the eyes of your heart, in order you to know that is good and useful. And the God of the powers, Who said: "Him who believes all the things will be possible" (Mt. 9: 22), may Him give you power and support you in the consummate faith. And may I see you together with the saved ones, by the grace of the Leader of our souls Who is Jesus Christ Whom it is due the glory forever. Amen.

347 bis. (The French Edition: only in the manuscripts: Vatopedi no. 2, Sinai 410, Cromwell 18, and in G.) *A brother who locked his door for a while, he was tormented by thoughts and by secret dreams. ON the other hand, he wanted to stop drinking wine. He opened himself to the Great Oldman.*

Answer: Brother, if you truly want to be saved ad to get rid of the devils of the pride, you will have to endure a little humbleness, for that is like slapping him in the face. And do not search for being served by somebody, by take care of

[670] If the man had made his being "a new sky and a new earth", namely a new mind united with the sky and a new earth which the new mind luminates over, and which are crossed through and overwhelmed by the new mind, that mind that is full of Christ's mind, the man still wouldn't have been able to be worriless in this life before the general resurrection. This is for the affects tied to his being, despite they can be controlled, they still can escape the control and they will make the man slide into sin if the man id careless. This confirms Heidegger's saying that the man is characterized by worry. But the care for salvation is more profound than the worldly worries and it concentrates the man into himself. On the contrary, the worldly worries are superficial and they make the man not to seriously think at himself, but they make the man think only at his body's needs.

yourself by your own. This is for Jesus Who said about Himself that he is "gentle and humble in heart" (Mt. 11: 29), He told us: "The Son of Man hasn't come to be served, but to serve" (Mt. 20: 28). Therefore, you must not lock up a wooden door, but you must lock up the door of your heart (Paterikon, Poemen 58). And you must not stop yourself completely from drinking wine, but you smut stop yourself form pride that makes drunk the mindless man. And do not take my example, for I am telling you these while I have been for a long time served by somebody else, so that you could get offended. But there are many people teaching that what they do not do it. These ones are them whom the Lord told about: "Obey them and do what they say you to do, but do not follow their deeds" (Mt. 23: 3). You always leave your monastic cell for your needs which are impossible to replace, but when not needed you won't exist that door. Live orderly and not carelessly. Avoid getting upset on him who rebukes you. And you should rather enjoy that. Regarding your dreams, do not take heed at them, because of being them devilish and liar. And after doing all these things, you won't believe that you have done any wonder. This is for, after fulfilling all the commandments, we have been told to say: "We are worthless servants" (Lk. 17: 10). Still, we will be the ones who will reap that what you have sown into our field, and then we will trade your wheat on your behalf[671]. Make the Lord give us the joy of finding your field bringing forth fruits, for a seed a hundred, for another seed sixty, and for another seed thirty (Mt. 13: 8; Mk. 8: 8) into the glory of the Father and of the Son and of the Holy Ghost. Amen.

[671] Do not reckon that you have done a big deal by fulfilling the commandments. This is for the road of the consummation is endless, and everything you do you do with the help from God. But your spiritual father can value your progress. The individual must not value his own victories. This is because this is the temptation towards pride. But his spiritual father can value his victories especially for he has been guiding him into the good things. And the spiritual father too, he will reap the harvest of this efforts of sowing, a result shown in the toil of the spiritual son of having fruits brought forth. And the spiritual father will be able to praise the fruits brought forth by his spiritual son, but in front of God. So, the spiritual father will be able to insists for his spiritual son to receive the best possible rewards or valuation. This is for, by doing so, he won't rick to fall into self-praise. This is for, even if the spiritual father sees within the fruits of his spiritual son the seed sown there by the spiritual father, he actually will praise the efforts of the spiritual son for making that seed bringing forth fruits, and the spiritual father won't praise his own work of sowing those seeds.

348. A layman brother of the same Great Oldman, being himself old too, he sent to the Great Oldman a request for having a discussion. And the Great Oldman answered him the followings: "I have Jesus as my brother. If you despise the world and if you become a monk, you will by my brother too". After hearing that, the layman brother left very saddened. After a while, that layman brother rejected the world, and he came to the monastery, but he fell ill and because of suffering of dropsy, so that he let the Great Oldman now about his illness.

The Great Oldman answered him the followings: This illness came to you only in order you not to leave for God without fruits. So, if you endure it and if you thank for it, and it will be counted for you as ascesis, because of not living you for a long time into the monastic schism. And, partially, this trouble has come to you because you have valued me who I am nothing, as you too. On me, as somebody important, and on you as the brother of such a man[672]. And you have forgotten that we are the sons "of Adam's disobedience" (Rom. 5: 14). This is for we are "dust and ashes" (Gen. 18: 27). So, give thanks to God for He has brought you into this state. If we had the humbleness of Christ, we would say: "Who is My Mother and who are My brothers?" and the followings (Mt. 12: 48)[673].

349. A brother who heard from another brother the war which that brother was suffering of, he advised that warred brother as he could the best, but without himself having reached such a measure. And the war immediately started upon himself. And when he saw hismefl burdened and he knew that he had to

[672] The man can get proud not only for what himself is, but also for what his father or for what his brother are, because of wanting to draw upon himself the honor of which those ones enjoy. Let aside the profit they want to get out of their connection with those ones, by intervening in favor of somebody (asking for favors for somebody). That's why, the praised one must reject not only the praise brought to him but also the praise brought to his relatives due to him, on one hand in order him to not enjoy an increased honor produced by the extension of his honor upon his relatives too, and on the other hand in order him not to be guilty because of extending the corruption due to his honor.

[673] It is noticeable the explanation given to this word of Jesus as coming out of His humbleness. Jesus doesn't say: "Make room for My Mother comes", or "for My brothers come. For you know Who I Am". But He says: "As I do not ask for a special honor for Myself, I won't ask that for them either. As I want to serve others, likewise I want them to serve others".

endure that because of not confessing his own weakness to his brother, and that he rather should have asked the Fathers for advices, he announced that to the other Oldman.

The answer of John: Brother, there is no other way but the man should despise on himself for the things he said. And God will forgive him. *And that brother was immediately alleviated and he thanked God.*

350. The question of the same one: If there occur two things harmful to the soul and one must choose one, what should him do?

The answer of John: By weighing in the two harmful things, one must choose the less harmful of the two. This is for it was written by the Fathers that somebody came to borrow money from another and that one didn't lend him the asked money, by telling him: "I have no money". And being him asked later why he didn't lend money to be borrower, he said: "If I lend him money, that would be harmful to his soul. That's why I chose to transgress another commandment, in order his soul not to be totally lost" (Paterikon, John the Persian 2).

351. A brother who was progressing into virtue according to God, he asked the Great Oldman, telling him: Tell me, Aba, a word, because I am sad.

The answer of Barsanuphius: Saint Apostle Paul, who received the power of endurance, he wrote, saying: "You need patience for, by doing the will of God you to earn the promises" (Hebr. 10: 36). So, he who wants to climb the cross together with Christ, he must be partaker to all the sufferings of Christ and him must always have the peace[674]. And I am telling you:

[674] About the purpose of the together-suffering one can see in detail in the footnote 502. (This footnote has in the Romanian translation the no. 509; because of having us to give the cites places from the Psalms due to the existing differences, the footnotes' numbers no longer correspond to the Romanian original. We kindly ask the reader to count five previous footnotes and so to find the footnote mentioned by Saint Dumitru the Restorer of the Christian theology (E. l. t.'s n.)). But that peace that is connected to the suffering it won't come only

"Fight for gaining the thankfulness sin all the things[675]. And the power of the Highest will overshadow you" (Lk. 1: 11). And then you will find your resting.

352. The question of the same one towards the same Great Oldman: What should I do with the mud I have, with my impulse of justifying myself, and with my forgetfulness which torment me awfully?

The answer of Barsanuphius: he who has the mud within himself, he actually can get rid of it whenever he wants. But he who is sunk into mud, he will be plucked out of it only with great efforts. So, it is worse to be sunk into mud than to have the mud within you. Regarding your impulse (to justify yourself), the evil won't ever be able to abolish the evil[676]. And regarding the forgetfulness, take heed that there are two sorts of forgetfulness, and one of them opposes the another[677]. Therefore, you must think that his will of self-justification won't get the man far from his evil and it won't rest him[678]. He who reaches to forget about eating his bread, because of the

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after enduring, but even during the enduring. Abbot Basil from the Holy Mountain Athos says: "He who stays stretched on the cross's wood out of love for another, he rests himself" (Eisodicon). This resting doesn't come only out of the fact that you do everything for another and you won't let him in either his present suffering or in the eternal suffering, but also out of the fact that you defeat the egotistic passionate impulses of yours, which, after short satisfactions, they will torment you forever.

[675] The thankfulness itself is producer of gladness. So, if you paradoxically tie the thankfulness to the pain, you will more easily endure the pain. Besides, the thankfulness is born when you suffer, for you have discovered in thankfulness a positive meaning of your suffering. You see that your suffering has been given to you in order to, by suffering, you to elevate your nature from that weakness that gives birth to sin. But if this amazing power of enduring occurs within you during the pain, there must be working within you also that power from above everything, of God.

[676] If you want to show that the evil done by you isn't actually evil, by doing so you won't abolish the evil done by you, or you won't become good from bad, but you will add another evil to your done evil, because you have become ever more evil, by adding to evil our lie and your pride which you want to cover the evil dome by you with, or you will strengthen even more that evil done by you, by defending it.

[677] Justifying the evil done by you, you won't appease your conscience, neither will you stop the evil done by yourself. And that will further maintain withing you the disturbance and it will increase it, or it will make you even more callous into your insensitiveness.

[678] There are: the forgetfulness about your interests, and the forgetfulness about your duties. The first one is the good one; the second one is the bad one.

moaning of his sigh, he won't be taken into master by that forgetfulness caused by the enemy.

353. The ask of the same one towards the same Great Oldman: Add mercy and get me out of the belly of the lion, for the lion has swallowed me. And have mercy on my soul as God from height has. For you have received power for that. This is for "anything you will untie o earth it will be untied in heavens too" (Mt. 18: 48). And do not allow my soul stay in Gehenna and to die in sin. And tell me word according to my understanding (according to my power), so that I could become partaker to your toils.

The answer of Barsanuphius: "May God of Peace Himself sanctify you consummately, and may your ghost and your soul and your body be guarded entirely unblemished, into the coming of our Lord Jesus Christ" (1 Thes. 5: 23). What more comforting word could I send you that this word of the Apostle? Strive to achieve the things written you by me. This is for I toil more than you do, praying God, day and night (2 Tim. 1: 3), until you will reach those. Find out, brother, this: that, as you know, I joyfully put my soul for you and my prayer for you is ceaseless (1 Thes. 5: 17)[679].

[679] The urge of Saint Apostle Paul: "Pray ceaselessly" (1 Thes. 5: 17) it is given after the urge" Always follow the good things towards one another and towards all" (1 Thes. 5: 15). So, the ceaseless prayer must include the attention paid to others. You cannot egotistically separate yourself, in prayer, from the care for others, as all the virtues connect us with others; and in another way the sins do that too, and we must fight and detach ourselves form sins, by increasing in our love for others. Even when I say: "Lord, have mercy on me", at singular, I think at my sins which haven't been committed in an individualistic isolation, but towards other people, and my sins have been influencing others too to commit sins, or we have committed our sins in connection with other people. So, I am praying more or less implicitly for those too, when I pray for my forgiveness. God won't receive me at Him if I lack my love for others, namely if I do not pray for others as well. The prayer for others is one of the forms which our responsibility for one another it is being manifested thought, and this meaning can be seen also in the Great Oldman's word: "I gladly put my soul for you". But this word can also mean: "I will guarantee for you in front of God". He can give this guarantee trusting that his prayer for that one will be heard by God, and also by trusting tat his good influence will be exercised also upon him whom he prays to God for. God, as a spring of love for all people, he rejoices when seeing that out of His love we unite with one another into love, by helping on one another.

354. The question of another. A brother was sent somewhere in order to fulfill a task given him by the monastery. He asked the other Oldman: if he was invited by some friends, could him sit at the table together with women?

The Oldman told him not to sit at the table with women, by any means. Then the brother asked him: where could I know that, when invited by somebody, there will come some woman to eat together with us, so that I wouldn't go?

Father John answered him: Ask him who invites you, if there will be any woman. And if he tells you yes, then you will refuse him, saying: "forgive me, for I have commandment not to sit at the table with any woman".

354 bis. And the brother said: It is happened to be to go by forgetting to ask (or if I was forcedly taken there before I could ask), and I saw a woman come, what should I do?

The Oldman answered him: Call aside him who has invited you and tell him: "Forgive me, because I have forgotten to tell you that I have commandment not to eat together with any woman. So, please let me leave. And if that woman left, you could stay. And if not, you should withdraw yourself, and do not transgress the commandment, lest the death will come to you out of your disobedience. And to not fear. That won't be towards your shame, but towards your building.

355. The question of the same one: If I am sent to fulfill some task, and I haven't received permission to eat, and somebody asks me to eat together with him, and I tell him that I cannot do that because of not having commandment from Abba, but that one insists and forces me, what will I do?

The answer of John: For the noise doesn't give birth to anything good, if you reckon that that thing doesn't harm your soul, you will accept it; and when you come back you announce Abba and you ask him for forgiveness for that mistake. But if you reckon that that is intertwines with some harm, even if that

man insists for tens of thousands of times, you won't accept it. This is because that is obviously a thing of the devil.

356. The question of the same one: I was sent with a task to the holy city (Jerusalem) and I descended to Jordan to pray, without I previously asking Abba for permission for that. Did I do good or bad?

The answer of John: You must not go anywhere without permission. This is because the things one does out of an own thought, even seemingly good, those are not pleasant to God. And keeping Abba's commandment, who sent you, it is a prayer and a serving brought to God Who said: "I haven't come to do my will, but the will of Him Who has sent Me" ((Jn. 6: 38)[680].

357. The question of the same one: If, by leaving for a far destination, I forget to ask Abba about all the things I should do, what will I do?

The answer of John: You must take heed at the happening things and you must do everything according to the benefit of the soul. But you will do that as transgressing the commandment and not as doing something good, because you dare to do something without having a specific commandment for that. And by announcing Abba about that, he will forgive you[681].

358. The question of the same one: If Abba especially command me to do something and, because I am defeated by weakness I will transgress his commandment, what should I do?

[680] When you do the will of God, God does His will through you, or God works through you.

[681] By surrendering your being as an active tool to the will of him who asks you what you have to fulfill, for he is appointed to that by God, you will live the total surrender to the absolute God. This is for God isn't a blind nature, but God is an absolute will Who asks from you that what is good for you. And God does that through another concrete will. By this you show your absolute trust in God. You will no longer interposes between you and God. If your will no longer closes up the entrance towards the interior of your being, then you will feel God in His sovereignty, which you absolutely depend on and you admit that dependency.

The answer of John: Repent before God and before Abba and, for now on, strive to correct yourself. And God will forgive your mistake.

359. Question: A brother whom the gate of the monastery was entrusted to, he got tired because of being alone, and he asked the Great Oldman if he should take another brother with him, or not?

The answer of Barsanuphius: Brother, if somebody wants to enter there were Jesus is, and if h wants to walk the road of the salvation, he must expect temptations and troubles at any moment. This is for he says: "Son, if you come to serve God, you will have to prepare your souls for temptations" (Sirach 2: 1[682]). And the Lord said: "Let him who comes to Me to reject himself and to take his cross (on each day) and follow Me" (Lk. 9: 33). He who wants to become His disciple, he must obey all to way to death (Phil. 2: 9)[683]. Being alone and making a little effort is better than having a companion in that work[684]. If there occurs

[682] This book is not present in KJB, but it is present in the ROB under the name: *The Book of the Wisdom of Joshua the Son of Sirach (The Ecclesiastes)*. The interested reader can find all the fourteen missing books on www.academia.edu, under the name *Bible Missing Texts*. (E. l. t.'s n.)

[683] "Surrender to death" not in a temporal meaning, but in the meaning of receiving even the death, for the obedience to God. This means total surrender to God, or it means bringing yourself as sacrifice to God. he who lives with this disposition, he will always be a "living sacrifice" brought to God, and he is capable of becoming a sacrifice through death too. But he who totally surrenders himself to God, by receiving God within himself, he will be sanctified for he no longer does anything contrary to God, or separately from God, but he does only that what is pleasant to God and out of the power of God (Rom. 12: 1). In this, the believer follows Christ as man. This is for Christ has united the humanity with God by this obedience too. Christ also assumed the human will, but a will that accepted itself to fulfill the godlike will. Christ wasn't, as man, a puppet in the hand of God. But by doing with His own will the godlike will, He united the two wills without confronting them. By that Christ opened Himself as man totally to God. Christ's humbleness is not only a descent to man, but it is also a total openness to God as man, a total union - through His human will - with God. The hypostatic union is the foundation for this total union into Christ of the wills in a sole Person. The human person is given value and strength only by being the man asked for obedience to God. If the man had been simply submitted to the nature's laws, nothing could have been asked for the man, the man would have had no dignity, or no value. God cherishes the man's obedience for God values the man's total love also for the man is capable of that, for God gave the man the value of a free person.

[684] Hos could you show your manhood when you were not able to toil alone for your job? He who appointed you alone to a certain job, he trusted you, he trusted your manhood.

a need, there will always be the possibility for you to be helped by another. And if helped thus, the daring (the familiarness) won't increase, as it will do in the contrary case, if you are always together[685]. And if you do not get disgusted by tiredness, you will reach the humbleness[686]. And if you reach the humbleness, you will receive the forgiveness of your sins[687]. This is for he says: "See my humbleness and my tiredness and forgive me all my sins" (Ps. 24: 18[688]). If you humble yourself, you will receive the grace, and the grace will help you. This is for Saint Paul, toiling more than all the Apostles, he said: "Not me, but the grace that is within me" (1 Cor. 15: 10). If you believe without doubting, you will take power to fulfill not only the job of the doorman, but other jobs too. Therefore, take heed, with trust, at the work of God and God will solve the work without you even know it. May the Lord be with you!

360. Of the same one: Ask for me, Father, power and understanding from God, for I am stupid and helpless. And when it happens that I go out to bring something from the kitchen or form the pantry, and I meet some of the Fathers or some important people, and I don't know: what should I do in such cases? And pray also for me in order I to be delivered from the defilements happening to me.

The answer of Barsanuphius: If you believe that out of barren stones "God can rise the sons of Abraham" (Mt. 3: 9) and he who opened the mouth of the donkey (Num. 22: 28) can also open your mouth and make you wise, and make you sapient and give you power, God, as you already know, will give you all oft those. The gate of the monastery is the gate of God. And God

[685] If you always are together with somebody, you will reach to a daring familiarness with him, and that will deprive you of seriousness.

[686] That tiredness that makes you know the narrow borders of your power, that will humble you. But that will happen with the condition of you not getting drowsy, or getting disgusted of it, but you must bear it with a constant strain.

[687] Through humbleness you receive the forgiveness of your sins, for the humbleness liberates you from your pride that stops you from feeling the need for the forgiveness and therefore it stops you from asking for forgiveness with the whole your perseverance.

[688] In KJB we have: Ps. 25: 18: "Look upon mine affliction and my pain; and forgive all my sins."; in ROB we have: Ps. 24: 19: "See my humbleness and my tiredness and forgive me all my sins." (E. l. t.'s n.)

know that His servant the doorman, he needs wisdom, and understanding, and knowledge, and power, and help, and right-reckoning. "This is for God knows what you need before you ask Him for it" (Mt. 6: 8). And if you persevere and endure, you soul will be happy. And when it happens that going and bringing something you meet some of the important persons, without hesitation you put down that what you are carrying, and welcome them with humbleness, and in the fear of God, and God will make your meeting with them to be towards the glory of His name and towards everybody's building[689], with the prayers of the saints. Amen. Regarding the defilements, if your heart gets humble and you reckon yourself as "dust and ashes" (job 42: 6), your humbleness will protect you against any defilement.

361. A brother asked the other Oldman: Tell me, Father, whom should I ask for my thoughts? And should I ask more than one Father about my thoughts?

The answer of John: You must ask him who you trust and whom you have found out about that he can bear the thoughts[690]. And trust him as you trust God. But asking another for the same thought, it is a sign of mistrust and temptation. If you believe that God spoke to His saint, why will you need another proof, or why will you need to tempt God by asking another about the same thing?

[689] Even though you are a simple man, you will welcome them with humbleness and in the fear of God, so that you will make them feel as staring from you the rays of the presence of God, and they will praise God for that what they see at you. But Barsanuphius didn't tell that to that brother in order not to make him lose his humbleness. One who is humble he doesn't see his humbleness, but his humbleness is seen by others. May the Lord make many people to meet for many times towards the glory of God, through the humbleness and the peace and the love which they communicate to one another, out of the humbleness and the peace and the love of Christ.

[690] It is difficult to keep within you and not to spread further the ugly thoughts communicated to you by somebody. In order to do that one needs a special gift and an accentuated conscience that God forbids you from spreading what you hear. That's why the priests receive the confession of the sins on the ground of a special gift received by them from God. On the other hand, in bearing the sins as they would have been yours, it consists the forgiveness of those sins too.

362. The question of the same one: And if that thought persists in troubling me after the answer from the Fathers, why should I do?

The answer of John: That means that him who asked about that thought remained hasn't benefitted from the advice he has been given, because of not fulfilling that advice in cleanness. This is for God Who speaks through the saints He doesn't mistake[691].

363. The question of the same one: Should I ask the same Father for the second time about the same thing, or should I not? I know, Father, that sometimes I have been told not to do something, and I have asked for the second time about the same thing, and then I have been told to do the opposite. Why is that?

The answer of John: Brother, "the judgment od God are depth of sea" (Ps. 35: 6[692]). God put in the mouth of him who speaks a word fitting him who asks, either for testing him, or for his heart has got changed and he is found worthy of hearing something, either for other dealing with the same thing they change themselves, and God speaks for him through His saint in another manner. So, God spoke through Isaiah to King Hezekiah. After God told him: "prepare your businesses, for you are going to die", the king's heart got softened and he go sad. And for that God told him again through Isaih: "Behold, God added to your life fifteen more years" (Isa. 38: 1-5). If God had told him through somebody else, that thing would have offended him, because of seeing that the saints say different things. Likewise, God spoke to the Ninevite's heart through Jonah: "After three days I will destroy this city" (Jonah 3: 4). And when their heart changed towards repentance, God showed His great long-patience and he left the city for the city changed towards good. That's why one shouldn't change the saint he asks, but one should ask the same saint again, so that by

[691] You won't be able to get rid of an ugly thought if you do not fight that thought according to the advice of a spiritual father. This is the foundation of the confession of sins.

[692] In ROB we have" ps. 36: 6: "Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast."; in ROB we have: Ps. 35: 6: "Your righteousness like the mountains of God, your judgments depth of sea; people and beats You will deliver, Lord." (E. l. t.'s n.)

occurring the need for God to change His answer God to do that through the same saint in order not to give birth to offence[693].

364. The question of the same one: Master, I have a cause with somebody and I needed to go to the judge. And I have taken the Fathers' opinion regarding that situation. And they told me what to do staring from that situation. And I think that I have done everything not to transgress their advices. But the solution hasn't bee according to their answer, so that I have been very tormented and knowing not what should I do. Should I cross over their advice? But I have been fearing the disobedience. Should I persevere in observing their advice? But I haven't been founding any solution by following that. Why should have done because of

[693] It is being deepened here the affirmation of some theologians that not God changes Himself when He reviews the condemnation, or the forgiveness of a man, but the man changes, like the son doesn't change when the man feel his helplessness to look at it, but the man's eye has changed because it has got sick. There was an answer that disregarded the Person-like character of God by affirming about Him that He was an impersonal nature. Actually, the Person-like character of God and God's report with the man as person it hides a deep and endlessly complex mystery. God has all sorts of possibilities to answer to the man, so that He can freely choose one possibility or another, by taking in account the multiple situations and the multiple changing modes of the man. And God doesn't limit Himself these possibilities, or He doesn't want any of these possibilities to be lost, because that would annul the man as free person, or, in other words, God wouldn't take the man seriously. God wants the man to love Him freely, but God let to the man also the possibility not to love God. God allows to Himself the latitude of hoping that the man will live Him, but God doesn't force the man to love Him. Otherwise, everything would have been rigid in the relationships between man and God. Otherwise, neither God nor the man would have been true persons. God accepts this kenosis (humbleness) or the possibility of hoping and of waiting for the love from the man, and of not forcing the man's love through an unconditional provision, because if that had been the case God wouldn't have created people whom to the cherished by Him as real persons, and whose fee love God to truly rejoice of. God can willingly renounce to some provision that would force the people to love Him, in order Him not to remain without that joy provided Him by an unforced love for Him from people. This non-forcing of the people's love doesn't disturb the order and the fulness of God's inward life. Neither the non-love shows Him by some people would disturb the happiness had by God within Himself out of the consummate love among the Trinitarian Persons. This non-forcing of the man's freedom by God, through an unconditional provision of the man's deeds, it was confirmed also by Saint John Damascene. This hides a willing dependency of the prescience of God of the man's freedom, that is a mysterious dependency, one difficult to be understood, because of being the dependency of an anterior science on posterior deeds. Maybe God looks at the man's deeds on a plan that exceeds the temporal succession, but without Him abolishing the temporal succession. Anyway, the report between the prescience of God and the man's freedom cannot be and it couldn't eventually be ever clarified by the human thinking.

reaching such a crossroads or need? I wonder if I have mistaken somehow and I haven't realized that?

The answer of John: The present answer is close to the previous answer. How? Take a listen to this. You have received an answer regarding how you should do something, and you have encountered opposition in doing it. In the first place, you must blame on yourself because your heart may have got sweetened with that thing and that's why you haven't surrendered yourself totally to God. And because of that too, God hasn't allowed the thing to be fulfilled according to the Fathers' advice. So, the cause has come from you, but you find them guilty for that. Elisha sent his disciple to resurrect a dead and the dead didn't resurrect (4 Kings[694] 4: 28-32). But the guilt was not of him who sent his disciple, but of the disciple who was sent. Otherwise, how comes that Elisha himself resurrected that dead? So, you owe to do whatever you can so that the things to be fulfilled according to the answer give to you by the Fathers. And if the things don't go as advised, you will know that there has occurred a change in one of the parts and that's why God has changed the things comprised in the give answer. For instance, somebody owes you ten coins and he doesn't have where to give you those coins back from. And you have asked a Father" "What should I ask from him?". And the Father told you" "As it is right: ten". The Oldman was announced to tell you that, namely you to not forgive anything to your debtor, for that debtor of yours was callous in his heart. But that debtor of yours, by hearing that you are going to ask him for the whole his debt, he repented and prayed to God, saying: "Master, I have no power to give back all the ten coins, so that please instill the judge not to force me to give back the whole sum and I will strive for the rest of my life to be pleasant to You". And the merciful God will change the judgment. But you won't know that. So, because him who you have asked is not nearby, you will pray God remembering the name of the Father whom you have asked for an answer to your problem, saying: "God of my spiritual father, don't allow me to deviate from Your will, neither from the answer given my by Your servant, but let me know what should I do". And you will do that what you will be announced to do, by believing that God spoke to you through

[694] In KJB this book is usually called as: 2 Kings. (E. l. t.'s n.)

His saint, but also God guides you now, by making you realize that there has occurred a change and that's why God has changed the content of the answer.

365. Question: Master, for how many times must I pray, for my thought to be announced about the change intervened to the previous answer?

Answer: When you cannot ask the Oldman, you must pray for three times for each thing. After doing so, you will take heed at towards what you heart tends, even for the least. And you will do that. This is for the announcement will be obvious and it will be doubtlessly known by your heart.

366. The question of the same one: How must I pray for three times: at diverse moments, or at the same time? This is for sometimes occur things which cannot be postponed.

The answer of John: If the time allows you, pray for three times on three different days. And if you are in a hurry, as in that hour which our Savior was caught in, and it is hard to endure, take Him as example. This is for, by being separated for three times, He told the same words (Mt. 26: 44). And even though He was not obeyed visibly, because the oikonomia (of the salvation) must have been fulfilled, He still teaches us by this in order us not to get sad and to pray even when we are not presently listened to. This is for He knows better than we do that what is useful to us. And let's not forsake the thankfulness[695].

367. The question of the same one: If the announcement is late to come after I have prayed, what should I do? And if I am the guilty one for that, but that is hidden from me, how could I realize what that is about?

[695] The threefold prayer shoes perseverance. That's why we say at the Holy Liturgy, in the persevering litany, for three times: "Lord, have mercy". But this makes us also realize that God is threefold in Persons, and therefore God is consummately loving of people. And even if our ask seemingly is not solved, we will thank God for He fulfills it in the best conditions for us.

Answer: if after the third prayer the announcement doesn't come to you, you will know that that is your fault. And if your mistake is not known by you, you will rebuke yourself, and so God will have mercy on you[696].

368. The question of the same one: What thoughts one should ask the Father about? Does he owe to fulfill the Fathers' answers, to all his questions, immediately?

The answer of John: Not all of them, but only those given him like commandments. This is for something else is the simple advice and something else is the commandment according to God. The advice is a commandment that doesn't oblige, but it only shows the man the right-path. But the commandment is like a non-rejectable yoke.

369. The question of the same one: You have showed me, Father, the difference between a commandment and the advice according to God. Tell me also the signs of each one of them. And how one knows them? And which is the benefit brought by each of them?

The answer of John: If you come at your initiative to a spiritual Father and you ask him about something, and not as one who wants to be given a commandment, but in order you to hear an answer according to God, and you will be told that what you should do, you will owe to keep in that case too that what you have been told. And even if you will be tested through that by a certain trouble, you most not get disturbed. This is for that is for your benefit. And if you do not want to fulfill that what you have been told, you won't reckon that you will have transgressed a commandment, but you will reckon that you will have overlooked something useful to you, and you will blame yourself for that. This is for he must reckon everything that comes out of the mouth of the saints as being towards the

[696] If we feel that God doesn't fulfill our ask in any way, not even differently from what we have asked for it like, we will know that that is because of our guilt that our ask hasn't entered to God through our prayer.

benefit of theirs who hear that. Likewise you should reckon if, even without you asking any question, some father tells you something by himself, for he is moved by some thought according to God, and sometimes in the past it had happened too. This is because, somebody among the Fathers wanted to enter a city and another Father told him: "If you enter the city, you will fall into fornication". And that one, not listening to what he was told, he entered and fell (Les sentences des Pères du désert, Solesmes, 1960, p. 80, no. 35).

And if you especially ask for a certain thing willing to be given a commandment, you have to prostrate before the Father and ask him for giving you a commandment. And after you have received that commandment, you will have to prostrate again in order him who has given you that commandment to bless you. So, you should tell him: bless me, Father, for the commandment that you have given to me, and pray for me in order I to keep it. This is for, know it from me brother, he who has given you a commandment he hasn't given you that commandment without containing a power, and he will also help your ask also by his own prayer so that you to be able to keep it[697]. And if because a kidnapping[698], you do not prostrate

[697] There is a subtle difference between advices and commandments which nuances the relationships among people, but it has a savior purpose between sons and fathers. It is not here only about the "evangelical advices" referring to the life of the monks. The advice doesn't require the man an unconditional surrender of his will, as the commandment does. If you do not listen to an advice, it sometimes will happen you to fall into mistakes, whose consequences you will suffer not because of not listening to and advice or to another, but because of the evil brought into your life by those mistakes. But transgressing the commandment will be reckoned in itself as disobedience. Even if by fulfilling a commandment you haven't reached a good result, the fact itself that you have fulfilled a commandment it will turn our unsuccess towards good. The commandment ties you on your spiritual father's person. You show him respect. The advice lets you rather within the frame of your will. That's why into commandment there is also o power coming to you from God through him who has given you that commandment, by the fact that he answers with fear and with trouble for the commandment which he gives you, in front of God. That's why he who asks somebody for a commandment, he also asks him for his prayer towards God for him to be able to fulfill that commandment. He who asks you for putting your will at his disposition, he asks that with the conscience that you put you will, through him, at the disposition of God. By that, he will commit himself, with tremble, to be held accountable for you in front of God, but only if you fulfill his commandment. That's why he prays God for you to be able to fulfill his commandment, for he is aware of the fact that your salvation depends of that. Or, he feels empowered to give strength to you too, so that you to be able to fulfill that commandment. And by that, the power will come to you both from God and from him who has given you that commandment to fulfill, through a mysterious encounter among God, the spiritual father, and

yourself in front of him, you won't reckon that that commandment is emptied of power, for that commandment has been strengthened through itself too[699], but you still have received that power without accomplishing the formal conditions in a strict manner. And if you can toil for fulfilling that commandment, it won't be necessary for you to turn back to that spiritual father and prostrate in front of him in order to ask for his blessing. And if you cannot toil and fulfill the commandment, you will reckon that you have received an that commandment with a lack.

370. Question: If I ask for receiving a commandment, but the Oldman doesn't give me a commandment on purpose, or if, on the opposite, I do not ask for a commandment but he gives me a commandment, will I reckon that as a commandment and mut I keep it?

The answer of John: If asked for, he purposely didn't give you a commandment, that won't be reckoned to you as a commandment even if you have asked for it. And if he reckoned to give you a commandment, even though you haven't asked for that as such, it still remain a commandment and you will have to keep it. But one must reckon as commandments also that what is written in the dogmatic canons[700], or the Fathers' answer given as decision. But for that, you should assure your thought by asking the Fathers. This is for you are not always sure of having the right meaning of the words. So, you must rather trust their answer and fulfill it without deviation, by the help of the loving of people God and with the prayers of the saints. Amen.

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you. This is for you surrender yourself to God together with your spiritual father, and God will give you power both directly and through your spiritual father.

[698] It is about a forgetfulness caused by the evil one through the temptation of another thought at that very moment.

[699] The conscience of him who gives you a commandment in the name of God, it will bring you power from God.

[700] In the Volos Edition, the editor thinks that there isn't about dogmas, but it is about the canons of the Synods, or of the Fathers.

371. The question of the same one: What will if do, if I have transgressed the commandment because of being tempted?

The answer of John: If you have transgressed a commandment received by you form the saints, you won't allow yourself to be troubled, neither will you despair so that you to no longer take heed at that commandment. This is for you should remember him who rightly said that "fall for seven times a day, and he rises up" (Prov. 24: 16), and remember our Lord Who told to Peter: "For seventy times seven you must forgive your brother" (Mt. 18: 22). So, if the people have received the commandment o forgive thus, how much more will Him forgive, for He is rich in mercy and He is supra-victorious upon all things by mercies[701]? He who shouts out, daily, through the prophet: "Turn back to Me and I will turn back to you. For I Ame merciful" (Joel 2: 13; Zac. 1: 3), and: "And now Israel" (The Second Law 10: 12). But take heed, lest by hearing that the commandment won't be abolished, you to get idle and to reach into indifference. This is for this thing will be a burden to you. And you mustn't despise the commandment even in the unimportant things. Even if it has happened to you to disregard these ones, you will strive to correct yourself. This is because out of such indifference somebody can reach into big mistakes.

372. The question of the same one: My thought whispers to me that I should not ask the saints lets, by receiving an answer and by disregarding than answer because of my weakness, I to mistake.

The answer of John: This thought is scary. Do not allow it. Actually, if somebody commits sin knowingly, he will condemn on himself. And if one mistakes because of his

[701] We are narrowed because of our pride; we are narrowed in our merci to forgive all the way to the end. God isn't limited by this narrowing. The man feels the need for self-affirmation by searching for a superiority. And the man does that often by reckoning another in inferiority, by cogitating at that one's weakness and mistakes. But God can give the man another superiority: it is that one towards the own superiority which the man is kept in by his conscience about his sin in front of God. God can make everyone, by forgiveness, to enjoy the broadness of His generosity and the freedom from the narrowing of their sins. God can make the people victorious over this narrowing, out of the power of the full freedom and out of the unlimited richness of His generosity.

nescience, he won't ever be condemned. But his passions will remain unhealed. That's why the devil instills this thought to somebody in order that one's passions to remain unhealed[702]. So, when your thought whispers to you that you cannot fulfill the answer because of your weakness, as the Father thus: "Tell me, Father, what is useful to me? This is because I know that if you tell me, I cannot keep that what you tell me. But I want to ask even only for despising myself that I overlooked what is beneficial to me". And by that you will at least gain your humbleness[703]. May the Lord guard your heart through the prayers of the saints. Amen.

373. The question of somebody else: Some other brother asked the same Oldman, saying: What is "the science with a liar name" (1 Tim. 6: 20)?

The answer of John: The "science with a liar name" consists of trusting your thought, regarding a certain thing. And if somebody wants to be delivered of that science with a liar name, let him not trust his thought but him to ask an Oldman. And if the Oldman answers him and the answer will be as the brother thought, neither then must the brother will trust his thought, but let him say: "The devils mocked me, in order I to trust my thought that I have the true knowledge, and by believing so, I to be carried by them into other fallings. And the Oldman told the truth for he speak from God and he is not the

[702] Under the willing nescience there is hidden a big cunningness. I do not ask about what I owed to avoid and about what I must fulfill, because of knowing that if I commit sins while now knowing what must I avoid of do, I won't be punished. And by doing so, I am, on one hand, tormented by the conscience of my sins, but on the other hand by that those will become difficult to be healed passions.

[703] It is better for you to know what you owe to do, even though you know that you won't be able to do that. But not keeping the commandment should be to you not because you disregard that commandment but because of your real helplessness. This is for, itself the torment for knowing what you should do but you cannot do that, it will be continuously humbling and it will maintain within you a continuous struggle for gradually ascending yourself above your helplessness. It is better the torment of the self-reproaching because of what you cannot do, than the insensitive indifference. In this too, there is a means for sensitization and humanization.

toy of the devils"[704]. I have told my brother as I has thought. But I do not know if it is so[705]. Pray for me.

374. The question of somebody else: Some other brother told to the same Oldman: When I am burdened by thoughts and I pray the Fathers to pray for me and I hear the things they tell to me, my soul gets immediately rested. How should I understand this?

The answer of John: When the ship reached to be the toy of the waves, if that ship has a helmsman, that one by the wisdom given him by God, he will escape that ship and the traveler will get gladdened by that escape. Likewise, reminding about his doctor will gladden not less the patient, especially the memory of the doctor's skillfulness. And he who is endangered in his travel, won't him be strengthened by hearing the voice of the guards and especially by seeing them? And if these things are so, how much more joy will produce the answer of the Fathers to anyone who hears it? And this will be especially when the answer is mixed with the perseverant prayer towards God Who said: "Pray one for another in order you to get healed" (Jas. 5: 16). And when they, by impropriating the illness of their limb, they shout out towards Jesus Who is their Master, saying with all sweet tears: "Master, have mercy on us because we are perishing" (Lk. 8: 24; Mt. 8: 25), how could this not bring joy him who hears that "much can the working prayer of the righteous" (Jas. 5: 16)? Let's therefore burden ourselves by calling them to pray for us. This is for even if we are worthless,

[704] Even if the Oldman confirms what I have felt, I haven't been right when I have reckoned that that thought has been born within me by myself. If I did that I would fall under the mockery of the devils. This is because, if I saw in the Oldman's confirmation of my thought, a strengthening of my opinion that that thought belonged to me, I would remain into deceit. Neither in this case must I remain slave to my pride. The Oldman wade right by presenting himself as speaking on behalf of God.

[705] This is the right position: when you tell your opinion to a brother, do not give that as surely expressing a truth, especially if you give that opinion as belonging to you. This is for only God know the truth. The idea that we know the truth by ourselves and from ourselves, it will place us in God's place, as springs of the truth. But only God is the spring of the truth, for God is the foundation of the entire reality, or in God there is comprised the entire reality. Only by being shared from Him we can know the truth. Putting ourselves in the place of God in this regard, it means no longer recognizing Him.

He takes the face of their servants, as He has even done it[706]. And He will do the will of everyone who fear Him" (Ps. 144: 19)[707].

Often, brother, when the thieves hear the answers and the voices of the strong ones, they run away. Likewise, when the spiritual thieves hear the answers and the voice of the stronger ones, of those who hear from their Master and Chieftain Jesus: "dare, for I have overcome the world" (Jn. 16: 33), and: "Behold, I have given you the power to step over snakes and scorpions and over all the power of the enemy and nothing will harm you" (Lk. 10: 19), the enemies run away with tremble, because of getting ashamed. Let's therefore ask the saints to pray for us and they will become familiar to us. And we will benefit much from them. So, pray for me in order I to do that as well, if the work of the one from the left doesn't get me into its mastery. The Lord be with you. Aamen.

375. Of the same one: For you told me once that both in the question about thoughts and in the question about the things themselves, there is good freedom, tell me what consists of the freedom of the question?

The answer of John: The freedom into thoughts consists of the fact that him who asks to fully unveil his thought to him whom he asks without hiding anything of that thought, neither to cover that thought up because of feeling ashamed, nor to

[706] Saint Cyril of Alexandria often said in *Worshipping in Ghost and in Truth* that the Father sees in the face of His Son our face, when we are united with the Son. Here is being said that, even being us worthless, the Son of God takes our faces. That's why He didn't unite Himself with a certain human person, but he took the human nature by and large, that one that is the nature of all of us, and which we are bearers to together with Him. He took our nature which He can feel in that what all of us feel, and each one of us feels. That's why He can pray for all of us, He could feel the sins of all of us, and He could suffer on the cross for each one of us. If we want, He will be able to wash all of us up, by taking Him our sins away from Us, and by communicating Him to all of us the human cleanness committed by Him especially through the Holy Impartation.

[707] We do the will of Christ when we attach ourselves to Him, and He does our true and sinless will, that one which we fight with against our alteration by sin, that one which we can restore our authentic nature. Saint Maximos the Confessor says that God wants that what is characteristic to our authentic nature, for He has created us having a will which we to resemble Him through (Opuscula theological et polemica; G.P. 91: 81). So, by doing us His will, we do that what He wants according to out true will. That's why, for that too, Christ has taken our will, of all of us.

present that thought as belonging to somebody else, btu to confess that thought as his and fully as it is. This is for the covering rather harms[708].

376. The question of the same one: Tell ma, Master, which is the freedom into things? And how must we use it?

The answer of John: The freedom in things is the truth said plainly and openly. Maybe somebody need food, or he needs a coat, or he needs generally some things, and he must say that to him who can given him that what ne heeds. But one must use this freedom only in front of a person who won't be offended by it. This is for not all the people are build up through it. He who has right-reckoning he will get built up and he will rejoice himself. But him who is not like so, he will get offended[709]. And he who uses this freedom, he must not use it in a passionate manner, namely in order to satisfy a passion that disturbs him, but only in order to satisfy a real need of his. So, when that person whom he asks freely don't get offended and neither there is a passion at the basis of his request, that freedom is good. One must also take heed at the fact that one should not use his freedom when there is present a person who could be easily offended by that. So, as much as possible, one needs to talk about what he asks rather in intimacy, only to him who can procure the needed thing and who can receive the ask of the brother without getting offended by it. This is because, sometimes, maybe being exhausted by tiredness, you

[708] The true freedom means to be free from yourself. It is the freedom of unveiling yourself into the whole your limitation and uncleanness. This is for only thus you can show that you have unveiled yourself as a subject beyond these false states, or you have unveiled your true self, and you have liberated yourself from that what has been dominating you, namely you have liberated yourself from that what you actually aren't. This is the true courage.

[709] The freedom from things (as from thoughts too) it is one with the non-hypocrisy, with the sincerity, but not with a cynical sincerity that is not united with a knowledge about the own true self, but with a humble one which you recognize through that you have some elementary needs as any other human being. This is also a liberation from the pride that tries to procure what it needs on meandrous and impure ways. Such a freedom can offend him who doesn't encounter it with understanding. This is because, if he addresses himself to one who is lacking the cleanness at his turn, that one can meet his ask with all sorts of dishonoring suppositions. He will get offended, while him who succeeds to meet in his sincerity him who is sincere too, he will get bulti up and he will rejoice of the freedom which him who need something from him asks him for that, for his true needs.

need to eat earlier and by hearing that somebody can get offended, or you ask for a thing and you brother won't get built up[710]. So, as it was said, good is that freedom ghat is used in the fear of God. This is because, if you need something but you do not tell that, and if you wait for somebody to give that thing to you by himself, it can happen that sometimes that person doesn't know about your need or, even if he knew about your need, he could forget about that, or he does that in order to test your patience, and by that you get offended by him and so you will commit sin. But if you tell him openly about your need, that things won't happen, but you must prepare your thought previously, so that if you do not receive what you have asked for, you won't get troubled, or you won't get offended, or you won't speak against. But you must tell to your thought: "Either him cannot give me that what I am asking for, or I am not worthy of receiving that and that's why God hasn't allowed him to give me that thing". And take heed, lest by seeing that that one hasn't fulfilled your ask, you will cut off your freedom towards him and so you won't dare any longer to ask him for something else. Guard yourself undisturbed by that unsuccess. And if somebody asks you at his own initiative about something that you need, then too you must tell him the truth. And even if you were kidnapped by some thought and you told him: "I don't need that", you should come into your senses and tell him: "Forgive me, because I haven't wanted to tell this. For I need that thing".

377. What should I do because my thought insists that this freedom of mine will cause offense to somebody?

The answer of John: You can test him if he gets offended or not. If you, for instant. Heed some food, do not tell him: "give me", but: "I am hungry because of that something". And that one, by hearing what you have said, he will unveil himself. And out of this you can find out what his tendency is: to get offended or not to.

[710] It is good to unveil a need only to him who can satisfy it and who can understand it, and not in front of a brother who is present but he in unable to hear that unveiled need without getting suspicious.

378. Question: The Great Oldman asked by brother John if he could pick up some fruits and eat, he allowed him to share what he was given, but without asking for that. Doesn't that seemingly stop the freedom?

The answer of John: His thought was whispering to brother John not to eat anything. But the Great Oldman, when asked, he told him that that though came him from the devils. And wanting him to shame up the devils, he said: "Do not have the initiative to ask and you will understand the enemy's evilness. This is for him who tell you not to eat anything, he will make you speak against if he gives you few foods or nothing at all". That's why he answered him by giving him this commandment: there where is not commandment, there will be your freedom beneficial to you[711].

379. Question towards the Great Oldman: A brother asked the Great Oldman, saying: I pray you, Master Abba, my soul is wounded and I have been always wanting to ask you about that, but I has been afraid to ask, thinking: "I won't ask for that in order I not to tempt the Ghost of the Lord". But Abba told me that is a big falling to the soul not to ask[712]. So, I pray you, for the Lord, pray for me and show me how can I be saved. And forgive me.

The answer of Barsanuphius: Brother, you have got waken up a little too late, after your wounds have got stinky and rotten. If you want to be saved, you will cut off these deadly

[711] The decision to not eat anything it was unveiled as coming from the devil by the fact that him who decided not to eat anything he didn't ask from him who usually was giving him food, and so he spoke-against when that one gave him only a little food or he didn't give him anything. That's why Barsanuphius let him the freedom to eat when given something, but not to ask for food. That is a pride and a lack of sincerity saying one that he doesn't want to eat anything, but him to speak-against when given less food. It is better to him to renounce at that pride and lack of sincerity, by asking and by accepting that what is given to him, but without speaking-against that he is given too little, but being thankful for what he has been given. Through this is manifested the sincerity and the lack of pride, by striving himself to unite with those the thankfulness and not the speaking-against. But that he could manifest his freedom of his sincerity. Barsanuphius wants to liberate the soul of the addressee form the meandering paths, and to make that soul righteous and honest.

[712] Abba seems to be here the hegumen Serid.

wounds and you will tell together with David: "I am starting now" (Ps. 76: 10[713]). Son, starting from now, you must cut off all your wills and all your desires to justify yourself, and your disregard and your indifference, and in their place, you will keep the humbleness, the obedience, and the submission[714]. Reckon yourself as nothing in everything and you will be saved[715]. If you keep these, you will be guarded against all evil. And if not, you will see. This is for you will have to answer on the judgment day. This is because you are not only now condemned and held accountable, now when you are asking about them, but will be he so in the future too[716]. Therefore, you smut take heed at yourself so that you won't lose your reward, better said your time, by not taking care of your salvation[717], which is loved by God.

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[713] In KJB we have: Ps. 77: 10: "And I said, This is my infirmity: but I will remember the years of the right hand of the most High."; in Rob we have: Ps. 76: 10: "And I said: Now I am starting to understand; this is the change of the right hand of the All-High." (E. l. t.'s n.)

[714] The own wills, the desire for justification, the despising of the duties, the indifference, they are forms of the self-locking, while the humbleness, the obedience, and the submission are the signs of the awareness that you are in a dialogue with God as partner Whom you totally depend on, but God as partner doesn't despise you, but God wants you to be aware of Him, and you to be awake in front of Him, and by that you will receive power out of God's power.

[715] You must reckon yourself as nothing, but not as a nothing outside any relationship. But you must reckon yourself into a relationship with Him Who is everything; you must reckon yourself as nothing by comparison to Him Whom you have your existence form, and Whom you can receive your eternal life from. You must reckon on yourself as nothing by being you aware of the relationship you have with the One Who is endless and eternal, from Whou you have received and you are receiving everything. The more you feel your being descended into nothingness, the more you wonder about the feeling of your nothingness, the more you will wonder about the fact that you still exist, and the more you will realize the infiniteness and the generosity of the power of Him Who can keep you and Who is keeping you into existence, though by yourself you are nothing. The intensity of living of God it is proportional with the intensity of feeling your nothingness. The infiniteness of the glory of God you will live it on the measure of your total nothingness, on the measure of your awareness of the fact that you can advance to the edge of the existence in living your nothingness, but still without you ceasing to exist, but not by yourself. He who deceitfully feels full of himself, he won't be aware of God. The term "wounded" from the question can be translated also as "full of himself": πεπεισμένη.

[716] I spoke in a previous footnote about the quality of the man as responsible being. The sensitiveness is one with the sentiment of the responsibility. He who is responsible in the present life, he will be held less accountable on that great day of the "answer". He who has answered here, he will be able to give "a good answer" to the "fearsome judgment". And he who hasn't been responsible here, he will be unwillingly answer then, for his deeds, and he won't be acquitted.

[717] "καιρός" it is not that time flowing without a purpose, but it is that time given for a unique purpose. The time of our earthly life it is the unique time appointed to our salvation.

380. The question of the same one towards the other Oldman: What does the cutting off of your own will mean?

The answer of John: This is a progress according to God. And cutting off your will means cutting off your will in the good things and you to do the will of the saints; and in the evil things it means throwing away from yourself the inappropriate things.

381. The question of the same one towards the same Oldman: When I ask about subtle thoughts my thought gets proud, as one who is able to notice all their subtleties.

Answer: If you want to ask some of the Fathers about subtle things and in the same time you want not to get haughty, you will remember that the man is required, in the first place, to correct yourself in his gross thoughts which have been forbidden by the Apostle, as, for instance; fornication, debauchery, envy, and similar thoughts. Then he is required not to despise his subtle thoughts. This is because him who occupies himself with the subtle thoughts, but he doesn't take care of his gross thoughts, he will be like that man who has a house dirty and full of all ugly things, and in the middle of that house he has some thin straws, and he wants to clean his house up and he starts firstly by getting those thin straws out, while he lets the boulders and the other things in, and he keeps stumbling on those[718]. If he removes only the straws his house wont' regain its beauty. But if he gets out the boulders and the other gross things, he won't be able to let inside either those straws, because they corrupt the house's beauty. That's why our Savior condemned the Pharisees and the Sadducee, by saying them: "Woe to you, because you give tithe of mint and of dill and of cumin but you have left the harder things of the law. You must to these and you must not leave those aside" (Mt. 23: 23).

[718] These are words which the spiritual father is asked about how him who asks about all kind of things he can clean himself up of his vain-glory, of his suspicions on others etc. but he is not asked about how can one get rid of his debauchery, or cheating on others, oof his greediness etc.

328. The question of the same one towards the same one: If somebody asks the same Oldman about something and the Oldman tells him that that thing will happen in a certain manner, but later on, because there will have occurred a certain difficulty and resistance concerning that thing, he who has asked about it will doubt the answer he will have received, will him be condemned as faithless?

Answer: If him who asked is a man who fight, he will correct his faithlessness by believing that the Holy Ghost doesn't lie when speaking thought the mouths of His saints, as He wishes. This is for it is said: "God spoke within His saint" (Ps. 59: 6[719]; 107: 8[720]). So, if he doesn't believe that God is the One Who speaks through the mouth of the asked one, he is unbeliever and he will be condemned from the beginning. But if he believed in the beginning and then after he started doubting, he can correct himself by hearing the Ecclesiastes who says: "For seven times a day the righteous falls and rises" (Prov. 24: 16). But again, we must take in account that for many times God said something in the godlike Scriptures about His servants, but something different than that happened to those. For instance, God said: "I will glorify them who glorify Me" (1 Kings[721] 2: 30). But we found some of the saints as living all the way to their death in reproached and in much rebuke. So, could we say that God didn't glorify them? But God glorified them abundantly, but they who do not see with the eyes of their heart they won't see the saints' glory. So, due to his patience, Job was more glorified, despite that in the human eyes of his friends he seemed to suffer all the things rightly coming upon him, but then he heard out of God's mouth: "Do you reckon that I behave to you such for something else than to show you as righteous?" (Job 40: 3). But also, the poor Lazarus, who was lingering at the

[719] In KJB we have: Ps. 60: 6: "God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth."; in ROB we have: Ps. 59: 6: "God spoke in His holy place: "I will rejoice Myself and I will divide Shechem and the Valley of Succoth I will measure." (E. l. t.'s n.)

[720] In KJB we have: Ps. 108: 7: "God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth."; in ROB we have: Ps. 107: 6: "Save me with Your right hand and hear me. God spoke in His holy place." (E. l. t.'s n.)

[721] In KJB this book is usually called as 1 Samuel. (E. l. t.'s n.)

gate of the rich man and who was much despised, he much glorified God by his patience[722]. And for I said that God glorified them who glorify Him, it seemed that to Lazarus was happening the opposite, because of remaining him in troubles all the way to his death. But later on, it was shows how God glorified Lazarus by placing him in Abraham's bosom (Lk. 46: 20-22).

And what can we tell about Saint Paul, he who was found worthy of seeing the Son of God Himself, and he was also found worthy of hearing the voice of God (1 Cor. 15: 8); and about Saint Paul God Himself testified that he is "vessel of the filling up" (Acts 9: 15) who was kidnapped to heavens and who heard the godlike voice and untold words which nobody heard (2 Cor. 12: 4)? And still, he was lowered for two times in a basket (Acts 9: 25; 2 Cor. 11: 33). Wasn't that to them who were unbelievers and lacking the right-reckoning and the discernment, a thing that could offend them? But still, the same Paul has been found worthy of the godlike grace. And that was done in order to prove many, in order to be seem if they remained in their faith into the Apostle. It happens so to the other saints towards the benefit of them who come as ask them questions.

But why should we speak about people while the Savior Himself prayed, saying: "Father, if it is possible, let this cup pass away from Me" (Mt. 26: 39)? By hearing that, the Apostles themselves got offended, because of not knowing that that was done according to oikonomia, towards the benefit of all people.

So, also the things happening now in another manner, they do not happen because of the weakness of the one who is asked, or of him who prays, but they take place for the proving and strengthening of the faith of them who come and ask them questions, in order to be seen if they remain strong in their faith. This is for they who remain in faith all the way to the very end of the things, they will see the glory of God coming to them.

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[722] About Job it is said that "he was glorified by God through patience". And about Lazarus it is said that "he was glorifying God through patience". Actually, him whom God gives sufferings to, he is being glorified by God, for God shows him able to glorify God by enduring the sufferings allowed by God upon than man. Being glorified by God and glorifying God coincide in this sense: "I glorify them who glorify Me". Not to mention here the glorification they will be granted in the future life for patiently suffering here. Right in the present patience of the believers there is a heroism of their ghost, which attracts upon them the glory from them who understand, a heroism which in the same time they extoll God through. Actually, in their patience there is present God too Who diminishes their sufferings. And within them it is felt this power from God Who is extolled through this power of enduring the sufferings, being them extolled at their turn, for the fact that can do that.

But some people who ask them hoping for the success of some bodily thing, and not for the benefit of their soul, they will quickly reach the success. But why not to rather look at Azaria and Anania, who trusted God that God could escape them from oven, they said to the emperor: "We have God in heavens Who can escape us from your hands and from the oven. And even if He doesn't do that, we won't worship your deities" (Dan. 3: 16-17). And God didn't glorify them immediately, but he let them until they were thrown into the oven. But when their consummate trust in God was shown to everybody, God delivered them, and so God left an example to them who are more hesitant in believing in God Who says: "And he who will endure to the very end, that one will be saved" (Mt. 10: 22).

Letting therefore everything to God Who know more than we do what is beneficial to us spiritually and bodily, let's not show ourselves without faith in the things said by Fathers, but let's patiently wait from God the good end and useful to the soul, reminding about the prophet who says: "His judgments are deep of sea" (Ps. 35: 7[723]). The fact that His judgments are impenetrable can bee seen also out of the things which happened to the Israelis. This is for, by hearing them that they followed to enter a land which milk and honey were following in, they tempted God much by their faithlessness, because of not reaching to such a land. They didn't understand that God called milk and honey the future spiritual goods, whom the law was only a shadow of, as the Apostle interpreted those to us (Col. 2: 17).

Therefore, over all of these, let's believe in our loving-of-people God and our Good Master Who always takes care of our life, more than we think and understand. For Him is due the glory, to the Father and to the Son and to the Holy Ghost, now and forever and ever. Amen.

383. The question of the same tone towards the same Oldman: Father, please clarify me the question: Hould I ask the Fathers about the fruits of my garden, whether those fruits are good; or if I have an enemy and I ask about Him, will him harm me; and they tell me about the fruits that they will be good and about my enemy that he won't harm me, but the fruits won't be

[723] Unidentified. (E. l. t.'s n.)

there and my enemy is searching for me to harm me, what should I believe? And if I find my thought weakening in faith because of the things that occurred contrary to their sayings, how must I strengthen and support my thought? Have mercy on me Father, this time too, and enlighten me the right path. And pray for my helplessness.

The answer of John: We must not reckon the words of the saints as lacking of power. Their words are working and uttered according to God. But because we are nailed into the bodily and material things, we cannot understand the sayings of the saints. This is for, as God takes care of the souls' salvation, so do the saints too. So, when the saints talk to us, let's understand that they speak about the inward man, and we will find out that the trouble coming to us from people, or the material loss, are towards our benefit. Thus[724], the foretelling about the good fructification has been fulfilled because not achieving the external fruits brought a benefit to the soul. So that that was good to us. And the prediction about the getting harmed by the enemy was fulfilled as well, for the enmity become a cause for souly benefit, if we endure it with thankfulness, by remembering him who said: "Give thanks in everything" (1 Thes. 5: 10) and: "Pray for your enemies and for them who trouble you" (Lk. 6: 28) and: "Blessed will you be when they rebuke you and persecute you" (Mt. 5: 11). This is for, if we are righteous, the trial from the enemy will become a cause for progress to us, and fi we are sinners that will bring us the forgiveness of our sins and the correction, in order us to get accustomed and to learn the patience[725].

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[724] All the things of the man or of the human collectivities have a history. Some of them start well but then they cross through more difficult stages, or vice versa. The difficult stages must not determine the people whom they are happening with, to get discouraged, but they must believe that God will get out of those difficulties on them who believe in Him, to a good final. By doing so, they will see appearing to them the glory of God. The history of the persona and collective life has among other purposes also the purpose of strengthening the people into faith, in order they not to allow themselves to be discouraged by the difficulties and unsuccess occurring on the way.

[725] The things which are unpleasant to us on the plan of the bodily life, they are useful to our soul. That's why the Oldman who was asked about the unshown fruits of the trials of some people, he was right to tell that those fruits will show up, even if those fruits didn't show up, for even though they didn't show up on a seen plan, they were produced on an unseen plan. And about getting harmed by the enemy, the Oldman was right to tell that it won't take place,

And if it happens to us to rejoice even in the bodily things, either of earnings, or of peace, let's understand that these ones are beneficial to our inward man. This is for the benefit of our inward man has been working the prayer of the righteous.

Being those things so, the hater of the faith cannot break our faith. This is for out of both of them can be born the things useful to our inward man. This is for also in the peace gained by somebody there is the fulfillment of the saints' prediction, for it was foretold towards benefit. May the Lord make you wise and enlighten your heart.

384. The question of the same one towards the same one: If I ask the saints to pray for an illness of my soul and of my body and I believe that the healing will immediately come to me, will it that be so? Even though it wouldn't be beneficial to me if I was immediately healed up?

The answer of John: It is not good for you to pray starting from yourself, in order you to be healed of an illness, because you do not know what is useful to you. But you must let that to Him Who said: "Your Heavenly Father knows the things you need before you asking Him for those" (Mt. 6: 8). Therefore, you smut pray to God saying so: "Master, I am in Your hands, have mercy on me according to Your will and, if it will be beneficial to me, please heal me up quickly". You must pray the saints for they to ask from God for the same thing, and you must believe without you doubting, that God will do that what is beneficial to you. And you must thank God in everything, by remembering the word: "give thanks in everything' (1 Thes. 5: 18). And you will benefit with your soul and with your body.

385. The question of the same one towards the same one: What do the Fathers ask for when they are asked to pray for some temptation? Do they ask for deliverance of than illness, or for that what is beneficial? And why Abba Sisoes asked from God for the deliverance of passion for his disciple, like other

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even if a temptation came from the enemy. This is for that temptation was beneficial to the soul.

Fathers did too (Paterikon, Sisoes: 12)? And how must we understand the word: "Him who believes all the things are possible to" (Mt. 9: 23)? And again, how must we understand the saying that nobody is tempted more than he can endure? And it is the trial towards benefit? And are the prayers of the saints useful?

The answer of John: Brother, because both I and you are impatient, we let aside our passions and we ask about other things instead. Still, about the things you asked me, I reckon the followings: The consummate Fathers pray to God for God to do that what is beneficial to the man. So, it the illness is beneficial to the man, God will allow that illness upon the man in order the man to acquire patience. And if it is useful to the man to be delivered from that illness, God will deliver that man. And we attribute this to the prescience of God. So, Abba Sisoes prayed for his disciple being announced that he must pray. Likewise, the other Oldman, of better said all the other Fathers, they pray on the ground of being them announced to pray. And it is obvious that we must reckon the things happening to the man as happening for man's benefit. This is for the Apostle says: "gives thanks in everything" (1 Thes. 5: 18). Likewise, to him who believes all the things are possible, either to endure the trouble of the illnesses with trust, or to endure, or to have long-patience, or to bear everything manly, as Job did. And the man doesn't text the man above the man's power. If the prayers of the saints do not come to his help, the man will become impatient because of his weakness. May God forgive your much-speaking, brother.

386. The question of the same one towards the same one: I happen to me when the saints are near to me, I to walk a road full of thieves, either because a need of mine or for some other thing of the faith or in order to go and visit some Fathers. Tell me, Abba, how should I walk that road? Will I walk that road without worrying and by believing in the power of the saints? Or in what manner? And if I suddenly arrived among thieves, what would I thing? Namely, only about me, or about the people with me too, or even about the things I carry? And if it happened that Abba was not told about those thieves, would I turn back to him and tell him?

The answer of John: If we have reached to have the saints near to us, we must fully trust that we will have the help of God in all the things. This is for, if in the things of the world, if one surrenders his house to one of the powerful men, that powerful man will take a good care of that house due to the honor of receiving that house in his care, all the more will be consummated by God the help provided by the saints to him who has surrendered himself to them[726]. This is for it is said about God that "He will do the will of them who fear Him; He will listen to their prayer and He will save them" (Ps. 144: 19[727]). So, we must try in all ways to have the consummate closeness of the saints to us, towards the help and the salvation of our soul. And if while we have the saints near to us, there occur troubles and difficulties in our businesses, of if we fall on our way, let's not lose our courage and let's not reckon them who are close to us as helpless and to we to get offended by them, by the fact that after they have joined us there occurred also a material loss to us, or some blow onto our body. But let's remember that also the godlike Apostle despite he was powerful and consummate and Saint, he fell in all of these and he praised on himself, saying: "I endured many dangers, but the Lord delivered me from all of them" (2 Tim. 3: 11). This is for it was said that "many are the troubled or the righteous and the Lord delivers them from all their troubles" (Ps. 33: 18[728]); and

[726] According to Barsanuphius and John, the saints have a great role in our lives. The saints stay beside us, helping us, and praying for us. Being the saints full of the power of God, that power irradiates out of them within us too. The saints determine sus to open ourselves to God. The saints "surrender" us to God. And that's why the care of the saints for helping us it is strengthened also by the power of God, that power that is within the saints. A saint doesn't stay alone in front of God. His love for others doesn't allow him not to take care of those whom he loves. And by keeping him tied to those whom he loves, together with them there is God as well, due to the saints' love for us, and that makes even stronger the help provided us from the saints. The Orthodox Church hasn't fallen into the Protestant individualism, that is a fruit of the Renaissance, of the pride of the individual promoted by that, and individualism that has weakened the Church and it has removed the connection from among the people on earth together with the saints.

[727] In KJB we have: Ps. 145: 19: "He will fulfil the desire of them that fear him: he also will hear their cry, and will save them."; in ROB we have: Ps. 144: 19: "The will of them who fear Him He will do it, and their prayer He will hear it and All the sinners He will destroy." (E. l. t.'s n.)

[728] In ROB we have: Ps. 34: 19: "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."; in ROB we have: Ps. 33: 18: "Many are the troubles of the righteous and out of all of those will they be delivered by God." (E. l. t.'s n.)

that “through many troubles we must enter the Kingdom of Heavens” (Acts 14: 22); and again: “A non-tempted man is unproven and inexperienced” (Resch, Agrapha, no. 90, p. 130, pp. 130-132). Let’s bear in mind that no good thing can be made without trouble. This is because it stirs up the devil’s envy[729]. And if it happened to us to advance into good without experiencing troubles, we must not get haughty by thinking that we have been delivered from trouble due to our worthiness, but we must think that God Who knows our weakness, of the fact that we haven’t the power for enduring the trouble, He has covered up through the closeness (assistance) of the saints. This is for it was written about them who endure in troubled and in trials: “Blessed is him who endures the temptation , for by becoming proven he will take the crown of the life” (Jas. 1: 12)[730]. Take heed lest by trusting the fact that you have the saints close to you (fighting for you), to walk your road carelessly. And if you hear something while walking your road, either about thieves of about something else (dangerous), you must strengthen yourself and you smut do whatever you can not to fall into those things, but in the same time you must pray God, and you must thing at the closeness of the saints, but you still must take heed at doing your travel either together with

[729] It is a current experience that each time one does something good, that will stir up an envy, a gossip, or even an impediment. All the more, the deeds that are especially good, or the people who have dedicated themselves to the good in a special manner. But all of these bring praises as well. And the envy is stirred up by those praises. But the cause may consist also of the fact that the people do not like to stay in the shadow while others shine. That’s’ why, maybe the praised ones are also guilty of not granting enough attention to them who are less endowed. That’s why they who are praised need to be humble. Theya re required some sort of covering of their good deeds, united with the avoidance of the vain-glory, and that will be beneficial to them too. But they are also required to pay more attention to other too. That would prove an even greater quality of theirs. In the end, all the people have value. All the people are brothers. The envy is at its turn put in the serving of a balance, when they who do great deeds do not shun from vain-glory. But this doesn’t mean that there aren’t also cases of envy that cannot he healed despite the sincere humbleness of them who did the good deeds, or that there aren’t unseen evil subject whom the envy stuck on forever, and whom the envy has not the mentioned motivation. There are also being s who stir up the envy within people.

[730] The crown, the glory, the reward, they won’t be added externally to the man who has been striving, but they will be spread out of the spiritual strength gained by that man, though in that strength there is also present the power of God. This is an “experienced” man, a “proven” man, through the trial isn’t only something that exists within that man and that has come out by him enduring the trials, but it has been also produced by that man’s patience. The crowned ones are soldiers who have become powerful during the spiritual wars, they becoming resemblant to their strong emperor through their steadfast will into good.

other people, or by asking how could you travel safely, while alone, on a road or another[731].

Even though you want to travel a road for having a motif a rightly-believing duty or to visit some Fathers, if you heard about thieves or other dangers related to that road, you wouldn't daringly start walking that road without any assurance, in order you to get rid, though that too, of pride and of danger. This is because one mustn't throw himself willingly into trial, but one must only endure the trial with thankfulness as coming from the lenience of God[732]. This is for find out about some of the saints as well, by wanting to go and visit some other saints who lived further away in the desert, and because they heard about thieves and other possible troubles, they postponed their travel. This is an example of humbleness for us. So, if you heard about the road which you are walking on, that that is intertwined with troubles, strive yourself to ask Abba, saying: "What do you reckon that I should do?". And you must to whatever he told you to do. And if because of your forgetfulness you haven't told Abba and you have accepted a task to fulfill, and on the road, you remember that you should have asked Abba, you won't need to turn back, but you will pray to God, saying: "Master, forgive me and forgive my carelessness. And by the help of the saints and by the kindness of Your mercy, please guide me according to Your will. And please save me and guard

[731] We must put into the committing of the good, into the rejection of the sin, the whole our power, as the success would depend on our power; btu we must also ask for the help from God and from the saints, as our success would depend on that help. Actually, we need both kinds of help. We cannot do anything good without our effort and neither without the help from God. This is our co-working with God. Neither we can se our power in work without the power from God. But neither the power from God brings forth fruits without rooting into the soil of our being. Even in our effort there is active the power of God too.

[732] Someone's throwing into trials while trusting that God will uphold him due to his faith, it is at its turn a sort of pride that it not pleasant to God, and such a deed can destroy that somebody. It is like he would force God to help him, by reckoning his power as stronger that God's will. Only when there is an absolute need for receiving a trial, that trial must be received with humbleness and by asking for the help from God; or, only when the trials come onto you without having you previously searched for it, and without being you able to avoid it in a manner unpleasant to God and inappropriate to your spiritual growth, only than one must receive the trial. The humbleness and the dignity, or the devotion for a value necessary to a true life, they must go hand in hand. Then you will receive your trials by thanking God for the strut He shows you, by Him allowing that trial coming upon you because He knows that you will be able to overcome that trial. Here too, God must be transparent to you, His light penetrating through the wall of some aspect of your egotism.

me against any evil and cunning thing. For Your name has been glorified forever. Amen".

387. The question of the same one towards the same Oldman: Can the faith of somebody be beneficial to another who doesn't bring his faith too, as it was beneficial to the man with palsy the fait of them who bore him (Mk. 2: 3-5)?

Answer: If the man with palsy was had not been a believer himself, he wouldn't have allowed them to carry him and to lower him through the roof. So, his faith united with the faith of the others it saved him. Consequently, if the man doesn't add also his faith in God, he won't find benefit. So, you must not give as motif the fact that you have placed the whole your burden upon somebody else. Jeremiah, by believing that God will save the people, he also prayed for the people. But because of the people didn't believe, he wasn't listened to (Jer. 11: 14). Hadn't Jeremiah had faith? Yes, he had had faith. His faith was like the faith of those who carried the man with palsy. Therefore, the guilt belonged to the people. It is likewise in the similar cases too. This is fore it wasn't said for nothing: "Much can the working prayer of the righteous" (Mt. 5: 16).

388. The question of the same one towards the same one: I pray you, Father, tell me what consisted of the together-working of the daughter of the Canaanite woman (Mt. 15: 21-28), or of the servant of the centurion (Lk. 7: 2), so that they were healed? And the similar question regarding the man with palsy who asked for the healing of his body and he firstly received the forgiveness of his sins? What consisted here the together-working of? ON the other hand, our Lord says to Apostles: "Anything you will untie on earth, it will be untied on heavens too" (Mt. 18: 18), and: "Whom you will forgive his sing to, his sins forgiven will be" (Jn. 20: 23). He didn't say: "If they will collaborate". Please clarify me this.

Answer: Brother, they who do not understand how the things are, they will be bewildered. The daughter of the Canaanite woman and the servant of the centurion they lost the self-awareness, the first one because of the devilish insanity,

and the second one because of his helplessness. Therefore, they were unable to add their together-working to that of those who prayed for them. And the man with palsy by adding his faith into the healing of his body, he has been found worthy for more, by the love for people of our Master.

This is for our Savior, in order the people to believe that He came, He did miracles in the beginning, without a together-working of theirs, and he healed the people as a gift (for free), in order the prophetic word to be fulfilled: "This One our weaknesses He took and our illnesses He bore" (Isa. 53: 4). Being accountable for their sins, the people were being healed by His grace, while not being a co-working required from them[733], but they were required only to guard themselves after having been cleaned, as He says: "Behold, you have been healed; from now on do not commit sin, lest something worse to happen to you" (Jn. 5: 14). But also, John says about Him: "Behold, the Lamb of God, He Who removed the sins of the world" (Jn. 1: 29). Take heed at what he says: "of the whole world". Still, they who didn't accept him they didn't receive healing, but with them was fulfilled the word: "And if the unbeliever separates himself, let him separate" (1 Cor. 7: 15). And if He gave the Apostles power to heal and to forgive the sins of them who collaborate with their prayer[734], may you be convinced by James himself who has received this power. This is for he says: "Much can the prayer of the righteous made

[733] By inheriting the sinfulness of their proto-parents, the people in a certain sense non-accountable (ανεύθυνος) for their sins before they had received the grace of Christ through baptism. That's why too, they weren't required their collaboration for their sins to be forgiven, because they were unable to. Of course, reckoning them as non-accountable did not equaled a receiving of them into the Kingdom of Heavens. That was to come only through Christ.

[734] Jesus didn't heal people by praying, for He was God when healing too, so that he worked like God. But when he prayed, He did that like a man, and therefore while doing that He didn't heal people. But the Apostles were healing also while praying, for they worked in that healing as men. And therefore, they who were healed by Apostles they must collaborate too, by praying themselves to be healed. The strong and the weak people must show themselves to God as intertwined, in order the power of God who is overpoured within those who are more open to that power, to cross also within them whom they want to united themselves with, out of their love and by the kinship of the nature. Through the lit charcoal the godlike fire passes also to the non-lit charcoal that is in contact with the lit charcoal. Him who has his soul with palsy, he cannot go to Christ by himself, but he wants to be helped to reach in front of Christ; the strengthening word of him who is stronger in his faith, it is of great help to him; by that, he will be helped to feel the power of Christ, or he will be elevated to that state that allows him to feel Christ's power.

working" (Jas. 5: 16). This is for the prayer of the Apostles and of the saints it is a prayer that has been made working[735]. But it didn't happen likewise in the case of our Savior. But as many as accepted Him, they were saved and healed. And they who didn't accept Him, they were lost. Let's therefore strengthen ourselves into faith, and we will be saved in the name of God Whom it is due the glory forever. Amen.

389. The question of the same one: I pray you, Master, teach me what was the guilt of the disciple of Saint Elisha, so that he was unable to resurrect that death? And why the prophet still had sent him in advance if he knew about that, and why the prophet hadn't corrected his disciple before sending him?

Answer: Did Elisha send his disciple despising him? Or course not. But he sent his disciple in order to teach him that it is not good to despise somebody when bringing him to repentance, in order him to believe and to resurrect others too. But the disciple remained as he was. And because of his faithlessness, he wasn't able to resurrect the dead, but he still sent him in order to lack any defense for he was drawn hi attention but he didn't understand. Likewise, our Lord knew that Judah was a traitor but He didn't' despise Judah to His last breath, but He draw Judah's attention and He didn't removed Judah from Himself, until that one had been totally lost[736]. This is for the people are free. And in order to be shown

[735] According to the French translator, this sentence has the meaning that the Old John, by always accentuating, as Barsanuphius did too, the communion between persons, he reckoned that the prayer of the righteous is made working, or it is upheld through him who that prayer is done for. Therefore, the las one too, he must be active. But one must also reckon that in this communion the prayer is made working by God as well.

[736] If Jesus had shown any harshness to Judah, Judah could have been moved to commit his ugly deed also by some word or deed of Jesus, which Judah could have been seen some evilness. Then, one could have said that God is evil too, or God is a cause of the evil. But Judah wasn't pushed to anything evil from Jesus's part. By and large, the man isn't forced to evil by God's power. But the man decides himself for evil totally freely. Or, the people are moved to evil by one another, without being forced to that by a force which to annul their freedom. That's why they won't be able to blame God for the evil done by themselves, at the final judgment. Only the people will be accountable. But the people will accuse on one another, because of having pushed one another to evil, or because they were role-model for evil to one another. But that won't unburden any of them of the evil accepted from others, though some people will be shown as having been eviler than others. The better one is, the stronger he proved to be against that what can enslave him, and therefore he will be closer to

that not God is the cause of the evils, neither are the saints, but the people are the causes of their own evils, so that they have been granted their freedom in order to be defenseless on the day of the judgment, when they will accuse one another[737].

390. Question towards the Great Oldman: Some inhabitants of the monastery, being delivered from many temptations by the prayers of the Holy Fathers, when hearing about the coming of some thieves, they wanted to leave that monastery and they asked the Great Oldman about that.

The answer of Barsanuphius: We have been imparted with the feeling of the work of the Master and of-people-loving God Who has delivered us from all troubles. Therefore, let's not doubt either now that He will deliver us form and He will defend us against any evil. Therefore, let's throw upon Him the whole our worry (1 Pt. 5: 7), and all our hope. And wherever you are, do not be afraid of any evil, by the prayers of the saints. Stand strong in the faith into Christ, singing together with Prophet David: "The Lord is my help and I won't fear that what the man can do to me" (Ps. 17: 6[738]); and: "May the Lord guard you against all evil, may the Lord guard you soul: May the Lord guard you entrance and your exit from now and forever" (Ps. 120: 7-8[739]). Take heed at not seeing the people that you have God but you fear the people. "Even if I walked in the middle of the shadow of the death, I wouldn't fear of evils, for You are

God or fuller of God's power. God's transcendence is one with His full kindness and freedom. And as the kindness always belongs to somebody, God is the Person-like Subject Whose freedom cannot fall prey to evil or to that what isn't truly good.

[737] If not the freedom of the people had been the cause of their sins, it wouldn't have been just the people to be judged. Even in the fact that the people accuse on one another, they show themselves as being aware of the freedom had by each one of them who accuse on one another.

[738] In KJB we have: Ps. 18: 5: "The sorrows of hell compassed me about: the snares of death prevented me."; in ROB we have: Ps. 17: 6: "The pains of the hell surrounded me; the snares of the death met me." (E. l. t.'s n.)

[739] In KJB we have: Ps. 121: 7-8: "The Lord shall preserve thee from all evil: he shall preserve thy soul. // The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."; in ROB we have: Ps. 120: 7-8: "The Lord will guard you against all evil; He will guard your soul. // The Lord will guard your entrance and you exit from now on and forever." (E. l. t.'s n.)

with me" (Ps. 22: 4[740]). Tell to that soul who doubts, to have courage. The Lordc of the power is with us, our help if the God of Jacob. We are embracing all of you into the Lord Who says: "It's Me, do not fear" (Mt. 14: 27).

391. Question towards the same one: A certain brother who heard this answer, he told to the same Gret Oldman: I pray you, if somebody had this trust, should him live fearlessly even in a place haunted by thieves?

The answer of Barsanuphius: We must always trust Jesus that he doesn't allow us to be tried above our power (1 Cor. 10: 13). But for He taught us, saying: "Pray, not to fall into temptation" (Mt. 26: 41), we must not throw ourselves into temptation. This is because that would be a transgression of the commandment of God, because of surrendering ourselves to death. But we must guard ourselves. But if we live in a peaceful place and we hear about a coming closer of the thieves, we must not get disturbed, for we know that we have God as our cover. This is for God sees that we haven't thrown ourselves into trial, neither we have transgressed His commandment, but we rather guard His commandment, shouting us out day and night: "And don't bring us into temptation, but deliver us from the cunning one" (Mt. 6: 13). So, if we pray like that but a trial comes upon us, or an invasion of the thieves, let's not lose our courage, for that is allowed by God to happen, in order to prove us and towards our benefit. And if that is allowed by God to happen, let's trust the Apostle's word that says: "faithful is God Who won't let us to be tried above that what we can, but in the same time with the temptation god will bring us the escape too, so that we will be able to endure it" (1 Cor. 10: 13). Actually, if by simply hearing we run away to some other place, the devil will be able not to allow us settle down anywhere. So, when we know surely about a place that is intertwined with dangers, we must guard ourselves in advance, but when a place is peaceful, but unexpectedly a trial comes there, God sees that the cause of that is not from us and he will protect us according to His will.

[740] In KJB we have: Ps. 23: 4: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;"; in ROB we have: Ps. 22: 4: "For even if I walked in the middle of the death, I won't fear the evils; for You are with me." (E. l. t.'s n.)

This is for that is a temptation from us and God allows it. About that said Apostle James: "Anybody, being tempted, not to say: I am tempted from God. This is for God cannot be tempted by evils" (Jas. 1: 13). But him who is tempted with God's permission, he is tempted for his soul to benefit[741]. This is for the temptations happen to the man in order the man to be proven and "the being proven leads the man to trust. And the trust doesn't shame", as it was written (Rom. 5: 4)[742]. And he who is not shamed up, he will be saved by Christ Jesus our Lord Whom it is due the glory forever. Amen.

392. The question of the same one towards the same one: "Test me, Lord, and tempt me" (Ps. 25: 2[743]); and again: "Rejoice when you reach in diverse temptations" (Jas. 1: 2). But some other time it was said: "And lead us not into temptations" (Mt. 6: 13); and again; "Pray, for you not to enter the temptations" (Mt. 26: 41). But these ones are contrary to one another. Please show me the discernment of the temptations.

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[741] In order somebody to temp another to an evil thing, he must himself be tempted by evil, because he pleads for that evil, or he shows himself as in love with that evil. But God is above any evil. This is one aspect of God's transcendence: God cannot feel in Himself the temptation of any evil, namely God cannot feel that He could fall under the inferior power of the evil, or that God could slide away from His absolute power and freedom. This is for the evil represents the domination of somebody by something that is inferior to him, and it represent the taking under mastery of his freedom by that inferior something, and therefore it is a weakness. But God allow the created being to tempt on one another, or He allows the beings to be tempted by things, or the creatures to allow their freedom to be take into mastery by the inferior force of the evil. And God can allow this due to the freedom which God endowed these creatures with, because the creatures can renounce, more or less, to their freedom too. God has given the man the freedom tied to man's being, and the man's freedom itself is allowed to grow up, and the man's being as well, towards consummation or towards the union with God. God allowed to the man too his dignity to keep himself into liberty, to strengthen himself into liberty. The man can say; "I am free when I want to be free". But the man can be free by his will of being free and as a gift tied to man's being (ontologically). The freedom is both a gift and the result of man's work. That's why, at any moment during his earthly life, the man can lose or he can gain his freedom, but, because the absolute freedom belongs only to God, the created beings do not have the absolute freedom, neither they can have it or keep it or regain it except in union with God.

[742] He who is not strengthened into freedom through the trials which he is submitted to, he cannot hope that he will be member of the Kingdom of the free sons of God. But he who has reached this trust by being tested, this trust won't shame him up.

[743] In KJB we have: Ps. 26: 2: "Examine me, O Lord, and prove me; try my reins and my heart."; in ROB we have: Ps. 25: 2: "Examine me, Lord, and try me; ignite my entrails and my heart." (E. l. t.'s n.)

The answer of Barsanuphius: The word: "Test me, Lord, and tempt me" it belongs to that man who fights and who asks for being tempted through the temptation coming upon him with the permission of God. But he says that word thinking to endure the trouble of the trial. This is for the patience, as it was said, it leads the man to be proven and to the other goods (Rom. 5: 4). From here spring out, in a certain manner, the joy and the progress. This is for the will of him who fight, it doesn't collaborate with the temptations but it rather fights the temptations, and the man surrenders himself to tiredness in order him not to be defeated by temptation.

And the word: "Do not lead us into temptation" means: Not to let us be tempted by our will and by our lust. This is because out of such a temptation it will be born the death. That's why the Savior tells us: "Pray, for you not to fall into temptation" (Mt. 26: 13).

That's why the righteous one asks for both: on one hand he asks for being tempted with the permission of God in order him to be proven for salvation; on the other hand, he asks not to be tempted by his will and by his lust towards losing his soul.

393. The question of the same one: How can I have the fear of God steadfast within my callous heart? Then, when I do something, even before finishing that thing, I move my mind to something else, motivating that I do that, seemingly, for the fear of God. Is it that good, or it isn't?

Answer: If one wants to always have his fear of God steadfastly within his heart, he can learn out of this example: When somebody wants to travel, he put footwear in his feet. This is for the Scripture says: "the footwear is the sign of the preparation" (Eph. 6: 14). In addition to that it was written: "I was ready and I didn't get disturbed? (Ps. 118: 60[744]). Therefore, when somebody knows that he has to do something, he must understand through the bodily preparation the spiritual

[744] In KJB we have: Ps. 119: 60: "I made haste, and delayed not to keep thy commandments."; in Rob we have: Ps. 118: 60: "I was ready and I didn't get disturbed from keeping your commandments." (E. l. t.'s n.)

preparation, and he must put on his spiritual footwear, namely the preparation through the fear of God, and he must cogitate that he ought to do everything in the fear of God, and that he must prepare his heart to call upon God so that God to bestow him His fear. This is for, by putting himself this fear in front of his eyes, in everything he does, this fear will become steadfast to him[745].

But we must take heed at not to move our mind from the present thing to another thing, by invoking as reason the fear of God. This is for this is not God's straight path, but this is a scattering and a deceit from the enemy. And we must force ourselves to have the fear of God within us, in all important things.

But we also must get attached also to the saints, and out of their opinions, out of their speaking, out of their sight, and out of their beautiful life, we to get filled up with that repentance according to God. This is similar to the sheep of Jacob, which by guarding the twigs from the water, they conceived and gave birth to lambs according to the mottled twigs (Gen. 30: 37-40). Thus, if we imprint their examples within us, in order us to benefit of the same things, we won't be late in walking the same path together with them.

394. The question of the same one towards the same one: I often remember the fear of God and immediately, by thinking at judgment, I feel myself engulfed by repentance. What should I receive like, this memory?

Answer: Anytime when it comes to you the memory or the pricking of your heart for your knowing and unknowing mistakes, take heed not to come that to you out of the work of

[745] The fear of God is like a footwear helping the man to always stepping on the path wanted by God. Only if the man is ceaselessly helped by the fear of God, the man will step on this path without deviating or stopping. He who has steadfast within himself this fear, he won't pass from a thing to another, he won't leave the right path of God, he won't fall prey to the thoughts' scattering. The fear of God has been imprinted within himself like a luminous source of light that won't ever be quenched, and that is being upheld not only by the man, but the man will be in a continuous collaboration with God. Better said, the fear of God is like a nail ceaselessly piecing our being, and without causing an illness to us, but rather providing us with a steadfastness into health, by uniting our being with God and by making God felt by being the man ceaseless pricked by God's fear. It might be that the reason why the fear of God is said as being as its effect "the pricking of the heart" (Acts 2: 37).

the devil, towards an even bigger damnation. And if you ask me: what could I discern like, between the true one and the one coming out of devilish work, listen to this: when such a memory comes to you, and you strive to correct yourself through your deeds, that is the true one and through it your sing will be forgiven; but when you see that, by being you pricked by memory, you still fall into the same sins, or into even bigger temptations, you know that that is a memory brought you by the enemy which he throws it to you towards the damnation of your soul[746]. Behold, both ways are not clear. If you fear your damnation, you will run away from its deeds.

395. The question of the same one: When is it the time right for you to remember God and His fear, in order those memories to prick your heart for your sins?

Answer: The fire has a hot nature and he who wants to use it he doesn't always ignite it. But he wants to keep the fire hidden, in order him to ignite the fire and him to use the fire whenever he wants to get warm. We ought to do likewise here too. But the urges form the devil enter and are sown at inappropriate time, by taking the image of the fear of God, but with the desire to throw somebody into sadness or to disturb his mind, so that he won't occupy himself with examining his thought, invoking as reason the work staying in front of him. This is because if the enemy doesn't find them occupied with other things, he won't be able to take them into his mastery. So, you must remember the Ecclesiastes who says: "There is a time for everything" (Eccl. 3: 1). And say to yourself: I am going to do, for now, that what stays in front of me, with the fear of God, and then I will occupy myself with the thought that has come to me now, but not with my wisdom, but with the power from God Who examines our hearts and the entrails.

Let the appropriate time for that to be for you: the morning and the evening for examining your thoughts, by looking at what the night and the day have past like. And if you

[746] When the memory of the in leads you to repentance, it is from God. When it leads you to repeating your sin, it is from the devil.

see some mistake, you will strive to correct that by the help of Christ[747].

396. The question of the same one: Often the forgetfulness that come to me, it weakens the memory of many of my mistakes. And sometimes their memory totally vanishes. What should I do?

The answer of Barsanuphius: There are some illiterate people who, based on some agreements, they borrowed some things belonging to some honest people. But the honest people by being animated by their faith into that agreement, if the owners forget about something they lent, the illiterate people tell them: We will give back everything you know that we owe you. Can you find out a creditor more honest than God Who know even the things which you haven't given Him yet? So, you must entrust Him with your forgiven mistakes, and you must tell Him: "Master, because of being a mistake too, the fact that I have forgiven my mistakes, and for only to You, for You are the knower of the people, I have mistaken everything, please forgive me all my mistakes, according to Your love for people[748]. And You are glorified forever. Amen.

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[747] Only now it is answered the question if it is good for somebody, under the pretext of fearing God, to pass from a thing to another and so not being able to fulfill anything as it should. Actually, him who is occupied with doing something good, he could suddenly remember a past sin accompanied with fear and sadness so that can stop him from fulfilling that god thing. That's why, Barsanuphius, it establishes some certain moments in time for remembering his sins with sadness. The man must be master upon his thoughts, even if they are good thoughts, and he must not allow himself to be mastered by his thoughts. The man must regulate the time when he allows his thoughts to enter his mind, so that he won't allow his thoughts to enter his mind whenever they want.

[748] To say so, we entrust all our sins to God. If we confess our sins and if we ask for forgiveness, God will not longer keep them into His memory. But it happens that we do not remember many of our mistakes and we do not ask God to remove them from His memory. But Barsanuphius says that God will remove even those mistakes of ours from His memory if we ask God for a general forgiveness because of not being us able to ask for their individual and specific forgiveness, because of having us forgotten them. But God remember those forgotten by us mistakes of ours, and not because God wants to keep those unforgotten by Him, but in order Him to forgive us for those forgotten by us mistakes of ours. This is because, that what is not individually forgive by God it won't bring out of God a healing of the trace left within man by that mistake of his. The forgiveness from God is not a juridical exoneration, but it is a healing. God has those within Himself only for he looks with mercy at the traces left within us by our sins, meaning those sins which we cannot remember about in order us to confess them, and which remain within us as some wounds oozing puss. That's why God will heal us of those even if we shout out at Him to totally heal us from the traces

397. The question of the same one: On occasions I am offended by something and it immediately is shown to me that I have been offended unjustly, and that shames me up. Is it shit from God, in order to correct me or is it from the evil one towards my damnation?

The answer of Barsanuphius: If we pay attention at the previous answer, we will see that this question too it finds its answer therein. As it was said, if we do not prove through our deeds that we remember the fear of God and the pricking caused by that fear, we will be condemned, while, if we correct ourselves by deeds, that rebuking will be from God and towards our salvation and not by the work of the devil towards our damnation.

398. The question of the same one towards the same one: If a lose something and, because of fearing my damnation, I do not accuse somebody of having that thing lost by me, but I suspect him, would that be inappropriate if I inquired him to see if he really had that thing? This is for I cannot stand losing that thing.

The answer of Barsanuphius: It isn't appropriate to inquire him to see whether he has that thing. But if you proved that he had that thing, you shouldn't try to shame him up. But be satisfied with regaining that thing back.

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left within us by our sins. But the healing is being done by the mercy of God, that is overpoured within us like a honey, for us too by our shouting out at Him, us to show that we no longer suffer of that state of egotistic petrifaction of ours, but we appeal Him with our humanity longing to be healed by Him.

We must also mention here that this healing takes place especially through a priest, for through his always actual responsibility for the people he shepherds, upheld by the conscience of sending them to God, a conscience upheld by grace, the priest can communicate to the man through his understanding forgiveness given to the man united with the healing, for also the believer who is woken up through the responsibility of the priest to his responsibility in front of God, the believer wakes up by confessing his humanity longing for getting freed from his callousness and form his indifference of his sinful state.

399. Question and a solicitation: A layman loving of Christ confessed to the same Great Oldman his mistakes and he prayed for being his mistakes forgiven. And the Great Oldman answered him and told him:

He who unveils his sins, he will receive the forgiveness for his sins[749], according to the Scripture that says: "You first tell your sins, so that you to get corrected" (Isa. 43: 26); and again: "I said: I will confess against myself my lawlessness to the Lord and You will have forgiven the faithlessness of my heart" (Isa. 31: 5). So, brother, let's guard on ourselves from now on. This is for the mistakes from until now have been forgiven to us by God.

400. The question of the same one towards the same Great Oldman: Tell me, Father, how comes that my soul doesn't cry, despite having many wounds?

The answer of Barsanuphius: He who feels that what he has lost, he will want to cry for that what he has lost. And he who wants something, he will take upon him many travels and troubles, in his perseverance for achieving the desired thing.

401. The question of the same one towards the same Great Oldman: If somebody wants to do something good for his own benefit out of another desire of his, will that be reckoned him towards righteousness?

The answer of Barsanuphius: We know that if somebody fasts and mixes in his fasting that what he wanted, of by searching for the human glory or for gaining something out of fasting, that fasting will be disgusting to God. This is because the Israelites fasted too, but because they were of committing

[749] "He will be corrected of them". It is not only a forgiveness of the sin, but it is also a straightening of the man so that will no longer able to commit those sins. The confessions of the sins it is the fundamental condition for the man to be corrected of them. By confessing his sins, the man's heart gets sensitized and it gets out of its callousness and superficiality which previously made the heart to be complacent into evil. The healing of the man starts due to a work of God, a work taking place through the word told by some believer, but especially through the priest who is continuously living his responsibility for people in front of God.

lawlessness on the fasting days and they were fulfilling their wills, God condemned them through Prophet Isaiah, saying them: "This is not the fasting I has chosen: (Isa. 58: 5). It is likewise here. Every good thing that is not committed solely due to the love for God, but that thing has mixed in it the man's will, it is a defiled thing and it is rejected by God[750]. This thing can be known also out of the godlike law. This is for it says: "Do not sow your field with mixed seeds. Neither make your coat out of flax and wool" (The Secon Law 22: 9-11). And if we want to see that that was told about deeds, the Ecclesiastes interprets this, by saying: "Your cloths be always white" (Eccl. 9: 8). By this he shows that the deed must always be clean. So, if the committed thing has something out of the will of his who commits it, that dee has been defiled and it won't be pleasant to God. And too the Lord told to His disciples about the deeds: "Guard yourself against the liar prophets who come to you clothed in sheepskins, but they are ravening wolves within. Out of their fruits you will know them" (Mt. 7: 15-16). Let's therefore strive to not do the thing of God for nothing else except for God[751]. If a thing isn't committed thus, God won't need us in order that thing to be committed through us[752]. This is for God

[750] The good deed done out of some personal interest, or towards the vain-glory, it is defiled by egotism and it rather aims at deceiving the people. That's why such a dee is only apparently good. At a given time, that deed will be unmasked and it will be exposed the hideous real image of him who wears make up. God wants us to totally renounce to ourselves for our love for Him and for people. Only through that we really united ourselves with Him and with our fellow humans. Only by doing so we will no longer remain ourselves hidden to our fellow humans and we will no longer pose a danger to them, a danger that the more it is masked the more dangerous will be. But only him who bestows thus, only him will truly accomplish himself as true man. Only the open man who works for his fellow humans, and who works for God Whom all the people can be united within as in Him Who loves all the people, only such an open man is the fully and rightly developed man, a man who is non-crooked and non-locked up in his helplessness. The all-good God cannot enter the proud man because that would have meant that man to become good and open at his turn, but that man doesn't accept such a thing. And one cannot be forcedly made kind.

[751] When we do something for God, then we truly do that thing for others. This is for God directs all the things towards people. Then we serve God's work for the salvation and for the eternal happiness of the people. If we do something for people but we exclude God from that thing, we won't help the people to reach the eternal happiness, because we close up their path to God.

[752] If God uses us for a good deed, that is not because God needs us for that deed to be done, but that is because God wants us to become kind by working the good deeds. This is for the deed isn't separated from him who commits it. The deed will be imprinted, in the first place, within him who commits it. Of course, by that, also them whom we do good deeds for, they will become kind too. Nobody is saved in isolation. One finds God and his fellow humans

doesn't need somebody else whom His work to be dome through, in an undefiled manner. So, while committing the good, let's take vigil lest to make useless our efforts because we want to do our will.

402. The question of the same one towards the same Great Oldman: Though I started learning later, I am learning the psalms faster. Does this come to me from the devils?

The answer of Barsanuphius: Everything that God allows you to learn, you will learn those with humbleness, for the learning of the word of God easily, it doesn't come from the devils but it is a seed from God. But if somebody is not focused on God, the enemy will sow his tares (Mt. 13: 25). And if you want to humble your thought, tell to your thought the parable: "If somebody received a number of silver coins as those servants received (Mt. 25: 14) and he doesn't gain more with those and he doesn't multiply those, what will it happen to him?". And your thought will answer you: "Like that servant who buried the silver of his master". Consequently, tell you thought: "So, do not get haughty for filling the sky up with unfruitful words. This is because those are towards my damnation"[753].

403. The question of the same of towards the same one: If the good is from God, but it has been given to the sinners too, why it has been the good given to them too?

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whom him to commit his good deeds through. By doing the good we open ourselves to our fellow humans and to God Who is the spring of the good and of the love for all people. In the good we transcend ourselves together with our fellow humans into God and we meet God. In doing the good we will be liberated from the forces pulling us downwards and which divide and enslave us.

[753] Regardless what the man succeeds doing, let him not forget about the fact that he does everything on the ground of a gift he received from God. Let him therefore keep his humbleness. On the other hand, the man must not bury the received gift, but he must multiply it towards his and others' growth towards the Kingdom of God. Let the man not bury his gift into ground if it's about material things, or not to waste that gift in fruitless words scattered in the thin air, word which have no use either for himself or for others. Let him take heed even more not to spread such words in order to harm others. This is for any gifts implies also a responsibility for being used well and for being developed. The bigger the gift is, the bigger the responsibility will be. This is because that gift can do better or more harm as it is bigger. In the last case, that gift becomes to you a ground for your damnation.

The answer of Barsanuphius: All the giving of good it is proven to be from God (Jas. 1: 17). This is for God being good, all the good things come from Him: to the righteous ones as ones who are worthy of that, and to the sinners for, by being the good done to them, they to come to repentance. This is for the godlike Paul says: "I am the first among the sinners, but I have found mercy, for Christ to show in my the first, His long-patience" (1 Tim. 1: 15-16).

404. The question of the same one towards the same one: How can one thank worthily to God?

When the people, who are nothing, give somebody regardless how unimportant thing, of they escape one from some big troubles, that one confesses his gratitude and he let everybody else know the good done to him. How much more and with what mouth we ought to thank God Who always fills us up with His kindness. This is for He created us in the first place, and then He gives us His help against our enemies, and He gives us: the wisdom of our mind, the health of our body, the light of our eyes, the breath of our life and, that what is more than everything, He gives us time for repentance and the possibility of receiving His Body and Blood towards the forgiveness of our sins and towards straightening our heart. This is for "The bread strengthens the man's heart" (Ps. 103: 17[754]). And if somebody reckoned that that was said about the material bread, why the Ghost said again that "not only with bread will the man live, but also with all the word coming out of God's mouth" (The Second Law 8: 3).

If the people reward and thank on one another for material and corruptible things, what could we give, in exchange, to Him Who has been crucified for us, if we want to give Him something in exchange? We must endure to death for

[754] In KJB we have: Ps. 104: 14-15: "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; // And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."; in ROB we have: Ps. 103: 15-17: "You Who sprouts out grass for the beasts and greenery for the service of the people; // In order they to bring bread out of earth and the wine gladdens the man's heart; // Him to gladden the face with oil and the bread strengthens the man's heart." (E. l. t.'s n.)

Him. So, it is not difficult you to understand the gratitude owed by people to God, especially by the sinners, once He died for us. If you want to thank to a man who has been imprisoned for you, and that is above your powers, won't you all the more ought to thank Him Who died for you? You must know that we never reach to thank Him according to worthiness. But we still must thank Him according to our power, both with our mouth and with your hands. And though His love for people He will take heed at us and he will count us together with that widow for her two pennies (Mk. 12: 42)[755].

Let these things be said regarding the sinners. This is for, even if the righteous ones are cut in pieces and killed, they will bring plentiful thanks, according to the Saint Apostle who says: "give thanks in everything" (1 Thes. 5: 18), or course, give thanks to God. For Who it is due the glory forever. Amen.

405. The question of the same one towards the same Oldman: "Is it possible that the devils to do good to somebody? And how can one see that that good is devilish? And what consists of the difference between the devilish goo and the godlike good?

The answer of Barsanuphius: It happen that one believes that something good can come to somebody from the evil, in order him to be deluded. But all the good coming from the devil towards the man's deceit, if examined in detail, it will be proven as a pretending thing. This is for it is a liar good and there is not truth in it, as it will be proven by the last one whom that pretended good reaches to. This is because the end of the light

[755] Above all the signs of love from God towards us, Barsanuphius sees the fact that He made Himself man in order Him to die for us. If we do not know hos to thank a man who accepted his death for us a few years earlier in order him to prolong our earthly life for a few more years, how much more should we thank Him Who accepted to die when He was unable to die by any means, and by doing that he provided us with the eternal life? And even more than that, by our thankfulness, though so unimportant one, we make Him love us and, even more than that, He rejoices of our unimportant love as for a means which we open ourselves through, to the happiness He wans to give it to us?

If the urge for giving thanks is sown within us as a means of union among ourselves, and for rejoicing of one another, why would it be difficult to use this urge sown within us by Him, towards Himself, in order us to warm up our own life and to make Him glad too? In this too, it is shown the existential trait that is warm, living, and of-life-making, of the relationship between us and God Who fills up both the public cult of the Church and our private prayers.

it is the darkness[756], according to the Apostle who talks about the angels of the devil which pretend to be servants of the righteousness, but "whose end will be according to their deeds" (2 Cor. 11: 14-15); or, according to our Savior: "Out of their fruits you will know them" (Mt. 7: 16). If you examine into knowledge and with right-reckoning (with discernment), you will find out, doubtlessly, that in the good reckoned from the devil there won't be any trace of good, but there will be either vain-glory, or disturbance, or something similar[757]. The good from God always increases the light and the humbleness of the heart, and it bring the man to peace. So, if we fall under some deceit from the devil, because of our nescience, but then we discover the temptation, let's turn ourselves back and run to Him Who can banish that temptation away from us. But we must know that some people know immediately, from the very beginning, the difference, while the sinners will know that only at the end where they reach through temptation, similar to an experienced goldsmith who received a jewelry and he can tell, before melting it down, whether that jewelry is made of gold or not; but the inexperienced man cannot tell that except after testing it into fire.

406. Question: When the devil reckoned to come from the devils it is exposed, tell me how can one escape its danger?

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[756] The evil one puts on the mask of the good in order him to deceive that one whom he wants to do evil to, or to attract him to evil by deluding him that he attracts him at good. But the devils' purpose remains the evil and, after the devil succeeds in doing evil to somebody or in attracted somebody to do evil, the devil will get off the mask of the good, so that hiem who has been deluded by the mask of the pretended good he will see the evil dome to him or the evil he has been attracted to. And either he renounces to the evil which he has been urged to, or he remains in that evil if he has got sweetened by that evil, he will realize that that pretended good it actually is evil. There are some faithless people who claim to do good, but they do that out of their pride and in order to attract others too to faithlessness. This is another evil masked as good. But the evil will get his mask off, after a while, because it cannot pretend anymore. And to them who have power of discernment, the evil cannot totally mask itself.

[757] In the true good that spring out of God, everything is clear and clean and sincere. And that good make the man whom that good it fulfilled by, and whom that good is imprinted within, to be at his turn: clear, clean and sincere. The apparent good, on the contrary, it will make the man meandrous, disturbed, pretending, searching for crooked ways and for dark sides. Through that good won't be accomplished the true and righteous and transparent and luminous man.

Question: We must always reckon the good things as good. But if it is proven that that that (😁) seemed to be good it is actually evil, one will have to reject it. Behold and example: If somebody sees a food and he reckoned that food as good, but after tasting it he ascertains that that is bitter and he immediately spits that off and he gets disgusted of it because of its bitterness, either because it is a nut, or an almond, or something else, he won't be guilty at all because of tasting that. But if after he has discovered that bitterness, he insists to eat that, and he fill his stomach up with that, he will be guilty because of his deed. Here too it is likewise. If the devil has mocked the man and the man finds that out and he tells: "Master, the evil one mocked me, please forgive me!", the Lord will forgive him. This is for the lord is merciful. You must know, my beloved one, that God doesn't allow somebody to be tempted above his power (1 Cor. 10: 13). Let's present to our Lord, in everything, our ask, and He will help us to discern between the true good and that that only seemingly is good. Him it is due the glory forever. Amen.

407. Question: If a thing seems to me according to God but a contrary thought opposes that and impedes me and tells me not to do that thing because of not being good, how can I know which one is the real good?

Answer: If a thing seems to you as being according to God, but a contrary thought opposes that, you could know out of that that that (😁) truly is according to God if, by praying, our heart strongly adheres to that thing and it trust increases instead of diminishing, and then the contrary thought either keeps bothering us or not, we will know that that thing is according to God. This is for the opposition to that good it bothers us because of the envy of the devil. But the good can be better proven by praying. And if that good is only an apparent good, and if it has been sneaked in to us by the devil that resists that good, then even that that seems to be good it will decrease in showing that as good, but it will also decrease the opposition of the enemy to it. This is because the enemy causes the appearance that right than thought sneaked in by him it

opposes, so that by that he to deceive us to reckon that as good[758].

408. The question of the same one: So, what it will follow? When the good is done without trouble, it won't be from God; or, if it happened to me to do some small good without, I being bothered by some thought, will I have done that at an inappropriate time and God won't like that what will have been done? Please, Father, enlighten my heart!

Answer: If somebody did something good and there was no thought bothering him, he mustn't believe that he wouldn't fall into trouble. This is for every good is chained on the way to God and He is not a liar Who said: "Crooked and full of troubles is that way leading us to life" (Mt. 7: 14)[759]. This is because, even though there doesn't occur any trouble when that good is being done, it is needed the man to be troubled after that. And when somebody does the good zealously, he won't feel the trouble, but neither can we tall that he won't live that trouble, for the trouble come in many ways. This is for, if we want to look at this in more details, we will see the trouble either hidden into the vain-glory – this is because this too belongs to the troubles – or within a person who impeded us from seeing it (or us to do that good), or in the fact that after that we will need the thing we will have given by committing that benefaction[760]. This is because, by not having those at hand, we will turn ourselves towards the sorrow for giving them away. And, lo, that thought that bothers us won't be absent. So, we should not be sure

[758] In the last place, the prayer done seriously, it will give us the possibility to decide whether a thing which we want to do is from God and so we should do that or not. The prayer gets us out of the doubt if a thought truly is from God or that thought is only apparently from God.

[759] The man who does the good is strengthened on two ways: by the fact that he does that good and by the fact that he courageously endures the trouble that will be caused him by the good he has done. This is because both from the devil and form the weakness imprinted within us and within others, there will occur an opposition to that good which we want to do or which we have done it (in order to pull us backwards).

[760] The trouble intertwines within the good done by us it can be as well hidden into our vain-glory, or in telling about it, braggingly, to somebody else etc. Those are forms which do not bother us, but neither they allow us to advance by doing that good. Only is train ourselves also in the struggle for removing these sinful shadows from the good, we will truly get strengthened, or we will truly advance int our true freedom from the evil, into the fully authentic man.

before time. This is because the unwise ones are waited for the trouble even after that. This is for he says: "I have prepared myself and I hasn't been troubled" (Ps. 118: 60[761]). And blessed is him who always has in front of his eyes the thought that "of God if the earth and its fullness" (Ps. 23: 1[762]) and who cogitates that powerful is God for providing as He wishes the things of His servants. One who does that won't feel sorry because of the things he has bestowed. And if the trouble comes upon us, we will know that God will have allowed us. This is for God never overlooks them who fear Him, especially on those who work on His behalf.

409. Question: Does the man think at certain good out of his will?

Answer: It often happens that somebody thinks at something good out of the movement of his natural thought. But that also must be attributed to God. This is for the nature is the creation of God. And we must know that we won't be able to bring such a good thing to its end except through the commandment of God. This is for by placing God's commandment in front of our eyes, our heart will be strengthened in order to fulfill that good[763].

410. Question: When I do something good, must I humble my thought? And how will I uphold within me my self-appreciation once I will have done that good?

[761] In KJB we have: Ps. 119: 60: "I made haste, and delayed not to keep thy commandments."; in ROB we have: Ps. 118: 60: "I was ready and I didn't get trouble to keep Your commandments." (E. l. t.'s n.)

[762] In KJB we have: Ps. 24: 1: "THE earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."; in ROB we have: "Of the Lord is the earth and its fullness; and the world and all of those who inhabit it." (E. l. t.'s n.)

[763] The awareness about God and the knowledge about some commandments issued by God, it will strengthen us to fulfill an aspiration towards good as sown within our nature. This is for such a fulfillment requires effort which our weakened nature doesn't easily make it. The good intentions are still far from their accomplishment. Between wanting to master yourself and you reaching to do that, there is a long distance.

Answer: In order to humble your thought, after you have done all the good and after you have kept the commandments, you will remember Him Who said: "After you will have done all of these, you will say that worthless servants we are, for we have done that what we owed to" (Lk. 17: 10). How much more must we humble our thought because of not having us reached to fulfill even one commandment. And we always must take care of what we haven't fulfilled yet, and we must despise us for any good deed of ours, by saying: "We do not know if it is pleasant to God (Paterikon, Agathon: 29). Actually, going the will of God in a deed, it is a big deal. This is for that it consists of fulfilling all the commandments[764]. Doing the will of God in a deed it still is only a part – and even a very small part of that – of fulfilling it. That's why the Apostle said: "By forgetting about the things from behind and by stretching myself towards the things from ahead" (Phi. 3: 13). So, as long as one tends forwards, he won't stop, but he will always see himself as not having yet reached his target and as advancing towards his target. This is for the Apostle himself said: "As many as we are consummate, let's think at this" (Phil. 3: 18) so we will advance[765]. But he also said this: "And if you think at other things too, God will unveil to you these things too" (Phil. 3: 15)[766].

411. The question of the same one: When I keep a commandment, how can I escape my pride, in order I to realize if I truly have committed a good, or I am foreign to that good?

[764] The Volos Edition commenting the word from above that "we haven't reached to fulfill even one commandment", it says: "We might have not reached to fulfill it according to all the circumstances depending on the person, on the place, on the time, and on the cause, and consummately and the most zealously". Each commandment of God expresses His whole will referring to the whole creation. Only Him can wholly fulfill that. If we had fulfilled God's will totally, that would; have meant a total identification of us to Him. But we continuously advance in evermore-fully fulfilling His will.

[765] Being consummate means, according to Saint Apostle Paul, to continuously tending higher. This is the consummation of the man: the continuous tension, the non-stopping, the non-sliding downwards. It is a going on consummation, by constantly aiming at the final target. In this we experience God Who is always transcendent, and towards Whom we ceaselessly transcend, according to Gregory of Nyssa.

[766] Even Saint Paul admitted that one could think at something else as well, and that's why he didn't dare to clarify that things too, but he hoped that God will enlighten that person.

Answer; Brother, we must reckon the good deeds as goo and we must run towards them for they are good. We mustn't consider the good as evil except in case that one doesn't do the good as it is pleasant to God. And this one is done evil because of the lack of discernment (of right-reckoning) of him who does that. The must must strive himself to always do the good and then him who lack the power will be given by the grace of God to do that good in the fear of God. And if the good is done through you, you will thank to the Giver of the good things as to Him Whom the good belongs to. Ad you will despise yourself, by saying: "If I too helped to being this thing fulfilled, I too would be partaker to the good". And then you will see yourself praying to God into the pricking of your heart, so that God to found you worthy of the good committed through you[767].

412. Question of the same one towards the same one: If it happens to me to prove long-patience to something, I will be engulfed by the thought of my pride. What should I cogitate at in such a case?

Answer: I told you before that if it happens to you to do any good, you must know that that good is a gift from God bestowed to you due to God's kindness. This is for God has mercy on all people. But take heed at yourself, lest because of your weakness you to lose His mercy had by Him on all sinners. So, if you gave in a good manner, you should not lose that what you have been given in an evil manner[768]. And the way of losing

[767] Here are give four moment in fulfilling the good: a) strive yourself to do the good; b) ask God for the power you to do the good; c) if the good has been done, you will thank to God for being that good done and you won't reckon yourself as having done that good; d) if you have done it so, the prayer full of humbleness and of repentance for the thought of glory that has come to you, it will make you partaker too to the good done through you. By striving and by asking God for help, we will reach to be the good fulfilled through us, but the good wont' be fulfilled only by us. By giving thanks through prayer with humbleness and with repentance because of the thought that has come to us, we will be too made partaker to the good done through us. We can give only our striving and our ask for help. Our thankful prayer with humbleness and with repentance stops us from getting haughty as we would have been the ones who had done the good. And we will become partaker to the done good only by that, and ourselves will become good.

[768] It is being repeated here that what was said in the previous letter: God could do a good through you, as He can do through all the sinners. This is for any good comes from God. But if you attribute to yourself the good done through you (as through a physical agent), you won't be made partaker to that good, but you will remain exterior to that good. Your pride

this thing is the following: to praise on yourself that you have had long-patience and to forget about God Who has done the good. By doing that, you won't only lose your good, but you will also bring damnation upon yourself, because of you daring to attribute to yourself that what you should rather give thanks for, to the loving-of-people God. This is for the Apostle says: "What do you have and you haven't been given that?" (1 Cor. 4: 7). And to your thought that praises you for any kind of things, you will answer that thought of yours by telling it that they who sail on the sea, even though could happen to them to enjoy some peace, they still must expect storm to come, and danger, and shipwreck. This is for the short time of peace won't assure then against those. They will be safe only after entering the harbor. And many saw their ships getting wrecked at the harbor's entrance. It is alike in the case of the sinner, as long as he still is withing world, he always must tremble because of fearing his sinking. Do not ever allow yourself to be deceived by believing your thought which praises you for a good deed of yours. This is for the good belongs to God and we must not be sure that the good willer main within us, given our carelessness. And how dare we gat haughty in our thought?

314. Question: If I tell to my thought, in order to humble it, that neither the long-patience has come to me from God, but it has come to me from the evil one in order to push me into pride, won't I anger God because of I doing that, given the fact that all the good things come from God?

Answer: It is not evil to say that your long-patience hasn't come from God. This is for God doesn't get angry on that, for you tell that in order to destroy your evil thought. Actually, a certain one among the saints talked about the donkey dead on the road to those people who came to visit him (Paterikon, Anthony: 12). And those visitors wondered about where he

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will estrange you from any good done through you. Only by being you aware of encountering God and only by keeping you this connection with God, you too will be united with God as a subject, for God is the supreme Subject of the good. Getting separated from God will make you non-partaker to God's kindness, and it will make the good unassimilated to your person. The individualistic affirmation has nothing good in it, because of begin the fruit of the egotism. This is for the good commits the communion with all the people, or the kindness is one with the communion with all the people into God.

knew that from, and he answered them: "The devils told me that", though the knowledge about what happened it came to him from God. But he told that in order his visitors to benefit of it[769]. And he didn't anger God.

414. Question: If it happened to the sinner to have visions, mut him by any means not to believe those as coming from God?

Answer: If that happens to a sinner it will be obvious that it has come to him from the cunning devils, in order they to deceive that miserable soul towards perdition. So, the sinner must never believe those visions, but he must confess his sins and his weakness and he smut always live in fear and tremble.

415. Question: Must we do the same when the image of our Lord Christ appears to us, or should I turn our face away from it?

Answer: all the more we must turn our eyes away from that cunningness and deceit, and we must give that vision to anathema. Do not ever allow yourself, brother, to be you deluded by this devilish work. The saints are partakers to godlike visions, but those visions always are preceded by quietude, by peace, and by a joy within their hearts. And despite knowing the truth, they will reckon themselves as unworthy of that. All the more must the sinners not believe such views, by knowing that they are unworthy of them.

416. Question: Tell me, Father, how dares the devil show us our Master Christ or the Holy Impartation, either in vision or in a hallucination of our dreams?

Answer: The devil cannot show us on our Master Christ Himself, neither can the devil show us the Holy Impartation, but he only lies and he only tale the countenance of some man

[769] He told that in order himself not to be tempted by pride for being in such a tight connection with God so that God teel him things happening at distance. He said "from the devils" in order him to show that those ones can add their temptation to that foretelling.

or of the simple bread. But the devils surely cannot show us the holy cross, because of not finding another image which the devil could imitate the cross with. This is for in the holy cross the whole devil's power have been abolished, and through the holy cross the devil has received the deadly blow[770]. Ww do not know our Master Christ according to the body and that's why the devil attempts to convince us by lying to us that he is Him, in order us to believe that deceit as true, so that we to be destroyed. So, if you see in your dreams the sign of the cross, you will know that that dream is true and it is from God. But you will hurry up to receive the assurance from the saints that that vision has been true, and you won't trust your thought[771].

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[770] The devil doesn't promise you the happiness by enduring the cross. It is true that there are also people who accept to die for an ideal. But that is an earthly ideal. No one accept to suffer for the true consummation of a spiritual order, and no one renounce forever to the earthly life for the happy life from after death. Through Christ's cross has been showed that no temptation from the devil leads to the true life. The whole temptation power of the devil has been destroyed through cross. Accepting the cross means the man renouncing even to his pride as attractive means which one could gain happiness through. That's why the member of some form of Christendom who reject the cross, they cannot reject their pride of being saved by themselves, or by themselves too. Through cross itself the death as upheld by the devil as "dead life" has been killed.

On the other hand, the cross is one in its sense and shape, so that it cannot be replaced for something imitating the cross. But the persons are many and each human face reflects a different souly content, especially regarding the good and the evil, but each of them having the possibility of imitating somebody else in that regard, up to a certain point. In this it is given also the possibility that the people can be deceived by their fellow humans who can take the countenance of the good when they actually are evil. And in this too, it is given the possibility that the devil can put on an image of an apparently good human being, or even imitating the image of Christ. But this doesn't mean that we mustn't pain the icon of Christ, for the icon doesn't claim being the Person of Christ Himself, as any hallucination about Christ claims it. The icon doesn't ask us to take it as Christ's reality and so us to worship the icon as we do to the original, as the hallucination urges us to do. This is for the icon invites us to transcend it, in order the icon to place us in unseen connection with the original.

[771] In the Volos Edition: "The saint reassures the reader. This is for, by telling him than if the sign of the cross appears in his dream, that dream will be true, but he still asks the reader, in continuation, not to trust his own thought but to ask the saints and him to get reassured about that thought by the saints. This is for many times, by thinking that some people have seen the sign of the cross in their sleep, but they have seen it confusedly and indistinctly, and not distinctly and limpidly; or they have seen together with the sign of the cross other strange and inappropriate images. Out of that one can see that that dream too has bene out of the enemy's deceit. It turns out then, that the best and surest thing to do it one not to believe to any of his dreams. This is "because many were lost because of their dreams" says Sirach. (It is about the book called *The Wisdom of Joshua the Son of Sirach (The Ecclesiastes)*, a book that is not given in the KJB, but it is given in the ROB. The interested reader can download it from free, from www.academia.edu, together with other thirteen books, under the title *Bible Missing Texts* (E. l. t.'s n.))

May our Lord enlighten the thoughts of your understanding, brother, in order you to escape the while deceit form the enemy.

417. Question: My thought tells me: "If the holy cross will appear to you, because of being you worthless, do not get pride". And this cause me fear.

Answer: Do not worry about that. This is for, it the holy cross appears to you, the holy cross will banish away from you the breath of your pride[772]. This is for there where God is, there won't be any evil[773].

418: Question: I have heard that if a one dreams the same dream for three times, that will be a sign that that dream has been true. Is it so, Father?

Question: It isn't so. One must not believe either to such a dream. This is because of that he who has shown himself once to somebody, through lie, he can do that for three times or even for many times. So, do not let yourself to be mocked, but you smut take heed at yourself, brother.

419. Question: Sometimes I see within my heart cunning thoughts stalking around my cogitation, as some beasts, but without causing me any harm. What is this?

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[772] The sign of the cross produces us humbleness when we look at it with faith. This is for we see that our salvation has come to us by the fact that Christ humbled Himself to the death. Only through that it comes to us too. This is for we have done nothing in order us to be saved. And if we believe that we save ourselves on our own, namely if we get haughty, we won't be saved, because of not believing us into the holy cross. So, the one looking at the cross with pride and with despise, he shows that he doesn't believe in the cross and by not humbling on himself he won't be saved. This is because of remaining him trusting his own powers which will be in the end proven as helpless.

[773] There where the cross is, there God is. Where there the cross is, there is the announcement that we cannot be saved by ourselves, and that neither God Himself saves us through a commanding act of pride, but God does that by descending to us, and in that descent, there is His true love for us. So, the cross shows us the true God Who cannot be proud or an avenger or a dominator, but God is gentle and humble and loving of people. There where the cross is, there can be seen the true God Whom nothing evil can be within.

Answer: This is a deceit from the enemy having hidden in it the pride, aiming to convince you that the evil thoughts cannot make you do any evil and so your heart to get haughty. But do not let yourself to be deceived. And remember your weakness and your sins. And call upon the name of God to help you against the enemy[774].

420. Question: Can somebody say that the Holy Ghost dwell within a sinner? And if he says, Father, that the Holy Ghost doesn't dwell within the sinners, what are the sinners protected like?

The saints are found worthy of having the Holy Ghost and they become His dwelling place (temple). This is for he says: "I will dwell and I will walk within them" (Lev. 26: 12; 2 Cor. 6: 16). And the sinners are strangers to Him[775], according to the saying: "within the cunning soul there won't enter wisdom" (Wisdom[776] 6: 4). But they are protected by the Ghost's kindness. Let's raise thanks to His untold kindness and to His love for people. For Him it is due the glory forever. Amen.

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[774] You may on occasions think at woman, at money, at drink, as the possibility of boasting yourself, but you do not feel yourself tempted to do the sinful deeds related to those thoughts. But itself your trust of standing strong by yourself, it is a sin. So, your must call upon the name of God in such situations as well, in order you to wake up your conscience that you owe your peace to God. This is because, from pride, you can very easily slide to some sin which the mentioned thoughts tell you about. Only your dialogue with God will protect you against your pride, by showing to you how small you are and how Great God is. You must never have the conscience that you are alone, either in good or in bad. The sentiment that you are alone in the good things it will associate itself with your pride; in evil things, with the desperation. Only out of your communion with God you can have your humbleness, your peace, your hope, and your trust. And when you call upon the name of God, God Himself will come and be present. We cannot place ourselves in connection with somebody who is at a distance from us, except by calling upon his name, or by thinking at his name.

[775] The Volos Edition: "He maybe says that the sinners are stranger to His work, but not also to His power. This is for they who have been baptized, and who have received the grace of the Ghost, even if they commit sins afterwards, they will still have within their heart the grace of the Ghost, but through power and like a spark chocked by passions, and not as work, as the Ghost is within the saints.

[776] Unidentified. It could be either: *The Book of the Wisdom of Solomon* or *The Book of the Wisdom of Joshua the Son of Sirach (The Ecclesiastes)*, but the content doesn't match. These books are not given in the KJB but they are given in ROB. The interested reader can download, for free, all the fourteen missing books from www.academia.edu, under the title *Bible Missing Texts*. (E. l. t.'s n.)

421. Question: If an am in some trouble and I pray and the untold kindness of God helps me, my thought will get haughty for being heard. What should I do?

Answer: If by praying, you have achieved that what you have been asking for, and that's why you have got haughty, it will be obvious that you haven't prayed according to God, neither have you received the help from God, but you have been under the work of the devils in order your heart to get proud. This is for, if the help comes from God, the soul won't get haughty, but the soul rather gets humble and the soul wonders about the great mercy of God Who deigns to have mercy on sinners, despite they are unworthy and they always get upset. The soul wonders about the fact that God doesn't give us according to our sins, but God, in His abundant patience, He overlooks our sins and He suffers us for a long time, and He has mercy on us. That's why the soul won't get proud, but the soul will tremble and glorify God.

422. The question of the same one: I asked you, Father, about the long-patience, and you answered me that both the long-patience and any good deed are gifts from God. And after that, you also told me about prayer and about the help consequent to prayer, that they are not from God. Explain me, I beg you, the meaning of these ones.

Answer: If the good deed or the prayer have been accompanied since the beginning by vain-glory, they have been, doubtlessly, devilish. But if they haven't had in the beginning the vain-glory within them, but they have received it later on, you will have destroyed that what was being done well, like somebody who erects a wall and then after he will tear that wall down. But if your vain-glory has attacked you, but you haven't received it, you will have not been harmed in anything.

423. Question: Often, when I utter the psalms, I feel myself getting proud. What should I tell to this thought?

Answer: When your heart got haughty (proud) during the utterance of the psalms, you should remember that it was written: "Let them who rebel not to get haughty within themselves" (Ps. 65: 6). And rebelling means not reading wisely, with the fear of God. So, you should examine if your thought goes around scattered while you are uttering the psalms. And you will find out, without any doubt, that your thought gets scattered and you anger God.

424. Question: When I get burdened by my thoughts, either when uttering the psalms, or without that, and I call upon the name of God to my help, the enemy whispers me that that is a pride I to reckon that I do good by ceaselessly remembering God. What should I do when this happens to me?

Answer: We know that the ill ones always need the physician and the medicines from him; and they who have been caught by a storm they run towards the harbor lets their ship gets wrecked. That's why the prophet too, he shouts out: "Lord, You have made Yourself our escape from generation to generation" (Ps. 89: 1[777]); and again: "God is our escape and our power, and He is help in the troubles which surround us very" (Ps. 45: 1[778]). And if He is our escape, let's remember that He says: "Call upon Me on the day of your trouble and I will deliver you and you will extoll Me" (Ps. 49: 16[779]). Let's therefore know that if the trouble has arrived, we will have to ceaselessly call upon the merciful God. But by calling upon Him, let's not get us haughty in our thought. This is for, if somebody isn't crazy, he won't boast himself when menaced by his enemy. And if we are not mindless, let's not get haughty in our thought. This is for we have call upon Him when we need that and we run to Him

[777] In KJB we have: Ps. 90: 1: "LORD, thou hast been our dwelling place in all generations."; in ROB we have: Ps. 89: 1: "Lord, You have made Yourself our escape, from generation to generation." (E. l. t.'s n.)

[778] In KJB we have: Ps. 46: 1: "GOD is our refuge and strength, a very present help in trouble."; in ROB we have: Ps. 45: 1: "God is our escape and our power, and He is our help into the troubles which surround us." (E. l. t.'s n.)

[779] In KJB we have: Ps. 50: 15: "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."; in ROB we have: Ps. 49: 16: "And call Me on the day of your trouble and I will deliver you and you will extoll Me." (E. l. t.'s n.)

surrounded by trouble. In addition to all of these, we know that ceaselessly calling upon God's name it is a medicine destroying not only the passions but their work itself. This is for, as the physician imposes the medicine, or as he places a bandage on a wound, and by that the physician works without the sick one known how he does it, likewise the name of God called by us it removes, without us knowing how, all our passions.

425. Question: When my thought[780] seems to be peaceful and undisturbed, is it good then too to persevere in calling upon the name of Master Christ? I aske this because it sneaks in the thought that, once we are in peace, we no longer need to do that.

Answer: We must not trust such a peace, if we know about ourselves that we are sinners[781]. This is for the Lord says: "There is no peace to the sinners" Isa. 48: 22). So, if the sinners have no peace, what peace will this be? Let's fear it. This is because it was written: "When I say peace and quietude, then unnoticedly the perdition comes upon them, as the pain of her who has conceived, and they won't escape" (1 Thes. 5: 3). Sometimes it happens that the enemies too, because of their cunningness, they bring some peace to the heart, in order the heart to call the name of God. But we know that the ceaseless calling upon the name of God it annoys him and it weakens him. By knowing this, let's not cease to call upon the name of God to our help. This is for this is a prayer[782]. And we are told:

[780] Almost always it is used in these "Letters" the term "thought" for a state of conscience, for a certain existential state of the conscience. The conscience is, on one hand, the awareness about the self, while on the other hand the conscience is this knowing about the self gets sharpened, it is determined, and it takes the shape of a certain existential disposition. The conscience doesn't remain cold, neutral, though, theoretically, we can discern between the general awareness about the self and this existential quality of it, as between the sea and its always changing wave.

[781] There is too a short period of peace of the beast that has got satiated, or of the man who has momentarily satisfied his pleasure. It is the peace of the body tired by the spasms from during the pleasure. But the passion will again wake up soon.

[782] By calling upon the name of God with love, with praise, with thankfulness for the received help, the soul tells to himself everything that God is to him. And at each time, according to the state and to the need of that moment. It is like a mother uttering the name of her child, she brings within her soul the whole being of her child with everything that characterizes her child, but as she sees her child on that moment. The name isn't only a copy of the whole, but the name is his real whole, one that without ceasing to exist outside too, it is also within the one uttering that name.

"Pray ceaselessly" (1 Thes. 5: 17). And "ceaselessly" is that that has no limit or measure.

426. Question: When the people or the thought from within my heart[783] *praise me and I see myself burdened by that thought, what should I do with that thought?*

Answer: If your thought praises you and you cannot overlook it, you will strive yourself to call upon the name of God, and you will tell to your thought: it is written: "My people, they who bless you, they deceive you, and they crook up the path of your feet" (Isa. 3: 11). This is because, brother, this praise is nothing else but a deceit, it is told by the prophet: "Any man is grass and the whole man's glory is like the grass's flower" (Isa. 40: 6). And about the fact that him who receives the praise from the people doesn't have any benefit from it, it is told by the Master Himself: "How can you believe in me and receive the praise from the people?" (Jn. 5: 44). And if something is done according to God, we must think that "he who praises himself, let him praise himself into the Lord" (1 Cor. 1: 31). Thus, the Apostle who reached great measures, he didn't praise into himself, but he said: "By the grace of God I am what I am" (1 Cor. 15: 10)[784]. Him it is truly due the glory and the greatness forever. Amen.

427. Question: If, therefore, I sing psalms, or I read, and an inappropriate thought occurs to me, will I take heed at that thought and will I stop singing psalms or praying or reading, so that I to resist that thought by using other thoughts?

[783] The conscience out of feeling, the conscience united with the feeling.

[784] The temptation of praising ourselves it breaks us apart from the connection with the great reality that is not from us. Alone, and without the means we have at hand through people and from the nature that is not from people, a nature that includes also a part of our being, but which God is also worker into, we wouldn't be able to do anything. But everything that is put at our disposition by God and by others, it won't abolish the border between them and us. They remain persons and we cannot assimilate them. Likewise, either the nature put at our disposition by a supreme Person, it cannot unplug us, neither can we assimilate that nature wholly. All the more the supreme Person is defended by His border, regardless how much we communicate with Him through what He gives us; but He neither abolished us.

Answer: Despise that thought at take heed with all the care at singing the psalms, at praying, and at reading, in order you to be able to take power from those. This is because, if we accept to occupy ourselves with the thoughts from the enemy, we won't ever be able to do anything. And this is what the enemy aims at. And when you see the thoughts' perseverance to impede you from singing psalms, or from praying, or from reading, neither then will you fight them. This is because it doesn't depend on your power. But you msut call upon the name of God to your help and He will come to your help and He will banish away the enemy's plots[785]. This is for His is the power and the glory forever. Amen.

428. Question: How can one earn the repentance (the pricking of the heart) by prayer, by reading, and by singing psalms?

Answer: The repentance (the pricking of the heart) comes to the man form the ceaseless recalling (of his sins). So, when somebody prays, while praying he must recall his past deeds and so he must think at what will be judged like those who have committed such deeds. Let him think at the fearsome word: "Go away from Me, you the cursed ones, into the eternal fire" (Mt. 25: 4). And by recalling one's sins I mean not each sin individually, lest by remembering something the enemy to cause him another slavery. But let's recall only that we are sunk into the debt of the sins[786]. And after that, if the callousness continues, let it not stop (the recalling). This is for, often, God allows that in order to test a man, whether he perseveres (into the prayer accompanied by recalling his sins"[787].

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[785] Only the conscience of the presence of God, waken up by the calling of His name, it can attract the soul form an inappropriate thought. Only that conscience of the presence of God will get me beyond the limit of my powers. Other thoughts invoked by me against a certain thought won't be able to help me defeating that thought, because of being those thoughts upheld by my weak power.

[786] There are also sins which must be recalled in a specified manner, but other sins must not be called like that, in order they not to tempt to be repeated. The first sins are mostly characteristic to the laymen: abortions, not helping someone, not visiting an ill person, not taking care of parents etc. That's' why at the monks it has been born the habit to say in prayer only: "Lord Jesus Christ, have mercy on me the sinner".

[787] From here was born the concentrated prayer mentioned above. He have in this answer and in the following answer, a subtle analysis of this theme.

Regarding the reading and the singing of psalms, you need your mind to pay attention to the said things, and you need your soul to try and understand the things comprised in what the mind says, and if there are goods let your mind aspire to them; and if there is about punishing the evil deeds, let your mind aspire to escape the menace waiting for those who commit such evil deeds, let your mind persevere in remembering God and in recalling your sins, even if the callousness continues. This is for merciful and long-patient is God and He receives our striving. You must always remember him who said: "Waiting, I have been waiting for the Lord and He took heed at me" (Ps. 39: 1[788]). By persevering into these, you must trust that the mercies of God will soon lean towards you.

429. Question: When I force myself to take heed at the meanings of the psalmody, it often happens to me they to occasion me ugly thoughts.

Answer: If you see that the enemy plots to stir up war to you right from the words of the psalmody, you won't try to find out the exact meaning of the things you utter, but you must only utter those with watchfulness and without scattering. This is for, if you utter those words and only the enemies know their meanigns, the enemies won't be able to resist you. And your psalmody will also keep the place of asking God for destroying your enemies.

430. Question: If during the psalmody or when I am among people, I am troubled by thoughts and I call upon the name of God within my heart, because of not being able to utter God's name with my mouth, and if I think only at God, will that suffice to help me?

Answer: If at the time of psalmody, or among people, you feel the need for calling upon God, you won't think that if you

[788] In KJB we have: Ps. 40: 1: "I WAITED patiently for the Lord; and he inclined unto me,"; in ROB we have: Ps. 39: 1: "Waiting I have been waiting for the Lord and He has leaned towards me." (E. l. t.'s n.)

do not utter His name with your mouth, you won't call Him. But you must think at the fact that God heart-knower, and you must take heed at your heart and you must call Him within your heart. This if rot that is what the Scripture says: "lock up your door and pray to your Father hiddenly" (Mt. 6: 6). The Scripture asks us to shut up our mouth and us to pray to the Father within our heart. So, he who shuts his mouth up, or he who prays to God within his heart, he will accomplish the mentioned commandment. And if you do not call upon God's name within your heart, but you only think at God, you will reach your target even quicker than calling upon His name[789]. And this will suffice in order you to receive His help.

431. Question: Is it then good to somebody to always think at God in his heart, or him to always pray, without him having the together-working of his tongue? When this happens to me, my thought sinks and I feel myself burdened and it seems to me that I see some sorts of things and of hallucinations and I am like in a dream.

Answer: Only the consummate ones can reach that stage, for they are able to guide their mind and to keep it in the fear of God, in order their mind not to start wandering on all sides and so the mind to get sunk in the deepest scattering and in all sorts of imaginings[790]. But him who cannot always keep his

[789] Thinking at God, it places you even more quickly, or more directly, in connection with God, than remembering His name within your heart; at its turn, remembering God's name within your heart it will place you more quickly than by uttering His name with your mouth. Nothing is quicker than the thought. The thought comprises, directly, the indefinite of the person. The name of the person determines that indefinite to some extent, or it make you enter the Person's indeterminate by a determinate word. But you must have been progressed much in often remembering God's name in order you to be able to think at God often and without using the word. The word is more in your power than the thought. He who reaches to think often or permanently at God, he will have imprinted the whole content of his thinking or of his souly feeling with the thought at God.

[790] There is also a sinking, better said a clogging up, into an endless scattering and imagination. From an idea you pass to another idea which seems to you deeper than the first idea, or you pass from an imagining to another imagining because of seeming that to you as more interesting; and so on. You are sinking yourself like in a labyrinth. To him who is no longer able to keep his thought attached to God, tying his thought to a word, or to the name of God, it will be helpful. He who keeps his thought attached to God without the help of the word, he keeps his thought attached to the same Person-like God Whom he keeps his thought attached to, by name as well, or by the words of the prayer as well. God is a Person-like-God

waken thought at God, he will catch this thought of his and he will tie it to his tongue. Let's give an example: Look at them who swim in the se. They who are more skillful at swimming, they daringly throw themselves into the sea for they know they won't drown. But him who is a beginner to swimming, when he feels himself sinking into the deep of the waters, because he fears of drowning, he will pluck himself out of the sea towards the shore. And after a short period of catching his breath, he will throw himself again into the sea in order him to learn by that how to swim, until he will reach the measure of the ones who are consummate swimmers.

432. Question: What is that that says somebody among Fathers that the entrance of the thoughts is not condemnable, but using them in an evil manner it is condemnable? And Abba Joseph told to one of the brothers: "Cutt off your thoughts quickly", and to another he told: "Let your thoughts enter and talk to them and you will reach to be an experience man" (Paterikon, Joseph of Panephysis: 3).

Answer: The entrance of the thoughts equals their sowing. And that is not a condemnable thing. But using the thoughts in an evil manner, it means agreeing them. This is a condemnable thing. And the difference between letting the thought enter or cutting them off immediately, it is this: he who can resist them and he who can fight them without being defeated, let him allow them enter; and he who is weak and who cannot resist the thoughts, but he knows that he will agree them, let him cut them off and let him run to God.

433. Question: When I am somewhere and there are the relics of the holy martyrs, my thought pushed me to go for many times and to bow down before those. And each time I pass by them my thought urges me to bow my head down. Should I do that?

Who has a personal will, and Who wants to save us in His quality as Person. He who thinks like this, he won't sink himself into a chaotic pantheism that can justify your most nonsensical contradictory thoughts, claiming that all the realities are implied into an essence reckoned as God.

Answer: You should not do that. If you bow down once, that will suffice. So, do not listen to that thought. When you are not pushed by that thought, you bow down by your own decision, for three times. This is because I have heard that the things done with disturbance and with sadness and all the superfluous things come from the devils (Paterikon, Pimen: 129). Likewise, it will suffice if you bow down your head once or at most trice. And do that without being forced by a certain thought.

434. Question: On occasions, I am engulfed by a fear that asks me go inside and pray.

Answer: Do not enter because you fear, but enter at the due time driven by your will to pray to God and to the saints for your salvation.

435. Question: You told me that I should not enter because of fear. But when I want to enter and pray for my salvation, the fear that engulfs me it urges me to stop my prayer for the commandment give to me by you regarding that fear.

Answer: Let not your fear stop you[791]. But you must enter and pray. Do not give any importance to your fear. Do not let your fear either to move you to prayer or to stop you from praying. And you must do all the things at their time and with the fear of God[792].

[791] Let not the fear make you enter the church to pray. But neither let your fear stop you.

[792] Here is expressed the difference between fear (δειλια) and the fear of God (φόβος θεόν). The first one may be the fear of something that can happen to the man within world; the second one is the fear of the judgment of God, the fear of losing the eternal life. This may be one with the discernment done by Heidegger between Furcht and Angst. The "fear" keeps the man tied to this world and it urges the man to pray for some success in the world or for defending himself against some unsuccess in the world. The "fear of God" ties the man to the life form above world and it urges the man to pray for his salvation, in order him not to be lost in the world.

436. I am pushed with restlessness to mark (to seal) myself for many times, either at night, or during the day. What should I do?

Answer: If we do that with watchfulness, it will suffice us to do it even for once, wither at night or during the day. This is for, if we believe that the first sela remains indelible, we won't need a second one. This is because wanting us a second one, it will mean that we do not reckon the first one as persisting[793]. One can see this also out of what is done within world. If sone seals a treasury and the first seal lasts, there won't be needed another sealing. But this is caused by the demons to lead one to carelessness and inattention, in order him not to do that with more watchfulness and cleanly, even though we do that only once. That's why it is good to do this less, but with the fear of God. This will be more beneficial to us than doing it for many times and with disturbance form the enemies. This is for he says: "Better is the little of the righteous" (Ps. 36: 16[794]). I am saying this for the case when the disturbance gets mixed into watchfulness, and so it pushes us to do something at inappropriate time. This is for, when we see our thought rejoicing that we seal on ourselves neither out of fear nor with disturbance, we use that as of something done with the fear of God. This is for that what is done out of own will it is more pleasant to God.

437. Question: When I seal myself with my left hand, because of not being I able to seal myself with my right hand, do I do something inappropriate?

Answer: So far, when I want to seal my right hand, I use my felt hand.

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[793] It seems to be here about a custom practiced by the monks living back then into monasteries and who used to "seal" themselves more often with the sign of the cross, with sanctified oil. The question asks whether is good one to do that in the morning and in the evening, or for several times during day and night (σφραγίζω).

[794] In KJB we have: Ps. 37: 16: "A little that a righteous man hath is better than the riches of many wicked."; in ROB we have: Ps. 36: 16: "Better is the little of the righteous, than the much richness of the sinners." (E. l. t.'s n.)

438. When I pray for many things, should I mention each one of the things in my prayers?

Answer: If you want to pray for many things, once God knows the things you need, you should pray, saying: "Master, Lord Jesus Christ, guide me according to your will"[795]. And if you want to pray against your passions, you will say: "Heal me according to Your will"[796]. And if you pray against temptations, you will say: "You know what is beneficial to me, please help my weakness, and put an end to my temptations according to Your will".

439. Question: If I tarried a little longer to prayer, should I persevere in uttering the same words?

Answer: Not necessarily. But you should persevere in understanding those words. You should take heed only at this: you ask to be done according to the will of God Who can give everything; you must take heed at the purpose of the prayer to

[795] In this Christ feels, as He is a Person non-confounded to me, that I take heed at His will. In living the will of the another, I feel him as a person having a border which I cannot cross it over, as a person whom I cannot confound myself to. When I want to cross over another because of my pride, I will actually no longer know about another person whom I should remain in communion with, and I will lose the experiencing of my own person too. The pride and the pantheism are tightly united. By accepting the will of Christ to be done with my will, I won't either abolish myself as person, but I will get united with Him in the communion of love. I know that He will do with me that what makes me happy, that what gives me a keen conscience of my own person, in communion with Him. Properly-said, that what makes me happy is the communion with another person and, consummately, with the Person of Christ. The another had a border. But himself opens that border to me, without abolishing it. And I will feel both as having a border and opening that border to me, out of love. I myself do not cross over him, without his will. He has a nature like mine, to some extend common, which he increases with the nature from within me. But he has put on his nature his seal and he will communicate his nature to me with his will. This produces me a double-joy: that I am receiving something related to me and that increases me, but also that I am receiving that b y his will, out of his love. This is that what actually rejoices me, and it give me life. This mystery has its culminant degree in the Holy Trinity and it is upheld among us by the Holy trinity. One can speak within the Holy Trinity about a sole will and still about three Persons Who will.

[796] Even by asking Christ for His will to be done within you, regarding your passions, you will be healed of your passions, for you renounce to the pride of your egotism.

be fulfilled, and that purpose is to fulfill that what we ask according to the will of God[797].

440. Question: If somebody wants to manage some things in rightly-believer manner, or if he wants to send those things to somebody for the good pleasure of God, but he doesn't know how to do that and he neither finds guidance from the Fathers, what will he have to say in prayer?

Answer: Let him pray like this: "Lord, I am in Your hands. You know what is beneficial to me. Please guide me according to Your will and do not let me wander by an ill-usage of these things. This is for the things are Yours and You master over them. Rule You, as a Master, so that I will use them into Your fear[798]. For Yours is the glory forever. Amen".

441. Question: When I sit or when I read, or when I do some manual labor, and I want to pray, my thought tells me to orient myself towards East. What should I do, Father?

Answer: Either you sit or you walk, either you eat or you do something else, either you satisfy a need of your body, you

[797] This is that what we mainly must aim at by praying: that our will to be united with the will of God, so that we to open ourselves to God's love for us, and that our border to be open towards Him and His border to be open to us; so that God to communicate top us, for His love, as much as possible from Himself, but without Him to abolish us, but by Him strengthening us in order us too to open ourselves to this love of His. We tell God in prayer that what we feel that we need, but we let Him to fulfill our ask according to how He knows and according to what He wants, and in this too we show our union with Him, without ours of His abolishment as persons; in our prayer we actually ask for Him to come within us, for thought Him comes to us everything.

[798] We are not the ultimate masters of the things or of the nature. We are only their administrators according to the will of God Who knows what they should be used like, for the benefit of all of us. That's why the individuals must not make themselves the master of the things and of the nature, righting and doing injustice to one another, because of the material things, neither must do that the general institutions favoring certain collectivities. Only for it has been given to us in order us to administrate it for our benefit, it is told in Genesis: "Master the earth" (Gen. 1: 28). But we must not forgive about the fact that we must use the things with love for one another and with gratitude for Him Who has given then to us, and we must take in account the fundamental conditions which the things can be beneficial to us both bodily and spiritual; and we must also take in account the will of God Who on each occasion watches for they to be used according to that benefit. That's why we start doing any deed, or we start using each thing, after marking upon it the sign of the cross.

will pray without being preoccupied with the fact that you are oriented towards East of West. This is for we have been commanded to pray ceaselessly (1 Thes. 5: 17) and everywhere (1 Tim. 2: 8). And again, it was written: "Find the way of him who ascends towards sunset: the Lord is His name" (Ps. 67: 4[799]). This shows that our Lord is everywhere. And even when you have your head covered, do not deprive yourself of prayer. Take heed only not to pray with indifference[800].

442. Question: My thought tells me: "you commit sin in everything and you must say in every word and deed and thought: I have sinned. This is because, if you do not confess your sin, you will reckon on yourself as having committed no sin". And I am very tormented by both of these: that I cannot tell that on each one of the mentioned ones, and if I do not say it, I will reckon myself as committing sin.

Answer: We must always be convinced that we have sinned in everything: in word and in deed and in thought. But we cannot tell in each of those that we have sinned. That's why getting sad because of not being able to constantly say that, it is a work from the devils who want to throw us into discouragement. But it is also a sine the thought of reckoning that if we are unable to tell in each of the mentioned things: "I have sinned", we won't actually sin, it is inappropriate. Let's therefore remember the Ecclesiastes who says: "There is a time for speaking, and there is a time for not speaking" (Eccl. 3: 7). Let's say in the morning for the night and for the evening, in prayer: with the pricking of our heart, to our Master God: "Master, forgive all my sins for your holy Name, and heal my soul because I have mistaken against You". And that will suffice to you. This is for, as somebody ahs another whom he has lent a sum of money and he is receiving that sum back in

[799] In KJB we have: Ps. 68: 4: "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH,"; in ROB we have: Ps. 67: 4: "Sing to God, sing to His name, prepare the way to Him Who crosses the wilderness, the Lord is His name." (E. l. t.'s n.)

[800] The note from Volos Edition: Out of this one can see that in the actual the state of prayer, when we do not do anything else, the man must pray while having their head uncovered, as the Apostle Paul says too (1 Cor. 11: 4).

installments, and he won't ever be able to close the whole deal with that one, by paying, it is likewise here too[801].

443. Question: It happens to me while uttering the psalms that I get scattered with my mind and I wander around. What should I do?

Answer: If you have got scattered, start again reading that psalm from the words which you can remember. And if by trying once, and twice, and trice, you cannot remember those words, or after remembering them you won't be able to advance to the following words, you will start reading that psalm from its beginning. This is because the purpose of the enemy is that or impeding you from extolling God, because of your forgetfulness. And uttering that psalm in continuation means extolling God. But the non-scattering is characteristic to them who have clean senses[802]. And we are weak. So, when we realize that we have got scattered, let's wake up to understand the things we utter, so that our scattering not to become a cause for us to be condemned[803].

444. Question: When I got scattered with my thought during prayer, why should I do?

Answer: If you pray to God and you get scattered, you will fight until you will succeed in praying without scattering. And

[801] We pay God out debt on instalments. And this should always keep our conscience awake, for we are debtors to God, so that we should tall God always: "I have sinned". But we are unable to always to that. Even more than that, if we always said: "I have sinned", we would get accustomed to it and we would say it without paying attention to it. That's why it is a temptation from the devils you to be discontent by the fact that you cannot always tell: I have sinned". Both out of this answer and out of that answer regarding the "sealing", one can deduce that the authors of the "Letters" would have told the same thing about and often impartation with the body and with the blood of the Lord. This is because this too can lead one to weaken his focusing when receiving them.

[802] He who has clean senses he won't be attracted through them by material things, by persons, or by their memories. That one, when he utters the psalms, he thinks at God. And due to that we won't get scattered away from the meanings of the verses. The clean senses help us to interiorize and by that we will be able to persevere in the encounter with God.

[803] By despising the things told us by God through psalms, we attract upon us the punishment from God, or we will close ourselves against the clean and high life coming from Him, and we will remain into the state of the souly death.

you will watch your mind not to get scattered again. And if the scattering persists, because of our weakness, until the end of the prayer, you will try to reach the pricking of your heart and full of repentance you will say: "Lord, have mercy on me, and forgive me all my mistakes". And you will get forgiveness of all your mistakes and of that scattering happening to you when praying[804].

445. Question: When a brother utters verses during the psalmody, my thought sometimes gets filled with peace, but on some other times it gets scattered. Why should I do?

Answer: When you thought gets filled up with peace and you feel pricked in the heart by the verses uttered by that brother, you will use that thing. And if you see your mind getting enslaved by some other thoughts, you will bring it to pricking in order it to take heed at the doxology uttered by that brother.

446. Question: But it happens to my that while wanting to understand the things uttered by the brother there is a temptation born within me towards him[805]. What should I do?

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[804] Asking God for mercy with the heart's pain, until tearing apart, it will rid us of scattering. And if that happened even for a short while and even from time to time, and if that unveils us our human actualized by encountering the living God producer of human feeling, that will be of great help for our spiritual growth. Without a Person-like God there wouldn't have existed the possibility for a continuous sensitization of the man, because we wouldn't have asked for God mercy with the sentiment that He can give it to us; or with the sentiment that Himself is full of mercy on us, of that He is the source of the mercies. The people who have no mercy, they are not true people. And the soul organ which we feel the mercy through, and which we become merciful through, it is our heart. The heart is the feeling power between person and person, through our heart we have mercy on somebody, but we also feel the mercy from God through our heart. The man having a petrified heart, it is a heartless man, a man whom this organ is no longer functioning within. When the man gets animated, he will feel pricked by his own callousness, but he won't be able to feel himself fully pricked except by encountering the merciful God. God soften our heart by His mercy. Being us pricked by this mercy, our heart regains the feeling of God and it feels the urge to extoll God for the heart to thank God at its turn. And this feeling escapes the man from any scattering if his thought in limited and impersonal things, things which lower the man on a locked-up plan, a monotonous plan of the egotistic pleasures, or of some unimportant discontents.

[805] It happens that while hearing another brother uttering psalms of clean and high content, thought of critique raise up regarding that brother, because of recalling some of his deeds which he didn't like.

Answer: This too is an enslavement[806]. This is because the enemy moves out mind from a thing to another[807]. But you must bring your heart again to pricking when you see the war coming[808]. And rebuke yourself by saying: "Where are you going, you the miserable one? Think at the torments waiting for you. This is because these torments will be endured by them who do or who things such". Job didn't uselessly bring sacrifices for his sons, by saying: "lest they have thought something evil about God in their hearts" (Job 1: 5). And by saying those, attach your mind to the verses. And if you see your mind wandering again, you will rebuke yourself again, and you will do the same up to three times. If that persists, you will separate your mind form what it thinks at, and you won't let your mind without working, but you will think at the judgment from God, saying: "Lord Jesus Christ, have mercy on me".

447. Question: If somebody sits together with the brother while uttering psalms, but he doesn't know the psalms by heart so that he would be able to tell the psalms together with his brothers, what is more beneficial to him: listening to them, or telling for himself those psalms which he knows by heart?

Answer: If he doesn't know by heart those psalms uttered by the brothers, instead of listening to those it will be more beneficial to him to say for himself the psalms which he knows. This is for the hearing is intertwined with the scattering.

448. Question: When a cunning thought comes to me, my heart moves and gets scared and jumps immediately when I

[806] The word "slavery", namely being I unwillingly taken into mastery, it is used only for that what my evil impulses do with me, because of them subjugating my freedom without my full will. God doesn't enslave me for the good doesn't enslave me without my will. I must willingly make myself a "slave" to God. I am a free "slave", I am a "powerful" slave, in everything that is good and that it strengthens me into good. This is not a properly-said slavery.

[807] I am carries away form a "thought place" to another "thought place", from a theme to another, unwillingly, as a bonded slave.

[808] The pricking is also a waking up to the feeling of the true self, it is a waking up form the bluntness of the sinful unconsciousness. The pricking wakes you up also when you are menaced by being enslaved by a sinful deed.

realize the presence of that thought. This is because my heart gets cared because of its weakness, not to be taken into mastery by it. But by doing so, I feel much burden and torment within my soul. Deign, Father, and tell my what should I do under the rushing in of this wicked thought? How should I banish it away?

Answer: This movement consists of not letting yourself convinced by the cunning thought and you not to agree that thought, but in rushing in to God without getting disturbed[809]. So, do not say: "I fear this thought could catch me". This can be understood out of the following example: If somebody takes someone to the justice court for something, and the accused one knows that he cannot answer, he will endure the consequences. But if he has a strong defender, he goes to the justice court daringly, for trusting his defender. And again, if it happens to somebody to fall on the hands of a thief during his travel, if he can resist that thief, he won't let that thief take anything from him and everything will end well. And if the thief takes something from him, it will suffice him to know the thief and the place where the steal took place and he will be able to go to the judge and the judge will serve him justice. This is for the judge won't only help him recover that what has been stolen from him, but the judge will also punish the thief.

So, if the thought enters, do not get disturbed, but find out what that thought wants to do to you and work against that thought without disturbance, by calling upon the Lord. This is for the evil doesn't consists of the fact that the thief enters your house, but the evil consists of getting the things from the house stolen. And if the thief gets out dishonored, the glory will belong to the house's master and the dishonor will be of his who got out without taking anything.

When the Lord comes in the land of Judea, namely in the man's heart, He casts the devils out from there. Therefore, you

[809] He who allows himself to be mastered by an evil thought and he reaches even to do the sinful deed, he doesn't actually move, thought the disturbance from within him let the impression that he moves. He is spiritually dead. And the dead doesn't move. The movement means struggle for freedom, or it means struggle for preserving the freedom and of increasing in freedom. One can feel here the opposition to the Origenistic theory that the movement is the product of the soul's falling off the divine pleroma and the movement bears within itself the seal of the evil. The movement is an ascending running towards God, and it is not a falling off God. The movement is in the service of the good. The movement is not the product of the evil or a progression into evil. This idea will be developed by Saint Maximos the Confessor in "Ambigua".

will shout out towards Him as the Macedonians shouted out towards Paul: "Cross through Macedonia, help us" (Acts: 16: 9); and like the Lord's disciples did: "Master, save us, for we are perishing" (Pk. 8: 24; Mt. 8: 25). And the Lord will wake up and he will rebuke the winds and the winds will get appeased. This is for to Him it is due the power and the glory forever. Amen.

449. Question: For you have told that the heart's movement consists of not letting yourself be convinced by the cunning thought, and it consists of running to God without disturbance, please explain me more the meaning of this movement.

Answer: When somebody is taken by somebody else to a judge, and himself the one taken to the judge goes to that judge, there takes place the willing movement towards the judge of him who is summoned to the judge because an accusation. This is for it is said that because he was accused to the judge, he moved himself to go to the judge[810]. And continuing the strife between them, he who has moved himself won't be held accountable to his accuser as long as the judgment lasts. This is told by the word: "And you will protect his heel" (Gen. 3: 15). The heel means the end[811]. May your heart get stronger through the prayers of the saint. Amen.

450. Question: A brother asked the Great Oldman, saying: Have mercy on me, and tell me how should I save myself? This is for, I have ordered to my though to obey your letter. But my thought hasn't obeyed totally to your letter.

The answer of Barsanuphius: If you truly want to be saved, you should obey in your deed: elevate your feet from the

[810] The devil urges the man to do evil, and then the devil will be the one who will accuse the man in front of God, in order God to let the man under the devil's mastery. But when the defendant moves himself against the devil, and when the man doesn't allow himself to remain "fallen" under the devil's mastery, the man himself runs to God in order to get rid of the devil's accusation.

[811] Here too it is again applied the place from the Genesis, as it has been applied also to the struggle between Christ and the devil. The devil wants to have the final gain (the heel) in the fight against any man. But each man can crush in the end (at the final judgment) the devil's head, if he has been fighting for the whole his life against the devil, and with the power of Christ.

ground and raise your mind to the sky and let there be your cogitation day and night. And despise yourself, with the whole power you have, day and night, while fighting to see yourself bellow everything. This is the true way. Besides this way, there is no other way for him who wants to be saved into Christ Who strengthen him up[812]. He who wants, let him to run! He who wants to run, let him run! He who want to run, let him run! Let him run to take (the crown) (1 Cor. 9: 24)[813]. I testify to you about this, in front the living God Who wants to bestow the eternal life to everybody who wants it[814]. If you want to, work brother!

451. The question of the same one towards the other Oldman: What the good Great Oldman wrote for three times the urge: "He who wants to run, let him run!"?

The answer of John: The Great Oldman wanted to show the benefit of this road; and that there is no other road needed. That's why he uttered that word for three times. This is for the lord Himself told in His Gospel according to Matthew, the word "Amen", for once; but in the Gospel according to John He said that word twice: "Amen, amen I am telling you". This was for in this one the Lord talked to them about very necessary things.

[812] One can reach his humbleness only through power. This is for the worldly extolling is characteristic to frivolousness. This is because of being deceiving. He who is humble, he gets elevate in that what is substantial and it lasts, into truth. He gets elevated in being recognized and it getting power to help and to gain others. Christ, by humbling Himself, He was able to sacrifice Himself for all and He has gained many, forever.

[813] Here is again affirmed that you gain the good by moving yourself. Only him who remains lazy into the evil things, he won't move himself, he won't run himself. And the movement is upheld by will. He who "allows himself to be prey to the evil", he won't move because of not using his will. He who wants to do the good, and to be himself good, he will want to constantly become better, and to do increasingly better. One slides increasingly lower in evil, almost unwillingly. The good has a target that won't ever be fully reached. That target is God. The evil has not target. The evil wants only to repeat a short-lived pleasure.

[814] The eternal happiness crows a will that gets continuously strengthened. The idleness doesn't accomplish the man and that's why it won't be crowned with the happiness of the imperishable fullness of the life.

452. Question: Please tell me why, during the Pentecost, it happens to me that for most of the time I suffer of Idleness and of the temptation of the sleep?

Answer: We suffer of that because we are a stale pond and not a water spring. And then we suffer of this also because the air is changing and the horizons get widened. But the consummate Fathers do not suffer of this.

453. Question: If I see somebody doing something inappropriate, should I judge that as inappropriate? And how should I avoid to condemn my neighbor because of that thing?

Answer: We cannot but judge the inappropriate deed itself but as inappropriate. This is because, otherwise, how could we escape from the harm brought by that inappropriate deed, according to the lord's word Who says: "Guard yourself against the liar prophets who come to you in sheep skins, but they are ravening wolves inside" (Mt. 7: 15-16).

But we must not condemn him who had committed that deed, for the word: "Do not judge so you not to be judged" (mt. 7: 7). But this is also because you must reckon yourselves as more sinner than anyone. Then, because you must reckon the sin of your brother as yours[815] and you must hate the devil who has deceived that brother. This is because, if somebody was pushed into a trap by somebody else, we rebuke him who pushed, likewise is here too. It also happens that somebody commits a deed seeming inappropriate to them who look at that, but him who has committed it he did it on a good purpose. It happened likewise to a holy Father who, passing by a riding contest, he entered to watch it. And by looking at each rider how they were striving to outride other riders and to defeat

[815] At your turn, we have done something that determined somebody form our closeness to commit a sin. At least, we haven't done enough to make that man good. Even by judging our neighbor as incapable of good, it will irradiate out of us something urging our neighbor to commit sin. But the repentance for our contribution had to our neighbor's sin, it will take us to obtain forgiveness for this contribution of ours. And if that one repents at his turn, while being influenced in good by us, he too will be forgiven for his sin. That's why him too who contributed to his neighbor's sin, he will be reckoned through the repentance of his neighbor determined by him, as less burdened by his contribution to his neighbor's sin. We are intertwined, but we are also fee in sinning and in escaping from sinful state through the repentance which we influence each other in.

them, he told to hi thought: "Do you see the great zeal of them who belong to the devil? Shouldn't ourselves fight, all the more for we are the inheritors of the Kingdom of Heavens?". And he left that view and he traveled with much zeal on his road and he fought his spiritual fight with much zeal too. And again, we do not know if that brother who has committed sin, he didn't used the repentance later and he didn't become well-pleasant to God through humbleness and confession. And the Pharisees left condemned by his pride. So, us by knowing this, let's follow the example of the publican and let's condemn ourselves, and so we will be corrected. And let's avoid the pride of the Pharisee, in order us not to be condemned.

454. A loving-of-Christ layman asked the same Oldman: I happens often to me while being together with others, I to get so ashamed of them then I blush[816] *and I look downwards and I no longer am capable of talking to them. Consequently, I feel my heart burdened, my word is clumsy, nonsensical, and full of vain-glory. And often is mixed in my word a nonsensical laughter, occurring unwillingly. And I get very disturbed because of that. And I do not know what to do. If I talk, I will fall into these ones; if I keep my silence, it will seem to me that I behave*

[816] In the Greek text it is used the word αλλοιούδθαι and not μεταμοφφόυσθαι, as in the Transfiguration of the Lord on Tabor. Blushing comes from the feeling that my body has escaped from under the power of the person. The blushing doesn't transfigure the body, while the Transfiguration of the Lord on Tabor was lived the elevation of the whole person, with the body, on a totally different plan. Max Scheller explained the feeling of shame by the fact that the man is not only body but spirit too. Without conscience the man wouldn't have any feeling of shame. The animal has no shame. The same comes when the man tends to show himself only as body, but the spirit protests. Adam and Eva felt no shame before committing the ancestral sin, for they didn't get their bodies out of the transfiguring power of the spirit. It is the conscience about "alienation", as the Greek term says, of falling form human. Olivier Clement sees in this the fact that the man gest ashamed in front of his fellow human, the appurtenance of the body to the person, and in the same time the difference between body and person: "I recognize myself, but in the same time I do not recognize myself. I recognize myself in my body, otherwise I wouldn't blush when I am gazed upon by somebody else; you do not blush form something foreign to you" (Olivier Clement, "Le corps", in *Bulletin du Centre Protestant d'Etudes*, Avril, 1982, p. 7). The same one reckons the "shame as affirmation of the person" (p. 28). I am body too, but I am not only body. The proof is that "the more the another gives himself, the more I discover him: the secret is the giving itself" (p. 30). Right in the act of the wedding "I promise in front of God to live and to die in order you to exist and you to exist forever" (p. 31).

inappropriately, especially to them who talk to me. What is this state, Father? Please help me with your holy prayers!

Answer: This happens to you because of the envy from the devil. This is because he doesn't want us or they who talk to us get any benefit, the devil brings this tare to us. In addition to that, the devil also wants to offend, if possible, them whom we talk to. But the fear of God is outside any disturbance and disorder and confusion. That's' why, before any meeting, let's arm ourselves up with the fear of God, and let's take heed at ourselves with much watchfulness, so that why will us get disturbed and why will us laugh at? This is for in the fear of God there is no laughter. That's why they say about the insane people that "in laughter they raise their voice" (Sirach 21: 23[817]). And the word of the insane ones is incoherent and without grace[818]. And they say about the righteous that he barely smiles (Sirach 21: 23[819]). So, if we bear within us the remembrance of God and the thought that we must preserve when meeting our brothers the humbleness and the peaceful cogitation and that we like to persevere in those and to have in front of our eyes "the fearsome judgment" of God[820], this state will banish away form within our heart any cunning thought. This is for, there where is peace, and gentleness, and humbleness, there dwells God[821]. Let's keep this when encountering other people.

And if the enemy insists in waging us war into these things, because of reckoning to catch us into the trap of his shamelessness, and so to topple us over, let's not allow us to be kidnapped. But, after the first attack, let's take heed at the

[817] In the KJB this book, called *The Wisdom of Joshua the Son of Sirach (The Ecclesiastes)* is not present, but it is given in the ROB. The interested reader can find this book in an English translation on www.academia.edu, together with the other thirteen books not given in the KJB, under the title: *Bible Missing Texts*. (E. l. t.'s n.)

[818] Without that wisdom that provides the listener with pleasure, without the decency that is so cherished by our people there will be disorder.

[819] Vid supra. (E. l. t.'s n.)

[820] The author makes here, out of the thought at the "fearsome judgment" of God mentioned at the Holy Liturgy, a means for maintaining the wisdom and the restraint during the meetings with others. The eschatological opening of the Liturgy doesn't mean a disinterest for the present life, but it is a means for purifying the present life. The same effect of general cleaning of our life is provided also by the often remembrance of God.

[821] The feeling of the presence of the almighty God it gives the man power to control his agitation, his fear that is usually manifested in violence, and his arrogance when not knowing his true measures.

second attack, and to on. This is for it was written: The righteous falls for seven times a day, but he stands again" (Ps. 12: 6[822]). But standing up means fighting. Ane he who fights and he stand up again, until the end, he will show who he is[823]. But let's take care of calling upon the name of God in all of these. This is for there where God is, there will be all the good things[824]. But then is true that there where the devil is, there will be all the evil things[825]. And it is proven that if we speak in order us to be pleasant to the people, or with a disturbance in an evil manner, all of those come from the devil. Let's remember about Saint Apostle Paul who says: "Let your word always be with grace, and seasoned with salt" (Col. 4: 6). And if we persevere in these things, the All-Keeper God will give us, by His mercy, a consummate state, through His fear. Amen.

455. The question of the same one: Somebody invited someone among the Fathers to taste something at his place. But the Father didn't accept the invitation, saying that he cannot. Another only asked him to utter a prayer for him in his monastic cell. And when he entered his monastic cell, the Father forced him stay and eat. And because of the insistence he remained and ate. And by finding out that, him who invited that Father first, he go sad. Was his sadness according to God?

Answer: When somebody, because of a motif that seemingly is blessed and useful to the soul, he gets disturbed and he gets sad and he gets upset with his neighbor, it is obvious that this is not according to God. This is for all the things of God are peaceful and useful and they bring the man to

[822] In KJB we have: Ps. 12: 6: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."; in ROB we have: Ps. 11: 6: "The words of the Lord, clean words, silver cleaned in fire, cleans od dirt, cleaned for seven times." (E. l. t.'s n.)

[823] He who hasn't fallen, he won't stand. Neither will stand him who has totally fallen. One's fight won't be a serious fight if he doesn't feel himself almost defeated. Only through many fights of this sort one gets strengthens to such an extent so that the temptation will not longer have power upon him.

[824] Calling upon the name of God means calling upon God Himself. And God comes when He is called, so that God Himself will be present if He is called upon. By and large, he who calls upon somebody's name and he who is called by somebody, they are in a relationship.

[825] The good and the evil things do not stand by themselves, but they are hypostatized, the first tones in God, the last one sin satan. And the things are spread out of them. And out of them the things get hypostatized, often mixed up, within the human persons too.

humbleness and to self-condemnation. This is for it is said: "The righteous accuses himself right from his first word" (Prov. 18: 16). He who seemingly wants something according to God but he is impeded by somebody, and because of that he condemns and gossips him who has impeded him, he shows by that that his thought from the beginning was not according to God. This is for it is was said: "Out of their fruits you will know them" (Mt. 7: 16). This is for him who has put in his mind something according to God, but he has been impeded to commit that, he rather humbles himself and he reckon himself as unworthy, and he reckons him who impeded him as being rather a prophet. So, if you summon somebody out of love to come into your monastic cell or if you ask something from somebody with faith[826] to give you something and he doesn't allow himself to be persuaded to give that to you, and another asking him the same thing, that one deigns to give him what he asked for, you won't allow the devil of the anger to trouble your soul[827]. This is because anything that is mixed with disturbance it isn't from God. That's why, by humbling yourself, you will rather say: "I have been found unworthy and God has showed my sins and my unworthiness to the Fathers". This is for "He Who gives grace, He gives it to the humble ones" (Prov. 3: 34). This is for him who has the humbleness, he will never want things from above him, but he always runs towards humbleness[828]. Think at the centurion who came to Jesus for his servant and he heard: "Coming, I will heal him", but he run to humbleness and told Jesus: "Lord, I am not worthy for you to enter under my cover" (Mt. 8: 5-13). Who won't let himself be kidnapped by such an honor? But the humbleness didn't search either this honor, because of reckoning itself an unworthy of it. And the knower-of-people God, He Who rejoices of the good will of the people, He praised the centurion's faith,

[826] Call Him with the faith that you will benefit of what you ask for.

[827] In the relationships between two men, they are not alone, but there is God too, or satan, according to the heart of one man or of both of them. Even when you ask somebody for something in good faith, and he has no evil thought against you, God could urge that one not to fulfill your request, who knows towards what benefit of yours. Anyway, it is the duty of each one not to allow the devil to trouble their relationship with the another.

[828] He who has humbleness he doesn't cherish at all the vanity of the worldly glory, for he has the richness and the depth of his life into God, as hidden into the humble vessel of his being, or in connection with himself.

saying: "In all Israel I haven't found such a faith"[829]. And thus, the centurion's humbleness brought him praise and the healing of his servant. This is for many are the gifts bestowed to the humbleness[830]. Let's run to humbleness, in order us to take the humbleness's grace and its praise from Jesus Christ Who humbled Himself to death (Phil. 2: 8), and so He gave Himself to us as an example of humbleness.

456. Question: Father, the centurion using his overwhelming humbleness, he reckoned himself unworthy of the coming of the Master in his house, and his faith was praised. But Abraham invited God into his tent and he bowed down before God, in the same time, down to the ground, despite he encountered Him as on a man, because of not knowing that He was the Master (Gen. 18: 1). Didn't have Abraham the humbleness, but the virtue of the centurion is bigger than that of Abraham? This is for the humbleness, as you always teach us, it is the most important virtue. Tell be, therefore, the meaning and the differences between the virtues of both of them. This is for one didn't accept the visit and he was praised, while the another asked for the visit powerfully and he was praised too.

Answer: Both of them were consummate in their faith in God, but they used their faith and their humbleness according to the moment. This is for Patriarch Abraham too, he said: "I am dust and ashes" (Gen. 18: 27). And by reckoning on himself thus, he showed that he didn't reckon himself worthy of receiving guests. But still, because he was consummate, he received any man, not making difference between sinners and saints. This is for, relatedly to him and to Lor it was said: "Do not disregard the receiving of guests. This is for, by doing that, some people accommodated, unknowingly, angels" (Hebr. 13: 2). So, if Abraham knew that that one was the Lord, Abraham would use the centurion's word. This is for there is not humbler deed than one to reckon himself as "dust and ashes". And the

[829] The humbleness is united with the faith. The centurion didn't reckon himself worthy of receiving Christ in his house, for he believed in Christ's godhead. And in his faith, by knowing Jesus as God, he had Jesus closer than they who would have received Jesus in their houses, but they wouldn't've known and felt His godhead.

[830] The thirsty deep of the humbleness attracts in itself many gifts, reckoning them superior to those which seem to the man that he has them through himself.

centurions used, according to that moment, his humbleness, by knowing that That One was the Savior. But we say that the centurion could have used also the desire for receiving Him as guest (Lev. 7: 4-5). This is for his faith is not lacking the deeds. Neither Christ praised an unworking faith. So, the centurion's faith had deeds too. And at the right moment for receiving guests the centurion would have used, at his turn, the Patriarch's invitation towards everybody. So, we find both of them as consummate.

457. Because I, as a sinner that I am, I haven't either the true and sincere humbleness which the centurion was praised for, or the receiving-of-guests love which Abraham was found worthy through, of accommodating God, what should I do? Should I, by looking at my unworthiness, to renounce to inviting holy people to visit me and so I to lose the benefit coming out of it? Or, should I rather run to them, but not with the desire of inviting them to my place, but as a sick in his soul one, and as one who needs healing? This is for it is characteristic to the sick ones to desire their healing and this one is not reckoned to them as receiving of guests; and if they do not invite these ones, they do not show themselves as having a humble cogitation but rather as being mindless. Teach me, therefore, Father, if it is good I to call the saints for I need them, or should I avoid their coming, as being I unworthy?

Answer: You can call them as one who is sick and who needs the doctor. Think at this, that the recently born child doesn't suddenly reach consummate man, but he crosses through the soft meal and then to hard food. This is for the hard food belongs to the consummate ones. That's why the Apostle too, he said: "I fed you with milk, not with food" (1 Cor. 3: 2). So, by receiving guests, let's not say that we fulfill a commandment, but let's say that we do that as ones who are sick, and for we need a doctor. And use them until God with take you to the consummate things[831].

[831] Let's not praise ever with anything of what we do. By receiving guests, let's not praise ourselves that by doing that we do good to those ones, but let's reckon ourselves as needing those ones, in order they to help us in our struggle with our passions. And, actually, we need the advice of those ones as long as we are non-consummate. After that, there will come other toils which we uphold through, our advanced state: especially the deepening into prayer.

458. Question: Which is the daring and the indecent laughter?

Answer: There is daring and daring. There is a daring (in word) because of shamelessness, and this daring is birth-giver to all evil things (Paterikon, Agathon: 1). And there is a daring out of gladness, and neither this one if too beneficial to the man. And for it is characteristic to the strong ones to avoid both of those sorts of daring, if, because of our weakness we cannot avoid both those sorts of daring, and so we use only that daring out of gladness, let's take heed not to offend our brother. This is because, they who are among people, they cannot escape this second sort of daring. So, if we cannot get rid of it, let's use it towards building and not towards offending. And let's do that especially when we force ourselves to shorten the speaking too. This is because the much-speaking is useless, even when seemingly occupies itself with useful things.

Regarding the laughter, it has the same meaning. This is because the laughter is the fruit of the daring. This is for, if somebody has the daring of the shameless speaking, he will have his laughter shameless too. And if one has the daring of the gladness, by that will be born within him the glad laughter. And as it was said about daring, likewise, one must not tarry of to overflow himself into its laughter either. But let him tighten his cogitation and utter his word decently. This is because they who overflow them in it, let all of them know that they will fall into fornication too.

459. Question: Please, Father, tell me how far can go the appropriate gladness? And how can the sinner benefit of it, in order him not to cross over his measures?

Answer: The consummate ones take heed at themselves consummately, like the craftsman who know his craftsmanship consummately. This is for, if it happens to him to entertain some people while he is working, the dialogue with those ones won't impede him from accomplishing the due things required by his trade. And by continuously talking to the present ones, the whole his mind pays attention to the work of his trade.

Likewise, him who talk to some people, he must show his face and his word as being glad; but his inward cogitation must sigh[832]. This is for about this it was written: "The sigh of my heart is always before You" (Ps. 37: 9[833]). So, as the unskilled craftsman, if he talks while working, he will endanger the things of his craftsmanship, likewise is him who uses the gladness. He must make sure, carefully, by taking heed at his words and at the gladness of his gaze, lest he will totally deviate from the way of his (internal) crying. So, one like this, before starting to talk to somebody, he must ask his thought what he should do and he must prepare himself so. This is for it was written: "I prepared myself and I was not disturbed" (Ps. 118: 60[834]). And preparing oneself means: discerning among people in order to find out why they want to talk to us, and preparing our thinking in the fear of God, according to the purpose of him who comes to talk to us. If somebody comes out of friendship, let's use pleasant words; if we are to receive Fathers, lets' do that with gladness, as Abrahan did, for he washed up the feet of the Master and of the angels and he welcomed them with joyful words. In each of these cases the circumstance will tell us how should we show our gladness. When we may invite them who come sot us, to have something to eat or to drink, let's do that with gladness, but keeping that one under guard, so that our cogitation won't get disturbed.

460. Question (Codex Vatopedi 2, Sinai 430, and Cutlumuş 3). A brother asked the same Oldman: Who is mastered by vain-glory and who is mastered by pride? And how does one reach to pride?

[832] It is not about a duplicity here. This is for, he who smiles to another while working his trade, he makes shine on his face the attentive thought at his work. One can see that he is not surrendered with his exterior totally to entertain others. One can see in his entertainment his "spirituality".

[833] In KJB we have: Ps. 38: 10: "Lord, all my desire is before thee; and my groaning is not hid from thee."; in ROB we have: Ps. 37: 10: "Lord, before You is all my desire and my sigh hasn't been hidden from You." (E. l. t.'s n.)

[834] In KJB we have: Ps. 119: 60: "I made haste, and delayed not to keep thy commandments."; in Rob we have: Ps. 118: 60: "I was ready and I didn't get disturbed from keeping your commandments." (E. l. t.'s n.)

Answer: Out of the desire for being pleasant to people one can reach to vain-glory; and by growing up into vain-glory, one can reach to pride. Forgive me, brother, and pray for me[835].

461. A brother asked the Great Oldman (Vatopedi 2, Sinai 410, Cutlumuş 3): question: Tell me, Father, if the pricking (the repentance) I have it is true and if I must live alone? And pray for me, for I am harassed by the body's war.

Answer: Brother, the crying and the repentance which you have now, they are not true, but the go and come. This is because the true crying intertwined with the pricking of the heart it is a servant of the man, obeying the man and unseparated from the man. And him who has that crying he won't be defeated by any war. The true crying erases the mistakes from the beginning and he washed up all the stains. The true crying ceaselessly guards, with the name of God, on him who has achieved the true crying and it banishes away the laughter and the scattering and it upholds the ceaseless sadness. This is for the true crying is a shield deflecting all the devil's arrows. He who was the true crying won't be touched by any blow during any war, either against man or against debauched women. This is for the true crying is together with us and it fights on our side. So, I have shown to you the sign of the weakness and of the valiance. But you must not reckon that God couldn't ease your war. This is that that could happen, especially for the saints who are praying for you[836]. But by

[835] Somebody's vain-glory still is depending on others. The pride can exist even without the praise coming from others. The pride feeds only on one's imagination about himself, thought the imagination about the self is present also in the joy of somebody for the glory granted him by others.

[836] We are never alone while fighting the temptations and while enduring the trials. The love from God and form the saints irradiates towards us and within us, and it strengthen us. Doesn't the mothers' love send its strengthening waves towards her son who is in troubles, even though her son won't feel that? The more consummate one is, the less egotistic he will be, and the more sensitive he will be at the another's difficulties, at the more merciful he will be. But God is consummate and the saints are partakers to His consummation. And God if even more impressed by our hardships when He sees the love of the saints for us. The love no longer keeps separate them who love one another, neither from one another, nor form the third one who they love. This has its foundation in the Holy Trinity. There is love within world due to the fact that there are superior personal centers of love where the love irradiates from, because the love cannot stand by itself. And if we are thirsty for reaching a consummate love,

loving you, God wants to strengthen you through many wars and toils, in order you to reach the measure of the well-experienced virtue, but you won't reach those if you do not guard all the things commanded to you through letters, by me the loving-of-vain-glory teacher of yours. Regarding the living alone, that means power. When the time will be right, I will send you a word about it, at my initiative. For now, you must work, son, as I have told you. And I believe that you will advance into Christ. Do not fear. May the Lord be with you. Amen.

462. Of the same man towards the other Oldman: "Please, Abba Master, pray for me, in order the Lord to give me a little humbleness. And because the Fathers say that if one doesn't pluck of from within himself the root of his passions, he will fall again, due to whatever reason, in those passions, how can one pluck out from within himself the root of his belly's covetousness and the root of his love for money? And because the Great Oldman told me that my present crying isn't a true crying, because of going and coming, what is the state of my soul because of that this thing happens to me? And should I force myself towards the consummate crying, or should I wait for it until the true pricking (repentance) will come?

The answer of John: Brother, God gives us humbleness, but we reject it. And we say again: pray to God for Him to give us the humbleness. The humbleness consists of cutting off in all things our own will, and it consists of being worriless in all the things, regarding the cutting off of our passions, by cutting off our will and by striving to the extent we are able to, and by forcing our senses to guard they order, by not using our senses in an evil manner, so that we will pluck off not only the root of our passion mentioned by you, but also of all the other passions[837].

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that means that there is a persona Center (or better said tri-personal), out of which there ceaselessly flows that love that attracts us.

[837] The will manifested in passions is a weak will, it is an enslaved will. You will must be cut off by the higher will, by the true will, which we can truly become masters upon ourselves through. That's why only through it we must liberate ourselves from the slavery of the passions.

And the coming and the going of the present crying, it has as its cause the successive warming up and the chilling down of your thought. When the warmth will persist, it will become big your steadfastness and your repentance (pricking of the heart) too, and to that it will follow the true crying. Therefore, you owe to take care of this ones as well, by forcing yourself to make that crying coming to you[838].

Brother, do not despise the guarding of the words and of the commandments give to you by the Great Oldman, and you will be saved. I much-spoken myself, brother, but not out of the work I am committing, neither from the Ghost, and I believe that all the things told you by the Great Oldman, he told you those for he previously fulfilled them himself, and those are from the Holy Ghost[839]. Still, my conscience bears witness to me that I do not want to delude you in any way. That's why I thing that neither my words or my advices will harm you. God too know this. And I want to be of help to you, for you ask and for you want to be saved, if the Lord strengthens me. "May God vine you help from Zion, so that you to see on all the days of your life the goods of Jerusalem" (Ps. 127: 5[840]). Pray for me, brother.

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[838] One must notice that the crying comes to us after we have been liberated form passions. The passions make our soul callous. But our passions can also produce a crying when they cannot be satisfied. On one hand we must become strong, by liberating ourselves form the slavery of the passions. On the other hand, this strength will bring to us the softening of our heart and the crying. How can this be explained? This strength is born not only out of the victory of our true will, but also from the love from God and for our sorrow felt because of our sins. The strength and the affection for God go hand in hand. The strength of the mother in overcoming her egotism, and her affectionate love ready to do any sacrifice for her son, they constitute an example of such a union between those. The egotist cannot cry for another, but he cries only for himself. The egotist cannot cry for another because of being himself defeated by his passions. there is also a crying at the egotist, but that is a crying united with the rigid savageness.

[839] The Ghost doesn't come over him who hasn't cleaned himself, by personal effort, of his egotistic passions. The Ghost descended at Pentecost over the Apostles who have been prepared during three previous years by the Savior, so that they to believe in Him and they to love Him. To some extent, the Ghost also comes when someone starts a new life, in order the Ghost to help him to advance in that new life. On Pentecost, the Ghost produced the pricking of the heart of those who believed the Apostles' word. On this purpose it is given the Ghost at Baptism as well. But the Ghost Who gives power to the Apostles is given especially through the non-egotistic doing. The theatrical Pentecostalism isn't something serious.

[840] In KJB we have: Ps. 128: 5: "The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life."; in ROB we have: Ps. 127: 5: "You will be blessed by the Lord from Zion and you will see the goods of Jerusalem on all the days of your life." (E. l. t.'s n.)

463. Question: One who loves Christ asked the same Oldman if he should discuss much about the Holy Mysteries? And if the sinner came close to the Holy Mysteries, would him be condemned as an unworthy?

Answer: Coming close to the Holy Mysteries, take heed, while receiving the body and the blood of Christ, at reckoning them as real, without any doubt. You must believe Him Who said: "Take, eat, this is My body and My blood", and you must believe that those have been given to us towards the forgiveness of our sins. Him who believes such, we hope he won't be condemned. And him who doesn't believe, he has already been condemned (Jn. 3: 18). So, do not impede yourself from coming close to the Holy Mysteries, because of reckoning on yourself as a sinner, but you must believe that the sinner who comes close to the Savior, he will be found worthy of being his sins forgiven, as we can see in the Scripture that they who came close to Him with faith, they heard the voice of God who told them: "Be forgiven to you your many sins" (Lk. 7: 47-48). He who was worthy of coming close to Him, he wouldn't have sin. But because he was sinner and debtor, he received the forgiveness of his debts. But you must also listen to the Lord Who says: "I haven't come to save the righteous, but the sinners" (Mt. 9: 13); and again: "Not the healthy ones need the doctor, but the sick" (Lk. 5: 31). So, reckon yourself as sinner and sick and come close to Him Who can save the lost one (Lk. 19: 10[841]).

[841] One who said that he is sinless, right by saying so he would be a sinner. The man must always be aware of his sinfulness. But this doesn't mean that the man must not pray to all his acquaintances for forgiveness, but he must do that especially to God, through the priest ordained through ordination to forgive the confessed sins. And can one tell that he is consummately clean of any sin? And how could one dare to say that? I can tell, about being my sins forgiven by the priest, that I have been forgiven, but have I been able to make a complete confession so that I have removed from me any impulse towards other sins?

When you come close to Eucharist, the main thing is you to believe in the real presence of the body and of the blood of our Lord in that Eucharist, and you to believe that you are sinner, but you must have been also fighting on all ways against the sins and for getting yourself cleaned of your sins. Namely you won't come as one who accepts, with indifference, his state as sinner.

464. Of the same one towards the same one: Master, how did our Savior allow Judah to be imparted with the Last Supper? This is for Jaint John Chrysostom in his interpretation given to the Gospel according to Matthew, he says: "The unworthy must be stopped from the fearsome table of the Mystery" (G.P. 58: 743). And Saint Paul declares one like this as submitted to the judgment (1 Cor. 11: 27-28). By this, he doesn't allow him who is aware of is sins to dare to come close to the fearsome Mystery and to be imparted with that life that spring out of the Mystery. So, what should I do? This is because this thought disturbs much me the sinner?

Answer: In order Him to show His great love for people, and in order Him to show that He endures the man to the last man's breath, in order the man to repent and to be alive, God washed Judah's feet and He allowed Judah to be imparted with His Mysteries, in order Judah to take away any defense[842] form Judah and from those who always tall that if He didn't allowed Judah to enjoy those, Judah wouldn't have been lost. So, he condemned on himself and it has been the word of the Apostle: "And if the unbeliever wants to separate himself, let him separate himself" (1 Cor. 7: 15), and this word regards both the sinners and them who do not repent. And if Saint John stopes them, he does that for teaching and for rebuking, by drawing their attention on the judgment and on the eternal torment. This is for he didn't say that he forcedly rejects those, neither that he cut them off from the Church. This is for neither Jesus did that to Judah. And if they remain in their sins, and if they come close shamelessly, they condemn on themselves by separating themselves from the glory of God.

And on those sinners who come close to the Holy Mysteries as some wounded people and as ones asking for mercy, the Lord will make them worthy of His Mysteries. This is for our Lord said: "I haven't come to call the righteous, but the sinners to repentance" (Lk. 5: 32). And again: Not the healthy ones need the doctor, but the sick" (Lk. 5: 31). But I am telling you again that what Saint John said, that by impeding the sinners from the Holy Mysteries, he heralded them their damnation. This is for "him who eats and drink unworthily, he

[842] At note, in Volos Edition, it is said that some of the Fathers said that Judah have been imparted, while others told the opposite.

eats and drinks judgment to himself" (1 Cor. 11: 29). And one like this is throw outside the Church of God[843]. This is because he hasn't taken except the judgment. That's why Saint John didn't say to be those cut off (from the Holy Impartation), but he said to let them give the decision to themselves. On the other hand, no one must say that he is worthy of the Holy Impartation, but we must say: "I am unworthy and I believe that I will be sanctified if I am imparted". And this will be him according to his faith, through our Lord Jesus Christ. Who it is due the glory forever. Amen.

465. Question: When Judah said: "I have sinned, because I have sold innocent blood" and he threw away the silver coins (Mt. 27: 5), didn't he repent" (in Codex Vatopedi 2, Sinai 410, Cutlumuş 3, and Pantelimon 192 it is added here that this question belonged to Abba Elien, while actually this question belonged to one who loved Christ).

Answer: It had been repentance if he would have gone to our Lord to ask Him for forgiveness. This is for it was said: "Go, in the first place, and reconcile yourself with your brother" (Mt. 5: 24); you must reconcile with him whom you have mistaken to, and not with somebody else. But Judah did something even worse[844]. This was because, by going, he killed himself because of his despair and that's why he was not accepted back again.

[843] So, one received his salvation because he wills it, and he rejects his salvation because he wants to reject it. He who comes close to the holy body and blood while feeling sorrow for his sins, he will be saved, while him who comes close with indifference or despise, he will be condemned.

[844] Asking for forgiveness to him whom you have done something wrong it is more difficult than telling your sin to somebody else. But the forgiveness which you are asking from comes from him and it places you again in an affectionate communication with him. This is for, by humiliating yourself in front of him, he will see you exiting the enmity you have with him. But, as long as the asking for forgiveness is the sign of a repentance that melts down your heart and by it you prove to the another that and you believe that he can be softened too, the despair leads to suicide and to a definitive callousness, because of not thinking that the another and God Himself can get softened to their heart anymore. The despair is a faithlessness into God's love and into the capacity of love of the fellow humans.

466. Question: Master, please tell me: what the will of God and His lenience are about? And which is the consequence of one and of another?

Answer: When it comes to you a happening causing you trouble, you must examine your thought if it reproaches you something for the things happening to you. And if your thought doesn't reproach anything to you, you will know that that happening has come to you to test you. And this is the will of God. But if you find out that your thought reproaches something to you, related to that happening, your trouble has come to you by the lenience of God towards correcting you (through rebuking). But both of those are useful to the man.

467. It is good, as you have taught me, to surrender ourselves to the will of God. This guards the man undisturbed. But when somebody who is weak as I am, he sees a thing on the way of not succeeding, he will either get disturbed or, if he shows patience, he will repent by thinking that that thing hasn't come to success because of his patience. Which oen of these two os the best? And how can that one to correct himself? And how must one reckon that somebody can get rid of disturbance?

Answer: The Lord said: "rejoice when you fall in diverse of temptations" (Jas. 1: 2). Among the diverse temptations which the man must rejoice of, there is this one too: If he is weak and he has no patience, so that he cannot rejoice of the unsuccess of a thing and to surrender himself to the will of God, he firstly must fight the disturbance, saying to himself: "Take heed and do not get disturbed". And if it is the will of God that that thing to succeed, that thing will succeed. So, anything happened, you should accept that with thankfulness. This is because no good things get accomplished through our efforts, by by the power and by the will of God. Still, God asks for our endeavor according to God, and not for our endeavor that would be instilled by some cunningness or lie, because these ones belong to the evil one.

468. Question: When many defiled thoughts rise up within me, and I fear to surrender to certain one among those, what should I do?

Answer: You must tell God: "Master, forgive me everything that I think against Your will, either knowingly, or unknowingly. For Your it is the mercy forever. Amen".

469. Question: It is good or not, us to always tell the beautiful stories form the Scripture and form the lives of the Fathers?

Answer: Everyone know that the honey is sweet. And it is not unknow also the word from the Proverbs: "If you find honey, eat as much as you need, lest by getting satiated of it you will throw it up (vomit)" (Prov. 29: 16). There are sacks and sacks. There is a sack containing fifty kilos, while other sack can contain three times more. So, one cannot force the fifty kilos sack to contain three times more. Here too it is likewise. We cannot make all the people equal. This is for one can speak without getting hurt, while another cannot do so. Therefore, the silence if better and more beautiful than everything. And the silence was honored and embraced by the Fathers, and through it they gained their glory. This is for, by showing its beauty and the damnation coming out of speaking, Job said: "I will put my finger on my mouth" (Gen. 39: 34). And before him, Patriarch Abraham, after uttering those beautiful asks, he said: "I am dust and ashes" and: "I fear that something will happen to me, Lord, if a continue speaking" (Gen. 18: 27, 32), and he showed his silence after that.

But, because of our weakness we haven't reached yet to walk on the consummate way of those ones, let's speak out the things helping us to get built up, form the "Word of the Fathers" and let's not throw ourselves to telling the stories from the Scriptures. This is because such a thing is dangerous to the nescient. This is for those things were told in spiritual manner. And he who is bodily he cannot discern the spiritual aspects (1 Cor. 2: 15). And it was aid: "The letter kills, and the Ghost makes alive" (2 Cor. 3: 6). Let's therefore run to the word of the Fathers, and we will find the benefit in them. And let's these ones too, to be spoken briefly, because of remembering him who

said: "Out of much-speaking the sin won't be absent" (Prov. 10: 19). And even though our thought tells us that those word and those stories are beautiful, let's remember that ourselves are not workers of the uttered things, and let's reckon that even thought we build up others by uttering those things, we will get condemned even more, by not doing that what we say[845]. But let not this impede us from discussing about the godlike things. This is for it is more beneficial to us to discuss about those than to discuss useless things. But, in order us not to fall into haughtiness, or into the thought of praising ourselves, we must reckon ourselves as we actually are, as non-fulfillers of the things uttered by us, and therefore as ones who utter those things towards our condemnation. But both for these mistakes and for other mistakes, let's pray God: "Do not judge me for I have uttered these things".

470. There are some neutral things, neither sinful nor useful, as for instance the agitation from the town, of the peace from the town, or the town's good prosperity, of the wars, or some other things similar to these ones. Is it useless to talk about such things?

Answer: If it is more useful to keep our silence even about the good things, all the more will we do that regarding the neutral things. But if we cannot keep our silence, but we are overcome by our desire for speaking, let's not tarry in discussing about those things, lets we fall, because of our much-speaking, into the trap of our enemy[846].

[845] We will be even more condemned if other become workers what we said, because that fact proves that those things can be fulfilled by people, and despite we know those things better we do not fulfill them with our deeds. We remain exterior to the things we utter, and by doing so we will be liars. Blessed are those, who do not allow themselves to be influenced by the example of the liars, but by defending the possibility of fulfilling the words even against those who utter them as liars, they fulfill those words.

[846] We have had experienced often the fact that our discussions have enslaved us only to the demons because of the sins we have been committing during those discussions, because of saying something unpleasant to the participant to those discussions, or to those who have been absent but other told them about our sayings.

Question: Because of many times the neutral things lead me to much-speaking, which I am not able to avoid sinning, what should I do?

Answer: Let's keep the measure thus: if we know that we have spoken once, because of being us defeated by some thought, if possible, let's stop ourselves for the second time, and let's be prepared for the third time. And thus, let's prepare ourselves for stopping ourselves form all the following discussion. This is for, if the number of the discussion reaches ten if somebody has been defeated in nine of those, but he has stopped from one discussion, he will have reached better than him who has fallen into all ten discussions.

472. Question: If I am in the presence of some people who talk about something bodily or spiritually, what should I do? Will I speak or not?

Answer: If you have reached at a meeting with some people speaking about something worldly or spiritual, give them the appearance that you too say something, but say something that won't bring any harm to the soul. But take care of avoiding their praises. And do this in order they not to reckon you as silent, and you to have some burdening out of that[847]. But by doing so, you must take heed at speaking only a few words, so that not to offend those by speaking many words. This is because you do not know if the sole word uttered by you, it won't burden you more than those will be because of their many words.

473. Question: Where does it come to me from, the fact that I speak to somebody about something, with disturbance, and that, though I repent, I fell again, willingly, in the same mistake? Then, I am also troubled by my idleness (acedia).

[847] If you gave them the impression that you willingly keep your silence, those ones could reckon you as proud and as offending them intentionally. Be so humble than to hide even your humbleness.

Answer: This comes out of the fact that we do not have our heart into work[848]. That's why we fall also in idleness and in many other evil things.

474. Question: The Great Oldman said that if somebody feels disturbance in his thought, even up to the third time, that one will come from the evil one. Please explain me that!

Answer: If you think at something and if you see a disturbance in your thought and, by calling upon the name of God even for three times, that disturbance persists, you will understand that that thing is from the evil one and you won't do that thing[849]. And if, only after you have decided to do that thing, there will be born a disturbance and your thought will be overcome by that disturbance, neither then will be indifferent that what you have decided to do[850]. This is for nothing will be pleasant to God if it has disturbance within. And if somebody resists the disturbance[851], he must not necessarily reckon that thing as harmful, but let him examine if that thing is good or bad. And if that thing is good, he must not renounce to it. And if he sees that that thing is good, let him do that thing, while despising his disturbance by the help from God.

475. Question: It happens to me to start a discussion with somebody and after I have started that dialogue, there it comes the disturbance. What should I do? This is because if I stop myself to examine the word, as you told me, in order I to see whether that word if good of bad, I will be despised by them who listen to me, for I keep my silence.

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[848] The disturbance put into discussion come from not having the remembrance of God or of Christ within our heart, from not being focused into you while you are speaking, or focused on thinking at your sins and at your duty to humble yourself. From here comes the passion (the disturbance) manifested in discussion. We reckon too important the things said by us and we think about ourselves of being too important as it would depend on us for the truth to be known.

[849] You will understand if you do that thing with pleasure, with covetousness, and with passion.

[850] In the first case the disturbance appears even united with the thought; in the second case the disturbance appears after the thought.

[851] So, he is not totally taking into mastery by his disturbance.

Answer: If it is not obvious to you that that word is sinful, you will bring that word to its end. And after that you will examine whether you have spoken wrongly. And if you find out that yes, you will punish your thought of having spoken, as one who have spoken wrongly, in order you not longer to do that. This is for it was written: "My son, you have sinned, do not do that anymore" (Sirach[852] 21: 1). And take heed not at cogitating that the uttered things are uttered towards good; and only after that you will accept the dialogue. And if it is obvious to you that the word is sinful, then you will force yourself to cut that word off, even though there will occur some disturbance, either by pretending that you have forgotten, or by moving the word to other more useful content, in order you not to fall in the condemnation tied to that bad word[853].

476. Question: You said, Father, that before staring the discussion I must examine my thought. But what should I do when the need requires me to tell that word, or when I am in the middle of a discussion, so that I won't seem that I will have locked myself up in my silence, but that I want to tell myself something about the discussed things, especially when I do not notice any obvious sin in that word, but that word seems to me as good, or neither good nor bad? What do you command me to do, once I have no time to fully discern if there is some sin in that word?

Answer: If that word seems good to you, or it seems at leas neither good nor bad, and the need requires you to tell it, you will tell that word, except in case that you see that out of that word comes some vain-glory to you, or if you intuit that those who listen to you will praise you somehow. In this case you must convince your thought not to receive the vain-glory. But if you see that the vain-glory defeats you, it will be better to

[852] In the KJB this book, called *The Wisdom of Joshua the Son of Sirach (The Ecclesiastes)* is not present, but it is given in the ROB. The interested reader can find this book in an English translation on www.academia.edu, together with the other thirteen books not given in the KJB, under the title: *Bible Missing Texts*. (E. l. t.'s n.)

[853] The disturbance is caused by the vain-glory or by the sin associated to the word you tell, or to the deed you commit. That's why, there where is disturbance, there won't be God, or you feel that you are not in state of peace with God. This is for God is the source of the peace, for He wants to keep everyone in the union conditioned by the humbleness of everybody.

you rather to keep your silence, than you to be hurt by vain-glory.

477. Question: You showed me, Father, how the things dome with disturbance or out of vain-glory are from the devils. And I thank the Lord Who have enlightened me through your spiritual teaching and Who destined to us who are sinners, to meet saints on the way of our life. But I pray you to teach me this thing too: what is the self-justification?

Answer: The self-justification is the deed that is not worthy to be praised, because it denies the sin, as we can wee at Adam, at Eva, at Cain, and at them who resemble those. This is because, by sinning and by wanting to justify themselves, they denied their sin[854].

478. Question: It happens sometimes that a thought not only that brings me disturbance, but it even pushed me to do or to say something. But is happened also that, on the opposite, that thought impedes me to finish my word or the thing, or that thought opposed me when I want to interrupt what I say or what I do. What should I do in such cases?

Answer: I told you before that one must examine every word and thing if it is good or bad. Let this make us despise all the other things. This is for, if it is good, you will go it. And if it is not good, you won't do it. But in order not to do that what is good with disturbance, you must examine your thought that urges you, regarding the reason why your thought urging you to that. And if you examine that thought with the fear of God, God won't let you go astray. This is for how could God allow you to go astray when Himself swore off, saying: "I am alive, says the Lord, I do not want the death of the sinner but I want him to

[854] To the self-justification, Saint Apostle Paul opposed the justification through God, a justification coming out of the faith into God, and not out of oneself. But waiting for the justification form God and not from oneself, it implies the humbleness. And in the same time with the humbleness, it implies also the thought of not reckoning oneself as justified through his faith. In this sense, the justification is a hope, and not a full-of-pride sureness. Somebody is justified when he doesn't reckon himself justified yet, not even by God as in case of the Lutheranism. This is because he always feels himself as sinner.

turn back and to be alive" (Ezek. 18: 23)? God won't let you, especially when seeing you examining your thought regarding the salvation of your soul and the tuning back towards Him. So, you must call God's name in everything.

479. Question: It happens to me, sometimes, that I call the name of God and it still remain in my thought a heaviness in this regard. Therefore, for how many times should I call Him?

Answer: It will suffice to you calling God's name once, and trice, but not more. And if that heaviness persists, you will overlook it. This is because that heaviness comes from the devils. And I say this for the case which nothing impeded you in, from speaking or from doing that thing, for that thing is good or neutral. Then it will suffice if you call the name of God once, or at most trice[855].

480. Question: When I want to tell or to do a good thing, and, because I fear not to be born within me some disturbance[856] because of that, I renounce to that, will I be right or wrong?

Answer: When you have to do or to tell something, but you fear lest out of that will be moved within you some disturbance, and that's why you renounce to it, you won't be right. This is because you entice the enemy (you don't confront the enemy) and so you won't get rid of your disturbance. This is because the enemy won't stop giving birth within you to disturbance regarding anything, and so your passion will become even worse. But if you do that thing with prayer and by the fear of God, the help from God will bring your disturbance to an end[857].

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[855] One must ceaselessly call upon the name of God, but it will suffice doing that trice, in order to speak or to do something good or neutral.

[856] The disturbance which he says about, that it could be born on each time he in on the way to tell or to do something, it is the vain-glory.

[857] When you do not want to say or to do something because of fearing the temptation, you will tell or accomplish that thing with prayer and with the fear of God, rather than to avoid telling of doing that because of fearing your vain-glory.

481. Question: You told me, Father, that the silence is good. On the other hand, if I use the silence I will seem as running away, and therefore I will be hurt. How can I understand this?

Answer: When you keep your silence due to your ascesis, then the silence is good. But when you do not keep your silence due to that, but because you fear the disturbance, you silence is harmful[858].

482. Question: For God made the man free and for God doesn't force the man to do that what is right, tell me, Father, how does God help him whom an injustice is done to? And what it was said like: "The Lord scatters the thoughts of the peoples and He rejects the advices of the rulers" (Ps. 32: 10[859])? And pray for I to me delivered from the devilish faithlessness and for I to cherish your spiritual teaching.

God doesn't force the man to do that what is right, because of the man's freedom. But when the man is sometimes is wronged and the man is worthy fop being delivered form injustice, God impeded him who does the injustice sand God doesn't count this to him towards righteousness, because of the bad decision and because he decided to commit injustice[860].

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[858] Each deed can be good of bad. It depends on the circumstances. The decision to do or not to do a deed. It must be made with right-reckoning. When you keep your silence in order you to make an effort for spiritual growth, that is a good silence. But when you keep your silence because of fearing your vain-glory, and that is not beneficial to somebody, that it is not good.

[859] In KJB we have: Ps. 33: 10: "The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect."; in ROB we have: Ps. 32: 10: "The Lord scatters the counsels of the gentiles, and He rejects the thoughts of the peoples and He defames the advices of the chieftains.

[860] God doesn't force the man to do the good, for God respects the freedom given by Him to the man; this is for God hasn't created the man as an object. But God punishes the man when the man used his freedom wrongly, or God makes the man suffer in order the man to correct himself in using his freedom rightly. That's why God allows the man to do injustices for a long period of time, but God helps in a certain way those whom one commits injustice to, by giving them satisfactions, or by delivering them from the injustice done to them, but only if they are worthy of that. And thus, they who make them suffer, they serve a punishment tools, and therefore, maybe, for their straightening. Thus, by wrongly using their freedom, the people harm each other, but they also are helped by that to correct themselves, if they want to. This is because not God Himself punishes them and corrects them through punishment, but God uses themselves to do that. Namely, God not only uses their rightly-used freedom, but he

Thus, the Chaldeans did injustice to them who were around Azariah, by throwing them into the oven of fire, but because those were worthy of being delivered, God spared them and God impeded the fire from doing the injustice, but we do not attribute to the Chaldeans the justice done to them, once the Chaldean will was evil, but we attribute the justice to God Who scattered the counsels of the peoples for them who fear Him. This is because, even if the evil is impeded to be done to the good ones, the unjust ones will take their payment for the evilness of the injustice they did. Take heed not to get astray from the truth which God of the glory leads you to, through the prayers of the saints. Amen.

483. Question: A brother who worked together with another brother, he was hit by that brother, through the work of the devil. And he was disturbed because of that, so that he wanted to no longer work in common with the brother who hit him, and he asked the Great Oldman about that.

The answer of Barsanuphius: Brother, regarding that what you have asked me about, I am telling you not to get disturbed so that you to do something with disturbance, especially regarding a man who is himself disturbed by his thoughts and by the envy form the devil, as you to were tempted and infuriated on those moments, by your thoughts. This is for, if you recall what you have suffered like, back then, you won't despise you brother because of the temptation he suffered. This is for many ill people, by the pilling up of their blood to their brain, by a fiery fever, they thing and they speak unknowingly; and they even curse the healthy persons who take care of them. This is for they are mastered by their illness, as it happened in your case too. And if somebody tells to that ill man, the ill man will refuse the medicine. This is because the ill man doesn't know what is useful to himself. The ill man reckons as insanity the things told him by somebody and he swears and he gets angry and he asks for harmful or good foods, but he doesn't know that what he does. It is likewise with the tempted one. Even if he loses his soul, he won't know. Even if he swears and

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also uses their wrongly used freedom. In a way, God limits the evil through the evil itself. But in hell there won't come any good in anyone, and the evil will be endless.

despises the saints who suffer together with him for his soul, he won't know. This is because he has become callous in the illness coming to him form the enemy that always turn his things upside down, until the enemy makes him deny God Himself. It is so in this case too. But by knowing this, God doesn't allow us, out of oikonomia, to show us to Him unproven, by bearing our neighbor at the time of his felt and spiritual helplessness. This is for he said: "Bear you burdens to one another and so you will fulfill the law of God" (Gal. 6: 2). So, if somebody wants to help an ill man, this doesn't consist of doing that ill man's will and of giving to the ill man the things harmful to him, but it consists of bearing the ill man's curses and in taking care of not giving something harmful to the ill man[861]. So, you should do alike this time too. Not in fulfilling the will of the ill one consists care for him of, but it consists of praying for him. And if you cannot do that, you will ask them who can do it, in order they to ask from God to deliver him from the temptation coming to him from the enemy. And by doing so, you will be like Martha and Mary, the sisters of Lazarus, who begged the Lord to resurrect their brother. And if somebody does this, let him not think anything big about himself. This is because he does for that one that what others do for himself[862]. "This is for with the measure you measure with, it will be measured to you" (Lk. 6: 38)[863]. And you must not reckon that if

[861] You must the mockeries of the ill man who asks you for thing which can harm him, and you must not to answer alike. This is because the opposite will make him even more ill. You must be gentle to the sick, but you must not fulfill his inappropriate lusts by you doing his ill will.

[862] All of us need to be suffered by others. That's why is not the case for reckoning that we do something big when suffering another and when praying for him. Do not take pride when you have done good to others, for God has done good to you too, through others, and you have done good to others through God too. But do not get pride either when you have suffered something from others, for the Lord too suffered form others and by that He wanted to heal them up. So, the Lord is the One suffering within you. When you suffer from another and you don't answer him alike, the Lord will heal him up through you. The Lord uses us when we do good things, and He is the One suffering when we suffer without riposte from others, in order us to be healed up. The Lord of the skies and of the earth, by suffering the beatings from others, but without answering them alike, He showed that the true glory consists of enduring the hits from others, in order they to be healed through the example of the supreme love. We usually do differently: the more important we are, the less we endure the hits from others. This shows that what we reckon as glory, it is not a true glory, for it cannot heal.

[863] When you do something good to somebody else, you do not do else but paying for the good done to you by others. And Him Who does the good through people is God. God wants to catch us, by that, as active agents in the circuit of the good among us. This is for, only by engaging us too in the good which God want to do, He makes us too as kind.

you have been hit by somebody else, you have suffered such a big deal. This is because Himself the Lord of the sky and of the earth has bene hit. And all the following things. Do not allow yourself to be budged and so you to move away from your place and part with your brother. This is because such a thing won't be according to God, but it will be the fulfillment of the devil's will. And if you do this, you still won't find rest, but it will be even worse to you. This is because out of evil there comes not good. And this is disobedience and non-sapience. "This is because, there where is strive and quarrel, there is disorder and any bad thing" (Jas. 3: 16). No one ever get healed up through these. But only him who cuts off his will and who fight for not spying his neighbor, neither he ever says his neighbor: "What is this or that?". And he who says: "I want this too", he makes himself son of the devil and a stranger to God. This is because it is obvious that he wants to do his will and not the will of God[864]. Encourage yourself, brother, and God will shelter you. And pray for your brother with the whole your soul and love him into Christ Jesus our Lord Who it is due the glory forever. Amen.

484. Ask: A brother asked the same Great Oldman to pray for him, saying: forgive me for hindering you so much. But I believe in God that through your prayers I will be strengthened and I will no longer bother you so much.

The answer of Barsanuphius: All of them who are sons of God, they are, doubtlessly, also inheritors of the goodness, of the patience, or the mercy, of the love for people, and of the love for God. This is for, if they are sons of God, they will be goods too[865]. And God is light and they are lighteners. So, if God is

[864] He who fulfills his will he fulfills the will of the devil and he becomes the devil's son. This is because an own will that is not one with the will of God, it is one with the devil's will. Properly-said, the man's true will coincides to God's will. By this the man tears down the wall between him and God. On the opposite, the mans own will separates the man from God and form other people. The true will of the man is the one uniting the man with God and with his fellow humans. This is for God created all the people for the union with Himself and into Himself. This is the strong will of the man: not allowing his will to be dragged away by his egotistic passions which separate him form God and which loke the man up into his egotism.

[865] They are masters over themselves, non-enslaved to the passions, they are free, and in this they meet God in a unique freedom of the love. Theya re then good too, because only the weak ones fear other people, because they are evil. The do not breath in the fearless width of

bothered and burdened when prayed, that will happen to them too. And if God gets sad because of not being prayer, and when prayed God rejoices, those things will happen to them as well[866]. "Love you neighbor as on yourself", says the Old Testament (Lev. 19: 18). And the New Testament, by showing us the consummation, says "we put our soul for one another", as the consummate One and Son of God have His life for us (Jn. 3: 16).

So, when the saints a prayed, they rejoice, as ones who are consummate, as their Father consummate is[867]. So, you ask them and they will unhesitatingly give you. This is for they are not drowsy and idle as I am. And pray for me so I could be among them as well. And I will pray God to fulfill your asks, in the first place you to receive the power from above and the love for Him; and I will pray Him for Him to support you in his fear[868] and in the faith of your hearts. Therefore, remain doubtless and waiting for His mercy. And He "will make more than abundant the things asked by you and understood by us" (Eph. 3: 20). This is for His is the glory forever. Amen.

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the love of God. Somewhere there must be such a height elevated above all the things submitted to the laws and above them who fall under the slavery of their passions. Only through that personal reality, free of all possible servitudes, the people can raise to freedom.

[866] The consummation of God was shown in the fact of giving His Son to death for us. And the consummation of the embodied Son was shown in the fact of giving His human life for us. In a way, if God continues to be consummate, He will continue to suffer for us, to be in state of sacrifice for us. And us, if we want to be consummate as God is, we must do the same. That's why we receive the state of sacrifice within us. Throughs sacrifice you exit your own prison and you open the gate to others. The sacrifice means the broadness in love, the true conquest of others. The consummation consists of the power to conquer everyone while letting them to be free, and by making them too the owners of your goods. Through prayer we show God that we too open ourselves to Him. And through the prayers addressed to the saints we who that to the saints as well. Through prayers we too contribute to the union among us which is wanted by God.

To God too is a joy you to pray to Him, for by doing that you show your trust and your love as son, and God accepts you with love. This is for God Himself is a Trinity of love. And God shows Himself thus also in the deed of the creation and in His care for the creation.

[867] The love doesn't become exhausted, but the love increases by being practiced. Only through love the spiritual man grows up truly.

[868] Th fear of God is not a weakness as the fear of people is, but the fear of God is a strength towards people, a capacity of giving your life for God. The fear of God supports you through the sureness of the imperishable life into God. he who is leaning on the fear of God, he won't tremble because of people or because of the world, because he doesn't lean on the reed of a life that is wobbly and that it advances towards withering.

485. Question: A brother asked Abba of the monastery where the Fathers were, to give him a monastic cell nearby, and Aba deigned to give his that. Meanwhile, that brother met a monk who asked him to come a dwell in a monastic cell near to him. The brother answered him that he cannot do that without the approval from the Fathers and from Abba who wanted to give him that monastic cell. And by coming, the brother asked the other Oldman what should he do?

The answer of John: Brother, our Lord commanded us to have other more important than we are (Phil. 2: 3)[869]. So, if for the love we have for you we have told you to dwell near us, we have shown by our deed that we are more important than the brother is. But if we tell you this time: "Remain near to him", your love may reckon that we reject you from us because of not loving you. But you must judge the neighborhood of the places and the benefic for your soul out of those, and take heed at the word of the Apostle: "Probing everything, keep that what is good" (1 Thes. 5: 21). I have spoken these due to the love according to God, Forgive me, my brother, for the Lord!

486. Question towards the Great Oldman: A monk who dwelled in a monastic cell that wasn't his, he built up to himself a monastic cell nearby. And a bother who need a monastic cell came to him and he invited him to dwell together in the monastic cell he built. But the coming brother asked for that monastic cell to be bestowed to him with a contract. And the owner accepted to do that if the Fathers will allow that. But the condition was that the coming brother to draw water out of the well, on each week, two pitchers of water. And he asked the Great Oldman about that.

The answer of Barsanuphius: This is not appropriate to the monks. This is because, if you sign a contract between you, you might reach in court, and that won't be a deed of love. So, let the brother dwell that monastic cell without a contract. And if the owner of the monastic cell wants to ask him to leave, he

[869] From here it follows that we must take care for others more than for ourselves, for we cherish them more than us. Only thus it can be explained the commandment to sacrifice ourselves for others as Christ did it for us (1 Jn. 3: 16).

will have to leave, with humbleness and without resisting. And if the master of the monastic cell some to fill up his two pitchers of water, and he who dwell that monastic cell doesn't allow him to do that, let him not get disturbed, but let him bow down in front of him and bring back his empty pitcher, telling him: "Forgive me, brother, for the lord, because I have bothered you, and pray for me". And he will take heed at not to be disturbed by anger. And for his humbleness, God will defend that brother too against the enmity from the devil and he will be pushed to run after him and to bow down before him and he will bend down and fill up the pitcher with water and he will help him carry that pitcher. And the love of God will cover both of them and the loving-of-people God will save them.

487. Question: The monastic cell needs repairs. Should him who dwell in that monastic cell spend hi money even thought that monastic cell doesn't belong to him, or he is expected to leave it soon?

Answer: If somebody thinks that everything he has actually belong to God and are common to all believers, and that nobody has something belonging only to him, he must not cogitate thus. This is because that is characteristic to a bodily thinking. This is for even he has spent something but he won't remain there, another brother will have rest because of that and he will always bless him who spent to restore that monastic cell. This is for, if we truly reckon the said things: "With the measure you measure, it will be measures to you" (Lk. 6: 38), and: "He will reward each one according to his deeds" (Ps. 61: 11[870]), and: "May him give you according to your heart" (Ps. 19: 5[871]), He won't let that one come close vainly, but He will shout out

[870] In KJB we have: Ps. 62: 11-12: "God hath spoken once; twice have I heard this; that power belongeth unto God. // Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."; in ROB we have: Ps. 61: 11: "God uttered once, I reward these two things: that the power if of God and Your, Lord, it is the mercy; that You will reward to each one according to his deeds." (E. l. t.'s n.)

[871] In KJB we have: Ps. 20: 5: "We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions."; in ROB we have: Ps. 19: 5: "We will rejoice of Your salvation and into the God's name we will be extolled. May the Lord grant you all your asks." (E. l. t.'s n.)

towards him: "I won't leave you, neither I will overlook you" (Joshua Navi[872] 1: 5).

488. Question: A brother asked the same Great Oldman: "Forgive me, master Father, because I dare to speak: I see mister Abba loving one more than me, and this thought upsets me by whispering me that he wants to be pleasant to some people. This is for, everything some people ask for, he gives them. But he doesn't give me anything. I once asked for a window but he didn't give it to me. On some other occasion I asked for a little whitewash, and he didn't give me that. And he gave that to other people. Why does he do that? And what should I answer to my thought?

The answer of Barsanuphius: Brother, one need patience. This is for our Lord said: "Into your patience you will gain your souls" (Lk. 21: 19). And the Apostle said: "You need patience" (Hebr. 10: 36). If God wanted to test you whether you can endure something, you shows yourself impatient. For hos many years you have been living thus in your monastic cell without saying anything. And by seeing another doing something, you immediately jump as burnt in fire. Why haven't you told to your thought: "I have been living thus for the whole time, won't I have patience for a few more days?". If you thought tells you: "And why has he done it to others?", you will answer it: "Those ones are saints, and I am unworthy and worthy of all troubles. If you reckon your Abba as favoring some people, and that's not true, you will lose your soul[873]. And if he favors somebody, will not be you who will be take accountable for that, but he will be accountable for you. And him who asks for something, let him examine the time, the circumstances, and his ability to use that thing. And then he will find out why he has not been given that thing which he wanted. And if doesn't find out the answer, he

[872] In the KJB this book, called *The Wisdom of Joshua the Son of Sirach (The Ecclesiastes)* is not present, but it is given in the ROB. The interested reader can find this book in an English translation on www.academia.edu, together with the other thirteen books not given in the KJB, under the title: *Bible Missing Texts*. (E. l. t.'s n.)

[873] "Losing the soul" means also "no longer having soul", namely "becoming soulless". This means becoming insensitive and savage like a wild beast. But that is a torment of the man to himself and to people from around him. Such a man no longer is aware of himself; he estranges from himself, he gets alienated. Thus, one loses his soul in hell.

won't have to blame others by on himself, saying: "I am unworthy". And you will find escape from that thought, brother. This is the way of them who want to be saved and to live according to God.

489. An ole man among the fathers was dwelling in the monastery where the holy Old Men were too. And he was asked by his servant: "What do you want me to prepare for dinner?", he answered, furiously: "Do whatever you want". And the brother got upset, and he didn't know what to do. And he asked the Great Oldman: "Is him right talking like that, or he isn't?".

And the Great Oldman answered him: I am not allowed to condemn anyone. This is for every one carries his own burden. But as it seems to me, such an answer upsets the neighbor, even if we give such an answer for ascesis. The old man should have rather said to the brother with humbleness: "This thing I would like for today". And even if the brother cooked that tasteless and he served it wrongly, he should thank him. This is because, even if the brother does that thing well or wrongly, getting angry because of that it is worse than all passions. This is for such a man gets angry recklessly and this is not out of the knowledge of God, but this is rather a devilish work. Still, him who serves must be long-patient. This is for everyone who bears his brother with the fear of God, he will have the Ghost of God resting upon himself[874].

490. The same brother, by being honored and comforted by Abba and by the brotherhood of the monastery, according to the fear of God, he didn't feel himself healed, but he got even more troubled and he reckoned himself as not comforted according to the appropriateness, so that he left the monastery secretly. And the people form the monastery found out, later, where that old man was living, they wanted to pay him a visit and to pray him

[874] Being patient to the brother who bothers you it is the only means for appeasing him. Being strong in this sense is the only means to communicate him power. The Ghost that rests Himself upon the Son, He also rests upon them who attach themselves to the Son, and He gives them too, the resting, through the comforting brought form the Father. And he extends Himself with His resting united with the comforting produced by Him, within us, also upon the agitate brother, for the Ghost is the One Who make us brothers with the Son.

to turn back to them, for they heard that he was troubled. And they asked the Great Oldman, mentioning also the words of the Apostles: "Lest, because of too deep sadness, him to be overwhelmed" (2 Cor. 2: 7).

Answer: The Apostle told that because he surrendered that man to satan (1 Cor. 5: 5). And that one had reasons to get sad, because he was banished away from the community. That's why, by seeing him repenting, the Apostle told them: "strengthen you love towards him" (2 Cor. 2: 8). So, if you know that you were the ones banishing him away, you must go and bow down before him and beg him to come back. But if he decided to leave by himself, even if you go to call him back, for God, his will to justify himself will come upon him again. This is because he will be ready to let himself again to be prey to getting upset. And on any other occasion he will say again: "I was out and I was forced to come back". Therefore, let him be a little tormented by his thoughts, so that he will sorry for leaving. This is for if he is troubled in his body, he will benefit in his ghost. Thus, his pride and his urge to justify himself, they will be cut off from him, if he sees himself in many troubles. And then he will remember the resting from the monastery. And he will come back, with humbleness, and instead of discontent he will show thankfulness.

491. Question: Why, despite being sorry, he is ashamed of turning back?

Answer: If he repents and if he accepts to blame himself, saying: "I am guilty for everything", God Who said through the prophet: "You tell first your iniquities, so that you to be justified" (Isa. 43: 26)[875], God will see that his heart has been tamed and God will guide him in His fear towards his benefit[876].

[875] God justified him who repents, for the man doesn't justify himself.

[876] The heart of his who repents, it will become tamed, it will be softened, and it will lose its callousness that locks that man up in himself; he escapes the prison of his pride, and he enters the communication with God Who is the spring of the live and of the joy. The Kingdom of God is the kingdom of those who communicate through love, and that's why it is the kingdom of the unity, of the true human reestablished in the Trinity of the full communion among the supreme Persons.

This is for he says: "He will guide the gentle in judgment[877], He will teach the righteous His ways" (Ps. 24: 9[878]). And if he benefits more in the place he was firstly, the Lord will guide his heart to turn back there, with humbleness.

492. A brother who served as a soldier in the world, he entered the monastery and he asked the same Great Oldman if the can repent.

The answer of Barsanuphius: Brother, God doesn't deject anybody, but God calls all the people to repentance. So, he who comes to God, he must come close with the whole his heart and he must sow with trust that he will reap. And he must expect temptations to his last breath.

493. Question: But how does God help him?

Answer: Son, the stadium is open. And him who wants to be saved, he will hear Jesus telling him: "Come to me all of you who are tired and burdened and I will rest you. Learn from Me that I am gentle and humble in heart and you will find resting to your souls. This is for My yoke is gentle and my burden if light" (Mt. 11: 28-30). Think at what you are hearing: "Gentle and humble", in order us too to learn these form Him. He who comes to God, he must not get discouraged or to fear. Otherwise, he won't ever set a beginning to his way. This is for God takes heed at his heart and at the intention of his will. And God knows the weakness of the man that the man cannot succeed in anything by himself. But God is everything and God give power to the worthy so that the man to work powerfully[879]. This is because fi God didn't give power to the strong one, where would the unfortunate man be? If God didn't give wisdom of the

[877] The gentle ones use the right-reckoning. They know the people's weaknesses. They keep the balance in judgment, by taking everything in account.

[878] In KJB we have: Ps. 25: 9: "The meek will he guide in judgment: and the meek will he teach his way."; in ROB we have: Ps. 24: 10: "He will guide the gentle to judgment, He will teach the gentle His ways." (E. l. t.'s n.)

[879] The power of God becomes the man's power, but it also remains the power of God. God makes the man strong.

wise one and if God didn't change that one's heart, that one's wisdom would be like that of a stupid and of a lunatic. Therefore, let's get close to God, trustfully, by knowing that God is Him Who gives us power in battle. You must prepare your soul and not only for fighting, but also for getting crowned. May the Lord stand close you for helping you, through the prayers of the saints. Amen.

494. The ask of the same one towards the same Great Oldman: My thoughts imagine the world, and they entice me to turn back into the world. Have mercy on me, in order I to be sheltered through your prayers. This is because, by being I still in the same sins, I prayed God to make me worthy of your protection[880]*.*

The answer of Barsanuphius: My beloved son, encourage yourself into the Lord. God has called you; do not get discouraged, but dare, for the beginning of the work according to God requires wars. But God defeats the enemies. The world's army is the darkness and its inheritance are the eternal torments. And the army of God is the light; and its inheritance is the eternal life. Experience, firstly, the two sides, and then chose whichever you want. And a powerful voice will come to you and it will wake up your heart which is still cold. And you heart will make you run quickly, as you ought to. Do not get afraid. For there are people who can guide you towards the Master.

495. The ask of the same one towards the same Great Oldman: The trouble of the war no starter upon me, it comes form me. Have mercy on me, Master, for your prayers to put an end to

[880] When he was in the world, he prayed God to bring him under the protection of Barsanuphius. Now he asks Barsanuphius to pray so that he could be protected by God. We pray God to places us under the protection of a spiritual man whom God will listen to. And we ask that spiritual man for his prayers which God will take us through, under His protection. God helps us to find that man who will find us to earn God's help. God wants us to uphold one another in the ascension towards God, and all of us to rejoice together of the life prepared for everyone. God wants us not only to do something person for strengthening ourselves, but Gode wats us also to do something for others, namely one to ask for another's prayers in order to gain humbleness, and another to pray for him in order to defeat his own egotism and to be strengthened through that one.

that. This is for I have lost what I had by meeting my brothers according to body, who came to see me. This is because the memory of the encounter persists within my mind. And it seems to me that I still am together with them. Help my helplessness and my fear of keeping the path to salvation. This is because I do not know how should I pray to God Who called me, after I tries to disregard Him, and after I have forgotten for an hour about His benefactions. That's why I pray you, have mercy on me, for I have sinned much. And the wars born out of my weakness and out of the helplessness of my faith, they wouldn't leave me. (And tell me if it is allowed and useful I to stop my people from coming to see me, in order they not to bring me the charming temptations of the world. This is because you know that my heart, because of still being cold, if they came, they would bring me disturbance and they would push me on the way of the war. Yesterday, these thoughts left me awhile, through your protection. But today I sat a little by myself, wanting to learn a psalm, and those thoughts rushed upon me so fiercely that I started sweating because of discouragement. That's why, I pray you, do not let me in the hands of my enemies, but you uphold me with your power and banish them away because they have multiplied upon me. And you see my heart than I do not fight the wars with pleasure. Do not let me be defeated because of my weakness and I to know their evilness and I to fall again in their traps, which I have been caught in, before running to you. Forgive me and pray for me, holy Father!

The answer of Barsanuphius: My beloved brother, our Master God has a book which are written in them who come to serve Him with sincerity; in that book it is also written the dowery they have gathered since their first day[881]. WE would pray Him Who "doesn't want the death of the sinner, but him to turn back and him to be alive" (Ezek. 18: 23), so prepare for you a place among those who are being saved. And He had mercy and He appointed you too together with me "Him Who wants that all the people to be saved and to come to the knowledge of

[881] The poet Octavian Goga expressed this idea persisting in the tradition of the Romanian people, by using the following words: "Dear children form this country / You wonder about how it is possible, / Santa Claus from heavens / To know everything, everything. / Behold how, the old man tells you, / Up there, in the porch, / He keeps on his knees a big book / And he writes down with a silver pen, / What child and what behavior, / And from there Santa knows, / For he is very smart".

the truth" (1 Tim. 2: 4). So, you have taken the gift. Not it depends on you to be written down in this book, or not[882]. If you want, you will be helped by Him Who said: "I you listen to Me, you will eat the goods of the earth" (Isa. 1: 19).

Lo, I have told you, take heed not to get sick with an incurable sickness. This is because by falling in that sickness you won't benefit either within the world. May the Lord protect you against the evil one and to save you in the eternal life. Amen. Son "let the dead to burry their dead" (Lk. 9: 60). And you will see how the Lord is extolled in the counsel of the saints[883].

496. The ask of the same one towards the same Great Oldman: Abba, have mercy on me for the Lord, because when I rest alone there occur the hallucinations. But the hallucinations disturb me also when some people come and visit me, so that even when I lay down in bed, I am mastered by the hallucinations and I cannot rest. And because I am fearful by nature, the war stirs up even more and it doesn't allow me to sleep except for a little while. And as I said, disturbed and with fear. Because of that I also feel a weakness into my body and I barely move. So, you master know what is useful to me. Help me, Father. Forgive me, the sinner and the sick.

The answer of Barsanuphius: Brother, we must extoll God for He shows us what the Scripture is proven true like. This is for it says: "Faithful is God Who won't allow you to be tempted above your power" (1 Cor. 10: 16). So, God allows you to live in ascesis according to your power. And He tempts the great ones, according to their power, with big temptations. And they rejoice of that. This is for the temptations bring the man to advancement. This is for, there where a good occurs, there will occur the war too. So, do not stop yourself because of the temptations. But you rejoice yourself for they bring you to

[882] That man receives the gift or the power from God to come ever closer to God. But it remains his responsibility to develop or not, this gift. God writes down everyone who has been baptized, in the book of the salvation. But it depends on each of us that God to write down, in his section, the deeds making him worthy of reaching or not, to God.

[883] If a monk turns back to the world, he will no longer fit the world. Let hi stay among monks and he will see how God is extolled through their living and prayers.

advancement. Despise the temptation, and God will help and protect you[884].

497. The ask of the same one; Holy Father, because of being I weak and sinner, I do not have daring to ask something from the merciful God, and that's why I am falling to you so that you to pray for me the sinner, so that God to make me worthy of serving Him and Him to bestow me power and understanding[885]. I pray you for all of these, for you heart to knows that I am nothing. But O believe, my good Father, that your prayers are able to make God lenient towards my sins, so that God to overlook my sins and Him to make me worthy of starting to walk of the blesses way; In order I, by stepping on it into knowledge, guided by your mercy, you the blessed one, I to ceaselessly give thanks to the loving-of-people God Who extolls me through you with all the goods. Forgive me my stupidity and my daring, and pray for me.

The answer of Barsanuphius: Better said, brother, may God of the heavens and of the earth strengthen you in His holly calling which He called you with, and may Him make you worthy of adoption which only a few are found worthy of. And may God support your heart as He did to Anna's heart, so that you to bring forth fruits blessed by God (1 Kings[886]: 1-2); and you to sing a new song to God; and you to progress in good deeds on the way ahead you; and you to serve God with a clean heart as an experienced soldier. So, do not allow yourself to get bent, do not weaken, but you run zealously towards the holy city of the saints and of the chosen ones, in order you to inherit the faith, in order you to achieve the hope and the love. And those will take you to the holy humbleness which is the mother of all virtues. And you will be saved forever and ever. Amen.

498. The ask of the same one: Being I sinner and helpless, I am not capable to do anything good or something pleasant to

[884] The temptation is given to you in order you to fight it. And if you fight the temptation, you will strengthen you will in resisting into God and by that you will advance into good. If you do not have the occasion to fight the temptations, you will get drowsy.

[885]

[886] In the KJB we usually use for this book the name: 1 Samuel. (E. l. t.'s n.)

God. That's why I pray you, Master, pray for me, because of being I, as I said, impeded by my weakness.

The answer of Barsanuphius: Blessed are you, brother, for you feel yourself as having sins everywhere. This is for, him who feels his sins, he will doubtlessly get disgusted of his sins and he will part with his sins[887]. And feeling your sins and asking the Fathers for help through their prayers towards God in order to be delivered of sins and of their eternal torments waiting for the sinner, it is a part of the repentance. We are going to pray for you. And you must use your power in order you to gain humbleness, obedience, and non-keeping your will in anything. This is because out of this it is born the anger[888]. And do not judge, either despise somebody. This is because out of this comes the bluntness of the heart and the blindness of the mind[889]. And out of these it will be born the indifference and the callousness of the heart. And you must take vigil in all the things, by thinking at the godlike law, out of which the heart is being warmed up by the heavenly fire. And do not get sad. This is for your calling is from God, brother. And to not get drowsy, neither you get weak. This is for God doesn't ask from you that what is above your power, but that what is according to your power[890]. Guard your mouth against the useless word and against the vain-speaking[891]. Do not cogitate within your heart

[887] He who doesn't feel his wickedness as sins and he praises himself with his inequities, he is an insensitive man, he is a cynic who cannot get out of his sins. Neither him who admits his sins jokingly, he doesn't truly feel his sins as such and he doesn't fight to part with his sins. Truly feeling one's sins is intertwined with a deep discontent and with a big sufferance for having sins. This is the beginning of the correction, through repentance and through the pricking of the heart.

[888] The will of standing by yourself it is one with the pride. And when the pride sees itself menaced or offended, it gives birth to anger. And the anger will not longer be a true will, because of being the man no longer in control of himself. And the proud man sees himself menaced in his mastery upon other things or upon other people. In the true will the man is in control of himself. Such a man is not the slave of his anger, or of his pride, or of his other passions. The man is truly strong when he likens God.

[889] The bluntness, or the insensitivity of the heart and the mind's blindness are united to one another. The insensitiveness of the heart is tied to the non-understanding of the value of the other people, and to the non-knowing about God and about the meaning of the life which is enlightened by the knowledge about God.

[890] The man's power is like grain of dust, but the power of God coming with man it bends the universe's laws, it fills up all the realities with godlike light, starting with the man himself.

[891] The vain-word comes out of a vain-man, and it make the vanity persist within that man. And the vain-man has buried his richness into his deeps, or he has withered that richness out, and he is spreading the death of the vanity around himself.

at evil words. And throw your power, through the prayers of the saints, in front of God[892], by saying: "Have mercy on me, for I am sinner!". And God will have mercy on you and he will guard you and He will protect you against all evil. And so, you will come from darkness to the true light, from straying to truth, from death to life, into Christ Jesus our Lord Whom it is due the glory forever. Amen.

499. The ask of the same one towards the other Oldman: Forgive me, Abba, for the lord, because of my daring and insanity and help me because of the multitude of my sins. This is because him who has committed a sole sin before God he needs much repentance, and what am I going to do, because I have been growing up together with the sin, and because I haven't stopped myself from continuing to upset God according to my power[893]? That's why I need your prayers so that all the sins to be removed from me[894]. And I need to be taught how to walk on this way, because I am a man who has come here from many oppositions and from many evils by the great mercy of God. Because of this, I pray you, you the pious Father, have mercy on me and guide me, as you reckon. And pray for me so that I will be able to keep your holy commandments, as I am trying to do.

Answer: Brother, for you have come to Him Who has been crucified for us, you too must take you cross and follow Him (Mt. 16: 24), and you must throw all your worry upon Him. "He Who has done more that we can ask for or understand" (Eph. 3:

[892] "Throw your power in front of God"; lay down your power as a carpet in the way of the light and of the power which irradiate out of God, and your power will be filled up with His power and with his light which are above-nature.

[893] My too tiny power, when I use it for doing good, it is very helpless. But it attracts to itself the huge power of God. But when my tiny power wants to do the evil, it will have considerable effects by itself. This is because using the man's power to do the evil it will separate the man from God and it will cause him soul death. And this causes to God a big pain and, in this sense, it upsets God, or it anger Him.

[894] The getting out of sine is one with getting out of one's egotism of a sort or another. But you cannot exit the egotism of the absence of your communion with others, if some of them doesn't open himself to you for a communication into good, namely into God from Whom comes the good and towards Whom we advance through good. It is a sense of the necessity of the prayers of others for me, in order to help me getting out of sin, or of non-communion.

20). "This is for He takes care of us" (1 Pt. 5: 7)[895]. So, do not get scared and Christ will help you. You must only have, in your mind, son, the word of the Holy Scripture and the preparation which that word tells you about: "Son, if you come to serve the lord, you will have to prepare your soul for temptations" (Sirach[896] 2: 1), because the "non-tempted man is inexperienced" (Resch., Agrapha no. 80, pp. 130-132). And again: "Blessed in that man who endures the temptation, for he will become experienced" etc. (Jas. 1: 12). I am not telling you these things, my brother, in order to scare out off, but I am telling you these in order to uphold you heart into the fear of God on the path to Him. This is for as all the saints advanced through many temptations and troubles. And they were well-pleasant to God, by being they helped by the grace of God. Do not fear, neither weaken. This is for we believe that God is Him Who plants you, and Who waters you up, and Who grows you up (1 Cor. 3: 6), by the prayers of the saints. Amen.

500. Question: What should I do, Father, for I am bothered by the thought of the fornication?

Question: Torment yourself as much as you can; this stays in your power. But do not trust that, but you smut trust

[895] God take all our worries, if we trust Him to entrust our worries to Him, so that Him to bear our worries. This is for he has take our worries from us virtually, when He was crucified for us. Now we are required to show our trust in Him, so that we to unburden ourselves of our worries. Our hardships will be solved by Him; our pains are relieved by His compassion; our mistakes will be forgiven by Him if we ask Him for that with trust; he fights our temptations together with us. We are only asked for trusting Him. Properly-said, we are asked only not to remain indifferent, but us too to fight, and to know that by fighting we bear a cross under which He is too, and He has an endlessly greater power than we have. Through the cross we communicate with Him. He bears the cross further on, for all out things. But now we too are required to place ourselves under the cross, next to Him, and to receive the communication offered by Him. The big weight is borne by Him. But He also allows us to bear the wight of the cross to the extent we can, by strengthening us with His power in bearing the cross. This too is a motif for which we are imparted with Him in the Holy Eucharist. We die with Him in order us to resurrect together with Him. We die with Him, to our egotism, and by that we receive from Him the power us to resurrect with Him in the communion with Him. By rejoicing us of t His commiseration with us, we enjoy also the power of the new life that comes to us from Him through this loving communion.

[896] In the KJB this book, called *The Wisdom of Joshua the Son of Sirach (The Ecclesiastes)* is not present, but it is given in the ROB. The interested reader can find this book in an English translation on www.academia.edu, together with the other thirteen books not given in the KJB, under the title: *Bible Missing Texts*. (E. l. t.'s n.)

the love and the protection from God. And do not get idle. This is for the idleness stays at the beginning of any evil (Paterikon, Poemen: 149).

501. Question: If a talk to my brother, I often use an angry word. And if I want to utter that word with love, I immediately will experience a fitly sweetness and an ugly movement of my body, so that I cannot look at the face of my brother without those. What should I do?

Answer: Both of them mean death: either speaking angrily or getting aroused within the body a movement of love for a brother. So, by leaving both of those, speak to your brother with self-control and God will help you. And in addition to all of these, guard your eyes. And pray for me!

502. Question: Whys should I do? Because of being I troubled by the war of the belly's covetousness and of the love for money, and of other passions.

Answer: If you are warred by the passions of the belly's covetousness, you will fight with the whole power that you have, according to God, in order not to give your body as much as it needs. Regarding the love for money, likewise, until the war troubles you, you won't keep anything more than you coat. You must fight thus regarding the vessels and even the smallest thing. And after you have overcome that war, you will procure that what you need, according to God.

503. Question: A brother inhabiting together with an old man, he asked the same Oldman John about diet and sleep and about the disturbance he had regarding some things which seemed to him as unjust to his old man.

Answer: The Fathers say that resting (offering food to) your neighbor is a great virtue, especially when somebody doesn't do this thing because of his weakness, or by wasting food. You must give your body as much as it is enough. And even if you eat for three times, you won't be harmed. This is

because what will the man benefit by eating only once a day, but without measure? So, you smut understand the thought of your old man with freedom. This is for, once you are living together according to God, he too must be allowed to speak freely. And you must do anything he says that it rests him, and this is the will of God.

And the sleep if of two sorts. Sometimes the sleep burdens the body because of the much-eating, while some other times does that because of helplessness. This is because, when somebody cannot fulfill his job, the sleep comes to him. And to much eating it will follow the war of the fornication. This is for the much-eating burdens the man to sleep in order to defile his body. He who can discern he find out how and where this comes from to him. We are asked to do that what stays in our power and nothing more. This is for the cover and the mercy from God will strengthen our helplessness. For Him it is due the glory forever. Amen. Pray for me, brother! But try and notice if you speak with humbleness and with right-reckoning in an undisturbed manner. And if there is something that is not such, you will chock up your contrary thought and you will shame that thought up. Ans thus that thought will cease[897]. And do not get troubles by something done by the old man. But say: "God know what is useful". And this will appease you. Think at the old man with humbleness and let him do whatever he wants. Pray for me, you most honored brother.

[897] The words express the realities existing among people on the pan of the earthly life. Sometimes the words exceed the existing relationships by wanting to prepare better relationships for the future. But on many occasions the word cross beyond that what is given us, or that what can accomplish us in our earthly life, and that shows that the people tend towards an existence plan superior to the earthly plan. When the words do not serve to these purposes, they will rather entangle the people's life. And because the man is responsible for anything he does and thinks, he will be also held accountable for the words which do not serve these purposes but which entangle (the logos of) the relationships among people, the words which fill up those relationships with the darkness of the mistrust and which throw the relationships in a dirty murkiness and which cover anything with nonsense. The depthless beauty of the words, the more it has got refined, the more it has become tempted by evil. In this beauty shines the praising of the passions, and the abjection of the inferno. This is illustrated by some of the modern poetries as this one shamelessly uttered by a woman: "My sweet head / Snake fur / only in the viper the desire dies / only in flesh the memory of the meat gets washed up": or in the images of the borderless praises of some pitiful human weaknesses.

504. Question: If a brother lives with an old man and that old man is unable to answer when asked about something, and the brother is tormented by thoughts, can that brother ask another old man, either by having the permission from his old man or not having that permission? Or should him remain bothered by his thoughts?

Answer: If the brother know that Abba wants to be beneficial to his soul, he must dare and ask him: "I have some thoughts; what do you want me to do about that?". And the old man, by himself, as a man having his son ill and taking hi sons to a doctor and paying for his healing, the old man will gladly take his disciple to a man who has the gift of the healing. And if the old man cannot stand that, let the brother tell him nothing about that. But if the brother finds an occasion give him through the oikonomia of God, let him ask another spiritual old man regarding his thoughts and let him ask not to tell his Abba about that. This is because, otherwise, he will throw his Aba in the passion of the envy and here will be a big trouble because he has asked another old man about his thoughts. But let the brother not be offended by his old man for his old man having not such a gift. This is for the gifts from the Ghost are diverse and they are shared among people: to one so, to someone else thus. And if the brother finds no occasion to ask some other old man, let him endure while praying God to help him.

505. Question: A brother, easily getting stirred up to anger, he asked the same Oldman about that.

The answer of John: If you fought top die towards each man and to gain some humbleness, you would get rest and that would get you out of many dangers[898]. Let you heart get humble in front of God and God will come to your help in everything[899].

[898] To die to any man not through indifferentism, but by not giving importance to his words and behaviors which stir up passions within you. It means you be insensitive to anything that brings you sinful thoughts. That is a die that, for it reconciles with the humbleness, it is one with the lenience, with the understanding of the human weaknesses, but also with guarding yourself clean from that what can bring to you sins out of your weaknesses.

[899] If that what makes you non-lenient it is your pride, that what makes you lenient is your humbleness. That's why, the humbleness is open to the kindness coming from God Who is

506. A brother askes the Great Oldman: Father, pray for me, because I am weak with in my soul and in my body, in order the Lord to strengthen me so that I to thank Him. And pray also for my brother who lives with me, because he too needs mercy.

The answer of Barsanuphius: may the Lord strengthen you towards all the good things, as you have asked for. Behold, this too is a good thing: to live, according to your possibility, in peace with your father who is together with you. And He Who said: "I have come to throw fire on earth" (Lk. 12: 49), let Him throw that fire within your heart and within my heart, and I to see you growing up as the Lebanon's cedar trees and flourishing up like a date palm (Ps. 91: 13[900]) "in the Paradise of my God" (Apoc. 2: 7). This is for, by being this fulfilled, I will taste myself the goods and I will be glad[901], in Christ Jesus our Lord Whom it is the glory forever. Amen.

507. Question: Pray for me, Father. And I prey you to show me where does it come to me from, such a big helplessness in my serving and in my hand-work? And how comes that, because of my drowsiness, my thought tends towards eating and sleeping?

Answer: Regarding the prayer, if I have prayer, I cannot pray for my own soul more that I pray for you soul[902]. This is because tremble of Him Who said: "Love you neighbor as on

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the spring of the kindness. God is lenient too, for God is kind and truly powerful. That's why, in the lenient humbleness, we feel within us the lenience of God.

[900] In KJB we have: Ps. 92: 13: "Those that be planted in the house of the Lord shall flourish in the courts of our God."; in ROB we have: Ps. 91: 13: "Being they planted in the house of the Lord, in the courtyards of our God they will flourish up."

[901] Like him who loves suffers the hardships of his beloved one, likewise he who loves will be imparted with the joy of the goof fruits of the efforts of his beloved one. This happens especially to the spiritual father in his relationship with his spiritual son, as it happened, likewise, in the relationship between the earthly father and his son. This is for the joy doesn't remain only within him who has gained it, but that joy will be common to both of them, for their patience and efforts have been common too.

[902] If they who love on one another they meet each other in their pain and in their joy for one another, all the more him who prays will have his beloved one in his prayers which he manifests in, ceaselessly, his care for his beloved one. Ands they who pray for one another, they meet so much, for they meet into God.

yourself" (Lev. 19: 18). And I do to the extent of my power; but the mercy belongs to God Who has had on us until now and He will have from now on too, a great mercy. I do not deny that He has done that, because that will mean ingratitude.

And about helplessness, now it is so, some other time it will be different. It is so the way. Anyone who travels a little flat road and then he encounters precipices and mountains. And then after, he will meet again a flat road. But he says: "give thanks in everything" (1 Thes. 5: 18). This is for "we are debtors" (Rom. 8: 12) in everything[903].

Regarding the food, the drink, and the sleep, let all of them be preceded by the giving of thanks. You must cogitate at the word of the Apostle: "Either you eat, or you drink, either you do something else" (1 Cor. 10: 31). Guard this in everything and God Whom you thank[904] He will guard you.

508. The answer of the same Great Oldman towards the same one, who asked the Great Oldman if he should use medicines.

Brother, let both them who use a doctor and who do not use a doctor, to use their trust in God, saying: "in the name of the Lord we trust the doctors, for He will bestow us our healing through doctors"[905]. And they who do not use the doctors, let them do so with the trust in God and God will heal them up. So, if you use the doctors, you won't be wrong, and if you do not

[903] We must give thanks for everything, because of not having anything from ourselves, but we have all the things from God, towards our benefit. This is for the evil things too, they are useful to our strengthening.

[904] The "God of the thankfulness" (Greek text) is the God sensitive to our thanksgiving; He is the God Who, as Person, He rejoiced of receiving thanks and Who is not tied to a blind, unconscious, and lacking of affection law; He is God Who honors us by accepting to rejoice Himself by a thanksgiving brought Him by us who are all-small creatures and yet wonderful creatures through the conscience placed within us by God.

[905] Everything that our research can gradually know out of nature, or out of the human body, it is in the wide ambience of that what is not know and it won't ever be fully known, even though both the nature and the human body seem to be, on the other hand, as infinite. This is for right this creation of God is a mysterious ambience for all its elements, especially for the creation is rooted into the infinite God. That's why it is good to use that what the doctors know, but we must also pray God too, in order God to do in our benefit that what the doctors recommend to us, through their limited science. The know things must not be detached from the indefinite – but well ordered – whole of the creation. The knower man and the conscious nature have at their origin Somebody Who is more powerful and more knower.

use the doctors, you must not boast himself. This is in order you to realize that if you use the doctors, you will fulfill the will of God and nothing else. And if you want to follow to the word told by Elijah: "Today" (3 Kings[906] 18: 15; cf. The Life of Anthony 7; G.P. 26: 853), you will be freed of any worry[907].

509. Ask: Pray for me, Father, and tell me what does it mean that during night when I want to utter psalms, I feel within myself an idleness. And especially when it is cold. Then, for many times, I utter psalms and I pray while sitting. This is because I fear this is coming to me our of carelessness, so I pray you to clarify me, Father, and pray for me so I to do that what I am told.

Answer: All of us have received the commandment to pray for one another (Jas. 5: 16). Regarding the things which you have asked for, for you want to find out what those things mean, I am telling you that that is partially a mix of the seed of the devils, and it partially is also because of the weakness of the body. That's why, uttering psalms and praying while you are sitting, but with the pricking of your heart, it is not an impediment to be pleasant to God in your serving. As to him who does that while standing but having his mind scattered, his effort will be reckoned as nothing. May the Lord help you, brother. Amen.

510. I pray your holiness, Father, to help me, because I am weak in my soul and in my body. I have many days when I am so weak that I must eat in the morning and then to lay down on the bed. But it happens also that my soul gives thanks and says that God has sent me this helplessness because of my many sins, but from time to time I torment myself, saying discourages that I am not worthy to eat my bread as everybody does it, once a day, in peace. And again, it comes to me the thought that I

[906] In the KJB we usually use for this book the title: 1 Kings. (E. l. t.'s n.)

[907] At note, in the Volos Edition, it is said that what is here declared about Elijah it is referring to the death penalty give by God to Ahaziah, who was the King of Samaria, because he didn't ask his healing from God, but from Beelzebub (4 Kings 4: 1). But it seems to us that the text is referring to the word of Elijah: "Alive is the Lord of the powers, for today I will show myself to Him" (3 Kings 18: 15). It is recommended to the ill one to immediately appeal God.

must not speak against God. "Doesn't Him know everything? Does it happen anything without Him knowing it? Endure it with thankfulness". I pray you, Father, for the mercies of God, pray for me and show me how should I pass over these in order I not to be overwhelmed by sadness[908].

Answer: Your holiness has written to my holiness for I to pray for you, you who love God. And I, the unwise Father, I ask you my wise son, you to do the same thing and you to -pray for me because I spend my days in vanities. You tell me that you thank God at least once, but I don't do that ever[909]. Although, because I cannot keep my silence, I am going to talk to you as it comes into my mind. If somebody eats, but not for pleasure, but for the weakness of his body, God won't condemn him. This is because the foods are forbidden because of the satiation and because of the body's frolics. But there where is helplessness, the work of the body's frolics won't be set in motion. This is for, there where is helplessness, there occurs the need for calling upon God. Therefore, I reckon that giving to the body the things it needs, it truly is something necessary and he who find the alleviation of his illness by eating, he won't be condemned. This is for God doesn't ask from the man more than the man can give. As I said, I do not say that that what I have told it necessarily is the truth. But I have unveiled that what I had within my heart. So, you to have to judge and you will find out that what is beneficial to you[910]. And forgive me, because I cannot ever keep my silence.

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[908] These questions unveil to us the endless multitude of waves, which agitate the human soul. The soul's life isn't simple; there are in the soul endless resources actualized in questions, in doubts, and in alternative answers. By this too, the soul is always new and the soul shows a thirst for life on a plan that is totally superior to that what the soul knows and can in the insinuating moments. And by that the soul can enrich himself constantly, the soul can always advance, and the soul can always refine himself. That's why, all of those must not bring the soul to despair, but they must strengthen the soul's certitude about his eternal destination.

[909] In his wisdom, the Old Barsanuphius, by saying his spiritual son menaced by despair, because of his helplessness to pray, to trust God, to have no doubts, he presents himself as being in the same state, or even worse. This is in order him to give to his spiritual son trust in himself, so that the spiritual son not to imagine that he is the worst among all.

[910] Taking out of word that what is beneficial, it is a collaboration work between him who tells those word and him who hears those words. He who doesn't hear totally good words, he can get out of those words only that what is good, as also one can also take bad conclusions out of good words. But the hearer can give even more strength and content to the good or bad words of him who utters those words.

511. The same one, because of being weak and because of not being able to stand to do his serving (the praying program), neither being him able to eat only once a day, he prayed the same Great Oldman to pray for him and top tell him what he should do.

Answer: When the Jews were to be liberated form the slavery of the Egyptians, they endured a great tribulation and a great trouble between the sea and the barbarians. And after those signs and wonders seen by their eyes as being done among Egyptians and all over their country, they have forgotten about God Who did those, and they have come close to despair by seeing the Pharaoh and the whole his army about to fall upon them. Only Moses trustfully remained next to the Almighty God. And for "near is the Lord to them who truly call upon Him" (Ps. 144: 18)[911], the Knower of the People answered Moses who was shouting out at Him, by covering up with the door of the silence his lips: "Why are you shouting out at Me? Hit with the staff from your hand, the sea, and the sea will split' and the people will cross through the sea and I will be glorified into Pharaoh and into the whole his power" (Exod. 14: 16-17).

Here it is likewise. It is a helplessness and an impediment from the devils. And then here is a trouble and a disturbance from the thoughts. And the body gets drowsy because of weakness and it is pressed upon by the burned from the devils. If moses shouts out, namely if the mind that takes vigil shouts out, either you are sitting, or you a lying down, that will be heard by Him Who hears the hidden things of the heart, and the word will be fulfilled: "I am sleeping but my heart is watching" (Song of Songs 5: 2). And he rebukes the sea, saying: "Open way to my people". And the Pharaoh gets drowned with all his army, and the people gets appeased and they feast and rejoice, by celebrating the presence of God[912]. So, either you

[911] In KJB we have: Ps. 145: 18: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."; in ROB we have: Ps. 144: 18: "Near is the Lord to them who call upon Him, to all of them who call upon Him into truth." (E. l. t.'s n.)

[912] The soul that is tormented by all sorts of thoughts, of troubles, of doubts, it is like an ocean storm which the soul seemingly has no escape from. There is a finite infinite in the monotony of the same waves, always various within the limits of this monotony. The deep of that ocean locked in itself it is one with the death, which will be in the future life with even more endless

stand or you sit down, either you lay yourself on your bed, let your heart watching and committing the liturgy of your psalms, bowing down to prayer and ceaselessly falling down before Him[913], either during day or night. And then the shameless enemies which wage war to your soul, they get far from you. Regarding a second meal, let you diet to be decent and with the fear of God, and be convinced that you won't be condemned. This consists of not taking anything with lust, but whatever you find, you will take it with self-mastery. And you must remain hungry and not satiated after eating. And pray for me in order I to be able to walk in good spirit and with gladness the way stretching ahead on me thig and trodden, and full of peace, and full of joy, and full of gladness, and full of light. This is for one cannot get ever satiated of these ones, and besides this one there is no other way.

512. Question: The same one, eased of weakness (of illness), he asked the same Great Oldman: Father, when I share myself with food, I get burdened. And again, I cannot fast, because my body get weak and I start sweating. And the callousness of my heart and my pride banish the tears away from me. What should I do?

Answer: Brother, I am embracing you into the Lord, praying Him to strengthen your love and to give patience to you. You must know that this war than burdens you after eating, it comes from the devil, on the purpose to make you drowsy. This is for this war warred me and burdened me very much and for a long time; and it made me vomit every night. And then I started eating small quantities of food, and that change the war. This was because, immediately after I took a bite in my mouth, it made me to vomit. Then I started to do that once in every two

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tumult, btu still a monotonous tumult. But that soul that get appeased by the conscience of the presence of God Whom all the realities are enlightened in, that souls is open to the comforting and to the reassurance of the infinite goods from God. This light is a true celebration to that soul. This is the only way which one can really advance on, though this advancing it one with the quietude. It is said so at the end of this "Answer". This soul will no longer remain engulfed in the same tumult that is monotonous despite the whole relative difference among its waves.

[913] You can bow down in prayer and you can fall at the feet of God, even while sitting or remaining lying on your bed. This is for you bow down with your unseen mind before the unseen One and you fall with your mind before Him.

days, in order I to like the food. But it happened the same thing. But, by the grace of Christ, being warred and having patience, this thing stopped. And my power weakened more than I can describe, but I didn't renounce and I fought until the Lord strengthened me. I did all those, brother, because I was sick. You too take care of yourself, and Go will help you. This is for nobody envies you except that one which will be toppled over by the Lord.

Regarding the fasting, ow your head and remember the lives of the Fathers and their vigils and humble yourself in heart; and if you can, fast until the ninth hour (tree o'clock on the afternoon). And if you cannot do it, you won't be worried. But strive to keep the fasting of the inwards man, Guard yourself against eating out of wood[914] out of the other passions too. And this fasting of the inward man will be received by God and He will cover you up for the bodily fasting.

Regarding the things you have said about tears, that the callousness of your heart and your pride banish you tears away from you, abolish the two mentioned ones and then the tears will come to you, by the help of the saints. But you are sweating because you have caught a cold, warm yourself up a little and God will help you sand pray for me, because my drowsiness leads me to many evils[915]. Still, I do not despair, by having the merciful God.

513. The same one, by falling sick and not being able to endure the pain, he asked the same Great Oldman for prayer and help.

Answer: By brother and my beloved one into the Lord! With the assurance of the love that I have for you into Christ, I am unveiling you the mysteries of God. This is for you know and you are convinced that I am praying to God, day and night, in order Him to save us from the cunning one, by taking us into His eternal Kingdom. So, I have been praying as usual, God told me: "Let Me test him towards the benefit of his soul and

[914] As Adam and Eva did.

[915] After giving many advices to them who complain about their weakening in their spirit, Barsanuphius asks them to pray for him. This too is a means for accustoming them to prayer. This is for the love for another makes you pray more easily than for yourself. And thus you will get accustomed to pray for yourself as well.

through a bodily illness, in order him to know how far his patience goes, and what will he inherit through prayers and pains". And I said: "Try him, Master, with mercy, as a true son and not as on an illegitimate son". It hasn't been necessary for I to show you these things, but I have unveiled them to you so that you to know the joy prepared for you. So, do not be sad, for God will have mercy on you. And if you doubt, bow down your head, by knowing what the holy martyrs endured, and anoint with a little oil mixed with holy water, that place that hurts you. And our God, with his will, he will have mercy on you as He wishes. It is not a pleasure for me to see you suffering, either with your body, or with your soul. May God have mercy on you. Pray for me.

514. Of the same one: Ask for prayer and help for the same illness towards the same Great Oldman.

Answer: My drowsy and speaking-against brother, why are you troubled, why do you shout out and why do you send asks far, while you have Jesus near to you and wanting to be called by you to your help[916]? Shout out towards Him: "Master!", and He will answer you. Touch the tassel of His coat (Mt. 9: 20) and He will heal you not only of this illness, but even of all illnesses. If your mind was there where it ought to be, neither the bites of the venomous snakes nor of the scorpions wouldn't be able to reach the feeling of your body[917]. "I have forgotten, he says, to eat my bread because of the voice of my sigh" (Ps. 101: 5-6[918]). Do not be upset. The mercy of God is

[916] Jesus is near to us. He wants to help us. But He doesn't want to work upon ourselves without us willing that, without us feeling the need for His help, showing us that by calling Him. He doesn't want to treat me like I would be an object, I am would have not souly benefit out of the bodily healing that He bestows it to me, because of me reckoning that that healing hasn't been done through Him as God. It that was the case, I would trust only the nature's laws, and I would base myself on them.

[917] The mind advanced in to the sweetness of the spiritual life lived into God, it can overwhelm the feeling that it is uncountable smaller, of the bodily pain. The martyrs who were thrown to wild beasts, they didn't feel, in their fiery love for Christ, the bites of the beasts.

[918] In KJB we have: Ps. 102: 4-5: "My heart is smitten, and withered like grass; so that I forget to eat my bread. // By reason of the voice of my groaning my bones cleave to my skin."; in ROB we have: Ps. 101: 5-6: "Wounded is my heart and it has got withered like the grass; I have forgotten to eat my bread. // By the voice of my sigh, my bone got stuck to my

near to you. I am embracing you into the Lord. Make yourself healthy by shouting out towards Him.

515. The same one, very burdened and awfully tormented, he prayed the Great Oldman again, for healing.

Answer: May my God to send you quickly the healing of your soul and of your body. And I believe that through His holy name you will get healed. Persevere as much as you can in thanking Him, for He has loved you and for He has had mercy on you through His pedagogy.

516. The thanks of the same one given immediately after the answer came to him from the holy Great Oldman, and the brother got healed on that very moment, and he sent thanks to God and to the Great Oldman, asking the Great Oldman, in the same time, for his ceaseless prayer, for him to progress, and for his salvation[919]*.*

Answer: My all-beloved brother, let's raise ceaseless praise to our Master God, for He bestows the present things for a peaceful life. This is for, by elevating us through hardships, he gains us; and by tempting us, he bestows us the escape and the power towards enduring the troubles (1 Cor. 10: 13). And thus he "kills us and He makes us alive" (1 Kings[920] 2: 6), and He "makes us example to the world, to the angels and to the people" (1 Cor. 4: 9)[921]. Let's, therefore, gladden Him through

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flesh." (E. l. t.'s n.)

[919] All these "Letters" are mentioning the trust we just have in others' prayers. Even the comforting brought to somebody by the fact that he thinks at somebody else who takes care of him through prayer, it will bring a strengthening to the sick one.

[920] In the KJB we usually use for this book the name: 1 Samuel. (E. l. t.'s n.)

[921] "He kills us and He makes us alive", namely He takes us to the brink of the precipice, He makes our life almost gone. But right through that we receive a totally new life in comparison to the life on earth, a life coming exclusively from God Who is the spring of the life. Right in this state of dead to the earthly life we feel the power of God towards the helpless of the world and of ours. And out of feeling this power we come back to another life that doesn't trust the body but that trusts God and the Holy Ghost. Through death we cross to the true life. We feel the power of this life right in reaching the brink of the live according to body. That's why, as we get weaker, we will feel ourselves strengthened into God, if we continue to exist and work

our humbleness, through our patience and gentleness and long-patience and decency and peace and thankfulness[922]. May it be to you, you all-desired brother, all the things which you have asked for into Christ Jesus Whom I am embracing you into, and I pray Him to guard you against all the evil. Amen.

517. Of the same one about a trouble of his heart. And where does it come from that he still is submitted to a light illness?

Answer: You my drowsy brother, why don't you "leave the dead to bury their dead" (Lk. 9: 14)? You must despise your body that is destined to be food to the worms. This is for you won't help your body by anything when it will be submitted to rotting. That's why he says: "Do not make to yourself a lust out of the care for your body" (Rom. 13: 14). Lo, this is a theme to cogitate at. And about the things you have written to me, a part of it is the remnant of the venom, and another part is from the devils, so that, turn a little your though towards yourself and if, by the will of God, the remnant from the devil will decrease, that remnant of the venom won't harm you. I pray God, according to the power of my helplessness, Him not to reject your asks but Him to fulfill your asks abundantly and with the love for people. This is for it is characteristic to Him to be merciful. But it belongs to you to pray. Understand what I am telling you, and pry for me.

518. The ask of the same one towards the same Great Oldman: Tell me, Father, if one must help his body when needed, with food appropriate to the illness, or if the ill one must eat sooner; or if he must respect the appointed time and him to despise all the other things, even if some hardship would come to him out of that.

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for Him. "When I am weak, then I am strong" (2 Cor. 12: 10). As we get closer to the bring of our earthly life, we feel ourselves on the porch of the eternal life. This wonder happening with us, it amazes both the angels and the people.

[922] By all of these we open yourselves to God and we communicate with God, we tear down the wall of our pride and of our egotism, and we get our humanity out of our petrifaction.

The answer of John: God has given us knowledge through the godlike Scriptures in order us to lead ourselves on the right way. The Apostle says: "Try everything, but keep the good" (1 Thes. 5: 21). The man needs nothing else but to not take and to not do anything with passion. If he does that because of his weakness or because of his need, that won't be reckoned to him as a sin, nor as indifference. But if, by being him healthy, he searched for the satisfaction of his body, that will become a lust to him. So, by managing our body according to the need, we will make our body as servant of our liturgy[923]. This is for, if we take care of animals for our need, how much more must we take care of our body, for the body is the tool of our soul[924]? And when the tool gets blunt[925] and it will impede the craftsman, even thought the craftsman is highly skilled. The Apostle, by taking in account the weakness of Timothy's stomach, he commanded him to use a little wine (1 Tim. 5: 23), because Timothy told to the Apostle that he was getting tired in his work of spearing the Gospel. So, one needs discernment (right-reckoning) and he who has the discernment he won't fall easily. Forgive me, brother, because I do not know if I have spoken correctly, but I have spoken because we must not oppose. I told to your love what I have had within my heart. But you should do what you reckon as being the best.

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[923] Servant of "Liturgy" it is in the French Edition. In the Volos Edition it is "servant of the need". But that need which we will have served to it is "Liturgy" or praising to God, which we cannot fulfill it without our body while we still are on earth. Through the body we speak and do the good deeds; through body we utter the prayers and the psalms. So that we owe to feed our body in order to be capable of bringing that service to God, but not in order to satisfy the body's lusts.

[924] The animals, the things, the nature's energies are indirect tools of the soul. We use all of those through our body. Our body is the direct tool which we make all the other things as indirect tools of our soul. The whole cosmos is like a widened body of the man. All the world's realities are felt by the soul through the body, and they become through body not only objects of the soul, but they also become a wide felt field and means of working upon the world. All of them are gathered together in the knowledge and in the feeling of the soul through the body. By cleaning up the feelings of our body, we will clean up the feeling of all realities. The body is also a means, but the body is also together-subject of feeling all the realities together with the soul. If we do not use our body for working the good through it, but we use our body only for satisfying its lusts by using the things, we will make our body an egotistic servant to the evil.

[925] The body as tool of the soul gains an amazing dexterity in those works which the body get accustomed to, and that dexterity cannot be explained without the presence of the mind into the body. Al the palm's muscles gain a flexibility according to the work they accomplish. The eye catches nuances of the seen shapes and of the spiritual sentiments of the persons. The body is a living screen of all the images united with the spiritual revelations of the soul.

519. Question: How comes that I feel a big tiredness when I wake up at night to read the psalms? I feel like wick. And anything I do, I do it with difficulty. Could that be because of my illness, or it is from the work of the devils?

That what is because of your illness, it is known. If the body doesn't receive its usual food, it will be proven that the body is sick. And its service must be eased. And if you body eats like usual but it doesn't get up to do its job, it will be obvious that these things come from the devils and you will have to force your body, but, doubtlessly, according to its power and not overmeasure. And when you heart take vigil, the body's sleep has no importance even when the body is close to snore. This is for, if the body hears a breaking in of the thieves, it will engage all his power in order to get rid of thieves. If we think thoroughly, we too are alike[926].

520. Question: Tell me, Father, if the illness can come from God, and how can one know that?

Answer: The illness can come from God. When somebody feels his illness, but he doesn't feel also the disturbance of the suffering, such an illness is from God and it will scatter away the war[927]. In such a case one needs to loosen up his ascesis, a little. But the illness can work also through the disturbance brought by some of the passions. Then one must not loosen up his ascesis in anything. This is because the passion comes from the devils and any loosening up it will increase it. So, of is useful that there where the body is warred, the body to be persecuted, even thought by that some illness could come upon the body, lets by being the body fortified, the soul to be thrown into illness. But again, if it is obvious that the cause of the illness, in the sense that the body got sick because of a tiring

[926] The main thing is us to remain awake in our soul, even thought our body is drowsy because of its tiredness.

[927] An illness is from God when the man hasn't reached in it through some passion of his, and when the man doesn't work the passion: for instance, the covetousness of the belly, the debauchery, or the drunkenness. Such an illness doesn't give place to the war, to the rebellion, or to the sadness etc.

trip, or because of some indigestion, then one should loosen up his ascesis, a little. But he must do that appropriately and not excessively. This is because otherwise the devils will get involved too.

521. Question: Teach me, Master, whether the illnesses coming from our carelessness and from our disorder, are they from nature? And why are those illnesses sent by God to the man? And if the bad happenings (accidents) come upon somebody due to a preceding permission given by God?

Answer: The illnesses due to carelessness and to the life's disorder, they come form nature. And the illnesses sent to the man in order to correct the man they are sent because of man's disobedience. So, it depends on you to life carelessly and disorderly and to fall into the first sort of illnesses, until you will become again ordered; and to escape those illnesses through repentance. Regarding the bad happenings (the accidents), those too are due to carelessness and they are useful to us in order us to get corrected, so that we can repent. But it is a feature of the spiritual man to be able to discern among those.

522. Question: When the illness is mixed and comes both from nature and from devils, tell me, Father, what should one do? But, first of all, pray for me into the Lord.

Answer: He who wants to be victorious, he forces himself a little either to fasting or to vigil, either to any other good thing. For instance, if somebody owes not to eat, according to the custom, until the nineth hour (three o-clock in the afternoon), but his weakness forces him to eat at the three hour (nine o-clock in the morning), let him force himself not to eat until the sixth hour (at noon). And let him do the same regarding the taking of vigil. This striving resists the devils' work[928]. And the

[928] This innocence is a means of strengthening one's will, or one's spirit, against his inferior impulses which elicit the body's weaknesses, but sometimes they lead also to other passions which enslave the man. The lust for food is among the first ones, and the anger is among the last ones. Only the man who is strengthened through will, the peaceful and generous man, only him can become dwelling place of the godlike Ghost. Only such a man is free for the true

loosening up of the ascesis is a help given to the body. One should do the same regarding the other things. Let the man spend his days by doing these two with right-reckoning, into the fear of God. May the Lord help to our weakness in all things. Pray for me.

523. Question: If somebody experience difficulties in getting accustomed to the usual food, what should him do?

Answer: If one gets accustomed with difficulty, he sometimes can force his thought a little. And if he cannot do that, he will loosen his ascesis a little. This is for this helplessness is an illness too. Strive yourself, brother, not to forget these. And I believe that through the holy prayers you will be helped by God and saved.

524. Question: Forgive me, Abba, the Fathers tell us to despise our body, but then they also say that we must govern our body with right-reckoning. I pray you, make me understand this difference between advices.

Answer: Regarding the things you have asked about, the Apostle shows the difference between those two, by saying: "Do not make a lust out of the taking care of your body" (Rom. 13: 14). And the same one says: "Nobody hated his body, and he feeds it and he takes care of it" (Eph. 5: 29). So, if you see in work the pleasure, you will despise your body. But when you see your body tired and suffering, you will take care of it and you will feed your body in the fear of God, in order your body to serve you in the spiritual liturgy.

525. Question: Because you have said that we must take care of our body when it is tired, through a special diet, should we not stop our body from the harmful foods and drinks?

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relationship with God and with his fellow humans. Only such a man is strong and unpreoccupied with himself because of his weakness.

Answer: If the man gets accustomed to restrain himself from the harmful foods, this won't be a sin. And if the man takes everything coming to him, and he despises God for the harm of his body, bigger that this is not to allow himself to be stolen through the door, namely through the self-appreciation. But the man must guard himself against eating or drinking passionately. This is because this means one to be defeated; so, that rather harms him than being beneficial to him. But both the health and the illness are from God Who said: "I will kill and I will make alive, I will hit and I will heal; and there won't be anybody to escape My hands" (The Second Law 32: 39). But God, when He wants, He bestows health through the doctor, and when He wants, He bestows health by word[929]. And the prolongation or the illness or the non-prolongation of the illness depends of the prescience of God. So, they who totally surrender themselves to God, they will escape from their worries. And God will do how He wants and how it is beneficial. So, each one will use the food as he can, or, better said, according to the faith he has.

526. Question: What does it mean "according to the faith he has"? Please explain me this.

Answer: If God sanctified all the thing and He cleaned them up in order to be shared them who believe in them, let the man take with gratitude the things he finds and let hi make no difference. This is for not the holy and clean things do harm, but only the conscience and the suspicion of the man, by thinking that those will harm him. This is because that one by being hesitant in his faith, he makes differences among things and that's why his illness advances in him. If the man believes in Him Who came and healed all the diseases and helplessness among people, he will believe that powerful is Him to heal not only the bodily illnesses, but also the illnesses of the inward man. But if the man makes differences among foods, he will avoid the harmful foods, because of not trusting that he can

[929] In the word of God, which all the realities have been created through, it is given also the power to heal somebody. This is for that word mobilizes the forces from within the human being through the trust elicited by that word. This was shown by Christ for many times. The word produces the faith within him who received that word. And the faith is a great fortifying and transforming power within man.

bear those. And so, his thought has been defeated and he has been proven as not having a strong faith. That's why, you must avoid taking something passionately. This is because this harms the soul and the body[930].

527. Question: If somebody thinks one that he won't be harmed, but he feels the pain from his illness, what must him think at, in order him not to fall into faithlessness?

Answer: If he eats with faith, but the pain persists, let him not doubt[931]. This is for God permitted him to be in this suffering by knowing that this pain delivers him from many passions. Then he remembers the Apostle's word saying: "When I am weak, then I am strong" (2 Cor. 12: 10). And let him now think that this comes to him because of the foods which he reckons as harmful to him, but let him believe that this comes to him from God's permission. Even if he imparted himself with

[930] The content of this "Letter" is complex, it is difficult to explain, because Barsanuphius unites in it the theme of the bodily illness with the theme of the souly illness, and that's why he speaks about two kinds of faith by suing the same word. By faith, one discerns between foods which can harm him bodily and souly, but by doing so he proves himself as not having the strong faith that God can protect him against getting harmed by those foods, or that God can heal him up of any of his bodily illness, a fact that protects him against his souly passion too. Another, by believing that all the things are holy for being created by God and that god can heal any illness and that god can protect him against any passion through his steadfast faith, he will have the surety that God will heal him up of any bodily and souly illness; and that's why he uses any sort of food passionlessly. This intertwining between the bodily illness and the souly passion, and between the possibility of escaping from both of them through the strong faith, it is a reality, so that Barsanuphius is justified in presenting them in this intertwining. All the things for they have been created as gifts from God for us, are by that holy and harmful. But they who discern among things, they unite a passion with them and by that they make those things harmful. Saint Maximos the Confessor sin in his "Heads about Love" that the things have a pure sense of their which is form God, but we are the ones tying up the things to our passions. If we can detach the passion from the things, the things will no longer be harmful to us. Thus, in gold there is a pure sense, but we tie this sense to our greediness. So, in the man's freedom stays the possibility of using the things cleanly or of defiling the things. We must clean ourselves of passion, in order us to be able to see and to use the things in their cleanness. The man makes all the things dirty because he sees the things as separated from God. If we restore our connection with God, by seeing again the things united with God, we will bring the things back to their holiness.

[931] Let him not say that he used a harmful food instead of a harmless food.

the foods reckoned as good and useful, he wouldn't benefit anything from that without the will and the work of God[932].

528. Question: if one needs faith, why said Abba Isaiah that "if there is brought to refectory some food that harms you, you will force yourself not to eat it" (Abbe Isaïe, Recueil 5: 7; p. 27). So, even being present the faith, the food still will be harmful[933].

Answer: They who despise the medicines and the foods reached the measure of the faith, but not of the consummation.

530. Question: If one doesn't have such a faith, must him search for foods useful to his illness? Or must him only avoid the harmful foods? Or fi there happened to be serves a food that neither harms nor is useful, must him eat without fear?

Answer: One must avoid only the foods which harm him. And if there happens to be serves something that neither harms nor is it useful, let him not eat to his satiation, but only a little. This is because he who eats to his satiation, even if that food is useful to him, he will be harmed.

531. Question: If there happen to be served two sorts of foods, one cheaper and one more expensive, should one choose the cheaper one? And if the cheaper one is more pleasant, which one should one use?

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[932] That what we know it is framed within the general mystery of the entire creation, and by that it observes the order of the Almighty and Eternal God. If it isn't overpoured out of that power in fulfilling the partial work recommended by the doctor, on the measure of his knowledge that is limited to a sum of partial works, we won't be healed through that. And the powers from God are given to the man who is open to the by his faith. Such power overpouring are done through – and therefore also out of – our spirit. If we breed some animals by giving them only the food containing the vitamins reckoned as necessary by science, but we do not pet them and we don't love them, we will see that he won't thrive and they will love wight or they will even get sick.

[933] The educate man know that a food is harmful, more that the illiterate know that. That's why Abba Isaiah eats that food, but he knows that that food is harmful, in order to cut off, through faith, his tendency not to eat that food.

Answer: If there happen to be served to sorts of foods, take a little out of both of them. And if they are not alike, one should use the cheaper one. And if the cheaper one is more pleasant, and the more expensive one is available too, let one use it. And if the cheaper food is not available but only the more expensive is available, and it is more pleasant too, let one use it but he also must avoid the pleasure caused by eating that, by taking only a little of it. Why is that? Doesn't one need for his illness that what is very unpleasant? And isn't the man forced to use that unpleasant thing until he will be healed? It is alike if the thing is very pleasant, but one needs to use it, he will use it. And the man must take heed only at not allowing himself to be defeated by pleasure. And, even if that happens, after he crossed over that deed, let him reproach to himself.

532. Question: You told me that one is not forbidden to use the doctor in the name of God. But you said also that it will be good if one leaves everything to God, with faith and with humbleness, but my thought tells me: "If some bodily illness happens to you, you must show that to the doctor. This is because you haven't reached yet that measure for getting healed without medicines". But, on the other hand, my thought tells me not to use the medicines, but that I should rather use the holiness of the saints and to be content only with that. Tell me, you merciful Father, which one of these two should I use?

Answer: Brother, I see you worrying much about healing the bodily illnesses. I think that the Fathers do not worry that much about those. That's why I reckon that your second thought is better than the first one. This is for in that thought there is the consummate faith in God. while the first thought has the faithlessness within it. The second thought has the patience within it, that makes the man proven. The proven one gives birth to thew trust that won't be ashamed. And in the other thought there is the lack of courage, that is the sister of the fear, which it is dwelled by the fewness of the faith, the mother of the doubt that estranges from God, and that leads the people to perdition. His one makes the people friends of God, the other one make the people enemies of God. This one leads us to the Kingdom of Heavens, the another leads us into Gehenna. This one raises our head and gives us daring towards

our Master God[934]. The other one makes your head to bow down and it makes the man without daring towards God. This one gathers the mind in order to throw the whole mind's worry at God (1 Pt. 5: 7). The other one throws the heart into slavery and in other bad occupations. This one he uses everything he had towards building, the other one uses everything to weaken up them who choose him. This one is full of wisdom, for he believes that Him Who looks at his hidden passions He can heals his passion too; the other one will get filled up with insanity, either he is healed of not. This one is full of a state of peace and he teaches the people not to get idle. The other one is disturbed. One pushes the people to walk through countries and cities, the second one deliver the people of everything. One throws the sadness within heart, and that makes the heat to melt down; the second, throws within heart the gratitude which usefully mediates the people's salvation to the Great Doctor Who bears our sufferings (Isa. 53: 4)[935].

I, my beloved brother, in my idleness from yore, I didn't show myself to any doctor, neither did I put some medicine on my wounds, but not out of virtues, but because of my laziness, because I avoided to walk through villages and cities and to burden somebody by making him to take care of me, the worthless, because I feared the answer I was to give at that time which all of us are wanting for, to my enemies. Blessed is him who can endure, for he makes himself partaker to the patience of Job.

I think that there are many women too, which persevered in enduring their bodily pains, for they left everything in God's care, so that I am ashamed to call myself a man. That one that suffered of a spilling of blood, by forsaking also her thinking from before, after she saw that the bodily doctors could do nothing for her, despite she spent everything she had with them, she impropriated another thinking and she ran to the Great and Spiritual heavenly Doctor Who heals both the souls

[934] There is a raising up of the head as sign of hope and prayer, and not as sign of pride. There is a daring towards God as sign of trusting Him. Contrary to this raising there is a bowing down of the head in the sense of the fatalistic submission to the nature's laws, to the passions, of the obedience to people, and of the lack of hope.

[935] Christ suffered on the cross, out of love for us, and He remains full of the same mercy, so He cannot but suffer for us in continuation. This is the sole mode which you can relieve others pains through, especially those pains united with the will of not remaining in passions. That's why Christ is our true Doctor.

and the bodies. And her illness ran away from her scared by the commandment (Mt. 9: 20-22). And the Canaanite woman left the world's people, the sorcerers, the fortunetellers, because she saw the uselessness of their craftsmanships, and she came to the Master, shouting out at Him: "Have mercy on me, You Son of David" (Mt. 15: 21); and from an edge of the earth to another it was heralded to anybody that what the loving-of-people Doctor did to her. I leave aside the other examples and I limit myself to these two examples, by thinking only at the fact that I could somewhere in the future to reach their faith, in order I to me found worthy of happiness. This is because these two women are enough to me to make me feel shame, and that's why I do not need to mention the faith and the humbleness of the centurion, who not only didn't allow the doctors and others in order him to come to the Master, but he also reckoned himself as unworthy of bringing the Master in his house, but he only told to the Master with faith: "Tell me only with Your word and my servant will be healed" (Mt. 8: 8). His great faith was praised even by our Savior. And I am telling these examples in order to shame myself up. This is because I have no desire, I do not aspire to, I do not strive for, I do not fall at the feet of the Lord and I do not think, me the worthless one, at that moment which the condemnation will reach me at, when the scary angel will come to take my wicked soul, when the door will be locked and I will remain outside with the five virgins and nobody will hear me anymore[936] (Mt. 25: 10-11). And the fact that these ones are biting me even from now, it is obvious. And it is not a secret that I am defeated by idleness and laziness. But what will I do? Will I despair? May that not be[937]! This is because the despair is a deadly sin. Cry for me, brother, and shed bitter tears over me, as over a cadaver and as over a stinky tomb. This is for I know that those are very useful[938], as we have been

[936] It is a great comforting somebody to hear you when you are in pains and to commiserate with you, and it is the biggest unhappiness you not to be heard by anyone, and nobody to want to hear you or to commiserate with you. This is the hell, without any light. You have been despising everyone, so that you will be forgotten by anyone. You have accustomed yourself not to trust anyone, the gate to communion with everyone it will be locked up in front of you, because yourself have locked your own gate and you are no longer able to open it up. Your door is stiffened in the locked-up position. And you have lost the keys.

[937] How difficult is one to escape from his spiritual idleness! What a steadfast effort one requires for doing that!

[938] The together-suffering of another, with me; only the pain of another can invigorate me, it can bring me to life out of the death of the idleness and of the indifference.

taught by the teaching of the crying of Peter[939]. And pray for me, because I am telling you all of these but I do nothing good. So that the good Doctor to have mercy on me and Him to heal the illnesses of my soul and of my body. His to be the glory forever. Amen.

533. Question: Lo, I am surrendering myself to God and in your hands. Take care of me, you merciful Father, for the Lord.

Answer: Brother, if you believe so, you won't be forsaken by Christ Who said to the sinner woman: Your faith has saved you" (Lk. 8: 48). So, leave everything to God's care. This is for God takes care of us. His to be the glory forever. Amen.

534. Question: A brother asked the same Oldman, saying: If somebody suffers of an illness that requires a surgical procedure, must him allow himself to be operated? And must he do that with the counsel of the Fathers?

Answer: he who suffers of any illness must ask someone among the Fathers about that illness, and he must do everything according to the advices he will receive. This is for, sometimes, there happens that some Father has a charisma which can heal the brother even without noticing it. And one doesn't need the bodily doctors in all circumstances.

535. Question: Although it seems to me a good thing I to restrain myself, or I to leave in ascesis into quietude, or to do something good to somebody, should I do that by my own, or should I ask for the advice of the Fathers before doing that>

Answer: Not asking the Fathers for advice before doing something that seems to be good, it will lead the final things to evil. And doing so he will transgress the commandment that says: "Son, do everything with advice" (Prov. 24: 72) and: "ask

[939] The another's pain for me it can wake up me too, to feel the pain for my wickedness, as Peter was brought to crying when he saw that Christ was to receive the death for him and for all the people.

your father and he will teach you; ask your old men and they will tell you" (The Second Law 32: 7). You won't find anywhere in the Scripture any command that somebody to do something by his own. This is because not asking from advice is pride. And by doing that one has God as enemy. And "God opposed to the proud ones, and God give grace to the humble" (Prov. 3: 34). And who else is humble except him who bow down his head before the old men and he asks for their advice in the fear of God[940]?

536. Question: If somebody was suspected as bring a heretic, btu he confesses the right-faith, would him be believed or not?

Answer: The Fathers didn't ask except for the right confession of the faith. So, if somebody truly shows himself blaspheming Christ with his mouth, and by living outside Christ, that one must be avoided and you must not get close to him. But we must look at his heart too. This is for everyone who doesn't keep Christ's commandments, he will be a heretic. And if the man doesn't believe in his heart, his words will be useless[941].

[940] It is easy to say that you bow down in front of God, but you do not do that in front of the people. By saying that you do that what God tells you to do, you actually do that what it seems to you that God is telling you. This is the sin of the Protestantism. Then, even though the Protestant believer says that he humbles himself, by reckoning that everything good comes exclusively from God, in this rather is a predestinationist, which the man is required nothing in, because of being denied any freedom of the man to do the evil, when God has chosen that man to do the good through him. The man cannot even humble himself. The true humbleness consists of "cutting off your will" which God leaves is to you. And you must cut off you will not by thinking that you cut off your will in front of the unseen God, but without being you sure of that, but you must cut off your will in front of him who gives you and advice in the name of the Lord. Only so you will really cut off your will. And you cut off your will being conscious that you do that in front of God Whose presence is witnessed to you by somebody else who helps you to show, objectively, the cutting off of you will. God doesn't want to allow His presence to get evaporated into your subjectivity, but God wants to make His presence and His will as felt objectively through somebody else who has his conscience strengthened by the churchly community started by Apostles, the conscience that he talks to you in the name of God.

[941] He who has the faith into Christ as a theory and he doesn't draw out of his faith any conclusion for his life, namely he has a faith lacking its spirituality, because of not having him a spiritual life, he will have a faith lacking its living core or its fructifying core, so that he will be a heretic too, according to Barsanuphius, because of him rather compromising the faith than serving the faith and defending the faith.

537. Question: If a certain Abba argues in favor of a heresy, must a brother leave that Abba[942]?

Answer: If he is surely proven that he sustains a heresy, the brother must leave that old man. But if that is only a hunch, the brother must not leave him, neither must the brother start examining the old man. This is for the hidden things are known only to God, while the shown things are known by people too.

538. Question: If Abba believes rightly, but the brother expects that some heresy is going to start there, and the fear of transgressing the right-faith gets born within the brother, and Abba doesn't' want to leave together with the brother for another place to live, and because of that, the brother, by knowing his weakness, he wants to leave for another place, will him do good or bad[943]?

Answer: Before being shown that that heresy is imposed forcedly, one must not leave, lest will be fulfilled with him the word: "The miscreant runs away, being banished by nobody" (Prov. 28: 1). And if it becomes obvious that that heresy is imposed forcedly, the brother will have to leave only with the counsel of his spiritual Fathers and in the fear of God.

539. Question: What one should do if there were not some old men whom the brother can trust to that they can discern the things? Should that brother leave for the danger of the heresy and him to go elsewhere, where there are old men able to discern and him to ask those fathers about that?

Answer: Yes, let him to that and let him fulfill the things said to him by those.

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[942] Here is about an old man who is served by a brother.

[943] In the majority of the monasteries from Palestine, at that time, there occurred Origenistic strife, and sometimes, in some monasteries, the Origenism conquered the majority of their inhabitants.

540. Question: If somebody among the Fathers accompanies me and he quarrels with me because he wants to carry my burden, and that is inappropriate and that doesn't build up them who see that, because he is superior to me, why should I do on such occasion?

Answer: Prostrate yourself in front of him with humbleness, and ask for you to be the one carrying that burden. If he doesn't accept that, you will prostrate in front of him for the second time, and you will tell him: "Forgive me, for the lord, but we cannot go ahead together. This is because it caused offense to the who see us". And if he quarrels even after that, you won't insist anymore because of being that a game of the devil.

541. Question: Wouldn't that be more useful it I stopped arguing and if I let him carry the burden, even thought that would offend the people seeing us? I ask that because here it seems that the quarrel is worse than letting him carry the burden. And between two evil things, maybe one must choose the smallest.

Answer: The quarrel that continues after prostration is proven to be from the devil. And one must not continue quarreling. This is because the Fathers say that the superfluous things are from the devils (Paterikon, Poemen: 129).

542. Question: A brother asked the Great Oldman, if it will be useful to the brother to accompany him (to live in withdrawal)?

Answer: he who wants to walk of the way to God, let him not ask honor for himself. This is because, what is the way to God if not one throwing his will behind him in everything, and him reckoning himself as the las one and the least one among all[944]? Only one like that will be able to walk on this way. This is

[944] He who reckons himself the least among those who reckon themselves as great, he will be in communication with the imperishable and truly existing being of God. He who doesn't' search for the soap bubble of the passing honor, he will be dressed up in the honor of the

because him who doesn't cut off his will and who doesn't place his trust into the Lord, he won't be able to walk this way. With that one will be fulfilled the word of the Gospel: "Search for, and you will find, known and it will be open to you" (Mt. 7: 7). These are the live and the salvation which one just aspire to, in order him to achieve them.

543. Question: What should I do, Father, because of being I tormented by the wars gathering against me? Tell me which is the sign that I trust God and which is the sign of the forgiveness of my sins? And how must I sit within my monastic cell according to the will of God?

Answer: Brother, the time of the wars is a time for working. Do not get yourself weak, but work and fight. When the war corners you up, you too must press upon that war, by shouting out: "Lord Jesus Christ, see my helplessness and my trouble, and help me and escape me from those who persecute me, for I have run to You!" And pray for you to be given power to serve God into a clean heart.

The sign that somebody trusts God it is him to shake off all his thoughts and all his worries about his body (2 Cor. 7: 1), and him not to imagine that he has at all anything of this life, because of otherwise he would trust the things of this world and not God[945]. Abd the sign of the forgiveness of his sins somebody has it in that that he hates his sins and he no longer commits those sins. This is because, as long as he still cogitates at his sins, and as long as his heart feel pleasure for those sins, that is a sign that his sins haven't been yet forgiven because of still being him kept by his sins[946].

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imperishable godlike shininess. Such a man advances on the way to God, the only true subsistence. That one cuts off his will enslaved by the appearance of reality of some smokes.

[945] You trust that what you reckon that you will have forever. But what you can trust for eternity in this world? This is because, anything you have in this world, it has an end sooner or later. You cannot lean forever on anything or on anybody from this world. This is because of being everything in a continuous collapsing.

[946] Your sins will have been forgiven if you have truly asked for you to be forgiven of your sins. And you have truly asked for your sins to be forgiven, when you will no longer enjoy living in those sins or you to continue committing those sins. If you still enjoy committing those sins, it will mean that those sins are still imprinted into your being, so that those sins haven't been erased from your being, because of you not wanting to powerfully ask for those sins to be truly erased from you. If you continue to be attached to a sin, that sin won't be

And sitting within your monastic cell by the will of God, it means condemning yourself as much as you can, with your heart, when you see something beautiful within your monastic cell, or for any cause of bodily resting, by saying: "Woe to me, the sinner, because of seeing around me relieves which condemn me, because of not being I worthy of those, and other who are worthy of those are tormented by traveling and not finding bodily resting[947]. Lor Jesus Christ forgive me for this, for Your name called upon us". May the Lord strengthen you, son, and may the Lord give you power for you to progress and to reach the consummate measure.

544. A brother askes the other Oldman, John: Father, pray for me, for the lord. And tell me whether is it good us to ask the Fathers for many times to pray for us, even if they assured us previously that they do that? Wouldn't us seem to temp them by doing so?

The answer of John: Brother, I wrote to you for many times about the prayer, that in the virtue of the commandment of God we owe to pray for one another. And especially when we are asked for doing that, we will even more debtors to do that. This is for we cannot but put the whole our power into this[948].

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forgiven to you. The man isn't washed up like an object, but he is a subject who washes himself too with the water flowing from above and who wants himself too for his heart to get softened by the mercy shown him by God.

[947] He who has a peaceful monastic cell and he find in that monastic cell the resting form the bodily worries, he must condemn himself if he doesn't succeed to appease himself, because despite having all the conditions he doesn't use that for his progress in the union with God through prayer, and so he proves himself as being unworthy of those conditions, while others could use those conditions better, for they are worthy of those conditions, but they do not benefit of such conditions. This means using the resting of the sitting 3within the monastic cell according to the will of God. Let the one sitting within his monastic cell not be satisfied only with his bodily resting.

[948] God wants us to pray for one another, for though this, by not despising God as the spring of all the gifts, we also show our love for one another, as God wants us to. This is for I must not remain indifferent to the salvation of others, while being I interested only in my own salvation, like I also must not take care only of my bread, while being I indifferent to the misery of others. But I must be all the more interested in their eternal life than in their perishable life. That's why we need also to ask other for praying for us, and not only us to grant them our prayers. This is for by that, we also show our humbleness and the fact that we need their love. By doing so we will show God that we too need others' love, as they need ours. God created us so: for us to love on one another, by seeing within us our need for love and for being loved. That's why we must pray for others much more than they ask us for

And asking for the prayers of our Fathers, it is very useful. This is for he says: "Pray for one another" (Jas. 5: 16). And again: "Not the healthy ones need the doctor, but the ill ones do" (Lk. 5: 31). And we must not forget to remember about the daring of the widow in front of the unjust judge (Lk. 18: 108). And if our heavenly Father knows the things we need even before we to ask for Him for them, why He didn't' say to us: "Do not ask for them, for I know what you need even before you ask for it"? But Himself said: "Ask for and you will take" (Jn. 16: 24)[949]. So, it is goof us to ask for, in order us to receive His promise. And by asking for the prayer of Abba, you will say thus: "Abba, I feel bad, pry for me, for I kn0ow that I need the help from God". And God will have mercy on you as He wills. For His is the love for people, and His is the glory forever. Amen.

545. Question: If somebody eats at the table and he gets satisfied more quickly, will it be good for him to ask Abba to get up, or will he have to sit until everybody will get up? Is it good one who taste of all the meals, or not? What is it better?

Answer: If one sits at the table and he feels that he has fulfilled his need for food, and he cannot sit there without continuing eating, he will ask for being allowed to leave. But sitting there without eating will be the best. And it will be better if one shares his bread will all the foods than not to do so.

546. Question: Two brothers who wanted to restrain themselves, they asked Abba if he would allow them to leave the table before other brothers, because if the kept sitting at the table they wouldn't be able to control their stomach. And Abba gave them permission to do so, but some other brothers judged them

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doing it. We have proven ourselves more insensitive when others have asked for our love but we haven't given it to them, than when we have reckoned that other haven't needed our love so that we haven't showed our love to them.

[949] Our heavenly Father knows what we need even before we to ask for it. Still, He wants us to ask for what we need and He doesn't give us that what we need without us asking for it. This is for we must become aware of the fact that we need those things and that we cannot receive those things except from Him. He wants an affectionate relationship with us which we to be active partners in. Vainly somebody will offer me his love if I do not need his love and I do not try to get it. Only by being I offered God's love, I won't come to the true love without accepting God's love.

and defamed them, because of not being they able to understand the benefit of such deed. That's why the sent to ask the same Oldman about that situation.

Answer: Thos brothers, as some workers and carers of they souls, they do this by fighting for restraint, lest, by sitting to crave for more food. This is for it is characteristic only to them who are consummate to sit at the table without being they defeated by their stomach. But you are vain in your mind, because of not taking heed at the word of the Fathers who said: "Do not tell, what is this for? But you rather must to take heed at yourself". The Fathers also urge us not to gossip on anybody, but us to fulfill the prophetic word: "Let my mouth not to speak about people's deeds" (Ps. 16: 4[950]). But you have fallen under the condemnation that says: "The evil man gets his things out of his evil treasury" (Mt. 12: 35). Why haven't you rather think at the good things of those brothers, which are towards building up, by saying: "We are indifferent, while these brothers of ours, they restraint themselves", as these brothers who left the table thought about you the good things, saying: "Woe to us, because we leave the table because of our helplessness, while our brothers, even though they eat more than we eat, they won't get harmed. This is for they do everything with right-reckoning. BY that they run away from the menace of the condemnation that says: "Do not judge, so you not to be judged" (Mt. 7: 1). And you fall into it because of judging your brothers who are superior to you, and because you transgress the word of the Apostle who says: "Him who eats, let him not despise him who doesn't eat" (Rom. 14: 3). You who eat more than those two brothers of yours, so that you owe more than they, you should on one hand to get sadder as one who are defeated by their stomach, and on the other hand you should thank God more for food. And so, God can set you free, through the thanks given Him by you, from the war of your belly and from condemning your brothers. And if you want to understand, the things themselves lead one

[950] In KJB we have: Ps. 17: 3-4: "Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress. // Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer."; in ROB we have: Ps. 16: 3-4: "You have examined my heart, during night You have examined it; you have cleaned me up with fire, but there was not injustice within me. // In order my mouth not to speak human things, for the words of Your lips I have guarded harsh ways." (E. l. t.'s n.)

to the right-reckoning, by helping him to discern between good and bad[951], according to the Apostle's word who says: "Try everything, but choose the good" (1 Thes. 5: 21). But for the decision belong to Abba, the things decided by him it must be accepted without any opposition.

547. A brother asked the Great Oldman, saying: I have dogmatic books and by reading them my mind is moved from the passionate thoughts to the thinking at that what I read in those books. But sometimes my thought rebukes me, saying: "You must not read this kind of books, for you are inexperienced and unclean".

The answer of Barsanuphius: I haven't wanted to occupy myself with such books because they elevate the mind to the high things, but I have been occupying myself with the "Word of the Old Men" (Paterikon), for they humble the mind. But I am not saying this because I disrespect those dogmatic books, but I am telling this in order to advise you. This is for there is eating and there is delectation[952].

548. A foreign brother got sick, and he came to take care of his health into monastery[953]. And being him given to dwell in the monastic cell of a brother, but that brother wasn't content of receiving him. And the Oldman found out about that and he said that brother the followings:

Answer: Examine your through, brother, and realize it: If that brother was your brother according to the body, wouldn't you receive him and take care of him as for the apple of your

[951] The things themselves lead to a kind of union among people and between them and God, as the things also lead one to discern between good and bad. So, he who eat more, if he thanks God he will be redeemed from his covetousness, and he will understand them who have left the table earlier, by taking in account the restraint which those ones have submitted themselves to. But this will take place only if the people tolerate on one another.

[952] I do not want to walk with my mind among the high realities. This is for I do not feel myself worthy of that. I gain more by humbling myself. This is for reading the words of the psalms is a food necessary to the soul, in order I to get cleaned of my passions. Reading the dogmatic books is a delectation, but it is not a necessary food.

[953] One can see that in the monastery there was an infirmary, as we can see also out of the "Teaching of Abba Dorotheos" (*The Romanian Philokalia,* volume IX).

eye? So, take care of yourself because you are dominated by bodily thoughts. You have been given to receive your spiritual brother. This is for all of us are one into Christ. So, take heed at yourself, brother, into the fear of God.

After the brother heard these, we repented very much and by benefitting of that teaching, he said to the Oldman: "forgive me, Abba, and pray for me. I receive my brother with great joy".

549. A brother, who was a disciple of the same Great Oldman before the Oldman withdrew himself in order to appease himself into monastery, that brother left for abroad. And when that brother turned back, he was despising a pious brother for his simplicity and unimportance. But he also insisted in asking the Oldman dot guide him as before, saying: God brought me again to your holiness.

The answer of Barsanuphius: The Apostle says: "The Kingdom of God doesn't consist of word" (1 Cor. 4: 20). And Abba Makarios said: "Him who believes and works rightly, Jesus won't surrender him in the hands of the devils". And the Lord said: "during the days of Elijah many widows were in Israel and he wasn't sent but to that from the Sarepta of Sidon (who was a pagan) (Lk. 4: 25-26). And he said again: "During the says of Elisha many leppers were in Israel but none of them had been cleaned, except Naaman the Syrian" (Lk. 4: 25-27), despite he was a foreigner. This was for he believed. I reckoned that, by living for abroad, you will forsake your habit of justifying yourself and so you will gain the humbleness[954]. But as I see out of your thoughts, you are the same, or even worse. And if God chose the crazy ones, the weak ones, and He disregarded ones of the world, it will be obvious that God rejected the things glorified and praised by people (1 Cor. 1: 27-28). So, not they who are pleasant to the people will be pleasant to God, but they who are unpleasant to people will be pleasant to God for they are searching for God, and the have their happiness in front of God. This is for it was said: "Blessed you will be when they persecute you and when they will hate you and they will speak

[954] The self-justification is the justification of the sins, so that it is the contrary to admit or to confess or to repent for the sins. At the basis of the self-justification stays the pride.

evil of you, for My name. Rejoice and be glad, for they did the same to your parents" (Mt. 5: 10-12).

You have been growing up next to me, not for a short time. Examine your heart! What word or advice have you received from us which got you far from the way to God? And the protection that was over you, where did that come from? Not from the trouble you were bearing? This is for the Oldman helped you for your benefit[955]. Tell me, brother, Does God take care of the things form the beginning of the man of does He take care of the last things before the man exiting this life[956]? D you see that what you have earned while living abroad? And you also know that when you were living together with me, yore, I told you that if you listen to me in one thing but you resist me in some other thing, even in that thing which you obey me you will actually do your will, so that I won't be able to defend you at judgment[957].

If God has brought you here, God too will be the One guiding you. And if you have come here according to your will, it is written that: "I send to them according to the craftsmanships of their hearts" (Ps. 80: 10). But pray for me. And do not worry about me. For I too want to be worriless in everything[958].

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[955] The Greek word used in the original text has in the first place the meaning: "he persecuted you", by submitting you to troubles, and by watching your progress. This is one of the growing up through harshness, in order to strengthen the spiritual son. Letting the spiritual son to get drowsy and satisfying all his desires, it will lead to make him weak.

[956] God wants us to use our earthly life in order us to progress sin good, in order us to get ever consummate through our efforts. God isn't content about us being good in the beginning but we get less goof while advancing into life, so that we would reach to be totally evil at the end of our life. That's why we have been given the time of our life. The positive purpose of the movement of our being it has been theologically explained by Saint Maximos the Confessor in his word "Ambigua".

[957] If the disciple fulfills on one occasion the will of his spiritual father but he doesn't do the same on some other occasion, it will show that the disciple has chosen, each time, whether or not he has wanted to fulfill what he has been asked for. So, even when he has chosen to fulfill a certain request, he has been fulfilling his won will. He has been choosing what request to fulfill, according to his own will. And about the things done by disciple according to his own will, the spiritual father won't be requested to express his opinion, either good or bad, because of being those deeds committed on the ground of his disciple's will and not on the ground of the father's will.

[958] If the father didn't pray for this disciple as well, the father would bear the worry for not accomplishing his duty by doing everything he could for his disciple. But the father gets rid of that worry, for he prays for him who is given in his care.

550. Some of the brothers, by getting out of monastery, they bought monastic cells in places which were close to the monastery, but they didn't' ask Abba (Seridos) for permission to do that. And Abba got upset with them, because they transgressed the order, so that Abba wanted to banish them away form there. And they tried to resist him. And the same Oldman was asked about that situation, of the brother did good or wrong. And what should be done?

Answer: We see everywhere that the "standing against" lost many people. For instance, they who were around Datan and Aviron and who rebelled against Moses (Num. 16). And that what has happened now it is bad sign. This is because they haven't renounced to their decision when asked by Abba to do so, and therefore who will be able to convince them? And if somebody doesn't allow himself to be persuaded it is a sign of thoughts rebellion. And the rebellion is out of the urge form the devil. This is because the devil has been rebelling since the beginning, and they who do the same thing, they will become his sons. And what will happen to them? These ones have got themselves out of humbleness[959], by covering up their ears in order they not to hear Him Who says: "If they banish you away from this city, you will leave for another city" (Mt. 10: 23); and: "Him who wants to go to suit you and to take your coat away from you, leave him your shirt too" (Mt. 5: 40)[960].

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[959] "They exiled themselves due to their humbleness". Remaining into humbleness means remaining in accord to the will of God and so in communication with God. The opposition between you will interrupt the communication. But our will is made to remain in accord to Him Who has created us; This is because not were not us who created Him. And by creating us, God wanted the best for our nature, He wanted that what our true nature will chose too. The accord with His will keeps us in communication with Him Who our will come out of, and it upholds our life.

The will that upholds our life it is that will that remains in accord with the will of God. This is our will conforms to our being. The will that is contrary to God it is also contrary to us. The will contrary to is it chews away our being, it keeps our being into a poverty and into a torment. The great mystery is that God allows us also the possibility of a will of ours that is contrary to our being, and this is for God doesn't want to destroy us, neither God wants to bring us to the state of some objects. And thus, God allows our being to coexist with a weakened, crooked being of ours, but still an existing being. And this is a mode which the relativity of our being is shown through, and the relativity of the entire created existence, and the possibility of the accompanying between it and a non-full and tormented state of the created existence.

[960] These quotes are given in order us to avoid resistance.

But these ones obeyed the evil[961]. And the evil gives birth to no good. This is for he says: "The bad tree won't bring fort good fruits" (Mt. 7: 18). And they have transgressed the rule of the Fathers in their disobedience. This is because the Fathers say that, if you leave for a certain place and you dwell there, you should ask, in the first place, if somebody will get upset with you about that. And if the Fathers command this when it comes about the upset of others, all the more this thing will cause sadness to the hegumen. Thus, this thing must be ended, so that they who have mistaken to take other together with them[962] and to beg their Abba to forgive them and not to rewards their evil with evil. This is for it was written: "we the strong one must bear the weaknesses of the helpless ones" (Rom. 15: 1). And our Lord also says: "If you don't forgive their mistakes to the people, neither you Father Who is in heavens will forgive your mistakes" (Mt. 6: 15); and again: "Be consummate as your Father from heavens consummate is" (Mt. 5: 48). And so will God be glorified, for this will be towards the building up of many.

551. The Abba of the monastery where the holy Fathers dwelled, he was hesitating to do something. And some of the brothers who wanted that thing, they endured that hesitation with difficulty, and they were speaking against. And the Great Oldman found out about that and he gave to them this answer:

Answer: Brothers, our Lord said: "My sheep listen to My voice and they follow Me (Lk. 10: 27). So, if there is somebody a true disciple, he will obey his Abba in everything, all the way to death. And through everything Abba does, the disciple gets built up and he doesn't dare to make differences in the things told him by Abba, neither the disciple dares to ask; "What is this

[961] He who resists, he obeys the evil. That one has exited the good, or the possibility of communication and of agreement.

[962] It is recommended that other who did not mistake to Abba, to pray for they who did. Here we have a motif for which we ask for the prayer of the saints for us. If him who didn't mistake prays for him who mistook, his deed of love will be united with a deed of humbleness, by reckoning that brother who mistook as still worthy of forgiveness, as worthy of being imparted with the happiness of the others. This is a solidarity among people that is pleasant to God. This is for God wants the whole creation to be reunited in the happiness from within Him, also by the efforts of the creation too.

for? What is the purpose of this?". This is because, if he did that, he would no longer be a disciple of Abba, but a judge. All of this come only out of the worst will of the man[963].

So, if Abba tells somebody to do something, and that disciple resists it, it will be obvious that that disciple wants to impede that thing to be done and he empties of power the word of Abba. Sucha disciple must thing who sis his Abba: that one whose word was impeded, or that one whose word has been fulfilled? So, if the disciple wants to do his will, he will be the son of the devil. And anyone who does the will of such a disciple, he too will do the will of the devil[964].

And even the disciple fulfills his will, he won't reach the peace either on this way. This is because what is there within except the disobedience that is destruction to the soul[965]?

So, if somebody sees himself being offended by his Abba, he ought to leave his Abba, so that he won't lose his soul and he won't bear the guilt for the condemnation of the other whom he has twisted their minds, because he doesn't' know if Abba was right or wrong, but he gets offended purposelessly, by the sake of his won will. And if he has done his will, he won't become more righteous than Abba. And if he knows better than his

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[963] If by being separated the man's will from the will of God, the man gets out of the communication with God and out of the will according to his own being, likewise, through the separation of the monk's will from the abbot's will – the abbot being the one guiding the monk on behalf of God – the monk will exit the communication with the abbot or the unity between him and the other dweller of that community. By that, even the unity of the monastery will fall apart; the monastery was founded by Christendom as an oasis progressed in that unity which God wants to lead the people in. The division among people is caused by their evil will, a will upheld by their pride, a will upheld by their egotistic care for himself, of each one of them.

[964] It is the will of the devil because of parting the man from another man, namely it gets the people out of unity. Through this proud will the people get divided and they fight one another, because they do not think at God in Whom they must get united.

[965] He who wants to fulfill his will that is contrary to Abba's will, he won't have peace either when he starts resisting or when he sees his will fulfilled. This is because, in the last case, he has committed the separation between him and Abba and that won't bring him peace. But also, until fulfilling his own will he is in the agitated tension of the disobedience. That is a disturbance that doesn't allow him to peacefully think at God, or to pray. Therefore, that means the perdition of the soul, because the soul will be dead without the communication with God. That's why him who doesn't bring his will in accord to Abba's will, he will better leave than fulfill his won will, by bringing to the end, and therefore to perdition, his opposition, and dragging others too to rebellion, namely to the perdition which he will be held accountable for, at the final judgment. Neither must him remain in monastery, because by constantly opposing to Abba he will drag others too to opposition. This is because by that they will work a division that comes from the devil.

Abba that what is useful, why will he still remain his Abba's disciple? Let him leave and teach others.

Do not allow yourselves to be deceived by the devil, so that you to preserve your will towards your harm. And it will never be fulfilled the will of yours.

Brothers, I have written you in order to spare you, and God know this very well. If somebody accepts these, that will be him towards his salvation. And if he doesn't accept these, let him spit on the written things, it he wishes so. This stays in his power. That is what some of you have already done within their hearts. And others even slandered us with their mouths. Forgive me!

552. The Answer of the same Great Oldman towards someone among the Fathers who asked him if he must rebuke his disciple who opposes him by word.

Beloved brother, you must know that the time is bad (Eph. 5: 16). That's why there are witnesses that rebuking in order to correct it is good. This is for he says: "Whom God loves He rebukes him" (Prov. 3: 12; Hebr. 12: 6). And again: "Blessed is that man whom the Lord rebukes (Jas. 5: 16). The brother is warred by the callousness of his heart. Suffer him and toil together with him[966]. But, in the same time "reproach him, rebuke him, and urge him" (2 Tim. 2: 4), according to Apostle's word. And if he accepts this rebuking, he will be gained again. Wake him up out of his deep sleep of the callousness of his heart[967]. This is because if his skin gets thickened by thorns, it will become to himself a big and insupportable pain[968]. But if he toils to pluck off his thorns until they still are soft, he will be quickly delivered form this passion. But if the fabric of thorns

[966] In the French translation: "Suffer together with him". Actually, the toil is a suffering. The spiritual father toils and suffers together with his spiritual son who fights his helplessness of not contradicting the old man.

[967] The callousness of the heart is like a deep sleep. It is a big insensitivity. He offends another without feeling the pain he causes him.

[968] The callousness of the heart is like a skin, or it is like a fabric knitted out of thorns, and that makes the heart, on one hand insensitive, while on the other hand by pricking others with its thorns it will bring suffering to him and to those pricked by him. This is because his offenses will be answered with offenses as well. And this will help the man to liberate himself of that.

gets strengthened, those thorns will be plucked only with toil and pain. So, tell him to take heed at himself with much care.

553. The answer of the same Great Oldman towards a brother who was working as carpenter in monastery and he was warred by diverse thoughts and he reckoned that he benefitted nothing out of his work and he had not help.

Brother, we ourselves are those ones who do not want to be delivered from hard days and from heavy annoyances. This is for God have given two gifts to the people, which the people can deliver and save themselves through, of all the passions of the former man: the humbleness and the obedience. But we do not impropriate those, neither we want to live in those, nor we want to cross through them in order us to find help, in order us to get rid of evils and us to attach ourselves to Jesus[969] through those ones, for He is the Great Doctor Who wants to heal us of the fever of our passions. Why do you pile up all the evils into your treasury, so that you get disturbed and restless? Stop yourself from being furious, angry, and envious. You must know that those do not enjoy honor, but dishonor. Leave all your cunningness and bend down you head into humbleness and obedience, and you will find mercy. If you do what you hear with humbleness and with obedience, the Lord will bring through your hands, to a good result, not only your present work, but all your works. This is for the Lord guards the path of them who fear Him, and He covers their roads. Why do you get upset, and why do you doubt? The mercy of God will help you if you persevere in the patient waiting for God. You must die, you the miserable one, towards any man. Tell to your thought: "Who am I? Dust and ashes" (Gen. 18: 27). "I am a dog". Say: "I have nothing forever". Why are you prophesizing your perdition and why you don't fear God? Aren't you ashamed to say: "I have received not help?"[970]. Satan blinds our heart up by leading you

[969] The humbleness makes transparent the greatness of God. The unconditional obedience wakes up within heart the sentiment of the connection to God.

[970] We often deplore the fact that God hasn't helped us to succeed to become better, or that we haven't felt God's presence or His power. And this throws us into a bit sadness, sometimes almost into despair. But right the hardships coming upon us are means allowed by God in order us to advance into good by patience. Why do we blame God because of the fact that we do not open our eyes so see His presence and the help from Him?

to ingratitude, so that you say that you benefit nothing in this place. You unwise man! If you were not guarded by the hand of God and by the prayers of the saints from here, where would you be? In the "outer darkness" (Mt. 8: 20). Where could you benefit otherwise? Nowhere. But the devil, by wanting to get you out of the love for the saints, from under their cover and benefits, he sows within you the seed of the death towards perdition, so that you will totally end up in the hands of the enemies of the truth and they to tear apart your lamb, namely your soul. Guard yourself against despising or mocking on somebody. This is because by doing so, your enemies will catch you in their traps, by disturbing you; they will harm you, they will get you out of quietude and peace, out of good order and out of the whole good. Forsake those and follow my words and I will bear your burden[971]. And you will find help and mercy and salvation to your soul. We get saved by toiling, brother. Guar yourself strongly against saying: "What is this for? Why don't have I the same things as those ones have?". Do you little handwork zealously, and in the fear of God. This is for you will be rewarded abundantly for it. And to not despair about yourself. Your desperation is the joy of the devil, that may God not give it to him, but may God rather haggle for your salvation[972], into Christ Jesus our Lord Whom to be the glory forever. Amen.

554. The same brother asked the other Oldman: my thought tells me: "If you want to be saved, get out of monastery and live in ascesis in the quietude which the Fathers spoke about" (Paterikon, Sentence 274; Les sentences the Pères du désert, Solesmes, 1966, p. 180, no. 47). This is for I do not benefit here out of this craftsmanship as carpenter. This is because much disturbance and trouble come to me out of it.

[971] The Oldman bears that one's burden but with the condition to have him near to himself with his soul, so that he won't feel the whole burden anymore.

[972] The devil is jealous on that love which the soul unites through, with Christ. That is the envy of him who cannot master upon the man for the man loves Christ. Because the devil is incapable of loving, he cannot have the joy of being loved by anybody. The devil wants to make the people too as incapable of love and tormented by that state. That's why the devil laments when seeing two mans loving on one another cleanly and steadfastly. And the devil will do everything to divide them.

The answer of John: Brother, I showed you before that it is not useful to you to get out of monastery. Not I am telling you that if you get out, you will reach your perdition. So, you know what you have to do. If you truly want to be saved, you must achieve humbleness, submission, and obedience, namely cut off your will and "you will live in heavens and on earth" (Mt. 6: 19)[973].

Regarding the quietude which the Fathers speak about, you do not known what that is like, as many do not know too. This is for such a quietude doesn't mean keeping your silence with your mouth. For there is some people who speak tens of thousands of useful words and that is reckoned to him as silence. And there is another uttering a sole vain word and that it will be reckoned to him as he would trampled on all the teachings of our Savior[974]. This is for Himself said: "You will answer on the day of the judgment for any vain word that has come out of your mouth" (Mt. 12: 36). And because you have said: "I do not benefit out of my carpentry", believe me, brother, that you do not know whether you benefit of it or not, but the devils mock you and they show to your thought that what they want to, in order you to do your will and you to disobey your Fathers' will. This is for him who wants to stay into truth, he will ask the Fathers about him benefiting or not, and he will believe that what they will say him. And thus, he will do that what is beneficial to him. Many paid other people to curse them, so that they would learn how to endure that. And you learn the patience without paying for it, for the Lord tell you: "into your patience you will gain your souls" (Lk. 21: 19). We mut thank him who torment us, for through him we gain our patience. You will sit here, peacefully. May the devil not to tempt you. May the Lord help you. Amen.

[973] This is the true life, when you allow to be done within you, and with you, the will of God, so that you will be in communication with God, and God's life will be overpoured within you and you will live on earth as in heavens. You will no longer be disturbed by any pride, or by any worry about yourself.

[974] Tens of thousands of words highlighting the glory and the untold mystery of God are reckoned as silence, as coming out of the quietude of the heart's deep contemplation. And a superficial word that mocks the mysterious teachings of Christ will be contrary to any quietude and to any view of the unveiled horizons of the silence.

535. A brother asked the same Oldman, saying: For Abba wants to spare me, should I ask him: "Do you command me to do that thing?".

Answer: In order not to put your will in that thing, you will tell him: "What do you command me to do?". This is because him who wants a thing and he asks about that thing, even if he was commanded by another to do that thing, he would bear himself the whole danger for that thing, because he would fulfill his own will[975].

556. Question: But in case that I want something and I do not ask Abba about that, but he commands me from himself I to do that, will that be reckoned to me as own will?

Answer: Tell Abba: "I want to do that thing. What do you command me?". And if he tells you to do it, you will it is going to be done. And if he gives you something else to do, you will receive that too, joyfully[976].

557. Question: And if I do not have the desire to do a certain thing, but I reckon that I can serve Abba by doing that thing, and I talk to Abba about that thing, for I know that Abba likes that thing to be fulfilled, will I be in the state of one who has received the commandment to do that thing? And if by not doing that thing right then, and later on a thought comes to me do fulfill that thing, will I do that thing inappropriately?

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[975] The disciple intuits that Abba would want him d to do a certain thing, but out of gentleness Abba doesn't' want to ask him to do that thing, for Abba wants to defend his disciple against the danger or, eventually, against the temptation related to that thing. The disciple asks the Oldman for the advice if he could ask Abba from himself, if Abba commands him to do that thing. The Olman tells him to only ask generally, if Aba wanted him to do something. This is because if the disciple askes Abba if Abba wanted him do to a certain thing, that would show that the was the disciple's will to do that thing, so that the disciple would bear the responsibility for consequences, even thought he asked Abba for the command him to do it. So, it was recommended the total cutting off of the will regarding anything one should do.

[976] Here is not previously felt a desire of Abba. So that the disciple can show Abba his desire. And if Abba approves that, that will have become Abba's desire. And if Abba commands his disciple to do something else, then his disciple will do that thing.

Answer: You better wait for hearing the commandment form him. And if you see him hesitating whom to command that and you tell him that you want to serve him, it won't be inappropriately. But if you have received a commandment to do something and you haven't fulfilled that thing, you will remember that you haven't fulfilled that. And by fulfilling it, you won't think at it.

558. The Scripture says: "If the thought of the master will climb upon you, you won't leave your place" (Eccl. 10: 4). What does that mean?

Answer: Do not allow him to climb upon you, neither will you talk to him, but you will run to God. This is because, if you want to answer him, you will fall into much-speaking and that will impede you from feeling the prayer's warmth.

559. A brother asked the same Oldman: If I hear that somebody speaks evil about me, what will I do?

Answer: Stand up immediately and say a prayer, firstly for him and then for yourself, saying: "Lord Jesus Christ have mercy on this brother and on me, for I am Your unworthy servant. And shelter us against the evil one, by the prayer of the saints"[977]. Amen.

560. Question: If somebody started to gossip somebody else and I noticed that, what should I do?

Answer: If somebody starts gossiping, you must cut off quickly or to move the word to a useful discussion. But neither will you tarry much in that new subject, lets because of much-speaking him to fall again in gossiping.

[977] The brother is the first one who needs the prayer because of speaking evil about me. But I need that prayer too, in order I not to be stollen by upset against him and because he has found at me something that is not good. But because both of us are unworthy, let's pray the Lord to forgive us for the prayers of the saints, for their love among themselves and for us it is a role-model to the love which we must have for one another.

561. Question: If somebody gossiped another and I listened to that gossip with pleasure, w0oudl I fall under the same condemnation because of that?

Answer: Even the listening with pleasure to a gossip, it is a gossip itself, and it will fall under condemnation.

562. Question: Where the idleness comes from and what should One do when the idleness appeared?

Answer: There is an idleness of the nature because of being tired. And there is an idleness from the devils. If you want to discern between the two sorts of idleness, you will examine then like this: The idleness from the devils occurs within somebody before the time he needs rest. This is because, after he has started working, before he has finished a third of a quarter of that work, his idleness urges him to stop working and to get up. So, one must not accept the urge of this idleness, but he must say a prayer and let him sit and endure. This is for, if the enemy sees the man uttering a prayer because of getting idle, because the enemy doesn't want to offer an occasion for one to pray, the enemy will run away. And the nature's idleness occurs when the man gets tired over his power, and when he forces himself to work more than needed. Thus, the idleness of the nature is born out of the body's helplessness. So, if that was the case, the man should trye his power and he should rest his body in the fear of God.

563. Question: The place itself where the idleness from the devils occurs, it is very hot place, and the idleness is added to that place, and it burdens the man so that the man won't be able to resist both of them. So, should the man leave that place at the time of that war?

Answer; It is good to fight and not leave that place during that war. But if you see yourself getting defeated, by being burdened by tiredness, you will leave that place. And once you have got rid of one of the burdens, you will fight the

idleness itself, by calling the name of God and you will receive His help. But leaving that place because of idleness, that is not a burden, it will bring you even more burden and it will increase that war even more, and it will bring harm to your soul. And by taking the man inti its mastery, it will require great efforts in order the man to get rid of it, even if prayers are uttered for him[978].

564. Question: If out of idleness there was born a sleepiness which impedes me from the work I am doing, should I get up or should continue sitting?

Answer: Get up and do not cease form praying to God and God will banish away your sleepiness through prayer.

565. Question: When an evil thought comes to me, my heart moves against it angrily, so that I feel the need to use my voice as well. And it happens to me do to so even when other people are present. Is that good or not?

Answer: It is not good you to do that, because of being possible that to become a habit of yours, and that to be harmful to the people and offensive to the watchers, but you must call upon the name of God, without disturbance, and that thought will be banished away from you.

566. Question: A brother who left the monastery and who became very weak in his soul, asked the same Oldman, saying: I sinned by making myself the toy of the devils and of my mother. I got out of your cover, of my Fathers. I beg you place me among the beginners who haven't received the schism yet.

[978] That idleness that is not caused by a too big tiredness of the body, it has in it something spiritual and as such it appears as having in itself something from the evil one. I feel an idleness for something when doing that what doesn't cause me a bodily pleasure. It is a sort of self-suggestion that can be defeated by self-suggestion too. That idleness can be defeated by one's will, and it will be proven as coming out of a weak will too.

Answer: It is inappropriate you to ask for being placed among the last ones. This depends on the Abba's judgment. That what you have to do it is to prepare yourself for obedience.

567. Question: The ask of one of the Fathers who were living in quietude (withdrawal) towards the same Oldman: I pray you, Father, pray for me in the name of the Lord, because I am very endangered by my indifference and by the disturbance from the enemy. This is because, if God doesn't give me for your prayers and if God doesn't banish the enemy away, I won't be sure that my boat will reach the shore. But as Moses asked God for not to lose so much people by His anger, likewise you, pious Father, pray for my wicked soul. This is for God is good and God wants to Him asked by saints for the salvation of the souls[979]*. And such an ask if it appropriate to you to do it. Pray Abba too, not to be late in coming and seeing me, For I love him very much. And I need his support as well.*

Answer: If your love wrote about us who are the last among people, that we do not want somebody to be lost, what should you say about Him who sworn on Himself: "I am alive, says the Lord, for I do not want the death of the sinner, but him to turn back and to be alive" (Ezra 18: 23); and about Whom the Apostle confesses too, saying: "Who wants that all people to be saved and to come to the knowledge of the truth?" (1 Tim. 2: 4).

[979] It was said before that God rejoices Himself when we pray. Not it is being said that God rejoices Himself when the saints pray for the salvation of the souls. If Christ prays for us and Christ ceaselessly presents to the Father His sacrifice for us, how would not rejoice the Father to see the saints in accord to His Son, and how would Christ not to rejoice seeing them not remaining indifferent that what He does? The salvation consists of the consummation of the people, and the consummation cannot be cogitated without the love among people, without the progress of the people into unity. In the prayer of sone for others, it is shown this interest of ones for others, in that what is most important to them. In prayer are united not only the people among themselves but also with God. Only in God is possible the union of all people to be accomplished, for only His love cover all people. Only out of Christ's love and out of His sacrifice for all people, our reciprocal prayer and sacrifice can be nourished. And this rejoices Christ. This is for He sees Himself understood and accompanied in the things He does for us. And Christ actually see being accomplished the union among us, and between us and the Heavenly Father, a union for which Christ embodied Himself, has sacrificed Himself, and which He ceaselessly prays for. God saves us by asking also for our collaboration, for he honors us as subject, in His image. And what honors God gives us when making our salvation depending on others' salvation and on ourselves? And also, how high responsibility has He placed on our shoulders by that?

Brother, do not feel burdened to come to Christ saying: "Save us, because we are perishing" (Lk. 8: 24; Mt. 8: 25). And you will see what He does against our enemies. Come to Him and say: "Lord. My God, show me how You punish them, for I raise my soul to You".

Regarding the troubles and the temptations which you have to endure, there is not need for you to write me about those, for you know that the Apostle say about that, and you know which the end of the patience is. Let's not get discouraged, brother. This is for great is the Lord Who takes care of us, in order Him to help us. That's why He encouraged us by saying: "It is Me, do not fear" (Mt. 14: 27). And again: "Dare, for I have overcome the world" (Jn. 16: 33). Let's no get lazy and let's fall at His feet and let's ask for His kindness. This is for He will give us more than plentifully the things which we ask for and think at. You must think that there where the toil is, there the rewards will be too; and there where the trial of the temptation is, there too will be the crows of the victory; and there where the love of God is, there will be also the climbing on the cross together with Him; there where the suffering together with Him is, there will be also the glorification together with Him; There where the death together with Him is, there will be also the live together with Him. So, He Who has climbed the cross, he has been relieved form the things of the earth, for he had dies to the world[980]. He must cogitate at the realities from above, there where Christ is on the right hand of the Father.

Regarding Abba, pray for him so that the Lord will cover him, for many are his worries. But we believe that the Lord will cover and help him. I told him that you are late to strengthen

[980] Christ climbed the cross for the liberation of His human nature of its affects which were consequences of Adam's sin, and also for elevating His human nature to the state of resurrection, and also for sharing His human nature to us in this new state, and therefore for us too. So, Christ climbed the cross for us in order Him to show in that His love for us, and his together-suffering with us. He didn't untie the love He showed us through the pains of the cross, from enduing those pains, in order Him to elevate our nature take by Him at the state of incorruptibility, so that Him to give it to us too as such. For these things we too climb the cross together with Him: to strengthen our nature by enduring the pains and to help others through the irradiation of this power out of our nature that has reached the consummation. So, neither I separate our consummation through cross form showing others our love through the cross. That's why we too are glorified together with Him in our strengthened nature, and we are elevated to the clean and incorruptible life which He has raised Himself to. We cannot separate our consummation from our love for people, from commiserating with them. We gain both of these on the cross which we climb on, together with our Lord.

yourself. And he defended you, as he too has assured you. And regarding the prayer, you know that I am nothing. But neither can I untie myself from the love for you. So, you too pray for me, into the Lord.

568. The ask of the Abba of the monastery towards the same Oldman. Because the time id hard, pray, Father, to the Lord to make it pass and for His servants to be covered against all the temptation of our sins.

Answer: If we do that good, the Lord makes the time passing with difficulty. But if we add evil things, we will cause to us even more the untimely perdition. And if you remain into good, God will send his angel and the angel will seal you as the one yielding the sword to defend you (Ezra 12: 53), by the prayer of the Saints. Amen.

569. The ask of the Fathers who lived getting appeased (in withdrawal) in monastery, towards the Great Oldman, for the world. Because the world is in danger, all of us beg you, Father, to pray the kindness of God to turn the arm and to place the sword into holster. Stay among them who fell and among the living with your holy incense, and stop the Destroyer. Elevate the holy alter in the holy courtyard of the heavens and the anger of God will cease[981]*. We ask and pray you have mercy on the perishing world. Remember that all of us are your limbs. Show in the present time too, the mercy and the wonders of God. For Him is due the glory forever. Amen.*

Answer: Brothers, I cry and I weep for the anger that menaces us. This is because we do all the things against that what is needed. This is for it was written: "If your righteousness doesn't exceed that one of the scribes and of the Pharisees, you won't enter the Kingdom of Heavens" (Mt. 5: 20). And our inequities have exceeded those of other nations. There are many

[981] Both these asks are inspired by the Apocalypse. The almost continuous wars started among Persians, made persisting an atmosphere of incertitude. Only the prayer and the sacrifices brought by the saints on the heavenly altar, next to the sacrifice of Christ, could escape the world. These asks were a foretelling for the desolation brought to the Christians in Palestine and in Egypt by Mahomedans.

people begging for God's love to stop His mercy started towards the world and there is nobody loving the people more than God does. Still, God doesn't want to have mercy. This is because He is told about the multitude of the sins from the world. But there are three consummate men in front of God, who have surpassed the human measure and who have received power to tie and to untie, and for forgiving the sins and for keeping them (Mt. 18: 18; Jn. 20: 23). They stay in the middle so that the world not to be destroyed at once, but through their prayers the world to be rebuked mercifully. And they have been told that this anger will last for only for a little more. So, you pray together with them. And the prayers of these three men meet at the entrance of the altar from above of the Father of the Light. And they rejoice together and they gladden themselves together in the heavenly ones. But when the look at earth they cry and they mourn and they weep together for the evils committed and they set in motion the anger of God[982]. Thes ones are: John of Rome, Elijah of Constantinople, and another one in the eparchy of Jerusalem[983]. And I believe that they will gain a greater mercy. Yes, they will. Amen. God wants to strengthen you in order you to hear and to bear these. This is because to them who lack the understanding those things will remain non-understood.

570. Ask: A brother sent to be asked the other Oldman, saying: "in the name of the lord, if you need something, tell me so I can give that to you".

Answer: Brother, may God give you the good reward for your intention. But I have never told anyone, if I needed something: "Give me, but if God sees that I need something, God will have sown that thought to somebody and that one will

[982] It is a paradox in the union between the gladness had by them in heavens and the pain felt by them for the things happening down on earth, resembling to the state of glory and of sacrifice of Christ. Commiserating with them who suffer it is a resting for those who love them (Basil Gonddikakis, Εισοδικον, Athos, 1974). On the opposite, the indifference, the callouses of the heart towards them who suffer, it will bring torment.

[983] At note in the Volos Edition, p. 267, it is told that that one was Barsanuphius who lived in the monastery in the land of Gaza, that belonged to the eparchy of Jerusalem.

bring me that what I needed. And I received that. This is for, if I told that, it would be lust and not need for it[984].

570. bis. Abba (Serid) told to the same Oldman (John) that he has never seen him smiling, or getting disturbed: neither receiving the Holy Impartation without tears, after saying: "Lord, not towards judgment be to me these holies".

It happened that the Oldman told Abba to do something but Abba forgot about that after he left. When Abba came for the second time, the Oldman told him: "If you remember, do what I told you to do". And leaving, Abba forgot again. And after a few days Abba came again and the Oldman gently reminded him about the thing he told Abba to do. And Abba got very sad. And the Oldman told Abba: "Do not be upset, and when you remember than, do it". And because that happened for several times, Abba asked the Great Oldman to show him what did that mean? And the Oldman told him: "That happened with the permission of God, in order you to see the patience and the long-patience of the Oldman, and you to become his follower".

570. c. The Story about Abba Serid.

About Aba Serid I can say many and wonderful things, worthy to be told. But, by leaving aside most of the things, in order our word to be short, I am going to mention only a few of those, but enough for showing the virtue of the man.

He has remains from his youth temperate and very restraint, more than anyone. He tormented his body so that he wounded his body terrifically. But the Holy Oldman prayer to God and Abba was healed, and after that the Holy Oldman commanded Abba Serid to govern his body in the future with right-reckoning, so that to serve his spiritual liturgy, and so him to be able to rule the brothers. He achieved a great obedience, so that he obeyed the same Great Oldman in everything, to his death. This was for, by cutting off his wills as the Oldman himself confessed about him in his "Answers" written before, himself have become obedient. This was for by enduring many

[984] God takes care of fulfilling the needs of all the people, but not of their lusts. The needs are those depending on their nature given them by God. The lusts are elicited by the people themselves over the measure of what they need, or the lusts are stirred up by demons.

things from him and even being him beaten and tried in many ways, and through many things being him held in fire as the gold is kept into oven, he reached to be an honored vessel of good use to the Master. This was for he never answered against in anything. Neither did he reckon himself as an Abba, but as a disciple of the Oldman and as one owing consummate obedience to the Oldman. That was also a proof of the fullest humble cogitation. That's why the Oldman had him like a son.

And he prayed God to give him the gift of the right-reckoning (discernment), which by being given to him, with the help of the grace from above, him to be able to guide their souls to life, to comfort the troubled, to use the word from the Ghost as a healing medicine, and to crow with peace them who were fighting. This was for by firstly filling himself up with peace, he became cause for peace to others too. It was thus fulfilled the word: "Blessed are the peacemakers, for they will be called as sons of God" (Mt. 5: 9). And he was long-patient and undisturbed and benevolent to them who came to him. And his word was pleasant and full of decency and "seasoned with salt" (Col. 4: 6). He had, as the Scripture asks us, "wisdom and innocence" (Mt. 10: 10). And he was very loved by the brother, and he gladdened their souls with the spiritual word of the advising, and he was urging them to virtue with the good example of his life and of his virtuous doing, and he was teaching the brothers the things he was doing, and he was mixing the gentleness with the fear of God, by "reproaching, rebuking, and urging", according to the word of the Apostle (2 Tim. 4: 2). And he told, to our benefit, that once an illness cam upon him and he was engulfed by fever, but he didn't ask God to heal him but to bestow him patience and gratitude.

It happened once to a pious and useful brother to be disturbed by the devilish work and he wanted to leave. And because, after advising that brother much, he didn't succeed in convincing that brother to stay, he got up from prayer and prostrated in front of that brother. And the brother saw that and he did the same. And then, Abba stood up and sealed the brother's heart with the sign of the cross and told him: "Brother, what do you want to do now?". And the brother was in a state of a peace and answered: "Whatever you want me to do". And he said that brother: "God and work". And that brother followed the usual program and went to work and he lived in peace, obeying into the fear of God.

On some other time, the same Abba needed a place near to the monastery in order him to build a church and a guesthouse. And he begged the landlord to sell him a part of land, but the landlord didn't want. And because Abba was because of being harassed by the brothers and by the loving-of-Christ laymen who were visiting him, him to insist to buy that place and because of no longing being him able to stand their harassment, and because of him not knowing what to do, he let the other Oldman to know about that. And the Oldman told him: "That place must come to us anyway. But it is not the right time yet. But if your thought troubles you, you will tell to your thought: think that this place is appointed to the imperial army and we cannot buy it, and thus your thought will cease". So, on any occasion he was troubled by that thought, he gave that answer and got peace. After a while, the landlord was convinced to sell that place. But in that place was a small hermitage and a brother was dwelling there. And that brother was asked if he would mind if that place was bought and he accepted with joy. And the place was bought. And after finding that out, a layman who loved Christ and the monastery, told Abba that he didn't rejoice so much because he thought that Abba worked without right-reckoning by wanting rather to satisfy one man than so many brothers who needed a church and who were very troubled or not having a church, and rather than the guests who were coming and having no comfort where to be welcomed. And that layman asked Aba for forgiveness, and asked him what was the purpose which Abba did that on, and he confessed his gossip. And Abba smiles at him and told him: "Son, I didn't want to trouble that brother, and that's why I threw all my worries to God" (1 Pt. 5: 7), and I tried to know the will of God through that brother. I believed that if God wanted us to take that place, God would convince that brother not to get upset. And if that brother got upset, it would be shown the will of God as us not to take that place. And, lo, God convinced him and he accepted joyfully and the things was fulfilled with peace. And that layman wondered about Abba's faith and about Abba's steadfast trust in God and of Abba's love for his neighbor and about Aba's dispassion towards the things of the world – for Abba wasn't defeated by the urge and by the pressure of a need – and that layman prostrated himself in front of Abba and he asked for forgiveness for his mistake. And that layman benefiting much of that, he extolled God for the virtue of the Fathers, and he left.

571. Question: A certain loving-of-Christ brother[985]*, who had much faith in the Holy Fathers, Abba Barsanuphius and Abba John, and for he wanted to be guided by them in his life, he sent to ask Abba John, saying: "Father, I want, by the mercy of God, to withdraw myself into the monastic life. But I am hesitating, if I should reject everything right now and leave, or to set firstly in order my businesses and then to be worriless in my withdrawal. I ask this especially for my old woman and for my children and for the selling of the places from the field. My thought tells me to place my old woman near to her grandsons and to I to give to those grandsons some near places so that they to produce enough food for her and for them. And then I would remain to take care of selling the other places. Tell me how will be the best so I to be able to decide what should I do, for to you God unveiled all the useful things.*

The answer of John: Forgive me, gentleman and brother. I am a simple man who doesn't discern between right and left. But the Scripture said: "No one, after grabbing the plow, should look behind, but let him go straight ahead" (Lk. 9: 62). Then, remember the wife of Lot (Lk. 17: 32). And, again, remember that the lion is hold back by a sole hair and the vulture by the tips of his claw. So, place the old woman near to her grandsons[986] [987] and gain for you the lack of worries. And

[985] In the French translation is mentioned between parentheses: Elian, the future descendent of Abba Serid.

[986] Asking a spiritual father about your thought it supposes you to know how to expose your thoughts to him. But who can do that? Everybody experiences a big entanglement of contradictory thoughts, but only a few people are able to present their thoughts appropriately. The degree of appropriateness in presenting one's thoughts differs widely. But the most nuances logics remain schematic, it remains abstract from the living reality that is indefinite in its movement and variety. We tell that one plus one equal two. But any one united with another one form another kind of pair. More than that, any one is different from another one. There aren't, in reality, two identical ones, neither among people, nor among animals, neither among trees, nor even among stones. The uniformity can be built only by people, but only on a technical plan. The technique can cut identical stoned, it can build up identical houses, or machineries. But those ones aren't a living reality. They are not a fecund reality either on the physical plan, or on the biological plan, or on the spiritual plan. Thus, there is in reality a rationality, but not an abstract one, or a uniform one, but one united with the indefinitely various life. The reality is in the image of the Holy Trinity, Whom the three Persons aren't identical in, Whom the Logos is united with the God in, and both of Them have Their common spring into the Father.

assess her expenses and the expenses of the children and give them the corresponding places. And they will give her what she will need, out of those places, on the ground of their hope of inheriting some of those fields after the passing away of the old woman, in exchange of them taking care of her. Pray the Holy Oldman if you must stay longer and sell the other places and the Oldman will tell you. And you will be worriless into the Lord. This is for He is not far from us, but He is looking at our heart in order Him to see if our heart is in good order; and he will guide us into the good things, if we too want that. So, by taking the commandment from the Oldman, walk trustfully and unhesitatingly towards the things told you by him. And the Lord will guide you according to your faith.

572. Question of the same one towards the Great Oldman: I know that I asked your Holiness about thoughts which exceed my measure. But by hearing the godlike voice that tells that "Not the healthy ones need the doctor, but the sick ones need the doctor" (Lk. 5: 31) and by seeing myself mastered by the multitude of my evil deeds and thoughts, I have thrown myself in the ocean of your mercies for Him Who said: "Alive I am, says the Lord, and I do not want the death of the sinner, but I want him to turn back and to be alive" (Ezra 18: 23)[988]*. And this if for, through you, I too to hear: "Son, forgiven are your many sins" (Lk.*

[987] The man can be an ocean of evil thoughts, but also an ocean of mercy, of love, and of wisdom. And no man is identical to another man, for, it that had been the case, no man would have needed anyone else. Each man is indefinite. Each man has an unquenchable thirst for another, and each man can bestow, endlessly, to another, other and other thoughts and comforting, but also torments. And only the person can provide such comforting and torment to another, while the objects cannot. The entire world is used by each man towards other and other thoughts, which he makes whole or he comforts or he torments with, the souly life of others. In the non-uniformity of the persons, in their reciprocal completion, and in the indefinite variety of the entire world's reality, there stays the possibility of the continuous widening of the horizons of the human spirit, which tends, in the same time, towards an absolutely clean love, which only the Person-like reality of God can have it, for God is various in His Trinity.

[988] God is alive, for God is Person, or better said God is Trinity of Persons, infinitely and eternally loving. Being alive, God wants that the human persons too, whom God created out of His love, for Him to love them and for they to love Him, they to be alive, namely non-unitary, non-uniformized in the repetition of a technique, but accomplishing on one another in their infinite variety into God.

7: 47-48)[989]*. I know and I believe that God has bestowed you to know, through the Holy Ghost, before I ask, what I want and the thoughts which I want to ask you about*[990]*. But because I heard the Prophet who says: "You tell first, your sins, in order you to get corrected" (Isa. 43: 26), I too write my ask praying you not to overlook my wickedness, but you to accept this ask from me, because I am a sinner. This is for you have been given power from God, so that you can get me out of corruption and out of the shadow of death, and for you to guide me towards the true light, for you are kind. What do you command me to do? Should I reject suddenly all the things and I to not longer care of anything, or I should, in the first place, to put everything in order, so that I won't be bothered by worries in my withdrawal, and those worries to cause me all sorts of thoughts which to chock up my spiritual thoughts? And if you command me to firstly set everything in order, please tell me if I should take care of selling my small patches of land. And pray God to help me. This is for I do not ask you cogitating daringly that I could be able to guard your commandments, but I am asking you by trusting your prayers, your advice, and your help. So, pray God for me, so that the Lord to guide me towards the good and useful things and for the lord to give me power to guard your guidance. And God won't overlook your ask. This is because only this gives me courage in my weakness.*

Answer: Son, it is obvious that the time is bad (Eph. 5: 16). And he who can run away from the world, he will be saved as Lot out of Sodom. "This is for the world lies in evil", as it was written (1 Jn. 5: 19), and the people within world they work doubtlessly, according to themselves. This is because, by being they intertwined with the earthly things, they become earthly,

[989] The spiritual son throws himself into the ocean of the mercy of Barsanuphius, for this ocean of mercy I united with but it is not confounded to the ocean of mercy of God, and this ocean becomes a communicating vessel of the forgiveness of his sins. Only by unveiling himself into the indefinite of the love, the man entered in the communication with the infinite of Go's love and mercy, or God entered the communication with the man. And only thus the man becomes communicating vessel of the love and of the mercy of God.

[990] He who loves, he is in a familiar connection with the beloved one, and he can intuit the complexity of his thoughts, even before and more than his less' advances spiritual son is able to express them. It is the Holy Ghost Who penetrated more than the rationalities, or more than the meanings caught by logics. This is for the Ghost penetrates the man's ghost, or the man's spiritual life, out of which there come the ceaseless thoughts come out without ever getting exhausted.

and they who reject those, they will be elevated from the ground. So, they will obviously become heavenly. And we do not understand, we the wicked ones, that even though we do not want to leave these earthly things, we will till leave then unwillingly, at the time of our death. Son, the commandment of God is that the man to immediately break up with everything. This is for, to that one who came to Him, asking and saying: "I will follow You, Lord, but allow me firstly to set in order the things of my house", He answered to that one: "No one, by grabbing the plow and by turning back towards the previous things, is fitted for the Kingdom of Heavens (Lk. 9: 61-62). And to somebody else He told: "Let the dead to bury their dead" (Lk. 9: 60). And again: "He who loves his father or his mother more than Me, he is not worthy of Me" (Mt. 10: 37). And what was the meaning which He told in, that the man must hate even his own soul? (Lk. 14: 26). How can one hate his won soul, except by cutting of his will in everything for the Lord, saying: "Not as I want, but as You want" (Mt. 26: 39)[991]. If you say so with the whole your heart, you will have chosen His will that is us to leave everything and us to surrender ourselves Him. So, what will we do? Will we leave everything? But if, because our helplessness, we haven't reached this level yet, let's bow down our head admitting our helplessness and let's remain to set our businesses in order. And in this case let's not get haughty in our thoughts as one who do the good, as long as we still work the things of the sick. This is for, they who consummately reject the word, they suddenly shake off their own selves[992]. Therefore you, son, as a sick man, and as not fully healthy, organize firstly you to sell so you will be able to assure your old woman.

[991] Hating one's own soul means hating his will, which he thinks that his life depends on. But the life upheld by an own will that is contrary to God, it is a passing and mortal life, and destined to the eternal unhappiness. A life forever broken. This life must be hated, and one must choose the true life upheld by a will that is in communion with God, end therefore with God's life.

[992] They shake off their false self, namely their egotistic self that it locked up within himself, and monotonous, and poor, and broken apart from the communion with God Who is the spring of the infinite and unperishable life; they shake off their sick and helpless self. Only thus they can find their true self, their deeps self that is always new in the spring out of superior, generous, healthy, powerful thoughts, which are lived in the communion with God and open to the endless life which is being overpoured out of God; it is about their loving and communicative self. Still, we often experience how strong and rich is our self when loves and when we feel loved, and how strong and sick is our self when doesn't love and when doesn't feel loved, because of our egotism.

This is because otherwise you will find out a trap in the things. Assure her according to the answer given you by brother John. Regarding the selling of the places from the field, the Lord will take care of that, as the Lord will guide your life too, if you throw your worry upon Him. But remember you to tell Him day and night: "Master, direct my way according to Your will, towards my good and benefit". This is for the Lord know better than any man how to get us out, easily, from the prison of the darkness, namely from the limitation of the things of this vain world[993].

573. The ask of the same one towards the same Great Oldman: Pious Father, I thank God, for you haven't turned your mercy away from me. Consummate your mercy on your servant and pray to Master God for the salvation of my soul, so that I will be delivered from the passions of the evil-forgetfulness, and I to achieve the forgiveness through your holy hands, both in this age and in the age to come; and I to live under your cover until I will leave this body; and, simply, I to become your servant forever, by rejoicing of your grace and of the shelter or your holy living[994].

The answer of Barsanuphius: Son, it is good that you have written me about forgetfulness. This is because, if you didn't forget the things told you by me, you could know out of those that our Merciful Master and fore-knower Lord, He asked me to truly have you as my spiritual son. I have entrusted you with mysteries which I haven't entrusted many other with, as a proof that I have adopted you. This is for whom will the father unveil himself so much if not to his son? But the father does

[993] Thew world of the material things close us up any horizon beyond them. And as the material things are perishable, we too are perishable while remaining attached only to them. Perishing is both the life of the world and our life, and vain, and therefore meaningless.

[994] Being in union with a spiritual father means living under his shelter (μονή), as in a protective and familiar house. They who love on one another are in a state of "reciprocal interiority" (Madinier); each one is within another as in his house, as "at home". They who are united by wedding, they "marry one another" (Saint Dumitru created an untranslatable pun, by using the similar sonority created by the Romanian words *casă (house) / căsători (marrying)*, (E. l. t.'s n.)) they form a house. But any sincere friends of your is like a home to you. But that home uniting all of us and which we feel ourselves gathered forever in, it is God and, in a more familiar manner, it is Christ (Jn. 11: 23). IN the future life we will be consummately and eternally each one in every one, as in a home, and all of us in the common home Who is Christ.

that gradually, on the measure of his son's growing up, in order his son to be able to bear and to guard those mysteries. And all the ask towards God for you, and my prayer, are in order God to set you free from all dishonorable passions, among which the forgetfulness is counted too, and I pray God for Him to send you the Ghost Who will teach you about all the things, and for God not to separate you from us neither in the present age nor in the age to come. This is for God sees how much your remembrance has been rooted within my heart[995]. And, believe me, it won't be ever erased. Believe me that God bestowed you to me, even from now, your soul, towards eternal life[996]. But take heed, carefully, at you too not to forget, and you too to keep, doubtlessly, the memory of the things which I have told you and do not disregard them. This is because many, after gaining and sealing the gold within themselves, the behave carelessly and they lost that what they desired so much. This is because if the field is not cultivated and sown by the owner before the rain comes, all that flowing water will be useless for harvest. Take heed not you be indifferent, looking at how another bears your burden while you are idle. This is for he didn't say: "Much can the working prayer of the righteous" (Jas. 5: 16), but "many", namely it can bear many of the entrusted things. Use the whole your power, because many were with Jesus but many estranged themselves form Him. And the Apostle says: "And if the faithless separate himself, let him separate" (1 Cor. 7: 15).

But may God not allow these things to happen to you, but you to be my true and beloved son, born by me in those pains according to Christ[997], and a sheep of the flock of Christ,

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[995] The remembrance of the beloved one gets uprooted within the heart of his who loves him, and it gets united with the breathing. You cannot leave without loving Christ and without loving His sones whom He loves. And by remembering those, you will have them present within yourself, but without getting yourself confounded to them. Their remembrance is part of your life.

[996] Barsanuphius connected himself so much, through love, with his spiritual son, so that he believes that he will have him united with himself in the eternal life too. This is for he won't feel himself as whole without his spiritual son. One could say that the whole this book is focused on the idea about the union of those who love on one another and who together believe in Christ. This is the Orthodoxy's ghost of communion. This is an internal union in the image of the Holy Trinity and due to the present of the Holy Trinity, or in the interior of the Holy Trinity.

[997] A spiritual son is born by his spiritual father in the pains of the taking care of him, and of all sorts of commiseration, of the toils for advising him and upholding him in his hardships, in

sanctified vessel, and inheritor of the glory; and you, for your living according to Christ, you to achieve the eternal life. Do not shame up my old age. This is for God know how I use the whole my power for your salvation, by praying Him, in order Him to set you for eternity together-inheritor with His saints, of the future goods "which the eye hasn't seen and the hear hasn't heard and at the man's heart they haven't ascended, and which have been prepared to them, by God" (1 Cor. 2: 9). May you too be partakers to these, and you too to be together-inheritor of their, forever and ever. Amen. May this be told also by the Powers from above and by the saints whose till are on earth into body. Amen. Amen. Amen. Be it, be it. And this will be sealed by the Father and by the Son and by the Holy Ghost[998].

574. The ask of the same one towards the other Oldman: After a while, Abba Serid, the abbot of the monastery, he passed away, and he appointed as his inheritors the first among the brothers. But not in order they to lead together, because of being that a cause for disorder, but one at a time, the first one in the first place, and then, after his death, there to come the second brother, and so on, one after another. He appointed Abba Elian as the last one, him to be inheritor if he becomes a monk. But Abba Elian didn't know that. So, after that decision Abba Serid moved to the Lord, the first among the brothers appointed to take the leadership he refused it humbly and modestly. The following ones did the same, following that one's example. Meanwhile, upon this loving-of-Christ brother came, from the devil, a bit sadness for he was thinking at the end of the world and at the troubles which were to engulf him and at the eternal torments. And being him burdened by those thoughts and being him in danger to fall, he sent his question on these to Abba John, and he asked Abba John to pray for him and to give him a word of comforting. And that one sent him the following answer that spoke to him rather about obedience. This was because Abba

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his efforts for fulfilling the given advices, in the worries the son not to be defeated by the temptations coming upon him etc.

[998] All the angels and all the saints pray in a choir in order they to have each soul partaker to their eternal happiness. And God seals their prayer by fulfilling it, if that soul too he strives to advance towards that happiness into the universal communion. This is for God doesn't work in isolation with each individual soul. But all work together with God, for God loves it so.

John was thinking to command him to take the lead of the monastery, as it was seen after that.

The answer of John: Beloved brother, your faith in God asks that if somebody surrender on himself to God, him no longer will have himself under his own control, but he will obey God to the last of his breath. So, let him accept with gratitude anything coming upon him from God and that means "thanking God in everything" (1 Thes. 5: 18). This is because, if the man doesn't accept the things coming upon him, he won't obey God and he will try to impose his own will. So did the Jews trying to impose their will so that they were unable to obey God's law (Rom. 10: 8). So, the faith is one with the humbleness: "This is for, on them whom He called, He corrected them and he glorified them" (Rom. 8: 29). Therefore, you must cast away form you that sadness that works death[999]. But that sadness according to God, it works the life (2 Cor. 7: 10)[1000]. So, pray for me and do not let yourself discouraged. This is because otherwise you will anger God, by upholding your won will. May our Lord Jesus Christ give you power to do His will, and may you find out mercy in front of Him, for His is due the glory and the mastery forever. Amen.

575. When the brother received this answer, he was immediately liberated from the thought troubling him. But he didn't understand the meaning of the things written to him, and he wondered about the fact that his questions remained unanswered, and he received different answer. After that, the Oldman explained him this thing limpidly, and the Oldman commanded him to take over the administration of the monastery. But the brother wondered about the fact that the

[999] That sadness that comes out of our mistrust in God, it will give proportions to the come or to the waited for hardships, and it not only causes a palsy of the souly powers, but it causes even a helplessness to endure the life any longer. In that sadness there is death. He who believes in God he will relativize the hardships of the life. He knows that the life's hardships are passing, and that god will intervene at his ask and God will remove those hardships from him.

[1000] On the opposite, that sadness that is born out of the conscience of not having fulfilled the will of God, namely out of the faith that God intervenes when the man prays Him, it will work the salvation from death. Such a sadness is a discontent for the life that is unpleasant to God, namely a life that hasn't fulfilled God's will. That is a sadness that kills the sadness, and that brings the man to the true life, to his life into God.

Oldman thought this about him, because he reckoned himself as unworthy of such a thing. But the brother didn't dare to resist the Oldman and therefore the brother wrote to the Oldman the followings: "Abba, I do not know myself better than the Ghost of God Who lives within you knows me. But I am scared and I treble for the danger of this responsibility. If you know that I can find mercy in this, by having our shelter into Christ[1001], I won't resist it. This is for you have mastery upon me and I am in God's hands in in your hands".

So, the Oldman write him the following answer: Lord and brother, God is witness to me that I truly love my brother. And my prayer if for your soul not to be harmed in any regard. So, by trusting your obedience, and by taking care of your salvation, I have been collaborating with you in that what is good[1002]. The hidden things of the man are shown to God. Do you see, my brother, that there are many things and exceedingly difficult. But believe that everywhere in the monastery, even the ground belongs to God. And Him Who has united the earthly things to the heavenly things, He has sanctified everything with His presence[1003]. Therefore, it depends on you the together-working and the together-suffering of yours, so that you to be partaker to those souls who are saved[1004]. This is for the Apostle said: "Bear your burdens to

[1001] The shelter of the saint is fortified within him by the shelter from Christ. The help provided by the saints it absorbs its power from the help form Christ. The saint is united into Christ in all the good he does to others. That's why he can do that good. Christ won't remain separated from them who believe strongly in Him. Christ is present within them and in their powers which irradiate out of them.

[1002] The active intertwining among them who believe in Christ finds diverse ways or expression: "I trust your obedience" is one of these ways. I do not simply trust you, but I trust you for you trust me. I trust you as a disciple that you will obey me as your spiritual father. I give you my hand but you must let your hand into my hand; do not retracts your hand forcedly.

[1003] The Father gives existence to all realities. The Son gives them their meanings. The Holy Ghost sanctified them, and He gives them their urge towards holiness. And there where the Son if there will be the Fathers and the Holy Ghost too, and there where the Holy Ghost is there will be the Father and the Son too. All realities received only from God their existence, and their meaning, and their movement towards their consummation. This movement towards holiness is the sign of the active presence of God, in continuation, in the created realities; it is the sign that God is not separated from them.

[1004] The partaking of the communion doesn't' consist of a passive interpenetration, but it consists of a together-working of the good, and in a together-suffering of the hardships. I help my fellow human, I suffer together with him, I participate to his life, and we urge on one another to advance in the good things. This is for Christ does so. And that's why Christ gives

one another and so you will fulfill the law of Christ" (Gal. 6: 2). And he told again: "Let yourself descended to the humble ones" (Rom. 12: 16). And the Lord said: "He who obeys you, he obeys Me, and he who disregards you, he disregards Me" (Lk. 10: 16)[1005]. This is for anything (good, that we ought to do) it belongs to God, so that you cannot refuse to do it. That's why, it there is sone human thing[1006], I am letting you know that we appoint you to take care of it, for God Who has no other care except for the salvation fo the souls. This is for the Scripture says: "He who turns a sinner back from his strayed way, he will save a soul from death and he will cover a multitude of sins" (Jas. 4: 20). Encourage yourself into the Lord and believe to Jesus and he will guard you against the evil one. This was asked for by Him from His Father, for His Apostles. Do not hesitate, therefore, but pour your heart in God and in our Lord Jesus Christ and in the Ghost of the truth[1007]. And by this I

Himself to us always in state of sacrifice, because He commiserates together with us, and He wants us to become together-suffering with Him of others' passions. Christ is the central heart beating for us, and He communicated to our hearts their beatings for other hearts. This is, in the same time, our full healing from the passions of our egotism. We are saved, thus, together, by getting us rid of our sad egotism, for we advance and enter the infinite broadness of God, and into one another.

[1005] "If you are united with Me when you speak, whosoever listens to you he will listen to Me" etc. But we must speak as one who are united through faith with Christ, by feeling that ourselves speak out of His commandment and out of His power which is within us.

[1006] If there is a thing beneficial to the man, a thing helping the man to become even more human, and that help even yourself, namely that thing helps you to be saved, that thing becomes a task of each anyone of you. This is also for the salvation is the sole care of God for us.

[1007] You can pour your heart into God, for you heart I made for living into the endlessness of God's life, thought thing won't mean losing your conscience while united with the conscience of God. But God too can pour Himself within your heart, for your hearts is made so that it can always get broader, in order your heart to comprise evermore the infinity of God's love and life, and you will have God without your heart as Another Subject of your heart, together with yourself. This is for them who pour themselves one within another, they know that they still are two persons, who want to bestow themselves to one another with everything they have, but they still remaining distinct hypostases rejoicing for one another, but being they able to withdraw their life from another, at any time. The heart of the loving-of-God man is poured into the God of the love, and God too pour Himself within that heart. This is for God lives in Himself His love ads an eternal overpouring of each Person within the Other Two Persons. You overpour your heart into God more when you are in state of prayer. God accepts your heart in this state, for only thus your heat can get softened and becomes capable of overpouring itself into God. If you heart gets callous because of your pride, your heart won't be able to get out of itself and to enter another, in the last instance in God too.

believe that you will find mercy from the chair of God[1008]. "May the grace of our Lord Jesus Christ and the impartation with the Holy Ghost ne with you" (2 Cor. 13: 13). Amen.

*575. bis. Hearing these things, the brother let the Oldman know that: "Behold, your servant, be it to me according to your word" (LK. 1: 38). And out of the commandment of the Fathers he was worthy of the monastic schism. And everybody sent a request to the bishop and he was ordained presbyter and then he was appointed hegumen of the monastery. And, in the first place, he was worthy to come a visit Abba John and the Oldman welcomed him as his most honorable Abba. This is for the humbleness of the Oldman was great. And he told him: "Bless me, Abba". And that one was petrified, and he didn't dare to bless the Oldman. And for the Oldman asked for the blessing for the second time, in order not to resist the request, he blessed the Oldman. And being invited he sat. And the Oldman told him: *

"Brother, the Great Oldman foretold me about you that you will be a monk and hegumen of the monastery. And behold, this has been accomplished by the benevolence of God. Take heed at yourself and may your heart be strengthened into the Lord Who empowers you. Amen.

576. Then he asked the Oldman saying: Forgive my daring, Father, for I pray you to explain me about what I want to ask you: why the firstly appointed brothers rejected to take over the leadership of the monastery? And why you allowed them to do so, while knowing their virtue and their obedience and knowing that the order of the succession gave them primacy; and to me, the unworthy one, who have had no work fulfilled in the monastic life, you have commanded me to take over this leadership which they deserved more than me?

[1008] He who hides his thought, he shelters and protects the evil and the lie within himself. He locks up into himself, and he continues to plot against others. He loses the communion with other, the communion that provides joy and that brings the encouragement and the life. By locking yourself up towards others, you won't be able to open yourself to God either, and vice versa. By telling to your confessor your thought, you tell God that you do not detach yourself from Him. This is for you reject your egotism and you enter the communion with God and with your fellow humans.

Answer: The brothers refused due to their deep humbleness. This is for, by having by the will of God the empowerment to take over the leadership, according to the order established through testament, they didn't rush to take it over, but they loved the obedience more. And they have chosen you with the whole their heart, towards the rebuking od them who search for inheritances and for presents, and to them who have the worldly thought of the love for money and who cherish the earthly things more than the Kingdom of Heavens. Rejoicing us due to their humbleness, we have forgiven their withdrawal. But we have commanded you to accept due to the call from God, for God manages everything towards the benefit of each one, according to His prescience. Do not reckon that that has been done because their disobedience. This is for Moses too, when receiving from God the commandment to lead the people, he answered: "I am weak and I stutter" (Exod. 4: 10). And God forgave him because he didn't say that resisting but out of deep humbleness. This was done also by Prophet Jeremiah, saying: "Lord God, behold I don't know how to speak, for I am young" (Jer. 1: 6). And that wasn't counted him as resistance. So did the centurion saying to our Savior: "I am not worthy for you to enter under my roof" (Mt. 8: 8). And the Lord wondered about the centurion's faith that what united with the humbleness. But why Joshua Navi[1009] didn't reject the leadership (The Second Law 31: 7-8) and why the Apostle didn't reject the preaching? Didn't they have humbleness? But both they who accepted and they who rejected had humbleness. This is because one cannot be separated from another. And all those things are being done in order to be fulfilled the judgment of God related to us and in order to be shown, in many ways the virtues of the saints. Therefore, you must believe that all the things from God are fulfilled appropriately and you should not spy any further. May the Lord make you wise and enlighten the eyes of your understanding through the prayers of the saints. Amen.

[1009] In the KJB this book, called *The Wisdom of Joshua the Son of Sirach (The Ecclesiastes)* is not present, but it is given in the ROB. The interested reader can find this book in an English translation on www.academia.edu, together with the other thirteen books not given in the KJB, under the title: *Bible Missing Texts*. (E. l. t.'s n.)

577. Hearing these things, he praised the God and he told to the Oldman:" "Father, because of being I a beginner and because I do not know what to tell to the brothers, what do you command me to tell them?

Answer: Tell them these: "Lord Jesus Christ takes care of us". This is for He told us: "I won't let you orphans, for I will come to you" (Jn. 14: 18). That's why take heed at yourself with the whole your humble cogitation and love for God. And God will bless you and He will be shelter and guide to you". And tell them also these: "Let not somebody hide his thought, because the joy of the ghost is this: somebody to hide his thoughts so that his soul to be lost". And if somebody tell you his thought, you will say within yourself: "Lord, give me to tell him everything You reckon as beneficial to the salvation of his soul; I to say Your word and not mine. This is for it was written: If somebody mistakes, let his word be like God's" (1 Pt. 4: 11)[1010].

578. Question: When I bless the brothers, should I give them my hand, or not? My thought tells me to pet their heads too; would that be good?

Answer: When you bless them, you give them your hand telling them: "Reckon that God will do to you according to your faith and not according to what is pleasant to the man. This is for Himself our Lord said: "he who receives me as prophet in name of a prophet, he will take prophet payment; and he who receives me as righteous in a righteous name, he will receive the payment of a righteous" (Mt. 10: 41). Nd if somebody is prophet and righteous, he who doesn't receive him as prophet and as righteous, he won't take payment. But if he isn't prophet or righteous, but he is received as prophet and a righteous, he who received him will take payment of prophet and righteous[1011]. But you must not kiss their heads because that

[1010] You must speak while being aware of the fact that you are fulfilling a commandment of God. This is for, this makes you feel a responsibility for that what you say. You will speak in the fear of God, as from God. And God won't allow you to tell except that what is pleasant to Him and that what is towards the benefit of them whom you are talking to.

[1011] Your will be honored according to the honor which you receive somebody with, in the name of God. You can receive somebody else with a sincere honoring only in the name of God.

deed has in itself a hypocrisy by searching for being pleasant to the people.

579. Question: How should I behave to my brothers?

Reckon yourself as inferior to everybody. But reckon yourself also as their ruler, by guarding the appointment received by you to be merciful to all of them, as the Apostle said: "Bear the burdens to one another" (Gal. 6: 2) or: "Rebuke the disordered ones, encourage the weak ones" (1 Thes. 5: 14). And if somebody doesn't obey you, you will draw his attention. The same Apostle will teach you out of the few words I have told you.

580. Question: How must behave the keeper of the order (the chief-singer) and the administrator, towards the brothers?

Answer: With long-patience, in order they to bear their weaknesses.

581. Question: If a brother mistakes, how will I rebuke him? Apart, or in front of the brothers?

Answer: If the mistake is a big one, you will rebuke him in the presence of the brothers. But he should be told in advance: "If you do not correct yourself, I will talk about you in the presence of the brothers, for the Lord commanded us so: "Reproach him between you and hi, and if he turns himself, you will have gained your brother. And if not, take together with you one or two more" (Mt. 18: 14-16). And if his mistake is a small one, reproach him and punish him apart".

582. Question: If somebody endures into monastery, which will be the way he will be saved in? And what does he have more, him who lives in a place where there live the Holy Fathers too?

Answer: He who dies into monastery in humbleness and in obedience, he will be saved through Christ. This is for Lord Jesus gives word for him. And him who does his will, while only pretending to be obedient and humble, he will stay under the judgment of God. And him who behaves according to his will for the resting of his body and not for the benefit of his soul, he must be reproached from time to time, because "Him Who wants that all the people to be saved and to come to the knowledge of the truth" (1 Tim. 2: 4). And if he persists in that, you will suffer him until he will correct himself, or until he will leave by his own. But if he caused harm to the brothers, tell him that if he persists in that behavior he will no longer be allowed to live there with the brothers. This is for one cannot be endured him to do his pleasure while others get harmed.

And he who persevere in the good and according to God faith, into monastery, he will receive the protection from God and he will get built up. And by dying in that living, he will find his resting.

And the plus had by him who dwells in that place where the Holy Fathers are, it if that he has his faith united with the good doing and he believed in the power of the Fathers. This is for "Much can the working prayer of the righteous" (Jas. 5: 16). That is something that somebody cannot be found regardless where to. This is for our Lord said about Apostles: "When I were with them, I were guarding them. But not I am coming to You. Guard them in Your name" (Jn. 17) 11-13). For Yours is the glory forever. Amen.

583. Ask towards the same Oldman: Deign to tell to the brothers some words about patience and obedience. This is for they will accept your word. And the Oldman told them the followings.

Answer: Brothers, you haven't come to resting but to trouble. This is for our Lord commanded to the Apostle so: "On earth you will have troubles and sadness; you will have, and the world will rejoice" (Jn. 16: 33). If you follow our Lord Jesus, Him to will be together with you. And if you reject Him, He too will eject you. So, he who wants to find blessing from God, let him obey Him Who said: "he who keeps My word, he won't eve die" (Jn. 8: 51). So, he who searches for eternal life, let him keep His

word in cutting his own will, all the way to the shedding of his blood[1012]. And he who searches for accomplishing his will that is unpleasant to God, he won't be partaker to Christ. Take heed at yourself into the fear of God, and our Lord will protect you through the prayers of the saints. Amen.

584. Question: Tell me, Father, how must I welcome the visitors, laymen, Fathers, and brothers?

Answer: Waling into wisdom, you will receive all of them without offending them, according to the word of the Apostle who made himself pleasant to Jews and to Hellenes and to the Church of God (1 Cor. 10: 32). For the love for Christ, you will remember the Lord. This is because of the time leaning towards the body's pleasures and towards satiating the belly, which give born to all the passions. Protect yourself against them who come out of different motifs, either laymen, or brothers, or Fathers. If they come, you won't either flatter them or reject them. If there is somebody coming to waste his time, you will cut off that habit of his. You know the behavior of Abba (Serid) with the visitors. It is more beneficial to you to hear that you a cheap, than you to unwillingly be profligate. Receive them with decency, while you searching for motifs to remain unsatiated. And if somebody forces you, tell him that what the Apostle says: "Do not get drunk with wine, that is fornication" (Eph. 5: 18(. The Fathers say: "Urge every man who wants to be saved, to give repentance to God, and to guard himself from the wine that gives birth to all the passions" (Abba Isaiah, Recueil, 16, 116, p. 137). Guard yourself against those who say: "If you do not drink, I won't drink either, and if you do not eat, I won't eat either", and urge them with humble cogitation by telling them what the Apostle said: "Let him who eat not to despise him who doesn't eat, and let him who doesn't eat not to judge him who eats. Because he east and extolls God" (Rom. 14: 3-6)[1013]. So,

[1012] The order is kept not only by issuing orders, but also by being fulfilled by him who issued those orders too. Asking the brothers for bearing their burdens to one another, himself so asks for that he must be the first to bear the brother's burdens, as an example.

[1013] He who keeps the word of our Lord, he unites himself with the Lord by will. And united with our Lord, he will have the immortal life together with the Lord. That's why our Lord asks us to keep His word, and not out of a simple lust for us to obey Him. By keeping His word, it is promoted the union among all the things, and between us and all the things. This is

both of them are honored by God, for both of them do these things while extolling God[1014]. But out of the love for God, each or us satisfies his need. One will say: "I am weak and I cannot do it, show me your love. For the Apostle said: "The kingdom of heavens isn't food or drink" (Rom. 14: 17), but it is love and clean heart and the followings".

Therefore, discern among visitors, in order you to have the understand and the wisdom to see what they have come to you for: for God, or for foods. And as much as you can, do not lower yourself to the wisdom of the bodily words, with them who come, if it is not necessary to them to listen to the word of God. This is for God gives you wisdom, in order you to talk to them about the "Lives of the Saints", about Gospel, or about Apostles and Prophets. And to not give them occasion for telling some worldly thing, because otherwise the food and all the other things will become bodily too. Snd the things said you by me do not belong to the bodily wisdom. Do not utter the things which are uttered by the worldly things, for they are bodily wisdom. But say: "The Lord said: Give Caesar what belongs to Caesar, and give God what belongs to God" (Mt. 22: 21). And if you have come for God, we will be able to speak about the things belonging to God. "The world lives that what it belongs to it" (Jn. 15: 19). But the world doesn't speak together with the harmony of God. Let's take heed to us not to be punished because of together-speaking contrary to the will of God. This is for the Apostle said: "The body's thought is enemy to god

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for nobody has a true life in isolation. There is not where one who is alone. And when one wants to be alone, he will bring disorder among other people and among other things, and he will bring the sufferance within himself. This happens when the man affirms his own will. Then he fights to exit the reality, that is a reality of the many and a reality consummated into The One from Trinity. Any commandment of God is given towards our union with everybody and with all the things.

But our union in will doesn't mean us to be confounded to Him. Saint Maximos the Confessor and the Ecumenical Synod VI defended the human will in Christ in its harmony with His godlike will. Not affirming your won will means wanting what God too wants, it means wanting together with God. We meet everywhere the mystery of the variety in unity. What joy would Christ had if His will was done with us without us too willing that? How could we love Him? How could we obey Him if that was the case? And if we will that what God wills, we will impropriate all the things depending on Him. We will receive within us all the things done by God, for God does those things in the benefit of all of us.

[1014] Not only him who doesn't eat extolls God, but also him who eats and gives thanks to God for the food. Of course, that this brings a certain restraint as well.

because of not obeying the will of God, because neither it can" (Rom. 8: 7)[1015].

585. Question: Tell me, Father, what it consists of a bodily question and how one should answer it?

Answer: Suppose that some people came to us asking about the fighting of a war and we answered them that such a thing is an injustice, and God doesn't help the injustice. And if somebody asks about bodily things, give him a true answer and not a avoidant answer, namely that answer according to god and not a bodily answer.

586. Ask: Master, I ask your mercy you to pray together with the Holy Oldman (Barsanuphius) in order I to be delivered form the haughty cogitation and I to give each one the answer with a humble heart and with the fear of God as you have prayed for the one among saints my Father (Serid[1016]).

Answer: Blesse is God. Be it to you according to your will. And may God Who plentifully bestows all the things to give you through the prayers of the Holy Oldman to live into the Holy Ghost and fearing Him; and may you bestow to everyone, with humble cogitation and with worthiness the necessary answer. Anywhere you reach to be, ask in your thought for the help of the Holy Father: "Abba, what should I say?"[1017]. And to not be

[1015] Neither the food must remain a purely bodily deed. Make it occasion to thank God, and make it occasion for other useful thoughts and dialogues. The food is also a gif from God, and its components are concretized rationalities, not to say also about the body that is upheld in its life by the soul, so that the body is a concretized rationality intertwined with many concretized rationalities and united with the rationality of the soul. The body isn't separated from the soul, the foods aren't prepared without the human rationality or inappropriate to the rationality concretized into body. That's why the foods have the purpose of maintaining the whole body and through body the whole man.

[1016] The "body's thought", on one hand it doesn't want to obey the will of God, but on the other hand neither it can, because of representing a weakness of the man; it is a weakness that seems a power to the man. It is "the thought of a body" that wants itself to be separated form its soul.

[1017] The Old John had so much respect for the Great Oldman Barsanuphius that he recommended to abbot Alian to ask the Great Oldman in thought: "Father, what should I speak?". The Old John saw a connection being established between Elian and Barsanuphius

worries about that what you will speak[1018], according to our Lord's word: "Do not worry about what you will speak, for are not you the ones who speak but the Ghost of your Fathers Who is in heavens is Him Who speaks within you" (Mt. 10: 20).

587. Question: How must he practice the love for guests and the love for poor? And should we receive all the visitors immediately? And when the burden us by asking us to give them clothes, even if we have clothes to spare, should we give them? And how?

Answer: You ought to practice the love for guests and for poor on the measure of your power of endurance. Even if you have more than you need, you will give that with measure in order you not to be take into mastery by the habituation, neither they to ask you equally much when you have nothing more to give. Examine, why the visitor has come? And if the visitor id a thief, give him a small help and let him go. And because there are some ones coming here to burden, do not encourage them. This is for they come out of their avarice, and not because they really need something. And do not give anybody clothes haphazardly, but only to him who much fears God and he is ashamed to ask for clothes. Try to find the truth, and if there is somebody totally poor and needy out of the will of God and not because of himself wasting, you will show him compassion.

588. Question: Why must not be accepted into monastery the vagabond monks?

Answer: Because of them entering the monastery and causing troubled in it. That's why give them a small help and let them go away.

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even through the thinking of Barsanuphius. He was giving this sup[port to Elian because he knew that Barsanuphius was not to communicate with anyone after his death.

[1018] In the footnote to Volos Edition, it is issued the opinion the one within holiness Father was called Elians' predecessor Serid, and through the Holy Oldman was called Barsanuphius (p. 278).

589. Question: If somebody insists to enter, should we let his in, or not?

Answer; Him who you must not receive, you won't receive him even if he insists for being received, as the Fathers said. But if it is necessary, you will give him something more and you will let him go away. This is for this is appropriate.

590. Question: If we do not know somebody at all, and we do not know who he is, should we let him enter or not?

Answer: You receive the unknown one for the first time and see what that man is like. But do not receive one, suddenly, to sleep in the monastery, in order not to raise out of that a trial and to bring you trouble because of not being you able to endure him.

591. A certain hieromonk who occasionally comes to the monastery, he harms the brothers, by speaking and by doing offensive things. And he wants to live close to the monastery as to two miles distance from the way which the brothers walk on. What do you command me? Should we let him enter the monastery and dwell nearby, at the mentioned place, or not?

Answer: Forbid him to enter the monastery by telling him: "Mister Abba, you have offended the brothers and you should not enter here, in order not to offend them even more. Please do not think that we reject you because of hating you: "This is for him who hates his brother, he is man killer" (1 Jn. 3: 15). But we do than because of offense. And you neither can live nearby because of offending the brothers". Tell those things yourself, in order you not to shame him up through somebody else. For he is a cleric.

592. Question: Some other one coming to monastery did something cunning and inappropriate. This was for that man took some things in the name of the blessed Abba (Serid) without him known about that. And Abba found out about that and he commanded him to no longer enter the monastery. That one

heard that, but he still entered through somewhere else. And the gateman saw him and he announced Abba. And this one told him: "Get him out and banish him away from here, for good". If that one comes again, will him let him enter, or not?

Answer: You ought not to receive him, for that won't be beneficial to you. But tell him through somebody else, when he comes: "You cannot enter here". This is for that is not towards the benefit of the soul.

593. Question: Another brother who was dwelling yore into monastery, because of not being useful to the brothers he left. And after a while he wanted to turn back. But Abba didn't receive him, by telling him: "Eve if I wanted, I couldn't offend the brothers' conscience. This is for they will get upset if I received you, and I accept do that". Because he exited, but now he wants to be received back, why do you command me to do?

Answer: Tell him: "You spoke about this yore, to Abba (Serid) and he answered you that this was impossible. So, do not expect now, after a while, to dwell here". And let him go. And if he comes again, you will receive him again, with simplicity, as on a brother. And if he keeps coming, continuously, tell him: "Doesn't your conscience reproach you?".

594. Question: If somebody bring us something, but he expects to receive more from us, what should I do? Should I receive him or not? This is for it happens sometimes that I need that thing.

Answer: If you don't need that, you won't take it. If you need that, you will tell him: "If I take that, I will pay you its price". And strive yourself to give him something equal in return.

595. Question: It happens sometimes us to be visited by pious women and by mothers of some brothers from us. And we deceive them in the outer monastic cell that has windows

towards monastery. Must I talk to them through those windows, or not? And because my wide didn't want to dwell with my grandsons and she bestowed me all her belongings, do you command me that when she comes once, I to give her what she needs? Or, what should I do? How the things should go?

Answer: If there occurs the occasion for women to come to you for God, and not for seeing the place, neither for doing their will, but especially for hearing the word of God, or for bringing something to the monastery, and if you should talk to them, you will talk. But force yourself to guard your eyes, for "him who looks at a woman and lust her, he has already fornicated with her in his heart" (Mt. 4: 28). And everything done for Gud will be covered by God. So, direct your thought to God, in order you not to work for being pleasant to people, either you to search for praise, but out of a clean heart. And if the mother of some brother comes because she needs something, you must not talk to her. This is for her son can assure her that you help her with what she needs. And you are debtor to your wife for the rest of her life, to talk to her from time to time and to give her what she needs, either she wants to life in the city or in her village. And you smut not allow your children to accomplish their wills until you will have set them on the good road of the life, so that you must advise them in the fear of God, feeding them and clothing them up, protecting them against wasting and against being despised by others, as also against searching for unnecessary things, by reproaching them and by telling them: "Takle heed at yourselves for you are not slaves, but free. Aren't you worriless and don't you have more resting than them who have riches?". And after your wife dies, liberate them and give them the necessary thing measuredly, either in their village, or wherever you want to. This is for there is not a law in this regard. If you set then far, they will get estranged and they will no longer reckon themselves among yours.

596. If a thought come to me to change something from the order instated by the blesses Abba (Serid), or to correct something in monastery, do you command me to do that or not?

Answer: If it seems to you that it is necessary to change something, in the fear of God, you won't hesitate. But to not change to much, only as much as the need requires. And even with some restraint, as in a foreign house. This is for the things of this century are like a tent[1019]. When you see your thought trying to change something, you tell your thought: "What do you want that for?". And if that thing is absolutely necessary, you will let that to be done. And if that change is unnecessary, you will tell to your thought: "What is it this good for?". And it that thought it a bodily thought, you will despise it. And if that thought harasses you much, you won't answer it, but you will run to God.

598. Ask: For you have announced us, Master, for several times, about your end, and that's why I am mastered by fear and by sadness, lest for my unworthiness we to be forsaken by God, please give me an assurance that as we are helped during your life so will we be helped also about your departure to God; and for God to help us in everything with His mercies.

Answer: God said once and for all: "I won't let you, neither I will forsake you" (Joshua Navi 1: 5[1020]). And we believe to God that God will do that more than when I have been with you. Either you as for that, or you don't. God will help you more than you ask for, as the Apostle said: "Because we do not know how to pray appropriately" (Rom. 8: 26)[1021]. Our Lord Jesus Christ Who descended Himself from on His parental throne, for our salvation[1022], Himself to save you and to restore you and to

[1019] As a tent erected in a place and lasting for a short time.

[1020] In the KJB this book, called *The Wisdom of Joshua the Son of Sirach (The Ecclesiastes)* is not present, but it is given in the ROB. The interested reader can find this book in an English translation on www.academia.edu, together with the other thirteen books not given in the KJB, under the title: *Bible Missing Texts*. (E. l. t.'s n.)

[1021] We do not know how to express even that what we feel in our discussion. All the less we know to express ourselves when we have to express much deeper and more subtle thoughts and asks, in front of God. The prayer should be a supreme poetry, for only thus the prayer could come close to the so complex reality which we owe top live it especially on those moments.

[1022] Jesus Who descended to us, by making Himself man, He will always remain descended through His humanity, but after His crucifixion His humanity is a humanity that has crossed through the hardest of our suffering: through death, and after resurrection, it is a humanity that

guard you against the evil one, by us[1023] working together with you through the prayers of the saints[1024]. Amen.

599. Question: Some old men from the monastery asked the same Oldman: We you to tell us, Master, for you have promised us that you have persuaded Master God to allow the blessed Abba (Serid) to leave after you will have left, why God took Abba before time, Him Who always has mercy of the will of them who fear him? And teach us more. Father, why God sometimes hides some things to the Saints, as in case of Prophet Elisha? And why Abba got ill with red swelling when he was about to die?

Answer: As it was said to Abba Anthony: "These are the judgments of God and you cannot know them (Paterikon, Anthony: 2). Regarding the red swellings and about his illness, they came to Abba because he took once glory for people overmeasure; namely, for the people not to deify him. Actually, he was partaker to the Holy Ghost and to consummation. That's why God covered, through this appearance, the man's glory, in order to be even more abundant within him the glory of God. This is for he reached such a measure that he was unable to take care of the earthly thing anymore. And while being him among people, he was no longer able to enjoy a consummate freedom and that's why God took him to Himself[1025]. Regarding us, we have been waiting to happen as we reckoned but it has

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has also the supreme strength gathered within it by defeating our weaknesses and our death as endured by Him.

[1023] He restores us outside the evil we have been into, or outside the sin we have fallen into. One can that here isn't about the Origenistic apocatastasis.

[1024] It is a together-working of us with Him, but a work helped by the prayers of the saints too who irradiated their feeling of love for us not only towards Lord Jesus but also towards us, united with the love of Christ. This power of Christ's love which is present in an which stimulates the prayers of the saints, it sets in motion and it frames into itself our work too. The spiritual reality as life it is complex, it is intertwined of indefinite components, which cannot be understood by the rationality because the rationality separates in order to be able to understand.

[1025] He who has reached the consummation, he has reached the capacity of such a freedom which he cannot practice while being narrowed by his body. That's why his end comes, in order him to exit to the consummate freedom (of affects) and for the glory of God to be shows as overwhelming the man's glory. Even the illness of the man who has reached the holiness, it shows that the glory in the mortal body is nothing in comparison to the glory of God promised to the man through the glory shown to him on earth.

happened as according to the will of God Who is above us in the care for our salvation. This is because it doesn't belong to the man to research the non-comprised realities, but the man must attribute the whole understanding and the whole good deed to Him Who has power, in order those to be done according to Hi will. May Lord Jesus Christ bestow you the trust and may Him get far from you all your doubt and all the evilness of the cunningness. I pray for you to be fortified into the Lord. Amen. Pray for me, so that I to find mercy and I to be saved from the liar knowledge and from insanity, into Christ Jesus our Lord Whom it is due the glory forever. Amen.

599. Bis. (V. 224). The same Abba John dwelled in first monastic cell that belonged to the Great Oldman, a monastic cell that was build to that one outside the monastery; and where the Great Oldman lived in withdrawal for 18 years, until his death foretold by him thus: "I will die seven days after Abba Serid". And for we begged him not to let us orphans, he told us: "If Abba Serid remained five more years, I too would remain five more years, but because God took him against my desire, I too am no longer staying". Then Abba Elian who were recently tonsured into monasticism and who, at Abba's recommendation was appointed hegumen of the monastery, he disturbed Abba Barsanuphius once more, begging him a lot and with many tears, to bestow Abba John to them, because Abba Barsanuphius were no longer sending letters. By knowing Abba John that into ghost, the next day when they came to beg again the Great Oldman, Abba John told Abba Elian: "Why do you disturb the Great Oldman for me? Do not be upset anymore, for I am no longer staying". Then, while we were in tears and we fell at his feet, Abba Elian told him: "bestow me at least two more weeks, so that I could ask you about monastery and about leading it". And Abba John being persuaded by the Holy Ghost Who was dwelling within him, he said: "Behold me, you will have me for those two more weeks". Abba Elian didn't stop during all that time to ask him about everything regarding the leading of the monastery. And after the two weeks passed, he commanded us not to unveil his death until that day was to come. And he called at him all the brothers and all of those who were into monastery, he embraces each of them, and he let them go. Then he surrendered himself to the Holy Ghost, in peace.

600. A brother asked the Great Oldman, Abba Barsanuphius, saying: "I do not know how have I come across the books of Origen and Didymus and the "Gnostic Heads" of Evagrius and of his disciples. And they say that the people's souls didn't appear together with the people's bodies, but the souls existed before as clean minds, namely non-embodied. Likewise, the angels too were clean minds, as the devils too. And the people, because of their mistake, they have been condemned to live into this body. And the angels by preserving themselves they reached to be angels. And they tell several other things like these. They also say that the future punishment will come to an end, and the people and the angels and the devils will come back to the state of clean mings, as they were before. They call this "restoration" (apocatastasis).

Because my soul has fallen into doubt and I am tormented, I pray you, Master, teach me if those are true or not; teach me the truth, so that I to keep this truth and I not to get lost. Actually, none of these is told in the godlike Scripture. But even Origen himself told in his explanation given to the "Epistle towards Titus", that isn't a teaching of the Apostles neither of the Church that the soul is older than the body, and he called heretic him who says that. And even Evagrius confesses in his "Gnostic Heads" that nobody heralded that neither the Ghost instilled those to somebody. Lo what Evagrius says in the head no. 64 of the second hundred of "Gnostic Heads": "And about the first ones nobody has let us know. About the second ones explained him from Horeb (Moses)"[1026]*. And in the head no. 69 of the same*

[1026] This work of Evagrius was published in Syriac language and with a German translation, by W. Frankenberg, *Evagrius Politicus*, Berling, 1912. Frankenberg tells us in the *Preface*: "In his thinking that was totally depending on Origen and on Origen's school, Evagrius gives to dogmatic reflections of Origen a note of practical ascesis and of monastic mystique, that was very important during the following time, even for the Church who erased the name but not also the influence of Evagrius" (pg. 1). The text of Evagrius is accompanied by the commentary done by Toman of Marga (Batai) from the Century IX, published by Frankenberg in Syriac and in German translation.

Actually, Evagrius told in the head no. 64 that in the revelation of the Holy Ghost "isn't said anything about the mode of the coming to existence of the rational beings", so that it is affirmed their existence from eternity. And in the head no. 62 Evagrius said: "When the minds of the saints will receive their sight (theoria), then the thickness of their body will be removed" (according to Regnault, the first text is given according to Patr. Orient, 28, p. 87,

hundred, he told that "The holy Ghost didn't tell us the prime difference of the spiritual beings, neither the first essence of the bodies". The fact that there is no apocatastasis but there is endless punishment, it was told us by Lord Jesus Himself in the Gospel, by saying: "They will go to the eternal damnation" (Mt. 27: 46), and: "Their worm won't die, neither their fire will be quenched" (Mt. 9: 48). So, Mater, where they get this out from, while neither the Apostles taught us that, nor the Holy Ghost explained us that? How could they confess that against the Gospels? Have mercy on me, Father, and explain me what these teachings are?

Answer: Brother, woe to us because of what misfortune our nation has fallen into! Where have we reached at and what do we occupy ourselves with? What are we striving to an what are we reckoning? We have left the straight ways and we want to walk on the meandrous ways. It is being fulfilled with us the word of the Scripture: "Woe to them who leave the straight ways and they walk on meandrous ways" (Sir[1027]. 2: 16). Verily, brother, I have stopped crying for me in order I to cry for you because of where have you fallen into. I have left my crying for my sins and I am crying for you, my child. The heavens tremble because of seeing the people's spying. The earth is shaken because of seeing the people wanting to examine the non-comprisable things. These are dogmas of the Hellenes[1028]. These

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the second according to P.O. 28, p. 89). At Frankenberg are a little different both the head no. 64 and the head no. 69.

[1027] In the KJB this book, called *The Wisdom of Joshua the Son of Sirach (The Ecclesiastes)* is not present, but it is given in the ROB. The interested reader can find this book in an English translation on www.academia.edu, together with the other thirteen books not given in the KJB, under the title: *Bible Missing Texts*. (E. l. t.'s n.)

[1028] The Origenistic and Evagrius' theories are actually the pantheism of the Hellene philosophy dressed up in Christian words: God Who the pure minds (the spirits) fall off from, He is not an infinite God, once the spirits can become bored while contemplating God; such a God isn't a Person-like God, once they do not think that God is capable of being a partner for an endless love. Such a God would be an essence that wouldn't be but the object of a finite contemplation, so that God Himself would be finite as such. Such a God would be an eternal but finite nature, emanating finite minds from eternity, and having from eternity finite mind in His finite possibilities, finite minds which get bored by their finite contemplation, due to the contemplated subject and to the subjects contemplating Him. (…) And a Spirit capable only of a finite contemplation, He won't actually be a Subject. The finite essence and the spirit contemplating it are both submitted to a limited law of the repetition. It that was the case, neither that what we call God wouldn't be a Person-like and free Subject, nor the mind that contemplated would be so. They would be of the same essence and locked up within some

ones are vain frivolous speaking of the people, who imagine that there is something in those. These ones are words of the lazy people. These ones are contrivances or the straying, for he says: "Saying that they are wisemen they have gone insane" (Rom. 1: 22). And if you want to learn, you will take heed at what our Lord and Luminous Light and Emperor Jesus Christ says[1029]; out of their fruits you will know them" (Mt. 7: 16). So, what sort of fruits do they bring forth? The haughtiness, the despise, the corruption, the indifference, the offense, the estrangement from the law, of better said from the Give of the law Who is God[1030]; they are dwelling place of the devils and of their master, the devil. Such teachings do not bring towards the light on him who believes them, but their lead him to darkness. These teachings do not urge us to the fear of God[1031], but these teaching rather lead to advance rather to the devil. These teaching do not get somebody out of marsh, but they rather sunk everybody into the marsh. These ones are the tares sown by the devil in the field of the Master. These teachings are thorns sprouted out in the land cursed by Master God (after the falling of the people). All these teachings are darkness, all of them are straying, all of them are estrangement from God. Run away from them, brother, in order they word not to get strengthened within your heart. These teachings dry the tears out, they bling the heart out, and, simply, the lose the people who take heed at them[1032]. Do not remain in those teachings, dop not cogitate at them, for

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laws of the repetition. Consequently, those minds fall into bodies which they will not longer contemplate the essence within, because of being they desiring something contrary, but then the desire for contemplations comes to them again, and this repetition would continue eternally. This is the eternal monotonous repetition of the nature.

[1029] Jesus if the Person-like Light, by excellence; Hs is the eternal spring of the light. Consequently, He cannot be exhausted by any contemplation. Likewise, as Emperor by excellence, He is superior to any law, He is not partaker on the same plan as we are, and He is not a non-free nature.

[1030] The haughty, the corrupted, the helpless, the lazy, by reckoning that they can reach and know everything that one can know, but without deeds of love, they actually remain into a fatal and eternal spiritual poverty, because of not striving to consummate themselves an all plans, including on the plan of their body.

[1031] These if because of remaining those within finite, in this world as ultimate essence, because of not being in connection with God Who is above any law, namely in connection with God Who is the Giver of the laws.

[1032] The haughtiness, the reckoning that you can now by comfortable contemplation everything which one can know, for you are of the same essence with the whole, it will dry your tears up so that you can no longer cry for an admitted mistake of yours, in front of the Master Who is infinite in power and Who has an infinite love.

they are full of bitterness and their final fruit will be your death. And regarding the knowledge of the future things, do not go astray. That what you sow here, you will reap there. After the end of the life from here nobody will advance anymore[1033], and God doesn't get exhausted from creating the man and his soul in the same time[1034]. Regarding the heavenly groups, the godlike Scripture shouts up the mouth of every man, by telling us that: "He said and it was done, he commanded and it was built, he established them for eternity and forever and ever" (Ps. 148: 5-6[1035]). And the things made permanent by God won't change[1036]. This is for, according to the Scripture, there is no

[1033] The Origenistic theory affirms that here within body you cannot really achieve any progress in knowing God. You will achieve that progress only when no longer being into body. But the Christian teaching affirms that that what you haven't sown here you won't reap there beyond. If you haven't been fighting here for good and for knowing God, here within body, you won't have the consummation there beyond. The life from here isn't vain, it isn't a simple punishment. Through body we can make efforts for good, and for knowing our relationship with God. Through body we know the humbleness, the value of enduring the hardships, and the cross.

But in the Origenistic theory the mind cannot progress endlessly neither after getting separated from the body, because of reaching again a state of boredom, of that what the mind knows, so that the mind desires again to leave from there by descending again into a new falling.

[1034] It is not too tiring to God to create in the same time the whole man: with body and with soul. The Origenistic cannot see a necessary unity between soul and body. The Origenism estranged too much the soul from the body. The man wasn't reckoned as a whole. The man's soul didn't have the destination of transfiguring the body, and it left the body into the marsh of the passions; or it reckoned that the body can escape from that marsh but not through a positive transfiguration, but through the violent liberation from that what is characteristic to the body (castration of Origen). And a real progress of the soul into cleanness, through the transfiguration of the body, it wasn't reckoned as possible by Origen. The Origenistic contemplation is a simple theory, as the subtlety of the devils is, skillful in nuancedly expressing the perverse complexity that doesn't reach to the new horizons of the spiritualized life, because of not transfiguring anything. The dualistic separation between soul and body have been manifested in the western painting, or in the Origenistic iconoclasm. Only the Orthodox icon bears witness about the body's "transfiguration". The Orthodox ascesis is something else than the destructive-of-body ascesis of the Origenism, because of being an ascesis that transfigures the body.

[1035] In KJB we have: Ps. 148: 5-6: "Let them praise the name of the Lord: for he commanded, and they were created. // He hath also stablished them for ever and ever: he hath made a decree which shall not pass."; in ROB we have: Ps. 148: 5-6: "Let them praise the name of the Lord, for He said and they were made, and He commanded and they were built. // You placed them for eternity and for ever and ever; He set them law and they won't transgress it." (E. l. t.'s n.)

[1036] The Origenism affirms that all the spirits were equal and as they fell, they descended on diverse levels: some of them on an angelic level, other on the human level, and others on the devilish level. But the Scripture tells us that the angels were created as angels and they remained so. God created steadfast beings who do not change.

change at God (Mat. 3: 6)[1037]. Where did you find out that the striving of this angel leads him to a progress[1038]? Brother, if you want to be saved, you won't throw yourself into these teachings. Otherwise, I testify you in front of God that you will fall into the precipice of the devil[1039] and in the ultimate death. Part your self with these teachings and step on the trace of the Fathers. Earn your humbleness and your obedience and your crying and your ascesis and your poverty and the being unnoticed by others, and all the other good things written in the "Words" and in the "Lived of the Fathers". Bring fort fruits worthy of repentance, and do not look at me because I speak without doing. But pray for me so that I to come somewhen to the knowledge of the truth, to the glory of the Holy trinity, now and forever. Amen.

601. The same brother asked the same question to the other Oldman: Abba John.

Answer: "This wisdom is not from above but it is bodily and devilish" (Jas. 3: 16). This teaching is from the devil. This teaching brings them who adopt it to the eternal torments. He who tarries in it he will become a heretic. He who believes it, he will have deviated from the truth. He who attaches himself to it he will be stranger to God. The workers of Chrit didn't teach these things. They who receive the word of the truth they won't receive these things. Get yourself quickly far from those, brother. Do not burn your heart into the fire of the devil. Do not sow in your field brambles instead of wheat, in order you not to take death instead of life. And, briefly: Do not receive the devil instead of Christ. Do not tarry into these things ands you will

[1037] If the realities created by God got transformed, that means that God Himself would get transformed. But everything changes only in nature. The nature is submitted to a law of the evolution. That's why the forms occurred in nature they get changed. But at God there is no change. This is for God cannot advance to a higher consummation, neither can God decrease in His consummation. By and large, the person can progress infinitely, without getting transformed.

[1038] It is here being denied a change, or a progress, that would change somehow the degree of the angels' essence, and it is not denied a possible of the angels to progress in knowing God. Such a progress can take place within man too, and it is reflected in the man's body's "transfiguration", and not in the body's melting down or transformation.

[1039] The precipice of the devil is the bottomless void, and not the depth of the endless spiritual richness by advancing into God, namely the endless live.

be saved as Lot from Sodom, through the prayers of the saints. Amen.

602. The question of the same one: So, must we not read the writings of Evagrius?

The answer of John: We do not accept such teachings. Read from among his writings, if you wish, those which h are beneficial to the soul, according to the parables from the Gospel, about the net in which it is written that "the good things he placed them in vessels, and the bad things he threw outside" (Mt. 13: 38). Do the same.

603. The same brother after asking those questions was restless in himself by thinking and by saying: "And because some of the Fathers accept these teachings, should we still reckon them as good monks who take heed at themselves?". And after several days it happened that the same brother went to ask to the Great Oldman to pray for him. And then the Great Oldman talked to him about that thought from within his heart, so that the brother wondered and was amazed. And the answer of the Great Oldman was this:

Answer: Because you are telling me and you have thought: "Why some of the Fathers accept the gnostic heads of Evagrius? Well, they accept those by reckoning themselves as gnostic (knowers) through themselves and they haven't prayed to God in order they to find out if those heads are true or not. And God left them into their knowledge regarding those gnostic heads. But regardless, neither us nor you are allowed to research these things. But the time given to us is for us to examine our passions and for crying and for weeping.

604. The question of the same one and of other brothers towards the same Great Oldman: Father, they who cogitate these things about the preexistence of the souls, they do not avoid to talk about the Saint Gregory the Theologian that he too speaks about preexistence in his writings, as for instance in those "About Lord's Birth" and in that one "About the Easter Day". They

paraphrase some of the sayings of that one according to their heart and the overlook the things said limpidly there about the creation of the first man, about his soul and body, according to the tradition of the Church. This is because lo what he says: "The Craftsman wanting to show the Word, by raising the man as a creature composed of two parts; of the unseen and of the seen natures. And by taking the body out of previously created matter, He sown within the body the breath from Himself, that what the Scripture knows as understanding soul and as image of God" (Gen. 1: 27; G.P.[1040] 37: 632 B). And in the following one can find out many other things said limpidly and doubtlessly by him about the man, as composed out of the previously created matter and out of the soul given by God. In these he prays much the man's nature and he calls the salvation of the body and of the soul as a gift worthy of God. He doesn't say as these ones say, that the soul has been dressed up into body through damnation, because of being punished for the previously committed sins. But also, in other diverse writings of his, he shows this purpose of his of keeping the dogma clean.

They boast with Saint Gregory too, the brother of Saint Basil, that he too spoke about preexistence, because they misinterpret some of his sayings. But that one fight limpidly and powerfully, in the chapter 300 of the writing "About the Creation of the Man" against this theory of the preexistence, and he topple it over, as the blessed David and those from around Saint John and Athanasius and all the other enlighteners and teachers of the Church did too (G.P. 44: 229 B).

Regarding the apocatastasis, it is true that the same Saint Gregory of Nyssa speaks limpidly about it, but not as these ones say that by ceasing the torments the man will be restored in that what the man was in the beginning, namely as pure mind. But he only says simply that the torments will cease and they will have an end[1041].

[1040] G.P. = Greek Patrology. (E. l. t.'s n.)

[1041] L. Regnault places between parentheses, in the French translation: G.P. 64: 110 E. But Saint Gregory of Nyssa speaks about apocatastasis only as about an eventuality. And only in his early writings (See the Romanian translation of some of his writings, in the collection *Părinți și Scriitori Bisericești (Churchly Fathers and Writers)*, no. 29. The writings from this volume were translated by Fr. D. Stăniloae, except *The Life of Moses*, revised after a translation done by Fr. I. Buga). The term of apocatastasis at Saint Gregory of Nyssa can mean also the restoration of the human nature in the state liberated from the consequences of the ancestral sin, namely: the mortality, the hunger, the thirst, the sickness etc. as the human being was before Adam's falling. This state if brought back through the resurrection of the

Tell me, therefore, Father, why such a man doesn't speak rightly, as it is due to a holy man, who have been found worthy of speaking out of the power of the Holy Ghost? Actually, also about ourselves, some of the Fathers and teachers speak by not calling this one as sensitive but thought (spiritual). And regarding other things from the Scripture one can see that sometimes these Fathers and teachers are in disaccord with one another. We pray you, Master, explain this to us, for us to be enlightened by you and so us to extoll God and us not to doubt our holy Fathers.

The answer of Barsanuphius: "Blessed is God and the Father of our Lord Jesus Christ Who has blessed us with the whole our spiritual blessing into the heavenly ones into Christ. Amen." (Eph. 1: 3).

Brothers, it is the right time for us to say as the Apostle did: "I have made myself insane, but you have forced me to" (2 Cor. 12: 11). I actually force myself for you, in order I to researching and to speak things over my measure, which are not quite beneficial to the soul, or they even wound the soul. We have left Paul the Apostle who says: "Let be removed from you all the anger and the wrath and the blasphemy, together with all the evilness" (Eph. 4: 31). And I am adding here: "Together with the covetousness of the belly, with the debauchery, with the love for silver, and all the other passions, for which we mut weep and cry ceaselessly, so that through the multitude of our tears the defilement of our passions to be washed away. And us to become clean out of defiled, righteous out of sinners, alive out of dead; and us to think that even for a sole word we are going to be held accountable (Mt. 12: 36). This is for it was said: "You will reward each one according to his deeds (Ps. 61: 11[1042]). And again: "We will have to present ourselves in front of the judgment chair of Christ, bringing each of us the things he did through body, either good of bad" (2 Cor. 2: 10). We must

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body, though the resurrection will elevate the man on a higher state. Anyway, the apocatastasis at Saint Gregory isn't the bringing back of the man, as embodied soul, to the state of a pure mind, without body, as Origen said, according to whom the man bearing a body was constituted only through a falling of the previously pure mind.

[1042] In KJB we have: Ps. 62: 11-12: "God hath spoken once; twice have I heard this; that power belongeth unto God. // Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."; in ROB we have" Ps. 61: 11: "Once spoke God, and I heard these two things: that the power belong to God and Yours, Lord, it is the mercy; that You will rewards to each one according to his deeds." (E. l. t.'s n.)

strive ourselves to do these things with our Fathers too strived themselves with, our Fathers who lived around Abba Poemen, and those who lived after that. Let's strive not to be noticed, not to praise ourselves, and in reckoning ourselves as dust and ashes. Opposite to this it is the endeavor to reckon ourselves as knowers (gnostics[1043]), and to progress in our pride, and to cherish ourselves and to praise ourselves for anything, and to get far from the humble cogitation. Forgive me! Haven't you reach into these because of being you unworking? If it is so, descend to the marketplace where the Master will come and take you to work His vineyard. If there was within your heart the thorn regarding that fearsome answer, you wouldn't think at these things[1044]. "The prophet forgot about eating his bread" (Ps. 101: 5[1045]), and we live carelessly and with indifference and out of those we fall into other things. God doesn't ask from us these things, but He asks us for: holiness, cleanness, silence, and humbleness[1046].

So, for I haven't wanted to let you into such thoughts, and on the other hand because it was a torment to me to pray God to enlighten me in this regard[1047], because of being I caught between these two needs, I have better chosen this torment in order I to get you rid of this torment, by recalling him who said: "Bear your burdens to one another" (Gal. 6: 2). So, listen to what God gave me to know three days before you writing me your question. All the Fathers, the saints and the

[1043] The entire mentioned writing of Evagrius sees the salvation only as "knowledge" (gnosis), for the spirit fallen into body through punishment has not the mission of transfiguring the body or the matter. Even when he speaks about the cleaning of passions and about love, he reckons those only as means for reaching the direct knowledge of God without a mediation of the body.

[1044] If one will get appeased by the fact that the evils done by him on earth aren't eternal, he will no longer fight those evil and his indifference.

[1045] In KJB we have: Ps. 102: 4: "My heart is smitten, and withered like grass; so that I forget to eat my bread."; in ROB we have: Ps. 101: 5: Wounded is my heart and it has withered as the grass; for I have forgotten to eat my bread." (E. l. t.'s n.)

[1046] These ones are the paths towards the endless consummation into God, ways which cannot be practiced without a body. The things opposite to those will lock us up into the finite monotony, by conceiving the salvation as a simple exterior forgiveness. Everything becomes, in the Origenistic-Evagrius' conception an eternal superficiality.

[1047] Barsanuphius reckons that he mustn't occupy himself with such theoretical questions, but he must take care of his cleanness of passions. Even asking God for being enlightened regarding such questions was a torment for him, because by asking God for that he feels that he somehow upsets God, by showing himself more preoccupied with the theory than with the practice of cleaning himself up.

righteous and the true servants of God, who were well-pleasant to God, let them pray for me! But you must not reckon that, being they saints, they were truly able to comprise the deeps of God. This is for the Apostle says: "We know and prophesize partially" (1 Cor. 13: 9), and again: "One is given by the Ghost something, another is given something else, and to somebody else those things, but all of them are worked by One and the Same Ghost" (1 Cor. 12: 4-11). And the Apostle by knowing that the realities of God are non-comprisable, he shouted out saying: "Oh, the deep of the richness and of the wisdom and of the knowledge of God! How unsearched are His judgments and how unfollowed are His ways! This is because who knew the mind of the Lord? Or who has become His servant?" (Rom. 11: 33-34). So, by striving themselves to become teachers, or because of being forced by people to become teachers, they advanced very much become even superior to their teachers and they composed by being inspired from above, new teachings. But they preserved, in the same time, the teaching of their teachers, namely also teachings which were right. And after that, by advancing and by reaching to be spiritual teachers, they didn't' ask God regarding their teachers to show them if their teachings were told through the Holy Ghost. But by reckoning themselves as wise and knowers, they didn't discern among the things they argued. And so, their teachings have been mixed with the teaching of their teachers. And sometimes they spoke out of the teaching found by them at their teachers, while some other times they spoke out of the understanding of their mind. And so, those words were written in their name. This is because, by taking one from others and by progressing and by improving the taken things, they spoke from the Holy Ghost that what they were taught by Him. But they also spoke out of the teachings received by them from their teachers, and they didn't differentiate their words from those ones' words, or they didn't think that they must take assurance from God through asking and prayer, whether their sayings were true or not. And thus, the teachings got mixed. And because they were the ones uttering those teachings, those teachings signed by them[1048].

[1048] Barsanuphius tries on this way to explain some of the remnants of the theories issued by Origen in the writings of Saint Gregory of Nyssa and of Saint Gregory of Nazianzus. They respected Origen as they did to any teacher whom they learnt many things form. Due to the things learnt by them from that one, they were able to advance in their cogitation and so they were able to correct most of his teachings, by being they guided to do that especially by the

When you hear someone of them that he heard from the Holy Ghost that what he speaks, that is an assurance which we must believe it. But when he utters those words[1049], you don't hear him saying that. This is because of that not being out of the inspiration from the Holy Ghost, but out of the teaching of his teachers from before. And out of respect for their knowledge and wisdom, he didn't ask God about those whether those were true or not.

Lo, you have heard the entire my stupidity. Get appeased now, occupy yourselves with God and stop the vain-speaking. Take heed at your passions, which you will be held accountable for, on the day of the judgment; while about these things you won't be held accountable of that what you didn't know of you didn't hear about. So, cry and weep. Walk on the traces of your Fathers, Poemen and those following him, and "run and grab" (1 Cor. 9: 34), into Christ Jesus our Lord Whom it is due the glory, forever. Amen.

605. Question: Father, you truly are guide to the blind and light into Christ to the darkened ones. And through you the truth has been shown to us. Actually, we find out in the "Books of the Ole Men" that there was a certain Great Oldman who, in his simplicity, he was saying that the bread which we are imparted with, it is not the actual body of Christ but it is the antitype (the image) of Him. And until he didn't' pray, firstly, to God, he didn't know the truth (Paterikon, Daniel 7). And the Old one, great too, he reckoned that Christ is Melchisedec, and when he prayer to God the truth was unveiled to him (Daniel 9).

And forgive me, Father, for the lord, because of daring I to ask you things above my measure. This is for our God

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Holy Ghost. But small remnants form the wrong multitude of the Origenistic teachings persisted to them too. This was because they didn't' always pray God to tell them whether those small remnants were true or not. In essence, Barsanuphius operated a distinction between the own teachings of Saint Gregory of Nazianzus and of Saint Gregory of Nyssa, and words taken from Origen, which he reckons as impropriated by the two saints from Origen. He declared that the right things said by those that they had those things from the Holy Ghost. But he didn't say that about the wrong thins remaining from Origen. Anyway, Barsanuphius taught, clearly, the eternity of the torment (Answer 607).

Saint Maximos was to show in his "Ambigua" that even in those remnants seeming Origenistic teachings at Saint Gregory of Nazianzus, they are rather influences of language, inconsistently maintained from Origen, rather than content remnants.

[1049] Preexistence, apocatastasis.

enlightened to us, through your holiness, the non-strayed way of the truth, so I pray you to fully enlighten us int this regard too, for our heart and mind to be cleaned up of the spying on those things. Why did God allow such men to go astray, even if they didn't' pray to Him? Why didn't the truth be show to them in grace, in order the later readers not to be harmed? This is because, even if they weren't impeded by the right-faith or by virtue, but those weak and lazy as I am by accepting the things written by those Fathers as worthy of faith, we are easily harmed by those, because of not knowing that what you have said, neither the fact that not even the saints were able to understand all the mysteries; and the fact that those Fathers didn't pray to god for Him to let them know whether the things written by them were true or not. Explain to me, therefore, you merciful Father, this too, by being you lenient to my weakness.

Answer: Son, not God was the One Who allowed these men to go astray. This is because him who allows somebody to go astray is him who have been asked about the straight way but he doesn't tell the true. But they didn't ask God about that in order they to receive from God the truth[1050]. And if you ask why God didn't impede those by grace (from mistaking) so that that to be beneficial to those who would read those later on, you can ask this about any sinner: "Why God, despite He knowing that the sinner will sin and so the sinner will be example to many, why God didn't impede the sinner by grace so that many not to be harmed too? But by that the people's life would be submitted to a forcing. And why would impede God from saving thus all the people? Aren't there into Scripture too words which are offensive to them who are untaught and non-knower of their spiritual meaning? This forces us to ask: Why God didn't' show

[1050] We are noticing here how much Barsanuphius made the finding out of the truth in uncertain things, as depending on the prayer to God. Only in the responsibility lived in front of God through prayer, God understood as infinite Person, the man will me shunned from the haughtiness that makes him affirming or taking wrong affirmations as true. Right in the prayer is manifested the faith into the Christian and Person-like, and loving-of-people God. Right the prayer shuns you from falling into mistakes having pantheistic implications, as the Origenistic ones were too, as result of rather philosophical-theoretical preoccupations than of the care for salvation. The pantheistic philosophies are wrong systems because their authors do not build them up out of responsibility in front of God as live in prayer. And, actually, the supreme reality, namely the true reality, it cannot be an impersonal essence manipulated by the, man's thinking, but it is the Person-like-God Who is his fullness like Person He must be Trinitarian and loving.

clearly the spiritual meaning of the Scripture, in order the people not to be harmed, but God let to the saints from diverse times the effort to interpret the asked questions? That's why there are teachers and interpreters (exegetes), as the Apostle says (1 Cor. 13: 28)[1051]. So, do not go yourself astray regarding the men whom you have asked me about. This is for if they asked those form God, they would receive those. This is for he says: "Everyone who asks for, he will receive, and he who searches for, he will find" (Mt. 7: 8)[1052]. God unveiled the way of life through prophets and apostles, but in such a manner that they spoke individually. That's why there wasn't only one to speak about it. And that what one left (untold), another said it by the will of God.

So did God with the saints after that too. And that what some of the saints say without sufficient clarity, they from later told it differently, for all the time to be God extolled through His saints. This is for The Same One is the God of the first one and of the ones following after those. To Him is due the glory forever. Amen.

606. Question of the same one towards the same one: Forgive me, Father, you loving-of-people one, for the lord, for I am very tormented. This is because of reading I some things in a book of Dogmatics and I see my heart disturbed. And I avoid talking about that. But I neither am able to keep mu silence because of my thoughts. Why do you command me to do, Holy Father?

[1051] The prayer as means for finding out the truth it doesn't exclude the effort of the research. And this toiling brings also an increase in the spiritual understand of the man, and that understanding, at its turn, it will urge the man to prayer and it will open the man to the loving light coming from God through it. So, the discovery of the true and deeper meanings of the Scripture it depends on the man's growth through his progress in time, but it also depends also on the succession of generations of researchers who unveiled new questions to their descendants and they offered their descendants the possibility to find new and truer meanings of the Scripture through the answers given to those questions. That's why, some mistakes which we found at the old teachers, they were due also to the fact that they hurried themselves to give answers to questions when the time wasn't ripe for true answers.

[1052] Here, the asking from God and the mind's searching are intertwined. The searching is too, one could say, a prayer, when it is done with the responsibility in front of God; the prayer too is a searching. This is for through both of them the man deepens himself into the spring of all realities Who is God. But it is necessary for the man to understand his search as his prayer and his prayer as effort for getting closer, through understanding, to the godlike and mysterious spring of all the realities.

Answer: Because the devil wants to throw you in a useless occupation, tell me what you wish. And may God not give him room.

607. The question of the same one towards the same one: "Tel me about the resurrection of the bodies of the saints if they rise in the present boy which we are not in, and which has vessels and nerves, or they will rise in an aerial and round body[1053]. This is for some people say that the Lord's body too, it will be like that at the future resurrection, because they do not think at the fact that He resurrected from dead into our body, which He took it out of the Holy Birth-Giver of God and Forever Virgin May, for our salvation. They say and hold that what the Apostle says too: "Whi will transform the body of our humbleness to be alike the body of His glory" (Phil. 3: 21). And they again found themselves on the fact that the Apostle said: "body and blood won't inherit the Kingdom of God" (1 Cor. 15: 50). So, they say, this body won't enter the eternity, because of subsisting on food and in the future age there won't eat of drink. And they also say that the Apostle says about our Lord Jesus Christ that "After all the things will have been submitted to Him, for Him to be God in all the things" (1 Cor. 15: 28). And they also invoke that what is said in Ecclesiastes that "it was in the ages which were before us" (Eccl. 1: 10), in order they to ague, on this ground, the "preexistence". Likewise, by bringing that what is said into the Gospel that "I won't exit from there until you will pay even the last penny" (Mt. 5: 26), and so they hold that we will have an end of the torments. So, clarify me this, Master, in order the enemy

[1053] This too was a teaching influenced by Origen. An aerial and round body will not longer be a body composed or organs which are prolonged within the feelings having their roots into the soul. Such a body would be somehow close in itself. This is the same conception about the absence of an intimate connection between soul and body, as between two parts of a unity. The Origenism refers to the state form after resurrection, which the body won't preserve in its organs full of spiritual feelings, which start to be like that, to some of the saints, even while on earth. He doesn't affirm the absence of the body without organ only in the provisory state form before resurrection, when the soul actually doesn't have a body, but the feeling manifested through the body's organs have remained rooted into the soul. To Origenism there isn't actually a properly-said resurrection of the bodies as a full reactivation in a spiritualized manner of the feelings into the resurrected body. The bodies' thinning up to become an aerial form it is conceived as a physical transformation and not as an overwhelming of the body through spiritualized feelings shown in "transfiguration".

not to stray me away, and I to fall, because of my nescience, in all the enemy's traps. This is for a wobble to all direction because of my stupidity, for I haven't guarded your holy words for refraining myself from these things form the beginning, because of they containing a great danger for the soul. And pray for me, you the good Father, in order I to watch from now on, and I to take care of my crying for my sins. And forgive me because I have dared to ask you about these things. But as one who knows everything, you allowed me to tell you about those things[1054].

Answer: Brother, I wrote you before that the devil sown within you an occupation not required by the body. This is because the body had by you it requires you to cry and to weep for your sins. Still, in order I not to let you into these thoughts, if you want to find out about resurrection and if you believe the prophets, God showed us what the resurrection would be like, through Ezekiel the Prophet. There were gathered bone to bone, joint to joint, veins and skin and nerves and so the dead ones resurrected (Ezek. 37: 7-8). And the Apostle knowing that we will resurrect into bodies, he taught us saying: "This is because this corruptible ought to be dresses up into incorruptibility and this mortal to be dressed up into immortality" (1 Cor. 15: 53). Do not go astray! The bodies will resurrect with bones and with nerves and with pores. And so will the bodies be forever. But the bodies will be more luminous and more glorious, according to the word of the Lord Who says: "Then" (Mt. 13: 43)[1055]. He

[1054] Here are being exposed the main Origenistic errors. The Origenistic logics deduced out of the fact that the bodies weren't united in the beginning with the souls, that the soul neither will remain united with the bodies forever. The souls existed from ever and they will continue existing for eternity, according to this theory. So, the souls participate to the divine eternity. And the soul won't endure an eternal punishment because the punishment is related to the body. The soul as pure mind doesn't feel pain (what a gross understanding the pain!). The mission of the soul doesn't consist of growing up into consummation, a consummation that to be shown into the body's transfiguration as well, but it consists of motionlessly contemplating God. But a motionless contemplation is almost something lacking the life, it is some sort of confounding into the fundamental essence. But them how does the motion start out of that state of unity with the contemplated essence? Here one must resort to a law interior to the essence, which gathers into itself, and which unfold itself endlessly. This means an evolutionist and involutional pantheism. Origen is a precursor to Hegel.

[1055] It is about the spiritual light of the soul full with the kindness of God reflected into bodies. It is the inundation of the body with the godlike living and loving spirituality, whose light if not of physical character, but it is of moral character. That is not a matter physically reduced to air as the least condemned form of the matter (as in Origenism), but it is a matter that will have become transparent by the presence of the soul cleanness up of passions and unite with

will add glory to the bodies. For instance, when the ordinary soldier[1056] when he reached near to the emperor and the emperor makes him general and he fills him up with glory, won't him be the same? Has his body been transformed? Or, as a deacon who is ordained suddenly into bishop, he will immediately be full of glory, so it is here too. Or, as there are now too people who reach to bear God within their bodies. This is for, how did Moses see the Lord? Or before Moses, Abraham and Jacob, and then Stephan in the deeds of the Apostles? Were they without bodies? So, they will be at resurrection in the same bodies, but their bodies will be incorruptible, immortal, and more glorious. That's why the Apostle says about the human body: "it is sown into dishonor, it rises into glory; it is sown souly body, it rises spiritual body" (1 Cor. 15: 43). He teel these things for many of the saints are not shown to the people, but they rather are lacking any honor in the people's eyes. Sand when they will receive there the glory, like an ordination, it will be shown to everybody as spiritual[1057]. That's why we say: "It is sown souly body, it rises spiritual body", a glorified body, and everyone will wonder about that. And when the Apostle says: "Who will transform the body of our humbleness in order our body to be alike to the body of His glory", it means that He makes the bodied luminous as His body is, as Apostle John said: "When He will show Himself, we will be like Him" (1 Jn. 3: 2). This is for the Son of God is the light, and these ones being together with Him "sons of God", the righteous ones will shine like the son in the Kingdom fo Heavens, and the too will be sons of the light (Eph. 5: 8; Exod. 5: 5)[1058]. And this is the meaning of: "He transforms them".

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the loving God. The matter's rationality makes possible this transparence of its, for the consummate soul of whose rationality elevated into God it depends the kindness too.

[1056] απλός στρατιώτης, the ordinary soldier, as the villager is. Or it may be about the mercenaries recruited into the Byzantine army from pagans.

[1057] The light of the face, the glory of the body, it is the spiritual state reflected in the face, penetrated into the body, and shown as through a display.

[1058] God made His Son man, in order to make us too as His sons. But if God is luminous light, by becoming us sons of God, by that we become also sons of light. And that will be shown not only in our soul, but in our body too. This is for the Son of God, by embodying Himself, He has made Himself our brother not only according to the soul, but according to the body as well. The godlike light is spiritual, it is understanding, and it is supreme kindness. This is shown into us too, when we become the brothers of Christ. And it will be reflected into body too.

Regarding the saying: “When all the things will have been told to Him, and the Son Himself will submit Himself to Him Who submitted everything to the Son”, you should find out, in the first place, whom these things were written to? To the Corinthians. And at theme there were still flourishing the Hellenism. And some of the Hellenes had this custom: When the son of a king of theirs reached the maturity, he rose and killed hi father. And let, by receiving the preaching of the Apostle, they to cogitate the same thing about the Son of God, he banished away from them this sharing of custom, by telling them: “When all the things will have been submitted to Him, then He will obey Him Who submitted to Him all the things”[1059]. So, when His enemies will be brought, tied, to His feet - by this one understands the devil and his powers and those who follow the devil’s wills. That’s why the Apostle said: “we do not see yet all the things submitted to Him” (Hebr. 2: 8). Until when? Until the angels of God will bring the disobedient to God and the Father Who said: “Sit on My right hand until I will lay your enemies as footstool to Your feet”. These enemies will be brought by the Father, through angels, to the judgment of the Son[1060]. This is for our Lord said: “The Father doesn’t judge anybody, but He has given all the judgment to the Son” (Jn. 5: 22)

And in order you to understand how (the Son) surrenders the Kingdom of God and the Father, listen to these: The embodied Son of God came to call and to sanctify through His Blood “a holy nation, a chosen people who craves for good deeds, an imperial priesthood” (1 Pt. 2: 9; Tit. 2: 14). So, your must understand: “After His enemies will be submitted to Him

[1059] Barsanuphius shows by this too, the love reigning among the Persons of the Holy Trinity. Sadly, among people and even within the same family the love doesn’t always reign thus way. By this explanation Barsanuphius removes a conclusion implied into Origenism: that not only the human persons, but the godlike Persons too, they will merge, as God Himself will merge with all the realities, being thus put an end to the individual shapes appeared out of essence. Actually, it is about a presence of the will of the Father in all the realities, through the work of the Son Who removed form people that will that was opposing to the Father. This is for the Son was the first to submit Himself like man, fully, to the Father, on the cross. But after that, He will work in order to submit everyone, as on Himself, to the Father, but this work proceeds from the Father. That’s why it is not only the Son submitting the enemies to the Father, but also the Father submits them to the Son. Each of them fills up the believers with the love for another. But the devil and his followers will be submitted in another manner: by the fact that they will no longer have any power over those who have been gained by Christ on behalf of the Father and by the Father on behalf of the Son.

[1060] The Greek text about this question is very unclean; it probably has been much altered.

and He will judge them, at His turn He will submit, as example of obedience, the Kingdom gained by the holy people, to God and the Father, saying: "Behold, I and the children given to Me by You" (Isa. 8: 18; Hebr. 2: 12). Notice the equality: The Father gave all the judgment to the Son and the Son gave to the Father all the people called by Him. And thus it is fulfilled the word: "When all the things will have been submitted to Him, then the Sn too will submit Himself to Him Who has submitted all the things to the Son".

Regarding the ages which the Ecclesiastes speaks about, you must know that the time of a man it is his century. That's why he didn't say: "that he was in the ages from before this world", but "in the ages from before us" (of this world). And if you want to see that the untaught and the unbased corrupt the Scriptures and the misinterpret the Scriptures according to the devil's teachings, the Apostle says: "The food is for the belly and the belly is for the food; but God will abolish both these and those" (1 Cor. 6: 13). He speaks about the covetousness of the belly, about fearlessness, and about gorging. In this meaning he abolished the food and the belly for the saints. The Apostle s who said these things, by knowing that he said these things regarding the passions and that the passions have been abolished by the Lord at Himself, and at those alike Him, the Apostle said also: "Neither if we eat will we be condemned, nor if we do not eat will us justify ourselves" (1 Cor. 8: 8). This is the meaning of that word. And regarding the future age, God said that the people will be alike to the angels (Lk. 20: 36), neither eating nor drinking, nor lusting for (Num. 24: 30). This is for nothing is impossible to God (Gen. 18: 14). God proved this through Moses who spent thus forty days and forty nights. He Who did this (with Moses), He can make the man live like this for all the years of his century[1061]. And if somebody is delirious and says that he (Moses) ate later on, as also the Savior did after His resurrection, he did that in order to give us a partial proof about the resurrection to the future life[1062]. That's why

[1061] If God can help the man to survive without food during the man's earthly existence, all the more can God do that in the man's future life. It is not about a power exercised by God over man from outside, but it is about God being within man. On the measure of the man's consummation, the man will no longer need food.

[1062] In the Volos Edition, cited page, at footnote, it is said that the present objection refers to Christ Who ate after resurrection as well. But Christ did that in order to show that his body was seen and it wasn't an apparent image. But He didn't eat because he needed that. Just by

ate, at their turn, also they who were resurrected form dead, as proof for they were resurrected. He showed us also through Apostles that there will be a resurrection[1063]. Even though those resurrected people died later on, we must not reject the faith into resurrection. In addition to that he says: "Not only with bread will live the am, but with any word coming out of God's mouth" (Mt. 4: 4). What more will one be able to say regarding this, if he doesn't want to misinterpret this word or the words from the Scriptures. Regarding the word: "Body and blood won't inherit the Kingdom of God, neither the corruption will inherit the incorruptibility" (1 Cor. 15: 50), through body and blood he calls here the uncleanness and the evilness and the own wills.

But, do you want to know if, while still being into body, can people become spiritual? Listen to our Lord Who says to Nicodemus: "You must be reborn from above", and then He adds: "out of water and Ghost" (Jn. 3: 3-5). And those born out of Ghost, they are spiritual. And He says again: "They haven't been born out of blood, nor out of the will of the man, neither out of the will of the body, but out of God" (Jn. 1: 13). So, if they become spiritual while still being here, by being they born out of God, won't be God able to make them spiritual there too? And the word: "He won't get out from there until he will pay back even the last penny", He told that about the eternal torments. This is for, where could they pay back from? If a poor debtor is thrown into prison and the judge tell him that he won't get out until he will have paid the entire sum of money he owes, can one tall that that debtor will ever get out? No, one cannot. Do not go astray like a crazy man. Nobody advances there[1064]. And

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eating He gave us a proof about resurrection, namely about the continuation of the life after resurrection, even though that was an inadequate proof.

[1063] The resurrections committed by Apostles were too a proof about the possibility that a resurrection of the bodied will take place.

[1064] One could pay if in hell one could work for correcting himself. But that would mean one to do something for others. But working for them who are in heavens it is not necessary. And if they from heel could work for one another, the hell wouldn't be hell. And they would even have God within themselves because one cannot do anything good without God. Or, if those form hell were in a persevering repentance, they would be like some monks in a monastery. Actually, the hell is the petrifaction in a helplessness to ever become kind, after one has accustomed himself for the whole his live here on earth, to that state of evilness. Actually, the people form hell are no longer able to work one for another even in the provisory state form after resurrection. And this is not because they will no longer have a body, for the roots of the senses and of the active organs remain within the rationalities of the soul so that they can somehow express themselves to others, but because they got petrified in an egotism, in a spiritual helplessness for willing communication, or better said an impossibility of loving

one will have anything from here, either good, or evil, or pleasant. So, leave these stupid frivolities and do not walk on the grace of the devils and of their teaching. This is because the devils grab you suddenly and they suddenly throw you down. Humble yourself in front of God, by crying for your sins and by weeping for your passions. Remember the Scripture that says: "And now Israel" (The Second Law 10: 12); and again: "And now I have started" (Ps. 76: 10[1065]). Take heed at yourself. May God forgive you. See what your heart leans towards at, by spying.

608. Question: Another brother asked the same Great Oldman, saying: Tell me, Father, if I see somebody doing something and I talk about that to somebody else, and I tell to myself that I do not condemn the doer, but we only talk about him, will that still be slander in my thought?

Answer: If there is in talking a passionate impulse, then it will be slander. But if the talking is free of passion, it won't be slander. You must tall only in order not to increase the evil.

609. Question: What does it mean: "With the stubborn one, you will turn yourself" (Ps. 17: 29[1066])?

Answer: The Lord said: "If someone smite you over your right cheek, you will turn your other cheek too" (Mt. 5: 39). So, you must turn yourself to the stubborn one.

610. Question: What does it mean: "Be wise like the snakes and innocent like the pigeons"? (Mt. 10: 16).

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communication, because an unwilling communication of their enmity will still be possible to them.

[1065] In KJB we have" Ps. 77: 10: "And I said, This is my infirmity: but I will remember the years of the right hand of the most High."; in ROB we have" Ps. 76: 10: "And I said: Now I have started to understand; this is the change of the right hand of the All-High." (E. l. t.'s n.)

[1066] In KJB we have: Ps. 18: 29: "With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward."; in ROB we have" Ps. 17: 29: "And with the chose one, you will be chosen; and with the stubborn one, You will be stubborn." (E. l. t.'s n.)

Answer: He who has a wisdom like the snake had regarding the evil, and he has also a innocence as the pigeon has regarding the good, ne won't allow him wisdom to become cunning, neither will he allow his innocence (simplicity) to become mindless.

611. Question: Who are they who do the evil willingly, and who are they who do the evil unwillingly?

Answer: They who do the evil willingly are those who surrender their will to evilness and they get sweeten by doing the evil; and they make friends with the evilness. These ones have peace with satan and they do not war him in their thoughts. And they who do the evil unwillingly, are them who have within their limbs a power that fights, according to the Apostle, against their mind (Rom. 7: 23), as a misty power or as a wave, but in their thoughts they do not dialogue with it, neither they get sweetened by it, nor they obey it, but they resist it, they work against it, they counterattack it, and they get angry with themselves. These ones are much better to God that those who surrender their free choice willingly to the evilness, and they get sweetened by it.

612. Question: What does it mean that what our Lord told to the Samaritan woman: "You have had five men ands he whom you have now is not your husband" (Jn. 4: 18)?

Answer: The word is limpid. According to an old law, all the women separated from their husbands by death, and who had no children, they could marry other five more men. But if one married after the fifth marriage, with a sixth man, that one would not be her husband, but she lives with him in fornication, the union with him being illegitimate. That is what happened to that woman too.

And if one wants to find out a more mysterious interpretation, the five legitimate men are the five natural senses: the sight, the smell, the hear, the taste, and the touch, which we know through all the things which we come in contact with. And the sixth sense is the faithlessness, which that woman united herself with, because of her nescience and

contrary to nature. So, Christ told her: "Verily you said, for you had five husbands". This is for you had as husbands your five senses, which mastered you and which drove you according to their will. Namely, you have satiated your lusts which enter through the five natural senses. You have lost those because of the helplessness of your old body. And that one which you have it now, namely the faithlessness, it is not your husband, namely it doesn't master you in a natural manner, but it does that from outside.

613. And urge of the holy and Great Oldman Barsanuphius towards a beginner who got sick and who was unable to bear the upset caused him by his illness.

Answer: Brother, when the workers asked the master of the vineyard for a payment, they didn't brag themselves except with one thing: "We have endured the heat of the day and its trouble" (Mt. 20: 12). Let's endure, therefore, son, with thankfulness, the trouble, in order us to be plentifully imparted with the mercy of God, and let's not get discouraged and so to fall into the slavery to idleness. Remember, son, that "he who will endure to the end, he will be saved" (Mt. 10: 22). Son, there is also an illness towards temptation, and the temptation is towards rebuking, for "the non-tempted man is inexperienced" (Reseh. Agrapha, no. 90, pp. 130-132). And him who is tempted into dangers, he is proven like the gold in fire. And getting prove bring the man to hope, and "the hope won't get shamed" (Rom. 5: 4-5). So, do not allow the enemy to weaken your decision according to God and so the enemy to shake your faith into the Holy Trinity. Tell me, what has happened to you that you have become so drowsy? Remember what the Apostle says: "You haven't resisted yet all the way to the blood fighting the sin and you have forgotten that urge that speaks to you like to some sons: Son, do not get discouraged by the rebuking from the Lord, neither get weaken because of being reproached by Him. This is for him who is loved by God he will be rebuked and the Lord beats every man who received Him. If you endure the rebuking, God will be near to you like to some sons of His. This is for, who is that son whom his father doesn't rebuke? And if you are without the rebuking which all other have been made partakers to, you are stepsons and not sons" (Hebr. 12: 4-8).

If you endure the trouble with thankfulness, you will reach to be a son. And if you show yourself as drowsy, you will become a stepson[1067]. I prayer you, sons, I the Oldman pray you the young one; I who are old in monastic clothes, even if I haven't benefited anything of, I pray you who have recently been tonsured[1068]. And may this not be vain, Lord Jesus Christ! Take vigil, wake up from the drunkenness of the too heavy sleeping[1069]. Get up like Peter and the other Apostles, shouting out towards Christ Who is the Savior of everybody, with a loud voice: "Master, have mercy on us, because we are perishing" (Lk. 8: 24; Mt. 8: 25). And the Master is going to surely come to you and he will rebuke the winds and the sea and He will remove the storm form your ship, namely the blizzard from within your heart, and He will snatch you away from the bloody lion, and He will snatch away your pigeon for the belly of the dragon. He will defend you crop against the hails and He will defend you oil against the worms and your trees against the frost, in order they to bring their fruits forth at their time. And the seed of your earth will yield ripe fruits according to the word of the Lord, one a hundred, one sixty, and one thirty. Think, brother, that you endure for the name of God. The Apostle mentioned these troubles after he said that "nothing will separate us from the love of Christ: neither the trouble, not the tribulation, neither the hunger, nor the persecution, neither the lack of clothing, nor than danger, neither the sword" (Rom. 8: 35). And then, will we allow a small sickness to shake out mind off God? Let that not be! But strengthen yourself, son, and think at the help coming from God. This is because this is the first temptation. If you overcome this one, it will not longer

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[1067] God doesn't want to have except powerful sons, who show themselves above the hardships they endure, and stronger than the temptations. The strong God doesn't want to have as His sons some crying rugs. But they are strong in their patience and in their kindness.

The desire for seeing him saved, the pity for the perdition wanting for his young spiritual son, make the Oldman to use even the prayer in order to give to that sone strength and courage. So prays the strong one to the weak one. The Son of God descends to us so, crying for us. There is a continuous descent by the sacrifice He is bringing for us, through His state of sacrifice which He bestows Himself in, to us. This is the strength of him who is truly strong: the strength of the humbleness.

[1068] It is characteristic to the spirit to be awake, not to be sleepy and having the conscience almost lost, in the likeness to the animal.

[1069] Like the earthly emperor crows up the valiant soldier who endures and fight for him, likewise the heavenly Emperor crows up him who does that for Him. This is for, in this patience it is shown his faithfulness, and his love for the Heavenly Emperor.

master you. But if you allow yourself to be defeated now, it will drive you to slavery. So, you must stay strong and endure it. This is for, if you stay strong, you will see which the mercy of God will be. And let you love be assured that I do not stop night and day from praying to God, for you to be saved, and God to guard us all against the cunning one. And my endeavor is for you to inherit, together with the saints, as some children of theirs, "the things with the eye hasn't seen and the ear hasn't heard and at the man's heart they haven't ascended, which God has prepared to them who love Him" (1 Cor. 2: 9). Accept these and you will be happy into Christ.

614. A brother mistook and by hearing from Abba, for several times, "Say only forgive me", that brother got callous and he didn't say that. And only after Abba prayed him and kneeled in front of that brother for three times, he barely convinced the brother to say "Forgive me". And the brother left for his monastic cell, Abba told him: Brother, examine your heart by sitting alone within your monastic cell and you will find out where the callousness of your heart has come to you from". By doing so, the brother fell to the ground and he confesses himself to Abba and prayed Abba to talk about that to the Great Oldman Barsanuphius, and to ask him to pray for that brother. And the Saint answered him the following things[1070]*:*

The answer of Barsanuphius: Brother, take heed at yourself. You have asked to sow your field. Nobody forced you. Take heed at not to allow to be sown among your wheat the tares form the devil, namely the food of the fire. You have asked me about your thoughts. The Fathers says: If somebody asks, he must guard all the way to his death (that what he was told to). And if he doesn't guard that, that will be to him a road to perdition. You have allowed evil and awful thought to nest within your heart. Why do you reckon as briner of death thought which are not so, while him who make your light as darkness and who makes the darkness as light to you, and who shows you the bitter things as sweet and the sweet things as bitter, he is the devil, who makes you see the life as death and

[1070] Abba is here the Father served by that brother. But each one had their own monastic cell.

the death as life[1071]? This is for the enemy goes around you raging like a lion and trying to swallow you alive (1 Pt. 5: 8)[1072], and you do not understand that if the hand of God and the prayers of the saints didn't protect you[1073], you would fall into the devil's perdition and straying. You reject the words of God uttered you by your Abba, and you reject the salvation of your soul, so that you will never come to the knowledge of the life. How many efforts makes you Abba for you as for his own soul, by asking the saints to pray equally much for you, so that you to escape the traps of the devil and of the death, and you to be saved into the nest of the Lord. Your Abba toils for you so. And you do not feel yourself debtor to guard his words as the apple of your eye and to reckon him above your soul? You have become naughty by getting bored of the good living with him, which you should never had enough of, and which you should pray God to make you worthy of it, and in order not to be to you towards judgment the ceaseless living with him and you to fulfill that what he command you, zealously and with great fear and tremble, so that to come upon you the blessing from God and you to be delivered form the deceit of the enemy. In order not to be fulfilled with you too, the word: "Jacbo ate and he got satiated and the beloved one got satiated" (The Second Law 32: 14); neither the word: "Woe to you, Chorazin, woe to you Betsaida, because if had been done in Tyr and Sidon the wonders which have been done within you, they will have repented long time ago with sack and ashes" (Mt. 11: 31). And you too not to hear: "Yu have hated the rebuking and you have turn you back to My words" (Ps. 49: 18[1074]). Why do you often

[1071] The evil consists of a toppling over of the values, one covered by lie. The good is represented as evil, and the evil is dressed up in the shiny coat of the good, the decomposing of life passions are represented as producing of life, and the virtue which enrich the man are seen as impoverishing him, and the strength of self-control is seen as weakness, while letting oneself prey to his anger is seen as strength. He lives a lie. That's why, the live provided by him is a lie too, it is a string of spasms of the pleasure and the continuity of a torment.

[1072] Though dead, or into a bi void, he will let you forever alive, in order you to get tormented. This is satan's pleasure. Besides, satan cannot destroy the life totally, for the life is given by God. That's why satan uses the appearance of the life as the ultimate rest of good, in order to deceive you.

[1073] In the prayer of the saints irradiates the power of their love, strengthened by the power of the love from God. The true power is the love. God cannot be but love.

[1074] In KJB we have: Ps. 50: 17: "Seeing thou hatest instruction, and castest my words behind thee."; in ROB we have: Ps. 49: 18: "You hated My teaching and you have rejected MY word behind you." (E. l. t.'s n.)

temp yourself by addressing evil words to others but you cannot endure that what they say to you? Your heart gets bling because of your envy and slander and you case disturbance to yourself[1075]. You have often cut off and broken your sight, and your brass mind doesn't get ashamed, and you head doesn't bow down, as also brother John told you[1076]. But who received these and got saved? Cail received them from the beginning and he has received the curse from God (Gen. 6-7); and after him the giants, and they got drown in the water of the flood (Gen. 6-7); Ham and Essau, and they were deprived of the holy blessings (Gen. 9 and 27). Pharaoh got callous and the water of the Red Sea covered him and his men (Exod. 14: 16-18). Those who were around Datan rebelled against Moses and the earth swallowed them and their houses (Num. 16). And if the priest who opposes is swallowed by the earth, according to the Scripture, how dared you to oppose him who told you to say: "Forgive me" and you didn't say it? And by that you have estranged yourself from that humbleness from God and from "The Words of the Fathers" who tell us that "in everything we need humbleness, so that we must say, in everything, the word: forgive me" (Abbe Isaïe, Recueil, 3: 1; p. 48). And you heard it for so many times and you didn't say it. And even when you told it, at the end, you didn't say it truly. This is because of you saying it forcedly and not with repentance and with the pricking of the heart. How much longer will you remain with your head upraised and with your heart not circumcised? Look and see that nobody around is callous. Why do you give to the devil your hand and power towards the perdition of your soul?

Be awake, my brother, take vigil, wake up form your deep sleep and from the drunkenness without wine that masters you[1077]. He who obeys, he obeys in everything. One like that no longer worries about his salvation, for another will answer for his salvation: him whom he obeyed and entrusted himself

[1075] The envy makes you bling regarding the good parts or deeds of others, and you even hate those. The envy cause darkness and disturbance within yourself.

[1076] The Old John the Prophet.

[1077] The drunkenness of the unconsciousness. The faith ever accentuated the conscience, the feature distinguishing the man form animals and it fills the man up with ever more luminous light, making the man to think at himself and at his relationship with God and with his fellow humans. Only the conscience of this relation is a true conscience, or a created conscience.

to[1078]. If you want you to be saved and you to live in heavens and on earth, you will guard these. And I will answer for you, brother. And if you disregard these, you will see[1079]. But do not cut off your hope, because hopelessness is the joy of the devil[1080]. I have convinced Abba to receive you to his bosom so as you are. This is because Abba got far from you because of your disobedience and non-submission. I have convinced him to receive you into the fear of God, as a true and not illegitimate son. But you too must trust him, with the fear of God, in everything. And witnesses are to me the Father and the Son and the Holy Ghost for I am bearing the whole care for you in front of God. And God will ask for your blood from me, if you do not disregard my words[1081]. So, set a new beginning today, helped by the hand of God[1082]. Behold, you have been renewed; guard yourself and no longer remain yourself attached to useless chatter. May the Lord give you understanding in order you to obey and to fulfill. And in everything you want to ask me, from time to time, I won't feel myself burdened to answer you that what God will give my mouth to say, and I will let your heart

[1078] You untie yourself from your responsibility for yourself and for others, for the whole your earthly life, meaning that you untie yourself also from the act of the supreme answer at the final judgment, for you are preparing yourself by answering on earth for you and for others. But the heroism of this renunciation to the responsibility for yourself is compensated by the heroism of surrendering your fate only him whom you reckon as more capable than you are of answering for yourself. You have chosen your path also in this your total trust to another, by an act of total responsibility. Ou have tied the responsibility for yourself to the responsibility of another for yourself. You are continuously placing the responsibility for yourself in his responsibility.

[1079] Letting your salvation in the care of another, by cutting off your will, it doesn't mean resting yourself into indifference. But it means always fulfilling, responsibly, the things told you by your spiritual father, things which are not easy to do. It means taking care of those things. Youa re not saved as a wood log, but you are required for that the biggest efforts which you are capable of. You are required: the responsibility for fulfilling the things commanded to you as yourself would have chosen to fulfil those.

[1080] The desperation is the joy of the devil, that stops you from any effort to do something for your salvation. It paralyzes you. In this state was Judah. You no longer believe neither in yourself nor in the help from God.

[1081] To him who parts with his spiritual father, by not fulfilling that one's commandments, the spiritual father too will no longer be responsible for this spiritual son of his. This is for the spiritual father won't present himself at the gate of the eternal life as united with this spiritual son. The separated spiritual son has taken upon himself the whole responsibility. The blood of this brother is his life, because in that blood have been imprinted and through that blood have take power all the man's good of bad thoughts and feelings.

[1082] The true life of the man begins on the moment of his starting to his corrected life, start which God Himself in present it.

know what you have to utter for the salvation of your soul, into Christ Jesus. Amen.

615. The same brother, by not obeying his Aba, he asked the Great Oldman if it is useful to guard some things said under oath in a moment of furry of his; or if he must repent and not to fulfill his oaths.

The Oldman told his these:

Answer: The Lord told Moses: "Go down quickly. Because the people whom you have brought out from the land of Egypt have committed lawlessness. They deviated from the way commanded them by Me. And behold, they forget a calf and they worship that idol" (Exod. 32: 7-8).

How have you gone so quickly astray, you miserable, from obedience? Has the devil who wants you estrange you, started furiously upon you? Isn't this that what I told you that you are mindless and uncircumcised to your heat? Where have you thrown my words? Why do you hurry yourself to fall into the devil's pit? Why do you allow the enemy whom your have heard about, to blind you up? Haven't you received the commandment to surrender yourself into the hands of God and of your Abba? Haven't you heard that Abba wants your soul to be saved as your soul himself wants it? You shouldn't have transgressed the obedience to him whatever he had asked for the benefit of the brothers, because of satan making you to lose that by self-justification, so that both you and another not to benefit anything through you. This is because, by doing so, you show that you want to come upon you that "Woe" told to Pharisees, and the sword harbingered by Ezekiel (Ezek. 33: 1-6). Well! You are incapable of being beneficial to somebody. But why do you say no to him who is able to? Why have you made yourself "as a dog who comes back to his vomit" (Ps. 26: 11; 2 Pt. 2: 22) and "as a pig wallowing into mud, remaining unpersuaded in the callousness of his heart" (2 Pt. 2: 22)? Abba has commanded to you to tell him everything that happens, even thought something has taken place because of his mistake, but you still make him angry as the people did to Moses. Get ashamed now, reject the habit you have had until now, and come back. And the Lord will receive you, for He is merciful. Do not search for

the things pleasant to people, because otherwise you will be lost and you won't be the servant of God. Take heed at yourself, you miserable, and fear God.

And regarding the things said by you under your oath because of the wrath of your anger, it is not useful to you to keep those, because if you keep those you will transgress the commandment of the Lord Who says: "You shall not kill!" (Exod. 20: 13). This is for it is a better thing to repent in front of God for that what you have said in your oath, and you not to fulfill your oath, that to fall into the damnation of Herod who, in order to keep his ungodly oath, he cut off the head of John the Forerunner (Mt. 14: 7-10) and he fell off the eternal life and he was surrendered to the bitter and endless torments. It is more useful to you to repent and to ask for forgiveness from God Who can forgive you. This is because even Herod would have been happy if he had done this. But because he didn't do it, he has become threefold wicked and forever cursed. And Peter, the coryphée of the Apostles, on the opposite, after he sworn for three times and gave himself to anathema affirming that he doesn't know who the Savior was, he repented for that and he cried bitterly and with true repentance, and his sin was erased and he was received by the loving-of-people Master and Savior Christ. And he not only that was found worthy of hearing that word said by angels to the women: "Tell disciples and Peter" (Mk. 16: 7), but the Lord Himself asked Peter, in exchange for the three rejections, for three time: "Do you love me, Peter?" (Jn. 21: 15-17), showing that through the good repentance Peter was healed of the sin of his threefold denial. So, you will no longer swear yourself because that leads you to transgress God's commandment. And if you commit this sin, do not hesitate to repent. This is for Peter too, if he had kept his oath that he didn't know the Master, Peter would have remained stranger from Him and from His glory.

616. A brother who found out about these, he asked the same Great Oldman: You love said that the sinner can be liberated of her sins through repentance. But doesn't the sin need also the prayers of the saints too, or it is sufficient to him that what he does? And if he doesn't show a true repentance, but the saints pray for him, will his sins be erased?

Answer: If the man doesn't' do everything he can and if he doesn't unite that with the prayers of the saints, he won't benefit anything form the saints' prayer done for him. This is for if the saints restrain themselves and they pray for him, while he indulges himself to pleasures and to idleness, what benefit will those prayers bring to him? Then it is fulfilled that what was said: "One builds up and other tears down. What do they have more than the efforts?" (Sirach[1083] 34: 28). This is because, if it had been possible that him whom the saints are praying for, him to be saved without taking a little heed, there wouldn't have been any impediment for the saints to do that for all the sinners of the world. And even though the sinner makes some efforts, he still needs the prayers of the righteous. This is for the Apostle says: "The working prayer of the righteous can do much" (Jas. 5: 16). Therefore, when the saint and the righteous pray, the sinner must collaborate as well, according to his power, for his repentance, with the prayer of the saints, because of not being himself able to pay for his debts by himself. He brings a little form his part, and the prayer of the saints will bring much. This is for, as one having to carry ten measures of wheat, he cannot carry even two, but he finds a man who fears God and who ca carry nine measures, and so he will carry only one measure of wheat and so he will be saved and he won't be robbed by thieves on the road; it is likewise here too[1084]. The sinner resembles also to the man who owes one hundred (gold) coins and who, because of being him announced by his creditors that he smut pay his debt, he goes to a believer and rich man and pray that man to give him, out of love for people, as much ,money as that one could, and the rich man by seeing the trouble of the debtor, he has mercy on him and he tells him: "Brother, everything I have in my hands I will give it for you. Liberate yourself of that contract". So, the debtor must force himself to give the little he has, in order him to be liberated of many. This is because, if that merciful man doesn't see the

[1083] In the KJB this book, called *The Wisdom of Joshua the Son of Sirach (The Ecclesiastes)* is not present, but it is given in the ROB. The interested reader can find this book in an English translation on www.academia.edu, together with the other thirteen books not given in the KJB, under the title: *Bible Missing Texts*. (E. l. t.'s n.)

[1084] The prayer of him who wobbles on his feet because of his sins, it doesn't reach God powerfully, but it remains hesitating, unlike the prayer of him who has got fortified in cleanness and in love for God and for people. The sinner still thinks at the pleasure provided him by his sins, as at egotism. He doesn't' entirely communicate with God.

debtor bringing at least the ten gold coins he has, the rich will see that vainly will himself give his ninety gold coins, because that debt of a hundred gold coins still won't be erased.

617. Question: A layman who loved Christ, he asked the other Oldman: I pray you, Father, please explain to me in this thing, so that I will leave with joy. For my thought insists to do good out of my wealth, what will be more useful: to give away small amounts, or to give it away at once?

Answer: Brother, despite I am not able to answer you that appropriately, but you have the urge of the Scripture saying: "Dop not say: Go away and come back tomorrow and I will give you, when you could do a good, because we do not know what tomorrow till bring" (Prov. 3: 28). On the other hand, there are measures, and each one does his measure. There is one who can give a little out of his revenues. And there is another who gives the tenth part of his products, and another gives the fourth part, and another gives half. Each one gives according to his measure. And him who wants to reach the consummate measure, let him not ask me because of being I the last one among men, but let him ask our Teacher and Doctor of our souls, our Lord Jesus Who told to the rich one: "If you want to be consummate, sell all your wealth and share it to the poor, and you will have a treasure in heavens, and come and follow Me" (Mt. 19: 21). The presence of the death next to us let it uphold your thoughts. This is for it is hidden from anyone. So, let's strive to do good before being us taken away from here. This is because of not knowing us when the call will be made. Let's not allow ourselves, by any means, unprepared, so that we will be together with the five insane virgins who didn't put oil in their candles (Mt. 25: 1-12). Let's do everything we can, according to our helplessness, and good is the Lord of all people Who takes us together with the five wise virgins in His wedding room and to the untold Joy, together with Christ. Amen.

618. Question: A brother asked the same Oldman if he should receive from some people and then to share to the poor, because of being there some people who pray him to do that.

Answer; For it is about alms, not everybody can bear the told things, but only them who have reached the quietude and who can cry for their sins. This is because some brothers surrendered themselves to this serving and God knows what to do with them regarding that. This is for, how will they try to administrate foreign goods, once they have rejected their own goods? This was done also by the pious among saints Illarion. This is because he was prayed by somebody to receive a lot of money, but he answered that one: "You due to give away your goods, for you cross through cities and you know the villages. And I, because of leaving all my good, how will I be able to give away foreign goods?" (Blessed Jeronimus, *The Life of Saint Illarion*, 18; L.P.[1085] 21: 36).

619. Question: If one insists, saying: "If you do not accept you to share the goods, I won't give away anything", should I let the poor tormented by hunger?

Answer: As I told to our love before, there are some people who have surrendered themselves to this serving. But if you want to cry for your sins, do won't take heed at this thing, even if you see somebody dying in front of your monastic cell. Do not start sharing foreign goods and thus to top yourself from crying for your sins. And the owner of those goods, if he doesn't find somebody to do that service for him, then he will do it by himself, in order not to impede his own will.

620. Question: A loving-of-Christ layman asked the same Oldman: If somebody asks someone to bestow him something, and he who has been asked for that something he doesn't have that, should him borrow that thing in order him to be able to bestow it?

Answer: If somebody is asked for giving away that what he doesn't have, he won't be condemned. This is for Apostle Peter, when asked by somebody to give him some alms, he answered: "Silver and gold I do not have" (Acts 3: 6). And he didn't borrow in order him to be able to give. And if somebody

[1085] Latin Patrology. (E. l. t.'s n.)

has only that much as he needs, neither then must he spend that what he has, haphazardly, in order not to lack that and so him to get troubled because of missing that thing. And if him who is asked for, he tell him who asks him: "Forgive me, I do not have anything to give you", and that's not a lie, for he who has only that much as he needs, he doesn't have what to give to somebody else. But let him tall to that one who asks from him: "Forgive me, for I have only that much as I need". Think at the five virgins who were begged by the other five virgins to give them oil for their candles, but they answered: "Lest us too to run out of oil" (Mt. 25: 9). From his part, Apostle Paul tells to Corinthians: "Let your abundance to fulfill the lack of others" (2 Cor. 8: 14), but he also said: "But not so that to be relief to others and trouble to yourself" (Ibid 13).

621. Question: Explain me, Father, that what you said: "If one has only that much as he needs, he must not give that away haphazardly, lest himself will end into trouble". How can one reach into trouble for doing something willingly?

Answer: Everything must be done with right-reckoning. And the right-reckoning consists of somebody working according to his measure. This also assures him that he won't be bothered later by his thoughts. But working over his own power means lack of right-reckoning, either in doing the good, or in something else. And that will bring him, later on, to disturbance and to upset. It is good and it is very good that the widow gave him who needed (3 Kings[1086] 17: 10-12). This isn't a bad thing. But when the man does something over his measure, he won't be able to bear that. And God doesn't ask us things which are above our measure.

622. So, if one is rich and he has over that what he needs, won't he need right-reckoning?

Answer: He too needs the right-reckoning, lest he will do something over the power of his thought and so he will be sorry about that. That's why Paul too said: "Neither with sadness nor

[1086] In KJB we usually use: 1 Kings. (E. l. t.'s n.)

forcedly, for God love him who bestows joyfully" (2 Cor. 9: 7). The consummate things belong to consummated ones, and the small things belong to the tiny. He who is consummate he manly endures his poverty and he despises the whole richness and he endures everything without disturbance, according to the Apostle who says: "I can do everything into Him Who strengthens me, Christ" (Phil. 4: 13), and: "The world has been crucified to me" (Gal. 6: 14).

623. Question: He who doesn't give with pleasure, what whoudl him do in order him to get accustomed to give with pleasure?

Answer: He must remember the reward from God given to them who give away, and let them start with the small things, while always thinking at that that him who gives a few things, he will be given a few things, but him who given many things he will be given many things, according to what was written: "he who sows with avarice, with avarice he will reap, and he who sows abundantly, abundantly he will reap" (2 Cor. 9: 6). And, gradually, hit thought will desire for getting the abundant reward, and so he will ever advance towards consummation. And he may reach thus to consummate measures and he can deprive on himself of earthly things and he can live into ghost, with the heavenly realities.

624. Question: If somebody bewitched by the start of doing the good recklessly spends even the things he needs for himself, and then he will feel sorry about that, how must he comfort himself, in order him not to be overwhelmed by the devilish sadness?

Answer: He will despise himself firstly for his lack of right-reckoning, and then he will raise his thought out of sadness, by saying: "Now after I have spent for a deed, powerful is the loving-of-people God so that Him to take care of me too".

625: Question: If there are two poor and I do not have enough to give to both of them, which one will I chose?

Answer: It must be chosen the more helpless one.

626. Question: If I was to give away, but my thought makes me hesitate, what will I do?

Answer: Examine and find out and if that is because of your avarice, you will give even something more that you owe to give. For instance, add there a small sum of money, and you will find mercy[1087].

627. Question: Please explain me this too, Master Abba. He who doesn't have anything to give away, how will him be partaker to the blessed announced by our Savior to them who will be on the right hand: "Come, you the blessed of My Father, and inherit the Kingdom prepared for you since the foundation of the world. For I has hungry and you gave Me to eat" etc. (Mt. 25: 34)?

Answer: Brother, because the Apostles did not have money, aren't they partakers to this blessing? There are groups (level) and groups. And God spoke towards each one according to the group which that one belongs to. This is for God showed, through *Blessings*, the differences among them who are saved. From the realties submitted to the senses one can understand the spiritual realities as well. Suppose that there is a man who has fresh vegetables and he sell those for a dinar. And among craftsmanships it is likewise. One is a carpenter and he takes five dinars per day. Another is mason and he takes the same payment. Another has a different craftsmanship and he take the same payment. The craftsmanships differ, the products differ as well. But the honor and the market are the same. Apply these to the salvation of the soul of them wo have money and they share to the poor without searching for vain-glory. To all of them it is said: "Come, you the blessed ones of My Father, and inherit the Kingdom prepared for you since the foundation of the world"

[1087] In all these measures are described the ways which the man ca liberate himself in, from the chains of his egotism, and which the man can enter in communion through, with God and with the people.

(Mt. 5: 3). And again: "Blesse are the persecuted for righteousness, for the Kingdom of Heavens is theirs" (Mt. 5: 10). And the other ones who are blessed, despite differing in blessings, they won't be strangers to the Kingdom of Heavens. So, if you have nothing to give away as alms, you will make yourself poor in spirit, in order you to inherit the Kingdom of Heavens together with the saints[1088]; cry for your sins from this world in order you to be comforted by the things said into Gospel; hunger and thirst for justice, in order you to be satiated by it; be clean in your heart, in order you to see God into His glory; make yourself a peacemaker within your heart, in order you to be called as son of God; prepare yourself through good deeds in order you to be banished, for righteousness, from city to city, namely, because of the evil thought form the devil into the good thought from God, in order you to be gladdened by inheriting the Kingdom of heavens. Endure the condemnation of the persecution and the liar defamation, for the Lord, in order you to rejoice into gladness, by discovering in front of you your abundant rewards into heavens.

628. Question of the same one towards the same one: For each Blessing requires a virtue, will that be enough, Father, a sole virtue, for one to be saved?

Answer: Like the body is one, but it has many limbs, and if the body misses one of its limbs it won't be a complete body, you smut understand likewise the inward man. The inwards man has the virtues as several limbs, and if he misses even one, he won't have been reached his consummation. And like the craftsman who knows hie craftsmanship, he is experienced in other craftsmanships as well, likewise here, the man possessing all virtues he is not know and he is not called but according to that one which the grace of the Ghost sines within him more into[1089].

[1088] IN order you to enter the Kingdom of the consummate communion.

[1089] Out of each one shines especially a certain virtue. But connected to that virtue, there are all the other virtues. A gentle man cannot be stingy, though he is mainly characterized by his gentleness.

629. Question: Another layman who was loving-of Christ, he gave somebody some goods in order to be shared to the poor, by trusting that man. And he told him: "Takle and you will be held accountable to God". But that one didn't' understand that he placed upon that one a huge burden. And he reckoned that even he wasn't told that, once he accepted to do that, he will be held accountable to God. the same Oldman was asked about that and he answered:

Answer; he who accepted got deceived, for he dared to believe that he can be accountable to God about everything. But who dares to tell about himself that he has a clean heart? Such a thing belongs to the consummate Fathers. He should have told him who gave him those goods: "I am not worthy to receive this in order to give account to God. For I am a sinner. I will strive to collaborate with the whole my power to this deed, but it belongs to God to help me to collaborate according to His will". And if he said so, that would have been reckoned him as humbleness and God wouldn't have condemned him because he had believed in his power. But because he accepted this thing with confidence in himself, it will be asked by God him to give account exactly[1090]. But neither him who has should ask the brother for such a reckoning. This is because by that, despite he seemed to trust the brother, he actually reckoned the brother, without realizing it, as unworthy of being trusted. He should, once he trusted that brother, to let the thing on God's responsibility and not to doubt that brother. This is because him who doubt about somebody, he must not trust that somebody.

630. There are some people who accept to be imparted publicly with the shared things. But others could feel ashamed of publicly being given those things, because of their rank. And then, there are also those who are sick and who stay within their houses. Should one give the mercy to some people in special ways, or everyone should be given the same way?

[1090] If he hadn't trusted himself that he had been able to give account to God, he would have reckoned, with humbleness, that only God could have helped him, and God wouldn't have held him accountable for an exact reckoning, but God would have placed on the scale favorable to that man also his humbleness.

Answer: Place all of them who receive, openly, in the same group, except those having some weakness or sickness. To these ones you should give a little more. And place them who feel ashamed and who lie down because of their sickness into another group, and give them small plus according to their needs and according to what you have and what you like.

631. Question: If him who gave money to somebody in order to share either to the Fathers, or to the poor, he tells that one to share those money in an open place, and nearby there are some very needy people, won't that be appropriate to give something to those people as well?

Question: It won't be inappropriate, if they are very needy, they to be given something too. This is for, by not knowing that one that others need too, he didn't tell him to give something to those too. But if he commanded him not to give in another place, but only in that place alone, let him not transgress that commandment. So, he must ask, previously, and then him to do whatever he is told to. And so, he will be worriless.

632. Question: If this job needs together-workers, if I summon some people whom I trust, can I entrust this job to them unhesitatingly?

Answer: If you have reached to trust them, you won't hesitate to entrust them such a job. This is for all the things are uncovered to God. And God will know our inward things, and God will give to everybody according to their deed. (Ps. 88: 31[1091]). And if they keep something for themselves, they will see.

[1091] In KJB we have: Ps. 89: 31-32: "If they break my statutes, and keep not my commandments; // Then will I visit their transgression with the rod, and their iniquity with stripes."; in ROB we have: Ps. 88: 31-32: "If they disregard My righteousness and if My commandments they do not observe, // I will examine with a staff their lawlessness and with beatings their sins." (E. l. t.'s n.)

633. Question: If I find out that somebody among them has kept something for himself, what will I do? Will if reproach him and will I take that form him?

Answer: If you surely find out that he touched something, you will first examine if his thought can accept to be reproached. And if yet, you will tell him about that thing, gently and advising him, according to God. And take that away from him. But if he doesn't accept to be reproached, you won't harm his conscience, lets him will reach, because of his shame, into an even worse state. And let him have that what he has taken. This is for he has taken from the things of God. And God knows better if that one has taken because he needed, and God know hos wo judge that one's deed.

634. Question: Should I trust again one like this, in the future?

Answer: If you find out that he did that on other occasions too, and that he uses to behave like that, you won't trust him again. But of he has always been good but now he has been kidnapped by the devil, or if he took that because he needed that, it won't be inappropriate you to trust him again. This is for he will surely correct himself. Take care only not to offend him.

635. What should I give to the poor who come through houses?

Answer: Whatever you have at hand, either a little food of drink, either two pennies or one penny. And you only should give without getting yourself upset, but in the fear of God, for through that is served God[1092].

[1092] Any giving of alms must be reckoned as being directed towards God. By that it is highlighted the value of the man whom you give alms to, regardless hos poor he was. The mercy doesn't despise him, but the mercy cherished the poor, by seeing the poor tied to God and as an environment transparent to God, through whom God tests him who gives alms.

636. Question: It happens to me to have a thing which is utterly necessary to me and there are also other things not so necessary as either wine of bread. And my thought tells me to give to the poor out of what is utterly necessary to me. But it is difficult to me, namely to give them the better things, and to keep for myself the inferior things. But when Fathers visit me, I reckon to honor them more than I do to the poor, and I try hosting the Fathers the better I can.

Answer: Regarding the poor, for we haven't reached yet to reckon them as our equals, neither have we reached to love our neighbor as ourselves, do according to your power, while knowing your weakness. Give them the second quality goods. Regarding the Fathers, you should honor them more, for they are the servants of God. This is for it was written: "To him with the honor, honor" (Rom. 13: 7). This is for God too has honored them more.

637. Question: Another layman who was loving-of Christ, he asked the same Oldman John, if he was to live or to die. Ane the Oldman answered him thus:

If I told you that you were to die, you would work for your salvation forcedly. This is because, by seeing yourself into the mouth of the death, you will throw away your things as being forced to. But if you expect to live for a lone time, and you feel the desire for being you saved, you will direct your thought towards good in an unforced manner. And then, even if you died soon, you would work for your salvation feely, and nor forcedly.

638. Question: But how? If somebody does something good because of fearing his death, won't be that reckoned him towards salvation?

Answer: Are not the same that salvation worked forcedly and the salvation worked freely. But that too is better than doing nothing. This is because doing nothing is towards the perdition of the soul, as long as we are master upon

ourselves[1093]. So, by knowing that both of them are possible, you will use your deeds as a sapient man, and like the insane virgins did, and who were locked outside the wedding room, because they didn't' have the fruit of the giving alms and of doing the good.

639. Question: If somebody keeps in his soul the thought of death, and because of that he does the good, doesn't he prepare to himself a willing reward?

Answer: Keeping the memory of the death is good. This is for by doing that one thinks that he is mortal and the mortal is not eternal. And he who knows that he is not eternal, he will willingly leave the things of this age. Out of ceaselessly thinking at death, he will learn how to do the good in a free manner. But he who sees his death in front of his eyes and he does the good because of that, he isn't the same in his deed. The good done by this one was done because of fearing his death and that is forcedly.

640. Tell me, Father, what benefit has the soul out of the good he did willingly, and what is the benefit out of the unwilling good?

Answer: The willing good guards the soul against death, consummately, while the unwilling good brings a diminution to this grace and it is lower.

[1093] When we work because of fearing our close death, we show ourselves incapable of liberating ourselves from being mastered by our passions because of being us habituated to them.

In all these questions and answers it is shown how the detachment from our egotistic self means detaching ourselves from the material things, it means relativizing the material things, in comparison to the unparallelly higher value of the soul. The egotism doesn't part with the good, but he grabs them. But by doing so he forgets about himself, thought he seems to be interested in himself. But he is not interested in his true self, but he is interested in the external and perishing things. Only him who gladly separate himself from these goods, only him enters the communion with God and with his fellow humans, and by that he will discover his true self.

641. If somebody lives in indifference, but he sees himself about to die, and he promises to God that if he lives longer, he will strive to be pleasant to God, will him be bestowed a prolongation of his life?

Answer: God is the One Who knows the heart and He looks at the righteousness of the heart. So, if God see that one truly repenting and with the whole his soul, God will give him an add to his live. This is for he says: "May God give you according to your heart" (Ps. 19: 5[1094])[1095]. And the will of God is our salvation. This is for Himself said: "Alive I am and I do not want the death of the sinner but to turn back and to be alive" (Hek. 18: 23). Therefore, let's direct our heart towards Him and let's throw all our worries upon Him" (1 Pt. 5: 7). And God will lead our life towards the things beneficial to our salvation.

642. Tell me, Father, has there been established a term for the end of the world?

Answer: Without any doubt, there will be an end of the world. But God, by seeing us fulfilling the things pleasant to Him, He prolongs the time. This is for it was said: "The righteousness adds days, and the years of the sinners will be diminished" (Prov. 10: 27). This is for the commandment of God establishes the border of the human life. This is for at the question asked by Apostles, the Lord answered: "It doesn't belong to you to know the times established by God with His power" (Acts 1: 7).

643. Another loving-of Christ layman, falling sick and being engulfed by fever, he asked the Great Oldman to pray for him for his pain to be alleviated. And he even sent to the Great

[1094] In KJB we have: Ps. 20: 5: "We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions."; in ROB we have: Ps. 19: 5: "We will rejoice of your salvation and into the name of our God we will be glorified. May the Lord fulfill all your asks." (E. l. t.'s n.)

[1095] God sees beyond that what we promise at the surface because of a passing sentiment of fear. And on the basis of what God sees, He know whether we are going to fulfil our promises or not. On this knowledge of our deep self, it is based God's prescience and His decision whether He will fulfill of not that what we ask Him.

Oldman some water to be blessed and then him to drink that water. This was because he couldn't endure that fever. And the Great Oldman prayer, and that one drank the blessed water, and his fever and his pain ceased immediately. And the brother wondered and extolled God for that, and he told some people about the work committed through the Great Oldman. But later on, his fever tuned back powerfully. And he sent a message to the Great Oldman praying him to have again mercy on him. And the Great Oldman answered him:

Answer: This has happened to you in order to stop your much-speaking. And he was fully alleviated through the prayer of the Great Oldman. But since then, he was afraid to let anyone know about his healing, and about other benefactions he received from the Saint.

644. Question: The same brother, by seeing Abba telling to the coming brothers about the wonders of the Holy Oldman, he asked the other Oldman John about that. And he learnt from him what the purpose of Abba was, so that he told nothing more. But the same brother asked again the same Oldman: How comes, Father John, that I see Abba speaking for hours about the virtues of the Great Oldman and I am gladdened by his words, as being towards building. But on some other occasions, it seems to me that his words do not build but they rather offend, for he praises his Fathers and that upsets me. I suffer this also relatedly to other Fathers from the world because if seems to me that they speak vainly. I pray you, therefore, Father, tell me about this and pray for me so that I could be delivered of these and of the evil thought.

The answer of John: Brother, may God give you to hear and to understand and to go to deeds the things spoken to you. That what you are telling me it is self-justification and condemnation. It is self-justification because you reckon yourself worthy of telling stories. And it is condemnation because it says: "And what are you telling these for? Don't you remember that the Ghost blows wherever He wants?" (Jn. 3: 8). Can you tell me why the Lord after healing some people He commanded them not to tell anybody what happened (Mk. 7: 6)? And to another He told: "God and show yourself to the priest

and bring the due things for your cleanness", and He added: "to bear witness to them" (Mt. 8: 4; Lk. 5: 14); and: "Talk about all the things God did to you" (Lk. 8: 39). The things uttered by Abba are towards the benefit of them who listen to those with fear; and those things are towards condemnation to them who do not receive those with faith. And those things haven't been understood by you until now, because until now your hart has been changing. This is for the Apostle says: "We are good fragrance to God to them who are saved and to them who perish; to some of them we are smell of death towards death, to other we are fragrance of life towards life. But who is capable of that? For we are not as the many who sell the word of God" (2 Cor. 2: 15-17). So, if you doubt about the Oldman because he rebuked you for speaking and he didn't rebuke Abba, you must not judge because there is something in the middle. But you must humble yourself in your heart, saying: The Great Oldman rebuked me for I am unworthy, while he allowed Abba to talk about those things for the benefit of the listeners. Let's understand how the Great Oldman brings us on all the ways towards humbleness, in order us to diminish ourselves and us to reckon ourselves as unworthy. And we do not want to bow down our neck. Let's, therefore, come to humbleness, and God will unveil His mysteries, as for instance when we must keep our silence and when we must speak, so that both of these to be towards the benefit of ours and of the listeners. Let's, therefore, do not judge and do not despise the listeners, in order not to be ourselves condemned instead of being us built up. This is because if we ask our thought, saying: "Do we know what he speaks like, him who speaks? Does he do that by the work of the Ghost?", we will surely find out that we do not know that. So, let's think at the good things and not at the bad things. This is because the evil one thinks at the evil things, and the good one thinks at the good things into Christ Jesus our Lord Whom it is due the glory forever. Amen.

645. Question: Another loving-of Christ layman who had an illness in his body, he sent to be asked the same Oldman John to pry for him, in order him to achieve his healing. And the Oldman answered him: The Lord is going to heal you soon. But that one still remained ill. But he trusted the Oldman so that he wondered, saying: "What could be in the middle? This is for the

Oldman doesn't lie. For God speaks within him, but I still haven't been healed". And he came and asked the Great Oldman about that.

The answer of Barsanuphius: If we believe that God doesn't lie (Tit. 1: 2) and that "to him who believes all the things are possible" (Mt. 9: 23), how comes that you haven't received that what you have desired? Hasn't that been because of dwelling within you, unnoticed by you, your faithlessness? I truly believe that everything told you by God through brother John, you are going to receive. But I pray your love for Jesus not to attract me to the horse races, for I am old. And I am telling you these things showing the unity of soul that you told you have it with us. This is for nobody divides his soul in two parts, in order to work different things. Still, find out that I am praying to God until God will bring you to His gates for confession and in Hid courtyards in songs of praise (Ps. 99: 3-4[1096])[1097].

Hearting these words the brother wondered hos the Oldman knew about his addiction to the horse races, and he glorified God. And since then, he avoided that evil game.

646. The question of the same one towards the same Great Oldman: I have a brother united in soul with me and we lived thus as brothers, by having everything in common. But not I took a wife, and we have remained the same further on. And I am

[1096] In KJB we have: Ps. 100: 4: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."; in ROB we have: Ps. 99: 3-4: "And we are His people and the sheep of His pasture. Enter His gates with praise and in His courtyards with praise Him with songs of praise. // Sing His name!" (E. l. t.'s n.)

[1097] As a half of the soul of the other souly father, he is restless for him, but on the other hand he prays for that one too to be brought, together with himself, to the gates of the Lord where he to confess his sins, at the "doors of the repentance" and then, consequently to his confession those gates to be open and they both to enter the Lord's courtyards, singing together, with you, songs of praise to God. The Oldman wants to impropriate the confession of that one, as they would have sinned together, in order him to produce in that one the urge to confession. Between the souls who love on one another there no longer is a total separation, as there no longer is such a separation between Christ and us. That's why Christ remain in state of sacrifice and of sufferance for us, until the end of the world. And that's why we too are imparted with His sacrifice "in communion", to that each of us to enter the communion with Christ not isolated by in communion with all the other people.

warred by my thought lets my marriage caused in his heart some doubts about me and so he no longer feels the same for me?

The answer of Barsanuphius: If you want to find out what he has in his heart, you will find that out in this way: Examine your heart to see whether, after you married, you still feel for him the same as before. And if your feeling has remained the same, you will know that his heart is according to your heart, by the help of God[1098].

647. Ask towards the same one: Another loving-of Christ layman sent a request towards the same Great Oldman for the Oldman to pray for him, for God to remember him in His Kingdom.

Answer: Lo, Lord Jesus Christ hasn't ashamed my face, but He bestowed me your soul and He has given me the grace for Him to remember you in His Kingdom[1099]. So, by receiving this grace (gift), let's maintain ourselves full of gratitude, and let's not become like some pigs which cannot discern the precious pearls. You must know that if somebody is honored by somebody else, he must honor himself too. So, by being honored by God without us being worthy of that, let's make ourselves worthy of Him. And let's honor God by keeping His holy commandments[1100]. This is for Himself said: "If I am Father, where is my honoring? And if I am the Lord, where is My glory?" (Mal. 1: 6). May God the All-Keeper help you, son, to listen to and to guard the useful things.

[1098] The soul of one being like a half to the soul of another, the feelings of one cross to another too. That is like a wind that, when blowing upon a side of the man, it blows from the other side too.

[1099] The Oldman reckons himself to tightly united with his spiritual son that he reckons the salvation given to that one by God and his remembrance by God as a gift given him by God Himself. Behold what sentiment the priest must pray with, at the Liturgy, in order the believers who ask for that to be remembered in God's Kingdom: as the priest would pray for himself.

[1100] If God honored us through the embodiment of His Son with the quality as His sons, we too must make ourselves worthy of the worthiness given by Him to us, by bestowing us this quality through Baptism. And let's by this ourselves to honor and to love God Who honored and loved us. And let's honor God and let's love God by fulfilling His commandments with the filial feeling and power given us by Him as Baptism. And by this too, we actualize the worthiness given us by God.

648. Question: A garden that belongs to my grandsons who live far from here it has been asked by some people as place for prayer. My grandsons have given me the task to establish with the prospective buyers the price of that garden. Noy I am caught between two thoughts: one thought tells me that I must show a lower price and so to make of it a gift for the house of the Lord, once that garden is asked for a holy place; the other thought tells me to show faithfulness to them who commanded to establish the right price. And I do not know which thought must I lean on. I fear God, but I also reckon as a sin to inflict loss upon the owners of the garden. What should I do, Father?

Answer: Show them the right price, and urge them by telling them: "You know that all of us are debtors to our masters, the saints. So, if the Lord will let you know that you should reduce the price, it will depend on you to do that". S, you write them that. And it will belong to them to do that or not to do it. And you will have no remorse after the completion of that thing. It won't be a burden or a mistake to be asked that what is right, even if that if for the house of the Lord. But it is useful that if the owner of that place is not pressed by needs, he to reduce the price, as much as he can, for the house of the Lord. This is for he will have a multiplied benefit by doing so. But if that is not possible to him, God won't ask him for that; God only asks for his benevolence.

Hearing those, that brother left rejoicing and praising God.

649. Question: I want to hire some people as my helpers, but I hesitate because I think whether I will truly benefit of that; so, tell me, should I do that or not?

Answer: Know that we too have a Master, and if we obey our Master He will determine dour servants to obey us too[1101]. God and hire them in the name of the Lord.

[1101] If your servant sees you obeying God, he too will obey you, for the Lord, or he will obey the Lord together with you.

650. Question: If the law of God commands me something while the world's law decides against that, what should I do? This is for the live of the society if being ruled by the world's laws and he who transgresses those laws he will work inequity.

Answer: The law of God is more worthy to be obeyed. This is for it speaks about the salvation of the soul. And the law of the world, because of being bodily, it speaks about bodily things.

651. What do mean the words: "Have mercy on the poor at judgment"? (Exod. 23: 3).

Answer: That what that says is this: He who judges some things, let him judge rightly and let him not transgress the righteousness, on the motif of having mercy on the poor. But he doesn't commit any injustice by urging the enemy to have mercy on the poor.

652. Question: If some of the father, whom I trust very much, tells me to do something that seems to me contrary to what it right, why should I do? Will I transgress the commandment given to me?

Answer: The Spiritual Fathers to not say anything in vain, but they say everything for the salvation of the soul. So, you will tell him that what you will think, and then you will do what he will tell you to do. And you will not transgress the commandment. This is for the things which are pleasant to God, they are righteous and useful.

653. Another loving-of Christ layman had a bad servant who ran away and, after a while, that servant turned back to him. And he asked the Oldman John if he should keep that servant or not. And the Oldman John told him to let that servant go, but that servant started to behave well. So, he felt heavy about letting that servant go. And he sent again a question whether he should let that servant go or not.

The answer of John: For the time being, you can keep your servant by teaching him and by teaching you through him[1102]. And if that servant corrects himself, that will be good. And if that servant perseveres in the same behaviors, and you endure him for the Lord, that will be good too, for you will be rewarded for your patience. But if you see that you can't stand him, and you are harmed by that, you will let him go away, by remembering some of the saints who said: "If you see somebody drowning in the river, do not give him your hand to pull you too in, but give him your staff. And if you can escape him through your staff, that will be good. And if not, you will let your staff go so that yourself not to be lost too" (Les Sentences des Pères du désert, Nouveau Recueil, Solesmes, 1970, no. 472, p. 74).

654. After a few days, that servant tempted his master by stealing something. And the Lord covered the master by the prayers of the saints[1103], so that that servant ran away. And the master came and thanked to the Oldman for the protection he received, and the master rebuked himself of not having let that's servant go after he received the first answer. And the Oldman answered him like this:

I didn't tell you to let that servant go in order you to banish him away, but I told you that because of the weakness of your thought, because you couldn't stand to be tempted by that servant. This is for we are sinners and we are not allowed to banish anybody away. This is because, if you were able to suffer his laziness, you would be rewarded for your patience. Actually, some of the Fathers spoke to Abba Poemen about a certain Oldman who couldn't stand his lazy disciple. And Abba Poemen told them: "If I were him, I would place a little pillow under his head". And those ones told him: "And what would you say to God? And he answered: "I would say to God: Lord, you said: "Take firstly, the beam out of your eye and then you will see how to get the stray out of the eye of your brother" (Mt. 7: 5) (Paterikon, Poemen: 131).

[1102] Teach him the good things, but teach yourself the patience by doing that.

[1103] They protected the master from knowing about that theft before the running away of his servant, so that not to rebuke him angrily.

655. Question: So, the old man was right not to rebuke his brother?

Answer: Brother, the old man didn't allow that brother unrebuked without a reason. This is because he rebuked that brother for several times but the brother didn't accept the reproaches. And by seeing that that brother didn't get corrected, the old man left that thing at the judgment of God, saying: "God know what it is useful. This is for my brother is better than I am". This was done by the consummate ones for they didn't dare to judge anyone. They did that in order to shame up them who are nothing but they still judge everybody.

656. Question: When my servant mistakes and I want to reproach him, what purpose should I reproach him on?

Answer: On the purpose of that love according to God, so that by being him corrected through reproaching, he to stop sinning and that to be him towards the salvation of his soul. That's why reproaching must not be done angrily. This is for the good isn't born out of evil. But, if your thought gets angry, you will wait until your thought will be peaceful again. And then you will reproach him kindly, into the fear of God.

657. But when I want to reproach him, my thought tells me: "You rather will commit sin. How can you reproach him while not correcting yourself?". And this stops my rebuking.

Answer: This thought is from the devil, and it aims to allow the brother uncorrected, and so you will be held accountable for his sins. So, you must tell to your thought: "It is obvious that I mistake much, and I admit that. But I don't want to be held accountable both for me and for him. This is for God asks me to correct my brother"[1104]. And after you have

[1104] If I reproach him, I will he held accountable only for myself. And it is better to be held accountable for my mistake, than for other's done because I haven't done anything to correct him.

reproached him with sparing and with the fear of God, you will tell to yourself the Apostle's word: "You who teach somebody else, why don't you teach on yourself?" (Rom. 2: 21). And so, you will be correcting that one with humble cogitation.

658. When I see somebody cursing the religion and blaspheming the right-faith, I get angry with him on the motif of my zeal. What is this?

Answer: You have heard that the correction through evil it rather does bad than good. So, you should talk to him who curses, by reproaching him gently and with long-patience into the fear of God. And if you see yourself disturbed, you should say nothing to him.

659. Question: It happens to me that when I meet somebody, I look at him passionately and I am wounded in my soul. And if the need to see him again occurs, I will no longer be able to look at him. And by that I make him suspicious. And it happened to me to even close my eyes, because I cannot stand his look. And I am troubled and I do not what I should do. So, pray for me, master, and send me a word of life and medicines of your love for people.

Answer: You love asked me about the passionate look at somebody who is present in a certain place. This obviously comes from the devil's wars. But from the devil comes also the fact of thinking at these things with the mind. So, you should remember the corruption and the stench of our nature, as we are about to enter our tombs. But why should I speak to you about corruption? Wouldn't be better for you to place in front of your eyes the fearsome judgment of God, that is to come? And what will be the inheritance of them who have done such things? And how will you be able to endure the big shame of being our deeds shown in front of the angels and of the archangels and of all people, in front of the Righteous Judge? And, how it is shot up the mouth of them who did such deeds? (Ps. 62: 12[1105]). Let's fear him who says: "Do not deceive

[1105] Unidentified content. (E. l. t.'s n.)

yourself, neither the fornicators, nor them who commit adultery, nor the Malachite, nor the Sodomites, they won't inherit the Kingdom of God (1 Cor. 6: 9-10); and "him who looks at a woman to lust her" etc.; and "if you eye offends you, pluck it out" (Mt. 5: 28-29).

You should remember these things and avoid the often meetings with the people whom you are with in this sort of war. On the other hand, do not show them why do you avoid them, lets you to make them think evil thoughts too. And if you need to talk to them, you will call the name of God to your help, saying: "Lord Jesus, cover me and help my weakness!". And you dare, for the arrow of the enemies will be shattered. This is for His name caused the destruction of the evil. Answer a few things to the many things told to you. And do not give to those things your hearing, or to your thoughts, by restrain yourself into decency and non-disturbance, so that nobody could know what is happening within you. And even if you take power from doing these things, you still won't be confident when it comes about your enemies. This is because of being they shameless, and even if they have been defeated for tens of thousands of times, they will still start the war again. But the bearer of victory is God. God will help the man's humbleness, for He wanted to embody Himself right for that[1106].

660. Question: What does it mean the word: "Take heed not to be you kidnapped by the thought of the fornication"?

Answer: This word matches not only the fornication, but it matches all the sins. This is suffered by the mind because of its scattering. So, the man must know how to gather himself within himself, by saying: "Lord, forgive me for Your holy name, because this thing has happened to me because of my carelessness. And deliver me from scattering and from all the traps of the enemy, for Your is the glory forever. Amen". And the kidnapping is shown like this: If somebody speaks and his mind is scattered, he speaks about something and then his mind is kidnapped by something else. This is the kidnapping. And if

[1106] God embodied Himself into the human humbleness, in order Him to be close to our humbleness. The Almighty God strengthens the humble one who doesn't lock up himself to God's power through his apparent power.

somebody works on something and his mind scatters him from that thing, he will break, because of forgetfulness, the thing he works on, or he will produce more than needed. Abd this too is kidnapping.

It happens likewise in the case of the fornication thought. It happens that while the man talks to somebody, the enemy attracts his mind away from God. Then he will be attracted, because of the sharing, to the lust for fornication. This too is kidnapping. This is because not out of thinking to fornication has that happened, but he has been kidnapped because of his forgetfulness. One like this is resembling to a traveler who, because of being inattentive, he leaves the right road and take a wrong road. But he must come to his sense by waking himself up, as it was said. And he must run to the mercy of God. This is for God is merciful and he will receive him as on the profligate son. We know with how much benevolence that one was received (Lk. 15: 20-24). And when this war is sown into thought not by scattering, we will have to remain awake and not to allow ourselves to get sweetened and to tarry in it.

661. Question: If I need to talk to a woman, what should I do? And, how should I behave while discussing? Tell me, if on the ground of faith or of compassion, could I engage in their businesses?

Answer: We reckon that all the talking to women will harm them who do not understand the godlike things. So, you must avoid that as much as you can. And do not indulge yourself to discussions with women. This is because of not being that beneficial to you, even though they have good behaviors. And if the need drives us sometimes to such a discussion, for some bargaining, or for something else, let's place in our mind, previously this comparison: As a man who gets close to a fire in order to satisfy his needs, he takes care of not being him burnt by that fire, let's us too to take care likewise when approaching women as we would approach fire. And let's assure ourselves on all ways and into the fear of God, in order the seemed benefit not to become a great loss to us. And if we want to live totally into God, we will talk to women through the mediation of some other person. Let's not look them in the face, and let's not throw our glance at them. Let's

neither tarry in discussions with women. Because out of this it will be born the fire of the lust. But let's strive to get rid of them in a hurry, while praying God to save us at the time of than need, from the trap laid the devil in front of us. And let's ceaselessly remember God. This is for great is His power that covers our weakness into Christ Jesus our Lord Whom to be the glory forever. Amen.

662. Question: Another loving-of Christ layman asked the Great Oldman whether it is beneficial to him to leave his wife in order him to become a monk.

The answer of Barsanuphius: Son, do not leave her because if you do that you will transgress the commandment of the Apostle that says: "You have tied yourself to your woman, do not search for untying" (1 Cor. 7: 27). This is because otherwise, if she commits sins and if she directs herself towards evil, that sin will fall upon you, except whether the separation has been done with agreement and together advising.

663. Question: Another loving-of Christ layman asked the same Great Oldman, saying: What should I do, because of being is quickly engulfed by passions?

Answer: Do not agree your passions and turn your eyes away in order you not to see vanity, and stop your hands from greediness. And God will liberate you from your passions. So, live decently. And to not eat of drink to your satiation. And so you will humiliate your passions and you will find out your resting[1107].

664. Question: Another loving-of Christ layman, who was a professor in the outside sciences, he asked the Great Oldman if it was good him to advance to a superior level.

[1107] There where the passions are absent, there will be resting: there won't be ambitions, or worries, or envy, or anger, or sadness, or disturbance, or agitation.

Answer: "Do not get haughty" (1 Tim. 6: 17), and you will find grace form God and thankfulness from people, and gather many things there where you are.

665. Question: The same one asked the other Oldman about the same thing.

The answer of John: God has chosen the humble things of the world. Keep your humbleness and God will help you in a hurry.

666. Question: The same one asked the same Oldman John to pray for a possessed man.

Answer: Let him refrain himself as much as he can and they who pray for him will be heard. This is for "much can the working prayer of the righteous" (Jas. 5: 16). And the Lord said: "This nation doesn't get out except by fasts and prayers" (Mt. 17: 21; Mk. 9: 29)[1108].

667. Question: Another loving-of Christ layman askes the same Great Oldman, saying: Some thieves broke into our house because of our sins, but they dint' take anything. Should I set in motion the inquiry for they to be captured, or should I pretend that I know nothing about the whole happening?

Answer: If we reckon that the thieves broke in because of our sins, and God, for His love for people, He didn't allow any harm to be done to us, why would we want to avenge ourselves and not to let all the thing to God's care, as He said: "Mine is the avenge, I will reward" (The Second Law 32: 35; Rom. 12: 19)? If we fear God, when we see them suffering something, we must help them according to our power. But because we haven't reach to such a measure, let's not fall into the vain-

[1108] The fasts and the prayers strengthen the will and they appease the man's disturbance that goes all the way to being possesses. The fasts and the prayers direct the man towards overcoming that what troubles him, by making him aware of the relationship with God.

glory, so that let's do them neither harm nor good[1109]. And let's give thanks to Him Who hasn't done to us according to our sins[1110].

668. Question: But if the thieves have stolen something from us, what will we have to do?

Answer: It is in the power of the consummate ones to despise everything. And them who are on an inferior level, they can take back the stolen things, or they can let the thieves to keep some of the stolen things, by thinking at their poverty. Sometimes this can make somebody to use the laws disregarded by the thieves. But let's know that this thing is the offshoot of the love for money and it harms our soul. And we transgress the commandment that says: "If somebody want to suit you in a justice court and to take away your coat from you, give him your shirt too" (Mt. 5: 40).

669. Question: Does that mean, Father, that if somebody want to take away my coat form me, I should give him my coat immediately? But there are many evil and cunning people who would gladly deprive somebody of all his things, even though that would mean to leave hi naked.

Answer: That is not said for you to simply give your coat to him who wants to take it away from you. But that is said for him who want to file a suit to you in a justice court, and that means mercilessness and processes which harm the soul. In such a case you must despise the bodily things in exchange for the salvation of your soul. This is for he says: "What will the man benefit if he gained the whole world but he has lost his soul?" (Mt. 10: 26).

[1109] If we do good to the thieves who broke into our house, we will get proud, because of not having us reached the high level of commiserating with the thieves for the passion they suffer of. But we must neither harm them, so that us to avoid adding sins to the sins already had by us.

[1110] Let's thank God for the fact that He hasn't allowed the thieves to rob us according to our sins.

670. Question: But there are some people experienced in processes and they do not get harmed as them who are inexperienced. Won't that be good if the last ones entrust the first ones to represent them in court?

Answer: Even thought those ones are experienced in court, we still will be the cause of their souly harm. And by comparing the two evils, this one is not smaller. This is because, if ourselves go to court that will harm our soul. But if those ones are harmed like we are, we will ourselves be the cause of their harm, and they harm turns back to us and we will suffer the same harm. This is because it was written: "The evil must come, but, woe to him whom the evil come through" (Lk. 17: 1). And if, instead of being content for being delivered from such troubles, somebody strive to hurt his enemies and make them suffer, this thing will be worse than anything and it will anger God Who asked us not to payback the evil with evil (Rom. 12: 17); and "forgive and you will be forgiven" (Mt. 6: 14; Lk. 6: 37).

671. Question: When there is the need for one to testify about a real killer, should lie to escape that killer from death?

Answer: If you do not lie for anything, you won't lie for that either. This is for it was written: "Do not have mercy on the poor at the judgment" (Exod. 23: 3). This is for, if it is not the will of God, that killer won't die. And if somebody lies regarding other things too, and if he wants to lie in this case as well, let him do as he used to. This is for it was written: "he who does the sin he does lawlessness too" (1 Jn. 3: 4). I do not want to decide these things. And if you do not need to testify, you need not to say anything. We have regarding this, the saying: "Telling I don't know, it won't throw anybody in jail".

762. (V. 672-673). Question: If somebody has rich debtors, can he ask for interests? And if the debtors are poor, can be ask them to pay back the money he lent them?

Answer: It was written about the righteous one that "he didn't give his silver by asking for interest" (Ps. 14: 5[1111]). And this means that we can ask back the sum of money lent by us. But if some people cannot pay us back the money that they owe to us, about those ones was written: "If your brother is in need, do not burden him with your asks" (Sirach 31: 31[1112]).

673. (V. 674) Question: If my debtor is poor but I too am poor, won't I commit sin asking him for my money because I need that money?

Answer: You won't sin, but, if possible, let one not trouble his brother who is unable to pay him back.

674. (V. 675). Question: When I suffer a loss and my heart doesn't get sad. My thought tells me: "This is callousness; you should get sad, firstly, and then you to thank". Does my thought tall me right?[1113]

Answer: We must not get sad at all for anything belonging to this world, but only for our sins[1114].

[1111] In KJB we have: Ps. 15: 5: "He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."; in ROB we have: "Ps. 14: 5: "His silver he didn't give it by asking for interest, and he didn't take gifts against the innocent. He who does these, he won't ever wobble." (E. l. t.'s n.)

[1112] In the KJB this book, called *The Wisdom of Joshua the Son of Sirach (The Ecclesiastes)* is not present, but it is given in the ROB. The interested reader can find this book in an English translation on www.academia.edu, together with the other thirteen books not given in the KJB, under the title: *Bible Missing Texts*. (E. l. t.'s n.)

[1113] Not getting sad for our loss means making no effort for overcoming a hardship caused to you by that loss, and that means no longer living the weakness of the human. Is that state good? – this is the question asked by that disciple.

[1114] The Oldman answered by showing that the capacity of getting sad it is better us to preserve it, but only regarding our sins. Thus, you can be both strong and human. Christ Himself was sad on occasions. He was sad especially because of the death He was to suffer of our sins which he impropriated, and because of the fact that he ought to die in order Him to escape us from a false life. In the answer given to the following question, the Oldman admitted also our sadness for other people. But that is another kind of sadness that that for our own sins. Jesus was sad mostly for us. Or, for he willingly took our human, the whole His sadness was for us, for others.

675. (V. 676). Question: What does it mean: "Rejoicing together with them who rejoice, and crying together with them who cry" (Rom. 12: 14)?

Answer: Rejoicing together with them who rejoice themselves, it means rejoicing together with them who have achieved that virtue according to God and together with them who rejoice for their hope for the future goods. And crying together with them who cry, it means suffering together with them who have sins, when they repent for their sins.

676. (V. 677). Question: If a friend of mine loses a child or some goods, and he gets sad, should I be sad together with him, as a friend of his?

Answer: You should get sad in those things, together with him, lest him, because of too much sadness, him to cogitate something damaging to his soul, because of not being him able to endure that loss with gratitude.

677. (V. 678). Question: Because it was written: "Blessed are the peacemakers (Mt. 5: 9), would it be good for us to strive for the peace of everybody?

Answer: It will be better if we give peace to our own heart[1115]. This should be done by everybody and blessed is him who does that. And reconciling them who fight one another, it doesn't belong to everyone's power, but only to them who can do that without getting harmed. And the weak one must rejoice of the peace of everybody, but he mustn't mediate for the peace of everybody, except for the peace of them who are loved by him according to God. And he can do that only when no harm comes out of that upon his soul.

[1115] You will have done peace within your heart, if you are no longer reproached by the evils done by you, and if you search for getting reconciled with God and with your fellow humans; and if you no longer feel yourself disturbed by anybody and if you do not want to disturb anybody else; and especially if you are no longer disturbed by any passions of yours.

678. (V. 679). Question: When I do something according to God and I am despised by people, I get sad because I have offended them.

Answer: If you are unjustly despised, you mustn't get sad. That is for the devil envies the good and he moves these thing sin order him impede the good. But in the end the devil will be stopped and God will show the glory of the good thing. But if, because of your mistake, you are rightly despised, it will be you who caused shame to yourself. But if you repent for your mistake, that shame will be turned towards joy.

679. (V. 680). Question: Some other loving-of Christ layman, because of enduring evil form somebody, he told the Oldman about that.

Answer: You do him good.

680 (V. 681). Question: By doing these things, he suffered again evil from that one, and he told to the Oldman about that, saying: Lo, I am doing him good, but he doesn't' stop to do me evil.

Answer: You aren't doing good to him, but to yourself. This is for the Lord said: "Do good to your enemies and pray for them who trouble you" (Lk. 6: 27-28). Each one will take according to his deed (Ps. 61: 11[1116])[1117].

681. (V. 682). Question: Another loving-of Christ laymen, who was hosting Fathers, he asked the same Oldman: What should I do, because I am always troubled, because some of the

[1116] In KJG we have: Ps. 62: 11-12: "God hath spoken once; twice have I heard this; that power belongeth unto God. // Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."; in ROB we have: Ps. 61: 11: "God spoke once, I hear this two things: that the power belong to God and Yours, Lord, it is the mercy; for You rewards each one according to his deeds." (E. l. t.'s n.)

[1117] You will all the more grow up as you do not receive thanks for recipient of the good done by you. You are twofold victorious: by being a good and by suffering the evil for the good you have done.

Fathers come and I have not the things I need for accommodating them?

Answer: This is a devilish thought. It will suffice to the Fathers the things you have, according to the saying: "Be content with the things you have" (Hebr. 13: 15). And God will make them content by letting them know. This is because, if one complains about the absence of these things, he cannot host anymore, but he prays for nobody to come to visit him. And when you have something that you can place on the table before them, do not do that with avarice, even though you have hosted them previously for thousands of time, their heart will remain, because of being they heralded, discontent, and you can do that only in case you need that for a bigger need, maybe for giving that to some ill people or to some more important persons. This is for one must do everything with right-reckoning. And if you smut go somewhere else, you will not expect to find there a great resting (feast). And do not get disturbed if you do not find that. This is because, if you expect that and you do not find it, you will gossip and the gossiping is the death of the soul. But be grateful in everything. This is for that is the spiritual and beneficial to the soul food and hosting (resting)[1118].

682. (V. 683). Question: But what should I do if the didn't allow me to enter at all and I was tired due to traveling and I need food?

Answer: Think at Who is the One taking care of everyone and Who feeds all the people. That is God. So, if God wanted to feed you, He would urge those to receive you. And if they didn't receive you, it would be obvious that God didn't' want that and they are not guilty for not receiving you. This is for all the things are done towards the proving and the salvation of the man, in order the man to endure that and to condemn on himself in everything as unworthy.

[1118] Towards what gentle relationships these advices lead, and not only externally.

683. (V. 684). Question: Another loving-of Christ layman askes the same Oldman John: I am filled with fear by a thought telling me: The devil makes you to commit sins, even despite you don't want that, for you have made yourself debtor to the devil[1119].

Answer: Do not reckon that the devil has power against somebody. If that had bene the case, the cause of the sin wouldn't have been due to our will, but it would have been due to the force of him who would have received such a power. Like the man is not dragged forcedly to his salvation, likewise he is not dragged forcedly to any sin. Did the devil deceive Eva with his power, not with his advice? There cannot be seen the power anywhere. If the devil had been given the power nobody would have dared to run away from him. So, we are like a fee man who enslaved himself to somebody by his own will, but at a certain time he comes to his senses and he repents. But he that slave doesn't run to somebody who is more powerful that his current master, he cannot gain back his freedom. And if he does that, the current master know that he is not really that slave's master and he won't dare to do any harm to the slave, because he fears that master how is more powerful than he is. Therefore, it is proven that the devil has no power over the man. So, you too should tall to your thought: "Yes, I owe him, but I have run to Him Who ca set me free and He told me: "Come to me all of you who are tired and burdened and I will rest you" (Mt. 11: 28). "And I must always take vigil in order I not to fall again in his hands". And if your thought tells you again: "If he cannot force you to commit sin, behold that since now you no longer will be submitted to the sin" and your thought burden you by telling you that, you will answer your thought like this: "If you tell me that from now on, I will not commit sins, I won't believe you until I will enter the stronghold. This is because, even if one traveled the entire road, and only a mile remained, and he fell there, he wound; t benefit anything for that trip. This is because he still is outside the stronghold". So, let's throw our helplessness in front of God and He will stop the plots done against you, through the prayers of the saints. Amen.

[1119] Reckoning that you have received something from the devil. So that you must pay the devil back by committing a sin, even though you do not want to sin. It is here a discouraging fatalism.

684. (V. 685). Question: The locusts destroy my field. If I chase thema way, my neighbors will get angry on me. If I allow them stay, I will loss the harvest. What should I do?

Answer: Take sanctified water and spread your crops with it and if you can banish the locusts away or to destroy them peacefully and without strifing with anybody, that won't be a sin. And if that gives birth to strife, let that thing in the acre of God towards the benefit of your soul. And anything happens, it happened by the will of God.

685. (V. 686(. Question): But, Master, if we must banish the anger of God in all things, won't we anger God by doing that?

Answer: They who are consummate they do not banish away the anger of God. But they fully hope in God. But because we still are bodily and we need the earthly tings, we banish it while condemning ourselves as sinners. And that's why we do that with prayer and by singing of psalms, and praying God to forgive us[1120] and striving ourselves to thank God from now on. This is for the evils won't stop afflicting us without us repenting and being merciful. This is for he says: "Blessed are the merciful, for they will find mercy" (Mt. 5: 7). And you must not say: "Why God Who sends His anger towards our correction, He lets them who don't repent to banish His anger away?". This is for God sends his anger as a menace, in order us to repent. But God allows us to banish His anger away from us for He has long-patience and He waits for us to turn ourselves towards Him. But if we persist in the same evil deeds even after we have banished away His anger, we will fall into giver evils[1121]. And so

[1120] God allows the hardships to come upon us for He wants to turn us from evil. But we try to get rid of hardships, and we do that by praying and by repenting. And that helps our urge towards correction, towards turning ourselves to God. Actually, God Himself will deviate the hardships from us, for He knows also that out of the fruits of our field, helped by Him, we will give away alms. If all the things belong to God, they don't belong only to us but they belong to other people as well. This is for God gives the material good for everyone. God doesn't separate Himself for each of us. But the act of communication from ones to others there must be activated the love and the mercy among us, and not our pride.

[1121] The stubbornness into evil with all the hardships coming upon us, it will increase the evil from within us, because of making our being ever more callous. And this is the biggest evil.

is fulfilled with us the prophetical word: "I treated Babylon but it didn't heal" (Jer. 28: 9). And he cannot expect something else but "the eternal torments and the outer darkness[1122] and that worm spitting venom and the gnashing of teeth" (Mt. 8: 12; Mk. 9: 49).

683. (V. 687). Question: Another loving-of Christ layman asked: I want to press in my winepress some grapes for a Jew. Will that be a sin?

Answer: If God giving rain over your field, He wouldn't allow the rain falling upon the Jews field, neither you will press his wine. But if the love of God reaches everyone, and if God sends rain over righteous and over unrighteous, why would we want to be inhuman and not rather merciful, as God Himself says: "Be merciful as your Father form heaven merciful is" (Lk. 6: 36)?

687. V. 688). Question: If somebody entrusts me with a thing, and he asks me not to tell anybody about that, and some other man swears me to tell him about that, why will I do? If I talk about that, I will upset him who has entrusted me with that thing. If I don't talk about that, I will upset him who swears; and I fear his oath.

Answer: If he asks for that by swearing, he will be the one bearing that sin[1123]. So, you must not unveil the secret of your

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That will make us lose our habituation oof repenting and of getting softened, despite all the endures evils. This allows us to understand the eternal hell, as it will be said in continuation. Likewise, persevering in good means advancing into good, it means progressing into kindness, it means getting a softened and communicative heart.

[1122] The "eternal torment": you will be tormented in evilness, in pride, without having any chance to get rid of those by repentance. The "outer darkness": the extreme loneliness, outside any communication with the life coming to you out of the connection of love with other people and with God Who is the supreme Person-like water-spring. The "secreting-venom worm": the pride that secretes the venom of the tormenting stubbornness, and that chews you continuously. The "gnashing of teeth": of disgust, but also of void, of boredom, and of stubbornness.

[1123] One can see that back then it was the custom that one not only sworn upon himself, btu also upon another: "I swear you to tell me". And the sworn one feared that oath too. Not admitting that oath meant hiding something. Admitting that oath meant becoming trustless.

brother, by invoking the oath as reason. You tell that one: "If you entrusted me with something, would you like me to unveil that secret to somebody else? So, if you wouldn't like that, neither ask me to tell you the secrets of that brother. This is for it was said: "That what you do not like to be done to you, you to do not done that to your brother" (Thes. 4: 16); and again: "That what you want the people to do to you, you too do them the same" (Mt. 7: 12; Lk. 6: 31).

688. (V. 689). Question: Why should I think? That every man is righteous, or that I am more sinner than everyone? This is for I find it difficult to reckon that any man is righteous[1124].

Reckon yourself the most sinner and the most unimportant of all people and you will have resting.

698. (V. 960). Question: When I talk to somebody about the "Lives of the Fathers" and about their "Answers" (they Apophthegmata: Paterikon), my heart cogitates big things. Tell me, how should I talk with humble cogitation? And whom should I tell those things to? And on what purpose?

Answer: When you talk about the "Lives of the Fathers" and about their "Answers", you must condemn on yourself, saying: "Woe to me because I am talking about the virtues of the Fathers and I haven't gained any of them. I haven't reached any progress and I am sitting on this chain talking to others' benefit. I wonder, it won't be fulfilled with me the saying of the Apostle: "You who teach others, don't you learn yourself" (Rom. 2: 21). And by telling these things to yourself, your heart will be burning and you fill be speaking humbly. But you must take heed at whom you are talking to. If you know that that person will benefit of your teaching, you will talk to him. If not, you won't need to speak. This is because it was written: "Blessed is

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Only him who gained a proven name as a man who didn't lie, only such a man could escape this requirement from others.

[1124] It is more difficult to reckon anyone righteous than to reckon that there is no man without sin but you are the most sinner among people. The Oldman approves the second thought, but the Oldman asked him, in the same time, not to occupy himself with the thought that everyone is righteous, so that him not to judge the people in any way.

him who talks to the ear of them who listen to him". It is good neither to give the holy things to the dogs nor to throw pearls before the pigs (Mt. 7: 6). May the Lord make you wise, brother, so that you won't lost the way of the humbleness.

690. (V. 691). Question: Two loving-of Christ laymen truly loves one another into the Lord and they were guides through live by the Fathers. One of them, in a discussion, he told a word about somebody else. The other brother, because of devil's kidnapping, he suspected that that brother was referring to him, and he got very upset. The first one, assured him that he wasn't speaking about him, but he didn't let himself persuaded. And from here, because of occurring between them a little strife, they both came to the Fathers and told about that thing to the same Oldman who answered them.

Answer: I am telling you all the truth in front of God, as to ones who are of the same soul. Both of you owe to prostrate in front of God[1125]. But not with indifference, but with the whole your heart, so that God will forgive you with the prayers of your Fathers. You, because of reckoning yourself as defamed, you didn't endure the defamation, so that you to say: "I have mistaken and I am wholly a sin, because my brother got upset because of me". And you, the another, because before taking you hadn't specified that you were not talking about him and that you have nothing to say against him, until your very death. On the other hand, you too haven't patience within you. Still, you are not guilty. But we are the cause of the evils because of not making prayers[1126]. This is because, if we prayed for you, you would be protected against the cunning one who sown the tares between you, in order to tempt you. This is for we usually ask this for you: you to be protected. Fear the judgment of God,

[1125] "Prostration" means in Greek both repentance and the bowing down of the man before God and before his fellow humans. Between these two there is a connection. You bow down before somebody, asking for his forgiveness because of some mistake you have done.

[1126] These deep and subtle intertwinings among people cannot be unveiled but into an accentuated spiritual life. They show us that their source cannot be but a supreme intertwining of interpersonal order: the Holy Trinity, which the Three Persons aren't into a motionless uniformity, but in an alive, delicate, and extremely subtle and complex communication. Only this can lead the mankind to the peak of the gentlest relationships. "I am guilty for you because of not praying for you". That goes all the way to a substitution of selves but without merging those selves.

so that the people, not to be offended by you, saying: “Behold that the sons of the Fathers have no patience, but they start one against another”. And if you feel shame to prostrate to one another with a full heart, behold that we will do that for you. This is for this shame touches us. May the Lord forgive you and protect you against the evil one. And may the Lord quickly crush the evil one under your feet. Be you of one soul and of one thinking and of one faith into the Lord. May the Lor4d support you so that you to remain steadfastly into His fear. Amen.

691. (V. 692). Question: Another loving-of Christ layman who was hosting the Fathers, he sent a letter to the same Oldman asking him if it will be useful to him to totally reject the world and to come to the monastic life. And the Oldman wrote him back that the most consummate life is the life into withdrawal, that one reckoned that as a commandment and he got very sad and he thought not to ask the Fathers about anything anymore. The Oldman knew that in his ghost and he asked to be written to that brother the following things:

Answer: Before all, we embrace your love into the Lord. And we urge you to quickly reject your sadness thought and to read and to joyfully understand into the fear of God the things wrote to you in the previous epistle. This is because I didn’t write to you anything as a commandment, because of knowing the word of the Apostle that sys: “I do not mean to set you a trap” (1 Cor. 7: 25). But I showed you what individual benefit has each of the things done by us. It was that what everybody understood the Lord like, for after He says in the Gospels that what is written into the Law: “You shall not commit adultery, you shall not kill etc.” (Mt. 19: 18), and he who was asked he answered: “I have been keeping all of these, what I need more”, the Lord talked to him about consummation: “If you want to be consummate, sell your wealth” and the other things as you know.

But the hater of the good always tries to impede all the good things. This is because, by seeing the benefit of the thing wrote to you by me, even before you knowing the meaning of the written things, the hater of the good disturbed a little your thought. It is amazing what that one cover the man’s mind like,

by kidnapping the man's thought, in order the man not to benefit at all. And that one doesn't allow the man to ask on himself why is himself getting upset, and to tell to himself: "Why are you sad, my soul? And why do you trouble me? Hope in God, for I will confess myself to Him" and the other things (Ps. 41: 6[1127]). He does that in order to prove to the man that, if the written things were from holy people, they would bring him help and not disturbance and temptation. But him who is awake in his mind he can see that even the Apostles got disturbed through faithlessness, when they saw their Master and Savior Christ. This is for This One told them: "Why are you troubled? And what the doubts climb into your hearts for?" (Lk. 24: 30). And the peace immediately followed His words. Us too, if we read the written things into the peace of our heart, we would find out that we are not compelled to produce as it is written, a hundred out of one, or sixty, or at least thirty, as the third one (Mt. 13: 8). We would find out that the written things are all of them beneficial to us. This is because, by not being us able to fulfill that what is consummate, we strive in the present time because we only fulfill the deed of the hosting, in order us not to get haughty in our thought that we do some big thing, by seeing that we haven't reached to do that what is consummate. But not in order to reject the things you are doing now, I wrote the things comprised in the previous epistle, but in order you to come to what is bigger or, by remaining into that what you are, I to make you use for that the humbling into thought. Do not wander yourself about temptations either. This is for we have been commanded: "Rejoice when you reach into many sorts of temptations" (Jas. 1: 2). One among the Holy Fathers was asked once about a certain brother: "What is this, Abba, that every time I want to go to bed and I tire up myself by praying, and I seal myself[1128], in that night I dream fornication thoughts. And if I do not pray neither seal myself, I won't dream". And the Oldman answered him, saying: "This is done by the devils, out of their cunningness, in order to make you renounce to prayer and to sealing. This is for the devils know that out of prayer and sealing there comes help to the man". You too, if you ask the

[1127] In KJB we have: Ps. 42: 5: "Why art thou cast down, O my soul? and why art thou disquieted in me?"; in ROB we have" Ps. 41: 6: "What are you sad for, my soul, and what are you trouble me for?" (E. l. t.'s n.)

[1128] The devil wanted to sow doubt, through sadness, also in the holiness of the Oldman who answered that question.

Fathers and for a short while you are troubled by the devils for the words of the Fathers, do not avoid asking the Fathers back about their words told to you. The Fathers do not command anything harming or difficult. This is for the Fathers are the disciples of Him Who said: "My yoke is gentle and my burden is light" (Mt. 11: 30). And in the end, we are going to find out the fruit of their benefit. And then we are going to shout out, together with the Psalmist: "You have turned my pain into joy" (Ps. 29: 11[1129]).

692. (V. 693). Question: Another loving-of Christ layman asked the same Oldman: I happen to me, when I talk to someone, that I get suddenly scattered, so that it seems to me that I am outside myself and I forget about that what I am speaking; my mind isn't driven towards something else, but it gets out of itself. What is this, Father? For I am very troubled.

Answer: This is a devilish war, one that wants to shame up a man in front of his interlocutors. But if you let your interlocutors openly know about that, by telling them: "Forgive me, because the devil has scattered me", that war will cease and the shame will be turned over the devil himself. And then you will talk with watchfulness. And that what has happened will be reckoned as nothing. But he who doesn't do like that, he will cause much shame to himself[1130]. But the remembrance of the name of God will stop all the evils, and it will strengthen our helplessness. Amen[1131].

693. (V. 694). Question: A loving-of Christ layman, who was very restrained and very careful regarding his soul, he sent to be asked the same Oldman: Is it beneficial to somebody to do

[1129] In KJB we have: Ps. 30: 11: "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;"; in ROB we have: Ps. 29: 11: "You have changed my weeping into joy, You have broken apart my sackcloth and You have girdled me with gladness." (E. l. t.'s n.)

[1130] In the Volos Edition: with the sign of the cross.

[1131] So, you can talk to others while you are thinking at God. And thinking at God will keep you awake in the things discussed by you with other people. This happened when you talk about serious things, while you are full of responsibility in front of God.

that what it seems him as good, or should he ask the Fathers in the first place?

Answer: If somebody reckoned by himself that a thing is good, and he doesn't ask the Fathers, he will be outside the law and he will have not worked according to the law. And he who does something after asking the Father about it, he fulfills the law and the prophets. This is for asking is the sign of the humbleness. And one who asks is a follower to Christ Who humbled Himself all the way to make Himself a servant (Phil. 2: 6). And the man who has no adviser is a cause of war to himself. This is for he says: "Do everything with counsel" (Ps. 72: 23[1132]). And John Colovos says: "If you see somebody younger ascending to heavens, catch him by his legs and throw him down" (Apophtegmes de la série anonyme su manuscrit Coislin 126, partially published in *Revue d'Orient chrétien*, 1907-1913, p. 165, no. 111). So, it is more useful one to humbly ask somebody than one to do whatever he wants. This is for, actually God is the One Who puts into the mouth of the asked one what he should answer, for the humbleness of the heart and for the righteousness of him who asks the questions[1133].

694. Question: If I sat together with the Fathers and they talk about faith and they resist to someone among those who doesn't cogitate rightly, should I too resist together with the Fathers, or not? This is for my thought tells me: "If you were silent, you would betray the faith". And if there took place a simple discussion about the dogma, should I tell the things I know about that, or should I keep my silence? And if I were asked, what should I do?

[1132] In KJB we have: Ps. 73: 24: "Thou shalt guide me with thy counsel, and afterward receive me to glory."; in ROB we have: Ps. 72: 23: "You have grabbed me by my right hand. With Your advice You have advised me and with glory You have received me." (E. l. t.'s n.)

[1133] Itself the experience proves us that when somebody humbles himself by asking us for an advice, there is wakened up within us the responsibility for forcing ourselves to cogitate at the best answer we could give him. The openness of that one's hear makes us too to open your heart to him. And in this real encounter between the two persons, through the openness of their hearts, there will be felt and transparent the presence of God. This is for we have surpassed on ourselves and on one another, in front of a forum that is superior to us.

Answer: Do not allow yourself even to be attracted into disputed on the faith. This is for God doesn't ask you for that. But you must believe rightly, as you have received from the Holy Church and at your Baptism and you must fulfill God's commandments. You must keep those and you will be saved. You must not talk about dogmas. This is because of being the dogmas above you. But you must pray God for your sins. Let your mind be occupied with these things. But take heed at not yourself in order you not to condemn them who talk about dogmas. This is because you do not know whether they speak rightly or wrongly, and how God judged that what they say. And if you are asked about something; you will answer: "These things exceed my power. Forgive me, Holy Fathers".

695. (V. 696). Question: But if in that dispute the heretic surrounded the rightly-believer by words, wouldn't that be I to come to help him, the best I could, lest him to be defeated so that he would wobble in his faith?

Answer: If you start to speak in front of God and of the people, that is like a teaching. But if somebody starts teaching someone while not having the needed power, his word will be unconvincing and unfruitful. So, if you do not bring any benefit, it will be useless for you to speak[1134]. But if you want to help at any costs, you will talk to God within your heart, for He know the hidden things and He can do more than we ask Him for, and Hew will do His will with them who are in that dispute, and you will find humbleness out of that thing. Suppose that somebody throws forcedly an innocent man into jail, unjustly, but somebody else who have seen that what has happened, and because he cannot resist that thing to happen or because of not being able to change that what has been done, and he will secretly go and inform a more powerful man and that powerful man will liberate him who has been jailed abusively; he who has abusively thrown that man into jail will get disturbed, but he didn't know who announced that man who is more powerful than he is. It is likewise here. Let's run to God into faith and for our brothers into the prayer of the heart. And Him Who has

[1134] Any discussion about God it is like a teaching to the dialogue partner. But if you do not have power to teach others and to convince them, do not talk to them.

sworn into Himself that "He wants all the people to be saved and to come to the knowledge of the life" (1 Tim. 2: 4), He will do with them as He wills.

696. (V. 697). Question: Must I not even examine the established things in order I to know them when I hear an opposition?

Answer: Do not study anything that God doesn't ask from you. Neither utter dangerous words, but be content with confessing the right-faith and do not search for anything more.

697. (V. 698). Question: If the discussion is about texts form the Scripture, will I keep my silence, or will I talk? And if there happened that they were in doubt regarding something, will it be good I to speak up, or not?

Answer: The silence if better. But if the doubt about something and you know that thing, in order you to remove the doubt, you will tell, humbly, that what you know. But if you do not know that thing, do not say anything out of your cogitation. This is because that is insanity.

698. (V. 699). Question: If the discussion is about things which don't harm the soul, will I keep my silence, or will I talk?

Answer: It is not good to speak before you being asked for speaking. And if you are asked for speaking, you will tell that what you know, with humbleness and with fear of God, neither getting haughty of your word will be accepted, nor getting sad if you word won't be accepted. This is for this is the way of God. And in order you not to give the impression of being a taciturn, you will tell from yourself that what you know, by using a few words, and you will be delivered of the much-speaking and of the inappropriate glory.

699. (V. 700). If somebody asked me for I to give Nestorius and the heretics who follow him, to anathema, should I do that or not?

Answer: It is obvious that Nestorius and they who follow him are heretics and they are under anathema. But you must not hurry up in giving somebody to anathema, regardless who he will be. This if for he who reckons himself a sinner he must cry for his sins and nothing more. But you neither should judge them who give somebody to anathema. This is for each one must examine on himself (1 Cor. 11: 28).

700. (V. 701). But if somebody reckoned that I too cogitate as he does, what should I tell him?

Answer: Tell him: "Although it is obvious that those ones are worthy of anathema, I am more sinner than any man; and I fear let by judging another I to condemn myself. This is because even if I gave satan to anathema, because I do his deeds, I will give myself to anathema. This is for our Lord said: "If you love Me, you will keep My commandments" (Jn. 14: 15). And the Apostle says: "If somebody doesn't love the Lord, let him be anathema" (1 Cor. 16: 22). So, he who doesn't fulfill the Lord's commandments, he doesn't love Him. And he who doesn't love Him, he is under anathema. So, how could such a man anathemize another man?"[1135].

Tell him these things and if he insisted in the same request, you would put, for his conscience, the anathema on the heretic.

[1135] This is a tight cogitating; he who reckon himself as a sinner – and who could not to – he must reckon himself as being under anathema, or separated from God. But he who reckons that he is separated from God, how will him be able to declare another as separated from God and how could him judge that one for his separation, as long as himself is separated too? By that he will judge himself. Of, he claims by doing that that he would be united with the Lord, and he reckons another as worse than he is. But he hasn't the right to do that. But the bishops gather din synod they can put anathema on heretics. This is for they do not to that as particular person, but the Church is doing it through them.

701. (V. 702). Question: But if I didn't know if somebody is heretic or not, would I put anathema as I was requested to, or not?

Answer: Tell him: "Brother, I do not know what does think him whom you are telling me about. And putting anathema on somebody whom I do not know, it seems to me as condemning on myself. I am telling you this: I do not know any other faith except that of the 318 Holy Fathers. And he who cogitate a different faith than this, he has thrown himself under anathema".

702. (V. 703). Question: If a persecution tarted, why should I do? Should I stay or should I live?

Answer: Ask your spiritual Fathers and do whatever they will tell you to do. Do not follow your own judgment, in order you not to endanger yourself because of your nescience.

703. (V. 704). Question: And if I couldn't meet the Fathers I trust to ask about that, at the moment of that need, why should I do? Should I stay in order I not to seem that I betrayed the faith, or should I run away because of fearing my defeat?

Answer: Stay at prayer and pray with the whole your heart to the Loving-of-people God, telling Him: "Master, have mercy on me for Your kindness, and do not let me deviate from Your will, neither surrender me to this present trial towards my perdition". And do this for three times, like the Savior did, at the time He was surrendered. And after that, if you see yourself full of assertiveness for staying and for enduring - as strengthened by the grace of God – all the torments coming to you up to your death, you will stay. But if you see the fear within your heart, you will leave and you won't reckon that by doing that you will have betrayed the faith. This is for God doesn't ask somebody that what exceeds that somebody's power. And if you stayed while having the fear within yourself, it could happen that, because of not being you able to endure the coming troubles and torments, you could betray the truth and so you would attract to you the eternal punishment.

704. (V. 705). Question: If I reached unwillingly into a trial, what should I do?

Answer: Throw all your care upon the Loving-of-people God (1 Pt. 5: 7), saying: "Master, I haven't received this circumstance as one who has power, but unwillingly. That's why, for Your kindness, and for the prayers of Your saints, don't allow me to betray the holy faith".

705. (V. 706): What must I pray the Fathers like, for they to forgive my sins: "Forgive me!", or "Ask forgiveness for me!"?

Answer: When we pry them who went to the Lord, we must say: "Forgive me!". And when we ask for that, to them who still are among us, we must say: "Pray for us to be forgiven!"[1136].

706. (V. 706 b). Question: And when I pray the Master Himself, how must I say?

Answer: You must say: "Have mercy on me, Master, for Your Holy Martyrs and for the Holy Fathers, and forgive my sins for their mediations". This is for also the Prophet said: "For Abraham, Your servant" (Dan. 3: 35). And even the Lord Himself said: "I am going to defend this city for Me and for Davind, My servant" (4 Kings[1137] 19: 34; 20: 6)[1138].

[1136] The saints who left us are higher. They have crosses over the helplessness of the temptation. They are definitively strengthened into good. And by that, being them definitively and consummately near to the Lord and united with Him, we can ask for themselves to forgive us. But we must be aware of the fact that the Lord Himself forgives us through them. To them who still, are among us, we only ask them for praying for us, in order the Lord to rejoice of our humbleness and for our love which strengthen the communion among us. But we also can pray them for our forgiveness, for the mistakes we have done to them. But to the saints who passed away from us we pray for a general forgiveness.

[1137] In KJB we usually call this book as 2 Kings. (E. l. t.'s n.)

[1138] Even when we pray God directly, it is appropriate us to mention also the prayers of the saints for us, namely to bring the saints too as our supporters, aiming to create an atmosphere of general love, and that will be pleasant to God, due to the fact of being shown that that love that spring out of Him it is lives by people in a real manner. The Lord doesn't stay isolated. Neither we must isolate from one another in our relationship with the Lord. This is the

707. Question: I a were among worldly people and they started speaking uselessly, should I stay or should I go?

Answer: If you didn't need to stay, you should go. If you needed to stay, you should move you mind to prayer, but not by condemning those people but by admitting your weakness.

708. Question: And if those were my friends, would you command me to change the subject for another more useful one?

Answer: If you know that they receive with pleasure the word of God, you will speak them out of the "Lives of the Saints" and you will direct the discussion upon the salvation of the soul.

709. Question: Will that be good if somebody calls the name of God during a dialogue?

Answer: One must call upon the name of God both during a dialogue as also before and after that dialogue, and every time and everywhere. This is for it was written; "Pray incessantly" (1 Thes. 5: 17). Thus the temptations will be banished.

710. Question: How can one pray incessantly?

Answer: When somebody is alone, he must sing psalms with his mouth[1139] as well and to pray out of his heart. But if

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Church; our permanent communion, one that increases as each of us progresses as person, that is actually a heareth of love. This is wanted by the Lord: Him to gather everybody together within Himself through their love among themselves, and Him to surrender them together with Himself through the same love of His and of all the ones gathered within Him, to the Father (Col. 1: 20; Eph. 1: 22; 1 Cor. 15: 28). That's why also Saint Apostle Paul prays for everybody (Eph. 1: 16). Has he ceased after his passing away to continue praying for us? Has he ceased showing his love for us by praying for us?

[1139] The sensing of psalms doesn't necessarily mean singing. But any uttered prayer received a rhythm, an internal harmony, that is like some sort of a singing. Only the hurried prayer doesn't have this order, but it is united with disorder. This elevated the words of the prayer above their limited meaning, and it produces the sentiment that God is a mystery uniting all

somebody is in the market place, or accompanied by some other people, he won't need to sing psalms with his mouth, but only in his thought. But he mut guard his eyes not to wander around and not to fall into the enemy's traps.

711. Question: When I pray or when I sing psalms and I do not feel the power of the said things[1140] because of the callousness of my heart, what do I benefit of that?

Answer: If you don't feel that power, the devils will still feel it, so that they will tremble with fear. So, do not cease the singing of psalms and the prayers. And, gradually, your callousness will be softened through God.

712. Question: When I am near to a church and they utter the threefold song, but I sit together with the Fathers and with the laymen, will I utter that too while sitting, or not?

Answer: If there are Fathers, you will do that what they do. And if there are laymen and you know that they will be offended, it is good you to spare their conscience and to do that what they do. But you can utter that song also while sitting together with them. And if something impeded you from uttering it, it will suffice you to think at it. And if there are no people superior to you in rank, you will stand up and utter that song. And it won't be wrong to urge them too to stand up. And they will do whatever they will want.

713. If I am alone and I hold in my hands some things which impede me from standing up, what will I do?

Answer: If you cannot stand up, to not be troubled about it. This is for all the things must be done with judgment and with right-reckoning.

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realities in an order. It produces the happy feeling of God's presence and help. Only after gathered into Christ the creation will get rid of disorder.

[1140] The "power" (δύναμη) of the words means in Grek also their meaning. Right the meaning conquers by having a certain power in itself. The words have power over him who utters them or hears them, when that one is aware of their meaning.

714. Question: If I visited some Fathers and they insisted for I to stay longer, but I had a business forcing me to leave, what should I do?

Answer: If they are able to discern the things as God wants to, you will tell them humbly: "Forgive me, but I have a task forcing me to leave". And you will do whatever they will tell you to do, without feeling your souls burdened, and believing that that will be beneficial to you. And if they are not like that, and if your business forces you to leave, you will cut that discussion off, and you will prostrate yourself fin front of them in order you to leave. And if they continue to insist, you will tell them: "Forgive me, but it is impossible to me to stay".

715. Question: If I sat at the table together with some of the Fathers and one of them blessed the food, should I say before start eating: "Bless!" and then I to wait until he blesses again? Or should I be satisfied with the first blessing? This is because of happening him to think at something else and so he could be late in blessing, and I get troubled because of that. Or, it is good that when I stretch my hand to grab some food, I to mark the food with the sign of the cross?

Answer: Once he blessed, it will be superfluous to bless the food again. Regarding the sign of the c ross, that too will be unnecessary. This is for in the blessing there was the sign of the cross as well. And why to elicit him who blessed the food, or to somebody else, the thought that you would not believe his blessing, and by that you to cause offense?

716. Question: If the Father visited by me asked me to bless the food placed on the table, should I accept that or not?

Answer: Do not accept that, but tell them: "I am not a priest, neither I have the monastic schism, but I am a layman and a sinner. And this is above my power. Forgive me, for the Lord".

717. Question: If all of us sitting at the table were laymen, what we should do, once not having anybody to bless the food?

Answer: It is good for the laymen too to bless God when they share themselves with food[1141]. This is for the food is being sanctifies by calling upon the name of God. But this blessing is not like the blessing of the clergy. But this blessing is a doxology and a calling upon the name of God. And it is due to everybody to call upon the name of God and they to extoll God. So, it will be good for the laymen also to do this, if they have not one who can bless the food.

718. Question: If they hesitated regarding who should be the fist to utter the blessing and each one refused to do the blessing himself, what should we do?

Answer: He who invited them to the table, he must ask whomever he wants, and the chosen one should do the blessing. And if nobody accepted to utter the blessing, in order thee not to occur a dispute, he who invited them to sit at the table should himself say: "For the prayer of the Holy Fathers, may the Lord be with us. Amen".

719. Question: You told me that it is good for the laymen too to call upon the name of God before they start eating, so that by calling upon the name of God the food to be sanctified. It is good for the mentioned verse uttered before the bread has been placed on the table?

Answer: It can be uttered that verse. But because somebody tell in prayer: "Bless the food place in front of us!", it is goo and appropriate to be the prayer told when the food have been already placed on the table.

[1141] In the note at Volos Edition: Or to say "Our Father" at lunch, and "The poor will eat" in the evening, or "For the prayer of our Fathers".

720. Question: If the Fathers asked me to judge some things but I didn't trust myself too much, what should I do? Shoulr I accept that, or should I reject it? And should I tell them that what seemed appropriate to me, or should I ask, previously, them who know better and then I would judge?

Answer: For the commandment of the Fathers you should accept and tell them who are sued: "I am going to judge according to what seems to me as right". And take heed to judge righteously and not to lean your heart towards any of those because of your passion, of because of your desire to be you pleasant to him, but you will tell that what seems to you as right. This is for God Who is the only One knowing the truth, He will judge your intention. And if you can ask also somebody who knows better than you, it won't be wrong if you do that too.

721. Question: If that thing needed an oath, should I ask them to swear, nor not?

Answer: Do not ever force anybody to swear. This is because God has forbidden us to swear. But you will tell them: "This thing requires you to take an oath. If you want to do that, it depends on you". But if you have been ordered by the state's authority to judge, you will be forced to ask the sued ones to take an oath. This is for you firstly must carefully establish the circumstances and then you to decide, by not taking in account anything else.

722. Question: If I were next to an older man, or next to a superior who was reading, and he mistook some words or accents, and I knew the correct variant, should I tell him or not?

Answer: If you know that he will listen to you with pleasure, you will tell him. And if not, you won't tell him anything. Take heed at yourself in order you not to be stolen into your thought by vain-glory. This is because of being more profitable to you if you have kept your silence, than to tell him out of your vain-glory.

723. Question: Another loving-of Christ layman asked the same Oldman: If some monk asked me to accompany him to do something that didn't seem to me as being according to the will of God, what should I do?

Answer: If that thing is not according to the will of God, you won't accompany him, but you will stay away from that thing and you will tell him the truth: "As far as I am concerned, this thing doesn't seem right to me". And if that thing is according to God and it doesn't harm your soul in any regard, you will accompany him for you will be rewarded. But if that thing harms you, you will stay away from that thing. This is for God doesn't ask you to do something hurtful to your soul.

724. Question: When I see somebody cursing or doing injustice to a monk, I get disturbed. Do I do rightly or wrongly?

Answer: Nothing that causes disturbance is good, but it is the work of the devil, even though it will be motivated as good. So, if you get disturbed, you won't tell anything, because otherwise you will disturb that one too. And this is because the evil cannot be abolished by evil[1142]. And if you do not allow yourself to be disturbed, tell that one gently: "Don't you fear the sin, by unjustly cursing on Abba (on the monk)? Don't you know that the schism (the monastic clothes) he wears, it belongs to God and God will get angry?". And by talking to him like that you will find yourself speaking according to the will of God. And powerful is God, so that God tames that man as He wills.

725. Question: Another loving-of Christ layman asked the same Oldman: I have a process in court with somebody for something. What do you command me to do? Should I ask for full justice from him or should I not search for that fulness but to end the process as soon as possible?

[1142] The irritation caused in the soul by a passion it extends like a flame within another's soul. Both the evil and the good have a contagious power within them. The good has the power for strengthening us and for making us masters over ourselves, while the evil has the power for weakening us and for disorganizing us. I must not allow myself to be disturbed by evil in order I not to transmit that evil to somebody else.

Answer: Strive, as much as you can, to be delivered as quickly as possible. This is for it is characteristic to the consummate men not to get disturbed when the temptations come. And the weak one, by postponing the reconcilement, he later comes to the sorrow. And because of having to blame on himself, he rather starts the blasphemy towards God and he loses his soul. And it is fulfilled with him the word: "What will benefit the man if he gained the whole world but he has lost his soul?" (Mt. 16: 20).

726. Question: Somebody owes me something and if I don't show a little indifferent, we won't reach the peace. What do you command me to do?

Answer: he who searches for the peace won't be deprived of the peace from God[1143]. This is for "he who is faithful in little, he will be faithful in much too" (LK. 6: 10); and "the merci overcomes the judgment" (Jas. 2: 13). So, if the man doesn't' despise the need for the things from the world, he won't reach the peace of Christ[1144]. And "He Who has started within you the good thing, He will finish it too, until the day of our Lord Jesus Christ" (Phil. 1: 6)[1145]. And our prayer is this: May God give us the peace, in order us to consummate the thing of God[1146]. This

[1143] If you strive not to allow to be troubled yourself in the relationships with the people, you will have also from God power for maintaining yourself in the state of peace. That's why in the striving to remain undisturbed, you will be strengthened by thinking at God.

[1144] He who values the world's things to much, he who reckoned the need for the world's things too burdening, he will easily get disturbed when if the loses some of those things, or if he doesn't add something to that what he has. So, he doesn't have the peace that is given by Christ Who didn't look at the perishable thing of the world. The mercy on people had by Christ, a mercy that us too can have it from Him, that mercy makes us despising the juridical processes with the people for the world's things, for that mercy unveils us their relativity in comparison to the absolute value of the soul.

[1145] Christ helped us not to give too much importance to the world's things, out of mercy for people, in order to make the people kind by our kindness, and Christ will bring us to consummation on this line. We do the good for being us attracted by the perspective of our eschatological consummation. The eschatological perspective maintains within us the dynamism of the good and it increases the good within us.

[1146] In the Greek language the word εική has both the meaning as "prayer" and as "desire". The prayer is a desire too. As such, the prayer is directed towards the future and in last analysis the prayer is directed towards the eschatological future and towards the consummate

is what it was confessed also by the all-holy waiter of the whole Church[1147].

727. Question: Should I receive any stranger monk who comes at me, without inquiring the aspects related to him? And, if I receive him, hos should I let him go? And should I give him something before he leaves? This is for there are some of them who ask for that too.

Answer: It is written in Proverbs: "Do not introduce any man within your house" (Sirach[1148] 11: 13). So, when a stranger comes to visit you, you firstly pray God and then you will inquire the things related to that stranger: where he is from and where does he go. And if it seems to you that you should receive him, you will receive him and after feeding him you will let him go, by not giving him anything. This is because, if you want to do the good over your powers, you won't be able to do that for a long time.

728. Question: What do you advise me? I have trusted one and I accommodated him for a few days. But I need to go somewhere and I am ashamed to ask him leave, because he could be offended. Or, do I want to tell him go without a reason? What should I do?

Answer: Tell him serenely: "Abba, have you decided to leave now for another place?". And if he says: Yes!", you will tell him: "I too have an urgent business and I want to leave for solving it". And if he says: "No!", you will tell him: "And what do

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fulfillment of the man. Essentially, we ask God for salvation, and the salvation is the eternal happiness after the end of the time.

[1147] Volos Edition, at note: "Maybe by saying the waiter of the entire Church, the Father means the blessed Paul. This is for Apostle Paul said: "May the Lord Himself always give you peace" (2 Thes. 3: 16). Paul is a great waiter, for Christ entrusted him with the care of our souls, which he fulfills it in his epistles until the end of the world, when the Lord will come for the second time."

[1148] In the KJB this book, called *The Wisdom of Joshua the Son of Sirach (The Ecclesiastes)* is not present, but it is given in the ROB. The interested reader can find this book in an English translation on www.academia.edu, together with the other thirteen books not given in the KJB, under the title: *Bible Missing Texts*. (E. l. t.'s n.)

you advise me? Because I ought to leave for some place. And here is nobody to serve you". And so, he will leave in peace.

729. Question: Is it good to put the things from the monastic cell at their place, so that not one to be lost, or to let everything in the care of God?

Answer: It is good to put the things at their place and not only those things necessary for accommodating the guests, but also the things you use, after you have finished using them. This is for one must not give occasion for devil's temptation. But if it has happened due to forgetfulness or carelessness something has been lost, you won't be troubled, but you will blame yourself for carelessness and you will ask God for forgiveness. And you should not disregard the good thing of accommodating guests, but persevere as much as you can, but not over your power, and by doing everything with right-reckoning. And take care, from now on, not to give place to temptation.

730. Question: The Lord said: "Blessed are they who cry" (Mt. 5: 5). And the Apostle asks us to be close to one another (Rom. 12: 8). What good deeds having been done by somebody, he must cry; and what deeds he should do in order him to do them joyfully? And how it is possible for one to have both of them concomitantly: the crying and the joy?

Answer: The crying is that sadness according to God, which is born by repentance. Abd the signs of the repentance are: the fasting, the singing of psalms, the prayer, and the thinking at the words of God. And the joy is this: that gladness according to God which is shown in decency of words, and in the deed of them whom we meet with. So, let the heart have the crying, and let the face and the word have a decent gladness. Ad so one can have both of those concomitantly[1149].

[1149] Saint John Climacus spoke about "of-joy-maker crying" (*The Ladder*, chapter VII). Actually, the true repentance is united with the joy of the detachment from the sin. But this detachment is love for people. And it must be shown in the joy for another.

731. Question: If a friend of mine asked me to guarantee for him, should I do that or not?

Answer: The guarantee leads one to temptation. If you want to get rid of temptation, you won't guarantee for anybody, but you will tell him daringly, saying: "You know the love that I have for you, but I have commandment from the Fathers not to guarantee for somebody, because the Fathers know my weakness and they know in advance and better than I know that what will happen. So, I fear transgressing the commandment and sinning against God". Tell him these things and if he gets sad, you won't worry about that. And if you can get rid of that by invoking some reason, that will be good. This is for it could happen that that one not to accept anymore to ask you to guarantee for him, either because he respects you, or for some other reason. And if that was the case, you wouldn't be the cause and he wouldn't have any reason to get sad. But if you have reached to be a guarantor without realizing it, do not let yourself into a bigger indifference but tell to your thought: "What has been done, it has been done, but the Lord will deliver me and He will protect me against the things to come". And do not cease praying God for that and powerful is Him to work according to His mercy.

732. Question: I have a friend who is in danger of loosing the salvation of his soul, or his things. Do you command me to help him?

Answer: If he is your friend according to God and he is in danger to lose the salvation of his soul, or his things, you strive and help him according to your power, as long as that won't harm your soul. But if some harm comes to your soul out of that, stay away sand let that thing in the care of God and pray God for helping that neighbor of yours. And powerful is God to do with that one what is beneficial to him, as we should do too[1150].

[1150] Engaging yourself for your neighbor to the extent of endangering your life, it will have as effect not only his loss but your loss too. Your love wouldn't be beneficial to him if that was the case, and it would destroy you too to the extent of weakening your love. It is true that

733. Question: I have a friend whom we it has been found out about, that he is a heretic. Should I urge him to come to the right-faith, or not?

Answer: Teach him how to know the right-faith. But do not resist him, neither try to find out what he thinks, because there is the peril of getting yourself contaminated by that poison. And if he wants to benefit and to listen to the truth of the faith of God, bring him to the Holy Fathers who can help him and so you will be helping him according to God, while remaining yourself unharmed. But if after the second and the third advising he still doesn't accept the correction, you will avoid him, according to the Apostle's word (Tit. 3: 10). This is for God doesn't ask somebody to do that what is over his powers, as the Fathers say: "If you see somebody drowning into the river, do not stretch him your hand lest he will draw you in and you will die together with him But you give him your staff and if you can pull him out, it will be good, but if you cannot, let go your staff and save yourself" (Les sentences des Pères du désert, Nouvel recueil, Solesmes, 1976, no. 472).

734. Question: Someone among the Fathers who had some friends into the Lord and who was considered as faithful, he was found out as heretic in his cogitation. After finding that out, his friends left him. Later on, his friends found out that that one wanted to part with the Church, so that they thought at going to prostrate before him and pray him not to do that because of sadness, and to ask for that mistake to be reckoned as theirs. And they came and asked the Oldman about that.

Answer: The passion is passion. Do not show yourself as approving it. So, you won't prostrate before him as one who would have wronged him, but in order to ask him not to part with the Church.

Saint Paul said that he was able to be himself anathema for his nation (Rom. 9: 3). But he wouldn't have reached to be anathema, because he was not in danger of weakening his love for Christ, by being him consummately strengthened through that love.

735. Question: The same ones asked the same Oldman: If he parted with the Church and we met him, should we salute him or not?

Answer: Behave to him as you do with all the people of the same sort, and place him among them.

736. Question: If somebody enters the church during the Liturgy and exists the church before apolis, is that a sin?

Answer: The consummate and pleasant to God thing is that he who enters the church to listen to the Scriptures and to remain to Liturgy until the apolis form the end. He should not leave before apolis without having a blessed motif, because of that meaning despise to Liturgy. But when somebody is forced by a need, he will be forgiven. But neither then must he justify on himself. But he msut ask God for forgiveness, saying: "Master, forgive me because I haven't been able to keep the commandment".

737. Question: Should one talk while in church?

Answer: It is not absolutely necessary for one to talk within the house of God during the Holy Liturgy. But one must surrender himself to the prayer and he must listen, zealously, to the Holy Scriptures. This is for the Holy Scriptures talk about the salvation of our souls. And if there is a need for somebody to talk, let him talk briefly, because of the honor and the fear required by that time. Otherwise, his talking will be reckoned as a condemnable deed[1151].

738. Question: If I didn't want to talk, but some of the fathers started a dialogue with me, what should I do in order not

[1151] Talking during the Liturgy means getting scattered from praying. And in prayer, the participants to the Liturgy must be immersed, as a community of non-confounded persons, into the Lord in Three Persons.

to offend him with my silence because of seeming that I would despise him?

Answer: If those ones start the discussion, you will answer them briefly, and so you will show by that too that that thing is worthy to be despised.

739. Question: My thought tells me that I must not leave the house. But sometimes there are many Liturgies over the week. Should I attend the Liturgies or would be better for me to get busy within the house.

Answer: If you know that the goings out harm you because of encountering people, it will be beneficial to you not to leave the house even invoking the motif of attending the Liturgy, but only from time to time. This is for the quietude (the withdrawal) delivers one from many evils.

740. Question: But if I am forced to go out because of some need of mine or of the Fathers, won't I commit a grave sin by not attending the Liturgy?

Answer: If you are forced by some need or by some commandment of the Fathers, you will strive yourself to do that in the fear of God and do not be troubled because of being absent from the Liturgy. But go inside the house and remember your sins. But if you miss the Liturgy because of your idleness or indifference, it will be more useful to you to go to Liturgy and not to get scattered and to take heed.

741. Question: How is it better: to descend to the church at night, or to do my vigil in my house?

Answer: It is good to take vigil in your house. This is because in the church there occur many discussions.

742. Question: If I wanted to enter a house of martyrs or a church, for I to prostrate before the altar, or before the holy relics, or even for I to be imparted, would I commit a mistake[1152]?

Answer: Entering and prostrating isn't a mistake. But you should be imparted together with all the people[1153]. But guard yourself against entering carelessly to be imparted within altar. If you are called there by the priest, let him call you once and twice and if the priest insists, you will obey him. This is for he knows what he does and if there was a mistake it would be counted to him. But take heed at yourself, lest your vain-glory to sprout out. So, when you enter, you reckon yourself unworthy. This is for actually you are so.

743. Question: Somebody wanting to associate himself with another regarding a certain thing, he asked the Oldman whether that would be a good thing.

Answer: This is not beneficial either to the soul or to the body, but it will rather bring troubles and hardships. And because I am mindless and I do not know the Scripture, I am telling you here a worldly proverb: "You have an associate when you have the Lord". So, do as you wish. This is because we do not give commandment in order not to trouble somebody. Test yourself if you endure the trouble with pleasure or not, May the Lord be with you. Amen.

744. Question: My thought puts in front of me the fewness of the things I need and the fact that I cannot feed me and my household with them. And because of that I get sad. What does this mean?

[1152] The note from Volos Edition: The Canon 69 of the Ecumenical Synod VI, it forbids the layman to enter the holy altar. It seems that the saint allows the layman to enter the altar in order to worships the holy relics. But later on, parts of the relics started to be placed in the church's nave. But the priest who imparts the layman within altar he will commit a sin. Only the bishops and the priest representing the Hierarch Christ Who commits the sacrifice within altar, only they can be imparter within altar.

[1153] It is being affirmed here the need for the communion into Christ with all the believers. This is the purpose of the sacrifice of Christ: getting us out of our egotism and accomplishing as large as possible a communion. This removed the disorder from within creation.

Answer: This sadness is human. But if we trusted God, God would take care of us, as He wills. "Throw upon the Lord you care" (Ps. 54: 25[1154]) and He is powerful to take care of you and of your people, and Him to get you rid of sadness and trouble. And tell to the Lord: "Your will be done" (Mt. 6: 10) and the Lord won't allow you to get sad or troubled. Mat the Lord have mercy on you and his right hand to protect you. Amen.

745. Question: To a loving-of Christ advocate who was also friend of the monastery of the Fathers, Abba asked him an important thing which they needed quickly. This was for that advocate had the custom to fulfill their requests with the whole zeal, for God. But because of the work of the devil, it happened to him not to take care of the requested thing. And Abba got troubled and he asked the same Oldman what should he write to that advocate?

Answer: Write him these things: We know that we cause you trouble and we hinder you with this thing. But you haven't taken care of it and you have troubled us, because of doing nothing. Therefore, tell us plainly if we burden you, and we won't burden you anymore. Couldn't God fulfill this thing without you, through another advocate? Hurry up and tell us and Go will take care of us. And pray for us.

And that one hearing these things, he felt within his heart like a fire. And he put all his zeal for that thing, for their prayers. And he proceeded immediately. And their need was fulfilled. And he came after and prostrated before them and asked for forgiveness. This is the strength of the word starting from the power of the Holy Ghost. He fulfills everything in a short time. This is for, behold that his soul got woke up from idleness, that is the mother of all evils.

[1154] In KJB we have: Ps. 55: 22: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."; in ROB we have: Ps. 54: 25: "Throw towards the Lord your worry and He will feed you; He won't ever allow the righteous to wobble." (E. l. t.'s n.)

746. Question: A brother asked the same Oldman: What is the punishment for that one who despises a thing and that's why he loses or breaks that thing.

Answer: One like that is like a thief or like one who used a thing against the will of God; and he will; be submitted to the same punishment.

747. Question: But he who, because of hurrying, and not because of despising, he unwillingly loses a thing, him too will be condemned?

Answer: He must reproach that to himself and he must ask God for forgiveness, as one who was careless[1155].

748. Question: When one is in a dispute with another, on a thing of God, and he cannot find a solution, for how long must he insist?

If that quarrel bring harm to his soul, he mustn't insist in that. But if it doesn't harm hi soul, let him not get discouraged, neither to worry. Because otherwise he will be condemned for indifference. This is because it was said: "Cursed in him who does the things of the lord carelessly" (Jer. 31: 10). But he must also pray for God to help him to be delivered from that quarrel, as it is beneficial to him.

749. Question: When I do the count with somebody, and my thought whispers me to draw a small plus towards me and to pinch that one, what should I do?

Answer: Force yourself, on the contrary, to give him a small plus that won't burden you: fore instance, a penny, in

[1155] In this is being shown that the things are not form us bur they are gifts from God, and if we despise the things we will despise the bestower. And many of the things bear imprinted in them also the work of our fellow humans, so that we will also despise them and their work when we are careless with the things. Abba Dorotheos, the disciple of Abba Barsanuphius and of Abba John, he too spoke about the care one must have of things (*Word II. About Conscience*; *The Romanian Philokalia*, volume IX, p. 511).

order you to get rid of your ugly greediness. This is for him who strives to give to another a small plus, he will get far from the desire of taking, cunningly, more than he deserves. And from the very small things the man can advance to the big things, as also out of small passions will be born big passions. May the Lord make you wise into His fear.

750. If, after we did the count, I found out that I pinched the another, unwillingly, what should I do?

Answer: If you took more from him, you should give that back to him; on the contrary, if you took less from him, you should examine your thought and see if you wanted to take more from him. And if you found out that, you should give him even more, and if you didn't' want to take more from him, you should not give him more[1156], except if he is very poor. This is for this plus will make him sensitive. And in this case, you will give him back justly.

751. Is it a sin working on Sunday?

Answer: To them who work according to God, working on Sunday is not a sin. This is for the Apostle said: "Working day and night, in order not to burden somebody" (1 Thes. 2: 9). But to them who work on Sunday with contempt and with greediness and with the desire for ugly earning, it will be a sin to them. Although, it is good on the day of the Resurrection, on the lordly (imperial) feasts, and on the days of remembrance of the Apostles, us to stop working and to go to the churches. This is for this is a tradition from the Holy Apostles.

752. Question: Is it good one to give a blessed gift (eulogia) of the Fathers to somebody of a different faith, or to a poor[1157]?

[1156] If you took more from him, forcedly, you will give that back to him, in order you to heal yourself of the bite of your conscience. If you did that unwillingly, you can not to give that back in order not to stir up within him the suspicion that you have willingly taken advantage of him, and that will weaken his trust in you.

[1157] In the Volos Edition: Ευλογία of the Ftahers was called something received from some Father towards blessing and sanctification, for instance: something to eat, something to drink, or some clothing.

Answer: Do not hesitate to give a blessed gift to the poor, for that is a deed of giving alms. Neither to him of a different faith, for the blessed gift won't be harmed by him of another faith. And it could happen that due to the blessing from within that gift that one of another faith to come to the knowledge of the truth. This is for a certain Philemon, who were a player of flute, wanting to bring sacrifice in the place of the holy martyr Apollonius, he put on the martyr's coat and by the power of that thing he got converted and he became a martyr (Historia monachorum XIX: Festuguiere, Les Moines d'Orient IV/I, pp. 106-108)[1158].

753. Question: My cow is ill. It is forbidden to utter some incantations upon it?

Answer: The incantation is forbidden by God and one mustn't use it at all costs. This is for the transgression of Gods' commandment is towards the perdition of the soul. You should rather use for your cow the other means of the healing from the doctors. This is for this is not a sin. But you can also pour on it some holy water[1159].

754. Question: If my ill servant went to a witch without my permission, would that be reckoned as my sin?

Answer: That won't be your win, but his. But if you find out about that, you will rebuke him and urge him not to repeat that.

[1158] This Philemon wanted to save Apollonius, by claiming that he was actually Apollonius, so that he to bring sacrifices to the idols instead of Apollonius. But his love for Apollonius, and the power of Apollonius's coat that he put it on, they converted him to the Christian faith.

[1159] The incantation, the spell, the witchcraft consists of seeing the nature's powers or the man's powers as godlike, or rather devilish. This is because of invoking them is rather and order and a suggestion than prayer. Those are a practical idolatry. As such, they are contrary to the faith in God Who is above nature. But using the nature's powers as nature's powers place by God within nature, on the basis of knowing those powers as the doctors do, it is not a sin. But it is good to be called also upon the help from God that is added to the nature's powers.

755. Question: If going to a sorcerer is forbidden by God and if I see one going to see a sorcerer, should I tell him not to go?

Answer: If that one is one of your friends into Christ, you owe to tell him: "Brother, that harms you soul and you anger God who forbids you from doing that". And if he doesn't accept your advice, he will see. But if that one is a stranger to you, it won't concern you except whether he asks for your opinion about that. Then you owe to tall him the truth. This is because if you don't tell him the truth, you will be condemned. This is for Saul wanted to go and see a belly-speaker (ventriloquist) he asked his son Jonathan about that, and because his son didn't approve that, he was condemned by Saul (1 Kings[1160] 28). So, if somebody is under your mastery, you owe to advise him and to rebuke him when he transgresses your advice.

756. Question: If somebody buys or sells something, will that be a sin if he accepts a too high or a too law price?

Answer: When that doesn't happen unwillingly, but willingly, it won't be a sin to be given or to be taken the agreed price. But when somebody knows that he has taken more, he owes to give that back at his own initiative. By that he will do a good thing and he will content the another. But when one agrees with one who is under his mastery, he must think at whether that one could agree just because he was under his mastery. This is because, otherwise he will commit a sin. He must assure that one; "Brother, I won't mind if you do not accept my offer, but neither will I give you more. So, do whatever you live and as you wish".

757. Question: It is good as you teach the man to blame on himself in everything. But if somebody blamed me as I did something wrong to him, but I didn't know about me to be guilty of something, why should I do? This is because, If I wanted to condemn myself, I would find him getting strengthened in his upset against me, as my mistake done to him was real. And if, on

[1160] In the KJB this book is usually called as *1 Samuel* (E. l. t.'s n.)

the contrary, I wanted to defend myself by telling him that the thing is not so, I would find myself justifying me. And then, how could I take the defamation upon myself? Enlighten me, Father what should I do?

Answer: You should firstly rebuke on yourself within your heart and prostrate before that one, telling him: "Forgive me, for the Lord!". Then, with humbleness, and not as if you needed to justify yourself, but in order to heal him and in order to remove from him his suspicion regarding you, you tell him: "Father, I do not know myself as having wanted to upset you in something, or to having committed a mistake against you. Therefore, please not to be upset with me". And if he doesn't get convinced either in that way, then you will tell him: I have mistaken, forgive me!"[1161].

758. Question: But if a mistake against him and he hear that and so he gets upset, will it be good if I hide the truth in order to heal his upset? Or should I confess my mistake to him and ask him for forgiveness?

Answer: If you find out surely and if you know that that thing will come under scrutiny and it will be exposed, you will tell him the truth and you will ask him for forgiveness. This is because if you continue lying, you will make him even angrier. But if he hasn't found that out and if he won't inquire that thing, it won't be wrong if you keep your silence, in order you not to give rood to upset. This is for, when Samuel the Prophet was sent to anoint David as king, he prepared himself through the sacrifice he brought to God, fearing that Sameul could find out about that. And God told him: "Take a heifer with you and if Saul asked you: what are you going to do here?", you should tell him: "I have come to sacrifice to the Lord" (1[1162] Kings 16: 2-3). And so, he hid from the king a thing that could upset the kind,

[1161] You can more easily soften somebody's heart regarding you, by admitting yourself as being guilty, even though you aren't. And you will progress by doing that without being yourself guilty. And then you will add to that a good knowledge and the content of seeing that one having a softened heart. The kindness will finally overcome the evilness, as the communion too overcomes the egotistic loneliness.

[1162] In KJB this book is usually called as: *1 Samuel*. (E. l. t.'s n.)

and he said that thing only the other thing. So, you too should hide the upsetting thing. And in time it will pass.

759. Question: If it is proven that I haven't mistaken to somebody, but he has wronged me, how will I be able to blame myself? For instance, traveling somewhere, somebody who I have never known and without telling me anything, he hits me without reason, how could I blame myself for that?

Answer: You can tell to yourself: "I have been wrong choosing this road. This is because, if I didn't start walking on this road, I wouldn't meet this man and he wouldn't hit me". See that you could blame yourself, even if that was the case?

760. Question: If a do not limpidly see my sin and it seems to me unjust to blame myself, what should I do?

Answer: Say: "I have doubtlessly committed sin. But my sin is hidden from me, for now"[1163]. This still is a self-blaming.

761. Question: Another loving-of Christ layman was regularly coming to the monastery of the Fathers. But once he was late to come. And Abba asked him, jokingly: "Have you still found the way?", and he answered: "Abba, if you prayed for me, I wouldn't be late. But please don't tell this to the Oldman". And the Oldman heard about that and the answered him:

Answer: You have proven us as sleeping and not being able to do anything. But neither have your shown yourself more zealous, so that you to come and wake us up from our sleep[1164], lest you could know that from the disciples of the Lord. Th9is is for they have been engulfed by storm and they came to Him and woke Him up, telling Him: "Master, save us for we are

[1163] The memory doesn't retrieve all my deeds and all my thoughts. But they imprint my way of behaving. And sometimes, those ones come back into awareness out of an unconscious that I am bearing with me.
[1164] You haven't come to wake us up with your prayers while you were on the road.

perishing" (Lk. 8: 24; Mt. 8: 25). And he woke up and saved them.

762. Question: That one read the answer and wrote the same things to the Oldman. And the Oldman answered him:

Answer: Forgive me, for in dispute there is no humbleness[1165]. *And that one was pricked by that word and left from there taught.*

763. Question: A loving-of Christ asked the same Oldman: God created the man a free. But on some other occasion He says: "Without Me you cannot do anything" (Jn. 14: 6). How can be the freedom reconciled with the impossibility of doing something without God?

Answer: God created the man free in order the man to be able to lean himself towards good. But by leaning himself towards good by free will, the man is not capable of going the good without the good being fulfilled by the help from God. This is for it was written: "It is not from hiem who wants, neither it is from him who runs, but it is from God Who has mercy" (Rom. 9: 16). So, if the man leans his heart towards good, and if he calls God to his help, God, by taking heed at the man's good desire, God will bestow to the man power for that work. And so, both these meet together: the man's freedom and the power from God. This is for the good comes from God, but it is fulfilled by His saints. And so is God glorified in everyone and He glorifies them[1166].

[1165] He who contests the received teaching he proves to reckon himself as superior. So, he has not humbleness. But also, he who repeats his teaching, he proves himself as wanting to forcedly impose his advice to that one.

[1166] It is impossible to practically operate a separation between the man's contribution and God's contribution in the committed sin. The synergy is shown as a divine-human whole. One cannot tell who starts first and who gives more. The whole good deed belongs both to God and to the man. It is being told here that the man gives the leaning towards good, and God gives the power for fulfilling that good. But not without the man's contribution. This is because the man's freedom could lean towards evil as well, despite the man being helped by God. And the power which one does the good with, it doesn't belong only to God but it belongs to the man too. Right in the man's power there is the power of God too, and in using the power of God there is the man's effort as well. The good committed through the man it is

764. Question: I have kinships on the plan of the world[1167]*: some of them have important ranks and are locals; some others are of a modest state and they live far from here. And it happens that the last one come to visit us. If somebody asked me who they are, would I answer the truth or would I keep my silence? This is because, if I told the truth the relatives living locally would be upset about that and they would blush with shame.*

Answer: You should not make that thing public it not needed. Especially if that would elicit the upset of those ones living locally. Ene if you were asked, you should answer wisely, avoiding to unveil that thing. But if nobody got upset or bothered by that, you should not hide the truth, because otherwise you will show yourself as kidnapped by your vain-glory. And all of us are the creatures of God and nobody is more illustrious that another, except him who fulfills the will of God. Only the vain glory brings differences among people. But the conscience of the others must be protected, because of their weakness, when you don't need to make that thing public.

765. Question: I have a servant ill with a contagious disease (lepper). Should I keep that servant inside the house, or not?

Answer: You should not keep that servant inside your house, because not everybody can stand to be together with that servant. If they could stand that, that would be a rightly-believing thing. So, you must not trouble others for him. But you will surrender him to the house of the poor of those ill with such a disease and you will give him the food and the clothing and the bedding he needs, in order that house not to be burdened by anything.

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the product of the man imprinted by God, or of the deified man and of God descended on the level of the man and humanized and living the man's effort. The power of God is being glorified by the man's effort; the man's power is being glorified by being strengthened by the power of God.

[1167] It is here about blood-relatives, not spiritual.

766. Question: But whether by receiving the things he needs, as you commanded us, he wants to take his share out of the things brought from outside by other people too, should I let him do that or not?

Answer: You must neither urge him to do that, because that would be burdening to others, not must you impede him in order him not to protest or to blaspheme. But let him do as he wishes. And if the gift comes from you and he wants to take it, you will give that to him.

767. Question: My father according to the body talks to me about material things which bring no benefit to the soul and I am very troubled hearing him. But I neither want to tell him to shut up. What should I do?

Answer: It is good, if you can, to move your mind form the things he told you, either to prayer or to remembrance of the word of God and at the teaching of the Fathers. In this case, let him speak about whatever he wants. But if you cannot do that, you will strive for gently stop him from such a discussion and will urge him to approach a more useful theme, lets by tarrying in the previous discussion there to be in that discussion a trap of the devil. This is because the devil can set his trap unnoticeably, even by a word, only to find something listening to him with pleasure.

768. Question: When us harvesting the grapes see some people coming to take the leaves, will that be inappropriate us to forbid them form touching the grapes? And if I suspect them of having stolen grapes, should I check them physically? And if I find grapes at them, can I take those grapes from them in order to prevent others from doing the same? This is because my thought doubts about these things.

Answer: It won't be inappropriate if you do not allow them to touch the grapes. And if you suspect somebody of having grapes hidden on him, but you are not sure about that, do not check him at all costs, lets you will be ashamed of not finding anything on him. So, if you know that he has grapes hidden on

him but you forgive him, it will be good, and if you don't know surely, you will let him go without rebuking him.

769. Question: When I have done injustice and I want to repair that, my thought gets haughty as I would do something good. What should I tell my thought?

Answer: Tell to your thought: "He who does injustice, he will be punished. And he who repairs the injustice, he will escape his punishment and he will have praise". This is because something else if to do the good and something else is to do injustice. The doing of good serves God and it cause the eternal resting[1168]. And the injustice anger God and it causes the eternal punishment. This is what David said: "Deviate from evil and do the good" (Ps. 33: 13[1169]). But without God we cannot do any good[1170]. This is for He said: "Without Me you cannot do anything" (Jn. 15: 5). And the Apostle says: "What do you have and you haven't taken it?". And if you have taken it, why do you brag yourself as you haven't taken it?" (1 Cor. 4: 7). So, if even in working the good we must not get haughty in our thought, hos much less must we do that when we deviate from evil? This is because of being a big insanity reckoning as praise the fact of no longer sinning. Take heed at you, brother, lets the cunning devils will deceive you. And may the Lord make the devils powerless through the prayers of His saints. Amen.

770. Question: I am ill and the doctor asked me to wash myself up. Isn't that a sin? And should I show myself to the doctor?

[1168] The done good elicits your content each time you think at that good, namely for eternity, as Saint Gregory of Nyssa said too.

[1169] In KJB we have: Ps. 34: 14: "Depart from evil, and do good; seek peace, and pursue it."; in ROB we have: Ps. 33: 13: "Shun from evil and do good, search for the peace and follow it." (E. l. t.'s n.)

[1170] That's why we cannot brag about anything good done by us. Even though we do not realize that God gave us the power to do that good, we better know that in order us not to take pride of the good done by us. This is for the pride, regardless how small, it will grow up and it will bring many evils to us and to others.

It hasn't been totally forbidden to the laymen to wash themselves up when needed. So, if somebody is ill and he needs to wash himself up, that won't be a sin. And if somebody is healthy, the bathing will bring him refreshing, resting, but also the numbness of his body. So, you must guard the things we owe to keep, namely the heart and the tongue not to judge and not to despise anyone. This is for the bathing doesn't' bring condemnation to the layman.

Regarding the showing to the doctor, to him who is more consummate it is characteristic him to leave everything in God's hands, even thought that will be difficult to him. And he who is weaker, let him show himself to the doctor. This is for neither this is a sin. But it is a deed of humbleness, for being him weak, he needed to show himself to the doctor. But he must cogitate that without God neither the doctor can do anything, but God gives health to him who suffers, when God wants[1171].

771. Question: Some people are driven by the devil against me, because I am pious, because I do not go often to the marketplace, and because I do not occupy myself with diverse businesses either. And when, from time to time, I need to go the publish baths for washing myself up, I am ashamed, but I also fear not to offend those who are against me, by avoiding to go to the baths for my piousness. What does this mean, Father?

Answer: This is vain-glory. Youa re layman and, as I told you, the layman isn't forbidden from washing himself up when he needs it. And if stan drives some people to think that you are a prophet, in order to deceive your thought to get haughty, and you strengthen that lie about you, these are the things you should feel shame for, and also you must feel shame of the deeds transgressing the commandment of God, as the debauchery, the love for money, and the things alike. This is because these ones truly offend. And the man will be held accountable for those deeds not only for himself but also for

[1171] The opinion that the ill man can show himself to the doctor but he must cogitate that without God neither the doctor can bring him health, it frames within the teaching about synergy: the man must do everything he can but in everything there is God collaborating too, if we pray Him, and we cannot know what the man gives and what God gives. The man's effort, the man's skillfulness are filled up by the power of God. God Who created the nature, He can accomplish it through a plus of power.

hurting his neighbor. This is because a sin and a true offense is the bath united with drowsiness, and not the necessary bath. That bath that is now for drowsiness, but for need, it has not offense within. And he who gets offended he will make himself guilty through himself. And getting ashamed for that is out of vain-glory and it comes from the devil.

772. Question: You told me, Father, that true offense causes he who transgresses the commandment of God; and that that one will be submitted to the judgment for harming his neighbor. But then why the Apostle told to that one who was eating meat sacrificed to the idols: "You can eat, for nothing in the world is sacrificed to the idols. But if your brother gets offended by that, do not lose with your food him whom Christ dies for" (1 Cor. 8: 4-11). Behold that he held him guilty because of harming another through a food non-stopped by a commandment of God, but he forgives the another for his weakness.

Answer: First of all, brother, The Apostles commanded and asked that nobody to search for the cause, but everybody to obey his commandment as to the law of God (1 Cor. 11: 16). Besides, I am telling you that what I am thinking. In this case there are two different things: the circumstance and the deed. The first one was the worshipping brought to the idol, as means which the devils were worshipped through; the second one was the meat brought as sacrifice to the devils and which seemed to the weak one as truly sacrificed to the idols. Th weak one, by seeing a believer eating those meats, himself felt urged to eat those meats which were seemingly brought as offerings to the idols. But by that he was defiling his conscience. But the believer didn't reckon those meats as offerings brought to the devils but he reckoned those meats as holy food, created by God, so that he was eating while having a clean conscience and he was doing nothing evil. But because the brother was weaker in his faith and he reckoned that that was meat sacrificed to the idols, the Apostle reproached the believer who ate an unbeneficial food that harmed the neighbor, a fact that is foreign to the love according to God. This was because by eating he wasn't fulfilling a commandment of Christ, and by not eating he didn't transgress any commandment. And the Apostle asked

him to rather choose the building up of the neighbor than the food.

Regarding the bathing, washing somebody up isn't inappropriate by itself. Neither it is forbidden. And he who is offended by that he himself takes his condemnation for that. So, if a layman gets ashamed because of washing himself up, especially when he needs that bath, because of the slander coming from the people, it will mean vain-glory. And that harms the man. Therefore, when you need to wash yourself up, do it in the fear of God and not with drowsiness., because the drowsiness is contrary to the will of God and it will harm your soul.

773. Question: Every food contains some sweetness. Doesn't that harm him who eats it?

Answer: He Who has put such sweetness in any food is Master God. So, that won't harm him who shared it with gratitude. But one must guard himself against getting addicted to anything[1172], because the addition harms the soul.

774. Question: Doesn't one due to do everything with the whole cleanness? For instance, the things belonging to the homestead, or others?

Answer: It is not inappropriate to be anything clean and having a good countenance while being used. But one must not get addicted to such an approach. This is for the lord enjoys all cleanness. But if you see yourself getting addicted to some something, you must remember the end of that thing, as it will rot out, and you will take the resting (from the part of the addiction). This is because nothing remains having the same countenance, but everything is corruptible and perishing[1173].

[1172] We see in these advices a remarkable lenience and understanding form the part of the two Old Fathers. The accent is placed on inside and not on the external things. The inside is the one that must be guarded clean.

[1173] Only the soul is unperishing. The soul gets ever more beautiful within the kind ones. All the things are relative; only the soul has an eternal value.

775. Question: Another loving-of Christ layman asked the same Oldman, telling him: If a Jew or a non-Christian invites me to some feast of his, or he sends me some gifts, will I accept that or not?

Answer: Do not accept that, because of being contrary to the canons of the Holy Church and you must not accept that[1174].

776. Question: But if that person is an important one and a friend of mine, and he will get upset if I do not accept those things from him? What should I tell him?

Answer: Tell him: Your love knows that they who fear God must guard all His commands. And you can in the similar thing done by yourself. This is because you wont ever allow your tradition to be transgressed because of my sake. I reckon that thin won't make you not to see my love. This is for ourselves have our tradition too from God and from our teachers, meaning that we are forbidden to accept anything from those having other faiths and feasts. But by that I won't weaken my love for you.

777. Question: There are some non-Christian sellers who sell their merchandise at their feasts. Is that forbidden one to buy form them that what he needs?

Answer: It isn't forbidden. This is for, according to the Apostle, one can buy everything that he can find in a slaughterhouse, without making any differences (1 Cor. 10: 25), as long as ne needs that.

778. a. Question: A loving-of Christ layman who was professor in world's sciences, he had a son who was very ill. And he asked the same Oldman if his son was to live or to die. And the Oldman answered him that his son was to live, And the son

[1174] That was forbidden by the apostolical canon no. 70 and by the canons no. 37 and 38 of the Synod from Laodicea.

lives as the Oldman told. After a while, another son of that man got very ill. And the professor came again and asked the Oldman about his son. And the Oldman told him:

We pray, but it depends on God's will to have mercy on him. Cut off your will and thank God in everything (1 Thes. 5: 18).

b. By hearing those things and because of not understanding the meaning of the word and of the answer, he believed that his son was to live. And when the professor turned back to his son, his son opened his eyes and he saw the Holy Father present there and he told to his father: "Can you see the saints standing near to us?". The father answered that he didn't see anybody, but his son told him: "Lo how they stand here as say: Why you father comes and go hindering us with his request for you to live? Lod, we are praying for you, and God told us: "His time has come for him to leave his body". And then the son told again to his father: "Lo, father, they pluck me away from a Sarazin who was dragging me with him, and they have brought me to a very luminous and indescribable place and there I saw innocent people who told me: "For the request of your father we prayer God for you to be brought in this place". And they officiate the Liturgy (the Synaxis) there and they are being imparted"[1175]*. And after that child uttered these words, he started saying the big prayer: Our Father Who are in heavens" and "Glory to the Father and to the Son and to the Holy Ghost". And wo he yielded his ghost. And his father was much comforted, by being entrusted about the salvation of his son's soul. And the father*

[1175] The father prayed the Holy Father for his son to be healed. The Old Saints pray God, but God wants something else. Then the Old Fathers plucked the son away from a Sarazin that represented the devil, and they brought the son to some innocent children who were officiating the Liturgy. Thos ones told him that the prayer of his father reached them, through the prayers of the Holy Fathers, and they prayer God for the son to be brought to them, for he was innocent as they were too, in order the son to officiate together with them the Holy Liturgy and him too to be imparted with Christ. The prayers of everybody, from on earth and from heavens, all these prayers are intertwined in a common prayer, the desire of some ones being directed and elevated by the desires of others. No prayer and o anyone remains as a lonely ray directed towards God, but that prayer is united with the prayers of others, for a soul loves by all of them. The living one do not get united with the saints who left us more than they do in prayer; this is wanted by God when the people direct their thoughts at Him. By that the order in creation is restored.

came and announced the Oldman about those things and he asked the Oldman to tell him why he didn't tell him openly about the death of his son, as he told him about the other son that that one was to live. And answering him the Oldman said:

I told you to cut off your will for God, and by that I showed you about your son's death. Why didn't I tell you limpidly? You can understand that out of your life. Lo, you are professor in world's sciences and you have disciples. If you dictate a letter to somebody of them, won't that disciple write that what you wish, but will he still write that what he wants? Doubtlessly, he will write the things dictated him by you and not that what he wants. It is likewise in case of the saints: they do not speak from themselves, but God in Who speaks within them, sometimes more shadowed, some other times more limpidly. And in order you to be convinced that it is to, the Lord Himself told His disciples: "Not you are speaking, but the Ghost of your Father is speaking through you" (Mt. 10: 20). So, the saints speak as God wants, and not as themselves want.

c) By hearing these things and being convinced that that was so, the professor said: "But how comes that we find out that to the Old Fathers all their requests were fulfilled?". And the Oldman answered him:

Not al of their requests were fulfilled, but they only wrote down those requests which were fulfilled to them. Be convinced about that by that word that says: "A certain man came to him and told him: My son is badly tormented by a demon. And ai brought him for many times to Your disciples but they couldn't heal him up" (Mt. 17: 14-16). If the Apostles weren't granted the fulfillment of this ask, how could we say that the saints are granted the fulfillment of all their asks? This was because the Apostles themselves wondered about that and they asked Him: "Master, why couldn't we heal him?". And He told them: "This sort gets out only through fasting and prayer" ((Mt. 17: 19, 21; Mk. 9: 28-29).

d) The professor asked the Oldman again: "And why the saints are not granted the fulfillment of all their asks?

And the Oldman answered him: God does all the things for the benefit of the people. And God knows better that what is beneficial to the people, so that God commanded us not to say much word when praying and so us to ask for unbeneficial things, and He told us: "For your heavenly Father knows that what you need even before you asking Him for it" (Mt. 6: 8). As God defends you, He defends His saints too. God defends your against getting yourself haughty by openly receiving the things asked by you. And God defends His saints so that they won't get haughty in the imagination because of the unveilings said through them. This is because of not being they bigger than Apostle Paul, who says: "For the overwhelming greatness of the unveilings, so that I not to get haughty, it has been given top me a pin in my body, an angel of satan, to slap me over my cheek" (2 Cor. 12: 7). Go, take heed at yourself, and we are going to pray God to give you a strong heart and a steadfast faith. Do not be offended, therefore, by saints, for the Ghost of God Who speaks through them won't be wrong. Regarding the saints it is guarded the word: "Your good Ghost will guide me to the righteous land" (Ps. 142: 10[1176]).

And by hearing those things he has been entrusted into the Lord and he left rejoicing and blessing God Who glorified His saints.

779. Question: Another loving-of Christ layman asked the same Oldman: A dog bit my servant. Tell me if he is going to die or not. I am asking you about this because there are some people saying that a man bitten by a dog will die after forty days.

Answer: Your servant had nothing bad. Do not fear. But think at that what was written: "Not even a sparrow will fall into a snare without the will of our Father form heavens" (Mt. 10: 29).

[1176] In KJB we have: Ps. 143: 10: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness."; in ROB we have: Ps. 142: 10: "Teach me how to do Your will, for You are my God. May you good Ghost advise me to the land of the righteousness." (E. l. t.'s n.)

780. Question: By hearing that one those things, he reckoned that his servant wasn't to die. But after two days that servant died. And his servant, due to the fact that he had a great faith into the Oldman, and for he knew that the Oldman didn't lie, he wondered and he wasn't convinced that his servant really died. And he came and asked the Oldman: "Because I doubt the fact that my servant died or not, what could you tell me, Fater?

Answer: He died.

781. And how could he die, once you told me that he had nothing bad?

Answer: Because you suspected that he was immediately to die because of the bite of that dog, I told you the opposite. That's why I told you that your servant had nothing bad. This is for the death from God has nothing bad in it. And to announce you that your servant was to die for a death coming from God I added in my answer that nobody can die without the permission from God even if somebody would have been bitten by tens of thousands of venomous snakes[1177].

782. Question: And what did you give us such an unclear answer?

Answer: Do not wonder about the fact that I didn't tell you that limpidly. This is for we mustn't always speak limpidly about these things. This is because doing the opposite would harm him who uttered them and they are unbeneficial to him. Don't you remember that also our Savior by wanting to show His human nature, he used humble words, saying: "Where have you put him?" (Jn. 11: 34); and" How many breads do you have?" (Mk. 6: 38); and: "Who has touched Me?" (Mk. 5: 38). By that He thought the saints not to always use big words. That's why they too answered according to their benefit[1178]. And if

[1177] But the bite itself takes place by the permission of God.
[1178] If they always showed their knowledge of the future by using lipid words, they could be tempted to get pride from that. So that would be unbeneficial to them.

some people get offended, let them hear Paul who says: "We are the good fragrance of Christ within them who are saved and in them who are lost: to some of them we are a fragrance of life towards life, to others we are stench of death towards death" (2 Cor. 2: 15). So, for the believers we are talking like this, for them to understand and to benefit, and to the unbelievers in order they to despise us and us to benefit of that[1179].

783. Question: It happened often that this Oldman John sent, out of his humbleness, somebody's question to the Great Oldman, to Abba Barsanuphius, especially when it was to follow a great and wonderful thing. And the questions sent to the Great Oldman had never remained unanswered.

That's why, a loving-of Christ layman told once to Aba John: "Why do you mock us, Father John, because of having you the same power of the Ghost, but still sending our questions to the Holy and Great Oldman Barsanuphius?

Answer: I am nothing. And even if I had been something, I wouldn't have mocked you. I would have mocked you if I had sent your questions and you wouldn't have received any answer. But it is beneficial to you, for two to pray for you[1180]. This is for two are more than one. This is for He says: "My Father is greater than Me" (Jn. 14: 23). This was because He too was capable of doing His Father's deeds. But by saying that: "everything the Son sees His Father doing, the Son does likewise" (Jn. 5: 19), He not only once sends His disciple to His Father, saying: "Ask for it from the Father and the Father will give you in My name" (Lk. 16: 23). And He says again: "I do nothing from Myself, but My Father Who dwell within Me, He will commit the deeds" (Jn. 14: 10)[1181].

[1179] The saints will benefit is the unbelievers draw out of their saying conclusions beneficial to their helplessness.

[1180] A given answer implies also a pray done in order to find the true answer and for him who received the answer to be able to fulfill it.

[1181] It is here being affirmed the importance of the communion in all the things, according to the example of the Holy Trinity. Something can be done more easily and better in communion of thinking and of work with another, or with others.

784. A wonder committed by both Old Men: A man who was very-loving-of Christ and of guests, and who was committing the deed of Abraham (of accommodating guests), we have in danger of dying of certain disease, and he was already told by doctors that he was to die. So, one of his friends into the Lord sent a question to Oldman John about his dying friend, if he was truly to die and if he should write down his will.

And the Oldman answered them: The end has come. He should write down his will. And after saying those things, he told to the servant: "Go to the Holy Oldman (Barsanuphius) and ask him for praying for your master, for God to bestow him an add to his life for his good deeds of accommodating strangers. This is for, if the Oldman asks God for that, he will receive this grace". *And the servant went and asked for that and the Great Oldman prayer. But he didn't' say anything. And the servant was sent for the second and for the third time, by Abba John to the Great Oldman. And that one prayer and again he didn't say anything. And by finding out about that, Abba John told his disciple:* "That man won't die of this illness. The Great Oldman has received this grace from God". *And Abba John made all these things known to those who came to pray him for that ill man. And that man immediately escaped that danger and he got healed through the prayer of the Great and Holy Oldman Barsanuphius and of Abba John who followed and resembled to Barsanuphius in all aspects. And that man found out the cause of his healing and he progressed ever more in his deeds of accommodating strangers towards the glory of God.*

785. Question: Some loving-of Christ laymen who expected an injustice to be done to them by some powerful people, they asked the same Oldman John if they should ask for help from some other powerful persons and they to buy their protection.

Answer: That one answered and said: Do not buy the protection from a mortal and passing man. This is for he exists today but tomorrow he won't be anymore. And you have given your goods but the protection will die. And you will have lost together your good and your protector. Do you want to buy an imperishable protection? Buy the protection from God Who is the immortal and the imperishable Emperor, or of the poor. This is for He reckons as His, the things given to the poor. This

is for He says: "I hungered and you gave Me to eat" (Mt. 25: 35)[1182]. You know that if you buy the protection form people God won't protect you. And if you say: "But how comes that some of the Fathers have protectors according to the body?", I am telling you that the Fathers do not have that protection by buying it. This is for they prayed those by the love of God. And those ones gladly become the Fathers' protectors[1183]. Examine the thing thoroughly and you see that the Fathers' gave nothing in exchange for that protection. Neither their protectors asked the Fathers for something in exchange, but they asked only for the Fathers' prayers which are more precious than the silver and the gold[1184]. Verily so: what they gave to their protectors? When the anger of God will come, they will gain the mercifulness. Take heed, therefore, at the fact that since the beginning to the very end, they fulfill a thing of God.

786. Question: Because of occurring a disturbance within the Holy and of God Church, and being expected to be ordained some people who didn't obey the emperor's commandment, and being fears of some persecutions, some asked the same Oldman if they should leave and hide their goods away.

Answer: Is there anybody more powerful than God? If we are in the hands of God and if we sing together with David: "To Your hands I will entrust my ghost" (Ps. 30: 5[1185]), what should we fear for? Didn't God say that He was to destroy the city of Nineveh? And did He destroy it? No. But God forgave that city

[1182] Buy mercy by protecting the poor, and not from the powerful. This is for by doing that, you will have bought the protection from God Who is united with the poor. In this sense, one can say that God is the Emperor of the poor, and that the poor are powerful into God. But they do not abuse their power. They do not want to take the place of the rich, and to worldly master instead of them.

[1183] So, also through God, the powerful people of the world became the Fathers' protectors. This was for they set in movement, within those, theirs though at God, and their sensitiveness for God; they made them see the passing character of their life and of their power.

[1184] The Fathers' gave to the powerful, in exchange for their protection, something that is more precious than all the world's silver and gold. The Fathers gave the eternal life to their protectors, by their prayer to God, and not a plus of comfort in a passing and uncertain life of tomorrow.

[1185] In KJB we have: Ps. 31: 5: "Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth."; in ROB we have: Ps. 32: 5: "Into Your hands I will give my ghost; You have delivered me, Lord, You God of the Truth." (E. l. t.'s n.)

for the repentance of its inhabitants. Therefore, us too, let's turn ourselves with repentance to God and Go will bring everything to peace. And again, were there on earth any king more powerful than Nebuchadnezzar? And though, Daniel and the three young men prayer God Who is the heavenly Emperor and God subdued the earthly emperor. Withing your question there is hidden a twofold war: of the cowardice and of the love for money. Ww are in the hand of God and God has power to do His will upon us. So, do not run away, neither hide any of your goods.

787. Question: "The same ones asked the same Oldman: But what has been written for, the following: "If they banish you away form a city, you will run into another" (Mt. 10: 23)?

Answer: We haven't been banished away yet.

788. Question: A certain priest was elected by the inhabitants of city to be their bishop, and he asked the Oldman if God wants him to be a bishop.

Answer: Brother, you have asked me something above my power. This is because I am a too unimportant man and I haven't reached this measure yet. You have left the Apostle and you ask me who I haven't even started to live as a monk? And what the Apostle says?: "He who desires bishopric, he desires a good thing. But the bishop must be unstained" and the followings (1 Tim. 3: 2). But the Scripture says too, as from the part of God, towards the sons of Israel: "If you ask in My name a liar prophet and you will be worthy of hearing the truth, I will put the true word in the mouth of the liar prophet for him to tall that word to you"[1186]. That's why I too am telling you: "If you have adorned your house beautifully and if you have prepared your heart towards receiving this well-fragranced chrism" (2 Cor. 2: 15), according to eth teaching of the Apostle, that will

[1186] He who asks while being full of preoccupation with God, he wakes up the responsibility of the asked one as well. Thus, the vibration of the conscience of the presence of God it crosses form him who asks to him who is asked. Or the asked one will be moves by the responsibility wakened up in him, so that he will pray God for giving him the true word. A serious interlocutor makes the another to be serious too.

have been prepared to you from God. This is for He is not a liar who says: "May God give you according to your heart" (Ps. 19: 4[1187]).

789. A vice bishop asked the same Oldman if he should leave his vice-bishopric and withdraw himself into monastery.

Answer: We do not advise you to forsake the care for the holy of God churches, as entrusted to you, but we advise you to take heed at your soul into the fear of God. Do not accept gifts form anybody, do not be biased in judgment, to not be ashamed of the person of the powerful and condemn the innocent. Banish away from you the love for money that is the root of all evils (1 Tim. 6: 16). This is for the love for money is called also as the second worshipping of idols (Eph. 5: 5). And do not get haughty in your thought but be the disciple of the Apostle who says: "Not cogitating the high things but letting yourself led by humble things" (Rom. 12: 6). Do not try to be pleasant to the people, because you know what is expecting for one like this: he will estrange himself from serving Christ. This is because the Apostle says: "If I still are pleasant to people, I will no longer be the servant of Christ" (Gal. 1: 19). Obey the Lord Who says: "Learn from Me for I am gentle and humble in My heart and you will find resting to your hearts" (Mt. 11: 29). Quench the anger within you because of being a falling down from the state of human[1188]. Do everything according to the will of God and you will have God to your help. Always fear the death. This is because the death will unavoidably come to us. Condemn yourself in the moments of your exit[1189] and you won't commit sin against God. And if you reach the quietude, you will find resting united with the grace so that you will be at peace wherever you will be[1190].

[1187] In KJB we have: Ps. 20: 4: "Grant thee according to thine own heart, and fulfil all thy counsel."; in ROB we have: Ps. 19: 4: "May the Lord give you according to your heart and Him to fulfill all your counsel." (E. l. t.'s n.)

[1188] It is characteristic to the man to have self-control. That's why the man has conscience and freedom. The animal lacks these.

[1189] Here it seems being about every going out to some work supposed and needed by his serving.

[1190] The man will be able to be at peace also while doing his job, if he calls God in everything he does. It seems that the vice-bishop was at that time a bishop for the country parishes, unlike the bishop who was for the parishes from the city.

790. Question: A bishop who was a monk and who trusted the Old Men very much, he sent to be the Great Oldman asked if he should leave the world and turn back to the monastic life. He also asked for his prayers and blessing.

Answer: It is an appropriate moment for I t tell you the Apostle's word that says: "I have become mindless; you have forced me to" (2 Cor. 12: 11). But for it is about words told me according to God and not according to man, may I be allowed to tell God that what His servant Moses said: "Either you bring with me into the eternal life him who has been given to me as spiritual son, or erase me too from Your book" (Exod. 32: 32); and I not to see the face of Jacob, the father of Josephus, if I haven't Beniamin with me (Gen. 44: 34)[1191]. And I believe in His holy name that He won't deny my ask. This is for the joy of the Holy Trinity and of the holy angels it is the salvation of those who will be saved. So, I don't stop praying until God will give me the joy of your salvation. But take heed at those words not to make your thought drowsy and so to become indifferent. Remember in everything that the world is passing away (1 Cor. 7: 3), and remember that the world is temporary and feeling pleasure felt for the world it is corrupting. "Your better chose to suffer together with the people of Israel than to have the temporary pleasure of the sin" (Hebr. 11: 25). Remember that we are going to unwillingly leave the world and that our live is not long. This is because what is the man's life? We aren't sure that we are going to live in this world even from morning until evening. Let's willingly forsake the things form here, in order us to have a reward fore this. Let's rather choose the carelessness for the earthly things, we who want to show ourselves to the face of God, so that we to dare saying: "Get my soul out of prison, in order to confess your name" (Ps. 142: 7[1192])[1193]. Hurry

[1191] The live by oneself, not warmed up by the love of somebody who is close to us as a son, it is cold on earth too. Such a life couldn't be happy in heavens either. This is for the happiness consists of the warmth of the communion. And if you haven't done anything on earth for others, you haven't been able to gain their love. On the opposite, because you haven't done anything for them, or if you haven't done everything you could have, that will be a thorn that will make you suffer forever. Jacob is the symbol of God. The sons of Jacob are all of us. I cannot see the face of God without having Beniamin with me, another son of his.

[1192] In KJB we have: Ps. 142: 7: "Bring my soul out of prison, that I may praise thy name: the

up, walk quickly "until it still is day" (Jn. 9: 4)[1194], before the night falls, during which the sinners and the lazy will cry then vainly repenting[1195]. Find out that the time won't be prolonged[1196]. And when the time has come[1197], the servant won't find mercy. But who has prayer Him and he was heard? The true servant of the true Master, that servant who fulfilled zealously His commandments. Let's fear that day and that fearsome hour, on which we will not longer be able to have as defender either brother or kindship[1198], either power of mastery, either richness or glory. Let's sell the corruptible things which drag us in the bottomless deep, and let's buy a wedding coat[1199] (Mt. 22: 12) in order us to enter the consummation. This is for, if we enter the consummation, we will achieve the consummation of the love according to God, that love that

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righteous shall compass me about; for thou shalt deal bountifully with me."; in ROB we have" Ps. 141: 7: "Get my soul out of prison, in order my soul to praise Your name, Lord. I am waited by the righteous ones, until you will reward me." (E. l. t's. n)

[1193] It seems that the emperor was favoring them who wanted to make some changes in faith. Barsanuphius urges the bishop, who enjoyed the emperor's favor, not to obey emperor's will regarding those changes.

[1194] Get yourself out of the prison of the sad egotism here on earth, in order you to be escaped form your egotism also in the future life.

[1195] Properly-said, he who has been constantly postponing the time for his repentance, after exiting the time he will try vainly to repent. He will be petrified in the drowsiness of his soul, in insensitiveness, and that will be equivalent to the end of the time for him. The time will stop for him also in the sense of this helplessness of his soul to get out of his inertia. His repentance from there it is a sorrow for his life lived wrongly, but united with the impossibility of moving out of it.

[1196] In time there is change, in eternity there isn't change.

[1197] It is the moment by excellence. It is the las moment, that moment which all other moments we have been having will be concentrated in, and after that moment we won't have any other moment of life.

[1198] If you do not soften yourself, pray and repent for yourself, all the less will you be able to do that for somebody else, neither will be able your brother, who is in the same situation as you are, to dop that for you. There hasn't been a deep communion, a sincere communion, between you and him here on earth. You have been communicating only in superficial material things, serving passing interests. All the less will you be able to communicate there.

[1199] It is about the bottomless deep (abyss), without offering any support, in an emptied existence, one rather apparent and reduced to abstract schemes of the human wisdom, an existence that doesn't know about God sand about the mysterious richness of the reality. God too is an ocean an abyss of the meanings, of the love, of the light that is communicated, unlike the darkness that doesn't communicate anything. Within God you feel everywhere engulfed by the endless Being, but not by the void which you will remain after the corruption of the present image of the world, because you haven't been able to find the another, by cleaning up your egotism. This is the wedding coat: the celebratory coat of the clean life that is pleasant to everybody, by which we enter the chamber of the communicative gladness of the wedding.

removes the fear[1200]. Then we will sing joyfully together with the Apostle: "The love neve falls" (1 Cor. 13: 8)[1201].

My all-true son, may I see you in the Kingdom of God, in Christ Jesus, our Lord. I am embracing you into the Lord in the name of God. I am embracing you into Christ Jesus, I am embracing you the all-honored one into the Holy Ghost.

791. Another bishop sent to the same Oldman the request for an advice.

Answer: What could I tell to your love into God? Should I tell you that it is forbidden to the servant do give counsel to his master? But until now I haven't been able to deliver myself of my vain-glory in order I to reckon myself the servant of everybody. So, I don't' know how to excuse myself. I don't' find any escape from it except by telling you: "Forgive me, for the Lord, and pray for me in order I not to be condemned at His coming; and I to recognize God and I to take care of fulfilling His commandments and I to find mercy".

792. Question: Taking place a quarrel for faith, there was sent a bishop by the emperor, and that one asked what should he do? This was because he expected to face opposition from some powerful people from the world who weren't thinking healthy about the faith.

Answer: According to the things shown to us by your envoy, we reckon that after the extolling received from God by Daniel, Daniel also received the friendship of the emperor (Dan. 6). But by trusting God Who saves His servants (Dan. 13: 60) and Who is "near to them who call Him truly" (Ps. 144: 18),

[1200] There where is love among people, nourished out of the love for God, there won't be the fear among people. This is for no man can commit menacing deeds to his fellow humans. No one takes care of his interests, no one wants to assure himself against somebody else. Each one knows that his life comes to him through loving communication from another, and he does everything he can to assure that communication through his love for another.

[1201] They who sing aren't divided, but they are in harmony. At least on those moments they live the joy of the mysterious union of love among themselves. That's why during the Holy Liturgy, by feeling themselves in front of God, the people sing together. It is a mode of gathering themselves into God.

Daniel didn't fear the menace and the trap of the imperial commandment and he wasn't disturbed, but he leaned on the faith in Christ and so God extolled him by faith. And if truly is "the heart of the emperor in the hand of God, God will lean it" (Prov. 21: 1) towards where we want it. Be strong into the Lord, be strong.

793. Question: A bishop was accused of love for money and of other sins and he was hated by the people, so that he was condemned by the synod of that county. And after he was condemned, he resigned and the congregation voted him out of his episcopal chair. And the inhabitants of that city, by reckoning three men as worthy of bishopric, they couldn't decide whom to elect. That's why they sent a word to the Great Oldman Barsanuphius.

Answer: You do not choose anyone, but let that to the bishop, And the bishop will give you that one shown to him by God.

794. Question: Another loving-of Christ layman asked the same Oldman: Will the bishop surely give us one of those?

Answer: If they will want in a sole thought and with a righteous heart and according to eth faith in God, God will give them not only one of those but also an angel from heavens if they want that. Namely a man equal to angels. This is for cannot lie Him Who said: "Ask for and you will be given. This is for everybody who asks for, he will take" (Mt. 7: 7-8). And to them who ask for in a wrong manner, he said: "You ask for but you won't be given, because you ask in an evil manner" (Jas 4: 3).

795. Question: So, if one of them is better than the others, will God give us that one?

Answer: If they leave it to the bishop for electing one of those, and if God sees that one of those will be more beneficial that the other two, that one will be elected. For instance, if one

of them is harsh and they need reproaches, towards correction, that one will be elected.

796. Question: If the city id divided that some people ask one due to their faith, others because of their passion, but the proposed ones are equally good, what it will happen?

Answer: God will listen to them who ask through faith, and not the others, not because God rejects their proposal, but because their ask was evil.

797. Question: But what will happen if him who has been proposed by those who do not ask through faith, he sems to be better than the one proposed by them who ask by faith?

Answer: The knower-of-people God, by looking at the will of them who ask in a good manner, God will give them the another who was proposed by others, but not because of those ones' ask, but for the good ask of those ones who will accept the best one gratefully, even if because of their nescience they haven't proposed him.

798. Question: In this case will accept also they who asked with a good thought, the best one, contrary to their worthiness. How could we understand this?

Answer: God has mercy on the unworthy too, for the worthy ones. This is for He "sends rain over the righteous and over the unrighteous" (Mt. 5: 45). This is shown by God to us in the Holy Scripture, by saying towards Abraham: "If I find ten righteous in the city, I won't destroy this place" (Gen. 19: 32). If for ten righteous God said that He was to spare the city, how much more will he spare the righteous for the others?

799. Question: If all the candidates are proposed in good faith, but neither of the proposed ones is beneficial to them, will God give them somebody from Himself?

Answer: because they are worthy of benefaction, God will cross over their proposals and at the right time God will sow them the thought for proposing somebody else, or God will urge him who has the power for ordination to give them somebody more beneficial.

800. Question: But when all of them who propose somebody, they actually do not formulate their proposals in good faith and they still manage to propose a good candidate, will that one be given to them or not?

Answer: If the knower-of-people God sees that they repent, God will give them that one. This is for they are found worthy of their future repentance. But if God sees them remaining unrepented, God won't give them that one, because of their unworthiness.

801. Question: You said, Father, that even if the city gets divided, both the righteous and the unrighteous will rejoice of the good bishop given to them due to them who asked in a good mode. But them how could be true the saying of the Scripture that "any city that gets divided in itself, it won't stand" (Mt. 3: 24)? This is for, lo, the city gets divided but it will still stand united through the good ones.

Answer: It is there called division the tendency of both parts towards evil. Then will be fulfilled the word" it won't stand", namely in good. But the good doesn't' cause division. This is for the teaching of the Apostles it is one. And the Apostle said: "And if the unbeliever wants to part himself, let him part" (1 Cor. 7: 15). So, will we say that through that the Church has been divided and it won't stand? Let that not be! This is for the Lord said: "The gates of the hell won't defeat it" (Mt. 16: 18). But him who hasn't stood on the side of the good, that one has separated himself. And he who stand, he hasn't separated himself.

802. Question: The inhabitants of the city did according to the answer given them by the Great Oldman and they chose

three men. And they were given a holy and well-pleasant to God bishop. But the previous bishop, trusting his money, he left for Byzantium where he asked for his chair back. Ad the rumor was that the previous bishop succeeded and everybody were engulfed by worry. And they sent to the Great Oldman asking: what should they do? This is for they feared to appeal the emperor, because they feared the failure, and the damage that could occur to the Church. And the Oldman answered them:

Answer: Sent a request, in order you to announce the emperor that the removal of the previous bishop has been done justly. Sent also a copy of his resignation. And showing the content for being elected his successor, tell the emperor that the election has been done by God and not bye people. And so, the emperor will be convinced that he must remove any doubt form himself. Sand they who want to do this evil thing, they won't succeed but in losing their money and to be ashamed. And with him who spent their money, it will be that what the Scripture says about Samson, that "they of another nation perished" (Jud. 16: 30).

Question: By receiving those that answer, they were lazy in sending the request. And the previous bishop went to te capital of the county to the governor with the imperial order to be his episcopal chair be given back to him. And there was much noise and disturbance in the city, so that they sent to ask the same Oldman about that. And his answer was the following[1202]*:*

Answer: You have done bad because you were lazy to let the emperor know the truth about the things. This is for God hates the idleness[1203]. Still, I am telling you in the name of the Lord, that even if that one reaches the gate of the city, he won't enter the city.

[1202] Note in Volos Edition: Here seems to be not about the condemned bishop but about the metropolitan of that region, according to the canon no. 40 from Laodicea, who is called by the saint also as archbishop.

[1203] God doesn't love that man who because of his laziness he doesn't develop himself. God doesn't love the inert man. That's why no good thing is done without the help of God, and that's why we must ask God for help; but neither any good thing will be done without the contribution of the man.

After this answer of the Oldman the governor came into the city to fulfill the imperial order. And all of them were engulfed by discouragement and by fear, but they suddenly received the news about the emperor's death and all the planed things came to a halt. And the bishop left without any result, having his money spent vainly, as the Oldman predicted. And his prediction was proven by deeds. "That what is tied on earth, it is tied on heavens too", according to eth Lord's word (Mt. 18: 18).

804. Question: The newly ordained bishop, because of reckon himself unworthy of the sanctifier ministration and incapable of administrating the churchly things, he thought to resign and he sent a question about that to the Great Oldman.

Answer: Rejoice into the lord, you the servant of God and you the officiator of the Holy Mysteries. You must know that the Holly Apostle Paul wrote: "Brothers, each one of you to remain in that what God has called him to" (1 Cor. 7: 24). And I believe that you have been called by the will of God and not as a hireling, but as a shepherd[1204]. So, stop trying to leave, lest you will anger God. This is for He said: "The heavens and the earth will pass away, but My words won't pass" (Mt. 24: 25). Do not let yourself scared. This is for it was written that after Moses died, Joshua Navi feared to lead the people towards the Promised Land, and the angel told him: "encourage yourself and stand strong, for as I was with Moses, I will be with you too" (Joshua 1: 9). Hear too from me the unworthy, the same word: "encourage yourself and stand strong".

805. Question: The same one asked the other Oldman: Who must I ordain as clerics, Father? Or what live they should have?

Answer: You must ordain people worthy of God and good, in order they to serve at the altar of God. Especially those

[1204] The shepherd has the responsibility to guard the flock and to feed the sheep. The hireling serves for a payment, namely for himself. If the hireling leaves, there will remain the shepherd and he will hire another hireling. But the shepherd cannot forget about his sheep.

whom several people bear witness for, according to the Scripture (1 Tim. 3: 7). You must take care for ordaining those ones and to judge them after ordination. This is for God will hold you accountable for the Church if they will deviate from the Church. And by doing so, you show to God your intention for wanting to ordinate good people to the churches of God.

806. Question: If the Holy Fathers bear witness about somebody that he is worthy of being ordained, will their witness be enough, so that I won't need also the witness of other people?

Answer: You must be content with the witness of the Fathers. This is for they speak according to the will of God. And ones like these are wanted by God to be His servants. And whether after the testimony of the Father you still find within yourself a thought of doubt, that is tares from the devil.

807. Question: But is after the testimony of the Fathers that one doesn't' want to accept the ordination, or if he left after being ordained, what should I do?

Answer: If he doesn't want to accept the ordination, you will force him to. And if he still runs away from ordination after you attempting to force him, that must not be reckoned as a guilt to those who testified about him[1205]. The guilt will be his because of disregarding the will of God. This is for he must prove himself and he must toil fulfilling the thing of God. And if you see yourself powerless, if he is "seasoned with salt" (Col. 4: 7), you should again ask the saints and do according to their opinion. This is because many of the saints refused to accept to be priests but they were forced by God. Moses said too: "See and choose another one" (Exod. 4: 13). And Jeremiah said: "I am young and I cannot speak" (Jer. 1: 8). Other Fathers too they ran away from priesthood. But by being they forced and ordained, they bore the task of serving for the name of God. And

[1205] Neither must somebody strive at all costs to become a priest, if he doesn't feel the calling to priesthood, nut neither one must easily disregard the calling he feel within himself, or the calling ascertained by others in him. God doesn't give any gift vainly. He who disregards the gift he will be held accountable in front of God, because of not cherishing and developing that gift as he should. Where there is a gift, there will be a duty too (Gabe und Aufgabe).

he who is forced to come but he still refuses, the actually runs away from obedience. And the Scripture says: "The obedience is better than the sacrifice" (1 Kings[1206] 15: 22). And if you look at others who appease themselves into withdrawal and they never meet anybody, you must not cogitate that they should come among people. But if some of them meet the people and if necessary, they do not avoid entering the villages and the cities, and they are testified as good and skillful, those ones must be forced by the bishops to accept the ordination. This is for these can be useful not only to their souls but also to the souls of others. That's why the Apostle ordered to Titus "to place priests in each church" (Tit. 1: 5), doubtlessly, worthy of this job, as for instance was Timothy. And, also Saint Gregory and others like him were ordained forcedly[1207]. And if we research, we will find many other servants of God in our times who did alike, but by being they forced much they accepted this toil, because of fearing to disregard the will of God. And if somebody refuses recklessly, there will be needed prayers, in order that refusal not to endanger his soul. This is because of happening that satan topples over the man, by making the man to search for some justification. May God banish satan far from our souls and from all the ones who fear God. Amen.

808. Question: The same bishop wanted to ordain, into the fear of God, deacons on behalf of the Church and to place some people in churchly administrative positions. But because he didn't know whom he should chose according to God, he sent a list to the same Oldman with the names of the candidates, so that the Oldman to choose whomsoever he wanted. The Oldman chose some of them who, humanly, they seemed to be unfitted for administration, and the bishop wondered and asked the Oldman about that. And the Oldman answered thus:

Answer: I didn't appoint by myself, but I prayed and that what God showed me, that I chose. But not because I was worthy it was that answer given through me. But because it was

[1206] In KJB we usually call this book as *1 Samuel*. (E. l. t.'s n.)

[1207] It is not about a coercive ordination, but it is about insisting to persuade somebody to accept to be ordained.

necessary, God opened the mouth of the female donkey (Num. 22: 28).

809. Question: The same one sent to ask the same Oldman John how the deacons could manage to fulfill their jobs and they to be sent to bring the necessary answers, while they are unskilled in speaking and despised by people?

Answer: Tell to your master bishop: If you become like Abraham, God can raise sone to you out of these stones (Mt. 3: 9). And if you force yourself to put the whole your trust in God, if you appoint as administrators unskilled and inexperienced people, God will make them more fearsome than the rulers. And if you send them to bring answers to all the things you want, you will succeed through them towards the glory of the name of God. And if not, even if you sent as advocate an orator, he would come back without any result. The sons of Israel were strong in wars and they kept their heart into righteousness, they defeated their enemies, and when they didn't take care of their salvation, they were defeated by their enemies.

810. Question: And Hos can I become like Abraham?

Answer: I didn't tell you like Abraham in all aspects, but only in the cutting off of your will as he did, by showing that even in his decision to sacrifice his own son. His virtues were many. And if we cannot become like Abraham in all aspects, let's be like him at least in the visible aspects[1208].

811. Question: I am convinced that the things you told me are from God and I must fulfill them. But I reckon that all the people within church will be offended by this decision of mine and this thought of mine is difficult to bear. What do you command me: should I fulfill all of them or only those which are useful in the things I do?

[1208] If we cannot fully obey with our inward thoughts, let's be obedient at least in our external deeds.

Answer: The Lord said: "Everyone who doesn't hate his mother, his wife, his children, and even his soul, he cannot be My disciple" (Lk. 14: 26). And hating his soul means cutting all his will through ascesis. And one like this won't pay attention to the people's words and he doesn't try to be pleasant to them, but he takes heed at the questions of God and at the answers he received through the mouth of the saints[1209]. But he who asks he must believe that God puts in the mouth of the asked one the answer according to his heart[1210]. This is for he says: "May Him give you according to your heart" (Ps. 19: 4[1211]).

So, we have shown ourselves that we are people, by not being able to endure the condemnations and the troubles coming from the people. Even if one wanted to teach everybody, he wouldn't be able to do so. This is for not everyone wants the same thing.

[1209] God asks us questions, by starting the dialogue with us. And we must not only answer these questions, but themselves His questions are imprinted within us and they make the man a being who asks endlessly. Any answer given by the man to a question he is asked, it will give birth to another question.

In the fact that the man doesn't find a definitive and total answer neither within himself nor within world, the man feels that the definitive answer is beyond him and beyond the world, in an absolute infinite. That's why the man will ask endlessly, but he will never reach or cross the border. With the asking character of the human being was occupying himself the German theologian W. Pannenberg, in his study "Die Frage nach Gott", in his book "Grundfragen systematischer Theologie", Gottingen 2/1979. But one answers God's questions by fulfilling God's commandments, which are directions for following the road that we can advance on, in the knowing and in the real imprinting of God within us. That's why the saints gave the bets answers to the question from God, and through the answers with the deed they advanced into the knowledge of God Who was reflected ever more clearly within their being. At Saint Gregory of Nyssa, the answers to the questions from God, as practical progresses towards God and within God, by fulfilling God's commandments, those answers are called "epektasis", extensions beyond the levels reached by the won being into God.

[1210] But the man asks not only on himself, but he asks also others. And the man received the best answers from God through the mouth of the saints. But God gives him answers through the saints according to the level which that man has reached on. By this it is shown that him who asks he too helps to the answer, or he makes that answer to be given to him according to the level he has reached by his efforts. This is for the answer equals the understanding occurring within man. But the saints, they occasion to the man and confirms to the man that understanding. This shows again the intimate union, or the reciprocal interiority between him who is spiritually advanced and he who asks him. But that depends also on him who asks, as it can be seen in the following rows within this text. The responsibility wakened up in the questioned one, in front of God, it determines him to receive also that answer that is appropriate to him who asks.

[1211] In KJB we have: Ps. 20: 4: "Grant thee according to thine own heart, and fulfil all thy counsel."; in ROB we have: Ps. 19: 4: "May the Lord give you according to your heart and may Him fulfill all your counsels." (E. l. t.'s n.)

You have asked me about consummation, namely about that power of throwing everything upon God so that God to choose them whom He wants and about the fact that when we reach the answer, we don't accept that answer. This happens because we don't know that God sees differently than the people see. This is because the people notice (often) only the visible aspects. And the people mix (within answers) their will too[1212]. But God sees also the invisible aspects and the deeps of the heart; and God sees the things to come too, as present. But we benefited much out of knowing that until now remains within us that what is human. By this we find out our measures, or where we are, and we still humble ourselves in order us to take the gift of the humble[1213]. Consequently, we prayed to God for as He gave prophet Hezekiah instead of man dung ox dung (Hez. 4: 12-15), and as God gave a king to the Israelites when he saw that they wanted a king (1 Kings[1214] 8: 5-22), we pray God to descend, likewise, to the will of our helplessness. And lo that His kindness descended all the way to cut off His will for us[1215]. So, if we do not defame on ourselves, by admitting that

[1212] The man must give answers to himself, for he must ask questions to himself. Or, the man must ask for answers to his questions from another as well. But the man often doesn't accept the true answers given him by his heart, or by a holy man. But the man wants superficial and inappropriate answers to his questions. That's why the man remains locked up into darkness. And in the end, the man renounces to ask himself essential questions. Thus, the man comes closer to the animal by no longer searching except for that what fulfills his bodily instinct. The man must answer according to the question from God, namely according to God's will, for the man's natural development. IN the possibility of using the world in a liar manner, it is shown the man's freedom. On the other hand, it is characteristic to the man a ceaseless progress in finding out ever more conform words for expressing the indefinitely complex reality given by God. As the man advances into the discovery of the creation's complexity, he sees the creation as imprinted by the human personalism, in last analysis by the divine personalism. But if the man reduces the reality only to the material reality, the enrichment through words expressed by the man, it will be unilateral and remained in superficiality.

[1213] Even if we cannot give the answers according to the measure of the questions, we will still gain a lot by admitting this fact. This is for by doing so we admit our limitation, and so we know Him Who surpasses us infinitely. By this we humble ourselves and thus we still receive the gift of a true knowledge.

[1214] In KJB we usually call this book as *1 Samuel*. (E. l. t.'s n.)

[1215] This is the supreme kenosis, or the descent of God to our weakness. God allows un into our helplessness, by cutting off His will. This is for God doesn't want to treat us like some wood logs. And he also knows that some us of being left within the limits of the things which we can do by our will, we will have had enough of that poverty and we will come back into the wide content of the things wanted by Him. So, God have been allowing us to fall from bad to worse, as He allowed Hezekiah to fall for the ox dung to the man dung, and as he gave a king to the Israelites, though He knew that was not in their benefit. This helps us to humble ourselves even more.

until now we have still been eating vegetables, Go will make us worthy of solid food that is of them who are consummate into Christ. Amen.

Question: I have a pious and skillful secretary and recognized as such. But I hesitate whether I to ordain him or not, lest to offend some people, as one who would fulfill my own pleasure. What do you command me to do?

Answer: You do not think right about your secretary. If he was bad, unskilled, and not recognized as such, I would say ok. But if he is recognized as good and skillful, do not overlook that by invoking a liar excuse, the commandment of the Apostle who says that some people like these must be ordained (1Tim. 3: 7). You must know that he who does a thing with the fear of God, by not leaning his heart towards human things, even if that deed is followed by a temptation, that temptation won't last and neither will harm somebody. This is because such a temptation comes out of the devil's envy. I pray you to forgive me for the Lord. And pray for me.

813. Question: A monk who were previously an advocate, he asked for being ordained as priest in the church of the holy city[1216]. And the bishop, by being influenced by the intervention of some people he ordained that monk as a deacon, by tacking in account his title as advocate. And the bishop was prayed to ordain that monk as a presbyter. But the bishop repented for the committed deed so that he sent to be asked the same Oldman if he did good by ordaining that monk into deacon. And if he will do good if he ordains him into priest.

Answer: Once done, it will remain done. So, don't be sad about that. This is for powerful is God in order to lead, by His will, this brother to the knowledge of the truth. Regarding the priesthood, do not allow to be yourself influenced, for a while, to give it to him. This is for, if the will show fruits worthy of this ministration, God will let you know about that. This is for God is not far from us (Acts 12: 27). That's why you shouldn't pay

[1216] In the church from Jerusalem.

attention to his title as advocate, or only to the world's wisdom. This is because, if the man doesn't have the spiritual wisdom, he vainly will have the worldly wisdom[1217]. But blessed is him who has both of these wisdoms. This is for he says: "Every scholar having teaching about the Kingdom of Heavens is like a rich man who gets out of his treasure new and old things" (Mt. 13: 52). Take heed not to allow yourself be carried away by any wind. This is for "the bad sayings corrupt the good habits" (1 Cor. 15: 33).

814. Question: And if I don't know whom to ordain for the church es from villages, what will I do?

Answer: The people from villages will bear witness. And you will trust their witness and you will throw the responsibility upon them, you will ordain the candidates recommended by the villagers. And they will see. And you will be not guilty.

815. Question: And if a village has enough clerics, but the villagers bear witness for others too, because of wanting those too, should I listen to them and ordain these too even unnecessarily?

Answer: If ac church has enough clerics, you must not ordain others more, in order there not to occur disturbance. So, there where are enough clerics, you should not listen to the people who testify for other more. This is because, if a village has ten worthy candidates whom the people testify about, that they are worthy, should one ordain those too? No. But one must do everything orderly. But if they really need another cleric and they testify about a candidate, you must ordain one even though he refused to accept the ordination.

[1217] The world's wisdom, by the fact that it is defined, it locks up that what it knows within separating limits, by remaining far from the reality which all the things are united in, mysteriously and undefinably. This unity of theirs, we will be able to see it at the fullest within God if we open ourselves to Him.

816. Question: A village needs a priest and the villagers recommend two candidates, and one of those is married for the second time, but the other is poor. Which one should I ordain?

Answer: You must not ordain him who is married for the second time, because of being that against the canons[1218]. But you will ordain the poor one. But you should think at where you could give him some help from, because of his poverty.

817. Question: Among the clergy ordained by us there are some serving. Other, who were ordained somewhere else, they are added by the request of the village, to that village's clergy, being they serving too. Should done of them to be appointed to civilian tasks?

Answer: Those who are ordained or appointed at the request of the villagers must not be submitted neither to the bodily servings, not to the monetary dues (of that village). And they who have been ordained because somebody asked or exerted pressure for that, they smut not be submitted to the bodily servings, but only to the monetary dues, even if it was heard that they would have paid for their ordination. This is for their status must be honored. And he who has paid he will be the one bearing his sin.

818. Question: By ordaining somebody, I caused upset to somebody else, and I feel uneasily, because I don't know if I did rightly or wrongly.

Answer: If your sadness is caused by your another's sin or carelessness, you will cogitate that you have done rightly. But if it is a bodily sadness, because you have done that thing out of avenge, you should repent and ordain that one according to your own decision.

819. Question: Diverse persons caused me much unrest, by asking me for ordaining some candidates, whom I have been

[1218] The Apostolic Canon no. 17.

reckoning about, until now, that I must not ordain any of them. Now, a good friend, loving-f Christ, who toiled much for us at the powerful people, out of his faith into God, he asked me to ordain a layman by testifying about that one that is a good man. Should I do that for him?

Answer: If you put the whole your strut in God, you wouldn't worry about anything. But because you still need people, you should thank him for the thankfulness he produced to you. This is for it was written: "As you want the people to do to you, you too do them alike? (Lk. 6: 31). Likewise, if that one who asks you for that he is a good man, and the man whom he testifies is a good man too, you should doubt his testimony and hesitate to ordain the candidate recommended by him. This is for he will bear the responsibility. And if you know that the candidate is not good, but he is stained in some regard, you won't accept to ordain him, otherwise you will bear the damnation.

820. Question: There were exposed some people as being Manicheist and they ran away form danger and they went somewhere else in order to be baptized, if they could. What do you order me to do?

Answer: For the exposed Manicheist you should write in order you to impede their intention by showing to those who want to baptize them that they are actually Manicheist. And it will depend on those to baptize them or not. This is for not everybody pays the due attention to these things. And not everybody knows that such people like these need much zeal and a long time and hearing the godlike words and to be catechized regarding the Holy Mystery, and only then to be they accepted; so, they must not be accepted immediately as they arrived. This is because of being this a fearsome thing. And there where it is not longing for God, we must remember our Master Who sys: "Do not give the holy things to the dogs" (Mt. 7: 6).

821. Question: It has been issued an imperial commandment that stops the few to maintain their rules

anymore. It is alike to the schismatics too. And some of them have come after the Holy Passover has ended, to be baptized, and other to be imparted. Should we welcome them? And when must we reckon them as worthy of Baptism and of the Holy Impartation?

Them who want to be baptized (enlightened), you must accept them. And you must give them the Holy Baptism in the Holy Forty Days of the Easter Fasting, or at the Ascent of the Savior. And so, they will have the whole week as holiday. But if you suspect someone that he wants to do that only formally, or because of fearing the imperial order, you will tell to that one: "If you come because of the imperial order, that will be a sin. But if you come by the fear of God, and for life, you will gain two things: that one of the life and the bodily one". You should tell the same thing also to them who want to receive the Communion (the Holy Impartation) with the Church[1219]. And if they tell you: "We come for God" you will immediately welcome them. For they are Christians.

822. Question: A man from another nation was caught in the country of the believers and many say that he should be killed or burnt. Is that right or wrong?

Answer: He must not be killed or burnt. This is not a deed characteristic to the Christians. But he must be disapproved and give him a fine. This is for these things touch the people. Then he must be entrusted to somebody to fear God and he will teach the stranger the way of the lord and that will enlighten him.

823. Question: Father, I have big upsets from the people who do my injustice and whom I resist. I am reckoned as their enemy and I do not find somebody to help me. That's why I am troubled and I want to leave the Church.

[1219] One can see from here that the participation to Christ is one with the full communion with the Church. Those who were excommunicated were kept far from the Holy Impartation, but also from the full communion with the Church.

Answer: Tell me whether or not it is a sin to transgress the Apostle's commandment. That is obviously a sin. If so, the Apostle says: "Are you ties to a woman? Do not try to untie yourself" (1 Cor. 7: 27). But you married the Church. Do not trye to part with it. Otherwise, you will suffer temptations and you will repent for this deed of yours. So, you must suffer manly the troubles coming upon you, and so you will find the mercy of God. This is for he says: "he who endures to the very end, he will be saved" (Mt. 10: 22). Resist the evil and the lord will bring your enemies to your feet. And the opposants will become your friends. Fight to the death, for truth, and God will fight for you[1220]. Do not ask the people for help, because he who trusts the people he will fall quickly. The help form God surpasses tens of thousands of people. This is for the Lord says: "The Lord is my helper and I won't feat that what the man can do to me" (Ps. 117: 6[1221]). So, lean your heart into the Lord and encourage yourself and be strong. And the lord will be with you.

824. The question of the same one towards the same Great Oldman: I do not oppose, Master, any of your orders. But pray for me in order I to receive the help from God and for I to be protected from the temptations rising against me.

Answer: I know that I am nothing[1222]. And I do not have prayer as God wills. But he who asks for somebody's prayers, he too must bring his small toil to the prayer of him who prays. This is for it was written: "Much can the prayer of the righteous

[1220] Only by fighting with the whole your power, there will be God too present within yourself, and God will fight with His power that will be intertwined with your power. If I fight drowsily, God won't fight powerfully within me. God wants me to be strong, but I am not strong if I don't feel my power straining. And in this training of mine there is God too working, on the measure of my straining.

[1221] In KJB we have: Ps. 118: 6: "The Lord is on my side; I will not fear: what can man do unto me?"; in ROB we have: Ps. 117: 6 "The Lord is my helper; I won't fear that what the man can do to me." (E. l. t.'s n.)

[1222] Here we have a change of a sole word from the Socrates's sentence: I know that I know nothing". But only a Christian can operate this change. This is because the Socratic pantheism contains in this sentence a contradiction. The Christian know that he is a creature, and that he is not part of the supreme Being. And the supreme Being differs from the creature. But the Christian can sip power out of God through prayer. Only if the Christian has not prayer, only then he will be nothing, as it is said in the following phrase, though right when the Christian hasn't God within himself, he won't live his nothingness.

upheld by word" (Jas. 5: 16), namely helped by him who asked for prayers[1223]. Your angel must know that not only a little are you protected by God through the prayers of the saints. But take heed also at how the deacon prays for you, when saying the word of the Apostle: "Rightly teaching the word of the truth" (2 Tim. 2: 15)[1224]. Show the truth and do not be ashamed by man, neither you should try to be pleasant to somebody. And you will find grace in front of God and of the people. And do not cogitate anything according to the man. This is because of all the too human thing God gets disgusted[1225]. And let the Church not to do injustice to anybody, but let the Church be an example to everyone through justice. And God will be within you and you will be within God. And God will protect you against any evil and against all the traps of the enemies. May our Lord Jesus Christ be with your ghost. Amen.

825. Question: The same one, because of disregarding some right of the Church in order him to be pleasant to some people, he was surrendered by God permission, to temptation, and he got troubled, and he sent to ask the Great Oldman abut that. And the Oldman answered him:

Answer: This surrender was not done without the permission of God. Therefore, let's examine our hearts and we will find out what commandment we have transgressed, and because of that we have been surrendered to temptation[1226].

826. Question of the same one towards the same Oldman: Father, I know that I harmed both my soul and the holy Church of God. And that's why the opposition to the Church go harsher. This is because of being many and strong they who wage war to

[1223] All of us are weak. All of us get discouraged when being alone. This is an experience we always have. Even a simple word uttered by somebody else it strengthens us. All the more is our prayer strengthened by the prayers of others. There is a flux of power crossing from one to another.

[1224] One can see from here that at that time this was uttered by the deacon and not by the priest as it is today.

[1225] God wants us to have Him, or us to have our thought at Him in that what we are doing; But we think only at us in separation from god, as we or something could be separated from God's ultimate foundation.

[1226] All these answers were sent to a bishop, consequently to his questions.

the Church. And if I want to resist them, there will follow a loss for the Church. And as much as it depends on the man, there is not solution. But "To God everything is possible" (Mt. 19: 26). That's why I fall before you, Master, ask for forgiveness for me, and help me and the Church. And make the trouble stop, as you wish. This is for you can do that.

Answer: If to God everything is possible, and we believe so, let's do into Him everything we can and He will destroy them who resist us[1227]. This is for God "scatters the plans of the nations and he destroys the plots of the rulers. And His will remains forever" (Ps. 32: 10). You must uphold the truth and fight for truth. And God will wage war for you to His enemies[1228]. Those ones resist you bodily, but you stand up spiritually, namely through prayer and asks for everything, by asking God to help you. And "reproach, rebuke, and urge" (2 Tim. 4: 2), as it is due to a spiritual teacher. And do not fear them, "For are more numerous them who are with us than with them" (IV Kings[1229] 6: 16). These ones are with the devil and with the people having the same passions, while we are with God and with His saints. We trust God Who said: "I won't let you, neither will I forsake you" (Josh. 1: 5). And "He will do to us much more than we ask for or than we understand" (Eph. 3: 20). And He will fulfill with us the word: "Blessed is him who

[1227] This is the steadfast formula of the saint: when we set all our power in motion, God places within it His power too; or, when we set in motion the whole our power, that is a sing that God works powerfully within us. Then we surely succeed. God sets the whole our being in motion. Or, by setting ourselves the whole our being in motion, God has a propitious environment to work in. If there remained only our power, even if we set all our power in motion, we wouldn't succeed to do that what we want to. Our power is limited, but God makes us cross over its limits, over its "helplessness".

[1228] The Truth is Christ, for he is God and for He has within Himself the humanity in the fulness of its content brought back to normalness and to the living in a human form of the infiniteness of God. He who fight for this truth or for this human life into the godlike infiniteness, through him God himself will defeat his adversaries, by showing them how empty they are in comparison to them who have Christ within them. If the Son of God embodied Himself as man, that means that the man must be completed through God. Then the man lives the truth. The truth becomes reality to us when we too contribute to fill ourselves up evermore with Christ Who is God and true man. So, on one hand the truth is a given, and on the other hand we achieve the truth by fulfilling our need for being us united with God. We will fully have the truth in the eschatological future. The truth is given and it is being given to us, but we too advance towards discovering it, by advancing us towards actualizing the truth within us. We live the truth, anticipatedly, by prayer.

[1229] In KJB we usually call this book as *2 Kings*. (E. l. t.'s n.)

has the Lord as his helper, and who trusts his Lord God" (Ps. 145: 5[1230]).

Therefore, if a small loss is to come, we will despise it and we won't allow ourselves to the ashamed by the face of the man. This is because otherwise God gets angry, Let's stand into truth. And the enemies won't be late to be brought to our feet. And God Who is always extolled by His servant, He will be extolled.

You must have the saints as your allies, through they prayers to God. Teach, as you have heard, rightly, the word of the truth, as a bishop of God. And the people will bow down before you as before a true servant of God, with fear and with tremble and with love. This is for they who fear God they will be feared by people, as God's angels are feared by demons too. So, do not fear. This is for God and His grace are with you. Take from above that power that was taken by the Apostles, by the grace of Christ our God. And His grace will remain with you to your last breath. I am embracing you with holy embrace. I am embracing you into the Holy Ghost praying you to pray for me out of love.

827. Question: Father, the Church received much help from God after your holy words. And some of the people who did injustice to the Church and who started against the Church's members, they beg us for peace. And they promise us to heal themselves up and to correct the injustices they did against us and to appease their people who are against us. What do you command me? Should I accept them or not?

Answer: I they pray you, you will receive them for Him Who commanded us to forgive one another. And give them the opportunity to appease the others, mercifully or mercilessly. And let them be given as rule to respect the right of each one.

828. Question: It is good to keep the records of the Church?

[1230] In KJB we have: Ps. 146: 5: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:"; in ROB we have: Ps. 145; 5: "happy is him who has God of Jacob as helper, his trust into his Lord God," (E. l. t.'s n.)

Answer: If you keep the records as records of the Church you will keep the records of God. This is for you are the administrator of God and you owe to keep those records, so that fi there will be something more, you to feed the poor and the orphans, Whose Father and nourisher is God. And you to provide their families with subsistence goods. And if there is nothing in plus, you will take care of making something. If you do not so, you won't truly keep the records of the Church, but you will actually keep your own records, according to your will. And by doing so, there will no longer be kept the records of God, but of the devil. So, do everything according to God and you will be rewarded by Him.

829. Question: This loss was caused in diverse ways, and I am troubled because I don't have any means in my hand. What should I do?

Answer: The Scripture says that "him who does injustice to us, he doesn't do that injustice to you but to the Holy Ghost Who lives within you" (2 Tim. 1: 14). So, do not be sad for a human loss. This is for the lord Himself said: "You Father from heavens know that what you need even before you ask Him for that" (Mt. 6: 8). But you must search for the Kingdom of God, by doing its deeds, and all of these 'will be added to you" (Mt. 6: 33). And if you suffer because of the lack of material means, you will find plentifully in front of you all the goods, by the will of God. remember that it was written: "They who want to live according to god, they will be persecuted" (2 Tim. 3: 12). But he says again: "Rejoice into the Lord always when reaching into diverse trials" (Jas. 1: 2). This is the persecution and these are the temptations. But suffer them courageously and with faith and God will be extolled through you[1231]. This is for the

[1231] God will be extolled through you if you show how much you love Him by enduring so many troubled for Him. But also, for God will strengthen you into your patience. And these things will be seen by others and they will wonder about God's power shown through you. Our power that extolls God it is not shown when the things go well for us, but when we endure patiently the hardships. That's why we glorify Christ not only for His resurrection but also for His cross and for His decent, out of love for us, through embodiment, by taking all our weaknesses, pains, human emotions – except for the sin. That's why the whole Church's cult is doxological. Through the cult we show the glory of God in everything He did for us by descending to us. By that He has given value to our humanity, because by itself our humanity would have been nothing.

patience makes the man experienced. And the hope doesn't shame the man up. Pray for me.

830. Question: because the so-called execution-agents come into this city and they always expect gifts from the Church, I don't know what to do. Should I send them gifts? But by doing so I will upset God, because of me spending inappropriately the means due to the poor. Should I not send them gifts? But then they will speak evil of me to the rulers. What do you order me to do?

Answer: The execution-agents are in the service of the human governments and sending them gifts is the sign of the human fear. So, if we want not to fear them and if we want to stand strong into the truth, then we will listen to the word of the Apostle who says: "If you want to not fear the government, do the good and you will be praised" (Rom. 13: 13). Do not fear the slandering. This is for it was said: "Right in that what you are gossiped in, they will be ashamed those who speak evil about your behavior into Christ" (1 Pt. 3: 16); and again: "If I was pleasant to people, I wouldn't be the servant of God" (gal. 1: 10).

831. (V. 831 a). Question: Some counties of the province being troubled by the duke's soldiers, and the property of the churches being stolen, the chiefs of the city wanted to make that thing known to the emperor. But they feared the persecution form the duke. So, they sent to ask the Great Oldman about that.

Answer: If you believe that God upholds the poor, you will have courage in this thing. This is for, certainly, He Who upholds the poor he stays in from of the warrior for them, for Himself said: "For you have done to one of these all-unimportant one, you have done in to Me" (Mt. 25: 40).

832. (V. 831 b). The answer of the Great Oldman towards them who were lazy to do that.

Take heed not to be fulfilled with you the word: "After you started into ghost, are you now finishing into body" (Gal. 3: 3)? Don't you know that this is a thing of God? And that re not only you fighting for this thing, but also many other fight together with you through prayers? Take heed that, if you leave the thing of God that God will punish you. Regarding the governments, let nobody be afraid of them, for nobody can resist the will of God. Think always to fight to the death for the truth. And the lord will fight with you.

833. (V. 838). The answer of the other Oldman towards the bishop who asked about the same meddling of the duke and who kept his silence[1232].

Take heed at yourself. Because neither the duke not the emperor will save us on the day of the judgment. So, do not allow yourself to be scared by them in thig thing, in order you to find mercy on front of God. This is for not you will bear the burden for this thing, but God and the Oldman. And therefore, if you set in work your power, you will be partaker to reward. And if not, you will receive condemnation, Pray for me.

834. (V. 839). Question: Question of the same one towards the same one: Because the duke embraced recently the Christendom in order him to be pleasant to God, would you want us to write him a letter of friendship? This is for he has the power to correct the injustice done to us. And if you reckon that as good, will you dictate us the letter? This is for that will have much power, by comprising in it the words the Holy Ghost Who dwells within you.

Answer: You write him the following: We all the ones who fear God rejoiced for your coming to the faith into Christ. But we will rejoice even more when seeing the spiritual fruits of your coming as sprouting out of it. This is for it will truly be a joy to us, if the evangelic word is being fulfilled with you: "So to

[1232] It seems to be here about the bishop who wanted to find out to question no. 832, also the answer of Oldman Jon, and he didn't tell him that he already received an answer from Barsanuphius.

lighten your light before people, as by seeing your good deeds, they to extoll your Father Who is in heavens" (Mt. 5: 16). As your highness knows, the recently planted plants bring many and beautiful fruits. Because have been recently planted (neophyte), show everybody, towards their building up, the many and beautiful spiritual fruits of yours, towards the glory of the Holy and of-one-being Trinity and towards your praising by the loving-of Christ emperors, from whom you have received this great gift of the Baptism (of the enlightenment). And which these ones are spiritual fruits are, if not fighting for the faith into Christ and upholding the Christendom? This is for, though the Christendom is upheld mainly through Christ, but God wants to probe also the people's will to see where they are leaning to. Actually, the Church cannot be abolished. This is for the promise of God says: "On this rock I will build up My Church and the gates of the hell won't defeat it" (Mt. 16: 18). So, the good must come. But blessed is him whom the good coms through. So, you too who love Christ, steal this blessing. This I wanted you to know, you glorious Lord, that if him who holds the power was pagan and opposant to the faith, we wouldn't have anything to do but to close the churches until the loving-of Christ emperors would open them again[1233].

[1233] The Church isn't a reality locked up into present. The Church represents a tension and an eschatological perspective. Christ isn't only present within Church and within world. He comes to, and in His coming He is ever closer. But we too contribute to His coming. And for Christ is the spring of the good, the good doesn't only exist, but the good also comes, fighting against the wounds which attempt to remove the presence of the good and to impede the coming of the good. But to the continuous coming of the good, to imposing the good over the evil that impedes it, we too must contribute. This coming of the good will last until the end of the world, and the evil will resist the good to the very end. But for the fuller coming of the good depends also on people, and many of the people could remain evermore attached to the evil, so that the evil could increase. But, the more the evil makes out of this world a place less able to tolerate it, the closer will be the coming of Christ so that the come good to change the present image of the world. This is for the good cannot resign from expending. The good must come. Until the good could fit in this form of the world together with the evil the good was content to be in the world. But because of the evil tending to hold an ever-greater power in the world, right by that the evil contributed to need for changing the world.

This will be shown by the lessening of them who believe in Christ, even though their faith will be strengthened. And this state could be seen prefigured in that what the saint tells us in these rows. When the duke of this world, who is enemy to Christ, he will lock up the churches, then Emperor Christ will come and He will open up the churches and He will change the present form of the world.

835. The question of the bishop towards the other Oldman John: Powerful person from the city want to bring new customs into the Church entrusted to me and to ask for a tax on the wine brought in its harbors. And some of them advise us to take the entire tax and that will bring a great earning to the Church. Do you order us to take that tax?

Answer: It is inappropriate to the Church to collect taxes. That is a thing of the layman. So, you tell to those ones: If we are Christians, we don't need to obey the people but we follow Christ Who says: "As you want the people to do to you, you will do them the same" (Mt. 7: 12; Lk. 6: 31). But take heed that the things consecrated to the Church are consecrated to God and you must not diminish anything of those. Woe to him who cause losses to the Church[1234]!

836. (V. 840). Question: The Church has canons that forbid the people to go to theaters in the evening[1235], or to participate to the pagan feasts. But the chief of the province wants to disregard those. What do you order me to write him?

Answer: Write him these: You are a servant of God as the Apostle says (Rom. 3: 6) and you are required to keep His commandments, as I am required too. So, we owe to guard the high laws of the Church towards the praise of God and of ours. I remember you this for I love you as our friend. This is because it is inappropriate to the Christians and to loving-of Christ people that you to cherish more the human pleasures, which harm your souls, than you to serve God.

837. (V. 841). A great and powerful fellow citizen of ours, who lives in Constantinople, he fights strongly to be the people allowed to go to theaters. What do you command me to write him? If he wants to plot against us, pray so that him not to be successful.

[1234] It is inappropriate to the Church to collect taxes on the wive brought by ships into the harbors. But it is also wrong to collect taxes from the Church for the wine brought to it.

[1235] It is about the Canons no. 24 and 51 of the Ecumenical Synods V-VI and XVII from Carthage, which forbid the people from going to theaters.

Answer: Write him like this: "Son, the whole our prayer is that God to increase the faith of the Christians into His fear and Him to raise the horn of His Church. God is the hope for our salvation. And you should know that we have no other help except from the Church and form the prayers of the saints. He who leans on them he finds them at the right moment. But the theaters are the workshops of the devil. And he who strive to support the theaters he will fall off the flock of Christ. But we know that you are sons of the Church of Christ and you always strive to do the things pleasant to Him. So, you do not need to be lectured. But I am writing you in order I to remind you not to become yourselves partakers with them who strive to sustain the devil's theaters[1236]. This is because in time of need they cannot help to anything, except to drown they who run to them. And he who has his heart attached to God and who wants to sustain the things pleasant to God, that one will daringly call God on the day of his trouble and he will be guided towards God Who bestows to each one according to his deeds (Ps. 61: 11[1237]). You now that "the form of this world passes" (1 Cor. &; 21), but the faith of God remains forever (Ps. 116: 2[1238]; 1 Pt. 1: 25)". Write them these things and do not fear the plots of the people, and fight for the faith in God and have God as your Helper. And he who resists God will be drown as Pharaoh in the Red Sea. And he who believes doubtlessly, he will stay steadfast on the hard Rock (Mt. 7: 24).

[1236] The interdiction to go to the theaters it is maintained up to these days by monks. The interdiction given back then by the Church regarding the attending of the theaters was probably because the theatrical creations were then inherited form antiquity and in them was affirmed the faith in gods.

[1237] In KJB we have: Ps. 32: 11-12: "God hath spoken once; twice have I heard this; that power belongeth unto God. // Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."; in ROB we have: Ps. 61: 11: "Once spoke God, I heard these two things: that the power is His and Yours, Lord, it is the mercy; that You will reward each one according to his deeds." (E. l. t.'s n.)

[1238] In KJB we have: Ps. 117: 2: "For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord."; in ROB we have: Ps. 116: 2: "For His mercy has been strengthened over us and the truth of the lord will remain forever." (E. l. t.'s n.)

838. (V. 832 a). Question: Father, I strive on each day to fast until evening. Tell me is that is right. And if I must pray before doing something.

Answer: Regarding your fasting, examine your heart in order not to be stolen by the vain-glory. And if your heart haven't been stolen, you will examine it again, and see if your fasting doesn't make you weak in fulfilling your duties. This is for this weakness isn't useful. And if it doesn't harm you in that regard, the fasting is good.

And the prayer is luminous light. And each Christian must pray before doing something, and especially the priest of God must do so.

839. (This is not given in Manuscript Pantelimon, no. 192). Between bars: Master, pray for me, in the name of the Lord. This is for I put all my trust in God and in your holy prayers.

Answer: May the Holy Ghost entrust you that you always are in my prayers, day and night… (the end is missing).

840. (Partially given in the V. 832 b; it is not complete except in the Manuscript Paris, in Greek, no. 873). A loving-of Christ layman who left his country for fighting in the name of God for His Church against some people who were making troubles, he sent to the same Oldman for asking him for a word of life and for an urge.

Answer: Keep strongly the love for God, the truth, and the freedom. And do not fear to help according to your power, praying for everything and step assertively on your ways. This is because they who try to be pleasant to the people they are stranger to God and the Holy Ghost isn't within them. Have the Ghost of God and He will teach you everything as it is right. This is because you cannot succeed without Him anything as it should. Guard yourself against the disturbance of the anger. Do not fear anybody, but remember the word: "The Lord is my Helper, I won't fear what the man could do to me" (Ps. 117:

6[1239]); and: "All the nations surrendered me and I pushed them back in the name of the Lord" (Ps. 117: 10[1240]). If it happens that somebody gets disturbed by you, tell him with humbleness, with love, and with understanding, the truth. And God will tame him down by the prayers of the saints. You have also the teaching of the Fathers and with God it will protect you from the evil one. So, be strong and courageous through Hod (The Second Law 31: 6).

841. (V. 833). Question: When I doubt about something, if I should do it or not, tell me what should I do?

Answer: When the need occurs for you to do something, pray God for three times, asking Him not to allow you to stray away. And if you remain in the same thought, you will do what that thought tells you to do, for that thought comes from God and not from you. When you do not achieve the certitude, you will ask the Fathers.

842. (V. 834). Question: When the Fathers tell me something but I cogitate the opposite, I am at war with my trust in them. But I tell to my thought: "It must be like the Fathers say". Is this a sign of trust or of mistrust?

Answer: Answering to you thought like that it is a sign of trust. This is for, if the Fathers tell you that the darkness if luminous light, you will strive to believe them. But one need to pay much attention. This is for God tells us now a word that must be fulfilled and after a little while there occurs a change in that thing (the circumstance changes). And if somebody is not strengthened in faith, he will be offended. It is likewise with the things said by the Fathers. This is for some people do not know the meaning of the said things, neither they know the oikonomia of God regarding them, so that they always ask:

[1239] In KJB we have: Ps. 118: 6: "The Lord is on my side; I will not fear: what can man do unto me?"; in ROB we have: Ps. 117: 6 "The Lord is my helper; I won't fear that what the man can do to me." (E. l. t.'s n.)

[1240] In KJB we have: Ps. 118: 10: "All nations compassed me about: but in the name of the Lord will I destroy them."; in ROB we have: Ps. 117: 10: "All the nations surrounded me and in the name of the Lord, I defeated them."

"What haven't the Fathers told us like, about the occurring change?". This is for they always speak relatedly to the present time. But if the Fathers were asked after a change has occurred, they would say differently, according to their Teacher Who said that He was bringing the anger upon Ahab, but for Ahab changed, God too went ahead from His anger, saying: "I won't bring the anger during his days" (3 Kings[1241] 21: 29). What would therefore tell the mindless ones about God" That God is in nescience? They are wrong, because of not knowing that the judgments of God are bottomless deep and therefore non-comprisable. These mysteries have been entrusted to the believers. But not all of them receive these mysteries. You must know, therefore, brother, that the true Fathers do not get upset when they seem to be liars to them who do not know the mysteries of God. This is for if this doesn't bring them any benefit, it neither harm them. This is for they do not want to have a glory as their Master has[1242].

843. (This is not given in the Manuscript Ivir no. 1307). Question: The anger of God started against the people, many of them possessed by unclean ghosts they were barking like dogs and so they prophesized, so that many people went stray because of believing that those were saying the truth. Some loving-of Christ laymen sent to ask the Great Oldman about that.

Answer: By knowing form before our weakness, God told us: "There will rise liar Christs and liar prophets who will do signs and wonders in order to deceive, if possible, even the chosen ones" (Mt. 24: 24).

844. (This is not given in the Manuscript Ivir no. 1307). The answer of the same Great Oldman to the bishop of the city who

[1241] In KJB we usually call this book as *1 Kings*. (E. l. t.'s n.)

[1242] The circumstance changes, but the man's thought changes too. Within man too, there is a virtual torrent out of which can come other and other thoughts. And God give us freedom. It might be that right out of the connection with the doglike torrent can come out other and other thoughts form the human torrent. Does God foresee those? But isn't God free on each moment to decide according to a new circumstance? This is the unfathomable mystery of God.

asked him for telling what he should do; and to pray for the people fallen under the anger mentioned before.

It is appropriate to your all-holiness to suffer more as much as you can for them who are in trouble. This is a duty of the father and of the spiritual teacher. This is for the good shepherd takes care of his sheep and he watches them; so, you must teach the people to bring their part to the ask and to the prayer done for them. This is for so become possible the great things, according to the commandment of the Lord (Mt. 17: 20; Jn. 14: 20).

845. (V. 836). Question: A loving-of Christ layman asked the same Oldman: Will it be good if I tell to mister bishop everything I thing as useful to him?

Answer: This is a right thing and appropriate to that love according to God. You only guard your heart clean in front of God and that won't hurt you. And having a clean heart means not to tell anything about somebody for revenge, but only to do him good. Do not reckon this as a gossip. This is for everything done for correction isn't a gossip. This is for out of gossip doesn't come anything good. But in this case one must help the good. And that's why one must not use the gossip.

846. (This is not given in the Manuscript Paris, Greek, no. 873). Question: What is the doubt of the heart (Mt. 14: 31 and 28: 17) and what does it mean being doubtful (Jas. 1: 8 and 4: 8)?

Answer: The doubt of the heart consists of asking yourself, or of having always within your soul the question: "Has God mercy on me, or not?". If you think that not, that is faithlessness. If you do not believe that God has more mercy on you than you can understand, why do you continue praying[1243]? And being doubtful means not to surrender yourself totally to death in exchange for the Kingdom of Heavens, but to take care more of things for the body.

[1243] Only if you do not doubt the help from God, you will be able to pray with the whole your trust. But you must pray, for only form God comes the help.

847. (This is not given in the Manuscript Paris, Greek, no. 873). Question: What does it mean the word: "It cannot be hidden a city place on the top of a mountain" (Mt. 5: 14)?

Answer: the city is the soul, and the mountain is the peak of the virtues which they who have climbed it on "shine like some candlesticks of light within world, having word of life that will be their glory on the day of Christ" (Phil. 2: 15-16).

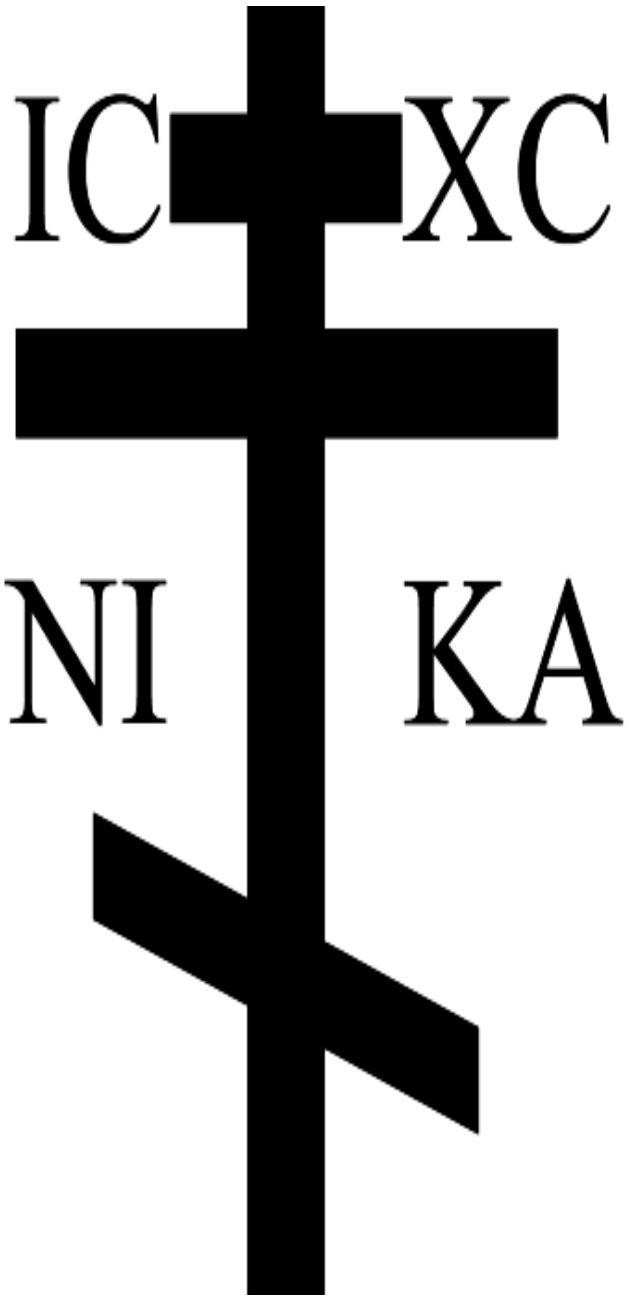
848. (This is not given in the Manuscript Paris, Greek, no. 873). Question: What does it mean the word: Always rejoice; pray ceaselessly, give thanks in everything" (Tim. 5: 16-18)?

Answer: In these three things it is comprised the whole our salvation. Always rejoicing it is a guarantee for the righteousness; this is because somebody won't be able to rejoice himself if he doesn't live according to the righteousness[1244]. The ceaseless prayer impedes us from doing anything evil. Finally, giving thanks in ell the things it is an obvious proof for the love for Christ. And if we keep the first two commandments, we will give thanks to God.

We haven't translated the letters 849-850 from the French translation, because they are not given except in that translation, and they are not given in the Greek manuscripts and because they contain some unclarities.

[1244] The righteousness is, in the biblical language, the totality of the virtues.

Priest Professor PhD Academician
DUMITRU STĂNILOAE



THE ROMANIAN PHILOKALIA

- VOLUME XII -

"The death is the night which I am wared of, and therefore it torments me. Knowing the love of God shown within Christ, it is luminous light, it is the day, it is the satisfying meaning of my life. This daylight has removed the surrounding night. But this death is not only one with the darkness, but it is also one with him who sinks into it. This is because, that one unites himself with the darkness and with the death, and somehow unconsciously, to such an extent that himself become the death and the darkness. On the other hand, between sleep and drunkenness and night, there is some identity with the death. The night makes us sleeping and it urged us to drunkenness; and these two makes us desiring for the night even more. The sleep too is darkness and spiritual death, and the sleep increases these two; the drunkenness is likewise. But the spiritual sleep isn't a total unconsciousness too, but it is a tormented nightmare, or a string of nightmares. The drunkenness is likewise. In sleep and in drunkenness we crook and we make meaningless the whole reality. So will be the hell."

Priest Professor PhD Academician Dumitru, The Romanian Philokalia, volume XII, Harisma, 1991.

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[i] **Though both the title and the number of *Words* is still 29, the numbering recorded a lapse between *Word no. 24* and *The Word no. 27*, this absence being compensated by the two unnumbered final *Words*.**

PHILOKALIA

OR COLLECTION FROM THE WRITINGS OF THE HOLY FATHERS WHICH SHOWS HOW THE MAN CAN BE CLEANED, ENLIGHTENED AND BECOME PERFECT

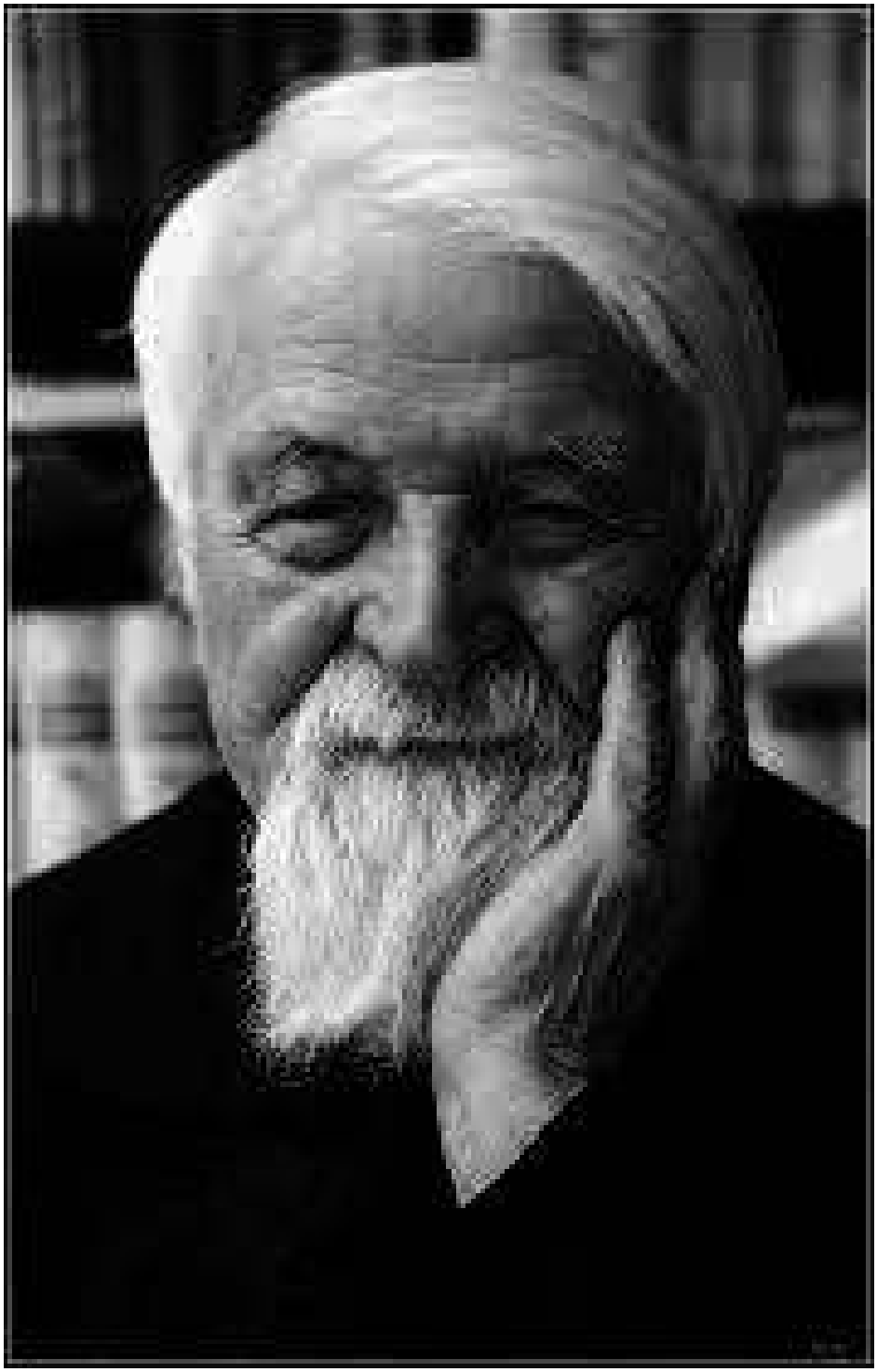
VOLUME XII

TRANSLATION[1], INTRODUCTION AND FOOTNOTES BY

DUMITRU STĂNILOAE

[1] **The texts of *The Romanian Philokalia* were translated from the Greek language in the Romanian language and put together by Priest Professor PhD Academician Dumitru Stăniloae**.

Translated from the Romanian language in the English language, by the will of God, by the most worthless from men: E.l.t. (Translated between 02. 19. 2025 – 03. 18. 2025).



Priest Professor PhD Academician Dumitru Stăniloae

Pious Isaiah the Hermit

Twenty-Nine Words

Translation from Greek, introductions, and notes by Fr. Prof. PhD Dumitru Stăniloae[2]

MEMBER OF THE ROMANIAN ACADEMIA

[2] Meaning that Fr. Prof. PhD Dumitru Stăniloae translated the original texts from Greek to Romanian. This English translation has been done by the most worthless among men: E. t. l. (between 02. 19. 21. 2025 -

Short Introduction of the Translator

God helped me to finish *The Romanian Academia* with a translation of a work of the greatest spiritual force, one full of concrete advices founded on a real experience, a paramount book of the teachings of the hermit Fathers form Paterikon, who lived in the Egypt's deserts. I think that is have been the will of God that *The Romanian Philokalia*, that starts with a wringing attributed to Saint Anthony the Great, to come to an end with a work belonging to a hermit who lives in the same Egyptian deserts, soon after Anthony's death (355). By thig it is shown that the spiritual life that follows the example of Christ, it is the same in all times, being upheld by the same Holy Ghost of Christ.

In his *Prologue* to the first edition, monk Agustine brings serious proofs in favor to attributing this powerful writing to Isaiah the Hermit, and not to Isaiah the Monophysite who opposed the Chalcedon Synod and signed the "Enoticon" of Emperor Zenon, in the year 482, and who dies around the year 488. I hadn't available this text when I published the 27 heads in the volume no. I of *The Romanian Philokalia*, at Sibius, in the year 1947.

And because of not having available either the "Prologue" wrote by monk Augustine, I have adopted together with other Patrologists (Bardenhewer, Florovschi), the Krüger's thesis that the author was a Monophysite monk. But now we agree monk Augustine.

And even the text of these "Words" show that they couldn't come but from an author who was moving through the Egypt's deserts. Thie is because these "Words" contain sentences of subtle analysis and descriptions in the style of those from the *Egyptian Paterikon* and intercalations of dialogues like those form *Paterikon*. This shows that the isolation of those Fathers was not a total one. It was likewise Abba Isaiah's withdrawal, the author of the present writing. An old man lived in a monastic cell together with one of two disciples, and they visited one another, in order to learn from each other. The main preoccupation is to learn the brothers to overcome any egotism of the pride in the relationships among them, by following the example of Christ Who wants the monk to overcome any passion, by having within his soul the ceaseless fear of God and the humble cogitation produced by

that hear. The monasteries hosting communities of monks started their existence a little later, as also the idiorhythmic monasteries which the monks subsisted by themselves in monastic cells from the same monastery.

Now we are publishing this main work of Abba Isaiah, a work that is of a great spiritual density and finesse that spring out of an authentic experience and it is not influenced by the authors adherence to the mentioned pro-Monophysite document issued by Emperor Zenon.

We are going to give, before giving the text of the "Words", the "Prologue" to the second edition written by the pundit Athonite monk Theoclit Dionysiatis, and that of monk Augustine from the first edition. The first edition was published by monk Augustine from Jerusalem, according to a manuscript form the library belonging to the Jerusalem's Patriarchy, in Jerusalem, in the year 1911, and the second edition was published by Sotir Schina, at Volos, in the year 1962. The "Prologue" written by monk Augustine contains also other precious fragments from the work of Abba Isaiah and some biographical data, which contribute to clarify the nature on the content of this work.

Monk Augustine gives also precious footnotes showing some borrowings made by Abba Isaiah from Fathers preceding him, as for instance from Anthony and Pachomius, and the many borrowings made out of this writing by ulterior authors, especially by Paul Evergetin. We are going to reproduce only very few of those footnotes. In exchange, we are going to attach several of our own footnotes, trying to explain to the today's readers some of the teachings of Abba Isaia.

Monk Teoclit Dionisiatis

Prologue to the Second Edition of the Writing from the Present Volume

The beloved brother into Christ and blessed editor of these writing of the Fathers, mister Sotir Schina, he has done me against the honor to write a *Preface* to the new book that is going to be issued by the printing house "The Hagiorite Library", namely the most spiritual and the most precious book belonging to Pious Isaiah the Hermit.

Pious Isaiah lives in the deserts of the Egypt in the second half of the Century IV and he was contemporary to Pious Makarius the Egyptian. Great ascetic and mystical father, he is rightly inscribed in the "angels' camp", in the holy group of the Fathers of the Orthodox ascetic tradition. And this book, the only one preserved, it constitutes an all-beautiful collection of the best fragranced flowers from the highly spiritual experiences, and out of his feelings, gained by him in his holy battles against the destroyer passions and against the demons. This book is also the fruit of the ceaseless and deep meditation at the Holy Scriptures, as one can see out of the often use of the places ceaselessly cited.

This book, as also all the books watchfulness and ascetic, they teach in all details about the nature of the soul's passions, which start out of the soul's passionate part, or out of wrath (anger) and of lust, and these books also teach about the diverse works of the devils, and about the diverse spiritual battles and about the ways which the grace works in within the cleaned up soul. These books teach us about the holiness of the heart, about the illuminations brought by the Holy Ghost, and about the union into the godlike love with our Lord Jesus.

To the attentive reader it won't be difficult to get convinced about the coherence of the writing of Pious Isaiah to the teaching of all ascetic Fathers who lives in watchfulness, starting with Anthony the Great, Basil the Great, Gregory the Theologian, and up to the hesychasts from the Century XIV, Gregory Palamas, Nicephorus the Monk, and Saint Nicodemus the Hagiorite, and an entire constellation of Holy Fathers, who found the doing that advances to contemplation ("sight"), in the deserts of Egypt, in Palestine, in Siria, in Constantinople, in the

Holy Mountain, in Macedonia, and in Veria[3]. And itself this harmony, the undeniable accord of the teaching of the Holy Fathers, it shows that the spiritual Tradition of our all-Holy Orthodox Church has been formed out of the illumination of the Holy Ghost and out of the spiritual loving of the clean and undefiled minds.

This full of wisdom and grace book, it has been edited in the series of editing the Fathers' texts, by the "Hagiorite Library", with the healthy intention to be make known the teaching contained by the libraries of the Holy Monasteries and of the monastic cells, and to become these texts a spiritual food and they to guide the piousness of the loving-of God souls, and also in order to cover a void in the bibliography of the Greek texts of the monasteries, given that today this book is difficult to be found in the edition published by Augustin of Jordan, in the year 1911.

In our epoque, when the sin of the corruptive publications has increased, it has increased also the grace of publishing the holy books of the Fathers. And I hope that this book of our Pious Father Isaiah the Hermit it will plentifully bring fruits of grace within the hearts of its pious readers. More than that, today when the orientation towards the external things it rules, namely towards sensuality and towards the cheap ethicality, and because the people tend to edulcorated emotions, books like this one belonging to Abba Isaiah constitute true atomic bombs, able to wake up the souls who are dead into sins, to give birth to the fear of God, a fear that helps cleaning the souls, and then, according to the non-stray teaching, to lead the pious souls to desiring the heavenly goods. This is for through the sweetness of the human teaching and through judiciary sermons, the soul burdened by sin cannot be convinced to leave the bodily pleasures of all sorts, except through powerful spiritual pleasures. Only through the spiritual and godlike love can be defeated the ill love for the deceiving things of the world.

It would have been a precious and just thing that, before I finishing this short prologue, to ask the all-simple and lacking-of-pride our friend and brother into Christ, Mister Sotir Schina – whose deeds resembled to "a treasure in pot vessels" – not to consider this prologue – which cherishes the toils of hit sedition of a new patristic work – as the sin of a diminution of his know

[3] "The last two ones are inhabited by Aromanians" (translator's note).

modesty. But I am content with the hope that the importance of this serious gift will be known, a gift bestowed though him to the churches by our Greek Orthodox Church. And its prayers, and its blessings, together with the gratitude and with the prayers of the pious readers for the humbleness of the editor of the books of the Fathers, it will be the most beneficial reward for him. And may hid deed be “of a good spiritual fragrance” towards the Lord.

Monk Augustine

Prologue to the First Edition

(having some paragraphs shortened)

During the first centuries of the Christendom, it was reckoned that, according to the Gospel, as being a means to moral consummation of the man, the total rejection of the pleasure provided by the world and the battle against the troubles of the body. Many of the Christian back then, who were moved by the godlike zeal to reach the consummation, they sold their wealth and they gave the money either to the treasury of the community or they shared it, by themselves, to the poor[4]. And by living according to that restrain and cleanness, they totally bestowed themselves to the prayer and to the meditation at the godlike Scriptures. They who lives like that were called ascetics[5]. Origen († 254) wrote that most of the Christians toiled in ceaseless virginity[6]. Clement († 220) called these people as "the chosen ones of the chosen ones"[7]. Ireneus († 202), Dionysus of Alexandria († 264), and Epiphany († 403) confess that fasted for two or three days, and they occupied themselves with the prayer. They especially lived in ascesis in cities and in villages and within a community, by not leaving their homes. And during persecutions, they either were reaped like the wheat ears and adorned with the crown of the martyrdom, or they were scattered by getting far away from their persecutors. And after the persecution passed, they regathered together and each of them "live in ascesis individually"[8]. In the Liturgy attributed to Clement, they who were called "ascetics living in virginity and cleanness", they formed a specific group within the Church by

[4] "If you want to be consummate, go, sell your wealth and give it to the poor, and you will have a treasure in heavens" (Mt. 19: 21). And at the Apostle: "Put on Lord Jesus Christ and do not make your care for your body towards lust" (Rom. 13: 14). "But I torment my body and I submit it top the slavery, to make myself unworthy" (1 Cor. 9: 27).

[5] Eusebius of Caesarea, book II, 17.

[6] Against Celsius, book 7, 48. G. P. t. 11, 1492.

[7] "Who among rich will be saved", 36, G. P. 9.

[8] "Each one among the ancestors, says Anthony the Great, after the persecution ended, they lived in ascesis individually" (*The Lives of the Saints*, 14th of May).

the end of the Century IV, and they approached the impartation with the Holy Mysteries coming second after the clerics.

But when the found out by experience that it is impossible to one to achieve the virtue in the middle of the world and of the relatives[9], they got far into deserts in order to surrender themselves exclusively to serve God; they were called withdrawn (anchorites), hermits, and monks. Among the ascetics living during the first centuries of the Christendom, who lives in virginity and cleanness, that is reckoned as the first stage of the monasticism, there detached themselves the ascetics of the wilderness, called as anchorites[10]. But they differed from the first mentioned ones, because those lives in ascesis in their country and in the midst of the people close to them, while these ones lived into wilderness in a harsh ascesis. Finally, some of the withdrawn ones went to hermits who distinguished themselves in virtue and wisdom, and, by obeying those one's rule, they formed groups which give birth to the life in Scetis, out ow which, later on, there came the monasticism in monastic communities.

About the beginning of the monastic life there are several opinions. Some people say that the monasticism has its beginning into Gospel, others see Elijah the Tishbite as the first one giving the example for the monastic life, while others see as such John the Baptist and the Apostles. Other, again, they see the cause of the monastic life in the persecutions perpetrated by the idols' worshippers upon Christians. But there is also the opinion that the monastic life had it beginning among the first Christians from Jerusalem. But during the persecutions ordered by Diocletian (303) all the writing about the first monks were burnt or went missing. That's why we lack clean and sure proofs about the existence of the monks before Constantine the Great. Some other people see as beginners of this kind of life the Therapists who lived beyond the sea shore (of the Red Sea?). One of the more recent researchers (Weingarten, *About the Monastic Rules*, Lipsca, 1907), he reckons that the oldest Christian monks are a simple imitation of the idols' worshippers who live locked up in the church of Serapis of Memphis, locked

[9] Abba Isaiah asked Abba Makarios, saying "Tell me a word". And he told him "Run away from people and you will be saved" (*Paterikon*, Romanian translation, Cozia Monastery, 193, p. 138).

[10] The withdrawal from the world was also called as "estrangement", seen by Abba Isaia as the first battle (*Word 17, Ladder, Word 3*).

up in monastic cells and communicating with the people from outside through a sole window. But the simple resemblance of the living mode of the Christian monks to the way of living of the idols' worshippers who lived locked up, it is not a sufficient reason for claiming that there is a relation of origin, tight and unseparated between those and these ones. But, thought it is admitted that before the Christian monks there existed not only singular individuals practicing an ascesis in their national religion, but also gathered in groups as the Essenes and the Therapists, the science though admitted that the monastic life was born totally independent from that of the Pre-Christian epoque.

The tradition reckons Paul of Thebes as founder of the withdrawn or hermit-like Christian life, as he ran away from the persecution ordered by Decius (240-251), while he was still young, and he left for the wilderness and he lives there until he was more than ninety. He is reckoned as the first one living into wilderness. But he who moved the ascesis form village to wilderness and who gave the first beginning to the real monastic life, it was Anthony (250-355). And after he accepted, since the year 305, several monks who gathered around him to live together with him, there were formed serval monasteries and he led all of those monasteries and so the life in Scetis was constituted. The monastic life spread quickly in Egypt, and Egypt became famous for that.

The wilderness of Nitria, due to its wild nature, it soon elicited the attention of the monks. The first known inhabitant of it is admitted to be Amun (Century IV), later on called of Nitria. He settled down into this wilderness, because on the Nitria mountain there were no monasteries yet. And he lives an animated life between Scetis and the mount called Nitria, for twenty-two years (Sozomen, *The Churchly History*, chapter 31). That place was later called as "cells", because of the scattered hermits' monastics cells (*Ibid*). At a half of day or at a half of night distance, there was the wilderness of the Scetis, where there was lived a monastic life in the wildest loneliness. The wilderness of the Scetis was to great that only looking at it was burdening the eye with a deadly sadness. One could advance on its sand-dunes into it only by orienting himself using the stars.

The monastic life expended quickly in the desert of Nitria. We do not know when Abba Isaiah was born. If we admit as true an unpublished story attributed to Abba Isaiah of Thebe,

we will admit that his country was Thebe (out of an epistle wrote by bishop Amon towards Theophilus of Alexandria).

We can see that he was contemporary to Abba Orsisius († 376, who was the descendant of Saint Pachomius during the time of Athanasius the Great. We do not know either at what age he came to monastic life, or other deeds from his life, because of lack of information. But some of the stories saved as Paladius, and out of the titles of the Library of our community, we will strive to clarify to some extent the things regarding Abba Isaiah.

He who was coming to the monastic life put on the monastic schism either under the leadership of the hermitage's presbyter, or under the rule of the virtuous old man who the newcomer obeyed to and whom he was learning from the practice of the virtues. But many newcomers came also to the old man who distinguished themselves in their virtuous life, and the disciples obeyed those ones' teaching, by piously guarding their advices and teachings. Coming to the old man and being advised by them it was a rule of the old fathers[11] (Monk Augustine – p. 15 – *Prologue* to the first edition). Some of them went even for ten times a month to virtuous old men in order to benefit of their teaching[12].

Observing that custom, Isaiah went to Abba Makarios and asked him: "Tell me a word". And the old man told him: "Run away from people". And Abba Isaiah told him: "What is it running away from people?". And the old man told him: "Sitting without your cell and crying because of your sins"[13]. On some other time, Isaiah himself recounts: "I was once sitting near to Abba Makarius, and there came seven brothers from Alexandira tempting Abba Makarius by telling him: "Tell us, Father, how can we be saved?". And I tool a notebook and I sat myself aside, and I wrote the words coming out of his lips"[14]. And Isaiah went also at Abba Silvanus to hear his teachings too. On some other time, being him warred by dirty thoughts, he went to Abba Poemen who was distinguished for his virtues, and he asked

[11] A brother asked an old man, saying: "Is it good to go to the old men and to appease yourself there?'. The old man told him: "Going to the old men was the tule of the old fathers" (Code Sinaiticus 448, f. 295, a).

[12] "Abba Poemen said that Abba Paphnutius said that he went to visit the old men for the times a month, during their life" (*Paterikon*, Greek edition).

[13] *Paterikon*, Romanian translation, p. 138.

[14] The same *Greek Paterikon*.

that one too about those. And Abbe Poemen told him: "As a chest of drawers full with clothes, if somebody forget about those clothes, those clothes will be attacked by mold, likewise in case se of the thoughts, if we do not employ them bodily, in time they will disappear or they will rot away" (*The Greek Paterikon*). All the monks worked and they fed themselves by their efforts. And some of them went to reap "in the middle of the summer, and they gathered so the wheat they needed, and they also shared their earnings to other monks too" (Sozomen, *The Churchly History*, book no. 6, chapter 28). Others were intertwining ropes out of date palm leaves, and they crafted baskets out of those ropes. They weren't forbidden either form practicing other sorts of handwork. Thus, we come across, in Paterikon, also upon calligraphers living at Scetis.

Each anchorite left and sold his handwork in villages and in cities[15]. And they came back they bought the things they needed for a living. But there were also worldly people who came and took the handwork form the monks in exchange for what the monks needed, so that they spared the monks of walking through the world. Regarding Isaiah's handwork and the diet of the monks living in Scetis, it has been preserved the following story said by Paladius:

"Abba Ahila came once to the cell of Abba Isaiah in Scetis and found him eating. He was putting salt and water into a bowl. And the old man saw him hiding that behind the basked ant told him: "Tell we, what are you eating?". And he answered: "Forgive me Abba, for I have been cutting branches and I set them in fire and I took in my mouth bread and salt and my throat got dry because of the burn and the bread hasn't gone down, and that's why I had to take a little salty water so that I can eat it. Forgive me!". And the old man said: "Come and see Isaiah eating soup in the desert. If you want to eat soup, go to Egypt" (*Greek Paterikon*, p. 124).

Abba Isaiah probably dwelled near to Amma Amoi. At his arrival Abba Amoi asked him: "How do you see me know?". Abba (Isaiah answered: "As on an angle, Father". And after Abba Amoi showed him his shortcomings as a beginner, he asked Isaiah later on: "How do you see me now?". And Isaiah

[15] So, the anchorite of the hermit wasn't a monk withdrawn for a long time from among the people.

told him: “As on satan; even if you tell me a kind word, I receive it like a sword” (*Greek Paterikon*).

During that epoque, the monks who were dominated by their enthusiasm for living into wilderness, they were withdrawing themselves in the most far deserts in order they to serve God there in quietude and in harsh ascesis. They were upheld in that by the (harsh) high living of some fathers and by the idea that one achieved the virtue into wilderness. That’s why we are going to attribute to our Isaiah a story said to belong to Isaiah of Thebe, a story found among the fragment of his words, and we are going to admit that himself went into wilderness and while he was there, it happened to him the following thing recounted by himself, later on, to the brothers, for their benefit.

“That one (Isaiah of Thebe) said: While I was sitting into the most-inner wilderness, twenty-three years by now, a brother cam to me and, while he was washing up my feet, he told me: “I want, Abba, I too to dwell in this wilderness”. And I told him: “If you can endure, you can advance”. And I told him those with my tongue, but I judged him in my heart. And after he left, I stood up to pray and I reaches like in an ecstasy and I saw a fearsome man having a shiny face and a spear of fire, and he told me: “Tell me, old man, who made the heavens and the earth, and strengthened them?”. I told him: “God”. And he told me again: “Who measures the sky with his palm and the earth with his fist? (Isaiah 40), Who weighed the mountains and the hills? (*Ibid*), Who hanged the firmament and tightened it without tying it? Who sealed the sea and put a bridle to the bottomless deep? Who hanged the clouds and commanded them to bear the waters? Who made the sun a composed the moon? Who whitened the snow and the crystal? Who empties the clouds and make them bearing the waters and pouring it on the face of the entire earth? Who gathered up the winds and locked them in an unmastered palm? Who examines the hearts and the entrails (Ps. 7: 10) and the thoughts and he exposed the whispers and he sees the deeps, and he looks at the things in the darkness?”. I told him: “God alone”. And he told me: “Do you know that God is Who judges rightly and He gives each one according to his deeds” (Rom. 2: 7)? I told him: “Yes, I really know”. And he told me” If you knew this, why would you judge that brother who came to you, in your heart?”. And I told him: “I have mistaken to the heavens and in front of God and in front

of you and behold I am giving you as guarantor the Holy and All-Praised Birth-Giver of God, for I won't even slide again in such a mistake". And he told me: "You have sown bitterness within your heart, you will reap it for three years from now on". And I saw him living for the water spring from where I drunk and he hit that water with his fire sword. And I came back to my senses and I cried bitterly, and when I went to the water spring, I tasted the water and it was bitter. And each time I tasted that water, I remembered the word of the angel and I told to myself: "Lo, you have sown bitterness, reap it with your hand". And I did that for three years, crying and paining. And, after three years, that water became sweet again and I knew that God have mercy on me. That's why I am telling you, that there is nothing worse than speaking evil about your neighbor, and worse than judging your neighbor. This is because they who fornicate and commit debauchery, by seeing that, they know that they commit sin and they often come to repentance. But they who judge, they come with difficulty to become aware of themselves" (Codex 113 of the Patriarchy from Jerusalem, f. 66 v.)

Again, we do not know when (Isaiah) took Peter as his disciple. Out of the *Speech 25* we see that that one wrote to Abba Isaiah, who had advised him about salvation, before Peter came to the monastic life. Maybe at the beginning of his rejection of the world and of the co-inhabitance with Abba Isaia, it happened to him the followings: "Abba Peter, the disciple of Abba Isaha said: "I once sat at the table with my father Isaiah and with some other old men, and I laughed because of the work of the devil. And seeing me Abba Isaac, the hegumen of the hermitage, he told Abba Isaia: rebuke your disciple because he is going to fall into the hands of the devils. This is because the laughter is born out of the lack of fear. And especially at the table, when we sit in front of the eyes of God and the holy angels fight for us, how could us not owe to shed tears and to sigh and to get ashamed by eating the foods of the speechless, we who are speaking and who must be in the sweetness of the Paradise for the shininess given by God (over them), but not, because of his disobedience, we have been kindred to the non-understanding beasts and we likened ourselves to them (Ps. 48:

6[16]), by eating the good close to the pasture[17]? That monk that sits at the table and he eats and he drinks fearlessly and he doesn't think at the food he eats, and he doesn't despise on himself and he doesn't' judge his conscience by saying: How comes that I the wicked and unworthy of heavens or earth, I am eating bread and vegetables, and many saints and righteous and ascetics and hermits, they hunger up and they are thirsty and they lack their clothing, and they don't eat even bread, while I, the wicked, I eat boiled foods while, instead, I should eat dust and ashes. This is because that monk who sits at the table but he doesn't pray with his mind, but he speaks and utters any word, he is bodily and not spiritual. And he who laughs at the table he has separated himself from God and God has parted with him. And his prayer is not accepted and his toils are useless".

From the next unedited story, we can see that except Peter, Abba Isaiah accepted another disciple called Elisha. In this story we are going to find plenty of information regarding the Scetis, as also about the monastic community from Alexandria. "Abba Isaiah told us: When I was younger, I lost wight almost to my death. And my father was constantly next to me and he was calling doctors and he promised them many things whether they healed me. And the doctors strived a lot but they were unable to chase my illness away form me. Then they told to my father: This young man is going to die in three days. After my father heads that form the doctors, he prayed with tears and he ran to the church of Saint Mark the Evangelist, and he said that found inside the church a very old monk sitting on a chair. That monk saw my father sad and he told to my father: "What's happened to you. Mister Procopius? Why are you troubled?". My father told him: "My name is known to you; and the cause of my grief too". And the old man told to my father: "Let's go to the house (of my father)". So, the old man

[16] In KJB we have: Ps. 49: 12: "Nevertheless man being in honour abideth not: he is like the beasts that perish."; in ROB we have: Ps. 48: 12: "And the man, being in honor, he didn't understand; he came together with the mindless beasts and he likened himself to them." (E. l. t.' n.)

[17] God looks at us, with a special care, when we eat, because then, while nourishing our body, there is a bigger temptation us to fall into the bodily lusts. Then the angels too stay more around us and they fight away the demons which tempt us more while we are eating. When eating, we come closer to the non-understanding animals. Adam and Eva, before their falling, they mastered over all the things (animals, nature's products). After their sin, the things can tempt the people.

cam and examined me and he told to my father: "Bring your wife here" – for my mother was very-loving-of Christ and of monasticism, while my father hated the monks very much. And he told to my father: "God asks for three things from you, and if you guard those things God will bestow you the life of your son. And my father said: "Guarantor for me is Saint Mark the Evangelist that I will keep those things". And the old man told to my father: "Lo, you have nineteen years of fornication and by fornicating you have defiled the bed of your wife and that's why God surrendered all your children to death, before time. And the second thing is: you should not give this young man to marriage, but make him a monk. The third thing: you must have no communion with the Ariens or with the Theodosian"[18]. And my father told him: "I will keep these things for the rest of my life". And the old man uttered a prayer for me, and in three days I got healthy and then I continued living for three more years in the house of my father. And when my father was taking a trip somewhere, I engaged the niece of the chieftains (of the city) (mayor) Augustalin. And while my father was preparing the things necessary for the marriage, it happened that the girl fell under the disturbance of an awful devil being her tormented badly and mercilessly. The parent of that girl and my father took her everywhere, for seven months, to churches, to doctors, and to sorcerers. At the end, according to the general opinion, they brought her to Abba Makarius[19], and I accompanied them. And the old man took some oil and prayer for her and ordered her mother to anoint her with oil from head to toes. While her was anointed, the devil started shouting out" "I am burnt, I am burnt". And the devil went out of the girl and attached himself to me, sevenfold stronger, tormenting me awfully. And I was tormented by that demon for thirty days before that old man who talked before to my father and who rose me out of illness. When my father saw him, my father ran away from him. And the old man took me to his monastic cell and he prayer for me for the whole night, staying on his knees, and so he banished that devil away from me. And he cut my hair and he dressed me up with a coat made of wool and of camel hair, and he gave me

[18] It could be here about the heresy of the Theodotian who have as initiator a certain Theodot who was saying that Christ was a mere man (Eusebius, *The Churchly History*, c. 28: 6).

[19] This Abba Makarius is Makarius the Egyptian, who, according to Socrates, *The Churchly History*, book no. 4, chapter 23. "He had so man y healings and he cast out so many devils that it would be necessary an own writing for describing those".

to Abba Isaia. The old man had another disciple too, who was called Peter. After I staid there for seven months, my father heard about me and he sent four of his servants with eight camels, loaded with all sorts of foods and fruits. And he also sent me a letter and, after reading it, I started crying. Abba Isaiah saw that letter in my hands and he stood up and plucked it from my hand and he tore it apart. And I was upset, and therefore Abba started rebuking me in front of the servants sent by my father. Since that very hour, the devil of the hatred rushed upon me and I was no longer able even to see him or to hear his voice, but I was looking at him as at Haron, and I was feeling his words as some arrows and as sone double edged knives.

And while he was sitting to prayer and to taking vigils, I was cursing those because of my much hatred and disgust which I have against him, and for many times I woke up during night thinking to kill him, btu I feared Peter, his other servant. And the old man didn't stop teaching and advising me, and sometimes he comforted me, while on some other times he rebuked me. And when I came close to the Holy Impartation, he impeded me and chased me away form there. He also sent me out from the table, telling me: "You won't eat until you say" I have mistaken, forgive me". But I did the opposite and I secretly stole food. When he was praying, I was sitting; when he was taking vigils, I was sleeping; when he was reading, I was speaking vain things; when he was crying, I was laughing. The demon saw me obeying him in everything, so that he started showing me dreams and hallucinations against the old man. And I, the humiliated one, I started trusting the suspicions caused me by the devil, and I was thinking at that attentively, in details, with understanding and watchfulness. And I started believing and impropriating the ugly and evil and defiled thoughts which were flowing out of my heart and troubled me against the old man.

So, these thoughts started troubling me inside, and the devils form outside started moving me towards wrath, anger, upset, and enmity. And the devil of the pride, better said the devil of the perdition, started being my teacher. And I even started teaching the things taught me by the devil, namely to express those and to herald them in front of everybody. This was because, by being I mastered by upset, I was telling to myself: who is this hypocrite deceiver, this impostor, this

ordinary man whom I, despite coming I from a city and from an important family and out of noble parents, so rich, and having so many servants, I have become his hireling, better said I am serving him like I was a slave, by pouring water on his hands, by being I a tool that carries water and gathers wood, while rather he should serve me and obey me, and not I to him. How many upsets, troubles, sadness, strife, and condemnations have I endure from him? How long have he made me to hunger, to get thirsty, to take vigil, to sleep on the floor? How much has he despised me, and which how many evils has he burdened me? And by being I taught these things by the devil, I got even angrier and I reckoned myself enduring injustice and suffering many evils. And my thought was telling me: go away form this cursed man, sit in a monastic cell as all the fathers do, because of this one not being a monk or even a Christian. Out of these thoughts I stared to see the old man, in my dream, as he would dance with women and with Ethiopians. And by believing those I was getting strengthened in my conviction that he was the enemy of God and the friend of the devils. Outside Scetis, at about three miles, there was a Hellenes (pagan) temple and in its middle was a marble statue, and the old man used to get out of Scetis, on Sunday, and he went there and cried. And the demon showed me, and not only once, that the old man brought sacrificed and worshipped the idols. And I supposed that those dreams were true, at the time when the old man used to go to that temple, I pretended something and I went out of the monastic cell and I hid myself behind a ruined wall. And I saw the old man coming in and there was a woman before him and I saw here praying and worshipping the idol and after she finished her prayer, I saw the old man bowing down before the animal image and he kissed the woman and accompanied by her, they existed that temple and the old man left for the Scetis and the woman left in the opposite direction[20].

I looked at those things for seven times and I reckoned those as certain, so that I started sitting outside the monastic cell and secretly telling to the brothers who came to visit the old man, in order to benefit of him: “Brothers, this Abba is a fornicator and a worshipper of the idols; why do allow him to deceive you by visiting him?”.

[20] He saw these as happening into a dream, or as hallucinations.

And I did this speaking to the monks who were visiting the old man, for about four months, and the more I strived to impede them from visiting him, the many were coming to visit him by the power of the Holy Ghost. Seeing I that, because I reckoned myself as humble, I stopped doing that and I raised my hands to the sky, saying: “Lord, give me patience”. And I the worthless and the wicked, I was reckoning that I endured unjustly and that I was practicing a virtue, and sighing I was saying: “Glory to you, God, what honor I came from to what dishonor, and what I was and what I am now”. And I was crying.

And the old man saw me and told me: “Good son, clean your heart, humble your thoughts, desire the humbleness of Christ, despise the pride, and take heed at yourself”.

Because of him telling me these, I got angry and troubled and I felt him words like some arrows wounding me. While sitting at the table together with him, I felt the foods spreading a bad smell and I was ashamed for I had to vomit not once, but twice or even trice. That’s why I left the table. And the thought disturbed me inside and didn’t stop telling me: “Get out of the house of this old man and, if possible, leave the Scetis. This is because through this old man you won’t be saved”. And I was telling to myself: Why do I endure all of these? When I was within the world I didn’t fornicate, neither I did steal, nor I did kill”. And my thought – better said the demon- was telling me: “You suffer justly, because you have upset your father and you mother and your relatives and your friends; and now you have left the holy fathers and you have come and you live lonely with this impostor who commits evils and who is merciless and shameless”. Those were the thoughts told me by the demon and I, the claimed humble and the sinner, I was about to consent to these to these evil and wicked thoughts.

And sunk into darkness, I thought I was luminous light, ant I thought I was living monastically, but I was of satan, and instead of criticizing and condemning on myself, I was criticizing and condemning the servant of God.

Being I in this disturbance of the thoughts, it happened that my father wrote me: “Your mother is dying, come to see her before she died”. So, I told to Peter: “I really go to see my mother”. Peter told that to Abba, and Abba came to me and told me: “My good son, sit here in the patience of God and let the suffering of your father and of your mother, for we have a

Father in heavens Who takes care of us and of them according to our benefit. And if you do not obey me and still leave, you won't benefit your parents by anything, but you will harm yourself very much and later on you will repent much, because of not benefiting anything of that, but your absence will teach you a hard lesson". Hearing I those from the old man and being I kidnapped by the devil of the anger, I told to the old man: "Imposter and worshipper of idola, fornicator, adulterer, do you want to make me your equal?". And the old man was telling me: "The grace of God comes to me out of your mouth". And I was shouting out: "Impostor, idols worshipper". And my words made many old men to gather there and all the old men were disapproving me and condemning me. And I, because of the devil working within me, I took my monastic coat, I torn it down in halves, and I threw it to him and I left the monastic cell naked, I entered the monastic cell of one of the old men and I stole his coat and I left for Alexandria. There I found my mother dead and my father ill; him to dies after three days. And I being preoccupied with money and discussing about the other inheritance and regretting the fact that I became a monk, the evening came. And I sat on the bed and I cogitated at the things and at Abba Isaiah, I was saying: "Glory to you, Lord, for You have escaped me from that impostor and strayed old man".

And in the same time with that word I heard a thundering voice, saying: "Destruction and perdition to Procopius house". And immediately came a wind and a fire was lit in the four corners of the house. And I waked up disturbed and we barely were able to get out of the house because of the fire extending all over. All the inhabitants of Alexandria gathered up there but they couldn't do anything, because the fire melted down even the stones. And I felt ashamed and I thought at all the happened things and I left with big weakness and descouragement and I threw myself on the porch of Saint Mina. And the devil pretended again to be my witness and told me: "All these things have happened to you because of Abba Isaiah". Waking myself up, I told: "Really, that impostor sorcerer sent devils and burnt my house down". And saying that, I woke up in the morning and I went to Patriarch Eulogius[21], and I told

[21] Here it is a mistake, because Eulogius was patriarch later, between the years 580-607, two centuries later to Abba Isaiah. At that time were Patriarchs Timothy (380-385) and Theophilus (385-412).

him: “Master, avenge me on that idolater Abba Isaiah. This is because Abba Isaiah used his spells to burnt my house”. And the Patriarch told me: “May be speechless your lips which talk injustice against this righteous” (Ps. 30: 18[22]). And in the same time with the words of the Pope I saw an Egyptian beating me over my chest with a fire staff. And I immediately fell before the Patriarch trembling because of punishment. Then, the Patriarch stretched his hand and sealed my mouth. And the tying of my tongue was done. And I remained for seventy months punished under the yoke of Belial, and I was to everybody a worthy of compassion sight, seeming I like held in chains. This was because I was harming myself and those present around me, and they couldn’t help me. I was eating human feces. The loving-of Christ ones were feeling for me and they covered me with clothes because I was walking naked. But I was hitting my body and I was throwing away my clothes, and I was beating myself and the people around. And I was dirtying my body with feces which I laid myself into and I rolled myself into. And there was nobody to take care of me. I became like an elephant.

Because of seeing me like that, the loving-of Christ people from Alexandria brought some of the Fathers from Scetis, but those ones didn’t recognize me. And the loving-of Christ people form Alexandria told them: “This is the son of Procopius, who was monk at Abba Isaiah”. And the Fathers told them: “Have mercy and bring him back to the Scetis”. And the loving-of Christ ones hired a camel driver, they paid him, and they tied my hands and my feet and they sent me to the Scetis[23]. And the

[22] In KJB we have: Ps. 31: 18: “Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.”; in ROB we have: Ps. 30: 18: “Mute to be the cunning lips which speak lawlessness against the righteous, with pride and with defamation.” (E. l. t.’s n.)

[23] There were three roads between Alexandria and the Mount Nitria where the Valley of the Scetis was. The first road reached firstly the Mareotis shore, and then crossed through the Valley leading through the salt rocks, all the way to Mount Nitria (the Salted Mountain), where the center of the monastic settlements was. But that shore was submitted to winds and sometimes beaten upon by strong cyclones, and, often, the waves of the Valley were impassable. The second road led towards west, between sea and the shore of Mareotida, all the way to Mareotida’s end, and then bent southwards through a sandy beginning that separated the Valley of Nitria from the water of River Anhidros (without water) that seemingly was a branch of the River Nile, and that is also called as River Anhidros. The daring Melania wanted to take that road in her trip to Egypt, and she barely escaped from being kidnapped by the Arabs who were living by the seashore, and she escaped due to the rapidness of her horse. The third road climbed following the River Nile all the way up to Menphis or Arsinoe and from there it entered one or another of the valleys. He who starts

Fathers form the Scetis gathered up in the big church and they take vigil for me and they anointed me with oil all over my body, and they banished the devil away from me[24]. But I remained scared because of my wounds and because of my defilements.

But I, the humble and the sinner, the wicked and the guilty, the one bellow any monastic trace, I heralded in details all the things happened to me and I recounted them to everybody, and I prayer them to pray for my humble and pained soul and to pray the old man to have mercy on me and to accept my repentance and not to allow me again to be tempted by the demon. And the fathers went on my behalf and brought to me Peter who was together-disciple to Abba Isaiah. And that one, by seeing me having my body rotten by dirt and wounds, this was for the fathers wanted to elicit the mercy and the pain of the old man on me, they disrobed me of the coat I was dressed up with and they laid me naked on a mattress. And Abba Peter, when he saw me, he threw himself over me and he cries continuously. And I was looking at him humiliated, discouraged, and ashamed. And him, after he cried much, he stood up and by taking one of the fathers they went to the old man. And I saw the old man and I was shouting out at him, saying: "Have mercy on me, you the servant of God, because I was strayed by devils, and do not allow me to be joy to the soul's corrupter. This is for I have been punished and tormented enough, as I deserved it". And the old man told me: "Have you known, my son, that the punishment comes upon the proud ones for their falling?". And I said: "I have learnt out of the things happened to me. And I am convinced that God is a righteous Judge Who rewards everybody according to his deeds" (Rom. 2: 6). And after sealing me with the sign of the cross[25],

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walking on that one, he will reach that part of Nitria touched by the water of the River Nila, where there are crocodiles. Melania, who dared to hit this road, she suffered many trials (*Preface to the First Edition)*.

[24] Since the first times of the Church there was done something for the body too, as the Protestants and the Neo-Protestants do not do it, because they do not see that the soul works through the body, and also the body influenced the soul, All the Holy Mysteries use also a means for sanctifying the body. So, it was used the anointing of the body with oil, accompanied by prayers, in order to be the body sanctified by that. The demons have a weaker influence over the body. By anointing the body with oil, accompanied by prayers, there will be banished away the demons working within that body. Often the anointing with oil had healing effects too.

[25] Both from Anthony the Great (born in the year 250) and from this writing, we can ascertain that the Christians marked upon themselves with the sign of the cross even starting form the

the old man told me: “May God, the Maker of the entire creation, forgive your past deeds and may Him correct your future deeds”. And they sat me on ac hair and so they carried me to the monastic cell. And in a few days, by the grace of Christ (God), I got strengthened. And it was fulfilled with me the prophetic word that says: “With bit and with bridle you will squeeze him who doesn’t come close to you” (Ps. 31: 10[26]). And again: “Many are the beatings of the sinner” (Ps. 31: 11[27]).

So, the fathers of the Scetis knew about all the happenings and for they reckoned those as worthy to be recorded in writing, they summoned Pionius, who was a skilled calligrapher[28], and I was ordered to recount him exactly and in details those happenings. And the calligrapher wrote everything down and he left the first book of the writing “About the Hallucination from the Devil” (Cod. 113 of the Patriarchal Collection, f. 194).

Besides Peter and Elijah, there came others too, asking for beign accepted as disciples of Abba Isaiah. This is proven by the title of the first word: “Command toward the Brothers Who Are Together with Him”, but this I proven also by Abba Barsanuphius who wrote that thousands of questions were addressed to Abba Isaia by those who prayed him to explain that what they needed to know.

A brother cam to see the Great Isaiah[29] and told him: “Pray for me, Abba, because I am turning back into the world. This is because mu Abba reproaches me all the time telling me: devil, satan, enemy, Antichrist. That’ why I am living for the world”. And the old man told him: “Does he, son, say the truth?

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first centuries of Christendom. The sects, by refusing the cross, they set themselves far from the Christendom from origins.

[26] In KJB we have: Ps. 32: 9: “Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.”; in ROB we have: Ps. 31: 10: “Do not be like a horse or like a mule which there is not understanding at; with bit and with bridle I will squeeze their jaws so that they won’t come close to you.” (E. l. t.’s n.)

[27] In KJB we have: Ps. 32: 10: “Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.”; in ROB we have: Ps. 31: 11: “Many are the beatings of the sinner; and on him who trusts God, the mercy will surround him.” (E. l. t.’s n.)

[28] Monk Augustine gives from also from Cod. 113, f. 181 a, from the collection of Patriarchy of Jerusalem, a news about Calligrapher Pionius, disciple of Abba Longinus, who is mentioned in *Paterikon*.

[29] Abba Isaiah is called as *Great* also by a troparion composed by Theodore Studites, in the third song of the canon of the Sunday of the cheese, in *Triodon*.

Christ and our Lord have also many names: God and the Lord and the Goo and the Merciful and the All-Keeper, and the Almighty. He is called as: God (Theos) for He sees everything[30]; Lord, for he is master over all the things; All-Keeper, for he upholds all the things. Belial has several names too: the devil, satan, enemy, cunning, Antichrist. Likewise, that man that does the good he is called as good. But that man who gossips another he is called as devil (gossiper), and he who contradicts and disturbs the brothers he is satan; and he who contradicts his superior brother or the chieftain, he is called enemy; he who plots upon somebody he is called cunning; he who thinks at evil things he is called as evil; the contrary to Christ and he who judges another he is called Antichrist; and he who commits sins, he is called as sinner. This is because anyone who commits the sin, he is servant to the sin (Jn. 8: 35). If you too, son, do the things of the devil, do not be upset by hearing that you are called as devil and satan and enemy. This is for our Lord and God told to the Je3ws: "You are sons of the devil" (*Ibid* 14).

Sighing up, the brother said: "Rightly so, Abba, I am devil and satan and Antichrist and enemy and cunning and sinner and evil and opposant, I the sinner and the wicked. That's why, after leaving from here, I am going to fall down before my Abba and I am going to cry and I am going to weep and I am going to ask him for forgiveness for the time of my life wasted by myself, because I was cunning and unclean, and enemy to god and servant to the devil, and enemy to my own life, and twisted and much-speaking, and speaking-against, and ready for any vain-speaking, and lazy to prayer and quick to anger and to contradict, and mocking and envious, and greedy for food and avenger. But I am thanking now to God for, by your righteous words, my soul has been saved". And while he was still confessing his sins, out of his mouth exited like a smoke, and it became a swirl and broke up all the pottery form that monastic cell. And it appeared like a small Ethiopian having one eye of fire, and ran out through the door shouting out and saying: "I am the devil of the anger?". And the brother prayed the old man for telling him a word of salvation and the old man answered him and told him: "If you want to follow our Lord Jesus Christ, you will guard His word and you will hand your former man on

[30] Theos form Theomai = I see.

the cross, and you will have to stop them who pull you down from the cross before you will have not died. And you owe to endure their contempt and you to rest the heart of those who do you evil and to humiliate on yourself towards those who want to master you, and you to keep your mouth silent and not to judge anybody within your heart. This is because, if a thought comes to you judging your neighbor for some sins of his, you will firstly think at yourself because of being yourself a sinner, and think at the good things which you think about that you did, but you should not think that they were pleasant to God. And so, you won't dare to judge your neighbor. This is because loving the glory from people it will give birth to the lie, and refusing the glory from people makes the fear of God even bigger within your heart. Do not try to make friends with the glorious people form the world, lest the glory of God will get far from you. If you do your handwork, you won't despise it, but you must take care of it into the fear of God. Do not sleep in somebody's house while traveling[31]. When you didn't' wait for our advices and you left as you wanted, you have reached to be like the demons. And I, by getting myself very sad, I didn't want to find you worthy of my words, once I prayed you, and once I advised you like a father, but you didn't obey my words. The heart of the saints doesn't get locked up. But I forsook your soul that got endangered and I wrote you the present things. So, if you want to be even more mockery to the devils, leave your place by listening to my advice, and do and live in a monastery. And if you do not obey either this advice, you will later repent much because of this recklessness" (*Coded Sinaiticus* 206, f. 181 b).

On some other time, again Abba Isaiah by wanting to teach the brothers, he took a sack and he went there where people were threshing wheat, and he asked the landlord: "Give me wheat". And that one told him: "You too have reaped Abba?". And the Old man told him: "So, if somebody doesn't reap, he won't be paid?". And the landlord told him: "How do you expect me to give you wheat, because you haven't reaped?". And the old man told him: "So, if somebody doesn't reap, he won't have wheat?". The landlord told him: "No". and the old

[31] "Do not sleep there where your heart fears the possibility of committing sins. And if you find out that you must eat there, you won't stary there after eating. This is for it will be more useful to upset the host, that you to hiddenly fornicate within your heart. If you can, do not look even at the woman's coat. Do so and you will be saved from the traps of the enemy" (Here it ends the Savaitic Codex no. 665 – in the *Preface* wrote by monks Augustine, p. 26).

man left. And the brothers who saw him doing that, they prostrated before him and prayed him to tell them why did he do that. And the old man told them: "I did that as an example, for if somebody doesn't work, he won't take payment from God" (*The Greek Paterikon*, p. 181).

Out of the following story preserved by Palladius, we can see Isaia's hospitality regarding the brothers. And what was Isaia's opinion about the earthly things it can be seen out of the observation done to a brother: "Abba Isaiah invited a certain brother and washed up his feet. And then he threw a towel in a pot and, after boiling it, he took that towel out. And the brother told him: "I haven't been boiling long enough, Abba". And Abba told to the brother: "Isn't it enough to you that you have seen it shiny? This too is a great comforting." (*The Greek Paterikon*, p. 181; *Evergetinos*, book no. 2, paragraph no. 16, p. 58).

Abba Isaiah didn't go to the agapes done by monk sat that time. The reasons why he avoided to accept those invitations can be seen in the following unpublished story:

"Abba Peter, the disciple of Abba Isaiah, recounted to us: I asked Abba Isaiah, saying: Why don't you go, Abba, to that agape, as all the fathers do? And he told me: "Son, each one knows what is beneficial to himself and what harms him". And he told him: "Peter, run away like form a snake or as from a fire, from any agape where you see being served wine. For many times I sat at agape and I drank wine, and I started to talk to the old men and we reached from discussing about Christ to speaking ugly and to gossip and we stood up disturbed. So, it is good to the monk to eat hashed and to drink sea water in his monastic cell rather than participating to agapes. This is because, if he gores there, he will eat that what he doesn't want and he will drink that what he doesn't want; and for many times he wills peak that which are inappropriate and he will hear useless things and he will get sad and he will disturb others and he will be disturbed by them. This is because, he who desires the resting of his body he won't lack occasions for participating to agapes, but him who gets used to agapes and to the remembrances of the saints[32] he will despise his life and he will get intertwined with many sins. This is because out of wine are born ugly thoughts and out of ugly thought are bork looks

[32] It probably is here about the agapes organized on the occasion of remembering the deceased.

around, and out of this it will be born the laziness, and out of laziness the vain-speaking, and out of this it will be born the slander. And out of slander will be born the disrespect, and out of disrespect will be born the lust of the belly, and out of that the covetousness for food, and out of this will be born the fornication, and out of fornication will be born the irony". And I asked him: "Abba, what's the irony?". And he told me: "The irony is when somebody says jocks and laughs on the expense of somebody else; the irony is when somebody, instead of showing to somebody else openly that he criticizes him, he instead seemingly praises him by words. He who practices the irony shows himself as having a cunning and ill-intended thinking. This is for irony won't allow him to reach to love somebody" (From the mentioned Codex form the collection of the Patriarchy of Jerusalem, f. 67 a).

Abba Isaiah, for his fights and virtues, he was counted among the great Fathers of the wilderness, as one can deduce out of the followings: "They were telling about the Fathers: Abba Pambo, Abba Bessarion, Abba Isaiah, and Abba Paisius, that they were very powerful, having together with them Abba Artre as well. All of them were asked by the presbyter form the Mount of Nitria how should the brothers live. And they answered him: "In a great ascesis, guarding their conscience against their neighbor" (Cod. 137 from the collection of the Patriarchy, from the Century XIV).

Rufin was pronouncing himself piously about him (Vila Patrum, tome II, c. 10, p. 358). Out of the following story of Palladium one can see that he was occupying himself with the charisma of the foreseeing: "Abba Uros and Isaiah and Aba Paul met together, and there unexpectedly were, t the river, pious and ascetic men visiting the great Anuv[33]. At some distance form that place there were three monasteries. And they told to one another; "Let's each of us receive his living, as each one was honored by God". Abba Uros told them: "I ask God from the gift of us reaching tirelessly the place where we are going to, into the power of the Ghost". And immediately that he prayed for that the ship was ready and the wind was favorable and, in an instant, they were on the river floating against the current. And Isaiah told them: "What's to wonder about, friends, that a man will encounter us and he will announce to each of us the living

[33] In the Codex from Jerusalem: Anuv; in the Codex Sinaiticus: Paphnutius.

we have to live? And Paul, the third one, he answered: "What will be, if God is unveiling us that, after three days, God will raise that man?". After they advanced a little towards that place, that man encountered them and he saluted them. And Paul told him: "Tell us, brother, your victories, for the day after tomorrow you will leave for God", and Anub told them: "Blessed is God Who has made known to me, as also about your coming and your living?". And he told to each of them their deeds, but he also explained his virtues" (*The Lausiac History*, chs. 55, 56, 57).

From the title of the Sabbaitic Codex (from Saint Sabba Monastery, near Bethlehem, translator's note), 72, from the Century XII, f. 58 b., "of Abba Sabba, the hesychastic and the presbyter", and from cod. No. 28, Paris, from the Century XV, f. 66-110, which comprises works attributed to Isaiah the presbyter, probably belonging to hegumen Isaiah from the Century IV (Krumbacher, *Bizantinische Worktkunst*, tome I, p. 318), we can see that he was a presbyter. It is unknown the date or his death, and it is assumed that it took place around the end of the century IV. His memory is celebrated in the Orthodox Church of the Saturday of the Cheese, together with all the Holy Fathers.

These are things regarding Abba Isaiah. And about his twenty-nine *Speeches* of his, lately, Krüger has launched the idea that it is doubtless the fact that the writing attributed to Isaiah from the Century IV have the also Egyptian Hermit who dies near Gaza, on 11th of Augst in the year 488, and so, these writings are moved from the Century IV in the Century V.

But before solving this matter we need to research the many Syriac writings bearing the name of Isaiah (Kügener, *Byzanst. Zeirsch.*, 1900, f. 385-386). According to Isaiah's biographer, Isaiah was the first nomad monk from Egypt, in the most inner wilderness (Scetis). From there he moved to Jerusalem, and then he remained in the Eleutorupol desert, and after that he withdrew in Gaza, where he founded a monastery and he locked himself in a house without seeing any other person except the chief of his disciples: Peter. All Isaiah's answers were communicated, starting with his isolation, through the mouth of Peter. In the same Syriac manuscript, a short inedited news, it shows us that Isaiah the Hermit didn't' oppose the Synod from Chalcedon, though his disciple Peter

opposed that Synod[34]. The information that Isaiah didn't oppose the Chalcedon Synod is not true, because Emperor Sophronius of Jerusalem (†641), in his *Synodal Epistle against Monothelites*, he wrote: "Peter… the Iberian stench, and the insane barbarian Isaiah, the friend of this Peter, they shown themselves the receiver of another acephalus heresy among Acephalus ones" (Patr. T. 87, part III, col. 3192-3193). And later on, while anathematizing the heresies, the epistle mentioned among those: that of Eutychians, that of Acephalus, that of Barsanuphius, and that of Isaiah".

But we can deduce the fact that the writing preserved (under the name of Isaiah) belonged to an author who lived during the century IV, out of the followings: "I canonically receive both the writings and the lived of the ascetics. I am saying this against the strayed Pamphilus, who came here from Orient, and he badly and in a liar manner gossiped the following Fathers: Mark, Isaiah, Barsanuphius, Dorotheos, and Hesychius, but he didn't' gossip Barsanuphius, Isaiah, Dorotheos, and The Acephalus united with the Acephalus one, and the Acephalus with seven horns, but they gossiped other Orthodox bearing similar names which I accept as belonging to the tradition of the Fathers, being I assured by the information of the All-Holy Patriarch Athanasius… of other worthy of being believed persons, not only from those cities, but also from cities from the East. The mentioned ones are so praised by the holy Fathers mentioned above, that their icons have been placed in the big Church, aligned with the holy icons of the Holy Fathers, with the icon of Ephraem and with the cions of all the others, within whose teachings there hasn't been found anything impious, or outside the law, or uncanonical" (G.P.[35] 99: 1816).

Finaly, we are bringing here the testimony of the Patriarch of Antioch, from the century XI, who, when listing the writings of the Fathers form Scetis, he mentioned among those also the book of Saint Paisius.

According to the information mentioned above, Isaiah who lives in the Century V was a Monophysite, but the *Twenty-Nine Speeches* do not belong to him, but they belong to Isaiah

[34] Land. Anecd. T. III, pp. 346-356, German translation by Krüger and Ahreus, *Die soggenante Kirchengesch, der Zach. Rhetor*, Leipzig, 1899, pp. 268-274, and Krüger, *Byzant. Zeitsch.* 1900, p. 466.

[35] G.P. stands for: Greek Patrology. (E. l. t.'s n.)

who lives in the Century IV. This is for, how it would be possible that great men of the Church, as John Damascene, Barsanuphius, Gregory of Sinai, Paul Evergetin, and many others, to take all the quotes form their writings out of the work of a Monophysite?

Beside the *Twenty-Nine Words*, there have been saved in Latin translation Latin Patrology, *t. 103, col. 417-434) 68 rules for beginner monks*, taken from the *Speeches* 3 and 9.

A small work bearing the title *Advices of Abba Isaiah towards Amma Theodora the Nun and Her Sisters into Christ*, translated in the speech of Nicephorus of Chios, it was edited (at Irenopolis, 1885), by Archimandrite Christophorus.

In Patrology, t. 40, col. 1205, there are nineteen heads belonging to the same one, entitled: *About Ascesis and Appeasement (Hesychia)*, which have been take form his *29 Speeches*, as also those form *The Greek Philokalia*, tome I, p. 17. Translate din *The Romanian Philokalia*, volume I, under the title: *About the Guarding of the Mind*, except for the heads: 7, 8, 9.

In Codex 118 from the collection of the Patriarchy (from Jerusalem) there are some fragments under the name of Abba Isaiah (f. 62 a – 68 b, 124 1 – 132 a, 202 b – 203 b). These fragments (except three: 127 b, 118 b, 120 a), which correspond to those from Philokalia (23, 24, 26), do not belong to this Abba, and we say this due to the different notions and language. At Palladius († around the year 420) there have been preserved the following sentences:

"Abba Isaiah said that the beginning benefits of nothing as much as he benefits of being reproached. As the tree benefits of being watered every day, likewise the beginner benefits of being reproached and of enduring the reproach".

"He said also about the beginners who are obeyed to the holy fathers, that the first paint doesn't stick, for instance the red color; and as the tender branches bend easily, likewise the beginners under obedience".

"He said again that the beginner who moves from monastery to monastery resembles to the animal running form a pasture to another".

"The presbyter from Pelusium told, on the occasion of an agape, to the brothers form the church who came together and were talking to one another: "Be silent, brothers, for I have seen a brother eating together with you and drinking cups, as much

as you have done, and his prayer still raises in front of God as a fire." And he also said that if God wants to have mercy on a soul, and that soul resists and that souls doesn't want that, btu that soul fulfills his will, God will allow that soul to suffer things which that soul doesn't' want to suffer, so that that soul to search for God".

"He also said that when somebody wants to pay evil for evil, he can harm his brother's conscience even with his intention"[36].

"The same Abba Isaiah was once asked what the love for money is, and he answered: not believing in God that he takes care, and not trusting God's promises, and wanting to extend oneself".

"He was asked, also, what the gossip is? And he answered: not knowing the glory of God[37], but knowing the envy on the neighbor".

"He was asked also: what the anger is? And he answered: strife, lie, and nescience" (*The Greek Paterikon*; G.P. 65; col. 204-220, *Evergetinos*, book no. 2, ch. 31).

In the scholia to *The Ladder* (G.P. 86) of John Climacus (†around the year 600), there are given the followings from an unknown text of Abba Isaiah:

"He who always lives within his heart, he will necessarily exit the beautiful things of the bodily life. This is for, by walking into the ghost, he won't know the lusts of the body, for he takes his strolling into the city of the virtues. He has the virtues as guardians at the gate of the clean living. That's for also the plots of the devils remain unworking upon him. The arrows of the worldly love reach at most the windows of the nature" (Scholium no. 4, to the *Speech 27*, in Romanian translation pg. 379).

"The anger, means one wanting to impose one's own will; the liar knowledge, means one wanting to teach and to love the things necessary to the world[38]. The smallness-of-soul consists

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[36] There is a spiritual communication among souls even when not shown in deeds, and it is that what the modern psychology ascertains as phenomena of psychosis and suggestion. The difference consists of the fact that the psychology ascertains these phenomena only when the will is active, while they take place also when the will doesn't' accept them.

[37] Gossiping another means not seeing that within the gift had by each human being there is manifested the glory of God Who has bestowed those gifts.

[38] There is too a liar conscience. The man cannot renounce to the will of enlightening himself and of enlightening others as well. But the man can crook the thirst for lightening himself and

of being mastered, of not enduring, of not giving, and of taking" (Scholium no. 1 to *The Ladder*, *Word no. 21*).

"Question: What the fornication is? Answer: The helplessness to control oneself. Question: And what the helplessness to control oneself is? Answer: The adornment of the body, the embracing, the laziness, the words causing laughter, the shameless look, the faithlessness in the promises of God, the love for extending oneself, because of desiring for the praise of the world, the mercilessness, because of loving the vain-gloriousness, the lack of measure of the lack of conscious, not taking heed at the judgment of God" (Scholium to *The Ladder*, 12, to *Word no. 15*).

John Damascene (†756) preserved the entire *Word about the Humble Cogitation* (*The Word no. 20*), in *The Holy Parallels* and in the following two fragments:

"Because of happening the same case both to the sinners and to the righteous, let's not reckon everybody as submitted to the falling, and let's not reckon that the evil things must precede the salvation" (Patrology, t. 93, 324).

"They who do everything only for themselves, they impropriate the love for the self as the greatest among evils. This is the non-union with anybody, the non-communication, the lack of love, the injustice, and the lack of piousness. The nature makes the man not as the singular animals, but as a group united with others, in communion, and not in order to live for himself, but also for his father and for his mother, and for his brothers, and for his wife, and for his children, and for his kinships, and for his friends, and for the people of different nation, and for all people. And much before him, to God the Maker. This is for, if the man is wholly rational (speaking), the must be social, loving of the universe, and loving of God" (*Ibid*, col. 420).

At Paul from Amorium, the founder of Evergetin Monastery (in the year 1048), from where the *Evergetin* collection originates, there were, besides the fragments of the text of *The Speeches*, also the following fragments from unknown writings: The same (Isaiah" getting weak, he told Abba

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for lightening others. He places his will in the service of the narrow egotism, by believing that he widens up the content of his self, by reducing it to himself. By that he renounces to God. But the man cannot renounce to the world. And the man doesn't renounce to the world, because he can master the world, and because, on the other hand, the world masters upon the man's body's weakness.

Peter: “It isn’t a burden to the tired one to wait for his resting. That’s why, neither I, into the tiredness of my weakness, I do not feel myself burdened, but I rather am mastered by the fear of that darkened hour, when I will be thrown in front of God and there won’t by anybody to listen to me, neither will there be a waiting for the resting” (*The Third Book*, ch. 18, p. 58).

“But it is possible to the man to do the evil things on the occasion of the good done to him, when by repenting he commits sin again”.

That’s why, if you truly repent, you won’t sin again. This is because him who repents he doesn’t have hours of God which he owes to do the good in, neither he has hours form the devil which he ought to be himself in disorder; neither he has a time for piousness and then, again, a time for lawlessness. He cannot be once servant to God and once servant to the devil, but he is always the same. “This is for he who does the evil, he is servant to the sin” (Jn. 8: 35); and he who is servant to the sin, he cannot serve God, as the Lord says again, into Gospels: “No one can serve to two lords” (Mt. 6: 24(. “This is because what company has the righteousness with the lawlessness?” says the Apostle. Or, what partaking has the log with the darkness? And, what agreement is between Christ and Belial? Or, what have in common God and the idols? (2 Cor. 6: 14-15). “Let’s therefore clean up on ourselves of all the defilement of our body and of our ghost. And then “we commit the holiness into the love for Christ” (2 Cor. 7: 1). This is because, he who avoid most of the sins but he still is mastered by only one sin, he won’t be free. This is because, if he is defeated by one sin, he will be slave to that sin. And he will be easily defeated by the small sins, so that he will be later mastered by big sins. This is because it is impossible for one to master his big passions, without defeating, firstly, his smaller passions” (*The Book 3*, ch. 11, p. 30).

In *The Greek Philokalia*, tome no. I, pp. 18-19, and in *The Romanian Philokalia*, vol. I, pp. 395 and 398, there are the ch. 7, 8, and 19, belonging to Isaiah the Hermit.

The Monk Anthony or Melissa, who lives, according to some researchers, around the year 1110, he preserved the following fragments:

“What is better: to sweeten yourself and to fulfill the lust of your body for a few days, or to deprive yourself of the eternal life?”.

"He who spares the evil ones, he does injustice to the good ones" (G.P. 136).

"They who punish them who commit injustice, they impede them from committing injustice to others" (*Ibid*).

"He who honors the virtue, he honors the first truth that masters the whole good" (*Ibid*).

Gregori of Sinai whole lived around the year 1330, he sys in his writing: *About quietude (hesychia) and about the Two Modes of the Prayer* (*The Greek Philokalia*, t. 2, ch. 3, p. 269; *The Romanian Philokalia*, volume 7, p. 174): "For you owe to hold your breath", Isaiah the Hermit is witness to that, who says about it:

"And he (Isaiah) said also: "If the man doesn't become example, he won't be able co cohabitate with his neighbor (Cod. 113 from the collection of the Patriarchy of Jerusalem, f. 25 b).

And the Codex out of which have been taken the present edition of the *29 Speeches of Abba Isaiah*, consisting of 321 sheets of parchment, it is classified under the number 109 of the patriarchal collection (0,253 x 0, 215). It was written in the year 1679 by Monk Damascene. The pages are divided in two columns.

We have bene giving until here, the translation of the *Prologue* belonging to Monk Augustine, to the second edition.

Monk Augustine mentioned, in continuation, other codexes too, which contain fragments of the present writing. He mentioned the Codex Sabbaiticus from the Library of the Patriarchy of Jerusalem, which probably were the property of the Saint Sabba Monastery form near Bethlehem.

Fragments of the *Speech no. 1* can be found in Codex Sabbaiticus 363, from Century XIII, f. 203 a). Fragment of the *Speech no. 2*, in Codex 464 Sinaiticus from the Century XVII, f. 183 b. From the *Speeches no. 3* and *4*, in Codex Sabbaiticus 206 from century XVI.

Fragments of the *Speech no 5* can be found in Codex 378 Sabbaiticus, from century VIII, f. 131.

Fragments of the *Speech no. 7* can be found in Codex 78 dating from the Century XII, f. 58 v. and in patriarchal codex 181 from century XIII.

Fragments of the *Speech no. 9*, in the patriarchal codex 408 from the century IX or X, f. 142, and in the patriarchal codex form the Century XVI, f. 268 b.

Fragments of the *Speech no. 15*, in the same codex, f. 151 a.

Fragments form the *Speech 17*, in Codex Sabbaiticus from the Century XV, f. 454-459, in Codex 378 Sabbaiticus from the Century XVIII, v. 134 b, patriarchal codex 16, f. 181 and 464 Sinaiticus, f. 175 b.

There are fragments also in the patriarchal codexes 113 from the Century XVII and 137 from the Century XIV, 206 from the Century XVI, codex 394 from the century 15, and in Codex Sabbaiticus 333, from century XIV.

Besides the mentioned codexes, Monk Augustine had in view also the Latin text of Isaiah (L.P.[39], t. 40, f. 1150-1205), translated by Francisc Zenus from Verona, in the year 1574, after a Greek manuscript written with older letters, being corrected by Anthony Hilbert. By comparing the two texts, he annotated the essential differences and lacks of each one.

Ending his *Prologue*, Monk Augustine confesses that it was a very heavy burden assumed by him and it was above his weak powers. But he started working by trusting God.

[39] L.P. stands for: Latin Patrology. (E. l. t.'s n.)

Of the One among Saints our Father

ISAIAH THE HERMIT

Twenty and Nine Speeches

The Word no. 1

Advices given to the Brother Were with Him

1. You who want to remain with me, listen, obey, God's sake, and let each of you stay within his monastic cell, into the fear of God. And do not despise your handwork, for the commandment of God. And do not forget about your meditation or about your ceaseless prayer. And guard your heart against foreign thoughts. In order you not to cogitate anything about some man or about something belonging to this age; but always research what are you advancing into, and force yourself to correct yourself, by praying God with the tiredness of your heart, and with tears, so that God to forgive you, and for God to guard you in the future to no longer falling into these ones. Have on each day the death before your eyes, and think at how will you leave your body, and at how you will cross over the powers of the darkness which will meet you in the sky; and think at how will you answer to God. Look previously and unimpeded at the fearsome day of the judgment and of the rewarding of all your deeds and words and thoughts. "This is for all the things are naked and unveiled to the eyes of Him Whom we are going to give account" (Hebr. 4: 13).

Do not speak in the refectory without a big need for speaking[40]. And at Liturgy do not correct one who sings, if that one won's ask you for that[41]. During the week's days, you serve in the kitchen in the fear of God, without you to leave your meditation[42]. In all circumstances nobody will enter[43] the

[40] Saint Pachomius (†348) said: "If somebody is pushed with hurry to speak and to laugh in the place for eating, he will be rebuked" (ch. 9, G.P. 40, col.948).

[41] If it happens during the singing and the prayer, or during the reading, for somebody to speak or to laugh, he immediately smut untie his girdle and, having his head bowed down, and his hand kept together, him to be brought in front of the altar and him to be rebuked by the hegumen of that monastery. The same must be done in the gathering of the brothers, when they gather together for eating. (*Pachomius*, G.P. 40, col. 948).

[42] John Cassian (†345), crossing through the monasteries of the East and of the West, together with his friend Gherman (†390), he recounts that not only in the coenobitic communities of the East "the brothers serve in weekly shifts to the kitchen and in other tasks, and in the Egyptian monasteries the care for the kitchen is allowed only to a very experienced brother, for the virtue of that brother allows and the strength of his body can fulfill this

monastic cell of his brother, neither will you try to see each other before the 6th hour[44], nor will you want to know about the handwork of another, if you brother worked better than you did, or you worked better than him. And when you meet on one another haphazardly, you won't speak vainly, neither will you dare anything, but let each of you take heed, in the fear of God, at himself and at his handwork and at his meditation and at his soul, hiddenly. And when the Liturgy comes to an end, or when you stand up from eating, do not tarry in long discussions[45], neither at words about God, nor about the world, but let each of you enter his monastic cell and cry for his sins. And if there occurs the need for steaking to one another[46], you will speak very little, with humbleness and with piousness, while thinking at the fact that God takes heed at you. Do not quarrel with one another neither speak against somebody, nor judge anybody; do not despise anybody, do not speak against anybody. Do not let any lie to come out of your mouth. You won't desire to speak or to hear about things useless to you.

2. Do not allow the hatred to enter your heart, neither the envy against your neighbor. Neither allow to differ the content of your mouth from the content of your heart. This is for God doesn't' allow Himself to be deceived, but God see all the things: both the hidden things and the shown things. Do not hide any thought or trouble, any will or suspicion, but unveil all of those with the whole freedom to your (spiritual) father and force yourself with the whole your faith to fulfill that what you will hear from him.

Take heed at not disregarding the fulfilling of my advices, because, if you disregard my advices, because otherwise I won't allow you to remain with me. And if you guard both your hidden things and your seen things, I will give account about you to God. And if you do not guard my advices, He will hold me

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service, and he is not impeded either by old age or by weakness: (Cassian towards Caster, *About the Canonical Rules of the Coenobitic Communities*, G.P. 28, col. 860)

[43] The collection of the words and of the godlike teachings of the Holy Fathers bearer of God, made by a monk called Paul Evergetin, from the Evergetida Monastery, the book no. 13, ch. No. 13, p. 37 (Constantinople Edition, 1861).

[44] Palladius (around the year 430) recounts that in the Mount of Nitria "until the 6th hour (or noon) was not allowed "the meeting with anybody" (The Lausiac History, ch. No. 6, G.P. 34, col. 1019).

[45] "Going out from refectory, you won't start a long discussion" (Saint Pachomius, *quoted work*, ch. No. 19).

[46] *Evergetinos*, the book no. 2, word no. 46, p. 144 (Constantinople Edition, 1861).

accountable for my carelessness, as also about my advice. And on him who guards my commandments hiddenly and visibly, Master God will protect him against all evil and God will cover him against all temptations coming upon him, hiddenly and visibly. I pray you, my beloved ones, leave the things gathered by you within world, and take care of your salvation, in order not to be vain your whole life, and we to be shamed up in front of God and in front of those forsaken for Him[47], and of the saints who lives in ascesis. But you must reckon that the non-quarreling and the unpleasant suffering and the humbleness and the cutting off of your will from all the things, into good knowledge, and the lack of trust in your justice, as also the continuous looking at your sins, as the target of your virtue. This is because the resting and the vain-glory lose the whole tiredness of the monk.

The Word no. 2

About that Law According to the Nature

1. I do not want you not to know, brothers, that at the beginning, when God created the man, God let the man into Paradise, having his senses healthy and persevering in that what was natural to him; but when the man listened to the deceiver, all the things moved into that what is contrary to nature; then the man's senses had been thrown off their glory[48]. But our Lord have mercy on the mankind for His much love. This is for the Word "made Himself body" (Jn. 1: 14), namely full man; He made Himself like us in all the things "except for

[47] They who forsook them whom they had the duty to take care of, by invoking the excuse of a life dedicated through monasticism to God, but they didn't fulfill these monastic aspirations, they will be shamed up also in front of these ones (*translator's note (in continuation: t.'s n.; note added by Saint Dumitru the Restorer of the Christian theology, while translating the present book from Greek to Romanian*).

[48] The man was in his normalcy until he was in connection with God. The man fell into that what is contrary to nature, when he separated, through his disobedience, from God. The Catholic teaching is contrary to this teaching, by affirming that the man, when he is without God, he is in his "pure nature". And when the man received the grace (reckoned as "created"), the man is elevated in an above-nature state. The teaching from this text reckons the man in his natural state when he is united with God, or when the man lives in harmony with God (*t.'s n.*).

the sin" (Hebr. 4: 15)[49], all the way to changing that what is contrary to nature in that what is according to the nature through His Holy body[50]. And by having mercy on the man, after He resurrected, He turned back into Paradise them who walk on His traces and who fulfill His commandments shown us by Himself, until we will be able to defeat them who got us out of our glory. This is for He showed us the holy serving and the clean law, which must be guarded by the man, until the man will get steadfast in that nature which God created him in[51]. So, he who wants to come back to the things of the nature, let him cut off all his wills according to his body, until he will have got steadfast in the things according to the nature. The desire according to the nature it is the desire of the mind, and that is not without desiring for God; as neither is the love for the things according to nature[52]. That's why Daniel was called the "man od the desires" (Dan 9: 23). The enemy has changed this desire in ugly lusting for all uncleanness. The zeal of the mind is that zeal according to nature. And without the zeal towards God there won't be any thriving. So, as it has been written by the Apostle: "But aspire to the good gifts" (1 Cor. 12: 31). But the zeal towards God was turned through Adam towards the things contrary to nature[53]. Therefore, you won't bear enmity to one another and you won't envy or lie to one another.

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[49] "Full man" is the formula from Chalcedon. Right because He didn't take our sin, He made Himself full man. The fact that the Son of God can make Himself also a full man, it is the great mystery and it is a great valuing of the human, by God. God created the man as such for God to be able to make Himself man too, and not by changing His godhead. This is because, otherwise, that would be pantheism. This is the mystery of the person and of the person's character of luminous light and of endless mystery. By that, the godlike Subject can replace the human subject. This is for the human subject too is an endless luminous light and endless mystery as the godlike Subject is too. But the godlike Subject is also a Subject of the infinite godlike nature (*t.'s n.*).

[50] Through his sin the man fell into that what is contrary to nature (para fisin). Christ has brought the man back to that what is according to nature (kata fisin). But in both states, He doesn't totally leave His connection with His nature; the Son of God, by making Himself man, He didn't change the human, but He brought the human back into its authenticity (*t.'s n.*).

[51] Bringing the man back to the things according to the nature, it equals the man's reintroduction in the Paradise of the communion with God, and into his glory that is a reflection of God's glory (*t.'s n.*).

[52] The desire and the love for the things according to the nature it is characteristic to the mind and they are equal to desiring for and loving of God. It is in the nature of the human mind to love and to desire God (*t.'s n.*).

[53] Through desires, out nature is made for that what exceeds it. The bodily pleasures attract our nature, on the contrary, downwards (*t.'s n.*).

2. But it is characteristic to the min also that anger according to the nature. This is because without anger there won't be cleanness within man. This type of anger fights against the foreign seeds sown as deceiving pleasures, by enemy, within our body[54]. This is what Phineas did, the son of Eleazar, when he got very angry against the man and against the woman, and the beating from the Lord started with His people (Num. 25: 7-8). But our anger moved towards our neighbor because all the unwise and useless things. That hatred contrary to evil it is characteristic to the mind. Elijah killed the prophets of the lie (3 Kings[55] 18: 40). Like Samuel he used the anger against Agag, the emperor of Amalec. And without the hatred against the enmity there won't be unveiled honesty without soul, and our hatred has got changed into an impulse against nature, in order to hate our neighbor and us to get disgusted of him. And the hatred becomes like that which banishes away all the creatures. To the mind it is characteristic the elevation of the thought according to the nature and against any enmity. And when Job found it out, he condemned his enemies, by telling them: "The dishonest ones and the lazy ones, they who lack any good, whom I didn't reckon worthy of even the pack of my dogs" (Job 30: 8). And the despise we had for our enemies has changed and we despised on one another, by offending one another, and we justified ourselves against our neighbor. And because we despise God, we become enemies of the people. Thus, among the things created together with the man, when the man ate because of hid disobedience, those things have been changed in evil. Let's strive, therefore, by beloved ones, to understand the things shown to us by our Lord Jesus Christ in His holy body. This is for He is holy and He dwells within saints. Let's therefore, take care of ourselves in order us to be pleasant to God by committing good deeds according to our power, and us to make our limbs to match the nature, in order us to find

[54] Here is being affirmed the appurtenance of the anger and of the lust, to nature. It is about a lust (a desire) characteristic to the nature and one contrary to nature. Likewise, there is an anger characteristic to the nature and an anger contrary to nature. Otherwise, the human nature would be passive, indifferent, a corpse. Through the lust and wrath according to nature, the nature grows up, and it surpassed itself into God. Through mind it is cleaned up the nature of that what is inappropriate. Through that anger according to the nature, characteristic to the mind, the mind fights against the devil and against the seed sown by the devil within the man's body as deceiving pleasures (*t.'s n.*).

[55] In KJB we usually call this book as *1 Kings*. (English language translator's note (in continuation: E. l. t.'s n.)

mercy at the moment of the temptation, from Him Who will come for the whole world (Lk. 21: 26), and let's always ask for His kindness, in order His help to be united with our humbleness; in order Him to save us from our enemies. This is for His is the power, and the help, and the mastery, and forever and ever. Amen.

The Word no. 3

About the State of the Beginners and of the Ones from the Monastic Cells

1. Before anything, we need the humble cogitation; let's always be ready for answering any word we hear, and anything; by saying: forgive me! This is for through the humble cogitation will be broken all the things of the enemy[56]. Do not measure yourself in any of your deeds[57], so that you will be able to remain undisturbed in your thoughts. You must have your face sad, but gentle, with the strangers, in order the fear of God to dwell within you[58]. If you hit the road with your brothers, you will walk at some distance form them, in order you to keep your silence[59]. And while walking, you won't look here and there, but you will meditate, or you will pray within your heart[60]. And in that place, or in that house where you stop, do not be daring, but be shy in everything. Stretch you hand to the things put on the table in front of you only when the people form there will

[56] It is being cited in this note from several spiritual fathers: "Be ready to answer each word you hear by saying: "Forgive me", for the humble cogitation throws away all the things of the enemy" (Anthony the Great, can. no. 72).

[57] "Do not take pride of any of your deeds, regardless which". "Do not measure yourself" what height you have reached after any of your deeds.

[58] "Let your face ceaselessly be sad, except when strangers visit you. Then you will receive them with a joyful face, in order the fear of God to dwell within you" (*Evergetinos*, the book no. 1, sentences no. 42, p. 160).

[59] "When you travel together with other brothers, put some distance between you and them, in order you to keep your silence" (Anthony, can. 75).

[60] "When traveling, you won't look either to the right or to the left, but you will repeat the psalms and you will pray, within you mind to God, everywhere you are, and do not mix yourself trustfully with the inhabitants from there" (Anthony the Great, can. 76).

force you to eat[61]. If you are young, you won't dare to stretch you had and grab food and put that food in your mouth. And in that place where you sleep, you won't cover yourself under the same blanket with somebody else. And utter many prayers within your heart before going to sleep. And if you got tired un the road, and you want to be anointed a little with some oil, because of the tiredness of that trip, you will allow that to be applied only on your feet, and you will be ashamed of getting yourself undressed without some need of some illness. And while you sit within your monastic cell, if a brother has come to see you, you will do to him likewise: Anoint his feet with oil and tell him: please take some oil and use it[62]. And if he doesn't want to accept that, after he got rested, you won't force him. But if he is old and rich on doing, you will force him to accept you to anoint him all over his body. And if you sit at the table (in the refectory), together with the brothers, and if you are young, do not tell to your mind not to eat, by you will remember your sins in order you not to eat with pleasure, and you will stretch your hand only in front of you. And if there is something in front of somebody else, you won't stretch your hand at that food. Your clothes must cover your feet, and your knees must be kept united.

And when those who are eating, they are strangers, you will give them what they need with a glad look, and after they will have stopped eating, you will tell them for the second and for the third time: please, take a little more[63]. And when you are eating, you won't raise your face towards your neighbor[64], and you won't utter vain-words[65]. And do not stretch your hand towards something, and so you to shown that you desire that, without saying: Bless[66]. And when you drink water, you won't allow you throat to gurgle, as the worldly people do. If you feel the need for spitting, while you are sitting together with the brothers, do not spit in front of them, but stand up and go and

[61] "Do not immediately stretch you hand towards the things placed in front of you to eat" (The same author, can. 77).
[62] The humbleness and the restraint mean also a gentle politeness.
[63] Invite insistingly the strangers to help themselves, at the table.
[64] Do not raise your face while eating, towards your neighbor, in order him not to see the lust for food mirrored in your face (*t.'s n.*).
[65] Do not speak jokingly things or useless things, while eating, which one to see in the pleasure produced by food (*t.'s n.*).
[66] You must always wait for you to be invited. As one can see, here are being given concrete advices on how one must practice the humble cogitation (*t.'s n.*).

spit outside. Neither you will stretch your body in the sight of the people. If some unserious thought tries you, you won't open your mouth; and that thought will leave you. You won't open your mouth when laughing, because of this one meaning lack of shyness. Do not lust for something that is close to you while looking at it: either coat, or girdle, or monastic hat. And do not satisfy your lust, by making to yourself something similar. If you buy some book, you won't adorn it with some jewelry. This is because that is a passion.

2. If you have mistaken something, you won't lie because of shame, but you will prostrate and say: forgive me. And that mistake will pass. If somebody tells you as harsh word, do not get haughty within your heart, because the anger from God won't be late. If somebody reproaches you for something, you won't get angry, but prostrate in front of you, telling him: forgive me, for I won't do that anymore, either you know that you have done that thing or not. This is for all of these are thriving for the young one. If you do your handwork, you won't take pride of that, but you will do made your handwork in the fear of God, lest you will commit sin by nescience. When somebody is teaching you how to made nay handwork, you will tell him who teaches you without getting ashamed: "please see if that what I have made is good or not". If some of the brother calls you while you are making your handwork, you will force yourself to see what that brother wants, and help him, by leaving your handwork. If you stop eating, you will enter your monastic cell and you will made your work, and you won't sit and talk to them who are unbeneficial to you. If there are old men telling you the word of God, you will ask your Abba: "Should I stay and listen to that, or should I enter my monastic cell?". And you will do that what he tells you to do. If you want to go to a strange thing, tell you Abba what you want to do, and why do you need that for. And if Abba tells you to do something, you won't add anything to that, neither will you diminish that. If you find out words from outside, do not tell those words to somebody else. This is for, if you guard those word in your ears, you mouth won't mistake[67]. If you want something but he whom you are dwelling with, he doesn't want that, you will accept his will in order to avoid any quarrel or upset.

[67] When you try to say words told to you, to others, your tongue can mistake by saying those words differently than you have heard them.

3. If you want to cohabit with a brother temporarily, you won't command him something and you won't want to be his chief. If you cohabit with the brothers, you won't want to compare yourself to them regarding your words. If they command you a thing which you do not wants, you will fight your will until you will do that thing, in order you not to upset them and to lose them by discouragement, and so you will cohabit peacefully with them. If you cohabit with a brother and if you want something, you will tell him what you want, but you will also add: but I will do what you want. And if you ask him to decide about what you want, you will do whatever he will reckon as appropriate, with the fear of God. If you dwell together and the thing which he asks you for it is a passing thing, you will do that. If you are more than two, you will do that thing together and you will not spare your body, by taking heed at the conscience of everyone. When you wake yourself up each morning, before starting to do your handwork, you will cogitate at the words of God. And if there is something to do in the first place, either your bed, or some dishes, either anything else, you will do that with the whole zeal and without delay. If that is a thing bringing you payment, you will do that thing together with your brother and you won't do injustice to him. And if that thing is a small thing, and one tell to another: "Leave, brother, mind you own thing, I am going to this this thing by myself", you will obey him. He who obeys, he is the great one. If there is at you a foreign brother, you will joyfully do the needed thing, and after he leaves you will do the same. Welcome your brother with benevolence and with the fear of God, in order his visit not to be a loss to him. Guard yourself against asking him things which are not beneficial to you to know, but make him pray. And while he dwells with you, you will ask him: "How are you?" and you will limit yourself to that word. And then you will give him a book, in order him to read that book and to cogitate at it. And if that brother has come to your place after he has finished a tiresome work, you will allow him to rest and you will wash his feet. And if he brings you inappropriate words, you will ask him, out of love, telling him: "Forgive me, for I am weakened and I cannot bear these". And if the brother is weakened and his clothes are dirty, you will wash up his clothes. And if he lacks something, and if his clothes are torn, you will sew his clothes up. And if he is a traveler and you have at your place some believers, you won't regard him as

superior to those, but you will have mercy on him out of the love of God. And if there is a brother visiting you, for God, and he asks you for resting, you won't turn your face away from him, but you will welcome him joyfully, together with the believers who are at your place. And if he is poor, you won't send him away without giving him something, but you will give him out of the blessing given to you from God, once you know that the things you have are not yours, but they are gifts from God[68]. If a brother offers you something, you won't open that to see what had inside. But if that what is offered to you seems very expensive, you will tell him: show me please what is inside it.

If you hit the road towards somebody's house, and he goes out and leaves you alone, do not try to know the things from within his house. Neither will you open something form that house, be it a door or some vessel or a book. But you will tell him who goes out: give me to do something. And that what he gives you, you will do that without difficulty. Do not praise the things you have known, and you won't speak about the things known by you are you would have seen those things. Do not condemn anybody for his countenance. If you give water or some other necessary thing, you won't show yourself indifferent, but you will think at the fact that Hod has taken care of you. If you stand up within your monastic cell in order you to do your job, you must not remain indifferent or careless, and instead of honoring God you to forget about God, but you smut remain in the fear of God. Do not lean against the wall and do not bend your legs, by consecutively leaning on one and then on another, as the mindless do. Wake up your heart in order not to search for your own wills, in order God to accept your sacrifice. If you sign together, each of you will utter his prayers. And if there is a stranger together with you, pray him, with love, for him to utter his own prayers. You will tell this to him twice and trice, but without quarrel. At the moment of bringing your gift, you will tell to your thoughts and to your feelings they to persevere into the fear of God, in order you to be found worthy of Mysteries, and in order the Lord to heal you. Take heed not to leave your body without cleanness and take heed not to be yourself stollen

[68] We have everything as gifts from God. And that what each of us receives, he doesn't receive that exclusively for himself, but also for others, in order the man to grow up in love among themselves too.

by vain-glory. And the young one must allow himself into all the lack of beauty of his body. This is for that is beneficial to him[69].

Let the young one never wear a beautiful coat, until he will reach the age of a fully grown-up man. This is for that is towards his healing. The young one can use up to three cups of wine, if needed. He must not show his teeth when laughing, and his face must look downwards, with shame. If he goes to sleep, he will girdle his waist, and he will take care not to bring his hands inside, because the body has many passions nourished by nescience. If he must hit the road, lets him wear sandals, but as long as he is within his monastic cell, he won't wear sandals. Let him never walk before others. If there is a superior and that one talks to somebody, you won't be indifferent and sit down, but you will stand until you will be shown what to do. If you leave for the city, or for the village, your eyers will be looking downwards, in order you not to wake up the enemies within your monastic cells. Do not sleep when traveling, in somebody's house, where your heart fears that it could sin. If you want to eat somewhere and you find out that a woman eats there too, you won't stay there at all. It will be more beneficial to you to get the host upset, than you to secretly commit fornication into your heart. If you can, you will leave before noticing her coat. While you are walking on a road, and a woman tells you: peace to you, you will answer her within your heart while keep looking downwards. If you hit the road with somebody old, you won't allow him bear the thing you are carrying. And if you both are young, you will bear that thing in shifts, and he who bears that things will go in front.

[69] The young one must not adorn himself, in order not to tempt somebody, and in order not to trust himself. But the old one can adorn himself at the time of the Holy Liturgy (*t. 's n.*).

The Word no. 4

About the Conscience of Those Who Sit in Their Monastic Cells[70]

1. If you walk on a road and some of you is weaker, let him walk in front of you for, if he wants to rest, he will be able to rest. And if you are younger and you are in places where is the time for eating, and if you are invited to be the first to sit at the table, you won't allow yourself to get disturbed, but if now somebody is the first to sit down, next time will be somebody else the first to sit down. If you ask an old man about a thought of yours, you will unveil him your thought in freedom, if you know him faithful in keeping your thought for himself. If you hear about some shortcoming of your brother, you won't tell to the old man whom is that about, because that is death[71]. If some brothers speak about the thoughts which wage war to you too, you smut not want to hear their discussion, in order you not to be warred by those. Force yourself to utter more prayers, for the prays is luminous light to your thought[72]. You must cogitate, daily, with sorrow, at your mistakes and if you cogitate at those in this way, God will forgive you of those mistakes. If a brother forces you to speak against his brother, you won't allow yourself to be convinced by him and so to commit sin against God[73], but you will tell him humbly: "Forgive me, brother, for I am a wicked, and the things you are telling me are mine too and I can bear them". If a brother does something evil to you and somebody talks to you against that brother, you will guard your heart in order the evilness not to be renewed within you. You must remember you willing sins committed by you in front

[70] In the Latin text, the title is the following: *About the Thins One Must Mind while of the Road*.

[71] If you confess to the old man (to the confessor) your thought about a shortcoming of a brother, you won't tell the name of that brother (*t.'s n.*).

[72] The prayer is the light of the soul, and it opens to the soul the path to Christ, as role-model for not judging others, by escaping you from being locked up in the egotism of your pride (*t.'s n.*).

[73] Speaking evil about a brother it is one with committing sin against God, for God loves everyone and He wants to gain them through forgiveness, united within Himself (Jn. 13: 35) (*t.'s n.*).

of God[74], in order God to forgive those sins to you, and you will avoid paying the evil back by doing evil to your neighbor (Rom. 12: 17). If you hit the road together with some brother and you do not know them, and if they are inferior to you, you will give them the honor to be the first. And if it happens you to enter to someone loves by you, you will give to the brothers who you are traveling with, primacy in all things, either to sit at the table, or to grab the food place in front of you, and you won't show yourself as the source of their primacy, but you will do this honor to them, saying: "For you the host have mercy on me too". If you hit the road with some brother and you deviate to some friend of yours, you will tell to that brother what id the need you to do that for, and you will tell to that brother: "Sit here together with me". And if your brother will invite you to eat, let nothing enter your mouth until you will call your brother to eat together with you.

2. If you hit the road with several brothers and you will feel shame to take all of them to your friend, because they are many, you won't despise them by leaving them hiddenly, and go to eat, but ask that friend what you should do regarding the brother and you will humbly obey what he tells you. And while traveling with the brother, you won't get haughty and you won't avoid serving them. If you hit the road, and if you want to visit a brother and he doesn't want to welcome you, but when he travels you see him coming to your place, you will forget about his behavior and do him plenty of good. If you hear that somebody told something evil against you and if you meet him somewhere, or if he comes close to you, you will show him a glad and good face, according to your power; and you won't tell him the things you have heard, and you won't ask him: "Why did you tell those things about me?". This is for it is written in Proverbs (ch. 21: 24): "He who keep the evil in his mind, he commits lawlessness". If you are brothers and you leave towards a poor brother, you won't trouble him by asking him something you need, but you will satisfy your need by yourself, regarding what you will eat, if he doesn't have plenty of that what you need and if he doesn't have enough space to accommodate you. If you leave towards some old people who

[74] You cannot remember your sins and repent for them except in front of God, or by thinking at God, in the same time. If you do not think at God, you won't be able to see your sin in any of your deeds or thoughts (*t.'s n.*).

you know, and together with you are other brothers too, and they are not known to those old men, you won't commit in front of those old man any daring deed, but let the daring to them who have come together with you and tell them the needed words. If some brothers cohabit with you, you will take care of they to hear from you only serious things, because you will give account about them in front of God. If you go to a stranger, for God, you won't avoid to see your bodily relatives, for it is more beneficial to you to see those. If you want to leave for the mountain, in order you to meet the brothers from the monasteries[75], you will remain at him whom you are going to, and you won't go to see somebody else without telling that to your host: "Should I go to see that one, or not?". And if you do not find resting at your host, you won't upset him until you will leave him. If you get to yourself a monastic cell, as you know, you won't take many brothers together with you; one brother will be enough for weakness and you won't take advantage of the power of your host.

3. If you do good toa poor, do not call him for a passing thing, in order you not to lose the benefaction done to him. If you enter some monastery unknown to you, you will sit as the table there where they allow you to, sand you won't enter any monastic cell until that one who dwell within it will invite you to enter there. If you are appeasing yourself into your monastic cell, you won't deprive a needy brother, if he asks for a thing of yours. If you have something only that much as it is enough to you, and not abundantly, you will accept not wasted that and so you to get disturbed. "This is for, it is more beneficial to you to lose one of your limbs and not to be the whole your body thrown into Gehenna" (Mt. 10: 29). If you part with your bodily relatives, and if you estrange yourself for God, you won't allow their pleasure to enter you[76].

Do not sit within your cell protecting your father or your mother, or thinking at a brother or at a sister of yours, or feeling sorry on your children, or desiring within your heart the woman you left. Think at your exit, think at the fact that you must die, and no one of them will help you. And did you leave

[75] It is probably here about Mount Nitria from Egypt, where there were withdrawn several monasteries, or about some other mountain, where there usually were the monasteries.

[76] You won't allow yourself to be gained by the will to do that what is pleasant to your relatives; do not like that what they like.

them for virtue? If you are resting within your monastic cell and you remember that somebody did something evil to you, stand up and pray God from the whole your heart in order God to forgive him[77] and let leave from you your thought of avenging yourself for that evil. If you go to be imparted with the Holy Mysteries, you will guard every one of your thoughts, in order you not to be imparted towards condemnation (1 Cor. 11: 29).

If at night you are tempted by hallucination of having mating, you will guard your heart not to cogitate during the day at the bodies from your hallucination, in order you not to be defiled by their pleasure and so you to cause to yourself a heavy anger, but you will throw yourself in front of God with the whole your heart and God will help you. This is for God is lenient on the people's weakness. If you are in ascesis, you won't allow your heart to trust that your ascesis guards you, but you will tell to your heart that, for the helplessness of your body, "God takes heed at my weakness". If somebody reproaches you something, you won't answer but you will keep your silence. And if by being rebuked, you find within yourself the things reproached to you, you will repent yourself as one who has committed sin yourself, and the kindness of God will receive you again. If you are traveling together with some brothers, and among those there is one who you love for God, you won't dare to show him that in the sight of the others, lest there would be one who will die of envy. And if you visit some brothers, you won't expect them to be very glad of your visit, but if they welcome you, you will thank to the Lord. If you see your soul disturbed, your will tell to your soul: this is not more beneficial to you than the Gehenna which you are going to go in. And you will appease yourself within you. If you visit some brothers and one of them, tell you that you don't want to rest yourself at his place but he wants to dwell together with you, you won't listen to him or else you will cause offense to the many. And if he tells you:" "My soul dies for a secret thing", you will give him the opportunity to leave and you won't allow him dwell together with you.

4. Appeasing yourself within your monastic cell, you will accept eating in order to give your body that what it needs, in

[77] This means that you have forgiven him. But anyone who does evil to somebody else shows that he is disobedient to God, so that he needs God to forgive him too, and it is not good us to limit only to the forgiveness given him by us, but too we must pray God to forgive him.

order your body to be able to sustain you in fulfilling your duties, and in order you not to want leave your duties unfulfilled. But you smut not eat anything with pleasure, with lust for that taste, whether that food is good or bad. And if there occurs the need for a visit, either to a brother or to a community, and they cook something really sweet, you won't let your body to get satiated, but you will want to quickly turn back to your monastic cell, in order your body not to become your traitor. If the demons urge you to an ascesis above your powers, you won't listen to them, because they entice the man towards anything he cannot do, until the man will fall into their hands and they will rejoice about that. Eat once a day and give to your body only that what it needs, and you will stand up from the table while you could still eat more. And do your vigil with measure, and do not deprive your body of that what it needs. Do your tasks with measure and knowledge, lest because of much vigil your soul to get darkened by too much straining. It is enough a half of night for your ministrations, so that you will allot the other half for the resting of your body. Use two hours, before going to bed, for praying and for singing. And then rest yourself. And when the Lord wakes you up, you do your ministration with zeal. But if you see your body tired, you will tell to your body: "Do you want to rest for a short while and then to be thrown into the outer darkness?". And if you force yourself a little, your power will come to you. Do not make friendship with people whom your conscience knows about that they are familiar with others too, in order you not to offend those ones knowingly. If you are in the monastery and you have had a slave and you have kept him, you will dishonor the monastic schism. And if you bestow that slave to a brother, you will sin against God. So, let him go away, of set him free. And if he wants to become a monk, it will be his decision. But you must not take him with you, because of not being that beneficial to your soul.

5. If you are, for God, in a living that is difficult to your body, and the people want to follow your example and they honor you for that difficult living, you will leave that way of living and you will adopt something different, in order you toil not to change into laziness. And of you feel the temptation of the vain-glory, you won't pay attention to the people, for you know that that what you are doing it is an urge from God.

If you reject the world, you won't let anything to yourself, and if you see yourself wanting to have something, you will tire your body even more with your handwork, in order you to appease yourself within your monastic cell, and you will eat your bread, with modesty. If you leave for the city for selling your handwork, you won't haggle for the price, as the people from the world do, but give it to somebody for any price, in order you not to lose your power gained by you within your monastic cell[78]. If you sell something that you need, you won't haggle saying: "If you don't give me that much, I won't sell this to you"; and if you still want that, you will strive only for a little, and if you are not offered the price you want, you will leave it in silence. And if your thoughts trouble you, wherever you are, you will tell them: "I am like all the saints who were tempted by God in the state of poverty until He saw their faithful decision; and then He brought them at large. If a brother offers you a thing and you need that thing, you won't touch that thing without telling that to that brother. If a brother tells you, when you leave for the city, to buy him something, if you are able to do that you will buy him what he asked you for. And if you are with others, you won't do that without asking for their opinion, because otherwise you will upset them who live together with you. If the occasion occurs for you to go back to your birth village for a certain thing, you will avoid seeing your relatives according to the body, and you won't spend your time with them, neither will you impropriate their sayings. If you have borrowed something from a brother, you must not forget to return that back to him, and quickly. And if that thing is a tool, you will return that immediately after you will have finished your work. And if you have broken that borrowed thing, it will be your duty to repair it and to return it in the same condition as you have borrowed it. And if you have given something to your poorer brother and you see that he cannot give that back to you, you won't bother him, and you won't pressure him in

[78] "The monks who prolonged their staying in cities and in villages, by invoking the need for selling their handwork, they often fell into temptations. In *Paterikon*, at other fathers, at many of them, there have been preserved many affirmations like this one. That's why here the father urges the monks to sell their handwork even by losing some of its real value, but in order they not to lose within world everything they have gained within their monastic cell by their ascesis" (*Everget*, book no. 8, *Sentence 40*, p. 122).

any ways. And if you have given him a coat, you will leave that to him[79].

6. If you leave for living in a certain place and you buy a monastic cell for yourself, or if you build up that monastic cell and you spend money on it and after a while you leave that monastic cell and there remains a brother living in it, and after a while you want to turn back there, you won't throw that brother out of your monastic cell but you will go and search for another monastic cell for yourself, in order you not to commit sin against God. And if he leaves voluntarily, you will be innocent. And if you left things within your monastic cell and he used those, you won't ask him for giving those back to you. If you leave your monastic cell, you won't take with you the things needed by your poorer brother, but let him have those. And God will earn to you other things there where you are going to stay. Do not be shy to tell to your superior any thought that wages you war, and so you will be relieved of that thought. This is because the ghosts do not find place except in that man who is silent about his thoughts, whether those thoughts are good of bad. You will avoid to be imparted with the Sacrifice, if you have some evil thought against your brother, because otherwise you will deceive yourself. If thought of the Scripture are unveiled to you, by understanding those allegorically, you will guard yourself not to abolish that what is written, so that you won't trust your knowledge more that you trust the Holy Scripture; because this is a sign of the pride. If your brother is deceived through the words of the heretics so that he unknowingly wanders away from faith, but he comes back to the right-faith again, you won't overlook him, because that has happened to him because of nescience. Avoid discussing with the heretics, by wanting to affirm the faith, lest the venom of their evil words to penetrate you. If you find some book known as heretic, you won't want to read it, lest it will fill your heart up with the venom of the death[80], but you will remain in that what you have been enlightened within, and do not either add or disregard anything of that. Guard yourself against the knowledge (gnosis) with a liar name, that resists the healthy teaching (1 Tim. 1:

[79] These are very detailed advices for all the situations which a monk can be in (*t.'s n.*).

[80] The Fathers reckon the heresy as the biggest evil. They who remain into the right-faith they can repent more easily, but they who no longer know the true God, regardless how moral they claim to be, they are strangers to God and they will be able to *easily justify their deviations they wanted*.

10)[81], as the Apostle said. If you still are young and if you haven't reached yet to enslave your body, and you hear about the high virtues of the Fathers, you won't run towards those virtues because of wanting to live those virtues in resting, because those virtues won't come to you if you do not practice doing them; but if you practice those virtues, they will come to you by themselves[82].

7. Guard yourself against laziness. This is because the laziness destroys the fruits of the monk. If you fight the passion, you must not get discouraged, but you must trust God, telling Him: "Help me, because I am needy", with the whole your heart and trust. If the evilness has been sown within your heart while you have been sitting within your monastic cell, you must take heed and resist your won soul, lets you will be dominated by it[83]. Force yourself to remember God, for God takes heed at you and at the things which you are dialoguing with within your heart, for all of those are unveiled to Him[84]. You tell to your soul: if you fear the sinners who are like you of seeing your sins, hos much more will you have to fear God Who takes heed at everybody? And out of this counsel you hold with yourself, it will come the fear of God without your soul. And if you remain steadfastly in the fear of God, you will remain steadfastly in front of the passion, as it was said: "They who trust the Lord are like the Mount Zion: he who lives in Jerusalem he will never budge" (Ps. 124: 1[85]). If you are in

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[81] It can be here about the Gnosticism (Gnosis) that held during the first Christian centuries diverse sorts of pantheism, against individuating God from the created world,

[82] The young people who haven't reached yet the full control over their bodies, they must not search for the virtues of the Fathers in a full quietude, because the Fathers have gained those virtues by fighting the temptations. So, the young people must not get sad if they still are tempted. This is for, only by perseveringly fighting the temptations, the young people will reach the serene possession of the virtues of the Fathers who fought the temptations.

[83] When withing your soul there is some evil thought, you do not obey that evil thought. By thinking at God, you must raise yourself above that evil thought, in order not that thought to master you but you to master that thought. We can achieve a doubling within ourselves, one that helps us to control ourselves.

[84] This is also in head no. 27 from the 27 heads belonging to Isaiah the Hermit from *The Romanian Philokalia*, volume I, p. 400. The dialogue of the man with himself in the matters posed him by the evil, it is all the more accentuated as the Third Participant to that dialogue is God Who determined the man to oppose the passions from within himself. That's why it is good for us to remember God in the dialogue we have with yourselves, by knowing that all our things are unveiled to God.

[85] In KJB we have: Ps. 125: 1: "THEY that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever."; in ROB we have: Ps. 124: 1: "They who trust God

ascesis, resisting the enemy, and if you see your passions weakening and running away behind you, let your heart not rejoice, because the evilness of the ghosts is behind you. This is because of preparing they to you an even worse war that the first war, and he leaves them to the city and he commands them not to move away from there. If you raise against them, they will run away again form your face. But if you heart gets haughty for the fact of banishing those away, and if you thus have left the city, some of them will raise against you from your back and other from your front and the poor your soul will find itself surrounded by them and having nowhere to escape. So, the city resists when somebody throws himself before God with the whole his heart. And this will get you rid of all enemy's wars[86]. If you pray God for removing the war from you and God doesn't listen to you, you won't get sad. This is for God knows what is the best for you. So, whatever you ask God for, in time of war, for God to remove that form you, you won[‘t tell God: "Take this form me and give me that", by you will prey by saying: "Master Jesus Christ, help me and don't allow me to sin to You, because of being I strayed, and do not allow me to follow my will; do not allow me to get lost in my sins, but have mercy on me for I am Your creature and do not overlook me, because of being I weak; do not forsake me, for I have run to You" (Ps. 40: 4[87]). "In front of You are all those who trouble me, and there is no escape for me except at You, Lord. Have mercy on Me and let's be shamed all of the who have risen against me, they who search for my soul to destroy my soul. For You are powerful Lord, in all the things, and through You we give glory to God and to the Father and to the Ghost forever and ever. Amen.". And then your conscience tells to your heart, hiddenly, why God doesn't listen to you, but God still is with you. And do not disregard that thing, but whatever your conscience tells you to do, you will do that. This is for it will impossible that God not to

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are like the Mount Zion; he won't ever wobble who lives in Jerusalem." (E. l. t.'s n.)

[86] This text coincides to the head no. 2 from *The Romanian Philokalia*, volume I, p. 393. Always, behind the passions there are the devils. If you defeated the passions once, you won't get pride of that. Because, otherwise, the devils will move again against you. You must stay sheltered in your stronghold. And your stronghold is your prayer or you thinking at God.

[87] In KJB we have: Ps. 41: 4: "I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee."; in ROB we have: Ps. 40: 4: "I said: "Lord, have mercy on me; heal my soul, because I wronged You"." (E. l. t.'s n.)

hear the man, if the man hears God. This is for God is not far away from the man. But our will are those not allowing God to hear us[88]. Let nobody deceive us. But, as the land cannot yield fruits without seeds and without water, likewise the man cannot bring forth fruits without the unpleasant sufferings or without the humble cogitation[89].

8. Let's persevere, my beloved one, in the fear of God, by guarding and by preserving the doing of the virtues, and by not causing offenses to our conscience, but by taking heed at ourselves into the fear of God. Let's do this until our conscience too will be liberated together with us, so that between us and our conscience to take place a union, so that our conscience to reach being our guardian, and our conscience to show us any danger which we are about to fall into. But if we do not listen to our conscience, our conscience will part with us and it will no longer help us[90]. This is that what our Lord taught us, saying: "Reconcile with your accuser as long as you still are on the way, let he will give you in the hands of the judge and the judge to the servant, and so you will be thrown into prison. Verily, I say to you, that you won't get out from there until you will have paid even the las penny you owe" (Mt. 5: 25-26)[91]. He says about conscience that it is our accuser, because the conscience

[88] We mustn't believe that God doesn't hear our prayer, when we ask Him for something and that something is not granted to us. It only seems to us that God doesn't hear us because we do not hear Him, and because we lock up ourselves not to accept His will, or not to do that that He wants us to do. God always hears us for God is not far away from us, but we reckon that God doesn't hear us because of us not wanting to hear Him.

[89] The unpleasant (bad) suffering is contrary to the pleasant passions. It consists of all sorts of hardships. The bad suffering and the humble cogitation help the man to spiritually fructify, as the land yields up fruits out of seeds and water.

[90] Here it is affirmed a duality between conscience and our being. Our conscience is that one which we can guard our being through, against the attractions towards the sins. Our target must be that of achieving a unity between our conscience and out being. But neither our conscience is totally clean in the beginning. Only on the measure which our conscience gets liberated of temptation in, our conscience can also help our being to get liberated too. But even higher than our conscience, there is our self. If your self doesn't obey our conscience, our conscience will leave us. We will become insensitive, or lacking the guarding from our conscience, namely the warnings issued to us by our conscience.

[91] The word of the Savior is interpreted like this: reconcile yourself with your conscience which, if you disobey it, it will tell you to the judge. Your conscience urges you to avoid the evil, and therefore your conscience will help you if you obey it, and if not, your conscience will accuse you on the day of the final judgment. There are three entities in man too, differing form the Supreme Third. The conscience as the third one within man (as differing from self and from the own will) it is strong within man, especially when having within it the Supreme Third, or God.

resists the man who wants to do his bodily wills, and if the man obeys his bodily wills, he will end up surrendering himself to his enemies. That's why, when Hosea cried for Ephraim, he said: "Ephraim persecuted his accuser and he transgressed the judgment" (Hosea 5: 11). He searched for Egypt and he has been forcedly taken by Assyrians. "Searching for Egypt" means that the heart searches for fulfilling the will do the own body, and being forcedly taken by Assyrians means that, willy-nilly, that one will serve his enemies. Let's therefore take care of ourselves, my beloved ones, in order us not to walk on the ways of our will according to the body, lest we will be forcedly taken by Assyrians and we will hear the bitter word that the Emperor of the Assyrians came upon Israel and moved Ephrain to Assyrians, and he moved those from there is Eleia and in Avor, at the river mouths of Guza (4 Emp[92]. 17: 6)[93], and they have remained there up to these days.

This was because of sending the Emperor of the Assyrians people form his nation to inhabit Israel, and each of those carved his idol and worshipped it and they are there up to these days. And this happened to Ephraim because he disregarded his accuser and he overlooked his accuser's judgment.

9. So, you have known those ones, brothers, who follow to their wills and who disregard their conscience, and that what mastered upon them. Let's not follow their example, you my beloved ones, but let's follow all the saints who didn't obey the sin until their death, but they obeyed their holy conscience and so they have inherited the Heavenly Kingdom[94]. This is for each of the saints became consummate in his generation into holiness[95]. And they names have become indelible to all generations. Let's take our beloved Jacob as our role-model, for he obeyed in everything his parents according to God, and he

[92] In the KJB we usually call this book as *4 King*; in ROB we usually call this book as: *4 Kings* (and not Emperors). (E. l. t.'s n.)

[93] The tiger means the doing phase of the virtues, which the man works in against his passions, being guided by the discernment between good and evil, or by the right-reckoning. The Euphrates, it means the basis.

[94] The conscience is holy, for through conscience God speaks to us. And our conscience can become our accuser if we do not obey it. In conscience it is shown the fact that the man isn't separated from God, but the man is united, through nature, with God. If the man no longer hears the voice of his conscience, the man won't hear God either.

[95] He who totally obeys his conscience, he obeys God, by doing only the good. And by that he will become a saint.

took their blessing in everything he did, and he wanted to go in Mesopotamia in order to earn sons there. This is because he didn't want to earn his sons out of the Canaanite's daughters, who were contrary to his parents. So, he took his staff and his vessel with oil, and he came to the place called Betel - that is interpreted as the house of God – and he slept there and he saw in an unveiling during night a ladder descending form the sky and angels of God climbing it, and "the Lord was leaning on it" (Gen. 28: 13). This is a sign of him who starts serving God, that in the beginning is unveiled to him in the form of the virtues, and if he doesn't' impropriate the effort for the virtues, he won't reach at God. So, Jacob woke up and the made a covenant with God. He swore to be the servant of God and God strengthened him, by telling him: "Behold, I will be together with you and I will protect you". Then Jacob came to Mesopotamia to marry a woman from there. And when he saw Rachel, the daughter of the brother of his mother, he loved her and he served for her for seven years. But they didn't give him Rachel, until he took Leah first. And Rachel was baren until he served for another seven years for Leah.

And the meaning is this: Mesopotamia is called like this, because of being in the middle between two rivers. The name of the first River is Tiger, and the name of the second river is Euphrates. The first one starts against Assyrians, and the second one starts against nobody (it has no enemy), but it is reckoned as starting at large. The Tiger is interpreted as discernment, and the second one is interpreted as humbleness[96]. Leah is cogitated as image of the bodily toils. Rachel is the way of the true sight (contemplation). These ones take place with the man who is in Mesopotamia, so that through discernment him to fulfill his bodily toils, because they oppose the enmity of the Assyrians in order to cross to the humble cogitation in the true contemplation (sight).

10. But she didn't give birth to sons to Jacob, until Leah gave birth to her sons. And so, Leah fulfilled the serving on behalf of Rachel, for other seven years. This is because if the man doesn't fulfil the whole doing, he won't be bestowed the

[96] Tiger means the doing phase of the virtues, united with the fight against passions, which is guided by the discernment between good and evil. Euphrates means the superior phasis of the contemplation of God, one that no longer thinks at passions and at enemies, but it cultivates the humbleness out of experiencing the living of the glory of God.

true contemplation (the seeing of God). Both of those were his women, but he loved Rachel more than he loved Leah, because Leah has weak eyes and for Rachel was very beautiful. That what is said here is this: Jacob's first wife had weak eyes, namely until the man is with his bodily eyes he won't be able to see the glory of the true contemplation. This is for the enmity of the human pleasure still is mixed in the man's works. But let the man not to remain to this. This is for Leah too, he stopped for a while from giving births and she gave Zilpah to her husband, Zelpah being her slave, giving her occasion to give birth from above. That's why she gave the name Assir to the one born by her, a name that is interpreted as richness. And when Leah stopped giving birth, God remembered Rachel. The meaning oof this is: If one achieves the bodily toils and his feeling is liberated from passions, then the true sight (contemplation) will unveil the true glories to the mind. Despite all the sons of Leah helped Jacob, he loved Josephus more than all the others. Namely, though the bodily toils protect the man against enemy, only the true contemplation (sight) will unite the man with God. This is for, only after he saw Josephus, Jacob decided to turn back to his parents, for he saw that child was born to him after his brothers. And after Jacob crossed through all his camps, he says, and he crossed River Iavoch too, and he remained alone, he received the joy of the blessing from God Who told him: "You name will no longer be called Jacob, but it will be called Israel" (Gen. 32: 28). He was previously called as Jacob for he trampled over the enmity (of the passions) until he was found worthy of blessing and he has gained his senses which were before under the mastery of the enemy. And when he was liberated of those ones, he was called Israel, namely the mind that sees God[97]. This is for, if the man reaches to see the godhead's glory, the enmity will fear that man. Thus, though Essau comes in his way with enmity, Jacob's humble cogitation quenches Essau's evilness and Essau no longer wages war to Jacob but he throws in front of God[98]. And even though that

[97] In Gen. 32: 28, God interprets the name Israel as "The Man strong with God", or who fight God. But Jacob is called, in continuation (Gen. 32: 30) that place as "the sight of God", where out author concluded from, that Israel means the man that sees God. Actually, only the strong man sees God, and the strong man fight God to retain Him.

[98] Jacob is strong by humbleness. By that he defeats Essau's enmity, namely his passions. This is for the passions are also the contrary impulses of other people. If the man defeats the

enmity makes him envy Jacob, because of seeing Jacob's great glory, he won't be able to subdue Jacob for God is Jacob's helper, as it was written: "Turn in the land of your birth and I will be with you" (Gen. 32: 9). Finally, he came to Salem and he bought there a field and he built up an alter there, to the Lord Who listened him on the day of his trouble. The name Salem means peace, namely the man will cross over the war which God defends him in, and the man reaches the peace and he builds up an altar composed of twelve stones. And he brought gifts earned out of the toils of the serving (slavery) accomplished din Mesopotamia, in the Land of the Promise.

11. So it was also the beloved Moses, when he got the people out of Egypt and he get them rid of the hand of Pharaoh and he crosses them through the Red Sea and he saw the death of all their enemies and he sent Joshua to destroy Amalec, and he stood on the top of the mountain having his hands upheld by Aaron and Or, in order him not to lower his hands from the sign of the cross until Joshua turned back with joy after he had destroyed Amalec[99]. Then Moses built up an altar composed of twelve stones, at the foot of the mountain, and he called that place: "The Lord is my escape, for with His hidden hand God beats" (Exod. 17: 9, 15). The name Amalec means laziness. This is because, if the man starts running away form his own wills and he forsakes his sins and he runs to God, the laziness (the boredom) will be the first to wage him war, by wanting to turn him back to his previous sins. And that what sets the man in movement it is the straightening towards God, and that what causes the straightening it is the restrain. And that what guards the restrain it is the bodily tiredness. And through these ones Israel if liberated. And then the man brings thanks to God, saying: I cannot, but You are my Help from generation to generation.

And so it was the great prophet Elijah, who couldn't have killed all the prophets of the shame who opposed him, if he hadn't cleaned, in the first place, the altar composed of twelve

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passions, he will no longer feel the enmity of other people. And those people get appeased too.

[99] Jesus defeats satan through the cross raised by the Heavenly Fathers. In the Old Testament was fore-symbolized this by the victory of Joshua Navi over Amalec. But hot himself was raising the cross towards God, namely as a cross of his, but Moses did, by raising his hands up. The Moses's cross was neither his death, but it was a toil, and it was helped by Aaron and Or, in that, as hierarchs of Israel.

stones and if he hadn't placed pieced of wood on the altar, and if he hadn't poured water on them, and then he brought his sacrifice on them and God became "consuming fire" of the altar and of the things from on the alter. In that hour he showed his daring against his enemies and he killed all of them, so that no one remained. Then he thanked God, saying: "You are in all of these". This is for it was written that "he put his face between his knees" (3 Kings[100] 18: 42). Actually, if the mind sits carefully on its senses, it will achieve the immortality, and the immortality will bring the mind towards these glories which will be unveiled to the mind by God. And if the servant takes heed at Elijah and he doesn't see anything of the seven passions being born, he "will see a small cloud which, through a work of the man, it will bring water" (3 Kings[101] 18: 43-45) out of the sea, and that means the resting of the Holy Comforter. This is for the immortality consists of this: having healthy toils and not turning towards the same ones which you have prayed God to forgive you for. This is for, if God accepts the toils of the man and the things done my man are protected against his enemies, the enemies won't be able to persevere near to the man. This is because they will see that it is not their will within the man. Then, the enemies will disappear, as it was written: "For you call the name of their gods; but I call the name of my Lord God" (*Ibid* 24). And this is because there wasn't within him the will to obey them.

12. These words do not match only those, but they match all of them who follow the will of God and who keep God's commandments. That's why those was symbols of these. But those words have been written also towards advising us, for we walk on the traces of those who fought for achieving the immortality, and who were defended by immortality against any enemy's arrow. This is for they bowed under the shelter of God and they asked for God's help and they didn't trust any of their own toils. And the shelter of God was to them as a surrounding stronghold. This was because they knew that without the help from God, they weren't able to do anything. And they said, in their humble cogitation, as the Psalmist said: "If God doesn't build up the house, the mason will toil vainly; if God doesn't

[100] In KJB we usually call this book *1 Kings*. (E. l. t.'s n.)
[101] See the previous footnote. (E. l. t.'s n.)

defend the city, the defender will strive vainly" (Ps. 126: 1[102]). This is for, if God sees the mind that has obeyed Him with the whole mind's power, and the mind doesn't have any helper except God, God wills strengthen the mind, saying: "Do not fear, My son Jacob, you little Israel". And again: "Do not fear for I have saved you and I have called your name. You are Mine and if you cross through water, I will be with you. And the rivers won't cover you. And if you cross through fire, you won't be burnt, the flame won't consume you, for I am your Lord God, the Saint of Israel Who saves you" (Isa. 43: 1-3).

So, you must listen with your mind to this assurance and dare against your enemy, saying: "Who is him who wages war to me? Who can stand against me? Who is him who sues me? Let him come closer! Lo, the Lord is my Helper. Who is him who hurts me? Lo, all of you will become worn out like an old coat, and you will be eaten by mots like a wool" (Isa. 50: 8-9). Powerful is God in order you have you together with those who live in the humble cogitation and who are defended by their humble cogitation, and their humble cogitation is their helmet around their head, by the grace of God Whom belongs the power and the glory and the mastery forever and ever. Amen.

The Word no. 5

About the Commandments Give to the Believers and about the Building Up of Those Who Want to Live Together Peacefully

1. Walking together in the way, you will take heed at any weak cogitation from within yourself, either that you must take a short break, or you eat something before the due hour. If you do out together for some passing thing, let each of you take heed at himself and not at his brother; you won't lecture another. If you do a passing thing within your monastic cell, or if you build up something, for instance the house, or anything

[102] In KJB we have: Ps. 127: 1: "EXCEPT the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."; in ROB we have" Ps. 126: 1: "If the Lord did not built the house up, they who built it would toil in vain; if the Lord didn't defend the city, vainly would take vigil him who defends it." (E. l. t.'s n.)

else, let him whop works (together) to do his job as he wishes. And if he says: “Please, teach me, for I do not know”, and there is somebody else who knows that, do not allow the spite occur, but you will say: “I don’t know”. This is for this is the humbleness according to God. If your brother does something to somebody and you see that, you won’t tell him “You have broken that”. And if he tells you: Please, teach me” and you won’t teach him, but you remain silent, that means you do not have the love of God within you but you have the evilness within you. If your brother bakes something and the result is not good, you won’t tell him “You baked that wrongly”, because of that being death to your soul, but think that if you heard that from somebody else you would get upset. By thinking so, you will appease yourself. If you sing together and somebody mistakes a word, do not tell him immediately about that in order not to disturb him. If that word passed, let is passed. But if he tells you: Please, tall me”, you will tell him. If you eat something from refectory and there is somebody among you who doesn’t want that food, let him not say that he cannot eat that food, but let him force himself to eat, for God until death, and God will appease him. If you do something together and one of you breaks that up because of his weakness, you won’t rebuke him, but you rather will rejoice together with him. If some brothers bring you something, you won’t ask them something that hurts them. And if they let that thing within your monastic cell and some of the guests cannot restrain himself and says something that hurts you, let him who has heard that not to tell to any of the brothers, but let him keep his silence, until that thing let by those will pass, in order they heart not to be filled with the venom of the death. If you visit some strangers for something that you need, do not ask anyone about something that doesn’t belong to you, so that you will be able to turn yourself unharmed back to your monastic cell. And if you hear something that you do not want, by coming back to your place, you won’t tell that to your brothers. If you are at the place of some strangers, you won’t dare to utter any judgment about anything in that place where you have entered, in order you example to be used, especially your hidden and shown silence. This is for all the mentioned passions are in the weak one because of his heart and because of his laziness, and because he doesn’t see his own sins. And the help from God and the hope and the gentleness and the conscience and the

forsaking of the own will and the forcing towards all the good things, all of these are contained by the humble cogitation.

2. And the pride and the strife and the thought of reckon yourself superior to your brothers and the despising of the conscience and the non-thinking at yourself when your brother upsets you and the question: what do I have among the things attributed to me, all of these belong to the callous (sclerotic) heart. If you are working on your handwork and your brother enters your monastic cell, you won't reckon that you have done something that is above him or above you. If you work with a weak brother, you won't hiddenly judge him by wanting you to do something superior to what he does. If your brother works on his handwork and he breaks that up, you won't tell him anything, if he doesn't tell you: "Please, brother, teach me". And if you know (how to teach him) but you remain silent, that will be death to you. If you do your handwork as it should, according to your power, you won't tell that what yourself have done, or that what your brother has done during that week. This is because that will show the lack of wisdom. If you have started doing a passing thing together with your brothers, you won't want them to find out that you have accomplished more than they have done. This is for the thing done by man hiddenly, that thing is asked by God from the man[103]. If, because of his weakness, your brother tells you an inappropriate (unpleasant) word, you will take that joyfully. This is for, if you do not search for your word in the judgment from God, you will be committing a sin[104]. If you cohabit with the brothers and your thought wants to tis you up in a rope, you will tell to your thought: This brother is my master[105]. If you want to live in a harsher ascesis, you will take for you alone a small monastic cell, and you won't trouble your weaker

[103] In all of these it is being praise the humble cogitation. In it is shown a great gentleness. The humble cogitation is a great noblesse in the relationships with others, while the pride is rude. That's why God loves especially the things done by us hiddenly, without others knowing about that thing done by us, namely a thing which we don't try to impose ourself through.

[104] Any word you tell to somebody else, you should analyze whether that word is approved by the judgment of God. Only God has the quality of judging by knowing everything. You must try to conform yourself, through your conscience, to God's judgment. But God, generally, He doesn't judge but he forgives, or He waits for the man to correct himself.

[105] If you cannot tell to your brother a word of joy, because you reckon that he has done something wrongly, you will thing that your brother is your master, so that you fear of untying yourself in front of him, or to untie him.

brother. If a foreign brother visits you and you have heard, from before, that he is loving a certain schism, you won't rebuke him by words until his shortcoming will be shown to you. You will guard yourself not to do that what you know that it upsets your brother. If you want to take something that you need, you won't speak against you brother that "why hasn't him understood that in order him to give me that by himself?". But you will tell him daringly and with simplicity: "Please, give me that things for I need it". This is for this is the holy cleanness withing your heart. If you do not say plainly, but you whisper and judge your brother within your heart, you will be judged for that. If there occurs among you the question about some word of the Scripture, let him who know the meaning of that word to forsake his will behind his brother and to rest his brother into joy; this is for the word each one is required is that of getting humble in front of his brother[106]. He those thinks at the judgment from in front of the godlike Chair, there where he will be judged, let him do everything he can in order not to mistake with his mouth, because otherwise he won't find a good answer at that time.

3. You must not want to take care of the things of this body, in order you not to become like those animals who throw up from their stomach and cause much stench. But you must rather become an altar to God, in cleanness, by becoming inward priests, and you must always put incense on your inward altar, in the morning and in the evening, so that your altar not to run out of incense. Force yourself top always be in front of the Lord in a state of total prayer, in order you to be bestowed simplicity and innocence, and for the Lord to take away from you're the contrary things, which are: cunningness, devilish wisdom[107], curiosity, love for the self, and a naughty heart. This is because all of these will melt down the toils of them who practice it. The end of all of these takes place when the man fears God and the man's hearing obeys his conscience,

[106] If you know the meaning of a word from Scripture which the brothers are talking about, but there is another brother who know that too, you will let that bother to tell it. This is for the best word you can tell on that occasion it is your humbleness. Out of your humbleness will be best shown that you have understood all the words of the Scripture.

[107] There is also a "devilish wisdom". It is that wisdom that searches for all arguments to demonstrate that there is no God, or to justify its pride and its egotistic passions. But this "wisdom" that is called also as "false knowledge", or pantheistic gnosis, it rather darkens him who practices it, by depriving him and all the realities of any meaning.

according to the will of God. And this will hiddenly teach the man. If there isn't the Master of the house within the man, that unworthy man will have his house submitted to his won will and he will speak whatever he wants, because of his heart not being under the master of That One, but under his enemies[108].

If you want to start and to exit to a small passing thing, you won't despise on one another, and no one will get out by himself letting his brother behind, for that one's conscience will suffer, but let him tell to his brother, with love: "Do you want to come with me?". And if he sees his brother tired, or having his body weaken, he won't insist by telling him: "We must go now". But he will postpone that on another date, and he will leave for his monastic cell with compassionate love. Guard yourself not to resist your brother in anything, in order not to upset him. If somebody dwells together with his Father or with his brother[109], let him now have his conscience occupied with somebody from outside, but let him be preoccupied in everything only with his cohabitants. This is the peace and the obedience. If you dwell with your Father or with your brother you won't be secretly friends with anybody, nor will you secretly send letters to somebody while hiding that form your Father or from your brothers, because you will lose both yourself and those. If you want to dwell together with a superior, you won't want to give alms to the poor, if you do not ask, firstly, your superior about your intention; you won't do anything hiddenly. If you ask about your thoughts, you won't ask after you have already done that, but you will ask in advance about that what wages war to you now, whether that is about a moving out, or about some handwork. If you want to change your handwork in order you to dwell together with another brother, or in order you to leave some brothers, you will ask about that, plainly, in advance[110]. You should ask yourself before doing anything, about the

[108] He who thinks that he is master upon himself, and so he doesn't allow himself to be mastered by God, he actually will be under the mastery of his pride that is a passion upheld within him by the enemy demon. The man is himself inly into God, for the man won't lock up in himself but for the man remaining in connection with Hom Who has created the man, and the man remains in harmony with all the realities.

[109] In the Latin text is added "spiritual" as attribute of the Father.

[110] Do not ask - after you have done something - about your thought that told you to do that thing, but you must ask about your thought before materializing it. And you must do this in order you not to feel sorry because of committing something before thoroughly thinking sat that thing or asking about that thing. Only by asking in advance you will decide in total freedom whether or not you should do something.

weakness of your soul or about the passions leading you to such things; and you must not ask as if you wouldn't have done that thing. So, ask yourself about your wound, saying: "LO, I have been wounded". You do this in order you to get healed of that what drives you to be wounded[111]. And if you talk about your thoughts, you mustn't be hypocrite and do not tell something instead of something else, or as that thing would have been done by somebody else, but you must tell the whole truth and prepare yourself to do that what the old men will tell you to do, because otherwise you mock on yourself and the old men.

4. If you ask the old men about your wars, you won't listen to your inward thoughts more than that what the old man tell you, but you firstly will pray God saying: "Have mercy on me and that what You want give to my fathers to tell me". And thus, if you do that what your fathers tall you to do, you will find resting into God[112]. It is restful one to live together with the brothers, but if you didn't feel yourself rested, that would be because of some motifs, as for instance: the handwork, because of some self-imposed bond, because of the resting you want, because of our incapacity to endure, because of your laziness, because you cannot endure the yoke (of the brothers' presence), because you cannot do your will, because you cannot satisfy your need, because you want to bestow yourself more to the useful suffering, because you are weak and you cannot bear the tiredness (imposed you by the brother's presence), because of any motif urging your hear to get out (of your relationship with them) and to get rid of that yoke and to get out with sadness (for them), or to sun away secretly from the trouble or because there occurs among you a lack of respect and you don't remember about brotherhood because of the impediment posed to you by some evilness. It will get you rid of these thoughts my making you to rather search for the peace, in order there to be resting within your heart wherever you do. So, you must throw

[111] You must ask about a thing that you think at, whether you should or you shouldn't do that, before you have done that thing, but by cogitating at yourself as being in the situation of one who has done that thing, in order you to be able to feel the whole joy or sorrow consequently to that thing.

[112] God accepts anyone's prayer. Though you are spiritually inferior, you should pray for the superior ones to tell you that what is good. Thus, you will accept that what you are told by believing that that comes from God. By that you do not humiliate your superior, for you admit that God tells him that what you are not sure that you should do.

the contempt upon yourself, and do not talk against your brother whom you have been living in ascesis with, and you won't listen to your enemies who urge you to change their benedictions into evil deeds. Avoid condemning and do not want the condemnation of your brother to cover up your own condemnation and to you to fall under your enemies there where you are going to live. If you live to dwell in some place, you won't want to quickly carve for yourself a monastic cell to be your dwelling place, until you become familiar with the way of living in that place, lest you will have offense there, either because of the worry (caused to you), or because of seeing some ones (who you do not like), either because of resting, or because of the offense from the friends. This is for, if you are wise, you will know in a few days everything that will be towards your death or towards your life.

5. If you had your monastic cell over to your brother in order him to remain there for a few days, you won't have your brother as under your mastery. And if you take a monastic cell for you to dwell there for a few days, take care of not breaking anything in it, neither will you build something up there, if you do not ask him who has handed that monastic cell over to you, in advance, either that thing is towards resting or not, because that would be contrary to conscience. If you dwell together with somebody, or near to him, and you receive a (commandment from him), you will keep that commandment for God, and you won't despise that commandment, neither hiddenly, nor manifestly by transgressing it. If you are appeasing yourself within your monastic cell and you have ties yourself for the hour of the eating, either for not eating something boiled, or something else, and you go out among strangers, you will avoid telling to somebody, while sitting at the table, "I don't eat this". Otherwise, all your efforts will have reached vain in the hand of your enemies. This is for the Master and the Savior said:" "Do in hidden, for Your Father to reward you visibly" (Mt. 6: 4). He who loves his toils, he will guard those in order those not to be lost. If you dwell together, if you brother calls you to any handwork, either inside or outside, you won't tell him: "Be patient, post pone that awhile", but you will quickly obey him. If you do something together, regardless what shortcoming you see to

others, if you are wise[113] you won't allow your mouth to utter that in front of your brothers, because of that being death to your soul. If some brothers dwell together with you and they toil together with you for one day, you will rest them before the hour of the eating. Do not take heed at yourself, but take heed at the judgment of God. You must have God before your eyes in everything you do. If you leave for a place where you want to live either alone or with the brothers living there before you will have arrived there, and if you see there some craftsmanship damaging the things, or some harm, or that are being done non-monastic things, you won't open your mouth to criticize those ones. This is because that one is death. If you are weak in your passions, you will avoid letting somebody to tell you the passions of his thoughts, as ones of a believer. This is because this thing is destructive to your soul. If there occurs among you a word causing laughter, you will avoid letting your voice being heard, because of being that a sign of the nescience and of the non-fearing of God, and of the lack of guarding withing you.

6. Because of the anger that entered the whole world these days, let nothing of what you hear to disturb you, but you must say within your hearts: "What are these in comparison to the place where we are going to enter because of our sins?". Be merciful, for God, so that you know that you guard yourself, for it is not unimportant for the believer to have at least a very small thing. If you have these with simplicity into conscience, you will leave joyfully for the resting of the Son of God into you. Otherwise, your toils from here will be vain and when you will exit your body, you will be taken to torments, according to the Scriptures. This is for the thing said previously came our Master Christ, but the dryness of our heart blinds us out because of the wills of our heart, because we love these more than we love God and we have no love for God, because we love our passions. Lo, I have been striving myself to write to you, because the previous things haven't been enough. Please, from now one fight for no longer remain you within your uncircumcised heart, but help to yourself during your few days and guard these: the humble-cogitation, the peace, the obedience, the cutting off of your will, and the love. And if you

[113] "If you are wise" it is missing from the Latin text. This adding means that criticizing his brother can have for somebody grave consequences, the wiser him is and because he could have avoided that.

do not guard these, but if there is within you the envy and the quarrel and the strife and the raising of the anger and the speaking-against and the disobedience, you will spend your time in an evil manner and you will really leave for torments, when you will exit your bodies. That's why, my beloved ones, you must love your brothers with the holy love and you must guard your tongue in order you not to utter any quarrel word, in order you not to hit your brother. And powerful is the Master in order him to give to all of you to work and to guard (the necessary things), so that we to find mercy by His grace, together with all the saints who were pleasant to him. For His is the glory and the honor and the worshipping, now and forever and ever. Amen.

The Word no. 6.

About those Who Want to Appease Themselves in Good Quietude (Hesychia), as by Taking Heed at Themselves They to Get Far from Them Who Steal Them and to not Spend Their Time in Prison and in Bitter Slavery. These Ones Convince Their Hearts towards Things which Do Not Belong to Them by Leaving Their Own Sins

1. Somebody's love for studying the Scripture out of curiosity, it will give birth to enmity and to strife. And crying for your sin it will bring you peace. This is because of being a sin committed by that monk who sits within his monastic cell and he left behind his sins, but he studies the Scripture out of curiosity. He who occupies his heart with what the Scripture said, this or that, before he has gained on himself, he has his heart curious and very enslaved. But he who takes vigil in order him not to be kidnapped (by sin), he loves always throwing himself in front of God[114]. He who searches for comparing God to something, he commits blasphemy. And he who tries to honor God, he loves the cleanness into the fear of God. He who

[114] It is being asked here not to study the Scripture while forgetting about God, and us to have God in our conscience, in the first place. Only then we will have reached the mastery over ourselves, namely we will have got rid of the slavery of the sin. He who studies the Scripture while forgetting about God, he is mastered by the pride of knowing the Scripture more than others do, but of not knowing God from direct living.

guards the word of God, he has known God and he fulfills His words as one who benefits of that[115]. Do not look at the high things, but you pray Gog for help, for Him to come to you and to save you from your sin[116]. This is for the things of God will come by themselves, if the place has been cleaned and it is unstained. He who leans on himself and on his knowledge, and he cherished his own will, he will gain the enmity and he won't be able to get rid of the ghost that brings him sadness in his heart. He who sees the words of the Scripture and he fulfills them according to his knowledge and he leans himself on his knowledge by affirming that it should be so, he won't know the glory of God and God's richness. And he who sees but says: "I do not know, because I am only a man", he will give glory to God. In this one dwells the richness of God, according to his power and to his thought[117]. Do not want to unveil your thought before everybody, but you will do that only in front of your Fathers, in order you not to attracts sadness to your heart. You guard your mouth, so that your neighbor will be honored near you. Teach you tongue to speak the words of God into knowledge, and the lie will run away from you[118]. But he who turns himself towards humbleness, he makes the fear of God bigger within his heart. You must not want to make friends with the people having glory within the world, lets they glory will weaken because of you[119]. If somebody speaks evil about your brother and he lowers your brother and he shows you brother's sin, you won't incline against your brother, in order you not to be taken into mastery by things which you do not want.

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[115] Living on God gives us the power for fulfilling God's words from the Scripture. He who searches for God, he shows that he loves God. And his love for God keeps him clean of sins, namely including among those sins the pride too of studying the Scripture.

[116] While in the previous chapters have been given advices on how the monk must behave with the brother and with the old men, namely with other people, in the first chapters of this *Word* the monk is advised to search for living God, with the whole monk's zeal.

[117] He who is aware of his nescience regarding God, he will receive within himself the richness of God. This is for right the sentiment of the not-knowing it is produced by the overwhelming richness of God. And this living into humbleness of the richness of God it is a way of knowing God, one matching the man's power as creature infinitely inferior to God.

[118] He who searches for the glory from people, he will urge the people to lie. But he will lie himself by not remaining into the humbleness that corresponds to the truth.

[119] If you extol those who have glory within the world, you will actually weaken their true glory.

2. Your simplicity and your desire not to assess yourself[120], it will clean your heart up of evil. He who unites with his brother in some evil work, he won't escape the sadness of his heart. He who says something while cunningly having something else in his heart, he will make useless the whole his serving to God (the whole Liturgy). Do not attack yourself to somebody like this, lest you will be defiled by his defiled poison. Walk with them who lack the evilness, in order you to become partaker to their glory and cleanness. Do not have cunningness towards any man, in order not to make your toils vain. Clean your heart towards everybody, in order you to see the peace of God within yourself. This is because, as to one bitten by a viper the viper's venom penetrates the whole his body and it will harm his heart, likewise it is the evilness form the heart towards the neighbor. Its venom bites the soul and he will be endangered through cunningness. So, he who spares his toils in order him not to lose them (their result), let him remove this viper from himself, namely the cunningness and the evilness.

The Word no. 7

About Virtue[121]

1. Three are the virtues[122] had by the mind in order to discern the necessary things: the impulse according to the nature, the manhood, and the motionlessness.

2. Three are the virtues for, if seen by the min within itself, the mind will think that it will have reached the immortality: the discernment, or the discerning of each deed from others, and the non-confounding it has to another[123] [124].

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[120] Somebody assesses himself because of wanting to see how important he is, or how much he has grown spiritually, namely out of pride.

[121] In the manuscript from the Century XII, no. 78, from the Sabbatical Collection of the Library from Jerusalem, this *Word* bears the title: "Of Abba Isaiah, the Hesychast and the Presbyter, about Virtues".

[122] The discernment of each state, virtue, and duty, from others, or the right-reckoning (*t.'s n.*).

[123] It seems to be here about the capacity which the man has through his mind to distinguish himself form others.

[124] It seems to us that here is being about only two virtues. (E. l. t.'s n.)

3. Three are the virtues which always provide the mind with light: to not see the cunningness (the evilness) of any man, to do good to them who do evil to you, and to endure, in an undisturbed manner, the things coming upon you[125]. These virtues give birth to other three even bigger virtues. Not seeing the cunningness (the evilness) (*translator's version*) of any man it will give birth to the love; doing good to them who do you evil it will bring the peace to you; and enduring the things coming upon you, without disturbance, it will bring you the gentleness.

4. Four are the virtues which clean the soul up[126]: the silence, the keeping of the commandments, the narrowing, and the humble cogitation. The mind always uses these four virtues: praying to God, ceaselessly falling in front of God by throwing itself in front of God, not judging any man, and being mute toward the passions speaking to it.

5. Four are the virtues which surround the soul and which make the soul breathing free from the disturbance coming from the enemies: the mercy, the non-getting-angry, the long-patience, and the shaking off of any seed of the sin trying to enter the soil of the soul. All of these are kept by resisting the contrary thing by forgetfulness.

6. Four are the virtues which help the youth to stay near to God: the every-moment meditation, the non-getting lazy, the taking of vigil, and not to assess on himself.

7. The soul gets defiled by four things: by strolling through the city, by not guarding the eyes, by making friendship with a woman and by and large by making friends with the people who have glory within the world, and by loving one's natural parents according and being familiar to them.

8. The fornication into body is increased by four things: by sleeping over to a young (young woman), by eating one's full, by frivolity in behaviors, and by adorning.

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[125] The "light" can be seen in the appeasement of the man, in his lack of disturbance when attacked by others' evilness and by the diverse hardships. All of these, if the disturb him, they will take away from him his light, or his right-reckoning.

[126] In the Manuscript no. 181 dating from the Century XIII, from the patriarchal collection (from Jerusalem), which contains an unknown text attributed to Isaiah, before the sentence: "Four are the virtues which clean up", there are the followings: "Abba (Isaiah) said also that the soul's virtues are eighteen: the love, the humbleness, the gentleness, the long-patience, the non-keeping of the evil within mind, the non-avenge, the non-anger, the non-getting upset, the non-envy, the non-condemnation, the lack of vain-glory, the mercifulness, the restraint, the non-love for money, the compassion, the poverty, and the non-scattering" (to be seen also the *Scholium* no. 20, to the *Word no. 15* of the *Ladder* of John Climacus, G.P. 88, col. 812.

9. The soul gets darkened by four things: by hating the neighbor, by despising the neighbor, by envying the neighbor, and by speaking against the neighbor[127].

10. The soul becomes baren by four things: by wandering from place to place, by living the scattering[128], by loving the material matter[129], and by having a weak (superficial) sight.

11. The anger increases through four things: by giving and taking, by imposing your will, by wanting to teach others, and by reckoning yourself as wise.

12. Three are the things gained by the man with difficulty, and which guard all the virtues: the crying, the crying for the own sins, and the keeping of the death in front of his eyes. Three are the things mastering the soul until the soul hasn't reached a certain measure, and these things won't allow the virtues to dwell within mind: the addiction, the laziness, and the forgetfulness. This is because the man wages war to his forgetfulness to the very last of his breath, because getting rid of forgetfulness requires one's struggle all the way to agony. The forgetfulness is stronger than all the thoughts and it gives birth to all the evils and it tears down, on each moment, the things built up by man[130].

13. Behold the deeds of the new man and of the former man: "He who loves his soul in order not to lose it" (Mt. 10: 39), he will guard the things of the new man. And he who wants the resting in this short time[131], he commits and he does the things of the former man, and h will lose his soul. And our Lord Jesus Christ, by showing the new man within his body, he said: "he who loves his soul he will lose his soul, and he who loves Me he will find his soul" (Mt. 5: 39). This is for He is the Master of the Peace and through Him it has been torn down "the middle wall

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[127] One who doesn't' see the value of another, he has narrowed his sight, he has got darkened, and he doesn't receive within himself that what is luminous light. The egotism is that state that darkness the man up, by reducing the man to himself, in a liar manner. The egotism is non-communication.

[128] The wandering form place to place, the scattering, they mean non-deepening within that that is in all the things. It means remaining at the surface of the things.

[129] One cannot find within matter any profound or spiritual content.

[130] We have here a remarkable description of the forgetfulness. The forgetfulness doesn't allow us to continue the good which we have started doing it, it makes us fall off that good, it won't allow us to grow up spiritually. The forgetfulness invades us without us willing it. The Philokalian Fathers opposed the watchfulness to forgetfulness, and the watchfulness requires a ceaseless effort of will and of awareness (*t.'s n.*).

[131] The author often called the earthly life as "this short time" (*t.'s n.*).

of the enmity" (Eph. 2: 14). But He said: "I haven't come to bring peace, but sword" (Mt. 10: 34)[132]. And he says again: "Fire I have come to throw on earth and how I wish it was lit by now" (Lk. 12: 49); namely within them who follow His holy teachings there is the fire of the godhead. His disciples have found the sword of the Ghost and they have cut off with it all the body's wills. The he gave them the joy, by saying: "I am giving you MY peace, I am leaving you My peace" (Jn. 14: 27)[133].

Behold how, they who are mastered by worries, they have lost their soul in this century, and they who have cut off their wills, they have become holy sheep of the Lord towards sacrifice, and when the Lord will show Himself into the glory of the godhead, He will call them on His right hand telling them: "Come, the blessed ones of My Father, and inherit the Kingdom prepared for you since the foundation of the world. For I was hungry and you gave Me to eat" (Mt. 25: 34-35), and the followings. And they who have lost their soul during this short time, as the found their soul in time of need, and they received multiplied payment for that what they have been waiting for to receive. And they who have been fulfilling their wills, they have guarded their sinful soul, because of being they deceived by the vanity of their richness and because of not keeping God's commandments, they reckoned that they will last all the way to the end of this century[134]. That's why the same of their blindness will be shown on the hour of the judgment, and they will be curse goats, and they will hear the fearsome decision of the Judge Who says: "Go away from Me, you the cursed ones,

[132] It seems a contradiction between the fact that Jesus is the peace of the world and his affirmation that He hasn't brought peace but sword. But He has brought the sword of the forgetfulness and of the mercy, one that kills all the enmity. He has brought the sword as a fire burning everything that is evil, as it will be said in the following quote. While in his previous *Words* Abba Isaiah has been spoken about the gentle behavior a monk must have towards his brothers, now he is deepening the grounds for that duty.

[133] In Codex Sabbaiticus, after the following sentences, the *Words* and like this: "The brother asks the Oldman: What should the man do in the temptation coming upon him, or with the thought coming him from the enemy? The Oldman told him: He owes to cry in front of God's kindness, so that God will quickly help him rest, if he prays into knowledge. This is for it was written: "The Lord is my Help and I won't fear of that what the body will do to me" (Ps. 117: 9). In *Paterikon*, these wors are attributed to Abba Moses the Egyptian (G.P. t. 65, col. 288).

[134] Better said, they reckoned that they will last forever in this age, or that beyond this age there is nothing more; or they reckoned that with this age everything ends. If those had been the cases, both this time and the whole their history would have been meaningless.

into the fire and into the outer and eternal darkness[135] prepared to the devil and to his angels, for I was hungry and you didn't give Me to eat" (Mt. 25: 41) and the followings. The mouth to those ones will be muted, and they won't find out what to say, because they will remember their mercilessness and their poverty[136]. Then, they will say: "Lord, when did we see You hungry and we didn't serve You?". But He will shut their mouth up, by saying: "He who did good to one of these all-unimportant ones who believed, he did good to Me" (*Ibid*).

14. Let's therefore examine on ourselves, my beloved ones, to see whether each of us fulfills or not the commandments given him. This is for all of us owe to fulfill the commandments, the subordinate and the leader, according to their measure. This is for the Lord rejoiced more for that poor widow's two pennies than of the rich gifts thrown into the gifts' box by the rich people (Mt. 12: 41-43; Lk. 21: 1-3). This is for God takes heed at our will. Therefore, let's not give room to our indifference withing our heart, lest the care for ourselves to separate us from God, and let's fulfill our duties according to our poverty. This is for, as the chieftain of the synagogue and his daughter receive mercy, namely the Lord resurrected the daughter (Mt. 9: 25), and as the Lord had mercy on that woman who had a spilling of blood, despite she vainly spent all her money on doctors (*Ibid* 22), before she knew Christ; and as the Lord healed the centurion's servant for he believed in Him (Mt. 8: 13), likewise the Lord had mercy on the Canaanite woman and He healed her daughter (Mt. 15: 28); and the Lord resurrected Lazarus whom He loved (Jn. 11: 24), likewise the Lord resurrected the unique son of the poor widow for her tears (Lk. 7: 15. And as the Lord didn't overlook Mary who anointed His feet with chrism (Jn. 12: 2), likewise He didn't reject the sinful woman who washed His feet with her tears (Lk. 7: 38).

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[135] "The fire and the most outer darkness", it is the darkness of the ultimate non-understanding, which have been cultivated to them by they who haven't wanted to know the truth that everything has a meaning only by coming from a conscious and loving Creator. Given their lack of knowledge, because of coming out of their lack of love, they won't have any joy, but they will live an endless torment, like a burning fire. Both of them will be at the extreme edge of the existence, somewhat outside of existence, for the superior degree of the existence is shown in the endless love and knowledge of God: the supreme Tripersonal Love.

[136] They will be poor because of not having any spiritual content. The material richness which they have been trying to gain it, it will have got melted away, and from God and form people they haven't received and they won't receive any joy, because they haven't opened by their deeds, to the love coming from God and from people.

And as the Lord called Peter and Jacob out of their fishing boat telling them: "Follow Me" (Mt. 4: 20), likewise He called Matthew who was sitting at the custom office (Mt. 9: 9). And as the lord washed up the feet of Hid disciples, he likewise washed-up Judah. And as the Ghost, the Comforter came over the Apostles (Acts 2: 4), likewise the Ghost came over Cornelius (*Ibid* 10: 44) with encouragement. And as the Lord assured Anania in Damascus about Paul, saying: "For he is My chosen vessel" (*Ibid* 9: 15), so He assured Philip in Samaria about the Ethiopian eunuch (*Ibid* 9: 27). This is for there is no bias for the smaller or for the bigger, or the richer or of the poorer, but He asks us for our will and for our faith in Him and for us to guard His commandments and for us to love everybody. This is the seal required to our soul when it leaves our body; as He commanded to His disciples, saying: "In this they will know that you are My disciples, if you love on one another" (Jn. 13: 35). But who are they whom He says about, that they will know, if they aren't the Powers staying on the right hand and on the felt hand? This is for, if the enemies see the sign of the love united with the soul, the enemies will fearfully get far from that soul. And then all the Holy Powers will rejoice of it (of those ones' love)[137].

15. My beloved ones, let's therefore fight according to our power, in order us to gain it (the love), so that our enemies won't be able to take us into their mastery. This is for He also said: "That city that sits on the top of the mountain cannot be hidden" (Mt. 5: 15). What mountains does he speak about it not about His holy word? Therefore, by beloved ones, let's make our efforts zealously and gratefully, in order us to fulfill His word that says: "He who loves Me, he will keep My commandments" (Jn. 14: 23). Then our efforts will be like a stronghold protecting us to remain into His word, and against the hand of all our enemies, until we will meet Him[138]. This is for, if we find

[137] The justice of Christ will allow our enemies to be present on the left hand, at the judgment, in order to be shown the extent which we served them to. But by being shown our love for Christ and for people, produced within us by our faith in Him, the evil powers will run away from us, because of not being they able to endure the love. And the angels sitting on the right hand, they will rejoice of the love of each one, a love that was directed towards all the people. Then, the love will unite everybody, in an unveiled manner, and the egotism from on hearth will be then plainly shown and it will singularize them who practiced it.

[138] The word of Lord Christ about love is the highest mountain which we must climb on, so that we to become a steadfast stronghold founded on His word. But the word of Christ about live it actually is one with Christ. Christ is the highest spiritual mountain. And Christ is a mountain of the love Who calls us too to be united with Him on that height. The devils do

strength through love, there will be scattered all our enemies through His holy word that is the Mountain where the stone was cut from, without using human hands, and that crushed the idol made of gold and of other four more kids: of silver, of brass, of iron, and of burnt clay (Dan. 2: 34-35), as the Apostle said: "Put on all the weapons of God, in order you to be cable to stand against the craftsmanships of the devil. This is because of not being your struggle against the blood and against the body, but it is against the principalities, and the dominions, and the worldly masteries of this ages, and against the ghosts of the evilness from the skies" (Eph. 6: 11-12). The four principalities are these: the idol of four sorts, that is the enmity. They were made to vanished by the Holy Word of God, as it was written that that stone that crushed the idol it has become a big Mountain and it has covered the whole world (Dan. 2: 35[139]). Let's run, my brothers, under His protection, in order Him to be our escape and Him to save us from these evil powers, in order us too to have the joy together with all His saints gathered near Him from all the four quarters of the earth. This is for each of us will hear his own happiness according to his deeds. This is for powerful is His name in order not to allow our heart wandering because of the forgetfulness brought us by our enemy, and Him to protect us for us to endure the tribulations coming upon us for his Holy Name[140], according to our power, so that us too to find the mercy with those who are worthy of receiving His blessings. This is for Him are due the glory and the honor and the worshipping, to the Father and to the Son and to the Holy Ghost, forever and ever. Amen.

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everything they can to separate us from Christ, of from love. This is a disorder brought into God's creation, because of them wanting to show God as having created a world incapable of happiness.

[139] Out of Christ's work about love, there has been detached, as a rock out of a mountain, that Apostle's and of his descendants' word, and not by being carved out by a human hand, but by Christ's power. And this Word crushed the devils' image imprinted within people, and image seeming to the people as being made of gold, but it actually is made of silver, or brass, or iron, and of terracotta, namely without power for lasting.

[140] Even the name of God uttered by the believer it has power to protect him against the enemy, for the power of the godlike name is united with a power corresponding to each of us.

The Word no. 8

About Short Teachings (Sentences)

1. Abba Isaiah said: "Now I am seeing myself as a wandering horse who has myself as his master, and he who finds it he mounts on it and when he lets this horse free, another one catches it and rides it".

2. He said also: "I am like somebody who has been caught by his enemies and tied up, and they have thrown him in a muddy place, and if he shoughs out towards his Master, the enemies will beat him up to make him to shut up.

3. he said also: "I am like a tiny sparrow giving its leg to a child, and if the child has loosened up the tie the sparrow will immediately try to fly away by thinking that it has been untied. But if the child pulls the string back, the sparrow will; descend again. I see myself like this. I am saying this because nobody must be careless, until the very last of his breaths".

4. He also said: "If you ever give something to somebody and you forgive his debt, you will imitate the nature of Christ, and if you ask your debtor to pay you back you will imitate the nature or Adam, and if you ask him to pay an interest you will show yourself even lower that Adam's nature".

5. he also said: "If somebody accuses you of a thing you have or you haven't done, if you keep your silence, that will be according to Christ's nature, but if tell him: What have I done? that won't be according to the same nature. And if you oppose his word with your word, that will be contrary to nature".

6. He said also: "Fulfilling your commandments (your liturgies), if you fulfill them with humbleness, as a worthless one, they will be accepted by God. And if you get your heart haughty and you remember somebody who has gone to sleep of who has neglected his duties, your efforts will be in vain"[141].

7. he also said about the humble-cogitation that it has no tongue for speaking about somebody else who neglects his job, or about somebody else who thinks evil of his neighbor, neither

[141] If while fulfilling your job you criticize another who is not fulfilling his job, your efforts will be in vain. Serving God but not loving your neighbor, it will cause your serving not to be accepted by God. The love for your neighbor it superior to the serving claimed by you as brought to God.

it has eyes to take heed at somebody's shortcomings or ears to hear things which are not beneficial to his soul. And it has nothing to talk to somebody else except about his own sins. Such a man is peaceful with all people for the commandment of God and not for friendship[142]. If somebody fasts all the time, and if he surrenders himself to great toils and commandments, except to this road (of the humble cogitation), all his efforts will be in vain[143].

8. The said also that if somebody earns a vessel for his need and when he needs that vessel, he is unable to find it, he has earned that vessel in vain. "What I am telling you is this: I fear God, for if there come to pass in the hour of the need and He finds me speaking, or angry, or daring to teach another, He won't reach him for he wants to be pleasant to people or because of wanting the people to talk about him or because of his other passions. So, if God doesn't find within man the fear of God at that time, all man's efforts will be in vain"[144].

9. He also said: "If our Lord Jesus Christ hadn't healed, in the first place, all the man's passions, which He came for, He wouldn't have climbed the cross[145]. This is for, before our Lord came into body, the man was blind and mute and weak and deaf and lepper and lame and killed by all the things contrary to the nature. Buit after He has mercy on us and He came to us for us, He rose the dead and He made the lame walking and the blind seeing and the mute speaking and the deaf hearing and He resurrected the new man who is free of all weakness, and He climbed the cross. And together with Him were crucified two thieves, and that one from His right hand glorified Him and begged Him, telling Him: "remember, Lord, when you will come

[142] Neither the friendship with another are we searching it for our interests, but for it is the commandment of God give to us in order us to love everybody.

[143] The humble cogitation is not a stranger to the love, because of not being possible to exist love without humble-cogitation. If you value on yourself more than you value another, you won' be able to love him.

[144] God cannot be within man together with the man's passions, the passion representing the man's egotism. God cannot be within a man who is exclusively preoccupied with himself. In order you to feel God, you must forget about yourself.

[145] Christ had to show, before allowing Himself to be crucified, that He was stronger than all the sufferings caused by passions, and that He was stronger even than death. He was able so to convince His apostles that he defeated the death, and He even in His death showed and even greater power and His death ahs an even greater significance for He was able to defeated death even after he allowed Himself to be brought in state of death, for He resurrected but not for turning back to His historical life, but He has opened us the life for eternity.

into Your Kingdom" (Lk. 22: 24), and him who was on the left hand blasphemed Him. This means that before waking up of its indifference, the mind is with the enemy. But when our Lord Jesus Christ wakes up our mind from its indifference and He gives to our mind to see and to distinguish all the things, and so the mind will be able to climb the cross. But the blaspheming enmity and the mind weakened up by pride, they refuse the tiredness and they turn back to indifference[146]. These ones are the two thieves separated from their friendship by our Lord Jesus Christ, as one blasphemed Him and one persevered in praying Him until he heard Him telling him: "Today you will be together with Me in heavens" (*Ibid* 45). The las one reached in Paradise and ate from the tree of the life and of the death, after practicing the robbery for the whole his life.

10. He also said about the Holy Impartation, that it is called as the union with God, because until we still are defeated by our passions, either by anger or by envy, either by our desire to be pleasant to people or by our vain-glory, either by hatred or by other passions of ours, we still are far from God. So, where it is our union with God[147]?

11. he also said: "If you fulfill your servings (liturgies) and after that within your heart there is moving a passion, all your efforts will be in vain. This is for God won't accept those efforts of yours".

12. Someone among the old men told him: "When the rain falls over that field that has seed in it, that will offshoot: but if the field has not seed, how will it offshoot? If somebody fight for casting out the contrary things of his heart, they will no longer move within his heart. This is for God wants the man to be like Him in everything, and that's why He came to us and He suffered, in order Him to transform our callous nature and Him to cut off our wills and our liar knowledge which were masters upon our souls[148]. This is for the speechless beats preserved

[146] The mind awakened from its indifference can climb up the savior cross. Otherwise, the mind will still endure the torments of the cross, but that will be a cross not leading to the eternal life. This is because God won't see in that mind the acceptance of the self-sacrifice brought to God because of the mind's indifference, but that mind will stubbornly refuse to know God and to ask for God's mercy.

[147] We will enjoy the union with God if we are no longer mastered by our passions which are searching through for own pleasure, or which we regress through in our egotism.

[148] "God want to make the man kike Him in everything and therefore He came to transform the man's sclerotic nature". So, God didn't come as the theory belonging to Anselm the Canterbury affirms – a theory impropriated by the Catholicism -, only for satisfying the honor

their nature, but the man changes his nature[149]. So, similarly to the way which the animal obeys the man to, we too must obey our neighbor, for God. Our Lord came for that[150]. Therefore, you notice how much the animal surpasses you who base yourself on the opinion of your science. So, if I want to come back to that what is characteristic to the nature, as the animal has no own will neither it has its own conscience, I must become likewise, and not only with him whom I get along and who is close to me, but also with him who opposes me. This is for this is the will of God.

13. So, he who wants to come to the resting or our Lord and not to be defeated (by the enemy)[151], he will part with the people in everything, in order him not to criticize anybody and not to praise anybody or not to justify anybody, or not to congratulate another and to show his righteousness, or not to upset somebody in any regards, and not to let any bold of enmity within his heart against the neighbor, and him to obey

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of God offended by our sin, and then He left us. By the human nature assumed by Him, He communicates to us the godlike power of His godhead, in order Him to make us like Him; He fills us up with the godlike gifts. He helps us to no longer follow our egotistic wills, but us to follow His will by surpassing any egotism of ours; He sets us free from the false or from the claimed knowledge that makes of our own self the center of the universe; He helps us to know Him through a direct experience, as a center and as a spring of the existence of ours and of all the realities. If they want, all the realities will be filled up with the godhead of Christ, but without ceasing to be themselves.

[149] The animal remained submitted to the law given him by God by creation. The man by using in an evil manner his freedom and his conscience given him by God when God made the man in His image, and the man by disobeying his duty to become himself increasingly like God through is freedom and conscience, the man used his freedom and his conscience in an evil manner because he wrongly understood that he was in the image of God for reckoning himself as god, for to carve gods to himself out of the nature's forces giving him bodily satisfactions. The knowledge depends too much on the man's nature, so that the man uses it even when he no longer perceived through it the reality or the truth, but a reality or a truth imagined by the man, and therefore it becomes a imagine knowledge. The man perceives the unimportant things as important and he locks his mind to the really important things.

[150] God wants each man to obey his neighbor. This reciprocal obedience allowing the man to be both master of other and their subject, it makes the people equals and it also united them, or it makes the people to help on one another, by teaching and by helping on each other. In order Him to show the need for the man to obey to his fellow human, and also the need for his fellow human to obey him, the Son of God cam like man Who, by being God as well, he asks us for our obedience but He also submits Himself to us by helping us. Christ shows us the value of our fellow human by the obedience He asks us for, and also by the great help which He provides us with.

[151] There are two terms expressing the target which the monk wants to reach at: the quietude (the hesychia) and the resting (a napansis). Thise one is brought by God. On the opposite, the enemy bring disturbance and inquietude.

his will to the unwise. If you do these, you will know yourself and you will understand that what harms you. But he who is convinced that he is right and who cherishes his will, he won't be able to get rid of his enmity, neither will him be able to rest himself, because he doesn't see the things he lacks[152]. That one, when existing his body, he will have to strive in order to find mercy. And the target of all the efforts is you to persevere into God with the whole your heart and with the whole your power and you to have mercy on everybody and you to cry (for your sins) and you to pray God for His mercy and help.

14. he also said about the teaching of the neighbor, referring to the commandment of God: "Where can I know from that I have received from God to tell to somebody else: "Do this, or do that", as long as I am in repentance for my sins? This is fo the man who fell once he is under repentance and he has no certitude, because of not knowing if the forgiveness has been given him. This is because the man's sin surely took place, but the mercy belongs to God. And you cannot be worriless in your heart, because of the sin you have committed, until you will come to the judgment of God. And if you want to know whether you have been given the forgiveness for your sins, you must take heed at this: if nothing related to your sins moves within your heart not even when other talks you about those, and you even no longer know what those were like. Then you know that Jesus has made you partaker to His mercy[153]. But your sins are still living within you and they still master you, so that you must cry for them. You must have fear and tremble and pain if you are not worries about your past sins until you will answer

[152] The praising of the self is the enemy of the man for he is mastered by the enemy making the man to fear of the fact that there can be one better than he is. Such a man doesn't see, by and large, his shortcomings, namely the qualities he doesn't have.

[153] "A certain brother from the monastery of Abba Serid asked Abba Barsanuphius: 'Abba Isaiah says that as long as the man has a pleasure for them (for sins), his sins haven't been forgiven yet. Explain me this, for the Lord. I ask you this because this thought troubles me". And Abba Barsanuphius answered him: 'The reason why Abba Isaiah said this about pleasures it is also because of them who commit the sins. This is for, something else is one to remember the taste of the honey, and something else is him having together with the memory the tasting too. So, to him who recalls with pleasure his past sins, but he doesn't commit the pleasurable things, but he opposes them and he fights against them, his previous sins have been forgiven" (Barsanuphius, *Answer no. 139* – according to the note of monk Augustine).

in front of the judgment chair of God[154]. And if somebody asks you for teaching him something, you should tell him the truth, by giving your soul to the death and by affirming the freedom[155]. And if he came back to you without having applied your teachings in practice, and he asks you about the same things as one who hasn't used anything of what you told him previously, you will part with him because such a relationship will kill your soul. This is for it is a great thing for the man to leave his will and his self-justification which he reckons as being according to God, and to keep the word of him who teaches him according to the will of God. This is for God's man, Abba Nisterus, by seeing the glory of God and by having the sons of his sister living together with him, he didn't command them anything, but he allowed each of them to do his won will, either they were becoming kind or evil, and he took no care of them[156]. He asked them about Cain and Abel: what does it teach them to do this or that, while neither the Law nor the Scripture existed?". Actually, if God didn't teach the man, the man would vainly strive.

15. He also said: "If somebody told you some useless words, you should not want to listen to those words, in order you not to let your soul unkept. But you should not shame up his person by making him sad because of you not admitting the things he says, by telling him: "I do not accept that within my

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[154] Nothing unclean can enter the Kingdom of God. If you haven't cleaned yourself, until your death, of the pleasant memory of some one of your sins, even if committed only once, you won't enter the Kingdom of God.

[155] Do not teach somebody who hasn't asked you for it. But if he asks you for teaching him, you must tell him the truth even at the expense of you suffering the death for that. So were supposed to do the servants of the church during the communist regime. That is the way which the man can show himself free in.

[156] "Some of the Fathers asked Abba Poemen, saying: 'How suffers Abba Nisterus his disciples in such a condition?". Abba Poemen told them: 'If I was there, I would cover him". Abba Anuv asked him: 'And what will you tell to God?'. Sabba Poemen answered him: 'I will tell God that what He told us: 'First, you get the beam out of your eye and so you will see the straw from your brother's eye'" (Mt. 7: 4) (*Greek Paterikon*, G.P. 65, col. 586). Barsanuphius, *Answer no. 361*: "Somebody askes Abba Barsanuphius: 'Did that old man good by not correcting his disciple?'. And Barsanuphius answered him: 'Brother, the old man didn't allow haphazardly that brother unadvised. This is because he had advised that brother for many times, but the brother didn't take his advice. That's why, because of seeing that brother uncorrected, he felt that thing to the judgment of God, saying: 'God know what is beneficial to him. This is for the brother is better than me.'. This was being done by the consummate one who didn't dare to judge anyone, and that should be towards ashaming those who are nothing but they judge everybody." (*Answer no. 363*; John Climacus, *The Ladder*, note no. 3 at the *Word X*) (Monk Augustine).

heart". You won't tell him that. This is because of not being you superior to the first created man who was made by God with His own hand, and who didn't benefit of his evil carelessness (indifference). Therefore, you should run away and do not want to listen to him. But take heed at not wanting to still know the things said to you, while running away only with your body. This is because, if you hear the word even only for an instant, the devils won't let go the saying heard by you, but they will kill your soul. Running away, you must run totally".

16. He also said: "Out of the things I see, the earning and the honor and the resting wage war to the man, to the death".

17. He also said: "Teaching your neighbor it is a falling of your soul; and wanting to bring your neighbor back to his good nature it is a great crushing of your soul[157]. This is because, while you teach your neighbor, by telling him: Do this or that, you will make him understand that you have the means for sleeping and tearing down your house by wanting to build up his house".

18: He also said: "Woe to that soul who committed sins after the Holy Baptism. This is because such a man cannot be worriless, while being into sin, or once he has fallen into sin with his body, either he stole, or he did some other mistake to somebody, or he looked passionately to a body, or he tasted somebody secretly while taking care of not being seen by somebody else: or you to examine that what he has. He who does this, He despises Jesus. And somebody asked him: 'And who preserves intactly that what he has received, Father?'. And he told him: 'As him who has made a hole in a wall and he has taken money from there and he has been deceived by enemies, likewise it has happened to this one too. This is because, as he has defeated that one, he has defeated this one too. By being defeated in the unimportant things he will be defeated in the important things as well".

19. He also said: "That man who searches for power, by doing wonders and healings and by having the whole knowledge and by resurrecting the dead, but he fall into sin, he cannot be worriless and that's why he is under repentance, because he judges other and the Judge, because of despite being him in may toils, by seeing somebody in all the sins and in all

[157] It is a crushing of the soul for there is manifested a big trust in himself, by him who undertakes the teaching of others.

carelessness, and by despising him, his repentance will be in vain, because he has rejected a limb of Christ by judging him and by not letting the judgment to the Judge God"[158].

20. He also said: "All of us are like in a hospital. One is sick in his eye, another has a wound, and all the other weaknesses which exist. And some of them are healed wounds, but when the man eats something of what harms him, his sickness reappears. So is him who, while being into repentance, he judges of despises somebody. He must renew his repentance. This is for, they who are in the hospital and suffer because of diverse helplessness, if one shouts out about his illness, will another tall him: why do you shout out because of your illness? Won't everyone think at his own illness? So, if the passion of my sins was in front of me, I wouldn't see another man sinning. This is because, by lingering all of us like in a hospital, each of us guards himself, as the doctor told him, not to eat something harming his wound. So, woe to that soul who doesn't want to run away from all the sins, because of coming many troubles to him from them who envy him and who meet him. This is because it is difficult to anyone to achieve the long-patience and the thankfulness in all the things.

21. When the people were in Egypt, they ate and drank with pleasure, though they were serving to Pharaoh. But when the Lord sent them helper, namely on Moses, in order him to liberate the people from under Pharaoh, the people felt uncomfortable and troubled, and despite all the plagues brought by God upon Pharaoh, Moses didn't trust the helplessness of the Egyptians until the time came and God told him: "I will bring one more plague upon Pharaoh" (Exod. 11: 1), and you will tell to Pharaoh: 'Release my people, because I will step upon your firstborn'. And then Moses dared. And God told him: "Speak hiddenly into the ears of My people and let each of them to ask from his neighbor silver vessels and gold vessels and clothing and put those on the shoulders of your children and you will rob the Egyptians" (Exod. 11: 2). And they spend some of those for remaking the tent.

22. So, they were saying that the old men were saying this, because the silver and the gold vessels and the clothing, they are the senses which serve to enmity. And this is a sign

[158] Judging a member of the Church means despising a limb of Christ, or it means fighting a limb of Christ. Each limb must help all the other limbs.

that if the man doesn't part with his enmity, in order him to bring fruits to God, the cover of the resting from God won't come over the man. This is because the cloud didn't overshadow the tent as long as the tent still missed something, but the cloud only overshadowed the complete tent. It was likewise regarding the built-up temple, as long as it was missing something, the cloud didn't overshadow it, but only after the temple was complete and the blood and the fats of the total burnings were introduced in it and God accepted the goof fragrance, only then the cloud overshadowed the temple. Namely, if the man doesn't love God with the whole his mind, and if the man doesn't attach himself to God with the whole his heart, the cover of the resting from God won't come over the man[159].

23. He said also that if the mind wants to climb the cross before its senses to get rested and before him getting rid of his weakness, the anger of God will come upon the man because of the man starting something above his measure before being the man healed-up of his senses[160]. And if you heart has defeated the sin by nature, and if your heart has parted with the things giving birth to sin, and if you keep in front of you the torment with the knowledge of the help given you by God, the God will remain together with you, if you don't upset God in anything, but if you cry before God and say: "Your is the mercy, Lord, of

[159] The temple as image and the church in reality is the house of God where the man meets God by bringing sacrifices to God or by bringing himself as sacrifice to God into Christ. The initiative belongs to God, for He was The One Who commanded to be built-up the temple, and His Son founded the Church. But the man answered those commandments by building those ones up. And Christ Who has built the Church up and Who brings Himself sacrifice as man within it, by attaching to Himself also the people who believe in Him, as His brothers, He is man but also God. In the temple as image, but in the churchly dwelling place as reality, the resting of God comes over the man. The man is ridded of his worldly worries, into Christ. The man feels himself protected by the shelter providing him with the eternal life through the love of God.

[160] In his *word no. 30*, Saint Isaac the Syrians says: "Before the mind having appeased the senses". But the apparent power of the senses is rather a weakness of the senses. This is because this is shown in their too strong attachment to the material realities. The man will more easily climb the cross, or he will be able to more easily endure the cross's pains, if his senses no longer live (because of weakness), with much intensity, the pleasures or the pains of the attachment to the material realities. The increased pains felt by a man with his senses, while the man is climbing the cross, without getting the man rid of their weakness, they are also a punishment from God, or they are an absence of the power from God within that man. And the increased pain can lead the man to rebel himself against the cross, as that thief from the left hand of Christ, or the man could try to get rid of the cross.

the One Who saved me, because I cannot escape the hands of my enemy without Your help". And if you take care of your heart and if you do not upset in anything either him who teaches you how God wills, that will actually be characteristic to Christ by nature. And He will guard you against all the evils. Amen[161].

The Word no. 9

Commandments Given to Them Who Have Rejected (the World)[162]

1. If you have rejected the world and if you have surrendered yourself to God[163], in order to repent yourself, you won't allow your thought to bother you for your previous sins, as they haven't been forgiven to you. And you won't despise His commandments, once you reckon that He hasn't forgiven your previous sins. Tou must keep the following things to your death and you must not despise them: guard yourself against eating together with a woman, and do not be friends with the young men, neither will you sleep while you are still young, on the same mattress with somebody, except with your brother or with

[161] Without being strongly aware of the help coming from God, we won't search for the cross. Let's not trust that we can endure the cross without His help. But our awareness about the need for the help from Christ, it must be accompanied by our awareness of our sin, and by our awareness of our helplessness coming to us out of that cause, so that we cannot bear the cross by ourselves. "I bear the cross because of being I a sinner. But I am able to bear the cross for I have asked for Christ's help. He endures the cross within me. And only thus the cross will; be beneficial top me, for I won't be defeated by my sing of structing myself, or by my helplessness to bear my cross all the way up to the end". Abba Isaiah deepens us into the subtlest and most complex analyzes of the souly life, or better said of the spiritual life.

[162] In Codex no. 215, of the Collection of the Patriarchy (from Jerusalem), written around the end of the Century XVI, at p. 266, third *Word* has the title: "Of the One among the Saints our Father Athanasius, the Bishop of Alexandria, towards Them Who Have Rejected the World" (Monk Augustine).

[163] In the Codex mentioned above, this text is thus: "If you have surrendered yourself to Christ, why do you still want to walk within the world? Do not touch, do not taste, do not use that what you have renounced to, once you have started in love for Christ. If you have wealth and riches, why don't you have a woman too? If you have died together with Christ through Baptism, and if you have resurrected together with Christ through faith, you will search for the realities from above, there where Christ is, and you will keep His commandments. Guard yourself all the way to your death, not to make friends with the young people" etc. (Monk Augustine).

your Abba. But even with them, you will do that fearfully, and not recklessly. Do not disregard your eyes when you put on your clothes[164]. If you need to drink wine, you will drink up to three cups[165] and you won't transgress this commandment even for friendship. You won't dwell in a place where you have committed sin[166], and you won't despise your serving (your liturgy), in order you not to fall into the hands of your enemy. Force yourself to meditate on the Psalms, for that will guard you against the slavery to the defilement. Love all the unpleasant sufferings and your passions will be humiliated. Take care of not assessing yourself in anything[167] and take care for crying for your sins. Guard yourself against lying, because the lie banishes away the fear of God from you. Do not unveil your thought sin from or everybody[168], in order you not to offend your brother. Unveil your thoughts to your Fathers in order the grace of God to cover you up. If you see any offense, but not a mortal offense, you won't despise your brother, lest you will fall into the hands of your enemies[169]. Avoid getting enslaved to the things which you have sinned in, in order they not to be refreshed within you.

2. Love the humbleness and it will guard you against the sins. Do not love quarreling in order you not to be inhabited by all the evil. Surrender you heart towards obeying your Fathers and the grace of God will inhabit you[170]. Do not claim yourself as being wise, in order you not to fall into the hands of your

[164] In Codex Sabbaiticus no. 408, dating from the Century IX, of from the century X, there follows: "Do not place your hand under within your bosom, because the body has many passions" (Monk Augustine).

[165] The monk Augustine gives in the notes also opinions of some other Fathers, that three cups of wine were too much (p. 88, his edition).

[166] The monk Augustine: "You won't dwell in a place where your heart fears committing a sin against God".

[167] Do not try to see how great have you become by doing some deed, or how much you have grown by doing that deed. Namely, do not cherish your own deeds.

[168] The monk Augustine gives in the note: "Do not unveil your thoughts to any man but only to those people who you have ascertained as being spiritual" (Isaiah the Syrian, *The Word no. 7*).

[169] The monk Augustine at note: "If you see someone of your brothers committing a sin but not a mortal sin, you won't despise him, you won't respect him less, you won't condemn him, because otherwise you will fall into the hands of your enemies" (at Anthony the Great, the canon no. 544).

[170] If you obey your Fathers, God will dwell within you, for the Fathers convey the commandments of God to you. Through your Fathers there is God speaking to you.

enemies[171]. Accustom your tongue to say: "Forgive me!" and the humbleness will come to you.

While sitting within your monastic cell, you should ceaselessly take care of these three things: handwork, meditation, and prayer[172], so that you will cogitate each day as your last day. And you won't commit sin against God[173]. Do not be greedy for food, lets your previous sins to come back within you. Do not be lazy at any effort, lest the works of your enemy will jump within you. Force yourself in your meditation and the resting from God will quickly come within you[174]. As a ruined home from outside the city becomes a stinky place, likewise the soul of a lazy beginner will become the room for any dishonorable passion. Force yourself to many prayers accompanied by crying and God might have mercy on you and He will disrobe you of your former man who committed sins. Unite yourself with this, and the toils and the poverty and the estrangement and the unpleasant suffering and the silence will give birth to your humbleness and your humbleness will bring you forgiveness of all your sins[175]. But powerful is God, our

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[171] By proudly affirming yourself. You will show that the devil has taken you into his mastery. This is for the devil aims to separate us from God and to divide us from one another. The monk Augustine: "Do not reckon yourself as wise. Through pride your soul will get haughty and you will fall into the hands of your enemies" (Anthony the Great, the cannon no. 63).

[172] The monk Augustine: "When you sit within your monastic cell, you must take care of fulfilling these three: handwork, reading the psalms, and the prayers (Anthony the Great, the canon no. 65).

[173] The monk Augustine: "You must thing at and say within yourself: Will I remain in this world?". And by doing so you won't commit sin against God (*idem*, canon no. 66). "By waking ourselves up, let's reckon on each day that we won't last until evening; and again, by doing to be, let's think at the fact that we won't get up again… By thinking at that and by living so on each day, we won't either sin or having any lust" (St. Athanasius, *The Life of Saint Anthony*, G.P. 26, col. 872).

[174] The monk Augustine noted: "Do not run away from toils and the resting from God (the hesychia) will quickly be given to you" (Anthony the Great, canon no. 68).

We have here a paradox: The more efforts you make into the good things, the more quickly and the more surely it will come to you the resting of the quietude from God. By doing the good deeds you will liberate yourself from the worries about you, you will become indifferent into troubles. You will be satisfied with the good done by you.

[175] If the humbleness brings forgiveness of all the sins, the sin will consist of the absence of the humbleness. Through humbleness you know God and the reality of the world created by God and not by us. Humbleness means framing oneself as a dot on a huge personal and impersonal line and in dependency on the infinite life of the godlike Trinity. The pride is the irrational affirmation of the self-existence of this droplet. And if many human persons do that, they will try to bring a disorder in all the things. And this is the sin. The Monk Augustine, at note: "The first state of the virtue and the beginning or our salvation and of our surety, it is the

kind Master, to strengthen us so that us to know and to do the due things, in order us to find the mercy together with all the saints who guard His commandments. Amen.

The Word no. 10

Another Word

God showed to Apostle Peter not to reckon any man as "defiled or unclean" (Acts 10: 28), for his heart was sanctified so that the whole man was sanctified. But to him who has the sin and the passions within himself, no one has been sanctified. But the sinner reckons every man as being according to the passions form within his heart. And if somebody tells him: that man id a good man, he will immediately get angry within his heart[176]. So, you must avoid criticizing somebody either with your mouth, or within your heart. This is because, the less the man takes care of himself, the more he will reckon in his heart that he is a friend of God[177]. But if the man liberated himself from passions, he will be ashamed of raising his eyes to the sky, in front of God[178]. In such as case the man will see him as being very far from God.

A man who has two servants and sent them to his field commanding them to harvest his wheat and he commanded them to reap seven hectare a day. One of them had forced himself to the best of his powers to fulfill the commandment

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fear of God. Through this will take place the cleaning up of ourselves and the guarding of the virtues. Not everyone who is baptized will be saved too, but only him who does the deeds of God. Obviously, neither him who is tonsured in monasticism won't be saved but only if the guards the things appropriate to the monk. So, disrobe yourself of indifference and of laziness and try not to fall into the work of the devil and remain in a certain place into patience, in order you to be saved" (In the mentioned Patriarchal Codex). The fear of God is an inward witness of the soul about the presence and the power of God.

[176] A man who lacks his kindness, he can't stand to be told about somebody else that that one is a kind person.

[177] The more one is careless in cultivating to himself a certain virtue, the more he will reckon himself as having that virtue like God has it.

[178] The passionate one, he is proud, he stupidly trusts himself, and he reckons himself alike to God. He who lack the passions, he will lack the pride too, and so he will realize his nothingness and that's why he will get ashamed of reckoning himself as able to know God. He who thinks that he can easily know God, he will lower God on his level and therefore he will actually no longer see God as God.

given him by the master, but he didn't succeed because that had exceeded his powers. The other one, because of being lazy, he had told to himself: "Who can fulfill this work in a day?" and he neglected his task, full of despise. And he slept for an hour, then he sat for an hour, and for another hour he kept his mouth open shifting himself "like a door on its henges" (Prov. 26: 14), and so he wasted the sunlight. In the evening their master came and he cherished the work of the industrious servant, and he threw the lazy one out of his house. So, let's not get scared of any tiredness and or any trouble, and let's use our power for working with the whole our heart. And I believe that God will receive us together with His saints. Sop, the man must pray in front of God, with much humbleness of his heart and of his body and he must not reckon himself as doing anything good in his work. And let him not believe the praises, neither must he get disturbed because of the heretics, and he must reconcile his heart with his enemies, and he must not allow any bitter word exit his mouth; he must not criticize them either in front of those who love them[179]. And at the end of all the things, the monk must close all the gates of his soul and he must guard his senses lest they will make him fall through them. And he must guard himself against them who bring him worldly news. Let him be satisfied with knowing his sins.

The Word no. 11.

About the Mustard Grain

The mystery of the mustard grain, as the Fathers said, it asks us to live in its image. This is for it was written: "The Kingdom of Heavens is like a mustard grain, which the man took and hid in his field. It is the smallest among all seeds but when it grows, it becomes bigger than all plants and the fowls of the skied come and nest on its branches" (Mt. 13: 31-32). The grain of mustard is the man, and the birds are his virtues. The man must follow the mustard grain in everything. This is for, by

[179] Here is being about the enemies from among people and not about the demons. Let's not strengthen they enmity by speaking us evil about them, but let's bring them at peace with us by telling them good words.

saying: “It is smaller than all seeds”, he says this because one must lower himself below any man. But by that he becomes consummate due to his gentleness and due to his long-patience. And he is fiery (in growing up) for his cleanness, for not having any defilement into his body. And the things from within him are powerful for the hatred against passions. This is for he is upsetting to them who love the world. And he hast the feature of being working, if it is not hit or pressed down. About his unpleasant suffering he says: He who presses him down, he pricks him eyes for the trouble brought to his works. He must feed his dead limbs in order not to fall into stench. Let’s understand him and let’s follow him and let’s make our limbs alike him in decomposition, I order they not to become stinky and have worms. That’s why our Lord Jesue Christ made himself man in order Him to take care of us, so that us to be corrected through Him, according to Him and us to show that we are or not out of Him as seeds, and that we are out of His state, out of the humbleness of His heart, out of His gentleness and harshness. And characteristic to His mercy it is to strengthen us, according to His will. This is for His is the glory, of the Father and of the Son and of the Holy Ghost, now and forever and ever. Amen.

The Word no. 12

About Wine

1. The mystery of the wine is that of the man’s nature who wants to oppose to nescience, by guarding his work healthy, so that God to receive his work with joy. The lightly painted vessel (the barrel) it is an image to the cleanness of the healthy body having removed the ugly passion away from all its parts. This is for it is impossible to serve to any pleasure, as it is impossible too to pour the wine in a vessel that isn’t entirely painted or that has no strength in itself. Let’s examine us similarly, because we cannot be pleasant to God as long as we have within us some hatred or some enmity. This is because these ones impede the man from repenting. And in the beginning the wine foams having the image of the youth that is in motion until it advances and until it reaches a peace. But

there cannot be made wine without grapes, neither can one make bread without dough. Likewise, the youth cannot advance in its honey without receiving from its fathers that dough according to God and until the youth bestows itself to God and it raises its sight towards God. That's why the youth must be left inside the house until reaching a settlement. Likewise, without quietude (hesychia) and without the unpleasant suffering and without the whole tiredness according to God, it will be impossible to the youth to come to this state. If we leave the wine with the things born within it, it will become vinegar. Likewise, the youth's nature if living together with the relatives according to the body, or among other people who are not of the same doing and will, it will lose the kind of life according to God as received from the fathers. And they bury the wine vessel into the ground in order not to be taken away by the wind and so to be lost. Likewise, it is the youth too: if it hasn't achieved its humbleness, all its toils will be in vain. If the youth taste the wine often, the wine's taste will be taken away by wind and it will be lost. This thing happens for many times to that man who shows his work. This is because all his work will be lost by the vain-glory. If they have left open the mouth of the barrel, the greedy workers of the vineyard will consume the wine. Likewise happens in the case of the much-speaking and of the frivolousness and of vanity. If they leave the wine in the way of the wind, that fact will lose the wine's image and nature. So, they hide the wine into storehouse and they place the wine under a cover. It is likewise regarding the quietude (hesychia) and the estrangement from anything. This is because it is impossible to the man to guard his toils without quietude and without non-consenting to the world's things

All of these happen to the wine until the wine will be pleasant to the worker of the vineyard, so that he will rejoice the fruits. The man must do all these things until his work will be pleasant to God. And as it is impossible to the man to dare within his heart, because of ceaselessly fearing, until the man meets God and until he sees whether his thing is consummate; and as the wine is put into the barrel, some droplets will fall on the ground if the wine has a careless master, likewise it will be lost the small thing of the man, or his fruits, it the man is careless. Let's therefore use our power, my brothers, in order to defend ourselves against those who harm us and the mercy from God and His grace will be with us, so that we will say:

"According to our weakness we have been guarding the things told to us by our conscience, but the power and the cover and the forgiveness and the guilt are from You. This is because, who am I in the hands of the cunning ones whom you have escaped me from? I have nothing to give You, because I am a sinner and I am unworthy of your gifts. You have escaped me from the hand of my enemies. You are my Lord and my God. And Yours is the glory and the mercy and the cover and the help and the mastery forever and ever. Amen."

The Word 13

About Those Ones Who Have Been Fighting and Who Have Become Consummate

1. These ones are the sign (the wonders) worked by Lord Jesus before climbing the cross. This is for He says: "Then Jesus answering said unto them: Go your way, and tell John what things ye have seen and heard; how that the blind sees, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me." (Lk. 7: 22-23). John, when he baptized our Lord Jesus, he took as image of this word that he who is baptized he must confess his deeds. So, the signs done by Lord Jesus are many. But "the blind sees" means that they who look at this world with hope, he is blind; but if he forsakes this world and if he looks at the waited for hope, he will have seen[180]. Likewise, "the lame walk" means that him who desires God and who loves the bodily cogitations of his heart he is lame; but if the forsakes those ones, and if he loves God with the whole his heart, he will walk[181]. Likewise, "the deaf hear", it means that if somebody is in scattering, he will be deaf through slavery and forgetfulness; but if somebody gather

[180] Actually, him who looks at this world hoping for something, he is blind. If he doesn't admit but the reality of this world, he won't see that that means having form this world only the definitive death. And by not otherwise, he is blind. But he who hopes in a life differing from the world, he sees the reality.

[181] He who remains to this world he is lame, namely he cannot move away from this world. But he who loves God, he can walk, namely he no longer remains paralyzed within this world. He moves out of this world.

himself into knowledge, he will hear[182]. "The leppers are cleaned up" shows, for it was written in Moses's book, that "let him who is unclean not to enter the house of the Lord", namely everyone who has enmity towards his neighbor, or hatred, or envy, or speaking-against. But if they leave these, they will be cleaned. Finally, if the blind sees, if the lame walks, and if the lepper is cleaned, that man that died by these to the laziness, he will rise and he will be renewed, namely the Gospel will be preached to his senses which have been restrained by the holy virtues, for he has seen and he has walked and he has been cleaned. This is the answer given by you to him who baptized you.

2. This is the baptism, the unpleasant suffering into humble cogitation and into quietude (hesychia)[183]. This is for it what was written about John: "His clothing was made of camel hair and his waist was girdled with a leather girdle" (Mt. 3: 4). And he lived into wilderness. These are signs of the unpleasant suffering. This unpleasant suffering firstly cleans the man up and, if the man works it and if he gains it, he will force himself to come to the cross. The cross is sign of the future immortality, when in the first place will be shut up the, mouths of the Pharisee and of the Sadducees[184]. This is because the Sadducees impropriate the way of the faithlessness and of the despair, while the Pharisee impropriate the way of the cunningness and of the hypocrisy and of the vain-glory, according to the saying: "No one dare anymore to ask Jesus since then" (Mk. 11: 24). So "He sent Peter and John to prepare for Easter" (Lk. 22: 8)[185]. This is to us an image that, it the mind sees itself as unmastered by anything, the mind will prepare

[182] He who is scattered with his mind he won't hear the voice of God Who shows him the way towards Him and the need for following Him. He won't hear that what is essential for his life. All the things get confounded in his hearing.

[183] Through baptism we pleasurably impropriate a life of suffering for sins and a quietude from the part of the agitation maintained within us by our sins or by our searching for pleasures which are invited to by the world seen outside God.

[184] He who accepts the unpleasant suffering for Christ, he prepares himself for receiving the cross too, and that is a crossing towards resurrection. This is for the cross, as willing receiving of the death for God, it is the last act of the non-cherishing towards the world, or detaching oneself form the world, in order to reach at God. This detachment from the world was shown by Christ when rejecting the faithlessness of the Pharisee and of the Sadducees and we too must show it in rejecting the faithless and the hypocrites.

[185] After the Lord Jesus Christ totally defeated those ones by word, He then passed to His last deed which He showed His love, as God, for people, namely the crucifixion. Or, after He showed Himself victorious over all the passions of the living man, he passed to conquer the death through death.

itself for immortality by gathering its senses (its feelings) in a unity and it will make them a body by nourishing them through the impartation with Him in an unseparated manner[186]. And again, Christ prayed saying: "If possible, let this cup pass away from Me in this hour" (Mt. 26: 28). This word becomes ours too, meaning that if our mind wants to climb the cross it will need much prayer and much tears, and to totally obey God on every moment, by asking for the help of God's kindness, in order Him to strengthen the mind and to guard it until the mind will be resurrected by the holy and undefeated renewal. This is because in the hour of the cross there is a great danger[187].

3. And these things are those which were fulfilled with our Master Lord and God Jesus Christ, for us, and He has become our image (example) in everything, as the Apostle said: "In order I to known Him and the power of His resurrection and I to be made partaker to His sufferings by resembling to Him in His death for, only, us to reach that resurrection from dead" (Phil. 3: 10-11). The gall he drank for us, it is to us towards destroying all the evil lust from within us, and in order us to shut our mouths up and for us no to allow our lusts to get out of our body and to be fulfilled. The vinegar He drank is for us to quench all our daring and all our vain-disturbance[188]. That spit which they spat upon Him it is for us in order us to quench all our desire for being pleasant to people and for us to quench all the glory of this world[189]. The crown of thorns intertwined and

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[186] That mind that is no longer mastered by anything form the world, that mind will prepare itself and it will gather its senses which were previously directed towards the world, and it will aim at a sole target: at preparing itself through death towards the crossing to the immortality of the future life together with Christ Whom we see as role-model in this. The senses have become a body to the mind, a body united with Christ, namely, in the same time of one body with Christ, through the impartation with Him. And Him Who has defeated the death through cross, He imprints to the body of him who has been imparted with Him, this urge towards death and towards crossing through death to the eternal union with Him.

[187] Properly-said, Jesus doesn't pray for Himself for that cup of the death to pass away, but He does that for us. He could endure that cup by Himself, but He impropriate our fear within Him, by asking for the help from His Fathers, in order Him to make us too to ask for this help on the moment of our cross. Only with the help of the Father we can defeat the cross which we have received it in order us to defeat it, after we will have defeated all the other egotistic passions of ours through our unpleasant sufferings.

[188] The gall drank by Christ is the image of the bitterness which we must drink because of being us disgusted by the bitterness brought by our passions within us, and the vinegar is the sourness of our passions making us to reject our passions form within us.

[189] The spitting which Christ was despised with, let's reckon it the spitting coming from people when we fulfill the will of God, and also as it is the true intention within the praises

place on His head, it is an image which we must bear like the contempt shown us on each hour, by remaining us undisturbed while enduring the curses[190]. That reed which they were hitting His head it an image to us for, while always having on our head the cover of the humble cogitation, us to quench all the enemy's pride. And the saying: "Jesus was handed over to he whipped before being crucified", it is an image for us to despise all the human condemnations and all the trials. And the fact that "they shared His clothes among themselves and they cast lots", it has become an image to us for us too to despise all the things of this world, before us to climb the cross, according to Apostle's word: "Accept joyfully the stealing of your wealth, by knowing that you have a better wealth (existence) in heavens" (Hebr. 10: 34).

4. The man must do these things in order him to be able to climb the cross together with Him. This is because, if you do not do the things He did, according to your power as man, you won't be able to climb the cross[191]. And the saying: It was the sixth hour when He was crucified into the sourness of the heart against the sin, for our salvation, it is an image to us for us to strengthen ourselves against all our laziness and against all our lack of courage, until our sin will die within us, as it was written that "through cross He killed the sin and all the enmity within Himself" (Eph. 2: 16[192])[193]. And the saying that when it

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forming from people. Let's therefore receive the praise from people as also a lie, one equal, in reality, to a spit.

[190] The liar crown placed on His head in order to mock His imperial power, which they do not believed in, let's reckon it as the mockery brought to us when we serve to Christ Who is the true God. Let's show ourselves too, our quality as member of the Kingdom of Christ, with humbleness, despite that making His enemies laughing at us. In everything: in accepting the gall, in accepting the vinegar, in accepting the crown of thorns, let's reckon ourselves as united with Christ. He undeservingly receives those on our behalf, while we must receive those deservingly. But He received those for us, for in union with Him us too to have the power for receiving those. He receives the crown of thorns as an undeserved mockery, because He truly is Emperor, while we must receive that crown of thorns deservingly, because of us wanting to be emperors while we are not. But by receiving it, we will escape our pride of wanting to be emperors.

[191] In order you to reach on that cross that saves you, you must climb on that cross together with Christ. But in order you to climb on the cross together with Him, you must do or endure, previously, everything that He did and endured.

[192] In KJB we have: Eph. 2: 16: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:" (E. l. t.'s n.)

[193] He endures the sin impropriated by Himself in the sense that he took our guild for our sin, namely also the sourness towards the sin, as enmity against others. He killed all of these. He lives these feelings of ours without Him being their personal author, in order Him to killed

came the nineth hour, He shouted out with a loud voice: "Eli, Eli, lama Sabathani" (Mk. 15: 34) it is ours, meaning that after enduring the pain for our passions until they will have been quenched, we will dare with the whole our humble-cogitation to shout out that towards God[194]. And in the fact that He yielded His ghost at sunset, it becomes an image to us that if our mind will be freed of all the hope in this world of the seen realities, we will have a sign of the fact that our sin will have died within us. And in the fact that "the veil was torn asunder" (Mt. 27: 51) we have an image for us, that if our mind is liberated the interval between our mind and God will disappear. And in the fact that "the stones crumbled and the tombs were opened" (*Ibid* 52) we have an image for us that, if that death comes to us, the whole burden and blindness and the things staying over our soul, they will be broken and the senses which kill and which bring fruits to the death will be healed up and they will rise undefeated. And being shrouded in a clean linen and being anointed with aromatic oil, it also is an image for us that, after that death it will come to us a holiness engulfing the man and resting the man into incorruptibility. And the fact that "they Put Him in a new tomb which has nobody been put in before" (Jn. 19: 4) and they rolled over the door a big stone, it also is an image for us that if our ming has been liberated of all of these and the mind will get Sabbathized (rested), the mind will be in another age thinking at the new realities and taking heed at the realities which there is nothing corruptible within, and the mind will think at the incorruptible realities. It is also said that: "There where the corpse is, there will gather the vultures too" (Mt. 24: 28). Finally, the saying: "He resurrected into glory, into the glory of His Father He ascended to heavens and He sat on the right hand of the glory for the highest" (Hebr. 1: 3), it is for us too, according to the Apostle's word: "So, if you have resurrected together with Christ, you will search for the things form above, there where Christ is sitting on the right hand of God, and you will cogitate at the things form heigh and not at the things from on earth. This is for you have died" (Col. 3: 1-3).

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them, or to produce to Himself the feeling that He killed them, in order Him to convey that feeling to us too.

[194] We too shout out after a long suffering for our passions, humbly: "My God, my God, why have you forsaken me?". Properly-said, Christ didn't shout that out for Himself, but He did it for us. But He impropriated this shouting out of ours, in order Him to communicate it to us, with filial feeling and with understanding, and not with rebellion.

This is for powerful is His honored name Who has mercy and Who has become image to the saints in everything, in order Him to help our weakness to forsake all our sins[195] and to find mercy together with all the ones worthy of Him. Amen.

The Word no. 14

The Deed of the Crying[196]

1. Wow to me, woe to me, because of not being I yet liberated from the fire of the Gehenna! They who attracts me towards it they are still fructifying within me and they more within my heart and within all my heart's things. They who are sinking me into fire, they are moving within my body and they want to fructify. I haven't found out yet if I will go somewhere else, it hasn't been prepared to me the straight way, I haven't been liberated yet from the works of those form the skies and who will impede me (from advancing towards this target) because of the evil things from within me. I haven't seen the Savior yet as coming to save me from those. This is because their evilness is still fructifying within me. I haven't known yet a daring between me and the Judge. I haven't been declared yet as unworthy of death. I haven't parted yet with my evil deeds. He who does the evil he won't rejoice because he will be guarded into a prison. He cannot do the will of God because of being him chained with iron chains. Neither he teaches others because of being him fenced with a wooden fence. He doesn't feel the resting, because of being him in toils, neither he eats with pleasure, because of having his neck tied. Neither he cogitates within himself at doing the evil things, but he cries into the pain of his heart because of having him sinned in everything. About all the evils and the torments caused him he says: "I am worthy

[195] It is admitted here a power of the name itself, the power for helping us to forsake our sins and to enjoy His mercy and the communion with Him, according to our poverty. When we utter the name of Christ with faith, Himself comes to us. His name is a bridge between Him and they who utter His name with respect. When somebody utters my name, I am attracted in the connection with him.

[196] With the crying starts the doing phase of advancing of the creation towards the union with God, though the crying isn't a properly-said deed nor a start for working the good. But the crying doesn't enjoy the evil either. This crying, united with our helplessness of forsaking the sin's state by committing the good, it is described in this *Word*.

of them", and he always cogitates at those which will be to him in the end. By cogitating at the punishment coming to him according to his sins, his heart still doesn't take care of not judging anyone, thought the tiredness of this torments eats his heart.

2. His meditation is a bitter sorrow. He doesn't strengthen others in order they not to get lazy. His preoccupation is to take care of what to eat. He knows the mercy of them who have mercy on him. But he doesn't taste their mercy, because of being him sad, and because he committed sin in all the things. Condemned, he doesn't answer angrily, but he endures the toils, saying: "I am worthy of them". But the laugher of his teeth (the glad carelessness) it is far from him, and he moves his head with sighs, and he thinks at the judgment chair in front of which he is going to show himself. If he hears words, he doesn't say about them as being good or bad. He doesn't' accept to hear those. If his parents are of a noble family, he will be even sadder because of thinking at the shame he will feel when they will see him in front of the judgment chair. If he knows that the judgment chair is prepared for him, he won't take heed at the many if they are good or evil. If others are ties together with him, he won't take heed at them either, nor he will cogitate together with them at what they should do[197], "because each one bears his own burden" (Gal. 6: 5). Being him attracted to hide his darkened face no man will put a word for him[198]. Because of fearing the torments, he confesses the things done by him and he reckons himself worthy to be judged for the done things.

3. So, for how long will I still get drunk without wine? For how long will I still be lazy, while having these in front of me[199]? The heart's dryness (sclerosis) had dried my eyes up and the worryingly meditation has dried up my cogitation[200]. And the

[197] He who is in the state of crying for his sins he feels himself isolated, similarly to one who doesn't do the good. But he is not contrary to other, as being the last one. He doesn't make plans together with them who are sinners at their turn, on what they have to do in their situation.

[198] In the Latin text: He has his eyes glued to the ground (Monk Augustine). Him who has a darkened, uncommunicative face, no one asks him to show his face.

[199] For how long will I still only cry for my sins while still being lazy in getting rid of my sins by doing good deeds? This sorrow for sins without the attempt to get rid of them, it is like a drunkenness without wine.

[200] Cogitating at own sins without making the effort for removing their effects by doing good deeds, it is a dry (sclerotic) cogitation.

scattering of my heart has brought be the forgetfulness until the hour of the darkness[201]. The needs of my body have tied me and the lost of my freedom has made me to forsake the way (towards target). I haven't had a friend to talk to me about myself, neither had I have a gift to send it to others. Hearing about mu evil deeds wont' allow them to know me[202]. If I pray them, they won't pay me attention. This is because they see me as I haven't rested myself yet of my pains. This is because I do not pray them with a heart stretched towards them; because the worm of my sins hasn't gained a ceaseless presence so that that to move my heart[203]. The burden of my carelessness hasn't become ye heavy upon me. I haven't still known entirely the power of the fire, once I haven't fought not to fall into fire. There is a voice in my ears that the torment is waiting for me, because I haven't really cleaned up my heart. The wounds have become deep in my body, but they haven't yet become stinky so that to force me to search for a medicine to heal them. I cover the wounds caused me by arrows in order not to be seen by people, but I cannot stand the doctor to remove them. The doctor advised me to cove my wounds up but I have not a strong heart to endure their harshness. And the Doctor is kind and He doesn't ask me for payment, but my laziness doesn't allow me to go and see the Doctor. But the Doctor comes to me to heal me and he find me eating the things I need to get rid of my wounds. I he urges me to stop doing the present things, but the pleasure of the taste is deluding my heart[204]. When I eat, I repent, but my repentance

[201] Without the effort for making good deeds, the heart will get scattered in all sorts of thoughts. And this scattering will bring the forgetfulness about doing the good deeds. And the forgetfulness can advance until the total darkening of the cogitation so that the man will no longer be preoccupied with a meaning of his life and of the world. To this state reaches one who simply cries, for a certain while, for his sins, but he doesn't start doing good deeds which to be contrary to sins. And this scattering, this forgetfulness, and this darkening are accompanied by an increased dryness of his heart.

[202] A true friend speaks to me about myself, namely about my prayer and about my salvation, and not about things or about pleasures which will lose me because of getting me far from myself. But neither I have gained the gift of self-knowledge, in order I to send it to those who cohabit with me. My evil deeds do not unveil my true self for it is not me within them.

[203] Until I haven't crossed from the crying for my sins to the deeds which to diminish my sins, I won't be able to covey a good influence to others, namely my gift in this regard, even if I pray them to accept it. This is because they do not see me yet rested through my good deeds and therefore I to be able to communicate them my gift.

[204] The Doctor he is speaking here about is Jesus Christ. The wounded one, because of being mastered by his laziness, he doesn't go to see the Doctor in order the Doctor to heal his wounds caused by the unseen enemy's arrows. The doctor recommends the wounds to be

isn't true[205]. He sends me food telling me: "Eat" it", and my bad habit doesn't allow me to accept it. At the end of all these things, I do not know what I should do. So, cry with me all my brothers who know me, in order to come to me that help that is above my power and to take me into its master and I to become worthy disciple of Christ Jesus. For His is the power in all the ages. Amen.

The Word no. 15

About Rejection

1. Let's take care, brothers, of ourselves: "For the time has grown shorter by now" (1 Cor. 7: 29). And somebody cannot take care of his soul until he still takes care of his body. And as one cannot look with one of his eyes at the sky and with the other of his eyes him to look at the ground, likewise the mind cannot take care simultaneously of the things of God and of the thing of the world. This is because, those things which do not help you when you exist your body, those things will be to you towards shame if you take care of them. So, you must have God in your thought[206]. This is for HE takes heed at everything you do. You must have God in your thought, for HE looks at your thought. Be ashamed of hiddenly cogitating at things which you feel ashamed of in front of the people. This is for "after its fruits will the tree be known" (Mt. 12: 33). But likewise, the mind is known out of seeing its thoughts and the rational soul knows himself out of his contemplation (seeing).

Do not reckon yourself as dispassionate (having not

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bandaged, namely the sins to be stopped. But the treatment is a little too harsh. When the Great Doctor comes, he sees the sinner eating with pleasure because the sinner thinks that that will get him rid of his wounds, and the Great Doctor advises the sinner not to use the things which are pleasant into this life, in order him to get rid of his wounds. But the patient is too deluded by the pleasure provided by those things.

[205] It is the same state of ambiguity of him who starts living the dissatisfaction for his sinful state, but he doesn't' have the courage of forsaking it. The food produces pleasure to him who still is in sins, but the beginning of the discontent because of sins it makes him repent for the pleasure he feels while eating, but it doesn't make him ascend above that pleasure.

[206] Monk Augustine, at note, in addition: "before eyes". In the Latin translation: "Fear God!".

passions) as long as the sin still convinces you[207]. He who has been given freedom, he won't think within himself at the things he commits contrary to nature[208]. Do not reckon yourself free as long as you still anger your Master. This is for the freedom wont' come to you until your heart still lusts for something for the world[209]. Take care of your body as a temple of God; take care of your body so that when it will resurrect to answer to God[210]. Fear God as one who is going to be held accountable, by God, for all the things done by you[211]. Cogitate within yourself[212] on each day at what passion have you defeated, before showing Him the things which you are asking for. As the field cannot bring forth fruits without water and without seed, likewise the man cannot repent without the humble-cogitation and without the tiredness of his body[213]. Through the mixing of the waves of the sky the seed will flourish, and the man flourished up by keeping the commandments of God. The faith into God and the fear of HIM, it is shown in the non-sadness of the conscience. If it has been sown, within you, the pleasure for fornication, you will sit within your monastic cell and you will

[207] The sin convinces the man to commit it because of being into sin a false sweetness and within man there is an inclination to commit the sin. The man is not fully unmastered by that sin, namely fully strong. He has a certain passiveness within himself, relatedly to that sin.

[208] The passion means using the freedom contrary to nature. Because also the sin or the passion which the man is attracted towards, and which the man allows himself to be attracted to, they are contrary to nature. The man reaches into this state through Adam's sin, because the man wasn't previously kept unwillingly in connection with God. Still, the man hasn't been created to be unwillingly taken into mastery by sin for an unfree existence. But the man was able to accept to be mastered by sin. Christ was the only One Whom the sin wasn't been able to take into mastery, because He was in the same time a divine Person so that He remained always and fully free.

[209] The man cannot be free as long as he still angers God Who cannot be except fully free, because God cannot be mastered by anything, for He is above all the realities and He has everything. And the man, because of attaching himself to the world that is inferior to God, he angers God not because God is jealous on man but because the man doesn't enjoy God's limitlessness which God created the man for, or for the role of partner of His.

[210] Let's not take care of your body as of one that enslaves us and that get us far from God, but as of a body that is going to be resurrected, and therefore it exceeds the worldly needs, as a body that has started to be a temple to god and that it will fully become free at resurrection, when the body will be liberated from all the slavery to the material things of the world.

[211] Until the resurrection, we still have the passions of the pain, but if we endure those patiently, we will reach at resurrection without them.

[212] "Dialogizou": cogitate in a dialogue with yourself. All the thinking of Abba Isaiah is dialogical. My debts, my good deeds are destined to somebody else, either to man or to God. But through man I see God and God asks me for I to love the man, and so I to love God.

[213] In pride and in satisfying the body pleasures there is not repentance.

take heed at opposing you thought in order you not to be kidnapped by it. Force ourself to remember about God, that He takes heed at you and if you cogitate something within your heart, He will know everything.

2. So, you must tell to your soul" If you feel yourself ashamed of sinning in front of the sinners who are alike you, how much more must you feel ashamed in front of God Who sees the things hidden within your heart?". And out of this right-reckoning of your thought the fear of God will become steadfast and you will no longer be mastered by your passions. This is that what it was written: "They who trust the Lord, as the Mount Zion they won't budge forever for they live in Jerusalem" (Ps. 124: 1[214]). He who believes that there will be a judgment when he exits his body, he won't be able to judge his neighbor for any of his deeds, as one who must answer to God for all his own deeds[215]. This is for it was written: "We must show ourselves in front of Christ's judgment chair, in order each of us to take according to the deeds he did into body, either good or bad" (2 Cor. 5: 10). He who believes that there is a Kingdom of the saints, he will take care of guarding himself even in the smallest details and deeds, in order him to become a chosen vessel. This is for it was written: "The Kingdom of Heavens I like a fishing net thrown into the sea, that gathers all kinds of fish, and that was pulled out when got full"" (Mt. 13: 41-48). And the kind ones have been chosen for His holy Kingdom, and he has thrown the bas ones into Gehenna. He who believes that his body will rise according to nature (through the union according to nature with Christ) on the day of the resurrection, he must take care of cleaning his body up of all defilement. This is for it was written: "Who will change the body of our humbleness in order to make us alike the body of His glory, according to the work of His power" (Phil. 3: 21). On him whom the love for God is dwelling within, nothing in this world will ever be able to separated him from God. This is for it is

[214] In KJB we have: Ps. 125: 1: "THEY that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever."; in ROB we have: Ps. 124: 1: "They who trust the Lord are like Zion Mountain; they won't budge forever as him who lives in Jerusalem." (E. l. t.'s n.)

[215] He who believes that there will be a final judgment for everybody for all their deeds (and this was said by philosopher Kant too), he won't judge anybody because of knowing that he will be judged for his judgments, which he can never be sure if they are right or not, and which cannot miss from, much pride and critics addressed to others.

written: "What will separate us from the love of Christ" The trouble or the tribulation of the famine or the nakedness or the danger or the sword?" (Rom. 8: 35). Powerful is God, in order us to be among them who haven't been separated by anything from the love of Christ, while they were in this world, in order all of us to find mercy through the power of our Lord Jesus Christ, for Him it is due the glory, together with the without-beginning Father and with of-life-maker Ghost, now and forever and ever. Amen.

The Word no. 16

About the Joy of the Soul Who Wants to Serve to God

1. First of all, I am embracing you into the fear of God and I pray you to fully satisfy Him in order that your tiredness not to be useless, but God to receive it wholly, and that to provide you with joy. This is for anyone who makes efforts and he gains out of this, he rejoices and he reckons as nothing the toils which he has been enduring, for he has learnt out of those. He who has married a woman, if she has been resting him and if she has been guarding him zealously, his heart will rejoice of her and he will trust her. He who has fought a war and he despised his death by fighting for his emperor, he has been advancing until he has been crowned. All of these are deeds belonging to this perishable life and they are committed here. But the man rejoices of them, for he has been advancing by fulfilling them. But how much joy must you cogitate that will have the soul who has started serving to God and who has consummated his work[216]? This is for at the exit from this world

[216] The monk Augustin gives in the note a fragment from Codex Sinaiticus 961, dating from Century XV, p. 318: "What one should cogitate about the joy that will come to the soul that has decided to serve God and to consummate his work? Actually, at that soul's exist from this world, his thing will go in front of him and the angels of God will rejoice together with him, for they will have seen him saved from the masteries of the darkness. This is for, at the exit of the soul from this world, the angels will accompany the soul and the powers of the darkness will come in that soul's way because of wanting to impede that soul and examining that soul whether that soul has within something characteristic to them. Not the angels will be those fighting for that soul but that soul's done deeds will defend that soul from all quarters, so that the darkness's powers won't be able to touch that soul. And when that soul's deeds will be victorious, the angels will sing in front of that soul until that soul will meet God into gladness. And then, on that very moment, the soul will forget about any tiredness and about any work

his work will go in front of Him and the angels will rejoice together with him for seeing him escaped from the masteries of the world. This is for, when the soul leaves the body, the angels will accompany that soul and all the powers of the darkness will come in that soul's way, by wanting to take that soul under their mastery whether they find something of theirs within that soul. But then not the angels will fight for that soul but the very deeds done by that soul. That soul's deeds will surrender that soul and they will guard that soul so that the powers of the darkness not to touch that soul. And if that soul's deeds are victorious the angels will sing in front of those deeds until they will reach at God into gladness. On that moment the soul will forget about all the things of this world and about all this world's tiredness. Let's therefore all our power into working good during the short time from now, in order us to get our thing rid of all evils, in order us to be saved from the hands of the masters who attempt to take us with them. This is because of being they cunning and merciless.

2. So, blessed will be him whom there won't have anything of the enemies within, for that soul's joy and gladness and resting and crown will be overmeasure[217]. All the things of this world change, both they who work for life and they who were married, and all the things which I have been speaking about. My beloved brother, let's put all our power in our tears in front of God, so that His kindness will have mercy on us and so He will send us the power, until we too will defeat the masters of the darkness coming in our way, by the deeds committed by us. Let's take care with the whole our heart, let's earn to ourselves the desiring for God Who will save us from the hands of the Cunning one when the cunning one will come there in our way. Let's love to love the poor, in order that to get us rid of the love for money, when that will come in our way[218]. Let's

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did in this world. Let therefore, brothers, us too to fulfill our work, by working good in our short and harsh life from here, and let's shun our thing against all evil things (against all evil work), until our minds will get rid of the temptations coming in our way from the cunning ones. This is because they will examine powerfully all our things, because of being they evil and merciless. Blessed will be him whom they don't find anything of theirs in, for hi gladness and joy will be eternal.

[217] They will be above the measure that characterizes the created realities; they will be joy, resting, and glory irradiating out of the godlike joy, resting, and glory.

[218] The love for poor will come into the way of our soul at the time of the leaving from the body. The poor ones, by the mercy they elicit within us, they help us to be saved. The poor ones are allowed by the oikonomia of God to exist as well. If we do not pay attention to the

living in peace with everyone, small or big, in order that to guard us against hatred when the hatred will come into our way[219]. Let's love all of our brothers by not having us any hatred within our heart towards anyone, neither to pay somebody evil for evil (Rom. 12: 17), in order that to guard us against Belial when he will come in our way. Let's love the humble cogitation in everything, by enduring the word of our neighbor also when hitting or condemning us. This is for this will guard us against pride when the pride will come in our way[220]. Let's earn the honor from our neighbor by not criticizing him in anything. This will guard us against the speaking-of-evil when that will come into our way. Let's despise our need for the world and the honoring of the world, in order us to be saved of the world's criticism when it will come in our way[221]. Let's teach our tongue how to express the mediation at God, and how to speak the righteousness and the prayer, in order that to guard us against the lie when it will come in our way[222]. Let's clean up our heart and our soul of lusts, in order us to be saved of uncleanness when it will come in our way[223]. This is because of all of these trying to master our soul when leaving our body. But the virtues will help our soul, if our soul have achieved them. Who among the wisemen won't willingly surrender his soul to death in order him to escape all of those? Let's therefore use the whole our power, and great is the power of our Lord

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poor, we will despise this plan of God with them, and so we will despise their sending by God in front of us, God intending to determined us to become more human and us to get rid of our dryness of our egotistic avarice, by the presence of the poor, namely us to be saved.

[219] Like our avarice will surrender our soul to the hell when leaving our body, likewise will the hatred do that too, if we haven't been living in peace with our fellow humans. These things will be unveiled at that time, but they will be unveiled by enemies and by demons who promoted them within us by using the things tempting us within world. This is the sense which we say that the demons have become masters of the world because of closing up the world's transparence for God as work of God, by their existence "in the world's skies" (*t.'s n.*).

[220] The pride had by us while living within world it will come in our way when our soul will leave our body. But the humble cogitation which we have been answering our pride with, it will guard us against the pride.

[221] If we have bene loving the world, at the exit of our soul that will cast an unfavorable light upon us, and that will stop us from entering the light or God.

[222] The lie practiced by us will come in our way accompanying our soul at the exit from our body.

[223] If we haven't cleaned up our heart and our body of uncleanness that too will come in our way when our soul will leave our body.

Jesus Christ to help our humbleness[224]. This is for He known (that him whom He helps) that is a man and He has given the man the repentance to the last of his breath[225]. Therefore, you will direct your thought at God so that God to guard you. Do not pay attention to your need for the world, in order you to be saved when you will forsake the things of the world and you will leave the world[226]. And the things done by you for God, you will find those as a good hope at the time of the need. You must hate the world's words, in order your heart to see God[227]. You must love praying incessantly, in order you heart to be enlightened[228]. You must not love the laziness in order you not to get sad when reaching the resurrection of the righteous. You must guard your tongue in order your heart to get enlightened. Do not love the laziness and the fear of God will inhabit you[229]. You should convey now (this fear) to the blind rich man in order you not to be despised among saints and deprived of their goods. You must have lusting for food, in order you not to be impeded by Amalec[230]. You must not hurry up in your services (in your liturgies) in order you not to be eaten by the wild beasts[231]. You must love the believers in order they too to have

[224] Monk Augustine: "To help the man's weakness". But this can be understood also as the more power the man gives, the more he will become humble, and vice-versa: he who takes pride he will weaken in his power of shunning from sins.

[225] The repentance too is from the power of Christ. But the repentance is a testimony of the man both about his weakness and about the power for overcoming the sin committed because of weakness. The humbleness is a power into helplessness. The humbleness is a power from God given to the man in order the man to admit both his helplessness and his hope in God.

[226] The man won't be saved if he places his hope in the world's things; the man won't be saved by earning the world's things but by despising them. This will be seen at the exit from the body when the man leaves all the things of the world behind and if it is seen whether the man has attached himself too much to the world and too less to God, he won't be saved.

[227] You must hate those world's words which are praised or adorned more than necessary, which it is shown to us through that by the ideas about the world we can achieve everything, or that the world's pleasures are infinite. Only if we can see that the world is not the ultimate reality, we will be able to see God beyond the world.

[228] Here we can see the practice of the incessant prayer even in the Century IV, and the faith that the incessant prayer brings the light of Christ within heart, hinting at the practice of the hesychasts form Century XIV. The prayer keeps Christ in our conscience as a luminous light, or as meaning of our life.

[229] The fear of God means feeling the presence of the almighty God Who can give us the eternal happiness, but he also can leave us, in we do not do His will, also in the eternal happiness. And only our industriousness for fulfilling His will; it keeps woke within us the feeling of His presence.

[230] Let not your covetousness impede you from reaching at God.

[231] In order you not to be eaten by the demonic wild beasts.

mercy on you. You must desire for the saints in order their zeal to eat you up.

3. Remember the Kingdom of Heavens so that, by desiring it, you to be gradually attracted towards it. Think at the Gehenna in order you to hate the deed dragging you there. Waking yourself up in the morning, on each day, thing at the fact that you will be held accountable by God for any of your deeds and so you won't commit sin to HIM and so the fear of God will inhabit you. Prepare yourself for meeting God and you will do His will. Examine on yourself here, on each day, what you have tardy late in, and you won't feel fear in that hour of the death's sufferings. Let your brothers see your deeds and they won't envy you. Examine on yourself daily to see what passion have you defeated, but you won't trust yourself. This is for the mercy and the power of God actually did that for you. Do not trust yourself as being a believer to the last of your breath. Do not get haughty in your thought that you are good, because you cannot surrender yourself to your enemies[232]. Do not trust to yourself as long as you are alive, until you haven't crosses over all the masteries of the darkness[233]. Look, brother, with watchfulness, at that ghost bringing sadness to the man, because that ghost directs at you many of its traps until he will make you helpless. This is for that sadness according to God it is your joy of seeing yourself in the will of God. And that is the upset of the enemy. This is because he who tells you: "Where are you going to run, because you have not repentance?" it is the enemy. And he tells this to the man in order to determine the man to reject the restraint. But that sadness according to God it doesn't oppose the man but it tells to the man: "Do not fear, but come again" (to me). This is for by seeing that the man is helpless, it strengthens the man again, by telling him: "You have your heart sapient towards your thoughts and these ones will be eased to you"; unlike that, he who fears those will melt down under their burden. This is because he who fears their works, he shows himself as disbeliever to God. But not

[232] He who trusts himself he actually trusts the devil. This is because the devil makes one take pride of his own deeds, or for he has overcomes some passion is his.

[233] If you have crossed over all the masteries of temptations of the darkness, you won't trust yourself anymore; trusting yourself is too a proof that you are slave of such a mastery of the darkness and of the fact that you haven't realized that you are not free of all sins due to yourself, namely you still are submitted to your egotism and you still aren't totally surrendered to God.

assessing oneself (not trying to find out what measure have you reached at) and having oneself unknown, it shows the man as not-pushed by his passions towards fulfilling his wills, but to fulfill God's wills[234]. But he who wants to say more things by word, he shows that the fear of God isn't within him. This is for the fear of God is guardian and helper of the soul, and it is a strengthening of the inward will for losing all its enemies.

4. He who searches for the honor of God (from God), he aims to lose all the uncleanness from within himself. This care into knowledge it will cut off his passions[235]. This is for it was written: "The worry will come over the wise man". He who has weakened, he knows the health[236]. The crowned one has been crowned for defeating emperor's enemies[237]. There are passions and there are virtues. But if we are lazy, we will be proven as traitors[238]. The heart's manhood is a help granted to the soul in order the soul to be according to God, while the laziness is a help towards evil (form the evil). The power of those who want to achieve the virtue consists of the fact that, if the fall they won't lose their courage but they will again take care of themselves to

[234] That sadness that is not according to God it takes place when, at the urge of the enemy, one lives the fact of not repenting and of forsaking the restraint. But the sadness according to God won't oppose the man, but the man feels that God called him to Himself and God strengthens the man's heart against the mentioned thoughts which come from the enemy. He who trusts himself and who measures his progress, he actually isn't in a connection with God, namely he doesn't feel the sadness when tempted by enemy to get discouraged and to leave his restraint. So, it is better for the man has a sadness when such temptations come and to reckon that he doesn't know himself, that him to trustfully "measure" on himself. We have here very subtle analyzes of the paradoxical states of the soul. The heart if the conscience full of feeling, or the man who can see his thoughts as opposed to it.

[235] A little earlier it has been criticized the will of the man for knowing himself. Here it is asked for that knowledge. It is good for the man to not claim that he knows his progress into virtues, but it is equally good for the man to know his passions or his helplessness.

[236] In the need for taking care of yourself it will be shown your wisdom. In living your weakness or your sickness, you will realize the values of the strength of the health which you don't have. In these formulations it is continued the description of the paradoxical state of the man who feels a joy in that sadness that he hasn't reached his consummation yet, but he fights for reaching it.

[237] He who fights for the crowned emperor, he too will be crowned. But that doesn't mean that he crowns himself.

[238] There are virtues and passions to us because we haven't the quality of unchangeability into good. Only God has that quality. But it is normal to us to persists into virtues. By impropriating the passions, we will become traitors to God and to our nature. And that happens to us by laziness. This is for the laziness isn't characteristic to our nature.

get up[239]. The tools of the virtues are the bodily toils into knowledge; the passions are born out of laziness (carelessness). Not judging the neighbor is like a wall erected into the knowledge against them who wage us wars, and judging our neighbor tears that wall down into nescience[240]. Taking care of his tongue proves the man being a doer, while the lack of education of his tongue means that that man hasn't the virtue within himself[241]. The mercy gives birth to the overlooking, through knowledge, of others' mistakes, and it leads one to love, and the absence of the mercy shows that within that man there is no virtue[242]. The love gives birth to cleanness[243], the scattering gives birth to passions, and the dryness (the callousness) gives birth to anger. The ascesis of the soul consists of hating the scattering, and the ascesis of the body consists of poverty. The falling of the soul is shown in loving the scattering, and the correction of the soul is shown in the quietude (hesychia) united with the knowledge[244]. Sleeping

[239] One reaches the live into sins and into passions by falling, by carelessness, and by laziness, namely through a weakening of the nature. One reaches to good deeds and to virtues by raising himself up, by taking care, and by an active effort. And the nature has the possibility for the las three mentioned ones even after falling. The nature has also the possibility of the evil ones but they are not characteristic to the nature as the virtues are. This means that is more characteristic to the human nature the effort towards good than the laziness and the carelessness making the human nature to fall. The passions represent a falling off the nature, while the virtues are a strengthening into the nature. That's why the passions are lived like a torment, while the virtues are lived like a joy. But neither the passions destroy the nature entirely. The nature still can rise again. The nature can raise but only through God. It is characteristic to the normal nature to maintains itself into itself and to ascend on its normal stage by the help from God.

[240] Not judging another is like a wall defending me, through the true knowledge, against them who wage me war. This is for the non-judging of others it is a true knowledge of my worthlessness. And judging others will tear down my defense wall, by my nescience. This is because judging another means not knowing myself that I am not good so that I do not have the right to judge him.

[241] He who takes care of his tongue, he shows that he forces himself to do the good deeds, while him who do not take care of his tongue, he shows that he hasn't the virtue within himself so that the virtue to master his tongue. That man who has strengthened the good within himself, he won't speak in an unbridled manner. The talkative, the chatty, he shows that he isn't strengthened into the good things and he is not preoccupied with them.

[242] The mercy determines us to overlook other's mistakes by knowing ourselves as submitted to the sins. The mercy leads us towards love. The lack of the mercy means the lack of the virtue.

[243] If I love somebody else, I will get rid of the passions which the egotism is manifested in.

[244] The soul elevated out of falling is shown in his peace united with the self-knowledge. The scattered one doesn't know on himself and he doesn't have peace.

enough is a disturbance of the body[245], and taking vigil with measure is the salvation of the heart[246]. The much sleep thickens the heart, while taking vigil with measure thins the heart[247]. But it is better for you to sleep in silence and into knowledge, than to take vigil vainly[248]. The crying without disturbance it banishes away all the evils. Non-offending the neighbor's conscience gives birth to humble-cogitation[249]. The glory from people will gradually give birth to pride. Loving to loosen yourself will banish the knowledge away, while the restraint of the belly will humble the passions[250]. Lusting for pleasant foods will easily wake the passions up. Adorning one's body is a catastrophe of the soul, while taking care of the body according to the fear of God it is good[251].

5. Cogitating at the judgment of God gives birth to the fear of it within heart, and trampling on the conscience banishes the virtues away from within heart. The fear of God banishes away the indifference (laziness), and the absence of the fear strengthens the indifference (the laciness). Guarding one's mouth wakes up the understanding of God, when that mouth keeps its silence into knowledge[252]. And the much-speaking gives birth to laziness and to stupidity. Renouncing to your own will in favor of your neighbor means that your mind

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[245] Paradoxically, sleeping enough brings a disturbance, a confusion within body. Monk Augustine adds "of passions" (a disturbance caused by passions). This is because too much bodily resting gives birth to lusts and to passions.

[246] He didn't recommend the total deprivation of sleep but he recommended one to take vigil with measure. This brings salvation to the heart by peace and by self-control.

[247] The much sleeping thickens the heart, namely the feeling. The much sleeping makes the man lacking of sensitiveness, while taking vigil with measure makes the man sensitive towards passions.

[248] Sleeping into knowledge, using the sleep with measure, by preserving the sensitiveness as also the self-knowledge, it is better than taking vigil without thinking at God.

[249] When I do not offend another's conscience, I show that I do not reckon myself as a big deal. By continuously practicing this behavior, I will progress into humble cogitation.

[250] The more you want to loosen yourself, the more you will fall off the true knowledge. This is for you won't know yourself in depth and in the sensitive relationships with other. But especially the looseness concerning the eating will banish the knowledge away, while restraining the belly will weaken the passions.

[251] Abba Isaiah doesn't ask for an exaggerated weakening of the body. He only asks for the body not to be adorned and staffed with food. But he asks us to take care of the body while thinking that the body if from God towards being us too able commit good deed through body, it is a good thing.

[252] The silence of the mouth is a sign of the knowledge of God and of understanding God. Then the mouth is silent, for the man realizes that **God cannot be expressed**. (E. l. t.'s highlighting)

sees his virtues, while favoring your will over the will of your neighbor shows the nescience[253]. The meditation accompanied by fear guards the soul against passions, and uttering the world's words darkness the soul by depriving the soul of virtues[254]. Loving the matter disturbs the mind and the soul[255], while the obedience renews the mind and the soul[256]. When your silence doesn't stop you from expressing your thoughts, you are proven to be one who searches for the glory from the world and for the world's ugly glory. And he who dares to unveil his thoughts to his Fathers, he will banish such thoughts away from him[257]. As a house not having either door or windows it can be entered by any snake wanting that, likewise is him who fulfills his ascesis but he doesn't guard it[258]. Like the rust consumes the iron, likewise the honor will consume you heart if you trust the honoring[259]. Like the weed intertwines with the vine destroys the vine's fruits, likewise the vain-glory destroys the monk's ascesis if the trusts his vain-glory. Before all the virtues there is the humble-cogitation, and before all the passions there is the belly's covetousness. The result of the virtues is the love, and the result of the passions it the self-justification (to reckon oneself as just)[260]. Like the worm eating the wood it destroys the wood, likewise the evilness (the sin)

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[253] Monk Augustine, at note: "Affirming your will more than another's will it is a sign that you are mastered by nescience". Affirming your will means that you do not know your own sins and weakness.

[254] The worldly words, the words stranger to God, they will show a lacking-of-virtues soul. The absence of the virtues from within soul it will show the soul as darkened, namely lacking of knowledge. This is the soul that is mastered by passions. The soul won't be mastered by passions if the soul mediates in the fear of God.

[255] We love the matter when we love the bodily pleasures. And that disturbs the mind and the soul, because of no longer having the knowledge of the realities and of God, out of which are explained all the realities.

[256] When I live the humbleness in my mind and in my soul, I realize that there is a supreme Person-like reality.

[257] Telling your worldly thoughts to others means that you want to impose your thoughts and to impose yourself upon others, in order you to gain the glory from the world. But when you unveil your thoughts to the spiritual fathers, you express your stance as condemning your thought and you want yourself to be strengthens into condemning those thoughts of yours. Then you get rid of those thoughts of yours.

[258] To what avail will you build up a souly house through ascesis, if you let that house open by bragging with it?...

[259] The honoring, if you trust it, it will make you no longer be aware of your smallness and you will no longer fight for strengthening yourself into good.

[260] Justifying oneself means thinking that he is right in everything he does, namely including here the evil.

from within heart it will darken one's soul[261]. Throwing one's soul in front of God it gives birth to enduring the reproaches without undisturbed; and the soul's tears will be clean of all the human things. And he who cannot criticize on himself, he won't be able to endure (others') anger either[262]. He who mixes his word with the worldly words, he will disturb his mind and he will shame his mind up when his mind prays to God without having the daring (of the full trust in God). Living the world as necessary, it will make the soul to get darkened, and if one doesn't see any need for the world, it will bring the knowledge[263]. Loving the ascesis means hating the passions, while the laziness brings the passions tirelessly[264].

6. Do not attach yourself to that life that is united with others' life and your thought will get appeased within yourself. Do not trust your power and so the help from God will come to you. Do not have enmity on any man, because if you do otherwise your prayer won't be accepted. Reconcile yourself with everyone, in order you to have daring when praying. Guard your eyes and so your heart won't see the evil things. "He who looks at somebody with pleasure, he commits adultery" (Mt. 5: 28). Do not want to hear some reproach that makes you sad, in order you not to pay that back within your heart. Guard your ears in order you not to gather wars within yourself. Word your handwork, in order the poor to find bread. This is because non-working is death and falling of the soul. The ceaseless prayer abolished the slavery[265]. And the laziness that increases gradually, it is the mother of the forgetfulness[266]. He who has the death near into his waiting, he won't sin much. But he who waits for death to come after a long time, he will entangle himself in many sins. God takes care of cleaning the sins on the whole road of him who prepares himself for giving account of his deeds, but him who despises this and says: "I have time

[261] The evil equals the darkness. This is because the evil is the egotism. But him who reckons himself as everything, he will no longer see anything.
[262] He who is able to criticize on himself, he can endure other's anger too, without difficulty.
[263] The true knowledge is the knowledge of God, that explains everything. He who reckons the world as necessary, he doesn't see that everything he needs comes from God, and therefore he doesn't have a true knowledge.
[264] The ascesis defeats the passions while the laziness brings the passions back.
[265] The ceaseless prayer liberates you from all the worldly worries. In prayer you feel yourself free of worldly worries, for you surrender those worldly worries to God.
[266] The laziness makes you forget about the duties to do the good deeds. Or, the forgetfulness brings you the laziness to do the good deeds.

until reaching my end", he lives in sins. Before doing, before fulfilling something on each day, you must remember to always cogitate where you are and where you would want to reach when existing your body, and to nod be lazy within your heart not even for a way. Cogitate at the honor received by the saints and at their zeal, in order that to gradually attract you. And you just cogitate as well at the condemnations given to the sinners and you will always guard you against the evil things.

7. Accept the advice from your Fathers and you will live in peace for all the time[267]. Take heed at yourself and if your thought troubles you because of your brother being upset with you, you won't despise that thought but you will prostrate in front of your brother and ask him for forgiveness with a sad voice, until you will persuade him (to no longer be upset). Take heed at not having a dry heart towards your brother, because all of us live under the force of our enemy. If you cohabit with brothers, you won't command them anything, but you will toil together with them ibn order you not to lose your payment. If the devils trouble you regarding the food and the shelter your poverty, by tempting you to some condemnation, you won't answer them anything but you will surrender yourself to God with the whole your heart and that will rest you. Take heed at not despising the fulfillments of your services (of your liturgies), for these ones bring light within your soul[268]. If you have done good deeds, you won't brag with those. But also, if you have done many evil deeds, you won't allow your heart get exceedingly sad, but you must insist to your heart not to allow itself to be convinced by them whom you have done those evils, and so you will be guarded against their pride, if you are wise. If you are troubled by the thought of the fornication, you will ceaselessly torment your body by humbling yourself in front of God, and you won't allow your heart to believe that your sins have ben forgiven, and thus your heart will be rested[269]. If you are troubled by envy, you must recall that all of us are limbs of

[267] That monk that follows the advice of his spiritual Fathers, he will live all the time rested of worries, or of questions, if he applies in practice that what he is told to do.

[268] Not the egotis6tic living brings the enlightenment within your soul, because of this one locking you up into the darkness of a meaningless living, but the good done by you to others out of your responsibility towards God.

[269] Again, a paradox, or a seemingly contradictory affirmation, namely you not to believe that your sin (thought) of fornication has been forgiven to you by God, but right that will give you resting form that thought, in order that thought to no longer tempt you.

Christ and that honoring or condemning our neighbor belong to all of us, and so you will find resting[270]. If the covetousness of your belly tempts you with the lust for pleasant foods, recall the lack of food and you will be rested. If the speaking-of-evil about you, done by your brother, it bothers you, you must avoid answering him and you will find resting. If the pride masters you, think at the fact that your pride will reduce all your efforts to nothing, and they who allow themselves to be overwhelmed by their pride are unable to repent, and so you will get rested. If the contempt coming to you from your neighbor wages war within your heart against him, you must think at the fact that God surrenders you in the hand of your enemies (in order you to fight) and you will find resting[271]. If the body's beauty attracts your heart, you must think at the body's diminishing and you will find resting. If the pleasure of women is very sweet to you, you must think at all the women who dies before and where did they go, and you will get rested.

8. The discernment gets us rid of all these temptations, by comparing and by discerning them. But it will be impossible to you to achieve the discernment, if you do not cultivate it through the followings: firstly the quietude, the quietude gives birth to ascesis, the ascesis give birth to crying, the crying gives birth to the fear or God, the fear gives birth to humbleness, the humbleness gives birth to caution, the caution gives birth to love, and the love gives birth to the non-ill and dispassionate soul. After all of these the man will know that he is not far from God[272]. So, he who wants to reach all these virtues, let him be worriless about any man and let him prepare yourself to die[273].

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[270] If I think at the fact that all of us are limbs of Christ, I won't envy him whom I see as being more honored than I am, for the whole honoring brought to that limb of Christ will affect the whole Christ's body, namely it will affect me as well, as a limb of the same body. Neither will I condemn somebody else, in order I too not to suffer because of the condemnation brought him by me, because both of us are limbs of the same body.

[271] God lets you, by being you despised by your neighbor, to be submitted to the enemy's temptation, in order that to occasion you to endure that contempt without you getting upset.

[272] The discernment of the right-reckoning is, according to Abba Isaiah, superior to all of these. The "non" is placed at note by Monk Augustine. If text we have: "Her is far from God".

[273] Between love and the worriless regarding the people, there seems to be a contradiction. But that is not so, if we mean by worriless of anyone the absence of the will of being praised by people. I want to pay the man the whole my attention, but I want no attention in exchange. I will be able to reach this disposition if I think at the fact that the close death deems unimportant all the things given to me by people within the world. These two uphold my ascension through the mentioned virtues.

An on each time he prays, let him understand what is that that separated him from God and he will remove that and so he will despise the world (the whole living within the world). And the kindness of God will quickly bestow him these virtues. But you must know that that man who eats and drinks with indifference, and who love something among the things of the world, he won't reach those virtues but he only deludes himself. So, I pray everyone who want to give the repentance to God, to guard himself against drinking too much wine, because that renews all the passions and it banishes away the fear of Gor from within one's soul. So, you smut ask God - with the whole your power - for sending you the fear of Him, for by desiring God to be destroyed all the passion waging war to the poor soul and which want to separate the soul from God so that the passions to master upon the soul. That's why the enemies put the whole work to wage war to the man. So, you smut not search for resting, brother, as long as you are in this body, neither must you trust yourself despite seeing yourself at some time as non-warred by passions. This is because the enemies cunningly top your passions for a while, in order to determine the man to think at the fact that he has detached his heart from his passions and that he has reached his resting, so that they could suddenly jump upon the poor soul and to kidnap that soul like on a sparrow. They do that by thinking at the fact that if they determined the man to reckon himself stronger that any sin, they would mercilessly humiliate than man by making his forgiveness even harder that for his first sins which he prayed for to be forgiven to him.

9. Let's therefore persevere into the fear of God, and let's guard our doing by fulfilling, by keeping all the virtues which impede the evilness of our enemies. Thus, the toils and the efforts of this short time do not guard only against evilness, but themselves prepare to us the crows of our soul before existing our body[274]. Our Teacher, our Holy Lord Jesus Christ, by knowing their harsh mercilessness, and for He had mercy on the mankind, He commanded with an attentive care to the heart, saying: "Take vigil on every moment, because you do not know what hour the thief will come" (Mt. 24: 42-43). Let's take

[274] Monk Augustine gives in the note to Codex Sinaiticus: "Brothers, let's take care of ourselves, for the time is short… and if the soul will remain into fear, the soul will become steadfast into our Lord Christ Jesus, against the evil temptations".

vigil lest the thief will come and find us asleep! Teaching His disciples He told them: "Take heed at not burdening your hearts with food and with drink and with the worries for this life and that hour to come unannounced upon you" (Lk. 21: 34). By knowing that the evil ones are stronger than we are, and by showing to His disciples that the power belongs to Him, he told them not to fear: "Behold, I am sending you like some sheep amid wolves" (Mt. 10: 16). But He commanded them not to take anything with them for that travel (Lk. 9: 3). This was because of not having the discipled anything belonging to the wolves, so that the wolves couldn't eat them. And when they came back healthy for they kept that commandment, he rejoiced together with them thanking to God and Father for them. And He strengthened their heart by telling them: "I saw satan like a lightening falling off the sky. Lo, I have given you power to step over snakes and scorpions and over all the power of the enemy and they won't harm you" (Lk. 10: 18-19). So, He gave His Apostles the mastery and the power for fearfully fulfilling His commandment.

10. But these words are not given only to those ones, but too all the ones who fulfilled these words. This is for by loving them He told them with consummate love: "Do not fear, little flock! For your Father deigned to give you the Kingdom. Sell your wealth and give alms and you will have unworn wallets and undiminished treasures in heavens" (Lk. 12: 32-33). And after they guarded this word too, He told them: "I am giving MY peace to you, I am leaving My peace to you" (Jn. 14: 27). After convincing them about this, He also told them: "He who loves Me, he will keep My commandments and I and the Father will come and dwell Him" (*Ibid* 23). And by making them not-fearing the world, He told them: "In the world you will have troubles, but dare, for I have overcome the world" (Jn. 16: 33)[275]. And strengthening them not to get discourages into troubles, He spoke them about the joy they were to have within their hearts: "You are the ones who remained with Me in My trials. And I appoint you, as My Father appointed Me, you to eat and to drink together with me at My table" (Lk. 22: 28-30). But He

[275] By assuring them that through their love for Him they will have Him and the Father within them, Christ gave them the courage not to fear the troubles from within world. In Him and into the Father they were to have peace, despite all the troubles coming from the world. And in that peace had by them, through the presence of the Trinity within them, they were to defeat the world.

didn't tell those to everybody, but only to them who remained with Him in trials. But who were them who endures with Jesus in trials, if not they who remained steadfastly in the troubles contrary to nature until they defeated those? And He told them these while climbing the cross. So, he who wants to eat and to drink at His table, let him climb the cross together with Him. And the cross of Christ is the restraint from any passions, until those passions will be abolished by restraining[276].

11. That's why His beloved disciple[277] by abolishing them, he dared to say: "I crucified myself together with Christ. And I no longer live, but Christ lives within me" (Gal. 2: 20). So, within them who have abolished the passions within themselves it lives Christ. The Apostle comforting his sons, he told them: "They who belong to Christ, they have crucified their body together with their passions and with their lusts" (Gal. 5: 24). And writing to Timothy, his son, he told him: "This is for if we died together with Himm we would also resurrect together with Him. If we endure together, we will also reign together". If we deny Him, He will deny us too" (2 Tim. 2: 11-12). But who would be they who deny Him if not they who did their needs according to the body by despising the Holy Baptism? This is for through His names it has been given to us the forgiveness of our sins, and through our envy the enemy comes again through sin. Our Lord Jesus Christ by knowing that our enemy's evilness if big, He has added to us the repentance to the last breath[278]. This is because, it there wasn't repentance, nobody

[276] The cross is the killing of all passions by enduring it. Christ didn't remove the pains as consequences of our passions which He bore willingly, but He endures the pains and He totally defeated the pains though death. We, with the help of His power of suffering, we still can defeat the pains together with the passions which caused the pains within us, passions which weren't within Him. But we defeat the not by dying on the cross as He did, but by souly dying towards them together with Him.

[277] This is how the Romanian text calls Apostle Paul, in this case. (E. l. t.'s n.)

[278] God, by knowing since the beginning the evilness of the devil and the fact that through the devils' temptation we were to fall into sins, He has given to out nature also the possibility of the repentance. The devil doesn't have this possibility because his evilness has different proportions and it is not due to some foreign temptation, but it is due exclusively to his will. Within us the sin hasn't been born exclusively through our will and it neither erased any possibility of good, namely the regret for the perpetrated evil. The regret for the committed evil doesn't mean also the possibility of the total coming back, through ourselves, to the good. We are helped by God to do that. But the help from God is united with our regret for the forsaken good, or with our desire for good. The good is not forcedly imposed to us. The help for the full coming back to good, for exiting the sin, namely for salvation, it has come to us

would be saved. The Apostle knew that somebody can sin after Baptism too, so he said: "Let him who steals to no longer steal" (Eph. 4: 28). Therefore, for we have the seal of the Baptism, let's force ourselves to forsake our sins in order us to find mercy on that day. This is for He has come closer and He come "sitting on the throne of His glory and all the nations will gather in front of Him" (Mt. 25: 31-32); and each of us will be shown by the light of his candle that will be in his hand. So, the candle of him who has no oil will quench and he will be thrown into darkness, but him whose candle will lighten he will enter together with Christ His Kingdom[279].

12. Lets' force ourselves, my beloved ones, to fill up our vessels with oil until we still are into body, in order our wick to illuminate, in order us to be allowed to enter the Kingdom of God. And the vessel is the repentance, and the oil form it is the working of the virtues, and the illuminating wick is the holy soul. And that soul hat has become bearer of light by his deeds, he will enter the Kingdom of Christ together with Christ, and the soul darkened by his evilness (sin) will go into darkness[280]. Therefore, fight brothers because our time has drawn closer. So, blessed is him who has this worry. This is for the fruits have got ripen and the time for harvesting has come. Blesses is him who has saved his fruit, for he will be gathered by the angels into the eternal barn[281]. But woe to them who have become tares

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through Christ. This is for, by uniting ourselves with Him as man, we united ourselves with Him as God.

[279] The repentance, whose possibility has been given us by God in order us to receive the help from His Son when He were to embody Himself, it is like a candle. We must fuel up the light of that candle with the oil of our good deeds. And only if we will be lightened by the light of our candle that comes to us through Christ Who is the source of light of everybody, only then we will be able to enter the Kingdom of the Light. Only if we will be lightened by knowing and by accepting Christ as the Light of the world, as meaning of our existence, by the fact that Christ shows God as a loving Father, and as having a loving Son, we will be eternally partakers to light. The repentance is the lightened candle which illuminates our being, for through it we see how we should be and we see also our connection with God and with our fellow humans.

[280] The darkness of the hell is the product of the devils who do not know God. So, the positive sense of the existence increases the darkness in which have started to live those souls who haven't wanted to know God, for God explains the existence and He gave happiness out of His love as fulness of life.

[281] The soul himself when has got ripen, when has got matured, it is the fruit that will be brought by angels into the storehouse of the living souls who are reciprocally loving and loving of the Kingdom of Heavens. And every soul who hasn't brought forth such matured fruits, he will be the tares thrown into the eternal fire. The material things piled up from this world will rotten, as in a fire, in this very world. Nobody takes the material things into

because they will be inherited by the fire[282]. This is for the inheritance of this world, earned out of it, which are the silver and the gold and the houses and the clothes, they not only that determine us to sin, and we forsake them by leaving into the life to some. While the inheritance from God is immeasurable. "No eye has seen it, neither the ear heard it, not it has ascended to the man's heart" (1 Cor. 2: 9). And God has bestowed His inheritance to them who obey Him in this short time. And these ones earn it for the bread and for the water given by them to those in need; and for the love for people and for the cleanness of the body and by the fact of not perpetrating evil to their neighbor; and for the other commandments kept by them. This is for they who keep God's commandments have resting in this age and they will be blesses by people; and when they will exit this age, or this body, they will receive an eternal happiness. And they who have fulfilled their will s in sin and in unrepentance, and who lived in the scattering of the pleasure[283], by committing their evilness through delusion and by showing their frivolity through their words and by shouting out proudly their battles and by proving the fact that they are not founded on the God's judgment, and they also prove their mercilessness towards the poor, and all other sort of sins, so that they will have their faces full of shame and they will be despised by people while still in the present age, and when they will exit this world they will be accompanied into Gehenna by their condemnation and by their shame.

But powerful is God to make us worthy of thriving in the

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eternity. But by bestowing themselves to others, the material things receive an eternal value, for thought this bestowing the souls have shown their love for the people who needed those material things, during this short time, and the material things produced in the receivers the love for the bestowers. The people are eternal through their soul, and by resurrection they will raise their body too to a spiritualized life. The spiritual relationships among people in this world, either loving or unloving, they will be eternally lived forever, and they will bring happiness in the first case or unhappiness in the last case. In this world we can lie down the foundation of the eternal happy communion among us, or the foundation of the eternally tormenting egotism.

[282]

[283] New characterizations of the repentance and of the pleasure. The repentance being a regret for the sins of the egotism, it is also a forcing to coming back into communion with the others. And the bodily pleasures are accompanied by a scattering of the cogitation. They make the man not to focus on himself in order him to see the joy brought him by committing good deeds towards another. Therefore, the pleasure impedes the self-knowledge of the man, knowledge that is a light projected within man by grace, and also projected in the man's relationships with all existing realities, including God as well.

deeds pleasant to Him, and us to guard ourselves against all evil things, in order us to be saved on that hour of the examining that will come over all the world. This is for our Lord Jesus Christ won't be too late to come and bring the reward. Ane He will send the unbelievers into the eternal fire, and to His owns He will give the due payment and they will enter together with Him and they will rest themselves into His Kingdom forever and ever[284]. Amen.

The Word XVII

About the Thoughts of the Rejection and of the Estrangement

1. Before everything, the first fight is that that accompanies the estrangement or the leaving alone, when you forsake everything and you leave for another place, taking with you your consummate faith and the hope and a heart strengthened against your deeds. This is because, by doing that, your thoughts will surround you in many circles and they scare you with many temptations, with the harsh poverty and with other imaginings, and they make you wonder what will you do if you fall into those, because you have nobody to take care of you. The kindness of God tests you, in order to be proven your zeal and your love for Him. Finally, if you are forsaken alone within your monastic cell, thoughts of fear will be sown within you, and those thoughts will tell you that not only the estrangement saves the man but also the keeping of the commandments does that, and it will come into your mind the memory of some people who were close to you according to the body, and those thoughts will make you wonder: "Aren't these too servants of God?". There will be brought within your heat fears about the uncleanness of the air, about the heaviness of your body, and also about the weakening of your heart because of deprivations. But if there are love and hope within you, the evilness of these thoughts won't engulf you and your zeal

[284] Into the Kingdom of Christ there is the resting which Christ is asked for during the Orthodox burial service. That resting is the resting of the bodily needs, but also of the temptations from the evil, for they from there who will be definitively strengthened into their love for Christ and for one another, that is, in the same time, a great and uninterrupted joy.

towards God will be shown within you, namely the fact that you love God more than the resting of your body. And on them who endure (the troubles) the hardship of the estrangement, this hardship brings them to hope and the hope guards them against the things of their body. This is for you are not required only the estrangement, but you must prepare yourself to fight your enemies and you must know to throw away each of them at the right time, until, by reaching the resting of the dispassion, you will be liberated as one who will have defeated each of them one at his time.

2. I reckon that it is a great and honored things to defeat the vain-glory and to advance into the knowledge of God. This is because, he who fall into the ugliness of this evil passion or the vain-glory, he will get far from peace and he will dry his heart towards the saints and at the end of his evil deeds he will fall into the cunning pride and into the care for lying. But you, the believer, you smut have all your efforts hidden and you must take care with the toil of your heart and of your tongue, of your tongue not to unveil your toils and so to surrender those to your enemies[285]. This is because he who has defeated and who has rejected all his body's passions and all his body's fallings through repentance, he has prepared his soul for becoming saint, so that to hand his soul undefiled over to God, in order him to be found worthy of being made a temple of His[286]. But him who loves the glory from people it will be impossible to be dispassionate. This is for desiring for glory from people it will make the envy too to inhabit him. One like this has made his soul able to obey many temptations and his heart is torn apart by devils, so that he won't be able to ceaselessly fulfill the wills

[285] All of us, as much as we can, we must keep hidden our toils for doing the good deeds, in order us not to fall into the passion of the vain-glory. We are tempted to make our achievements known especially through our tongue. But that means surrendering our achievements to our enemies so that they will be able to use them against us, or to make people praising us so that we to take pride of our achievements. And the enemies use our achievements for tuning them back to us associated with the temptation of the pride.

[286] The highest destination of the body is that of being made temple of God, in order God to work within is and God to whose Himself through it. This doesn't' mean a passiveness of the body. The body must be brought by the soul to a state of refusal of pleasures, and to a joy for the clean things committed through body by the soul, and through the soul committed by God. The hand of Christ wasn't totally passive when He touch by His hand, with mud, the blind's eyes. The wills of the soul as surrendered to God and manifested through body won't disappear. Both the soul and the body participate joyfully to the work of God committed through them.

of God. And his end will be his perdition[287]. But to him who has achieved the humble-cogitation, God will unveil his sins so that he will be able to know his sins[288]. Out of him who has the crying together with him, there will get out the seven devils and his soul will be nourished with the honor and with his virtues. One like this won't be preoccupied with condemning the people. This is for the memory of his sins is one with all his weapons guarding him against anger and hatred and it will help him to escape the evils coming upon him. But how could not be touched by some condemnation which to plainly be unveiled to him in front of God, him who still is mastered by his sins? So, when you cannot stand the word of your neighbor and you want to avenge yourself on him, painful wars will be stirred up within your heart because of the heard words and you will be saddened by the things uttered by yourself. And the slavery will overtake you into its mastery and it will make you bless them who appease themselves in an isolated manner, and it will harshen you heart towards the people close to you, as towards ones who are outside the love. But you must rather fight for achieving your long-patience, which is victorious together with the love and which heals the sadness with the reconcilement. And these ones will be bestowed to you by your prayer to God. This is for the love and the long-patience abolish the anger towards the ones who are of the same nature; and if those ones persist within you, instead of getting angry against your neighbor you will get angry against the devils, and you will reconcile yourself with your neighbor, by having the crying and the humble-cogitation within yourself. And he who can endure, for God and for the peace of his thoughts, the word of the hostile and non-understanding man, he will be called as sons of God, and he will be able to achieve the peace of his soul, or his body, and of his ghost. This is for if these three will consent together, they armed against the law of the mind will cease (the war) too, and the slavery to the body will be abolished. He whom this will happen within, he will be called as son of God

[287] He who fulfills only his wills, he will live a tearing apart of his heart, because of not being able to always fulfill his wills. In the end he will live a complete slavery, by ascertaining that he is totally unable to fulfill his wills, and he is mastered by his passions, of by law, or by others people. And this is a real perdition of his as own person.

[288] He who knows God he knows his sins, and vice versa. On the opposite, he who doesn't know God he doesn't know his sins. This is because whom he would commit sin against? That one doesn't know himself, neither can he start walking on the way to correction.

and the Holy Ghost will dwell within him, because he has become His, and for he won't ever be separated from Him[289].

3. Blesses are them whose toils have been made into knowledge. This is for these ones have rested them of any burden and they have defeated the evil work of the devils, especially of those of the cowardice which impede the man to do any good things. Thet try to bring laziness sin that mind that perseveres into God, by trying to get that mind far from this way[290]. I reckon that if there is within us the love and the patience and the restraint, the devils won't be able to do anything evil within us, especially if the mind knows that the laziness is that one that destroys everything. And you will despise the laziness if you have forsaken all the seen matter[291]. Be awake towards the devils of the sadness, lest for your deep poverty and trouble you won't be able to reach the great virtues consisting in not assessing yourself and of being able to bear the cursing and of not being noticed in all the aspects of this world[292]. If you do not fight for gaining these ones, the renunciation to them it will bring crows to your soul. This is because not they who have rejected and who has become poor on the seen plan are actually poor, but they who have become poor of all evilness and who always hunger for remembering God[293]. Neither they who have seen troubles will achieve the

[289] One will not be able to have peace with his fellow humans if he doesn't have the peace within himself. This is a peace between mind (ghost), feeling (soul), and body. But the inwards peace comes out of the peace with God. And the peace with God is brought within man by the Holy Ghost Who brings the whole man's inward content to a consent. This is for we can achieve our inward peace only into God.

[290] In making the efforts for defeating the evilness from within himself the man must use his mind that has the knowledge of God, for that gives power to the man to fight against his sin as narrow egotism and as founded on the non-knowing the existence and the existence's meaning.

[291] You won't be conquered by demons if you despise the material matter understood as reality in itself and as means for pleasures. Actually, the material matter doesn't' exist in itself, but only in connection to spirit from within man, and especially in dependency to God. The "seen material matter" is the immediate mater. This is for the universal material matter, unseen in the immediate closeness, it is not a temptation to the body.

[292] Let's shun ourselves form that sadness that is united with our desire for assessing ourselves in order to see how big we are, as also from that sadness brought to us through others' reproaches or by the fact of not seeing our name tied to the special events of the world. These states are brought by the devil of the sadness.

[293] It doesn't suffice to us to be poor of material things, on the seen plan, but we must also search for the poverty of praises from others, as also we must search for the poverty in evil deeds which believe about, because of our egotism, that they enrich us spiritually. Let's

dispassion (the liberation from passions), but they who take care of their inward man and who cut off their wills, they will take the crown of the virtues[294]. If you take care of commandments with a hot heart, you will understand them who trouble you and why they trouble you, by urging you due to laziness to move somewhere else without a cause, so that you will remain there where you are. This is because they disturb the mind in order the mind to move among many things, but also in order the mind to get lazy. But they who know their cunningness they will remain undisturbed and thanking to God for the place given to them where they to suffer. This is for the patience and the long-patience give thanks for toils and for hardships, while the people loving the laziness and the boredom and the resting, they will search for places where they to be extolled, but the glory form the man it will weaken their senses and the slavery mandatorily brought by passions it will take them into mastery, and, consequently, they will leave their hidden restraint through scattering and through satiation[295].

4. And the saint said again: If the mind wants to climb the cross before the weakness of the senses to have come to an end, the anger of God will come upon that mind because of that mind having started something above its measure, because of not having healed firstly its senses. If your heart gets disturbed and you do not know how to gather it together, you will know that your deed attracts your mind to disturbance, willy nilly, and the disturbance is a state contrary to the nature from within Adam. If your heart hated the sin ad it forsook the things which give birth to sin and if you placed the eternal torment in front of you and if you estranged yourself from the things

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always be hungry for remembering God. let's always reckon ourselves as poor in this regard. This truly enriches us.

[294] It doesn't suffice to one only the liberation form passions as liberation brought by troubles, but he also needs to take care of his inward man and to renounce to his wills in order him to achieve the virtues. Here too we have a paradox, for only by renouncing to the won will we can gain the virtues, which are the result of an intense effort. But actually, the greatest effort is that of renouncing to the own will and to fulfill God's will.

[295] When the senses get weakened, they mix the evil within their perceptions. It is here about a moral weakness of theirs, and not about a physical weakness of the senses. This makes the man to be taken into slavery by his passions. He who endures and restrains himself, he will manifest more power in his senses for having his mind focused and unscattered. A scattered mind allows the weakened senses to be invaded by the things bringing a weakening to the mind. The senses which have a moral feeling upheld by a strong mind, they will clean the passions from within perceptions.

dragging your mind towards sin and if you prayer the Maker into knowledge for Him to remain with you without you upsetting Him in anything, you would be able to cry before your maker saying: "It is characteristic to Your mercy You to save me, because I cannot escape the hands of my enemies without Your help"; while saying these, you must take heed at your heart in order not to upset him who teaches you according to Christ, so that you to be in the state conform to the nature of Jesus[296]. This is because if the man did everything without achieving the humbleness and the obedience and the patience, he would still deviate to that what is contrary to nature[297]. So, the man must surrender the whole his heart to obeying God, and the man must pray truly God, saying: "Lord, I am in front of You, make me worthy of Your will, because I do not know what is useful to me. Be you the One Who fights, because I do not know they evilness"[298]. And if you work according to Christ's nature, He won't let you go strayed in something. But if you do not fulfill but a sole commandment, you haven't surrendered yourself yet to obeying Him and He woo won't take care of you. This is for as a little place cannot help him who works for cleaning that field up of tares, and that's why if he sows the seed in that field he won't be able to make sprouting the things according to the nature together with the things contrary to nature because the last ones will chock up the first ones, because of having the last ones deeper roots, likewise, if

[296] When we are into sin, we are in a state contrary to nature, as inherited form Adam. When we do the will of God, we will have been elevated to the state conform to the human nature characteristic to Christ. Our nature as assumed by Christ and as partaker to the powers coming from His as godlike Person, it will be brought back into that what is characteristic to our nature. A sit is characteristic to the body to breath clean air, likewise it is characteristic to the human nature to be nourished by the godlike powers. It is characteristic to our nature to rejoice of the godlike help and to be aware of that. Here the Orthodox teaching differs from the catholic teaching, according to which the "pure nature" is that lacking the godlike power.

[297] If the nature was in its proper state by doing everything without the help from God, the nature wouldn't need humbleness or obedience or fear of God or prayer. But if that was the case, how would the nature be into that what is characteristic to the man?

[298] The man cannot do the deeds characteristic to the man because of not being him able to liberate himself from the enemy's powers without the help from God. The man doesn't' even know what is beneficial to him without being him enlightened by the light from God. That's why, the man's will in itself doesn't know what it has to do. That's why the man prays to God to unveil him His will, so that the man to know it and to fulfill it in his own interest. The man doesn't know through himself either the evilness as coming from the devil and as being evilness. The man thinks, because of his pride, that everything he wants is good, and so he submits himself to temptations.

you do not clean yourself of your bodily wills, you won't be able to guard yourself against the sin, if you do not guard yourself against the things which give birth to sin.

5. And these ones are the weakness of the soul, that is the evil mother of the sin. And this idleness will give birth to a will favorable to itself. And this one and its looseness will give birth to contempt[299]. That heart that wants to live by itself, it will give birth to the collaboration with the world, it gives birth to your urge to search for the things which do not differ from you, it gives birth to your desire for giving your hearing to him who speaks evil about others, it gives birth to your impulse for hearing words and to convey the words you heard to others, it gives birth within you to your impulse for searching for the world's things, it gives birth to your impulse for teaching him who doesn't ask you for that, it gives birth to your impulse for biting your neighbor and it gives birth to many other evils. If somebody has truly advance, of if the wants to advance, let him guard himself with knowledge against the things which give birth to sins, and let him guard himself against those sins which weaken the man through themselves. And he who fights, he will see these and the bitterness brought by these, unlike him who despise s the fight and so he prepared the eternal torment to himself. He who fears the weakness of his body he won't reach that according-to-the-nature state. But if he falls in his knees in front of God in all his toil, powerful is God for resting him[300]. Thus, like Ghedeon, if he hadn't broken the pitchers, he wouldn't have taken the candles in his hand and he wouldn't have seen their light (Jud. 7: 19), likewise if the man did not despise his body, he wouldn't see the light of the godhead[301]. Likewise, if the mind is strengthened and it is

[299] The own will isn't narrow and it doesn't want to be restraint, but it wants to do everything. This will for looseness, which is reconciled to laziness, and which doesn't want to be commanded to do anything, it despises the restraint imposed to it by the will of God, a restraint that, on the other hand, it deepens the man into the spiritual realities which are the good realities.

[300] He who fears the weakness of his body he won't fight to clean himself of the passions which bring him to the non-conform-to-nature state. But is he fall into prayer to God, and if he asks God for help, God will give him power to fulfill the oils of cleaning himself up of passions and him to feel rested even in toils.

[301] We have here a continuation of the idea that the man doesn't accomplish himself as man except into God, and by surpassing his body as existence in itself. When the man remains alone and separated from God, the man doesn't see the godhead and he doesn't willingly

prepared to follow the love that quenches all the body's passions, because of being "long0patient and kind" (1 Cor. 13: 4), that heart will hate the envy and the pride and it will cogitate according to the nature and it won't allow anything contrary to nature to master it, but it will powerfully oppose the things which are contrary to nature, until it will remove those form nature. And if the true mind becomes a chief of the soul, these things won't happen when the soul remembers all the injustice perpetrated by himself contrary to nature during the whole time when he has been mixed with the natural things[302].

6. Our Master Jesus Christ, when He had mercy on His Saints, he separated the thieves on the cross. This was because He was in the middle between the two crucified thieves. And the one from the left hand get disturbed, by knowing that the thieves' ugly friendship had come to an end, because of seeing the thief form the right hand who was looking at Christ with humbleness and with fear, saying: "Remember me, Lord, when you will come into Your Kingdom" (Lk. 23: 42). So, it is clear that they were no longer friends, neither the one from the left hand will any longer be able to pull the one from the right hand back to the evil thoughts. They who haven't reached this state yet, they fall and they rise together, like those ones, until the mercy comes to them. So, it if good for each one to take care of understanding his things with fear and with humble cogitation, as the one from the right hand did. This is for the humble cogitation gives one power to endure the contempt. So, when one part with the one from the left hand, he knows exactly all his sins he did to God. This is because one won't be able to see his sins if he doesn't with them through a painful separation. They who have reached this measure, they have found the crying and the prayer and the shame in front of God, by

broaden his knowledge. The man who lives by himself he gets weakened because of being taken into mastery by his passions.

[302] Iail, the wife of Ahasuerus, she kills Sisara, who was the enemy of Haver, it is the mind that, because of love for that what is characteristic to the nature, it will kill the pride installed within it, and there will remain only that what is according to nature. That is a fight fought right within himself buy the man, against the evil that has entered within himself, in order the man to remove the evil from within himself. But the man fights this fight with the help from God, like Iail killed Sisara using as tick form the holy tent. In continuation will be affirmed that the good and godlike things are according-to-nature, unlike the absence of the good and godlike power within man it will lower the man's nature to that what is contrary to it.

remembering their ugly friendship (with other) into passions[303]. But powerful is God to strengthen them who hiddenly work into the humble cogitation. And God's is the honor and the glory forever and ever. Amen.

The Word XVIII

About the Forgiveness (not-Keeping-in-Mind) of the Evil

1. The All-Saint Apostle Paul commanded to his sons, telling them: "The Lord is nearby. Do not burden yourself with any worry. But into everything, through prayer and ask, with thanksgiving, let your asks be shown to God. And the peace of God will master within your hearts" (Phil. 4: 5-7). And in the whole Gospel according to mark, our Lord tells to his disciples: "Forgive the sins of them who did wrong to you, in order your too to be forgiven by your Father (Mk. 11: 26; Mt. 6: 14). The word of the Lord is fearsome, because if you do not see your heart clean towards everyone, you won't ask God for anything because otherwise you will reproach to God, because you are sinner and being upset with your neighbor, you still tell Him Who knows the hearts: Forgive my sins". One like this doesn't pray with his mind, but with his lips, into nescience. This is because him who truly wants to pray to God with his mind, into the Holy Ghost and with a clean heart, he examines, before praying, his heart, whether or not his heart is unburdened by any worry about the man. And if he doesn't do that, he will deceive himself. This is because, in such a case, there will be nobody to listen to him, because his mind doesn't pray but it only fulfills the habits according to the canon. But he who wants to work cleanly, he will firstly examine his mind on what his mind has within. Thus, if you say: "Have mercy on me", you too should have mercy on him who prays you; and if you say: "Forgive me", you too, the unworthy one, you should forgive too. And if you say: "Do not recall my sins", you too must not refuse

[303] One doesn't' know his sins until he parts with them. This is because, until the man still commits his sins with pleasure, he won't know God towards Whom certain deeds are sins. In pantheism there are not sins. That's why there is no humbleness, no prayer, and not crying for sins. The thief from the right hand reached all of these. The thief from the left hand he remained in darkness, in indifference, and in pride.

forgiving the sins of your neighbor. And if you say: "Do not recall the evils did by me either willingly or forcedly – thought there is not forced circumstances – you must not think anything against any man. If you haven't reached yet to do these, you will pray vainly. This is because God won't listen to you, according to the Scriptures, when you ask Him: "Forgive me". You also say into your prayer, according to the Gospel according to Matthew (6: 12): "And forgive us our sins as we too forgive them who did wrong to us", and in the Gospel according to Luke it is said: "If you forgive to the people their sins, your Father from heavens will forgive you too".

2. I have given you the whole my love, so that, that that you want to be done to you by God, you to do that firstly[304]. And by doping this, you will be liberated on the measure you have done this to the people[305]. This is for, if you have cleaned your heart towards all the creatures, by not keeping in your mind the evil done to you by any of them, you smut guard that what I have told you. This is for God has told you a true thing and not only words of the tongue. That's why anybody ties himself to the Gehenna and he unties him from there, because of not being anything more rigid (assertive) than the will, either in leaning towards death or in leaning towards life. Blessed are therefore, they who have been loving the eternal life for they won't collide with anything. This is for the fight is into tiredness and into the hidden sweat of the heart, towards that thought that pressures upon you, in order not to allow the arrow of that thought to hurt you. And in this case, your toil will consist of healing your heart, if you do not have your sins always in front of you. And if you want to hear what harm has been done to you by somebody, your toil will consist in opposing your good will to that, in order you not to answer that by defaming him within your heart, either by judging him or by speaking evil of him, or by surrendering him into the mouth of others and cogitating, in the aftermath: "There is no evil within me". But if there is the

[304] Christ has given the whole His power to the man, out of His love, in order that everything the man wants God to do to him, the man to be the first to do that. Without this gift of the love, the man couldn't be able to do to another that what he wants God to do to him, neither after God has done that to the man and impressed the man by that deed. All the less could the man to do to somebody else that what he asks God to do to him, before asking God for doing that to him. Actually, we will see all the forgiveness granted us by God only at the final judgment. But we must show now this forgiveness to our neighbor.

[305] At the final judgment we will be forgiven to the extent we have forgiven others.

fear of Gehenna within you, and if that fear will defeat the evil which want you to avenge on your neighbor, that fear will tell you: "You the unworthy one, pray for your sins to be forgiven, because, lo, God have been suffering you until today, and God hasn't shown your sins to you, but you, by keeping your enmity upon your neighbor, you throw him into the mouth of the people; this is because by having your sins shown or unmoved, you do not allow you to be tamed by any forgiveness. So, if your heart will get softened and if you will guard yourself against evils, the mercy of God will be with you. If you evil heart will remain harsh towards your neighbor, that means that you will haven't been brought yet before God by recalling God. Forgive me. This is because I am totally poor and humiliated by my sins. But I am writing you these things by making my heart to get ashamed. This is because, if the man doesn't reach that state according to the nature of the Son of God, all the toils of the man will be in vain[306]. This is for the farmer by sowing his seeds, he expects a multiplication of those seeds. But if he works under the wind, his sadness will always master upon his heart, because of the loss of seeds and for the uselessness of this toils with the field.

3. Apostle Peter, crucified in Rome, he prayed for being crucified with his head down, for he wanted to show by that the contrary mystery of the nature that masters over everybody. This is for he showed that any baptized man must crucify his evil state which are contrary to nature, states which took Adam into their mastery and threw Adam off his glory into the evil condemnation and into the eternal shame. So, there must be manly warred with the mind and hated all the see realities contrary to each man and they must be combated with the most bitter mouth and to the very end. And these are the evils mastering all the sons of Adam: the earning, the honoring, the resting, the praising with the things you will forsake, the adornment of the body in order the body to be unharmed and beautiful, and the search for a beautiful coat. These ones feed the pleasure which the snake threw it into Eva's mouth. Out of these we know that we too are sons of Adam; out of the evil

[306] If the man doesn't reach a sinless state, namely to a state that is according to the nature, a state identical to that of Christ's human nature, all the man's toils will be in vain.

thoughts which have made us enemies to God[307]. Blessed it, therefore, he who has crucified himself and he has died and he has been buried for the knowledge of God. And by following the holy traces of Christ Who has made Himself man for us, let's make ourselves like Him through our humbleness and poverty and by abolishing all the reproaches and the dishonor by patience, so that we will no longer be troubled because of our body, neither will us be afraid of the evil's traps, but we will have peace with everyone[308]. He who wanted to abolish those evils by unforcedly embracing them, he is like Christ, son of God and brother of Christ. May God bestow all of us to be in the number of the chosen ones of His and us to earn the eternal goods into our Lord Jesus Christ Whose is the glory and the mastery forever and ever. Amen.

The Word no. 19

About the Illnesses of the Soul

1. It is pleasant to me I to shout out together with Prophet Isaiah: "You will endure, and like that one who gives birth I resisted; I will uproot and I will dry up" (Isa. 42: 14). If you knew yourself, namely that the spring of the Holy Ghost flows within you, your enemy would be surely scattered and they would surely die. And our Savior says: "Neither will they say: behold it there! For the Kingdom of God is within you" (Lk. 17: 21). There are some people who say how many realities belong to the Kingdom of God, but they do not fulfill that what they say[309]; and there are others who do those, but they knew about

[307] These ones are evil when making us to find bigger pleasures than the pleasures provided us by the thinking at God, or bigger than the pleasures provided us by the helping of others out of love.

[308] Going together with Christ all the way to death in suffering the reproaches, the reproaches will no longer have power to upset or to divide us and therefore we will have peace among us in the wake of that, for the reproaches won't be able to harm us any longer.

[309] Monk Augustine, at note: "There are some people talking about the things of the Kingdom but they do not work those things; and there are others who work the things of the Kingdom but not into knowledge. But those whom the word of the savior was within: "The Kingdom of God is within you", they are only a few and difficult to find, namely those whom the Holy Ghost of God has come within, so that they have been truly born out of God, according to the word of Apostle John, and, by rejecting the earthly image and by putting on the heavenly

those only a little and from far and there is very little of the Kingdom of God within them, ads the Savior says. But the Holy Ghost comes within them whom it is being fulfilled within the word of John the Evangelist that says: "He gave them power for they to become of God, within them who believe into His name, that is not out of blood, neither it is from the will of the man, but they have been born out of God" (Jn. 3: 16). These ones have been freed of the trouble that engulfed Eva: "Into pains you will give birth to sons" (Gen. 3: 16). These ones have been freed of the bitter decision imposed upon Adam: "Cursed is the land into your things" (*Ibid* 17). These ones are they who have received the gift that was received by Mary: "The Holy Ghost will come over you and the power of the All-High will overshadow you" (Lk. 1: 35). This is because, as the trouble has been engulfing Eva and her seed up to this day, likewise the joy has been engulfing Mary and all the good Christins, and it will forever do. So, in a different manner, we are sons of Eva and we have known her curse upon us because of our evil thoughts; and, in a different manner, we must understand that we are sons of God for the good thoughts of the Holy Ghost and for the sufferings f Christ, if we truly have those within our body[310]. This is for it was written so by Apostle: "Examine yourself... don't you know that Jesus Christ dwells within you? Except if you are worthless" (2 Cor. 13: 5). This is because "I have been bearing the image of the earthly one" (1 Cor. 15: 19), so that we have known that we are her (of Eva) sons out of the thoughts of the material matter, thought dwelling within us and which are weaknesses of our soul, while they who bear "the image of the heavenly one" know that they are sons of God through the Holy Ghost Who dwells within them. That's why Isaias shouts out: "For your fear, Lord, I have taken into my womb and I have lived the labors of birth and I have given birth to the ghost of

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image, they have been transfigured from glory to glory and they have Christ inhabiting them through faith. Withing those ones, both they soul and their body has been united, unstained, with the Ghost through the work of the Ghost, and they remain innocent and unrebuked by their conscience, and they are crowned with the peace of God within their hearts. These ones can no longer be harmed by the enemies" (*Everget.*, *The Second Book*, chapter no. 2.).

[310] If we really impropriate the sufferings of Christ, namely His pains for our sins (pains which Christ was the first to impropriate), we will get rid of our sins as Christ defeated our sins through His sufferings. But this freedom of sins come to us from Christ, by being us too born out of the Holy Ghost as Christ was. This birth takes place at Baptism. The presence of the Holy Ghost within us it instills to us too, the state and the thought of the brotherhood with Christ.

the salvation Who I have brought on earth" (Isa. 26: 17-18). And the Ecclesiastes also wrote: "As the bones take shape within the womb of a pregnant woman, likewise you do not know the things done my God" (Eccl. 11: 5). This is for, as the Holy Virgin bore the Son of God within Her body, likewise they who receive the gift of the Holy Ghost they receive also Christ within their heart. This is for, as the Apostle says: "He to give you, according to the richness of His glory, so that you to get strengthened with power through His Ghost into your inward man, in order Christ to dwell through faith within your hearts, you to be rooted and founded on love, in order you to be able to know Him together with all the saints" (Eph. 3: 16-18)[311]; and again: "We have this treasure in clay pots, in order to be seen that the overwhelming power belong to God and it is not from us" (1 Cor. 4: 7)[312].

2. If you have finally reached here, you will be transfigured into glory in the same way and the word of the Apostle will be fulfilled with you: "And may the peace of God master (to be a coronation) within your hearts" (Col. 3: 15)[313]. This means also that "the Ghost of God dwells within you" (Rom. 8; 11). And, consequently, "out of darkness shone the light without your hearts towards the shininess of the glory of God" (2 Cor. 4: 6)[314]. And if this has been done, "let your waists

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[311] The true knowledge of all the dimensions of the existence, or the width, or the broadness, of the depth, and of the height of the existence, it comes to us through the Holy Ghost and through Christ Himself. Locked up within yourself, with pride, we have no real knowledge. If it hadn't been shown to us, through Christ, that God is a Father Who has from eternity a Son, namely that God is a God of the love from eternity, and out of His love God sent His Son to the people who were created out of love, in order God to make the people brothers of His Son according to the grace, and God to elevate the people, escaped from death, into an eternally happy communion with Him, where would have been known these deep and high meanings of the existence from?

[312] The eternity, the happiness, the joy, and the richness of our spiritual life come from God and not from us. The clay pot of our soul too, it is from God. But our body has been given to us in the fewness of its power, in order our weakness to be seen when we remain into ourselves.

[313] The peace doesn't grow up out of us, but it comes within our heart from God, ad a coronation. But if the peace comes as a crowning, it means that it will due also to an effort of ours. In all the good things there is an encounter, or a together-working, between God and the man. But hasn't been God Who has given the man the power to collaborate with Him? But the man can also not to use the collaboration power given to him.

[314] The Ghost makes to shine "from darkness", within our hearts, the light of the knowledge. By ourselves we are a darkness. But within us there is a thirst for light and a capacity for becoming bearers of the light of God, a light coming within us through the Holy Ghost. God is the whole light. In God there is the whole meaning of the existence for God is the limitless and eternal conscience. But we too are capable of receiving the light; we have been given a

be girdled and your torches be lit. And thus, you will be like those servants waiting for their Master who turns back from a wedding" (Lk. 12: 35-36)[315]. You must do that, in order your mouth not to be shut up then, because of you not having any answer to give in the middle of the saints. And if you know whether your vessel has oil, as the wise virgins (Mt. 25: 4), you will enter the wedding room together with the bridegroom and you won't be left outside. That means that you feel that your ghost and that your souls will unite with Him without defilement and they will rise unstained on the day of the Lord Jesus Christ, and you won't be accused or rebuked by your conscience. And if you have become a child according to eth word of the Savior Who says: "Let the children come to Me, for theirs is the Kingdom of Heavens" (Lk. 18: 16; Mt. 19: 13), you will have truly become bride of His and His Holy Ghost will have inherited you, while you still are within body. And if not, you will have to expect sadness and bitter sighing, because of the shame and of the condemnation will accompany you, in front of the saints. And you smut know that like the virgin by waking herself up on every morning, she has no other care except to adorn herself for her bridegroom, and she looks for many times into the mirror to see is isn't any stain of her cheek and so she to be unpleasant to the bridegroom, likewise, the saints take much care during night and day to examine their deeds and their thoughts in order to see if they are under the yoke of God and of the Holy Ghost, or not. So, fight, brother, carefully, with the tiredness of your heart and of your body, into knowledge, in order you to earn the eternal joy, because of being rare those who are found worthy of it and who have gained the "sword of the Ghost" (Eph. 6: 17) and who have liberated their souls and their senses from "all the defilement" or the passions, as the Apostle said (2 Cor. 7: 1). "But powerful is god to help our

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conscience capable of receiving and of bearing - like a hand – the light come within us from God. But this light, or knowledge, it is full only for being the light of the knowledge of the glory of God Who gave us too the eternity. If we have been lightened only ads some passing existences, or even if God had been illuminated only as a passing conscious person had come out of an eternal unconscious essence, that wouldn't have been a full light, because of not being a light of the eternal glory of God. Only in the light of the eternal glory of God or of an eternal meaning of God, the man too is enlightened by an eternal glory (or by an eternal meaning). Only out of the eternity of God it comes to the man his eternity.

[315] But each man, as a servant who has lit up his light from his Master, he too must take care of holding in his hand that lit light, until his Master will turn back to the last judgment.

weakness" (Rom. 8: 26), for us to be found worthy of reaching together with all his saints. Amen.

The Word no. 20

About the Humble Cogitation

What the humbleness is? Humbleness is one to reckon himself in front of God that he is sinner and that he does nothing good. And the deed of the humbleness is the silence and not to assess yourself in any regard[316]; and it means one not to quarrel; and obedience, and keeping his look down, and having his eyes dead; and guarding himself against lying; and not allowing himself to be caught in vain-speaking; and not to resist his superior; and not to want to impose his word; and enduring defamation; and hating the resting; and forcing himself to ascesis; and upsetting nobody. Take care, therefore, brother, to fulfill these things thoroughly, in order your soul not to become dwelling place to all the passions, and you not to finish your life fruitlessly forever and ever[317]. Amen.

The Word no. 21

About Repentance

1. Abba Isaiah was asking about what the repentance is, or what does it mean running away from sin. And he answered, saying: There are two roads: one road is of the life and one road is of the death. He who walk on one of them, he won't walk on another. And he who tries to walk on both these roads he will be reckoned as walking on none of the two roads, neither on the road leading to the Kingdom nor on the road leading to the eternal punishment. If one like this one dies the judgment of

[316] The humbleness consists of not one assessing himself in order to ascertain where he has reached to through some of his deeds. And that is not humbleness one to always compare his deeds to somebody else's, in order to ascertain how great he is. Humbleness means not taking your deeds in account.

[317] Let's not go fruitless to the eternal life. If that was the case, what would we look at? What would we have contributed with to the common content of the eternal life thanking to one another?

God is that one of the One Who has mercy[318]. And he who wants to enter the Kingdom he must guard the Kingdom's deeds. This is for the Kingdom is the stopping of all sins. The enemies sow their thoughts within that one, but those thoughts won't sprout out. This is for if the mind reaches to look at the godhead's sweetness, their arrows will no longer be able to pierce it. This is for then the mind will be dressed up in all the weapons of the virtues which will guard the mind and which will take care of the mind, and the virtues won't allow the mind to the disturbed, but the virtues will make the mind remaining with its sight into the knowledge of where to run away at, and into the discernment between the two ways so that the mind will love one while it will run away from the another. So, if somebody has reached to know the glory of God, that one will have known in advance the evilness of the enemy. If somebody had known the Kingdom, he will have knot the Gehenna too. If somebody has known the love, he will have known the hatred too. If somebody has known the hidden desire for the Kingdom, that one will have known the hatred towards the world. If somebody has known what the cleanness is, that one will have known also what the indecency of the hated smells is. If somebody has known the fruits of the virtues, that one will have known what the fruit of the evilness is too. He who has known that the angels rejoice of his deeds, that one will have known also that the devils rejoice of his evil deeds. This is for, if you do not eat the sweet things firstly, you won't know the bitterness of the previous things. This is because, how could one know what the love for money is, if he hasn't rejected it yet and if he doesn't remain in a deep poverty for God? How could one know the bitterness of the envy, if he hasn't gained his gentleness? How could one know the disturbance of the anger if he hasn't gained his patience in all things? Hos can one know the naughtiness of the pride, if he hasn't achieved yet the gentleness of the humble cogitation? How could one know the bad smell of the cunningness, if he hasn't yet the sweetness of the all-clean simplicity? How could one know the shame of speaking-against somebody, if he hasn't known yet his own shortcomings? How could one know the restlessness of the laziness if his senses haven't been appeased yet and if he

[318] He who walks on both roads will have to wait for the mercy of God. He won't receive the Kingdom or the punishment by justice.

doesn't know the light of God[319]? The chieftain of all these evils is one, that one that is called as the evilness of the enemies. And the mother of the virtues is one too, and it is called the fear of God. And he who gains the fear of God into cleanness, he will give birth to virtues, and he will cut off the branches of the evilness which I have been speaking about.

2. You must, therefore, achieve this fear, you my beloved one, and you will live the whole your time into resting. This is for the fear of God is the mother of all virtues. And until somebody hasn't crossed over these ones, he will still not be into the Kingdom of Heavens, but he must fight, step by step, until he will have abolished each of the mentioned passions[320]. And the sign that one takes care of knowing of he works or not, it is that because his left hand works its things, his sin hasn't died yet, neither the virtues of his right hand have reconciled with him[321]. This is for it was written: "If you present yourself as servants under obedience, you are servants to him whom you obey to, either to the sin towards death, or to the obedience towards righteousness" (Rom. 6: 16). And again: "Don't you know that Jesus Christ is within you? Except if you are worthless" (2 Cor. 13: 5). And James says too: "If somebody

[319] Only of you have reached to know the good things you will be able to truly know their opposites, which you have been complacent into. This is because, until you haven't reached to know the good things, you won't know the ugliness of the thing which you have been living into. You have been thinking that all of those are good. Vainly other people have been telling you that those things are bad. You haven't believed them. About those things you have had your own opinion. And there have been many not daring to tell you that those have been evil. So, you have been living into darkness. Despite you seeing the evil you have been committing to other by your dees, you haven't cared. This has been because of you despising those ones. You have been reckoned that only you have had an importance. Your look widens when you see others' value as well, when you have forsaken your egotistic deeds. Only if you have reached to taste the sweetness and the broadness of the good things, the ugliness and the narrowness of the evil things which you have been living into, it will be unveiled to you. A real comparison between both ways of living cannot be done except by him who has been elevated to the good mode. That's why, him who have been elevated to the good things, he will assertively fight not to fall again into evils. But there are some who do not do this. These ones will be described in the next chapters.

[320] One cannot enter the Kingdom of Heavens except dressed up in all virtues and disrobed of all passions. It doesn't suffice only to be disrobed of passions, but it is necessary also the putting on of the virtues. This is because of not existing a neutral souly state. The virtues represent the totality of the good impropriated by man. In the Kingdom of Heavens there is the relationship among those lacking any passions and who have become good, in reciprocal love. Only thus one can live in it's the resting and the joy.

[321] Until the man who still is in this life still takes care of working, he shows that neither his sin has entirely died, not he has reconciled himself totally with the virtues.

reckons himself as being a believer, but he doesn't restrain his tongue, his faith will be vain" (Jas. 1: 26). All of these are taught to us by the Holy Ghost by showing us that we ought to part with that what is contrary to nature and we must guard ourselves against those things. This is for the repentance means tuning us away from sin. And the sin is not of only one sort, but the whole former man is called as sin[322]. That's why the Apostle says: "Don't you know that they who run in a stadium, all of them are running but only one takes the price?" (1 Cor. 9: 24). So, who will be that one if not him who doesn't sit but he valiantly fights? This is for he also said: "he who fight, he restrains himself from everything" (*Ibid* 25). Let's therefore take care, brothers, of ourselves. And what his care is, if not somebody to throw himself in front of the kindness of our Lord Jesus Christ. And powerful is Him over our enemies in order Him to stop their evil urges, while the man is body and blood.

3. he was asked also: what it is somebody to appease himself into his monastic cell? And he answered saying: Appeasing himself (the hesychia) into his monastic life means throwing himself in front of God and using the whole his power to resist any evil thought from the enemy. And he was also asked: And what the world is? And he answered, saying: The world is the scattering of the sin[323]. The world means working the things which are opposite to nature[324]. The world means somebody fulfilling his needs according to the body[325]. The world means reckoning oneself as living only in this age[326]. The world consists of one taking acre of his body more than of his soul. The world consists of you praising with the things you are going to leave here. I am not saying this from myself, but the Apostle John says it: "Do not love the world, neither the things

[322] Sin is the whole man fallen into that what is contrary to his nature. The repentance urges us to oppose this man who is totally fallen off the normalcy of the nature. It is a striving of the whole man to become a new man, a man of the good.

[323] The sin is the scattering, or the scattering is a sin. And the scattering caused by paying attention to the world or to the things offered us by the world, it makes us forgetting about God.

[324] The world, in a bad meaning, it means working the things which are contrary to nature. And contrary to nature it is forgetting about God and getting out of the connection with God.

[325] The world, in a bad meaning, it means understanding the world only as a simple means for satisfying the won will regarding to the body. It means the independence from God and reducing all the needs to the bodily needs.

[326] The world in a narrow meaning means one to reckon that there is no other live except in this world, without eternity.

form within world. If somebody loves the world, the love of the Father is not within him. This is because everything that is within world it is the lust of the body and the lust of the eyes and the haughtiness of this life, which are not from the Father, but they come from the world and they are a lust of the world. But he who does the will of God, he will remain forever" (1 Jn. 2: 15-17)[327]. "Sons, let no one deceive you. He who does justice, he is righteous. And he who commits the sin, he is out of the devil because the devil commits sins from the very beginning" (*Ibid* 3: 7-8)[328]. "This is for the friendship of the world is enmity towards God" (Jas. 4: 4)[329]. And again, the Apostle Peter making his sons strangers to the sin coming from the world, he said: "I urge you, brothers, as on some strangers and travelers here on earth, to shun yourself from the bodily lusts which wage war against the soul" (1 Pt. 2: 11-12)[330]. And our beloved Jesus, our Master, by knowing that the world is an urge to sin until the man leaves it, he encouraged His disciples, saying: "The master of this world comes and find within me anything of his" (Jn. 14: 30). And again: "The world lies under the evil one" (1 Jn. 5: 19). And He also said about His ones that He took them "out of the world" (Jn. 15: 19). What was the world He took them out of, if not the scattering of all the sins? So, he who wants to become a disciple of Jesus, let him run away from passions. This is because if one doesn't abolish his passions, he won't be able to become a dwelling place of God; neither will he see the sweetness of His godhead, if he doesn't part with his passions. This is for Himself said: "The illuminator of the body is the eye. So, if your eye is clean, the whole your body will be enlightened.

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[327] The world in a narrow meaning means one not to know the Father, but him to valuate more the lust of his body and of his eyes, and the haughtiness of this live. And not knowing the Father means not knowing God as love, namely not being one able to be imparted with the love from God. It means reducing everything to some passing bodily pleasures, namely it means actually not knowing a meaning of the existence. That man who doesn't know God, he will narrow the world to the dimensions which he conceives himself in, or to his relationships as a being reduced to that what bodily and is passing in it.

[328] He who commits the sin because of him not knowing God as Creator and Upholder of all realities, that man brings the disorder of his egotism in all the things, and he stays under the influence of the devil.

[329] The world urges us to sin, when we reckon the world ads a reality standing by itself, and therefore opposed to God. So, it was the world used by the devil in order to attracts Adam and Eva to sin.

[330] We are not here in order us to eternally use the world for our body. But we are like some travelers who prepare themselves in this world for crossing into eternity. In this sense, let's have a certain estrangement from the world.

But if your eye is evil, the whole your body will be darkened" (Lk. 11: 34-35)[331]. You must notice, therefore, that if the mind has become unhealthy because of the evilness (because of the sin) it won't be able to understand the light of the godhead. This is because of the evilness (of the sin) becoming itself as a darkened wall to that mind and it desolates the soul[332]. So, it was written in the Gospel: "Nobody lights up the torch for placing it under the bushel, but in a candle stick, so that they who enter to see the light" (Lk. 8: 16). He called as bushel the injustice of this world. Therefore, as long as the mind is in a state that is contrary to nature, the torch of the godhead cannot be within that mind. But if the mind becomes a tall candlestick and the light of the godhead is placed on it, the mind will know the ones from within house, and the one whom the mind must send him out, the mind will send him out, and the one whom the mind can reconcile with, the mind will allow him stay within[333]. That's why Jesus taught which commandments of His godhead the mind was enlightened: "I am telling you who listen: love your enemies, do good to them who hate you, bless them who curse you, pray for them who trouble you and who persecute you; to him who hit you on a cheek, you turn the other cheek too and him who take away your coat do not impede him form taking your shirt too. Give to everyone who asks you for, and do not ask back your things from him who took them" (Lk. 6: 27-30)[334].

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[331] When you eye is clean you see or you lighten up the whole your body. When your eye is evil, you leave the whole your body into darkness. When your mind is clean of sins, you see God and through Him you see the entire world. If the separation from God darkens you mind you will no longer understand anything.

[332] The sin or the evil is placed like a darkened wall in front of the mind so that the mind will no longer be able to see God and the broadness of all the realities into God. The sin is place like a wall separating from God out of Whom the light is spread over all realities. In such a case the soul will be emptied of a real content. The world itself will become unexplainable and crooked.

[333] It is remarkable the union between the godlike light and the human candlestick of the mind. The mind won't be able to illuminate if it doesn't have God as light within it, or if the light of the godhead doesn't come with the mind. The light of the godhead becomes the light of the mind. That mind that is locked up against God, that mind won't have a real light within it. Or, if the mind is reduced to its own light, that mind won't see except the man having that mind and the world in itself, namely it will have a narrow light that won't explain either the man or the world. If the mind is made as a candlestick of the godlike light, when united with the godlike light the mind will realize that what is characteristic to mind's light.

[334] Fulfilling these commandments bring the light of God to the man. Fulfilling them highlights to him the importance of each man, even of his enemy. It shows him God Who

4. He told these to those who ran away from the world, because they forsook all the things of this age and they prepared themselves to follow our Savior. That's why, by loving them with a consummate love, the Savior told them: "Get up, let's go away from here" (Jn. 14: 31). So, where else did he take them when He told them: "Stand up, let's walk away from here?", if not taking their mind away from the work of this age in order Him to rest them into His Kingdom? That's why, encouraging them, He said: "I am the vine, you are the offshoots. Remain into Me and I into you. And like the offshoot won't be able to bring fruit if not remaining on the vine, likewise you, if you don't remain into Me" (*Ibid* 15: 5-6).

He told these to them who forsook the world, because the Ghost is within them and He dwells within their hearts. This is for He says: "I won't let you orphans, but I will come to you" (*Ibid* 14: 18). So, if somebody loves God and he wants God to come and dwell within himself, and if he wants not to be left orphan, let him take care, in the first place, of the things commanded by Jesus, and then Jesus will inhabit him. This is for He is not far from us, neither is there something between us and Him, except our passions[335]. Therefore, brother, if you say about yourself that you have rejected the world, but you still are working the things of the world, you will not have actually rejected the world but you only deceive yourself. This is for He gave a sign to them who have rejected the world, saying: "he who loves his soul, he will lose his soul, and he who has lost his soul for me, he will save his soul" (*Ibid* 12: 25). But how can one lose his soul if not by cutting off his bodily wills? And again: "He who doesn't bear his cross, to follow Me, he cannot be My disciple" (Lk. 14: 27). About what cross does He tell us that we must bear it, if not about our mind always taking vigil and persevere into virtues, in order not to descend from the cross, namely from the restraint against passions, until the mind will

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keeps each man in existence, even though not everybody fulfills God's will. Fulfilling these commandments, it broadens the light if him who fulfills them, or the widens light of his knowledge helps him to fulfill them. That's why Jesus Christ fulfilled them as an example to us. Thus, the light is one with the good. This is for, by being the good always done to others, it will widen the horizon of the known things and their value.

[335] Christ as God, He is always near to us and He can be within us. Only our passions separate us from Him, because, if we have passions we won't love Him, but we will love something belonging to the world, or we will love on ourselves. Through passions we are locked up to Him.

have cut the passions off (abolished) and so the mind will resurrect undefeated? And to the resurrected ones He gave the following sign, saying: "Amen, amen I am telling you, if the wheat grain after falling on the ground doesn't die, it will remain alone. But if it dies, it will bring many fruits" (Jn. 12: 24)[336]. And comforting them who have died, He says: "He who serves Me, he will be honored by My Father and where I am there will be MY servant too" (*Ibid* 26). But how can they serve Jesus if not hating their passions and by fulfilling His commandments? And by keeping His commandments they have the courage to tell Him: "Lo, we have left everything and we have been following You. So, what will be to us?". And He showed them that what will be to them, saying: "You who have been following to Me, through the birth anew, when the Son of Man will sit of the throne of His glory, you too will sit in twelve thrones judging the twelve tribes of Israel. And each one who has left brothers, or sister, or father, or mother, of wife, or fields, or house, for My name, he will take multiplied and he will inherit the eternal life" (Mt. 19: 27-30)[337].

5. Our Master and beloved Jesus, by knowing that if the man doesn't leave his worries about all the things, his mind won't be able to climb the cross, He commanded us to leave all the things whose connection and occasion descend the mind form the cross[338]. It is said so, in the Gospel, about that man who came to Him and told Him: "I will follow You, but allow me before I live to set in order the things from my house" (Lk. 9: 61). But our beloved Jesus knew that if that one left his heart would again tend to the worldly things and their occasions will

[336] If the man doesn't renounce to his sinful and egotistic claims, he willer main alone, he won't gain others for Christ and for the good things. Only by renouncing to his egotism the man will be able to gain many other people for Christ.

[337] The Apostles will judge all the nations – all their members – for they too forsook the things of the world and they followed the example of Christ, and they loved the Heavenly Fathers together with Christ, and they loved on one another.

[338] The mind climbs willingly the cross when no longer cares of anything from the world. This is the cross which one willingly climbs on, of which one willingly endures it. This is the cross of the thief from the right hand, a cross that saves. But that cross that is unwillingly imposed to the man, that cross wont' save the man, because of not coming to him and because of not climbing on it and because of not enduring it willingly, and because he hasn't renounced to all the things of the world so that him to be able to value them not, and such a man will be like the thief from the left hand. Actually, these ones do not climb the cross with their mind, or their mind will descend from the cross if the cross is imposed to them. That's why they won't be saved.

take him far from that what is due, and that's why He impeded t5hatn man from leaving, saying: "No one grabbing the plow but turning towards the things from behind is appropriate for the Kingdom of Heavens" (*Ibid* 62).

And when that man who throw a dinner for his son and sent his servants to invite his acquaintances, but those ones couldn't come because of the love they had for the world (Lk. 14: 16-21), he said getting sad: "If somebody comes to Me but he doesn't hate his father and his mother and his wife and his children and his brothers and his sisters, and even his soul, he won't be able to be My disciple" (*Ibid* 26). He says these by teaching us that he who wants to enter the His Kingdom, if he doesn't prepare himself, in the first place, to hate all the things attracting his heart towards the world, he won't be able to enter that Kingdom which he will have desired it[339]. And by advising us not to trust only our faith while having no good deeds, He said: "The emperor entered to see those who were sitting at the table, he saw there a man a man not wearing a wedding coat, and the emperor ordered him to be thrown into the outer darkness" (Mt. 22: 11-14). This is for they enter due to their name as Christian, but they are thrown out because of not having the doing[340]. And the Apostle knew that one cannot love both the things of God and the things of the world, he wrote to Timothy, his son, saying: "No soldier entangles himself in the things of the world, so that he can be pleasant to the army commander. And when somebody fights, he won't be crowned if he hasn't fought according to his army's rules" (2 Tim. 2: 4). And by giving him the power for hoping that his toils won't be lost, he said that "the plowman who toils he must be the first to eat from his harvest" (*Ibid* 6) And he wrote to others: "He who is unmarried, he takes care of the things of the Lord, and he who

[339] It is not required the hatred of the people close to us except if they remain attached to the world as means of separation from God. And neither this hatred is actually a hatred, but it is disapproval of this disposition of theirs. He who knows God, he must actually persevere to gain those people for God. The "hatred" is the remaining in souly separation for them who do not want to know God as long as they stubbornly remain so.

[340] The doing is the wedding coat, the beautiful coat of somebody. The good deeds are seen. The beautiful words are not seen; they fly away. The deeds make the man beautiful. They remain imprinted within man. Due to the fact that the deeds are committed by intervening among the world's things, but this it is shown that hating the world doesn't mean despising the world or despising the activity from within the world, but it means avoiding the influence which the world can have in providing pleasures. The world is good when within the world and through the world, one can commit good deeds.

is married, he takes care of the things of the world" (1 Cor. 7: 32-35) taking care how to be him pleasant to his woman. One like this will hear the fearsome voice telling him: "Throw him into the outer darkness, where there is the crying and the gnashing of the teeth" (Mt. 25: 30).

6. Let's put the whole our power, brothers, to put on ourselves the coat of the virtues, in order us not to be thrown outside. This is because on that day there won't be looking at the face at Him. That's why He told to his Apostles: "They who do things like these, they cannot inherit the Kingdom of God" (Gal. 5: 21). By knowing that they who have been found worthy of getting up from their deadly passions, they won't have anybody to accuse them, He showed them the fruit of the Ghost, that is: "the love, the joy, the peace, the long-patience, the kindness, the faith, the gentleness, the restraint, the patience, against which there is no law" (*Ibid* 22-23)[341]. But our beloved Lord Jesus Christ, by showing us that the doing will be shown on that day, He said: "Many will want to enter but they won't be able to. When the master of the house stands and he locks the door up, he will tell them who will be knocking on the door: "I don't know you" (Lk. 13: 25). We cannot say about God that He doesn't know something, may that not be[342]. But He said: "I don't know you" towards them who knock and say: "Lord, Lord, open to us" (Mt. 25: 11), but they do not know the virtues. He also talked to them in these about those who have the faith but they don't have the doing: "And him who doesn't remain into Me, he will be brought out, as the offshoot, and he will be dried and he will be gathered and he will be thrown to burn into fire" (Jn. 15: 5-6). "And He cleans those who bring good fruits in order they to bring more fruits" (*Ibid* 2). He also prayed: "I am not praying for the world but for them whom you have given to Me, for they are Yours" (Jn. 17: 8); and: "I have taken them out of the world" (*Ibid* 19). The world loves its

[341] The enemy is being beaten by the good ones. The enemy could not accuse at the final judgment for the good they did. This is for the good things are pleasant to God for being the fruit of the godlike Ghost, or for being godlike. There is no law to condemn those good things, as there is a law than condemns the evil things.

[342] When God says: "I do not know you", He doesn't actually show that He no longer knows them. This is for God knows everything and everybody. He tells them: "I do not know you are belonging to Me", because you haven't imprinted My things within you, because of you not taking within you anything of My things. You are like an offshoot of the vine that doesn't bring forth fruits, and therefore you show yourself as having nothing from Me.

things, that's why He says: "Father, guard them against the evil one, for they are from the world" (*Ibid* 15). So, let's examine ourselves, brothers, whether we are or not from within the world, and He will guard us against the evil one[343]. This is for Himself said: "I am not praying only for these ones, but also for those who believe in Me through their words, for all of them to be one as We are one" (*Ibid* 20-21); and again: "There where I am, they too to be with me" (*Ibid* 24).

7. Notice, therefore, with how great a love He loved the people who fought in this life, and how He hated their bodily wills, once they will reign together with Him in the endless ages[344]. And the Same One said also: "Do not wonder My beloved ones, because of the world hating you. We know that we have crossed from death to life for we love our brothers" (*Ibid* 13-14)[345]. And also: "he who is born out of God he doesn't'

[343] Only those who are not from within the world will be guarded by the Father against the evil one, because Jesus prays only for them the Father to guard them. For them who are from the world He doesn't pray the Father to protect them, as He doesn't' pray either for the world by and large. By this He shows that the world belongs to the evil one and the people form the world belong to the evil one. By world Jesus understands here the world as cogitated by the evil one and by them who do their wills, a world subservient to the wills of the evil one: a world separated from God and used to fulfill their lusts contrary to the will of God. Actually, God has given to the man, through freedom, not only the possibility for the man to willingly impropriate the will of God, but also the possibility for impropriating the will of the evil one, so that the people can use the world not only for fulfilling the will of God within the world, but also for fulfilling the will of the evil one within the world, so that they will can be one with the will of the evil one. This is because both the evil one and the man can cogitate the word not only as a masterpiece of God and as a road to God, but also as a world existing by itself and as definitively perishing as all the objects from within the world. They who don't cogitate thus, but they see in the world a road towards God, they see themselves able to unite, through their soul, with God, as is His Son made man. These ones can reach there where Jesus, the Son of God is.

[344] They who loved Jesus they too are loves by Him, so that they won't be only members of the Kingdom of Heavens, but they will even be together-emperors with Him in that Kingdom. Everybody is free in the Kingdom of Heavens and they have at their disposal all its godlike goods, together with Him. That's why He have made Himself as man Emperor of the Kingdom of Heavens, in order Him to make all of us who united ourselves with Him, by liberation of passions and by the kindness impropriated by us, together emperors with Him in that Kingdom bestowed Him as man by the Father.

[345] In the world seen as separated from God there reigns the death. We must part ourselves with the world seen and lived like that. And the death reigns in the world see like that because of us not living the love for our fellow human within the world. The egotistic division among ourselves it spiritually weakens us, and this weakening of our ghost brings us the death of our body, because of this weakening of the ghost being due to our separation from God. That's why Saint John says further on: "He who doesn't love his brother, he will remain into death". Lo, therefore, three things related to this world: the separation from God, the definitive death,

commit sin, for His seed remains within him. And he cannot commit sin for he has been born out of God" (*Ibid* 9)[346]. Let's put, brothers, the whole our power by having the sign of these testimonies, so that we might receive the mercy of Hid kindness and so He will send us the power for us to disrobe the burden (the yoke) of this unclean world. This is because our enemy doesn't' stop hunting us, because of him wanting to kidnap our souls. But our Lord Jesus Christ will be with us, and He will rebuke our enemy by His holy words, if we keep His words[347]. This is because how could one impede his enemy, or how could one have power over his enemy if he didn't use the words told him by God? These words resist the enemy and the crush the enemy without the man knowing that. Apostle Peter taught us about the deeds which save the man, by telling us: "Add the virtue to your faith, and to the virtue add the knowledge, and to knowledge add the restraint, and to restrain the patience, and to patience the awe, and to awe the brotherhood, and to brotherhood the love. This is for these ones are and they increase within us and they won't show you as idle neither as unclean in the knowledge of our Lord Jesus Christ. And him whom these ones are not within, he is blind and shortsighted and he has forgotten about cleaning his sins from yore" (2 Pt. 1: 5, 8-9). And John the Baptist says: "Bring forth fruits worthy of repentance, because the ax stays at the root of the tree. So, every three which doesn't bring forth fruits, it will be cut off and thrown into fire" (Lk. 3: 8-9). And again, our Master Christ says: "By its fruit is known the tree" (Mt. 12: 35). "Are grapes gathered out of thorns, or figs out of brambles?" (Mt. 7: 16). And again: "Not everyone who tells Me: Lord, Lord, will enter the

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and the lack of love; in the case of the world united with God we have: the defeating of the death and the love.

[346] He who is born out of God he won't die and he won't commit sin for out of God comes to him the non-contrary and endless life. So, that one is not only created out of nothing, but he will also receive the uncreated life form God. That's why we say that he is born out of God. Of course, not as a Son of God, because of having a created existence too.

[347] The devil too speaks ceaselessly attempting to convince us to us the world contrary to God, for our bodily egotism. He crooks the rationalities of the things by presenting the things as means for satisfying our bodily and passing pleasures. Also, God the non-embodied and then embodied word uses the words and the right rationalities of the things in order us to see Him through them as Creator, in order us to love Him and to strengthen our ghost so that us to advance into the union with Him. Both the words of the devil and of Christ have within them the intention and the force to bring us to deeds; these words do not have only a theoretical purpose.

Kingdom of Heavens, but him who does the will of My Father from heavens" (*Ibid* 21). And James says also: "The faith without deeds is dead; the devils too believe and tremble" (Jas. 2: 17, 19-20). Also, the Apostle assured his sons that the faith needs deeds, so that he assertively commanded them: "Let the whole debauchery and uncleanness not to even be mentioned among you. This is for that is appropriate to the saints. But rather the thanksgiving. This is for you mut know that all the debauched and the unclean and the greedy who are worshippers of idols, they won't have inheritance into the Kingdom of God" (Eph. 5: 3-5). And strengthening again his word, he said: "Let nobody deceive you with vain-words. This is because of these ones the anger of God comes upon the sons of the disobedience. So, do not make yourselves their partakers. Because you were yore into darkness, but now you are luminous light into the Lord. So, walk as sons of the light. This is for the fruits of the Ghost is in any goodness and righteousness and truth" (*Ibid* 6: 11)[348]. And also: "Let disappear from among you the whole bitterness and anger and disturbance and shouting out, together with the whole evilness" (Eph. 4: 31). And he says: "Follow me, as to Christ too" (1 Cor. 11: 1). "How many of you have been baptized into Christ, you have been as well dresses up into Christ" (Gal. 3: 27).

8. Let's therefore examine ourselves, brothers, if we have put Christ on or not. And one knows Christ by cleanness. And Christ is and Christ dwells within the clean people. And how can one clean himself except by no longer committing evil deeds? And the kindness of God is shown in the fact that on the very moment the man turns himself away from his sins, God will receive that man joyfully and God will no longer count those sins, as it has been written in the Gospel about the younger son who wasted his part of wealth, and later on, he shepherded the pigs and he wanted to eat the pigs' food, but he later repented for the things he did and he found out that there is not satiation from sins, but the more one sins the more thirsty he

[348] They who are united with Christ they are sons of the light. They have discovered within Him a purpose of their lives. They know that the man is destined to eternity. This is for the human has become proper to the Son of God. But by that He showed to the people the kindness as road to happiness and as foundation of the happiness, given the joy brought by communion. Tand the power of the communion is bestowed to us by Christ through the Holy Ghost. That's why, by deeds as means for achieving the communion, we reach into the happiness of the Kingdom of Heavens.

will be for more sins. But when the repentance knocked on his door he didn't' postponed accepting it, btu he went back to his father in humbleness, and he left all his bodily wills. This is for he had believed that his father was merciful and that his father was to not counting his sins. And, actually, his father immediately ordered to be him given the vestment of the cleanness and the downpayment of the adoption (Lk. 13: 11-22). Our Master Jesus Chris said these in order to teach us that, if we turn ourselves towards Him, we must forsake, in the first place, the pigs' food, and then He will accept us as ones who have become clean. And He told these things to us in order our soul not to hesitate saying: "When will God hear me?". This is for God knows the time when is worthy him who asks for rejoicing the salvation and then God listens to him in a hurry. Let's therefore turn ourselves with the whole our heart, and let's not get us discouraged from praying Him. Ands He will listen to us in a hurry. This is for Himself said: "Ask for and it will be given to you, knock and it will be open to you" (Mt. 7: 7). But if we ask for, or if we search for, or if we knock on, let's learn, brothers, that what we are searching for of that what we are asking Him for. This is for he who came to his friend in the middle of the night telling him: "Lend me three breads for a friend of mine arrived from the road" (Lk. 11: 5).

9. Let's therefore, brothers, throw away our laziness from us and let's prepare ourselves towards this daring[349]. And if God sees our righteousness, he will fulfill our requests. This is for God is merciful and He wants the man to change himself. This is for He said: "Verily, verily I am telling you, that there is joy in heavens for any sinner who repents" (Lk. 15: 17). So, brother, for we have such a mercy from God, and for we have the richness of His mercies, let's toil with the whole our heart until we still are within body – and the time of our life is short –

[349] Le3t's believe with the whole our assertiveness that God takes in account our repentance. Let's have no doubt and let's not postpone manifesting our repentance in front of God. This is for God will immediately take our repentance in account. Postponing our trust that God will take our repentance into account, it will weaken our repentance. The more we trust God for taking our repentance in account, the stronger our repentance will be. And the more we postpone our repentance, the weaker our repentance will become and the less will God take it into account. This is for God's mercy on the pained ones is an important feature of His. And there where a great repentance is, there will be also a great pain. Thus, the repentance is an assertive turning of the man away from his previous life in evilness, and towards a life into good things, a turning out of pain and with pain. As such, the repentance is a true affective revolution of the man.

and let's fight in order us to inherit the eternal and untold joy. This is for, if we turn back to our previous sins, we will be like that young man who asked Lord Jesus Christ how could he saved himself, and Christ answered him: "Sell everything you have and give them to the poor and take your cross and follow Me" (Lk. 18: 22), and He has shown us by that that the salvation consists of cutting off the own will. But the young man got sad because of hearing that and he left (*Ibid* 23). This is for he found out that there is not such a big toil sharing the wealth to the poor as it is the bearing of the cross. This is because sharing his wealth to the poor is only one of the virtues, and the man does that in order to bear this cross, but the cross means the abolishment of all the sins, and it gives birth to love. And without love there is no cross[350]. So, because the Apostle know that there are reckoned as virtues also deeds which there is neither love nor consummation within, he said: "If I spoke in the tongues of the people and of the angels, but I had no love, I would make myself a sounding brass and resounding cymbal; and if I gave away all my wealth and if I gave my body to be burnt, but I have no love, I wouldn't benefit anything of that. The love is long-patient, it doesn't envy, it doesn't brag, it doesn't get haughty, it doesn't behave evilly, it doesn't try to do its wills, it doesn't get lit with anger, it doesn't think the evil" (1 Cor. 13: 1-5). Therefore, he who wants to walk the road of the love, he won't not be disturbed by any man either good or evil, and his longing for God will remain within his heart. This longing will give birth within man that anger according to nature and that anger will resist everything sown by the enemy[351]. And that's why the law of God finds respect within him, and through his fear of God is shown the love within him. And then such a man says, as the Apostle said, daringly: "I am ready not only for being I bonded, but also for

[350] The cross means the renunciation to sins. The cross accepted willingly is one with renouncing to all egotism because the egotism is the root of the sins. The cross isn't only a renunciation but it is also action: it is love for somebody, for God or for some human being, or for all. By cross I renounce to myself in order other people to live the superior life into God.

[351] The author cherishes "that anger according to nature" that opposes all the evil. An anger that doesn't tolerate the evil. An anger that is not indifferent towards evil. But that anger fights the evil and it fight not to commit the evil, and it fight to urge others not to commit the evil. This anger against the evil is being nourished out of the fear of God and out of the love born by that fear. So, there takes place a union between the anger against the evil and the love for God and for people. This is for the love is not indifferent towards evil.

dying for the name or our Lord Jesus Christ" (Acts 21: 13). Blessed is that soul who has reached such a love. This love becomes dispassionate[352].

10. Let's get out from the world, brothers, let's know the things which we are in[353]. This is for merciful is our Lord Jesus Christ in order Him to rest each one according to his deeds, the small one too according to his smallness as well, as He said: "many dwelling places are at My Father" (Jn. 14: 2). This is for though the Kingdom is one, each one will be at his place and at his thing in the Kingdom. Let's fight therefore, brothers, against our laziness and let's break from on us the veil of the darkness that is the forgetfulness. And so, we will see the light of the repentance[354]. Let's gain Martha and Mry within us, who are the suffering of the evil[355], and the crying, and who cry in front of our Savior in order Him to resurrect Lazarus, namely our mind tied with the many trips of our wills. And thus, He will have mercy on us and He will resurrect Lazarus, for it is characteristic to them to tie Lazarus up. But when Lazarus has been liberated, the zeal of Martha and or Mary will be shown. Finally, Lazarus was liberated from worries and sitting together with Jesus, while Martha was zealously fulfilling her duties and Mary brought her vessel with Chrism and she was anointing Lord's feet. Let's therefore fight, brothers, according to our power, and God will help us according to His mercy. And even though we haven't guarded our heart as our fathers did, let's put the whole our assertiveness for guarding our bodies sinless, as God asks us to, and let's believe that at the time of the hunger that will have engulfed us, He will have mercy on us as He will have had on his saints as well. "This is because thought the shininess of the sun is different from the shininess of the moon, and despite each star differs from another star in shininess" (1 Cor. 15: 41), but they are in a unique holy

[352] The cross, or the willing death for God and for people, it is united with the love for them. In this one can see that the love if the highest among virtues, or the love is the totality of the virtues and it is the exceeding of any passion and of any egotism.

[353] He who is able to receive the cross, or the death, he shows that he has existed this world which we are tied to by our egotistic passions of pleasures, and he has reached to the full love for God and for people. Only this exiting from the world gives us the light of the full knowledge that the world isn't the last reality, the true knowledge of the existence's purpose.

[354] The forgetfulness is a veil of the darkness, it is a means of nescience.

[355] The repentance is a light for showing who we actually are: it shows to us our sins which narrow us into egotism, and which keep us into darkness regarding the infinite glory of God and regarding our duties towards people.

shininess. And the glory and the honor are His from now and for ever and ever[356]. Amen.

The Word no. 22

About the Doing of the New Man

My beloved brothers, the Jew is known about three things: the circumcision, the Passover, and the Saturday. This is for it is written into *Genesis* (17: 12-14): "And the child will be circumcised on the eighth day. He who was born to the house and he who has been bought with silver and uncircumcised, he will be lost from My people for he had broken My tie". Abraham was the first circumcised man. And this sign means that his left hand has died. And this is an image given to the old people about the new man whom our Lord Jesus Christ showed Himself to, into His holy body, namely that that what is old and it cover the man to fall off and to be lost. About this the Apostle said: "Into Him you have been circumcised with a circumcision not made by human hand, through the disrobing of the body into the circumcision of Christ, being you buried together with Him into baptism, into Whom you have also resurrected through faith into the work of God" (Col. 2: 11-12). And also: "You must disrobe your previous living, and your former man, who is corrupted through deceiving lusts, and you to renew the ghost of your mind and you to put on the new man, that man built in the image of God into righteousness and into piousness and into truth" (Eph. 4: 22-24). And again: "in order you to die to the sin and you to live into righteousness" (1 Pt. 2: 24).

These things about the circumcision. And he who doesn't have these things, he is not circumcised, neither is him a Jew, because he has transgressed the Testament commanded by our Lord Jesus by His holy blood[357].

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[356] The same light of Christ will shine out of all the saints, even though some od them will shine stronger than others. But each of them will reckon that he will have had the shininess as much as he will have been able to, namely to the greatest of his capacity. And the humbleness will make all of them not to reckon himself more illuminated than others.

[357] Christ shed His blood for us also in order Him to show us that we must forsake the blood of our former man and that we must to receive His blood as the blood of our new man. This was shown as image in the shedding of blood at Jews through circumcision.

2. In speaking about the holy Passover there are said great things too. The first one was the circumcision, the second one was the Passover, and the third one was the Saturday. This is for God tells to Moses: "This is the law regarding the Passover. No one belonging to another nation will ate it. No one bought with silver will eat it. But you will circumcise anyone bought will silver and they will eat the Passover. Eat it in a house, having your waists girdled, and wearing footwear in your feet, and holding your staffs in your hands" (Exod. 12: 43-48 and 11). One could not eat the Passover except in azyme and with roasted lamb and with bitter herbs (*Ibid* 9). He didn't' say you to be girdled over your waists, in order somebody not to say that He spoke about girdle, but He said "having your waists girdled" by speaking about the cleanness of any passion which is under the mastery of having sex into uncleanness. And He speaks about footwear meaning the preparedness and the running away from any pricking that harms the conscience and that impedes the mind from seeing its cleanness. And the staff is the hope of the manhood in waling the road fearlessly, in order to enter the Promised Land. And these ones are they who reach the resting of the Saturday. The blood is the sign of our Lord Jesus Christ when He came as presence, in order to take the sons of Israel with Himself into his inheritance. They show themselves as prepared for the road also by being anointed with his sign within their souls, in a shown mode. And the received bunch of hyssops is the suffering of the evil. This is for He says: "Eat these with bitter herbs". So, you must examine yourself, brother, whether you are circumcised, and whether you have anointed the threshold of your door with the blood of the innocent Lamb, and whether you have emptied yourself of all earthly thought, and whether you have prepared yourself for hitting the road or for ascending into the Promised Land[358].

3. One can also say great things about the Sunday. The Sunday too belongs to them who had been found worthy of the true circumcision and who have eaten the holy Easter and who

[358] Only by being circumcised into ghost, or baptized, one can eat the innocent Lamb or one can be imparted, by preparing himself for ascending together with Christ towards the Kingdom of Heavens where he will have the eternal resting (Sunday). This is because only thus he will be escaped form the eternal death by the Lamb's blood. He must have the girdle that protects his waist against the inferior bodily pleasure and he must hold his staff in his hand during his travel towards heavens and he must wear in his feet the footwear protecting his mind against the pricks of the sins.

has been liberated from Egyptians, and who have been rested (Sabbathized) from their bitter slavery. This is for God tells to Moses: "You will work for six days, but the seventh day if the Saturday of the Lord" (Exod. 20: 9-10). "The soul of him who work on Saturday will be lost" (*Ibid* 31: 14). And our Lord Jesus rested Himself on the true Saturday and He taught His disciples how they must rest (Sabbathize) themselves, until the climbed (on the cross) on Friday and He did the whole preparation before climbing the cross, namely He endured all the insults for us, by allowing Himself to be nailed on the cross, and by not detaching Himself from the cross, until He weas still alive, and shouting out: "I am thirsty" and, when they brought Him a "sponge soaked in vinegar" and He tasted it, He said: "All have been done, and by bowing down His head, He yielded His ghost" (Jn. 19: 28-30). Then they descended Him, and He didn't move and He Sabbathized Himself truly (keeping the true Saturday). So, our Lord Jesus rested on the seventh day and He blessed this day, for He truly rested Himself of all the works which the human passions have been abolished through[359], as the Apostle said "That he who has entered his resting, he rested of all his things, as also God of His things" (Hebr. 4: 10). This is the true Saturday. So, that one who do not keep this Saturday (does not Sabbathizes it) he is not truly a Jew[360]. That's why Jeremiah wept for the people, and he told them: "Do not carry burdens on Saturday neither exist the gates of Jerusalem carrying burdens on Saturday" (Jer. 17: 22).

4. Woe to me, the wicked ones, because I have transgressed these commandments and I have carried heavy burdens on Saturday. And if I dies together with Him and I have been buried and I have Sabbathized (I have kept the resting of the Saturday), what are these heavy burdens which I carry, which I fulfill? Heavy burdens are: the anger, the envy, the

[359] By receiving the death, He abolished all our reproachable passions and His unreproachable passions taken from us, and so He has given us too, the possibility of cross from the first ones to the second ones and also the possibility for us to get rid even of the second ones. Abba Isaiah insists much upon this original explanation of the death on the cross of Christ. One could reckon that in this explanation there can be identified an Origenistic explanation that affirms a will of the soul to detach himself from the world and to turn back to God. This Origenistic influence is resisted by simultaneously explaining the cross as out of love from people. When used with love for people and ass occasion for loving God, it no longer has a negative meaning. A s he also says further on, through cross, or through the death received willingly, Christ has killed the enmity within bodies, and not the love.

[360] In the Latin translation: "Non est Christianus".

hatred, the vain-glory, the speaking against another, the defamation, the furious wrath, the haughtiness, the reckoning of himself as righteous, the desire for being seen, the strife, the love for the self, and the criticism addressed to others. These burdens belong to the soul. And the burdens of the body are: the covetousness of the belly, the love for the imposing countenances, the pleasure, the lust, and the lack of the heart. All of these and the things similar to these have been forbidden by our Lord Jesus to the bodies of the saints and He killed these burdens into His holy Body, according to the Apostle's words, that: "through cross he Killed the enmity within Himself" (Eph. 2:16), by abolishing the Law of the commandments, the holiness of the Saturday. So, he who bears the mentioned heavy burdens and fulfills them on Saturday, how could he say: "I am a true Jew"? This one deceived himself because he has only the name left. That's why he won't receive anything from among the things of Christ. This is because he denies himself through his deeds, because those killed by him, he has resurrected them again, and the things he buried he has unearthed again. That's why it is obvious that this one isn't a true Jew, but he is a liar; he neither is circumcised nor keeps the Saturday (he doesn't' Sabbathizes). So, when our Lord Jesus will come into His glory, he won't introduce into His eternal Kingdom except by the sons of Israel, namely all of them who have been circumcised, whom He has gathered up from among all nations, as the Apostle says: "petrifaction have been done from the part of Israel, until all the nations will enter" (Rom. 11: 25). And again: "As many as will match this ruler, they will have the peace and the mercy upon them and upon the Israel of God" (Gal. 6: 16). You notice that are Israelites of God, who have the circumcision of the heart and the Sabbathism (the keeping of the Saturday) and the abolishment of the sin. And he says again: "This is because not him who shows himself in his body as being a Jew, neither the seen circumcision, but the hidden Jew and the circumcision of the heart into ghost and not that into letter" (Rom. 2: 28-29).

5. Let's take heed, brothers, at ourselves, until we will have fulfilled the toil, and not to lose it because of our carelessness, by not knowing that our enemy is within us, and he flatters us and he drags us to commit any sins, by not allowing our eyes to see anything from the light of the godhead. Examine yourself, you the poor one, who have been baptized into Christ and into His death, in order you to find out which is

the death He killed, if you walk on His traces (1 Pt. 2: 22). And show me the sort of death you have[361]. He is sinless and by showing Himself to you, He preceded you in everything: in poverty, and you cannot endure the poverty; He didn't have "where to lean His head on" (Mt. 8: 20); And you do not endure the estrangement joyfully; He endures the insults and you dop not endure any insult; He didn't avenge Himself, but you cannot stand not to answer evil with evil; by suffering, He didn't get angry, while you, by making another to suffer, you get angry on him; being Him defamed He remained undisturbed, while you are not defamed but still disturbed; He got humbled comforting them who were sinning against Him, while you beat them with your word even on them who love you; He joyfully endured the things brought upon Him, while you get disturbed even by hearing something unimportant that upsets you; He is gentle to them who fall into sins, while you get haughty towards him who is superior to you; He has given Himself for them who sinned against Him in order to save them, while you cannot give yourself even for them who love you. Behold what He has given you and what you have paid Him back. Know Him out of His deeds and know yourself out of your deeds. If you died together with Him, who would do those deeds or those sins[362]? This is because, otherwise, what will us do more than a pagan does? Do you pray for them who do good to you? But the publican too does this (Mt. 5: 46). If you rejoice of him who praises you, that is done by the Jew too. So, what do you do more as you claim that you have died to the sin and that you are alive into Christ Jesus? If you love only him who obeys you, what do you do more than a sinner? Thise thigs are done by a sinner as well. If you hate him who causes you pains and who doesn't obey you and who rebukes you, you too are going that what the pagan does. But you must rather pray for them so that they to be

[361] Research whether you too have died in Baptism the death of Christ towards sins. Better said, see how far your death is from His death. He died to all sins. You are far from this death of His.

[362] If you answered evil to the evils done to you by your fellow humans, contrary to what Christ did, for He treated everybody's sins with kindness, how could you say that you have died to the passions, as Christ did? How could you, then, say that your death is like Hid death?

forgiven. If you get upset on him who defames you, see that the publican does the same[363].

Therefore, you who have been baptized in His name, you too must examine yourself, in order you to see whether these ones are the deeds rejected by you; and, how will you show yourself on the day of His glory and how will you be crowned if you doesn't have the crown for the passions defeated by you, passions which were defeated by your Emperor before you defeating them, and the Emperor has given Himself to you as an example. This is for, when the Emperor of the emperors and the lord of the lords will show Himself in His glory, and He will show Himself in a seen manner to all the mankind into His great glory, by having the signs of His sufferings He endured for us, but you will show yourself not-having His sufferings into your body, He will tell you: "I do not know you"[364]. And by seeing all the saints who dies for His name and who have His sign, you will be ashamed by appearing in front of them. You search the lives of all saints and you will find out them who endured the evil and they dint' paid it back with evil. This is for the blood of all of them shouts out: "Avenge us towards them who inhabit the earth" (Apoc. 6: 10). And I who have been loving the whole resting, what will I say on that day, by seeing the Prophets and the Apostles and the martyrs and the other saints who, by suffering the evil from others, they showed themselves as long-patient and as not-answering the evil with evil, neither getting angry, for they knew that it wasn't the will of the man but the injustice of the devil who forced those people to do them evil[365]. Therefore, you too must research on yourself, brother,

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[363] If Christ wants to lead us through fulfilling His commandments, into His Kingdom, that means that through His commandments He shows us His love. But He shows us His love when we do not love those people who praise and honor us. When people love us, He asks us for humbleness and tiredness.

[364] He who will show himself in front of the Righteous Judge Who still has within Himself the glory for the passions He endured and defeated for us, and he won't have within himself the sign of these defeated passions – the hatred on other by love, the insults from others by gentleness etc. – he will rightly hear being told to him by That One: "I don't know you", because you have nothing in common with Me, because of being you totally stranger to Me, so that you cannot but remain further on far from Me, even though I would want you to be together with Me; if you are uncapable of receiving My love and you to open yourself to Me.

[365] The saints go in their kindness all the way to not answer evil to those who did them evil, all the way to feeling compassionate because the saints know that those people didn't commit the evil from themselves but because of being them tempted by the devil. Still, the saints didn't reckon either as staying in their power to rid the people who harmed them of their punishment, but they let them on behalf of Christ. Christ will be The One Who knows if those

what is that what you are doing, and you must understand that though that you have in front of God. This is for you won't be able to hide your thought on that hour. It won't be in the power of your human will to criticize somebody but, when the (general) resurrection will take place, each one will resurrect dressed up in his deeds as in a coat, either into justice or into injustice. These deeds of yours will speak about you and they know where your place is[366].

7. Blessed is him who has been fighting and who has disrobed himself of the things pulling him towards the Gehenna and who has put on the things dragging him towards the Kingdom. This is for the Apostle says: "We know that if this ten, our earthly dwelling place, it is broken, we will have from God an eternal house not made by human hand, in heavens" (2 Cor. 5: 1). This is for the time of our live is nothing and we are being deceived on each day, until that our will reach us when we are engulfed by the grief of the eternal crying[367]. Let's not lose our heart, but let's put the whole our power for taking care of ourselves and for guarding ourselves and for praying us all the time the goodness of God, in order Him to help us. Let's not anger on the people who are close to us, because of their mildness words utter by them unwillingly, and because they were unworking or because they have become vessels of the enemy and strangers to God, all the way to running away from

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people did the evil while being forced by the devil or they too put their own will into that evil they did.

[366] It won't be given then to your will to criticize or to judge somebody, neither to hide yourself, but the coat of your deeds which you have put on while you have been living on earth, that one will speak out of you and about you and about what others will say about your deeds. Your deeds have been gradually intertwining a coat of your person, or better said they have imprinted a seal into you, or maybe a complex and full of nuances and variously colored coat, but one still giving a general and unitary impression. This seal can still be called as a coat, for there is a difference between the creature whom you have come into the world with from God, and that what you have imprinted into your creature. The place achieved by you will be according to the color of your coat. You won't be able to occupy a place nonconforming to the colors of your coat. This shows the objectivity and the justice of the final judgment. You won't be able to occupy a place nonconforming to the objectivity of your deeds. It is shown in these assertions how stranger Abba Isaiah was from Origenism, once on the deeds committed in this life depends the happiness or the unhappiness of each human person. The earthly life has a decisive importance for the happy of unhappy eternity of the man.

[367] It will be awful that endless pain of the "eternal crying". That will be a pain which won't give us the possibility to correct ourselves, because we will no longer have that power. There will be a callousness into helplessness, one united with the pain.

stadium. So, my beloved ones, you must take care, before everything, of the humble cogitation and you must endure the insult patiently, and you must think all the time to remove your will, because keeping the own will it will abolish all the virtues, while him who has his thoughts persevering into righteousness, he will gently cut off his will because of him fearing of his will like of a dragon. This is for the love for quarreling it will break the whole creation, and it will darken the soul not to see anything form the light of the virtues[368]. So, you must take care of this cursed passion which mixes itself with the virtues until destroying the virtues. Actually, our Lord Jesus Christ didn't climb the cross until he threw away Judah from among Hid disciples. This is because, if the man doesn't cut off this dishonorable passion, he won't be able to advance towards God[369]. This is because all the evils follow to it. Within him who doesn't want to know about God there will occur the vain-glory. And all the things hated by God will dwell within the soul of him who loves the strife and within the soul of the proud ones. And all the things which such people convince their heart about that those things would belong to God, those things are actually lies, according to all the Scriptures.

8. Judging firstly on himself, it will bring the humble cogitation, and the humbleness consists of renouncing to one's own will in favor of the brother, into knowledge[370]. The cleanness consists of praying to God. Not comparing yourself to others it will bring you the crying[371]. Not judging another means loving him[372]. The heart loving of God consists of not thinking

[368] The virtues are the light for being seen by other people and, in the first place, by God. The virtues assure us about the seen value of God and of the people and of our worthiness, namely of the purpose of our life. The evil like egotism will lock us up into darkness and into the meaningless of our life and of the existence by and large. We will no longer see but some bling and implacable and inexplainable laws which create all the things only in order they to destroy all the things.

[369] He who locks himself into the egotism of his sins, he won't be able to advance towards God. This is for God is the Creator of all the things and God wants all of them to be united within Himself. Only into Him they can advance into the more-existence.

[370] It is necessary one to renounce to the own will in favor of the neighbor "into knowledge", namely being aware of his value and of my duty towards him, and not in a sentimental manner in order to gain him by that for my pleasure.

[371] Not measuring myself doesn't only mean I not searching for being satisfied with the measure which I have reached at, but it also means crying because of I being aware of being myself nothing, because I haven't accomplished anything of my duties.

[372] Not judging somebody means not only stopping myself from condemning him because of an indifferentism of mine towards him, but it also means loving him. In all my relationships

anything against the neighbor[373]. The quietude (the hesychia) consists of not trusting that what doesn't belong to you[374]. The poverty is that heart that lacks the evilness. The peace consists of achieving the mastery over your senses (feelings). The gentleness consists of enduring. The mercy in shown into forgiveness. And achieving these, it means cutting your will off and that brings the reconcilement through virtues with one another and it makes the mind undisturbed. And I do not see an end to all of these in any Scripture[375]. This is for that what God wants form the man isn't else but the man to humble himself towards his neighbor in everything and him to cut him will off towards all the things, and the man to always pray for the hand of God to help him to guard his eyes against the sleep of the forgetfulness and form the delusion of the slavery[376], given that the man's nature is evil and changing[377]. It belongs to God to guard us, and it belongs to God the power of bestowing to us the power for guarding ourselves[378]. It belongs to Him the shelter which we preserve our poverty under[379]. It

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with another I must not stop myself only from committing the evil, but I must also to advance into committing the good.

[373] I must show long-patience not only in abstaining myself from answering evil to evil, but it also consists of not having any thought of discontent towards the neighbor committing that evil upon me.

[374] The quietude consists of not bragging myself with that what I do not have. And, actually, I have nothing by myself.

[375] The mentioned virtues can advance endlessly. There is not end to virtues.

[376] God doesn't want form the man except the man to be humble towards his neighbor, and the man to cut his will off in his relationship with his neighbor. God makes the neighbor's cause as His cause. This is for God is the Creator and the Upholder of the neighbor and God wants Him to be shows as such also by the man's help. This is also a cherishing given by God both to him who helps and to him who is helped. God wants the man to help another man, but God also wants the man to ask God for His help. God and the man reciprocally ask for the care for the neighbor. In this too there is a trinity. Two strengthen their care for a third one. God asks the man for his care for the neighbor and the man asks God for His care.

[377] In another place Abba Isaiah said that the man's nature is good, for it is accomplished by the help from God. Here we must understand that Abba Isaiah reckoned the man's nature as evil when the man doesn't want his nature to be accomplished with the help from God asked through prayer. So, the prayer is necessary to the man's nature in order the man's nature to be accomplished (made whole (E. l. t.'s n.)).

[378] It belongs to God to guard us, but it also belongs to God to give us the power for guarding ourselves. So, guarding ourselves it belongs to us too, but we cannot truly have this power except from God, namely by praying ourselves to Him. There is a relationship between God; the man cannot be without this relationship with God.

[379] We cannot be poor except into God and with God's help. Otherwise, our egotism will push us towards getting rich, towards the egotistic trust into ourselves, and that is one with the deceit and with the slavery. This is because cherishing the richness means making yourself

belongs to Him that turning which He turns us with towards Him[380]. It belongs to Him the thankfulness for He bestows Himself to us[381]. It belongs to God to give us the grace for thanking Him. It belongs to God the shelter which He protects us with against the hand of our enemies. His is the honor and the glory forever and ever. Amen. But lo which are the tones stirring up the strife up and mercilessly breaking the soul down: the much-speaking, the twisted speaking, the changing of the word according to one's pleasure, the daring, the haughty-speaking, and the stopping another form speaking. That soul that has these ones is a soul baren of virtues. And after all of these, if the soul doesn't break sweats in any of the virtues, that soul won't reach the resting of the Son of God. So, do not be carless with your life, brothers, and do not give you mind occasion for any laziness into deeds. This is because that will deprive you of the time you need for reaching the resting of the Son od God, that is the humbleness and the renunciation to all the things and to the hatred for any man and the non-trusting in any deed which doesn't belong to God and in keeping your sin in front of your eyes and the death towards any deed of the evilness[382]. And God Who is not a liar, He will come to our help with His mercies.

The Word no. 23

About Consummation

1. One of the Fathers said that if a man doesn't achieve his faith into God and his ceaseless desire for God and his innocence and his non-paying back evil for evil and the

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slave to the material things. The poverty makes you free from everything. Only that conscience that you have God won't disturb you and it will make you truly free. You are free only into God and into the conscience that you have everything into God.

[380] In your turning towards God there is His power or His work that turns us; there is His attraction giving us to feel the attraction.

[381] The thankfulness we live towards God for the things He bestows us it still is His power and work. God turns Himself towards Himself, but by that he turns us too towards Him. There is impossible to separate our work from His work. "Lord, I am taking You for giving me the power for thanking you!".

[382] The quietude is one with the humbleness and with the death towards any deed of the evilness, and the fear of the conscience for any sin whose ugliness is always kept in front of it.

suffering of the evil and the humbleness and the cleanness and the love for people and the rejection of all things and the gentleness and the long-patience and the ceaseless prayer to God into the pain of his heart and the true love and the non-looking towards the things from behind and the non-taking in account the things coming upon him and the care for his serving (liturgy) and the asking of God for His help against the things coming upon him, that man won't be saved. This is because of your enemies, oh man, they are not silent against you[383]. Therefore, you must not neglect or despise your conscience. And you must not trust yourself at all regarding the fact that you have reached to something worthy of God, but you must see yourself into the land of your enemies. Enduring the evil into conscience understands your previous indifferences towards it[384]; and the crying of the sense heals the wounds caused you by the enemies form inside[385]. The consummate love for God, according to His will, it resists the hidden enemies, And the hidden cleanness, by defeating the hidden enemies, it prepared the man for the resting of the Son of God, and the seen cleanness guards the virtues. And if the knowledge it that that gives birth to virtues, the knowledge is too the one that guards them[386]. Finding the content during temptation it will turn the coming temptations towards the things from behind, and not thinking that your toil is pleasant to God it will prepare to you the help from God in order you to guard yourself[387]. This is for even him who gives his heart in order to piously ask for God's help, he truly cannot know whether he has been pleasant

[383] The enemies talk to you through temptations, they whisper within your own self the urge to evils.

[384] Enduring the evil with the conscience that that evil has its cause in your previous indifferences, it will make you understand those. The thief from the right hand understood that he suffered because of his previous indifference towards good.

[385] The enemies tempt us through inward thoughts but not without the contribution of our senses which are in touch with the external realities. That's why fighting the temptations from within mut be accompanied by the painful retaining of the senses from enjoying the pleasure of touching the outside things.

[386] The knowledge, or the conscience, by fighting the inside temptations it gives birth to virtues and it also guards the virtues. There is not fight against the passions which darken and for the virtues which enlighten the meaning of the life, without there being a conscience of this meaning. This knowledge gives birth to virtues and it guards them.

[387] You must not be content for having resisted a temptation that acme upon you. Otherwise, you will weaken your fight and the temptation you thought that you defeated it will tempt you again. Only by not trusting yourself and by making bigger efforts and by asking with bigger insistence for the help from God, God will give His help to you.

to God[388]. This is because as long as his conscience still reproaches him for some of his contrary-to-nature deeds, he still is stranger from freedom. This is because until there is The One who reproaches him and Who judges him and until there is the condemnation, there won't be freedom. So, if you see yourself non-condemned for anything while praying, you will be truly free and you will have entered the resting of God according to His will[389].

2. If you see that the good fruits have been strengthened and the thorn of the enemy can no longer chock it up, even though they who wage war to you haven't got far from because they trust their evilness, that will mean that you will no longer have to fight your senses. And if the cloud overshadows your tent and if the sun burns you during the day and you do not lack the light even at night, namely if He has found within you the whole preparation of the tent in order to stay and guard it, according to the will of God, it means that it has been reached within you the victory for God and therefore He guards your tent. This is for it is His and He goes in advance and He prepared the resting in advance[390]. And if He doesn't stop Himself first at that place where He want to, the tent cannot be rested, as the Scripture says. So, there is a great danger to the man until he will know himself, and until he will have found out that there is nothing within him from those who teach the monk to assertively get far from the contrary-to-nature things. So, we need the fear of their goodness to master upon us, in order to ceaselessly wake our remembering up, so that together with it to reign over our hearts, all the time, their holy humbleness, by

[388] You must not think that your ask addressed to God for His help it was pleasant to God and that God has given you the true help. This is because of you not being able to ever know that surely. If you think that you know that, you will trust yourself and so you won't continue to pray God even more fierily for His help.

[389] Until your conscience still rebukes you for something contrary-to-nature from within you, the conscience judges you too. You are under the judgment of your conscience, so that you aren't totally free or unsubmitted to condemnation. We are not allowed us to feel free from under the possibility of being us condemned, before the last judgment of God. Only then we will be given the true freedom for we will fully live the love of God. But there is the possibility for somebody to anticipatedly live this freedom, and that is a true resting. Only the saints are from now around Him, as ones who do not feel themselves as accused of anything.

[390] The human person is within God's tent. God goes like a cloud before him, in order God to prepare for him the resting which He attracts the man to. But the man too has God within himself, like a sun during day and like a moon at night. God enlightens the man ceaselessly. The man must be evermore attracted by the will of God towards the Promised Land, towards the Kingdom of Heavens. And this fits the Churches too.

the mercy of God[391]. This is in order us not to be indifferent towards them who prepare those ones and who guard those ones to remain within mind up to the very end, so that the man to ceaselessly see his sins and him not to trust himself because he is in a cunning slavery.

3. So, someone judging his neighbor and disregarding him and despising him within his heart and gossiping him when the time comes and angrily rebuking him and speaking evil of him towards somebody else, it will make him who does those to be a stranger from that mercy which the saints are made partakers to, concomitantly to thew worthy of honor virtues. This is because those evil deeds abolish the toils made by the man and they destroy the good fruits of the toils. If somebody says: "I am crying for my sins" but he still commits some of those sins, he is mindless. If somebody says: "I am crying for my sins" but he still has something of those sins, he deceives himself. He who searches for quietude (hesychia) but he doesn't take care of cutting off his passions in hesychia, he is blind in the holy building up of the virtues. He who leaves his sins and he takes care of correcting somebody else, he will get lazy from asking with the whole his heart and he will be deprived of that prayer to God into knowledge. This is the manhood: to fight his previous sins which one prays for being forgiven to him, asking for no longer being him gained by those sins in his heart, or in his deeds, or in his senses. If the memory of his previous sins doesn't reign within his heart[392], and if this doesn't turn him away from all the things form within world in order those things not to master him, he won't be able to refrain himself from his sins and he won't feel himself disgusted of them and he won't be able to refrain himself from judging God's creature. Blessed is him who has been truly found worthy of this, and not hypocritically and with much evilness. But the deed of those who truly cry with their mind and with their senses through these unseen deeds, it is that of not judging their neighbor. This is because if your sins are not enough to you, they will make you a stranger from your

[391] The fear is produced and upheld within us by the godlike kindness, out of mercy for us. The fear wakes up our remembrance about our previous sins and, concomitantly, the humbleness that takes our heart under mastery.

[392] It is a recalling of the sins feeling sorry for them and feeling the pain for having committed those, and not feeling the pleasure for repeating them.

neighbor[393]. And answering with evil means being far from crying[394]. Leaving imprinted something from the things of the world (and allowing yourself to be mastered by the imagination regarding something from within the world) because of your vain-glory, it means being far from it with your mind[395]. he who gets sad and says: "I haven't asked you for your opinion about these thoughts", it if far from him not doing his will regarding himself. If you say about somebody that he is good or not, it is a shame to him and it will show you worse than him because of you judging him[396]. Wanting to know a thing that doesn't belong to you, it is a shame and it is a lack of learning and it is an evil slavery which do not allow you to know your sin.

4. If somebody condemns you and you suffer because of that, the true crying is not within you[397]. If it happens to you some deed of giving-and-taking, and if you suffer some loss and you get upset because of that loss, that means that there isn't the fear of God within you. If some people say some words against you and you get disturbed because of that, that fear isn't either in this[398]. If somebody praises you and you accept that, the fear of God isn't in this either. If some people curse you and that pains you, the fear of God isn't in that either. If you run to those who are glorious within the world because of you desiring their friendship, the fear of God isn't either here. If some people talk to you and you want to oppose them by words, the fear of Gid isn't here either. If they will overlook your words

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[393] When you haven't got disgusted because of your sins after committing them, but you keep committing other sins, these sins will estranger you from your neighbor.

[394] Answering the evil from another with evil, it means being far from being sorry and from the crying because of having done that evil.

[395] Making yourself the slave of something from within the world, and producing important imaginings about that what ties you to the world, it means not-understanding with the mind the world's meaning as masterpiece obeyed to God, or that what the world truly is in its miseries which come to an end at each man's death. It means not seeing the fact that the world isn't the only reality. Imagining about something important from within the world means every wrong judgment done by somebody about something from within the world, or about people. This is a deceit leading you to mistakes because of you not being able to exactly know the things from within the world and because of you lacking the humbleness.

[396] Telling about somebody else that he is worse than you are, you judge him and so you become worse than him.

[397] The true crying is that crying for your sin, because of your insufficiency. But if you cry because you feel offended, that means that you do not truly suffer for your weakness, for your sin. And such a crying won't correct you.

[398] There isn't in this the fear of God, neither it is in all the next ones. This is because of being in all of them an egotistic feeling.

and that pains you, the fear of God isn't here either. This is for all of these show the former man living and mastering so that there aren't here those which wage war to him and neither is here the true crying of him whom God works within. But the eyes of the mind must work in order somebody to know about himself as he is enemy to God by his own will. If you keep the commandments of God and if you do your thing into knowledge for God and if you are convinced that you cannot be pleasant to God, according to His glory, and if you put your sins before your eyes, and if you see yourself opposing to the evil one who wants to tear you down by self-justification and by guarding the building done to you by him, then you will know that you will have known yourself and you will know where you will be living at and you will no longer trust your heart, for you will have gained the victory[399].

Actually, if the man doesn't answer in front of judgment and if the man doesn't hear the decision and if the man doesn't know which his place is, that man won't be able to convince himself that he will be pleasant to God by fear[400]. This is for the sadness according to God, a sadness that east the heart, it can gain the senses; and the resistance (to evil) with watchfulness it guards the mind's senses healthy[401]. This is because of the man not being able to shun from evil, neither can the man trusts himself for doing that. The man must ceaselessly be in ascesis as long as he still is within his body. Blessed are they who do not trust their thing as a thing that would be pleasant to God, and who get ashamed to answer to God once they do not trust their thing, because of them knowing their weakness and they are satisfied with their sadness and with crying for themselves

[399] If you have your sins before your eyer, they will help you to resist him who wants to souly kill you, because of you wanting to keep the creature built to you by the Maker. In this case you will know that you will have truly known yourself as a humble creature and you will no longer proudly trust yourself by reckoning that you have achieve the victory upon your sins. The real victory upon sins is united with the humbleness that doesn't claim that it has gained that victory.

[400] One is pleasant to God by fearing God. This is for the fear of God makes the man to avoid sinning. The far of God is the beginning and the companion of the virtues.

[401] The sadness for sins makes the mind gaining the bodily senses and to master them, and the sadness also guards the mind's spiritual senses which the mind intuits the things' meanings through.

and not to worry about the creature of God which will be judged by God[402].

5. This is for the victory of him who works consists of surrendering himself wholly to God. And when God's will it becomes consummate, it means that the man will have been inscribed in the book of the living ones and then the ones form heavens will testify about him, for he will have passes over the masters from the left hand. Then his remembrance is together with those from heavens. But until the man still is at war, the man is under fear and under trembling, whether or not he has been victorious today, or whether or not he will be victorious or defeated tomorrow. This is because of the fight surrounding and squeezing the heart. Only the lack-of-passions isn't warred, for it has received the crown and for it is no longer worries about being the three ones divided when reaching to be reconciled among them through God, and these three ones are, according to the Apostle: the soul, the body, and the ghost (1 Thes. 5: 23). This is for he says somewhere in one of his epistles that if the three ones become one through the work of the Holy Ghost, they will no longer be separated. "This is for if Christ died and He resurrected, He will no longer die, the death no longer masters Him" (Rom. 6: 9). And His death has become our salvation. This is for, by His death for only once, He killed the sin and His resurrection has become the life of all of them who believed in His power, for He has healed His ones of passions in order they to be alive into God and in order they to bring forth the fruits of the righteousness[403]. Therefore, you must not

[402] The man must always be discontent with his deeds and he must not wait trustfully for God's judgment, neither must he cogitate that others' salvation will depend on him. The eternal fate of each one must be seen as depending on God. The man must always be mastered by sadness because of the state which he is in, and he must cry for his discontent because of that state.

[403] At the general resurrection the war waged against the man will have stopped, so that also the division between soul, body, and spirit will have come to an end, for the man will no longer be mastered by passions. The death and the resurrection of Christ made the three ones to be one within Him, and then He will make them to be one within us too, for our ghost strengthened by the Holy Ghost of Christ will take the body and the soul into his mastery and all of them will be one. So, the man will no longer be worried by the three divided ones, for they will have reached at the full overwhelming by the Holt Ghost. The people on earth fight for the three ones, because of the three ones still being non-consummate and that's why still being non-fully united, and they also fight for those who are dead with their body in order their soul to found mercy at God and through the Holy Ghost their soul to be united with their body at resurrection. So, Christ dies and resurrected also for restoring the man's unity divided by sin. This is for He killed within Himself our sin as cause of man's division. The whole

reckon yourself as dead until you are under the force of your enemies, whether when awake or when sleeping. This is because, as long as the poor man still is in the stadium, he doesn't have daring, and by looking from far, he doesn't trust his deeds. And the mindless one, by daily falling he reckons that he is victorious, without actually fighting a battle in the stadium[404]. That's why the Lord told His disciples when He sent them to preaching: "Do not salute anyone on your way, you salute the people in the house. And if there is a son of the peace, you will remain with him and his peace will rest there" (Lk. 10: 4-5). And again, Elisha told Gehazi when sending him: "If you encounter a man, you won't bless him, neither will you accept being blessed by somebody" (4 Kings[405] 4: 29). This was because he knew that that child wasn't brought back to life and neither him had power for resurrecting that child. But when the man of God entered and saw the child lying on the bed, he shuts the door after himself and he fought by deeds against each of his senses and he lied down next to that child and he came over that child and he walked that child for seven times. And when the child's senses got warmed up, according to the will of the Ghost of God, the child's eyes opened.

6. So, what can we the unworthy ones say, because we love the glory of this world more than we love God; because we do not know how to fight; because we do not strive to reach the resting, because of us not knowing the long-patience of God Who lets the thorn grow together with the good fruits until fulness and He doesn't send to be the tares gathered up, if neither Gehazi despite accomplishing his travel, he didn't reach to resurrect the child, because he loves the glory from people more than the glory from God. Blesses are those eyes which get ashamed by looking into knowledge at God and which take care of healing their wounds into knowledge and which pray for their

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Abba Isaiah's spirituality is the consequence of the Christology. But while until here he has been speaking only about the death of Christ as death of the human passions, not he speaks about Christ's resurrection as that one that restores the man's unity by liberating the man from passions. We are given here new elements of Christology as a deepening of its richness.

[404] The fight will come to an end at the final judgment. Until then, but especially during the earthly life, some people fight in the stadium and they advance into virtues. Others, because of their pride, they commit sins right through the deeds which they think about themselves through as they would be virtuous. These last ones do not fight in the stadium for advancing towards the target of their consummation.

[405] In the KJB we usually call this book as *2 Kings*. (E. l. t.'s n.)

forgiveness[406]. But woe to them who lose their fruits by reckoning about themselves as they are sinless and so they trample on their conscience because of not wanting them to be pricked by it, and because they neither want to know that what is small it is very small. As we know that the plowman who sows all his seeds, if those seeds do not fructify, he will have toiled vainly, likewise the man "if he sees all the mysteries and if he has the whole knowledge" (1 Cor. 13: 2) and he does many deeds and healings, he will still suffer of diverse evils and he will lack his coat and he will even be in fear because of not trusting his conscience, because of him still having enemies and plotters hunting for him, until he will hear the word that: "the love never falls, but it believes all the things and it hopes for them and it endures them" (*Ibid* 8: 7)[407].

7. Of, how much tiredness means the way of God! This is for he said: "Narrow is the gate and full of troubles is the way leading to life; and only a few find it" (Mt. 7: 14). And we who are unworking and who love the passions, we say that we have it as resting, because of us not being able to bear the yoke which He told us about: "take My yoke upon yourself and learn from Me, for I am gentle and humble in heart and you will find resting to your souls. This is for My yoke is good and My burden is light" (Mt. 11: 29-30). And who is the wiseman, according to God, who doesn't' fight with the whole his power for enduring the suffering of the evil things with the whole his tiredness and hurry, in quietude (in hesychia) and in guarding and with the whole his care, and he still won't find himself worthy to utter the name of God with his mouth[408]? But our Master and Lord

[406] Abba Isaiah constantly stresses upon knowledge. They who advance into the good things they are shamed in front of God for their sins, because they know that those are sins, and for they take care for healing those sins by the knowledge of combating those sins. The knowledge about sins is united with the knowledge of God Who the sins are committed against. He who doesn't know God he won't either know certain deeds of his as sins. That's why on the knowing God as a person-like existence Who wants the good as live in harmony of everybody - and Who will the people by not fulfilling it they get out of the harmony that blesses them – it depends any knowledge of everybody, or their meaning.

[407] Only when somebody reaches to live the fact that the love never falls etc., only then he will have reached above sins.

[408] He who fight against his sins feels himself unworthy even of uttering the name of God. But he unites in his utterance the sentiment of his unworthiness with that of needing to utter God's name. Lord, I cannot not (this is an intentional double-negation (E. l. t.'s n.)) to call Your name while in the same time I feel myself unworthy of calling Your name. I am calling you while feeling that right in calling You I am putting something of my proud trust that my calling will make Your hearing me. But the fact that our Lord Jesus Christ came to us in order

Jesus came to us for the passions working within us; He came to kill the passions from within us who do not walk according to the body but we walk according to the ghost, and He showed us the whole Will of the Father. This is for He taught His disciples and told them: "When you have accomplished all the commandments, you will say that we are unworthy servants; for we have done what we ought to" (Lk. 17: 10). He told these to them who made their efforts and who guarded their efforts, because of they having known them who attempt to rob them of their efforts. Somebody fearfully runs away from any venom bearer which he sees, either snake of viper, either scorpion or other bearer of death's venom. But the shameless and unworthy soul remain in all the things killing him and that souls won't run away, neither that soul will part with those, but he indulges himself into those and he trusts them with his heart. That's why such a soul wastes his time and he will remain baren.

The Word no. 24

About Dispassion (Lack of Passions)

On the way to virtues there are also fallings, there is also enmity, there is also transformation, there is also changing, there are measures, there is diminution, there is discouragement, there is joy, there is pain to the heart, there is sadness, there is resting to the heart, there is thriving, and there is effort. It is a travel until reaching its end. And the dispassion means staying away from all of these and not needing anything. This is for the dispassion is into God and God it in it[409]. The dispassion doesn't have enmity, it no longer has falling, it doesn't have faithlessness, it doesn't make efforts for guarding something (that what you have), it doesn't fear (of any passion), it doesn't lust anything in any regards, and it

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Him to help us to get rid of our passions, it still gives us the courage for calling Him. I wonder: am I worthy of uttering God's name?

[409] This is a remarkable definition of the dispassion. The dispassion is into God and God is in it. So, the dispassion has everything. The dispassion doesn't lack anything. In passions you passionately desire for something, so that you are obeying your passions. You have no quietude. You are unfree. In dispassion there is freedom. It is the consummate love. This is for the love has within itself the whole freedom. God is passionless for He is not submitted to anything and for He is not limited.

doesn't feel pleasure for any enmity. Great and countless are its glories. Fearing of some passion is far from dispassion and until some blame still ascend within somebody, he is far from dispassion. The dispassion is the body taken by our Lord Jesus and the dispassion is the love which He joyfully taught his disciples about. That's why many inexperienced people thought that they reached to dispassion, while still their passions were within their soul and their body was not totally cleaned. That's why they deviated from the due word: "Forgive me for God".

The Word no. 24

Towards Abba Peter, His Disciple

1. You have written me that I want to give repentance to God for my sins, if God liberates me form the bitter worry for the world which I have it now. You have been right to say that about me, if I am liberated from the thing of this age. This is because of the mind not being able to take care of both of them. The Lord too said this: "You cannot serve both to God and to Mammon (Mt. 6: 25). This is because Mammon is the sign of all the works of this world. And if the man doesn't leave this, he won't be able to serve God. And what doesn't it mean serving God if not having anything stranger within our mind when we bless God, neither to feel any pleasure when praying Him, neither any evilness when singing to Him, neither any hatred when we worship Him, neither the evil envy disturbing us when we occupy ourselves with Him, neither feeling us the ugly pleasure within our limbs when remembering Him? This is because all of these are darkened walls surrounding the miserable soul so that the soul won't be able to cleanly pray to God by having all of these within him. This is because they impeded the soul in the skies and they do not allow the soul to encounter God and to hiddenly bless and to pray to God with the sweetness of the love and with the holy desiring for getting enlightened by God. That's why the mind always gets darkened and it won't be able to advance towards God, if the mind doesn't' accept to cut those off and if the mind doesn't' become worriless for anything of this age. This is because of being there two powers influencing the soul: one from outside that takes

care of the things form this age and it takes care of the resting of the body, and the other one is from within and it is that of the passions which impede the virtues. But the soul won't be able to see the inwards one if the soul doesn't liberate himself from the external one. That's why the Lord said: "everyone who hasn't liberated himself from any of his wills, he cannot become My disciple" (Lk. 14: 26). And the external power is out of will while the internal power is out of deeds[410]. So, by knowing our Master that the will is that reigning over both of those, he commanded us to cut our will off. This is for the mind is killed when the soul worries about the external things and the inward passions commit their deeds without separating those. This is for if the soul obeys the word of Jesus, that soul will cut all his wills off and that soul will hate all the work of this world. And then the mind resurrects and the mind stands strong until the mind throws all the things outside its house, by ceaselessly looking at the soul ad guarding the soul against turning back to the things from behind and to them who made that soul unjust.

2. This is because of the soul being like a young woman married to a man, who when her husband goes on a trip, she loses her fear and her shame and she will no longer take zealous care of the thing from within her house. But when her husband turns back to his home, she immediately starts taking care of all things according to her husband's wills. The mind is likewise. When the mind wakes up it takes care of the soul and the mind ceaselessly guards the soul until the soul gives birth with the mind and brings children up[411]. And both of them become one heart. This is for the soul obey the mind, as it was written by the Apostle, that: "the man is head to the woman" (1 Cor. 1: 3). And again: "The man mustn't cover his head, because he is image and glory to God. And the woman is the glory of the man. This is for not the man is out of woman but the woman is out of man. That's why the man must have mastery upon woman, for the angels. But neither the woman is without man, nor the man is without woman in the Lord. This is for as the woman is out of man, likewise the man is through woman. "And all the things are from God" (*Ibid* 7: 12). To them

[410] The two powers strengthen on one another. The external power comes out of will, while the inward power comes out of the external deeds. That's why, by cutting off our own will we will cut both of them off.

[411] In Greek the word *mind* is of masculine gender, and the word *soul* is of feminine gender. The *min* is the man while the *soul* is the wife.

who are found worthy of being into the Lord, this word hasn't only one meaning. These ones pray into the Lord for cleanness; they are those who bless God with their holy heart. These ones are enlightened by God; these ones are the true worshippers searched for by God; these ones are them whom it was written about: "I will dwell and I will walk within them" (2 Cor. 6: 16). This is that what was said: "If two of you will reconcile about everything, everything they ask in My name it will be done to them" (Mt. 18: 19). So, He wants his ones to be clean of the seen material things and of the unseen hidden into soul things, all of those which were abolished by His body through His resurrection, as He said: "Remain into Me and I into you" (Jn. 15: 4)[412]. Have you seen, brother, that He wants us in the first place to remain within Him by our deeds and that He remains within us with His cleanness, according to our power?

3. But if one says: "I have remained into Him by Baptism, but by living I cannot do that". Listen to me, my beloved one! Without any doubt, he who received the Baptism, he received it towards abolishing of the sin, as the Apostle said: "We have been buries together with Him through Baptism, towards death, in order the body of the sin to be abolished, in order us to no longer serve to the sin" (Rom. 6: 4-6). This is because it is impossible Christ to remain with the sin in the same place. "So, if Christ has started dwelling within you, your body has died to the sin and your ghost is alive for righteousness (as the Apostle said (Rom. 8: 10). "This is for the married woman is tied to her husband until he lives. And if her husband dies, she will be untied from the law of her man. So, if her man lives, she will be called as adulterous if he becomes of another man, if her man dies, she will be free from that law so that she won't be adulterous if she marries another man" (Rom. 7: 2-3). So, if he who wants to know if Christ had started dwelling within him, he will be able to know that out of his thoughts. This is for, as long as the sin convinces his heart, God hasn't started dwelling

[412] The relation between man and woman, while the man is absent from home and when the man comes home, it is a wonderful image for the relationship between mind and soul. Within them who pray to God in a clean manner and who do God's will, their mind and soul become a harmonious unit. As the man get harmonized with his woman, likewise the mind get united with the soul into heart or into ghost, and that makes the body too to be clean; and as the man and the woman harmonize themselves into Christ, likewise is united the mind with the soul into heart when they see Christ within heart.

within him neither His Ghost has found resting within him[413]. So, it is necessary that God to dwell within the man in order the man to commit his deeds into God, in order the man's soul to be liberated from sin, as the Apostle said: "He who attached himself to the harlot he is a sole body with her, and he who attached himself to the Lord he is a sole body with Him" (1 Cor. 6: 16-17). This is for the whole contrary-to-nature state is called as debauched[414]. But if the soul gets liberated and if the soul ascends above those from the skies, that soul will remain within God and that soul will receive God's Ghost, according to the saying: "He who attached himself to the Lord, he will be of one ghost with Him". And Christ teaches the soul how to pray, as one who ceaselessly worships Him and who desires Him, and Christ remains within the man's soul and He will give that soul, ceaselessly, resting, and He will unveil to that soul His untold honors and gifts. This is for the soul will be born anew, from Him, through baptism, and through the instillation of His Ghost. This is for as it was written: "He who has been born out of God he will no longer commit sins, neither the cunning one will touch him" (1 Jn. 5: 18), for he has been born out of God, as it is written in the Gospel: "If you do not get born anew, you won't be able to enter the Kingdom of Heavens" (Mt. 18: 3); and again: "Make yourself as the recently born babies, desiring for the spiritual and non-cunning milk, in order you to grown up on it" (1 Pt. 2: 2).

4. But what is the thing of the child? If the child gets hit, he will cry, and he will rejoice is somebody rejoices together with him. If the child is rebuked, he doesn't get angry, and if he is praised, he doesn't get proud. If some other child is honored more than he is, he won't envy. If his things are taken away, he won't get disturbed. If somebody take away his inheritance, he won't know that. He doesn't go in the court of justice with anybody. He doesn't hate anyone. If he is poor, he won't get sad.

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[413] Here is being given again the relationship between man and woman as image of the relationship between Christ and the man's heart. As long as the heart feels itself attracted by sinful thoughts, Christ won't be within man as in His woman. As long as Christ isn't within man, neither the man's ghost will be rested. The sin keeps the man's ghost agitated, while Christ brings the man's ghost to resting, as the woman is brought by the presence of the man.

[414] It is contrary to man's nature not being together with God, more specifically together with Christ. If separated from God, the man's nature will live not with her natural husband but with satan who is enemy to God. In such a case the man's nature lives contrary to that state that makes the man's nature forever happy by showing to it the true meaning of the life.

If he is rich, he won't get haughty. If he sees a woman, he won't lust for her. He is not mastered by pleasure and by worry. He doesn't judge anyone, he doesn't master upon anyone, he doesn't gossip about anyone, he doesn't aspire to what he doesn't know, he doesn't laugh at the countenance of his neighbor, he doesn't have enmity on anyone, he doesn't pretend, he doesn't search for the glory of this world, he doesn't try to gather richness, he doesn't search for the glory of this world, he doesn't love the money, he is not daring, he doesn't strife, he doesn't teach passionately, and he doesn't take care of somebody. If he is undressed, he doesn't get sad, he doesn't keep his will, and he doesn't fear the famine neither the cunning ones nor the wild beats or the war. If a persecution has started, he won't be troubled. So is him whom our Master Jesus told about: "If you do not turn back and if you are not like these children, you won't enter the Kingdom of God" (Mt. 18: 4).

5. But when the child grows up a little and the evilness starts inhabiting him, the Apostle condemns him by saying: "In order us to no longer be children carried away by the toy of the waves and carried away by any wave or the teaching through the deceit form the people "through their craftsmanship towards the plotting of the straying. Bu by retaining the truth, us to increase in our love for Him in everything" (Eph. 4: 14-15). And again: "I have nourished you with milk like on some children, and not with hard food for you haven't been able to eat that yet" (1 Cor. 3: 2)[415]. And he says again: "As long as the inheritor still is a child, he doesn't differ in anything from the servant, thought he is master over all the things, but he is under administrators and under okimonos until the time decided by his father. Likewise, when we were children, we have been enslaved to the natural elements of the world" (Gal. 4: 1-3). And again: "Run away from the youngish lusts" (2 Tim. 2: 3). So, by teaching us to leave the childhood, he said: "Brothers, do not be

[415] Christ asks us for all the mentioned qualities for allowing us to enter the Kingdom of Heavens. And let's gain these by conscience and by striving for them. He asks us "to become like little children are", so that us to become again like they are, after we have got far from their qualities because of the life's temptations. We must become again like the little children are, but by conscious fight against the world's cunningness and by bringing to the childhood the awareness about the goods had by children as simple gifts. Through conscience and through a weak will, there are actualized the sinful potentialities of the man. Bu through conscience and through an increased knowledge and through a strengthened will are defeated the sins as actualizations of those sinful potentialities. But this will it is strengthened by Christ and by knowing Christ.

childish in your mind, but be children in evilness, but be consummate in your mind" (1 Cor. 14: 20). So, which is the thing of these children if not that said by Apostle Paul: "So, by rejecting all the evilness and of the craftsmanship and all the envy and all the gossips, like some recently born children" (1 Pt. 2: 1-2). Do you understand, brother, what does it mean the word told us by our Master Jesus: "Verily, verily, I am telling you: if you do not turn yourselves back and if you do not become like these little children, you won't enter the Kingdom of Heavens". This word if fearsome. This is for Lord Jesus said: Verily, verily I am telling you". And "Amen" is Himself. That's why the Apostle said: "For there is no other greater than Him, He swore on Himself, or He said: "Blessing, I will bless you" (Hebr. 6: 13-14)[416].

6. Let's understand the word from above exactly. Let's take care of this word, namely, all the time and with fear and with tremble, let's take heed when the enemy wounds us with some arrow through our neighbor, or when somebody hit sus and condemns us or gossips us, or when our neighbor rebukes us to obey him, or when we are troubled by an unclean mind that wants to wake us within us the evil memory of the deeds don to us by our neighbor, wanting to defile our soul by anger and reproach[417]. If something of those comes closer to our soul, let's strive to remember the word of our Master told us under oath: "Verily, verily I am telling you, if you do not turn yourself and if you are not like the little children, you won't enter the Kingdom of Heavens". Who won't be afraid after hearing this word? Or who, by fearing to end in Gehenna, he won't cast away from his heart the whole hatred lest himself will be thrown off the Kingdom[418]? A harsh word was told to us by our Master

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[416] The word of Jesus which He asks us through for us to become like the little children must feel us up with fear. And that fear must be a force of us to fulfill it. This is because by saying "Amen", Jesus told us that this is the truth. And the truth is Himself. Be convinced about the need for what I am asking you for, for the truth of this fact is founded on Me and Truth by excellence. By not respecting what I am telling you, you do not respect Me.

[417] The hatred, the anger, the thought, and the evil word about our neighbor darken our soul because of stopping our souls form truly knowing our neighbor's mystery, namely that what is wonderful within him from God the Maker, and we no longer know ourselves either in that what we can do for our spiritual growth in order us to advance towards God together with our neighbor.

[418] The salvation is constantly being made dependent on the perspective of the hell, and entering the Kingdom of Heavens is being made dependent on the love for our neighbor. Hating and despising our neighbor lead one to the sad loneliness that will eternal be live in

back then, saying: "If you do not turn yourself back and be like children you won't enter the Kingdom". This is a hard word to them who cherish their will and to them who love the world and they haven't known the power of the Holy Ghost that, if the Holy Ghost comes to them He will made them forget about the whole evilness and He will teach them the things of Jesus: instead of anger, the gentleness; instead of enmity, the peace; instead of love for rebuking, the humble cogitation; instead of hatred, the love; instead of non-lenience, the long-patience[419]. This is for these ones are those who have been found worthy to be born anew.

7. Let's strive therefore to cut off our heart all the evil things mentioned by the Holy Apostle. Let's leave those in order us to reach the measures of the child. This is for they who have reached these measures they took care of cutting these evils off their souls, for they have reached Christ's holy and great age and consummation[420]. This is for He gave them a great power by breathing into their face and saying: "Take Holy Ghost" (Jn. 20: 21). But then, when He showed Himself to them at the sea of Galilee, He asked them: "Do you have something to eat?" (Lk. 24: 41), He reminded them that He had made them children through the breath of the Ghost, though they were not children according to the body. And it was also written: "Behold I and the children given Me by God". "So, as the children were made

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hell. And the joy of the communion form the Kingdom of Heavens is being prepared by the striving for loving the people during the earthly life.

[419] The Ghost of Christ received at Baptism, it gives power to the man to leave any egotism and to be towards people as Christ was, for He made Himself man, He sacrificed Himself for people, and He remains man forever out of His love for people. This is the new man born out of Christ at Baptism.

[420] Let's grow up in humbleness, let's grow up in not reckon g ourselves as being important, and let's grow us in cherishing and serving our neighbor. Let's grow up towards the man whom the Son of God descended to. We reach the great age of the consummation by leaving the claim for glory and by gaining the humbleness and the non-pretentiousness of the child. By tending towards the state of the child we actually tend towards the consummation of Christ. This is for the Son of God didn't make Himself a proud man desiring for the worldly glories, but He made Himself a humble man and full of appreciation for all the people. By giving birth through the breath of His Ghost to His apostles as new men, He made them as children but also as consummate. And it happened so to all of those born anew through baptism. We become consummate as He is by being us made like the children are. But we grow up into the consummation of the child's cleanness, while Christ is that consummation which there is no longer growth in. He is Alpha and Omega. He is always the center of the new mankind and He is the consummation which the mankind must reach at, without growing old and without weakening in power.

partakers to the body and to the blood, in a close manner He too shared these ones, in order to be tore down through death on him who has the mastery of the death, namely the devil, and to deliver those" (Isa. 8: 18; Hebr. 2: 14-15). What blood and body did He shared in a close manner, if not of those who left the whole evilness and who reached the measure of the holy childhood? And these ones, at their turn, they became consummate[421] according to the Apostle's word: "Until all of us will reach at the unity of the faith into the Son of God, and at the consummate man, and at the measure of the fullness of the age of Christ"[422] (Eph. 4: 13). And again: "Commit the growth of the body towards building it into love" (*Ibid* 16).

To some people like these wrote Apostle John, saying: "I am writing you, my children, for you have known Him Who is from the beginning; I am writing you, you the young ones, for you have defeated the cunning one" (1 Jn. 2: 12-13). Have you noticed that they who had made themselves children regarding their evilness, they became fighters against the enemy[423]? Have you noticed that they who are emptied of that one's weapons, which are the weapons of the evilness, they became parents and they reached the measures of the consummation in order to be entrusted with the unveiling and with the mysteries, until they will reach the wisdom, the unity, the kindness, the gentleness, and the cleanness? This is for these traits belong to the gentleness and these people are they who have received Christ, by extolling Him within their bodies.

8. Let's therefore fight, my beloved brother, in the great famine from on earth, let's do not allow ourselves to become discouraged in any regards, but let's ceaselessly ask for the kindness of God in order Him not to let us to live in the straying the enemy and of the envious, who mercilessly causes us the evil things and who shamelessly persists in telling me that if I do not obey him today I will surely obey him tomorrow. But let's

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[421] The Sn of God shared the body and the blood of the Virgin who was clean like a child, so that later on the other people too, united with Him by faith, to receive His body and blood clean like those of a child.

[422] Christ like man, He has the cleanness of the child and the fulness of the spiritual age of the consummation. Towards this age of the man's spiritual fullness, we too must tend to, we who have been born out of His cleanness as spiritual children.

[423] Behold the mode of uniting the state of child with the state of adult: one must make himself or he must be a child, or small in his evilness, in order him to be able to be great in the war he wages against the enemy. So, somebody can be both, spiritually.

not renounce until we still can pray God perseveringly, as David says: "Look at me, hear me Lord, Mu God, enlighten my eyes lest I will fall asleep towards death, lest my enemy will say: "I strengthened myself upon him". This is because they who trouble me, they will rejoice if I budge" (Ps. 12: 4-5[424]). So, if they have taken us into mastery, let's shout out, saying: "God, who will liken you? Do not be silent, neither be tame, God. Because lo, your enemies got angry and they who hate you have raised their head. Against Your people they have been plotting cunningly, saying: "Let's no longer allow his name to be called in Israel" (Ps. 82: 1-4[425]). And after advancing through the Holy Ghost, he said: "My God, put them as a wheel, as a reed under the wind. Fill their faces with reproach and they will know that Yourself are Lord" (*Ibid* 14, 17[426]). Behold hos, they who strengthen their heart through faith against the enemies, before fighting their enemies they strengthened themselves on the holy stone that is Christ (1 Cor. 10: 4), by saying within their hearts: "They surrounded me like the bees on the honeycomb and they were quenched as a fire in thorns, and in the name of the Lord, I defeated them" (Ps. 117: 12[427]).

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[424] In KLJB we have: Ps. 13: 3-4: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death; // Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved."; in ROB we have? Ps. 12: 4-5: "Look, hear me Lord, my God, enlighten my eyes let I will fall asleep into death, // Lest my enemy will say: "I have strengthened myself upon him". They who trouble me will rejoice if I wobble." (E. l. t.'s n.)

[425] In KJB we have: Ps. 83: 1-4: "KEEP not thou silence, O God: hold not thy peace, and be not still, O God. // For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. // They have taken crafty counsel against thy people, and consulted against thy hidden ones. // They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."; in ROB we have" Ps. 82: 1-4: "God, who will liken You? Do not be silent, neither appease Yourself, God! // Because lo, Your enemies got furious and they who hate You raised their head. // Against you people they worked cunningly and they held counsel against Your saints. // They said: "Come to destroy them from among nations so that no longer to be remembered the name of Israel"." (E. l. t's. n.)

[426] In KJB we have: Ps. 83: 15, 18: "So persecute them with thy tempest, and make them afraid with thy storm. // That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."; in ROB we have" Ps. 82: 14, 17: "So You to banish them, into Your blizzard and int your wrath. // Ands they to know that Your name if the Lord. You alone are the Highest all over the earth." (E. l. t.'s n.)

[427] In KJB we have: Ps. 118: 12: "They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord, I will destroy them."; in ROB we have: Ps. 117: 12: "They surrounded me like the bees on the honeycomb, but they quenched as the fire of thorns and in the name of the Lord, I defeated them." (E. l. t.'s n.)

9. And if we seem them who are surrounding us through their cunningness, that is the indifference (laziness), either by attracting our soul towards pleasure, or staring us with anger against our neighbor when he does something wrong, either by burdening our eyes towards looking at the bodies, or by wanting to descend to taste the pleasure of the bodies, or by presenting another's word as poison, or by hitting another's word, either by making us to make differences among brothers, by saying: "This one if good while that one is bad", if all of these are surrounding us let's not get discouraged, but let's rather shout out with the strength of our heart as David did, saying: "Lord, the defender of my life, if there is being prepared a war against me, my heart won't fear. If war will be stirred up against me, I hope in Him. I will ask the Lord for one thing, I will ask Him for this: I to live in the house of the Lord for all the days of my life, in order I to see the beauty of the Lord and to visit His holy dwelling place. For He covered me. And lo now, He has raised my head against my enemies" (Ps. 26: 1-6[428]). These things belong to them who have wakened up their mind from dead ones, who are called by the Lord as night, saying: "Your do not belong to the night, neither to the darkness" (1 Thes. 5: 6)[429]. And by rebuking them who

[428] In KJB we have: Ps. 27: 1-4: "THE Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? // When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. // Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. // One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."; in ROB we have: Ps. 26: 1-8: "The Lord is my illumination and my salvation; whom will I fear of? // The Lord is the defender of my life; who will I be frightened by? // When will come close they who hurt me, in order they to eat my body; // They who trouble me and my enemies, those ones weakened and fell. // If army was organized against me, my fear wouldn't get scared; // If war was waged against me, I would hope in Him. // I asked the Lord for one thing, I will search for that thing: I to inhabit the house of the Lord for all the days of my life, // In order I to see the beauty of the Lord and I to visit His dwelling place." (E. l. t.'s n.)

[429] The death is the night which I am wared of, and therefore it torments me. Knowing the love of God shown within Christ, it is luminous light, it is the day, it is the satisfying meaning of my life. This daylight has removed the surrounding night. But this death is not only one with the darkness, but it is also one with him who sinks into it. This is because, that one unites himself with the darkness and with the death, and somehow unconsciously, to such an extent that himself become the death and the darkness. On the other hand, between sleep and drunkenness and night, there is some identity with the death. The night makes us sleeping and it urged us to drunkenness; and these two makes us desiring for the night even more. The sleep too is darkness and spiritual death, and the sleep increases these two; the drunkenness is likewise. But the spiritual sleep isn't a total unconsciousness too, but it is a tormented

neglect themselves, he said: "They who sleep, they sleep during the night; and they who get drunk, they get drunk at night" (*Ibid* 7)[430]. And again: "The day of the Lord comes like a thief and they won't escape him" (*Ibid* 2-3), for it comes at night. But them who have wakened up their mind form passions, he told them: "Let's put on the breastplate of the faith and let's take the hope as a helmet of the salvation" (*Ibid* 8).

10. Let's therefore do everything while keeping our mind awake against the dead deeds, and let's attentively watch our soul on every moment, in order our soul not to do something contrary to nature, according to the word of Prophet Isaiah: "The merciful Lord told you: "Humble and fickle you have been and that's why you haven't been comforted" (Isa. 54: 10-11)[431]. This is for the soul resembles the iron, because when uncared for it will be covered in rust but, when place in fire, the fire will clean it up and as long as it is in fire it is like the fire and nobody can hold it. The soul is likewise. As long as the soul remains into God and as long as the soul occupied himself with God, the soul becomes fire and the soul burns up all his enemies who make the soul rusty while neglected, but God will clean the soul up again and God will make the soul new as an iron, if the soul stops indulging to something form the world and if the soul rests within his nature which he has been found worthy of and which the soul has been before. And if the soul forsakes his nature, the soul will die[432]. The animals die so, when sunk into water, because they are out of the being of the earth. And again, the fist will die if brought on dry land, because they are out of the water's being. The birds at their turn, when flying they are resting, but when descending on earth they will fear of being hunted. It is likewise the

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nightmare, or a string of nightmares. The drunkenness is likewise. In sleep and in drunkenness we crook and we make meaningless the whole reality. So will be the hell.

[430] Thew sleep and the drunkenness aren't one with the night and with the death, as some worsts of nightmares which darken and crook the reality, but they are one with the passions. This is because of the passions making you rush upon the momentary pleasures, and so to lose the perspective of the long life or the endless joy.

[431] This is told by God to the soul because the soul has lowered himself through fickleness, so that the soul had fallen off his luminated, glorious, and happy state, by committing sin.

[432] The soul has his godlike features when the soul is mixed with God. But God's features do not become soul's features by nature but by union with God. This is the deification by grace. This example was used by many of Holy Fathers. But Abba Isaiah specified that by this deification by grace the soul's nature is activated. If the soul remains in himself, the soul will get covered all over by the rust of the sin contrary to nature, and the soul will spiritually die.

consummate soul: when he forsakes his nature the soul will immediately die[433]. So, they who have become worthy and who have impropriated the (godlike) gifts, they see the world as a prison and they do not want to be confounded to it, in order they not to die.

11. That soul couldn't love the world even if that soul wanted it, because that soul would remember his beginning which he had before deciding himself to remain into God. And that soul knows what the world did to him and how the world desolated him[434]. Behold an example: When an enemy emperor enters a city, the men fear and surrender themselves to that emperor, and that emperor immediately tries to remove the image of the former emperor and the new emperor tries to remove the laws decreed by the former emperor, and the new emperor will decree other burdening laws and he will place his image everywhere and he will force the whole multitude form the city to serve him. But if the people form the city secretly go to the true emperor and they tell him: "Come and help us" and that true emperor comes with his army upon the new emperor, and if the people from the city hearing the coming of the true emperor they joyfully open the city's gates to that army, the true emperor will enter the city and he will kill his enemy and he will powerfully drop down that one's images and laws, and the city will rejoice and the true emperor will place back his images and his laws and he will settle himself again within that city and he will master upon it, so that no other emperor will reign within that city and he will urge that city's inhabitants to fight for him, so that the city's inhabitants will become fearless to any emperor's enemy.

It is likewise that soul that after the Holy Baptism has been taken back into mastery by the enemy, and the enemy has humiliated that soul through all his ugly plots and the enemy removed the image of the Emperor and the enemy has placed his image and his laws and he has made that soul to worry about the things of this age and the enemy has convinced that

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[433] The soul forsakes his nature when forsaking his connection with God. The sol is not a god a nature, but the soul's connection with God is necessary to the soul's nature. Without God the soul will spiritually die.

[434] The world has desolated the soul because of lowering the soul under the soul's natural level that is the life in God. That's why if the soul remains exclusively within the world, that will mean death to the soul. This is for the world gives the soul an infinite life, and the soul is made having the aspiration for the infinite and eternal life.

soul to work carelessly and with defilement and so the enemy has made that soul as the enemy wanted to. But, finally, the kindness of the holy and great Emperor Jesus has sent the repentance and the soul has rejoiced. And the repentance has opened the gate to Him and the Great Emperor destroyed the enemy of the soul and He erased form within the soul the image of the enemy and the enemy's dirty laws. And by bringing the freedom to the soul, He placed within the soul His holy image and He has given to the soul His clean laws. And He has taught all soul's senses to fight. And at the end He rests Himself within that soul, for that soul has become His. This was the birth out of God. So, it is impossible to the soul to enter the resting of the Son of God, if the soul doesn't have the image of the Emperor. This is because, as no one among merchants won't accept or receive any coin if that coin doesn't have on it the image of the emperor, neither the Emperor will accept such a coin in His treasury, likewise any soul who hasn't imprinted on him the image of the Great Emperor Jesus, that soul won't have the angels rejoicing together with him but the angels will throw that soul away saying: "How have you entered here by not having His image?".

12. And the sign of His image is the love. This is for Himself said: "In this they will know that you are My disciples, if you have love for one another" (Jn. 13: 35). But it will impossible for His love to be within us as long as our soul id divided and both searches for God and love the things of the world[435]. As a bird cannot fly having only one wing, neither by having something hanged on it, likewise no soul can advance towards God while that soul is still tied to something from within the world. And as a ship having something contrary to the things it needs it won't be able to float, likewise it is impossible to the soul to cross over the waves of his passions

[435] The full love cannot come except form the Son of God made man. But also, the faith confesses in Him cannot be full except when united with the love for Him coming from Himself. "The godhead is love" said Saint Apostle John, and only him who loved God has truly known God (1 Jn. 4: 8). So, until the soul hasn't been united with God into love, the soul will haven't known God, but such a soul it at mot looking for God. And a soul is known as not having God when that soul doesn't fully love God, but that soul loves the world too even partially. This is because such a situation keeps the soul not only separated from God but also divided within himself. And a divided and doubtful love isn't a true love. He who truly loves, he will totally bestow himself to the person he loves.

having something contrary to virtues[436]. And like the sailors do not wear nice clothes, or even gloves and sandals, because if they are not unclothed, they won't be able to swim, likewise it is impossible to the soul to cross over the powerful and opposant waves of the evilness if the soul is not disrobed of the things of the world. And like the soldier goes out to fight the emperor's enemies, if he has something contrary to the necessary weapons, he won't be able to resist the enemies, likewise it will be impossible to the man to resist his passions if he has something contrary to the virtues[437]. And like a city surrounded by a wall but having a small portion of that wall collapsed, if the enemies want to enter that city they will use that place where the wall is collapsed, and even if the enemies find defenders at the city's gates those won't be able to resist the enemies until that collapsed portion of the wall get repaired, likewise it will be impossible to the ascetic monk to resist his enemies if he still is mastered by some passion, neither will him be able to reach the measures of the consummation.

13. I do not say these things from myself, but form the godlike Scripture. This is for it has been written in Genesis: "And God told Noah: I have seen only you as righteous and consummate in this generation" (Gen. 7: 1). And He also told Abraham: "Make yourself unblemished in front of Me and I will place the eternal connection with you" (*Ibid* 17: 1-2). And also, it has been written in Numbers: "Everyone who has promised to guard himself against drinking wine or wine-vinegar, or vinegar-of-drunken-drink, or everything else made of grapes, until he promised" (Num. 6: 2-4). And again, in The Second Law: "If you go out and fight your enemies, you will guard yourself against

[436] It belongs to the soul's nature to unimpededly advance towards God. But the soul cannot advance unimpededly towards God except by virtues. If the soul has something contrary to virtues that soul won't be able to unimpededly advance towards God, despise that soul partially trying to advance towards God. And non-advancing towards God it is contrary to the soul, as it is contrary to soul's nature that that is contrary to virtues. Knowing God is therefore conditioned by virtues. The virtues have a power knowing of God. And the virtues by belonging to the soul's nature or by truly accomplishing the soul, also the knowing of God belongs also to the soul's nature, or to the man's nature. The man's nature won't become accomplished if not having by virtues the direct experience of knowing God, namely the man's nature wont' become accomplished without having the experience of the virtues.

[437] As I said before, there isn't a neutrality of the soul. Either the soul cultivates the virtues, or the soul will be mastered by passions. In the first ace, the soul will life according to the nature, while in the second case the soul will live contrary to nature. But the soul can both have the virtues but still being not totally free from passions.

any evil word until your enemy will surrender himself into your hands (The Second Law 23: 9). "Out of these seven nations you won't let anyone breathing, lets they will teach you to commit sin towards Me" (*Ibid* 20: 16-18). By learning how not to get ourselves discouraged, because of us asking when will us destroy those, he told us: "You won't be able to destroy them in a year, lest the field will become desert and the wild beasts to multiply in it against you", but little by little until you will get taller and you will grow up and God will widen your borders. But he commanded them for many times; saying: "Take heed not to connect yourself with the Canaanites, but you rather make them vanish from your face" (*Ibid* 7: 2). And when Joshuas Navi left and he surrounded the city of Jericho and he destroyed that city, God said: "And you will anathemize it and all its things" (Joshua Navi 6: 17). And he wanted to fight Gehazi, Israel flight from before them because of not being able to fight their enemies, because of the anathema the stole (impeded) upon Ahar. And Joshuar fell on his face and he cried in front to God and he said: "Israel turned their neck before their enemies and what will I do?" (*Ibid* 7: 8). And the lord said: "Because the anathema if among you, Israel won't be able to oppose their enemies" (*Ibid* 13). And Israel won't be able to get out and fight until their will destroy Ahar". We also see Saul, because God took his kingdom because of anathema he took (impeded) upon Amalec (1 Kings[438] 15: 15).

14. Again, because Johanthan stuck his staff into honey and he put it in his mouth, God didn't' listen to Israel on that day (*Ibid* 14: 27). And the Ecclesiastes by teaching us that even the smallest among passions abolishes the power of the virtues, he said: "The flies dying, they will make stinky the vessel with oil" (10: 1). And again, he says through Ezekiel: "On that day when the righteous will deviate from the way of this righteousness and he will commit lawlessness, I will bring pain over his face and I won't remember his righteousness" (Ezek. 18: 24). And the Apostle too says: "A little dough will leaven the whole kneading" (Gal. 5: 9). And Ananiah and Saphira his woman, by taking something out of the due honor from the community, they immediately fell at the feet of the Apostles and they died because of that unimportant thing (Acts 5: 1-10). And again, James says: "He who has guarded the whole law but he

[438] In the KJB we usually call this book as: *1 Samuel*. (E. l. t.'s n.)

mistook one part of it, he will be guilty to all of it" (2: 10). And by strengthening ourselves, in order us to turn ourselves towards Him, through Ezekiel He said: "On the very day which the lawless will turn away from the way of his lawlessness and he will work with justice and righteousness, I won't remember his lawlessness, but he will be alive and he will live. This is for I do not want the death of the sinner but him to turn himself and to live, says the Lord" (Ezek. 18: 21-32). "By turning yourselves, you will turn and I will ask you: Why are you dying, you the house of Israel?" (*Ibid* 31). And Jeremiah says again: "Turn yourselves towards Me, you the house of Israel, and I will me merciful on you, says the All-Keeper" (Jer. 3: 21-22). And again: "Wouldn't him who fell, rise again? Why this people deviated with a shameless deviation and why they strengthened themselves in their decision and why didn't they want to turn back to me? Says the Lord". "Turn yourself towards Me and I will turn Myself towards you" (*Ibid* 8: 4-5). And our Lord Jesus Christ said also: "If you forgive to the people their mistakes, your Heavenly Father will forgive you as well" (Mt. 6: 14-15). And the Apostle says also: "If one of you has fallen into some mistake, you the spiritual ones will correct him with the ghost of the gentleness" (Gal. 6: 1). And James said also: "Bother, if somebody get strayed from the way of the truth and somebody brings him back from his straying, he will have saved a soul from death and a multitude of sins will be forgiven to him" (Jas. 5: 19-20).

Lo how all these testimonies of the Scriptures give us power for examining ourselves, lets by making efforts to preserve our evilness towards our neighbor or our anger with him, and by not forgiving him, us to lose our ascesis in vain. This is because, in such a case, our Lord Jesus Christ won't help us at that time when our enemies will torment us[439]. That's why our Savior taught us to watch upon ourselves, saying: "Narrow is the gate and full of troubles is the way leading to life and only a few find it: but broad and wide is the way leading to perdition and many are walking on it. Gurd yourself, therefore, he says, against the liar prophets coming to you in sheepskins but they are ravening wolves inside. Out of their fruits you will know them" (Mt. 7: 13-16). Which are their fruits if not all the

[439] Wex rebuke another, we despise him, we hurt him, pretexting that we do good to him and that we correct him.

contrary-to-nature state that is caused within us wanting our heart to trust it. But they who love God with the whole their heart, they won't be convinced by liar prophets about anything they preach, according to the Apostle's word: "Who will separate us from the love of Christ? The trouble, or the narrowness, or the persecution, or the hunger, of the lack of clothing, or the danger, or the sword? I am convinced that neither the death nor the life, neither the angels not the masteries, neither the ones form now nor the future ones, neither any other creature will be able to separated us from the love of Christ" (Rom. 8: 35, 38-39).

Have you seen, my brother, them who loves God with the whole their heart, that nothing of the things from the world can separate them from the love of God: neither the gold, nor the silver, neither the houses, nor the pleasure, neither the hatred, nor the condemnation, neither the drink by word, nor the dragon's venom breathing within our heart[440]. Therefore, you must not get disturbed but let's rather strive for looking at the brass snake made by Moses according to the Lord's word. This is for Moses placed that snake on the top of the mountain so that everyone bitten by a snake to look at that brass snake and to be healed (Num. 21: 8-9). Our Lord Jesus Christ resembled to the brass snake. This is because Adam became enemy of God by obeying the snake which was an enemy of God. But our Lord Jesus Christ made Himself man consummate in everything, and without taking upon Himself man's sins (Hebr. 4: 15), in the likeness of Adam, for us. But the brass snake is like him who has become enemy to God but he has not evil thought, neither venom, nor evilness, neither he gets bent, nor he blows, neither he has the enemy's breath[441]. This image has been given by Jesus Christ to Himself until He will quench the venom received by Adam from the mouth of the snake and until turn back to the according-to-nature state the nature that has become

[440] Neither the troubles and the dangers, nor the tempting realities from outside, neither the thoughts insufflated within our heart by unseen enemies can separated us from the love of Christ.

[441] The Son of God made Himself man; the man become snake through Adam, or enemy to God. But the Son of God made Himself man without having sin, and that showed that He was like the brass snake which there is no longer venom and sinful breath in. That's why, at the commandment of God Moses represented Christ as a brass snake and people who were bitten by snakes got healed by looking at that brass snake. But Christ, the true man and full of the godlike power, he will get the people rid of the eternal death too.

contrary-to-nature. This is for He tells to Moses: "What is that that you have within your heart? And he said: a staff. And He told Moses: drop it to the ground. And Moses dropped it and the staff became a snake. And Moses ran away from him. And God told Moses: stretch your hand and grab it by its tail. And Moses grabbed it and the snake became a staff in his hand" (Exod. 1-4). And God told to Moses: Take the staff transformed into snake and beat with it the water from the river, before Pharaoh, and the water will become blood" (Exod. 1-4). And again: "Take that staff transformed into snake and beat the Red Sea with it and the Reas Sea will get dry" (Exod. 14: 16). And again: "Take that staff you hold it in your hand and which you have beaten the Red Sea, and you will command to the stone and the stone will yield its water" (Num. 20: 8).

16. Notice that him who walks of the traces of our Lord Jesus Christ, he has become enemy to the snake, and he will become a staff and so no enemy will be able to oppose him[442]. Great is this mystery! It tells us that whether the dragon sows its venom within us, we to look at Him Who has climbed the cross, for He did all of those for us and He endure all those things becoming, without getting upset with them who mocked Him and who brought Him to death, neither answering them any harsh word, but He remained motionless like the brass snake. So, if we look at Him and if we walk on His traces, we will be healed of the bites of the hidden snakes. His power is, in the same time, the help from Him Who said: As Moses raises the snake into desert, likewise it is due to the Son of Man to be raised, to that everyone who believes in Him not to perish but to have the eternal life" (Jn. 3: 14). This means following to Him in order us to be healed through Him. But how are we being healed? If we believe that He is powerful. This is for they who were bitten into desert not itself the brass snake was healing them, but they were healed by looking at Him with faith. This was because many of them dies because of the snakes, because

[442] So, after Christ became the man who is Adam had become snake and enemy to God, but into Christ there was only man, he became a staff which no enemy was able to oppose to. This will happen to any man who walks on the traces of Christ. The Son of God made Himself snake, or a sinless man, and a staff that divided the sea in order the people of Israel to cross through the sea towards the promised Land and that get to the thirsty people water out of stone. He was making Himself one out of another, for He was also the man having both the power to overcome the death and the power of the staff that mastered in a wonderful manner, towards the man's benefit, the nature's forces.

of not believing they into the word of God, as the Apostle said: "Let's not tempt God as those ones tempted Him and they died because of the snakes" (1 Cor. 10: 9). You know, brother, that up to this day there are snakes within that soul that wants to tempt Jesus, as we asked Him about which of Hid commandments we haven't fulfilled, as it is written: "One of the teachers of the Law asked Him, tempting Him and telling Him: Master, which is the biggest commandment in the Law? And Jesus told him: Love your Lord God with the whole your heart and love your neighbor as yourself. In these two commandments are comprised both the whole Law and the Prophets" (Mt. 22: 36-40). Can you see that they who ask but they do not fulfill the commandments are called as tempters, because they don't want to believe in the brass snake that can escape them from the venom of the hidden snake?

17. Therefore, guard your heart not to get yourself lazy, saying: "How can I guard the virtues because I am a sinner?". If the man forsakes his sins and the turn back to God, his repentance will reborn him[443]. That is what the Apostle says: "As we have been bearing the earthly image, let's now bear the heavenly image" (1 Cor. 15: 49). Can you see that it has been given to the man to change himself through repentance and the man to become wholly new through repentance[444]? But as long as the little child is at the mom's bosom, the mom guards the little child on every moment and against all evil. And when the little child cries, she invites the little child to suckle and she lightly hits the little child in the face, according to the little child's power, in order to make the little child accepting her mil with fear, and the little child not to keep a stubborn heart. And because the little child cries, he has mercy on him, because she loves him, and she caresses him with gentleness until the little child accepts her bosom. And if gold is shown to the little child, or silver, or pearls, or anything of the world, he takes heed at

[443] The3 turning back to God coincides to the forsaking of the sins. Committing sins is one with forgetting about God. Turning back to God and forsaking the sins are one with the repentance. And the repentance is a birth anew out of God.

[444] The self or the subject remains the same, as a certain permanence of the same conscience. But the image, or the clothing, or the seal do change. This means a certain duality of the man. On one hand the man can become from former to new, but on the other hand the man remains an identity as subject. The man changes, but the changed one has a continuity with the previous one. The change united with the identity of the subject it means the repentance. I don't want to continue being as I have been previously. It pains me because I have been as I shouldn't have. I must be different, but the same me.

them but while he is at his mom's bosom he overlooks all of those in order him to be shared with his mom's bosom[445]. And his father doesn't beat him because he doesn't work, or because he doesn't leave for waging war to his enemies, because he is small and he cannot do any of that, and because despite having feet he cannot stand on them, and because despite having hands he cannot hold a weapon with them. Thus, his father shows him the long-patience until the child grows up. And when the child had grown up a little and he wants to fight somebody and that one drops him on the ground, his father doesn't get angry for he know that he is only a child. But after the child reached to be a man and he shows his zeal by hating the enemies of his father, the father entrusts him with his things for he is his son. But if, after all the efforts made by his parents, and by advancing into his age, he starts fighting and hating his parents and he doesn't see the benefactions and he makes friends with his parents' enemies, his parents will withdraw their love from him and they will cast him out of their house and they won't give him his inheritance.

18. Therefore us, brothers, let's take care of remaining under the roof of the repentance in order us to receive the milk out of the repentance's holy bosom that invites us towards eating[446]. Let's therefore overlook all the seen realities until we will feel the sweetness of the milk within our mouth. Let's bear the yoke of the repentance that teaches us how to take care of ourselves and how to fight our enemies if they attract us towards them, and how to cry us in front of the repentance so that the repentance to pray our Fathers to avenge us on our enemies who did injustice to us[447]. Let's cut off the will of our

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[445] The repentance brough to the man by God is here being resembled to that what the mom does with her baby, by hitting him gently in order to attract him to her bosom and inviting him to suckle.

[446] The repentance is constantly presented like a gift coming to the man from God. The man is the one who must see the repentance as a proof of God's love, as a new try of God to bring the man back, as son, in His house. In repentance there is God Himself as a mother inviting us to drink her nourishing milk, in order us to grow up in union with Him. God Himself is the One Who moves us, through the repentance which He gives to us, in order us to turn back to Him and to rejoice ourselves of the union with Him. He gives us this power, but He has also given us the capacity for receiving this power.

[447] The repentance is like a mother of ours whom we can cry to, and we ask it for praying our Father to cover us against our enemies and to avenge us on them for the evils they did to us. The repentance is ours, but it is also God's, or it is like a mother united with God and who can pray God for us if we pray it for that. This is a trinity among me, the repentance, and God.

heart and lets' love the estrangement from it, in order God to save us like He did to Abraham[448]. Let's obey the repentance as we obey our mother, as Jacob, in order us to receive the blessing from our Father, as Moses who hated (the world) and who was protected under repentance's shelter and he stood against them who wanted to kill his repentance for he was free of all pleasure. Let's not despise the repentance in order it not to hate us, as on Essau[449]. Let's guard the cleanness of our repentance in order our repentance to elevate us in the land of our enemies. Let's have our repentance as a good shelter, as Joshuar the son of Navi did. This is for, while Joshuar was a child he didn't leave the tent. Let's not give room to laziness within our heart, in order the laziness not to deprive us of inheriting the Promised Land. Let's love the humbleness in all the things, and let's strive to enter that land where honey and milk flows, as Valee wanted (Num. 22). Let's lust for nothing of the things of the perdition, in order us not to be killed as Ahar was. Let's love the repentance's conscience that pierces us on every instant, in order the repentance to save us at the time of the temptation, as it did to Raav.

Let's not love the covetousness of our belly, in order our covetousness not to kill us as it did to Eli's sons (1 Kings[450] 2). Let's avoid all the injustice as Samuel did. Let's not be rebukes by conscience as one who has done evil to his neighbor. Let's not love the evil envy on others, in order our envy not to throw us as it did to Saul. Let's be pleasant to us not to pay back evil for evil to our neighbor, in order (God) to guard us as He did to David. Let's not reckon the vain-glory as a big thing in order (God) not to throw us away from His face as our Father, as David did to Abesalom. Let's love the humble cogitation and the

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The man is not totally alone. He is by himself, but in this self whom the man is in a relation within, there is present his enemy too. And the conscience as double of the man received special highlighting when the man is in connection with God. The man's conscience is filled then with repentance, by the relationship with God.

[448] Let's leave away from our will, let's estrange ourselves form our will, in order God to save us. If we want to be saved through our will, we won't succeed to. This is because in such a case we remain into our egotistic pride. God is with us when we have forsaken our will, so that we allow His will to work upon us.

[449] Let's not despise the repentance in order the repentance not to part with us, as Rebecca parted with Essau who didn't love her as Jacob did. The repentance is constantly seen as a mother out of whom there is born the new man, and God is seen like Issac who give the repentance the power to born the new man and then He blesses the new man.

[450] In the KJB this book is usually called as: *1 Samuel*. (E. l. t.'s n.)

decency, in order us to avenge ourselves on the enemies of our Father, as Solomon did. Let's love the obedience in all the things in order us to make our limbs dead towards all the dead things and in order us to make our heart full of manhood towards our enemies, as Elijah the Tishbite did. Let's not make ourselves loving and lusting for pleasures, in order us not to be killed as Ahab was. Let's fight to the death in order us not to lose our holy inheritance, as Navtej the Israelite did. Let's make ourselves obedient to our fathers according to God, in everything, by cutting off our will until we will obey them, in order their blessing to remain with us, as it was with Elisha. Let's not make ourselves loving the money and pleasant liars to the people, in order us not to be cursed as it happened to Gehazi. Let's love them who believe more than on ourselves and in all aspects, in order God to bless us as He did to the Shunamite. Let's not make ourselves passionate lovers of the ugly things in order God not to remove us from His face as He did to Ahia and to Zedekiah, who were out to freeze by the Babylon's emperor. Let's hate the sin for our soul, to the death, in order (God) to help us on the day of our need, as He did to Suzanna. Let's not lust for diverse foods, in order God not to forsake us, as He did to them who ate at the table of Nebuchadnezzar. Let's love enraging the evil in all the things, in order (God) to rejoice within us in all the things, as He did within them who were around Azariah[451]. Let's not be cunning as the Babylonians were, by speaking-against the believers. Let's fulfill our tasks by not listening to the laziness of our body, as Daniel did, for Daniel wanted rather to die that to forsake his services which he was accomplishing daily. This is for God is powerful and He delivers from temptations on them who love Him, and He surrenders the evil ones to the death. And the faith in God makes the wild beasts like some little lambs. Blessed is the God of the repentance, and blessed is him who received the repentance and who places his neck under the yoke of the repentance's will, until he will be born anew from above, into the will of God.

19. But the man needs, my brother, a great discernment and a cutting off of all his bodily will, and him to be awake and taking heed at all his ways, in order him not to get astray and

[451] God rejoices within him who manly endures the evil from others, and who doesn't get angry of those who do him evil.

so him to fall into the hands of the enemies of the repentance. This is because affirming the own justice it will tear the repentance apart[452]. Judging the sinners will banish the repentance away from us. Despising the lazy ones, it will impede the repentance's apparition within us. This is because it has been written in Proverbs: "All its paths are narrow and the lazy one hasn't eaten foods. She made to her husband two of each coat of mink and of purples. She is like a ship trading goods, she gathers richness from afar" (Prov. 31: 27, 22: 14). Let's know it out of this word that the repentance is like the good merchant loading his ship not with only one sorts of merchandize, but with all sorts of stuffs which he knows about that he can earn some profit of them. And if he sees one who has lost something, he won't envy him, but he envies them who have become rich and who remained at their homes. He hates every damaging thing and he sells the earned thing in order him to rebuy more of it. He becomes a slave of the earned thing in order him to sell it again. And he asks them who do not envy him and who have become rich in his house: "How will I sell this and how much will I earn?"[453]. It is so the soul who wants to encounter God without getting astray. The soul isn't satisfied with only one thing, but the soul takes care of any winning thing[454]. And if the soul finds a damaging thing, the soul will run away form that in order not to lose something[455].

Therefore, my brother, reckon yourself that you want to become a merchant who wants to earn Jesus. And the trade wanting to ear this Emperor stays away from anything that makes us losing Him. And these things which makes us losing Him are: the glory from people, the haughtiness, the self-justification, the contempt, the angrily speaking about somebody else, the love for abundance, the self-praising, and the love for scattering. All of those bring losses to the merchants

[452] He who claims himself as being righteous, or without sin, he will kill the repentance within himself.

[453] I give that what I have in order I to earn it back multiplied by the fact that I have given it. This is for, I by giving to my neighbor, I actually am giving to God and God answers me with the joy He overpours into my soul. In the relation of love between two people, which each of them sees another in, there is God who unites them or Who is united with them.

[454] Any given away thing is aa gained thing, or a winner thing. But the soul wants to give away as many things as possible, in order the soul to gain as much as possible. The soul wants to give everything in order the soul to gain everything.

[455] The damaging thing is the kept thing. When the wise soul finds this out, the soul tries to get rid of things.

who want to earn Jesus, if they have those things in their storehouse[456]. So, examine yourself, brother, about what thing is yours, and you mind will find out which of those things brings forth fruits to God and which of those things trusts the sin, when the eyes are kidnapped towards pleasure or when the tongue is defeated by some hurry, or when your heart is getting sweetened with the human honor, or when your ears enjoy the speaking-against somebody. This is because all of these are damaging to your mind. This is because it has been written in Leviticus: "You will tell Aaron this: do not bring on My alter some animal that has any stain, or you will die" (Lev. 22: 18, 20). Aaron is an image to the mind. This is because the enmity mixes its evilness with the claiming of the justice, God commanded us to be examined everything before being brought to Him as offering, in order him who bring that not to die. And dying means the mind descending from vie (from contemplation) and agreeing to them who want to defile the mind's senses.

20. These ones are the words of them who loved Jesus and who hoped in Him. They soul became a bride adorned with all the virtues, a soul having his holy mirror, according to the Apostle's word: "And all of us, we look as in a mirror, with our face unveiled, at the glory of God, and we get transformed in the same way from glory to glory, as from the Lord Ghost" (2 Cor. 3: 18); this is because now we see Him as in a mirror and as in a riddle, but then we will see Him face to face" (1 Cor. 13: 12). So, they who have become clean brides, they know the Bridegroom within themselves, as in a mirror, if they do not have any stain within themselves as images and so they are unpleasant to their Bridegroom[457]. This is for the Bridegroom searches for souls clean like the virgins are[458], who have no stain within them. This is what was written about Rebecca: "She was a very beautify virgin who knew nothing about man" (Gen. 24: 16). And the Prophet says: "Virgins will be brough to the Emperor

[456] Everything that seems to us, egotistically, that it is in our benefit, it actually is towards our loss. We cannot earn Christ or Hid goods, with any of those things.

[457] The soul himself is a mirror whom the man sees Christ in, if there are not within the soul sins which are identical to stains. And the soul is in the same time a bridegroom seeing the Bridegroom Christ within him. If the soul as mirror is stained, the Bridegroom won't be mirrored in it so that the Bridegroom won't like it. Only if clean of any stain the soul will mirror the Bridegroom, so that the soul will be united with Him as the bride with her Bridegroom, without being confounded to one another. And there is a great joy in this union.

[458] The soul in the Greek language is of feminine gender. This makes it better matching the quality of bride and of female virgin.

following her, the close ones will be brought to you" (Ps. 44: 16[459]). "Will be brought" symbolizes the holy humanization (embodiment), and "her close ones" it symbolizes the fact of getting attached to Him, for their birth through Baptism has renewed their souls of any oldness and the repentance cleans up those souls and it makes them as holy virgins getting rid of all oldness and not even remembering about oldness[460]. That's why they were told: "Listen, daughter, and see, and lean your ear and forgive about your people and about the house of your father; and the Emperor will lust for your beauty" (*Ibid*[461] 12-13). And they will wonder about him (about the soul, about the virgin, and about the bride) all the heavens' Powers for her cleanness bestowed to her by the repentance that made her of one body with Him[462]. "And they will say: Who is she who climbs, made white like a flower, towards her brother?" (Son of Songs 3: 2).

21. Let's therefore use the whole our power by fighting little by little, until we will disrobe ourselves of the doing of our former man, by guarding us against all the things of the perdition, until His love will unite Him with us and He will remove from us the image of the earthly one and He will imprint His holy image within our heart in order Him to make us worthy of Him and clean of all stains, as the Apostle said: "As we have been bearing the image of the earthly one, so will we bear the image of the heavenly one" (1 Cor. 15: 49). This is for the Apostle knew that there is not man without having sins since the disobedience took place, and the repentance can bring the

[459] In KJB we have: Ps. 45: 14: "She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee."; in ROB we have: Ps. 44: 16: "Virgins will be brought to the Emperor following her, her friends will be brought to you." (E. l. t.'s n.)

[460] The soul's virginity gained by the rebirth it can be an eternal youth, and a permanent non-oldness by removing the "corruption".

[461] In KJB we have: Ps. 45: 10-11: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; // So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him."; in ROB we have: Ps. 44: 12-13: "Listen daughter and see and lean your ear and forget about your people and about the house of your feather, // For the Emperor lusted for your beauty, for He is your Lord." (E. l. t.'s n.)

[462] The soul made clean bride by repentance, it will be made "one body" with Christ, but a body that doesn't abolish the persons, as Adam and Eva were made a body by God, while they still remained persons. This is an allusion to the Holy Impartation which the believer is becoming one body with Christ without him being lost as differing person.

man back again to the sinless newness[463]; that's why he said that we have forsaken the doing of him who didn't obey the commandment, and we are committing the doing or our Lord Jesus Christ that is the fulfilling of His holy commandments, and Who had mercy on us and He impropriated the man's slavery until He introduced the man into the hidden Paradise and He bestowed to the man, according to the Holy Scriptures, all the virtues, and by that He gave the man to eat out of the tree of life which is the cleanness. This was shown by Himself by reconciling the Cherubs and by stopping the fire sword that was wielding and guarding the road to the tree of life which is the knowledge of His holy words[464]. Through this He reconciled them also within the believers' mind, by ceaselessly guarding those ones and by closing their ears towards any cunning word of the snake, by reminding them about the bitter slavery which they fell before into, in order they not to turn back to that again. On this purpose the repentance makes them ceaselessly give thanks to Him Who has redeemed them through His honored blood and by that He erased the chart of their slavery, while He was on the cross (Col. 2: 14), and He made them His brothers and friends (Jn. 15: 14); and by pouring His Ghost over them, He rested their heart into grace. This is for He said: "I will ascend to My Father and to your Father and My God and your God" (Jn. 20: 17). And again: "I want, Father, that there where I am, they too to be together with Me, for I have been loving them as You too have been loving Me" (Jn. 17: 24).

22. And He also showed us that He didn't tell that about all the people, but only about those who left their wills and who

[463] The sinlessness keeps the soul non-obsolete, and being the soul constantly renewed into Christ who keeps always young or new the human nature assumed by the Son of God who is and Who will be Alpha and Omega since ever to eternity, the beginning and the consummation, or the consummation since the beginning.

[464] Adam, after his falling, he was no longer able to eat from the tree of the life, or out of cleanness, because of out of this one cannot feed himself except by remaining united with God Who is the spring of the life without beginning and endless. God and the cleanness and the life are one. Christ reintroduced the human being assumed by Him "in the hidden Paradise", in the unsees Paradise, not in the seen nature but on the spiritually lives plan. In the first place, He introduced the nature assumed by Him into the spiritually lived Paradise, and then He will introduce there them who will unite themselves with Him. But one cannot earn that cleanness - which He introduced the human nature assumed by Him and then on them who are united with Him by faith – without knowing Him and His commandments and without keeping His commandments. This is for in His commandments which are one with His words, there is the way of living of His like man, totally conform to His godlike will.

followed His holy will, and who cut off from them any urge of this world. This is because He said that He took them out of the world. That's why "the world hates them because they no longer are from the world" (Jn. 15: 19). Notice that they who forsook the things of the world are them who have been found worthy to become His brides and who remained in union with Him. The Apostle said that: "That's why the man will leave his father and his mother and they both will be a body. This mystery is great. But I am talking about Christ and the Church" (Eph. 5: 31-32). And the Apostle said again: "The Gentiles are together-inheritors and parts of the same body and partakers to the promise of Christ Jesus through Gospel" (Eph. 3: 6). Notice that His Holy Ghost dwells within them who have been found worthy of becoming a body with Him and His Ghost works within them and He takes care of them, as it was said: "For not you are speaking, but the Ghost of the Father speaks within you" (Mt. 10: 20). And the Apostle says again: "To us God unveiled by His Ghost. This is for the Ghost visits everything, even the deeps of God… And we have the cogitation of Christ" (1 Cor. 2: 10-16). So, how could the cogitation of Christ think at some sin? Understand, brother, therefore, this mystery with your heart, that every breed on earth gives birth with individuals belonging to the same species, either animal or wild beast, either crawling animal or bird. That's why God brought all the creatures to Adam, in order to see if there was something like him. And Adam didn't find anything like him because all of those weren't of his nature. Then God took one of Adam's ribs and made it woman, because He took it out of her man (Gen. 2: 19-21).

23. This is the great mystery of His brides: that they are out of His being by their birth anew and out of His holy body[465]. This is for the Apostle says: "All of us are a body and each of us limbs to one another" (Rom. 12: 5). And again: "We are limbs of His body out of His flesh and out of His bones" (Eph. 5: 30). Notice that He wants the man to be like (according to) Him in everything, like Eva is out of Adam. The souls of them who have the irrationality of the animals, or who have the covetousness of

[465] Bringing the woman to existence out of one rib of Adam, it is a symbol of the fact that the new man receives his existence out of the humanity of the Son of God. This is for out of His sinless body we too are born anew. As each of us are born out of his own species, likewise the deified man is born out of the deified humanity of Christ Who the humanity if the most united with the godhead, by belonging to the same Person of the Word of God. The man cannot become a new creature except out of the Son of God made man.

the wild beasts which rob on one another, or the fickleness of the birds, or the venom of the snakes, they cannot be female virgins because of not having their doing according to His doing. Notice, therefore, brother, how the man wants to become like Him, healthy from everything that is contrary to nature, in order the man to become His bride? So, the soul knows his thoughts out of his doing. If the soul fulfills the (due) doing, that soul will know that the Ghost of God dwells within him, for his good doing rebirths the soul as dispassionate; and it is possible that the Ghost of God to dwell within that soul[466]. This is for the Lord said: "If you love Me, you will guard My commandments; and I will pray My Father and He will send you the Comforter, the Ghost of the Truth" (Jn. 14: 15-17). And the Apostle says also: "Don't you know that Christ Jesus dwells within you, except you are worthless?" (2 Cor. 13: 5). You notice that, if the man doesn't achieve the doing of Christ, that man is worthless and that man isn't a female virgin united with Him? All the female virgins have prepared they candles but because of not having the (good) doing they were thrown outside the doors (Mt. 25: 1-12). The fishing net thrown into the sea gathered fish and introduced them in the Kingdom (Mt. 13: 47-48). The tares grew up together with the wheat but, when the harvesting came, the tares were gathered and thrown into the fire (*Ibid* 25-30). The offshoots remained on the vine but, because of not bringing forth fruits, there were also cast into fire (Jn. 15: 6). The sheep grazed together with the goats, but He introduced only the sheep together with Him, and the goats were thrown outside (Mt. 25: 32-33). The sower sown the same seed of His, but He only enjoyed those seeds which fell sprouted out in the good soil (Mt. 13: 3-9). He gave His silver unhypocritically, but He rejoiced only with him who turned that silver back to Him twofold (Mt. 25: 14-23). All of them were called to the wedding, but He commanded that him who did not have a wedding coat to be thrown into the eternal darkness (Mt. 22: 11-13). These words are ours, for all of us say that we believe, but they who

[466] Not by theoretically affirming our faith into Christ or our connection with Christ will the soul know that the Ghost of Christ – namely Christ Himself – dwells within the soul, but the soul knows that out of his deeds which are like the deeds of Christ and which Christ's power is present within. The union between Christ as Bridegroom and the soul as bride can be know out of the soul's deeds, deeds which cannot belong only to the soul but to Christ as well. In these deeds one lives the presence and the work of Christ. This is for the soul realizes that the kindness of these deeds cannot come only out of his own power.

have not the deeds of the His godhead will be throw out by Him, because, as He said: "Many are called, but few are chose" (*Ibid* 14)[467].

24. Let's examine ourselves, brothers, and let's see our deeds, before encountering Him[468]. Let's not pay attention to those who do the bodily wills of their heart. Otherwise, we will lose a great richness which we could earn in time of need. Let's fight to earn that and let's overlook the things we forsake as belonging to our enemies. Let's know them who made all possible efforts by taking care of the things which perish. They lost the good things and they overlooked the good things and that's why they inherited the Gehenna because of not wanting to walk on the Lord's traces, so that they to be found worthy to become His brides. So, let's fight with tears in front of God, with the pain of our heart and with bitter sighs, in order us not to fall in the shame of those ones. And if the mist has come on the sea and therefore many ships are lost, but other ships will be saved, let's not say that us too we sink like others, but let's strive to strengthen on one another in order us not to get lazy, and let's pray God to help us. There is a truly thick mist on the earth. That's why, let's humble ourselves and let's shout out praying not to be us lost. And him who does so, even if he encounters the storm at sea, the sailors will find others on the ship who strengthen the helmsman. But if the man isn't emptied of all the things that can lose him, he won't be able to save himself out of this sea stirred up with many waves. This is because neither Moses was able to sing to the Lord except after he crossed the sea and he saw the dead of them who wanted to keep them as slaved to the nation of Egypt. After they crossed the sea, for they reached to be free, he said: "Let's ding to the Lord, for He has extolled Himself with great glory, and He threw horse and horseman into the sea" (Exod. 15: 1).

25. So, when the mind will save the feelings of the soul from the wills of the body and the pillar seen by the mind will pass (over those) and it will separate the soul from the body's

[467] Many learn the words of Christ but only few people pass those words into their deeds. And only the deeds change the man, only the deeds imprint into the man the seal of Christ, and the deeds show the man as one who has impropriated the power of Christ, one who has become a clean female virgin united with Him through true love.

[468] If we haven't cleaned ourselves and if we haven't transformed our nature by the power of Christ's power pressed on our nature, we won't encounter Him for we will not have been united with Him.

wills, by seeing God the shamelessness of the passions rushing upon the soul and wanting to keep the soul's feelings into the sin, but the mind has been ceaselessly and hiddenly thinking at God, God will sent His help and He will destroy at once all his enemies, as it was written that God told to Moses: "Why they shout out at Me? Command the sons of Israel to prepare themselves; and you, take your staff in your hand and point it at the sea's water and the sea will dry up" (Exod. 14: 15-16). Faithful is God to give His hand to Mose today too, in order to save the today's Israel from the hands of the Egyptians, which are the will of the mind fulfilled by us, so that us too to be found worthy of singing Him a new song, saying: "Let's sing to the Lord, for He has extolled Himself with glory". But how can we say" He extolled Himself with glory" if we still obey our enemies and we turn back into the Egypt of our will by lusting the food we eat and asking Aaron: "Make goods to us, which to lead us to Egypt" (Exod. 32: 1)? And because we have humiliated ourselves by our laziness to blaspheme the spiritual food? (Num. 21: 5). But powerful is God to turn Moses to us, from the mountain, and Moses to crush the horned calf which we have become through enemies to God. Powerful is God for He has bestowed the repentance to us, in order He to turn us again back to Him and Him to give Moses strength to pray for us, saying: "If You forgive their sins, forgive them. And if not, erase me too from the book of the living" (Exod. 32: 31-32); and may give strength to Jesus at His time, in order Him to crush the seven nations who exhausted the Promised Land with their envious cunningness and so Israel to receive their inheritance in order to dwell that land without envy forever and ever. Amen. His is the power, His is the help, His is the cover, His is the wisdom, and His is the guarding. Himself is within us, our Lord Jesus Christ, towards the glory and the honor of God the Father and of the Holy Ghost, from before ages and now and forever and ever. Amen.

The Word no. 24

Word Told by Abba Peter, the Disciple of Abba Isaiah, about Things He Heard from Abba Isaiah

1. My Father said: Make yourself strong, in order you to wake up that what must be corrected. The cleanness sprays to God; the fear of God and the tribulation forgive the sins. It is vain that service of that man who has the evilness of the avenge within his heart. Do not want to be you asked for advice or for word for this time, neither trust him who asks you for that[469]. You must ceaselessly have your hearing attentive to them who talk to you and you must pray God to bestow you to know whom of those you must obey to. Out the whole your power into not speaking while having different things within your mind and within your heart. He told me also that throwing oneself in front of God into knowledge and obeying God's commandments with the humble cogitation, they will bring the love and the love will bring the dispassion[470]. He also said that him who appeases himself (the hesychast) must examine himself on all moments, in order him to ascertain if he has crossed over them who keep him into the sky and whether he has been freed from them while still having them around him. This is because, as long as he is submitted to their slavery he still hasn't been liberated. That's why the toil must last until the mercy will come[471]. He also said that that man who has some accusation within his heart, he is far from the mercy of God[472]. I asked him for a word and he told me: If you want to follow our Lord Jesus Christ, you will guard His word; and if you want to hang (crucify) your

[469] The pleasure for being asked for advising it hides in it a pride. Do not trust him who asks you for advice, because he could do that aiming at flattering you, and also because there is the danger to allow yourself to be tempted by the vain-glory.

[470] The humble cogitation by throwing oneself in front of God, it will bring the love and the love will bring the lack of passions. This is for him who humbles himself in front of God, he will no longer love on himself, but he will love God and his fellow humans. And in the love, there is not passion. This is because in any passion there is the egotistical love for oneself.

[471] Only the mercy of God gets us rid of temptations, namely of the toils for overcoming the temptations. Not every toil of ours bring is the mercy, but the mercy will bring us to its resting end. Let's therefore strive not to trust our toil, because we must trust only the mercy of God.

[472] How will God have mercy on someone who ahs not mercy on his neighbor, but he accuses his neighbor? You won't be able to feel the mercy of God if you do not live your mercy on others.

former man together with Him, you smut cut off your will and you must prepare yourself for accepting the contempt form them who despise you and for resting the heart of them who hurt you; sand you must humble yourself and you smut master your wills and you must keep your mouth shut in order you not to judge anybody. He said also that he who is in quietude (hesychia), he must have the fear of encountering God before his last breath. This is for, as long as the sin still darkens his heart, the fear of God won't occur within him and he still is far from His mercy[473].

2. He also said that we will still be in toil as long as we have the dispassion within our mouth but we have the lawlessness and the evilness within our heart[474]. He also said that if the man doesn't fight to his death to make his body as the body of our beloved Jesus when He came among us, he won't encounter Him into joy and neither he gets it out of the bitter slavery. And he was saying: Have mercy on me, have mercy on me, have mercy on me! In what cleanness was him created and under what mastery he is and which vanity has been tied into[475]. Haq also said: "I pray you, for as long as you still are into your body, you not to lose your heart. This is because, as the plowman cannot trust any of the fruits growing up in his field because he doesn't know what will be with that fruits until they will have been locked up in his storehouse, likewise the man cannot lose his heart ads long as he still breathes" (Job 27: 3). And as the man doesn't know what passion will come in his way, until his last breath, it is impossible to the man to lose his heart as long as he still breathes, but the man must always shout out towards God by asking for His help and mercy[476].

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[473] There where the fear of God is, there will come His mercy too. The fear must be ceaseless and anticipating the grace as the breath of the man. And the fear is opposite to the sin, and vice versa.

[474] Ww will have taken a step towards cleanness when we have reached the lack of passion in our words, but we still have sinful thoughts within our heart.

[475] We won't be able to encounter Jesus if we do not fight until our death to make our body dispassionate, as Christ assumed it. In what cleanness was the body created and under what mastery of the passions the body has fallen! Our body is no longer a means which we can know God through, and which us to commits only the good through.

[476] As long as we live, we must not allow our heart to be lost – in the moral meaning – by doing the evil. And as the heart remains alive within us – in the biological meaning – while we still breathe, we must pray God for His help and mercy, until our death.

I asked him, saying: "What is, Father, the humble cogitation and what give birth to it?". And he told me that the humble cogitation it the obedience and the cutting off of the won will with humbleness, tirelessly, and it is the cleanness and the enduring the condemnation (the reproaches) and enduring the neighbor's word without difficulty. And he also said: "Blessed is him who has achieved the new man before encountering Christ". This is for the Apostle said: "Flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15: 50)[477]. And he said also: "Until you have among you the envy and the strife, aren't you bodily and don't you walk according to the man?" (1 Cor. 3: 3). And he also said that the reason why we are into so much toils towards our enemies, it is because we do not know exactly our shortcomings, neither have we known the crying into knowledge. But when the crying will have been unveiled to us, it will show us our sins[478]. And we were allowed (by enemies) we would get ashamed of looking at the face of those who guide us because they are mor honorable than we are. And they who make out of their sins a motif for daring, they do not know about God. But our hearts see themselves living together with those ones their sins. He also said that he who endures his defamation and who obeys his will to his neighbor for God, in order him not to allow the enemy to come in the middle, he shows himself as working[479]. This is for, if one has his mind awake and if the is under the feet of Jesus into knowledge, he will strive to cut off his will in order him not to be separated form His beloved Lord[480]. This is because him who

[477] The encounter with Christ which is being mentioned here, it is that future encounter from the Kingdom of Heavens. But the birth of the new man which it is said about that it must take place before encountering Christ, it doesn't mean that the man can achieved only by himself. This too is the result of an "encounter" with Christ.

[478] Something else is the crying by and large, and something else is crying for our sins; the last sort of crying is a crying which we overcome our sin through, while some other sorts of crying can be because we regret who knows which worldly losses.

[479] When you affirm your will against your neighbor you will allow the enemy to divine you, and also to dive you and possibly your neighbor too, from God. This is for God cannot be there where the enemy is, the enemy who divides the people from one another and from God. And the man is active or he shows more power not there where he affirms his will, but there where he doesn't affirm his will.

[480] The awake mind is that one that know what the man truly benefits of. And the awake mind has the knowledge that it is beneficial to the man to sit down at the feet of Jesus, and to follow Jesus by doing Jesus's will, in order the man to be in union with Jesus and with his fellow humans, for rejoicing of all the things given him by them, in exchange for his surrender. The

keeps his will, he won't be at peace either with the believers. And this is because the indifference and the anger and the wrath upon the brother, it follows his heart (will). And he who says: "I do not care for what I hear or for what I speak", he likens the blind who doesn't see the light regardless he is brought in the light or removed from the light. You must understand this from this sun, that even a little cloud appearing under the sun it will cover the sunlight and it will stop the sun's warmth. But these things aren't obvious to everybody, but only to them who have knowledge[481]. And he also said that that man who sees his sins he won't have tongue to speak to any man.

3. He also said: You must hate all the things form the world and the bodily resting. This is because these ones make you an enemy to God. This is for as the man who has an enemy he fights his enemy, likewise we must fight our body by not letting our body to rest[482]. And he also said: That worker who works and who loves God, he must pay attention to any thought of his and he must take counsel with his thoughts and he must discern among his thoughts. He must know whether those thoughts come or not from his body. This is because, as long as the things contrary to nature still are reigning within one of his limbs, he will not be reckoned as a female-virgin[483]. I asked him also: What is the prayer from the Gospel: "Hallowed be Your name" (Mt. 6: 9). And he said: This prayer belongs to the consummate ones because it will be impossible to the hallowed the name of God within us until we still are mastered by passions. And he also said that our old fathers said that the

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mind of that man knows that that what separated him from Jesus and from the people it is the affirmation of his will, in opposition to the will of Jesus and of his neighbor.

[481] You cannot be indifferent to what you year of to what you speak. This is one with the blindness. It will leave you into darkness. And it cannot come to you except from the sin that places itself, as a cloud, between you and the sunlight. The evilness that is in this indifference it is obvious only to them who, by overlooking their sin, the have reached that knowledge of what is good and of what is evil.

[482] That body that likes the comfort brought by the world it will become an enemy to God. And by that the body is enemy to the man too. This is because, if the man only searches for bodily pleasures, he will lose the eternal happiness. So, the man must fight his body that makes him enemy to God and therefore his own enemy too, in order the man not to allow himself to be mastered by such perishing pleasures and comfort.

[483] The virginity, or the souly and bodily cleanness, it is the natural state of the man. And such a man is loved by God as a virgin-bride. He is united with God. So, the union with God is the according-to-nature state of the man, and the dirty agitation is unnatural to the man.

withdrawal (form the world) it is a running away of the body and it is a cogitation at death. He also said about the peace with our neighbor that there where is not peace neither God wont' dwell there, and he who doesn't see his sins he won't see the peace either. This is because not the dwelling place where one dwells it will bring him the forgiveness of his sins, but his humble cogitation will do that[484]. This is because David says, after he fell into the sin towards Urijah, that he didn't' find anything to bring as sacrifice to God for his sin, except that what he said: "Sacrifice to God, humiliated ghost, a defeated and humble heart" (Ps. 5: 18[485]). He also said that the indifference and the defamation of somebody will disturb him understanding by not allowing him to see the light of God.

He also said: Use the whole your power in order you to get rid of these three passions of yours which kill the souls: the earning, the honoring, and the resting. This is because of these three ones by surrounding the soul, they won't allow the soul to thrive. He said also: When you sit within your monastic call and you feel the urge to judge your neighbor, you will judge him by taking in account your sins and by cogitating at the fact that your sins are graver than his sins. And if you reckon that you have done the right things, you still won't reckon that those good things done by you have been pleasant to God. This is for, everything that is strong within body it will come temporarily after the body has been helpless and after having taking care of that, and it says that it has a connection with that what is helpless and it commiserates with that helplessness, until that

[484] The withdrawal from the world is like some sort of anticipated death. But, as I said before, the withdrawal must not be understood in an Origenistic manner as a contempt addressed to the world as an existence created by God for the man's growth, but one must despise the world as used egotistically for perishing pleasures as reckoned the only purpose of the human life. This is for, immediately after urging one to withdraw himself from within the world, Abba Isaiah praises the peace with the neighbor. Only where the peace is there is God too. And the peace is not only a negative absence but it is also a positive state: a joy for doing good to your neighbor. This is for in that peace dwells God. "Love on one another as I loved you" says Christ. Not dwelling a place situated far away from the world will bring the man's elevation above the egotism's sins, but the humble cogitation does that, and the humble cogitation cannot be shown except in the relationships with the people.

[485] In KJB we have: Ps. 51: 17: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."; in ROB we have: Ps. 50: 18: "The sacrifice of God: the humiliated ghost; the defeated and humble heart God won't curse it." (E. l. t.'s n.)

helplessness will get healed[486]. He who has a callous heart he will say within his heart: "I have never mistaken". And he who has achieved the humble cogitation he endures the critique coming from his neighbor, saying: "Yes, I have mistaken". But he who despises this, he has within his heart the thought that he is wise and that he has never offended anybody in anything. But he who has the fear of God, he will take care of virtues so that none of them to be lost.

He also said: If you sit within your monastic cell and if you fulfill your service to God in silence and your heart is gained by something that is not of God and if you start cogitating that that isn't a sin, but those ones are only thoughts and not sins, neither the service (liturgy) officiate by you in silence will be a true service. And if you say that God accepts the service (the liturgy) of your heart done by you in silence, namely also the fact that your heart had reconciled itself with the sin, your silence will be reckoned as a sin in front of God[487]. He also said about the Holy Impartation (Holy Communion): "Woe to me, woe to me, because I have communion with God's enemies, so what communion could I have with God? So, I am being imparted towards my judgment and towards my damnation". We say this word by saying: "Hollies of the hollies", namely the holy things are given to the saints. So, if I am saints, who are those working within me? I asked him also: "What the fear of God is?". and he told me: It is that state of that man who realizes that he is together with somebody who is not God[488]. I asked him: "What the servant of God is?", and he told me that, because somebody serves to his passions, he won't be reckoned as the servant of God, but he is the servant of his passion which he is addicted to. He also said: "Woe me, woe me, woe me, for I fought to clean myself in order I to be

[486] Even in the moral aspects, when the man is strong then he is weak. These states follow to one another as some temporary states, so that when the man feels himself strong, he feels mercy for that what is weak within himself, until that weakness will get healed.

[487] It is recommended to the monk not to reconcile himself during his prayer even with those thoughts which, though not passing into deeds, they do not refer to God, even though the monk reckons those thoughts as not being sins. The monks must not only reckon such thoughts of his as sins, but he must also reckon as sins even the service of his prayer united with the silence about those thoughts.

[488] In Evergetinos, the Book no. 7, chapter no. 7, it is explained: "That man who is convinced that he is together with God, he won't have the fear of God".

partaker to mercy"[489]. Woe to me, woe to me, because I haven't been fighting to defeat the war wages to me by my enemies, in order I to reign together with Christ. This is for, how could the enemy get closer to the Emperor? Woe to me, woe to me, because I stay around Your name Lord, while I am serving to Your enemies. Woe to me, woe to me, because I am eating the things which disgust my God and that's why He doesn't heal me". I visited him when he was ill and he was suffering very much, and by looking at the sadness of my heart for his pain, he told me: Only by getting closer, through this helplessness, I can think at that bitter time. This is for it searches for his strength in order to become enemy to God. This is for that tree that is watered daily, it won't get withered and it will bring forth fruits[490].

He also said that the man needs a manly and strong heart, in order the man to take care of and to keep the commandments of God. he also said: "Woe to me, woe to me, because I have my accusers in front of me, both those whom I know and whom I do not know, and how will I be able to encounter my Lord and His saints, because of my enemies not allowing any of my limbs to be whole in front of God". I also asked him: "What must do him who appeases himself?". And he told me that: "He who appeases himself (the hesychast) needs these three: the ceaseless fear, the continuous asking, and to never lose his heart". He also said that that man who appeases himself he must guard himself against hearing any useless word, because otherwise he will lose his toil. He also said about Abba Serapion that he was asked by a father: "Please tell me: how do you see yourself?". And Abba Serapion answered that he is like one being inside a tower and looking outside and asking the passersby not to come close to him. And the father who asked Abba Serapion told him: "I am seeing myself like one who has surrounded himself with a wall and I have completed that wall with iron plates so that, if somebody knocks on them, I not to find out who that one is, or where he has come from, or what he wants, and I don't open to him until he leaves". And he also said: "If one searches for the Lord with the pain of his heart, the

[489] He who doesn't fight for cleaning himself of the passion of his egotism, he won't pray to God to make him partaker to His mercy. This is because of such a man forgets about the fact he needs God's mercy, because of him reckoning that he earns that what he needs by himself.
[490] We mut water daily the tree of our heart with the thinking at God, in order not to get it withered or, otherwise, it won't bring forth fruits.

Lord will hear him if the asks into knowledge and if he take care, with the pain of his heart, and if he isn't tied to anything from the things of the world, but he fearfully takes care of his soul in order him to bring his soul unimpeded in front of the judgment chair of God, according to his power".

The Word no. 27

About the Urge: "Take Heed at Yourself"

1. Take heed at yourself in detail, while courageously cogitating at our Lord Jesus Christ Who is God and Who has an untold glory and greatness and Who made Himself an example for us in order us to walk on His traces by following us the manner which He overwhelmingly humbled Himself for us, by taking an image of a servant (Phil. 2: 6) and Who deprived Himself and Who despised the shame and Who endure the many and ugly insults, as it was written: "as a sheep for stabbing He brought Himself and as a voiceless lamb in front of him who sheers Him He didn't open His mouth. Into His humbleness His judgment was elevated" (Isa. 53: 7-8). And He endured His death for us with, while He was submitted to many insults. For His commandments, let's too assertively endure because of our sins, if one curses us of speaks against us justly or unjustly, and, if we ought to say this again, all the way to our death. And if we are taken to stabbing like a sheep, let's show us like being an animal, by not opposing that at all, but rather, if we can, let's comfort them who do that to us, and if not, let's be totally silent with much humbleness.

2. Take heed at yourself in details, and believe that the insults and the dishonors which are brought to you for the Lord, they will be a great earning to you, and that by enduring those with the whole your heart and non-disturbingly, they will be a great gain and salvation to your soul. Cogitate day and night: "I ought to suffer even more, because of my sins, and I rejoice myself for the fact of being found worthy of suffering for my sins and for enduring for Christ troubles and dishonors, so that through a certain lowering I to be made follower to the sufferings of my God". And each time you remember them who troubled you, you will pray for them with the whole your soul,

as for people who have provided you with truly great earnings of your soul, and do not speak-against them at all[491].

3. Take heed at you in details, in order you to reject and to hate, as a death and as an increased perdition, the whole love for mastery and the whole vain-glory and the lusting for the honors and for praises from people and the reckoning that you are somebody, or that you have achieved a virtue, or that you are better than another. And cut off from yourself the whole ugly lust and pleasure of your body, to the tiniest degree; do likewise to your will for unnecessarily knowing somebody, or to touch a body, or to eat even very little food untimely, so that by preserving yourself and by assuring yourself through the slam things you to not fall into the big mistakes, neither by despising the unimportant things you to gradually fall.

4. Take heed at yourself in details, in order you to have yourself with the whole your soul and truly as the least one, and the most sinner one, and humbler than all Christians, and you to always have your soul crying and getting humbler and sighing. And you will always keep your silence and you won't talk except when needed, as an unworthy and as a stupid one.

5. Take heed at yourself, by remembering and by having in front of your eyes the eternal fire and the eternal torments and them who have been condemned and who are pained there and reckon yourself as rather one among them than among the living ones.

6. Take heed at yourself, in details, by knowing that our Lord died and resurrected for us, and with His blood He redeemed us, in order you no longer top live to yourself but to our Lord Who dies and Who resurrected for us, and you to assertively believe that you always stand in front of Him and He looks at your heart[492].

7. Take a detailed heed at yourself in order you to always be ready to obey the will of God, by knowing that either the life of the rath of some troubles are waiting for you. You mut know this with much assertiveness and with much faith and wait for

[491] Praying God for them who have done evil to you, for they have helped you to be saved by imitating Christ, it is the supreme state of the forgiveness.

[492] If he redeemed with His all-precious blood form the slavery of the death, we will live the escape from our death only due to Him, namely as being His. And Him Who spilled His blood and Who resurrected for each of us, in order Him to see us how we use the resurrected life, or the life destined to resurrection, that He has given to us. He looks right within our heart in order Him to see what thoughts we have regarding Him.

big and fearsome temptations coming upon you; and wait for troubles and for torments and for the fearsome death which could come upon you.

8. Take a detailed heed at yourself in order you to prove yourself, in the first place, as the smallest one in everything you want to say or to do or to meet somebody or to eat or to drink or to sleep or to do everything you want, whether that is according to God, and so you will confess yourself to God in all your things, in order you to have a strong connection with Him and much daring towards Him[493].

9. Teke a detailed heed at yourself, because if somebody troubled you in anything and that brings you upset and anger, you smut keep your silence and you must not say anything contrary to what is appropriate to say, until your heart will get tamed through prayer and thus you will comfort your brothers[494]. And if the need occurs for you to rebuke your brother, and you see within you anger and agitation, you won't talk anything to him in order you not to get even more disturbed, but when you see yourself in peace and gentleness, than you talk to him, and not as one rebuking him but as one remembering him that what he said, with the whole humbleness.

10. Take a detailed heed at yourself, as one waiting for the temptation to come on each moment, either towards death or towards troubles and great dangers. And by enduring the temptation with assertiveness and without disturbance, you will

[493] Before doing anything, let's thing whether that this is according to the will of God and which is the real reason why we feel the urge to do that thing. Let's confess openly in front of God about any word, or deed, or meeting, or food, or resting, or anything else coming into your mind and urging you to fulfill it. You must not start doing anything before thinking whether or not that is by the will of God, in order you not to be sorry after doing it. This means being in a dialogue with God regarding everything, not only after committing something, but before doing anything. Yu must not allow yourself to be driven only by your personal thought coming to your mind. You must not feel by yourself even for an instant. Whether God sees in advance that what you follow to do, ask God about everything you think at doing. By doing so, you will be in a permanent relationship with God, and you will be daring in the answer you are going to give for your deeds.

[494] In this place, after the note of monk Augustine there is also Abba Ammon, being mentioned at Abba Zosimus, in Codex Sinaiticus no. 449 dating from the Century X, f. 26 a. Ammon is one of the Fathers from the Egyptian Paterikon who was contemporary to Anthony and had a relationship with him.

think at the fact that "through many troubles we must enter the Kingdom of Heavens" (Acts 14: 22)[495].

11. Take a detailed heed at yourself that if something has happened to you, either by word or by deed, either by cogitation, you must not try to impose your will, neither must you search for your resting, but you smut find out with exactness what the will of God is and to fully fulfill God's will, despite being shown as requiring much tiredness. And thus, you must truly endure that for the Kingdom of Heavens and you smut try to fulfill that with the whole your heart, for that is more useful to you than all the human cogitation. This is for the commandment of God is the eternal life "and they who search for Him won't lack the whole good" (Ps. 33: 10[496]).

122. Take a detailed heed at yourself as one who always is in front of God, in order you not to hope anything from anybody, except from Him with faith. And if you need something, pray to God for your need to be fulfilled according to His will, through the things He wants. And you must always thank as to Him Who has fulfilled you need. And if you lack anything, do not trust any man, neither you should get sad, not should you speak-against somebody, but you must endure that with assertiveness and undisturbed, thinking: "I am worthy of many troubles for my sins, but if God wants, He will have mercy on me". And by thinking thus, God will fulfill all your needs[497].

13. Take a detailed heed at yourself in order you not to receive anything if you are not assured that God has sent that to you out of the righteous fruits, and thus you will receive that with the whole peace. And the things you see coming to you out of injustice, or out of fight, or by cunningness, you must reject them and throw them away, by thinking that "better is a little

[495] Do not expect to have a comfortable life, because not through such a life one advances towards the Kingdom of Heavens, as neither Christ opened the Kingdom of Heavens to Himself like man by having a comfortable life.

[496] In KJB we have: Ps. 34: 10: "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing."; in ROB we have: Ps. 33: 10: "The rich people became poor and they hungered, and they who search for the Lord won't be deprived of any good." (E. l. t.'s n.)

[497] When troubles come to you, you must not speak-against, but you must reckon those troubles as coming upon you because you are worthy of those troubles, and you must also think that those troubles will help you to avoid committing future sins.

piece with the fear of God, than many treasuries with injustice" (Prov. 15: 16)[498].

14. Take a detailed heed at yourself and force yourself to get accustomed to the silence, in order God to give you the power to fight and get accustomed to it[499]. And if the need for speaking occurs to you and you first test that within yourself whether or not that is a blessed and wanted by God need, so that you should rather speak that keep your silence, you will open your mouth with fear of God and with tremble, while keeping your face downwards and having your word honoring and obedient. Thus, if you come across somebody, you will talk to him a little, for love, and then you will quickly become silent. And if you are asked about something, you will silent as much as it takes, and say as much as you need, but you won't speak anything more than that[500].

15. Take a detailed heed at yourself, so that as you get yourself far from deeds of cunningness, likewise you to restrain the lust of your eyes and of your hearing, of your mouth and of you touching, in order you to always have your eyes paying attention to yourself and to your handwork, and you must not look at somebody else if you don't see a blessed need for that. And, by and large, you won't look at a beautiful man or woman without needing that. Do not allow your ears to hear somebody uttering useless words; and keep your mouth silent, and, by

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[498] Do not accept any escape from trouble, or any easing of your life as coming through an unjust deed of yours or of another. It is preferable a smaller thing coming to you through an honest deed of yours, but out of the fear of God, than a bigger good coming to you on a dishonest way.

[499] You must fight to getting yourself accustomed to silence, in order you to achieve the power to get accustomed to it. God won't give you any virtue if you do not fight for that virtue. But neither will you be able to gain any virtue if God doesn't help you. In all the good things there is a collaboration between God and man.

[500] Abba Isaiah recommended very much the silence to the monk. The silence means reflection at the mystery of God and at the mystery of the own person. The human person communicated by speaking but also by silence. By both speaking and silence the human person lives and makes to be lived the light and light's mystery. It suffices to me to see the human person cogitating in order I to realize not only the human person's mystery but also the human person's luminous light. Bu silence the human person sinks not only in her/his mystery but also into her/his and God's light. The person speaking all the time and not interrupting the speaking with cogitation, that person will fall into a superficial much-verbosity. And the big mystery and the big light are from God. In silence is shown the feeling of the presence of God as inexhaustible mystery and light. There where isn't God, there won't be either inexhaustible mystery and light; in such a case one can have the impression that everything can be understood and that everything can be comprised with the own mind.

and large, do won't allow your mouth to speak if not needed. If you know these things, my beloved one, put the whole your power in taking care of them, in order God to cover you at the time of temptation. Amen.

The Word no. 28

About the Branches of the Evilness

1. It is necessary one to speak about the branches of the evilness, in order the man to know what the passions that separated him from God is, and in order the man to pray God's kindness for each of them, in order the God's help to be shown together with the man and God to give power to the man until the man will disrobe himself of his passions. This is because the passions are wounds within the man's soul and they separate the man from God[501]. So, blessed is him who disrobes himself of his passions. In this case he will be like a speaking sheep received on God's altar, and he will hear the joy-giver-voice of the Lord: "Well done, you good and faithful servant! You have been places over a few things and I will place you over many things. Ener the joy of your Lord" (Mt. 25: 21). So, they who want to fulfill their wills according to their body and who do not want to heal themselves through the holy healing of the repentance so that they to become clean, they will find themselves disrobed of the coat of the virtues at the time of the need[502] and they will be thrown into the outer darkness[503],

[501] The passions separate the man from God because of the passion locking the man up into his egotism.

[502] The passions are wounds of the soul. The separation from God brought by passions to the soul, it won't allow the soul in a simple state of neutrality, but they make the soul ill by the wounds they cause to the soul. The man who is addicted to his passions he doesn't only wound others but he would himself too. Such a man is below his normal state that is according to the nature. Such a man is in diverse painful helplessness. The repentance is the force that heals him, for in repentance there is God's power too. And by repentance the man is elevated above his passions and he is dressed up into the coat of the virtues, and this shows again that the man cannot be in a neutral state, but the man is dressed up either in passions or in virtues. And neither of them is simple external covers, but they are either ugly or beautiful shapes imprinted into the soul. They who aren't found at the final judgment as not-covered by the shiny shapes of their virtues, but they have been imprinted by the non-understanding cogitations of their passions, they will be thrown into the darkness of the Gehenna, according

there where the devil is dressed with the coat of the passions which are: the debauchery, the lust, the love for money, the speaking-against, the anger, the envy, the vain-glory, and the haughtiness. These ones are the branches of the evilness and many other similar to these: the unrestraint, the adorning of the body, the scattering, the laziness, the joking words, the shameless looking at something, the love for self-extending, the unconsciousness, the disregarding of God's judgment, the envying of the neighbor, the lying against your neighbor, the will to be pleasant to people, the liar testimony, the liar knowledge[504], the will for teaching others, the will for loving the worldly need, the lack of courage, the incapacity of enduring the hatred from the neighbor, the incapacity for enduring the critique, the love for glory from the people more than the glory from God, the will for showing your work in order you to be extolled by people, the love for pleasant foods, the desire for love for satisfying the body's needs, the getting offended because of not being appreciated, the desire for being praised for knowledge, the enticing of others, the affirmation of your will, the reckoning of yourself as sapient and kind, the reckoning of your brother as stupid and despising him.

2. All of these are worked within the poor soul until they will separate the soul from God. And these ones are heavy burdens bore by Adam too after he ate form the tree. These

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to their own darkness. This is because one who doesn't understand the reality of the loving communion with God and with the fellow humans, she/he is in an internal darkness that is prolonged outside her/him as a hell. The doomsday is called as "the time of the need" because nothing could get the man rid od his damnation given him then. The man will have lost the whole his freedom.

[503] The hell's darkness and torments are "the outer darkness", because of that being the poorest area of the existence and they who reach there won't understand anything from the meaning of their existence.

[504] The lair knowledge isn't a real knowledge, but it still gives one the impression that it is a real knowledge. The passions conquer by giving the impression of sustaining the man's life, while they actually not only don't sustain the man's life but they eve weakens the man's life. So, the passions do not destroy the existence totally. This is because God no longer destroy the angels and the people He created, but He allows them to use the features given to them, but that don't bring progress to them but it keeps them in a tormented existence. The liar knowledge continues to give the impression that it is a knowledge of the reality, due to the fact that the liar knowledge doesn't actually take the man totally out of reality, but the liar knowledge crooks the reality so that that reality will no longer be the real reality but it will be a crooked reality, a reality that will have become darkness, but right that darkness still have a certain reality, but that reality – as it will be said further on - is a minor reality, or a lame reality, but it is taken as a supreme and whole reality.

things those which it was said about: "This One took our helplessness and He bore our illnesses" (Isa. 53: 4). These ones are those killed by our Lord Jesus Christ on His cross[505]. These ones are the old skin-vessels which the new wine is put in (Mt. 9: 17). These are the strips which Lazarus was tied in (Jn. 11: 43). These ones are the devils sent by Christ into the herd of pigs (Mt. 8: 31-32)[506]. This is the former man whom the Apostle told about that we have been disrobed of (2 Cor. 5: 4). These things are those which he said about: "The flesh and the blood wont' inherit the Kingdom of God" (1 Cor. 15: 50). This is that what he says about: "Because if you live according to your body, you will die" (Rom. 8: 18). These ones are the tares which Adamn's field brought forth after He had been banished from Paradise.

And the burden of Christ is light: it is the non-getting-angry, the cleanness, the kindness, the gentleness, the joy of the ghost, the restraining of the passions, the love for everybody, the holy discernment (the holy right-reckoning), the steadfast faith, the enduring of the troubles, the seeing of oneself as stranger within the world, the will for getting out of the body and for encountering Christ[507]. These ones are the light burdens which Christ has commanded us to bear. This is the way which the saints endure on many toils until reaching Him[508]. These ones cannot be gained by somebody without disrobing himself of his former man and without liberating himself and without achieving the love. Only the love makes one

[505] Christ, by receiving the death and by killing the death, He has killed our weaknesses assumed by Him. This is for He resurrected without those.

[506] Our passions tie us up souly, as the strips lied the Lazarus's dead body. The passions originate in demons and the passions aren't present except there where the demons are present too, and the passions are sustained within people by demons. Only Christ assumed the passion willingly and the passions were kept within Him as irreproachable passions, and that's why His passion could have been abolished through His death.

[507] This is a clear difference between the Christian teaching and Origenism: in the Christian faith one doesn't only desire for her/his soul to leave her/his body, as if the body wouldn't belong to human being's nature, but the getting out from the present body and the encounter with Christ in His resurrected body, with the hope for resurrecting in His likeness, for resurrecting in the body rid of passions, like the body of Christ. But neither the Son of God reached that body except by assuming the earthly body and by fighting on earth against the weaknesses which the mankind fell into by Adam's sin.

[508] In the Greek test we have "to her". This is because out way isn't from the beginning the light yoke of Christ, or of the sinless passions, but in the beginning, it is a heavier yoke mixed with temptations which require us big efforts in order us to overcome them. This is what is said in the following rows.

worriless in everything[509]. But it is impossible such a love to dwell within us until we still love something from within the present world[510]. This is for it was written: "You cannot hare both the Lord's and the devil's table" (1 Cor. 10: 21). But what does Isaiah say: "Who will herald you the eternal place? he who walks into righteousness, he who tells the right way, he who hates the lawlessness and the injustice, he who shuns his hands from receiving gifts, he who shuns his ears in order not to hear the blood's judgments, he who closes his eyes up not to see the injustice – that one will dwell into the high-ceiling cave of hard stone; he will be given bread and drinking water" (Isa. 33: 14-16).

Do you see the honor given by God to them who fight during this short time and who have disrobed themselves of the burden of the present world by enduring the troubles? Do you see the help from God collaborating with them who have cut off their wills and how the help from God erases from within them all their passions for they follow God's will[511]? And they who keep their wills and who want to fulfill their wills, they start working (with their ghost) but they won't be able to resist their enemies, because by wanting to fulfill their own wills they fulfill them within their body and that's why the make all their efforts to be vain and useless. That's why Prophet Isaiah condemns them, saying: "Cursed is everyone who does the Lord's things with indifference" (Jer. 31: 10). You must notice that God doesn't collaborate with them who want to serve to their passions, but God leaves them with their will and God surrenders them in the hands of those who hate them and instead of the honor they are searching from people they will receive the damnation because of not resisting their enemies until God to come and to help them and to humble them. But

[509] The full love brings the total lack of worries. He who has reached such a love he will no longer be scared by anything, and he won't be bothered by anything. He won't have any worry about the things happening to him in the future.

[510] Until one still loves the realities from the present world he won't have the full love. This is for one cannot consummately love something that us non-consummate. And the worry of not having forever the things provided by the world it shows, at its turn, that I cannot fully love the things from within world.

[511] God collaborates with them who do not keep their will that separated them from God. They work, but they work as God wants them working. Only thus, God can cut off their passions. This is because their will sustains their egotism it also sustains their passions. And he who is mastered by his passions, he works for his passions, or for his passions' egotism.

without effort and tiredness and pain, the man won't be heard by God – as all the Scriptures say.

4. Let's therefore pray God's kindness, with the whole care of our heart, with tears and with enduring the evil, and by obeying to all people for the Lord, as to ones who are superior to us. "Let's not pay back evil for evil" (Rom. 12: 7). Let's not think within our heart anything evil about anyone, but by being all of us in one heart, let's not say about anything from the world needed by our body that "this is mine"; let's neither measure ourselves with our mind, daily, where we have started from and where we have reached. Let's guard our mind against cogitating any uncleanness and let's shun our body from anything that is too much, in order the body not to asks us for satisfying its passions, and in order the body to get humble towards the soul, and in order our soul to obey our mind and so our soul to become a bride clean of any other thought and our soul to call upon her Bridegroom, saying: "Let my little brother descend into his garden and to eat the fruits of his trees" (Son of Songs 4: 1). Let's therefore fight, brothers, for by having this daring in front of Him to hear Him saying: "There where I am, I want them to be too, so that they too to be together with Me, for I have been loving them, as My Father has been loving Me. You into Me and I into them" (Jn. 17: 23-24). The Holy and of-one-Being and without beginning Trinity can have mercy on us, so that us to find forgiveness with His saints on the judgment day. This is for His is the glory and the mastery forever and ever. Amen.

The Word no. 29

Lamentations

1. Woe to us, lovers of pleasure, and shortly living on earth, because, due to the passing lust of our body, we cannot see the glory of the Lord. Woe to us because the rottenness wont' inherit the incorruptibility[512], but we still despise the

[512] "The flesh and the blood cannot inherit the Kingdom of God, neither the rottenness inherits the incorruptibility" (1 Cor. 15: 50). If we do not strive to advance towards the spiritualized body, we won't inherit the incorruptibility of the body of Christ. This is because, despite the

incorruptibility by insanely tarrying into corruption. Woe to us because we feed our body with sins until it will reach to be (eternal) decomposing and full of puss food to the worms and because we do not fear the fire that will immortally torment the body, neither we fear the unsleeping worm. Woe to us, because they who love Christ among Christians bow down and kiss our body defiled by uncleanness, and we are "whitewashed tombs" (Mt. 23: 27), and we bear with us the bringer-of-death sin[513]. Woe to us, because by not restraining us from unimportant things and delectations, we strengthen within us the birth-giver-power of the seed and by that we lawlessly entice ourselves towards the mating of the bodies. Woe to us, because we do not compare the corruption to incorruptibility and that's why we despise the godlike and fearful justice[514]. Woe to us, because we are indifferent to the good things, but we are zealous and craving for the evil things. Woe to us, because of having made our body that is able to master the eternal light, as able to receive the eternal darkness[515]. Woe to us, because the Son of God made Himself man, He who is of-one-being with the Father, "He had nowhere to lean His head on" (Mt. 8: 20) within us, thought He has humanized Himself for us, while the foxes or the evil and cunning ghosts have made dens within us[516]. Woe to us, for they who are righteous in their heart they present their souls unstained and their holy bodies undefiled to the Judge, while us, because of having our souls stained and our bodies unclean, we are waiting for the condemnation to the eternal torments.

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body from the hell won't totally disappear either, they will suffer certain sorts of torments which are characteristic to the corruptible bodies: the pains caused by the burning fire, or by pricks, or by the work of the worms.

[513] It seems to be about the bowings down made by Christians in front of the body of the dead one and about kissing him, thought the dead one take his sins with him.

[514] We do not see that, within us, there grows in the same time with the incorruptibility the rottenness as well, and the rottenness will take us to the total death and not to the godlike right-judgment. So, we think that there won't be a judgment of God which to give us, or with to eternally pay us for our deeds committed by us while living on earth.

[515] We see this starting to occur while still being us in the earthly life. Despite us being able to grow up into the light of a meaning of the existence, we grow up into the darkness of a lack-of-meaning, being us deluded by the short pleasure offered us by the passing earthly life.

[516] It was appropriate to our nature given us by God, us to become eternal churches of the Son of God Who embodied Himself on that purpose. But instead of that, we have made ourselves dens of the evil ghosts or tool of the ugly temptations. And what is even more than that, we reckon this as an own feature. We reckon the dirt and cleanness, and the darkens and luminous light. But in this too, it is shown that we are made for cleanness and for light.

2. Woe to us, because we are worthy of insults and lusting for all uncleanness, but we ask for the honoring due to saints. Woe to us, because of being us condemned and accountable for many sins, we still move as ones who are clean and free, among the saints and innocents. Woe to us, because we are full of guilts, we advise and we guide them who different much from us. Woe to us, because we have the log in our eye (Mt. 7: 3-5), but we blame our brothers even for the most unimportant or their mistakes, as we would be undefiled. Woe to us, because we tie up on others the heavy and unbearable burdens (Mt. 23: 4) while us don't want to touch those burdens even by a finger claiming that we are weak in our body. Woe to us, because we forsake the godlike monastic work in order to rush ourselves to teach others the working virtue. Woe to us, because we forget about our older sins while we don't fight or cry even our fresh sins. Woe to us because we started well by the grace and help from God, but we have become bodily. Woe to us, because we have been so much attracted to dirty thoughts than we try to refresh even our older sins committed by us. Woe to us, because we eat and we drink and we do not remember about the war waged within us by the greedy-eating. Woe to us, because we are enticed by demons through the memories of our debauched deeds and we joyfully remember those evil deeds of ours. Woe to us, because we forsake the thoughts of the godlike prayers and readings, and we waste our days in scatterings and in much-speaking. Woe to us, because our hearts are so petrified that we often, by searching for a pricking and for tears, we won't receive those because of our deep indifference and drowsiness. Woe to us, because God said: "That soul that commits sin will die" (Ezek. 18: 4, 20), but we are not ever worries because of our soul always sins.

3. Woe to us, because we have our body easily sliding towards sin, but we still entice it, by satiation and by drowsiness, towards unclean lusts and dirty thoughts, and through our eyes we receive the arrows of our enemy within our hearts, and by touching the bodies we become stallions hot on mares, and we do not think either at our speaking dignity nor to the eternal torments. Woe to us, because we sigh much for our body's passions and pains, but regarding the unhealable wounds and pains of our soul we linger because of indifference. Woe to us, because of our mastering soul obeys the slave, better said the body, and the worse one masters upon the better one,

and they do not serve with a unique will to God Who made them[517]. Woe to us because our sins receive a new power out of our dirty and unclean thoughts and we do not see in the withdrawal of God away from us the coming of the unclean ghosts. Woe to us, because of being us insane, we love and we want to steal the praised destined to the saints and not their works and deeds[518]. Woe to us, because we do not stop ourselves from saying and from doing all the things in order to satisfy the people, but we disregard that what is right. Woe to us, because we are wrong by being ashamed in front of people, but we disregard the eternal shame[519]. Woe to us, because of originating us out of poor and lacking-of-glory parents, we haven't admitted that, and while declaring that we love the poverty and the dishonor for God we actually quarrel for us to be places in a row with the rich and glorious people[520]. Woe to us, because we restrain ourselves for the poverty from the world, but now when we are called to restraining, we take much care for satiation and for a comfortable life. Woe to us, because while the angels stay like a camp around them who fear God and the demons gather around them who do not fear God but they transgress God's commandments, we bring around us the camps of the demons[521]. Woe to us, because we want to be

[517] The sin as deed and state opposed to God and unnatural, it usually maintains a division within man, because the soul doesn't allow to be totally peaceful while obeying the body that satisfied its bodily pleasures. The unity of the man is brought only by the fulfilling of the good deeds which satisfy the soul and which start from the soul especially when the soul thinks at God. This shows that the man is made by God to stay in connection with God. This is the man's natural state.

[518] We love to be praises for the good and clean deeds like those of the saints, but we do not fulfill those deeds. This too shows that our nature is made for good and clean deeds. But by loving the praises for deeds like those of the saints, without us actually having their deeds, we complete make our sin whole. This is because we add to our committed sins also the vain-glory and the love for lie.

[519] There can be in two meanings in this saying: we do not make mistakes because of being ashamed in front of our fellow humans, but in this is some desire from the vain-glory; or we commit mistakes feeling ashamed by people but we do not think at the shame we will suffer at the final judgment.

[520] The sin resorts to all sorts of contradictory subtleties. The man defends his sins by covering them with the claim that he hasn't committed those sins, but he commits sin just by doing that. By covering his sins, one admits them but in the same time he doesn't admit them.

[521] He who fears God he has God and God's angels near to him, for he shuns from sins and he doesn't boast with pride. He who fears God won't be partaker to the punishment from God which he fears of. He who doesn't fear God, he will be partaker to the punishment from God as locking up towards God's love and gifts. The fear of God is united with the joy of God's closeness.

together with the rich and powerful and we strive to be pleasant to them, while we turn our back to the poor coming to us and prying us for something, because they bother us.

4. Woe to us, because we do not approach the people according to the debt we owe to them, but we approach them according to what is or isn't pleasant to us. Woe to us, because we decide and we judge the good and we teach the righteous things, but we have been staying far from working the good. Woe to us, because we clean up the field of thorns and of brambles and of the weeds which damage the fruits, but we to not carefully clean up our cunning and evil thoughts from our souls which damage the holy virtues. Woe to us, because we will be moved from on earth where we temporarily live, but we have been worrying for many years of earthly and corruptible things and we are unworthy of any worry for our departure from here at the unavoidable time. Woe to us, because we are going to give account to the fearsome Judge for all our deeds during our earthly life and for all our vain-words and for our cunning and unclean words and for our soul preoccupied with them, but we do not take care of our souls[522]. Woe to us, very, because of our lack of piousness and because our lawlessness committed by us, but also because of despising the promises of God and because our faithlessness in those promises. Woe to us, because we sweeten ourselves, as some mindless people, with corruption, and while we could unite ourselves with the incorruptibility by that live according to the Gospel, we have remained into the earthly things and we are not partakers to the eternal incorruptibility and we prefer the cursed corruption[523]. Woe to us, because we can defeat all the loves for pleasures, but we have preferred through our pleasures to

[522] In *Evergetinos* it continues: "That's why there is waiting for us the unquenched fire of the Gehenna and the outer darkness, and the non-sleeping worm, and the crying and the gnashing of our teeth and the eternal sham in front of the whole creation from above and from below" (Monk Augustine, at note). But actually, these words are in this text too, at the chapter no. 5.

[523] While we could mix ourselves with the incorruptibility, we have remained non-partakers to the eternal corruption because we have preferred the corruption. As long as we are with our body on earth, the power of Christ works within us as a down-payment which will lead us to the happy resurrected into the eternal incorruptibility. There is a potential incorruptibility, as an irradiation of His resurrected body, within our body. The detachment of our body at death will leave within our soul that power that, by being strengthened by Christ at the general resurrection, it will contribute to the resurrection of our body into an actual total incorruptibility. The relics of the saints are proof in this regard about a certain incorruptibility strengthened even in their bodies on earth.

rather allow ourselves to be defeated by our passions[524]. Woe to us, because we need correction and learning while we current and teach others who sin less than we do.

5. Woe to us, because when the Lord will examine our life on earth, He will find our uncorrected at judgment. Woe to us, because we do not look at the things from within our stomach and because of that we are defeated by pleasure and by pride. Woe to us, because we always dirt up our souls with unclean thoughts, while we want us to be respected like some saints and us to be honored with those ones' titles. Woe to us, because we occupy ourselves with the vain-things, while forgetting about fighting the devil. Woe to us who commit sins here, fearlessly, because of waiting there for us the unquenched fire of the Gehenna and the outer darkness and the crying and the gnashing of teeth and the eternal shame in front of the creation from above and form below. Wot to our lacking of discernment and unrepented soul, because at the resurrection of the dead our soul will cry and will sigh mournfully and with the gnashing of the teeth into the sinful body and our soul will suffer bitter and painful and very harsh torments of the eternal fire. Woe to us, because during our passing exile, we love the cursed gladness and we do not remember the sweetness of the Paradise, but we despise the Kingdom of Heavens. Woe to us, because we liken ourselves by our callousness to the insane virgin-women and we do not buy the oil which enlightens the candles, by the good of good towards the close ones. Woe to us, because we day and night raise prayers towards God, saying: "Lord, Lord", but we do not do that what He has commanded us to do. Woe to me, because I have written this kind of lamentations, but I have been locked into what I have been writing, so that I haven't receive even the tiniest horizon of the repentance. Woe to me, because I cause pains to others while I shun myself from pains. Woe to us, because we have in our

[524] Being the saints cleaned up of passions, they have achieved even in their bodies, by the help from God, a certain liberation from the total rottenness and decomposition. This is because, while the passions keep us into slavery, the cleanness of passions brings us some freedom even from facing the process of decomposition. This is for the soul who is full of the power of God, after that man's death Christ will remain with His power close to that body. The unity achieved by man through leanness during his life on earth it has a certain prolongation after the death too, as there remains too the big dissonance between soul and body within them who obey themselves to pleasures and that will keep their soul much more separated from their body.

conscience the guilts ceaselessly accusing us and testifying against us, but we do not get ashamed neither we tremble because of going to suffer at the judgment of God our accountability for them. Woe to us, because we spread the stench of our deeds while rejoicing the praises from people.

6. Woe to us, because of the agitation and the wandering and the forgetfulness remove from within our hearts the fear of God. Woe to us, because by rejoicing to the very end of the long-patience of God, we do not want to die to our deeds and we do not strive to always better ourselves while helped by the long-patience of God. Woe to us, because we now remember our sins but by remaining the soul without a body in the future, we will suddenly see then imprinted and inscribed in the memory of our mind all things lived by us here, by word and by thoughts and by deeds, with a painful sorrow and with much bitterness. Woe to us, because the Apostle declared: "He who eats the bread and who drinks the wine of the Lord unworthily, he eats and drinks judgment to himself, because of not discerning the body of the Lord" (1 Cor. 11: 27), but we, rolling over into our uncleanness, we still approach the fearsome Mysteries of God, by forgiving ourselves for the things we have done into our night-hallucinations and in our dirty thoughts. This is because him who comes to sit next to God without clean thoughts and without clean eyes and without incorruptible body and with stained impulses of his soul and of his body, to how man guilts and to how many bodily pains and to how many weaknesses of his soul will be submitted at the end, by receiving the endless torment and shame? Woe to me, because I have been writing these things with bitter tears, but I haven't started yet doing them. Woe to me, because I urge you to do the good things while I am doing the evil things. Woe to them who commit sins in pleasures, because a bitter end is waiting for them, with an eternal shame, Woe to them who get sad uselessly, because they have deprived himself of the useful sadness of the repentance[525].

7. Woe to them who rebuke and curse others, because they have estranged themselves form the happiness of the love. Woe to gossipers and to envious, because they have estranged

[525] They who remain into the pleasures of the sins, they get sad after no longer being able to feel those pleasures, but that sadness is useless, because they actually should get sad by repenting for their sins, and that means a useful sadness.

themselves from the kindness and from the mercy of God. Woe to them who want to be pleasant to people, because they cannot be pleasant to God. Woe to them who look at the people's faces, because they have fallen off the truth of God[526]. Woe to the proud, because they have chosen the side of the apostatic (rebelled) devil against God[527]. Woe to them how do not fear our Lord, because due to that they will intertwine themselves with many sins and they will be whipped both here and there. Woe to us, because we cannot endure the pricks of the hairs, or of the dust grains, or of the mosquitos, or of the flies, or of the bees, while we do not search for any help to escape us from the mouth of the dragon that bites us and that gulps us up as through an open mouth and that penetrates us with all the poisoning pins of the death. Woe to us, because of the devil consuming us through all our pleasures and apparent pains and through the worldly needs and delusions, and we do not want to rest ourselves of his evils. Woe to us, because of being us mastered for many years by our separation from God, that has bene weakening our Orthodox faith, we do not cry and we do not show they pain of our heart and we do not retrain ourselves from the passions which master us, but we add new sins in order us to receive the Gehenna of the bitter and eternal torments for our faithlessness and for our evil deeds. Woe to us, because of the written lamentations, by reaching the end of our life, we have been adding – without repenting ourselves and without crying – to our evils from our youth the bigger and insupportable evils of our old age and even more burdening sins. Woe to us, because we are not ashamed even by the more burdening pains and by the diverse illnesses of our body, but we strengthen ourselves into sins and we contemptuously feed our sins by much unrestraint and by much laziness, our defiled and sinner bodies. Woe to us, because we will have to cross through the fire swirling around us and we will have to sail the sea's waves, "in order each of us to take according to his deed committed by him while within body, whether good or bad". Woe to us, because we do not think at that darkened and immaterial fire, neither we think at the bitter crying and at the

[526] They who look at the people's faces judge according to the people's pleasure, and not according to the will of God. They do not know the authority of God, so that they do not know God either.

[527] The proud one is able to reckon himself even above God, because of the sake of being independent from God.

gnashing of our teeth. This is for God will remove the luminous characteristic of the flames and He will leave to the sinners who lack their awe only the burning and darkened feature of the fire.

8. Woe to me, my miserable soul, because I am in a state of sadness and ceaseless pain of my heart. This is because I am content with crying, because my evilness has changed my understanding and it has covered the truth from me, and because the death has defeated the life, and because the earthly and corruptible and temporary things haven't become a change for the heavenly and incorruptible and eternal realities, and the disgusting and worthy of being hated things appeared to me as sweeter and move loved than the true love from Christ and more lovable than the due things, and the straying banished away the truth from within my soul and it has brought to me the sadness instead of joy, and it unveiled my shame and my damnation instead of daring and praises, and I have made me honoring more the bitterness than the sweetness and I to love more the earth and its mist than the heaven and its Kingdom; the darkness of the enemy which hates the beauty, it have come within my heart and it has darkened the light of my knowledge from within my mind. Woe to me, woe to me, because of how many devil's traps caught me in, and they pulled me down from such a height, and they have torn me apart[528]! Running, I have been uselessly weakened and I have uselessly broken out sweats. Who won't cry for me because of seeing me crushed under so many useless toils and pains and wrecking myself offshore? "Have mercy on me, have mercy on me, my friends!" (Job 19: 21) and pray with pain our Master Christ for me, for He do not keep the evil in His mind and Who, maybe, by having mercy on me, He will remove the awful army of the hater-of-the-good devil, from my understanding, and so I will be able to see which mud I am wallowing into while not wanting to get myself off it. Pary for me, lest the time getting shorter all my hope will be cut off from me. There is not bigger pain than mine, neither is there deeper wound than mine, nor is there a pain as my

[528] The faithlessness in God brings to the man all his delusions, and it makes the man preferring the passing pleasures which are followed by the full discouragement. The height in good is shown also in the unity among the components of the human person. Descending into the evil things means also an inward division of the man. This is because the man's soul doesn't fully agree the bodily pleasures. The more one satisfies his pleasures, the more grown up a certain disapproval of his soul. This is for the man cannot totally get out of his nature that has been created for progressing into good.

heart's pain. "Because the lawlessness has overwhelmed my head" (Ps. 37: 4[529]). This is because my wounds haven't been inflicted top me by sword, neither my death is brought to me by war, but the fiery arrows of my enemy "have stuck in me" (Ps. 37: 2[530]) and they blinded my inward man. "And I sank myself into the deeps' mud, that has no bottom" (Ps. 68: 2[531]). The fear I have been fearing it has come to me (Job 3: 25) and "the shadow of the death covered me" (Ps. 63: 20[532]). Woe to me, my soul, look at the current things which are temporary and passing away after a short time, with bitterness and with pain; and the things to come will be even harder. Understand, my soul, of how many goods and hopes you fall off, and to how many torments you will become inheritor of, without having any follower, and uncomforted. Come and fall and pray before the light from above your head to be darkened, and ask the Giver of the immortal light for taking me out of the all-consuming flame and from the non-luminous darkness. This is for His is the power of forgiving our sins and of bestowing us the good things despite of being us unworthy of His mercy. This is for His is the glory and the mastery forever and ever. Amen.

Commandments or Advices Issues by Abba Isaiah

Towards the Beginner Monks[533]

My all-beloved brother, if you have rejected this vain-world[534] and if you have surrendered yourself to God, you will

[529] In KJB we have: Ps. 38: 4: "For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me."; in ROB we have: Ps. 37: 4: "Because my lawlessness has overwhelmed my head, as a heavy burdened they have been pressing upon me." (E. l. t.'s n.)

[530] In KJB we have: Ps. 38: 2: "For thine arrows stick fast in me, and thy hand presseth me sore."; in ROB we have" Ps. 37: 2: "Because of Your arrows stuck in me and You have enforced Your hand over me." (E. l. t.'s n.)

[531] In KJB we have: Ps. 69: 2: "I sink in deep mire, where there is no standing:"; in ROB we have: Ps. 68: 2: "I have got sunken into the mud of the deep, that has no bottom." (E. l. t.'s n.)

[532] The content of the mentioned verse is dissimilar to the quote's content. (E. l. t.'s n.)

[533] "These rules attributed to Abba Isaiah have been take out of his 29 *Words*. They are in Latin (*Latin Patrology*, Migne 103, col. 417-434), and they have been translated in Greek by K. I. Foculide" Monk Augustine, pp. 186-192.

repent for your sins and you will guard that what you have decided to do, but you mustn't pay attention to your own thoughts because they weaken your soul, saying: Your sins haven't been forgiven. Therefore, you must guard these commandments:

1. Guar yourself against eating in the presence of a woman at the same table, and against having any familiarness with a young boy or against sleeping with some adolescent on the same mattress. And when you take of your shirt you must not look at your body.

2. If you are forced to drink wine, you won't drink more than three cups. Guard yourself against transgressing this commandment for love.

3. Do not utter the prayers of the hours carelessly, lest you will fall into the hands of your enemies[535]. Take care as much as you can, of mediating at the psalms, for that will guard you against the lacking-of-cleanness life.

4. Love the tiredness and the trouble, in order you to be relieved of your passions. Do not entertain yourself with somebody about nothing, and you will be elevated through your sighs above your sins.

5. Shun yourself from lying, because the lie gets you out of the fear of the Lord[536]. Do not unveil your good things to everybody, lets your enemy will kidnap you[537].

6. Confess your illnesses to your Fathers in order you to enjoy their advice[538].

7. Be zealous to your handwork and the fear of the Lord will dwell within you[539].

8. Do not judge your brother, neither despise him, lets you will fall into the hands of your enemies[540].

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[534] "The followings rules, all the way to the 15th rule, have been take out of the *Word no. 9*" "Commandments Given to Them Who have Rejected the World" (Monk Augustine, note from p. 186).

[535] Anthony the Great, *Canon no. 6* (Monk Augustine). One of the prayer's purposes is that of keeping us thinking at God and separated from the devil and from the temptations coming through all sorts of thoughts, some of them very deceiving by their seeming importance and value.

[536] When you lie, you reckon that you can hide that even from God, and that means that you no longer fear God.

[537] Anthony the Great, *Canon no. 34* (Monk Augustine): In your desire for unveiling your good things to everybody there is manifested your love for vain-glory.

[538] Anthony the Great, *Canon no. 41* (Monk Augustine).

[539] Anthony the Great, *Canon no. 58* (Monk Augustine).

9. Do not quarrel for upholding your words lest you will be dwelled by the evil ones[541].

10. Love the humble cogitation and do not rest yourself on your opinion. Let your tongue get accustomed to say: "Forgive me!". And you humble-cogitation will come to you[542].

11. Sitting within your monastic cell you must take care of three things: of persevering in prayer, of meditating at the Psalms, and of your handwork[543].

12. Cogitate within yourself: I surely won't live in this world except for today; and you will arm yourself against the sin.

13. Do not be greedy for food, lest your previous sins will be renewed within you. Do not leave the tiredness, take care of meditating at the psalms, and the resting from God will come to you.

14. Force yourself to ha tears when praying, and God will have mercy on you and God will disrobe you of your former man.

15. Learn that the tiredness and the poverty and the estrangement and the trouble and the silence, they will bring you the humble-cogitation. And the humble-cogitation will bring you the forgiveness of all your previous sins[544]. But the humble-cogitation consists also of the man reckoning himself as sinner and as unjust and it also consists of not arguing for his word, and of abolishing his lust, and of looking downwards, and of enduring the reproach and the toils, and of hating to be honored and rested (the comfort), and of saying in anything:

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[540] Anthony the Great, *Canon no. 59* (Monk Augustine). By despising somebody else you will associate yourself with the devil which get pride against God.

[541] Anthony the Great, *Canon no. 69* (Monk Augustine). By quarreling for your words, you strengthen your pride within you.

[542] Anthony the Great, *Canons no. 64, 72* (Monk Augustine).

[543] The advices no. 11, 12, 13, 14 are similar to the *Canons no. 65, 66, 67, 68* of Saint Anthony the Great (Monk Augustine, at notes).

[544] The humble-cogitation is also conditioned by some external states: by poverty, by the discomfort of being you among strangers, and by troubles. And the humble-cogitation makes you forgive all the sins. This is for you reckon yourself inferior to anybody. And if you forgive others, God will forgive you. On the opposite, your pride against others won't bring the forgiveness either to you, because you actually do not ask God for forgiveness. Anthony the Great, *Canon no. 71*.

"Forgive me". And through the humble-cogitation the enemies are banished away[545].

16. Be always sad. But when brother comes to visit you be serene with them so that the fear of God to dwell within you[546].

17. Traveling together with some brothers, part with them so that you will be able to be silent. And to not turn here and there, but meditate at the psalms and pray, in your mind, to God[547]. And wherever you enter, do not behave with superiority with the people living there. Keep your modesty and your shyness in everything and stretch with difficulty your hand to the things places in front of you[548].

18. Do not sleep with somebody else on the same mattress. Pray much before going to bed, regardless how tired you would be because of traveling[549].

19. Do not allow anyone to anoint your body with oil, except in case of grave illness[550].

20. Sitting at the table with the brothers, do not eat with pleasure and stretch your hand only to the food placed in front of you. And keep your knees gathered. And do not raise your face towards another. Do not drink water top satiation, neither make noises when drinking.

21. If you need to spit, when you are together with the brothers, get up and do that at a distance from them. Do not get agitated among people and, if you need to spit out, do not open your mouth; and you will get rid of that need.

22. Do not open your mouth to laugh. This is because that shows the absence of the fear of God within you[551].

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[545] The humble-cogitation stops me from reckoning myself as not needing the help from God, it stopes me from reckoning that I have within myself the whole power I need. This is a devilish thought. The humble cogitation implies feeling the existence of God as Him Whom everything starts from.

[546] From here to the no. 42 the sayings have been taken form the *Word no. 3. About the State of the Beginners and of Them from Monastic Cells* and from Anthony, *Canon no. 74*. The monk is required to always be sad and to cogitate at his sins. But he must receive with the light of the joy the brothers who visit him. Through both of these there lives the fear of God.

[547] At that time (Century IV), they were speaking about the mental prayer, or the prayer of the mind.

[548] Anthony, *Canons no. 75*, *76*.

[549] Anthony, *Canons no. 80*.

[550] Saint Pachomius, *Canon no. 92*.

[551] The whole delicate politeness recommended to the monks is founded on the thought at God. The people cannot see all the inappropriate things but God does see everything. And in

23. Do not lust for the things belonging to another. If you make (write) a book, do not adorn it because that shows a lust of yours.

24. If you commit sin in something, do not be shy to confess that, neither try to defend yourself by uttering a lie, but get on your knees and confess your sin and ask for forgiveness and it will be forgiven to you.

25. If somebody lies to you, do not get angry, but tell him: "Forgive me; I won't come back".

26. Do not be ashamed of asking your teacher.

27. If somebody knocks on the door of your monastic cell while you are sitting and striving with your handwork, forgive him and take care of his resting.

28. Do not speak, neither pay attention to somebody else's words, uselessly.

29. If your teacher sends you to a travel, ask him where you should God and do according to his commandment. Do nor waste words here and there. If you guard your eyes and your ears, you won't commit sins with your tongues by any leans[552].

30. If you dwell together with a brother, be to him like a stranger. Do not command him anything, neither make yourself superior to him, nor behave to him with pride. And if he commands you something that you do not want to fulfill, you will defeat your will and you won't be sad, in order the peace not to forsake you. You must know that him who obeys is the superior[553].

31. If you live together with a brother and he tells you: "Listen!", you will answer him: "What do you want?". And if he let you to choose whether you do or not what he tells you, you will fulfill that what you choose with fear of God.

32. Waking yourself up from sleep, you must pray before starting to do your handwork. But you must cogitate, in the first place, at the word of God, and then start working.

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respecting the people it is shown the respect for God Who cherishes all the people and Who cherishes the reciprocal respect among people.

[552] There is a moral connection among senses. If you guard one or four senses against inappropriate things, that will help you guard all other your senses. The man remains in the good things in an untorn unity.

[553] The monk is advised to be like a stranger to the brother whom he dwells together with, not in the sense of not having a brotherly feeling for him, but in the sense of not commanding him like to one who is compelled to obey him; he must treat his brother as a free and totally independent man. He must not command him, but he must obey the brother's commandment, even if he doesn't like it. In this too there is manifested the humble-cogitation.

33. Be serene with the stranger and talk to him, in order his leaving not to be damaging to him. Guard yourself against asking him about useless things immediately after he arrived at you, but ask him to pray. And after he has sat down, ask him: "How are you, brother?". And give him a book to read. And if he is tired because of traveling, allow him resting and wash up his feet. And if he speaks vain-words, tell him with love: "Spare me, brother, because I am weak and I cannot listen to these". And if his clothes are torn, you will sew those. And if he is weak and his clothes are dirty, you will wash his clothes up. And if he is a wanderer, and at you there are holy men, you won't allow him to come and see the holy men, but give him alms and let him go. And if he is poor, you won't let him go troubled, but you will give him that what the Lord has given you.

34. If a brother put something on the table for you, do not examine what he has placed in front of you when he is not present.

35. If somebody leaves you in his monastic cell and he goes out, you won't raise your eyes in order to see the things from that monastic cell, but before him leaving tell him: "Give something to do until you return". And you will fulfill carefully that what he tells you to do.

36. Do not pray indifferently and carelessly. This is because instead of being you pleasant to God, you rather will make him angry. But stay with fear and tremble and do not lean against the walls, neither you get drowsy in your feet, so that to stay on one foot while stretching another. Resist your thoughts and do not allow them to take care of your bodily things, in order your prayer to be accepted by God.

37. If you are attending the Liturgy, you will guard your thoughts and your feelings and you will stay with fear in front of the Highest God, in order you to be found worthy of receiving the body and the blood of the Lord and that to heal your passions[554].

38. If you are young, do not put on a beautiful coat until reaching your old age[555].

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[554] A main effect of receiving the body and the blood of the Lord is our cleaning up of passions, given that the state of sacrifice of the Lord's body and blood it is contrary to any egotism manifested through passions.

[555] Do not increase the temptations you can bring as a young man upon women by putting on a beautiful coat. At the old age there will no longer be a danger in this regard. And, also, the young man himself has in wearing a beautiful coat a motif of pride.

39. Traveling with someone who is older than you, do not walk in front of him. If the old man stays up to speak to others, you won't disregard him by remaining seated. But you will stand until he will command you to sit.

40. Entering a city or a part of a city, you will look at ground in order the seen things not to become to you a cause of war within your monastic cell.

41. Do not go to bed in a place where you fear of sinning with your heart. Do not eat at the same table with a woman, neither will you look at her clothes, if you can do that.

42. Travelling together with an old man you won't allow him to carry anything. And if both of you are young, you will share the burden. And if there is something common to both of you, let each of you carry it for an hour, and him who carry that burden will walk in front. And, also, let him who is weak to walk in front, and if he sits down because of tiredness, you will sit together with him.

43. Asing some old man about your thoughts, you will unveil him your thoughts as they are, by trusting him that he will keep your secrets. But do not invoke as motif the fact that he is older that you are, but the fact that you can by learning and by deeds and by spiritual experience not to get harmed, if your passions increase[556].

44. Strive and pray the most at night, in order your mind to be enlightened[557]. Look at your sins and pray God for them and God will forgive you of them.

45. If one wants to judge his brother in your presence, and if the accused brother is one of them who judge you, you will tell him with the humble-cogitation: "Spare me, brother, because I am sinner and weak and worthy of the things you tell me. That's why I cannot hear these things"[558].

46. Honor your brother more than you in everything. And when a friend of yours honors you in front of others, you will tell them: "His praises me because of you". Do not taste any honor without others.

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[556] From here to the end the commandments have been take from the *Word no. 4. About the Conscience of Them Who Sit within Their Monastic Cell*.

[557] The mind is enlightened the most by the godlike light at night for the mind is no longer impeded by the things seen within the world.

[558] If I hear somebody accusing one who criticized me, I must not rejoice of what I am hearing, but I must tell him: "Brother, I am a sinner as that brother reckoned me be, and that's why I cannot hear you accusing him".

47. If somebody asks you something in exchange to what he has given you, you won't refuse him.

48. Do not cogitate in your heart something against somebody whose love you have lost for God, but you will think at death and at damnation and at the fact that nobody among them will be able to help you at that time (if he won't be forgiven).

49. If, while sitting within your monastic cell, you remember somebody who did evil to you, you will immediately stand and pray God for him within your heart, in order God to spare him. So will cease the passion you are suffering of because of that one[559].

50. If you want to receive the body of the Lord, you will guard yourself not to allow your anger and your hatred against somebody to enter your heart[560]. If you know somebody poisoned with anger against you, you will be the first to ask him for forgiveness, as our Lord has commanded us to do (Mt. 5).

51. If you are warred by a shameless passion at night, you will guard yourself against taking that image during the day, in order your heart not to be defiled by pleasure, but you will fall before God and He will have mercy on you, for He know the people's weakness.

52. If you overwhelmingly take care of fasting and of ceaseless prayer, you won't dare to think that these ones will save you, but you will hope that God will have mercy on the trouble of your body and He will help you with your weakness[561].

53. If you are ill, you smut not feel yourself burdened so that you not to lack the ghost, but you must thank God for He takes care of your benefit[562].

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[559] Not him whom I hate will suffer because of my hatred, but I will suffer because of suffering of a passion that lowers me and that makes my salvation impossible.

[560] How will our Lord feel within ourselves – for He lives the death in order toc lean us of our passions – if our passions continue living within us? Hoe will feel the Lord within us – for He is above any egotism – if our being is relentlessly dominated by our egotism? Aren't we making Him suffering in continuation, but without result, for us?

[561] Do not trust your toils, but you must trust the mercy of God. This is because your toils do not give you the surety and its peace as they are given you by trusting the mercy of God.

[562] If an illness or a trouble come upon you, you must not get discouraged, but you must thank God that those ones will make you praying Him more, and you must not trust your powers. The more you feel your weaknesses the more you will get closer to God and the more you will hope in Him (2 Cor. 12: 10).

54. Dwelling within your monastic cell, you must set a decided measure and a decided time to your eating, and you must not overlook those. Give to your body as much as it suffices in order your body to be able to pray and serve to God. And if you are given, when you are outside your monastic cell, a sweet food, you won't eat that to your satiation in order you to be able to turn back to your monastic cell as quickly as possible.

55. If the demons sow within you an ascesis that you cannot bear, you won't accept that because the demons want to occupy the people's heart with things which they cannot accomplish, so that they to burden the people with that that is too much and so they to deceive the man. All their things are measureless and disordered[563].

56. Eat once a day and not to satiation. Give your body only that much as it needs according to the requirement of the nature.

57. Appoint a half of night for taking vigil into prayer, and the other half for taking care of the body's resting. Before laying yourself down for sleeping, you take vigil for two hours in prayer and in songs, and then you will give resting to your body. If your body feels burdened when getting up to prayer, you will tell you body: "Do you want to rejoice your resting now and then to leave towards the long punishment? Isn't better to get a little tired here and then you to be rested together with the saints in the future age?". So, you smut cast away your laziness from yourself, and the godlike help will come to you[564].

58. If you have embraced the monastic stadium, you will set your servant as a free man. And if you want to be a monk, you won't' allow your servant to dwell together with you.

59. Leaving to sell your handwork, you won't haggle for the selling price with the people form the world. You will do the same if you want to buy something. Know that the lack of material things will make God your occupation[565].

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[563] The demons often tempt the man with the illusion that he can accomplish good things which are above his measure, so that they to be able to tempt the man when he cannot accomplish those things, as for instance" to fast for a longer time, to sleep less etc.

[564] Anthony, *The Canon no. 8*.

[565] By not having material things which you to occupy yourself with, you will occupy yourself with and you will get attached to God.

60. If a brother places a vessel next you to and you need that vessel, you won't touch that vessel without him giving his permission to you.

61. If a brother asks you to buy him something because he is leaving, you will do that. And if there are brothers together with you, you will do that in their presence.

62. If you are given something in order you to turn that back, you will turn that back after using it. You won't keep that until its owner asking it back. If you have broken something at that thing, you fill repair that. If you lend something to somebody, you won't ask that back if you see the borrower unable to turn that back to you, especially when you do not need that thing.

63. If you left your monastic cell and after a while, when you come back, you see a brother inhabiting it, you wills search for another monastic cell for yourself. So, you must guard yourself not to get that brother out of your former monastic cell, in order you not to find our anger at God. And if he wants to voluntarily leave that monastic cell, it will be done to you that what is right. And if he takes some vessel out of it, you won't ask him to give that back to you.

64. If you want to leave your monastic cell, you won't take anything from within it, but you will leave all the things from there to your poor brother and God will rewards you wherever you will go.

65. The devils rejoice nothing more than of that man who hides his thoughts to his spiritual teacher.

66. Guard yourself against richness and against loving the richness, because the richness corrupts the monk's fruits.

67. If you fight against the temptation that bothers you, you won't stop falling yourself in front of God and telling God: "Help me, Lord, because I am weak and, therefore I cannot endure this fight". And He will help you if your prayer starts from a righteous heart. And by fighting and being victorious, you won't boast yourself and you won't become daring, but you will guard yourself against all of these, because the enemy plots against you by all of these an even greater fight than before.

68. Praying to God, you won't tell Him: "Lord, remove from me these things, and give me those things", but you will tell Him: "Lord my God You know better than me that what is beneficial to me. Help me and do not allow me to commit sin to You and I to be lost into my sins because I am weak and sinner.

Neither hand me over to my enemies. I have run at You. Deliver me, Lord, for You are my strength and hope. For Yours is the power and the glory and the good work and the bestowing of the grace, forever. Amen".

Fragments from the Word of Abba Isaiah

From Codex no. 113, from the century XVII, of the Patriarchal Collection from Jerusalem[566]

F. 62 b – 63 a. Abba Isaiah said: As a paper written with barbarian words and having on it a picture with inappropriate features, if the Lord wants those to be cleaned up, it won't be done without being appropriately sunk those in was and erased with water, likewise the man if imprinted with many sins and having written his sins on the paper of his soul and on the picture of his understanding, those ones won't be cleaned up except by being confessed and through humble cogitation. The paper is the heart, the picture is the understanding, the wax is the softening wax is the confession, and the water is the tear. And the masters of all of those are the soul and the leading mind.

The same one said: As the ill man overwhelmed by mani pains and sufferings and having purulent wounds, but he still shies the doctors and he hides his wounds, he will cause to himself harm and pain and torment, likewise is him who sinned, because he is stung by hi conscience but he endures the pains and he doesn't want to show his souly wounds to his Abba. But as the ill man, when the worms start moving and eating his body out of which there flows the stinky puss, and because being him tormented by pains, he will call the doctor shouting out loud, and the doctor will bring not only anointments but also means of cutting and of burning and or erasing, likewise the monk who fall heavily into sin by the lenience of God, that monk immediately fall in front of God

[566] The note of Monk Augustin: These fragments do not belong to Abba Isaiah, except those with the no. 127, 127b and 129 a., which are given in the Philokalia. The notions and the lexicon differ. They seem to originate from Century X, if not even latter. But many themes of these fragments are identical to those from the *Words* of Abba Isaiah.

confessing his sins and he will immediately be healed. This is for any new and fresh wound can be easily healed, but if the wound gets older, it will become difficult to heal or even unhealable. And he who has sinned he is ill and his passions and his fallings into sin are wounds. And his doctor if the abbot, and the anointments and the means for erasing and for burning are the fasting and the taking of vigil and the sleeping on the floor.

The same one said: As the dead is eaten by worms in his tomb and out of his there flows much ugly stench, so is the monk who committed sin and hasn't confessed it, he will be eaten by evil and ugly thoughts. And as out of the dead man gets a stench so that the wild beats gather around him but they do not touch him, but if the dead's body was anointed with chrism there won't be a stench neither the wild beast will touch that body, likewise is in the case of the monk who has confessed his sins, there will be no desperation and laziness and sadness thoughts touching him. The tomb is the monastic cell, the dead is the monk who has died to the world, the worms arete monk's thoughts, the stench is the strengthened bitterness, and the confession kills the worms and banishes away the stench.

The same one said: As the bramble wraps up the tree and it will wither that tree's fruits, and as the worm eats the wood and the moth eats the coat and the rust eats the iron, likewise the sin will wither him who doesn't confess the sin.

Abba Isaiah also said that, as the experienced archer and as the skilled hunter shoots not only the wild beasts but they can easily shoot the birds flying into the skies, likewise that woman writing by her hand letters and sending those letters to men, she is a hunter. And the hunter shoots bears and panthers and wild boars and foxes and wild beasts, because of not being able to hunt those ones which are far from him, the woman writing can hunt even those form far by catching the rational souls of the rich men and of the poor and of the army leaders and of the soldiers and of the priests and of the monks, by skillfully stalking and shooting them. This is because she has the ink as her bow and the pen as her arrow and the paper and her wing and her words as iron. She calls by her petters not only on men leaving near her, but also the men leaving far from her.

F. 64 a – 66 a. Abba Isaiah said that all the saints are like a big Paradise having fructifying and well-fragranced and aromatic trees which bring forth diverse fruits despite being watered by the same water. The Paradise is the monastery, the trees of the monks, the fruits of the virtues, and the water if the grace of the Holy Ghost. This is for One is the Ghost working within all the saints, but their toils and their works and their ascesis are not the same. Because the ascesis of one saint differs from the ascesis of another saint.

Abba Isaiah said also: Who won't cry for the indifferent monk? Who won't cry for the lazy monk? Who won't cry for that monk who doesn't take care of his salvation? Who won't sigh for him who wastes his days into scattering? Who won't cry for him who love the pleasures? Who won't shed tears for the idiorhythmic one (him who makes his own rules and program) and who fulfills his own wills? It might even the sky sigh up for the carelessness and for the indifference of such a man and the angels cry because of his perdition[567]. This is because him who do not fight here for saving his soul, he will have prepared himself for the endless torment from there[568].

The same one said: If some brothers came to dwell together with you, you wouldn't reject them daringly. And if they want to be idiorhythmic (with own living rules and program), you will advise them that what is beneficial to them. And if they are submissive and obedient to the Fathers, and if they are not obeying to themselves – or idiorhythmic – and if they are under the yoke of the Lord and if they obey Christ and their Father, they will be honored like some fighters for truth and witnesses of Christ. You only must make sure not to join them at eating and at drinking and at singings psalms and at dialogues, without asking for the opinion and for the advice and

[567] The saints and the angels who are into happiness, they cannot but cry for feeling pity for those who are being lost. Poet Vasile Voiculescu wrote somewhere that the saints ask God to allow them go and live near to them who are in hell, and he drew from here the conclusion that there cannot be an eternal hell. But he forgives, by affirming such an Origenistic idea, that the people from heel aren't forsaken there because of God wanting that, but because they stubbornly refuse to know about God. There is the big mystery of the freedom and of the pride in affirming one's freedom. Even in their sufferings they want to stubbornly affirm their defiance towards One Who is superior to them. But the mercy of the ones from Paradise isn't comparable, as pain, to the torment of them who are in hell. In a way, they too respect the freedom of them from there.

[568] He who hasn't been fighting here for gaining his faith into God, he will have prepared to himself as state of eternal stubbornness into faithlessness.

the approval of their Father. This is because he who eats or sings or live together with them with friendship or does his handwork together with them, he will discover himself as together-partaker with the rebelled devil at the judgment time[569]. This is because like the mode of the union between soul and body is undetached until the moment of the death, likewise it is the spiritual union between the spiritual student and his spiritual teacher[570]. And as the killer is killed, because of being one who separated as soul from a body, likewise the judgment will get the most careless among brothers out from under the protective cover and out of the help of the spiritual fathers[571].

Abba Tishbite said that there is nothing more destructive to the monks in the same generation than speaking evil of one another and judging on one another. This is because he who speaks evil about another, he also judges him and he makes himself a god[572]. This is the fearsome and exquisite and amazing wonder that the non-comprised One and Who fills the world up, He Who bears everything but He is non-borne by anything, He Who comprises everything but He is non-comprised by anything, He Who walks on the water without getting His feet wet, He Who sits on the winds' wings and He walks in the air as He wishes, He enters the people's entrails and He judges their cogitations and He knows their plans (Ps. 7: 9[573]) and He touches the thoughts and He judges the cogitations and He knows their plans. This is for the eye that is all-bearer and all-seer of hidden realities, the undenied and fearsome mastery, "He Who looks at the earth and makes the earth tremble" (Ps. 103: 33[574]), He Who rebukes the sea and He

[569] He who has been on earth in communion with the sinners and he approved them, he will discover on the day of the judgment that he was in communion with the devil.
[570] If you have been some teacher to the sinner during the earthly life, without correcting him, you will be partaker to his punishment one the judgment day.
[571] A brother not fighting to keep other brothers into the clean life by obeying the Fathers, him too will be souly killed at the final judgment as being brought out of the protective cover of his spiritual father.
[572] Only God has the right to judge. This is for God give the people their eternal fate. He who judges one another and he speaks evil of another, he impropriated to himself this right of God and God's power, which he doesn't actually have. So, he claims himself to be a god without him actually being a god. He wants to take the place of God without him being able to do that.
[573] In KJB we have: Ps. 7: 9: "Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins."; in ROB we have: Ps. 7: 9: "Let be ended the sinners' evilness and strengthen the righteous one, You Who examine the hearts and the entrails, you the Righteous God." (E. l. t.'s n.)
[574] In KJB we have: Ps. 104: 33: "He looketh on the earth, and it trembleth: he toucheth the

makes the sea dry, He Who touches the mountains and makes them smoking" (Ps. 103: 33[575]) and He makes the creation tremble as the leaves of the tree, when He sees the monks speaking evil of one another and judging on one another, He gets upset and infuriated. And because of He has decided the day which He will judge the world on, and when he will judge the atheists and the antichrists who previously stole the creation of God and who judge before God judges and examines, and the Righteous-Judge will condemn them together with the devil because of being they the devil's hidden partakers.

F. 67 b. – 68 a. Abba Isaiah said: he who wants to be saved, let him stop speaking vainly, let him love the truth, let him banish away from him the vain-s-peaking, let him part with his evil thoughts, let him throw his cunningness out of his heart, let him not stay inside the yard of the lie, let him speak the truth, let him run away from the sharp anger, let him not surrender himself to his envy and spite, let him be disgusted of the memories of his evils, let him not love his ugly and hurting of soul lusts, let him not stop having mercy on the poor, let him sapiently and with watchfulness mediate at the godlike Scriptures, let him zealously surrender himself to the taking of vigil, let him consecrate his prayer to Lord God all the time and without any worries, let him sigh form the bottom of hie heart, let him beat himself on his cheeks, and let him beat himself on his chest. And let him reckon all of these with the humble cogitation, so that his toils to be known and to be well-received by God and written into the book of life.

He said again: Do won't laugh at somebody if you see him mistaking. You won't condemn the man who is passionate as you are, when he slips into sin, neither you will mock him and tall about him recklessly inappropriate words. This is because if you who have knowledge and you are skilled, you laugh at the simple one and you condemn him, you too will be evil-spoken and condemned not only by wisemen and by scholars but also by the simple people and even by women and by children and "that what the man has sown, that he will reap" (Gal. 6: 7). By

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hills, and they smoke."; in ROB we have: Ps. 103: 33: "He Who looks at the earth, and He makes the earth tremble; He Who touched the mountains and He makes them to smoke." (E. l. t.'s n.)

[575] *Vid supra*. (E. l. t.'s n.)

willingly sowing the evil things and by unwillingly reaping the evil things, we must wonder about the right-judgment of God.

He said again: The beginning of the monk's perdition is the laughter and the absence of the fear. If you see yourself mastered by laughter, you will know yourself in the deep of your evils and as reaching in the both of the hell. The laughter gets out the happiness of Christ, the laughter does not build, but the laughter melts away even the built virtues. The laughter makes the Ghost sad[576], the laughter is not beneficial to the soul, the laughter corrupts the body and it darkens the mind up and it sinks the conscience into mud and it makes sclerotic (it dries up, it makes harsher) and it petrifies the heart and it makes the prayer unreceived[577]. The laughter banishes the virtues away and it brings the sins in. That monk that causes the laughter (who is a joker) he is hated by God and he is looked at by angels with disgust, and he is void of righteousness, and he is lacking the eternal life and dressed up in shame. The monk causing laughter is a trap of the devil and he is a hearth of the death. This is because of the laughter banishing away the fear of God and it dwells the devil in. The laughter is the enemy of God and it is the friend of the demons. The laughter is the enemy of the restraint and it is the friend of the demons and of the debauchery and it is shame and damnation to him who has been gained by laughter. Thew laughter is a pit of the perdition and it is an emptying of the truth[578]. The laughter scatters the soul and it brings falling to the body. The laughter despises the peace and it rejoiced of quarrels among people. The joker searches for the death and he wishes for the perdition. The joker prepares the eternal torments to himself and he is sent to his perdition[579]. The laughter is the devils spear and it is dirty to them who practices the laughter. The laughter is a disturbance to the Church and causer of shame. The laughter is the enemy of the justice and it is the friend of the quarreling

[576] The Ghost isn't rigid but alive. The Ghost gets sad because of the perdition of them who do not want to receive Him or to rejoice through Him of the loving communion with Christ.
[577] The daughter is a sign of superficiality, it is the sign of the lack of reflection, of unnoticing the own insufficiencies, of non-fulfilling the duties towards God and towards others.
[578] The laughter doesn't see the profound reality and the care for remaining in union with the profound reality and for advancing into the profound reality.
[579] The life reduced to the realities from the world and to the world's pleasant things, it feels well in the monotony of the world that is equivalent to the spiritual death. This monotony is protective, but for how long?

among people[580]. The laughter brings the defamation and the contempt. The laughter is the creator of the lie and it is the mockery of the truth[581]. The laughter is a ceaseless sin and a spike stuck into the soul. The laughter is the devil's sword and it is a devastating sickle. The joker monk (causer of laughter) is a sensitive goat and a spiritual wolf. The laughter means non-knowing the Scriptures and it is a two-edged sword and it is immediate anger and a burning fire and the crooking of the true words and it is the choosing of that what is unjust. The laugher is the moving among the changing evils and it is the cunning cogitation. The laughter is an unquenched fire and it is a devastating punishment. The laughter is a multiple trap and it is the absence of the life[582]. The laughter is an awful torment and it is the presence of the hunger. The laughter is a deceiving living at the door of perdition and it is the rushing in of the debauchery. The laughter is a barn full of evil thoughts and it is a shed full of ugly meanings. The laughter is missing the thought at death and it is missing the cogitation at the eternal torments. Remove from us, Lord, our laughter, and bestow us the crying which You require from for. This is for he who sighs and who gets sad, he will attract upon himself the mercy of God, while he who laughs he will elicit a woe from the righteous and incorruptible and unseen and of-life-give God and our Savior Jesus Christ Who says: "Woe to them who laugh because they will cry and weep" (Lk. 6: 25)[583].

p. 124 a. -n 132 a. Abba Isaiah said: The human praise is the root of the ugly lust not when we hear it but when we accept it. One cannot cut off his lust but he can not to become his lust's slave. So, we cannot uproot our thoughts but we can fight against them. He who sweetens himself into his thoughts and he fulfills his will, he won't see the glory of God, neither will he overcome any of his passions, but he likens himself to the

[580] The laughter takes no value seriously. The laughter looks leniently at all evils and at all disorder and fight among people. So, the laughter is a weapon of the devil.

[581] The laughter doesn't' recognize that what has been actually accomplished, but it contrives the lie.

[582] The laughter is a sign indicating the absence of the true life. The laughter doesn't deepen itself into the life's richness. The laughter doesn't feel the need for understanding or for knowing the life's richness.

[583] If even our mercy too is wakened up not by him who laughs but by him who is sad, all the more he who is sad and fearful will wake up the mercy of God. He who laughs he elicits the mercy of God, but not that mercy that could save him but a mercy united with the ascertainment that he who laughs will be lost.

girdled man walking for the whole day but not advancing through his efforts[584]. This is because the demons bring traps and offenses to such a man, from all quarters, and they wage war with increasing insanity to them who obey them. And the man's will is that that throws the man into pit and into trap and it moves the man's mind on the stages of his passions. That's why him who want to be saved he must cut his own will off on every moment. This is valid not only for some of the old men but it is valid also for the beginners: one must be like a statue that doesn't see nor hear neither speaks, but he pays attention only to himself and he speaks with God in quietude (hesychia) and in hidden meditation; and he constantly defames on himself, in an unturned cogitation and with an uncurious mind, in a simple feeling, as seen and asse examined and as touched by God, as one who always stays in front of God[585]. "I saw in advance the Lord always before me. He is at my right hand, so I won't wobble" (Ps. 15: 8[586]) and "The sky is My throne, and the earth is bedding to My feet" (Isa 66: 1). Everything the man does, day and night, it is seen by the sleepless eye of God. More than the sun, His eyes look at the people's deeds, as it was written: "He is the One Who knows all the things" (Ps. 32: 15[587]). And He sees even the deeds which we haven't done, as it was said: "My unworked things were seen by Your eyes and all of them will be written into Your book" (Ps. 138: 16[588]). Who is the man who,

[584] Your thoughts drive you to external activities and they do not allow you to persevere in prayer as unique thinking at God. You want to show your won will by external deeds, while in prayer you do not want to show your own will.

[585] He who has advanced into God by his quietude, he won't only strive himself to feel the presence of God, but he also feels himself as watched and penetrated by God. God has reached to him as a power that has taken him into mastery. And that makes him more easily feeling God. He lives both his work and God's work in encountering god. It is a both subjective and objective state.

[586] In KJB we have: Ps. 16: 8: "I have set the Lord always before me: because he is at my right hand, I shall not be moved."; in ROB we have" Ps. 15: 8: "I saw in advance the Lord always before me, for He is at my right hand so that I won't wobble." (E. l. t.'s n.)

[587] In KJB we have: Ps. 33: 15: "He fashioneth their hearts alike; he considereth all their works."; in ROB we have: Ps. 32: 15: "He who specially built their hearts, He Who understands all the things." (E. l. t.'s n.)

[588] In KJB we have: Ps. 139: 16: "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."; in ROB we have: Ps. 138: 16: "My unworked things have been known by Your eyes and into Your book all of them will be written; day by day they will be committed and none of them will remain unwritten." (E. l. t.'s n.)

by looking at the people staying before him, he dares to tell them that he sees them committing sins even more shameful than the dog? But we mock on ourselves because of not cogitating at the fact that God sees everything and He examines the hearts and he penetrates the entrails and that the man's thought is unhidden to God. And if we believed these things, and it we knew that only Him knows the hidden things of our hearts, we wouldn't follow and we wouldn't fulfill our harmful wills, but we would humiliate ourselves. This is because he who fulfills his wills he served the devil, even though sensitively and to the people's eyes he seems to be pleasant to God. Such a man is wolf during night and lamb during day, "having the countenance of the piousness, yet denying its power" (2 Tim. 3: 5).

The same one said: The rich and wise, they hide away their treasures. And by seeming poor, he is disregarded by the powerful. Likewise, is the humble and virtuous monk who hides away his virtues and who doesn't fulfill his wills, but he rebukes on himself on all moments and he strives through hidden cogitations to reach saying: "By heart has got hot within me and into my thought there will be ignited a fire" (Ps. 38: 4[589]). What fire? Listen to the Scripture that says: "Our God is consuming fire" (Hebr. 12: 29). This is for as the fire melts down the wax and it dries out the mud, likewise the hidden cogitation (the meditation) melts down the ugly thoughts and it removes the souly passions and it illuminates the mind and it make the cogitation bright and it rejoices the heart. This is for the hidden meditation hits the devils and it banishes away the ugly thoughts[590]. This is for, that what enlighten the inward man and it arms him up through the hidden reflection (meditation) it is being strengthened by God and it is empowered by angels and it is glorified by people. This is for the hidden reflection (meditation) and the hidden reading are the non-defamable house of the soul and the steadfast tower and the peaceful shore which keep the soul undisturbed and unshaken. This is

[589] In KJB we have: Ps. 39: 3: "My heart was hot within me, while I was musing the fire burned:"; in ROB we have: Ps. 38: 4: "My heart has become hot within me and into my thought will be ignited a fire." (E. l. t.'s n.)

[590] The "hidden meditation" is the reflection at the godlike mysteries, which are limitless and which are above our thoughts referring to the bodily pleasures. Cogitating sat those mysteries gives the man the true meaning of his existence and it enlightens the man and it fills the man up with power from God.

for the demons are heavily disturbed when the monk arms himself through hidden reflection and through hidden reading. The hidden reflection is the mind's mirror and the conscience's torch. The hidden reflection (meditation) melts the debauchery down, it weakens the wrath (the impulses), it banishes the anger away, it removes the lit anger, and it casts the injustice out. The hidden reflection gives shininess to the mind's leading, it enlightens the conscience, and it banishes the laziness away. The hidden reflection gives birth to the pricking of the heart, it brings the fear of God, and it causes the tears. The hidden reflection produces to the monk the non-lost humble-cogitation and it produces the joyful taking of vigil at night and the undisturbed prayer. The hidden reflection banishes away the ugly thoughts and it whips up the demons and it cleans up the body. The hidden reflection teaches the man the long-patience, it brings the restraint to the man and it prepares the man for understanding the death. The hidden reflection is full of benefactions and it is adorned with all the virtues and it has got far from all the evil deeds.

The same one also said that everyone who do their wills, they do not differ from animal in any aspect. This is for the animal when hungry it eats and when thirsty it drinks and when sleepy it sleeps. And that monk who fulfills his will he won't be warred and troubled by only one demon, but he will be troubled by many passions and by countless demons[591]. And as in the toilet there doesn't enter a sole man in order him to throw the garbage and the urine form within himself, but the toilet is used by many people, likewise is that monk who follows his own will and who persists in his own order (idiorhythmic) and who becomes passionate and he becomes a house of the ugly and evil thoughts; and his heart will be in a big war and in disturbance and in agitation. "This is because the impious demons walk around him" (Ps. 11: 8[592]) and they set up to his

[591] Here is being ascertained a connection between passions and demons. While God wants us free, for He wants us to love Him and there is not love without freedom, the demons enslave us by passions and giving us the impression that we are free while we actually aren't, because we do not get out form under their mastery as forms of the egotism which are contrary to God. Both the passions and the demons enchant us with the appearance of us doing our own will, in order they to separate us from God. By that, the demons want us to be like them.

[592] In KJB we have: Ps. 12: 8: "The wicked walk on every side, when the vilest men are exalted."; in ROB we have: Ps. 11: 8: "This is because, then when the worthless people raise, the lawless crawl everywhere." (E. l. t.'s n.)

feet a trap intertwines of ropes made of cunning lusts. And the evil ghosts prepare bows and arrows and they wound his heart. A demon shoots arrow at the eye enticing the eye towards lusts, another demon shoots arrows at the hearing enticing it to listen with pleasure to unnecessary things; another shoots arrows at the tongue in order the tongue to speak against others and towards sharping us the anger; another moves the belly towards greediness; another urges the feet to run towards sin; another arouses the body towards debauchery and adultery and laziness; another attracts the body towards strife and envy and spite; another pushes the monk towards hatred and towards sharpening the evil; another advises the monk towards the rich tables and towards the worldly worries; another urges him towards priesthood and to be abbot; and another urges him to visits his brothers, his relatives, and his friends. And to put it shortly: the demons do not cease weakening within the monk who want to live by himself (idiorhythmic) his love for himself in a disobedient manner, and they teach him on many ways the whole craftsmanship, the contrivance, and the plotting, using on this purpose the menaces, the memories, and the flattering. They work these things until the make this man full of worldly cogitation; or is he is by schism among monks, he will be within world with his cogitation; or, if he has the “countenance of the piousness” of the monastic schism, he won’t achieve the power and the work of the virtues in front of God. Such a monk is like a fruitless tree, but adorned with leaves, and not having the fruits of the virtues and of the righteousness. The prayer of such a man is full of laziness and of indifference. Out of his cogitation flows the laziness, his vigil sinks into sleep, his fasting is powerless and lacking of strength. And when he talks to personalities of the world and with rich people, he speaks attentively and with watchfulness, but when he passes to reading his eyes get heavy and he is conquered by sleep. When he kneels, his cogitation wanders outside. When his tongue prays, his heart gets closer to the ground. One like this is persuaded by demons that he has lives rightly and that his ascesis and restraint are pleasant to God, “for lo, you have been delivered from the disturbance and form the worry of the coenobitic community and form the much tiredness and scattering from within it. You no longer judge anybody, neither you speak evil of anyone, nor you get disturbed, nor you are troubled, nor you suffer, nor you are upset by somebody, nor

you offend someone, nor you offend anyone, you eat what you like and you drink with pleasure, you sleep without worries, you wake up without speaking-against, you sing unforcedly, you honor everyone and you are honored by everybody". These things and the things similar to these are sown by the devils within the heart of the idiorhythmic monk in order not to allow him cohabit together with other monks.

Abba Isaiah said also: Nothing humiliates the demons and strengthens the soul and enlightens the mind and gives shininess to understanding and cleans the heart, as the confession of the thoughts and as the unveiling of the thought things to the spiritual Fathers. And nothing gladdens the devils more and nothing darkens the mind more and nothing petrifies the heart more and nothing makes the consciences muddier than the hiding of the thoughts does. This is because, when the monk wants to unveil the things which he has done and to unveil his ugly and evil thoughts, the demons get troubled and start sowing within monk's heart thoughts of shame which tell to the monk: "This Oldman is believed of being spiritual, and holy, and clean, and stainless in his life, and you want to bring your condemnation upon yourself and you to become despised by monks and to cause offence? Don't you think at the fact that you will make him to master you and he will laugh at you? This is for he won't keep your secret. And they have been honoring you until now, and they reckoned you as wise and intelligent and sharp in mind and able to discern among things, and you want them to look down at you and the monk and the people from the world to laugh at you[593]? You must postpone your confession. This is for what damage could your thought to do to you? And who is him who doesn't have thoughts? And how comes that somebody else doesn't fear God?". These things are told by demons to him who wants to unveil his thoughts. This is because the demons know that the soul cannot thrive otherwise but by unveiling his thoughts and the monk doesn't fall except by hiding his thoughts up. And that's why the demons plot and

[593] This dispute between the monk living in a coenobitic community and the monk living in an idiorhythmic manner it shows that these fragments have been written later than the Century IV, namely later than the time when Abba Isaiah wrote his works.

wage war to the monks in order the monks not to unveil their thoughts[594].

The same one also said: Many monks by leaving their parents and their sons and their brothers and their friends and their relatives for the love for Christ, they seemed as saints to the people, but to people-Knower God they appeared to be unclean and under damnation, and not because of debauchery and adultery, but because of not guarding their hearts against ugly thoughts and because of not guarding the senses of their soul against ugly and evil meanings. This is because, if you see an idiorhythmic monk, you will be able to confess is that one is whole or spiritual or virtuous or loving-of God, or he is bodily and loving-of-sins and loving-of-pleasures[595]. This is for the monk must restrain himself through all his senses, through his sight, through his hearing, through his smell, through his tongue, through his touch, and through his belly. This is for the monk owes to restrain himself, as it has been said, through all his senses, and he must be above any thought and above any ugly pleasure and above any damaging lust. This is for we owe not only to keep our body clean of and unstained by sin, but we must do so also to our heart and to our mind and to our cogitation and to our conscience. This is for the man is twofold and composed both of soul and body, and that's why the man must have his fight twofold. That's why the bodily ascesis is not enough for us to achieve the loving-of God virtues, but before all we need the humbleness of our soul and the crushing of our heart and the stretched prayer (litany): "This is because out of heart there come evil thoughts, and killings, and adulteries, and robberies, and liar testimonies, and blasphemies" (Mt. 15: 19). That's why, if we keep our body unstained by the touch of a woman but our heart unites with the evil thoughts, we won't benefit anything of that. Everywhere the godlike Scripture, Old and New, it confesses about the cogitation of the heart. First, Psalmist David shouts out: "Sons of men, until when you will be hard in heart?" (Ps. 4: 2[596]). And again: "Their heart is vain" (Ps.

[594] The man needs to unveil his evil and egotistic thoughts, in order him to be able to get rid of them. The man needs somebody else's help and power and judgment. Itself the communication is an act of humbleness and of getting out of the proud trust in oneself.

[595] The idiorhythmic monk cannot be entirely virtuous because even though he is like that with his body, he won't be like that with his soul, once he affirms his own will or once he shows the lack of humble-cogitation.

[596] In the KJB we have: Ps. 4: 2: "O ye sons of men, how long will ye turn my glory into

5: 9[597]). And about them who cogitate the vain-things, he says: "He said in his heart: I won't budge" (Ps. 9: 26[598]). And again: "Because he said in his heart; God has forgotten" (Ibid 31[599]). And again: "Cunning lips in the heart; and within heart he uttered evil things" (Ps. 11: 2[600]). And again: "May the Lord give you according to your heart" (Ps. 19: 5[601]). And again: "The evil things are within their heart. Give them, Lord, according to their deeds" (Ps. 27: 4-5[602]). And he also said: "His heart gathered lawlessness to him" (Ps. 40: 6[603]). And again: "Because in your heart you work lawlessness, on earth" (Ps. 57: 2[604]). And: "With their mouth they were blessing, while with their

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shame? how long will ye love vanity, and seek after lieing? Selah."; in ROB we have: Ps. 4: 2: "Sone of people, until when heavy in your heart? Why do you love the vanity and search for the lie?" (E. l. t.'s n.)

[597] In the KJB we have: Ps. 5: 9: "For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue."; in ROB we have: Ps. 5: 9: "Because there isn't truth in their mouth, their heart is vain; open pit is their throat, with the tongues they do cunningness." (E. l. t.'s n.)

[598] In the KJB we have: Ps. 10: 6: "He hath said in his heart, I shall not be moved: for I shall never be in adversity."; in ROB we have: Ps. 9: 26: "Because he said in his heart: I won't budge from generation to generation, it won't be bad to me." (E. l. t.'[s n.)

[599] In the KJB we have: Ps. 10: 11: "He hath said in his heart, God hath forgotten: he hideth his face; he will never see it."; in Rob we have: Ps. 9: 33: "What the sinner angered God for? Because he said in hi heart: the Lord won't examine this!" (E. l. t.'s n.)

[600] In KJB we have: Ps. 12: 2: "They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak."; in ROB we have: Ps. 11: 2: "Vanities spoke each of them to his neighbor, cunning lips in heart and they uttered evils in their heart." (E. l. t.'s n.)

[601] In KJB we have: Ps. 20: 4: "Grant thee according to thine own heart, and fulfil all thy counsel."; in ROB we have: Ps. 19: 4: "May the Lord give you according to your heart and may Him fulfill all your counsels." (E. l. t.'s n.)

[602] In KJB we have: Ps. 28: 3-4: "Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts. // Give them according to their deeds, and according to the wickedness of their endeavours:"; in ROB we have: Ps. 27: 3-5: "Do not pull my soul together with the sinners, and do not destroy me together with them who work injustice, // With them to utter peace towards their neighjbor, but the evil things are within their hearts. // Give them according to their dee3ds and according to the cunningness of their thoughts." (E. l. t.'s n.)

[603] In KJB we have: Ps. 41: 6: "And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it."; in ROB we have: Ps. 40: 6: "And when somebody came to see me, he was uttering lies; hid heart was gathering up lawlessness to himself, he went out and spoke." (E. l. t.'s n.)

[604] In KJB we have: Ps. 58: 2: "Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth."; in ROB we have: Ps. 57: 2: "Because in your heart you work lawlessness on earth, injustice your hands intertwine." (E. l. t.'s n.)

heart they were cursing" (Ps. 61: 4[605]). And: They said in their heart, together with their relatives" (Ps. 73: 9[606]). And another prophet says: "This people honor Me with their lips, but with their hearts they are far from Me" (Isa. 29: 15). "Because the heart of this people got callous and with their ears they heard with difficulty" (Isa. 6: 10). And about them who clean their hear up and who liberate their heart of evil thoughts, the Psalmist says: "I will confess myself to You, Lord, with the whole my heart" (Ps. 9: 2[607]); and: "You have examined my heart; You have visited my heat at night" (Ps. 16: 3[608]) and the followings. And: "According to the lust of his heart You have given him" (Ps. 20: 2[609]). And again: "I haven't hidden Your truth within my heart" (Ps. 39: 13[610]). And: "My heart uttered a good word" (Ps. 44: 1[611]). And: "The though of my heart is understanding" (Ps. 48: 3[612]). And: "Open your hearts before Him, for God is your help" (Ps. 61: 8[613]). And: "Ready is my

[605] In KJB we have: Ps. 62: 4: "They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah."; in ROB we have: Ps. 61: 4: "They too counsel how to tear down my honor, they ran with the lie; with their mouth they were blessing me while with their heart they were cursing me." (E. l. t.'s n.)

[606] In KJB we have: Ps. 74: 8: "They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land."; in ROB we have: Ps. 73: 9: "They said in their heart together with their relatives: "Come and born all the places of celebration of God from earth." (E. l. t.'s n.)

[607] Dissimilar content. (E. l. t.'s n.)

[608] In KJB we have: Ps. 17: 3: "Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing;"; in ROB we have: Ps. 16: 3: "You examined my heart, at night You examined it; with fire you have tested me, but there was not injustice within me." (E. l. t.'s n.)

[609] In KJB we have: Ps. 21: 2: "Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah."; in ROB we have: Ps. 20: 2: "You have given Him according to the desire of his heart, and You haven't deprived him of the will of his lips." (E. l. t.'s n.)

[610] In KJB we have: Ps. 40: 10: "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation:"; in ROB we have: Ps. 39: 13: "I haven't hidden Your righteousness within my heart, Your truth and Your salvation I have told." (E. l. t.'s n.)

[611] In KJB we have: Ps. 45: 1: "MY heart is inditing a good matter: I speak of the things which I have made touching the king:" in ROB we have: Ps. 44: 1: "My heart answered a good word; I will utter my singing to the Emperor." (E. l. t.'s n.)

[612] In KJB we have: Ps. 49: 3: "My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding."; in ROB we have: Ps. 48: 3: "My mouth will speak wisdom and the thought of my heart will be understanding." (E. l. t.'s n.)

[613] In KJB we have: Ps. 62: 8: "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah."; in ROB we have: Ps. 61: 8: "Hope in Him the whole people's gathering; overpour your hearts before Him, for He is your help." (E. l. t.'s n.)

heart, Lord" (Ps. 107: 1[614]). And: "Let my heart be without blemish int Your commandments, so I not to get ashamed. My soul is melting down for your salvation" (Ps. 118: 80-81[615]). And: "I shouted out in front of You with the whole my heart" (Ps. 118: 145[616]). Everywhere, the mind's thoughts and the heart's reflection are those which crown and condemn the man[617]. So said too the God of the Jew's gathering (of the Synagogue): "Because you haven't taken Me into your cogitation, but you have thrown Me at your back, I too will reject you" (Hez. 22: 35). "The devil, he says, out within Judah's heart (the thought) to sell Jesus" (Jn. 13: 2). "This is because the man looks at the face, but God looks at the heart" (1 Kings[618] 16: 7). "You Who examine the hearts and the entrails, God" (Ps. 7: 9[619]).

The monk owes to understand the purpose of the Scripture: whom is it talking to, and who is the one talking, and what is he talking about and when he speaks and how he speaks. And the monk must impropriate sapiently the fight of the ascesis and he must take heed at the enemy's attacks and he must cross the waves like a helmsman, guide by grace, not deviating from the right-path, by paying attention only to himself and by speaking in quietude (in hesychia) to God, and

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[614] In KJB we have: Ps. 108: 1: "O GOD, my heart is fixed; I will sing and give praise,"; in ROB we have: Ps. 107" 1: "Ready is my heart, God, ready is my heart; I will sing and I will praise within my heart." (E. l. t.'s n.)

[615] In KJB we have: Ps. 119: 80-81: "Let my heart be sound in thy statutes; that I be not ashamed. // My soul fainteth for thy salvation: but I hope in thy word."; in ROB we have: "Let my heart be without blemish into Your commandments, so that I not to be ashamed. // My soul melts down for Your salvation; into Your word I have been hoped." (E. l. t.'s n.)

[616] In KJB we have: Ps. 119: 145: "I cried with my whole heart; hear me, O Lord: I will keep thy statutes."; in ROB we have: Ps. 118: 145: "I shouted out with the whole my heart: Hear me, Lord! I will search for your commandments." (E. l. t.'s n.)

[617] The heart is not empty. The heart shows its life in good or evil thoughts, by expressing its intentions and its connections with the realities it knows: with the world, and with God. And the heart's thoughts bring to the heart its coronation or its condemnation, even though the heart doesn't succeed to put those thoughts in deeds. Through the heart, or through the heart's cogitation and feeling, it is shown that the man is not alone. These thoughts, if they remained only to the connection with the world they would be from devils, but if the thoughts do not see the world as the ultimate reality, they will be from God, as it will be said in continuation. So, the man is through his heart in connection with the ultimate springs of the good and of the evil. But because the man is the one willingly accepts ones of others of thoughts, the man will be crowned fi he received the good thoughts from God, or the man will be taken to torments if he received the thought of the egotistic pleasure from the world or from the devil.

[618] In KJB we usually call this book as *I Samuel*. (E. l. t.'s n.)

[619] *Vid supra*. (E. l. t.'s n.)

upheld by a sole thought – that doesn't pass from one to something lese – and by a uncurious mind[620]. This is for the time requires us to be like some helmsmen facing the winds and the storms of the ghosts. This is because we are able to receive both the thoughts of the virtues and of the evilness. And it is said that the master of the passions is the pious and loving-of God thought. So, it is appropriate to us who appease ourselves (to the hesychasts) to discern and to sapiently and with watchfulness separate the virtues from sins, and to discern what virtue we must take care of, when there are present monks and brothers and fathers, and which virtues we must work when we are alone; and which is the first virtue, and which are the second and the third virtue; and which passions is souly and which is bodily; and which virtues the pride steals the mind from and which virtues occurs the vain-glory from, and which virtues springs the wrath (the anger) out of, and which virtues is born the belly's covetousness and the laziness from[621]. We owe to tear down the thoughts and the whole haughtiness that rises against the knowledge of God (2 Cor. 10: 5)[622]. So, we must be clean of the unclean thoughts, especially when we present ourselves to God in prayer. This is because there cannot be together the stench and the god fragrance, or the evil smell with the chrism. He who is mastered by his thoughts he is blinded by them[623]. This is because the images of

[620] The monk must pay attention only to himself, namely not to the world's things. But when he is focused only on him and not on the world, he will willy-nilly find God. This is for the monk cannot be only by himself. And if the monk pays attention only to himself, in connection to God, the monk will enjoy quietude, he won't be attracted here by a lust and there by another lust, or worries about a trouble or another, or by a worldly fear or by another. The monk will have within himself only the fear of God and that will provide him with peace.

[621] Out of each virtue there is a danger for a passion to be born, immediately as the man weakens his thought at God and the man rather things at himself, with satisfaction for the virtues which he reckons that he has advanced into, or when a virtue has been brought too far, because of self-trust: for instance, out of too much fasting there can be born the belly's covetousness, or out of too much tiredness it can be born the laziness. The humble-cogitation and the measure in everything are two means which protect the virtues from becoming causes of some contrary passions.

[622] Any passion comes out of not knowing God Who is above ourselves and Who protects us from reckoning ourselves as able to achieve the salvation – or the eternal life - by ourselves, namely we must not reckon ourselves as making a sense of our existence by ourselves.

[623] The evil or cunning thoughts do not allow the man to see the existence as it is, namely as having God as its spring and its peak, and God wants us to be kind and to recognize the value of all the people and us to believe into the future life. Those thoughts which God is absent from, they narrow the existence and they lock up the existence in time, and they lock up the

the thoughts produce a consent to them. So, one must remove the first attack (of the thought from within heart) through the pious resistance of the prayer, lest we will be in dialogue with God with our lips but having our heart cogitating at all sorts of things[624]. This is because God doesn't value the disturbed and despising prayer. And those thoughts tending downwards and crawling on earth like some snakes, thoughts dwelling within our heart like in a nest, they kidnap the mind and they make the understanding fall into hallucinations and they disturb the conscience. Those thoughts easily engulf him who listen to them, and they make him fantasize about being him a chief, an army leader, so that he imagines himself having around him soldiers bearing spears, and big multitudes of people and weapons, and himself leading camps and regiments which defeat – at his command – barbarians, and himself sharing honors and gifts in money and distinction, and building cities and bestowing treasuries of money, and appointing chieftains and removing others.

And when he realizes that his mind is attracted in a liar manner to these vain-thoughts and his cogitation is carried away by his fantasies, he passes to the thought that he is inthronized as hierarch of the whole world (ecumenical), and who ordains metropolitans, and who deposes bishops, and who gathers priests, and who sends missionaries, and who bestows titles of archimandrites, and who appoints others, and who build up churches, and who found coenobitic monasteries, and who erects old people asylums, and who prepared host houses and hospitals, and who clothes up orphans, and who defends widows, and he sees himself the chief doctor of all of these and offering his medical services as a gift and healing everybody[625]. Such thoughts, and many similar ones, by attracting his mind and by nourishing his rationality with a vain-cogitation, they make nesting within his limbs the devils of the debauchery, of the lust for foods, and of the desire for priestly vestments and for the glory of hegumen. Those makes his heart callous and

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man in reasonings that he has only a short temporary life. They make the man blind to the infinite, eternal, and meaningful existence.

[624] We must not speak with our lips while praying and us having, in the same time, our heart thinking at all the things coming into it in a tempting manner.

[625] All these images show us that the present writing was composed during a period when the Church reached a developed organization, so, this writing should be dates at least in the Century V.

they fill up his heart with the illness of the love for money, with the daring of the vain-glory, and they shoot at his heart the arrow of the pride, and they blind up the eyes of his heart, and they agitate the movement of his body, and the entice the feelings of his soul and of his body towards having sex with women, by igniting his body and by throwing him through the leaking of his seed into the pit of the debauchery with his mind and to the caressing movement of his hands, reminding him about the discussions he had with women and with young men. Those thoughts depict to him beautiful faces in his heart, and touching of hands, and hugging of bodies, and union of limbs, and passionate words, and charming laughter, and the consent by eyes, and the color of the bodies, and mating of lips, and tempting discussions, and the imagining of the movements. The indulges himself to these thoughts. But one must know also this: that the heart speaks with the lips, because as the heart has eyes, likewise it has lips too. And witness to this is the Apostle who says: "We have enlightened the eyes of our heart" (Eph. 1: 18). And everywhere the godlike Scripture asks us to guard the senses of our soul. This is because, if the will of the monk obeys the law of God and if the monk's mind rules all the things submitted to it according to God's law, through all the souly movements and especially through wrath and lust, for these ones are submitted to the rationality, there will be worked the virtue and it will be fulfilled the righteousness. The lust is directed towards God and towards His wills, and the wrath is directed against the devil and against the sin. So, what it is searched for? The hidden reflection. This is what the Apostle says too: "I sing with my ghost, but I sing with my mind" (1 Cor. 14: 15). This is for, if I pray with my tongue, my ghost prays and my mind of fruitless… I will pray with my ghost, but I will pray with my mind too" (1 Cor. 14: 14-15)[626]. And: "I want better to utter five words with my mind than tens of thousands of words with my tongue" (1 Cor. 14: 19)[627].

Something else is the leading part, something else is the seeing (contemplative) part, else is the doing part, else is the wrath, else is the lusting part, else is

[626] When I pray with my tongue I must pray with my ghost too. But then I pray with my mind too. But by praying, the mind doesn't produce its own thoughts; the mind remains fruitless of such thoughts. The mind too will bestow itself to God.

[627] The mind doesn't' tell many words when praying, for it is better not to scatter itself in many thoughts. That's why neither the tongue's words must be many.

the mastering part, else is the fearing part, else is the reminding part, else is the loving part, else is the science, else is the learning from science, else is the feeling, else is the understanding, else is the cogitation and the knowledge, else is the wisdom, and else is the passion[628]. The passion is the desire of the desiring power, with the feeling directed towards cogitating the good and the bad. And again, the passion of the soul is irrationally directed towards imagining the good and the bad. Imagining the good moves the lust, while imagining the evil moves the wrath[629]. The monk must know that his souls have twofold powers: some of them are knower powers, while some others are life powers. The knowing powers are: the opinion, the imagination, and the feeling[630]. This which the life is manifested by are the will and the choosing. Through feeling there occur within soul the passion that is amazed into imagining (fantasy), and out of imagining there is born the opinion. Then, the cogitation examines the opinion whether is true or liar, and it established the truth, and by that the cogitation becomes discernment. That's why the understanding too it comes from understanding and from discerning the truth. And that what is distinguished and established as a truth, it is called as mind. IN another way one knows that the first movement of the mind is called as cogitation, and cogitating at something it brings the understanding, and the understanding has the meaning as its content, and the meaning expresses the soul's connection with that what the soul understands, and that is his life. And this is called as reflection. And the widened reflection produces the thought, and the thought is the interior word which we define as the full movement of the soul as interior unuttered dialogue out of which we say that it comes the word uttered with the tongue.

And when God created the man, He created the man as a free being (self-master) and receiving the invitation form good and from evil. And by plating most of the feelings as in a small place, God enthroned over them, as a kind and just emperor,

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[628] All the sorts of the mind's works have in feeling some kind of organs of theirs.

[629] The lust towards good and towards evil is directed towards those both by cogitation and before or without cogitation. Towards the good the soul is moved especially by lust, while towards the evil the soul is moved by lust and anger.

[630] At their turn, the opinion and the imagination claim having a role in knowledge, even though they do not know the true reality. The feeling too is in a relationship with the reality that differs from its subject.

the leading mind. So, these ones are judged within us as virtue and evilness, and as restraint and unrestraint, and as belly's covetousness and ascesis, and as wrath and gentleness, and as vain-glory and humble-cogitation and, simply, as the virtue judging the evilness that resists it. So, if the monk's mind condemns the evilness (the sin), that mind will be righteous, and if the monk's mind has been rightly cherishing the virtue, he will have guarded the judgment and the righteousness[631].

So, if we know which are the passions of our soul and of our body and of our heart and of our mind, we3 will be able to easily defeat our thoughts. The pride is a soul's illness, the vain-glory is likewise, and the imagination is likewise too. And all the similar things. These ones belong to our heart. And those of the mind are: the opinion, the hallucination, the stupidity, and the boasting of ourselves. And the blowing into the mirky waves of the evilness come over the understanding and over the conscience, either in order to produce their crowns or shame. And the ugly thoughts make the mind easy to be enslaved and they attracts the mind into a prison and they make the man to imagine himself here as emperor, there as chieftain, here as hierarch over cities and countries, there as master over camps and wealth, here as builder of churches and of monasteries and of guest-houses and of hospitals for ole people, and those thoughts are them hallucinated and transformed by the mind's vanity into the loving-of-glory monks who desire to be pleasant to people and who cogitate at themselves and have within their heart the thought of being great personalities. Such thoughts nest within monks because of the monks' lack of fear and because of their indifference and of their laziness. This is because, when we disregard God's commandments, the sins forgiven to us before they will turn back withing us, and our heart will get cold by the withdrawals of the grace, and there will be immediately sent within our heart the flies of the sin or the cunning and unclean and lowering to the things from bellow thoughts, and those will make dirty our leading mind and they will disturb our heart and our conscience, as the Apostle says too: "You who have dressed yourself up into our Lord Jesus

[631] The man doesn't have only knowing functions which he knows the rationality through, or it seems to him that he does it, but the man also has functions which he decides his life through, on the basis of the knowledge functions. We firstly know what is it good of evil, and then we chose between good of evil. The monk must know what is true and good and then to choose that.

Christ, do not take care of your body towards lust, by making the will of your body and of your understanding into the lusts of your hearts, which we were moving ourselves yore" (Eph. 2: 3).

So, he who wants to get rid of the corruptive sin and of the evil lust, let him achieve the fear of God. "The fear of the Lord remains clean forever and ever" (Ps. 18: 10[632]). This is for, he who always thinks at his death and at the eternal fire and at the non-sleeping worm and at the outer darkness and at the unappeased crying and at the gnashing of the teeth and at the shame he will feel in front of the fearsome chair of Christ's Judgment before angels and people, he will melt away the joy of the pleasure and he will turn all his lust towards God. This is for, the cutting off of the own will is like a blood-shedding, and it will be reckoned by God as a sacrifice to that man who doesn't fulfill his own will. And, actually, not fulfilling his own will it is a feat of the wise and virtuous and consummate man. We learn this from Prophet Isaiah, who says: "If you don't do your will on the holy day and if you do not utter angry word and if you trust the Lord, the Lord will feed you with the earth's goods" (Isa. 58: 13). So, one need much struggle and much watchfulness in order his mind to consent with his heart and with his lips at the time of the singing of psalms and at the time of praying, in order us not to anger our Lord instead of serving Him, because of us mixing the incense of our prayers with the calves-stench of our evil thoughts so that the sacrifice of our prayers to be defiled as that of Cain[633]. This is because of being awful and destructive the trust hidden into the unclean thoughts. This is because of out of thoughts there will gradually occur our estrangement from God. This is because when the man consents to them as their author, they are reckoned as his sins[634]. This is because that heart that plots the evil it won't be

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[632] In KJB we have: Ps. 19: 9: "The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."; in ROB we have" Ps. 18: 10: "The fear of the Lord is clean, and it lasts forever and ever. The Lord's judgments are true and all of them justified." (E. l. t.'s n.)

[633] Those prayers with we bestow ourselves entirely to God, by forgetting us about ourselves, they are a sacrifice of the burnt-offerings, for we do not mix within those the thoughts of our capacity which we proudly affirm ourselves into, in front of God; we also must not reckon such prayers as a feat of our will. The cutting off of our will is like a spiritual death of ours, it is like a shedding of our blood.

[634] Getting content by thoughts we content ourselves and of our capacity for producing our thoughts, so that we boast ourselves in front of God. Those thoughts are mixed like a stench within the good fragrance of our prayer which should be our total sacrifice brought to God.

entered by wisdom, neither God will dwell within our burdened-by-sin body. This is for the twisted thoughts separate us from God, as it is said in the book of Sirach: "It has been placed fire and water in front of you, stretch your hand towards which one you want" (Sirach[635] 15: 16). In front of the man there is the life and there is the death and that what he wants he will be given. This is because him who commits sin within his soul, who will make him righteous if he doesn't fiery tears all the time?

F. 202 b. – 203 b. Abba Isaias said that the monk's mind is the throne of God, the monk's mouth is the table of Christ, the monk's heart is the church of the Holy Ghost, the monk's thoughts are God's weapons and spearmen, the monk's soul is God's soldier, the monk's body is God's slave, the monk's senses are the windows of God's church, the monk's understanding is the gate and his conscience is the gateman[636]. So, if the man allows his mind to wander outside him away at the time of the prayer, and if he allows his tongue to speak inappropriate things and if he allows his church to receive the God's enemies inside, and if he opens his church's windows so that crows and ravens enter it, and if the allows his spearmen to be indifferent to people who enter and who go out, and if the allows his soldier to take a nap, and if he allows his slave to sleep, and if he allows the devil and the God's enemies to unimpededly enter God's church and to go out, with disturbance and much noise and if he allows them to make of God's house for stinky garbage, how won't God punish such a monk in the present age and in the age to come? This is because of such a monk not being either a son, in order to inherit God's goods or a friend in order the monk to be listened to by God, neither is such a monk a slave in order him to be set free. So, the monk owes to enter his soul in order him to find out and to judge and to examine and to whip and to banish away from his mind the ugly and evil thoughts which are: playful, charming, hunting, communicative, and killer. This is because within the soul too there are noises caused by evil

[635] This book is not given in KJB. In ROB bear the title: *The Book of the Wisdom of Joshua, the Sn of Sirach (the Ecclesiastes*. The interested reader can download, for free, this book and thirteen other books missing from KJB, from www.academia.edu, in English translation, bearing the name *Bible Missing Texts*. (E. l. t.'s n.)

[636] By all the said things the man has been given an untold honor, but he has also been given and untold responsibility. This is because the man must keep all his things clean in order him to be able to have God within them.

thoughts, and there are too cities of the evils and of the enemy powers.

If we do not humanly clean up the ways and the disturbances and the confusions caused by our evil thoughts, we will strive vainly. So, when we kneel and ask for something and for praying to God, let's take heed lest the evil one has stolen our good vessels which we serve God with. And the soul's vessels which we serve God with are our thoughts. If these thoughts of ours are kidnapped by our enemies, which we will serve God with? God doesn't' need your body and your tongue to pray while your thoughts wander outside. It is the will of God that our thoughts and our mind and our cogitation and all our strength to be directed to God in an undivided manner and, in this case, God won't be separated from us. This is for God is with us in an unseen manner, and He looks at our mind and at our understanding and at our thoughts, and He sees us as we are searching for Him and as we fight our ugly and evil thoughts and as we wage war to the cunning meanings; if we sing with the whole our soul, we will pray with the whole our soul. This is for, if we especially and assertively and sapiently and with watchfulness stand to prayer, God will immediately banish our enemies away from us, and He will crown us. This is for God sees us directed in all ways through our thoughts towards searching for Him, and He will show Himself to us and He will strengthen us and He enlightens our soul and he dresses up our soul with an untold and desired beauty. And thus, He bestows us His help and the whole victory and He gets us rid of our unseen enemies. But if God sees us being lazy and hesitant and indifferent and praying while having a drowsy mind, he will take away His help from us and we will become like a shiv at sea without a helmsman and ceaselessly pounded by the temptations' waves and we will shake like a reed blows by any wind.

And he said also: If you want to get rid of your unclean dreams and of your hallucinations and of the ugly influences coming from the devils, you won't give yourself to the sleep forbidden by the canon of the taking-of-vigil. This is for, in this way, your mind will be enlightened and it will shine to you the light cogitated within your heart and the demons – the angels of the darkness – they will run away from you weeping a crying

out, and the holy angel remaining next to you will extoll you and he will empower you against the sinful passions[637].

Fr. Dumitru Stăniloae

On the Holy Easter - 1991

[637] The whole thinking of the spiritual Fathers of the Christendom is personalistic. The Person-like God, the angels as persons, the demons as persons, all of them stay around us a work upon us on diverse ways. From persons there come to us the eternal joys and the eternal torments. And we, only as conscious persons, we live those consciously. Otherwise, there won't exist either real joys or real pains, and the whole existence would lose any meaning being the whole of it blind and lacking of rationality.